

# A DICTIONARY OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME I:

א—ב

הוצאת והכנס לאינטרנט  
[www.hebrewbooks.org](http://www.hebrewbooks.org)  
ע"י חיים תשס"ט

LONDON, W.C.: LUZAC & Co. | NEW YORK: G. P. PUTNAM'S SONS

46, GREAT RUSSELL STREET

27 W. 23d STREET

1903





W. DRUGULIN, ORIENTAL PRINTER, LEIPZIG (GERMANY).

TO  
**M Y W I F E**  
IN  
LOVE AND GRATITUDE

## PREFACE.

---

The literature embraced in this Dictionary covers a period of about one thousand years, and contains Hebrew and Aramaic elements in about equal proportions. The older Hebrew elements, which may conveniently be called the Mishnaic, and can in part be traced back to the first, if not to the second, century B. C. E., may be considered a continuation of the Biblical Hebrew—Biblical Hebrew tinged with Aramaisms. It is therefore apt to throw light, more directly than its successor, on many obscure words and passages in the Bible; nevertheless, the material for Biblical exegesis deposited in the later literature is an inexhaustible mine, which still awaits exploitation by sympathetic students. Besides the Mishnah and the Tosefta, the Mishnaic period embraces Sifra and Sifré, Mekhilta, and the older elements preserved in the Gemara, of which the prayers incidentally quoted are a very essential and interesting part.

The later Hebrew elements in the Gemara and in the Midrashim lead down to the fifth and the eighth century respectively, and to a larger degree than the earlier Hebrew sections are mixed with Aramaic elements, and with foreign words borrowed from the environment and reflecting foreign influences in language as well as in thought. The Aramaic portions of the literature under treatment comprise both the eastern and the western dialects.<sup>1</sup> Owing to the close mental exchange between the Palestinian and the Babylonian Jews, these dialects are often found inextricably interwoven, and cannot be distinguished lexicographically.

The subjects of this literature are as unlimited as are the interests of the human mind. Religion and ethics, exegesis and homiletics, jurisprudence and ceremonial laws, ritual and liturgy, philosophy and science, medicine and magics, astronomy and astrology, history and geography, commerce and trade, politics and social problems, all are represented there, and reflect the mental condition of the Jewish world in its seclusion from the outer world, as well as in its contact with the same whether in agreement or in opposition.

---

<sup>1</sup> For these Aramaic elements the traditional (though admittedly incorrect) term Chaldaic (Ch., ch.) is retained in the Dictionary, wherever the designation is required for distinction from the corresponding Hebrew forms.

Owing to the vast range and the unique character of this literature, both as to mode of thinking and method of presentation, it was frequently necessary to stretch the limits of lexicography and illustrate the definitions by means of larger citations than would be necessary in a more familiar domain of thought. Especially was this the case with legal and with ethical subjects.

Archæological matters have often been elucidated by references to Greek and Roman customs and beliefs.

The condition of the texts, especially of the Talmud Yerushalmi and of some of the Midrashim, made textual criticism and emendations inevitable, but the dangers of arbitrariness and personal bias had to be guarded against. Happily there were, in most cases, parallels to be drawn upon for the establishment of a correct text, and where these auxiliaries failed, the author preferred erring on the conservative side to indulging in conjectural emendations. For the Babylonian Talmud Raphael Rabinowicz's *Variae Lectiones* was an invaluable aid to the author.

The etymological method pursued in this Dictionary requires a somewhat fuller explanation than is ordinarily embodied in a preface.<sup>1</sup>

The Jewish literature here spoken of is specifically indigenous, in which respect it is unlike the Syriac literature contemporary with it, which is mainly Christian, and as such was influenced, not only in thought but also in language, by the Greek and Latin tongues of the religious teachers of a people itself not free from foreign admixtures. Foreign influences came to Jewish literature merely through the ordinary channel of international intercourse. It is for this reason, if for no other, that the Jewish literature of post-Biblical days down to the ninth century may be called original. Hence it is natural to expect that, in extending the horizon of thought, it also extended its vocabulary on its own basis, employing the elements contained in its own treasury.

Starting from such premises, the investigator had to overhaul the laws regulating the derivation of words whose etymology or meaning is unknown from known Semitic roots; every word of strange appearance had to be examined on its merits both as to its meaning or meanings and as to its origin; the temptation offered by phonetic resemblances had to be resisted, and the laws of word-formation common to all other original languages as well as the environment in which a word appears had to be consulted before a conclusion could be reached. The foremost among these laws is that a word is imported into one language from another with the importation of the article it represents or of the idea it conveys. Unless these conditions of importation are apparent, the presumption should be in favor of the home market.

Take e. g. the word **סִמְטָה** and its dialectic equivalent **סִמְטָה**, which means

---

<sup>1</sup> The attempt to make biliteral roots the basis for radical definitions of stems was found too cumbersome and too much subject to misunderstanding, and was therefore abandoned with the beginning of the third letter of the alphabet.

(a) a recess, an alley adjoining the market place to which the merchants retire for the transaction of business, also the trader's stand under the colonnade, and (b) an abscess, a carbuncle. The Latin *semita*, which since Musafia has been adopted as the origin of *simṭa*, offers hardly more than an assonance of consonants: a foot-path cannot, except by a great stretch, be forced into the meaning of a market stand; and what becomes of *simṭa* as *abscess*? But take the word as Semitic, and סמיט, dialectically = שמיט', offers itself readily, and as for the process of thought by which 'recess', 'nook', goes over into 'abscess' in medical language, we have a parallel in the Latin 'abscessus.' How much Latin medical nomenclature may have influenced the same association of ideas among the Jews is a theme of speculation for students of comparative philology or of the physiology of language.

A superficial glance at the vocabulary of this Dictionary will convince the reader that the example here given represents an extremely numerous class. The cases may not always be so plain, and the author is prepared for objections against his derivations in single instances, but the number of indisputable derivations from known Semitic roots remains large enough to justify the method pursued.

The problem becomes more complicated when both the meaning and the origin of words are unknown. Such is the case e. g. with the word אַסְפִּירִיס in the phrase (Num. R. s. 4<sup>20</sup>) הוּפֵךְ אַסְפִּירִיס וּנְשׂוּר, he turned the *isperes* and leaped. Levy, guided by Musafia, resorts to ἀγκυρόν, *ankle*; others suspect in it the name of a garment, σπεῖρος, a rare form for σπεῖρον. But the phrase itself and the context in which it appears indicate a native word, and this is found in the stem פִּירִיס, of which אַסְפִּירִיס is an 'Ispeel' noun, that is to say, a noun formed from the enlarged stem פִּירִיס. As פִּירִיס or פִּרְסָה is the cloven foot, the latter being also applied to the human foot (Sifré Deuteronomy 2), so אַסְפִּירִיס is the front part of the foot, where the toes begin to separate. The phrase quoted is to be translated, 'he (David) inverted the front part of his foot', i. e. stood on tiptoe, 'and leaped' (danced).

We meet with the same stem in the Aramaic, אַסְפִּירִיסָא. Referring to Lamentations III, 12, 'he has bent his bow and set me (literally: made me to stand) as a mark for the arrow', one Amora is recorded in the Midrash (Lamentations Rabbah a. l.) as having explained *kammattara lahets* by כְּבוֹרְמָא לְאַסְפִּירִיסָא. Another is quoted as saying, 'like the pole of the archers (the Roman palus) at which all aim, but which remains standing.' What is כְּבוֹרְמָא? and what is אַסְפִּירִיסָא? The medieval Jewish commentators frankly admit their ignorance. Musafia, however, reads פִּרְמָא, maintaining that he had found it in some editions, and refers to Latin *parma*, explaining *isp'risa* as *sparus*, and translating, 'as the shield to the spear.' Ingenious, indeed! But on closer inspection this explanation is beset with intrinsic difficulties. To begin with, *parma* as shield does not appear in the Talmudic literature again, from which we may infer that it was not generally known to the Jews in their

<sup>1</sup> In fact where Pesahim 50<sup>b</sup> has חַגְרִי סִימְטָא, Tosefta Bicurim end, in Mss. Erfurt and Vienna, reads חַגְרִי שְׂמִיטָא, which is obviously a corruption of שְׂמִיטָא, the pure Hebrew form for the Aramaic סִימְטָא.

combats with the Romans. Furthermore, the *sparus* is a small hunting spear never used in battle to aim against the warrior's shield. As the entire passage in the Midrash quoted conveys the purpose of the interpreters to explain the Biblical text by means of a popular illustration, the Amora reported to have used this expression would have utterly missed his object, had he employed foreign and unfamiliar words, when he might have used plain words like כּוּמָן לְרוּמָא, or their Aramaic equivalents. If, furthermore, it is taken into consideration that editio Buber of Lam. R., in agreement with the Arukh, reads חַד אֲמַר רַבִּין דְּחִמְן אֲמַרִין for חַד אֲמַר, thus distinctly referring to Babylonian authorities, the supposition of foreign origin for בּוּרְמָא and אֲסַפְרִיסָא falls to the ground.<sup>1</sup> But, on the other hand, take אֲסַפְרִיסָא as an 'Ispeel' noun of the stem פִּרַס, and it means 'that which is to be cloven', i. e. the log, corresponding to the Hebrew בִּקְעָה. What is בּוּרְמָא, or פְּרִמָא, again on the assumption that it is a home word? The root בִּרַם like פִּרַם means *to divide, to split*<sup>2</sup>, and *burma* or rather *bor'ma* is 'the splitter', i. e. the wedge used to split the log. The Amora quoted in the Midrash therefore means to say that Israel, although the target of hostile attacks, is what the wedge is to the log: the wedge is struck, but the log is split. The other Amora quoted expresses the same idea by a different metaphor: 'as the pole of the arrows', and likewise a third, who lays stress on וַיַּצִּיבֵנִי, 'he caused me to stand', in the sense of enduring. An analogous expression to בּוּרְמָא is פְּלִגְסָא (Pales of פִּלַג), with which Targum renders the same Hebrew word (מִטְרָה) that forms the subject of comment in the Midrash just referred to (I Samuel XX, 20).

The following lines are intended to give some specimens of such extension of roots, both Hebrew and Aramaic, as have not been recognized heretofore, or, if recognized, have not been applied to their full extent.

Ithpaal or Ithpeel nouns in Aramaean and Aramaicized Hebrew, and Hithpaal nouns in Hebrew are too well known to require more than mere mention. Formations like הִשְׁתַּחֲוִיָּה, אֲחַכְנֵו, אֲחַצְרָכִי, are recognized on their face. Except for the preconceived notions concerning the nature of the Talmudic vocabulary, it would seem no more than natural that the Mishnaic אֲחַצְלִית or אֲחַטְלִית (Yoma VII, 1) should be an enlargement of טְלִית, i. e. an Ithpaal noun of טָלַל, and אֲחַצְלִית לָבָן merely a synonym of אֲחַצְלִית לָבָן in the same Mishnah, meaning 'covering', i. e. a suit of clothes, whereas the plainer form טְלִית is used for cloak or sheet. From among the vocables reclaimed for the Semitic store on the same principle, one more may be mentioned here: אֲחַצְטָמָא or אֲחַסְטָמָא is a derivative of צָמַם, and, as such, a phonetic and actual equivalent of the Biblical צִמָּה, and the meaning of the Hebrew word should be learned from its well-defined Aramaic representative: 'something which restrains the

<sup>1</sup> That Arukh ed. Kohut and Buber in Lam. R. read אֲסַפְרִיסָא, with ח for ס, cannot be taken into consideration in view of the numerous evidences in favor of אֲסַפְרִיסָא.

<sup>2</sup> Compare Targum I Chronicles V, 12, בְּרַם מְלִכּוּתָא, 'a portion of the kingdom' and the particle בְּרַם 'besides', and B'rakhoth 39<sup>a</sup> פְּרִמִּינְהוּ פְּרִימִי, 'he chopped them into pieces.'

flying locks' (Sabbath 57<sup>b</sup>), i. e. a hair-band worn, as we further learn from the discussion concerning *ist'ma*, under the hair net or cap. To uncover the צמדה (Isaiah XLVII, 2) therefore means to throw off the matron's head-cover and appear as a slave. The variant אסמ' for אצמ' in these forms is a common phenomenon in Talmudic orthography.

In connection with this noun formation it may not be out of place to note that Ithpaal or Ithpeel nouns sometimes drop the initial Aleph, in which case they may resume the regular order of consonants, which is inverted in the verb. Thus מצדקא (M'nahoth 41<sup>a</sup>) is formed from אצטדק, the Ithpaal of צדק, 'to justify one's self' (compare Genesis XLIV, 16), and means *justification, excuse*. Another מצדקא is formed from the root סדק, and means *split, breaking through, damage* (Baba Kamma 56<sup>a</sup>). טצהר (Gittin 86<sup>a</sup>) is an Ithpeel noun of צהר (= זחר), and means *a shining white spot*, a suspicious symptom of leprosy; and, indeed, Alfasi reads צהר.<sup>1</sup> The Mandaic dialect offers analogies to these formations (see Noeldeke, Mand. Gramm. § 48, sq.).

The enlargement of stems by the prefix ש is well known in the Aramaic *Shafel*, but evidences of this same process are to be met with also in classical Hebrew. We have קרץ and שקץ, מוץ and שמוץ, ולהב and שלהבה, and many more. More frequent is the use of the prefix ת for the formation of verbal nouns, as תפלה, תרומה, &c. Such verbal nouns may again become the basis for the formation of nominal verbs, as התפלל, 'to pray', which only by a stretch of the imagination can be explained as a plain Hithpael. So also התרוץ, 'to shout' (Ps. LXV, 14; LX, 10; CVIII, 10), is to be taken as a derivative of תרוץ. The Talmudic Hebrew offers these formations in abundance, as התחיל from תחלה, תרם from תרומה (see Abraham Geiger, Die Sprache der Mischnah, § 7).

On this principle of enlarged stems many words in this Dictionary have been regained from foreign origin for Semitic citizenship, e. g. חריס, 'shield', and its derivatives in Hebrew and Aramaic, שוכח and שחך (see the Dictionary s. vv.).

The letter ס is an equivalent of ש in the *Shafel* forms in the later Hebrew as in the Aramaic; hence words like סרב, Piel סרב from רב; סרהב from רהב; סרגל from רגל; סרק, 'to be empty', from רק, and many more.

A further development of *Safel* stems consists in formations which for convenience' sake may be defined as 'Ispeel' nouns, of which the aforementioned אספירס and אספריסא may serve as examples.

The same letters, ש, ת, ס, and also ז, are used as intensive suffixes. The Biblical רשב and רששו have been explained by some as enlargements of רטה (= רשב) and רש respectively. Be this as it may, the Talmudic Hebrew and the Aramaic possess such intensive suffixes. פרכס belongs to פרך, 'to crush, grind, scrape', and the various significations of this enlarged stem and its derivatives can easily be traced back to the fundamental meaning (see Dict. s. v. פרכס I and II). Only to

<sup>1</sup> See Dictionary s. v. טצהר for an explanation of the misinterpretation which the word has suffered at the hands of commentators.

one derivative of פרכס reference may here be made. אפרכס is 'the grinder', i. e. the hopper in the mill, and were it not for the tenacious prejudice in favor of foreign etymologies, no scholar would ever have thought of resorting for the original of *afarkheseth* to *πρόχος* or *ἄραξ*, neither of which has any connection with the grinding process.<sup>1</sup>

For words with suffixed ך the reader is referred to אטליז and קטלוצ as specimens.

Enlargements by suffixed ך have been recognized in פרקד and אפרקיד. More frequent is the formation by prefixed ך-, originally the demonstrative or relative pronoun. In the Dictionary these forms are designated as Difel, Dispeel, or Dithpeel nouns. The well-known דביהו ך- in the form of דביהו ך- for 'the wife of' furnishes the key for the explanation of words like דמחמרא, דימחמרא (Targum Isaiah XXIII, 13; XXX, 2, for Hebrew מפלה); דאיסרתא, contracted דיסרתא, an enlargement of קרוא, 'private town, settlement'; דישתא and דיסתא, a denominative of שקא, 'handle of an axe' (Syr. אסתא and דסתא); דיסתודר (Sabb. 48<sup>a</sup>), 'shreds of a turban' (Ms. M. סודר), and many more.

ל as a formative suffix appears in classical Hebrew, as כרמל, חרגל &c. (See Gesenius Thesaurus sub littera ל.) Of Talmudic Hebrew there may be mentioned here ארבל, ערבל (from ארב, ערב, to knit, interlace), meaning sieve, from which the verb ארבל (רבל), to sift. Correspondingly the Aramaic ארבלא, ערבלא, is sieve, the verb ארבל, to sift, shake, ערבל, to confound (compare the metaphor in Amos IX, 9), and ערבלאין, mixed multitude.

It would have been superfluous to refer here to that well-known enlargement of stems by suffixed ל, were it not that even for so common a utensil as a sieve foreign languages have been ransacked, and *arb'la* or *arb'la* has been found in the Latin cribellum. The enlarged stem ארבל finds a further extension in סרבל, for which verb and its derivatives the reader is referred to the Dictionary itself.

Reduplications of entire stems or of two letters of trilateral stems are well known. But there appear also reduplications of one letter employed for enlargement. לשלשת=לששית, דרבבא=דירבא, גלגלחא=גולגלחא, which may be explained as contractions, find a counterpart in דשתנא, *thresher* or *grist-maker*, which is a reduplication of דש or דשש.

These reduplications are especially remarkable for the transpositions of the radicals with which they are frequently connected. The stem געגע appears as a reduplication of געה, געה, in the sense of *lowing*, *roaring*, and figuratively of *longing for* and *howling against*. But it also occurs as a transposition of עגעג, a reduplication of ערג, with the meaning of *rolling around*. במלכל, from בללל, interchanges with למללם,

<sup>1</sup> This אפרכס has nothing in common with ארפכס (ἄραξ=ὕδραραξ, ἀράγιον), 'the waterclock', which appears in Gen. R. s. 4. In Kelim XIV, 6, and XXX, 4, where a metal *harpax* and a glass *harpax* are respectively mentioned, the Arukh has preserved the correct reading ארפכס, where the editions have אפרכס. The latter reading has misled the commentators into identifying the word with אפרכס, and it forced Maimonides, who realized the difficulty of a 'glass hopper', to assume the meaning of a hopper-shaped vessel, a funnel.



signifying *to talk against, murmur*. כִּסְסָה, apocopated כִּסָּה, is a transposition of סִכְסַח. שִׁלְשַׁל interchanges with לִשְׁלַשׁ in the nouns שִׁלְשֻׁל and שִׁלְשֻׁת, with their Aramaic equivalent לִשְׁלִישָׁא, and in the contracted forms לִשְׁשִׁית and שִׁשְׁשִׁית.<sup>1</sup>

It need scarcely be said that these outlines of Talmudic etymology by no means exhaust the subject. They have been given a place here for the purpose of showing the basis upon which the work has been constructed, and as a justification of the author's deviation from the views hitherto prevailing on the subject under consideration.

A few remarks on FOREIGN WORDS in the literature which for the sake of brevity is here called Talmudic, may not be out of place in this preface.

The intercourse between the Jews of the Talmudic ages with Greek and Latin speaking gentiles was not only that of trade and government, but also of thought and ideas. Along with the apostles and teachers of young Christianity, and even before their time, Jewish champions of religion and morality lectured in the private rooms of princes and princesses, noblemen and matrons. Instances of intimate association of prominent Jewish teachers with emperors, kings, philosophers, and scholars and their families are related in the Talmudic records in numbers large enough to account for the adoption of words like *philosophy, astrology, epilogue, &c.*, not to speak of such terms as were borrowed by the Jews together with the objects or ideas which they represent. A footstool was called *hypopodion*, a tablet *pinax*; the profligate gourmand's emetic taken before meals, or rather between one stage of the banquet and the other, was called by its jocular name ἀποκοτταβίζειν (to play the cottabus), and adopted in the general medical sense; and so forth.

This accounts for the large number of Greek and Latin vocables in the so-called Jerusalem Talmud grown up under the Greco-Roman influences of the Cæsars, and more still in those Targumim and Midrashim which were compiled in the Byzantine empire. The Agadah, taking its illustrations from the daily environment, speaks of *Cæsar, Augustus, duces, polemarchi, legiones, matrona, schola, &c.*, while in legal discussions the institutions of the governments, in so far as they influenced or superseded the Jewish law, had to be called by their foreign names. *Agoranomos* and *agronomia, angaria* and *parangaria, epimeletes, epitropos, bulé*, and innumerable other terms were embodied in the Jewish vocabulary, although not always dislodging their Hebrew or Aramaic equivalents.

Owing to copyists' mistakes and acoustic deficiencies of transmission in distant ages and countries in which these foreign words were but vaguely understood, the student has on this point to contend with a vast number of corruptions and glossators' guesses at interpretation. In most cases, however, these corruptions are recoverable through the medium of correct or differently corrupted parallels.

---

<sup>1</sup> See Jastrow, *Transposed Stems*, Drugulin, Leipzig 1891, and the Dictionary under the respective words.

אנדוכתרי (אנדכתי, אנד', Gittin 20<sup>a</sup>), not recognized by the commentators, and probably no longer understood by the Babylonian Rabbis, who received the word from Palestine together with the legal subject with which it is connected, fortunately finds a parallel in a worse copyist's corruption in the Jerusalem Talmud, namely דרנייק טיאניס (Yer. Gittin IV, 45<sup>a</sup>), and both in אנטוקטא (Treatise Abadim, ed. Kirchheim, ch. IV). A combination of these corruptions together with an examination of the subject under discussion leads to *vindicta* or *vindicatio(-nis)* (see *Révue des Études Juives*, 1883, p. 150). It should be said, however, that this is one of the worst corruptions the author has met with.

Another class of corruptions owes its existence to the natural tendency to adapt foreign words to the organic peculiarities of the people. The people pronounced *Andrianos* or *Andrinos* more easily than *Hadrianos*; *unkeanos* was more congenial than *okeanos*, *agard'mos* and *agromos* are popular mutilations of *agoranomos*; גלגטיקא and כלכריקא are organic transformations of *lectica*; although the correct forms *Hadrianos*, *okeanos*, &c. are by no means infrequent (see Collitz, *The Aryan Name of the Tongue*, in 'Oriental Studies', Boston, 1894, p. 201, note).

Otherwise the foreign consonants are transliterated as faithfully as can be expected with national organic peculiarities as different as the Aryan and the Semitic. Transpositions of *rd* and *dr*, frequent even in Hebrew or Aramaic homewords, or *sch* for *x* (*chs*), need hardly surprise any one. Thus הרדבלא and הרדוליס go side by side with אהרבליס, for *hydraulis*; סקימיון stands for *xenium*; דוכסוסטוס for *dyschistos*, and so forth.

As to vowels, the Greek η and the Latin ē are, as a rule, represented by י, the Greek α by ו or וי, whereas the Greek εο frequently appears as יי. The Greek υ and the Latin u keep their place as midway between vowels and consonants, so that they may be transcribed by י, ו, or ב. The last is especially the case in diphthongs, so that בולבטס is met with alongside of בולוטס, and בוליוטס for βουλευτης.

Short vowels, except in cases of heavy accumulations of consonants, are most frequently ignored. This omission of vowels, congenial as it is to the Semitic spirit, means a loss of soul to the Aryan words, and offers difficulties not easily overcome.

The laws of transliteration of Greek and Latin loanwords are exhaustively treated in Samuel Krauss, „Griechische und Lateinische Lehnwörter in Talmud, &c.“ (Berlin, S. Calvary & Co., 1898). It is to be regretted that the proclivity to find Latin and Greek in words indisputably Semitic has led the author into a labyrinth of fatal errors.

Persian words are now and then encountered in the Talmud as remnants of the first period after the Babylonian exile, when the new Jewish commonwealth was organized under the Persian empire, and more still as modern arrivals of the time when Babylonia grew to be the centre of Jewish lore.

Arabic elements of direct importation, barring explicit linguistic references, came along with Arabic objects of trade, but there should be a considerable reduction

from the number hitherto accepted in Talmudic lexicography. The Hebrew and Aramaic of the Talmudic period had little to learn from a people which after the close of the Talmudic era became the world's teacher.

The difficulties besetting the study of Talmud and Midrash will be overcome in the degree in which modern scholars will take it up for philological and archæological purposes as adjuncts of those who are too much engrossed in its practical and doctrinal side to allow themselves time for what seems to them unessential. But even what has been heretofore rediscovered, as it were, thanks to the labors of Leopold Zunz, Samuel Loeb Rapaport, Heinrich Graetz, Zacharias Frankel, Michael Sachs, Solomon David Luzzatto, Abraham Geiger, M. Joel, Joseph Perles, Alexander Kohut, and a host of others, is enough to prove the marvellous familiarity of the Rabbis with the events, institutions, and views of life of the world outside and around their own peculiar civilization. What is more, we have been familiarized with the philosophical impartiality and sober superiority with which they appreciated what was laudable and reprehended what was objectionable in the intellectual and moral condition of the 'nations of the world', as they called the gentile world around them; kings and empires, nations and governments, public entertainments and social habits, they reviewed through the spy-glass of pure monotheism and stern morality.

In conclusion, the author begs to state his indebtedness to Jacob Levy's Targumic and Neo-Hebrew Dictionaries, where an amount of material far exceeding the vocabularies of the Arukh and Buxtorf's *Lexicon Hebraicum et Chaldaicum* is accumulated, which alone could have encouraged and enabled the author to undertake a task the mere preparation for which may well fill a lifetime.

Thanks are also rendered here for the munificent subventions which enabled the author to publish a work by its nature requiring great pecuniary sacrifices. To the list of subscribers mentioned on the title sheet of the first volume, the following should be added: Mr. Emanuel Lehman, Mr. Louis Stern, the Honorable Isidor Straus, the Honorable Oscar S. Straus, all of New York, and Judge Mayer Sulzberger of Philadelphia (additional subscription). It gives the author considerable pleasure to place among the subscriptions a gift of the school children of the Congregation Rodef Shalom of Philadelphia, on the occasion of the seventieth birthday of its Rabbi Emeritus.

The author also expresses his gratitude to the friends who have assisted him in the arduous task of proof reading, among whom special mention is due to Miss Henrietta Szold, of Baltimore. He also acknowledges his obligation to the Rev. Dr. S. Mendelsohn, of Wilmington, N. C., for the index of Scriptural citations appended to this work, a contribution which, the author is confident, will be welcomed by all Biblical students.

The religious sentiments inspiring the author at the completion of his labors of five and twenty years are too sacred to be sent abroad beyond the sanctuary of heart and home.

# Hebrew or Aramaic Abbreviations

in Talmud and Midrash, including abbreviations of the most frequently occurring names of Rabbis.

אברהם אבינו=א"א  
אי אמרת=א"א  
אי אפשר=א"א  
אשת איש=א"א  
אי אמרת בשלמא=א"א  
אלא אם כן=א"כ  
איכא בינייהו=א"ב  
אי בעית אימא=א"ב  
איכא דאמרי=א"ד  
אדם הראשון=אד"ר  
אי הכי=א"ת  
איה"ע=א"ת  
(אומרים) אומר=אוי'  
אומות העולם=אוה"ע  
אחר כך=אח"כ  
אריך ישראל=א"י  
אב"א=א"ב  
אמן יהא שמיה רבא=א' יהוש"ר  
אם כן=א"כ  
אמר, אמר להם, אמר לו=א"ל  
&c. אמרו לו, ליה  
(in benedictions) אלהים=אל"ה  
(in benedictions) אלהינו מלך העולם=אמ"ה  
אי נמי=א"נ  
את, את עצמה, את עצמו=א"ע  
עצמן  
אף על גב=אע"ג  
אף על פי=אע"פ  
אפילו=אפ"י  
&c. אין צריכין, אין צריך=א"צ  
אמר קרא=א"ק  
אשר קדשנו במצותיו=אקב"י  
(in benedictions) וצונו  
אמר רב, אמר רבי=א"ר  
אתי שפיר=א"ש  
אל תיקרי=א"ת  
אם תימצי לימרא=א"ל  
בני אדם=ב"א  
(in benedictions) ברוך אתה יי' בנא"י  
בבא בתרא=ב"ב  
בר בר=ב"ב

בר בר הנא=בב"ה  
בית דין=ב"ד  
במה דברים אמורים=בד"א  
בית הלל=ב"ה  
בית המקדש=ב"ה  
בעל הבית=ב"ה  
ברוך הוא=ב"ה  
בית הלל אומרים=בח"א  
בית חכנסת=בח"כ  
בית חכסא=בח"כ  
בית המדרש=בח"מ  
(בחמ"ד)  
ברכת המזון=בהמ"ז  
בית המקדש=בהמ"ק  
בין השמשות=בה"ש  
(ב"ו)  
בשר ודם=בר"ד  
בן זכאי=ב"ז  
בזמן הזה=בזה"ז  
בעל חוב=ב"ח  
בעלי חיים=ב"ח  
בני ישראל=ב"י  
בהמ"ק=ב"ה  
ברכת כהנים=ב"כ  
בכל מקום=בכ"מ  
(in benediction) בורא מיני מזונות=במ"מ  
במה מצינו=במ"מ  
בנותן טעם=בנט"ט  
בעל הבית=בע"ה  
בעל כרחו=בע"כ  
בעל פה=בע"פ  
(in benediction) בורא פרי=ב"פ  
(in benediction) בורא פרי האדמה=בפת"א  
(in benediction) בורא פרי העץ=בפת"ע  
בפני נחאב ובפני=בפ"נ ובפ"נ  
נחאם  
בפני עצמו=בפ"ע  
בר רב, בר רבי, בן רבי=בר"ר  
ברכת המזון=ברחמ"ז  
(בן רבי) ברבי שמעון=בר"ש  
בית שמאי=ב"ש  
בית שמאי אומרים=בש"א

בשם רבי, בשם רב=בש"ר  
גזר דין=ג"ד  
גזר דין=גז"ד  
גזרת שוה=גז"ש  
גמילות חסדים=ג"ח  
גילוי עריות=ג"ע  
גן עדן=ג"ע  
גז"ש=ג"ש  
דבר אחר=ד"א  
דאמרי אינשי=דא"א  
דברי הכל=ד"ה  
דברי סופרים=ד"ס  
דברי רבי=ד"ר  
דברי, דבר תורה=ד"ת  
אדני read, יהודה=ה'  
חקב"ח=ח"ב  
הכא במאי עסקינן=הב"ע  
היכי דמי=ה"ד  
הוא הדין=ה"ח  
הוא הוא דכתיב=הה"ד  
חרי זו, חרי זה=ה"ז  
הות להו, הות ליה=ה"ל  
הות ליה למימר=הל"ל  
הלכה למשה מסיני=הלמ"מ  
הני מילי=ה"מ  
היך מאי דאת אמר=חמ"ד  
המוציא מחבירו עליו=המע"ה  
הראיה  
הכי נמי=ה"נ  
ח"מ=חנ"מ  
(ח"ק)  
הכי קאמר=ח"ק  
(ח"ק)  
הקדוש ברוך הוא=חקב"ה  
ואין צריך לימרא=חא"ל  
ואם תאמר=וא"ת  
&c. וגומר=וגו'  
והו' אמר=ות"א  
וח"א  
וחכמים אומרים=וחכ"א  
ויש אומרים=וי"א  
&c. וכוליה, וכולו=וכ'  
וכי תימא=וכ"ת  
זו את זו, זה את זה=זא"ז  
זכרונם, זכרונות=זכור לטוב=ז"ל  
(לברכה)

זה שאמר הכתוב=זש"ה  
זה אמר=ח"א  
חכ"א=ח"א  
חול המועד=חה"מ  
חס ושלום=ח"ו  
חכמים אומרים=חכ"א  
חוצה לארץ=ח"ל  
fifteen=ט"ו  
יש אומרים=י"א  
(י"ח)  
יום חכפורים=יה"כ  
יהודה=י"ד  
י"ט=י"ט  
ידי חובתו=י"ח  
שמונה עשרה=י"ח  
(bene-dictions)  
יום טוב=י"ט  
אדני read, יהודה=י'  
יצר הרע=יצ"ר  
יצר טוב=יצ"ט  
(prayer) יידי רצון מלפניך=י"מ  
כל אחד ואחד=כא"א  
כחן גדול=כ"ג  
כד"א  
כדא"א  
כ"ג=כ"ג  
כי האי גונא=כה"ג  
כנסת הגדולה=כח"ג  
כמה וכמה=כו"כ  
כל זמן=כ"ז  
כל כך=כ"כ  
כל מקום=כ"מ  
כולי עלמא=כ"ע  
כי פליגי=כ"פ  
כל שכן=כ"ש  
לישנא אחרינא=ל"א  
לא היו דברים מעולם=להד"מ  
לשון חקדש=לה"ק  
לשון הרע=לה"ר  
לא כל שכן=לכ"ש  
למה לי=ל"ל  
לא מירעא=ל"מ  
(המוציא) לחם מן הארץ=למ"ה  
(benediction)  
למה דהרב דומח=למה"ד

לעז"ב } לעולם הבא=  
 לעז"ב } לעז"ב  
 לא צריכא=ל"צ  
 לא קשרא=ל"ק  
 לא שנו, לא שנתא=ל"ש  
 לא תעשה=ל"ה  
 מאי איכא למימר=מא"ל  
 מבעוד יום=מבע"י  
 מאן דאמר=מ"ד  
 (מד) מאי דאת אמר=מד"א  
 מדבר תורה=מד"ת  
 מנח"מ=מ"מ  
 מלאכי חשרת=מה"ש  
 מן התורה=מה"ת  
 משא ומתן=מו"מ  
 מוצאי, מוצאי שבת=מוצ"ש  
 שבתות  
 מאי טעמא=מ"ט  
 משל למה הדבר דומה=מלה"ד  
 מצות לא תעשה=מל"ת  
 מכל מקום=מ"מ  
 מלך מלכי המלכים=ממ"ה  
 ממה נפשך=ממ"נ  
 מה נפשך=מ"נ  
 מנא חני מילי=מנח"מ  
 מר סבר=מ"ס  
 מצות עשה=מ"ע  
 מעשים טובים=מע"ט  
 מעשר ראשון=מע"ר  
 מעשר שני=מע"ש  
 מערב שבת=מע"ש  
 משה רבינו עליו השלום=מרע"ה  
 מוצ"ש=מ"ש  
 מאי שנא=מ"ש  
 מה שאין כן=משא"כ  
 משום הכי=משה"ה  
 מתן תורה=מ"ת

(gloss) נוסחא אחרינא=נ"א  
 (חנ"ה v.) נמי הכי=חנ"ה  
 נותן טעם=נ"ט  
 נשילת ידיים } נט"י  
 נ"י }  
 נפקא מינה=נ"מ  
 סלקא דעתך=ס"ד  
 סלקא דעתך אמינא=סד"א  
 סבירא ליה, סבר ליה=ס"ל  
 ספר תורה=ס"ת  
 עבורה, עובדי, עובר אליהם=ע"א  
 על אחת כמה וכמה=עאכ"ו  
 על גבי, על גב=ע"ג  
 על דברי, על דבר=ע"ד  
 עם הארץ=ע"ה  
 עליו השלום=ע"ה  
 עולם הבא=ע"ב  
 עולם הזה=ע"ז  
 עין הרע=ע"ה  
 עה"ב=ע"ב  
 עה"ז=ע"ז  
 עבודה זרה=ע"ז  
 על ידי=ע"י  
 ערב יום טוב=ע"ט  
 ע"ט } ע"ט  
 עד כאן=ע"כ  
 &c. על כורחו, על כורחך=ע"כ  
 עובר ברכבים ומזלות=עכו"ם  
 עובדי, עובדי  
 על מנת=ע"מ  
 עובדי, עובר עבודה זרה=עע"ז  
 על פי=ע"פ  
 glossator's } ע"ש  
 note }  
 על שם=ש"ש  
 ערב שבת=ע"ש  
 פעם אחת=פ"א

צריכא למימר, צריך לומר=צ"ל  
 (קאמר) קא אמר ליה=קא"ל  
 קדש הקדשים=קה"ק  
 קריאת התורה=קה"ת  
 קל וחומר=ק"ו  
 ק"ו } ק"ו  
 קיימא לן=ק"ל  
 (קמשמע) קא משמע לן=קמ"ל  
 קריאת שמע=ק"ש  
 רבנו, רבן, רבי, רב=ר'  
 ר' אלעזר, ר' אליעזר=ר"א  
 ר' אליעזר בן יעקב=ראב"י  
 ר' אלעזר בן עזריה=ראב"ע  
 רבונו של עולם=רבש"ע  
 רבן גמליאל=ג'  
 ראש השנה=ר"ה  
 רב הונא=ר"ה  
 רה"ר=ר"ה  
 רשות היחיד=רה"י  
 רשות הרבים=רה"ר  
 רוח הקדש=רוה"ק  
 רב זירא=ר"ז  
 ראש חדש=ר"ח  
 ר' חנינא=ר"ח  
 ר' שרפון=ר"ט  
 ר' יוסי, ר' יוחנן, ר' יהושע=ר"י  
 ר' ישמעאל  
 רבן יוחנן בן זכאי=ריב"ז  
 ר' יהושע בן לוי=ריב"ל  
 ריש לקיש=ר"ל  
 ר' מאיר=ר"מ  
 רב נתמן, ר' נתניה=ר"נ  
 ר' עקיבא=ר"ע  
 רב פפא=ר"פ  
 רב ששת, ר' שמעון=ר"ש  
 ר' שמעון בן אלעזר=רשב"א  
 רבן שמעון בן גמליאל=רשב"ג

רשב"ג אמר=רשב"ג  
 ר' שמעון בן יוחאי } ר"ש ב"י  
 רשב"י }  
 ר' שמעון בן לקיש=ר"ש ב"ל  
 רשב"ל }  
 ר' שמעון בן מנסיא=רשב"מ  
 שפירות דמים=ש"ד  
 שפיר דמי=ש"ד  
 (in benediction) שחכל נהיה בדבריו=שהנ"ב  
 שיר השירים=שה"ש  
 שומר חנם=ש"ח  
 שטר חוב=שט"ח  
 שמע מינה=ש"מ  
 שנאמר=ש"נ  
 (bene-dictions) שמונה עשרה=ש"ע  
 שוה פרוטה=ש"פ  
 שפירות דמים=שפ"ד  
 שליח צבור } ש"צ  
 ש"ץ }  
 שומר שכר=ש"ש  
 שם שמים=ש"ש  
 (bene-diction) שומע תפלה=ש"ת  
 תח"מ=ת"ח  
 תחלת הדרך=ת"ח  
 תחית המיתים=תח"מ  
 תלמיד חכם=ת"ח  
 תלמידי חכמים  
 תלמוד לומר=ת"ל  
 הניא נמי הכי=תנ"ה  
 תנא קמא=תנ"ק  
 חזו רבנן=ת"ר  
 תא שמע=ת"ש  
 תקיעה שברים תקיעת חש"ת  
 תלמוד תורה=ת"ת

## List of Abbreviations.

a.=and.

a. e.=and elsewhere.

a. fr.=and frequently.

a. l.=ad locum.

a. v. fr.=and very frequently.

Ab.=Aboth (Mishnah).

Ab. d'R. N.=Aboth d'Rabbi Nathan (a late Talmudic treatise).

Ab. Zar.=Abodah Zarah (Talmud).

abbrev.=abbreviated or abbreviation.

add.=additamenta (Hosafah to Pesik.R.).

adj.=adjective.

adv.=adverb.

Ag.Hatt.=Agadoth hat-Torah (quoted in Rabinowicz Variæ Lectiones).

Alf.=Alfasi (Hilkhoth Rabbenu Alfasi).

Am.=Amos.

Ar.=Arukh (Talmudic Lexicon by R. Nathan Romi).

Ar. Compl.=Arukh Completum ed. Alexander Kohut, Vienna 1878-85.

Arakh.=Arakhin (Talmud).

art.=article.

B. Bath.=Baba Bathra (Talmud), v. Kel.

b. h.=Biblical Hebrew.

B. Kam.=Baba Kamma (Talmud), v. Kel.

B. Mets.=Baba M'tsi'a (Talmud), v. Kel.

B. N.=Beth Nathan (quoted in Rabinowicz Variæ Lectiones).

Bab.=Babli (Babylonian Talmud).

Bart.=Bartenora, Bertinora (commentary to Mishnah).

beg.=beginning.

Beitr.=Beiträge zur Sprach- und Alter-

thumsforschung, by Michael Sachs, Berlin 1852-54, 2 vols, v. Berl. a. Hildesh.

Bekh.=B'khoroth (Talmud).

Ber.=B'rakhoth (Talmud).

Berl.=Berliner (editor of Targum Onkelos).

Berl. Beitr.=Berliner Beiträge zur Geographie und Ethnographie Babylonien, Berlin 1884.

Bets.=Betsah (Talmud).

B'huck.=B'hukkothay (a pericope).

Bicc.=Biccurim, Bikkurim (Mishnah)

bot.=bottom of page. [and Tosefta].

B'resh.=B'reshith (name of a pericope).

B'shall.=B'shallah (name of a pericope).

c.=common gender.

- Cant.=Canticum (Song of Songs).  
 Cant. R.=Canticum Rabbah (Midrash Shir hash-Shirim or Hazitha).  
 ch. } =Chaldaic.  
 Ch. }  
 Chron.=Chronicles, Book of.  
 cmp.=compare (mostly referring to association of ideas).  
 comment.=commentary or commentaries.  
 comp.=compound or composed.  
 contr.=contracted or contraction.  
 contrad.=contradistinguished.  
 corr.=correct.  
 corr. acc.=correct accordingly.  
 corrupt.=corruption.  
 Curt. Griech. Etym.=Curtius Griechische Etymologie.  
 Dan.=Daniel, Book of.  
 Darkhe Mish.=Frankel, Hodegetica in Mishnam, Leipzig 1859 (Hebrew).  
 def.=defining or definition.  
 Del.=Delitzsch, Friedrich.  
 Del. Assyr. Handw.=Delitzsch Assyrisches Handwörterbuch, Leipzig 1896.  
 Del. Proleg.=Delitzsch Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs &c.  
 Dem.=D'mai (Mishnah, Tosefta a. denom.=denominative. [Y'rushalmi].  
 Der. Er.=Derekh Erets (Ethics, a late Talmudic treatise, Rabbah [the great], Zuṭa [the small]).  
 Deut.=Deuteronomy, Book of.  
 Deut. R.=Deuteronomy Rabbah (Midrash Rabbah to Deut.).  
 diff. } =different interpretation or  
 differ. } differently interpreted.  
 dimin.=diminutive.  
 Du.=Dual.  
 ed.=edition or editions (current editions, opposed to manuscripts or especially quoted editions).  
 Ed.=Eduyoth (Mishnah and Tosefta).  
 ellipt.=elliptically.  
 Erub.=Erubin (Talmud).  
 esp.=especially.  
 Esth.=Esther, Book of.  
 Esth. R.=Esther Rabbah (Midrash Rabbah to Esther).  
 Ex.=Exodus, Book of.  
 Ex. R.=Exodus Rabbah (Midrash Rabbah to Sh'moth).  
 expl.=explained.  
 explan.=explanation.  
 Ez.=Ezekiel, Book of.  
 Fl.=Fleisher, appendix to Levy's Targumic or Talmudic Lexicon.  
 foreg.=foregoing.  
 fr.=from.  
 freq.=frequently.  
 Fr.=Friedman (edition).  
 Frank.=Frankel, v. Darkhe, and M'bo.  
 Gem.=G'mara.  
 Gen.=Genesis, Book of.  
 gen. of=genitive of.  
 Gen. R.=Genesis Rabbah (Midrash Rabbah to B'reshith).  
 Ges. H. Dict.=Gesenius Hebrew Dictionary, 8<sup>th</sup> German edition.  
 Gitt.=Gittin.  
 Gloss.=Glossary.  
 Hab.=Habakkuk, Book of.  
 Hag.=Haggai, Book of.  
 Hag.=Häggigah (Talmud).  
 Hall.=Hallah (Mishnah, Tosefta and Y'rushalmi).  
 Hif.=Hifil.  
 Hildesh. Beitr.=Hildesheimer Beiträge zur Geographie Palestinas, Berlin 1886.  
 Hithpa.=Hithpaël.  
 Hithpo.=Hithpolel.  
 Hor.=Horayoth (Talmud).  
 Hos.=Hosea, Book of.  
 Huck.=Huḳkath (a pericope).  
 Hull.=Hullin (Talmud).  
 intens.=intensive.  
 introd.=introduction (פריקת).  
 Is.=Isaiah, Book of.  
 Isp.=Ispeel.  
 Ithpa.=Ithpaal.  
 Ithpe.=Ithpeel.  
 Jer.=Jeremiah, Book of.  
 Jon.=Jonah.  
 Jos.=Josephus.  
 Josh.=Joshua, Book of.  
 Jud.=Judices, Book of Judges.  
 K.A.T.=Keilinschriften und das Alte Testament by Schrader (second edition), Giessen 1883.  
 Kel.=Kelim (Mishnah and Tosefta, the latter divided into Baba Kamma, M'tsi'a, and Bathra).  
 Ker.=K'rithoth (Talmud).  
 Keth.=K'thuboth (Talmud).  
 Kidd.=Kiddushin (Talmud).  
 Kil.=Kilayim (Mishnah, Tosefta and Talmud Y'rushalmi).  
 Kin.=Kinnim (Mishnah).  
 Koh.=Koheleth, Book of Ecclesiastes.  
 Koh. Ar. Compl.=Kohut in Aruch Completum.  
 Koh. R.=Koheleth Rabbah (Midrash Rabbah to Ecclesiastes).  
 l. c.=loco citato or locum citatum.  
 Lam.=Lamentations, Book of.  
 Lam. R.=Lamentations Rabbah (Midrash Rabbah to Lam.; Ekhah Rabbathi).  
 Lev.=Leviticus, Book of.  
 Lev. R.=Leviticus Rabbah (Midrash Rabbah to Leviticus, Vayyikra Rabbah).  
 M. Kat.=Mo'ed Kaṭon (Talmud).  
 Maas. Sh.=Ma'aser Shenì (Mishnah, Tosefta, and Talmud Y'rushalmi).  
 Maasr.=Ma'asroth (Mishnah, Tosefta, and Talmud Y'rushalmi).  
 Macc.=Maccoth, Makkoth (Talmud).  
 Maim.=Maimonides.  
 Makhsh.=Makhshirin (Mishnah and Tosefta).  
 Mal.=Malachi, Book of.  
 marg. vers.=marginal version.  
 Mass.=Masseketh (Treatise).  
 Mat. K.=Matt'noth K'hunnah (commentary to Midrash Rabbah).  
 M'bo=Frankel, Introductio in Talmud Hierosolymitanum. Breslau 1870 (Hebrew).  
 Meg.=M'gillah (Talmud).  
 Meil.=M'ilah (Talmud).  
 Mekh.=M'khilta (a Midrash to portions of Exodus).  
 Men.=M'naḥoth (Talmud).  
 Mic.=Micah, Book of.  
 Midd.=Middoth (Mishnah).  
 Midr.=Midrash.  
 „ Sam.=Midrash Samuel.  
 „ Till.=Midrash Tillim (Midrash to Psalms, Shoḥer Tob).  
 Mikv.=Mikva'oth (Mishnah and Tosefta).  
 Mish.=Mishnah.  
 „ N.or Nap.=Mishnah, editio Napolis.  
 „ Pes.=Mishnah, editio Pesaro.  
 Mishp.=Mishpatim (name of a pericope).  
 Ms.=Manuscript.  
 „ F.=Manuscript Florence.  
 „ H.= „ Hamburg.  
 „ K.= „ Karlsruhe.  
 „ M.= „ Munich.  
 „ O.= „ Oxford.  
 „ R.= „ Rome.  
 Mus.=Musafia (additamenta to Arukh).  
 Nah.=Nahum, Book of.  
 Naz.=Nazir (Talmud).  
 Neg.=N'ga'im (Mishnah and Tosefta, also a subdivision in Sifra).  
 Neh.=Nehemiah, Book of.  
 Neub. Géogr.=Neubauer Géographie du Talmud, Paris 1868.  
 Ned.=N'darim (Talmud).  
 Nidd.=Niddah (Talmud).  
 Nif.=Nifal.

Nithpa.=Nithpaël.	r.=root or radix.	Targ.=Targum.
Num.=Numeri, Book of (Numbers).	R.=Rab, Rabbi, or Rabbenu.	" O.=Targum Onkelos.
Num. R.=Numeri Rabbah (Midrash Rabbah to Numbers, B'midbar Rabbah).	R. Hash.=Rosh hash-Shanah (Talmud).	" Y.=    " Y'rushalmi (or Jonathan).
Ob.=Obadiah, Book of.	R.S.=Rabbenu Shimshon (commentary to Mishnah).	Targ. II.=Targum Sheni (to Esther).
Ohol.=Ohöloth (Ahiloth, Mishnah and Tosefta).	Rabb. D. S.=Rabbinowicz Dikduké Sofrim (Variæ Lectiones &c., Munich 1867-84).	Tem.=T'murah (Talmud).
onomatop.=onomatopoetic.	Rap.=Rapaport, 'Erekḥ Millin (Talmudic Cyclopaedia, first and only volume).	Ter.=T'rumoth (Mishnah, Tosefta and Y'rushalmi).
opin.=opinion.	ref.=referring, reference.	Toh.=Tohäroth (Mishnah and Tosefta).
opp.=opposed.	Ruth R.=Ruth Rabbah (Midrash Rabbah to Ruth).	Tosaf.=Tosafoth (Addimenta to Talmud Babli).
Orl.=Orlah (Mishnah, Tosefta and Y'rushalmi).	S.=Sophocles, Greek Lexicon of the Roman and Byzantine Periods, Boston 1870.	Tosef.=Tosefta.
oth.=other, another, others.	s.=section (Parashah).	" ed. Zuck.=Tosefta editio Zuckerman, Pasewalk 1881.
P. Sm.=Payne Smith, Thesaurus Syriacus.	s. v.=sub voce.	Treat.=Treatise (tractatus, Masseketh, one of the appendices to Talmud Babli).
Par.=Parah (Mishnah and Tosefta).	Sabb.=Sabbath (Talmud).	Trnsf.=Transferred.
Par.=Parashah, referring to Sifra.	Sam.=Samuel, Book of.	trnsp.=transposed or transposition.
part.=participle.	Schr.=Schrader, v. KAT.	Ukts.=Uktsin (Mishnah and Tosefta).
Perl. Et. St.=Perles Etymologische Studien, Breslau 1871.	Sef. Yets=Sefer Y'tsirah (Book of Creation, a Cabalistic work).	usu.=usually.
pers. pron.=personal pronoun.	Shebi.=Sh'biith (Mishnah, Tosefta, and Y'rushalmi).	v.=vide.
Pes.=P'sahim (Talmud).	Shebu.=Sh'buoth (Talmud).	Var.=Variant.
Pesik.=P'sikta d'R. Kahäna, ed. Buber.	Shek.=Sh'kalim (Mishnah, Tosefta and Y'rushalmi, also a pericope in P'sikta).	var. lect.=variatio lectionis.
" R.=P'sikta Rabbathi (ed. Friedman).	Sm. Ant.=Smith, Dictionary of Greek and Roman Antiquities, Third American Edition, New-York 1858.	Ven.=Venice.
" Zutr.=P'sikta Zutrathi, ed. Buber.	S'mah.=S'ma'hoth, Treatise (Abel Rabbath).	vers.=version.
Pfl.=Löw, Aramäische Pflanzennamen, Leipzig 1881.	Sonc.=Soncino.	Vien.=Vienna.
phraseol.=phraseology.	Sot.=Sotah (Talmud).	w.=word.
Pi.=Piël.	sub.=subaudi.	Wil.=Wilna.
pl. { =plural.	Succ.=Succah (Talmud).	ws.=words.
pr. n.=proper noun.	suppl.=supplement (Hosafah) to Pesikta Rabbathi.	Y.=Y'rushalmi (Palestinean Talmud).
pr. n. f.=proper noun of a female person.	Taan.=Ta'änith (Talmud).	Yad.=Yadayim (Mishnah and Tosefta).
pr. n. m.=proper noun of a male person.	Talm.=Talmud.	Yalk.=Yalkuṭ (Collectanea from Talmudim, Midrashim &c.).
pr. n. pl.=proper noun of a place.	Tam.=Tamid (Talmud).	Yeb.=Y'bamoth (Talmud).
preced.=preceding.	Tanḥ.=Midrash Tanḥuma.	Y'lamd.=Y'lamdenu (a lost book, corresponding to Tanḥuma, quoted in Arukh).
" art.=preceding article.	" ed. Bub.=Midrash Tanḥuma (enlarged), edited, from manuscripts, by Buber, Wilna 1885.	Zab.=Zabim (Mishnah and Tosefta).
" w.=    " word.		Zakh.=Zakhôr (a pericope in P'sikta).
prep.=preposition.		Zeb.=Z'bahim (Talmud).
prob.=probably.		Zech.=Zechariah, Book of.
pron.=pronoun.		Zeph.=Zephaniah, Book of.
prop.=properly.		Zuck.=Zuckerman, v. Tosef.
prov.=a proverb.		Zuckerm.=Zuckermann Talmudische Münzen und Gewichte, Breslau 1862.
Prov.=Proverbs, Book of.		
Ps.=Psalms, Book of.		
q. v.=quod vide.		

By the designation (*Talmud*) are meant Mishnah, Tosefta and G'mara of Talmud Babli and, eventually, Talmud Y'rushalmi. By (Mishnah and Tosefta) or (Mishnah, Tosefta, and Y'rushalmi) is meant a Talmudic treatise in the collection of Mishnah &c., to which no discussions in either G'mara or respectively in the Babylonian are extant.

**א** *Aleph*, the first letter of the alphabet, interchanging with other gutturals, e. g. אבב, חבב, עבב, אלירה; עליהא &c.

**א** often used to form second roots of verbs ע"ע, e. g. טמם, אטם.

**א** frequ. prosthetic, e. g. גורל, אגורל, v. א-.

**א** sometimes inserted to replace a radical, as באגא = בגא, esp. in verbs ע"י, as דאריך fr. דריך, קאים fr. קאים &c.

**א** frequ. (in Talm. Y.) dropped in the beginning of words, e. g. אבא = אבא; אמר = אמר.

**א** affixed to the end of Chald. nouns, corresponding to prefixed ה in Hebrew (status emphaticus), e. g. אבא = אב.

**א** as numeral letter, *one*, as איה איה = איה *one* letter. Sabb. 104<sup>a</sup>; a. fr. [Editions and Mss. vary, according to space, between the full numeral and the numeral letter, א for אחד, איה, שנים for ב', &c.]

**א**, **א**, **א**, **א** &c. a prefix, 1) for the formation of nouns in Kal, Peel, Afel (Hifil) &c., e. g. אפסחא, אפסחא, אפסחא, אפסחא &c.; 2) demonstrative, e. g. אפסחא = ה. אפסחא, אפסחא, אפסחא &c.—3) euphonic (prosthetic) אפסחא = ה. אפסחא, אפסחא, אפסחא &c., esp. before foreign words beginning with two consonants, e. g. אפסחא, אפסחא &c.

**א** a prefix (followed by Dagesh Forté) = על *upon*, *over*, e. g. אפסחא = על מדיא; אפסחא, אפסחא.

**א** plur. of אל"ה q. v.

**א**, a fictitious word made up of each third letter in מנא מנא חקל ופסין (Dan. V, 25). Snh. 22<sup>a</sup>; Cant. R. to III, 4 מנא מנא the inscription on the wall was so arranged as to form words composed of its every first, every second and every third letter respectively.

**א**, v. אפסחא.

**א**, a prefix of words of Greek origin answering to α-, au-, e. g. אבסחא = αβσματος; or to ε-, e. g. אבסחא = εβσματος.

**א** I (Assyr. A-bu, Schr. K. A. T., p. 247) *Ab*, the fifth month of the Jewish calendar (of thirty days) beginning between the eighth of July and the seventh of August, and ending between the sixth of August and the fifth of September. R. Hash. I, 3, על אב וי' for announcing the beginning of Ab messengers are sent out, for the sake of the fast. Ib. 18<sup>b</sup> באב ט' the ninth of Ab, anniversary of Temple destruction. Taan. IV, 6 משנכנס אב with the beginning of Ab. Ib. 29<sup>b</sup> לישתמיט מיניה באב let him try to be relieved of (the law-suit) in Ab. Meg. 5<sup>b</sup>; a. e.

**א** II m. (b. h.; אב, cmp. אב, const. אב, [embracer], father, ancestor, progenitor; teacher; chief, leader; author, originator. Ex. R. s. 46 end אב המגדל the educator is the real father. Lev. R. s. 1 אב החכמה וי' the father of all wisdom, . . the father of prophets. Y. Ned. V, 39<sup>b</sup>; a. fr.—אב ביה דין (abbr. אב) president of the Court (Great Sanhedrin), next in dignity to the Nassi. Taan. II, 1; a. fr.—Metaph. origin, cause. Num. R. s. 10 (play on אבוי, Prov. XXIII, 29) אבוי the cause of woe (sin).—אב מלאכה (for which also עיקר) *one of the chief labors forbidden on the Sabbath*, opp. אב מלאכה a labor the prohibition of which is based on the ground of its being a species of the former, or derived from the former. Sabb. VII, 1 sq.; a. fr. — [Y. Sabb. II, 5<sup>a</sup>, אב מלאכה, sub. מלאכה].—אב מלאכה *one of the original or direct causes of levitical uncleanness*, opp. אב מלאכה (child) secondary cause. Toh. I, 5; a. fr.—הנוק א' v. Pl.—א' creation of a class, i. e. a conclusion, by analogy, from a case explicitly stated in the bibl. law on all similar cases not specified in detail. Sifra introd.—Ib. K'doshim, end, ch. 11 (ref. to Lev. XX, 27) א' זה ב' א' this forms the rule for all cases in which the Bible uses the word d'mehem bam (that the penalty is stoning to death); a. fr.; v. also אב אב.—Pl. אבות, const. אבות, 1) fathers, ancestors, patriarchs &c. Ber. 26<sup>b</sup> אבות ברי דיינין א' have been instituted by the Patriarchs; a. fr.—אבות ברי דיינין, v. supra. Hag. II, 2.—א' a woman of noble descent. Num. R. s. 1; a. e.—Metaph. principal, chief מלאכה א', v. supra. א' (אב הנוק) the chief actionable injuries or damages, from which the subordinate are deduced (רולדות). B. Kam. I, 1; a. e.—2) *Aboth*, the first section of the Prayer of Benedictions (v. הפסלה), so called because it alludes to the Patriarchs.



*Pi.* אִיבֵר 1) *to waste, lose, forfeit, destroy.* Ned. 33<sup>b</sup>  
אִיבֵר אֶת מִנְהוּרֵי אִיבֵר he wasted his money, (cannot reclaim it).  
*Keth.* XIII, 6 אִיבֵר אֶת אִיבֵר he forfeited his claim. *Ab.*  
*Zar.* 55<sup>a</sup> אִיבֵר וְכִי אִיבֵר shall we give up our honest dealing-  
g? *ib.* IV, 7 אִיבֵר עֵלְמִי shall He destroy His world?

Hag. 3<sup>a</sup> and you wanted to deprive me of it? Ib. 4<sup>a</sup> וְהַמְאֵבֵר וְכ' one who destroys what is given to him.—א' עֲצַמְוֹ לְדַעַת to commit suicide wilfully. Gen. R. s. 82; a. fr.—2) to drop from memory, to forget. Aboth V, 12; a. e.

**אָבֵב, אָבֵב** ch. to be lost. Targ. I Sam. IX, 3; a. fr.—Snh. 111<sup>a</sup>; a. fr.—Y. Pes. IX, 37<sup>a</sup> הוּא כְּאָבֵב הוּא it is to be looked upon as lost.

**Pa. אָבֵב to destroy.** Targ. II Kings, XIX, 18; a. fr.

**Af. אָבֵב, אָבֵב** 1) אָבֵב, אָבֵב 1) = Pa. Targ. Deut. XXVI, 5; a. fr.—Y. Kid. III, 64<sup>a</sup> bot. 'אָבֵב הוּא אָבֵבִי thou hast ruined this man's (my) life. Gen. R. s. 56 אָבֵבִי לִיבִיךָ thou hast lost thy wits; a. fr.—2) to be lost, to go to ruin. Targ. Ps. XLII, 6; a. e.—Y. Hag. II, 77<sup>b</sup> וְרַמְבֹּדִין וְרַמְבֹּדִין alas for the lost (deceased)! Y. M. Kat. I, beg. 80<sup>a</sup> וְיִבְדֹּן and decay.

**Ilkpa. אָבֵב to be lost.** Lev. R. s. 34 מִתְאַבֵּדִין if they should be lost.—אָבֵבִי מִתְאַבֵּדִין Pes. 5<sup>b</sup>; a. e. [Lam. R., to IV, 21 לאֲבֵבִי, read לאֲבֵבִי, v. לֵבֵבִי.]

**אָבֵב m. perishable, irretrievable.** אָבֵב דָּבָר a business which cannot be postponed without irretrievable loss. M. Kat. 11<sup>a</sup>; a. fr.

**אָבֵב m. (אָבֵב) destruction.** Targ. Prov. XXVIII, 28.

**אָבֵב, v. אָבֵב.**

**אָבֵבִי pr. n. m., v. אָבֵבִי.**

**אָבֵבִי, אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי m. (b. h.; אָבֵב) perdition, hell.** Koh. R. to V, 8.

**אָבֵבִי pr. n. m. (Εὐδοκος) Ebdocus (Eutocus).** Y. Meg. III, 74<sup>a</sup> bot. rendered in a secret political letter *Good-Child*. (Ed. — קִיָּן — קִיָּן — corr. acc.)

**אָבֵבִי, v. next w.**

**אָבֵבִי pr. n. m. (Εὐδήμος) Ebdimos, Eudemos.** Y. Keth. XI, 34<sup>b</sup>; mostly abbrev. אָבֵבִי, אָבֵבִי (corrupt. אָבֵבִי, אָבֵבִי, אָבֵבִי), name of several *Amoraim*, the most prominent: Eb. of Zepphoris. Y. Ber. IV, 8<sup>a</sup>; a. fr. [V. Frankel Mebo, s. v.] V. אָבֵבִי.

**אָבֵבִי, אָבֵבִי ch. f. (=הַבְּדִלָה) (בָּדַל)** 1) the act of distinguishing; separation. Y. Ber. VIII, 12<sup>c</sup> top וְדָא' א' real separation.—2) *Habdalah*, a formula of prayer for the exit of the Sabbath or Holy Days. Ibid. beg. 11<sup>a</sup>. Pes. 113<sup>a</sup>; a. fr.—Pl. אָבֵבִי. Y. Ber. V, 9<sup>b</sup> bot. א' seven objects of distinction (mentioned in the *Habdalah*).

**אָבֵבִי pr. n. m. Abdam (contr. of אָבֵבִי), an** Amora of the first gener. Y. Ber. IV, 7<sup>c</sup> bot. (cmp. Gen. R. s. 10). Ber. 27<sup>b</sup> Ms. M. (ed. אָבֵבִי); a. e.

**אָבֵבִי m. (b. h. אָבֵב; אָבֵב) ruin, destruction.** Y. Dem. VII, 26<sup>a</sup> bot. א' waste of eatables; a. fr.

**אָבֵבִי, אָבֵבִי ch. same.** Targ. Prov. XXVII, 20; a. e.

**אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי, v. אָבֵבִי.**

**אָבֵב pr. n. m. Abbah; father of Samuel; v. אָבֵב II.**

**אָבֵב, v. אָבֵב.**

**אָבֵבִי pr. n. m. Abbahu, name of two Palestine** *Amoraim*, one prob. of the first gener. Y. Ber. V, 8<sup>d</sup> bot; Y. Bicc. II, 64<sup>d</sup> top; the second a celebrated disciple of R. Yohannan, residing in Caesarea. Y. Ber. II, 4<sup>b</sup> top. Succ. 48<sup>b</sup>; a. fr.—Babylonian *Amoraim* by that name. Sabb. 119<sup>b</sup>; Kid. 33<sup>b</sup>, father of Rabbah, v. רַבָּה. B. Kam. 117<sup>b</sup>, contemp. of R. Ashé, v. אָשֵׁי.

**אָבֵבִי, אָבֵבִי Y. Kil. III, 31<sup>c</sup> Ar. (ed.** *Abbas*, read אָבֵבִי q. v. or אָבֵבִי (σταλοβότης) *station ass for mares*.

**אָבֵבִי pl. of אָבֵב.**

**אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי (אָבֵבִי) pr. n. m. Ibbu (Aibu), all** prob. forms of the same name, an Amora. Snh. 5<sup>a</sup> אָבֵבִי Ar. ed. pr. (ed. Ms. M. אָבֵבִי). Succ. 44<sup>b</sup> אָבֵבִי Ruth R., Par. 2, beg. אָבֵבִי. Num. R. s. 12. Y. Succ. II, 53<sup>a</sup> bot.; Pes. 4<sup>a</sup>, a. fr. אָבֵבִי [name of a bird, v. אָבֵבִי].

**אָבֵבִי m. (=אָבֵב, to be hollow; cmp.** *reed, flute; pipe, tube*. Arakh. II, 3 אָבֵבִי א' של קנה א' של נחושת, a brass flute. Kel. II, 3; Men. X, 4 א' של קללים Ar. (ed. קליל) an iron tube for roasting grain.—רֶעֶה (אָבֵבִי, אָבֵבִי) *shepherd's flute*, name of a plant (*Eupatorium*) used for medicinal purposes; v. רֶעֶה. Sabb. XIV, 3; ib. 109<sup>b</sup>; Y. ib. XIV, 14<sup>c</sup>.

**אָבֵבִי, אָבֵבִי ch. same.** Yoma 20<sup>b</sup> (prov.) א' א' a flute is musical to nobles—give it to weavers, they will not accept it (fools criticise where sages admire). Succ. 50<sup>b</sup>.—Pl. אָבֵבִי. Targ. Jerem. XLVIII, 36; a. fr.

**אָבֵבִי, אָבֵבִי = רֶעֶה, v.** foreg. h.

**אָבֵבִי pr. n. m. (=אָבֵבִי) Bar Ab-** *bab'ram*. Hull. 38<sup>a</sup>.

**אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי, אָבֵבִי pr. n. m. Abbud' yana, a** gentile name (referring to idolatry). Git. 11<sup>a</sup>.

**אָבֵבִי, אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי, אָבֵבִי, v. אָבֵבִי.**

**אָבֵבִי m. (cmp. אָבֵבִי; אָבֵבִי) Euphem. for but-** *tocks, extremity*. Erub. 53<sup>b</sup>; v. אָבֵבִי.

**אָבוי** m. (b. h.; interj. = *woe!* *ah!* Num. R. s. 10 (ref. to Prov. XXIII, 29) *והאוי והא' the woe and the ah.*

**אָבוי** pr. n. m. *Abuyah*, known as the father of Elisha, v. אלישע. Y. Hag. II, 77<sup>b</sup>; a. fr.

**אָבויין** Y. Sabb. V, 8<sup>b</sup> bot. Ar., read אָבין or אָבין.

**אָביל** I mourning, v. איביל.

**אָביל** II **אָביל** m. (רביל, cmp. רביל) *the gate for carrying grain into the house, wagon-gate, gate-way.* Pl. אָביל. Tosef. B. Mets. XI, 10 אין חולקין את אָביל. ed. Zuck. (ed. רביל) you dare not divide gateways between heirs unless there is the required space for each.

**אָביל** ch. same, esp. (corresp. to h. *city gate-way* which is opened for wagons &c.; *fortified place* where judges sit &c.; cmp. שַׁר. —M. Kat. 22<sup>a</sup> begin to count the days of mourning *מבבא דא' from the time ye turn your faces from the city gate-way (to go home while the corpse is carried to the grave-yard).* Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup> when people form a lane *מא' ועד סוכרא from the city gate-way to the burial place.* [Ar. *house of mourning*, v. אָביל.] B. Bath. 58<sup>a</sup> bot. there was written *אבבא דא' Ms. M. (ed. incorr. בא')* over the gate of the town entrance (where court was held). —Pl. אָביל. Erub. 6<sup>b</sup>. Yoma 11<sup>a</sup>. Targ. Y. Deut. XXVIII, 52 אָבילין (ed. Vien. (אביל). Targ. Jer. I, 26 אָבילין (h. text מאבסיה; v. Pesh. a. l.).

**אָביל** m. pl. (v. foreg.) *city-gate-guards, police.* Nid. 67<sup>b</sup> מישום א' on account of the rude conduct of &c. [Rashi=אביל dangerous, cavern-like entrances to the bath-house.]

**אבולי** B. Bath 143<sup>a</sup>, אבולי read with Ms. M. II. אבולי, v. אבולי ואסמטרגי.

**אבולין** v. אבילין.

**אבון** (אבין) pr. n. m. *Abbon*, an Amora. Y. Pes. IV, beg. 30<sup>ed</sup> (אבין בשם ר' אל' / ר' אל' בשם ר' אבין); Y. Taan. I, 64<sup>e</sup>. Y. Shebu. VI, 37<sup>a</sup> bot —V. בון.

**אבונה**, **אבונה** pr. n. m. *Abuna*, an Amora. Y. Shebi. II, 33<sup>d</sup>; a. fr.

**אבונגרי** v. אבונגר.

**אבוס** (אבוס) m. (b. h. אב; אבס) 1) *feeding receptacle, bowl for working men; manger.* Ned. IV, 4.—Sabb. 140<sup>b</sup> א' של כלי (Rashi אב) a real manger, opp. של קרקע א' a piece of ground fenced in and used as manger.—2) *stall, stable.* Y. Shebu. VII, 37<sup>d</sup> top; VIII, beg. 38<sup>b</sup>. [Y. Ter. I, 40<sup>b</sup> אבוס read אבוס or אבוס.] —Pl. אבוסים. Y. Snh. 63<sup>b</sup> אבוסיהן their stables. V. אבוס.

**אבוקא** pr. n. m. *Abuka*. Yalk. Lam. 1001, v. אבוקה.

**אבוקה** f. (אבך, cmp. אבך; v. Sachs Beitr. I, p. 62; Nahm, to Gen. XXXII, 25) [*bundle of twigs*],

*torch (with, or without אור של).* Sot. 21<sup>a</sup> א' a burning torch happened to come in his possession. Ber. 43<sup>b</sup> א' כשנים א' walking by torchlight is equal to two walking together (as regards protection from night-spirits).—Pl. אבוקה. Tosef. Succ. IV, 2 were dancing before them בא' with torches. Ib. 4 א' בשמיה א' Y. ib. V, 55<sup>e</sup> top של א' א' של א' או א' Succ. 53<sup>a</sup>; Y. ib. V, 55<sup>e</sup> top של א' זהב (corr. acc. or read אבוקה); Mish. ib. V, 4.

**אבוקה**, **אבוקה** (Ar.) m. (=אבוקה-קלון) q. v.; a Babyl. corrupt. of an imported Palestinian phrase) *bed-cover, ticking (involucrum).* Pl. אבוקה. Erub. 62<sup>a</sup> אבוקה בריאה במורקרי א' a lease of a court yard is called *sound (legal and not merely a legal fiction), if connected with the privilege of placing in the yard chairs and seats,* [Rashi, cmp. Mishnah;—מורקרי, obviously a corruption for גמורקרי or גלופקרי, cmp. גמורקרי.—Other explanations of our w., suggested by מורקרי, v. s. v. מורד.]

**אבורנה** v. אבור.

**אבויני** v. אבויני.

**אבוקה** (אבוקה) f. (בוק) *breaking, crumbling, corrosion*, whence 1) *a foot-disease in animals* believed to arise from vermin in consequence of a stroke of lightning; 2) *moth-eaten condition of garments.* B. Mets. 78<sup>b</sup> (expl. הבריקה Mish.) אבוקה (Rashi אבוקה, Ms. M. אבוק, corr. ז' for י'; cmp. Y. ib. VI, 11<sup>a</sup> top. s. v. פזק) atrophy or paralysis of the feet. Ib. א' במילד א' the moths are in the royal wardrobe.

**אבוקה** m. (Arab. bazr, abzār, v. בור) *anything used for seasoning, spices &c.*—Fig. pl. אבוקה אינהו וכל אבוקה requisites, appurtenances. Snh. 74<sup>b</sup> אינהו וכל אבוקה they (the commands) and all appertaining thereto. Men. 73<sup>b</sup> וכל אבוקה Ar. a. Rashi to Snh. I. c. (ed. חבירה corr. acc.) the burnt-offering and &c.

**אבחוס** v. אבחוסים a. אבחוסים.

**אבמא** v. אבמא.

**אבמא** m. (בט; cmp. בוץ, בוץ a. deriv.) *belly*, whence *leather wine-bag.* Ab. Zar. 34<sup>b</sup> א' רטיני (Ar. אכטא) the travellers' wine-bag. [Y. Yeb. IV, 5<sup>d</sup>, v. אבמא. v. אבמא.]

**אבמא** v. אבמא.

**אבמולוס** v. next w.

**אבמולמוס** pr. n. m. (prob. Πτολεμαῖος, or Εὐπτόλεμος=Εὐπτόλεμος) *Abtolmos.* Erub. III, 4 (35<sup>a</sup>) ed. (Ms. M. אבמולוס). Ib. 36<sup>a</sup>; Y. ib. 21<sup>a</sup> bot. אבמולוס (v. Rabb. D. S. Erub. I. c., notes). Ex. R. s. 21 אבמולוס (אבמולוס). —M. Kat. 18<sup>a</sup> אבמולוס (prob. abbrev. of our w.), surnamed ספראז (v. Rabb. D. S. a. l.), an Amora.

**אבטומטום** m. (αὐτόματος) *self-moving, self-growing, spontaneous.* Midr. Till. to Ps. I, 5 האמרים א' Mus. (ed. טומטום, corr. acc.) who say the universe is a self-moving power (has no creator). [Better: αὐτόματος, S.] *chance.*

**אֲבִיזָה** f. pl. (= אֲבִיזָה; *autonomia*; v. Sm. Ant. s. v. Autonomi) *cities enjoying their own laws, jurisdictions*. Y. Meg. I, 70<sup>a</sup> bot. שְׁנֵי אֲבִיזָה (read שְׁנֵי). Y. B. Bath. III, 14<sup>a</sup> top אֲבִיזָה; Bekh. 55<sup>a</sup> שְׁנֵי אֲבִיזָה (corr. acc., אֲבִיזָה, אֲבִיזָה). [Cmp. corruptions of אֲבִיזָה.]

**אֲבִיזָה**, v. אֲבִיזָה II.

**אֲבִיזָה** = אֲבִיזָה.

**אֲבִיזָה** Tosef. Ohol. XIII, 3 (ed. Zuck. אֲבִיזָה) v. אֲבִיזָה II.

**אֲבִיזָה**, v. אֲבִיזָה.

**אֲבִיזָה**, Var. Sifrē Deut. 80 (v. ed. Friedm. a. l. note 3), read אֲבִיזָה (*toga*) or אֲבִיזָה (*τὸ γέννημα*) *Roman toga*.

**אֲבִיזָה** m. (ὀπτιό, *optio*; Perl. Et. St. p. 103; D. C. Lat. s. v.) *commissary, quartermaster in the Roman army*. Y. Sabb. VI, 8<sup>e</sup> bot. אֲבִיזָה אֲבִיזָה a Roman quarterm. came and made him stand behind him (in the public convenience).

**אֲבִיזָה** m. (b. h.; בטח, *to swell*; cmp. אֲבִיזָה) *melon*. Maasr. I, 5.—Pl. אֲבִיזָה. Ib. 4; a. fr.

**אֲבִיזָה** ch. same.—Pl. אֲבִיזָה. Targ. O. Num. XI, 5. Y. Snh. VII, end, 25<sup>d</sup>.

**אֲבִיזָה**, v. אֲבִיזָה.

**אֲבִיזָה** abbr. of אֲבִיזָה.

**אֲבִיזָה** pr. n. m. *Abtinās*. אֲבִיזָה Beth. Abt., name of a priestly family who had the secret for preparing the frank-incense for the Temple. Yoma III, 11; I, 5; a. e.

**אֲבִיזָה** f. (= אֲבִיזָה; בטל) *idleness, waste*. Y. Bets. V, 63<sup>b</sup> אֲבִיזָה אֲבִיזָה a light burning to no purpose. Y. Shebi. VII, 37<sup>e</sup> top אֲבִיזָה על הָאֵשׁ for the loss of time.

**אֲבִיזָה** pr. n. m. *Abtalion* (Greco-Romanized by Josephus *Πολλίω*, *Pollio*), name of a Chief Justice of the Sanhedrial court in the days of Hyrcan II and of Herod. Aboth I, 10; 11. Eduyoth I, 3. Yoma 71<sup>b</sup>; a. e.

**אֲבִיזָה**, v. אֲבִיזָה.

**אֲבִיזָה** (ח. אֲבִיזָה, *to press, surround, embrace*, v. אֲבִיזָה; cmp. אֲבִיזָה, *to be willing*. Targ. O. Deut. XXV, 7; a. fr.—[Targ. Prov. XXIX, 11, ed. Wil. אֲבִיזָה, read אֲבִיזָה, v. אֲבִיזָה.]

**אֲבִיזָה**, v. אֲבִיזָה.

**אֲבִיזָה** m. (b. h.; אֲבִיזָה) *early stage of ripening, esp. of grains; season of beginning barley-crop; also the offering of the first fruits (on Passover)*. R. Hash. 21<sup>a</sup> (ref. to Deut. XVI, 1) וְכִי יִשְׁמַר אֲבִיזָה observe the ripening of the equinoctial season that it be in the month of Nissan (rule for intercalation). Men. 84<sup>a</sup>; a. fr.

**אֲבִיזָה** (אֲבִיזָה, אֲבִיזָה) ch. same. Targ. O. Lev. II, 14; Ex. XIII, 4; a. e.—Snh. 11<sup>b</sup>; Y. ib. I, 18<sup>d</sup> top אֲבִיזָה דִּימָה דִּימָה the season of ripening has not yet come. [Y. Maasr. V, 52<sup>a</sup> אֲבִיזָה דִּימָה, read אֲבִיזָה.] — Pl. (adj.) אֲבִיזָה. Targ. O. Ex. IX, 31 (ed. Berl. sing.).

**אֲבִיזָה** f. (b. h. אֲבִיזָה; אֲבִיזָה) 1) *lost or missed object*. אֲבִיזָה the keeper of a lost object waiting for its owner to claim it B. Mets. 29<sup>a</sup>; a. fr.—אֲבִיזָה the owner of the lost thing. Kid. 2<sup>b</sup> אֲבִיזָה מְחַוֵּר וְכִי מְחַוֵּר the owner hunts for what he has lost, i. e. man woos woman (allud. to Gen. II, 21); a. fr.—M. Kat. 25<sup>b</sup> אֲבִיזָה וְכִי לֹא בָכוּ לְאִבְדֵימָה weep for the losers, but not for the lost (deceased). — 2) *loss, decrease*. אֲבִיזָה decrease of physical strength. Yoma 74<sup>b</sup>.—(Y. ib. VIII, 44<sup>d</sup> top אֲבִיזָה read אֲבִיזָה).

**אֲבִיזָה** m. (אֲבִיזָה; cacophemism for אֲבִיזָה q. v.) אֲבִיזָה = אֲבִיזָה prop. *their place of ruin*, cacophemism for *meeting-place, gathering for idolatrous purposes and performances connected with idolatrous feasts (games, &c.)* which the Jews, under Hadrian, were forced to attend. Sabb. 152<sup>a</sup>. Ab. Zar. 17<sup>b</sup>. — Transf. *meeting place of early Christians* where religious controversies used to be held. Sabb. 116<sup>a</sup> אֲבִיזָה רַבִּי אֲבִיזָה Christian writings. Ib. אֲבִיזָה רַבִּי אֲבִיזָה Rab would not attend a Be-Abedan, Samuel would.

**אֲבִיזָה** pr. n. m. *Abidarna*, gentile friend of R. Yuda. Ab. Zar. 65<sup>a</sup> top. [Ms. M. אֲבִיזָה, Var. אֲבִיזָה; v. Rabb. D. S. a. l.]

**אֲבִיזָה** f. ch.=h. אֲבִיזָה. Targ. Ex. XXII, 8; a. e. B. Mets. 23<sup>a</sup>; 27<sup>b</sup>; 28<sup>b</sup>.

**אֲבִיזָה**, v. אֲבִיזָה a. אֲבִיזָה.

**אֲבִיזָה** pr. n. m. (*Bar*) *Abyu*, name of a renowned obituary poet. Yeb. 103<sup>a</sup>; M. Kat. 25<sup>b</sup> אֲבִיזָה Ar. (ed. אֲבִיזָה, אֲבִיזָה, Ms. Var. אֲבִיזָה, v. Rabb. D. S. a. l. note).

**אֲבִיזָה** m. (b. h., אֲבִיזָה) *poor, distressed*. Lev. R. s. 34 (etymol.) he is called *ebyon*, שְׂדֵיחַ מְרַחֵב לֵב (Yalk. a. l. (מְרַחֵב) because he longs for everything. Gen. R. s. 71. B. Mets. 111<sup>b</sup>.

**אֲבִיזָה** f. (b. h., אֲבִיזָה) *caper-tree, or caper-berry*, so called from the stimulating effects of its seed.—Pl. אֲבִיזָה. Maasr. IV, 6; a. e.

**אֲבִיזָה** f. pl. אֲבִיזָה dial. for אֲבִיזָה. Tosef. Kel. B. Kam. II, 2 (ed. Zuck. אֲבִיזָה).

**אֲבִיזָה** f. (denom. of אֲבִיזָה) *want, distress*. Midr. Till. to Ps. LXX, end.

**אֲבִיזָה** pr. n. pl. *Bé-Ebyoné* (Poor-House); Rashi. B. Kam. 117<sup>a</sup>. [Ms. M. אֲבִיזָה, Ms. F. אֲבִיזָה, Hal. G'dol. Ms. אֲבִיזָה; v. Rabb. D. S. a. l.—Prob. a corrupt. of אֲבִיזָה, v. אֲבִיזָה.]

**אֲבִיזָה**, v. אֲבִיזָה.

**אביר** pr. n. m. *Abbayi*, 1) a renowned Babyl. Amora (original name *נחמני*). Keth. 65<sup>a</sup>; a. fr.—2) Oth. Amora of that name. Ib. 94<sup>a</sup>. Erub. 62<sup>a</sup>.

**אביר**, v. *אבירה*.

**אבירא** Y. Succ. II, 53<sup>a</sup>, *א' רב* read *אבירא*.

**אבירה** (*אביר*) f. (contr. of *אבירה*; *ביר*) *prayer*. *א' reader, precentor*. Y. Pes. V, 32<sup>c</sup> bot.—Y. Taan. III, end, 67<sup>a</sup>; Y. Sheb. I, 33<sup>b</sup> top *אביר*.

**אבירנוס**, v. *אבירנוס*.

**אביר** Y. Yeb. VII, 8<sup>a</sup> bot *א' אשקלון*, read *אביר*; comp. Y. Shebi. VI, 36<sup>c</sup>.

**אביל** to mourn, v. *אבל*.

**אבילא**, *אבילא* a. *אבלא*, v. *אבל*.

**אבילת** f. 1) = *אבל* mourning. Lam. R. introd., (R. Abbahu 4); v. *אבילה*—2) fem. of *אבל* II.

**אבילותא**, *אבילותא* ch. = next w. Targ. Lam. II, 5; v. *אביל*. — M. Kat. 20<sup>b</sup> *א' באפדה נדוה* in her (thy wife's) presence observe mourning (when she is in mourning).

**אבילות** f. (*אבל*) mourning time, mourning ceremonies. M. Kat. 20<sup>a</sup> sq. *א' שבעה* the mourning time is seven days. Ib. 24<sup>a</sup> *א' בשבת* no mourning ceremonies are to be observed on &c. Yeb. 43<sup>b</sup> *א' חדשה* recent (i. e. individual) mourning, in contrad. to *א' ישנה* mourning over Jerusalem. [Gen. R. s. 8 beg., some ed. *אבילות*—*אביל* read *אבילות*—*אביל*].

**אבילותא**, v. *אביל*.

**אבילין** pr. n. pl. *Abelin, Abilena*, a district of Peræa (v. Graetz, Gesch. d. Jud. II, 2, p. 457). Lev. R. s. 17; Pesik. Vayhi, p. 66<sup>a</sup> *אבילין* (corr. acc.); Pesik. R. s. XVIII (p. 88<sup>b</sup> ed. Friedm.) *אבילין*; Ruth R. to I, 5 *אבילין*. Tosef. Zeb. II, 3 ed. Zuck. *אבילין* (Var. *אבילין*). Comp. *אביל* a. *אבל* pr. n. pl.

**אביומי** pr. n. m. *Abbimi*, 1) a disciple of Rabbah. Shebu. 28<sup>b</sup>; Y. Ned. II, 37<sup>b</sup>; Y. Shebu. III, 34<sup>d</sup> top.—2) A. bar Tob. Y. Naz. IX, beg., 57<sup>c</sup>.

**אבין** pr. n. m. *Abbin*. Y. Bicc. II, beg., 64<sup>c</sup>, Rabbi A. Comp. *אבין*; v. *אבין*.

**אביןא** pr. n. m. *Abbina*, an Amora. Y. Pes. V, 32<sup>c</sup>. —Y. Ned. IV, beg. 38<sup>c</sup> (prob. Abbuna, as shortly before). [Y. Peah III, 17<sup>d</sup> bot. *ביןא* prob. the same.]—*א' רב* contr. *רביןא* q. v.

**אביוסא** Sabb. 151<sup>b</sup>, v. *אבין*.

\* **אבין** m. (*בין*, v. *בין*; comp. *אבין*) outlet, esp. a pot in the bath-tub to which a waste-pipe is attached. Mikv. VI, 10.

**אבין**, v. *אבין*.

**אביקה** pr. n. m. *Abikah*, a hero at the defence of Jerusalem. Pesik. R. s. 29—30, *א' בן גבירי* (Yalk. Lam. 1001 *אבוקא בן גבירי*).

**אבוקלס**, v. *אבוקלס*.

**אביר** m. (b. h., *אבר*) strong, mighty, eminent (opp. *קל* light, of no influence); noble.—Pl. *אבירים*. R. Hash. 25<sup>b</sup> bot. *אביר* the noblest of the nobility. Y. ib. II, 58<sup>b</sup> bot. *אביר* *עולם* (Babli ib. l. c. *אביר*; Koh. R. to I, 4 *גדולי* the world's noblest sons. [Esth. R. to II, 4, v. *אבירים*].

**אבירדימוס**, v. *אבירדימוס*.

**אבירם** pr. n. m. (b. h.) *Abiram*. Esth. R. to II, 4 *א' ר' יהושע בר א' (some ed. אבירים, Midr. Sam. ch. XIII (בריה דר' בירי*).

**אביושנא**, v. *אביושנא*.

**אבית** pr. n. pl. *Abyath Y'shimon*, usu. *א' בית*. Targ. Y. II, Num. XXI, 20.

**אביתר** (b. h.) pr. n. m. *Ebyathar*, an Amora. Git. 6<sup>b</sup>. Y. Ber. IX, 13<sup>a</sup>.

**אבין** (b. h., *אב*, comp. *אבן*, *אבן*) to entangle. Hithp. *אבין* to blend (of whirling smoke columns). Pesik. R. s. 29—30.

\* **אבנא** m. (Syr., P. Sm. 15; v. foreg., comp. b. h. *אבן*) the fighter, whence large cock. Targ. Prov. XXX, 31; comp. *אבנא* (Var. *אבנא*, Ms. *אבנא*).

**אבל** (b. h.) 1) indeed, yes. Tosef. Erub. V (IV), 1 *א' אמר* said they to him, yes (we admit). Erub. 30<sup>b</sup> top. Nid. 3<sup>b</sup>; a. e.—Gen. R. s. 91 *א' דרומית* וכ' it is a South Palestine expression where *abal* means *bram*, v. *אבל*—2) but, however. Ber. VII, 1; a. v. fr.

**אבל I** (b. h.) pr. n. pl. *Abel*, name of several towns; comp. *אבילין*. Erub. 87<sup>a</sup> ed. (Ms. M. *בבל*, corr. acc., Var. lect. v. Rabb. D. S. a. l. note).

**אבל II** (b. h., *אב*, v. *אב*; comp. *אפל*); [dark, comp. *אביר*, mourner, esp. during seven days after burial. M. Kat. 14<sup>b</sup>; a. v. fr. — Pl. *אבילים*, *אבילים* (אבילין) Keth. 8<sup>b</sup>; v. *אביל*. Y. Ab. Zar. I, 39<sup>c</sup> bot. *אבילים* mourners among gentiles; a. fr.—Fem. *אבילה*, *אבילה*. Y. Rer. IV, 8<sup>a</sup>; Y. Taan. II, 65<sup>c</sup> bot.

**אבל III** (foreg.) to mourn. Hithpa. *אביל*, *אביל* to observe mourning ceremonies, to be bound to mourn, be an *אבל*. M. Kat. 20<sup>b</sup> *א' עמי מרא'* over whom one is bound to mourn, with him he must mourn, i. e. one must share in the mourning ceremonies of a relation at whose death he would have to observe mourning; a. fr.—Tanh. Sh'mini, 1 *נרא'*. Pesik. Sos p. 148<sup>b</sup>; a. fr.

**אביל**, *אביל* ch. same. Targ. Lam. II, 8.

*Ithpa*. *אביל* (denom. of *אביל*) to mourn. Targ.

**אַבְנֵי** m. (b. h., בנט,  $\sqrt{\text{בט}}$ , emp.  $\text{בטֵן}$ ) *belt*. B. Kam. 94<sup>b</sup>. Yoma 6<sup>a</sup>; 12<sup>a</sup>; a. fr.—*Pl.* אבנֵים. Zeb. 18<sup>a</sup>.

**אבנימוס**, נִימוֹס, pr. n. m. *Abnimos, Nimos*, a gentile philosopher, friend of R. Meir [prob. identical with the cynic philosopher *Oenomaus* of Gadara]. Gen. R. s. 65; a. e. הגררר א' Hag. 15<sup>b</sup> הגררר ב'.

\***אבניהא** Targ. Y. II Deut. XIV, 18, read with Y. I אבניהא v. אבני.

**אבניהא**, אֲבִנְיָהָ f. (בין) *understanding, speculation*. Meg. 24<sup>b</sup> ב' דל' דל' (Ms. M. בא' (בא'ב) it depends on the speculative faculty (not on the physical sight). Ab. Zar. 28<sup>b</sup> בא' דל' דל' (Ms. M. בליבא דליא, cmp. Tosaf. a. l.) an affection of the eye-sight is connected with (has influence on) the mental faculties; (oth. opin., cmp. אבן, *the fat surrounding the heart*).

**אבס** (b. h.; √ אבן, cmp. אפן) *to stuff; to fatten, feed* (act. a. neut.) B. Mets 86<sup>b</sup> (expl. ābusim, I Kings V, 3) שאובסין איהן בע"כ which people fatten with force. Ib. שא' ויטמדין ו' that stand feeding as they please. Sabb. XXIV, 3 (155<sup>b</sup>) אין אובסין-וכ' you must not (on the Sabbath) stuff the camel; expl. ib. you must not make a manger of her stomach (fill up to swelling); a. fr.—Part. pass. אבוס (=שור). Meg. 9<sup>a</sup>, a. e. (one of the changes said to have been made by the authors of the Septuag.).

**אבסקנמה** (ἀβάσκαντα) *unbewitched! may no harm befall you!* Y. Ab. Zar. I, end, 40<sup>b</sup> לא אמר א' he did not say *abascanta*, but etc. Y. Ber. IV, 13<sup>c</sup> top (corr. acc.).

**אבס=תבס**, v. תבס.

**אבספועין** m. pl. (ביע) *blains, pustules*. Targ. O. Ex. IX, 9 (Var. אבספועין f. pl.).

**אבסר**, v. בסר.

**אובעיה, אבועיה** f. (בצה) *search, begging, the appearance of the poor for their share in the crop*. Pl. אבועיה Peah IV, 5 ו' אב' ו' (Y. ed. IV, 3 אוב' three times a day the poor would come (cmp. etym. Y. ib. 18<sup>b</sup> top). [Oth. comment. ref. to etym. in Y. l. c. a. Targ. Obad. v. 6: "the owner appears" &c.]

**אבנא** m. (=אבנא, cmp. בען) *tin*. Targ. O. Num. XXXI, 22.

**אבן** m. (b. h.; v. אבן, cmp. עשן) (*thick, whirling*) *dust, powder*. Sabb. III, 3 אבן דרכים the (heated) sand on the roads. Hull. 91<sup>a</sup>. Cant. R. to III, 6; a. fr.—א'—the *refuse of writing material, or the colored sand strewn over the writing*. Sabb. XII, 5 כרב במשקין כ' if one writes (on the Sabb.) with a fluid or sap of fruits (instead of ink); or in the sand on roads or in the writer's powder.—Transf. (cmp. אבן) *connection, something akin to, shade of*, as א' לשון הרע a shade of slander; א' רביא a shade of usury; א' של שביעיה an agricultural occupation indirectly related to those forbidden in the Sabbath year; v. infr.—Pl. אבקות. Tosef. Ab. Zar. I, 10 הן ארבע א' הן (ed. Zuck. אבקותא) the word *abak* in its figur. sense is applied to four things; cmp. B. Bath. 165<sup>a</sup>; B. Mets. 61<sup>b</sup>; 67<sup>a</sup>; Succ. 40<sup>b</sup>.

**אבן**, Pi. אבן, אִיבֵן (denom. of foreg.) *to cover with powder, esp. plants, for fertilizing*. Shebi. II, 2 מִאֲבָרִין (cmp. Y. Gem. a. l.). M. Kat. 3<sup>a</sup>. Y. Sabb. VII, 10<sup>a</sup> top.—Part. pass. מִאֲבָרִין powdered. Y. Bicc. I, 63<sup>d</sup> bot. מִאֲבָרִין (read מִאֲבָרִין) grapes fertilized with powder. [Ar. "to remove the dust" (?)]

*Hithpa. a. Nithpa. תִּהְיֶה אֲבָרִין, תִּהְיֶה אֲבָרִין to be covered, or cover one's self with dust*. Gen. R. s. 43.—Metaph. *to sit at one's feet as a disciple*. Aboth. I, 4.

**אבן**, אֲבִין, אֲבִין (חבק, אבך, cmp. עב, אב, √ אבן) 1) *to entangle, twist, twine*. Men. 42<sup>a</sup> אבין לחר מרבין (perh. אבין Pa.) he twined (the show-fringes) with loops.—2) (neut. v.) *to be attached to, cling to* (idolatry etc.). Snh. 64<sup>a</sup>; Ab. Zar. 14<sup>b</sup>. Ib. 17<sup>a</sup> בה טיבא א' he was very deeply attached to sensuality.

**אבן**, אֲבָרִין ch.=h. אבן. Targ. Ex. IX, 9; a. e.

**אבן** Tosef. Mikv. V, 7, read אבין.

**אבן**, v. אבן ch.

**אבן**, v. אבן h.

**אבן** f. (b. h.; v. אבן) *spices, spice-box*. Fig. אבן (peddler's spice-box) a great scholar. Cant. R. to III, 6 end.

**אבולוס** pr. n. m. (Εὐχολος) *Eucolus*, father of R. Zechariah. Git. 56<sup>a</sup>; Lam. R. to IV, 2. Tosef. Sabb. XVI (XVII), 6 (Var. אבולוס, אבולוס). Cmp. אבולוס.

**אבן** Men. 33<sup>a</sup>, read אבן, v. next w.

**אבן** f. pl. (אבן) *loops, leather rings*, on bedsteads for the reception of cords; in door cases, for hanging doors in. Ned. 56<sup>b</sup>; Snh. 20<sup>b</sup>. דרגש בא' . . . a couch is called *dargesh*, when it is carried in and out (to be put up and taken apart) by means of loops (through which the cords are fastened); opp. *mittah*, v. אבן.—Men. 33<sup>a</sup>, Erub. 11<sup>b</sup> ed. (Ms. M. אבן, v. Rabb. D. S. a. l. note), explain. הדיק ציר 'an indication of hinges'.—Macc. 23<sup>a</sup> (*loops* in the punishing scourge).

**אבר** or הדיק, v. הדיק.

**אבר** (אבר, v. אבן, cmp. גבר, אבר) *to be bent, pressed, thick*.

Pi. אבר, אִיבֵר 1) *to strengthen, harden* (cmp. אבן). Snh. 109<sup>b</sup> (play on *Abiram*, Num. XVI, 1) ו' אבר (Ms. M. (Rashi לבבו, ed. נצמי) he hardened his heart against repentance.—2) (denom. of אבר) *to measure wings, to define city limits, for Sabbath distances, in cases of wing-like projections beyond the line*. Erub. V, 1 כיצד (accord. to Rab's spelling, while Sam. read מִעֲבָרִין, v. Y. ib. 22<sup>b</sup>, Bab. ib. 53<sup>a</sup>) how do we measure outskirts of a city in order to draw the Sabbath line?; v. etymol. definit. Y. a. Babl. II. cc. a. Y. Ber. VII, 12<sup>c</sup> top.—3) (b. h. Hif.) *to soar, take wings*. Gen. R. s. 42 (play on *Shemeber*, Gen. XIV, 2) שְׁמֵאֵבֵר Ar. s. v. שְׁמֵאֵבֵר (ed. שרירא פירא) he took wings to fly and obtain wealth.

**אבר** ch. Ithpe. **אֲבָרָר** (v. next w. a. foreg.) *to be winged, to soar*. Targ. Job XXXIX, 29.

**אבר** (**אֲבָר**) m. (b. h. *wing*, v. **אָבַר**; cmp. **פֶּנֶה**, **פָּנָה**) 1) *limb, part*.—**אֲבָרָא** מן חיה a part cut off from a living animal. Hull. 101<sup>b</sup>; a. fr.—2) *membrum genitale*. Snh. 107<sup>a</sup>. Y. Keth. V, 30<sup>b</sup>.—3) *town quarter, projecting outskirts* (v. **אָבַר** Pl. 2).—**אֲבָרָא** אֲבָרָא *limb by limb; piecemeal*. Sabb. 40<sup>a</sup>. Y. Yoma VI, 43<sup>d</sup> bot. Koh. R. to X, 15.—**אֲבָרָא** (**אֲבָרָא** v. **אֲבָרָא**) *limbs, parts* (of an animal). Shek. VII, 3 meat found אֲבָרָא in entire limbs (opp. *חתיכות* cut slices). Sabb. 82<sup>b</sup> לא אֲבָרָא מִשְׁמַחָה Ms. M. (ed. אֲבָרָא) does not make unclean when dismembered. Kel. XVIII, 9 (parts of a bedstead).—אֲבָרָא as sing. Hull. 11<sup>b</sup>. Treat. S'mah. II, 12.—Ber. I, 1 the fat אֲבָרָא and other pieces of the daily offerings. Ohol. I, 8 אֲבָרָא 248 limbs (joints).—4) *balance of a load, ballast*. Sabb. 154<sup>b</sup>, v. **אֲבָרָא**.—Ch. **אֲבָרָא**.

**אבר** m. (v. **אָבַר**; b. h. *לִפְתָּה*) *lead*. Snh. 52<sup>a</sup> פִּתְלָה אֲבָרָא a string (bar) of lead. Hull. 8<sup>a</sup> מִעִקְרוֹ אֲבָרָא lead directly from the mine (hot). Y. Sabb. VII, 10<sup>b</sup> bot. Kel. XIV, 5 הָא שְׁבָרָא וְכֵן the lead hanging down from the neck of the animal (as ornament or mark). Git. 19<sup>a</sup>; Sabb. 104<sup>b</sup> בֵּן כָּתוּב אֲבָרָא if he wrote the document with lead (solution); a. fr.

**אבר** (**אֲבָרָא**) ch. same. Targ. Ex. XV, 10. Targ. Y. Lev. XX, 14; a. e.—Snh. 64<sup>a</sup> וְכִסְיוֹ וְכִסְיוֹ וְכִסְיוֹ cast ye him into a kettle (of lead) and cover him with lead (or heavy load; ed. *שְׂרִיחָא* incorr.; Ms. M. omits *אֲבָרָא*; oth. var. v. Rabb. D. S. a. l.). Git. 19<sup>a</sup> בֵּן (writing) with lead pencil, אֲבָרָא with a solution of lead.

**אבר** *limb*, v. **אֲבָרָא**.

**אבר**, v. **אֲבָרָא**.

**אבר**, Targ. Prov. XXX, 31 Ms. *the cock*, cmp. **אֲבָרָא** a. **אֲבָרָא**; v. **אֲבָרָא**.

**אבר** adv. (**בֵּר**) *outside*, freq. with prefix **בֵּר**, opp. **אֲבָרָא**. Hull. 130<sup>ab</sup> Ab. Zar. 2<sup>b</sup> לְמִרְחַב מִלְכָּא מֵאֵלָּא for the king to wait outside (of the court-room). R. Hash. 8<sup>b</sup> לְמִיָּסָא. Ber. 18<sup>b</sup> אֲבָרָא יָהִיב אֲבָרָא sat outside (of the gathering of the righteous in heaven). Cmp. **בֵּרָא**.

**אבר**, **אֲבָרָא**, Erub. 62<sup>a</sup>, Var., v. **אֲבָרָא**.

**אבר**, v. **בֵּר** ch.

**אבר**, **אֲבָרָא** m. pl. (denom. of **אבר**, cmp. **אֲבָרָא**) 1) (cmp. **אֲבָרָא** Pl.) *wings or corners of city walls* (h. *פִּנְנָה*, *pinnacles, mural turrets*). Sabb. 11<sup>a</sup> ed. (Ar. *אֲבָרָא*, read *אֲבָרָא*; Ms. M. *אֲבָרָא*; Var. lect. v. Rabb. D. S. a. l. note) 2) (v. **אֲבָרָא** a. **אֲבָרָא**) *balance, freight arranged for balancing, ballast*. B. Bath 24<sup>b</sup> אֲבָרָא בִּבְרִיתֵי מִנִּי Ms. M. (ed. *בִּבְרִיתֵי*) I may say, the small kegs were placed among the large for balancing purposes.

**אבר**, v. **אֲבָרָא**.

**אברוסים**, v. **אֲבָרָא**.

**אברוס**, **אֲבָרָא** f. *hash or brine of a certain fish* (*Ἀβραῦς*?). Succ. 18<sup>a</sup> (Ms. M. a. ed. **אבר**, v. Rabb. D. S. a. l.) [Rashi: 'a very small fish']

**אברוס** m. (prob. a. geogr. term) *ibrosi*, name of a species of olive of medium size, also called **אֲבָרָא** q. v. Ber. 39<sup>a</sup> its name is not *egori*, אֲבָרָא Ms. M. (ed. **אברוס**, Ar. ed. Koh. **אֲבָרָא**) but its original name is *ibrosi* or as some say **אֲבָרָא** Ms. M. (ed. **אֲבָרָא**); Y. Bicc. I, 63<sup>d</sup> bot. **אֲבָרָא** (**אֲבָרָא**).

**אברוס**, v. **אֲבָרָא**.

**אברוס**, v. **אֲבָרָא**.

**אברוס** m. (Pers. *āfrōsah*) *a dish of flour, honey, and oil*; a word in a marginal note in Ms. M. to Ber. 37<sup>a</sup>, quoted in Ar. and in Rashi to 36<sup>b</sup> bot. (**אברוס**, corr. acc.), defining קֶדֶרָה V. Rabb. D. S. a. l.

**אברוס**, **אֲבָרָא**, Tosef. Neg. VIII, 2, v. **בֵּרָה**.

**אברוס** m. pl. (**בֵּרָא** II, v. **בֵּרָא** II; cmp. h. equiv. **אֲבָרָא**) prop. *cutting, trimming*, hence *fur trimmed of its extremities (and pinked)*, in gen. *carriage-robe, cover* [R. Hai Gaon declares our w. to be Persian, v. Ar. ed. Koh. s. v., a. Fl. to Levy Targ. Dict. II, 579<sup>b</sup>]. B. Kam. 66<sup>b</sup> מִעִקְרָא קְרוֹי אֲבָרָא (Ms. M. *אֲבָרָא*) before its use was determined upon it was called *mishkha* (skin), and now (even before the trimming is done), it is called *ābirzin* (fur, robe). V. קֶדֶרָה.

**אברוס** Pl. fem. **אֲבָרָא** (v. **בֵּר** II) lit. *outside places, hence villages, cottages*. Y. Ber. VI, 10<sup>a</sup> [Comment. 'to take refreshments', v. **אֲבָרָא** Cant. R. to II, 14, read **אֲבָרָא**, v. **אֲבָרָא**].

**אברוס**, Y. Sabb. XVI, 15<sup>d</sup>, v. **אֲבָרָא**.

**אברוס**, v. **אֲבָרָא**.

**אברוס** (Gen. XLI, 43) *Abhrekh*, a title; homiletically defined *father in wisdom, tender* in years. Gen. R. s. 90.

**אברוס** m. (prob. fr. **אָבַר**; *well-winged*) name of a bird, prob. *sea-mew*. Yalk. Esth. 1054; (Esth. R. to III, 6 עֹרָה).

**אברוס** (?) (Pers., v. Fl. to Levy Talm. Dict. s. v., a. Lagarde Ges. Abh. vol. 23) *half-done meat*. Pes. 41<sup>a</sup> (explain. **אֲבָרָא** Ex. XII, 9) כֹּדָמָרִי פִּרְסָאִי אֲבָרָא (Yalk. Ex. 197 כֹּדָמָרִי פִּרְסָאִי) as the Persians say *abarnim*. [כֹּדָמָרִי does not necessarily refer to the Persian language, cmp. **אֲבָרָא**. Perh. our w. is a Hebrew expression known among Persian Jews, and a compound of **אֲבָרָא** (= *נָעִים*) *a tender piece*. Cmp. **אֲבָרָא**].

**אברוס**, v. **אֲבָרָא**.

**אברוס**, v. **אֲבָרָא**.



**אברקין** **ברקין** m. pl. (פרק=ברק; emp. פקר=פקר, v. אפרקסין) *underclothes, inexpressibles, breeches* (emp. Lat. braccæ, braccæ—of Oriental origin). Y. Sabb. XVI, 15<sup>d</sup> א' שני Ar. (ed. Krot. אברקין; Bab. ib. 120<sup>a</sup> פרנד א' שני Ms. M. פרנד Ar. פרנד Ar.; Rashi *genouilliers*, a. German *Knieshosen*). Y'lamd. B'resh. quot. in Ar. (expl. פכישידיון Dan. III, 21) ב' דגוריה ו' (fem.) the underclothes put around their loins.

**אברתא** **אברתא** f. pl. (בריא, v. איבריא, a. אבריא) *hyssop* (used against indigestion &c.). Sabb. 128<sup>a</sup> (explaining אבוב). Ib. 109<sup>b</sup> אברתא (mentioning two species, one named אבוב=אבוב, the other בריהוג=אבוב). Ab. Zar. 29<sup>a</sup> Ms. M. a. Ar. (ed. אברתא).

**אבשנא** **אבשנא** m. (יבש=אבש) *something dried; parched or dried ears of grain*. Meg. 7<sup>b</sup>; Ps. 39<sup>b</sup> א' חצבא דאבשו Ar. 40<sup>a</sup> flour of roasted ears. Ib. 40<sup>a</sup> חצבא דא' (ed. אב') a basin wherein ears are roasted.

**אבשין** v. אבשין.

**אגה** (עגה) (Samar. אגה rendition of b. h. נקב; emp. חגה) *to spell* (letters), *blaspheme, swear*. Snh. 101<sup>b</sup> אגה א' חגה Ar. (ed. חגה), the Boraitha remarks (to חגה as in Mishn. a. l.) this (condemnation of one uttering the name of the Lord) refers to the country (not the Temple), and in the sense of Samaritan *aga* (swearing). Comp. Y. Snh. X, 28<sup>b</sup> top אגה א' חגה in a way as those Samaritans swear.

**אגלגון** **אגלגון** Gen. R. s. 28, beg., read אגלגון.

**אגב** (contr. of אגב=אלגב, emp. א) prop. *on the back, on top of, hence, upon, on the basis; (logic.) by dint of, on account of; by the way of*. Snh. 95<sup>b</sup> א' אגב while on thy road, i. e. *incidentally, occasionally*. Freq. א' אגב, v. אגב. B. Mets. 21<sup>b</sup> א' אגב because they are heavy.—Ib. 11<sup>b</sup>, a. fr. מקרקע א' אגב the sale of movable chattel made binding by dint of immovable property jointly sold; emp. אגב.—Kid. 26<sup>b</sup> א' אגב by means of somebody else (taking possession in behalf of the absent person). Ib. 27<sup>a</sup> מי אגב א' אגב is it necessary that he must say, 'Acquire movable by dint of acquiring landed property'?—Pes. 113<sup>a</sup> א' אגב every claim the legality of which rests on some additional circumstance (e. g. a loan collectible only on producing the note of indebtedness) requires collection (cannot be considered actual property until collected).—Sabb. 116<sup>a</sup> א' אגב the parchment is sacred only on account of the sacred character of what is written on it.—Shebu. 40<sup>b</sup>, v. אגב; a. fr.

**אגבא** v. אגבא.

**אגבאסס** v. אגבאסס, end.

**אגבין** m. (=אגבין, h. אגבין) *calix or corolla* of flowers. Y. Kil. IX, 32<sup>a</sup> top א' אגבין the *cissaros blossom* (v. Lat. Dict. s. v. *cissaros*, Gr. Dict. s. v. *χρυσόσθαιμον*) "a woolly substance growing on stones at the Dead Sea, looking like gold, and being very soft; its

name is כלך (χαλκχ, αλκχ) and it resembles sheep-wool".—(R. Ash. a. l. in Mishn.). Y. Sabb. II, 4<sup>e</sup> top אגב, corr. acc. [Var. lect. אגבין=אגבין? אגבין.—Sabb. 20<sup>b</sup>, our w. appears as גושקרא, גושקרא, obviously a corruption of *cissaros*; Rashi ib. expl. 'the shell of the cocoon', prob. confounding with *chrysallis* which is likewise named from its gold color.]

**אגד** I (אגד, sec. r. of אגד, v. אגד, emp. אגד, חגד, עקד) 1) *to twine around, tie up; to close, forbid*. Succ. III, 1; a. fr.—Sabb. 60<sup>a</sup> אגד בו ו' אגד Ar. (ed. אגד, Ms. M. חגד) she fastens her hair with it.—Pes. 87<sup>a</sup> אגד ב' חגד Ar. (ed. אגד, Ms. M. חגד) the maidens in Israel who forbid intimacy to their betrothed. Erub. 21<sup>b</sup> אגד א' אגד ed. (missing in Ms. M.). —2) (denom. of אגד) *to form a union or faction*. Sifré Deut. 294, v. Nif. [B. Bath. 14<sup>a</sup> אגד א' אגד, v. אגד a. אגב.]

*Nif. אגד to be tied up, united &c.* Maasr. I, 5 אגד א' אגד vegetables ordinarily put up in bunches, are subject to tithes from the time they are tied. Y. Erub. III, 20<sup>d</sup> top.—Sifré Deut. 296 אגד אגד א' אגד (read אגד) no alliance (of the surrounding nations) shall be formed against thee.

*Hif. אגד, contr. חגד, part. חגד, to tie up, fence in, forbid*. Erub. 21<sup>b</sup>; Pes. 87<sup>a</sup> Ms. M. (play on אגד Cant. VII, 14) אגד א' אגד who forbid &c., v. supra (Rashi: שמעידה, v. נגד, who announce their menstruation); v. אגד II.

**אגד** I ch. same *to tie*. Part. pass. אגד. Yeb. 39<sup>b</sup> אגד א' אגד is she not tied to him?, hence he must marry her.

**אגד** II (אגד, v. אגד, חגד), *Hif. אגד to stretch, prolong, postpone*. Erub. 21<sup>b</sup>; Pes. 87<sup>a</sup> (Ar. s. v. אגד, y. however אגד א' אגד who postpone (reserve) sexual intimacy for their husbands. Y. Keth. V, 29<sup>d</sup> bot. אגד א' אגד I will extend (spend all the time of) my widowhood in my husband's house.

**אגד** II ch. same; *to be lengthened*. Targ. Y. Ex. XIX, 13; Deut. XXX, 6. Denom. אגד א' אגד.

**אגד** III, **אגד** m. (foreg.) *long staff, whence 1) crutch*. Targ. II Sam. III, 29 (some ed. אגד).—2) *pole* used as a yoke to carry burdens on the shoulder. B. Mets. 83<sup>a</sup> אגד א' אגד, Ms. H., Oxf. &c. (Ms. M. אגד, ed. אגד, v. Rabb. D. S. a. l. note) who carry a burden on a yoke. Bets. 30<sup>a</sup> (v. Rabb. D. S. a. l. note 3); Sabb. 148<sup>a</sup> Ms. M. marg. אגד (v. Rabb. D. S. a. l. note 6). V. אגד א' אגד.

**אגד** (אגד) m. (אגד) 1) *tie, knot*. Succ. 10<sup>b</sup>, a. fr. אגד א' אגד must be tied together. Ib. אגד א' אגד if the tie of the Lulab became loosened. Erub. 101<sup>b</sup> sq. אגד א' אגד (a. twice אגד, Rabb. in D. S. a. l. אגד) when the door pin is handled by pulling the cord knotted to it.—2) *bunch*. Y. Ter. II, 41<sup>b</sup> אגד א' אגד a bunch of herbs that became unclean.—3) *surgical bandage*. Sabb. 53<sup>a</sup>.

**אגד** **אגד** ch. same. Succ. 33<sup>b</sup> אגד א' אגד (fem. l.) it requires a substantial binding.

## אגדה, v. אגד. III.

**אגדה**, or **אגדה** f. (אגד, נ. absorbed or dropped = *tale, story, lesson*, esp. *Agadah*, that class of Rabb. literature which explains the Bible *homiletically*, opp. to *Halakhah* or *legal interpretation* (הלכה, שמורה). M. Kat. 23<sup>a</sup> וא' שם' a legal tradition and an Agadah (homily). Y. Yeb. XII, 13<sup>a</sup>. Y. B. Bath. VI, 15<sup>e</sup> מסיורא א' דא it is a traditional Agadah.—Y. Git. IV, 45<sup>e</sup> בא'... מאן... ב' who among us can enter into what thy grandfather said?—א' כל א' a lecturer on Agadah. Gen. R. s. 94; a. fr.—אגדה תלים the Agadah on Psalms. Ib. s. 33.—Pl. אגדות, אגד. Lev. R. s. 22, beg.; a. fr.—Cmp. אגדתא.

**אגדה**, pl. אגדות Tosef. Makhsh. III, 8 ed. Zuck., v. אגדתא.

## אגדון, אגדון, v. אגדון.

## אגדים, v. אגדס.

**אגדיקוס** (אגדיקוס, popular corrupt. אגד, cmp. אגדיקוס) m. (aedicus=cognitor sive defensor civitatis, esp. in Asia Minor) *state's agent, syndic*. Gen. R. s. 12 when an aeducus in the country, he holds the authority over the public road (curator viae, v. אגד). Yalk. Ps. 794 (a. Ar.) אגד, corr. acc.—Pl. אגדיקין אגד. Cant. R. to VII, 9 (ed. אגד).

**אגדנא** m. (v. אגד a. אגד, P. Sm. 23) *worm-wood* (Rashi: *horehound*). Ab. Zar. 29<sup>a</sup> Ar. a. ed. (Ms. M. אגדנא, with ר), in a prescription against asthma. Targ. Y. I Dent. XXIX, 17 אגד (Var. אגד); ed. Vienna pl. אגדנא (אגד).

**אגדה** f. ch. (=h. אגדה) 1) *Agadah, homiletic literature*. B. Kam. 60<sup>b</sup> opp. שמערתא. Sotah 49<sup>a</sup> שמיירא רבא דא (abbr. ירד'ש' the *kaddish* (prayer) after lectures. Y. Sabb. XVI, 15<sup>e</sup>.—2) *the Haggadah*, i. e. *the recitations for the Passover night*. Ps. 115<sup>b</sup> א' ודלילא א' Haggadah and Hallel. Ib. 116<sup>b</sup> א' ודלילא א' who recited the Hag. in the house of R. Joseph (who was blind)?

**אגד** m. (אגד to sting, v. אגד, √אג=אג, v. אגד) *thorn, thorn-bush*. Y. Shebi. VII, 37<sup>b</sup> top.—Pl. אגד. Y. Kil. V, 30<sup>a</sup> bot.; v. אגד.

**אגדא** adv. *inside, amid*, v. אגדא. Hull. 130<sup>ab</sup>. Cmp. אגד.

**אגדא** m. (אגד, v. אגד=h. אגד q. v.) *cleft, fissure*. אגדא *cataract, water-falls* (issuing from a fissure). Lam. R. to I, 17 (play on *hogeg* ibid. Ps. XLII, 5) כהדין א' Ar. like the cataract that rests neither &c. [Ed. געגנט].

**אגד** m. (אגד) *band*. Y. Sabb. VI, 8<sup>a</sup> bot.; Y. Yeb. XII, 12<sup>d</sup> top אגד א' a band (of bast) with which mala punicia (pomegranates) are tied together.—Pl. אגד. const. אגד. Peah VI, 10 אגד א' stalks of garlic plant used for tying bunches; [oth. opin. bunches of garlic on one stalk],

opp. to אגדות tied bunches. [Tosef. ib. III, 8 אגד ed. Zuck., *piles of garlic*, v. אגד.] [Num. R. s. 4 beg. אגד, v. אגד.]

**אגדה** f. (b. h. אגדה, v. foreg.) 1) *bundle, bunch*. B. Mets. I, 8. Succ. 33<sup>b</sup> א' של ו' as a bunch of herbs is tied; a. fr.—2) *band, union; faction*. Lev. R. s. 30; Gen. R. s. 88 אחת א' one brotherhood.—Pl. אגדות. Peah VI, 10; v. foreg. Makhsh. VI, 2 א' של ביה ו' (herb) bunches which have been lying in the market houses; v. Tosef. ib. III, 8.—Yeb. 13<sup>b</sup> (ref. to אגדות Deut. XIV, 1) א' א' לא תעשו א' do not form yourselves into religious factions. Ber. 4<sup>a</sup> א' א' in companies (amusing themselves).—3) א' א' pr. n. of a family, *Beth-Aguddah*. Mass. Sof'rim IV, 1 א' של ב' א' the scribes of the family Beth-Ag.

**אגדל** m. (=גדל) *thumb*. Yoma II, 1. Cant. R. to III, 6.

**אגד** m. (b. h.) *nut*. Git. 64<sup>b</sup> (as signs of mental responsibility) א' א' if you throw a nut to it, and the child picks it up (at the same time throwing a pebble away); a. e.—Pl. אגד, const. אגד. Orl. III, 8 נרפצתא דא' when the nuts are burst open. Ib. 7 אגד crack-nuts (eatable); a. fr. [Tosef. Sabb. XIV (XV), 1 אגד שבספינה ed. Zuck., read אגד, v. אגד.] [For etymol. cmp. אגס.]

**אגדא** ch. same; also *nut-tree*. Keth. 77<sup>b</sup> דא' scrapings of the bark of a nut-tree; v. אגדא.—Cmp. אגדא, אגדא.

**אגדא** f. (v. אגד) *nut-tree*. Cant. R. to VI, 11.

**אגדון**, v. אגדון.

**אגדון** m. *Questor*. Gen. R. s. 12, v. אגדון end. אגדון, end.

**אגדון** (ἀγωμεν, fr. ἀγω) *up! come on!* Gen. R. s. 78.

**אגד** m. (אגד) *assembly*, esp. *public games*. Y'lamd. Emor (quot. in Ar, missing in Tanh.) א' נעשה במדינה.

**אגד** Tanh. Mishp. 1, read אגד.

**אגוסטא** (אגוסטא) f. *Augusta*, title of a female member of the imperial family (of Rome), in gen. *princess* &c. Esth. R. to I, 9. [Tanh. Vaera 8, א', read אגוסטא...]

**אגוסטין** m. (Augustanus, Augustinus) *a servant in a colonia Augustana*, (perhaps identical with Curialis or Decurio; cmp. Gibbon, ed. Miln. II, 142 sq., Amer. ed.). Snh. 28<sup>a</sup> א' אגוסטין... Ms. M. (Ms. C. a. F. אגוסטין... ed. אגוסטין, corr. אגוסטין) he may say (as an excuse for tilling in the Sabbath year), I am merely an imperial servant in the estate.

**אגוסטלי**, Gen. R. s. 1, v. אגוסטלי.

**אגוסטוס** (אגוסטוס) m. *Augustus*, title of the Roman emperor, in gen. *ruler, sovereign*. Y. Ber. IX, 12<sup>d</sup> bot. as one uses indiscriminately א' אגוסטוס כסר... 2\*

(βασιλεύς) Basileus, Caesar, Augustus; Gen. R. s. 8 (corr. acc.). Ex. R. s. 23, beg.; a. fr.—[Gen. R. s. 12 במדינה א' ed. (Ar. אגבאסטס) read אָנאָסטיאָני or אָנאָסטיאָני v. אָנאָסטיאָני]

**אָנאָסטיאָני** m. pl. *Augustiani*, a Prætorian legion entitled to proclaim the emperor. Esth. R. to I, 3, end א' דקומנירי the Decumani (or Decimani) and the Aug.—Gen. R. s. 94 גא' (corr. acc.); v. Sachs. Beitr. I, 113 sq.

**אָנאָסטיאָני**, v. next w.

**אָנאָסטיאָלי** m. (Augustalis). *Prefectus Augustalis*, title of the prefect of Egypt. Gen. R. s. 1. ed. (Var. אָנאָסטיאָלי, Ar. אָנאָסטיאָלי).

**אָנאָסטיאָלי** Ex. R. s. 8 some ed., read אָנאָסטיאָלי.

**אָנאָסטיאָלי** m. (נפח, I נפח) 1) *sexual intercourse*. Y. Git. VII, 48<sup>d</sup> אָנאָסטיאָלי ל' לשירר to reserve to himself the right of embracing her; Y. B. Bath. VIII, 16<sup>c</sup> גופה דא'—2) *door-stop*, v. אָנאָסטיאָלי.—[אָנאָסטיאָלי v. אָנאָסטיאָלי]

**אָנאָסטיאָלי** m. (אָנאָסטיאָלי) *heap, hill*. Tosef. Shebi. III, 3 'וא' ed. Zuck. (Var. 'וא' ed. Zuck.) and a mound (of arable ground) rises out of it (the rock).—Pl. אָנאָסטיאָלי; const. אָנאָסטיאָלי. Tosef. Peah III, 8 אָנאָסטיאָלי ed. Zuck. (Var. אָנאָסטיאָלי, ed. אָנאָסטיאָלי) heaps of garlic on the field, not yet bunched.

**אָנאָסטיאָלי** ch. same; esp. *heathen altar* (cmp. b. h. h. גל). Targ. Jud. VI, 25; a. fr.—Pl. אָנאָסטיאָלי. Targ. II Kings XXI, 3; a. fr.

**אָנאָסטיאָלי** II f. (ἀγορά) *market-place, court-session, court*. Pl. אָנאָסטיאָלי Git. 88<sup>b</sup> של נכרים א' (ed. אָנאָסטיאָלי corr. acc.) gentle courts.

**אָנאָסטיאָלי** f. (אָנאָסטיאָלי) prop. *store-room*, hence the *compartments of the nut-shell*. Pl. אָנאָסטיאָלי. Pesik. R. s. 11 as the nut has אָנאָסטיאָלי four compartments (Yalk. Cant. 992 במגירות).

**אָנאָסטיאָלי** inf. of אָנאָסטיאָלי for אָנאָסטיאָלי, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי** m. (v. אָנאָסטיאָלי) *fit for storage, of good quality*. Kel. XVII, 8 the olive (as a size standard) . . . neither large nor small, but of medium size, א' which is the kind called *egori*. Ber. 39<sup>a</sup>; Y. Bicc. I, 68<sup>d</sup> (etymol. explan.); v. אָנאָסטיאָלי. Yalk. Deut. 851 דיר א' Gen. R. s. 91, end א' myrrh fit for storage.—Pl. אָנאָסטיאָלי Num. R. s. 4 beg. חטים אָנאָסטיאָלי, read אָנאָסטיאָלי are all storage wheat (opp. כִּינֹפֶת). Cmp. אָנאָסטיאָלי.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי II.

**אָנאָסטיאָלי**, תוס. אָנאָסטיאָלי . . . , v. אָנאָסטיאָלי.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי** (אָנאָסטיאָלי) f. (נפח, גורר) *fighting*. Targ. Ps. CX, 3; a. e.

**אָנאָסטיאָלי**, Snh. 91<sup>a</sup>, v. לָנֶשֶׁן;—Y. Kil. IX, 32<sup>a</sup> v. אָנאָסטיאָלי. m. (καταρράκτης, *cataracta*) *cataract, cascade*.—Pl. אָנאָסטיאָלי Y. M. Kat. I, beg. 80<sup>b</sup> א' אֵילֵין א' what is your opinion about those cascades?

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי** Tanh. Emor. 18, v. בָּאֵיִן.—Y. Sabb. II, 5<sup>b</sup> כפר א', read אָנאָסטיאָלי Gen. R. s. 6.

**אָנאָסטיאָלי** (denom. of אָנאָסטיאָלי, Pa.) *to form disks or cakes (of wax)*. Y. Sabb. VII, 10<sup>b</sup> bot. קרין דא' גיר קרין he who forms cakes of wax dust (on a Sabbath).

**אָנאָסטיאָלי** Gen. R. s. 56, some ed. אָנאָסטיאָלי—a corrupt passage, prob. to be read: אָנאָסטיאָלי דהנר יחזיקה אָנאָסטיאָלי בנע עמו.

**אָנאָסטיאָלי** m. *wife's brother or kindred, brother-in-law*, v. גִּיס. Snh. III, 7 ed. Y.; a. fr.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי** (אָנאָסטיאָלי) m. (אָנאָסטיאָלי) *hired man, laborer*. Targ. Job VII, 1; 2; a. fr.—Pl. אָנאָסטיאָלי. B. Mets. 76<sup>b</sup> sq. (interch. in ed. with. אָנאָסטיאָלי, corr. acc.).

**אָנאָסטיאָלי** m. pl., a corruption of a geographical term, perh. אָפִירֹסִיִן (Ἰππεῖται) (steeds) of *Epyrus*. Targ. Jer. V, 8 (h. text בשָׂרִים).

**אָנאָסטיאָלי** Lam. R. to I, 21; Pesik. Anokhi p. 138<sup>b</sup>, v. גִּישׁ I.

**אָנאָסטיאָלי** m. (v. גִּלְגַּל, גִּלְגַּל) *outside-door, city-gate*.—Pl. אָנאָסטיאָלי. B. Bath 8<sup>a</sup> גא' דא' אָנאָסטיאָלי Ar. (ed. אָנאָסטיאָלי). all must contribute towards keeping the city gates in repair.; B. Mets. 108<sup>a</sup> (Ms. M. גִּלְגַּל).

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי a. אָנאָסטיאָלי.

**אָנאָסטיאָלי** m. (b. h.; אָנאָסטיאָלי, sec. r. of אָנאָסטיאָלי, cmp. דוּג, דוּג) *rounded things, rain-drops*. Hag. 12<sup>b</sup> א' עלייה א' (allus. to Job XXXVIII, 28) the upper store in heavens containing the rains. [V. Var. lect. in Rabb. D. S. a. l. note 200.]

**אָנאָסטיאָלי** read אָנאָסטיאָלי.

**אָנאָסטיאָלי** f. (גִּלְגַּל) *engraving, setting*. Targ. Y. Ex. XXXI, 5.

**אָנאָסטיאָלי**, v. אָנאָסטיאָלי.

**אָנאָסטיאָלי** (גִּיס, גִּיס, v. גִּיס, עָגַם) *to be bent*, whence *to be in grief*. Targ. Ps. CXIX, 28.

**אָנאָסטיאָלי** m. (b. h.; v. אָנאָסטיאָלי) *anything bending and peeling*, whence 1) *leek*, or *leek-like plants*, opp. to *leek* young grain &c. Kid. 62<sup>b</sup> this refers only to *shahath* אָנאָסטיאָלי but not to *agam*. Ib. מִיִּשְׁמַע דְּדָאִי. Ib. אָנאָסטיאָלי לא אָנאָסטיאָלי (Ar. רְבוּצֵלָא) what proof have you that *agam* in this case has the meaning of onion-plants? (Answ. ref. to אָנאָסטיאָלי Is. LVIII, 5).—2) (b. h.) *reed, reed-land (juncetum), dwelling places of wild beasts*, opp. שְׂדֵה cultivated land. Taan. 22<sup>a</sup>.

**אָג** m. (גַּמֵּם) a field which requires clearing in order to be made arable, uncleared ground containing roots of trees &c. Ab. Zar. 38<sup>a</sup> אָג דאָר באַ set fire to an uncleared field. Y. ib. II, 44<sup>d</sup> bot. אָג אַ field on which palms stood, the roots of which must be grubbed up.

**אָג** ch. same. Ab. Zar. 38<sup>a</sup> אָג לַגְלִי א' וְב' his intention was merely to clear the ground.

**אָג** m. ch. (גַּמֵּם, v. אָג) a depression, stagnant water, lake; also marshland, meadow. B. Mets. 36<sup>b</sup> אָג קַיְרָא דַּבְּלָא the vapors of the meadow; a. fr. אָג קַיְרָא to cut reeds in the meadow=to be illiterate. Sabb. 95<sup>a</sup>; Snh. 33<sup>a</sup>.—Pl. אָגִיָּא, אָגִיָּין. Targ. Is. XXXV, 7; a. e.—אָגִיָּא. Sabb. 77<sup>b</sup> אָגִיָּא רִירָא grazes in meadows.

**אָג** II pr. n. pl. *Agma*, in Babylon. B. Mets. 86<sup>a</sup>.—B. Bath. 127<sup>a</sup>; Kid. 72<sup>a</sup> אָגִיָּא אַקְרָא Akra d'Agma, v. אָגִיָּא. Snh. 38<sup>b</sup> אָגִיָּא דַּבְּלָא (Ar. אַגְמָא דִּיקְוִירָא; oth. var. v. Rabb. D. S. a. l. note).

**אָג** f. (עֵגָה, v. אָג) esp. אָגִיָּא נֶפֶשׁ grief of the soul. M. Kat. 14<sup>b</sup>; a. fr. Ms. M., s. Ar. א' (ed. 3).

**אָג** m. (b. h. אָגִיָּא; v. אָגִיָּא II) reed, cane.—בעל דא' cane-bearer, a subordinate executive officer. Y. Sot. IX, 24<sup>b</sup> top; a. e., v. אָגִיָּא.

**אָג** ch. same. Targ. Is. LVIII, 5.—Targ. Job. XL, 26 Ms. (ed. אָגִיָּא).

**אָג** m.—אָגִיָּא. Sabb. 145<sup>b</sup> ed.

**אָג** ch. אָגִיָּא.

**אָג** m. (b. h. אָגִיָּא, v. אָגִיָּא) basin, kettle. Sabb. 110<sup>a</sup> אָגִיָּא א' א' a basin filled with cress. Ab. Zar. 31<sup>a</sup> אָגִיָּא א' א' Ms. M. (ed. רַע'') a basin-like vessel placed over the opening of the cask. Pes. 45<sup>b</sup>.—Ber. 22<sup>a</sup> אָגִיָּא in a bath tub.—Pl. אָגִיָּא, אָגִיָּא. Targ. Is. LXV, 11.—Pes. 30<sup>b</sup> אָגִיָּא רַמְדוּתָא the kneading basins of Māhuza.—אָגִיָּא pr. n. pl. Targ. Jud. IV, 11; Y. Meg. I, 70<sup>a</sup> bot. אָגִיָּא דִּקְדֵּשׁ, later name of pools of Kadesh. [B. Kam. 61<sup>b</sup> אָגִיָּא דַּבְּלָא Ms. R., ponds of the field, v. אָגִיָּא a. אָגִיָּא.]

**אָג** (Var. v. infra) name of a Roman general in the days of R. Yoh. b. Zakkai, or of R. Gamliel, prob. a corrupt. of אָגִיָּא Quintus, or אָגִיָּא Quietus; [Graetz: Atticus, v. Monatsschr. 1885 p. 17 sq.]. Sifré Deut. 351 אָגִיָּא. Y. Snh. I, 19<sup>b</sup> top אָגִיָּא; ib. <sup>c</sup> bot. אָגִיָּא; ib. <sup>d</sup> top אָגִיָּא. Num. R. s. 4 אָגִיָּא (קוֹנְטִינֵנְטִי); Bekh. 5<sup>a</sup> אָגִיָּא קוֹנְטִינֵנְטִי. אָגִיָּא seem most probable.]

**אָג** Y. Ter. VII, 21<sup>b</sup>, v. אָגִיָּא.

**אָג**, v. next. w.

**אָג** f. (agnina, sc. pellis) lamb-skin. Gen. R. s. 20 Mus. (ed. אָגִיָּא).

**אָג**, v. אָגִיָּא.

**אָג** f. 1) אָגִיָּא. Targ. II Esth. I, 2.—2) אָגִיָּא protection, guard. Num. R. s. 12; Midr. Till. to Ps. XCI, 2 mahāsi (Ps. l. c.) means אָגִיָּא my guard.

**אָג** (Tosef. אָגִיָּא) m. (גַּמֵּם, v. אָג III, cmp. אָגִיָּא) pear, pear-tree. [In oth. Semit. dial. except Syr., plum, Fl. to Levi Talm. Dict. s. v.] Y. Kil. I, 27<sup>a</sup> bot.; Tosef. ib. 4. Ib. II, 15 (Var. עֵגֶבֶשׁ).—Pl. אָגִיָּא, אָגִיָּא. Y. Ter. XI, 47<sup>d</sup> bot. Kil. I, 4. Tosef. Shebi. VII, 16; a. fr. [Cmp. אָגִיָּא, esp. Cant. VI, 11, where the context points to fruits in gen. Cmp. אָגִיָּא.]

**אָג**, v. אָגִיָּא.

**אָג** Ar. s. v. קִלְסָא, read אָגִיָּא.

**אָג** m. (ἐξήγησις S.) fare-well-address, bequest. [Mostly corrupt.] Midr. Till. to Ps. LXXXIV. Ib. to Ps. LXXXVI, 1. Ib. to Ps. XXVII. Pesik. Aharé p. 175<sup>ab</sup> אָגִיָּא; Lev. R. s. 21 אָגִיָּא, אָגִיָּא read אָגִיָּא (v. Buber to Pesik. l. c.).

**אָג** Koh. R. to III, 14, read אָגִיָּא (Mat. K.).

**אָג** (sec. r. of אָגִיָּא, v. אָגִיָּא) to fill up a hole with pitch &c. B. Kam. 105<sup>a</sup>.

**אָג** m. (אָגִיָּא I) the moulding or eminence of the door frame against which the door shuts, door-stop (esp. of door-ways in thick city walls &c. with reference to sacred limits in sacrificial law). Pes. VII, 12 אָגִיָּא the space of the wall inside the door-stop is subject to the laws which apply to the space enclosed by the wall. Ib. 85<sup>b</sup> אָגִיָּא the stop itself and the corresponding space. Y. ib. VII, 35<sup>b</sup> אָגִיָּא.

**אָג** com. (v. foreg.—אָגִיָּא; cmp. b. h. אָגִיָּא) 1) wing, pinion. Pl. אָגִיָּא. Du. אָגִיָּא. Neg. XIV, 1. Gen. R. s. 39; a. e.—2) winged animals, poultry. Succ. 42<sup>a</sup>.—3) arms, shoulders of a human being. Y. Snh. VII, 24<sup>b</sup> bot. אָגִיָּא רַמְדוּתָא you might think the convict must be cut through at the arm-pits. Sabb. 129<sup>a</sup> אָגִיָּא רַמְדוּתָא her mates lift her by her arms.—4) banks of river &c. B. Kam. 61<sup>a</sup> אָגִיָּא a rivulet which imparts שִׁלְלֵי to its banks. B. Bath. 99<sup>b</sup> אָגִיָּא whose embankments have disappeared (washed away).

**אָג** ch. same, wing. Gen. R. s. 75, beg. אָגִיָּא shakes her wings to shake the ashes off. [Targ. Ezek. I, 14, prob. אָגִיָּא]. [B. Bath. 8<sup>a</sup>, v. אָגִיָּא].—Pl. אָגִיָּא, const. אָגִיָּא. Targ. Cant. V, 11. Cmp. אָגִיָּא.

**אָג**, v. אָגִיָּא.

**אָג** I (b. h., אָגִיָּא, v. אָגִיָּא) to gather, collect. Y. Yoma III, 41<sup>a</sup> top (expl. אָגִיָּא, Ezr. I, 9). Y. Bicc. I, 63<sup>d</sup> bot. אָגִיָּא it stores up its oil, (does not let it trickle out), v. אָגִיָּא; Ber. 39<sup>a</sup> אָגִיָּא its oil remains stored up.—Y. Nid. III, beg. 50<sup>c</sup> top אָגִיָּא blood collected in one place.—Trnsf. to store up thoughts, arguments. Sifré Deut. 16 (play on גֵּרוֹ Deut. I, 16) אָגִיָּא דַּבְּרִים that means him who heaps arguments up against him (his opponent in litigation). Ek. R. s. 6 אָגִיָּא דַּבְּרִי

הורר (Var. שאגיר *Pi*.) he is called Agur (Prov. XXX, 1) because he collected words of the Law (stored up knowledge); Koh. R. beg. שאגיר בר' because he was stored (or girded, v. אג II) with knowledge. Cant. R. to I, 1 end. [Sabb. 60<sup>a</sup> אגיר ed., v. אג.]

*Nif.* אגיר to be gathered. Num. R. s. 20 beg. (play on יגיר Num. XXII, 3) והן נאגירן לעיריהם and they were gathered to their towns (for defence).

*Hif.* אגיר, to store up. Tosef. Dem. I, 10 המגיריהם the store-keepers' places; v. מוגיר, מוגיר.

**אגיר** I ch. same; *Pa.* אגיר to heap up, Targ. Y. Deut. I, 16 רמאגיר ו' (ed. Vien. מֶאֱגֵר —) who heaps up litigations, v. foreg. [Targ. Ps. CIV, 7 למיגר Ms., v. יגר.]

**אגיר** II (אג, v. חגר, 1) to gird, arm. Midr. Prov. to XXX, 1 חגורו ש' חלציו who girded his loins for wisdom; Yalk. Prov. a. l. Part. pass. אגיר, v. אגיר I. 2) to halt, whence part. f. אגיר (sub. סביר) a knife having indentations which catch the passing nail of the examiner. Hull. 17<sup>b</sup>.—\*3) to occupy space. B. Bath 14<sup>a</sup> (intercharging with אכל q. v.).

**אגיר** II (אג, v. חגר, 1) to gird, arm. Midr. Prov. to tie, whence to hire, employ, rent. Targ. Gen. XXX, 16; a. fr.—Koh. R. to IV, 6; Lev. R. s. 3 beg. (prov.) ר' אגיר he who rents one garden will eat birds; him who rents gardens, the birds will eat. Git. 73<sup>a</sup> אגיר מלר' they hired boatsmen. Snh. 73<sup>a</sup> מיר' אגיר to hire help. Y. Taan. I, 64<sup>b</sup> bot. מיגר זנירה hiring prostitutes. B. Mets. 79<sup>a</sup>; a. fr.

*Af.* אגיר 1) same. Targ. Y. Deut. XXIII, 5 (4).—B. Mets. 77<sup>a</sup> (interch. with Pe.) אגיר אגיר engages laborers.—2) to rent out, lease. Erub. 63<sup>b</sup> אגיר לן רשותך lease to us thy property. Y. Dem. VI, 25<sup>b</sup> top. Y. Taan. I, 64<sup>b</sup> bot. אגירי חמרי I hired my ass out.

*Ithpa.* אגיר, אגיר (contr. of איראגיר) to be hired, to work as a laborer. Targ. O. Deut. XXIII, 25; a. e.—Yoma 20<sup>b</sup> (prov.) אגיר רגור ו' (combine into one w.) when thou hast hired thyself out to one, comb his wool (shrink from no labor).

**אגיר** III, **אגרא** I m. (foreg.) rent, wages; reward, profit. Targ. Gen. XV, 1; a. fr.—B. Mets. 63<sup>b</sup> ליה א' compensation for waiting (giving time for delivery), i. e. advancing the money to the seller. Ib. 68<sup>b</sup> כ' פלגא בא' half profit or loss. Ib. 69<sup>b</sup> א' ופגרא א' payment for carrying freight, and indemnity to the boatsmen in case of wreck. Y. M. Kat. II, 81<sup>b</sup> top א' וקרנא א' profit and principal (cost-price).—Y. B. Mets. II, 8<sup>c</sup> top עלמא א' than all profit this world can offer.—2) that which deserves reward, meritorious deed. Ber. 6<sup>b</sup> א' רפירקא ריהמא the merit in attending a lecture lies in running [to it] (anxiety to hear it). [אגיר, אגרא staff, pole, v. אגיר.]

**אגיר**, **אגרא** roof; **אגרא** letter, v. אג.

**אגרא** II pr. n. m. Agra, father-in-law of R. Abba; father of R. Y'hudah. Hull. 104<sup>b</sup>; 134<sup>a</sup>. Nid. 53<sup>a</sup>.

**אגריד** v. next. w.

**אגרידמיס** (freq. אגרידמיס) m. (a corrupt. of ἀγοράνομος, v. אגרידמיס) *agoranomos*, corresponding to the Roman *aedilis*, market commissioner, gauger, &c. Ab. Zar. 58<sup>a</sup> אגרידמיס א' נכרי א' (גיר א' V. א') a gentile agoran.—B. Kam. 98<sup>a</sup> אגרידמיס א' an Arabian agoran.—B. Bath. 89<sup>a</sup> אגרידמיס א' (ed. plur.) an agoran. may be appointed for superintending measures, but not for fixing the prices.—Pl. אגרידמיס B. Bath. I. c. (v. supra). [Pesik. Asser p. 96<sup>a</sup> אגרידמיס (sing.) א' (ed. להגרידמיס read לא, cmp. Yalk. Ps. 729).] אגרידמיס Sifra K'doshim ch. VIII; cmp. Y. B. Bath. V, 15<sup>a</sup> bot. [Oth. corrupt. v. Pesik. I. c. note.]

**אגריד**, **אגריד** f. (אגיר I, Pi; cmp. אגיר) (grain) fit for storage, of superior quality. Y. Maas. Sh. IV, beg. 54<sup>d</sup> מן הא' על השמירה ו' T'rumah may be taken from the stored-up wheat for the wheat which has to be quickly disposed of, or vice versa. Y. Peah. II, 17<sup>a</sup> חציר אגריד ו' (read אגריד). Y. Naz. V, 54<sup>a</sup> אגריד ו' (corr. acc.) from dark colored wheat (inferior), and found it was *igg'ru* (superior). [R. Simson to Peah II, 5 quotes אגריד; El. W. in Sh'noth El. ibid. אגריד.] [B. Bath. V, 6 has לבנה white, pure for our w.]

**אגריד**, אגרידמיס v.

**אגרידמיס** m. pl. (a corrupt. of אגרידמיס, cmp. אגרידמיס a. next. art.) *costum-collectors*, (cmp. Sm. Ant. s. v. Agoranomos). Gen. R. s. 75 ed. (Ar. אגרידמיס).

**אגריד**, אגריד v.

**אגרידמיס**, v. next. w.

**אגרידמיס** (corr. אגרידמיס), contr. אגרידמיס (ἀγοράνομος) *agoranomos*, market-commissioner; v. אגרידמיס a. אגרידמיס. Y. Dem. II, 22<sup>c</sup> top גדול א' שריה the agor. was an influential man. Y. Ab. Zar. IV, 44<sup>b</sup> top. Lev. R. s. 1 אגרידמיס (corr. acc.). Y. B. Bath. V, 15<sup>a</sup> bot. אגריד (twice); a. fr.

**אגריד** m. (b. h., גרם; cmp. אגרידמיס) *fist*; fig. power, usurpation. Kel. XVII, 12. Ex. R. s. 1. א' בעל א' mighty, violent. Y. Peah. VII, 20<sup>c</sup> top; v. infra.—Sot. 41<sup>b</sup> אגרידמיס אגרידמיס the power of sycophancy.—Pl. אגרידמיס אגרידמיס the men of power of the house of David; Snh. 49<sup>a</sup>. Pes. 53<sup>b</sup> א' בעל א' a strong, violent man (opp. גברא רבה a great man).

**אגרידמיס** (גרופינא) pr. n. pl. *Agrippina*, one of the signal stations for announcing the New-Moon, prob. a tower or height near Cæsarea Philippi, enlarged by Agrippa II. R. Hash. II, 4 (22<sup>b</sup>) אגרידמיס Ms. M. 2, Mish. Nap. (ed. לג' . . . מג'; Y. ed. . . במקריס'; v. Rabb. D. S. a. l. note 4).

**אגרידמיס** Koh. R. to I, 18 read אגרידמיס or pl. אגרידמיס. Cmp. אגרידמיס.

**אגריד**, **אגריד** m. (ἀγριος, neut. or. acc.) wild (opp. אגריד q. v.); rough. Gen. R. s. 77; Cant. R. to III, 6 א' כלב, Num. R. s. 11 (refer. to Gen. III, 8) שימע

א'קול after sinning, Adam heard the divine voice as a harsh one. Cant. R. to III, 7 (corr. acc.). Pesik. R. s. 15 בועה א' ו' (leave out hebr. words as glosses to explain the Greek).

אגריסטיוס, v. אגריסטיוס.

אגריפא = next. w.

אגריפס pr. n. m. (Ἀγρίππας) Agrippa, 1) the last but one Herodian king of Judæa. Sot. VII, 8. Lev. R. s. 3; a. fr.—2) a captain of the former.—Ab. Zar. 55<sup>a</sup> א' אגריפא שר צבא של א' (v. Rashi a. l. a. Rabb. D. S. a. l. note).

אגריקוס, v. אגריקוס.

\* אגרימא, Y. Git. V, 47<sup>b</sup> דינר א' read גריינא, דינר א', v. גרייני.

אגרינא, v. אגרינא.

אגריס, v. אגריס.

אגריסטיוס, v. אגריסטיוס.

\* אגריפוס m. (ἄγραφος) *unwritten*. Y. R. Hash. I, 57<sup>a</sup> bot. א' פרא בסיליאוס נומס א', comp. Ar. h. v., a. s. v. בסיליאוס (ed. נומס או גריפוס) παρὰ βασιλέως δ' νόμος ἄγραφος, for the king the law is unwritten (i. e. the king may disregard his own law). Lev. R. s. 35, beg. quot. in Ar. (missing in ed.).

\* אגריתה pr. n. f. *Igrath*, name of the queen of demons Pes. 111<sup>a</sup> אזלה א' (an incantation). Ib. 112<sup>a</sup>. Num. R. s. 12. Omp. גריה.

אגריה f. (b. h. אג; נגר, to join, v. esp. Snh. 11<sup>b</sup>; tablet, letter, brief, document. Git. IX, 3 (formula of a letter of divorce) וגט ו'... ו'... Ib. 85<sup>b</sup> אלא אגריה... אגריה one must not write (in the letter of divorce) *egereth* with א' which might mean *roof* (v. אגרי), but &c. Keth. 64<sup>a</sup>; Y. Kid. I, 59<sup>a</sup> bot. מדר א' a document stating a wife's disobedience. Y. Meg. IV, 75<sup>b</sup> top; Y. Snh. I, 19<sup>b</sup> top ביקוריה א' a document fixing the value of a property, v. אגריה.—Pl. אגריה, M. Kat. III, 3 א' secular, social correspondence, opp. religious correspondence; comp. Y. ib. 82<sup>a</sup> bot.; [commentaries: *documents of secular government*, v. אגריה. Ib.; B. Mets. I, 8 א' documents relating to legal assessment and to alimony.

אגריה ch. same; v. אגריה.

אגש Lam. R. to I, 21; Pesik. Anokhi p. 138<sup>b</sup>, v. אגש.

אד insep. conjunct. 1) (= ער; comp. א) prop. *until that; by the time that; hence, while, when, in the place of*. Hag. 5<sup>a</sup> אדוטר when he was young.—Hull. 105<sup>b</sup>, a. fr. אדוטר or אדוטר in the meanwhile. Pes. 113<sup>a</sup> אדוטר while the travelling dust is yet on thy knees, sell thy goods. Snh. 33<sup>b</sup> יקר אדוטר while thy fire-place is lit. B. Mets. 81<sup>a</sup>, a. fr. אדוטר in place of stating A let him state B, and A would be implied.—2) (= על) as regards —, in relation to the statement &c. of—. Keth. 21<sup>a</sup> אדוטר on (the

testimony) of one who was with him. B. Bath. 159<sup>b</sup>, a. fr. אדוטר רבא אדוטר there is a contradiction between (one opinion) of Raba and another opinion of Raba; B. Mets. 18<sup>a</sup> אדוטר... of Rabbah (not to be confounded with אדוטר q. v.). Meg. 20<sup>a</sup> אדוטר in relation to (the reading of the Book of Esther) in day-time.

אד m. (b. h., an apocopated form of אדע, comp. ודע, vapor, cloud. Gen. R. s. 13 (homil. etym.). אד cloud is called אד (destroyer) because it breaks the אד (distress of scarcity) looked forward to by the speculators in the market. V. אד.

אדא I, אדא f. (v. דא) *this, that*. Y. Ber. III, end, 7<sup>a</sup>, a. fr. א' אדא דא אדא דא this shows that this is like that, i. e. *all the same*. Y. Erub. IV, end, 22<sup>a</sup>; a. fr.

אדא II (אדא) pr. n. m. (v. אדא IV) *Ada*, 1) name of several Amoraim; (v. Frankel Meb. Y. p. 61<sup>b</sup>). Y. Ter. X, 47<sup>b</sup> bot. Pes. 80<sup>a</sup>; a. fr.—Most prominent among them *R. Ada bar Ahāba* or *Ahāva*. Y. Taan. III, end, 67<sup>a</sup>; Bab. ibid. 20<sup>b</sup>; a. fr.—2) A. דריכלא, אדא (attendant of scholars). B. Kam. 119<sup>a</sup>. Num. R. s. 9.—3) a slave. Kid. 70<sup>b</sup>.

\* אדא III א' בר א' v. אדא II, 2.

אדא IV m. (b. h. צד; comp. b. h. צד *prey*, a. אד *destruction*) *fowler, one who puts up baits, snares &c. for other people's doves*. Snh. 25<sup>a</sup> (explain. *mafrihe yonim*, Mishn.) א' אדא—Ms. M. a. Oxf., a. Ar. (ed. אדא; v. Rabb. D. S. a. l., a. Ar.) R—says, the Mishnah means a fowler (to be disqualified as witness &c.).

אדאני Sabb. 35<sup>b</sup>, v. אדאני.

אדבאל Y. Maas. Sh. IV, 54<sup>d</sup> top, v. אדבאל I.

אדפא, אדפא f. (h. אדפא) *finger*. Targ. Y. Num. XIX, 4; a. e.

אדא Ar. (אדא ed.) m. (אד, v. אד, comp. וד, fish-bone sticking in the throat. Sabb. 67<sup>a</sup> אדא against a fish-bone in the throat, say this spell. [For אד a. רר comp. אדא.]

אדום Cant. R. to IV, 8, v. דרי ch.

אדו, Y. Kil. IV, 29<sup>b</sup>, bot., read אדא I (comp. Y. Erub. I, 19<sup>c</sup> bot. אדו a. corr. acc.)

אדו v. אדו.

אדוהא, אדוהא f. (Syr. דוהא דוהא P. S. 933, to sweat, drip; comp. אד) prop. *sweat, foam of the Sea*. B. Bath. 4<sup>a</sup>; Succ. 51<sup>b</sup> (Ms. M. אדוהא) the Temple building of marble looks like a surging Sea (from a distance). Comp. אדוהא a. אדוהא.

אדוהי, v. אדוהי.

אדום m. (דום; אדום, אדום) *red*. Cant. R. to VII, 3, א' אדום red rose (euphem. for menstruation).—א' אדום red cow, used for purification ceremonies

(Num. XIX). Ab. Zar. 24<sup>a</sup>; a. fr.—Lam. R. to IV, 5, v. קלוריה.—Pl. אָדומים, אָדומות; Y. Succ. II, 53<sup>d</sup>, v. אָדומים.—Gen. R. s. 89; a. fr.

**אָדום** (b. h. אָדום) 1) pr. n. m. *Edom*, surname of Esau, son of Isaac; mostly used as a nom. gentil. *Edomite*, *Edomite nation*.—2) fem. (sub. מלכות) *Rome*, *Roman government* (owing to the dependence of Herod on Rome). Ex. R. s. 35; a. fr. Ibid. א' מלכות; a. fr. [In subsequent ages: *Christianity*.]

**אָדומי** m. (b. h. אָדומי) *Edomite*, *Idumean*. Keth. 30<sup>a</sup> א' the laws of intermarriage with Egyptians and Edomites as implied in Deut. XXIII, 8.—Pes. III, 1 א' Idumean vinegar; a. e.—Snh. 12<sup>a</sup> א' ולא הניח א' הלו Ar. a. Ms. M. (later ed. under censorial influences א' רבי, v. Rabb. D. S. a. l. note) and that Edomite (disguise for *Roman government*, v. foreg.) would not permit them.—Fem. אָדומית.—Pl. אָדומיות Keth. 64<sup>b</sup> א' Idumean barley.

**אָדון** m., const. אָדון (b. h.; דין) *lord*, *judge*. Hag. 3<sup>b</sup> א' Lord of all creatures. Y. Kid. IV, beg. 65<sup>b</sup> (allud. to *Adon*, pr. n., Neh. VII, 61) א' אין דין אין א' there is no justice and no judge. Gen. R. s. 89 (play on *Kar*, Is. XXX, 23) א' קירי Kyri (κύριος) means Lord.

**אָדונה** f. *mistress*. Gen. R. s. 89 א' אָדונה עם אָדונה Joseph suffered while being with his mistress. Ib. s. 98 (play on *ben porath* Gen. XLIX, 22) א' וב' the youth that broke (defeated the plans of) his mistress; the youth whom his mistress broke (having him put in prison). Ib. (play on *vay-mar'ruhu* Gen. ib. 23) א' וב' the youth who made life bitter to his mistress (v. vers. Mat. K. a. l.).

**אָדוניה** Tosef. Kel. B. Mets. VIII, 6, ed., v. אָדוניה III.

**אָדונקי** v. אָדונקי.

**אָדור** v. אָדור.

**אָדורה** v. אָדור.

**אָדורי** m. pl. (הדר) *procession*. א' אָדורי a procession in which an idol is carried. Y. Ab. Zar. III, 43<sup>b</sup> bot.; Y. Ber. II, 4<sup>b</sup> א' אָדורי; Y. Shek. II, end, 47<sup>a</sup> א' אָדורי (read דאָדורי); Midr. Sam. ch. XIX א' אָדורי (read דאָדורי); Midr. Sam. ch. XIX א' אָדורי (read דאָדורי).

**אָדורה** v. אָדורה.

**אָדיר** (=אָדיר, b. h. אָדיר) *to swing*, *throw*, *pitch*. Snh. 7<sup>a</sup>, v. אָדיר. B. Kam. 22<sup>a</sup>; Bets. 39<sup>a</sup> א' אָדיר he threw it off. B. Kam. 98<sup>a</sup> א' אָדיר he pitched it out of his neighbor's hands.

**אָדיר** Y. Maasr. I, 49<sup>b</sup>, prob. אָדיר or אָדיר; v. Y. Sabb. III, 6<sup>b</sup> top.

**אָדיר** read אָדיר.

**אָדיר** f. (אָדיר=h. אָדיר) *sprinkling* (for purification). Targ. Num. XIX, 13 (Var. אָדיר; h. text אָדיר). Targ. Ezek. XXXVI, 25 אָדיר.

**אָדיר** (=אָדיר, a. אָדיר=h. אָדיר) *until* *now*; whence, *still*, *yet*; *as yet*. Y. Ber. IV, 8<sup>a</sup> bot. א' אָדיר art thou not yet up to this, i. e. dost thou not yet understand it? Y. Taan. II, 65<sup>c</sup> bot. א' אָדיר art thou still at that point, i. e. dost thou still ask? Y. Peah I, 15<sup>c</sup>; Y. Kid. I, 61<sup>b</sup> top א' אָדיר and yet he has hardly come up to half the honor due to parents.

**אָדיר** v. אָדיר.

**אָדיר** m. pl., dialect. for אָדיר. B. Bath. 74<sup>b</sup>, v. אָדיר.

**אָדיר** m. ch. (=h. אָדיר) *red*, *full of sap*, *fresh*. Bets. 24<sup>b</sup>, Rashi; v. however, אָדיר.

**אָדיר** ch. (=h. אָדיר, אָדיר=h. אָדיר) *at that time*, *thereupon*. Dan. II, 15; 17; 19. אָדיר *at the same time*, *forthwith*. Ibid. 14; 35. א' אָדיר *from that time*. Ezra V, 16.

**אָדיר** v. אָדיר.

**אָדיר** v. אָדיר.

**אָדיר** v. אָדיר.

**אָדיר** m. (b. h.; אָדיר); *distinguished*, *glorious*, *mighty*.—Pl. אָדירים. Men. 53<sup>a</sup>.

**אָדיר** ch. same. Targ. O. Ex. XV, 6; a. fr.

**אָדיר** m. (=h. אָדיר, rim, border. Y. Sabb. III, 5<sup>d</sup> bot. leaned a vessel אָדיר (Var. אָדיר) against the rim of a heated store.

**אָדיר** v. אָדיר.

**אָדיר** *Adakh*, substitute of חקל (Dan. V, 25) by permutation of letters called אָדיר q. v. Snh. 22<sup>a</sup>. Cant. R. to III, 4 אָדיר (corr. acc.).

**אָדיר** v. אָדיר.

**אָדיר** f. (אָדיר) 1) *mention*, esp. *invocation of the Lord*, *Divine Name*. Y. Ber. IV, 8<sup>a</sup> top א' אָדיר for each benediction an invocation. R. Hash. 18<sup>b</sup> א' אָדיר the use of the Divine Name in legal documents was abolished.—2) (=b. h. אָדיר) *memorial offering*. Targ. O. Lev. II, 2; a. e.

**אָדיר** f. (v. foreg.) *remembrance*, *mention*. Targ. Ps. XXX, 5 Ms. אָדיר...; ed. אָדיר...

**אָדיר** v. אָדיר.

**אָדיר** m. (אָדיר, אָדיר, אָדיר) *garden-herb*, *summer-savory*. Tosef. Shebi. V, 11 (ed. Zuck. אָדיר). Ukts. III, 4 א' אָדיר. Y. Shebi. VII, 37<sup>c</sup> bot. אָדיר (corr. acc.).

**אָדיר** f. (אָדיר) *lighting*. Pl. אָדיר. Y. Shebi. VII, beg. 37<sup>b</sup> א' אָדיר sorts of plants used for lighting purposes.

דַּתְּ, v. דַּתְּ. [v. Rabb. D. S. to Ab. Zar. 38<sup>b</sup>, Bets. 24<sup>b</sup>, note.]

**דַּמָּ** (b. h.;  $\sqrt{\text{דָּם}}$ , v. דָּמַם) [to be viscous, thick, dark]  
to be red, grow red.

*Pi.* אֲדָם *to redden, make red.* Y. Sabb. VII, 10<sup>c</sup> top  
הַמַּאֲדָם he who produces a red spot (congestion  
of blood, on a Sabbath).

*Hif.* הָאָרִים 1) (b. h.) *to be, grow red*. Num. R. s. 9 (p. 231<sup>b</sup> ed. Amst.) מְאָדָּמָה (הִירָהוּ) if she was red-faced. Hull. 53<sup>b</sup>; a. fr.—2) *to cause to blush, put to shame* (usu. עֲלִיבָרָה). Num. R. s. 4 (p. 218<sup>d</sup> ed. Amst.) (play on עֲלִיבָרָה) (אִימָה).—*Part.* מְאָדָּמָה the planet Mars. Sabb. 156<sup>b</sup>.—*Part.* הֹפּ מְאָדָּמָה. Y. Sabb. VII, 10<sup>c</sup> top מְאָדָּמָה dyed red.

**אָדָם** m. (b. h.) *man*, pr. n. m. *Adam*, frequ. אָדָם־הָאָשֶׁר (abbr. אָדָם). Gen. R. s. 17; a. fr.—סֵפֶר אָדָם, סֵפֶר אָדָם־הָאָשֶׁר the (allegorical) book of Adam containing all generations and their leaders from beginning to resurrection, i. e. destinies of humanity. Ex. R. s. 40 beg. B. Mets. 85<sup>b</sup> bot.

**אֲדָמָה, אֲדָמָה, אֲדָם** m. ch. (=דָּם, דָּמָה) *blood*.  
 Targ. I Chron. XXII, 7; a. e.—Y. Maas. Sh. V, 56<sup>d</sup> top  
 אֲדָמָה to mix its (the bird's) blood. Git. 47<sup>a</sup>; v.  
 חוּל II. Pl. אֲדָמִין Targ. I Chr. I. c.; a. e.

**אֲדָמָדָם** m. (b. h.) *reddish*. Y. Succ. III, 53<sup>d</sup> אֲדָמָדָם אֲדָמָדָם which of the red colors is called *adamdam*? —Shebu. 6<sup>a</sup> *reddish leprosy* (Lev. XIII, 42); a. e.

**אֲדָמָדְמִי** m. pl. (רמס) *lumps of dripping grapes*.  
Gen. R. s. 34, end אַנָּה גִבְלִין לִיהָ א' we make for it a  
dough of &c., v. דְּמָדְמָנִיּוֹת, דְּבִדְבָנִיּוֹת.

**אַדְמָה** f. (b. h., prob. fr. רָמַם, emp. foreg.; *thick and moist*) [earth], *clay*. Gen. R. s. 14 the potter takes sand (עֶפֶר) which is male (masc. gender) and clay (אַדְמָה) which is female (fem. gender).—Sabb. VIII, 5 א' כְּחוֹרֶם וּכ' as much clay as is required for a seal on bag-knots. [For the meaning of the phonetic equivalents of our w. in other Semit. tongues, v. Ges. H. Dict. s. v.]

**אֶדְמוּמִית** f. (אָרֶם) *redness*. Hull. 87<sup>b</sup>, a. e. מֵרָאָה א' reddish color.

**אֲדֹמֹן** pr. n. m. *Admon*, one of the justices of the peace in Jerusalem. Keth. XIII, 1.—Ib. 105<sup>a</sup> א. בן גִּדְרָא

**אָדמוני** m. (b. h., אָדום) *ruddy, gold-colored*, esp. with refer. to hair. Y. Ned. I, 36<sup>d</sup> bot.

**דָּמִין** pr. n. pl. *Adami* (Josh. XIX, 33). Y. Meg. I, 70<sup>a</sup>  
bot. דָּמִין *Adami* changes into *Damin*.

**אֶדְמָה, אֶדְמָה** f. ch. (=h. אֶדְמָה) *earth*. Targ.  
O. Gen. II, 5; a. fr.

**אָדן** m. (b. h., v. אָדן III;  $\sqrt{\text{דן}}$ , דן) *base, pedestal*.  
Pl. אָדנים. Y. Sabb. VII, 10<sup>d</sup> top; Babl. ib. 98<sup>b</sup>. Y. Shek.  
I, 45<sup>d</sup> bot.

אֶדָּה, אֶדְנָה, v. אֶדָּה.

אֲדָנָי, v. אֲדָנָי.

\* **אֲדַנְיָקִי** m. pl. (a Babyl. corrupt. of ἐθνάρχαι, v.

א' שלהן P. Sm. 40) *chiefs of tribes*. Hull. 60<sup>b</sup> א' חמשה Ar. (ed. אריוניק, Mus. אריוניק) the six tribes had only five chiefs (v. Josh. XII, 3). 1b. א' רב record the word א' in thy lecture notes (as a foreign word) and explain it.

**אֲדֻנְיָ** f. (אֲדֻנִּי) *lordship, authority*. Gen. R. s. 93; a. e.

**אֲדֹנָי** m. (b. h. plur. excellentiæ) *the Lord, Adonai*.  
Gen. R. s. 17; Koh. R. to VII, 23.

**אֲדָנִי (אֲנִי)** *m. pl. name of a mythical animal, orangoutang* (?). Kil. VII, 5, defined Y. *ibid.* 31<sup>e</sup> bot. **בֵּר נֶשׁ דָּגוֹר** *mountain-man*, brought forth by the mountain and drawing nourishment from the ground (cmp. Job V, 23). Koh. R. to VI, 11.

אֲרֹזִי. Sabb. 35<sup>b</sup>, v. אֲדֹנִי, אֲדֹנִי

אֶלְכִי, read אֶלְכִי בְּרִיזָה, v. בְּרִיזָה a. אֶלְכִי.

**אָדָק** (*ʾadāq*, v. חָדַק, חִדֵּק) to squeeze into, fasten. Part. pass. אֲדוּקָה, pl. אֲדוּקִים, אֲדוּקִין 1) fastened to. B. Bath. 77<sup>b</sup> בְּשֵׁאֲדוּקֵינוּ Ms. M. (ed. באֲדִי) when the mules are attached to the wagon; cmp. טָסַם טָסַם—2) (cmp. אֲדוּקָה s. v. חָדַק) holding fast. B. Mets. 7<sup>a</sup> <sup>b</sup> sq.

**אָדק** ch. same, (neut. v.) *to be fastened, stick to*.  
Targ. Lam. IV, 8.—*Part. pass.* אָדק, *attached, cleaving to*.  
Targ. Ps. XXII, 16 אָדק לִי Ms. (ed. אָדק). Targ. Ex.  
XXVIII, 28; a. e.

*Pa.* אָזַק 1) to fasten to, to cause to take hold. Targ. Y. Deut. XXVIII, 21.—2) to seize, take hold of. Ibid. v. 45 וַיִּזְדָּקוּן (ed. Vien. a. oth. וַיִּזְדָּקוּ corr. ד for ר).

*Ithpa.* אִתְּחַבֵּק *to join, cling to.* Targ. Job. XII, 9;  
15 (Ms. מִדְּבֵק).

**זֶדֶק** m. *clepsydra*, v. **זָדַק**.

\* **אֶרְקֹלְאֹן, אֶרְקֹלְאֹן** Cant. R. to I, 11 בן לא' (לאר' בן. Var.) a gloss inserted in the text, and which read **לֹא יִקָּח אֵלָא כֵּן הִרְמָם** 'not to be taken literally' (that the Divine Word kissed every Israelite &c.), 'but he made them so imagine'.

**אַרַר** (גרר, דרר, דרר in גר, דר, דר; cmp. **אַרַר** (b. h.,  $\sqrt{\text{אַרַר}}$ ; cmp. **אַרַר** in גר, דר, דר) *to cut off, surround, isolate*; whence 1) (b. h.) *to distinguish*.—Den. **אַרַר**. 2) (Assyr. v. **אַרַר**) *to darken*.—3) \**to strip*. cmp. **עַרַר**.—B. Kam. 11<sup>a</sup> (ref. to **עַר** Ex. XXII, 12, v. **עַר** in H. Dict.) **וַיְבִיֵא אֶרְוֶהָ לְבָרִי** Ar. (ed. **עֲרֻוֶהָ**, v. **עַרַר**; Ms. **אַרְוֶהָ**, corr. acc.) let him bring the stripped (the remnants of the torn animal, skin &c.) before court for assessment of damages.

**אָדער** ch. same; v. **אָדערט**, **אָדערט**, **אָדערט**.

*Pa. אָדָר to distinguish.* Snh. 63<sup>b</sup> (play on Adramelekh II Kings XVI, 31) דָּא' לִיָּה וַ' (the mule) that gives distinction to its owner when travelling.

**אָדָר** (**אָדָר**) m. (b. h., Assy. *the cloudy*; v. Fred. Delitzsch, *The Hebr. Lang.* p. 15) *Adar*, the twelfth month of the Jewish calendar, containing twenty nine days, and varying between the eleventh of February



and the twenty eighth of March. In leap years: ראשון א' *First Adar*, of thirty days duration between the thirty first of January and the tenth of March; שני א' *Second Adar*, of twenty nine days, between the second of March and the eighth of April. Targ. II Esth. IX, 29; a. fr.—Meg. I, 4; a. fr.—*Pl.* אדרין, אדרים. R. Hash. 19<sup>b</sup>.

אֲדָרָא, אֲדָרָא, אֲדָרָא m. (אדר v. נדר, אדר) *a place cut off, circle* (cmp. זירדו), whence *threshing place, barn*; also *the grain piled up in the barn for threshing*; cmp. גורן. Targ. Hos. II, 11 בעידן א' at the season of its being piled up; a. fr.—Gen. R. s. 63 the shovel דאפיך א' which upturns the grain in the barn (=prayer averting evil decrees). Ib. (play on אדרה Gen. XXV, 25) כש מא' like chaff from the barn. Ruth R. to III, 3 א' לידכן אקמיהא where didst thou put up the barn?—*Pl.* אדרה, אדרה &c. Dan. II, 35. Targ. I Sam. XXIII, 1; a. e. Cant. R. to VII, 3 (homilet. rendition of אגן זירדו Cant. I. c.) א' דאדורה a rounded place (cmp. גורן, זירדו) of enlightenment, i. e. hall of the Sanhedrin. [With א or נ rejected: ב' דר. Taan. 3<sup>b</sup>. B. Mets. 73<sup>a</sup>.]

אֲדָרָא I or אֲדָרָא, אֲדָרָא m. (v. אדר 3) *skin, hide, leather-bag*. Y. Maas. Sh. IV, 55<sup>c</sup> אדר חירא hide of a cow. Ib. אדרה (ב'רא) דרבנא; Lam. R. to I, 1 (חד כותחא) אדר דרבנא Ar. (ed. דור) a hide stuffed with straw. Y. Shebi. V, 36<sup>a</sup> top א' דאלין חכמיה ו' the leather of these bottles is distinguishable from the leather of those.—*Pl.* אדרה, אדרה. Shebu. 29<sup>b</sup> דרבנא א' חליסר Ar. (ed. אדרה; Ms. F. אדרה, v. Rashi a. l.) thirteen bagfuls of straw; Ned. 25<sup>a</sup>.

אֲדָרָא II h., אֲדָרָא II or אֲדָרָא I ch. m. (v. אדר) [*thick-leaved, dark*] 1) a cedar species, prob. *Spanish Juniper*. R. Hash. 23<sup>a</sup> אדרה (ם) מא' קדרים Ms. M. (ed. קדרים) what is *kedros* (κέδρος)? *Adara*. Shn. 108<sup>b</sup> what is *gofer*? רב אמר אדרה רבי ר' שילא אמר ו' Ar. a Ms. Fl. (v. Rabb. D. S. a. l.); cmp. Gen. R. s. 31; Yalk. Gen. 51.—Bets. 15<sup>b</sup> ו' יטע אדר ו' let him plant an *edar* (allud. to *addir* &c., Ps. XCIII, 4); א' אדרה or *adara* as its (popular or Chald.) name is; as people say, it is called *adara* because it lasts for generations (אדרה). Git. 69<sup>b</sup> א' אדרה leaves of ad. Ib. א' מיה דא decoct thereof.—2) אדרה *fig-tree*. Targ. II, Esth. VII, 9 (to which perhaps belongs. Git. l. c.).

אֲדָרָא II m. (v. אדר, cmp. Ges. H. Dict. s. v.) *flag* of a ship. B. Bath. 73<sup>a</sup> (for b. h. נס); Ms. M. אדרה (v. Rabb. D. S. a. l.).

אֲדָרָא Sabb. 67<sup>a</sup>, v. אדרה.—אדרה B. Mets. 26<sup>a</sup>, read with Rashi אדרה v. אדרה.

אֲדָרְבָּה, אֲדָרְבָּה (contr. of דרבה, v. אדר) *turn to the stronger side*, whence as a dialectic term, *on the contrary*. Pes. 28<sup>a</sup>, a. fr. א' איפכא מסתברא on the contrary, the reverse stands to reason. Ib. 77<sup>a</sup> א' אדמינא I might have said, 'On the contrary' &c.; a. fr. [Not to be confounded with אדרבא, אדרבא, v. אדר.]

אֲדָרְבָּלָא m. (ὑδραυλῆς, *hydraula*) *player on the hydraulis, organist*.—*Pl.* אדרבלין. Gen. R. s. 50 וברבלין א'

there are organists and flute players in the land (or organs and cymbals, v. next w.), and such a land should be destroyed? [Comment.—Perh. to be read אדרבלין. Ib. s. 23 אדרבלין ו' (אדרבלין, corr. acc.).]

אֲדָרְבָּלָא, אֲדָרְבָּלָא (transp.) m. (ὕδραυλις) *water-organ*. Y. Succ. V, 55<sup>c</sup> bot. עוגב זה אדר. Ib. א' דיהא לא ו' there was no organ used in (the) Jerusalem (Temple) because it interferes with the sweetness (melody of the song).—*Pl.* אדרבלין; v. foreg. Cmp. הרבליים.

אֲדָרְבָּרָא m. pl. (v. Schr. K. A. T. p. 617 sq.; cmp. אדר a. גור) *title of high officers*. Dan. III, 3: Cant. R. to VII, 9 איפרכא א' *adarg*. means *governors*.

אֲדָרְוָא pr. n. gent. *Adroma* (Southern) for b. h. אדרה. Targ. I Chr. I, 30.

אֲדָרְוָא=דָּרְוָא. Targ. Y. Num. VI, 19.

אֲדָרְוִיקוֹס m. (δρόσωπος) *suffering from dropsy*. Lev. R. s. 15 (var. corrupt); Yalk. Lev. 554. Ib. Job. 916 (אדר) (cmp. אדרים a. אדר).

אֲדָרְוָא f. (אדר) *glory, distinction*. Ber. 56<sup>b</sup> top (oneirocritical play on *Adar*) מיתה בא' מיתה thou shalt die in glory. [Cmp. Y. Maas. Sh. IV, end, 55<sup>c</sup>; Lam. R. to I, 1 (חד מחלב).]

אֲדָרְוָא (=אדרווא; ורז) *diligently, quickly*. Ezra VII, 23.

אֲדָרְוָנוֹס=אדרוניוס. Tanh. B'resh. 7; a. fr.

אֲדָרְוָנוֹס Deut. R. s. 1, interpret. נצירים (II Sam. VIII, 14) read אסטרטגין, as Targ. a. l.

אֲדָרְוָא m. (Ἀδρια) *Adriatic Sea*. Tanh. B'resh. 7 between the Adriatic Sea and the Mediterranean. לאוקיינוס

אֲדָרְבָּה, אֲדָרְבָּה, v. אדרב.

אֲדָרְבָּלָא, v. אדרבלין.

אֲדָרְוָנוֹס, v. אדרוניוס a. אדרוניוס.

אֲדָרְוָנוֹס, אֲדָרְוָנוֹס pr. n. m. *Hadrian*, the Roman emperor (117 to 138) under whom the insurrection of Bar Kokhba occurred; freq. mentioned with the imprecation שחוק עצמות. Deut. R. s. 3; a. fr. V. אדרניוס.

אֲדָרְוָנוֹס, v. אדרוניוס a. אדרוניוס.

אֲדָרְוָנוֹס, אֲדָרְוָנוֹס m. *Hadrianic*, 1) of the town *Adria* or *Hadria* in Venetia. Ab. Zar. II, 3 ה'רס ד' (Y. Mish. a. Gem. א') earthen ware of *Adria* (forbidden for use on account of some unknown connection with idolatry, perh. suspected to have been used as wine vessels before they were offered for sale; v. infra).—2) *referring to Hadrian, Hadrianic*. Ib. 32<sup>a</sup> explain. ה'רס ד' 'earthen vessels soaked with wine, and distributed in pieces, by order of *Hadrian*, among the soldiers to be diluted with water for drinking'.—3) (genit. of *Hadrianus*) *Hadrian's* (followers). Lam. R. to I, 17, v. אספסיוס.

**אדרבולין** Gen. R. s. 23, v. אדרבולא.

**אדרבולא** f. (דרך) *treading, stamping the threshing floor*. Targ. Jer. LI, 33.

**אדרבול** v. אדרבול.

**אדרבולמוס** Gen. R. s. 8 Ar, ed. אינדרטין, v. אנדרבולמוס.

**אדרבולן** v. דרבולן.

**אדרבולאן** v. אדרבולאן.

**אדרבול** v. אדרבול.

**אדרבולאן** pr. n. m. (prob. corrupt. of אדרבול q. v.) *Adarkhan, a Parthian ruler*. Ab. Zar. 10<sup>b</sup> (Ms. R. to I, 3 אדרבולאן, v. אדרבולאן, v. Rabb. D. S. a. l.).—Esth. R. to I, 3 אדרבולאן.

**אדרבולא** f. (דרך Af.) *tracing; (law) 1) legal permission to a creditor to trace the debtor's property for the purpose of having it seized, assessed, offered for public sale, and eventually delivered to him*. [Order of documents, acc. to B. Bath. 169<sup>a</sup>, vers. of Maim. a. others: 1) אדרבולא; 2) טירפא the right of seizure of the debtor's property sold after the date of the loan (mortgage); 3) שימא record of the assessed value for which the creditor took possession;—acc. to vers. in ed. a. Mss. 1) טירפא right of seizure &c.; 2) א' authorization to seize the traced property, defining position &c.; 3) שימא.] B. Bath. 169<sup>a</sup>. B. Kam. 112<sup>b</sup>. B. Mets 16<sup>b</sup>. Ib. 35<sup>b</sup>. Keth. 104<sup>b</sup>. 2) *private authorization to collect or take possession of one's debt or deposit; assignment, transfer*. B. Kam. 70<sup>a</sup> Ms. M., Ar. (ed. אור' ); Shebu. 33<sup>b</sup> (ed. אור', v. Rabb. D. S. a. l.); Bekh. 49<sup>a</sup>.

**אדרבולאן** pr. n. m. (II Kings XVII, 31) *Adrammelekh, name of an idol*. Snh. 63<sup>b</sup> א' אדר. a. Anammelekh signify mule and horse; v. אדר.

**אדרעא** f. (=h. אדרע, v. אדרע) *arm*. Targ. Jer. XXXII, 21; a. fr.—Y. Ber. I, 4<sup>c</sup> top דאדריעא the Tefillin of his arm. Koh. R. to XI, 2.—Pl. אדרעא. Targ. Job XXII, 9.—אדרעא. Gen. R. s. 65.—V. אדרעא.

**אדרעיא** m. of *Edrei*, a town in Naftali (Josh. XIX, 37), another in Menasseh (Bashan, Num. XXI, 33; a. e.).—Y. Ber. V, 9<sup>b</sup> top; a. e.

**אדרת** f. (b. h.; אדר) 1) *cloak, cover*. Gen. R. s. 63 (ref. to Gen. XXV, 25) כולי דארי לא' every one (of the Roman people) fit for the purple cloak (may become an emperor).—2) (homiletically, as if אדרת=ch. אדרת) *the threshing floor, the store of grains*. Ib. כולי מפוזר the Lord will scatter him (Edom-Rome) like chaff &c. (ref. to Dan. II, 35).

**אדרש** v. דיש ch.

**אהב** (b. h.; חב; cmp. חבב) *to love*. Y. Ab. Zar. II beg. 40<sup>c</sup> אהבה her lover; a. fr. אהבה את הבריות *phil-anthropist*. Aboth I, 12; a. fr.—Part. pass. אהוב, f. אהובה, f. אהובה, f. בנשיאיה beloved (worth loving) for her well chosen marriage. [Y. Ab. Zar. I. c. אהבה read אהבה.]

**Nif. אהבה, Hithpa. אהבה** *to be beloved, popular*. Lev. R. s. 32, beg., these blows (of persecution) had the effect 'להאבה to make me beloved of my Father in heaven. Yoma 86<sup>a</sup> שיהא ש"ש מ'אהבה ו' that the Divine Name may be beloved through thee (that thy doings may favorably reflect on thy religion).—

**Pi. אהב, Hif. אהבה** *to make beloved, popular*. Tan. d'be El. I, 28 ש"ש ו' אהבה make the Divine Name &c. (v. supra).—Part. Pu. אהבה *popular*. Yalk. Deut. 837. —Cant. R. to I, 1 לקרבו ו' (להאבה) to make them beloved (of God), draw them nigh (to God) &c. Ib. to V, 1. —Yalk. Cant. 981 אהבה לך עלמיה דרבה we have made many maiden beloved of thee (converted them).

**אהבה**, const. אהבה ch.=next. w. Targ. Cant. VIII, 6.

**אהבה** I f. (b. h.; אהב) *love, friendship*. א' שריא love dependent on something extraneous, i. e. sensual, selfish love. Aboth V, 16.—עשה מ' (or עבד) to do good (serve the Lord) from pure motives of love. Sot. 31<sup>a</sup>; Shh. 61<sup>b</sup>; a. fr.—

**אהבה** II (אחבא in Y.) pr. n. m. *Ahābah, Ahava*, son of Zera, and father of R. Adda. R. Hash. 29<sup>a</sup>. Ab. Zar. 30<sup>a</sup>; a. fr. Y. Yeb. VIII, 9<sup>b</sup>.

**אהדורי** Y. Ber. II, 4<sup>b</sup>, v. אדורי.

**אהו** Y. Ab. Zar. V, 45<sup>a</sup>, read אהן.

**אהוליות** v. אהוליות.

**אהולין** v. אהולין.

**אהון** v. אהון.

**אהוריירא, אהורייר** m. (horrearius, ὀπιδάριος; v. Sm. Ant. s. v. Horreum) *store-keeper, steward*. [Comment.: fr. אהורייר, v. אהורייר, equerry.] Meg. 12<sup>b</sup> בר אהוריירא thou, son of my father's steward. B. Mets. 85<sup>a</sup> (Ms. M. אהוריירא); Sabb. 113<sup>b</sup> אהוריירא (v. Rabb. D. S. a. l. note 4) א' Rabbi's house steward (manager).

**אהורמין** m. (Pers. Angra-Mainyus) *Ahriman*, the evil principle in the Zendavesta (Parsism); opp. אורמין Ormuzd. Snh. 39<sup>a</sup> מפלגן אהורמין מפלגן אהורמין דא' Ar. (ed. a. Mss. incorr., v. Rabb. D. S. a. l.; Tosef. a. l. Better vers. Ms. F. מפלגן our half) thy upper half belongs to Ormuzd, thy lower half to Ahriman. Ib. דרכי שביק א' אהורמין אהורמין לזורמין למעבר מ' בארעא (ed. corr. acc.) if this be so, why does Ahriman allow Ormuzd to let the water pass (through the former's dominion) to the ground?

**אהרי** Y. Shek. V, 48<sup>d</sup>, read דרי.

**אהיל** m (אהל) *staying under the same roof* with an unclean object. Naz. VII, 2 (49<sup>b</sup>) על אהילין Talm. ed. (Mish. אהיל, v. אהיל) upon staying with them under &c.

Ib. 53<sup>a</sup> אהילו. [Sabb. 90<sup>a</sup> Ms. M., v. אהיל].—*Pl.* f. אהילור the laws concerning *ahil*, whence *Ahiloth* (also אהילות), name of a treatise of the Mishnah (of Seder Tahäroth). Y. M. Kat. II, end, 81<sup>b</sup> there are things in the Order of Moëd אהיל קשיין מן אהיל more difficult than Ahiloth &c.—Hag. 14<sup>a</sup>, a. fr. אהיל. B. Mets. 86<sup>a</sup> אהיל.

אהיל, v. אהיל.

אהיל tent; v. אהיל.

אהיל pr. n. m. *Ahilai*. Pes. 30<sup>a</sup>.

אהיל f., pl. אהילות, v. אהיל.

אהיל f. *Ahina*, a species of late and inferior dates (cmp. אהיל). Hull. 46<sup>b</sup> lungs apparently so peeled as to resemble אהיל a red Ah. B. Mets. 113<sup>b</sup> מרידא אהיל a bitter Ah.—*Pl.* אהיל. Tosef. Shebi. VII, 14; Pes. 53<sup>a</sup> (m.). Y. B. Kam. VI, 5<sup>b</sup> bot. כבשא דא a preserve of A. Y. B. Bath. V, end, 15<sup>b</sup> כבשה דארינו (corr. acc.), v. Ab. Zar. 38<sup>b</sup> שליך אהיל.

אהיל, v. foreg.

אהיל (b. h.), *Pl.* אהיל (deriv. of אהיל) to spread tent-like, to cover, shade, bend over &c., usu. with refer. to levitical uncleanness arising from being under the same shelter with, or forming a shelter over, a corpse &c. Meilah 17<sup>a</sup> מקצתו אהיל if he bent over a portion (of the blood). Sabb. 17<sup>a</sup> צרו אהיל אהיל he caused one side of his body to overshadow the grave.—[More freq.]

Hif. אהיל same. Ohol. III, 1; 3 sq. על גמא דא he formed a tent, i. e. spread himself, or bent, over a corpse. Ib. אהיל הבית the house forms a cover over part of it. Y. Sot. IX, 23<sup>c</sup> top; a. fr.

אהיל, אהיל m. (b. h.; prob. אהיל=א, cmp. אהיל) tent, shelter. Succ. 21<sup>b</sup> ערא אהיל a temporary dwelling. אהיל a permanent dwelling.—Naz. 55<sup>a</sup> אהיל אהיל a movable cover, e. g. a person carried in a vehicle over a grave, v. foreg.—B. Bath. 27<sup>b</sup>, a. fr. אהיל אהיל something spread over an unclean object, e. g. a tree shading a corpse; v. foreg. Naz. VII, 2, v. אהיל.—*Pl.* אהיל אהיל. Y. Sabb. XX, beg. 17<sup>c</sup> אהיל אהיל to spread sheets over poles &c. (Tosef. ib. XII (XIII), 14, a. e. אהיל). Y. Erub. I, 19<sup>d</sup> בשיריה אהיל tents in a caravan, אהיל in a camp. Tosef. Kil. V, 25 אהיל ed. Zuck.

אהיל (אהיל) m. (Syr. אהיל P. Sm. 125; חל, חל, v. חל, חל, cmp. מוחל, מוחל, 1) *an alcaleic plant*, used as soap. Sabb. 90<sup>a</sup>; Nid. 62<sup>a</sup> (counted among plants subject to the laws of the Sabbath year).—2) *a mineral substance* of the same use (in connection with נהר; v. however Maim. to Nid. IX, 6). Nid. l. c. אהיל אהיל אהיל (Sabb. l. c. first time ed., Ms. M. אהיל; sec. time אהיל ed., Ms. M. אהיל). M. Kat. 17<sup>b</sup>; a. e. [The biblical אהיל אהיל have no connection of meaning with our w.]

אהיל ch.=h. אהיל tent, sheet. Targ. Y. Num. XII, 12 (Var. אהיל, אהיל). Bets. 30<sup>b</sup> קא סתא אהיל he breaks the tent up (by removing portions of the cover). Ib. 32<sup>b</sup>;

a. fr.—*Pl.* אהיל. Sabb. 137<sup>b</sup> אהיל extending the spread sheets (by opening a door or window over which they were spread).

אהיל, אהיל ch. 1)=h. אהיל. Targ. Job. IX, 30 (h. text אהיל). Sabb. 90<sup>a</sup>, v. אהיל.—2) (=b. h. אהיל, אהיל) aloë (used for medicinal purposes, v. Sm. Ant. s. v. Aloë). Ib. 110<sup>b</sup> אהיל אהיל a purple-colored aloë.

אהיל m. (foreg.) dealer in aloë (prob. in b. h. אהיל, perfumes). *Pl.* אהיל. Ned. 91<sup>b</sup>. B. Mets. 81<sup>a</sup>.

אהיל, v. אהיל.

אהיל, אהיל pr. n. pl. *Oholaya* (tents) Eduy. VII, 4 אהיל. Zeb. 25<sup>b</sup> אהיל.

אהיל (אהילות) f. (אהיל) a group of tents, encampment; only in *Pl.* אהילות (=castra) camps. (Always in connection with בציצירות fortifications). Cant. R. to II, 13. Yalk. Ps. 624 אהיל. Lev. R. s. 1; a. e. [Cmp. בציצירות a. אהיל as to versions.]

אהיל, v. אהיל.

אהיל or אהיל m. (=*הו*, *הו*, 1) this, that, he who. Y. Ber. II, 4<sup>c</sup> bot. אהיל אהיל that swine. Ib. VI, 10<sup>a</sup> bot. אהיל אהיל he who says. Y. Yoma VI, 43<sup>d</sup> bot. אהיל as that (Mishnah) which we have been taught. Y. Shek. II, 47<sup>a</sup> top אהיל אהיל the subject just quoted. Y. B. Mets. II, 8<sup>c</sup> אהיל אהיל לי אהיל אהיל of what use is this to me? of what value is it to me?—Y. Shebu. III, 34<sup>d</sup> bot. אהיל אהיל and this 'even'—i. e. why do you use the word 'even'?—a. fr.—2) this place, where. Y. Ber. IX, 13<sup>b</sup> top אהיל אהיל כל אהיל אהיל wherever thou goest. \*3) (adv. of time=על-הן, v. אהיל) thereupon, then. Y. Taan. IV, 69<sup>b</sup> top אהיל אהיל אהיל eat ye and then drink.

אהיל Keth. 67<sup>b</sup> מקרב אהיל v. אהיל ch.

אהיל, אהיל pr. n. m. (b. h.) Aaron, the brother of Moses. Meg. 25<sup>b</sup>; a. fr.

אהיל f. (deriv. of foreg.) of priestly parentage, Aaronide. Erub. 53<sup>b</sup> אהיל אהיל (play on words) an Aaronide maiden, a second wife (in Ms. M. our w. is missing).

אהיל, v. אהיל.

אהיל 1) prefix, esp. for verbal nouns, e. g. אהיל אהיל a. fr. 2) אהיל, אהיל=א, אהיל, v. אהיל.

אהיל I (b. h.; אהיל, v. Ges. H. Diet. s. v.) or; אהיל... אהיל either... or. Shebu. 27<sup>a</sup> לחלק אהיל... אהיל the word אהיל in the Bible text is necessary as a disjunctive, (one or the other), contrad. from ו which is conjunctive (one and the other). Men. 91<sup>a</sup>; אהיל אהיל the word אהיל intimates something not explicitly stated in the text; a. fr.—*Pl.* אהיל Shebu. 33<sup>b</sup>.—אהיל, const. אהיל the word אהיל in the biblical passages. Y. ibid. IV, 35<sup>cd</sup>.

אהיל ch. same. Targ. Ex. XXI, 20; a. e. Targ. Prov. VI, 28 Ms. (ed. אהיל).—Ber. 2<sup>b</sup>, v. אהיל; a. v. fr.

**אז II (6) the.** Y. R. Hash. I, 57<sup>a</sup> bot. (in a Greek sentence), v. אגרפוס.

**אז** m. (contr. of אזר, אזר v. דר, דר) *he, that, this* (only in Y. Dial.). [Y. Ber. II, 5<sup>b</sup> top אז מקשר, read דור; ed. Amst. בעי.] Y. B. Bath. III, 14<sup>b</sup> I was jesting באז with that man. Y. Snh. XI, beg. 30<sup>a</sup> מזר with him who says—*Fem.* אזי.—Y. Erub. III, 21<sup>b</sup> bot. אזי it is all the same; v. אזר II.

**אזארא (אזרא)** m. (אזר; cmp. h. form צאזר), only in a pile of loose bricks with openings between, opp. to solid wall. Bets. 31<sup>b</sup>; 36<sup>a</sup>; Erub. 34<sup>b</sup> Ms. Rashi (v. Rabb. D. S. a. l.; ed. אזר, cmp. אזר; Ar. אזרא, derives fr. Pers.).

**אזב** shoots, v. אב.

**אזב** m. (b. h.; √ אזב or אזב, v. אזב, cited ghost. —אזב necromancer. Snh. 65<sup>a</sup>; a. fr.

**אזב, אזבא** ch. same. Targ. Is. XXIX, 4; a. e.—אזב necromancy over bones, skulls, also for necromancer. Targ. Y. I Deut. XVIII, 11. Ber. 59<sup>a</sup> אזב the necromancer is a liar (necromancy is false), and his (its) words are lies. Sabb. 152<sup>b</sup> bot. (of the woman of En-Dor, I Sam. XXVIII, 7). [Yeb. 103<sup>a</sup> אזב, v. אזב.]

**אזבדנא, אזבדן** v. אזבדן.

**אזבדנא** v. אזבדן.

**אזבסוס, אזבסוס** pr. n. pl. *Ephesus*, city of Ionia in Asia Minor. Targ. I Chr. I, 5 אזב (var. lect.); Y. Meg. I, 71<sup>b</sup> אזב bot. (rendit. of יזב); v. אזבדנא.

**אזבל, אזבל** m. (v. יזבל) 1) *river*. Dan. VIII, 2; 3; 6. —2) as a pr. n. *Ubal* (The River). Gen. R. s. 16 (referring to Dan. I. c.) אזבל is the source of all the other rivers.

**אזבלא** I=אבלא. Targ. Y. Gen. VII, 10; a. e.

**אזבלא II** (אבלא, אזבלא) m. (יבל) *vessel made of willow twigs; basket, or perforated trough*; (as to shape v. Sm. Ant. s. v. *Cilathus*). Bekh. 43<sup>b</sup>, v. אזבלן. Sab. 123<sup>b</sup>; Snh. 92<sup>a</sup>, a. e. אזבדן Ar. (ed. אזב) the fuller's trough. Ib. 28<sup>b</sup> the father of the husband and the father of the wife are no more kinsmen אזבדן (ed. אזבלא) than is a basket related to a barrel. [For אזבלא cmp. אזבלא, אכלא.]

**אזבלין, אזבלים** pr. n. pl. (v. אזבלין) *Ublim*, *Ublin*. Erub. 12<sup>a</sup> top (var. v. Rabb. D. S. a. l. note 1). Hull. 55<sup>b</sup> אזבלים (ed. אזב).

**אזבנא** v. אזבנא.

**אזבנא** m. (אזב, cmp. II, אבז, P. Sm. 1181 sq.) *heavy pressure, overload, prostration from heavy load*. Targ. Y. Num. XIX, 2.—B. Mets. 36<sup>b</sup> אזב the prostration from carrying a load up hill. Ib. 78<sup>a</sup> מרה

died from fatigue. Sabb. 106<sup>b</sup>. [Ar. reads אזבנא, cmp. Syr. Azb. P. Sm. 190—corr. acc.]

**אזבנא** f. (אזבנא, אזבנא m. (δρυσον) *pure gold, unalloyed*. Targ. Ps. CXIX, 127; Targ. Prov. VIII, 19; a. e.

**אזבשין, אזבשין** m. pl. (b. h. באשין; cmp. אבשין) *a species of inferior grapes*. Maasr. I, 2 והאזב משיבאשי Ar. (ed. Talm. B. משה; Talm. Y. והאזב משיבאשי) grapes and *ubshin* are subject to tithes from the time they are called באשין q. v.—Y. Ter. VIII, 45<sup>d</sup> top ענבים וזב grapes or *ubshin* for a sick person.

**אזב** m. (cmp. אזב; Syr. אזב P. Sm. 53) (*rhus coriaria*), *red berry of the Venus' summacht tree*. Peah I, 5. Dem. I, 1. Maasr. I, 2. Kel. XXVI, 3.—Pl. אזב. Tosef. Maas. I, 4 אזבין אדומים (אזבין, corr. acc.; cmp. Maasr. I. c. V. Löw Aram. Pfl. p. 44).

**אזבד** v. אזבד.

**אזבדור** v. next w.

**אזבדוריקונטא** (ὀγδοήκοντα) *eighty*. Y. B. Bath. X, 17<sup>c</sup> (corrected text) אזבדוריקונטא שמי חונה לר' חונה פוק חזי עם חזק מחר קונטא לא מחר. אזב שמי לר' חונה פוק חזי עם חזק חזק קונטא משמש. וזב עם טריאקונטא. כי נפק אמר הדא און קונטא משמש. בעי מחנא חלחין אפסד עשרין passed from R. Huna (who could not decide or on whose decision the party would not rely) to R. Sh.—on which bill *ogdoē* was blurred (showing an erasure), and *conta* was clear. Said R. Sh. to R. H., Go and see what is the lowest numeral in Greek that *conta* is combined with. Said he, It is *triaconta* (thirty).—When the party had left, he said, That man intended to make thirty (by the erasure) and lost twenty (the original having been fifty, *penteconta*).

**אזבדור (זגדור)** pr. n. pl. *Ogdor* (Zigdor) in Samaria. Y. Ab. Zar. V, 44<sup>d</sup>. Bab. ib. 31<sup>a</sup> זג (Ms. M. זגדור).

**אזבדורא** f. (אזבד II) *prolongation*. Targ. Y. Deut. XXX, 20, const. אזבדורא (Var. אזבדורא).

**אזבדור** v. אזבד end.

**אזבדור (אזבד)** m. (אזב, sec. r. of אזב, v. אזב; cmp. עיבד) *rounded off, whence a field or fields surrounded with a ridge or ditch*. Ned. 6<sup>b</sup>. Ber. 6<sup>a</sup> אזבד like the ridge surrounding the field.

**אזבדור** f. (foreg.) *rounded ditch, hole dug around the grape-vine*. Pl. אזבדור M. Kat. I, 1 (Rashi to Ber. 6<sup>a</sup>, Asheri to Ned. 6<sup>b</sup> expl. foreg. w.; ed. עיבדור).

**אזבדור, אזבדור** m. (אזב; v. foreg.) *border of a vessel*, rim. Hull. 25<sup>a</sup>; Tosef. Kel. B. Mets. II, 17 ד' Hag. 22<sup>b</sup> אזבדור its border. Pl. אזבדור, אזבדור. Nid. 3<sup>b</sup>. Erub. 87<sup>b</sup> (banks). Kel. XXV, 6; a. e. [Hull. II, 9 (41<sup>a</sup>) אזבד של Ar., a little pool, ed. עיבד q. v.]

**אִירָא** ch. (v. foreg.) *something rounded, basin, dish*. Targ. Cant. VII, 3 דִּסְחִירָא א' the disk of the moon.—B. Mets. 69<sup>b</sup> א' דִּקְרִירָא (some ed. אִירָא pl., v. Rashi a. l., Ms. M. אִירָא, v. אִירָא) cake of wax. Cmp. אִירָא.

**אִירָא**, v. אִירָא.

**אִירָא** Af. of אִירָא.

**אִירָא**, **אִירָא** m. (אִירָא, אִירָא) *heap of stones, stone-hill* (h. גִּל). Targ. Y. Gen. XXXI, 46 (Bab. אִירָא); a. fr. V. אִירָא.

**אִירָא**, read אִירָא.

**אִירָא**, v. אִירָא Af.

**אִירָא**, v. אִירָא.

**אִירָא** f. *a knife having notches*, v. אִירָא II.

**אִירָא** m. (b. h., v. Ges. H. Diet. s. v.; cmp. אִירָא) *wooden poker*. Bets. 33<sup>a</sup>; Sabb. 143<sup>a</sup>.

**אִירָא**, **אִירָא** ch. same, also *fire-brand*. Targ. Am. IV, 11; a. e.—Pl. אִירָא, אִירָא. Targ. Is. VII, 4.—Snh. 93<sup>a</sup> (prov. concerning bad company) וְכ' אִירָא two dry pieces of wood and a green one between &c.

**אִירָא**, **אִירָא**, **אִירָא** f. (אִירָא, Af. אִירָא) *thanksgiving*. Targ. Ps. XLV, 1 (var. אִירָא); a. e.

**אִירָא** Ar. אִירָא ed. m. (אִירָא, אִירָא, v. אִירָא; Syr. אִירָא; cmp. אִירָא, אִירָא as to dial. var.) *upholsterer's stuffing material, tow-cotton, wool*. Sabb. 48<sup>a</sup> א' לאִירָא (Ms. M. אִירָא Pl.) to put the stuffing back into the mattress. Ib. 141<sup>a</sup> (Ms. M. אִירָא); v. אִירָא.—B. Bath. 58<sup>a</sup> א' תְּבִירָא (Mss. 'דאִירָא') a vessel full of stuffings (enigmatical for bolsters). Ab. Zar. 28<sup>b</sup> א' דִּנְדָא וְכ' (Ms. M. אִירָא דִּנְדָא) tow cotton which has been dyed but not combed. B. Mets. 26<sup>a</sup>; a. fr.—Pl. אִירָא. Kid. 12<sup>a</sup> אִירָא (corr. acc.) a bundle of tow-cotton. [Cmp. אִירָא, אִירָא; also אִירָא a. אִירָא; v. Fuerst, H. Diet. lit. ר.]

**אִירָא** f. (אִירָא, אִירָא; cmp. funda=sling and purse) *purse*. B. Mets. 28<sup>b</sup> א' דִּרְדִּירָא (ed. אִירָא) a purse of denars.

**אִירָא**, Toh. VII, 7, v. אִירָא.

**אִירָא**, v. אִירָא.

**אִירָא**, read אִירָא.

**אִירָא** f. (אִירָא, אִירָא) *whatever appertains to irrigation, sprinkling arrangements; hence the field cistern with its purtenances*. B. Bath. 144<sup>a</sup> (Ms. אִירָא, אִירָא; v. Rashi a. l.) if a father left nothing וְכ' אִירָא but a sprinkling business, what is earned with it belongs to all heirs alike. Ib. אִירָא דִּלְנִשְׁרִירָא it is different with a sprinkling business, since all the attendance it requires, is watching (which minors can do just as well as adults). [Tossaf. ib Var. אִירָא, *watching pedestal*, fr. q. v. Cmp. however אִירָא III.—M. Kat. 21<sup>a</sup>, read אִירָא.]

**אִירָא** I f. pl. (v. foreg.) *irrigated fields*. Targ. Jer. XXXI, 40 Ar. ed. pr. (ed. אִירָא q. v. ed. Ven. אִירָא).

**אִירָא** II f. (אִירָא, v. אִירָא) *attendant, or superintendent of the vapor bath*; cmp. אִירָא—Y. Shebi. VIII, 38<sup>a</sup> א' זֹסִימִי Zosime, the superintendent &c.

**אִירָא** f. (אִירָא) *joy*. Targ. Ps. LI, 10 (ed. Vien. אִירָא).

**אִירָא** f. prop. *outlook* (v. אִירָא) hence pr. n. pl. *Odikutha* (h. צִרְיָא). Targ. II Chron. XX, 16.

**אִירָא** f. (אִירָא) *confession, esp. document stating a debtor's admission of his indebtedness in presence of witnesses*. Snh. 29<sup>b</sup>.

**אִירָא** m. (אִירָא) *red substance, fleshy substance* [cmp. אִירָא, אִירָא; b. h. אִירָא *rubin*]. Y. Kil. VIII, 31<sup>c</sup> bot. הָא מִן הָאִמָּה from the mother the embryo receives the substance for forming skin, flesh, and blood; opp. לִבָּן white, sticky substance. Nid. 32<sup>b</sup> א' לְמַעַשְׂתִּי אִישׁ מֵא' to exempt man from being unclean from a red (blood) discharge, opp. לִבָּן white gonorrhoeic discharge.

**אִירָא**, **אִירָא**, **אִירָא** I f. ch. (=h. אִירָא, v. Ges. H. Diet. s. v.; אִירָא, v. אִירָא) *ear*. Targ. Is. LXIV, 3. Targ. Ps. XVIII, 45 אִירָא (ed. Vien. אִירָא?, Ms. אִירָא). Targ. Ex. XXIX, 20; a. fr.—Y. Sabb. VI, 8<sup>c</sup> bot. טַב לֵא' good for ear-ache; v. Bab. ib. 67<sup>a</sup>; a. fr.—Pl. אִירָא, אִירָא, אִירָא. Targ. Deut. XXIX, 3; a. fr. (also אִירָא).—Snh. 106<sup>a</sup>. Y. Maas. Sh. IV, 55<sup>b</sup> bot.; Lam. R. to I, 1 (וְכ' כֹּהֲנֵי), v. next w.

**אִירָא** II f. (from its shape, v. foreg. a. P. Sm. 40) 1) *leather-bottle, jar* (a liquid measure). Pl. אִירָא. Y. Maas. Sh. IV, 55<sup>b</sup> bot. (to one who had dreamt he had four *udnin*=ears, v. foreg.) אִירָא וְחִירָא thou shalt have wine enough to fill thy own two *udnin* (wine jars), and two *udnin* (measures) of a garba (v. אִירָא) besides.—2) (Syr. אִירָא, P. Sm. 49, 1061) *bath-tub*. Ber. 22<sup>a</sup> was sitting דִּמְיָא בֵּא' Ar. (ed. באִנָּה, Ms. Beth. Nath. באִנָּה) in a tub filled with an *udna* of water. Sabb. 157<sup>b</sup> א' דִּמְיָא אִירָא... Ar. (ed. באִנָּה, Ms. M. אִירָא) by a bath-tub.

**אִירָא** III, אִירָא (f.?) (=h. אִירָא; cmp. b. h. אִירָא; אִירָא, cmp. אִירָא) *foot-stool, camp-chair, folding stool*. Targ. Jer. XLIII, 10 אִירָא Ar. (ed. אִירָא).—Pl. אִירָא. Targ. II Est. I, 2 אִירָא אִירָא (אִירָא?) the double footstool of king Solomon. Tosef. Kel. B. Mets. VIII, 6 מִטָּה וְכ' (not מִטָּה) when it bends in (under the weight) but one can sleep on it; if it was originally so made, טָמֵא (not טָמֵא) it is unclean שְׂרָיָא כֹּהֲנִי ed. Zuck. (Var. אִירָא, ed. אִירָא) because it is made like a double footstool.

**אִירָא**, v. אִירָא, a. אִירָא.

**אִירָא** m. (אִירָא) *a crushing tool, pestle, pounding club*. Targ. Prov. XXVII, 22 ed. Buxt. (better, like oth. ed. אִירָא).



\***אֲזִיזוֹת** f. pl. (זמר, זמר; comp. זמם, זמם) *knots, fringes* (in the weaver's work). Tosef. Kel. B. Bath. ch. V, end וְהָאֲזִיזוֹת שֶׁבַח the remnants &c. and the fringes (cut off for finishing).

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל**, v. **אֲזִיזָל**.

\***אֲזִיזוֹת** f. (9) pl. (= חזירות, v. חזיר, 2, a. חזיר; comp. חזירות=חזירות) *lichen-dishes*. Tosef. Shebi. VII, 13. [Bl. Wil. emends אֲזִיזוֹת=אֲזִיזוֹת whereas the context intimates a vegetable.]

**אֲזִיזָל** f. (זרה) *loan*. Targ. Y. Deut. XV, 2.

\***אֲזִיזָל** (אֲזִיזָל) m. pl. (= זיפין, v. זיפה) *a species of bees, wasps*. Targ. Y. Lev. XI, 20.

**אֲזִיזָל**, v. **אֲזִיזָל** a. **אֲזִיזָל**.

\***אֲזִיזָל** m. (אֲזִיזָל=אֲזִיזָל) *possession, power* (h. חֶסֶד). Targ. Prov. XXVII, 24 (ed. corrupt אֲזִיזָל; ed. Walt. אֲזִיזָל).

**אֲזִיזָל** f. (v. foreg.) prop. *locking up*, hence, *trap, snare*. Targ. Job. XVIII, 10.

**אֲזִיזָל** (אֲזִיזָל) f. (b. h. חֶסֶד; v. חֶסֶד II) *enigma, epigram*. Targ. Ps. XLIX, 5 (Ms. אֲזִיזָל).

**אֲזִיזָל** m. pl. (b. h. אֲזִיזָל) *howling animals, owls &c.* Targ. Is. XIII, 21.

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל** c. (אֲזִיזָל) *last, outmost*. Targ. Y. II. Lev. XIX, 9; v. **אֲזִיזָל**.

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל** f. (יטב) *doing good, propriety*. Targ. Koh. IV, 4.

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל** m. (אֲזִיזָל) 1) *obstruction; something closed, plugged up*. Hull. 47<sup>b</sup> אֲזִיזָל אֲר. (ed. אֲזִיזָל) an obstruction in the lungs, a spot impervious to air when blown up. Ohol. VI, 5 we regard the levitical uncleanness between the rafters אֲזִיזָל as if it was locked up (and could not affect what is in the house).—2) *sub-structure* (filled with earth), *foundation*. Mid. IV, 6. Par. III, 6.

**אֲזִיזָל** Tosef. Kil. III, 14 ed. Zuck., v. אֲזִיזָל.

**אֲזִיזָל** Ab. Zar. 39<sup>a</sup>, v. אֲזִיזָל.

**אֲזִיזָל** Koh. R. to XI, 1, read אֲזִיזָל.

**אֲזִיזָל** I (b. h., אֲזִיזָל=אֲזִיזָל, comp. אֲזִיזָל), *Pi. אֲזִיזָל to desire, covet*. Snh. 63<sup>a</sup> אֲזִיזָל אֲזִיזָל (Ab. Zar. 53<sup>b</sup> אֲזִיזָל, v. Rabb. D. S. a. l. note 8) they had a desire for many deities. Denom. אֲזִיזָל. Comp. אֲזִיזָל.

**Hithpa.** אֲזִיזָל (b. h.), **Nithpa.** אֲזִיזָל (denom. of אֲזִיזָל) *to desire, to be seized with a desire*. Num. R. s. 10 (play

on אֲזִיזָל לִבָּם וְכ' Prov. XXIII, 31) the drunken man will covet blood (forbidden intercourse). Gen. R. s. 51. Ex. R. s. 24, end.—Num. R. s. 2 אֲזִיזָל אֲזִיזָל they began to express a desire for standards (in imitation of the angelic hosts). Ib. divide them into standards אֲזִיזָל כמו שֶׁנֶּחְמָדוּ as they desired.

**אֲזִיזָל** II (b. h., אֲזִיזָל, comp. אֲזִיזָל; v. אֲזִיזָל, a. Ges. H. Dict. s. v. אֲזִיזָל III) *to point, mark*. Denom. אֲזִיזָל II, אֲזִיזָל, אֲזִיזָל.

**Hithpa.** אֲזִיזָל (denom. of אֲזִיזָל, אֲזִיזָל) *to mark, to mark out*. Koh. R. to XII, 7 אֲזִיזָל אֲזִיזָל he began to put up marks.

**אֲזִיזָל** m. (v. אֲזִיזָל I) [pressure] *woe, sorrow*. Gen. R. s. 46 אֲזִיזָל there is no (cause for) woe with me. Num. R. s. 10 (play on אֲזִיזָל, Prov. XXIII, 29) אֲזִיזָל father of woe.—2) interj. *woe! alas!* Kel. XVII, 16; a. y. fr.

**אֲזִיזָל**, **אֲזִיזָל** m. (v. אֲזִיזָל) *serpent*. Gen. R. s. 26 אֲזִיזָל in Galilee they call אֲזִיזָל, אֲזִיזָל.

**אֲזִיזָל**, **אֲזִיזָל** pr. n. m. (v. foreg.) *Ivya*, a Babyl. Amora. B. Bath. 19<sup>a</sup> R. Hiya son of R. Iv.—Men. 78<sup>a</sup>; a. e.

**אֲזִיזָל** pl. of אֲזִיזָל.

**אֲזִיזָל**, v. **אֲזִיזָל**.

**אֲזִיזָל** (9) an interjection (comp. אֲזִיזָל, אֲזִיזָל) *ho! hallo!* Y. Hag. II, 78<sup>a</sup> top; Snh. VI, 23<sup>c</sup> bot. אֲזִיזָל ho! Open, for I am one of yours.

**אֲזִיזָל**, **אֲזִיזָל** m. (אֲזִיזָל; comp. אֲזִיזָל a. אֲזִיזָל); *space* corresp. to אֲזִיזָל, esp. 1) *open, empty space, blank*. Ohol. IV, 1 a tower אֲזִיזָל standing isolated. Ib. XVIII, 10 אֲזִיזָל the open space in the court-yard.—B. Bath. 163<sup>a</sup>.—2) (comp. b. h. אֲזִיזָל) *hollow, cavity of a vessel*. Kel. II, 1 אֲזִיזָל אֲזִיזָל become unclean and make unclean by contact with the hollow (of the vessel).—Yeb. 67<sup>b</sup> אֲזִיזָל אֲזִיזָל came forth into the lighted space of the world, i. e. was born; a. fr.—3) (comp. אֲזִיזָל, אֲזִיזָל) *air, atmosphere, climate, weather*. Num. R. s. 14 אֲזִיזָל (as one of the elements of nature) out of which the wind was made.—Gen. R. s. 34 אֲזִיזָל *fine weather*; a. fr.—Pl. אֲזִיזָל *blank spaces in writings*. B. Bath. 163<sup>a</sup>.—**אֲזִיזָל** *climates*. Gen. R. s. 34 אֲזִיזָל אֲזִיזָל a covenant has been made in favor of climates, i. e. God has implanted in man a love of his native soil even in bad climates.

**אֲזִיזָל**, **אֲזִיזָל**, **אֲזִיזָל**, **אֲזִיזָל** ch. same. 1) *empty space, air*. Targ. Y. Ex. XIX, 17; a. fr.—Git. 20<sup>b</sup> אֲזִיזָל the blank in a scroll (margin &c.). Men. 35<sup>a</sup> אֲזִיזָל to face the inside of the T'fillin.—2) *air, weather*. Pes. 30<sup>b</sup> אֲזִיזָל the air strikes them. Y. R. Hash. II, 58<sup>a</sup> bot. אֲזִיזָל cloudy weather; a. fr.—3) *pile of bricks with openings between*, v. אֲזִיזָל.

**אֲזִיזָל** Y. M. Kat. I, 80<sup>b</sup> bot., v. אֲזִיזָל.

**אֲזִיזָל** m. (averta, ἀβερχή) *knapsack*.—Pl. אֲזִיזָל. Tosef. Kel. B. Bath. IV, 10.

\***אֲזִיזָל** pr. n. pl. *Avirya*. Shebu. 24<sup>b</sup> (v. Rab. D. S. a.).

**אֲכָלְיָהוּ, אֲכָלְיָהוּ** f. (רכה) *reproof*. Targ. Y. I, Deut. I, 1; a. e.

**אֲכָלְיָהוּ** *eight*, v. אֲכָלְיָהוּ.

\***אֲכָלְיָהוּ** m. (כוח) *bending, suppression*. Esth. R. to I, 1<sup>b</sup> (ref. to Lam. III, 13 אשרו בני ברך' ורבנן ר' ברך' ורבנן ר' ברך' אמר בני אֲכָלְיָהוּ ורבנן אמרי בני אמוריה. בני B'ne Ashpatho means 'the children of his pressure' &c., v. אֲכָלְיָהוּ.

**אוֹכֵל** Pes. 53<sup>a</sup> א' של, read אֲכָל; v. Tosef. Shebi. VII, 15.

**אוֹכֵל** m. (b. h. אָכַל; אָכַל) *food, edible*. Bets. I, 8 בורר (בורר אוכל אוכל) he selects singly what is edible and eats immediately; a. fr.—א' נפש—the necessary food for the day. Meg. I, 5 בלבד א' נ' except the preparation of food (cooking &c., permitted on Holy Days, Ex. XII, 16).—*Pl.*—אוֹכֵלִים *food, eatables*. Ber. 50<sup>b</sup>; a. fr. Ab. Zar. 52<sup>b</sup> א' של א' בלכר an idolatrous offering consisting of edibles; Y. ib. IV, 43<sup>d</sup> אֲכָל.

**אוֹכֵל** I ch. 1) same. Targ. Ps. LXXVIII, 18 (Ms. אֲכָל).—Yoma 80<sup>b</sup> א' הוא א' כל אכשורי א' whatever is used for seasoning food, is considered as food.—2) *the digested food found in the entrails, excrements*, cmp. רעי.—Targ. Lev. I, 16; a. e.—3) *an eye-disease, itching* (cmp. רועי). Ab. Zar. 28<sup>b</sup> א' החלה the incipency of &c., א' סוף last stage (near recovery).

**אוֹכֵל** II m. (כֹּל=אָכַל) prop. *measure*, hence (cmp. פֶּלֶא) 1) *a certain measure, Ukhla*, (basket); cmp. פֶּלֶא.—Y. Sot. I, 17<sup>a</sup> וא' וחצי תומן one Tuman (one eighth of a kab), and half a T. and one Ukhla; cmp. פֶּלֶא.—2) *basket*, v. אֲכָלְיָהוּ.

**אוֹכֵל**, v. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ** (perh. fr. r. כָּל, cmp. Arab. kalaza, *collegit*, a. קָלַס; v. Ges. H. Dict. s. v. כָּרַשׁ; var. forms: אֲכָלְיָהוּ, אֲכָלְיָהוּ, אֲכָלְיָהוּ; h. form only in pl. אֲכָלְיָהוּ, const. אֲכָלְיָהוּ *levy of troops or forced laborers* (corresp. to h. צָבָא). Targ. I Chr. XI, 6; XX, 1.—B. Bath. 8<sup>a</sup>; B. Mets. 108<sup>a</sup> נפקי בא' נפקי בא' (Ms. M. כְּלוּזָא) they have to go out themselves to do public labors (not permitted to hire substitutes). Ib. לאו בני א' וכו' are exempt from the levy. Ber. 58<sup>a</sup>; Yeb. 76<sup>b</sup> בא' יצא went out with the army; [strike] out בא' וירש Ber. I, c., v. Rabb. D. S. a. l. note 40]; a. fr.—*Pl.*—אוֹכֵלְיָהוּ, אֲכָלְיָהוּ (v. supra). Targ. I Chr. XII, 22; a. fr.—Tosef. Ber. VII (VI), 2 אוֹכֵלְיָהוּ Ber. 58<sup>a</sup>; Y. Snh. X, 29<sup>b</sup> top. . . אוֹכֵלְיָהוּ the armies of students; a. fr.—Cmp. אֲכָלְיָהוּ. [Y. Ber. IX, 13<sup>a</sup>; Midr. Till. to Ps. IV, v. אֲכָלְיָהוּ].

**אוֹכֵלְיָהוּ, אוֹכֵלְיָהוּ, אוֹכֵלְיָהוּ** f. (אֲכָל) *black, dark-complexed, freckled, ungainly*. Targ. Lev. XIII, 31; a. fr.—Pes. 88<sup>a</sup>.—M. Kat. 9<sup>b</sup> א' היה ליה ברחא Ms. M. (ed. our w. omitted) had an ungainly (freckled) daughter; Sabb. 80<sup>b</sup>. Gt. 67<sup>b</sup> אֲכָלְיָהוּ אֲכָלְיָהוּ a black (checkered?) hen. Ib. 68<sup>a</sup> אֲכָלְיָהוּ אֲכָלְיָהוּ a black spot on a white skin.

*Pl.* masc. אֲכָלְיָהוּ, אֲכָלְיָהוּ, אֲכָלְיָהוּ, אֲכָלְיָהוּ. Targ. Jer. VIII, 21; a. e.—Hull. 46<sup>b</sup> א' א' covered with black spots.—Fem. אֲכָלְיָהוּ Sabb. 129<sup>a</sup>. Ib. 20<sup>b</sup> אֲכָלְיָהוּ Ar. (ed. אֲכָלְיָהוּ) the black (greenish) moss on ships or puddles.

**אוֹכֵלְיָהוּ, אוֹכֵלְיָהוּ** f. (foreg.) *black color, darkness; distress*. Targ. Y. Lev. XXII, 22. Targ. Lam. IV, 8.

**אוֹכֵלְיָהוּ** f. same. Targ. Koh. XI, 10 dark hair, youth.

**אוֹכֵלְיָהוּ**, v. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ, אוֹכֵלְיָהוּ**, v. אֲכָלְיָהוּ, אֲכָלְיָהוּ.

\***אוֹכֵלְיָהוּ**, v. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ, אוֹכֵלְיָהוּ** c. (אָכַל) *saddle*. Kel. XXIII, 1; 2; a. e.—Y. Sabb. V, 7<sup>b</sup> bot. א' א'.—Y. Erub. I, 19<sup>b</sup> bot. בין א' לא'; Bab. ib. 16<sup>a</sup> בין א' לא'; Sabb. 53<sup>a</sup>.—*Pl.* אֲכָלְיָהוּ. Erub. 15<sup>b</sup> ed. (Ar. אֲכָלְיָהוּ). Y. Erub. I, c. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ** ch. same. B. Mets. 27<sup>b</sup>. B. Kam. 92<sup>b</sup> (prov.) א' חברה קרייך חברה א' if thy neighbor calls thee an ass, put a saddle on. Erub. 27<sup>a</sup> גבא דא' the upper part of the saddle (Ar., besides other var., א' man's figure on the upper part of the saddle) used as a handle by the rider.

**אוֹכֵלְיָהוּ** Esth. R. to I, 1<sup>b</sup> בני א' (אֲכָלְיָהוּ), v. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ**, v. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ, אוֹכֵלְיָהוּ** m. (אוֹכֵל) *to circle, beginning, early season*. Targ. Hos. IX, 10; a. e.—א' from the beginning (of the world). Targ. Job. XX, 4; a. fr.—לאֲוֵל to (its) previous condition. Targ. Ez. XVI, 55 (some ed. לאֲוֵלְיָהוּ). Cmp. אֵלֵל.

**אוֹכֵלְיָהוּ** m., pl. אֲכָלְיָהוּ (denom. of אֲכָלְיָהוּ) *unguent made of incense*. Targ. Cant. IV, 11; (h. text לבנין LXX ἀρώματα, as if לבנין).

\***אוֹכֵלְיָהוּ** m. (יָלַד, יָלַד) *a tool for hollowing out and cutting the writing reed (scalprum), a sort of pen-knife*. Tosef. Kel. B. Bath. end. Kel. XII, 8 אוֹכֵלְיָהוּ (corr. acc.; v. Ar. ed. Koh. s. v.).

**אוֹכֵלְיָהוּ** (ὀλο-) a prefix, sometimes separately printed, *whole, entirely of*. Pesik. Vay. B'yom p. 4<sup>b</sup> מרגליתין א' trimmed all over with pearls. Lev. R. s. 32, end אֵילִין אוֹכֵלְיָהוּ (corr. acc.) all gold, v. אוֹכֵלְיָהוּ.

**אוֹכֵלְיָהוּ**, v. אֲכָלְיָהוּ.

**אוֹכֵלְיָהוּ** Y. Taan. III, 66<sup>e</sup> top, read מִלְּאוֹכֵלְיָהוּ, v. מִלְּאוֹכֵלְיָהוּ.

**אוֹכֵלְיָהוּ**, v. next w.

**אוֹכֵלְיָהוּ** m. (ὀλόχρυς) *all gold*. Lev. R. s. 32 (variously corrupted, v. אֵילִין.—Ar. אֵילִין כִּרְסָא); Cant. R. to IV, 7 (corr. acc.).

**אוֹכֵלְיָהוּ**, v. foreg.

**אוֹכֵלְיָהוּ** m. (ὀλοσῆρις) *all silk*.—*Pl.* אֲכָלְיָהוּ, mostly אֲכָלְיָהוּ *pure-silken garments*.



Koh. R. to I, 7. Y. Sabb. VI, 8<sup>b</sup> bot. Yalk. Prov. 935.—  
[Koh. R. l. c. second time some ed. אולוסריקין, corr. acc.]

**אולוסריקין**, v. foreg.

**אולורין**, v. אוליר.

**אוליאוס**, v. אוליאוס.

**אוליר**, **אוליר** m. (olearius, ὀλεάριος S.) *keeper of clothes at the baths*. Y. Maas. Sh. I, 52<sup>d</sup> top משרת הנדונים 'לא tokens (in place of small change) given to the olearius; cmp. Tosef. Maas. Sh. I, 4.—Pesik. R. s. 22; a. e.—Pl. משרתיו של א' Tosef. Kel. B. Mets. II, 12 משרתיו של א' ed. Zuck. (oth. ed. אוליר corr. acc.) the brushes (strigils) of the bathing attendants. Sabb. 147<sup>b</sup>. Y. Ber. II, 4<sup>c</sup> top; cmp. Pesik. R. l. c.; a. e. V. אוליר. [Sabb. 144<sup>a</sup> כלים הא' ניד. 20<sup>a</sup> האולירין . . . , v. אולירין.]

**אולורין**, v. foreg. a. אולירין.

**אוללא**, v. אוללא.

**אול** I m. (b. h.; v. אול; cmp. Assyr. אול in front of, opposite, Schr. K. A. T. glossary, a. b. h. conj. אולם) *entrance, hall*, esp. *Ulam*, the hall leading to the interior of the Temple. Mid. IV, 7; a. e.

**אול** II pr. n. pl. (v. foreg., Οὐλαμμοῦς Euseb. Onom.; Neub. Géogr. p. 18; 261) 1) *Ulam* (Porta) a place in Gilead, and one in Galilee. Y. Snh. X., 28<sup>d</sup>.—2) in Cilicia; v. אולס.

**אולמא**, **אולמא** ch. אולם I. Targ. I Kings VII, 6; a. fr.—Targ. II Chr. III, 4 אולם, Var. אולמא. —Pl. אולמא. Targ. Ez. XL, 22; a. e.

**אולמא** m. (אולם) *strength, strong side*. Sabb. 134<sup>a</sup> אולמא מ' לקוטנא from the thick to the thinner side.—Nid. 8<sup>a</sup>, a. fr. אולמא מ' אולמא wherein does his (its) strength consist, i. e. why is this opinion preferable to &c.?

**אולמא**, v. אולמא.

**אולפין**, v. next w.

**אולפנא**, **אולפנא** m. (אולפ, אולפ) *custom, training, instruction; the Law*. Targ. Y. Gen. XXXIII, 14. Targ. Is. XXXII, 6; a. fr.—Y. R. Hash. IV, beg. 59<sup>b</sup> for it is impossible for one to go through his Bible lesson א' דלא (read בלא; cmp. Hag. 3<sup>a</sup> דרוש בלא) without some instructive observation. Y. Meg. I, 71<sup>d</sup> top א' דלא not according to the Law. Gen. R. s. 80 קבל וא' Mat. Keh. (ed. אולפין קביל) and has he received traditions from teachers? Lev. R. s. 19 נדיר באפי מ' אולפני how my learning shines in my face! Y. Ber. VI, 10<sup>c</sup> bot. נישבין א' let us drop discussion and return to the Mishnah. [Erub. 67<sup>a</sup> bot. משמיה דא' read with Ms. M. אולפנא.] —א' a scholar of traditional law. Lev. R. s. 3, beg.—Pl. אולפנא *instructive narratives, stories*. Y. Kid. 61<sup>b</sup>; Y. Peah I, 15<sup>c</sup> bot.

**אולפנא**, **אולפנא** m. (אולפ) *distress, esp. famine*. Targ. Job V, 11; a. e.

**אולר**, v. אולר.

\***אולריא** Y. Sabb. VI, 8<sup>b</sup> bot., read קורולריא m. pl. (pl. of corollarium) *gilt, or silvered wreaths*, a rendition of צניפות (Is. III, 23); v. bibl. quot. ibid., a. Targ. Is. l. c.

**אולרין** or **אולרין** m. pl. (pl. of aularis or aularius =aulicus, D. C. Lat.) *belonging to the royal court, court-*, only in connect. with כלים or בגדים. Sabb. 114<sup>a</sup> הא' בגדי האולרין (כלים האולרין); Nid. 20<sup>a</sup> כלים האולרין court clothes, including white cloaks (גלימין), and red home or table dresses (לבוש); v. Luebk. Alterth. s. v. Kleidung; Becker Gallus, ed. Gœll I, 16. Cmp. אימריקא a. אימריקא.

**אול** f. (אם; cmp. שם, שם) 1) *mother*. Y. Yeb. XI, 11<sup>d</sup> top. א' זכר the mother of the male side, father-in-law's mother; א' נקבה א' mother-in-law's mother.—2) *substance, bulk*, as the *cluster of olives* (contrad. to leaves); the *starting point* of leprosy. Toh. IX, 8 א' היה נוגע בא' if the reptile touched the cluster. Neg. I, 5 א' היה לה הא' the original leprosy has disappeared.—3) *womb*. Lev. R. s. 14 end, Ar. (ed. אם).

\***אולמא** f. ch. (v. foreg.) *the leaven, flour used for leaven*. Pes. 42<sup>a</sup> קומינתה דא' (דנחמא) the decay of the flour-substance; v. בוחת. [V. also אולמא end.]

**אולמא** nation, v. אימריא.

**אולמא**, **אולמא** f. (אולמ, Af. ימי) *the act of administering an oath, swearing, imprecation*. Targ. Y. Lev. V, 1; 4.—\*Targ. Y. II, Deut. XXVII, 15 פרחי ו' (Var. פרימחום, ed. Vien. קרחו corr. acc.) they opened their imprecation with a blessing.

**אולמא** m. (אולמ) *estimate, guess, measuring by mere sight, approximate assessment; medical opinion* as to the nature of injuries. Men. 54<sup>b</sup> בא' ניטלה may be set apart (for the priest) by estimating (without measuring) the quantity. Snh. IV, 5 ומשמעות מ' from mere supposition or hear-say. Ib. 78<sup>b</sup> א' אחר א' the first estimate (medical opinion declaring an inflicted injury fatal) cannot be upset by a second more favorable opinion (if erroneously formed under the resemblance of recovery); v. אולמא.—Ib. האמצעי the (second) opinion intermediate between the first opinion and the actual fatal result.

**אולמא** f. same, adv. *by guess-work*. Y. Taan. IV, 68<sup>c</sup> top א' דא' . . . שלא that one must not judge from mere guess (appearance). Aboth I, 16 א' לעשר א' אל הרבה לעשר א' in giving tithes do not give (even) too much by guessing (but measure accurately).

**אולמא** m. ch.=האולמא. B. Kam. 41<sup>a</sup>; a. fr.—Pl. אולמא Snh. 78<sup>b</sup>.

**אולמא** f. (b. h. אולמא; אם to join, v. אם) *people, nation, government*. Ab. Zar. 18<sup>a</sup> זו א' זו (Roman) government; a. fr.—Pl. אולמא nations; gentiles (contrad. to

Israel); freq. א' העולם (abbr. אר"ח, אר"ח). Gen. R. s. 39 א' the seventy nations (in the Noachidic genealogy), v. א'תפנית. Ab. Zar. 3<sup>b</sup> א' א' the gentiles shall come and be converted; a. fr.—א' ריני (freq. א'ר"ם, ג'ר) gentile (not Israelitish) law. Y. Kid. I, 58<sup>b</sup> bot.; a. fr.—

**אומולוגיאה** f. (δολογία) [agreement, admission] receipt, discharge. [This meaning of δολογία as receipt cannot be proven from Greek literature; cmp. however, Sm. Dict. Ant. s. v. Acceptilatio.] Y. M. Kat. III, 82<sup>a</sup> bot., explaining א' (ש'ר, receipt) (corr. acc., De Lara א'מולוגין pl. m. fr. δολογισον). Y. Keth. IX, end, 33<sup>c</sup> א' (וליה ליה לרב) is it Rab's opinion that the divorced woman is not bound to write a receipt (for her dowry)?

**אמלוגין, אומלוגין** Pesik. R. s. 44, read א'לוגין, v. ed. Friedm. p. 183<sup>a</sup>.

**אומולוגיאה**, read א'מולוגיאה, v. א'מולוגיאה.

**אומי** Af. of א'מ.

**אומיקטרון**, v. א'מ.

**אומלל** m. (b. h. א'מלל; v. מלל) broken down, crushed, low.—Pl. א'מללים. Snh. 66<sup>a</sup> (ref. to Lev. XIX, 14) בא' here the Bible speaks of the lowest among thy people (not נשיא בעמך as Ex. XXII, 27). [Ms. M. a. Ar. במקלל.]

**אומן** m. (א'מן, א'מן) prop. straight line, leader, hence (agric.) the border-bed, outmost furrow. Peah IV, 5. B. Mets. VII, 4. Ned. IV, 4 (41<sup>b</sup>) בא' he must not work with him together in the border bed.—Pl. א'מניו, [fr. א'מניו, sub. ע'רוגה, f.]. B. Mets. 89<sup>b</sup>.

**אומנא, אומן** ch. same. Targ. Y. I Lev. XIX, 9 (h. text פאה); Targ. Y. II ib. א'מן (read א'מן). Ib. v. 27 Ar. (ed. צדרי), XXI, 5 (of the beard, h. text זקן).

**אומן** m. (b. h. א'מן; א'מן, א'מן) skilled, artist, artisan, professional cook, architect &c. Ab. Zar. 34<sup>b</sup> א' מוריס א' a professional manufacturer and dealer. Gen. R. s. 1 מ' after the plan of an architect. Pesik. R. s. 11 א' who is not skilled in climbing up; a. fr.—Pl. א'מנין Ber. 16<sup>a</sup>; a. fr.

**אומנא, אומן** (אומנא) ch. same. Targ. Is. XXI, 10 (adj.). Targ. Ex. XXVI, 1; a. e.—Snh. 29<sup>a</sup> (prov.) א' ש' seven years a famine may last, but the artisan's gate it will not cross. Sabb. 133<sup>b</sup> א' the surgeon (who circumcises). B. Mets. 97<sup>a</sup> א' the butcher and the surgeon (of the community).—Pl. א'מנין. Targ. I Chr. IX, 30. Targ. II Kings XXIV, 14; a. e. Y. Ber. IV, 13<sup>a</sup> top, as one uses promiscuously the words א'מנין בנין (read א'מנין) artisans, builders, architects.

**אומנא** front bed, v. א'מן.

**אומנא**, v. א'מן ch.

**אומנא**, v. א'מנא.

**אומנא**, v. א'מן.

**אומנא**, read א'מנא, v. א'מנא II.

**אומנא** f. (v. א'מן) 1) skill, handicraft, trade. Kid. IV, 14.—א' mechanical. Hull. 54<sup>b</sup>. one's fellow-tradesman, competitor. Gen. R. s. 32, beg.—Ber. 43<sup>b</sup> א' to each man the Lord made his trade appear nice. Y. Succ. V, end, 55<sup>d</sup> (play on be-ēmūnatham I Chron. IX, 22) בא'מנא through their skill; a. fr.—2) the workmanship (or its equivalent) to be furnished the (Roman) government. B. Bath. IX, 4. Y. Dem. VI, end, 26<sup>a</sup>; Tosef. Dem. VI, 4; cmp. א'מנא.—Pl. א'מנא. Gen. R. s. 24. Num. R. s. 15 א' invited people by trades (each day another trade); Tanh. B'ha'el, 3 א'—ק'ר'א בכל יום א'—Transf. arts, devices. Ex. R. s. 47, end א' כל הצדיקים באו ב' all the righteous (in their pleas and prayers) came with devices before the Lord (as Abraham prayed in behalf of fifty, forty &c.).

**אומנא, אומנא** ch. same. Targ. O. Ex. XXXV, 33; a. e.—Mace. 8<sup>b</sup>; a. e.—Koh. R. to III, 9 א'מנא what does the artist profit by his skill? Y. Git. V, 47<sup>b</sup> bot. א'מנא indenture their children as apprentices; Y. B. Bath. X, 17<sup>c</sup> bot. א'מנא (corr. acc.). Sabb. 103<sup>a</sup> א' ר' sees a mechanical contrivance on a Sabbath and learns it. Y. Keth. IV, 28<sup>d</sup> א'מנא (corr. acc.), v. א'מנא.—Pl. א'מנא. Targ. Ex. I. c. Targ. II Esth VI, 12; a. fr. [Y. Ber. IV, 13<sup>a</sup> top, v. א'מן.]

**אומנא**, pl. א'מנא, v. א'מן.

**אומפורטור**, v. א'מפורטור.

**אומנא** com. (א'מן) a thick piece of meat, a piece which can be eaten raw after pressing &c. Sabb. 128<sup>a</sup> א' מעלייהא' Hull. 44<sup>b</sup> א' a fine piece &c.; a. fr.—Pl. א'מנא. Git. 69<sup>a</sup> א' seven pieces.

**אומנא** f. fringe, border, v. א'מנא h.

**אומנא, אומנא** f. ch.=h. א'מנא people. Targ. Y. Deut. XXIX, 12; a. e. Midr. Prov. to XXX, 28; a. e.—Pl. א'מנא. Targ. Y. Gen. XXV, 3. Gen. R. s. 61. א'מנא, א'מנא, א'מנא. Targ. Ps. CXVII, 1.—Midr. Till. to Ps. IX, 6 א'מנא those hated by the nations.—Sabb. 32<sup>a</sup> א'מנא, א'מנא, א'מנא. Targ. Prov. XXIV, 24.

**אומנא** oath, v. א'מנא.

**און, און** m. (b. h.; א' to curve, be curved, hollow; to press, be pressed; v. א'מנא &c.; comp. 1) oppression, wrong (=א'מן)—2) falsehood, vanity (=א'מן). A cacophemistic adaptation of εὐαγγέλιον (v. ג'ליון). Sabb. 116<sup>a</sup> bot. (after לסכוריה omitted in ed.) א' ר' יהונן קרי ליה עין ג'ליון (Rashi Ms. מאיר ר', v. Rabb. D. S. a. l. note) R. Meir called the gospel falsehood of blank paper (or of revelation), R. Yoh. called it sin of &c. [Ib. several times א'ר' or א' in Ms. a. older editions, for א'ר' א'ר' &c. in recent ed., v. Rabb. D. S. a. l.]

חֻקָּה, חֻל, חָבַל. m. (b. h.; וְאִי, v. foreg.; cmp. חָבַל, חָבַל, חָבַל. a. next w.) *possession, power*. Tosef. Ab. Zar. III, 16 (IV, beg.) כָּתַב לוֹ אוֹנוֹי if he (the seller of the slave) wrote to him (gave him in writing) the liberty of his disposal of himself, i. e. that the slave, if he should run away from the buyer, would not be claimed by him who sold him; Git. 43<sup>b</sup> כָּתַב עָלָיו אוֹנוֹי (read אֵלָיו אוֹנוֹי or לוֹ). Ib. מֵאִי אוֹנוֹי what means 'his own possession'? Ans. He wrote to him this, 'If thou run away from him (the purchaser), I have nothing to do with thee. Ib. 85<sup>b</sup>.—[Y. B. Mets. I, end, 8<sup>a</sup>; Y. Kid. I, 60<sup>a</sup> אוֹנוֹי, v. אֵנוֹי.] V. אֵנוֹי.

**אָוונאַ, אָוונאַ, אָוונאַ** m. (v. foreg. ws.; cmp. חֲנֹךְ, עֵינָה, a. חֲנֹךְ, עֵינָה [circle], *night-lodging, station* for travellers (v. Sm. Ant. s. v. Mansio). Naz. 7<sup>a</sup> כָּל אֹרֶז וְאֶחָד מֵהֶם לֵאמֹר every station. B. Mets. 79<sup>b</sup>; Ab. Zar. 65<sup>a</sup> מֵאֶל מֵאֶל from station to station.—Deut. R. s. 6 she dared to bring disorder into אָוונאַ של מֶלֶךְ (read אֹרֶז אֹרֶז, v. infra) the royal head quarters. *Pl.* אָוונַי, אָוונַי. Targ. Is. X, 32 (ed. Vien. אָוונַי). [Sabb. 157<sup>b</sup> אֹרֶז, v. אָוונַי II.] [Comment. use h. forms אָוונַי, pl. אָוונַי.]

**אָנאַ II**, אָנאַ pr. n. pl. (v. foreg.) *Avana*, on the Tigris. Kid. 71<sup>b</sup> **אָנאַ** Ar. ed. Koh (oth. ed. Ar. **אָנאַ**); Talm. ed. אָנאַ **אָנאַ** [Var. **אָנאַ**] Okhbara and *Avana* as bordertowns of Babylonia (v. De Sacy Chrest. Ar. I, p. 358 sq.; Koh. in Ar. s. v.).

\***אֶנָּה**, נָקִים א' pr. n. m. *Nakis Una*(?), a gentile name. Git. 11<sup>a</sup>.

**אָרְנָה** f. (contr. of **אָרְנָה**, cmp. however **אָרְן**) 1) ear, v. pl.—2) handle of a vessel. Git. 69<sup>b</sup>. Sabb. 108<sup>a</sup> top.—3) lobe of a lung. Hull. 59<sup>b</sup>; a. fr.—**Pl. אָרְנִי**. Ib. 38<sup>a</sup> 'א' **אָרְנִי** moving the ears (as a sign of life in the last stages). Yeb. 60<sup>b</sup> **מֵאָרְנִיךָ** . . . **מִפְּרִיקָנָא** we shall get R. . . out of thy ears, i. e. we shall make thee give up thy authority (a threat of excommunication). Gen. R. s. 45 **אָרְנִיךָ דחמור** thy ears are those of an ass.—Hull. 47<sup>a</sup> **חמור ד' אָרְנֵי וכו'** the lungs have five lobes; a. fr. [Later Rabb. literature uses **אָרְנָה**, v. **אָרַם**, for the large lump from which the lobes branch off.] V. **אָרְנִי**.

**אֹנֶאָה** f. (יני; cmp. הֹנֶאָה 1) *oppression, wrong*. B. Mets. 58<sup>b</sup> מִמּוֹן מֵאֹנֶאָה דְּבָרִים מֵאֹנֶאָה the wrong you do by means of words (wounding one's feelings) is worse than that by pecuniary imposition. Ib. 59<sup>a</sup> לְעוֹלָם בְּאֹנֶאָה אֲשֶׁר וְכִי one should always be on his guard not to wound his wife's feeling, for as her tears are frequent מְרֻבָּה אֹנֶאָתָהּ so is her sense of wrong (sensitivity) deep.—2) (law) *imposition, overreaching, fraudulent representation* (which invalidates the transaction or requires redress); hence, *redress in case of overreaching*. Y. B. Mets. IV, 9<sup>d</sup> top, a. fr. whoever concludes a bargain בְּמַטְּנֵי שֵׁאִין לוֹ א' וְכִי with the provision that no legal redress shall be resorted to, is notwithstanding entitled to redress.—*Denomin. Verb* (אֹנֶה), Hithpa. הִתְאֹנֶה *to be imposed upon, to feel one's self overreached*. Y. B. Mets. IV, 9<sup>d</sup> top. בִּשְׁעָה שֶׁחִמּוּר מִתְאֹנֶה וְכִי if the seller sues for undue advantage taken of him, he has the

privilege of redress, provided the advantage amounts to one fifth or more of the price charged; if the buyer sues &c. [In Babli the denomin. verb is אָרְיָה, v. אָרִי.]

אֲנִי אֶתְּנָהּ, v. אֲנִי אֶתְּנָהּ.

אִוְסַאֲרִי, v. אֶרְכֵאֲרִי.

\* **אוֹנֵאִיָּה, אוֹנֵאִיָּה** f. ch.=h. אוֹנֵאִה, *oppression, tyranny*. Targ. Ps. LXXIV, 20 (ed. Ven. אוֹנֵאִה; h. text אִנֵּה!). V. אוֹנֵה.

אנה'י"י v. אונדפי, אונדפא

**אוֹנָה** *I to oppress*, v. **אָנִי**, and **אוֹנָה**.

**אֵין** II f. (v. אֵין) *possession, title of possession, deed*. Gen. R. s. 79 (ref. to the letters יי קשיטא Gen. XXXIII, 19) וְיֵד ה' כֹּתֵב הָא' וְכ' *Yod He* (i. e. the Lord) writes the deed; the Lord bears witness to the deed.—*Pl.* אֵינֶנּוּ. B. Bath. 52<sup>a</sup> וְשִׁמְרוּ וְכ' deeds of purchase and other documents were issued in his name.

**אֶזְרָא**, v. **אֶזְרִי** I.

**אֹנִי** (b. h.) pr. n. pl. *Ono*, W. N. W. of Jerusalem.  
Cant. R. to II, 2; Lam. R. to I, 17. Snh. 11<sup>b</sup> אִישׁ א'  
Ms. M. (ed. אֹנִי); a. fr. V. אֹנִי II.

א. אונרס, v. ארנרס

**אוֹנוֹס** (אֲנָקְטֵמִין v. אֲנָקְטֵמִין; ὄνος) *the pulley of the crippled*. Y. Sabb. VI, 8<sup>c</sup>. (Var. רֹחוּס.).

**אֲנִימֹס** (ἀντως) *really! verily!* Lev. R. s. 33, explain. חֲצִיזָה (Dan. III, 14); (Ar. אַנְטִיס, some ed. אֲנִיטִיס, corr. acc.); Num. R. s. 15 אֲנִיטִיס (Tanh. Noah 11 האמת).

**אונמליה** Tosef. Kel. B. Bath. IV, 6 ed. Zuck., ed.  
אצטלוס, Var. אצטלי prob. אצטלו q. v.

אֹנֶה, אֹנֶה, v. אֹנֶה.

**אוֹנִיָּה** (אֹנִיָּה) *f.*—אוֹנִיָּה, *cmp.* אוֹנִיָּה. [The phonetic coincidence with אֹנִי produced the peculiar use of our w. in connection with Greek terms, in the Palest. literature.] Gen. R. s. 2 beg. בָּא אֶחָד וּבְיָמֵי יוֹכָד in one bill of sale and for the same price. Y. Pes. IV, 31<sup>b</sup> bot. מִסְתַּחֲרִים בָּא הָיָא וְכ' (read מִסְתַּחֲרִים) it is a lease with a title of possession (for the term), and is (for the time being) an acquisition like a purchase. Y. Kid. I, 60<sup>a</sup> (אוֹנִי *a.* אוֹנִי); *a. e.*—*Pl.* אוֹנִיָּה. Gen. R. s. 84, end וְכ' כַּמָּה אָ' how many deeds were written for him (how many times was he sold)?, *cmp.* אוֹנִי. [Midr. Till. to Ps. CIV, 24; Pesik. Rosh. Hash. p. 151<sup>a</sup> v. אוֹנִיָּה.]

אֲנִי II בֵּית א' pr. n. pl. (*Beth Oni* in Palestine, prob. identic with אֲנִי. Tosef. Shebi. VII, 14 פֶּתַח בֵּית א' (ed. Zuckerm. בֵּית־אֲנִי, בֵּית־אֲנִי, Var. בֵּית־אֲנִי) the unripe grapes of B. O. (*Beth Yanai*).—Y. Git. IV, 46<sup>a</sup> א' אֲסוּרָא 'וכ' if a slave fled to Oni, he must not be extradited (because O. is a Palestinean place). V. דִּינִי 3.

**אִינְיָ**, **אִינְיָ**, **אִינְיָ** m. (prob.) of *Oni*, v. foreg., or pr. n. m. *Onya* (=Onias?). Y. Orl. I, 61<sup>a</sup> top; Y. Sabb. I, 3<sup>c</sup>; ib.<sup>d</sup> **אִינְיָ** R. Joshua Onia, an Amora.

**אִינְיָ**, v. **אִינְיָ**.

**אִינְיָ** f. (=אִינְיָ; cmp. Ezek. XLVI, 18) prop. *oppression, wrong*, hence *confiscation, dispossession*. Pl. **אִינְיָ**. Midr. Till. to Ps. CIV, 24 (play on *oniyoth* ibid.) 'וב' **אִינְיָ** those are the oppressive measures which they inflict upon Israel, which they order to be written out every day. \*Pesik. R. Hash. p. 151<sup>a</sup>; Yalk. Jer. 312 v. Rabb. D. S. a. l.). Tosef. Shebi. V, 9 **אִינְיָ** (ed. Zuck. (גבירה ב' ד' read גבירה וביה היניקי); Tosef. Ab. Zar. IV, 13 **אִינְיָ** (Var. היניקי). Cmp. **אִינְיָ** a. **אִינְיָ**).

**אִינְיָ**, v. **אִינְיָ**.

**אִינְיָ** pr. n. pl. *Beth-Unyaki, Bithynia*, in Asia Minor (cmp. Neub. Géogr. pp. 262; 422). Yoma 10<sup>a</sup> 'וב' **אִינְיָ** (Ms. M. **אִינְיָ** indistinct; oth. Var., v. Rabb. D. S. a. l. note) *Tubal* means B. Ab. Zar. II, 4 (29<sup>b</sup>) cheese of **אִינְיָ** (Ms. M. **אִינְיָ**, Mish. Nap. **אִינְיָ**, v. Rabb. D. S. a. l.). Tosef. Shebi. V, 9 **אִינְיָ** (ed. Zuck. (גבירה ב' ד' read גבירה וביה היניקי); Tosef. Ab. Zar. IV, 13 **אִינְיָ** (Var. היניקי). Cmp. **אִינְיָ** a. **אִינְיָ**).

**אִינְיָ** m. pl. (prob. pl. of **אִינְיָ** ear) *bundles of wet flax*. Sabb. I, 6. Y. Shebi. V, 36<sup>a</sup> bot.; a. e. [Rashi a. Tosaf. to Succ. 12<sup>b</sup> **אִינְיָ** as a plur., v. Rabb. D. S. a. l.; cmp. **אִינְיָ**].

**אִינְיָ** (אִינְיָ) m. (אִינְיָ) *tyrannus, lord, ruler*. Targ. Y. Ex. II, 16; XVIII, 1.

**אִינְיָ** f. ch.=h. **אִינְיָ** *title of possession, deed*. Y. Taan. IV, 69<sup>a</sup> **אִינְיָ** **אִינְיָ** **אִינְיָ** **אִינְיָ** they would send the (forged) deed of sale to the steward; Lam. R. to II, 2 (corr. acc.).

**אִינְיָ** or **אִינְיָ** f. ch.=h. **אִינְיָ** *oppression, wrong*. B. Bath. 22<sup>a</sup> **אִינְיָ** **אִינְיָ** **אִינְיָ** the wrong inflicted on the king of Edom. Lev. R. s. 33, beg. (ref. to Amos VII, 7, v. **אִינְיָ**) **אִינְיָ** **אִינְיָ** upon the wall of (i. e. watching over) the wrongs (in sale and purchase); cmp. B. Mets. 59<sup>a</sup>.

**אִינְיָ** read קִינְיָ m. pl. (κόγχη, concha) *purple shells*. Targ. Y. Num. XXXIII, 8; cmp. קִינְיָ.

**אִינְיָ** Tosef. Shebu. VI, 4 ed. Zuck., v. **אִינְיָ**.

**אִינְיָ** m. pl. (prob. a nom. gentil., from a trading station named **אִינְיָ**, a compound of **אִינְיָ** [a. **אִינְיָ**?]; cmp. **אִינְיָ** *Avankreans* (?), *traders*. Succ. 30<sup>ab</sup>. [Ar. identifies our w. with **אִינְיָ** which is not in agreement with the context.]

**אִינְיָ**, v. **אִינְיָ**.

**אִינְיָ** Deut. R. s. 6, read **אִינְיָ**.

**אִינְיָ** Lev. R. s. 23, v. **אִינְיָ**.

**אִינְיָ** m. (אִינְיָ) *compulsion, force; unavoidable interference, accident*. Git. 30<sup>a</sup>, a. e. **אִינְיָ** **אִינְיָ** the plea

of unavoidable interference cannot be raised in letters of divorce (to which a condition is attached). Y. M. Kat. III, 81<sup>d</sup> bot., a. e. **אִינְיָ** through no fault of his. —Pl. **אִינְיָ**, **אִינְיָ**. Ned. III, 1, a. e. **אִינְיָ** vows on conditions unavoidably unfulfilled.

**אִינְיָ** m. ch. (v. foreg.) *wrong, oppression*. Targ. Is. LVIII, 9; 13 **אִינְיָ** offensive (violent) words (h. text **אִינְיָ**, cmp. **אִינְיָ**).

**אִינְיָ** m. ch. (=h. **אִינְיָ**, v. foreg.) *force, wrong, robbery; accident*. Targ. Y. Gen. XXXI, 12; a. fr.—Git. 34<sup>a</sup> **אִינְיָ** **אִינְיָ** shall we take into consideration the possibility of an unavoidable accident?—Pl. **אִינְיָ**. Ned. 27<sup>b</sup> **אִינְיָ** **אִינְיָ** (read **אִינְיָ**, Rashi **אִינְיָ**) accidents which may be foreseen.

**אִינְיָ** m., pl. **אִינְיָ**=**אִינְיָ**.

**אִינְיָ** a corrupt. of פְּרוֹקוֹנְסִיס pr. n. pl. *Proconnesus*, in Mysia, renowned for its marble. Esth. R. to I, 6.

**אִינְיָ** m. (נֶפֶל) *a wooden vessel for the reception of refuse, remnants of victuals &c.* Tosef. Kel. B. Mets. V, 10. Cmp. next w.

**אִינְיָ**, v. **אִינְיָ**.

**אִינְיָ** I **אִינְיָ** m. (עֵנֶק) *neck, meat from the neck*. Sabb. 140<sup>b</sup> **אִינְיָ** ed. (Ar. **אִינְיָ**; Ms. M. **אִינְיָ**). Ber. 44<sup>b</sup> **אִינְיָ** ed. (Ms. M. **אִינְיָ**).

**אִינְיָ** II m. *hook*, v. **אִינְיָ** a. **אִינְיָ**.

**אִינְיָ**, v. **אִינְיָ**.

**אִינְיָ** m. (ὄγκος) 1) *bulk, pile*; (in philosophy) *a primitive body*. Tanh Trum. 11 **אִינְיָ** **אִינְיָ** the body of water; **אִינְיָ** **אִינְיָ** (some ed. **אִינְיָ**). 2) *trouble, difficulty, painstaking*. Gen. R. s. 12 (ref. to Neh. IX, 6 sq.) **אִינְיָ** **אִינְיָ** (ed. **אִינְיָ**, corr. acc.) what is all this painstaking (creating the universe &c.) for? Ans. Because 'thou art the Lord who hast chosen Abraham' i. e. for the sake of establishing religion on earth; cmp. Midr. Till. to Ps. CIV, 18.

**אִינְיָ** f. (v. **אִינְיָ** I, a. **אִינְיָ** I) 1) *neck-shaped, hook, grapple*.—Pl. **אִינְיָ** **אִינְיָ**. Kel. XII, 2 (Var. in Mish. ed. **אִינְיָ**). Tosef. ib. B. Mets. II, 4 (disting. from **אִינְיָ**).—[2] for **אִינְיָ**, v. next w.]

**אִינְיָ** f. (uncia, οὐνχία) 1) *ounce, one twelfth of a litra*. Gen. R. s. 17 **אִינְיָ** **אִינְיָ** an ounce of silver. Lam. R. to I, 1 **אִינְיָ** **אִינְיָ** (corr. acc.) they bought ounce-wise (pepper).—2) *trifle, particle*. Y. Taan. IV, 68<sup>c</sup> top there is not a generation in which there is not (to be atoned for through suffering) **אִינְיָ** **אִינְיָ** (read **אִינְיָ** **אִינְיָ**) a particle of the sin of the calf-worship. Ex. R. s. 43, beg. **אִינְיָ** (corr. acc.). Gen. R. s. 29; Yalk. Gen. 47; Job. 908 (play on **אִינְיָ** Job. XXII, 30) **אִינְיָ** **אִינְיָ** only an ounce (of merit) did Noah possess; v. **אִינְיָ**.—Pl. **אִינְיָ**. Gen. R. s. 79,

אִיסַבִּי v. אוֹסְכוּלִי

**איסמנא** m., pl. **איסמניא** (אסם=חם II) [the glistening.] surname of an Egyptian tribe. Targ. Ps. LXXVIII, 32 (Var. **איסמניא**, a. **איסמניא** *the dark*). Cmp. LXX  $\chi\alpha\sigma\omega\nu\sigma\epsilon\mu$ , for  $\chi\alpha\sigma\omega\nu\sigma\epsilon\mu$ ; Gen. X, 14; v. Fürst. H. Diet. s. v. כסלה; Ges. H. Dict. s. v. חשם.

**איסנא**, v. **אסנא**.

**אוסף** m. (b. h. **אסף**, **אסה**) *gathering in*. Snh. 94<sup>b</sup>, v. **תסיל**.

**אוספלדא**, v. **אספלדא**.

**אוסקניתא**, **אוסקניתא** f. (נסק; cmp. **מסקנא** *ascending, landing*. **אוסקניתא** *landing board*. Snh. 67<sup>b</sup> וקם דא Ar. (ed. דוסקני' וקם ג' דוסקני' read with Rashi Ms. M. **אוסקניתא**, oth. var. v. Rabb. D. S. a. l.) and he found himself standing on a landing board (ed. and there stood before him &c.).

**אוף** I (=אף) *too, also*. (Yer. Dial.). Targ. Y. Num. XVI, 13; a. fr.—Y. Dem. I, beg. 21<sup>c</sup> **הבא** א' here too.

**אוף** II m. *nature*, v. **אופי**.

**אופי** f. pl. (=עפי Dan. IV, 9; cmp. b. h. **ענף**, a. **אנפא**, **אנפא** *branches*, esp. *dry twigs, spray-wood*. Ber. 44<sup>b</sup> **פרסיהא** א' *twigs of Persian trees*. Hull. 105<sup>a</sup> **פרהא** דא Ar. (ed. **אופי**) a bundle of twigs. B. Mets. 30<sup>b</sup>. Git. 61<sup>a</sup> **שדרי אופי** (Ar. **אופי**) *threw twigs down* (which he cut off), and dates fell off (v. Tossaf. a. l.).

**אופי** f. (**אוף** m.) (b. h. **אפס**; v. **אפא**; cmp. **אוף**) *face, looks, whence, nature, disposition, ways &c.* Y. Shek. I, 45<sup>d</sup> **אין אתה יכול לעמוד על א' של וכו'** You cannot understand the nature of that people. Lev. R. s. 30 **אופי** של דוד Ar. ed. Koh. (ed. pr. **אופי**, ed. אפר) David's ways. Y'lamd. Va'ethh. (quot. in Ar.) 'who is that nation' **אופי** של אלוהיה Ar. ed. Koh. (oth. ed. **אופי**) that knows the ways of her God (what he desires &c.); v. Yalk. Deut. 825.—Gen. R. s. 14 end **נשמה** זו הא' *n'shamah* (breath, soul) means the disposition, character, as people say **האופייתא טבא** the good nature!

**אופינא** (**הופינא**) f. (**אוף**; v. **אנף**; b. h. **אפס**) *what is blown off, foam, froth*. Ab. Zara 26<sup>a</sup> **דימא** א' Ms. M. (ed. **רנהרא**, v. Rabb. D. S. a. l., a. Ar. ed. Koh. s. v. **אפס**) as the foam of the Sea [river]; (Ar. *as logs on the river*, v. **אופינא**, **אופי**). Ib. 70<sup>b</sup> **הוות נקיטא א'** (Var. **הופינא**, **הופי**, v. Rabb. D. S. a. l. note 20) she took the froth off. Hull. 105<sup>b</sup> א' (Ar. **הד**).

**אופיון** m. (**אופיון**) *poppy-juice, opium*. Y. Ab. Zar. II, 40<sup>d</sup> **אין א' סכנה** א' an opium drink (prepared by a gentile) is dangerous.

**אופימא**, v. **אנפימא**.

**אופי** *twigs*, v. **אופי**.

**אופינא** (**אופינא** f.) (**אפד**) *destruction, ruin* Lam. R. to III, 13 (expl. **אופינא** ibid., v. **אפד**).

(Var. **אופינא**) the children of those he laid in ruins; v. **אופינא**. [Differ. in Esth. R. to I, 1<sup>b</sup>, v. **אופינא** a. **אופינא**.]

**אופילין** Tosef. Ter. II, 4, v. **אופילין**.

**אופימטמא**, **אופימטמא**, read **אופימטמא** m. pl. (**אופימטמא**) *public records, acts*. Ex. R. s. 28 a king wanted **לעשות א' חוץ וכו'** to pass acts without consulting the Lieutenant-governor (hyparch).

**אופיקולין** m. pl. (officialis, **אופיקולין**) *subordinate officials, constables*. Y'lamd. Balak (quot. in Ar. s. v. **בלש**) א' **שלח אופיקולין** (corr. acc.) he sent constables (for her son).

**אופיחא** f. ch. (=h. **אופי**) *nature, disposition*. Gen. R. s. 14, end, v. **אופי**.

**אופי**, **אופי**, v. **אופי**.

**אופל** m. (b. h. **אפל**) *darkness*. Gen. R. s. 89, beg. v. **אפל**.

**אופן** m. (b. h.; **אפן**, **אפן**, v. **פנה** 1) *wheel*.—2) (with ref. to Ezek. I, 15) pr. n. *Ofan*, name of an angel. Hag. 13<sup>b</sup>.—Pl. **אופנים**. Ib. 12<sup>b</sup>. R. Hash. 24<sup>b</sup>.—[In liturgic literature **אופנים** and **אופן** are used as the names of a section of the morning prayers; v. **אופנא**.]

**אופן** m. (b. h. **אפן**; v. **foreg**) *turn, method, plan*. [In later Hebr.: *method of interpretation*—**אפנים**.]—Pl. **אופנים**. Du. **אופנים**. Ruth. R. s. 2, beg. You will soon find out **אופנים** שלחם וכו' (Yalk. Josh. 7 **אופנים**) their plans (strategic movements). Ab. d'R. Nath. (ed. Taussig, N'veh Shal. p. 12) **על אופניו** in its proper way.

**אופנא** ch.=h. **אופן**.—Pl. **אופנא**. Targ. Ezek. X, 13. —**אופנא** *that section of the morning prayers beginning with v'haofannim* and describing the angelic praises. Y. Ber. V, 9<sup>c</sup> bot.

**אופנא** ch.=h. **אופן**. *turn, interpretation, qualification*. Y. Dem. VI, 25<sup>b</sup> bot. **אין ליה א' ליה לסמא** א' we do not recognize an interpretation (of an agreement, so as to say, **נעשה כאומר וכו'** 'it means as though they had said—'); no qualification is admissible for an unqualified agreement.

**אופסין** m. du. (cmp. **אפס**, a. **אפס**) *palms of the hand*. Mekh. B'shall. Vayissa, s. 3, to Ex. XVI, 12 the Mannah came down **על האר' וכו'** on the hands of the Lord, as if it were to say, the Lord held forth &c. [In some ed. **אופסין**.]

**אופסין** m. pl., v. **foreg**.

**אופסנון**, v. **אופסנון**.

**אופתא** f. (v. **אופי**) prop. *the large central branch*, hence *trunk, stalk*. Succ. 32<sup>a</sup> **אין ואימא** may I not say (as you insist on the palm-branch being *kafuth*, tied, joined) that I must use the stalk?—Hull. 47<sup>b</sup> **לוגים** resembling **לוג** a trunk (in color, touch &c.). Ib. 16<sup>a</sup> **אין דכרוב א'** ו"ו Vav. written on a trunk (being broken on account of the rough surface=*idle-talk*).

## הפסוק=אופתק, אופתיק.

**אִיצָה** (b. h.; אִיצָה v. אִיצָה I; cmp. אִיצָה v. אִיצָה a. אִיצָה) *to be pressed (to press, hurry)*.—Part. אִיצָה, pl. אִיצָה (as from אִיצָה, v. אִיצָה, רָחַץ) *squeezed in*. Tosef. Kel. B. Mets. IX, 5 חֲזָרוּ אִיצָה (Var. הוֹצָה) when they are squeezed in (tight), they are considered as connected for levitical purposes.

**אִיצָה**, v. אִיצָה a. אִיצָה.

**אִיצָה**, v. אִיצָה.

**אִיצָה** read אִיצָה, v. אִיצָה.

**אִיצָה**, v. אִיצָה.

**אִיצָה** m. (b. h.; אִיצָה store-house, magazine; prov-  
ision; hoarded up treasure. B. Bath 58<sup>a</sup>; Git. 67<sup>a</sup>, v.  
בלם a. בלם. Ab. Zar. 40<sup>b</sup>; v. אִיצָה; a. fr.—Esp. *treasury*,  
the (Roman) government's treasury department where  
taxes in kind and money had to be paid. Y. Dem. VI,  
end, 28<sup>a</sup> לא רדי ושקול כל רדי and pay for me in the treasury-  
department. Tosef. Dem. VI, 4 ושקול החתני מן הא' (read  
הא' Ib. 3 ושקול לא ed. Zuck. (ed. incorr. ואיצר). Ib. 4  
ה' get me a release from the treasury-dep.  
—Y. Dem. I. c. פורשני מן הא' (read פורשני). Ab. Zar.  
71<sup>a</sup> לא, מן הא' Ms. M. (ed. עוצר); cmp. אִיצָה.—Pl. אִיצָה.  
B. Bath. 11<sup>a</sup> גנו א' Ms. (ed. א' omitted); v. גָּנוּ.—Hag.  
12<sup>b</sup> אִיצָה שלג וכ' the stores of snow &c. (in the heavens);  
a. fr. V. אִיצָה, אִיצָה.

**אִיצָה** ch. same. Targ. Jerem. XXXVIII, 11; a.  
fr.—Pl. אִיצָה, אִיצָה. Targ. Gen. XLI, 56; a. e.

**אִיצָה**, v. אִיצָה.

**אִיצָה**, read אִיצָה, v. אִיצָה.

**אִיצָה**, v. אִיצָה.

**אִיצָה**, v. אִיצָה.

**אִיצָה**, v. אִיצָה.

**אִיצָה** f. אִיצָה [?] Ex. R. s. 43, beg.—[Pl. אִיצָה.  
Ber. 44<sup>b</sup> סולחא א' משיחא א' Ar. s. v. גלגל I, 'than six oun-  
cess of fine flour'.—Ed. קייס; Ms. M. omits the entire  
sentence.]

**אִיצָה**, v. אִיצָה.

**אִיצָה** (Muss. אִיצָה) Cant. R. to VII, 8, read אִיצָה.  
א' inundating like an Ocean tide; v. בלם.

**אִיצָה** m. (Ὠκεανός) *Ocean*, mostly *Mediterranean Sea*. Targ. Y. Gen. I, 7;  
a. e.—Y. Hall. IV, 60<sup>a</sup> bot.; a. fr.—Tanh. Haye 3, and  
so is אִיצָה א' ים רמה the Okeanos called the Sea of (covering)  
the dead. [Var. אִיצָה, אִיצָה.]

**אִיצָה** Af. of אִיצָה ch.

**אִיצָה** f. אִיצָה *raising*, [rising]. Targ. Ps.  
CXXXIX, 2 [prob. אִיצָה].

## אִיצָה, read אִיצָה.

**אִיצָה**, v. אִיצָה.

**אִיצָה** I (b. h.; אִיצָה v. אִיצָה II; cmp. אִיצָה, אִיצָה, a. sec. r.  
אִיצָה) *to perforate, break through, shine*.—Denom. אִיצָה,  
אִיצָה &c.

*Nif.* אִיצָה *to be broken through, grow light*. Y. Ber. I,  
2<sup>c</sup> מִשְׁמַחֲרֵי הַמִּזְבֵּחַ from the time the Eastern horizon is  
broken through, grows light.

*Hif.* אִיצָה 1) (neut. v.) *to break through, shine*. Y. ib.  
III, 6<sup>c</sup> bot. open thy lips וְאִיצָה דְּבִירֶךָ and let thy words  
come forth, speak out boldly. Yoma III, 1 וְכ' אִיצָה  
it has grown light all over the Eastern horizon.—  
פְּנִים *bright countenance*. Num. R. s. 11; a. e.—2) (act.  
v.) *to enlighten, brighten, make shine*. Y. M. Kat. III, 83<sup>b</sup>  
וְכ' אִיצָה (the teacher had opened his (Samuel's)  
eyes &c. B. Mets. 33<sup>a</sup>. Num. R. I. c. Ib. אִיצָה  
אִיצָה (fr. Mal. I, 10) making the altar bright (with  
fire), feeding the fire on the altar. Yoma 73<sup>b</sup>, v. אִיצָה.

**אִיצָה** ch. same. Part. pass. אִיצָה *clear*. Targ. Prov. IV,  
25 וְכ' אִיצָה, v. אִיצָה.

**אִיצָה** II m. (b. h.; foreg.) *breaking forth* (cmp. Is.  
LVIII, 8) whence 1) *break of day, light, day; fire*; trnsf.  
*rise, glory, power, happiness*. Ber. 2<sup>b</sup> בִּיאָה אִיצָה the  
entrance of his day-break (dawn of his eighth day;  
Tosaf. a. 1. the sunset of his seventh day). Y. Pes. I,  
beg. 27<sup>a</sup> אִיצָה א' sun-light. Ib. אִיצָה candle light.  
Keth. 111<sup>b</sup> אִיצָה א' light of the Law. B. Bath. 4<sup>a</sup> אִיצָה  
intellectual light of the world (a great man;  
the Law). Num. R. s. 15 מִצֵּן אִיצָה the celestial fire  
(believed to be the source of all light and fire); a. v. fr.  
2) (breaking in of night) *twilight, evening*. Pes. I, 1 א'  
אִיצָה on the evening (eve) of the fourteenth day  
of Nissan; v. discussion ibid. 2<sup>a</sup> sq., about the meaning  
of our w. R. Hash. 22<sup>b</sup>; Snh. 70<sup>b</sup> עִבּוּרֵי אִיצָה the evening  
following the eventual intercalation, i. e. the evening  
from the thirtieth of the past to the first of the begin-  
ning month.—3) (homil.—אִיצָה II) *rue*. Gen. R. s. 20 in  
the Pentat. of R. M. it read וְכ' אִיצָה (in place of  
Gen. III, 21) this alludes to the garments of Adam  
resembling the rue, wide below and narrow above; Ar.  
(Rashi diff.).

**אִיצָה** I m. (b. h.; foreg.) prop. *light, flame*; esp. Pl.  
אִיצָה the *Urim and Tummin* in the High-priest's  
breast-plate. Yoma 73<sup>b</sup> אִיצָה אִיצָה אִיצָה they are  
called *Urim* because they give their decisions in a clear  
way (not ambiguous as the oracles); cmp. Y. ib. VII, end,  
44<sup>c</sup>. Sot. IX, 12. Y. Kid. IV, beg. 65<sup>b</sup>.

**אִיצָה** II m. (= עִיר v.) *chaff*. Y. Ab. Zar. II. 40<sup>d</sup>  
(עִיר דְּסַעֲרִין א' chaff of barley; (Y. Sabb. XIV, 14<sup>d</sup> וְשַׁעֲרִין

**אִיצָה** I ch.—אִיצָה, Pl. אִיצָה the *Urim*. Targ. Num.  
XXVII, 21; a. e.

**אִיצָה** II m. (h. עִיר) *skin*. Y. Ned. III beg. 37<sup>d</sup> אִיצָה  
(read אִיצָה, v. אִיצָה I); v. however Y. Shebu. III, 34<sup>d</sup>.

**אֲרָאָה** f. ch.=דְּרָאָה *teaching, decision*. Targ. Ez. VII, 26; a. e.

**אֲרָפָא** m. (ערב, Arab. *to braid, interlace* &c.); pl. **אֲרָפִי** *meshes, void spaces, intervals*. Sabb. 50<sup>b</sup> ed. (Ar. אֲרָבִי, Var. אֲרָבִי, v. אֲרָבָא I; אֲרָבִי, v. Ar. ed. Koh. s. v. אֲרָבִי, note) between the meshes or void spaces between the bricks. Git. 69<sup>b</sup>. B. Bath. 3<sup>a</sup> (Ms. יֲרָבִי, oth. Var. v. Rabb. D. S. a. l. note).

**אֲרָפִינָא** m. (ערב, v. foreg., cmp. סֶכֶךְ, brier, *nettle* or a similar plant (corresp. to h. סֶרֶפָה). Targ. II, Esth. II, 7 (Ar. אֲרָבִינָא).

**אֲרָפִנָא** pl. **אֲרָפִינִי** m. (v. foreg.; cmp. עֲרָבָה) *bulrushes*. Sabb. 101<sup>a</sup> קִנִּי וְאֵר (some ed. וְאֵר) reeds and bulrushes. Shn. 82<sup>b</sup> בֵּין קִנִּי לֵא וְכִי what has Sh'vilnai (a woman) to do between the reeds and the bulrushes? (prov. for suspicious movements of women). B. Bath. 6<sup>a</sup>, v. עֲרָפָא.

**אֲרָפִינִין** m. pl. (v. foreg.) name of a *seasoning reed*. Erub. 34<sup>b</sup>.

**אֲרָרִי** Kid. 12<sup>a</sup>, וְזוּרָא דֵא, read וְזוּרָרִי or וְזוּרָרִי, v. אֲרָרִי.

**אֲרָרִינָא**, Keth. 67<sup>a</sup> שְׂקִי דֵא (Ms. אֲרָרִינָא, ed. אֲרָרִינָא) prob. pr. n. pl. *Urdaya, Rodaya*, [or identical with foreg. w. 2].

**אֲרָרִילָא**, v. אֲרָרִילָא.

**אֲרָרִין** m. (=אֲרָרִין, דֹּחַ) *crushing tool, pestle*. Targ. Prov. XXVII, 22 some ed. (oth. אֲרָרִין q. v.). [The entire verse is corrupted, combining the traditional vers. with one from which LXX is translated.]

**אֲרָרִיעָה** f. (v. עֲרָרִיעָה, and its hebr. phonet. equival. צִפְרִיעָה) *frog*. Koh. R. to V, 8. Lev. R. s. 22 (אֲרָרִיעָה fem.).

**אֲרָרִיעָה**, v. foreg.

**אֲרָרִיעָה** f. (v. foreg.) *a disease of the tongue, rana* (frog). Y. Sabb. XIV, 14<sup>a</sup> top.

**אֲרָרִי** I f. (b. h.=אֲרָרִי) *light, sun*. Y. Pes. II, 29<sup>a</sup> clear as the sun. Zeb. 19<sup>b</sup>, a. e. לֵא at day-break. Gen. R. s. 3 beg.; a. fr.—Chald. Adv. לְבָאִרָה at first sight, apparently. Keth. 54<sup>a</sup> כְּשִׁמְעָל דְּהִיבָא רְחִיבָא apparently it would run (agree) with Samuel, לֵא כִּי מַעֲיִינָה but when you consider &c.

**אֲרָרִי** II f.; pl. אֲרָרִי (b. h. אֲרָרִי, II Kings IV, 39; prob. fr. אֲרָרִי) *herbs, esp. rocket*. Yoma 18<sup>b</sup>, expl. גִּרְעִיר (etymol. שְׂמַמִּירָה; cmp. Plin. XX, 13 quot. in Löw Aram. Pf. p. 93). [Gen. R. s. 20 אֲרָרִי rue; v. אֲרָרִי II, 3.]

**אֲרָרִי** part. of אֲרָרִי, v. אֲרָרִי.

**אֲרָרִירִי**, v. אֲרָרִירִי.

**אֲרָרִירָה**, v. אֲרָרִירָה II a. אֲרָרִירָה.

**אֲרָרִירָה**, v. אֲרָרִירָה II ch., a. אֲרָרִירִי I.

**אֲרָרִירִין**, v. אֲרָרִירִין.

**אֲרָרִירִי**, a corrupt., prob. רוֹסָטִין, m. (ροσάτον, rosatum) *vin-aux-roses, rose-wine*. Y. Shebi. VII, beg. 37<sup>b</sup> אֲרָרִירִי (Mas. אֲרָרִירִי) rose-wine is permitted in the Sabbath year.

**אֲרָרִירִי**, v. אֲרָרִירִי.

**אֲרָרִי** m. (cmp. ῥῥα, b. h. r. אֲרָרִי to be hard) *rice*. Ber. 37<sup>a</sup>; a. fr.—Pes. 35<sup>a</sup> (opinions as to its classification with ref. to Passover laws). Cmp. אֲרָרִי.

**אֲרָרִינָא**, **אֲרָרִינָא**, **אֲרָרִינָא** ch. same. Targ. Y. Num. XV, 19 אֲרָרִי—Y. Sabb. III, 6<sup>b</sup> top אֲרָרִי. Pes. 50<sup>b</sup> אֲרָרִי (Ms. M. אֲרָרִי; ib. 51<sup>a</sup> top אֲרָרִי, corr. acc.). Ib. 114<sup>b</sup> אֲרָרִי.

**אֲרָרִילָא**, **אֲרָרִילָא** m. (אֲרָרִילָא with anorg. ר; Syr. 1) *a slender young animal, esp. the young of the gazelle or any similar animal* (Reēm). Targ. Cant. II, 9 אֲרָרִילָא בֵּת יוֹמָא (h. text עֲרָרִילָא). Zeb. 113<sup>b</sup> (corr. as Zeb. I. c.; v. Rabb. D. S. a. l. note) a young antelope one day old. Num. R. s. 11; Cant. R. to II, 9; Pesik. R. s. 15 אֲרָרִילָא אֲרָרִילָא (pl.) young deer.—Pl. עֲרָרִילָא (v. אֲרָרִילָא). Targ. Cant. IV, 5; VII, 4. B. Bath. 74<sup>b</sup> אֲרָרִילָא (Ms. M. אֲרָרִילָא) sea-gazelles.—[2] *hammock*, v. אֲרָרִילָא.]

**אֲרָרִינִינָא** m. pl. (אֲרָרִינִינָא) *a rice dish* (prepared with wine). [Oth. opin. cedar-fruits; millet.] Y. Maas. Sh. II, beg. 53<sup>b</sup>. Y. Yoma VIII, 45<sup>a</sup> top; Y. Shebu. III, 34<sup>b</sup> bot. אֲרָרִינִינָא (corr. acc.).

**אֲרָרִי**, **אֲרָרִי** m. (b. h. אֲרָרִי; אֲרָרִי) *wayfarer, esp. guest*. Ber. 58<sup>a</sup>; a. fr.—Euphem. *menstruation*. Nid. 16<sup>a</sup> (cmp. Gen. XVIII, 11 *orah*). Lev. R. s. 4.—Pl. אֲרָרִי, אֲרָרִי, אֲרָרִי the invitation of guests, *hospitality*. Sabb. 127<sup>a</sup>; a. fr.

**אֲרָרִי**, **אֲרָרִי**, **אֲרָרִי** c.=h. אֲרָרִי, *road, path, way*. Targ. Jud. V, 6; a. fr.—אֲרָרִי (h. אֲרָרִי) a usual incident. Ab. Zar. 2<sup>b</sup>; a. fr.—אֲרָרִי אֲרָרִי אֲרָרִי &c. on thy road (his road &c.), i. e. *by the way, occasionally, incidentally*. Ber. 2<sup>a</sup>. Shn. 95<sup>b</sup>; a. fr.—Gen. R. s. 100 אֲרָרִי for the journey (death). Targ. Y. II, Gen. XXXV, 9 אֲרָרִי דְּעֵלְמָא the way of the world (death).—Pl. אֲרָרִי, אֲרָרִי, אֲרָרִי. Targ. Jud. I. c. Targ. Y. II Gen. XLIX, 17; a. e.—Shn. 109<sup>a</sup> אֲרָרִי לְגַבִּינָה (missing in Ms. M., v. Rabb. D. S. a. l. note) thou hast shown the thieves the ways (of stealing).—[אֲרָרִי, v. אֲרָרִי.]

**אֲרָרִי** pr. n. m. (b. h.) *Uri*, an Amora. Y. Ber. II, beg. 4<sup>a</sup> אֲרָרִי ר' חֻנָּה ר' ר' חֻנָּה in the name of R. U.

**אֲרָרִי** Af. of רִירִי.

**אֲרָרִי** *teaching*, v. אֲרָרִי.



**אורי** **I, אורי** f. (v. אורי a. אורי) *evening horizon, Sun-set, West*, v. מערבא. B. Bath. 25<sup>a</sup> מאי אורי ed. (Ar. אורי) why is it called *Urya*? (Var. אורי) divine air (divine light=Palestine). Kid. 12<sup>b</sup> הוא איכא סהרי באורי Ar. (ed. אורי, emend. in Tossaf. אורי), [read with ב"ח וכל: ב"ח] but people say, there are witnesses in the West &c. Cmp. אורי.

**אורי** **II, אורי** f. (b. h. אורי q. v.; אורי) *pile of plucked plants, stalk, shed containing feed* (dist. fr. אורי granary).—Pl. אורי. Tosef. Maasr. II, 20 ed. Zuck. (Var. אורי); ib. Erub. VI (V), 4; Erub. 55<sup>b</sup> Ar. (ed. אורי, v. Rabb. D. S. a. l. note). [In bibl. h. אורי *crib, stable* q. v.]

**אורי** **ch.** (=b. h. אורי) *crib; stable*. Targ. Is. I, 3 (h. text אורי q. v.).—Snh. 98<sup>b</sup> סוסיא באורי.... a horse is placed at his (the ox's) crib, i. e. Israel is displaced and other nations feed on his soil.—M. Kat. 10<sup>b</sup> למבני א' to build a stable (during the festive week). [Targ. II Esth. VI, 10; 11 אורי, read אורי stable].—Pl. אורי. Targ. II Chr. IX, 25; I Kings V, 6. Targ. II Esth. I c. (אורי prob. sing.); a. e.

**אורי** **III** m. (horreum, pl. horrea, ὁρεῶν, ὄρεον; v. Sm. Ant. s. v.) *store-house, store* (of all kinds). Tanh. B'resh. 7 וכל א' שלי בחוכא all my stores are in that ship.—Pl. אורי (ch. form). Targ. I Chr. XXI, 13. —אורי (h. form). Targ. II Chr. XXXII, 28 (h. text אורי). V. אורי, אורי.

**אורי** pr. n. *Uriel*, name of an angel. Targ. Y. Deut. XXXIV, 6.—Num. R. s. 2.

**אורי** **I**, v. אורי.

**אורי** **I, II**, v. אורי.

**אורי**, v. אורי.

**אורי**, v. אורי.

**אורי**, v. אורי.

**אורי**, v. אורי II h. a. ch.

**אורי** **(אורי)**, **אורי** f. (אורי, Af. אורי=h. אורי) 1) *instruction, the Law, Bible-verse*. Targ. Lev. VI, 7; a. fr.—*religious discourse, lesson, remarks &c.* Y. B. Bath. VIII, 16<sup>a</sup> אורי; Y. Taan. III, 66<sup>c</sup> bot. יראה...—Y. Snh. I, 18<sup>c</sup> אורי he entertained them with religious discussions. Y. Hor. III, beg. 47<sup>a</sup> אורי be prepared for a religious discourse. Y. Shek. III, 47<sup>c</sup> top שמעו אורי what novel interpretation hast thou heard? Y. Yeb. II, 4<sup>a</sup> top אורי from what verse?—Taan. 4<sup>a</sup> מרחו אורי it is the zeal of study that makes him warm (excited). Kid. 71<sup>b</sup> אורי my instruction is acceptable, but my daughters are not desired. Sabb. 116<sup>b</sup>

the Mosaic dispensation (opp. אורי the new dispensation, v. אורי).—*an enactment founded on the Bible text*, opp. Succ. 44<sup>a</sup> לולב דא Lulab, the law concerning which is Biblical &c.; a. fr.—*adv. biblically, according to the Biblical law*, opp. מדרבנן. Pes. 10<sup>a</sup>; a. fr.—2) *the Torah, the scroll containing the Pentateuch*, used at divine service. Y. Yoma VII, 44<sup>b</sup> top אורי אורי אורי when you have no more than one scroll. Y. Meg. IV, 75<sup>b</sup> bot.; Y. Sot. VII, end, 22<sup>a</sup> אורי אורי (corr. as Y. Yoma I c.). Ib. אורי אורי—*there* (in Babylon) the Torah is carried to the Resh Galutha.—*a scholar, man of learning*. Yoma 78<sup>a</sup>. Hag. 14<sup>a</sup> אורי (corr. acc.); v. next w.

**אורי** **m.** same; 1) the Law. Sabb. 31<sup>b</sup>. Ib. 88<sup>a</sup> אורי אורי אורי the threefold law (Pentat., Proph., Hagigot).—2) *scholarship, authority to teach and judge*. Ber. 12<sup>a</sup> אורי ed. (Ms. M. אורי); v. foreg. w.—[3] *authority, office*. Gen. R. s. 50 אורי ed. (Ar. אורי, Lev. R. s. 26 אורי) *place of office*. V. אורי.

**אורי** **II, אורי** (v. foreg.) pr. n. m. *Oryan, Oryon*. Esth. R. beg. אורי, Abba O. (emp. אורי). Y. Sabb. X, 12<sup>d</sup> top אורי אורי אורי.

**אורי** f. (v. foreg. ws.) *officer's or teacher's chair*. M. Kat. 21<sup>b</sup>; 27<sup>a</sup> אורי אורי Ms. M. (v. Rabb. D. S. a. l.); ed. אורי a high (teacher's) chair. V. אורי.

**אורי** m. (horrearius, ὁρεάριος, v. אורי) *store-keeper*, used in the sense of אורי. Y. B. Bath. IV, beg. 14<sup>c</sup> אורי (Tosef. ibid. III, 3 אורי) the clothes-keeper's room.—Pl. אורי. Y. I c. אורי (corr. acc.) Toh. VIII, 7 אורי (corr. acc.; Tosef. ib. VII, 8 אורי).

**אורי** **ch.** same.—Pl. אורי. Targ. I Chr. XXVII, 25; XXVI, 22 (ed. Rahm. אורי, corr. acc.; Var. אורי, h. text אורי).

**אורי**, v. אורי.

**אורי**, v. אורי.

**אורי**, v. אורי.

**אורי**, v. אורי.

**אורי**, v. אורי.

**אורי** m. (b. h. אורי, אורי) *length, lengthiness*. Midr. Sam. ch. XIII, וכל אורי אורי and why all this lengthiness (of speech).

**אורי** **ch.** same, *length*. Targ. O. Gen. VI, 15 [Constr. אורי Targ. Y. Ex. XXVI, 13; Targ. O. ib., corr. acc.]—Sabb. 140<sup>b</sup> אורי אורי a load (of twigs) is a load, and the length goes in the bargain (the price is the same).

**אורי** **f.** (=אורי) 1) *length* (of life). Targ. Ps. XCI, 16; a. e.—2) *waiting, hope*.

**אֶרֶץ** ch. same. Git. 44<sup>b</sup> רַב אֶרֶץ לִירָא he has a lodging place in Palestine, (is an occasional resident), opp. בֵּיתָא permanent home. Meg. 26<sup>a</sup>; Yoma 12<sup>a</sup> it is

customary to leave empty jars and hides of slaughtered animals באושפירי (ל) in one's inn. Zeb. 61<sup>b</sup> א' הוה נקט (Ms. M. נקטא . . . אושפיריכא, v. Rabb. D. S. a. l.) the Divine fire took up its abode now here and now there. Erub. 53<sup>b</sup> שאיל בא' (Rashi בענין) אושפירי, read ניה . . . , v. Rabb. D. S. a. l. note 80) inquired after the character of an inn (of his landlord). Ib. (enigmatic inquiry that the landlord might not overhear it) נבר פום דין די מה טיבו Ar. (v. Rabb. l. c. note 90) = אושפיריכא our inn—what is its character?

אושפיריכא, אושפיריכא, v. אושפיריכא.

אושפיריכא m. (Denom. of אושפירי=אושפירי, with locat. כ, cmp. דא, innkeeper, landlord, host. Meg. 26<sup>a</sup>; Yoma 12<sup>a</sup>; Sot. 37<sup>a</sup>; Zeb. 54<sup>a</sup> ו' Benjamin became the host of the Divine Presence (the Temple being partly situated in his territory).

אושפיריכא, אושפיריכא ch. same. Zeb. 18<sup>b</sup> (Ms. M. only אושפיריכא) (the son of) his host. Snh. 7<sup>b</sup> bot. Yoma 78<sup>a</sup> פירכא . . . Ms. M. (ed. . . .). Bets. 4<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup>, v. אושפיריכא. —Fem. אושפיריכא hostess. Ber. 18<sup>b</sup> ed. Ms. M. (בה אושפיריכא).

אושפיריכא pr. n. f. (?) Ushparti. Taan. 24<sup>b</sup> Ms. (ed. אושפירי, v. Rabb. D. S. a. l. note, a. Var. lect. ibid.).

אושפיריכא, v. אושפיריכא.

אושפיריכא, v. אושפיריכא.

אושפיריכא I or אושפיריכא (b. h.; אושפירי, v. אושפירי; cmp. אושפירי, אושפירי, a. אושפירי; v. also Ges. H. Dict. s. v.) to join, fit.

Nif. אושפיריכא (b. h.) to be suited, pleased, whence to be gratified, to enjoy. Y. Ber. III, 6<sup>c</sup> top ראה אר עצמי נ' וכ' he dreamt he felt sexual gratification; Y. Yoma VII, 44<sup>d</sup> bot.; Y. Taan. I, 64<sup>c</sup> bot.—Y. Bets. I, 61<sup>a</sup> כל אושפיריכא whatever you are permitted to make use of on Holy Days.—Fut. אושפיריכא. Ber. VIII, 6 עד שראויה until being near enough to enjoy its light. Y. Ab. Zar. I, 39<sup>c</sup> top, a. e., differences as to spelling אושפיריכא or אושפיריכא.—Denom. אושפיריכא, אושפיריכא, אושפיריכא.

אושפיריכא II c. (b. h.; v. אושפירי II; אושפירי) 1) mark, sign, emblem; test, signal, military ensign. Hag. 16<sup>a</sup> (play on אושפירי Deut. XXXIII, 2; cmp. foreg.) אושפירי הוא וכ' He is the ensign among his myriad; v. אושפיריכא. M. Kat. 25<sup>b</sup> וכ' אושפיריכא אל תזנינו בא' וכ' forsake us not in the symbolic trial of bitter waters (in our trials). Pl. אושפיריכא. Kil. IX, 10 אושפיריכא the marks which the weavers &c. put on goods in their charge. B. Kam. 119<sup>b</sup> you must not buy from the dyer דוגמא either tests (pieces cut off to test the color) or samples (as specimens of color).—2) letter, writing, symbol. B. Bath. 15<sup>a</sup> אושפיריכא one letter. Sabb. 103<sup>a</sup>; a. fr.—Pl. אושפיריכא (fr. אושפירי or אושפיריכא). Kid. 80<sup>a</sup> אושפיריכא כל הא' סופרים recorded (or counted) all the letters of the Torah. Snh. X, 1 אושפיריכא the Divine Name with the letters in which it is written (Jehovah). Kid. 71<sup>a</sup> אושפיריכא שם בן ארבע א' the quadrilateral

Name; cmp. אושפירי.—Lev. R. s. 26, beg. אושפירי eight letters. Sabb. XII, 3; a. fr.—Trnsf. notes, documents. Toset. Kid. I, 7; B. Bath. 75<sup>b</sup>; a. e.

אושפירי III (b. h., v. אושפירי) only with pronominal suffix 1) indicating the objective case, אושפירי me, אושפירי thee, &c. —2) with pronom. suffix of third person, for emphasizing the subject, אושפירי he himself, this one, the same, he who &c. Gen. R. s. 2, beg. אושפירי לי א' וכ' the latter now sat there confounded &c. Y. Git. VI, 47<sup>d</sup> אושפירי ענין on this very subject (divorce). Sabb. 13<sup>b</sup> אושפירי אושפירי וכ' may that man be remembered for good. Ber. V, 3 אושפירי שעה in that hour; a. fr.—אורו אורו euphem. for pudenda. Nid. 47<sup>b</sup>, Git. 69<sup>b</sup>; a. e.—אורו אורו ואת בנו the law concerning the killing of the young with its mother on the same day (Lev. XXII, 28). Hull. V, 1; a. fr.—Pl. אושפירי. Y. Meg. IV, 74<sup>d</sup> top כל א' שבעה א' those laws delivered orally. Keth. 4<sup>a</sup> א' אושפירי all those days; a. fr. [In later writings אושפירי is freq. used for Jesus of Nazareth.

אושפיריכא f. (רחב) sitting down, sitting. Targ. Ps. CXXXIX, 2.

אושפיריכא, Cant. R. to III, 11, read אושפיריכא as Ex. R. s. 35, end.

אושפיריכא f. night-bird, owl. Targ. Y. Lev. XI, 18 (Targ. O. ib. בורא q. v.; Targ. Y. Deut. XIV, 16 צדריא). [Perh. corrupt. of אושפיריכא v. אושפיריכא.]

אושפיריכא, אושפיריכא, v. אושפיריכא.

אושפיריכא, v. אושפיריכא.

אושפיריכא Y. Snh. II, 20<sup>c</sup> bot. read אושפיריכא, v. אושפיריכא.

אושפיריכא to kindle, v. אושפיריכא.

\* אושפיריכא or אושפיריכא m. sea-eagle (cmp. עזא). Targ. Y. Deut. XIV, 12 Ar. (ed. בר גזא, בר גזא; h. text עזניה).

אושפיריכא, v. אושפיריכא.

\* אושפיריכא m. glass (v. אושפיריכא). Keth. 77<sup>b</sup> אושפיריכא Ar. parings of glass (ed. אושפיריכא).

אושפיריכא, אושפיריכא, v. אושפיריכא.

אושפיריכא, v. אושפיריכא.

אושפיריכא Ithpe. prefix of verbs with prim. lit. ז as אושפיריכא &c. fr. אושפיריכא.

אושפיריכא (=אושפירי /אושפירי; cmp. אושפירי I; גז, רז, עז, &c.) to be cut off; to go apart, be gone. Sabb. 34<sup>b</sup>; a. fr.—אושפיריכא they differ (cmp. פלג), each following his own principle (or consistent with opinions elsewhere expressed). Ned. 41<sup>a</sup> אושפיריכא (Rashi אושפיריכא) six of them are gone (escaped his memory). Bets. 10<sup>b</sup> אושפיריכא disappeared (Ms. M. אושפיריכא; 11<sup>a</sup> אושפיריכא). Meil. 17<sup>b</sup> אושפיריכא Ar. (read אושפירי, ed. אושפירי) he went out and away. V. אושפיריכא.

**אָנאָ** f. (foreg.) [*it is*] decreed (cmp. גָּזַר). Dan. II, 5. —B. Mets. 116<sup>b</sup> if the landlord said, I let you *this* loft (as it is) אָ it is a (divine) decree, i. e. it is the tenant's misfortune that the loft fell in, and he has no claims. V. Ges. H. Dict. s. v.

**אָנאָנאָ**, v. next w.

**אָנאָנאָנאָ** f. (זָע) *shaking, trembling*. Targ. Job. XII, 5 Ms. (ed. אָנאָנאָ, const. עָר . . .).

**אָנאָקפּוּתא**, **אָנאָקפּוּתא** f. (*Ithpe.* or *Ithpa.* of רָקַע) *rising*. Targ. Job. XIII, 11. Ib. XLI, 17 Ms. Var., v. מַסְכָּא.

**אָנאָר**, v. אָנאָר.

**אָנאָר**, v. אָנאָר.

**אָנאָר** f. (זָהר) 1) *forewarning, prohibition, esp. the explicit prohibition ('thou shalt not') in the Bible, required for punishing trespassers*. Y. Peah I, 16<sup>a</sup> top אָ לָהֶרֶץ a biblical admonition against calumny. Num. R. s. 7 (play on *zara* Num. XI, 20) אָ לָהֶרֶץ it shall be a warning to you. Yeb. 3<sup>b</sup> אָ שְׁמַעְנוּ וְכ' we learn here the legal prohibition, whence do we derive the penalty? a. fr.—*Pl.* אָנאָר. Kerith. III, 10; a. fr.—2) *enlightenment*. Cant. R. to VII, 3, v. אָנאָר.

**אָנאָר**, **אָנאָר** ch. as foreg. 1. Shebu. 20<sup>b</sup> אָנאָר and the legal prohibition concerning it, is to be derived from this verse.—*Pl.* אָנאָר. Y. Yoma VIII, 45<sup>a</sup> אָנאָר three prohibitory verses.

**אָנאָר** m. (b. h.; זָהַב) *hyssop*. Neg. XIV, 6 רִיחַ אָנאָר (Ar. אָנאָר) Greek hyssop. Sabb. XIV, 3 (109<sup>b</sup>) אָנאָר (read two words, Ms. O., v. Rabb. D. S. a. 1. note 4); a. fr.—*Pl.* אָנאָר M. Kat. 25<sup>b</sup> אָנאָר the hyssop (moss) on the wall (common humanity); v. אָנאָר.

**אָנאָר**, **אָנאָר** ch. same. Targ. Ex. XII, 22; a. e.

**אָנאָר** c. (b. h.; אָנאָר) *girdle, belt*. M. Kat. 14<sup>a</sup> אָנאָר his girdle (around his house-gown) testifies for him (that he has no more than the shirt he is washing). Tosef. Shebu. V, 12 sq.; a. e.—*Pl.* אָנאָר. Gen. R. s. 100 אָנאָר they loosened the girdles of their loins (in mourning sympathy). [Ch. זָרַח.]

**אָנאָר**, **אָנאָר** ch. same. Sot. I, 17<sup>b</sup> top אָנאָר אָנאָר my belt, and my son's belt and that of his father in-law; Num. R. s. 9 (p. 232<sup>b</sup> ed. Amst.); Y. Peah VII, 20<sup>a</sup> bot. (corr. acc.); cmp. Midr. Sam. ch. XIII.

**אָנאָ**, **אָנאָ** (= אָנאָ, v. אָנאָר a. אָנאָ) *to heat (make steam)*. Dan. III, 19; 22.—Targ. Is. XXXIII, 4 אָנאָ (Regia אָנאָר) and they shall heat (baths, ovens) therewith (h. text מַשְׁקִים=מַשְׁקִים, v. אָנאָר; cmp. Ezek. XXXIX, 9). Ib. XLIV, 15 (for baking); a. e.—Y. Ter. VIII, end, 46<sup>c</sup> a bath house אָנאָר which he had heated for seven days. Koh. R. to II, 8; a. e. אָנאָר that entertained the fires in them.—Lev. R. s. 28, end מִזְגֵּה ועל מִזְגֵּה

וְקִנְיָה (read אָנאָר Pa.) and he (Haman) went and made him sweat and cleansed him (with the scraper).

**אָנאָ** (contr. אָנאָר) *to be heated*. Gen. R. s. 63 אָנאָר אָנאָר אָנאָר I command that the bath-houses be heated. Ib. אָנאָר אָנאָר they went off, and the bath-houses were heated (some ed. אָנאָר a. אָנאָר).

**אָנאָ**, v. אָנאָ.

**אָנאָ** m., pl. אָנאָר (*דָּק*) *weapons*, אָנאָר *receptacle of weapons, quiver*. Targ. Jer. V, 16. Targ. Is. XLIX, 2 (ed. Ven. אָנאָר). V. Targ. to Deut. XXIII, 14 אָנאָר.

**אָנאָ** (Af. of אָנאָ, v. אָנאָ) *to tie up*. Koh. R. to VIII, 1 אָנאָר אָנאָר I have to tie up my head. (Yalk. Koh. 977 רִחֵק, Vers. אָנאָר; Y. Pes. X, 37<sup>c</sup> אָנאָר his head was tied; cmp. Ned. 49<sup>b</sup>.)

**אָנאָר** f. (b. h.;=אָנאָר, זָכַר) 1) *remembrance, mention* (of Div. Name), *recitation* (of prayer); *reference*. Y. Ber. V, 9<sup>b</sup> אָנאָר אָנאָר the reference to rain (in the second section of the eighteen benedictions) which is an expression of satisfaction (plenty), opp. אָנאָר, the prayer for rain (in the ninth benediction) which is an expression of anxiety.—Y. Meg. III, 74<sup>b</sup> top אָנאָר אָנאָר that the recitation (of the events commemorated on Purim) precede the celebration thereof.—2) (v. אָנאָר) *the Divine Name, Tetragrammaton*. Num. R. s. 2, beg. the students אָנאָר אָנאָר point out the Div. Name with their fingers; Cant. R. to II, 4 אָנאָר אָנאָר skips the Div. Name in recitation of lessons.—*Pl.* אָנאָר. Yoma 8<sup>a</sup> אָנאָר אָנאָר in which the Div. N. frequently occurs. Y. Ber. III, 6<sup>c</sup>.—Y. Sabb. XVI, 15<sup>c</sup> bot.; Bab. ibid. 116<sup>a</sup> אָנאָר אָנאָר you must cut out the Div. N. occurring in them (the heretic writings). Y. Taan. II, 65<sup>c</sup> top אָנאָר אָנאָר eighteen times that the Tetragrammaton appears in the Psalm *Habu* (XXIX). Num. R. s. 2, beg.; a. fr.

**אָנאָ**, **אָנאָ**, **אָנאָ** (b. h. אָנאָ; v. אָנאָ) *to be gone, to leave; to go*. Targ. Gen. XXXII, 1. Imper. אָנאָ. Targ. O. Num. XXII, 20; a. fr.—Y. Snh. X, 28<sup>b</sup> אָנאָר אָנאָר go, show thy face &c. Ib. לִינָה אָנאָר I will not go . . . for if I did go &c. Sabb. 116<sup>a</sup> אָנאָר אָנאָר after the writing is gone, the sacredness of the scroll is gone (after the scroll has become unfit for sacred use, the material has lost its sacred character). Y. Dem. III, 23<sup>b</sup> bot. אָנאָר אָנאָר that man's load would soon be gone (if each were permitted to take a chip). Y. Ber. VIII, 12<sup>a</sup> אָנאָר אָנאָר is the decision of Rab and Samuel gone (to be disregarded)? Y. Snh. X, 28<sup>a</sup> bot. אָנאָר אָנאָר (ed. Krot. אָנאָר) is that which was received from (is the tradition of) . . . to be disregarded? Y. Yeb. VIII, 9<sup>c</sup> bot. אָנאָר אָנאָר (ed. Krot. אָנאָר, corr. acc.; for אָנאָר read אָנאָר or אָנאָר). —Transf. *to depart life, die*. Y. Hag. II, 77<sup>d</sup> bot. this one committed a sin אָנאָר אָנאָר and died in it, and the other &c. M. Kat. 28<sup>b</sup> אָנאָר אָנאָר woe, for the departed one! Y. Keth. XII, 35<sup>a</sup> top אָנאָר *to die*, contrad. to אָנאָר *to resurrect*.—Imperat. usu. אָנאָר=אָנאָר.—Hull. 11<sup>b</sup> אָנאָר אָנאָר follow the majority of cases; a. fr.

**אֶל** II (=עֹל; v. Ezek. XXVII, 19;  $\sqrt{\text{על}}$ ) to spin, weave. B. Mets. 24<sup>b</sup> קִיבוּרָא דְאֶלִי בִידָא אֶלִי a skein which the net-weavers had used; v. **אֶל** II. Denom. אֶלִי a. next w.

**אֶלִי** m. (foreg.) weaver. Pl. אֶלִי. B. Mets. 24<sup>b</sup> (some ed. אֶלִי corr. acc.), v. foreg.

\* **אֶלִי** m. pl. (=עֹל) running waters, waves. Targ. O. Ex. XV, 8 (Var. אֶלִי; Y. אֶלִי).

**אֶמְצָמָא**, v. אֶמְצָמָא.

**אֶמְצָמָא**, v. אֶמְצָמָא.

**אֶמְצָמָא**, v. אֶמְצָמָא.

**אֶמְצָמָא** (אֶמְצָמָא) m. (αμάραδος, αμαράδων) emerald, a jewel (also colored crystal; v. זמרגד a. זמרגד). Targ. Job. XLII, 13. Targ. O. Ex. XXVIII, 18 (Targ. Y. ib. אֶמְצָמָא); a. e. Ex. R. s. 38, end אֶמְצָמָא.

**אֶל** Targ. Is. XXXIII, 4, third pers. pl. of אֶל, v. אֶל.

**אֶל** m. (b. h.;  $\sqrt{\text{על}}$  to be pointed, cut, cmp. **אֶל** v. אֶל 1) ear. B. Kam. 79<sup>b</sup> שֶׁל אֶל human ear, opp. Divine perception. Y. Sabb. I, 3<sup>b</sup> top; a. fr.—2) handle. Cant. R. beg. אֶל לֹא אֶל but had no handle and could not be carried; a. fr.—Du. אֶל 1) ears. Lev. R. s. 32, beg. אֶל לֶרֶךְ the road has ears (be on your guard in speaking); a. fr.—2) handles. Kel. IV, 3, v. גִּיסְטָא; a. fr.—3) אֶל or אֶל swollen glands of the throat (Rashi). Ab. Zar. 28<sup>b</sup> אֶל; Y. ib. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top אֶל.

**אֶלִי**, v. אֶלִי.

**אֶל** (b. h.;  $\sqrt{\text{על}}$ , cmp. אֶל, to put around, girdle; to strengthen.

*Hithpa.* אֶל to gird, strengthen one's self. Ber. 16<sup>b</sup> אֶל and gird thyself with thy mercy.

**אֶל** m. (b. h.; (זרע=זר) [planted], native, citizen. Succ. 28<sup>a</sup> אֶל if it read *ezrah* (Lev. XXIII, 42), it would mean every native (man or woman); a. fr.—Pl. אֶל. Sifra Emor, end.—Fem. אֶלִי, pl. אֶלִי. Succ. I. c.

**אֶל** f. (b. h. אֶל) arm. Targ. Y. II. Num. XXXI, 50; v. אֶל.

\* **אֶל** m. (זויר) attachment, handle. Pl. אֶל. Targ. Y. Ex. XXV, 12 ed. Vien. (oth. ed. אֶל; ib. XXXVII, 3 אֶל, v. Ibn Ezra comment. a. l.).

**אֶל** I m. (b. h.; אחא; cmp. אֶל) brother, kinsman; fellow, equal, fellow-believer &c. Meg. 11<sup>a</sup> (play on *ahash-verosh*, Ahasverus) אֶלִי של ראש וכו' a brother (in cruelty)

to the chief tyrant (Nebucadn.); a. fr.—Pl. אֶלִי. Gen. R. s. 89, beg. (play on *ahav*, Gen. XLI, 2) in years of plenty אֶלִי חֲבֵרֵיהֶם נִשְׁוּ אֶלִי people are brotherly to each other. Ib. s. 99 אֶלִי דִּפְתָּרָא וכו' brothers to the degraded woman (Dinah), . . . but not to Joseph; a. fr.—Cant. R. to VIII, 1 שְׁנֵי אֶלִי brother and sister.

**אֶל** ch. same. Targ. fr.—Pl. אֶלִי. Targ. Gen. XIII, 8; a. e.—אֶלִי Yeb. 65<sup>b</sup>.—Y. Yoma VI, 43<sup>d</sup> אֶלִי our brothers.

**אֶל** II interj. 1) (b. h.) exclamation of sorrow, *Oh!* Meg. 11<sup>a</sup> (play on *ahashverosh*; v. אֶל I) אֶלִי woe upon his head. Snh. 102<sup>b</sup> (play on *Ahab* אֶלִי) a subject of grief to the Lord, and father (friend) of idolatry.—2) (=Syr.) exclamation of joy, *Ah!* Targ. Is. XLIV, 16 (h. אֶל).

**אֶל** 1) brother; v. אֶל.—2) pr. n. m. *Aha*. Arakh. 22<sup>b</sup>; Keth. 88<sup>a</sup>, surnamed שֶׁר הַבְּרִיחַ superintendent of the palace. Y. Ber. II, 5<sup>a</sup> R. A. surnamed Roba; a. many others, Y. Taan. II, 65<sup>a</sup> bot.; a. v. fr.

**אֶל** pr. n. m. *Ahai*. Hull. 59<sup>b</sup>.

**אֶל** m. (contr. of אחא) father's brother, uncle. Targ. Jer. XXXII, 7 אֶלִי thy uncle. Targ. O. Lev. X, 4 (Ms. I a. III אֶלִי; Targ. Y. אֶלִי q. v.); a. e. Yeb. 21<sup>b</sup> Ar. s. v. אֶלִי (ed. ב. דוד).

**אֶל** m., אחא f. (b. h.; v. next w., a. חֶד) one. [Freq. represented by 'א.] Kid. 50<sup>b</sup>, a. fr. בְּחַד אחא simultaneously, v. III. Peah III, 3 וְכו' המְחַלֵּק מֵאֶחָד יָד וכו' (Ms. M. 'א) he who takes out onions with a unity of hand, i. e. all of them for one purpose. Ber. 61<sup>b</sup>, a. fr. אחא כְּמָה על אחא (abbr. עֲכָא) how much against one, i. e. how much the more.—אחא . . . אחא both . . . as well as. Tem. I, 1 אחא וְכו' both, men as well as women. Y. Keth. V, 29<sup>d</sup> top אחא וְכו' אחא the one as well as the other; a. fr.—אחא בְּאֶחָד at the same time. Tosef. Neg. I, 11; sq. Sot. 8<sup>a</sup>; a. fr.—Yoma I, 7 וְחַד אחא and cool thyself for once, for a change, v. חֶד.—Pl. אֶלִי 1) singular, unique. Yalk. Gen. 62 (ref. to רְבִירִים אחא Gen. XI, 1) they spoke words אֶלִי על שְׁנֵי against two only ones (ref. to אחא Ezek. XXXIII, 24 a. Deut. VI, 4) [corr. acc. Gen. R. s. 38].—2) (cmp. אֶלִי) closed up, mysterious. Gen. R. I. c. (Yalk. I. c. אֶלִי v. next w.).

**אֶל** (sec. r. of חֶד, v. חֶד I) to join, close. Part. pass. אֶלִי, pl. אֶלִי 1) closed up, mysterious. Yalk. Gen. 62, v. foreg.—2) joined, united. Gen. R. s. 38 (ref. to Gen. XI, 1, v. foreg.) אֶלִי common goods, communism.

**אֶל**, Pa. אֶלִי ch. (v. foreg.) 1) (corresp. to h. אֶל a. רָשָׁע; cmp. h. אֶל) to close (the door), to lock up; to seize, capture. Targ. Is. XXII, 22 אֶלִי. Ib. רִיחֹד (fut.).—Targ. Deut. XXI, 19 רִיחֹד (Pa.; Var. רִיחֹד Pe.). Targ. Am. III, 5; a. fr.—Snh. 26<sup>a</sup> bot., a. e. אֶלִי locked the door. Pes. 111<sup>b</sup> אֶלִי

אָהַר a spirit (demon, disease) seizes him.—*Part. pass.* אָהַר a) *locked up*. Targ. Josh. VI, 1; a. e.—b) (v. אָהַר, s. v. אָהַר) *holding*. Targ. Am. II, 15; a. fr.—*Part. pass. Pa.* אָהַר *locked up, hidden*. Targ. Job. XXVI, 9. 2) *to devote*, v. אָהַר.

*Af.* אָהַר *to seize*. Targ. Ps. LXXIII, 23.

*Ithpa.* אָהַר, אָהַר, *Ithpe.* אָהַר 1) *to be seized*. Targ. Ez. XIX, 4; a. fr.—2) *to be locked up, joined*. Targ. Is. XXIV, 10 אָהַר אָהַר... (read אָהַר אָהַר). Ib. LIX, 10 Rashi (ed. אָהַר corr. acc.). Targ. Job XLI, 9 (8); a. e.—אָהַר. Hull. 52<sup>b</sup> רשָׁא א' the door was locked.

אָהַר f. (v. foreg.) 1) *both*. Targ. Prov. XVIII, 19 (read... א' ד' (ה'ך א' ד').—2) *shutting up*. אָהַר רחמי shutting up of the womb, barrenness. Ibid. XXX, 16.

אָהַר (contr. of אָהַר אָהַר; v. אָהַר) pr. n. m. *Ahadboy*, an Amora. Hull. 113<sup>b</sup>; a. e.

אָהַר, v. אָהַר.

אָהַר, אָהַר m. (=b. h. אָהַר, v. Ges. H. Dict. s. v.) [green], *meadow-grass, reed*. Targ. O. Gen. XLI, 2.

אָהַר f. (אָהַר)=אָהַר possession. Targ. O. Num. XXVII, 7; a. e.

אָהַר f. (b. h.; denom. of אָהַר) 1) *brotherhood, brotherly love, friendship*. Snh. 58<sup>b</sup> בָּא among brothers and sisters. Gen. R. s. 89 (play on אָהַר, Gen. XLI, 2) in days of plenty there is אָהַר אָהַר love and friendship.—Lev. R. s. 2; a. fr.—Trnsf. בָּא jointly. Sabb. 20<sup>a</sup> (explain. אָהַר Jer. XXXVI, 23) אָהַר אָהַר Ar., Ms. Oxf. (v. Rabb. D. S. a. l. note, ed. אָהַר cler. error) wood kindled all together [perh. with reeds? v. next w.].—2) (law) *status of consanguinity*. B. Kam. 88<sup>a</sup> a slave לֹא אָהַר who has no legal status of consanguinity.

אָהַר ch., v. אָהַר.

אָהַר pr. n. m., v. אָהַר II.

אָהַר, v. אָהַר.

אָהַר, v. אָהַר.

אָהַר m. (v. אָהַר) 1) *meadow-grass, grass* (as fodder). Y. Ber. VI, 10<sup>a</sup>, bot.—2) *willow-twigs* used for kindling, *kindling wood*. Sabb. 20<sup>a</sup> (explain. אָהַר Jer. XXXVI, 23; v. אָהַר 1, end) אָהַר אָהַר (Var. אָהַר) willow-fire. Ib. one cried מִן בְּעֵי א' וְכ' who wants *Ahvana*?, and it was found he had willow twigs for sale.—3) *willow-bast*. Ib. 20<sup>b</sup> explaining אָהַר; Ms. M. (ed. אָהַר, אָהַר).

אָהַר f. (b. h. אָהַר; אָהַר) possession, inheritance. Y. Kid. I 60<sup>c</sup> top; a. e. Y. Hall. IV, 60<sup>b</sup>. [Ib. אָהַר אָהַר strike out the entire sentence.]. Hull. 75<sup>a</sup> אָהַר אָהַר, v. אָהַר.

אָהַר ch. same. Targ. Ps. II, 8 Ms. (ed. אָהַר).

אָהַר f. (חִיר) *telling, interpretation*. Dan. V, 12.

אָהַר, אָהַר f. (v. foreg.) *instruction*. Targ. Ps. XLIX, 5; a. fr.

אָהַר inf. of אָהַר, v. חִיר a. חִיר.

אָהַר, v. אָהַר (כַּפֵּר).

אָהַר, v. אָהַר.

אָהַר m. pl. (Syr. חֲוִינִיָּה, v. חֲוִיָּה, a. Löw Aram. Pfl. p. 149) *plums*. Y. Ber. VI, 10<sup>b</sup> bot. (Bab. ib. 39<sup>a</sup> דורמסקין).

אָהַר, אָהַר f. (v. foreg.) *a dish of plums*. Y. Ber. VI, 10<sup>c</sup> top.

אָהַר m. (b. h.; v. חֲוִיָּה a. חֲוִיָּה) 1) *back, hind-part, buttock*. Bekh. 8<sup>a</sup>; Gen. R. s. 20, beg.—Dū. אָהַר (Ar. אָהַר). Pes. 17<sup>b</sup>, a. fr. א' וְחֲוִיָּה the back (outside) and the inside of a vessel.—Y. Yoma V, 42<sup>c</sup> top אָהַר לְקֶדֶשׁ his back turned to the sanctuary.—Y. Pes. VI, 33<sup>a</sup> bot., a. fr. אָהַר (prepos.) *behind*.—אָהַר, אָהַר same. Ber. 61<sup>b</sup>; a. fr.—2) *last*. Ib. (ref. to Ps. CXXXIX, 5) א' א' לְמַעֲשֵׂה וְכ' the last of all things created; Lev. R. s. 14 א' וְהָיָה יוֹם א'—3) *farthest back, earliest*. Ib. א' וְהָיָה יוֹם א' (Ps. I. c.) means the first day.

אָהַר (אָהַר) ch. same. אָהַר backward. Targ. Gen. XLIX, 17; a. fr.—Pl. אָהַר, const. אָהַר. Targ. Ps. LXXVIII, 66 (buttocks).—אָהַר *behind, after*. Y. R. Hash. II, 58<sup>b</sup> top אָהַר אָהַר behind him; a. fr. V. חֲוִיָּה. [Targ. Y. Lev. XIX, 26, v. חֲוִיָּה.]

אָהַר, אָהַר f. (=h. אָהַר) *another, something else*. Y. Shebu. IV, 35<sup>d</sup> top א' אָהַר another woman (wife). Y. Ber. IX, 13<sup>a</sup> bot. א' אָהַר another method, Lev. R. s. 14, beg. א' אָהַר said differently. Y. Meg. II, 74<sup>a</sup> top אָהַר אָהַר another (scroll). Gen. R. s. 76 אָהַר אָהַר another (word, in reply). [Targ. אָהַר. Targ. Gen. XXVI, 21; a. fr.]—[Dan. II, 39; VII, 5; 6; אָהַר. V. חֲוִיָּה.]

אָהַר f. (b. h.; אָהַר, v. אָהַר I) *sister*. Yeb. I, 1; a. fr.—Hull. 114<sup>a</sup> (of animals).—Pl. אָהַר. Yeb. III, 1; a. e.

אָהַר (b. h.; sec. r. of רָוִי, cmp. אָהַר) 1) *to press, seize, hold, keep; to befall*. Snh. 27<sup>b</sup> אָהַר אָהַר holding in their hands the doing of their fathers, i. e. following their father's example. Bekh. 33<sup>b</sup> אָהַר אָהַר he had an attack of congestion. Y. Pes. I, 28<sup>b</sup> אָהַר אָהַר the animal attacked with congestion. Y. Sabb. XIV, 14<sup>c</sup> bot. אָהַר אָהַר a pain in the eye seized him. Ib. XIX, end, 17<sup>b</sup> אָהַר אָהַר fever overtook him; a. fr.—אָהַר אָהַר *to have a hold of*.—B. Mets. I, 1. Y. Yoma II, 39<sup>c</sup> top; a. fr.—*Part. pass.* אָהַר *holding fast, having a firm hold*. Ex. R. s. 46 (v. אָהַר).—2) *to capture the eye-sight, to delude by optical deception*. Snh. 85<sup>b</sup>; a. e.

*Nif.* אָהַר *to be seized*. Y. Taan. II, 65<sup>d</sup> top; a. e.

\**Hif.* אָהַר *to distribute split wood (kindling chips) in the gaps of a large pile, to ignite with kindling wood*. Sabb. I, 11 (19<sup>b</sup> sq.) אָהַר אָהַר ed. (Mss., Ar. a. Y. ib. beg. 4<sup>c</sup> וּמִדְּחִיָּה, ed. Ven. (מִדְּחִיָּה); v. חֲוִיָּה.

**אחזיונה**, v. אחזיון. (2חזיון).

**אחז**, **אחז** (חז, cmp. חבב) to unite. Part. pass. אחז united. Num. R. s. 13, beg. שיהיו אחזים אצלו they shall be united with him (around his table).

**Pi.** אחז to join; to sew together (with fine stitches); cmp. אחז I. Gen. R. s. 39 beg. אברהם שא' את וכו' Abraham who united all mankind into a brotherhood (by the belief in one God), וכו' כזה שדוא מאחז וכו' like one who sews &c., v. infra. Ex. R. s. 40, end.—Esp. to mend, by stitching, the rent of the garment torn in mourning. M. Kat. 22<sup>b</sup>; a. fr. Ib. 26<sup>b</sup> לאחזתן to stitch them together.

**Hithpa.** a. **Nithpa.** אחזתה, אחזתה 1) to be joined; to be stitched together. Num. R. s. 13, beg. (play on אחז Cant. V, 1) וכו' נתאחז לי וכו' they were joined to me (I joined them) in the captivity. Gen. R. s. 68 מתאחזות v. אחז. M. Kat. 26<sup>a</sup> מרחצות אין מרחצותן must not be stitched together.—2) to be joined by grafting, to grow together. Y. Kil. I, 27<sup>a</sup> top וכו' הן נחא' וכו' they (the two seeds) combine. Y. Shebi. II, end, 34<sup>a</sup> bot. Y. Orl. I, 61<sup>a</sup> bot.

**אחי** ch., Pa. אחי as foreg. **Pi.** Targ. Koh. III, 7 אחי to sew together.

**אחז** 1) part. pass. of אחז q. v.—2) (=ח. מידה, v. יחד) singled out, devoted, betrothed. Targ. O. Lev. XIX, 20. Targ. Ps. CXIV, 2. Targ. Cant. VI, 9.

**אחזית** I (אחז) taking possession, capture. Meg. 6<sup>a</sup> אחזית היו קורין אותו אחזית מגדל צור Ms. (ed. שיר, Ar. שר) they recorded the act (of taking the place afterwards called Caesarea) as the capture of Migdal Tsor.

**אחזית** II f. (ח. חידה) **enigma**.—**Pl.** אחזית Dan. V, 12.

**אחזיה** (b. h.) pr. n. m. **Ahiyah**, several men of various periods. 1) Shek. V, 1 על הסכים A. superintendent of the Temple libations (wines, oils).—2) Ber. 63<sup>b</sup> A., a Babylonian scholar opposing Palestine authorities.—3) רבי אחזיה R. A., a Tannai. M. Kat. 20<sup>a</sup>; a. e. Ibid.<sup>b</sup> ר' אחזיה R. Hiya (although a Chald. abbreviation of Ahiyah) and R. A. are two different persons.

**אחיות** pl. אחות.

**אחיותה** f. (חיי) reanimation, resurrection. Targ. Hos. VI, 2... אחיותה resurrection of &c.; a. e.

**אחי** pr. n. m. **Ahai** (v. אחאי). Kid. 22<sup>b</sup>.

**אחיותה**, v. אחיה.

**אחז** to laugh, v. חזק.

**אחז** f. (חיל) chills and fever, trembling. Git. 70<sup>a</sup> (explained, as 'fire of the bones'). Ber. 32<sup>a</sup> (play on יחזל Ex. XXXII, 11). [Ib. 12<sup>b</sup> אחז Af. of אחז II.]

**אחז** pr. n. pl. **K'far Ahim**. Men. 85<sup>a</sup>. Tosef. ib. IX, 2 אחז.

**אחיותה** f., pl. אחיותה (prob. to be read אחיותה, v. אחיותה) plums. Y. Dem. II, 22<sup>d</sup> top.

**\*אחיותה** f. (חלל) defilement of a priest's daughter, v. חללה. Snh. 66<sup>b</sup> אם רחלה אחיותה וכו' if her first defilement occurred in whoredom (not in wedlock with one degraded).

**\*אחיותה** f. (cmp. h. אחיותה) pot, closed vessel. Pl. אחיותה. Targ. Esth. I, 4.

**אחז** m. (חמר) ruby, name of a jewel in the High-priest's breast-plate. Targ. Cant. V, 14; v. סמך.

**אחז** m., Ar., v. אחז III.

**אחז** pr. n. pl. **Ahm'tha**, **Ecbatana**, capital of Media. Ezra VI, 2, v. אחז; v. Schr. K. A. T. p. 378.

**אח"ס**, אח"ס ב"ע, a formula representing a permutation of letters wherein the first (א) interchanges with the eighth (ח) and with the fifteenth (ס); the second (ב) with the ninth (ט) and with the sixteenth (ע), &c. Sabb. 104<sup>a</sup> אני חס עליהם מפני שבטלו אח"ס ב"ע ג"ה I shall spare them because they resisted sensual temptations; v. ג"ה.

**אחז** f. (חסך) property, inheritance. Targ. Lev. XIV, 34; a. e.—B. Bath. 133<sup>b</sup> א' עבדו who unlawfully pass an inheritance from one hand to another.

**אחז** (b. h.; denom. of אחזר) 1) to be behind, v. **Pi.** —2) (euphem.) to cover (of camels). B. Bath. 93<sup>a</sup>; Shebu. 34<sup>a</sup>; Snh. 37<sup>b</sup> (Ms. M. B. Bath. l. c. אחזר). Tosef. B. Kam. III, 8 אחזר.

**Pi.** אחז, אחז to tarry, hesitate; to set behind. Pes. IX, 9 אם אחזר I should be late. Y. Yoma III, 40<sup>c</sup> top משה א' ב' מעשה א' he tarried in standing, i. e. was the last to sit down. Gen. R. s. 81, beg. אדם אחז נדרו if one procrastinates the fulfillment of his vow; a. fr.

**Pu.** (and Hof.) אחז, אחז to be postponed, be done late, be placed later. Y. Yoma III, 40<sup>c</sup> top משה אחז would belong to things to be done later. Ib. יחזר אין מוקדם ומאוחר בהורה—there is no 'earlier' or 'later' (no chronological order) in the events or laws of the Scripture. Pes. 6<sup>b</sup>; a. e.; Y. Sot. VIII, 22<sup>d</sup> מואחר—Shebi. X, 5, a. fr. מאוחר (a document) postdated, opp. מוקדם antedated. B. Mets. V, 10 מאוחרת רבית postpaid interests.

**אחז** ch. same. 1) to be behind. 2) \*to cover. Targ. Jer. V, 8 (of steeds, h. text מונח; some ed. ר for ר).

**Pa.** as foreg. **Pi.**, to tarry; to retard. Targ. O. Gen. XXXIV, 19; a. fr. Sabb. 119<sup>a</sup> אחזר take ye a later meal (on Sabbaths).

**Af.** אחז same. Targ. II Sam. XX, 5; a. fr.—[Targ. Prov. XXIII, 30 מוחרר, מוחרר Part. Af. or Pa. of אחז = מאחר, מאחר.]

**\*Ithe.** אחז, contr. אחז to be delayed. Targ. Y. I Deut. I, 2; cmp. however ib. v. 6, v. אחר.

**אַחַר** (b. h.; v. foreg.), pl. constr. **אַחֲרָיִם** *after, behind*. Gen. R. s. 44 wherever the Bible uses the preposition *aharē* סִמֵּךְ *with*, it means *in connection with*, *ahar* means without connection (*later on*). Yoma 6<sup>a</sup> אַחַר *after* 'after', i. e. some time after the act, opp. **אַחֲרֵיהֶם** *after*, immediately, v. **אַחֲרֵיהֶם**. **אַחֲרֵיהֶם** *after it*, as concluding, opp. **בְּאַחֲרֵיהֶם** introductory (prayer).—Ber. I, 4 **אַחַר** one benediction after the Sh'ma. Ib. III, 4 **אַחֲרָיו** (prayer) after meal; a. fr.—**בְּאַחֲרָיו** as if doing a thing with the back of the hand, i. e. in a manner different from the usual way of doing it. Sabb. 153<sup>b</sup>; a. fr.—**1** (conj. followed by **שֶׁ** or **כִּי**) *after, since, whereas, because*. Hull. 29<sup>a</sup> **אַחַר** *after it* has once been stated in the Mishnah . . . . why was it necessary (?) &c. Ib. <sup>b</sup> **וְאַחֲרָיו** *and since it is not even rabbinically unfit, why &c.*; a. fr.—2) a legal term, *meahar*, the presumption of the truth of one's statement, *because* he might have pleaded more profitably, if he had been inclined to lie. Y. Shebu. VI, 36<sup>d</sup> bot. **וְאַחֲרָיו** *in money matters we do not apply the principle of meaher*, so as to say that because he might have said 'thou hast not lent me anything', he may say, 'thou didst lend me, but I paid half of it' (and his plea must be accepted without an oath); v. **מִיגוֹ** s. v. **מִיגוֹ**. **אַחֲרָיו** *thy successor*. Y. Kil. IX, 32<sup>c</sup> top **וְאַחֲרָיו** *my son Judah shall succeed thee*, none else (is worthy). Keth. 95<sup>b</sup> *my property I bequeath to thee* **וְאַחֲרָיו** *and after thee it shall go over to . . .*—**אַחֲרָיו** (abbrev. **אַחֲרָיו**) *afterwards, subsequently*. Pes. X, 2; a. v. fr.

**אַחֲרָיו** m. (b. h.; v. foreg. a. **אַחֲרָיו**) [back of,] *another, the other, stranger*. אַחֲרָיו (abbr. אַחֲרָיו) 1) *another thing, another explanation*. Snh. IV, 5; a. v. fr. in Midr.—2) euphem. for *idolatry, swine* &c., v. **אֶהֱרֵא**. 3) *Aher*, [apostate,] byname of Elisha ben Abuyah. Hag. 14<sup>b</sup>; a. e.—Pl. **אַחֲרָיו** *others*; 1) freq. in Mishn. for anonymous authorities differing in opinion, אַחֲרָיו, v. Hor. 13<sup>b</sup> אַחֲרָיו *R. Meir is quoted under the word aherim*.—2) freq. for *strangers, gentiles*. Snh. 52<sup>b</sup> אַחֲרָיו *the wife of a non-Israelite*. B. Mets. 111<sup>b</sup>; a. fr.—Fem. **אַחֲרָיו**. Yoma I, 1 אַחֲרָיו *a second (additional) wife*; a. fr.—Snh. 104<sup>a</sup> אַחֲרָיו *this and something besides (shall happen)*.

**אַחֲרָיו** v. **אַחֲרָיו**.

**אַחֲרָיו** m. (foreg. wds.) prop. *designated to step behind, substitute*; hence, *he who (or that which) is gone back to, obligated, pledged; surety, guarantor*.—Pl. **אַחֲרָיו**. Dem. III, 5 **וְאַחֲרָיו** *we are not responsible for deceivers*. Pes. IX, 9 **וְאַחֲרָיו** *they are not responsible to one another (need not care for each other)*. Y. Keth. VIII, end, 32<sup>b</sup>, a. fr. אַחֲרָיו *all his landed property is pledged for &c.*

**אַחֲרָיו** m., **אַחֲרָיו** f. (noun) *other, next, last*. Meg. 21<sup>b</sup>; a. fr. אַחֲרָיו *the last of those called up to read from the Torah*.—Pl. **אַחֲרָיו** m., **אַחֲרָיו** f. *the washing of hands after meals before grace*, opp. **אַחֲרָיו** *washing before meals*. Ber. 53<sup>b</sup>; a. fr.—

אַחֲרָיו or only **אַחֲרָיו** the latter (present) generation, opp. **אַחֲרָיו** *ancients*. Yoma 9<sup>b</sup>; a. fr.—Ber. 13<sup>a</sup> **אַחֲרָיו** *the latter (present) troubles bring the former into oblivion*.—(ברכות) אַחֲרָיו *the three last sections in the Prayer of Benedictions*. Ibid. 34<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup> **אַחֲרָיו** *second wife*; v. **אַחֲרָיו**.—**אַחֲרָיו** (adv.) *last*. B. Kam. 8<sup>a</sup>; a. e.

**אַחֲרָיו** v. **אַחֲרָיו**.

**אַחֲרָיו** f. (v. **אַחֲרָיו**) *surety, esp. mortgaged property, or property which may be resorted to in case of non-payment (even if sold)*.—אַחֲרָיו *property from which debts may eventually be collected (landed property)*, אַחֲרָיו *property which cannot be resorted to (movable property)*. Kid. I, 5; a. fr.—B. Mets. III, 11 **אַחֲרָיו** *is responsible for them (if lost)*. Men. 109<sup>a</sup>; a. fr.—אַחֲרָיו *an obligation for which property is pledged*. Keth. 34<sup>b</sup>; a. fr.—Ib. 51<sup>b</sup>, a. e. documents אַחֲרָיו *in which the clause pledging property is omitted*. Ib. <sup>a</sup>; a. e. אַחֲרָיו *the omission of the clause pledging property is considered as the scribe's mistake (hence has no legal consequences)*. B. Mets. 14<sup>a</sup>, a. e. אַחֲרָיו *if R. sold to S. a field with surety (guaranteeing the title)*.

**אַחֲרָיו** f. (=h. **אַחֲרָיו**) *future*. Targ. Y. II Deut. XXXII, 29; a. e.

**אַחֲרָיו** v. **אַחֲרָיו**.

**אַחֲרָיו** m. *another, the other, later, last*. Y. Pes. I, end, 28<sup>b</sup> אַחֲרָיו *the other (last named)* R. Josh.—Y. Ber. II, 5<sup>b</sup> top אַחֲרָיו *last chapter*.—Pl. **אַחֲרָיו**. Y. Ter. VIII, 45<sup>d</sup> bot. אַחֲרָיו *those (drinking) later, drank and died*.—Y. Meg. III, 74<sup>b</sup> bot. אַחֲרָיו *the last eight verses*.—Fem. **אַחֲרָיו**. Y. Taan. I, beg. 63<sup>c</sup>. Y. Shebu. III, 34<sup>d</sup> אַחֲרָיו *in the last one*.—Targ. Prov. V, 20 אַחֲרָיו *stranger*.—Ib. XXV, 8, a. fr. אַחֲרָיו *at last, in the end*.—Pl. **אַחֲרָיו**. Ib. XXIV, 14 Ms. (ed. sing.).

**אַחֲרָיו** m. *another*. Hull. 12<sup>a</sup> אַחֲרָיו *another man*. Bets. 28<sup>a</sup> אַחֲרָיו *something different*.—(abbr. אַחֲרָיו) *another version*. Pes. 97<sup>b</sup>, a. fr.—Pl. **אַחֲרָיו**. Yeb. 45<sup>a</sup>; a. fr. Cmp. **אַחֲרָיו**.

**אַחֲרָיו** f. (b. h.) *future, end*. Y. Meg. III, 74<sup>a</sup> bot.

**אַחֲרָיו** v. **אַחֲרָיו** s. v. **אַחֲרָיו**.

**אַחֲרָיו** ch.=h. **אַחֲרָיו** *another, something besides*. Erub. 23<sup>a</sup> אַחֲרָיו *another subject*. Pes. 50<sup>a</sup>; a. fr.

**אַחֲרָיו** m. ch.=h. **אַחֲרָיו**. Targ. Ex. XX, 3; a. fr.—Fem. **אַחֲרָיו**, **אַחֲרָיו**, **אַחֲרָיו**. Targ. O. ib. XXI, 10 (another, additional wife). Ibid. Gen. XVII, 21.—Lam. R. to IV, 2.—B. Bath. 16<sup>a</sup> אַחֲרָיו *a stranger (not his own wife)*.—Pl. **אַחֲרָיו**, **אַחֲרָיו**. Targ. O. Gen. XLI, 3; a. e. **אַחֲרָיו**. Cant. R. to IV, 12.—[Targ. Y. Gen. XXXV, 8 אַחֲרָיו *a repetition of weeping*, v. אַחֲרָיו II.]



**אֶתְרָה** v. אֶתְרָה.

**אֶתְרָה** **אֶתְרָה** **אֶתְרָה** m. pl. (h. נִסִּים .....) *satraps*, *Persian governors*. Dan. III, 2; a. e.—Cant. R. to VII, 9.

**אֶתְרָה** v. אֶתְרָה.

**אֶתְרָה** (אֶתְרָה) **אֶתְרָה** f. ch.=h. אֶתְרָה. Targ. Jer. XXII, 18; a. fr.—Pes. 4<sup>a</sup>; a. fr.—Pl. אֶתְרָה. Targ. Job. I, 4 (ed. אֶתְרָה); a. e.—Yeb. 32<sup>b</sup>. Sabb. 13<sup>a</sup>. Yeb. 66<sup>a</sup> top (*twin sisters*).

**אֶתְרָה** **אֶתְרָה** **אֶתְרָה** *Atbah*, a formula of combination or interchange of two letters the numerical sum of which is either ten (e. g. ט"ו=1+9; כ"ח=2+8) or *one hundred* (e. g. צ"ז=10+90; כ"ע=20+80=100), whereby ה and נ, remain isolated or substitute each other. Ex. R. s. 15 (allusion to ה' Num. XXIII, 9).—Succ. 52<sup>b</sup> ה' באֶתְרָה מִן הַיָּהוּ (של ה' חייא) קורין כ' לִשְׁחִירָה מִן הַיָּהוּ *Hiya sahadah* finds a substitute in *manon* (v. Prov. XXIX, 21).

**אֶתְרָה** m. (אֶתְרָה, comp. חֶטֶט=b. h. אֶתְרָה, pl. אֶתְרָה, pl. אֶתְרָה *plough-shares*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. אֶתְרָה (Is. II, 4) לֹא (Ar. by cler. err. אֶתְרָה).

**אֶתְרָה** Af. אֶתְרָה, v. אֶתְרָה.

**אֶתְרָה** (אֶתְרָה) m. (טבע, v. טבעה) *ring, hook, clasp*. Men. 32<sup>a</sup> רִסְפִּירִי א' clasp for fastening the leaves of books while reading.—Pl. אֶתְרָה (אֶתְרָה). Sabb. 98<sup>a</sup> Ar. אֶתְרָה (ed. באֶתְרָה אֶתְרָה, some ed. באֶתְרָה אֶתְרָה, corr. acc., Ms. M. only באֶתְרָה אֶתְרָה, margin אֶתְרָה; v. Rabb. D. S. a. l.). Num. R. s. 6 (in Hebr. diction) א' של ברזל iron clasps (to fasten the boards on the wagon).

**אֶתְרָה** v. אֶתְרָה.

**אֶתְרָה** v. אֶתְרָה.

**אֶתְרָה** m. (b. h.; אֶתְרָה, v. אֶתְרָה) *thorn*. Gen. R. s. 100. Sot. 13<sup>b</sup>.—Y. Ned. VI, end 40<sup>a</sup> רֹא' מִדְבַּר הָא' the desert of *Atad*.—Pl. אֶתְרָה. Shebi. VII, 5; א. א. [V. Sm. Ant. s. v. Carduus.]

**אֶתְרָה** **אֶתְרָה** ch. same. Targ. Gen. L, 10.—Targ. Ps. LVIII, 10. Ms. (ed. אֶתְרָה); a. e.—Pl. אֶתְרָה. Targ. O. Gen. III, 18. (Y. אֶתְרָה). Targ. Hos. X, 8 (some ed. אֶתְרָה).

**אֶתְרָה** (abbrev. of אֶתְרָה, v. אֶתְרָה) 1) *on account of, because of, for the sake of* (h. בגלל א' מִדֵּר. בגלל א' מִדֵּר they fined the inadvertent transgressor for the sake of the wilful one (in order to prevent wilful sin). Git. 53<sup>b</sup>; a. fr.—2) (in questions expressing *surprise, indignation*) *is it because? do you mean to say?* Ib. 7<sup>a</sup> אֶתְרָה אֶתְרָה אֶתְרָה do I not know it myself? Ib. 30<sup>b</sup> אֶתְרָה אֶתְרָה אֶתְרָה is it with wicked men we have to deal? (i. e. shall we presume deliberate sin?); a. v. fr.

**אֶתְרָה** **אֶתְרָה** m. (comp. ב. h. אֶתְרָה; prob. fr. חֶטֶט to *spin*; for oth. etym. v. Ges. H. Dict. s. v. אֶתְרָה) *rope*,

*chord*. Targ. Josh. II, 15. Targ. Job. XXX, 11 (ed. give all var. combined, v. אֶתְרָה).—R. Hash. 23<sup>a</sup> אֶתְרָה (some ed. אֶתְרָה pl.) flaxrope.—Pl. אֶתְרָה, אֶתְרָה (אֶתְרָה). Targ. I Kings XX, 31; a. fr. [Tosef. Maasr. III, 8 אֶתְרָה ed., ed. Zuck. אֶתְרָה, Var. אֶתְרָה q. v.]

**אֶתְרָה** **אֶתְרָה** m. (comp. ὀψύς; v. Sm. Ant. s. v.) *tunny-fish*. Hull. 66<sup>b</sup>; Ab. Zar. 39<sup>a</sup> Ms. M. (ed. אֶתְרָה). Tosef. Hull. III (IV), 27 אֶתְרָה ed. Zuck. (Var. אֶתְרָה). Ib. Kel. B. Mets. II, 17 לִישׁוֹל בְּרִיטָה; (read as) Hull. 25<sup>a</sup> לִישׁוֹל בְּרִיטָה to polish a vessel with the skin of a tunny. \*Cant. R. to I, 7 כמה מיני אֶתְרָה (read אֶתְרָה; Ex. R. s. 2 מִזְנוֹתָה) how many kinds of tunny fish hast thou prepared for the lying-in among them? V. אֶתְרָה.

**אֶתְרָה** Keth. 61<sup>a</sup> bot., v. אֶתְרָה.

**אֶתְרָה** v. אֶתְרָה.

**אֶתְרָה** Hall. IV, 11 (12) Ar., Ms. M.; ed. Talm. Y. א' Mishn. אֶתְרָה; Tem. 21<sup>a</sup> Ar., ed. אֶתְרָה, q. v.

**אֶתְרָה**, v. אֶתְרָה.

**אֶתְרָה** **אֶתְרָה** m. (ἔτοιμος) *present, ready*. Targ. Y. Num. XI, 26; a. fr.—Gen. R. s. 48 it does not read עומד (standing) but נצב (placed on his post), i. e. א' ready (to proceed). Cant. R. to II, 9 א' Gen. R. s. 100.

**אֶתְרָה** v. אֶתְרָה.

**אֶתְרָה** v. next w.

**אֶתְרָה** m. (neut., or accus. of ἀτίμητος (something) *intaluable, priceless*. Y. Peah I, 15<sup>d</sup> bot. חֶרֶץ מְרִגְלִי א' (read חֶרֶץ) a pearl worth a priceless treasure. Gen. R. s. 35 end מְרִגְלִי אֶתְרָה \*Ruth R. next to I, 18 מְרִגְלִי אֶתְרָה read מְרִגְלִי אֶתְרָה an invaluable pearl.

**אֶתְרָה** v. next w.

**אֶתְרָה** **אֶתְרָה** f. (ἐτοιμασία) *well secured and supplied station*. Num. R. s. 16, end.

**אֶתְרָה** **אֶתְרָה** m. pl. (a contr. of אֶתְרָה) *herbs selected for planting purposes*. Tosef. Maasr. III, 8 אֶתְרָה ed. Zuck. (Var. אֶתְרָה; ed. אֶתְרָה). Y. ib. V, beg. 51<sup>c</sup> אֶתְרָה. Comp. אֶתְרָה.

**אֶתְרָה** m. (נֶחֱלִי, comp. אֶתְרָה) *drop-like cavity in the cheese*. Pl. אֶתְרָה. Ab. Zar. 35<sup>b</sup> א' Ar. (ed. אֶתְרָה) between the holes.

**אֶתְרָה** Af. of נֶחֱלִי.

**אֶתְרָה** **אֶתְרָה** m. (נֶחֱלִי) *jest*. Erub. 68<sup>b</sup> חֶרֶץ א' derision and jest (Ar. a. Ms. Oxf. אֶתְרָה).

**אֶתְרָה** f., const. אֶתְרָה (נֶחֱלִי) *throwing, casting*. Targ. Y. Ex. XXI, 17; a. e. א' stoning to death.

## אמלון, אמלון, v. אמלון.

**אמלס, אמלס, אמלס** m. (טלל, with format. ו or ס; cmp. אמלס; v. אמלס II, טלל I, II) a number of booths put up for a mercantile fair, or for popular entertainments; whence (cmp. אמלס shops, bazaar (v. esp. Gen. R. s. 79, quot. bel.). Hull. 91<sup>b</sup> אמלס the fair of Emmaus. Pesik. Asser p. 98<sup>b</sup>. Arakh. VI, 5 (24<sup>a</sup>) אמלס אם אמלס if they delay the sale for the market day; a. fr.—Pl. אמלס &c. Gen. R. s. 79 (ref. to ויתן 'and he encamped'—made a חנות Gen. XXXIII, 18) Jacob was the first אמלס Ar. (ed. also אמלס, v. אמלס) to put up stores and sell cheap; [Koh. R. to X, 8; Est. R. to I, 9, sing., some ed. אמלס (!)]. Cmp. אמלס &c. [Tosef. Hull. I, 7 אמלס read אמלס by throwing; cmp. Hull. 12<sup>b</sup> אמלס ו' Y. אמלס].

## אמלס, v. אמלס.

## אמלס, אמלס, v. אמלס.

**אמלק** m. (v. next w.) throw, thrust. Tosef. Hull. I, 7; v. אמלס end.

**אמלקותא** f. (טלל) being thrown. Targ. Job. III, 4 אמלקותא (Var. אמלס) on his being thrown.

**אמם** (b. h.; sec. r. of אמם) to obstruct, close, fill up. Part. pass. אמם, f. אמם 1) filled up, solid. Zeb. 61<sup>b</sup> אמם filled up with earth, opp. אמם. Hull. 47<sup>b</sup> אמם a solid wall.—2) (cmp. אמם) stumped, shapeless. Nid. 24<sup>a</sup> אמם the stump of a human body (of the embryo). Ib. אמם an embryo whose skull is a shapeless lump (no skull discernible). Y. ib. III, 50<sup>d</sup> top.—Transf. Snh. 44<sup>b</sup> אמם עוניה he locks up the sins (makes them invisible, cmp. אמם); v. אמם.

**אממא (אממא)** m. (v. foreg.) something solid, whence the solid part, flank. Targ. II, Esth. I, 2.—B. Mets. 23<sup>b</sup> אממא אממא Ar. (ed. אממא אממא, v. Rabb. D. S. a. l. note 3) whether from the ribs or from the flank. Hull. 42<sup>b</sup> אממא בוקא דא the thickest part of the flank (the thigh, hip).—B. Bath. 73<sup>b</sup> אממא one (goose) lifted up its thigh (leg).—Pl. אממא Hull. 8<sup>a</sup> אממא solid pieces (roast) intended for a present. Sabb. 49<sup>a</sup>.—Ammer. Snh. 59<sup>b</sup> ed. (Ms. אממא). Lam. R. to I, 1 אממא (רברר)—Hull. 97<sup>b</sup> אממא those solid pieces of the thigh. Erub. 57<sup>b</sup> אממא ed. (Ms. אממא) flanks (projecting parts) of a wall. V. אממא.

**אמנס, אמנס, אמנס** Esth. R. to I, 14, read אמנס, v. אמנס.

## אמנס, v. אמנס.

**אמקמא** prob. אמקמא or אמקמא m. pl. (ἀτακτοι) undisciplined, irregular troops. Pesik. Ekhah p. 122<sup>b</sup> (explaining: 'thy princes are rebels' Is. I, 23) אמקמא 'thy lords are rebels'—for they equipped irregulars. [This seems to be the proper version restored from Ar. a. Var.; v. Pesik. l. c. note 75.]

**אמר, אמר** m. (b. h. אמר, v. Hebr. Dict.), sub. one whose right hand is tied up or unfit for labor; left-handed. Sabb. 103<sup>a</sup> אמר Men. 37<sup>a</sup> only אמר. Tosef. Bekh. V, 8 אמר בין בידיו וב' Bekh. 45<sup>b</sup> אמר one either left-handed or left-legged (v. Rashi a. l.).

**אמרפוליס** pr. n. pl. Tripolis, on the coast of Phoenicia. Y. Sabb. III, 6<sup>a</sup> top; (Bab. ib. 45<sup>b</sup> Sidon).

**אמרנא, אמרנא** m. (v. אמרנא) orange (tree, a. fruit). Targ. Cant. II, 3 (h. text תפוח, some ed. אמר). Y. Ab. Zar. II, 41<sup>a</sup> bot.

## אמרנא, v. אמרנא.

**אמרנא, אמרנא** f. (נמר; cmp. אמרנא a. אמרנא) prop. something preserved, hence dough preserved, vermicelli. Y. Hull. I, 57<sup>d</sup> bot. as I intend making אמרנא my dough into vermicelli. Y. Bets. I, 60<sup>d</sup> אמרנא to make verm. (on Holy Days), if for drying them, it is forbidden &c.

**אמרנא** pr. n. pl. Trachonitis, a district east of Gaulanitis. Targ. Y. II, Deut. III, 14 (h. Argob). V. אמרנא.

**אמרפא, אמרפא** m. (=אמרפא, h. אמרפא) leaf. Git. 69<sup>b</sup> (collect.).—Pl. אמרפא, אמרפא. Targ. Ps. I, 3. B. Mets. 114<sup>b</sup> (Var. אמרפא, v. Rabb. D. S. a. l.).

## אמרפא, prefix, v. אמרפא.

## אמר I fem. of אמר q. v.

**אמר II, אמר I** (=אמר; h. אמר; cmp. אמר) 1) if, whether. Targ. Cant. VII, 13; a. e.—Ber. 2<sup>a</sup>, a. fr. אמר אמר (abbrev. אמר) if this be so (introducing an argument against one's opinion).—R. Hash. 3<sup>a</sup> אמר אמר khi has four meanings, אמר, &c.—אמר אמר (abbrev. אמר) a) if you choose, it may also be said; or. B. Mets. 98<sup>a</sup>; a. fr.—b) even if, v. אמר. Hull. 12<sup>a</sup> אמר אמר אמר אמר (Rashi אמר אמר אמר) even if somebody else overheard it; a. fr.—אמר אמר אמר אמר (abbr. אמר אמר אמר אמר) I grant, if you were to say .... then would be right what &c.; v. אמר אמר. Yoma 17<sup>b</sup>; a. fr.—אמר אמר whether ... or. Targ. Koh. XI, 6. B. Mets. 98<sup>a</sup>; a. fr.—2) adv. of interrogation, v. אמר II. Targ. Job XI, 2 Ms. (ed. אמר).

**אמר III** (=אמר) not. Git. IV, 5 אמר אמר it is impossible. Keth. XII, 3 אמר אמר I want not; a. fr.

**אמר IV** (abbr. of אמר, as אמר=למר) there is. Y. Snh. VI, 23<sup>b</sup> bot. אמר אמר there is in me (the possibility of) doing, i. e. I can do it. Ib. אמר אמר what is it thou canst do? (v. Y. Hag. II, 78<sup>a</sup> top).

**אמר II** (b. h. אמר) Interj. Eh! Oh! Woe! Targ. Y. II, Lev. XXVI, 29.—Taan. 7<sup>a</sup> אמר אמר Oh, for such a brilliant mind in such an ugly vessel (body)! B. Hash. 19<sup>a</sup> אמר אמר Oh heavens!; a. fr. Y. Shek. V, end, 49<sup>b</sup> אמר אמר woe unto me, that I thus see thee! Y. Yeb. XIII, 14<sup>a</sup> top; a. fr. [Babli, usually אמר].

א"ב v. אב.

אָבִי II, אָבִי m.=אָבִי father. Targ. Y. Num.  
XXX, 4; a. fr.

\* **אֵלֹהִים = אֵלֹהִים** I, pl. **אֵלֹהִים**. Targ. I Kings VI, 38  
(ed. Vien. **אֵלֹהִים**).

**אֵיבֹר** (**אֵיבֹר**) f. (אֵבֹר, √אבֹ. emp. אֵבֹר) [*black*], name of a bird (h. אֵבֹרָה) *vulture* or *kite*. Targ. O. Lev. XI, 19; Deut. XIV, 18 (Targ. יֵאֵבֹרָה). [Targ. Y. I, II Deut. XIV, 13; 14, gloss to v. 18; confounded with v. 13—h. text אֵיבֹרָה.]—אֵיבֹר pr. n. m., v. אֵבֹר.

**אִיבּוֹל** I m. (אבל) *mourning*; v. אָבִילָהּ. Yeb. IV, 10; a. e.

איבולא II, איבולא ch., v. אב.

**אִיבּוּס** v. **אָבּוּס**.

א.מ.ס. v. כפר א', אי.י.ס.\*

**אִיבֹס** m. (אַבֵּס) *stuffing, forcing food down the animal's throat*. Erub. 20<sup>b</sup> (first time) וְהָאֵל כְּמֵאֵן וְכ' in stuffing, is it not as if taking a vessel in hand &c.? [Second time וְהָאֵל כְּמֵאֵן וְכ' omitted in Ms. M.]

insert (פוס) on the lamplighters' declaring that night had set in (חשיכה מוצא שבת). [The context proves that our w. designates a person or persons.]

**אֲבֵלָה = אֲבֵלָה**. Targ. O. Gen. L, 10; a. e. ed. Berl.,  
oth. ed. אֲבֵלָה.

אֵיבֶלֶךְ v. אֵיבֶלֶיִם

אִפְּעִית (בעי, v. אִי פְּעִית) if thou so desirest; or.  
אָ אִימָא—יָא אִימָא (abbr. אָא) if you choose, I may  
say ... or if you prefer (another solution) I may say ...  
Yoma 28<sup>b</sup>; a. fr.

אֵיבֶר, v. אֵיבֶרֶן, אֵיבֶרִים pl., אֵיבֶר.

**אַיִבֶּרֶת** ch. (= foreg.) *limb*. Targ. Job. II, 4 (Ms. אִיבֶּרֶת). Yoma 25<sup>b</sup>.—Trnsf. *arm, wing, pinion*. Sabb. 90<sup>b</sup> אִיבֶּרֶת אֶלְיָא left arm.—*Pl.* אִיבֶּרֶת, אִיבֶּרֶת. Targ. Lev. I, 8, a. e. (*pieces*). Targ. Ezek. XVII, 3; Deut. XXXII, 11 (*wings*).—2) *membrum genitale*. Targ. Y. Gen. XIV, 2; I ibid. XLIX, 24.—[B. Mets. 84<sup>a</sup>, אִיבֶּרֶת.]

**אִיכָרָא** (*to be strong*) indeed, to be sure. Hull.  
 59<sup>b</sup> א' דחינא ליה indeed, I should like to see him. Git.  
 56<sup>b</sup> top א' מלכא את indeed, thou art a sovereign.

\* **אֶת־הַבֶּרֶךְ** f. pl. (v. next w.) *enough for a meal in the household*. Erub. 82<sup>b</sup> **אֶת־הַבֶּרֶךְ** Ms. M. (ed. Asheri, ed. Ven. **כְּבִרְיָהּ**, v. Rabb. D. S. a. 1. note) two large loaves of the household (or of mourners' meals). [Rashi, expl. our w. as loaves of *drivers of oxen*, appears to have had before him the vers. of Ms. M. and to derive our w. from **בֶּרֶךְ**, v. **אֶת־הַבֶּרֶךְ** a. **אֶת־הַבֶּרֶךְ**.]

\* **איבריה** f. (הוֹבְרִיָּה, ברר) *a meal*. B. Mets. 84<sup>a</sup> וְב' one meal of R. Ismael &c. (v. Rabb. D. S. to איבריה, Erub. 82<sup>b</sup>, note 1); cmp. Pesik. B'shall. p. 90<sup>b</sup> sq., a. Ber. 44<sup>a</sup>). [Some read איבריה v. איברא 2).]

איבריי Y. M. Kat. III, 82<sup>b</sup> bot. read איבריי; v. איבר. [V. however, איברייא end.]

איבריא Y. M. Kat. III, end, 83<sup>d</sup>, v. הובריא.

אֵינֶד, v. אֵינֶד.

אֶמְרָא v. אִמְרָא, אִיגְרָא

אֵי יִתְּרָא = אֵי יִתְּרָא. Targ. Zeph. I, 5 (pl.) אֵי יִתְּרָא  
(ed. Vien. אֵי יִתְּרָא).

אגודי v. איגודי

אֵי־יָמֶיךָ f. (αἰτεῖα, sub. δορά) *goat-skin*. Gen. R.  
s. 20, end..

א.ג.ל. v. א.ת.ל.

**אַרְכָּה** (II אַרְכָּה) [*vaulted*] roof. Arakh. 32<sup>a</sup>; Meg. 5<sup>b</sup> שׁוּר אַרְכָּה a city line formed by joining roofs, opp. חֹמֶמָה.—

**אֵינְרָא, אֵינְרָא, אֵינְרָא** (also 'אֵינְרָא with Dagesh)  
const. אֵינְרָא same. Targ. Prov. XXI, 9; a. fr.—Ruth. R. to

I, 17 (Par. 3) roof of the palace. Git. 85<sup>b</sup> (Rashi אִיגְרָא, corr. acc.), v. אִגְרָא.—Pl. אִיגְרָא, אִיגְרָא; אִיגְרָא. Targ. II Kings XIX, 26; a. e.—Y. Pes. VII, 35<sup>b</sup> (Cant. R. to II, 14 אִבְרִיָּה, corr. acc.); v. יִרְחָא I. Lam. R. introd. (R. Yoh. 1) וְלֹא סִלְקִין and they ascend the roofs. Pes. 111<sup>b</sup> אִי דְבִי those (demons) dwelling on roofs.

אִיגְרָא letter, v. אִיגְרָא.

אִגְרָא נִימוֹס=אִיגְרָא נִימוֹס q. v.

אִיגְרָא, v. אִיגְרָא.

אִיגְרָא, אִיגְרָא f. אִיגְרָא m. (=h. אִיגְרָא) letter &c. Targ. II Kings V, 5; a. fr.—Y. Ned. X, end, 42<sup>b</sup>, a. e. דְּאִיקָר אִיגְרָא letter of honor, recommendation. Sabb. 115<sup>a</sup>; a. fr.—B. Mets. 83<sup>b</sup>; Snh. 82<sup>a</sup>; 96<sup>a</sup> (prov.) אִיגְרָא לִיהוּי קְרִינָא דֵּא אִיגְרָא let him who composed the letter be himself its carrier.—Pl. (of אִיגְרָא) אִיגְרָא. Targ. Y. II Num. XXII, 7 אִיגְרָא.—Targ. Is. XXXIX, 1.—אִיגְרָא, אִיגְרָא, אִיגְרָא. Targ. I Kings XXI, 9; a. fr.—Y. Keth. II, 26<sup>b</sup> bot. Y. Ned. VI, 40<sup>a</sup> bot. Y. Snh. I, 19<sup>a</sup> top.

אִיד m. (b. h.; עִיד, אִיד, cmp. אִידָנָא) turn, due day, whence 1) evil fate, reverses. Gen. R. s. 13, v. אִיד. —2) anniversary, idolatrous festival. Ab. Zar. 7<sup>b</sup> יוֹם אִידָם the very day of their festival.—Pl. אִידָם. Ib. I, 2, a. fr. (של נְכָרִים) אִידָם. Ib. 2<sup>a</sup>; Y. Erub. V, beg. 22<sup>a</sup> (controversy as to spelling with א' or with ע). [As to cacophemistic designation, cmp. אִידָם &c.]

אִידָא I, עִידָא, עִידָא ch. same. Targ. Esth. I, 3. Targ. Prov. VII, 20.

אִידָא II, v. אִידָא a. אִידָא.

אִידָא I, אִידָא f. (=אִידָא, v. יִדָא) hand (only in Targ. Y.). Targ. Y. Deut. IX, 26; a. fr.—Pl. אִידָא, אִידָא, אִידָא. Targ. Ps. XXIV, 4; a. fr.

אִידָא II f. (=אִידָא, v. אִידָא a. אִידָא) this, the same. Y. Erub. III, 21<sup>b</sup> bot. אִידָא הִיא אִידָא אִידָא אִידָא this proves this is this, this is that, i. e. it is the same. [Ib. הִיא הִיא.]

אִידָא wool, v. אִידָא, a. אִידָא.

אִידָר m. (ὕδωρ) water. Succ. 35<sup>a</sup>; v. חִידָר.

אִידָרָא v. אִידָרָא.

אִידָר pl. of אִידָר.

אִידָר pr. n. m. Idi, Idith, an Amora. Y. Yoma VII, beg. 44<sup>a</sup>. Snh. 38<sup>b</sup>; a. e.

אִידָר m., אִידָרָא (אִידָר) f. (h. אִידָר) 1) who now? what now? which now? (quisnam, quidnam). Targ. I Sam. VI, 20. Targ. Jer. II, 10; a. fr.—Tam. 32<sup>a</sup> חֲכָמִי מִי אִידָר who is to be called wise? Lam. R. to I, 1 (4 חֲכָמִי מִי אִידָר) show me now which of these is from a white goat &c. Y. Pes. II, 28<sup>c</sup> top אִידָר אִידָר what (passage) now says this (is

this derived from)? Y. Sot. V, 20<sup>c</sup> bot. וְאִידָר חֲבִירָא וְאִידָר and what is the sin I have committed? Lam. R. to III, 7 בְּאִידָנָא אִידָרָא וְכ' by which road did you come? 2) (ellipt.) what do you want? Y. B. Kam. V, <sup>2</sup> beg. 4<sup>d</sup>, v. אִידָר.

אִידָרָא, v. אִידָר.

אִידָרָא, v. אִידָר.

אִידָר m. a. fem. (=אִידָר, with אִי prosth.) this, that, freq. the other, another. Yeb. 62<sup>a</sup>; a. fr. אִידָר אִידָר another (author or Boraitha) teaches. Ib. 22<sup>b</sup> קָרָא בֵּא in another verse. B. Mets. 98<sup>b</sup> לֹא יִדְעָנָא וְאִידָר and as to the other (cow), I don't know; a. fr.—Pl. אִידָר.—אִידָר אִידָר these and those, i. e. both. Yeb. 8<sup>a</sup>; a. fr.

אִידָרָא v. אִידָרָא.

\*אִידָר m. (אִידָר, v. אִידָר) tow-cotton, &c., esp. bast twisted for a wick. Sabb. II, 1, expl. in Babli (20<sup>b</sup>) אִידָרָא, v. אִידָרָא 3), in Y. (4<sup>c</sup>) עִידָרָא.

אִידָרָא v. אִידָרָא.

אִידָרָא, אִידָרָא m. (=עִידָרָא, עִידָרָא; עִידָר, אִידָר) time.—אִידָרָא this time, now, to-day. Targ. Y. Deut. I, 6 (usu. with ע).—Yeb. 62<sup>a</sup> לֵילָא דְהָאָא this night. Yoma 19<sup>b</sup> דְּהָאָא to-day is the Day of Atone. Ber. 4<sup>a</sup> כִּי הָאָא at this very time (hour). Kid. 71<sup>b</sup> דְּהָאָא דְּרִיבָא רִמָּא but now-a-days when there are deceivers; a. fr.

אִידָרָא, אִידָרָא v. אִידָרָא.

\*אִידָרָא, read

\*אִידָרָא m. (ὄδρῶμος) a cider of quince jelly. Y. Shebi. III, beg. 37<sup>b</sup>.

אִידָרָא, אִידָרָא, אִידָרָא, אִידָרָא m. (אִידָר; Assy. idrānu, v. Fred. Del. Hebr. Lang. p. 24; cmp. אִידָר) an enclosure, chamber, esp. dark alcove, bedroom. Targ. Job XXXVII, 9. Meg. 26<sup>b</sup> אִידָר דְּהוּרָא a room where the corpse was placed before burial. B. Bath. 7<sup>a</sup> אִידָרָא now thou makest my (formerly open) compartment a lightless alcove. Hull. 52<sup>b</sup>; a. e.—Men. 33<sup>b</sup> (fem.) אִידָרָא a fine room. B. Kam. 85<sup>b</sup>, v. חִידָר. Taan. 25<sup>a</sup> אִידָרָא she went up to the bedroom.

אִידָרָא=preced.

אִידָרָא v. אִידָרָא.

אִידָרָא=אִידָרָא.

\*אִידָרָא, Koh. R. to IV, 7 מִלֶּאךְ חֲמִשָּׁה (Var. in Y'de Mosheh a. l. של אִידָר), a corruption of a mutilated clause, part of which is to be found in Deut. R. s. 2 where Prov. XXIV, 21 is reprehended and Solomon is made to emend it with Koh. IV, 8 אִידָרָא שְׁנֵי.

The passage restored would probably read: **אִתְּךָ** וְיָרָא אֶת־  
ר' בְּנֵי וְיִלְכֵךְ עִם וְגו'. אָמַר ר' אַחָא כַּעַם חֻקְבָּה' תוֹר  
וּפִירֵשׁ אֶת הַדְּבָר יֵשׁ אַחַד וְאֵין שְׁנֵי וּכ'.

\* **אִתְּקִרְיָמָא** Y. Dem. V, 24<sup>d</sup>, a corruption; prob.  
אִתְּקִרְיָמָא m. pl. (οἰνοπώται) *keepers of wine-shops*,  
opp. שְׂפִידָא; q. v.

**אַיָּה** pr. n. m. *Ayah*. Git. 35<sup>a</sup> מֵרִי א' A. Mari, sur-  
name of one Aḥa b. Hidya.

**אַיָּה** (v. next w. a. **הָא**) *that, the same*. Targ. Ruth  
I, 16.

**אַיָּה** m., **אַיָּה** f. (=הָא, v. **אַיָּה**) *he, him-  
self; she, herself*. Targ. Y. Lev. V, 3. Targ. Esth. I, 1;  
a. v. fr.—Gen. R. s. 49 א' וְיִסַּב א' וְיִסַּב let himself take ashes;  
a. fr.—Pl. **אַיָּה** m., **אַיָּה** f.; גִּידָה, גִּידָה; **אַיָּה** m.,  
**אַיָּה** f. (contr. **אַיָּה**, **אַיָּה**); very freq.—Y. Bicc. II,  
end, 65<sup>b</sup> דְּרֵינָן מִיָּהּ דְּרֵינָן מִיָּהּ. Y. Meg. I, 71<sup>a</sup> top  
אִילֵּין אֵינָן אֵינָן אֵינָן אֵינָן אֵינָן אֵינָן אֵינָן אֵינָן אֵינָן  
are there only these (differences between the Sab-  
bath and Festivals)?

**אַיָּה** I, v. foreg.

\* **אַיָּה** II, (חֲדָא) pr. n. pl. *Ihi Dakkira, Is*,  
a city on the W. banks of the Euphrates, and upon a  
little river of the same name; (v. Rapap. Er. Mill. p. 33,  
a. Sm. Class. Dict. s. v. Is). Kid. 72<sup>a</sup> א' ד' (Ar. חֲדָא).  
B. Bath. 24<sup>a</sup> Ms. R. דְּקִרְיָא (ed. חֲדָא דְּקִרְיָא, v. Rabb. D.  
S. a. l.). Ber. 59<sup>b</sup> (v. Rabb. D. a. l.).

**אַיָּה** pr. n. m. *Ayo*, a scholar. Bets. 37<sup>b</sup>; a. fr.

**אַיָּה** (b. h.) pr. n. m. *Job*, the personage after whom  
the Biblical book (**סֵפֶר א'**) *the Book of Job* is named.  
B. Bath. 14<sup>b</sup>; 15<sup>a</sup> sq. Y. Sot. V, end, 20<sup>ed</sup>. Nid. 52<sup>ab</sup>;  
a. fr.

**אַיָּה** Yalk. Ex. 376, read אֲוִינְטִיאוֹת, v.  
אֲוִינְטִיאוֹת.

**אַיָּה**, v. **אַיָּה**.

**אַיָּה**, v. **אַיָּה**, 2. **אַיָּה**.

**אַיָּה**, pl. **אַיָּה** m. (**אֲוִי**, comp. **גִּידָה**, **גִּידָה**) *prickly  
twigs*. Y. Maas. Sh. IV, 55<sup>b</sup> bot. (to one who dreamt  
that people ran before him—meaning power) דְּאֵר מִיָּהּ  
thou wilt carry prickly twigs and everybody will  
run away from thee. [V. Lam. R. quot. s. v. **גִּידָה**]

**אַיָּה**, v. **אַיָּה**.

**אַיָּה** (Targ. Y. **גִּידָה**, **גִּידָה**) m. (contr. of  
**אַיָּה**, softened into **א** or **ב**, comp. **אַיָּה**, also  
אֲוִי, s. v. **גִּידָה**; Massorah **אַיָּה**, Ispe.  
of **אַיָּה**; Berl. Targ. Q. II, pp. 68, 68; comp. Mand. **אַיָּה**,  
Nöld. Mand. Gr. lithog. table; v. **אַיָּה**, **אַיָּה**); **אַיָּה**,  
Y. Gen. XLIX, 21 קָלִיל א' a light runner; a. e. In gen.  
*messenger*. Pl. **אַיָּה**, **אַיָּה**, **אַיָּה**, **אַיָּה**, **אַיָּה**, **אַיָּה**,  
XVIII, 2; a. v. fr.

**אַיָּה** pr. n. m. (for **אַיָּה**) *Yesdigerd, Yezdgird*,  
a Persian King. Zeb. 19<sup>a</sup> top. Keth. 61<sup>a</sup> bot. **אַיָּה**  
(corr. acc.).

\* **אַיָּה** m., pl. **אַיָּה** (גר, v. **אַיָּה**; prefix **אַיָּה**,  
comp. **אַיָּה** a. **אַיָּה**) *mounds*. Gen. R. s. 74 אֵינָן דְּאֵינָן  
in a field in which there are mounds (behind  
which people may hide) talk no secrets. [Muss. incorr.  
for **אַיָּה**]

**אַיָּה** v. **אַיָּה**.

**אַיָּה** m., **אַיָּה** f. (b. h. **אַיָּה**—**אַיָּה**,  
*who? what? which?* Ab. IV, 1 אֵינָן חֲכָם  
who is wise?; a. v. fr.—בְּאֵינָן in what manner, v.  
פִּירֵשׁ. [Chald. **אַיָּה**, **אַיָּה**].

**אַיָּה**, v. foreg., a. **אַיָּה**.

**אַיָּה**, v. **אַיָּה**.

**אַיָּה** (אֲפֹ, אֲפֹ, אֲפֹ) *now, then*,  
pray. Yoma 30<sup>b</sup> אֵינָן לִי א' (miss. in Mss., Ms. M. 2 ז')  
admit then at least. B. Mets. 70<sup>a</sup> אֵינָן לִי אֵינָן tell me  
now; a. e. V. **אַיָּה**.

**אַיָּה** m., **אַיָּה** f. (אֲוִי II) *web, net, &c.*  
Hull. 51<sup>b</sup> וּמִקְרִי קִטְרִי a net in which the knots are  
close. Erub. 28<sup>b</sup> אֲוִי דְּאֵינָן Ms. M. (ed. אֲוִי דְּאֵינָן, Ar.  
the twist (of bunches) of the farmer.—Pl. **אַיָּה**.  
M. Kat. 11<sup>a</sup>. Git. 60<sup>b</sup> אֲוִי; v. **אַיָּה**.—Erub. 8<sup>a</sup> לִיה  
פִּסֵּק בְּאֵינָן (א' סוֹכָה) he separated the court-yards  
of Sura with nets (*hurdles, matting*).

**אַיָּה** m., v. **אַיָּה**. Tosef. Kil. I, 11 ed. Zuck. (ed.  
corrupt אֲוִי אֲוִי).

**אַיָּה** (אֲוִי) m. h. a. ch. (מִלְ, **אַיָּה**,  
comp. b. h. **אַיָּה**; comp. **אַיָּה**) *cutting tool, knife*,  
esp. *surgeon's knife*. Targ. Job XVI, 9; a. e.—Hull. 31<sup>a</sup>  
אֲוִי מִיָּהּ א' א' a knife which has hornlike projections  
as ornaments: Y. Sabb. XIX, beg. 16<sup>d</sup> אֲוִי אֲוִי  
they had forgotten to bring the knife (for circumcision).  
Ex. R. s. 28 man מַכָּה בְּאֵינָן וְכ' wounds with a knife  
(operating) and heals &c. Pl. Chald. **אַיָּה** (f.).  
Targ. Is. XLIV, 13. Targ. Josh. V, 2.

**אַיָּה**, Y. Shebi. IV, 35<sup>a</sup>, v. **אַיָּה**.

**אַיָּה** (אֲוִי), v. **אַיָּה**.

**אַיָּה**, v. **אַיָּה**.

**אַיָּה** m. (אֲוִי, Pi.) *the act of stitching together  
seam*, esp. with ref. to the rent of garments in mourning.  
Y. M. Kat. III, 83<sup>b</sup> top; a. e.—M. Kat. 26<sup>b</sup> אֲוִי  
Alexandrian (invisible) seam.

**אַיָּה** m. (אֲוִי, Pi.) *delay, detention*. Y. Meg. III,  
74<sup>b</sup> top.

**אַיָּה** ch. same. Targ. Ps. LXXXIX, 52, const.  
**אַיָּה**.

\***אִתְמָא** m. (Ithp. of חָטַם) *one in the habit of sinning*. Y. Taan. I, 64<sup>a</sup> top בלישניה א' היה was foul-mouthed; v. Arakh. 15<sup>b</sup>.

**אִימָה, אִימָה** I (ἡτα) *the letter (η) of the Greek Alphabet, the numerical value of which is eight; used in the way of a phonetic play (ἡτω, or ἰτα as though an adj. verbale of ἰέναι) to indicate going or death*. Gen. R. s. 14, beg. (proving that a seven months' child can live, while an eight months' child cannot) מירדכן אנא ממשי' from your own (Greek) language I will prove it to you, 'Live (ἡτω) seven, Go, eight' (ζ=επτα, η=εστα). Y. Yeb. IV, 5<sup>d</sup> top; Tanh. B'midbar 18 (corr. acc.); Ibid. (ed. Buber) 21.

**אִימָלִיא**, v. אִימָלִיא.

**אִימָה** I, v. אִימָה.

\***אִימָה** II (Syr. אִימָה, εἰτα) *and so (indignantly)*. Y. Snh. I, 18<sup>d</sup> top א' עברתני וכ' how thou hast been the cause of my putting rabbis to shame!

**אִימִימוֹס**, v. אִימִימוֹס.

**אִימִימִיסייה**, v. אִימִימִי.

**אִימָלִיא**, v. אִימָלִיא.

**אִימָלִיא, אִימָלִיא** pr. n. pl. *Italy, esp. the southern part of the peninsula, called Magna Graecia*. Meg. 6<sup>b</sup> ed. Ven. (omitt. in later ed.) א' של יון זה כרך גדול (Ms. M. שברומי v. Rabb. D. S. a. l.) Greek Italy, that means the great city of Rome &c. Gen. R. s. 37 beg. Ib. s. 67 אִימָלִיא—Targ. Ezek. XXVII, 7; a. e.—Targ. I Chr. I, 7 אִימָלִיא.

**אִימָלִיס, אִימָלִיס**, v. אִימָלִיס.

**אִימָלִיסִית** f. (v. אִימָלִיס) *station*. Pl. אִימָלִיסִית. Tanh. Masé 11; ib. (ed. Buber אִימָלִיסִית); v. אִימָלִיס.

**אִימָלִקִּיתָא**, v. אִימָלִקִּיתָא.

**אִימָלִקִּית, אִימָלִקִּית** f. (v. אִימָלִקִּית) *Italian*. Kid. I, 1 אִימָלִקִּית As *Italicus*, Italian as. Snh. VIII, 2 באִימָלִקִּית Y. ed. (Bab. רִא, corr. acc.); Lev. R. s. 37 באִימָלִקִּית in Italian measure. Y. Sabb. XVIII, beg. 16<sup>c</sup>; a. e.

**אִימָס** Lam. R. to I, 1 (חֲסִיד) רִא read רִאִימָס v. רִאִימָס.

**אִימָמָא** m. (אִמָּם) 1)—אִמָּמָא—2) *obstruction, dam*. Kid. 70<sup>b</sup>.

**אִימָמוֹן** pr. n. m. *Itmon*, surname of the angel Gabriel (coverer of sin). Snh. 44<sup>b</sup>; v. אִמָּם.

**אִיפֶן** m. (אִפֶּס; cmp. חָטַם, a. אִפֶּס) *calamus, a reed used for writing* (cmp. b. h. אִפֶּס). Tosef. Kil. III, 14 Var. ed. Zuck. (text אִפֶּס, prob. אִפֶּס). Y. Kil. V, end, 30<sup>a</sup> חֲסִיד. V. חֲסִיד.

\***אִיפֶנִי** f. (foreg.) *pencil, tube*. Sot. 48<sup>b</sup> אבר א' של אבר (Y. Sot. IX, 24<sup>b</sup> bot. a. Ar. שני) a leaden tube (Rashi=אִיפֶנִי). V. אִיפֶנִי.

**אִיפֶר** v. אִיפֶר.

**אִיפֶרָא** B. Mets. 39<sup>b</sup>; B. Bath. 29<sup>b</sup> Ms. M., v. אִיפֶרָא.

**אִיפֶרָא, אִיפֶרָא** m. (גִּפֶּר, cmp. גִּפֶּרָא) *watchman, officer*. Targ. Is. IX, 13; XIX, 15.

**אִיפֶרָטִין** read אִיפֶרָטִין, v. אִיפֶרָטִין.

**אִי** v. אִי III.

**אִיבִי**, v. אִיבִי.

**אִיבִי, אִיבִי**, v. אִיבִי.

**אִיבִי** (contr. of יבִי v. אִי 1) *by the way of, through*. Sabb. 109<sup>b</sup> פִּירָא א' through his mouth.—Naz. 2<sup>a</sup> בִּרְמִיזָא א' through the instrumentality of the animal; a. fr.—2) (conj.) *because, since as*. נמי א' רחמי נמי as the compiler had to state this, he incidentally mentions also the other. Kid. 65<sup>a</sup>; a. fr.

**אִיבִי** Snh. 106<sup>a</sup>, v. אִיבִי.

**אִיבִיבִל** Af. of אִיבִל.

**אִיבִל, אִיבִל** &c., v. אִיבִל.

**אִיבִל** (=אִי חֲלִין) *where are those?, which?*. Y. Ber. II, 5<sup>b</sup> א' רבנן which rabbis?

**אִיבִים**, Pi. of אִיבִים.

**אִיבִין**, Pi. of אִיבִין.

**אִיבִינִי** (cmp. חֲסִידִי) *is it he?* Cant. R. to V, 16 א' אִיבִי is this thy son?

**אִיבִינִי, אִיבִינִי** read אִיבִינִי.

\***אִיבִינִים, אִיבִינִים** Y. Dem. VII, 26<sup>b</sup>, R. S. to Dem. VII, 3 אִיבִינִים, אִיבִינִים, prob. אִיבִינִים m. (ἀσθενος) *languid, feeble*.

**אִיבִי** m. (אִיבִי; cmp. b. h. יִיבִי) *Iyar*, the second month of the Hebrew calendar, of twenty nine days, varying betw. the tenth of April and the eighth of June. R. Hash. 3<sup>a</sup>; a. fr. [V. Schrader K. A. T. glossary.]

\***אִיבִיָּא** f. (אִיבִי; cmp. יִיבִי esp. Job XXVIII, 10; v. H. Dict. s. v.) *channel, duct*. Y. M. Kat. I, 80<sup>b</sup> bot. א' רִאִיפֶרָא ו' the duct of Zephph. was damaged during the festive week.

**אִיבִיָּא**, v. אִיבִיָּא.

**אִיבִינִין** m. (ἐρίπτεον, ἐρίπτεον, neut.) *woolen*. Esth. R. to I, 6 (ref. to Aquila's translation).

**אִיבִישֶׁר**, v. אִיבִישֶׁר.

**אִיבִי** as, how. Targ. Prov. XX, 20; a. fr.

**אִיכָא** (=אִי a. אִי) *where now?* (ubinam). Targ. O. Gen. XXXVII, 16 (ed. Berl.); a. e., v. אִיבִין a. אִיבִין.

**איבא** (contr. of איבא) 1) *there is, there are* (sunt qui). א' ראמרי (abbrev. א'ר) some say. Hull. 3<sup>b</sup>; a. fr. מאי א' בינייהו they differ in this &c. Ib. 4<sup>a</sup>; a. fr.—א' למימר what is there to say? how can it be explained? what can you reply? Ib. 12<sup>a</sup> top; a. fr.—\*2) *he who*. Targ. Prov. XIX, 7. [Prob. to be read איבא.]

**איבדין** *how then! how!* Targ. O. Deut. I, 12; a. e.; V. איבא.

**איבא** (b. h. = איבא) 1) *oh how! oh!* Gen. R. s. 19; a. fr.—2) *Ekhah*, name of the Book of Lamentations, also א' רבתי—*Ekhah Rabbathi* (Lam. R.), Midrash Rabbath on Lamentations.

**איבא** 1) *if now; oh that*. Bets. 4<sup>b</sup> top א' השתא א' אשתחא if I (had given my decision forthwith) I should have made a mistake. Yeb. 46<sup>a</sup>.—Snh. 107<sup>a</sup> א' וזמא וכו' oh that a muzzle had been put on my enemy's (euphem. for my) mouth! i. e. oh that I never had said this!—2) pr. n. f. *Ikhū*. Taan. 35<sup>a</sup> what is thy name? She said, *Ikhū*.—Said he למי כשוריד א' oh that thy joists were sufficiently long!

**איבול** m. (אכל) *consumption, combustion*. Y. Ber. IV, 7<sup>b</sup> top, a. e. איבול א' the consumption on the altar of the pieces of the daily offering; v. אביר. [V. עיבול.]

**איבומא** m. (אבם) *black color, something black*. Y. Sabb. II, 4<sup>d</sup> דהן א' black naphta.

**איבוקא** v. איבוקא.

**איבן, איבן** (איבא, v. איבא) *where? also relat. where, &c.* Targ. Gen. XXXVII, 16. Y. Ber. I, 3<sup>b</sup> bot. איבן א' where did that divine voice come forth? Ib. III, 6<sup>a</sup> bot. איבן א' one from whom to learn. Ib. IV, 7<sup>a</sup> איבן א' whence did they derive the obligation of three prayers?—איבן עד א' how far? how long? Y. Peah VIII, beg. 20<sup>d</sup>. Cant. R. to VI, 4; a. e. [In Babli איבן q. v.]

**איכפית, איכפית** Esth. R. to I, 1<sup>b</sup> בני א' (Var. איכפית), v. איכפית.

**איכפת** v. איכפת.

**איכר, איכר** m. (b. h. = איכר, אכר, cmp. אכר) *husbandman, farm-laborer*. Arakh. VI, 3 (23<sup>b</sup>) איכר א' (Mish. אכ) if he is a husbandman; a. e.—Pl. איכרים. Y. M. Kat. III, 82<sup>b</sup> bot. איכריו (read איכריו) his farm-hands. [V. איכריו.]

**איכרא, איכרא** ch. same. Targ. Is. XXI, 10; a. e.—Pl. איכרי, איכרי, איכרי. Targ. Jer. XXXI, 23; a. e.—Erub. 28<sup>b</sup>, v. איכרא.—\*Denom. איכריהא f. pl. Erub. 82<sup>b</sup> רפא א' farmer's leaves; v., however, איכריהא.

**איכרים** v. איכר.

**איכריהא** v. איכרא.

**אייל, אייל** m. (b. h. = אייל) *superiority, patronage, arbitration*; v. Midr. Till. to Ps. LXXXVIII, 5. Ib. to Ps. CIV, 29 (ref. to Is. LVII, 19 *peace, peace* &c.) but for the peace-making arbitration of the Lord &c.

**אייל, אייל** m. (b. h. = אייל) 1) *ram (the strong)*. B. Kam. 65<sup>b</sup> if one stole א' ונעשה א' a lamb and it grew to be a ram. Ib. א' בן יומא קריר א' a ram one day old is called a ram (*ayil* is used in a general sense, irrespective of age). R. Hash. 16<sup>a</sup>; a. fr.—[\*Pl. איילים. Tosef. R. Hash. III (II), 3 (Var. יעלים).—\*2) א' קמצא [perh. אייל q. v.] a species of locusts. Eduy. VIII, 4; Pes. 16<sup>a</sup>; Ab. Zar. 37<sup>a</sup> אייל ed. (Ms. M. אייל), v. דבי.

**אייל** m. (b. h. = אייל; prob. fr. אייל = עיל, cmp. Var. lect. of אייל II; cmp. אלל) [*the climber*], hart. Hull. 28<sup>a</sup>; a. e.

**איילא, איילא** ch. = h. אייל 1) *beak of a ship* (a beam to which the head of a ram was attached), *prow*. Ned. 50<sup>a</sup>.—2) *projection from a lateral wall, buttress, &c.* Targ. Ezek. XL, 48; a. e. (Var. אילא).—\*3) (cmp. אייל 2) name of a *worm or mite* in grapes. Sabb. 90<sup>a</sup> אייל (Rashi a. Ms. Oxf. אייר).

**איילא, איילא, איילא** ch. = h. אייל. Targ. O. Deut. XIV, 5; a. fr.—Bekh. 7<sup>b</sup>.—Pl. איילין. Targ. Y. Deut. I. c. (ed. Vien. איילין) Targ. Lam. I, 6.

**איילא** pr. n. m. *Ila* 1); a Tannai. Bekh. IV, 5 (29<sup>a</sup>), a medical expert כא' ביבנה like I. in Yabneh'.—2) an Amora. Yoma 73<sup>b</sup>; a. fr. [Other forms איילא, איילא; v. Frankel M'bo p. 75<sup>b</sup>.]

**איילא** v. איילא. Y. Shebu. I, 33<sup>b</sup> bot. איילא.

**איילאסרין** v. איילאסרין.

**איילא** v. איילא.

**איילת, איילת, איילת** f. (b. h. = איילת; v. אייל) 1) *hind, roe*. B. Bath. 16<sup>b</sup> top א' רחמה צר א' the hind has a narrow womb (vagina).—2) mostly איילת השחר *the first rays (climber) of the morning dawn*; cmp. Yoma 29<sup>a</sup>. Y. Ber. I, 2<sup>c</sup>; a. fr.; (cmp. Gen. XIX, 15 *עלה*).

**איילתין** v. איילתין.

**איילא** v. איילא.

**איילא**, Pesik. R. s. 17 פילים א' v. איילופילים.

**איילא, איילא** (late b. h. = אייל; cmp. Ez. III, 6) *if* (oh that!). Targ. Ez. I. c.; a. fr.—Gen. R. s. 12 היתה נאח א' if the pillars had been higher, it would have looked better; a. fr.—וא' but if (*considering*), *whereas*. Ber. 20<sup>a</sup>; a. fr.—וא' whereas R. Yudah &c.—וא'.... *while*...., *in this case on the contrary*. Ib. 37<sup>a</sup> וא'.... *for while* over pot-dishes we say the benediction &c., here, in our case we say—; a. fr. Y. Shebu. I, 38<sup>b</sup> top

בְּאֵלֶיךָ, בְּאֵלֶיךָ—*in the case of one who . . .*—*as if, as though*. Y. Maas. Sh. V, 56<sup>d</sup> bot. *as if the Lord were, so to say, asleep*, when Israel is in trouble; a. v. fr.—Y. Kil. IV, end, 29<sup>d</sup> בִּרְלוּ.

**אֵלֹנִין, אֵלֹנִין** m. (elogium) *record, bill of indictment, sentence stating the crime, verdict*. Ex. R. s. 15 שְׁלֹכְךָ אֵרְ שְׁלֹכְךָ I may set aside (cancel) your verdict. Ib. s. 31 אֵל. [Corr. acc. Num. R. s. 16 אֵלִינִין; Gen. R. s. 28, beg. אֵלִינִין; Lam. R. to I, 14 אֵלִינִין; Ar.; Midr. Till. to Ps. I, 5 אֵלִינִין; Pesik. R. s. 44 אֵלִינִין, אֵלִינִין.]

**אֵלֹרָא** Git. 69<sup>b</sup>, v. אֵלֹרָא.

**אֵלִירֵוּתָא** f. (לִירָא) (*lamentation at funeral escorts*. Targ. Job. III, 7 Ms. (ed. אֵלִירֵוּתָא; h. text לִירָא).

**אֵלֹרָא=אֵלֹרָא** Targ. Y. Num. XIV, 37.

**אֵלִירָא, אֵלִירָא** 1) (b. h. אֵלִירָא=לִירָא, ch. בִּרְלוּ, were it not, but for (followed by h. אֵלִירָא, or by a noun without a verb; v. אֵלִירָא. Targ. Y. Deut. I, 1; a. e.—Mekh. B'shall, Amalek 1 שְׁמַר מֹשֶׁה א' but for Moses, who said &c; a. fr.—2) (followed by a verb without אֵלִירָא or אֵלִירָא h. אֵלִירָא) if indeed, if. Targ. Koh. VI, 6. Targ. Esth. VII, 4; a. e.—\*3) oh that! Num. R. s. 2, beg. א' הוּא מְדַבֵּר וְכ' הוּא מְדַבֵּר א' oh that He would allow His love to be a banner over me! [אֵלִירָא as in preceding lines?—\*4) whether. Targ. Cant. VI, 11 פֶּשֶׁן וְכ' whether the sages among them increase &c.

**אֵלֹרָפֹן, אֵלֹרָפֹן** (=preced. with פֶּן=h. פֶּן) if not perchance, but for. Targ. Y. Gen. XXXI, 42; a. fr. (in some ed. in two words פֶּן אֵלֹרָפֹן).

**אֵלֹנִית, אֵלֹנִית** f. (prob. fr. אֵל; cmp. זָכָר a. (the man-like) barren, wombless, incapable of conception. Keth. 11<sup>a</sup> (etymol. from אֵלִירָא דִּבְרֵי אֵלִירָא aylonith means ram-like. Nid. V, 9 (47<sup>b</sup>); a. fr.

**אֵלֹסִים**, v. אֵלֹסִים.

**אֵלֹסִירִיקָא**, v. אֵלֹסִירִיקָא.

**אֵלֹפִסָּה** pr. n. m. (prob. ὁ γλάφυς glass-smelter) Ilofisa. Y. Ter. I, 40<sup>c</sup> top.

**אֵלֹסִים**, v. אֵלֹסִים.

**אֵלִירָא, אֵלִירָא, אֵלִירָא** m. (אֵלִירָא) (*lamentation, dirge*. v. יִלָּל; cmp. Joel I, 8) mourning, lamentation, dirge. Targ. II Sam. I, 17; II Chron. XXXV, 25; a. fr.—Y. Sot. VII, 21<sup>c</sup> top; Meg. I, 71<sup>b</sup> bot. Syriac is adapted for dirges; Esth. R. to I, 22 פֶּרְסִי לֵאמֹר (corr. acc.).

**אֵלִירָא, אֵלִירָא** m. (ἡλίου) Sun. Ex. R. s. 15. [The words from סְנַרְיָאִים אֵלִירָא are a marginal gloss, prob. to be emended: אֵלִירָא אֵלִירָא אֵלִירָא אֵלִירָא (אלכ) סְנַרְיָאִים אֵלִירָא אֵלִירָא אֵלִירָא אֵלִירָא (Alexander the

son of Helios) was his name, and the Sun is called a hero &c.]

**אֵלִירָא**, v. אֵלִירָא.

**אֵלִירָא, אֵלִירָא** pr. n. pl. (Ἡλιόπολις) Helio-polis, in lower Egypt. Pesik. Vayhi p. 63<sup>b</sup> Ar. (ed. פֶּלִיס); Pesik. R. s. 17 אֵלִירָא פֶּלִיס (corr. acc.).

**אֵלִירָא (אֵלִירָא)** (=אֵלִירָא if, and אֵלִירָא=לִירָא) prop. if to say, hence a dialectic term in debate, you do not mean to say, or shall I say? B. Mets. 12<sup>b</sup> מִדָּבָר א' shall I say (it means) when the debtor concedes (his indebtedness)? Kid. 74<sup>a</sup> וְכ' א' אֵלִירָא what does it refer to? You cannot say it refers to . . . Sabb. 150<sup>b</sup> (some ed. אֵלִירָא). Yoma 52<sup>b</sup>; a. v. fr.

**אֵלִירָא I** unless, but for; v. אֵלִירָא.

**אֵלִירָא II** mute, v. אֵלִירָא.

**אֵלִירָא**, v. אֵלִירָא.

**אֵלִירָא** Tosef. Kil. V, 26, ed. Zuck. קֵלָא אֵלִירָא, v. קֵלָא אֵלִירָא.

**אֵלִירָא**, v. אֵלִירָא.

**אֵלִירָא (אֵלִירָא, אֵלִירָא)** com. pl. (h. אֵלִירָא, אֵלִירָא) these, those. Targ. Jud. XX, 17; a. e.—Y. Ber. V, 9<sup>c</sup> top א' those who translate; a. v. fr.—Y. Erub. III, 20<sup>d</sup> top אֵלִירָא אֵלִירָא insert אֵלִירָא, what are those (names mentioned)?

**אֵלִירָא**, v. אֵלִירָא.

**אֵלִירָא**, v. אֵלִירָא.

**אֵלִירָא, אֵלִירָא** (ch. a. h.; cmp. אֵלִירָא) hither, thither. Targ. Y. Num. XXII, 4.—אֵלִירָא מִכָּאן וְאֵלִירָא from now and further on, i. e. after that. Targ. Esth. II, 14. Ber. I, 2; a. fr.—Men. 28<sup>b</sup> א' אֵלִירָא א' one in this, another in that direction. Erub. 55<sup>b</sup>. [Diff. from. אֵלִירָא. V, יִרְדָּה.]

**אֵלִירָא** pr. n. Elam. Y. Kid. IV, 65<sup>d</sup> top; v. עֵלִירָא.

**אֵלִירָא** mute, v. אֵלִירָא.

**אֵלִירָא** ch. same, v. אֵלִירָא.

**אֵלִירָא**, v. אֵלִירָא.

**אֵלִירָא** m. (cmp. b. h. אֵלִירָא oak, v. אֵלִירָא tree. Shebi. I, 1, a. e. אֵלִירָא שְׂדֵה דְּא' a field containing at least three trees within a distance of a S'ah (v. אֵלִירָא). Ib. 3 אֵלִירָא bearing no edible fruit, opp. מִבְּלָא א'—Pes. 112<sup>a</sup> (prov.) אֵלִירָא אם בקשת א' if you desire to be strangled, be hanged on a large tree, (if you must refer to an authority, select a good one).—Pl. אֵלִירָא, const. אֵלִירָא. Shebi. I, 2. Gen. R. s. 16; a. fr.

**אֵלִירָא, אֵלִירָא** ch. same. Targ. Gen. I, 11; a. fr.—Ab. Zar. 50<sup>b</sup>, v. ברִי ch.—Pl. אֵלִירָא, אֵלִירָא, אֵלִירָא. Targ. Gen. II, 5; a. fr.—Lev. R. s. 12 אֵלִירָא (insert אֵלִירָא) fruits are named after the



trees. B. Bath. 16<sup>b</sup>; a. fr.—Lev. R. s. 5 דסדום א', v. אמביניא א'.  
—[קלנא א', קלנא א', v. s. קלנא א' respectively.]

אילים, v. אלים.

אילסרין, v. אילסרין.

אילפא I, אילפא f. (אלה, ילה; Assy. èlippu) *ship, raft*. Targ. Jon. I, 3; a. e.—Lev. R. s. 12, beg. א' כזרזא like the ship tossed about on high sea. Koh. R. to III, 2 (prov.) at the time thou tiest thy Lulab (for the Feast of Booths) קשר אלפך tie thy ship (cease navigation). Ab. Zar. 10<sup>b</sup> וכ' ווי לה לאר' woe to the ship which leads without having paid its toll (of a convert who died before circumcision).—Transf. *the body of a chicken* (chest-bone resembling a ship). Lam. R. to I, 1 נסבירה (רבר) אילפא I took for myself this ship (of the chicken), for in a ship I came &c.—Pl. אילפא. Targ. Ps. CIV, 26; a. e.

אילפא II pr. n. m. *Ilfa*, an Amora. Taan. 21<sup>a</sup>; a. fr. [In. Talm. Y. R. Hash. 17<sup>b</sup> א' ואל' א' אילפא or, some say, *Ilfa* (v. Rabb. D. S. a. l.)

אילפי, v. preced.

אילקט, אילקט, v. אילקט.

אילת I, v. אילת.

אילת II, אילת pr. n. pl. (אילת, אילת) *Ayeleth*, one day's journey south of Jerusalem. Maas. Sh. V, 2; Bets. 5<sup>a</sup> עלת ed. (Ms. M. אילת); R. Hash. 31<sup>b</sup> אילת ed. (Ms. M. אילת; Ms. L. עלת corr. into 'עיר'; Ms. 2 עלת; v. Rabb. D. S. a. l. note). [Bets. a. R. Hash. l. c. read מן אילת for הצפון a. vice versa.] Cmp. אילת.

אילתא, אילתא f. (ה. אילת) *hind, roe*. Targ. Jer. XIV, 5; a. e. Cant. R. to II, 9; a. e.—א' morning dawn. Y. Ber. I, 2<sup>c</sup>; a. e.—Pl. אילתא, אילתא. Targ. Ps. XXIX, 9; a. e.

אים (א' v. א') to feel aversion, fright. Denomin. אים.

Pi. אים (denom. of אים; with על) to impress with awe, forewarn (witnesses). R. Hash. 20<sup>a</sup> אים על דברים we may try to intimidate &c. Yoma 4<sup>b</sup> אים על דברים to impress him. Sot. I, 4; a. e.

אימא, v. אמא.

אימא I distaff, v. אימא II.

אימא II, אמא, אמא f. ch. (=ה. אמ) 1) *mother*, frequ. *my mother*; v. אמא. Targ. Gen. III, 20; a. fr.—Ber. 18<sup>b</sup> אמא לה לא' tell my mother; a. fr.—זקניה grandmother. Meg. 27<sup>b</sup>.—2) transf. *the flesh of a stone fruit*. Sabb. 143<sup>a</sup> אמא אגב אים may be handled on account of the flesh (with which they were surrounded when Sabbath cause).—Pl. אמא, אמא. Targ. Jer. XVI, 3; esp. *the arch-mothers* of the Israel. nation. Targ. Y. Ex. XVII, 9; a. e.—Kid. 82<sup>a</sup> אמא רינוקי the mothers of school children. [V. also אמא II.]

אימא III pr. n. f. [or title; cmp. אמא]. *Imma*. Y. Git. I, 43<sup>c</sup>; Shebi VI, 36<sup>c</sup> top אמא שלום Imma (Mother) Shalom.

אימאים, v. אמאים.

אימא I *mother*, v. אימא II.

אימא II f. (אמם, √ אמ to gather; cmp. אימא a. אמם I in Ges. H. Dict.) *distaff*. Kel. XI, 6 (Ar. אימא, Var. עימא).

אימא f. (b. h.; אים) *fear, awe*. Num. R. s. 9; Y. Sot. I, beg. 16<sup>b</sup> אמא אלא כורוך רבר של אמא (read אימא) but from a solemn conversation (v., however, Maim. Sotah IV, 18 a. comment.). R. Hash. 17<sup>a</sup>; a. fr.—Pl. אימא. Sabb. 77<sup>b</sup> הן חמש אמ' there are five sorts of fear. [Tanh. Tsav 2 אימא אימא שירוק, v. אימא.]

אימאות, v. אמ.

אימתן, v. אימתן.

אימולוגים, v. אומולוגים.

אימום, v. אמום. [Tosef. Kid. IV, 8 read באימום]

אימונים Koh. R. to VII, 11, v. אמאים.

אימוס Sabb. 141<sup>b</sup>, v. אמום.

אימוס\* m. (contr. of אמאים=מאוס; מאס) *disfiguration*. Cant. R. to VII, 9 one disfigured by burns. Cant. R. to VII, 9 and he (Nebucadn.) became &c. [Tanh. Tsav. 2 (ed. Buber 3) ונעשה אימא שירוק עליו and the fright (repulsiveness) of a burned face was put upon him. Midr. Till. to Ps. XXII אמפירוס, read אמפירוס, εἰς πυρ, fire-scathed.]

אימור, v. אמר.

אימורין, אמורים, אמורים I m. pl. (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices*. Succ. 55<sup>b</sup> אמורי הרגלים וכ' (Mish. ib. אמ') are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Answ. אמורי הרגלים. *Emurê* &c. means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar*. Pes. 71<sup>a</sup> אמורי הדינה וכ' the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

אימורים, אימורין, אמור II m. pl. (אמר, v. exchange (cmp. חליפין as to pl.). אמור בתי אמ' hostages in place of their parents. Lam. R. to III, 13 ed. (Ar. אמורי q. v.). V. also אמורי.

אימורין, v. preced. ws.

אימורין\* m. pl. (=אמר, play on אמור and אמור) *those who go to bed with the setting in of darkness* (a witty expression made up in oppos. to שחרין, v. שחר). Ex. R. s. 47 למדו דורה רא' learn the teachings of those who rested well by night (as better fitted to teach).

\*אימיקנטרון, או Koh. R. to II, 17, prob. a corruption of מקטרג *a malicious informer*.

\*אימיקא f. (ἡμέρα) *day*. Y. Ab. Zar. I, 39<sup>c</sup> top, they lament over it אי' מילני, μέλαινα ἡμέρα, oh, the black (luckless) day! V. Macrob. Sat. I, 15 *dies atri*.

אימירון m. (ἡμερον, neut. or accus.) *tame, soft, gentle* (opp. אנגראון q. v.). Gen. R. s. 77 end נמירון (corr. acc.). Num. R. s. 11; Pesik. Haḥod. p. 44<sup>b</sup> אי' מוכן; Pesik. R. s. 15 אימירון; Cant. R. to III, 7 אירובין (corr. acc.). Midr. Sam. ch. XVII (for אנגירון read אימירון, for נמירון read אנגירון).

\*אימילא m. (=h. מעיל; contr. of אימעלא; emp. מילקא) *cloak*. Pl. אימילין. Targ. Ez. XXVII, 24.

איממא m. (v. אי') *day time*. Y. Ber. III, 6<sup>d</sup> top; a. e. Y. Ab. Zar. I, 39<sup>c</sup> top אי' ארץ the day growing longer.

אימן Tosef. Kel. B. Bath. II, 6 read אימים.

אימן, v. אמן.

המנון=אימנון.

איממריי, read אימירי, v. אימיריים II a. אימרייא.

אימצא, v. קצי.

אימר m. ch. (=h. אמר) *speech, utterance*. Targ. Num. XXIV, 3; a. e.—Pl. אימריא. Targ. Prov. IV, 5 Ms. (ed. מאמרי); a. e.

אימר (אימרא) אימריא, אימרו, אימר, v. מרי ch.

אימרה (אימרה) אמר, אמר, אימרה, אימר m. 1) [*thick, heavy*], *lamb*. Targ. Gen. XXX, 32; a. fr.—Ned. I, 3 'this be as forbidden to me כאמרה (Y. ib. I, end, 37<sup>a</sup> כאמרה) as the lamb'—כאמרה חמירא—that means, 'as the lamb of the daily offering'. Lam. R. introd. (R. Josh. 2) רדוה נכיס אמ' / רדוה who slaughters a lamb and augurs from its liver. Erub. 53<sup>b</sup> (deriding the Galilean dialect) a Galilean cried / אמר who wants amar? (indistinctly pronouncing the vowels, as well as the guttural sound of א), when they said to him . . . , חמר למיכבש או חמר למשחי, עמר למיכבש או אימר לאיחבסא (for var. lect., v. Rabb. D. S. a. l. note 10) do you mean ḥāmār (an ass) to ride on, or ḥāmar (wine) to drink, or āmar (wool) for putting on, or immar (lamb) for slaughtering?; a. fr.—Pl. אימריא, אימריא, אימריא, אמ'. Ezra VII, 9; a. e.—Targ. Ex. XXIX, 38; XII, 5; a. e.—Y. Snh. I, 18<sup>d</sup> top אי' רכיבין the lambs (of the spring) are yet tender (in a letter announcing the intercalation of a month); Bab. ib. 11<sup>b</sup> אימריא (not ער; v. Tosef. ib. II, 6); a. e.—Fem. אימריא *ewe*. Targ. Lev. V, 6; a. e.—Hull. 51<sup>a</sup>. Gen. R. s. 44 end, the sow (Rome) pastures with twenty (young ones), ולא בחד and the ewe (Sarah) not even with one.—

2) (cmp. חמירא) *knot, bandage* on wounds. Snh. 98<sup>a</sup> כולדו שרי ואסרי אי' וכ' Ar. (in ed. a. Ms. our w. omitted) all of them untie their bandages all at once and tie them up all at once, but he attends to one at a time.—3) *fringe, border*. Targ. Ps. CXXXIII, 2. Targ. Y. Ex. XXVI, 4 (Var. אימרה). V. next w.—4)\* pr. n. pl. כפר אי' K'far Imra (Lamb-village). Y. Taan. IV, 69<sup>a</sup> bot.; (Lam. R. to II, 2 נמרא).

אימרה (אימרה) h. f. (v. preced.) 1) *fringe, border, skirt*; trnsf. *the bordered garment*, (toga praetexta), *state garment*. Taan. 11<sup>b</sup>; Ab. Zar. 34<sup>a</sup> בו שאין אימרה a white plain frock without border (without official distinction; emp. toga pura). Y. Kil. IX, 32<sup>a</sup> top; Tosef. ib. V, 19 בפירסמה א' a conspicuous border garment. Y. Kid. IV, beg. 65<sup>b</sup> (play on אמר Ezra II, 59) פירסמו they made themselves as conspicuous as the border on the frock. Sabb. 105<sup>a</sup>; Tosef. ib. XII (XIII), 1. —Y. Yoma I, 38<sup>d</sup> top; Y. Meg. I, 72<sup>a</sup> bot. אימרה חלוקי the skirt of my frock; a. fr.—[Lam. R. to II, 17 explain. אמריי ib., פירפירה, v. בוע. Pl. (of אימרייה) Neg. XI, 10. Y. M. Kat. I, 80<sup>d</sup> bot.; v. זנג.—2) trnsf. *object of distinction, decoration* (play on אמרייה II); emp. חטיבה. Mekh. B'shall., Shirah, s. 3 (ref. to דאמר Deut. XXVI, 17) עשאונו Hemademe (His) decoration (chosen people) &c.; Yalk. Ex. 244 אמרייה.

\*אימרייא m. (מרי, v. next w.) *rebellion*. Lam. R. to III, 13 (rendering בני אשפרי ibid. 'the children of those thrown down' (into the dung, conquered), Rab explains 'the children of his destruction' (v. איפיקא) בני אימרייה the children of rebellion against him. (Editions vary, אימרייה, אימרייה, v. רריא, &c., v. אמריים II). [Esth. R. to I, 1<sup>b</sup>, independently interpreted, v. איפיקא a. אמרייה.]

\*אימריא m. (=h. מרי; v. אימר a. preced.) *rebellion*. 'א' rebels. R. Hash. 18<sup>a</sup> (translating בני מרי Mish.) (all creatures pass before the Lord for receiving their decrees) א' כבני א' like rebels (after surrender brought before a court martial; emp. Midr. Till. to Ps. XVII, 1, s. v. איפיקא, a. Y. R. Hash. I, 57<sup>b</sup>). [Rashi אמריא=Syr. אמריא 'like young lambs passing singly to be marked for tithes'.]

אימרתא 1) *ewe*, v. אימר.—2) pr. n. f. Immarta. Snh. 52<sup>b</sup> Im: daughter of Tali (prob. pseudonyms).

אימתי, אימתי (b. h. מתי; v. אי') *when?* Hull. 17<sup>a</sup>.—Ber. I, 1, a. fr. מאמתי from what time (of the day)? Shebi. I, 1, a. fr. אימתי עד אימתי how long (until when)?

אימתי ch. 1) *whenever, when*. Targ. Y. Lev. XXIII, 42; a. e. Y. B. Kam. III, 3<sup>d</sup> top אי' רמירבין וכ' when they quote the Mishnah in support of &c. Ab. Zar. 53<sup>b</sup> כל אי' רבעינא לה whenever I desire it. Nid. 66<sup>a</sup>.—2) also *when?* Targ. Job. VII, 4.—אימתי for what time? until what time? Targ. O. Ex. VIII, 5; a. e.

אימתי ch.=h. אימתי. Targ. O. Ex. XV, 16; a. e.—B. Kam. 28<sup>a</sup>; a. e.

אימתי, אימתי, v. אימתי.

**אימ' m.** (denom. of אימתי) 1) *fear-inspiring, powerful*. Targ. Jud. III, 30.—Pl. אימתי, אימתי, אימתי. Targ. Hab. I, 7. Targ. Gen. XIV, 5 (Y. II, אמתיא, h. text אימתי).—2) *timid*. Y. Meg. III, 74<sup>a</sup> bot. ספרא הוה אימתי וכו' (ed. Krot. אימתי, corr. acc.) the school-master was a timid man and but for R. Abbahu that passed by, he would not have cleared the children out of the premises of the Synagogue. [Hebr. form, v. אימתי.]

**אינ' Pi.** אינ' (= אינ', v. next w.) *to look upon, investigate*. B. Bath. 115<sup>a</sup> (play on אינ' Ar. (ed. אינ') investigate his family relations. Kid. 4<sup>a</sup>.

**אינ' I m.** (אינ'; cmp. אינ', אינ') [b. h. *naught*], *something rounded, decorative*. Koh. R. to III, 12 expl. as נ"י, ref. to the shape of the human buttock, v. אינ'.

**אינ' II, אינ' (b. h. אינ'; Nun emphat; cmp. אינ') where?** (only with pref. מ' or ל') *whither? whence?* Y. Shn. X, 28<sup>d</sup> bot; Y. Hag. II, 77<sup>a</sup> bot. וילא מא' whence and whither?—Aboth III, 1. Gen. R. s. 2 דרגלים מא' whence art thou coming? i. e. where hast thou been staying?—Y. Shn. X, 28<sup>b</sup> top ללמוד מא' he had (a precedent) to learn from.—Contr. of אינ' v. מנן, v. מנן.

**אינ' (b. h.; constr. of אינ' I) nothing, not.** Ber. 5<sup>a</sup> וכו' אינ' עוה אלא וכו' *uf* (flight, Job V, 7) means nothing else but &c.; a. v. fr.—אינ' אינ' I do not know; do I not know? B. Mets. 97<sup>b</sup>; a. fr. Ber. I. c. but the Holy One . . . אינ' is not so; a. fr.—אינ' is it not a legitimate conclusion?, whence *so much the more*. Y. Naz. VI, 55<sup>a</sup>; a. v. fr.—. . . מניין . . . אינ' from this I could only prove . . . , whence, however, will you deduct . . . ? Hull. 65<sup>b</sup>; a. fr. [Y. Git. IX, end, 50<sup>d</sup> אפי' סימני כתב read read &c.]

**אינ' I or אינ' (Syr.=יין, יין) yes, indeed.** Keth. 65<sup>a</sup> וכו' אינ' now,—yes, but not before. B. Mets. 98<sup>a</sup> הוה אינ' as regards the one (cow)—well, she died &c.; a. fr.—אינ' אינ' is it really so? indeed?, i. e. it cannot be. Hull. 96<sup>b</sup> ודאמר אינ' it cannot be so; for did not R. . . say &c.? M. Kat. 20<sup>a</sup>; a. v. fr.

**אינ' II, אינ' (h. אם) 1) if, whether.** Targ. Ps. VII, 4; a. e. [Apocopat: אינ' q. v.]—אינ' אינ' (h. אם) if thou wilt say (argue). Y. Maec. II, 31<sup>a</sup> bot; a. fr.—אינ' (h. אם) if this is (be) the case. Y. Naz. VI, 54<sup>d</sup> bot.—Lam. R. introd. end וכו' אינ' if thou remainest here, or &c. Koh. R. to X, 5 אינ' if the (my dying) time comes first, what of it? and if &c.—2) *adv. of interrogation, introducing the alternative*, or. Targ. Job VI, 6; a. e.

**אינ' c.** (cmp. אינ'), followed by ו, *he who*. Targ. Prov. XI, 26; a. e. (also אינ' ed.).

**אינ' m.** (=b. h. עינ' q. v.) *berry, an excrescence on the eye*. Tosef. Bekh. IV, 2. [Mish. ib. VI, 2 עינ' Talm. ed. 38<sup>a</sup> עינ' (corr. acc.).]

אינבא, v. אינבא.

**\*אינבא (נגד) prolong! go further!** Git. 58<sup>a</sup> א' go one page and a half further, (and you will find it). [Rashi: a little=אינבא, v. אינבא.]

אינבא, v. אינבא.

**אינבא m.=next w.—Pl.** with suffix of third pers. sing. אינבא. Targ. Ps. CIV, 3 Ms. (ed. אינבא). [The verse is variously corrupted and defective.]

אינבא, v. אינבא.

אינבא, v. אינבא.

אינבא, v. אינבא.

**אינ' Y. Git. IX, end, 50<sup>d</sup> אפי' כתב אפי', read סימני, v. Bab. ib. 87<sup>b</sup>.**

**אינבא (אינבא, אינבא) m.** (οινόμελις) *wine mixed with honey*. Sabb. XX, 2 (139<sup>b</sup>) אינבא Ar. (ed. אינבא, var. in Mss. אינבא, v. Rabb. D. S. a. l. note 20). Ab. Zar. 30<sup>a</sup> defined as a mixture of wine, honey and pepper. Ter. XI, 1 אינבא Ar. (ed. אינבא, Ms. M. אינבא, read אינבא). Y. Sabb. XIV, 14<sup>c</sup> top אינבא.

אינבא, pl. of אינבא.

**\*אינבא, Gen. R. s. 29 אפי' חנינא אפי', a corruption of אינבא or אינבא, dialect.=חנינא; cmp. Frankel M'bo p. 64<sup>b</sup> סימני בן סימני with p. 88<sup>a</sup> בר סימני [Our w. omitted in Yalk. Gen. 47, Job 908.]**

**\*אינבא f.** (אנח) *sigh, grief*. Targ. II Esth. III, 3. V. אינבא.

**אינבא, Tosef. Kil. V, 25, read with ed. Zuck. אינבא.**

אינבא, v. אינבא, v. אינבא.

**אינבא pr. n. m. Ini, an Amora; cmp. אינבא. Cant. R. to VIII, 11. [Koh. R. to IX, 10 אינבא.]**

אינבא, v. אינבא.

**אינבא pr. n. m. (cmp. אינבא) Inya. Y. Git. I, 43<sup>d</sup> (Y. B. Bath. 16<sup>c</sup> דריח). V. next w.**

**אינבא (אינבא) pr. n. m. Inyani, an Amora. Y. Yoma III, 40<sup>c</sup>; a. e. Y. [Maas. Sh. IV, 55<sup>a</sup> bot. אינבא, seems to be a different person, v. preced. w. a. Frankel M'bo p. 64<sup>b</sup>.] V. אינבא.**

אינבא, v. אינבא.

אינבא, v. אינבא.

אינבא 1) those, v. אינבא.—2) *onyx*, v. אינבא.

**אינבא m.** (a contraction of ελαιον μύρρον; cmp. אינבא as to ל for ל) *unguent scented*

with Arabian myrtle. Cant. R. to IV, 14. [Muss. οὐλοῦσιν; but the context requires an unguent.]

**אינפולי**, v. **אנפלי**.

**אינקא** m. (ינק) *suckling* (infant or animal); cmp. *ינקא*. Targ. II Esth. I, 2 **א' די דהבא** a suckling (kid?) of gold (lying, on the third step, opposite **נמרא** [not נשרא] the panther; ref. to Is. XI, 6). Pl. **אנקין** (אנקין). Ib. (end) **א' די דהבא** the sucklings were crying.

**אנקורא, אינקורא** m. (נקר) *a bird with traces of bites or wounds on its legs; [black bird with white spots on its head, quot. in Rashi; to be read אינקורי?]*. —Pl. **אנקורי**. Hull. 57<sup>a</sup>.

**אנקלסיה**, v. **אנקלסיה**.

**אינש, אינשא, אינש (אינש, אינשא, אינש)** m. (אנש, sec. r. of אנש; h. אנש, אנש) *being, esp. human being* Dan. II, 10, a. fr. אנש.—Ib. VII, 13 **בר א'** son of man (in Talm. freq. נש בר). Targ. O. Lev. XIII, 2; a. fr.—Y. Snh. VIII, 25<sup>a</sup> bot., a. fr. **בא' דמר** as if one says. Y. Ber. VIII, 12<sup>a</sup> bot. **אנקשא רבא** a great man. Shebu. 22<sup>b</sup>; a. fr.—Pl. **אינשין**, const. **אינשין**. Targ. O. Gen. VI, 4; a. e.—**אינשין**, **אינשין**. Targ. Y. ibid.; a. e.—In Talm. mostly **אינשין** *people*. B. Kam. 92<sup>b</sup> **אמרי** (text רבין, corr. acc.). Snh. 95<sup>b</sup> **א' דאמרי** (abbr. **ה' דאמרי**) this is what people say, it is a common saying (proverb). Ibid. 103<sup>a</sup>; a. v. fr.—Git. 45<sup>a</sup> **אינשין** (our people?).

**אנתימורוס, אנת** pr. n. m. prob. a corrupt. for **אנטיפטורוס** *Antipater*. Targ. II, Esth. III, 1.

**איס, אס** a prefix for the formation of (verbal) nouns (Ispeel nouns), affecting the first radical in the same way as the prefix of the Hithpa. or Ithpe.; e. g. from **סג** *to walk*, **איסג** (pl.) *steps*; from **אס** *to stride*, **איסא** *ankle*, &c. Before dentals **איס** and **אס** interchange with **איס** and **אס**. [Words not found under **איס** must be looked for under **אס** and *vice versa*.]

**איס (אס)** m. (σός) *son*. Ex. R. s. 15, v. **איליאס**.

**איסא** pr. n. m. *Isa*, an Amora, disciple of R. Yohanan. Y. Ter. I, 40<sup>e</sup> top. V. **איסי**.

**איסגמירין, איסגמירין**, v. **איסגמירין**.

**איסדא** m. Pl. **איסדא** (v. **איסדא**, **איסדא**) *head-side, pillow*. Targ. Gen. XXVIII, 11; a. e.—Ber. 56<sup>a</sup> **איסדא** by our head-side.—[Ib. **איסדא** *pillow*.]

**איסו** f.—**איסו**.

**איסודא, איסודא**, pl. **איסודא** m.—**איסודא**. Targ. O. Num. V, 17 ed. Berl.

**איסופולימיה (אספולימיה)** f. (ισπολιμια) *civic rights granted to strangers, isopolity* (v. Sm. Ant. s. v. Civitas). Pesik. R. s. 15 **לא להם** עבדות וגירות בארץ לא להם (על) **א' שלהם** Ar. s. v.

II (ed. **איספולימיה**, corr. acc.) 'slavery and stranger's condition' (indicated Gen. XV, 13) were in a land not theirs (in Egypt), but, 'and they shall afflict them four hundred years' refers even to their isopolity (in Canaan, from the birth of Isaac); Cant. R. to II, 17 **באיספולימיה** . . . (corr. as above.). Gen. R. s. 44; Yalk. Gen. 77 **לאספולימיה** . . . (corr. as above.). Pesik. Hahod. p. 47<sup>b</sup> note 96.

**איסור** m. (אסר) 1) *imprisonment*. Ber. 28<sup>b</sup> **א' די עולם** the imprisonment which he decrees is not everlasting (as he may die and his successor may relieve me). 2) (=אסר), pl. **איסורין** *prisoners*. Ex. R. s. 30 he burst the prison open **האיסורין** (ib. also **האיסורין**) and set the prisoners free [prob. to be read **איסורין**].

**איסור** I pr. n. m. *Issur*; 1) a proselyte. Ab. Zar. 70<sup>a</sup>. B. Bath. 149<sup>a</sup>.—2) an expert on coins. B. Kam. 99<sup>b</sup> bot.

**איסור II, אסור** m. (אסר; cmp. b. h. **אסור**, a. **איסור**) 1) *band, chain*; trans. *social circle*. Succ. 45<sup>b</sup> (ref. to Ps. CXVIII, 27) **כל הישועה א' להג' נ'** he who creates a circle for the festival with eating and drinking, i. e. social pleasures. [Oth. explan.: he who makes an addition to the number of festive days;—hence the popular name of **אסור** for the day following the festivals.]—2) *prohibition, interdiction*; also the *forbidden object*. Y. Ber. I, 3<sup>b</sup> bot. **דברי חוררה** **א' מציצה** the Biblical law contains prohibitions and permissions.—**א' ערירה** *an obstacle to marriage by the existing laws of incest*, e. g. a man prevented from performing a levirate marriage because his late brother's wife is his own wife's sister; &c.—**א' מציצה** *a marriage (or sexual connection) permitted in the Torah but forbidden by Rabbinical enactment*;—so called because obedience to the Rabbis is a meritorious act (במציצה) *marriage restrictions* incumbent on priests on account of their sacred office; (another opinion inverts the last two definitions). Yeb. II, 3 (20<sup>a</sup>).—**א' חל על א'** one prohibition can take no legal hold where another prohibition already exists; i. e. you can punish, or impose sacrificial expiation, only for the first one; e. g. if you eat the meat of an unclean animal which, besides, has not been slaughtered according to ritual (נבלה). Ib. 13<sup>b</sup>; a. fr.—Exceptions to this principle (adopted by most authorities) are when the acceding act is: 1) **א' כולל** *a more comprehensive prohibition*, i. e. having a wider range of prohibited objects; e. g. the law imposing abstinence from food on the Day of Atonement includes food in general, i. e. food otherwise allowed as well as food forbidden at all times; **א' מוסר** *a more extensive prohibition*, i. e. having a wider range of persons concerned; e. g. the sister of A's wife is forbidden to him (אחיה אשה) but not to his brothers. If, afterwards, his brother B. marries that sister of A's wife, she is forbidden in marriage (after B's death) to all the brothers as a brother's wife, and to A. both as his own living wife's sister and as his late brother's wife (אשה אח);—3) **א' ב' אחר** *a coincidental prohibition*, i. e. two prohibitions taking effect at the same moment, e. g. the Day

**אַיִצ', אַס', אַיִצ', אִיסְמוֹנוּת** (v. אִיסְמָנָא) *a system of colonnades, colonnade with double rows, basilica* (v. Sm. Ant. s. v. Basilica). Pes. 13<sup>b</sup> א' דִּיתָה נִקְרָא (the *ist'ba* of the Temple being of double rows) was called *ist'vanith*, v. אִיסְמָנָא, אִיסְמוֹנִי. Ohol. XVIII, 9 (ed. ירושל. . . pl.). Tosef. Sabb. I, 4; a. fr.—*Pl.* אִיסְמָנוֹנוּת. Ohol. l. c. v. supra.—Tanh. Mishp. 14 (ed. Bub. 6 אִיסְמָנוֹנִי corr. acc.). Tosef. Oh. XVIII, 12 אִיסְמוֹנוֹת (prob. incorr.).

איסטורא, v. איסט.

איסטניט, v. איסט ch.

איסטולין, v. איסטלי.

איסטונות, v. איסטונות.

איסטופיטא, v. איסטופיטא.

\*איסטמיון (איסטמיון) m. (statuon, statio, v. Harper's Lat. Dict. 1882 s. v. Statio II, B, 4) *seat of the fiscal officers in the Roman provinces, also the staff of officers.* Gen. R. s. 66 (play on *Shulamith* Cant. VII, 1) the people of Israel וכלם של עולם that preserves the (divine) government of the world complete (filling the vacancies) both in this world &c. Cant. R. to l. c. איסטמיונרין read איסטמיונרין (stationarii) the number of officers (of the divine government). Cmp. סטמיונר. V. צידק.

איסטמיונרין, v. איסטמיון.

איסטמיות, v. איסטמיות.

\*איסטמפנות f. (Ispa. of סמפן) *querulous.—Pl.* איסטמפנות Gen. R. s. 45. [Deut. R. s. 6 איסטמפנות; Ar. סמפנות, denom. of סיס, scratch-like a bird; v. Gen. R. l. c. quot. s. v. רבס, a. Hull. 62<sup>a</sup> s. v. סמפנות.] V. איסטמפנות.

איסטמב m. (Isp. n. of סב in סבב; cmp. b. h. an extension around the house (gen. with a stone bench) used as workshop or dealer's shop, portico, colonnade (cmp. מקטובא). Y. B. Bath. II, beg. 13<sup>b</sup> top, R.—drove a pastry dealer מא' לא' from portico to portico (it being private ground). Ib. III, end, 14<sup>a</sup> a window opening towards a porch is made only for letting light in. V. איסטמבא.

איסטמור, אס' m. (v. preced., a. איסטמבא) *colonnade.* Y. Succ. V, 55<sup>a</sup> bot.; Y. Taan. III, 66<sup>d</sup> bot.; v. סמיו.

איסטמיוט, v. איסט.

איסטמיות Y. Ab. Zar. II, 42<sup>a</sup> bot.. v. איסטמיות.

איסטמיות, v. איסטמיות.

איסטמיו pr. n. m. *Istya.* Y. Yeb. I, 2<sup>c</sup>.

\*איסטמילון Midr. Sam. ch. XI, v. איסטלי.

איסטמית, איסטמית Ex. R. s. 15, read איסטמית; cmp. Tanh. Hayé, 3 איסטמית.

איסטמית (סמית) f. (ισατις, isatis tinctoria) *a plant producing a deep blue dye, woad.* Shebi. VII, 1. Y. ib. 37<sup>b</sup> אסטמית (corr. acc.). B. Kam. 101<sup>b</sup> אס' Ar. (ed. אסטמית; corr. acc.). Meg. IV, 7; a. fr.

איסטמית, v. איסטמיות.

איסטמיתוגוס Midr. Till. to Ps. XVII, beg. א' במין read איסטמיתוגוס. v. איסטמיתוגוס. [V. איסטמיתוגוס.]

איסטמית Ex. R. s. 15, read איסטמית, v. איסטמית.

איסטמית f. 1) (h. צמח; Isp. of /צמ) *something restraining* (the hair from flying), *band, chaplet* (of woolen and other stuff). Sabb. 57<sup>b</sup> (Ms. M. 'אצ); v. בודינא. Tosef. ib. IV, 7, Kil. V, 26.—2) *steel*, v. איסטמית.

\*איסטמיתא, Ms. M. איסטמיתא, Ar. איסטמיתא, Ms. O. איסטמיתא, some ed. איסטמיתא, a word in a charm formula (apparently a fictitious denom. of סמית). Sabb. 67<sup>a</sup>.

איסטמיתא, v. איסטמיתא.

איסטמיתא m. delicate, v. איסטמיתא.

איסטמיתא, v. איסטמיתא.

איסטמיתא, v. next w.

איסטמיתא (איסטמיתא) m. pl. (σταφυλίνος, oi, Syr. איסטמיתא P. Sm. 301, prob. of Semit. orig., rad. ספל) *a kind of carrot, parsnip.* Y. Maasr. II, end, 50<sup>a</sup> bot. Y. Hall. IV, 60<sup>a</sup> top איסטמיתא. Ib. read איסטמיתא his parsnip. Y. Kil. I, 27<sup>a</sup> bot. איסטמיתא R. Sims. to Kil. I, 4 (ed. corrupt). Tosef. Ukts. I, 1 איסטמיתא.

איסטמיתא, v. איסטמיתא.

איסטמיתא, אס', אס', אס' m. (στροβίλος) 1) *cone*, also *kernel of the stone pine*, (nux pinea).—Pl. איסטמיתא &c. Ab. Zar. I, 5 (13<sup>b</sup> sq.); defined ibid. *fruit of the cedar* (stone pine); a. fr. Pesik. R. s. 10 איסטמיתא (read לים or לות).—2) (v. Sm. Ant. s. v. Mola) *the cone or lower millstone* (which is immovable, hence included in the sale of the house). B. Bath. IV, 3. Zabim IV, 2.—Pl. איסטמיתא &c. Gen. R. s. 28; a. e. Keth. 69<sup>a</sup> Ar. (ed. more correctly בל . . . ., sing.).

איסטמיתא pr. n. m. *Istrobilos* (v. preced.; but prob. a corrupt. of איסטמיתא). Y. Kil. IX, 32<sup>c</sup> bot. (Y. Keth. XII, 35<sup>b</sup> איסטמיתא, corr. acc.).

איסטמיתא m. pl., a. corrupt. of איסטמיתא, v. איסטמיתא.

איסטמיתא and deriv., v. אס'. [Koh. R. to I, 14, read איסטמיתא.]

איסטמיתא Cant. R. to VII, 9, defining גבריתא Dan. III, 2, read איסטמיתא, v. אס'.

איסטמיתא, Men. 103<sup>b</sup>, v. איסטמיתא a. איסטמיתא.

איסטמיתא, v. איסטמיתא.

\*איסטמיתא (איסטמיתא), אס', אס' m. (Isp. of סרד, cmp. סרד, סרד &c.) *net-work*, esp.

*rigging, sail-yard, sails.* [If the vers. אִסְתִּירָא, אִסְתִּירָא, v. Rabb. D. S. to Sabb. 111<sup>b</sup> note 2, be correct, it must be derived from סדר; cmp. b. h. סדרה, סדרון.] Sabb. 111<sup>b</sup> קטרא דקטרי באי the loop which they make when attaching the sail to the rigging. Ib. גופה ורא' and the (permanent) knots in the rigging or ropes.

איסטריפומטא, v. אִסְתִּירָא.

\*איסמרכין m. pl. (Ispe. of סרד; cmp. b. h. שרוד) *plaited chords*, as a collect. noun fem. *a girdle of strips of cloth* (used by washers). Y. B. Kam. X, end, 7<sup>c</sup> דוהי 7<sup>c</sup> עביר ליה דהא א' וכו' of one kind of wool (so as not to be suspected of using strips of the cloths given him for washing).

איסי pr. n. m. *Isi*, abbr. of Joseph (v. Yoma 52<sup>b</sup> 'הוא יוסף דהא א', esp. known: I. b. Y'hudah, an Amora; (v. Frankel M'bo, p. 100<sup>b</sup>). Hull. 115<sup>b</sup>; a. fr.

איסיפקאות, v. אִסְפָּא.

איסבולי, v. אִסְבִּי.

איסכולסטיקא, א' m. (σχολαστικός, *scholasticus*; S.; D. O.) *scholasticus=causidicus, advocate, pleader*. Y. Ber. IV, 7<sup>d</sup>; cmp. Gen. R. s. 64, end, אסכולסטיקא Ar. (trasp. כ a. כ; ed. ארכילוסטיקא; corr. acc.) pleader in behalf of the Jewish law.—Pl. אִסְבּוּלִסְטִיקָא Cant. R. to VII, 9 אִסְבּוּלִסְטִיקָא, corr. acc.—Ex. R. s. 43 כקורורה של אסט' (corr. acc., כי mistaken for כ) like the pulpit of the scholastici. [Also written 'סבו'.]

איסכופיה pr. n. pl. דשילה א' *Iskufia, near Shiloh*. Y. Meg. I, 72<sup>d</sup> top, expl. ראתה שלה Josh. XVI, 6 (σχοπία; cmp. Zeb. 118<sup>b</sup>, as quot. in Yalk. Deut. 881).

איסכלא, v. אִסְכֵּל a. אִסְכֵּל.

איסכלוסקי, v. אִסְכּוּלִסְטִיקָא.

\*איסממא f. (=סממא q. v.; שמש=סמט) *recess of the market place, alley*. Y. Ber. III, 6<sup>c</sup> bot.

\*איסניא Gen. R. s. 37, v. אוסניא.

איספנחניס, Tanh. T'rumah, 9 נרמוז א', v. אִסְפַּנְחָנִיס.

איספומיקוס read אִסְפּוּמִיקוֹס.

איספוסין, v. אִסְפּוּסִין.

איספמליית, איספמיית, v. אִסְפּוּלִיטִיָּא.

איספמר, v. אִסְפָּר.

איספ, Tanh. T'rumah, 9, v. אִסְפּוֹ.

איספמיין Yalk. Ps. 808, v. אִסְפָּרִיטִין.

\*איספסריאון, קומיס א', Lev. R. s. 5, read אִסְפָּרִיָּא (ἀσφαλου)=comes annonae; v. D. O. s. v. Comes.

איספלינות (א), איספלימון, איספלידא, אִסְפָּא, v. אִסְפָּא.

איספנדמנוס m. (σφενδάμνος) *maple-tree*. Tanh. T'rumah, 9 אִסְפַּנְדִּמֶנוֹ ed. (Ar. אִסְפַּנְדִּמֶנוֹ; corr. acc.) Tidhar (Is. LX, 13) means &c.

\*איספקא m. (ספק) prop. *feeder, supplier*, hence *vessel in which wine is put on the table* (amphora). Targ. O. Ex. XVI, 38 Ar. (ed. צלוחית). Git. 14<sup>a</sup>. Cmp. זָפֶק.

איספקאות, v. אִסְפָּא.

איספקלמור, ספיקלמור m. (speculator, spiculator) *arm-bearer*, esp. *guardsman* of the Roman Emperor; mostly *executioner, torturer* (v. D. O. s. v.). Sabb. 108<sup>a</sup>. Num. R. s. 19. Lev. R. s. 26 ס'פ. Lam. R. to II, 1. V. ספיקלמא.

איספקלמורא, ספוקלמורא ch. same. Pl. ריא... Targ. II Esth. V, 2. Targ. Y. Gen. XXXVII, 36.

איספקלריא, v. אִסְפָּא.

\*איספקסימין, read אִסְפָּסִימִין m. (δψαπτύχης) *cook*. Esth. R. to I, 14, read כולם של חא' (מייכן=preparing).

איספקרפסמי, v. אִסְפָּסִי.

איספרגוס, אספ' m. (ἀσπάραγος) 1) *asparagus*, also *shoots of cabbage*, like asparagus in form. Ned. VI, 10 if one vows abstinence from cabbage בא' אסור he is forbidden to eat asparagus (the latter being considered a species of the genus 'cabbage'). Tosef. Dem. IV, 5 לקנב 5 א' to cut off the stalks thereon (and throw the remainder away).—2) *asparagus, a beverage* of wine or beer with asparagus. Ber. 51<sup>a</sup>. Pes. 110<sup>b</sup>. Kid. 70<sup>a</sup> א' א' aspar. as the educated call (the morning drink). [Yalk. Gen. 34 אִסְפָּרָגוֹס read אִסְפָּרָגוֹס seal, v. ספָּרָגוֹס.]

איספרגל (אספרגל) m. (Arab. safar-gel) *ispargal*, name of a fruit (called Persæa, Περσαία, *plum*; others: *quince*).—Pl. אִסְפָּרָגֶלִין Y. Maasr. I, 48<sup>d</sup> bot.; Y. Kil. I, 27<sup>a</sup>, explain. פֶּרְסֵאָה=persæa. V. Löw Pf. pp. 144, 289, a. Sm. Ant. s. v. Persæa.

איספרמקי (איספרקמי), v. אִסְפָּא.

איספרנמי, Tanh. ed. Bub. T'rumah, 9, v. אִסְפַּרְנָמִיס.

איספחין, v. אִסְפָּא.

איסק pr. n. m. *Isak*. B. Mets. 39<sup>b</sup> Mari ben I. (v. Rabb. D. S. a. l.); Keth. 27<sup>b</sup>.

איסקבמירי, v. אִסְקִיבִּירִי.

איסקודרי, v. אִסְקִיבִּירִי.

\*איסקוזות (איסקוזיות) f. (Isq. of קיץ=קיץ; cmp. קיץ) *cutting, transf. fate, doom*; cmp. גִּזְרֵת. Esth. R.

to I, 14 (Ar. ed. Koh. יר. . .). [Levy Talm. Dict. s. v. אסקנות, quotes כחוקנתה . . . דר' א' pl.]

**איסקומדרי**, v. next w.

**סקונדרי, אסק'** m. pl. (Pers. iskodâr, ἀσκαδῆς, σακχαδῆς, ἀσκαδῆς; v. Perles Et. St. p. 113) prop. *despatch-bearers*, name of a game, a kind of chess. Kidd. 21<sup>b</sup> בא' אטללח Ar. (Var. Ar. בסס'; ed. איסקומדרי) you must have played at *iskundrê* (instead of studying). Shebu. 29<sup>a</sup> וב' דילמא אים (Ms. M. איסקודרי) perhaps he gave them checkers (tokens in game) and passed them for Zuzé. Ned. 25<sup>a</sup>. Omp. איסקרניה.

**איסקופתא, איסקופת, אסק'**, v.

**איסקורמא** f. (scortea) *leather-coat*. Ned. 55<sup>b</sup>. V. סקורטא.

**איסקרנא**, v. אסקרנא.

**איסקרומרי**, read איסקרררררי m. pl. (σκηναρχατοί, secretarii) *the sovereign's private secretaries* (Ascretis, v. D. C. Gr. a. Lat. s. v.). Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>c</sup> איסקרבררי (corr. acc.).

**איסקרומין, איסקרומי**, v. אסק'.

**איסקרנדה\*** m. (corrupt. of איסקרנא, Pers. iskodâr; Koh. Ar.; v. איסקרנא) *courier*. Y. Ab. Zar. I, 39<sup>d</sup> top ירב וב' תרתי he gave two pounds of pepper to a courier (to go to Tyre), and he (the courier) went up and found &c.

**איסר** m. (contr. of איסור, cmp. איסורא, an adapt. of assarius=as) *As*, a Roman coin, usu. 1/24 of a Denar (v. Zuckerm. Talm. Gew. p. 22 sq.), called *האיסלקר* א' דא' אור מכ' Y. ibid. I, 58<sup>d</sup> the silver Denar.—*Transf. coin*. Taan. 19<sup>b</sup> because there was a scarcity of coin.—*Pl.* איסורי Y. Maas. Sh. IV, 55<sup>b</sup> top.—*Chald.* Kidd. 12<sup>a</sup> איסורי read איסרי [Gen. R. s. 42 לשם אלסר א' the Assar received its name from Elasar (Gen. XIV, 1), comment.; v. however next w.]

**איסר** m. (b. h. אסר, אסר) prop. *band*, hence *vow of abstinence*, (cmp. איסור). Y. Ned. I, beg. 36<sup>c</sup>.—*Pl.* איסרות Ibid. אין ליקין על דא' the punishment of lashes is not applied for breaking vows. Y. Yeb. XIII, 13<sup>d</sup> איסרות (corr. acc.). Y. Ned. I, 38<sup>d</sup> top. [Y. ibid. *prisoner*, v. איסור.] [Gen. R. s. 42 לשם אלסר א' bands (chains) forged for Elasar, v. preced.]

**איסר** ch. same; 1) *band, chain*. Pl. איסרין Targ. Jud. XV, 14.—2) *vow*. Targ. O. Num. XXX, 3 (Y. איסרא); a. e.—*Pl.* איסרין Targ. O. Num. XXX, 5; a. e.—[Targ. Ps. II, 3 איסרתא (some ed. איסרי, v. next w.)]

**איסרא** I 1) m., v. preced.—2) *איסרא, איסרא, איסרא* f. *bundle, bunch, sheaf*. Targ. Y. Num. XIX, 18. Targ. O. Gen. XXXVII, 7; a. e.—*Pl.* איסרין Ibid. (ed. also אסרא, אסרא) Targ. Ps. II, 3 (some ed. איסרי) *chains*; v. preced.

**איסרא** II m. (v. סר) *prince, angel, genius*. Pes. 111<sup>b</sup> 'א דמוני וב' (Ms. M. שרא, read שרא; v. Rabb. D. S. a. l.) the genius appointed over sustenance is named *Cleanliness*. Ib. 'א דניניא וב' (in Ms. our w. omitted) the genius of want is named *Filth*. Yoma 77<sup>a</sup> דרסי Ms. M. (ed. שרא, in a passage omitted in many editions, v. Rabb. D. S. a. l.) the genius of the Persians (Pharsees).

**איסרמא** m. (strata) *street*, v. אסרמא.

**איסרמא\*** f. same. Y. B. Bath. VIII, 16<sup>c</sup> top אינה 'א (לא ו' דרר) that is not the proper way (=ד' דרר), i. e. it is inconsistent that the same formula should be illegal in the case of a letter of divorce, and legal in the case of a donation. Y. Gitt. VII, 48<sup>d</sup> אינה איסרמה (corr. acc., and supplement acc. to Y. B. Bath. I. c.).

**איסרמוס\*** Y. B. Mets. II, 8<sup>c</sup> מאילין דא' read דניסרס, v. דניסרס.

**איסרמין\*** m. pl. (=אסרמין, pl. of σκαρτός) *band or body of men*. Gen. R. s. 87 של נאפס (Ar. אסרמין) bands of adulterers; של רוצחים bands of murderers; (Yalk. Gen. 145 (איסמר)).

**איסרקא**, v. אסרמא.

**איסרמא**, v. איסרא I.

**איסרתא** Y. Gitt. VII, 48<sup>d</sup>, v. איסרמא.

**איספורה, איספורה, איספורה** m. (Ithpe. or Ispe. of שפ'—שפ' to leap, stride; b. h. אשור; cmp. אספירס) *ankle, foot-step*. Targ. Job XXIII, 11; a. e. Yeb. 103<sup>a</sup>; Arakh. 19<sup>b</sup> דא' ארצא נרית (Ar. אסרורי) what is called *ist'vira* (ankle, in an anatomical sense) goes down to the ground (the entire length of the foot from the ankle). Men. 33<sup>a</sup>, דעבריא כ' א' a door turning horizontally like the foot from the ankle.—*Pl.* איספורי, Targ. Koh. XII, 5; a. fr. Cmp. אסרורי.

**איסתוננסין\*** Y. Maas. Sh. V, 56<sup>b</sup> top תלר' א' וב' תלר' א' (pl. of στωδωτης) *three corn-dealers* upon whose estimates he redeemed the second tithes.

**איספורה**, v. איספורה.

**איצמרא, איצמרא, אס'** m. (contr. of אסמרא &c., r. צור, סחר; cmp. אסמרא a. אסר) 1) *a silver coin*, (with וזא or פשיטא, or sub. וזא &c.) equal to a common (provincial) *Sela*, or *half a Zuz*. Keth. 64<sup>a</sup>; Gitt. 45<sup>b</sup>, טרפיעקא B. Mets. 102<sup>b</sup>. Bekh. 49<sup>b</sup> סורסא א' Syriac Istira (v. Zuckerm. Talm. Münz. p. 27). Kidd. 11<sup>b</sup>.—*Pl.* איצמרי Gitt. 14<sup>a</sup> וזי א' Hull. 44<sup>b</sup> א'—Ib. 105<sup>a</sup>. 2) *Hebr. pl. איצמרא*. Tosef. Shek. II, 4 של וזב א' (Var. איצמרא) *gold coins (staters)*. Y. ib. III, 47<sup>c</sup> איצמלי (corr. acc.). [Targ. II Esth. II, 7 איצמלי, a gloss to נגדה, v. ככב נגדה, confounding our w. with ἀσθρα.]

**איסתלגניית, איסתלגניית**, v. איסתלגניית.





8\*

**אִיקוֹנוֹמוֹס** m. (οἰκονομος) *steward, town-clerk* (a slave). Y. B. Mets. IX, beg. 12<sup>a</sup>. Y. B. Bath. IV, 14<sup>c</sup> bot. אנקילמוס (corr. acc.). B. Bath. 68<sup>b</sup> אינקלמוס, אינקלמוס, אנקל, אנקל (popul. corrupt.).

\***אִיקוֹנִיָּא** I (pl. of εἰκόνιον) *statuary*. Midr. Till. to Ps. XV (ref. to Is. XXXI, 9, applied to the Roman empire or emperor) 'his rock' זֶה אֵל this means the statues with the likenesses of the emperors (v. Sm. Ant. s. v. Statuary).

\***אִיקוֹנִיָּא** II or **אִיקוֹנִיָּא** f. (pl. as a collect. noun) (denom. (אִיקוֹן) *a procession in which portable images are carried*. Midr. Till. to Ps. XVII וְכִי מַלְאכִים וְכִי אֵל a procession of angels passes before man and they cry, Make room לְאִיקוֹנֵי שֶׁל וְכִי (read לְאִיקוֹנֵי or לְאִיקוֹנוֹת; Yalk. Ps. 670; Deut. R. s. 4 לְאִיקוֹנֵי) for the images of the Lord (man being created in the image of God). Deut. R. l. c. מַחֲלֵכָה אֵל (corr. acc.).

**אִיקוֹנִיָּא**, v. preced.

**אִיקוֹנִים** read אִיקוֹנִין.

**אִיקוֹנִין** (אִיקוֹנִין) f. (εἰκόνιον) *picture, image*; Targ. Y. Gen. IV, 5 *features* (pl.); a. fr.—Ex. R. s. 15. Deut. R. s. 4, v. אִיקוֹנִיָּא II; a. fr.—Esp. אֵל the brightness of expression, *features*.—Gen. R. s. 53; a. fr.—Ex. R. s. 35 נֶאֱרָא אֵל (sub. יֵד) *fine appearance*; Cant. R. to III, 11 אִיקוֹנִין (corr. acc.).—Pl. v. אִיקוֹן.

**אִיקוֹנִיָּא**, v. אִיקוֹן.

**אִיקוֹלִין**, Y. Ab. Zar. II, 41<sup>d</sup>, read with some ed. אִיקִירִין, v. אִיקִיר.

**אִיקֶלֶס** Ithpe. of אִיקֶלֶס.

**אִיקֶלֶס** m. (ἱκανός) 1) *worthy, fit; wealthy*. Yalk. Job 919.—2) *sufficient*, v. אִיקֶלֶסִים.

**אִיקֶר**, **אִיקֶרָא** m. (=h. יָקָר, v. אִיר) *honor, glory*.—Targ. Prov. XI, 16; a. fr.—Y. Ber. I, 2<sup>d</sup> וְכִי אִיקֶרִי my honor counts for nothing before the honor of my Maker. Ib. II, 4<sup>b</sup> אֵל מַה אֶר פִּלִּיג לִיהָ (not אֶר פִּלִּיג) what honor dost thou pay it (by passing by)?; Y. Shek. II, 47<sup>a</sup> top.—Y. Peah VIII, 21<sup>b</sup> bot. אֶר נֶסֶחָא an honorable livelihood. Y. Hag. I, 76<sup>d</sup> top אֶר נֶסֶחָא, v. אֶר נֶסֶחָא.—Pl. אִיקֶרִין *presents, greetings*. Y. Ab. Zar. II, 41<sup>d</sup> (some ed. אִיקֶלִין).

**אִירָא** m. (אִיר, emp. דוּר) *white substance, undyed wool or cotton*. Sabb. 11<sup>b</sup>; (Tosef. ib. I, 8 missing). Ib. 79<sup>a</sup> אֶר אֶר a sample color for the wool (given to the dyer).—Pl. אִירִין. B. Kam. 119<sup>b</sup>, the remnants of wool in the hands of the dyer. [R. Hanan. reads אֶרָא q. v.] [Tosef. Kel. B. Bath. I, 4 אֶרָא; Kel. XXI, 1 אֶרָא.]

\***אִירוֹנִיָּא**, **אִירוֹנִיָּא**, **אִירוֹנִיָּא**, **אִירוֹנִיָּא** f. (v. preced.) *made of white clay, unburned and flat clay-dish*, a kind of tray extemporized for immediate use in the field.—Pl. אִירוֹנִיָּא &c. Eduy.

II, 5 לִפְסִין אֶר ed. (Ms. אֶלֶפְסִין אֶר, Mish. Nap. אֶר). Y. Sabb. XI, 13<sup>a</sup> אֶר. Bets. 32<sup>a</sup> דוּר Ms. M. (ed. דוּר) expl. =עֶר Ms. M. (ed. עֶר)=חֲקִלִירָא=חֲקִלִירָא field-dishes. [Rashi; from עֶר used in country towns(!), hence *coarse, unfinished*.]

**אֶרוֹס** I, **אֶרוֹס** m. (supposed to be=ἔρος) *Erus*, a lily with an aromatic root. Kil. V, 8, expl. Y. ib. 30<sup>a</sup> bot. אֶרוֹסִיָּא (pl. of אֶרוֹסָא, v. P. Sm. s. v.). Tosef. ib. III, 13. Ohol. VIII, 1.

**אֶרוֹס** II, **אֶרוֹס** m. (prob. from its use, v. אֶרֶס a. deriv.) *erus*, a musical instrument used at weddings and funerals, *drum, taboret*. Sot. IX, 14 גִּזְרֵי עַל דְּאֶרֶ the use of the *erus* at weddings was interdicted; v. expl. Bab. ib. 49<sup>b</sup>; Y. ib. 24<sup>c</sup> top. Kel. XV, 6 דְּאֶר (used at funerals).

**אֶרוֹסִין**, v. אֶרוֹסִין.

**אֶרוֹעַ** m. (אֶרַע) *meeting, festive gathering*. Targ. Y. Num. XXIX, 35 (=ח. מִקְרָא).

**אֶרֶא**, **אֶרֶא**, v. אֶרֶא.

**אֶרֶמִין**, v. אֶרֶמִין.

**אֶרֶמִיָּא** f. (ἐρημία) *desert, desolation*. Koh. R. beg. (play on *Jeremiah*).

**אֶרֶס**, Y. Maasr. V, 52<sup>a</sup>, read אֶרֶס.

**אֶרֶסָא**, **אֶרֶסָא**, v. אֶרֶס.

**אֶרֶסִיָּא**, v. אֶרֶסִיָּא I.

**אֶרַע**, v. אֶרַע.

**אֶשׁ** m. (b. h. אֶשׁ, emp. אֶשׁ, v. אֶשׁ) *being, man; husband; lord*.—אֶר יְרוּשָׁלַם a native or citizen of Jerusalem. Abot I, 4; a. fr.—Yoma I, 7 אֶשׁ כְּדִיגִי my lord the High-priest. Sot. 17<sup>a</sup> אֶשׁ וְאֶשׁ husband and wife; a. fr.—Pl. אֶשׁ, v. אֶשׁ.

**אֶשָּׁא**, v. אֶשָּׁא.

**אֶשְׁבוֹרִין**, v. אֶשְׁבוֹרִין.

**אֶשֶׁת** m. (b. h. אֶשֶׁת, v. אֶשׁ) *burnt-offering*.—Pl. אֶשֶׁת. Ned. 13<sup>a</sup>. Zeb. V, 4 כֻּלֵּי לֶאֱ altogether to be burnt; a. fr.

**אֶשְׁוִין**, **אֶשְׁוִין** m. constr. (v. אֶשְׁוִין a. b. h. אֶשְׁוִין) *essence, exact time, season*. Targ. Y. Gen. XVIII, 5. Ib. XXVIII, 10; a. fr. (in Targ. Y.).—Pl. אֶשְׁוִין, אֶשְׁוִין. Targ. Y. Lev. XV, 25; Deut. XXXI, 10. Cmp. אֶשְׁוִין.

**אֶשְׁוִין** m. 1) (v. אֶשְׁוִין, Pi. 2) *praise, adoration*. Cant. R. to VIII, 11 אֶשְׁוִין דְּאֶר it is thy praise. Y. Succ. III, 54<sup>a</sup> top, with ten var. expressions of praise are the psalms headed בְּאֶר with the word *ashré*, &c.—2) (v. אֶשְׁוִין Pi. 1) *legal attestation*. Y. B. Mets. I, 8<sup>a</sup> bot; v. אֶשְׁוִין. [Some ed. אֶשְׁוִין.]

**אִשְׁתָּה** *f.* (v. אִישׁ) *matrimony, marital state.* Ab. Zar. 36<sup>b</sup> חתונה דאורייתא biblically intermarriage with gentiles is forbidden only in the way of legal marriage (opp. concubinage, &c.). Y. Kidd. I, 59<sup>c</sup> bot. א' שפחותא servitude after marriage, i. e. a father selling his daughter after she had been married and had returned to her parental home in widowhood &c. Yeb. 76<sup>a</sup>, a. fr. א' לשום with the intention of establishing a matrimonial relation.

**אִשְׁתָּה** Y. Erub. II, 20<sup>a</sup> קנים א', v. תִּרְצָה II.

**אִשְׁתָּה** *mole*, v. אֶשְׁתָּה.

**אִשְׁתִּימִיּוֹן**, v. אִשְׁטָם.

**אִשְׁתָּה**, v. אֶשְׁתָּה.

**אִשְׁתָּה**, v. אֶשְׁתָּה.

**אִשְׁתָּה**, pl. אִשְׁתָּהוֹת, v. אֶשְׁ.

**אִשְׁתָּה**, v. אֶשְׁ.

**אִשְׁתָּה** (Af. of אֶשְׁתָּה) *good luck!* Y. Shebi. IV, 35<sup>b</sup> what means 'we salute them'? Ans. (Saying) א' good luck. Ib. אִישׁ. Y. Taan. I, 64<sup>b</sup> bot.; a. e.

**אִשְׁתָּה**, *Pi.* of אֶשְׁתָּה—אֶשְׁתָּה, v. אֶשְׁתָּה.

**אִשְׁתָּה**, v. תִּרְצָה.

**אִשְׁתָּה** *fire*, v. אֶשְׁתָּה.

**אִשְׁתָּה** *m.*, **אֶשְׁתָּה** *f.* (= שִׁשָּׁה) *six.* Targ. I Chr. XII, 24; a. e.—Y. Sot. VIII, 22<sup>c</sup> bot. א' אמתא a cubit has six handbreadths. Y. Snh. I, end, 19<sup>d</sup> א' חד מן א' six months.—*Pl.* אֶשְׁתָּה *sixty.* Targ. Y. II, Num. XII, 16. Cmp. אֶשְׁתָּה.

**אִשְׁתָּה** *pr. n. pl. or river Ishtattith.* Hull. 95<sup>a</sup> bot. מִבְּרַת דְּאִישׁ the ford of I.

**אִשְׁתָּה** *he drank*; v. שָׁתָה.

**אִשְׁתָּה**, v. אֶשְׁתָּה.

**אִשְׁתָּה**, v. אֶשְׁ.

**אִשְׁתָּה** *formative prefix*, v. אֶשְׁ. [Words not found here below, will be found under אֶשְׁ.]

**אִשְׁתָּה** (h. אֶשְׁ, אֶשְׁ, cmp. אֶשְׁ, אֶשְׁ, &c.) *prop. being, existence, hence there is, are; est qui &c.* Targ. Gen. XVIII, 24; a. fr.—Y. Ber. VI, end, 10<sup>d</sup> א' חנני חני וכו' one Tannai reads.... R. Hash. 11<sup>b</sup>, a. fr. כדאיתא as it is, i. e. as stated.—I have, I hold (the opinion).—Snh. 90<sup>a</sup>, a. fr. מר כדאיתא ליה וכו' the one in accordance with the opinion he holds, and the other &c.—B. Mets. 5<sup>a</sup>, a. fr. . . . אם איתא לדי' if the opinion of R. . . . has (had) any substance, i. e. if we must adopt his authority.—Yoma 41<sup>a</sup> למימר א' what hast

thou to reply?—B. Mets. 3<sup>a</sup> א' לי גבר וכו' what have I to do with the hired man?—Yeb. 116<sup>a</sup> א' אִתְּמַל ב' when ye are in Shili &c.—Compounds אִתְּמַל, contr. אִתְּמַל; אִתְּמַל, contr. אִתְּמַל. [אִתְּמַל, my existence, I am=h. עֲדִי. Targ. Ps. CIV, 33; a. e.] Cmp. אִתְּמַל.

**אִתְּמַל** *come!*, Imp. of אֶתָּה.

**אִתְּמַל**, **אִתְּמַל**, **אִתְּמַל**, **אִתְּמַל** *f.* (cmp. אִתְּמַל a. אִישׁ)=*h.* אֶשְׁתָּה; cmp. אֶתָּה *woman, wife.* Targ. Gen. II, 22; a. fr.—Y. Maasr. V, end, 52<sup>a</sup> אִתְּמַל אִתְּמַל a certain woman. Y. Taan. I, 64<sup>b</sup> bot. אִתְּמַל. Y. Ber. II, 5<sup>c</sup> bot. אִתְּמַל his father's wife, step-mother (fig. for Babylon); a. fr.

**אִתְּמַל**, **אִתְּמַל**, **אִתְּמַל** *f.* (preced.)=*h.* אֶשְׁתָּה *matrimony*; *in matrimony, as wife.* Targ. Gen. XII, 19; a. fr.

**אִתְּמַל** *come ye!*, Imper. of אֶתָּה.—[Pes. 50<sup>a</sup> אִתְּמַל אִתְּמַל.]

**אִתְּמַל**, **אִתְּמַל** *f.* (אֶתְּמַל=*confession of sin.* Targ. Hos. XIV, 3.

**אִתְּמַל**, **אִתְּמַל** (*pl.* of אִתְּמַל) *there is, there are.* Dan. II, 10; a. fr.—Y. Shebi. X, 39<sup>a</sup> אִתְּמַל אִתְּמַל (Y. Macc. I, 31<sup>a</sup> אִתְּמַל . . . ) a loan on thirty days does not exist, i. e. does not come within the rule whereby a creditor may secure collection by announcing legal action before the Sabbath year limitation takes effect.—\*Pes. 50<sup>a</sup> כִּי דִּאִתְּמַל וְדִאִתְּמַל (read דִּאִתְּמַל וְדִאִתְּמַל אִתְּמַל אִתְּמַל) Ms. M. diff. vers. v. Rabb. D. S. a. l.) as we are esteemed *here* (in this world) so are we *there* (in the world of the beatified).

**אִתְּמַל** *pr. n. m. Ithi.* Kerith. 24<sup>a</sup>.

**אִתְּמַל**, **אִתְּמַל**, **אִתְּמַל** *m.* (v. אִתְּמַל) *theatre.* Targ. Ezek. XXVII, 6 (ed. Vien. אִתְּמַל).

**אִתְּמַל** (= אֶתָּה אִתְּמַל a. אֶתָּה) *some say.*—ר' Samuel or, as some say, R. Johan. Bets. 6<sup>a</sup>; a. fr. [Diff. fr. ר' יוחנן.]

**אִתְּמַל**, read אֶתְּמַל.

**אִתְּמַל**, v. אִתְּמַל and אִתְּמַל.

**אִתְּמַל**, **אִתְּמַל**, **אִתְּמַל** (*const.* אִתְּמַל) *m.=h.* אֶשְׁתָּה (*q. v.*) *bunch of grapes.* Targ. Num. XIII, 24; a. e.—*Pl.* אִתְּמַל, אִתְּמַל, אִתְּמַל. Targ. I Sam. XXV, 18; a. e.—Transf. *scholars*, opp. עֲלִיָּה (leaves), the untutored. Hull. 92<sup>a</sup> לִיבְעֵי רַחֲמֵי וכו' let the grapes pray for the leaves (the scholars for the untutored); for but for the leaves, the grapes could not exist. V. אֶשְׁתָּה.

**אִתְּמַל**, v. אֶשְׁתָּה end.

**אִתְּמַל** *m.* (יָתָם; v. אִתְּמַל) *orphan.* Targ. Ps. X, 14; Job XXXI, 17 Ms. (ed. יָתָם).

**אִתְּמַל**, **אִתְּמַל**, **אִתְּמַל**=*h.* אֶתְּמַל *yesterday.* Targ. Ex. IV, 10; a. e.—Erub. 15<sup>a</sup>; a. e.

**אֵתָן** m. (b. h.; אֵתָה; comp. אֵתָה, אֵתָה; אֵתָה, אֵתָה) 1) *essence, permanent or normal condition*. Nidd. 48<sup>b</sup> (אֵתָה) 1) *essence, permanent or normal condition*. Nidd. 48<sup>b</sup> obtained again its normal condition. Sot. 36<sup>b</sup> אֵתָה his membrum resumed its normal condition. (Comp. Ex. XIV, 27).—2) *adj. essential, strong*. R. Hash. 11<sup>a</sup> אֵתָה לִישָׁנָה דְּחֻקֵּי אֵתָה *ethan* means *strong*.—*Pl.* אֵתָהִים. Ib. אֵתָהִים the mighty of the world (patriarchs). Gen. R. s. 98 (play on *athono* Gen. XLIX, 11) בְּנֵי אֵתָהִים וְכִי' mighty sons (heroes) are destined to descend from him. —3) *pr. n. river Ethan*. Succ. 18<sup>a</sup> (Ms. M. נֵתָן); a. e.

**אֵתְנִימִיָּה** Koh. R. beg., v. אֵתְנִימִיָּה.

**אֵתָהִים, אֵתָהִים, אֵתָהִים** (אֵתָהִים, אֵתָהִים, v. אֵתָהִים; or Ithpe. of נִס or נִס) *to be taken sick*. Sabb. 145<sup>b</sup> אֵתָהִים (Ms. M. אֵתָהִים אֵתָהִים אֵתָהִים *Ithpa*). I should have grown sick; (Ms. Oxf. אֵתָהִים I should have been in danger). Git. 56<sup>a</sup> אֵתָהִים (or אֵתָהִים) she grew sick (from aversion), fainted. Cmp. אֵתָהִים. [אֵתָהִים, v. אֵתָהִים.]

**אֵתָהִים, אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים, אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים** I (b. h., נִס) *only, but*. Pes. 5<sup>a</sup> אֵתָהִים אך the word *akh* (Ex. XII, 15 'but on the first [preceding] day') intimates a division of the day between two categories as to the laws concerning that day. Kerith 7<sup>a</sup>; a. fr.—*Pl.* אֵתָהִים *the word akh in the Biblical texts*. Y. Ber. IX, 14<sup>b</sup> bot., a. e. אֵתָהִים the *akh* and the *rah* intimate limiting qualifications.

**אֵתָהִים** II m. (v. אֵתָהִים 2) *affliction, calamity*. B. Mets. 59<sup>b</sup>; v. אֵתָהִים. Gen. R. s. 32, end; Tanh. Noah 9, ed. Bub. 3, comp. preced.

**אֵתָהִים** III=אֵתָהִים, *only with דָּרָה together*. Targ. Prov. XXII, 18 (ed. Vien. אֵתָהִים).

**אֵתָהִים** f. (כָּאֵב) *fever connected with pains*, חֲמָה, a vers. for אֵתָהִים; q. v.

**אֵתָהִים** m. (ἀγάτης) *agate*. Ex. R. s. 38, end (ed. אֵתָהִים corr. acc.).

**אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים, אֵתָהִים** pr. n. pl. *Okhbara*. Kidd. 71<sup>b</sup> Ar. (ed. בגְּדָה, בגְּדָה; v. אֵתָהִים II).

**אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים**, Targ. Ps. CIV, 3 Ms., read אֵתָהִים or אֵתָהִים; v. אֵתָהִים.

**אֵתָהִים** Y. Succ. V, 55<sup>b</sup> bot. read אֵתָהִים.

**אֵתָהִים, אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים** m. (כִּז, v. כִּז) [hollow, arched pitcher], euphem. for *buttocks* or *extremity (testicles &c.)*. Bekh.

VI, 6 (40<sup>a</sup>) ע'. Erub. 53<sup>b</sup> (question as to spelling) א' or ע? (Ms. M. אֵתָהִים, אֵתָהִים, Rashi אֵתָהִים, אֵתָהִים; v. Rabb. D. S. a. l. note). V. P. Sm. s. v. כִּז 1691 sq. V. אֵתָהִים.

**אֵתָהִים** ch. (v. preced.)=אֵתָהִים. Taan. 20<sup>b</sup> Ms. M., ed. אֵתָהִים.

**אֵתָהִים, אֵתָהִים** pr. n. pl. *K'far Iccum*. Y. Snh. X, 29<sup>c</sup> (Bab. ib. 110<sup>b</sup> עֵבֶר; Joseph. B. J. II, 20, 6 Καφα-εαχα); Tanh. (ed. Bub.) B'resh. 25 עֵבֶר (Var. אֵתָהִים); Hull. 55<sup>b</sup> עֵבֶר; Y. Sot. VII, 21<sup>c</sup> bot. אֵתָהִים (corr. acc.; Bab. ib. 37<sup>b</sup> עֵבֶר).

**אֵתָהִים, אֵתָהִים, אֵתָהִים** m. (Pers. Kh'angar, Kh'algar, Fl.) *table-steward, seneschal*. Keth. 61<sup>a</sup> כִּי Ar. (ed. אֵתָהִים read אֵתָהִים; Var. in Ar. אֵתָהִים, corr. acc.).—*Pl.* אֵתָהִים. M. Kat. 12<sup>a</sup> (Ar. אֵתָהִים, ed. אֵתָהִים, corr. acc., Ms. M. אֵתָהִים, comp. Rabb. D. S. a. l., a. vol. VIII, p. 75). [Pes. 40<sup>b</sup> Ms. M. בּוֹרִיקִי, ed. בּוֹרִיקִי, Ar. בּוֹרִיקִי, prob. corrupt. of our w.]

**אֵתָהִים, אֵתָהִים, אֵתָהִים** m. (v. preced.); Pers. *Khorengah*, Arab. *Khawarnak*, Fl.) *dining place, dining hall in the garden*. Targ. Y. Deut. XXXII, 50, אֵתָהִים קִי דְּמַלְכִּיָּהוּ ... א' a royal banqueting hall (put up for the wedding). Taan. 14<sup>b</sup>; Meg. 5<sup>b</sup> (distinguishing between erection of a building, and נִשְׂרִיטָה, putting up a temporary structure), what is meant by 'putting up a tent of joy?'—אֵתָהִים אֵתָהִים אֵתָהִים של מלכים—Ms. M. (Ar. כִּי; ed. אֵתָהִים, corr. acc.) it means one putting up a regal banqueting tent (for his son's wedding). Erub. 25<sup>b</sup> אֵתָהִים יֵבֶן (ed. אֵתָהִים) the Resh Gelutha was to have a banquet (on a Sabbath) in his garden.

**אֵתָהִים** Targ. I Chr. I, 7 ed. Rahm.; Targ. Y. Gen. X, 4 אֵתָהִים, v. אֵתָהִים.

**אֵתָהִים** pr. n. pl. (b. h.) *Achzib* (Ecdippa, Ecdippon), a sea-town in Northern Palestine. Y. Shebi. V, 36<sup>b</sup> bot. he who travels מֵעֵבֶר לָא (Git. 7<sup>b</sup>; Tosef. Oh. XVIII, 14 מֵעֵבֶר לְכִזְבִּיר) from Acco (Ptolemais) to Ach. (Chezib).

**אֵתָהִים**, v. אֵתָהִים. Denom. *Nithpa*. נִתְּאֵבֶר to show one's self merciless. Num. R. s. 8.

**אֵתָהִים, אֵתָהִים** m. (=b. h. אֵתָהִים) *cruel*. Targ. Job XLII, 2 (1); a. e.—Lam. R. introd. (R. Joh. 1) קְטִילָה אֵתָהִים merciless slaughter.—*Pl.* אֵתָהִים. Targ. Deut. XXXII, 33. Targ. J. II ibid. אֵתָהִים.

**אֵתָהִים** m., **אֵתָהִים** f. (b. h., r. כִּז) *cruel, merciless; also strictly just*. Koh. R. to VII, 16; a. e. B. Bath. 16<sup>a</sup> bot.—*Pl.* אֵתָהִים, אֵתָהִים; fem. אֵתָהִים. Pesik. R. s. 44. Num. R. s. 8. [Ib. s. 9 מִדָּת אֵתָהִים, read אֵתָהִים.]

**אֵתָהִים**, v. אֵתָהִים.

**אֵתָהִים** f. (b. h.) *cruelty, severity; strict justice*. Succ. 14<sup>a</sup>; Num. R. s. 10 (p. 239, ed. Amst.) א' מִדָּת אֵתָהִים divine justice. Ib. s. 9, v. אֵתָהִים.—Esth. R. to I, 15 שְׁלֵא אֵתָהִים not according to law but with cruelty.

**אֵתָהִים**, v. אֵתָהִים.

**אכטא**, Ab. Zar. 34<sup>b</sup> Ar., v. אכטא.

**אכטא**, **אֹכְטָא** (ὀκτώ) eight. Gen. R. s. 14 beg.; a. e.; v. אִיטָא. Tanh. (ed. Bub.) B'midb. 21 אקטא.

**אכטא**, **אֲכִיָּא** pr. n. pl. *Achaia*, the Roman province including Peloponnesus and northern Greece, south of Thessaly. Targ. I Chr. I, 7 אכטא (Var. אכטא); Targ. Y. Gen. X, 4 אכטא; Y. Meg. I, 71<sup>b</sup> bot. אכטא (Gen. R. s. 37 אכטא), (for b. h. אכטא). [Sifré Num. 131 אכטא, v. אכטא.]

**אכילתא** f. (b. h.; אכל) *eating, food, meal, dish*. Y. Sabb. I, 4<sup>a</sup> top, a. e. אכילתא בן דרוסא (דור, דרוסא) the food Ben D'rosa used to eat, i. e. *third done*. Yoma 80<sup>b</sup> נסה א' excessive meal. Ib. 81<sup>a</sup>, a. fr. א' בכליה א' wherever אכל (to eat) is mentioned in the Bible text, the size of an olive is meant. Y. Sot. III, 19<sup>b</sup> top אכילתא מזבח the consumption (of sacrifices) on the altar. Zeb. 31<sup>b</sup>; a. fr. פס א', v. פס. Kil. II, 10, v. אכילתא II.—Pl. אכילתא. Pes. 78<sup>a</sup>. Gen. R. s. 86, beg. (play on אכילתא Hos. XI, 4) א' הרבה (some ed. אכילתא—אכילתא corr. acc.) *purveyances*.

**אכילתא** ch. same. Targ. I Kings XIX, 8 (ed. Vien. אכילתא).

**אכס** m. (אכס) *black (wine)*. Y. Gitt. VII, beg. 48<sup>e</sup> א' סמיק, v. סמיק; (Y. Ter. I, 40<sup>b</sup> אכס read our w. or אכס=אכס); cmp. Gitt. 67<sup>b</sup>.

**אכס**, **אֲכִן** (v. אכס) *thus, in this manner*. Y. Ber. III, 6<sup>a</sup> א' בר נש ו' is it thus man deals with his neighbor? Y. Keth. II, 26<sup>c</sup> bot. אכס אמר א' yesterday thou saidst so, and to-day thou sayest *otherwise*; a. fr. V. אכס.

**אכס** Af. of אכס.

**אכסן**, v. אכסן.

**אכסא** m. (אכס, cmp. אכס) *ground or pounded drug, poultice*. Targ. Job XXX, 24, Var. for אכסא.

**אכסא** Targ. Prov. VII, 10, read אכסא.

**אכל** (b. h.; אכל to rub, cmp. אכל) 1) *to gnaw, eat, consume*. Inf. in Y. freq. אכל=אכל. Ber. I, 1; a. v. fr.—2) *transf. to absorb, occupy, take away*. Y. Shebu. VII, 38<sup>a</sup> אכלתא א' when interests gnaw on (absorb) the property. Y. Erub. IV, 21<sup>d</sup> bot. אכלתא א' four cubits entering into the area of Tiberias. Num. R. s. 4 אכלתא א' how much space did the tablets occupy &c.? B. Bath. 14<sup>a</sup> (interchanging with אכלתא, Var. אכלתא, v. Rabb. D. S. a. l. note 5, 6).—3) (euphem.) *to sleep with*. Keth. V, 9, differ. of opin. ib. 65<sup>b</sup>; Y. ib. 30<sup>b</sup> top a. bot.

**אכל** to be eaten &c. Zeb. I, 3; Ber. I, 1; a. fr.

**אכל** to consume, burn. Tam. I, 4 אכלתא (Talm. ed. אכלתא) the thoroughly lighted coals in the centre; Y. Yoma II, 39<sup>c</sup>.

**אכל** to give to eat, cause to eat. Keth. V, 3 אכלתא the Yabam does not transfer the privilege of

eating Trumah to his sister-in-law. Kidd. 31<sup>a</sup> אכלתא one may feed his father on pheasants &c.; a. fr.

**אכלתא**, **אֲכִלְתָּא** 1) *to be consumed, burnt up, digested*. Ber. VIII, 7 אכלתא Ar. (ed. אכלתא) until the food is digested (or absorbed) in his bowels. Tam. II, 1; a. e.—2) *to be worn off, spent*. Snh. VI, 12 Y. ed. אכלתא (Mish. 6 נזע) when the flesh of the corpse was gone. Cant. R. to IV, 4 אכלתא none of them was worn off. Kidd. 59<sup>a</sup> אכלתא the money was spent; a. e.

**אכל**, **אֲכִל** I ch. 1) same.—Inf. אכל, אכלתא. Targ. Gen. II, 16; a. fr.—Y. Ter. VIII, 46<sup>a</sup> אכלתא when they came and were about eating; ib. (more corr.) אכלתא; a. fr.—2) with קרצי prop. *to eat (the bread of) destruction, eat the informer's bread, hence to inform against*. Dan. III, 8; VI, 25.—Targ. Ps. XV, 3; a. fr.—Gitt. 56<sup>a</sup> אכלתא א' Lam. R. to IV, 2 אכלתא I will inform against them.

**אכל**, **אֲכִל** to give to eat, to support. Y. Ter. X, 47<sup>b</sup> bot. אכלתא he gave it to him to eat. Gen. R. s. 48, end (read:) אכלתא א' hast thou given (thy guest) to eat? to drink? do escort him, i. e. perform thy duties fully. Y. Kidd. I, 61<sup>b</sup> אכלתא fed his father on &c.; a. fr.

**אכלתא**, **אֲכִלְתָּא** to be eaten, consumed. Targ. Ps. LXVIII, 23; a. fr. Tanh. Emor, 6 אכלתא; Lev. R. s. 27 אכלתא what is this? do they eat gold &c.? Kidd. 59<sup>a</sup> אכלתא were eaten up (spent). [אכלתא Af. of אכל to cry, v. אכל.]

**אכל** II (sec. r. of אכל) *to measure*. Ned. 51<sup>a</sup> אכלתא please measure for me. Ruth R. introd. 2 . . . אכלתא here is the bag and here the measure, get up and fill it; v. אכל.

**אכל**, v. אכל.

**אכלתא** m. (אכל) *eater*. Targ. Jud. XIV, 14.

**אכלתא**, **אֲכִלְתָּא** Targ. Ps. CIV, 21 Ms., ed. אכלתא, v. אכלתא to cry.

**אכלתא** m. (אכל; v. Ges. H. Dict. s. v.; cmp. אכלתא) *shed, store-room*. B. Mets. 63<sup>b</sup> אכלתא א' (v. Var. lect. in Rabb. D. S. a. l.; Mss. a. Ar. אכלתא) would my wheat have gone to ruin in my granary? Taan. 24<sup>a</sup> (v. Rabb. D. S. a. l.).—Pl. אכלתא. Gitt. 56<sup>a</sup> אכלתא א' one shed of wheat requires sixty sheds of wood (for baking). B. Mets. 72<sup>b</sup> אכלתא א' (Ms. M. אכלתא, v. Rabb. D. S. a. l.) wheat stored in granaries &c.

**אכלתא** I f. (אכל) *mud-eater, name of a parasitic worm in fishes*. B. Bath. 73<sup>b</sup> (Ms. M. אכלתא; oth. var., v. Rabb. D. S. a. l. note).

**אכלתא** II, **אֲכִלְתָּא** f. (אכל) 2) *occupied space*. Kil. II, 10 Y. ed. אכלתא (Mish. ed. אכלתא; Y. Gem. 28<sup>a</sup> אכלתא) the soil occupied by the vine roots, אכלתא the ground needed for the formation of the cave, i. e. as far as the roots &c. extend.

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

\***אֶבְלֹזָא** m. pl. (v. אֶבְלֹזָא) *public laborers, working men*. B. Mets. 77<sup>a</sup>; v., however, אֶבְלֹזָא.

**אֶבְלֹזָא** to cry, Af. of אֶבְלֹזָא. Targ. Ps. CIV, 24 אֶבְלֹזָא, some ed., read אֶבְלֹזָא.

**אֶבְלֹזָא** f. (v. preced.) *noise, cry*. Targ. Job IV, 10; a. e.

**אֶבְלֹזָא** Y. Ab. Zar. IV, 43<sup>d</sup>, v. אֶבְלֹזָא.

**אֶבְלֹזָא** m. (אֶבְלֹזָא) *a greedy eater*. Y. Maasr. III, 50<sup>d</sup> bot.

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

**אֶבְלֹזָא** (כֶּסֶם; cmp. חֶסֶם) *to be sun-burnt, black, dark-colored*. Nithpa. *to be blackened*. Sot. 15<sup>b</sup> נִתְּחַבְּמוּ הַפְּנִי the outside of the pot grew black (Var. נִתְּחַבְּמוּ).

\***אֶבְלֹזָא** (=חֶסֶם, onomatop.; cmp. חֶסֶם Pi.) *to cough*. Kidd. 81<sup>b</sup> top. שֶׁאֵין בִּידָה כִּיחֹר he coughed, and threw his phlegm into the cup. [Perh. כֶּסֶם a black, dirty cup?]

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

**אֶבְלֹזָא** Tosef. Hull. III (IV), 27, v. אֶבְלֹזָא.

\***אֶבְלֹזָא** m. *mad.* (?) Gitt. 69<sup>a</sup> (a word in a charm formula). Cmp. אֶבְלֹזָא.

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

**אֶבְלֹזָא**, **אֶבְלֹזָא**, **אֶבְלֹזָא** f. (ἐξέδρα, exedra) (Greek) *a covered place in front of the house; (Roman) recess, parlor, hall for conversations and discussions*. Targ. Jud. III, 23. [Pl. Targ. Ps. CIV, 3, v. אֶבְלֹזָא.] B. Bath. 11<sup>b</sup> דְּבִי רֵב א' the hall of the school house (philosophers' exedra, v. Sm. Ant. s. v.), contrad. to אֶבְלֹזָא (Ms. Oxf. דְּרֹמִיָּתָא, v. Rabb. D. S. a. l. note 10) Roman exedra (open but surrounded by a railing). Ib. 25<sup>ab</sup> וְכִי לֹא עֵלָם the world resembles an exedra the northernmost side of which is not covered (מְסֻכָּה Ms. M., ed. מְסֻכָּבָה not surrounded); a. fr.—Pl. אֶבְלֹזָא. Tam. 28<sup>b</sup> שֶׁל בֵּינֵי א' exedras forming, or belonging to, a structure (opp. to open exedra with plants).

**אֶבְלֹזָא** f. (ἐξοπία) *exile, banishment*. Lev. R. s. 18 אֶבְלֹזָא (Ar. כְּסֻרִיָּא) (corr. acc.).

**אֶבְלֹזָא** Tosef. Kel. B. Kam. VII, 4 קְמִטָּא א', read with R. S. to Kel. X, 1 קְמִטָּא א' also the lid of a chest.

**אֶבְלֹזָא** m. (ὀξύγαρον, oxygarum) *a sauce of vinegar and garum; in gen. a sauce of all kinds of vegetables*.

Ber. 35<sup>b</sup> bot. Ms. M. (ed. אֶבְלֹזָא); Yoma 76<sup>a</sup>; Shebu. 23<sup>a</sup>. Tosef. Bets. II, 16. Y. Shebi. VIII, 38<sup>a</sup> top אֶבְלֹזָא; Tosef. Ter. IX, 10; ib. Shebi. VI, 3 אֶבְלֹזָא.—Pl. אֶבְלֹזָא, abbrev. vegetable sauces, vegetables used for oxygarum. Shebi. IX, 5 ed. (Var. סְנִינִיָּתָא, סְנִינִיָּתָא, Ms. M. (הַנִּינִיָּתָא); Tosef. ib. VII, 13 אֶבְלֹזָא read אֶבְלֹזָא; Sifra B'har Par. II ch. 3 סְנִינִיָּתָא (Rabab סְנִינִיָּתָא; corr. acc.). [Koh. R. to XI, 9 אֶבְלֹזָא read אֶבְלֹזָא.]

**אֶבְלֹזָא** f. (ἀξίωμα) *request, petition*. Midr. Till. to Ps. VI, end אֶבְלֹזָא אֶבְלֹזָא אֶבְלֹזָא (corr. אֶבְלֹזָא) others receive the petition presented to him אֶבְלֹזָא אֶבְלֹזָא אֶבְלֹזָא (corr. acc., insert אֶבְלֹזָא) I only ask that thou mayest receive my petition thyself. Ib. to Ps. CII אֶבְלֹזָא אֶבְלֹזָא אֶבְלֹזָא (read אֶבְלֹזָא); [the entire passage is obscure and seems out of place].

**אֶבְלֹזָא**, **אֶבְלֹזָא** Gen. R. s. 46, v. אֶבְלֹזָא.

**אֶבְלֹזָא**, read אֶבְלֹזָא, v. אֶבְלֹזָא.

**אֶבְלֹזָא** Tosef. Kil. V, 26, Var. of בְּלִיטִים, v. אֶבְלֹזָא.

**אֶבְלֹזָא**, v. אֶבְלֹזָא.

\***אֶבְלֹזָא**, **אֶבְלֹזָא** m. (ξύλινος) *wood-carrier, forester*. Men. 97<sup>a</sup> כְּלִיָּא common wooden vessels; Hag. 26<sup>b</sup> כְּלִי אֶבְלֹזָא Ar. (ed. אֶבְלֹזָא Ms. M. אֶבְלֹזָא corr. acc.).—Zeb. 94<sup>a</sup> אֶבְלֹזָא (Ms. M. אֶבְלֹזָא) forester's apparel (leather covers &c.); v. אֶבְלֹזָא.

**אֶבְלֹזָא** f. (ξύλινος) *foresting; v. preced.*

**אֶבְלֹזָא**, **אֶבְלֹזָא**, v. אֶבְלֹזָא.

\***אֶבְלֹזָא**, **אֶבְלֹזָא**, Tosef. Kil. V, 26 (ed. Zuck. בְּלִיטִים אֶבְלֹזָא, Var. בְּלִיטִים, בְּלִיטִים) prob. אֶבְלֹזָא (ξύλινος) *cotton clothes*.

\***אֶבְלֹזָא** (denom. of אֶבְלֹזָא II) *to harbor a guest*. Nithpa. אֶבְלֹזָא *to be received; to lodge with*. Midr. Till. to Ps. CXVI.

**אֶבְלֹזָא**, **אֶבְלֹזָא** I m. (transpos. of אֶבְלֹזָא, v. אֶבְלֹזָא; h. אֶבְלֹזָא *weaver's pin*. Targ. Jud. XVI, 13; 14; a. fr.—\*Sabb. 151<sup>b</sup> מִלֵּי כֹא דְגִרְדָּא Ms. Oxf. a. Ar. (ed. אֶבְלֹזָא); Ms. M. מִלֵּי אֶבְלֹזָא even if the painting stick is as thick (with paint) as a weaver's pin.

\***אֶבְלֹזָא** II, pl: אֶבְלֹזָא, v. next art.

**אֶבְלֹזָא** II, read:

**אֶבְלֹזָא**, **אֶבְלֹזָא** m. (deriv. of אֶבְלֹזָא) *stranger, guest, lodger; also (ἐξένος) hired soldier*. Y. Erub. II, end 20<sup>b</sup> יִרְעָה כֹּא יִרְעָה let him be considered as a stranger (transient lodger). Tosef. Shebi. V, 21 אֶבְלֹזָא some ed. (ed. Zuck. אֶבְלֹזָא pl.) *soldier*, v. אֶבְלֹזָא 3).—Arakh. 16<sup>b</sup> דְּאֶבְלֹזָא א' an occasional guest. Ib. פְּנִיָּתָא a traveller (constantly changing his lodging place) discredits others a. himself; a. fr.—Pl. אֶבְלֹזָא (v. supra),

אֶכְסֵנְרִיָּא Lev. R. s. 27.—אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא. Targ. Y. II Gen. XLVII, 21 גִּלְלוּלָיָא א' exiled strangers. Gen. R. s. 50 לְאִילֵין א' give these travellers &c.—אֶכְסֵנְרִיָּא. Num. R. s. 10 (p. 239<sup>e</sup> ed. Amst.) מִנְחָה דָּא custom of hospitality [prob. אֶכְסֵנְרִיָּא].

\*אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא f. (v. אלכסנדריה) an Alexandrian merchantman (Alexandria navis); transf. a high mast (satyrically for cross, gallows). Targ. II, Esth. VII, 10 the son of Hamdatha wants to ascend רִבְרָא לֵא' פְּנִירָא (Ms. לֵא' פְּנִירָא) the mast of the son of Pandira (is to be hanged). Neg. XII, 1 באֶכְסֵנְרִיָּא (marginal vers. in Mishn. edit., text אֶכְסֵנְרִיָּא, Var. אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא אֶכְסֵנְרִיָּא q. v.) in the rigging.

אֶכְסֵנְרִיָּא f. (ξενία) 1) hospitality, lodging. Ex. R. s. 35 נָעֲשִׂי וְכ' (Pes. 118<sup>b</sup>, corr. acc) they were a lodging place to my children in Egypt (they offered hospitality to &c.).—א' host. Pesik. R. s. 11; cmp. אֶכְסֵנְרִיָּא. B. Mets. 85<sup>a</sup> שְׁלָה א' שלח scholarship likes to come around to its inn again (to be hereditary in the family); a. fr.—2) (בעלזא) hostess. B. Mets. 87<sup>a</sup> one must inquire לֵא' בְּא' after the health of his hostess.—3) quarter given to troops on march or to transient poor men; also the passing troop, or the passing poor; (individ.) beggar. Targ. Job XXXI, 32; a. e.—B. Bath. 11<sup>b</sup> בְּנֵי אֶרֶם א' the quartering (of soldiers takes place) in proportion to the number of inmates (of each house). Dem. III, 1; v. Y. ib. 23<sup>b</sup> top. Tosef. Shebi. V, 21 אֶכְסֵנְרִיָּא וְכ' ed. Zuck. (Var. אֶכְסֵנְרִיָּא) you are not allowed to give... to soldiers quartered with you. Y. Ber. IX, 13<sup>b</sup> א' הָהֵן א' this poor beggar. Ib. עֵלִי' poor beggars. Lev. R. s. 34. Lam. R. to I, 1 (חַד מִירֵד) א' בר נש a poor man.—4) a gathering of scholars entertained by the hospitable of the place. Y. Ber. IV, 8<sup>b</sup> top נִפְיָק לֵא' leaving for the scholars' meeting. Bab. ib. 63<sup>b</sup> פִּתְחָא פִּתְחָא פִּתְחָא opened his speech in honor of hospitality to scholars.

אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא f. (v. preced.) 1) stranger's condition, exile. Sot. 36<sup>b</sup>.—2) soldier's pay. Mekh. B'shall. Shirah 4; Yalk. Ex. 246; a. e. (interchanging with אֶכְסֵנְרִיָּא q. v.).

\*אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא m. (read אֶכְסֵנְרִיָּא Xenoparochus) one who provides for strangers or soldiers, quartermaster. Y. B. Kam. III, 3<sup>c</sup> top שְׂרִי . . . א' הָהֵן א' (לְמִישְׁחָרְיָנָא) it is permissible to bribe the quartermaster (to let you off) before the Romans enter (the place), but not after that (when one man's release from quartering duty is a direct injury to the other inhabitants).

\*אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא Hull. 66<sup>b</sup>, Ab. Zar. 39<sup>a</sup> וְכ' . . . אֶכְסֵנְרִיָּא (v. Var. lect. Rabb. D. S. a. l.), Tosef. Hull. III (IV), 27 וְכ' אֶכְסֵנְרִיָּא אֶכְסֵנְרִיָּא, restore אֶכְסֵנְרִיָּא וְכ' (אֶכְסֵנְרִיָּא) אֶכְסֵנְרִיָּא (אֶכְסֵנְרִיָּא) אֶכְסֵנְרִיָּא, names of fishes (v. Greek Dict.) Colias, Pelamys, Xiphias, Athnias and Thunny; v. אֶכְסֵנְרִיָּא.

אֶכְסֵנְרִיָּא Tosef. Ohol. XVIII, 5, v. אֶכְסֵנְרִיָּא a. אֶכְסֵנְרִיָּא. —[V. also next w.]

אֶכְסֵנְרִיָּא f. (used as adverb; a comp. of אֶכְסֵנְרִיָּא a. סֵרַח less or more, v. כְּכֵר) in a lump, on measuring by sight. Dem. II, 5 (Ms. M. אֶכְסֵנְרִיָּא); Y. ib. III, 23<sup>c</sup> א' מוֹכְרֵין הֵם שֵׁלִים בְּלִי לֵא' (as many as there may be). Maas. Sh. IV, 2. Sifra B'hukk. Par. 4, ch. X; a. e.

אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא ch. (b. h. אֶכְסֵנְרִיָּא, v. כֶּכֶף, denomin. of אֶכְסֵנְרִיָּא, to ride on a saddled ass. Nid. 14<sup>a</sup> וְכ' אֶכְסֵנְרִיָּא. Ar. (ed. אֶכְסֵנְרִיָּא=רִמְכָּה Pa.) in the one case it means that he rides on a saddled ass. [בִּתְּחֵלָה Snh. 36<sup>a</sup>, v. בִּתְּחֵלָה.]

אֶכְסֵנְרִיָּא m. (v. preced.) 1) load, weight. B. Bath. 69<sup>a</sup> אֶכְסֵנְרִיָּא אֶכְסֵנְרִיָּא stones to weight the sheaves down to protect them from the wind.—2) a contrivance to carry loads, as a hand-barrow or hand-basket. Sabb. 66<sup>b</sup> דָּא' וְכֵרָא אֶכְסֵנְרִיָּא. Bets. 30<sup>a</sup> (var. אֶכְסֵנְרִיָּא on the shoulder, v. Rabb. D. S. a. l.).

אֶכְסֵנְרִיָּא, v. next w.

אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא f. (אֶכְסֵנְרִיָּא; cmp. b. h. אֶכְסֵנְרִיָּא) burden, care, solicitude, followed by ל' of the person concerned. Targ. I Chr. XXI, 13 אֶכְסֵנְרִיָּא.—Y. Sot. V, 20<sup>b</sup> top לִיהָ אֶכְסֵנְרִיָּא מִאֵי וְכֵרָא what concern is the Temple to him? Taan. 25<sup>a</sup> לִךְ אֶכְסֵנְרִיָּא why should that trouble thee? B. Mets. 40<sup>a</sup> וְכֵרָא מִאֵי א' what do the mice care whether &c. Koh. R. to IV, 1 לִיהָ א' לִיהָ what concern is it to this one (if the other sinned), i. e. why should he suffer for it?; a. fr. Pesik. R. s. 10, beg. אֶכְסֵנְרִיָּא will people care for them (miss them)? Git. 62<sup>a</sup> כִּפְתָּא לִיהָ אֶכְסֵנְרִיָּא should he not care for it? Cmp. כִּפְתָּא.

אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא, v. אֶכְסֵנְרִיָּא.

אֶכְסֵנְרִיָּא, v. אֶכְסֵנְרִיָּא.

אֶכְסֵנְרִיָּא m. (=קֶרֶב q. v.) cabbage. Y. Sabb. III, 5<sup>d</sup> top. Num. R. s. 7.—Y. Bets. V, 63<sup>a</sup> א' קֶרֶב cabbage heads.

\*אֶכְסֵנְרִיָּא, אֶכְסֵנְרִיָּא m. (קֶרֶם=כֶּרֶם) covering, coating. אֶכְסֵנְרִיָּא אֶכְסֵנְרִיָּא a coating of blackness like a pot. Targ. Jer. VIII, 21 (h. text אֶכְסֵנְרִיָּא). Targ. Joel II, 6; Nah. II, 11 (h. text אֶכְסֵנְרִיָּא). Cmp. אֶכְסֵנְרִיָּא.

\*אֶכְסֵנְרִיָּא Y. Maasr. I, 48<sup>d</sup> top, read אֶכְסֵנְרִיָּא; cmp. אֶכְסֵנְרִיָּא.

אֶכְסֵנְרִיָּא f. h.=ch. אֶכְסֵנְרִיָּא. Y. Meg. IV, 75<sup>b</sup> top, expl. אֶכְסֵנְרִיָּא, v. אֶכְסֵנְרִיָּא; Y. Keth. XI, 34<sup>c</sup>; Y. Snh. I, 19<sup>b</sup> top.

אֶכְסֵנְרִיָּא pr. n. [the herald of God], Akhr'ziel, an angel. Yalk. Deut. 940. Deut. R. s. 11 אֶכְסֵנְרִיָּא (corr. acc.).

אֶכְסֵנְרִיָּא f. (=h. אֶכְסֵנְרִיָּא; כְּכֵר) proclamation announcing public sale, whence, auction, cmp. אֶכְסֵנְרִיָּא.—B. Mets. 35<sup>b</sup> נִכְסֵי א' time appointed for public sale. Keth. 100<sup>b</sup> דָּא' property sold at auction. Ib. for capitation-tax &c. we sell לֵא' without previous announcement; a. fr.

אֶכְסֵנְרִיָּא Midr. Till. to Ps. XIX, 5, Yalk. ib. אֶכְסֵנְרִיָּא. pr. n., prob. a corrupt. of אֶכְסֵנְרִיָּא Britannie Isles.



**אֲכָרְתָּא** f. (כִּרְעָ) prop. *balancing*, hence *balances*, *scales*, *weighing*. Pesik. B'shall. p. 82<sup>a</sup> וְכָּא רִאכְרֵעִין וְכָּא in the way they weighed, they were weighed. [Cmp. Buber l. c. note 43.]

**אֲכָשְׁרִיתָא** f. (כְּשֵׁר) *propriety*, *proper use*. Targ. Koh. X, 10.

**אֲכָרְ** (contr. of אֲכָרְתָּא וְכָּא) a scholastic term in Talm. Bab., still, even now, yet. Meg. 2<sup>a</sup> וְכָּא מְבַעֵי לִיה וְכָּא and still the plural form is needed. Yoma 27<sup>a</sup>; a. fr.—מִדְּאֲכָרְ since, up to that time. R. Hash. 10<sup>b</sup>.

**אֲכָפְתָּא** m. (אֲכָר, v. P. Sm. 191; cmp. אֲכָס, עֲכָס, עֲכָסָה, עֲכָן) *venomous*, *vindictive*. Targ. Prov. XII, 28 Ms. Luzz. (v. Pesh., a. LXX b.c.); [some ed. אֲבָרְחָנָא, v. בָּרָה; עֲוִתָּנָא; h. text וְכָּא וְכָּא נִתְרַבָּה אֶל וְכָּא]

**אֲכָרְ** m. (v. preced.; format., cmp. סְמוּקָר) *greenish*, *blighted*. Y. Dem. II, beg. 22<sup>b</sup> is there no rice in Hultha? אֲכָרְ it is greenish.

**אֲכָרְיָאֵל** m. (כְּתָר) [divine crown], pr. n. *Akhtriel*, a divine surname (attribute). Ber. 7<sup>a</sup>.

**אֲלָבִים, אֲלָ** *Albam*, a formula of permutation of letters wherein the first interchanges with the twelfth, the second with the thirteenth, &c. Num. R. s. 18 טַבָּאֵל טַבָּאֵל in *Albam* reads *Ramla*. Sabb. 104<sup>a</sup>.

**אֲלָ** a prefix, =עַל; e. g. אֲלָתְּוֹסְבְּרָאוֹת (=עַל הָאִצְרוֹת) *appointed over treasures*, v. אֲלָ.

**אֲלָ** (b. h.) *not*, *no* (according to Talmud a milder form of prohibition than לֹא; v. Y. Pes. VI, 33<sup>b</sup>). Aboth I, 3.—אֲלָ חֲקֵרִי אֲלָ יִרְאָה וְכָּא shall not live to see &c.; a. v. fr.

**אֲלָ** (b. h.; אֲלָ to turn) prep. *to*, *toward*.—Pl., with prefix מְ a. suffix of pers. pron., of *my* (his &c.) *own accord*, on *my* (his &c.) *authority*. Yoma 5<sup>b</sup> לֹא מֵאֲלָי not on my own authority. Orlah I, 2 הַזֵּנוּלָה מֵאֲלָי growing spontaneously.—Y. Peah VII, 20<sup>b</sup> בּוֹת. its sacred character לִמְדוּ מֵאֲלָי they did derive from itself (i. e. from the wording of the law itself).—Hence מִמֵּלָא, v. מִלָּא.

**אֲלָ** m. (b. h.; v. אֲלָ) *God*. Shebu. 35<sup>a</sup> divine names which dare not be erased are *El* &c. Taan. 6<sup>b</sup> bot.; a. fr.

**אֲלָ** *buttress*, v. אֲלָ.

**אֲלָ** I to lament, v. אֲלָ.

**אֲלָ** II m. *club*, *bat*. Targ. Cant. VIII, 5; v. אֲלָ.

**אֲלָ (אֲלָ)** (contr. of אֲלָ—אֲלָ 1) *if not*, *except*, *but*, *only*. Targ. O. Ex. XV, 11 אֲלָ אֵין לִיךָ none but thou, none besides thee; a. e.—Ber. V, 1 אֲלָ וְכָּא.... אין עומדין one must stand up for prayer in no other disposition but that of humility.—Snh. 4<sup>a</sup> שְׁלֹשָׁה אֲלָ נִתַּן he did only three times. Ber. I, 1 וְכָּא בְּלִבְרִי (אֲמָר) וְכָּא and

not only in this case they said so, but wherever &c. Ib. 5<sup>a</sup> חֲקֵרִי חֲלָמְדֵנָא אֲלָ read not *th'lammdennu* (thou instructest him) but *th'lammdenu* (thou teachest us); a. v. fr.—2) (ellipt.) (you cannot say anything except ...) *but*, a logical inference excluding all other explanations &c. Ib. 30<sup>b</sup> אֲלָ שֵׁנָא but (the conclusion is proven) there is no difference. Ib. אֲלָ אֲמָר but, said R. .... we may derive it &c.; a. fr.

**אֲלָאֹפְטָרָא**, read אֲלָאֹ, v. קִלְפִּטָרָא.

**אֲלָבִינָא, אֲלָבִינָא** (אֲלָב to cut; cmp. חֲלָה, חֲלָה, חֲלָה) *a bundle of shoots*, *broom*. Y. Meg. II, 73<sup>a</sup> (for b. h. אֲלָבִינָא).

**אֲלָבְנָא** m. (v. preced.) *young shoot of the palm-tree*, *thin pointed branch*. Pl. אֲלָבְנִיָּא, אֲלָבְנִיָּא. Cant. R. to VII, 9 the palm ... has no less אֲלָבְנִיָּא (strike out אֲלָבְנִיָּא) than three new (cutting) shoots. Ib. in our place they call אֲלָבְנִיָּא סַסְנִיָּא the young shoots *sans'naya* (h. סַסְנִיָּא). [Num. R. s. 3, beg., in Hebr. diction, אֲלָבְנִיָּא, fr. אֲנָב, cmp. אֲבָ; prob. to be read אֲלָבְנִיָּא.]

**אֲלָבְנִישׁ** m. (b. h., cmp. גְּבִישׁ Job XXVIII, 18, a. Targ. a. l.) *hail*, *hailstone* (crystal). Ber. 54<sup>b</sup> (playful etymol. על גב איש).

**אֲלָבְנִיָּא** m. pl. (=b. h. אֲלָבְנִיָּא) name of a tree. Targ. II Chr. II, 7 (8). [Ib. IX, 10; 11 אֲלָבְנִיָּא, reading the h. text as in I Kings X, 11.] V. אֲלָבְנִיָּא.

**אֲלָגוֹסִין** Tosef. Maasr. III, 14<sup>a</sup> Var. ed. Zuck., v. גְּרִיס.

**אֲלָדִים, אֲלָדִים** = אֲלָדִים, v. אֲלָדִים.

**אֲלָה** to curse, v. אֲלָ.

**אֲלָה** f. (b. h.; אֲלָה, אֲלָ to point, cmp. אֲרָר a. r.) *imprecation*, *curse*. Sot. II, 5 (17<sup>a</sup>); a. fr.—Pl. אֲלָה. Ib. a. e.

**אֲלָה** c. pl. (b. h.; v. preced.) *these*, *those* (cmp. חֲרִי). Ex. R. s. 30 v'el'leh (and this) adds to the preceding (continues), *el'leh* (these) restricts. V. אֲלָ.

**אֲלָה** f. (b. h.; v. preced. ws.) *terebinth*. Shebi. VII, 5.

**אֲלָה** Sabb. 90<sup>a</sup> Ar., v. אֲרָלָא 3.

**אֲלָה** f. (b. h. Josh. XXIV, 26; v. אֲלָה) [pointed, prominent] 1) *lance*, *fork*. Kel. XVI, 8 חֲפִיזִי הָאֵל, v. חֲפִיזִי. Pes. 57<sup>a</sup> אֲלָ לִי מִלֵּי אֲרִי woe to me (I am afraid) of their fork (weapon). Sabb. VI, 3 (63<sup>a</sup>) ed. (Ms. אֲלָ); Y. ibid. 8<sup>b</sup> (expl. דִּירִיקָרָן)—2) *sign-pole*, used in the barn as a mark. Ib.; Y. Maasr. I, 49<sup>a</sup> bot.; Tosef. Ter. III, 11 חֲפִיזִי הָאֵל (ed. Zuck. מִשְׁחִיעֶשֶׁר, corr. acc.) as soon as the sign-pole (fork) is removed (indicating that the grain is ready for use and priestly gifts).

**אֲלָה, אֲלָה, אֲלָה** m. ch. (=h. אֲלָה) *God*. Dan. III, 28; a. fr.—Targ. O. Deut. XXXIII, 26; a. fr.—Lev. R. s. 5, end אֲלָה רַב Ar. (ed. אֲלָה). Y. B. Mets. II, 8<sup>c</sup>

אלהות the God of the Jews. Y. Snh. X, 28<sup>b</sup>.—*Pl.* (also plur. majest.) אֱלֹהִים. Dan. II, 11; a. e.—אֱלֹהִים. Jer. X, 11. Targ. Ps. CXXXVI, 2 אֱלֹהִים the God of gods. [Gen. R. s. 26 'א' וְכִי (read אֱלֹהִים) when priests rob—who would swear by their god?] Ib. (ref. to Gen. VI, 2).—Lev. R. s. 33 אֱלֹהִים .... חֲמַן קָרִיין there (in Rome) they call their kings *gods*.

אלהות, אלהות f. (v. preced.) *Deity, divinity*. Gen. R. s. 46 בְּרֵאשִׁית הָעוֹלָם—כִּדִּי לֹא־לֹהוֹתֵי the universe and what it contains, are but inadequate manifestations of his divinity; a. e. Ib. s. 66 וְיִתֵּן לָךְ אֱלֹהֵי (some ed.) may he impart to thee his divine power; v. next w.—אֱלֹהֵי, v. אֱלֵה.

אלהות ch. same. Targ. Cant. VIII, 1; a. e. Gen. R. s. 66 Ar. (v. preced.).

אלהים, v. אֱלֹהִים.

אלהין, אלהין (= אלא חוץ) *but that, unless, except, only*. Targ. Gen. XXXII, 27; a. fr.—אֲפֹא אֶחָד *even only*, i. e. *so much the more (or less), not to say*. Targ. I Kings VIII, 27; II Kings V, 13. V. לָהֵן; cmp. אֶפֶס.

אלה, אלה c. pl. (b. h. אֱלֹהִים, q. v.) 1) *these, the following*. B. Mets. II, 1; a. v. fr.—אֲפֹא אֶחָד *both*. Zeb. V, 2; a. v. fr. \*[2] (interrog.) *which?* Pesik. R. s. 29 (—30, ed. Friedm. p. 138<sup>b</sup>) לֹא־יִלְדוּ בְּאֶרֶץ הַיָּם in which of them shall we trust? Pesik. Nahamu p. 127<sup>b</sup> sq.; Yalk. Is. 307 לֹא־יִלְדוּ זֶה וְזֶה.

אלה, v. אֱלֹהִים.

אלה (= אלה, v. אֱלֹהִים) *behold*. Dan. II, 31; a. e.

אלה m. (ἀλόη, prob. of Semit. orig.) *the impissated juice of aloes, used as a purgative*. Git. 69<sup>b</sup> Ar. (ed. אֱלֹהִים).

אלהון, v. אֱסִימְלֵאֲרִיין.

אלה, חלון, חלון, חלון (b. h. חֶלֶד) *oh that!* Targ. Y. II Num. XXIII, 10; a. e. Targ. Ex. XVI, 3, a. fr. (לִי).—Targ. Y. ib. XXXII, 30 (h. text אֱלֹהִים)—Num. R. s. 2. Gen. R. s. 9; a. fr. \*[Targ. Y. II Num. XXIV, 23 אֱלֹהִים, Y. I יִי, *woe!*]

אלה m., pl. אֱלֹהִים (v. אֱלֹהִים) *aloe-wood*. Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15, v. אֱלֹהִים. V. also אֱלֹהִים.

אלה m. (b. h.; v. אֱלֹהִים) *God. Pl. majest.* cmp. אֱלֹהִים. אֱלֹהִים by God! Sabb. 145<sup>a</sup>; a. fr. [ד is freq. substituted for ה as אֱלֹהִים, אֱלֹהִים, esp. in Targ. Y. ed. Sab.] אֱלֹהִים, ch. אֱלֹהִים, adopted in order to avoid uttering the divine name. B. Kam. 106<sup>a</sup>; cmp. אֱלֹהִים, אֱלֹהִים &c.—*Pl.* אֱלֹהִים 1) *deities, powers*. Y. Ber. IX, beg. 12<sup>d</sup>. Lev. R. s. 4.—2) *biblical verses containing the word El, Elohim &c.* Y. R. Hash. IV, 59<sup>c</sup>.

אלהות, v. אֱלֹהִים.

אלהות, v. אֱלֹהִים.

אלהות, אלהות, v. אֱלֹהִים.

אלהות, v. אֱלֹהִים.

אלהות (אלהות Ar.), v. אֱלֹהִים.

אלהות (עלואין, עלוים) m. pl. (v. אֱלֹהִים) *the herbaceous plant aloe, a kind of cress*. Y. Shebi. IV, 35<sup>b</sup> bot.; Tosef. ib. I, end (ed. Zuck. 'עלוא, oth. ed. עלוין, עלוין, you may (in the Sabbath year) let the aloe grow on the top of the roof, but you must not water it.

אלהות, אלהות f. ch. (=ח. לנה) *escort, reception on arriving and leaving*. Y. Maasr. II, 49<sup>d</sup> other people דלית אלהותיה שכורה לון (read חא ...) who do not frequently meet with a reception (an offer of refreshments &c.). Ib. בלנהותיה (=ח. לנה) who may fairly expect a reception. Cmp. אֱלֹהִים.

אלהות, v. אֱלֹהִים.

אלהות Ar. read אֱלֹהִים.

אלהות B. Bath. 73<sup>a</sup>, v. אֱלֹהִים a. אֱלֹהִים.

אלה m. (b. h.) *Elul*, the sixth month of the Hebrew calendar, containing twenty nine days, varying between the seventh of August and the second of October. R. Hash. I, 1. Ib. 19<sup>b</sup>; a. fr. Y. Shek. III, beg. 47<sup>b</sup> bot. בני אֱלֹהִים animals born in Elul. Targ. Y. Num. XIV, 37 אֱלֹהִים. Targ. II Esth. III, 7.

אלהות, אלהות, Tosef. Kel. B. Bath. VI, 9 read אֱלֹהִים.

אלה m. (denom. of אֱלֹהִים) *born in Elul. Pl.* אֱלֹהִים, אֱלֹהִים. Y. Shek. III, beg. 47<sup>b</sup>; a. e.

אלה, v. אֱלֹהִים.

אלה m. (אלם; חלם, חלם, cmp. חלם, חלם) *a mucilaginous plant* (cmp. Lat. Alum, prob. *Silphium*, a kind of *Laserpitium* or *Asafoetida*. T'bul Yom I, 5 (Var. in Ar. חלם, חלם). Cmp. אֱלֹהִים.

אלה m. ch.—next w. 2).—*Pl.* אֱלֹהִים. Targ. Ruth II, 7; 15.

אלה f. (b. h. אֱלֹהִים; אֱלֹהִים) 1) *binding, making sheaves*. Peah VI, 9 (10) לֹא־... grain stalks intended for binding sheaves thereof (but not for binding the latter into bundles of sheaves עֲמֵר, Maim.).—[For binding sheaves therewith R. S.].—2) *sheaf*. Ex. R. s. 31.—*Pl.* אֱלֹהִים. B. Mets. 22<sup>b</sup> sq. *large sheaves*, opp. כִּרְבוֹת.

אלה I m. (b. h.; v. אֱלֹהִים) *oak*.—*Pl.* אֱלֹהִים. Gen. R. s. 15 בְּלִישָׁן אֱלֹהִים the bibl. *allonim* means *b'lutin*, v. בְּלִישָׁן. [Ib. אֱלֹהִים read אֱלֹהִים, v. אֱלֹהִים, אֱלֹהִים. R. Hash. 23<sup>a</sup> בְּלִישָׁן, v. בְּלִישָׁן; B. Bath. 80<sup>b</sup> בְּלִישָׁן, v. בְּלִישָׁן. [Gen. R. s. 60 (play on *hallazeh* Gen. XXIV, 6) אֱלֹהִים he is an oak (of fine appearance); Rashi refers to next w.]

**אלון** II m. (ἄλλος acc.) *another*. Gen. R. s. 81 in Greek *allon* means *אחר*; Pesik. Zakh. p. 24<sup>a</sup> *א' חרי* (read *אחר*) *another* (one more).

**אלונתיה** I (אלונתיה) (interchanging with *לונתיה* q. v.) f. (לונת, *to cover, wrap*, comp. I Sam. XX, 10, a. *לאט* in H. Dict.; ל inserted) *wrapping cloth, sheet, bathing clothes*. Sabb. 40<sup>b</sup> מרחם אדם אלונת' (Ms. M. *אלונת'*, Tosef. ib. III (IV), 7 *אלונת'*) one may warm a sheet on the Sabbath to put it on the stomach; Y. Sabb. XIX, 17<sup>a</sup> bot. [Gen. R. s. 80 to put on a wound, prob. next w.]—Sabb. 147<sup>b</sup> (Ms. M. always *אלונת'*, Ar. *לונת'*, Men. 72<sup>a</sup>.—Y. Erub. VIII, 25<sup>b</sup> top.—Pl. *אלונתיה* Sabb. XXII, 5 (147<sup>a</sup>). Ib. 147<sup>b</sup> בעשר אלונתיה (read *שראות* . . ., or *שיחור* . . .). Tosef. ib. XVI (XVII), 15 *אלונתאות* (Var. *אלגנאות*, *לגנאות*, Ib. 17 *אלגנאות* (Var. *אלגנאות*).

**אלונתיה** II, corr. *אלונתיה* f. (אלונתיה) *אלונתיה* m. (a corrupt. of *οἰκάνθη, οἰκάνθινος*, *cenanthe, cenanthinus*; comp. *אלונת* as to ל a. ל.) made of the grape (or leaves) of wild vine (*cenanthe*), whence 1) *an aromatic water*. Y. Ber. VI, 10<sup>d</sup> he who sprinkles *אלונת'* *cenanthe*.—2) *an unguent*. Y. ib. I, 3<sup>a</sup> top סכין אלונת' וכ' (corr. acc.) you may oint a sick person with *cen.* on the Sabbath. Y. Sabb. XIV, 14<sup>c</sup> bot. *אלונת'*. Y. Shebi. VII, beg. 37<sup>b</sup> א' יצאת לרפואתן . . . (read *רחת* . . .) except *cen.* which is only for children (after circumcision).—3) *a wine* (*vinum cenanthinum*), used esp. after bathing. Ab. Zar. 30<sup>a</sup> (expl. as a mixture of old wine, pure water and balsam); Sabb. 140<sup>a</sup> לרוד אלונת' ed. (Ms. M. *אלונת'*). Hull. 6<sup>a</sup> wine to be put לרוד into a mixture called *alumtith*; Tosef. Dem. I, 24. Y. Bets. I, 60<sup>d</sup> top.

**אלוניסחון**, v. *אלונסטי*.

**אלונכא** m. (לונכא q. v.) *spear-head, javelin*. Pl. *אלונכא*. Git. 70<sup>a</sup> דפרסא בא' (Ar. *בלונכא*) with Persian (poisoned) javelins.

**אלונקין**, v. *אלנקי*.

**אלונתית**, v. *אלונתית*.

**אלוסמרוס**, v. *אלס*.

**אלוף** m. (b. h.; אלוף) *prince, chief*. Gen. R. s. 20 beg. אלוף the world's chief (*Aleph*, i. e. Adam).

**אלוש** pr. n. pl. (b. h.) *Alush*, one of the stations of the Israelites on their journey to Kanaan. Yoma 10<sup>a</sup>. Gen. R. s. 48 (play on *lushi*, Gen. XVIII, 6). Y. Bets. II, beg. 61<sup>a</sup>.

**אלות** Pesik. R. s. 22 א' ב"ר, read *בולאות*, v. *בולאי*.

**אלותא** f. (v. *אלתא*) *a piece of aloe-wood*. Bets. 33<sup>b</sup>; v. *אלתא*.

**אלותא**, v. *אלתא* a. *אלתא*.

**אלמיכסייה**, *אלמיכסייה*, Gen. R. s. 8 שלך א' חכמים א' שלך, ed. Ar., ed. חכמים א' שלך, Yalk. Ps. 834 חכמים א' שלך.

prob. *אלמיכסייה* (v. *אלמיכסייה* a. *אלמיכסייה*) *chief of the court-ceremonies* (i. e. the angel of Truth); Rashi: *seal* (?).

**אלמין** (ἄλμιν) *fir-trees*. Tanh. T'r. 9 א' ברוש Bibl. *brosh* means *firs*.

**אלימין**, *אלימין*, a corruption of *אלימין* for *אלימין* m. (ἀλμινος, Aquila Ex. XXV, 5) *violet-colored*. Koh. R. to I, 9 א' אלש; Y. Sabb. II, 4<sup>d</sup> (expl. bibl. חוש as a color צבעו v. Ges. H. Dict. s. v. חוש). [Esth. R. to I, 6 *אלימין* (Var. *אלימין*) read *אלימין*].

**אלי**, *אלי* (b. h. *אלי*, v. *אלי*; comp. *אלי*, *אלי*) *to curse*. Sifre Num. 18 (ref. to Num. XVIII, 21) לאליה 'as a curse' means that people shall curse by her (pointing to her), 'may happen unto thee what happened to . . . '.

**אלי**, *אלי* (אלי, v. *אלי*) *to lament, wail*. Targ. II Sam. I, 17; a. e.

*אלי* same. Targ. Jud. XI, 40 לאליה (some ed. לאליה).

**אלי**, *אלי*, v. *אלי* and *אלי*.

**אלי**, *אלי*, v. *אלי*.

**אליאס** read *אליאס* q. v.

**אליא** (אליא=אליא) *according to the opinion, in the sense of*. B. Kam. 13<sup>a</sup>, a. fr. א' רבאן in whose sense? in accordance with whom? Sot. 21<sup>a</sup> דהלכתי א' in accord. with the adopted decision. Sabb. 28<sup>b</sup>, a. v. fr. א' ר' in the sense, developing the opinion, of R.—.

**אליה** f. (b. h.; אליה; v. infra) *attachment, whence 1) (comp. אליה, fat-tail*. Ab. Zar. 25<sup>a</sup> (ref. to I Sam. IX, 24) what means *v'healeha* (and that which is upon [or by] it)? *אליה* that means the leg (with thigh) and the fat-tail. Hull. 117<sup>a</sup>; a. fr.—א' כלפי (Ar. s. v. כלפי; ed. כלפי, Mss. אליה) *towards the tail!* i. e. *just the reverse!*, *reverse it*. Pes. 5<sup>b</sup>; Sabb. 93<sup>b</sup>; Ab. Zar. 75<sup>a</sup>; a. fr. [Rashi: אליה where are you turning to?—2) *ear-lap*. Keth. 5<sup>b</sup>.

**אליהו** (b. h.) pr. n. m. *Eliyahu, Eljah*, the great prophet in the days of Ahab, freq. represented, in Talmud and Midrashim, as intervening in behalf of the pious and punishing wrong-doers, and expected, in the Messianic days, to clear up doubts and prepare the heavenly kingdom; comp. Mal. III, 23.—Ber. 58<sup>a</sup>, a. fr. א' ארזא E. came and appeared to him in the disguise of &c. Gen. R. s. 33, a. fr. זכור לטוב E., whose memory be blessed, came &c. B. Mets. I, 8 (37<sup>a</sup>), a. fr. א' יראת מונה עד שיבוא א' let it be deposited until E. shall come (and decide to whom it belongs, i. e. an indefinite time until the matter be cleared up). Men. 45<sup>a</sup>; a. fr.—א' אליהו Seder *Eliyahu*, name of a lost Talmudic treatise, divided into Seder *Eliyahu Rabba* (Large) and S. E. *Zuta* (Small). Keth. 106<sup>a</sup> (of legendary origin).

**אליהו** pr. n. m. (b. h.) *Elihu*, one of Job's friends. Y. Sot. V, end, 20<sup>d</sup>. Yalk. Job 919. B. Bath. 15<sup>b</sup>.

**אֱלִיָּהוּ** (b. h.) pr. n. m. *Elieonai*, a highpriest. Par. III, 5.

**אֶלְיוֹן** m. (לִי, v. אֶלְיוֹן) *thumb, great toe*. Pl. אֶלְיוֹנִים. Pesik. R. s. 31 יְדֵיהֶם אֶלְיוֹנֵי יְדֵיהֶם their thumbs; Midr. Till. to Ps. CXXXVII, 4; Yalk. a. l.

**אֶלְיוֹן**, **אֶלְיוֹנָה**, **אֶלְיוֹן** ch. same. Targ. Ex. XXIX, 20; a. e.—Git. 69<sup>a</sup> טוֹפֵא דְאֶלְיוֹנָה (Rashi אֶלְיוֹנָה, corr. acc.) the nail of the thumb.—Pl. אֶלְיוֹנָה. Targ. Ps. CXXXVII, 4 קָטְעוּ לֵוִי אֶלְיוֹנֵיהֶן בְּכִידֵיהֶן (missing in some ed.) the Levites cut their thumbs off with their teeth; v. quot. in preced.

**אֶלְיוֹסְטוֹן**, v. אֶלְיוֹסְטוֹן.

**אֶלְיוֹסְטוֹן**, v. אֶלְיוֹסְטוֹן.

**אֶלְיוֹסְטוֹן**, v. אֶלְיוֹסְטוֹן.

**אֶלְיוֹתָא** f. (אֶלְיוֹתII) *wail, eulogy*. Targ. Job III, 7; v. אֶלְיוֹתָא.

**אֶלְיוֹתְרוֹפּוֹלִים** pr. n. pl. (Ἐλευθερόπολις) *Eleutheropolis* (Freetown), an Idumean town corresponding to *Hori* (Gen. XIV, 6). Gen. R. s. 42 (ed. corrupt. מְדִינָה) read with Ar. שְׁבָרֵהוּ וְלִמָּה קוֹרָא אוֹתָהּ א' שְׁבָרֵהוּ וְלִמָּה קוֹרָא אוֹתָהּ א' . . . they selected it for their residence and made themselves independent.

**אֶלְיוֹתְרוֹק** pr. n. *Allihrök*, name of an Egyptian eparchy or nomos, prob. *Heracleotes*. Targ. Y. Gen. X, 6; I Chr. I, 8 (h. text פִּיט), ed. Rahm. אֶלְיוֹתְרוֹק (Var. אֶלְיוֹתְרוֹק).

**אֶלְיוֹתָא**, v. אֶלְיוֹתָא III.

**אֶלְיוֹתָא**, v. אֶלְיוֹתָא.

**אֶלְיוֹסְטוֹן**, v. אֶלְיוֹסְטוֹן.

**אֶלְיוֹתָא** f. (אֶלְיוֹתII) *female wailer*. Kel. XVI, 7 אֶלְיוֹתָא רִבְעִיתָא שֶׁל א' the wailer's musical instrument. Ib. XV, 6.—Ch. אֶלְיוֹתָא q. v.

**אֶלְיוֹל** m. (אֶלְיוֹל to roll, sec. r. of אֶלְיוֹל; cmp. אֶלְיוֹל a. דּוֹל. 1) (cacophem.) *idol*. Ab. Zar. IV, 3 (Talm. ed. י' צ'); a. e.—Pl. אֶלְיוֹלִים. עֲבוֹדַת א' (abbr. א' צ') *idolatry*; also *idol* (cmp. Snh. 97<sup>b</sup>. Yoma 9<sup>b</sup>; a fr.—2) *offal of meat*, v. אֶלְיוֹל.

**אֶלְיוֹל** ch. same.—Pl. אֶלְיוֹלִים. Targ. Y. Lev. I, 2.

**אֶלְיוֹל** (= אֶלְיוֹל) to lament. Targ. Is. XV, 4 (XIV, 31); Joel I, 11.

**אֶלְיוֹל** Pa. of אֶלְיוֹל.

**אֶלְיוֹלָא** m. (v. preced.) *spy*.—Pl. אֶלְיוֹלִי. Targ. Gen. XLII, 9; a. e. (ed. Berl. אֶלְיוֹל).

**אֶלְיוֹלִים** 1) בֵּית א' pr. n. pl. *Beth-Elim*, near Mount Tabor. Gen. R. s. 99 beg. Mekh. Yithro s. 5 (אֶלְיוֹלִים).—2) אֶלְיוֹלִים pl. of אֶלְיוֹל q. v.

**אֶלְיוֹלִים**, v. אֶלְיוֹלִים.

**אֶלְיוֹמָה** m., **אֶלְיוֹמָה** f. (אֶלְיוֹמָה) *strong, influential; violent*. Targ. Y. Gen. XXV, 23; a. e.—Git. 60<sup>b</sup>, a. fr. כָּל דָּא גְבֵר who ever is in power wins (right of possession in cases in which the judge is unable to decide). Hull. 39<sup>b</sup> אֶלְיוֹמָה אֶלְיוֹמָה a powerful man (defying the law).—Keth. 14<sup>a</sup> לִיה בִּרְיָא א' to him the positive assertion is the stronger argument.—Pl. אֶלְיוֹמָה Hull. 76<sup>a</sup> *thick* (sinews). Kid. 59<sup>a</sup> בִּגְמָה דָּא a village community of violent men.—Fem. Kidd. 44<sup>b</sup> כִּיד אֶבְרָה א' is she as strong, has she the same authority as her father has? B. Mets. 34<sup>a</sup> מִמְּתִיבֵיהּ א' is (the Boraitha) stronger (less pliable) than our Mishnah?—Hull. 48<sup>b</sup> אֶלְיוֹמָה the strong, thick (pin).—Pl. אֶלְיוֹמָה. Yeb. 43<sup>a</sup> א' strong, thick combs.

**אֶלְיוֹמָה**, v. preced.

**אֶלְיוֹמָה** I, **אֶלְיוֹמָה** 1) (= אֶלְיוֹמָה if; not; מא *quidem, somehow*) unless, but for (followed by שׁ"י; cmp. אֶלְיוֹמָה 1). Num. R. s. 18, end שְׁמַעְמ' וְכ' but for the sticky substance in the nose intercepting the evil smell.—2) (= אֶלְיוֹמָה if somehow) if (ruling the verb without mediation of a relative; cmp. אֶלְיוֹמָה 2). Ib. א' רִנָּה רַחֲמֵי if (the harsh ringing sound) should take a permanent hold of his ear, it would be bound up (with his body, sub. בְּלִבּוֹ as in Tanh. Hukhath 1, where our w. is substituted by אֶלְיוֹמָה).—3) v. אֶלְיוֹמָה.

**אֶלְיוֹמָה** II, **אֶלְיוֹמָה** m. 1) *mute*, v. אֶלְיוֹמָה. Targ. Y. Ex. IV, 11.—\*2) *thick*, v. אֶלְיוֹמָה. Hull. 76<sup>b</sup>.

**אֶלְיוֹמָה** f. (אֶלְיוֹמָה 1) *strength, force*. Targ. Job XXX, 21. Targ. Y. Ex. XXV, 2. Cmp. אֶלְיוֹמָה.

**אֶלְיוֹמָה** m. (אֶלְיוֹמָה 3) *mute*. Targ. Ps. XXXVIII, 14 Ms. (ed. אֶלְיוֹמָה).

**אֶלְיוֹמָה**, v. אֶלְיוֹמָה.

**אֶלְיוֹמָה**, v. אֶלְיוֹמָה.

**אֶלְיוֹמָה** (אֶלְיוֹמָה) m., only in pl. אֶלְיוֹמָה, רִצָּץ, רִסָּס, אֶלְיוֹמָה &c. (אֶלְיוֹמָה, cmp. אֶלְיוֹמָה in Hebr. Dict. a. רִסָּס) *ruins, debris*. Lev. R. s. 19 (referring to Amos VI, 11) הֲרִיץ רִסָּסָה אִתָּה מִיִּנְיָה אֶלְיוֹמָה (read רִסָּסָה) of what is demolished by making breaches, there remain ruins, הֲרִיץ, הֲרִיץ בְּקִרְעָה לִיה מִיִּנְיָה אֶלְיוֹמָה while of what is demolished by chopping, no ruins remain; Koh. R. to X, 18 (corr. acc.); Cant. R. to IV, 14. Cmp. בְּרִיץ and אֶלְיוֹמָה.

**אֶלְיוֹמָה**, v. אֶלְיוֹמָה.

**אֶלְיוֹסְטוֹן**, **אֶלְיוֹסְטוֹן**, **אֶלְיוֹסְטוֹן** m. (ἡλιαστός, acc. fr. ἡλιάζω, v. Gr. Dict.) *a luscious wine* (vinum dulce) for which the grapes were to be dried in the sun for three days, after which they were gathered and trodden on the fourth during the full fervor of the mid-day heat (Sm. Ant. s. v. *Vinum*; Columella XII, 27). Men. VIII, 6 אֶלְיוֹסְטוֹן Mish. (Ar. ed. Koh. אֶלְיוֹסְטוֹן, Talm. ed. 86<sup>b</sup> אֶלְיוֹסְטוֹן B. Bath. 97<sup>b</sup> אֶלְיוֹסְטוֹן Ar. (Var.

a. ed. ודיליסטון; Ms. ודלאסטון; v. Rabb. D. S. a. 1.). Tosef. Men. IX, 9 (from which B. Bath. l. c. is quoted) אלרסטון.

**אליעזר** pr. n. m. *Eliezer*, 1) servant of Abraham. Gen. R. s. 44; a. fr. 2) several Tanaim: a) E. ben Hyrcanus; E. b. Jacob, E. bar Zadok, disciples of R. Johanan b. Zaccai of the second gener.—b) E. b. Judah, E. b. Matathias; E. b. Hisma, of the third gener.—c) E. hak-Kappar, a late member of the fifth gener.

**אליה** v. אליהו.

**אליפס** Y. Shebi. IV, 35<sup>c</sup> top, read אליס.

**אליקה** m. (ἄλιξ, acc. . . α) *wind-lass* for launching ships. Y. Sabb. VII, 10<sup>c</sup> top, read: דהן דמגפר אעין he who pitches wood for vessels or ropes for a wind-lass.

**אליקו** (a disguise of אלהים for the purpose of avoiding the utterance of the divine name, emp. *by God! forsooth* (ironically). Pesik. Bahod. p. 104<sup>a</sup> אלי אני הובע בה Ar. (ed. אל אחא, Ms. Oxf. אליקו) forsooth, I shall propose to her, i. e. do you believe I shall &c.? Cant. R. to I, 4 אלי אני נתן וכו' forsooth (do you believe) I shall give &c. [V. Pesik. l. c. note 81.]

**אליקים** (b. h.) pr. n. m. *Eliakim*. Ab. Zar. 58<sup>a</sup> R. El. attendant of Rabba.

**אלירא** read אלירה.

**אלישה** pr. n. m. *Elisha*, 1) the prophet. Ber. 10<sup>b</sup>. Gen. R. s. 25; a. e.—2) E. ben Abuyah, surnamed אחר, q. v. Aboth. IV, 20. M. Kat. 20<sup>a</sup>.—3) one E. surnamed בעל כנפים 'winged'. Sabb. 49<sup>a</sup>; 130<sup>a</sup>. Y. Ber. II, 4<sup>c</sup> bot.

**אלישפט** v. בלשפט.

**אליה** v. אליהו.

**אליהא** f. ch.=h. אליה *wailing woman*. Pl. אליהא. Targ. Jer. IX, 16 (17) ed. Ven. אליהן, ed. Vien. אליהא.

**אליהא** f.=אליהא. Gen. R. s. 15, end; Pesik. Ron. p. 142<sup>b</sup> וכו' אליהא וכו' wailing and weeping; v. אליהא.

**אליהא (אליהא)** f. ch.=h. אליה *fat-tail*. Targ. Ex. XXIX, 22; a. e.—Hull. 127<sup>a</sup> ואליהא נרש . . . . בשמחה נרש excommunicated be Narash with its fat, skin and tail, i. e. all its inhabitants.

**אליהא** or **אליהא** f. (emp. אלה, אלה &c.) 1) *fig-tree* (of a certain species).—א' ברה name of a fig species. Gen. R. s. 15, end וכו' ברה א' Ar. (ed. אלי) it is called *brath alitha* (daughter of mourning, v. אליהא), because it has brought wailing and weeping into the world (as the fruit of the tree of knowledge).—2) *wood of the fig-tree*, used as kindling wood on the altar (h. form אליהא). Tam. II, 4 (Mish. ראה . . . , Talm. 29<sup>a</sup> ראה . . . .). Yoma 24<sup>b</sup>. Y. ib. II, 39<sup>c</sup> top.—Pl. אליהא. Par. III, 9.

**אליהא** f. (pronunc. and meaning doubtful) *Alitha*, something supposed to render fire-proof or extinguish the fire. Snh. 108<sup>b</sup> שמד וא' אחר וכו' Ar. (ed. רי') we have something, its name is Ill. [perhaps to be read אחר דבר a (female) idol]; Yalk. Job 906 עיל', Ms. עליונה. [B. Bath. 73<sup>a</sup> באל' Ar. Var. s. v. אלהא, ed. אליהא, Rashi אליהא, Ms. Oxf. יאריה לן אליהא pl. of אליהא. The use of the masc. gend. in connection with the word, makes the passage appear spurious.]

**אליהא** pl. אליהו, v. אליהא.

**אליה** Dan. III, 12; 13.

**אליסא** pr. n. m. *Alaxa, Lixah*, abbrev. of Alexander. Y. Keth. V, beg. 29<sup>c</sup> R. Al.—Ib. IX, 33<sup>b</sup> מנא א' אמר לו ר' מנא (לר' מנא); Y. Shebu. VII, 38<sup>a</sup> bot. ליכסא name of a gentile judge.

**אליסון** (= λισός, comp. howev. ἀλλόξ) 1) (adv.) *athwart, crosswise*. Tosef. Kel. B. Mets. VIII, 5 two feet &c. of a bed cut off א' crosswise; (Kel. XVIII, 5 ליכסון).—2) **אליסון**, ch. form אליסון m. *diagonal line, diameter*. B. Bath. 101<sup>b</sup>; Succ. 8<sup>a</sup> באליסונה . . . . כל אמה a figure of one square cubit has a diagonal line of 12½ cubits (approximately). Men. 35<sup>a</sup>; Meg. 24<sup>b</sup> must be square באליסונה both as to their seams (not warped) and as to the measure of their diagonal lines. Erub. 59<sup>a</sup> מידה העיר ואלכסונה Ms. K. (ed. בא', v. Rashi a. l.) the measure of the circumference of the town plus its diameter. B. Bath. 99<sup>a</sup> קריבא דיו קריבא perhaps the Cherubim in the Sanctuary were placed across the room; a. fr.

**אליסון** m. pl. (v. אליסא) *Alexandrians*, name of a nut, prob. a species of pistachio. Ab. Zar. 14<sup>a</sup> אליסון ed. (Ms. M. אליסון, Ar. אליסון). Omp. אליסון.

**אליסון** pr. n. m. *Alexander*. Y. Dem. II, 22<sup>c</sup> top, (an Amora of a place called Tsadoka). Cant. R. to IV, 12; v. אליסון.

**אליסון** pr. n. m. *Alexander*. 1) A. the Great, מיקרון the Macedonian. Targ. Cant. VI, 8; Targ. II, Esth. I, 2.—Tam. 31<sup>b</sup>; a. fr.—2) name of a judge and of a robber. Y. Ber. IX, 13<sup>b</sup> top (for אליסון ib. read our w.).

**אליסון** m. 1) *Alexandrian*. Sifra B'hukk. chap. V, Lulianus the Alex.—2) pr. n. m. *Alexandri*, an Amora. Y. R. Hash. IV, 59<sup>c</sup> bot; a. e.—Cant. R. to IV, 2 דרא . . . (corr. acc.).—3) v. אליסון.—Pl. אליסון; fem. אליסון. Men. 100<sup>a</sup> *Alexandrians*. Ib. 28<sup>b</sup> א' כוסיה (Yalk. Ex. 369 רייה . . . ) Alexandrian cups (lengthy and narrow). Tosef. Meg. III (II), 6 בוד' של א' a Synagogue built by Alexandrians in Jerusalem.

**אליסון** pr. n. pl. *Alexandria*, in Egypt. Targ. Ez. XXX, 15; a. e.—Y. Hag.

\***אַלְמִין** m. (prob. corrupt., for לִימִין λιμῆν) *harbor*. Y. Succ. II, beg. 52<sup>d</sup> בִּיאַ בְּנִחוּנָהּ *when the ship lies in port*.

**אָלמלא**, **אָלמלא**, **אָל** (אָל-מלא) (*if in any way not, if not, but for* (usu. without verb or followed by **וְ** or **וְ**; cmp. **אָלמלא** I, 1). Snh. 49<sup>a</sup> דוד ו' but for David (studying the Law), Joab could wage no war. Meg. 12<sup>b</sup> א' אגרוה ו' but for the previous letters. Tanh. Hukth 1 (ed. Bub. 1 לא; a. fr.—2) (=אָלמלא-לא; cmp. **אָלמלא** I, 2) *if indeed*. Meg. 24<sup>b</sup> לוי אהר' [Ms. M. אָלמלא] if thou wert a Levite. Keth. 33<sup>b</sup> אָלמלא ו' if they had lashed Hananiah &c. Sabb. 118<sup>b</sup>; a. fr. [A differentiation of spelling which may have existed for the two opposite meanings of our w., is untraceable; v. Lowe, Pesachim, p. 28.] Cmp. **אָלמלא**.

**אָלמ** (deriv. of next w.) *to reduce to widowhood, bereave, desert*. Pes. 49<sup>a</sup> אָלמלא אהר' will be forced to desert his wife (to leave his home).—*Nithpa*. **אָלמלא** *to become a widow*. Y. Keth. II, beg. 26<sup>a</sup> (Mishn. ed., a. Talm. Bab. **אָלמלא**, v. **אָלמלא**).

**אָלמלא** f. (b. h.; v. **אָלמלא**) *widow*. Keth. I, 1; 2, v. **אָלמלא**. Kidd. 75<sup>a</sup> אָלמלא עיסה the widow of one of spurious descent; v. **אָלמלא**; a. fr. Trnsf. א' *a frameless door* (or *made of one piece*). Erub. 101<sup>a</sup>; v. **אָלמלא**.—Denom.

**אָלמלא** f. (b. h.) *widowhood*. B. Bath. VI, 4 א' ביה (98<sup>b</sup>; Ms. M. **אָלמלא**) a house in which to live in case of widowhood. Yeb. 45<sup>a</sup>; a. e. Y. Keth. V, 29<sup>d</sup> bot. דורי **אָלמלא**, v. **אָלמלא** II.

**אָלמלא**, v. **אָלמלא** I.

**אָלמלא** (read **אָלמלא** **אָלמלא**) (*Hellenic, in Greek*. Tanh. Tsav, 2 [a gloss] א' קטבך קטבך in Greek *katab'kha* (Hos. XIII, 14) means *κατάβα descend*; v. Yalk. Jer. 333. Y. Sot. VII, beg. 21<sup>b</sup> שמע קלון קריין **אָלמלא** heard them read the *Sh'ma* in Greek.

**אָלמלא** f. pl. (=על-ענא) (*on the neck*) *poles used to carry burdens on the shoulder of two or more persons* (v. Sm. Ant. s. v. *Falangæ, phalangæ*, which is of Semitic origin). Bets. 25<sup>b</sup> what means 'provided no carrying on shoulders takes place'? Ans. **אָלמלא**. . . . Ar., Ms. M. (ed. באל' by means of *alanke* (*phalangæ*). Ib. **אָלמלא** in a sedan chair through which poles are put). (carried in a sedan chair through which poles are put). Ib. Am. and Mar Zut. allowed themselves to be carried on shoulders of men **אָלמלא** **אָלמלא** Ar., Ms. M. (ed. our w. absent) on a Sabbath during the festive week on *phalangæ* (to the lecture room). V. **אָלמלא**.

**אָלמלא**, **אָלמלא** (contr. of **אָלמלא**, v. לעס) *to crunch, bite*. B. Kam. 84<sup>a</sup>. Git. 70<sup>a</sup>.

**אָלמלא** pr. n. m. *Alas* (Valens; v. **אָלמלא**) 1) an Amora. Y. Kil. I, 27<sup>a</sup> top.—2) (?) Snh. 64<sup>a</sup> Sabta son of A.; v. **אָלמלא**.

**אָלמלא**, **אָלמלא** pr. n. *Hellas* (=Græcia Magna). [That Italian places are meant in quot. below, is obvious from Targ. Ezek. XXVII, 7, v. **אָלמלא**.] Targ. Y. I Gen. X, 4 א' **אָלמלא** (h. text **אָלמלא** וררשש **אָלמלא**) *Hellas and Taras* (Tarentum,

v. **אָלמלא**; Targ. Y. II ib.; Y. Meg. I, 71<sup>b</sup> bot. **אָלמלא**; Gen. R. s. 37, beg. **אָלמלא** **אָלמלא** (corr. acc.). [Targ. Y. a. Midr. reflect geograph. a. ethnograph. conditions and notions of their own days.]

**אָלמלא** (**אָלמלא**) [the final ס freq. read ס in ed., as **אָלמלא** &c.] f. (v. **אָלמלא**) pr. n. pl. *Ilis &c.* (grottoes near Tiberias; v. Jos. B. J. II, 20, 6) *ruins of fortified caves*. Koh. R. to III, 9 **אָלמלא**. Y. Shebi. IV, 35<sup>c</sup> top **אָלמלא**; Gen. R. s. 34 **אָלמלא**; Ruth. R. to I, 17 **אָלמלא** (**אָלמלא**); Yalk. Ezek. 351 **אָלמלא**; cmp. **אָלמלא** a. **אָלמלא**.

**אָלמלא**, v. **אָלמלא**.

**אָלמלא** pr. n. m. *Elazar*. 1) E. b. Poira, counsellor of John Hyrcanus. Kidd. 66<sup>a</sup>.—2) Several Tannaim: a) E. b. Azariah; E. b. Arakh. of the second generation; b) E. b. P'rata; E. of Modim, of the third gener.—c) E. b. Jacob; E. b. Shamua; E. b. Simon (bar Yohai); E. b. R. Yose the Galilean, of the fourth gener.—3) Several Amoraim: a) E. b. Antigonus; E. b. R. Yannai, of the second gener. Y. Ber. V, 9<sup>b</sup> bot.; a. e.—b) E. bar Abina. Ib. I, 3<sup>c</sup> bot.—c) R. Lazar or E. (in Babli E. b. P'dath) one of the most renowned Amoraim of the third gener. Erub. 65<sup>b</sup>; a. v. fr.

**אָלמלא**, v. **אָלמלא**.

**אָלמלא** (b. h.) *thousand*. Du. **אָלמלא**.—Pl. **אָלמלא**.—א' **אָלמלא** a million. Gen. R. s. 8 א' שני א' a. fr.—Ex. R. s. 5 **אָלמלא** two thousand (men); a. e.

**אָלמלא**, **אָלמלא** ch. same. Targ. O. Ex. XXXVIII, 25 **אָלמלא** ed. Berl. (Y. **אָלמלא**); a. fr.—Snh. 95<sup>b</sup> א' **אָלמלא** one thousand. Bekh. 8<sup>b</sup> **אָלמלא** **אָלמלא** one hundred thousand zuz; a. fr.—Pl. **אָלמלא**, **אָלמלא**. Targ. Ex. XXXVIII, 26; a. fr. Targ. I Sam. XVIII, 8; a. fr.—Y. Dem. VII, 26<sup>b</sup> bot.; a. fr.

**אָלמלא** II, **אָלמלא** (יָלֵף) (h. **אָלמלא**, **אָלמלא** *to join, be joined*) *to become used; to learn, study, train one's self*.—**אָלמלא** *accustomed, used to*. Targ. I Sam. XVII, 39. Targ. O. Num. XXII, 30.—Targ. Deut. V, 1; a. fr. (v. also **אָלמלא**).—Cant. R. to II, 2 **אָלמלא** **אָלמלא** **אָלמלא** would you like to study? B. Bath. 111<sup>b</sup> top **אָלמלא** **אָלמלא** **אָלמלא** take me away from here, this man has no desire to learn (but only to argue). Taan. 4<sup>a</sup> man is bound **אָלמלא** **אָלמלא** [prob. **אָלמלא**, v. infra] to train himself to be gentle; a. fr.

**אָלמלא**, **אָלמלא** *to train, teach*. Targ. Ps. XVIII, 35 **אָלמלא** (=מָלֵף). Targ. Prov. XI, 25; a. fr.—Koh. to IX, 10 thou didst emigrate **אָלמלא** **אָלמלא** for the sake of studying, **אָלמלא** **אָלמלא** but he emigrated for the sake of teaching. Y. Dem. I, 22<sup>a</sup> top **אָלמלא** **אָלמלא** **אָלמלא** (not **אָלמלא**) did you not teach us thus?—א' **אָלמלא**, v. infra.

**אָלמלא** as **אָלמלא**. Lev. R. s. 30 **אָלמלא** **אָלמלא** offers arguments in my favor.

**אָלמלא** *to exercise, practice, exert one's self*. Targ. Is. II, 4; XXVI, 9.

**אל"ף** *Alef*, the first letter of the Alphabet. Y. Snh. I, 18<sup>a</sup> bot.; a. fr. Y. Yeb. IV, 6<sup>a</sup> באל"ף רבה באל"ף (referring to *harbah arbeh* Gen. III, 16) the embryo that counts *harbah* with Hé, (the numerical value being 212—days), will grow; that which counts *arbeh* with Alef (i. e. 208 days, or less than seven months) will lie down (die); (cmp. חרבה for differ. versions).—B. Bath. 168<sup>b</sup> בית ו' א' mere Alef Beth (arbitrary words). Gen. R. s. 1 ה' קרא חג' the Alef complained.—Y. Sabb. XVI, 15<sup>c</sup> top אחד א' ב' one of the alphabetical acrostics (chapters) of Lamentations.—Pl. אלפ"ן. Sabb. 103<sup>b</sup>. Ex. R. s. 38; a. e.—א"ן. Y. Ber. II, 4<sup>d</sup> bot. they pronounce א' Ayins like Alefs.—[Sabb. 103<sup>b</sup> ו' דאזוך (א' דאזוך) they differ as to one who wrote on the Sabbath two such letters as Alef, Alef (of *azzerkha* Is. XLV, 5) being merely vowels; v. בגלגל.]

**אלפ"א** 1) ch. *Alfa*=Alef. Cant. R. beg. the poet א' ב' when writing alphabetical acrostics. Lam. R. introd. (R. Hama b. H.) מן תלחא תלחא פסוקי א' ב' belonging to the alphab. acrostics (in Lamentations) of three verses for each letter.; a. fr.—2) (αλφα) *Alpha*, the first letter of the Greek Alphabet. Shek. III, 2. Men. VIII, 1 לסילת א' best quality of flour. Ib. 6.

**אלפא**, v. אלה I.

**אלפא** *ship*, v. אילפא.

**אלפבטרין** m. pl. (αλφαβητάριον) *alphabetical acrostics, songs*. Ruth R. to III, 13 (ed. אלפבטרין, corr. acc.).

**אלפביתא** m., pl. אלפביתין same. Koh. R. to I, 13; v. אלפ"א.

**אלפבטרין**, v. אלפבטרין.

**אלפס**, v. אילפס c. (=q. v.) a *tightly covered pot, stew-pot*, contrad. קדירה a boiling pot. Ned. 51<sup>a</sup> a dish goes first in a pot קדירה שיוור לא' before it is put in a stew-pot for steaming. Y. Hall. I, 58<sup>a</sup> top.—Pes. 37<sup>a</sup> מעשה א' *stew*.—Gen. R. s. 1, end וכיסיו כ' as a pot with its lid.—Pl. אלפסין. Bets. 32<sup>a</sup>, v. אידוניה.

**אלסרין** m. pl. (Syr. אלסר P. Sm. 155; 212; an abbrev. of אלקסרין, v. אלקסרין) a *species of pistachio* (tree or fruit). Y. Dem. II, beg. 22<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> bot. אלצ'.—Tosef. ib. I, 1 אילס'. Ib. III, 14 אילסרין ed. Zuck. (Var. אלסרין).

**אלקולאון**, v. אלקולאון Cant. R. to I, 11 שלמד אונקלס: א' ברעזו של הקב"ה, a corruption; read: אונקלס: בן אחותו של הררינוס (עקילס); cmp. Tanh. Mishp. 5. [The entire clause seems to be a gloss.]

**אלקים** (b. h.) a symbolized pr. n.: *No-Standing*. Y. R. Hash. I, 57<sup>a</sup> bot. א' עמי but the King (the Lord)—no standing (on his decrees) is with him; he desires not to insist upon his decrees (but permits repentance to set them aside).

**אלקמו**, v. next w.

**אילקט** f. (ἐλκτική, sub. ἄλμαξ; v. also אילקטי) *winding staircase*. Tosef. Erub. VIII, 11 (V, end) five compartments לא' הפורדות ed. Zuck. (ed. אלקט) opening towards a common winding staircase. Ib. ואסורין ב'אילקטי ed. Zuck. (ed. באלקטין, Var. בריאלקטו corr. acc.) and are forbidden the use of &c.

**אלקטיות** f., pl. אלקטיות (לקט, v. הילקט) *stack of grain, shed for stacks* in the field. [Comment. fr. קריש summer.] Maasr. III, 7 the stores in והא' (Ms. M. הבורגנין והא' אלקטיות) turrets and sheds in the field are exempt from tithes (until brought home).

**אלקים**, v. אלהים.

**אלקים** Pesik. R. s. 21, ed. Fr. p. 108<sup>a</sup>, read וקרום וידיס.

**ארקפמא** m. (ἀρχαπέτης, ארכפמא, Palm. inscript., Zeitschr. der Deutsch. Morgenl. Ges. XVIII, 89—90; Syr. ארובד, Pers. arzabedes; v. Perl. Et. St. p. 105) *Arkafsta*, a high dignitary in Persia. Targ. Y. Gen. XLI, 44 (ed. וינא אלקפמא); a. e.—Shebu. 6<sup>b</sup> אלקפ' Y. ib. I, 32<sup>d</sup> bot. ארכב'. Y. Ber. II, 5<sup>a</sup> top Ar. (ed. ארכב' . . . , corr. acc.).—Zeb. 96<sup>b</sup> (prov.) ארכפמא נקטן ריחא ב'ד ריח א'א' ל'ד the Ark. took us by the hand, and the scent came into the hand (undue pride of accidental acquaintances).

**אלקפרין**, v. אלקפרין.

**אלקפמא**, v. אלקפמא.

**אלר'א** f. (ἡλάρια) *day of rejoicing*, both private and public; esp. *days of public rejoicings appointed by a new emperor, consisting of games, masquerades &c.* Pesik. Sh'mini p. 193<sup>b</sup> while the King is engaged בא' ב'א' in his hilaria, ask of him what you need. Cant. R. to IV, 4 לא היו עומדין באלר'א וב' (corr. acc.) (at Mount Sinai) they did not stand (as) in hilaria, but in awe, trembling &c.

**אלר'א** a *disease*; prob. a corruption of אילר'א (εἰλεός, ileus) *iliac passion, spasm of the abdominal muscles connected with vomiting*. Git. 70<sup>a</sup> א' אחורו Ar. (ed. אלר'א as in the sentence following).

**אלרתא** f. ch. (=h. אלתא) *post, pole, door-post*. Targ. Josh. XXIV, 26 (ed. Vien. I אילתא).—Pl. (of אלתא) אלתא. Targ. Is. VI, 4 אלתא (ed. Vien. אלתא). B. Bath. 73<sup>a</sup> ומדיק ליה באלרתא Rashi (ed., sing. אלתא) and we struck it with clubs; v., however, אלתא. Bets. 33<sup>b</sup> א' א' א' ויחביב לן א' א' and gave us each several branches (Rashi), v., however, אלתא.

**אלתוספראות** m. (אל=אל, a. תוספרא, v. תוספרא; cmp. I Chron. XXVII, 25; v. אל=אל) *comes thesaurorum, chief-treasurer*. Midr. Till. to Ps. XV *magor* (his resort, stores) that is א' שלי (the Roman Emperor's) chief treasurer (or plur. treasurers).



\***אֲמָבָטִיר** m. (ἀναβάτης, contr. ἀμβάτης) prop.  *rider, traveller* on horseback &c.; hence (sub. חמור) *an ass used for marching* through the desert alongside of

(and sometimes tied to) the camel. Y. Sabb. V, 7<sup>b</sup> top 'א what is an *ambates*? חמר כלק the ass of the traveller (from Egypt to Asia). Y. Kel. VIII, 31<sup>c</sup> אבהנוס (corr. acc.). V. לִיבְרָקוּס.

**אֲמָבִיתָא** f. (deriv. of אֲמָבִי water of the bath-tub, waste of the bath-tub. Y. Sabb. VIII, 11<sup>c</sup> (ג') הוה רמשג' 'א he who washes (his anus) in &c., is liable to a disease of the rectum.

\***אֲמָבִירוּס** read אֲמָבִירוּס m. (ἄμπυρος) *fire-scathed*. Midr. Till. to Ps. XXII, v. אֲבִירִים.

**אֲמָרָא** m. (cmp. עֲבִירָא; 'מ inserted) *crop, store*. Keth. 105<sup>a</sup> smelt at (was an expert of) דַּמְרָא (Rashi, pl.) wine stores.—Pl. אֲמָרָא. Gitt. 56<sup>a</sup> 'וכ' קלנהו לזנהו 'א 'וכ' set fire to all those stores of wheat and barley.

**אֲמָנָא** m. (=אָנוּא, v. foreg.) *nut*. Sabb. 109<sup>b</sup> מ'א' from eating a nut on an empty stomach. Men. 35<sup>a</sup> 'א in the shape of a nut; a. e.—Pl. אֲמָנָא. Hull. 59<sup>a</sup>. B. Mets. 60<sup>a</sup>.

**אֲמָגִישָׁא** m. (h. מָגוּשׁ) *magus, magician, a Persian priest and interpreter of dreams; magician, sorcerer*. Targ. Y. I Ex. VII, 15; VIII, 16.—B. Beth. 58<sup>a</sup>. Yoma 35<sup>a</sup> (Hull. 62<sup>b</sup>) 'א Parvah is the name of a Persian magus after whom the cell in the Temple was named.—Sabb. 75<sup>a</sup> רב ושמואל (read אֲמָגִישָׁא).—Pl. אֲמָגִישָׁא. Snh. 98<sup>a</sup> 'א בְּטָלִי יִדְוָדִי בְּטָלִי א' when (in Israel) the haughty shall cease to exist, the magians (among the Persians) shall cease.

**אֲמָגִישָׁי** m. (v. preced.) *a follower of magianism, believer in sorcery*. M. Kat. 18<sup>a</sup>.

**אֲמָגִישָׁא** f. (deriv. of preced. ws.) *magianism, magian practices*. Sabb. 75<sup>a</sup> רב ושמואל א' Ms. M. (ed. אֲמָגִישָׁא) as to magianism Rab and Samuel differ, one declaring it to be sorcery, the other—blasphemy.

\***אֲמָגִישָׁתָּא** referring to (the blood) which made him a proselyte (circumcision). Y. Ab. Zar. II, 41<sup>a</sup> top 'א ולא הוה אֲמָגִישָׁא his visions as to bloodshed had reference only to that (blood) which made him &c.; v. גִּמְרָא.

**אֲמָדָא** (מִדָּא; v. מִדָּר) to form an approximate estimate, to guess; to appraise, judge, deliver an expert's opinion. Erub. 58<sup>b</sup> 'וכ' אֲמָדָא he forms an approximate estimate of the height of the hill, and passes on. Snh. 78<sup>b</sup> אֲמָדָאֵיהוּ they (the experts) declared his injuries to be fatal; (Y. ib. IX, 27<sup>a</sup> bot., also עֲמָדָא) 'א the opinion was that he would recover; a. fr.—Hull. 51<sup>a</sup> אֲמָדָא the animal before taking a leap measures its strength.

**חִיף** same. Gen. R. s. 64 אֲמָדָא אֲמָדָא they had appraised it (the field,—as to how much it would yield). V. אֲמָדָא.

**אֲמָדָא** ch. same. Bekh. 61<sup>a</sup> לְחָזִי אֲמָדָתִי I guessed this was thy intention. Keth. 68<sup>a</sup> הָא דְאֲמָדָתִי in the one case it means that we have formed an opinion about him (know whether he is stingy or liberal).—Part. pass.

**אֲמָרָא**. Arakh. 20<sup>a</sup> 'א וְאָרָא he stands appraised, he has been valued before this.—Hence אֲמָרָא *believed to be wealthy*. B. Kam. 62<sup>a</sup> 'א אֲמָרָא Keth. 85<sup>b</sup> 'א ידענא ברה דלא 'א I know he is not rich. B. Bath. 8<sup>b</sup>.—Ib. 52<sup>a</sup> אֲמָרָא 'א אם אֲמָרָא לך if you believe her to be wealthy. V. אֲמָרָא.

\***אֲמָדָא, אֲמָדָא** m. (=על מִדָּא, על מִדָּר) *watchman's lodge on top of trees*. Sabb. 155<sup>a</sup> 'א אֲמָדָא Ar. Ms. M. (ed. דְּמָדָא) ladder for climbing up to the lodge.

**אֲמָדָא** a word in a charm formula. Sabb. 67<sup>a</sup> Ms. M. a. Ar. (ed. אֲמָדָא).

\***אֲמָדָרִימָא**=מִדָּא אֲמָדָרִימָא or from Daromah. Y. Hor. III, end, 48<sup>c</sup>.

**אֲמָרָא** f. (b. h.; אֲמָר, v. אָמַר) 1) *fore-arm, arm*. Sot. 12<sup>b</sup>; Ex. R. s. 1 אֲמָרָא הָא אֲמָרָא הָא אֲמָרָא the word אֲמָרָא (Ex. II, 5)—one says it means אֲמָרָא, her arm, the other says it means אֲמָרָא, her maid-servant (v. אֲמָרָא).—Lam. R. introd. (R. Josh. 2) 'א רִבְצָלִי an arm (direction-post) &c.; v. בָּצֵל; Koh. R. to XII, 7 אֲמָרָא—הָשָׂרָא the arm up to the axilla, *arm-pit*, name of an opening in a Temple door; v. however, infra. 4).—2) *cubit*, a measure equal to the distance from the elbow to the tip of the middle-finger. Keth. 5<sup>b</sup>; Men. 11<sup>a</sup> 'א זו this one (the middle-finger) is used for defining the cubit measure. Kel. XVII, 10 אֲמָרָא הָא הָא הָא the standard cubit of the Temple proportions was six, that of the vessels five hand-breadths. Sabb. 31<sup>a</sup> אֲמָרָא הָא הָא הָא the builder's cubit (instrument).—A square-cubit. Yoma 31<sup>a</sup>; a. e.—Zeb. 62<sup>b</sup> גְּרִימָא א' גְּרִימָא a reduced cubit; v. גְּרָם; also called אֲמָרָא א' בָּרַשׁ שֶׁשָׁה עֲצָבוֹת a cubit of six hand-breadths pressed together (sorrowing), opp. to שְׂוֹתָקוֹת א' (בָּרַשׁ שֶׁשָׁה) a cubit of six wide-spread (laughing) hand-breadths. Erub. 3<sup>b</sup>. Y. Shek. VI, end, 50<sup>b</sup>.—Gen. R. s. 31 הָבִיקִין (א') Theban (Egypt.) cubit(?). B. Bath. 99<sup>b</sup> אֲמָרָא הָא הָא הָא land for digging a dyke of one cubit's width; א' בָּרַשׁ (Var. סִילִין, קִילִין) land for a creek or pond for watering cattle and washing clothes, of one cubit's width.—3) (=אֲמָרָא) *membrum virile*. Sabb. 108<sup>b</sup>. Nid. 13<sup>a</sup> sq. B. Kam. 19<sup>b</sup>.—4) prop. *river-arm*, hence *canal, dyke, sewer*. Peah II, 2 אֲמָרָא הָא הָא הָא.—Yoma V, 6 אֲמָרָא הָא הָא הָא the blood of both was mixed in the sewer; Tam. III, 6; B. Mets. 33<sup>a</sup>; Y. Hor. III, 48<sup>b</sup> top אֲמָרָא הָא הָא הָא a sewer in the Temple called the *duct of the arm-pit* (from its shape; v. Grætz Monatsschr. 1880, p. 289; [emendation שִׁיר unnecessary]; v. supra.—Pl. אֲמָרָא cubits. Kel. XVII, 10; a. fr.

**אֲמָרָא** f. (b. h.; v. אָמַר; cmp. preced.) *hand-maid*. Sot. 12<sup>b</sup>, v. preced.; a. e.—Pl. אֲמָרָא. Y. Snh. II, 20<sup>b</sup> bot.; v. אָמַר; a. e.

**אֲמָרָא, אֲמָרָא, אֲמָרָא** ch. same. Targ. Job XXXI, 13. Targ. Gen. XVI, 1; a. fr.—Y. M. Kat. III, 81<sup>d</sup>.—Meg. 18<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup>.—Pl. אֲמָרָא; אֲמָרָא; אֲמָרָא. Targ. Gen. XX, 17; a. fr.

**אֲמָרָא** f. ch.=next w. Targ. O. Ex. XXI, 7 a. e. (Concrete: *servant*.); cmp. אֲמָרָא.

**אמנות** f. (אמנה) *servitude of a maid, servile condition*. Mekh. Mishp., sect. 3 א' אחר א' the father's privilege of giving away his daughter in marriage is valid even after having hired her out as a servant.

**אמנתא, אמנתא**, v. אמנה.

**אמנתא**, pl. of אמנה.

\***אמודאי**, with בר m. *diver*. R. Hash. 23<sup>a</sup>; B. Bath. 74<sup>b</sup> Ms. a. Ar. (ed. אמוראי).  
**אמודין** Y. Snh. IX, 27<sup>a</sup>, read אמודין, pl. of אמור.

**אמנים, אמנים** m. (=אמנים, denom. of אמ) *model, form, shoe-maker's last, &c.* Kel. XXVI, 4; XXIII, 1.—Ib. XVI, 7 הא' של גודלי רב' the block of the cap-makers; רב' של עושי רב' of dressmakers. Sabb. 141<sup>b</sup> Ms. M. (ed. אמנים, corr. acc.); a. fr.

**אמון** I m. (b. h.; אמן) *artist; (homilet.) a) =אמן, tutor; b) =אמן, nursed (well-covered); guarded; c) =next w., metropolis, (great).* Gen. R. s. 1.

**אמון** II pr. n. pl. 1) (b. h. א' אמון) *No-Amon (Thebes) in Egypt.* Gen. R. s. 1 (=Alexandria, the metropolis).—[\*2] A., near Tyre. Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 9 [עמק].

**אמונה** f. (b. h.; אמן) *firmness, faith, honesty, surety*. B. Bath. X, 8, a. e. לא על אמנוהו דלורו at the time he extended the loan, he did so not because he was relying on his (the friend's) surety. Ib. שכן על א' רב' for in this case he did &c. Ab. Zar. 55<sup>a</sup> את אמנוהו א' shall we abandon our honesty? Hull. 133<sup>b</sup> א' בכוריהם A' Samaritans are (usually) not trusted. Tam. 28<sup>a</sup> א' יחירה A' scrupulous honesty. V. אמנה.

\***אמוס**, נפסר א' אמוס, Y. Sot. VII, 21<sup>c</sup> bot., v. אמוס.

**אמורא** m. (אמר) 1) *speaker, lecturer, interpreter; esp. Amora, one who, in lengthy popular discourses, expounds what the lecturer (Tanna, v. תנא) says before him in brief and in a low voice; often called אמוראגאן*. Ex. R. s. 8, end והא' רב' . . . כשם שחרורש as the lecturer sits . . . and the Amora speaks in his presence.—Snh. 7<sup>b</sup> קום עליה בא' stand by him as an expounder. Taan. 8<sup>a</sup>, a. fr. א' עליה דרש S. . . placed an Amora by his side and lectured. Sot. 40<sup>a</sup> ואמר אמורא and his Amora gave a different reason. Hull. 15<sup>a</sup> לא צירידי אמורא? they listen to the Amora.—2) in a particular sense אמורא, *Amora (Amora'im)*, that class of Talmudic authorities who lived after the final redaction of the Mishnah, and whose discussions on the opinions of the *Tanna'im* or authors of the *Mishnah* and *Boraitha*, are deposited in the *Guemara*, thus adding a second element to the development of the oral law, called *Talmud*.—Pl. אמורין. Y. Ber. I, 2<sup>c</sup> top, a. e. א' ררי two Amora'im differ, for which Babli usually: . . . אמורא ואלבא two Amoras differ in their relation (or conception) of the opinion of . . . Shebu. 40<sup>b</sup>; a. fr.

**אמורא** m. (=preced.) *teacher*. Targ. Job III, 17.—Pl. אמוראין. Targ. Y. I, Num. XXI, 29.

**אמורא** ch. (=ח. אמורי) *Emorite*. Targ. Gen. XV, 16; a. fr.—Keth. 112<sup>a</sup> בר א'—Pl. אמוראי. Targ. Ex. III, 8; a. fr.—פרק א' the chapter treating of idolatrous practices (v. אמורי). Sabb. 67<sup>a</sup>, (v. Tosef. Sabb. ch. VII, sq.).

**אמוראי, בר א'**, v. אמוראי.

**אמורי** m. (b. h.) *Emorite; Emorean*. Gen. R. s. 41 none among the nations are א' more obstinate than the Em.—Transf. *Emorean, superstitious, heathen-like*. ררכי הא' superstitious practices. Sabb. 67<sup>a</sup>, a. fr. א' אין בי משום ררכי הא' is not to be looked upon (not forbidden) as an imitation of &c.; י' אין בי משום ררכי הא' it is forbidden because it has the appearance of superstitious practices.

\***אמוריא** m. (ימר, מור) *exchange*. Esth. R. to I, 1<sup>b</sup> בני אמוריה his hostages; v. אמוריא for corr. vers.

**אמורים**, v. אמורים.

**אמור** (abbrev. of next w.) *on account of, for the sake of*. Ber. 56<sup>a</sup> bot. א' זוזא רב' for the sake of thy zuz (which has been refused, v. Ms. M. in Rabb. D. S. a. l.) shall the wardrobe of the king go to ruin? Lev. R. s. 27 א' בעריא כ' for the sake of the tender cattle.—הכר' א' therefore. Naz. 25<sup>a</sup>. B. Kam. 71<sup>ab</sup> (Ms. H. אמטיל להכר); a. fr. V. אטני.

**אמטיל** (=על מטיל, טול, טול) *for the protection of, whence (=ח. בעד, בגלל) for the sake of, on account of &c.* Targ. Y. Lev. IX, 7; a. fr. V. מטיל and preced. w.

**אמטילתא** =preced., only with suffix of personal pronoun. Targ. Y. Lev. IX, 7 ל' . . . =ח. בעד. Targ. Job I, 10 ל' . . . around him (protecting him). Targ. Ps. VII, 8 אמטילתא for her sake; a. e.—Keth. 67<sup>b</sup> אמטילתא for his sake.

**אמטי**, v. אמטי.

**אמטילתא** f. (מט Af.) *balances, scales*. Pesik. B'shall. p. 82<sup>a</sup>; v. אמטילתא.

**אמטילת, אמטיל**, v. אמטיל.

**אמטילתא**, v. אמטילתא.

**אמי**, v. אמא.

**אמימי**, Af. of מימי.

**אמיטון**, v. אמטון.

**אמיטליא** Tosef. Maasr. III, 6 ed. Zuck., v. אמטליא.

**אמיטתא, אמטתא, אמיטתא** f. (אמיט, אמט) *darkness, dense cloud, mist*. Targ. Deut. IV, 11. Targ. II Chr. VI, 1, ed. Beck. עמיט; a. e.—Gen. R. s. 44 (transl. עמיט).

**אִמְנָה** f.(b.h.; v.prec.) 1) *faith, trust*. B.Bath.48<sup>b</sup>; Keth. 19<sup>b</sup> if witnesses say **אִמְנָה בְּרֵאשֵׁי הַלֶּחֶם** our statement (over our signatures as to having seen the loan handed over) was a matter of trust (that the negotiation would be consummated afterwards). 1b. **אִשְׁטָר א'** a bill of

**אָמַר** I (b. h.;  $\sqrt{\text{אם}}$ , v. אם; emp. עמר, חמר. (a) to join, knot; to be knotted, thick; b) to heap up; c) transf. to join words, compose, emp. רברך; d) to contract, bargain, exchange. [As to Assyr. to see, emp. אחמא.]) 1) to speak, think, say, relate & c. . . . א' ר' א' ר' Rabbi . . . related in the name of R. . . . Ber. 3<sup>b</sup>; a. v. fr. —Part. pass. אָמֵר expression. Yoma 70<sup>b</sup> א' בר. א' ר' ר' ה'א' ה'א' it is the same

**אַמְתָּה** f. ch.=h. אַמְתָּה 1) *cubit*. Targ. Ex. XXV, 10;  
a. fr.—Y. Sot. VIII, 22<sup>c</sup> bot. אִישׁוֹתָא א' a cubit has six

hand-breadths; a. fr.—2) *membrum virile*. M. Kat. 17<sup>a</sup> stung him on his membrum.—3) *transf. enclosure; protection* (cmp. דְּרִירָה a enclosure of the millstones, mill. Ber. 18<sup>b</sup>.—Pl. אֲמִין (fr. אָמַן). Targ. Ezek. XL, 5; a. fr. אֲמִירָה. Hull. 59<sup>b</sup> א' nine cubits.

**אֲמָרָה** *hand-maid*, v. אֲמָרָה.

**אֲמָרָה** f. pl. *the use of the word* אֲמָרָה. Ber. 31<sup>b</sup> שלש א' three times אֲמָרָה (I Sam. I, 11; Ms. M. אֲמָרוֹת).

**אֲמָרָה** (Y. אֲמָרָה) m. (cmp. h. מִשַׁל) *something tangible* (=מִשַׁל שֶׁ בִּי מִשַׁל; רַבֵּי שֶׁ בִּי מִשַׁל); *plausible reason for correcting or retracting an evidence*. Keth. 22<sup>a</sup> א' אם תראה א' if she offers a reasonable explanation of her contradictory statements, her second one is accepted. Gitt. IX, 9 א' provided no reasonable explanation is offered to show how the report may have arisen by mistake; a. fr. V. אֲמָרָה.

**אֲמָרָה** pr. n. f. *Amathlai*, legendary name of Abraham's mother (א' בת כרנב), and of Haman's mother (א' בת עורכיה). B. Bath. 91<sup>a</sup>.

**אֲמָרָה** m. (denom. of אֲמָרָה; absorbed by preceding א; cmp. next w.) *one who rules through fear, tyrannical*. Pl. אֲמָרָה. Der. Er. II, beg.; cmp. R. Hash. 17<sup>a</sup>. V. אֲמָרָה.

**אֲמָרָה** f. ch. (v. preced.) *fear-inspiring, powerful*. Dan. VII, 7 (quot. Gen. R. s. 44 אֲמָרָה; Ex. R. s. 25 אֲמָרָה; Lev. R. s. 13 אֲמָרָה a. אֲמָרָה; Yalk. Gen. 77; Lev. 536 אֲמָרָה). [Ges. H. Diet. אֲמָרָה, not found in editions, fr. מִתָּן to be strong; cmp., however, אֲמָרָה a. אֲמָרָה.] [Edit. Letteris, Berl. 5644 a. m., אֲמָרָה.]

**אֲמָרָה** if, v. אֲמָרָה.

**אֲמָרָה** (b. h.) *where?* לָמָּה *whither*. Ab. III, 1.

**אֲמָרָה** ch. same; (interrog.) *where?* Targ. Gen. IV, 9; a. e.—Y. Yoma VIII, 44<sup>d</sup> bot. אֲמָרָה אֲמָרָה (read . . . מִן) wherefrom this? i. e. where is your authority? Y. Yeb. XII, 12<sup>d</sup> bot. אֲמָרָה אֲמָרָה of what use is this old man to thee?; a. e.—(relat.) *where, wherever*. Lev. R. s. 27 beg. אֲמָרָה אֲמָרָה (Yalk. Ps. 727 הֵן) wherever thou givest, thou givest abundantly.

**אֲמָרָה** (b. h.) *oh! I pray*. Succ. III, 9. Yoma VI, 2.

**אֲמָרָה**, emph. אֲמָרָה ch.=h. אֲמָרָה. I. אֲמָרָה contr. אֲמָרָה. Targ. O. Gen. XXII, 7; a. fr.—Hull. 2<sup>b</sup> אֲמָרָה אֲמָרָה asto myself &c. Y. Taan. IV, 68<sup>d</sup> bot. אֲמָרָה אֲמָרָה that I myself should surrender the country.—Pl. אֲמָרָה we. Targ. Y. Gen. XLIII, 8; a. e.—Ber. 49<sup>b</sup> אֲמָרָה אֲמָרָה let us see; a. fr.—אֲמָרָה. Targ. O. Gen. I, c.; a. fr.—

**אֲמָרָה** 1) v. אֲמָרָה.—2) =אֲמָרָה if I.

**אֲמָרָה** I=אֲמָרָה, *fruit, produce*. Dan. IV, 9.—Targ. Job XXXI, 12; a. e.

**אֲמָרָה** II, אֲמָרָה f. (=אֲמָרָה) [berries], *eggs of lice*, nits. Naz. 39<sup>a</sup>. Taan. 22<sup>b</sup> אֲמָרָה אֲמָרָה ליה כי אֲמָרָה Ar. (Ms. M.

מִתְחַזֵּק אֲמָרָה) looked as small as &c.; v. אֲמָרָה.

**אֲנָפָה** m. (v. אֲנָפָה; whence ἀνὰ, ἀνὰ, ἀνὰ, ἀνὰ) *a small cup; a measure containing one fourth of a Log*. B. Bath. 58<sup>b</sup> on the gates of... it is written, אֲנָפָה אֲנָפָה (Ms. differ. order) Anbag, Anpak a. Antal (as the same measures). Kid. 70<sup>a</sup> אֲנָפָה אֲנָפָה will you take a cup (of wine &c.)? [Popular pronunciation: *anpak*.] Sabb. 109<sup>b</sup> אֲנָפָה; a. e.

**אֲנָפָה** m. (=אֲנָפָה, v. אֲנָפָה) *clapper of a bell*.—Pl. אֲנָפָה. Zeb. 88<sup>b</sup> Ar. (ed. אֲנָפָה). Tosef. Kel. B. Mets. I, 13 אֲנָפָה אֲנָפָה ed. Zuck. (read אֲנָפָה...) if he put clappers in. Ib. אֲנָפָה (corr. acc.).

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה** f. (v. אֲנָפָה; b. h. אֲנָפָה) *observatory, watch-tower, battlement*. Pl. אֲנָפָה. Ex. R. s. 12 the hailstones formed 'א' 'א' lines of battlements; (Midr. Till. to Ps. LXXVIII כִּוְלֵי) V. אֲנָפָה.

**אֲנָפָה** m. pl. (v. preced.) *platforms or elevations erected for public spectacles*. Yalk. Esth. 1058 all the people shall go out 'א' לְהִנָּחֵם (read 'א' לְהִנָּחֵם; Lev. R. s. 28, end אֲנָפָה, corr. acc.) to the spectacular elevations, for a Jew (Mordecai) is to be hanged. V. אֲנָפָה.

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה** Yalk. Ps. 794; אֲנָפָה Gen. R. s. 12, א' אֲנָפָה (Ar. אֲנָפָה) read אֲנָפָה (אֲנָפָה) m. (quæstor, καὶ ἀστυκὴς) *quæstor provincialis, assistant of the consul*. Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אֲנָפָה corr. acc.). Nid. 17<sup>a</sup> אֲנָפָה; M. Kat. 18<sup>a</sup> אֲנָפָה (Ms. M. אֲנָפָה, v. Ar. s. v. אֲנָפָה).

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה** Y. Ter. VIII, 46<sup>c</sup> top, read אֲנָפָה.

**אֲנָפָה** read אֲנָפָה m. (ἀνὰ ἀστυκὴς=ἀνὰ ἀστυκὴς) *knife or scissors for cutting nails*. Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אֲנָפָה corr. acc.). Nid. 17<sup>a</sup> אֲנָפָה; M. Kat. 18<sup>a</sup> אֲנָפָה (Ms. M. אֲנָפָה, v. Ar. s. v. אֲנָפָה).

**אֲנָפָה** m. pl. (ἀγγέλους, v. Perles Et. St. p. 113) *messengers, angels*. Targ. Job XV, 15; a. e.

**אֲנָפָה**, v. אֲנָפָה.

**אֲנָפָה** (read אֲנָפָה) pr. n. pl. *Ancyra*, a city of Galatia in Asia Minor. B. Mets. 46<sup>b</sup> אֲנָפָה אֲנָפָה Ms. M. (ed. אֲנָפָה, Var. אֲנָפָה, v. Rabb. D. S. a. l. note, Ar. Compl. ed. Koh. s. v. אֲנָפָה) the Bithynian and the Ancyrean Denars, one of which was

repealed by the central Government, the other by the local authority. V. אַנְדֶרְטָא. [Ancyra prob. of Semitic origin, v. נִינְרָא a. אַנְגֶרְטָא.]

**אָנְגֶרְבֵּיט** m. (ἀγγαρευτής, ἀγγαρευτής) *commissioner or superintendent of forced public labor*; v. אַנְגֶרְטָא. Pesik. B'shall. 92<sup>b</sup> א' אַרְמִי' (for Var. v. Bub., note) was appointed angareutes.

\* **אָנְגֶרְטָא**, **אָנְגֶרְטָא**, **אָנְגֶרְטָא**, Gen. R. s. 64 א' אַרְמִי', prob. to be read אַנְגֶרְטָא ו' . . . , as in Esth. R. introd. [B. Bath. 8<sup>a</sup>; Ned. 62<sup>b</sup> אַנְגֶרְטָא.]

**אָנְגֶרְטָא**, v. אַנְגֶרְטָא.

**אָנְגֶרְטָא** f. (ἀγγαρεία, angaria) *forced labor, service, esp. seizure for public services or works*. Y. Ber. I, 2<sup>d</sup> bot. א' אַרְמִי' I was pressed into service to carry myrtles &c. B. Mets. VI, 3 (78<sup>a</sup>) א' נִשְׁרִי' (the ass) was seized for public service. Ib. 78<sup>b</sup> א' דִּוְרִי' in the case that the animal pressed into service is sent back again. Lev. R. s. 12 א' בְּמִדְיָנָא they heard that seizure for public service was to take place in the country. Esth. R. introd. א' אַרְמִי' hālakh (Ezra IV, 13) means *angaria* (v. אַנְגֶרְטָא). Snh. 101<sup>b</sup>; a. fr.—**Pl.** אַנְגֶרְטָא. Lev. R. s. 23 א' . . . ו' א' though annonæ and angariæ are collected from them. Yalk. Esth. 1051 א' של נְשִׁים levies of women (for the king).—Trnsf. א' א' as a forced labor, *reluctantly*. Midr. Till. Ps. CXII.—Pesik. R. s. 21 א' אַרְמִי' (corr. acc.) not as a forced labor.

**אָנְגֶרְטָא**, v. preced.

**אָנְגֶרְטָא**, v. אַנְגֶרְטָא.

**אָנְגֶרְטָא** corrupt. of אַנְגֶרְטָא.

**אָנְדֶרְטָא**, v. אַנְדֶרְטָא.

\* **אָנְדֶרְטָא** m. pl. (a Babylonian adoption of *eccleus*, v. אַנְדֶרְטָא) *syndics, state-officials*. B. Bath. 55<sup>a</sup> א' אַרְמִי' Ar. (ed. omit אַרְמִי') but if the syndics exempted him from taxes, it is like a divine grant.

**אָנְדֶרְטָא** m., אַנְדֶרְטָא f., v. next w.

\* **אָנְדֶרְטָא** m. pl. (b. h. נְטִיפִית or נְטִיפִית) *locks or ringlets falling from the temples*. Sabb. VIII, 4 א' אַרְמִי' enough toilet material to make side curls (Mish. Pes. אַנְדֶרְטָא, Nap. אַנְדֶרְטָא, Talm. אַנְדֶרְטָא). Ib. 80<sup>b</sup> א' אַרְמִי' what locks are meant by *kilkul*, and what by *andifē*? Answ. the upper and the lower &c. Ib. א' אַרְמִי' א' אַרְמִי' Ms. M. (ed. . . . א' אַרְמִי' R. Isaac of the school of . . . (in reciting that Mishnah) used the word *andifah* (in the sing.) upon which R. . . . asked 'Will a person waste his money' (i. e. of what use is the material for one curl so as to make a person guilty of a transgression when carrying it on the Sabbath)? Ib. א' אַרְמִי' by *andifa* (in the sing.) is meant the lock on the forehead. Ib. א' אַרְמִי' Ms. M. (ed. incorr. אַרְמִי') it stung him on his forehead and he died. [Rashi: אַרְמִי']

**אָנְדֶרְטָא** m., אַנְדֶרְטָא a. אַנְדֶרְטָא, a popular corrupt. of *eccleus*, v. אַנְדֶרְטָא.

\* **אָנְדֶרְטָא** m. pl. Esth. R. to I, 12, a corruption; according to the sense it may have been אַנְדֶרְטָא (κατάδοτοι) *convicts*.

\* **אָנְדֶרְטָא**, **אָנְדֶרְטָא**, **אָנְדֶרְטָא**, a corruption of אַנְדֶרְטָא or אַנְדֶרְטָא f. (vindicta, Gr. form βινδικτα, οὐβινδικτα) *manumission of a slave by declaration before court* (v. Sm. Ant. s. vv. Manumissio and Pileus). Gitt. 20<sup>a</sup> but does not go free כִּיפָּה ו' (ought to have read כִּיפָּה ו', v. infra) by referring to his wearing a freedman's cap or to a *vindicta*; Y. ib. IV, 45<sup>d</sup> (ובינדיקטא כִּיפָּה ו' read בכִּיפָּה ו' טִיפָּה טִיפָּה); Treat. Abadim ch. III (ed. Kirchh.) יִצְחָר בְּאִנְדֶרְטָא (corr. acc.). [Commentators to Gitt. l. c., misled by ו' ו' בכִּיפָּה שְׁעָרִים, guess at embroideries &c. V. Revue des Études Juives 1883, Nr. 13, p. 150.]

**אָנְדֶרְטָא** Ab. Zar. 29<sup>a</sup>, some ed.; v. אַנְדֶרְטָא.

**אָנְדֶרְטָא**, **אָנְדֶרְטָא** pr. n. m. *Bar Andrai* (Andrew). Y. Keth. IX, 33<sup>a</sup> top א' אַרְמִי' those of the family of B. A. (who were very rich). V. אַנְדֶרְטָא.

**אָנְדֶרְטָא** m. (ἀνδροφρόνους) *hermaphrodite*. Bicc. I, 5; a. fr.

**אָנְדֶרְטָא**, read אַנְדֶרְטָא.

\* **אָנְדֶרְטָא** (אָנְדֶרְטָא) f. (popular pronunc. of ἀνδρολεψία=ἀνδρολεψία; emp. λῆψις for λῆψις) *seizure of men, a Greek right of reprisals* (v. Sm. Ant. s. v.), in gen. *punishment of men regardless of guilt or innocence*. Gen. R. s. 26 א' אַרְמִי' an androlepsia comes which kills the good and the bad; Lev. R. s. 23; Num. R. s. 9; Y. Sot. I, 17<sup>a</sup> top.—Num. R. s. 5 in case of a rebellion א' אַרְמִי' the king orders an androlepsia. [Gen. R. s. 32 אַרְמִי' Pesik. Vayhi, p. 67<sup>a</sup>; Tanh. Bo, 4; Pesik. R. s. 17 אַרְמִי' דורמסיון (corr. acc.); emp. Pesik. R. suppl. ed. Fr. p. 197<sup>a</sup>.]

**אָנְדֶרְטָא** Yeb. 115<sup>b</sup>, read אַרְמִי' as Asheri Gitt. ch. IV, to p. 34<sup>b</sup>.

**אָנְדֶרְטָא**, v. אַנְדֶרְטָא.

**אָנְדֶרְטָא**, v. אַנְדֶרְטָא.

\* **אָנְדֶרְטָא** f. (ἀνδρωνίτις) *banqueting hall, royal reception hall*. Gen. R. s. 8 אַרְמִי' א' אַרְמִי' Ar. ed. Koh. (ed. אַרְמִי'; corr. acc.) I shall make it into (use the vacant ground for the erection of) a banqueting hall. [The context forbids the identification of our w. with אַנְדֶרְטָא.]

**אָנְדֶרְטָא**, v. אַנְדֶרְטָא.

**אָנְדֶרְטָא** m. (a contract. of ἀνδρίς, —άντρος) *statue, also portable bust, image*. Targ. Esth. III, 2—5 (some



ed. pl., incorr.). R. Hash. 24<sup>b</sup> a synagogue בה א' דאוקימו Ms. M. (ed. א' הורה בה) in which they placed a bust (of a Persian king). Snh. 62<sup>b</sup>; a. fr.—Pl. אַנְדֶּרְטִין. Ab. Zar. 40<sup>b</sup> של מלכים א' royal (imperial) busts. M. Kat. 25<sup>b</sup> א' אַנְדֶּרְטִין Ms. M. (ed. אַרְקִיצִיו) all royal statues were overthrown. Y. Ab. Zar. III, 42<sup>a</sup> top. [Gen. R. s. 8 אַנְדֶּרְטִין, v. אַנְדֶּרְטִין.]

\*אֲדֶרְטִין f., Tosef. Kel. B. Mets. IV, 8, prob. אֲדֶרְטִין (ὀδοντωτή, sub. ξύστρον) a *teethed strigil*; cmp. Kel. XIV, 8 מגירה.

אֲנֶדְרִיאָנוֹס m. (ἀνδριάς—ἀντοξ) *statue*, v. אַנְדֶּרְטִין. Ex. R. s. 27 של אנדרואנטיא . . . נפלה (read נפלתה) it escaped into the hand of a (royal) statue; (v. ibid. על אֲדֶרְטִין של מלך. Tanh. P'kudé, 4 אֲדֶרְטִין (corr. acc.); Ex. R. s. 51. [Gen. R. s. 8 אֲדֶרְטִין, v. אַנְדֶּרְטִין; v. Ar. s. v. אֲדֶרְטִין.]

אֲנֶדְרִי pr. n. m. (Ἀνδρέας) *Andray*. Y. Meg. IV, 75<sup>b</sup>; cmp. אַנְדֶּרְטִין.

אֲדֶרְטִינוֹס v. אַנְדֶּרְטִינוֹס. Ex. R. s. 51.

אֲנֶדְרִיאָנוֹס v. אַנְדֶּרְטִין, a. אַנְדֶּרְטִין.

אֲנֶדְרִכְמוֹס v. אַנְדֶּרְכְמוֹס.

אֲנֶדְרִמוֹס Ar., v. אנדרלומוסיא.

\*אֲנֶדְרִפְתָּא m. (prob. Pers.) *Indrafta*, name of two species of birds, one called *Shabur And.*, and permitted, the other *Peruz And.*, and forbidden. Hull. 62<sup>b</sup>.

אֲנֶה v. אַנְה.

אֲנֶהוּר f. (Inf. Af. of נהר used as a verbal noun) *lighting, illumination*. Targ. Ex. XXXV, 14; a. e.

אֲנֶהוּתָא f. same, also *enlightenment*. Targ. Num. IV, 16. Targ. Y. Gen. II, 7.

אֲנֶה pl. of אַנְה.

אֲנֶה (Coptic ānokh) I. Pesik. R. s. 21; Yalk. Ex. 286 (in Egyptian) אֲנֶה Anokhi is Anokh. Esth. R. to I, 22 לשון יחנך (corr. acc.).

אֲנֶהוּלִין v. אַנְהוּלִין.

אֲנֶה pl. of אַנְה.

אֲנֶה f. (annona) prop. *annual produce*, hence *ration*, or *portions of provision granted to courtiers as salaries or pensions*. Gen. R. s. 47 the king א' annona raised an *annona* in his behalf, i. e. granted him a pension. Ib. s. 87 אני חותכת א' שלך Ar. (ed. פרנסה) I shall cut down (reduce) thy pension; a. fr.—Pl. אֲנֶהוּר. Ex. R. s. 41 אֲנֶהוּר (corr. acc.). Lev. R. s. 23 נכבין אֲנֶהוּר (corr. acc.) annonas are collected from them. Ib. s. 10 אֲנֶהוּר Ar. (ed. אֲנֶה annonas, acc. pl., incorr. ed. אֲנֶהוּר). [Cant. R. to I, 7 read אֲנֶהוּר.] Cmp. אֲנֶהוּר, אֲנֶהוּר.

אֲנֶה, אֲנֶה, v. preced.

אֲנֶה (אֲנֶה) m. (אֲנֶה) *violent man, oppressor*. Targ. Koh. VII, 7 (h. text עוֹשֶׂה).—Pl. אֲנֶהוּר. Targ. Jer. VI, 6 ed. Ven. I אֲנֶה (ed. Vien. אֲנֶה, oth. ed. אֲנֶה). Targ. Is. XXI, 2; V, 7, a. e. Cmp. אֲנֶה.

אֲנֶה, read אֲנֶה, v. אֲנֶה.

אֲנֶה m. (b. h.; v. אֲנֶה) [being], *man*.—Pl. (of אֲנֶה) א' כנסה הגדולה—אֲנֶה. Ex. R. s. 25; a. fr.—Pl. אֲנֶהוּר (אֲנֶהוּר) *the Men of the Great Assembly, Synagoga Magna*, a religious and judicial authority said to have been established by Ezra. Aboth I, 1; a. fr.; cmp. אֲנֶהוּר. —א' ברת אב (וה) the division on duty of priests having charge of the services of the day; א' משמר the division of priests alternately on duty during one week; א' מעמד (of Israelites) assisting the priests on duty, by prayers &c. on the platform (מעמד) and divided in parties corresponding to the priestly divisions. Taan. II, 6; 7; a. fr.

\*אֲנֶה m. (b. h.; v. preced. a. אֲנֶה) *strong, severe, overwhelming*. Num. R. s. 7 (ref. to Is. XVII, 11) א' anush has the meaning of *strong*; Lev. R. s. 18.

\*אֲנֶה m. (נזק) *injury, loss*. Targ. Esth. VII, 4 the adversary is (of) no value or gain בא' מלכא against the King's loss. [Levy Targ. Dict. reads אֲנֶה expense(?), v. אֲנֶה.]

אֲנֶה (b. h.; cmp. אֲנֶה) *to press. Hithpa. אֲנֶה to sigh*. Ber. 59<sup>a</sup>, v. next w. Yalk. Ex. 391 וכ' אֲנֶה על כבודו וכ' is anxious for the honor of the Lord &c.

אֲנֶה ch., *Peil אֲנֶה, Ithpa. אֲנֶה same*. Targ. Lam. I, 4; 11.—Targ. Is. XXIV, 7; a. e. Contr. אֲנֶה. Targ. O. Ex. II, 23 late ed.—Ithpa. אֲנֶה. Ber. 58<sup>b</sup>. Ib. 59<sup>a</sup> אֲנֶה מרתה Ms. M. (ed. אֲנֶה) he sighs.—Pesik. R. s. 18, end; Pesik. Haom. p. 72<sup>a</sup> שרי מרתה he began to sigh.

אֲנֶה f. (b. h.; preced.) *sigh, grief*. Ber. 58<sup>b</sup>; a. e.

אֲנֶה I f. (נח, נח) *layer*. Targ. Y. Ex. XVI, 13; 14.

אֲנֶה (אֲנֶה II, אֲנֶה) f. (v. preced.) *tray, board*. Nidd. 7<sup>a</sup> א' (Ar. a. T'bul Yom IV, 2 נ). Gitt. 62<sup>a</sup>; Tosef. Kel. B. Mets. VI, 7 אֲנֶה.

אֲנֶה pl. of אַנְה.

אֲנֶה f. (נח; cmp. אֲנֶה) *rest*. א' ברת א' *rest for beams*. Targ. I Kings VI, 4.

אֲנֶה f. pl. (אֲנֶה) *sighs*. Targ. Lam. I, 22.

אֲנֶה ברת א' pr. n. *Beth Ant'bila*, name of a Jerusalem family. Y. Peah VIII, 21<sup>a</sup> bot. Tosef. Peah IV, 11 נבלטא ed. Zuck. &c. (Var. גבטלא, נבלטא).

אֲנֶה, אֲנֶה, v. אֲנֶה.

\***הַיְנִדְבִּי, אַנְטוֹבִיךְ** m. (ἐντὺβιον, Arab. hindeb, prob. fr. נדב to flow, curl, emp. אַנְדִּיפִּי endive. Y. Kil. I, 27<sup>a</sup> top אנטובין (corr. acc.). Pes. 39<sup>a</sup> הינדבי (Rashi אנטובין, Ms. הינדבי).

**אַנְטוֹבִיכָא**, v. next w.

**אַנְטוֹבִיכִי, אַנְטוֹבִיכִי** m. (v. next w.) *Antiochian, native of Antiochia, resident of A.* Gitt. 44<sup>b</sup> אנטבי; Tosef. Ab. Zar. III (IV), 18; Y. Gitt. IV, 46<sup>a</sup> top אנטבי.—Pl. ch. אַנְטוֹבִיכָא. Targ. Y. Gen. X, 18 (ed. אנטביא, אנטביא corr. acc.; h. text אַנְטוֹבִיכָא).

**אַנְטוֹבִיכָא, אַנְטוֹבִיכָא, אַנְטוֹבִיכָא** pr. n. (Ἀντιόχεια) 1) *Antioch*, surnamed Epidaphnes, the capital of Syria founded by Seleucus Nicator, situated on the Orontes. Targ. Y. Num. XIII, 21; a. e. (Hamath in Bible).—Keth. 67<sup>a</sup>. Gitt. 44<sup>b</sup>; a. fr.—Y. Shek. VI, 50<sup>a</sup> bot. א' דפני של Ant. Daphne near Ant.; Lev. R. s. 19 כריא . . .—2) *the country or district of Ant., Antiochene.* Y. Dem. II, 22<sup>d</sup> top; Y. Nidd. III, 48<sup>a</sup> bot.; a. e.; v. חולת, חולת a. חמת.

**אַנְטוֹבִיכִי**, v. אַנְטוֹבִיכִי.

**אַנְטוֹלִי** pr. n. m. (Ἀντόλιος) *Antoli.* Y. Dem. V, 24<sup>d</sup> bot.

**אַנְטוֹלִינִים**, v. next w.

**אַנְטוֹנִינִים** pr. n. m. *Antoninus*, 1) a Roman emperor freq. mentioned as a friend of R. Judah Han-Nassi, and supposed to be Ant. Alexander Severus (Graetz) or Ant. Marcus Aurelius (Rap. a. oth.). Ab. Zar. 10<sup>a</sup> א' אסירוס Severus son of A.; Ib.<sup>b</sup> A. son of Severus.—Y. Meg. I, 72<sup>b</sup> bot. איה מילין וכו' there is one report that A. embraced the Jewish religion, another &c.—Y. Shh. X, 29<sup>c</sup> א' אנטוֹלִי a. אנטוֹלִי; emp. Y. Kil. IX, 32<sup>b</sup> top.—Koh. R. to IX, 10 אנטוֹלִי (corr. acc.)—2) א' זעירא A. junior, grandson of the former. Ibid. to X, 5.—[3] (?) a Roman general mentioned in conversation with R. Joh. b. Zaccai; v. אנטוֹלִי.]

**אַנְטוֹס**, v. אַנְטוֹס.

**אַנְטוֹסא**, v. אנטוסא.

**אַנְטוֹקמא**, v. אנטוקמא.

**אַנְטוֹקִינִס, אַנְטוֹקִינִס** pr. n. m. (Ἀντίκωνος) *Antigonos*, 1) A. of Sokho, disciple of Simon the Just. Aboth I, 3.—2) Bets. 34<sup>a</sup>, a. fr. R. Elazar son of A.—Tem. 21<sup>a</sup> ed. (Ar. אנטוס). [Y. Shh. I, 19<sup>d</sup>, v. אנטוס.]

**אַנְטוֹקִינִס** f. (ἀντιγραφῆ) 1) (=ἀντιγραφον) *duplicate.* Targ. Esth. III, 14 Mus. (ed. ריטגמא); Esth. R. to ibid. (explain. פרשני ib.).—2) *answer to a letter.* Gen. R. s. 67 א' לי Ar. (ed. אנטוגרפא, corr. פי . . .) give me an answer (to the emperor's letter). Ib. הן א' where is the answer?

**אַנְטוֹדִיקוֹס** m. (ἀντιδικος) *opponent in a suit, in gen. adversary.* Gen. R. s. 82.—Ib. s. 100 אנטודיקוס (corr.

acc.); Pesik. Naha'mu p. 126<sup>a</sup>; a. fr.—Pl. אַנְטוֹדִיקוֹן *parties to a suit.* Deut. R. s. 5 האנטודיקון (corr. acc.).

**אַנְטוֹיֹכוס (אַנְטוֹיֹכוס)** pr. n. m. *Antiochos* (III) of Syria. Targ. II Esth. I, 2. Gen. R. s. 23; a. e.

**אַנְטוֹיֹכָא, אַנְטוֹיֹכָא**, v. אנטוכ.

**אַנְטוֹיֹכִס**, v. אַנְטוֹיֹכִס.

\***אַנְטוֹיֹכָא, אַנְטוֹיֹכָא**, corruptions; read אַנְטוֹיֹכָא m. pl. (pl. of ἀντίκων) *blankets used at the bath* which may also serve as cloaks (v. Sm. Ant. s. v. Pallium). Y. Kil. IX, 32<sup>a</sup> bot.; Y. M. Kat. III, 82<sup>a</sup> (explain. the sort of בלתי in question).

**אַנְטוֹיֹכִיס**, read אַנְטוֹיֹכִיס.

\***אַנְטוֹיֹכִי** f. (ἀντιόκη, ἀντιόκη, lat. mutilat. incitega) *a receptacle for vessels, a stand for hanging in kettles, tripods &c.* Sabb. III, 4 (41<sup>a</sup>); Gem. ib. one opin., *antichi* (in the Mishnah) means a vessel suspended between fire places (heated bricks); another opin., *antichi* a metal vessel suspended within a caldron-like vessel, the vacant space beneath being filled with coals. Ib. (in evidence of the latter opin.) א' אנטוֹכָא גרופא an *antichi*, even when cleaned of coals &c. Y. Sabb. III, 6<sup>a</sup> bot. Tosef. Bets. III, 20. Y. ib. I, 60<sup>c</sup> bot. וכו' as in the case of an *antichi* which fell &c.—M. Kat. 28<sup>b</sup> (in a funeral dirge) גיר גרמא מכבא ומכא ימא לא' take the bone (pin) out of the jaw (the base in which the vessel is suspended) and let water be put into the *antichi*, i. e. body and soul are now separated, the latter being the vessel going back to the (divine) spring; emp. Koh. XII, 6 sq.; [Ms. M. לאנטוכא . . . מבבא . . ., v. Rabb. D. S a. l. note.]

**אַנְטוֹיֹכִיס** f. (ἀντιόκη) *an agreement allowing the creditor the use of a pledged object* (in place of interest on the loan). Y. B. Mets. VI, end, 11<sup>a</sup> א' זרא זרא antichresis is considered usury.

**אַנְטוֹלִיָא, אַנְטוֹלִיָא**, v. אַנְטוֹלִיָא.

**אַנְטוֹיֹכִיס**, v. אַנְטוֹיֹכִיס.

**אַנְטוֹיֹכִיס** pr. n. m. (Ἀντίκωνος) *Antinous*; v. אנטוס.

**אַנְטוֹיֹכִיס** Y. M. Kat. III, 82<sup>a</sup>, v. אנטוכ.

**אַנְטוֹיֹכִיס**, v. אַנְטוֹיֹכִיס.

**אַנְטוֹיֹכִיס**, read אַנְטוֹיֹכִיס.

**אַנְטוֹיֹכִיס**, v. אַנְטוֹיֹכִיס.

**אַנְטוֹיֹכִיס (אַנְטוֹיֹכִיס)** pr. n. pl. *Antipatris*, a town north-north-west of Jerusalem, founded by Herod the Great and named after his father. Gitt. VII, 7 (76<sup>a</sup>) (the second נ freq. dropped). Y. B. Mets. VII, end, 11<sup>c</sup>. Y. Taan. IV, 69<sup>b</sup> top פריס . . .; a. fr. Tosef. Gitt. VII (V), 9 אנטופריס . . ., (corr. acc.)

**אנטיפטרית** f. (preced.) of *Antipatris, Antipatridic*. Sabb. 90<sup>a</sup> נזר א' Ms. M. (ed. אנפטרין, Ar. אנפטרין); Nidd. 62<sup>a</sup> אנשפטרית Antip. nitrum.

**אנטיפטרס**, v. אנשפטרס.

**אנטיפי**, v. אנדיפי.

**פִּתְחָא, אַנְטִיפּוֹתָא, אַנְטִיפּוֹמָה, אַנְטִיפּוֹמָא** .... m. (corrupt. of ἀντιπατορ ἀντιπατορ) *proconsul* (residing in Caesarea). Y. Meg. III, 74<sup>a</sup>; Y. Ber. V, 9<sup>a</sup> top; Koh. R. to III, 6. [Ib. to XI, 1 אינפירי, אינפירי and var. corrupt. in var. ed.]

**אנטיפרס, אנטיפריס, אנטיפרוס**, v. אנטיפרס.

**אנטיפתא**, v. אנטיפתא.

**אנטיקיסר** m. (Ἀντι-Καίσαρος) *Pro-Cesare*, the highest dignitary next to the Emperor; in gen. *vice-roy*. Gen. R. s. 53; s. 85, end (also אנטיקיסר).

**אנטיקירוס**, v. אפיקירוס.

**אנטיקוקוס, אנטיקוקוס**, v. אנטיקוקוס.

**אנטיקדינאי** m. pl., v. אנטיקדינאי.

**אנטיכנון**, v. אנטכנון.

**אנמל** m. (נטל) *Antal*, one fourth of a Log (liquid measure). B. Bath. 58<sup>b</sup>; v. נטלא. V. אנטלא.

**\*אנמלר** m. (ἐντολεὺς) *procurator, mandatary*. Y. Snh. II, beg. 19<sup>d</sup> לו' א' ורמנה לו' א' (ed. incorr. אנמלר) let him appoint a mandatary. Ib. בשבועה ו' א' can the mandatary take an oath for his client?

**אנמיליאה, אנמיליאה** m. pl. (אנמל; from which Greek ἀντλος, ἀντλον &c. and our w. ἀντλεῖα, antlia) *baling out bilge-water, pump* (with wheels and buckets). Ruth R. to II, 19 גלגל אנטי; Lev. R. s. 34 אנמל (ed. אנמילא, corr. acc.) the pumping wheel. Tosef. Makhsh. III, 4 שלוח א' מפני א' on account of their baling machine (besprinkling the wheat). Ib. Mikv. IV, 2 אנמיליאה.

**אנמלימוס**, v. אנמלימוס.

**אנמלר**, v. אנמלר.

**\*אנמנה** Mass. Tsits. (ed. Kirchh. p. 22) perh. *Antoniana*, a cloak; v. אבטיגא.

**\*אנמניאה** Midr. Till. Ps. XV, beg., perh. מוניטין or מוניטין (monetæ) *mints*; cmp. אלקוספראות.

**אנמנינוס**, v. אנמנינוס.

**אנמפטרית**, v. אנטיפ.

**אנמרהדוס, אנמרהדוס** pr. n. pl. (Ἀντάραδος) *Antaradus*, a Syrian town opposite the Isle of Aradus. Y.

Bets. III, 62<sup>a</sup> top. Y. Sabb. I, 4<sup>a</sup> bot. אנטייריס (corr. acc.).—Cmp. ענהררנא.—Deriv. אנטיירנאי *inhabitants of Ant*. Targ. Y. II, Gen. X, 18.

**אנמרי** Pesik. R. s. 24, p. 122<sup>b</sup> ed. Friedm. מטיילין בא' v. אסלטיין.

**אנמרידינאי**, v. אנטיקדינאי.

**אנמרון** Y. Sabb. VII, 10<sup>a</sup> bot. משקע בא' v. באטריין.

**אנמרים**, prob. corrupt. of אנטיפטרס q. v. Y. Gitt. IV, 46<sup>a</sup> שרי א' if a slave escaped to A., he may be extradited; v. אורי II.

**אנה, אנני** (=b. h. ינה, sec. r. of און, cmp. אן a. b. h. ענה); *Pl. אנה (אנה) to press, wrong, oppress; to impose, overreach in dealing*, v. אנהא. B. Mets. 59<sup>b</sup> ה'אנהא he who wounds a stranger's (proselyte's) feeling. Ib. 49<sup>b</sup> מה ש'אנהאני לי מה ש'אנהאני לי return to me the amount with which thou hast overreached me. Ib. 50<sup>a</sup> top מה ש'אנהאני (Ms. R. 1 ש'אנהאני, v. infra). Ib. 51<sup>a</sup> ש'אנהאני (Ms. M. ש'אנהאני, fr. אנה; Mish. IV, 2 ש'אנהאני, v. אנהא, Ms. R. 1 ש'אנהאני, v. הנהא, Ms. R. 2 ש'אנהאני, v. Rabb. D. S. a. l. note).

*Nithpa. אנהא to be overreached*. Ib. 49<sup>b</sup> מה ש'אנהאני which of them has been overreached? Ib. 50<sup>b</sup> מה ש'אנהאני (Ms. M. אנהאני); a. fr. [Nithpol. of אנה, אנהאני, v. supra.] [In. Y. אנהאני, v. אנהאני.]

**אני** (b. h.; demonstr. אן, v. אנכי) *I*. Succ. 53<sup>a</sup>; a. v. fr.—[Ib. IV, 5 אני ורו (Y. והוא), reverential transcription of the Tetragrammaton, to avoid the utterance of the Tetragrammaton.]—*Pl. אנה*. Keth. I, 6; a. fr.

**אניא**, v. אנהא.

**אניקא, אניקא** pr. n. pl. (v. אנהאני) an abbreviation of *בית אניקא, Bithynia*, a district of Asia Minor. B. Mets. 46<sup>b</sup> א' דינר the Denars issued in Bithynia; v. אנקא for var. lect.

**אניגרון**, v. אנטיגרון.

**אניגרא** pr. n. pl. v. אנקרא; cmp. next w.

**אניגרא** m. (=אניגרא על נהר) *by the creek shore*; v. נהר, נהר. B. Mets. 107<sup>b</sup>; a. e.

**אניגרון** Pes. 112<sup>b</sup>, a word in a charm formula against thirst (var. lect. Rabb. D. S. a. l.), prob.=next w.

**אניגרון (אניגרון)** m. (ἐλαιόγαρον, 2 corrupt. for 3) *a sauce of oil and garum* (to which wine is sometimes added). Ber. 35<sup>b</sup> sq. א' מייא ו' ב' *elaiogaron* contains the juice of beets; oxygaron the sauce of all kinds of boiled vegetables. Yoma 76<sup>a</sup>. Shebu. 23<sup>a</sup> א' ו' *elaiogaron* perhaps if used as an admixture to *elaiogaron*? Tosef. Bets. II, 16 ו' ואכסיגרון ועליון ו' (Y. Bets. II, end, 61<sup>d</sup> and Rashi to Shebu. l. c.). Tosef. Ter. IX, 10; 12; Shebi. VI, 3. Koh. R. to I, 18 אנטיגרון (corr. acc.).

**אָנִיָּה**, v. **אָנִיָּה**.

**אָנִיָּה**, v. **אָנִיָּה**.

\***אָנִיָּה** Y. M. Kat. III, 83<sup>c</sup> bot., read **אָנִיָּה**, contr. of **אָנִיָּה**, v. **אָנִיָּה**.

**אָנִיָּה**, v. **אָנִיָּה**.

**אָנִיָּה** f. (**אָנִיָּה**) *grief, retired mourning*, esp. the status of the mourner between death and burial of a kinsman, contrad. to **אָנִיָּה**, **אָנִיָּה**. Lam. R. introd. (R. Abbahu 4) **אָנִיָּה** is indoor (retired) grief. Y. Hor. III, 48<sup>a</sup> top **אָנִיָּה** what is **āninah**?—The time from death to &c. Y. Pes. VII, 35<sup>a</sup> top **אָנִיָּה** observance of **āninah** by night is biblical. Gen. R. s. 85 he is named **Onan** לעצמו because he brought mourning over his early death.

**אָנִיָּה** f. same. Kidd. 80<sup>b</sup>; a. fr. in Babli.

**אָנִיָּה** ch. same. Targ. Lam. II, 5; a. e.

**אָנִיָּה**, v. **אָנִיָּה** a. **אָנִיָּה**.

**אָנִיָּה**, v. **אָנִיָּה**.

**אָנִיָּה** m. (**אָנִיָּה**) *oppression, ill-gotten wealth*. Targ. Is. I, 13; a. e.

**אָנִיָּה** f. (preced.) *oppression*. Targ. Koh. V, 7; a. e.

**אָנִיָּה** m. pl. (**אָנִיָּה**) *islands*. Tosef. Ter. II, 12; Hall. II, 11; (also **אָנִיָּה** a. **אָנִיָּה**; Y. Shebi. VI, 36<sup>d</sup> **אָנִיָּה** (נסיס).

**אָנִיָּה** com. (**אָנִיָּה**) *made of cast metal*, opp. **אָנִיָּה** of wrought or stretched metal. Sabb. 59<sup>b</sup> **אָנִיָּה** (Rashi ed. **אָנִיָּה**) as to those made of cast metal there is no difference of opinion. Ib. **אָנִיָּה** (prob. to be read **אָנִיָּה**, v. Ms. M.) what is made of cast metal is more precious (original).

\***אָנִיָּה** Targ. II Esth. I, 2 read **אָנִיָּה** pr. n. m. (**Antiochus**) *Epiphanes*, King of Syria.

**אָנִיָּה** Af. of **אָנִיָּה**.

**אָנִיָּה** m. (**אָנִיָּה**, **אָנִיָּה**, sec. r. of **אָנִיָּה**) [*tight bundle*], only in pl. const. **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** they are soaked, beaten and baked. B. Mets. II, 1 (21<sup>a</sup>). Y. Succ. I, 52<sup>b</sup> bot.; Bab. ib. 12<sup>b</sup> (Ar., Ms. M., Tosef. ib. I, 6 **אָנִיָּה**); a. fr. V. **אָנִיָּה**.

**אָנִיָּה**, v. **אָנִיָּה**.

**אָנִיָּה** m. (**אָנִיָּה**) *trouble, affliction*. Targ. Y. Gen. XXII, 20; a. e.—**אָנִיָּה** (often used as a singular). Targ. Lev. XXI, 10 (affliction by death in the family); a. e. Cmp. **אָנִיָּה**.

**אָנִיָּה** f. same. Targ. Ps. CII, 21.

**אָנִיָּה** (sec. r. of **אָנִיָּה**, emp. **אָנִיָּה** 1) *to rub, polish, finish*, esp. *to glaze vessels, to line* (with onyx). Tosef. Kel. B. Mets. I, 3 **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** (or **אָנִיָּה** **אָנִיָּה**) clean vessels which one lined with unclean glaze (onyx); v. **אָנִיָּה**—2) (emp. **אָנִיָּה**) *to make sore, to grieve*. Denom. **אָנִיָּה** II.

\***אָנִיָּה** I m. (preced. 2)) *grief, wrong*. B. Mets. 59<sup>a</sup> all gates are sometimes closed except the gates (of prayer) of those wronged by men (v. **אָנִיָּה**), for it says, (Amos VII, 3) "Behold the Lord stands on the wall of **anakh** and in his hand he holds **anakh** (oppression)." Ib. **אָנִיָּה** **אָנִיָּה** the Lord hears the prayer of the wronged, for it says &c.; v. **אָנִיָּה**.

**אָנִיָּה** II (b. h., prob. fr. a demonstr. **אָנִיָּה**, emp. **אָנִיָּה** &c., a. **אָנִיָּה**, **אָנִיָּה**) *plummet, plumb-line*. Lev. B. s. 33, beg. a. e. **אָנִיָּה** **אָנִיָּה** by the *plummet* (Amos VII, 7) the Great Sanedrin are meant whose number (71) corresponds with the numerical value of **אָנִיָּה**.

**אָנִיָּה** m. (**אָנִיָּה** 1) *Onyx Agate*, a semipellucid stone of a fine flinty texture. Ab. Zar. 8<sup>b</sup> Ar. **אָנִיָּה** (ed. **אָנִיָּה**).—2) *a variety of gypseous alabaster, onyx; a glaze*. Ib. 11<sup>b</sup> **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** Ar. (ed. **אָנִיָּה**) the streets are paved with &c. (for the procession). Tosef. Kel. B. Mets. I, 3, v. **אָנִיָּה**. Lev. R. s. 33 nothing makes the kettle durable **אָנִיָּה** but its glaze lining; so says the Lord **אָנִיָּה** I am your lining (stay) in trials (incorr. in some ed. a. Ar. s. v. **אָנִיָּה**).

**אָנִיָּה** (b. h.; v. **אָנִיָּה** II; emp. **אָנִיָּה**) I. Pesik. R. s. 21, v. **אָנִיָּה**. Sabb. 105<sup>a</sup> **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** may be interpreted as an acrostichon **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** I myself have written, have given (the Law). Pesik. Bahod. p. 109<sup>b</sup>; v. **אָנִיָּה**.—Pl. **אָנִיָּה**, **אָנִיָּה**. Ber. 14<sup>b</sup>; a. fr. V. **אָנִיָּה**.

**אָנִיָּה**, v. next w.

**אָנִיָּה** m. (**ἀναλογισμός**) *reading desk, pulpit*. Kel. XVI, 7 Ar. **אָנִיָּה** (Var. in R. S. **אָנִיָּה**, ed. **אָנִיָּה**; corr. acc.). Y. Meg. III, 73<sup>d</sup> bot. **אָנִיָּה** (corr. acc.). Tosef. Kel. B. Kam. II, 3 **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** ed. Zuck. (Var. **אָנִיָּה**, ed. **אָנִיָּה** **אָנִיָּה** read **אָנִיָּה** **אָנִיָּה** used as fem.) a reading desk spread out is clean, folded together is unclean (susceptible of levitical uncleanness).

**אָנִיָּה**, v. **אָנִיָּה** I.

**אָנִיָּה** (b. h.; sec. r. of **אָנִיָּה**, v. **אָנִיָּה**) *to press, oppress, wrong*, v. **אָנִיָּה**—**אָנִיָּה** **אָנִיָּה** one who feels grieved, mourner, esp. **Onan**, mourner before the burial of a kinsman, contrad. to **אָנִיָּה**; v. **אָנִיָּה**. M. Kat. 14<sup>b</sup> **אָנִיָּה** may officiate at sacrifices though being an **Onan**.—Pl. **אָנִיָּה**. Shh. 47<sup>b</sup> **אָנִיָּה** **אָנִיָּה** **אָנִיָּה** they observed no mourning ceremonies but lived in silent and retired mourning.—Fem. **אָנִיָּה**. Keth. 53<sup>a</sup>.—Denom. **אָנִיָּה** *complaining, fastidious, feeble*. Pl. **אָנִיָּה** *fastidious of taste, easily taking an aversion, delicate*. Pes. 113<sup>b</sup>. Cmp. **אָנִיָּה**.

**Nithpa**, **אָנִיָּה** *to feel wronged, complain of being overreached*, v. **אָנִיָּה**.

אנפקינן read אנפוקניך

\***לִקְטָמִּין**, **אֲנָקְטָמִּין** m. pl. (a contr. of קַטְמִין, אֲנָק קַטְמִין, or לִלֵּי קַטְמִין, v. אֲנָקְלִי a. its bibl. equivalent **לִלֵּי**) *loop* or *hook for stumped limbs, a sort of artificial arm* (or *leg*; v. infra). Sabb. VI, 8 שְׂדֵרִין א' Mishn. a. Y. (Bab. ed. 66<sup>a</sup> **לִקְטָמִּין**) an artificial arm (for carrying burdens) is not susceptible to levitical uncleanness, but you must not wear it in walking in the street on the Sabbath (because it is intended for carrying burdens). Y. ib. 8<sup>c</sup> bot. (R. Abbahu explains our w.) חֲמִרָה דִּי יִרְדָּה Ar. (read two words; ed. דְּרִירָה, corr. acc.) the ὄγκος (ass, i. e. pulley) of the stump-handed,—a hand-pulley (ass); Bab. a. l. R. Abbahu (leaving out the etymology) חֲמִרָה דִּאֲכָפָה a pulley for loads, v. אֲכָפָה. Oth. opin. ibid. קִשְׁרֵי stilts (artificial legs); פְּרָמָה (פְּרָאמִי) q. v.—V. Kel. XV, 6

גריקשנין. [The definitions by Ar. a. Rashi, referring to implements of public entertainments, are not in keeping with the preceding proposition of the Mishnah.]

**אנקיינוס**, v. אָק.

**אנקילין**, v. אָנקילי.

**אנקיפתא**, v. אָנקיפתא.

**\*אנקלווסיס, אנקלווסיס**, read אָנקלווסיס m. (inquilinatus, v. Makeld. Roman Law, ed. Dropsie, § 408) *the lessee's right of dwelling, lease*. Y. B. Mets. VIII, end, 11<sup>d</sup>, let him stay עד ירדה א' until his lease expires.

**\*אנקלומא (אנקלומה)**. (ἐκκαλοῦμαι) *I appeal*. Deut. R. s. 9; Koh. R. to VIII, 8 א' . . . לומר to say before the Lord, 'I appeal against thy decision.' V. next w.

**אנקליטון (אונק')** m. (ἡ ἀκκλητος, v. Sm. Ant. s. v. Appellatio) *appeal* from the decision of a court. Gen. R. s. 49 א' לי one is permitted to hang up against him i. e. to announce, an appeal—from the dux &c. Deut. R. s. 9 אנקליטון ליתן לפניו (read ליתן לפניו a. טון . . .); Koh. R. to VIII, 8 שיתלה א' to appeal from his decision. Tanh. Thazr. 7 שלא ירננו עליו אונק' וכ' (ed. Bub. 9 ירננו, read ירחלו). V. next w.

**\*אנקליטון**, Mus. אנקליטון, read אָנקליטון m. pl. (ἐγγαλῆμα, . . . ατα) *written complaints, charges*. Deut. R. s. 2; Yalk. Gen. 77; Ex. 167 נרסם בא' has been arrested on charges.

**אנקלמוס**, v. אָנקלמוס.

**\*אנקלסיא (אונ')** f. (a corruption of ἐνεχραστία) *taking property in pledge, writ of seizure*—אָנקלסיא. Tosef. B. Mets. I, 7 אנקלסיא ed. Zuck. (Var. אָנקלסיא, corr. acc.) when a writ of seizure is found, if the debtor admits its correctness, it must be returned to the creditor; if not, it must be returned to neither. Ib. B. Bath. XI, 5 אנקלסיא (איר, איר) a writ of seizure may be written out without notifying the creditor, but not without notifying the debtor and giving him time to protest; v. B. Kam. 112<sup>b</sup>).

**אנקקתא, אנקקתא**, v. אָנקקתא.

**אנש**, v. אָנש.

**אנשתא** her walls, v. אָנש.

**אנשון**. Y. Ter. II, 41<sup>d</sup>; a. e., v. נש' to forget.

**אנשים**, v. אָנש a. איש.

**אנתא, אנתא** com. (=h. אנתא, אנתא) *thou*. Dan. II, 29; a. e.—Targ. freq.—Sabb. 30<sup>a</sup> שלמה א' thou, O Solomon! Ned. 91<sup>b</sup> לא א' if it was not thou. B. Mets. 26<sup>b</sup>; a. fr.

**\*אנתא** m. (אנתא, אנתא, cmp. אנתא for אנתא) *essence, substance*. Men. 78<sup>a</sup> רמשה א' perhaps by 'loaf of oil', the oil itself is meant?, i. e. a loaf made of congealed oil.

**אנתא** f., v. אָנתא.

**אנתוניס**, read אָנתוניס m. *tunny-fish*. Tosef. Hull III (IV) 27; v. אָנטניס.

**אנתוסיא** m. pl. *Orthusians*, v. אָנתוסיא. Targ. Gen. X, 17 (Y. אָנט).

**אנתימורוס** corrupt. of אָנטיפטורוס, pr. n. m. *Antipater*. Targ. II, Esth. III, 1.

**אנתיניס, אנתיניס**, v. אָנתיניס.

**\*אנתיקן** f. (ἐνθήκη) *store, capital* of the business. B. Bath. V, 1 if one sold a ship, he has not sold with it . . . דא' דא' the funds and stores belonging to the business. Cmp. ib. 77<sup>b</sup> (definition) עסקא דאיהו בזה Ms. M. (ed. רבננו) the business connected with it.

**אנתרופי** m. *anthropeus* (man), an assumed form for ἀνθρωπος, for the purpose of deriving another assumed form (אָנְתְּרֹפִיָּא) *anthropeia* (woman). Gen. R. s. 18; s. 31 did you ever hear people say *gynios* and *gyneia* (from γυνή, woman), or *anthropeus*, *anthropeia*, *gabra* (man) *gabratha* (woman)? but you do say (in Hebrew) *ish* and *ish-sha*, both of the same root (as an evidence of the primitiveness of the Hebrew language).

**אנְתְּרֹפִיָּא**, v. preced.

**אנתא** f. (אָנתא) *woman, wife*. Targ. Job XXV, 4; a. fr.—Lev. R. s. 37, beg.; a. fr.—Yeb. 45<sup>b</sup> . . . made a gentile woman perform the immersion א' לשם as a woman (after menstruation, not as a proselyte).

**אָ** a formative syllable, v. אָיִס. Words not found under אָ should be looked for under אָיִס.

**אָ** Ex. R. s. 15, v. אָיִס.

**אָ** to heal, v. אָיִס.

**אָסא, אָסא** I f.(?) (infin. of אָס, as noun) *healing, remedy*. Targ. Jer. XIV, 19 (Regia אָסא). Targ. II Chr. XXI, 18 דלית א' incurable.

**אָסא, אָסא** II m. (preced.) *physician*. Targ. O. Ex. XV, 26 אָסא (אָסא); Y. אָסא thy &c. V. אָסא, אָסא.

**אָסא** III m. (contr. of אָסא, v. דורס) *myrtle*. Targ. II, Esth. II, 7; a. e. R. Hash. 23<sup>a</sup> א' הדס *hadass* (Is. XLI, 19) is *asa*. Pes. 56<sup>a</sup> דא' א' Ar., Ms. O. (ed. דא') fresh (moist) myrtle. Ber. 9<sup>b</sup> ו' דאמטירה א' you had to carry a myrtle-tree to the palace (when forced into public labor, v. אָנְתְּרֹפִיָּא). Snh. 44<sup>a</sup> (prov.) ו' דקאי ביני ו' a myrtle between willows still is a myrtle by name, and people call it a myrtle.—Pl. אָסא. Targ. Esth. VIII, 15.—Nidd. 37<sup>a</sup> (Rashi, sing.)

\* **אָסִי, אַשִּׁי** m. (v. אַסִּי, comp. רִשְׁוֹן, רִשְׁוֹשׁ &c.)  
*old*. Gitt. 69<sup>a</sup> כִּלְבָּהּ א' (Ar. אַשִּׁי) *old dog* (in a charm  
 formula); v. אַכְסִי. Comp. Assyr. āsi Kalbi, V, R. 8, 12.

\***אָסבֿ**, only in **אָסבֿי יוּרָקָא** (prob. fr. **סבֿ**, **כבֿא**) to *cause a new-born child to vomit* by putting one's finger into its mouth, to relieve it of phlegm; cmp. **תִּתֵּן**.—Sabb. 128<sup>b</sup>, v. Ar. s. v. (Ms. O., Alf., Ash. **אָסבֿי**, v. Rabb. D. S. a. l.) [Rashi: *to set an infant's limbs aright*, v. **עָצַב** **פִּי**.—incongruous to the following **אֶפֶסְטוֹיִדִין** . . .]. [Keth. 10<sup>a</sup> **אָסבֿוּרֵי**, v. **סבֿא**.]

\***אֶסְגִּנְטִירִן, אֶסְגִּנְטִירִן** &c., a corrupt.  
of אֶסְגִּנְטִירִן m. (equestris, equester) *one belonging to the equestrian order, knight, nobleman* (v. Sm. Ant. s. v. Eque). Esth. R. to III, 4 **אֶסְגִּנְטִירִן** (Yalk. a. l. 1054 . . . . **אֶסְגִּנְטִירִן**) I am the Lord's knight, for . . . . my ancestor (Benjamin) was born in the Land of Israel. Yalk. I. c. **אֶסְגִּנְטִירִן** **וְכִי** **אֶסְגִּנְטִירִן** does a knight bow before a commoner?

**אַסְדָּה, אִשְׁכְּדָּה** (סָדָה) f. (v. סַד) *logs joined together, raft*. Ber. IV, 6 באַסְדָּה (Ar. סדה, Ms. F. אַסְכְּדָּה, read אַסְכְּדָּה; v. infra). Y. ib. 8<sup>c</sup> הִיא א' הִיא אַסְכְּדָּה וּב' *asda, iskhadia* (σῆμα) and *rafsoth* are the same. Zab. III, 1 אַסְדָּה א. Neg. XII, 1 אַסְדָּה א. (ed. אַסְכְּדָּה, Var. אַסְכְּדָּה; v. אַסְכְּדָּה).

**אֶתְדַּפָּא, אֶתְדַּפָּא** *f.* (סדר) *attestation, statement of an eye-witness.* Tem. 18<sup>b</sup> מַאי אֶתְדַּפָּא *what is the object of his statement?* Ber. 14<sup>b</sup>. Yeb. 64<sup>b</sup>.

אסר, v. אספתא.—Pl. אסרון.

אֶסְרָא, v. אֶזְרָא.

אויספא. v. אסורנ.

**אֶסְוִירוּס** pr.n.m. *Severus*, prob. *Alexander Severus*,  
Roman emperor. Ab. Zar. 10<sup>a</sup>. Nidd. 45<sup>a</sup>. V. אֶסְוִירוּס.

**אֶחָד** m. (b. h.; אַחַד, v. אֶחָד) *accident*. Mekh. Mishp., N'zik, s. 8 אֶחָד אֶלֶף מֵרֶחַק under accident is meant *death* (ref. to Gen. XLII, 38).

**אַסְפּוֹת** f. pl. (b. h. אֲסֻפּוֹת, Koh. XII, 11 אֲסָה) *gatherings of scholars, councils.* Y. Snh. X, 28<sup>a</sup> bot. Num. R. s. 14. Snh. 12<sup>a</sup> א' בעלי Sanedrin.

**אֲסוּפִית** *f.* **אֲסוּפִי** *m.* *foundling.* Kidd. IV, 1 (69<sup>a</sup>) **א' כּל שנאספ' ו'** *āsufi* is a child taken up from the street, whose father and mother are unknown, *contrad.* to **שְׁרוּקִי** *q. v.*—*Ib.* 73<sup>a</sup> if this be so **א' אסופית לא ישא** a male foundling ought not to marry a female foundling. *B. Mets.* 87<sup>a</sup>.

**אָסיר** m. (b. h., part. pass. of **אָסר**) 1) *prisoner*. *Pl.* **אָסירים**—**בית הא'—אָסירין** (b. h.) *prison*. Gen. R. s. 91; a. fr.—2) [Part. of **אָסר**, q. v., *forbidden*.]

א.רסור. v. אסור.

**אַסוּר** m. ch. (b. h. אֶסוּר) *tie, chain*. Dan. IV, 12.—  
Pl. אֶסוּרִּין Ezra VII, 26; v. אִיסוּר.

אִסְרָא, אִסְרָא m., אִסְרִיתָא f. same. Targ.  
Prov. VII, 22 (ed. Walt. אִסְרָא). Targ. Ps. II, 3; v. אִסְרָא.

אִיסוּרָא, v. אִסוּרָא.

**אָסירייטאָ, אָסירייטאָ** f. pl. (אָסיר; emp. אָסירייטאָ)  
*bundles, bunches.* Hull. 51<sup>b</sup> אָ bundles of reeds. Bets. 12<sup>b</sup>  
אָ דורדלע אָ bundles of mustard stalks. Ib. 13<sup>a</sup> אָ טעבל  
when in bundles, they are Tebel (v. טעבל).

\***אֶסְרִין** m. pl. (v. **אֶסְרִי**) prop. *bands*, esp. *certain implements belonging to the wine press*. Y. B. Bath. IV, beg. 14<sup>c</sup>, for which Bab. ib. 67<sup>b</sup> **נַסְרִים**, Var. **רִצְרִים**; Tosef. ib. III, 2 **רִצְרִין**, Var. **רִצְרִין**.

סראאר. a. סדר. v. 22, s. R. Pesik. אסורינ

**אָסוֹן** f. (אָסִי) *cure, remedy*. Targ. Is. LVIII, 8. Targ. Gen. III, 6 (some ed. O. אָרִס); a. fr. B. Mets. 86<sup>a</sup> top וְאָסִי דְרַבִּי וּב' and Rabbi's cure shall be effected through him. B. Kam. 85<sup>a</sup>, a. fr. מֵאֵי אָסוֹתֶיהָ what is the remedy for it? Sabb. 110<sup>a</sup> perhaps the Rabbis' snake (excommunication) has bitten him לֵיתָ א' for which there is no remedy.—*Pl.* אָסוֹן. B. Bath. 58<sup>b</sup> חֲמֵר בִּישׁ כֵּל א' the wine, stand at the head of all medicines.—אָסוֹתָא. B. Mets. 113<sup>b</sup> אָסוֹתֵיהֶוּ remedies for them. Lev. R. s. 37 אָסוֹתָא (read אָסוֹתָא).

**אֶסְחָרוּתָא** f. (סור.) *sitting around the table, banquet-*  
ing. Targ. I Kings X, 5. Targ. I Sam. IX, 12 בֵּית א' the  
place of feasting (h. text במה); a. e.

**-חֲנָן** interchanging with **-חַנּוּן**. [For words not found here below, v. s. **'חֲנָן**, or **-חַנּוּן**.]

**אֶסְטִיבָּה, אֶסְטִיבָּה** f. (stativa, sub. castra)  
*resting station*. Gen. R. s. 10 end וְשָׁהָא to take a rest.  
 Pesik R. s. 31 אֶסְטִיבָּה, read אֶסְטִיבָּה.

אָסמבאַ, v. אָיסט.

\* **אַסְטֵרְלָא**, **אַסְטֵרְלָא**, **אַסְטֵרְלָא** II f. (diminut. of **אַסְטֵרְלָא**) *colonnade-like walk*. Pl. **אַסְטֵרְלָאוֹת** &c. Erub. 24<sup>a</sup> **א' א' עשורין א' א'** Mss. (ed. one **א'**, v. Rabb. D. S. a. l.) planted so as to form colonnades.

\* **אֶסְטָבִילָא** m. (stabulata, D. C.=stabularius, σταβιλῆτης) *equerry*. Pl. **אֶסְטָבִילָאִי** Esth. R. to I, 12 אֶסְטָבִילָאִי (read קֹדֶמֶי) chief of equerries (comes stabuli) [prob. to be read אֶסְטָבִילָאִי].

**רִימִס, מוֹלְדִּינְגִּים** f. pl. (סיג, סגר) *rims, mouldings* around a stove. Kel. VIII, 9; cmp. שְׁפִירָה, שֶׁפֶר, לִזְבֹּן.—Y. Ab. Zar. II, 42<sup>a</sup> bot. הֵן סְפִירוֹת הֵן א' ed. Zyt. (oth. ed. *s'fiyoth* and *istagiōth* are the same; cmp. R. S. to Kel. I. c. [Tosef. Kel. B. Kam. VI, 17 .. סְטַגְיָאוֹת ... לִזְבֹּן ed. Zuck. (Var. סְפִינְאוֹת, R. S. I. c. סְפִירוֹת, prob. corrupt. of סְטַגְיָאוֹת.)]

**אִרְ, אַצִּט', אַסְטֹנֹגִי** m. (Ispe. noun of אֲסְטֹנֹג) *observer of constellations, astrologer. Pl. אַסְטֹנֹגִינִי, constr. אַסְטֹנֹגִינִי &c. Sot. 12<sup>b</sup>; 36<sup>b</sup>; Ber. 4<sup>a</sup>; a. fr. Snh. 49<sup>a</sup>, v. אַסְטֹנֹגִינִי.*

\* אֶסְתֵּגֶנֶן, 'אֵץ, 'אֵ ch. same.—*Pl.* אֶסְתֵּגֶנֶן (?), אֶסְתֵּגֶנֶן &c. Targ. Y. Ex. VIII, 3; 14; 15. Targ. Job V. 13; a. e.



**חֲסִימָה** m. 1) (Ispe. noun of חָסַם=חָסַם, v. חָסַם, the h. equiv. of our w.) *forging steel, steel-edge*. Ber. 62<sup>b</sup> כֹּחַ

לפרולא (Ms. M. אסטריא read אסטריא, Ms. O. סטריא, Var. אצ, אצ) what the steel edge is to the iron.—2) *frontlet*, v. אִיסְטְמָא.—3) a word in a charm formula. Sabb. 67<sup>a</sup>, v. אִיסְטְמָא.

אסטמכרא, v. אסטמוכריא.

אסטמיתיה, v. אִיסְטְמָא.

\*אסטן S'mahoth XIII, end בא' הן, read בארין ..., v. ארין.

אסטנדרא, אסת', א' m. (Pers. *ustād-dār*, *ustād-dār*, Perl. Et. St. p. 104) *major domus*, *vice-roy*. Gitt. 80<sup>b</sup> לשום אסט' וכ' ed. (Ar. אסד) in the name of the governor of &c. Kidd. 72<sup>b</sup> דמישן אסד' the governor of Meshan.

אסטניותא, v. אִיסְטְנִיָּה.

אסטנים, v. אִיסְטְנִים.

\*אסטמית, אִיסְטְמִית, אִיסְטְמִית f. שטן=סטן; cmp. אִיסְטְמִית a *system of information*, *sycophancy*. Macc. I, 5 (5<sup>a</sup>) אסטמית היא זו Ms. M. (ed. אִיסְטְמִית, Mish. אסט', Y. ed. 1, 7 אִיסְטְמִית) this endless prosecution of witnesses on the information by other witnesses testifying to an alibi would be regular sycophancy. [Maim. reads אִיסְטְמִית] Tosef. Macc. I, 10 אִיסְטְמִית, ed. Zuck. (Var. אִיסְטְמִית).

אסטמיתא, v. אִיסְטְמִית.

אסטמית, v. אִיסְטְמִית.

אסטמני, v. אִיסְטְמִי.

אסטמון, v. אִיסְטְמִון.

אסטרא, pl. אסטריין 1) *streets*, v. אִיסְטְרָא.—2) *theatre*, v. אִיסְטְרָא.

אסטרא a coin, v. אִיסְטְרָא.

אסטראות f. pl. *theatres*, v. אִיסְטְרָא.

אסטראמיון=אִיסְטְרָא, v. אִיסְטְרָא.

אסטרידיוט=אִיסְטְרִידִיּוֹט.

אסטריבל, אִיסְטְרִיבֵּל, v. אִיסְטְרִיבֵּל.

אסטרוג, אִיסְטְרוג B. Bath. 143<sup>a</sup>, read with Ms. אִיסְטְרִיג.

אסטרוגול, אִיסְטְרוגִיל, v. next ws.

אסטרוגוס (אִיסְטְרוגוס; אִיסְטְרוגוס) m. (ἀστρολόγος) *astronomer*; *astrologer*. Y. Sabb. VI, 8<sup>d</sup> top הוה א' (read א') a certain astrol.; a. fr.—Pl. אִיסְטְרוגִין אִיסְטְרוגִין (אִיסְטְרוגוס &c.). Targ. I Chron. XII, 32 ed. Rahm. אִיסְטְרוגִין (Var. אִיסְטְרִי). Ex. R. 1; a. v. fr.—Cant. R. to VII, 9 אִיסְטְרוגִין. [Yalk. Ex. 164 אִיסְטְרוגִין, a. other corruptions, corr. acc.].—V. also next w.—[As regards צט, v. Recens. Don. b. Librat ed. Filipp. p. 9.]

אסטרוגוס (אִיסְטְרוגוס; אִיסְטְרוגוס) f. (ἀστρολογία) *astronomy*, mostly *astrology*, *sooth-saying*, *astrological prediction*. Y. Ab. Zar. II, 41<sup>a</sup> top הוה חמי' ב' דיריה he foresaw by dint of astrol. speculation (prob. to be read גין . . . , v. infra). Pesik. R. s. 14 אִיסְטְרוגִיל (corr. acc.; cmp. אִיסְטְרִי).—Pl. אִיסְטְרוגִין prop. *astrologers*, *transf. astrological books, implements, horoscope* &c. Gen. R. s. 85 וכ' רואה היתה בא' she saw in her astrological books (or horoscope). Deut. R. s. 8 מביט באסטרוגוסים; Lev. R. s. 36 אִיסְטְרוגִיל . . . &c. (corr. acc.).

אסטרוגוס same. Y. Sabb. VI, 8<sup>d</sup> דיריה אסד' his astrological books (or computations) lie.

אסטרוג Yalk. Koh. 969, read אִיסְטְרִיג.

אסטרוגילון adv. (στρογγύλον, or στρογγυλόν, S.) in a rounded way, circularly (opp. τετράγωνον, or τετραγώνιον). Pesik. R. s. 10, read: שלא היו יושבין טריגונין they sat not forming a square or a long line, but in a semi-circle, like the shape of a half of the rounded court-room (v. גורן), so that they could conveniently see each other. V. בוטריגין.

אסטרוגוס, אִיסְטְרוגוס (variously corrupted, v. infra) m. pl. (στρογγύματα) *pivots, pins at top and bottom of a door turning in sockets*. Gen. R. s. 66 הדלתות כמין א' הדלתות Ar. (ed. אִיסְטְרוגוס; Yalk. Gen. 115 אִיסְטְרוגוס) pivot-like, the doors could be doubled backward. [Yalk. l. c. may be read אִיסְטְרוגוס στρογγύματα, v. LXX, Ezek. XLI, 24.] Midd. IV, 1 אִיסְטְרוגוס Ar., ed. אִיסְטְרוגוס (corr. as above). Pesik. B'shall. p. 86<sup>b</sup>; Yalk. Sam. 152 כאילין אִיסְטְרוגוס &c. (corr. acc.) like doors turning in sockets.

אסטרוגוס, אִיסְטְרוגוס c. 1) (interchanging with אִיסְטְרוגוס, אִיסְטְרוגוס, transp. אִיסְטְרוגוס; strata, sub. via, στρογγύα S.) *paved way, public road*. Targ. Y. II Num. XX, 17 טה . . . ; a. fr.—Y. Gitt. IV, beg. 45<sup>c</sup>. Y. Snh. II, 20<sup>a</sup> top ג' א' ו' on the road he heard &c. Tosef. Sabb. X (XI) 1 sq. אִיסְטְרוגוס, אִיסְטְרוגוס, Var. אִיסְטְרוגוס with ח). Ab. d'R. N. XXVIII life is like אִיסְטְרוגוס (read טה . . . ) a public road running between two paths &c. Koh. R. to VII, 7 הווינא עקמ אִיסְטְרוגוס I was bending my road, went out of my way.—Pl. אִיסְטְרוגוס, incorr. אִיסְטְרוגוס. Targ. Y. Num. XX, 19.—אִיסְטְרוגוס usu. *the city walks, promenades* (between the colonnades &c.). Y. Sabb. VI, 8<sup>a</sup> bot. הווינא משיילין בא' were promenading &c. Y. Kil. IX, 32<sup>d</sup> top; Cant. R. to V, 13; Y. Keth. XII, 35<sup>b</sup> bot. אִיסְטְרוגוס. [Deut. R. s. 3 אִיסְטְרוגוס, read אִיסְטְרוגוס.] [In Targ. mostly אִיסְטְרוגוס, אִיסְטְרוגוס.—2) *theatre*. Pl. אִיסְטְרוגוס, v. אִיסְטְרוגוס.]

אסטרוגוס M. Kat. 5<sup>a</sup>, read with Ms. M. אִיסְטְרוגוס, v. אִיסְטְרוגוס. V. preced.

אסטרוגוס, v. אִיסְטְרוגוס.

אסטרוגוס Cant. R. to VII, 9 read אִיסְטְרוגוס, v. אִיסְטְרוגוס.

אסטרוגוס, אִיסְטְרוגוס I f. (στρατιά, in the sense of στρατόπεδον) *camp, encampment*, esp. an open space in 12\*



*Af.* אָסִי to cure. Targ. O. Gen. XX, 17 (Targ. Y. אָסִי); a. fr.—*Part.* אָסִי, אָסִי.—Ned. 49<sup>a</sup> לְאָסִיָּהּ, לְאָסִיָּהּ to cure him. Sabb. 111<sup>a</sup> מִכָּה מִסִּי where there is a wound, it (the vinegar) heals it. Lev. R. s. 16, end, read: מִכָּה מִסִּי I shall cure him all alone. Gitt. 56<sup>b</sup> מִסִּי—מִסִּי, v. next w.

*Ithpa.* אִתְּהִי, אִתְּהִי, אִתְּהִי to be cured, to recover. Targ. Josh. V, 8; a. fr.—Sabb. 33<sup>a</sup>. Gitt. 12<sup>b</sup> דְּבַר אִתְּהִי דְּבַר רַחֵם for he wants to get cured with the money he receives as damages. Yoma 84<sup>a</sup> אִתְּהִי I got cured. Keth. 62<sup>b</sup> אִתְּהִי she grew well. Koh. R. to I, 8 he went &c. מִיִּתְּהִי in order to be cured. Cmp. יִתְּהִי.

אָסִי, אָסִיָּהּ, אָסִיָּהּ m. (preced.) physician, surgeon; also *thaumaturg*, [*Essene, Therapeut?*] Targ. Ex. XXI, 19; a. e. Y. Yoma III, 40<sup>d</sup> bot. אִתְּהִי a certain thaumaturg in Sepphoris. Y. Taan. III, 66<sup>d</sup> אִתְּהִי אִתְּהִי honor thy physician (with presents) ere thou be in need of him. B. Kam. 85<sup>a</sup> אִתְּהִי אִתְּהִי if the surgeon is far off, the eye will be blind (before he arrives). Num. R. s. 9 לֵא . . . דַּרְזָא a door which opens not for charity, will be opened for the physician; a. fr. *Pl.* אָסִיָּהּ. Y. Naz. IX, end, 58<sup>a</sup>.—אָסִיָּהּ, אָסִיָּהּ. Targ. Gen. I, 2; a. e. Gitt. 56<sup>b</sup> אִתְּהִי אִתְּהִי physicians to cure R. Zadok.

אָסִיָּהּ or אָסִיָּהּ a word in a charm formula. Pes. 111<sup>a</sup> (Var. lect. v. Rabb. D. S. a. l.)

אָסִיָּהּ, אָסִיָּהּ, אָסִיָּהּ pr. n. Asia. 1) Asia Minor, or rather the Roman province embracing the Western part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman republic. Targ. Y. II Gen. X, 3; I Chr. I, 6 (h. text אֲשֶׁכְּנוּ). Y. Kidd. I, 61<sup>d</sup> top (twice for קָנִי); Gen. R. s. 44 (once for קָנִי, once for קָנִי, some ed. אֲפִירָה corr. acc.). Y. Meg. I, 71<sup>b</sup> bot. (for אֲשֶׁכְּנוּ). Sifré Balak 131 (p. 47<sup>b</sup> ed. Friedm.) אֲפִירָה (corr. acc.); v. Yalk. Num. 771.—B. Mets. 84<sup>a</sup>; a. e.—2) name of a town supposed to be *Essa*, east of the lake of Tiberias (v. Neub. Géogr. p. 38; cmp. Rap. Er. Millin s. v.). Y. Kil. IX, 32<sup>c</sup> bot. Sabb. 109<sup>a</sup> עִי (with hot springs). Yeb. XVI, 4 עִי; Y. ib. 15<sup>d</sup> top אִי; a. fr.

אָסִיָּהּ, v. אָסִיָּהּ.

אָסִיָּהּ f. (אָסִי) cure, recovery. Targ. Prov. III, 8; a. e.

\*אָסִיָּהּ (v. אָסִי; cmp. I אִי to be extravagant, squander. Targ. Prov. XXIII, 20 דְּאָסִיָּהּ (Ms. דְּאָסִיָּהּ, v. infra) who are extravagant in eating meat, v. אִי.—*Part.* אָסִיָּהּ extravagant. Ib. 21.—*Pl.* אָסִיָּהּ, v. supra.

אָסִיָּהּ Deut. R. s. 7, read אִיָּהּ.

\*אָסִיָּהּ m. (אָסִי) physician. Y. Sabb. VI, 8<sup>c</sup> top אִיָּהּ the physician of &c.

אָסִיָּהּ, v. אָסִיָּהּ.

אָסִיָּהּ m. (ἀσημνος, -ov) uncoined metal, bulion. B. Mets. IV, 1 אִיָּהּ אִיָּהּ the uncoined metal buys the coined, i. e. by delivering the uncoined, which is considered as goods, the purchase is concluded. Ib. 47<sup>b</sup>; a. fr.

אָסִיָּהּ, v. אָסִיָּהּ.

אָסִיָּהּ, v. אָסִיָּהּ.

\*אָסִיָּהּ f. (v. אָסִיָּהּ a. אָסִיָּהּ) a receptacle for grain. Keth. 8<sup>a</sup>; Ab. Zar. 8<sup>b</sup> מִכָּה רְמוֹ שְׂעִיר בֹּא from the time they put barley into the *āsinta* (as the first preliminaries of a wedding feast). [Ab. Zar. l. c. read אִיָּהּ.—Other opin. אִיָּהּ mortar, for pounding barley,—trough for brewing beer—pot for planting barley for the wedding ceremony, v. Ar. s. v. a. Rashi a. l.]

\*אָסִיָּהּ m. (redupl. of אָסִי) granary, storehouse. *Pl.* אָסִיָּהּ. Pes. 4<sup>a</sup> אִיָּהּ יִמָּה אִיָּהּ on the sea-shore granaries are palaces. [Oth. opin., taking אִיָּהּ fr. אָסִי, cmp. אִיָּהּ, I would establish (build) palaces. Oth. opin., reading אִיָּהּ or taking our w. to be—אִיָּהּ, at the sea-shore thorn-bushes (a thorn-bush) pass(es) for cypresses (a cypress); v. ברִּיָּהּ.] [Gitt. 69<sup>a</sup>, v. אִיָּהּ.]

אָסִיָּהּ m. (b. h.; אָסִי) harvest, crop.—*Pl.* אָסִיָּהּ. Y. Shebi. II, 34<sup>a</sup> top, six sowing seasons אִיָּהּ and six crops in one Septennial.

\*אָסִיָּהּ m. (=אָסִי) threshold. B. Kam. 104<sup>b</sup> he consummated the transfer of the money (which he authorized him to collect) אִיָּהּ דְּבִירָה (Sh'ilt. Ms. אִיָּהּ, v. Rashi a. l., v. Rabb. D. S. a. l. note 60) by transferring along with it the threshold of his house (as immovable property); v. אִיָּהּ. [Oth. vers. אִיָּהּ, end, extreme wing of the house, v. Rashi a. l.]

אָסִיָּהּ f. (b. h. אָסִיָּהּ 1) gathering, assembly. Y. Taan. I, 64<sup>c</sup> top אִיָּהּ public meeting for fasting ceremonies. Gen. R. s. 98 ye shall be אִיָּהּ one (unanimous) assembly.—2) אָסִיָּהּ. Hag. 18<sup>a</sup> אִיָּהּ בֹּמֶז אִיָּהּ the festival that falls in the harvest season. Ib. אִיָּהּ Ms. M. (ed. less correct מִלְכָּה) is harvesting permitted &c.?, a. e.—3) (ref. to Num. XI, 22) the mere taking into the house for consumption, without the ritual slaughtering (שְׂרִיטָה). Hull. 27<sup>b</sup>. Num. R. s. 19.—4) being gathered in, death, use of the verb אָסִיָּהּ with reference to death. Ib. אִיָּהּ the death of Aaron (Num. XX, 24). B. Bath. 16<sup>b</sup> אִיָּהּ the use of אִיָּהּ.

אָסִיר m. (b. h.; אָסִיר) prisoner.—*Pl.* אָסִירָה. Kel. XII, 1 אִיָּהּ . . . אִיָּהּ prisoners' stocks (a metal frame in which the prisoner's feet were shut up).

אָסִירָה, אָסִירָה m. (אָסִיר) 1) as preced., imprisoned, prisoner. Targ. Gen. XL, 3; a. fr.—2) (part. pass. of אָסִיר) tied, connected. Fem. אָסִירָה. Targ. Y. II, Gen. XXV, 1.—3) forbidden. Targ. Y. Num. XXV, 6.—*Pl.* אָסִירָה, אָסִירָה; fem. אָסִירָה. Targ. Gen. XL, 3; 5; a. fr.—Targ. II Sam. III, 34.

אָסִירָה f. (preced.) imprisonment. Gen. R. s. 92 אִיָּהּ must not all of them go to prison?

אָסִירָה f. (מִדְּכָה אִיָּהּ; cmp. אִיָּהּ; עִי; cmp. אִיָּהּ) 1) mortar. Sabb. 77<sup>b</sup> (playful etym.) אִיָּהּ ed. a. Var. Ar., it is

called *āsitha* because it is caved out (Ms. M. a. Ar. חסידה *pious*, submitting to blows). Hull. 105<sup>b</sup> וְיִבְנֶנָּה א' וְיִבְנֶנָּה mortar and pestle for spices. Nidd. 36<sup>b</sup> (Issi playing on his name) I am דְּנִרְשָׁא א' a brazen mortar.—Keth. 49<sup>b</sup> וְכ' לִיה א' וְכ' invert for him a mortar in public (improvise a stand) and let him stand up &c. M. Kat. 22<sup>b</sup> א' כְּפִי invert thou a mortar &c.—2) (from its shape) *hip-bone, pelvic bone*. Hull. 52<sup>a</sup> בִּיבְנָא וְא' the pestle and the mortar, i. e. the rib sitting in the hip-bone and the hip-bone.—\*3) (cmp. Nidd. I. c.) transf. *hard-hearted woman*. Gen. R. s. 17; Lev. R. s. 34 א' שְׂבוּק הָרָא Ar. (ed. אַתְחָא, אִתְחָא; Yalk. Lev. 665; Is. 352 אִתְחָא) divorce that mean woman.

\*אֶסְפְּדִיא f. (σχεδία) *raft, float*; cmp. אֶסְפִּיא. Y. Ber. IV, 8<sup>c</sup> תֹּפ אֶסְפְּדִיא (corr. acc.). Neg. XII, 1 Var.; Naz. 55<sup>a</sup> אֶסְפְּדִיא Mus. (ed. אֶסְפִּיא; Tosef. Ohol. XVIII, 5 אֶסְפִּיא). V. אֶסְפְּדִיא a. אֶסְפִּיא.

אֶסְפִּיל, אִיס' f. 1) (σχολή) *school*. Pesik. Bahod. p. 101<sup>b</sup>; Cant. R. to II, 5; Koh. R. to III, 11; Yalk. Ex. 272 (all of which compare to arrive at a corr. text). Ex. R. s. 9. Ib. s. 20, beg.—Pl. אֶסְפִּילִיּוֹת, אִיס'. Cant. R. to II, 15.—2) (scholæ, sub. palatinae=scholares, D. C.) *imperial body guard, royal officers*. Deut. R. s. 2 אֶסְפִּילִי פָּרֶעָה (corr. acc.) Pharaoh's attendants; Cant. R. to VII, 4 אֶסְפִּילִין (corr. acc., or read אֶסְפִּילִין); Midr. Till. to Ps. IV, beg.; Y. Ber. IX, 13<sup>a</sup> אוֹכְלוֹסִין, אוֹכְלוֹסִין; Yalk. Ex. 187 אוֹכְלוֹס (corr. acc.).

אֶסְפִּילִסְטִיקָא, v. אִיס'.

אֶסְפִּיפָּתָא f., pl. אֶסְפִּיפָּתָא, v. אֶסְפִּיפָּתָא. Y. Meg. IV, end, 75<sup>c</sup> א' אֶסְפִּיפָּתָא (=אֶסְפִּיפָּתָא) on the lowest door-sills; Y. Yoma I, 38<sup>c</sup> אֶסְפִּיפָּתָא; [the entire passage is obscure].

אֶסְפִּילִי, v. אֶסְפִּילִי.

אֶסְפִּילָה, אֶסְפִּילָה f. (סֶפֶל, v. סֶפֶל, cmp. Gen. XLVIII, 14) *lattice-work of a fire place, grating, grille*. Pes. VII, 2. Ib. 75<sup>a</sup> מְנוֹקְבָה א' (Ms. M. א') perforated grille (with holes in the upright bars for the spit to turn in, v. Rashi a. l.). Y. Pes. VII, 34<sup>a</sup> בֹּת אֶסְפִּילָה roasted over the grate.—Pl. אֶסְפִּילָה. Sifrē Num. s. 158.—אֶסְפִּילָה. Ab. Zar. 75<sup>b</sup>; Tanh. Hukk. 2.—Chald. pl. אֶסְפִּילָה. Targ. Y. Num. XXXI, 23. Cmp. טְרַשְׁקִיל. [Ἐσχαρά does not correspond in meaning.]

\*אֶסְפִּלָּא, אִיס' m. pl. (ξύλα,=σκέυη ξύλινα, v. Sm. Ant. s. v. Ships, a var. lect. quoted below) *the wooden implements of a ship, oars, ladders, poles &c.* Tosef. B. Bath. IV, 1 he who sells a ship אֶסְפִּלָּא דְּהַיִּס' (some ed. אֶסְפִּלָּא) sells implicitly the oars &c., (Mish. B. Bath. V, 1 מְנוֹקְבִין); B. Bath. 73<sup>a</sup> (Rashi אֶסְפִּילָּא, Ms. M. אֶסְפִּילָּא, Ms. R. אֶסְפִּילָּא, Ms. O. אֶסְפִּילָּא, read אֶסְפִּילָּא). [Comm. ladders=scalæ.—As to transpos. of כֶּסֶף, cmp. דְּרִבְכֻסְטֻס.]

\*אֶסְמָנָא (אֶסְמָנָא) f. (סֶמֶן, v. P. Sm. 307 sq. אֶסְמָנָא a. denomin.; an adoption of σχῆμα, -ατος would read אֶסְמָנָא) *planning, simulation*. Targ. Prov. VII, 10 (h. text שִׁית); cmp. next w.

אֶסְמָנָא f. (סֶמֶן) *consent, agreement*. Targ. Y. Gen. XXXI, 14. Ib. Num. XXXII, 25 הָיָא בָּא' in one thought; cmp. preced.

אֶסְפִּירָה, אֶסְפִּירָה f. (סֶפֶר; cmp. Ps. LXIII, 12) *choking, croup*. Ber. 8<sup>a</sup>. Taan. 27<sup>b</sup>; a. fr.

אֶסְפִּירָא, v. אֶסְפִּירָא a. אֶסְפִּירָא.

אֶסֶל, אֶסֶל m. (סֶלֶל; cmp. Gr. ἄσπλλα) *a pole or yoke carried on two or, more commonly, on onesoulder*. Par. VII, 5 בָּא' וְקוֹשְׁרוֹ and fastens the bucket to, the pole. Kel. XVII, 16 הָא' שִׁישׁ בּוֹ וְכ' a carrying yoke in which there is a (hidden) receptacle for money; Koh. R. to IX, 13 אֶסֶל.

אֶסְלָא I ch. same. Targ. Y. Num. XIII, 23. Ib. Ex. XXIX, 3.

אֶסְלָא II, אֶסְלָא, אֶסְלָא f. (אֶסֶל, עֶסֶל, dial. for אֶסֶל, cmp. נִסְכֵּל) 1) *foot-stool, folding stool*. Sabb. 138<sup>a</sup> מִשָּׁה וְכִסֵּא טְרַשְׁקֵל וְא' (Ms. M. וְכִסֵּא, Alf. אֶסְקֵלָא, v. Rabb. D. S. a. l. note, v. טְרַשְׁקֵל) couch, folding chair, and foot-stool.—2) *privy, iron frame of a privy-stool covered with leather*. Kel. XXII, 10 הָא' (Var. in R. S. אֶסְלָא); Erub. 10<sup>b</sup> ע' ed. (Ar. א'); Tosef. Kel. B. Bath. I, 4.

אֶסְלָא, v. אֶסֶל.

אֶסְלָטִין Y. Ber. V, 9<sup>a</sup> מְשִׁילִין בָּא' read אֶסְלָטִין or אֶסְלָטִין; Pesik. R. s. 23—24, p. 122<sup>b</sup> ed. Fr. אֶסְלָטִין corr. acc.

אֶסֶלִי, v. אֶסֶל.

אֶסְמָנְתָּא f. (סֶמֶן) 1) *support, reliance*. Keth. 67<sup>a</sup> אֶסְמָנְתָּא דְּהַיִּס' their reliance rests on the landed property.—2) *Scriptural text used as a support for a rabbinical enactment, intimation* (אֶסְמָנְתָּא 'they leaned their enactment against a Bible text'). Hull. 64<sup>b</sup> it is actually a rabbinical law, and the Bible text (quoted) is a mere support or mnemotechnical aid. Ib. 77<sup>a</sup>; a. fr.—3) (law) *Asmakhta (surety), a promise to submit to a forfeiture of pledged property (or equivalent) without having received a sufficient consideration; collateral security with the condition of forfeiture beyond the amount to be secured*; e. g. A pays a portion of his indebtedness to B, leaving the bill of debt as a security in the hands of a third party, and agreeing to pay the full amount on the bill, if, at a stipulated time, he should fail to pay the due balance. B. Bath. 168<sup>a</sup> א' לֹא קִנְיָא א' *asmakhta* does not purchase, gives no title, i. e. gives the claimant no rights (because the law presumes that he who made such a promise, could not have meant it seriously but had in view only to give his transaction the character of good faith and solemnity); ibid. א' קִנְיָא *asm.* is a valid legal transfer of property. B. Mets. 66<sup>a</sup>; 73<sup>b</sup>. Ned. 27<sup>b</sup>; a. e.—Snh. 24<sup>b</sup> applied to *forfeiture of stake in gambling* (inasmuch as it makes the gambler an immoral person disqualified for witness or judge in court).

אֶסְמֵרְגִּינִי = אֶסְמֵרְגִּינִי.

אֶסְנָא m. (אָסְנָא = h. אֶסְנָא) *store-house, granary*.—Pl. אֶסְנָא. Targ. Joel I, 17 (Var. אֶסְנָא, ד).  
 אֶסְנָא or אֶסְנָא m. (=h. אֶסְנָא, v. Ges. H. Dict. s. v.)  
 1) *thorn-bush, bramble*. Targ. Ex. III, 2; a. e.—Sabb. 67<sup>a</sup>  
 א' Ms. M. (ed. אֶסְנָא, דסנא) Oh thornbush! Ab. Zar. 28<sup>a</sup>  
 א' parings of the bramble wood.—2) *shrubby fruit, bramble nut*. Ib.<sup>b</sup> קשיירא דא' the stones of &c.—  
 Pl. אֶסְנָא a drink made of shrubby fruit(?). Pes. 107<sup>a</sup>  
 (Ms. M. אֶסְנָא, Ms. M. 2 אֶסְנָא; v. Rabb. D. S. a. 1.).

אֶסְנָא, v. אֶסְנָא.

אֶסְנָא f. = אֶסְנָא. Sabb. 109<sup>b</sup> גורדא דא' Ms. M. (ed. אֶסְנָא).

אֶסְנָא pr. n. m. (prob. identical with Assurbanipal, Schr. K. A. T. p. 376) *Osnappar*. Ezra IV, 10. Snh. 94<sup>a</sup> (referred to Sennacherib).

\* אֶסְנָא to found, Pes. 4<sup>a</sup>, v. אֶסְנָא.

אֶסְנָא, v. אֶסְנָא.

אֶסְנָא (b. h.; √ אֶסְנָא, v. Ges. H. Dict. s. v.; cmp. גרר, a. אגור [to scrape together], to gather, harvest. Snh. III, 3 אֶסְנָא those who harvest the fruits of the Sabbath year (for storage); ib. 28<sup>a</sup> אֶסְנָא (opp. to סוחרין traders in fruits of the Sabbath year).

Nif. אֶסְנָא 1) to be gathered; to be taken away (by death). Num. R. s. 14 (p. 257<sup>d</sup> ed. Amst.) וְהָם אֶסְנָא and they (the people) gather themselves to hear him. Ib. (p. 258<sup>a</sup>) בומן שבעליהם נאספים קדום after their teachers have been taken away from them (when they are dead); Pesik. R. s. 3; Yalk. Koh. to XII, 11; Tanh. B'ha'il, 15; a. e.—2) to be picked up. Kidd. IV, 1; v. אֶסְנָא.

Hif. אֶסְנָא, mostly הוֹסִיף, v. אֶסְנָא.

אֶסְנָא ch. same. Y. Keth. V, 30<sup>b</sup> top לא מסתברא דלא (כאספין) it would be unreasonable not to consider students like harvesters, for they work (even) harder.

אֶסְפִּינָא f., v. אֶסְפִּינָא.

\* אֶסְפִּינָא m. (Pers. *ispid-ab*; Arab *ispidag*, Perl. Et. St. p. 48) *white-lead*. Gitt. 69<sup>a</sup> אֶסְפִּינָא Ar. (ed. אֶסְפִּינָא) aloes and white lead.

אֶסְפִּינָא m. (ספוג, v. ספוג) *sponge-cake, spungy bread*. Targ. O. Ex. XXIX, 23; a. e.—Pl. אֶסְפִּינָא. Ib. 2; a. e. (Editions also אֶסְפִּינָא).

אֶסְפִּינָא f. h. same. Sabb. 78<sup>b</sup> Ms. M. (ed. אֶסְפִּינָא, pl., sub. אֶסְפִּינָא).

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא m. (=h. אֶסְפִּינָא) [the glistening] *sapphire*. Targ. Cant. V, 14.

\* אֶסְפִּינָא pr. n. pl. *Isporak*. B. Kam. 94<sup>a</sup> top דמן א' Ms. M. (ed. אֶסְפִּינָא, דמא' Ms. R. אֶסְפִּינָא) who came from I.

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא to feed, Af. of אֶסְפִּינָא q. v. B. Bath. 21<sup>a</sup>.

אֶסְפִּינָא, v. אֶסְפִּינָא.

\* אֶסְפִּינָא, אֶסְפִּינָא, אֶסְפִּינָא f. (Ispe. noun of אֶסְפִּינָא the free-man's armor (for h. אֶסְפִּינָא q. v.). Targ. II Sam. XVIII, 11; a. e. [Syr. אֶסְפִּינָא, אֶסְפִּינָא rubro colore tinctus, P. Sm. 313.]

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא, v. אֶסְפִּינָא.

\* אֶסְפִּינָא m. (Ispe. noun of אֶסְפִּינָא, cmp. אֶסְפִּינָא) the front part of the foot (where it is split). Num. R. s. 4 הופך א' he turned the front of his foot (put his foot on tip-toe) and danced.

\* אֶסְפִּינָא f. (Ispe. noun of אֶסְפִּינָא solemn declaration.—Pl. אֶסְפִּינָא. Deut. R. s. 7, beg. א' ו' א' ו' Amen contains three kinds of solemn declarations, oath (vow), consent, and confirmation; v. Shebu. 36<sup>a</sup>. V. אֶסְפִּינָא.

אֶסְפִּינָא m. (Ispe. noun of אֶסְפִּינָא; Arab. אֶסְפִּינָא, to cut, v. Ges. H. Dict. s. v.; cmp. אֶסְפִּינָא; a cut-off place, recess, whence 1) cave, cleft. Targ. Y. Ex. XXXIII, 22 (h. text אֶסְפִּינָא). Targ. Ps. LVII, 1 (ed. אֶסְפִּינָא).—2) = exedra (v. אֶסְפִּינָא), recess in the house, sitting room in the shape of an open hall, generally supported by columns. B. Bath. 7<sup>a</sup> א' חד מטייה א' one of the heirs received a hall as his share. Ib. דא' . . . . בני' קא the other built a wall in front of the hall (debarring light and air). Esth. R. to I, 9 א' ביה א' reception rooms.—Pl. אֶסְפִּינָא. Men. 33<sup>b</sup> א' דאיה להו ו' halls supported by columns.

אֶסְפִּינָא, v. אֶסְפִּינָא.

אֶסְפִּינָא = אֶסְפִּינָא.

אֶסְפִּינָא, v. next w.

\* אֶסְפִּינָא, א' f. (= אֶסְפִּינָא or אֶסְפִּינָא, Ispe. noun of אֶסְפִּינָא or אֶסְפִּינָא, cmp. אֶסְפִּינָא, a. אֶסְפִּינָא, dialect. for ב, induced by preceding sibilant) rag, plaster, compress (for softening or healing). Sabb. IX, 2 (expl. ib. 133<sup>b</sup>) seven portions of fat and one portion of wax). Y. Qrl. III, beg. 62<sup>d</sup> א' ו' העושה א' he who makes a plaster of the fat of &c. Y. Sabb. VII, 10<sup>d</sup> top א' ו' א' he who

spreads a plaster. Tosef. ib. I, 23; a. fr.—Pesik. R. s. 44  
 אִישׁפְּלִיט (corr. acc.). [ $\Sigma\pi\lambda\eta\nu\acute{o}\nu$ , in Hippocr., seems to  
 be a Greek adaptation of our w.]

**אִיס, אִסְפְּלִינְחָה** ch. same. Targ. Job XXX, 24  
 Ms. (ed. אִסְפְּלִינְחָה, v. preced.); Var. אִפְנָה.—Sabb. 133<sup>b</sup>  
 א' ודולחון כרבי נ'—a salve for all pains is seven portions  
 of &c., v. preced.—

**אִיסְפָּנְיָא** pr. n. (= סִרְיָא, or סִרְיָמָא) 1) (prob. of Phœn. origin) *Hispania, Spain*.- Nidd. 30<sup>b</sup>. B. Bath. III, 2 וְכִּי בְרִי שְׂחִידָה בֵּא' long enough for the owner to be in Spain, while the present occupant may occupy his property for one year, and for people to travel a year and notify him, and for him to come back the next year (and raise his claim). Ber. 62<sup>a</sup>. Yeb. 63<sup>a</sup>.—2) (= אִפְּמָא q. v.) Apamæa, several towns, esp. one each in Bithynia, Mesopotamia and Syria. Y. Shebi. VI, beg. 36<sup>a</sup> (h. קְנִי); Gen. R. s. 44, end; a. fr.—Gen. R. s. 60, beg. וּמִתְבִּירוּחֵיהִי from Ap. and her sisters (country towns) (in Babylon or Mesopotamia); ib. s. 30 (מִתְבִּירוּחֵיהִי); s. 44 מִמֶּסֶ' (corr. acc.).—[Targ. Ob. v. 20 Ar. (ed. אִסְפָּנְיָא)]. [B. Bath. 74<sup>b</sup> שְׂחִי אִיסְפָּנְיָא as Ms. M.] V. אִסְפָּנְיָא.

**אַספֿני** m. (v. next w.) *Spaniard*.—*Pl* אַספֿנין *Makhsh. VI, 3 קוליס הא'* the colias of the Spaniards, a species of thunny-fish (prob. to be read *ק' הויספני*).

**איִסְפַּנְיָא**, **איִסְפַּנְיָא** pr. n. pl. *Hispania, Spain*. Tanh. Vayetsé, 2 מְלִיָּא וְיִמָּא from Gaul, Spain &s.; cmp. Lev. R. s. 29; Yalk. Jer. 312, a. e. **איִסְפַּנְיָא**.—Pesik. R. s. 32 (p. 56<sup>a</sup> ed. Pr.) **בְּאִסְפַּנְיָא** (corr. acc.; ed. Fr. s. 31, p. 147<sup>a</sup> אִסְפַּנְיָא).—V. **איִסְפַּנְיָא**.

א.אסניא. Snh. 21<sup>b</sup>, v. אספניא, אספניא

אספניקי v. אספנקי, אספניקי

**אַסְפַּסְיָנוּס, אֶסְפַּסְיָנוּס** pr. n. m. *Vespasian*, the Roman Emperor who, when general, conducted the war against the Jews which ended in the destruction of the Temple. Targ. Lam. I, 19.—Sot. IX, 14 פּוֹלֵמֵם שֶׁל א' the Vespasian war. Y. Meg. III, 73<sup>d</sup>; Lam. R. introd. (R. Han. 1); a. fr. [Meg. 11<sup>a</sup> כּוֹרֵסְנוֹרֶר... וְשִׁמְאוֹל אִמֵּר, read with Ms. M. a. old prints כִּסְרֵר א'.]

**אֶסְפִּיאַנִי** (genit. of Vespasianus) *Vespasian's*  
(followers). Lam. R. to I. 17.

אספסיאנוס v. אספסינוס, אספסיינוס

\* **מִסְפָּסָן** f. (reduplic. of סָפָה, v. סָפַי; cmp. b. h. מִסְפָּה) 1) *fodder for cattle*. Targ. Y. Gen. XXIV, 25; a. fr.—2) (in Talm. Bab.) *any plant especially adapted for fodder, grass* (Pers. *ifsist*, clover, prob. an adaptation of our w.; v. Snh. 93<sup>a</sup>: 'to import בִּירֵאָה *aspasta*-seed'; Yalk. Dan. 1060 מֵאָ, corr. acc.). Yeb. 121<sup>b</sup> אֶ קִשְׁלָה cut grass. B. Kam. 20<sup>a</sup>; Ab. Zar. 28<sup>b</sup> פְּתִילָה דֵּא long stalks of asp.—Ib. מִשְׁחָה דֵּא (Ms. a. old ed. דֵּאֶרְסִמָּה). B. Bath. 28<sup>b</sup>.

אספתורי v. אספסתורי.

אספרי v. אספקרי

א.י.ס. v, אספקלמורה, אספקלמורה

**אִיס', אִסְפֶּקְלָרִיא** f. (specularia) 1) *window-pane made of lapis specularis, window-glass*. Targ. Y. Ex. XIX, 17; a. e.—Kel. XXX, 2 **א' תמחוי שנשא** a (glass) plate which is used as window-glass.—2) Metaph. *prophetic vision*. Succ. 45<sup>b</sup> **וְכ' דמסבלי בא' וְכ' שראה** (Deity) through a lucid speculum. Gen. R. s. 91 **וְכ' בא' שסברו** (play on *sheber, grain, and seber, hope*) he saw in the glass of prophecy that his hope (Joseph) was in Egypt. Lev. R. s. 1 **א' מלוכלח א' מצהובת** a dim glass (vision); opp. **א' מלוכלח א' מצהובת** polished glass (clear vision).—**אִסְפֶּקְלָרִיא** Ib.; Yalk. Lev. 432 **אִסְפֶּקְלָרִיא**.

אספּקט, read אַספּקט, v. אַספּקט.

(צבים מיד כתיב) אָמַר רב אֲסַפֵּר \* (ספִּיר), Snh. 106<sup>a</sup> ed. [missing in Ms. M. and added on margin; Ar. ed. pr. a. ed. Koh. לִכְנִי אֵ, Yalk. Num. 771 לֹא לִגְרִיךָ אֵ, pr. n. m. (Ἀἰῶνος Ἰσαυρος, Leo Isaurus) *Leo the Isaurian*, Byzantine emperor, leader of the iconoclastic movement which caused a long-continued war between the East and the West of the empire. [The words above quoted are an interpolation of the eighth or ninth century, and refer to “the war between the lion and the lioness”—words immediately preceding our quotation. The interrupted context in Rashi a. l. shows that the commentary to our ws. is also a later addition and that in Rashi’s Talmud text there was no such interpolation. As to the impression on the Jews of the iconoclastic agitation, v. Sachs Beitr. I, p. 78. For Var. Lect. v. Rabb. D. S. a. l. and Koh. Ar. s. v.]

**אַסְפֶּר** m. (ספר, emp. אֶסְפֹּר) *Espar*, a Hebrew name for *Sestertius* (emp. אֶסְר &c.). *Pl. const.* אֶסְפֶּרִי. **Maas. Sh. II, 9** (Ms. M. אַשְׁרִי, v. אֶסְפֶּרִי, *Asheri*); **Eduy. I, 10** (he must exchange the fourth Denar) אַרְבֵּעַ כֶּסֶף Ms. M. (ed. אַרְבַּע) for four sestertii. [Oth. opinions (v. comment.), ἑτεράρες, supposed to be worth one fifth of a Denar. There is, however, no evidence of ἑτεράρες being used in this sense in the days of the Mishnah.]

א.י. v. אספרנזל

\* אִיסְרוּת, אִיסְרוּת collect. n. (prob. a contraction of *explorator viæ*) forerunner, the commander's van-guard. Keth. 3<sup>b</sup> (Tossaf. take it as singular). V., however, אִיסְרוּת, אִיסְרוּת.

\***אֶסְפָּרוֹן** m. (ἄσπερος, σ) *white*, opp. מוֹרוֹן (μαυρός) *black*. Gen. R. s. 7 מוֹר' וְהָרָא' Ar. (ed. מִיִּירָן) *a white fish and a black fish*; (Yalk. Gen. 12 חִיּוּר א. אוֹכֵם; Y. Kil. I, 27<sup>a</sup> bot. לְכִיסָא a. יְרוּקָא).

**\*אֶסְפְּרִיטִין, אֶסְפְּרִיטִין** m. pl. (Ispe. noun of פֶּרֶט or פֶּלֶט, v. H. Dict. s. vv.) *separate threads, hangings, fine fringes.* Lev. R. s. 17. Yalk. Ps. 808 אִיסְפִּרִיטִין.

\***אֶסְפֵּירָא** m. (פֵּרִס; cmp. אֶסְפֵּירָם) *that which is to be split, log* (h. בִּקְעָה). Lam. R. to III, 12 כְּבוֹרָמָא לֹא (referr. to חֶץ *arrow*, taken in the sense of חֲצֵץ *to split*)

as a wedge for the log, i. e. the wedge (Israel) is struck but the log (the hostile nations) is split.

**אספרלג**, v. אִסְפְּרַלְג.

**אספרמקי** (אספרקמי) **א'** m. pl. (v. Löw Aram. Pfl. p. 152) *smelling herbs, scent-box*. Bets. 36<sup>b</sup> 'בא' (ed. א' בר) in the scent-box of R. A.; Sabb. 121<sup>b</sup> 'בא' (Var. בא'). Men. 43<sup>b</sup> אספרקמי ed.

\***אספרנא** (פ'ר to run, cmp. אַרְנָנָה) *quickly, diligently*. Ezra V, 8; a. e.

**אספרקמי**, v. אִסְפְּרַמְקִי.

**אספת**=אָפְּתִי q. v. Ohol. XIII, 4.

**אספטי**, **אספטי** f. (σπάθη, spatha, spata D. C.) *broad sword, esp. the executioner's sword*. Pesik. B'shall. p. 81<sup>b</sup> באספטי Ar. (ed. איספטי; Yalk. Is. 302 beg. אספטי; corr. acc.) with the sword with which the Egyptians struck, were they struck.—Pl. אספתי. Ex. R. s. 15 א' prepare ye the swords; v. ספיקולא.

**אספתרי** m. (σπαθάριος, v. preced.) *carrier of broad sword, one of the imperial body-guard* for which tall men would be selected. Cant. R. to II, 15 אספתריין (corr. acc.)—Pl. אספתריין. Ib. a province (or city) מגדלת א' was rearing spatharii for the king. [Gen. R. s. 65 ענקמן.]

**אסקדיא**, v. אִסְקְדִיָּא.

**איתקומלא** I, **איתקומלא** m. (Isp. or Ithpe. of *thumb*=גודל *snapping with thumb and middle finger, flipping*. Taan. 25<sup>a</sup> אאפתי בא' אאפתי Ar. (ed. ... מהיין; Ms. M. אאפתי) he stirred me up by snapping on my forehead.—Pl. אסקטילי. Ab. Zar. 28<sup>a</sup> אס' מדיה שחין אס' (אר) snap thereon (on the swelling) sixty times.

**אסקומלא** II f. (scutella, σκουτλον) *a salver or waiter of nearly square form*. Kel. XXX, 1. M. Kat. III, 7.

**אסקולין**, v. אִסְקוּלִי.

**אסקולסטיקא** read אִסְכּוּ.

**אסקונדרי**, v. אִסְ.

**אסקופא**, v. אִסְקוּפָּא.

**אסקופת** **א'** f. (סקה, cmp. b. h. מִשְׁקָה a. זקה) *cross-piece; 1) yard of aship*. Tosef. B. Bath. IV, 1 ed. Zuck. (Var. אִיזְקָה); Y. ib. V, beg. 15<sup>a</sup> in selling a vessel one has not implicitly sold א' the yard (because it is taken down when on land; v. Sm. Ant. s. v. Antenna). Midr. Till. to Ps. CIII (the embryo in the womb) באדם שנתון (some ed. בספירה, read באסקופת) like a person seated on the yard on open Sea.—2) *intel, threshold, gen. lower door-sill*. Sabb. 6<sup>a</sup>; a. fr.; cmp. Y. Ber. V, 37<sup>a</sup>, expl. סה. (Y. Shab. VI, 23<sup>b</sup> bot. עשה אותי (כ)א) make me the threshold for the Law to pass over me;

i. e. let the law have its course at the expense of my life; Yalk. Ps. 688 אסקופא (corr. acc.).

**אסקופת**, v. preced.

**אסקופתא**, **אסקופתא**, **אִס'** ch. 1) aš preced. 2. Targ. Y. Ex. XII, 22; a. e. (O. שקפא).—Pl. אִסְקוּפְתָּא. Targ. Prov. VIII, 34.—Y. Yoma I, 38<sup>c</sup>, v. אִסְקוּפְתָּא. Yoma 58<sup>a</sup> 'וכ' מיריוסן the thresholds . . . were stained with blood.—אִסְקוּפִין (better אִסְקוּפִין). Y. Ab. Zar. III, 42<sup>c</sup> top א' שובעין . . . seventy door frames were upset.—2) *meat hanging on a crosspiece*. Y. Shek. VII. 50<sup>c</sup> bot., ed. Bab. to VII, 4 תיה . . . משובא (not משיגא) to wash his meat in the river; Y. Ab. Zar. II, 41<sup>d</sup> bot. תיה . . ., read תיה . . .

**אסקותא** f. (בסק) 1) *burning*. Targ. Y. Gen. I, 29.—2) *offering*. Targ. II Chr. XXX, 14; a. e.

**אסקלה**, v. אִסְקְלָא.

**אסקפא** or **אסקפ'** f. (σκάφη, scapha) *light boat, skiff*. Pl. אִסְקְפָּא. Tosef. Succ. III, 12 איסיפ' ed. Zuck. (ed. אספ', corr. acc.).

**אסקפי**, **אסקפי**, v. next w.

**אסקפסטי**, **אסקפסטי** f. (σκαπστή, sub. ἀμαξα, σκαπαστόν=καμάρια; v. Poll. X, 52, Sachs Beitr. I, 171) *tilted wagon, litter with canopy*. Midr. Till. to Ps. 3 אוסקופי אסקפי (corr. acc.; read מזהלכת). Pesik. Bahod. p. 103<sup>a</sup> אסקפי Ar. (ed. אסקופטי, corr. acc.). Koh. R. beg. אוסקופסטי (corr. acc.)—Pl. אִסְקְפְּסִיָּא. Ruth R. to I, 19; Lam. R. to I, 3 אוסקפסטי ed. (Ar. אסקופסטי, corr. acc.). Num. R. s. 12 במנסקי פסקאור read כמין אסקופסטי; Yalk. Num. 713 (corr. acc.). [Lev. R. s. 14 בחוד מעיה כמין אסקופסטי Ar., ed. only מעיה כמין, v. Midr. Till. to Ps. CIII, s. v. אִסְקוּפָּא.]

**אסקרא** m., pl. אִסְקְרִין (וקר=סקר) [the hopper,] *iskra*, name of a species of locusts born without legs. Hull. 65<sup>a</sup> Ar. a. Rashising., ed. pl.; Yalk. Lev. 537 (corr. acc.). V. וְהָלָה.

**אסקריא**, **אִס'** f. (סקר to espy=b. h. תִּקְרֶה fr. תִּקְרֶה) prop. *espionage place*, hence *mast* or rather *yard* (where the captain sits for looking out; cmp. תִּקְרֶה). B. Bath. 73<sup>a</sup>, explain. *toren*; v. supra. Taan. 21<sup>a</sup> א' תילנא מא' I would throw myself (into the water) from the sail yard. B. Mets. 69<sup>b</sup>, Keth. 69<sup>b</sup> דמכורא א' mast-yard; Taan. 21<sup>a</sup> (v. Rabb. D. S. a. l. note 300).—Neg. XII, 1; Naz. 55<sup>a</sup>, v. אִסְקְרִיָּא.

**אסקריטין** f. pl. ch. 1) =next w. Targ. O. Ex. XVI, 31. —2) read מִקְסוּרִין (μικσῶρες as LXX Zach. IV, 12) *tubes, lamp-mozzles*. Targ. Zach. I. c.

**אסקריטי**, v. next w.

**אסקריטין**, **א'** m. pl. (Ispe. noun of קרט; cmp. I a. denom.) *balls; a kind of paste*. Mekh. B'shall. Vayas. 5 בעין אסקריטי (read טין . . .). Hall. I, 4; Pes. 37<sup>a</sup>. Y. Hall. III, 57<sup>d</sup> bot. א' תליתין רשין iskr'itin are &c., v. תליתין III.



**אָסר** (b. h.; sec. r. of סור) to surround, enclose (v. Schr. KAT Gloss. II, s. v.)—whence 1) to chain, imprison; to sentence to prison. Ber. 28<sup>b</sup>, v. אִסְרֵהוּ.—2) to harness, put the horses to. Mekh. B'shall. 1. Gen. R. s. 55, v. אִסְרֵהוּ.—3) to bind, obligate. Lev. R. s. 23 וְכִי אִסְרֵהוּ had not the Lord bound himself by an oath; a. e.—4) to interdict, to declare a thing forbidden according to ritual law, opp. הֵחֵיר to loosen the tie, to allow. Hag. 3<sup>b</sup> וְהֵחֵירוּ הָאֲסֻרִּים the ones declare forbidden what the others allow. Lev. R. s. 22 מִזֶּה שֶׁאִסְרֵהוּ לֹךְ הִתְרִיתוּ כִּי מִזֶּה שֶׁאִסְרֵהוּ I have forbidden thee (as a class) I have allowed thee (a specimen). Erub. VIII, 4 אוֹסֵר עָלָיו he (by residing there) restricts the other (debaring him from carrying things around on the Sabbath).—Part. pass. אִסְרֵה, f. אִסְרֵהָ (it is) forbidden. Ber. 35<sup>a</sup> וְכִי אֶחָד לֹא יִסְרֵהוּ one must not &c.; a. v. fr.—Pl. אִסְרִים, אִסְרִין; f. אִסְרוֹת. Ter. X, 12; a. v. fr. V. אִסְרֵהוּ.

*Nif.* אִסְרֵהוּ to be forbidden, to become subject to ritual prohibition. Ib. 11 אִסְרֵהוּ אִסְרֵהוּ affects other things which come in contact with it, but is not affected; a. fr.

**אָסַר, אָסַר** ch. same; 1) to chain, imprison. Targ. II Kings XVII, 4; a. fr.—2) to bind by spell, charm. Targ. Ps. LVIII, 6; a. e.—3) to tie up, put on &c. Targ. Y. Gen. XLIX, 11; a. e.—B. Mets. 86<sup>b</sup> וְשָׂרָא דְקָא that he tied up (his wound) and untied it. Sabb. 81<sup>b</sup> אִסְרָהָ לְאִרְבָּא she tied (stopped) the ship (by magic spell).—4) to bind the bowels, check diarrhoea. Gitt. 89<sup>b</sup> לְמִיִּסֵּר .—5) to forbid. Hull. 109<sup>b</sup> וְכִי אִסְרֵהוּ בִּלְיָמִסֵּר, v. preced.; a. v. fr. Ib. 111<sup>b</sup>; 112<sup>a</sup>, a. fr. אִסְרֵהוּ it is, they are, forbidden.—Ab. Zar. 37<sup>b</sup> לִיהֵא יוֹסֵף אִסְרָהּ מִיִּבְעֵי לִיהֵא he ought to be called, 'Joseph the forbider.'—Y. Meg. I, 70<sup>c</sup> bot. לִיִּסֵּר לְפָנָיו to forbid fasting on the day preceding.—6) \*to bind one's self by vowing a fast (cmp. Num. XXX, 3), or to be bound. Meg. Taan. XII, end, quoted and discussed Taan. 12<sup>a</sup> (v. Var. lect. in Rabb. D. S. a. l. a. notes).

*Pa.* אִסְרֵהוּ to tie (sheaves). Targ. O. Gen. XXXVII, 7. *Ithpa.* אִסְרֵהוּ 1) to be imprisoned. Targ. Gen. XLII, 19; a. e.—2) (in Talm.) *Ithpe.* אִסְרֵהוּ to be forbidden. Targ. Y. Num. XI, 10.—Hull. 101<sup>b</sup> לִיהֵא לִיהֵא let it be forbidden. Ib. 115<sup>a</sup> מַעֲשֵׂה שָׁבָא לִיהֵא what has been prepared on the Sabbath ought to be forbidden. Yeb. 33<sup>a</sup> מִיִּסֵּר קָא מִיִּסֵּר he is forbidden from doing labor; a. fr.

**אִסְרֵהוּ**, v. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ**, v. אִסְרֵהוּ, אִסְרֵהוּ I.

**אִסְרֵהוּ** m. one who forbids, v. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ** m. = אִסְרֵהוּ (cmp. stradiot, D. C. s. v. ὁ στρατιώτης) Roman officer. Koh. R. to XI, 1. V. סְרִיז.

**אִסְרֵהוּ** f. (אסר) the act of tying (the horses), harnessing (the chariot). Gen. R. s. 55 וְכִי אִסְרֵהוּ הָאֲסֻרִּים the harnessing which Joseph did himself (in honor of his father, Gen. XLVI, 29) will stand against the harnessing by Pharaoh (to pursue the Israelites, Ex. XIV, 6); i. e. the merits of Joseph's filial love will protect Israel from the hostility of Pharaoh.

**אִסְרֵהוּ**, v. אִסְרֵהוּ I, 2.

**אִסְרֵהוּ, אִסְרֵהוּ** m. = אִסְרֵהוּ, road. Targ., v. אִסְרֵהוּ.—Y. Shek. VII, 50<sup>c</sup> bot. דְּגִיפָהָ אִסְרֵהוּ (in Bab. ed. אִסְרֵהוּ דְּגִיפָהָ, corr. acc.). Y. M. Kat. I, 64<sup>b</sup> bot.; a. e. (interchanging with אִסְרֵהוּ).—Pl. אִסְרֵהוּ promenade, v. אִסְרֵהוּ. Y. Taan. IV, 68<sup>a</sup> bot. Y. Yeb. XII, 12<sup>d</sup> top אִסְרֵהוּ (?). [אִסְרֵהוּ troops, v. אִסְרֵהוּ.]

**אִסְרֵהוּ**, same, v. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ** I f. = אִסְרֵהוּ I, camp, station. Y. Shek. VII, 50<sup>c</sup> bot.

**אִסְרֵהוּ, אִסְרֵהוּ** II f. army, list of officers, v. אִסְרֵהוּ II.

**אִסְרֵהוּ**, v. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ** m. = אִסְרֵהוּ.—Pl. אִסְרֵהוּ. Y. Pes. VIII, end, 36<sup>b</sup> וְכִי אִסְרֵהוּ הָיוּ שׁוֹמְרֵינֵי וְכִי (Roman) soldiers were guarding the doors of the Temple in Jerus., and they bathed (as the ceremony of admission into Judaism), and on the same evening partook of the Passover meal. [Tosef. ib. VII, 13, אִסְרֵהוּ ed. Zuck., Var. אִסְרֵהוּ, אִסְרֵהוּ, שְׁחֵרְרֵהוּ.]

**אִסְרֵהוּ**, v. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ**, v. אִסְרֵהוּ.

**אִסְרֵהוּ**, v. אִסְרֵהוּ a. אִסְרֵהוּ.

**אִסְרֵהוּ**, v. אִסְרֵהוּ I, 2.

**אִסְרֵהוּ** (Ithpa. of סגר) to be locked up, engrossed with, [Rashi: to be bewildered, silenced, not knowing what to say]. B. Kam. 40<sup>a</sup> אִסְרֵהוּ בְּקִמְיֵהָ Ms. F., leave us alone, I am yet engaged in the first question (Rashi: I am not yet ready to answer &c.). [Editions a. Mss. אִסְרֵהוּ, prob. אִסְרֵהוּ. Ar. אִסְרֵהוּ I am sick (?).]

**אִסְרֵהוּ**, v. אִסְרֵהוּ.

**אִסְרֵהוּ** m. (Ithpe. noun of סהר) [the bright.] Venus. Targ. Job XXXI, 26 (h. text אִסְרֵהוּ, cmp. ibid. אִסְרֵהוּ).—Meg. 13<sup>a</sup> why was Hädassa called Esther? קִרְיָן אִסְרֵהוּ Ms. M. (ed. על שום אִסְרֵהוּ) the Gentiles called her Ist'har (Esther), (ed. ... after Ist'har); Yalk. Esth. 1053 קִרְיָן אִסְרֵהוּ כֹּחֵב הַיָּמִין עַל שֵׁם אִסְרֵהוּ corresponding to Ist'har. [Cmp. istar = עֲשֵׂתָרָה, Schrader KAT 176 sq.] V. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ, אִסְרֵהוּ**, v. אִסְרֵהוּ.

**אִסְרֵהוּ, אִסְרֵהוּ** m. (Ithpe. noun of סמך) the thick part, or the protection of an organ of the body, muscle, cartilage &c. Hull. 50<sup>b</sup> (explaining 'the inner stomach') אִסְרֵהוּ (Ar. 'אִסְרֵהוּ) the thick portion of the rumen (?). Ab. Zar. 29<sup>a</sup> דְּלִיבָא אִסְרֵהוּ the protector of the heart (or of the stomach), the cartilago ensiformis, xiphoides, v. אִסְרֵהוּ I, 3; (other opinion rejected in Rashi: fleshy walls of the heart).

\***אֶסְתֵּרִינָא** pr. n. pl. *Istunia*, a place near Pumbeditha, perh. identic with וִיסְתֵּרִינָא q. v. Keth. 111<sup>a</sup>.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּרִינָא.

\***אֶסְתֵּרִינָא** = אֶסְתֵּרִינָא. Targ. Y. II Deut. XXIV, 13.

**אֶסְתֵּרִינָא** h., **אֶסְתֵּרִינָא** ch. m. (Ithp. of אֶסְתֵּר, v. אֶסְתֵּר) the clear or cold wind, hence north-wind, North. Keth. 23<sup>a</sup>; Kidd. 12<sup>b</sup> עֵדִים בְּצֵד אֶסְתֵּר the witnesses are in the North (Babylon; v. Tosaf. ib. a. v. אֶסְתֵּר).—Targ. Job XXXVII, 22 Ms. (ed. אֶסְתֵּרִינָא); h. text וְהָבָה.—Ber. 59<sup>a</sup> וְכִי אֶתְנָה אֶתְנָה (Ms. אֶתְנָה) the northwind comes and clears the sky. Erub. 65<sup>a</sup> a Talmudic decision must be as clear אֶתְנָה as a northwind day; Meg. 28<sup>b</sup>. Sabb. 116<sup>b</sup>. Cmp. אֶתְנָה.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּר.

**אֶסְתֵּרִינָא** Ar. for אֶסְתֵּרִינָא.

\***אֶסְתֵּרִינָא** (Ithpa. of אֶסְתֵּר) to look around. Keth. 62<sup>b</sup> אֶסְתֵּרִינָא Ar. (ed. אֶסְתֵּרִינָא) she saw him looking around in her room (not knowing that a stranger had entered).

**אֶסְתֵּרִינָא** (b. h.) pr. n. f. *Esther*, wife of king Ahasverus. Ex. R. s. 15 וְהָבָה אֶת אֶסְתֵּרִינָא and Esther (bright star, v. אֶסְתֵּרִינָא) came and brought light. Meg. 13<sup>a</sup>; a. fr.—אֶתְנָה, or only אֶתְנָה, the Book of Esther. Snh. 100<sup>a</sup>. Meg. 7<sup>a</sup>, a. e. (controversy as to its canonic character).

**אֶסְתֵּרִינָא**, v. אֶסְתֵּרִינָא.

**אֶסְתֵּרִינָא** f. (Ithp. of אֶסְתֵּר) desert-salt, fossil salt, contrad. to אֶסְתֵּרִינָא sea-salt. B. Bath. 20<sup>b</sup> (Ms. Oxf. אֶסְתֵּרִינָא). Bets. 39<sup>a</sup> (Ms. M. אֶסְתֵּרִינָא) prob. from confounding with אֶסְתֵּרִינָא. Men 21<sup>a</sup>.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּרִינָא.

**אֶסְתֵּרִינָא** m. ch. (h. עֵץ) wood, woods; also wooden handle. Ezra V, 8; a. e.—Targ. O. Lev. XIV, 4; a. e. Y. Sabb. VII, 10<sup>c</sup> top, v. אֶסְתֵּרִינָא.—Pl. אֶסְתֵּרִינָא. Targ. Josh. IX, 21; a. e.—Y. Pes. IV, 30<sup>d</sup> top.—Hebr. pl. אֶסְתֵּרִינָא, beams. Y. Erub. I, 19<sup>c</sup>; Y. Succ. I, 52<sup>a</sup>.

**אֶסְתֵּרִינָא** f. pl. (v. preced.) laths of a latticed window. Targ. Jud. V, 28 (h. אֶסְתֵּרִינָא).

**אֶסְתֵּרִינָא**, Y. Sabb. VII, 10<sup>c</sup> top, v. אֶסְתֵּרִינָא.

**אֶסְתֵּרִינָא**, v. אֶסְתֵּרִינָא. Targ. I Sam. XXV, 18.

**אֶסְתֵּרִינָא** m. (עֵרֵי) occurrence, adversity.—Pl. אֶסְתֵּרִינָא. Targ. Ps. XXXIV, 20 Ms.; v. אֶסְתֵּרִינָא.

**אֶסְתֵּרִינָא** I (b. h.; אֶסְתֵּר, cmp. אֶסְתֵּר) also, too. Keth. 6<sup>b</sup>; a. fr. אֶסְתֵּרִינָא the same. Aboth II, 6.—אֶסְתֵּרִינָא (abbr. אֶסְתֵּרִינָא) prop. even following the dictation of; אֶסְתֵּרִינָא (abbr. אֶסְתֵּרִינָא) prop. even on the top of, notwithstanding, although (the former mostly in Mishnah, the latter in Gemara). Keth. V, 1 אֶסְתֵּרִינָא אֶסְתֵּרִינָא although the Rabbis have said; a. fr.—Meg. 3<sup>a</sup> אֶסְתֵּרִינָא אֶסְתֵּרִינָא although he does not see it; a. v. fr.—אֶסְתֵּרִינָא nevertheless. Snh. 98<sup>a</sup>; a. fr.—Chald. same. Targ. O. Num. XVI, 13; a. e. V. אֶסְתֵּרִינָא.

**אֶסְתֵּרִינָא** II m. (b. h.; v. אֶסְתֵּרִינָא) prop. breath, hence 1) nose. Midr. Till. to Ps. XVIII, 5 (interpret. אֶסְתֵּרִינָא, ib.) הַגִּיבִי הַצָּרוֹת הַצָּרוֹת הַצָּרוֹת the troubles have risen up to the nose. —2) panting, anger.—Du. אֶסְתֵּרִינָא. Y. Taan. II, 85<sup>b</sup> bot. אֶסְתֵּרִינָא אֶסְתֵּרִינָא, it does not read (Jonah IV, 2), Slow of anger but of angers, which means that He is long suffering both to the righteous and the wicked; a. fr.—3) pr. n. m. Af, allegorical name of the angel administering justice. Ex. R. s. 41 end; s. 44; Deut. R. s. 3. —\*4) overheated condition, weariness. Maksh. III, 8 בשעתו אֶסְתֵּרִינָא when the animal is overheated, Var. אֶסְתֵּרִינָא q. v.

**אֶסְתֵּרִינָא** III m. (b. h.; אֶסְתֵּרִינָא), only in du. אֶסְתֵּרִינָא face (cheeks).

**אֶסְתֵּרִינָא** ch. e. same; 1) face, presence. Targ. Ez. I, 6; a. e.; v. אֶסְתֵּרִינָא.—Gen. R. s. 35, beg. אֶסְתֵּרִינָא לִמְיָחוֹד סִבֵּר אֶסְתֵּרִינָא to see my countenance. Ib. s. 87 it is right כִּי אֶסְתֵּרִינָא that the face of this (idol) is covered.—M. Kat. 20<sup>b</sup> אֶסְתֵּרִינָא in her presence, אֶסְתֵּרִינָא in her absence.—Transf. front. Hull. 47<sup>a</sup> אֶסְתֵּרִינָא the front (of the lungs) facing the examiner.—With אֶסְתֵּרִינָא, towards, opposite. Snh. 72<sup>a</sup> אֶסְתֵּרִינָא he places himself opposite me (for defence). Pes. 111<sup>b</sup> אֶסְתֵּרִינָא (Ms. M. אֶסְתֵּרִינָא) towards, by his left side.—Pl. אֶסְתֵּרִינָא, face (b. h. אֶסְתֵּרִינָא). Targ. Ez. I, 6; a. fr.—Pesik. R. s. 21 אֶסְתֵּרִינָא face to face. Cant. R. to III, 11 the angel has אֶסְתֵּרִינָא five faces. Lam. R. to V, 5 אֶסְתֵּרִינָא in darkness of countenance, in sadness. Y. B. Mets. IV, 9<sup>c</sup> bot אֶסְתֵּרִינָא אֶסְתֵּרִינָא but one must not say so in the presence of all (publicly).—2) (only in pl.) modes, ways. Targ. Cant. I, 11.—Ned. 41<sup>a</sup> אֶסְתֵּרִינָא methods of talmudical disquisitions. Lam. R. to II, 2 אֶסְתֵּרִינָא sixty ways of interpretation. Ber. 4<sup>b</sup> אֶסְתֵּרִינָא (Var. אֶסְתֵּרִינָא, Ms. M. אֶסְתֵּרִינָא) in eight ways, eightfold acrosticon.—A. fr. אֶסְתֵּרִינָא for itself, separately. Snh. 56<sup>b</sup>; a. fr.; v. אֶסְתֵּרִינָא.—3) esp. in the pl. אֶסְתֵּרִינָא character, nature. Esth. R. introd. אֶסְתֵּרִינָא אֶסְתֵּרִינָא impudent people (h. עֵזִר פְּנִים). Y. Snh. X, 28<sup>c</sup> bot. and if the Lord will not hear me אֶסְתֵּרִינָא all natures (divinities) are alike (proverbial expression of distrust in God); Lam. R. introd. (R. Yitsh. 2) Ar. (ed. אֶסְתֵּרִינָא); Pesik. Shubah p. 162<sup>b</sup>; Ruth R. to II, 14. Cmp. אֶסְתֵּרִינָא.

**אֶסְתֵּרִינָא** II ch.=h. אֶסְתֵּרִינָא II, nose. Targ. Lam. IV, 20; a. e.

**אֶסְתֵּרִינָא** m. (contr. of אֶסְתֵּרִינָא q. v.) a striped wild animal (of the genus *felis*) of which the male (stronger) and the female species are distinguished, corres. to h. אֶסְתֵּרִינָא q. v.;

*leopard*, and *hyæna striata* (*striped hyæna*). B. Kam. 16<sup>a</sup> (expl. נפרא leopard); ib. (expl. צבוע); v. discussion ib. Yoma 84<sup>a</sup> דיברא א' Ms. M. (ed. דריכרא, corr. acc.) a male *afa*. [Not to be confounded with b. h. אפעה, v. Nöld. M. Gr. p. 58 sq. note.]

אפרייני, v. אפרייני.

\*אפדכסיוס, אפדכסיוס, אפדכסיוס, read אפדכסיוס m. (ἐξεδέξιος) *deatrous, clever, refined*. Num. R. s. 10 (alluding to Laban, v. לבן) he was surnamed (to his praise) 'the refined.' R. B. says ברשע מליבן refined in wicked acts. [In parallels Gen. R. s. 60; Ruth R. to I, 22; Yalk. Gen. 109 פרידכסיוס read אפדכסיוס (περιδέξιος).]

אפדנא m. (h. אפדן, Pers.; v. Friedr. Del. Proleg. p. 149, note) *country-seat, mansion, palace*. Targ. Jer. XLIII, 10 (h. text שפריי).—M. Kat. 12<sup>a</sup>. Ber. 56<sup>a</sup>. Keth. 62<sup>a</sup> 'א' sleeps in the shade of his palace (at home, in safety).—Pl. אפדני. Kerith. 6<sup>a</sup> (read א' or with Rashi על א'). Keth. 97<sup>a</sup>.

אפת to bake, v. אפי.

אפה, v. אפא.

אפו Lev. R. s. 30, read אפי.

אפודרים, v. אפידרא.

אפופלסמון, אפופלסמון m. (ὀποβάλασμον) *juice of the balsam-tree, balsam*. Gen. R. s. 27 דיו מביאין א' (read יושפין) they would take balsam and smear it on the stones (of the houses of the wealthy); Y. Shebi. V, 55<sup>d</sup> bot. בא' רישמין marked out with balsam. Y. Hor. III, 47<sup>e</sup> באפי בלסמון (corr. acc.). Gen. R. s. 39, beg. אפופל, אפופל (corr. acc.). V. אפופלסמון.

אפוייני, v. next w.

\*אפוייני, אפוייני m. pl. (ὀψιανός, sub λίθος, obsidianus) *obsidian beads* [Rashi: of gold, thinking of פז]. Sabb. 57<sup>b</sup> Ms. M. אפויני (ed. אפוייני, Ar. s. v. אב אבן; Var. in Mss. אפוי, אפוי, v. Rabb. D. S. a. l.), expl. טוטפת, of Mish., contrad. to balsam beads דקטפתא, v. חזקתא. V. אפוייני.

אפודרים, v. אפידרא.

אפוחא or אפוחיא m. (פוח or פוח) *swelling*, whence *bulk, volume*. Pes. 50<sup>b</sup> אפוחיהו Ms. Oxf. (ed. אפוחיהו, v. Rabb. D. S. a. l. note) their bulk is large.

אפוייני, read אפסיני, v. אפסיני; cmp. אפוייני.

\*אפוייקון Ex. R. s. 24, in a corrupt passage; cmp. אפויים a. Num. R. s. 23, by combination of which the original version may be restored; perhaps אין; מתקנין לה אפוייקון אלא רועה בכל יום כך ישראל לא התקינו להם אפוייקאות במדבר.

אפוטמות, אפוטמות, read אפוט, v. אפוט.

\*אפוטניו, אפוטניו f. pl. (putealia, or puteana) *enclosures surrounding a well, protected cisterns* (in Noah's ark). Pirké d'R. El. ch. 23, expl. ib. המכסים

(והמכסרים) which cover the wells and can be opened and closed. Targ. Y. Gen. VI, 14 אפוטניוהא (אפוטניוהא....?). Tosef. Erub. XI (VIII), 7 אפוטניו (ed. Zuck. in oth. ed. omitted) tools for unlocking the puteal.

אפוטרופוס, v. אפוטרו.

\*אפוטריקא ed., אפוטריקא Ar., read אפוטריקא m. (πατριάρχης) *patriarch, religious chief of the Samaritans*. Gen. R. s. 94.

אפויני (אפויני) f. (אפן, אפן, cmp. אפן) *return, exchange, equivalent, settlement* (cmp. esp. Targ. Prov. XXIV, 29, a. P. Sm. s. v. אפן). Lev. R. s. 34, end א' דידה הן (Yalk. Lev. 665 אפויני, pl.) where is the equivalent for the money spent? Ib. and of all those (praised for their deeds with *ashrê*) לא נטל א' אלא זה (Yal. l. c. אפויני) none received the promise of an equivalent except this (Ps. XLI, 2). Gen. R. s. 42 on the day of the destruction of Jerusalem אפויני Ar. (ed. אפויני) Israel received full payment for all their sins (ref. to Lam. IV, 22). Ib. א' גדולה ample, general settlement; Lam. R. l. c. א' שלימה א' settlement in full. [Tanh. Sh'moth 13, אפוינים, corr. acc.] Num. R. s. 13; Esth. R. introd. Ruth R. introd. אפויני (corr. acc.). [Lam. R. to III, 13 בני אפויני Mus., hostages; v. אפויניא]—Pl. אפויניו, אפויניו Y'lamd. Sh'lah, quot. in Ar.; Num. R. s. 17 a citizen was paying *annonae* א' וכתוב and writing agreements of converting (security for the case of forfeiture); v., however, אפויניו.

\*אפיליא (אפיליא) pr. n. pl. *Apulia*, the country in the S. E. of Italy. Targ. Ezek. XXVII, 6 some ed., oth. ed. a. Ar. אפיליא (h. text אפיליא).

אפוליון, Yalk. Ex. 365, read אפיליון.

אפוליון, אפוליון m. pl. (b. h. פול) *beans*. Tosef. Ter. X, 15 אפיליון, אפיליון ed. Zuck. (Var. אפיליון, אפיליון). Ib. II, 4 אפוליון (Var. אפיליון). V. אפיליון.

אפולמוטוס, v. אפולמוטוס.

אפומטא, v. אפומטא.

אפומלימים, read אפומלימים.

\*אפומלייא Y. Ned. II, beg. 40<sup>b</sup>, read אפומלייא, v. אפומלייא.

אפון m. *bean* (cmp. אפול s. v. אפול). Y. Yoma IV, 43<sup>e</sup> bot. בא' only the size of a bean; v. אפון. Y. Ab. Zar. III, 43<sup>a</sup> bot. דיה ובה' had the shape of a bean. —Pl. אפונין, אפונין Kel. III, 2 א' הגמלינין (Ms. M. (ed. הגמלינים) large beans; v. אפולין. Sabb. XXI, 3 (143<sup>a</sup>) א' (Ms. L. אפ' ed. Sonc. אפולין) the silique of the bean. Teh. Yom I, 5; a. fr.

אפונדקא f. (= פונדקא q. v., funda) *money bag, purse*, suspended from the neck or from a belt. Y. Sabb. X, 12<sup>e</sup>. Sabb. X, 3 (92<sup>ab</sup>) Ar. (ed. אפ' a. fr.—Trnsf. womb. Tanh. Thazr. 3 אפונדקא, אפונדקא; ed. Bub. 5 פונדקא (corr. acc.); [Lev. R. s. 14 אפונדקא].

**אפונדיה**, v. preced.

\***אפוס** Hull. 66<sup>b</sup> top; Ab. Zar. 39<sup>a</sup>, a. corrupt. of פילמוס (πύλαμος) *pelamys*, a species of *thunny* or *scomber*; Tosef. Hull. III (IV), 27 פילמוס (read פ'ר).

**אפונראות**, v. אפנרא.

\***אפוסטמוס**, **אפוסטמוס** (Var. פוסטמוס, פ'ס) pr. n. m. *Apostomos* (Postomos), one who is mentioned as having burned the Law [and put up an idol in the Temple]. Taan. IV, 6; Y. ib. 68<sup>d</sup>; Yalk. II Kings 250. [Prob. an officer of king Antioch Epiphanes of Syria; perh. a popul. corrupt. of ἀπόστολος, cmp. II Macc. VI, 1.]

**אפוספס**, v. אפוספסין.

**אפופודין**, **אי** (frequ. miscopied אפ'פ, and with ר for ד) c. (ὀποπόδιον) *footstool to the throne or to a high chair of distinction*. Targ. Y. Ex. XXIV, 10 (corr. acc.).—Y. Hag. II, 77<sup>c</sup> bot. after building the throne, he makes **אפ'ר** his foot-stool; Gen. R. s. 1; Lev. R. s. 36 (corr. acc.). Kel. XVI, 1 של בעלי הברית **א'ר** (in Talm. ed. בעל) the people's footstool of the household (a folding stool, cmp. אפ'פ II). Ib. XXIV, 7 **א'ר** **א'ר** **א'ר** (corr. acc.) there are three boards or tablets in use (v. פנקס), that which is used as a footstool is susceptible of uncleanness by being trod upon, that with a receptacle for wax (writing tablet) gets unclean by &c. [Gen. R. s. 17; Koh. R. to III, 19, v. אפ'פין.]

**אפופיירות**, v. אפ'פ.

**אפופלסמון**, v. אפופלסמון.

**אפופס**, read

**אפופסין**, **אפופסין** f. (ἀπόφασις, ἀπόφανσις) *verdict, dispensation*. [Various corrupted: אפופסין, אפופסין, אפופסין &c.] Ylamd. to Gen. III, 1 quot. in Ar. (ref. to Prov. XVIII, 7) the fools give out שלהן their own verdict. Pesik. R. s. 44 אפופסין אפופסין (corr. acc.). Ib. s. 46 (ed. Fr. p. 187<sup>b</sup>) נטל **א'ר** read נטל פאופרי he received his verdict (of expulsion from Eden). Y. Sot. VII, 21<sup>d</sup> bot.; Y. R. Hash. I, 57<sup>a</sup> bot. אפ'פ; a. fr. [Tanh. Sh'moth 13 שנטלי אפופסין, read אפופ'ר].—Midr. Till to Ps. XVII; Yalk. Ps. 670 two curiosi (v. הנדיוסין) רצין (read באפופסין) (באין באפופסין) בהפרכוס with a verdict; v. באפ'ר.—Lev. R. s. 21, beg. אפופסיות Ar., read with ed. אפופסין.

**אפופרין** Koh. R. to III, 19, v. אפ'פין.

**אפיק**, **פיק** m. pl. (פיק, נפק) *exit, end* (=h. מוצא). Y. Pes. IV, 30<sup>a</sup> top בא שוברה' on Sabbath night. Pes. 105<sup>b</sup> dismissal of the festive day with benediction; a. fr.—Y. Peah VII, 20<sup>b</sup>, top אפיק (corr. acc.) a. פיק.—[אפ'פ, v. לאפ'פ.]

**אפיק** m. pl. (Af. of נפק) *carrying out*. Targ. O. Lev. XXVI, 5 לא בר זרע' until seed-time.

**אפוקלים**, **אפוקלים**, v. אפיקורין.

**אפוקסנן**, read אפוקסנן.

**אפודכס**, v. אפודכס.

**אפודמין** Lev. R. s. 25, beg. א' מפני, Yalk. Lev. 615 פ'רטיס, read מפני הפ'רטיס, v. פ'רטיס.

\***אפודמין**, **אפודמין** f. (ἀποδμία, τὰ) *fruit*. Gen. R. s. 72 א' כל מיני א' בשעת פ'רטיס Ar. (ed. אפודמין, read א') in the season when all kinds of fruit ripen.

**אפודמין** f. (=אפ'פ) 1) *nose*. Targ. Job XLI, 12 (9).—2) *front of the face, forehead*. Pes. 112<sup>a</sup> ו' א' ו' the hand on the forehead is one step to sleep. Ber. 44<sup>a</sup>, v. פ'רטיס.—Taan. 25<sup>a</sup> מ'פ'רטיס out of his forehead. Ib. אפודמין ed. (read אפ'פ), v. אפוקסנן I.—Ab. Zar. 26<sup>a</sup> אפודמין Ar. (ed. אפודמין, Ms. M. אפודמין, corr.) on its (the child's) forehead. Sabb. 80<sup>b</sup>, v. אפודמין.

**אפודיק**, v. הפ'פ.

**אפודיק** f. (ἀποθήκη) *store-house, store*. Targ. Y. I, Gen. XXIV, 2. Ib. v. 10 ו' א' ו' the best things of his store (Y. II אפודיק... Ar. only ד'ר'יקי, v. Gen. R. s. 59).—Y. Sabb. IV, beg. 6<sup>d</sup> bot., opp. to אפ'פ in dwelling rooms, cmp. הפ'פ.—Pl. h. אפודיקאור. Ex. R. s. 30 ו' א' ו' hast thou store-houses where to put them?—Ch. אפודיק, אפודיק. Targ. Y. I Deut XXXII, 34; a. e.—Y. Ned. IX, 41<sup>c</sup> bot.

**אפודיק** f. (ἀποθήκη) 1) *pledge, mortgage*; an object made a security without being placed in the possession of the pledgee, opp. to מ'פ'פ.—B. Kam. 96<sup>a</sup> שווייה נחלה ו' א' ו' he made it a mortgage by saying, 'You can pay yourself only out of this thing'. Ib. 11<sup>b</sup> א' ו' if he mortgaged his slave; a. fr.—2) *mortgage-document, deed*. Tosef. Shebi. VIII, 6 שטר שיש בו א' (ed. Zuck. אפודיק) a note (contract) containing a mortgage obligation. Ex. R. s. 31 ו' א' על ו' א' give me a mortgage on thy field.—Pl. אפודיקאור. B. Mets. 19<sup>a</sup> ו' א' ו' (Ms. M. אפודיק, v. Rabb. D. S. a. l. note) wills, mortgage deeds &c. Tosef. Sabb. VIII (IX), 13 שטרי ד'ר'יקי ו' א' ed. Zuck. (ed. הפ'פ, read ר'פ'פ).

**אפן** (=b. h. פ'פ) *to dance, leap, sport*. Gen. R. s. 68 (emphasizing so, Gen. XXVIII, 12 as referring to Jacob) ו' א' ו' sporting with him.

**אפודיק**, v. אפודיק.

\***אפודיק** f., const. אפודיק (נפח), with ר'פ'פ *grief, cause of grief*. Targ. Y. II Gen. XXVI, 35 ed. (Ar. ר'פ'פ).

**אפודיק** m. (פ'פ) *levity, wantonness*. Shn. 57<sup>a</sup> אפודיק Ar. (ed. אפודיק; Var. lect. v. Rabb. D. S. a. l. note 7) the Bible text describes their wantonness, lewdness.—Pes. 50<sup>b</sup>, v. אפודיק.

**אפודיק**, v. אפודיק.

\***אפודיק** Koh. R. to I, 8 א' ו' prob. to be read אפודיק f. (denom. of אפודיק) *catering, cooking*.

(for the Jew-Christians living in community of goods). [The entire passage seems to be corrupt or defective. V. Zunz Gott. Vortr. p. 275.]

**אפטרקא**, v. אפטרקא.

**אפטרקא** pr. n. m. *Aftoriki*. B. Mets. 5<sup>a</sup> אביו דר' א' Hull. 64<sup>b</sup> דוסטאי (Dostai) the father of R. A. (Y. Yoma IV, 41<sup>d</sup> top פטרוקי אחיו רב' Patruki, brother of R. Darosa).

**אפטיט, אפטיט** m. (=פּיטפּוּט; v. בטט) *puppets of clay, a set of clay (or metal) pins to put pots on for cooking, pot-stand*. Tosef. Kel. B. Mets. I, 12 א' שיש בי א' אפטיט a pot-stand containing metal. Tosef. Nidd. VII, 3 אפטיט (corr. acc.).

**אפטי** Yalk. Dent. 810, read אפטיא.—Tosef. Nidd. VII, 3; v. preced.

**אפטיא**, v. אפטי.

**אפטינות**, v. אפטי.

**אפטר** f. (פטר, Nif. נפטר *to part*; v. הפטר) 1) *farewell-address, homiletic observations made on parting with the host that entertained scholars, toast* (in praise of hospitality, charity, support of students &c.). Gen. R. s. 60 R. Y. א' א' עבר ליה א' used the (preceding) text for a toast; a. fr.—2) v. אפטר.

**אפטרופולין** Yalk. Gen. 9; אפטרופיס, אפטרופא a. follow.

**אפטרופא** f. (v. אפטרופא) prop. *conclusion*, esp. *Aftarah*, or *Haftarah*, i. e. the prophetic lesson read in Synagogue after the reading from the Pentateuch. Pes. 117<sup>b</sup> דא' (the benediction) belonging to the Aft.—\*Gitt. 60<sup>a</sup> א' (or pl. אפטרופא) prob. *a book containing homiletic notes for toasts &c.*, v. אפטרופא. [V. Rapap. Er. Mill. p. 167.]—Cmp. הפטר.

**אפ' בלסמן, אפ'** Y. Hor. III, 47<sup>c</sup> bot., v. אפ' בלסמן.

**אפה, אפה** (b. h.; אפה; v. אפה) [*to heat, darken*, cmp. חמץ] *to bake*. Keth. V, 5 ואפה and must bake. Pes. 116<sup>a</sup>. Y. Ab. Zar. V, 45<sup>a</sup> bot. א' ג' תנורים baked three ovenfulls of bread; a. fr.—Part. pass. אפוי baked, (as a noun) *pastry*. Pesik. R. s. 16 א' אחד וכ' (some ed. עפרי; Pesik. Eth Korb. p. 58<sup>b</sup>, Yalk. Num. 777 שברי corr. acc.) I charged thee with the furnishing of one kind of pastry (to supply the governor's household).—Pl. אפויים. Mekh. Bs'hall. Vay. 4.—Fem. אפוייה. Gen. R. s. 67 (play on *epho*, Gen. XXVII, 37) א' פרח thy bread is baked, thou shalt have to eat without labor. Ib. א' פורינה (read פורינה), v. פוריני. a. פוריני.

*Nif. נאפה to be baked*. Cant. R. to IV, 11 (play on *epho*, v. supra) א' מי ג' בתנור זה who is to be baked in this oven (hell)?—Men. XI, 1; a. e.

*Hithpa. היתאפה* same. Mekh. I. c. היתה מתאפה became baked of itself. Sifré Num. 89 בתנור מתאפה things baked in the oven.

**אפה (אפה)** ch. same. Targ. Gen. XIX, 3; a. fr.—Men. 94<sup>a</sup> א' כיה א' after he baked it. Sabb. 63<sup>b</sup> א' למיפה *to bake*.—אפן, אפן *baking women, bakers*. Targ. ISam. VIII, 13.—Ber. 58<sup>b</sup> א' שרין sixty bakers.—Ib. ואפין and they used to bake. Y. Bets. IV, 62<sup>c</sup> bot. ארת מופה (read מירפה) she came in order to bake; a. fr.

*Hithpa. היתאפה to be baked*. Targ. Lev. VI, 10; a. e.

**אפא**, v. אפא.

**אפא**, v. אפא.

**אפידרה** m. (פדר) *stable-floor, or cement formed on the stable-floor by moistening and stamping the dung*. Nidd. 28<sup>a</sup> he burned the corpse בא' פידרה בא' Ar. (ed. ג' ע' over the dung on the cemented stable-floor. [Oth. opin. *marble-plate*, meaning a hard cemented substance, cmp. גלגל.]

**אפיומות** m. pl. (פטי) prop. *able to talk* (sensibly), hence *children* of about six or seven years. Y. Gitt. V, 47<sup>b</sup> bot. פרייה א' ifyototh (Mish. ib. 8 referred to reads פטייה q. v.) means *little ones* (v. פרא). Y. Maas. Sh. IV, 55<sup>a</sup> א' א' . . . . . פאר expounds the subject by analogy with the law concerning minors, for we read in the Mishnah &c., v. supra.

**אפירוסות**, read אפירוסות.

**אפירופא** 1) m. (ch. form=next w.) 1) *guardian, administrator; procurator* (of a Roman district). B. Mets. 39<sup>a</sup> א' לריקני וכ' we appoint no guardian for the bearded (adults). Y. ib. III, beg. 9<sup>a</sup> א' לעשוה בה א' to appoint another person as an administrator of the hired or loaned object. Lam. R. to V, 12 עליל לקרוא א' a governor (proconsul) entered a town.—Pl. אפירופא. Pesik. Asser p. 95<sup>b</sup> אילין א' וכ' those Roman proconsuls that go out visiting the country places (cmp. Ex. R. s. 31, end).—2) fem. *administratrix*; v. אפירופא.

**אפירופוס (אפ', אפ', אפ')** 1) m. (ἐπιτροπος) same. Targ. Y. Gen. XXXIX, 4; a. e.—B. Mets. 39<sup>a</sup> א' מעמידין the court appoints an administrator. Y. Ter. I, 40<sup>b</sup> bot. א' לעולם a permanent administrator (guardian), א' לשעה a temporary administrator (substitute). Ex. R. s. 46 א' מתגדלה אצל א' reared in the house of a guardian; a. fr.—Sabb. 121<sup>a</sup> א' של מלך א' royal administrator (of the fiscus).—Trnsf. Keth. 13<sup>b</sup>, a. e. לערוה א' there is no guardian (no means of guarding) against in chastity; Y. ib. I, 25<sup>d</sup> top א' על ערוה א'.—Pl. אפירופוסים. Targ. Y. Gen. XLI, 34. Pes. VIII, 1. Esth. R. to I, 2; a. fr.—Tosef. Ter. V, 7 א' רומה T'rumah set apart by administrators in behalf of minors. Y. ib. l. c.—Gen. R. s. 6; Yalk. Gen. 9 אפירופולין (corr. acc.); a. fr. [Yalk. Ps. 771 אפירופוס twice, read our w.]—2) fem. v. next w.

**אפירופא, אפירופא (אפ')** f. *administratrix, guardian*. Keth. IX, 6 (86<sup>b</sup>) (Mish. ed. פא . . . , Talm. ed. פא . . .). B. Bath. 144<sup>a</sup> פא . . . . Y. Keth. IX, 33<sup>a</sup> top אפירופא a. אפירופא. Tosef. ib. IX, 3.

**פִּיפְרוֹת**, אפיפרות, אפופירות f. pl. (פִּיפְרֵית) f. pl.  
 (f. sing.) פֶּרֶר (√ פֿר, emp. b. h. בקע=פרר *to split*; emp.  
 פִּיפְרָה, a. פִּירִירוֹת, פִּרְפְּרוֹת) *split pieces of wood, laths,*  
*slabs used for espaliers, also as frames for decorative*

א. פֿקֿרֿיטֿין v. א. פֿקֿרֿיטֿין, א. פֿקֿרֿיטֿין





or sole over which straps are drawn for fastening; corresp. to h. מְנַעַל. Taan. 12<sup>b</sup> מְסִירָא (Ms. M. מְסִירָא pl.) having put on *appantas* (on a public fast-day). Yeb. 102<sup>a</sup> 'הָא' לִיה א' מְנַעַל (ed. 'פ'; v. Ar. ed. Koh. s. v.) the panta is one 'from on' (referring to Deut. XXV, 9 'and she shall strip his shoe from on his foot'), and the thong a 'from on' of a 'from on', i. e. panta and thong are two coverings. Ber. 43<sup>b</sup> וְלֹא אָמַר אֵלָא בֵּא' (ed. 'בפ') this applies only to the panta (upper).

**אפנת**, v. אפנטי.

**אפס** m. (b. h., v. next w.) [*extremity*,] *ankle*.—Dual אפסרים. Yoma 77<sup>b</sup>. Cmp. אפסרים.

**אפס (אפס)** (b. h., v. פס, v. פסס to cut off) 1) *to be gone*.—[As a noun: *there is an end of* . . .] B. Bath. 111<sup>a</sup> זכריה (דברי) אפס (v. Rabb. D. S. a. l.) (the words of) Zachariah (to whom you refer as an authority) are (is) gone, i. e. they are no authority.—2) homilectically used as though a Greek word (ἀφεῖς) *let go, leave alone*. Pesik. Vattomer p. 130<sup>a</sup> (ref. to *heifēs*, Ps. LXXVII, 9) אפס it is a Greek word, as if you were to say, *afes* (let alone); Lam. R. to I, 2 וכמד'אמר אפס (strike out אמר, a. read אפס); Ex. R. s. 45 לשון אפס in Greek *aphes* means, (he) *let go*; Yalk. Ps. 816.—[Gen. R. s. 40 (ref. to *efes* Jud. IV, 9); omitted in Yalk. Gen. 67,—an interpolation from passages quoted above.]

**אפס** pr. n. m. *Afes*, an Amora. Sabb. 59<sup>b</sup>; a. fr.

**אפס** dialect. for אפץ q. v.

**אפסותן**, read:

**אופסותן, אפסותן** m. (ἀφύπνοσις) *provision, marketing*. Tanh. Tsav 1 כבר שלחתי אפסותן ו' (some ed. גין....) I have already sent the marketing to thy house (bribing the market commissioner); Yalk. Lev. 479 אופסותן; Mic. 555 אופסותן (corr. acc.).

**\*אפסחתית**, Treat. Der. Er. VIII, beg. הרי הולכין (v. Var. lect. ibid.) a corrupt and defective passage, to be restored from Lam. R. to IV, 2 a. Tosef. Ber. IV, 8, our w. being a remnant of מִשְׁפָּחָה. V. Koh. Ar. Compl. s. v. I, 224.

**\*אפסמיה** Erub. 100<sup>b</sup>, supposed to be pr. n. pl. (Var. in Rabb. D. S. a. l. note 60 אפסמיה, אפסמיה, אפסמיה). V. Neub. Géogr. p. 348.

**\*אפסמיתת** f. (redupl. of פס, v. פסס) *rake or pitchfork*. Y. Sabb. VII, 10<sup>a</sup> bot. if one works on flax stalks (on a Sabbath) בא' וריב ו' with a rake (spreading them apart), he is guilty of an act resembling winnowing.

**אפסמין** f. pl. (πιστάνια, τὰ) *the fruits of the pistachio-tree*. Y. Dem. II, beg. 22<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> bot. אפס; cmp. אפסין.

**\*אפסיות** f. pl., prob. denomin. of אפס (אפס דמים) *to swell*, *to bend*; *to press*, *to surround*, *to heat*, *to darken*, (v.

I Sam. XVII, 1) of Ephes. Y. Dem. II, 22<sup>c</sup> bot. אפסות א' Ephes dates.

**\*אפסיון** m. (obsidianus, ὀψιδιανός) *obsidian*, a stone used as glass. Tanh. Naso 23. Yalk. Ps. 842 אפסיון (read אפסיון). [Midr. Till. to Ps. XCI; Num. R. s. 12 קליפין.] Cmp. אפסיון. V. אפסיון.

**אפסיון** m. (ἀψιθύνος) *absynth, worm-wood*. Ab. Zar. 30<sup>a</sup> מר א' the bitter wine is that of absynth (absinthites); v. פסינתון.

**אפסיקמא, אפסיקמא**, v. אפסיקמא.

**אפסירא**, v. אפסירא.

**אפסניא** f. (ἀφύπνοσις, cmp. אפסנין) *provision, esp. supply and pay for an army*. Snh. 18<sup>b</sup> מ' מ' מ' מ' the king (is excluded from the court deciding on the intercalation of a thirteenth month) on account of the soldiers' pay (it being to his interest to create an embolistic year). Ib. II, 4. (21<sup>b</sup>) (Mish. a. Gem. ed. אפס throughout the whole page, Ms. M. אפס) א' ל' as much as is required for the stipends he has to pay. Y. Snh. II, 20<sup>c</sup> top אפסניא. —Pl. אפסניא (doubtful, prob. אפסניא). Cant. R. to I, 2 א' אפסניא (read שורה, ed. אפסניא, אפסניא). Sifre Deut. 328; Yalk. ib. 946 אפסניא.

**\*אפסיקמא, אפסיקמא, אפסיקמא** m. (a corruption of ἀφύπνοσις) *(rope) twisted of palm-leaves*, (v. Löw Pfl. p. 118). Erub. 58<sup>a</sup> ed. a. Ms. (Ar. אפסיקמא).

**אפסר, אפסר** m. (Pers. afsâr, Fl. to Levy Targ. Dict. I, 418<sup>b</sup>; ἀλλύον) *bit*. Sabb. V, 1; a. e.

**אפסירא (אפסירא)** ch. same. Targ. Y. Num. XIX, 2.—Transf. *the means of taking possession*, as possession is taken of the horse by seizing it by the bit. Kidd. 27<sup>a</sup> ש' ד' ד' ד' the deed is valueless in itself as it is merely the bit of landed property. B. Bath. 53<sup>b</sup> מ' מ' מ' the balk is &c. (taking possession of which is equal to taking possession of the fields to which it belongs).

**\*אפסתיק, אפסתיק** f. (supposed to be an adapt. of ἀφύπνοσις) *wallet*. Gen. R. s. 70 when Laban could not see אפסתיק אפסתיק (אפסתיק, Yalk. Gen. 124 אפסתיק without אפסתיק, Ar. omits אפסתיק, Lonz. אפסתיק, Rashi אפסתיק without אפסתיק) even his (Jacob's) wallet. [Prob. to be read אפסתיק דידה... or אפסתיק, cmp. Targ. Y. Gen. XXIV, 10.]

**אפסא** m. (contr. אפס; corresp. to h. צבוע; אפס to color, cmp. אפס) [the checkered,] *hyena or leopard*. Pl. אפסא. Targ. I Sam. XIII, 18 (h. text אפסא).

**אפסא** m. (b. h.; prob. fr. אפס, v. אפסא; cmp., however foreg. w.) [the foaming,] *viper, adder*. Bekh. 8<sup>a</sup>. Gen. R. s. 20.

**אפסא** (b. h.; v. אפס; cmp. אפס, אפס, אפס) *to swell*, *to bend*; *to press*, *to surround*, *to heat*, *to darken*, (v.

דנא, דנא, דנא, דנא &c.). Midr. Till. to Ps. XVIII, 5, v.  
next w.—Denomin.

\***אָפּפֿון** m. (or **אָפּפֿן** m. pl.) *thick web*. Midr. Till. to Ps. XVIII, 5 (explain. *āfafuni* ib.) when a woman weaves with two double threads **הן קראָרן אַ** they are called *āfafon* (*āfafin*); so did David say **אָפּפֿון זיך** troubles wove around me and came over me double.

**אָפּפּרעסן** (אָפּפּרעסן, v. אָפּפּרעסן; cmp. אָפּפּרעסן) *to press, squeeze, contract*.—Part. pass. אָפּפּרעסן. Ohol. IX, 3 a gap which was filled with straw או אָפּפּרעסן or was made narrower by squeezing the parts together (e. g. pressing the lid down). Tosef. ib. X, 6 אָפּפּרעסן a narrowing of the gap by pressing. Y. Sabb. III, 6<sup>c</sup> אָפּפּרעסן when the wick is compressed in the candlestick. Ib. V, beg. 7<sup>b</sup> בְּאָפּפּרעסן when the vessels are closely packed. Y. Pes. I, 27<sup>c</sup> אָפּפּרעסן.

**צָפֵן, צָפָן** ch. same, esp. to use **צָפָן** q.v., to dress or prepare with gall-nut juice.—Part. pass. **צָפֵן, צָפֵן**. Meg. 19<sup>a</sup> top **א' לֹא** Ms. M. (ed. **צ'**) a skin not moistened with gall-nut. Gitt. 19<sup>a</sup> **הָא רִמְיָן** Rashi (ed. **צָפֵן**) in the one case it means when the parchment has been dressed &c. Ib. 11<sup>a</sup>; 19<sup>b</sup>.—Ib. 22<sup>a</sup>; Sabb. 79<sup>a</sup> **צ'**.

**גַּלְנוּט, גַּלְנוּט** m. (preced.) [contracting.] *gall-nut*.  
Gitt. 19<sup>a</sup>; Sabb. 104<sup>b</sup> גַּלְנוּט (גַּלְנוּט) *gall-nut juice*.—Pl. גַּלְנוּטִים,  
גַּלְנוּטִים. Shebu. 41<sup>b</sup> sq. Ms. Fl. גַּלְנוּט, ed. גַּלְנוּט.—V. גַּלְנוּט.

**פֶּקַע** (Af. of נָפַק q. v.) to bring out, take away.—  
לְאַחֲזֹרָה to the exclusion of. Ned. 41<sup>a</sup>; a. fr. = לְמַעַן  
v. מַעַן.

אֶפִיקוֹרִין v. אֶפְקוֹלִים

**פִּנְקוּתָא** f. (פֶּנַח, v. פֶּנִּיחַ) *that which branches off the trunk, 1) neck.* Targ. Y. Lev. VII, 30(20). Targ. I Sam. IV, 18 Ar. (Var. פֶּנִּיחַ, פֶּנִּיחַ, פֶּנִּיחַ).—2) אֶרֶץ דִּיקְלָא *that portion of the palm-tree where the ramification starts* (Oth. opin. the ramification, upper portion). Succ. 13<sup>a</sup>. Nidd. 24<sup>a</sup> וְכִּי אֶפְתָּח וְכִי אֶפְתָּח.

אָפּקײַמאַ, v. אָפּטײַמאַ.

אָפּקלמורדן, v. אָפּקלעטן.

א. אוֹפִיקֵי הַלֵּךְ v. אֶפְקֵי הַלֵּךְ.

אָפּטקטוֹן, אַפּקסיִן, אַפּקסיוֹן, read

**אַפְקָעָה** f. (פִּקֵּעַ) *cancellation of obligations, exceptional legislation.* א' דמלכא *a special royal dispensation* (with reference to the suspensions of rights connected with the Sabbath and Yobel years). B. Mets. 106<sup>a</sup>; 109<sup>a</sup>. —Ib. 39<sup>a</sup>.

**אַפְקִירָוּתָא** (אַפְקִירָוּתָא) f. (אַפְקִירָוּתָא; v. פִּקְרָא) *making free, irreverence, contempt of the Law and its teachers*. M. Kat. 16<sup>a</sup> לאַפִּיקְרָא לַחֲזַרְתָּא for contempt of the Law excommunication is pronounced forthwith (without warning). Snh. 100<sup>a</sup> מִי מִיִּדְּוֹ בִּי אַפִּיקְרָא Ms. M. (ed. incorr. נִי מִיִּדְּוֹ בִּי) does that look like showing irreverence (to

one's teacher)? Erub. 63<sup>a</sup> same (with מִתְחַיֵּי for מִתְחַיֵּי).  
[Snh. l. c. second time בְּדוֹ"ג מִתְחַיֵּי א', corr. as above.]

אֶפְקֵרִיטִין, v. אֶפְקֵרִיטִים

**אפקרסו**, Treat. Der. Er. X, Ar., read ספרו . . . ; v. אפקרסין.

**אִפְיִקְרָסוֹת, אִפְקָרָסוֹת** f. denom. of אִפְקָרֵיךְ q. v.

אֶפְקֹרֶתָא f. (v. אֶפְקֹרֶתָא)=אֶפְקֹרֶתָא. Targ. Y.  
Deut. I, 12.

**אַפִּיקֶרֶט, אַפִּקֶרֶט** m. (v. preced.) of an irreverent, rebellious disposition. Y. Snh. X, 27<sup>d</sup> bot.

f. pl. אִיפּ' אַפְיקָרְסֵין, אַפְיקָרְסֵין, אַפְקָרְסֵין (also used as sing. a. m.) (אֶפְרוֹרִיס, v. שְׂפָרִיו, סְבֻרֵיתוֹן, פְּתָרִיס, אֲדָרְקִין, emp. II) אונגלֵי, a. אנדרֶש, undress, (*negligeé*), whence *underwear*, *the garment next to the skin*, *shirt*, *bathing* or *night gown*, *sheet*. Y. Ber. II, 4<sup>c</sup> top וּכְ חִיהָ אִיפֿךְ he had an undergarment on beneath; cmp. Pesik. R. s. 22.—Pesik. Shek. p. 15<sup>b</sup> sq. אַפְיקָרְסֵין (sing. a. pl.); Lev. R. s. 24; (Ib. s. 2 פרטֵין, פּרָטֵין). Y. Pes. VIII, 36<sup>b</sup> top בֵּא הַמַּעֲבִיר הוּא who carries a skeleton wrapped in sheets; Y. M. Kat. I, 80<sup>d</sup> top.—Ib. III, end, 83<sup>d</sup> מַעֲבֵתָהּ אֵין אֵיפֿךְ (Bab. ib. 22<sup>b</sup> אִיפֿךְ־סִידוֹ) his underwear (shirt) forms no check (but must likewise be rent; diff. in Rashi a. l.). Treat. S'maḥoth XII אַפְיקָרְסֵין (Tur Yor. Deah 203 אפרסקא [Pesik. R. l. c. אפיקריזים]). אַפְיקָרְסֵין corr. acc.]—Deriv. אַפֿי & אָפֿי, underwear. Ber. 23<sup>b</sup> one may wrap up &c. &c. באַפְקָרְסוֹ Ar. (Ms. M. אַפְקָרְרִי, ed. אַפְרֿךְ) in his sheet. Nidd. 48<sup>b</sup> נִישֹׁחַ בֵּא is rubbed against their underwear (corset &c.). Hag. 26<sup>a</sup> נָפַל וְאִפֿי נָפַל Ms. M. (read נָפַל, ed. omitted) even if his underwear fell into it, (the vessel remains clean). Mikv. X, 4 אַפְקָרְסוֹ שֶׁבִנְתָּהּ של אפרקסותו שבכתהּ Ar. ed. Koh. (ed. אַפְקָרְסֵין the knot of one's bathing sheet which is on the shoulder.

\* אֶפְקָשִׁיָּאן, אֶפְקָשִׁיָּין (Ms. M.) pr. n. m. *Afkashion*,  
*Afkashian*. Yoma 28<sup>b</sup> (Var. אֶפְקִישָׁן).

אֶפְקָתָא, v. אֶפְקוּתָא.

\*אפר, Y. Bicc. II, beg. 64<sup>c</sup> bot. א' חמשים.—The entire passage is corrupt, and allows no inference that אפר means (= עבר) *to pass, be past*. The text possibly read: אפר' (בן) חמשים ועשר דבר שהוא בחיכרת, אפר' (בן) ששים ועשר דבר שהוא בעון מיתה מת בחיכרת כהא דחמי (אבל דרר. אבל דרר. א' אבל רב דרר.) *ibid.* (read: חמשים ועשר דבר שהוא בחיכרת כהא דחמי (אבל דרר. אבל דרר. א' אבל רב דרר.) *ibid.*) is a gloss *referr.* to S'ma<sup>h</sup>oth ch. III.]

**אֶשֶׁר** *mi.* (b. h.; **אֶשֶׁר**, emp. אֶשֶׁר, *ashes.* Ohol. II, 2 שְׂרִיפִים אֶשֶׁר *ashes of persons burnt to death (by accident).* B. Bath. 60<sup>b</sup>; Taan. II, 1 מִקְלָה אֶשֶׁר *calcedined ashes (symbol of mourning, supplication &c.).* Y. ib. II, 65<sup>a</sup> אֶשֶׁר־יֵרָחֵק *the ashes of (the ram substituted for)* Isaac. Gen. R. s. 49. Lev. R. s. 36; a. fr.

**אֶפְרָא** m. (פֶּרֶץ, comp. Ges. H. Dict. s. v. פֶּרֶץ) *pasture-ground* (outside of the town), in gen. *meadow*. Bets. V, 7. Pes. 8<sup>b</sup>; a. fr.

**אפר** (אפרה) **אפרה** ch. same. Targ. Y. II Ex. II, 3; 5 (Var. אפרה; Targ. Ö. יערא). [Y. Sabb. I, 3<sup>b</sup> חר' אפר, v. חזקתא.]

**אפרה** II, **אפרה** (אפרה) ch.=h. אפר. Targ. I Chr. XXI, 15 וְכִּי דִעְקָהּ וְכִי the ashes of Isaac's offering, v. אפר.—Y. Taan. II, 67<sup>a</sup> a foolish son וְכִי א' is ashes in the eyes of his mother (חזקתא by permutation אפרה; v. א'ת).

**אפרגא**, **אפרגא**, **אפרגא** f. (ἀπραγία, ἀπραξία) inactivity, cessation of labor, holiday. Pesik. Sh'mini, p. 195<sup>a</sup> (v. Buber note 66 to p. 193<sup>a</sup>) if both of us open (sales) at the same time אפרגא אפרגא (read אפרגא אפרגא) we shall create a cessation of labor in the district (as all the laboring people will run to the market town on one and the same day; Yalk. Num. 782 וזל from misunderstanding); Cant. R. to VII, 2 אפרגא (read אפרגא or אפרגא). Pesik. R. s. 41 R. Yonathan . . . . had goods with him וזייתה אפרגא (corr. acc.) and there was inactivity and dull business in consequence thereof [for which Yalk. Ps. 758 אפרגא למוכרה—ולא היה יכול למוכרה—prob. to be read אפרגא unsaleable].

**אפרגא**, **אפרגא**, **אפרגא**, v. preceded.

**אפרגל** Mekh. Yithro 6 ב'א, read, as Yalk. a. l., מאה פ', v. פרגול.

**אפרדוכסוס**, v. אפרדוכסוס.

**אפרה** 1) meadow, v. אפר; 2) ashes, v. אפרה II.

**אפרחג**, v. פרחג, פרחג.

**אפרודיטי** f. (Ἀφροδίτη) Aphrodite, a Greek goddess (Venus). Ab. Zar. III, 4 א' מרחץ של א' a bath where A. has a statue. Ib. we do not say, the bath has been built כ' ל' as an ornament of A., but we say, A. is an ornamental attachment to the bath. Y. Shebi. VIII, end 38<sup>b</sup> א' squirting water (as a libation) to A.

**אפרודין**, read:

**אפרודין** m. pl. (אפרודין) f. pl. (v. פרגר, פרגר) those appointed over the outworks of a fortress, runners. Targ. Ezek. IV, 2; XXI, 27 (h. ברים).

**אפרוח** m. (b. h. אפרוח; פרח) brood, young bird. Bets. 6<sup>b</sup>; Tosef. ib. I, 1; a. fr.—Gen. R. s. 37 וְכִי א' אחמול א' וְכִי yesterday a chicken, to-day an egg (lost prestige).

**אפרוחא** ch. same.—Pl. אפרוחין Targ. Deut. XXII, 6 (Var. אפרוחין); a. e.—אפרוחא. Y. Ber. II, 5<sup>a</sup>.

**אפרומס**, v. אפרור.

**אפרוכוס**, read אפרוכוס, v. אפרוכא.

**אפרומביא** f. (φορβεία) halter. Tosef. Kel. B. Mets. IV, 6 sq. V. פורומביא.

**אפרופוס**, read אפרופוס.

**אפרותא**, v. אפרותא.

**אפרור** Y. Sot. III, 18<sup>c</sup> bot., v. פרח.

**אפררון**, v. אפרותא.

**אפרמוטות**, read with Mus.:

**אפרמוסות** f. pl. (apparatus) military engines. Y. Keth. II, 26<sup>d</sup>; (Y. Gitt. III, 45<sup>a</sup> top איסטמיות camps).

**אפררון**, **אפררון** m. (b. h. אפררון; פרח, פרח; cmp. אפרודין, אפרודין &c.) [on a frame,] frame and hangings of a palanquin, litter of parade, esp. for a bride in the wedding procession. Sot. IX, 14 (49<sup>a</sup>); Tosef. ib. XV, 9.—Sot. 12<sup>a</sup> ב'א' דושיבה ב'א' (Pesik. R. s. 43 (בפוריא), a. e. he placed her in the litter, arranged a wedding procession for her. Num. R. s. 20, end, לישב ב'א' to take her seat in the litter (for the wedding procession); a. e.

**אפרין** m. (פרי) [the leader], (archit.) the king-beam, principal. B. Bath. 6<sup>a</sup>.

**אפרין**, v. next w.

**אפרין** m. ch.=h. אפרין. B. Mets. end נמיטת א' אפרין ed. (Ar. חבו ליה אפרין לר' שמעון, אפרין; Ms. M. אפרין. Ms. H. אפרין, v. Rabb. D. S. a. l. note) let a palanquin be put up for R. Sh., i. e. he deserves a triumphal procession. Cmp. פריקא.

**אפרים** (b. h.) pr. n. m. Ephraim. 1) son of Joseph, progenitor of the tribe of Ephraim. Gen. R. s. 98; a. fr.—2) name of the expected Messiah, also called the Messiah, son of Joseph, in contradist. to the Messiah of the tribe of Judah. Pesik. R. s. 36; 37.—3) a disciple of R. Meir. B. Mets. 87<sup>a</sup>; Gen. R. s. 85 משהא א' E. the disputant.—4) \*E. the Scribe, a disciple of Resh Lakish. B. Mets. end (Ms. M. משהא א', v. Rabb. D. S. a. l. note).

**אפרין**, v. אפרין.

**אפריקא** (אפריקא) pr. n. pl. (Africa, Ἀφρική) Africa, esp. Northern A., the Africa Propria or Vera of the Romans. Y. Shebi. III, 36<sup>c</sup> bot. the Girsashite א' emigrated to Africa (Carthage). Ib. 'a land like your own' (II Kings XVIII, 32) א' that means A.; Lev. R. s. 17; Deut. R. s. 5.—Snh. 91<sup>a</sup> אפריקא (corr. acc.). Tam. 32<sup>a</sup> sq. א' מדינת א' (Lev. R. s. 27; Pesik. Shor p. 74<sup>a</sup> קרשיגא, v. דשק). Lam. R. to I, 5. אפריקא (Duke (military governor) of A. (Egypt &c.).—Denom. אפריקא, ch. אפריקא Africans (Negroes). Sabb. 31<sup>a</sup>.—Targ. II Chr. XXI, 16.

**אפריקא** II, **אפריקא** pr. n. pl. (supposed to be) Phrygia, in Asia Minor. Targ. Y. Gen. X, 2 (h. text לקרי);

Gen. R. s. 37, beg.; (Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup> גרמניא [Y. Ber. IX, 13<sup>c</sup> top; R. Hash. 26<sup>a</sup> (of R. Akiba's journeys)—perh. belonging to preced.]

אֶפְרָתָא, אֶפְרָתָא, v. אֶפְרָתָא.

\*אֶפְרָתָא pr. n. pl., prob. אֶפְרָתָא=אֶפְרָתָא q. v. Y. Gitt. IV, 46<sup>a</sup> צריכא א' if a slave fled to Ep., it is undecided whether he may be extradited; cmp. אֶפְרָתָא.

אֶפְרָתָא, אֶפְרָתָא, v. אֶפְרָתָא.

אֶפְרָתָא, Sabb. 45<sup>a</sup> ed., v. פֶּרְקֵל, פֶּרְקֵל.

אֶפְרָתָא transpos. of אֶפְרָתָא.

אֶפְרָתָא (אֶפְרָתָא) f. (פֶּרְקֵל q. v.) [the grinder, moving to and back,] the hopper, grain-receiver on top of the millstone. Hag. 3<sup>a</sup>; Hull. 89<sup>a</sup> כאפ' עשה אוזן כאפ' (ed. 'כאפ') make thy ear like the hopper to receive the teachings &c.; Y. Kidd. I, end, 61<sup>d</sup> נקב אוזן כאפֿרס דוד perforate (make open) thy ear &c.; Pesik. R. s. 10 הרעישוה חרש אוזן shake thy ear, like a hopper, to receive &c.

אֶפְרָתָא f.=next w. Targ. Y. Ex. XXXV, 28.—Kerith. 5<sup>b</sup>. R. Hash. 23<sup>a</sup>. Ber. 43<sup>a</sup>. Ab. Zar. 28<sup>b</sup> Ms. M. (ed. אֶפְרָתָא).

אֶפְרָתָא (אֶפְרָתָא) m. (v. פֶּרְקֵל, פֶּרְקֵל) 1) balsam. Yoma 38<sup>b</sup> sq. אֶפְרָתָא; cmp. also בלסמין, בלסמין. Y. Ab. Zar. III, 42<sup>c</sup> top; a. fr.—Lam. R. to IV, 15 אֶפְרָתָא.—2) balsam-tree, balsam-wood. Ber. 43<sup>a</sup>.

אֶפְרָתָא (אֶפְרָתָא) m. pl. (πέρσιχα, τὰ) peaches. Maasr. I, 2; a. fr. V. פֶּרְקֵל.

אֶפְרָתָא adv. (v. פֶּרְקֵל) on the back. Ber. 13<sup>b</sup>; Nidd. 14<sup>a</sup> אֶפְרָתָא גִּי' lies on his back. B. Bath. 79<sup>a</sup> top.

אֶפְרָתָא, v. אֶפְרָתָא.

אֶפְרָתָא=אֶפְרָתָא Ber. 23<sup>b</sup>; 24<sup>b</sup> ed.

אֶפְרָתָא, adv., with לִי (v. פֶּרְקֵל) for a time to be defined (in the future), indefinitely, forever (h. לְנֶצַח). Targ. Is. LVII, 16; a. fr.

אֶפְרָתָא f. (פֶּרְקֵל) 1) separation, setting apart for a sacred purpose, as the heave-offering (T'rumah, for the priest), or a sacrifice (Korban); also isolation on account of levitical uncleanness, or on acc. of sacredness. Transf. the thing set apart, offering, gift. Y. Yoma I, beg. 38<sup>a</sup>; Tosef. Parah III (II), 1 אֶפְרָתָא בְּהוּרָה (ה) אֶפְרָתָא (Babli Yoma 8<sup>b</sup> פרישתי) the one is isolated for the purpose of purification (because of uncleanness), the other for sanctification (for the services of the Day of Atonement). Y. Dem. VII, 26<sup>b</sup> bot. חלוי בה' depends on the act of setting apart. B. Kam. V, 7 אֶפְרָתָא הוּא סִינִי the isolation of Mount Sinai prescribed as preparation for the giving of the Law (Ex. XIX, 13); a. fr.—Pl. אֶפְרָתָא אֶפְרָתָא Y. Shek. II, 46<sup>d</sup> top שלש א' three kinds of sacred gifts.—2) crossing the Ocean; cmp. פֶּרְקֵל. Gen. R. s. 6 אֶפְרָתָא; Lev. R. s. 25 אֶפְרָתָא.

אֶפְרָתָא ch. as foreg. 1). Targ. Ezek. XLV, 1; a. fr.—Pl. אֶפְרָתָא, constr. אֶפְרָתָא. Targ. O. Num. XVIII, 8; 19 (some ed. אֶפְרָתָא sing.).

אֶפְרָתָא m. (perh.=b. h.) of Ephratha, Ephrathi. Y. Keth. XII, 35<sup>a</sup> top א' יוסף א' Y. Kil. IX, 32<sup>b</sup> top א' יוסף א' (Gen. R. s. 100 הַפְּרָתִי).—Pl. אֶפְרָתָא. Ruth R. to I, 2 expl. courtiers, noblemen.—Ch. אֶפְרָתָא. Targ. Ruth I. c. א' רבנין (in Ms. our w. omitted).

אֶפְרָתָא m. (אֶפְרָתָא, אֶפְרָתָא, cmp. אֶפְרָתָא, corresp. to b. h. נֶפֶשׁ, v. Jer. XV, 1) desire, pleasure; [only with personal pron. as suffix]. Naz. IV, 5 אֶפְרָתָא I will not live with an offensive woman. Keth. XII, 3 אֶפְרָתָא I cannot leave my husband's house. Y. Yoma VII, 45<sup>b</sup> bot. אֶפְרָתָא אֶפְרָתָא I do not want the Day of Atonement to bring me forgiveness. Y. Yeb. XIII, beg. 13<sup>b</sup> אֶפְרָתָא I am willing to marry thee. Num. R. s. 13 (alluding to Gen. III, 22) אֶפְרָתָא said Adam, I cannot (do penitence). Said the Lord, 'And now',—said Adam 'pen', 'by no means', 'I will not'. Y. Keth. VII, 31<sup>b</sup> bot. אֶפְרָתָא אֶפְרָתָא (read אֶפְרָתָא). Y. Pes. VIII, 35<sup>d</sup> bot. אֶפְרָתָא (read אֶפְרָתָא). Y. Gitt. VI, 1; a. fr. Gen. R. s. 38 אֶפְרָתָא אֶפְרָתָא we desire neither him nor his divine protection.

אֶפְרָתָא, v. אֶפְרָתָא.

אֶפְרָתָא, v. אֶפְרָתָא.

אֶפְרָתָא (אֶפְרָתָא) m. (פֶּרְקֵל) division, space between, alternative, whence possibility; it is possible. Targ. Job XIV, 14; a. fr.—Hull. 11<sup>b</sup> אֶפְרָתָא where it is possible (to ascertain facts), it is possible (we must do), but where it is impossible &c. Yeb. 61<sup>b</sup> sq. אֶפְרָתָא אֶפְרָתָא we cannot form an analogy between a case where there is an alternative and one where there is none. Sabb. 129<sup>a</sup> לִידָא אֶפְרָתָא he has no means. Y. Sot. VII, 21<sup>c</sup> bot. אֶפְרָתָא אֶפְרָתָא you cannot say. Taan. 3<sup>b</sup> אֶפְרָתָא אֶפְרָתָא the world cannot exist without &c.; a. fr.

\*אֶפְרָתָא I m. bread. Ber. 40<sup>b</sup> quot. in Ar., prob. from misreading רִיפְרָתָא; v. Rabb. D. S. a. l. Ms. M.

אֶפְרָתָא II f. (פֶּרְקֵל) extension, width, whence 1) (archit.) a chamber or wing projecting from a building (with stairs from outside), balcony-chamber. B. Bath. 61<sup>a</sup> (explain. רִיפְרָתָא). Hull. 92<sup>a</sup> אֶפְרָתָא בִּכְרִית דְּהוּרָה a synagogue named 'under the balcony'.—2) (bot.) stole, tuber. Lam. R. to I, 16, end אֶפְרָתָא דְּקָרָא אֶפְרָתָא like that tuber of cabbage, the larger the latter grows, the smaller gets the former.—3) pl. אֶפְרָתָא, only with מִשָּׁא, spreading of night, night-fall. Y. Ab. Zar. I, beg. 39<sup>a</sup>. Y. Bath. II, end, 13<sup>c</sup>. Lev. R. s. 25; Koh. R. to II, 20.—אֶפְרָתָא רִמְשָׁא. Y. Ab. Zar. I. c.; Gen. R. s. 78.

אֶפְרָתָא, v. אֶפְרָתָא.

אֶפְרָתָא, v. אֶפְרָתָא.

\*אֶפְרָתָא, אֶפְרָתָא m. (הַפְּתָק, cmp. פֶּרְקֵל) ladle with which provision is dealt out. Snh. 39<sup>a</sup> בִּיאָ אֶפְרָתָא.

(Rashi באַפּטקיה Ms. M. מַחֲרִיחַ בהפּתקיה he (the servant) warned him (Ms. M. struck him) with his ladle; (Rashi: struck him on his neck (!), v. אַפּטקיה).

**אָפּטײַן** Targ. Y. I Num. XIII, 21 Ar., v. פּטײַן.

**אָפּטײַן**, v. אָפּטײַן.

**אָפּטײַן** f. (b. h.; עַצֵּב; עַצֵּב, √צב, cmp. Job X, 8; cmp. טַבַּע a. טַבַּע 1) *finger*, esp. *index-finger*. Men. 11<sup>a</sup> 'א' with this (the fourth from the little finger) the measure of 'a finger' is taken; Keth. 5<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2 'א' מְקַטְעֵי (מִשְׁרִי) who had their finger cut off (in evidence of devotion to the cause). Yoma I, 7 צִרְדָּה 'א'; Tosef. ib. 9 explained גְּדִילָה 'א' *middle finger*; cmp. Tanh. Bo, end, expl. אֲמַצְעִירָה.—Keth. 71<sup>a</sup> 'וכ' הוּא נִתֵּן 'א' he (the husband) puts his finger between her teeth (and must expect to be bitten), i. e. has to take the consequences of not interfering with her vow in due time.—2) *any projecting limb resembling the shape of a finger*. Hull. 61<sup>a</sup> יִרְדִּיה 'א' *the projecting toe* on a bird's claw. Tam. IV, 3 (81<sup>a</sup>) 'א' הַכֹּבֶד *the lobe of the liver*.—Fig. (like יָד) *share, part*. Y. Pes. IV, 31<sup>a</sup> top; Y. Ab. Zar. I, 40<sup>a</sup> top, v. אֲמַצְעֵי.—Pl. אֲמַצְעֵי. Hag. 15<sup>a</sup>; a. fr. (mostly in the sense of *finger's length*).—Pes. 112<sup>b</sup>; Nidd. 66<sup>a</sup> euphem. for *membra virilia*.—Dual אֲמַצְעֵי, אֲמַצְעֵי Cant. R. to VIII, 11 'א' גִּידִים one whose (index) fingers were lopped (stump-like). Ib. that whole trade of mine 'א' אֵינָה נִקְנִיחַ אֵלָּה cannot be acquired except by learning how to use the index-fingers.—Pes. 109<sup>a</sup>, a. e. *two finger lengths*.

**אָפּטײַן** ch. same. Targ. Ex. XXXI, 18; a. e. —Pl. אֲמַצְעֵי. Targ. Y. Gen. I, 7; a. fr. Targ. Ps. VIII, 4 אֲמַצְעֵי. Ned. 49<sup>b</sup> באֲמַצְעֵי with his fingers. Erub. 53<sup>a</sup> we are לִסְבֵּרָא כִּי 'א' (Ar. אוֹצְבָּהָ) as to reasoning like fingers on wax (hard to be impressed upon), ולִשְׂכַּחָהּ but as to forgetfulness like fingers put in seed (leaving no trace), v. בְּזִרָא; a. fr.

**אָפּטײַן** m. of a finger's length, dwarf of the smallest size. Bekh. 45<sup>b</sup>.

**אָפּטײַן**, v. אָפּטײַן.

**אָפּטײַן** f. (v. אָפּטײַן, cmp. אָפּטײַן *tongs, snuffers*. Ohol. XIII, 4 (Var. אָפּטײַן); Tosef. ib. XIV, 4 אֲמַצְעֵי, ed. Zuck. (Var. לֹא לְצַבֵּי) and for the snuffers belonging to it (the candlestick).

**אָפּטײַן** Ar., v. אָפּטײַן.

**אָפּטײַן**, v. next w.

**אָפּטײַן** f., pl. אָפּטײַן, אָפּטײַן, cmp. אָפּטײַן a. אָפּטײַן *creeper, vine*. Pes. 39<sup>a</sup> (expl. חֲרַחְבִּינִי) Ar. (ed. אָפּטײַן, Ms. M. אֲסִירָא, read אָפּטײַן, R. Han. אָפּטײַן, v. Rabb. D. S. a. l. note); Keth. 50<sup>a</sup> אָפּטײַן. Erub. 26<sup>b</sup> אָפּטײַן Ar. (ed. אָפּטײַן omitted, also in Ms. M., cmp. Rabb. D. S. a. l. note) *arkablin* are the prickling creepers of the palm-tree; v. חֲרַבֵּי. V. אָפּטײַן.

**אָפּטײַן**, **אָפּטײַן** f. (צוֹר) *cry, noise*. Targ. Ezek. VII, 14.

**אָפּטײַן**, **אָפּטײַן** f. (אָפּטײַן, √אָפּטײַן, cmp. אָפּטײַן a. אָפּטײַן *trough, kneading trough*; also a *trough-full, the quantity of bread baked at a time, batch*. Targ. Deut. XXVIII, 5; a. e. (also as plur.) Targ. Ex. VII, 28; a. e.—Pesik. B'shall. p. 91<sup>a</sup> 'וכ' א' כל the entire batch of bread. Ib. (correct acc. to Buber note 198; Var. Ar. אָפּטײַן, אָפּטײַן, v. Koh. Ar. Compl. s. v.). Cmp. אָפּטײַן. V. אָפּטײַן.

**אָפּטײַן**, **אָפּטײַן**, v. אָפּטײַן.

**אָפּטײַן**, v. אָפּטײַן a. אָפּטײַן.

**אָפּטײַן**, for words not found here, v. sub 'אָפּטײַן' or 'אָפּטײַן'.

**אָפּטײַן** m. (צוֹר) 1) *destruction*. Targ. Prov. XVII, 14 (h. text הַגִּלְגֵּל; for אָפּטײַן ib. read אָפּטײַן, v. נִשְׁט).—2) (cacophem.) *theatre, arena*; prevailing vers. אָפּטײַן q. v.

**אָפּטײַן**, **אָפּטײַן** as preced. 2); v. אָפּטײַן.

**אָפּטײַן**, v. next w.

**אָפּטײַן** f. (גִּלְגֵּל, v. אָפּטײַן) *covering, lining of a shoe*. Tosef. Kel. B. Bath. IV, 6 שְׂנִיטֵל הָאוֹנְטְלִי שֶׁבִּי ed. Zuck. (R. S. to Kel. XXVI, 4 שְׂנִיטֵל הָאוֹנְטְלִי; Var. ed. Zuck. שְׂנִיטֵל; ed. אָפּטײַן) read 'א' הָאוֹנְטְלִי the lining of which is off; v. וֹרֵב.

**אָפּטײַן**, v. אָפּטײַן.

**אָפּטײַן**, v. אָפּטײַן.

**אָפּטײַן**, **אָפּטײַן**, **אָפּטײַן**, **אָפּטײַן**, **אָפּטײַן** f. (אָפּטײַן, cmp. אָפּטײַן, אָפּטײַן P. Sm. 304 a. quot. ibid.; cmp. אָפּטײַן) *place of debauchery*, an opprobrious name for the *theatres, arenas* &c. of the Romans, and a phonetic perversion of *theatrum*, θέατρον. Ab. Zar. I, 7 (16<sup>a</sup>) you must not build . . . גִּרְדִּים אָפּטײַן (Ms. M. אָפּטײַן, prob. אָפּטײַן, v. supra; in Gem. 18<sup>b</sup> repeatedly אָפּטײַן, Mishn. Nap. אָפּטײַן, in comment. ib. אָפּטײַן, expl. ib. 16<sup>b</sup> בְּסִילִיקִי של גִּרְדִּים a building for public execution (court) or for public entertainment (amphitheatre &c.).—Pl. אָפּטײַן. Sifra Ahare IX, 13. [Men. 103<sup>b</sup> אָפּטײַן royal amphitheatre(?), v. אָפּטײַן.] [Tanh. B'resh. 2 אָפּטײַן, Var. אָפּטײַן theatres.] Ab. Zar. 18<sup>b</sup> לֹא חָזַק לִאֲסִירָא Ms. M. (ed. אָפּטײַן q. v.; En Yak. חֲרַבֵּי). [For the vers. אָפּטײַן v. s. v.]

**אָפּטײַן**, **אָפּטײַן**, **אָפּטײַן**, **אָפּטײַן**, v. preced. end] f. (prop. pl. of אָפּטײַן, אָפּטײַן, v. preced., used as sing.) same. B. Kam. IV, 4 (39<sup>a</sup>) שוֹר הָאֲפּטײַן Ms. M. (ed. אָפּטײַן, Ms. H. a. R. a. Mish. Nap. אָפּטײַן, Y. ed. אָפּטײַן) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 הַיּוֹשֵׁב בְּאֲסִירָא Var. (ed. Zuck. אָפּטײַן, ed. אָפּטײַן) he who attends the arena as a spectator is like a murderer (countenancing bloodshed); Y. ib. I, 40<sup>a</sup> דִּישׁוּב בְּאֲפּטײַן (interchanging with אָפּטײַן theatrum). Pl.

**אֶצְרִיכָא** &c. Ab. Zar. 18<sup>b</sup> מִפְנֵי שֶׁד' Ms. M. (ed. לאֶצְרִיכִין מִפְנֵי מוֹשֵׁב לְצִידִים . . . v. Rabb. D. S. a. l. note) you must not go to the arenas on account of bloodshed (ed. to theatres on account of 'scorners' seat', Ps. I, 1). Ib. Ms. M. repeat. אֶצְרִיכִין, cmp. אֶבְרִיךְ. Tosef. l. c. 6 לאֶצְרִיכִין (Var. לְצִידִינִין, לְצִידִינִין); 7 לאֶצְרִיכִין (Var. לְצִידִינִין, לְצִידִינִין), cmp. טְרַנְדָּאוֹר.

**אֶצְרִיכָא** m. pl. (צֶרֶךְ) *travelling necessities, provision*. Gen. R. s. 60. Koh. R. to XI, 1.

**אֶצְרִיכָא**, v. אֶצְרִיכָא.

**אֶצְרִיכָא**, **אֶצְרִיכָא**, **אֶצְרִיכָא** f. (אֶצְרִי, v. אֶצְרִי) *cut, depression, (agric.) bed as a measure, row*.—Pl. אֶצְרִיכָא, אֶצְרִיכָא, אֶצְרִיכָא. B. Bath. 12<sup>a</sup> חֶלֶת א' וּב' אֶצְרִי. Ms. M. אֶצְרִי, Ms. F. אֶצְרִיכָא(?) three rows containing twelve vine-trees each; (v. Rabb. D. S. a. l. note). Ib. 41<sup>b</sup> he encroached on his neighbor's ground א' רָרַחֲרִי ed. (Mss. א') two bed-widths.

**אֶצְרִי** m. (b. h.; אֶצְרִי or אֶצְרִי, cmp. אֶצְרִי) *the joint which touches the rib, elbow (with or without יד)*. Arakh. 19<sup>b</sup> אֶצְרִי up to the elbow.—Pl. אֶצְרִיכִים, constr. אֶצְרִי. Zeb. 19<sup>a</sup> top א' וּב' corresponding to the elbows (where the elbow in natural position touches the body). Y. Yoma V, 42<sup>b</sup> bot.; a. fr.—(Chald.) Lev. R. s. 8, beg. וְיִדְּךָ אֶצְרִיכִים and the other has his elbow (arm) broken.

**אֶצְרִיכָא**, **אֶצְרִיכָא** m. (v. אֶצְרִיכָא) *matting used for bailing dates, cmp. חֶרֶקֶל*. [Oth. opin: *the flesh sticking to the stone of half-ripe dates*.] Gitt. 89<sup>a</sup> a woman was betrothed בִּיאָה רְחוּמָה (Ar. אֶצְרִיכָא) with &c. (an object of no value).

**אֶצְרִיכָא**, **אֶצְרִיכָא** m. (אֶצְרִי, cmp. אֶצְרִיכָא) *a common bellied vessel*. B. Bath. 144<sup>a</sup> אֶצְרִיכָא דְרַחֲמֵי Ms. (ed. ע') even a pot in which fish-hash is kept. Meg. 16<sup>a</sup> דְּבִיתָא א' חֶסֶת Ar. (ed. ע', Ms. O. עֶסֶת) night-chamber. [Targ. Esth. V, 1 רִיבָא עֶצְרִיכָא, read רִיבָא ... of the night-chamber.] Hebr. עֶצְרִיכָא.

**אֶצְרִיכָא**, Targ. Koh. XII, 11 a gloss of אֶצְרִיכָא, missing in ed. Buxt. a. oth.; v. אֶצְרִיכָא.

**אֶצְרִי** (צֶלַע, v. צֶלַע) *to protect, spare, exempt from taxes*. B. Bath. 55<sup>a</sup>, v. אֶצְרִיכָא.—[Bets. 14<sup>a</sup> אֶצְרִי, v. צֶלַע.]

**אֶצְרִי** or **אֶצְרִי** (b. h.) pr. n. m. *Atsel, Atsel*, mentioned I Chron. VIII, 37 sq.; IX, 43 sq. Pes. 62<sup>b</sup> בֵּין א' לֹא וּב' (Ms. ... בֵּין א' וּב', v. Rabb. D. S. a. l. note, for var. lect.) the explanation of the repetition of I Chr. VIII, 29 to 38, and IX, 35 to 44 and the verbal discrepancies between the two records would load four hundred camels with discussion; cmp. Rashi to I Chr. l. c.

**אֶצְרִי** (b. h.; צֶלַע, v. צֶלַע) *by the side of, near, with*. B. Mets. V, 1 הֲרִי אֶצְרִי בֵּין יִין thou hast wine with me instead, i. e. I owe thee &c. Ib. 85<sup>b</sup> מִי אֶצְרִי חֶקֶב א' by whose side art thou lodged (in the world to come)?; Koh. R. to IX, 10; a. fr.

**אֶצְרִיכָא** f. (צֶלַח) *success, prosperity*. Targ. Is. XXXIII, 20; a. e.

**אֶצְרִי**, v. צֶלַח.

**אֶצְרִיכָא** f. (b. h.; צֶרֶךְ) *clasp or brooch for fastening dresses on going out, in Talm. knee-band; v. בִּירִית*. Sabb. 63<sup>b</sup> בִּירִית הִיא א' וּב' what the Mishnah calls *birith* is the Biblical *etsadah*; modified *ibid*. *birith* around the knee serves the same purpose as *etsadah* on the shoulder, to save inconvenience in walking).

**אֶצְרִיכָא** or **אֶצְרִיכָא** m. (אֶצְרִי, v. רִצָּה) *trouble, labor*. Targ. Prov. XIV, 23 בְּכָל מֶנָּח דִּלְךָ (h. text עֲצָב) in whatever is a trouble to thee.

**אֶצְרִיכָא**, v. אֶצְרִיכָא.

**אֶצְרִי** (b. h.; sec. r. of אֶצְרִי, cmp. אֶצְרִי) *to lock up, hoard, gather; cmp. גָּזַן*. B. Bath. 90<sup>b</sup> אֶצְרִיכִין פִּירוֹרָא those who store up fruit (for speculation). Ib. אֶצְרִיכִין וּב' Tosef. Ab. Zar. IV (V), 1 אֶצְרִי a. אֶצְרִי used promiscuously) you must not hoard up (for speculation) such things as are necessities of life; [correct דְּבִירִים שִׁישׁ . . . כְּנֹגִין יִיטִיחַ שְׁמֵרִים אֶצְרִיכִין וּפִירוֹרָא. Ib. אֶצְרִיכִין (Tosef. אֶצְרִיכִין). Ib. אֶצְרִיכִין. (Tosef. אֶצְרִיכִין, read אֶצְרִי; Var. אֶצְרִיכִין). Gen. R. s. 45 end (play on אֶצְרִיכִין וּב' (נְבִיכְרִיכִין) he locked them up in the desert &c.—Y. Dem. VI, end, 26<sup>a</sup>; Tosef. ib. VI, 4; Ab. Zar. 71<sup>a</sup> אֶצְרִיכִין (עֶצְרִיכִין) *government's store-collector, commissary (apothecarius)*, or read אֶצְרִי q. v.

Pi. אֶצְרִי, Hif. אֶצְרִי, v. supra.

**אֶצְרִי** I **אֶצְרִי** ch. same. \*Targ. O. Gen. XII, 35 פֶּקֶד אֶצְרִי (ריצון, וריצון). B. Bath. 90<sup>b</sup> אֶצְרִי go out and buy up for me for storage &c.

**אֶצְרִי**, **אֶצְרִי**, **אֶצְרִי** *to be stored up*. Targ. Is. XXXIII, 18.

**אֶצְרִי** w. (preced.) **אֶצְרִי** *speculator in provision*. Yoma 83<sup>a</sup>; B. Bath. 90<sup>b</sup>.

**אֶצְרִי** II m. (preced.) *contraction (h. עֶצְרִי)*. Bekh. 21<sup>b</sup> אֶצְרִיכָא contraction of the womb (and consequent destruction of the fetus).

**אֶצְרִי**, **אֶצְרִי**, **אֶצְרִי** (אֶצְרִי, v. אֶצְרִי) *stores of wind, name of the cavities in the pearl-shell in which the pearls are seated, and which contain a kali; v. אֶצְרִיכָא*. Y. Sabb. IX, end, 12<sup>b</sup> top.

**אֶצְרִי**, v. אֶצְרִיכָא.

**אֶצְרִיכָא** f. (קָרִי) *bluntness or looseness of teeth*. Targ. Amos IV, 6 (h. text נִקְרִין וּב' (נִקְרִין) *perplexity*. Cmp. אֶצְרִיכָא.

**אֶצְרִיכָא**, **אֶצְרִיכָא** m. (accubitum, ἀκκυβίτον) *dining couch of the Roman nobility of the imperial period in place of the older triclinium*. Lev. R.

s. 7 חקוביטין (Pesik. Eth. Korb. p. 61<sup>a</sup> מרסב על א' וז' Yalk. Num. 777 אר'ק' ib. Lev. 479 קוב' ib. Ps. 791 חקוביטין (reclining on his acumbitum.—לחם א', or ר'א' bread used at the meals of the nobility, fine bread. Targ. Y. II Gen. XL, 16 ררפחא קקבטון (read דאקקבטון bread of the nobles (h. text חרר' Pesik. R. l. c. p. 82<sup>a</sup> (ref. to חרר' Neh. V, 18) חקקבטין sub. לחם; Pesik. l. c. p. 59<sup>a</sup> קקבטון (corr. acc.).

**אקובנאה**, B. Bath. 73<sup>a</sup> bot. Ar., v. קופנא a. קיבנא; comp. אקניב'.

**אקוהא**, **אקוהא** f. (קרי) *what blunts or loosens the teeth, weakening*; fig. (v. Mekh. Bo 18, end) *refutation, arguments*. Pl. אקוהא. Yeb. 110<sup>b</sup> רחבי וקמיו א' (Rashi Var. אקוהא) they were sitting and raising arguments. Comp. אקוהא.

**אקומניס**, v. אקונומיס.

**אקון** m. (deriv. of קנה, v. אקן) 1) *reed-basket*, used as a *fisher's cauf*. Kel. XII, 2; XXIII, 5.—2) v. אקן.

**אקונה**, v. אק'.

**אקונב'א** f. (קבב, with נ inserted; Mand. קומבא, Nöld. Mand. Gr. p. 105) *cupola, arched vessel*. Pl. אקונב'א. Tosef. Kel. B. Mets. II, 8 שבמגדלים א' ed. Zuck. (Var. אקונב', comp. אקונב'א) cupolas on turrets (a piece of house furniture), ornamental vases.

\***אקונס**, a corruption of קוליריס m. (κολιας) *colias*, name of a small fish. Ab. Zar. 39<sup>a</sup>; Hull. 66<sup>b</sup> top; Tosef. Hull. III (IV), 27 קוליריס.

**אקופי** m. pl. (קה, בקה) *curlings of the web, anything sticking out of the web* (threads, knots &c.). Sabb. 75<sup>b</sup> וז' whoever takes threads out of clothes on the Sabbath, is guilty of an act of finishing; v. פשריש. Comp. אקפיהא.

**אקופיא**, v. קופיא.

**אקורפיטא**, v. אקרפטיא.

**אקורקרהא**, v. אקורקתא.

**אקושא** m. (קשי) *hard, hard-baked*. Targ. Y. Lev. XX, 10.—Keth. 39<sup>b</sup>. Sot. 4<sup>b</sup>, opp. רכיבא. Sabb. 65<sup>a</sup> כל דרובין א' anything hard.—Pl. אקושא. Sabb. 155<sup>a</sup> א' ed. (Ms. M. ראשוני, Ar. ראשינא).—Targ. Ps. LVIII, 10 (אקושין) (some ed. אקושין).

**אקמור** (אוקמור) m. (actor) *actor publicus*, an officer who had the supervision of slaves and state property.—Pl. אקמורין. Mekh. B'shall. Par. 1; Yalk. Ex. 230 א'—Targ. Y. Ex. XIV, 5 אוקמוריא.

**קמיספון**, **אקמיספון** pr. n. pl. *Ctesiphon*, a town on the Eastern bank of the Tigris. Targ. Y. Gen. X, 10 ק' (for Bibl. *Kalneh*). Yoma 10<sup>a</sup> (for Bibl. *Resen*) א' וז'

(Ms. אקטספון; Var. קטיספון; גיט. 6<sup>a</sup>. Erub. 57<sup>b</sup> אקיסט' (corr. acc.; Ms. M. קטר' v. Rabb. D. S. a. l. note).

**אקמרהא** f. (קטר) *whatever raises dense smoke when ignited, hence roots, twigs &c.* Taan. 24<sup>b</sup> bot. א' ושרייהא (Ms. M. add. בחוריהא; v. Rabb. D. S. a. l.) she used to throw twigs into the stove (to make people believe she was baking).

**אקי**, read: אקרי (ελεε) *make room!* Y'lamd. to Deut. XI, 22 quot. in Ar. (v. Tanh. Ekeb, 4); comp. Midr. Till. to Ps. XVII.

**אקיוס**, v. אקסיוס.

**אקילוס** (Var. עקילוס), pr. n. m. *Akilos* (prob. identic with עקילס q. v.). Gen. R. s. 1 R. Yudan relates א' בשם א'.

**אקיסטפון**, v. אקטיסטפון.

**אקיקא**, v. אקקתא.

**אקלד**, v. אקלירא a. קלד.

**אקליבוסתא**, v. קליבוסת.

**אקלידא** f. (χλελες-δός) *key, lock, fastening*. Sabb. 89<sup>b</sup> ככא דא' (Ar. s. v. קלד: בבא, Var., v. Rabb. D. S. a. l. note 400) the tooth of the key, *key-bit* (Ar. 'the key-gate'); Men. 57<sup>a</sup>; a. e.—Fig. רמטרא א' the key (to the store) of rain; דחמ א' the key (to the gate) of resurrection. Snh. 113<sup>a</sup> (Var. קלירא; v. Rabb. D. S. a. l. note 30).—Pl. אקלידירא, אקלידירא. Targ. I Chr. IX, 27.—Gitt. 56<sup>a</sup>; a. fr.—Denom. אקלד, v. קלד.

**אקלנדס**, read קאלנדס, v. קלנדא.

**אקלס** Ithpe. of קלס.

**אקלפרין** m. pl. (aquiliferi) *eagle-bearers, bearers of the imperial standard*. Midr. Till. to Ps. XLV (some ed. אלק' corr. acc.).

**אקמנין**, **אקמינין** Lev. R. s. 34 פרנטיין א' read קום, v. אקמינין.

\***אקמהא** f. (עקם=אקם) comp. עכביש. Syr. עכובריהא, עכביש. Targ. Prov. XXX, 28. אקמהא, v. P. Sm. 248) *spider*.

**אקן** (deriv. of קני) *to grow in stalks, produce stalks* Gitt. 30<sup>a</sup> לא צריכא דאקן (Var. דחור ודאקן) in the case before us it means that the seeds which had been despaired off produced stalks (blades) again וז' מילחא א' when you might think this shooting up is something (enough to awaken new hopes of recovery), therefore &c.; Taan. 19<sup>a</sup>.—Denom. אקנהא *growth of stalks*; v. supra.

**אקנוס**, v. אקנוס a. אקסיוס.

**אקניאהא**, v. אקנייהא.

\***אקניוהא** f. (קני II) *being provoked*. Targ. I Sam. I, 16 (v. ib. v. 6).

**אֶקְרִיָּה** **אֶקְרִיָּה** **אֶקְרִיָּה** ch. pl. הַקְּרִיָּה h. f. (קרי I) *giving possession*, whence אֶקְרִיָּה or דִּקְרִיָּה *an agreement by which one's landed estate is mortgaged in the form of a sale from date*, independent of the loan to be consummated afterwards, so that at a certain date the creditor can claim the property, even if sold in the meantime, by referring to the priority of his purchase; *deed of transfer* (v. Bloch Civil-Process, p. 54, notes 5 a. 6 a. quot. ib.). B. Mets. 13<sup>a</sup>; 14<sup>a</sup>; 16<sup>b</sup>. B. Bath. 172<sup>a</sup> אֶקְרִיָּה שֶׁבִּזְרָא שְׁטָרָא (שטר), Ms. M. *ib.* a. B. Mets. 16<sup>b</sup> אֶקְרִיָּה שְׁטָרָא (שטר) — אֶקְרִיָּה *transfers, or sales by symbolic delivery*, v. מָנָא; whence *Aknayatha B'manē*, adaptation of the name of a *Babylonian festive time and fair* (cmp. חֲרִיד). Ab. Zar. 11<sup>b</sup> Ms. M. a. oth. (ed. אֶקְרִיָּה בְּחֻנֵּי, Var. אֶקְרִיָּה); [cmp. Y. ib. I, 39<sup>c</sup> where our w. seems to be rendered בְּחֻנֵּי].

**אֶקְרִיָּה**, v. preced.

**אֶקְרִיָּה**, v. אֶקְרִיָּה.

**אֶקְרִיָּה**, v. אֶקְרִיָּה.

**אֶקְרִיָּה** **אֶקְרִיָּה** m. (ἔξιος) *worthy, adequate*. Gen. R. s. 46 'I am God Shadday' (Gen. XVII, 1) is translated by Aquila אֶקְרִיָּה אֶקְרִיָּה Ar. (ed. אֶקְרִיָּה, corr. acc.) ἔξιος and (καὶ) ἔξιος, adequate and sufficient (competent); cmp. *ibid.* וְכִי דִּירָךְ it is sufficient for thee that I am thy protector.

**אֶקְרִיָּה**, v. next w.

**אֶקְרִיָּה** **אֶקְרִיָּה** f. pl. (ἐυλαλόη=ἑτάλλοχος) *pieces of bitter aloë-wood*. Targ. Ps. XLV, 9 Ar. (ed. אֶקְרִיָּה אֶקְרִיָּה combine) (h. text אֶקְרִיָּה).

**אֶקְרִיָּה** **אֶקְרִיָּה** f. (קפד, Hif.) *getting excited, ebullition of temper, rashness*. Num. R. s. 10; Y. Ned. I, 36<sup>d</sup> bot. they make the vow of a nazir (ד' א' מוֹדֵךְ א' וְהוֹלִבְקִי (Ms. Oxf., L., F. עֲקָרָא; v. Rabb. D. S. a. l. note); Kidd. 71<sup>b</sup>, v. הוֹלִבְקִי. [Rashi: *fortified ford*.] B. Bath. 127<sup>a</sup>, Kidd. 72<sup>a</sup>, v. אֶקְרִיָּה. B. Mets. 86<sup>a</sup> אֶקְרִיָּה from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73<sup>b</sup>, v. הוֹגֵרִיָּה. Macc. 10<sup>a</sup>, v. סִלְיָקִים; a. fr. [The Gr. ἄκρα, orig. *summit*, is a phonetic coincidence.]

**אֶקְרִיָּה** f. (קפד, קפד) *curling the hair*. Targ. Is. III, 24. Omp. אֶקְרִיָּה.

**אֶקְרִיָּה**, v. אֶקְרִיָּה.

**אֶקְרִיָּה** f. (ἀκασία) *the thorny acacia*. Gitt. 69<sup>b</sup> Ar. (ed. אֶקְרִיָּה, corr. acc.).

**אֶקְרִיָּה** f. (dialect. for חֲקִיָּה in Yer. dial. q. v.; cmp. var. lect. bel.) *fort*, designation of various, mostly Babyl. places. Meg. 6<sup>a</sup> וְהוֹלִבְקִי א' (Ms. Oxf., L., F. עֲקָרָא; v. Rabb. D. S. a. l. note); Kidd. 71<sup>b</sup>, v. הוֹלִבְקִי. [Rashi: *fortified ford*.] B. Bath. 127<sup>a</sup>, Kidd. 72<sup>a</sup>, v. אֶקְרִיָּה. B. Mets. 86<sup>a</sup> אֶקְרִיָּה from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73<sup>b</sup>, v. הוֹגֵרִיָּה. Macc. 10<sup>a</sup>, v. סִלְיָקִים; a. fr. [The Gr. ἄκρα, orig. *summit*, is a phonetic coincidence.]

**אֶקְרִיָּה** m. (קריא, קריא; h. מִקְרִיָּה) *accidental, chance*.

B. Hash. 29<sup>b</sup> בֵּית דִּינָא דִּתְּנָא *improvised court*. Shh. 25<sup>b</sup>, a. fr. בְּעֻמָּא א' a mere chance.

**אֶקְרִיָּה**, v. אֶקְרִיָּה.

**אֶקְרִיָּה** f. (קרוקר) [*croaker*], *frog*. B. Bath. 73<sup>b</sup> א' (Var. אֶקְרִיָּה, &c., v. Rabb. D. S. a. l. note 8) דְּהוּיָא א' a frog as big as Fort Hag. (others read בִּי, a frog which was in Fort H.). Ned. 41<sup>a</sup> א' עֲקִרְבָּא דִּירְחִיבָא עַל א' וְעִבְרָה נְהִירָא (corr. ed. acc.) a scorpion sitting on a frog and crossing the river.

**אֶקְרִיָּה** **קֶרְפֶּטָא** m. (κράβατος, grabatus) *couch, raised upholstered seat*. M. Kat. 10<sup>b</sup> לְמִכְנֵי א' (ed. אֶקְרִיָּה, Ms. M. אֶקְרִיָּה) to build up a raised seat (on a frame). [Rashi: אֶקְרִיָּה *crib*.] Kidd. 70<sup>a</sup> אֶקְרִיָּה לִיחִיב מִר אֶקְרִיָּה sit down, Sir, on the couch; (cmp. אֶקְרִיָּה, the Chald. equivalent of our w.).

**אֶרְבָּא** to treat, argue, v. אֶרְבָּא.

**אֶרְבָּא** *fowler*, v. אֶרְבָּא IV.

**אֶרְבָּא** **אֶרְבָּא** (Ms. M. אֶרְבָּא; Ar. s. v. פְּלִמּוּדָא or פֶּרָא) name of a fish or fish-brine; perh. אֶרְבָּא (*Raia*) ray or skate. Ab. Zar. 40<sup>b</sup>.

**אֶרְבָּא** m. (b. h., Is. XXXIII, 7, אֶלֶל, v. אֶלֶל, cmp. אֶרְבָּא) *messenger, esp. (in poetry) angel*. Pl. אֶרְבָּאִים. Keth. 104<sup>a</sup> א' וּמִצִּיקִים וְכִי the Erelim (angels) and the mortals seized the holy ark (strove for the soul of R. Judah); Y. Kil. IX, 32<sup>b</sup> top וְיִצְקִים וְכִי; Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11; IX, 10; v. צִצְק, צִצְק.

**אֶרְבָּא**, v. אֶרְבָּא.

**אֶרְבָּא** (b. h.; אֶרְבָּא, v. אֶרְבָּא, cmp. אֶרְבָּא) 1) to press into holes, to make holes; to weave; join. 2) to look through a hole, to spy, lurk, lie in wait. B. Kam. 44<sup>b</sup>, a. e. (ref. to Deut. XIX, 11) וְכִי לֹא יֵאָדָּר it says 'And he lurks for him' &c., that means the intention to kill that man.—Denom. אֶרְבָּא, אֶרְבָּא, אֶרְבָּא, אֶרְבָּא.

**אֶרְבָּא** ch. same, part. אֶרְבָּא *lurking*. B. Mets. 101<sup>b</sup>; B. Kam. 85<sup>a</sup>; B. Bath. 168<sup>a</sup> thou appearest to me כְּאֶרְבָּא א' like a lurking lion, i. e. I have no confidence in thee.

**אֶרְבָּא** I f. (אֶרְבָּא to join, cmp. אֶרְבָּא) *boat*. B. Mets. 101<sup>b</sup> אֶרְבָּא א' דְּהוּמָא א' a boat-load of wine; a. fr.—Gitt. 6<sup>a</sup>; Kidd. 72<sup>a</sup> א' חֲנִינְיָא א' Ar. ed. Koh. (ed. חֲנִינְיָא) to the second boat of the (floating) bridge; cmp. Kidd. I. e. וְכִי וְהַאֲדִירָא א' and now the Persians placed the bridge higher up'. [Oth. opin., v. אֶרְבָּא.—Pl. אֶרְבָּא. B. Mets. 72<sup>b</sup> וְכִי... דִּישִׁי the wheat in granaries and ships.]

**אֶרְבָּא** II f. a small silver vessel in the shape of a trough (= עֲרִיבָה Ar.) B. Bath. 34<sup>b</sup> (Comm.: ship).

**אֶרְבָּא** *layer, mesh*, v. אֶרְבָּא.

**אֶרְבָּא** *lurking*, v. אֶרְבָּא.



**אַרְבָּא** m. pl. *Arabs*. Targ. II Chr. XVII, 11 (ed. Beck; oth. עֲרָבָא).

**אַרְבַּת** I m. (b. h.; רִבִּי) *locust* (also collect.). Ex. R. s. 13; a. fr. V. כֹּבֵשׁ.

**אַרְבַּת** II, v. תְּרַבָּה.

\***אַרְבּוֹנָא** m. (ערב, comp. אַרְבִּי) *confounding of colors, thickness, whence feeble sight*. Pes. 111<sup>b</sup> the following three things וְכ' יְהִיבֵי א' (Ms. Oxf. עוֹרוֹנָא; Ms. M. v. Rabb. D. S. a. 1.) cause defective eye-sight.

**אַרְבִּילָא**, v. אַרְבִּילָא.

**אַרְבִּיסָר**, v. אַרְבִּיעָה end.

**אַרְבֵּל** I pr. n. pl. *Arbel, Arbela*, in Galilee, near Zephphoris. Y. Ber. I, 2<sup>c</sup> בְּקֶטֶר א' the Valley of Ar.; Y. Taan. IV, 69<sup>b</sup> אֶרְבֵּל (corr. acc.). Y. Shebi. VI, 36<sup>d</sup> bot. Koh. R. to I, 18 coarse linen מֵא' הַבָּאִין coming from A.; a. e.

**אַרְבֵּל** II (רֵבֶל) (denomin. of next w., v. עֲרַבָּה) *to sift, shake*. B. Mets. 26<sup>b</sup> וּמֵאֲרֵבֶל אַרְבֵּל Ar. (Ms. R. 2 מאַרְבֵּל, ed. מאַרְבֵּל—יֹקֵא מְרֵבֶל) that he brought a sieve and sifted the sand. Snh. 39<sup>a</sup> וּקְמַרְבֵּלֵיהוּ Ms. M. (ed. Sonc. מְחַרְרֵי לְהוּ וְיֹקֵא מֵא' לְהוּ oth. ed. מְחַרְרֵי לְהוּ) and shook them.

*Ilhpe*. אַרְבֵּל (= אִתְרַבֵּל) *to be shaken*. Hull. 49<sup>a</sup> מִירְבֵּל דְּרֵבִיל it was shaken down (by the movements of the animal). [Targ. עֲרַבָּה.]

**אַרְבֵּלָא**, **אַרְבִּילָא**, **אַרְבֵּלָא** m. (אַרְבֵּל, comp. אַרְבִּי) *net work, sieve*. B. Mets. 26<sup>b</sup>; Snh. 39<sup>a</sup>, v. preced.—Macc. 20<sup>b</sup> בְּאַרְבֵּלָא (Ms. M. בְּאַרְבִּי; Snh. 89<sup>b</sup> בֵּא' אֵכֵיל תְּמָרָא ate dates out of the sieve, i. e. did a harmless thing.—Targ. Amos IX, 9 עֲרַבֵּלָא.—V. עֲרַבֵּלָאִין.

**אַרְבִּילִי** m. (אַרְבֵּל I) *a native or resident of Arbel, Arbelite*. Ab. I, 6.—Pl. אַרְבִּילִיִּין Gen. R. s. 19, beg.; comp. Koh. R. to I, 18.—[Tosef. Par. XII (XI), 16 כּוֹשׁ הָא' v. next w.].—Fem. אַרְבִּילִיָּה Y. Peah VII, 20<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup>; IX, 24<sup>b</sup> bot. א' סָאָה one S'ah of Arbelite wheat. [Ib. IV, end, 19<sup>d</sup> top מֵרֵבֶל בְּאַרְבִּילִי רַבִּי מֵרֵבֶל הוּא מֵרֵבֶל בְּאַרְבִּילִי supposed to be a place in Babylon. The entire sentence is spurious both from Mar Ukba's title of Rabbi as well as from comparison with Keth. 60<sup>b</sup>.]

**אַרְבִּין** m. (אַרְבִּי I) *coarse weft*, opp. to פֶּשְׁוִין fine flax woof. Parah XII, 8 כּוֹשׁ שֵׁל א' (Var. רִדְבִין) the spindle used for spinning coarse material; [Tosef. ib. XII (XI) 16 כּוֹשׁ אֶרְבֵּל the spindle used at Arbel; comp. Koh. R. to I, 18 s. v. אַרְבֵּל I].

**אַרְבָּנָא**, v. אַרְבָּנָא.

**אַרְבִּסְרָאָה**, v. אַרְבִּיעָה.

**אַרְבַּע** *four*, v. אַרְבַּעָה I a. אַרְבַּעָה.

**אַרְבַּעָה** *couching*, v. אַרְבַּעָה II.

**אַרְבַּעָה** I m. אַרְבַּע f. (b. h.) *four* (frequently represented by ר'). Hag. 14<sup>b</sup> נִכְנְסוּ וְכ' א' four men entered into theosophical speculation; a. fr.—Constr. אַרְבַּעָה followed by singul. Y. Ber. I, 2<sup>c</sup> אַרְבַּעָה מִלֵּין—Y. Yoma III, beg. 40<sup>b</sup>; (comp. Gen. R. s. 50).—Pl. אַרְבַּעִים (מ') *forty*. Sabb. VII, 2 חֹסֶר אַחַת א' thirty nine.—Macc. I, 1, a. fr. א' לִיקָה receives forty (thirty nine) lashes; v. ib. III, 10.

**אַרְבַּעָה** m., **אַרְבַּע** f. ch. same. Targ. O. Gen. XIV, 9; a. fr.—Constr. a) אַרְבַּעָה Targ. Y. ibid.—b) אַרְבַּעִי אַרְבַּעִי Sabb. 73<sup>a</sup> (omitting the object numbered); a. fr.—Targ. Y. Num. II, 3; a. fr.—Y. Gitt. V, 46<sup>d</sup> top אַרְבַּעִי דִּינָרִיָּה four denars—אַרְבַּעִיָּה m. *the fourth* (day of the week). Gen. R. s. 11; Pesik. R. s. 23, beg. Ibid. p. 120<sup>a</sup> ed. Fr. אַרְבַּעִיָּה, ed. Prag אַרְבַּעִיָּה Ibid. p. 115<sup>b</sup> אַרְבַּעִיָּה on Wednesday.—Pl. אַרְבַּעִין *forty*. Targ. Gen. V, 13; a. fr.—Snh. 26<sup>b</sup> בְּחֹפֶה א' forty (lashes) rest on his shoulders, i. e. he is punishable (v. preced.); a. fr.—אַרְבַּעִיָּה אַרְבַּעִיָּה *fourteen, fourteenth*. Targ. Y. Gen. XIV, 5 בִּירְבִּיעָה; a. fr. Meg. 2<sup>b</sup> בֵּא' on the fourteenth of Adar. Sabb. 98<sup>b</sup>—אַרְבַּעִיָּה *the fourteenth*. Targ. I Chr. XXIV, 13.

\***אַרְבַּעָה** II f. (רִבַּע) *couching*. Targ. Is. VII, 25; LXV, 10 בֵּיה א' (Var. אַרְבַּעָה, רִבַּעָה) *couching place* (for animals).

**אַרְבַּעָה**, **אַרְבַּעָה**, **אַרְבַּעָה**, v. אַרְבַּעָה.

**אַרְבַּעָה** f. (אַרְבִּי, h. עֲרַבָּה, b. h. עֲרַבִּים pl.) [*the thickly interwoven*] *willow*. Pes. 111<sup>b</sup> דֵּא' Ms. M., Ar. (v. Rabb. D. S. a. 1.; ed. ע') the shade of a willow-tree.—Pl. אַרְבַּעָה Sabb. 20<sup>b</sup> (Ar. אַרְבַּעָה; Mss. ע'). [Gitt. 6<sup>a</sup>; Kidd. 72<sup>a</sup> וְכ' אַרְבַּעָה the second willow after crossing the bridge; v., however, אַרְבַּעָה I.] V. אַרְבַּעָה I, II a. אַרְבַּעָה.

**אַרְבַּעָה** constr. מֵאֲרַג m. (ערב, h. רָגַג) *something desirable*. . . שֶׁפֶר א' the choicest of . . . Targ. Ps. XLV, 14. Targ. Y. Gen. XLV, 18.

**אַרְבַּעָה** (b. h.; אֶרֶב, v. אַרְבִּי, comp. דֹּרַג) *to plait, braid, weave*. Sabb. VII, 2 הַדּוֹרַג he who weaves on the Sabbath; a. fr.—Metaph. (comp. זָרִי) *to argue, conclude, spin out, deduct &c.* Ruth R., Par. 2, beg. (play on *origim* II Sam. XXI, 19) they brought a subject up אֲרִיגָה and he carried it to a conclusive decision. Ib. אֲרִיגִין עִמּוֹ they argued with him.—Num. R. s. 4 (play on *argaman*, purple) בֵּין וְכ' אֲרִיגָה וְיִשְׂרָאֵל דִּידָה אֲרִיגָה . . . בֵּין וְכ' argued Israel free from sin (pleaded in his behalf). Ib. s. 12 (same play on the word) וְהוּא אֲרִיג וְכ' and He wove (planned) the world so that all creatures should come forth each according to its kind. Ib. מִן א' the Sun weaves (ripens) food.

*Nif.* אֲרִיגָה *to be woven*. Y. Ter. XI, end, 48<sup>b</sup>. Ex. R. s. 50; a. fr.

\**Pl.* אֲרִיגָה, part. מֵאֲרַג (comp. עֲרִיגָה) *to follow the grooves of the garden bed, to range, esp. to select the green and tender onions* (v. חֶלֶק Hif.). Tosef. Peah I, 9 חֲמִירָה, quoted in Y. ib. III, 17<sup>c</sup> top חֲמִירָה (corr. acc.; v. מִירָה) a. explained ibid. וְכ' הַמְחִילִיק he who takes

out the green onions for sale and leaves the others to ripen for storage.

**אָרְגָּה** ch. same. Snh. 48<sup>b</sup> וְאֵל בְּגָד וְכֵּן and where they weave a garment (directly) for a corpse.

**אָרְגָּהָא**, v. אָרְגָּה.

**אָרְגֹב** 1) pr. n. m. (b. h. ארגב) *Argob*. Targ. II Kings XV, 25.—2) v. אָרְגָּה.

**אָרְגֹבֵלָא** m. (=b. h. גִּבְלִים) *Giblean* (v. גִּבְלִים); *master-mason*. Pl. אָרְגֹבֵלָא. Targ. I Kings V, 32 (h. text גִּבְלִים); II Kings XII, 13 (h. text גִּבְלִים). Cmp. אָרְגִּיכֵל.

**אָרְגֹוֹנָא** m.; **אָרְגֹוֹנָה** f. **אָרְגֹוֹן** ch. (also אָרְגֹוֹן) = b. h. אָרְגָּן *purple (garment)*. Dan. V, 7; a. e.—Targ. Ex. XXV, 4; a. e.—Targ. 32<sup>a</sup> דָּא אָרְגֹוֹנִים *purple garments*.—Pl. אָרְגֹוֹנִים. Pesik. R. s. 33. אָרְגֹוֹנִים. Lam. R. to III, 19 שָׂבוּרֵי א' *fine purple dresses (for females)*.

**אָרְגֹוֹטְרִיא**, v. אָרְגֹוֹטְרִיא.

**אָרְגֹוֹנָא**, v. אָרְגֹוֹנָא.

**אָרְגֹבָא** m. (b. h.; r. ארג with format. י; cmp. אָרְגָּה) *box, chest* (joined with tenons &c.). Num. R. s. 4; Hor. 12<sup>a</sup>; a. e.—Snh. 46<sup>b</sup> *kabor* (to bury, cover) might mean only דַּעְבָּד א' וְכֵּן Ms. F. a. Ar. (Var. אָרְגֹב, ed. אָרְגֹב) one makes a chest and puts the corpse in. [Pr. n. pl. v. אָרְגֹבָא.]

\* **אָרְגָּהָא** f. (רגז) *provocation, evil deed*. Targ. Ezek. XX, 28 קִרְבִּיתֵיךְ א' (prob. to be corr. אָרְגָּהָא, v. next w.).

**אָרְגֹוֹיֹהָא**, v. אָרְגֹוֹיֹהָא. f. same. Targ. I Kings XXI, 22; XV, 30.

**אָרְגָּמִיס** m. (ἐργάτης) *working man, common laborer*. Y'lamd. Korah (quot. in Ar.) וַעֲשֵׂה אִישׁוֹ א' (read אִישׁוֹי) and made me (Korah) a working man (Num. VII, 9); Tanh. ed. Bub. Korah, p. 96 אִישׁוֹי.

**אָרְגִּיז** (ארגז) pr. n. pl. *Argiz*, *Argiza* (Schr. KGF 228; *Eragiza*, Ptol. V, 15, 14; modern *Razek*, Koh. Ar. s. v.). Sabb. 19<sup>b</sup>; Erub. 63<sup>a</sup> חֲדָתָא דְא' Ms. M. a. oth. (v. Rabb. D. S. a. l. notes, ed. חֲדָתָא) *Hadta* (Newtown) [*Harta*] near Ar. [Rashi: *Argiz*, pr. n. m. the builder of the town.] Gitt. 7<sup>a</sup> אִישׁוֹי א' זב. 18<sup>b</sup> אִישׁוֹי א' (Ms. M. אִישׁוֹי, Ms. R. אִישׁוֹי, Ms. K. אִישׁוֹי; v. Rabb. D. S. a. l.).

**אָרְגִּימִינִי**, v. אָרְגִּימִינִי. read אָרְגִּימִינִי q. v.

**אָרְגִּיזָא**, v. אָרְגִּיזָא.

**אָרְגִּיזָא** m. pl. (ἐργαλεία, τὰ) *tools, implements*. Ex. R. s. 40, beg. Lev. R. s. 23; Y. Succ. IV, 54<sup>c</sup> top; Cant. R. to IV, 8 וְכֵּן א' וְכֵּן דִּיא וְכֵּן א' (the brick) and all the implements for making it. [Y'lamd. B'haaloth., quot. in Ar. א' implements of a ship.]

**אָרְגָּמִין** m. (b. h.); *purple-dye, purple garment*. Sabb. 90<sup>a</sup>. Kel. XXVII, 12; a. fr.; cmp. אָרְגָּמִין.

**אָרְגִּימִינִי**, v. אָרְגִּימִינִי.

**אָרְגִּימִינִי**, v. next w., a. אָרְגִּימִינִי.

**אָרְגִּימִינִי** f. (ἀργενταρίον, *argenterium*) *silver-case, plate, table service* (of silver or gold). Pesik. Bahod. p. 106<sup>b</sup> אָרְגִּימִינִי Ar. Var. (אָרְגִּימִינִי ed. Koh.; ed. אָרְגִּימִינִי); Yalk. Ex. 271 אָרְגִּימִינִי (cmp. versions ibid. a. Ar. s. v., in order to arrive at a correct reading of the whole passage). Y. Peah VIII, 21<sup>b</sup> אָרְגִּימִינִי (corr. acc.). Esth. R. to I, 4 אָרְגִּימִינִי (corr. acc.).

**אָרְגִּימִינִי** m. (ἀργεστής) *the brightening*, epithet of various winds (cmp. אָרְגִּימִינִי); *West-North-West, West-South-West*. Num. R. s. 13 וְכֵּן א' אָרְגִּימִינִי I shall cause to pass over the world an argestes in which both winds (the Northern and the Southern) shall do service; Cant. R. to IV, 16 אָרְגִּימִינִי; Lev. R. s. 9 אָרְגִּימִינִי; Ar. Var. אָרְגִּימִינִי.

\* **אָרְגִּימִינִי** Koh. R. to XI, 9, v. אָרְגִּימִינִי.

\* **אָרְגִּימִינִי** (read אָרְגִּימִינִי) m. (ἀργυρεόν) *a small silver coin*, also called *milliarium*. Y. Peah VIII, 21<sup>a</sup> top וְכֵּן א' provided you do not refuse him his customary *argyron* (the beggar's penny); v. B. Bath. 9<sup>a</sup>.

**אָרְדָּא** Y. Sot. II, 18<sup>a</sup> top, read אָרְדָּא q. v.

**אָרְדָּא** I m. (Syr. ערדא, v. Löw Pf. p. 303) *mushroom, morel*. Keth. 61<sup>a</sup> Ar. (ed. אָרְדָּא pl.)—Pl. אָרְדָּא. Pes. 119<sup>b</sup> אָרְדָּא Ar. (ed. אָרְדָּא, אָרְדָּא, Ms. אָרְדָּא, v. Rabb. D. S. a. l. note); Y. ib. X, end, 37<sup>d</sup> אָרְדָּא (read אָרְדָּא or אָרְדָּא). Ber. 47<sup>a</sup> אָרְדָּא Ar. (ed. a. Ms. אָרְדָּא). Ab. Zar. 38<sup>a</sup> אָרְדָּא.

\* **אָרְדָּא** II prefix of Persian proper nouns, *Arda*.—Gitt. 14<sup>b</sup> their names are bewildering ... ברִּישׁ א' וְאִשְׁתָּא ... beginning with Arda, and Arta-, and Phile-.

**אָרְדָּבָא** f. (ἀρτάβη, Syr. ארדבא) *Artaba*, a Persian and Egyptian dry measure (v. Zuckerm. Jüd. Masse p. 47; Sm. Ant. s. v.). B. Mets 80<sup>b</sup> אָרְדָּבָא Ar. (ed. אָרְדָּבָא) an Artaba is an unreasonable additional load for a small boat called Arebah. Erub. 102<sup>a</sup> Ar. (ed. אָרְדָּבָא, v. Rabb. D. S. a. l. note 20).

**אָרְדָּבָלִים**, v. אָרְדָּבָלִים.

**אָרְדָּבָלִים**, v. אָרְדָּבָלִים. ch. form אָרְדָּבָלִים m. (prob. from a place or country, cmp. אָרְדָּבָלִים) *artist, artisan* (v. P. Sm. 370 s. v., a. derivat.) esp. *architect, key-stone-setter*. B. Mets. 118<sup>b</sup> בְּנֵי א' (ed. אָרְדָּבָלִים) when the builder has handed the key-stone over to the architect (to set it). Y. ib. X, end, 12<sup>c</sup> אָרְדָּבָלִים. Gen. R. s. 8 אָרְדָּבָלִים; ib. s. 27 אָרְדָּבָלִים. Pl. אָרְדָּבָלִים. Targ. II Sam. V, 11 (h. text אָרְדָּבָלִים); a. e.—Erub. 26<sup>a</sup> אָרְדָּבָלִים Ar. (Ms. M. אָרְדָּבָלִים; ed. אָרְדָּבָלִים). Targ. Ps. CXVIII, 22; a. e. אָרְדָּבָלִים.

**אָרְדִּילאַ** m. (dimin. of אָרְדִּיל I q. v.).—Pl. אָרְדִּילִי, אָרְדִּילִי, אָרְדִּילִי.

**אָרְדִּיל**, v. אָרְדִּילִי.

**אָרְדִּילִי**, v. אָרְדִּילִי.

\***אָרְדִּפּוֹר** Targ. Y. Gen. XXX, 37 רַבְּנָא וְאֵל, a corruption; prob. אָרְדִּפּוֹר, v. אָרְדִּפּוֹר III.

**אָרְדִּפּוֹר**, **אָרְדִּפּוֹר** m. ch.=h. אָרְדִּפּוֹר; v. אָרְדִּפּוֹר. Targ. Y. I, II Ex. XV, 25.

**אָרְדִּקֶס**, read אָרְדִּקֶס or

**אָרְדִּקֶס** pr. n. pl. *Artaxata*, or *Artaxiata*, capital of Great Armenia. Y. Erub. III, beg. 20°. Bab. ib. 29° אָרְדִּקֶס ed. (Ms. M. אָרְדִּקֶס, Var. אָרְדִּקֶס, v. Rabb. D. S. a. l. note). Tosef. ib. IX (VI), 4 אָרְדִּקֶס, (Var. אָרְדִּקֶס, אָרְדִּקֶס).

**אָרְדִּשִׁיר** pr. n. pl. *Ardjir*, formerly *Seleucia*, near Ctesiphon. Gitt. 6° אָרְדִּשִׁיר. Erub. 57°. B. Bath. 52°, v. אָרְדִּשִׁיר. Yeb. 37° אָרְדִּשִׁיר, sub. אָרְדִּשִׁיר; Yoma 18° אָרְדִּשִׁיר (corr. acc.).

**אָרְדִּי**, v. אָרְדִּי.

**אָרְדִּי** (אָרְדִּי; v. אָרְדִּי, comp. אָרְדִּי) *lo!*, *behold*. Dan. VII, 6; 7; 13.

**אָרְדִּיבֹת** f. (b. h. אָרְבָּה, אָרְבָּה) *opening*, whence 1) *an aperture in the roof looking to the ground floor* (answering to the Greek *hypaithron*, Roman *compluvium*), contr. fr. אָרְדִּיבֹת a garret window in the wall projecting above the flat roof. Bets. V, 1 (35°); comp. Rashi a. l. Nidd. 20° אָרְדִּיבֹת like a blind man finding his way down from the *drubbah*, i. e. hitting the truth by chance. Ohol. X, 1; a. fr.—Pl. אָרְדִּיבֹת. Ib. 4 sq.; a. e.—2) *the opening panel of folding doors*.—Pl. as supra. Yoma 76°. [Sabb. 43°; 153°; Kel. XV, 2 read with Ar. אָרְדִּיבֹת.]

**אָרְדִּיבֹת** f. (אָרְדִּי) *web*, *matting*. Y. Succ. I, end, 52° אָרְדִּיבֹת a mat (of twigs &c. for covering the festive booth) that became unclean.

\***אָרְדִּיבֹתִים**, **אָרְדִּיבֹתִים** m. (ἀρωγοναυτῆς sub. δαίμων) *helper of sailors*, *Arogonautes*, a demon. Gen. R. s. 63; Y. Ter. VIII, 46° top; Yalk. Gen. 110, variously corrupted אָרְדִּיבֹתִים, אָרְדִּיבֹתִים, אָרְדִּיבֹתִים.

**אָרְדִּי**, pl. אָרְדִּי, v. אָרְדִּי Ch.

**אָרְדִּיבֹת**, **אָרְדִּיבֹת** m. *mule*, v. אָרְדִּיבֹת.

**אָרְדִּיבֹת** f. (b. h.; v. אָרְדִּיבֹת II) *manger*, *crib*.—Pl. אָרְדִּיבֹת. Snh. 21°.

**אָרְדִּיבֹת** pr. n. pl. *Aradus* on the Phœnician coast. Gen. R. s. 37 (to *Arvadi*, Gen. X, 18).

**אָרְדִּיבֹתִים** m. pl. (preced.) *Aradeans*. Targ. O. Gen. X, 18 (Targ. Y. II אָרְדִּיבֹתִים; I אָרְדִּיבֹתִים, Var. in Targ. I Chr. I, 16 אָרְדִּיבֹתִים).

**אָרְדִּיבֹת**, v. אָרְדִּיבֹת.

**אָרְדִּיבֹת** m. *rice*, v. אָרְדִּיבֹת.

\***אָרְדִּיבֹת**, **אָרְדִּיבֹת** m. (a transpos. of אָרְדִּיבֹת) *halter* (Rashi). [Ar. *chain*, Perl. Et. St. p. 21= Pers. *arvis rope*.] Yeb. 46° רַבְּנָא לִיה אָרְדִּיבֹת Ar. ed. Koh. (ed. אָרְדִּיבֹת, Ar. ed. אָרְדִּיבֹת) they put a halter around his neck (to prevent him from claiming his liberty).

**אָרְדִּיבֹת** m. (אָרְדִּי) 1) *long, tall, lasting*; v. infra.—2) (= אָרְדִּיבֹת; comp. אָרְדִּיבֹת) *well-arranged, well-balanced, thinker*, a title of prominent scholars; comp. אָרְדִּיבֹת a. אָרְדִּיבֹת. [In legend intellectual eminence was identified with physical tallness.] Nidd. 24° אָרְדִּיבֹת אָרְדִּיבֹת (the tallest) in his generation. Kidd. 39° אָרְדִּיבֹת the world in which all is well-balanced (also called טוב שְׂכוּלִי) i. e. *the hereafter*.—Pl. אָרְדִּיבֹת. Yoma 71° אָרְדִּיבֹת long life; a. fr.—Fem. אָרְדִּיבֹת. Ber. I, 4 אָרְדִּיבֹת one lengthy (benediction); a. fr.—Y. Hor. II, 46° בֵּית אָרְדִּיבֹת by the long road, slowly; Shebu. 18°.—Pl. אָרְדִּיבֹת. Y. Ber. II, 5° top, a. e. אָרְדִּיבֹת long and short roads, i. e. *in all directions*. V. next art.

**אָרְדִּיבֹת**, v. אָרְדִּיבֹת III.

**אָרְדִּיבֹת** I f. 1) fem. of אָרְדִּיבֹת.—2) (noun) *long board, longside of bedstead, bedside*. Succ. 15° אָרְדִּיבֹת כַּדְּמִים אָרְדִּיבֹת the long bedside with its two knees (supporters); 16°.—Pl. אָרְדִּיבֹת. Ib. I, 8 (Var. אָרְדִּיבֹת, v. Rabb. D. S. ib. ad 15°, note 1); Sabb. 43°; ib. XXIII, 5 (151°) אָרְדִּיבֹת (some ed. אָרְדִּיבֹת, corr. acc.).—[Kel. XV, 2 נִתְּחָמִים אָרְדִּיבֹת Ar. Var. *the long ranging boards* used by the bakers: Maim.; the prevailing versions are אָרְדִּיבֹת or אָרְדִּיבֹת; Tosef. B. Mets. V, 4 אָרְדִּיבֹת, (Var. אָרְדִּיבֹת) *basins or moulds* in which loaves or cakes are shaped.—Var. Ar. אָרְדִּיבֹת.]

**אָרְדִּיבֹת** II f. (b. h. אָרְכָה, אָרְכָה; אָרְדִּי, v. Ges. H. Diet. s. v.) *the web of new flesh or skin on a healing wound, healing*. Hull. 77°; 125°; B. Kam. 91°.

**אָרְדִּיבֹת** 1) v. אָרְדִּיבֹת.—2) v. אָרְדִּיבֹת.

**אָרְדִּיבֹת** pr. n. pl. *Aruma*. Erub. 51° ed., Ms. M. אָרְדִּיבֹת q. v.

**אָרְדִּיבֹת** m. ch. *Roman*. Pl. אָרְדִּיבֹת. Gitt. 17°; comp. אָרְדִּיבֹת.

**אָרְדִּיבֹת** m. h. same. Pl. אָרְדִּיבֹת. Gitt. 17°; v. אָרְדִּיבֹת.

**אָרְדִּיבֹת** c. (b. h.; אָרְדִּיבֹת or אָרְדִּיבֹת, v. אָרְדִּיבֹת, comp. אָרְדִּיבֹת, אָרְדִּיבֹת, אָרְדִּיבֹת, &c.) [joined together,] *chest, box, coffin*, freq. (= אָרְדִּיבֹת) *the Holy Ark*, in the tabernacle and the Temple, or in Synagogues. Yoma V, 1 אָרְדִּיבֹת reached the place where the Ark stood during the First Temple. Y. Ber. IV, 8° top; Gen. R. s. 55 (allegorical etymologies).—Keth. 104° אָרְדִּיבֹת אָרְדִּיבֹת (figuratively) *a good and learned man's soul*; v. אָרְדִּיבֹת.—Kel. XII, 5 אָרְדִּיבֹת אָרְדִּיבֹת the grits-dealer's chest. Y. Kil. IX, 32° top; Gen. R. s. 100 אָרְדִּיבֹת

**אֶרְוֶה II (אֶרְוֶה)** f. (v. אֶרְוֶה, a. אֶרְוֶה) f. (v. אֶרְוֶה, a. אֶרְוֶה)  
 comp. Löw, Pfl. p. 320) *hypericum (barbatum)*, *St. John's wort*, a plant said to be fatal to cattle. B. Kam. 47<sup>b</sup>  
 אֶרְוֶה Ar. a. Ms. H. (Var. אֶרְוֶה, v. Koh. Ar.; ed. אֶרְוֶה)

under 'poison' is meant *arzafta* which may also be called *peré* (fruit, produces of the earth). B. Bath. 20<sup>a</sup> אֶרֶב Ar. (Ms. Hithpa., changed into אֶרֶב as ed.). Cmp. הַרְיָפוּ.

**אֶרֶב** (b. h.; אֶרֶב, v. אֶרֶב) 1) to go through; v. אֶרֶב. —2) to go outside, to travel. Part. אֶרֶב q. v. —Denom. אֶרֶב path.

Pi. אֶרֶב (Denom. of אֶרֶב) to receive a guest, to lodge. Ber. 63<sup>b</sup> הַמֶּאֱרֵב. Y. Ab. Zar. I, 39<sup>c</sup> bot. לְאֶרֶב.

Hithpa., a. Nithpa. הִתְאַרְבָּה, הִתְאַרְבָּה to be received, be the guest of. Sabb. 13<sup>b</sup> a. fr. Y. Hall. IV, 60<sup>a</sup> מִתְאַרְבָּה.

**אֶרֶב** ch. same, esp. to take lodging. Targ. Jud. XIX, 17. [אֶרֶב, אֶרֶב Yoma 82<sup>b</sup>, a. e., Af. of אֶרֶב.]

Ithpe. אֶתְאַרְבָּה, contr. אֶתְרֵב to dwell as a stranger, sojourn. Targ. Y. Deut. I, 6; v. אֶתְרֵב.

**אֶרֶב** m. (preced.) traveler, guest. Targ. II Sam. XII, 4.—[Y. Ber. I, 2<sup>d</sup> top וְכִי לֹא הָיָה אֶרֶב אֶתְרֵב with oth. ed.]—Pl. אֶרֶבִּין, oth. ed. אֶרֶב, read אֶרֶבִּין with oth. ed.]—Pl. אֶרֶבִּין, Y. Peah VIII, end, 21<sup>b</sup>, (read as) Y. Shek. V, end, 49<sup>b</sup> אֶרֶב לִיהָ he had guests. [אֶרֶב path, v. אֶרֶב.]

**אֶרֶב** lath, v. אֶרֶבִּין.—אֶרֶבִּין, v. אֶרֶבִּין.

**אֶרֶב** prefix of Pers. proper nouns, *Arta-*. Gitt. 14<sup>b</sup>, v. אֶרֶב II.

**אֶרֶבִּין** Yoma 11<sup>a</sup>; Yalk. Deut. 844; Sam. 124—perh. a corruption of אֶרֶבִּין (a Jewish) *tribunus*; cmp. אֶרֶבִּין. [Or pr. n.?] ]

**אֶרֶבִּין**, v. אֶרֶבִּין.

**אֶרֶבִּין** Targ. Esth. VIII, 10 Levita, v. אֶרֶבִּין.

**אֶרֶבִּין** pr. n. m. *Artaban* (IV), the last Parthian king, friend of R. Judah han-Nasi. Y. Peah I, 15<sup>d</sup> bot.; Gen. R. s. 35; Yalk. Deut. 844; Prov. 934.—V. אֶרֶבִּין.

**אֶרֶבִּין**, **אֶרֶבִּין**, **אֶרֶבִּין**, **אֶרֶבִּין** pr. n. pl. *Artabania* (named after Artaban, v. preced.), near Pumbeditha. Erub. 51<sup>b</sup> (Var. lect., v. Rabb. D. S. a. l.).

**אֶרֶבִּין** Yalk. Esth. 1053, read אֶרֶבִּין or אֶרֶבִּין (Esth. R. to III, 1 טְרִיבִּין, read אֶרֶבִּין; v. אֶרֶבִּין).

**אֶרֶבִּין**, v. אֶרֶבִּין.

**אֶרֶבִּין** (אֶרֶבִּין), v. אֶרֶבִּין.

**אֶרֶבִּין**, v. אֶרֶבִּין.

**אֶרֶבִּין**, **אֶרֶבִּין**, **אֶרֶבִּין**, **אֶרֶבִּין** Ex. R. s. 13 13 נָכַס, read: נָכַס בְּרוּכָה but no juice enters into it, כִּי נִעְשָׂה לָבוֹשׁ שֶׁל פִּרְעֹה וְלֹא הָיָה מִקְבֵּל וְכִי Pharaoh's heart made and it received not &c.; v. Ter. X, 11.

**אֶרֶבִּין** m. (ἀρτοποιος) baker, אֶרֶבִּין bakery. Midr. Sam. ch. XIX אֶרֶבִּין בֵּית אֶרֶבִּין (Var. אֶרֶבִּין q. v.) a rendition

of *beth hallahmi*, I Sam. XVI, 1) to his (Jesse's) bakery, אֶרֶבִּין (read with Yalk. Sam. 124 יְהוֹשֻׁעַ) and he (Jesse) shall come out (to the bakery) from Bethlehem (to meet Samuel there). Yalk. l. c. אֶרֶבִּין (corr. acc.).

**אֶרֶבִּין** (v. next w.; cmp. אֶרֶב) prop. *behold*, in most cases corresponding to b. h. כִּי, that, so that, because, if; but. Targ. O. אֶרֶבִּין; Targ. Y. אֶרֶבִּין; v. fr.

**אֶרֶבִּין** I, **אֶרֶבִּין** (אֶרֶב, cmp. אֶרֶב) prop. to point, throw, hence (in a logical sense) to argue, question, discuss, treat. B. Kam. 30<sup>b</sup> מִדְּקָא אֶרֶבִּין גַּלְל Ar. (ed. אֶרֶבִּין, v. infra) since we pointed out the law about the dung placed in the street as an argument against Rab. Keth. 16<sup>a</sup>, a. fr. אֶרֶבִּין and he who raised the question, how could he raise it at all, i. e. the answer being so obvious, what must have been the impression he labored under, that he could ask such a question, or raise such an argument?—Y. Keth. VI, 30<sup>d</sup> bot. וְאֵין קָמוּ יְחִמִּי וְאֵין if the heirs should rise and raise objections (go to law).

Af. אֶרֶבִּין same. Ned. 2<sup>b</sup> אֶרֶבִּין he does treat thereof.—Pes. 6<sup>b</sup>, a. fr. אֶרֶבִּין דְּאֶרֶבִּין incidentally of treating the question of... Kerith. 14<sup>a</sup>, a. fr. (בְּאֶרֶבִּין) אֶרֶבִּין the argument is up (about one limb). B. Kam. 30<sup>b</sup> כִּי אֶרֶבִּין when we raised the objection (taking our argument from 'the dung', v. supra), it was before R. N. had given his opinion; a. fr.—Deriv. אֶרֶבִּין.

**אֶרֶבִּין** (b. h.; אֶרֶב, v. אֶרֶב) [to create a gap,] to pluck, esp. figs. Shebi. I, 2 אֶרֶבִּין the gatherer and his basket. B. Mets. 89<sup>b</sup> day laborers בְּרֵאשִׁית Ar. (ed. אֶרֶבִּין; v. Rabb. D. S. a. l. note 300) engaged in picking figs. Y. B. Bath. V, 15<sup>a</sup> bot.; a. fr.—Num. R. s. 20 Tanh. Bal. 4 (homiletic etymology of *arah*, Num. XXII, 6).

**אֶרֶבִּין** II, **אֶרֶבִּין** m. (b. h.; אֶרֶב, v. preced.) [the light-colored] 1) lion. B. Kam. 16<sup>b</sup> אֶרֶבִּין a tamed lion; a. fr.—Transf. brave man; distinguished scholar (opp. שִׁעִל). Yeb. 122<sup>b</sup>. Kidd. 48<sup>b</sup>; Snh. 8<sup>b</sup>. Gitt. 83<sup>b</sup>; Y. ib. IX, 50<sup>a</sup> אֶרֶבִּין you must not argue against a lion (scholar) after he is dead. B. Kam. 117<sup>a</sup>; a. fr.—Pl. אֶרֶבִּין.—אֶרֶבִּין a tail to lions, i. e. the least among the great (opp. head to foxes). Ab. IV, 15; Y. Snh. IV, 22<sup>b</sup> bot.—Hull. 3<sup>b</sup>, a. fr. אֶרֶבִּין, v. אֶרֶבִּין.—[Gen. R. s. 28 אֶרֶבִּין the fifth sign of the Zodiac (corresp. to the month of Ab). Yalk. Ex. 418. Pesik. Dibre p. 116<sup>a</sup>; Pesik. R. s. 27 (28, p. 133<sup>b</sup>, ed. Fr.); v. אֶרֶבִּין.—3) homiletic surname of the Lord, Israel &c. Pesik. l. c.; Pesik. R. l. c.; Yalk. Jer. 259, v. אֶרֶבִּין.

**אֶרֶבִּין** (אֶרֶבִּין) ch. same. Targ. Num. XXIV, 9; a. fr.—B. Mets. 101<sup>b</sup>, a. e., v. אֶרֶבִּין. Ned. 62<sup>b</sup> אֶרֶבִּין to drive the lion off, i. e. to get rid of the tax-collector.—Shebu. 22<sup>b</sup>, a. fr. אֶרֶבִּין אֶרֶבִּין a lion lies on it, i. e. it is unavailable because it is forbidden.—Ab. Zar. 31<sup>b</sup>, a. e. אֶרֶבִּין son of a lion (of a great man).—Hull. 59<sup>b</sup> אֶרֶבִּין the lion of the forest of Ilai (v. Schorr He-Haluts VII, 32; cmp. Koh. Angelol. p. 103).—Pl. אֶרֶבִּין, אֶרֶבִּין. Targ. I Chron. XI, 22; a. fr.—

Lam. R. to I, 9) דאָריריא א' the lions of the Law (scholars). Y. Shebi. IX, 39<sup>a</sup> top. Y. Sabb. I, 4<sup>a</sup> top א' מעלי רישא בין א' to put one's head between lions; i. e. to argue against the opinions of great men. [Yalk. Num. 771 גבחה דא', v. אָרִיָּה.]

**אָרִיָּה** (אָרָה, אָרִיָּה) f. (אָרִיָּה) *pointing at, argument, topic, subject*. Kerith. 3<sup>b</sup> גב' כריתת דא' וכ' in speaking of K'rithoth, where this (the punishment of extinction) is the subject proper, I may say, the general term of Sabbath &c. is introduced (relying on those places in the Mishnah where the respective laws are treated in detail). Yoma 74<sup>a</sup>, a. fr. א' אי משום דא לא א' were it only for this, there would be no argument (no difficulty). Kerith. 18<sup>a</sup>, a. fr. א' כי וכ' why is the argument brought up only on the presumption (that he has eaten? Supposed, he had not eaten, would not the same argument hold good?). Sabb. 101<sup>a</sup>, a. fr. א' מידי א' is this an argument (i. e. how can you compare two cases so unlike each other)?

**אָרִיָּאל** (b. h.) *Ari'el, Divine Light* (cmp. Ps. CXVIII, 27, v. אָרִי II); poetic surname of the Temple and Jerusalem. Pesik. Dibré p. 116<sup>a</sup>. Pesik. R. s. 27 (28, p. 133<sup>b</sup>, ed. Fr.) הבהי שנקרא אריאל (read אריאל) the Temple which is called Ari'el (Is. XXIX, 1). Ib. ישראל שנקרא אריאל (read אריה); דבריו של אריאל (read אריה); בחרש שנקרא אריאל (read אריה); Num. XXIII, 24; Amos III, 8); v. אָרִיָּה.

**אָרִיָּה** m. (אָרִיָּה) *something woven, web*. Sabb. XIII, 1; a. fr. Y. M. Kat. III, end, 83<sup>d</sup>, what is meant by אָרִיָּה? Ans. כאריג when it looks as if woven. Meg. 26<sup>b</sup>, a. e. א' spinning the flax so as to prepare it for weaving (indirect preparation or designation); Snh. 48<sup>a</sup> סווי אָרִיָּה (Rashi לאריגה).

**אָרִיָּה** f. (v. preced.) *weaving*. Y. Yoma III, 40<sup>c</sup> bot. אָרִיָּה their weaving must take place within the sanctuary. Snh. 48<sup>a</sup>, v. preced.

**אָרִיָּה** v. אָרִיָּה—Y. Snh. X, 28<sup>d</sup>, v. אָרִיָּה.

**אָרִיָּה** (prob. corruption of אָרִיָּה) pr. n. pl. Cant. R. to II, 17 (ref. to ברר ibid. 'mountains of cutting') כר' שישלו המלכיות בְּרָר א' (not שירחלו, v. Matt. Keh. a. l.) that the (Roman) governments may receive (their pay for) the massacre of Ar. (cmp. Joseph. B. J. III, 10, 9 sq. or perh. ref. to the Bar Kokhba war; cmp. גופניה, v. שמעון a. oth. Y. Taan. IV, 69<sup>a</sup> sq.).

**אָרִיָּה** v. אָרִיָּה.

**אָרִיָּה** pr. n. m. (Gen. XIV, 1) *Aryokh*, 1) homiletic surname of Nebuzraddan. Lam. R. to V, 5 (allusion to ארי)—2) (cmp. Dan. II, 14) *Aryokh*, a title of Samuel, the contemporary of Rab. Sabb. 53<sup>a</sup>. Kidd. 39<sup>a</sup>. Men. 38<sup>b</sup>. Hull. 76<sup>b</sup> (prob. a Persian adaptation for judge).

**אָרִיָּה** pr. n. m. *Arios*. Sifré Deut. 13; Yalk. Deut. 802.

**אָרִיָּה** v. אָרִיָּה.

**אָרִיָּה** m. (אָרִיָּה) 1) *bond-timber*, also *small bricks*, which are placed at intervals between the rows of bricks (v. Sm. Ant. s. v. Paries II); *lath* (of half the width of a brick). Erub. I, 3; B. Bath. 3<sup>b</sup>; a. e.—*Pl.* אָרִיָּה. Y. Erub. I, 19<sup>a</sup> top אָרִיָּה (corr. acc.).—2) *ariah*, a term used in rules for writing certain passages of Holy Scriptures metrically arranged, *the short space filled out with writing*, opp. לְבָנָה (brick, the larger space); v. R. Niss. to Meg. 16<sup>b</sup>; [Rashi: א' the writing, לְבָנָה the blank]. Y. Meg. III, 74<sup>b</sup> bot.; Bab. ib. l. c.; Treat. Sofrim XII, 10 א' small brick (lath) above brick, and brick above small brick (lath); e. g. (Ex. ch. XV) וַיִּמְחוּ לִמְחָר אֲשֶׁרֶה לָךְ כִּי גִּזְרָה גָּדוֹל וַיִּכְתְּבוּ רִמָּה בֵּינָם עֵד וּמִרְחָה יֵה וַיִּהְיֶה לִּי וְכ' Ib. א' small brick (lath) above small brick and brick above brick; e. g. (Esth. IX, 7 sq.)

וַיִּמְחוּ לִמְחָר אֲשֶׁרֶה לָךְ כִּי גִּזְרָה גָּדוֹל וַיִּכְתְּבוּ רִמָּה בֵּינָם עֵד וּמִרְחָה יֵה וַיִּהְיֶה לִּי וְכ' א' פרשנדרה רלפון

**אָרִיָּה** (אָרִיָּה, אָרִיָּה) pr. n. pl. *Ariah*; [Tarichæa, South of Tiberias, Neub. Géogr. p. 21<sup>b</sup>]. Y. Snh. X, 28<sup>d</sup> א' גופתה א' Sifré Num. 131 גוברת דא' Yalk. Num. 771 דאריא (Y. l. c. ed. Zyt. אָרִיָּה) Gufta in the district of Ariah. Tosef. Kil. I, 3; Y. ib. I, 27<sup>a</sup> bot. א' district of A.

**אָרִיָּה** ch. (= אָרִיָּה) *lath, bar, pole*. Targ. Num. XIII, 23; a. e. (h. מִשְׁטָּה). Bets. 32<sup>b</sup> אָרִיָּה נפל ליה אָרִיָּה ed. (Ar. אָרִיָּה) a binder of the brick wall fell into the stove. Sabb. 129<sup>a</sup> a house דשב לביניא ויא' the width of whose walls was seven bricks and a half; a. e.—*Pl.* אָרִיָּה. Targ. Ex. XXV, 27; a. e. (h. בָּרִים). B. Bath. 3<sup>a</sup> כפיסין אָרִיָּה K'fissin are bondlaths. Y. Erub. I, 19<sup>a</sup> top (also אָרִיָּה).

**אָרִיָּה** I (b. h. אָרִיָּה) *to be long, to project*. Targ. I Kings VIII, 8; II Chr. V, 9.—Y. Ab. Zar. I, 39<sup>c</sup> top, v. אָרִיָּה.

*Af.* אָרִיָּה, Pa. אָרִיָּה 1) *to be prolonged; to lengthen*. Targ. Ex. XX, 12. Targ. Y. Deut. XXVIII, 67 מִאָרִיָּה make appear long; a. fr.—Y. Taan. IV, 68<sup>a</sup> מִאָרִיָּה יומין to live long; Koh. R. to VII, 7.—2) *to be tall*. Snh. 109<sup>b</sup> כי מארִיָּה when one was tall.—3) *to tarry, wait, hope*. Targ. Num. IX, 22. Targ. Job VI, 11.—Y. Yoma VI, 43<sup>d</sup> אורכין צבחר וי' wait a while. Y. R. Hash. I, 57<sup>a</sup> bot. חויה מורכין וכ' she waited a whole year. Ib. מורכין. Y. M. Kat. II, 81<sup>b</sup> top אילפא מורכא לך the ship will wait for thee.

**אָרִיָּה** II m., **אָרִיָּה** f. (preced.) 1) *long*. Targ. Ezek. XVII, 3.—Targ. Prov. XIV, 17 חֲרִיעֲרִיָּה דא' whose intrigue is long prepared (h. מִמְרוֹ). V. אָרִיָּה—2) (part. pass. of אָרִיָּה *to arrange*) *right, befitting*. Ezra IV, 14.—Succ. 4<sup>b</sup> א' אי לא א' is it right or not? B. Mets. 75<sup>a</sup> ויא' and it is proper to do so. Midr. Till. to Ps. I, 2 כִּיִּן ויא' is such a thing right?

**אָרִיָּה** m. (preced.) *prolonging, retarding*. Targ. Y. I Num. XIV, 18 (II רחמין א', read רחמיה).

**אָרִיָּה** m. (denom. of אָרִיָּה II, 2) *preparing, dressing*. Sabb. 33<sup>b</sup> ליה לבישריה דא' was dressing (cleansing)

his body. Keth. 103<sup>b</sup> וְאֲרִיכָנָא וְכ' I would dress parchment rolls of deer skins.

**אֲרִיכָא** m. (preced.) [one who arranges arguments,] *Arekha*, title of a lecturer. Sabb. 59<sup>b</sup> א' גברא רבה א' a great man, a lecturer. Esp. known *R. Aha Arekha*. Ib. 111<sup>a</sup>; a. e. Ber. 33<sup>a</sup> ed. (Ms. M. Hya); *Abba Arekha* (Rab, v. רב). [In legend: tall, v. אֲרִיךָ.]

\***אֲרִיכָא** f. (preced.) *theme of a lecture*. Midr. Till., beg. א' עבר לה א' used that idea of R. Yudan as a theme.

**אֲרִיכָא** m. (v. אֲרִיךָ II) *long, prolonged*. Bets. 30<sup>b</sup> יומא א' Ms. M. (ed. אֲרִיכָתָא); Succ. 45<sup>b</sup> א' יומא an adjourned day.—Fem. אֲרִיכָתָא. Ber. 4<sup>b</sup> א' תפלה a continued prayer; א' תפלה a continued benediction on redemption, v. גאולה.—Pl. אֲרִיכָתָא. Keth. 8<sup>a</sup> א' שיר the six lengthy benedictions.

**אֲרִיכָתָא** f. (אֲרִיכָתָא) *prolongation, length*; (sub. א' or פנים) *forbearance*. Koh. R. to VII, 8 שהארך א' the forbearance which Samuel showed. Gen. R. s. 70 פנים א': Y. Hag. II, 77<sup>b</sup> bot.; a. e. א' ימים length of days, long life.—Gen. R. s. 64 א' ימים lapse of time.

**אֲרִיכָתָא** ch. same. Targ. Is. XXXVIII, 11.

**אֲרִיכָתָא** f. (v. אֲרִיךָ II, 2) *preparation, future* (v. ירך, Schr. KAT p. 549). Targ. Jer. XXXI, 5.

**אֲרִים** (אֲרוֹם), pr. n. *Arim* (Arum). Y. Hag. I, 76<sup>c</sup> bot.; Y. Pes. III, end, 30<sup>b</sup> א' עזירה ברת א' (Sifré Deut. 41 עזיר; Yalk. ib. 681 שערים; Kidd. 40<sup>b</sup> נדחה).

**אֲרִימוֹן** m. (ἐρημα, τὰ) *desert, wilderness*. א' מקום a settlement in a desert. Lev. R. s. 35 (ed. אֲרִימוֹן, Ar. אֲרִימוֹן, corr. acc.). Cant. R. to VII, 11.—Yalk. Jer. 257 אֲרִימוֹן, cmp. אֲרִימוֹתָא.

\***אֲרִים** I m. (אֲרִים) *something tied to the body* (περλαμμά, whence an emblem set in a ring or chain (cmp. Deut. VI, 8; Prov. VI, 21, also Sm. Ant. s. v. Amuletum). Pl. אֲרִיסִין. Deut. R. s. 3 א' שנים לי שנים (read שני) brought into his house two emblems (of faith); the king, too, א' זקן had two corresponding emblems set for her. Ib. Abraham delivered to his children א' שני two emblems (which they should guard, Gen. XVIII, 19).

**אֲרִים** II m. (אֲרִים) prop. *bound, engaged*, esp. *tenant* who tills the owner's ground for a certain share in the produces, contrad. fr. אֲרִימוֹן tenant who pays the landlord a certain rent in kind, irrespective of the yield of the crops. Y. Bicc. I, end, 64<sup>b</sup>. Y. B. Bath. III, 14<sup>a</sup> bot. א' שדוריד א' a farmer letting to a sub-farmer. Ex. R. s. 43. Lev. R. s. 1 אֲרִיסִי his (the king's) tenant, i. e. Adam (in paradise); a. fr.—Pl. אֲרִיסִין, אֲרִיסִין. Y. B. Bath. I. c. Y. M. Kat. III, 82<sup>b</sup> bot. Deut. R. s. 7; a. fr.—Cmp. אֲרִיס.

**אֲרִישָׁא**, **אֲרִיסָא**, **אֲרִיסָא** ch. 1) same, also *field laborer*. Targ. Y. Deut. XXIII, 25; 26 Levita (ed. פיעל).

Targ. Cant. VIII, 11.—Ab. Zar. 21<sup>b</sup> א' אֲרִיסוֹתָא קעביר the gentile tenant working during the Jewish festive week, works for his tenancy (not as the Jew's employee). Hag. 25<sup>b</sup> א' וְכ' דִּינָא הוּא it is the tenant's business to procure kegs &c.—\*B. Bath. 55<sup>a</sup> וְכ' Rashb. a. l. (ed. אֲרִיסוֹתָא, Var. דִּינָא, דִּינָא, v. אֲרִיסוֹתָא, v. Rabb. D. S. a. l. note, Ms. M. דִּינָא) that the tenant of the Persians is such only up to forty years (after which time he is considered a legitimate owner); v. Nim. Jos. to Alf. a. l. [It seems that the Pers. Jews pronounced אֲרִיסָא a. אֲרִישָׁתָא, cmp. אֲרִישָׁתָא a. אֲרִישָׁתָא. Targ. Job XXIX, 23, אֲרִישָׁתָא, v. supra. [Lev. R. s. 28, v. אֲרִישָׁתָא.]—2) betrothed, v. אֲרִיס.

**אֲרִיסָא**, **אֲרִיסָא** *poison*, v. אֲרִיס ch.

**אֲרִיסָתָא** Tosef. Kel. B. Bath. IV, 8; v. אֲרִיסָתָא.

**אֲרִיסוֹתָא** f. (אֲרִיסוֹתָא II) *tenancy, condition of the Aris*. Peah V, 5 ב' א' as a tenancy; a. fr.—Pl. אֲרִיסוֹתָא. Y. Bicc. I, end, 64<sup>b</sup> א' בעלי owners of tenanted properties, v. תְּכִירָה.

**אֲרִיסוֹתָא** ch. same. Lev. R. s. 5. Ab. Zar. 21<sup>b</sup>; a. e. B. Bath. 55<sup>a</sup>, v. אֲרִיסָתָא. [M. Kat. 22<sup>b</sup>, v. אֲרִישָׁתָא.]

**אֲרִיסְטָא** m. (corrupt. of אֲרִיסְטִיטָא, ἀριστήτης) *breakfasting, in gen. invited guest*. Pl. אֲרִיסְטִין, אֲרִיסְטִין. Koh. R. to I, 3 וְכ' א' שביק let the guests eat (some ed. אֲרִיסְטִין, our guests?). Lev. R. s. 28 אֲרִיסְטִין (corr. acc.). Lam. R. to IV, 2 א' ביני among the seated guests.

**אֲרִיסְטוֹבֹלוֹס**, **אֲרִיסְטוֹבֹלוֹס** pr. n. m. (Ἀριστοβούλος) *Aristobule*, brother of Hyrcan, son of Alexander Jannai. Men. 64<sup>b</sup>; B. Kam. 82<sup>b</sup>; a. e.

**אֲרִיסְטוֹן**, read:

**אֲרִיסְטוֹן** I m. (ἀριστον) orig. *morning meal, later principal meal, dinner, repast*. Y. Ber. IV, 7<sup>b</sup> אין הויה א' כ' לכו א' if ye are invited to a dinner, and the day is advanced, &c. Y. Suh. III, 21<sup>c</sup> top א' during dinner. Ib. VI, 23<sup>c</sup>; a. fr.

**אֲרִיסְטוֹן** II pr. n. m. *Ariston*. Hall. IV, 11; Y. Shebi. VI, end, 37<sup>a</sup> (a Syrian land-owner).—Y. Yeb. XVI, end, 16<sup>a</sup> א' חד א' Ariston. [One of the βουλῆ ἀριστῶν mentioned Cod. Theod. Lib. XII, Tit. 888, Frankel M'bo p. 65<sup>a</sup>.]

**אֲרִיחָא** f. (אֲרִי) *cursing, imprecation*. Y. Ber. IV, 8<sup>c</sup> (play on אֲרִון, the ark) from there יוצא לעולם א' curse goes forth into the world (for transgressors); a. e.

**אֲרִיךָ**, v. אֲרִיךָ.

**אֲרִישָׁא**, **אֲרִישָׁא**, **אֲרִישָׁא**, **אֲרִישָׁא** or **אֲרִישָׁא**, v. אֲרִישָׁא.

**אֲרִישָׁתָא**, **אֲרִישָׁתָא** or **אֲרִישָׁתָא** (אֲרִישָׁתָא) f. (אֲרִישָׁתָא, v. אֲרִישָׁתָא) prop. *obligation*, hence (sub. אֲרִישָׁתָא) *a meal which creates an obligation, a meal which is given in the expectation of receiving invitations from the*

*reciprocating members of a social club*, opp. פּוֹרֵעַנָּה the entertainment in reciprocation for invitations received. M. Kat. 22<sup>b</sup> אֲרִישׁ Ar. (ed. אֲרִיסוֹתָא, Ms. M. אֲרִישׁוֹתָא, read אֲרִישׁ).

**אֲרִיחָה** (אֲרִיחָה) m. (אֲרִיחָה, אֲרִיחָה, emp. אֲרִיחָה) *cut, channel, dyke* Targ. Ps. CVII, 35 (h. text אֲרִיחָה); a. e.—Hull. 107<sup>a</sup> אֲרִיחָה dyke for irrigation. B. Kam. 50<sup>b</sup> sq.—Pl. אֲרִיחָה (אֲרִיחָה) Targ. O. Ex. VIII, 11. Targ. Ps. LXXVIII, 44. (h. text אֲרִיחָה); a. e. Cmp. אֲרִיחָה.

**אֲרִיחָה** (אֲרִיחָה, emp. אֲרִיחָה) *to join, weave; whence to arrange, plan; v. אֲרִיחָה* II, אֲרִיחָה &c.

**אֲרִיחָה** or **אֲרִיחָה** (b. h.; אֲרִיחָה, emp. Schr. KAT p. 497 אֲרִיחָה; emp. also גִּדְּלָה *to plait, to be tall*) *to be [pointed, stretched]* long, tall.

**אֲרִיחָה** I (אֲרִיחָה) *to prolong, be long in doing*. Ber. I, 4 אֲרִיחָה אֲמַרְוּ לְהַאֲרִיחָה they commended a lengthy benediction. Ib. 34<sup>a</sup>; emp. אֲרִיחָה. Yoma 35<sup>b</sup> אֲרִיחָה בְּרַחֲמֵי הָאֵל staid long in prayer. —אֲרִיחָה *to live long*. Meg. 27<sup>b</sup>; a. fr.—Ber. 8<sup>b</sup>, a. fr. אֲרִיחָה הָאֵל his life will be prolonged.—פְּנִים, אֲרִיחָה *to be long-suffering, forbearing*. Y. Shebu. IV, beg. 35<sup>b</sup>; a. fr.—Y. Taan. II, 65<sup>b</sup> bot. when collecting debts (punishing) אֲרִיחָה he is slow in collecting (punishes in long intervals, gives extension).—2) *to be long, last long*. Num. R. s. 20, end אֲרִיחָה הָאֵל the point of the spear grew longer, v. infra; a. fr.—3) *[to lengthen the carrying pole,] to make heavy*. Nidd. 16<sup>b</sup> כִּמְהָ אֲרִיחָה עָלֵינוּ how heavy thou hast made our burden (through restrictive laws)!

**אֲרִיחָה** Nif. אֲרִיחָה *to be prolonged, grow longer*. Sifré Num. 131; Yalk. ib. 771; (Num. R. l. c. אֲרִיחָה).

**אֲרִיחָה**, v. אֲרִיחָה I.

**אֲרִיחָה** m. (b. h.) only with אֲרִיחָה *long-suffering, forbearing*. Y. Taan. II, 65<sup>b</sup>; a. fr.; v. אֲרִיחָה.

**אֲרִיחָה** I m. (אֲרִיחָה; emp. אֲרִיחָה); pl. אֲרִיחָה *meshes, ranges, intervals*. Sabb. 50<sup>b</sup>. Gitt. 69<sup>b</sup>. B. Bath. 3<sup>a</sup>, v. אֲרִיחָה.—Targ. Esth. VIII, 15 בְּאֲרִיחָה in its (the girdle's) meshes.

**אֲרִיחָה** II, אֲרִיחָה, אֲרִיחָה f. (אֲרִיחָה) *duration, term, limit; extension of time*. Dan. IV, 24 (prolongation). Ib. VII, 12 (set term).—Targ. Gen. VI, 3; a. e.

**אֲרִיחָה** III f. (=h. אֲרִיחָה) *healing, restoration*. Targ. II Chr. XXIV, 13.—Pl. אֲרִיחָה (אֲרִיחָה) Targ. Ps. CXLVII, 3 (ed. Vien. אֲרִיחָה).

**אֲרִיחָה** f. (אֲרִיחָה) (a rider), *the uppermost layer of a clay dam around a field*. B. Mets. 103<sup>b</sup> בּוֹכְרָא the first, שְׂפָרָה the additional (middle), אֲרִיחָה the uppermost. [Targ. Y. Lev. IX, 17 read אֲרִיחָה.]

**אֲרִיחָה** f. h. (v. אֲרִיחָה II) *extension, a certain time*. Num. R. s. 14 (p. 259<sup>a</sup> ed. Amst.) וְכִּי אֲרִיחָה נָתַן לָהֶם אֵל וְכִּי אֲרִיחָה נָתַן לָהֶם אֵל וְכִּי אֲרִיחָה נָתַן לָהֶם אֵל allowed them a certain time but finally punished them.

**אֲרִיחָה**—אֲרִיחָה.

**אֲרִיחָה** f. (רכב) 1) *the leg from under the hip-bone to the ankle, the knee and its surrounding parts* (containing three sections each of which is called אֲרִיחָה and defined by a different surname). Hull. IV, 6; v. ib. 76<sup>a</sup> (also אֲרִיחָה); a. fr.—2) *anything joined, joint*. Kil. VII, 1 אֲרִיחָה שֶׁבִּנְיָן (Tosef. ib. IV, 11, Var. חֲבֵרִיכָה שֶׁבִּנְיָן) that part of the vine which is bent down and laid in the ground to rise at another place. Y. Meg. I, 71<sup>a</sup> bot. אֲרִיחָה לְמַדְרָא the lower joint of the Lammed. Kel. XIV, 8 וְכִּי אֲרִיחָה (Tosef. ib. B. Mets. IV, 15 אֲרִיחָה) a key with a joint, broken at the joint.—Pl. אֲרִיחָה. Nid. 30<sup>b</sup>. B. Mets. 105<sup>a</sup>.

**אֲרִיחָה** ch. same. Targ. Esth. V, 9. [Y. Maasr. V, end, 52<sup>a</sup> אֲרִיחָה, read אֲרִיחָה or עֲנִיבָה; Y. Ned. III, 37<sup>d</sup> bot.; Y. Shebu. III, 34<sup>d</sup>.]—Pl. אֲרִיחָה. Targ. Koh. XII, 3. Targ. II, Esth. VI, 11.—אֲרִיחָה Targ. Job. IV, 4.—V. אֲרִיחָה.

**אֲרִיחָה**, v. אֲרִיחָה.

**אֲרִיחָה** m. ch. (=h. אֲרִיחָה q. v.) *ruler, elder* Targ. I Chr. XI, 2 (h. text נִגִּיד). Targ. Job. XXI, 28 (h. text נִגִּיד); a. fr.—Y. Ber. V, 9<sup>a</sup> עֲבַר אֲרִיחָה an elder passed by.—Pl. אֲרִיחָה. Targ. II Chr. XI, 11; a. e.—Y. Peah VIII, 21<sup>a</sup> (defective sentence); [h. pl. אֲרִיחָה, v. אֲרִיחָה].

**אֲרִיחָה** m. (ἀρχὴν, -οντος) *archont, city-magistrate, prefect*. Y. Taan. IV, 69<sup>a</sup> top. Lam. R. to II, 2; IV, 18. Gen. R. s. 76 אֲרִיחָה (corr. acc.). [The office of a city mayor or senator in the Roman days was often ruinous to its occupants; v. Sm. Ant. s. v. Senatus.]

**אֲרִיחָה** m. (רכב), emp. אֲרִיחָה prob. *a screwing contrivance for bending wood; engine of torture, stocks*. Esth. R. to I, 1<sup>b</sup>; v. אֲרִיחָה.

**אֲרִיחָה** I f. (אֲרִיחָה, v. אֲרִיחָה); an adaptation of ἀρχή, emp. אֲרִיחָה *term of office, office, court of elders*. Num. R. s. 9 whoever was signed as a witness בִּיאַר יִשְׁנָה וְכִי (Kidd. IV, 5 אֲרִיחָה q. v.) in the old court of Zephphoris.—Y. M. Kat. II, end, 81<sup>b</sup> מַעֲלָה לְאֲרִיחָה he (the gentile) takes the deed to their (gentile) office for recording. Y. Gitt. I, 43<sup>d</sup> top.—Ruth R. to I, 3 שֶׁל בֶּן דְּרוֹחָה אֲרִיחָה the time of thy son's accession to office presses. Dent. R. s. 2 וְכִי אֲרִיחָה surr-ender thy office to Joshua. Ib. a prefect שְׁלֵי אֲרִיחָה who was in his office; a. fr.—Pl. אֲרִיחָה. Ruth. R. l. c. אֲרִיחָה the terms of office are predestined (emp. Sabb. 30<sup>a</sup> bot. וְכִי מַלְכוּת וְכִי אֲרִיחָה). [אֲרִיחָה, v. אֲרִיחָה.]

**אֲרִיחָה** II, pr. n. pl. אֲרִיחָה Kiryath Arkhi (=סַפֵּר); v. preced. Targ. Josh. XV, 15; a. e.

**אֲרִיחָה** III (Greek pref. ἀρχι-) *chief of* (gen. followed by a pl.) as בְּרִיחָה אֲרִיחָה *chief of the castle guard*. Pesik. Ekha p. 122<sup>b</sup> Ar. (ed. אֲרִיחָה מְרִיחָה, corr. acc.); v. respective determinants.

**אֲרִיחָה**, Gen. R. s. 50 beg., Mus., v. יוֹדִיקָה.

**אֲרִיחָה** m. (ἀρχεῖον, archivum) *prefecture, public building, archive*. Tanh. Ki Thetsé 9 he went וְכִי אֲרִיחָה



into the Egyptian archive; Pesik. Zakh. p. 27<sup>a</sup> א' לביח א' Ar. (ed. ארכון, corr. acc.); Yalk. a. l. ארכון (some ed. ארכון, corr. acc.). Esth. R. to I, 3 א' לביח א' as in the state-house of Gadara. [Ex. R. s. 5 ארכון corr. acc.]

**ארכיטקטוס, ארכיטקטון** m. (ἀρχιτέκτων, architectus) *architect, engineer*. Gen. R. s. 24, beg. שבנה לא' to be compared to an engineer that built the fortifications of a principality; Num. R. s. 3, beg. לארכי קישון קשאר (corr. acc., and insert שנעשה) to an architect that was appointed &c.; a. fr.—Pl. ארכיטקטונין. ארכיטקטון. Y. Ber. IX, 13<sup>a</sup> top טקשן . . . (corr. acc.).

**ארכילוסמקיא**, v. איספולסטקא.

**ארכילוסמים, ליסמוסין, ארכילוסמוסין**, v. next w.

**ארכילוסמים** m. (ἀρχιλήστης) *chief robber, leader of a gang*. Gen. R. s. 48; a. fr. [Frequ. ארכילוסמים, divide in two words, v. ארכי III, א' לוסמים.] [Yalk. Ex. 255 ארכילוסמים, שושן . . ., read א' לוסמים קישון.—Midr. Sam. s. XXV, end ארכילוסמים some ed., v. ארכילוסמים.]

**ארכילופורין** m. (read in two words, v. ארכי III, a. לופר) *chief of the body-guard, executioner*; cmp. ארכילופורין. Pesik. B'shall. p. 91<sup>b</sup> ארכילופורין. Ar. (ed. ארכילופורין. Var. ארכילופורין, ארכילופורין, v. Buber a. l. note; corr. acc.).

**ארכיסמים** m. (ἀρχιστής) *dancer*. Y. Succ. V, 55<sup>c</sup> top; Y. Snh. II, 20<sup>b</sup> bot. ארכיסמים; Num. R. s. 4.—Pl. ארכיסמים. Midr. Sam. s. XXV, end ארכיסמים, Var. ארכיסמים (corr. acc.).

**ארכיסמראטיגוס, ארכיסמראטיגוס** m. (ἀρχισμρατῖγος) *commander in chief*; also *chief magistrate* (v. ארכיסמראטיגוס). Gen. R. s. 58; (Ex. R. s. 31 ארכיסמראטיגוס).

**ארכיסמראטיגוס**, Gen. R. s. 58, corr. as preced. w.

**ארכיסמרים**, v. ארכיסמים.

**ארכיקומון**, read ארכיטקטון.

**ארכל**, v. ארכל I.

**ארכל I** m. (ארכל, an adaptation of ἀρχων) *elder, magistrate*. B. Bath. 164<sup>b</sup> a letter of divorce dated בשנה א' (Var. ארכל, v. רבב. D. S. a. l. note 3 sq.; cmp. ארכל) in the year when—was magistrate; v. ארכל. Pl. ארכל. Cant. R. to VII, 9. Ch. ארכל.

**ארכל II** m. (ארכל) *one giving long prayers*, opp. ארכל. Ber. 34<sup>a</sup>; Mekh. B'shall., Vayassa 1 ארכל (read א' ארכל).

**ארכנופא** f. (ארכל I) *office*. B. Bath. 164<sup>b</sup> (Var. ארכל, v. ארכל I).

**ארכנסא** m. (רכס) *thick, well-kneaded*. Men. 43<sup>a</sup> אמירא א' thick leaven of barley flour.

**ארכנסים, ארכנסים**, read ארכיסמים.

**ארכנסא, v. ארכנסא.**

**ארכת** pr. n. pl. *Arkath, Warka*, S. E. of Babylon (v. Schr. KAT p. 94). Yoma 10<sup>a</sup> (expl. *Erekh*, Gen. X, 10) Ms. M. (ed. אורכית, v. Rabb. D. S. a. l.; Targ. Y. Gen. I. c. דרס; Gen. R. s. 37 דרין; Yalk. 62 ארם).

**ארכל** = ארכל. Pl. ארכל. Targ. Y. II, Gen. XXXIV, 31 some ed.

**ארכ** pr. n. (b. h.) 1) *Aram*, son of Shem. Targ. Gen. X, 22; a. e.—2) *Aramaea, Syria*. Targ. I Kings XX, 1; a. fr.—3) (a disguise for רומא) *Rome, Roman empire* (cmp. ארכ). Pes. 87<sup>b</sup> לקבל גזרות אכוריות ed. ארכ. של . . . in Ms. M. 1 only לסכול; in Ms. M. 2 של . . . oth. var., v. Rabb. D. S. a. l. note; Gitt. 17<sup>a</sup> ארכים to endure the severe decrees of Rome.

**ארכמא, ארכמא** m. (=h. ארכמא) *Syrian*. Targ. Gen. XXV, 20; a. e.—B. Kam. 59<sup>a</sup> א' ארכמא Ms. (ed. א' corr. acc.) Syrian palm-tree.—Fem. ארכמא. Targ. I Chr. VII, 14 (ed. Rahm. ארכמא).—Pl. m. ארכמא. Targ. II Chr. XXII, 5; f. ארכמא. Sabb. 29<sup>a</sup> Syrian (dates).—Cmp. ארכמא.

**ארכמא, ארכמא** f. (=2) ארכמא. Targ. Ex. XXIX, 24; a. e.

**ארכמא, v. ארכמא.**

**ארכמא, v. next w.**

**ארכמא, ארכמא, ארכמא, ארכמא** h. (=b. h. ארכמא) *Syrian, in gen. gentile, Roman*; ch. m. (=b. h. ארכמא) 2). Targ. O. Lev. XXV, 47.—Y. Shebi. IV, 35<sup>b</sup> ארכמא (חד בר נש 21<sup>b</sup> Y. Snh. III, 21<sup>b</sup> חד א' ברימי) a gentile in Rome. Ib. ארכמא (prob. plur.) either be Jewish Jews (living as Jews ought to) or gentile gentiles (Roman Romans). Y. Ab. Zar. III, 41<sup>c</sup> top ארכמא the leather bottle of an Aramæan (or gentile) burst open. Yeb. 45<sup>b</sup> בר ארכמא son of a gentile. Hull. 97<sup>a</sup>; a. fr.—Pl. ארכמא. Targ. Y. Deut. XXXII, 24 (Romans); a. e.—Ab. Zar. 31<sup>b</sup>.—Gitt. 17<sup>a</sup> ארכמא (Romans). Gen. R. s. 63 ארכמא. Koh. R. to VII, 11 ארכמא.—Num. R. s. 7 ארכמא (Kel. I, 8 עכ"ז); a. fr. [Lev. R. s. 34 ארכמא, read ארכמא, v. ארכמא].—Fem. ארכמא. Yeb. I. c. V. ארכמא.

**ארכמון I** m. (b. h., prob. fr. ארכמון) *enclosure, palace* (poetic). Ab. Zar. 24<sup>b</sup> praised א' ברביר in the innermost of the Palace (Temple). [Ex. R. s. 5 ארכמון; Pesik. Zakh. p. 27<sup>a</sup>, v. ארכמון.] Cmp. ארכמון Schr. KAT p. 536.

**ארכמון II** pr. n. pl. *Armon*. Yeb. 45<sup>a</sup> captives coming from A. (v. Neub. Géogr. p. 371; prob. ident. with ארכמון, q. v.).

**ארכמון III** m. (v. ארכמון) *platanus, the oriental plane*. Gen. R. s. 15, beg.; (R. Hash. 23<sup>a</sup>; B. Bath. 81<sup>a</sup> ער).

**ארכמיתא, ארכמיתא** f. (רומ) 1) *raising, rising*. Targ. Is. XIX, 16; a. e.—2) *waving, heave-offering*. Targ. O. Ex.

XXIX, 27; a. e.—*Pl.* אַרְמִיָּה, const. אַרְמִיָּה. Targ. O. Num. XVIII, 11 (Var. אַרְמִיָּה sing.).

**אַרְמִי** m., אַרְמִיָּה f. 1) (b. h.) *Aramaean, Aramaic, Chaldaic*. [Targ. II Kings XVIII, 26.]—*Chaldaic*. Sabb. 12<sup>b</sup>; a. fr.—2) (= אַרְמִי; v. אַרְם 3) *Romish, Roman, heathen*. [Owing to Christian censors as well as timid Jewish copyists, many of the passages originally referring to Romans, Christians, &c., have been altered by substituting *Arammi, Kuthi, Goy* &c.; so that only by keen criticism their real application can be ascertained.]—Fem. *gentile woman*. Ber. 8<sup>b</sup> (Ms. M. אַרְמִיָּה). Snh. IX, 6; a. fr.—Y. Meg. I, 71<sup>c</sup> top אַרְמִיָּה *Latin*; v. אַרְמִיָּה.—*Pl.* אַרְמִיָּה. Meg. 11<sup>a</sup> (some ed. פְּרִסְיִים; Ms. M. אַרְמִיָּה; Sifra B'huk. Par. II, ch. 8 אַסְפְּסִינִיִּים. V. אַרְמִיָּה).

**אַרְמִיָּה** f. (preced.) *gentile ways, Romedom, idolatry*, &c. Meg. III (IV), 9 (25<sup>a</sup>) whoever translates (Lev. XVIII, 21), 'Of thy seed thou shalt give none לאַעֲבָרָא' (Ms. Lond. לאַעֲבָרָא אִמִּיתָא, v. Var. in Rabb. D. S. a. l. note) to become with child in Romedom (identifying Molokh with Rome and misinterpreting *Phaëbir* for the purpose of making it applicable to sexual connection with Romans) must be silenced with a sharp rebuke (v. יְנַזְפָּה); cmp. Targ. Y. Lev. I. c.—Ab. Zar. 70<sup>a</sup> כִּד דְּוִינָא (Ms. M. אַרְמִיָּה בגִּיּוּרָא) when we were yet in our heathendom (prior to our conversion).

**אַרְמִיָּה**, v. אַרְמִיָּה.

**\*אַרְמִילֹס** pr. n. m. (a disguise of Romulus, 'Ρώμυλος=Rome) *Armitus*, a mythical personage, representative of wickedness, answering to the Christian Antichrist. Targ. Is. XI, 4 אִשִּׁיָּה A. the wicked. Targ. Y. Deut. XXXIV, 3 אַרְמִילֹס (corr. acc.); cmp. אַרְמִיָּה. [V. Book of Zerub.; Saadia Emunoth VIII, 2; Graetz Gesch. d. Jud. V, p. 496.]

**אַרְמִיָּה** pr. n. *Armenia*, the plateau of Western Asia. Lam. R. to I, 14.—Targ. Y. Gen. VIII, 4 name of a mountain and of a city.

**אַרְמִלָּה** (denomin. of next w.) *Nithpa*. אַרְמִלָּהָ to become a widow (a Chaldaism). Keth. II, 1; V, 1; v. אַלְמָן. Yeb. 42<sup>b</sup>; a. e.

**אַרְמִלָּהָ** f. (עֵלֶם אֶלְמָל fr. אַלְמָל; v. אַלְמָן; v. P. S. s. v. 391) *widow*. Targ. Gen. XXXVIII, 11; a. fr.—Y. Sabb. I, 3<sup>d</sup> top; a. fr.—*Pl.* אַרְמִלָּהָ. Targ. Ex. XXII, 23, a. e.—Y. Keth. I, beg. 24<sup>d</sup>. אַרְמִלָּהָ. Targ. Job XXII, 9; a. e.—Y. Meg. III, 74<sup>a</sup> top; a. e.

**אַרְמִלָּהָ**, v. אַרְמִלָּהָ.

**אַרְמִלָּהָ** f. (v. אַרְמִלָּהָ) (*in*) *widowhood*. Targ. Is. XLVII, 8 sq.; a. e.—Keth. 75<sup>a</sup>, v. אַלְמָנָה.—Y. Ned. V, 39<sup>b</sup> top; B. Bath. 98<sup>b</sup> Ms.; ed. אַלְמָנָה.

**אַרְמִלָּהָ**, v. אַרְמִלָּהָ.

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְמִיָּה** 1) v. אַרְמִיָּה.—[2] Targ. Job I, 1 Nahmanid. in comment., Ms. קוֹשְׁטִינִיָּה, ed. טֵיץ, v. next w.]

**אַרְמִיָּה** pr. n. pl. *Armannia* (Romania, New-Rome, Constantinople). Targ. Lam. IV, 21 Var. (h. text עֵיץ).—Deriv. pl. אַרְמִיָּה. Targ. I Chr. I, 17 ed. Beck. (ed. Rahm. אַרְמִיָּה corr. acc.).

**אַרְמִיָּה** pr. n. m. (represent. a tribe; v. preced.) *Armanius*. Targ. I Chr. I, 42 (h. text עֵיץ).

**אַרְמִיָּה** m. *Armenian* (?). Y. Gitt. VI, 48<sup>d</sup> bot. ר' יעקב א' Y. M. Kat. III, 82<sup>c</sup> top ר' א' (insert יעקב א').

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְן**, v. אַרְן.

**אַרְן** m. (b. h.; אַרְן, cmp. אַרְן) *pine* (Assyr. אַרְן cedar, Schr. KAT p. 411).—*Pl.* אַרְנִים. Par. III, 8 (R. Hai Gaon אַרְן). R. Hash. 23<sup>a</sup> אַרְנִים (Var. אַרְנִים). B. Bath. 81<sup>a</sup> c.

**אַרְנָה** m. ch. (=h. אַרְן) *chest*. Sabb. 32<sup>a</sup> חֶסֶךְ א' who call the holy ark, 'the chest'.

**אַרְנָה** m.=אֶרְנָה q. v.

**אַרְנָה**, v. אַרְנָה.

**אַרְנֶבֶת** f. (b. h.) *hare*; [pr. n. f., v. next w.]. Meg. 9<sup>b</sup>, Lev. s. 13 אַרְנֶבֶת דָּא' ז' יוֹן *Arnebeth* (Lev. XI, 6) is an allusion to Yavan (Greece); cmp. next w.—*Pl.* אַרְנֶבֶת. Sabb. 27<sup>a</sup>; Men. 39<sup>b</sup>. [Assyr. Annabu, Schr. KAT p. 498.]

**אַרְנֶבֶת** ch. same. Targ. Lev. XI, 6; a. e.—Lam. R. to II, 10; Ned. 65<sup>a</sup> אַרְנֶבֶת.—Y. Meg. I, 71<sup>d</sup> bot. אַרְנֶבֶת אִמִּי שֶׁל מֶלֶךְ (corr. acc.) King Ptolemy's mother was named *Hare* (אַרְנֶבֶת); cmp. Meg. 9<sup>b</sup> where the King's wife is named *arnebeth*.

**אַרְנוֹן**, Tanh. B'midb. 18, read אַקְשֵׁי, v. אַקְשֵׁי.

**\*אַרְנוֹן** I m. (deriv. of אַרְנוֹן) *chest with many cases, trader's chest*. Tanh. B'midb. 20 אַרְנוֹן פְּרִנְטִיָּה שְׂדֵיחָה Ar. (ed. incorr.) like a trader that had a chest containing (common) glass beads; cmp. Tanh. ed. Bub. 23 a. note; Yalk. Num. 692 (where אַבְנִים must be read אַרְנוֹן).

**אַרְנוֹנָה** II m., אַרְנוֹנָה f. (an adaptation of *annona*, cmp. אַנְוִיָּה [עֲסָקָה אַנְוִיָּה] *chest, treasury*, v. preced.) *tax from crops and other farmer's produce delivered in kind*. Y. Keth. XIII, 35<sup>d</sup> גִּלְגִּילִת א' annona and poll-tax.—Pes. 6<sup>a</sup> א' בְּרִמְתָּה cattle subject to the annona (v. D. C. ed. Hensch, s. v. Annona: 'capitur etiam in pecudibus'); עֵיסָה א' dough made of flour subject to annona.—*Pl.* אַרְנוֹנָה, אַרְנוֹנִיָּה. Targ. Y. Deut. XXVIII, 36. Lev. R. s. 29. Y. Shebi. IV, 35<sup>b</sup>; a. fr.—Y. Snh. III, 21<sup>b</sup> top מִיִּגְבֵי אַרְנוֹנִיָּה to collect taxes. Pesik. Shek. 11<sup>b</sup> (description of Roman extortions) אַרְנוֹנִיָּה bring thy *annonae*.

**אַרְנוֹס** m. (ornatus, ὀρνᾶτος) *decoration*. Lam. R. to IV, 1 אַרְנוֹס דְּרִמָּה לֹא שְׂדֵיחָה (ed. אַרְנוֹס, אַרְנוֹס) who was (to the nation) like a gold decoration.

**ארנסט**, v. preced.

**ארנני** Yalk. Gen. 47 ארנני קטין read ארנני קטין.

**ארני**, v. ארניס.

**ארנקא** ch.=next w. B. Bath. 8<sup>a</sup>; a. fr.—Trnsf. א' bag, i. e. *membrane of the brains*. Ber. 19<sup>a</sup>.—Pl. ארנקי B. Mets. 84<sup>b</sup>. Keth. 67<sup>a</sup>.

**ארנקי** f. (אנק, ר inserted for Dagesh) *merchant's bag suspended from the neck*, comp. אַנקלי; in gen. *money-bag, purse*. Y. Kidd. I, 61<sup>a</sup> bot. Lev. R. s. 14; a. fr. [Ib. אַנקליא read א' של כסף]

**ארנקפא**, v. ארנקפא.

**ארנתא** Y. Meg. I, 71<sup>d</sup> bot., v. ארנקתא.

**אירס** m. (רס; v. רסס; as to modification of meaning comp. Lat. *virus*) prop. *drop, fluid*, esp. *poison*. Y. Ter. III, beg. 42<sup>a</sup> the serpent ב' א' threw a drop (of poison) into it. Sabb. 62<sup>b</sup> (play on *l'akkasnah*, Is. III, 16) בארס בכעס (read עכרס; v. Var. Rabb. D. S. a. l. note) like the serpent's poison; a. fr.—Y. Maasr. V, end, 52<sup>a</sup> an onion שאין לו אירס (read אירס) which has no penetrating moisture.—Pl. אירסין, אירסין. Y. Ter. VIII, 45<sup>d</sup>. Cmp. רירס.

**אירסא** ch. same. Targ. Y. Deut. I, 31; Gen. III, 14, some ed. אירסא; a. fr.—Pl. אירסין. Targ. Y. Deut. XXXII, 24 (ed. Vien. אירסין).

**אירס** (b. h. אירש Pi; אר, v. ארר) *to bind, join; to betroth*. Part. pass. אירוס, f. אירוסה *betrothed, engaged*. Keth. 13<sup>b</sup> אירוסה אירוס a betrothed couple. Y. Hag. II, 77<sup>d</sup> אירסי my betrothed, i. e. my beloved citizen.

Pi. אירס 1) *to betroth to one's self, engage in marriage*. Y. Bets. V, 63<sup>a</sup> bot. אירס. Ib. לארס אירס but betroth he may; a. fr.—Yeb. VI, 4 אירס he betrothed a widow. Keth. I, 6 אירסין, אירסין; a. fr. [As to the legal status of betrothal, v. אירסין.]—2) *to give away in betrothal* (of the bride's father). Ib. IV, 2.—Part. pass. אירוסה. Snh. VII, 9; a. fr.—Ex. R. s. 33 (play on *morashah*, Deut. XXXIII, 4).—

**Hithpa.** a. **Nithpa.** אירוסה, אירוסה *to be betrothed* (only of the woman). Keth. III, 3; a. e.—Yeb. IV, 10 אירוסה those who have been married before, may get betrothed (before the expiration of three months after separation from their husbands by death or divorce), and those who have been betrothed (and not yet married), may get married (during the above term).

**אירס**, Pa. אירס, fut. אירוס, ch. same. Targ. O. Deut. XXVIII, 30; a. fr.—אירסא (אירסא) *betrothed woman*. Targ. Y. Lev. XX, 10. Targ. Ex. XXII, 15 (16).—\*Cant. R. to IV, 12 אירוסה (Chald. suffix) his betrothed.—[Lev. R. s. 34 אירוסה מארסון, read אירוסה מארסון, v. אירס, or אירוסה, v. אירוסה.]

**Ithpe.** אירוס, contr. אירוס (cmp. אירוס Ithpe.) *to be betrothed*. אירוסה ב' אירוסה. Gitt. 43<sup>a</sup>; a. fr.

**אירסט**, v. אירסט.

**אירסין**\* Koh. R. to I, 7, end, perh. a. corrupt. of אירוסין m. (ἐρίστון) *cotton*. [The entire sentence, however, seems to be misplaced, and a repetition of a preceding one.]

**אירסין** pr. n. m. *Ursicimus*, a Roman general delegated against Judea by Gallus who, as Constantine's nephew and associate emperor, resided at Antiochia. Y. Yeb. XVI, beg. 15<sup>c</sup>; Y. Sot. IV, 23<sup>c</sup> bot. א' U. the king (royal governor?). Y. Shebi. IV, 35<sup>a</sup> לא.... הורון פ'י; Y. Bets. I, 60<sup>c</sup> bot. א' הורר פ'תא לא' ו' (insert פ'י) the sages allowed to have bread baked on the Sabbath for (the army of) U. because his intercession might be needed. [Diff. explan. of latter sentence, v. Frankel *Mbo*, p. 56<sup>a</sup>.] Y. Ber. V, 9<sup>a</sup>. Y. Meg. III, 74<sup>a</sup> top א' אוקיר ו' U. burnt the scrolls of the Law of the congregation of Zennabris.

**אירע** (רע, v. רעע) *to strike against*. Nif. אירע *to come in contact with* (cmp. רעע, *to happen, befall* (gen. of evil occurrences). Ber. IV, 23<sup>a</sup> שלא אירע ו' (Bab. ed. 28<sup>b</sup> שלא אירע דבר ו') that no (religious) offence may happen through me (by an erroneous decision &c.). Yoma I, 1 פסיל אירע בו פסיל lest something may occur to him to unfit him for services. Esth. R. to II, 7 אירע על ישראל (read אירע לישראל) will happen to Israel; a. fr.

Pi. אירע *to strike, befall*; (neut. v.) *to occur*. Y. Kidd. I, 58<sup>d</sup> top אירע א' מעשה ו' no accident (illegal act) occurred. Gen. R. s. 84 אירע לזה ו' whatever befell the one, befell also the other; a. fr.—M. Kat. II, 1 אירע אב' (Ms. M. אירע בו) mourning in the family befell him; a. e.—Y. Shek. V, 48<sup>d</sup> bot. אירע אירע; Y. Dem. I, 22<sup>a</sup> אירע.... (read אירע) so and so it happened to him. Part. Pu. אירע q. v.

**Hithpa.** אירע *to be added to, to join*. Y. Sot. I, 17<sup>a</sup> אירע אחת אירע אירע one (sin) is added to the other, until the account is full; Num. R. s. 9.

**אירע** I ch. (in Targ. Y.; in O. usu. אירע q. v.) same; *to join, meet, find; to attack, visit*. Targ. Y. Gen. XIX, 19 אירע may befall me Targ. Y. Deut. XXXII, 10 (h. text אירע). Targ. Y. Ex. V, 3 (h. פגע). Ib. IV, 2 (h. פגע; ed. Vien. אירע read אירע). Targ. Y. Lev. V, 7 אירע ו' he will not be able, cannot afford (h. text אירע ו' cmp. אירע); a. fr. [Targ. Y. II, Ex. XV, 9 אירע ו' (I read אירע and I shall meet them.)]

**Ithpa.** אירע, **Ithpe.** contr. אירע, אירע or Pa. אירע *to be met; to meet*. Targ. Y. I, Num. XXIII, 15 אירע (h. text אירע). M. Kat. 18<sup>a</sup>, a. e. אירע ביה מילה an accident befell him (death in the family).—Lev. R. s. 37 אירע it so happened. Koh. R. to XI, 1 אירע it happened to be the season when the Israelites travelled to Jerusalem. Y. Dem. I, 22<sup>a</sup> אירע, v. preced. Targ. Esth. VIII, 8 אירע=תהפך; Targ. Y. Gen. XLIV, 34 אירע (corr. acc.). [אירע *to be shaken, weakened*, v. רעע.]

Af. אירע=Pe. Targ. Ruth II, 3; a. e.—Targ. Ps. LXXXV, 11 אירע (some ed. אירע Pe.) meet each other.

**אירע** II (רע, cmp. רעע, **Hif.** אירע, cmp. אירע) *to proclaim a festival*. Sifré Num. 147 אירע

proclaim it (as מקרא קדש) with special meal and dress; v. Mekh. Bo 9, beg.

*Pa.* Bath. 113<sup>b</sup> with ודורה ודורה *Pa.* Bath. 113<sup>b</sup> with ודורה ודורה the whole section has been proclaimed as of a judicial nature; (Ms. M. דורעה, v. דרע).

**ארץ II** (Targ. Y., O. usu. ערע q. v.), *Pa.* Bath. 113<sup>b</sup> with ודורה ודורה same. Targ. Y. Lev. XXIII, 2; a. fr. Targ. O. Num. X, 2 (ולערע, לערע, לערע); (Targ. Y. לערע, לערע); [Targ. Y. Lev. XXIII, 4 דרע ודורע, corr. דרע ודורע. Ib. 21, a gloss חרין ודורעין דרע ref. to the festive benediction.—Denom. דרע, דרע, דרע.]

**ארע** *land*, v. *ארע*.—*nether-, beneath*, v. *ארע*.

**ארע** m. (ארע I) *accident, occurrence*. Targ. Ruth II, 3. [*\*Pl.* ארע evils, diseases. Targ. Y. Deut. XXVIII, 60 (prob. to be read ארע).]

**ארע** f. (ערע, h. ערע q. v.) [the brittle] *land, earth, ground, field*. Targ. Gen. I, 1. Targ. Y. Gen. XVI, 5; a. fr.—B. Bath. 29<sup>a</sup> ארע one field; v. בארע.—Bekh. 25<sup>b</sup> ארע a land of darkness (Babylon); a. fr.—Sabb. 65<sup>a</sup> ארע (a Chaldaic adaptation of ποδάγρα, podagra) *gout, sore on the toes*.—עם הארע=עם דא, v. ארע.—*Pl.* ארע, ארע, ארע. Targ. Jer. XXVIII, 8 Levita, Targ. II Esth. IV, 1. Usu. ארע. Targ. Gen. XXVI, 3; a. fr.—B. Bath. 12<sup>b</sup>; 61<sup>b</sup> fields.—B. Kam. 7<sup>a</sup> ארע, חוקר ארע (Ms. M. דול, sub. דמי) land fell, rose in price. V. ארע.

**ארע** m. (preced.) *earth-ward, that which, he who, is below, nethermost*. Targ. Josh. XVI, 3; a. fr.—Y. Kil. IX, end, 32<sup>d</sup> ארע to put off the undergarment. Y. B. Mets. X, beg. 12<sup>c</sup> ארע who lives in the story below.—*Pl.* ארע, ארע. Targ. Gen. VI, 16; a. e.—Lam. R. to I, 16 ארע deal with the inferiors (females) as thou didst with the superiors (men); ib. to IV, 19; Y. Succ. V, 55<sup>b</sup> (incorr. vers.).—Fem. ארע. Targ. Ez. XLII, 7; a. fr.—Y. Maas. Sh. V, 56<sup>c</sup> top.—*Pl.* ארע, ארע. Targ. Ez. XLII, 5; 6. Y. Yoma I, 38<sup>c</sup>; Y. Meg. V, 75<sup>c</sup> bot., v. ארע. [Targ. Esth. ארע מינה, v. ארע.]

**ארע** m. (ארע I) *chance, occasional, temporary*, v. ארע.

**ארע**, v. ארע.

**ארע** f. (v. preced.) *lower portion, bottom*. Y. Kil. VII, beg. 30<sup>d</sup>. Y. Shebi. I, 33<sup>b</sup> top; a. e.

**ארע** ch. same. Men. 11<sup>a</sup>; Yoma 48<sup>a</sup> ארע (read ארע) the bottom of the reversed vessel. Keth. 77<sup>b</sup> ארע the skull (!).—V. ארע.

**ארע**, read ארע.

**ארע** m. (אַרע=δρᾶραξ, ἀρᾶ-γισ) *clepsydra, water-clock*. Kel. XIV, 8; XXX, 4 ארע (ed. ארע). Gen. R. s. 4 ארע get me a clepsydra.

**ארע**, read ארע.

**ארע** f. (b. h.; רע; Ch. a. oth. dial. ארע fr. רע) to press together, stamp—from the rugged appearance of

the surface after the subsidence of the waters) *earth, dry land; country, land, field* (opp. to town). Ex. R. s. 13.... threw dust upon the waters ארע and earth (crust) was formed.—ארע (abbr. ארע) *Palestine*, opp. ארע, ארע, or ארע foreign countries, or distant countries. Gitt. I, 2. Ib. 6<sup>a</sup>; a. fr.—ארע *Palestine*, Hull. 16<sup>b</sup> ארע since entering Palestine (under Joshua); a. fr.—ארע (abbr. ארע) *country people*, hence *illiterate, coarse, unrefined* (often applied to an individual); *pl.* ארע, opp. חכם. Sabb. 63<sup>a</sup>. Hull. 92<sup>a</sup>; a. v. fr.—Esp. ארע those not observing certain religious customs regarding tithes, levitical cleanness &c., opp. חכם q. v. Dem. I, 2; a. fr.—*Pl.* ארע. Shebi. IX, 2 ארע Palestine is divided into three countries with reference to the laws of the Sabbath year. Keth. 111<sup>a</sup>; a. e., v. ארע; a. fr.

**ארע** f. (ארע, ארע, cmp. ארע) *persuasion, surrender*. Sot. 4<sup>a</sup> ארע ארע time required for her pollution (by improper contact) and her surrender to the seducer.

**ארע** m. (ארע, cmp. ארע) *a perforated vessel, a sort of clepsydra used in sick rooms*. Erub. 104<sup>a</sup> ארע Mus. a. oth. (ed. ארע read ארע, Ms. M. ארע, indistinct, Ms. Oxf. ארע, Ar. ארע a. ארע, v. Ar. ed. Koh.) you may, on the Sabbath, let water drip from the Arak for a sick person; Y. Erub. X, 26<sup>d</sup> top ארע ארע (משפין); Tosef. Sabb. II, 8 ארע ed. Zuck. (Var. ארע).

**ארע I** f. (ארע, cmp. ארע) *earth*. Jer. X, 11.—Pesik. Bahod. p. 155<sup>a</sup>; Gen. R. s. 13; a. e.

**ארע II** pr. n. pl. (Ἀρε, Ἀραι) *Area*, also called *A. Casarea, Cas. Libani*, at the North-Western foot of Mount Lebanon. Gen. R. s. 37 (interpreting ארע Gen. X, 17) ארע (some ed. ארע). [Omp. ארע לבנה Bekh. 57<sup>b</sup>, v. Neub. Géogr. p. 33; 299.]

**ארע**, v. ארע.

**ארע**, read preced.

**ארע**, v. ארע.

**ארע** m. pl. *Herculiani*, body of guards instituted by Diocletian, together with the *Joviani*, to supersede the praetorians (Gibb. I, 434; v. Sachs Beitr. I, 113 sq.). Esth. R. to I, 3 ארע (corr. ארע).

**ארע**, read ארע m. (ἀσκαύλης) *performer on the bag-pipe*. Targ. II, Esth. I, 3 ארע ארע a bag-piper walks at (over) the head of all (ref. to the wind passing over the flax stalks on the field; in a riddle on linen).

**ארע** m. pl. *crocus plants*. Mass. Kallah, quot. in Hebr. Dict. fr. Gitt. 70<sup>a</sup>, v. ארע.

**ארע**, v. ארע.

**ארע**, read ארע pr. n. m. *Heraclius*, the surname of Maximianus, the associate emperor of Diocle-

**אִשָּׁה** f. (b. h.; v. אִישׁ, אִשָּׁה), const. אִשָּׁת, *woman, wife*. Pes. VIII, 1. Ab. Zar. 25<sup>b</sup> אִשָּׁה עֵלְיָהּ נִשְׁמָרָה *a woman carries her weapon with her, is protected against murder by gentiles (who would rather assault her innocence)*. Ib. אִשָּׁה חֹשְׁבָה *a woman of high rank (influential)*. Ib. אִשָּׁתוֹ מְשֻׁמְרָה *his*



**אַשְׁלָה** m. (אָשְׁלָה to draw up) rope, tow; net. Targ. Job XVIII, 10; a. e. Gitt. 69<sup>a</sup> א' דפוררא עתקא a rope of an old litter, Keth. 85<sup>a</sup> ב' ממהח לה ב' he pulled it with a rope. B. Kam. 116<sup>b</sup> א' וז' one rope's length away from the shore.—Pl. אֲשִׁלָּה, אֲשִׁלָּה, אֲשִׁלָּה. Targ. Job XXXVIII, 31. Targ. Y. Gen. X, 26; a. e. [Targ. I Chr. I, 20 אֲשִׁלָּה].—B. Kam. l. c.—Succ. 16<sup>a</sup> א' משהו א' twist ropes for a couch. B. Mets. 107<sup>b</sup>; v. מִתָּה.—Bekh. 8<sup>b</sup> א' אִירָהוּ א' bring ye ropes and measure. Keth. 67<sup>a</sup> v. קְמוּרֵינָא.

**אֶשְׁלֵךְ** m. (שלב) *a kind of alkali, or mineral used as a soap.* Nidd. IX, 6; Sabb. IX, 5; Snh. 49<sup>b</sup> קמניא וא' **אֶשְׁלֵךְ** Ms. M. a. oth. (ed. אֶשְׁלֵךְ).

**שֵׁלֶגָה, אֶשְׁלֵגָה** ch. same. Nidd. 62<sup>a</sup> (explaining the *ashleg* of the Mishnah) 'א' שמירה וכו' (Ar. שלגה) its name is *ashl'ga*, and it is found in the holes in which pearls sit, and is scraped out with an iron nail; Sabb. 90<sup>a</sup> שלגה Ar. (Ms. M. שלגה, ed. שונאמה. V. אפרורו דתה.

אֲנִשְׁלֵמָה = אֲנִשְׁלִימָה.

אֲשֶׁלֶךְ, v. אֲשֶׁלֶךְ.

**אַשְׁלֻמוּחָא, אֲשֻׁלְמוּחָא** f. (אַשְׁלֻמוּחָא, pl. אֲשֻׁלְמוּחָא) *finishing*. Targ. Ex. XXV, 7; XXVIII, 17; a. e.—2) *imitation*. Targ. Y. Lev. VIII, 28. Ib. 33; 34; a. e. Cmp. אֲשֻׁלְמוּחָא.

**אַשׁוּם** (b. h.; שָׁשׁוּם) 1) *to be waste* (cmp. Ezek. VI, 6; Hos. XIV, 1). Snh. 97<sup>a</sup> אֲשׁוּם (in parall. passages רָשׁוּם); v. גָּבַל.—2) *to neglect, be guilty*.—Denom.:

אָשָׁם m. (b. h.) *guilt; guilt-offering, asham*, a special kind of offering.—אָשָׁם רָלוּי (Lev. V, 18) an *asham* to be offered when you are in doubt as to the commission of a sinful act. Kerith. III, 1; a. fr.; (ib. 17<sup>b</sup> differ. opin. as to the nature of the doubt). Ib. VI, 3 אָשָׁם חֲסִידוֹם the *asham* offered by the over-scrupulous because they *may* have transgressed.—אָשָׁם רִדָּא the *asham* for the undoubted commission of certain offenses, which are: a) אָשָׁם גִּזְלוֹת for illegal appropriation of private property (after pecuniary reparation; Lev. V, 25); b) אָשָׁם מַעֲשֵׂי לִזְנוּת for misappropriation of sacred property (Lev. V, 16); c) אָשָׁם שְׂפִחוֹת חֲרִיבָה for carnal connection with a slave betrothed to another man (Lev. XIX, 21);—d) אָשָׁם נִזְרִי the offering of a nazirite when interrupting the days of vowed nazaritism by levitical impurity (Num. VI, 12).—Deut. R. s. 1, beg. (alluding to אָשָׁם Deut. I, 13) וְאָשָׁםם כָּרִיב it is so written that you may read *v'ashmam* (and their guilt); if you listen not to them אָשָׁםם רָלוּי וְכִי אָשָׁםם (read אָשָׁםם) their guilt shall fall upon your heads (you will be answerable for what offenses they may commit); differ. in Sifrē Deut. 13. [Our Bible editions, however, read אָשָׁםם, *plene*.]—Pl. אָשָׁמוֹת. Kerith. VI, 4. Sifrē l. c.; a. fr.

**אַשְׁמָא** f. (=h. אָשָׁם) *guilt*. Targ. Y. Lev. XXII, 16  
אַשְׁמַחֲדִיק.

**חַטָּאת, חַטָּאת (חַטָּאת)** m. (=ח. חַטָּאת) *guilt, guilt-offering*. Targ. O. Lev. V, 15; a. fr—*Pl.* חַטָּאות. Targ. II Chron. XXVIII, 10.

**אַשְׁמַרִי** *m.* (v. אָשַׁם 1) *waste* (in mind); *ignorant, neglected*; *emp.* בּוֹר. Kidd. 32<sup>b</sup> אֶשְׁמַרִי an uncultured, rough old man. Sifra to Par. III, ch. VII אֶשְׁמַרִי (as noun). *Emp.* אֶשְׁמַרִי.

**אַשְׁמַדִּי, אַשְׁמַדָּא** pr. n. m. (Pers. Aëshma, Aësh-  
madaô, Kohut Jüd. Angel. p. 72; Rapap. Er. Mill. s. v.)

*Ashm'day*, chief of demons. Targ. Koh. I, 12.—Pes. 110<sup>a</sup>.  
Gitt. 68<sup>a</sup>. Num. R. s. 11; a. e.

**אַשְׁמָה** f. (b. h.; אָשָׁם) *negligence, guilt*. Shek. VI, 6.  
—Gen. R. s. 49 וְקִרְיֵי אֲדָמָה elders in coarseness (cmp. אֲדָמָה)  
which is (in Chaldaic) elders of shame.—Pl. אֲשָׁמוֹת, v.  
אָשָׁם.

**אַשְׁמוּרָה, אֲשְׁמוּרָה** f. (b. h. אֲשְׁמֶרֶת, אֲשְׁמֶרֶת) *night-watch, watch, a certain portion (three or four hours) of the day, called a watch* (v. Sm. Ant. s. v. *Castra*). Ber. I, 1 סֵרַח הָא' וְכ' the end of the first watch of the night; a. fr.—**אַשְׁמוּרוֹת**. Y. Ber. I, 2<sup>d</sup> תּוֹכַּ אֲרֵבָה (ה) וְא' וְכ' the day is divided into four watches, and so is the night; emp. Bab. ib. 3<sup>a</sup>.

**אַשְׁמַיָּא** pr. n. pl. *Ashmaya*, in the district of Tyre. Y. Dem. II, 22<sup>d</sup> top (corrupt.; for ראש מ"א read: ר'א); Tosef. Shebi. IV, 9 דשמיא ed. Zuck. (Var. ר'א).

אשמאי, v. אשמרי

**אֶשֶׁן** (אֶשֶׁן, רֶשֶׁת, אֶרֶץ, אֶרֶץ; comp. אֶשֶׁן, v. אֶשֶׁן; *to be substantial, dense, strong, hard*.—Part. (as adj.) אֶשֶׁן, אֶשֶׁן. Ar. (ed., Ms. M. אֶשֶׁן, אֶשֶׁן. Hull. 136<sup>b</sup>, opp. רֶכֶךְ. Ib. 76<sup>a</sup>. Sabb. 155<sup>a</sup> רֶכֶךְ דִּישְׁנִי וְרֶכֶךְ דִּישְׁנִי Ar. (Ms. M. אֶשֶׁן, ed. אֶשֶׁן) carob fruits which are hard ... aftermath which is hard (dry). Comp. רֶשֶׁת.

**אַשְׁנָא** pr. n. pl. *Ashna*, supposed to be near Tyre.  
Esth. R. to I, 4 (Var. אַשְׁנָא).

**אַשְׁפָּר** m. (b. h.; נִשְׂפָּר, v. Fl. to Levy Talm. Dict. I, 283<sup>b</sup>) *enchanter, (astrologer)*.—**אַשְׁפָּרִים**. Tanh. Miketz 2 (ref. to Dan. II, 2) בְּמִלֵּי שְׂדֵרוֹק בְּמִלֵּי הָאֲשָׁפִּים the *Ashshafim*, these are those who press (lay stress) upon the planetary constellation, **אֲשָׁפִּים** שֶׁן אֵל לְשֹׁן דִּקָּה for the root *ashaf* means to press (ref. to שָׁפָא, Amos VIII, 4).

**נִשְׁחַץ** ch. same. Dan. II, 10.—*Pl.* נִשְׁחָצִים, נִשְׁחָצִים. Ib. II, 27; V, 11; IV, 4.

\***אֲשָׁפָה** m. (שָׁפָה, שֵׁפָה) *dressed skin*. Keth. 77<sup>b</sup>  
 גִּירְדָה דֹא the shavings of a hide when it is smoothed.  
 [Ar. s. v. גִּירָה I ed. אֲשָׁפָה, ed. Koh. אֲשָׁפָה.]

**אִישָׁפָה, אִישָׁפָה** f. (b. h. אִשְׁפָּה, שָׁפָה, to *heap up*, comp. 1s. XIII, 2, Ps. XXII, 16) *pile, dunghill*. Y. Keth. I, 25<sup>d</sup> bot. אִישָׁפָה. Hull. 12<sup>a</sup>; a. fr.—שַׁעַר הָאִישָׁפָה (b. h. שַׁעַר הַשְּׁפָה, שַׁעַר הַשְּׁפָה) *Hill Gate*, name of a Jerusalem gate. Sabb. 15<sup>a</sup>; a. fr.—*Pl.* אִישָׁפָה. Ex. R. s. 10 אַרְבַּע אִישָׁפָה *four heaps (of dead frogs, = b. h. חֲמִירִים)*; a. fr.—Buphem. אִישָׁפָה *using means to prevent conception* (applied to both man & woman). Keth. VII, 5. (Ib. 72<sup>a</sup>, acc. to Boraitha, literally, 'to draw water and pour it out on the dunghill'—as a foolish act). Gen. R. s. 85, ref. to Gen. XXXVIII, 7.—[Homiletic interpretation of אִישָׁפָה בְּנֵי אִישָׁפָה, 13, 'the sons of those laid low' (conquered); Lam. R. a. l., Esth. R. to I, 1<sup>b</sup>, v. אִישָׁפָה, אִישָׁפָה.]

**אֶשְׁפּוּרָא** Ab. Zar. 20<sup>b</sup>, אֶשְׁפּוּרָא.



**אֶשְׁפָּלָה** f. (=h. מִשְׁפָּלָה q. v.) *basket*, as a measure, comp. מִשְׁפָּלָה. Y. Dem. II, 22<sup>d</sup> top.—Pl. אֶשְׁפָּלָה. Ibid. (ed. אֶשְׁפָּלָה, corr. acc.).

**אֶשְׁפָּר** m. (b. h.; שְׁפָר, comp. שְׁפָרָא) *a goodly piece* (comp. רִשְׁפָּא), *a certain quantity of meat, eshpar*. Pes. 36<sup>b</sup> 'אֶשְׁפָּר אֶחָד וְכ' an eshpar is one sixth of a bullock (as if composed of שֶׁשׁ and פָּר; comp. אֶשְׁפָּר).

**אֶשְׁפָּרָא** m. (שְׁפָר) *the scourer of dresses*. Pl. אֶשְׁפָּרָא. Ab. Zar. 20<sup>b</sup> (Ms. M. אֶשְׁפָּרָא, ed. אֶשְׁפָּרָא).

**אֶשְׁפָּת, אֶשְׁפָּת** f. (b. h. אֶשֶׁשׁ, v. אֶשְׁפָּה) *heap, pile, dunghill*. Pl. אֶשְׁפָּתוֹת. Shebi. III, 2.—Sot. 42<sup>b</sup> 'אֶשְׁפָּת אֵי שֶׁל וְכ' piles of slain.

**אֶשְׁקֻקָּה (אֶשְׁקֻקָּה)** *ashkukah*, a fictitious word as a disguise of שְׁבִיעִיה, *oath, I swear* (comp. אֶשְׁקֻקָּה). Ned. 10<sup>b</sup> בְּלוֹם כְּלוֹם 'אֶשְׁקֻקָּה if one says *ashkukah*, he has said nothing (his vow is not binding); v. שְׁקִיקָה.

**אֶשְׁקֻלֹן** pr. n. pl. (b. h.) *Ashkelon*, a Philistian town. Y. Shebi. VI, 36<sup>c</sup>; Sifré Deut. 51, v. גִּינְחָא. a. e.—Deriv. אֶשְׁקֻלִי m. *Ashkelonian*. Y. Peah I, 15<sup>c</sup> top.—Pl. אֶשְׁקֻלִים. Kel. XIII, 7 *Ashk. levers*; a. e.

**אֶשְׁקָלָא** f. (שָׁקַל) *transaction, sale*. B. Bath. 48<sup>b</sup> signed as one of the witnesses 'אֶשְׁקָלָא both on the owner's protest against the forced sale and on the deed of sale.

**אֶשְׁקָא, אֶשְׁקָא, אֶשְׁקָא** m. (v. שְׁקָא) *open place, street*. Targ. II Esth. VI, 9; a. e.—Y. Taan. III, 66<sup>c</sup> bot.—Pl. אֶשְׁקָא &c. Targ. Esth. IX, 14 מִלְכָּא 'אֶשְׁקָא the royal markets. Targ. Y. I Deut. XXIX, 16; a. e.

**אֶשֶׁר** (b. h. אֶשֶׁר, comp. next w.; v. Ges. H. Dict. s. v., as to opinions on etymol.) [*being,*] *who, which*. Ber. 11<sup>b</sup> 'אֶשֶׁר בָּרַךְ וְכ' who hast chosen us; a. v. fr. (in prayer formulas).—In Talm. mostly prefix-שְׁ.

**אֶשֶׁר** (b. h., אֶשֶׁר, v. אֶשֶׁשׁ) *to exist, be strong, happy*; v. יִשֶּׁר.

*Pi.* אֶשֶׁר (b. h.) 1) *to exalt, praise, declare happy*. Pesik. R. s. 45 מֵאֶשֶׁר הִתְחִיל הֵם לְדַבֵּר he commenced by declaring them happy; v. אֶשֶׁר.—2) *to substantiate; to verify, attest to*. Num. R. s. 14 לְאֶשֶׁר אֵין הִיָּין to give strength to the legal decision; Y. Gitt. IX, 50<sup>c</sup> bot. אֶשֶׁרִינֵינוּ (אֶשֶׁרִינֵינוּ) we have verified it in the presence of &c.—Part. pass. מֵאֶשֶׁר 1) *firm, strong*. Gen. R. s. 15, beg. the bux-tree is called מֵאֶשֶׁר because it is 'וְכ' the strongest of all (comp. אֶשֶׁל). Y. Succ. III, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top מֵאֶשֶׁר the strongest (expression) of all, is Hallelujah.—2) *substantial, good, rich*. Gen. R. s. 90, end (ref. to אֶשֶׁר אֵין כל Gen. XLII, 56) הַמֵּאֶשֶׁרִין שְׁבָהֵם the best stores of all. Ib. s. 28.—Snh. 22<sup>a</sup> is called Ashurith שְׁמֵאֶשֶׁרִינֵינוּ because its characters are substantial (Ar. שְׁמֵאֶשֶׁרִינֵינוּ); Y. Meg. I, 71<sup>b</sup> bot.; Y. Sot. VII, 21<sup>c</sup> top.

*Hithpa.* אֶשֶׁרִינֵינוּ *to be set up, be erected*. Sifra K'dosh. beg. (play on אֶשֶׁרִינֵינוּ מֵאֶשֶׁרִינֵינוּ) because they are put up by others.

**אֶשֶׁר** ch. same. [*Ithpe.* אֶשֶׁרִינֵינוּ *to be strengthened*. Targ. Y. Deut. X, 2 יִרְחֶשֶׁר, prob. to be read יִרְחֶשֶׁר v. יִרְשֶׁר.]

*Pa.* אֶשֶׁר 1) *to make strong*. Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> (dates) אֶשֶׁרִינֵינוּ give strength.—2) *to confirm, verify; also to credit, (consider true)*. Keth. 21<sup>a</sup> 'אֶשֶׁרִינֵינוּ we verified it &c., v. preced.—Gitt. 30<sup>b</sup> (prov.) 'וְכ' חֶבְרֵךְ מִיָּת אֵין if you are told, 'your friend is dead', believe it; 'your friend has grown rich' 'אֶשֶׁרִינֵינוּ don't trust.

**אֶשֶׁר** m. (b. h.), only in plur. constr. אֶשֶׁרִי the *happiness of!*, *happy is he, are they &c.* Pes. 117<sup>a</sup>; a. fr.—Midr. Till. to Ps. LXXXIV אֶשֶׁרִי happy am I.—Yoma VIII, 9 אֶשֶׁרִינֵינוּ happy are ye. Ib. 87<sup>a</sup> אֶשֶׁרִינֵינוּ happy are the righteous; a. fr.

**אֶשֶׁרָא**, v. אֶשֶׁרִינֵינוּ.

**אֶשֶׁרָא** m. pl. (v. אֶשֶׁר Pa.) *sale on trust, debts for goods sold*. Pes. 113<sup>a</sup> 'וְכ' כל אֶשֶׁר in all sales on trust it is doubtful, whether it (the money) will be forthcoming or not, and if it is, it is bad money, (partial payment, bad coins &c.).—B. Mets. 63<sup>b</sup> 'אֶשֶׁרִי לִיה אֵין he has debts to collect. B. Bath. 22<sup>a</sup> 'וְכ' אֵין לָן אֵין we have outstanding debts to collect (and we must stay until we have collected them).

**אֶשֶׁרָא**, v. אֶשֶׁרִינֵינוּ.

**אֶשֶׁרָה** f. *legal attestation*. Y. Gitt. IX, 50<sup>c</sup> bot. אֶשֶׁרָה הִרְיִינוּ; v. אֶשֶׁרָה.

**אֶשֶׁרָה**, v. אֶשֶׁרִינֵינוּ.

**אֶשֶׁרִי**, v. אֶשֶׁרִינֵינוּ.

**אֶשֶׁרִינֵינוּ** f. (שָׁרִי) *causing to dwell, dwelling*. Targ. Is. LXVI, 1; a. e.

**אֶשֶׁרִינֵינוּ** m. (אֶשֶׁר; comp. אֶשֶׁשׁ) *wall*. Ezra V, 3.

**אֶשֶׁרִינֵינוּ** f. (אֶשֶׁר) *strength! health!*, a greeting extended to laboring men; comp. אֶשֶׁרִינֵינוּ. Gitt. 62<sup>a</sup>.

**אֶשֶׁרָה, אֶשֶׁרָה** f. (אֶשֶׁר) 1) *legal attestation*. Keth. 21<sup>b</sup>, a. e. אֶשֶׁרִינֵינוּ the attestation by judges (h. אֶשֶׁרִינֵינוּ, v. אֶשֶׁרָה). B. Bath. 163<sup>a</sup> 'בֵּין עֵדִים לֹא' (Ar. a. Ms. אֶשֶׁרָה) the space between the signature of the witnesses and the legal attestation.—2) (comp. אֶשֶׁרָה) *outstanding debts for goods sold*. Gitt. 14<sup>a</sup> R. S. had 'וְכ' מֵאֶשֶׁרִינֵינוּ money outstanding in Maḥza for garments sold.

**אֶשֶׁשׁ** (b. h. r.) 1) (אֶשֶׁשׁ) *to glitter, be polished*; v. אֶשֶׁשׁ a. next ws.—2) (sec. r. of אֶשֶׁשׁ) *to be thick, substantial; to be pressed, dark*, v. אֶשֶׁשׁ, אֶשֶׁשׁ, אֶשֶׁשׁ, אֶשֶׁשׁ &c.

*Pi.* אֶשֶׁשׁ *to make firm, found*. Part. pass. מֵאֶשֶׁשׁ. Pesik. Bahod. p. 101<sup>b</sup>; Cant. R. to II, 5 (play on āshishoth, Cant. I. c.) הַמֵּאֶשֶׁשׁוֹת well-founded decisions. V. אֶשֶׁשׁ.

**אֶשֶׁשׁ** m. (preced. 1) *a crystal or ball reflecting the light, reflector* (v. next w.). Y. R. Hash. II, 58<sup>a</sup> bot. if the reflection

אָ c. (b. h. אַ f.; contr. of אַתָּה) *thou*. Targ. Gen. III, 11; a. fr.—Y. Snh. I, 19<sup>a</sup> top ואתָּה מר הכן and thou sayest so?—[In Talmudic argumentation אַתָּה אומר (אתָּה); Chald. אַתָּה אומר *thou sayest*, אַתָּה צוה ליה *thou callest it*, frequently applied to Scripture texts as though addressing an opponent.] Lev. R. s. 10, end ואתָּה אומר אל פתח וְכִי and yet the Scripture says, 'To the entrance of the Tabernacle'! i. e. how is this possible?—Y. Pes. V, 32<sup>c</sup> אַתָּה אומר מר ויהי אַתָּה אומר Scripture says 'And it shall turn into dust'.—Y. Kil. VIII, 31<sup>b</sup> top למה אַתָּה אומר אַתָּה אומר [add the respective bibl. verses after each אַתָּה a. read אַתָּה for אַתָּה] there where it reads, 'thou shalt not' &c. (Lev. XIX, 19), the text gives no reason why; therefore it is repeated (Deut. XXII, 9 adding the reason); a. fr.—[אַתָּה אומר contr. אַתָּה מר q. v.]—Pl. אַתָּה (אתָּה, אַתָּה) a. fr.—Y. Targ. Ps. CXIV, 6 אַתָּה מר Ms. (omitted in ed., and third person). Targ. Is. III, 14, Targ. Ezek.

XIII, 20; a. fr.—Y. Snh. VI, 23<sup>d</sup> top ומה חון בשון (read אָחון) and what is it ye want? Y. Keth. XII, 35<sup>a</sup> אָחון אָמרתו ye said so; a. fr.—Snh. 109<sup>a</sup> דָּאָתוּ גַבְרִי (v. Rashi a. l., Ms. דַּגְנָבִי אִתָּה בְּכוּ, v. Rabb. D. S. a. l. note) that ye are thieves. V. אָתָּה, אָתָּה.

**אָתָּה** I, **אָתָּה**, **אָתָּה** c. (=b. h. אָתָּה; fr. תָּאָה, or אָתָּה, sec. r. of אָתָּה or אָתָּה; as to reject. of radical אָתָּה, cmp. אָב, אָה &c.) *sign, type; letter* (v. אָתָּה II). Targ. Ex. XIII, 16; a. fr.—Targ. Is. VII, 11; a. fr.—Pl. אָתָּה. Targ. Gen. I, 14. Targ. Ps. LXXIV, 4; a. e.—(אָתָּה) אָתָּה, אָתָּה, אָתָּה, אָתָּה, אָתָּה. Targ. Ps. I. c. Targ. O. Num. II, 2 ed. Berl. אָתָּה, Var. אָתָּה, אָתָּה; Y. אָתָּה (v. Berl. Targ. O. II, p. 39); a. fr.—Koh. R. to I, 13 אָתָּה, אָתָּה, אָתָּה, אָתָּה, אָתָּה—אָתָּה, אָתָּה, אָתָּה, אָתָּה, אָתָּה. Num. R. s. 13, end אָתָּה דִּידִין וְכָּל the letters composing the one word (קֶסֶת) are the same as those composing the other (קֶסֶת).

**אָתָּה** (b. h.; cmp. אָתָּה, אָתָּה; v. Ges. H. Dict. s. v.; cmp. אָתָּה III) [essence], a particle of the objective case, but also used as a noun, *the thing (which)* (cmp. Koh. IV, 3, v. אָתָּה III). Ohol. II, 4 עָלֶיךָ שֶׁ אָתָּה that upon which . . . . Zeb. 72<sup>b</sup>; Bets. 3<sup>b</sup> אָתָּה שְׂדֵרְכּוֹ לִמְנוֹת שְׁנֵינוּ we read (Orl. III, 7) that which it is customary to count singly, opp. אָתָּה שְׂדֵרְכּוֹ כֹּל שְׂדֵרְכּוֹ whatever is sometimes counted singly; a. fr.—Ber. I, 1 קוֹרִין אָתָּה שְׂמַע we read the *Sh'ma'*, a. v. fr.—[The fact that אָתָּה as a particle of the objective case may be dispensed with, and that אָתָּה (fr. אָתָּה to join) may have the meaning of *with*, gave rise to a method of Biblical interpretation by which, wherever אָתָּה occurs in the Bible, esp. in laws, an amplification by implication is looked for.] Pes. 22<sup>b</sup> אָתָּה לִרְבוֹת וְכָּל the word *eth* (Deut. X, 20 [with] the Lord thy God thou shalt fear [some one else] intimates that we must pay reverence to the scholars next to God. Ib. וְאִידִךְ אָתָּה לֹא דִרֵּשׁ and as to the other authority (that differs)? He does not interpret *eth* (as having a particular meaning); a. fr.—Pl. אָתָּה, אָתָּה the word *eth* occurring in Scripture, as a substratum for interpretation. Ib. אָתָּה דִּירָה דִּירָה כֹּל אָתָּה used to interpret every *eth* in the Law; a. fr. Num. R. s. 10 אָתָּה אָתָּה וְכָּל this is one of the three *eths* &c.

**אָתָּה** I *letter, sign*, v. אָתָּה.

**אָתָּה** II ch. (b. h. אָתָּה, אָתָּה; sec. r. of אָתָּה I q. v.) [to join, to come, to arrive; to occur to. Targ. Gen. XIX, 9; a. fr.—Y. Peah III, 17<sup>d</sup> bot. אָתָּה עֹבֵדָא וְכָּל the case came before . . . . Gen. R. s. 68 (ref. to Gen. XXVIII, 11) אָתָּה אָתָּה the Sun (Jacob) has arrived. Snh. 98<sup>b</sup> אָתָּה וְלֹא אִתְּמִינֵיהּ he (the Messiah) will come, but I do not desire to live to see him (to pass through the trials preceding his arrival).—אָתָּה לִי דִּידִי may it come home to me that I did—, i. e. I believe to have merited divine reward. Meg. 28<sup>a</sup>; a. fr.—אָתָּה עָלֶיךָ דִּידִי may it come home to me that I did not—; a formula of assurance, *surely, indeed*. Y. Ber. II, 5<sup>c</sup> bot.; a. fr.; (v. יְבוֹא עָלֶיךָ, s. v. אָתָּה).—Y. Shebi. VI, 36<sup>c</sup> top דִּידִי דִּידִי (sub. עָלֶיךָ).—*Imperat.* אָתָּה (אָתָּה). Gitt. 57<sup>a</sup>, a. fr. דִּידִי דִּידִי; Y. Dem. VI, 25<sup>b</sup> top אָתָּה חֲמִי; in Bab. usu. דִּידִי שְׂמַע (abbr. דִּידִי) come and

see, come and hear, i. e. \*I will prove it.—אָתָּה it comes like, i. e. it is in accordance with the opinion of.—Y. Naz. VI, 54<sup>d</sup> bot.; a. v. fr.—אָתָּה=אָתָּה. Ibid.<sup>c</sup> bot. וְהִיא כְּהִיא דְּחִנִּי חֻקִּיהָ (ed. Krot. incorr. וְהִיא) and those differences of opinion correspond to . . . .—אָתָּה the expression *pakad* occurs in two Biblical passages, אָתָּה וְזִכְרָה and the expression *zakhar* occurs in two passages, i. e. draw an analogy between the respective Bible laws in which the same expressions are used, so as to cast a light upon each other. R. Hash. 11<sup>a</sup>; a. fr. [אָתָּה אָתָּה Y. Meg. II, 73<sup>b</sup>, a. e., read אָתָּה אָתָּה q. v.] [Targ. Y. II Deut. XXXIII, 16 יִרְחֵן, 3rd pers. fem. fut.]

**אָתָּה** to bring, carry, cause to come. Targ. Gen. IV, 3; a. fr.—מִנָּה תִּבְרָא (מִנָּה, מִנָּה) whence wilt thou bring (evidence), *how will you prove it?* Y. B. Mets. III, beg. 9<sup>a</sup>; a. v. fr.—מִיָּדִי, מִיָּדִי *bringing, to bring*. Y. Peah I, 15<sup>c</sup> top וְכָּל בְּעִי מִ' וְכָּל I cannot bring it to them. Ib. וְכָּל מִיָּדִי לִי let him bring. Sabb. 109<sup>b</sup>; a. fr.—לִי, לִי (cmp. אָתָּה) to bring in, to include, opp. לִי, לִי; v. אָתָּה. אָתָּה what is to be implied (in addition to what is explicitly stated)? Tem. 2<sup>a</sup> מִיָּדִי (all) come to imply? a. fr.—*Haf.* אָתָּה same. Dan. V, 13; a. e.

**אָתָּה** (אָתָּה, אָתָּה) to be brought, offered. Targ. Gen. XXXIII, 11. Targ. Lev. XIII, 2; a. e.

**אָתָּה** III f. (b. h. עֵשׂ, עֵשׂ) the constellation called the Great Bear, *Ursa Major*. Ber. 58<sup>b</sup> Ms. M. (ed. יוֹתָה, v. Rabb. D. S. a. l., a. Ges. H. Dict. s. v. עֵשׂ).

**אָתָּה** f. (ἀθανασία) *immortality*. Cant. R. to I, 3 (referr. to עֵלִיזָה, Ps. XLVIII, 15) אָתָּה אָתָּה Aquila translates it *athanasia* (אָתָּה), a world in which there is no death; Y. Meg. II, 73<sup>b</sup> אָתָּה אָתָּה (combine into onew.); Y. M. Kat. III, 83<sup>b</sup> bot. Ar. (ed. אָתָּה אָתָּה corr. acc.); Lev. R. s. 11, end (ed. incorr. transp.).

**אָתָּה** f. (דִּידִי) *stamping upon, trampling*. Targ. Is. XXII, 5.

**אָתָּה** m., אָתָּה f. (b. h.;=אָתָּה, v. אָתָּה) thou. Ber. 11<sup>a</sup>; a. fr.—אָתָּה אָתָּה, v. אָתָּה.—Pl. אָתָּה, אָתָּה ye. Ber. I, 1; a. fr.—R. Hash. 25<sup>a</sup> אָתָּה אָתָּה אָתָּה three times *attem* is written (אָתָּה, without); v. אָתָּה. Sifra Emor IX, 9; a. fr.

**אָתָּה**, v. אָתָּה.

**אָתָּה** ye, v. אָתָּה.

**אָתָּה** sign, pl. אָתָּה, אָתָּה, v. אָתָּה.

**אָתָּה**, v. אָתָּה.

**אָתָּה**, v. אָתָּה II. Dan. III, 6; a. e.

**אָתָּה** I *Athens*, v. אָתָּה.

**אָתָּה** II m. (אָתָּה, sec. r. of אָתָּה, v. אָתָּה) 1) (cmp. אָתָּה) *fire-place, stove*. Targ. Ex. XIX, 18;

a. e.—Keth. 67<sup>b</sup> וְכִי אֶתְרָא a fire-place of which the fire has been scraped out. Esth. R. to I, 12 באֶתְרָא דִּיפִי cast sulphur into his stove i. e. inflame his passion.—2) v. next w.

**אֶתְרָא** (אֶתְרָא, אֶתְרָא, Ms. אֶתְרָא) m. (v. preced., =h. אֶתְרָא) *density, intensiveness, essence*. Targ. Prov. XX, 20 דִּשְׁוֹנָא אֶתְרָא as darkness itself (h. text שְׁוֹן with ב). Omp. אֶתְרָא.

**אֶתְרָא** ch.=h. אֶתְרָא. Targ. Gen. II, 14; a. e.—Deriv. אֶתְרָא, אֶתְרָא, אֶתְרָא Assyrian. Ib. X, 11; a. e.

\***אֶתְרָא** m. pl. (=h. אֶתְרָא, אֶתְרָא, v. אֶתְרָא) *ankles, footsteps*. Targ. Ps. XI, 3 some ed. (oth. אֶתְרָא).

**אֶתְרָא**, v. תִּתְלִי.

**אֶתְרָא** f. (תִּתְלִי) *beginning*. Sot. 41<sup>b</sup> top; a. fr. תִּתְלִי.

**אֶתְרָא** or **אֶתְרָא** f. (דִּקְנָא) *praying*. Targ. Ps. XXXI, 23.

\***אֶתְרָא** m. (תִּתְלִי) *cast, hardened, fastened*. Targ. Job XII, 16 (Ms. תִּתְלִי, h. text רִצִּיק).

**אֶתְרָא**, v. next w.

**אֶתְרָא** (corr. אֶתְרָא) pr. n. pl. (Ἀθῆναι, acc.—α) *Athens*, the capital of Attica; in Talm. liter. freq. mentioned for wisdom and wit. Bekh. 8<sup>b</sup> סִבִּי רַבִּי הָאֵלֶּיךָ (sages) of the Athenian school. Lam. R. to I, 1, s. v. *Rabbathi*, freq. אֶתְרָא.

**אֶתְרָא** f. (תִּתְלִי) *smelting, casting*. Targ. Job XXXVII, 10 (some ed. אֶתְרָא). Targ. Y. Lev. XX, 14. Targ. I Kings VII, 24.

**אֶתְרָא**, v. אֶתְרָא.

**אֶתְרָא** f. (תִּתְלִי) *humiliation*. Targ. Jer. III, 25; a. e.

**אֶתְרָא** f. (כִּסְרָא) *bending*. Midr. Prov. to XXII, 6 אֶתְרָא can be bent.

**אֶתְרָא** m. (ἀθλητής) *athlete, prize-fighter*. Gen. R. s. 77 לֹא (Ar. Var. תִּתְלִי)—*PL* אֶתְרָא. Ib. s. 22.—אֶתְרָא Ex. R. s. 21, end. Ylamd. Emor (quot. in Ar.) first the trumpet is blown (signal), and then the fighters enter (metaphor of the sounding of the Shofar on the New Year, conquest of sin on the Day of Atonement, and carrying the palm on Succoth; v. בִּצְרִי).

**אֶתְרָא** m. (תִּתְלִי) *strangeness; strange! it sounds curious*; sometimes used as a mere exclamation mark. Gen. R. s. 4 וְיֵשׁ אֶתְרָא וְיֵשׁ אֶתְרָא? Is it not by his word that things were created? Ib. s. 5. Pesik. R. s. 31; a. fr.

**אֶתְרָא** (h. h. אֶתְרָא, v. תִּתְלִי) *yesterday, on a previous occasion*. Y. Bets. II, 61<sup>b</sup> bot.; a. fr.

**אֶתְרָא** ch., v. אֶתְרָא.

**אֶתְרָא** f. (תִּתְלִי) *humiliation, lowliness*. Targ. Ps. CXXXVI, 23.

**אֶתְרָא** m. (תִּתְלִי) *counsel, plan, plot*. Pl. אֶתְרָא. Targ. Jer. XVIII, 23.

**אֶתְרָא** f. (תִּתְלִי) *counting, being counted*. Targ. Nah. I, 12.

**אֶתְרָא**, v. אֶתְרָא.

**אֶתְרָא**, Y. M. Kat. III, 83<sup>b</sup> bot. אֶתְרָא, v. אֶתְרָא.

**אֶתְרָא** f. (h. אֶתְרָא) *she-ass*. Targ. Num. XXII, 21; a. fr.—*PL* אֶתְרָא, אֶתְרָא (אֶתְרָא). Targ. Gen. XXXII, 15. Targ. I Sam. IX, 3; a. e.

**אֶתְרָא** thou art it. Y. Yeb. XV, 15<sup>a</sup>.

**אֶתְרָא**, v. אֶתְרָא.

**אֶתְרָא**, read אֶתְרָא, v. אֶתְרָא.

**אֶתְרָא** m. (b. h.; תִּתְלִי to hire) *harlot's hire*. Tem. VI, 2 (29<sup>a</sup>) (as an offering); a. fr.

**אֶתְרָא**, v. אֶתְרָא.

**אֶתְרָא** f. (נִשְׁיָא) *oblivion, forgetfulness*. Targ. Is. XLIX, 15.

**אֶתְרָא** f. (עִירָא) *inciting, exciting the funeral escort to weeping*. Targ. Job III, 7.

**אֶתְרָא**, Num. R. s. 13, beg. אֶתְרָא read אֶתְרָא, v. תִּתְלִי.

**אֶתְרָא**, v. אֶתְרָא.

**אֶתְרָא** f. (קִטְלָא) *killing*. Targ. Jud. VII, 18 Ar., ed. Buxt. a. oth. קִטְלָא.

**אֶתְרָא** f. (קִטְרָא) *cutting off, destruction*. Targ. Ezek. VII, 25.

**אֶתְרָא**, אֶתְרָא f. (רִקְנָא) *seizing; whence refutation, objection*. B. Bath. 129<sup>a</sup>; Hag. 9<sup>b</sup> אֶתְרָא objection raised by . . .

**אֶתְרָא**, אֶתְרָא, אֶתְרָא e. (אֶתְרָא, denom. of אֶתְרָא, corresp. to h. מְקוֹם, fr. קָם) *place, town*. Targ. Gen. XXII, 3; a. fr.—Ber. 63<sup>a</sup>. Gen. R. s. 39 (prov.) אֶתְרָא לְבִיחָא removal from house to house (costs) a shirt;—from town to town, a life. Ex. R. s. 45, end וְכִי אֶתְרָא לִי וְכִי אֶתְרָא לִי (the Lord's) place is an accidental attribute to me, but I am not accidental to my place; emp. מְקוֹם.—Ned. 49<sup>a</sup>, a. fr. אֶתְרָא מִדִּי כִי אֶתְרָא מִדִּי the one follows the custom of his place and the other that of his. B. Bath. 124<sup>b</sup> אֶתְרָא לְבִיחָא to our place.—*PL* אֶתְרָא, אֶתְרָא. Targ. Jud. XIX, 13; a. fr.—Y. Ber. II, 4<sup>c</sup> סִנְיָא מִן אֶתְרָא from many places (passages, authorities); Pesik. R. s. 22 אֶתְרָא אֶתְרָא (corr. acc.)—Denom. אֶתְרָא local custom. Pl. אֶתְרָא. Gitt. 89<sup>a</sup> אֶתְרָא



**בָּדָן**, **בָּדָן**, **בָּדָן** pr. n. pl. *Badan*, a Samaritan place noted for its pomegranats. Tosef. Kel. B. Mets. VI, 10 בָּא; Kel. XVII, 5 בָּדָן. Orl. III, 7; Bets. 3<sup>b</sup>.

**בָּאָר**, Targ. Prov. XXIV, 12 read באָר, v. בָּקָר.

**בָּאוּשָׁה** f. (b. h. בָּאוּשִׁים) [*sour*] an inferior kind of grapes, unripe grapes. Y. Maasr. I, 48<sup>d</sup> באִי משיקראי (corr. acc.) when they are called *b'ushah*; v. בָּאָשׁ 4).—Pl. באוּשִׁין. Maasr. I, 2 Y. ed., v. אוּבְשִׁין.

**בָּאוֹת** f. (בִּית; cmp. Lat. noctua) 1) *night-bird, owl* (for חֲנֻשָּׁתָּה Lev. XI, 18). Hull. 63<sup>a</sup> שְׁבַעֲפוֹת באִי (Ar. (some ed. דַּר; ed. בר; corr. acc.) the *bavath* among the birds.—2) *groper in the dark, mole or salamander* (for חֲנֻשָּׁתָּה Lev. XI, 30). Ib. בִּי שְׁבַעֲפוֹת the *bavath* among the reptiles. [Targ. O. for 1): בָּוֹתָא; for 2): אֲשֻׁתָּא q. v.; v. also סְלִמְנִדְרָא.—Var. in Targ. O. to Lev. XI, 18 בְּבוֹתָא, בָּוֹתָא, בָּוֹתָא, v. Ber. Targ. O. II, p. 34.]

**בָּאוֹת**, **בָּאוֹת**, v. בָּאוֹת II.

**בָּאוֹתָא**, v. next w.

**בָּאוֹתָא** m. pl. (Pers. bāzyāran, Fl., R. Hai Gaon) *falconers*. Sabb. 94<sup>a</sup> דְּבִי (סוֹסָא) Ar. (some ed. דַּר; ed. בר; corr. acc.) the falconers' horse (used for carrying falcons, hawks &c. on his back).

**בָּאָטָא** m. (βάτος) *prickly roach*, a forbidden fish.—Pl. בָּאָטִי, בָּאָטִי. Ab. Zar. 39<sup>a</sup> בָּא דְּרוּחָא קְרִי לִיהָ ed. (Ar. (בְּטִי) that he (the Gentile) called the brine *baté*.

**בָּאָטִי**, **בָּאָטִי** pr. n. m. *Bati*. Gitt. 11<sup>a</sup> as an un-Jewish name, v. בָּרָק. Ab. Zar. 76<sup>b</sup>; Kidd. 70<sup>b</sup> (בְּטִי) B. bar Tobi, name of a freedman.

**בָּאָטִין**, Yalk. Ps. 662 בָּא קָלָא, read אָקוּבְטִין.

**בָּאָטִין** m. (βάτον-βάτις, a Coptic word; denomin. βάτις; cmp. I Macc. XIII, 51) *palm-leaf, palm-branch*. Lev. R. s. 30; Pesik. U'k'ah. p. 180<sup>a</sup> באָטִין (read באָטִין (βάτις); Tanh. Emor 18 אָטִין (corr. acc.; ed. Bub. 27 אָטִין [1]); Yalk. Lev. 651.—Midr. Till. to Ps. XVII יבֵּא; Yalk. Ps. 670 בְּרִמִּין (corr. acc.); v. אָפּוּבְטִין.

**בָּאִמָּה** (=בִּי אִמָּה) pr. n. pl. *B'Imah* or *Imah*. Y. Orl. end, 63<sup>b</sup>; Tosef. Kil. II, 16 אִמָּה ed. Zuck. (oth. ed. אִמָּה); v. next w.

**בָּאִינָה** (=בִּי אִינָה) pr. n. pl. *B'Inah* a. *B'Imah* (v. preced.), two gentile conclaves in Northern Palestine. Y. Orl. end, 63<sup>b</sup>. Tosef. Kil. II, 16 בָּאִינָה (Var. בִּית); cmp. Josh. XV, 59; XIX, 38.

**בָּאִיר**, v. בָּאִיר.

**בָּאִישׁ**, **בָּאִישׁ**, **בָּאִישׁ** ch. (h. בָּאִישׁ) 1) *to be bad, displeasing*. Targ. Gen. XXI, 11; a. fr.—Y. Sabb. VIII, 11<sup>a</sup> bot. וְבָאִישׁ לִי וְכִי it displeased R. . . . Y. Ber. III, 6<sup>a</sup> bot.; VII, 11<sup>c</sup> top; a. fr.—2) *to be ill, grow sick*. Ned. 40<sup>a</sup> top.—3) (with לְבָא, עִירָא, or נִפְשָׁא) *to be displeased, angry*,

*troubled*. Targ. Deut. XV, 9; 10 (some ed. רִבָּאִשׁ Af.). Targ. I. Sam. I, 8; a. e.—Lam. R., introd., end נִפְשָׁךְ עִלְךָ thou art discontented.

Af. *אֲבָאִישׁ, אֲבָאִישׁ to make bad; to do evil; to harm one* (with ל or ב of the person). Targ. I Sam. XII, 25. Targ. Is. XIV, 20; a. fr.—Targ. Gen. XIX, 9. Ib. Y. XVI, 12; a. fr.

**בָּאִישָׁה** c. (preced.) *sick, a patient*. Ber. 22<sup>a</sup> בִּי דְרוּחָא אֲבָאִישָׁה Ar. (vers. quot. in marg. note to Ber. l. c. (ed. בִּי דְרוּחָא אֲבָאִישָׁה, v. Rabb. D. S. a. l.) there was a patient in the anteroom of &c. Sabb. 30<sup>a</sup> בִּי דְרוּחָא אֲבָאִישָׁה for the sake of a patient. Cmp. בִּישׁ.

**בָּאִישָׁה**, v. בָּאִישָׁה.

**בָּאִישָׁה** f., v. בִּישׁ.

**בָּאִית** part. of בִּית.

**בָּאִלָּא** m. ch. (=h. בוֹל, cmp. רְבוּל) *growth* (of grass); whence *prairie, pasture ground* (in mountains &c.; cmp. Job. XL, 20 expl. in Lev. R. s. 22).—Hull. 80<sup>a</sup> עֵזִי דְבִי *wild goats*. V. הוֹרְבָּלָא.

**בָּאִלְוִישָׁה**, v. בָּלְשָׁה.

**בָּאִלְוִישָׁה** m. (part. of בָּלִי, contr. of בָּהֵל, cmp. b. h. בָּהֵל) 1) *hurrying*: Nidd. 26<sup>b</sup> וְהָאִי בִּי וְהָאִי he came in a hurry.—2) *chasing* Ib. 17<sup>a</sup> בִּי דִידְבִי (Tosaf. בָּלִי) chased the flies off. [Var. כָּאִלִּי, v. כָּלִי.]

**בָּאִלְוִישָׁה** pr. n. m. *Bali* (Οὐδάλης, Βάλης, *Valens*). Ber. 25<sup>b</sup>; Taan. 18<sup>a</sup>. Sabb. 17<sup>b</sup>; Ab. Zar. 36<sup>b</sup>. Cmp. וּלְוִלִּים.

**כָּאִמִּי**, **כָּאִמִּי** (Mus. a. Maar.), Cant. R. to III, 4, read: *πόρνη παλαιά κακόςχημε*, thou ungainly old harlot, וְכִי מִדּוּי אֶת (not מִדּוּי) what thinkest thou of thyself? Cmp. פִּרְנִי.

**כָּאִמְרוֹן**, read כָּאִמְרוֹן m. (*farctum*) *the stuffing of sausage*. Y. Sabb. VII, 10<sup>a</sup> bot. כִּי מִשְׁקֵב בִּי when he puts the stuffing in (on the Sabbath); v. בְּגוּמָא.

**כָּאִנִּי**, v. בָּנִי.

**כָּאִנִּי**, v. בָּנִי.

**כָּאִנִּי** part. of בָּנָא.

**כָּאִר** (כָּאִר, v. בָּאִר) 1) *to break forth, come to light*. Denom. כָּאִר; cmp. מִיָּה.—2) *to be open, clear*.—Pi. כָּאִר (b. h.) *to proclaim* (cmp. Deut. I, 5), *to explain; to make clear (to one's self), to understand clearly*. Y. M. Kat. III, 83<sup>b</sup> top לְבָאִר מִשְׁנֵרֵי לְבָאִר to explain (argue out) what he has learned. Koh. R. to VI, 9 better is he מְבָאִר שְׂדֵרָא מִבָּאִר who dwells on his studies to make them clear to himself, than he who learns to recite fluently.—Part. pass. מְבָאִר *proven, clear*. Yed. III, 1 הִרְבִּיר מִי (Talm. ed. מִי) from this fact it is proven.

**כָּאִר** ch., Pa. כָּאִר same. Y. M. Kat. III, 83<sup>b</sup> top לֵא מְבָאִר know not how to make clear (argue).

**בְּאֵר** f. (b. h., preced.) *well, spring*. Gen. R. s. 93; a. fr.—Erub. X, 14 (104<sup>ab</sup>), v. תָּקַר. Taan. 9<sup>a</sup> ב' בזכות מרים the well in the desert was given to the Israelites for Miriam's sake; a. fr.—Transf. *origin*. Y. Sot. II, 18<sup>a</sup> (play on בוראך, Koh. XII, 1) remember ו' בְּאֵרְךָ thy well (whence thou camest), thy pit (grave), thy Creator; Lev. R. s. 18, beg.—Pl. בְּאֵרוֹת. Y. Erub. II, beg. 20<sup>a</sup> ב' תָּקַר. V. תָּקַר. V. תָּקַר. V. תָּקַר.

**בְּאֵרָא** ch. same. Targ. Cant. I, 1; v. בְּרָא.

**בְּאֵרָא** m. (dial. for בְּרָא, v. בְּרָא a. deriv.; cmp. בְּאֵרָא) *sparkling, effervescent; white-shining*. Ab. Zar. 30<sup>a</sup> ב' מתוך חמר Ar. (ed. ב') by 'sweet wine' we understand effervescent wine (liquid) *mulsum vinum* or *mulsa aqua*, v. Sm. Ant. s. v. Vinum).—Snh. 98<sup>a</sup> ב' חֲסִידָא quot. in Rashi to Ab. Zar. l. c., Ar. s. v. בְּרָא (ed. בְּרָא) a white-shining horse. [Deriv. fr. Pers. bārah is refuted by בְּרָא being used as an equivalent of our w.; v. also Fl. to Levy Talm. Dict. I, 284<sup>a</sup>.]

**בְּאֵרָי** pr. n. pl. B'eraï, 1) ident. with בְּרִי in Galilee. Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. a. l. —2) ב' in Babylon, v. בְּרִיא.

**בְּאֵשׁ** (b. h.; √ בא, v. בוא) *to be disordered, bad* (cmp. רע).

*Hif. הַבְּאֵשׁ* 1) *to cause decay, to make smell badly*. Ex. R. s. 26; a. e.—2) (with דברים, or sub. דברים) *to use insulting language*. Koh. R. to X, 1—3) (neut. v.) *to deteriorate, ferment, decay*. Ter. X, 2 מִימֵי שֶׁרֶשׁ אֶצֶף שֶׁרֶשׁ מִימֵי מִימֵי Ms. M. (ed. מִימֵי מִימֵי corr. acc.) though the barley has begun to ferment &c. Cant. R. to I, 2<sup>b</sup> הַמִּים מְבַאֲשִׁים ill-smelling liquids grow stale. Pesik. B'shall. p. 81<sup>b</sup> מִב' (בְּאֵשׁ) [to begin to ferment, to boil] *to be in the early stage of ripening, to be b'ushah*. Maasr. I, 2 grapes are subject to the law of tithes מִשְׁחֶבֶת from the time they would be called *b'ushah*, cmp. Y. ib. 48<sup>d</sup>. Shebi. IV, 8. Tosef. Maasr. I, 1.

**בְּאֵתָר**, v. בְּתָר.

**בְּבֵא, בְּבֵא, בְּבֵא** I m. (reduplic. of בא, v. בוא; cmp. b. h. בָּאָה a. בָּאָה) *entrance, door, gate*. Targ. Esth. V, 14. —Sabb. 32<sup>a</sup>, v. הוֹשְׁטָא a. הוֹשְׁטָא I. Ib. 156<sup>b</sup> קרי called at the door (begging). Erub. 11<sup>b</sup>; a. fr.—Pl. בְּבֵי. Ber. 58<sup>b</sup>; a. fr. Men. 34<sup>a</sup> בְּבֵאִי.—Transf. (of writings) *section, clause*. ב' דְּרִישָׁא the clause of the first proposition. Sabb. 3<sup>a</sup> top; a. fr.—Hence ב' קמא (ב' קמא) (abbr. ב'ק) *Baba Kamma, Baba Metsia, Baba Bathra* (first, middle, last section), names of three Talmudic treatises of the order of *N'zikin* (civil law); v. נִזְקִין. [Tosefta Kelim is likewise divided into three Babas with the same names.]—Pl. as above. R. Hash. 33<sup>b</sup> ב' חֲקִיעָה דְּכֹלִי the tune T'kiah in all the three sections.

**בְּבֵא II, נַחְרָא** pr. n. *Bab Nahāra* (Gate of the River) name of a tributary or a canal of the Euphrates. Ab. Zar. 39<sup>a</sup> דְּב' (Ms. M. דְּנִהָרָא; Succ. 18<sup>a</sup> (Ms. M. דְּנִהָרָא, דְּנִהָרָא, cmp. Yeb. 16<sup>b</sup> sq.).

**בְּבֵא I**, v. בְּבֵא a. בְּבֵא.

**בְּבֵא II** pr. n. m. 1) *Baba* (ben Buta), a disciple of Shammai, blinded by Herod. B. Bath. 3<sup>b</sup>. Kerith. VI, 3. (Cmp. Jos. Ant. XV, 7, 10.)—2) B. father of R. Judah. Eduy. VI, 1; a. fr.

**בְּבֵא** f. (b. h.), only in בְּבֵא the pupil of the eye. Ex. R. s. 30 הַעֲלִיזָה ב' ע' (some ed. בַּת; corr. acc.) the Lord's &c. V. בְּבֵא I.

**בְּבֵא (בְּבֵא)** f. *hatred* (only in Targ. Y., דְּבֵא=בְּבֵא; rejected through false analogy, v. דְּבֵא). Targ. Y. Gen. XXV, 11; a. e.

**בְּבֵאִתָּא** (in Babli), בְּבֵאִתָּא (in Y.) f. (onomatop., v. Fl. to Levy Chald. Dict. I, 419 a. Fried. Del. Assy. Stud. I, 142; v., however, בְּבֵאִתָּא) *reflected image in metal, water &c.; image, shadow*. Ned. 9<sup>b</sup> שְׁלִי בְּבֵאִתָּא (Ar. with two ב, corr. acc.) and I was looking at my image (in the water); Tosef. Naz. IV, 7 (Var. בְּבֵאִתָּא); Y. Ned. I, 36<sup>d</sup> bot. בְּבֵאִתָּא; Num. R. s. 10 בְּבֵאִתָּא. Yeb. 122<sup>a</sup> לְב' קָא סָגִיד ב' דְּב' a shadow of a shadow. Ab. Zar. 47<sup>a</sup> סָגִיד ב' דְּב' he worships the image (in the water). Gen. R. s. 4 ב' הַלֹּחַת מְגֻלָּה מְגֻלָּה. Treat. Sofrim. III, 8 ב' הַלֹּחַת the outlines of an effaced letter.

**בְּבֵאִתָּא** f. (v. preced.) prop. *mirror*, hence (from its shape) a musical instrument, *a little drum, tympanum* (used at orgies, v. Sm. Ant. s. v. Tympanum). Y. Taan. I, 64<sup>b</sup> bot.

**בְּבֵא**, v. בְּבֵא.

**בְּבֵאִתָּא I, בְּבֵאִתָּא** f. (cmp. בְּבֵא a. בְּבֵא)=h. בְּבֵא, [the innermost,] with עֵינָא, *pupil of the eye*. Targ. O. Deut. XXXII, 10 בְּבֵאִתָּא (plur.) the pupils of their (the Israelites') eyes; [Targ. Y. בְּבֵאִתָּא Ar. (ed. בְּבֵא) the innermost or the gates of His thought, v. בְּבֵא]. Targ. Prov. VII, 2 בְּבֵאִתָּא (Ms. בְּבֵאִתָּא). Targ. Koh. XII, 2 בְּבֵאִתָּא (some ed. בְּבֵא, corr. acc.). Gitt. 69<sup>a</sup> בְּבֵאִתָּא.

**בְּבֵאִתָּא II** or **בְּבֵאִתָּא** f. (v. בְּבֵא a. preced.) *gutter, outlet*. Hull. 85<sup>b</sup> דְּמֵא ב' עַל Ar. (ed. ב') over the outlet (wherein the flax is put); v. גִּיבָא.

**בְּבֵאִתָּא\*** m. pl. (fr. בְּבֵא or fr. בֵּירָא) *gate (or lodging) money, contribution for the support of traveling poor*. Y. Dem. III, beg. 23<sup>b</sup>.

**בְּבֵל** (b. h.) pr. n. *Babel, the city of Babylon; Babylonia*, a country of varying limits, chiefly comprising Mesopotamia, a portion of Great Armenia and some neighbouring countries east of the Tigris (v. Neub. Géogr. p. 320). [Owing to the continued political disturbances in Palestine, Babylonia gradually became the centre of Jewish scholarship; hence both the frequent comparisons and jealousies between the East and the West (Babyl. a. Palest.); cmp. תְּלִמְדֵי, תְּלִמְדֵי. Kidd. 69<sup>b</sup>; 71<sup>b</sup>. Sot. 49<sup>b</sup>. Y. Snh. I, 19<sup>a</sup>; Y. Ned. VI, 40<sup>a</sup> bot. כִּי מִב' חֲצָא ו' חֲצָא (sarcastic imitation of Is. II, 3). Snh. 24<sup>a</sup> ב' חֲצָא ו' חֲצָא]

Babylonian method (Talmud). ב' those coming from Bab. to visit the Temple, pilgrims. Ned. V, 4 ב' של ע' ב' that in which pilgrims from Bab. (i.e. Jews living abroad) have a share, as the Temple Mount &c. [Macc. 24<sup>a</sup>, a. e. ב' המונה של ב', read רומי as Ms. M.; cmp. ארמי.]

**בבליא, בבליא, בבליא** m. ch.=h. בבלי, *Babylonian*. Targ. Josh. VII, 21 (some ed. בבלי). —Sabb. 105<sup>b</sup> ב' O, thou Babylonian! B. Mets. 85<sup>a</sup> גמרא ב' (Ms. M. (תלמודה רבכל) the method he had learned in Babylonia; cmp. preced.—Y. Sabb. VI, 8<sup>a</sup> bot.; a. fr.—Pl. בבליא. Targ. Ps. CXXXVII, 3. Hull. 45<sup>a</sup> ב' חברים our Babyl. colleagues. Keth. 75<sup>a</sup>, a. fr. טפשא ב' foolish Babylonians.—Fem. בבליהא. Targ. I. c. v. 8.—Pl. בבליהא, בבליהא. Targ. II Esth. I, 10.—Sabb. 81<sup>a</sup>.

**בבלין**, pr. n. (Βαβυλών) *Babylon*. Cant. R. to I, 6 (a legend about the origin of Rome) and they called it ב' Rome-Babylon.

**בבלי** m. (preced. ws.) *Babylonian*. Pes. 66<sup>a</sup> חילל הב' Hillel the Babylonian; a. fr.—Pl. בבליין, בבליין. Yoma 66<sup>b</sup>; Men. 100<sup>a</sup>. Cant. R. to VIII, 9; Lam. R. to I, 13 ספסלין בבליין students' seats in Palestine occupied by Babylonians; [for מונחי Lam. R. I. c. prob. to be read מימויין].

**בבליא**, v. בבליא.

**בבליקון**, read בבליקון m. (Babylonicum) *Babylonian tapestry*. Yalk. Josh. 18 ב' פורפירה; (Gen. R. s. 85 בבלי).

**בבליהא**, v. בבליהא.

**בבלי**, v. בבלי.

**בבליא**, v. בבליהא I.

**בבליא**, v. בבליהא.

**בג בג בג** pr. n. m. *Ben Bag Bag*. B. Kam. 27<sup>b</sup>; a. fr. Kidd. 10<sup>b</sup> Joh. son of B. B.

**בגא**, v. בגא.

**בגד** (b. h.; v. infra) *to act violently, to rebel, be faithless*. Snh. 37<sup>a</sup> (allud. to Gen. XXVII, 27) א"ת בגדי לא do not read *b'gadav* (his garments), but *bog'dav* (his faithless ones). Y. Peah I, 16<sup>b</sup> top; Num. R. s. 10, beg.; Cant. R. to V, 16, v. בגדיה.—Mekh. Mishp., N'zikin 3 ו'ב' מאחר שב' בה ו'ב' (b'bigdo bah, Ex. XXI, 8) since he &c., treated her contemptuously (opp. to the interpretation of בגד as *his garment*, שפירש בגדו עליה he spread his bed-cloth over her). [From Targ. renderings as well as from Agadic interpretations it appears that the primitive meaning of בגד (בג) is, *to tear*; also *to despise*, corresp. to the meanings of ב' v. Targ. Job VI, 5; Is. XXXIII, 1; Prov. XXI, 18; Snh. 94<sup>a</sup>, cit. s. v. בזוהא; Esth. R. to I, 10, cit. s. v. בזו; Mekh. I. c.; cmp. also K'thib בג for K'ri Ezek. XXV, 7.—בגד seems to be a *piece, web*, corresp. in meaning and use to φάρος.]

**בגד** m. (b. h.; preced.) *web, garment*. Men. 40<sup>b</sup> ד"א של ב' if (the garment) itself is a web, but its borders

are of leather. Ib. the principal element ב' בעינן must be a web (in order to require Tsitsith). Mekh. Mishp., N'zikin 3, v. preced. Sabb. 26<sup>b</sup>; a. fr.—Pl. בגדים, constr. בגדי. Gen. R. s. 20 א"ת בגדי Adam's garments, v. אור II, 3. Yoma 60<sup>b</sup> לבן ב' the Highpriest's white garments (for the Day of Atonement, Lev. XVI, 4), contrad. to זהב ב' gold-embroidered &c. Ib. 68<sup>b</sup>; a. fr.

**בגדא**, v. בגדא II.

**בגדל**, Gen. R. s. 98 דין ב' read בגדל יון pr. n. pl. *Migdal Yon*, near Sidon; v. Neub. Géogr. p. 295.

**בגדח** pr. n. pl. *Bagdath* (prob. Eski Bagdad, Neub. Géogr. p. 360), birth place of R. Hanna. [Kidd. 71<sup>b</sup>, v. בגדח II.]—Hence:

**בגדחא** m. of *Bagdath*. Yeb. 67<sup>a</sup>; a. e.—Succ. 52<sup>b</sup> Ms. M. (ed. באגדחא, corr. acc.).

**בגומין, בגומין**, read בגומין or בגומין m. pl. (farcimen,—ina) *stuffings of sausage, sausages*. Y. Sabb. VII, 10<sup>a</sup> bot. ב' מקטע כ' when cutting the sausages through (dividing them off), v. באגדחין. Y. Bets. IV, 62<sup>c</sup> bot. the sausage-maker is forbidden to work on a Holy Day ב' משום מקטע because he cuts the sausage-bags apart; v. סיקורא.

**בגידה** f. (בגד) *faithlessness, rebellion*.—Pl. בגידות. Y. Peah I, 16<sup>b</sup> top (play on *bigdothekha*, Ps. XLV, 9) כל בגידות שבגדה ו'ב' all sinful acts thou hast committed, shall (after repentance) be like myrrh &c.; Num. R. s. 10, beg.; Cant. R. to V, 16.

**בגין**, v. בגין.

**בגיר**, m. (בגר) *rough*. Targ. Y. Gen. XXVII, 11 quot. in Tosef. Yom Tob to Keth. III, 8, a. e. (ed. סערן).

**בגלא**, v. בגלא.

**בגלמורר**, Ms. Oxf. בגלמורר, Sabb. 103<sup>b</sup>, a corrupt. of בגלמור (or בגלמור) (vocalis litera) *open sound, vowel*. כיון דאיתיה ב' וכ' since it has merely the value of a vowel letter, one is guilty for writing two Alephs on the Sabbath (v. R. S.'s opinion ib. מלאכה שכרצא בה (מתקיימת)). [Differ. in commentaries.]

**בגן**, v. בגן.

**בגר** (בגן, v. בגא; cmp. בגד) [*to be rough* (of surface, voice &c.);] *to be wrinkled* (of a female's nipples), whence; *to become of age* (at twelve years and a half). Keth. III, 8 הבגרה a girl of beginning maturity (v. Tosef. Yom Tob a. l.). Nidd. V, 7 שגרה כיון שגרה as she is mature, v. בגד. Pes. 113<sup>a</sup> (prov.) וכ' ב' has thy daughter become of age? Set thy slave free and give him to her (as husband); a. fr.—Tosef. Keth. III, 8 הבגר (Nif.); Y. ib. 27<sup>c</sup> bot. הבגר.

**בגר** ch. same. v) *to be of age*. Targ. Y. Num. XXX, 11, sq.—2) *to be rough, harsh, husky*. B. Bath. 167<sup>b</sup> קלא בגר לה her voice has become rough (from old age).—Denom. בגיר. Af. אבגר *to produce a rough surface, to heat and*



*bruise by friction.* Nidd. 66<sup>a</sup> לָהּ שְׁפוּפֶרֶת אֶבְנֵי מִבְּגַד לָהּ Ar. (Var. אֶבְנֵי מִבְּגַד, ed. אֶבְנֵי מִבְּגַד) will not a tube bruise her?—Keth. 65<sup>a</sup> לָהּ מִבְּגַד (the ropes of the bedstead) hurt her.

**בָּנָה** m. (preced. ws.) *age of majority* (of females). Y. Kidd. I, 59<sup>b</sup> מִימֵהוּ הָבָה the period of majority. Y. B. Bath. IX, beg. 16<sup>d</sup>. Kidd. 4<sup>a</sup> דְּאִיִּלְיִנִּיתָ בִּי majority of a barren (or wombless) woman (who has no signs of maturity and becomes of age at twenty years). Keth. 38<sup>b</sup> בִּקְבֵר יֵשׁ בִּי can the legal consequences of becoming of age enter after the woman's death? [Other form: בּוֹנָה. Y. Keth. V, 29<sup>d</sup> לְאַחֵר בּוֹנָה after her becoming of age.] V. בְּנִיחָה.

**בָּנָה** f. (preced.) *a woman of age*. Tosef. Keth. V, 1 (הַבְּנִיחָה בְּחֵרֶכָּה read בָּרָה, Var. ed. Zuck. כְּחֵרֶכָּה) she who is of age when asked (by her betrothed) to be married; Y. ib. 29<sup>d</sup> הָבָה בְּשַׁעַר (corr. acc.). Ib. נִתְּנָה לָבִי a girl of age is allowed twelve months for preparation for her wedding.—Ch. v. בְּנִיחָה.

**בִּגְרוּן**, Lev. R. s. 28, end, קוֹמִים פְּרִיבְשָׁן, read קוֹמִים בִּגְרוּן (ἀποστρέφω)=comes privatarum, v. דְּרִימָן.

**בִּגְרוּנִי**, v. גִּבְרָא.

**בִּגְרוּתָהּ** f. (v. בְּנָה) *womanhood*, (after twelve years and a half), opp. to נְעוּרֶיהָ, maidenhood (between twelve and twelve and a half) and יְלִדוּתָהּ childhood (from three to twelve years). Y. Yeb. I, 3<sup>a</sup> top וְכִי לִימֵהוּ הָבָה... אין בין between the period of maidenhood and that of womanhood there is no more than a six months' interval; Keth. 39<sup>a</sup>; a. fr.

**בִּנְיָן** prefix (comp. of בִּי a. הֵן h.) *concerning that (those) of; at the time of; treating of what refers to.* Sabb. 112<sup>a</sup> בְּדִשְׁרֵי in the case of those (sandals) of the travelling merchants (Arabs). Yoma 78<sup>b</sup>, v. דְּנִצָּא. Hull. 20<sup>a</sup> אַחֲרֵי כִּלְאָה אַחֲרֵי our Mishnah treats of a case when he did not turn. Gitt. 49<sup>a</sup> וְכִי בִדְנִיחָה we go in our assessment by (the property) of the injured; a. v. fr.—2) *if, when.* Targ. Y. Gen. XLIII, 5 בְּדִלִית unless. Targ. O. Deut. IX, 4 בְּדִלִית; a. e.

**בִּנְיָן** I אֲבָדִי. Targ. Y. II, Num. XXI, 29 וְכִי בִנְיָן (Var. אֲבָדִי). Ithpe. אֲבָדִי, v. אֲבָדִי.

**בִּנְיָן** II m. (בִּנְיָן) *olive press* (comp. בִּנְיָן, tank. Shebi. VIII, 6 בִּבְיָן ..... you must not press olives in the tank (in the Sabbath year).—the building containing the tank and all implements for pressing olives. Sabb. I, 9 הָבָה בִּי קִירָה the beam of the press; a. fr.—Bets. 19<sup>a</sup>; Tosef. ib. II, 7, v. גָּב.—Pl. בְּנִיחָה, B. Bath. IV, 7 בִּנְיָן. Toh. IX, 7 בִּי אֶחָד אוֹ שְׁנֵי בִי a quantity of olives for one tank or for two; a. fr.

**בִּנְיָן** III m. (b. h.; בִּנְיָן) 1) *single, separate.* Ber. 63<sup>b</sup> (play on *baddim*, Jer. L, 36) בִּי שִׁיּוּשְׁבִין who study separately (without interchange of ideas). Kerith 5<sup>a</sup> expl. Ex. XXX, 34 בִּי בִי—2) with pref. לְ, בִּלְבֵד (b. h.) *alone, only.* Sat. 8<sup>a</sup> אִירָה לְבִדָּה her (Num. V, 19) indicates her alone (each separately); a. fr.—בִּלְבֵד (adv.) *only.* Ber. I, 1

בִּי (usu. with אֲמַר) and not only in this case did they make such a rule. Meg. I, 5 בִּי ... אֲלֵא ... אין בין ... there is no difference between Festivals and the Sabbath (as to forbidden labors) except only as to the preparation of the necessities of life; a. fr.—וְכִי בִּלְבֵד but only, provided. Zeb. V, 8; a. fr.

**בִּנְיָן** IV m. (b. h.; בִּנְיָן) *chosen, fine linen.* Zeb. 18<sup>b</sup> בִּי בִּי wherever the Law speaks of garments of *bad*, it means that they must be of byssus, new &c. Ib. how do we know בִּי כִּרְחֹמָה הָיָה that *bad* (as material for garments) means linen (and no other fine stuff)? Answ. Something which grows בִּי in single stalks (v. preced. a. next w.); Yoma 71<sup>b</sup>. Ib. 35<sup>a</sup> *bad* is used four times, intimating בִּי מִבְּחֹר the choicest of &c (for diff. vers. v. Rabb. D. S. a. l. note); [cmp. Targ. Jer. XLVIII, 30].

**בִּנְיָן** V m. (בִּנְיָן) *single stalk, twig; also (b. h.) pole,* bar. Zeb. 18<sup>b</sup>; Yoma 71<sup>b</sup>; v. preced. Keth. 17<sup>a</sup> הָרֵם בִּי בִּי myrtle twig. Succ. 44<sup>b</sup> even one leaf אַחֲרֵי and (on) one twig. B. Mets. 24<sup>a</sup> anything on which something is suspended לִידָה בִּי is called *bad*.—Pl. בְּנִיחָה. Y. Yoma V, 42<sup>b</sup> bot., a. e. הָבָה בִּין הָבָה between the bars projecting from the Ark (i.e. their corresponding place in the Second Temple). B. Mets. I. c. מַחֲשֵׁן בִּי poles of peddlars for needles &c. Ib. מַאי בִּי what does *baddé* mean? Answ. *Twigs*.—And why do they call them *baddé*? Answ., v. supra. V. אֲנִיבְרָא.

**בִּנְיָן** I ch.=h. בִּי II.—Pl. בְּנִיחָה. Targ. Joël II, 24 Ar. (ed. בְּנִיחָה). Snh. 95<sup>a</sup> בִּי רֹחַרְתָּ under the wine press (Var. סְרִיחָה).

**בִּנְיָן** II m.=h. בִּי IV, *fine linen woof.* Y. Sabb. XIII, beg. 14<sup>a</sup>.

**בִּנְיָן**, v. בִּנְיָן.

**בִּנְיָן** in this case, v. דָּא.

**בִּנְיָן** m. ch.=h. בְּנִיחָה. Hull. 63<sup>a</sup> הָיָה בִּי (corr. acc.; Yalk. Zech. 578 בְּנִיחָה) that man was a liar.

**בִּנְיָן**, v. בְּנִיחָה.

**בִּנְיָן** m. (בִּנְיָן) 1) *liar, misrepresenting.* Snh. 89<sup>b</sup> (prov.) בִּי כִּי עִנְשָׁה שֶׁל בִּי such is the punishment of the liar &c.; Ab. d'R. Nath. ch. XXX; Gen. R. s. 94 מִזֶּה שִׁכְּרוּ בִּי אֵל; v. קִיב. Kidd. 49<sup>a</sup> he who translates a Bible verse literally (v. צוּרָה) בִּי הָיָה a liar (misrepresenting the sense).—2) *invention, fiction.* Deut. R. s. 5, a. fr. בִּי בִּי fictitious words (mitigating the original report); ib. בִּי בִּי.—Pl. בְּנִיחָה. Y. Gitt. IV, 46<sup>a</sup> bot. בִּי בִּי things turned out to be false. B. Bath. 74<sup>a</sup>; Snh. 110<sup>ab</sup> Moses and his laws are true בִּי וְהֵן בִּי and they (euphem. for *we*) are liars. Tosef. Keth. II, 1 אֲנִי בִּי (ed. Zuck. מְבִדִּין) we have been telling a falsehood.

**בִּנְיָן**, v. בְּנִיחָה.

**פָּרַד** (b. h.;  $\sqrt{\text{בר}}$ ; cmp.  $\text{בו}$ , *to enter into, split, separate*; v.  $\text{ברל}$ ,  $\text{ברק}$ ,  $\text{בר}$ , &c.) 1) *to scatter*. Y. Yoma V, 42<sup>e</sup> top  $\text{פּוֹרְדָהּ}$   $\text{הוּא}$  he scatters it (the frank-incense) with his foot (shoves it apart).—2) *to dig out, create, choose, invent*. Denom.  $\text{פָּרַד}$  II,  $\text{פָּרָדִים}$ .—3) *to be lonely*. Part.  $\text{פּוֹרֵד}$  *lonely*. Pesik. R. s. 29 (30), expl.  $\text{בָּרַד}$  (Lam. I, 1)= $\text{פּוֹרֵד}$  *lonely, forsaken*. Part. pass.  $\text{פָּרִיד}$  *exiled*. Lam. R. to I, 1  $\text{בְּגָדִים פָּרִידִים}$  Ar. (read  $\text{בָּגָדִי}$ ) garments of the exiled next w., Jer. XLVI, 19); [ed.  $\text{בָּגָדִי פָּרִידִין}$ , a.  $\text{פָּרִידִין}$ ].

*Hithpol.* מְתוֹבֵד *to be exiled, homeless.* Lam. R. introd. (R. Alexandri 1) (ref. to Ps. CII, 8) as the bird מְתוֹבֵד is driven (separated from the rest) from roof to roof.

**בְּדָרִים** m. (b. h.; preced.) *loneliness*, (adv.) *in a lonely state, in exile*. Snh. 104<sup>a</sup> מִשְׁכַּן בְּ יִדְדָה ב' the exile shall be their dwelling. Lam. R. to I, 1 בְּ גָרִים garments (outfit) of exile, v. preced.—*Pl.* בְּדָרִים, בְּדָרִין. Ib. בְּ גָרִי (plur. abstr. as חֲרִים &c.).

**בַּדֵּן** m. (denom. of בַּד II) *olive-treader, workingman in the olive press*. Gitt. 62<sup>a</sup>.—*Pl.* בַּדֵּיץ. Toh. X, 1 sq. Sabb. 19<sup>b</sup> וְכַּיֵּן שֶׁל בֵּי רֹכְסֵי הַשֶּׁמֶל the oil (remnants in corners) belonging to the pressers, and the mats which they use. B. Kam. 119<sup>a</sup> וְכַיֵּן לִרְכֻשֵׁי מִדֵּן (read מִשְׁחֵרְהֵן, v. Rabb. D. S. a l. note 40) you may buy from the oil pressers' (Rashi: oil producers') wives &c. Tosef. Maasr. I, 10 וְכַיֵּן רֹכְסֵי הַשֶּׁמֶל the oil pressers who take their lighting oil (alternately) from one press and another.

בדדיות, v. בדידה.

\* **בַּדָּדִיר** m.pl. (preced. ws.) *stocks* of prisoners. Tosef. Kel. B. Mets. X, end (ed. Zuck. גרררר, v. גרררר).

בדל, v. בלי.

II. פָּדִי v. פָּדָה,

בד, v. next w.

**בְּדוּבְרְךָ** (Arab. *dubr*, *back*) with one's back to.—Ber. 6<sup>b</sup>  
(speech of an Arab) ב' קיימנו ו' Ar. (Ms. M. בר דו בר, ed.  
ברו בר, corr. acc.) with thy back (to the Synagogue)  
standest thou before the Lord?

בדודיות, v. פהזרית.

**בְּרוּחָא** m. (ברוּחַ) *merry-maker*.—*Pl.* בְּרוּחֵי. Taan, 22<sup>a</sup>  
וּב' אֵינְשֵׁי ב' וּב' we are merry-makers and cheer up the sad.

**בִּירְחָה, בִּירְחָה** m. (v. preced.) *cheerfulness*. Targ.  
Ps. CL, 5 **רִשְׁמִיעִין לְבִירְחָה** Ms. (ed. incorr. **בְּלִירְחָה**)  
which are sounded for rejoicing. Ib. LXVIII, 32 **בִּירְחָה**  
Ms. (ed. **רִחָה**).

בדי. v. בדידי.

**בְּדוֹלָח** m. (b. h.) *b'dolah*, name of a jewel, also of a gum, *bdellium*. Gen. R. s. 16, beg. 'את סבור כב' וכו' you might think, *b'dolah* (Gen. II, 12) means the druggists'

bdellium—let its neighbor (next word אֵת הַשָּׂמֶיךָ) explain it (correct. acc. to Yalk. Gen. 21).

**בְּדוּלְחָא** ch. same. Targ. Gen. II, 12; a. e.

ברוך קלי, read בדולקי.

**בְּדִיקָא** m. (בִּדְק) *searching, penetrating*.—Pl. בְּדִיקָאִים  
בְּדִי'. Targ. Y. Num. V, 19; a. e.

**בְּדֻקָּי** m. (בְּרֻק) *one requiring examination*, i. e. *one whose father is unknown*, usually שְׂרָדְקִי. Kidd. IV,<sup>2</sup> Abba Saul called the *sh'thuki* ב' *b'duki*. Y. ib. II, 65<sup>d</sup> bot.; Bab. ib. 74<sup>a</sup>.

**בִּירָא, בְּדוּרָא, בְּדוּר** m. (בדר) 1) *dispersion, scattering*. Targ. Is. VIII, 22 (ed. Vien. בְּדוּר), a. e. — 2) *one exiled*. Targ. II Sam. XIV, 13 sq.

פֶּרֶק א. v, בדורלתון, בדורוילו

**בדוּתָא** f. (I בר) *fiction, mistake*. B. Bath. 145<sup>a</sup>, a. fr. דוּתָא דר' . . . R. . . 's account (or opinion) is a mistake. [Ar. reads בְּדוּתָא q. v.]

**בְּרִיחַ** (denom. of **רָחַץ**, v. **רָחַץ**; emp. **בִּרְיָא**)  
*to be cheerful.* Targ. Y. Ex. XVIII, 9; a. fr.—Ber. 30<sup>b</sup>,  
 a. fr. **טוֹבא ב'** was very cheerful. M. Kat. 17<sup>a</sup> **בְּרִיחָא דַּעֲמָא**  
 I feel happy. Sabb. 77<sup>b</sup>.—\*Hull. 32<sup>a</sup> **בִּיה בִּרְחֵנָא בִּיה**  
 I could not make light of my uncle so as to ask him  
 (Ar. ed. pr. **בְּרִיחָנָא**).

*Pa.* בְּרִיחַ to cheer up, make laugh. Taan 22<sup>a</sup>, v. בְּרִיחַא. Ned. 51<sup>a</sup> have I not cautioned thee לֹא חִבְּרִיתִי not to make us laugh? Ib. 50<sup>b</sup> bot. חִבְּרִיתִי (En Yaak. חִבְּרִית).

**בָּדַד, בָּדָא, בְּדִי** (b. h.,  $\sqrt{\text{בדר}}$ , v. בדר) *to dig out*, whence 1) (cmp. בָּרָא) *to take out* (a piece of dough) and *shape, to form*. Men. V, 1; Sifra Emor Par. 10, ch. XIII וְכִּי יֵצֵא הַשָּׂאֵר בִּדְדָה he gets the leaven required for the loaves out of themselves (taking a piece of dough out of that intended for the loaves).—2) *to create, invent*. Ned. 10<sup>a</sup> וְכִּי יֵצֵא לִשְׁוֹן שְׁבָדֵי terms (for vows) which the Scholars have (arbitrarily) invented (as disguises). Lev. R. s. 9 לִשְׁוֹן בְּדִי an invented expression. Gen. R. s. 100 רְבִירִים בְּדִירִים fictitious words. Ib. s. 48 בְּדִירִים (sub. דְּבִירִים, some ed. בְּדִירִים).

*Pi.* בִּיָּדָא, בִּיָּדָה, 1) same. Y. Meg. I, 71<sup>c</sup> top בִּי לֶחֶן וְכ' made up for them a false Latin translation (of the Bible) from the Greek; v. בִּיָּר. —Y. Keth. II, 28<sup>b</sup> bot. מְבַדְּקֵי דִּיּוּנֵנוּ we have been inventing, i. e. speaking in fun; Tosef. ib. II, 1 מְבִדֵּינָא (corr. acc.; Var. כְּדֵאִים). [Y. Kidd. III, 64<sup>d</sup> מְבַדְּקֵי אֶחָד וְכ' מְבַדְּקֵי אֶחָד, prob. to be הָרִין אֶחָד] [Y. Shebi. IV, 35<sup>b</sup> bot. מְבַדְּקֵי בְּחֻדְשֵׁים, v. בִּיָּדָה. —2) to *disprove*, *refute*. Tanh. Balak, 14; ed. Bub. 23 (ref. to *baddim*, Is. XLIV, 25) מְבַדְּקֵי אֶחָד וְכ' they frustrate their predictions.

*Hithpa.* הִתְחַבֵּר to be tempted to a falsehood, turn a liar.  
Ber. 4<sup>a</sup>; Der. Er. Zut. ch. III train thy tongue to say,  
I do not know, שְׂמָה הִתְחַבֵּר lest thou be induced to  
tell a falsehood and be caught.

**בְּדָא** I, **בְּדָר** ch. same, *to invent*. Targ. Y. II, Num. XVI, 28 **בְּדִיתָ** (Var. **בְּדִיתָ**).

*Itkpa. אַזבֿרַי to be declared wrong, to be mistaken.* Y. Yeb. VIII, 9<sup>c</sup> וְאַחֲבַרְתָּ נַחֲרִין חֲתָמָה בִּידְךָ thy story crossed three rivers (coming from Babylonian) and is found to be a mistake; Y. Sabb. II, 9<sup>a</sup> top וְאַחֲבַרְתָּ (corr. acc.).

**בָּרַי II**, Pa. בָּרַה, בָּרַה (dialect.=בִּיר) *to despise*. Cant. R. to VIII, 1 (ref. to לִי יְבוֹד לִי *ibid.*; read:) מְבַרָה לִי לִי there is none can despise me (for kissing my brother); [Ex. R. s. 5 beg. corrupt].

**בָּרַי**, Yalk. Deut. 913 פִּלְסְטִין ב', v. רִפְלִי.

**בָּרַיָא** m. pl. (בָּרַי) *fictions*. Bekh. 8<sup>b</sup> מִילֵי דְב' ed. (Ar. כְּרִי, Kn Yaak. כּוּרִיב) some stories.

**בָּרַיָא** m. (בָּרַי) *digging instrument, spade, mattock*. Kel. XXIX, 7 הָב' יָד הַב' the handle of a spade.—Pl. בָּרַיָא. Y'lamd. Sh'lal'ah quot. in Ar. בָּרַיָא (?)—(2) *rut, cavity* (comp. next w.).—Pl. as above. M. Kat. 4<sup>b</sup>; Tosef. ib. I, 2; ib. Shebi. I, 7 שְׁבִיעִי קָרַי ב' the cuts around the roots of trees; v. אֲנִיקָה.

**בָּרַיָא, בָּרַיָא** f. (בָּרַי, v. בָּרַי II) *small olive press*. Sifra B'har ch. I one may grind the olives in the large tank and then put them into the small press; Shebi. VIII, 6 לְבוֹר.—Pl. בָּרַיָא. Gen. R. s. 31 Ar. (ed. בָּרַיָא, בָּרַיָא, corr. acc.).

**בָּרַיָא, בָּרַיָא** f. (בָּרַי) *fiction, falsehood*. Lev. R. s. 9. Gen. R. s. 48, v. בָּרַיָא.

**בָּרַיָא**, v. בָּרַי.

**בָּרַיָא** f. (בָּרַי) *joy*. Constr. בָּרַיָא. Targ. Esth. VIII, 17.

**בָּרַיָא** f. (v. preced.) *cheer*. Sabb. 30<sup>b</sup> דְּב' מִלְתָּא בְּרַיָא מִפְּתָא לִיהּ its something humorous. Ber. 55<sup>a</sup> לִיהּ בְּרַיָא מִפְּתָא its very cheerfulness frustrates it (the good dream).

**בָּרַיָא** m. (contr. of בָּרַיָא) *prop. court-house, in gen. government's building, public building, treasury*. Ber. 56<sup>a</sup> ב' רַמְלָא וְכ' ed. (Mss. בָּרַיָא, בָּרַיָא q. v.) the king's treasury shall be broken into. [Perl. Et. St. p. 25 refers to Pers. *divān* which, however, seems of too late an origin for the Talmudic date, v. Cycl. Brit. 9<sup>th</sup> ed. s. v. Divan.]

**בָּרַיָא** (comp. of בָּרַי, דָּר, a. ל. =h. בָּשָׁל) *as to what refers to—whence; on account of, for the sake of, in order that*. Targ. O. Gen. VI, 3; a. e.—Lev. R. s. 28, end אֵל בָּנָא ב' he went for (the sake of getting) a bather. Y. Kidd. III, 64<sup>a</sup> וְכ' דְּלָא יִכְפּוּר וְכ' in order that he may not deny his owing a cup. Yoma 75<sup>b</sup> וְכ' רַבָּא וְכ' (v. Rabb. D. S. a. l.) through the merit of the teacher is the scholar supported.—בָּרַיָא, בָּרַיָא &c. on my, thy account &c. Targ. O. Deut. III, 26; a. e. (Y. בגלל; b. h. לְמַעַן).

**בָּרַיָא** f. (בָּרַי) *separation*. Tanh. Mishp. 17 ב' לִשְׁוֹן ב' בָּרַיָא an expression meaning 'creating a partition'.

**בָּרַיָא** by right, v. בָּרַי.

**בָּרַיָא, בָּרַיָא** m. pl. (h. בָּרַי; v. בָּרַי, בָּרַי) *fictions, whence lying oracles; transf. conjurers*. Targ. Is. XLIV, 25. Targ. Lev. XX, 27; a. fr.

**בָּרַיָא**, v. בָּרַי.

**בָּרַיָא** f. (בָּרַי) *search, examination, test*. Pes. I, 1. Y. ib. I, beg. 27<sup>a</sup> ב' בָּרַיָא חֵיִים ב' search (after leavened bread) made in day-time is a (valid) search. Kil. IX, 7; a. fr.—Num. R. s. 9 דִּרְדִּיהּ לְב' referring to his search; i. e. intimating that the test by the 'bitter waters' (v. סִטְמָה) will also affect him (the adulterer) (Sot. 28<sup>a</sup> לִירְדִּיעָה).—Pl. בָּרַיָא; esp. *cross-examinations of witnesses as to minor circumstances*; v. בָּרַיָא. Snh. V, 2 (40<sup>a</sup>); a. fr.

**בָּרַיָא** f. ch. same, esp. *examination of slaughtered animals as to the condition of the lungs &c.*, v. בָּרַיָא. Hull. 48<sup>a</sup> וְכ' לִיהּ לִיהּ no examination will avail them to make them permitted; (ib. 46<sup>a</sup> בָּרַיָא לִיהּ). Ib. 10<sup>b</sup> וְכ' מִצְרִיךְ ב' declares an examination (of the slaughtering knife) necessary &c.; a. e.

**בָּרַיָא** m. (v. בָּרַי Pa., end) *detective, police officer*. Taan. 22<sup>a</sup> אָנָּה ב' Ms. M. (ed. זִנְדִּיקָא, v. זִנְדִּיקָא). [The description of that officer's doings proves the correctness of the version of Ms. M.]

**בָּרַיָא** pr. n. *B'ditha*, name of a canal of the Euphrates, v. פִּתְרִיָא. M. Kat. 11<sup>a</sup> כּוּרִי ב' (read 'בב', Alf. בפִּתְרִיָא) in the B'ditha the fish were laid dry. [Var. בְּרִיָא, בְּרִיָא, v. Rabb. D. S. a. l. note 300.]

**בָּרַל** (v. בָּרַד, v. בָּרַד) *to separate, divide, distinguish*; (neut. v.) *to keep aloof*. Pes. 87<sup>b</sup> וְכ' בָּרַל עֲצָמָךְ withdraw thyself from (touching) her. Y. Hag. II, 78<sup>b</sup> top כִּדְּרִי שִׂירָא בָּרַל in order that he may be careful in handling T'rummah. B. Mets. 59<sup>b</sup> it seems to me that the colleagues hold themselves aloof from thee (i. e. thou art excommunicated). Ib. 89<sup>a</sup> ב' to separate (with a tool) dates which stick together (comp. Rashi a. l.); Y. Maasr. II, 50<sup>a</sup> top הַבְּרִיל וְכ' pains will stay away from him; a. fr.

**בָּרַל** (b. h.) *to sever, set apart, distinguish*. Hull. 21<sup>b</sup> מִבְּרִיל וְכ' he nips the bird's neck but must not sever a limb or cut with his nail deeper than required (Lev. I, 17). Ib. I, 7 וְכ' הַמְּבַרֵּל בֵּין וְכ' He who established distinctions between (the) sanctity (of the Sabbath) and (the) sanctity (of the Festivals); a. fr.—(2) (denom. of הַבְּרִילָה or הַבְּרִילָה) *to recite the benediction Hammabdil on the exit of the Sabbath or Festival, to say Habbalah*. Ibid. כִּידְרִי מְבַרֵּלִין what formula must you use (at the exit of the Sabbath and the simultaneous beginning of a Festival)? a. fr.—Part. Hof. מְבַרֵּל separated, distinguished. Num. R. s. 10 beg. מְבַרֵּלִים are different from the doings of other nations. Naz. 7<sup>a</sup> מִזֵּי מִזֵּי are separated one from another. Tosef. Peah III, 5; a. fr.

**בָּרַל, בָּרַל** ch. 1) as h. Kal. (neut.) Hull. 116<sup>b</sup> בָּרַלִין

ו' we abstain from them. Ib. לא בדילי ו' do not abstain; a. e.—2) (as foreg. Hif. 2) to say *Habdalah*. Erub. 40<sup>b</sup> ב' hast thou said Habd.? . . . אין בדילנא yes, I have &c.

בִּרְךָ, v. בָּרַךְ.

בִּרְסִין, v. בָּרְסִין.

בִּרְךָ (b. h. בִּרְךָ, v. בִּרְךָ) to split, break into, penetrate. Keth. XIII, 9 ה'פּה בִּרְךָ the removal to a better residence (and style of living) penetrates (the body and creates disease); v. ib. 110<sup>b</sup> כ' כ'רשמו'ל ו' what does *bodek* mean? Answ. As it is expressed by Samuel . . . , a change of the mode of living (v. וְסִר) is the beginning of abdominal disease.—Esp. 1) to search, examine, investigate, try. Sot. V, 1 as well as the water בִּרְךָ tries her (eventually makes her sick), so does it try him (the adulterer). Pes. I, 1 א'ת ה'רמֶן ב' leavened bread is searched after (for the sake of removing it). Ib. 9<sup>b</sup> בִּרְךָ (בִּרְחָ) a house which has been searched. Snh. III, 6 א'ת ה'רמֶן ב' the witnesses are cross-examined. Ib. IV, 5; v. ה'רשֶׁה. Sabb. 139<sup>a</sup> בִּרְךָ בִּרְךָ investigate the doings of the Israelitish judges. Keth. VII, 8 ה'א ב' בִּרְךָ he has her examined (as to bodily soundness) by his female relatives. Ib. 75<sup>b</sup> א'א'כ . . . ח'ק'ה א'ן the presumption is that nobody will drink out of a cup, unless he has examined it (will not marry a woman before ascertaining her physical condition). Kidd. IV, 4 ב'ר'ך must investigate her family records up to four mothers &c. Ib. 5 א'ן בִּרְךָ מן ו' no family records are searched beyond the altar, i. e. the ascertained fact of a person's admission to priestly services is sufficient evidence of unblemished descent for marriage purposes. Nidd. 30<sup>b</sup> ו'בִּרְךָ ו'בִּרְךָ (read ו'בִּרְךָ ו'בִּרְךָ) they (the scholars) examined (made a post mortem examination); Toset. ib. IV, 17; Bekh. 45<sup>a</sup>; a. fr.—2) to tend, cure (plants), esp. to cover with earth or manure. Toset. Shebi. I, 12; Y. ib. IV, 35<sup>b</sup> bot.

Nif. בִּרְךָ to be examined &c. Y. Gitt. I, 43<sup>b</sup>; IX, end, 50<sup>d</sup> ה'שם ב' the report was traced. Nidd. V, 6 בִּרְךָ her vows are subject to examination (to find out whether she knows the import of a vow); a. fr.

בִּרְךָ, v. בָּרַךְ. ch. same; 1) to split, burst, break into. Hull. 105<sup>a</sup> ה'א ב' בִּרְךָ (Ar. בִּירְךָ) he saw that a sewer had burst into his field (inundating it); v. בִּרְךָ. —2) to examine, espy; to test. Targ. Judg. XVIII, 2; a. fr.—Yeb. 65<sup>a</sup> א'בִּרְךָ נפְשִׁי I will test myself (as to my virility). Y. Ned. II, 37<sup>b</sup> bot. ה'פּה בִּרְךָ Hefa wanted to sound his knowledge. Taan. 21<sup>b</sup>; a. fr.—3) to cure the body by means of a purgative. Ned. 50<sup>b</sup> ה'א ב' בִּרְךָ purged himself with &c.; a. e.—Part. pass. בִּרְךָ tested, sure, known. Y. Sot. V, 20<sup>e</sup> bot. לא ב'ר'ך (בִּרְךָ) not known to me (I had not experienced). Taan. 23<sup>b</sup> לא בִּרְךָ לי (not בִּרְךָ) ye are unknown to me (as to your honesty).—I am sure, I know. Pes. 111<sup>b</sup> ב'ר'ך ב'ר'ך I am sure you do not know (Ms. M. ב' ל'ה ו', Ms. 2 Oxf. בקינא, v. Rabb. D. S. a. l. note). \*Hull. 32<sup>a</sup> ב'ר'ך ב'ר'ך לא ה'ה בִּרְךָ ב'ר'ך

Ar. Var. (ed. בִּרְךָ) I was not so familiar with my uncle that I should have asked him.

Pa. בִּרְךָ to discover (by sorcery), to find out secrets. Targ. O. Gen. XLIV, 5; 15. Cmp. בִּרְךָ.

בִּרְךָ (b. h., preced.) 1) breach, defect.—2) attendance, repair. Y. Pes. VIII, 36<sup>a</sup> top. Tem. I, 6 ה'ב' קרש' ב' ה'ב' (Mish. קרבנות) offerings for the Temple repair, opp. to קרש' ב' מ'ר'ח objects dedicated for sacrifices. Ibid. VII, 1; a. fr.—Pl. בִּרְךָ, constr. בִּרְךָ. Sabb. 32<sup>a</sup> ב' מ'ר'ח breaches through which death enters, i. e. sins for which one is visited with death; v. בִּרְךָ.

\*בִּרְךָ ch. same, defect, sin. Targ. Y. II Num. V, 19 these waters searching בִּרְךָ the defect. [Probably a corrupt reading.]

בִּרְךָ, v. בָּרַךְ. m. ch.=h. בִּרְךָ 1) breaking into, freshet, bursting dam. B. Mets. 66<sup>b</sup> ו' א'ר'ה ב' a freshet came and overflowed &c. B. Bath. 41<sup>a</sup> ו' ש'קל ב'ר' ו' a freshet swept his field (taking away the fence). Hull. 105<sup>a</sup> בִּרְךָ Ar. a channel caused by a freshet, v. בִּרְךָ. Snh. 7<sup>a</sup> strife is likened ו' (רמ'ה) ו' to an inroad made by a burst (of water), once entering it widens more and more; a. fr.—Pl. בִּרְךָ, בִּרְךָ. Erub. 21<sup>a</sup> רש'כ'ו ב'ר' where freshets are of frequent occurrence.—2) breach, defect. Targ. O. Gen. XLII, 9 (ה'ר'ה). Targ. II Kings XII, 6sq.—Pl. Targ. Lam. I, 8 בִּרְךָ her shortcomings (h. בִּרְךָ). [B. Bath. 61<sup>a</sup> בִּרְךָ, v. III.]

\*בִּרְךָ, Pi. בִּרְךָ as following. Ruth R. to II, 15 ה'ה ב'ר' מ'ב'ר scattered coins. [Prob. to be read מ'ב'ר or מ'ב'ר.]

בִּרְךָ (b. h., preced.) 1) to scatter, strew.—Pa. בִּרְךָ same, also, to distribute freely. Targ. Ps. LXVIII, 31; a. fr.—Hull. 54<sup>a</sup> א' א'ר'ה ב'ר' א' if a powder is strewn upon its wound, it may recover; [Rashb. to B. Bath. 74<sup>b</sup> quotes ו'בִּרְךָ ל'ק'רש'מ'ה ו' Gitt. 56<sup>b</sup> ו'בִּרְךָ and scatter ye his (my) ashes over seven waters. Y. Ber. IX, end, 14<sup>d</sup> ו' ב'ר' when people gather (are willing to listen to instruction), distribute (teach); when people scatter (throw religion away in neglect), gather in (live in retired study). Cant. R. to VIII, 9 בִּרְךָ ye (do not stand in crowds).—Part. pass. בִּרְךָ scattered. Y. M. Kat. III, 81<sup>d</sup> top א'ר'ה ס'ג'ן מ'ר'חן בִּרְךָ there are more than those (twenty four cases) scattered in Mishnah and Boraitha. Sabb. 20<sup>a</sup>, v. infra.—2) to shake (in a sieve). Targ. Amos IX, 9. [Ibid. מ'ר'חן, prob. מ'ב'רין.] Cmp. בִּרְךָ.—3) to tread olives. Targ. Mic. VI, 15 (perh. בִּרְךָ?).

Ithpa. א'רְבִּיר, א'רְבִּיר, א'רְבִּיר to be scattered, to disperse. Targ. Is. XXXIII, 3; a. fr.—Sabb. 20<sup>a</sup> ק'נים מ'ב'רין (v. Rabb. D. S. a. l. note 300, ed. מ'ב'רין loose staves in the stove will fall apart (and may require stirring). Lev. R. s. 6 and the denars began מ'ב'רין to be scattered. Gitt. 33<sup>b</sup> ל'בִּרְךָ א'רְבִּיר (not א'רְבִּיר) let them disperse (so as not to be found together). Snh. 8<sup>a</sup> bot. בִּרְךָ and they (the judges) dispersed.—Denom. בִּרְךָ.

בדרסין, v. בדרסין.

בחה, בחה, v. בחר.

בחה, v. בחר.

בחה, בחה f. (b. h.; בחר) *chaotic condition*; always with בחה. Gen. R. s. 2; a. fr.

בחה, בחה Ber. 45<sup>a</sup>; a. fr. (Ms. M.).

בחה ch.=בחה with, in them. Pes. 72<sup>b</sup>; a. fr.; v. בחר.

בחה, בחה, v. בחה.

בחה, v. בחר.

בחה, בחה f. (בחר) *confusion*. Targ. Prov. XXVI, 21 ed. Wil. (Ms. בחה; oth. ed. בחה).

בחה, בחה (b. h.; בחה, comp. בחה, to be broken into; to gasp; to burst forth, v. בחה, v. Ges. Hebr. Dict. s. v.) to be stirred up, confounded, in disorder. —Gen. R. s. 2, beg. בחה ובוהא; ib. fem. בחה ובוהא bewildered and confounded.

\**Hif.* בחה to clear (the field), comp. בחה. Y. Sabb. VII, 10<sup>a</sup> top חמברה בחרשים (read חמברה). Y. Shebi. IV, 35<sup>b</sup> ומברין (read ומברין or ומברין) you may clear thickets (in the Sabbath year); v. בחה. Pi.

בחה ch. same. Part. בחה, fem. בחה *chaotic*. Targ. Y. II, Ex. XII, 42. Targ. Y. Gen. I, 2.

\**Behi.* בחה, Targ. Prov. II, 7, read סברה (as in Pesh.) or שבחה=ed. Wil. שבחה.

בחה, בחה f. (בחה) *haste*. Ezra IV, 23. Targ. Ex. XII, 11; a. e.

בחה, בחה (בחה) *bright, distinguished*. Targ. Cant. VII, 3; a. e.

בחה, בחה m. (בחה; b. h. בחה) *white, white spot* (cloud).—*Pl.* בחה, Taan. 7<sup>b</sup> (ref. to Job XXXVII, 21) אפר' בשעה שהעננים עומדין בחה בחה וכו' Ms. M., even when the clouds stand in white spots, there comes a wind &c.; edit. בחה בחה נעשה the sky is made (to appear) full of white clouds.

בחה, בחה pl. בחה same. Targ. Job XXXVII, 21 בחה בחה white clouds without giving rain &c.

בחה, v. בחה.

בחה (b. h.; בחה, v. בחה) to hurry, be excited, anxious. Part. pass. בחה excited, pressed. Pes. 11<sup>a</sup> sq. אדם בחה בחה man is excited when his property is at stake. Ib. 72<sup>b</sup> זמני בחה his time (for doing the thing) is pressed (it cannot be postponed). Yoma 85<sup>a</sup>, a. e. בחה בחה anxious to save his dead relative from the fire.

*Pi.* בחה to agitate, frighten. Y. Yoma VI, 43<sup>c</sup> bot. בחה בחה why dost thou agitate us.

*Hithpa.* a. *Nithpa.* בחה, בחה to be excited, confounded. Num. R. s. 14 (ref. to *tibbahel*, Koh. VIII, 3) בחה בחה אל בחה he was not intimidated by his wrath, Ib. בחה בחה לא בחה he was not carried away by her (tempting) actions. Ib. בחה בחה לא בחה he was not confounded on account of his being alone in the house. Pesik. R. s. 36 בחה בחה were in commotion and alarm.—

*Part. Hof.* בחה, or בחה *confounded, hard to pronounce or remember*. Gitt. 14<sup>b</sup> וכו' שמותיהן מבהות Ar. (ed. b.) their names are bewildering, beginning with Arda, Arta, Phile.—[Deut. R. s. 9 מבלגתו רעהו, read בחה בחה his mind is confused, he cannot collect himself for prayer.]

בחה, בחה ch. same.—*Pa.* בחה 1) to be precocious, inconsiderate, hasty. Targ. Koh. V, 1; a. e.—2) as h. Piél. Targ. Job XXIII, 16; a. fr.

*Ithpa.* בחה, *Ithpe.* בחה 1) to be hurried, to hurry. Targ. Esth. II, 9.—2) to be agitated. Targ. I Sam. XXVIII, 21; a. fr.—Y. Keth. I, 25<sup>a</sup> is it possible that the whole town בחה בחה was excited on account of Naomi?

בחה f. (b. h.; בחה) *suddenness, sudden calamity, shock*. Y. Bicc. II, 64<sup>d</sup> top; S'mah. III, 9 בשנים בחה בחה death after two days' sickness is a shocking death. —Y. B. Mets. II, end, 8<sup>d</sup> a rending of garments בחה בחה which is not done under the influence of the first shock (after the sad news) is considered as if not performed at all.—*Pl.* בחה. Num. R. s. 11; Tanh. Naso, 10 באנגריא ובח' as a forced duty and in a hurried manner; a. fr.

בחה (בחה?) m. (denom. of next w.) *cattle-driver, cattle-raiser, driver*. Deut. R. s. 3 וזהבם עמו and the driver (leader of the ass) was with him. \*[Y. Ned. XI, end, 42<sup>d</sup> הבריא שלי פרחי (=בחה) my stable-man (a gentile) has seduced me. Ib. אין הכיחא אסור (not אסור) (do you believe) the stable-man's connection with thee has no restrictive consequences? [V. Noda Bihudah, 2<sup>nd</sup> ed., Eb. Ha'ez. Nr. 12.] Gen. R. s. 36 בחה (Yalk. Gen. 145 אדם, prob. בחה).—*Pl.* בחה, בחה. Y. Pes. I, 27<sup>b</sup> (in gen. servants). Cant. R. to IV, 4 (play on ובחהמך Deut. VII, 14) there shall be none barren (of knowledge) among thee, שבכם אפר' even among your cattle drivers; Deut. R. s. 3; a. e.; Gen. R. s. 32 בבחהמך (corr. acc.)—Y. Maasr. II, 50<sup>a</sup> bot. חורייג לבהמין (not חורייג) give the drivers (field laborers) oranges to eat; [Erub. 53<sup>b</sup> אחריו לפרחי in diff. connection].

בחה f. (b. h.; בחה, *Aethiop.* to be dumb; בחה, v. בחה) *cattle, quadruped domestic animal* (mostly of the horned race); in gen. *dumb beast*, opp. to man. Gen. R. s. 20 בחה בחה domestic animals, wild beasts, and birds; a. fr.—בחה בחה large cattle (of the bovine race); בחה בחה small cattle (sheep, goats &c.). Bekh. 8<sup>a</sup>; a. fr.—בחה בחה &c. ארנוא, בחה מלוג &c.—*Pl.* בחה. Gen. R. s. 86; a. fr.

בחה m. (b. h.; Coptic p-ehe-mau, *water-ox*, Ges.) in Rabbin. lit. *B'hemoth*, a legendary animal reserved for the righteous in the hereafter; emp. ליתקן. Lev. R.

s. 22 in place of the forbidden animals from which you here abstain, אֵלֶּם בְּהֵרִי ב' (I shall give you in the hereafter) 'the b'hemoth on the thousand mountains' (Ps. L, 10). Ib. s. 13 ב' וְלִיָּתוֹן ו' b'hemoth a. leviathan are the game of the righteous &c. Ib. ב' נִוְחָן ו' b'hemoth shall attack the leviathan with his horns &c.

**בִּהַק** (b. h. in בִּהַק; √ בה, v. בהי) to shine with a pale light, be white, glisten. Bekh. 45<sup>b</sup> בִּהַק one glistening (with unsteady eyes, albino), diff. fr. לָבָן white-complected.

**Hif. בִּהַק** 1) to shine, be bright. Y. Pes. I, beg. 27<sup>b</sup> top בִּשְׁנֵה שְׂוִי מִבְּהִיקִים when the candles burned brightly. Ib. מִבְּהִיקוֹת; Gen. R. s. 31 מִבְּהִיקָה (of glistening jewels). Ib. s. 40 בִּהַק הַבְּרִיָּה הַכֹּלָה the whole land of Egypt was brightened by her (Sarah's) beauty; a. fr.—2) to brighten, make bright. Snh. 100<sup>a</sup>.—Part. Hof. מִבְּהִיקָה distinguished, prominent. Kidd. 33<sup>a</sup> בְּרַבּוֹ הֵמָּה when his teacher is a distinguished scholar. Gitt. 11<sup>a</sup> שְׁמוֹת מִבְּהִיקָן names of a distinctly gentile character (which Jews do not assume). [Sifra Thazr. ch. I מִבְּהִיקָה, read with R. S. to Neg. I, 1 מִבְּהִיקָה, v. מִבְּהִיקָה.]

**בִּהַק** ch. same. Af. אֲבִהִיק to shine. Targ. II Sam. XXII, 13.

**בִּהַק**, v. בִּהַק.

**בִּהַקָּה** (pl. בִּהַקִּים, בִּהַקִּי, f.=h. בִּהַקִּי. Targ. Y. I, II Lev. XIII, 2; XIV, 56; a. e.

**בִּהַקָּה** m. (bahak) one afflicted with bohak (Lev. XIII, 39), one having an eruption resembling leprosy, v. בִּהַקִּי. Gen. R. s. 98 ב' מִי שֶׁהוּא ב' one who is a bahakan is hot-tempered. Pl. בִּהַקִּיָּן. Ib. (ed. בִּהַקִּי) רִיבָה בָּהֶן ב' (ref. to Gen. XLIX, 7) he let rise among them a large number of bohakanin (hot-tempered men). V. next w.

**בִּהַקִּי** m. same, one full of whitish pustules. Ber. 58<sup>b</sup> Ms. M. (ed. בִּהַקִּי plur.). Fem. בִּהַקִּיָּה, בִּהַקִּיָּה, fem. בִּהַקִּיָּה. Meg. 24<sup>b</sup> ב' יָדָיו one whose hands are &c.

**בִּהַר** (b. h.; √ בה, v. בהי; cmp. preced. ws.); Pi. בִּיהַר or Hif. בִּיהַר to shine brightly, be glossy; trnsf. to make one's self conspicuous, to boast. Lev. R. s. 15; Tanh. Thazr. 11 bahereth (Lev. XIII, 2) that is Yavan (Græco-Syria) שְׁחִיחָה מִבְּהַרָהּ על ו' (or) that lorded it over Israel by her decrees; v. בִּיהַר. [Pi. בִּיהַר to make clear. Pesik. R. s. 33, v. בִּיהַר.]

**בִּיהַר** ch., Shaf. שְׁבִיהַר q. v.

**בִּיהַרָּה**, v. בִּיהַרָּה.

**בִּיהַרָּה**, v. בִּיהַרָּה.

**בִּיהַרָּה** f. (b. h., בִּיהַר) bright white spot on the skin, eventually one of the symptoms of leprosy. Neg. I, 1 בִּיהַרָּה means an intensively bright spot (sparkling) like snow. Ib. II, 1 ב' עֹזָה ו' an intensively bright spot appears faint on the skin of a Germanus (Teuton), and the faint spot appears bright on a Cushite;

(Sifra Thazr. Neg. ch. I, ed. Weiss כב', כב'; Yalk. Lev. 551 בִּיהַרָּה, corr. בִּיהַרָּה, a. fr.—Pl. בִּיהַרָּה Neg. VII, 1. Ib. VIII, 6; Tosef. ib. III, 12.

**בִּיהַרָּה** ch. same. Targ. O. Lev. XIII, 2; a. e.—Pl. בִּיהַרָּה. Ib. 38; 39. V. בִּיהַרָּה.

**בִּיהַרָּה** 1) (בהי, v. בהי) (=h. בִּיהַר, cmp. בִּיהַר 1) to be confounded, abashed, ashamed. Targ. O. Gen. XLIX, 8; a. fr.—Y. Shek. I, beg. 45<sup>d</sup> (in Hebr. phraseol.) הֵן נִקְרָא וְלֹא נִבְדָּרָה (Bab. ed. נִבְדָּרָה ... נִבְדָּרָה) can we read this and not feel ashamed? Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top, if I rise among the righteous, וְלֹא אֶנָּה בִּיהַרָּה בְּעֵבְרָי. Ib. אֶנָּה בִּיהַרָּה (read בְּעֵבְרָי) why should I be ashamed of my doings? Y. Kidd. IV, 65<sup>c</sup> top בִּיהַרָּה ו' they are ashamed of one another. Y. Orl. I, 61<sup>b</sup> top בִּיהַרָּה מִסִּכּוֹל בִּיהַרָּה is ashamed to look at him. Lev. R. s. 31 בִּיהַרָּה ו' yet are not ashamed (to worship them).—2) (=בִּיהַרָּה) to be bewildered. Keth. 62<sup>a</sup> (prov.) a woman used to abortion (or loss of children through death) בִּיהַרָּה ו' is no longer besides herself (when it reoccurs; Ar.: is not ashamed).

**Pa. בִּיהַרָּה**, Af. אֲבִיהַרָּה 1) to put to shame. Targ. Ps. XIV, 6. Ib. CXIX, 116; a. e.—Y. Shebi. IV, 35<sup>b</sup> bot.; Y. Maas. Sh. V, beg. 55<sup>d</sup> וְיִבְדּוּ לִיהַרָּה וְיִבְדּוּ and bend the tree down as if in shame, in order that it may bear fruits (cmp. Sabb. 67<sup>a</sup> 'that people may pray for it'). Y. Kil.; Y. Keth. I. c. if I rise among the wicked בִּיהַרָּה ו' (or) בִּיהַרָּה I may not put (them) to shame.—2) to frighten, confound.—Y. R. Hash. II, 58<sup>a</sup> bot. בִּיהַרָּה ו' con-found not thy Master's children (the Israelites).

**Ithpa. אֲבִיהַרָּה, Ithpe. אֲבִיהַרָּה**, contr. אֲבִיהַרָּה to be put to shame. Cant. R. to II, 5 וְהוּא מִבְּהַרָּה ו' and he felt ashamed and went away. Y. Sabb. VI, 8<sup>c</sup> top מִבְּהַרָּה she is ashamed.

**בִּיהַרָּה**, f. (h. בִּיהַר; √ בה, v. בהי) shame, disgrace; nakedness (=h. בִּיהַרָּה). Targ. Job VIII, 22; a. fr.—Snh. 102<sup>b</sup>; Gen. R. s. 49 ב' סִבִּי עֵלְדֵי of disgrace, v. אֲשָׁמָה. Hull. 56<sup>b</sup> בִּיהַרָּה אִיגְלָאִי their shame (diseased condition) has been revealed. Targ. II Ohr. XXXII, 21 בִּיהַרָּה.

**בִּיהַרָּה**, v. בִּיהַרָּה.

**בִּיהַרָּה** (b. h.; √ בא, v. באי, to enter into, split, insert; v. בבא, בִּיהַרָּה; to be vacant, clear, v. באר, בִּיהַרָּה; to be disordered, v. באש, בִּיהַרָּה) 1) to enter, come. R. Hash. I, 2 בִּיהַרָּה those come into the world, i. e. mortals. Hull. 54<sup>b</sup> בִּיהַרָּה be welcome!—Tanh. Vaëra 14; Midr. Till. to Ps. LXXXVIII, 47, a. e. (play on בִּיהַרָּה ibid.) בִּיהַרָּה [בִּיהַרָּה] it (the locust) comes, encamps [rests], and plucks. Y. Shebu. VIII, 38<sup>c</sup> top, a. e. בִּיהַרָּה שְׁבִיבָה, v. בִּיהַרָּה.—Y. Peah I, 15<sup>c</sup> top, a. fr. ו' אֶלַּי אֶלַּי may (evil) befall me, if—; cmp. אֶלַּי; Koh. R. to X, 8 אֶלַּי ו' (corr. acc.).—2) with בִּיהַרָּה (b. h. with אֶל) to have sexual connection. Kerith. I, 1; a. fr.—3) with לִיְרֵד or לִיְרֵד to fall into the power of.—Aboth II, 1 לִיְרֵד ו' אֶלַּי עֲבִירָה and sin will have no power over thee. Yoma 86<sup>b</sup> ו' אֶלַּי לִיְרֵד דְּבַר ו' (not באר) he had the power (the chance)

to commit a sin &c.; Kidd. 39<sup>b</sup>; a. fr.—בוא וראה come and see (I will prove). Yoma l. c.; a. fr.

*Hif.* הִבְרִיא 1) *to bring, carry*. Gitt. I, 1 הַמְבִּירָא וְכ' who brings (as a messenger) a letter of divorce from abroad; a. fr.—2) *to offer*. Bicc. I, 1; a. fr.—3) *to draw an object toward's one's self*, opp. הוֹלִיךְ, v. הָלַךְ. Hull. II, 3 הוֹלִיךְ וְלֹא הִ' he put the knife out (in slaughtering) but did not draw it backward; וְלֹא הִ' or drew it toward himself but did not then move forward; a. fr.—4) *to bring about, produce, cause*. Aboth I, 17 מְבִיא חַטָּא begets sin; a. fr.—5) *to lead, procure admittance*. Ab. Zar. 20<sup>b</sup> Torah מְבִיאָה לִירֵד וְכ' (v. supra) leads to careful conduct &c. Ib. 18<sup>a</sup> אַתָּה מְבִיאָנִי וְכ' wilt thou procure me (promise me) admittance into the world to come?; a. fr.

פִּזְאָנָא v. בִּרְאָנָא

בַּאֲתָהּ, v. בִּרְאָהּ.

**בִּיבִיָּא** I m. (Syr. *hubia sartago*, P. Sm.; prob. = **בִּי** a. **הפּיָא** softened through assimilation, cmp. **הפּיָא** a **הפּיָא**) a *frying pan*, sometimes used as a *coal pan* containing the coal over which things are roasted. Pes. 30<sup>b</sup> **האי בורי** (Ms. M. 2, Ms. Oxf. Ar. and old ed., v. Rabb. D. S. a. l. note 10); Zeb. 95<sup>b</sup> (Ms. R. 1 **מבִּיא**, corr. **בִּי**; Ms. K. **בוביא**). Sabb. 29<sup>a</sup> he threw the date stones **לבוריא** Ms. M. a. Ar. (Y. Bets, IV, 62<sup>c</sup> **לפּיָא**, v. Rashi to Sabb. l. c.) into the pan. [Editions vary betw. **בוביא** a. **בוביא**.]

פִּיכִיָּה II, פִּיכִיָּה f. *image*, v. פִּיכִיָּה.

**בִּיבָא, בּוֹבִיָּה**, Lam. R. to II, 2, v. **בִּיבָא**.

פּוֹכֵי־אֶרֶץ v. בּוֹבֵי־אֶרֶץ

ב. פִּיבְרָא v. פִּיבִית.

בִּבְיָתָא v. בִּבְיָתָא

בִּיבֹן *the word בִּיבֹב reversed.* Sabb. 104<sup>a</sup>.

פונגט. ב' נוגמי איתן, Targ. II Esth. IV, 1, Var. פונגט. נעירי א' נ' א' (א) פֿונגמטין or דִּיטִיגמטין (ἐπιτάγματα, διατάγματα) *commands, ordinances*; v. דִּיטִיגמא.

בִּגְר, v. בָּגַר. — בּוּגְרוֹת, pl. בּוּגְר, v. בָּגַר.

\***בִּזְרֵיָא** c. (denom. of **בִּזַּר** V) *a mat of reeds*. [The best versions, however, read **בִּזְרֵיָא** q. v.]

בדידה, v. בודידה.

בְּדוּחָא, v. בְּדוּחָא.

בִּזְהָרָה, v. בִּזְהָרָה.

**בוהיין** pr. n. m. *Bohāyon*. Pes. 57<sup>a</sup> (Ms. M. **בוהיין**);  
Tosef. ib. II (III), 20 (Var. **בוהיין**, **נבו היי**).

**בִּזְחָק, בִּזְחָק** m. (b. h.; **בִּזְחָק**) *white scurf*. Neg. I, 5.  
Sifra Thazr., Neg., ch. X.

**בִּתְקָא** ch. same. Targ. O. Lev. XIII, 38 (ed. Berl.  
בִּתְקָא).

בִּתְּחִלָּה, בּוֹתְקִיית, בּוֹתְקִי

פִּתְיוֹא v. פִּירוּתא

**בִּירָן** (b. h.,  $\sqrt{\text{בו}}$ , v.  $\text{בזו}$ ) 1) *to tread upon*, whence *despise*. Aboth IV, 3 **אֵל רִדְרִי בָּז** *despise not* &c.—2) *to divide*; v.  $\text{בזבז}$ .

**בזז** ch. same; 1) to *plunder, ransack*. Targ. Gen. XXXIV, 27; a. fr.—Esth. R. to I, 10 (play on בורא ibid.) **בזז** plunder his house.—2) to *tread*. Ib. (play on **בזז** ibid. as if from **בג**, emp. **בגד** **בזז** ובוזבז ibid. as if from **בג**, emp. **בגד** **בזז** ובוזבז tread and shatter (v. Targ. Esth. a. l.; emp. **בזז**). [Most of the forms may be derived fr. **בזז**.]

**בִּזְיָה** m. *the Buzite*. Targ. Job XXXII, 2; 6.

\* **פִּזְנָא** m. (פִּזְזוּ, פִּזְזוּ) *plunderer*. Pl. פִּזְנָנִיא Yalk.  
Jer. 281 (Lam. R. introd. R. Yits. 1 פִּזְנָנִיא).

**בִּיזָה (בִּיזָה)** f. (v. בִּיזָה) *contempt, contumely*.  
Targ. Ps. CXIX, 22.—V. בִּיזָה II.

**בוֹהַל** m. (בוהל I) prop. *aversion, sickness*, hence (cmp. באש) *a certain stage in the growth of the fig* (intermediate between פנה and צביל), *when its head becomes white*; trans. *the stage of female puberty* intermediate between childhood (ילדות) and full womanhood (בגרות). Nidd. V, 7 the Scholars have introduced figurative terms for the stages of womanhood: paggah, bohal &c.; וְאֵלֶי יָרִיב ב' אֶלֶי יָרִיב bohal means the days of maidenhood. V. מַבְהֵל.

**בִּיתָא** pr. n. m. *Buta*, father of Baba, v. **פְּבַא** II.

\* **בֹּיֹמֵט** m. (בֵּיט) *bright spot* (cloud, v. בְּהִיר). Targ. Job XXXVII, 21 (Ms. בֹּיֹמֵשׁ).

**spark ב' דורא, m. (v. preced.), בּוֹמִיטָא, בּוֹמִטָא**  
(blossom of light, comp. h. יִצְחָק).—*Pl.* בּוֹמִטָא, בּוֹמִטָא. B.  
Mets. 85<sup>b</sup> בּוֹמִטָא דִּנְי מַחֲיוּה דִּנְי . . . Ms. M. (ed. . . בּוֹמִטָא  
(blossom, corr. acc.) two sparks came forth and struck the  
eyes of &c. Ber. 58<sup>a</sup> וְכִבְדִּירוּ דִּנְי וְכִבְדִּירוּ דִּנְי  
הַב כִּיה מִלְתָּא וְנִפְקָא בּוֹמִטָא Ar. ed. Koh. (Ms. M. בּוֹמִטָא  
דִּנְי, omitted in ed., v. Rabb. D. S. a. l. note) R. Sh.  
spoke a word, and there came forth sparks and blinded  
him.

**בְּיָמֵי** m. pl. (בַּטַּט) *the poor (broken ones)*. Gitt. 37<sup>a</sup>;  
v. בְּיָלְבֻטִים.

**בוטשא, v. בוטימא**

ב. פטריטא v. בומיטא

**בִּפְרִיָּתָא** *f. flower-bud* (בּוֹטְנֵטָא; בטט) **בִּפְרִיָּתָא** *of the caper tree, capers.* Ber. 36<sup>b</sup> וְשִׁקְלִיהָ לְנִיצָא דְּפִרְתָּא ... Ms. M. לְנִיצָא ... Ar. (ed. ואִקְרִיב ... לְפִרְתָּא דְּבִי' וְהִיא בִי' (דְּפִרְתָּא וְהִיא בִי') the blossom of the caper was cut off, but the bud survived. [Ib. 58<sup>a</sup> בִּי' דְּמִרָא Ms. M. read בּוֹטְנֵטָא, v. בּוֹטְנֵטָא.]—*Pl.* בִּרְטֵיָּתָא. Hull. 59<sup>a</sup> שֶׁב־בִּי' seven blossoming capers (Rashi: stones of the caper

fruit). Y. Maasr. IV, end, 51<sup>c</sup> בִּר . . . מרמין to remove the buds. [Y. Pes. I, beg. 27<sup>a</sup> באילין בשיחא v. בְּשִׁיטָא.]

**בִּשְׁלֵן** m. (בטל) 1) *idleness*. Targ. O. Ex. XXI, 18 (being incapacitated).—2) *indemnity for loss of time*. Ib. v. 19. V. בְּשִׁיטָא.

**בִּשְׁמָא** m. (בטם, בִּשְׁמָא, v. next w.) 1) *terebinth (fruit and tree)*, *pistacia terebinthus* (v. Sm. Ant. s. v. Tereb.). Targ. O. Gen. XXXV, 4; a. e.—Pl. (Hebr., fr. בִּשְׁמָא). Y. Kil. I, 27<sup>a</sup> bot. וְכִי בִּשְׁמָא nuts and terebinths combined produce pistachio.—Chald. בִּשְׁמָא. R. Hash. 23<sup>a</sup> אֲלוֹנִים בְּלוֹשִׁי (Ar. ed. אֲלוֹנִים בִּשְׁמָא; Gen. R. s. 15 אֲלוֹנִים בִּשְׁמָא, B. Bath. 80<sup>b</sup> בִּשְׁמָא, Ms. M. בוֹשְׁמִי, v. אֲלוֹנִים I.—2) *pistachio (tree or nut)*. Shebi. VII, 5 Ar. s. v. אֲלוֹנִים (ed. בִּשְׁמָא); v. next w.—Pl. בִּשְׁמָא. Targ. O. Gen. XLIII, 11 ed. Berl. (oth. ed. a. Y. בוֹשְׁמִי).

**בִּשְׁמָא I** m. (b. h. בִּשְׁמָא; בטן, בִּשְׁמָא to be hollow, swell, v. Ges. H. Dict. s. v. בטן) *pistachio (nut or tree)*. Shebi. VII, 5 Ms. M. a. Y. ed. (Bab. ed. בטנה, v. preced.; Tosef. ib. V, 11 בִּשְׁמָא;—Pl. בִּשְׁמָא. Targ. Y. (a. O. some ed.) Gen. XLIII, 11; v. preced. B. Bath. 80<sup>b</sup>; v. preced.

**בִּשְׁמָא II** m. (בטן) *swollen belly, swelling*. Lev. R. s. 18, end; Num. R. s. 7.

**בִּשְׁמָא**, v. בִּשְׁמָא I.

**בִּשְׁמָא** pr. n. *Batanea*, town and district east of the Jordan, reputed for large commercial fairs (רִירָה). Y. Ab. Zar. I, 39<sup>d</sup>; Gen. R. s. 47 בִּשְׁמָא. Cmp. בִּשְׁמָא (b. h.) a. בוֹשְׁמִי.

**בִּשְׁמָא** Pesik. R. s. 10, read בִּשְׁמָא; v. בִּשְׁמָא.

**בִּשְׁמָא**, v. בִּשְׁמָא.

**בִּשְׁמָא**, v. בִּשְׁמָא.

**בִּשְׁמָא** ch. (b. h.; בִּשְׁמָא or בִּשְׁמָא, v. בִּשְׁמָא) *to run to and fro, be agitated*. Part. בִּשְׁמָא, f. בִּשְׁמָא. Gen. R. s. 87, beg. (expl. בִּשְׁמָא Prov. VII, 11) בִּשְׁמָא היא וטעיה Ar. (ed. שגשיא; Yalk. Prov. 940 בִּשְׁמָא, corr. acc.) she runs about (revelling) &c. Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) (read:) בִּשְׁמָא therefore we are now in trouble. And they wept &c. Ruth. R. s. 3 (before I, 18) קל בִּשְׁמָא (read בִּשְׁמָא) the sound of people running in excitement (on business).

**בִּשְׁמָא**, v. בִּשְׁמָא.

**בִּשְׁמָא** m. (בוך; v. P. Sm. I 526 sq.) 1) *the weaver's shuttle*; 2) *the spider*. Succ. 52<sup>a</sup>; Snh. 99<sup>b</sup> של בִּשְׁמָא the thread of the shuttle [or spider-web]. [Snh. l. c. כוֹבִיא, Mss. vary betw. כוֹבִיא a. כוֹבִיא q. v.]—[3] *coal-pan*, v. בִּשְׁמָא. Cmp. בִּשְׁמָא.

**בִּשְׁמָא** m. (v. preced.; בִּשְׁמָא formative, cmp. בִּשְׁמָא) *the weaver's clue*. Sabb. 96<sup>b</sup> ed. a. Ar. (Ms. M. בִּשְׁמָא, Ms. Oxf. בִּשְׁמָא, Ar. Var. בִּשְׁמָא).

**בִּשְׁמָא**, Y. Shek. VII, beg. 50<sup>e</sup>, v. בִּשְׁמָא.

**בִּשְׁמָא** m. (בִּשְׁמָא, בִּשְׁמָא, v. next w.) 1) *a club, a stripped smooth pole, bar*. Erub. 102<sup>a</sup> בִּשְׁמָא (Ar. ed. Koh. בִּשְׁמָא) you speak of a club (with a handle used as a door-bar).—Pl. בִּשְׁמָא. B. Kam. 93<sup>b</sup> it says (in the Mish.), 'If one robbed pieces of wood and made utensils out of them' בִּשְׁמָא דְּהִינִי וְכִי Ar. (ed. בִּשְׁמָא, Ms. H. בִּשְׁמָא) it means that he made them into clubs, that is 'he polished them'.—2) esp. *a club (with handles) used as a pestle for crushing olives &c.* Sabb. 77<sup>b</sup> (playful etymology) בִּשְׁמָא בִּשְׁמָא (Ar. ed. Koh. בִּשְׁמָא) it is called *bukhana*, 'come and I shall strike'. Y. Bets. I, 60<sup>e</sup> bot. בִּשְׁמָא דִּלְכָּה דִּלְכָּה and concerning a club, for he pounds with it; Y. Sabb. XVII, 16<sup>b</sup> top בִּשְׁמָא (read בִּשְׁמָא). Nidd. 36<sup>b</sup> I am וְכִי דִּפְרִילָא בִּשְׁמָא an iron pestle which breaks the copper mortar. Bets. 14<sup>a</sup> בִּשְׁמָא (Ar. ed. Koh. בִּשְׁמָא).—Transf. *the rib resting in the pelvis, hip-joint*. Hull. 52<sup>a</sup>, v. אֲסִיחָא.

**בִּשְׁמָא** f. h. (preced.) *the peduncle (or upper stem)* deeply seated in the Ethrog (like the rib in the pelvis). Succ. 35<sup>b</sup> בִּשְׁמָא, expl. פִּיטָם.

**בִּשְׁמָא I** m. (בִּשְׁמָא) 1) = h. בִּשְׁמָא, *first-born*. Targ. Ex. XII, 29; a. fr.—Hull. 44<sup>b</sup>; a. fr.—B. Bath. 126<sup>b</sup> בִּשְׁמָא (h. בִּשְׁמָא) foolish (wild) first-born, i. e. a first-born by his mother but not by his father (having no privileges).—Pl. בִּשְׁמָא. Targ. Ps. CXXXV, 8; a. e.—Fem. בִּשְׁמָא. Ber. 6<sup>a</sup> בִּשְׁמָא בִּשְׁמָא a first-born cat whose mother is a first-born.—[2] = h. בִּשְׁמָא. Pl. בִּשְׁמָא *first fruits*. Targ. Y. I Deut. XXXIII, 14. (Targ. Y. II בִּשְׁמָא.)

**בִּשְׁמָא II** f. (v. preced.) *the first, i. e. lowest layer* in the clay dam; v. אֲרִיכָא. B. Mets. 103<sup>b</sup>.

**בִּשְׁמָא** (בִּשְׁמָא Ar.) (m. pl.?) f. (baccar, baccaris; βάκχαρις=άσκαρον; v. Sm. Ant. s. v. Asaron, Löw Pfl. p. 370) *baccar*, an aromatic plant supposed to be *hazewort* or *spike-nard*. Shebi. VII, 2 (Ms. M. כוֹבִיא). Tosef. Kil. III, 12 בִּשְׁמָא ed. Zuck. (oth. ed. בִּשְׁמָא, בִּשְׁמָא).

**בִּל** I *to mix*, v. בִּל. [Y. Snh. X, 27<sup>d</sup> בִּל read קום]

**בִּל** II (v. preced. a. בִּל) 1) *something kneaded together, a handful, ball, lump*. Sabb. 67<sup>b</sup>; 128<sup>b</sup> בִּל של מֶלַח a lump of salt. B. Mets. 90<sup>a</sup> בִּל מֶלַח a handful (fodder) of the same species; v. infra.—Pl. בִּל, בִּל, v. next w.—Gen. R. s. 13 בִּל אֲדָמָה clods of moist ground. Num. R. s. 2 sand is thrown into the fire and he brings it out as lumps (of glass); v. בִּל. —2) *fodder*. Lev. R. s. 22 (expl. בִּל דִּירָה Job XI, 20); Tanh. Pinh. 12.

**בִּל** III (prob. fr. בִּל) *Bul*, the biblical name for the eighth month (Marheshvan); v. בִּרְהֶשְׁבָּן. R. Hash. I, 56<sup>d</sup> bot. (etym. of בִּל) וְכִי הַשָּׁמַיִם הַשָּׁמַיִם the leaves decay and the ground is cloddy; v. preced.—Tanh. Noah 11, the month is named *bul*, וְכִי הַשָּׁמַיִם הַשָּׁמַיִם



בִּלְשׁוֹת, v. בּוֹרְשֵׁת

**בִּין** I pr. n. m. *Bun*, abbrev. of אֲבוֹנִין; name of several Amoraim. Y. Shek. IV, end, 48<sup>c</sup> ר. אֲבוֹנִין ור' ב'. Y. Ber. III, 6<sup>c</sup> בִּין some ed. (corr. acc.). a fr.—Y. R. Hash. I, 56<sup>c</sup> top, a fr. R. B. bar Ḥiyya.—Y. Ter. VIII, 45<sup>c</sup>, a fr. R. B. bar Kahana; v. Fr. M'bo p. 67<sup>b</sup> sq.

II *to understand*, v. **בין**.

\* **פִּינְזָא** pl. **פִּינְזֵי** *a handful*, v. **פִּינְזָא**.—Sabb. 67<sup>a</sup> ב', כְּמוֹנִיָּא  
v. also **פִּינְזָא** I.

**בִּינָה** pr. n. m. *Bunah*, abbr. of אֲבִינָה. Y. Gitt. II, 44<sup>b</sup> בִּינָה שִׁלּוּחַ בִּי בִּרְשֵׁי (ed. Krot. שִׁלּוּחַ, v. marginal note a. l.).

**בִּינִי** or **בִּינַי** pr. n. m. *Buni* or *Bunai*; 1) name of one of the alleged disciples of Jesus of Nazareth. Snh. 43<sup>a</sup> Ms. M. a. ed. Ven. (omitted in later ed., v. Graetz Gesch. d. Jud. III (2<sup>d</sup> ed.) p. 243; Roesch Jesusmythen p. 99).—2) name of a pious and liberal man, otherwise named Nakdimon. Taan. 20<sup>a</sup>.

\* **בִּינְיָא** *Bunia*, a bird. Hull. 62<sup>b</sup> ed. (Ar. פִּנְיָא).

בַּסֵּם, v. בִּסֵּם.

בַּסֵּרָא, v. בּוֹסֵרָא.

**בוֹסֵם** m. (b. h. בֹּמֵם; *flavor, perfume, spices*. Snh. 108<sup>a</sup> מְקוֹם הַבּוֹסֵם (Var. מְבוֹשֵׁם) place for spices, opp. מְקוֹם הַטְּטִיָּה.—[Tosef. Kidd. II, 4 נִעְשָׂה בּוֹסֵם ed. Zuck., read בֹּמֵם.]

**בֶּשׂ, בִּישָׁמָא, בִּישָׁם, בִּסְמָא, בִּישָׁמָא, בִּישָׁם**  
 ch. same. Targ. Ex. XXX, 25; a. fr.—*Pl.* בִּישָׁמִין, בִּישָׁמִין  
 'בֶּשׂ, בִּישָׁמָא, בִּישָׁם. Ib. 27; 34; a. fr.

**בִּיטְמָן** m. (preced.) *aromatic fluid* for sprinkling.—  
*Pl.* בִּיטְמָנִי, constr. בִּיטְמָנִי. Num. R. s. 13 ב' ג' (some  
 ed. ב') the aromas of paradise (carried by winds).

**בִּוּסְמָנָא** ch. same. *Pl.* בִּוּסְמָנָן. Targ. II, Esth. I, 2.  
V. בִּוּסְמָנִיא.

**בִּסְמָנִי**, **בִּסְ** f. (preced.) *art of making perfumes*,  
Targ. Ō. Ex. XXX, 25; a. e.

**בִּישׁ, בִּישְׁמִינִין, בִּישְׁמִנִּיא** m. pl. (preced. ws.)  
*aromas, ointments &c.* Targ. I Kings X, 10. Targ. Ruth.  
 III, 3; a. c.

**בוֹסֵר** m. (b. h. בֹּסֵר, בָּסֵר; II בֹּסֵר) *half-ripe fruit*, esp. *grapes*. Shebi IV, 8 הָב' מִשֶּׁהֵבִיא וְכ' the *boser* from the time it contains liquid. Gitt. III, 8 (31a) בִּשְׁעָה כְּנִיסָה בשעה כניסה when the liquid is beginning to gather in the *boser*; (oth. opin. when it can be put in water for making vinegar; v. Rashi a. l.). Pes. 53a ב' וְכ' *boser* indicates the same stage of ripening as *gerua*, v. גֵּרֵעַ Hif. Y. Maasr. I, 49a top; Succ. 36a אֶחָדִים הָב' a half-ripe Ethrog. Y. B. Kam. VI, 5<sup>b</sup> bot.; a. fr.

**בִּיסְרָא** ch.same. Targ.Ps.LVIII, 10 (h.text **בִּיִּרָא**); a.e.

**בִּוּסָר** m. (בסר I) *contempt*; v. בִּסְרָהָא. Targ. Ezek.  
VII, 19.

**בוסתנא** m. (Pers. būstān) *garden, orchard*. Sabb. 30<sup>b</sup>. Erub. 25<sup>b</sup>.—**בוסתני**. B. Bath. 61<sup>b</sup>.—Targ. II Esth. III, 8 **בוסתנא** our *orchards* (collect.).

בִּסְתָקָא v. בִּיסְתָקָא

**בָּעַר, בִּיעַר** (*בַּעַר*, comp. *בָּעַר, בִּיעַר*, *בָּעַר*, *בִּיעַר*) to swell, burst forth, whence (of sound) to shout, rejoice. Targ. Is. XIV, 7 (h. text *בָּעַר*). Ib. LXV, 19; a. fr.—Part. f. *בָּעֵרָא*. Ib. 18 (Var. *בִּיעֵרָא*).

**בועץ** f. (v. preced.) *swelling, abscess*, mostly applied to *tubercles* of the lungs. Pl. בּוּעֵץ Hull. 46<sup>b</sup> sq.; a. fr. V. בּוּעֵצָה I.

בועדא, v. next w.

\* **בוער** m. (בער) *torch, fire-signal*. Targ. Is. XXX, 17 (Var. בועדא, v. also בועדא III). Targ. Job XII, 5 (Var. בער). V. בער.

\* **בוֹרֵחָא** I, (**בוֹרָחָא**) f. (v. **בוֹרָחָא**) *abscess*. Snh. 84<sup>b</sup>  
לְמִפְּחוֹ בֹרֵי Ar. (Var. Ar. בּוֹרָחָא, ed. **בוֹרָחָא**) to cut open  
an abscess. [Targ. Prov. XXIII, 29 (Var. **פּוֹרֵעָא**).—*Pl.*  
**פּוֹרֵעָא**. Ib. XX, 30 (Var. **פּוֹרֵעָא**).]

**בִּיעָתָא** II f. (בוע) *bursting forth, rejoicing*. Targ. Job XX, 5. Targ. Ps. XLIII, 4 **בִּיעָתִי** (prob. 'בוע).

\*III פִּרְעָתָא f. (ביע) *alarm-post, signal-pole*. Targ. Is. XXX, 17 Ar. ed. pr. (חֲרִיץ, taken fr. רִיגָן; oth. ed. Ar. בוּעֵדָא, Targ. ed. בוּעֵרָא q. v.).

**פִּיץ** I (comp. **פִּיצָה**) to swell, bubble, burst forth, shine.  
Pilp. **בַּצִּבֵּץ**.

יָרֵי II m. (b. h.; v. preced.) *linen, byssus*. Yoma  
VII, 1 (68<sup>b</sup> sq.), v. פֶּרֶד IV; a. e.

**בוץ** ch. 1) same. Targ. Esth. VIII, 15. Targ. Gen. XLI, 42; a. e.—*Pl.* **בוץין**. Targ. Job XVIII, 13 Ms. Var. (ed. **בוץין**) *linen garments* (h. text **בד**)—2) (v. **בוץין**) *wick*. Targ. Is. XLII, 3; XLIII, 17 (Var. **בוץין**; h. text **פשה**)—3) *swamp*, v. **בצא**.

**בְּרִיעָא**, Tosef. Sabb. VII (VIII), 1 a word in a charm formula: **וְיִמְרֵא**.

בִּיצִיתָא v. בּוֹצִיאתָא

**בוֹצִיץ** (בוֹצִיץ) m. (fr. *bo. shine*; orig. a plur. of **בוֹצֵץ**) 1) *wicks*; v. **בוֹצֵץ**.—In gen. *candle, lamp, light*. Targ. I Sam. III, 3; a. e.—Cant. R. to III, 4 (expl. Is. XXI, 5) **ב' אקריה מנרה אדלקת ב'** thou hast put up the lamp, lighted the wicks. Sabb. 30<sup>a</sup> **ב' דמרה** to put out a lamp (Ms. M. omits *דמרה*).—Snh. 14<sup>a</sup> **ב' דמרה** bright light (wise man). Gen. R. s. 85 (play on *שׁוּע*, Gen. XXXVIII, 2, v. **שׁוּעָה**) **ב' דמרה** the light of the town (leader); a. fr.—*Pl.* **בוֹצִיץ**. Targ. Ex. XXX, 7 sq.; a. e.—2) (in Bab. dialect; emp. **בנע**) *a young pumpkin*, contrad. to *קרא* the full-grown one. Ber. 48<sup>a</sup> (prov.) **ב' מקינה** **ב' דנע** **בוֹצִיץ** **מקינה** **דנע** Ms. M. *מקינה* **דנע** **בוֹצִיץ** v. Rabb. D. S. a. l. note) the young pumpkin is known

by its shaft [by what oozes out of it, מקרשפיה, i. e. the future scholar is recognized by his utterings in childhood. Succ. 56<sup>b</sup> a young pumpkin (now) is better than a large one (later); (differ. in Tosaf. a. l.); a. e.—Pl. בוצינא, בוציני. Targ. O. Num. XI, 5.—Ned. 66<sup>b</sup> (a misunderstanding of בוציני betw. a Babylonian husband and a Palestinian wife). Yoma 78<sup>a</sup> בוצינא Ms. M. (ed. ברנא) cooled his hands with young pumpkins.—Meg. 12<sup>a</sup> sq. (prov.) בוצינא איהו בקרי וכ' (Var. בר וכ'; Sot. 10<sup>a</sup> בר קארי וכ') the husband between the old pumpkins, his wife between the young ones, i. e. a faithless husband makes a faithless wife.—\*3) (from its shape) בוצינא the pivot (Rashi); the hole (socket) in the lower millstone (Ar.). Pes. 94<sup>b</sup> (Var. סכנא).

בוצית, בוציתא, v. בוצי.

בוצל, בוצל m. ch. (h. בצל, v. בצל) onion.—Pl. בצל, בצל, בצל. Targ. Num. XI, 5.—Kidd. 62<sup>a</sup>; a. e.—Y. Shebi. II, 34<sup>a</sup> bot. בוצל בוצל ב' כופרין וכ' country onions which mature no seeds; Gen. R. s. 82, v. בצל. \*Ib. s. 95, end ב' וקלה peel the onions (i. e. take all we have); [the passage seems to be corrupt; the explanation beginning with ב' is a glossator's note].—Kidd. 62<sup>b</sup>; v. next w.

בוצלנא m. (v. preced.) onion-like plants, leeks. Kidd. 62<sup>b</sup>; v. אגס II.

בוצנא m. linen garment; pl. בוצנין, v. בוצנא.

בוצצא, v. במצא.

בוצרא, v. next ws.

בוצרה pr. n. pl. (b. h. בצרה, v. בצר) Bozrah (Fortress), an Idumean town, the home of several scholars. Y. Naz. VII, 56<sup>a</sup> bot.—Denomin.

בוצריה, בוצריה m. of Bozrah. Y. Ned. VI, beg. 39<sup>c</sup>. Cant. R. to VII, 1. Lam. R. to IV, 20 בוצרה.—Fem. h. בוצרית. Y. Bicc. III, beg. 65<sup>c</sup> a Bozrah fig.

בוצרתא, v. בוצרתא.

בוקא m. (cmp. אבוק, b. h. בקבוק for which LXX, βύκος, βύκος; cmp. בועא, בועין) 1) an earthen vessel, pitcher.—Pl. בוקא. Ab. Zar. 37<sup>b</sup>, a. e. וכ' לא תחלו ביה ב' וכ' hang not empty pitchers on R. N., i. e. do not pronounce him the author of such an absurdity; a. fr.—2) (fr. its shape) hind leg, thigh. Hull. 42<sup>b</sup>; 54<sup>ab</sup>; v. אגמא. [Ar. s. v. בוכנא quotes פטם.]

בוקא, בית ב', pr. n. pl. Beth Bukya. Yeb. 84<sup>a</sup>.

בוקין m. (βουκίον, bucco; v. Sachs Beitr. II, 121; Sm. Ant. s. v. Atellanæ Fabulæ) bucco, the clown in the Atellanæ Fabulæ of the Romans. Ab. Zar. 18<sup>b</sup>; Tosef. ib. II, 6 בוקין ב' וכ' Y. ib. I, 40<sup>a</sup> בוקין מופיון (corr. acc.) Bucco and Macchus.

בוקינא, corr. בוקינא (or בוקינא) f. pl. (bucina,

βύκων) bucina, horns used in the Roman camps to proclaim the watches of the day and the night. Cant. R. to I, 12 he appointed over them (read:) בוקינא ב' ושופר (v. Yalk. Cant. 983) criers with bucinae and Shofar. Lev. R. s. 29; Pesik. Bahod. p. 152<sup>a</sup>; Yalk. Lev. 645; Num. 782; Ps. 340 (corr. acc.). [Midr. Till. to Ps. LXXXI, 4 ספן ב' ושופר, read בוקינא ב' ושופר.]

בוקלסא, בוקלסא, v. בקלסא.

בוקר, v. בקר.

בוקקא, v. בקקא end.

בזר I (√ בח, v. בזה) to be empty, waste, uncultivated. Y. Dem. VI, 25<sup>b</sup> top בזה בזה א' in order that Palestine should not lie waste. Ib. ויבזר ואל וכ' (read as) Y. Ab. Zar. I, end, 40<sup>b</sup> ויבזר let them rather lie waste than rent them to a gentile.—Part. בזר, בזה a. בזר. B. Mets. 101<sup>a</sup> בזר שחזא ברה בירו in order that the field may rather lie waste in his own possession; cmp. Y. l. c. [Rashi fr. בזר to be clear and firm in his possession, by buying it back from the gentile. R. Han., in Tosaf. a. l., בזר, lying waste in the gentile's possession; v. Rabb. D. S. a. l. note 90.] B. Bath. 168<sup>a</sup> בבזרה [ראפר] לא צריכא (v. Rabb. D. S. a. l. note) it means to say that even in the case of an unbroken field being rented, the tenant has to pay the scribe's fees; Rashi: even if the field will have to lie fallow for some time to come yet. [Cmp. part. fem. בזרה fr. בזל.]

Hif. בזר a. בזר (fr. בזר, or אבר) to let lie waste; to neglect. Arakh. IX, 1 (29<sup>b</sup>) בזר (וזר) if he let it untill. Ex. R. s. 27, end בזרה. B. Mets. IX, 3 בזר (Y. ed. בזר). Gen. R. s. 82 בזרה (מזרה; Koh. R. to IV, 6 בזרה Pi.).

Pi. בזר 1) same. Koh. R. l. c., v. supra. Ex. R. s. 32 (play on שית in אשית Jer. III, 19) בזרה עצמיכם ye neglected yourselves (mentally).—\*2) (denom. of בזר II or בזר) to prepare a pitfall, to entrap. Lev. R. s. 19; v. בזרה 2).

בזר, בזר ch. as preced. Kal. Targ. O. Gen. XLVII, 19. —Part. בזר. Taan. 6<sup>b</sup> לא בזר the halls (academies) are not empty (oth. expl.: the gardens do not lie waste). Lev. R. s. 1, beg. he sees בזר חקליה בזרה (Var. בזרה) his field waste (in the Sabbath year) &c.

Af. בזר as preced. Hif.—B. Mets. IX, 3; Ib. 104<sup>b</sup> אזר בזר if I should let it lie waste.

\*Ithpe. בזר to become empty (stupid). Targ. Jer. X, 14 (h. text נכר).

בזר II m. ch. (cmp. בזר I) 1) something waste, wild-growing, whence weed, brier. Targ. Is. VII, 23; a. e. (always with בזר q. v.; h. text ושיר) —2) (adj.) coarse, indigestible. Pl. בזר. Koh. R. to I, 18 the one ate בזר מלין coarse food.

בזר to choose, v. בקר.

בזר I m. (v. בזר I) uncultivated, an uncultured person, mannerless, ruffian. Aboth. II, 5; a. fr.—Mikv. IX, 6 של בזר, v. בזר. Pl. בזר. Num. R. s. 3, beg.

**בור** II m. (rarely fem.) (b. h.; v. בור I a. *pit*, cistern, often=באר. Erub. II, 4 contrad. to באר, v. ib. 18<sup>a</sup> ב' בחפירה 64<sup>a</sup> B. Bath. 64<sup>a</sup> באר מים היים bor means a pit or well gained by mere digging (without masonry), v. הור. B. Kam. V, 5 (50<sup>b</sup>), a. fr. שרית ומערה ב' a narrow pit (about ten hand-breadths deep), a lengthy ditch, and a spacious cavity. Y. Sot. II, 18<sup>a</sup>, v. באר. B. Kam. 6<sup>a</sup> הוכיח ב' the word bor proves. Taan. 8<sup>a</sup>, v. הילקה.—Transf. obstacle, danger (v. Ex. XXI, 33 sq.). B. Kam. 6<sup>a</sup> המהגלגל ב' a moving danger (e. g. a rolling stone).—סירה ב' the Large Well, the Pilgrims' Well, names of cisterns in the Temple premises. Erub. X, 14; Midd. V, 4.—ספינה—*the tank* of sweet water in Alexandrian merchantmen. Ohol. VIII, 1; Sabb. 35<sup>a</sup>; a. e.—[Ib. 77<sup>b</sup> ב' זניקא, v. בורזניקא, 2) a receptacle for oil or wine in the press. Maasr. IV, 1 קטן כב' like an oil tank on a small scale. Ab. Zar. IV, 8 עד שירד לב' until the wine comes into the tank.—Pl. בורות. B. Bath. 17<sup>b</sup>; a. fr.—Erub. 104<sup>b</sup> בקר ב', v. הקרוה 104<sup>b</sup>—[Y. Snh. I, 19<sup>a</sup> bot. אני I and thy Creator.]

**בורא** m. (b. h. ברא; ברא) Creator. Ab. IV, 22; a. fr. Y. Snh. I, 19<sup>a</sup> bot., v. preced.

**בורא** I m. ch.=h. בור I. Targ. Prov. XII, 1; XXX, 2 (h. text בור).—Pl. בורא. Ib. XXII, 3 Ms. a. ed. Ven. prob. a gloss for בורא, Lev. R. s. 18, beg. (opp. חבריא).

**בורא** II m. (doubtful) 1) little cavity, hole. Sabb. 103<sup>a</sup> לב' דקרא Ar. (ed. Koh. לבירא, ed. בורא q. v.).—2) female's pudenda. Ib. 140<sup>b</sup> Rashi, Var. (prob. cler. error; ed. בורא, v. בורא).

**בורבלין**, v. בורבלין.

**בורגנס**, **בורגין** m. (पुरगुण, पुरगुण burgus) little turret, isolated place of residence, often used as a station for travellers (*castellum*; v. Sm. Ant. s. v. Mansio). Lev. R. s. 7 וכ' he arrived at the first station &c.; Pesik. Eth. Korb. p. 61<sup>a</sup> Ar. (ed. בורגנין, Yalk. Lev. 479, end בור דגן, corr. acc.). Midr. Till. to Ps. X, 1.—Pl. בורגנין, בורגנין. Y. Meg. IV, 75<sup>e</sup> bot. הדר ב' who takes lodging in &c. (contrad. to פונדק).—Y. Erub. V, 22<sup>b</sup> bot. מרירות ז"ל on account of a connected Sabbath line by means of underground walks and of turrets; (Tosef. ib. VI(V), 8 מגדלות). Erub. 21<sup>a</sup> בבבל אין ב' the law as to stations in the neighborhood of towns eventually counted as outskirts for measuring Sabbath limits, cannot be applied to Babylon &c. Ib. 55<sup>b</sup> וחב' שבתוכן Ms. M. (ed. שבתוכה) and the station houses in the fields (containing provision and lodging rooms). Maasr. III, 7, v. אלקטירה. Mekh. Yith. Bahod. 1' חרי את הפונדקין ואת הבורגנים וכ' (read הפונדקין ואת הבורגנים) ye are now forced to keep in repair the large and small stations for those going to the royal vineyards (prob. to be read כרכים fortresses).—Lev. R. s. 37; Erub. 64<sup>b</sup>; Y. Ab. Zar. I, 40<sup>a</sup> bot. בורגין, corr. acc.; Tosef. Pes. I (II), 27 אני של ב' I am

one of those station guards. Lam. R. to I, 4 it does not read (the roads are in mourning) מבלי ב' בלויטין (Ar. בלויטין, read בלויטין) because they are not guarded with turrets and catapults. [Midr. Till. l. c. חבורין, v. בורגין.]

**בורגמין**, v. preced.

**בורגין**, v. בורגין a. next art.

**בורגנה**, v. next w.

**בורגני** m. (denom. of בורגין) keeper or resident of a station house. Midr. Till. to Ps. X, 1 when it grew dark, בא לי הבורגין (read י . . . ) the *burgani* came to him. Ib. אצל חב' . . . חזר he turned back and came to the *burgani*. Y. Ab. Zar. IV, 43<sup>d</sup> גבירא בורגנה ed. Krot. (oth. ed. בורגני, read בורגני or בורגני) a station guardsman (*burgarius*) came to him.

**בורגנרה**, v. preced.

**בורגרי** m. (*burgarius*) castle-guard, station soldier. Gen. R. s. 36; v. next w.—V. preced.

**בורגרות** f. (denom. of preced.) station. Gen. R. s. 36 בורג Noah is called 'a man of the ground' (Gen. IX, 20) לשם ב' as the *burgarius* is called by the name of the castle; (Yalk. Gen. 61 בורגרות, Ar. זה . . . his station).

**בורקתא**, **בורקתא** pr. n. pl. *Burgatha, Barkatha*, a Galilean place north of Samaria; v. Neub. Géogr. p. 173. Y. Ab. Zar. V, 44<sup>d</sup>; Bab. ib. 31<sup>a</sup> בורק.

**בוריקא** m. (Parthicus, Παρθικός) scarlet-colored (sub. pellis, δέπμα) leather, scarlet-dyed dress. Y. Keth. XII, 35<sup>a</sup> top 'וכ' dress me in scarlet (which is) neither white nor dark; Y. Kil. IX, 32<sup>b</sup> top בוריקא; Gen. R. s. 96 צבועים דבוריקא; ib. s. 100 בוריקא (בגדי האולרין 924 בוריקא for which Sabb. 114<sup>a</sup> B. Job 924 בוריקא (for which Sabb. 114<sup>a</sup> B. Job 924 בוריקא). Yalk. Job 924 בוריקא (for which Sabb. 114<sup>a</sup> B. Job 924 בוריקא). Cmp. אולרין a. אולרין.

**בורדיקא**, **בורדיקא** Pes. 40<sup>b</sup>, v. אבנא.

**בורדילא**, **בורדילא** m. (a corrupt. of flagellum, cmp. late Lat. *burdillus*; cmp. late Greek βουρδουλλίζειν, Sachs Beitr. II, 88 note) club, whip.—Pl. בורדילין blows, lashes. Pesik. B'shall. p. 81<sup>b</sup>; Yalk. Ex. 225 בורדילין (corr. acc.; Mekh. B'shall. 1 מכות).—Num. R. s. 13 חמית שוטיא וכ' she beheld the rods and whips.

**בורדס** m. (comp. of בור a. בור) [well of blood,] dysentery, bloody flux. Ned. 41<sup>b</sup> מוכרין ואין מוכרין ב' אין מבקרין ואין מוכרין (ברס . . . אותו) we must not visit (one afflicted with) *burdam*, nor mention its (real) name. [Rashi quotes a vers. בורס.]

**בורדס**, v. preced.

**בורדסין**, v. בורדסין.

**בורדקאי** Pes. 40<sup>b</sup>, v. אבנא.

**בורה** *f. fallow ground*, v. **בור** I.

**בורות** *f. (בור I) emptiness, senselessness*.—דברי ב' unmeaning things, nonsense. Nidd. 69<sup>b</sup>; 70<sup>b</sup>.

**בורינקא** *m. (a comp. of בור a. זינקא, v. זנק) a leaping well, i. e. a well which springs forth periodically to disappear again* (v. Is. LVIII, 11). Sabb. 77<sup>b</sup> ed. in two words (corr. acc.; cmp. **בורקעם**; Ms. M. **בור זינקא**, corr. acc.), phonetic etymol. **בור זה נקי** this well is empty. [Syr. **בור זינקא** *ocrea*, **בור זינקא** *tiana*, P. Sm. 586 sq., Nöld. Mand. Gr. p. 20 (cmp. **בורייר**, **בורייר**) have nothing to do with our w.]

\***בורטיא** *m. (a corrupt. of verutum, βερύττω, S.) spit*. Sabb. 146<sup>a</sup> **ב' למיכרו** to break open a barrel (of dates) by jamming a spit between the splices (Ms. M. **קורבוי**, Alf. ed. Cost. **בורטיא**. Snh. 27<sup>b</sup> top **דב' קחא** the handle of a burtya).

**בורי** *f., pl. בוריות, בוריות (בור I) trees which fail to thrive after transplantation*. B. Bath. 95<sup>a</sup> **עשר** מקבל עליו **עשר** Ms. H. a. Ar. (ed. בוריות, בוריות, Ms. M. טראות **למאח** corr. acc.) the owner must be prepared for ten failures out of one hundred trees planted (and has no claim on the contractor).

**בורי** *m. (v. ברי 1) strength, health, normal condition*. Y. Gitt. VII, 48<sup>c</sup> bot. **בורי** נשתחך מן בוריו lost his speech while in his normal health (suddenly), opp. **פירש** מתוך בוריו Y. Nidd. I, 49<sup>b</sup>; Y. Keth. V, 30<sup>a</sup> bot. **פירש** מתוך בוריו the child ceased to suck while in normal health. Mekh. Mishp. N'zikin. 6; Y. Keth. IV, 28<sup>c</sup> top (expl. משענו על Ex. XXI, 19 'on his own support') על **בורי** restored to his former health. Mekh. l. c. 13 **בורי** על **בורי** cmp. **אשר** 2) *certainty, evidence, assertion*. Y. Sot. I, 16<sup>d</sup> **בורי** על **בורי** stand by thy assertion (be not intimidated). Gen. R. s. 70 **בורי** על **בורי** they establish it (the law) on its strength, i. e. arrive at a final decision.

**בוריא** I *ch. same*. Targ. O. Ex. XXI, 19 **בוריא** על **בוריא** v. preced.

\***בוריא** II *f. (v. בור I; = h. מוצלת, מוצלת) reed-matting used for partitions, coverings &c.* [Var. **בוריא**, against Syr. **בוריא** a. best Mss., v. **בור** III.] Succ. 20<sup>b</sup> **בור** **בור** Ms. M. 2 (ed. a. Ar. with **ד**, Ms. M. 1 **בור**) you may cover the festive booth with matting. Bekh. 8<sup>b</sup>. B. Mets. 67<sup>b</sup> **בור** **בור** ed. (Ms. M. **בור**, **דעל** v. Rabb. D. S. a. l. note) dates spread on mattings. Erub. 8<sup>a</sup> **בור** **בור** **בור** **בור** (with **ד**, ed., Ms. M. with **ד**) surrounded by a partition of matting.—Ib. 102<sup>a</sup> **בור** **בור** go and fold the matting up (for the night), but leave a handbreadth of it spread.—Pl. **בוריא**. Succ. l. c. Ms. M. **בוריא** a. **בוריא** (Ms. M. 2 **בוריא**).

**בוריא** *Creator*, v. **בוריא**.

**בוריק**, v. **בוריק**.

**בורית** *f. (b. h. בורית, contr. of בהרית, v. בור)*

a sort of soap, *lixivium*, Nidd. IX, 6. Sabb. IX, 5. Ib. 90<sup>a</sup>; Nidd. 62<sup>a</sup>, v. **אחל**, **אחל**, **אחל** a. **אחל**. Kerith. 6<sup>a</sup> **אחל** won out of a leek.

**בורית**, v. **בורית**.

**בורק**, v. **בורק**.

**בורפתא** *f. (v. בור) something hollow, absurdity*; cmp. **בור** I. Keth. 63<sup>b</sup>; Hull. 88<sup>b</sup>; Shebu. 12<sup>b</sup> **בורפתא** this is entirely unfounded (or absurd). מאי בורפתא (הא...) wherein does its absurdity (or hollowness) consist? —[**בורפתא** *knee, shoot*, v. **בורפתא**].

**בורכיר**, Tosef. Kil. III, 12 ed. Zuck., v. **בורכיר**.

**בורפיר**, v. **בורפיר**.

**בורפתא**, v. **בורפתא**.

**בורל**, v. **בורל**.

**בורל** B. Kam. 113<sup>b</sup> Var., v. **בורל**.

**בורלודין**, v. **בורלודין**.

**בורמא** *m. פרם=ברם*, cmp. P. Sm. I, 616) a wedge. Lam. R. to III, 12, v. **אספרמא**.

**בורן**, v. **בורן**.

**בורני** I *f. (Liburnian (ship), a light fast-sailing vessel*. Targ. Is. XXXIII, 21; Yoma 77<sup>b</sup> (citation of Targ. l. c.). R. Hash. 23<sup>a</sup>. B. Mets. 80<sup>b</sup> **בורני** an addition of three *khors* is a culpable overload for a large liburna. [Y. Kidd. I, 61<sup>a</sup> bot. **בורני**, v. **בורני**] [Targ. Y. Gen. XXXVI, 2 **בורני** some ed., v. **בורני**].

**בורני** II *pr. n. pl. Burni, a place near Lydda*. Snh. 32<sup>b</sup>.

**בורנין**, v. **בורנין**. [Y. Ab. Zar. I, 40<sup>a</sup> bot., v. **בורנין**].

\***בורנין**, *נחל ב' pr. n. N'har (canal of) Burnits*, in Babylon. M. Kat. 4<sup>b</sup> ed. (Ms. M. **בורנין** or **בורנין**; oth. var., v. Rabb. D. S. a. l. note).

**בורסגנוות**, Cant. R. to II, 2, read **בורסגנוות**, v. **בורסגנוות**.

**בורסגנוות**, Lam. R. to I, 5 Var., v. **בורסגנוות**.

**בורסי** II *m. (tanner)*. Kidd. 82<sup>a</sup> (Ar. **בורסי**, ed. **בורסי** q. v.) read: **בורסי** **בורסי** **בורסי** (v. Tosef. ib. V, 14; Kes. Mish. to Maim. M'lachim I, 6). Keth. 77<sup>a</sup> **בורסי** **בורסי** on a large scale, **בורסי** on a small scale (who collects the excrements himself). Tosef. Kidd. II, 2; 4 **בורסי** ed. Zuck. (Var. **בורסי**). Pes. 65<sup>a</sup>; Kidd. 82<sup>b</sup>; a. fr.—Pl. **בורסי**. Succ. 51<sup>b</sup> Ms. M. (ed. **בורסי**).

**בורסי** II *pr. pl. Bursi, prob. identical with בורסי* q. v. Kidd. 72<sup>a</sup>.

**בִּרְסִיף** m. (βυρσεῖον) *tannery*. Y. Sabb. V, 7<sup>b</sup> bot. עור מִבִּרְסִיף (corr. acc.) hide from the tannery.

**בִּרְסִיף**, **בִּרְסִיף**, v. **בִּרְסִיף**.

**בִּרְסִיף** (בִּרְסִיף) pr. n. pl. (Βόρσιφα) *Borsif*, a city near the site of Babylon, frequently identified with *Babel*. Snh. 109<sup>a</sup> (phonetic etymol.) אר. (ed. שפירא, Var. שפירא, Yalk. Gen. 62 שפירא, Var. ספר, v. Rabb. D. S. a. l. note 5, a. Schr. KAT. p. 124; p. 278 sq.) an empty pit. Sabb. 36<sup>a</sup>, Gen. R. s. 38 (calling it Bolsif, by play on בִּלְלֵי שֵׁפֶר, Gen. XI, 9). Ab. Zar. 11<sup>b</sup> בִּרְסִיף נְכוּיָה ed. (Ms. M. בִּרְסִיף נְכוּיָה, corr. acc.) the temple of Nebo in Bors. (v. Rabb. D. S. a. l. note). Kidd. 72<sup>a</sup> פֶּרֶת דְּבִרְסִיף the Euphrates land near B.—Yoma 10<sup>a</sup> בִּרְסִיף דְּבִרְסִיף.

**בִּרְסִיף** f. (βυρσεύη sub. τέχνη) 1) *the tanning process, tannery*, [fr. (= בעל) *the tanner*; v. **בִּרְסִיף**]. Sabb. I, 2 ולא יכנס לארבעה עשרה יום לביצתה (to look after the process, shortly before Sabbath). Ib. 9<sup>b</sup> בִּרְסִיף גְּדוּלָה כ' the beginning of the tanner's work. Ib. גְּדוּלָה ב' a tannery on a large scale; v. **בִּרְסִיף**. B. Bath. 21<sup>b</sup> ב' ולא יכנס לארבעה עשרה יום לביצתה (nor to put up a tanner's workshop; a. fr.—2) *Bursiké*, a suburb of Tiberias. Cant. R. to I, 4.

**בִּרְסִיף**, v. **בִּרְסִיף**.

**בִּרְסִיף** I *morning star*, v. **בִּרְסִיף**. Y. Yoma III, 1 Mish.; 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>a</sup>. V. **בִּרְסִיף**.

**בִּרְסִיף** II, **בִּרְסִיף** pr. n. m. *Bor'kay*, an Amora. Y. Kidd. III, 63<sup>d</sup> bot.; a. e. Koh. R. to IX, 9; Yalk. ib. 979 **בִּרְסִיף**.

**בִּרְסִיף**, Yalk. Job 924, v. **בִּרְסִיף**.

**בִּרְסִיף**, read **בִּרְסִיף**.

**בִּרְסִיף**, Targ. Job XV, 33 some ed., read **בִּרְסִיף**, v. **בִּרְסִיף**.

**בִּשְׁ** (b. h.; בִּשְׁ, v. בִּשְׁ); (as adj.) m. *confounded, abashed, ashamed*. Zeb. 101<sup>a</sup> וְכִי הִתְבַּשְׁתָּ he confessed and was not ashamed so as to say, 'I have not learned it', but he said &c.; ib.<sup>b</sup> (v. Rabb. D. S. a. l.).—Hag. 22<sup>b</sup> בִּשְׁ אִי בִּשְׁ אִי; Tosef. Ohol. V, 11 בִּשְׁ אִי. Kidd. 81<sup>b</sup> בִּשְׁ אִי we are confounded (to find a reason); a. fr.—בִּשְׁ פֶּנִים (not בִּשְׁ פֶּנִים) *bashful, chaste*. Aboth V, 20.

*Pi. בִּשְׁ to put to shame, insult, disgrace*. B. Kam. VIII, 1 הַמְּבִישׁ אֶת הַיָּשָׁן אֶת הַיָּשָׁן he who exposes a sleeping person to shame. Ib. הַיָּשָׁן הַיָּשָׁן he injured and exposed (a person at the same time). Ib. הַיָּשָׁן הַיָּשָׁן all (the fine) according to the social position of the insulter and of the insulted. Succ. 53<sup>a</sup> הַיָּשָׁן הַיָּשָׁן our youth (not בִּשְׁ פֶּנִים) which casts no reflection on our old age; a. fr.

\**Hif. הוֹבִישׁ* (omp. הוֹבִישׁ fr. הוֹבִישׁ) *to trouble, spoil*. Tosef. B. Kam. V, 12 ed. Zuck. (Var. הוֹבִישׁ, v. הוֹבִישׁ, as Mish. V, 3).

*Hithpa. a. Nithpa. הִתְבַּשְׁתָּ, הִתְבַּשְׁתָּ to be put to shame, be exposed, insulted; to be bashful*. B. Kam. l. c. Ned. 20<sup>a</sup>.

Num. R. s. 15 וְהִתְבַּשְׁתָּ הוֹבִישׁ he felt ashamed (to offer the king common accommodations) and hid &c. Ib. הִתְבַּשְׁתָּ; a. fr.

**בִּשְׁ** f. (b. h.; preced.) *shame*. B. Bath. 75<sup>a</sup> לֹא אִי Oh, for that shame! Zeb. 113<sup>a</sup>. Y. Shebu. VII, 38<sup>a</sup> top מִפְּנֵי הֶבֶר in order that they should be ashamed of each other (to swear falsely). Y. Ned. V, 39<sup>b</sup> מִפְּנֵי הֶבֶר in order to make reparation for putting his neighbor to shame; a. fr.

\***בִּשְׁ** a word in a charm formula, supposed to mean *night*; v. **בִּשְׁ**. Sabb. 67<sup>b</sup> (Ms. M. **בִּשְׁ**).

**בִּשְׁ** f. (בשׁ) 1) *warm and moist* (of a fresh stripped hide). Sabb. 79<sup>a</sup> חֹמֶם בְּבִי אר. (ed. בבִּישׁוּלָה, early ed. בבִּישׁוּלָה, v. Rabb. D. S. a. l. note) there a fresh hide is meant (not dry enough for the first process of tanning).—2) *Pl. בִּשְׁ ripened fruits*. Ber. 40<sup>b</sup> ב' כוּמָא אר. (ed. figs ripened by shrinking (placed in the ground, Ar., overripe through exposure to the sun; Rashi).

**בִּשְׁ**, v. sub. **בִּשְׁ**.

**בִּשְׁ** f. (b. h.; בִּשְׁ) (freq. with פֶּנִים) *shame, insult; bashfulness, chastity*. Ber. 32<sup>a</sup>; a. fr.—Keth. 67<sup>b</sup> בִּשְׁ הַיָּשָׁן הַיָּשָׁן the shame of a woman (in remaining single).—Transf. (sub. דְּמִי) *indemnity for exposure*. B. Kam. VIII, 1 sq. Ib. 85<sup>b</sup> ב' דֶּרֶךְ לִיָּהּ אִי an indictable insult (without physical injury) is (e. g.) spitting in one's face. Y. Yeb. VI, 7<sup>b</sup>, a. fr. בִּתּוּלָה אִי pudenda. Lev. R. s. 14 בְּמִקוֹם בִּתּוּלָה near her pudenda.

**בִּתּוּלָה**, v. **בִּתּוּלָה**.

**בִּתּוּלָה**, v. **בִּתּוּלָה**.

**בִּתּוּלָה**, v. **בִּתּוּלָה**.

\***בִּתּוּלָה** (?) pr. n. m. a. pl. *Bothneas*, founder of Sidon. Targ. I Chr. I, 13 (Var. **בִּתּוּלָה**). Targ. Y. Gen. X, 19 (**בִּתּוּלָה**, h. text **בִּתּוּלָה**).

**בִּתּוּלָה**, **בִּתּוּלָה**, **בִּתּוּלָה**, **בִּתּוּלָה** pr. n. = h. *Bashan*, country East of the Jordan; emp. **בִּתּוּלָה**. Targ. Y. II Deut. XXXII, 14. Ib. I a. II, XXXIII, 22. Targ. Ps. LXVIII, 23 (some ed. כ').—Y. Maasr. IV, 51<sup>b</sup> bot. **בִּתּוּלָה**. Y. Maas. Sh. IV, beg. 54<sup>d</sup> כוּר' (corr. acc.). Y. Peah I, 16<sup>a</sup> (read: **בִּתּוּלָה**, v. **בִּתּוּלָה**—V. **בִּתּוּלָה**).

**בִּתּוּלָה**, Targ. Job XV, 33 **בִּתּוּלָה** Ms. a. Regia, read **בִּתּוּלָה**, v. **בִּתּוּלָה**.

**בִּתּוּלָה**, v. **בִּתּוּלָה**.

**בִּתּוּלָה** I, II, v. **בִּתּוּלָה** I, II ch.

**בִּתּוּלָה**, v. **בִּתּוּלָה**.

\***בִּתּוּלָה** m. pl. (v. **בִּתּוּלָה**, **בִּתּוּלָה**) *clefts, breaches*. Snh. 95<sup>a</sup> ב' נָפַח לְשֹׁמֵר (Var. לְשֹׁמֵר, v. Rabb. D. S. a. l. note) he went out to fill up breaches, v. **בִּתּוּלָה**. [Oth. opin. ב' שֵׁם שֶׁכָּר ב' כָּפַר, ed. Salon. שֵׁם שֶׁכָּר, v. Rabb. l. c.]

**בְּזָנָה** m. (בזז) *plunder, spoil, ill-gotten goods*.—Pl. Cant. R. to VII, 7 (expl. נבזייתך Dan. V, 17) וְכִי בְּזָנָה תְּהִי thy ill-gotten goods; you are plunderers, sons of &c.

**בְּזָנָה** (Pilp. of בז, v. בְּזָנָה II, a. b. h. בְּזָנָה in H. Dict.) 1) *to divide, distribute*. Tosef. Meg. IV (III), 21 אֵין אֶדָם אֶין אֶדָם (v. ed. Zuck. Var.) one who distributes (honors) must take none to himself. B. Bath. 142<sup>a</sup> a convert died וְכִי בְּזָנָה and Israelites divided his property among themselves (he having left no legitimate heirs).—2) *to give away liberally, to give charity on a large scale*. Keth. 50<sup>a</sup> וְכִי בְּזָנָה אֵל יִבְזֹבֵז he who wants to be liberal, must not give away more than &c. Ib. קְטָנִים כְּחָבִי וְכִי בְּזָנָה 'minors' 'wrote' and 'gave away' (ref. to the order of three traditions concerning minors, transfer of property and charity, related ib. 49<sup>b</sup> sq.). B. Bath. 11<sup>a</sup> וְכִי שְׂבוּבוּ who gave away to charities his own and his father's treasures; a. fr.—3) *to spend unnecessarily, squander*. Gen. R. s. 80. [4) *to divide spoils, to plunder*, v. בְּזָנָה, &c.]

**בְּזָנָה** ch. same; 1) *to shatter*. Esth. R. to I, 10; v. בזז ch.—2) *to give away, to squander*. Targ. Koh. III, 22 לֵמָּה לֵמָּה לֵמָּה why should I waste money in doing charity?—Keth. 67<sup>b</sup> וְכִי בְּזָנָה he gave away (on charity) half of &c. Y. Sot. III, 19<sup>a</sup>, a. e. הָיוּ מְבַזְזִים וְכִי בְּזָנָה was squandering the estate.—3) (v. בזז) *to treat lightly*. Y. Ter. XI, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top (read: [בְּזָנָה]) וְכִי בְּזָנָה and all this discussion arose from that servant [in R. Ammi's house] dealing lightly with sacred property.

**בְּזָנָה**, Y. Sabb. II, 4<sup>d</sup> top, v. preced.

**בְּזָנָה**, v. בזז.

**בְּזָנָה** m. pl. [breakers], name of messengers from Sodom [or Edom]; a word in a charm formula. Sabb. 67<sup>a</sup> (ed. בזז, v. Rabb. D. S. a. l.).

**בְּזָנָה** Sabb. 67<sup>a</sup>, a word in a formula of incantation; v. preced.

**בְּזָנָה**, v. next w.

**בְּזָנָה** m. (Pers. bāzwān, bāzbān, Perl. Et. St. p. 117) *collector of bridge toll*. B. Bath. 187<sup>a</sup> Ar. (ed. בזז; Ms. M. בזז; for oth. var. v. Rabb. D. S. a. l. note).

**בְּזָנָה** m. (בזז, comp. פְּתָנָה) *that which is divided off, whence sheaf, bundle*. Hull. 52<sup>a</sup> straw וְכִי בְּזָנָה (Ar. ed. Koh. בזז) made into bunches.

**בְּזָנָה** Y. Kidd. I, 60<sup>b</sup> top (ed. Krot. בזז, v. בזז).

**בְּזָנָה**, v. בזז.

**בְּזָנָה** m. (בזז) *robber, plunderer*. Pl. בזזים. Gen. R. s. 1 בְּזָנָה אֶמְנָה שֶׁל בְּזָנָה a nation of robbers.

**בְּזָנָה** ch. same. Targ. Prov. XXVII, 19.—Pl. בזזין, בזזין. Targ. Ps. XXV, 3. Ib. CXIX, 158; a. e.—Snh. 94<sup>a</sup> (ref. to וְכִי Is. XXIV, 16) וְכִי בְּזָנָה until the robbers (of the Holy Land) shall have come and those that shall rob it from its robbers. Keth. 112<sup>b</sup>.—Lam. R. introd. (R. Yits. 1) אֵין דְּרוֹר לָנָה מִבְּזָנָה (some ed. בזזים, corr. acc.) what an affliction has come to us from the plunderers; v. בזזנא.

**בְּזָנָה**, **בְּזָנָה** m. (בזז) *robbery, plunder*. Targ. Is. XXIV, 16.

**בְּזָנָה** (בְּזָנָה) f. (v. בזז) *plunderer*. Targ. Ps. CXXXVII, 8 (Ms. בזז; h. text וְכִי בְּזָנָה). [Targ. Job XV, 21 בזזיה, בזזיה, בזזיה, read בזזנא.]

**בְּזָנָה**, v. preced.

**בְּזָנָה**, v. בזז.

**בְּזָנָה**, v. בזז.

**בְּזָנָה** (b. h.; v. בזז to divide, comp. בזז II, בזז) *to distribute, to make spoil*. Y. Macc. II, 31<sup>d</sup> bot. הָיוּ הָיוּ הָיוּ made booty.—Part. pass. בזז, f. בזזיה *robbed, illegitimately conquered*. Gen. R. s. 1 הָיוּ הָיוּ it is robbery what ye possess (ye have no title).

**בְּזָנָה** I ch. (בזז) same. Targ. Hos. VII, 9; X, 2; a. fr.—Esth. R. to I, 10, v. בזז. Cant. R. to VII, 7 (prov.) take presents from an heir לֵיהֶן לֵיהֶן but not from one for whom they make spoil (king).

**בְּזָנָה** same. \*Num. R. s. 12 וְכִי בְּזָנָה he robs (the youths of) the noon-day lessons (transl. ישר Ps. XCI, 6); v. בזז.

**בְּזָנָה** to cause to be plundered. Targ. Is. XXIV, 1 בזז (Var. בזז).

**בְּזָנָה** to be robbed. Ib. 3; a. e.—Ib. 16 בְּזָנָה במבזז.

**בְּזָנָה** II to be shy, v. בזז.

**בְּזָנָה**, Targ. Job XV, 21, v. בזזיה.

**בְּזָנָה**, Targ. Ps. CXXXVII, 3, v. בזזנא.

**בְּזָנָה** (b. h.; v. בזז to tread, v. בזז) *to tread upon, whence despise, spurn, degrade*. Ab. d'R. Nath. ch. XXIX וְכִי בְּזָנָה אֶת חֲבֵירוֹ he who spurns his neighbor (rebuking him) for a sacred cause. Ib. הֵן הֵן they make themselves contemptible (neglecting their appearance). Part. pass. בזז, f. בזזיה. Y. Sot. V, end, 20<sup>d</sup> שְׂדֵיחוֹ his prophetic gift was degraded (by him). Ruth. R. to I, 1 בְּזָנָה בְּ דִבְרָיו he who becomes contemptible through his own words (in not practicing what he teaches). Cant. R. to VI, 5 מִדּוּ עֵז זֶה כִּי כִּי as the goat is despised כִּי בְּזָנָה so were the Israelites made despicable at Shittim (through debauchery); a. fr.

**בְּזָנָה** same. Ab. d'R. Nath. l. c. Y. Sot. l. c. he (Isaac) is called Buzi, שְׂבִי אֵת וְכִי because he made all idolatrous temples appear contemptible (by his willingness to be sacrificed to the Lord). Gen. R. s. 30 (play on בזז Job XII, 5) שְׂדֵיחוֹ מְבִינִים עָלָיו they sneered at him. Snh. 65<sup>b</sup>

הַמְבִּיחַ אֶת־וְכ' Aboth III, 11 thou hast insulted him. Aboth III, 11 he who disregards the festive weeks (treating them as week days); a. fr.—*Part. Pu.* מְבִיחָה, pl. מְבִיחִין. Ab. Zar. III, 3 common vessels, opp. מְבִיחִין ornamental; Tosef. ib. V (VI), 1 בזיין ed. Zuck. (Var. מְבִיחִין); Y. ib. III, 42<sup>d</sup>; a. e.

*Hithpa.* הִתְבַּיַּח to be despised, humbled, exposed. Y. Taan. II, beg. 65<sup>a</sup> you cannot compare הַמְבִּיחָה מַעֲצָמוֹ וְכ' one who humbles himself to one who is humbled by others. Keth. 97<sup>b</sup>. Ruth. R. to I, 1 אימרי ד' מְבִיחִין וְכ' when are the words of the Law despised by the people? When the scholars make them contemptible (through their conduct); a. fr.

בִּזְיָ I ch. same. Targ. Prov. XIII, 13; a. fr.—Targ. Y. Lev. XVIII, 8 sq. (interchanging with Pa.) לֹא חָבִיז לֹא expose. Y. Hag. II, 77<sup>d</sup> bot. לֹא חָבִיז וְכ' despise not the children of thy Master (thy fellow-creatures).—*Part. pass.* בִּזְיָ, f. בִּזְיָה. Targ. Y. II Gen. XVI, 5.

*Pa.* same. Targ. Cant. VIII, 1; a. fr.—Gen. R. s. 63 גִּלְגִּירִי never despise, v. גִּלְגִּירִי. Meg. 25<sup>b</sup> if one is ill-reputed לִירָה לְבִיזְיָה בְּגִי' מִלְּוֹשֶׁן you are permitted to show him your contempt with Gimmel and Shin (v. comment.).

• *Hithpa.* אִתְבַּיַּח, *Hithpe.* אִתְבַּיַּח, contr. אִתְבַּיַּח to be despised. Targ. Y. I, Gen. XVII, 5 וְיִחְבֹּז אִתְבַּיַּח (read וְיִחְבֹּזוּ).—Keth. 97<sup>b</sup> דִּתְבַּיַּח that she (his wife) should be exposed to publicity in court. Ib. דִּלְבִּיזוּ that they (his heirs) should &c.

בִּזְיָ II (= בִּזְעָ q. v.) to break, divide. *Part. pass.* Pes. 110<sup>a</sup> בִּזְיָא ed. (Ms. M. 2 בִּזְיָא pl., v. Rashi a. l. a. Rabb. D. S. a. l. note) a broken basket.—\*Num. R. s. 12 לִירָה דִּהוּה בִּזְיָא for he breaks into (compels to interrupt) the lessons of the day (as a ref. to קִטְבָּ, v. בִּזְיָ).

*Pa.* בִּזְיָ to divide, change off. B. Bath. 37<sup>a</sup> דְּבִנִּי בִּזְיָא or דְּבִנִּי בִּזְיָא read with Rashi בִּזְיָא or בִּזְיָא; v. Rabb. D. S. a. l. note) he divided the usufruct of each year betw. the trees of each division of the orchard (so as to have actually been in undisturbed possession of the entire orchard for three consecutive years).

\**Hithpe.* אִתְבַּיַּח to be divided, cut apart. Targ. Job X, 1 אִתְבַּיַּח Ms. Var. (ed. Vien. אִתְבַּיַּח, Ms. אִתְבַּיַּח; h. text נִקְטָה).

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ m. (b. h.; בִּזְיָ) contempt, disgrace. Y. Ab. Zar. III, 42<sup>d</sup> בִּזְיָא a common vessel (v. בִּזְיָ *Part. Pu.*). Y. Sabb. XI, 13<sup>a</sup> top, a. fr. בִּזְיָא to treat disrespectfully. Y. Hag. II, 78<sup>a</sup> top בִּזְיָא conducted himself disgracefully. Snh. 47<sup>a</sup>; a. fr.

בִּזְיָ ch. same. Snh. 46<sup>b</sup> מִשּׁוֹם בִּזְיָא קְבִירָה is burial required in order to prevent disgrace (to the dead and his relatives)? Ib. מִשּׁוֹם בִּזְיָא is burial required (Ms. M. כל . . . נִי דְּרִי . . . כל) if you say, burial is re-

quired in order to prevent disgrace, he has no such power (as to prohibit it by his last will). Ib. 45<sup>a</sup> [read:] בִּזְיָא (the prevention of) disgrace stands to man higher than bodily ease (absence of pain), i. e. one would rather suffer protracted agony than exposure; (Var. lect. v. Rabb. D. S. a. l. note 8); Sot. 8<sup>b</sup>.

בִּזְיָ m. (בִּזְיָ) place or means of detention, whence 1) *prison*. Ber. 56<sup>a</sup> Ms., v. בִּזְיָא. Erub. 11<sup>b</sup> אֲבָבָא placed himself at the prison gate.—*Pl.* בִּזְיָא. Sabb. 32<sup>a</sup> (prov.) at the gate of shops (you have) many friends ..., אֲבָבָא וְכ' (Ms. Oxf. אֲבָבָא) at the prison gate—no friends &c.—2) (pl. as a sing. noun) *lock, clasp, buckle*. Sabb. 57<sup>b</sup> what is *ist'ma*? Answ. בִּזְיָא. What is *bizymé*? Answ. בִּזְיָא what imprisons the flying (curls), v. אִתְבַּיַּח.

בִּזְיָ II m. (בִּזְיָ, v. Nöld. Mand. Gr. § 119) slit. —*Pl.* בִּזְיָ. Ned. 56<sup>b</sup>; Snh. 20<sup>b</sup> a couch is called *mittah*, אֲשֶׁלִּי וְאֲשֶׁרִּי בִּזְיָא when the straps go in and out through slits (incisions in the boards), contrad. to אֲבָבָא; (Ms. M. emendation בִּזְיָא, v. בִּזְיָא; Ned. l. c. בִּזְיָא; v. Rashi to Snh. l. c.).

בִּזְיָ m. *shy*, v. בִּזְיָ.

בִּזְיָ m. 1) (part. pass. of בִּזְיָ) *despoiled*. Targ. Is. XVIII, 3; 7 (h. text מְבִיחָה).—2) *sneerer*.—*Pl.* Targ. Ps. CXXXVII, 3 בִּזְיָא (Ms. בִּזְיָ, ed. Vien. בִּזְיָ).

בִּזְיָ m. pl. (v. בִּזְיָ) prob. *distributors*, hence=בִּזְיָא (omp. אֲפִתְקָא) *vessels, dishes* with handles. Targ. Y. Ex. XXV, 29 בִּזְיָא Ar., בִּזְיָא Mus. (ed. בִּזְיָא).

בִּזְיָ a word in an incantation. Sabb. 67<sup>a</sup>, v. בִּזְיָ.

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ, m. (בִּזְיָ, with format. בִּזְיָ; v. בִּזְיָ) *vessel, dish, censer* (b. h. כֶּסֶף). Tam. IV, 3 entrails בִּזְיָא which had been put in a vessel. Ib. V, 4. וְהָבָה דִּיהָ וְכ' in the larger vessel was the baz., filled to the brim with incense. Y. Yoma II, 39<sup>c</sup>; a. fr.—*Pl.* בִּזְיָא. Men. XI, 5; a. fr.—Num. R. s. 4 (expl. b. h. כֶּסֶף) censers.

בִּזְיָ (בִּזְיָ, בִּזְיָ) ch. f. same. Targ. Num. VII, 14; a. fr.—*Pl.* בִּזְיָא, בִּזְיָא, בִּזְיָא. Ib. IV, 7. Targ. Ex. XXV, 29; a. fr.

בִּזְיָ, v. בִּזְיָ.

בִּזְיָ f. (בִּזְיָ) *rent, part*. Targ. Koh. III, 7.—*Pl.* בִּזְיָ. Targ. Y. Ex. XIV, 21. [Hebr. בִּזְיָא, expl. בִּזְיָא in Rashi to Snh. 20<sup>b</sup>.]

בִּזְיָ, v. בִּזְיָ. Tosef. Ned. I, 3, read בִּזְיָא.



**בִּזְקָה**, **בִּזְקָה**, **בִּזְקָה**, v. **בִּזְקָה** h. a. ch.

**בִּזְקָה**, **בִּזְקָה** (Pa. of **בִּזְקָה**, **בִּזְקָה**, v. **בִּזְקָה** II) to scatter, to distribute by shaking (cmp. **בִּזְקָה** Pa. 2). Sabb. 66<sup>b</sup> (Lb. **בִּזְקָה**, **בִּזְקָה** Ms. M. a. oth. (ed. **בִּזְקָה**, **בִּזְקָה**) let him shake it (the ant in the tube) to pieces and carry it off.

**בִּזְקָה**, v. **בִּזְקָה**.

**בִּזְקָה** (v. **בִּזְקָה**, v. **בִּזְקָה** II; cmp. **בִּזְקָה**, **בִּזְקָה** &c.) to split, perforate, rend. Targ. Gen. XXXVII, 29 (ed. Berl. Pa.). Targ. Ps. LXXVIII, 13; a. fr.—Y. M. Kat. III, 83<sup>d</sup> top and rent them (his garments); Y. Snh. II, 20<sup>a</sup> top (corr. acc.). Lev. R. s. 6; Lam. R. to II, 17 (expl. **בִּזְקָה** ib.) He rent His purple (allowed the Temple curtain to be cut through by Titus).

Pa. **בִּזְקָה** same. Targ. Ps. LXXVIII, 15; a. e. (Var. Pe., v. supra).—Part. pass. **בִּזְקָה**. Targ. Josh. IX, 4.—Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> top **בִּזְקָה** his garments torn. Y. Kidd. I, 60<sup>a</sup> top **בִּזְקָה** and it (the wine botte) bursts in his hand; v. infra.

**בִּזְקָה**, **בִּזְקָה**, **בִּזְקָה**, contr. **בִּזְקָה** to be split, rent. Targ. Num. XVI, 31; a. fr. Y. Ab. Zar. III, 42<sup>c</sup> top 'א **בִּזְקָה** the lake of Tib. was split. Ib. II, 41<sup>c</sup> top **בִּזְקָה** his wine bottle burst. Ib. V, 45<sup>a</sup> top **בִּזְקָה** **בִּזְקָה**, v. supra. Bekh. 36<sup>a</sup> **בִּזְקָה** his lip was slit; a. e.

**בִּזְקָה** m. (b. h.; v. next w.) [shattering, splitting, lightning. Y. B. Mets. V, 11<sup>a</sup> top (citing the Mishnah) **בִּזְקָה** [not 'רב'] and lightning struck her (affecting her feet, v. **בִּזְקָה**).

**בִּזְקָה** (v. **בִּזְקָה**, v. **בִּזְקָה** II; cmp. **בִּזְקָה**) to break, crush. Erub. X, 14 (104<sup>a</sup>) **בִּזְקָה** מלח **בִּזְקָה** you may crush salt (lumps) on the steps (that the priests should not slip). Gen. R. s. 50, beg. (expl. **בִּזְקָה**, Ezek. I, 14) **בִּזְקָה** כוח **בִּזְקָה** as one who crushes pieces of peat in the stove (when the flames break forth).

\***בִּזְקָה** (cmp. **בִּזְקָה**) to be split in flashes, to flash (used of the divine spirit). Gen. R. s. 26 **בִּזְקָה** **בִּזְקָה** **בִּזְקָה** the spirit flashes in (seizes) one of man's limbs, . . . **בִּזְקָה** the entire body.

**בִּזְקָה** ch. same.—Pa. **בִּזְקָה** to cast (or shoot) a mass of fragments (as from a catapult). Snh. 108<sup>b</sup> **בִּזְקָה** **בִּזְקָה** he shot at them with dust and it turned into swords &c. \*B. Bath. 73<sup>a</sup> **בִּזְקָה** **בִּזְקָה** and there was a flash as if one shot forty arrows of iron (v. Koh. Ar. Compl. s. v. **בִּזְקָה**, note 5).—Ed. **בִּזְקָה** **בִּזְקָה** like one scattering forty measures of mustard [from a confusion of which two versions the variants in Mss. a. in Ar. arose, v. Rabb. D. S. a. l. note.—Ar. **בִּזְקָה** **בִּזְקָה**].

**בִּזְקָה**, contr. **בִּזְקָה** to be broken. Yoma 22<sup>b</sup> how do you know that **בִּזְקָה** (I Sam. XI, 8, v. next w.) is here used **בִּזְקָה** in the sense of being broken (a fragment of pottery); perhaps it is the name of a place? B. Bath. 73<sup>a</sup> Ar., v. supra.

**בִּזְקָה** m. (preced.) fragment, piece of pottery, pebble (testa). Yoma 22<sup>b</sup>, v. preced. Tanh. Ki Thissa 9 **בִּזְקָה** **בִּזְקָה** what is **בִּזְקָה**? Answ. he took a pebble &c.

**בִּזְקָה**, **בִּזְקָה** ch. same. Targ. Prov. XXVI, 8 Ar. (ed. **בִּזְקָה**, Ms. **בִּזְקָה**).—Pl. **בִּזְקָה**. Pesik. Shek. p. 18<sup>a</sup> when they were poor, **בִּזְקָה** Ar. (ed. **בִּזְקָה**) they were counted with broken pieces of pottery, when rich with lambs (ed. reverse order); Num. R. s. 2 **בִּזְקָה**.

**בִּזְקָה**, Y. Kidd. I, 60<sup>b</sup> top, v. **בִּזְקָה** III.

**בִּזְקָה** (b. h., **בִּזְקָה**, v. **בִּזְקָה**) to strew, scatter. Kerith. 6<sup>b</sup> **בִּזְקָה** Ar. (ed. incorr. **בִּזְקָה**, v. Rashi a. l.) he scatters it, lest it may decay.

Pi. **בִּזְקָה** same. Part. pass. **בִּזְקָה**. Sifra B'har ch. I **בִּזְקָה** **בִּזְקָה** ed. Ven. a. oth. (Var. **בִּזְקָה**) but you may gather (in the Sabbath year) the grapes from (broken) branches lying scattered on the ground, opp. **בִּזְקָה** the vine seated in the ground (Y. Shebi. VII, 38<sup>b</sup> top **בִּזְקָה**).

**בִּזְקָה** ch. same. Pa. **בִּזְקָה**. B. Bath. 73<sup>a</sup>, v. **בִּזְקָה**.

**בִּזְקָה**, **בִּזְקָה** m. (= **בִּזְקָה**, v. Nöld. Mand. Gr. p. 55) seed. Targ. Y. Gen. I, 11 sq. (O. **בִּזְקָה**). Ib. v. 29. **בִּזְקָה**, v. **בִּזְקָה**. B. Mets. 74<sup>b</sup> **בִּזְקָה** **בִּזְקָה** the tenant furnishes the seed; a. fr. Erub. 53<sup>a</sup> **בִּזְקָה** Ar. (Mss. a. ed. **בִּזְקָה**, v. also Rabb. D. S. a. l. note 1); v. **בִּזְקָה**. B. Bath. 73<sup>a</sup>; v. **בִּזְקָה**.—Sabb. 140<sup>b</sup> **בִּזְקָה** **בִּזְקָה** Ar. (ed. reversed order a. **בִּזְקָה**, Var. **בִּזְקָה**, a. **בִּזְקָה**, v. **בִּזְקָה** II) he (R. Hisda) took a (valueless) seed grain in one hand and a pearl in the other; the pearl he showed to them (his daughters), but he would not show them the seed grain until they were excited, and then he showed it (as an illustration of the folly of curiosity). [Ar., with a Var. **בִּזְקָה**, translates, a valueless pebble=**בִּזְקָה** q. v., which seems to be confirmed by the vers. **בִּזְקָה** **בִּזְקָה** (read **בִּזְקָה** for **בִּזְקָה**) a fragment of an earthen vessel.] [Rashi's interpretation is grammatically forced and out of harmony with the natural reserve of a father towards his daughters.] [Ib. 103<sup>a</sup> **בִּזְקָה** **בִּזְקָה** (putting in) the seed of a pumpkin (Ar. **בִּזְקָה**, ed. Koh. **בִּזְקָה**, Ms. M. **בִּזְקָה** **בִּזְקָה** as a cavity for planting &c.).]—Pl. **בִּזְקָה**, **בִּזְקָה**. Hull. 51<sup>b</sup> **בִּזְקָה** **בִּזְקָה** when the flax stalks have seminal vessels. Ib. 60<sup>b</sup> **בִּזְקָה** **בִּזְקָה** Ar. (ed. **בִּזְקָה**) he put seed into it.

**בִּזְקָה**, **בִּזְקָה** m. (collect. noun, v. preced.); pl. **בִּזְקָה**, **בִּזְקָה** various seeds. Kidd. 39<sup>a</sup>. Hull. 60<sup>b</sup>; v. preced. Bets. 15<sup>a</sup> **בִּזְקָה** (צורר) the folds (pockets) wherein the seeds are carried. Gitt. 68<sup>b</sup>.

**בִּזְקָה** f. (בזי) disgrace. Targ. Job XII, 19.

**בִּזְקָה**, v. **בִּזְקָה**.

**בַּחֹרֶר** m. (b. h. **בַּחֹרֶר** 1) chosen. Sabb. 105<sup>a</sup> (ref. to **בַּחֹרֶר**, Gen. XVII, 5) I have made thee **בַּחֹרֶר** a father of the nations, **בַּחֹרֶר** **בַּחֹרֶר** I have made thee a chosen one among the nations. Gen. R. s. 76, beg.; a. fr.—2) young

*man, youth, unmarried.* Keth. 7<sup>b</sup>, opp. אַלְמוֹן. — Gen. R. s. 39 וּבְחוּלָה מִיֵּן ב' וּבְחוּלָה מִיֵּן ב' a young man and a virgin on the one side (of the coin). Hag. 14<sup>a</sup>; a. fr. — Fem. בְּחוּרָה. Gen. R. s. 71; a. e. — Pl. בְּחוּרִים, f. בְּחוּרָה. Num. R. s. 10, beg. לְבָר קוֹל וְכ' to the young (the strong) 'the voice of the Lord (at revelation) sounded with might', opp. חֲשִׁים; a. e.

בְּחִירָה, v. בְּחִירָה, בחורין, בחורא.

בחורא Targ. Y. I, Num. XXI, 27 (28), some ed., read בחורא, v. בְּחִירָה.

\*בְּחִי (emp. בְּחִי) to look out, be cautious. Lam. R. to I, 16 beg. אֵילָנוֹ דְּבְחִינִי וְכ' (expl. in a. gloss אֵילָנוֹ דְּבְחִינִי) the cautious did not go out.

בְּחִירָה m., בְּחִירָה f. (בְּחִירָה) 1) = h. בְּחִירָה, chosen, select. Targ. II Sam. XXI, 6; a. e. — Pl. בְּחִירִין. Targ. Ps. OV, 6; a. e. — Y. Snh. VI, 23<sup>c</sup> bot. חֲמִינִין eighty select (young) men; Y. Hag. II, 78<sup>a</sup> top בְּחִירָה (corr. acc.). — Fem. בְּחִירָה. Targ. O. Ex. XIV, 7, — 2) (emp. בְּחִירָה) tried, purified. Targ. Ps. XVIII, 31; II Sam. XXIII, 31.

בְּחִירָה f. (בְּחִירָה) selection, being chosen. Y. Meg. I, 72<sup>d</sup> top בְּחִירָה מִזֵּי שֶׁנִּי וְכ' as the selection (expression בְּחִירָה) used there &c. — בֵּית הַבְּחִירָה (also with omission of בֵּית) the Temple of Jerusalem. Snh. 20<sup>b</sup>; a. fr. — Y. Yoma I, 38<sup>c</sup> bot. עֵדוּכָם הֵב וְכ' your witness, the Temple, shall prove it (Bab. ib. 9<sup>b</sup> בְּרִיחָה).

בְּחִירָה f. ch. (v. preced.) B'hirta (selection), surname of the Talmudic treatise named Eduyoth or Ediyoth (עֲדוּיָה). Kidd. 54<sup>b</sup> bot.; Bekh. 26<sup>a</sup>.

בְּחִירָה I (b. h.; בח, v. preced. בח, s. v. בח) [1] to be disordered, sick; whence בְּחִירָה q. v. — 2) (denomin. of בְּחִירָה) to be in that stage of ripening when the fig is called bohal; emp. בָּאֵשׁ. Nidd. 47<sup>a</sup> (quot. fr. Maasr. I, 2) וְהָאֵשׁ מְשִׁיבָהּ figs are subject to tithes from the time they are called bohal, which R. . . defines, from the time their heads grow white.

Pi. בְּחִירָה, Hif. בְּחִירָה same. Shebi. IV, 7 וְכ' בְּחִירָה (Y. ed. בְּחִירָה). Y. ib. 35<sup>b</sup> bot.; Y. Maasr. I, 48<sup>d</sup> (בְּחִירָה) וְכ' what is bih.? It (the fig) creates aversion (v. חֲתִי), as we read (Zech. XI, 8) &c. Maasr. I, 2 מְשִׁיבָהּ (Y. ed. בְּחִירָה), v. supra. [Emp. בְּכִירָה as to spelling in Talm. Y.]

בְּחִירָה II (b. h.; בח, v. Prov. XX, 21, emp. preced.) to hasten. Pi. בְּחִירָה to come early. Mekh. Bo, Pisha, 2 בְּכִי ed. Livorno (oth. ed. כִּי corr. acc.) when the ripening of grains came very early.

Hif. בְּחִירָה to advance growth. Y. Sabb. VII, 10<sup>a</sup> top בְּחִירָה (שְׂחִירָה מְכֻרָה) whatever is done for advancing the fruits. Ib. לְחִירָה (ed. Krot. לְחִירָה, corr. acc.).

בְּחִירָה (b. h.; בח, v. Ges. H. Dict. s. v.; emp. בח, s. v. בח) prop. to distinguish, examine (emp. בְּחִירָה, hence to try, probe (of metals); to find out. Snh. 107<sup>a</sup> בְּחִירָה

try me. — Part. pass. בְּחִירָה. Pes. 37<sup>a</sup> בְּחִירָה Ms. M. (ed. רַבְּנֵי, v. Rabb. D. S. a. l.) thy tried servants. Ib. בְּחִירָה my tried servants. Yalk. Hos. 515; a. e.

Pi. בְּחִירָה to inquire. Yoma 73<sup>b</sup>; Shebu. 35<sup>b</sup> בְּחִירָה they did not ask distinctly. Y. B. Kam. IV, 4<sup>b</sup> bot. שְׂבִירָה בְּחִירָה for the court (appointing him guardian) inquires after his character.

Hif. בְּחִירָה to distinguish. Snh. 8<sup>b</sup> a. e. בְּחִירָה in order to be able to distinguish between the ignorant and the willful transgressor. Yeb. 42<sup>a</sup>; a. fr.

בְּחִירָה ch. same. Targ. Koh. II, 6; a. fr. — Y. Maas. Sh. V, beg. 55<sup>d</sup> (read:) בְּחִירָה לִיהָ by whom every Mishnah has been critically examined.

Ithpe. בְּחִירָה to be tried, tested. Targ. O. Gen. XLII, 15 sq. (Var. אֲחִירָה, v. Berl. Targ. O. II, p. 15).

בְּחִירָה (b. h.; בח, v. preced.) 1) to try, examine; v. infra. — 2) (with ב) to choose, select, prefer. Tanh. Mishp. 11 בְּחִירָה בִּסְרוּרִים יוֹרָה thou didst prefer sufferings to poverty. Mass. Sofrim XIII, 9; a. e. — Part. Hof. בְּחִירָה chosen. בְּחִירָה מִן הַמֵּי of the best, the best way. Bicc. I, 3; a. fr. — בְּחִירָה מִן הַמֵּי the most preferable way of performing a religious act. B. Kam. 78<sup>b</sup>; a. fr. — בְּחִירָה מִן הַמֵּי the very best. Y. Pes. VI, 33<sup>b</sup> top בְּחִירָה מִן הַמֵּי for doing a thing (in the Temple) in the preferable way, you may set aside (the Sabbath law); for doing it in the best way, you dare not &c.; a. fr.

Pi. בְּחִירָה to examine. Pesik. R. s. 33 (ref. to אֲבָרָה Job XXIX, 25) הִיירָה שְׂאֵל וּבְחִירָה I was in the habit of investigating and examining it; [ed. Fr. emends וּבְחִירָה, v. בְּחִירָה].

בְּחִירָה ch. same; 1) to try, test. Targ. Jer. XVII, 10 (h. text בְּחִירָה); a. fr. — 2) to choose, select. Targ. Ps. XXXIII, 12. — Part. בְּחִירָה. Targ. Job XV, 5 (not בְּחִירָה). — V. בְּחִירָה.

\*Af. בְּחִירָה to pick out. Y. Sabb. VII, 10<sup>a</sup> bot. בְּחִירָה כִּד בְּחִירָה when one picks out (the pieces of garlick) in the husks. Ib. כִּד מְכֻרָה (corr. acc.).

בְּחִירָה f. (v. בְּחִירָה) youth. Tana d'be El. ch. XVIII.

בְּחִירָה (בח, v. בח) 1) to search, examine; v. next w. — 2) to stir, to go to the bottom of a thing (v. P. Sm. 508). Ber. 38<sup>a</sup>; Sabb. 156<sup>a</sup>, v. שְׂחִירָה.

בְּחִירָה ch. same; 1) to search, examine. Targ. Y. Gen. XXXIX, 11 לְמִיבְחִירָה to examine . . . the accounts. — Sabb. 152<sup>a</sup> אֵילָה אֲבִירָה בְּחִירָה I am searching for what I have not lost (of the aged man's unsteady walk and bent figure). B. Mets. 5<sup>b</sup> וְכ' until I may search and find it. Ib. 86<sup>a</sup> בְּחִירָה אֲבִירָה (not בְּחִירָה, v. Rabb. D. S. a. l. note 90) search for him and find him. B. Kam. 97<sup>b</sup>. — 2) to stir. Targ. Esth. I, 14. — Sabb. 30<sup>b</sup> בְּחִירָה בְּחִירָה he shook the trees. Ms. M. (v. Rabb. D. S. a. l. note) he shook the trees. Ib. 140<sup>a</sup>. Gitt. 45<sup>a</sup> וְכ' בְּחִירָה stirred a (hot) pot with their hands. Ib. 69<sup>b</sup> top.

בְּחִירָה m. (preced.) 1) stirring ladle, pot-ladle. Pes. 111<sup>b</sup> [read:] וְחִירָה בִּי כִד רְכִמָּה (v. comment.)

and he (the shadow-demon) looks like a ladle turning in a vessel &c.—\*2) *rakings, hot ashes*. Sub. 39<sup>a</sup> [read:] אורזיברה she placed it (the roast) under the grate (in the ashes); (Ar. אורזיברה קמיה בבירוזישה she placed it before him with the raked ashes clinging to it; Yalk. Gen. 23 ב' בחשרי, quot. in Ar. fr. Ab. Zar. (60<sup>b</sup>), אורזיברה רגליה ב' בר שתיקא תורה ב', read שתיקא תורה ב', *arm-pit*; v. Y. ib. II, 41<sup>a</sup> bot.]

**בָּטָא**, v. בָּטֵי.

**בְּמֵאֲרִיקָי**, Ex. R. s. 11, read קִשְׁאֲרִיקָי.

**בְּצִבּוֹן**, **בְּמִטְבִּיט** m. (v. next w.; cmp. b. h. **בִּצִּין**) *hemp*. Y. Ab. Zar. V, end, 45<sup>b</sup> בָּטֵי; Bab. ib. 75<sup>a</sup> בָּצֵי; Nidd. 65<sup>b</sup>.—Tosef. Tohar. XI, 16 בצבן.

**בְּמִיטָא** (Pilp. of בִּיט or בָּטֵי, v. בָּטֵי) *to swell*.—*Hithpa.* הִתְבַּטְּטָא *Nithpa.* נִתְבַּטְּטָא *to swell, grow*. Tanh. Mishp. 9 as the bite of a snake is not felt עליו עד שני until a swelling sets in, so is usury not felt עליו עד שמתבטטט until it has grown upon him (the debtor). Ex. R. s. 31 שמרבעט, corr. acc.).

**בְּמִטָּא**, v. בָּטֵי.

**בְּמִיטָּא**, **בְּמִיטָּא**, **בְּמִיטָּא**, v. בָּטֵי.

\***בְּמִיטָּא** m. pl. (בָּטֵי) = h. **בְּמִיטָּא** II, *column-like receptacles* (of water). Lev. R. s. 25 (ref. to בטורה, Job XXXVIII, 36, taking ב as a radical letter, 'receptacles of wisdom' ב' מרו בטורה what is battuhoth? Answ. *Bitvaya*. [Ar. reads בטורה, taking ב as propos., v. Koh. Ar. Compl. s. v. טִיטָּא, IV, p. 27. Mat. K. guesses at טִיטָּא as a name of a bird, as parallel to שְׂכִי.]

**בְּמִיטָּא** m. (בָּטֵי, cmp. Cant. VII, 3) *rounded sheaf, bunch*.—*Pl.* בְּמִיטָּי. Hull. 51<sup>b</sup>.

**בְּמִיטָּי**, v. בָּטֵי.

**בְּמִיטָּי** (b. h.; v. בָּטֵי, cmp. רָחַת) *to be at ease, without trouble, whence to trust*. Ber. 6<sup>b</sup> הוֹרֵל לְבָטוֹחַ וְכ' he ought to have trusted in the name of the Lord, but did not trust.—Part. pass. בְּטוּחָה *assured*. Y. Naz. IV, end, 53<sup>c</sup>.—Lev. R. s. 31 שְׂגוֹר ב' he may rest assured that &c.; a. fr.

*Hif.* הִבְטִיחָה שְׂדֵי Ber. 17<sup>a</sup> the assurance which the Lord has given. Pesik. R. s. 1, beg. שְׂמְרוּ הַמְבַטְּחִין וְכ' though those who gave the assurances, the prophets, are dead, but the Lord who promised (through them) is ever-living; a. fr.—*Part. Hof.* הוֹבְטָח (=בְּטוּחָה) *confident, sure*. Ber. 4<sup>a</sup> מ' אֲנִי בָרְכָה וְכ' I am sure that thou rewardest &c. Ib. <sup>b</sup> מ' לוֹ may rest assured. Gitt. 58<sup>a</sup> מ' אֲנִי מְבַטְּחִי; a. fr.

**בְּמִיטָּא** I ch. same. Taan. 22<sup>b</sup> וְקָא ב' בְּמִיטָּא since he trusts in idols.

*Af.* אֶבְטָח—preced. *Hif.* Targ. Ruth II, 13.

*Ithepe.* אֶבְטָח *to feel safe*. Targ. Jer. XII, 5.

**בְּמִיטָּא** II, **אֶבְטָח** m. (בָּטֵי, v. Ges.

H. Diet. s. v. בָּטָא; cmp. מִקְנָה) *a hollow column-like receptacle of rain water near the house*. [Maim., *a projection in front of the window to stand upon in climbing*.] Ohol. XII, 3 הַבֶּטָא (Ar. Var. אַבְטָא). Tosef. ib. XIII, 3 אַבְטֵי (ed. Zuck. אַבְטֵי, corr. acc.). [Cmp. פִּירָי for פִּירָה, פְּטִי IV for טִפּוֹת.] V. בְּטִינָא.

**בְּמִיטָּא**, **בִּיטָּא** m. (b. h.; בָּטָא) *trust, faith, hope*. Y. Ber. IX, 13<sup>b</sup> bot. ב' יֵשׁ לָהֶם there is hope for them (that they will not be punished, if they repent before dying). Sabb. 139<sup>a</sup> תָּלוּ בְּמִיטָּתָם ב' they put their trust in &c. Men. 29<sup>b</sup>; a. e.

**בְּמִיטָּא** (בָּטֵי) 1) (v. בָּטֵי) *to swell, burst forth; to shine*. Denom. בּוֹטֵט, בּוֹטֵטָא.—2) (=בָּטֵי, cmp. בָּרַד) *to tread, to dash to pieces*. Denom. בְּטִיטָא.—Cmp. בָּטֵט.

**בְּמִיטָּא**, v. בָּטֵי.

**בְּמִיטָּא**, **בְּמִיטָּא** (b. h.; v. בָּטֵי) *to be hollow, to swell; v. בָּטֵי, בָּטֵי, בָּטֵי, v. Ges. H. Diet. s. v.) to talk inconsiderately, make hasty vows*. Erub. 64<sup>b</sup> (ref. to Prov. XII, 18) הַבּוֹטָא כָּל הַבּוֹטָא whoever vows or swears inconsiderately.—Denom. בְּטִיטָי.

**בְּמִיטָּא** f. (v. preced.) 1) *bottom, bathing basin*; v. אֶבְטָי. —2) *bottom, depth*. Gen. R. s. 68 Ar. (ed. אַמְבִּי) s. 50; s. 86 (ed. בִּיטֵי); v. בְּטִיטָא.

**בְּמִיטָּא**, **בִּנְ ב'** pr. n. m. *Ben Battiah*, nephew of R. Johanan b. Zaccai, one of the leaders of the terrorists during the siege of Jerusalem by the Romans. Koh. R. to VII, 11; Lam. R. to I, 5; (Gitt. 56<sup>a</sup> סָקָא רָבָא Kel. XVII, 12.

**בְּמִיטָּא** (בְּמִיטָּא) f. (בָּטֵי) *cleft, grotto; ruins*. Gen. R. s. 31 בְּמִיטָּא ב' דִּבְרִיחָה Ar. (ed. ב') in the grotto (or ruins) of Tiberias; cmp. אֶלְטִיס.—\**Pl.* בּוֹטִיטָא. Y. Pes. I, beg. 27<sup>a</sup> בּוֹטִיטָא דִּסְרָרָא רָבָא (corr. acc.) the ruins of the large colonnade (of Tiberias); cmp. Midr. Till. to Ps. XCIII, s. v. דִּיפְלִי.

**בְּמִיטָּא** pr. n. m. *B'titay*. Y. Ber. V, 9<sup>c</sup> bot.

**בְּמִיטָּא**, v. בָּטֵי, בָּטֵי, בָּטֵי.

**בְּמִיטָּא** m. (בָּטֵי) 1) *loose, demoralized* (=הַמְצִיחוֹת). Targ. O. Ex. XXXII, 25 (h. text פָּרַע, v. Rashb. a. l.).—2) *idle, vain*. *Pl.* בְּטִילִין, בְּטִילִין. Ib. V, 9. Targ. Koh. V, 2.—3) *idle, resting*. Targ. II Esth. III, 3.—4) *invalid, void*, v. בָּטֵל.

**בְּמִיטָּא** f. (בָּטֵי; h. בְּטִילִין) *idleness, loss of time*. Keth. 105<sup>a</sup> קִרְנָא ב' דְּמִיכְתָּא אֲגֵר ב' indemnity for loss of time. Ib. דְּמִיכְתָּא (in the case of) Karna, the loss of time was ostensible (i. e. all knew that the fee he took for judging was needed to indemnify him for his loss of time). Y. Ned. IV, 38<sup>c</sup> bot. שְׂכָר בְּטִילִין (in h. phraseol.) indemnity for their loss of time.

**בְּמִיטָּא**, v. בָּטֵי.

בטינין, v. בטינין.

בטינתא, Targ. Jud. XV, 15, v. טינתא.

**בטל** I (b. h.; v. בט' [to be hollow]; 1) to be void, abolished, suspended; to cease to exist. Keth. 103<sup>b</sup> בטלה קדושה sanctity of life ceased; [oth. opin.: the levitical law concerning the contact with a corpse was suspended in favor of Rabbi; v. Tosaf. a. l.]. Ab. V, 16 בטלה ר' וב' as soon as the (sensual) attraction disappears, love will disappear. Ib. 21 as if dead ויברר וב' מן העולם and passed away and disappeared from this world. Y. Meg. I, 70<sup>d</sup> top, a. e. בטלה מגלת הענייה the Scroll of Fasts has been abolished (the festive commemorations enumerated therein are no more observed). Sot. IX, 9 (47<sup>a</sup>); a. fr.—2) to rest from labor, be at ease, be idle. Ab. IV, 10 וב' אם בשלח מן וב' if thou chooseth not to study the law, there will be many disturbances (excuses) to assist thee. Ib. I, 5 וב' מ' he neglects the study of the Law; a. fr.

**Nif.** בטל 1) to be abolished, suspended. Y. Meg. I, 70<sup>d</sup> bot. ערדין ל' (להיבטל) shall in future be abolished (neglected). Gitt. 32<sup>a</sup>, v. infra.—2) to be excused, be exempt. Ib. II, 16 thou art not a free man ממנה so as to be exempt from life's duties.—3) to remain single. Gitt. IV, 5 (41<sup>b</sup>) וב' shall he never marry?

**Pi.** בטל 1) to abolish, suspend, cancel, undo, neglect. Ab. II, 4 בטל רצונך וב' set aside thy will for the sake of the Lord's will, in order that He may set aside the will of others (euphem. for His will) for the sake of thy will (withdraw evil decrees at thy prayer). Ib. IV, 9 וב' he who neglects the study of the Law on account of his wealth. Sot. IX, 10 (47<sup>a</sup>) הוא בטל את המעוררין he also abolished (the custom of) the wakers, v. יצר. Sabb. 63<sup>a</sup> מבטלה he (the observer of the Law) will cancel it (avert God's evil decree). Mekh. B'shall., Amalek, 2, v. אפטיקוס. Macc. 24<sup>a</sup>. Ab. Zar. IV, 7 למה אינו מבטלה why does He not destroy it (the objects of idol worship)?—Gitt. IV, 1 אינו יכול לבטל he can no longer annul it (his letter of divorce). Ib. 2 in former times a man could summon a court in a strange place ובטל and declare it (the letter of divorce which he had sent off) void. Ib. 32<sup>b</sup> ארי דיבור ומבטל דיבור a word (declaration) comes and cancels a word.—Ab. Zar. IV, 4 (42<sup>b</sup>) an idolator (gentile) מבטל איל של וב' may (by mutilation &c.) cancel his own or his neighbor's idol (so that it is no longer subject to the law forbidding Jews to derive any benefits from idolatrous paraphernalia), but an Israelite cannot &c. Ib. וב' המב' איל ב' וב' one has at the same time cancelled its attachments; a. fr.—רשור to resign possession, a legal fiction by which the carrying of objects on the Sabbath from one's own place to one common to several persons, may be permitted. Erub. VI, 7 רשור את מבטל he (the brother who forgot to lay the Erub, v. יצירד) must resign his share in the common property. Ib. 68<sup>b</sup> מבטלין ורשורין ומב' you may resign your share to your neighbor, and then he may resign to you; a. fr.—ומב' to renounce (by declaration) the possession of anything leavened that may have remained

undiscovered in one's possession. Pes. 6<sup>b</sup> חבור צריך שירבטל after one has searched the house for leavened things, he must renounce (whatever he may have failed to find); a. fr.—Part. pass. מבטל, f. מבטלה. Erub. 69<sup>b</sup> מב' רשור my possession be resigned to thee (for Sabbath purposes). Gitt. 32<sup>a</sup> if a recipient says, מב' 'this donation be void', מבטל 'shall be void', opp. to בטלה 'is a void one', i. e. has been annulled.—Eduy. I, 5; Gitt. 36<sup>b</sup>, a. fr. אין יכול לב' וב' no court can repeal (overrule) the decisions of another court, unless &c.—2) to neutralize an admixture of forbidden food &c. in a certain quantity. Hull. 108<sup>a</sup> ומבטלי מירי and the portion of the mixture which is not its kind is prevailing and neutralizes the forbidden portion (as if did not exist at all); a. fr.—3) to disturb, cause suspense, interfere with. Erub. 63<sup>b</sup>; Meg. 3<sup>a</sup> וב' ye interfere with the daily offering; a. fr.—Ber. II, 5 לבטל ממנו וב' to suspend (shake off) the yoke of heavenly government even one minute.

**Hif.** מבטל to cause interruption, to order suspension. Succ. V, 5 וב' להבטיל את העם to cause the people to cease working.

**Hithpa.** a. **Nithpa.** התבטל, to be interrupted &c., v. Nif.—Tan. d'be El. I, 5; II, 3.

**בטיל, בטל** ch. same; 1) as h. Kal 1). Targ. Lam. V, 15; a. e.—Sot. 33<sup>a</sup> בטילה עבירותא וב' the decree enforcing idol worship in the Temple has been repealed. Meg. Taan. XI on the twenty second (of Shebat) עבירותא וב' the decree &c. revoked. Sabb. 139<sup>a</sup>, Snh. 98<sup>a</sup> אבטלי וב' בטילה אדכרתא (Meg. Taan. VII אדכרתא, read 'אדכרתא', v. אדכרתא, אדכרתא Kal 2). Targ. Y. Ex. XVII, 1 [read:] דבטילי אידידיון when their hands were lazy &c.—Part. pass. בטיל annulled; neutralized (in a larger quantity, v. preced. Pi.). Hull. 100<sup>a</sup>, a. fr. (in Hebr. phraseol.) מב' in a mixture of homogeneous things (of which one is forbidden) the rule of neutralization by quantity takes no effect. Ib. 99<sup>a</sup> ברובה וב' it is neutralized in any larger quantity (than the forbidden ingredient); a. fr.—Ib. 100<sup>a</sup> top ורובטיל v. Ithpe.

**Pa.** מבטל as h. Pi. Targ. Ps. XXXIII, 10 (some ed. incorr. מבטל); a. e.—Erub. 66<sup>b</sup> ל' מבטל to whom should he resign his right of usage (for Sabbath purposes)? מבטלי . . . מבטלי shall he resign &c.? Ib. 67<sup>a</sup> מבטלי Pes. 6<sup>b</sup> מבטלי let him renounce it (the leavened thing). Ib. מבטלי let him renounce it at four hours of the day. Gitt. 36<sup>b</sup> אבטלינייה I would repeal it (that law). Ib. 32<sup>a</sup> מבטלי בטליה that he revoked it (the letter of divorce); a. fr.

**Al.** מבטיל 1) = Pa. Targ. Y. Gen. VI, 7 אבטיל I will undo (h. text אמחה); a. e.—2) = h. Hif. Targ. Is. XXX, 11 מבטלינו make ye us free from tradition.

**Ithpe.** אבטיל, contr. אבטיל, 1) to be abolished, removed, undone. Targ. Job XVII, 11; a. fr.—Gitt. 32<sup>ab</sup> מבטל has two meanings ומשמע וליבטיל it may mean 'it is void', and may mean 'be it declared void'. Hull. 100<sup>a</sup> ורובטיל ברובה (or ורובטיל) let it be neutralized

in the larger mixture; (why is it not &c.?)—2) to be disturbed, to be forced to be idle. Targ. Koh. XII, 3; a. e.

**בטיל II, בטיל** m. (preced. ws.) 1) null, void; vain. Gitt. IV, 1 הוא ב' is void (revoked); v. בטל Ithpe.; a. fr.—Pl. בטלים, בטלין, בטלי, דברים ב' vanities, absurdities. Ab. Zar. 16<sup>b</sup>; a. fr.—2) idle, unemployed, not needed. Shh. 21<sup>a</sup> one horse ב' והוא when not needed (for war). Koh. R. to VI, 8.—Pl. as supra. Y. Meg. I, 70<sup>b</sup> bot. לביה"כ עשרה בטילין (where there are) ten men at leisure for attending Synagogue, v. בטלין. Ber. 16<sup>a</sup> והוא ב' provided they stop working. Ib. 17<sup>b</sup> ח"ה ב' scholars have to abstain from work; a. fr.—Fem. בטילה, בטילה. Ab. V, 16, v. בטל I. Gitt. 32<sup>a</sup>, v. בטל I, Pl.; a. fr.

**בטלות** f. (preced.) vanity, idleness. Keth. V, 5 הוא ב' idleness leads to immorality. Ab. III, 4 המפנה לבו who turns his mind to vanities. Y. Ber. VI, 10<sup>a</sup> bot. לזכור ש"ש ל' to pronounce the name of the Lord for no purpose.—Y. Keth. VII, 31<sup>b</sup> bot. לזכור ש"ש ל' use-less labors (as carrying water and pouring it out again). Gen. R. s. 91 ב' irrelevant argument. Y. Naz. IV, 53<sup>b</sup> על ה' for no use. Kidd. 16<sup>b</sup> שכר ב' compensation for interrupted labor; a. fr.

**בטלון**, v. בטלנית.

**בטלן** m. (בטל) unemployed.—Pl. בטלנים, בטלנין, בטלנין. Shh. 21<sup>b</sup> הסוסים ה' horses not needed for the army. Y. ib. II, 20<sup>c</sup>. Meg. I, 3 עשרה ב' ten persons having leisure; v. Y. ib. 70<sup>b</sup> bot.

**בטלנא** ch. same; idler, lazy; unemployed. Pl. בטלנין. Targ. Ex. V, 8; 17. בטלני. Pes. 51<sup>b</sup>; 55<sup>a</sup>; Ber. 17<sup>b</sup>.

**בטלנות** f., **בטלון** m. (בטל) idleness, loss of time. Treat. Abad. ch. II בטלנות; Sifre Deut. 118 בטלנותו his idleness (during sickness),

**בטן**, **בטין** (בט) to be pregnant. Targ. Prov. XXV, 23.—Gen. R. s. 98 (play on triyah, Jud. XV, 15, as if תריה, three) בטנה חרין she was going with two (making together three). Lam. R. to I, 1 רבתי (חר מאד) [Targ. Jud. XV, 15 בטינתא, v. בטינתא.]

**בטן** m. (b. h.; v. בטני) belly. Nidd. 31<sup>b</sup>. Sot. 28<sup>a</sup> בטנו the belly of the adulterer; a. fr.

**בטנא** ch. f. same. Targ. Jud. XIII, 5; a. e.

**בטנאי** Botnai, name of a bird. Hull. 63<sup>a</sup>.

**בטנת**, v. בטנא I.—Pl. בטננים, v. also next w.

**בטנן** m. (בטן) a musical instrument, a sort of bag-pipe; (oth. opin.) cittern fastened around the body; (oth. opin.) workingman's pinafore. Kel. XV, 6 (Ar. בטנים, oth. vers. בטנין, בטנין, v. Ar. Compl. ed. Koh. s. v.).

**בטני** Botni, name of a bird. Hull. 63<sup>a</sup> (diff. fr. בטנאי).

**בטנית** pr. n. Botmith. Pes. 57<sup>a</sup> Abba Saul ben B.

**\*בטניתא** **בי ב'** (prob. a geogr. term) (a hen) of Be Botni. B. Mets. 86<sup>b</sup> בי ב' זגרא a black hen &c. [Rashi פטניתא fattened; Ar. s. v. זגרא, Var. ברפנטמא, בר פנטמא, בר פנטמא, בר פנטמא; Ms. M. פטניתא, Ms. R. 2 ברפנטמא; v. Rabb. D. S. a. l., Koh. in Ar. Compl. l. c.]

**בטנן**, v. בטננה.

**בטנא (בטנא)** m. (= עטנא, v. עטנא) space for spanning one's hand around an object=h. תפיסה or תפיסה. Hull. 50<sup>b</sup>.—Pl. בטנני. Ib. 76<sup>a</sup> (ed. ל for ר, as B. Mets. 39<sup>b</sup> עטנא for עטנא). [Differ. of opin. as to measure: one finger or four fingers.]

**בטש** (v. בטש 2) to tread; to kick, knock down (with one's foot), crush. Targ. Y. I, Ex. XXIV, 10.—Sabb. 116<sup>b</sup> the ass (offered to the judge as a bribe) came and knocked the (gold) lamp over. B. Kam. 62<sup>a</sup> who kicked the money box aside so that he threw it into the river.

**Pa. בטש** to stamp. Targ. II, Esth. III, 8.—B. Kam. 99<sup>a</sup> he hired him לבטש (Rashi a. Ms. R.) for stamping; v. בטש.—Transf. to treat with contempt, sneer at. Targ. Y. Num. XIV, 9.—Erub. 54<sup>a</sup> top. \*Shebu. 30<sup>b</sup> ביה ב' he insulted the ignorant man and made him stand up; v., however, ב'.

**Ithpa. בטש** to be stamped in, mixed up. Targ. Y. I, Ex. XXIV, 10.

**בטשא**, v. בטשא.

**בי** 1) (=I) in, with, at. Targ. Y. Num. XXII, 28 בי הזריא at that time. Targ. Cant. I, 9; 13, 14 (ed. Vien. ביה).—2) (=בין) between, among. Sot. 10<sup>a</sup>; Meg. 12<sup>a</sup>; v. ביטנא.—Sabb. 109<sup>b</sup> בי מיללי (Ms. במ') between the embers; a. fr.—בי שמש during the embers; a. fr.—בי שמש during sunset. Ber. 43<sup>b</sup> קדושא דבי ש' the Kiddush said on Friday night. Keth. 103<sup>a</sup> כל בי ש' every Friday night.—3) (=בית) son of; v. ביטנא. Y. Ber. IV, 7<sup>c</sup> bot.; a. fr.—4) (=בית) house of, school of; home, place of &c. Targ. Job VII, 9; a. e.—... ר' (sub. חנן) a student of the school of R. ... taught. Hull. 42<sup>a</sup>; a. fr.—Ab. Zar. 6<sup>b</sup> ר' (Ms. M. ב') in (the Boraitha) of the school of R. O.—Yeb. 21<sup>b</sup> דבי אימא רבתי one of the family of the grandmother (whether mother's or father's mother). Ib. אבא דבי דבי דבי דבי דבי one of the grandfather's family; a. fr.—one of the uncle's relation. the Boraitha of Be Rab (Sifra). Hull. 66<sup>a</sup> (v. Bashi a. l.); a. fr.—בי רבנן college. Ber. 17<sup>a</sup>; a. fr. [For other compounds with בי, v. respective determinants.]

**(ביאת) ביא, ביא, ביא** f. (via, late Gr. βία) highway, road. [As regards the import, in the Roman government, of the office of commissioner on highways, v. Sm. Ant. s. v. Via.] Y. Hag. II, 77<sup>c</sup> bot.; Midr. Till. to Ps. CXIV, beg.; Yalk. ib. 794; Gen. R. s. 12 (corr. vers. by comparison) מדינה ומדינה (איש) there is not a district (place) which has not an officer appointed over its highways; v. אנגריס a. אנגריס. Ib. do not read ביא

**פִּיזָה** III m. (פִּיזָה f.) (בוז, cmp. פִּיזִי; cmp. שֵׁד, שֵׁד) feeder, whence *pap*, *breast*. Targ. Y. Num. XI, 8 (*brisket*, v. בִּיזָה; h. text לֶשֶׁד, cmp. שֵׁד).—Y. Kil. I, 27<sup>b</sup> top לִיט

cursed be the breast which nursed such a man.—*Pl. בינא*. Targ. Job XXI, 24 בינא (Var. זינא).—Gen. R. s. 5 וְכִי בִּינָה, v. supra; Pesik. Zakh. p. 23<sup>b</sup> (Ar. sing.). Y. Hag. II, 77<sup>d</sup> bot.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה** f. (b. h. בָּנָה; בזו) *spoil*. Num. R. s. 13, end בִּינָה *spoil* made at the Red Sea, בִּינָה *made in Egypt*; a. e.—*Pl. בינא*. Lam. R. to II, 13 (ref. to אֶרֶץ מִצְרַיִם); comp. *בינא* s. v. *בינא* II) וְכִי בִּינָה how often did I give you the spoils of your enemies.

**בִּינָה**, **בִּנָּה** m. (בזע) *rending, rent*. Targ. Joel II, 13. —[בינא, v. בינא].

\***בִּינָה**, **בִּנָּה** m. (בינא II) *rag, wreck*. Gen. R. s. 30 old rag (contemptuous designation of an old man).

\***בִּינָה** f. (v. בינא III) *brisket*. Gen. R. s. 34 Ar. וכבדו בִּינָה (ed. דורון נאה, which is the interpret. of our w. in Ar.).—[The orig. vers. prob. read נאה בִּינָה with a fine brisket on a fine plate; v. Yalk. Gen. 60; Ps. 697.]

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה** m. pl. (בינא II, ל format.) *cuts, rents*, whence *disconnected outskirts* of a community. B. Bath. 68<sup>b</sup> (expl. שִׁירֵיהֶם) בינא. What is bizlé? פִּסְקֵי בִּינָה, v. (שִׁירֵיהֶם) שווריה בִּינָה (read שִׁירֵיהֶם).

**בִּינָה** (בינא) m. (בזע) *rent, split, cleft*. Ab. Zar. 70<sup>a</sup> ברשא היה בִּינָה there was a crack in the door. Cant. R. to IV, 14 (Koh. R. to X, 18 בקיעה), v. אָלִים; Lev. R. s. 19, v. בינא I.—*Pl. בינא*. Taan. 21<sup>b</sup> דאיה ביה בִּינָה, v. Ar. s. v. כסילא (ed. קרנא דויה בזע, Ms. M. v. Rabb. D. S. a. l.), v. בִּינָה. Num. R. s. 18 אולי וחזאי חרי בִּינָה; Snh. 110<sup>a</sup>, v. בינא I.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה**, v. **בִּנָּה**.

\***בִּינָה** pr. n. pl. *Bez'tha* (contr. of בי זינא Olive-town), near Pumbeditha. Erub. 52<sup>a</sup> [בִּינָה] זהא שביחתי (בִּינָה); Ms. M. בני זינא read בני זינא; Ms. O. זינא; v. Rabb. D. S. a. l.) my central point for Sabbath distances be in B.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה**, Y. Shebu. III, 34<sup>d</sup> bot., read בינא.

**בִּינָה** I (βῆτα) *Beta*, second letter of the Greek Alphabet. Shek. III, 2. Y. ed. (Bab. בינא corr. acc.).

**בִּינָה**, **בִּינָה** m. (בשי) *vain, useless talk*, ref. to vows and oaths which neither benefit nor injure any-

body; בִּינָה a useless oath, contrad. to שווא a false oath or one asserting something impossible. Shebu. III, 9sq. Ib. 49<sup>b</sup>; B. Mets. 36<sup>a</sup> an oath imposed in court אין בִּינָה does not come under the law of vain oaths (as to sacrifices). Ib. שפּוּרִים בִּי erroneous statement without legal consequences, oppos. to כפּוּרִה מוֹנִין whereby somebody lost money. [Y. Naz. I, beg. 51<sup>a</sup> שְׂבִירָה, read שְׂבִירָה].

**בִּינָה**, **בִּינָה** m. (בטל) *interruption, loss of time; abrogation; relinquishment, renunciation*. Kidd. 33<sup>a</sup> קימה בִּי rising (in honor of an elder &c.) which causes no interruption of labor.—בִּינָה בִּי neglect of the study of the Law. Sabb. 32<sup>b</sup>; a. fr.—Men. 99<sup>a</sup> sq. פּעֻמִּים שְׂבִירָה sometimes the neglect of the Law is its establishing. Sabb. XVI, 1 בה"מ בִּי neglect of lectures (through reading at home). Y. Peah IV, 18<sup>b</sup>, a. e. עֲנִיִּים בִּי loss of time to the poor (when compelled to wait for their share in the crop).—Erub. 66<sup>b</sup> רשור בִּי, v. בטל Pi.—Y. Gitt. IV, 46<sup>a</sup> top, a. fr. פּרִיָּה וּבִרְיָה בִּי neglect of marital life.—Y. Ab. Zar. III, 48<sup>d</sup> bot. בִּי can be cancelled, v. ib. IV, 4 s. v. בטל Pi.—Pes. 4<sup>b</sup> בבִּי בעלמא וְכִי a mere relinquishment of possession would be sufficient; a. v. fr.

**בִּינָה**, **בִּינָה** ch. same. Targ. Prov. XV, 22.—Ab. Zar. 53<sup>b</sup>.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה** f. (בטן) *pregnancy, growth of the embryo*. Lam. R. to I, 1 אילין ירדו דבִּי דילידתא (6 חד מאר) רבתי (strike out one of the two terms).

**בִּינָה**, **בִּינָה** m. (בטש) *stamping, fulling*. B. Kam. 99<sup>a</sup> (בט) בִּי בִּי for every stamping manipulation one M'ah.—*Pl. בינא*. Ib. (Var. לבטשי), v. בטש.

**בִּינָה**, v. **בִּנָּה**.

**בִּינָה** I (via), v. **בִּנָּה**.

**בִּינָה** II, **בִּינָה** f. (βία) 1) *force, act of violence, extortion, wrong*. Gen. R. s. 93 (play on בִּי, Gen. XLIV, 18) thou passest violence over us (thou treatest us unjustly). Ex. R. s. 20 וְכִי שְׂמָא do I ever wrong any creature? Deut. R. s. 2 (play on בבאה בז, VIII, 5) זהא בִּי רבא לעלמא וְכִי Oh, this great wrong in this world, v. infra. \*Y. Ned. III, 38<sup>a</sup> בִּינָה כּוּרְסִי בִּינָה ... that is the way one says to his neighbor (read כּוּרְסִי בִּינָה) ἀφ'εσθαι βία to do a favor perforce (ref. to an invitation accompanied with a vow in case of refusal).—2) interj. (=h. וי) *woe! help!* Yoma 69<sup>b</sup> וְכִי woe, woe, it is this (the tempter) that destroyed the Temple &c. Yeb. 97<sup>b</sup> בִּי מֵאָה וְכִי woe, woe over the brother who is &c. Lev. R. s. 17, end (play on בבאה, v. supra) בִּי הוֹחֵבָה woe, woe, that the stranger dislodges the owner (idolatry in the Temple).

בייבא, v. בייבא.

בייבין, read בייבין, v. בייבין.

בייבא, v. בייבא.

בייבא 1) road, v. בייבא; 2) wrong, v. בייבא.

בייבא, v. בייבא.

בייבא m. (בייבא; comp. סבבא, סבבא) net, head-dress. B. Bath. 146<sup>a</sup> 'small presents', הרגמה רבא בייבא וסבבא, Ar. s. v. ייבא (ed. בייבא, Ms. M. 'בייבא', Ms. H. בייבא, comp. comment. 'ב' בגון ב' v. Koh. Ar. Compl. s. v.) said R., This means e. g. a net or a cap.

בייבא, v. בייבא.

בייבא, Tosef. B. Mets. IX, 14, v. בייבא.

בייבא, v. בייבא ch.

בייבא, v. בייבא I h. a. ch.

בייבא m. (denom. of בייבא or בייבא, comp. בייבא Pi. 2) *superintendent of the well* in rural communities. Shebi. VIII, 5 אין כותבין לא לבי וכו' (out of the money realized from the fruits of the Sabbath year) you must not pay the well-master &c.; אבל כותבין הוא לבי לשרותו but you may pay the well-master a fee for giving you water to drink. Tosef. B. Mets. IX, 14 הב' והכלב וכו' (Y. ib. beg. 12<sup>a</sup> ed. Krot. ה'כ, corr. acc.) the well-master, the bather &c. when collecting their fees from the owner (individually), may attach only the owner's share in the produce. Ib. VIII, 11<sup>d</sup> top הב' שאלה מן הב' [Bab. ib. 97<sup>b</sup> מהבירה read מבייבא ch.].

בייבא m. (בייבא) *untilled, waste ground*. Targ. Deut. XXI, 4 (virgin land, h. text ארץ).—Targ. Is. XXVIII, 25. Targ. Jer. XII, 13 בייבא (י).—Lev. R. s. 1, beg., v. בייבא ch.

בייבא, v. בייבא.

בייבא, Y. Bets. I, 60<sup>e</sup> bot., read בייבא.

בייבא m. 1) (בוישן) *bashful, chaste; chaste person, bashful man*. Ned. 20<sup>a</sup> בארם שווא ב' it is a favorable indication in a man that he is bashful. Ab. II, 5 הב' he who is ashamed (to ask questions at school); a. e.—Pl. ביישניו. Yeb. 79<sup>a</sup>. Y. Snh. VI, 23<sup>d</sup> (ביישניו); Num. R. s. 8; Midr. Sam. ch. XXVIII; Midr. Till. to Ps. I.—2) v. ביישן.

בייבא, v. ביישניו.

בייבא, v. בייבא I.

בייבא, v. בייבא.

בייבא f. pl. (denom. of בייבא) *animals lodged* (at certain seasons) *in sheds within town-limits*. Bets. V, 7 (40<sup>a</sup>, Ms. M. בייבא); Sabb. 45<sup>b</sup>; a. e.

בייבא m. (v. בייבא) name of a spider. Tosef. Par. IX (VIII), 6 ed. Zuck. (Var. בייבא corrupt, R. S. to Toh. IX, 2 מביבא).

בייבא, v. בייבא.

בייבא h., Hif. דוּביל to mix, v. next w.

בייבא, ch. (comp. b. h. בייבא) to mix, knead; trans. (comp. בייבא, דרש) to study thoroughly. Men. 65<sup>a</sup> (play on בייבא, Neh. VII, 7; comp. בייבא) he studied languages and explained them.

\*Pa. בייבא same; trans. to discuss. Y. Ab. Zar. III, 43<sup>a</sup> (בייבא) he who reads in the Mish. (III, 5; v. בייבא Hif.) obil, means, Let us discuss the subject.

בייבא, בייבא (b. h.) pr. n. m. *Bilgah*, chief of a priests' division; whence, fem. (sub. משפחה) name of a priests' division, v. בייבא. Succ. V, 8 ב' לעולם וכו' the Bilgah division at all times distributes its shares of the show-bread in the Southern part of the Temple courts. Ib. 56<sup>b</sup>; Tosef. ib. IV, 28 בייבא ed. Zuck.

בייבא, Targ. Y. II Num. XII, 7, v. בייבא.

בייבא f. (= בייבא, fr. בייבא, comp. בייבא Lam. I, 8; בייבא) *thorough mixture, even distribution of mixed objects*. Zeb. 80<sup>a</sup> ב' ייש a mixture is considered evenly distributed in all its parts. R. Hash. 13<sup>b</sup> ב' none of the mixtures named is a real mixture (of even distribution), except wine and oil (being liquid). Hull. 83<sup>b</sup>, a. fr. ב' כל הראוי לבי וכו' wherever from the proportions and properties of the mixture a perfect fusion is possible, the real act of mixing thoroughly is not indispensable.

בייבא, Targ. Job XXXVIII, 37, v. בייבא.

בייבא, Bekh. VII, 1, v. בייבא.

בייבא, v. בייבא.

בייבא or בייבא, Y. Sabb. VII, 10<sup>b</sup> bot. משיח ב' (Var. ב'), read בייבא משום לש. [Read the passage as follows: הוה דאגין גירקדיון שרי זופות שרי משרין הייב משום לש—all of which belongs to line 26 fr. bottom]

בייבא, Pesik. R. s. 21, read בייבא, v. בייבא. [Read: הוה דאגין גירקדיון שרי זופות שרי משרין הייב משום לש—I created for thee thy company; thou and thy neighbor (were made) in my image &c.]

בייבא, Bekh. 43<sup>b</sup> Ar., v. בייבא; Kel. XX, 6 Ar., v. בייבא; Targ. Y. Gen. XXV, 25 Ms., Lev. a. oth., v. בייבא.

בייבא, v. בייבא.

בייבא, v. בייבא.

בייבא (בייבא Ar.) pr. n. m. *Billak*, in conjunction with בייבא, fictitious names for any men (similar to our 'Tom, Dick & Harry'). Hull. 19<sup>a</sup> ד' וכו' I know no Billak and no Billak (I know of no authorities or individual opinions), I only know a tradition. Snh. 98<sup>b</sup> (margin in Ms. M. בייבא) shall H. a. B. (any persons indiscriminately) enjoy it?

בייבא, Sifré Deut. 36, read בייבא, v. בייבא.



בולָרין, v. בילרין.

בַּלְתִּיךְ v. בְּיִלְתִּיךְ

**בִּימָא**, Ab. Zar. 16<sup>b</sup>,=next w.

**בִּימָה** f. (cmp. **בָּמָה**) *elevated stand for public meetings* (for speakers, readers, holding court &c.). Sot. VII, 8. Succ. 51<sup>b</sup>. Ab. Zar. I, 7 (ib. 16<sup>b</sup> **בימא**). Gen. R. s. 76 as if seated **בִּימָה** על **בִּי** upon the platform and holding court. Lev. R. s. 13 **בִּימָה** כאילו מצטב and gives itself the appearance as if holding court (giving the form of legality to robberies). Gen. R. s. 37 שטע **בִּי** the court of injustice (Rome).—Koh. R. to I, 8 (Ab. Zar. 16<sup>b</sup> **בִּירום**; Tosef. Hull. II, 24 **במה**); a. fr.—*Pl.* (of **בימא**) **בִּימָה**. Pesik. B'shall, p. 84<sup>a</sup> (Ms. O. כסא; Tanh. ed. Bub. B'shall. 164<sup>a</sup>) (wooden) platforms.—**בִּימָה**. Meg. 32<sup>a</sup> **לוחות ויהי** (the tablets (in Synagogues, prob. used for announcements) and the raised seats (for readers or distinguished persons to speak from). [Ar. s. v. **במור**, ref. to Meg. l. c., explains, *the board-covers of books*, **במור** *wooden stands* (עמוד) for exhibiting the Torah scrolls during the services; another opinion quot. in Ar.: **לוחות** the blank margins between the columns of the scroll, **במור** the upper and lower as well as the front and back margins; cmp. **אריה** a. **לבנה**.] [A derivation of our w. fr. **βίμα** is excluded, because the sing., in that case, would be **בימא** or **בימטא** a. the pl. **בימטין** or **בימטאור**.]

**בִּימָס, בִּימֹס** m. (an adaptation of βωμός, treated in inflection as a cacophemism= **בִּי מִיָּאֵס** Ab. Zar. V, 6, quot. bel., emp. **אִיצְטִירִיָּא**; Syr. **בִּרְמֶסָא**, Ch. **בִּרְמֶסָא**, **בִּרְמֶסָא**, **בִּרְמֶסָא**) *pedestal of idolatrous statuary*. Ab. Zar. III, 7 a stone originally hewn **לִבְ** for an idol's pedestal. Tosef. ib. V (VI), 8 **שִׁנְפָּנִם ב'** a broken bomos, (contrad. **מִזְבֵּחַ**) Bab. ib. 53<sup>b</sup> bot. **ב' אֶבֶן וְכ'** a bomos is made of one stone, an altar of several. Tosef. ib. VI, 10; a. fr.—[Y. B. Mets. X, end, 12<sup>c</sup> **ב' הַעֲלָה עַל גְּבִי ב' דִּירְמֹס**.]—**בִּימֶס', בִּימֹסִיָּה, בִּימֹסִיָּא, בִּימֹסִיָּא**. Ab. Zar. IV, 6 (53<sup>b</sup>) **ב' שֶׁל מַלְכִּים** (v. Rabb. D. S. a. l., Mish. N. **בִּימֹסִיָּה**) pedestals temporarily put up for the reception of princes (governors). Ib. 54<sup>a</sup> **בִּימֹסִיָּה בִּשְׁעַת הַשְּׂמֵד** Ms. M. (v. Rabb. D. S. a. l. note) idolatrous pedestals (or altars) erected during (the Hadrianic) persecution, **שֶׁהַשְּׂמֵד אָעִ"פ** altars although the persecution has been repealed, they (the Romans) have not cancelled these altars; v. **בָּטֵל** Pi.—Gen. R. s. 53, a. e. (some ed. **בִּימֹסִיָּה**) altars. Tosef. Ab. Zar. V (VI), 6 **בִּי מִסְדִּיָּא** ed. Zuck. (Var. **בִּימֹסִיָּה**) [Ab. Zar. I, 7 (16<sup>a</sup>) **בִּימֹסִיָּה**, **בִּימֹסִיָּה**, **בִּימֹסִיָּה**, read with Ms. M. a. Ar. **דִּירְמֹסִיָּה**.]

**בִּימִי** pr. n. m. *Bimi*=אֲבִימִי Y. Ber. IX, 14<sup>a</sup> top  
 ב' אֲבִימִי read: אֲבִימִי ב' Y. Taan. I, 64<sup>b</sup> top ב' אֲבִימִי  
 ('אֲבִימִי'); v. Frank. M'bo p. 62<sup>a</sup>.

בַּאֲרֵיץ, Yalk. Ps. 670, v. בִּימִין.

v. בְּיַמֵּסוֹת, בְּיַמֵּסִיאוֹת, בְּיַמֵּסוֹת, בְּיַמֵּס  
בְּיַמֵּס.

**בִּימָסָא** ch.=h. בְּיָמִים. Ab. Zar. 53<sup>b</sup>.

**בִּין, בִּין** (b. h.;  $\sqrt{\text{בה}}$ , v. בוא) to pierce, split, penetrate; whence, to discern, understand; v. Hif.

\**Polet* בֹּקֵן (comp. בָּרַךְ) to cause to penetrate, to saturate.  
Sifra Vayikra, N'dab., Par. 12, ch. XIV (ref. to Lev. II, 13) יִכּוֹל  
הַבֹּקֶינִי from *bammelaḥ* I might judge, 'thou must thor-  
oughly saturate it, הֲלוֹ חֲמֻלָּה therefore it says, 'timlah'  
(thou shalt strew). Men. 21<sup>a</sup> (quoting Sifra l. c.) יִכּוֹל  
חֲמוֹנוּ what does the word *'l'bonnehu* mean? Said R. b.  
U. חֲמוֹנוּ יִכּוֹל הָעֵץ וְהַדָּם (taking ח as radical, as if im-  
perat. of a verb חָבַן, denom. of תָּבַן) it means, I might  
suppose, he must mix it up like straw in clay (v. infra).  
Said A. to him אִם יִכּוֹל יִחְבוֹנוּ מִיִּבְעֵי לֵיהּ if so, then it ought  
to read (in the Sifra) *yithbonenu* (third person). But  
said A. (taking it fr. כִּבְנוֹת) יִכּוֹל יִעֲשֶׂנוּ כִּבְנוֹת I might suppose,  
he shall heap the salt upon it like a building (a pile).  
Said R. to him, אִם יִכּוֹל יִבְנוּ מִיִּבְעֵי לֵיהּ then it ought  
to read *yibnennu*. But said R. (you must correct the Sifra  
so as to read) תִּבְרִינוּהוּ (corr. תִּבְרִינוּהוּ) thou shalt make  
it savory . . . . טַעַם כִּבְיֵנָה יִתֵּן בוֹ טַעַם he shall put a taste  
into it as does understanding into a man, v. טַעַם. [Yalk.  
Lev. 454: תִּבְלֵנוּ . . . יִכּוֹל יִחְבְּלֵנוּ חֲבוֹן וְטַעַם . . . תִּבְלֵנוּ  
מֵאֵל . . . יִכּוֹל יִעֲשֶׂנוּ כִּבְנוֹת . . . אִם יִכּוֹל יִבְנוּ מֵאֵל . . . יִכּוֹל  
תִּבְנֵנוּהוּ . . . —Ar.ed. Koh.: . . . יִכּוֹל יִתֵּן בוֹ טַעַם בִּבְיֵנָה.  
מֵאֵל תִּבְנֵנוּהוּ . . . יִכּוֹל יִחְבְּלֵנוּ (חֲרָבָה בְּמֶלֶח) חֲבוֹן בְּטֵישׁ . . .  
[יִכּוֹל תִּבְרִינוּהוּ יִתֵּן לוֹ; correct: יִכּוֹל יִתֵּן בוֹ טַעַם]

*Hif.* \*1) הוֹבִיֵן (comp. הוֹבִיר, s. v. בִּיר) (denomin. of בִּיר) *to mediate, to be interpreter.* Ab. Zar. III, 5 (45<sup>a</sup>) אֲנִי הוֹבִיֵן לְפָנֶיךָ (v. Rabb. D. S. a. l. note 8) let me be thy interpreter (let me explain what you mean) כָּל מָקוֹם וְכ' (the words עַל הַהָרִים וְכ', Deut. XII, 2, are explanatory) wherever thou findest a high mountain &c., know there must be an idol. [In the version אֲנִי אֲדִירָה אֹהֶבִין וְכ' אֲדִירָה is used as a part. of a verb אֲדִירָה, denomin. of בִּיר, to act as a mediator or interpreter.] 2) הִבִּין (b. h.) *to perceive, make intelligible*, esp. *to find analogies* (between two cases). ה' וְרַב מִתּוֹךְ דָּבָר prop. to bring out one thing from between another, i. e. *to form a conclusion by analogy.* Sabb. 31<sup>a</sup> הִבְנַתָּהּ וְכ' hast thou cultivated thy mind to conclude &c. (ref. to רֵעָה Is. XXXIII, 6). Snh. 93<sup>b</sup>; a. fr. Hag. II, 1 (11<sup>b</sup>) חָכָם מִבֵּינִי מְדַעְרוֹ (not וּמִבֵּינִי, v. Rabb. D. S. a. l. note) a student able to speculate by himself, a thinker.—Ib. 13<sup>a</sup> הוֹשֵׁם מִבֵּינִי הַשְׁמַל שָׁמַל וְכ' speculated over the hashmal (Ezek. I, 27); a. fr.

*Hithpo.* a. *Nithpo.* נִתְחַבֵּן, נִתְחַבְּן *to understand one's self, to be careful, to reflect.* B. Kam. 27<sup>b</sup> לְחַתְּבוֹן בְּרִדְּכִי to look around on roads (to be prepared for something in their way against which they might strike). Gen. R. s. 34 נִתְחַבְּן כְּרִי יִבְּן כְּרִי the word יִבְּן (he built, Gen. VIII, 20) may be read *vayabben*, i. e. he reflected, argued.

**בִּין, בִּין** ch. same; v. infra.—*Pa.* בִּין, בִּין *to teach, make wise*. Targ. Ps. CXIX, 27. Targ. Job XXXII, 8. Ib. v. 9 יְרִיעֵן יְרִיעֵן *explain the law* (ed. Vienn. יְרִיעֵן, Pe., *understand*).

*Ithpe.* אִתְּפֵי to reflect upon, to understand. Targ. Job XXXII, 12. Ib. XXVIII, 23; a. fr.

*Ithpol.* to be *considerate, cautious*. Lam. R. to I, 16, beg., v. **בְּדִי**.

**בֵּין** m., only in constr. **בֵּין**, **בֵּינָה** (b. h.; preced., emp.) *something split*, or *placed between*; prep. *between, among*.—**בֵּין**...**בֵּין** there is no difference betw. . . . and . . . Meg. I, 5; a. fr.—**בֵּין** השמשות (abbr. ש'ש) (*both*) at twilight, dusk; v. **בֵּי**. Ab. V, 6; a. fr.—...**בֵּי**...**בֵּי** both... as well as . . . B. Kam. IV, 3; a. fr.—Yeb. 23<sup>a</sup> 'whether the law says to thy father . . . , or &c. Koh. R. to VII, 11 **בֵּין** וְיָ לֵהָ **בֵּין** owing to the difference between *vay* (woe) and *vah* (ah), R. J. escaped. —**בֵּין** דברים private affairs concerning him (the husband) and her (the wife). Ned. 79<sup>b</sup>; a. fr.—**בֵּין** דברים (*between two, among*, *amid*). Gen. R. s. 4 **בֵּין** וּבֵינֵיהֶם in the very centre. Y. Ber. II, 5<sup>b</sup> top. Y. Maasr. I, beg. 48<sup>c</sup> **בֵּין** שול מכל take from what is between the two, i. e. qualifications common to both; a. fr.—Constr. **בֵּינֵי**. Nidd. 67<sup>b</sup> **בֵּינֵי** מַפְסָקָה intervening between; a. fr.

**בֵּין** ch., usu. pl. **בֵּינֵי** ch. same. Targ. Gen. I, 6; a. fr.—Hull. 114<sup>a</sup>; Sabb. 132<sup>b</sup> **בֵּין** אֶתְּרָא מִבֵּינֵיהֶם from between the two (from both cases combined) it may be concluded.—**בֵּין** אֶתְּרָא (abbr. מ'ב) wherein do they differ? אֶתְּרָא (abbr. א'ב) they differ as to . . . B. Mets. 15<sup>b</sup>; a. v. fr.—**בֵּין** וּבֵינֵיהֶם a) *in the meantime*. Yeb. 71<sup>b</sup>; a. fr.—b) *the difference between* (these and other goods). Bets. 7<sup>a</sup>; a. fr.—Hull. 47<sup>a</sup> **בֵּין** וְיָ לֵהָ a case (of an abnormal lobe) between the normal lungs. [Targ. Am. IX, 9 **בֵּין** מַבְרָא, Var. **בֵּין** מַבְרָא, read **בֵּין** מַבְרָא from between its meshes.]

**בֵּין** I, **בֵּינָה** f. ch.=h. **בֵּינָה**. Targ. Ps. XLIX, 4. Targ. Job XII, 12; 13; v. **בֵּינָה**.

\***בֵּין** II m. (v. P. Sm. 519) *tamarisk*, (comment.: *willow*). Gitt. 68<sup>b</sup> **בֵּין** שוורבינא (perh. a tautography of *שוורבינא*?).

**בֵּין** III m. (**בֵּין**, emp. **בֵּין**) *a thin thing, hair*; **בֵּי** (*emp.* **בֵּי**) *leech*. Pl. **בֵּי**. Gitt. 69<sup>b</sup>. [Sabb. 67<sup>a</sup>, v. **בֵּין** I a. II.] Cmp. **בֵּינָה**.

**בֵּין** f. (b. h.; **בֵּין**) *intelligence, wisdom*. Nidd. 45<sup>b</sup> (*play on* **בֵּין**, v. **בֵּין** Hithpa.) the Lord has given to woman (*greater* (earlier maturity of) judgment. Ber. 10<sup>a</sup> **בֵּין** בְּמִקוֹם at the place of understanding (near the heart); a. fr.

**בֵּין** m. (**בֵּין**) *central, mean* (between extremes), *average*. Y. Sabb. I, 2<sup>d</sup> bot. **בֵּין** לֹא לֹא neither wet, nor dry, but between the two (moist). **בֵּין** אֶתְּרָא a man of average strength. Y. Ber. I, 2<sup>c</sup> bot.; a. fr.—Sot 42<sup>b</sup> **בֵּין** שְׁבָאֲהוּ the middle betw. his brothers (the third of five). —Pl. **בֵּין** הָעָם people of the middle class, opp. **בֵּין** גִּדּוּלֵי; Koh. R. to IX, 7 **בֵּין** הַבְּרִיָּה; Tanh. Emor 22 **בֵּין** בְּרִיָּה (corr. acc.). R. Hash. 16<sup>b</sup> **בֵּין** those between the very good and the very bad; a. fr.—Fem. **בֵּין** Gitt. V, 1, a. fr. (sub. שְׂדֵה) *a field of average fertility*; betw. **בֵּין** אֶתְּרָא a. **בֵּין** אֶתְּרָא.—Y. Taan. I, 64<sup>a</sup> bot. **בֵּין** the intermediate rainy season.—Y. Ber. V, 9<sup>c</sup> bot.

there are three things of which too much or too little is obnoxious **בֵּין** וּבֵינֵיהֶם but a reasonable quantity good. Kel. XVII, 7; a. fr.—Pl. **בֵּין** וְיָ לֵהָ were mean cubits; Y. Shek. VI, 49<sup>d</sup> top **בֵּין** וְיָ לֵהָ; Y. Sot. VIII, 22<sup>c</sup> bot. **בֵּין** וְיָ לֵהָ (corr. acc.).

**בֵּין** f.=**בֵּין** I. Targ. II Esth. I, 2, beg. **בֵּין**.

**בֵּין** pr. n. m. *Binza*. Bets. 28<sup>b</sup> (Ms. M. **בֵּין**; v. Rabb. D. S. a. I. note).

**בֵּין** v. **בֵּין** ch.

**בֵּין** pl. of **בֵּין** III, a. of **בֵּין**.

**בֵּין** m. pl. (**בֵּין**) *intervals, empty spaces between the rows of vine*. Y. Kil. IV, 29<sup>c</sup> top (R. S. to Kil. IV, 5 **בֵּין**). Ib. beg. 29<sup>a</sup>, v. **בֵּין**. Cmp. **בֵּין**.

**בֵּין** v. **בֵּין**.

**בֵּין** f. (emp. **בֵּין** III; P. Sm. 520) *binitha*; 1) *a small fish* (collect.). B. Kam. 19<sup>b</sup> **בֵּין** אֶתְּרָא an ass that swallowed fish (something unusual). B. Mets. 79<sup>b</sup> bot. **בֵּין** אֶתְּרָא according to the size of its belly is the weight of fish (if you buy by weight, have the belly first removed; diff. in Ar.). Ib. 59<sup>b</sup> bot. (prov.) if one has a hanged one in his family, say not in his presence **בֵּין** וְיָ לֵהָ hang the fish up; Yalk. Ex. 349 **בֵּין** (corr. acc.); ib. Lev. 617 **בֵּין** Gitt. 69<sup>b</sup> (masc. l.) **בֵּין** וְיָ לֵהָ let him take fish and roast it in the smithy.—Bets. 28<sup>a</sup> **בֵּין** (Var. **בֵּין** pl., **בֵּין**, v. Rabb. D. S. a. I. note 9). —2) name of a worm. Macc. 16<sup>b</sup> **בֵּין** a worm found between cabbage. [Sabb. 139<sup>b</sup> **בֵּין** some ed., v. **בֵּין**.]—3) *hair*; v. **בֵּין** II.

\***בֵּין** transp. of **בֵּין**=**בֵּין** a. **בֵּין**, v. **בֵּין**. Cmp. Syr. **בֵּין**=**בֵּין** P. Sm. 465; 471.

\***בֵּין**, Y. Taan. III, 66<sup>c</sup> bot., read **בֵּין** (?).

**בֵּין**, v. **בֵּין**.

**בֵּין** I. **בֵּין** understanding, v. **בֵּין**.

**בֵּין** I f. collect. noun, or **בֵּין** pl. (v. **בֵּין**) *the inside part*, whence *the kernel* of seeds. B. Bath. 18<sup>b</sup> bot. **בֵּין** אֶתְּרָא as to the grains (of mustard). Gitt. 69<sup>b</sup> **בֵּין** מִבְּרָא let him guard against swallowing the seeds. Sabb. 67<sup>a</sup> **בֵּין** Ms. M. (ed. **בֵּין**) cumin seeds.

**בֵּין** II (**בֵּין** Ar. s. v. **בֵּין** 2) f. (v. **בֵּין** III) *thread, a single hair*, (collect.) *hair*. Targ. Jud. XX, 16 **בֵּין** אֶתְּרָא from the hair of my head. Naz. 39<sup>a</sup> **בֵּין** רִישׁ דְּבִי the top of the hair, **בֵּין** אֶתְּרָא (Ms. M. **בֵּין**) a hair of his beard fell out. Ber. 8<sup>a</sup> **בֵּין** כְּמִשְׁחָל (ed. **בֵּין**) as easy as taking a hair out of the milk.—Pl. **בֵּין** Sabb. 67<sup>a</sup> seven cumin seeds (v. preced.) and **בֵּין** מִדִּיקָנָה seven hairs from the beard.—Targ. Job IX, 17 **בֵּין** (h. text **בֵּין**).

**בֵּין** v. **בֵּין**.

**ביסא** c. (= **בי יסא**) *basin for kneading* the meat-offering. Men. 7<sup>a</sup>; 24<sup>ab</sup>. Ib. 57<sup>b</sup> ביה ל' למילש ביה a basin in which to knead.

**ביסא** pr. n. m. Y. Gitt. IV, 46<sup>a</sup> top, read **ביסא**.

**ביסא** thorns (Ar.), v. **ביסא**.

\***ביסא** f. (בוס, v. **ביסא**) *tray for wine cups*. Lam. R. to III, 17 ו' ו' כל ב' ו' Ar. (ed. פטס) from each tray (which was handed around) one cup.

**ביסם** Pi. of **ביסם**. [Freq. incorr. for **ביסם**, v. **ביסם**.]

**ביסמן**, v. **ביסמן**.

**ביסנא** pr. n. m. *Bisna*. Keth. 100<sup>a</sup>; a. e. V. בינא.

**ביסתרקא** c. (= **בי אסתרקא**) Ithpe. noun of *receptacle of hackled or hatcheled wool*, whence *mattress, cushion*. B. Kam. 117<sup>a</sup> חר ב' Ms. R. (ed. חרר fem.).—Pl. **ביסתרקא**. Targ. Y. Deut. XXXIV, 6 ב' ב' מילת (not ב' ב' with fine woolen mattresses.—B. Kam. l. c. Bekh. 8<sup>b</sup>. Taan. 21<sup>b</sup> bot. ב' באר ליהו Ar. (ed. ליה) laid down before them mattresses (to sleep on). Yeb. 63<sup>a</sup>. Snh. 95<sup>a</sup>. B. Bath. 58<sup>a</sup> (= **ביסתרקא** in an enigma).

**ביע** m. *rejoicing*; v. **ביע** II. Targ. Is. XVI, 10; a. e. (Var. **ביע** incorr.).

**ביעא** (ביעא), part. f. of **ביע**.

**ביעא**, **ביעא**, **ביעא** f. ch. (= **ביעא**; **ביעא**) *egg*. Targ. Job VI, 6; a. fr.—Y. Ned. III, 38<sup>a</sup> top (Y. Shebu. III, 34<sup>d</sup> bot. סנין, corr. acc.) *כגון ב' ומרגליהא* as e. g. one swearing of an egg that it was a pearl (as an instance of שקר שבועה). Yoma 69<sup>b</sup> ב' בה זימא a fresh egg of the same day; a. fr.—Pl. **ביעא**, **ביעא**, **ביעא**. Targ. O. Deut. XXII, 6 (ביעין); a. fr.—Keth. 61<sup>a</sup> top. Bets. 6<sup>b</sup> sq. *ב' דפחא* the eggs of a cackling hen, opp. those found in the killed hen. Ib. *ב' דריכרא* eggs from a hen impregnated by a cock, opp. *ב' דספנא מארעא* by friction on the ground. Hull. 93<sup>a</sup> *השילתא* v. *השילתא*. Sabb. 109<sup>a</sup> *ב' פיעפועי* beaten eggs.—Lev. R. s. 16; a. fr.—*ב' בכל ביעתא* to buy (the hen) with all the eggs, i. e. to do a thing thoroughly. Lev. R. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg. *ב' רחא* (corr. acc.); v. **ביעא**.

**ביעוט** m. (בעט) *stamping, kick*. B. Kam. 19<sup>a</sup>. [Targ. Is. LXIII, 3, v. **ביעוט**.]

**ביעור** m. (בער) *removal*. Maas. Sh. V, 3; Shebi. VII, 1, a. fr. (removal of the fruits of the third and sixth years of the Sabbath period).—**ביעור** Pi.—Pl. **ביעורין**. Y. Hall. IV, 60<sup>a</sup> bot. ל' as to laws of removal of fruits.

**ביעורא** ch. 1) same. Pes. 6<sup>b</sup>.—2) *clearing, taking off the last olives*. Targ. Is. XVII, 6; XXIV, 13 (ח. נקח).

**ביעורא** m. (v. **ביעורא**) *fright*. Targ. Job VI, 4; a. e.—Pl. **ביעורין**. Targ. Is. XXI, 4; a. e.

**ביעורא**, **ביעורא** *egg*, v. **ביעא**.

**ביעורא** *rejoicing*, v. **ביעורא** II. Targ. Ps. XXXII, 7.

**ביעורא** f. (בער; = **ביעורא**) *fright*, v. **ביעורא**. Pes. 3<sup>ab</sup> *ב' דגמליה* fear of falling down from the camel's back; *ב' דלילא* fear of the night. Sabb. 41<sup>a</sup> *ב' דנהורא* fear of being drowned. Gitt. 68<sup>b</sup> *ב' מינה* he was afraid of him. Sot. 20<sup>b</sup> *ב' פחורא* fear (fright) detains the blood (menstruation), *ב' ו'* sudden fright loosens (produces menstruation). Nidd. 71<sup>a</sup>.

\***ביעין**, pl. **ביעין** Mus., v. **ביעין**. Y. Kidd. I, 58<sup>d</sup>.

**ביעין**, pl. **ביעין**, v. **ביעין**.

**ביעין** *swamp*, v. **ביעין**.

**ביעין** f. (b. h.; **ביעין**, **ביעין**) 1) [*the bubbling*], *egg*. Bets. I, 1; a. fr.—Sabb. VIII, 5 (80<sup>b</sup>) *ב' קלה* a light (easily boiling) egg.—2) *an egg-shaped object, ball, lump*. Ib. *ב' ביצתא* Ar. (ed. חסיר) cement (lime) in a lump; Tosef. ib. VIII (IX), 20 *ב' שביצתא*, Var. *ב' שביצתא*, when it is as compact as a ball, opp. *ב' חבוב*.—Par. V, 6; Lev. R. s. 23, end *ב' ביצתא דיוצריה* the potter's lump of clay.—3) *transf. germ, root*, esp. *ב' קעקע* to stamp out, to *exterminate* (the last germ). Y. Ab. Zar. IV, 44<sup>a</sup> top. Lev. R. s. 26. Ib. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg.; v. **ביעין** pl.—4) *Betsah*, name of a Talmudic treatise, beginning with that word (in Tosefta *ביעין* טוב).—Pl. **ביעין**, **ביעין**, constr. **ביעין**. Sabb. VIII, 5; a. fr.—Ab. Zar. 3<sup>b</sup>; a. e. *ב' ביצתא*, v. **ביעין**.—Y. Snh. XI, 30<sup>b</sup> bot., [read as] Cant. R. to II, 5 *ב' פחורא* *ב' ביצתא* scrambled eggs are here, i. e. confusion of persons. Y. Shebi. V, 35<sup>d</sup> bot. *ב' ביצתא* if the leek has formed bulbs. Ib. VII, 37<sup>b</sup> bot. *ב' ביצתא*, v. **ביעין**.

**ביעין** m. (ביע) *adjustment, compromise* (usually *ב' ביצתא*). Snh. 6<sup>a</sup>. Y. ib. I, 18<sup>b</sup>; a. e.—[Pl. **ביעין**, v. **ביעין**.]

**ביעין**, **ביעין** m. (ביע) *piece, morsel, crumb*.—Pl. **ביעין**, **ביעין**, **ביעין**. Targ. O. Lev. II, 6; a. e.—Sabb. 140<sup>b</sup> *ב' ליבע* he must not eat it by morsels (but enough at a time). Succ. 26<sup>a</sup> *ב' ביצתא* *ב' ביצתא* Ms. M. (ed. *ביעין*, v. Rashi a. l.) two or three morsels.

**ביעין** (ביע) Pi. *besieging*, *beseeching, entreaty*. Deut. R. s. 2, beg. (in Yalk. Sam. 157 our w. omitted; Yalk. Deut. 811 *ביעין*).

**ביעין**, v. **ביעין**.

**ביעין** pl. of **ביעין**.

\***ביעין** f. of **ביעין**, the lowest. Targ. Y. Ex. XI, 5.

**ביעין** f. (v. **ביעין**) *dyke-boat, lighting boat*, Babylonian name for Palestinian *ב' ביצתא*. B. Bath. 73<sup>a</sup>; Tosef. ib. IV, 1 *ב' ביצתא*; Y. ib. V, beg. 15<sup>a</sup> *ב' ביצתא* (v. Rabb. D. S. to B. Bath. l. c., note 5).

**ביעין**, **ביעין** ch. same. Pl. **ביעין**, **ביעין**, **ביעין**. B. Bath. 73<sup>a</sup> ed. *ב' ביצתא* (Ar. *ביצתא*); Sabb. 101<sup>a</sup> *ב' ביצתא* the canal boats of Meshan.

**ביצעה**, pl. **ביצעי** morsels, v. **ביצעה**.

**ביצעי**, **ביצעין** ditches, v. **ביצעה**.

**ביצרה**, v. **ביצרה**.

**ביקא** m. (בקק) incisions in muddy ground. Sabb. 147<sup>a</sup> bot. Ar. s. v. פלם (Ms. O. בוקא, ed. פיקא, v. פילומא).

**ביקוע**, **בקוע** m. (בקע) 1) *splitting, chopping*. Kel. XIII, 3 ביה that part of the spade (or shovel) which is used for chopping. Ib. XXIX, 7; Y. Meg. I, 71<sup>b</sup> top ב' של ניכוש an axe for chopping, opp. *קורדום של ב'* for weeding; Y. Ned. IV, beg. 38<sup>c</sup> בקעי *trimming the (olive) tree*. Sifra B'har, beg.

**ביקור** m. (בקר) 1) *examination, investigation*. Pes. 96<sup>a</sup>; Arakh. 13<sup>b</sup>; Men. 49<sup>b</sup> ב' requires examination (as to physical defects). Hull. II, 3 (32<sup>a</sup>) ב' as much time as the examination (of the slaughtering knife) requires; ib. 9<sup>a</sup>; [ib. 32<sup>a</sup> חכם של ביקור, read חכם or ביקור חכם]. Kerith. 11<sup>a</sup> (ref. to בקרה Lev. XIX, 20) בב' she must first be examined (whether she can endure the punishment required by law).—2) *visiting* (the sick), visit. Ned. 39<sup>b</sup> ב' חולים אין ו' the duty of visiting the sick knows no limits (of time or rank). B. Mets. 30<sup>b</sup>; a. fr.

**ביקורת**, **בקר** f. (b. h. בקרה, v. preced.) 1) *examination, assessment*. באגרה ב' a public announcement inviting buyers to examine the property assessed, i. e. *an announcement of public sale*—אגרה. Keth. XI, 5 (99<sup>b</sup>); a. fr.—V. אגרה.—2) (b. h. *punishment*). Kerith. 11<sup>a</sup> (ref. to Lev. XIX, 20) ב' there shall be bikkoreth, this teaches that she shall be lashed. ו' לישנא ו' ומיניין דהדין ב' לישנא ו' how do we know that this bikkoreth has the sense of chastisement? Answ. באגרה בקריאה... Rashi (ed. באגרה) she shall have the Bible verses read to her (as customary when chastising in court, v. Macc. III, 14); oth. homilet. interpret. בביקור הוא, v. preced. [Tosef. M. Kat. II, 11 בקורה ed. Zuck., v. בקרה.]

**ביקנא** f. (vicia, βίχινος) vetch. Y. Maasr. V, end, 52<sup>a</sup>. Tosef. ib. III, end בקנא. Y. Hall. IV, 60<sup>b</sup> בקנה.

**ביקעי**, Y. Ned. IV, beg. 38<sup>c</sup>, v. **ביקוע**.

**ביקרא**, Ab. Zar. 28<sup>b</sup>, v. **בקר** II.

**ביקרה**, v. **בקר**.

**ביר** m. (בר) son. Targ. Y. Ex. I, 15; a. e.—Ber. 5<sup>b</sup>; B. Bath. 116<sup>a</sup> this is the bone (tooth) ב' דעשריאה of the tenth son (that died).—Pl. constr. בירי. Targ. Y. Num. XXXIII, 31 sq. עקרא ב' (h. text. יעקן).

**בירא**, **ביר** c. ch. 1) = **בא**. Targ. Gen. XVI, 14; a. e. Ber. 56<sup>a</sup>. Ms. M., thy מיבעי עסקך כי הני מידי דנפל לב' goods will be sought for like something fallen into a well (i. e. thy business will thrive; diff. vers. in ed. a. Mss., v. Rabb.

D. S. a. l. note). Sabb. 66<sup>b</sup> נפל פורא לב' Dyer's Madder, as a remedy, has fallen into the pit (is not practiced). B. Kam. 92<sup>b</sup> (prov.) ב' דשחית ו' cast no stone into a well out of which thou once didst drink (never despise what once benefitted you).—Hull. 106<sup>a</sup> ב' בירא a little gutter fed by a well.—Pl. בירי, בירי. Targ. Gen. XXVI, 15; a. e.—2) (=h. בור) pit, hole. B. Mets. 85<sup>a</sup> ו' מליא ו' the cavity (created by the taking out of a radish) stood full of water; [Ms. M. דמלא ב' like a well; v. Rabb. D. S. a. l. note].—Pl. as above. Targ. Gen. XIV, 10 (h. text ברארה); Gen. R. s. 42.—Snh. 7<sup>a</sup> (prov.) ו' שבע ב' seven pits are open for the righteous man (and he escapes), and one for the evil-doer (into which he falls). Sabb. 110<sup>b</sup>.—3) בירא pr. n. pl. Bera (prob. ident. with בירא 2, a), native place of R. Simlai. Y. Taan. II, 65<sup>d</sup> bot. ר' ש' רבוייאה; Y. Meg. I, 72<sup>c</sup> bot. רב; Koh. R. to III, 14 רבוייאה (corr. acc.).

**ביריאה**, **ביריאה** m. (v. next w.) of Bera, surname of Ulla. M. Kat. 26<sup>a</sup>; a. fr.—Y. Meg. II, 73<sup>b</sup>; Y. M. Kat. III, 83<sup>b</sup> bot. ביריאה.

**בירי**, **בירי** f. (denom. of ביר) 1) *watering station*, esp. in Palestine for Temple pilgrims.—Pl. ביריאה, ביריאה, ביריאה. Erub. II, 1; a. fr. Y. ib. 20<sup>b</sup> top לביריאה (read לביריאה ולא לביריאה) for watering stations but not for cisterns; v. Bab. ib. 18<sup>a</sup>.—2) pr. n. pl. Bera or Beri; a) in Galilee. Yeb. 83<sup>b</sup>. B. Mets. 84<sup>b</sup> בירי the inhabitants of B. (Ms. M. מירין בני בירי). Y. Pes. IV, 30<sup>d</sup> top. Y. Shebi. VI, 36<sup>c</sup> top בירי רבאה (a border-town); (v., however, Hildesh. Beitr. z. Geogr. p. 21).—b) B. or Be-B. in Babylon, native place of Ulla, R. Dostai, a. oth. Ab. Zar. 40<sup>a</sup>. Erub. 56<sup>a</sup> ב' מלייאה דב' the ascents between Bera or a. Narash. Sot. 10<sup>a</sup> ב' בארי. Erub. 45<sup>a</sup> בירי. [Hull. 127<sup>a</sup> בירי דנרש, read ב' בירי דנרש.]

**בירבלין**, read **בירבלין**.

**בירא** f. (b. h.; בר, as בירא fr. בלל; cmp. בירי) *cut off, surrounded*, whence 1) *castle, fort*. Gen. R. s. 39; a. fr.—2) *a group of buildings forming one residence*. B. Bath. 61<sup>b</sup> גדולה בית בב' a house in a large residence (court). Bets. 25<sup>a</sup> בטפיתין ובב' (ib. 24<sup>a</sup> בביריאה); v. טפיתין I, 2.—3) (=בית הבחירה), I Ohr. XXIX, 1; 19) *the chosen Divine residence, Temple*. Zeb. 119<sup>a</sup> ב' does it not require a chosen residence (Deut. XII, 18)? Y. Pes. II, 35<sup>a</sup> top כל הר ו' the whole Temple mount is named Birah; Pesik. R. s. 14. Zeb. XII, 5 (104<sup>b</sup>) בבית ה' v. Gem. a. l.—Yoma 9<sup>b</sup> ה' עידיכם ה' your witness is the Second Temple (which has not been rebuilt; Y. ib. I, 38<sup>c</sup> bot. (הבירה). Ed. VII, 3 בירא הפליא (Ms. M. הפליא) Fort Haflaya (?).—Pl. ביריאה. Bets. 24<sup>a</sup>, v. supra. Zeb. 119<sup>a</sup> שלש ו' there are three Divine residences, Shiloh &c. Ch. ביריאה.—Denom. ביריאה.

**ביר**, Y. Pes. IV, 30<sup>d</sup> top, read בירי, v. ביריאה.

**בירון**, **בירון** f. pl. cypress trees; sing. ביראה, v. ביראה.

**בִּירוֹלִין** m. (βήρυλλος) *beryll*, a precious stone. Targ. Job XXVIII, 16. Ib. 18 (some ed. בִּירוֹצִין q. v., Ms. Var. בִּירוֹצִין). Targ. Y. II Ex. XXVIII, 19 בִּירוֹלִין (corr. acc.). V. בִּרְלָא.

**בִּירוֹס** m. (birrus, βίρρος) *birrus*, a travelling cloak, v. בִּרְסִין. Tosef. Meg. IV (III), 30 כִּידוֹס, כִּידוֹס (corr. acc.).

**בִּירוֹץ, בִּירוֹץ** m. (ברץ) *heaping, crowding*. Pl. בִּירוֹצִין, בִּירוֹצִין, בִּירוֹצִין. Men. 88<sup>a</sup> ב' or בִּירוֹצִין הַמְדוּת the quantities which remain, when filling from a brimful measure into smaller ones. Y. Shek. IV, 48<sup>a</sup> bot. ב' לֵב goes to the collection of &c. Ib. בִּירוֹצִין לֵב the remnants of the overflow of liquids, ב' רֵשׁ those of dry things emptied over.

**בִּירוֹצִין\*** m. ch. (Æthiop. ברד, v. Ges. H. Dict. s. v. בִּירֵשׁ) *chrystal*. Targ. Job XXVIII, 18; v. בִּירוֹלִין.

**בִּירוֹר** m. (ברר) 1) *clearness, correct sense*. Yalk. Ps. 658 הִלְכָּה ב' של (cmp. בִּוֹרִי) the true sense of the law.—2) Pl. בִּירוֹרִין, בִּירוֹרִין *arbitration*. B. Mets. I, 8, a. e. ב' documents referring to the choice of arbiters, v. קוֹמְפְּרוֹמִיסִין; [anoth. opin. ib. 20<sup>a</sup> מִעֲנֵה שֹׁטְרֵי מִעֲנֵה שֹׁטְרֵי מִעֲנֵה שֹׁטְרֵי records of evidences, minutes of court proceedings].—3) *exact account of wine measures*, whence, *the surplus in the shopkeeper's wine account* arising from measuring quickly and not allowing the wine to settle in the measures. Bets. III, 8 (29<sup>a</sup>) ed. (properly omitted in Ms. M., v. Rashi a. l.; Var. in Rashi Ms. בִּירוֹרִין). Ib. 29<sup>a</sup> three hundred *gereb* (v. גֶּרֶב) of wine מִב' דֶּמֶת from the surplus found in his account.

**בִּירוֹלִין**, v. בִּירוֹלִין.

**בִּירִי**, v. בִּירִי. Hull. 139<sup>b</sup>, v. בִּירִי I.]

**בִּירִי** I, v. בִּירִי. a. בִּירִי.

**בִּירִי** II m. pl. (βίρρος, pl. of βίρρος) *birrus*, a kind of cloak, v. בִּרְסִין. Y. Kil. IX, 32<sup>a</sup> top quoted in R. S. to Kil. IX, 7 (ed. בִּירִי, corr. acc.).

**בִּירִי**, v. בִּירִי.

**בִּירִי**, v. בִּירִי. f. *creature*, v. בִּירִי.

**בִּירִי**, v. בִּירִי. m. *palace-guard*, v. בִּירִי.

**בִּירִי**, v. בִּירִי.

**בִּירִי** pr. n. m. *Biryi*, an Amora. Y. Ter. X, 47<sup>b</sup> bot. (Hull. 98<sup>a</sup> בִּירִי). Y. Pes. II, end, 29<sup>c</sup> (Asheri to Pes. II, s. 13, quotes בִּירִי).

**בִּירִי**, v. בִּירִי.

**בִּירִי**, v. בִּירִי.

**בִּירִי**, v. בִּירִי. Y. Snh. II, 20<sup>a</sup> top, read בִּירִי, v. בִּירִי.

**בִּירִשָּׁא** pr. n. pl. *Beresha* (prob. Baris), in the territory of Ruben. Targ. Y. Num. XXXII, 37 (h. text קִרְיָתִים).

**בִּירִית** or **בִּוִּרִית** f. (בִּרָה, cmp. בִּרָה) *something cut out; ring, hoop*. Tosef. Kel. B. Mets. V, 7 הַבִּוִּרִית מְחֻרָה כל הַבִּוִּרִית מְחֻרָה ed. Zuck. (Var. בִּירִית, בִּירִית) every thing cut in circular form is clean (not susceptible of levitical uncleanness), except the hoop of the plough (cmp. הַבִּוִּרִית ibid.).—Esp. *knee-band, garter*. Sabb. VI, 4, Ib. 68<sup>b</sup> ב' of the Mishnah is the Biblical אֶצְטֵרָה Y. ib. VI, 8<sup>b</sup> כל שֶׁהִיא ב' it is called *birith* when single, *k'balim*, when the two hands are coupled with a chain. [Ar. ed. Koh. ב', oth. ed. בִּרִית. Cmp. Assy. *birītu* chain, Schr. KAT 542.]

**בִּירְכָּא, בִּירְכָּא**, v. בִּירְכָּא.

**בִּירְכָּא** *knee, shoot*, v. בִּירְכָּא.

**בִּירְלָא** m. (βήρυλλος) *beryll*, a precious stone, prob. the *Chrysoberyll* or *yellow emerald* (h. שֶׁחֶם). Targ. O. Ex. XXVIII, 9; 20; a. e.—Targ. Cant. V, 14 (some ed. בִּירְלָא).—Pl. בִּירְלִין. Targ. Esth. I, 4.—V. בִּירְלִין. —Targ. Y. Ex. XXXIX, 13 בִּירְלִין חֵלָא sand-colored beryll. Ib. (I) XXVIII, 20 וּבִירְלִיּוֹת חֵלָא, prob. to be read בִּירוֹלִין, דְּחֵלָא; Ib. (II) בִּירוֹלִין (corr. acc.). [Ex. B. s. 38, end בִּירוֹלִין, prob. a corrupt. of our w., cmp. LXX].

**בִּירָם** pr. n. pl. *Biram*, also called *Beth Baltin*. R. Hash. 23<sup>ab</sup>, a signal station for announcing the New Moon (betw. Syria and Mesopotamia, Neub. Géogr. p. 354). Kidd. 72<sup>a</sup>.—Snh. 108<sup>a</sup> וַיֵּצֵא רִבְחָא דְּב' Ms. M. (ed. וַיֵּצֵא, corr. acc.) the Great (hot) Spring of B.; v. Hildesh. Beitr. z. Geogr. p. 29, note 206.

**בִּירְנִין**, v. בִּירְנִין.

**בִּירְנִית** f. (b. h.; denom. of בִּירָה) 1) *castle, palace*. Pes. 118<sup>b</sup> (Ms. M. 2 בִּירָה).—Pl. בִּירְנִיּוֹת Ibid. (description of Rome; v. Rabb. D. S. a. l. for Var. Lect.).—2) (cmp. בִּירְנִיּוֹת) a *palace-woman, court-lady*.—Pl. as supra. Lev. B. s. 19 וַיִּשֶׁבַע ב' וַיִּשֶׁבַע ב' (Yalk. Kings 249 ב' וַיִּשֶׁבַע ב' he placed court ladies in Jerusalem (forced them to leave home and serve at the palace); ב' מָדוּ? ב' what is meant by (why are they named) biraniyoth? (not בִּירְנִיּוֹת), he laid a trap for them, he caught them (ensnared them).

**בִּירְנִיָּא** ch.=preced. 1). Targ. Esth. I, 2 (h. text בִּירְנִיָּא; a. fr.—Pl. בִּירְנִיָּא. Targ. Ps. XLVIII, 4 (h. text בִּירְנִיָּא). Targ. Am. III, 9 בִּירְנִיָּא בִּירְנִיָּא (I). —Targ. Y. Lev. XXV, 29 בִּירְנִיָּא masc. (some ed. בִּירְנִיָּא) *fortified places*.

**בִּירְצָא** m. (ברץ) *brim*. Pl. בִּירְצִיָּא. Ab. Zar. 74<sup>b</sup> (some ed. אֲבִירְצִיָּא) and sealed the kegs on their brims. [Gitt. 69<sup>b</sup> בִּירְצָא, some ed., v. בִּירְצָא.]

**בִּירְקָא** pr. n. pl. *Birka*, in Babylon. Kidd. 72<sup>a</sup>, v. בִּירְקָא.

**בִּירְקָא**, Ab. Zar. 28<sup>b</sup> ב' פִּירְקָא, v. בִּירְקָא II, 2.

**בִּירְקָא** f. *well*, v. בִּירְקָא.

**בֵּית** m. (b. h.; comp. preced.; v. Ges. H. Dict. s. v. as to various etymological attempts), constr. בֵּית, *pl.* בָּתִּים.  
1) house, household, home. Yoma 11<sup>b</sup> ב' מיוחד לדררה

*bayith* means a building intended for a dwelling. Ib. מִי לִי שְׂמִיחָה בֵּיתוֹ (Var. v. Rabb. D. S. a. l. note) he who devotes his house (its contents) to himself exclusively (unaccommodating); Arakh. 16<sup>a</sup> אֲבִי שְׂמִיחָה וְכִי בעל הבֵּית owner, landlord; host; private man, opp. to trader, artisan &c. Ber. 46<sup>a</sup> בֵּיתוֹ בִּצְעָה וְכִי the host breaks the bread, and the guest says the blessing. Tosef. ib. IV, 14 בֵּיתוֹ שֶׁל בֶּעֶזֶה home-made (bread), opp. גְּלוּסְקִין; Y. ib. VI, 10<sup>b</sup> bot.—Sabb. I, 1 בֵּיתוֹ בִּצְעָה the donor, opp. עָנִי the recipient. Gen. R. s. 22; a. v. fr.—בֵּיתוֹ בֶּן inmate, attendant. Ab. I, 5; a. fr.—בֵּיתוֹ פְּסוּל the degraded (slave) of the house. Gen. R. s. 70.—2) Esp. בֵּיתוֹ (הַ) the Temple. בפֶּנִּי בֵּיתוֹ in days when the Temple exists, הִנֵּה בֵּיתוֹ when it does not exist. Hull. V, 1; a. fr.—שֶׁנִּי or בֵּיתוֹ אַחֲרָיו the Second Temple. Cant. R. to VIII, 9; a. fr.—בֵּיתוֹ הַבֵּית Temple Mount, v. דָּר.—3) school, college, (collect.) disciples; בֵּיתוֹ הַלֵּל Hillelites &c. Bets. I, 1; a. fr. Treat. Sofrim IV, 1 בֵּיתוֹ שֶׁל בִּי those of the house of &c. [Y. Shebi. II, 33<sup>d</sup> bot., a. e. רִבְיָה, usu. רִבִּי, v. בִּי].—4) body. Ber. 44<sup>b</sup> בֵּיתוֹ לִי לֵבִי that human body (Rashi: stomach) is to be pitied where vegetables are a constant guest (being the only food).—5) wife. Yoma I, 1 בֵּיתוֹ זֶה וְכִי 'his house'—that means his wife. Ib. 13<sup>a</sup> בֵּיתוֹ בִּירוֹ but this one (designated for him in case of his wife's death) cannot be called 'his house'. Sabb. 118<sup>b</sup>; a. fr.—6) Euphem. *puenda*; marital intercourse. Y. Sabb. IX, 12<sup>a</sup> top; Mikv. VIII, 4 בֵּיתָהּ אֵת she had intercourse. Ib. כִּבְדָּהּ אֵת she washed &c. Y. Sot. I, 16<sup>c</sup> bot. אִסּוּרָה לְבִירוֹ she is forbidden to her husband. Nidd. 5<sup>a</sup> מְהִימָה לְבִירוֹ she hastens to perform her marital duty. Y. ib. I, beg. 48<sup>d</sup>. Cmp. חֲדָר.—7) store-house, store-room. בֵּיתוֹ הַעֲצִים wood-room; בֵּיתוֹ הַחֶבֶן straw-magazine; בֵּיתוֹ הַבָּקָר the stable; &c. Yoma 11<sup>a</sup>; a. fr.—8) (geogr.) place, town, in compounds (for which see the respective determinants), e. g. בֵּיתוֹ בִּיקְיָה Beth-Bukya &c.—9) (anat.) limb, organ, in compounds (v. supra 8), e. g. בֵּיתוֹ הַבִּלְעִי cæphagus, &c.—10) shed for plants, covering. Shebi. II, 4 (pl.). Y. ib. 33<sup>d</sup>.—Y. Sabb. VII, 10<sup>a</sup>.—11) in compounds, denoting receptacle, cover &c., e. g. בֵּיתוֹ הַדִּיבִּי inkstand. Tosef. Kel. B. Mets. IV, 11; בֵּיתוֹ הַדִּיבִּי sleeve, v. אֲנִיקְלִי II, &c.—Men. 34<sup>b</sup>, a. e. cases of the *T'fillin*.

*Chief compounds:* 1) *paternal home, family*. Snh. 38<sup>a</sup> אֲבִי בֵּיתוֹ two families (dynasties); a. fr.—Tosef. Ter. II, 11 אֲבִי בֵּיתוֹ אֲבִי hereditary land-tenants; B. Bath. 46<sup>b</sup>.—2) *priest's division*. Taan. II, 6; a. fr.; v. אֲנִישׁ pl.—3) *origin of a law, rule &c.*; cmp. II. Cant. R. to II, 4 הִלְכָּהּ בֵּיתוֹ the origin (principle) of a legal rule. Midr. Till. to Ps. CIV, 29 wherever the root *עִשׂ* is used, it means cessation of government, ואִיזוֹר, אִיזוֹר בֵּיתוֹ where is the origin (determining the meaning) of all of them? (Answ. Jer. LI, 29). Lev. R. s. 1, beg. מִבֵּיתוֹ מִבֵּיתוֹ מִבֵּיתוֹ from the chief passage (Hagg. I, 13 'Haggai, the messenger' &c.) we learn that prophets are called messengers (or angels).—בֵּיתוֹ הַדִּיבִּי (abbr. בֵּיתוֹ) court. —בֵּיתוֹ הַגְּדוֹל the Great Sanedrin of seventy one members. Snh. I, 5. Y. ib. 19<sup>a</sup> bot.; a. fr.—בֵּיתוֹ הַדִּיבִּי court of an odd number of judges. בֵּיתוֹ הַשְּׂקוּל court of an even number of judges. Snh. 3<sup>b</sup>.—בֵּיתוֹ הַשְּׂקוּל a permitting court, opprobrious name of a court too lax

in religious affairs. Y. Gitt. VII, 48<sup>d</sup> top; Y. Nidd. III, 50<sup>d</sup> bot.—[For all other compounds not self-evident, v. respective determinants.] בֵּיתוֹ חֵרֶץ, v. בֵּיתוֹ חֵרֶץ.—Gen. R. s. 12 בֵּיתוֹ חֵרֶץ של עוֹלָם, v. בֵּיתוֹ חֵרֶץ.]

**בֵּיתוֹת** I, **בֵּיתוֹת**, **בֵּיתוֹת** ch. 1) same. Targ. Ex. XII, 3; a. v. fr.—Meg. 16<sup>a</sup> וְכִי מִבֵּיתוֹ woe inside, woe outside! Gen. R. s. 32 קִלְקִלָהּ בֵּיתוֹ that house which is a ruin (a Samaritan's designation of the Jerusalem Temple). Y. Snh. I, 18<sup>c</sup> דִּלְרֵעַ הַבֵּיתוֹ that house down there (Rabbi's college); Y. R. Hash. II, 58<sup>a</sup> bot. בֵּיתוֹת בֵּיתוֹת.—Yeb. 109<sup>b</sup> רִבְיָהּ דְּרֵמִי for his (the trustee's) house is like his (the neighbor's) own house (he is familiar with the interior); a. fr.—Pi. בֵּיתוֹת, בֵּיתוֹת, בֵּיתוֹת. Targ. Ex. I, 21; a. v. fr.—B. Bath. 61<sup>b</sup> sq. Ib. 67<sup>a</sup>, v. בֵּיתוֹת.—Ber. 6<sup>a</sup> the case of *T'fillin*, v. preced. [Playful etymol. בֵּיתוֹת אֲדִירִים בֵּיתוֹת. Sabb. 77<sup>b</sup>.]—2) *night-lodging*. Gitt. 57<sup>a</sup> לֹא יִהְיֶה בֵּיתוֹ לְאֹשְׁפִיזָא they would not designate a house as a lodging for strangers (Lam. R. to II, 2 אֲכַסְיָא אֲכַסְיָא).

**בֵּיתוֹת** II f. (=h. בַּת) bath, a measure. Targ. Is. V, 10. Targ. Ezek. XLV, 11; a. e.—Pi. בֵּיתוֹת, בֵּיתוֹת. Ib. 14. Targ. I Kings VII, 26.

**בֵּיתוֹת** night-bird, v. בֵּיתוֹת.

**בֵּיתוֹת**, v. בֵּיתוֹת.

**בֵּיתוֹת**, **בֵּיתוֹת** pr. n. m. (Βοῦθος) *Boëthus*; 1) the founder of a sect similar to that of the Sadducees, named *בֵּיתוֹת* *Boëthusians*. Ab. d'R. Nath. ch. V.—2) father of one Martha or Miriam, a rich woman in the days of the siege of Jerusalem by Titus. Gitt. 56<sup>a</sup>. Lam. R. to I, 16 מִרְיָם; Y. Keth. V, 30<sup>b</sup> bot. מִרְיָם.—3) B. ben Zonin. Y. B. Mets. V, 10<sup>b</sup> top; a. fr.—4) R. B.—Y. Erub. VI, 23<sup>c</sup> bot.

**בֵּיתוֹת**, **בֵּיתוֹת** m. *Boëthusian*, v. preced. Sabb. 108<sup>a</sup> שָׁאֵל אֶחָד (Mass. Sof. I, 2 שָׁאֵל אֶחָד, corr. acc.) a *Boëthusian* asked. Tosef. Yoma I, 8 (Yoma 19<sup>b</sup> עֲדוּקִי).—Pi. בֵּיתוֹת, בֵּיתוֹת. Men. X, 3. Y. Yoma I, 39<sup>a</sup> bot. בֵּיתוֹת, בֵּיתוֹת. (for which ib. a. Bab. Yoma l. c. (רִצְדוּקִים); Tosef. l. c. [Ar. ed. pr. בֵּיתוֹת, בֵּיתוֹת, read as one w., like Tosef. l. c. Var.]

**בֵּיתוֹת**, v. בֵּיתוֹת.

**בֵּיתוֹת**, v. בֵּיתוֹת.

**בֵּיתוֹת** f. (בֵּיתוֹ) dwelling. Targ. Job XXX, 23 Ms. (Var. a. ed. קְבוּרָה).

**בֵּיתוֹת**, **בֵּיתוֹת**, Tosef. Yoma I, 18, Var. for **בֵּיתוֹת**.

**בֵּיתוֹת** pr. n. pl. (prob. a contr. of *בֵּיתוֹת* *Bithter* (Βιττήρα), known as *Bettar*, a town in Southern Palestine, renowned as the centre of the Bar-Kokhba revolution against Hadrian. [As to its situation, v. Neub. Géogr. p. 130; Graetz Gesch. der Jud. IV, 188]. Gitt. 57<sup>a</sup> בֵּיתוֹת the Fortress of B.—Y. Taan. IV, 69<sup>a</sup> top. Lam. R. to II, 2; IV, 18; a. fr.—Y. Ber. I, 3<sup>d</sup>, a. fr.—בֵּיתוֹת those killed in the Bar-Kokhba revolution (whom Hadrian would not allow





בְּכֵיחַ v. בְּכִיחַ.

\* **בִּכְיָן**, **בִּכְיָן** m. (preced. ws.) *weeper*. Targ. Esth. II, 21 (Esth. R. ib. **בְּרִיבִי**).

**בְּכִיךָ** *then*, v. **יָן**.

**בִּבְרָה** m. h. a ch. (b. h. בִּבְרָה; בכר) *early, first-ripening*, opp. לקיש or אפיל. Snh. 18<sup>b</sup> *when the early and the late seeds blossom simultaneously &c.*; Y. ib. I, 18<sup>c</sup> bot.; Y. R. Hash. I, 58<sup>b</sup> bot. (corr. acc.). Gen. R. s. 61; Koh. R. to XI, 6 (ref. to Koh. ib.) זרעה *אם זרעה* *if thou hast sown in the early season.* Ib. *הב' early seed.* Ib. to VII, 26 *לקיש לטטים* (*read ללס*) *the latest of the robbers is the first to be hanged.*—Fem. *בִּבְרָה*. Y. Taan. I, 64<sup>a</sup> bot. *הב' the early rain sets in on the third (of Marḥeshvan), v. גְּבוּלֵי.* [Y. Sot. III, 19<sup>a</sup> top *זאניה*, v. *בִּבְרָה*.]—*פְּבִירוֹת*. Y. Dem. I, beg. 21<sup>c</sup> (Tosef. ib. I, 3 *פְּבִירוֹת*). Y. R. Hash. I, 56<sup>d</sup> top *אלו הב' are the early-bearing sheep*; (Y. Shek. III, beg. 47<sup>b</sup> *הבכורות*, corr. acc.).

**בְּכֹרֶתָּא, בְּכִירוּתָא** f. ch.=h. בְּכֹרֶתָּא (2). Targ. Gen. XXV, 31 (ed. Berl. בְּכֹרֶתָּא); a. fr.—Ber. 7<sup>b</sup> לְבִכְיֻרְתָּיהָ זֶמְנָה לְבִכְיֻרְתָּיהָ (not זְמִנָּה) he (Esau) sold his birthright; ib. בְּכִירוּתָהּ שְׁקֵלִי (זְבִינָהּ) he (Esau) sold his birthright; ib. מִיֵּידָהּ וְיִחְבֵּידָהּ לְיוֹסֵף Ms. M. (read וְיִחְבֵּידָהּ; ed. incorr.) his (Reuben's) birthright was taken from him and given to Joseph (v. Rabb. D. S. a. l. note). Sot. 13<sup>a</sup> נָתַן דִּבְרֵי נֹכַח לְבִכְיֻרְתִּי though I sold my birthright, have I ever sold my plain heir's right?

**בְּכֻרָא** (**בְּכֻרָה**) f. ch. (=h. בכור, בכורה) *weeping, mourning*. Targ. Gen. L, 4. Targ. Deut. XXXIV, 8 (Y. בכורא); a. e.—Gen. R. s. 15, end, Ar. (missing in ed.); Pesik. Ronni p. 142<sup>b</sup>; v. אֲלֵרֵיחָא.

בְּלוּפְסִין v. בְּלוּפְסִין, בְּלוּסְפִין

ב. **בַּחֲנֻכָּה** v. **בַּחֲנֻכָּה**.

**בִּכְרִי** (b. h.; √ בכר, v. בכר, cmp. פִּכְרִי) [*to break forth,*]  
*to be early.* [Kal prob. not used.]

*Pi.* בִּיבֶר. 1) *to be early, produce first fruits.* Tanh. Vayhi 14; Gen. R. s. 99 (פירותיה) מִבְּבֶרֶת has early crops, opp. מֵאֲחֵלָה, מִלְקֶשֶׁת. [Ib. end מִפְּרִיטוֹתֵיהֶם מִבְּבֶרֶת, v. בִּבְרֶה.]—2) *to bear for the first time* (of animals). Bekh. I, 3 sq. שֶׁלֹא בִּיבְרָה שָׁלֵא that never before had given birth; a. fr.—3) (neut. v.) *to be first in ripening.* Bicc. III, 1 and sees תֵּאֵנָה שֶׁבִּבְרָה a fig which is first ripe, אֶשְׁכּוּל שֶׁבִּיבֶר, a cluster of grapes which &c. Y. Maasr. I, 49<sup>a</sup> top וְכִּי מִשִּׁיבְרָה צִמְיָא וְכִי. צִמְיָא. Ib. מִשִּׁבְרִי בִּנְוֹת. מִשִּׁבְרִי (v. מִבְּרָה as to spelling). שֶׁבֶע, v. בְּרָה. Ib. בִּיבְרִי, מִשִּׁבְרִי (v. מִבְּרָה as to spelling). —4) (h. h.) *to recognize as first-born* (בְּכוֹר). B. Bath. 130<sup>a</sup> sq.

*Hif.* הַמְבִּירִים same. Bekh. III, 2 הַמְבִּירִים those animals which have given birth for the first time.

*Hithpa.* שָׁרִית מְהֵרָה *to hasten.* Yalk. Gen. 161 בפירושה, v. *supra.*

**בָּכַר** ch. same.—*Pa.* בָּכַר 1) *to produce, mature.* Targ. Y. Deut. XXXIII, 14 וּמִבְכָּרָהּ וְכ' which his land pro-

duces.—2) to recognize as first-born. Targ. O. Deut. XXI, 16.

*Ithpa.* אֶתְחַבֵּר *to be dedicated as the first-born.* Targ. O.  
Lev. XXVII, 26.

2. I, v. פּוֹכְרָא, בְּכָרָא

ב. ח' v. בכר

בְּכִיר, v. בכריתא

ב. מִפְּרִיָּא, v. פִּפְרִיָּא.

**בִּלְ** (b. h.; cmp. בִּלִּי, v. Ges. H. Dict. s. v.) *not*, frequ. used, in connection with a verb, in the sense of a *prohibitive law*. Erub. 100<sup>a</sup> עוֹבֵר עַל בִּל תַּגְרַע he transgresses the law which says 'thou shalt not diminish therefrom' (Deut. XIII, 1). Pes. III, 3 שְׂמוֹחֵהִים עֲלָיו בְּבֵל יֵרָאָה וְכ' concerning which we are cautioned by the law prohibiting leavened things to be seen or to be found (Ex. XIII, 7; XII, 19); a. v. fr. [Our w. is also applied to Bible texts in which לֹא appears.]

בֵּל pr. n. *Bel*, the Babylonian deity. Ab. Zar. 11<sup>b</sup>  
בְּבֵל בֵּית בֵּל the temple of *Bel* in Babylon.

\*פָּל m. (contr. of בָּהַל, cmp. פָּאֵלִי *care, anxiety*.  
Dan. VI, 15.

בִּלְאָה, v. בִּלְאָה.

**בִּלַּע** m. *destroyer*, v. **בָּלַע**.

**בָּלָא** *to be worn out*, v. **בָּלָה**.

**בְּלֹא, בְּלֹא** *without*, v. לֹא, לֹא.

**בְּלוּיֹת, בְּלָאוֹת** f. pl. (of בָּלָה; בָּלָה) *outworn garments*. Keth. V, 8 מְכַסֶּה בְּבִלְאוֹתֶיהָ וְכ' she wears her winter clothes in the summer condition in the summer. Ib. 65<sup>b</sup> ב' מוֹתָר the entirely outworn clothes (= שְׂחִיקִים Mish. l. c.); a. fr.—2) *the woman's right to claim compensation for the wear or ruin of the things which she brought along as her property* (v. מְלוּג, a. בְּרוּל, צָאן). Yeb. X, 1 ב' וְלֹא... nor can she claim compensation for used or spent property (but may take the things in what condition they are, v. comment.). Keth. XI, 6.—[Y. ib. V, 30<sup>b</sup> bot.; XI, 34<sup>a</sup> bot., as in Mish. ib. 7 בְּלוּיֹת.]

בלאי, Ned. 91<sup>b</sup> Ar., read with ed. בלאי.

**בֵּלָא** m. pl. *those of* (the family or town of) *Bela*, in Babylon, (prob. a nickname). Kidd. 70<sup>b</sup>; v. **טַבְּלָא**.

**בָּלָאִים** **בְּלוּיִים**, **בְּלָאִים** m. pl. (b. h. **בְּלוּיִ**, **בְּלָאִים** v. **בְּלָאִים**) *fragments, rags*. Succ. 15<sup>b</sup> sq. **בְּלָאִי כְּלִים** torn pieces of garments. Ib. V, 3; a. e.—Hull. 107<sup>b</sup> **בְּלָאֵי הַמִּזְרֹת** fragments of wine bags.—Kel. XXVII, 5 **בְּלוּי נֶפֶשׁ וְכֹר** (leather) pieces from a winnow or sieve.

**בלֵאֵרִי** ch. same. Targ. Jer. XXXVIII, 11; a. e.

בְּלִיָּהֵן v. בְּלִאֲרֵי

בִּלְבוֹם, read בּוֹלְבֹם.

**בִּלְבֵּל** (Pilp. of בלל or בול; cmp. בחל) to mix up; to disarrange, upset, disturb. Bekh. 38<sup>b</sup> (expl. חבלל, Lev. XXI, 20) דבר המבלבל וכ' something which disturbs the arrangement (of the white and the black) of the eye. Snh. 108<sup>a</sup> אמר ובלבל אתי וכ' (Var. ופזר) he upset the bridal canopy. Sot. 46<sup>b</sup> לא בילבלה did not disturb the town (by pillaging, removing the inhabitants &c.). Y. B. Kam. IV, end, 4<sup>c</sup> one struck him fatally and the other came and made him senseless (accelerating his death).—Part. pass. מְבִלְבֵּל, f. מְבִלְבֵּלָה. Succ. 22<sup>a</sup> סוכה מב' a festive booth the covering of which is disarranged, v. תִּבְּל. [Pesik. R. s. 4 נחבלל, v. תִּבְּל.]

**בִּלְבֵּל** ch. same. Targ. O. Gen. XI, 9. Targ. Is. XXVIII, 28 וּמְבִלְבֵּל and mixes up (the grain with the chaff, h. text חמס); a. e.—Part. pass. מְבִלְבֵּל. Bekh. 44<sup>a</sup> משום דמְבִלְבֵּל because they (the white and the black of the eye) are mixed up, v. preced.—Denom. מְבִלְבֵּלָה mixture of white and black (h. תִּבְּל, v. preced.). Ibid. (Ar. ed. pr. מְבִרְבֵּל).

**Itthalp.** contr. מְבִלְבֵּל to be disturbed, mixed up. Hull. 26<sup>b</sup> מְבִלְבֵּלֵי they (water and wine) mix well. M. Kat. 9<sup>b</sup> תִּבְּלָה thy table (meals) be disturbed (by the noise of children).

**בִּלְבָּסִין, בִּלְבָּסִים**, v. לְבָּסִים a. לְבָּסִין.

**בִּלְבָּקִי, בִּלְבָּקִי**, v. לְבָּקִי.

\***בִּלְגָּ**, Deut. R. s. 9 וְעָדוּ מוֹבִלְגָּה, read מוֹבִלְגָּה, v. בִּלְגָּ, end.

**בִּלְגָּה**, v. לְגָּה.

\***בִּלְגָּ**, Yoma 83<sup>b</sup> וְעָדוּ אֶחָדָם ed. (Ms. M. I פִּלְגָּ; 2 a. Ar. פִּלְגָּ; Ms. Oxf., Yalk. Deut. 959 Ms. I פִּלְגָּ, v. Rabb. D. S. a. l. note), take ב as servile letter, v. לְגָּה.

**בִּלְדָּר, בִּלְדָּר** m. (veredarius, βερεδάρης, with change of liquida) courier. Y. Taan. IV, 68<sup>c</sup> bot. נֶפֶק בְּיוֹם וּלְיָלָה could the courier go in one day and night from Jerusalem to Tyre? Gen. R. s. 10. Ib. s. 78; a. e.—Pl. בִּלְדָּרִין, v. בִּלְדָּרִין (strike out either of the two, v. Pesik. Shek. p. 14<sup>a</sup>, Cant. R. to III, 4). Ib. וְשִׁלְחָה בִּלְדָּרִין וְהָיוּ וְכ' and sent couriers (after them) and had the letters brought back.

**בִּלְדִּיסִין** pr. n. pl. (a corrupt. of Brundisii, Βρενδείσιον) Brundisium, a port in Calabria, Italy. Erub. IV, 1 (41<sup>a</sup>); 43<sup>a</sup> Ms. M. (ed. פִּלְדִּיסִין, Var. פִּלְדִּיסִין, פִּלְדִּיסִין, פִּלְדִּיסִין, פִּלְדִּיסִין; v. Rabb. D. S. a. l. notes). Cmp. פִּלְדִּיסִין.

**בִּלְהָ**, v. בִּלְהָ.

**בִּלְהָ** f. a tax (cmp. Assyr. bilhu, v. Schr. KAT Gloss. II, s. v. בִּלְהָ). Ezra IV, 13; a. e.—B. Bath. 8<sup>a</sup> expl. capitation tax; Ned. 62<sup>b</sup>. Gen. R. s. 64; Esth. R. introd., v. פִּרְבִּירִין.

\***בִּלְוָטִי** (?) pr. n. m. Balvati. Avakh. 11<sup>a</sup>.

\***בִּלְוָטִי** f. בִּלְוָטִי (בלוט=בלוט) drinking of spiced wines, whence (cmp. בִּסָּם) frolic, carousal.—Pl. בִּלְוָטִי. Lev. R. s. 12 וְהָיוּ שָׁם שְׂרֵי ב' (Yalk. Jer. 320 בְּלוּטִי) two excessive rejoicings took place at the same time. [Num. R. s. 10 a. Midr. Prov. to ch. XI have צוּלָה.]

**בִּלְוָטִי** m. (בלט) 1) acorn, nut.—Pl. בִּלְוָטִי. Men. 63<sup>a</sup> בִּלְוָטִי גִרְוִינִים Grecian nuts (nut-ben; v. Sm. Ant. s. v. Balanus).—2) oak. Pl. as above. Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15, expl. אֶלְוִינִים (v. next w.)—3) (v. Sm. Ant. s. v. Porta) peg placed in the door-bars when quite home in the socket. Pesik. R. s. 6 if the gate-bars were wanting אַחַר ב' only one peg.—Pl. as above. Ibid.—4) key-bit. Y. Sabb. VIII, 11<sup>b</sup> bot. כְּלוּט (corr. acc.); v. תִּהָ.

**בִּלְוָטִי, בִּלְוָטִי** ch. same, oak. Targ. Y. II, Gen. XXXV, 8 (h. text אֶלְוִינִים); a. e.—Pl. בִּלְוָטִי, בִּלְוָטִי.—Targ. Ezek. XXVII, 6.—R. Hash. 23<sup>a</sup> Ar. (ed. בִּיטְמִי a. בִּיטְמִי transposed; v. בִּיטְמִי; B. Bath. 80<sup>b</sup>).

**בִּלְוָטִי**, v. בִּלְוָטִי.

**בִּלְוָל** m. (בלל) 1) mixed up, v. בִּלְבֵּל.—2) cloudy. B. Bath. 147<sup>a</sup>, v. בִּרְוִי.

**בִּלְוָלִין**, v. לְוָלִין.

**בִּלְוָנָה**, v. לְוָנָה.

**בִּלְוָנָה**, Cant. R. to I, 10; Yalk. Cant. 983 בִּלְוָנָה, read בִּלְוָנָה, v. לְוָנָה a. לְוָנָה.

\***בִּלְוָנָה** m. (אֶלְוָנָה, v. אֶלְוָנָה) poles for carrying burdens to market; cmp. אֶלְוָנָה I, 2.—Y. Dem. II, 22<sup>c</sup> bot. ה' when buying from the retailer's stand, opp. directly from the garden.

**בִּלְוָסָה**, v. בִּלְוָסָה.

**בִּלְוָסִין**, v. בִּלְוָסִין.

**בִּלְוָעָה** f. (בִּלְוָעָה, v. בִּלְוָעָה) vortex, gulf. Snh. 108<sup>a</sup> ב' (Ms. O. בִּלְוָעָה דְּגִדְרוֹ, v. Rabb. D. S. a. l. note 300) the gulf of G.

**בִּלְוָפִסִין**, v. בִּלְוָפִסִין.

**בִּלְוָרִי**, v. בִּלְוָרִי.

**בִּלְוָרִי** pr. n. f. B'luria (Valeria). R. Hash. 17<sup>b</sup>, a proselyte. Cmp. בִּרְוָרִי.

**בִּלְוָרִי, בִּלְוָרִי**, Gen. R. s. 28; Yalk. Zeph. 566, v. בִּלְוָרִי.

\***בִּלְוָרִין, בִּלְוָרִין**, read בִּלְוָרִין f. (balnearia) bath-house. Gen. R. s. 8; Yalk. Gen. 13 וְהָיוּ מוֹשִׁלֵּי ב' אחת מוֹשִׁלֵּי ב' saw a bath-house cast down.—[Ab. Zar. 18<sup>b</sup>, v. בִּלְוָרִין.]

**בִּלְוָרִי** f. (בִּלְוָרִי, v. בִּלְוָרִי) something twisted, whence 1) chain, rope or wreath (v. P. Sm. I, 532 בִּלְוָרִי=h. מַעֲשֵׂה 22<sup>a</sup>).

מקשה, a. בלוּיָה *vincula jugi*.—*Pl. בְּלוּיָה*. Gen. R. s. 28; Yalk. Zeph. 566 ב' של זהב (Gen. R. l. c. some ed. בְּלוּיָה) thick gold chains (as translation of יָרַח, Job XXII, 20). —2) *plait* or *locks*, esp. the long hair worn by the Roman and Greek youths of the upper classes and offered to the gods on arriving at puberty (v. Sm. Ant. s. v. *λόμη*). Ab. Zar. I, 3 יום הגלחת וזקנו ובלוּיָהוּ the day of shaving his (the gentile's) beard and cutting his locks (v. Maim. a. l.). Ib. 29<sup>a</sup>. Tosef. Sabb. VI (VII), 1. Deut. R. s. 2 'וב' רפשה he who grows a wig does so for none but an idolatrous purpose. Lev. R. s. 23; a. fr.—Snh. 82<sup>a</sup> רפשה בבְּלוּיָה he seized her by her plait.

**בְּלוּיָה** ch. same, *woman's plait*. Targ. Y. I Num. XXV, 6 (ref. to Snh. 82<sup>a</sup>, v. preced.).

**בְּלוּשָׁא** m. (בלש) *search, examination*. Targ. Ps. LXIV, 7.

**בְּלוּשָׁת, בְּלוּשָׁא**, v. בְּלוּשָׁת, בְּלוּשָׁא.

**בְּלוּמוֹת**, v. בְּלוּמָא.

**בְּלוּחַ** (cmp. b. h. בלה in בְּלוּחָה, a. *בלח*), *Hif. בְּלוּחַ* to be *unsteady, dazzle*. Y. Pes. I, beg. 27<sup>a</sup>.

**בְּלוּחֹד**, v. לְחֹד.

**בְּלוּט** (בל, v. בָּל; cmp. פלט, מלט, ולד; cmp. Assy. *to live*, Schr. KAT gloss. I, II) 1) (neut. v.) *to stand forth, project*; *to be cut in relief*, opp. שָׁקַע *to sink, be engraven*. R. Hash. 24<sup>b</sup> טבעת שחורמה בולט Ms. M. (ed. incorr.) a ring whose seal is cut in relief; Y. Ab. Zar. III, 42<sup>c</sup> bot. Gitt. 20<sup>a</sup> sq. Sot. III, 4 עיניה בולטות her eyes protruded; Num. R. s. 9.—Yoma 54<sup>a</sup> דוחקין ובוֹלֵטִין pressing forth and protruding (from behind the curtain); a. fr. —2) (act. v.) *to drive forth, beat*. Y. Sabb. XII, 13<sup>d</sup> בבולט כותב when he beats out the place of writing, opp. דוחק.

**בְּלוּט** ch. same. Part. pass. בְּלוּט. Targ. II Chr. V, 9. Hull. 45<sup>b</sup> בְּלוּטִין, ib. 76<sup>a</sup> בְּלוּטִין protruding sinews, opp. בְּלוּיָה sunk in the flesh, indistinguishable.

**בְּלוּמוֹרָא**, read בְּלוּשֹׁרָא. Cant. R. to II, 15 קייניגין מכללה וריאריטה עידיים מן ב' דא ריהור ויישורר זה שטיים אחריהם, read, acc. to intimation in comment. Mat. K., as follows: קייניגין ותייטין הו"ד מוציא אסירים בכשרות בים (the passage through the Red Sea and the coming of the noble Egyptians afterwards was) like the order of the kynegion (the actors in the fights of the arena) and the theatron (the spectators), as it says (Ps. LXVIII, 7), 'He leadeth forth the captives with their outfits', and then come the spectators, as we read (Ex. XIV, 28), 'who came after them into the Sea.'

**בְּלוּ**, Y. Ned. III, 38<sup>a</sup> top, v. בריכסון.—Pesik. Bahod. p. 107<sup>b</sup>, v. בְּלוּיָה.

**בְּלוּ** (b. h.; בל, v. בָּל; cmp. נבל) *to be crumbled; to be worn out, to fail, decay, perish*. Koh.

R. to I, 4 בולָה it (the generation of man) decays (dies out), בולָה it (the earth) does not grow old. Taan. 9<sup>a</sup> (play on בלי בלי Mal. III, 10) עד שיבִּלְךָ שפתוֹתיכם until your lips grow tired from saying, It is enough; (Y. ib. III, 66<sup>d</sup> bot. שירבִּלְךָ, v. *בָּלַל*); a. fr.—Part. pass. בְּלוּיָה *outworn*. *Pl. בְּלוּיָה*. Midr. Till. to Ps. XXV, 1. *Pi. בְּלוּיָה to wear out, outlive, survive*. Lev. R. s. 4 'וב' הנופש מְבַלָּה the soul survives the body. Ib. s. 19 (play on בלֹחַד, I Sam. II, 2) אין לְבִלְחָה there is none to outlive thee. Koh. R. l. c.; Cant. R. to V, 15 one erects a building ואחר מְבַלָּה אחרו (not מכלה) and another man ruins it. Snh. 105<sup>a</sup>, v. *בָּלַע*.

*Nif. בְּלוּיָה, Nithpa. בְּלוּיָה to become outworn, fade away*. Esth. R. introd. עירידין לְבִלְחָה (Gen. R. s. 42 לְבִלְחָה) are destined to decay. Deut. R. s. 7, end נְהַבְלִי (the garments) were worn out. B. Mets. 87<sup>a</sup> נְהַבְשָׁר her body was withered. B. Bath. 146<sup>a</sup> עשוּיָה לְבִלְחָה made to be used up.

**בְּלוּ**, **בְּלוּ**, **בְּלוּ** ch. same. Targ. Deut. VIII, 4; ib. Y. XXIX, 4 בלמו, Var. כלמו, read בלח; a. fr.—Lev. R. s. 19 כלו בלה all goes to ruin. Ber. 5<sup>b</sup>, v. בְּקָא. Ib. 6<sup>a</sup>. Bekh. 9<sup>a</sup> ואזל ליהו ואזל they failed and went to destruction. Ab. V, 22 ובלה סיב grow old and frail in it (the study of the Law).—[Targ. Ps. LXII, 11; XCI, 2 Ms., v. בְּלוּ I.]

*Pa. בְּלוּ* as preced. *Pi. בְּלוּ*.—Targ. Is. III, 15; a. e.—Ab. Zar. 20<sup>a</sup> that this beauty ב' עפרא dust will destroy.—Part. pass. f. בְּלוּיָה. Lev. R. s. 33 (interpret. בלה נאפִים Ezek. XXIII, 43) Aquila translates παλαιὰ πόρνη (old harlot), דורא מ' גיריירא ed. (Ar. דורא מ' גיריירא, Yalk. Dan. 1061 only דורא מ' בליא) which means, a wasted harlot (wasted through fornication).

**בְּלוּ** II m. pl. constr. (preced., cmp. בְּלוּיָה) *rotten pieces of (wood)*. Targ. Is. XLIV, 19 (h. text בול, v. Rashi a. l.; Var. יִבְלִי).

**בְּלוּ** (b. h., v. preced. ws.) prop. *destruction, naught; not*; v. בְּלוּיָה. Ber. 44<sup>b</sup> בשר מ' בשר if without meat.

**בְּלוּמוֹס**, v. בְּלוּמָס.

**בְּלוּיָנָא, בְּלוּיָנָא** m. (בלי, formed like בְּלוּיָנָא) [*destruction*], a cacophem. for idolatrous *phylactery, amulet* (v. Sm. Ant. s. v. Amuletum). (Ar. ב' רגושפנקא (Ar. ב' רגושפנקא) an amulet (stone) set in a ring. Gitt. 57<sup>a</sup> עד רמתוֹת ב' so that the stone of a ring could be distinguished (as to shape, legend &c.) at a distance of a mile (from the illuminated town). Ib. 58<sup>a</sup> ו' נקטי ב' (Yalk. Lam. 1242 they took an amulet (believed to effect the begetting of healthy and handsome children).

**בְּלוּיָה**, v. בְּלוּיָה.

**בְּלוּיָה**, v. בְּלוּיָה.

**בְּלוּלָה** f. (בלל, v. בִּילָה) *mixing, mixture*. Y. Maas. Sh. II, 53<sup>c</sup>; Y. Dem. V, 24<sup>d</sup> top ב' אלא ו' b'ililah (an even distribution) applies only to wine or oil. Men. III, 2 'וב' גְּלוּלָה the one forms a thick mixture (one Log of oil to one Issaron of flour), the other forms a loose mixture (three Log to one Issaron).—*Pl. בְּלוּלָה*. Tosef.

Dem. II, 7; Men. 18<sup>b</sup>; Hull. 132<sup>b</sup> הב' the priest's mixing the offerings (Lev. II, 5; a. fr.).

**בלים** part. pass. of בלם.

**בלימה** (בלי מה) f. (b. h., v. בלי) [*nothing*], air (fr. Job XXVI, 7). Num. R. s. 14 ב' עשר ספירות (some ed. בלי מה) the ten heavenly spheres (cmp. Sepher Yetsir, beg.). Ex. R. s. 15 ב' על אריר העולם על ב' he rested it (the upper story, the sky) on the atmosphere, on b'limah (Tanh. Haye 3 האריר על מה).

**בלינוס**, Pesik. R. s. 42, read בלינוס.

**בליני**, v. בליני.

**בלינירין**, Y. Snh. X, 29<sup>a</sup> top, read בלינירין.

**בליסמורי**, v. בליסמורי.

**בליסמין**, Cant. R. to II, 14, read בליסמין; cmp. Ex. R. s. 21.

**בליצמרא** (בליצמרא) f. (ballistra, βάλιστρα) catapult, a war engine for throwing stones, or (b. manualis) for arrows. Lam. R. to II, 2 ב' stones thrown from the catapult. Y. Sot. VIII, 22<sup>b</sup> bot. בליצמרא שלחן; (Mekh. Bshall. s. 2 בליצמרא, pl.; Yalk. Ex. 232 בליצמרא, read בליצמרא) the hail stones correspond to the catapults in the warfare of men. Pesik. R. s. 17; Pesik. Vayhi p. 67<sup>a</sup> בליצמרא (corr. acc.). Pesik. R. s. 29—30 (p. 139<sup>b</sup> ed. Fr.) אבן הבל' את האבן בליצמרא (R. Josh. 2) אבני בליצמרא (read רא . . .); a. fr.—Pl. בליצמרא. Yalk. l. c., v. supra. Tanh. Bo 4; Shoftim 14. Mekh. l. c. Midr. Till. to Ps. XVIII.

**בליסמורי** (בליסמורי) m. (ballistarius, βαλλιστάριος) attendant of the catapult, also archer. Hull. 60<sup>b</sup> היה או ב' was Moses a hunter or an archer (to have known the nature of animals so well)?

**בליספומא**, v. בליספומא.

**בליעה** f. (בלע) 1) *swallowing, gluttony*. Num. R. s. 14 (play on בליע Gen. XXXVI, 32) he sold his birth-right בשביל בליעה to satisfy his gluttony.—אסופה. Toh. I, 1; a. fr.—2) *vortex*, v. בליעה.

**בליעי** m. (=ה. בליעה, v. preced.) *gullet*, whence (cmp. וְשֵׁט straits (prob. Scylla and Charybdis). Bekh. 9<sup>a</sup>—Snh. 110<sup>c</sup> בליעי דקרה (corr. acc.) the chasm created for Korah.

**בליעל** m. (b. h.) *availing nothing, wickedness*. Snh. 111<sup>b</sup> (playing on על ב' means ב' . . . על ו' sons who shook off the yoke &c.

**בליעה** f. ch. (=ה. בליעה) *swallowing*, Targ. Y. I Num. XXVI, 11, constr. בליעה.

**בליצמרא**, v. בליצמרא.

**בליקום**, v. בליקום.

**בליתא** f. (בלי) *rag, shred*. Sabb. 134<sup>a</sup>. Hull. 8<sup>b</sup> ב' צירי ב' a shred of a curtain (soft rag). Kidd. 48<sup>b</sup> ב' בליתא tied up in a rag.—Pl. בליתא. Yeb. 120<sup>a</sup> (some ed. בליתא).

**בלל** (b. h.; בל/; a) sec. r. of ביל, ביל, בל/; בל/ to *penetrate, break through*, v. בלט; b) בל/ to *crumble, soften*, cmp. בל/; v. בל, נבל, בלט in בליתא to *mix* (with oil), knead, stir; to *mix fodder*. Zeb. XIV, 3 (112<sup>b</sup>) הבלל the priest who kneads the meat-offering with oil, v. בליעה. Dem. V, 5 בולל ונוטל (strike out in Bab. ed., Ar. Var. בורר) he mixes the fruits and takes the tithe. Y. B. Kam. IV, beg. 4<sup>a</sup> לבלל to *mix up* (coins in a bag.) Y. R. Hash. I, 56<sup>d</sup> bot.; Tanh. Noah 11, v. בול III; a. fr.—Part. pass. בלי, בליעה. Snh. 24<sup>a</sup> (בבל) ב' mixed up (confused) in Bible study &c. [Y. Yeb. VIII, end, 9<sup>d</sup> בבלל, קריבה בבלל, read בבלל ו' בבלל].

**בלל** Nif. Hof. בלל to *be mixed*. Y. Maas. Sh. II, 53<sup>c</sup>, v. חפן. Men. XII, 4 (103<sup>b</sup>; 18<sup>b</sup>) ששים נבללן sixty measures of flour can be thoroughly mixed; v. בליעה. Ib. יכולים יבולל אש מבללל באש fire mixed with fire.—[Y. Shek. VI, 49<sup>d</sup> bot. עד שבללל ו' until your speech shall become confounded from repeatedly saying, Enough; v. בלי.] Y. Ber. VI, 10<sup>a</sup> top (בל) ב' all blessings shall be kneaded together—Pip. בלל.

**בלל** I (b. h.; denom. of בל, בלל, fodder-bag, nose-bag, muzzle) to *muzzle, restrain*. Yalk. Num. 743 פרו בלים לעמי של משה (כדו בלים ו') the mouth of the people of Moses is tied up (we dare not talk), but can he tie up (disable) the nail of any of them (the Canaanites)? Hull. 89<sup>a</sup> (play on בלימה, Job XXVI, 7) שבוים ו' who restrains himself in strife (refrains from violence, keeps silence &c.).—2) part. pass. בלי, בלי (cmp. אים) unfit for use, lame, sore, swollen, closed by a tumor. Bekh. 40<sup>b</sup> ב' one whose mouth is swollen (one opin. in Rashi: shrunk); רגלי בלי (Pu.) one whose feet are swollen (shrunk). Ib. 43<sup>b</sup> ב' ורסו Ar. (ed. בולם, corr. acc.) whose nose is obstructed.—Gitt. 67<sup>a</sup> ב' אוצר א packed treasury of knowledge; v. בלם.—Part. Pu. בלי, v. supra.

\*Hif. בלי to *restrict*. Y. Hag. II, 78<sup>a</sup> bot. בלי provided that (when cutting &c.) he does only as much as is needed for his dough for the offering; [Tosaf. to Hag. 17<sup>b</sup>, s. v. אלא, cites שיכלה עיסחו ו' בליה.]

**בלל** II (v. preced.; cmp. Syr. בלמא halter) to *attempt to get rid of the halter; to kick, strike* (of an unruly horse). Pesik. Zakh. p. 24<sup>b</sup> (ref. to Ps. XXXII, 9) thou putttest a bit on him בלל and he strikes. Ib. ב' לגבית ורוא (strike out לא, as Tanh. ed. Bub. Ki Thetse, 6 a. Yalk. Ps. 719) you come near him and he strikes; Tanh. Ki Thetse, 6; Yalk. Deut. 938, Ps. I. c. (with var. vers.).

**בלל** ch.=h. בלם I.—1) Part. pass. בלי, tied, mute. Targ. Is. XXXII, 4; a. e. [Targ. Y. Deut. XXIX, 4; v. בלי I.]—2) (cmp. בלל) to *put meat between bread, wrap up*. Hull. 107<sup>b</sup> ב' ליה אומצא wrapped up a piece of meat for him (v. Tosaf. a. l.).

**בְּלִמָּא** m. (preced.; v. בְּלִם) *halter*, trnsf. *guard*, *protection of the borders of a field*, as fences &c.; cmp. אֶפְסָרָא. B. Mets. 103<sup>b</sup> וְכִי עֵרָךְ כל whatever is essential for guarding the limits, the landlord must provide. [Ms. M. בְּלִמָּא, Ar. בְּלִמִּי, v. בְּלִמָּא.]

**בְּלִנִּי, בִּלְנִי** m. (βαλανεύς) *bathing master*, *bathing attendant* (who receives a small coin as fee, cmp. אוֹלֵייר). Shebi. VIII, 5; v. בִּירִיר. Y. B. Bath. IV, 14<sup>c</sup> בְּמִקוֹם הַבִּית the bathing master's station (the income therefrom); a. fr.—Pl. בְּלִנִּי. Sabb. IV, 2 קוֹרֵית הַבֵּי the beams whereon the bathing masters are stationed.

**בְּלִנִּי, בְּלִנָּא, בְּלִנִּי** ch. same. Lev. R. s. 28 בְּ אַחֲרֵיכֶם וְיִסַּר he went after a bather. Ib. אַחֲרֵיכֶם has become a bather and hair cutter; Esth. R. to VI, 10 (בִּלְנִי); Pesik. R. s. 18.

**בְּלִנָּא**, Sifra B'har Par. 5, ch. VII (Yalk. Lev. 666 בְּלִנָּא, v. לְקַטְרָא a. לְקַטְרָא, בגלשקא).

**בְּלִנִּי, בִּלְנִי**, v. בְּלִנִּי, בִּלְנִי.

**בְּלִנִּי, בִּלְנִי** m. pl. (balnea, balineæ) *bath*, *bathing*. Y. Ber. VI, 10<sup>c</sup> בִּלְנִי בִּלְנִי כְּהוֹרֵן וְשֵׁרִי תִּמְרָא בָרַר בִּלְנִי (read בְּלִינִי) as if one drinks wine after bathing (for medicinal purposes, when the wine which he drinks after meal cannot be considered as a continuation of the draught taken before meal; v. אֶלְיִנִּי II). Y. Maas. Sh. IV, 54<sup>d</sup> bot. as much as one will ask (for the fruits left over) on a hot summer day בְּ אַחֲרֵי בִּלְנִי after bathing time (when he is anxious to sell).—\*Denom. בְּלִנִּי f. pl. (=balnearia) *bathing apparel*. B. Bath. IV, 5 (67<sup>b</sup>, Bab. ed.) וְאֵת הַבֵּי (Var. וְאֵת הַבֵּי q. v.).

**בְּלִנִּי**, Y. Sabb. VI, 8<sup>b</sup> bot., transl. of רַעֲלוֹת Is. III, 19, read בְּלִנִּי.

**בְּלִנִּי (בְּלִנִּי)** 1) constr. בְּלִנִּי m. pl. (balnearia) *bathing apparel*, *bathing utensils*. Y. Kil. IX, 32<sup>a</sup> bot.; Y. M. Kat. III, 82<sup>a</sup> נִשְׂיָם בְּ נִשְׂיָם women's bathing clothes; Sabb. 147<sup>b</sup> בְּלִנִּי (some ed. בְּלִינִי, corr. בְּלִי); Tosef. Kil. V, 16 בְּלִנִּי (corr. acc.).—2) *bath-house*, v. בְּלִינִי.—V. בְּלִינִי.

**בְּלִם** (בְּלִי, v. בְּלִי) 1) *to mix with all sorts of things*, *to mix indiscriminately*. Part. pass. בְּלִיָּם, f. בְּלִיָּה. Sabb. 76<sup>b</sup> אֶדְסָא אֶדְסָא a dough of unsifted flour (with bran &c.). B. Bath. 58<sup>a</sup> בְּ אֹצֵר a store room of mixed things (lumber room).—Gitt. 67<sup>a</sup> בְּ אֹצֵר a mind full of all kind of knowledge (oth. vers. בְּלִיָּם, v. בְּלִיָּם).—Pl. בְּלִיָּסִין. Mikv. IX, 5 בְּ אֹצֵר utensils soaked with a mixture of colors (stains from use), opp. נִקְיָם shining, polished.—2) (cmp. בְּלִי) *to rot*. Gen. R. s. 28 אֹצֵר בְּלִיָּם store of spoiled fruits.

**בְּלִסְמִיָּא**, v. בְּלִסְמִיָּא.

**בְּלִסְמִיָּא, בְּלִסְמִיָּא** m. (בלסם, with inserted י=ר; hence βάλσαμον which was readopted as בְּלִסְמִיָּא; cmp. בְּלִיָּסִין) *balsam*, *aromatic gum*. Gen. R. s. 91 (interp. צִירִי בְּלִסְמִיָּא).

קֶשֶׁת the gum of the balsam tree.—Targ. Cant. VII, 14. Lev. R. s. 31; Cant. R. to I, 15; a. e. Cmp. פְּלִסְמִיָּא a. אֶפְסָרָא.

**בְּלִסְמִיָּא** f. (βλασφημία) *blasphemy*. Y'lamd. to Num. XXVIII, quot. (בְּלִיסָא) in Ar.—Tanh. ed. Bub. Tol'doth 21 בְּלִסְמִיָּא (corr. acc.).

**בְּלִסְמִיָּא**, read בְּלִסְמִיָּא (βλασφημία) *he blasphemed*. Y'lamd., ref. to I Kings XXI, 13 quot. in Ar. (interpret. בְּרָךְ).

**בְּלִסְמִיָּא**, v. בְּלִסְמִיָּא.

**בִּלְע** (b. h.; בִּלְע, v. בִּלְע) *to absorb*, opp. פִּלַּט; *to swallow*, *consume*. Y. Shek. VI, 49<sup>c</sup> bot. . . שְׂוֹאֵר בִּלְעֵהּ the flame absorbs a portion of the oil, and so do the wood and the kettle. Hull. 110<sup>b</sup> the liver when boiled with other meat בְּ אֵינָהּ gives out (blood) but absorbs nothing from the other pieces. Y. Sabb. XIV, 14<sup>d</sup> top; Tosef. ib. XII (XIII), 9 but he may sip vinegar and swallow it (opp. פִּלַּט to spit it out). Y. Ter. VIII, 45<sup>b</sup> bot. הַלְעִים כְּבִלְעֵהּ what is chewed is to be considered as swallowed. Hull. 71<sup>a</sup> טִמְאָה בְּלִיָּה an unclean object (food) that has been swallowed.—Snh. 110<sup>a</sup> הַבְּלִיָּה those (of the band of Korah) that were swallowed up. Kel. IX, 6, v. הָרָבֵן; a. fr.

*Nif.* בִּלְעֵהּ *to be swallowed*; with בִּין, *to be absorbed*, *disappear*. Sot. 36<sup>b</sup>; Tanh. Vayigg. 4; Yalk. Gen. 150 (interpret. the name Bela, Gen. XLVI, 21) הַבְּלִיָּה for he (Joseph) has disappeared among gentiles. Gen. R. s. 94; Yalk. l. c. שֶׁנִּבְלַע מִמֶּנִּי he disappeared to me.

*Hif.* הִבְלִיעַ *to cause swallowing*, *to make absorb*. Ex. R. s. 33 לִקְרֹתָ לְקֹרֶת thou mad'st (the earth) swallow Korah. Ber. 24<sup>b</sup> מְבַלְעֵהוּ בְּשִׁלְיוֹ he hides the spittle in his cloak; Y. Sabb. VII, 10<sup>b</sup> top. Hull. 113<sup>a</sup> רֵם בְּאֵרִים causes the blood to remain in the meat (prevents it from flowing out).—Trnsf. *to sell something in connection with other things, in a lump, in the bargain*. Bekh. 31<sup>b</sup> מְבַלְעֵהוּ he sells it (the meat) in the bargain with the hide &c. B. Mets. 64<sup>a</sup>; B. Kam. 118<sup>b</sup> one who robs his neighbor and makes up for it implicitly on settling his accounts. V. הִבְלִיעַ.

*Hof.* הִבְלִיעַ *to be swallowed up*; *to mingle with*, v. supra Nif.—Part. מְבַלְעֵה. Ber. 31<sup>b</sup> מִן אֲנָשִׁים mixing with people, expl. לֹא אֶרֶךְ וְכִי neither very tall &c. (of average qualities). Erub. IV, 6 בִּינְיָהּ his property is enclosed between theirs (reaches into the limits of each). Y. ib. IV, 21<sup>d</sup> bot. עִירֵי הַמְּבַלְעִים inland-towns, opp. בְּרֵי הַמְּבַלְעִים border-towns. Y. B. Bath. VII, 15<sup>cd</sup> בְּ הַמְּבַלְעִים fields which are enclosed by others belonging to the same estate.

*Hithpa.* הִתְבַּלְעַה *to be swallowed up*, *to disappear*. Midr. Till. to Ps. XIX, beg. מִתְבַּלְעַה מִן עוֹלָם he disappears from the world (forfeits his life).

**בִּלְע** ch. same. Targ. Ex. VII, 12; a. fr.—Hull. 111<sup>a</sup> בְּ אֵינָהּ שְׂוֹאֵר as it gives out, so does it again absorb; a. fr.—Part. pass. בְּלִיָּה, בְּלִיָּה. Ib. בְּלִיָּה דְּמָא filled with blood.—Snh. 110<sup>a</sup> דְּקִרְתָּ בְּלִיָּה, v. בְּלִיָּה.

**בַּלִּשְׁתָּ, בַּלִּשְׁתָּ** f. (בלש) *reconnoitring troop, quartermaster's division, marauders*. Bets. 21<sup>a</sup>; Tosef. ib. II, 6. Ab. Zar. V, 6 (Y. ed. ב"ר). Y. ib. 45<sup>a</sup> top ובמלחמה ב"ר בשלום ב"ר the Mishnah means when the troop comes in peace,

or when it comes with hostility. Sabb. 145<sup>b</sup> ed. ב' Ar. ב'.

**בֵּית ב' בְּלָתָן, בְּלָתָן, בְּלָתָן** pr. n. pl. *Beth-Baltin* &c., v. בְּרִית. R. Hash. II, 4 (22<sup>b</sup>; Ms. M. בִּילְתִּי, בִּלְתִּי; v. Rabb. D. S. c. l. note). Ib. 23<sup>a</sup> bot. מֵאֵי בֵּית ב' (Ms. M. 1 בִּילְתִּי, 2 בִּלְתִּי, Ms. L. בִּילְתִּין) what is B. B.? אִישׁ. בִּירֵם.

**בְּמִנּוּטִין**, Y. R. Hash. I, 57<sup>b</sup>, כְּהֵרָא ב', prob. to be read: כְּהֵרָא בְּמִנּוּטִין (ἀπομνημονεύματα) like the minutes of the court proceedings, opp. to preced. רִיבִין, read רִיבִין (ἀδελφ., pl.).

**בְּמִדְבָּר סֵפֶר ב'** m. the fourth book of Moses (Numeri). Gen. R. s. 3; a. e.—ב' רְבֵּה the fourth book of Midrash Rabbah (Num. R.).

**בְּמִדָּה** f. (b. h.; prob. fr. בִּיא) entrance, gathering place, ascent (cmp. b. h. מְבִיא a. מְבִיָּה); esp. *Bamah*, name of the legitimate altars prior to, and of the illegitimate after, the establishment of a central sanctuary (at Shiloh) and of the Temple at Jerusalem; temporary or improvised altar; v. Zeb. XIV, 4—8.—Meg. I, 10 גְּדוּלָה ב' national altar; v. Zeb. XIV, 4—8.—Meg. I, 10 קֶטֶף ב' local altar (during their period of legitimacy); Tosef. Zeb. XIII, 17 sq.; a. fr.—Pl. מְבִיא Zeb. I. c. Ib. 114<sup>b</sup> בְּשָׁעָה הַזֹּאת at the period when bamoth were permitted. v. supra; a. fr. [Meg. 32<sup>a</sup> וְהָיוּ בְּמִדָּה, v. בְּמִדָּה.] Cmp. בְּמִדָּה.

**בְּמִסְכָּה**, v. בְּמִסְכָּה.

**בְּמִסְכָּה**, v. בְּמִסְכָּה.

**בְּמִסְכָּה**, Midr. Thron. Salom., Beth-Hammidr. ed. Jellinek V, 2, read בְּמִסְכָּה, v. בְּמִסְכָּה.

**\*בְּמִסְכָּה** m. ch.=h. בְּמִסְכָּה altar, high-place. [Targ. Y. II, Deut. XXXII, 13 בְּמִסְכָּה, read בְּמִסְכָּה.—Pl. בְּמִסְכָּה בְּמִסְכָּה idolatrous places of worship. Targ. II Chr. XIV, 4; a. e.]

**בְּמִסְכָּה**, Cant. R. to VII, 10 some ed., read בְּמִסְכָּה.

**בְּמִסְכָּה** f. ch.=h. בְּמִסְכָּה. Targ. I Kings III, 4; a. e.—Pl. בְּמִסְכָּה (בְּמִסְכָּה). Targ. ib. 2; a. e.—[Targ. II Chr. XI, 15 בְּמִסְכָּה.]

**בֵּן** m., constr. בֶּן (b. h.; בְּנֵה) offspring, son, child. בְּנֵי הַבָּיִת the male child's week, a disguise for *circumcision day*, adopted during the Hadrianic persecutions. Snh. 32<sup>b</sup>; Y. Keth. I, 25<sup>c</sup>; a. e.—בְּנֵי יִשְׂרָאֵל a disguise for בְּנֵי יִשְׂרָאֵל. B. Kam. 80<sup>a</sup>. . . בְּנֵי הַבָּיִת בְּנֵי הַבָּיִת descendant of holy men. Ab. Zar. 50<sup>a</sup>; a. e.—Pl. בְּנֵי, constr. בְּנֵי. Ab. III, 14 לְבָנִים בְּנֵי chosen children of God. Gen. R. s. 82 בְּנֵי הַבָּיִת children (followers) of the Law.—Trnsf. belonging to, fit for &c.; e. g. בְּנֵי גִלְדָּה those belonging to the colony of exiles, Babylonians &c.; בְּנֵי גַלִּיל Galileans; בְּנֵי גִלְלִי things fit to be eaten &c. [For such compounds as are not self-evident, see the respective determinants.] בְּנֵי פִקְרִין, v. בְּנֵי פִקְרִין.

**בְּנֵה**, v. בְּנֵה.

**בְּנֵה** m. (contr. of בְּנֵה) 1) *bather*. Targ. II, Esth. VI, 12 Ms. (ed. בְּנֵה).—2) pr. n. m., v. בְּנֵה II.

**בְּנֵה** m. h. a. ch. (בְּנֵה) *builder, mason*. B. Mets. 118<sup>b</sup>; a. fr.—Y. Hag. II, 77<sup>b</sup> top בְּנֵה אִמְנוּנִיָּה this boy's trade should be that of a builder. Sabb. 156<sup>b</sup> בְּנֵה וְיִסְרֵר וְיִסְרֵר (shall grow to be one) who builds and destroys, destroys and builds (restless). Ib. 115<sup>a</sup>; a. fr. V. אֲדִירֵיכֶם.—[V. בְּנֵה, בְּנֵה.]

**בְּנֵה II, בְּנֵה, a. רְבֵּה** (= רב) pr. n. m. *Bannai, Bannaah, Rabbannai*, name of an Amora. Keth. 50<sup>b</sup>. Ber. 38<sup>b</sup>. [Ib. 55<sup>b</sup> Ms. M. נְהוּרֵי. B. Mets. 2<sup>a</sup>, a. e. רב, Ms. M. רְבֵּה, v. Rabb. D. S. a. l. note.]

**בְּנֵה** m. sing. a. pl. (contr. of בְּנֵה) v. בְּנֵה one of becoming conduct, refined, a cultured person; opp. בְּנֵה (cmp. Sabb. 114<sup>a</sup> top, as to a scholar's duty to pay attention to dress). [Foroth. opin., v. Sachs Beitr. II, 199; Frankel Monatsschr. 1846, p. 855.] Mikv. IX, 6; Sabb. I. c. בְּנֵה שֶׁל ב' וְיִסְרֵר the garments of a Bannaim, if stained with pitch on one side cannot be immersed for levitical purposes before the stain is removed (because their owner is more fastidious). Tosef. Mikv. VI (VII), 14 (where בְּנֵה a. גְּדוּלָה refer to the stain; vi to correct vers. v. R. S. to Mikv. I. c.). Sabb. I. c. ב' מֵאֵי what does B. mean? Answer: וְיִסְרֵר it means the scholars who are engaged in building up the world (of civilization) all their lives (as if fr. בְּנֵה). Ib. (dresses of the B.) אֵלֵי אוֹלֵרֵי are the court-garments imported &c., v. אוֹלֵרֵי.

**בְּנֵה**, v. בְּנֵה.

**בְּנֵה**, pl. of בְּנֵה.

**בְּנֵה** m. (בְּנֵה) *builder*. Pl. בְּנֵה. Yoma 10<sup>a</sup> בְּנֵה וְיִסְרֵר shall the builders (of the Temple, the Persians) be delivered into the hands of the destroyers (the Romans)?

**בְּנֵה** pl. of בְּנֵה.

**בְּנֵה** (b. h.; sec. r. of בֵּן) [to combine,] to build. Sabb. XII, 1 בְּנֵה he who builds (on the Sabbath). Ib. 102<sup>b</sup> מִשּׁוּם בִּינָה (isguilty) because it is one of the labors classified under 'building'; a. fr.—Metaph. to educate, train. Ber. 64<sup>a</sup> (ref. to Is. LIV, 93) בְּנֵה אֵלֵי בְּנֵה read not *banayikh* (thy children), but *bonayikh* (thy builders, trainers); v. בְּנֵה. Ex. R. s. 23 (play on בְּנֵה, Cant. I, 5) בְּנֵה the authorities directing the building of Jerusalem; v. Pi.—Hull. 78<sup>b</sup> אֵב בְּנֵה, v. אֵב. [Tosef. Par. VII (VI), 4 בְּנֵה ed. Zuck., v. בְּנֵה.]

**Nif.** בְּנֵה 1) to be built up. Y. B. Bath. III, 14<sup>b</sup>, a. fr. בְּנֵה, קְדִישֵׁי בְּנֵה. 2) (denom. of בְּנֵה) to get children. Gen. R. s. 71.

**Nithpa.** בְּנֵה (denom. of בְּנֵה) to be adopted, naturalized. Pesik. R. s. 43 בְּנֵה יִשְׂרָאֵל they became full Israelitish citizens.

**Pi.** בְּנֵה to lay out, plan a city, determine its limits. Ex. R. I. c. the Great Sanedrin held sessions אֵרֶחָה (not אֵרֶחָה) and determined the limits of Jerusalem; v. Snh. I, 5.—Part. Pu. בְּנֵה cultivated; built (of human

stature), *well-proportioned*. Keth. 112<sup>a</sup>; Sot. 34<sup>b</sup> זִרְחָה לִּי it (Hebron, in spite of the rocky nature of its soil) was seven times better cultivated than Zoan (one measure of its land yielding as much as did seven measures of the soil of Zoan). Ib. 42<sup>b</sup> (play on *benayim*, I Sam. XVII, 4) מִבְּלִי מִלֵּב his build was without blemish.

**בְּנִינִי**, v. בְּנִינִי.

**בְּנִי**, **בְּנָא** ch.=h. בְּנָה. Targ. Deut. XXV, 9 (יְרִבְנָה); a. fr.—Part. בְּנִי. Targ. Gen. IV, 17.—M. Kat. 10<sup>b</sup> מִבְּנִי to erect; a. e.

*Ithpe.* אֶתְבְּנִי as h. Nif. 1) a. 2). Targ. I Kings III, 2; a. fr.—Targ. Gen. XVI, 2; a. e.—Y. Ber. II, 5<sup>a</sup> מִבְּנִי will be rebuilt; a. e.

**בְּנִיָּהָ**, v. בְּנִיָּהָ.

\***בְּנִיָּנִי** pl. (benignae, sub. interpretationes, opp. durae, v. Harper's Lat. Dict. 1882) *favorable side, mitigating circumstances*. Ab. Zar. 4<sup>a</sup> אֲבָקֶשׁ ב' שְׁלָחָם ed. (Ms. בְּנִי; Ar. בְּנִינִי, taking ב' for a servile letter as do the commentaries) I shall search for what can be found in their favor.

**בְּנִיָּה** I m. ch.=h. בְּנָא, *builder*. Y. Yoma III, 40<sup>b</sup>; Y. Gitt. VII, 48<sup>d</sup> bot.; Y. B. Bath. VIII, 16<sup>c</sup> top **בְּנִיָּה** a builder of the law (forming ingenious conclusions).—Pl. בְּנִיָּה. Y. Ber. IX, 13<sup>a</sup> top; v. אֲבָקֶשׁ.

**בְּנִיָּה** II pr. n. m. *Bannayah*, an Amora. Y. Peah I, 15<sup>b</sup> bot.; a. fr. (Bab. B. Bath. 57<sup>b</sup> בְּנָא, v. בְּנָא II).

**בְּנִיָּה**, v. בְּנִיָּה.

**בְּנִיָּה**, v. בְּנִיָּה.

**בְּנִיָּה**, Y. Shek. VI, 49<sup>d</sup> top, v. בְּנִיָּה.

**בְּנִיָּה**, **בְּנִיָּה** f. pl. (בְּנִי; emp. אֲבָקֶשׁ a. denom.) *net-work, veils, curtains* &c. Ber. 61<sup>a</sup>; Sabb. 95<sup>a</sup>; Erub. 18<sup>a</sup>; Nidd. 45<sup>b</sup> שָׁכָן בְּכִרְכִּי הָיִם קוֹרֵיין לְקַלְעִיָּהָ ב' (v. Rabb. D. S. a. l. for vers.) at the sea-towns they call all net-works *binyatha*; Koh. R. to VII, 2 בְּנִיָּהָ (Var. בְּנִיָּהָ).

**בְּנִיָּה**, **בְּנִיָּה** m. (b. h.; בְּנָה 1) *building, structure; erection*. Succ. 51<sup>b</sup> בְּנִיָּהּ בְּכִנּוּיָּהּ מִי שֶׁלֹּא רָאָה בָּהּ מִי who ever has not seen the Temple in its finished state, expl. ibid. בְּנִיָּהּ הֵרֹדִיָּה the Herodian Temple (Ms. M. מִי שֶׁלֹּא רָאָה בָּהּ מִי; v. Rabb. D. S. a. l. note).—אֲמַרְתָּ, v. אֲמַרְתָּ.—Sabb. 102<sup>b</sup> כָּדֹם כָּדֹם כָּדֹם such kind of labor belongs to builders' work. Ib. בְּנִיָּהּ לִי it looks like builders' work; a. fr.—אֲבָקֶשׁ *standard rule*, v. אֲבָקֶשׁ; v. Hull. 78<sup>b</sup>, B. Kam. 77<sup>b</sup> אֲבָקֶשׁ this (Ex. XII, 5) forms the rule, wherever שֶׁהָיָה is used &c. (v. Tosaf. a. l.).—Sabb. 114<sup>a</sup> שֶׁלֹּא שֶׁלֹּא שֶׁלֹּא the preservation of the (mental and moral) world.—2) *human frame, skeleton*. Ohol. II, 1 רִיב בְּנִיָּהּ the greater portion of a corpse as to size of limbs, contrad. to רִיב מִנִּיָּהּ the larger as to the number of joints and limbs.

**בְּנִיָּה** ch. same. Targ. Koh. III, 3; a. e.

**בְּנִיָּה** m., **בְּנִיָּהָ** f. (בִּנְיָה) *sour; angry, sad*. Pl. בְּנִיָּה; f. בְּנִיָּהָ. Targ. Y. Gen. XL, 6 (O. נִיָּהָ). Targ. Prov. XXV, 23. [Y. Shek. IV, 48<sup>b</sup> bot. בְּנִיָּה, read: בְּנִיָּה, v. בְּנִיָּה ch.]

**בְּנִיָּה**, Y. Keth. XII, 35<sup>a</sup> ב' . . . חֲמִנִי, v. חֲמִנִי.

**בְּנִיָּהָ** (בְּנִיָּהָ) m. (beneficium, βενεφικιον) *favor, grant, esp. the rights of a privileged person concerning the protection of his character*. Tanh. Korah (ed. Bub.) addit. 2 (emp. Tanh. ib. 8) מִשְׁלַח לְשׁוֹשְׁבֵינָהּ שֶׁל בֶּרֶךְ הַמֶּלֶךְ (corr. acc.) this is to be compared to a sponsor of the King's daughter who claimed satisfaction of the King on the ground of his privileges. He said to the King מִיָּהּ אֵין חֲבִיבִי ב' שֶׁלִּי if thou wilt not stand up for my privileges &c.; Num. R. s. 18 בְּנִיָּהָ (corr. acc.).

**בְּנִיָּהָ** m. pl. (beneficiarii, βενεφικαριοι) *the commander's attendants, orderlies*. Sifrè Deut. 317 (בְּנִי) אֵלֵי ב' שֶׁלָּחָם (corr. acc.); Yalk. Deut. 944 אֵלֵי ב' שֶׁלָּחָם those are their (the Roman) beneficiarii.

**בְּנִיָּהָ**, v. בְּנִיָּהָ.

\***בְּנִיָּה** m. pl. (בְּנִי, v. בְּנִי) *cavities dug around the vine to receive the water,=h. בְּנִיָּה* 2). M. Kat. 4<sup>b</sup>.

**בְּנִיָּה** pl., v. בְּנִיָּה.—[V. also בְּנִיָּה.]

**בְּנִיָּה** (sec. r. of בִּס, v. בִּס) *to ferment, get sour; trans. to be angry, agitated*. Dan. II, 12, Targ. Y. Gen. XL, 2. Targ. Esth. II, 21 בְּנִיָּה וְקִצְפוֹ (ed. Vien. בְּנִיָּה, corr. acc.). Ib. IV, 17 וְנִסְכֵּי וְנִסְכֵּי (ed. Vien. וְנִסְכֵּי, corr. acc., h. text וְנִסְכֵּי); v. נִסְכֵּי.—Part. pass. בְּנִיָּה, v. בְּנִיָּה. Denom. בְּנִיָּה.

**בְּנִיָּה** m. (preced.) *anger, ill-humor*. Targ. Job XVI, 10 (Ms. בְּנִיָּה, some ed. בְּנִיָּה).

**בְּנִיָּה**, **בְּנִיָּה**, v. בְּנִיָּה.

**בְּנִיָּה** f. pl. (=בְּנִיָּה; emp. βαλναπτι for βαλναπτι, S.) *bathing apparel*. Gen. R. s. 45 וְכִי וְכִי (Ar. כְּנִיָּה, some ed. כְּנִיָּה) buckets and bathing apparel did she make her carry &c.; Yalk. Gen. 79 כְּנִיָּהָ (corr. acc.).

**בְּנִיָּה** f. pl. ch. same. Y. B. Kam. VII, end 6<sup>a</sup> אֲנִי אֶשְׂרֵיב בְּכִיָּהָ I will carry his bathing clothes (i. e. I will be his servant; emp. B. Mets. 41<sup>a</sup>; Erub. 27<sup>b</sup>; Snh. 62<sup>b</sup>).

**בְּנִיָּה**, Y. Kil. IX, 32<sup>b</sup> top, v. בְּנִיָּה.

**בְּנִיָּה**, **בְּנִיָּה**, pl. of בְּנִיָּה.

**בְּנִיָּה**, v. בְּנִיָּה.

**בְּנִיָּה**, Y. Snh. VII, 25<sup>d</sup>, v. בְּנִיָּה ch.

**בְּנִיָּה**, v. בְּנִיָּה.

\***בְּנִיָּה**, Pesik. R. suppl. (p. 197<sup>a</sup> ed. Fr.), v. בְּנִיָּה.



**בסבסטי**, Num. R. s. 10, v. סְבִסְטִי.

**בס"ג** a mnemotechnical device, representing the *locking up* of Jerusalem by the Arabs, v. ib. to I, 5.—[For *קסטר* *ibid.*, read *רומקיים* of פרסיים.]

**בסג**, Lam. R. to III, 7 של ערביא (Yalk. a. 1. גנר (גנדר) של ערביים prob. to be read: *the locking up* of Jerusalem by the Arabs, v. ib. to I, 5.—[For *קסטר* *ibid.*, read *רומקיים* of פרסיים.]

**בסומא** m. (בסם) *sweet-meat, delicacy*.—Pl. *בסומי*. Erub. 82<sup>b</sup>; Meg. 7<sup>b</sup> וכ' ורומא Ms. M. (ed. sing., Var. in ed. בסומא) (בסומא) for delicacies there is always room (appetite). V. *בשום*.

**בסום**, read *בָּסִים*.

**בסורא**, *בְּסוּרָא*, v. *בְּשׁוּרָא*.

**בסורה** f., pl. *בְּסוּרוֹת* (בסר) *first-ripe fruits, first priestly gifts*. Keth. 16<sup>b</sup> כוס של ב' Ar. (ed. בשורה), expl. חבית של בסורה Y. ib. II, 26<sup>b</sup> top (ed. בשורה). (בשורה).

**בסמיה** m. pl. (βέστια, pl.=vestes) *garments*. Num. R. s. 7 כלים וב' [Prob. our w. was a gloss to כלים.]

**בסי**, *בָּסָא* (v. בסם) *to trample upon*; hence (with ב-) *to despise*; v. *בְּסוּרָא*; comp. *בָּשָׂה*.

*Pa.* 1) same. Y. Ter. VIII, end, 46<sup>c</sup> לא מבסי לא ברומי (read *תבסי*) despise neither a Roman of low standing &c.; (Gen. R. s. 63 רבון \*2) (Arab. *bass*) *to drive, instigate*. Gen. R. s. 79, end, heard an Arab say to his neighbor מה את מבסיה בי וכ' (some ed. מכ', corr. acc.) why art thou driving me? and he meant to say מה את מבסיה בי (Var. *מבסיה*) why wilt thou force me?—from which they learned the meaning of *ועסור*, Mal. III, 21.

**בסיה** (Ar.), *בְּסוּסִיָּא* m. (v. preced. =h. *פשירה*) *indifference, willful negligence*. Targ. Y. Ex. XXII, 8 בכי' (corr. acc.). Y. B. Mets. V, 10<sup>b</sup> bot. מהו בב' if the animal died through negligence; Tosef. ib. V, 10 בבוסיה ed. Zuck. (Var. בכי' B. Kam. 116<sup>b</sup> וכ' בכי' Ms. M. בב' בבסיא).

**בסיה**, v. *בְּסוּסִיָּא*.

**בסילוגוס**, *בְּסִילוֹגוֹס*, read *בְּסִילוֹס*.

**בסיליאוס** (βασιλέως, Genit. of βασιλεύς); v. *בְּסִילוֹס*. Y. R. Hash. I, 57<sup>a</sup> bot., v. *אנרפוס*.

**בסיליון** 1) m. (βασιλείον, τό) *royal seat, palace*. Y. Snh. II, 20<sup>c</sup> וכ' דידיה על ב' מלכא יתיב (read ב' the King sits in his palace, and thou sayest thou art the King?—2) (genit. of βασιλεία, τὰ) *of the palace, or of the royal affairs*. Gen. R. s. 93 פטרון (πάτρων τῶν βασιλείων) *superintendent of &c.*

**בסיליוס**, *בְּסִילִיּוֹס* m. (βασιλεύς) *king*. Y. Ber. IX, 12<sup>d</sup> bot.; Gen. R. s. 8 (corr. acc.).

**בסילקי** (בסלקי) f. (βασιλική, sub. στοά) *basilica, a building with colonnades for holding courts, also meeting place for merchants, exchange, forum*. Yoma 25<sup>a</sup>

was built in the style of a large basilica (semicircular). Tosef. Succ. IV, 6 (describing the Alexandrian Synagogue); Succ. 51<sup>b</sup>. Gen. R. s. 68 וכ' עילים לב' וכ' one goes up to the basil. and finds the King holding court. Ex. R. s. 15; Tanh. Haye 3 וכ' שמה אצל ב' perhaps he wanted me to wait for him near the basilica (on the forum). Esth. R. to I, 3. Toh. VI, 8; Tosef. ib. VII, 12; a. fr. [Y. B. Bath. IV, 14<sup>c</sup> bot. בסלקי, v. *בְּסִילוֹס*.]—Pl. *בְּסִילִיקָאוֹר*. Ab. Zar. 16<sup>b</sup> הן וכ' there are three kinds of basilicas, for Kings (holding court), for baths, and royal treasures (τὸ βασιλικόν, sub. ταμεῖον, S.). Tosef. Ohol. XVIII, 18 selling wheat שלהן בב' in their (the gentiles') exchanges. [Lev. R. s. 34 בסלקי, read *בְּסִילִיקָי*.]

**בָּסִים**, v. *בָּסִים*.

**בְּסִימָא**, *בְּסִימָא* f. (בסם) *boiled, ripe, whence* 1) (Var. *בָּסִים*, *בָּסִים*) *sweet, pleasant, well-seasoned &c.* (=h. *ערב*). Targ. Ps. CXLI, 2 (h. text *ערב*, translated in both senses); a. fr.—Keth. 104<sup>a</sup> top *מבסיה* וב' *אוריא* which lies high and whose air is pleasant (temperate). R. Hash. 21<sup>a</sup> וכ' (Ms. M. 2 margin ב' כמה; v. Rabb. D. S. a. l. note 80) how well tastes the food of the Babylonians on the day when in Palestine they observe the Day of Atonement! B. Mets. 60<sup>a</sup> לא חרה ב' (the wine) was not good. Ib. 69<sup>b</sup> וכ' דאירא דב' that there is good and bad wine. Ber. 56<sup>a</sup> *בְּסִימָן*, fem. *בְּסִימָן*, *בְּסִימָן* (also as nouns, as h. *נעמיה*, *נעמיה*). Targ. Y. Num. XXXIII, 28 sq.; a. e.—V. *בְּסִימָנָא*.—2) (comp. *חָמָא*) *fermenting, sour*. Y. Maas. Sh. IV, 55<sup>c</sup> top *מפיק בסים* .... this man's (thy) wine shall turn sour (ferment); v. *בְּסִין*. Lam. R. to I, 1 (חור מארזים) and one bag with sour wine. Ib. *דבסימא חסים* the dripping of the sour wine bubbles. Ib. *ונופיק כוליה בסים* (חור כורא) and it will all turn sour.

**בְּסִימָא**, *בְּסִימָא* m. (v. preced. 2) *fermenting wine, wine turned into vinegar*. Lam. R. to III, 40 *אין דעליר* (אין כרנבי ב' דסימא חמיר) read (דסימא) when the endive (the cabbage) is bitter, the fermenting wine turns sour (sin begets sin). Cant. R. end, if the vineyard is cut before its time, *אפי' ונופיק כוליה בסים* even its vinegar is not good.

**בְּסִימָא** f. same. Y. Pes. III, beg. 29<sup>d</sup> formerly.... the wine (in Judæa) never turned sour, and they put in barley to make it sour, whence it was called *בְּסִימָא* Southern vinegar (fermentation, =h. *האדומי*).

**בְּסִימָוָה** f. (בסם) *sweetness*. Targ. Ps. XXVII, 4; a. e.

**בְּסִימָנָא** m. pl. (בסם; =h. *חַנְזִימָנָא*) *embalming process*. Targ. Y. Gen. I, 3.

**בְּסִין** m. pl. (בנס) *vinegar*. את מינסב חסין וצבע בב' thou wilt take lettuce and dip in vinegar. [Prob. *בָּסִים*.]

**בָּסִים**, v. *בָּסִים*.

**בָּסִים** m. (בוס, בסם; formed like *בְּסִימָנָא*) *anything to tread upon; footstool, stand, base* (=b. h. *בֶּן*, Kel.

XI, 7. חפרת והב' the bud (receptacle of the candlestick) and the stand. Lev. R. s. 25; Cant. R. to V, 15 like a column which has ב' מלמנן ו' a base beneath &c.; Tanh. B'har 1. Y. Ab. Zar. III, 42<sup>d</sup> top ב' בשאין עליהן when there is upon them (the idolatrous emblems) no stand (indicating that they were intended for practical use). Ib. כוס בסוס לדרקון ו' (corr. acc.) if the cup serves as a stand for the dragon (idolatrous emblem), it (the cup) is forbidden; a. fr.—Trnsf. (in Sabbath law) *whatever is subservient to another object*, e. g. the case in which a book is kept, the table upon which a lamp is placed. Sabb. 117<sup>a</sup> ב' לדרב האסור subservient to an object which must not be handled on the Sabbath; a. fr.—V. בָּסִירָה, בָּסִירָה.

**בָּסִיסָה** f. ch. same. Targ. I Kings VII, 30; a. fr.—Y. Sabb. XVII, 16<sup>b</sup> top ב' דיריה its (the delphica's) pedestal. Y. Succ. V, 55<sup>b</sup> bot. whatever (structure) stands isolated being one hundred feet high ב' ו' requires a buttress (in the shape of an ascent) of thirty three cubits on each side.—Pl. בָּסִיסָה. Targ. I Kings VII, 27; a. e.

**בָּסִיסָה, בָּסִיסָה, בָּסִיסָה** f. (=בָּסִיס; בָּסִיס) foot-stool, base, stand, step.—Pl. בָּסִיסָה Ar. בָּסִיסָה, בָּסִיסָה. Kel. XXIV, 6 שלש בָּסִי הן (Ar. בָּסִי) there are three stands, one before the bed (step) &c. Num. R. s. 10, beg. בָּסִיסוֹת, בָּסִיס.

**בָּסִירָה** m., **בָּסִירָה** f. 1) (בָּסִי) *contemned, contemptible*. Targ. Ps. XV, 4; a. fr.—Pl. בָּסִירָה, fem. בָּסִירָה. Targ. Mal. II, 9; I, 12. Targ. Jud. IX, 4, v. בָּסִירָה II.—2) *ripening*, v. בָּסִיר II.

**בָּסִירוֹתָה** f. (preced.) *contempt*. Targ. Ps. CXXIII, 3.

**בָּסִילָקִי**, v. בָּסִילָקִי.

**בָּסִים, בָּסִים** (בָּסִי, comp. בָּסִי, to boil, ripen, be warm, ferment) to be sweet, pleasant, pleasing. Lam. R. to I, 9 ירעב לך ויבסם לך may (the sacrifice) be sweet unto thee (Moloch), may it be pleasing unto thee. Gen. R. s. 85 ירעב לכם ויבסם (Yalk. Gen. 144, Josh. 35 יבסם) may (the wine you drank) be sweet to you, may it well agree with you.—Denom. בָּסִים.

**Pi.** בָּסִים, בָּסִים, בָּסִים to make a person look well, esp. (denom. of בָּסִים) to perfume with oil &c. Ex. R. s. 23 a bride מקשטין אותה ומבסמין אותה is adorned and made handsome (her toilet is attended to).—Part. pass. מְבֻסָּמָה, f. מְבֻסָּמָה, perfumed, sweet &c. Num. R. s. 20 מקושטת ומב' in full toilet. Tosef. Ber. VI (V), 5 it is not becoming for a scholar מבוסם to go out with perfumed oil on his head; Ber. 43<sup>b</sup> מב' B. Bath. VI, 3 ריחן מ' sweet wine (guaranteed as not sour). [Pesik. R. s. 21 בָּסִים; Ruth. R. beg. בָּסִים, read בָּסִים, v. בָּסִים.]

**Hithpa.** בָּסִים, בָּסִים, בָּסִים 1) to perfume one's self with oil &c. Gen. R. s. 17.—2) to become exhilarated, to feel the wine. Koh. R. to XI, 9 אכל ושרה ונ' he ate and drank and felt well.—3) transf. to grow better, improve. Gen. R. s. 67, end דעתי עליו his character grew better (play on בשמה Gen. XXVI, 34).—[Ib. s. 66 נחבשם העולם, v. בָּסִים.]

**בָּסִים** ch. same. Targ. Ex. XV, 25; a. fr.—Part. pass. בָּסִים, v. בָּסִים.

**Pa.** בָּסִים 1) to sweeten, season; transf. to make happy, to delight. Targ. Y. Num. XVIII, 19. Targ. Ps. CXIX, 122; a. e.—Succ. 51<sup>a</sup>; Arakh. 11<sup>a</sup> קלא ל' to sweeten the sound (by means of instrumental accompaniment).—2) to embalm. Targ. Y. Gen. I, 2; 26.—Part. pass. בָּסִים. Targ. O. XXX, 25.

**Hithpa.** בָּסִים, בָּסִים, contr. אִיבָסִים 1) to be sweet, well-seasoned, prepared. Targ. Job XXIV, 20. Targ. Y. Ex. XXX, 25 מְבֻסָּמִים; a. e.—2) to be embalmed. Targ. Y. Gen. I, 3.—3) to be cheerful, feel the wine; comp. בָּלִיזָמָה. Snh. 38<sup>a</sup> רָאִיבָם כִּינן when they were feeling the wine. Sabb. 66<sup>b</sup>. B. Bath. 73<sup>b</sup> hot.—Meg. 7<sup>b</sup> מִדְרִיב אִישׁ לְבָסִימי to cheer himself up with wine &c. Ib. אִיבָסִים they were feeling the wine (v. Rabb. D. S. a. l. note). [Targ. Cant. II, 5 אִיבָסִים, v. בָּסִים.]

**בָּסִים, בָּסִים** m. (preced.) dealer in, or manufacturer of, spices, perfumes &c.; druggist. Kidd. 82<sup>b</sup>. Tosef. ib. II, 2; 4. Y. Ber. IX, 13<sup>c</sup> bot. B. Mets. 56<sup>b</sup> if one sells his (cancelled) notes ל' to a druggist (for wrapping paper); a. fr.—[Tosef. Ber. VI (V), 8 ed. Zuck. בִּישִׁים.]—Pl. בָּסִים, בָּסִים, בָּסִים. Sabb. 81<sup>a</sup>.

**בָּסִמָּה**, v. בָּסִמָּה.

**בָּסִים** (sec. r. of b. h. בָּסִים) to tread, stamp, pile up. Ukt. I, 5 stalks of eatable plants (straw &c.) שבססן בגרן which the owner packed in the barn; Succ. 14<sup>a</sup> בָּסִים what does this בָּסִים mean? R. . . says מִשֵּׁשׁ he really stamped them (threshed); R. . . says אגון he untied them (for the purpose of piling the stalks closer by treading upon them). [Pesik. Hahod. p. 45<sup>a</sup>; Pesik. R. s. 15 בִּיסוֹתָה, read with Num. R. s. 11 בִּיסוֹתָה, v. בָּסִים.]

**Pi.** בָּסִים (denom. of בָּסִים) to establish firmly, to found, to put on a secure basis. Cant. R. to I, 9 העולם וימי ב' העולם and who gave the world a firm basis?; (ibid. VII, 1; Ruth. R. beg.; Pesik. R. s. 21 בִּישִׁים, corr. acc.).—Part. pass. בָּסִים, firmly established. Num. R. s. 15; Tanh. B'haal. 11 למעל מ' כסאו (not מבוסם) His throne is firmly established above, when Israel &c.

**Nithpa.** בָּסִים to be firmly established, to rest safely. Num. R. s. 12 after the Sanctuary was erected העולם נ' the world became firm. Ib. as soon as they made a third leg for the table (v. טָרְסָקִל), נ' it stood firm; Tanh. Trum. 9. Gen. R. s. 66 נחבשם העולם (corr. acc.); Yalk. Ps. 811.

**בָּסִים** ch. same. Part. pass. בָּסִים based, firm. Targ. Cant. V, 15.

**Pa.** בָּסִים as preced. Pi. Targ. II Chr. III, 3.

**Hithpa.** בָּסִים as preced. Nithpa. Targ. Cant. II, 5 (not אִיבָסִים).

**בָּסִיסָה**, v. בָּסִיסָה.

**בָּסִיר** I (בָּסִי, v. בָּסִי) to tread upon; transf. (v. בָּעַץ) to contemn (with על); to be overbearing (with ב). Ex.

R. s. 42, end היתה בוסרה עלי so did she slight me. Ib. s. 3 beg.; s. 45 וכן בוסר הוא על וכ' he will treat his prophetic mission lightly. Tanh. Ekeb 1 בוסרתי בון I become overbearing because I observed thy commands? (Tanh. ed. Bub. 2 כפרתי, v. note a. l.). Ib. Mikketz 10 וכן לא הוא בוסר בשעת וכ' be not haughty in happiness, so as to refuse to pray. Ib. (ed. Bub.) Emor 29 עליון בוסר; Tanh. ib. 20 (some ed. בוסר, corr. acc.) thinks lightly of them.—Part. pass. בוסר, fem. בוסרה contemptible. Tanh. Sh'moth 11.

Pi. בוסר same. Ex. R. s. 1 ובי עליה (some ed. וכופר) and he despised it (idolatry). Tanh. Ekeb 1 some ed. בוסרתי, v. supra.

בסר ch. same. Targ. Ps. LXIX, 34; a. fr.

Pa. בוסר. בוסר same. Targ. O. Num. XV, 31 ed. Berl.; a. fr.; [in ed. sometimes בוסר].—Targ. I Sam. XI, 12 מבסר בר נש דאמייה spoke sneeringly.—Y. Ber. II, 5<sup>c</sup> bot. בוסר ליה one whom his mother (Palestine) despises and his stepmother (Babylon) honors; v. אס. Y. Snh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> במסרחון בנא במסרחון (מבסרחון) read בהון (מבסר) he wanted to despise them (reject their authority).

בסר II (בס, v. בסם) to begin to boil, to be in the first stage of ripening; v. next w.—Denom. בוסר, בוסרה. —Transf. (v. בשור) to be glad. Gen. R. s. 34 end (play on לב בשור, Ezek. XXXVI, 26), [read as] Yalk. Gen. 61 לב בשור בוסר בחלקו של הבורי of his neighbor.—V. בשור.

בסר ch. same. 1) Part. בוסר m., בוסרה f., pl. בוסרין in the early stage of ripening. Targ. Y. Ex. IX, 34 בסרין ... סערייא Ar. (ed. כסירא ... כסירא, read בסירא; h. text אביר).—2) to be cheerful; v. בשור.

בסר III, בסר flesh, v. בשור, בשרה.

בסרייא, Pesik. Bahod. p. 154<sup>b</sup>, read קיסרייא.

בסרנותא f. (בסר I) contempt. Targ. Job XII, 21; a. e.

\*בסרית (read בסר) m. (vestiarius, βεστιαριος S.) the keeper of the (royal) wardrobe. Pesik. R. s. 10.

\*בסרקא (בוס) m. (reduplic. of בוס=בוסק; cmp. Mand. בוסקא=בוסק, Nöld. Mand. Gr. p. 62; Syr. בוסקא=בוסק, P. Sm. 520) jug, pitcher; cmp. בוסק. Hull. 49<sup>b</sup>.

בסרקא, v. בוסק.

בסר, v. בער.

בסרתא, v. בערתא.

בעבע m. (v. next w.) casting bubbles, bulging, bulge. Mikv. X, 4 (of garments dipped in water until they are soaked through) ויניחו מבעבעין and cease from bulging. T'bul Yom II, 8 שבחכיה ב' (an imperfection in an earthen jug) a protuberance.

בעבע (Pilp. of בוע; cmp. בועץ) 1) to cast bubbles, to form protuberances, to bulge. Mikv. X, 4 שריבעין עד

until they (the garments dipped in water) form bulges; v. preced. Yalk. Sam. 157; Midr. Till. to Ps. XVIII, 3 (read:) שחיה שמן המשהה מבעבע ויורד עליו the oil of anointment came bubbling down upon him.—2) to struggle in the water, swim. Y. Sabb. XIII, 14<sup>b</sup> top.; Y. Sot. III, 19<sup>a</sup> top. וכן חילוק מ' a child struggling in the river. Y. Yoma III, 41<sup>a</sup> וכן חילוק מ' commenced casting up bubbles from under the ship (Bab. ib. 38<sup>a</sup> מבצבצא).

\*בעבע ch. (v. בער) to ask entrance, knock at the door.

Lev. R. s. 21; Pesik. Ahare, p. 177<sup>a</sup> מבעבע used to knock. [Ar. reads כעכע, quoting Lev. R. I. c. also for a Hebrew verb לכעכע; Rashb. to Pes. 112<sup>a</sup> quotes לענע.]

בעד (Arab.) to keep off. Imper. IV אבעד. Cant. R. to IV, 1 (ref. to מבעד ib.) וכן ל' ערבי it is Arabic; if one desires to say to one, Make room for me (or, Let me alone), he says אבעד לי (some ed. מבעד).

בעה, v. בעי.

בעורא, בעורא f. (בער) prayer. Targ. Jer. VII, 16. Targ. II Sam. VII, 20; a. fr.—בעורא (in prayer) I pray (h. קא, ב'י). Targ. Gen. XIX, 7. Ib. XLIV, 18; a. v. fr. [Targ. Ps. XLIII, 4, v. בועורא II.]

בעוד, v. עוד.

בעוט m. (בעט) 1) treading grapes, or trodden grapes. Targ. Is. X, 33; Targ. Joel IV, 13 (ed. בעוט); Targ. Is. LXIII, 3 בעוט.—2) a kick with the foot. Y. Taan. IV, 68<sup>d</sup> bot. וכן וד' ליה דוד ב' וכן he gave him one kick and killed him; Lam. R. to II, 2 בעוטא ברנליה וד'.

בעור (בעיר) בעורא, בעור m. (בער) torch, fire (h. לפיר). Targ. O. Gen. XV, 17 (Y. מבעיר); a. e.—Pl. בעורין, בעורין. Targ. Nah. II, 5 בעור (ed. Vien.). Targ. Job XLI, 11; a. e.—B. Mets. 85<sup>b</sup> דאשא ב' (Ms. M. רטור).

בעורא, v. בעה.

בעט I (v. בע, v. בוע) to swell, bulge. Midd. III, 8 שאלא יבעט marg. vers. (or יבעט Nif.; text יבעט sing.) that the walls should not bulge.

בעט II (b. h.; v. בע, akin to בץ, בט) to trample, strike, kick. Y. Yoma VIII, 45<sup>b</sup> top בעטור פריה a mule kicked him. Ex. R. s. 30 בפילקי ב' knocked against the prison door (burst it open). Ab. Zar. IV, 8 בעטורא גר a wine press packed with stamped grapes.—Transf. (with ב) to resist, reject. Sabb. 104<sup>a</sup>, v. א"חא.

Pi. בעט same. B. Kam. II, 1. היתה מבעטת if the animal kicked. Ber. 32<sup>a</sup>; a. e.—Transf. to kick against, rebel, be contumacious. Sot. 22<sup>a</sup>. Y. Ber. IX, 14<sup>b</sup> bot., a. e. מבעט בייסורין bearing suffering with contumacy (instead of showing repentance). Pesik. R. s. 47; Yalk. Job 908 הוחיל מ' (sub. בייסורין) began to be contumacious (challenging the Lord).

בעט, בעיט ch. same. Targ. Hos. IV, 16; a. e.—Y. Sabb. VII, 11<sup>a</sup> bot.; Y. Shek. III, 47<sup>c</sup> ביה ב' rejected his authority.

\***בִּיעֵץ** II m. (part. pass. of a verb **בִּיעַץ**, denom. of **בִּיעָצָה**) *tinued, wrapt in tin-foil*. Targ. Jer. XXXII, 11 (a. 14, in some ed.) **כְּתִיב ב' וְהָרִים** written, wrapt in tin-foil and tied up (v. **תָּחַם**) with a seal, opp. to **שָׁטַח פְּתִיחָא**.

**בעיר**, v. בער.

**בעירא**, ch. c. (b. h. בעיר; בער; cmp. also *grazing animal, cattle*. Targ. Gen. I, 24sq.; a. fr.—Y. B. Mets. II, 8<sup>c</sup> bot.; Lev. R. s. 27, a. e. ריקא ב' *small cattle*; v. בחרו. —Pesik. B'shall. p. 93<sup>a</sup> ב' ארקן לי' get an animal ready for me (for travel). Snh. 105<sup>a</sup> (in Hebr. dict., play on בעיר).

**בעית**, v. בעת.

**בעל** (b. h.; בע, v. בעה, to enter into, take possession) [in b. h. to be master, protect,] to have sexual intercourse (both legal or illicit), to embrace a woman. Kidd. 9<sup>b</sup> ו' גבועלה מלמד ו' 'and he embraced her' (Deut. XXIV, 1), this intimates that woman can be acquired as wife by intercourse, v. ביאה. —בעל lover, adulterer, contrad. to בעל husband. Sot. V, 1, a. fr. שם שאסורה לבעל . . . as well as the woman suspected of adultery is forbidden to her husband (who must separate himself from her), so is she forbidden to the lover (who cannot marry her after leaving her husband). Yeb. 103<sup>a</sup> שבע ב' that wicked man had seven sexual connections &c.; a. fr.—Part. pass. f. בעולה one no longer a virgin, opp. to ארוסה, married woman, opp. to בחולה, v. ארס. Keth. 10<sup>b</sup>; a. fr.—Pl. גבועלות. Y. Kidd. I, 58<sup>b</sup> bot.; a. fr.

Nif. גבועלה she had intercourse. Keth. 5<sup>a</sup> . . . נישאת ו' is married on the fourth day and embraced in the night of the fifth day of the week. Ib. 3<sup>b</sup> ה'רבעל must first be surrendered to the (Roman) officer (jus primæ noctis); a. fr.—Masc. נבעל (of the hermaphrodite). Tosef. Bicc. II, 5; Y. Yeb. VIII, 9<sup>d</sup> bot.

**בעל**, **בעיל** ch. same. Targ. O. Deut. XXI, 13; a. fr.—Keth. 6<sup>b</sup> ר'רעל למירעל because he is anxious to perform his marital duty. Ib. דשריר דלא בעיל he is excited because he has not &c.; a. fr.

Pa. בעל, part. pass. f. מבעלה married, having had intercourse. Targ. Ruth I, 12; a. e.

Ithpe. א'רבעל as preced. Nif. Yoma 19<sup>b</sup> כמה (וארבעל) and how many virgins have been seduced (to-day) in Nahardea!

**בעל** m. (b. h.; preced.) 1) husband. Kidd. I, 1 and she becomes her own master through a letter of divorce or on the husband's death; a. v. fr.—2) the idol Baal. Y. Ab. Zar. III, 43<sup>a</sup> bot. ג'ראש ג'ריה the Baal was the phallus and had the shape of a bean [read נאפון].—3) [the fructifier.] rain (v. Taan. 6<sup>b</sup>; cmp. Is. LV, 10). ג'ר' a field sufficiently watered by rain and requiring no artificial irrigation. Tosef. M. Kat. I, 1 ערבה של ב' שרה. B. Bath. III, 1. Tosef. Succ. II, 7 ב' שרה (בית) a willow in a naturally watered field. Ib. Shebi. II, 4 ב' בשל (= בשדה של ב'), opp. של שוקי. Num. R. s. 16 the Egyptian gods של שקר (read שקר) are gods of artificial drainage, but those of Canaan are gods of rain; (Tanh. Sh'lah 13, through misunderstanding, בעלי כח, שקר.—4) (mostly in compounds) owner of, master of, possessed of, given to &c.; e. g. אבירה ב' owner of a lost object; אגדה ב' master of Agadah, lecturer;

ב' השם אני 86<sup>b</sup> v. infra. Pes. 86<sup>b</sup> I am so named.—Pl. בעלים owners; mostly as sing. owner. B. Mets. VIII, 1; a. fr. [Y. Dem. III, 23<sup>b</sup> bot. לבעלן, read לבעלן.]

Compounds: ב' מחשבות He who knows man's thoughts. Snh. 19<sup>b</sup>.—Ib. בעלי מ' those entertaining considerations (of fear), hesitating to do justice.—ב' שיבה gray-haired. Ned. III, 8.—ב' תשובה repentant sinner. Succ. 53<sup>a</sup>; a. fr.—ב' תשובה a man of many objections or excuses. Gen. R. s. 20 beg.—[For other compounds, not self-evident, see the respective determinants.]

**בעל**, constr. בעל, בעל ch. same. 1) husband. Targ. O. Ex. XXI, 3; a. fr.—Taan. 6<sup>b</sup> ו' מראה הרעין the husband (fructifier) of the field; v. preced. 3).—2) Baal. Targ. Jud. VI, 25; a. e.—Pl. בעלים. Ib. II, 11; a. fr.

**בעלה** f. (preced.) mistress, owner &c. Gen. R. s. 52 (rendering בעלה, Gen. XX, 3, as though בעלה her husband's mistress.—Compounds are mostly self-evident, e. g. בעלה הרעין the woman receiving the letter of divorce;—ב' איברים an animal of large build. Ber. 32<sup>a</sup>; v. בעל.

**בעע** (v. בעה; cmp. ברה) to be excited.—Af. א'בע to hurry. Targ. I Kings XXII, 9 מ'ררה Ar. (ed. תרע, h. text מררה) bring . . . quickly. Targ. Ezek. XXIV, 5.—Part. pass. מבע, מבע (מ') quick. Targ. Deut. XXXII, 35.—Pl. מבעין. Targ. Num. XXXII, 17.

Ithaf. א'רבעע to be in a hurry, be anxious. Targ. Ps. XXXI, 23 בארבעעני Ms. (ed. בארבעעני). Targ. II Kings VII, 15; Targ. II Sam. IV, 4, v. בעי I.

**בעע** 1) (dialectic for בעע) to tread. Targ. Ps. XCI, 13 בעע some ed. (oth. תרעע).—2) to wrap in tin, v. בעעין.

**בעע** m. (cmp. בעע, v. בעע a. אבצא tin, plumbum album. Kel. XXX, 3 עשאי בין בב' if he mended it either with &c. B. Bath. 89<sup>b</sup> (diff. fr. אבר, a. גיסטרא, cassiterum, v. Sm. Ant. s. v. Plumbum). Men. 28<sup>b</sup>; a. fr.

**בעע**, **בעע** ch. same. Targ. Ezek. XXII, 18. Targ. Y. Num. XXXI, 22 Ar. a. Levita (ed. קסטרטא, O. אבצא).

**בער** (b. h.; בע, v. בעה; cmp. באר [to clear,] 1) to burn (act. a. neut.). Ex. R. s. 2 בוערה אש burning fire. Ib. כשם שחטנה בוער ו' as the bush is burning &c. [Num. R. s. 9, end לבוערים בער, read לבוערים, v. לבוער I, Var. לבוערים].—2) to be empty. Denom. בער.—3) to eat up. Denom. בער.

Pi. בער 1) to clear, remove (out of existence or out of possession). Pes. 6<sup>a</sup> לוקח לבער is bound to remove (the leaven by burning or otherwise); a. fr.—Shebi. VII, 7 ל'ר' is bound to remove (dispose of the fruits of the Sabbath year in due time). [Num. R. s. 9 (p. 230<sup>b</sup> ed. Amst.) מבערים את העין read with Yalk. Num. 708, Sifré Num. 11 מבערים, oth. vers. מבערים, v. מבערים.] 2) to clear, eat up. B. Kam. 2<sup>b</sup> ו'ר' ו'ר' ו'ר' 'and it clears' (Ex. XXII, 4) this refers to injury by the tooth (animal's eating). [3] (b. h.) to start a fire, enkindle. V. בערה.]

*Hif. הַבְּעִיר to start or entertain a fire, to clear a field.* Sabb. 20<sup>a</sup> (ref. to 'לא הבעיר וכו' Ex. XXXV, 3) בכל... אי 'in all your dwellings' thou art not permitted to start a fire; v. הַבְּעִירָה. B. Kam. 60<sup>b</sup> הַבְּעִירָה שֶׁהִבְעִירָתִי the fire which I set (to Zion). Ib. 55<sup>b</sup> (ref. to Ex. l. c. 5) עַד הַבְּעִיר only when he acts like the one setting fire (to clear the field, i. e. criminal negligence); a. e.

*Hof. הוֹבְעֵר to be rekindled, to burn again.* Sabb. 37<sup>ab</sup>.

**פֶּעַר** I, **פֶּעִיר** ch. same. 1) *to burn.* Targ. O. Ex. III, 2 פֶּעַר ed. Berl. (oth. ed. פֶּעִיר, Part). Targ. Is. LXII, 1. Targ. Ps. XVIII, 9; a. fr.—2) *to remove; to dispose of.* Pes. 5<sup>b</sup> וְכִּי פֶּעִירוֹ חֲמִירָא dispose ye of the leavened bread of the (gentile) soldiers (deposited with you).

*Pa. פִּיעֵר to enkindle, ignite.* Targ. Ex. XXXV, 3. Targ. O. Lev. VI, 5 (Mss. a. some ed. רִבֵּר Af.).

*Af. אָפֵר same.* Targ. O. Lev. VI, 5 (v. supra). \*Targ. Y. I Gen. XV, 17 מְבַעֵר שְׂבִיבִין.

**פֶּעַר** II (cmp. פֶּעִי II) *to open the mouth wide, to low* (of oxen; cmp. פֶּסַר). Targ. II Eth. I, 2 בִּיעֵרִין (some edit. גִּיעֵרִין).

**בַּעֲרָה** f. (b. h.; פֶּעַר) *fire, conflagration.* B. Kam. VI, 4 וְכִּי הָבָה בִּירָא וכו' he who sends out a deaf and dumb, an idiot or a minor with burning materials (live coal &c.) thus causing or ordering a conflagration. Ib. הָבָה דְּשׁוּלָה אַתָּה הָבָה he who starts a fire (himself). Ib. 60<sup>b</sup>, v. פֶּעַר.

**בָּעַשׂ** = בָּאֵשׁ *to displease* (in Targ. Y. II). Targ. Y. II Deut. XV, 10 (ed. Vien. באש). Ib. XXVIII, 54 תִּבְעֵשׂ (read תִּבְעֵשׂ); 56.

**בַּעַת** (b. h. בָּעַת, v. בָּעַת; interch. with בָּהַת q. v.) *to startle.* [Not used in Kal.]

*Nif. נִבְעֵת to be startled, frightened, confounded.* Num. R. s. 18; Tanh. Korah 6 וְכִּי נִבְעֵת אַהֲרֹן וכו' Aaron trembled and was alarmed. Y. Shek. I, beg. Bab. ed. נִבְעֵת, v. בָּהַת.

*Hif. הַבְּעִיר to frighten, bewilder.* Yoma V, 1 (52<sup>b</sup>) וְכִּי לֹא הִבְעִירָתִי in order not to alarm the people (by a long delay). Ib. 39<sup>b</sup> לָמָּה אַתָּה מְבַעֵר עַצְמְךָ why wilt thou be the alarmer thyself (predicting thine own destruction); Ms. M. a. Yalk. Zech. 578 אֲרֵי עַצְמְךָ, incorr.; Ms. Oxf. בעצמך; Y. ib. VI, 43<sup>c</sup> bot. מְבַחֲלִיג, v. Rabb. D. S. a. 1. note).

*Hithpa. הִתְבַּעַר to be agitated, excited.* Y. Sabb. VI, 8<sup>b</sup> תֹּפֵי שְׂוֵאוֹ מְתַבַּעֵר for he is excited.

**בַּעִית, בַּעִית** ch. (v. preced.) *to be excited.* Nidd. 66<sup>b</sup> בַּעִיתָּ because she is excited (afraid of falling down).

*Pa. פִּיעַר, פִּיעַר to frighten.* Targ. Ps. XVIII, 5 (Ms. פִּיעַר Pe.).—Keth. 77<sup>b</sup> קָא מְבַעֵר אַחֲרֵי לִי lest thou frighten me. Hull. 53<sup>a</sup> sq. מְבַעֵר אַחֲרֵי לִי they frighten each other. Nidd. 66<sup>a</sup> וְכִּי פִּיעַרָהּ go and frighten her (by a sudden noise).

*Ithpe. אִתְבַּעֵר to be afraid; to be agitated, anxious, in haste* (cmp. b. h. תָּרַד). Targ. I Sam. XXI, 2. Targ. Is. XXII, 4. Targ. II Kings VII, 15 בְּאִתְבַּעֵרְהוֹן Regia (ed. באחבוערוֹן); v. פֶּעַר I. Y. Ab. Zar.

V, 44<sup>d</sup> bot. וְהוּא מְחַבֵּט and he is afraid (to touch the wine).—Meg. 3<sup>a</sup> דְּמִיבְעִיר מָאן וְהוּא when one is suddenly seized with fright. Ib. אִתְבַּעֵרוֹ. Keth. 106<sup>a</sup> לִיה בְּעִירוֹ he ran anxiously to meet him; cmp. Targ. I Sam. l. c.; a. fr.

**פִּיעָתָא** I m. (preced.) *terror.*—Pl. פִּיעָתָא. Targ. Ps. LXXXVIII, 17, v. פִּיעָתָא.

**פִּיעָתָא** II f. (בעע) *urging, stimulation.* Targ. Prov. XIII, 1; a. e. (h. text גִּעָתָא).—Ib. XVII, 10 some ed. בִּיעָתָא.

**בִּפְחָ** Y. Meg. I, 72<sup>a</sup> top, v. בִּפְחָ.

**בִּצָּא, בִּצִּי** (בִּצָּא=בִּצָּא; cmp. בִּצָּע) [*to split, break through;*] (cmp. פֶּעַר I) *to search, ransack.* Targ. Prov. II, 4 (ed. Wil. רִצְבִּירָה, read רִצְבִּירָה). Ib. XXV, 27. Ib. XX, 27 (Var. בִּצִּי).—Part. בִּצְיָא. Ib. XXV, 2.

*Ithpe. אִתְבַּצֵּי, contr. אִתְבַּצֵּי to be searched, found out.* Ib. 3. Ib. XXVIII, 12 מְבַצֵּי.

**בִּצָּא, בִּצָּא** (בִּצָּא) m. (=h. בִּצָּא) *swamp, pond.* Targ. Job VIII, 11 (Var. כִּיסָא). Targ. Ps. LXIX, 3 בִּצָּא בִּצָּא Ms. (ed. מִיָּא).—Pl. בִּצְיָא, בִּצְיָא. Targ. Is. XIV, 23. Targ. Y. II Ex. VIII, 1 (ed. Vien. בִּצְיָא). Targ. Ezek. XLVII, 11.

**בִּצְבִּיץ** m. *hemp*, v. מְבַצֵּי.

**בִּצְבִּץ** (Pilp. of בִּצְבִּץ or בִּצְבִּץ; v. בִּצָּא) *to break through, bubble forth, burst forth.* Sot. 11<sup>b</sup>; Ex. R. s. 1 דִּי מְבַצְבִּץ וְכִי they burst forth and came out of the ground. Keth. 111<sup>b</sup> הַיְיָתִים (dead) וְכִי שֶׁמְבַצְבִּץ will break through (the ground) and rise in Jerusalem.—Pes. 13<sup>a</sup> חֲמִץ מִבֵּי הַלֶּחֶם הַלֵּבֶן crumbled through the bag. Num. R. s. 18, end; Gitt. 56<sup>b</sup> וְכִי יִצְבֹּא דִּם מִבֵּי בְּרִיחָא blood bubbled forth. Hull. 56<sup>a</sup> מִבֵּי אֵם if the brains bubble through the hole in the skull.

**בִּצְבִּץ** ch. same. Hull. 46<sup>b</sup> אִי מְבַצְבִּץ if the lungs (on being put in water, or water being put on the diseased spot) cast bubbles when blown up.

**בִּצָּא, בִּצָּא** v. בִּצָּא.

**בִּצָּא, בִּצָּא** f. (b. h., בִּצְבִּץ; v. בִּצָּא; cmp. בִּצְבִּץ, a. בִּצְבִּץ) Ezek. XLVII, 11) *channel, marsh, pond.*—Pl. בִּצְיָא, בִּצְיָא. Par. VIII, 10. Tosef. Mikv. I, 14. Snh. 5<sup>b</sup> אֵלֶּיךָ שֶׁכֶּה מִן הַבִּצְיָא the liquid of eggs, and the students understood בִּצְיָא Ar. (Ms. F. בִּצְיָא, ed. בִּצְיָא, v. בִּצְיָא). V. בִּצְיָא.

**בִּצְבִּץ** f., pl. בִּצְבִּצָּא (reduplic. of בִּצָּא) = יִצְבֹּא a. בִּצְבִּץ; cmp. בִּצְבִּץ. Y. B. Bath. III, end, 14<sup>b</sup> (for which Tosef. ib. II, 17 גִּזְבִּירָא). V. next w.

**בִּצְבִּץ** f. (reduplic. of בִּצָּא; cmp. תְּצִירָה) *a compartment surrounded with bars, balustrade, balcony.* Midd. II, 5 וְכִי הִקְיִפוּהָ and they surrounded the cell (לִשְׁכָּה) with a balcony so that the women could sit above, while

the men were seated beneath it; [Succ. 51<sup>b</sup> גִּזְזִירָא, Ms. M. גִּזְזִירָא; Tosef. ib. IV, 1 'שלש גז']. [The variations גִּזְזִירָא, גִּזְזִירָא, &c., v. Rabb. D.S. to Sabb. 96<sup>a</sup>, Erub. 78<sup>b</sup> notes, a. Ar. s. v. גִּזְזִירָא, are clerical errors induced by assonance with the synonymous גִּזְזִירָא. "Εξώσπρα as balcony, for h. עליה, Symm. II Kings I, 2, is itself an adaptation of גִּזְזִירָא.]

**בְּצֻרִיּוֹת** f. pl. (בצר, v. preced.) *engines of siege or defence* (v. אֶחָלִית). Pesik. Hahod. p. 47<sup>a</sup>; Shub. p. 163<sup>b</sup> (for Var. Lect., v. Bub. notes a. l.); Pesik. R. s. 15. Midr. Till. to Ps. II, end אֵינִי וְבִי צָרִים do I need camps and engines (for demolishing the world)?; Yalk. Ps. 623 צֻרִיּוֹת (corr. acc.). V. קִטְרִיּוֹת.

**בְּצֻרָה** f. (b. h. בְּצָרָה, בְּצָרָה, בצר) *scarcity of provision, dearth*. Ab. V, 8 'וכ' ב' רעב של ב' a famine in consequence of high prices, when some are hungry, others are satisfied, רעב של מוֹדָמָה ושל ב' a famine through political disturbances and through dearth. Gen. R. s. 33 'שנה ב' a year of dearth. Taan. III, 1 'מכה ב' expl. ib. 19<sup>b</sup> 'מכה a calamity which will produce dearth (want of rain in season).

**בְּצֻרָה** (בִּיצֻרָה, בִּיצֻרָה) ch. same. Targ. Jer. XVII, 8 (ed. Wil. בְּצֻרָה); a. fr.—Taan. 19<sup>ab</sup> 'נדרא אנהרא when provision has to be imported on rivers (canals), it is called ב', when from one country to another it is called כפנא. Keth. 97<sup>a</sup>.—Pl. בְּצֻרָה. Targ. Jer. XIV, 1 (some ed. בְּצֻרָה).

**בְּצֻרָה** (בִּיצֻרָה, בִּיצֻרָה) f.=h. גִּזְרָה, balcony (v. בְּצֻרָה). Targ. Ezek. XLI, 13 sq.; a. fr.—

**בְּצִיר**, v. בָּצָה.

**בְּצִיר**, v. בָּצָה.

**בְּצִיר** I m. (b. h.; בצר) *vintage, harvesting*. Peah VII, 7; a. fr.—Y. B. Bath. III, 14<sup>a</sup> top 'וכ' שנים ג' שנים undisturbed grain crops, three grape harvests &c.; v. Bab. ib. 36<sup>b</sup>. V. בְּצִירָה.

**בְּצִיר** II, **בְּצִיר** ch. m. (בצר) *diminished, small*; (adv.) *less, least*. Targ. Y. Gen. I, 16; a. e.—Snh. 108<sup>b</sup>. B. Mets. 21<sup>b</sup> 'less than this'; a. fr.—V. בִּיצֻרָה.

**בְּצִיר** to be less, v. בצר.

**בְּצִירָה**, v. בצר, end.

**בְּצִירָה** f.=בציר I. Sabb. 17<sup>a</sup> 'הב' בשעת הב' when they are cut; a. fr.—Pl. בְּצִירָה. B. Bath. 36<sup>b</sup> 'ג' שנים, v. בציר.

**בְּצִירָה**, v. בְּצִירָה.

**בְּצִל** (v. בצל, cmp. בצל) *to peel; to split, branch off*. Lam. R. introd.; Koh. R. to XII, 7 (interpret. אֵם עֵצִי עֵצִי an arm which branches off (direction post on the cross-road).

*Ithpe. of בְּצִל to grow bulbous*. Erub. 29<sup>b</sup>

top אֵם זִירָה (ed. Pesaro a. Ar. אֵם זִירָה, Var. אֵם זִירָה) the bulb has grown to the length of a span.

**בְּצִלָּה** m. (b. h.; v. preced.) *onion*. Nidd. 17<sup>a</sup>; a. fr.—Maasr. V, 7 (8) 'של רכפה ב', expl. in Y. ib. 52<sup>a</sup> 'the stalk of which is pressed inward'; oth. opin. 'which has no acerbity', v. אֶרֶס.—Pl. בְּצִלָּה. Shebi. II, 9 'הב' חסרונים which produce no seeds. Ib. V, 4 'הב' חסרונים summer onions; a. fr.—Ukts. II, 8 'ב' ו' the leek-like sprouts, and the central sprouts of onions. Gen. R. s. 82 (ref. to Obad. 6) 'ב' קליפה (not בצליה) like peeling onions (laying bare Esau's shame).

**בְּצִלָּה**, v. בְּצִלָּה.

**בְּצִלָּה** pr. n. m. (b. h.) *Bezaleel*; 1) the artificer of the Tabernacle. Ber. 55<sup>a</sup>. Ex. R. s. 48; a. fr.—2) R. B., an Amora. Cant. R. to III, 11 'ב' ברכיה בשם ר' (Num. R. s. 12 בצלה; Pesik. Vayhi, p. 4<sup>b</sup> לוי; Yalk. Ex. 369 only 'בשם').

**בְּצִלָּה**, v. preced.

**בְּצִלָּה** pr. n. m. *Āle B'tsalim* (Onion Leaves). Y. Snh. VI, 23<sup>c</sup> bot.; Y. Hag. II, 77<sup>d</sup> bot. Miriam, the daughter of A. B. (prob. a nickname).

**בְּצִלָּה** m. (dimin. of בצל) *dwarf-onion, (pallacana)*. Kil. I, 3; v. Y. ib. 27<sup>a</sup>. [Maim.: *desert onion*.]

**בְּצֵעַ** (b. h.; v. בצע; cmp. בוע, בקע, בוע) 1) *to cut, break, esp. to break bread and say the blessing*. Hull. 7<sup>b</sup> 'מימינו ב' על ו' never said grace over a piece of bread which was not his own (never accepted an invitation). Ber. 46<sup>a</sup> 'הב' בוע the host breaks the bread and the guest says grace after meal. Ib. 47<sup>a</sup> 'וכ' לְבָצֵעַ ו' he who is chosen to break the bread, must not begin to break until the Amen of those that respond (to the blessing) is finished; a. fr.—2) *to split the difference, to adjust, compromise*. Snh. 6<sup>b</sup> top 'לְבָצֵעַ . . . . after the legal proceedings are closed, thou must not act as an arbiter in a compromise. Ib. אֶסֶר לְב' the court is forbidden to attempt a settlement (you must let the law take its course). Ib. מְצִירָה it is a meritorious act to bring about a settlement. Ib. (before having formed an opinion the judge may say) צֵאוּ וּבְצֵעוּ go out and settle; a. fr.

*Pi. בְּצֵעַ to adjust*. Y. Snh. I, 18<sup>b</sup> top 'המבצע חוטא the judge who settles a case is a sinner. Ib. לְבָצֵעַ (interch. with לְבָצֵעַ). V. בִּיצֻעַ.

**בְּצֵעַ** ch. same. 1) *to break*. B. Bath. 91<sup>b</sup> 'הב' יונקא ו' when a child broke apart a piece of St. John's bread. Sabb. 140<sup>b</sup>, v. בִּיצֻעַ. \*2) *to tear away, rescue* (cmp. פָּצַע). Targ. Job XXXIII, 18 יבצע Ms. (ed. ימנע).

*Pa. בְּצֵעַ to break*. Targ. O. Lev. II, 6 (Var. בצע Pe.). [Y. Taan. IV, 69<sup>b</sup>; Y. Meg. I, 70<sup>a</sup> bot. מבצע (Cant. R. to I, 16 מבצעה) read: מבצעה, v. נָצַב.]

**בְּצֵעַ** f. (בצע, cmp. בָּצָה) *ditch, dike, pond*.—Pl. בְּצֵעַ. Tosef. Snh. III, 4 'שני בְּצֵעַ' ed. Zuck. (Var. בִּיצֻעַ); Shebu. 16<sup>a</sup> 'שני בְּצֵעַ ו' (read שני בְּצֵעַ, Ms. M. בְּצֵעַ) there were two ponds (reservoirs).

in Jerusalem, the upper &c. Sabb. 31<sup>a</sup> בין בָּצַעַי הַמַּיִם between the dykes (of the Nile). Snh. 96<sup>a</sup> וְכִי בָּצַעַי. Ib. 5<sup>b</sup>, v. בָּצָה.

**בָּצַעַי** (v. בבצבן) *to break through, divide; to ooze, trickle, drip*. Y. Pes. VII, beg. 34<sup>a</sup> הַנְּעִימִים מִשְׁקִיָּן כל הַנְּעִימִים מִשְׁקִיָּן will drip moisture. Y. M. Kat. I, beg. 80<sup>a</sup>; Tosef. Mikv. I, 13 הַזֵּהרִים מִשְׁקִיָּן (ed. Zuck. בִּיצִין) the mountains are trickling (sending the rain water into the rivers; cmp. preced.).

**בָּצַק** m. (b. h.; בָּצַק,  $\sqrt{\text{בָּצַק}}$ , *to break open, split*, v. Deut. VIII, 4; cmp. סֶדֶק a. denom.) *dough*. Pes. III, 2 (46<sup>a</sup>) בִּ' הַחֶרֶשׁ deaf dough, i. e. having no indications of rising (which makes it doubtful whether or not fermentation has set in); [oth. reading הַחֶרֶשׁ בִּ' hard and smooth as a potsherd]. Ib. 4; a. fr.—*Pl.* בָּצָקוֹת. Ib. 40<sup>a</sup>.

**בָּצַר** (b. h.;  $\sqrt{\text{בָּצַר}}$ , cmp. בצע *to cut grapes*. Pes. 3<sup>b</sup> הַבְּצִירִים one must cut grapes under the rules of levitical cleanness. Gitt. 57<sup>a</sup> וְכִי אֵת כְּרִמְיָהוּ אֶת הַגִּילְיָדִים הַבְּצִירִים the gentiles held vintage in vineyards soaked with Israel's blood; a. fr.

*Nif.* **נִבְצַר** 1) *to be cut*. Ex. R. s. 30, beg. שְׁרָגִיעַ עֲוֹנָתָם עד שְׁרָגִיעַ עֲוֹנָתָם until their (the nations') time has arrived to be cut (ripe for punishment). 2) *to be cut off, diminished*. Tanh. Noah 18 הַבְּצִירִים מִן הָעוֹלָם cut off from the world (destroyed). Gen. R. s. 38 מִזֶּה מִזֶּה יִבְצַר shall be denied them.

*Pi.* **בִּצַר** *to cut off*, whence (cmp. גָּרַר 1) *to surround, fortify*. Part. pass. מִבְּצָר. Y. Pes. VII, 35<sup>b</sup> bot.; Y. Shebu. VIII, beg. 38<sup>b</sup> גַּג מִבְּצָר a roof surrounded with railings, v. מִבְּצִירָה.—Neg. I, 5 מִבְּצִירָה an eruption surrounded with sound flesh; ib. X, 2 sq. מִבְּצִיר (of the hair in the flesh affected by the eruption). Deut. R. s. 1 (ref. to עִיר מִבְּצִיר Ps. LIX, 11, a. מִבְּצָר ib. OVIII, 11) *to diminish*. Ib. מִבְּצִירָה וּמִבְּצִירָה לְיִשְׂרָאֵל (Mat. K. מִבְּצִירָה, Yalk. Ps. 779 מִבְּצִירָה ch.) the city which troubles and diminishes Israel.

*Nithpa.* **נִתְבָּצַר** *to be railed around, be set apart*. Meg. 14<sup>a</sup>; Snh. 110<sup>a</sup>; Num. R. s. 18 לָהֶם כִּי מָקוֹם אֶת מָקוֹם a place was set apart for them in Gehenna; Koh. R. to VII, 2.

**בָּצַר** (v. preced. a. next w.) *to be diminished*. Keth. 7<sup>b</sup> הַבְּצִירִים מִיּוֹם אֶחָד who has less than one day's (celebration of marriage with benedictions at meals).

**בִּצְיָר** ch. 1) (neut. v.) *to be cut, lessened; to be small; to want*. Ab. Zar. 9<sup>a</sup> כַּמָּה בִּצְיָר (Rashi בִּצְיָר) how much is wanting yet? Targ. Prov. XIV, 28 עֲמָא בִּצְיָר the population is diminishing.—Hull. 42<sup>b</sup> בִּצְרָה לָהּ הֵיאָה there is, according to him, one less (than the number stated); a. fr.—2) (act. v.) *to diminish, lessen*. Targ. Y. Deut. XIII, 1; IV, 2 (Var. רִבְצִירָה Pa.). Targ. Job XV, 4.—Nidd. 65<sup>a</sup> הֵיאָה לָהּ לִמְבָּצֵר to allow her one night less; a. fr.

*Pa.* **בִּצַר** *to cut off; to diminish, deduct*. Men. 37<sup>b</sup> הַבְּצִירִים מִן הַכֶּסֶף he who cuts one corner of his cloak off.—Targ. Koh. III, 5. Targ. Deut. IV, 2, a. e., v. supra.—Ab. Zar. 9<sup>b</sup> וְכִי יִבְצַר we let him deduct therefrom forty

eight. B. Mets. 103<sup>b</sup> לָךְ בִּצְרִי I let thee have it for less.—Denom. מִבְּצִירָה *one who uses the vowel letters sparingly*. Ab. Zar. 9<sup>a</sup> and as a mnemonical sign (for remembering when to add and when to deduct) וְכִי סִפְרָה בִּ' וְכִי the writer of Bible copies writes many words without the vowel letters (defective) which the Mishnah teacher writes *plene*.

**בָּצֵר** m. (b. h.) 1) *crop, trans. means of support, (family-) trade*. Ex. R. s. 40, end מִיָּד בָּצֵר . . . מִיָּד one should never give up his trade; Pesik. R. s. 6, end מִיָּד בָּצֵר (Arakh. 16 מִיָּד בָּצֵר). Ex. R. 1. c. (insert Job XXII, 24—25 as text) the Lord says, . . . בָּצֵר . . . אֲנִי הֵיאָה בָּצֵרְךָ I am your support, give ye never up your support (faith); but also the support of your fathers ye must not give up (labor) &c. Pesik. R. 1. c. thou art our God וְיִבְצֵרְנִי and our support (ref. to Ps. XCV, 6).—2) *pl.* בָּצִירִים *fort.* Ex. R. 1. c. (ref. to Job 1. c.; cmp. Targ.) שְׁנַעְשָׂה דִּמְיוֹנֶיךָ He will be thy fortification. [Yalk. Deut. 811, v. בִּיצִיר.]

**בָּצִירָה, בָּצִירָה** &c., v. בָּצַר.

**בִּצְתָּ** pr. n. pl. *Betseth*, a Phœnician border-town (perh. identical with Bassa, Neub. Géogr. p. 22). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 9 (Var. כִּצְתָּ; Hildesh. p. 34 בצן).

**בָּקָא** m., **בִּקְרָא** f. (בָּקָא *to enter into, search*, v. P. Sm. 573; cmp. בִּינִיחָא a. בִּינִיחָא *gnat*. Hull. 58<sup>b</sup> חֲזִי לִיהָ בִּ' בְּרִיחָא no gnat lives an entire day. Ib. חֲזִי לִיהָ בִּ' בְּרִיחָא they suspended on the gnat's proboscis sixty &c. Ib. מִבְּצִירָה אֶת הַגְּנָתִים Ar. (ed. מִבְּצִירָה) the she-gnat quarrelled with the he-gnat, v. מִבְּצִירָה.—*Pl.* בִּקְרָא. Succ. 28<sup>a</sup> בִּ' מִשְׁוֹם on account of the gnats. Sabb. 77<sup>b</sup>, v. בִּשְׁפָשֵׁף.

**בָּקַר** (v. preced.; cmp. בָּצַע, a. בִּין, v. preced.) *to search, investigate, examine, find out*. Part. **בִּקְרָא**. Targ. Prov. XVII, 3 בִּקְרָא Bxt. (ed. נִקְרָא). Ib. XXIV, 12 בִּקְרָא Ms. (Bxt. a. oth. בִּצְרָא; corrupt; באחֵי; b. text יִבְרָא).—B. Mets. 84<sup>b</sup> בִּקְרָא וְכִי בִּ' father is doing now. Pes. 3<sup>b</sup> מִיָּד בִּקְרָא Ms. M. (ed. בִּדּוּק) find out his ways and manners. Gitt. 69<sup>b</sup> וְכִי לִיבְקֵר let one search for the body of one who died on a Sabbath. Koh. R. to XI, 2 (read:) עֲדָה דִּיבְקֵר (strike out) וְכִי בִּקְרָא וְכִי בִּקְרָא (strike out) וְכִי בִּקְרָא while they were searching (for the grave), two serpents of fire &c.

**בִּקְרָה**, Y. Snh. VII, end, 25<sup>d</sup>, read בִּקְרָה.

**בִּקְרָה**, v. בִּקְרָה.

**בִּקְרָה**, v. בִּקְרָה.

**בִּקְרָה**, v. בִּקְרָה.

**בִּקְרָה**, v. בִּקְרָה.

**בִּקְרָה** m. h. a. ch. (בִּקְרָה) *expert, versed, familiar*. Targ. I Chr. XI, 11.—Kidd. 10<sup>b</sup> בִּיחֵדִי חֲדָה well acquainted with the chambers (intricacies) of the Law; Y. Keth. V, 29<sup>d</sup> bot. בִּ' בִּיחֵדִי וְכִי Snh. VII, 2 הֵיאָה הֵיאָה



**בִּקְעָה** f. (b. h.; בקע) *cut, notch*, whence *valley, plane*; a group of fields; ~~באנה~~ באנה; esp. a short cut for farm-

laborers &c. Toh. VI, 7, a. e. 'בימות החמה וכו' the path through the fields in summer-time (when used by field laborers) is considered as private ground with regard to Sabbath laws, as public with regard to levitical purity. B. Bath. 61<sup>b</sup> when one sells ... a field גדולה within a large group of fields (all belonging to the seller). Ib. (in a place) where they call 'ב' ולב' a field *sadeh* and an estate *bikah*; a. fr.—Transf. an *unguarded field*, *moral danger*. Erub. 6<sup>a</sup>; 100<sup>b</sup>; Hull. 110<sup>a</sup> וכו' מצא רב ב' Rab found an unguarded field and fenced it in, i. e. found people transgressing the law in ignorance and instituted preventive regulations.—Pl. בקעור. Gen. R. s. 98.—2) (constr.) בקעת pr. n. pl. Valley of—, as ב' וירעאל &c., for all of which see the respective determinants.

בקעי, Y. Ned. IV, beg. 38<sup>c</sup>, v. בקיעב.

בקעת f. (בקע) 1) *chip, piece of wood; log to be chopped*. B. Kam. 32<sup>b</sup> וכו' נרזה ב' וכו' a chip slipped out (of the carpenter's hand) and struck his face; Y. ib. III, end, 3<sup>d</sup>. Y. Macc. II, 31<sup>c</sup> bot. Y. Bets. IV, 62<sup>c</sup> bot. אין מכבין את הב' you must not extinguish the log; v. בטס. Sabb. 29<sup>a</sup> top; a. fr.—Pl. (cmp. pl. of בקעת) Hull. 37<sup>b</sup> אפי' ב' אכילתו even if strong enough to bite wood. Koh. R. to III, 17 (a gloss expl. גוררין). Gen. R. s. 27, v. בקיעה.—2) dial. for פקעת q. v.

בקעי, בקעי ch. same. Targ. Y. Num. XIX, 6.

בקעת, בקעי f. ch. = h. בקעת. Targ. Gen. XI, 2; a. fr.—Pl. בקעתה. Y. Shebi. III, 34<sup>c</sup> top, v. בקעתה.—Constr. בקעת, pr. n. Valley of.... Gen. R. s. 10; a. fr.

בקר (b. h.; בקע, v. בקע) *to enter into, to clear, split; whence 1) (= בער) to eat up*. Denom. בקר (= בעיר).—2) (= בער) *to break forth, shine*. Denom. בקר.

Pl. בקר (b. h.) 1) *to enter into, examine, search, distinguish* (cmp. בין). Keth. 106<sup>a</sup> מימין בקר those entrusted with the examination of sacrificial animals. Y. Bets. II, 61<sup>c</sup> top ובקרו מומין and had them examined (and declared free) from bodily defects. Hag. 9<sup>b</sup> אין בקר וכו' we do not say, Examine ye a camel, a swine &c. (i. e. only the deeds of distinguished persons are scrutinized); a. fr.—Part. pass. מבקר *examined and found fit*. Y. Ber. IV, 7<sup>b</sup> top מבקרים lambs which passed examination.—2) *to inquire after one's health, to visit the sick*. Ned. IV, 4 (38<sup>b</sup>). ויבנס לבקרו and comes to see him. Snh. 68<sup>a</sup>; a. v. fr. [Ruth. R. to II, 15, v. infra.]

Hithpa. נבקר, Nithpa. 1) *to be examined*. Gen. R. s. 81 פנקסו נבקר his account is examined (his sins visited); Tanh. Vayishlah 8 מבקרת. Gen. R. s. 84, read with Yalk. Gen. 141 פנקסו נבקר my account &c. 2) *to be visited, attended to*. Num. R. s. 18 as all sick persons מבקרו are tended (by physicians).

Hif. תבקר (Y. Dial. for תבקר, v. תבקר; v. next w.) *to give free, to resign ownership, to declare a property ownerless*. Y. Ned. IV, 38<sup>d</sup>; Y. Peah V, beg. 19<sup>b</sup> [read:] כיון שאדם מצהיר דבר יצא מרשותו as soon as one declares a thing to be free, it has gone out of his control; Y. Dem.

III, 23<sup>b</sup> bot. תבקר הבקר ... ויצא as soon as one gives a thing free and it has left his possession, his act is valid; a. fr. [Ruth. R. to II, 15 מבקר, מבדר, מבדר; v. תבקר.]

Hof. תבקר *to be declared free, to be free*. Y. Peah VI, 19<sup>c</sup> top.—Part. מבקר Ib. 19<sup>b</sup> bot. שרי מבקר וכו' (Tosef. Maasr. III, 11. דרר .. מופ') my field shall be free for one day &c.; a. e.

בקר ch. same.—Pa. בקר 1) *to search, examine*. Targ. O. Lev. XIII, 36; a. fr.—2) *to clear, glean*. Targ. Y. I Deut. XXIV, 20 (II רחב, read רחבין, h. text רחב).—3) *to let the herd graze* (cmp. בקר, to drive unmuzzled animals. Targ. Y. Gen. XIII, 7.—4) *to visit the sick*. Targ. Y. Ex. XVIII, 20; a. e.—Y. Sabb. VI, 8<sup>c</sup> bot.; a. fr.—5) (=preced. Hif.) *to abandon, leave unclaimed, declare free*. Targ. Y. Ex. XXIII, 11 Ar. (some ed. רחב, read רחבין). Y. Shebi. IX, 39<sup>a</sup> top ונבקר קומידיון and I will declare it free goods in their presence. Ib. ומבקרין ליה and declare ye it free property.

בקר, בוקר m. (b. h.; v. בקר) *morning, early day; metaph. light, salvation*. Y. Taan. I, 64<sup>a</sup> top לצדיקים ב' למבקרין וכו' a morning for the righteous, a night for the wicked. Ruth. R. to III, 13 בב' בעולם וכו' 'in the morning'—that means in the world which is all-good. Esth. R., introd. (ref. to Deut. XXVIII, 67) בבקר של בבל וכו' in the morning (ascendancy) of Babel thou shalt say, Oh that her evening (downfall) would come! Gen. R. s. 21 (ref. to Dan. VIII, 14) לבקר ששה בקרין וכו' when the morning of the (persecuting) nations shall become evening, and the evening of Israel morning; Tanh. ed. Bub. B'resh. 23. Mekh. Bo, s. 6 in order to define it: לבקר של ב' at the very break of morning; Y. Ber. I, 2<sup>c</sup> top.—Pl. בקרים. Yoma 33<sup>b</sup> לבקר חלקו לשני ב' divide the acts prescribed into two mornings, i. e. let another act be inserted between. Ber. 27<sup>a</sup> לבקר חלקו לשני ב' take only one half of the morning hours. Y. Pes. V, 31<sup>d</sup> top תבקרין בין תבקרין אית לך מימיו זמן בין תבקרין וכו' then it ought to have read there *ben hab-b'karaim* (as you read הערבים בין, Du.).

בקר m. (b. h.; v. בקר) *a beef; (collect.) oxen, cattle*. Sifra Vayikra ch. II, Par. 2 וכו' בבמה אלא ב' וכו' under *b'hemah* for offerings (Lev. I, 2) are meant only beeves and sheep; a. fr. בקר young cattle, calf. Ib.; a. fr.—רועי ב' herders (suspected of feeding upon other people's fields). Snh. III, 2 נאמנן עלי שלשה ר' ב' (if one says) I have faith in (the arbitration of) three herders.

בקר m. (preced.) *neat-herd, cow-herd; cattle-driver*. Y. Bets. V, 63<sup>b</sup>, v. בקר.

בקר I ch. same. B. Mets. 42<sup>b</sup>.—Pl. בקרי. Sot. 48<sup>a</sup> זמרה זמרה the song of the drivers (at ploughing).

\* בקר II m., pl. בקרין (v. בקר, cmp. b. h. בקר) *[empty,] light-minded, thoughtless*. Targ. Jud. IX, 4 Ar. a. Kimhi (ed. בסורין).

בקר c. (בקר) *herd*. Targ. Y. Deut. VII, 13 בקרה ב' דרורי B. Mets. 84<sup>a</sup> דרורי a herd

of oxen, (Var. פֶּרֶנָּה, v. Rashia. l. a. Rabb. D.S. a. l. note 2). —Pl. m. בִּפְרֵי, constr. בִּפְרֵי. Targ. O. Deut. l. c.; Targ. ib. XXVIII, 4.—Fem. בִּפְרֵי. Targ. Joel I, 18; Is. VII, 25.

**בְּקָרוֹת** *f. (בָּקָר) cattle-yard, cattle-farm, stock of cattle.*  
M. Kat. 12<sup>a</sup>; Tosef. ib. II, 11 בִּיקְרוֹת (Var. בְּקוֹרוֹת, בְּקוֹרוֹת);  
Y. Pes. IV, 31<sup>b</sup> top בְּקוֹרוֹת. Y. Yeb. IV, 6<sup>a</sup> bot.; Y. Nidd.  
I, 49<sup>b</sup> top; Gen. R. s. 20 [read: בִּית אֲנֹשִׁינִיטִים  
הָיְתָה עוֹבְרָתָהּ וְהַרְבִּיעִי (שׁוֹרִיִּים) מִמֶּנָּה בְּקָרוֹת שֶׁל בֵּית רַבִּי  
the herd of the estate of A. passed by and (some oxen) thereof  
covered the herd of Rabbi's estate; [perhaps the second  
B. Q. 100<sup>a</sup> is to be read בְּקָרוֹת fem. pl. of בָּקָרָה; v. Var.  
lect. in l. c.]

**בְּקִירָתָא** I ch. same. Lam. R. to I, 9 וְהָרַד בְּעֵנָה וְהָרַד one is employed in the fold and one in the cattle-farm. Y. Snh. VII, 25<sup>d</sup> bot. גָּבַב עֹגֵל מִן בְּקִירָתָא כֹּחַ (corr. מִן . . כֹּחַ) וְאִיִּיתִיהּ לֵיהּ (בְּקִרָּ) he stole a calf from the yard and brought it to him.

**בְּקִרְוֹתָא II, בְּקִרְוֹתָא** f. (v. בְּקָרָא II) *levity, thoughtlessness*. Targ. Jer. XXIII, 32. Targ. I Sam. XVII, 28.

בִּקְרָא, v. בִּקְרָת.

**בִּקְשׁ** (b. h.;  $\sqrt{\text{בקא}}$ , v. בקא; corresp. to ch. בעי) *Pi. בִּקְשׁ* *to seek, desire, beg, ask*. Kidd. 65<sup>a</sup> וְכִּבְקֶשְׁתָּן the court begs him to give her a letter of divorce, opp. to רופין. Ber. 12<sup>b</sup> וְכִּבְקֶשְׁתָּ לְקִיבוֹי וְכִּבְקֶשְׁתָּ לְיִשְׁבִּי they (the Rabbis) intended to insert the chapter about Balak &c. Gen. R. s. 84 ב' וְכִּבְקֶשְׁתָּ לְיִשְׁבִּי he intended to live in peace; a. fr. רחמים—*to pray* (for mercy), v. בעי. Ber. l. c. B. Bath. 91<sup>b</sup>; a. fr.

*Hithpa.* הִתְרַבֵּק, *Nithpa.* נִתְרַבֵּק *to be sought, to be hunted for* (by detectives); *to be summoned.* Taan. 29<sup>a</sup> (a disguised warning given to R. Gamliel) בַּעַל הַחֹשֶׁם מִתְרַבֵּק the well-known man is wanted; v. חֹשֶׁם. B. Mets. 86<sup>a</sup>, v. שִׁירָה.

**בְּקִשָּׁה** f. (b. h.; preced.) *desire, prayer*. Ned. XI, 12 ב' *in the way of a request (to give a divorce, v. preced.)*. Ber. 9<sup>a</sup>, a. fr. ב' אלא לשון ב' the word ב' in the Bible means prayer (I pray &c.). Ib. 57<sup>a</sup> תלוייה בְּקִשָּׁתוֹ his prayer is held in suspense (its fulfillment is doubtful).—ב' במד'—*I pray thee*, v. בָּעָה. Ib. 9<sup>a</sup>. Gen. R. s. 75 end; a. fr.—*Pl.* בְּקִשָּׁתוֹ.

**בִּיקְתָּא**, **בִּקְתָּא** f. (= **בקעתה**, v. **באתה** a. **בקעה**) *valley, short cut; group of fields.* Ber. 34<sup>b</sup> bot. I consider him arrogant מֵאן דַּמְצִיל בְּכ' (Ms. M. a. Ar. **בִּקְתָּא** q. v.) who prays in a valley (where people pass by). Keth. 54<sup>a</sup>; 103<sup>a</sup> **בִּירְחִי וְלֹא בִּירְחִי** 'in my house' ('as long as you will spend your widowhood in my house')—the marriage contract reads) but not in my estate, i. e. she must be content to live in her late husband's house with his heirs, but she cannot claim a separate residence. [Comment. **בִּירְחִי עָקָר=בִּקְרִי** house of my distress, narrow house, i. e. when there is no room for her and the heirs, she loses her claims, v. Sabb. 77<sup>b</sup>, etymol. of **בִּירְחִי עָקָר=בִּיר** narrow place.]—**בִּר** (**בר**) one of the same rural community; trnsf. of the same class or category; neighbor. Men. 24<sup>b</sup> **כֻּלְהוּ בִּיר בִּי** they all belong together. Meil. 17<sup>b</sup>

ב' of the same category.—Yeb. 84<sup>a</sup> ב' ב' (ed. פוקהא) a parallel case stated immediately after.

בִּקְרָא, v. בִּקְרָא.

**בַּר** I m. (b. h.; בבר) [empty, open] 1) *uncultivated ground, forest, prairie*; opp. ירשוב. Kil. VIII, 6. Hull. 80<sup>a</sup> **הבַר** the ox of the prairie, *buffalo*. Ib. **איל הבַר** forest ram. Y. Sabb. XIV, 14<sup>b</sup> bot. **בַר** **חזיר** wild swine. — 2) *clear, visible*, whence the *outside, surface*, opp. תוך. Yoma 72<sup>b</sup> a scholar **כְּבֹדוֹ תוֹכּוֹ** whose inside is not as his outside (who is insincere); Ber. 28<sup>a</sup>. Y. Pes. VII, 34<sup>a</sup> bot. **בַר** **תוך** the inner parts of the Passover lamb must hang outside (not be put inside, v. R. Akiba in Mish. VII, 1); Mekh. Bo, 6 **תוך ובר** (read **תוֹכּוֹ**); Pes. 74<sup>a</sup> R. Ish. called it **תוך** **בַר** Ar. s. v. תוך 2 (ed. **תוך תוך**, Var. in Rashi a. Ar. **תוֹכּוֹ בְּרַר** q. v.).

**פַּרְאָה**, **בֵּרַת**, **בֵּרַת** ch. same 1) (=ח. שְׂדֶה, *forest*, *prairie* &c. Targ. Ps.L., 10sq. Targ O.Gen. III, 1; a.e.—2) (adj.) *living in the forest* &c., *wild*. Targ.Ps.l.c. Var. חֲנִיגוּל ברא Sabb.78<sup>a</sup> מַשְׁמַלְמֵל Ms.M. (ed. לַח....) wood-cock (hen of the prairie).—\*3) *peel*. Ib. 139<sup>b</sup> בִּרְחוּמָא ה' the peel of garlic; [Rashi, expl. צֹלֵק, must have read [אַבְרָא].—4) (=ח. חוּץ) *outside, outdoors, street*. Targ. Gen. XXXIV, 31 וְכִי תִפְקֹד אֶת הָעָם a prostitute, v. חוּץ II; a. fr.—Y.Kil. IX, 32<sup>b</sup> מִן רֵיק מֵאֵן בִּיעֵי לֵךְ לְבֵר בֵּיתָא? (an intimation to leave the room). Snh.62<sup>ab</sup>; Sabb.106<sup>a</sup>, a.e. לְבֵרָא go out and teach it in the street (i. e. your tradition is rejected).—חֲנַיָא a Tannai not recorded in the Mishnah, v. בְּרִייתָא. M. Kat. 17<sup>b</sup> (Rashi: חֲנַיָא דְבִירָא); B. Bath. 93<sup>b</sup> אֶרְבָּא (בראה), omp. בְּרִיאָה.—4) (prep. a. adv.) *outside, by* כִּין (*outside of, except, without*). Targ. O. Gen. XIV, 24; a. fr.—Ber. 38<sup>b</sup> מִן רֵיק וְכִי לְבֵר וְכִי without this and without that, i. e. apart from these two arguments. Y. Erub. VII, end 24<sup>d</sup> בִּי מִדְעֻתָא without his knowledge; a. fr.—Hull.62<sup>b</sup> בִּי מִינָה וְסִמְנִידָא בִּי מִינָה (as to צִירָא a. ברִיא, the one being forbidden, the other permitted) be: keep aloof from it (בִּירָא).—Trnsf. restriction (everywhere except . . .), proviso. Succ. 45<sup>b</sup>; Snh. 97<sup>b</sup> מִן רֵיק who enter the heavenly courts בִּבְבֵּיתָא with certain qualifications (by special grant), בִּבְבֵּיתָא without any restrictions.—לְבֵרָא, *apart from, outside, exclusively*. Cant.R. to VII, 8 מִישְׁמַלְמֵל לְבֵרָא except the Israelites. Hull.98<sup>a</sup> שִׁטָּה מִינָה... לְבֵרָא (the one (egg) included or excluded? B. Bath.90<sup>b</sup> שְׁמוֹנֶה עָשָׂר the sixth part (as an addition) is outside, i. e. to each five portions one is added, an addition of twenty percent, opp. מִלְּגוּ. B. Mets. 53<sup>b</sup>, v. חֲנִימָא.

**בֶּרֶךְ** II, **בֶּרְאֵה** m. ch. (b. h. בֶּר poetic; ברי) *son, offspring*. Targ. Gen. IV, 25; a. v. fr.—**בֶּר שָׁמַאֵל** son of Sam.; . . . **בֶּר בִּרְיָה** son of . . . Ber. 3<sup>a</sup>. Hull. 11<sup>a</sup>; a. v. fr.—**B. Mets.** 110<sup>a</sup> . . **בֶּרְאֵה דַּבָּתָא** the son of the daughter of . . . Sabb. 116<sup>b</sup> **בְּמִקּוֹם בְּרָא בְרָאָה וְלֹא יוֹרֵתָא** where there is a son, the daughter cannot inherit. Y. Shebi. IX, 39<sup>a</sup> bot. **אִמָּה בֶּר יֵלֶדָהּ** this nan's mother has born a son, i. e. she may be proud of him; Y. Ab. Zar. IV, 43<sup>d</sup> **אִיזֵר אִיזֵרְמִיָּה בֶּרֶךְ** Y. B. B. X, 9 (not יזרעתי); a. v. fr.—**Pl.** [בֶּרְרִין] Targ. Y. B. B. X, 9 (some ed.). Targ. Ps. CXXXVII, 5 Ms.] **בְּנִיָּה, בְּנִי, בְּנִיָּה**

Targ. Gen. V, 4 בְּנֵי וּבָנִים sons and daughters; a. fr.—Keth. IV, 10 (in a marriage contract) בְּנֵי יָדָיו male issue, opp. בָּנִים נְקִיבִין, ib. 11.—Ber. 10<sup>a</sup> דְּמַעְלֵי ב' good children. Y. B. Bath. VIII, 16<sup>b</sup> בְּנֵי דְרֻגְיָה (read בְּנֵי) if my children turn out well; a. v. fr.—בר, בר, בר grandson. Esth. R. introd. (expl. וְנָכָר) בר (not וְנָכָר) son and grandson; a. fr.

**Fem.** v. בְּרָה. [The meaning of בר in compounds is generally the same as of בן a. e. g. אוֹלָפֶן a scholar, אִמְרוּרִי a diver, שְׂמִי אִמְרוּרִי a maniac, רַעִי a rational being. בר, בר, בר v. fr. For compounds which are not self-evident, see the respective determinants.]

**בר III** m. (b. h.; בר, בר; v. בר I) *clear, bright, clean, pure*. Tosef. Kil. III, 6 (missing in ed. Zuckerm., v. Var. a. l.) שְׂוֵוֶה בר וְבָקִי וְכִי who is clear and well-versed in &c. Num. R. s. 10 (ref. to בר Prov. XXXI, 2, a. בר Ps. II, 12) the Law שְׂוֵוֶה נְקִיָּה which is called bar (clear, pure, Ps. XIX, 9).—**Pl.** בְּרִים. Ib.

**בר IV**, **בָּר** m. (b. h.; v. בָּר) [*sifted*] grain. Ber. 55<sup>a</sup> כִּשְׁמֵ שְׂאִי לֹא בְּלֹא וְכִי as there can be no grain without straw, so there is no dream without idle things; Ned. 8<sup>a</sup>.

**בָּרָא I** *outside, forest &c.*, v. בר I ch.

**בָּרָא II**, **בָּרָא** I *to create*, v. ברי.

**בָּרָא II** *son*, v. בר II.

**בְּרִיָּה, בְּרִיָּה** m. (v. בר I ch.) 1) *external, foreign, not belonging to*, opp. בְּרִיָּה. Targ. II Kings XVI, 18; a. e.—Y. Pes. VII, beg. 34<sup>a</sup> ב' רַחֵם, v. בר I ch.—Gen. R. s. 49; Yalk. Gen. 83 (interpret. חֲלִילָה Gen. XIII, 25) בְּרִיָּה (בריה) it is foreign to thy nature; v. בְּרִיָּה I.—**Pl.** בְּרִיָּה. Kidd. 33<sup>a</sup> ב' בְּרִיָּה the outer chambers of the bath-house. Hag. 5<sup>b</sup> ב' בְּרִיָּה the outer chambers of the heavens. B. Bath. 30<sup>a</sup> ב' בְּשׂוּקֵי in the market places abroad.—**Fem.** בְּרִיָּה, בְּרִיָּה. Targ. Ezek. XLII, 1; a. e.—Y. M. Kat. III, beg. 81<sup>c</sup>; Y. Ned. X, 42<sup>b</sup> top ב' אֶרֶץ אֶרֶץ abroad; v. אֶרֶץ.—**Pl.** בְּרִיָּה, בְּרִיָּה. Targ. Prov. XXX, 4 ב' דְּאֵיִתָּה the extreme ends of &c.—2) (as noun) *street, open place, field*. B. Bath. 40<sup>b</sup> sit down בשׂוּקֵי רַשִּׁי (ed. בשׂוּקֵי) in markets and open places (i. e. in public). Hull. 43; 47<sup>a</sup>; 58<sup>b</sup> ב' חֲיִירֵי the animals of the prairies, v. בר I ch.—**Esp.** בְּרִיָּה, בְּרִיָּה (sub. מִתְנִיָּה = h. משנה החיצונית) *Baraita* (or *Boraita*), traditions and opinions of Tannaim not embodied in the Mishnah as compiled by R. Judah han-Nasi. [A collection of such Baraitas is found in the Tosefta (תוספתא) which bears the nearest resemblance to the Mishnah and is called by that name in Talm. Y.—The B. in frequently called מִתְנִיָּה (Ch.) in contrad. to מִשְׁנָה (Hebr.), v. Num. R. s. 18 (ref. to Cant. VI, 8); Lev. R. s. 30.]—Sabb. 19<sup>b</sup>; Erub. 19<sup>b</sup>; a. e. מִתְנִיָּה לִיה ב' (cmp. Sabb. 61<sup>a</sup>; Pes. 101<sup>b</sup> מִתְנִיָּה לִיה) he did not know that Boraitha. Ber. 19<sup>a</sup>; a. fr.

**בְּרִיָּה** m. (v. preced.) *outside*. Ab. Zar. 28<sup>a</sup> יָקָא זֶר ב' (Adv.) Zeb. 15<sup>a</sup> זֶר ב' (Adv.) the layman stands outside. Ib. לֹא נָפִיק וְכִי (the blood) run only outside (away from the altar) and not also inside (in all directions)?

**בְּרִיאָשִׁית** (b. h.) *in the beginning*, as a cosmological term (ref. to Gen. I, 1) *creation, primeval period, Nature, Universe*. Targ. Is. XXVIII, 29; a. e.—מִן ב' *from the beginning*. Ib. XLI, 4.—a) *creation*, Gen. R. s. 3; a. fr.—b) *cosmogony*, contrad. to מִשְׁנַת מִרְכָּבָה theosophy. Hag. II, 1; a. fr.—Y. Shebi. I, beg. 33<sup>a</sup> ב' שַׁבָּת the Sabbath commemorative of creation, i. e. the regular weekly Sabbath, contrad. to Holy Days. [In later Hebr. ב' שַׁבָּת the Sabbath on which the first section of the Pentateuch is read.]—Ber. IX, 2 ב' עֲשֵׂה (מִעֲשֵׂה) the Author of creation—a formula of benediction for awe-inspiring natural phenomena; v. ib. a. Y. ib. 13<sup>c</sup> bot.—נָרִיב ב' שֵׁשֶׁת יָמִים from the six days of creation. Keth. 8<sup>b</sup> נָרִיב וְכִי this is the way (the lot of humanity) since the world existed.—Tosef. Maasr. III, 14; a. fr.—Y. Taan. II, 65<sup>a</sup> bot. ב' מִי; Lam. R. to III, 40 ב' מִיָּמֵי primeval waters, *Ocean* &c. (v. Gen. I, 9 sq.).—**The Book of Genesis**. Gen. R. s. 3; a. e.—רַבָּה ב' *B'reshith Rabbah* (Gen. R.), name of the first book of the Midrash Rabbah.

**בְּרִיָּה**, v. בְּרִיָּה.

**בְּרִיָּה**, v. בְּרִיָּה.

**בְּרִיָּה** m. (contr. of בְּרִי רַבִּי, *belonging to a school of an eminent teacher*, v. בר I 4) *B'rabbi, B'rinni*, title of scholars, most frequently applied to disciples of R. Judah han-Nasi and his contemporaries, but also to some of his predecessors, and sometimes to the first Amoraim, v. אֲמֹרָא. B. Mets. 85<sup>a</sup> ב' אֲמֹרָא he gave him the title of B'rabbi (a scholar of Rabbi Judah). Hull. 137<sup>a</sup> ב' דְּבִרֵי בְרִי (ref. to R. Yosé). Ib. 11<sup>b</sup> ב' בְּרִי; Macc. 5<sup>b</sup> רַבִּי גַמְלִיאֵל (v. Rabb. D. S. a. l. note 100). Sabb. 115<sup>a</sup> ב' בְּרִי (Tosef. ib. XIII (XIV), 2; Mass. Sofrim V, 15 only ב' R. Gaml. son of R. Judah han-Nasi. Erub. 53<sup>a</sup> ב' רַבִּי אֲשֵׁרִי (Ms. M. ברב, v. Rabb. D. S. a. l. notes 70; 80) R. O. scholar of Rabbi Jud. han-N.—Sifrē Deut. 1, end (ירודה ברב) (Yalk. ib. 792 only בְּרִי). Y. M. Kat. III, 82<sup>c</sup> bot.; Gen. R. s. 100 אֲמֹר ב' אֲמֹר a student (Amora) recited &c. Y. Sot. VIII, end, 23<sup>a</sup> ב' לִית רַבִּי [insert] not even a teacher or a student was exempt. [Snh. 17<sup>b</sup> ב' בְּרִי, read בְּרִי, read בְּרִי.]

**בְּרִיָּה** m. (abbr. of בְּרִיָּה) *intimate, familiar*. Cant. R. to V, 15; Lev. R. s. 25 ב' אוֹל וְמַחְסֵבִיד (Cant. R. ברב, some ed.) he grows to be like an inmate of the house.

**בְּרִיָּה**, v. בר son, a. ברב.

**בְּרִיָּה**, **בְּרִיָּה**. Targ. Ps. CXIV, 1.

**בְּרִיָּה** (βαρβαρι, gen. pl. of βαρβαρος) *of the barbarians*. Lam. R. introd. (R. Josh. 2) ב' נִקְיָטָא (read νικητα βαρβαρων) O conqueror of the Barbarians (Jews). Y. B. Mets. II, 8<sup>c</sup>, v. ברב.

**בְּרִיָּה** m. (βαρβαρος, babbler, Curt. Griech. Etym. p. 290) 1) *foreigner* (in a contemptuous sense), *barbarian*. Esth. R. to II, 21 דָּוִד הָבִיז בְּרִיָּה (Mordecai, contrad. to Coelesyrians as Greeks); Targ. Esth. ib. בכיין.—**Pl.** בְּרִיָּה, בְּרִיָּה. Ex. R. s. 20. Lev. R. s. 11; a. fr.—2) *an inhabitant of Barbaria* (v. בְּרִיָּה). Gen.

R. s. 60 beg. כושי אחד או ב' אחד a Cushite or a Barbar; Cant. R. to II, 8 (for כושי read: כושי). Y. Succ. V, 55<sup>b</sup> top, v. next w.

**ברברין** ch. same. Pl. ברברין, ברברין. Lam. R. to I, 16; IV, 19; Esth. R. introd. עד דאח מכבש ב' ו' instead of subjecting the Barbarians (Germans, Britains &c.); Y. Succ. V, 55<sup>b</sup> top (Hebr. diction).—Lev. R. s. 22 ב' נקמה, v. ברברין.

**ברבריא, ברבריא, ברברית** f. (barbaria) foreign (not Roman) country, esp. 1) *Germania Barbara*; also *Britannia* (as hostile to Rome); 2) *East African coast, Azania*, v. ברברי. Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 (for חוגרמה, v. גרמניקא).—Yeb. 63<sup>b</sup> מרמטא . . . מ' אנשי Ar. (ed. מרמטא, corr. acc.); Sifré Deut. 320 וממורטא וממורטא . . . מ' . . . ; Yalk. ib. 945 מ' ומבריתא those from Barbaria [Tunes] and Mauretania [Britannia] who go naked &c. (v. Brüll, Trachten d. Jud. p. 4 sq.). Cant. R. to II, 8 לסמרטא . . . אחד מכם גולה לב' . . . (Yalk. ib. 586 לבריתא . . .) one of you is exiled to B., another to Sarmatia [Britannia]. Midr. Till. to Ps. CIX.—Y. Shek. VI, 50<sup>a</sup> top; Gen. R. s. 23, end ב' כיפי the rocks of B. (Azania).—Ib. s. 75 ובני גרמניא whose son went to a foreign land (conquered province). Koh. R. to II, 7 (ref. to *barburim* I Kings V, 3) a bird &c. ב' היה בא מ' ו' came from B. every day. [Ib.; Pesik. R. s. 16; Pesik. Eth. Korb. p. 58<sup>b</sup>, ב' . . . read with Ar. s. v. ברבר: ברבר: מיני ב' . . .]

**ברברית**, Y. M. Kat. III, 81<sup>d</sup> bot. חוין ב' prob. to be read בפריקטא; cmp. Bab. ib. 17<sup>a</sup>.

**ברגא, ברגא**, v. גא.

**ברד** m. (b. h.; בר, v. בר) [bright, white.] hail (v. Ges. H. Dict. s. v.). Mikv. VII, 1; a. fr.—אבן חב' block of ice (or hail stone). Ib.; v. next w.

**ברדא** I ch. same. Targ. Ex. IX, 18; a. fr.—M. Kat. 25<sup>b</sup> hail stones. Ber. 18<sup>b</sup>; v. גרדא.

**ברדא** II (cmp. preced. a. אשיל) *barda*, a cosmetic lotion used as a detergent, a mixture of aloes, myrtle and violet. Sabb. 50<sup>b</sup> (Ms. M., once, a. Ar. בר אדא, Alf. Ms. a. oth. בודא; v. Rabb. D. S. a. l. note).

**ברדא** III m. (v. preced.) *barda*, name of an unclean bird. Hull. 62<sup>b</sup> (Ar. בר אדא).

**ברדילא**, v. ברדילא.

**ברדין**, Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין), read גרדין.

**ברדנין, ברדנין**, Ex. R. s. 38, end, read פריקין.

**ברדיסין**, v. ברדיסין.

**ברדילא** m. (cmp. b. h. ברדילא, ברדילא) *Bard'la*, surname of several persons. B. Mets. 10<sup>b</sup> אבא כהן ב' (Var. כהנא; Ms. M. בר דלא; Gen. R. s. 76, end; Y. Gitt. VIII, 49<sup>c</sup> top; (Y. Peah IV, 18<sup>a</sup> bot. בר דליא).—Succ. 26<sup>a</sup> (Ms. M. 2

רב אחא ב' Rabb. D. S. a. l. note); Gitt. 14<sup>a</sup> בר דלא V. ברדילא.

**ברדלח**, v. ברדלח.

**ברדלח, ברדלח, ברדלח** (cmp. ברדלח) pr. n. pl. *Bard'laya*, near Lydda (v. infra). Y. Erub. VI, 24<sup>a</sup> top בר דלח the inhabitants of B. Y. Shebi. II, 33<sup>d</sup> bot. ברדלח of B. Y. Peah III, 17<sup>d</sup> bot. R. Jud. b. Pazi דבר דליא (for which Y. Meg. I, 71<sup>a</sup> דבריולה); cmp. Y. Snh. I, 18<sup>c</sup> bot. where R. Jud. b. P. is mentioned as of Lydda. [Num. R. s. 13 ברדליא, some ed., v. ברדילא.]

**ברדלס, ברדלס** m. (παρδαλις, pardalis; παρδος, pardus; prob. of Semit. orig.; cmp. b. h. ברדלס) a spotted beast, whence 1) (v. Sm. Ant. s. vv.) leopard or hyena, usu. in connection with נמר. Snh. I, 4. B. Kam. I, 4 (expl. ib. 16<sup>a</sup> אפא q. v.). Bekh. 8<sup>a</sup>. B. Mets. VII, 9.—2) (prob.) marten, or mariput (Rashi: putois); usu. in connection with חולדה. Pes. 9<sup>b</sup>; Nidd. 15<sup>b</sup>; Ab. Zar. 42<sup>a</sup>; Tosef. Ohol. XVI, 13 ed. Zuck. ברדלח.

**ברדניקוס**, v. ברדניקוס.

**ברדס**, v. ברדס.

**ברדסין, ברדסין** (סים . . .) m. pl. (a corrupt. of Brundusina, v. ברדסין) *Brundisian cloaks*, thicker than ברדסין q. v. Kil. IX, 7. Y. ib. 32<sup>d</sup> top ברדסין. Tosef. Kel. B. Bath. V, 11 ברדסין ed. Zuck. (Var. ברדסין, ברדסין). V. פלדיסין, פלדיסין.

**ברדק\*** (Parel of ברק, cmp. הרק) to penetrate, go from end to end; to bolt. Targ. Y. II Ex. XXXVI, 33 (לברק (h. text לברק).

**ברת** 1) fem. of בר.—2) v. ברי.

**ברון**, v. ברון.

**ברובה**, Y. Hall. I, 57<sup>c</sup>, read ברובה.

**ברווא\***, read ברוא m. (ברו) perforation. Targ. Y. Num. XXV, 8 ב' ברווא in the place of perforation (hole).

**ברויא**, Koh. R. to III, 14 שטלאי דב' v. שטלאי, ברויא.

**ברון\*** m. (בר, v. ברך) the neck of an animal, so named from the benediction (ברך) which precedes the ritual slaughtering.

**ברוכי** pr. n. m. *B'rokhi*. Snh. 17<sup>b</sup> רמי בר ב' Ms. M., Ar. a. oth. (ed. ברבי, corr. acc.).

**ברוקלי**, v. ברוקלי.

**ברן**, v. ברן.

**ברונא** I m. (dimin. of בר; cmp. אבניא) dear little son, darling. Pesik. B'shall. p. 83<sup>a</sup> (allud. to termination as in Rubeni &c.) כמיני סברוי סברוי כמיני as if one says, My own dear son, my features, my looks; Yalk. Num. 773; Cant. R. to IV, 12 (corr. acc.); [Ar. s. v. ברן, adds מאביר from his father (has he this).]

**ברונא** I pr. n. m. *B'runa*, a Babyl. Amora. Ber. 9<sup>b</sup>; a. fr.

**ברוקא** I f. *smaragd*, v. ברקן.

**ברוקא** II, **ברוקה** pr. n. m. *Baroka*, father of R. Johanan. Ab. IV, 4. Erub. VIII, 2; a. v. fr.

**ברוקא** III, **ברוקה** m. *morning star*, v. ברק a. ברק. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. I, beg. 57<sup>d</sup>.

\***ברוקלי** m. pl. (v. **אמבוקלון**) *wrapper, cover*. Midr. Sam. XXII; Yalk. ib. 129 (expl. טרפים as if טרפים, v. טרף) shreds of (horse) covers (corrupt. טרף, ברולק, Mus. ברולק).

**ברוקתי** v. ברקתי.

**ברור** m. (ברר) 1) *clear, bright; certain, firm*. B. Bath. 147<sup>a</sup> ו'כ' ב' ו'... יר' when the day of Pentecosts is bright, sow wheat; opp. **בלול**; Tosef. Arakh. I, 9.—Snh. 7<sup>b</sup> ו'כ' אם if the case is as clear to thee as the morning, speak out (thy opinion). Gitt. 89<sup>a</sup> ה'ב' an ascertained fact.—Pes. 50<sup>a</sup> עולם a rightly-conducted world, opp. **הפוך**.—Y. Ber. II, 5<sup>a</sup> לו' ה'ב' ..... יחזור he must begin to re-read from the place which he is certain of having read correctly. Y. Maasr. I, 49<sup>b</sup> חלול, v. חלל I; חבשיל 'ב' real boiling (about which there is no legal doubt). Y. Yeb. IV, 5<sup>c</sup> bot. ה'ב' ascertained existence of forbidden fat. Y. Gitt. IX, 50<sup>c</sup> bot. קיים שריד ו'ב' (the formula) valid, firm and established. Y. Kidd. IV, 66<sup>a</sup> top כהן 'ב' a priest of undoubted genealogy; a. fr.—2) (b. h. ברר, Neh. V, 18) *chosen, best*. Gen. R. s. 23 שבחם ה'ב' the best one among them.—Pl. ברורין, ברורין. Y. Kidd. IV, 66<sup>a</sup> bot. שבחתיך ה'ב' the chosen among thy brethren (whose genealogy has been established; v. supra); Num. R. s. 9.

**ברור** pl. ברורין, constr. ברורי, v. ברורי.

**ברור** ב' חיל or ב' חיל pr. n. pl. *B'rur Hayil* (*Hail*), seat of R. Johanan b. Zaccai's college, near Jabneh. Snh. 32<sup>b</sup> (Var. ג'דרו ד'. Y. Keth. I, 25<sup>c</sup>; a. fr.

**ברוריה**, **ברוריה** pr. n. f. *B'ruryah*, daughter of R. Hanania b. T'radjon and wife of R. Meir, reputed as a learned woman. Ab. Zar. 18<sup>a</sup>. Ib. <sup>b</sup> משום מעשה ב' (R. Meir left for Babylon) in consequence of what occurred to B. (who defied her husband's opinion regarding woman's weakness and came very near being ensnared by a plot laid against her chastity; v. Rashi a. l.). Tosef. Kel. B. Mets. I, 6.

**ברוש** f. (b. h.) *cypress*. R. Hash. 23<sup>a</sup>; Taan. 25<sup>b</sup>, a. e. (as a species of cedar); v. ברות a. ברקא.

**ברושיחא**, Gitt. 69<sup>b</sup> דשערי ב', v. ברשעיהא.

**ברות** f. = **ברוש**. Sifra Metsora, beg. ברות שריא של ב' that it (Lev. XIV, 49) means a branch of a cypress; Y. Sot. II, 18<sup>a</sup> top שלבריה (corr. acc.); Tosef. Neg. VIII, 2 של אבריה ed. Zuck. (Var. בריח; R. S. to Neg. XIV, 1 **אבריה**).

**ברותא** ch. same, v. ברקא.

**ברותא** f. (v. בר I ch.) *outside, rejected*; cmp. בריתא. B. Mets. 9<sup>a</sup>; a. fr. Ar. (ed. sometimes בריתא q. v.).

**בריו**, **בריו** (ברר, v. בר) [to get through,] to bore, perforate, transfix. Targ. Y. Num. XXV, 8; a. e. [Targ. Y. Gen. XLIV, 34 דתברו read דתברין as Targ. Esth. VIII, 6, v. ארע a. ארע.]—Snh. 52<sup>b</sup> ליה מיברו ליה that one may put a culprit to death by piercing. Sabb. 146<sup>a</sup>, v. ברשעיה. Snh. 56<sup>a</sup>; a. fr.

\***אפ. אבריו** to sting. Gitt. 84<sup>a</sup> וכ' א' if he chooses, he may sting himself with thorns and he will not fall asleep (Ar. מחריו, v. חרו).

**ברנא** I m. (preced.) *bung-hole, bung*. Ab. Zar. 59<sup>b</sup> ברנא (ראשיתקיל לברנא) whose bung was taken out. Ib. כל דלהדי ב' all the wine facing the bung-hole (the first gush of wine). Ib. 60<sup>a</sup> עד דב' Ms. M. (ed. דב', Rashi ב') to a level with &c., i. e. the wine above the bung-hole. Sabb. 139<sup>b</sup>. B. Bath. 98<sup>a</sup> שני בב' (ברנא) changed the bung-hole (or the bung).

**ברנא** II or **ברנא** m. (בזא II; v. **אברין**) *cut (leather), strap; horse-line*. Hag. 9<sup>b</sup> וכ' כ' כי ב' סימקא וכ' as a red line for a white horse (Ms. M. **ברנא**). [Ber. 59<sup>a</sup> דברנא read דברנא, v. **גזנא**.]—Pl. ברנא. Sabb. 117<sup>a</sup> שקיל ליה בב' he stripped the hide strap-wise. Cmp. ברנלי.

**ברנא** (denom. of ברנא) to couple, join (cmp. **איתברנא** Syr., P. Sm. 582). Targ. Y. I Deut. XXXII, 4 מכרנא, read מכרנא (Y. II **ברנא**). Ib. XXXIV, 6 (Var. **למכרנא**). Targ. Ps. LXVIII, 7 לברנא (read **לברנא**).

**ברנות** v. ברנית.

**ברנול** v. ברנל.

**ברנולא** v. ברנולא.

\***ברנולת** pr. n. pl. *Barzilah*, v. ברנולת.

**ברנא** m. (v. ברנא I) *a tap, sample of wine*, whence *barzina*, a liquid measure, one thirty-second of a Log (Ar.). Sabb. 109<sup>b</sup> לברנא ב' a barzina (of urin) is a remedy for a hornet's sting.

**ברנא** (ברנא b. h.) pr. n. m. *Birzayith* (I Chr. VII, 31). Gen. R. s. 71 end (expl. = **ברנא**).

**ברנא** f. (ברנא) *spit*, v. ברנא.

**ברנל** m. (b. h.; ברנא) *iron, iron tool*. Gen. R. s. 75 ליבשי ב' clad in iron armor; a. fr.—**ברנל צאן** flock sold on payment in terms under the condition that the young be divided until the payment in full has taken place. Bekh. II, 4, v. גלד. **ברנל צאן** mort-main, wife's estate held by her husband, which, in case of her death or divorce, he must restore in specie, being responsible whith all his landed property for loss or deterioration. Yeb. VII, 1; a. fr.; v. נכסים.

**ברנל** ch. same. Targ. I Kings XXII, 12; a. e.—Sabb. 66<sup>b</sup> קיל ב' (Ms. M. קל פ' V. ברנל).

**ברזניתא** f. (ברז) *boring, tapping*. B. Mets. 40<sup>b</sup> טרזיה ברזניתיה Ar. (ed. ברזניתא pl.; v. Rabb. D. S. a. l. note 30) his (the seller's) trouble and the value of his tapping (the sample; v. ברזניא). [Var. in Rashi his calling out, offering for sale, v. ברז.]

**ברח** (b. h.; בר, v. ברר) 1) *to break through, pass through* (Ex. XXXVI, 33). Denom. ברית.—2) *to flee*. Erub. 13<sup>b</sup> הבורח מן הגדולה he who flees office. Y. Yeb. XIII, 13<sup>c</sup>, a. e. 'וכ' ברח מן ג' shun three things. Y. Taan. IV, 69<sup>b</sup> top, v. בקע; a. fr.

**Hif.** ברחה 1) *to cause to flee, drive out, exclude*. Y. Yeb. XV, 15<sup>a</sup> top מנסיו לברחה to force him to flee and abandon his property. Y. Gitt. V, 47<sup>a</sup> ארם מברחה עצמו to shirk the responsibilities of a guardian on account of the oath (which the court asks of him) but one will not do so on account of payment (to which he may eventually be subjected, v. Tosaf. to B. Kam. 39<sup>b</sup>).—2) *to abstract, steal, defraud*. B. Kam. 113<sup>a</sup> את המכס ד' את חמס' Y. Keth. VI, beg. 30<sup>c</sup> 'וכ' חמס' מברחה משל 'וכ' that she should not take stealthily something which belongs to her husband.

**Hof.** ברחה *to be chased, scattered*. Lam. R. to I, 21 'וכ' הברחה ענני 'וכ' the clouds of glory were withdrawn (R. Hash. 3<sup>a</sup> נסתלקן).

**ברח** ch. same. **Af.** אברח as preced. **Hif.** *to withhold*. B. Kam. 88<sup>b</sup> לאברחניהו לנכסיה מניה in order to withhold his property from &c., i. e. to disinherit.

**Itkpe.** אברחה *to be driven off, withheld*. Targ. Job VI, 13 (h. text נדחה).

**ברחא** m. (ברח, v. ברר) 1) [one that breaks through, comp. Mic. II, 13;] *leader of the flock* (h. נחיר), *bell-wether, buck*. Y. B. Kam. X, end, 7<sup>c</sup> if the restored sheep is as distinguishable כגון אהן ב' as the barha. Ib. what does 'וכ' כגון אהן mean? Some say חוטא &c., v. פנהינא a. פנהינא. Bab. Ib. 20<sup>a</sup> top. Ib. 48<sup>a</sup>. Sabb. 18<sup>b</sup>. Ib. 152<sup>a</sup> ב' פנהינא a bald buck (sneer at R. Joshua b. Karha; v. פנהינא קרחא).

\* **ברטיא**, Pesik. R. s. 33, read ברטיא; Alexandria שחיתה אומנתה של כל העולם הב' הזה educator of all this world of Barbaria (northern Africa).

**ברטניא**, v. ברטניא.

**בר**, v. ברר.

**ברא I**, **ברא** (b. h.; בר, v. ברר) 1) *to hollow out, perforate*, v. Hif. ברר.—2) *to think out, plan* (comp. ברר, *to create*. Snh. 38<sup>b</sup> when the Lord wanted 'וכ' לברא את אדם Gen. R. s. 8 וואר'וכ' ברר for He first created all the means of his support and then created him (Adam); a. v. fr.—Part. act. ברר q. v.—Part. pass. ברר, f. בררה. Gen. R. s. 44 (ref. to Is. IV, 5 בררה) it (the futurity) is already created and prepared.

**Nif.** ברר *to be created*. Ib. s. 8 יברא אל let him not be created. Snh. 38<sup>a</sup>; a. v. fr.

**Hif.** ברר 1) (denom. of בר) *to come outside, bore, perforate*. Hull. 43<sup>b</sup> שמא ד' (the thorn found

in the throat) may have perforated (the gullet); v. infra.—2) (denom. of ברר) *to get well, recover; to be strong or stout* (fat). Meil. 17<sup>a</sup> יברר או יברר does he wish him to be lean (feeble) or to be strong?—Y. Peah III, 17<sup>d</sup> bot. שמא יברר for he may get well again. Hull. 33<sup>a</sup> 'וכ' הרוצה שיב' he who wants to be strong. Sabb. XIX, 5; a. fr. [Hull. 43<sup>b</sup> שמא ד' lest the wound created by perforation be healed, Rashi; v. supra.]

**ברא**, **ברר** ch. same; 1) *to create*. Targ. Gen. I, 1; a. fr. [Targ. Prov. XX, 12 אלהא אברר, prob. to be read אלהא as ib. XXII, 2.]—Snh. 65<sup>b</sup> עלמא ברר they might create a world. Ib. 67<sup>b</sup> ברר לא מצר ברר he (the demon) cannot create. [Ib. 67<sup>b</sup> ברר, v. Itkpe.]—2) (v. preced. Hif.) *to get well, strong &c.* Hull. 93<sup>b</sup> קא בררין קא בררין since they do not grow (develop). Ib. 46<sup>b</sup> ברר ברר gets well again. [Taan. 21<sup>b</sup> ברר, v. Af.]—3) *to cut, shape*. Targ. Is. XL, 20.—4) (v. בר I ch., a. בררה; comp. ברר Pi. 2) *to expel, exile*. Targ. Prov. XXIV, 24 (h. text דחם).

**Af.** ברר 1) *to strengthen, make well, make grow*. Targ. II Sam. III, 35 (Var. לאוכלא, v. תבררה. Succ. 44<sup>b</sup>; M. Kat. 3<sup>a</sup> אברר to make the trees stronger (facilitate their growth); Ab. Zar. 50<sup>b</sup> 'וכ' אברר, opp. איקומי to preserve the trees. Nidd. 47<sup>b</sup>; Yeb. 97<sup>a</sup> אברר make him grow fat (feed him well). Taan. 21<sup>b</sup> ויל אברר נפשך (ed. ברר, v. Rabb. D. S. a. l.) go and strengthen thyself.—2) *to permeate, perforate*. Hull. 112<sup>a</sup> דאבררה (the blood) soaked through the bread. Ib. 93<sup>b</sup> ביה מירר ומברר ליה Ar. (ed. only מירר) if he stuck something into it which perforated it (making a passage for the blood).

**Itkpe.** אברר, אבררה, contr. אברר. 1) *to be created*. Targ. Gen. II, 4; a. fr.—Gen. R. s. 78 מן הן דאבררין (to) where they were created from. Cant. R. to VIII, 5 וכדון 'וכ' אברר now thou hast been created again a new creature (having escaped a great danger).—Ber. 54<sup>b</sup> אברר 'וכ' ליה a well was created (arose) before him. Snh. 65<sup>b</sup> 'וכ' אברר, v. אברר, Yalk. Ms. אברר, v. Rabb. D. S. a. l. note 4) and a three years' calf was created (arose) before them (Yalk. Ex. 182 וסברר they created).—2) *to become strong*. Y. Snh. VIII, 26<sup>c</sup> 'וכ' אברר ליהרע עליו וכ' since his heart (passion) became so strong over him as to do this (or אברר Af. he allowed his passion to become so strong &c.).—3) (v. בר I, אברר) *to grow wild*. Nidd. 50<sup>b</sup> (explain the expression ברר used by a scholar) (= שמררה) that became too wild (uncontrollable) to her owner.

**ברא II**, **ברר** (b. h.) *to cut out* (v. ברר). Part. pass. ברר, fem. בררה *hollowed out*. Tosef. Kel. B. Kam. III, 3, v. ברר a. ברר.

**Hif.** ברר (b. h.; denom. of ברר, v. ברר I Hif.) *to strengthen, to offer refreshment*, esp. to mourners on coming from the funeral. M. Kat. III, 7 ואין מבררין and no mourner's meal is offered (during the festive week). Snh. II, 3. Ib. 20<sup>a</sup>, v. ברר; a. fr. V. בררה. [Y. Sabb. VII, 10<sup>a</sup> top ברר h.]

**ברר**, **ברר** m. (b. h.; v. ברר) 1) *in natural condition*, whence 1) (comp. אברר) *healthy, strong, stout, fat*. B. Bath.

147<sup>b</sup> sq. (opp. sick). Y. Naz. VI, 55<sup>b</sup> top (opp. רש, of tender build); a. fr.—2) *sound, sure, evident*. Y. Succ. I, 52<sup>d</sup> top; Y. Pes. II, 29<sup>b</sup> bot. שלא וכ' it is sure that he did not &c.—לר' I am sure. Hull. 10<sup>a</sup>; a. fr.—ב' 'sure' and 'perhaps', the plea of two litigants, one asserting a certainty, the other pleading ignorance or offering a possible alternative. Keth. 12<sup>b</sup>; B. Mets. 37<sup>b</sup>; a. fr.—3) *sound, firm*. Cant. R. to III, 4 honey כאבן ב' as solid as a stone; a. fr.—Pl. ברואים Lev. R. s. 17 ב' ממשפוח as sound as the Temple hall.—Hull. 84<sup>a</sup> ברוא of a healthy, stout family; a. fr.—Fem. ברואה Kidd. 71<sup>b</sup> ב' Babylon is sound (as to purity of descent). Erub. 62<sup>a</sup> ב' שכירות a sound (legitimate) lease, opp. רעועה rickety; a. fr.—Y. Erub. I, 19<sup>a</sup> ברואה a strong, solid rafter.—Pl. ברואה. Ib. top ברואה ed. Krot. (corr. acc.).

**בר** ch. same. Targ. Koh. X, 6.—Taan. 29<sup>b</sup> ברע when his (the Israelite's) luck is good, opp. ברע bad luck.—Yoma 57<sup>a</sup> top ברע now it is sure ye are unclean (rejected by the Lord).—Pl. ברע Keth. 60<sup>b</sup> sq. ברע strong children.—Fem. ברע Targ. Y. Ex. IV, 7.

**ברא** Creator, v. ברע.

**בריות** (ברא) f. (b.h.) *creation, formation*. Gen. R. s. 1; Lev. R. s. 36 לב' שמים וכ' as to creation (plan), the heavens were the first; as to finishing (execution) &c. Gen. R. s. 7, end עולם של עולם the creation of the world. Ib. s. 17 man looks בריותו where he was created from (the earth), woman ... בריותה to where she was made from (the rib); a. fr.—Mikv. VI, 7 כל שהוא מבריות המים whatever originates in the water (aquatic plants or animals).—Macc. 17<sup>a</sup>, a. fr. אחת בריותה one wheat grain in its natural condition, נמלה an ant in its natural condition (though small). Ib. בריותה the natural condition of an animated being.—Nidd. III, 7 בריות הזכר the formation of a male embryo. B. Kam. 94<sup>b</sup> חוזר לבריותו is changed into its original condition.

**בריות** f. (ברי) *health, strength, fleshiness*. Esth. R. to I, 3.

**בריותא, בריותא, בריותא** ch. same. Nidd. 47<sup>b</sup> כחמה בריותא (or read חא . . .) on account of (his) obesity. Bekh. 45<sup>b</sup> וכ' it is (unusual) strength which happened to rest in the left hand (and left-handedness is therefore no defect), opp. כחשוא weakness.

**ברית** v. ברע.

**ברית** f. (ברא) *creature; human being*; (freq. masc.) *man*. Tosef. Kil. I, 9 ברית Ber. 17<sup>a</sup>; a. fr.—Pl. בריות Hull. 127<sup>a</sup> בריות בים creatures living in the Sea.—(often m.) *people, mankind*. Yoma 86<sup>a</sup>; a. fr.

**ברית** v. ברע.

\***ברית** Y. Kil. IX, 32<sup>d</sup> top, v. ברית II.

**בריון** m. (denom. of ברית) *palace-soldier, castle-guard, keeper*. Ex. R. s. 30 לב' וכ' this is to

be compared to a palace-soldier who was drunk &c.; Yalk. Esth. 1056 לבריון (לב' read).—Pl. בריונים, בר. Ex. R. I. c. שלו וכ' his palace-guard sneered at his purple cloak.—בריונות Mekh. B'shall, Amalek 1, they appointed over him cruel guards; Tanh. ib. 25 עמדו עליו בריונים וכ' (דעמידו read); Y. Kidd. I, 61<sup>a</sup> bot. בריונות (corr. acc.). Cmp. ברנית.

**בריונא, בריונא** m. (v. ברע Ithpe. 3, cmp. בריונא) *rebel, outlaw, highway-man*.—Pl. בריוני בר. Gitt. 56<sup>a</sup> בר those rebels (the war party during the last siege of Jerusalem by the Romans). Ib. Abba Sikra בר ריש בר דהור וכ' there were some highway-men living in the neighborhood of &c. Taan. 23<sup>b</sup> בר דהור בר' ed. (omitted in Ms. M. a. oth.). Ib. 24<sup>a</sup> בר Ms. M. (ed. מאריה v. Rabb. D. S. l. note 2). Snh. 37<sup>a</sup> בריוני; a. fr.

**בריות** health, v. ברע, ברע, ברע.

**בריותא** f. (v. ברע) *rebellion, defiance of the law*. Sot. 19<sup>b</sup>; 20<sup>a</sup> בריותא (refusal to drink the searching water) in defiance, opp. ברע, ברע. [Targ. Prov. XXV, 20, prob. to be read בריותא; ed. Lag. ברע. The entire verse is a corrupt combination of two versions.]

**בריו** v. ברע.

**בריו** m. (ברע) *channel, stream*. Targ. I Sam. XIV, 26 (h. text חנך).

**ברית** m. (b. h.; ברע) *bolt*.—Pl. בריתים Ex. R. s. 52; Yalk. ib. 417.

**ברוחה** f. (ברע) *flight*. Gen. R. s. 74; a. e.

**ברוח** Sabb. 21<sup>a</sup>; 145<sup>b</sup> sick persons, v. ברע.

**בריתא** pr. n. *Britannia, Great Britain*. Yalk. Deut. 945. Ib. Cant. 586, v. ברע.

**בורא, בורא** m. ch.=h. בורא, Creator, God. Targ. Prov. XVII, 5 ברע his Maker; a. e.—Y. Ber. I, 2<sup>d</sup> אקריה מה אנא מבור ברע the honor of my Maker. Gen. R. s. 68 סברי מן בורי why should I give up my hope in my Creator? Y. Hor. III, beg. 47<sup>a</sup> רמי לבריתון is like that of your Maker, v. ברע; Y. Snh. II, 20<sup>a</sup> לבריתון (corr. acc.). Lev. R. s. 15 ובוריתך קאים לך and thy Maker will assist thee; a. fr.

**ברית** external, v. ברע.

**ברית** creation, v. ברע.

**ברית** creature, v. ברע.

**ברית** foreign, strange, v. ברע.

**בריתא** v. ברע.

**בריתא** pl. בריתא, v. ברע.

**בריתא** shoot, v. ברע.



**בְּרִיחָה** f. (ברך) 1) *bending the knee*. Gen. R. s. 39; Y. Ber. I, 3<sup>c</sup> bot. (diff. fr. כְּרִיעָה). Ib. 3<sup>d</sup> top ב' לך unto thee bending is due; a. e.—2) (denomin. of בְּרִיחָה) *knee, young shoot*. Orlah I, 5 if a tree has been dying ב' וכו' but there is a shoot on it . . . : the old stem is again like a young shoot (with ref. to the fruits of the first years, v. עֲרֵלָה). R. Hash. 15<sup>b</sup>; Tosef. Shebi. IV, 20 ed. Zuck. אילן חששה ב' אחוה (ed. ברך) a tree which shoots only once a year (its fruits growing all at once), opp. שתי בריות (expl. R. Hash. l. c. ב' כעין שתי) two crops, i. e. early and late fruits.—3) (from the position of the hatching bird) *brood*, esp. of doves. B. Bath. V, 3; Bets. 10<sup>a</sup> ב' the first brood of the year.—Pl. בְּרִיחָה. R. Hash. l. c.; Tosef. Shebi. l. c. Yeb. 63<sup>a</sup> בְּרִיחָה, v. בְּרִיחָה Hif.

**בְּרִיחָה** f. (b. h.; ברך) *pond, lake*. Mikv. VI, 11 לב' one three hundred and twentieth part of the bathing pond. Gen. R. s. 39 (ref. to בְּרִיחָה Gen. XII, 12) read *b'rekhah*, a pond, as the pond cleanses the unclean (by immersion) &c.; Num. R. s. 11; a. fr.—Pl. בְּרִיחָה. Makhsh. II, 3.—Omp. נְבִיחָה.

\***בְּרִיכָסוֹן**, read בְּרִיכָסִין (=βρεξεν fr. βρέχω; é reject-ed) *it rained*. Y. Shebu. III, 34<sup>d</sup> bot. if seeing that it has rained, one says ב' קורי פלי ב' (αὐτοῖς πολλοῦ βρεξεν) 'By God, it has rained much'—this is a vain oath; Y. Ned. III, 38<sup>a</sup> top בלי קורי בריקשון (corr. acc.); Pesik. R. s. 22 (=βρεξεν) איבריכסון (corr. acc., read בְּרִיכָסִין).

**בְּרִיכָהָ** f. ch.=h. בְּרִיחָה. Targ. Is. XXII, 9; a. e.

\***בְּרִין**, רם ב' pr. n. pl. *Ram Barin*, a border town of Northern Palestine (district of Tyre; perh. *Kefr Bureim*, Neub. Géogr. p. 23). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 10 רמברך, Var. רמברך. Y. l. c. עד דון for which R. S. to Dem. II, 1 בורן (prob. the same).

**בְּרִין**, v. בְּרִין.

**בְּרִיקָה**, v. בְּרִיקָה.

**בְּרִיקָשׁוֹן**, v. בְּרִיקָשׁוֹן.

**בְּרִירָה**, בְּרִירָה, בְּרִירָה m. f. ch.=h. בְּרִירָה 1) *clear, pure, certain; polished, bright*. Targ. Ps. XVIII, 27 (h. text נְבִירָה). Targ. Y. Ex. XXII, 2 (Var. בְּרִירָה); a. fr.—Pl. בְּרִירָה. Targ. Y. I, II Deut. VIII, 9; a. fr.—2) *chosen, peculiar*. Ibid. XXIX, 12.

**בְּרִירָה** f. (ברר) *sifting, assorting*. Y. Sabb. VII, 10<sup>b</sup> top [read:] וכו' כל מה שהותר מכלל ב' וכו' what is allowed on Holy Days as coming under the category of sifting, is not always allowed . . . on the Sabbath; Y. Bets. I, 60<sup>d</sup> (משום בורר).

**בְּרִירָה** f. (ברר) *choosing, choice*, esp. as a dialectic term, *B'rerah, subsequent selection, retrospective designation*, i. e. the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose, e. g. a letter of divorce must be written, with special intention, for the persons concerned; now,

"if one says to a scribe, 'Write for me a letter of divorce for one of my wives whom I may choose to divorce', none of them can be divorced with it" (Gitt. III, 1), upon which the remark is made (ib. 24<sup>b</sup>) ב' דאין ב' this rule of the Mishnah implies the adoption of the principle that subsequent disposal does not react on the original status of the letter of divorce, so as to say that this subsequent selection is equal to a defined intention at the time when the deed was to be written. [The question of B'rerah, i. e. whether a subsequent disposal has or has not a retrospective legal effect, is widely spread in the Talmud, referring both to judicial as well as to ritual cases.] Yoma 55<sup>b</sup> ליה ליה . . . R. Judah rejects the principle of B'rerah; Y. Shek. VI, 50<sup>b</sup> ב' אי אמרין ב' וכו' if we adopt the principle of B., let four Zuz (the value of one offering) be taken out of the bag and thrown into the water, and the balance of the money be permitted for use. Hull. 14<sup>b</sup>; a. fr.

**בְּרִירָה**, v. בְּרִירָה.

**בְּרִירָה** f. (ברר) *clearness, pureness, innocence*. Y. Taan. III, 67<sup>a</sup> ב' כפדין ב' innocence of thy hands (expl. bor, Job XXII, 30).

**בְּרִירָה**, בְּרִירָה ch. same. Targ. O. Ex. XXIV, 10 (*brightness*, h. text שֹׁהַר); a. e.—Targ. Prov. XVI, 15 ed. Lag. (Var. בְּרִירָה).

\***בְּרִישׁ**, פילי ב' ברשׁ, v. אֲרָא II. Gitt. 14<sup>b</sup>.

**בְּרִית** f. (b. h.; בְּרִית; v. בְּרִית) prop. *circle, ring, chain*, hence *oath* (of fidelity), *solemn injunction; covenant, treatise*. [ב' כרה to cut a ring out; to make a covenant; ב' בא to enter into the ring, to promise fidelity; ב' דפר to break the ring, to break one's oath &c.] Sabb. 137<sup>b</sup>; (sign of) the covenant of Abraham, *circumcision*. Ab. III, 11; a. fr. Y. Peah VIII, 21<sup>a</sup> מפני ב' של א"א on account of the covenant of Abraham (for the sake of human dignity). Num. R. s. 18, a. fr. ב' כרותה לשפחים a law is made for the lips, i. e. words are ominous (ref. to נעלה Num. XVI, 12). Gen. R. s. 34, v. אֲוִיר; a. fr.—וכ' ב' by the covenant (an oath); indeed. Tosef. Hall. I, 6 (Var. רב); Pes. 38<sup>b</sup> indeed, those are the very words &c.; (some explain) indeed?, are those the very &c. (is it a tradition for which no reason needs to be given)?; Y. Peah V, 19<sup>b</sup> bot. רב.—Pl. בְּרִיתוֹת. Ber. 48<sup>b</sup> sq. ב' שלש three covenants (three times the word *b'rith*, Deut. XXVIII, 69; XXIX, 8). Tosef. Sot. VIII, 10; 11 ב' Var. (ed. Zuck. בְּרִיתוֹת); Sot. 37<sup>b</sup>; a. fr.

**בְּרִית** a ring, band, v. בְּרִית. [Y. M. Kat. I, 80<sup>b</sup> top, v. בְּרִית.]

**בְּרִיתָה**, בְּרִיתָה, בְּרִיתָה f. ch. 1) =h. בְּרִיתָה *creature*. Targ. Is. XXIX, 16; a. fr. Targ. Ezek. I, 9; 11 בְּרִיתָה each (h. text איש).—Pl. בְּרִיתָה, בְּרִיתָה, בְּרִיתָה. Ib. 13 sq. (h. text רִיחָה); a. fr. Gen. R. s. 60 אמרין רב' that is what people say. Lam. R. to I, 1 רבתי ב' (1 חד כוחאי) רבתי makes sport of men (interpreting dreams to suit himself).—2) *natural state*, v. בְּרִיתָה. B. Kam. 93<sup>b</sup>.

**בריתא**, v. **בריתא**.

**בריתא**, Targ. Y. II Num. XXIV, 6 כב' Ar., v. **בריתא** end.

**ברך** (b. h.; בר, v. ברר, 1) *to cave out*. Denom. **ברכה**, **ברכה**; emp. **ברכה**, **ברכה**.—(2) (emp. ברר) *to select, point out* (emp. esp. Gen. II, 3) whence *to bless* (Pi.).—Part. pass. **ברך** *chosen, blessed, praised*. (חבר'ה) the Holy One, blessed be He. Pes. 118<sup>a</sup>; a. v. fr. Ib. 104<sup>b</sup>, a. fr. וְכִי פָּתַח בְּרַךְ he (who prays) opens the benediction with *barukh* and closes with *barukh* (i. e. ה' ברוך אתה ה'). Tosef. Sot. I, 10 בכלל ב', v. פָּלַל; a. fr.

Pi. **ברך** (b. h.) 1) *to praise, bless*, esp. *to recite the due benediction*. Ber. VI, 1. Ib. 5 על היין 5 having recited the blessing over wine &c. Pes. X, 9 ברכת ה' having recited the blessing over the Paschal lamb. Ib. 5 לְבָרְךָ ... אֲמַתְנוּ הַיְיָבִים we are bound to .... praise &c.; a. v. fr.—(2) (emp. נִקְבַּע) *to blaspheme*. Snh. 56<sup>a</sup> עַד שֶׁיְבָרְךָ until he blasphemes the Lord by His name. Ib. שֶׁבִּי אִם הָשֵׁם בִּכְרוֹי who blasphemed the Lord by an attribute.—Part. Pu. **מְבֻרָךְ** *blessed, praiseworthy*. Ber. VII, 3; a. fr.—(3) \**to cut through, to clear virgin ground or forest*. Tosef. Shebi. III, 20 ed. Zuck. (Var. מגדר. Y. ib. IV, 35<sup>b</sup> bot. מבדון; Y. Sabb. VII, 10<sup>a</sup> top חמברה v. בחי h. [Tosef. Shebi. I, 6 מבורכות v. infra.]

**Hithpa.** **הִתְבָּרַךְ**, **Nithpa.** **נִתְבָּרַךְ** *to be blessed (praised); to be increased* (v. **ברכה**). Y. Ber. IX, 14<sup>a</sup> top וְיִתְבָּרַךְ and be blessed. Y. M. Kat. I, beg. 80<sup>a</sup> if the waters were scanty וְלִתְבָּרַכִּי and grow plentiful. Yeb. 63<sup>a</sup>; a. fr.

**Hif.** **הִתְבָּרַךְ** (denom. of **ברך** or **ברכה**) *to form a knee, to engraft; esp. to bend a vine by drawing it into the ground and making it grow forth as an independent plant, to sink*. Shebi. II, 6; R. Hash. 10<sup>b</sup>; a. fr.—Tosef. Shebi. I, 6 מְבֻרָכֹתָם אם היו מְבֻרָכֹתָם (incorr. מבורכי) if they have been sunk before New Year &c.—Yeb. 63<sup>a</sup> (allud. to Gen. XII, 3) שתי ברכות טובות יש לי להברכהך two good shoots (proselytes) have I to engraft on thee, Ruth and &c. (B. Kam. 38<sup>b</sup> פרידות וכו' . . .).

**ברך**, **ברך** ch. same. Part. Peil **בְּרִיךְ** *blessed*. Targ. Gen. IX, 26; a. fr.—Sabb. 67<sup>a</sup>, a. fr. הוּא קִדְשָׁא הַחֲלִינָא the Holiness (Holy One), blessed be He. Cant. R. to. IV, 4; Gen. R. s. 32 בְּרִיכָא קִרְאָה הָרִיץ this blessed mount (Gerizim, revered by the Samaritans; Deut. R. s. 3 קריש).

**Pa.** **בָּרַךְ**, **בָּרַךְ** as preced. Pi. 1) *to bless &c.* Targ. Deut. VIII, 10; a. fr.—Esp. *to say grace after meal*. Ber. 46<sup>a</sup> כִּי מַמְי לְבָרְכִי וְכִי when it was time to say grace, he said, Will you please, say grace for us. Y. ib. VI, 10<sup>b</sup> מַדּוּ לְמִיבָרְכָה בְּסוּפָה what benediction must be said after it? Ib. bot. לֹא אֲנִי חָכִים מְבִרָכָה I do not know how to say grace after it.—Part. pass. **מְבֻרָךְ**. Targ. Y. II Gen. XLIX, 2.—(2) *to blaspheme*. Targ. Job II, 9.—Snh. 56<sup>a</sup> לִישָׁנָה דְּבִרְכִי in the sense of blaspheming.

**Hithpe.** **אִתְבָּרַךְ** as preced. **Hithpa.** Targ. Gen. XII, 3; a. fr.

**ברך** (**בורך**) f. (b. h.; preced.) 1) *knee*. Y. Ber. I, 3<sup>d</sup> top.—(2) *a knee-shaped pole*. Taan. 25<sup>b</sup> כְּמַלְא ב' הַמְחִירֶשָׁה ב' רַבִּי. D. S. a. l.) (until the rain penetrates) as far as the knee of the plough enters the soil; Ohol. XVII, 1 בר'. Kel. XXI, 2 בר'. [Tosef. Shebi. IV, 20 ברך,

v. **ברכה**.]—**Du.** **בְּרִיכָם**. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>; Shebu. 16<sup>b</sup> ב' כַּרְיָהּ the word כַּרְיָהּ means falling on one's knees. [בְּרִיכָה, v. **ברכה**.]

**בִּירְכָא**, **בִּרְכָא**, **בִּרְכָא** ch. same, 1) *knee*. Targ. Is. XLIV, 23.—**Pl.** **בִּרְכָא**, **בִּרְכָא**, **בִּרְכָא**. Targ. Jud. VII, 6; a. e.—Ber. 6<sup>a</sup> וְכִי הָיוּ הַנְּזִיבִים those fatigued knees (of scholars) must be ascribed to them (the demons). Pes. 108<sup>a</sup>, v. זָנָא.—(2)=h. **בְּרִיכָה**. **Pl.** **בִּרְכָא** *shoots, branches*. Tam. 30<sup>a</sup> top (Var. in Bashi **בִּרְכָא**, Ar. **בורכי**).

**בִּירְכָא**, **בִּירְכָא**, f. ch.=h. **בְּרִכָה**, *blessing, plenty*. Targ. Is. XIX, 24.—**Pl.** **בִּירְכָא** plenty for us, *we have enough with*. Gen. R. s. 78 ב' אִיהָ בְּמַתָּן we have enough with two hundred fables; Yalk. ib. 133 **בִּירְכָא**.—**Pl.** **בִּירְכָא**; Targ. O. Gen. XXVII, 12 (Y. **בִּירְכָא**; ib. 13 **בִּירְכָא**). [בְּרִיכָא Targ. O. Deut. XXVIII, 2, some ed.] V. **בִּירְכָא**.

**בְּרִכָה** f. (b. h.; ברך, 1) *blessing, bestowal of prosperity, good wishes, choice, plenty*. Keth. 5<sup>a</sup> . . . הוּאֵל . . . אין כתיב ב' לְגִדִים because on it the blessing was given to the fish (Gen. I, 22, to be fruitful). Y. ib. I, beg. 24<sup>d</sup> אין כתיב ב' וְכִי הַבְּרִיכָה (Gen. II, 3) refers not to man but to the day.—Eruv. 63<sup>b</sup>, a. fr. בְּרִכָה רַבָּא blessing rest upon him (he acts rightly). Keth. 103<sup>a</sup>; B. Bath. 144<sup>b</sup> בְּרִכָה הַבִּית הַבִּית הַבִּית the blessing of a house consists in the number of inmates (every member of a household contributes to its comfort); Tosef. Keth. XII, 3 הַבִּית מְרִיבָה B. Mets. 42<sup>a</sup> אין ה' מְצוּיָה וְכִי blessing (unexpected supply, miraculous increase) will not take place in things which are weighed &c.; Taan. 8<sup>b</sup>; a. fr.—Pes. 50<sup>b</sup>, a. fr. אֵינִי רֹאֵה אֵינִי רֹאֵה will never see a sign of prosperity; a. fr.—(2) *benediction, prayer to be recited on certain occasions*. Ber. 35<sup>a</sup> מִן הַשָּׁמַיִם man must not taste anything בְּרִכָה בְּלֹא ב' a benediction in which the Name of the Lord is not invoked, is no benediction; a. fr.—**Pl.** **בְּרִכָה** 1) *blessings, benedictions*. Ib. 45<sup>b</sup>; a. v. fr.—Sabb. 115<sup>b</sup> ב' כוֹתְבֵי those who write out the formulas of prayer.—(2) *B'rakhoth*, the first treatise of the Mishnah, Talmud, a. Tosefta.—Compounds: **בְּרִכָתָא אַבְלִים** the prayer for consolation inserted in the mourners' grace after meal. Keth. 8<sup>b</sup>; a. fr.—**אֲרוֹסִין** ב' benediction preceding betrothal, v. **אֲרוֹסִין** Ib. 7<sup>b</sup>.—**הָאֲרִיץ** ב' that portion of the grace after meal which refers to Palestine. Ib. 8<sup>b</sup>.—**הַזְכָּרָה** ב' the benediction before partaking of the festive offering (תְּחִינָה) which accompanies the Paschal lamb. Pes. X, 9 (120<sup>a</sup>).—**הַזְמִינָה** ב' the appeal to the partakers of a meal to say grace, *common prayer*. Ber. 45<sup>b</sup>.—**הַתְּנִיחָה** ב' benediction on performing the marriage ceremony, also inserted in the grace after wedding meals during seven days. Keth. 8<sup>b</sup>.—**כְּהִינָה** ב' the priestly benediction (Num. VI, 24—26). Sot. VII, 6. **הַמְזִינָה** ב' grace after meal. Keth. l. c.—**הַמְצוּתָה** ב' benediction on performing a divine command (of a symbolic nature). Ib. 7<sup>b</sup>.—**הַחֲזוּתָה** ב' benediction of consolation pronounced in open air on the mourners' return from burial (v. **הַחֲזוּתָה**). Ib. 8<sup>b</sup>.—**הַחֲזוּתָה** ב' benediction before and after reading the Law. Y. Ber. I, 3<sup>c</sup>.—[For other compounds see the respective determinants.]—(3) *blasphemy*. **בְּרִכָתָה דְּשָׁם**. Snh. 56<sup>a</sup> sq.; (Tosef. Ab. Zar. VIII (IX), 4 קיללת).



and thy sign (by which to remember which of the two affections of the eye is considered a blemish) take *barka* (meaning *white* and *cataract*, and like the cataract is the floating white spot in the eye a disqualifying blemish). V. next w.

**ברקא** II m. (ברק) 1) (adj.) *shining, white*. Snh. 98<sup>a</sup> ב' אררי a white horse, v. באר. — Pl. ברק. Y. B. Bath. VIII, 16<sup>b</sup> top; Y. Kidd. I, 60<sup>e</sup> bot. he let him ride אררי on two white steeds (i. e. the donator gave him a doubly fortified document; another opin.: he made him ride on two . . . which run in different directions, i. e. the document is invalid; v. explan. ibid., cmp. B. Bath. 152<sup>a</sup>, Keth. 55<sup>a</sup>. Gitt. 69<sup>a</sup> ב' שורא a string of white hair. Sabb. 67<sup>a</sup>; Ab. Zar. 28<sup>b</sup> ב' נירא a white thread (of hair). — 2) (as a noun) *something white, white thread*. Ib. ולחרוב ב' and let him put a white thread around one end. Ib. פתולי Ms. M. (ed. פתולה ברקא, corr. acc.) strings of white stuff.

\* **ברקא** III m. (v. ברק Hif.) *a compartment near the house with windows on all sides, a kind of piazza*. Erub. 15<sup>a</sup> (Rashi Ms. M. ברקא). B. Bath. 61<sup>a</sup> חלילא ב' Ms. M. a. oth. (ed. ברקא; expl. יציצ) a piazza open all around.

**ברקא** I m. *morning star*. Yoma III, 1; 28<sup>b</sup>; v. ברק. [Y. ed. בורק q. v.]

**ברקא** II pr. n. m., v. בורקי II. — 2) *K'far Barkai*, in Palestine; cmp. בורגתא. Pes. 57<sup>a</sup>, b.

**ברקום**, Gen. R. s. 98, read לִיבְדִיקוּס. — Targ. Cant. II, 1, read בְּרָקִים.

**ברקוריאני** m. pl. (disguise of Herculiani, cmp. *Herculiani*, a cohort of pretorians named after Diocletian (Heraclius). Esth. R. to I, 3, יכולני וכ' (read יובלני); some ed. בר קוריאני (in two words) Joviani and Herculiani. V. Sachs Beitr. I, 113 sq., ref. to Amm. Marc. XXII, 3, 2.

**ברקות**, v. ברקיה.

**ברקון**, v. אברקון.

**ברקיריא** p. n. m. *Barkirya*, an Amora. Y. Kil. IX, 32<sup>d</sup> top; Y. Keth. XII, 35<sup>b</sup> bot. בר קריא.

**ברקית** f. (ברק, v. ברקא I) *cataract of the eye*. Sabb. 78<sup>a</sup> ב' שכן כוחלין לב' for they paint the eye with blood as a remedy for a cataract. Tosef. ib. VI (VII), 7 ברקית (Var. ברק). V. ברקתא.

**ברקן** m., v. ברקתא.

**ברקניא** ch.=next w. Targ. Jud. VIII, 7; 16.

**ברקנים** m. pl. (b. h.) *thistles*. Yoma 89<sup>a</sup> (quot. fr. Meg. Taan. ch. IX) they dragged them ועל הקוצים ועל הר' over thorns and thistles.

**ברקת** f. (ברק) *morning star* (in b. h. a *jewel*, v. next w.). Y. Yoma III, beg. 40<sup>a</sup>; Y. R. Hash. II, beg. 57<sup>d</sup>, expl. בורקי; v. ברק I.

**ברקתא** f., **ברקן**, **ברקא** m.=b. h. ברקת, a *jewel*, prob. *smaragd*. Targ. Ex. XXVIII, 17; a. e. Targ. Ezek. XXVIII, 13. Targ. Cant. V, 14 (ed. Vien. ברקן, corr. acc.); a. e.—Targ. Y. Num. II, 3 ברקא.

**ברקתא**, v. ברקתא.

**ברקתאי** f. ch.=h. ברקתא. Pes. 111<sup>b</sup> קשה לב' Ar. (ed. ברקתאי) is liable to produce a cataract. Gitt. 69<sup>a</sup> top לבורקא a remedy for &c.

**ברר** (b. h.; בר, contr. of באר, בור) [to clear, clean; to place outside, whence] 1) to make clear, prove, ascertain. Keth. 46<sup>a</sup> (interpret. Deut. XXII, 17) את הבוררין and they make the fact as clear (bright) as a new garment.—Part. pass. ברר. q. v.—2) to single out, select, sift, assort. Maasr. II, 6 שאבב לי I may select for me. Ib. בורר ואוכל he has a right to pick out and eat (one after the other). Kil. II, 1 יבור he must take it out entirely. Sabb. VII, 2 הבורר he who sifts (a labor forbidden on the Sabbath). Y. ib. VII, 10<sup>a</sup>, a. fr. משום בורר (is guilty) because it comes under the class of sifting. Bab. ib. 74<sup>a</sup> בורר ואוכל he may take out singly and eat, Maasr. II, 6 put it down (rejecting it) ולא יבור but he must not assort (v. discussion ibid.). Gitt. V, 9 לא תבור she must not help her to sift the grain. Snh. 45<sup>a</sup> לו וכ' choose for the convict the most gentle method of execution; Sot. 8<sup>b</sup>, a. fr.—Snh. III, 1 בורר זה each party chooses one judge, and the two judges בוררין וכ' elect a third.

**ברר** Pi. ברר. 1) to prove, ascertain. Snh. 23<sup>b</sup> צריך לברר the claimant must offer clear evidence. Kerith. 24<sup>a</sup> לברר to ascertain whether or not the woman was guilty; Num. R. s. 9, v. בער. Y. Kidd. III, 63<sup>d</sup>, v. סימפון. Lev. R. s. 11; v. Nithpa.—2) to sift, select. Y. Ber. IX, 13<sup>e</sup> top לשונות שברירו להן וכ' he threshed, winnowed and sifted. Y. Ned. I, beg. 51<sup>a</sup> לשונות שברירו להן וכ' the terms (for oaths, vows &c.) which the Mishnahs have selected (as substitutes for the real expressions of oaths &c.); Bab. ib. 10<sup>b</sup> ברר להם בלשון [Esth. R. to I, 22 [read:] ברר להם בלשון יומי . . . interpreted for them (the Bible) in Latin &c., v. ברקא. The passage is defective; cmp. Y. Meg. I, 71<sup>e</sup> top.] [Y. Snh. X, 28<sup>a</sup> ברירו הברול וכ' read ברירה, they selected (as similes for the Law) the soundness of the iron and the fixedness of the tree; cmp. Num. R. s. 14; Koh. R. to XII, 11.]

**Hof.** ברר. to be cleared up, to be decided (between two alternatives); v. ברירה. Bets. 4<sup>a</sup> (a hen is bought either for consumption or for breeding) הבוררה נשחטה ברירה by its being killed, it appears that it was originally intended for slaughtering; Hull. 14<sup>a</sup>.

**Nif.** ברר. to be selected. Tanh. Sh'lah. 4 נבררו צדיקים they were righteous at the time they were selected.

**Nithpa.** ברר. 1) to desire clearness, to seek evidence, search for truth. Lev. R. s. 11 (ref. to II Sam. XXII, 26 sq.) ברר לו וכ' when he desired to be enlightened about his affairs (asking, 'Whereby shall I know, Gen. XV, 8), the Lord enlightened him &c. (ib. 13). Ib. ברר לו וכ' (with ref. to Moses); Midr. Till. to Ps. XVIII, 26 sq.—2) to be confirmed, established. Tanh.

T'tsavveh 9, end [read:] נְהַבְרָה כְּהוֹנָה בִּידֵם through them the priesthood became established. Pesik. Dibré p.115<sup>b</sup> [read as:] Yalk. Jer. 258 עַד שֶׁעָמַד וְכ' . . . לֹא נִבְּרָה their prophecies were not fulfilled until Jer. arose.

**בָּרַר** ch.; Pa. **בָּרִיר** same. Targ. I Ohr. XXI, 13. Targ. Is. I, 25; a. e.—Bekh. 57<sup>a</sup> וְכ' לִבְרֹר חֵד let him take out (for destruction) one lamb as an equivalent of the dog; v. **בָּרִירָה**; Y. Shek. VI, 50<sup>b</sup> לֵת נְבֹרֵר וְכ' let him &c.

*Ithpe.* **אֶתְבָּרִיר** to be clear, pure. Targ. Job XXV, 5.

**בְּרָרָא** m. (ברר) 1) *pureness, unalloyed metal*. Y. Shek. VI, 50<sup>b</sup>; Y. Yoma IV, 41<sup>d</sup> top וְכ' בְּרָרָה וְכ' as long as the gold ore is not reduced to its pure state, it loses much in the smelting process; but when once brought to its pure state, nothing is lost.—2) *clearness, truth*. Y. Yeb. VIII, 9<sup>b</sup> top; XV, 15<sup>a</sup> עַל ב' . . . מִשִּׁים (מִקְרִים) because he based the matter on truth (gave a clear decision).

\* **בְּרִשְׁתֵּן**, **בְּרִשְׁתֵּן**, Ar. (s. v. **בר**) *in ecstasy (?)*; *naked (?)*. Targ. I Sam. XIX, 25 (v. Rashi a. l.; h. text עָרִים; Var. lect. **בִּירֶשֶׁן**).

**בִּרְתָּא** I, **בִּרְתָּא** f. (v. **בר** II) *daughter, child, issue; young tree*. Targ. Gen. XXX, 21; a. fr.—B. Bath. 141<sup>a</sup> וְכ' the Lord did not suffer Abraham to be even without a daughter. M. Kat. 9<sup>b</sup> אוֹמְרָה ב' Ms. M., v. אִפְסָם. Y. B. Mets. III, 8<sup>c</sup> bot. נִקְבָּה ב' female issue. Lev. R. s. 25 פִּרְתִּין א' a mean woman.—**בִּת קול**—**בִּת קול**—**בִּת קול** a species of figs. Gen. R. s. 15, end (h. **בִּת קול** שבע). Y. B. Bath. II, end, 13<sup>c</sup> שֹׁבְעִין דְּחִירִין ב' white figs; a. fr. [For other compounds, v. respective determinants].—**Pl.** **בְּתִין**, **בְּתִין**. [Targ. Y. Ex. X, 9 **בְּתִין** our daughters.] Targ. Gen. V, 4; a. fr.—Keth. IV, 11 נִקְבִּין ב' v. **בר** II. Kidd. 71<sup>b</sup> בְּתִין our daughters. B. Bath. 141<sup>a</sup> **בְּתִין** I prefer daughters &c.; a. fr.—[Y. Peah VII, 20<sup>a</sup> bot. וְכ' I prefer daughters &c.; a. fr.—Y. Sot. I, 17<sup>b</sup> top אִוְרָה v. **בְּתִין**.]

**ב' חוורן** II, **ב' חוורן** pr. n. pl. *B'rath Havran* (or *Horan*) prob. ident. with Beth-Horon, v. **חִוְרִין**. Y. M. Kat. I, 80<sup>b</sup> bot.; Y. Shek. I, 46<sup>a</sup>; Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Sot. IX, 23<sup>c</sup> top.

**בְּרָתָא**, v. **בְּרָתָא**.

**בְּרָתָא**, **בְּרָתָא**, **בְּרָתָא** c. (=h. **בר**; **בר** v. pl. **בְּרִין**; **בר** v. pl. **בְּרִין**) [*the chosen or strong*], *cypress, or pine-tree*. Targ. II Esth. II, 7 (transl. of Is. LV, 13). Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15; B. Bath. 80<sup>b</sup> בְּרָתָא Ms. M. (ed. **בְּרָתָא** pl. for oth. var. v. Rabb. D. S. a. l.); R. Hash. 23<sup>a</sup> (transl. **ברוש**). [Y. Peah VIII, 20<sup>d</sup> bot. **ב' לָתֵן אֶתֵּן צִירָא סַמֵּךְ הוּא ב' what has this pebble to do near this cypress?—an evasive answer or a rebuke; prob. to be read **בְּרָתָא**.]—**Pl.** **בְּרָתָא**, **בְּרָתָא**. Targ. Cant. I, 17. Targ. Ps. CIV, 17; a. e.—(Fem.) **בְּרִין**, **בְּרִין**, **בְּרִין**. Targ. Is. XLI, 19; a. fr. [Ar. ed. Koh. **בְּרִין**, **בְּרִין**.] Targ. II Sam. VI, 5.—Targ. Y. II Num. XXIV, 6 כְּבִירָתָא ed., **כְּבִירָתָא** Ar., read **כְּבִירָתָא**.]**

**בְּרִיתָא** pr. n. pl. *Bartotha*, in Upper Galilee. Ab. III, 7; Orl. I, 4; a. fr.

**בְּרִיתָא**, v. **בְּרִיתָא**, **בְּרִיתָא**, v. **בְּרִיתָא**.

**בְּרִיתָא**, v. **בְּרִיתָא**.

\* **בְּשָׂא**, **בְּשָׂא**, **בְּשָׂא**, Targ. Lam. I, 14 Var. **אֶתְבָּשָׂא**, v. **בְּשָׂא** (ed. Lag. **אֶתְבָּשָׂא**, corr. acc.).

**בְּשָׂא**, **בְּשָׂא** m. (**בשל**) *ripening, cooking; dish*. Snh. 95<sup>b</sup> פִּירוּחַ זְמַן ב' פִּירוּחַ the season of the ripening of fruits. —Hull. 115<sup>b</sup> sq. **אִיסוּר**, v. **אִיסוּר**. Y. Sabb. VII, 10<sup>a</sup>; Y. Bets. I, 60<sup>b</sup> top **אִיסוּר** מְכַלְל ב' permitted as coming under the category of cooking (on Holy Days); a. fr.—**Pl.** **בְּשָׂאִים**, **בְּשָׂאִים**. Ab. Zar. 38<sup>a</sup> נְכַרִּים בְּשָׂאִים dishes prepared by gentiles. Ib. **בְּשָׂאִים** שֶׁל עַכְ"ם (strike out **של**, v. Ms. M.); a. fr. [Gen. R. s. 49 **בְּשָׂאִים**, v. **בְּשָׂאִים**.]

**בְּשָׂאִים**, **בְּשָׂאִים** ch. same. Pes. 27<sup>a</sup> **ב' קָא מְכַבְלָא ב' קָא** (דְּהָא קְבֵלָה . . . דְּהָא קְבֵלָה) for it receives the dish (to be prepared), before yet they put the wood &c. Ab. Zar. 38<sup>a</sup> וְכ' **קְרוּבִי ב' וְכ'** to accelerate boiling (make it quicker done) is something essential. Hull. 111<sup>b</sup>.

**בְּשָׂאִים** m. (**בשם**) *delicate food, dainty*. **Pl.** **בְּשָׂאִים**, constr. **בְּשָׂאִים**. Cant. R. to I, 12 ג' **ב' רִיחַ** the smell of the dainties of Paradise (stimulating their appetites), v. **קָרָא**.

**בְּשָׂאִים**, Y. Sabb. VII, 10<sup>a</sup> **ב' טְרִיקְסִימִין**, read **בְּשָׂאִים**.

**בְּשָׂאִים**, v. **בְּשָׂאִים**.

**בְּשָׂאִים** f. (b. h. **בְּשָׂאִים**; **בְּשָׂאִים**) *joy, glad tidings; in gen. tidings*. Keth. 16<sup>b</sup> **ב' כִּס** cup of joy (wine carried in the bridal procession of a virgin), v. explan. ib.—Mekh. Bo. s. 12 רעה ב' evil prediction. Tanh. Ki. Thetse 4; Pesik. Zakh. p. 24<sup>a</sup> **בְּשָׂאִים** אִמּוֹ the news of his mother's death; a. e.—**Pl.** **בְּשָׂאִים**. Y. Keth. II, 26<sup>b</sup> top **ב' חֵבֶר** the keg of wine carried in the bridal procession, v. supra. Num. R. s. 14 (play on **בשׂר** Koh. XII, 12; Ezek. XXXVI, 26) the Lord sends thee good tidings. Ber. IX, 2 **ב' רעות** שמעוֹת רעות . . . טובות ב' Mish. ed. (Talm. ed. 54<sup>a</sup> **רעות** רעות, v. Rabb. D. S. a. l. note 4) good tidings . . . bad news. Sabb. 63<sup>a</sup> **ב' רעות** אין . . . no bad tidings will reach him.

**בְּשָׂאִים**, **בְּשָׂאִים**, **בְּשָׂאִים** ch. same. Targ. Job III, 26 (in an evil sense). Targ. II Sam. XVIII, 22; a. e.—R. Hash. 19<sup>a</sup>; Taan. 18<sup>a</sup> (quot. fr. Meg. Taan. ch. XII) **ב' טבא** good news came. Lam. R. to I, 5 **ב' אִתְבְּשָׂרָא** thou hast received good tidings. Gen. R. s. 81 (in Hebr. phraseol.) **ב' שְׂמֵחָא** אִמּוֹ the news that his mother died; v. preced.—**Pl.** **בְּשָׂאִים**, **בְּשָׂאִים**. Targ. Y. II Gen. XLIX, 21.

\* **בְּשָׂאִים** (cmp. **רש**, **רש** a. Arab. *basata*) *to send forth in all directions, to shoot wildly*. Targ. Prov. XXVI, 18 ed. Vien.; oth. ed. (פשש).

\* **בְּשָׂאִים** f. (v. preced.) *running around in sexual lust*. Targ. Jer. XIII, 27 some ed. (oth. **בְּשָׂאִים**; ed. Lag. **בְּשָׂאִים**).

**בְּשָׂאִים**, v. **בְּשָׂאִים**.

**בְּשָׂאִים**, v. **בְּשָׂאִים**.

\*בִּשְׁכַּר, v. בִּשְׁכַּר.

**בִּשְׁל** (b. h.; /בשׁ, sec. r. of באשׁ, cmp. בששׁ, בשם) to ripen, boil, be done (through natural or artificial heat). Y. Snh. VIII, beg. 26<sup>a</sup> ב' הוֹרֵעַ וְכ' when the seed boils inside (maturity of genital organs), the pot outside becomes dark (genitals are covered with hair).

Pi. **בִּשְׁל** to mature, cook, roast. Snh. 95<sup>b</sup> לְבִשְׁל לְבָרִיךְ to make the fruits ripen. Hull. 98<sup>b</sup>; a. fr.—Pes. 112<sup>a</sup> וְכ' לא תִּבְשֶׁל בְּכֶלֶךְ cook not in a pot which thy neighbor has used before thee (i. e. marry not a divorced woman).—Part. Pu. מְבִשֵּׁל. Ned. VI, 1 וְכ' הַנּוֹדֵר מִן הַמֵּבֶלֶת he who vows abstinence from anything boiled, is permitted to partake of roasts &c. Ib. 49<sup>a</sup> קָרוּ מִבֵּי בִּשְׁלָה in R. J.'s place they call roast likewise *m'bushshal* (cmp. II Chr. XXXV, 13); a. fr.

**Hithpa.** הִתְבִּשַׁל, **Nithpa.** נִתְבִּשַׁל to be boiled, done, ripe. Ter. X, 11. Hull. VII, 4; a. fr.—Ib. 98<sup>b</sup> top, v. בִּשְׁל.—Sot. 11<sup>a</sup>; Ex. R. s. 1 בְּקִרְדָּה שֶׁבִשְׁלוּ וְכ' in the pot they boiled in, they were boiled, (they were done by as they did by others).

**בִּשְׁל** ch. same; as preced. Kal. Targ. O. Gen. XL, 10 ed. Berl. בִּשְׁלִי (ed. בִּשְׁלִי, Pa.); Y. בִּשְׁלִי; ib. IX, 20. —Part. pass. בִּשְׁלִי, בִּשְׁלִי. Targ. O. Num. VI, 19; a. e.—Ab. Zar. 38<sup>a</sup> וְכ' אִי לֹא הוּא הַפֶּדֶךְ בַּח הוּא ב' וְכ' Ms. M. (ed. less corr.) if he (the gentile) had not turned it, it would have been done in two hours.

Pa. **בִּשְׁל** as preced. Pi. Targ. I Kings XIX, 21; a. fr.; v. supra.—Ab. Zar. 38<sup>a</sup> מִנָּה לְבִשְׁלִי to bake (in the furnace) the earthen vessel, contrad. to לְשַׁרְרִי to glaze, finish. Hull. 110<sup>a</sup> כַּעַד לֵב . . . רִיבֵעָה how much milk is required to boil a quarter of a litra of meat?

**Hithpa.** הִתְבִּשַׁל, **Nithpa.** נִתְבִּשַׁל as preced. **Hithpa.** Targ. Y. Deut. XXVI, 2; a. e.—Targ. I Sam. II, 13 כִּמְבִשֵּׁל (Var. כִּמְבִּשֵּׁל). —Ab. Zar. 29<sup>b</sup> אִתְבִּשִׁיל.

**בִּשְׁל** m., **בִּשְׁלָה**, **בִּשְׁלִי** f. (b. h.; preced.) ripe, boiled, done. **בִּשְׁלָה** the boiled shoulder due to the priest (Num. VI, 19). Hull. 98<sup>a</sup> bot. both derive it ב' מִדְּמִי from the process prescribed for the priest's gift &c. Ib. <sup>b</sup> top אֵין אֵלָּא שְׁלֵמָה when it says, 'the shoulder boiled' it means entire (not carved). Ib. אֵין ב' אֵלָּא שְׁנִיבִשְׁל וְכ' when it says, 'He shall take &c. from the ram' it means that it must be boiled joined to (or jointly with) the body of the ram. Tanh. Vayera 5 Abraham בִּשְׁלָה בִּלְעָה swallowed the fig ripe, i. e. spoke deliberately, opp. פָּגַה; Gen. R. s. 49 אִמֵּר בִּרְשׁוּלָה (corr. acc.).

**בִּשְׁלָה** ch. same. Targ. Y. Ex. XII, 9.

**בִּשְׁלָה** m. (preced.) cook.—Pl. **בִּשְׁלָה**. Targ. Ezek. XLVI, 24 (some ed. בִּשְׁלָה).

**בִּשְׁלָמָה** (v. שְׁלָמָה) in peace, well, whence (as a dialectic term) granted, it is right, it would be right. Pes. 7<sup>a</sup> וְכ' אֵלָּא . . . שָׁבָה it is right as far as 'a Sabbath' is concerned, for it may happen on an eve of Passover concurring with a Sabbath, but (when it says) 'on a Holy Day', how can &c.? Ib. 24<sup>b</sup> וְכ' אֵי . . . שְׁפִיר וְכ' I grant, if . . . , it would be right (to infer that &c.), but

now &c. Ib. 50<sup>a</sup> הִירִינוּ . . . לְמֵאֵן דָּאֵמֵר ב' it is right according to him who says . . . , but according to &c.; a. v. fr. ב' אֵי אֵמֵר=אֵמֵר אֵי אֵמֵר, v. אֵי II.

**בִּשְׁשׁ**, **בִּשְׁשׁ** &c., v. בִּשְׁשׁ &c.

**בִּשְׁשׁ** m., pl. בִּשְׁשִׁים (b. h., preced.) spices, perfumes, esp. those used for blessings at the exit of the Sabbath. Ber. VIII, 5 sq.; a. fr.

\***בִּשְׁכַּר** (Pashel of בִּקֵּר) to search, discover. Targ. Ps. XLIV, 22 (h. text חָקֵר). Ib. XXVII, 4 וְלִבְשִׁקְרָה ed. Lag. to find the truth, speculate (ed. וְלִבְקֵרָה, h. text וְלִבְקֵר).—Yeb. 120<sup>a</sup> he passed before them with a plaster on his face בִּשְׁכִּירָה and they (the officers) did not discover it (the disguise; for Var. v. Ar. ed. Koh. s. vv. בְּלִיתָה a. בִּשְׁכֵּר. Erub. 19<sup>a</sup> וְלֹא מְבִשְׁכֵּר לִיָּה and he (Abraham) does not discover the disguise; Ar. (taking מֵבֵלֶת as part. pass.) and he (in his disguise) is not discovered (as a Jew). \*Bekh. 36<sup>b</sup> הוֹדִיעַ בִּשְׁכִּירָה he saw him, and discovered his fraud, v. Tosaf.; (ed. a. Rashi בִּשְׁכִּירָה looked at his fraud). [Targ. Y. II Deut. IV, 34 לְמִבְשֵׁר, Var. לְמִבְשֵׁר, read: לְמִבְשֵׁר. V. לְמִבְשֵׁר.]

**בִּשְׁכַּר** (v. בִּסְרָה II a. בִּסְרָה) to be sweet, pleasant.

Pi. **בִּשְׁכַּר**, **בִּשְׁכַּר** to gladden, to bring good tidings to; in gen. to announce. Hull. 87<sup>a</sup> מְבִשְׁכַּר טוֹבוֹת וְכ' I am bringing good news. Sabb. 63<sup>a</sup>, v. בִּשְׁכַּרָה; a. fr.—Part. pass. מְבִשְׁכַּר informed of good news, assured. Y. Kil. IX, 32<sup>b</sup> top וְכ' יִהְיֶה מִיָּד מִיָּד מִיָּד he shall receive a message from the life in the world to come, i. e. he may be assured of salvation; Y. Keth. XII, 35<sup>a</sup> וְכ' מְכֻשָּׁר לְחַיִּי . . . (corr. acc.); Y. Shek. III, end, 47<sup>c</sup> עוֹלָם הוּא וְכ' Ex. R. s. 46 אַתָּה מֵבִשְׁכַּר מֵבִשְׁכַּר מֵבִשְׁכַּר thou art informed that I have forgiven thee &c. Y. Ber. V, end, 9<sup>d</sup>; a. e.

**Nithpa.** נִתְבִּשְׁכַּר to be gladdened, to receive good tidings. Pesik. R. s. 42 בְּבִנִּים וְכ' he was assured that he would have children. Gen. R. s. 47; s. 53 וְכ' בְּחֵלֶב she was assured that she would nurse her child. [V. בִּסְרָה II.]

**בִּשְׁכַּר** I ch. same, 1) to be glad; —\*2) = Pa. Targ. Y. Gen. XXI, 7. Targ. Y. II ib. XLIX, 21 לְמִבְשֵׁר.

Pa. **בִּשְׁכַּר** as preced. Pi. Targ. Y. I Gen. XLIX, 21. Targ. Jer. XX, 15; a. fr. [Targ. Y. II Deut. IV, 34, v. בִּשְׁכַּר.]

**Hithpa.** הִתְבִּשְׁכַּר as preced. **Nithpa.** Targ. Ruth I, 6; a. e.

**בִּשְׁכַּר** II, v. בִּסְרָה.

**בִּשְׁכַּר** m. (b. h.; v. preced.) [ripe, warm, sweet, well-looking; v. Freitag Arab. Dict. s. v. bsr, a. cmp. בִּשְׁכַּר body (b. h.); flesh, meat. Hull. VIII, 1 כָּל הֵבֵי any kind of meat. Ib. 16<sup>b</sup> בִּשְׁכַּר תֹּאכֵל meat eaten for satisfying the appetite, i. e. secular meal of meat, opp. to sacrificial meals (v. Deut. XII, 20). Ib. 17<sup>a</sup>, v. בִּשְׁכַּרָה; a. fr.—וְכ' (abbr. בִּשְׁכַּר) flesh and blood, i. e. mortal man. Ber. 33<sup>a</sup>; a. v. fr.

**בִּסְרָה**, **בִּשְׁכַּר**, **בִּסְרָה**, **בִּשְׁכַּר** ch. same; 1) body, flesh, meat. Targ. Gen. II, 21. Targ. Lev. XIII, 2; a. v. fr.—Hull. 109<sup>b</sup> וְכ' בִּרְכִי . . . בִּרְכִי I desire to eat something tasting like meat with milk. Sabb. 140<sup>b</sup>; a. v. fr.—2) mortal. Targ. Y. Gen. XL, 23. Targ. Jer. XVII, 5; a. e.

בתולתא II f.=h. בתולין Targ. Lam. I, 15.

**בְּתִיָּה** (b. h., IChr. IV, 18) pr. n. f. *Bithiah*, daughter of Pharaoh; in legend, name of Moses' foster-mother. Lev. R. s. 1, a. e. (as if בְּתִיָּה daughter of the Lord, pious). Shn. 31<sup>b</sup> שלם ב' שְׁלֵם לְדָוִד לִיהָ כְּבֹד ב' שְׁלֵם salutation to him whose splendor is like that of the son of B. (Moses).

**בְּתִירָה, בְּתִירָה, בְּתִירָה** pr. n. m. *B'therah*; 1) father of R. Judah of Netsibin. Yeb. 102<sup>a</sup>; Pes. 3<sup>b</sup>; a. fr.—2) בְּתִירָה בני ב', a scholarly family of Babylonian descent, much favored by Herod. Pes. 66<sup>a</sup>. B. Mets. 85<sup>a</sup> top.

**בְּתִירָה**, v. בְּתִירָה.

**בְּתִירָה** m. h., or בְּתִירָה ch. (b. h.; בְּתִירָה, *to cut*, v. בְּתִירָה) *piece, decree, allotment* (=בְּתִירָה). Cant. R. to II, 17, v. אֲרִיִּזוֹן a. אֲרִיִּזוֹן. —Pl. v. בְּתִירָה a. בְּתִירָה.

**בְּתִירָה, בְּתִירָה** (=בְּתִירָה, v. בְּתִירָה) *after, behind*. Dan. VII, 6; 7.—Targ. Gen. X, 32; a. fr.—With suff. (pl.) בְּתִירָה, בְּתִירָה &c. Targ. O. Ex. XXXIII, 23; a. fr.—Ber. 19<sup>a</sup> spoke (evil) דְּשִׁמּוּאֵל ב' עֲרִסָה דְּשִׁמּוּאֵל v. Rabb. D. S. a. l. note) of Mar Samuel's private life. Kidd. 71<sup>b</sup> שְׂרִיקוּתָא זִיל ב' שְׂרִיקוּתָא i. e. those of a peaceful nature are of pure descent. Pes. 84<sup>a</sup> ב' הַשְׁתָּא אֲוִלִּינִן we are guided by the present status. Ab. Zar. 10<sup>b</sup> וְכ' לִיהָ לְמָנָא דְּבִרְהִי let them (the presents) pass on to thy successors to be given to my successors that may come after thy death (as bribes to protect them). Y. Dem. II, 23<sup>a</sup> which (opinion of) R. Meir? הֲוֵיאַת דְּתִירָנִי לְבִרְהָ that opinion of R. M. which is taught below; a. fr.

**ג** *Gimmel*, the third letter of the Alphabet. It interchanges with כ and ק; cmp. כְּשׂוּרָא a. גִּזְרָא. &c.; is related to ח, as גַּבֵּב, v. letter ח.

**ג** prosthetic in foreign words before l, v. גִּלְגִּישְׁקָא, גִּלְגִּישְׁקָא.

**ג**, as a numeral letter, *three*, v. 'א.

**גִּזְרָא**, v. גִּזְרָא.

**גִּזְרָא**, v. גִּזְרָא.

**גִּזְרָא, גִּזְרָא** m. (b. h.; preced.) *lofty; ruler, lord; proud, haughty*. Pes. 113<sup>b</sup> ג' דל a proud pauper.—Pl. גִּזְרָא, גִּזְרָא. Gen. R. s. 63 (ref. to גִּזְרָא, Gen. XXV, 23) שְׁנֵי גִזְרָא גִזְרָא שְׁנֵי two rulers of nations (Rome and Israel); Ber. 57<sup>b</sup>; Ab. Zar. 11<sup>a</sup> אֵלָּא גִזְרָא אֵלָּא גִזְרָא read the word גִּזְרָא not *goyim* (as the Masorah intimates) but *geyim* (lords); (Ms. M. a. Yalk. Gen. 110 גִּזְרָא). Sifra B'huck. Par. 2, ch. V (ref. to Lev. XXVI, 19) וְכ' אֵלֶּי הִגְ' וְכ' the 'pride of your power', those are the lordly (patrons)

**בְּתִירָה, בְּתִירָה, בְּתִירָה** m. (preced.) *the last, latest*. Targ. Ex. IV, 8; a. fr.—Targ. Ps. LXXXVIII, 4 **בְּתִירָה** Ms. (ed. Vien. בְּתִירָה, oth. ed. בְּתִירָה).—Gitt. 47<sup>a</sup> ב' יוֹמָא the gladiator's last day; a. fr.—בְּבָא, v. בְּבָא.—Pl. קמא ב' the first and the last of the quoted authorities, opp. מִצְעֵר.—Hull. 105<sup>b</sup> ב' מִיָּא = h. מִיָּא = מִיָּא, v. אֲחִירָן.—Fem. בְּתִירָה, בְּתִירָה, בְּתִירָה. Ab. Zar. 51<sup>a</sup>; a. fr.—**בְּתִירָה** in the last place, last. Targ. O. Deut. XIII, 10; a. e.

**בְּתִירָה**, v. בְּתִירָה.

**בְּתִירָה** m. pl. ch. = next w, Targ. Y. II Lev. XXVI, 42.

**בְּתִירָה** m. pl. (v. בְּתִירָה) *pieces of the covenant-offerings*.—בְּתִירָה בְּתִירָה בְּתִירָה the covenant with Abraham (Gen. XV, 17—18). Cant. R. to II, 17; a. fr.

**בְּתִירָה** (בְּתִירָה, v. בְּתִירָה) *to make incisions*. Pa. בְּתִירָה with ב' *to urge, beg persistently*. Hull. 7<sup>b</sup> הוּא מְבַשֵּׁשׁ בִּיה כּוּבָא he begged him very persistently (to accept the invitation). Shebu. 30<sup>b</sup> מְבַשֵּׁשׁ בְּעִיָּה לֹא מְבַשֵּׁשׁ בְּעִיָּה (Ms. M. with ב', v. to Hull. l. c.; ed. diff. vers.) a scholar is urged to sit down (in court), an ignorant man is not urged. [Ib. בְּשֵׁשׁ בִּיה וְאֻקְמִיָּה לְעִיָּה (read בְּתִירָה) he urged him (the scholar, to sit down) and made the ignorant man stand up; v. בְּשֵׁשׁ as to vers.]

**בְּתִירָה**, Targ. Job XXX, 7 בְּתִירָה Ms. Var. (ed. מְתִירָה), read בְּתִירָה, v. בְּתִירָה.

of whom Israel is proud. Cant. R. to III, 10 אַרְבַּע ג' הֵם there are four majestic rulers (in the animal kingdom) the ruler among birds &c.; Ex. R. s. 23. Hag. 13<sup>b</sup> הַגִּזְרָא שְׂמִינָא עַל הַגִּזְרָא שְׂמִינָא who is exalted (rules) over the rulers.—Y. Kidd. IV, end, 66<sup>e</sup>. ג' עַבְדֵּי רַבִּין most slaves (when raised to power) are overbearing; Treat. Sof'rim XV, 10 נִאֲרִים (corr. acc.); a. fr.—נִאֲרִים.

**גִּזְרָא**, v. גִּזְרָא.

**גִּזְרָא, גִּזְרָא** f. (b. h.; גִּזְרָא) 1) *haughtiness, pride*. Y. Yoma VII, 44<sup>b</sup> מִפְּנֵי הַגִּזְרָא to avoid the appearance of pride (on the Day of Atonement).—2) *glory*. Hag. 5<sup>b</sup> (ref. to גִּזְרָא, Jer. XIII, 17) מִפְּנֵי גִזְרָתָא שֶׁל וְכ' over the glory of Israel that has been taken from him &c. Ib. מִפְּנֵי גִזְרָתָא שֶׁל מְלִכּוּת שְׁמִינָא over the (lost) glory of the heavenly kingdom (the destruction of the Temple).

**גִּזְרָא**, v. גִּזְרָא I.

**גִּזְרָא** f. (b. h. גִּזְרָא, גִּזְרָא) 1) *redemption, delivery*. Meg. 15<sup>a</sup>, a. fr. מִבְּרִיא ג' לְעוֹלָם causes redemption to



come (through his good deeds). Cant. R. to II, 2 בְּנִתְּלֵיחָר מִדֶּמְיוֹ of to-morrow's redemption, i. e. Messianic days.—Kidd. 15<sup>b</sup> לְבִיחָר גְּאוּלָּה redemption from service by himself, ג' קרובים, ג' אחרים by relatives, ג' אחרים by strangers (Lev. XXV, 47 sq.). Pes. 118<sup>a</sup> מִן דְּחָיִי than delivery (from evil); a. fr. [Lev. R. s. 32, end; Koh. R. to IV, 1, read גְּאוּלָּה, v. גְּאוּלָּה].—*Pl.* גְּאוּלָּה. Y. Peah VII, 20<sup>b</sup> בִּשְׁנֵי שָׁנִים two redemptions (of fruits).—2) *G'ullah*, a) that section of the prayers between the Sh'ma (שְׁמָע) and the T'fillah (תְּפִלָּה), so called from its contents. Ber. 9<sup>b</sup> לְחַפְלָה ג' he recited the T'fillah immediately after closing the G'ullah (with the benediction גְּאוּלָּה לְיִשְׂרָאֵל (גאולת ישראל) and the T'fillah (Ib. 4<sup>b</sup>; a. fr.—b) the seventh benediction of the T'fillah, prayer for redemption. Meg. 17<sup>b</sup>.

**גְּאוּלָּה** ch. same, redemption. Targ. Y. Num. XXV, 12.

**גְּאוּלָּה** m. (b. h.; גא) majesty, pride. Sifra B'huck. Par. 2, ch. V; v. גְּאוּלָּה. [In the post-Talmudic period *Gaon* (excellency) was the title of the chiefs of the Babylonian academies.—*Pl.* גְּאוּלָּה. Gaonate.]

**גְּאוּלָּה** Gen. R. s. 94, v. גְּאוּלָּה.

**גְּאוּלָּה** f. (גא) 1) haughtiness. Targ. Prov. VIII, 13 (Ms. גְּאוּלָּה).—2) loftiness. Targ. O. Ex. XV, 1; 21 Var., v. גְּאוּלָּה.

**גְּאוּלָּה** v. גְּאוּלָּה.

**גְּאוּלָּה** (b. h.; גא) to rise; to be arched, caved) to rise, swell; trnsf. to be elated, proud; to be exalted, majestic. Mekh. B'shall, Shirah 2, v. infra. [Tosef. M. Kat. I, 7 גְּאוּלָּה, v. גְּאוּלָּה.]

*Pi.* גְּאוּלָּה to exalt. Mekh. I. c. גְּאוּלָּה He (the Lord) exalted me, and I exalt him; Tanh. ib. 12 גְּאוּלָּה וגו'ואוריו Yalk. Ex. 242 גְּאוּלָּה (corr. acc.). Y. Taan. III, 67<sup>a</sup> top (ref. to Job XXIII, 29) ... לְהַשְׁפִּיל אֱלֹהִים I (the Lord) decreed to humble them (by dearth), and thou—to raise them (Bab. ib. 23<sup>a</sup> להגברתי).

*Hithpa.* גְּאוּלָּה, *Nithpa.* גְּאוּלָּה to show one's self glorious, exalt one's self, be exalted; (in an evil sense) to be proud, boast, to lord it. Mekh. I. c. (ref. to Ex. XV, 1) גְּאוּלָּה He was glorious and will be &c. Ib. גְּאוּלָּה He exalts himself above all those who are boastful, וְלֹא יִשְׁתַּחֲוֶה לָהֶם for that with which the nations boast themselves, becomes the means of their punishment; Tanh. I. c.—Hag. 13<sup>b</sup>, v. גְּאוּלָּה. Ib. 5<sup>b</sup> וְלֹא יִשְׁתַּחֲוֶה לָהֶם an officer who lords it over the community. B. Bath. 98<sup>a</sup> בְּטִלְיָהּ who parades the scholar's cloak. Tosef. Sot. III, 10 sq. גְּאוּלָּה became haughty only in consequence of the bounties &c.; Snh. 109<sup>a</sup>. Ber. 10<sup>b</sup> זֶה הוּא הַמְּדַבֵּר Ms. M. (ed. לאחר שחנך; Yalk. Kings זה וזוהר . . . . .; Lev. 616 after this man has eaten and drunk and become haughty, v. גְּאוּלָּה. Lev. R. s. 10 לְבָר עָלָיו (Ex. R. s. 37 זוהר דערו) became overbearing.

**גְּאוּלָּה** ch. same; to rise, grow &c. Targ. I Sam. II, 5 גְּאוּלָּה (some ed. גְּאוּלָּה).

*Ithpa.* גְּאוּלָּה 1) to grow high. Targ. Job VIII, 11 (h. text גְּאוּלָּה).—2) to be exalted; to be proud. Targ. Ex. XV, 1; 21. Targ. Y. II Gen. XXXIV, 31 (מְלִיכָה); a. e.

**גְּאוּלָּה** pl. of. גְּאוּלָּה.

**גְּאוּלָּה** v. גְּאוּלָּה.

**גְּאוּלָּה** v. גְּאוּלָּה.

**גְּאוּלָּה** m. pl. (abstract noun, v. גְּאוּלָּה; cmp. חֲרִים) loftiness, excellence; (in a bad sense) haughtiness. Hull. 92<sup>a</sup> (play on שְׁלֹשָׁה שְׂרָיִם, Gen. XL, 10) בְּכָל דָּבָר the three princes of excellence (influential patrons of Israel) in every generation (in Palestine under the Roman, in Babylon under the Parthian government).—Ber. 10<sup>b</sup>; Yalk. Lev. 616 (ref. to I Kings XIV, 9) אֲרָם אֵלֶּיךָ אֶת גְּאוּלָּה read not *gavvekha* (thy body), but *geekha*, thy swelling or pride (applied to taking a meal before prayer), v. גְּאוּלָּה.

**גְּאוּלָּה** (b. h.) [to cover, cmp. Job III, 4;] to ransom, redeem, protect. Pes. X, 6 וְכִי גְּאוּלָּה has protected us and redeemed our ancestors. Gen. R. s. 78, beg.; Midr. Till. to Ps. XXV, beg.; Lam. R. to III, 23 אֲמוּנָה רַבָּה thy faith is great enough to redeem us. Gen. R. s. 44.—Kidd. 20<sup>b</sup> לְחַפְלָה גְּאוּלָּה לְחַפְלָה he may borrow money and redeem his property (from the sanctuary), and may redeem in instalments. Midr. Till. to Ps. XXXI, beg. גְּאוּלָּה אֲמוּנָה redeem us; a. fr.—V. גְּאוּלָּה.

*Nif.* גְּאוּלָּה to be redeemed. Ber. 9<sup>a</sup> וְכִי גְּאוּלָּה when the Israelites were redeemed from Egypt. Kidd. 15<sup>b</sup> (ref. to Lev. XXV, 54) בְּאֶחָד דְּרֵי גְּאוּלָּה through those (his relations) he may be redeemed, but he is not freed after six years of service (Ex. XXI, 2). Ib. 20<sup>b</sup> when the jubilee year arrives גְּאוּלָּה and it (the field) has not been redeemed. Ib. כְּחַי לְיִשְׂרָאֵל it has the privilege of immediate redemption. Sabb. 118<sup>b</sup> מִיָּד גְּאוּלָּה they would be released (from captivity) at once. Y. Taan. II, 65<sup>d</sup> top וְכִי גְּאוּלָּה and they will be released &c.; Gen. R. s. 56 לְיִשְׂרָאֵל; a. fr.—[In b. h. ג' also: to cover (with blood), stain, make repulsive.]. V. גְּאוּלָּה.

**גְּאוּלָּה** ch. same.—Part. גְּאוּלָּה, Targ. O. Num. XXXV, 12; 19; 21, a. e. גְּאוּלָּה, v. גְּאוּלָּה.

**גְּאוּלָּה** Y. Hall. I, 57<sup>d</sup> מְלִיכָה, v. מְלִיכָה.

**גְּאוּלָּה** v. גְּאוּלָּה.

**גְּאוּלָּה** v. גְּאוּלָּה.

**גְּאוּלָּה** v. גְּאוּלָּה.

**גְּאוּלָּה** = גְּאוּלָּה to swallow. Pa. גְּאוּלָּה to make swallow. Hull. 111<sup>a</sup> גְּאוּלָּה לְשֹׁבָה make (the son of) Sh'ba swallow it (Rashi). [Ar. reads גְּאוּלָּה (contr. Pa. of גְּאוּלָּה or גְּאוּלָּה, cmp. Syriac גְּאוּלָּה P. Sm. 761 sq.) it made (the son of) Sh. feel nauseous (which was his reason for not eating it).]

נָאִיר, v. נָאִיר.

נָבֵב, v. נָבֵב.

נָבֵב, v. נָבֵב.

**נָבֵב** m. (b. h.; גבב) *convex, arched*, whence 1) *the exterior or upper part of a thing*, a) *body*, esp. *back* (of an animal's body, usu. *אחור*). Gen. R. s. 8, beg. he split the double-faced body (v. *פִּרְצוֹת* ג') (פִּרְצוֹת ג') and gave it two backs, one back on this side &c. — *a swelling* on the hand, on the foot. Ab. Zar. 28<sup>a</sup>; Sabb. 109<sup>a</sup>. — b) *eye-brow* (b. h.), *the elevation around genitals* &c. Nidd. 52<sup>b</sup> בְּנֵבֵי א' one hair on the lower surrounding of her genitals, opp. *בְּרִיסָה*, v. *בְּרִיסָה*; B. Bath. 56<sup>b</sup>; Snh. 30<sup>b</sup>; B. Kam. 70<sup>b</sup>, [Rashi: on her finger joints]. — c) (also *נֵבֵב הַזֶּהָן*, pl. *נֵבֵבִים*, *chin*, Nidd. 23<sup>b</sup>; Y. ib. III, 50<sup>c</sup> bot. גִּמְרוֹת הַזֶּהָן (dimples). — \*d) *a low fence*. Tosef. B. Mets. XI, 22 (ed. Zuck. 22). — *outside of vessels* (usu. *אחוריים*). Gen. R. s. 8, v. supra. — *Pl.* *נֵבֵבִים*, *נֵבֵבִים*, Bekh. VII, 2 ו' *double back and double spine* (explain. *נֵבֵבִים*, Lev. XXI, 20); Nidd. 24<sup>a</sup> sq.; Hull. 60<sup>b</sup>. — Nidd. 23<sup>b</sup> *הַזֶּהָן* ג', v. supra. — *עַל גַּבִּי* (abbr. *ע"ג*) *on, upon, by the side of* (cmp. *עַל* in b. h.). Hull. 3<sup>a</sup>, a. fr. *standing by him, superintending*. Nidd. 66<sup>a</sup> *עומד על גַּבְרִי* by the river-side; Makhsh. I, 4 (v. *נֵבֵבִים*). Succ. IV, 4 *אֵינְסִיבָא* (גבב), v. *אֵינְסִיבָא*. — Trnsf. *on the basis, on the principle*. אָהָה עַל גַּב. — Y. Hag. II, 78<sup>b</sup> bot. חולין שנעשו על גב הקדרה (usu. *טוהר*) *layman's food prepared on the principles of sacred food* (as though it were sacred food). Bets. II, 3 (17<sup>b</sup>); Tosef. ib. II, 7 *מטבילין מגב לגב* (on a Holy Day) immerse vessels for the purpose of changing their use (literally: from principle to principle, from one to another); expl. *ibid.* ע"ג *if one desires to work his wine press on the basis of his olive press, i. e. with vessels originally immersed for the use of the olive press, or his olive press on the basis of his dough, i. e. with vessels originally immersed to be used for kneading, he may immerse his vessels on the same day*; Bets. 19<sup>a</sup> *רצה לעשות גיחו ע"ג* *if one wishes to change &c., he might have done so even without another immersion and, therefore, may re-immersing his vessels on the Holy Day because he does not thereby create a new status*. — Cmp. *נָבֵב*. — Tosef. Sabb. XII (XIII), 1; Y. ib. XIII, 14<sup>a</sup> *הגס ו'כ' around, or adding to the border of a web &c.*; Bab. ib. 105<sup>a</sup> *הגס ו'כ' none over him save the Lord his God*. — *נָבֵבִים* *in the back, behind*. Y. Keth. XII, 35<sup>b</sup> *top רבירים כגב* (Bab. 111<sup>a</sup> *there is something behind, i. e. there is a reason for it*. — Cmp. *נָבֵב*).

**נָבֵב** ch. same; 1) *back, body* &c. Targ. Y. II Ex. II, 3 *river-side* (Y. I *נָבֵבִים*). Targ. Job XIII, 12 *body (lump) of clay*. — Hull. 47<sup>b</sup> *אגבא* on top, opp. *מגבא* inside, below. Sabb. 109<sup>a</sup> *דכרעיה* on his foot. Yoma 78<sup>a</sup> *דכרעיה דהיה* it was the back (dorsum) of the foot, cmp. *preced.* *גב רגל*; a. fr. — *Pl.* *נָבֵבִים*, *נָבֵבִים*. Targ. Y. Gen.

XXXI, 10; a. e. — [גבב]. Gen. R. s. 8, some ed., read *גבביר*, v. *preced.*]. — *עַל גַּבִּי* as *preced.* Targ. II Chr. XXI, 3 *ע"ג קרקע*, v. *נָבֵב*. Targ. Y. II Lev. I, 17; a. e. — *עַל גַּבִּי* upon one's hand; *כַּע"ג* (כר, *כַּע"ג*) as upon one's hand, i. e. exposed to danger. Targ. Job. XIII, 14; a. fr. — Also ellipt. *כַּע"ג*. Targ. Jud. IX, 17; a. e. — 2) (prep.) *towards, with* &c. Targ. Y. II Num. XXI, 9. — With suffix of pers. pron. Targ. Job XIX, 4; a. fr. — Gen. R. s. 33 *גבביר* he sat with him. Ib. *גבביר* in your country. Y. Ned. VI, 40<sup>a</sup> sent letters *גבביר* through R. &c. Ib. *גבביר* (thus we read) in our country. Ber. 10<sup>a</sup> *גבביר* let Ezekiel come to me. Gen. R. s. 35 *גבביר* ועד *גבביר* from those with him &c., from his generation to mine. — Bets. 25<sup>b</sup> *גבביר דר' ו'כ'* go to see R. &c.; a. v. fr.

**נָבֵב** (נָבֵב) m. (b. h.; גבב) *cavity for collecting water, pond, cistern*. Tosef. Mikv. I, 1 *חמים* (שבגבביר, *read שבגבביר*, R. S. to Mikv. I, 1 (ed. Zuck. *read שבגבביר* the water in the pond. Ib. 3 *גבביר*. — *Pl.* *נָבֵבִים*, *נָבֵבִים*, Cant. R. to I, 2 (ref. to ישקני ib.) *נָבֵבִים*, *נָבֵבִים*, may He make me pure, as a man levels the surface of two ponds (by which the unclean one is purified). Snh. 94<sup>b</sup>. M. Kat. 25<sup>b</sup> *גבביר* stagnant waters, opp. *נחל שוטק*. Mikv. I, 1. Y. M. Kat. I, 80<sup>a</sup> bot.; Tosef. Mikv. I, 13 *כמין גבביר* ed. Zuck. (*read נָבֵבִים*).

נָבֵב, v. נָבֵב.

נָבֵב, v. נָבֵב.

נָבֵב, v. נָבֵב.

נָבֵב, v. נָבֵב.

נָבֵב, v. נָבֵב.

**נָבֵב** (נָבֵב) *to arch, cave, curve*; cmp. *נָבֵב* (נָבֵב) *to curve*. \*Pes. 42<sup>a</sup> bot. three things ... *נָבֵבִים* *curve the erect stature (make man's back high)*. Ar. (ed. *נָבֵבִים*; Erub. 55<sup>b</sup> bot. ed. Sonc. *נָבֵבִים*).

*Pi.* *נָבֵבִים* *to heap up, pile, esp. to gather twigs, straw &c.; to rake*. Shebi. IX, 6 *הַמְנִיבִים* *he who gathers dry plants, leaves &c., (opp. מַלְקֵשׁ, of green plants)*. Bets. IV, 6. B. Kam. 101<sup>b</sup>; Succ. 40<sup>a</sup> *נָבֵבִים*, v. *נָבֵבִים*. Y. Yeb. VIII, 8<sup>d</sup> bot.; a. fr. — Trnsf. (with or sub. *נָבֵבִים*) *to pick up frivolous arguments*. Yoma 76<sup>a</sup> *נָבֵבִים* *how long wilt thou rake words together and bring them up against us (i. e. what authority have you for your assertion)?*; Sifra Vayikra, N'dab. ch. IV, Par. 4 *מגבב ומביא* (Mekh. B'shall, Vayas. 3 מהרצה).

**נָבֵב** ch., *Pa.* *נָבֵב* same, *to rake, collect*. Targ. Ex. V, 7 *נָבֵבִים* ed. Berl. (ed. *נָבֵבִים*, Regia *נָבֵבִים* h. text *נָבֵבִים*); ib. 12 *נָבֵבִים* ed. Berl. Targ. Ps. CIX, 11 (h. text *נָבֵבִים*); a. fr. — Targ. Prov. VIII, 10 *נָבֵבִים* *hoard ye unto yourselves knowledge*. Ib. XXV, 4 *נָבֵבִים* *remove*; h. text *נָבֵבִים*. Targ. Is. XLVI, 6 *נָבֵבִים* *they rake together gold* (h. text *נָבֵבִים*). — Lam. R. to I, 1 *נָבֵבִים* *gatherer* *this man (thou) will be a gatherer* (h. text *נָבֵבִים*).

of thorns and when he brings them, all people will run away from him; [Y. Maas. Sh. IV, 55<sup>b</sup> bot., v. אָרָא].

**גָּבַחַ** m. (preced.) *rakings*, v. next w. ג' דַּעֲמָא a ball of clipped wool. B. Bath. 74<sup>a</sup>; Snh. 110<sup>a</sup>; Num. R. s. 18. Ber. 9<sup>b</sup> דַּעֲמָא בֵּין ג' דַּעֲמָא between a lump of white wool &c. Ib. 8<sup>a</sup>, v. דַּעֲמָא I.—Pl. גָּבַחַ. Gitt. 68<sup>a</sup>.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ** f. (גבב) *rakings, small stubble, straw &c.*, used as fuel. Sabb. III, 1 sq., Y. ed. (Mish. a. Bab. ed. גָּבַחַ Chald.). Y. ib. III, 5<sup>c</sup> bot., Bab. ib. 36<sup>b</sup>. Kel. XVII, 1 ג' בִּלְתִּי בִּגְמֵי הַבָּתִּים the vessels of the bathers cease to be susceptible of levitical uncleanness, when they are so defective as to let small fuel drop out. Par. IV, 3; a. fr.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ** f., v. גָּבַחַ.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ** (b. h.; v. גבב; comp. גָּבַחַ) *to be high; to be elated*. Meg. 15<sup>a</sup> ג' הָמָן וְג' (Var. לֹבֵה שֶׁל הָמָן) Haman is haughtier than Ahasver (he dared what Ah. did not venture); Yalk. Esth. 1056.—Sot. 5<sup>a</sup> הָרֹם לְמַעַל וְג' and Mount Sinai did not rise higher (grow proud).

**Hif.** גָּבַחַ 1) *to raise, elevate; to make elated*. Taan. 23<sup>a</sup> a generation which was to be humbled בתפלתך הָרָאָהְךָ הָאֵלֹהִים hast thou lifted up through thy prayer, v. גָּבַחַ.—Erub. 55<sup>a</sup> מִי שֶׁמְגַבֵּה רִעְוֹ עַלֹּו כְּשֶׁמִּים Ms. M. (ed. עליה, ed. Sonc. מגב; v. Rabb. D. S. a. l.; Yalk. Deut. 940 who exalts his mind in himself as high as the heavens (who considers himself very wise, ed. who considers himself on account of his knowledge of it as high &c.). Ib. 13<sup>b</sup> הָאֵלֹהִים הָרָאָהְךָ הָאֵלֹהִים him who lowers himself (the Lord will raise, וְכָל הַמְּגַבֵּה עַצְמוֹ וְג' and whosoever exalts himself, the Lord will lower; ib. 54<sup>a</sup>; Ned. 55<sup>a</sup>. Tanh. Ki Thissa 14 מְגַבֵּה פָּנֵיהֶם lifted their faces up; a. fr.—Hall. III, 1 מְגַבֵּה חֲלָתָהּ she lifts up (dedicates) the priest's share; v., however, גָּבַחַ.—2) *to take up* a lost object in order to take possession of it. B. Mets. 8<sup>a</sup> מְגַבֵּה רֵיחַ מִצִּיאָה לְחֵבֶרֶוֹ if one takes up an object in behalf of his neighbor; ib. 10<sup>a</sup>; Bets. 39<sup>b</sup>; a. fr.

**Hof.** גָּבַחַ *to be raised*. Sot. 47<sup>b</sup> הָרָאָהְךָ הָאֵלֹהִים the low have been raised. Tanh. Ki Thissa 5; Lev. R. s. 8 ג' בִּלְתִּי בִּגְמֵי הַבָּתִּים with the word *zeh* (Lev. VI, 13) has he (Aaron) been raised.—Part. מְגַבֵּה, f. מְגַבֵּהָ. Y. Shebu. I, 32<sup>d</sup> bot. what means שָׂאָה (Lev. XIII, 2) מְגַבֵּהָ a raised spot (Sifra Thazr., Neg. ch. I מְגַבֵּהָ, corr. acc.).

**Hithpa.** גָּבַחַ, **Nithpa.** גָּבַחַ *to be elated, boastful*. Tanh. Huc. 1 הָרָאָהְךָ הָאֵלֹהִים הָאֵלֹהִים he beame more and more overbearing (Tanh. ed. Bub. ib.; Num. R. s. 18 מְגַבֵּה). Num. R. s. 6, beg. מְגַבֵּה עַצְמָם they were proud of their own selves.

**גָּבַחַ** ch. same, *to be high, elated*. Targ. Ps. CXXXI, 1.—Sabb. 67<sup>a</sup> וְג' מְגַבֵּה מִכָּל וְג' thou art higher than all other trees. Meg. 15<sup>a</sup> וְג' מְגַבֵּה מִכָּל וְג' Ms. M. (ed. גָּבַחַ) the King on high is higher than the king below. Hull. 7<sup>b</sup> וְג' מְגַבֵּה מִכָּל וְג' a mountain rose between them (separating them). [Y. Ter. X, 47<sup>b</sup> bot. גָּבַחַ מִן רֶאֱבֹחֵיהֶם, Tosaf. to Hull. 64<sup>b</sup> גָּבַחַ.]

**Af.** גָּבַחַ 1) *to raise*. Targ. II Chr. XXXIII, 14.—2) *to take up*. Succ. 44<sup>b</sup> וְג' מְגַבֵּהָ he took it (the festive wreath) up once as such and a second time for the willow branches thereon. B. Mets. 2<sup>b</sup> מְגַבֵּהָ הָרָאָהְךָ הָאֵלֹהִים they took the lost object up at the same time. Ib. 8<sup>a</sup>; a. fr.

**Ithpa.** גָּבַחַ, **Athpa.** גָּבַחַ 1) *to be high; to grow proud*. Targ. Job XXIV, 5. Targ. Koh. I, 12.—2) *to rise*. Targ. Job XXXIX, 27; a. e.—Hull. 141<sup>b</sup> sq. רִבְרִיבָאָהּ that the young birds may rise (when frightened).

**גָּבַחַ** f. (b. h.; preceded.) *height, excellence; pride, haughtiness*. Ber. 10<sup>b</sup> (ref. to Ps. CXXX, 1) אֵין ג' לְפָנֵי ה' there must be no hight (elevated stand during prayer) before the Lord. Esth. R. to IV, 15 לֹבֵה מִן הָאֵלֹהִים from haughtiness.—Tanh. Ki Thissa 27 עֹלָם הָאֵלֹהִים the hight of the world, i. e. the Most High.

**גָּבַחַ** ch. same. Targ. II Chr. XXXII, 26.

**גָּבַחַ** m. (b. h.; preceded. ws.), constr. גָּבַחַ 1) *high, exalted, elevated &c.* Sot. 5<sup>a</sup> מִן הָאֵלֹהִים וְג' a high person looks up to a higher one, but ignores the lower one. Gen. R. s. 22 (ref. to Ps. XXXII, 1) happy is he וְג' מְפָשֵׁחַ who is higher than (who controls) his sin, and whose sin is not higher than himself; a. fr.—Snh. 5<sup>b</sup> (in Chald. diction) גָּבַחַ עֵינֵי דָּוִד אָבִיהָ this man's (my) father was ambitious.—Fem. גָּבַחַ. Ab. V, 19 ג' הָאֵלֹהִים, opp. מְגַבֵּה. Pl. גָּבַחַ, f. גָּבַחַ. Esth. R. to IV, 7 הָאֵלֹהִים הָרָאָהְךָ הָאֵלֹהִים the high were lowered.—Y. Shebi. VI, 36<sup>c</sup> top ג' הָאֵלֹהִים my father was ambitious, v. supra.—Esp. גָּבַחַ the Most High. Y. Snh. VII, 25<sup>b</sup> top; ib. 25<sup>c</sup> top ג' בְּעִבְדוּתָהּ בְּעִבְדוּתָהּ with a service peculiar to it (that idol), or with a service prescribed for the worship of the Lord; Y. Naz. VI, beg. 54<sup>c</sup> לְמַלְאכָהּ referring to a service prescribed for the worship of the Lord (but applied to an idol).—Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> הָאֵלֹהִים לְשֹׁן ג' it is an expression alluding to Divinity, v. גָּבַחַ.—גָּבַחַ for the Lord, on the altar. Pes. 3<sup>b</sup> אֵלִיָּה לֵג' סִלְקָא the fat-tail is offered on the altar; a. fr.—2) *an abnormally tall and slim person with shaking gait*. Bekh. 45<sup>b</sup> (explain. קָפָה Mish.) גָּבַחַ ed. (Ar. גָּבַחַ).—Fem. גָּבַחַ. Ib. (Ar. גָּבַחַ).

**גָּבַחַ**, v. גָּבַחַ.

**גָּבַחַ** I (b. h.; גבב) [*heap, mound*,] 1) *landmark, boundary; limit; qualification*. B. Bath. 69<sup>b</sup> (ref. to Gen. XXIII, 17) סָבִיב לֵג' שְׂצִירָךְ מִן כָּרְבִּיב such trees as require boundaries (small trees, are included in the sale). Ab. Zar. 24<sup>b</sup> יֵשׁ לָהּ אֵת זֶה this assertion (לֵקְחִי מִן הַבְּמָה לְקָרְבִּיב) must be qualified. Y. Hall. I, 57<sup>b</sup> top (ref. to Is. XXVIII, 25) עַד גָּבַחַ שֶׁל לֶחֶם so far goes the definition of bread, i. e. only these species can be called *lehem*.—

2) (in gen.) *country*, *contrad.* to the sanctuary (מקדש) and Jerusalem. Keth. 24<sup>b</sup>, a. fr. קרשי ה' the sacred gifts (T'rumah &c.) set apart and consumed outside of the Temple and Jerusalem.—Pl. גְּבֻלֵּי, גְּבֻלֵּי־מִדְבָּר. B. Bath. 56<sup>a</sup> גְּבֻלֵּי הַמִּדְבָּר border-towns.—Shek. VII, 3 נמצא על ה' if found outside of Jerusalem. R. Hash. 30<sup>a</sup>; a. fr.—V. גֻּבֵּל.

\***גְּבֻלָּה** II pr. n. *G'bul* (High-land), comp. **גְּבֻלָּה** **סוֹת**. IX, 15; Snh. 97<sup>a</sup> **אֲנָשִׁי (זָג) גְּבֻלָּה** (Ms. M. Snh., a. Cant. R. to II, 13 **גְּבֻלָּה**).

**גַּבְלָא** *m.* (v. preced.) of *G'bul*. Koh.  
R. to I, 4 ר' יעקב (ed. Wil. גַּבְלָא h. form); Y. Hall.  
III, 59<sup>a</sup> גַּבְלָא ר' ר' Y. Kidd. IV, 66<sup>a</sup> top; Y. Yeb. VIII, 9<sup>b</sup>  
גַּבְלָא of Gabla.

גבוּנְתָא, Y. Ter. X, 47<sup>b</sup>, read זְבִינְתָא.

**גִּבּוֹר** m. (b. h.; גבר) *strong, brave, mighty; hero*.  
Ned. 38<sup>a</sup> על ג' on a strong man; Sabb. 92<sup>a</sup>. Ab. IV, 1  
ג' איהו who is a hero?; Tam. 32<sup>a</sup>; a. fr.—*פל. גִּבּוֹרִים*.  
Gen. R. s. 37 ג' פלשתיים *Philistians* which means giants,  
opp. ננסים. Sot. 42<sup>b</sup> ג' ג' four (Philistine) heroes; a. e.

גבור, Meg. 18<sup>a</sup>, v. כפר ג' חיל, גבור

גְּבוּרָתָא v. גְּבוּרָא.

**גְּבוּרוֹת** f. (b. h.; גבר; 1) *superiority, strength, might*. Yoma 69<sup>b</sup> זֶה הוּא גְּבוּרוֹתוֹ Ms. M. (ed. גְּבוּרוֹתוֹ). His strength consists (in His long-suffering). Kidd. 49<sup>b</sup> וְכִי ten measures of bravery have come down into the world, nine of which the Persians have taken; Esth. R. to I, 3. Num. R. s. 10 (allud. to Koh. X, 17 a. Is. V, 22) הַגְּבוּרוֹת גְּבוּרוֹתוֹ של תורה וכו' the strength (acquired by the study) of the Law consists in 'happy', the strength of wine in 'woe'; a. fr.—2) *Divine Majesty, the Lord*. Sabb. 87<sup>a</sup>. Ib. 88<sup>b</sup>, a. fr. מִפִּי הוֹדָהּ the mouth of the Lord.—3) *high age, v. infra.—Pl. גְּבוּרוֹת 1) manifestations of Divine power, wonders*. Yoma 1. c. אֵינִי גְּבוּרוֹתָיו where are the evidences of His power (that we should call Him גְּבוּרוֹת)?—2) *G'buuroth*, the second section of the T'fillah (v. אֲבוֹת), praising the powers of the Lord, also called תְּהִלַּת הַמְּכָרִים. Y. Ber. IV, end, 8<sup>c</sup> this is the order &c. אֲבוֹת וְג' Aboth, G'buuroth, and Kiddush hash-Shem (K'dushah). וכו' אֲבוֹת הַגְּבוּרוֹת, a clause praising the Lord for giving rains, inserted in *G'buuroth*. Ber. V, 2 מוֹכִירֵינִי גֵשֶׁם we mention 'the power of rain', i. e. insert the clause, in 'the Resurrection', contrad. to the prayer for rain (שְׁמִינִי). Taan. 2<sup>a</sup> וְגֵשֶׁם וכו' why is it named *G'buuroth G'shamim*? Ans. שִׁירֵדֵינוּ בְּגְבוּרוֹת because the rains come down through (God's) wonderful power (ref. to Job. V, 9—10).—3) (allusion to Ps. XC, 10) *the age of eighty*. M. Kat. 28<sup>a</sup> שְׁמוֹנִים (Ms. M. גְּבוּרוֹת) 'eighty years' is called *g'buuroth* (*g'burah*). Treat. S'mahoth III, 8 מִיתָה של גְּבוּרוֹת (של זְקֵנָה) a death of *g'burah* (at a high age); Ab. V, 21 שְׁמִינִי לְגְבוּרוֹת M. Kat. 1. c. הִגִּיעַ לְגֵי if one has reached the age of eighty.

גבוריא, כפר ג', Meg. 18<sup>a</sup>, v.

גְּבוּרָה ch.=h. גִּבּוֹרִים, גְּבוּרָה, גְּבוּרָה

Targ. II Chron. X, 10. Targ. Jud. XI, 29 גְּבוּרָה (ed. Vien. ה . . .). Targ. Jer. X, 6; a. fr.—*Pl.* גְּבוּרָה, גְּבוּרָה, גְּבוּרָה. Targ. Ps. XX, 7.—Targ. I Chr. XI, 19 (Var. גְּבוּרָה). Targ. Deut. III, 24 (Var. O. גְּבוּרָה, v. Berl. Targ. O. II, 50; ed. Amst. גְּבוּרָה); a. fr.—Targ. O. ib. XXXIII, 29 גְּבוּרָה thy mighty deeds (h. text גְּבוּרָה).

גְבוּשִׁים m. (גבש) *pile of stones*. Pl. גְבוּשִׁים. Tosef. Ohol. XVII, 9, v. גִּבְשָׁ.

נְבוֹתָה pr. n. pl., v. נָבַח.

גִּיבָה, גִּיבָח m., גִּיבָה f. (גבה=גבה) *high, tall and slim*. Bekh. 45<sup>b</sup> Ar., v. גִּבּוּהָ 2. [In b. h.: *with high forehead, bald in front.*]

גִּבַּח; *Pi.* גִּבַּח (v. preced. end) *to shave a bald-pate.*  
Tosef. Sabb. VI (VII), 1 המנבחת, v. גִּבַּח־הַמִּנְבַּח.

גַּבְחָה, v. גַּבַּח.

**גַּבְבָּהּ** f. (b. h. גבחה 1) *high forehead; baldness in front*. Hull. 65<sup>b</sup> **הָבָא וַיֵּץ לוֹ ב'** a species of locusts which occasionally appear, having no long-stretched heads (= ראשו ארוך ib.); [Ar.: *a protuberance on the back, hump*]. Neg. X, 10 **הוּא** a leprous affection on the front of the head (making it bald). Ib. **אֵיזוֹ הָיָא ב' מִן הַקֶּרֶקֶר**. Ib. which portion of the head is called *gabbaḥath*? From the crown sliding down forward to where the hair begins [on the forehead; Sifra Thazr. Par. 5. ch. X. Tosef. Neg. IV, 11; a. fr.—2] *the front or outside of cloth; the nap of new cloth*, opp. קרחת. Sifra l. c. ch. XV **בִּגְבֻתָּהּ** **אֵלֵי הַדְּרִשִׁי** **גַּבְבָּהּ** (Lev. XIII, 55) means new cloths (v. Targ. O. a. l.).

אנטערליא v. גבטלא

גבא, v. גבר.

**גָּבַר, גָּבַרָה** (גבר, v. גבר) to collect a bill, taxes &c.; to make one's self paid, to seize. Keth. 90<sup>a</sup>, a. fr. if a later creditor (second mortgagee) שָׁקֵם וְג' מֵה שֶׁג' ג' collected first, what he has collected is his own. B. Mets. 13<sup>b</sup> בִּידֵי גָּבֵרָה he may make himself paid of unmortgaged property. Keth. V, 1 גָּבֵרָה אֵת הַכֶּלֶל she is entitled to the whole amount; a. v. fr.—Lev. R. s. 11 the king sent a treasury officer לְגָבֹרֶת to collect (the delinquent taxes); Gen. R. s. 42 לְגָבֹרֶתָהּ; Tanh. Sh'mini 9. [Lev. R. l. c. וגבו אותו, read ורחבו, emp. Gen. R. l. c.] Ex. R. s. 30 מִן ג' וְכִי who collected from him (punished him for) the blood on his hand? לֹא יִשְׂרָאֵל גָּבֹר אוֹתוֹ וְכִי not the Israelites collected it, but the Gibeonites did.—Gen. R. s. 85; s. 92 end בִּית מְקוֹם לְגָבוֹת וְכִי the creditor met with a chance to collect his bill, i. e. the Lord takes this occasion to visit our sins; a. fr.—Part. pass. גָּבֵרָה collected, seized. B. Mets. 58<sup>a</sup> הָיָה עַל הַתְּנָה counting on the Shekel contributions collected (though not yet delivered in the Temple treasury); Keth. 108<sup>a</sup>; Y. Shek. II, beg. 46<sup>c</sup>. Shebu. 48<sup>b</sup>, a. fr. כֵּן רָמִי is considered as if collected (in the possession of the creditor); a. fr.

*Nif.* נִגְבָּה 1) *to be collected, to be collectible.* B. Mets. l. c. לְגַבֹּחַ; Y. Shek. l. c. לְהִיגָבוֹת on what is

yet to be collected. Peah VIII, 7 תקופה נְגִבִית בשנים the charity fund must be collected by two persons; B. Bath. 8<sup>b</sup>; Snh. 17<sup>b</sup>; a. fr.—2) to be collected from, be taxed. Pesik. R. s. 10 לא היו נִיָּבִים וְכ' they were not highly taxed; a. fr.

Hif. הִגְבִּיהָ to cause to be collected. Hall. III, 1 מְגַבְהָ she orders the priest's gift to be collected; v., however, גָּבָה. Gitt. 35<sup>b</sup> הִשְׁאֵר אֶת הַגְּבִיָּה אֶת הַשָּׂר help her to collect the balance. [Tosef. Sabb. VI (VII), 1 מְגַבָּה, v. גָּבָה.]—Part. pass. fem. מְגַבְהָ collected fund. Tanh. Emor 18.

גָּבִי ch. same; [1) to rake, v. גָּבַב.—2) to collect, tax. Targ. O. Deut. XXII, 19 (h. text עָנַשׁ). Targ. Koh. VIII, 14; a. e.—Part. act. a. pass. גָּבִי. Targ. Hos. VIII, 6 (some ed. incorr. גָּבִי, v. Rashī a. l.).—B. Mets. 12<sup>b</sup> נִירוּ גָּבִי מִקְבָּא גָּבִי though it cannot be collected from mortgaged, it may be collected from unencumbered property. Y. Gitt. I, end, 43<sup>d</sup> וְכ' נִירוּן מִיָּגְבִי they went down (to Babylonia) to collect debts there for friends; Y. Kidd. III, 64<sup>a</sup> לְגַבִּיהָ (read לְמִיָּגְבִי); cmp. Gitt. 14<sup>b</sup>.—B. Mets. 17<sup>b</sup> גָּבִיָּה she has a right to collect (seize); a. fr.

Af. גָּבִי as preced. Hif. to confiscate, fine. Targ. Am. IV, 5. Targ. Hos. VIII, 13 (some ed. מְגַבֵּן Part. pass. Pa.).—Targ. Koh. XI, 4 אֲגַר לֹא מְגַבֵּן אֲגַר makes not (people) derive any gain.—B. Kam. 98<sup>b</sup>; Keth. 86<sup>a</sup> בִּירָה מְגַבֵּי makes him pay. Ib. בִּירָה כִּי וְכ' made him pay the full amount, v. שְׂבוּרָה. Shebu. 48<sup>b</sup> אֲנִיכֵי מְגַבֵּינָן בִּירָה we do not order collection on such a bill. [Nidd. 65<sup>b</sup> בִּירָה, v. גִּיב a. גִּיב.]

Ithpe. אִתְּגַבֵּי to be taxed, fined. Targ. O. Ex. XXI, 22.

גָּבִי, Y. Succ. V, 55<sup>b</sup> bot., v. גְּבִינִי II.

גְּבִינָה I m. (גָּבִי) collected, hoarded. Targ. Prov. VIII, 19 (ed. Lag., (h. text נִבְחָר) hoarded treasure; XVI, 16.—V. גָּבִי.

\* גְּבִינָה II m. (v. גָּבִי a. גְּבִיָּה) tall and slim. Targ. Y. Lev. XXII, 22 דִּגְ' אִי דִּנְסִים Ar. (ed. differ. vers., h. text extremely tall or of stunted growth; v. חֲרוּץ אוֹ יִבְלָה. [The vers. of Ar. obviously belonged to Lev. XXI, 20.]

גְּבִינָה III, גִּי, גִּילָה, v. מְגַבֵּיָּה.

גְּבִיָּה m. ch.=h. גְּבִיָּה (v. גָּבָה). Targ. Ps. CXIII, 5 (Var. גְּבִיָּה).—Pl. גְּבִיָּה. Ib. ChII, 11. [Y. Ter. X, 47<sup>b</sup> bot., v. גָּבָה.]

גְּבִיָּה pr. n. m. G'biha. Snh. 91<sup>a</sup> ed. (Ar. גְּבִיָּה).—Ab. Zar. 22<sup>a</sup>.

גְּבִיָּה f. (גָּבִי) collectorship, office of גְּבִיָּה. Y. Dem. II, 23<sup>a</sup> top יָצָא מִגְּבִיָּהוּ (not מְגַבְהָוּ); Tosef. ib. III, 4 פִּירֵשׁ מִגְּבִיָּהוּ (ed. Zuck. יִירוּ..., some ed. מְגַבְהָוּ) as soon as he has resigned his office as (Roman) tax-collector.

גְּבִיָּה ch. same. Snh. 25<sup>b</sup> עָבַד גְּבִיָּה occupied the collector's office.

גְּבִיָּה m. ch.=h. גְּבִיָּה, extremely tall. Targ. Y. II Lev.

XXI, 20 (second vers. for h. text גָּבֵן; Var. in Ar. גְּבִיָּה (not גְּבִיָּה), v. Koh. Ar. Compl. s. v. גְּבִיָּה II, p. 227<sup>a</sup>); v. גְּבִיָּה II.

גְּבִיָּה m. (גָּבִי) collector of taxes or charities, treasurer, manager. Ned. 65<sup>b</sup> when one is reduced to poverty, אִינִי נִפְלָ לִירֵד גְּבִיָּה he does not at once fall into the hands of the public almoner (but is taken care of by his friends). Y. Dem. II, 23<sup>a</sup> top; Tosef. ib. III, 4 חֲבֵר if a *haber* (socius, v. חֲבֵר 3) becomes a collector (publican), he is expelled from the order; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, 38<sup>c</sup> הִנֵּיחֵ לִי שִׁיגְבָה וְכ' let the collector collect his debt, i. e. let the divine agency do its mission.—Pl. גְּבִיָּה. Tosef. B. Mets. VIII, 26 וְחִמּוּכִים וְכ' for tax and custom collectors it is difficult to make reparation; B. Kam. 94<sup>b</sup>. Tosef. Dem. III, 17 צִדְקָה גְּבִיָּה collectors or managers of charity.—Ab. III, 16 מְזוּרִים וְכ' the collectors (divine agencies of justice) go around every day; a. fr.—Chald. גְּבִיָּה, pl. גְּבִיָּה. Targ. Esth. IV, 7 (Bxt. a. oth. גְּבִיָּה). [אִי גְּבִיָּה v. גְּבִיָּה I.]

\* גְּבִיָּה m. (גָּבִי, cmp. גָּבַב) saving, thrifty. Targ. Prov. XXI, 5 (h. text חֲרוּץ).—[אִי גְּבִיָּה, v. גְּבִיָּה I.]

גְּבִיָּה, read גְּבִיָּה.

גְּבִיָּה m. (גָּבִי) a mush of flour and water. Ber. 37<sup>b</sup> (defin. מִזְחָה גְּבִיָּה a scalded mush (Ms. M. גְּבִיָּה), a sort of puff-pastry or trifle.

גְּבִיָּה, v. גְּבִיָּה.

גְּבִיָּה, v. גְּבִיָּה.

גְּבִינָה I, גְּבִינָה m. ch.= (b. h. גְּבִינָה) hump-backed. Targ. O. Lev. XXI, 20. Targ. Koh. VII, 13.

גְּבִינָה II m. h. (v. גָּבִי) eye-brow. Nidd. 23<sup>b</sup> אֲרֵן לֹא גְבִינִי (ed. h. text corr. acc.). Bekh. VII, 2 (43<sup>b</sup>) ... גְבִינִי if one has no eye-brows or only one eye-brow,—this is the *gibben* of the Bible (Lev. XXI, 20); expl. Gem. ib. וְזוֹ מִדְּרַשׁ אֵי גָבֵן this is what is deducted by interpretation from *gibben* (ib.).—Pl. גְּבִינִי. Nidd. I. c.; Y. ib. III, 50<sup>c</sup> bot.—Bekh. I. c., v. supra. Ib. (explain. גְּבִינִי, Lev. I. c.) שְׂגִינִי שׁוֹכְבִין (not שְׂגִינִי) whose eye-brows are lying (overshadowing the eyes).

גְּבִינָה I ch. same; also eye-lash. Pl. גְּבִינִי. Targ. Lev. XIV, 9. Targ. Y. I, II Lev. XXI, 20 (h. text גְּבִינִי, v. preced. (h. text גְּבִינִי).—Targ. Prov. VI, 4; ib. XXX, 13 (h. text גְּבִינִי and his eye-lashes were over-hanging (he could not move his eye-lids). Ib. מִסִּי דִּלִּי לִי גְבִינִי Mss. (v. Rabb. D. S. a. l. note 3, ed. עֵינִי lift my eye-lashes for me.

גְּבִינָה II hump-backed, v. גְּבִינִי I.

גְּבִינָה f. (b. h.; גָּבֵן) curdled milk, cheese. Ab. Zar. 34<sup>b</sup> גְּבִינָה בֵּית אֲנִיָּקִי Bithynian cheese (prepared by gentiles), v. אֲנִיָּקִי. a. fr.—Pl. גְּבִינָה. Ib. II, 4; a. fr.—Tosef. Zab. II, 5 הִנְיָנִי. Treat. Kuthim ch. II הִנְיָנִי. Ch. גְּבִינָה.

**גָּבִי** pr. n. m. *G'bi*, name of a Temple crier. Tam. III, 8; Yoma 20<sup>b</sup>; Y. Succ. V, 55<sup>b</sup> bot. גָּבִי (corr. acc.).—2) G. ben Harson. Koh. R. to IV, 8.

\***גָּבִינָה** f. **גָּבִינָה** (גָּבִי, v. גָּבִי I) (the camel's) hump. Pl. **גָּבִינָה**. Y. Sabb. V, 7<sup>b</sup> bot. (expl. מְשֻׁלָּטָה) like a ball (a cushion) to level the humps; cmp. **גָּבִינָה** II.

**גָּבִינָה**, pl. of **גָּבִינָה** I.

**גָּבִיעַ** m. (b. h.; גָּבַע) cup. Gen. R. s. 91; Tanh. Mikketz 8; a. e.

**גָּבִיעָה** I pr. n. m. *G'biah* (hump-backed). Gen. R. s. 61 כֹּסֶם גָּבִיעָה; Snh. 91<sup>a</sup> כֹּסֶם גָּבִיעָה Ar. (ed. **גָּבִיעָה**).

**גָּבִיעָה** II f. (גָּבַע) hump. Gen. R. s. 61 (Alexander the Great to G'biah, v. preced.) **גָּבִיעָה** Var. (ed. פְּרוֹדֵךְ) I will level thy hump.

**גָּבִירָה** f. (b. h.; גָּבַר) mistress, lady. Sot. 12<sup>b</sup>; Ex. R. s. I **גָּבִירָה** O our mistress! Taan. 21<sup>b</sup> (of Palestine, opp. **גָּבִירָה** Babylonia). Y. Ber. III, 6<sup>c</sup>; a. e.—Pl. **גָּבִירָה**. Ex. R. 1. c.; Tanh. Sh'moth 3 **גָּבִירָה** the sons of the ladies (Leah and Rachel). V. **גָּבִירָה**.

**גָּבִישָׁא** f. pl. (גָּבַשׁ) hills. Targ. Zeph. I, 10, v. **גָּבִישָׁא**.

**גָּבַל** (b. h. r.; v. גָּבַל) [to give a rounded shape,] to knead, stamp. Sabb. XXIV, 3 you may put water into the bran (on the Sabbath) **גָּבַל** but must not mix it to a mass. Tosef. Maasr. III, 13 **גָּבַל** he kneads his dough. Lev. R. s. 29 **גָּבַל** (Pesik. Bahod. p. 150<sup>b</sup> **גָּבַל**) on the fourth day He formed the dust into a mass.

**גָּבַל** same. Y. Ter. V, 43<sup>c</sup> bot. **גָּבַל** he set apart (the Trumah) and then made the dough. Ib. שָׁמַן אֶת הַגָּבִילָה (read **גָּבַל**) Taan. 10<sup>a</sup> **גָּבַל** that forms a cheese. Ib. 19<sup>b</sup> **גָּבַל** אֶת הַשֶּׁמֶן אֶת הַשֶּׁמֶן that stamps clay; a. fr.—Part. pass. **גָּבֻל**. Ib. **גָּבַל** a thoroughly kneaded mass.

**Hithpa.** **גָּבַל** to be kneaded. Ib. אינו **גָּבֻל** יפה is not thoroughly kneaded.

**גָּבַל** ch. 1) same. Y. Sabb. VII, 10<sup>b</sup> bot. **גָּבַל** (or **גָּבַל**) he who kneads lime dust. Gitt. 69<sup>a</sup> **גָּבַל** וַיִּנְגְּדוּ let him knead it with honey. Ib. וַיִּנְגְּדוּ ... וַיִּנְגְּדוּ let him knead it with honey. Ar. (Var. v. **גָּבַל**; ed. וַיִּנְגְּדוּ) let him twist ... and mix (the wick) thoroughly with ashes. Gen. R. s. 34, end **גָּבַל** לֵיהֶם וְכִי, **גָּבַל** v. **גָּבַל**—2) (of parasite worms) to grow. Hull. 67<sup>b</sup> **גָּבַל** קָם **גָּבַל** they grow out of it (originate in the body). Ib. bot. **גָּבַל** וְכִי when they grew, they grew as permitted food.

**Pa.** **גָּבַל** as Pe. 1).—Y. Maas. Sh. V, 56<sup>d</sup> top **גָּבַל** and to mix its blood with flax-seed. B. Mets. 69<sup>a</sup> (prov.) **גָּבַל** לְחֹרֵץ **גָּבַל** mix (fodder) for an ox, mix for oxen, i. e. it is the same trouble. Ber. 40<sup>a</sup> **גָּבַל** (if he interrupted himself by saying), 'Mix fodder for the oxen'. Sabb. 156<sup>a</sup>.

**Hithpa.** **גָּבַל** to be kneaded. Lev. R. s. 6 **גָּבַל** **גָּבַל** the coins were kneaded with the dough.

**גָּבַל** pr. n., v. **גָּבַל**.

**גָּבַל** m. (גָּבַל) kneader, baker. Pes. 34<sup>a</sup> **גָּבַל** וְכִי in order to get a kneader (that observes levitical purity), for prayer (in a synagogue) and for washing hands (for a meal) one is bound to walk four *mils* (no more). Keth. 72<sup>a</sup> **גָּבַל** וְכִי a certain kneader prepared for me the dough according to the law of Hallah.

**גָּבַל** ch. same, esp. one that mixes fodder. Sabb. 156<sup>a</sup> **גָּבַל** וְכִי the *gabbal* of the house of the Nasi, v. preced.

**גָּבַל**, **גָּבַל**, **גָּבַל** (cmp. b. h. **גָּבַל**) [*Highland*,] *Gabla*, *Gabalena*, a district (and town) South or South West of Jerusalem, occupied by Edomites (v. Graetz Monatsschrift 1875, p. 61sq.; 1880, p. 481sq.). Targ. Y. Gen. XXXVI, 20; I Chr. I, 38 (h. text **גָּבַל**). Targ. Y. I Deut. XXXIII, 2.—Ab. Zar. 59<sup>a</sup>; Keth. 112<sup>a</sup> **גָּבַל** came to *Gabla*. Cmp. **גָּבַל**.

**גָּבַל** m. (גָּבַל) a lump of dough taken out for forming cakes &c., a roll of dough. Y. Hall. II, beg. 59<sup>a</sup> **גָּבַל** וְכִי the priest's gift must be, in shape and substance, like a roll.—Pl. **גָּבַל**. Ib. **גָּבַל** from the time that the dough is divided into lumps.

**גָּבַל**, v. **גָּבַל**.

**גָּבַל** m. of *Gabla*. v. **גָּבַל** a. **גָּבַל**.

**גָּבַל** f. (a geogr. term) *Giblean*, sub. **גָּבַל**, a *Giblean balcony*. Ohol. XIV, 1 **גָּבַל** וְכִי; Y. Shebi. III, 34<sup>c</sup> bot. **גָּבַל** וְכִי. Tosef. Oh. XIV, 9 **גָּבַל** וְכִי what balcony is called *Giblich*? וְכִי וְכִי a balcony which sucks from (is girded to the wall on) both sides and left alone (without support) in the middle. [Ar. reads **גָּבַל** **גָּבַל** curved on both sides and straight-lined in the middle, and explains our w. to mean *store-room*.] [Var. lect. **גָּבַל**, **גָּבַל**, **גָּבַל**.]

**גָּבַל** pr. n. [*Highland*,] *District of Gablan*, *Gabalena* (cmp. **גָּבַל** II). Sot. IX, 15 (49<sup>b</sup>); Cant. R. to II, 13 **גָּבַל** וְכִי; Snh. 97<sup>a</sup> **גָּבַל** וְכִי (Ms. F. **גָּבַל**) the *Gablan* will lie desolate; (cmp. Keth. 112<sup>a</sup> **גָּבַל** as to the envied fertility of *Gabalena*). V. **גָּבַל**.

**גָּבַל**, v. **גָּבַל**. [*with us*, v. **גָּבַל** ch.]

**גָּבַל** m. (b. h., denom. of **גָּבַל**) hump-backed, or one having defective eye-brows. Bekh. VII, 2 R. Hanina .... says, the *gibben* of the Bible (Lev. XXI, 20) is שֵׁשׁ וְכִי **גָּבַל**, v. **גָּבַל** h.; oth. opin., v. s. v. **גָּבַל**. [Targ. Y. II *extremely tall*, v. **גָּבַל**.]

**גָּבַל**, **Pa.** **גָּבַל** (v. **גָּבַל**) to form cheese. Sabb. 95<sup>a</sup>; Tosef. ib. IX (X), 13 **גָּבַל** וְכִי; Zuck. (Var. **גָּבַל**); Y. ib. VII, 10<sup>c</sup> bot. **גָּבַל**, v. **גָּבַל**.

**גָּבַל**, v. **גָּבַל**.

**גִּבְנוֹן** m. (b. h. גִּבְנוֹן; גבן) *humpy, humpbacked*. Pl. גִּבְנוֹנִים. Mekh. Yithro, Bahod. 4 (ref. to Ps. LXVIII, 17) 'כלם ג' אדם וכ' ye are all humpbacked (blemished) as we read (Lev. XXI, 20) &c., v. גִּבְנוֹן; (Meg. 29<sup>a</sup> מומין ג' אדם); Yalk. Ex. 284; v. Tanh. B'midbar 7; Yalk. Ps. 796.

**גִּבְנוֹנִי**, v. גִּבְנוֹנִי.

**גִּבְסִים**, v. גִּבְסִים. a. גִּבְסִים.

**גִּבֵּעַ** (cmp. גִּבָּה) *to be arched*.—Part. גִּבְעִי, v. גִּבְעִי.

\*Af. גִּבְעִי *to waddle*. Y. Dem. I, 22<sup>a</sup> top saw one mouse (which had swallowed a jewel) וארי מִגְבֵּעַ come in waddling.

**גִּבְעָה** (b. h.) pr. n. pl. *Geba*, a Samaritan town. Kel. XVII, 5 'ג' חֲצִירֵי ג' leaks of G.; Y. Or. III, 63<sup>a</sup> bot. ג' חֲצִירֵי ג' (corr. acc.); Tosef. Kel. B. Mets. VI, 10 של ביה ג' חֲצִירֵי ג' (Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) הבורח ג' חֲצִירֵי ג' [Y. Or. III, 63<sup>a</sup> bot. ג' חֲצִירֵי ג']; Yalk. Zech. 585 ורמון ג' חֲצִירֵי ג'.

**גִּבְעָה** f. (b. h.; גִּבְעָה) 1) *hill*. Lev. R. s. 10 'ג' כמין ג' like a hill (the bullock between the two rams). Cant. R. to IV, 6 'ג' עשה עולותיו ג' he piled up their preputia; Gen. R. s. 47 'ג' עשה עולותיו ג' a. e.—Pl. גִּבְעָה. Hag. 15<sup>a</sup> 'ג' ברא הרים ברא He created mountains, and (corresponding to them) hills. Taan. 8<sup>b</sup> (ref. to Job XXXVII, 13) 'ג' אם לשבט בהרים וג' if He sends rain as a scourge, He sends it on mountains and hills. Ab. Zar. 17<sup>a</sup> 'ג' הרים וג' mountains and hills! Sot. 5<sup>a</sup>; a. fr.—2) pr. n. pl. *Gibeah*. Gitt. 6<sup>b</sup> 'ג' עסק בפלגש ג' studying the case of the woman murdered in Gibeah (Jud. XIX sq.). Pesik. R. s. 11 'ג' בפלגש ב' the war about the woman of G.; a. e.—Shebu. 35<sup>b</sup> 'ג' שמות האמורין ב' Rashi (ed. בפלגש ב' the names (*Adonai, El* &c.) used in the chapter about Gibeah (Jud. XX).

**גִּבְעוֹל** m. (b. h.; גִּבְעוֹל, dimin.; cmp. גִּבְעוֹל) *calyx* or *capsule* of plants. Par. XII, 2 (of hyssop).—Pl. גִּבְעוֹלִין. Ib. 2; 5; Yoma 14<sup>b</sup>.—Ib. 75<sup>a</sup> 'ג' זרע פשתן בגבעולין (Ms. M. 2) the seed of flax in (its) capsules; v. II. Num. R. s. 7 'ג' נעשה ג' the flax had formed capsules; Lev. R. s. 18 'ג' ומצאה ג' (when no longer good for linen). Par. XI, 7, v. גִּבְעוֹל; a. fr.

**גִּבְעוֹנָא**, v. next w.

**גִּבְעוֹנִי** m. (b. h.) *Gibeonite, one not admissible as a member of the congregation of Israel*, v. גִּבְעוֹנִי. Pesik. R. s. 26 (ref. to Jer. XXVIII, 1). Yeb. 71<sup>a</sup> 'ג' מורל ג' (Ar. ed. Koh. oth. ed. גִּבְעוֹנִי) a circumcised G.; Ab. Zar. 27<sup>a</sup> 'ג' גִּבְעוֹנִי; Yalk. Gen. 81 Ms. גִּבְעוֹנִי (v. Rabb. D. S. to Ab. Zar. l. c. note 40).—Pl. גִּבְעוֹנִים. Num. R. s. 8; Ex. R. s. 30; Yeb. 78<sup>b</sup>; a. fr.—Ch. גִּבְעוֹנָא. Targ. II Sam. XXI, 1; a. e.—Kidd. 70<sup>b</sup>, v. גִּבְעוֹנָא; a. e.

**גִּבְעוֹתָא** f. ch.=h. גִּבְעוֹתָא. Targ. Jud. VII, 1; a. e.—Pl. גִּבְעוֹתָא. Targ. Zeph. I, 10 (ed. Lag. גִּבְעוֹתָא).

**גִּבְרָה** (b. h.; v. גִּבְרָה) *to be uppermost, prevail; to be strong*. Num. R. s. 7 לשון גִּבְרָה, v. גִּבְרָה. Sot. IX, 15

גִּבְרָה בעלי זרוע the violent prevailed. Y. Bets. II, 61<sup>c</sup> top; Tosef. Hag. II, 11; Bets. 20<sup>a</sup> 'ג' גִּבְרָה יִרְדָּן וכ' the Shammaites prevailed over (outnumbered) the Hillelites; a. fr.

**גִּבְרָה** *to make strong, strengthen, sustain*. Lam. R. to III, 1 'ג' גִּבְרָה לַעֲמֹד בְּכֹלֵן he made me strong enough to survive all these calamities; ib. 12. Cant. R. to II, 14 'ג' מִגְבֵּרֵן לְיִשְׂרָאֵל (ed. Wil. מִגְבֵּרֵן Hif.) sustains Israel. Ib. III, 7 'ג' שֶׁחַן מִגְבֵּרֵן אֶת־וְכ' they (the sixty words of the priestly benediction) strengthen Israel. Mekh. B'shall, Amalek, s. 1 'ג' מִגְבֵּרֵת יִשְׂרָאֵל וכ'... can Moses' (uplifted) hands make Israel victorious?; a. fr.—Part. pass. מִגְבֵּר, v. infra.

**גִּבְרָה** 1) same; v. supra.—2) *to grow strong*. Ib. 'ג' מִגְבֵּרֵת בְּרִי' (Moses' uplifted hands indicated that the Lord remembered that) Israel would in the future be strong in the Law which was to be given through his (Moses') hands, opp. לְחֻמֵּיךְ; Yalk. Ex. 264.

**גִּבְרָה** *to rise, swell; to grow strong, gather courage; to make one's self master*. Tanh. B'resh. 7 'ג' מִגְבֵּרֵת הַמַּיִם הַזֵּהים the waters of the Nile rose. Num. R. s. 19 'ג' מִגְבֵּרֵת שָׁם and rose there. Ib. 'ג' מִגְבֵּרֵת שָׁם full of high waters. Snh. 96<sup>a</sup> 'ג' עָדֹה וכ' had no courage until he came to Dan. R. Hash. III, 8 'ג' מִגְבֵּרֵת דָּרִי they were victorious. Hag. 16<sup>a</sup>, a. e. 'ג' if one feels מִגְבֵּרֵת עליו שִׁיזָרֹחַ that his passion threatens to make itself master over him; Kidd. 80<sup>b</sup>. Ned. 81<sup>a</sup> 'ג' מִגְבֵּרֵת עַל הָעָם because they lord it over the people (Ar. מִגְבֵּרֵת, v. גִּבְרָה). Num. R. s. 18, v. גִּבְרָה. Yalk. Is. 287 (ref. to Is. XVII, 11) 'ג' מִגְבֵּרֵת (Lev. R. s. 18 מִגְבֵּרֵת, corr. acc. or מִגְבֵּרֵת) an affliction which makes itself the master, v. אֲנִיֵּשׁ. Gen. R. s. 76; a. fr.

**גִּבְרָה** I ch. same. Targ. Ps. CIII, 11.—Gitt. 60<sup>b</sup>, v. אֲנִיֵּשׁ. Pes. 76<sup>a</sup>, a. fr. 'ג' עִלְאָה in the case of a contact between warm and cold substances, the upper one prevails (heating or cooling the substance into which it is poured); 'ג' חֲרָא the lower prevails.

**גִּבְרָה** as preced. **גִּבְרָה**. Targ. Am. V, 9. Targ. Zech. X, 6; a. e.—Part. pass. מִגְבֵּר *growing, swelling*. Targ. Is. VIII, 8.

**גִּבְרָה** *to make strong, to cause to overpower*. Targ. Is. XLI, 25.—Snh. 38<sup>a</sup> 'ג' אֲנִיֵּשׁ חֲמַרֵּי וְכ' let the wine get the better of the young men, i. e. give them plenty to drink, that they may become mirthful.

**גִּבְרָה** m. (b. h.; גִּבְרָה) 1) *man, master*. Lam. R. to III, 1. Kidd. 80<sup>b</sup> (ref. to Lam. III, 39) 'ג' חֲמַרֵּי דָּמָא (Rashi) is man master over his sins (sinless)?—2) *cock*. Yoma I, 8 'ג' בְּקִרְיָתָא דֶּה־ at the time of the crowing of the cock; ib. 20<sup>b</sup>; Y. Shek. V, 48<sup>d</sup> bot.; Y. Succ. V, 55<sup>c</sup> disputed meaning: *man's (the cock's) crying, or the cock's crowing*, v. מִגְבֵּרֵת—3) (euphem.) *membrum virile*. Bekh. VII, 5 (44<sup>b</sup>) 'ג' אִישׁ אִישׁ אִישׁ a man with an abnormally large membrum.

**גִּבְרָה** II, **גִּבְרָה** ch. same; *man*. Targ. Gen. II, 24; a. v. fr.—Ber. 63<sup>a</sup> 'ג' בָּאֵר דְּלִיָּה ג' כ' where there is no man, (leader). B. Mets. 97<sup>a</sup> (prov.) 'ג' דְּנִשִּׁי וְכ' for a man whom women killed there is no law or judge. Erub. 53<sup>b</sup>, v. אִישׁ אִישׁ אִישׁ—Men. 42<sup>b</sup>, a. e. 'ג' חֻבָּה דְּאִישׁ personal duty, opp. דְּאִישׁ.

טלית the duty resting on the garment (whether or not you wear it).—הווא גברא a certain man. B. Mets. I. c.; a. v. fr. [Frequ. גברא, הווא, euphem. for I, or thou; v. הווא.]—Bekh. 36<sup>a</sup> בלא גברא (Rashi גברי) without naming an authority.—Pl. גבריא, גברין. Targ. O. Deut. I, 13; a. v. fr.—Lev. R. s. 23 בכל מיליא (Cant. R. to II, 2 גברין) they shall be strong (trained) in all things. B. Kam. 92<sup>b</sup> (prov.) וכ' when we were young, we were esteemed as men, now that we are old &c.; a. v. fr.—Keth. 6<sup>a</sup> ג' בלא, v. supra. Ib. 53<sup>b</sup> זרף סימן דגברי שק זרף the mnemonical sign for the authorities quoted is &c. (פפא, רבא, אלעזר, לקיש, ששה).—Fem. גברתא, only assumed for argument, v. אנהרופי. V. also גברא.

גברא, v. גברא.

גברותא, v. גבר.

גברותא, v. גברותא.

גבריא pr. n. (b. h.) *Gabriel*, name of an angel (*Divine Strength*). Dan. VIII, 16; a. e. Gen. R. s. 1, beg. Ex. R. s. 1. Y. Ber. I, 13<sup>a</sup> bot. לא יצוה לא לג' וכ' man in distress must not invoke Gabriel &c.; a. v. fr.

גברית f. (denom. of גבר) *cock-like*. Sabb. 67<sup>b</sup> kill this hen ג' שקרהה for she crowed like a cock (a superstitious practice); (Tosef. ib. VI (VII), 5 שקרהה כוכר).

גברת f. (b. h.)=גברית. Gen. R. s. 51 בן גברתא her mistress's son. Ib. s. 45 גברתי (גברי) my mistress; a. e.

גברתא, v. גבר II.

גברתא m. (denom. of גבורה) *brave, hero*. Sifré Deut. 305; Yalk. ib. 941 (ש) כמורח ג' a hero (who is) like thyself.

גברתא f. (v. preced.) *powerful, overwhelming*. Num. R. s. 7 (ref. to אנש Is. XVII, 11, v. גבר) leprosy is called a strong disease ג' מפני שדריא מכה (not דג) because it is an overpowering affliction; Lev. R. s. 18 ג' ומתשה an overpowering and weakening &c.

גבש to be high, piled up; denom. גבוש.

Pi. גבש to fill with piles of stones. Tosef. Oh. XVII, 9 שגבש which he filled up &c.; (Oh. XVIII, 5 רצה באבנים).

גבש ch. same; to heap up. Targ. Prov. VI, 8 ed. (Ms. גבש).

גבשיתא, v. גבשיתא.

גבשיתא f. (גבש) *heap of stones, pile, mound*. Sabb. 73<sup>b</sup>. Ib. 152<sup>a</sup> (ref. to Koh. XII, 5 יררא) even a small mound appears to him (the aged man) like the highest mountains. Y. Erub. II, 20<sup>a</sup>, opp. גבשיתא. Pl. גבשיתא. Y. Sot. VII, 21<sup>c</sup> וכ' שרי ג' (not שרי . . .) they put up two mounds and named them Mount Gerizim &c.

גבשיתא ch. same. Targ. Koh. XII, 5.—Targ. Cant. IV, 1, v. גבשיתא. Pl. גבשיתא m. (fr. גבשיתא). Y. Snh. VII, 25<sup>d</sup> מיטקיא עברין ג' (Jewish) children (in Rome) made little piles &c.

גבת pr. n. pl. *Gabbath*, later name for Biblical *Gibbethon*, in the territory of Dan. [Cmp. as to change of Biblical names Y. Meg. I, 70<sup>a</sup> bot.] Y. Taan. IV, 69<sup>b</sup>; Ruth R. introd.; Cant. R. to I, 16 ועד אנטיפרס וכ' between G. and Antipatris there were sixty myriads of townships; Y. Meg. I. c. מגבחה; Lam. R. to II, 2 מגבחהו.

גבתא, v. גבתא I.

גב m. (b. h.) 1) *roof*. Midd. V. 3. Pes. 13<sup>b</sup>, v. ארסבא; a. v. fr.—Yoma 47<sup>a</sup> עלה לנג excelled all, v. ירד.—2) in gen. *upper portion, top, apex*. Y. Yeb. VIII, 9<sup>a</sup> של רוב גבא the largest portion of the top of the membral corona, contrad. to גבא, v. גובה; Y. Sabb. XIX, end, 17<sup>b</sup> עטרה רוב גוב (corr. acc.).—Hull. 67<sup>b</sup> עטרה ג' the outer covering of a date.—Pl. גבא. Erub. IX, 1; a. fr.—Men. X, 2 (64<sup>b</sup>), v. צרפין.

גבית, v. גבית.

גבית or גבית m. pl. (=גבית, r. גבית) *stone-like peas*. Hor. 13<sup>a</sup> Ar. (Var. Ar. a. ed. גבית).

גד, v. גדר a. גדר.

גד pr. n. m. *Gad* 1) son of Jacob. Gen. R. s. 71; a. fr.—תנאי בני גד.—2) the prophet in the days of David. B. Bath. 15<sup>a</sup> דאסקיה ג' דחווה וכ' Gad, the seer, and Nathan, the prophet, continued the Book of Samuel (from XXVIII, 3; Ms. O. ויסימיה . . . דאראה ג').

גד I, גדר m. (גדר, cmp. דר) [*cutting*], *bitter, acrid*. Ex. R. s. 5 (ref. to Num. XI, 7) וגר bitter and acrid. Targ. B'shall, ed. Bub. 21 ולענה גר (read גדר); Yalk. Ex. 258 גדרין, גדרין, גדרים. Pl. (מר כלש) גדרין. Gen. R. s. 71 (play on *Gaddi*, Num. XIII, 11) [read:] גדרין ומררין acrid and bitter (people); Yalk. Gen. 126 גדרין מררין, v. גדר II; Yalk. Ezra 1067 בר גדר (corr. acc.). Gדר, Targ. Y. Num. XXII, 7 Ar. s. v. גדר, read גדרין.]

גד II m. (b. h.; cmp. גדר II) *a rounded-off seed grain, coriander*, (in Talm. a. Midr.) *linseed*. Yoma 75<sup>a</sup> (ref. to Ex. XVI, 7) עגול כגידא וכ' the manna resembled a grain by its rounded shape, and a pearl by its white color; even so it has been taught גר שדומה לזרע וכ' the word *gad* (grain) is used, because the manna resembled linseed; Yalk. Ex. 261; Num. 734. Mekh. B'shall, Vayassa, 5 (ref. to Ex. I. c.) איני יודע של מי דומה I do not know to which the comparison refers (to shape or to color); דומה . . . לזרע it resembles (in form) linseed: but you might think &c., ולכן therefore 'white' is added.

גד III m. (b. h.; גדר, cmp. גדר) 1) *decree, fate*, esp. *Gad (Fortune)*, a god worshipped by the Babylonians and the Jewish exiles. Snh. 63<sup>b</sup> נמי מיכתב כתיב Gad is also one of the names of idols mentioned in the Bible.



Sabb. 67<sup>b</sup> אֵין אֵלָּא לְשׁוֹן עֵ"א Gad is nothing else than a designation of an idol, v. next w.—2) גִּדְרֵי pr. n. *Gad Yavan* (*Greek Fortune*) near Jerusalem. Zab. I, 5 בְּכֵן גִּדְרֵי as long as it takes from G. Y. to Siloah; Tosef. ib. I, 10 בְּכֵן גִּדְרֵי לְשִׁילָה; Snh. 63<sup>b</sup> בְּכֵן גִּדְרֵי לְשִׁילָה (corr. acc.)—[*Gad Yavan* is prob. the name of a pool connected with the Siloah, perh. *Fount of the Virgin*, v. Sm. Bible Dict. s. v. Siloam.] [Toh. VI, 6; Erub. 22<sup>b</sup> בִּירַת גִּדְרֵי, v. גִּלְגָּל.]

גִּדְרֵי ch. same, *luck; genius, godhead*. Targ. O. Gen. XXX, 11 גִּדְרֵי; Y. II גִּדְרֵי (not גִּדְרֵי). Targ. Esth. VIII, 15 גִּדְרֵי (not גִּדְרֵי).—Gen. R. s. 71 גִּדְרֵי דְּבִיתָא the good genius of the house. Sabb. 67<sup>b</sup> גִּדְרֵי וְסִינִיּוֹן לֹא (Ms. M. צִינִיּוֹן), a charm formula supposed to mean, *Be lucky, my luck, and tire not* (prob. *Grow, my luck &c.*, v. גִּדְרֵי). Hull. 40<sup>a</sup> לְגִדְרֵי to the godhead of the mountain. Ned. 56<sup>a</sup> (explain. גִּדְרֵי the bed reserved for the domestic genius (bed of state). Y. Ab. Zar. I, 39<sup>d</sup> תּוֹפֵי דְּבִיתָא v. אֶרְקָלִים. Gen. R. s. 65 [בִּירַת] דְּאֵת קִאֵם by the idolatrous godhead by whom thou standest, i. e. to whom thou referrest in saying, 'Let my father rise' (Gen. XXVII, 31). Y. Sabb. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, 38<sup>d</sup> בְּגִדְרֵי מַדְלֵי (not בְּגִדְרֵי) doest thou rely upon thy good luck? Koh. R. I, 26 מַדְלֵי בִישׁ גִּדְרֵי how bad is this woman's (my) luck!; a. fr.—Pl. גִּדְרֵי, Y. Ab. Zar. III, 43<sup>a</sup> bot. אֹרֶז גִּלְיָא a place called *Gaddaya* is cacophemistically named *Gallaya* (dung-hills); Tosef. ib. VI (VII), 4 גִּדְרֵי ed. Zuck. (ed. גִּרְיָא, corr. acc.).

גִּדְרֵי pr. n. m. *Gaddai* (b. h. גִּדְרֵי). Keth. 105<sup>a</sup>.

גִּדְרֵי, v. גִּלְגָּל.

גִּדְרֵי m. = גִּדְרֵי. Pl. גִּדְרֵי, Dan. III, 2; 3.—Targ. Koh. II, 7.

גִּדְרֵי, v. גִּלְגָּל.

גִּדְרֵי, Y. Shek. to IV, 4 in Bab. ed. (Var. גִּדְרֵי), v. גִּדְרֵי.

גִּדְרֵי f. pl. (cmp. II גִּדְרֵי) *melilot*, a kind of clover, v. הִתְקַדְּקָא. Y. Erub. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top; Erub. 28<sup>a</sup>. Ber. 57<sup>b</sup>—[In later ritualistic literature our w. designates *cherries*, v. Löw Pfl. p. 94.]

גִּדְרֵי, Tosef. Ab. Zar. VI (VII), 4 ed. Zuck., v. גִּדְרֵי.

גִּדְרֵי, v. גִּלְגָּל.

גִּדְרֵי, v. גִּלְגָּל.

גִּדְרֵי I (b. h.; cmp. גִּדְרֵי) *to cut, cut off*. Par. II, 2; Bekh. 44<sup>a</sup> גִּדְרֵי let him lop off (the black tops of the horns or hoofs).—[V. גִּדְרֵי].—Trnsf. (cmp. גִּדְרֵי) *to fix the price*. B. Bath. 13<sup>a</sup> גִּדְרֵי אֵין אֵין אֵין either fix you a price for my share, or I shall do so (and buy your share); the right of settling by *god o agod*. Ib. גִּדְרֵי אֵין אֵין the offer to buy is applicable in this case (the half-freed slave can offer to buy his other

half), but the offer to sell cannot be made (since there is no price for a free man).—Part. pass. גִּדְרֵי *stripped* (of branches); trnsf. *empty-handed*. Gen. R. s. 68, beg. גִּדְרֵי (Yalk. ib. 117 גִּדְרֵי) Isaac sent Jacob away without anything valuable.

גִּדְרֵי *to cut off, level*. Gen. R. s. 71 (play on גִּדְרֵי, Gen. XXX, 11) בֵּא מִי שֶׁחָדֵד לְגִדְרֵי וְכ' he has come who is destined to level the fastnesses of the nations (idolatry). Tanh. Ki Thissa 13 (play on גִּדְרֵי, Josh. XV, 37) from there the Lord יִצְא וְיִגְדֵּל will proceed and level &c.; Ex. R. s. 40 וְיִגְדֵּל (corr. acc.).

גִּדְרֵי *to be cut off*. Keth. 51<sup>a</sup> לְגִדְרֵי Ar. (ed. גִּדְרֵי, v. גִּדְרֵי).

Hithpol. גִּדְרֵי *to make incisions in one's own body*. Yeb. 13<sup>b</sup>, v. גִּדְרֵי. Tanh. Sh'lah. 15; Num. R. s. 17 קָבַר מֵת לֹא תִגְדְּרוּ when one buried a dead, the law says, Ye shall not &c. (Deut. XIV, 1). V. גִּדְרֵי.

\*Polel גִּדְרֵי same. Yeb. l. c. לֹא תִגְדְּרוּ if it were so (that Deut. XIV, 1 meant only to forbid incisions in the body) it ought to read *to t'god'du*, ye shall make no incisions.

גִּדְרֵי ch. same. [Dan. IV, 11; 20.] Targ. Deut. XIV, 1 אֶפְרָיִם לְמִינֵי לֵיהּ וְכ' v. preced. Hithpol.—Bets. 6<sup>a</sup> אֶפְרָיִם לְמִינֵי (לְמִינֵי) even to cut a shroud for him (the dead, on the second Holy Day); Sabb. 150<sup>b</sup>, v. גִּדְרֵי.

גִּדְרֵי II, v. גִּדְרֵי.

גִּדְרֵי m. *acrid*, v. גִּדְרֵי.

גִּדְרֵי I m. (b. h.; v. גִּדְרֵי) *troop, band*. Pesik. R. s. 20, end מַלְאָכִים גִּדְרֵי a troop of angels. Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> לְכוּ גִדְרֵי go ye and stretch your hands out (for booty) as a band (of marauders). Pesik. R. l. c. גִּדְרֵי מַלְאָכִים a troop of angels of destruction.—Pl. גִּדְרֵי. Ib. Deut. R. s. 11, end. Ber. 29<sup>b</sup> הִיא גִדְרֵי in a place where there are hords of wild beasts or robbers; Tosef. ib. III, 11 Var. ed. Zuck.

גִּדְרֵי II pr. n. pl. *G'dud*. Arakh. IX, 6 (32<sup>ab</sup>); Y. Meg. I, 70<sup>a</sup> bot. גִּדְרֵי q. v.

גִּדְרֵי, v. גִּדְרֵי.

גִּדְרֵי, v. גִּדְרֵי.

גִּדְרֵי f. (גִּדְרֵי, v. גִּדְרֵי part. pass.) *a tree stripped of all branches*. Erub. 100<sup>b</sup> (Ar. גִּדְרֵי, var. גִּדְרֵי; Ms. M. גִּדְרֵי, ed. Sonc. גִּדְרֵי; v. Rabb. D. S. a. l. note). [גִּדְרֵי, Targ. Is. XXXVIII, 12, v. גִּדְרֵי.]

גִּדְרֵי m. *stripped, empty-handed*, v. גִּדְרֵי.

גִּדְרֵי f. (dimin. of גִּדְרֵי) *small troop*. Pl. גִּדְרֵי. Sifra B'huck. beg. (ref. to Lev. XXVI, 31) I shall lay waste your sanctuaries מִן הַגִּדְרֵי even of the troops (of travellers; Rashi: of pilgrims).

גִּדְרֵי II f. (גִּדְרֵי I; cmp. Ps. LXV, 11) *ruins*. Pl. גִּדְרֵי. Erub. V, I (52<sup>b</sup>) גִּדְרֵי (Ms. M. omits גִּדְרֵי) debris ten palms high. Cmp. גִּדְרֵי I.

גדודיק, v. גודיק.

גדודות, Y. Dem. I, 21<sup>d</sup> במקום שהיה ג' R. S. to Dem. I, 2 (ed. גררה), prob. במקום גדודי וזה, v. גרד.

גדול m., גדולה f. (b. h.; גדל) 1) *great, distinguished*; (noun) *a great man, leader*. Sabb. 94<sup>b</sup>, a. fr. הברירה ג' *human dignity is something great, for it overrules a prohibitive law &c.* Ned. 49<sup>b</sup> *ג' מלאכה וכו'* labor is something great, for it honors him who pursues it.—Sot. I, 9 *ג' his superior*. Gen. R. s. 100 *הגדולים* the Great One of the worlds, the Lord.—Snh. 21<sup>b</sup> *הגדול* a world-renowned man (Solomon). M. Kat. 22<sup>a</sup> *הגדול* a prominent man of his days. Y. ib. III, 82<sup>c</sup> top *המשימה* the chief of the family; a. v. fr.—2) *adult, of age, older*. Yeb. II, 8 *בג' on the eldest brother*. Ib. XIII, 11 *וקטנה* if one of the brother's widows is of age, and the other a minor; a. fr.—*כהן גדול* (abbr. כ"ג) *Highpriest*. Ib. IX, 1; a. fr.—*גדולין, גדולים*. Koh. R. to VII, 8 *גדולי הדור* scholars, v. supra; *ג' prominent citizens of Jerusalem*.—Ab. Zar. 18<sup>a</sup> *רומי גדול* Roman dignitaries; a. fr.—Ber. 23<sup>b</sup>, a. e. *גדולים* (sub. גברים) the larger functions of the body, movement of the bowels; v. פק.

גדול, v. גדול.

גדולה f. (b. h.; גדל) *greatness, distinction, dignity, wealth, high position, office*. Gitt. 59<sup>a</sup> *ג' במקום א'* learning and high office combined in one person. Ber. 61<sup>a</sup> *ג' מהדולין מן הגדול וכו'* for distinction the superior is first mentioned, for degradation the inferior. Erub. 13<sup>b</sup> *ג' עולה לג' will rise to distinction*. Y. Ter. V, 43<sup>c</sup> top *ג' למשחה לג' וכו'* 'for ointment' (Num. XVIII, 11) means for installation in office, for unguent, and for lighting. Meg. 31<sup>a</sup> *ה' חקב'ה* Ms. M. (ed. גבורה) a description of the greatness of the Lord. Ex. R. s. 3 end *הלב ששמח בגדולת אחיו וכו'* the heart (of Aaron) which rejoiced over a brother's distinction shall wear the Urim &c.; a. fr.

גדופא, v. גיד.

גדופא f. (גדף) *blasphemy*. Sabb. 75<sup>a</sup>, v. אבגושפא.

גדור, v. גידור.

גדור pr. n. pl. *G'dor*, in Peraea. Y. Meg. I, 70<sup>a</sup> bot.; Arakh. 32<sup>ab</sup> (repeatedly גדור). Ib. בגליל וג' בעבר. Gamla in Galilee, G. in Peraea. Y. R. Hash. II, 58<sup>a</sup> top *הרי מכור וג' (as stations for signalizing the New Moon) the mountains of Mikhvar and G'dor* (Bab. ib. 23<sup>b</sup> *הרים וכיור וגדור*, corr. acc., v. גדר); Y. Shebi. IX, 38<sup>d</sup> bot.

גדורא, v. גידורא.

גדורא pr. n. pl. *G'durah* (Gadara) near Tiberias, giving the name to a species of carob. Y. Maasr. I, beg. 48<sup>c</sup> *ג' חרובי*; Y. Orl. I, 61<sup>a</sup> top *גידורא*; Gen. R. s. 79 *גידורא של גרודא*; Yalk. ib. 133 *גידורא*.

גדוריק, v. גודיק.

גדוש (גדיש) pr. n. m. *Gadush*. Tosef. Maas. Sh. I, 14; Erub. 27<sup>a</sup> (v. Rabb. D. s. a. I.).

גדי\* (v. גר I) *to cut, divide, assign*.

*Pa. גדי to cut off, excommunicate*. Nidd. 36<sup>b</sup> *לא יא' וצאית גדיה הוא סבר גדיה א'ל* and if he does not obey, drag him over (v. גר, i. e. force him with arguments), but he (R. Assé) understood that he told him *gadd'yeh* (excommunicate him). Ib. *לא צייר גדיה* he (Shila bar Abina) did not obey, and he (R. Assé) excommunicated him (Rashi). [Tosaf. read for גדיה: גדיה, fr. גדי, a sec. form of גר, *draw him over*.—Ar. s. v. צנע 2 reads *lash him* (ref. to Deut. XIV, 1), without referring to any misapprehension, while s. v. *סבר* 10 גר הוא סבר א'ל is quoted—obviously a later insertion of a copyist.]

גדי m. (b. h.) 1) *kid, in gen. young animal*. Hull. 113<sup>ab</sup> (ref. to Gen. XXXVIII, 17) *כאן ג' ערים וכו'* here it reads *g'di izzim* from which we learn that wherever *g'di* without any qualification is used, it includes cow and sheep. Men. XIII, 7; a. fr.—*גדיים, גדיים*. Snh. 11<sup>a</sup>; Tosef. ib. II, 4 *מפני הג' וכו'* on account of the kids or lambs (being too young for offerings on Passover).—Y. ib. X, 28<sup>b</sup> bot.; Gen. R. s. 42, a. e. *אין רישים אין ג' אין רישים* when there will be no kids (young students), there will be no wethers (leaders, scholars). Y. ib. I, 19<sup>a</sup> top *ג' שהנחירי' וכו'* the kids (young scholars) thou hast left behind (in Palestine) have grown to be wethers; a. e.—Transf. *the tender grain in its husks*. Pesik. Asser p. 99<sup>b</sup>; Tanh. R'eh 17; Yalk. Deut. 892 (homiletic interpret. of Deut. XV, 21) *אל תגרמי ג' לל' לבשל ג' וכו'* do not cause me to ripen the grains in their mothers' womb (husks, so as to be blown out by the East wind).—2) *the Capricorn, a sign in the Zodiac*. Pesik. R. s. 20. Yalk. Ex. 418; Kings 185. [Yalk. Num. 785 גדי, v. גדי, נכנס הזאב לגדי.]

גדיא I ch. same. Targ. O. Gen. XXXVIII, 17; 20 (Y. גדי, v. גדי); 23 O. a. Y. גדיא.—Pes. 3<sup>b</sup> *מסנן גדי*, v. סנן. Sabb. 18<sup>b</sup> *גדי (בשרא) דג' meat of a kid*. Ib. 20<sup>a</sup>. Hull. 51<sup>a</sup>—*גדי, גדי, גדי, constr. גדי, גדי, גדי*. Targ. Deut. XIV, 4. Targ. Gen. XXVII, 16 ed. Berl. גדי; 9 גדי; a. e. Midr. Sam. ch. XX (expl. תריצי החלב I Sam. XVII, 18) *גדיין* kids taken away from their mothers.—גדיא, Targ. Y. Num. XV, 27 (h. text גדי).

גדיא II pr. n. m. *Gadya*. Y. Sot. IX, 24<sup>b</sup> *אצל בית ג' (בעליית בית גדיא)*. Tanh. Ki Thetsé 9; Pesik. Zakhor p. 25<sup>ab</sup> *גדיא כן ג' ידן*; Lam. R. to III, 64 *גדיא*; Yalk. Ps. 827 (Yalk. Sam. 123 Ms. O. גדיא, v. Bub. Pesik. I. c. note 76).

גדיא, v. גדיא.

גדיא, v. גדיא.

גדיגור, Y'lamd. Mattoth quot. in Ar., *הרי גדיגור*, read with Yalk. Num. 785: *גדיגור*, נכנס הזאב לג' 27\*



*Pi.* קרנוֹת שג' *Ib.*; Midr. Sam. ch. V, end צדיקוֹן the horns which the Righteous One of the world (the Lord) has lopped.

*Nif.* *to be lopped, diminished.* Cant. R. to III, 7 נ' גובהו (Var. גרע, v. גרע) Adam's high stature was reduced. [V. גָּדַר]

**גָּדַר** ch. same. \*Targ. II Sam. X, 4 (ed. Lag. גרע).

*Ilhpa.* *to be cut, mutilated.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

**גָּדַר** (b. h.; comp. preced.) *to cut, scrape.* Part. pass. גָּדוּךְ, pl. גָּדוּכִין. Pes. 42<sup>a</sup> ה' מים ח' גָּדוּךְ, v. infra.

*Pl.* גָּדוּךְ 1) *to hollow out, scrape or chisel so as to form an enclosure or rim* (comp. גָּדַף, גָּדַף).—2) *to scrape, to empty to the dregs.* Kerith. 7<sup>b</sup> (explain. בגָּדוּךְ, Num. XV, 30, as a metaphor) as one says to his neighbor חקציה וחסרה את הקציה וחסרה Ar. (ed. גָּדוּךְ; Sifrē Num. 112 thou hast scraped out the dish and lessened the thickness of the vessel (i. e. besides worshipping the forces of Nature to impair, so to speak, the supremacy of the Creator); he who thus explains, is of the opinion that בגָּדוּךְ means blaspheming the Divine Name; 'thou hast scraped the dish clean but not impaired it (i. e. to worship natural forces without denying the Divine supremacy); he who thus explains, is of the opinion that בגָּדוּךְ is a worshipper of idols; [Y. Snh. VII, 25<sup>b</sup> top ו' כל ו' גָּדַר thou hast emptied the whole dish and left nothing in it, i. e. thou hast erased the entire Law; Sifrē l. c. גָּדַרְתָּ ו'].—Transf. (comp. אָרַר, אָרַר) *to blaspheme* (God); *to revile, reproach.* Kerith. I, 2 אָרַר אֵת הַמְּגִידָה the blasphemer is also excluded from the rule (and has not to offer a sacrifice in the case of sinning through ignorance); expl. ib. 7<sup>b</sup>, v. supra. Snh. VII, 5; a. fr.—Num. R. s. 10 הַמְּגִידָה בְּנִדְחָהּ because he (Sisera) disgraced and reviled them (the Israelites) with oppressive measures, therefore he died an ignominious death, for (the Lord) delivered him into the hands of a woman; a. fr.

**גָּדַר** ch., *Pa.* גָּדַר 1) same, *to blaspheme.* Targ. I Kings XXI, 13; a. e.—Y. M. Kat. III, 83<sup>b</sup>; Y. Snh. VII, 25<sup>b</sup> top.—2) (with ב) *to sneer at.* Snh. 40<sup>b</sup>; Ab. Zar. 35<sup>a</sup> בה גָּדַר R. . . sneered at the opinion.

**גָּדַף** m. (v. גָּדַר) Pi. 1) *hollowed out, whence* 1) *rim, border.* Succ. 20<sup>b</sup>; Ab. Zar. 76<sup>a</sup> Ar., v. גָּדַף.—2) (comp. גָּדַף) *wing.* Targ. Job XXXIX, 13. Targ. O. Deut. IV, 17 (ed. Berl. גָּדַף, v. Berl. Targ. O. II, p. 50); a. e.—B. Bath. 73<sup>b</sup> (Rashbam) גָּדַף לִי גָּדַף (Rashbam), Ms. O. גָּדַף, v. Rabb. D. S. a. l. note 40) lifted (towards me) a wing.—Transf. *bird; feather, plumage.* Keth. 105<sup>b</sup> ו' פָּרַח a bird flew on his head. Gitt. 86<sup>a</sup> בָּגִי רִאיוֹנָא with a goose feather; Ab. Zar. 28<sup>a</sup>. Hull. 46<sup>b</sup> we put on it אֵי רִינָא a feather or some spittle.—*Pl.* גָּדַף, גָּדַף. Targ. Job XXXVIII, 13 borders of the earth. Targ. Ex. XXXVII, 9. Targ. Y. Gen. I, 21; a. e.—B. Bath. l. c. גָּדַף רִשְׁמֵי גָּדַף רִשְׁמֵי whose feathers fell out on account of their fatness. Hull. 31<sup>a</sup> we see גָּדַף דְּמִיפְרָמִי that the rims of the cut throat stand apart (Rashi: that the plumage of the throat is cut through).

\* **גָּדַף**, Y. B. Mets. IV, beg. 9<sup>d</sup> לִג, read מבקרא, as Y. Gitt. IV, 48<sup>b</sup> top; comp. Y. Peah III, 17<sup>d</sup> bot.

**גָּדַף**, v. מבקרא.

**גָּדַף** m. (גָּדַף) *blasphemer.*—*Pl.* גָּדַף, גָּדַף. Y. M. Kat. III, 83<sup>b</sup> וכ' משרבו הגד' since the (gentile) blasphemers (of the Lord) became too numerous, they (the Israelites) ceased to rend their garments (on hearing blasphemy); Y. Snh. VII, 25<sup>b</sup> top הג' (corr. acc.).—Y. Yoma VII, 44<sup>c</sup> top; Cant. R. to IV, 4 על הג' (Lev. R. s. 10 המְגִידָה) atones for the blasphemers.

**גָּדַר** *to roll,* v. גָּדַר I.

**גָּדַר** (b. h.; v. גָּדַר I) 1) *to cut, esp. to harvest dates.* B. Mets. 89<sup>b</sup> (Ar. גָּדַר, v. Rabb. D. S. a. l. note 300). B. Bath. 36<sup>b</sup> עד שיגדור ג' גָּדַר until he has reaped three date harvests.—Y. Sabb. VII, 9<sup>c</sup> top; Bab. ib. 73<sup>b</sup> (terms equivalent to קוצר); Y. ib. 10<sup>a</sup> ed. Krot. הגור (corr. acc.).—Sabb. 50<sup>a</sup>; 125<sup>b</sup> לעצים שגָּדַר twigs of a date tree which one cut with the intention of using them for fuel; v. גָּדַר.—Tosef. Ber. IV, 21; a. fr.—\*Part. pass. גָּדַר *cut down.* Tosef. Shebi. IV, 13 בצפורי גָּדַר (Var. גָּדַר; R. S. to Shebi. VI, 4 גָּדַר) a ruined vineyard in Zephphoris.—2) *to surround with a fence, fence in; to limit, control, ward off.* B. Kam. 23<sup>a</sup> לו' שדיה לו' גָּדַר he ought to have fenced it in and did not do so. Tosef. M. Kat. I, 7 גָּדַר אורחא if a city wall is broken into, we may fence it in (repair it, during the festive week).—Gen. R. s. 49 (play on *haaf*, Gen. XVIII, 23) אָרַח אֵת הָאֵף וְהָאֵף לֹא יִגְדֹּרְךָ Thou controllest the anger, but the anger does not control Thee.—Y. Ber. IX, end, 14<sup>c</sup> וגָּדַרְתָּ, v. גָּדַר I.—Mikv. V, 6 דבר שהוא גָּדַר one may form a dam with garments (Tosef. ib. IV, 10 גָּדַר, corr. acc.). Y. Ber. III, 6<sup>c</sup> גָּדַר אֵת יִשְׂרָאֵל מִן ו' (פִּירֵשׁ R. s. 24 מי שהוא גָּדַר עצמו ו' (Y. Yeb. II, 3<sup>d</sup> top שוֹמֵר) he who guards himself against sin (restraining himself from anything unchaste) is called holy. Gen. R. s. 70 גָּדַרְתָּ ו' trained themselves to chastity; a. fr.—\*Part. pass. גָּדַר *abstinent, chaste.* Lev. R. s. 22 ו' גָּדַר and he will become abstinent of his own accord. Gen. R. l. c. גָּדַרְתָּ אֲנֹשֵׁי מִזְרַח הַיָּרְדֵּן the people of the East are chaste; a. fr.—\*Part. pass. גָּדַר (or sub. פָּרַח) *to fence in a breach, to remedy calamities, also to check lawlessness* by preventive measures (v. גָּדַר). Ber. 19<sup>a</sup> שֶׁהָגָדוּר ו' that Thou repair our breaches (relieve us); B. Bath. 91<sup>b</sup>.—Lev. R. s. 1 (play on *Abigdor* I Chr. IV, 4) הָיְתָה הָרִבָּה גָּדַרְתָּ ו' Israel had many fence-makers (guardians against sin). Ruth. R. s. 2, a. fr.—Erub. 6<sup>a</sup>, a. e. גָּדַר ו', v. גָּדַר.—[Y. Erub. X, 26<sup>b</sup> bot. גָּדַר ו' Tosef. ib. XI (VII), 18 גָּדַר ו' ed. Zuck., Var. גָּדַר, v. גָּדַר].—[Y. Sabb. XV, 15<sup>b</sup> top גָּדַר ו' read וְגָדַרְתָּ]

*Nif.* *to be guarded; to guard one's self.* Y. Sabb. XVII, beg. 16<sup>a</sup> שְׁנֵי גָּדַרְתָּ (ib. III, 6<sup>a</sup> top שְׁנֵי גָּדַרְתָּ) when they had been trained (to guard against desecrating the Sabbath). Lev. R. s. 32 כל הנשים ו' all women were made chaste through her meritorious example; a. e.

*Pi.* גָּדַר *to cut into.* Gitt. 56<sup>b</sup>; Lev. R. s. 20; 22; Num. R. s. 18 וְגָדַר אֶת הַפְּרוּכָה and cut into the curtain (Koh.

R. to V, 8; Tanh. Huck. 1 (יגד). [Tosef. Shebi. III, 20 מְגַדֵּר בְּחוֹרֵשִׁין Var. (ed. Zuck. מְבַרֵךְ) to cut into, to clear thickets, v. ברהה.]

**Hithpa.** 1) [to cut one'sself off from others,] to distinguish one's self, to excel; to raise one's self above others, to arrogate power, be presumptuous. Ber. 17<sup>a</sup> כִּשְׁמֵי וְכִּי אֵינוֹ מְבַרֵךְ as he cannot excel in my work (study), so can I not in his (field labor). Hull. 7<sup>a</sup> my predecessors have left room for me לְהַבְדִּיל to distinguish myself; Yoma 78<sup>a</sup>; (Y. Dem. II, 22<sup>c</sup> bot. עֲטַר לְחֻצְמֵט. Ar. (להחגדר).—Ned. 81<sup>a</sup> כִּדִּי שֶׁלֹא יִתְבַּהֲרוּ עַל וְכִי in order that they may not be presumptuous towards the people; v. שֶׁמֶתְבַּהֲרוּ Hithpa. [Mekh. B'shall., Vayassa 1 כִּבְּן שֶׁמֶתְבַּהֲרוּ II.]—2) to be trained, v. supra Nif.

**גָּדַר** ch. same; 1) to fence in; to check. B. Kam. 23<sup>b</sup>, v. גָּדְרָא. Yeb. 90<sup>b</sup> מִיִּגְדֵּר מִלְּחָא שֶׁאֵין a measure to check something (an extraordinary measure for checking lawlessness) is something different, allows of no analogies.—\*2) to cut off, deduct. Esth. R. to I, 4 מִן פִּרְנֵי I will deduct it from my dowry. [Ib. to I, 9 מִגְדֵּר, v. גָּדַר.]

**גָּדַר** I m. (v. גָּדֵר) fence, partition. Peah II, 3. Y. ib. 16<sup>d</sup> מְחוֹבֵר ג' a hedge, v. חָבַר. B. Kam. 23<sup>a</sup> [read:] וְנִפְלֵה הֵג (v. Rabb. D. S. a. l.) and the partition wall fell in; a. v. fr.—Transf. guard against trespassing the law, restraint, preventive measure (v. גִּזְרָה). Tosef. Shebi. III, 13 they (the scholars) erect only such a fence as can stand, i. e. enact only practicable measures (v. גִּזְרָה). Snh. 21<sup>a</sup> ג' גָּדוֹל גָּדְרָה וְכִי Tamar erected a great guard at the time (became a warning to girls). Lev. R. s. 26 the serpent פָּרָה שֶׁל כִּוְלֵם גָּדְרָה made a breach in the fence of the world (opened the way to lawlessness). Ib. s. 24, a. fr. עֲרִוּה ג' guard against immorality, chastity, v. גָּדַר; a. fr.—Y. Pes. I, 27<sup>c</sup> bot. לֵגִי וְיֵשׁ ג' can a preventive rabbinical law (גִּזְרָה) be enacted as a guard for another preventive law?—P. גָּדְרִית. Lev. R. s. 24; a. e., v. גָּדֵר.

**גָּדַר II, הַגָּדֵר** pr. n. pl. Geder (Gadara), capital of Peraea, v. גָּדֵר. Pesik. R. s. 21 (p. 107<sup>a</sup> ed. Fr.) הַגָּדֵר (read גָּדֵר or גָּדֵר), v. גָּדֵר; ib. (p. 108<sup>a</sup>) מִן הֵג—R. Hash. 23<sup>b</sup>, v. גָּדֵר. Esth. R. to I, 3, v. אֶרְכֵּיזֵין.—Y. Kidd. III, 64<sup>d</sup> top מִי ג' Hamtha (Hot Springs) near G.—Sabb. 109<sup>a</sup> מִי ג' springs of G.—Eruv. 61<sup>a</sup>; Tosef. ib. VI (V), 13 (V), 13 מִי ג' that the inhabitants of G. were permitted to go down to Hamtha (on the Sabbath), but &c., v. מִשְׁתַּבֵּחַ.

**גָּדְרָא** v. גָּדַר, אֲנֵי גָּדְרָא לִיה—גָּדְרָא.

**גָּדְרֵין**, v. גָּדְרָא, Targ. Jud. XVI, 14 some ed., read גָּדְרֵין.

**גָּדְרִים**, v. גָּדְרִים.

**גָּדֵשׁ** pr. n. pl. Gadesh, in Gilead. Midr. Sam. ch. XXX; XXXII (expl. הגלעד II Sam. XXIV, 6).

**גָּדַשׁ** to heap up, to put up stacks of grain. Pes. 56<sup>a</sup>; Men. 71<sup>a</sup> הֵעִמָּה לִפְנֵי הָעֹמֶר they put the stacks of grain up before offering the Omer (v. עֲדָרָה); Tosef. Pes. II

(III), 19 (corr. acc.). Tosef. B. Kam. VI, 24 הֵעִמָּה לוֹ אֶת הַחֵטָה if he lent him a spot to pile wheat on it, and he piled barley; a. fr.—2) to give heaped measure, opp. מִזְקָה to strike. B. Bath. V, 11 where the usage is לְמַדְרֵי לֹא יִהְיֶה וְכִי to strike grain, one must not heap (even for special remuneration) &c.; a. fr.—Part. pass. גָּדֵשׁ, f. גָּדֵשׁ, brimful, overflowing, heaped. Tam. V, 4. Yoma 48<sup>a</sup> מִדְּשֵׁי הַיָּם, v. גָּדֵשׁ I. Gen. R. s. 22 ג' . . . חֲטָא the measure of thy sin is heaped to excess.—Sabb. 153<sup>b</sup>; Tosef. ib. I, 17; Y. ib. I, 3<sup>c</sup> בְּיוֹם גָּדֵשׁ (אֵת הַ) סֵאֶה on that day (of rabbinical enactments) they overfilled the measure (of laws).

**Nif.** גָּדַשׁ to be heaped up, to tower up. Men. IX, 5 הָיוּ הַמַּיִם גָּדֵשׁ were heaped, v. גָּדַשׁ. Sot. 34<sup>a</sup> הַמַּיִם גָּדֵשׁ rose more and more.

**Pi.** גָּדַשׁ same. Part. pass. מְגַדֵּשׁ, v. supra.

**Hif.** גָּדַשׁ to pile up stacks. B. Kam. VI, 3.

**גָּדַשׁ I** ch. same. Targ. Prov. VI, 8 Ms. (ed. גִּבְשִׁי).

**גָּדַשׁ II, Pa.** גָּדַשׁ (cmp. גָּדַר III a. גָּדַר) to lead a blind man. Lev. R. s. 22; Koh. R. to V, 8; Yalk. ib. 972; v. גָּדַשׁ.

**גָּדַח, גָּדַח** (for dialect. change of ה a. ח, cmp. גָּבַח a. גָּבַח) to swell, bulge; to hang over (cmp. פָּעַח I). M. Kat. 7<sup>a</sup> כִּוְלֵם הַגָּדֵחַ וְכִי Ar. (ed. ח) a wall inclining towards the public road; Tosef. ib. I, 7 גָּדֵחַ ed. Zuck. (Var. גָּדֵחַ); Y. ib. I, 80<sup>c</sup> bot.; a. e.—Succ. 45<sup>a</sup> שִׁירֵי גָּדֵחַ כִּדִּי שִׁירֵי גָּדֵחַ (ed. גָּדֵחַ, Ms. M. גָּדֵחַ) that the willows might overtop the altar one cubit. [Cmp. Ps. XXII, 7 גָּדֵחַ bending over me, protecting.]

**גָּחַם, גָּחַם** (cmp. גָּדַח) to polish over, erase. Part. Peil גָּחַם erased. Ber. 56<sup>a</sup> וְכִי רָצָה לְעָרֵךְ (for right vers. v. Rabb. D. S. a. l.) the Vav in Peter Hämor (Ex. XIII, 18) of thy T'fillin is erased (had by mistake been written and its erasure could be noticed).

**גָּחֵם, גָּחֵם** v. גָּחַם.

**גָּחֵם, גָּחֵם**, v. גָּחֵם.

**גָּחַץ** (cmp. גָּחַח) to be bright, glad, willing. Gen. R. s. 39 [combine text of ed. with vers. of Ar. and read:] וְאֵלֶּיךָ שֶׁלֹא ג' אֲבִירָהּ וְשֶׁמֶחַ עַל דְּבַר הַמָּקוֹם שֶׁאֵינוֹ ג' וְשֶׁמֶחַ and if you will say, Abraham was not glad and joyful over the command of the Lord (to leave his home), for if he were so, why did he not emigrate (until he was commanded)?

**Pi.** גָּחַץ, Hif. גָּחַץ to polish (clothes), iron, gloss. Cant. R. to IV, 11 הַעֲנַן מָחַץ לְבָשָׁתָם and polished them; Midr. Till. to Ps. XXXIII מְגַחֵץ; Yalk. Deut. 850; Ps. 691 עֲנֵנִי כְּכִדּוּ הָיוּ מְגַחֵצִין וְכִי; Pesik. B'shall. p. 92<sup>a</sup> מְגַחֵצִים וְכִי (Deut. R. s. 7 מְגַחֵץ). Ib. אֵין (מְגַחֵצִין), (v. מְגַחֵץ), מְגַחֵץ אֵלֶּה בְּאֵרֶיךָ. Part. Pu. מְגַחֵץ, pl. מְגַחֵצִין. Pes. 109<sup>a</sup>. Y. M. Kat. III, 82<sup>a</sup> bot.

**Hithpa.** גָּחַץ to be polished. Cant. R. l. c., a. parallel, passages, v. supra.

גִּיחֵק, *Pi.* גִּיחֵק (onomatop.) *to belch*. Ber. 24<sup>a</sup>. Ib.<sup>b</sup> גִּיחֵק.

גִּתָּר, v. גִּתָּר.

בֶּן, בֵּן m. (b. h.; cmp. גִּב) *belly, body*; prep. *within, among*. Keth. 15<sup>a</sup>; B.Kam. 44<sup>b</sup>, a. e. אֶבֶן אֶבֶן לָנוּ one who throws a stone into (a crowd); Yalk. Deut. 921 לָנוּ (corr. acc.). Keth. 111<sup>a</sup>; Kidd. 44<sup>b</sup> בְּנֵי דְרַבִּי there is something in it, v. בֶּן end.

גַּרְיָא, גַּרְיָא, גַּרְיָא, constr. גַּרְיָא ch. same; 1) (=ח. (כַּרְב) belly; innermost. Targ. Ex. XXIX, 13; a. e. Targ. Prov. XXVI, 24. Targ. O. Deut. III, 16 (h. text חוֹךְ); a. fr.—Sabb. 152<sup>b</sup> לַגְיָה דְּבִרְהָא (insert ולִירוֹחַל) and go home. Cant. R. to IV, 8 like the hen מְגוּרָא קַטְמָא (read מְגוּרָא) that shakes her wings off (rising) from between the ashes (Gen. R. s. 75 beg. קִרְטַמָּא the day on which he stood, i. e. that every day; a. fr.—Pl. גַּיָּא. Targ. Prov. XX, 27 (ed. Lag. (פְּגִירָה).—2) (with or without ב) among, amid; in, info. Targ. Ex. XIV, 22; a. fr.—Y. Peab VIII, 20<sup>d</sup> bot. מִן אִירָא לִיהָ שׁוֹחֲפוּתָא בְּגִנָּה Hull. 41<sup>a</sup> אִירָא לִיהָ שׁוֹחֲפוּתָא בְּגִנָּה he owns a share in it. Ib. 48<sup>b</sup> קוּפָא לְגִירָא if the head of the pin is towards the inside. Lev. R. s. 12 מִלְגָּא מִלְגָּא אֶת מִלְגָּא מִלְגָּא . . . pour thou out from inside (the hole), and I shall drink from outside. B. Mets. 53<sup>b</sup> sq., v. פֶּר I ch. a. חוּמְשָׁא.—Pes. 110<sup>b</sup> אֶתְרָא לְגִירָא אֶתְרָא I have come among (you). Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>e</sup> bot. גִּירָא in a unclean land. Y. Keth. I. c.<sup>a</sup> bot.; Y. Kil. I. c.<sup>b</sup> bot. גִּירָא בְּנֵי in the bath-house. Y. Ned. IX, 41<sup>b</sup> bot. גִּירָא בְּנֵי in the sun (in sunlight); a. v. fr.—גִּירָא בְּנֵי, because, in consequence of. Y. Taan. II, 65<sup>b</sup>, v. בְּנֵי. Y. Ber. I, 3<sup>b</sup> top גִּירָא בְּנֵי because they are brief.—B. Mets. 39<sup>b</sup> מִיגְּוָא דְּמִקְמִינָא וְכִי since we have to appoint a guardian for &c. Ib. 5<sup>b</sup>, a. fr. דְּחִשְׁרִי מִיגְּוָא since he is suspected of wrong-doing in money matters, he is also suspected of swearing falsely; a. fr.—Hence מִיגְּוָא, מִיגְּוָא Miggo, 1) (=ח. מִיגְּוָא, Shebu. 45<sup>b</sup>, and מִיגְּוָא, a legal rule according to which a deponent's statement is accepted as true on the ground that, if he had intended to tell a lie, he might have invented one more advantageous to his case (cmp. B. Bath. 31<sup>a</sup> לְשֹׁקֵר מִדֵּי לִי לְשֹׁקֵר because he might have said &c.). Keth. 16<sup>a</sup> אִירָא מִיגְּוָא what miggo is there in that case, i. e. what choice did she have in inventing a statement, if she intended to tell a lie? Ib. אִירָא מִיגְּוָא דְּחִשְׁרִי since in this case there is the legal presumption of a miggo, and so is in the other, what is the difference between the one miggo and the other?; a. fr.—2) (cmp. אִירָא) an action declared valid because one part of it was indisputably legitimate, or because the legal status required for its legitimacy might easily have been obtained. B. Mets. 9<sup>b</sup> דְּחִשְׁרִי מִיגְּוָא since, if he wanted, he might have declared his possession public property, in which case he would have obtained the legal status of poverty entitling him to the corner of the field (פֶּאֶרָא), and since (if he had resigned his property) he would have been entitled to take possession of the corner for himself, he has a right also to take possession of it in behalf of his neighbor. Ib. דְּחִשְׁרִי מִיגְּוָא two

*miggos* cannot be accepted, i. e. two conditions required to make an action legitimate cannot be dispensed with. Ib. 8<sup>a</sup>. Ned. 88<sup>b</sup>; a. e.

**פְּנִימָה** (**פְּנִינָה**) *m.* (preced.) *inner, inside* (adj. a. adv.) Targ. I Kings VI, 27; a. e.—Zeb. 15<sup>a</sup> רִכְתָּי ג' stands inside. Ib. לִבִּי, v. פְּנִימָה. Y. Sabb. VIII, 11<sup>a</sup> top בִּדְהִין of the inside (reed), opp. בְּרֵאחַ.—*Pl.* פְּנִינָה, פְּנִינָה. Targ. Y. Num. VI, 4.—Hull. 47<sup>a</sup> bot. מִגְּ from the inner lungs (lower part), opp. אֶחָפֶה. B. Bath. 29<sup>b</sup> ג' שְׁבוּתִי the interior compartments. Hag. 5<sup>b</sup> בְּרִיזִי the inner chambers of the heavens; a. fr.—Fem. פְּנִינָה. Targ. Ezek. XL, 27; a. e.—*Pl.* פְּנִינָה. Erub. 25<sup>b</sup> ג' גִּירָה (read גִּיר, Ms. M. גִּירָה) inner partitions.

אֶתְּנָהּ, v. אֶתְּנָהּ.

**גֹּאֵל** m. (b. h.; גָּאַל) *vindicator, redeemer, relative entitled to redemption* (Lev. XXV, 25 sq.); in general relation.—**הַרְמִיבֵנִי בְּדַם הָרֶגְעִי** *avenger of blood, nearest relation* (Num. XXXV, 19 sq.). Macc. II, 7. Ib. 12<sup>a</sup> [read:] **בְּנוֹ בְנוֹ** when a father killed a son of his, his (surviving) son becomes the avenger of blood. Tanḥ. Masé 11 **הֵן וְיִמְצָא אוֹתוֹ הַקָּדוֹשׁ** and the avenger may meet him; Num. R. s. 23 **הַרְמִיבֵנִי בְּדַם הָרֶגְעִי**. Macc. 10<sup>a</sup> (ref. to Deut. XIX, 6) **הַרְמִיבֵנִי בְּדַם הָרֶגְעִי** the text means the avenger (is not punished); a. fr.—**זֶכֶּךָ לְפָנַי** the text means the avenger (is not punished); a. fr.—**בְּרוּחַ הַקֹּדֶשׁ** B. Kam. 109<sup>a</sup>; Kidd. 21<sup>a</sup> (ref. to Num. V, 8) **זֶכֶּךָ לְפָנַי** there is a person... without relations (heirs)?; Snh. 68<sup>b</sup> **זֶכֶּךָ לְפָנַי**. B. Kam. I. c.<sup>b</sup>; Snh. 69<sup>a</sup> **זֶכֶּךָ לְפָנַי** it is known that the minor has no heirs (offspring); a. fr.—Esp. *the redeemer from captivity*, also *the Lord*. Lev. R. s. 32 end; Cant. R. to IV, 7; Koh. R. to IV, 1 (ref. to **זֶכֶּךָ לְפָנַי**, Zech. IV, 2) one reads **זֶכֶּךָ לְפָנַי** (He emigrates), and one reads **זֶכֶּךָ לְפָנַי** (*not* **זֶכֶּךָ לְפָנַי**) her Redeemer (goes at the head of Israel). Ib. **זֶכֶּךָ לְפָנַי** *מִן הָאוֹרֶת* (not *זֶכֶּךָ לְפָנַי*) he who reads **זֶכֶּךָ לְפָנַי** means ‘the Redeemer’ as it says (Is. XLVII, 4), Our redeemer &c.—Pesik. S’ilīh. p. 166<sup>b</sup> **זֶכֶּךָ לְפָנַי** . . . they will be redeemed only through a complete redeemer (ref. to **זֶכֶּךָ לְפָנַי** Is. LIX, 20 written *plene*). Ex. R. s. 26 beg.; a. fr.—*Pl.* as above. Gen. R. s. 85; Yalk. ib. 145 **זֶכֶּךָ לְפָנַי** *זֶכֶּךָ לְפָנַי* (not *זֶכֶּךָ לְפָנַי*) whence will the redeemers rise (if not from Judah)? Ib. **זֶכֶּךָ לְפָנַי** *אֲנִי מְעוּבָרָה* (of Israel).

**גֻּוּלָּאִיקָא, גֻּוּלָּאָא, גֻּוּלָּאָא** m. (Arab. *ḡuwalīk*, Pers. *ḡawālakh*=hippopera, Freytag s. v.) *long pouch as a receptacle for grain, thrown over the shoulders or across an animal's back, haversack*. Taan. 23<sup>b</sup> הָבֹה לִי גֻּוּלָּאִיקָא (Ar. *ḡawālīk* . . .; Ms. M. 2 שָׂקִי לִי גֻּוּלָּאָא, v. Rabb. D. S. a. l. note 200) *get me my haversack, and I shall go and buy &c.*—*Pl.* גֻּוּלָּאִיקָא, גֻּוּלָּאָא. Targ. Lam. V, 5.—Sabb. 154<sup>b</sup>, חֲזוּ לְגֻּוּלָּאִיקָא (ed. Var. lect. are quoted). Succ. 20<sup>b</sup> חֲזוּ לְגֻּוּלָּאִיקָא (ed. Var. lect. are quoted) Ms. M. (ed. Var. lect. are quoted) are fit for haversacks.

בְּיָדָם, v. בְּיָדָם.

אֶלֶּה, Pa. גַּלְיָה, v. גַּלְיָה I. [Targ. Prov. IX, 3 Ms., v. גַּלְיָה II.]

**גִּבּוֹר** m. (גבב, cmp. גָּבַח *pit*; lions' den. Ex. R. s. 18, end וְהוֹצִיל לְדַנְיָאֵל מִן הַגִּבּוֹר He rescued Daniel from the lions' den. Deut. R. s. 2; a. e.

**גֹּבַי** ch. 1) same. Dan. VI, 8; 13; 17 sq.—Targ. Ex. XXI, 33 sq. (some ed. **גֹּבַיָּא**); Targ. Ps. XLIV, 26 (ed. Vien. **גֹּבַיָּא**; a. e.—Y. Ab. Zar. IV, 44<sup>a</sup> bot. **גֹּבַי** fell into a wine pit, v. **גֹּבַיָּא**). —Pl. **גֹּבַיָּא**, **גֹּבַיָּא**, **גֹּבַיָּא**. Targ. Jer. II, 13. Targ. Gen. XXXVII, 20 ed. Berl. **גֹּבַיָּא** (Y. **גֹּבַיָּא**).—(2) (comp. **גֹּבַיָּא**, **גֹּבַיָּא**) *body, trunk, untrimmed log*.—Pl. **גֹּבַיָּא** or **גֹּבַיָּא**. B. Kam. 96<sup>a</sup> **גֹּבַיָּא** logs of a date-tree. Ib. v. **גֹּבַיָּא** v. **גֹּבַיָּא**. Sabb. 109<sup>b</sup> the swallowed serpent came out of his body **גֹּבַיָּא** in single trunks (sections of the body). M. Kat. 24<sup>a</sup> **גֹּבַיָּא** chin, v. **גֹּבַיָּא** (Rashi: *the dimples of the chin*).—(3) *back, top*. Targ. Prov. IX, 3 Ms. **גֹּבַיָּא** (comp. **גֹּבַיָּא**; ed. **גֹּבַיָּא**, h. text **גֹּבַיָּא**).—(4) \*prep. (comp. **גֹּבַיָּא** s. v. **גֹּבַיָּא**).—**גֹּבַיָּא** *out of*. Y. Keth. II, 35<sup>a</sup> **גֹּבַיָּא** *and out of* these (seventeen years) he spent thirteen years suffering with tooth-ache; Y. Kil. IX, 32<sup>b</sup> **גֹּבַיָּא** (corr. acc.).

**גֹּבַיָּא** m. *locust*, v. **גֹּבַיָּא**. Targ. Ex. X, 4; a. fr.—\*Pl. **גֹּבַיָּא**. Targ. Y. II Gen. XXIII, 2 ed. pr. a. ed. Ven. (later ed. **גֹּבַיָּא** *giants*, Anak and his three sons, v. Gen. R. s. 58; h. text **גֹּבַיָּא**).

**גֹּבַיָּא**, v. **גֹּבַיָּא**.

**גֹּבַיָּא** m. (b. h. **גֹּבַיָּא**; **גֹּבַיָּא**, comp. **גֹּבַיָּא**) [*the hump-backed*] *gobay*, a species of edible locusts. Ber. VI, 3. Sabb. 32<sup>b</sup>. Y. Taan. I, end, 64<sup>d</sup> **גֹּבַיָּא**... שני דברים... two calamities, drought and locusts. Ib. III, 66<sup>d</sup> (homiletic etymology) why is it called **גֹּבַיָּא** *because it collects the (fines of) judgment of the Lord*.

**גֹּבַיָּא** ch. same. Targ. Y. I Deut. XXVIII, 38. Targ. Ps. CV, 34. Am. VII, 1; a. e. (mostly **גֹּבַיָּא**; Var. **גֹּבַיָּא**).

**גֹּבַיָּא** m. pl. *inhabitants of Gobaya*, v. **גֹּבַיָּא**.

**גֹּבַיָּא** f. pl. *hills*, esp. *Gob'batha*, near Sepphoris. Gen. R. s. 98 (ref. to **גֹּבַיָּא**, I Kings XIV, 25) **גֹּבַיָּא** *that is G. near Sepph. Koh. R. to IX, 10 the lamentations over the death of Rabbi at Sepph. were heard* **גֹּבַיָּא** (some ed. **גֹּבַיָּא**, **גֹּבַיָּא**, corr. acc.) as far as **גֹּבַיָּא**, a distance of three *mil*; ib. to VII, 11 **גֹּבַיָּא** **גֹּבַיָּא** (combine in one w.); Y. Keth. XII, 35<sup>a</sup> **גֹּבַיָּא** (corr. acc.). [Y. Snh. VII, end, 25<sup>d</sup> **גֹּבַיָּא** **גֹּבַיָּא**; Y. Ber. III, 6<sup>a</sup> bot.; Y. Naz. VII, 56<sup>a</sup> top **גֹּבַיָּא** (corr. acc.). Y. Shek. VII, 50<sup>c</sup> bot.; Y. Succ. II, 53<sup>a</sup> top **גֹּבַיָּא**—prob. the same as **גֹּבַיָּא**. V. **גֹּבַיָּא**].

**גֹּבַיָּא** m. (b. h. **גֹּבַיָּא**; **גֹּבַיָּא**) *height, elevation; thick, fleshy part* (comp. **גֹּבַיָּא**). Midd. IV, 1 **גֹּבַיָּא** Ib. 6. **גֹּבַיָּא**; a. fr.—Men. 37<sup>b</sup> **גֹּבַיָּא** the thickest part of the upper arm (קיבורת). Y. Yeb. VIII, 9<sup>a</sup>; Y. Sabb. XIX, end, 17<sup>b</sup>; Bab. ib. 137<sup>b</sup> **גֹּבַיָּא** the thickest part of the apex.

**גֹּבַיָּא** ch. same. Targ. Y. Ex. XIII, 9 (corresp. to Men. 37<sup>b</sup>, v. preced.). Targ. Job V, 7 (some ed. **גֹּבַיָּא**, corr. acc.).

**גֹּבַיָּא** pr. n. *Gobaya*, a Babylonian place or district, (v. Graetz, *Koenigr. Messene*, in programme of the Rabbin. Semin., Breslau 1879). Kidd. 72<sup>a</sup>; Y. Yeb. I, 3<sup>b</sup> top; **גֹּבַיָּא** (corr. acc.); Y. Kidd. IV, 65<sup>d</sup> top **גֹּבַיָּא**—Denom. pl. **גֹּבַיָּא** (phonetic play) **גֹּבַיָּא** Gobeans are legally considered like Gibeonites (v. **גֹּבַיָּא**); Y. Yeb. I. c. **גֹּבַיָּא** (corr. acc.); Y. Kidd. I. c. **גֹּבַיָּא**. Ber. 17<sup>b</sup> **גֹּבַיָּא** foolish Gobeans.

**גֹּבַיָּא** m.=h. **גֹּבַיָּא**, *collection*. Yeb. 66<sup>b</sup>, a. e. **גֹּבַיָּא** wanting collection (not yet collected). B. Mets. 110<sup>b</sup> landed property **גֹּבַיָּא** *because it is ready to be collected from, (is seizable for debts and cannot be hidden), is considered as if collected*.

\***גֹּבַיָּא** f. (v. h. **גֹּבַיָּא** d) *a low fence*. Y. Orl. III, end, 68<sup>b</sup> **גֹּבַיָּא** *Hanan passed over the fence and tore the mixed seeds out*.

**גֹּבַיָּא** m. (**גֹּבַיָּא**, v. **גֹּבַיָּא**) *border of the field, balk, ridge*. Kil. III, 1 sq. Ms. M. (ed. **גֹּבַיָּא**). Y. ib. 28<sup>c</sup> (R. S. to Kil. III, 1, reads: **גֹּבַיָּא**).—Pl. **גֹּבַיָּא**. Ib.

**גֹּבַיָּא** m. (**גֹּבַיָּא**; v. **גֹּבַיָּא**) *a thick dough-like mass*. Ber. 38<sup>a</sup> **גֹּבַיָּא** *it is a mere thick mass (no bread)*.

**גֹּבַיָּא** m. pl. (v. **גֹּבַיָּא**) of *Gabla, Idumeans*. Targ. Ps. LXXXIII, 8 ed. (Var. **גֹּבַיָּא**, Ms. **גֹּבַיָּא**).

**גֹּבַיָּא**, v. **גֹּבַיָּא**.

**גֹּבַיָּא** ch.=h. **גֹּבַיָּא**. Y. Ab. Zar. II, 41<sup>c</sup> top **גֹּבַיָּא**; Y. Meg. III, 73<sup>d</sup> bot. **גֹּבַיָּא**.

**גֹּבַיָּא** ch. m.=h. **גֹּבַיָּא**, *cheese*. Y. Shek. VII, 50<sup>c</sup> bot. **גֹּבַיָּא** *a loaf of cheese*. Y. M. Kat. III, 83<sup>b</sup> bot.—Pl. **גֹּבַיָּא**. Targ. I Sam. XVII, 18. Targ. Jud. V, 25 (*cream*, h. text **גֹּבַיָּא** (חמאה)). Targ. Ps. IV, 22 (h. text **גֹּבַיָּא** (חמאה)). Targ. Job XX, 17; XXIX, 6 Ms. (v. **גֹּבַיָּא**).

**גֹּבַיָּא**, v. **גֹּבַיָּא**.

\***גֹּבַיָּא**, v. **גֹּבַיָּא**.

**גֹּבַיָּא**, Y. Kil. IX, 32<sup>b</sup>, v. **גֹּבַיָּא** ch., end.

**גֹּבַיָּא** m. 1) = **גֹּבַיָּא**, *man, husband*. Targ. Koh. V, 11. —Y. Taan. I, 64<sup>b</sup> bot.; a. fr.—Pl. **גֹּבַיָּא**. Targ. Y. Deut. I, 13; a. e.—Snh. 65<sup>b</sup> **גֹּבַיָּא** *what is the difference between man and men (you and common people)*. Ber. 31<sup>b</sup> **גֹּבַיָּא** *a man among men (a distinguished man)*. Gitt. 45<sup>a</sup> **גֹּבַיָּא** *these (our captors) are men and those (our husbands) in Nehardea are men (Rashi: our masters, husbands), a. fr.—2) strength, skill*. Nidd. 25<sup>b</sup>; 64<sup>b</sup> **גֹּבַיָּא** *because his skill (physiological knowledge) was great*.

**גֹּבַיָּא** f. (**גֹּבַיָּא**) *hill, mound*.—Pl. **גֹּבַיָּא**. Targ. Zeph. I, 10 Kimhi (ed. **גֹּבַיָּא**).

**גֹּבַיָּא**, **גֹּבַיָּא** f. (v. **גֹּבַיָּא**) *hill (or pit)*, esp. *Gubta, Gabta*, name of several places, as **גֹּבַיָּא**, **גֹּבַיָּא**, **גֹּבַיָּא** &c.



**גִּבְתָּא** f. (comp. גִּבְתָּא) *little reservoir*, whence *tube*, *channel*. Targ. II Esth. I, 3 דְּכֹחֵלָא גִ' the tube containing the eye-paint; Ber. 18<sup>b</sup> גִּבְתָּאִי דְּכֹחֵלָא my tube &c.—Sabb. 90<sup>b</sup> דְּנִחְשָׁא בְּגִ' לִיָּהּ רַמִּי one puts it into a bronze tube. Ib. 146<sup>b</sup> גִ' to insert a tube into the barrel. Hull. 58<sup>b</sup> דְּכֹחֵלָא אֶחָדָא גִ' a channel was discovered forming the passage from the second stomach &c. Yeb. 75<sup>b</sup> דְּכֹחֵלָא זֶרַע גִ' the channel for the effusion of semen.

**גִּבְתָּאִי**, v. גִּבְתָּא.

**גִּבְתָּאִי** = גִּבְתָּאִי.

**גִּבְתָּאִי**, v. גִּבְתָּא.

**גִּבְרָא** 1) (sec. r. of אֲבִיר I) *to bind*; denom. גִּבְרָא.—[Polel גִּבְרָא, fr. which גִּבְרָא.]—2) (denom. of גִּבְרָא) *to form a faction*; (b. h. *to attack in small bands*). Yeb. 13<sup>b</sup> (ref. to Deut. XIV, 1, v. גִּבְרָא) *if lo tithgod'du* were meant only in the one sense of 'ye shall form no factions', it would have read תִּתְּנוּ לָא. *לֹא תִתְּנוּ*.

*Hithpol.* דְּכֹחֵלָא *to form bands, factions*. Ib. 14<sup>a</sup> כִּי רַחֲמֵי הָאֱלֹהִים the law against factions applies only to &c.—Sifré Deut. 96; [Pesik. Zut. R'eh (p. 43) גִּבְרָא].

**גִּבְרָא** or **גִּבְרָא**, forms of גִּבְרָא a. גִּבְרָא.

**גִּבְרָא** m. (גִּבְרָא) [*stretched*], *leather bag* for wine, milk &c.; which travellers at night stretch like a tent in order to let the cool air strike it, *large leather bottle*. Sabb. 138<sup>a</sup> דְּכֹחֵלָא . . . לֹא יִשְׁטַח (Ms. M. דְּכֹחֵלָא a. O., v. Rabb. D. S. a. 1. note) one must not stretch the bag &c. on the Sabbath. Ib. 13<sup>b</sup>, v. גִּבְרָא.

**גִּבְרָא** ch. same. Succ. 48<sup>b</sup> out of this man's (thy) skin גִ' מְשִׁירֵי לִיָּהּ (Ms. M. 2 גִּבְרָא) we shall make a bottle.

**גִּבְרָא** I f. (גִּבְרָא) 1) *partition, wall*. Targ. Ps. LXII, 4 (ed. Vien. גִּבְרָא; Ms. גִּבְרָא, h. text גִּבְרָא). Targ. Koh. X, 8 גִּבְרָא גִ' the world's fence (morality).—B. Bath. 2<sup>a</sup> (explain. Mish. ib. I, 1) it means גִ' *wall* (not פְּלִיגְרָא division). Ib. 36<sup>a</sup> מִגְדַּל דְּרִירוּדִי וְלִבְרָא the land outside the fence which is erected to protect the fields from beasts. Sabb. 110<sup>b</sup> לִבְרָא בֵּין הַתִּנּוֹת between the stove and the wall. Taan. 21<sup>a</sup> גִ' רֵעִיָּה (Ms. M.; Yalk. Deut. 897 אֲשִׁירָא) a ruinous wall. Koh. R. to X, 7 שְׂרִיף רִישִׁיָּהּ אֵגִ' he knocked his head against the wall. B. Kam. 92<sup>b</sup> (prov.) רַמִּי גִ' רַבֵּה שְׂרִיף . . . רַמִּי גִ' רַבֵּה שְׂרִיף (Ms. M. דְּכֹחֵלָא גִבְרָא רַבָּא וְכֹחֵלָא, Ms. R. a. Yalk. Ez. 364 דְּכֹחֵלָא רַמִּי שְׂרִיף עִילִיָּהּ (cautioning him), and he would not answer, push down a big wall and throw it at him (he deserves to suffer).—Pl. with suff. גִּבְרָא. Targ. Ps. LXXX, 13 (ed. Vien. גִּבְרָא, Ms. גִּבְרָא, h. text גִּבְרָא).—2) (comp. גִּבְרָא) *banks*. Taan. 24<sup>b</sup>; Yoma 77<sup>b</sup> גִ' דְּכֹחֵלָא גִ' the banks of &c. \*Gitt. 73<sup>a</sup> אֲגִירָא Ar. (ed. אֲגִירָא, v. next w.) on the banks of &c.

**גִּבְרָא**, **גִּבְרָא** m. (גִּבְרָא) *junction, joined boards*. Hag. 15<sup>a</sup> כִּי גִ' דְּגִבְרָא (Ms. M. 2 כִּי גִ' דְּגִבְרָא) as the boards of a landing bridge are placed side by side (leaving small slits). Shn. 7<sup>a</sup> דְּכֹחֵלָא גִ' דְּכֹחֵלָא (Ms. M. גִ' דְּכֹחֵלָא, v. Rabb. D. S. a. 1.) the junction of a landing bridge (which is at first shaky,

but,) once put up, grows firmer.—\*Gitt. 73<sup>a</sup> bought poppy seed, גִ' דְּכֹחֵלָא deliverable at the landing of &c.; v. preced.—Y. Meg. I, 71<sup>d</sup> top דְּכֹחֵלָא the seam of the straps (of the phylacteries). V. גִּבְרָא.

**גִּבְרָא** II pr. n. m. *Gudda*. Ab. Zar. 32<sup>a</sup> (Ms. M. גִּבְרָא, v. Rabb. D. S. a. 1. note).

**גִּבְרָא**, Yalk. Gen. 55, read גִּבְרָא, v. גִּבְרָא.

**גִּבְרָא**, **גִּבְרָא** pr. n. m. *Gudgada*, father of R. Johanan. Hag. II, 7; Gitt. V, 5; Yeb. XIV, 2; Eduy. VII, 9. גִ' ed. (Ms. M. גִּבְרָא).

**גִּבְרָא** m. pl. (v. גִ' h. a. ch.) *good luck, Fortune*. Tosef. Sabb. VI (VII), 1 דְּכֹחֵלָא ed. Zuck. (Var. גִּבְרָא; oth. ed. גִּבְרָא) he who shaves his head (makes a bald-pate) for good luck (a superstitious practice).

**גִּבְרָא**, v. גִּבְרָא.

**גִּבְרָא**, v. גִּבְרָא.

**גִּבְרָא** m. (b. h. גִּבְרָא; v. גִּבְרָא) 1) *greatness*. Erub. 21<sup>b</sup> כְּבוֹדִי גִ' my glory and my greatness.—Ex. R. s. 29; Cant. R. to I, 2 גִּבְרָא His greatness.—Ib. to II, 4; Num. R. s. 2 (play on דְּכֹחֵלָא, Cant. I. c.) עַלֵּי אֲחִיָּהּ even his (the child's) elevating himself over Me (by putting his finger on the Divine Name) is (a token of) love; (Tanh. B'midb. 10 דְּכֹחֵלָא ed. Bub. ib. note גִּבְרָא Ms. R.).—2) *pile*.—Pl. גִּבְרָא. Y. B. Mets. II, beg. 8<sup>b</sup> גִ' עֲשִׂירִין (coins found) piled up (assorted according to their sizes, pyramid-like; Bab. ib. 25<sup>a</sup> כְּמִגְדָּלִין).

**גִּבְרָא** m. (גִּבְרָא; v. גִּבְרָא) *thumb, great toe*. [Cant. R. to II, 4 גִ' דְּכֹחֵלָא the child's pointing with his finger (comment.); v., however, preced. w.] Y. Ber. I, 2<sup>c</sup> top גִ' heel touching toe (in walking); Sabb. 62<sup>b</sup> (expl. חֲלוּץ וְשֹׁפֵן, Is. III, 16).—Pl. גִּבְרָא, constr. גִּבְרָא. Sabb. 151<sup>b</sup> גִ' רַגְלֵי גִ' his great toes.

**גִּבְרָא** m. (גִּבְרָא; v. גִּבְרָא) *the heap, the difference between stricken and heaped measure*. Y. Pes. IV, end, 31<sup>c</sup> [read:] אֲנָא מִחֲשֻׁכָּא גִ' I will deduct the difference from my dowry, v. חֲשֻׁךְ.

**גִּבְרָא** f. *governess or hair-dresser*, v. גִּבְרָא.

**גִּבְרָא**, v. גִּבְרָא.

**גִּבְרָא** pr. n. m. *Gudda*. Ab. Zar. 32<sup>b</sup> (Ms. M. גִּבְרָא, v. גִּבְרָא II).

**גִּבְרָא**, v. גִּבְרָא.

**גִּבְרָא** f. pl. (denom. of גִּבְרָא *fold*, Num. XXXII, 16) *animals living in folds* (which they leave in day-time), in gen. *moving live stock*. B. Bath. 36<sup>a</sup>; Gitt. 20<sup>b</sup>; Keth. 84<sup>b</sup> הֵן לָאִם חֹזֶק the possession of fold-animals is no evidence of ownership (as they may have come over by accident). B. Mets. 69<sup>a</sup> חֹזֶק כִּי דְּכֹחֵלָא (small cattle given out for raising on half-profit) must be attended to twenty four months (before a division of profits can be demanded by the keeper).

**גִּדְרִיתָא** f. (גדר) *partition*; ג' דקני (=h. קנים) a hedge of reeds spreading from a common stem. Erub. 19<sup>b</sup> (Ms. M. גִּדְרִיתָא, pl.; Ar. גִּדְרִיתָא). Sabb. 50<sup>b</sup> דקני ג' (corr. בגדר, Ms. M. גִּדְרִיתָא, corr. בגדר; Ar. ב' גִּדְרִיתָא) (to put a knife) between the branches of a hedge of reeds. [The vers. of Ar. proves גִּדְרִיתָא to be the proper version and גִּדְרִיתָא or גִּדְרִיתָא, corruptions.]

**גִּדְרִישָׁא** m. (גדש) *the heap, the top over the level of a dry measure*. Zeb. 62<sup>b</sup> כמחך ג' סאה as thick as the instrument for striking off the top of a S'ah. Men. IX, 5 (90<sup>a</sup>) היה גִּדְרִישָׁא לחרוכה (Var. גִּדְרִישָׁא) its heap was added to the measure, i. e. the additional quantity forming the top of other measures, was contained in the Highpriest's measure which was so much larger.

**גִּדְרִישָׁא** ch. same. Erub. 14<sup>b</sup> הוהא זהוהא this refers to heaped measure (dry quantities). Ib. ג' חילתה הוהא that top in dry measures amounts to one third of the entire quantity; Sabb. 35<sup>a</sup>.

**גִּדְרִיתָא** (Ms. M. גִּדְרִיתָא) m. (גדר=גדרה, or גדר=גדרה, v. Nöld. Mand. Gr. p. 52) *an abrupt sound, a subterranean thunder, earthquake, rumbling*. Ber. 59<sup>a</sup> דִּפְקוֹתָא (Mish. IX, 2). Ib. ג' גִּדְרִיתָא (Ms. M. גִּדְרִיתָא) a thunder roared (a rumbling was heard). Ib. ג' עביר ג' it really comes in one rumbling sound after the other.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא** I f. (a corrupt. of גִּדְרִיתָא, carruca, καρουχα, καρόκχα) *a carriage used by persons of distinction* (v. Sm. Ant. s. v.). Taan. 20<sup>b</sup> דרובא ג' a gilt carruca (aurea carruca, v. Sm. Ant. l. c.); Gitt. 31<sup>b</sup>. B. Mets. 73<sup>b</sup> מעריג לבו בג' דרבא made them draw Raba's carriage. Ib. 85<sup>b</sup> הוהא ג' דר' הייא the carriage in which R. Hiya will rise to heaven.—Pl. גִּדְרִיתָא. Ib. בבולו ג' Ms. H. (v. Rabb. D. S. a. l. note 90).

**גִּדְרִיתָא** II m. (=גִּדְרִיתָא; comp. Syr. acerbus P. Sm. 1384, a. h. חֲרָצִין) *sour and hard berry*.—Pl. גִּדְרִיתָא. Naz. 34<sup>b</sup> גִּדְרִיתָא ed. (Ar. גִּדְרִיתָא) undeveloped grapes.—Pes. 25<sup>b</sup> גִּדְרִיתָא Ms. M. (ed. גִּדְרִיתָא, Ar. גִּדְרִיתָא) undeveloped olives (used for rubbing the skin in fever).

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא** I m. (=גִּדְרִיתָא, 1) *trunk, stem*. Ber. 40<sup>a</sup> איתריה לג' (Ms. F. גִּדְרִיתָא, Ar. גִּדְרִיתָא) there remains a stem which produces fruits again. Ab. Zar. 35<sup>b</sup> קשפא גִּדְרִיתָא ed. (Ms. M. גִּדְרִיתָא, Ar. גִּדְרִיתָא, v. Koh. Ar. Compl. s. v. II, p. 262); Nidd. 8<sup>b</sup> קשפא גִּדְרִיתָא the gum which oozes out of the stem, opp. דפרי. —Ned. 50<sup>a</sup> (became rich) גִּדְרִיתָא through a (hollowed out) trunk. Ib. לא וכו' אשכחי אלא גִּדְרִיתָא they found on the sea shore nothing (of the wrecked ship) except a trunk. Ib. עיסקא גִּדְרִיתָא (Ar. גִּדְרִיתָא, read גִּדְרִיתָא) and the entire treasure of the ship was hidden in that trunk; [Rashi:

*chest, v. גִּדְרִיתָא*.—2) [that which is cut off,] *branches*; [that which is chopped,] *wood*. Hull. 8<sup>b</sup> פסק ביה ג' לז' (Ar. גִּדְרִיתָא) he cut wood with it for idolatrous purposes. B. Kam. 22<sup>b</sup> ג' סילתא וכו' (Ms. O. a. Ar. גִּדְרִיתָא) chopped wood, kindling chips and light. Sabb. 154<sup>b</sup> גִּדְרִיתָא ed. (Ms. M. גִּדְרִיתָא, v. Rabb. D. S. a. l. note) low and spreading ramifications (forming the fourth wall of a *Succah*). Gitt. 69<sup>b</sup>, v. גִּדְרִיתָא. Sabb. 155<sup>a</sup> let him rest the ladder 'אגור' Ms. M. (ed. גִּדְרִיתָא, Ms. O. גִּדְרִיתָא) on the branches spreading beyond the circumference of the tree (Rashi: *on pegs reaching beyond &c.*).—3) pl. גִּדְרִיתָא (comp. גִּדְרִיתָא) *lots, division by lots*. Lam. R. to I, 1 רבוי (1 חז מאר) let us divide by lots (comment.: *pieces of wood on which names are written for raffling*).

**גִּדְרִיתָא**, II m. (v. preced.) *castrate, eunuch*; in gen. *servant, guardsman*. Targ. I Kings XXII, 9; a. fr. (var. גִּדְרִיתָא, גִּדְרִיתָא, גִּדְרִיתָא &c.—Sabb. 152<sup>a</sup> גִּדְרִיתָא ed. (ed. Sonc. גִּדְרִיתָא, v. Rabb. D. S. a. l. note 40; Ar. גִּדְרִיתָא, v. Koh. Ar. Compl. s. v. גִּדְרִיתָא, p. 256 notes).—Pl. גִּדְרִיתָא &c., גִּדְרִיתָא. Targ. II Kings IX, 32.—Meg. 28<sup>a</sup> (Ms. M. גִּדְרִיתָא, Ar. גִּדְרִיתָא) Kidd. 33<sup>a</sup> גִּדְרִיתָא used to send guardsmen.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא**, v. גִּדְרִיתָא.

**גִּדְרִיתָא**, גִּדְרִיתָא m. (גִּדְרִיתָא, constr. גִּדְרִיתָא) *surface, color; resemblance*. Erub. 53<sup>b</sup> (as specimen of elegant language) מה מאי גִּדְרִיתָא of what color is thy cloak?—Midr. Till. to Ps. XC, end ג' חכלה מכל ג' [בחן] חכלה מה why has the blue been preferred to any other color?—Pl. גִּדְרִיתָא. Ber. 6<sup>b</sup>. Nidd. 24<sup>b</sup> חנן ג' the Mishnah (III, 2 גִּדְרִיתָא) speaks of variegated colors. Num. R. s. 12 הרבה וג' הרבה many qualities and many colors; a. fr.—Transf. גִּדְרִיתָא (comp. גִּדְרִיתָא s. v. גִּדְרִיתָא) *like, similar to; for example*.—Chald. כגון ג' (כגון ג') *for instance if, when*. Ps. 119<sup>b</sup> כגון ג' such things as dates, roasted ears &c. Ib. כגון ג' e. g. mushrooms for me. B. Mets. 101<sup>a</sup> כגון ג' something like this was very necessary to be said. Hull. 84<sup>a</sup> כגון ג' people like ourselves (in our condition). Y. Ber. I, 3<sup>b</sup> top כגון ג' people like ourselves who are engaged &c. Shebi. VIII, 1; 3. Tosef. ib. IV, 8. Orl. II, 7. B. Kam. 108<sup>a</sup> כגון ג' e. g. if he claims &c. B. Mets. 69<sup>a</sup> כגון ג' if he has &c.; a. v. fr.—Denom. גִּדְרִיתָא *to color*. Sabb. 140<sup>a</sup> top the egg is put in גִּדְרִיתָא (Ar. גִּדְרִיתָא, Ms. M. גִּדְרִיתָא, O. גִּדְרִיתָא) only for coloring.

**גִּדְרִיתָא**, גִּדְרִיתָא ch. same. Targ. Esth. I, 6. Targ. Y. Lev. XV, 3 גִּדְרִיתָא. Ib. 19 גִּדְרִיתָא ed. Amst.—Targ. Koh. I, 13 גִּדְרִיתָא a sort of evil (h. text גִּדְרִיתָא); a. e.—Nidd. 24<sup>b</sup> גִּדְרִיתָא it would constantly have only one color.—Transf. way, manner. Targ. Y. Lev. V, 4 לכל גִּדְרִיתָא in what way soever. Targ. Is. L, 11 גִּדְרִיתָא (some

ed. (גורת) and in this manner; a. e.—ג' (abbr. ג' (כד'ג)) like this, in this way, in a case like this. Targ. Ruth IV, 6.—B. Mets. 30<sup>b</sup> ג' (abbr. ג' (כד'ג)) is there a renunciation of property like this, i. e. is such a conditional renunciation valid? Ib. 69<sup>b</sup> top וְכ' in such a case he must give notice; a. v. fr.—Pl. ג' (abbr. ג' (כד'ג)) Targ. Y. Num. II, 3; 10; a. e.—Targ. Y. Ex. XIV, 2.—B. Mets. 8<sup>b</sup> ג' (abbr. ג' (כד'ג)) there are two ways of driving. B. Kam. 108<sup>a</sup> ג' (abbr. ג' (כד'ג)) two sorts of indemnities or fines; a. fr.—Ib. 86<sup>a</sup> (ארישית) ג' (abbr. ג' (כד'ג)) wants to show faces (pantomimes, by moving his head).—ב' (abbr. ב' (כד'ג)) v. preced. [Snh. 98<sup>a</sup>, v. ב' (abbr. ב' (כד'ג))].

גורת = גורת, גורת.

ג' (b. h., v. ג' (abbr. ג' (כד'ג))) to cut (the way, air), pass, fly.—Hif. ג' (abbr. ג' (כד'ג)) to carry across, drive up. Mekh. Yithro, Bahod. s. 5; Tanh. Vayikra 3; Yalk. Lev. 427.

ג' ch. same, 1) to cut, cut off.—Part. ג' (abbr. ג' (כד'ג)) Gitt. 67<sup>b</sup> ג' (abbr. ג' (כד'ג)) sometimes one cuts his speech short (does not finish his sentence).—Ned. 68<sup>a</sup> ג' (abbr. ג' (כד'ג)) does the husband (betrothed) cut the vow apart, i. e. annul half the vow of his betrothed, leaving it to her father to annul the other half; opp. מ' (abbr. מ' (כד'ג)) he weakens the stringency of the entire vow.—2) to cross, pass. Targ. Is. LI, 10.—Koh. R. to VII, 8 וְכ' (abbr. וְכ' (כד'ג)) passed the street riding on horse-back (Yalk. ib. 974 עבר). Lev. R. s. 37 [read:] ג' (abbr. ג' (כד'ג)) when they were crossing a river.

Af. ג' (abbr. ג' (כד'ג)) to carry across. Gen. R. s. 10 וְכ' (abbr. וְכ' (כד'ג)) carried it across the river; Koh. R. to V, 8; Yalk. ib. 972 ג' (abbr. ג' (כד'ג)); Lev. R. s. 22 וְכ' (abbr. וְכ' (כד'ג)) (corr. וְכ' (כד'ג)). Koh. R. l. c. ג' (abbr. ג' (כד'ג)) she carried it over; Lev. R. l. c. ג' (abbr. ג' (כד'ג)) (corr. acc.).

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

\* ג' (abbr. ג' (כד'ג)) m. (b. h., comp. ג' (abbr. ג' (כד'ג))) chest, money chest. Nidd. 50<sup>a</sup> Rashi, v. ג' (abbr. ג' (כד'ג)) I.

\* ג' (abbr. ג' (כד'ג)) pr. n. Goza, a river or channel in Babylon. Ab. Zar. 39<sup>a</sup> ג' (abbr. ג' (כד'ג)) (Ms. M. ג' (abbr. ג' (כד'ג)); Succ. 18<sup>a</sup> ג' (abbr. ג' (כד'ג)) (Ms. M. ג' (abbr. ג' (כד'ג)), v. Rabb. D. S. a. l. note).

ג' (abbr. ג' (כד'ג)) castrate, v. ג' (abbr. ג' (כד'ג)) II.

ג' (abbr. ג' (כד'ג)) m. pl. 1) cut wool. Targ. Ezek. XXVII, 24 (Ar. ג' (abbr. ג' (כד'ג)), h. text ג' (abbr. ג' (כד'ג)).—2) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) robber, v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) m. (b. h., comp. Syr. ג' (abbr. ג' (כד'ג)), a. ג' (abbr. ג' (כד'ג))) brood, chick, esp. pidgeon. Kinnim II, 1. Gen. R. s. 44 (expl. ג' (abbr. ג' (כד'ג)), Gen. XV, 9) ג' (abbr. ג' (כד'ג)) . . . . Snh. 94<sup>b</sup>; a. fr.—Transf. young children. Pes. 49<sup>a</sup> ג' (abbr. ג' (כד'ג)) ed. (Ms. M. a. Yalk. Am. 545 ב' (abbr. ב' (כד'ג))) and causes his children to become orphans. Y. B. Mets. I, end, 8<sup>a</sup> ג' (abbr. ג' (כד'ג)) (read ג' (abbr. ג' (כד'ג))), v. ג' (abbr. ג' (כד'ג)).

I ch. same.—Pl. ג' (abbr. ג' (כד'ג)) Targ. Cant.

IV, 1. Targ. Y. II Dent. XXXII, 11. Targ. Ps. LXXXIV, 4; a. e.—Y. B. Mets. I, 8<sup>a</sup> top. Pes. 119<sup>b</sup>; a. e.

II m. (ג' (abbr. ג' (כד'ג))) robber. Pl. ג' (abbr. ג' (כד'ג)) Targ. Y. II Gen. VI, 11.

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) m. (ג' (abbr. ג' (כד'ג))) a figure of speech, hyperbole. B. Mets. 104<sup>b</sup> ג' (abbr. ג' (כד'ג)) he used only a hyperbolic expression ('a thousand Zuz'). Arakh. 11<sup>a</sup> ג' (abbr. ג' (כד'ג)) (to remember who said a hundred and who a thousand) be: the Boraitha (or Mishnah) frequently uses hyperboles. Bets. 4<sup>a</sup>; a. fr.—V. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) pr. n. pl. (a fictitious denom. of ג' (abbr. ג' (כד'ג)) II) Gavzania (Eunuchia), a fictitious place. Sabb. 152<sup>a</sup> a eunuch (gavvaza) asked R. Joshua ben Karhah (Baldhead) how far is from here to Karhina (Baldburgh), upon which R. Josh. replied ג' (abbr. ג' (כד'ג)) (Ms. M. ג' (abbr. ג' (כד'ג))) as far as from here to Eunuchia (v. Sachs Beitr. II, p. 132).

ג' (abbr. ג' (כד'ג)) m. (ג' (abbr. ג' (כד'ג))) circumciser, surgeon. Y. Sab. XIX, beg., 16<sup>d</sup>; Bab. ib. 130<sup>b</sup> ג' (abbr. ג' (כד'ג)) R. J. the surgeon. [Cmp. ג' (abbr. ג' (כד'ג))].

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) m. (ג' (abbr. ג' (כד'ג))) laughter, sneer. Targ. Prov. XIV, 13 (h. text ג' (abbr. ג' (כד'ג))). Targ. Ps. LXXXIX, 4 (ed. Vien. ג' (abbr. ג' (כד'ג)), Ms. ג' (abbr. ג' (כד'ג))); h. text קלס).

ג' (abbr. ג' (כד'ג)) read ג' (abbr. ג' (כד'ג)), v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) m. (b. h.; comp. ג' (abbr. ג' (כד'ג))) crowd, people, nation; pl. ג' (abbr. ג' (כד'ג)) gentiles, fr. which ג' (abbr. ג' (כד'ג)) = ג' (abbr. ג' (כד'ג)) or ג' (abbr. ג' (כד'ג)), gentile, idolator. Tosef. Ab. Zar. III, 4 sq.; Y. ib. IV, 41<sup>a</sup> top contrad. to G' (abbr. ג' (כד'ג)) (Bab. ib. 29<sup>a</sup> ג' (abbr. ג' (כד'ג))); a. v. fr.—Pl. ג' (abbr. ג' (כד'ג)) Ab. Zar. I, 1 sq. in Y. ed. ג' (abbr. ג' (כד'ג)) (Bab. ed. ג' (abbr. ג' (כד'ג)), Mish. ג' (abbr. ג' (כד'ג))) indiscriminately; a. v. fr.—Fem. ג' (abbr. ג' (כד'ג)) gentile woman. Y. Yeb. II, 4<sup>a</sup> top ג' (abbr. ג' (כד'ג)) thy son from a gentile is not called thy son but her son (Bab. ib. 23<sup>a</sup> ג' (abbr. ג' (כד'ג))); a. fr.—Pl. ג' (abbr. ג' (כד'ג)) Y. ib. IV, 6<sup>a</sup> bot. [Y. Gitt. I, 43<sup>b</sup> top, a. e. ג' (abbr. ג' (כד'ג)), v. ג' (abbr. ג' (כד'ג))].

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) Targ. Prov. XVI, 30 some ed., read ג' (abbr. ג' (כד'ג)), v. ג' (abbr. ג' (כד'ג)).

ג' (abbr. ג' (כד'ג)) f. (b. h.; comp. ג' (abbr. ג' (כד'ג))) 1) inner body, creature. Y. Ber. IV, 8<sup>b</sup> top ג' (abbr. ג' (כד'ג)) to each creature its needs. Mikv. X, 7 ג' (abbr. ג' (כד'ג)) to make the inner body unfit (for receiving T'rumah); Toh. I, 3 ג' (abbr. ג' (כד'ג)) a. fr.—Pl. ג' (abbr. ג' (כד'ג)) Yoma 80<sup>b</sup> ג' (abbr. ג' (כד'ג)) some ed. (oth. sing.)

the uncleanness of the inner body.—2) *membrum*. Nidd. 25<sup>a</sup>; Y. ib. III, 50<sup>d</sup>. Kidd. 25<sup>a</sup>; a. fr.—*Pl.* גְּרִירָה. Midr. Sam. ch. XX גְּרִירָה some ed. (corr. acc.).

גְּרִירָה, גְּרִירָה ch. same, *body*. Targ. Y. Gen. VII, 23; a. fr.—*Pl.* גְּרִירָה. Targ. Is. VI, 2 גְּרִירָה Kimhi ed. Ven. I, read גְּרִירָה (ed. רִירָה . . . , corr. acc.). Targ. Ezek. I, 11.

גְּרִיל m. (גיל) 1) *a rolling stone, rough untrimmed stone, cobble*. B. Bath. I, 1; expl. ib. 3<sup>a</sup> 'וכ' untrimmed stones. B. Mets. 117<sup>b</sup>.—2) *a roll of parchment*. Y. M. Kat. III, 83<sup>b</sup> bot. must rend his garments 'וכ' once for the burnt parchment and a second times for the writing; Bab. ib. 26<sup>a</sup> ארור על דג' Ms. M.—Ib. (ref. to Jer. XXXVI, 27) דמגילה זה דג' Ms. M. (v. Rabb. D. S. a. l.) *m'gillah* refers to the writing paper, *hadd'barim* to the writing.—*Pl.* גְּרִילִין. Ab. Zar. 18<sup>a</sup> I see נשרפין 'וכ' En Yakob (v. Rabb. D. S. a. l. note 50, ed. incorr. גליון) the parchment burned but the letters soar upward.—Esp. *g'vil*, a certain kind of parchment, v. הוכססוס. Tosef. B. Bath. IV, 7 (if one sold) של ג' של . . . של a book for deer-skin and it is found to be *g'vil*. Mass. Sofrim I, 4. Sabb. 79<sup>b</sup>; a. e.

גְּרִילָה ch. same, *parchment, roll*. Targ. Y. Deut. XXXI, 24 (h. text ספר). [Y. Meg. IV, 75<sup>b</sup> bot., v. גיל.]

גְּרִיעָה f. (גרע) *expiration, use of the verb with reference to death*. B. Bath. 16<sup>b</sup>, v. אִסְרָה.

\*גְּרִיל (b. h.; גר, cmp. גבל) *to form a ball, circle; to roll up a scroll of the Law*. Y. Yoma VII, 44<sup>b</sup> top 'וכ' שאין גליל; Y. Meg. IV, 75<sup>b</sup> bot. שאין גליל (read גליל or גליל, v. גליל) the Book of the Law must not be rolled up (to prepare the place to be read from) in the presence of the congregation. Denom. גְּרִיל, גִּיל. [In b. h. גל or גיל to dance, rejoice.]

גְּרִיל ch. same. Part. גְּרִיל (גריל). Y. Yoma VII, 44<sup>b</sup> top [read:] גְּרִילָה thou must roll it (the scroll, v. preced.) behind the curtain; Y. Meg. IV, 75<sup>b</sup> bot. (corr. acc.).

*Hitpol.* גְּרִילָה, v. אִתְּפִיל.

גְּרִיל clapper, v. גִּיל.

\*גְּרִילָה m., constr. גְּרִילָה (גיל) *ball, roll*. Targ. Is. XXXVIII, 12 some ed. גְּרִילָה like the weavers' roll (v., however, גְּרִילָה web; oth. ed. גְּרִילָה, מנחל גְּרִילָה).

גְּרִילָה cloak, v. גְּרִילָה.

גְּרִילָה, Zeb. 116<sup>d</sup>, v. גְּרִילָה.

גְּרִילָה m. (גלב) *spelt*. Pes. 35<sup>a</sup>, explain. בִּסְמִין (ib. Mish.) ג' (Ms. M. גְּרִילָה pl.); Men. 70<sup>ab</sup>.

גְּרִילָה m. *a species of peas*, (*Vicia sativa*, *Lathyrus cicera*, v. Fl. to Levy Talm. Diet. I, 433<sup>b</sup>). Y. Kil. I, 27<sup>a</sup> top, explain. פורקין of Mish. I, 1 (v. quot. in R. S. a. l.).

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה, גְּרִילָה, v. גְּרִילָה, גְּרִילָה.

גְּרִילָה, read גְּרִילָה m. pl. (*calceoli*) (*Roman*) shoes which leave the toes uncovered (v. Sm. Ant. s. v.). Y. Bets. V, 63<sup>a</sup> bot. we saw his toes גְּרִילָה reaching out of his *calceoli*.

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה ch.—next w. Y. Snh. VII, end, 25<sup>d</sup> חרא גְּרִילָה took a skull and threw it upward.—*Pl.* גְּרִילָה *capitation taxes*. Lev. R. s. 33 (Yalk. Dan. 1061 גְּרִילָה).

גְּרִילָה, גְּרִילָה f. (b. h.; גלל) 1) *head, skull*. Ab. II, 6. Snh. 65<sup>b</sup> ב' דגשאל he who consults a skull (as a conjurer). Koh. R. to XII, 6 'the golden bowl' (ib.) is the head (bowed down in old age); a. e.—*Pl.* גְּרִילָה. Num. R. s. 19; Tanh. Huck. 20 וררררר ג' innumerable skulls, arms &c.—2) *capitation tax*. Y. Keth. X, end, 34<sup>a</sup>; ib. XIII, 35<sup>d</sup>, v. אִרְנָה. Tanh. Ki Thissa I; a. fr.—*Pl.* as above. Y. Peah I, 15<sup>b</sup> bot.—Yalk. Dan. 1061, v. preced.; a. fr.

גְּרִילָה, גְּרִילָה ch. same, 1) *skull, head*. Targ. Ex. XVI, 16; a. fr. Targ. II Esth. III, 9 גְּרִילָה—Tam. 32<sup>b</sup> חרא they gave him (Alexander the Great) a skull. Ib. דרינא ג', v. גְּרִילָה.—2) *capitation tax*. B. Bath. 8<sup>a</sup>; Ned. 62<sup>b</sup> בסק ג' Pesik. Shek. p. 11<sup>a</sup> גְּרִילָה thy capitation tax (for the Roman government); a. e.

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה, part. of גְּרִילָה.

גְּרִילָה f. (b. h.; גלי) *exile, esp. (with or without בני) the diaspora, Jews living abroad, esp. Babylonians*. Ab. Zar. 30<sup>b</sup>. R. Hash. 18<sup>b</sup> ג' באת שמועה the report came to the captivity (in Babylonia); a. fr.—ראש ג' (ch. גלורא) chief of the Babylonian Jews, *Resh G'lutha*. Snh. 38<sup>a</sup>; Hull. 92<sup>a</sup> שבבב ג' a. e.—ג' those returning from Babylonian captivity. B. Bath. 15<sup>a</sup> bot.—V. גלורא.

גְּרִילָה f. (b. h.; גלל) *cup, bowl*. Lev. R. s. 32, a. e. (used for play on גְּרִילָה, a. גְּרִילָה, v. גְּרִילָה).

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה, v. גְּרִילָה.

גְּרִילָה cloak, v. גְּרִילָה.

גְּרִילָה m. (*galearius*) *soldier's boy, common soldier*. Gen. R. s. 63 never despise a low Roman 'וכ' זירי (Y. Ter. VIII, end, 46<sup>c</sup> בחבר) not even a low *galearius*. Num. R. s. 9; Tosef. Sot. III, 14, v. ספן. Esth. R. to III, 1. Ib. to VI, 12 practiced in four trades a bather, a barber,

גליר (read גליר) a soldier's servant and a crier; a. e.—*Pl.* Pesik. R. s. 15; Pesik. Hahod. p. 45<sup>b</sup> גולירין (corr. acc.); Num. R. s. 11; a. e. the subordinate divine messengers.—Naz. 66<sup>b</sup> גולירין מחגורין וכו' the common soldiers begin the battle and the heroes (veteran soldiers) wind up with victory; Ber. 53<sup>b</sup> גולירין (Var. גלירין, corr. acc.).

\*גולל m. (גלל) *threshing roller*. Targ. I Kings XIV, 10 ed. Lag. (ed. גולל, Var. גולל; v. גלל I.

גולקס, v. גלל.

גולל, v. גלל.

גולל, v. גלל.

גולל m. (גלל, comp. גל) *the stone placed on top of a burial cave, top-stone*, contrad. to *הפסק*. Ohol. II, 4; a. fr.—*ה' סתירה* the closing of the tomb with the *golel*. Snh. 47<sup>b</sup>; Sabb. 152<sup>b</sup> ער שיסחם הג'—Erub. 15<sup>b</sup>; Succ. 23<sup>a</sup> cannot be used לקבר ג' for closing up a grave, i. e. if put on top, it is not considered a *golel* in levitical law, v. Hull. 72<sup>a</sup>.

גולל ch. same. Targ. Job. XIV, 22; a. e.

גולל m. (b. h. גלל, comp. גל) *a rolled up, shapeless mass*, whence 1) *lump, a shapeless or lifeless substance*. Y. Nidd. III, 50<sup>d</sup> and the other limbs of the embryo look כמי ג' like a lump, squeezed together. Gen. R. s. 14 ג' העמידו He made him stand, a large, lifeless mass. Ib. s. 24 ג' בראו וכו' He formed him into a huge body, which extended from one end &c. Ib. (ref. to Ps. CXXXIX, 16) ג' (read גוללם) the embryos which Thy eyes have seen, have all 'been recorded (preordained) &c.; Pesik. R. s. 23; a. fr.—Ib. s. 33 ג' גלל (read גוללם or גוללם) they were (hard) lumps (blocks).—2) *unfinished matter, a vessel wanting finishing*, opp. פשוט plain surface, forming no receptacle. Snh. 22<sup>b</sup> ג' היא ואינה וכו' a woman (unmarried) is an unfinished vessel, and she makes a covenant with (cares for) none but him who made her a vessel.—*Pl.* גוללם, constr. גולל, Kel. XII, 6 כלי ג' unfinished metal vessels, v. defin. Hull. 25<sup>a</sup>; Tosef. Kel. B. Mets. II, 10.—Ib. VII, 12 גוללם (ed. Zuck. גלל) pumpkins in their natural shape, opp. to גוללם ג' unfinished. —Sifr. Num. 158 כלים ולא גוללם (Yalk. ib. 786 גוללם) 'vessels' which means finished vessels but not half-finished.—Trnsf. *uneducated, unrefined*. Ab. V, 7.—3) *body*. *Pl.* as above. Sifr. Num. 131; Yalk. ib. 771 the spear entered בשני both bodies.

גולל ch. same; 1) *unfinished vessel*.—2) *Pl.* גוללם, גוללם, Targ. Y. Num. XXXI, 22 (after Sifr. Num. 158, v. preced.).—Sabb. 52<sup>b</sup> בגוללם 123<sup>a</sup> it treats of unfinished (needles).—2) (comp. גולל) *stone*. *Pl.* גוללם, Targ. Esth. IX, 5 קטלה (for b. h. קטל) death by stoning.—Snh. 95<sup>a</sup> [read:] גוללם ונירגמנה (רשינא) bring ye unto me, each of you a stone (lump of clay), and we shall stone it (overthrow the city with mere stones); comp. Yalk. Is. 284; Ar. s. v. גולמרג.—3) *hill*, v. גולמ II.

גולמ, גולמ, Snh. 95<sup>a</sup>, v. preced.

גולמ m., גולמ f. = *like a*, roughly shaped. *Pl.* גולמ. Ex. R. s. 30, v. גלם.

גולמ m. (גלם, with formative יש—; emp. עכבש) [*hard, stone-like*, v. גולמ] *golamish*, a species of cedar. R. Hash. 23<sup>a</sup>, (explain. אררא); Snh. 108<sup>b</sup> (v. Rabb. D. S. a. l. note 1).

גולמ ch. same. Targ. Y. Num. XIX, 6 (h. text אררא).—*Pl.* גולמ. Targ. Cant. V, 15 (h. text אררא).

גול (b. h.) pr. n. pl. *Golan*, in Bashan (Gaulanitis). Targ. O. Deut. IV, 43 (Y. רבא). Targ. Jos. XX, 8; a. e.—Macc. 9<sup>b</sup>.

\*גול f. (preced.) *a coin named after Golan*. Tosef. Maas. Sh. IV, 13 Var. (ed. Zuck. גול).

גולל m. (גלל) *stone pitcher, jug*. Yoma 12<sup>a</sup> it is usage to leave in the inn ומשכא ג' the (empty) wine pitcher and the hide (of the slaughtered animal). Ned. 49<sup>b</sup> would carry a pitcher (on which to sit during the lectures) on his shoulder.—*Pl.* גולל, B. Bath. 71<sup>a</sup> the house ג' דמוזיק מאה which has room for one hundred jugs (placed in rows). Ab. Zar. 32<sup>a</sup> חורר בג' in unglazed jugs. Hag. 25<sup>b</sup> למיטרא אנ' to provide jugs (for the harvest). Goul, Targ. Esth. IX, 5, a clerical tautography of גולל, v. גולל.

גולל, v. גולל.

גולל f. (גולל, comp. גולל) [*wrapper*], a long woolen cloak of state used at prayers. Sabb. 77<sup>b</sup> (playful etymology) ג' גלי וריב Ar. a. Rashi, roll it up and sit down (Ms. O. גלי ואררי travel abroad and import it, ed. גלי ואררי uncover thyself and put it down). Y. Kil. IX, end, 32<sup>d</sup> to wrap up money וכו' in one's cloak and tie it up with linen cords. Y. Taan. III, 66<sup>d</sup> top עזור וכו' save thy cloak from the rain (a sneer at an un-efficacious prayer for rain). Ib. IV, 67<sup>c</sup> גוללתי את ריבתי לי גוללתי I give me my cloak that we may pray at the time of closing the gates (sunset). B. Mets. 85<sup>a</sup> וכו' they spread over thee a gold-trimmed cloak (at graduation ceremonies); a. fr.—*Pl.* גולל, גולל, Targ. Y. II Num. XV, 38 גוללתי, I גוללתי a. גוללתי (fr. Goul). Ib. XVI, 1 גוללתי his cloaks. Ib. 2 גוללתי. Targ. Y. I Deut. XXII, 12 גוללתי, II גוללתי. Ib. XXXIII, 19.—Gen. R. s. 36 (expl. סרבלי Dan. III, 21) בגוללתי (fr. Goul) in their fine cloaks; Cant. R. to VII, 9; Esth. R. to I, 12. Bets. 38<sup>b</sup> גוללתי שקלי have I taken your cloaks (that you laugh at me)?—[Gen. R. s. 19 גולל Ar. ed. Koh., v. גולל end.]

I m. bent, joint, v. גול, II,

II to cut off, v. גול.

גולל m. h. a. ch. (b. h. גולל, comp. גולל) *bulrush, papyrus*. Targ. Is. XIX, 6. Targ. O. Ex. II, 3. Targ.

Job VIII, 11 (some ed. גומיא). [Y. Sabb. VII, 10<sup>a</sup> bot.; Y. Bets. IV, 62<sup>c</sup> bot., v. בגומיא.—Pl. בגומיא. Targ. Y. Gen. XLI, 2. Targ. Y. Ex. II, 3.—Y. Sabb. VII, 10<sup>a</sup> גומי.]

**גומא** f. (גומא to scrape, v. Targ. Job XXXIX, 24) *hole, indentation*, Hull. II, 9 (41<sup>a</sup>). B. Bath. 16<sup>a</sup> for each hair **גומא** a separate follicle. Y. Keth. I, 25<sup>b</sup> **גומא** like one making a depression in flesh which fills up again; a. e.—Pl. **גומא**. Ab. Zar. 76<sup>b</sup> a knife **גומא** which is not battered. Tosef. Maasr. III, 18 הלוק **גומא** (ed. Zuck. **גומא**, sing.), v. לוק.—Y. Nidd. III, 50<sup>c</sup> bot. **גומא** dimples, v. **גומא**, v. **גומא**.

**גומאצא**, v. **גומאצא**.

**גומד** m. (b. h. **גומד**, v. **גומד**) 1) *gomed, a length-measure*, supposed to be the cubit less the hand's length; arm. [Arakh. 11<sup>a</sup> **גומד** Ar. and the arm of the scraper was one cubit, contrad. to **גומד** itself, i. e. the perpendicular part; ed. **גומד**.—Pl. **גומד**. B. Bath. 100<sup>a</sup> **גומד** שני גומד ed. (Ms. M. a. Ar. **גומד**).—2) *a veil of a square gomed*, used by Arabs in cold weather for covering the face.—Pl. **גומד**. Kel. XXIX, 1 **גומד** של ערבין.—Denom. **גומד** to measure by the gomed. Tana d'be El. I, ch. XXXI (v. Lattes Saggio p. 84).

**גומיא**, v. **גומיא**.

**גומים**, v. **גומים**.

**גומל** pr. n. m., v. **גומל** III.

**גומלא**, v. **גומלא**.

**גוממיות** f. (גוממא, v. **גוממא**) *hole, excavation*. Pl. **גוממיות**. Y. Kil. III, 28<sup>c</sup> **גוממיות** **גוממיות** in a field of the width of &c.—Y. Ab. Zar. IV, 44<sup>a</sup> bot. **גוממיות** what is left in the depressions in the vat.; Tosef. ib. VII (VIII), 5 **גוממיות** ed. Zuck. (Var. **גוממיות**).—Tosef. Mikv. III, 4; Hag. 19<sup>a</sup> **גוממיות**.

**גוממיות**, v. **גוממיות**.

**גוממיות**, v. **גוממיות**.

**גוממא** f. (b. h. **גוממא**) *pit*. Targ. Prov. XXII, 14 Ms. (ed. **גוממא**). Ib. XXIII, 27. Ib. XXVI, 27 masc.

**גוממא** f. (גוממא to consume) *burning, glowing coal*. Targ. Y. Ex. XXVII, 5.—Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top; Y. Hag. II, 78<sup>a</sup> bot. (prov.) **גוממא** כל **גוממא** a coal which does not burn you in its time, will never burn you.—Pl. **גוממא**, **גוממא**, **גוממא**. Targ. Y. Gen. III, 24. Targ. Job V, 7; a. e.—Targ. Y. Ex. XXXVIII, 4 **גוממא** (corr. acc.), v. **גוממא**. Hull. 93<sup>b</sup>. Gen. R. s. 51 (ref. to פורים, Ps. XI, 6) **גוממא** burning coals (= פורים) or snares; Yalk. Ps. 655, cmp. Midr. Till. to Ps. XI. Sabb. 110<sup>a</sup>; a. e.

**גוממא** f. 1) same. Hull. 11<sup>a</sup> **גוממא** he may put a burning coal on it.—2) *a local skin-disease*, prob. a burn. Y. Ab. Zar. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top.

**גוממא** f. ch.=h. **גוממא**. Targ. Job XXXIX, 24 **גוממא** (prob. **גוממא** pl., h. text **גוממא**).

**גומ** (cmp. **גומ** to surround; with **גומ**, to cover. Denom. **גומ**. Hif. **גומ** same, to protect. Midr. Till. to Ps. I **גומ** as the shield surrounds the body, so does the Lord protect man. Sot. 10<sup>a</sup> [read:] **גומ** as the Lord protects the whole world, so did Samson in his generation protect Israel; Yalk. Jud. 69. Sot. 21<sup>a</sup>; a. fr.

**גומ** ch., v. **גומ**.

**גומ**, v. **גומ**, **גומ**, **גומ**.

**גומ** tail, v. **גומ**.

**גומ** bed-cloth, v. **גומ**.

**גומ**, v. **גומ**.

**גומ** f. (גומ) *inclined to steal*. Deut. R. s. 6; Tanh. Vayesheb 6; v. **גומ** a. **גומ**.

**גומ** I c. (= **גומ**, **גומ**, v. **גומ**) *a band, troop*. B. Mets. 86<sup>a</sup> **גומ** a troop of horsemen, Ab. Zar. 11<sup>a</sup> **גומ** a troop of Roman (soldiers). [Ib. **גומ** a troop of Roman (soldiers). read with Ms. M. **גומ**, v. Rabb. D. S. a. l.). Ber. 58<sup>a</sup>; a. e.—Ned. 32<sup>a</sup> **גומ** the troop commanded by Hemah (angel of wrath).—Pl. **גומ**. Hull. 60<sup>a</sup> **גומ** Ar. (ed. **גומ**) His armies are too numerous.

**גומ** II f. (= **גומ**) 1) *wall*. Pl. **גומ**. Sot. 22<sup>b</sup> **גומ** (Ar. s. v. **גומ**, 5, v. infra) who scratch themselves against the walls (in saintly self-chastisement).—2) *gunda*, name of a domestic overall used at work for the protection of one's clothes, *duster*. \*Gitt. 68<sup>b</sup> (in Hebr. diction) **גומ** his duster (was all that was left to Solomon); Keri. 20<sup>b</sup> (Ms. M.) Yalk. Kings 177, Tanh. Ahäre 1 **גומ**; Koh. R. to II, 10 **גומ**; Y. Snh. II, 20<sup>c</sup> bot. **גומ**. Sabb. 119<sup>a</sup> **גומ** (while preparing for the Sabbath) **גומ**, v. Rabb. D. S. a. l. note 2) put a *gunda* on.—Pl. **גומ**. Sot. 22<sup>b</sup> **גומ** let the great Court call to account those who are wrapt up in overalls (hypocrites whom you cannot see through; Rashi: those who wrap themselves in cloaks as though they were true Pharisees; oth. vers., v. supra).

**גומ** f. (II **גומ**; inserted, cmp. next ws.) *spiral form*, (sub. **גומ**) *writing in spiral form* (cmp. Greek *bustrophedon*), esp. signatures of witnesses alternately in Hebrew handwriting (from the right to the left) and in Greek (from the left to the right). Gitt. 87<sup>b</sup> (ref. to two documents side by side on the same sheet with two Hebrew and two Greek signatures going through from under one document to the other), **גומ** **גומ** perhaps it was signed *gund'lith*, and all the signatures belong to



one document (to the one on the right in the case of Hebrew commencing the spire, to that on the left, if Greek begins the spire). Ib. (ref. to a case when Hebrew and Greek signatures alternate with each other) ריילמא ג' חרירי ורולתא וב' perhaps it was signed *gund'lith*, so that three of the signatures belong to one document, and only one to the other. [For oth. interpret. v. comment. a. Ar. Compl. s. v. גונדר.]

גונדרר, v. גונדרר.

גונדרריתא f. (גדר, נ inserted; cmp. preced. art.) *balustrade, ledge*. Kidd. 70<sup>a</sup> וכ' פורתא דג' וכ' (Ar. by cler. error זנא . . .) I am only making a little bit of a balustrade (a word considered too affected in place of b.h. מדריצה, Talmudic מעקה).

גונר f. (הטען) woman. Gen. R. s. 18; s. 31; v. next w.

גונרא m. (an assumed form corresp. to γυνεὺς) man, v. אנטרופר. Gen. R. s. 18; s. 31.

גונריות, v. גונרא.

גונרין, v. גונרין.

גונריות, v. גונריות.

גונריתא m. *bed-cloth, blanket*. Targ. Jud. IV, 18 (h. text שמיכה). Targ. II Kings VIII, 15 (h. text גונריתא). [Var. גונריתא.]

גונריתא\* m. (v. גונריתא) a Goth. Lam. R. to II, 2 (Y. Taan. IV, 69<sup>a</sup> top כורריתא, Yalk. Deut. 946 גונריתא).

גור I (cmp. גורא) to *swell, be bold* (gen. with לב). Keth. 12<sup>a</sup> גורא לבו גורא in order that he may become bold towards her (become intimate). Ib. 28<sup>a</sup> שאין לבו גורא for he is not intimate enough with her (not having been married to her). Sot. I, 6 גורא לבו she is too proud towards them (their appearance may only harden her heart). Gitt. VII, 4 גורא לבו she is too proud towards her handmaid (so that her presence has no restraining influence). Ab. IV, 7 גורא לבו he who gives decisions in haughtiness. [Ib. גורא, v. גורא.] Tosef. Maasr. III, 7 לא גורא לבו I did not venture to say &c.

Hif. גורא (with לב or רעז) to *embolden one's heart; (reflexive) to become bold*. Ex. R. s. 6 לבך מי ד' את לבך who made thee so bold i.e. who has encouraged thee to take such liberties? Y. Maasr. II, beg. 49<sup>a</sup> לבך שראכל ד' דערו לדין 18<sup>a</sup> bot. he dared to judge singly. Num. R. s. 2 לבם גורא they became presumptuous; Lev. R. s. 20 לבם גורא (corr. acc.)—Num. R. s. 19 לבם גורא (sub. לבו) was arrogant (towards the king) in privacy; גורא לבם was arrogant in the presence of his legions; a. fr.

גור ch. same. Ber. 47<sup>a</sup> גורא דעוריה Ms. M. he has become proud. Snh. 8<sup>a</sup> קא גורא (בירא) (Ms. O. גורא, v. Rabb. D. S. a. l. note) he was arrogant.

Af. גורא as h. Hif.—Targ. Y. Deut. XVII, 20. Ib. Lev. IX, 7 מנדעך א' take courage. Ib. Ex. XXVIII, 39 גורא רעיונודו the haughty (emp. גורא רוח, s. v. גורא).

Ithpa. גורא to *become bold, haughty*. Targ. II Chr. XXVI, 16 (h. text גובה). Targ. Koh. I, 12 (Var. ארובה).

גור II to *come in contact, touch, be connected*. Denom. גורא; גורא. [Ukts. II, 6 שירגוס, v. גורא.]

Hif. גורא to *stir* (with a ladle &c.). Makhsh. V, 11 ומנדעך she stirs the pot. Ab. Zar. 38<sup>b</sup> top גורא בקורה and may stir it.—Sabb. 67<sup>b</sup> המגיס בפני אפרוחים (missing in Ms.) who stirs a dish before chickens (a superstitious practice). Meil. 17<sup>a</sup>, a. e.

Pi. גורא, v. s. v. גורא.

גור ch. same 1) to *come in contact, meet*. Pes. 110<sup>b</sup> גורא an Arab met him. Gitt. 65<sup>b</sup> גורא בה (Ar. גורא) he may meet him.—Adj. גורא, גורא familiar, v. גורא. —2) to *recline, dine*, v. גורא.

גורא\* m. (גורא) *nauseousness, indigestion*. Sifra B'har Par. 3, ch. IV (ref. to Lev. XXV, 19) גורא ולא ג' eating (with gratification), but not to produce indigestion. [Prob. to be read גורא ולא גורא, v. גורא.]

גורא, Ex. R. s. 9 some ed., v. גורא.

גורא m., גורא f. (Pol. of גורא=גורא, Syr. גורא P. Sm. 686) *rapidly passing away, sinking, dying*. Ohol. I, 6; a. fr.—Kidd. 71<sup>b</sup> ג' עילם Elam is to be despaired of (with reference to purity of descent, v. גורא).—Pl. גורא. Gitt. 28<sup>a</sup>, a. fr. למירה ג' the majority of those believed to be in a dying condition, really die. Shebu. 37<sup>b</sup>—Y. Yeb. I, 3<sup>b</sup> top (of genealogical descent, v. supra). V. גורא, גורא.

גורא\* m. *chariots* (?). Targ. Is. X, 32 (missing in ed. Lag. I, p. XXVIII<sup>7</sup>; Snh. 95<sup>b</sup> has קרנא).

גורא, v. גורא.

גור (b. h.; cmp. גורן, גורן) 1) [to *shrink*], fail, fall away. Gen. R. s. 31 (explain. יגור, Gen. VI, 17) יצמוק (Yalk. Gen. 55 יצמוק, v. יצמוק). Ib. s. 12 גורא; s. 19 גורא, read: גורא גורא his stature was reduced.—2) (act. v.) to *diminish*. Tanh. Noah 7; ed. Bub. 10 גורא ורן גורא and they (the wild beasts) diminished their numbers, as it says (Gen. VII, 21) and there were diminish-ed &c.

I, perf. a. part. גורא (=גורא) [to *join* body to body], to *squeeze, cork, bung*. Nidd. 6<sup>b</sup> גורא גורא was corking (pitching) wine jugs. M. Kat. 11<sup>b</sup> גורא גורא we take for the mourner his wine jug for corking. [Ib. Mish. II, 1 גורא, omitted in Ms. M., v. Rabb. D. S. a. l. note.] Maas. Sh. III, 12 גורא גורא; Tosef. ib. II, 18 גורא גורא (Var. גורא) though he corked them; a. e.

*Pi. גורף to embrace, hug:* Y. Yoma III, 41<sup>a</sup> גורף he put his arms around it.

*Hif. גורף (Neh. VII, 3) to fill up (a hole), close (a door), fasten.* Par. VI, 1. Ohol. XIII, 3 גורף he filled the hole out but not entirely. Zab. III, 2 גורף if both close or open a door simultaneously. Tosef. Ohol. XIV, 1; a. e.—Part. pass. גורף fastened. Y. Keth. VII, 31<sup>a</sup> צריכה ב' if the door (behind the suspected couple) was closed (but not locked), it is doubtful (whether the woman is to be considered a *Sotah*, v. גורף).

*גורף* ch. same 1) *to close.* Targ. Mal. I, 10; a. e.—2) [*to embrace*], *to have illegitimate intercourse, to commit adultery with.* Targ. O. Lev. XX, 10 (Y. גורף); a. e.—Part. גורף. Targ. Hos. IV, 2; 13; a. e.—Lev. R. s. 3; Koh. R. to IV, 6 (prov.) גורף ב' בחורין ו' (Ar. גורף) she prostitutes herself for apples and distributes them among the sick (sinning and doing charity).

*Af. גורף, גורף, גורף to close.* Targ. II Sam. XIII, 17 גורף ed. Lag. (ed. גורף) close thou &c. Ib. 18 גורף (ed. Lagarde (ed. גורף); a. e.—B. Kam. 105<sup>a</sup> גורף he closed half of the opening.

*Pa. גורף* as Pe. 2. Targ. Hos. IV, 14 גורף (ed. Lag. גורף). —V. גורף a. גורף II.

*גורף II* m. (b. h. גורף, גורף, cmp. גורף, 1) *body, person, self.* Kidd. 20<sup>a</sup> (expl. *b'gappo* Ex. XXI, 3) גורף נכנס ו' of himself he entered, of himself he shall go out (free, in the seventh year) but not, like a gentile slave, on losing a limb. Snh. 91<sup>a</sup> גורף ו' the body and the soul may try to escape judgment (shifting the responsibility one on the other). Kidd. 37<sup>a</sup>, a. fr. גורף ד' *personal duty*, contrad. to גורף ד' laws connected with the (Palestinian) soil. Y. Taan. I, 64<sup>d</sup> top, a. e. גורף ד' the holy body (saint). R. Hash. 17<sup>a</sup> גורף by defiling their bodies. Ab. IV, 6 גורף מוכר ו' will himself be honored by men.—Transf. *Guf*, the fictitious storehouse of souls in heaven. Yeb. 62<sup>a</sup>, a. e. the son of David shall not come גורף . . . נשבע before all souls in the *Guf* are exhausted (i. e. sent to live on earth).—2) *essence, substance.* Y. Ber. I, 3<sup>a</sup> גורף של שבע an integral portion of the Sh'ma (confession of faith). Y. Sabb. II, 5<sup>a</sup> top גורף גורף the wick itself. Gitt. IX, 3 גורף ו' the essential formula of a letter of divorce is &c. Yoma 74<sup>b</sup> גורף גורף the deed (of sexual gratification) itself; a. fr.—Pes. 112<sup>b</sup> גורף ו' שכל פירות ו' (Ar. a. Ms. M. 2 a. O., ed. ולא) a charity and at the same time a good investment is the act of him who helps to produce fruits, while he has the reward (e.g. one who loans money to a husbandman on security, allowing payment in small instalments); גורף ו' שכל פירות a religious act by which one preserves his body pure does he perform who marries a wife &c.—Pl. גורף, constr. גורף. Gen. R. s. 31.—Y. Sabb. II, 5<sup>b</sup> bot. גורף ד' the essential parts of the Law; Ab. III, 18; Hag. I, 8 (10<sup>a</sup>); 11<sup>b</sup>. —3) *membrum.* Lev. R. s. 25, end.—4) *surface, color* (cmp. גורף). Men. 44<sup>a</sup> top גורף ד' its color resembles that of the Sea, contrad. to גורף ד' shape; Mass. Tsitsith ed. Kirchheim p. 23.

*גורף* ch. same, 1) *body.* Targ. I Sam. XXXI, 10; 12 (h. text גורף). Targ. Prov. XVII, 22 (h. text גורף); a. e.—Lam. R. to I, 1 כולה ג' the entire body (of the chicken). Sabb. 65<sup>b</sup> נכראה ג' דלא לילפן that they might not become used to bodily contact.—2) *self, substance &c.* Bets. 3<sup>a</sup>, a. fr. גורף ד' this law is itself only a precautionary measure. Nidd. 46<sup>a</sup>, a. fr. גורף ד' this contains a contradiction in itself.—3) *Gufa (text)*, a talmudical term used for taking up a text or subject after an interruption by a discussion or digression; *our text says; returning to our subject*, &c. Hull. 54<sup>b</sup>; a. v. fr.—Lev. R. s. 5; s. 6; s. 8. [Y. Keth. XII, 35<sup>b</sup> bot. גורף, read גורף].—Pl. גורף, גורף, Targ. I Sam. XXXI, 12.—Zeb. 82<sup>b</sup> גורף two subjects.

*\*גורף* m. (גורף, v. H. Dict. s. v.) *curve, trans. character of letters.* Meg. 9<sup>a</sup> גורף ב' in our (Hebrew) characters, גורף ב' in their (foreign) characters. [Ar. reads גורף].—Y. ib. II, beg. 73<sup>a</sup> גורף ד' it must be written in our characters (though in a foreign language).

*\*גורף*, pl. גורף m. a species of *dill*. Tosef. Kil. I, 1 [read:] גורף ד' anise and *gof'nin*.—2) *late grapes.* Dem. I, 1 (Y. ed. גורף), expl. Ber. 40<sup>b</sup> גורף the late fruits of the grape-vine. [Y. ib. 21<sup>d</sup> top explains גורף with גורף (read גורף) *dill*; Maim. a. l.: a species of vegetables similar to שבר, v. supra.]

*גורף* c. ch. 1)=h. גורף, *vine, esp. grape-vine.* Targ. O. Gen. XLIX, 22 ed. Berl. (some ed. גורף, Y. גורף). Targ. Ezek. XVII, 7 גורף fem. (ib. 6; 8 גורף m.). Targ. Hos. IX, 10; a. fr.—Lev. R. s. 12 גורף ד' the grape-vine is supported with so many reeds and props &c. Ib. גורף ד' the vine (with its product) goes by three names.—2) *the cotton-tree, cotton.* Sabb. 110<sup>b</sup>. Gitt. 69<sup>b</sup> גורף ד' and (rags) of cotton cloth. Y. Kidd. III, 64<sup>c</sup> bot. a proselyte is like גורף ו' cotton, if you desire to combine it with wool, you may do so (without violating the law of גורף) &c.—Pl. גורף, גורף, גורף. Targ. Joel I, 12. Ib. 7 (ed. Lag. גורף). Targ. Ps. CV, 33; a. e.—Ber. 40<sup>b</sup>, v. preced. B. Kam. 92<sup>a</sup>. Keth. 79<sup>a</sup>. B. Bath. 69<sup>b</sup>; a. fr. [Targ. Y. Num. VI, 4 גורף, read גורף being a misplaced gloss to גורף].

*גורף* pr. n. pl. *Gofna, Gophna*, fifteen miles north-west of Jerusalem (v. Neub. Géogr. p. 157). Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2 גורף. Ib. to I, 5 Vespasian went to מסרי ברהא גורף to take a bath at G.—Ber. 44<sup>a</sup> ברהא גורף (Ms. M. גורף).—Tosef. Ohol. XVIII, 16 גורף גורף. [Y. Ber. III, 6<sup>a</sup> bot.; Y. Naz. VII, 56<sup>a</sup> top, v. גורף.]

*גורף*, v. גורף.

*גורף* m. (b. h. גורף, v. גורף) *gofer*, a resinous tree. Snh. 108<sup>b</sup>, v. גורף. [Tanh. Noah 5 (ref. to Gen. VI, 14) identifies our w. with גורף.]

*גורף* f. ch.=h. גורף *sulphur.* Targ. O. Gen. XIX, 24; a. e. [Some ed. גורף]. V. גורף.

*גורף*, v. גורף, also גורף.



**גופתיה** m. (v. preced.) of *Gufta*. Y. Sabb. V, 7<sup>b</sup> 'הנין מג' read 'ג' Hanin of G.

**גופתהא**, v. גופתהא.

**גורן** I ch. (cmp. גורן) to *gnaw* (of mice). Part. גורן, pl. גורני. Hor. 13<sup>a</sup>.

**גורן** II m. (v. preced.; cmp. קנן) *short, dwarfish*. Ber. 31<sup>b</sup>, v. גורן. —Pl. גורן. Pesik. V'zoth p. 200<sup>a</sup> ממנו ג' of a lower stature; (ib. Bahod. p. 108<sup>a</sup> בו קורצים כיוצא בו Sifre Deut. 343 only קורצים Yalk. Ps. 776; Ex. 286). —Fem. גורנה. Yeb. 106<sup>b</sup> ג' הוא ארוך ודומה if he is very tall and she dwarfish.

**גורן** ch. same. Targ. Job XIV, 1 (Ms. גורן; h. text קצר). —B. Mets. 27<sup>b</sup> ג' גופו דאריך או ג' (קצר) insufficient signs of the body for identification—e.g. 'very tall', 'dwarfish'. Snh. 109<sup>b</sup> וכ' when he was short, they stretched him. Meg. 27<sup>b</sup> הוא ג' איניש ג' was a very short man. Ned. 50<sup>b</sup> ורבה כריסיה ג' short and very stout. —Pl. גורן. Hull. 63<sup>a</sup>. Sot. 38<sup>b</sup> ג' אריכי the tall in front of the small. —Fem. גורנה. B. Mets. 59<sup>a</sup> (prov.) וכ' ארוך ג' if thy wife is dwarf, bend down and listen to her (advice), v. קחש.

**גורן** sparks, v. גורן.

**גורן** I (b. h.) [to move around (cmp. סחר) to be a stranger, sojourn, dwell. Sot. 36<sup>b</sup> ג' הוא שג' he is named Gera (Gen. XLVI, 21), because he (Joseph) dwells in exile; Gen. R. s. 94. Yeb. 96<sup>b</sup> is it possible בשני עולמות to dwell (simultaneously) in two worlds? Sabb. 104<sup>a</sup>, v. ג'ר. Sifre Deut. 301 (ref. to Deut. XXVI, 5) להשתקע אלא ... מלמד it proves that he (Jacob) did not go down to be permanently settled, but only to sojourn there; a. fr. —Denom. ג'ר.

**גורן** (denom. of ג'ר) to make a proselyte, to initiate into the Jewish faith. Gen. R. s. 39 (ref. to Gen. XII, 5 'the souls which they had made') אלו הגרים שג'ירו that means the proselytes they had made. Ib. כל who ever befriends a gentile and effects his conversion, is considered as though he had created him. Sabb. 31<sup>a</sup> ג'ירו make me a Jew with the condition &c.; a. fr. [For ג'ירו to dress with lime, v. ג'יר.]

**Hithpa.** ג'ירו, **Nithpa.** ג'ירו to become a proselyte. Ber. 57<sup>b</sup> ג'ירו they will adopt the Jewish faith. Yeb. 47<sup>b</sup> ג'ר שבא להחנ' if a stranger comes (appears before Jewish authorities) desirous to become a Jew. Ab. Zar. 3<sup>b</sup> מ'ירו shall ask to be admitted &c.; a. fr.

**גורן** ch. same. Taan. 25<sup>a</sup> ג'ר בכ' ג'ירי Ar., ed. Ven. a. oth. (v. Rabb. D. S. a. l. note 1, ed. ג'ירי) proselytes shall dwell with thee (in heaven); (for oth. vers. v. ג'יר III).

**Pa.** ג'ירו to convert. Targ. Y. Gen. XII, 5, v. preced. Targ. Y. Ex. XVIII, 7; 27; a. e.—Sabb. 31<sup>a</sup> ג'ירו he accepted him for initiation. Yeb. 76<sup>a</sup> ג'ירו he made

her an Israelite. Gen. R. s. 76, end ג'ירו would she not have converted him?; a. e.

**Ithpa.** ג'ירו, **Aithpa.** ג'ירו 1) to reside as a stranger. Targ. Lev. XVI, 29; a. fr.—2) to become a Jew, to embrace the Israelitish faith, to be converted. Targ. Y. Ex. XVIII, 6. Targ. Ps. LXVIII, 19; 32; a. e.

**גורן** II (euphem., cmp. גורן ch.) to have illegitimate intercourse; (also as act. v.) to seduce. Targ. Job XXXVI, 20 Ms. (ed. ג'יר). Targ. Y. Lev. XX, 10 (O. ג'יר); a. e.—Part. ג'יר, ג'ירא. Lev. R. s. 3; Koh. R. to IV, 6 בחזקת ג'יר הוא לית דומה (ג'ירא), v. ג'ירא ch.—Ab. Zar. 10<sup>b</sup> הוא לית דומה ג'ירא he (the emperor) had a daughter whose name was Gira (Ar. ג'ירא), and who did wrong (was seduced); he sent to him (Rabbi) ג'ירא (Ar. ג'ירא) a gargira (rocket, play on ג'ירא).

**Pa.** ג'ירו to seduce. Targ. Job XXVI, 20, v. supra. Targ. Prov. VI, 32 ג'ירו איתחא Ar. (ed. ג'יר בא').

**גורן** III m. (b. h.; ג'יר, cmp. בני כרוך אחריי Hull. 78<sup>b</sup>) young animal, whelp, cub. Yalk. Job 926 ג' אחד ג' a young (R'em) appeared in Palestine; Gen. R. s. 31 ג'ירא (corr. acc.). —Pl. ג'ירים. Ib. ג'ירו his (the R'em's) whelps went into the ark. Ib. s. 98 ג'ירו של ..... the strength of the lion and the daring of his whelps. —G'ir pr. n. m., v. ג'ירא II.

**גורן** ch. same. Lev. R. s. 19 (prov.) ג'ירא raise not a gentle cub of a vicious dog, much less a vicious cub &c. —[Pl. ג'ירי. Y. B. Bath. II, 13<sup>b</sup> bot. ג'יר, v. ג'ירי, prob. מן קל ג'.

**גורן**, pl. ג'יראות, v. ג'ירא II.

**גורן** m. (ג'יר) wicker-net used in vine and oil presses. —Pl. ג'ירי. Ab. Zar. 75<sup>a</sup> (Ms. M. indistinct: ג'מגרי, ג'ורגרי, or ג'ורגרי).

**גורגנא**, v. ג'ורגנא.

**גורגוס** pr. n. m. (Γόργος) Gorgos. Treat. S'mah. II, 4 (Asheri to M. Kat. 141 גורגוס).

**גורגותני**, v. ג'ורג'.

**גורגלידא**, v. ג'ורג'.

**גורגנא** m. (v. ג'ורגנא) connected with a wheel work. Arakh. 10<sup>b</sup> (expl. הרדוליס hydraulis) ג' טבלא Ar. (ed. ג'ורגנא, read ג'ורגנא) a musical instrument (of pipes) worked by the pressure of water, v. טבלא I (Rashi: bell,—which, however, does not correspond to the context in which הרדוליס is used; v. esp. Tosef. Arakh. I, 13).

**גורגון**, v. ג'ורג'.

**גורדין**, v. next v.

**גורדין**, **גורדינון**, **גורדיני** m. (Gordianus) Gordian, name of a gold denar coined by one of the Roman emperors of that name. Y. Yoma IV, 41<sup>d</sup> top; Num. R. s. 12;

גוש II m. (b. h.; גוש, v. preced.) *something substantial, lump, clod, ball*. Nidd. 23<sup>a</sup> ג' איקרי ד' דורא such a shapeless fetus is called *gush* (a ball, stone). Y. ib., 29<sup>\*</sup>

גזרלא, v. גזרלא.

גזרים, v. גזרים.

\*גזומא m. (גזם, v. P. Sm. s. v. גזומא 699) *violent man*. Targ. Ps. VIII, 3 Ms. (ed. גזומא, גזומא; Levita גזים; h. text מתקנס).

גזוסטרא, v. גזוסטרא.

גזורא m. (גזר) *circumciser, surgeon*.—Pl. גזורא. Y. Keth. V, 30<sup>a</sup> אבא חכים לגזירה וכ' I (as an infant) could distinguish the surgeons that attended me at circumcision.

\*גזוראח m., pl. גזוראח *inhabitants of Gezer (?)*, prob.=גזוראח, v. גזוראח. Y. Erub. V, 22<sup>d</sup> bot.

גזורה *circumcision*, v. גזוראח.

\*גזורא m. of Gezer (?), v. גזוראח. Y. Meg. I, 71<sup>a</sup> top גזור ר' יודן גזר. Y. R. Hash. III, end, 59<sup>a</sup> גזר ר' יודה גזר. [Cmp. גזור.]

גזורא, גזוראח, גזורה f. (גזר) *circumcision, feast of circumcision, the circumcised membrum*. Targ. Y. Ex. IV, 25 sq. Targ. Y. Gen. XXIV, 25 גזור; v. גזוראח.—Y. Succ. III, 53<sup>a</sup> גזורה דר' וכ' the feast of circumcision at R. &c. Y. Ab. Zar. III, 42<sup>c</sup> top ג' he staked his life for the ceremony of circumcision. Y. Meg. I, 72<sup>b</sup> bot. גזר ר' יודן see that I am circumcised; ib. III, 74<sup>a</sup>; Y. Snh. X, 29<sup>c</sup> גזר; Koh. R. to IX, 10 גזורה.

גזר (b. h.) *to cut, shear*. Pesik. R. s. 11 (play on words) גזר גזר גזר the garden which I trim at all times. Ib. when they sin אני גזר (punish) them at once; Yalk. Cant. 992.—Hull. 138<sup>a</sup> גזר גזר but when he hires his (the gentile's) sheep for shearing (Rashi לגזור). Ib. לגזור; a. e.—Part. pass. גזור (v. גזר) *covered with fleece*. Koh. R. to I, 9 a time will come when the wolf shall have a fleece of fine wool.

Nif. גזר *to be cut, trimmed, shorn*. Ukts. I, 4 את שדרכם גזר those plants which usually are cut but which have been taken out with their roots. Pesik. R. l. c.; Yalk. l. c. גזר כל דבר שהוא נ' מיר וכ' whatever (plant) is cut (trimmed) soon drives new shoots and grows better. Cant. R. to VI, 11 גזר גזר as the nut-tree is trimmed and shoots anew. Ib. גזר גזר as the nails are cut and grow again, but let them cut it. Hull. 138<sup>a</sup> גזר גזר so the more Israel is shorn of his worldly toil and given up to the toils of the study of the Law.

גזר ch. 1) same. Targ. Gen. XXXVIII, 13 גזר גזר ed. Berl. (Y. גזר). Targ. Deut. XV, 19 גזר גזר ed. Berl. (Y. גזר); a. e.—Y. Sabb. VII, 10<sup>a</sup>. Succ. 30<sup>a</sup> bot. גזר גזר (v. Rabb. D. S. a. l. note) do ye not cut (the myrtle) yourselves, but let them cut it. Hull. 138<sup>a</sup> גזר גזר מידנה דאחריל from the time he commenced shearing; a. e.—Bets. 6<sup>a</sup>, v. גזר. Nidd. 17<sup>a</sup> גזר if he cut something else afterwards.—Part. pass. גזר *cut, broken*,

*shortened*. Targ. Ps. LXXII, 6 עסבא דנ' (Ms. M. גזר) grass eaten up &c. (h. text גזר). Targ. Cant. IV, 2. Targ. Job XIV, 1, v. גזר.—\*Yoma 78<sup>b</sup> גזר דפורה defective earthen vessels (Ms. M. 1 פורר, 2 a. Ar. גזר, Ms. L. מאני, גזר, v. Rabb. D. S. a. l.).—2) *to cross, pass* (v. גזר). Targ. Is. LI, 10; a. fr., v. גזר.—Ruth R. to III, 13 גזר passing the street on horse-back; (Koh. R. to VII, 8 גזר). Pes. 111<sup>b</sup> גזר (v. Rabb. D. S. a. l. note) to go out of its way, v. גזר. Lev. R. s. 12 גזר גזר Ar. ed. Koh. (oth. ed. גזר, differ. vers. in ed.) the watchmen are past.—3) *to castrate*. B. Mets. 90<sup>b</sup> top Ms. M., v. גזר II.

Pa. גזר *to cut into, interrupt*. Lam. R. to I, 3 גזר גזר I interrupts the study of the midday, v. גזר I.

Itpe. גזר *to be cut*. Targ. Am. VII, 1.

גזר m. (preced.) *wool-cutter*.—Pl. גזר. Gen. R. s. 86, end, will you import גזר דמשק wool-cutters to Damascus? (Mat. K. גזר wool).

גזר, גזר m. pl. (=b. h. גזר) *(feast of) wool-shearing*. Targ. Gen. XXXVIII, 12 גזר (Y. גזר). Targ. I Sam. XXV, 7 גזר ed. Lag. (ed. גזר); 11 גזר. Targ. II Sam. XIII, 23 sq. גזר ed. Lag. (ed. גזר).

גזר, גזר (v. גזר) 1) *to cut*. Sabb. 150<sup>b</sup> גזר גזר (Ms. M. גזר, v. גזר) to cut a myrtle branch for one (attending a wedding, Rashi לזר for the bride); ib. גזר גזר (Ms. M. גזר, Ar. s. v. גזר: 'to cut', v. גזר, or 'to sew', v. גזר I) to cut a shroud for the dead; Bets. 6<sup>a</sup> גזר גזר (Ms. M. גזר, v. Rabb. D. S. a. l. note). Snh. 106<sup>a</sup> (prov.) when the camel asked for horns, גזר גזר they cut off the ears he had. Ib. 96<sup>a</sup> גזר גזר I myself will cut thy hair. Succ. 37<sup>b</sup> גזר גזר he may be induced to cut it (Ms. M. . . למירכל). Gitt. 3<sup>a</sup> גזר גזר he may cut it short, i. e. say only a portion of a lengthy legal formula, v. גזר. Y. ib. V, 47<sup>b</sup> top גזר גזר ומה דאזר and what crop thou mayest cut, cut, i. e. enjoy the crop as my tenant; a. e.—2) *to pass, go out of one's way*. Pes. 111<sup>b</sup> גזר גזר (Ms. M. גזר, v. גזר) he went out of the demon's way.—Targ. Jer. VIII, 6 גזר גזר Ar. s. v. גזר 4 (ed. גזר, corr. גזר) which passes swiftly (h. text גזר).—3) *to deal out, dispense, repay*. Pesik. Zakhon p. 24<sup>b</sup> [read:] גזר גזר לבישא בשרחיה (v. Bub. note 68 sq.) to repay the good man his goodness &c.; Tanh. Ki Thetsé 6 גזר גזר (corr. acc.); ed. Bub. ib.; Treat. Sofrim XIV, 7 גזר גזר, למזגא (corr. acc.); Yalk. Ps. 719.—Y. Taan. IV, 69<sup>c</sup> top גזר גזר and he (R. Ba bar Zabda) retaliated to him (R. Elazar) his refutation; Y. Meg. I, 70<sup>c</sup> top גזר גזר.

Pa. גזר *to cut, design*. Targ. Is. XLIV, 13.

גזר, v. preced.

גזר pr. n. pl. G'zib, v. גזר a. גזר.

גזר m. (גזר) *cut off*, whence 1) *branch, club*. Snh. 7<sup>a</sup> גזר גזר lifted up his club and stood (against me);

Rashi: his *fi*st). B. Kam. 5<sup>a</sup> לגזירה ר"ע לכוזיה R. Akiba has broken the force of his club (Rashi: *fi*st), i. e. modified his opinion; ib. 42<sup>b</sup>—2) *piece*. ג' דברא *a piece of ice*. Targ. I Chr. XI, 22 דב' ג' וז' he cut a hole in the ice and bathed; Ber. 18<sup>b</sup> גזירי *—Pl. גזירי*. Ib. 59<sup>a</sup> גזירא Ar. (ed. דברא) hail-stones (Ms. M. גזירא or גזירי, Ms. F. גזירי, v. Rabb. D. S. a. l. note).

**גִּזְזִית** f. (גז) 1) *shearing wool*. Yalk. Num. 750 (Korab, beg.) זמן גִּזְזָה (Midr. Till. to Ps. I זמן גִּזְזָה) the season of shearing. Hull. 135<sup>a</sup> וְגִ' מְחֻסֵּר גִ' wants shearing, redemption &c. Gen. R. s. 74; s. 85; Midr. Sam. ch. XXIII מִקֹּם שֶׁנֶּגְזַר שֶׁנֶּגְזַר wherever shearing is mentioned in biblical accounts, it marks (an important epoch).—2) (= חֲרִיכָה, v. preced.) *piece, shred*.—**גִּזְזִיתוֹ**. Y. Orl. III, 63<sup>a</sup> top (in Chald. diction) what profit is it to him **גִּזְזִיתוֹ** (read **זֹרֵר** . . .) to cut it into shreds?

**גִּירָתָא** f. pl. (גִּיר) *cuts* (of the road), *paths*, *narrow passages*. Pes. 19<sup>b</sup> (Ms. M. גִּירִי, clerical error). Ib. 113<sup>a</sup> top.

וְהָיָה, v. הָיָה.

**גָּזְלָהּ, גָּזְלָהּ** m. ch.=חָזְקָהּ. Targ. Lev. V, 21 (חָזְקָהּ); a. e.—**Pl.** גָּזְלִיָּהּ. Y. B. Kam. X, beg. חָזְקָהּ אֵל תַּנַּי (Tosef. B. Mets. V, 26) goes over (from usurers' gains) to robbed objects.—**Pl. f.** גָּזְלָתָא, גָּזְלָתָא. Targ. Koh. V, 7.

**גְזֵלָה**, **גְזִילָה**. f. (b. h. גָּזַל, גְּזֹלָה; robbery, robbed object, illegitimate gain. B. Kam. 98<sup>b</sup> ה' משלם כשעה he must make retribution according to the value of the object at the time it was robbed. Y. ib. X, 7<sup>b</sup> bot. ג' מפורסמת a well-known robbery or robbed object. Treat. S'mah. ch. IX מרובה גְזֵלָה חמור וכו' severer is the crime of robbery (or wrong) committed against a dead person &c.—Pl. גְזִילוֹת. Snh. I, 1 וחבולות ג' law-suits of larceny and mayhem. Gitt. 55<sup>b</sup> that it may not be said מזבח אוכל ג' the altar receives illegitimately acquired goods; Y. ib. V, 47<sup>b</sup> top.—Keth. 105<sup>a</sup>; ib. XIII, 1 ריירי ג' Y. ed. (Bab. גזירות) judges in suits of robbery; Bab. ib. 105<sup>a</sup> (harmonizing the two versions) גזורי גזירות על ג' decreeing fines in cases of robbery. [Targ. Cant. VI, 6 גְזִילָה a. גְזִילוֹת h. forms.]

גזר, v. גזר.

גִּזְרִי, pl. גִּזְרִימִין, v. גִּזְרִי.

**פְּטָרָה** f. ch.=h. פְּטָרָה, *decree, law*. Targ. Gen. XLVII, 26 (ed. Berl. פְּטָרָה, h. text חֶק). Pl. פְּטָרִין. Targ. Esth. I, 19 archive of decrees.—פְּטָרִין. Targ. Ezek. XX, 25. V. פְּטָרָה.

גִּזְרָה, v. preced. a. גִּזְרָה.

**גזירה**, Lam. R. to IV, 7, v. גזירה.—Y. Keth. V, 30<sup>a</sup>  
גזירה, v. תכנים לגזירה.

הַזָּרֵפִי, הַזָּרֵפִי m. pl. (ἀζαραπατεῖς, Pers. hazâr paiti; v. Perl. Et. St. p. 118, a. authorities quot. ib.)

name of a class of oppressive *Persian officers* (chiliarchi).  
Taan. 20<sup>a</sup>. Snh. 98<sup>a</sup>; Sabb. 139<sup>a</sup>. [Ar. גזיר דפטי, גזיר דפטי;  
Var. גזיר דפטי, גזיר דפטי, גזיר דפטי, גזיר דפטי &c., v. Rabb.  
D. S. a. l. c.]

**גִּזְרָה** **גִּזְרָה** f. ch. 1) *circumcision, foreskin*, v. **גִּזְרָה**. Targ. Y. II Ex. IV, 25 sq. (some ed. **גִּזְרָה**).—2) (=h. **גִּזְרָה**) *decree, edict, ordinance*. Targ. Ex. V, 14 **גִּזְרָהְךָ** your decreed task. Targ. I Kings X, 25 **גִּזְרָהְךָ** the decreed (tax) of every year. Targ. O. Ex. I, 8; a. fr.—Gitt. 55<sup>b</sup> **קְבִירָה** ג' the first (Roman) decree (after the capture of Jerusalem). Ab. Zar. 35<sup>a</sup> **כִּי גִזְרִי ג' וְכ'** when they published a (religious) enactment in Palestine.—Pl. **גִּזְרָה**. Targ. Job XIV, 5.

פָּזִיזִית f. (b. h.; גזוז) *hewn stone; wall of squared stones*. B. Bath. I, 1, contrad. to פָּזִיזִית. B. Mets. 117<sup>b</sup>; a. fr.—לשכה רג' *the cell of Gazith*, name of a Temple compartment, the seat of the Great Sanedrin. Midd. V, 4; a. fr.—Trnsf. אבן ג' (*squared stone*), *a plain interpreter of Bible texts (Midrash)*. Ab. d'R. N. ch. XXVIII; 2<sup>d</sup> vers. ch. XLVI.

**גָּזַל** (b. h.) *to tear away, rob* (with accus. of person or of object); *to take illegitimately*. B. Kam. X, 5 הגֹּזֵל רֵבֶה he who robs a field from his neighbor (takes forcible possession). Ib. 6 הגֹּזֵל אֶת רֵבֶה he who robs his neighbor (takes illegitimately what belongs to his neighbor). Ib. 7 גֹּזְלֵיךָ I have wronged thee (and owe thee retribution). Ber. 35<sup>b</sup> כִּי אֵלֶיךָ גִּזְלֵי לֶחֶבֶת as though he robbed the Lord. Taan. 16<sup>a</sup> מִיֵּשֶׁב וּבָנָא בְּבֵרֵהּ if one robbed a beam and placed it in a large building; a. v. fr.—*Part.* גֹּזֵל *robber*, pl. גֹּזְלִין. Y. B. Bath. III, 14<sup>a</sup> bot. רֹבֵץ הַמֵּינִין *mechanics* (who take working material to their homes) and robbers cannot claim the right of possession, v. הִזְקָה.—*Part. pass.* גֻּזַּל *robbed, illegitimately acquired*. Succ. III, 1; a. fr.

*Nif. נִגְזַל to be robbed* (of object taken, or of person deprived). B. Kam. 95<sup>a</sup>, a. e. קָרַע אֵינָהּ נִגְזָלָה landed property cannot be robbed, i. e. can never become legitimate property by the law of limitation, v. ראש.—Part. נִגְזָל *the person robbed* of his property, *claimant*. Shebu. VII, 1; a. fr.

**גִּזְלוֹ** I, **גִּזְלוֹ** ch. same. Targ. Lev. V, 23; a. e.—B. Kam. 103<sup>a</sup> **מִיִּזְלוֹ גִּזְלוֹ** they acquired it illegitimately. Ib. 96<sup>a</sup>; a. fr.—[**גִּזְלוֹ** *to spin*, Targ. Y. Ex. XXXV, 26, quoted in Ar. s. v. **כֶּשֶׁ** 3, read **גִּזְלוֹ**.]

**גָּזַל, גָּזֵל** m. (b. h. גָּזַל; גָּזֵל) *robbery, wrong, oppression*. Sabb. 32<sup>b</sup> בְּיוֹן ג' וְכ' as a punishment for the crime of oppression, the locust rises &c. (ref. to Am. IV, 1a. 9). Gen. R. s. 31, beg. שְׂטוּפִים בְּיָמָהּ וּבָג' steeped in lust and violence. Pes. 113<sup>b</sup> Canaan bequeathed to his sons . . . אָהַב אֶת ה' love ye violence. B. Kam. 80<sup>b</sup> אֵין בּוֹ מִשּׁוֹם ג' the law of robbery does not apply to it (it is not private property). Erub. 100<sup>b</sup> we should have learned מִמֶּלֶךְ ג' the regard of property from the ant. B. Kam. 109<sup>a</sup> עָזַרְיָה גָּזֵל עַד שִׁוְיָא שִׁוְיָא until he dispossesses himself of his robbery. Ib. שִׁוְיָא גָּזֵל (corr. acc.). Ib. <sup>b</sup> גָּזֵל יִדְעָא וְכ' his robbery must go

out of his possession. Y. B. Mets. II, 8<sup>c</sup> גזיל של גור וכ' what has been illegitimately taken from a gentile, is forbidden (must be restored). Y. Gitt. IV, 45<sup>c</sup> ג' השבט in order to protect the (priestly) tribe from loss; Y. Orl. II, 61<sup>d</sup> bot. מפני גיל השבט (corr. acc.); a. fr.

גזיל, v. גזילה, גזול, גזול.

גזיל, Y. B. Mets. I, 8<sup>a</sup> bot. הרדינין, v. גזיל.

גזיל, m. (גזל) robber. B. Kam. 62<sup>a</sup> (defin.) (takes by force and) pays; gazlan—who takes without paying. Snh. 26<sup>b</sup> ג' דאורייתא a robber in the strict (Biblical) sense; ג' דרבנן a robber in a wider (Rabbinical) sense, e. g. a gambler &c.; ib. 25<sup>b</sup>.—Y. Snh. VIII, 26<sup>b</sup> he who takes an object in the presence of witnesses is called thief (גזל), he who takes in the owner's presence—ג' a robber; v. B. Kam. 79<sup>b</sup>. Y. Kidd. II, 62<sup>b</sup> bot. חמשה וכ' he who changes the use of a loaned object without the owner's consent ג' נקרא is called a robber. Ib. I, 60<sup>c</sup> top ג' a. fr.—Pl. גזילין, גזילין, גזילין. Snh. I. c. Ib. 38<sup>a</sup>; a. fr.

גזיל, ch. same. B. Bath. 30<sup>b</sup>; a. e.—Pl. גזילין, גזילין. Snh. 26<sup>b</sup>. B. Kam. 79<sup>b</sup>.

גזילה, f. (preced.) robbery. B. Bath. 47<sup>a</sup> חוזק על גזילה (not חוזק, v. Rabb. D. S. a. l. note) he is known as possessing this field through illegitimate means.

גזילה, ch. same. Snh. 23<sup>b</sup> ערער רג' an objection raised against the fitness of witnesses on account of their illegitimate trade. Ib. 27<sup>a</sup> פסלינהו בג' they disqualified them by denouncing them for robbery.

גזילה, v. גזילה.

גזל, (v. גזל) to cut, trim.

Pi. גזל 1) to cut branches off (for letting the sap drip), to tap. Ab. Zar. 50<sup>b</sup> מנמיך את האין you must not tap (in the festive week or in the Sabbath year).—2) Trnsf. (cmp. b. h. קרץ a. Targ. Prov. XVI, 30) to threaten mischief. Num. R. s. 14 שרה מנמיכה לעשות לו which she was threatening to do unto him.

גזל, ch. same, 1) to cut. Y. Orl. III, 63<sup>a</sup> top גזל, v. גזילה.—2) to threaten. Targ. Prov. XVI, 30 (h. text קרץ). Shebu. 46<sup>a</sup> עבד איניש גזלים וכ' a man frequently threatens mischief and does not do it. Ib. הכי גזל (not גזל, v. Rabb. D. S. a. l.) in this case, too, he may have threatened and not done it.—3) to speak hyperbolically. B. Mets. 104<sup>b</sup>, v. גזילה.

גזל, (cmp. גזל) to cut off, lop off. [Gen. R. s. 12 גזלה קומחו, read גזלה, v. גזל.]

גזל, m. (b. h.; preced.) trunk, stem, stump; that which grows out of the trunk, shoot. B. Bath. V, 4 העולה שרשים whatever shoots out of the trunk, opp. שרשים; defined ib. 82<sup>a</sup> bot. כל שרואה ... מן הג' whatever sees (when shooting)

the light of day is 'from the geza' (and belongs to the owner of the tree). Ib. דקל אין לו ג' a date tree has no geza, i. e. the purchaser of a date tree has no claim on shoots growing out of the trunk; ib. לבעל אין לו ג' שואין מוציא, v. Rabb. D. S. a. l. note) the owner . . . has no claim &c., because the stump of a date-tree has no shoots. Ib. 80<sup>b</sup> מוחליה אין גזלן their stump grows no new shoots. Nidd. 55<sup>a</sup> גזל מוחליה . . . גזל שר. . . grows again. Ib. מוחליה בשר ג' flesh, if cut, regenerates; a. fr.—Trnsf. (of persons) ג' ירשים a shoot, offspring of worthy men M. Kat. 25<sup>b</sup>.

\*גזל (cmp. קצה) to be wrath.—Ithpe. גזל wrath is enkindled. Ab. Zar. 55<sup>a</sup> רבי מנחם בעלמא ולא ארי מטרא וכ' Ar. where, when the world is cursed, and no rain comes, he (the idol) appears to them in a dream &c.; [Ms. M. מנחם, Ag. Hatt. מנחם עלמא, v. גזל; En Yakob עלמא מנחם, v. גזל; ed. למיטרא עלמא מנחם, v. גזל.]

גזל (b. h.; v. גזל; cmp. גזל) 1) to cut; v. גזל.—2) to cut off, to guard; v. גזל, גזל;—trnsf. to institute a precautionary measure (גזל); to enact a prohibition, to decree (mostly in a restrictive sense). Sabb. I, 4 . . . ושמנה they issued eighteen enactments on that day. Ib. 14<sup>b</sup> גזל כומא ג' כומא על וכ' (of gentiles) unclean (even when broken and remolten, v. ib. 16<sup>b</sup>). Ib. 17<sup>b</sup> גזל פתן משום וכ' they prohibited their (the gentiles') bread in order to prevent the use of their oil &c. Ib. 30<sup>a</sup> גזל מלך ב"ר גזל a mortal king issues a decree. Ber. 61<sup>b</sup> גזל מלכות הרשעה שמד על ישראל שלא וכ' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government decreed religious persecution over Israel, that they should not study the Law &c. R. Hash. 18<sup>b</sup> גזל חזנהו they ordered a public fast. Ib. II, 9 גזל עליך וכ' I order thee to come to me &c. Yoma 67<sup>b</sup> (ref. to גזל, Lev. XVI, 22) גזל אני ה' גזלתי וכ' I, the Lord, have ordained it; a. v. fr. Nif. גזל to be decreed, ordained. R. Hash. 17<sup>b</sup> גזלתי it has been decreed. Ber. 58<sup>b</sup>; a. fr.

Hithpa. גזל 1) to be cut to pieces. Yoma I. c. (ref. to גזל, Lev. I. c.) דבר המהפץ where an object thrown down is shattered to pieces. [2) to be cut off, be steep. Ib. Ms. 2 מקום המרג' a steep place.]

גזל, ch. same, 1) to cut, split. Targ. Ps. LXXIV, 13 (h. text פיר). Targ. Y. Lev. XXV, 3 sq. (h. text זמך); a. e.—B. Kam. 81<sup>b</sup> גזלתי לך וכ' ed. (Ar. גזלתי, Ms. R. גזלתי, Ms. F. גזלתי, Af.) I should have split thy shoulder with the iron weapon (i. e. should have excommunicated thee).—2) to make a covenant (h. text ברית). Targ. Gen. XV, 18; a. fr.—2) to circumcise, have one's self circumcised. Targ. Gen. XVII, 10; 11; a. fr.—Targ. Y. Lev. XIX, 23 גזל (h. text שרלה, v. גזל).—Part. pass. גזל, pl. גזל. Targ. Y. Gen. XVII, 13. Targ. Josh. V, 5; a. e.—Macc. 11<sup>a</sup> (prov.) גזל שכם נסב ומבגאי גזל Shechem wants to marry (Dinah), and Maggai (his subject) must submit to circumcision. Gen. R. I. c. גזל be thou circumcised. Y. Kidd. III, 64<sup>d</sup> bot. מהו מין גזל how about circumcising . . . on the Sabbath? Y. Sabb. XIX, 16<sup>d</sup> bot. ליה עובד.

וכ' למיגזר had a case, when he was to have his son... circumcised (on a Sabbath). Y. Meg. I, 72<sup>b</sup> bot. וְאֵלֶּיּוֹ he (Antoninus) went and had himself circumcised; (Y. Snh. X, 29<sup>c</sup> (ויגזר גרמיה); Koh. R. to IX, 10 הוּא גזר was circumcised; a. fr.—3) to decree; to enact a prohibition as a precautionary measure, to prohibit, guard. Targ. Job XXII, 28; a. e. Targ. Is. XXI, 17 גִּזְרָה it is so decreed.—Ab. Zar. 36<sup>a</sup> וְאֵלֶּיּוֹ וְאֵלֶּיּוֹ וְאֵלֶּיּוֹ and they came and forbade (gentile bread &c.) even in the field. Sabb. 14<sup>a</sup> וְאֵלֶּיּוֹ declared him unclean.—Ib. 53<sup>b</sup> וְאֵלֶּיּוֹ and we do not prohibit it (from fear) lest he may &c. Ab. Zar. 38<sup>b</sup> וְאֵלֶּיּוֹ we may forbid one thing in order to ward off from another thing; a. v. fr. V. גִּזְרָה.

*Itkpe*. אֶתְּגִזְרֶה 1) to be cut off. Targ. Job XVIII, 14; a. e.—Ms. מְגִזְרֶה; h. text רִיבֵלְלִי. Targ. Ps. LVIII, 8 (Var. מְגִזְרֶה).—2) to be decreed. Targ. Koh. VIII, 4; a. e.

גִּזְרָה m., constr. גִּזְרָה (גזר) decree, sentence, legal decision, divine dispensation. Keth. 8<sup>b</sup> גִּזְרָה לִי גִ' ר' אפי' נרחם לי ג' ר' even if a divine decree granting seventy years of happiness were sealed to him; Sabb. 33<sup>a</sup>. Lev. R. s. 26 גִּזְרָה בלי שטר ובלי ג' ר' without a note of indebtedness and without a judicial verdict. Ib. כְּמַת גִּזְרָה דִּין corr. גִּזְרָה דִּין the court passes sentence over him; a. fr.—Pl. גִּזְרָה דִּין. Lev. R. l. c. Y. M. Kat. III, 82<sup>a</sup> bot. (expl. גִּזְרָה ב"ד, Mish. III, 3) גִּזְרָה that means judicial verdicts.

גִּזְרָה (גִּזְרָה) m. (גזר) piece (of wood), log, club. Y. Shebi. IX, 39<sup>a</sup> top; Y. Shek. VI, end, 50<sup>b</sup> מְבִיא גִ' אֶת גִּזְרָה he may offer one log; (Bab. ed. Var. גִּזְרָה).—Pl. גִּזְרִין, גִּזְרִין, גִּזְרִין. Tam. II, 3. Yoma II, 5 גִּזְרִין עֲצִים 5; Y. Shebi. l. c.; Y. Shek. l. c. גִּזְרִין (corr. acc.); Bab. ed. גִּזְרִין. Tosef. Kel. B. Kam. I, 6 פָּצְעִין אֶת מוֹדוֹ בְּגִזְרֵי they split his scull with clubs; Snh. IX, 6 בְּגִזְרֵי Mish.; ib. 82<sup>b</sup> בְּגִזְרֵי; Taan. 18<sup>b</sup> בְּגִזְרֵי; (Sifra Emor Par. 8, ch. IX בבקיעות v. גִּזְרֵי); Koh. R. to III, 17, בְּגִזְרֵי; a. e.

גִּזְרָה I ch. 1) same, piece; club. B. Kam. 81<sup>b</sup> גִּזְרָה (גִּזְרָה).—Pl. גִּזְרִין, גִּזְרִין, גִּזְרִין. (Ms. H. a. F. גִּזְרִין, R. גִּזְרִין, v. גִּזְרִין).—Targ. I Kings III, 25 גִּזְרִין (v. preced.). (ed. Lag. only (לִזְרִין) into two pieces (h. text לשנים).—2) what is to be cut (h. גִּזְרָה). Targ. Y. Lev. XIX, 23, v. גִּזְרָה.—3) (cmp. גִּזְרָה) a guard. Sabb. 54<sup>b</sup> גִּזְרָה (a strap on the foot of the ass) which is put on him as a guard (against knocking the feet against one another).

גִּזְרָה II m. (cmp. h. גִּזְרָה) sheep in folds, fold, flock. Targ. Prov. XXX, 31 בֵּית גִּזְרָה Ms. (ed. גִּזְרָה) between the flock.—Pl. constr. גִּזְרִין. Targ. I Kings XX, 27 (h. text חֲשִׁירֵי).

\*גִּזְרָא m. pl. (גזר) persecutors (v. גִּזְרָה). Targ. Y. II Deut. XXXII, 33.

גִּזְרָה f. (b. h.; גזר) enclosure; balcony. Ohol. XIV, 1, v. גִּזְרָה; Y. Shebi. III, 34<sup>c</sup> bot., v. גִּזְרָה.—Pl. (from גִּזְרָה) גִּזְרִין, Ohol. VIII, 2 Mish. (Talm. ed. גִּזְרִין).

Ar. גִּזְרָה, R. Hai Gaon v. Koh. Ar. Compl. II, p. 264, note 3).—2) (cmp. גִּזְרָה a. גִּזְרָה) *hewn stone block*. Pesik. Aniya p. 135<sup>b</sup> (ref. to גִּזְרָה, Lam. IV, 7, v. Bub. note 24) כל ג' וג' וכ' every block which will be placed in the future Jerusalem, will be as handsome as sapphire; Yalk. Is. 339 גִּזְרָה; Lam. R. to l. c. גִּזְרָה כל גִּזְרָה every stone block in Jerusalem was as hard as sapphire.

גִּזְרָה f. (b. h.; גזר) 1) a secluded and narrow place, dale, precipice. Yoma 67<sup>b</sup> וְכֵן שֶׁבְּצֹק ר' ל' and how do we know that the place (Azazel) must be precipitous? We read *g'zerah* (Lev. XVI, 22); Sifra Aharé Par. 2, ch. II. Gen. R. s. 98, beg. לֹא אִיזָה לָשׁ וְאִיזָה which (goat) for the Lord and which for the precipice.—2) decree, edict, divine dispensation; (in an evil sense) persecution by foreign governments. Sifra l. c. ch. VI, Par. 5 וְכֵן יִהְיֶה מִלֵּךְ lest you may think it is a royal ordinance (the reason of which is not known); v. vers. in Yalk. Lev. 576. Num. R. s. 19 גִּזְרָה ... על גִּזְרָה I have decreed it, thou art not permitted to transgress my decree (though knowing no reason).—R. Hash. 18<sup>b</sup> גִּזְרָה הַמְלָכוֹת (Ms. M. שְׂמֵר) political persecution. Sabb. 145<sup>b</sup> to reflect גִּזְרָה אִיזָה וְכ' what hard dispensation to send them; a. fr.—3) a rabbinical enactment issued as a guard (v. גִּזְרָה, preventive measure; in gen. prohibition, restriction. B. Bath. 60<sup>b</sup>, a. e. גִּזְרָה אִין גִּזְרָה we must not impose a restriction on the public which the majority can not endure. Bets. 2<sup>b</sup>, a. fr. גִּזְרָה גִ' לֵב it is prohibited in order to prevent &c. Ib. 3<sup>a</sup> גִ' לֵב a guard to a guard, i. e. a preventive measure enacted in order to prevent the violation of another preventive measure; a. fr.—Pl. גִּזְרִין, גִּזְרִין, גִּזְרִין. B. Bath. l. c. רְעוּה גִ' רְעוּה Ms. M. (v. Rabb. D. S. a. l. note) bad and severe enactments (persecutions). Sabb. 30<sup>a</sup> מֹשֶׁה, אֶתְּגִזְרֶה our teacher issued so many restrictions. Macc. 24<sup>a</sup> אֶרְבַּע גִּזְרֵי מֹשֶׁה four hardships did Moses pronounce over Israel. Erub. 21<sup>b</sup> גִּזְרֵי עַצְמִי וְכ' many restrictions did I (Israel) impose upon myself beyond those which thou (the Lord, in the Torah) &c. Pes. 87<sup>b</sup>, v. גִּזְרֵי; a. fr.—M. Kat. III, 3, v. גִּזְרֵי.—4) (logics) category, esp. גִּזְרָה שְׂוָה *G'zerah shavah, an equal or identic category*, i. e. an analogy between two laws established on the basis of verbal congruities in the texts, e. g. Pes. 66<sup>a</sup>, גִּזְרָה שְׂוָה the Passover law contains the word *mo'edo* (due season, Num. IX, 2) and the law concerning the daily sacrifices uses the same word (ib. XXVIII, 2): as the word *mo'edo* in the latter indicates that it applies also to the Sabbath day (superseding the ordinary Sabbath law concerning labor), so does it in the former intimate that it supersedes the Sabbath law (if the eve of Passover occurs on a Sabbath). Ib. אִין אֶתְּגִזְרֶה מִצְוָה אִין אֶתְּגִזְרֶה you cannot establish an analogy from congruent expressions of your own accord, i. e. it must be authorized by tradition that the verbal congruity is applied to a certain analogy and no other.—Y. Yeb. XI, 11<sup>d</sup> top גִּזְרָה שְׂוָה an analogy can be drawn wherever it occurs, i. e. a textual analogy once established must be carried through all details; ib. VIII, 9<sup>c</sup> bot. גִּזְרָה שְׂוָה

שכחוב (corr. acc.); Y. Kidd. IV, 65<sup>d</sup> top; Y. Snh. IX, 26<sup>d</sup> bot.; a. e.—Sabb. 97<sup>a</sup> גִּירָה גִּירָה he had no tradition concerning that analogy; a. fr.—In gen. גִּירָה analogy. Bets. I, 6; a. e.—Pl. גִּירָה שְׁנוֹת. Gen. R. s. 46; Lev. R. s. 25. [Y. Ber. VIII, 12<sup>b</sup> top גִּירָה דְּהוּא רַבֵּעַ, read גִּירָה or גִּירָה I command that &c.; Y. Keth. V, 30<sup>a</sup> גִּירָה דְּגִירָה, v. גִּירָה.]

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה m. (b. h.; preced.) belly. Gen. R. s. 20.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה (corresp. to b. h. צחק) 1) to laugh, jest. Targ. Y. Gen. XVIII, 13; 15 (O. זייד, h. text צחק). Y. Naz. VII, 56<sup>c</sup> top גִּירָה אֶתְחַבֵּר he appeared to be laughing. Y. Kidd. III, 64<sup>a</sup> bot. גִּירָה they laughed. Y. Ber. VI, 10<sup>c</sup> top [read:] גִּירָה לִיה הִבְרִיחַ his colleague laughed at him (Bab. ib. 39<sup>a</sup> תִּבְרִיחַ . . . לְגַלְגַּל). Y. Kil. IX, 32<sup>c</sup> bot. גִּירָה he received him with a smile; Y. Keth. XII, 35<sup>b</sup>. Gen. R. s. 30 גִּירָה צְבִירָה גִּירָה the audience laughed at what he said; a. fr.—2) to sport, to be obscene (of obscene idolatrous practices). Targ. II Chr. XV, 16; a. e.

Pa. גִּירָה same, 1) to jest. Targ. Y. Gen. XIX, 14.—2) to be obscene. Targ. Y. ib. XXI, 9. Targ. Y. Ex. XXXII, 6; a. e.

Ithe. גִּירָה to be made sport of. Y. B. Mets. IV, 9<sup>d</sup> it is no honor to me that people should say (of me) פְּלוֹנִי גִירָה that man was fooled (allowed himself to be taken advantage of).

גִּירָה m. (preced.) jester. Snh. 39<sup>a</sup> גִירָה וְכִי אֱלֹהֵינוּ your God is a jester (making sport of the prophet).

גִּירָה, v. next w. pl.

גִּירָה f. (b. h.; גהל) burning coal. Bets. V, 5; Tosef. ib. IV, 7 גִירָה כִּדְּגִילִי וְכִי if one takes burning coals from his neighbor on the Holy day, they may be carried only as far as the owner is permitted to go; contrad. to שְׁלֵהֶבָה. Y. Ber. VIII, 12<sup>b</sup> bot.; a. e.—Yeb. 63<sup>b</sup> גִירָה כְּנִיזְצִין מְבַעֵר (as dangerous) as a spark kindling coals. Ab. II, 10 וְדוּרֵי גִירָה take care of their (the scholars') burning coals (do not treat them lightly) that thou mayest not be burnt. Gen. R. s. 78 end גִירָה בְּנִתְלָתוֹ וְכִי (we are afraid) that we may be burnt by the coal of Jacob, i. e. come to grief through contact with a godly man.—Pl. גִירָה. Yoma IV, 3. Gen. R. s. 51 גִירָה רַחַם she took coals out of the oven; a. fr.

גִירָה m. (imper. of a verb גִירָה to burn, Arab. *jahama*, adopted for homiletical play on גִירָה, Gen. XXII, 24) burn them. Yalk. Gen. 102, end (from Gen. R. s. 57, end) גִירָה גִירָה Yalk. a. l. [Midr. ed. גִירָה.—The entire passage seems to be a late gloss.]

גִירָה (v. גִירָה) to bend. Pesik. R. s. 26 גִירָה לְאָרֶץ וְכִי he bent down to the ground and kissed the foot-prints. Num. R. s. 4, beg. גִירָה אִמִּי גִירָה עָלָיו וְכִי his mother bends over him and lets him suck; (Tosef. Sabb. XV (XVI), 5 שִׁירָה מְהֻלְכִין Gen. R. s. 20 גִירָה bent. Gen. R. s. 20 שִׁירָה מְהֻלְכִין (v. Yalk. ib. 31) that they walk bent (with grief) over their dead.

גִירָה, גִירָה ch. same. Targ. Y. Gen. XXIII, 7 (O. סִירָה). Targ. Ps. XCV, 6. Targ. I Kings XVIII, 42 (h. text גִירָה); a. fr.—Gitt. 57<sup>b</sup> גִירָה וְשִׁקְלִיהָ bend down and take it up. B. Mets. 59<sup>a</sup>, v. גִירָה.—Sot. 40<sup>a</sup> גִירָה וְכִי גִירָה (to listen to him) and stands up by his side (as an Amora).—Part. pass. גִירָה, pl. גִירָה. Sabb. 43<sup>a</sup> גִירָה בְּרִי בְּרִי houses with low ceilings.

גִירָה, גִירָה m. (גִירָה or גִירָה; emp. I Kings XVIII, 42) projection, jetty. Pl. גִירָה, גִירָה. Ohol. VIII, 2 גִירָה ed.; Ar. G. R. S. גִירָה. [Ar.: an opening in a wall for admitting light; oth. opin.: cave. Emp. גִירָה a. גִירָה.]

גִירָה (גִירָה) m. (חֲשֵׁט, emp. חֲשֵׁט) [engraving,] a legal document.—אִשָּׁה גִירָה (often without אִשָּׁה) letter of divorce. Pl. גִירָה נָשִׁים. Gitt. I, 5; 4; a. fr.—גִירָה (usu. גִירָה) note of indebtedness. B. Kam. 95<sup>a</sup>; Keth. 51<sup>b</sup>. גִירָה a certificate stating compliance with the law of *hālitsah* (Deut. XXV, 5—10). Yeb. 106<sup>a</sup>. Ib. גִירָה חֲלִיצָה who pronounces the words to be said at the act of *hālitsah* (Deut. XXV, 7 a. 8).—גִירָה אִשָּׁה a certificate stating a woman's protest against her marriage. Ib.—גִירָה כְּרִיתוּת a document (of divorce) made out under compulsion. Gitt. IX, 8; a. fr.—[For other compounds see respective determinants].—Ib. II, 5 a woman may write גִירָה אִשָּׁה her own letter of divorce. Ib. 7 גִירָה לְהַבִּיאַ אֶת גִירָה to carry her letter of divorce. Ib. VI, 1, a. fr. גִירָה. Ib. VII, 3, a. fr. גִירָה, גִירָה &c. Ib., a. fr. דָּרִי גִירָה the letter of divorce is valid. Ib. גִירָה אִשָּׁה it is not valid. Ib. גִירָה וְאִשָּׁה it is of doubtful validity.—Pl. גִירָה, גִירָה; constr. גִירָה, גִירָה. Ib. III, 2; II, 2; a. fr.—Hence *Gittin*, name of a Talmudic treatise.

גִירָה, גִירָה, גִירָה ch. same. Targ. O. Deut. XXIV, 1 (ed. Berl. גִירָה). Targ. Y. Gen. XXI, 14; a. fr.—Gitt. IX, 3 גִירָה פְּשֻׁרָה=h. כְּרִיתוּת, v. preced.—Yeb. 106<sup>b</sup> גִירָה גִירָה=h. חֲלִיצָה, v. preced.; a. fr.—Pl. גִירָה. Gitt. 84<sup>b</sup>.

גִירָה, v. גִירָה.

גִירָה, גִירָה, Targ. Y. II Lev. I, 16 Ar., v. גִירָה.

גִירָה f. (b. h.; גִירָה) *glen, wady*. Constr. גִירָה. Erab. 19<sup>a</sup>; Succ. 32<sup>b</sup>, v. גִירָה.—Pl. גִירָה. Shebi. III, 8 גִירָה מְרִירָה steps leading to the ravines (for carrying up the water for irrigation); Tosef. ib. III, 4. Ab. Zar. 54<sup>b</sup>.



גִּידָה, v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה I or גִּידָה (denom. of גִּידָה; emp. דברים בגב s. v. גִּידָה), Pa. גִּידָה to reply. Gen. R. s. 80 מִיִּידָה will he be able to reply (argue)?

Af. גִּידָה same. Y. Ber. I, 3<sup>b</sup> top ליה חבריה upon which his colleague remarked. Ib. IV, 8<sup>b</sup> top. Y. Kidd. I, 61<sup>b</sup> [read: :] אמרה לון ... אמרה לון ואגיבונה אבין R. Tarfon's mother spoke to you thus (as reported), and ye answered her accordingly; R. Yishmael's mother spoke to us thus, and we &c. [Nidd. 65<sup>b</sup> גִּידָה, read דמגבר; דמגבר; v. גִּידָה.]

גִּידָה II m. (=גִּידָה) back, top. Targ. Prov. IX, 3 ed. (Ms. גִּידָה).

גִּידָה m. (גִּידָה, v. preced.) hump of a mountain, summit. Targ. Ps. LXVIII, 16 Var., v. גִּידָה.—Pl. f. גִּידָה. Gen. R. s. 98 some ed., v. גִּידָה.

גִּידָה, Y. Kidd. IV, 65<sup>d</sup> top, some ed., v. גִּידָה.

גִּידָה m. (גִּידָה) collection of debts, dues &c. Bekh. 5<sup>a</sup> כספא in the Bibl. account concerning the collection of silver (Ex. XXXVIII, 25 sq.). Keth. 68<sup>a</sup> גִּידָה קודם שיבוא לידו before it becomes due for collection through the court.

גִּידָה m. (גִּידָה) kneading.—גִּידָה fit, designed to be kneaded. Sabb. 18<sup>a</sup>; 155<sup>b</sup>.

גִּידָה, v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה m. (גִּידָה) hump. Targ. Ps. LXVIII, 16 גִּידָה (Var. גִּידָה) became hump-backed (unfit for sacred purposes, v. גִּידָה). \*Pl. גִּידָה. Sifr. Deut. 51 ed. Fr. גִּידָה the heights of A., v. גִּידָה.

גִּידָה, v. גִּידָה.

גִּידָה I, גִּידָה m. ch.=h. גִּידָה, strong; hero; giant. Targ. Gen. X, 8; a. e.—Pl. גִּידָה, גִּידָה. Targ. O. a. Y. II Gen. XLIX, 5; a. e.—Targ. O. Gen. XXXVI, 24 (Y. גִּידָה, h. text גִּידָה). Targ. O. Gen. XV, 20 גִּידָה (Y. גִּידָה, h. text גִּידָה); Deut. II, 10; 11 (Y. גִּידָה, h. text גִּידָה). Ib. 20; 21.—Snh. 100<sup>b</sup> גִּידָה גִּידָה grief kills the strongest man.—Fem. pl. גִּידָה, גִּידָה. Ber. 31<sup>a</sup> וְכִי גִידָה (Ms. M. גִּידָה) how many important rules can we learn &c.!

גִּידָה II m. (v. גִּידָה a. גִּידָה) membrum virile.

Targ. Job XL, 17 Ms. a. Ar. s. v. שֶׁכֶּבֶד (ed. וְהִנֵּי; h. text גִּידָה). Targ. Y. Num. XXV, 8 גִּידָה his parts.—Pl. גִּידָה. Targ. Y. Ex. XVII, 13; Deut. XXV, 18 (v. Tanh. Ki Thetse 10).

גִּידָה, v. גִּידָה.

גִּידָה f. (emp. גִּידָה) something arched, roofing, a huge vessel, tub, tank (for brewing beer); reservoir. Sabb. 18<sup>b</sup> וְכִי ... מִיִּידָה why do the Hillelites permit the preparation of beer in the tank (where the process is continued on the Sabbath)? Ib. XXIV, 5 אִם יֵשׁ בָּהּ whether there is in the roofing (which connected two buildings) &c. Ib. 157<sup>b</sup> וְכִי סְדֻקָּה וְכִי a defective roofing rested over them. Ib. 108<sup>b</sup> sq. כִּי יֵד לֵב the hand which is put in the beer tank (in the morning, before being washed); [Ar.: a hand used for taking beer to tap out of the tank]. Snh. 77<sup>a</sup> וְכִי if one inverts a tank over a man (causing his death indirectly). Sabb. 88<sup>a</sup> כִּי ... כִּי the Lord arched the mount over them like a tank; Ab. Zar. 2<sup>b</sup>; a. e.—Pl. גִּידָה. Y. Snh. VII, 25<sup>b</sup> bot. וְכִי what lives in reservoirs or in vivaria. Succ. IV, 6 גִּידָה של זהב gilt tanks.

גִּידָה ch. same. Y. Ter. VIII, 45<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>a</sup> bot. [read: :] אִתְּחַלְלָה לִיה גִּידָה his water (or beer) tank was left uncovered.—Pl. גִּידָה. Y. Sabb. I, 3<sup>d</sup> top; Y. Ter. VII, 45<sup>d</sup> bot. גִּידָה (corr. acc.).

גִּידָה, v. גִּידָה.

גִּידָה, Y. Meg. II, beg. 73<sup>a</sup>, read גִּידָה, v. גִּידָה.

גִּידָה m. (b. h.; גִּידָה) thread, chord, sinew, artery, tendon.—גִּידָה (b. h.) nervus ischiadicus. Hull. VII, 1 גִּידָה the law concerning the nervus ischiadicus (Gen. XXXII, 33) applies &c. Ib. 89<sup>b</sup>, a. fr. גִּידָה (sub. הַנִּשְׁמָה) the prohibitory law concerning &c.—Euphem. membrum virile. Kidd. 25<sup>a</sup>.—Pl. גִּידָה, constr. גִּידָה. Hull. VII, 5. Ib. 100<sup>b</sup>, a. fr. בִּלְשׁוֹן גִּידָה the rule for mixtures of forbidden and permitted things to be decided by taste-giving quantities applies not to tendons. Ib. 90<sup>b</sup> גִּידָה the blood vessels of the throat, contrad. to גִּידָה soft tendons.—Y. Meg. I, 17<sup>d</sup> top גִּידָה the T'fillin are sewed with threads of dried tendons.—Gen. R. s. 20 גִּידָה של ארמה fibres of dried roots in the ground. Maasr. I, 2 [ארומים] גִּידָה (v. comment.) when they (the peaches) get [red] veins; Y. ib. I, 48<sup>d</sup> bot.—Denom. גִּידָה q. v. [גִּידָה, pl. גִּידָה worm-wood, v. גִּידָה II.]

גִּידָה ch. same. Targ. Gen. XXXII, 33.—Targ. Y. Deut. XXIII, 2 membrum.—Hull. 97<sup>b</sup> גִּידָה גִּידָה the thread with which a thong of the T'fillin was pieced together.—Pl. גִּידָה. Targ. Ez. XXXVII, 6. Targ. Job X, 11.

גִּידָה I m. ch.=h. גִּידָה II, grain, coriander &c. Targ. O. Ex. XVI, 31; Num. XI, 7 (Y. גִּידָה).—Yoma 75<sup>a</sup>, v. גִּידָה II.—Pl. גִּידָה. Sabb. 109<sup>b</sup> גִּידָה Ms. O. (ed. גִּידָה) grains of fenugreek, v. גִּידָה III, 2.

**גִּידָא II, (גִּידוּדָא)** m. (גדר, v. גִּיד I) *worm-wood, bitter herb*. Targ. Am. V, 7. Targ. Prov. V, 4 גִּידָא ed. Lag. (ed. גִּירָא, corr. acc.; Ar. גִּידָא pl.).—*Pl.* גִּידָא. Targ. Jer. IX, 14 Ar. (ed. גִּירָא, corr. acc.). Ib. XXIII, 15; a. e.—(In h. diction) Yalk. Gen. 126, v. גִּיד I. Tanh. B'shall., ed. Bub. 22 (play on גִּיד מִיָּן כִּי מִיָּן שֶׁהָיָה בְּפִיהֶם כִּי מִיָּן the manna was in their (the gentiles') mouths like bitter worm-wood. Sabb. 87<sup>a</sup> (play on גִּידָא, Ex. XIX, 9) דְּבָרִים שֶׁשָּׁמַעְנוּ לֵאמֹר כְּגִידָא words (of warning against punishment) which are as hard (distasteful) to man as worm-wood. [Targ. Y. I, II Gen. XLIX, 23 גִּידָא, גִּידָא some ed., read גִּידָא, v. גִּיד III.]

**גִּידָא**, v. preced.

**\*גִּידוּדָא** m. (גדר) *full of incisions, wrinkled*, [or *acid(?)*, v. גִּיד I]. Y. Dem. II, beg. 22<sup>b</sup> הוּא גִּידָא; v., however, גִּידָא.

**גִּידוּדָא** m. (גדר) *a steep or straight embankment*. Erub. 93<sup>b</sup> (Ms. M. גִּידוּדָא, v. Rabb. D.S. a.l. note 10); Gitt. 15<sup>b</sup> הוּא גִּידוּדָא וְכִי הוּא גִּידוּדָא an earth embankment of five cubits and on it a partition wall of five.

**גִּידוּדָא** ch. same. *Pl.* גִּידוּדָא, גִּידוּדָא. Targ. Is. XXXVIII, 12 נֶחֱלֵל גִּידָא ed. Lag. (Rashi גִּידוּדָא) a wady between steep embankments (Var. גִּידוּדָא, h. text אֶרֶץ).—Sabb. 41<sup>a</sup> לֵית לֵיתָא גִּידָא (Ms. M. גִּידָא) has no steep banks. Erub. 6<sup>a</sup> דִּאיכָא גִּידָא where there are yet embankments (remnants of ruined buildings).—*soil full of cuts, rough places*. Targ. Is. XL, 4 (h. text רֶכְסִים).—*Transf. snares*. Targ. Ps. XXXI, 21 גִּידוּדָא גִּידוּדָא (h. text גִּידוּדָא snares of mighty (violent) men (Ms. גִּידוּדָא)).

**גִּידוּדָא**, v. גִּידָא.

**גִּידוּדָא I, גִּידוּדָא** m. (גידל) 1) *rearing of children*. Snh. 19<sup>b</sup> הוּא גִּידוּדָא the trouble of rearing children; Gen. R. s. 20; Erub. 100<sup>b</sup>.—2) *growth*. Ber. VI, 3 וְכִי גִידוּדָא (Y. ed. גִּידוּדָא pl.) whatever does not grow out of the soil (animal food &c.); a. fr.—*Pl.* גִּידוּדָא, constr. גִּידוּדָא. Y. ib. V, 9<sup>c</sup> top דִּרְךָ גִּידוּדָא the way they grow, v. גִּידוּדָא.—Ned. VII, 6 וְכִי גִידוּדָא (ובגיד) it is forbidden to eat or enjoy what has been exchanged for the fruits or what has grown of their seeds. Ib. גִּידוּדָא growths of the second degree. Y. Ter. VII, end, 45<sup>a</sup> גִּידוּדָא גִּידוּדָא products of forbidden seeds. Ber. 40<sup>b</sup> קִרְקַע גִּידוּדָא products of the ground; a. fr.—3) *raising to dignity, elevation*.—*Pl.* as above. Gen. R. s. 55 beg. גִּידוּדָא (Yalk. ib. 95 גִּידוּדָא, Yalk. Ps. 777 גִּידוּדָא).

**גִּידוּדָא II, גִּידוּדָא** pr. n. m. *Giddol*, name of several Amoraim. Y. Meg. III, end 74<sup>c</sup> גִּידוּדָא; Yoma 69<sup>b</sup> גִּידוּדָא. Y. Bets. I, 60<sup>a</sup> (without title). Kidd. 59<sup>a</sup> גִּידוּדָא; a. fr.—G. b. Binyamin, b. Minyamin (Minyomi). Y. Pes. VIII, end, 36<sup>b</sup>.—Y. B. Bath. III, 14<sup>a</sup>; Bab. ib. 39<sup>b</sup>; a. fr.—G. b. R'ulai. Gitt. 34<sup>a</sup>.

**גִּידוּדָא**, v. גִּידוּדָא.

**\*גִּידוּדָא** m. pl. (v. גִּידוּדָא) *valleys, ravines*. Targ. Is. XXI, 14 לְמִיָּא גִּידוּדָא ed. Lag. (v. notes p. XXIX, 21) come forth, ye ravines, to receive the waters (ed. Buxt. a. oth. גִּידוּדָא). [Our w. prob. a corrupt. of גִּידוּדָא.]

**גִּידוּדָא** m. (גידע) 1) *felling*. Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Deut. VII, 5).—*Pl.* גִּידוּדָא, constr. גִּידוּדָא. Bab. ib. 45<sup>b</sup> גִּידוּדָא the execution of the laws concerning the destruction of objects used for idolatry.—2) *that which grows out of a stump*; cmp. גִּידוּדָא. Ib. גִּידוּדָא the fresh growth of which is forbidden while the root is permitted; 48<sup>a</sup>.

**גִּידוּדָא** m. (b. h. pl.; גידע) *blasphemy, reviling*. Gitt. 56<sup>b</sup>; a. e.—*Pl.* גִּידוּדָא, גִּידוּדָא. Y. Ter. I, 40<sup>d</sup> הוּא גִּידוּדָא his prayer is blasphemy. Ex. R. s. 41, beg.; a. e.

**גִּידוּדָא** ch. same. B. Kam. 38<sup>a</sup> הוּא גִּידוּדָא for (their way of consoling) is blasphemy.—*Pl.* גִּידוּדָא, גִּידוּדָא. Targ. I Sam. II, 3. Targ. Y. I Deut. XXXII, 3 (II גִּידוּדָא, גִּידוּדָא).—Cant. R. to I, 6 גִּידוּדָא a city full of scorn and blasphemy (Cæsarea).

**גִּידוּדָא** m. (גידר) *fencing in, self-restraint*.—*chastity*. Lev. R. s. 32; v. גִּידוּדָא. Y. Dem. III, 23<sup>c</sup> top גִּידוּדָא מִפְּנֵי גִידוּדָא, read גִּידוּדָא, v. גִּידוּדָא.

**גִּידוּדָא** pr. n. m., v. גִּידוּדָא.

**\*גִּידוּדָא** m. (גידל, Pi.) *pupil*. Yalk. Gen. 84 בֵּית אֲבִרָהָא גִּידוּדָא (Gen. R. s. 50 אֲבִרָהָא של אֲבִרָהָא, corr. acc.) he (Lot) was a pupil of the house of Abraham; v. Tanh. ed. Bub., Vayera 15.

**גִּידוּדָא** m. (גידם) *one whose hand or fingers are cut off or stumped*. Gen. 37<sup>a</sup>; Taan. 21<sup>a</sup>; a. fr.—*Pl.* גִּידוּדָא, גִּידוּדָא. Snh. VIII, 4; Y. ib. VIII, 26<sup>b</sup> top; a. e.—Fem. גִּידוּדָא. Y. Yeb. XII, 13<sup>a</sup> top; Gen. R. s. 81, beg. Sabb. 53<sup>b</sup> אִשָּׁה גִּידוּדָא a woman with a stumped finger.—Hull. 79<sup>a</sup> גִּידוּדָא an animal whose tail and ears are lopped off. Cmp. קִרְקַע.

**גִּידוּדָא (גִּידוּדָא)** ch. m. (v. preced.) *trunk; twig, branch* (cmp. גִּידוּדָא). Gitt. 37<sup>a</sup> גִּידוּדָא דִּירְקָא ed. (Ar. בִּירְקָא) trunk of a palm tree (Ar. a branch on his &c.). Macc. 8<sup>a</sup> גִּידוּדָא Ar. (ed. גִּירָא, Ms. M. גִּירָא) and struck a branch.—*Pl.* גִּידוּדָא, גִּידוּדָא Sabb. 110<sup>a</sup> גִּידוּדָא ed. (Ar. גִּידוּדָא, Ms. O. גִּידוּדָא, v. Rabb. D.S. a. l.) myrtle and palm branches.

**גִּידוּדָא**, v. גִּידוּדָא.

**גִּידוּדָא** m. (גידה; cmp. גִּידוּדָא) *flame, light*. Targ. Job XVIII, 5 (Ms. Var. גִּידוּדָא).

**גִּידוּדָא I** m. (גידה=גידה, cmp. גִּידוּדָא) *cavity, pond*. M. Kat. 8<sup>b</sup> (explain. נְכִיחָא. בקיץ. a. נְכִיחָא. בקיץ) גִּידוּדָא (Ms. M. גִּידוּדָא) a pond and a pool derived from a pond.

**גִּידוּדָא II** *rumbling*, v. גִּידוּדָא.

**גִּידוּדָא** m. (גידוק) *calendering clothes, fine laundry work*. Y. M. Kat. III, 82<sup>a</sup> bot. כְּלִי גִידוּדָא the process called

*gihuts* applies to woolen garments when they are new, and to white linen garments when laundered. Taan. 29<sup>b</sup> שלנו כביבוס שלהם (Ms. M. always גִּיהָרָא) our (Babylonian) laundry work is like their (Palestinean) plain wash. Ib. אין בהן משום ג' are not included in the prohibition of laundry work (in the festive week &c.). Keth. 10<sup>b</sup> top.

**גִּיהָרָא, גִּיהָרָא** m. (v. גִּיהָרָא) *flame-colored*. Bekh. 45<sup>b</sup> (expl. גִּיהָרָא) as people say גִּיהָרָא Ar. (ed. גִּיהָרָא) flame-red.

**גִּיהָרָא**, v. גִּיהָרָא I.

**גִּיהָרָא, גִּיהָרָא, גִּיהָרָא** c. (b. h. גִּיהָרָא) pr. n. *Gehinnom, Gehenna*, a glen to the south of Jerusalem where Molokh was worshipped; whence *place of punishment of the wicked in the hereafter, hell*, opp. גִּיהָרָא paradise. Erub. 19<sup>a</sup>; Succ. 32<sup>b</sup> שתי המדרות של ג' . . . two palm-trees are in the Valley of Ben Hinnom . . . and this is the entrance to Gehenna. Sot. 4<sup>b</sup>, a. fr. ג' future punishment. Yoma 72<sup>b</sup> ג' be not the heirs of two G. (here and hereafter, by laborious study of the Law without living up to its requirements). R. Hash. 17<sup>a</sup>; a. fr.

**גִּיהָרָא, גִּיהָרָא** m. (cmp. גִּיהָרָא, גִּיהָרָא) *gihar*, name of a precious stone, *ruby*. Targ. Cant. V, 14 (ed. Lag. 'ג').—Pl. גִּיהָרָא, v. גִּיהָרָא.

**גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא** f. ch.=h. גִּיהָרָא *pride*. Targ. Is. III, 24 מהלכן בג' (h. text מהלכל). (א. פ. גִּיהָרָא).

**גִּיהָרָא** m. pl. *inhabitants of Coptos* (Κόπτος) in Upper Egypt. Targ. Y. I Gen. X, 13 (some ed. 'ני'); Targ. I Chr. I, 11 גִּיהָרָא ed. Rahmer (Var. גִּיהָרָא, ed. Lag. גִּיהָרָא, h. text גִּיהָרָא). Cmp. גִּיהָרָא.

**גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא, גִּיהָרָא** (גִּיהָרָא) pr. n. m. *Caius, Gaius*, 1) (mostly corrupt) used, in connection with לוקיוס (Lucius), to represent gentile names in general. Pesik. R. s. 21 (ed. Fr. p. 107<sup>ab</sup>) ג' e. g. Gaius of Gadara and Lucius of Susitha (Hippus). Ib. 108<sup>a</sup> (corr. acc.).—Y. Gitt. I, 43<sup>b</sup> top גִּיהָרָא לוקיוס (corr. acc.) G. a. L. are the signers and ye ask yet (whether the signers must be personally known as Jews to the witnesses)? [Bab. ib. 11<sup>b</sup> גִּיהָרָא, prob. לוקיוס וגִּיהָרָא.—Y. Ter. X, 47<sup>b</sup>; Y. Ab. Zar. III, 42<sup>a</sup> [ref. to letters accompanying a ship load (?)].—2) *Emperor Caius Caligula*. Y. Sot. IX, 24<sup>b</sup> top גִּיהָרָא (גִּיהָרָא); Bab. ib. 33<sup>a</sup> גִּיהָרָא; Cant. R. to VIII, 9 גִּיהָרָא (corr. גִּיהָרָא=Καλιούλας).

**גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא, גִּיהָרָא** m. ch.=h. גִּיהָרָא 1) *stranger*. Targ. O. Ex. XXIII, 9; a. fr.—Erub. 9<sup>a</sup>; B. Kam. 42<sup>a</sup>; Yoma 47<sup>a</sup> גִּיהָרָא . . . the native below and the stranger on top! i. e. what a paradox is this!—2) *proselyte*. Targ. Y. Ex. II, 12; a. e.—Y. Sabb. VI, 8<sup>d</sup> top. Y. Kidd. VII, 64<sup>c</sup> bot. גִּיהָרָא, v. גִּיהָרָא. Snh. 94<sup>a</sup>; a. fr.—Pl. גִּיהָרָא, v. גִּיהָרָא. Targ. I Chr. XXVIII, 2; a. e.—Fem. גִּיהָרָא *proselyte*. Ber. 8<sup>b</sup>; Pes. 112<sup>b</sup>.

**גִּיהָרָא (גִּיהָרָא)** m. (גִּיהָרָא II) *adulterer, wench, lewd man*. Targ. Job XXIV, 15 Ms. (ed. גִּיהָרָא). Targ. Y. Lev. XX, 10 גִּיהָרָא.—Pl. גִּיהָרָא, v. גִּיהָרָא. Targ. Y. Ex. XX, 13. Targ. Ps. I, 18 Ms. (ed. גִּיהָרָא); a. e.—[Targ. Prov. XXX, 31, read with Ms. גִּיהָרָא II.]—Fem. גִּיהָרָא. Targ. Y. Lev. XX, 10 גִּיהָרָא. Targ. Prov. XXX, 20 גִּיהָרָא.

**גִּיהָרָא, בר ג' pr. n. m. Bar-Giyore** (son of proselytes). M. Kat. 18<sup>a</sup> בר ג' (Ms. M. גִּיהָרָא); Erub. 62<sup>a</sup>.—Gen. R. s. 35 גִּיהָרָא; Yalk. Josh. 31 (some ed. גִּיהָרָא); M. Kat. 9<sup>a</sup>; Tanh. B'resh. 13 גִּיהָרָא.

**גִּיהָרָא**, fem. of גִּיהָרָא.

**גִּיהָרָא**, fem. of גִּיהָרָא.

**גִּיהָרָא (גִּיהָרָא)**, fem. of גִּיהָרָא.

**גִּיהָרָא** f. (denom. of גִּיהָרָא) *gentile status*. Keth. 11<sup>a</sup> גִּיהָרָא while she may live as a gentile (as she may protest against her conversion in childhood).

**גִּיהָרָא** f. (גִּיהָרָא, v. גִּיהָרָא) 1) *grandeur*. Targ. Ezek. XXVIII, 13. Targ. O. Ex. XV, 1 ed. Berl.—2) *pride, haughtiness*, v. גִּיהָרָא.

**גִּיהָרָא, גִּיהָרָא** m. (v. preced.) *haughty, proud man*. Gen. R. s. 85 גִּיהָרָא; Yalk. Dan. 1063 גִּיהָרָא.—Pl. גִּיהָרָא &c. Ex. R. s. 8; Tanh. Vaera 9 גִּיהָרָא the haughty who declare themselves as gods. Treat. Der. Er. II, beg. גִּיהָרָא.

**גִּיהָרָא (גִּיהָרָא)** ch. 1) same. Targ. Ps. XXXVI, 12. Targ. Is. XLIX, 25 (Vers.); a. e.—Pl. גִּיהָרָא &c. Targ. Ez. XVI, 49.—2) (in a good sense) *exalted*. Targ. Job XXII, 29.

**גִּיהָרָא, גִּיהָרָא** f. (preced.) 1) *exaltedness, glory*. Targ. Ps. XLVI, 4. Targ. Y. Ex. XV, 7; a. e.—2) *pride, haughtiness*. Targ. Ps. XXXI, 19; a. e.

**גִּיהָרָא I** f., v. גִּיהָרָא.

**גִּיהָרָא II** m., v. גִּיהָרָא.

**גִּיהָרָא, גִּיהָרָא**, v. גִּיהָרָא.

**גִּיהָרָא, גִּיהָרָא** f. (גִּיהָרָא) *shearing; wool cut or to be cut*. Bekh. 14<sup>a</sup>; 25<sup>a</sup>; Hull. 135<sup>a</sup> גִּיהָרָא must not be shorn. Ib. גִּיהָרָא permitted to be cut. Y. Sabb. XIX, 17<sup>a</sup> top; Y. Pes. VI, 33<sup>a</sup> גִּיהָרָא (בגִּיהָרָא) between its wool (Bab.

ib. 66<sup>a</sup> (בצמרו); a. fr.—Midr. Till. to Ps. I ג' וזמן, v. גִּיחָה.—*Pl.* גִּיחָה, גִּיחָה. Hull. l. c. מְגִיחָהּ with the exception of its wool. Midr. Till. l. c. מְגִיחָהּ to have garments from their wool.

גִּיחָה f. *agony*, v. גִּיחָה.

גִּיחָה m. (גִּיחָה) 1) *cutting off, shearing*. Constr. גִּיחָה. Targ. Is. III, 24; XXII, 12 (h. text קרחה).—2) *trimming*. B. Bath. 4<sup>a</sup>.

גִּיחָה m. (גִּיחָה) *cutting, tapping*. Ab. Zar. 50<sup>b</sup> גִּיחָה tapping is an act of strengthening the tree. Ib. גִּיחָה you may put oil on the cut (to stop the flow of sap).

גִּיחָה, v. גִּיחָה.

\*גִּיחָה pl. גִּיחָה (גִּיחָה, v. גִּיחָה, cmp. גִּיחָה) *twigs*. Y. Sabb. IV, 7<sup>a</sup> top, tie ye גִּיחָה the tops of twigs (as bundles to sit on). [The passage is defective.]

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה f. ch.=h. גִּיחָה *fleece*. Targ. Jud. VI, 37. Targ. Deut. XVIII, 4; a. e.

גִּיחָה, v. גִּיחָה.

גִּיחָה (cmp. גִּיחָה) 1) *to break forth, stir up*. Dan. VII, 2. Targ. Job XXXVIII, 8 בְּגִיחָה (h. text בְּגִיחָה) when he breaks forth. [Targ. Ps. XLII, 5 למגה Ms., read למגה, v. גִּיחָה.—2) (cmp. meanings of גִּיחָה) *to low* (of oxen). Targ. Job VI, 5 (some ed. רגעי, h. text רגעי).

Af. גִּיחָה, esp. with קרבא (Af. a. Pe.) *to attack, fight*. Targ. O. Ex. I, 10; XIV, 14. Targ. Y. Gen. XXI, 10.—Targ. Ps. LX, 2 אֲגִיחָה (sub. קרבא). Targ. O. Deut. XX, 4; a. fr.—Tosef. Sot. XIII, 5; Sot. 33<sup>a</sup> אֲגִיחָה to wage war. Nidd. 65<sup>b</sup> וְכִי אֲגִיחָה Ar. (ed. גִּיחָה, v. גִּיחָה, Var. דְּמִגְחָה) a marriage deed over which they fight much before signing.

Ithpa. אֲגִיחָה (with קרבא) *to be fought*. Targ. O. Ex. XVII, 16; a. e.

גִּיחָה m. (גִּיחָה) *laughter, sport; obscenity*. Nidd. 23<sup>a</sup> לִירֵי גִיחָה tried to make R. laugh, but the latter did not laugh.—Sabb. 64<sup>a</sup> כּוֹמֵז (Num. XXXI, 50) is translated מְחִיךְ לִירֵי גִיחָה ed. (Ms. M., Yalk. Num. 786 מְחִיךְ) something which leads to obscenity.

גִּיחָה ch. same. Targ. II Ohron. XV, 16 (h. text מְשַׁלַּח).

גִּיחָה pr. n. (b. h.) the river *Gihon*. Gen. R. s. 16 (play on גִּיחָה).

גִּיחָה, v. גִּיחָה.

גִּיחָה m. (v. גִּיחָה a. גִּיחָה) *red-spotted* in the face. Bekh. VII, 6, expl. ib. 45<sup>b</sup> סִמְקָא. Ber. 58<sup>b</sup>; a. e.

גִּיחָה ch. same. *Pl.* גִּיחָה. Ber. 59<sup>b</sup> מְשֻׁם גִּיחָה in place of (Ms. M. שְׂפִירִי, inserting גִּיחָה in place of גִּיחָה ed.) that they are red-spotted arises from sexual intercourse in day-time; (Ar. גִּיחָה מְשֻׁם because they live in dark rooms).

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

\*גִּיחָה Pa. גִּיחָה (cmp. גִּיחָה) *to manifest power, treat with rigor*. Gen. R. s. 33 גִּיחָה where Thou strikest, Thou showest Thy power (crushest; Rashi a. l. גִּיחָה thou cuttest; Lev. R. s. 27; Pesik. Shor 74<sup>a</sup>; Tanh. Emor 6 גִּיחָה. V. גִּיחָה).

גִּיחָה Pi. (denom. of גִּיחָה) *to cut an artery through, to bleed to death* (a gentile mode of execution). \*Lev. R. s. 6 מְגִיחָה את הגנבים וְהוֹרֵג וְכ' (Var. מְגִיחָה, Ar. Compl. ed. Koh. 239<sup>2</sup>) had the thieves bled to death and the receivers of stolen goods decapitated (ed. הוֹרֵג).—Part. pass. מְגִיחָה *he who had his arteries opened, bled to death*. Ohol. I, 6 'מִגִּיחָה' אִפִּי even if his arteries are cut open (and he is dying). Yeb. XVI, 3 (120<sup>a</sup>). Ib. <sup>b</sup> הִי לְמִימְרָא דְּמִגִּיחָה does this intimate that one whose arteries have been severed, may survive?—Y. ib. XVI, 15<sup>c</sup> bot. 'אִפִּי רְאוּנוּ מִגִּיחָה' (Tosef. ib. XIV, 4 מְגִיחָה) even if witnesses have seen him bleeding from severed arteries, I say, the operation may have been performed with a glowing knife and he may have recovered. Tosef. Gitt. VII (V), 1; Bab. ib. 70<sup>b</sup> מְגִיחָה; Y. ib. VII, 48<sup>c</sup> bot.

Nithpa. מְגִיחָה, v. supra.

גִּיחָה ch. same. Snh. 67<sup>b</sup> וְיִגְיחָה לְגִמְלָא (read לְגִמְלָה, v. Rabb. D. S. a. l. note 8) and severed his camel's arteries; Yeb. 120<sup>b</sup>.

\*גִּיחָה m. (γῆρας, Sachs Beitr. I, 155; mod. Greek γῆρας; prob. an adaptation of גִּיחָה, v. S. s. v. γῆρας-δοσεύης) *a small ass*. Y. B. Mets. VI, 11<sup>a</sup>. Cmp. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה, v. גִּיחָה.

גִּיחָה m. (II גִּיחָה) *troop, esp. ravaging troop, invaders, robbers* (=b. h. גִּיחָה). Pes. III, 7 (49<sup>a</sup>) (if one left his home) לְהַצִּיל מִן הַגִּיחָה Y. ed. a. Ms. M. (ed. עֲבוּרִים, v. Rabb. D. S. a. l. note) to rescue (Israelites &c.) from an invading troop. Yeb. 122<sup>b</sup> גִּיחָה אֲחֵרִי a band pursued us; a. fr.—*Pl.* גִּיחָה. Ib. XVI, 7 (122<sup>a</sup>) the country is 'מְשֻׁבָּשֶׁת בְּגִיחָה in confusion on account of invaders. Ruth R. to I, 5; a. fr.—Denom. גִּיחָה *to arrange battle, to order*

גִּילְלוּ, pl. גִּילְלוּ, v. גִּילְלוּ.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא m. (גִּימְלָא) *exposure, attack*. Y. Yeb. VIII, end, 9<sup>d</sup>, v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא m. (גִּימְלָא to wean, train) *a pointed pole tied to the neck of a calf to prevent it from sucking* (v. שִׁירָחוּץ), or *a little yoke put on the calf for breaking it in*. Y. Sabb. V, 7<sup>c</sup> top ג' אִתְּרִין רַנִּי אִתְּרִין some teachers read (Mish. V, 4) *gimol* (in place of *gimon*) in the sense of גִּמְלָא in I Sam. I, 24; v. next w.

גִּימְלָא m. (גִּימְלָא to couple, tie) *a little yoke* (בר נִירָא), or *a board tied to the head of a calf* (פִּינְקִסָּה), or *a pointed pole* (שִׁירָחוּץ), v. preced. w.). Sabb. V, 4; expl. Y. ib. V, 7<sup>c</sup>; Bab. ib. 54<sup>b</sup>.—Y. l. c. 'וכ' ג' מֵאֵן דְּמַרְגָּא he who reads *gimon* supports the opinion of R. Hisha (פִּינְקִסָּה); he who reads *gimol* supports the opinions &c. (שִׁירָחוּץ) or (בר נִירָא).—Pl. גִּימְלָא v. next w.

גִּימְלָא f. (v. preced.) *chord, band*. Pl. גִּימְלָא Succ. III, 8 של זהב ג' gold bands; Tosef. ib. II, 10 גִּימְלָא.

גִּימְלָא f. (a transpos. of γαμματεῖον, ... ἀριθμ., pl.) 1) *accounts*. Y. Ter. V, 43<sup>c</sup> bot. חֶשְׁבֹּן ג' arithmetical calculation.—2) *the use of letters for their numerical value; homiletic interpretation based on the numerical value of letters*. Ber. 8<sup>a</sup> 'וכ' ג' הוֹצֵאתִי בְּגִ' the word *totsa'oth* (Ps. LXVIII, 21) intimates 903 (causes of death). Lev. R. s. 21 'וכ' ג' חֶשֶׁן גִּי' Midr. Till. to Ps. XXVII 'וכ' ג' חֶשֶׁן גִּי' *hassatan* (the accuser) counts 364; a. fr.—3) *learned writing, cipher*. Shh. 22<sup>a</sup> אִכְתִּיב בְּגִ' (Ms. M. אִכְתִּיב) the inscription of the wall was in ciphers (ש"ב ב"ש).—Pl. גִּימְלָא *arithmetical*. Ab. III, 18.

גִּימְלָא m. (γαμματεῖον, γαμματεῖον) same, *cipher-writing*. Y. Taan. III, 67<sup>a</sup> לִישָׁן גִּימְלָא Pesik. R. s. 43 אִכְתִּיב ג' חֶשֶׁן גִּי' it is cipher speech, *Tohu* (I Sam. I, 1) is (in ש"ב ב"ש) *Asaf*.

גִּימְלָא m. *Gimmel*, third letter of the Alphabet; numerical value, *three*. Shek. III, 2; a. fr.—Sabb. 104<sup>a</sup> (childrens' mnemonical play) גִּימְלָא דְּלִילִים (Ms. M. גִּימְלָא) Gimmel-Daleth intimates, Do good to the poor. Ib. 'וכ' ג' חֶשֶׁן גִּי' the foot of the Gimmel; a. fr.—Pl. גִּימְלָא Ib. 103<sup>b</sup> one must not write ... ג' צִדִּין 'וכ' Gimmels so as to be possibly taken for Tsaddes.

גִּימְלָא pr. n. m., v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא a. גִּימְלָא I, 2.

גִּימְלָא I (v. גִּימְלָא), Af. אִכְתִּיב (with עֵל) to cover, surround

with; to protect. Targ. Y. I Deut. XXXII, 10 (II אִכְתִּיב). Targ. II Kings XX, 6. Targ. Is. XXVII, 3 מִיָּמִין (ed. Lag. מִיָּמִין, v. גִּימְלָא); a. e.

Itzpe. גִּימְלָא to be protected. Targ. Zeph. II, 3 (ed. Lag. גִּימְלָא). V. גִּימְלָא.

גִּימְלָא II m. (preced.) *protection*. Targ. Is. XXVIII, 15. —גִּימְלָא for the sake of, on account of; in order that. Targ. Y. Gen. XII, 13 (O. בְּדִיל). Ib. XVIII, 24; a. fr.—[In Talm. h. a. ch.] Yeb. 89<sup>b</sup> 'וכ' ג' אִכְתִּיב on his account (as his wife) she is permitted to eat T'rumah. Y. B. Kam. X, 7<sup>c</sup> top כֵּן בְּגִ' therefore; a. fr.—because, since. Y. Gitt. IX, 50<sup>b</sup> 'וכ' ג' אִכְתִּיב because Rab and Samuel, both of them, said. Y. Bicc. II, 64<sup>d</sup> top בְּגִ' because it is so written; a. fr.

גִּימְלָא v. גִּימְלָא a. גִּימְלָא.

גִּימְלָא m. (denom. of גִּימְלָא) *gardener, dealer in vegetables*. Hull. 105<sup>b</sup>. Sabb. 110<sup>b</sup>.—Pl. גִּימְלָא Gitt. 14<sup>a</sup>. Taan. 20<sup>b</sup> פִּירֵשׁ לְהוּ לֵב' (Ms. M. גִּימְלָא) was left over with the gardeners (was not sold).

גִּימְלָא I f. (denom. of גִּימְלָא) *a group of gardens, country residences*.—Pl. גִּימְלָא Midr. Till. to Ps. XLVIII, end; Yalk. ib. 756.—B. Bath. 75<sup>b</sup> Ms. M. (ed. גִּימְלָא, v. Rabb. D.S. a. l. note); Yalk. Zach. 568; v. גִּימְלָא. [Ar. גִּימְלָא, v. ed. Koh. s. v. גִּימְלָא p. 320.]—[Yalk. Deut. 946, v. גִּימְלָא.]

גִּימְלָא II m. (denom. of גִּימְלָא; cmp. preced.) *dyke for irrigating gardens*; also pr. n. *Ginnai*. Hull. 7<sup>a</sup> גִּימְלָא the rivulet Ginnai; Y. Dem. I, 22<sup>a</sup> top. Y. Shek. VI, 50<sup>c</sup> bot. גִּימְלָא שֶׁמֶן זֵיתִין an overflowing dyke carried off wine bottles.

גִּימְלָא m. (cmp. ζιγγερίδα a. גִּימְלָא) *ginger*. Gitt. 86<sup>a</sup>.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא. [Chald. = גִּימְלָא.]

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא v. גִּימְלָא.

גִּימְלָא read 'וכ' ג' אִכְתִּיב. Targ. Is. LXV, 3; LXVI, 17 (Buxt. a. oth. ed. גִּימְלָא, v. גִּימְלָא).

גִּימְלָא v. גִּימְלָא.

גִּימְלָא (גִּימְלָא) m. pl. (גִּימְלָא) *protective armor, cuirass* (?). Tosef. Kel. B. Mets. III, 1. [V. גִּימְלָא.]

**גִּיסְטְרָא, גִּיסְטְרָא, גִּיסְטְרָא** (**גִּיסְטְרָא**, a re-  
duplic. of **גִּיר**; for assimilation of **gis**. (= **gis**.) Nöld.  
Mand. Gr. p. 45 sq.) *something defective, mutilated*; 1) *a*  
*large vessel which turned out defective or unwieldy*, by  
having its handles broken off or being cracked, and  
is therefore used as a *receptacle for refuse*, as a *pickling*  
*pot*, as a *receiver of drippings* from a leaking vessel &c.  
Kel. II, 6 **גִּסְ' שֶׁנִּמְצְאָה וּכ'** (Ar. **גִּצְרָה**) a defective vessel  
found in the furnace (in which vessels are put for  
baking); Tosef. ib. B. Kam. III, 10 **וְהָיָה גִּסְטְרָה**  
but if the jug turned out a *gistra*, *contrad.* to **נִפְתְּחָהּ**  
Ib. **אִי זֶה הִיא גִּסְטְרָה כֹּל שֶׁנִּסְדָּקְרָן אֲזוּנֶיהָ וּכ'** (Kel. IV, 3  
**גִּיס' . . .**) when is a vessel called *gistra*?  
When its handles are split (broken off) &c. Ib. 2 **גִּיר**  
**וּכ' שֶׁנִּתְרַעְעָה** if a *gistra* is broken so as to be no  
longer a receptacle for liquids, though it may yet re-  
ceive eatables, it is not susceptible of uncleanness, for  
there is no fragment of a fragment, i. e. a fragment of  
a *gistra* is no longer considered a vessel. Sabb. 96<sup>a</sup> (a  
leaking *gistra* is not considered a vessel) because nobody  
says **לָג' הָבֵה** bring a *g*. to be put under a *gistra*; a. fr.—  
2) *an animal body maimed to disfigurement*. Hull. 21<sup>a</sup>;  
32<sup>b</sup> **נִבְלָה גִּיר** if one made an animal a *gistra* by  
lacerating some of its limbs, it is considered a carcass.  
Ib. 52<sup>a</sup> **יֵשׁ אֲזִיבָהּ** ye speak of a maimed body (a rib on  
each side disjointed)! Ib. 27<sup>a</sup> **לֹא יִשְׁוִייהָ** that in cutt-  
ing the animal's throat one must not make it a *gistra*

(by cutting the head off). Snh. 52<sup>b</sup> ג' דעברד ליה that the culprit be cut in two.—Hull. 124<sup>a</sup> ג' דעברדיה he split the stove lengthwise.—Pl. ג'יסטרות, ג'יסטרות. Tosef. Kel. B. Kam. III, 8 ג' שרובן מן הג' for most of the fragments of pottery found in the potter's place come from misshaped vessels. Makhsh. II, 3 ג' שישאל וכו' pots into which Israelites and gentiles cast their refuse.—Y. Sabb. III, beg. 5<sup>c</sup> ג' ממלא ג'צרא וכו' one may fill a large pot with hot ashes &c.—3) (castra) *camp*, v. ג'סטרָא.

ג'יסטרון, v. ג'יסטרָא.

ג'יססא I m. (ג'יס II, v. ג'יס III a. ג'יס 1) *side, arm*.—Pl. ג'יססין. Targ. Is. LX, 4; LXVI, 13 (h. text צר).—2) Pl. ג'יססא, ג'יס loins. Targ. O. Lev. III, 4; 15 (h. text כסלים, Y. כפליא).

ג'יססא II m. (cmp. ג'ושש) *long pole*.—Pl. ג'יססין, ג'יס. Targ. II Sam. XVIII, 14 (Ar. ג'יססין, h. text שבטים).

ג'יסתרָא, v. ג'סטרָא.

ג'יעגוע, v. ג'ע.

ג'יעול I m. (ג'על) *the cleaning of an impure vessel by means of boiling water* (Num. XXXI, 23), v. ג'עעלָה. Zeb. 97<sup>a</sup>; Ab. Zar. 76<sup>a</sup> ג' לחבריו יום . . . . every day the boiling done in the sacred vessel is the means of absorbing the soakings of the previous day.—Pl. ג'יעעלים, constr. ג'יעעלי; ג'יעעלי; ג'יעעלי vessels of gentiles which require cleaning with boiling water before they may be used by Jews. Ib. 67<sup>b</sup>; 75<sup>b</sup>; a. fr.

ג'יעול II m. (ג'על, v. Job XXI, 10), pl. constr. ג'יעעלי, ג'יעעלי *abortive eggs* driven off by striking the hen. Tosef. Ter. IX, 5; Y. ib. X, 47<sup>b</sup> bot.; Hull. 64<sup>b</sup> (Rashi: *eggs scalded in hot water* together with forbidden eggs, v. preced.).

ג'יף m. (b. h. ג'ף) *side, shore*. Makhsh. I, 4 ג' הנָהָר Ar. (ed. ג'ב, R. Hai Gaon ג'ב, v. Koh. Ar. Compl. s. v. note 9).

ג'יפָא ch. same. Targ. Y. Ex. XIV, 9. Ib. XV, 9 (Y. II some ed. ג'פָא). Ib. II, 5 (Y. II some ed. O. ג'פָא; a. e.—Y. Kidd. I, 58<sup>d</sup>; Y. Keth. VI, end 31<sup>a</sup> ג' אִירִיבִינִי על ג' אִירִיבִינִי place me at the shore of a river, and if I do not . . . , cast me into the river. Ib. XIII, 35<sup>b</sup> bot. (ג'יפָא, corr. acc.); Y. Kil. IX, 32<sup>c</sup> bot.; a. fr.

\*ג'יף m. (ג'יף I) *adultery, sensuality*. Sabb. 104<sup>a</sup>, v. א'ס. אחר.

ג'יפָא, v. ג'יפָא.

ג'יפּוֹר m. (ג'פּוֹר) 1) *embracing, hugging*. Snh. 56<sup>b</sup> ג'יפּוֹר embracing and kissing idols.—2) *closing up*. Y. Sabb. III, 5<sup>d</sup> bot. ג'יפּוֹר אחר according as the stove is closed up.

ג'יפּוֹר, ג'יפּוֹרָא, ג'יפּוֹר ch. (cmp. preced.) *railing, rim*. Targ. Y. Ex. XXV, 25; 27 (h. text ג'יפּוֹר; O. ג'יפּוֹר).—Pl. ג'יפּוֹר, ג'יפּוֹר. Targ. Y. I Deut. XXII, 8 (II ג'יפּוֹר). Erub. 89<sup>b</sup>.

ג'יפּוֹר m. (Αἰγύπτιος) *Egyptian, Coptic*.—Pl. ג'יפּוֹר. Meg. 18<sup>a</sup> ג'יפּוֹרָא (Ar. ג'יפּוֹרָא) to Egyptian Jews &c.—Fem. ג'יפּוֹרָא in *Egyptian or Coptic language*. Ib.—Sabb. 115<sup>a</sup>. Ib. b. ג'יפּוֹר the author of the rule concerning sacred writings in Egyptian &c. (ib.<sup>a</sup>). Cmp. ג'יפּוֹרָא.

ג'יפּוֹר, v. ג'יפּוֹר.

ג'יפּוֹס m. (γύψος) *gypsum*. Y. Sabb. II, 5<sup>a</sup> top; v. ג'יפּוֹס.

ג'יפּוֹס, ג'יפּוֹס, v. ג'יפּוֹס.

ג'יפּוֹר, v. ג'יפּוֹר.

ג'יפּוֹר, v. ג'יפּוֹר.

ג'יפּוֹרָא (ג'יפּוֹר) ch.=h. ג'יפּוֹר a sort of *peat or turf*. Y. Sabb. IV, 6<sup>d</sup> [read:] ג'יפּוֹר I kept it warm in *gifta*. Ib. ג'יפּוֹר on top of *g*.

ג'יפּוֹר, Erub. 64<sup>a</sup> (missing in Ms. M.), marginal version ג'יפּוֹר q. v.

ג'יפּוֹרָא, ג'יפּוֹרָא, v. ג'יפּוֹרָא.

ג'יפּוֹר m. ch.=h. ג'יפּוֹר *spark*. Targ. Job XVIII, 5 Ms. Var. for ג'יפּוֹר.—Pl. ג'יפּוֹר, ג'יפּוֹר. Targ. Job V, 7 (Ms. ג'יפּוֹר). (ed. Gien, ed. Vien. ג'יפּוֹר). Ib. XLI, 11 Ms. (ed. Gien). Targ. Ps. CXL, 11 (ed. Vien. ג'יפּוֹר).

\*ג'יפּוֹר I (Syriac ג'יפּוֹר, P. Sm. 709 sq., prob. fr. ג'יפּוֹר, cmp. ג'יפּוֹר as a consequence, for &c. Targ. Prov. XXIX, 19 (agreeing with Peshito) ג'יפּוֹר דַּעַד ed. Lag. (Var. ג'יפּוֹר, ed. Vien. ג'יפּוֹר, Peshito ג'יפּוֹר דַּעַד . . . ) for he understands (from being spoken to) only that he will receive no blows. [Ib. XXIII, 14 אַחַר בְּרִי וכו' Ms. (missing in ed.), read: ג'יפּוֹר (as in Peshito) thou, therefore, &c.]

ג'יפּוֹר II m. (b. h. ג'יפּוֹר; ג'יפּוֹר or ג'יפּוֹר to *boil, effervesce*, v. H. Dict. s. v.) 1) *lime*. Sabb. 80<sup>b</sup> ג'יפּוֹרָא Ar. (ed. הסידי), v. ג'יפּוֹרָא.—Denom. ג'יפּוֹר to *plaster*. Lam. R. to IV, 11 Ar. (ed. סידי).—Hull. 88<sup>b</sup> bot. ג'יפּוֹר וְהוֹרִיךְ quot. in Rashi to Ex. XVI, 14 (ed. only ג'יפּוֹר) powdered lime and orpiment.—2) *ink-stone, or sulphate of iron (sory)*. Bets. 15<sup>a</sup> ג'יפּוֹרָא a lump of inkstone (for blackening leather).—In gen. *powder*, in compounds ג'יפּוֹרָא *powder of gypsum*; ג'יפּוֹרָא *wax dust*, v. א'פּוֹר. Y. Sabb. VII, 10<sup>b</sup> bot. (perh. to be read in two words: lime, gypsum &c.).—3) *froth*. Men. VIII, 7 (87<sup>a</sup>) ג'יפּוֹר דַּעַד (Mish. דַּעַד הַגִּיד, corr. acc.) if the froth (of the fermenting wine) burst forth; Tosef. ib. IX, 11 של שמרים ג'יפּוֹר.

ג'יפּוֹר I ch. same, *lime, plaster*. Dan. V, 5.—Targ. O. Ex. XVI, 14 דַּעַד דַּעַד thin and brittle like a coat of lime (h. text מחססס). Targ. Y. Deut. XXVII, 2 (h. text דַּעַד; a. e.—2) *froth, foam*. Pl. ג'יפּוֹרָא Targ. Y. Ex. XV, 10 דַּעַד ג'יפּוֹר the foaming billows. [Targ. Jer. IX, 14, read ג'יפּוֹר II.]—3) name of a disease, a sort of *fever* (?). Gitt. 69<sup>b</sup>, v. next w.



**גִּירָה** III, **גִּירָא** II, **גִּירָא** m. (גִּיר, גִּירָה; cmp. b. h. 1) *projectile, arrow*. Targ. Is. XXXVII, 33. Targ. Job XLI, 20; a. fr.—Gitt. 56<sup>a</sup> וְכִי שָׁרָא he shot an arrow eastward. B. Kam. 26<sup>b</sup> בְּעִירְיָה פְּסוּקִי מִפְּסוּקִי בעירייה פסוקי מִפְּסוּקִי (v. Rabb. D. S. a. l. note) at the time he let his arrow off, its force was broken, i. e. when he threw the vessel down, polsters were there to prevent its breaking. Succ. 38<sup>a</sup> וְכִי בְּעִירְיָה וְכִי דִּירָה this is an arrow in the tempter's eyes, i. e. this enables us to defy him. Kidd. 30<sup>a</sup> I should say to Satan בְּעִירְיָה I shall let my arrow loose against thee (v. Rabb. D. S. a. l. note; oth. vers. v. גִּירָה I ch.). Pes. 28<sup>a</sup>, v. גִּירָה, a. fr.—(דלילתא) (Ar. דלילתא) the arrow of Lilith, supposed to be a wedge-shaped meteoric stone. Gitt. 69<sup>b</sup> וְכִי דִּירָה as a remedy for *gira* (v. preced.) let one get a *gira* of &c.—Pl. גִּירָה, גִּירָה, גִּירָה, גִּירָה. Targ. II Sam. I, 22. Targ. Y. I, II Gen. XLIX, 23 (not גִּירָה). Targ. Ps. CXX, 4; a. fr.—Snh. 108<sup>b</sup> גִּירָה he threw chaff and it turned into arrows. B. Bath. 73<sup>a</sup>; v. בִּזָּק. Y. ib. II, 13<sup>b</sup> bot. מִן קֶל גִּירָה וְכִי (corr. acc.) from the hissing sound of the arrows; a. fr.—2) *shoot of a plant*. Pl. גִּירָה. Sabb. 109<sup>b</sup> גִּירָה גִּירָה shoots of fenugreek; (oth. opin. in Ar. *flax-seeds*, Ms. O. גִּירָה, v. גִּירָה I).

**גִּירָה** III m. (גִּירָה; cmp. גִּירָה) *direct consequence of an act*. Pl. גִּירָה. B. Bath. 22<sup>b</sup> בְּגִירָה דִּירָה (Rashi דלילתא); ib. 25<sup>b</sup> sq. בְּגִירָה דִּירָה (Ms. M. only בְּגִירָה, v. Rabb. D. S. a. l. note); B. Mets. 117<sup>a</sup> בְּגִירָה דִּירָה when the damage is a direct result of his act. Ib. 44<sup>a</sup> גִּירָה דִּירָה it is his act that helped it (to get sour). [Rashi: *his arrows* in a metaphorical sense, v. preced.]

**גִּירָה** IV pr. n. f., v. גִּירָה.

**גִּירָה** ch.=h. גִּירָה. Pl. גִּירָה. Taan. 25<sup>a</sup>, v. גִּירָה I ch.

**גִּירָה** m. (denom. of גִּירָה II) *shooter*, (Rashi:) *arrow-maker*. Pes. 28<sup>a</sup> (prov.) גִּירָה בְּגִירָה מְקַטֵּל וְכִי (ed. גִּירָה, corr. acc., v. Rabb. D. S. a. l. note) when the shooter (arrow-maker) is killed by his own arrow, he is paid from the spinings of his own hand.

**גִּירָה** v. גִּירָה II, 2).

**גִּירָה**, v. גִּירָה.

**גִּירָה** I m. (גִּירָה) *scraping, rind*. Sabb. 109<sup>b</sup> גִּירָה דִּירָה (ed. גִּירָה דִּירָה) the paring of &c., v. גִּירָה. Keth. 77<sup>b</sup>, v. גִּירָה. Ab. Zar. 28<sup>a</sup> דִּירָה וְכִי דִירָה (Ms. M. גִּירָה, early ed. גִּירָה) scraped root of cynodon and the paring of the bramble. Sot. 10<sup>b</sup>; Num. R. s. 9 (prov.) קִמֵּי דְשִׁתִּי חֲמֵרָא חֲמֵרָא קִמֵּי דְשִׁתִּי חֲמֵרָא קִמֵּי דְשִׁתִּי חֲמֵרָא before wine drinkers, place wine; before a ploughman—a dish of scraped roots &c. V. גִּירָה.

**גִּירָה** II m. (גִּירָה, with ר inserted) *stump, stem*. Pes. 111<sup>b</sup> top דִּירָה גִּירָה (Var. גִּירָה, גִּירָה, v. Rabb. D. S. a. l. note 30) the stem of a palm tree (Ar.: *rind*, v. preced.). B. Mets. 86<sup>a</sup> (Ms. M. גִּירָה, Ms. R. 2 גִּירָה, v. Rabb. D. S. a. l. note).

**גִּירָה**, v. גִּירָה.

**גִּירָה** (גִּירָה) m. (cmp. גִּירָה) *a young ass*. Ned. 41<sup>a</sup>.

**גִּירָה**, v. גִּירָה.

**גִּירָה**, v. גִּירָה.

**גִּירָה**, Pi. of גִּירָה.

**גִּירָה** m. (גִּירָה) *instigation, provocation, stirring up*. Sifrē Deut. 87, v. גִּירָה; Yalk. ib. 886. Tanh. Balak. 2 (ref. to Deut. II, 19) כָּל מִינֵי גִירָה any sort of provocation (is forbidden); Num. R. s. 20, beg. גִּירָה (corr. acc.); Yalk. ib. 765.

**גִּירָה** m. pl. (גִּירָה) *that which goes along, customary addition to weight or measure at sales*. B. Bath. VI, 11 מִינֵי לִי גִירָה (Bab. ed. 88<sup>b</sup> מִינֵי . . . , Y. ed. מִינֵי . . . ) he must give him the due surplus. Sifra K'doshim Par. 9, ch. VIII.

**גִּירָה**, v. גִּירָה.

**גִּירָה**, Targ. II Chr. XX, 25, some ed., read גִּירָה.

**גִּירָה** I m. (גִּירָה) I *deduction* from the price of redemption according to the years of possession (Lev. XXVII, 18). Arakh. 24<sup>a</sup> לִיגָל בִּגִּירָה to be redeemed with due deduction. B. Mets. 108<sup>a</sup> the Sabbath year *לִיגָל* ought not to be counted in for deduction.—Pl. גִּירָה. Y. Shebu. VI, beg. 36<sup>d</sup> סוֹךָ גִּירָה the final redemption of the Hebrew hand-maid.

**גִּירָה** II, **גִּירָה** m. (גִּירָה II) *the formation of globules or kernels in the grape*. Ber. 36<sup>b</sup>; Pes. 53<sup>a</sup> גִּירָה הוּא בּוֹסֵר הוּא, v. בּוֹסֵר.

**גִּירָה**, v. גִּירָה.

**גִּירָה**, v. גִּירָה.

**גִּירָה**, v. גִּירָה.

**גִּירָה** f. *girutha*, name of an unclean bird, supposed to be *moor-hen*. Hull. 62<sup>b</sup>; Nidd. 50<sup>b</sup> expl. *the hen of the marshes*. Hull. 109<sup>b</sup> we are forbidden גִּירָה to eat *girutha*. [Ar. גִּירָה, v. Koh. Ar. Compl. II, 378<sup>a</sup>.]

**גִּירָה** m. (denom. of גִּירָה) *belonging to a convert family, descendant of proselytes*. Kidd. IV, 1 (collectively); v. Tos'foth Yom Tob a. l. s. v. כְּהֵנִי.

**גִּירָה**, v. גִּירָה.

**גִּירָה**, v. גִּירָה.

**גִּירָה** I, **גִּירָה** m. (גִּירָה II) *acquired learning, tradition, study by heart*. Targ. Cant. I, 2 בִּגִּירָה for study by heart (oral tradition).—Meg. 6<sup>b</sup> וְכִי לִאִיקוּמֵי גִירָה to preserve (remember) what one has learned, requires divine assistance. Sabb. 21<sup>b</sup> דִּירָה גִּירָה acquired in early youth (which

is better remembered). Ib. 30<sup>b</sup> פומיה מג' לא did not cease studying by heart; B. Mets. 86<sup>a</sup> מְרַסִּיחָא.—*Pl.* גִּירָסִיָּא. B. Bath. 22<sup>a</sup> they may be disturbed. B. Mets. 86<sup>a</sup> מְרַסִּיחָא. In their studies. [In later literature גִּירָסָא *version*.]

## גִּירָסָא II, v. גִּירָצָא.

גִּירָסָא (גִּירָסִיָּא) m. (גִּירָס II; b. h. גִּירָשָׁא, גִּירָשָׁא Ezek. XLV, 9) *acquisition, saving*. Yeb. 117<sup>a</sup>. Ib. גִּירָסִיָּא (Rashi גִּירָסָא) what is accumulated for me.

גִּירָעוֹן, גִּירָ' m. (גִּירָעוֹן I) *deduction*. Arakh. 25<sup>b</sup> גִּירָעוֹן subject to the law of deduction. Ib. IX, 7 (33<sup>a</sup>) .. יוצאים go back to their owners in the year of Jubilee or with a deduction from the purchasing price (Lev. XXV, 27). Kidd. I, 2 (of the Hebrew slave); a. e.

גִּירָצָא m. (גִּירָצָא, v. גִּירָצָא) *putting layers of dough on each other*. Pes. 37<sup>a</sup> נפישא בג' Ar. (ed. Koh. בלישא בג' because it grows thick by combination, ed. בג'ישא) because it grows thick by combination.

## גִּירָקָרִין, v. גִּיר II, 2).

## גִּירָרָא arrow, v. גִּיר III.

גִּירָרָתוֹ, Koh. R. to IV, 14 מביא ג' של פרעה read: גִּירָרָתוֹ (גִּירָרָה v.) from Pharaoh's fortress (where he was in prison).

גִּירָשָׁא m. (v. גִּירָשָׁא I) *familiar*. Yeb. 117<sup>b</sup> דג' לה וב' Ar. (ed. דרגיש) annoyance of family quarrels is familiar to her.

גִּירָשָׁא f. (נפש) *drawing near the altar* (Ex. XXX, 20). Yoma 32<sup>b</sup>. Zeb. 19<sup>b</sup>; a. fr.

## גִּירָשָׁא, v. גִּירָשָׁא.

## גִּירָשָׁא, v. גִּירָשָׁא.

גִּירָשָׁא m. (reduplic. of גִּירָשָׁא) *door-sill, door-stop*; v. גִּירָשָׁא.

גִּירָשָׁא m. (גִּירָשָׁא, cmp. גִּירָשָׁא) [*growth, accrued property*], *herd, flock* (corresp. to h. מִקְנֶה). Targ. I Chr. XXVIII, 1.—*Pl.* גִּירָשָׁא. Targ. Am. I, 1. Targ. Gen. XLVI, 34; a. fr.—Ned. 38<sup>a</sup> (quot. fr. Targ. Am. l. c.).

גִּירָשָׁא m. pl. (v. preced., cmp. גִּירָשָׁא) *haughtiness, tyranny*. B. Kam. 114<sup>a</sup> דרייט בג' (Rashi בגִּירָשָׁא, Ms. H. בגִּירָשָׁא, Ms. R. בגִּירָשָׁא, v. Rabb. D. S. a. l. note 2 for Var. lect.) whom they (the gentile judges) convict tyrannically (not listening to arguments), opp. to Jewish judges who go by argument, points of law &c. [Rashi a. v. גִּירָשָׁא, B. Mets. 30<sup>b</sup>, quotes our w. גִּירָשָׁא; Ms. F. has גִּירָשָׁא, fr. גִּירָשָׁא with anomalous pl. *arbitrary decisions*, v. גִּירָשָׁא.]

גִּירָשָׁא m. (b. h.; גִּירָשָׁא) 1) *heap of stones, bones &c., esp. rubbish, ruins*. Sot. IX, 2 if the body of a murdered person was found buried in a heap. Keth. 15<sup>b</sup> גִּירָשָׁא as to removing debris for saving one's life (on the Sabbath). Sabb. 34<sup>a</sup> עשור ג' של עצמות changed him into a heap of bones; a. fr.—*Pl.* גִּירָשָׁא. Nidd. IX, 5. Kil. I, 2, v. גִּירָשָׁא. Cmp. גִּירָשָׁא.—2) *wave, billow*. Mikv. V, 6

a wave thrown on shore. Yeb. 121<sup>a</sup>; a. fr.—*Pl.* as above. Ex. R. s. 19 ג' waves overcame her, i. e. she encountered storms; a. e.—3) *revolving door, turning on hinges or pivots*. Sabb. 81<sup>a</sup> של ג' the pivot of a revolving door. V. גִּירָשָׁא.—4) (v. LXX Hos. XII, 12) *tortoise*. *Pl.* as above. Sifra Sh'mini, ch. IV, Par. 3.

גִּירָשָׁא ch. same, 1) *heap*. *Pl.* גִּירָשָׁא. Targ. Is. XXV, 2.—2) also גִּירָשָׁא *wave*. Koh. R. to XI, 1.—*Pl.* גִּירָשָׁא, גִּירָשָׁא, גִּירָשָׁא. Targ. Zech. X, 11. Targ. Ps. XLII, 8 (some ed. גִּירָשָׁא); a. e. Targ. Y. I Ex. XV, 18 [read:] גִּירָשָׁא between the waves.—Yeb. 121<sup>a</sup> גִּירָשָׁא the waves may have cast him out (alive).—3) *revolving door*. B. Kam. 112<sup>a</sup>. Snh. 113<sup>a</sup> bot. גִּירָשָׁא who locked his door and lost the key.—*Pl.* גִּירָשָׁא. Ber. 28<sup>a</sup> גִּירָשָׁא close ye the (college doors); Ab. Zar. 58<sup>a</sup>. B. Mets. 108<sup>a</sup>, v. גִּירָשָׁא.—4) pl. גִּירָשָׁא, גִּירָשָׁא *excrements, ordure*. Targ. Ezek. IV, 12; 15 (incorr. גִּירָשָׁא).—5) (v. גִּירָשָׁא) *Gallaya*, cacophemism for similarly sounding idolatrous names. Y. Ab. Zar. III, 43<sup>a</sup> bot.; Toset. ib. VI (VII), 4, v. גִּירָשָׁא (Ab. Zar. 46<sup>a</sup>; Tem. 28<sup>b</sup>; v. גִּירָשָׁא II). Meg. 6<sup>a</sup> שולחן גִּירָשָׁא their house of idolatry. [Gabb. Sabb. 138<sup>a</sup>, v. גִּירָשָׁא.] [Targ. II Kings XXIII, 6; Jer. XXVI, 23, v. גִּירָשָׁא.]

## גִּירָשָׁא, v. גִּירָשָׁא.

## גִּירָשָׁא, v. גִּירָשָׁא.

## גִּירָשָׁא, v. גִּירָשָׁא.

גִּירָשָׁא, Yalk. Zech. 578, v. גִּירָשָׁא.

גִּירָשָׁא m. Ar. (ed. ק' גִּירָשָׁא) (γαλῆ Ἀξεινοῦ) [*fur of the weasel imported by the Azeinoi* (living about the Pontus Axenus or Euxenus); *ermine* (v. Sm. Ant. s. v. Pellis). Gen. R. s. 20, end גִּירָשָׁא (גִּירָשָׁא). Y. Sabb. II, 4<sup>d</sup> bot. (rendition of תחש גִּירָשָׁא; Koh. R. to I, 9 גִּירָשָׁא (corr. acc.). Ib. (גִּירָשָׁא) and the dog shall wear ermine fur.

גִּירָשָׁא (cmp. גִּירָשָׁא, גִּירָשָׁא) *to scrape, shave*. Targ. Y. Lev. XIX, 27.—V. גִּירָשָׁא.

גִּירָשָׁא m. (preced.) *razor, knife*. Targ. Y. Num. VI, 5; VIII, 7 (גִּירָשָׁא).—*Pl.* גִּירָשָׁא. Gen. R. s. 31 (transl. צריים Josh. V, 2) גִּירָשָׁא flint knives.—[Targ. Ezek. XXVII, 24, v. גִּירָשָׁא.]

גִּירָשָׁא ch. (preced.) *barber*.—*Pl.* גִּירָשָׁא. Targ. Ezek. V, 1.

## גִּירָשָׁא, v. גִּירָשָׁא.

גִּירָשָׁא m. pl. (גִּירָשָׁא) *scales*. Targ. I Sam. XVII, 5 (גִּירָשָׁא; h. text קשקשים). V., however, גִּירָשָׁא.

גִּירָשָׁא f. (γαλαύιον, glaucion) *juice of glaucion, a plant like the horned poppy*. Sifra Vayikra, Hoba, Par. 12, ch. XXII גִּירָשָׁא ... בשמן Ar. (ed. גִּירָשָׁא, Var. גִּירָשָׁא &c., v. ed. Weiss p. 28<sup>a</sup> note) he who adulterates oil with the juice of glaucium (selling it for poppy-oil); Koh. R. to

IX, 13 בלבקר; ib. to VI, 1 בלקיא; Tosef. B. Bath. V, 6 בלקיא ed. Zuck. (Var. בלקיא); Yalk. Lev. 479 בלקיא (corruptions of בלקיא or בלקיא; comp. Löw Pf. p. 205 a. 257). [Ar. a. Mus. seem to think of *Lycium*.]

**גלגל**, Pa. גלגל (reduplic. of גל, v. גלה) to reveal (v. P. Sm. 723), to announce. Gen. R. s. 36 וכל גלגל Ar. (ed. Sm. 723), not (דיל) go, tell thy mother the good news; Lev. R. s. 5.—Ib. s. 25; Koh. R. to II, 20 איזיל גלגל לארמך (not גלגל) I will go and tell thy mother. Pesik. Aniya, p. 137<sup>a</sup> [read:] כל מה דאת יכיל למיגלגל גלגל למישבח שבח as much as thou canst tell, tell; as much as thou canst praise, praise; Yalk. Is. 339 (corr. acc.); (Pesik. R. s. 32 (דרוש) וכל).

**Ithpe**, גלגל to boast. Lev. R. s. 10 is it these דאת דאן מן גלגל עליהן of whom thou art so boastful?

**גלגל**, pl. גלגל m. (preced.) revelation, preaching. Y. Sot. I, 17<sup>b</sup>; Lev. R. s. 26 [read:] מאר את בעי מן גלגל do not mind this man's boastful talk.

**גלגל**, v. גלגל.

**גלגל**, גלגל m. (גלגל) 1) rolling, turning. Y. Sot. I, 16<sup>c</sup> bot. כרר ג' ביצה as much time as is required for roasting an egg in the ashes; Num. R. s. 9.—Y. Pes. III, 30<sup>a</sup> גלגל גלגל after the dough has been rolled (formed).—Keth. 111<sup>a</sup> ג' by rolling under the ground (for resurrection in the Holy Land).—2) (with or without שבועה) the rule permitting the court to insert in an oath an affirmation to which the person concerned could not have been compelled directly; an oath by implication. Kidd. 27<sup>b</sup>. Y. ib. I, 60<sup>d</sup>. Yeb. 58<sup>b</sup>; Kidd. I. c. ג' by implication (the woman including in her oath the time of her betrothal); a. fr.—4) (comp. גל) a field full of hills and depressions. Toh. VI, 6; Erub. 22<sup>b</sup> (Var. in Ar. גלגל, ref. to גלגל). [Tosef. B. Bath. II, 16 גלגל, v. גלגל.]

**גלגל**, גלגל ch., v. גלגל.

**גלגל**, v. גלגל.

**גלגל**, v. גלגל.

**גלגל**, v. גלגל.

**גלגל** (b. h., Pilp. of גלגל) 1) to roll, turn. Pirké d'R. El. ch. XXXVI וכל גלגל to roll (move) the stone.—Y. Sabb. III, 6<sup>a</sup> top וכל גלגל you may roll an egg (for roasting) on &c. Hall. III, 1 (ברשת) when she has formed the dough (of wheat) by rolling; a. fr.—Part. pass. גלגל, f. גלגל, pl. גלגל, 1) rolled. Pes. 7<sup>a</sup> עיסה מ' a formed dough. Y. Sot. I, 16<sup>c</sup> bot. roasted eggs; a. fr.—2) rounded. B. Bath. 16<sup>b</sup> as the lentil is rounded, so does mourning roll and go around (different version in Ms., v. Rabb. D. S. a. l. note, a. in Yalk. Gen. 110, v. גלגל). [Men. 86<sup>a</sup>, v. גלגל.]—2) (with על) to roll upon, to put on one's shoulders, to burden, tax, assess. Keth. VIII, 1 (78<sup>a</sup>) וכל אתם מגלגלים עלינו you burden us with

old restrictive laws. Y. Shebi. IV, 35<sup>b</sup> וכל אתם מגלגלים ye impose upon us taxes &c. Y. B. Bath. I, beg. 12<sup>d</sup> וכל you make him bear the expenses for &c.—3) to bring about, cause. Sabb. 32<sup>a</sup>; Tosef. Yoma V (IV), 12 good things are brought about through the agency of good men &c.; a. fr.—4) (v. גלגל Nif.) to overcome (one's own feelings), to put up with, bear with. Keth. 67<sup>b</sup> שחלגל עמי בערשם will you bear with me when I offer you only lentils? וכל he tried to live with him on lentils, and died. Ib. 111<sup>a</sup> בעצמו ג' he conquered his love and remained single. Y. ib. VII, beg. 31<sup>b</sup> וכל she has to bear with him thirty days longer. Y. Yeb. VIII, 8<sup>d</sup> top וכל bear with them twelve months (give them time for reconsideration).

**Hithpalp**, גלגל, גלגל, Nithpalp. 1) to be rolled. Erub. X, 3 וכל the scroll rolled out of his hands (down the roof). Hall. III, 1 וכל in the case of wheat flour, until it (the dough) is rolled, v. supra. Y. Kil. IX, 32<sup>c</sup> top; Y. Keth. XII, 35<sup>b</sup> top גלגל their bodies are rolled underground, v. גלגל. B. Kam. 17<sup>b</sup> but the barrel rolled to another place. Pesik. R. s. 6 מ' from Palestine it (the stone) rolled and arrived just for this momentary use; a. fr.—2) to be turned, changed, transferred, caused. Pirké d'R. El. ch. XLIX וכל the royal dignity was transferred on Esther. Shebu. VII, 8 שביעה ג' לו if by chance an oath is imposed upon him in another law-suit (with the same persons), the court makes him swear by implication &c.; v. גלגל.—3) (of waters) to tower, gather. Pirké d'R. El. ch. V; ch. XXIII.—4) (with רחמים) to prevail (over hatred &c.), be moved. Pesik. R. s. 20 גלגל רחמינו the Lord's compassion was moved. Tanh. Vayigg. 4; a. e.—5) to throw one's self upon, to attack. Yalk. Is. 350 (ib. 288 גלגל).

**גלגל**, גלגל ch. same, to roll. Targ. Y. I Gen. XXVIII, 10 (גלגל). Ib. XXIX, 8 (גלגל); a. e.—Y. Shebu. VI, 37<sup>a</sup> wait וכל עד דגלגל עין וכל until he heaps upon thee all his claims, and then swear concerning all of them. Ib. VII, end, 38<sup>a</sup> עין וכל or thou must swear to him concerning all that he asks thee to swear to by implication.—Part. pass. Ber. 44<sup>b</sup> גלגל an egg roasted in ashes, v. preced.

**Ithpalp**, גלגל, גלגל, גלגל (fr. גלגל) 1) as preced. Hithpalp. 3. Targ. Job XXX, 14.—2) (with רחמים) as preced. Hithpalp. 4. Targ. I Kings III, 26 גלגל ed. Lag. (ed. גלגל). Targ. O. Gen. XLIII, 30 גלגל ed. Lag. (ed. גלגל). Targ. Jer. XXXI, 4 גלגל. Targ. II Chr. XXXIII, 13. Targ. Y. Num. XXVI, 1; a. e.—3) to come about, to happen. B. Mets. 40<sup>a</sup>, a. e. גלגל it so happened in the course of time.—4) (denom. of גלגל) to crown, adorn one's self. Esth. R. to I, 4 whether with its own or with strange (feathers) ב' קבריא the raven will adorn itself; ib. 9.

**גלגל** m. (b. h.; preced.) 1) wheel, esp. the wheel-work at wells, crane &c. Midd. V, 4. Tosef. B. Bath. II, 16

ed. Zuck. (Var. גלגל) a public well. B. Bath. IV, 5 'הג' the crane of the wine or oil press, v. **הג**. Erub. X, 14; a. fr.—2) *globe, celestial sphere*, esp. *the sphere of the zodiac*. Yoma 20<sup>b</sup>, a. e. חמה 'ה the revolution of the Sun. Pes. 94<sup>b</sup> 'ה the sphere of the zodiac is stationary, and the planets make the circuit; 'ה הוור 'ה the sphere (wheel) turns around and the planets are stationary; a. fr.—B. Bath. 16<sup>b</sup> Ms. M. 'ה as the lentil resembles a sphere, so is mourning a sphere making a circuit in the world; (diff. in ed., v. **גלגל**); Yalk. Gen. 110 'ה מזה עדשים האלי 'ה Gen. R. s. 42; Lev. R. s. 11; Ruth R. introd. 6 (ref. to משפט עין Gen. XIV, 7) 'ה עינו של עולם the eye-ball of the world (Abraham). Snh. 108<sup>a</sup> 'ה בשביל 'ה on account of (the covetousness of) the eye-ball (v. next w.); a. e.—Pl. **גלגלים**. III, 8 wheel works. B. Bath. 58<sup>a</sup> 'ה שני גלגלי חמה two Sun-globes.—Y. Nidd. III, 50<sup>e</sup> bot. 'ה אדם 'ה the apples of man's eyes are round.—Transf. *the rotation of fortune, changes* (v. B. Bath. 16<sup>b</sup> quot. above). Sabb. 151<sup>b</sup> (ref. to **גלגל** Deut. XV, 10) 'ה הוא 'ה a wheel rotates in this world, i. e. changes of fortune take place constantly; Ex. R. s. 31, a. e.—3) (**גלגל**) = *globule, grain*. Sabb. 64<sup>b</sup>; 65<sup>a</sup>, v. **גלגל**—Pl. as above. Y. Maasr. V, end, 52<sup>a</sup>; Tosef. ib. III, 14 Egyptian beans are those שגלגליהן חרין (ed. Zuck. גלגלי, Var. גלגל, corr. acc.) whose globules are pointed.

**גלגל**, **גלגל**, **גלגל** ch. same; 1) *wheel*. Targ. Ezek. I, 15 sq. **גלגל** ed. Lag. Targ. Ps. LXXXIII, 14; a. e.—Erub. 104<sup>a</sup> 'ה למיכלא בני' to fill (draw water) with the wheel. Lev. R. s. 34, v. **גלגל**—2) *globe, celestial sphere*. Targ. Ps. LXXVII, 19. Targ. Job XXXVIII, 33.—B. Bath. 74<sup>a</sup> 'ה the sphere of the zodiac which turns around.—3) *eye-ball*. Targ. Ps. XVII, 8 **גלגל** ed. Lag. (oth. ed. **גלגל**; Ms. **גלגל**).—Tam. 32<sup>b</sup> they handed him דעינא 'ה Ar. (ed. **גלגל** incorr.) an eye-ball. Ib. 'ה גלגל (read **גלגל**) the eye-ball of a mortal which is never satisfied. B. Bath. 73<sup>b</sup>—4) *stubble*. Targ. Is. XVII, 13.—Pl. **גלגל**, **גלגל**. Targ. Ezek. I, 16 sq.—Targ. Ex. XIV, 25 **גלגל** ed. Berl. (ed. a. Y. **גלגל**). Targ. Y. II ib. **גלגל**; a. e.—Koh. R. to XII, 6; Lev. R. s. 18; a. e.—4) (v. next w.) a sort of *girdle*. Pl. **גלגל**. Y. Sabb. VI, 8<sup>b</sup> bot. (transl. גלגלים, Is. III, 22), v. **גלגל** 3.

**גלגל** m., v. next w.

**גלגל**, **גלגל** m. pl. (used as sing.; **גלגל**) *girdle of net-work, bandage, wrap*. Eduy. III, 4 (Ms. M. גלגל, v. infra). Neg. XI, 11 גלגלון.—Y. Naz. VII, 56<sup>b</sup> bot. נקבר 'ה if there is buried with the corpse even a small wrap (or belt), the law concerning decayed corpses (v. **קרב**) finds no application. Ib. if two corpses are buried beside each other 'ה ליה 'ה each acts as *gilg'lin* to the other (suspending the law of *rakab*); Bab. ib. 51<sup>a</sup>; Nidd. 27<sup>b</sup> גלגלון. Tosef. Kel. B. Bath. V, 9 גלגל. Sifra Sh'mini ch. XI, Par. 10 גלגלים וגלגליו (a fusion of two versions); ib. Ahārē Par. 8, ch. XII גלגליו a. e. [Var. lect.: גלגלים, גלגלון, גלגליו, influenced by the Latin *cingulum* to which our w. nearly corresponds.]

**גלגל**, v. **גלגל**.

**גלגל** f. (גלל) *ball, round stone*. Gitt. 47<sup>a</sup> 'ה חירחא 'ה a bag and a stone (in it).

**גלל** to form a coating; to congeal, become solid. Y. Ber. I, 2<sup>e</sup> bot. הרקיע גלל let the (liquid mass of the) firmament solidify; Gen. R. s. 4, beg. גלל the intermediate layer of water solidified.—Part. pass. **גלל**, f. **גלל** (denom. of **גלל**) *skinned, flayed* in consequence of bruises, scabs &c. Hull. III, 2; Tosef. ib. III, 7; a. e. **Hif.** 1) **גלל** same. Tosef. Par. IX (VIII), 8 **גלל** froze. Nidd. 56<sup>b</sup>; Tosef. ib. VI, 13 **גלל** forms a clotted surface, opp. מקריר penetrates.—2) to form a rind, scab; v. infra.

**Hof.** **גלל** to be covered with a scab (of a wound). Hull. 51<sup>a</sup> 'ה המכה 'ה Rashi a. Ar. (ed. **גלל**) if the top of the wound is covered with a crust; Keth. 76<sup>b</sup>; Tosef. Hull. III, 11 **גלל**.

**גלל** ch. same.—Part. pass. **גלל** hoar-covered. Sabb. 152<sup>a</sup> 'ה טור חלג סורטורי גלליון (v. Rabb. D. S. a. l. note) the mountain (my head) is snow-covered, its sides (beard) hoary. [Lev. R. s. 7, v. next w.]

**Ilhpe.** **גלל** to be flayed. Hull. 46<sup>b</sup>, v. **גלל**; Succ. 35<sup>b</sup>.

**גלל** m. (b. h.; **גלל**) 1) *coating, skin; thickness*. Y. B. Bath. III, 13<sup>e</sup> top 'ה עד מקום שנישה 'ה the fifty cubits of legal distance from the inhabited place are counted from the end of the town to the place where he flays the carcass. Yoma 44<sup>b</sup> [read:] 'ה ויהיו עב ויהיו בכל יום היה גללה עב ויהיו (v. Rabb. D. S. a. l.) all the year around the pan was of a thick size, and this day (Day of Atonem.) it was thin. Num. R. s. 13 'ה גללה . . . גללה the charger was of a heavy size, the bowl &c. R. Hash. 27<sup>b</sup> if he scraped the Shofar על גללו and reduced it to its due size. Lev. R. s. 7 'ה וא'ת דהור 'ה (Ar. **גלל**) but you may think the bronze on top of the altar was a solid mass, v. **גלל**.—2) *scab of a wound, crust*. Mikv. IX, 2 **גלל** שעל גבי 'ה (Maim. גלל גבי 'ה) the scab surrounding the wound (Maim.: on the wound).—Pl. **גלל**, constr. **גלל**, **גלל**. Ib. 'ה ציאה 'ה the scabby, dirty spots on one's body.

**גלל**, **גלל** ch. same; 1) *plate, covering*. Targ. Y. I Num. VII, 13 'ה כסף (= **גלל**, v. preced.)—Pl. **גלל** Targ. Ezek. XXVII, 24 'ה חפן 'ה (gold, or silver) plated.—2) *scab, scurf*. Pl. **גלל**, **גלל**. Hull. 46<sup>b</sup> lungs full 'ה of scabs.—8) *skin, leather*. Targ. I Sam. XVII, 5 (v. Lag. I, p. XVI) 'ה שריון גלל (ed. שריון גלל) a coat of mail made of the skin of sea-fishes (h. text **קשקשים**).—Snh. 110<sup>a</sup>; Pes. 119<sup>a</sup> 'ה קופלי (Ms. M. קופלי, v. Rabb. D. S. a. l. note) the keys and the locks (the stiff rims of the bags usually of metal) were of leather (so as to be of light weight). Ber. 43<sup>b</sup> 'ה בנ' on the leather of the shoe, opp. פתח, v. **אפנתא** (Rashi: *heel*).

**גלל**, **גלל** m. (preced.) *worker or dealer in leather, harness-maker &c.*—Pl. **גלל**, **גלל**. B. Mets. 24<sup>b</sup>; Hull. 48<sup>a</sup> sq. 'ה harness-makers' place.

**גִּלְדָנָא**, **גִּלְדָנָא** m. (גלד) *gildana*, name of a certain fish with a *thick fatty skin*. Snh. 100<sup>b</sup> וכ' (Ms. M. רפשוט) do not begin to strip the *gildana* from its gill, lest its skin go to ruin (a citation from Ben Sira). B. Bath. 73<sup>b</sup> וכ' (Ms. M. רפשוט) that was a sea *gildana* (a small fish among the sea monsters). Hor. 12<sup>a</sup>; Ker. 6<sup>a</sup>. —Pl. גִּלְדָנָא. Tam. 32<sup>b</sup> רמלחא ג' Rashi (ed. גולדנא) salted g. Ber. 44<sup>b</sup>; Keth. 105<sup>b</sup>, v. גִּלְדָנָא II.

**גִּלְדָנָא**, **גִּלְדָנָא** f. (גלל) cmp. 3) *a valve, folding*. Y. Sabb. XII, beg. 13<sup>c</sup> ג' גִּלְדָנָא משה של ג' Pl. גִּלְדָנָא. Bab. ib. 138<sup>a</sup> ג' camp chair.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, **גִּלְדָנָא** f. (popular corruption of *lectica*; for the prefixed guttural cmp. *laena* and *χλαῖνα*, *lectum* and *χλην*; v. Liddell & Scott's Greek Dict. s. lit. I') 1) *litter, sedan-chair*. Bets. 25<sup>b</sup> Ar. (ed. גולדקי). Ms. M. (גולדקי). Cant. R. to V, 5; Koh. R. to IX, 11 ג' could not even be carried in a *lectica*. Cant. R. to IV, 8 קריקא; Yalk. Ps. 838 קריקא (read גולדקי). Ib. Lev. 666 בגלסק (בגלסקי). Sifra B'har Par. 5, ch. VII בלנטרא . . . רמל . . . he (the Hebrew servant) shall not walk behind thee when thou art carried in the *lectica*, v. גִּלְדָנָא. Sifré Deut. 37 גולדקי; Yalk. Kings 238 גולדקי. —2) (=lecticula) *bier*. Targ. Job XV, 24 אישמוס גולדקי Ar. ed. Koh. (ed. גולדקי) ready for the bier (for death, cmp. LXX). —3) *foot-stool* to the throne. Targ. Y. Ex. XXIV, 10 אתקניה 10 (some ed.) made the sapphire brick a foot-stool in place of the *hypopodium* &c. —Targ. Lam. II, 1 גולדקי רגליו (h. text רגליו רגליו).

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. preced. art.

**גִּלְדָנָא**, Tosef. Maasr. III, 14, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, Lam. R. introd., beg., v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא** m. (part. pass. of גִּלְדָנָא) *appearance, outside*. Gen. R. s. 45 סיחרה כנלונה אין her private conduct is not like her public appearance (she is insincere); ib. s. 71. —בג' *in public, visible to all*, opp. בסרה. Ab. IV, 4 he will be punished בג' in an ostensible way. Sot. 3<sup>a</sup>; a. fr.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא** m. (גלר) *exile, stranger*. Pl. גִּלְדָנָא. Lev. R. s. 5 גִּלְדָנָא Ar. (ed. גִּלְדָנָא, corr. acc.) thou stranger, son of strangers. Lam. R. introd. beg. גִּלְדָנָא, read גִּלְדָנָא (Ar. גִּלְדָנָא).

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, **גִּלְדָנָא** m., pl. גִּלְדָנָא (b. h.; גלל) *filth* (v. גִּלְדָנָא, *idols*. Meg. 13<sup>a</sup> to clean herself אברה from the contamination of her paternal idolatry. Ib. from the contamination of her paternal idolatry. Ib. עברה ג', עבר ג'—&c. she rejected &c. בגלולי ו' *idolator, idolatry*. In some ed. for ע' &c.; v. גִּלְדָנָא a. גִּלְדָנָא.

**גִּלְדָנָא** m. (גלל) *cast about, homeless*. Pl. גִּלְדָנָא. Lam. R. introd., beg. Ar., v. גִּלְדָנָא; Pesik. Dibré, p. 110<sup>b</sup> גִּלְדָנָא (Var. גִּלְדָנָא, v. Bub. note a. l.). V. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, v. גִּלְדָנָא.

**גִּלְדָנָא**, **גִּלְדָנָא** (claustra, clostra, pl.) *fastening, lock, bar*. Erub. X, 10 ג' a door bolt which has on its top a (movable) fastening contrivance (which may occasionally be used as a pestle). Sabb. 123<sup>b</sup> ג' (Ar. ק', Ms. M. repeatedly גולדקי) the law about claustra, ref. to Kel. XI, 4 ק'. Sabb. 124<sup>a</sup> ג'.

**גִּלְדָנָא** m. (preced.) *locksmith* (claustrarius). Ber. 22<sup>a</sup> R. Yehudah גולדמא (corr. acc., Ms. M. גולדמא), Yohāsin Completum p. 148<sup>b</sup> גולדמא.

**גִּלְדָנָא**, **גִּלְדָנָא** . . . c. (a contraction of *guloskai* or *guloskai*, *Lesbiacus, Lesbiaca*, v. גולדסקין, *guloskai*; as to guttural before ל, v. גולדסקין) relating to Lesbos (an island of the Aegean Sea, noted for its fertility and luxuries), *Lesbian*, whence 1) [in Syriac] name of a brand of white flour (P. Sm. 726), a white and delicate bread (cmp. Athenæus Deipnosophistæ III, 111). Tosef. Ber. IV, 15 גולדסקין של שבתה an unbroken loaf of *g'luskai*, opp. של בית home-made. Dem. VI, 12 buy for me אחד גולדסקין ed. (accus.; Ms. M. גולדסקין, Ar. אחד גולדסקין, R. S. אחד גולדסקין) one loaf &c. Y. Ab. Zar. I, 40<sup>a</sup> bot. אחד גולדסקין; Erub. 64<sup>b</sup> ג' Rashi (ed. גולדסקין, R. S. גולדסקין) a fine *gl.* which he may have the intention of eating (in place of burning). Lam. R. to I, 16 גולדסקין; a. e.—Pl. גולדסקין, גולדסקין. Sabb. 30<sup>b</sup>. Gen. R. s. 88, beg. Lam. R. to II, 12 גולדסקין (Ar. ed. Koh. גולדסקין); a. e.—2) a superior sort of olives already pressed when appearing in the market (πλασται, σφαλιστες, v. Athenæus I. c. II, 56; cmp. גולדסקין). Ab. Zar. II, 7 ידית גולדסקין Y. ed. II, 10 (Mish. גולדסקין, Bab. ed. 39<sup>b</sup> ידית, Mish. Nap. גולדסקין, Ar. ed. Koh. גולדסקין, גולדסקין). Bab. ib. 40<sup>b</sup> (ed. Pes. a. oth. גולדסקין, Alf. early ed. גולדסקין, v. Rabb. D. S. a. l. note 4). Y. ib. II, 42<sup>a</sup> bot. ידית רן ידית ק' וכ' *zeth k'luska* is the same as rolled olives. [Ex. R. s. 30 גולדסקין, v. גולדסקין.]

גלוסקאן, v. preced.

גלוסקום, גלוסקוים, v. next art.

גלוסקין, v. גלוסקא.

גלוסקמא, גלוסקום, גלוסקמא m. (γλωσσόκομος, v. LXX, II Chr. XXIV, 8; as to ד for ג, v. Liddell & Scott s. lit. Δ) case, chest, coffin. Y. Sot. VII, 22<sup>d</sup> גלוסקום a kind of casing; Y. Shek. VI, 49<sup>d</sup> bot. גלוסקוים (corr. acc.).—Gitt. III, 3 if he found the document ב' . . . Ar. (ed. בד') in a case; expl. ib. 28<sup>a</sup> טליקא דסבאי a box for elders (for keeping documents &c.); B. Mets. I, 8 Y. ed. ג' (Bab. 20<sup>a</sup>, b' a. Mish. ד'). Meil. VI, 1 ג' (Bab. ed. 21<sup>a</sup> ד'). M. Kat. 24<sup>b</sup> ג' הניטלה באגפירם a coffin carried by its handles.—Pl. גלוסקמין, גלוסקמין, Meg. 26<sup>b</sup> (Alf. Ms. קמאור . . . , ed. סקאור . . . ) cases for books &c.—Ex. R. s. 30, end פורח הגלוסקאור (corr. acc.) he opens the cases (containing his goods).

גלף, v. גלף.

גלופסין, v. גלופסין.

גלופקרא, v. next w.

קלובקריין, גלופקריין, גלופקריין m. pl. (cubicularia, sub. gausapina &c.) woolly bed-covers, blankets. Targ. Y. I Deut. XXIV, 13 (h. text שלמה).—Sabb. 51<sup>a</sup>; Tosef. ib. III (IV), 20, opp. סדין linen sheets. Gitt. 70<sup>b</sup> ג' וסריני (Var. גושפרי) shall we ascertain his sanity of mind, according to the season, by asking him whether he desires heavy or light covers? Ib. 35<sup>a</sup> ג' אחד גלופקריין Ar. (ed. גלופקריין) one set of bed-clothes.—Kel. XXIX, 2 קלובקריין אחד (Bart. גלופקריין, Bab. ed. אחת). Tosef. Sabb. VI (VII), 4; Yalk. Lev. 587.

גלורין, Num. R. s. 11, read גלורין, v. גלורין.

גלוש m. (גלש) bald-headed. Targ. O. Lev. XIII, 41.

גלושתא f. (preced.) bald forehead. Targ. O. Lev. XIII, 42 sq. (some ed. גלושתא).

גלוות f. (b. h.; גלי) exile; also (sub. בני) the exiled community, diaspora. Ab. I, 11 ג' שמה חורבי חורב ג' ye may be condemned to exile. Ber. 56<sup>a</sup>, a. e. ג' מפרח עין ג' exile (leaving home) is an expiation. ג' בב' Babylonian captivity; ג' אדום Greek (Syrian) dominion; ג' יון Roman dominion. Ex. R. s. 15.—Esp. banishment to the city of refuge (Num. XXXV, 11 sq.). Macc. II, 6; a. fr.—Pl. גלוות. Arakh. 12<sup>a</sup> ג' שלש three divisions of exiles; Num. R. s. 23, end ג' . . . סנחריב הגלה Sennacherib carried them off in three divisions.—Pes. 88<sup>a</sup> ג' קבוצין the reunion of the exiled. Men. 110<sup>a</sup> ג' של שאר וכו' the exiled of other countries (besides Babylonia). Bets. 4<sup>b</sup> ג' שני ימים שנים ג' the two Holy Days (in the place of the one Biblical) observed by those living abroad (whom the communications of the Palestinean authorities could not reach); a. fr.

גלורא ch. same. Targ. Y. Ex. XX, 14. Targ. Am. I, 6; a. e.—Resh-Galutha, chief of the Babylonian

Jews. Succ. 31<sup>a</sup>; a. fr.—Pl. גלוותא. Targ. Ps. LXIX, 1 גלוותא ed. Lag. (oth. ed. גלוות sing.). Targ. Y. Ex. XL, 10. Targ. O. Deut. XXX, 4 גלוותא ed. Berl. (ed. גלי). רורי גלי, corr. acc.) thy exiles; a. e.—Snh. 11<sup>b</sup> ג' דרבב וכו' the diasporas of Babylonia and all other diasporas (v. Rabb. D. S. a. l. note). Hull. 60<sup>b</sup> that the Egyptians might not call his brothers ג' exiles.

גלח (b. h.; emp. גלב), Pi. גלח, גלח to cut the hair, shave. Naz. VI, 3. Ib. IV, 6 ג' או ג' if he himself or his friends cut his hair. M. Kat. III, 1 ג' if he himself the following are permitted to cut their hair during the festive week. Ib. 14<sup>a</sup> ג' מותר לגלח; a. fr.—Part. pass. מגולח. f. מגולחא. Naz. IV, 5 ג' אשה אשה a woman with her hair cut; Y. ib. IV, end, 53<sup>e</sup>.

גלח ch. Pa. גלח same. Targ. O. Lev. XIII, 33; a. fr.—M. Kat. 17<sup>b</sup> ג' ארבעי ליה לגלחי וכו' he ought to have his hair cut &c.

Itpha. גלח, גלח to have one's hair cut. Targ. Jud. XVI, 17; 22.—Sabb. 110<sup>b</sup> ג' לגלחי וכו' let him have the middle part of his head shaved.

גלחי pr. n. pl. Galhi, a legendary place in the district of Sodom. Nidd. 69<sup>a</sup> ג' דייני ב' דייני וכו' such justice which is injustice is dealt out in G.

גלמורי, v. גלמורי.

גלמינון, v. גלמינון.

גלי (b. h.) 1) to be uncovered. Tosef. Mikv. III, 1 a pit שגלה ed. Zuck. which was left open.—Part. pass. גלי open, revealed. Sabb. 55<sup>a</sup> ג' וידוע וכו' it is open and known to me. Ber. 60<sup>b</sup>; a. fr. V. גלי.—2) (of a place) to become bare of inhabitants (v. Jud. XVIII, 30; Jer. I, 3); (of the inhabitants) to leave home, go into exile. Y. Taan. I, 64<sup>a</sup> top ג' גלח וכו' whithersoever Israel went as exiles, the Divine Majesty went with them (ref. to גלח, I Sam. II, 27); Meg. 29<sup>a</sup>; a. e.—Pesik. Hahod. p. 48<sup>a</sup> כאילו גליתם כולם if one of you is banished (by the Roman Government) to &c.: . . . as though ye all had been banished; Pesik. R. s. 15; Cant. R. to II, 8. Arakh. 12<sup>a</sup>; Meg. 11<sup>b</sup> ג' בשבע 11<sup>b</sup> they were transported to Babylonia in the seventh year (after the subjection of Jojakim). Macc. II, 1 ג' חולין the following (involuntary homicides) have to leave for the city of refuge. Ib. איני גולה is not bound to flee to &c. Ib. 3 ג' האב גולה ע' הן a father is banished for killing his son; a. fr.

Hif. גלח to banish, carry into captivity. Macc. 12<sup>b</sup> ג' חולין the Israelites executed the law of banishment in the desert. Num. R. s. 23, end. Ruth R. to I, 1 ג' and is the cause of their exile &c.; a. fr.—Koh. R. to XII, 6 (play on גלח ib.) 'the golden bowl' is the gullet, שורא מגלה את הזהב ומררצה (not שהיה; Lev. R. s. 18 שגלח, corr. acc.) which banishes the gold and makes the silver run, i. e. which impoverishes the glutton.

Nif. גלח to be discovered, exposed to view; to reveal one's self, appear. Tanh. Sh'moth 19 ג' עליו בקולו וכו' He







**גָּלַל**, constr. **גָּלַל** m. (b. h.; preced.) 1) *rolling along with, appendage*. Men. 15<sup>a</sup>; Pes. 13<sup>b</sup> **לֶחֶם גָּל** the bread is an appendage of the thank-offering; Men. 80<sup>a</sup> **לֶחֶם גָּל**—**תוֹרֵה**—**בְּגָלֶל** in consequence of, on account of, v. next w.—2) *something rolled, rounded, ball, ordure, excrement, dung*. B. Kam. III, 3 **הַחֹפֶךְ אֶת הָג'** he who upturns (throws up) ordure into the street.—*Pl.* **גָּלְלִי, גָּלְלִים**. Sabb. 153<sup>b</sup> **ג'** to cast excrements (of animals). Lev. R. s. 16; Esth. R. to III, 1 **מִהָּג' הַלֵּל וְכ'** as the dung is repulsive.—3) (with **בְּלִי**) *a material used for vessels*, supposed to be *baked ordure*. Kel. X, 1. Par. V, 5. Mikv. IV, 1; Sabb. 16<sup>b</sup>. Men. 69<sup>ab</sup>; a. fr. [Rashi to Sabb. l. c. expl. **שִׁירֵשׁ=marble**, to Men. l. c.—**צַפִּיעִי בִקְר'**]

**גָּלַל**, **גָּלְלָא** ch. same; 1) *untrimmed stone, cobble* (v. **גָּרִיל**). [Ezra V, 8.]—Hull. 63<sup>a</sup> **ג'** a stone fell (from on high); Yalk. Zech. 578 **גָּלְלָא** **אֶרֶץ** (ed. **גָּלְלָא**). Ab. Zar. 22<sup>b</sup>, v. **הַגָּלֶל**.—2) *lump*.—*Pl.* **גָּלְלִי**. Hull. 112<sup>a</sup> bot. **רָרִי ג'** **מִלְחָה** Rashi (ed. **מִלְחָה**) two lumps of salt.—3) *ordure*, v. **גָּלָה**.—*Pl.* as supra. B. Kam. 92<sup>b</sup> (prov.) a dog in his hunger **מִבְּעַל ג'** (Ms. H. sing.) will swallow excrements (Rashi: stones).—4) *wave*, v. **גָּלָה**.—5) *consequence*, **בְּג'** on account of, in order to. Targ. Ps. XL, 12 (Ms. **הִכְנַח**). Targ. II Chr. XXIV, 25; a. e.

**גָּלְלִיתָא** f. (preced.) 1) *ball-shaped, lump*. **ג'** **מִלְחָה** salt in lumps, rock-salt. Hull. 114<sup>a</sup>; Kidd. 62<sup>a</sup>.—2) *foli-ing*, v. **גָּלְלָא**.

**גָּלַם** (b. h.; cmp. **גָּלַל**) 1) *to roll up, to unshape*. Denom. **גָּלָם**.—2) (denom. of **גָּלָם**) *to calculate in a lump, fix an arbitrary price*, opp. **דִּקְקָם** to calculate exactly. Sifra B'har, Par. 6, ch. IX; B. Kam. 113<sup>b</sup> **עָלִי** you might think, he (the redeemer of the Jewish slave in possession of a gentile) was permitted to force an arbitrary price upon him (the gentile); [Rashi: **גָּלָם** to double] he (the gentile owner) might be permitted to ask an exorbitant price].—Part. pass. **גָּלָם**, f. **גָּלְמָה** 1) *wrapped up*. Sot. 42<sup>a</sup>, v. **גָּלְמָה**.—2) *roughly shaped, unfinished*. *Pl.* מצות **גָּלְמָה**. Sifré Num. 158, v. **גָּלָם**. Ex. R. s. 30 מצות **גָּלְמָה** rough laws (containing no details, assigning no reasons; Var. lect. **גָּלְמָה**, fr. **גָּלְמָה**).

**גָּלַם** ch. same; 1) *to roll, wrap up*. Denom. **גָּלָם**, **גָּלְמָה** I, **גָּלְמָה** II.—2) *to arch, cave*. Denom. **גָּלְמָה** II.

**גָּלָם**, v. **גָּלָם**.

**גָּלְמָה**, v. **גָּלָם**.

**גָּלְמָה**, v. **גָּלְמָה** II.

**גָּלְמָה** m., **גָּלְמָה** f. (b. h.; **גָּלָם**, format., v. Fürst H. Dict. s. v.) *like a shapeless, lifeless lump*, whence (cmp. **דָּמָה**) *lonely, melancholy*. Sot. 42<sup>a</sup> in the sea-towns **ג'** **קוֹרֵי גָּלְמָה** they call the menstruous woman *galmudah*; R. Hash. 26<sup>a</sup>. Ib. (phonetic etymol.) **מִבְּעַלָּה** (דָּא) she is weaned (separated) from her husband; [Ar. ed. Pes. a. Ven. **גָּלְמָה**, which version, however, disagrees with the reference to Gen. XXI, 8 in Ar. s. v.]. Gen. R. s. 31; s. 34 (ref. to Job XXX, 3) when there is want in

the world &c. **ג'** **חֵרֵי רוּחָה** . . . **כְּאִילוּ ג'** be lonely; look upon thy wife, as if she were menstruous; Y. Taan. I, end, 64<sup>d</sup> **ג'** **עָשָׂה אִשְׁחָר** make thy wife lonely. [Cmp. Snh. 22<sup>b</sup>, quot. s. v. **גָּלָם**.]

**גָּלְמָה** f. (preced.) (euphem.) *a menstruous woman*. Gen. R. s. 79, end they heard a woman say to her friend **ג'** I am *galmudah* (for **דָּדָה**), from which they learned the meaning of *galmudah* in Is. XLIX, 21 (v. corr. vers. in 'Rashi' a. l.).

**גָּלְמָה**, v. **גָּלְמָה**.

**גָּלְמָה**, v. **גָּלְמָה** II.

**גָּלְמָה**, v. **גָּלְמָה**.

**גָּלַע** (b. h.; cmp. **גָּלַח** a. **גָּלַח**) *to scratch off, rub; lay open*. *Nif.* **גָּלַע** *to be opened through rubbing or scratching, to bleed*. Nidd. VIII, 2 (58<sup>b</sup>) **וְכ'** (Bart. **וְכִי**) and it (the wound) may have been bruised so as to bleed.

*Pi.* **גָּלַע**, **גָּלַע** (with **ב'** of person) *to detract from, lay bare the ignorance of, attack*. Y. Yeb. VIII, end, 9<sup>d</sup> **שְׁלַח לְגִרְעוֹ בִּי** (did they send him off) in order not to see him exposed, or because he was not fit (to argue)? What is the difference? **גָּלַע** **אֶת** **מִשְׁוֹם** **שְׁלַח לְגִרְעוֹ** It was his (Rabbi's) habit to begin with vehement argument; now, if you were to say, 'in order not to see him exposed', his exposure was in his own hand (he being the attacking part) &c. Ib. **בִּי** **וְכִי** what **מִהָּדָה** **לִי** **וְכִי** what could he have attacked (on that subject of *androgynos*)?

*Hithpa.* **גָּלְעָה**, *Nithpa.* **גָּלְעָה** 1) *to be scratched open*, v. supra. 2) *to be laid bare, be argued*. Snh. 6<sup>b</sup>; Y. ib. I, 18<sup>b</sup> (ref. to Prov. XVII, 14) **קוֹדֵם שְׁנֵהוּ** before the case of litigation has been laid open (fully argued), you (the judge) may compromise it &c.; Tanh. Mishp. 6; Yalk. Prov. 956 **נִתְּנָה**, **נִתְּנָה**).

**גָּלַע**, v. **גָּלַע**.

**גָּלְעִינָה**, v. **גָּלְעִינָה**.

**גָּלַף** (cmp. **גָּלַל**) *to dig out, engrave; to shape, form*. Gen. R. s. 47; s. 53; s. 63 **לָהּ חֲקֹבָה וְכ'** the Lord shaped a womb for her.—Part. pass. **גָּלְפָה** *engraved*. Tanh. Balak 14.—*Pi.* **גָּלַף** same. Pesik. Aniya, p. 187<sup>a</sup> **מְגַלְפִּין** **בִּי** shaping it; Pesik. R. s. 32 **מְגַלְפִּים** (corr. acc.).

**גָּלַף** I ch. same. Targ. I Kings VII, 36. Targ. Ex. XXVIII, 9; a. e.—Part. pass. **גָּלְפָה**. Targ. Y. ib. 11; a. e.—*Pl.* **גָּלְפָה**. Targ. Ex. XXXIX, 6; a. e.

**גָּלַף** II, **גָּלְפָה** m. (preced.) *engraving, setting*. Targ. Ex. XXVIII, 11. Targ. Hag. II, 23; a. e.

**גָּלְפָה** f. **אֶתְּנָה**. Targ. Y. II Ex. XXXV, 33.

**גָּלְפָה** pr. n. f. *Cleopatra*, queen of Egypt. Tosef. Nidd. IV, 17 ed. Zuck., v. **קְלִיאוֹפָטְרָא**.

**גָּלְקָמִיקָא**, v. **גָּלְקָמִיקָא**.

**גָּלְקָמִיקָא**, v. **גָּלְקָמִיקָא**.

גִּלְשָׁה (b. h.; cmp. גלה) 1) *to come in sight, to come forth.* Cant. R. to IV, 1 (ref. to 'ב' שגלשו מורר וי' ib.) הר שגלשתן מרובת עשוריו גלעד לאר"ה (not רר . . .) the mountain (of trouble) out of which ye came in sight again (ye escaped), I (the Lord) made it a hill of witness (a warning) to the nations; וזה יהוה ים סוף what is this? It is the Red Sea [which R. Joshua . . . translated into Chaldean: שורא דאתחררוך מן גווה]; ib. to IV, 4 הר סיני . . . . . הר שג' I made your escape memorable to the nations, it is Mount Sinai (by the giving of the Law); ib. repeatedly (referring to various escapes from dangers).

*Hif.* הַגִּלְשָׁה to bring to light, to publish. Ib. to IV, 1 וְזֶה הַגִּלְשָׁה הַגִּלְשָׁה (Ar. ed. גִּלְשָׁה) and what publication (institution or law) have I (the Lord) brought to light out of that event?

\**Hof*. הוֹפֵשׁ (denom. of הֶפֶשׁ baldness) to be made hot enough for scalding the hair or feathers of an animal's skin. Part. מוֹפֵשֵׁן seething water. Pes. 37<sup>b</sup> (Rabad to Eḏuy. v. 2 quotes a version מְבֻשֵּׁשׁ scalding water, Ar. מַר גִּשְׁרִים, fr. מַר, ḡaṣ; Y. Hall. I, 58<sup>a</sup> top הוֹמֵן).

**גָּלַשׁ** ch. same; to *shine, be bald*; v. גָּלוּשׁ וְהָאָהָה &c.  
—Part. pass. מְגֻלָּשׁ = h. מְגֻלָּשׁ (v. preced.) *brought to scalding heat, boiling over*. Koh. R. to VIII, 9, v. גִּרְסָא III.

\*גִּלְשׁ m. (preced.) *baldness*. Pl. גִּלְשִׁים. גִּלְשֵׁי מַיִם *scalding water*, v. גִּלְשׁ Hof.

\* **גִּלְשֵׁחַ**, m., pl. **גִּלְשֵׁיחַ** *bright or bald lines*. Cant. R. to IV, 1 (a gloss to **גִּלְשֵׁחַ**) a woman whose hair is thick **הָרָא מְרִיצִינָא** parts it so as to show white lines; **הָרָא מְרִיצִינָא** ... **הָרָא מְרִיצִינָא** (prob. to be read **הָרָא מְרִיצִינָא** ... **הָרָא מְרִיצִינָא**) a young pumpkin, when it sprouts nicely, produces bright stripes.

הַגְּלִישָׁה, v. גַּלְשָׁה.

פְּלִשְׁתִּיָּה f. (גִּלְשֵׁ) *public monument*. Targ. Cant. to IV, 1 (v. Cant. R. to ib. s. v. פְּלִשֵּׁ). [Ar. reads גִּבְשִׁיָּה, but the phonetic interpretation refers to שְׁגִלְשֵׁ of the Hebrew text.]

=גִּיל, גִּלְשׁוּלִישָׁא, גִּלְשׁוּלִישָׁא, גִּלְשׁוּלִישָׁא  
 גִּלְשׁוּלִישָׁא. Targ. Y. Lev. XIII, 42 sq.

גִּלְשֵׁשׁ = גִּלְשֵׁשׁ. Targ. Y. Lev. XIII, 41.

גִּלְתָּא, v. גִּלְתָּא.

**גַּם** I (b. h.; גַּמַּם) [*junction*,] 1) *too, also*. Snh. 108<sup>b</sup>; Taan. 21<sup>a</sup> לִשְׂבוּחַ גַּם זֶה this, too, is for the best. אִישׁ גַּם זֶה v. גַּמְזוֹ.—2) *the particle gam* in the Bible text. B. Kam. 94<sup>a</sup> קָשִׁיָּא גַּם לְבִי' *the gam* (Deut. XXIII, 19) is unaccounted for according to Beth Hillel's opinion; Tem. 30<sup>b</sup>. Esth. R. to I, 9 (ref. to גַּם ib.) אֵלֶּא רִיבּוּן גַּם *gam* intimates an amplification, a. e.—*Pl. גַּמְרִין, גַּמְרִין* Gen. R. s. 1; Y. Ber. IX, 14<sup>b</sup> bot. אֵתְרִין וְגַ' רִיבּוּיִין *the eths and the gam*s intimate an extended qualification (by implication), v. אֵתְרִין.

גַּם II. גַּמ (גמא) m. (preced.) *joint, angle*, esp. *two sides of a rectangle*. Erub. 55<sup>a</sup> גַּם כַּמְרִין Ar. (ed. גַּמ)

in the shape of a right angle. Zeb. 53<sup>b</sup> גמא (Yalk. Lev. 441  
(גאם). Pes. 8<sup>b</sup> קילפא אחת כמין ג' one row of wine vessels,  
in the shape of &c., i. e. the front and the whole upper  
layer. Y. ib. I, 27<sup>b</sup> bot. קילפא כמין גאם.—Kel. XIV, 8 (מרחא)  
a key whose bit is joined (opp. to שנשבר מתוך גומי  
one piece) broken at its junction. [Sabb. 105<sup>a</sup>  
על הַגָּס Ar., ed. q. v.].—*Pl.* גַּמְרִין, גַּמְרִים. Y.  
Pes. I. c. קילפא כמין שני ג' he takes off for examination  
two front and two upper layers, v. supra. Ib. if the  
vessels are arranged like steps ג' קילפא ג' he must examine  
by front and upper layers on each landing. B. Mets. 28<sup>a</sup>  
מדת ארכו ומדת רחבו the combined measure of both dimensions of a  
piece of goods, square measure, opp. מדת ארכו ומדת רחבו  
the measure of each dimension specified.—Sabb. 103<sup>b</sup>  
גַּמְרִין, v. גַּמְרִין. — [Commentators explain our w.=Greek  
*Gamma*, Γ, whence the Var. גַּמָּא.]

**גָּמְלָה** m. (Γάμμα) 1) *Gamma*, the third letter of the Greek alphabet. Shek. III, 2 אֵלֶּפֶת בִּירְחָה ג' Ms. O. (ed. גְּמִילָה).—2) *the shape of a Gamma*, Γ, v. preced.

**נָמַח** (b. h.), נָמַח, נָמַח to take a draught, quaff; to sip, suck up. Y. Maas. Sh. II, beg. 53<sup>b</sup> he melted fat ויִנְמַח and sipped it; Y. Yoma VIII, 45<sup>a</sup> top ויִנְמַחוּ. Sabb. XIV, 4 (111<sup>a</sup>) וְכִּי לֹא יִנְמַח בְּהֶן וְכִי Ar. (ed. יִנְמַח, or יִנְמַח Pi., v. infra) he must not quaff vinegar through his teeth. Y. Maasr. III, 50<sup>d</sup> bot. לִנְמֹחַ בָּכֹס . . . כמה how large a portion of the cup one must quaff at a time. Y. Shebi. II, end, 34<sup>b</sup>; Y. Ned. VII, beg. 40<sup>b</sup> the leaves of the colocasia must not be used (in case of a vow of abstinence from vegetables, or in the Sabbath year) לִנְמֹחַ to sip water out of them (v. Sm. Ant. s.v. Colocasia); a. fr.

*Pi.* מְגַמֵּם וּפִילֵט רֹחֵן 111<sup>a</sup> same. Sabb. 111<sup>a</sup> (Ms. M. לֹא) רִגְמֵם וּרְפוּלֹט the Mishnah means, he must not quaff and spit out; Bets. 18<sup>b</sup>; Y. Shebi. VIII, 38<sup>a</sup> top מְגַמֵּם a. fr.

**מִצֵּי** m. pl. (preced.) *sweetmeats, delicacies*. Esth.  
R. to I, 9 (play on **גַּם** ib.) **מִצֵּי** various delicacies.

**נִמְנָם** (Pilp. of גָּמַם) [to peel, scrape; transf., comp. II, חָסַם] to hesitate, stammer, to speak with an expression of uncertainty or of scruple. Kidd. 30<sup>a</sup> וְהָאֵמָּה וְהָאֵמָּה אל תִּמְנָם that thou need not hesitate in answering him; Sifrē Deut. 34. Ber. 22<sup>a</sup> וְהָאֵמָּה לְמַעַל וְכ' (Ms. M. a. Rashi) was speaking hesitatingly over (as the Amora of) R. Judah &c. Ib.<sup>b</sup> וְהָאֵמָּה מִג' וְהָאֵמָּה he should read in a hesitating manner (rapidly murmuring); Y. ib. III, 6<sup>c</sup> bot. וְהָאֵמָּה הָאֵמָּה he commenced stammering over it (hesitating to pronounce the Divine Name). [Cant. R. to VII, 1 מְנָמָם, transpos. of מְנָמָם, v. מְנָם.]

**נִמְנָם** ch. same. Hag. 15<sup>b</sup> **נִמְנָם בְּלִישְׁתִּיה** a stotterer (Ar. מَلَمَم, Meg. 31<sup>b</sup> **קָא מַגְ' וְ** (v. Rabb. D. S. a. l. Var. Lect.) read the curses (v. **אָרַר**) rapidly murmuring; Koh. R. to VIII. 3.

זָמַד, v. זָמַד.

**נִמְדָּר** (v. next w.) *to contract*. אִמְדָּרָה *a reduced cubit*, v. גָּדַם.—*Pi.* גִּמְדָּר, v. גִּמְדָּר.

**גְּמִילוּת** f. **הַסְדִּים**, (גמל) f. **גְּמִילָה** (also **גְּמִילָה**, v. **גְּמִילָה**) *deeds of love, charity* (abbr. **ג"ח**). Peah I, 1. Ber. 5<sup>a</sup>. Sot. 14<sup>a</sup> the Torah **וְכָל** **גְּמִילָה** **ג"ח** begins with charity (clothing the naked, Gen. III, 21) and ends with charity (burying the dead, Deut. XXXIV, 6); a. v. fr.—[Deut. R. s. 1, v. **גְּמִילָה**.]

גמיסקון, גמיסקוס, גמיסקין. v. גמיסקין. a. גמיסקין.

גמיצה. v. גמיצה.

גמיון. v. next w.

גמיון m. pl. (γαμιά, τὰ) *marriage, nuptial feast* (the guests of which are the witnesses of the marriage; v. Sm. Ant. s. v. *Marriage*); *wedding contract*. Pesik. Hahod. p. 52<sup>b</sup>; Yalk. Ex. 190 a king married many wives but did not order in their behalf a record of the nuptial act or of the date of marriage . . . וכתב לה ג' וכ' but when he married a woman of noble descent, he had her marriage recorded as we read (Esth. II, 16) &c., v. איפסא; Pesik. R. s. 15 שאין ביניהם גמיסין (read 'גמ') Ex. R. s. 32 for there is between them no wedding feast to testify to their alliance. Ib. s. 47 he had a marriage contract written at his own expense; יצא לה ו' ו' prepare thou the certificate, and would I could prevail upon myself to lend my signature to it! [Var. in ed. a. Ar. גמיון, גמיון, גמיסין, v. Ar. ed. Koh. s. v. גמס, note.—The nouns γαμια, γαμια, as if from γαμια, are not otherwise recorded in the Greek vocabulary, and seem to be cacophemistic perversions; cmp. גמיוסין.]

גמיוסין. v. גמיוסין.

גמירא, גמירא m. (Part. pass. of גמר) 1) (=h. פליל) *finished, perfect*. Targ. Ez. XVI, 14.—2) *holocaust, entirely burnt*. Targ. Lev. VI, 16; a. fr.—3) (=h. פלה) *entire destruction, extermination*. Targ. Gen. XVIII, 21 (Targ. Y. II, v. פלירה). Targ. Jer. V, 18; a. fr.—4) *concluded, decision*. Targ. ISam. XX, 33; a. e.—V. also גמר II, III.

גמ'ל. v. גמ'ל.

גמל (b. h.) [to tie, couple, load,] 1) *to load (good or evil) on, to deal with, esp. to do good to*. Gen. R. s. 38 ג' עזר רחל for he was the first to do thee good; Yalk. Prov. 956.—Sabb. 104<sup>a</sup> גמל רחל v. גמ'ל. 2) *to be kind, charitable*. Ib. שכן רכבו של גמל חסדים וכ' (Ms. M. דרכן של גמלי) for such is the habit of the charitable to run after the poor. Yeb. 79<sup>a</sup>; a. v. fr.—3) *to make even, repay*. Dem. IV, 6 אע"פ שהן כגמלין although it has the appearance as if they were repaying each other (by mutual recommendations). Ab. Zar. 61<sup>b</sup> דיישינן גמלין we reject witnesses suspected of favoring each other; Keth. 24<sup>a</sup>.—4) (cmp. גמר a. חסל) [to finish,] *to wean*. B. Mets. 87<sup>a</sup> on that day when Abraham celebrated the weaning of Isaac &c.; Yalk. Gen. 93; Deut. R. s. 1 שמל (corr. acc.). Pesik. R. s. 25 חינוך הגמל וכ' a Jewish infant just weaned; a. fr.—5) *to ripen, be fully developed*. Par. XI, 7 *yon'koth* are שלא גמלו capsules of hyssop which are not yet developed; (Tosef. ib. XI (X), 7 גמל).

Nif. גמל to be weaned. Gen. R. s. 53 ג' weaned from his mother's milk; ג' מידור weaned from the evil inclination (able to resist temptation); a. fr.

Pi. גמל to take turns.—Y. M. Kat. III, 82<sup>b</sup> bot. פרה a cow engaged for working in a team in turns; v. גמלא I, 2.

גמל ch. same, to do one good or evil. Targ. I Sam. XXIV, 18; a. fr.—Y. Hag. II, 77<sup>d</sup> bot. the whole town stopped work חסד ליה מ' in order to show kindness to him (to give him an honorable funeral).—Y. Ab. Zar. III, 42<sup>c</sup> top גמיל חסד the charitable.

Ithpe. גמל to be laden with; to be bestowed. Targ. II Esth. V, 2 (Targ. I אטעניו, h. text ונשא).—Y. Hag. 1. c. גמל לא איהו ליה חסד nobody cared to attend his funeral, v. supra.

גמל m. (b. h.; גמל) [carrier of loads,] camel. Bekh. 8<sup>a</sup>. Ber. 56<sup>b</sup>; a. fr.—Pl. גמלים. Keth. 67<sup>a</sup> וכ' ג' של ערביא וכ' camels in Arabia can be levied for a wife's portion (בריתא); a. fr.

גמל m. (preced.) camel-driver. Kidd. IV, 13 one must not rear his son to be ג' חמר an ass-driver, or a camel-driver &c.; Y. ib. IV, end, 66<sup>c</sup>; a. e.—Pl. גמלין. Ib.—Y. M. Kat. III, 62<sup>a</sup> bot. גמלין his drivers.—חמר (חמ'ל) ass-driver and camel-driver in one person (the camel-driver walking by the head of his beast, the ass-driver behind), *one walking forward and backward*, i. e. one who, owing to the loss of the object with which he appointed the central point for the movements of the day (v. פירוב), may walk only from his home to that spot and back. Erub. III, 4 (35<sup>a</sup>); Tosef. ib. V (IV), 2; Y. ib. III, 21<sup>b</sup> top.

גמל (גמ') גמל, גמל, גמל m. ch.=h. גמל. Targ. Is. III, 11. Targ. Ps. XCIV, 2. Ib. CXXXVII, 8 גמל Ms.; a. e.—Pl. גמליא. Targ. Is. XXXV, 4.—Lev. R. s. 4 גמליא my benefits which I bestowed on thee.

גמל I c., ch. 1) =h. גמל camel. Targ. Lev. XI, 4; a. e.—Snh. 106<sup>a</sup> (prov.) ג' אזל the camel went to ask for horns, and had her ears cut off.—Macc. 5<sup>a</sup> פרוח ג' a flying (swift) camel, *dromedary*; Yeb. 116<sup>a</sup>.—Ib. 45<sup>a</sup> (prov.) ג' במדי in Media a camel can dance on a kab (bushel), i. e. in Media everything is possible. Sot. 13<sup>b</sup>; Keth. 67<sup>a</sup>, a. e. (prov.) ג' שרונה according to the camel is his load, i. e. the greater the man, the greater his responsibility.—Pl. גמלי, גמליא, גמלין. Targ. Gen. XXIV, 10 sq.; a. fr.—Gen. R. s. 38.—Y. Hor. III, 48<sup>a</sup> bot. גמלי אבא Yudan who is busy among his camels; Lev. R. s. 5 דגמלי; a. fr.—2) *couple, teaming arrangement*. M. Kat. 11<sup>b</sup> דודא בהדי הדדי (Asheri 33 . . . גמלא) had an arrangement between them to team their oxen for mutual work. Ib. פסקיה he broke the arrangement (Ms. M.; as corrected, לגמלא ולא שררה . . . , v. Rabb. D. S. a. l. note); v. גמל Pi.—3) *a small bridge, crossboard* (cmp. גמל). M. Kat. 6<sup>b</sup> ג' דודא provided there is neither bridge nor crossboard. Snh. 67<sup>b</sup>, v. אוקסניא. B. Bath. 21<sup>a</sup> ג'

contrad. fr. חרורא. Snh. 7<sup>a</sup>, v. גורא.—4) *large-sized*, v. גמלא.

**גמלא II** pr. n. pl. *Gamala*, in Galilee. Arakh. IX, 6. Tosef. Macc. III (II), 2; Y. ib. II, 31<sup>d</sup> גמלא.

**גמלא III** pr. n. m. *Gamla* (abbrev. of Gamliel). Yoma 18<sup>a</sup>; Yeb. VI, 4; B. Bath. 21<sup>a</sup> Joshua ben G., a highpriest.—Gitt. 30<sup>b</sup> Abba Elazar b. Gamla; Bets. 13<sup>b</sup> גמל; Bekh. 58<sup>b</sup>, Men. 54<sup>b</sup> גמל (Ms. M. גמל).—Snh. 111<sup>a</sup> R. Hānina b. Gamla (v. Rabb. D. S. a. l. note), usu. b. Gamliel.

**גמלא**, Shek. III, 2, v. גמא.

**גמלא**, v. גמלא II.

**גמלא** m. (deriv. of גמל) *large-sized* (bean).—Pl. גמלנין, גמלנין. Shebi. II, 8; Kil. III, 2. גמלנין ed., v. גמלנין.—Tosef. Kil. II, 8 פולין ה' (v. ed. Zuck. note). Tosef. T'bul Yom I, 1.

**גמליאל** pr. n. m. (b. h.) *Gamaliel, Gamliel*; 1) Tan-naim, a) Rabban G. senior (הזקן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27<sup>b</sup> sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69).—2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Hall. IV, 60<sup>a</sup> top ב"ר ר' קת. 103<sup>b</sup>. Ib. 10<sup>b</sup>. Men. 84<sup>b</sup>; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39<sup>b</sup>.—c) (also גמליאל) G. Zuga. Y. Hall. IV, 60<sup>a</sup> top; a. fr.; a. others (v. Frank. M'bo p. 72<sup>a</sup> sq.).

**גמלין**, pl. of גמל.

**גמלין**, v. גמל.

**גמלין** m., **גמלין** f. ch.=h. גמלון, *large-sized*. Sabb. 66<sup>b</sup> ג' שימשנא Ar. (ed. גמלא) a large ant.—Ab. Zar. 28<sup>b</sup>, v. גמלין.

**גמלין** f. (גמל) *a caravan of camel-drivers*. Snh. X, 5 (111<sup>b</sup>); ib. 112<sup>a</sup>; B. Bath. 8<sup>a</sup>.

**גמלין** f. (גמלא) *stock of camels*. Gen. R. s. 75 (ref. to generic sing. שור, Gen. XXXII, 6) it is a popular expression ג' ומורא (as we say in Chald.) the stock of asses, of camels.

**גמל** 1) *to join, connect*. Denom. גמל I, II.—2) *to make even, level, smoothen, peel, raze*. Shebi. IV, 5 גמל Ms. M. (ed. גמל) he razes (the tree) even with the ground; B. Bath. 80<sup>b</sup> ג'. Tosef. Maas. Sh. V, 18 גמל ארזו you may raze it (the vineyard with the fourth year's fruits). Ter. IX, 7 גמל ארז עד שגמל ארז (Y. ib. end, 46<sup>d</sup> האוכלין) until he has entirely cut off what is eatable. Y. l. c. בעלים עד שג' במשנה means, until he has razed the plant while it was yet bearing leaves. Y. Kil. V, 30<sup>b</sup> bot.; Y. Shebi. I, end, 33<sup>c</sup> ג' כרמו וכ' כרמו עד שג' גמל ארז lower than a hand-breadth (above the surface); עד שגמל עד שגמל until he razes it even with the ground.—

Hull. 92<sup>b</sup> גמל עם וכ' he peels the fat off even with &c., opp. גמל. Tosef. Kel. B. Mets. VII, 3 גמל עד שגמל (R. S. to Kel. XVII, 12 שגמל ויגם Nif.) until one has blown it up and scraped it (polished the leather surface).—*Part. pass. גמל levelled, smoothened*. Hull. 59<sup>a</sup> ג' פיה her mouth is smooth i. e. toothless (Rashi: cut off); v. infra. Tosef. Bekh. IV, 16 ג' ארזי גמל וכ' (ed. Zuck. גמל, corr. acc.) what animal is called *gamum*? That which lacks horns, i. e. whose horns are not projecting, v. next w. Ib. 15 גמל (ed. Zuck. הנימול) read: גמל.

*Nif. גמל to be levelled, smoothened, razed*. Shebi. I, 8 ג' אילן (Ms. M. שפגם) a tree which has been cut off (near the ground). Bekh. VI, 4 (39<sup>a</sup>) the incisors שפגמו which are broken off or levelled (with the gum; cmp. Hull. 59<sup>a</sup> quoted above). Hull. 70<sup>a</sup> וכ' גמל כורלי וכ' if the sides of the womb are peeled (diminished in size). Tosef. Kel. B. Mets. l. c. גמל גמל after the leather bottles have grown too thin for holding liquids. Kel. XVII, 4 גמל if they are worn off (the sides of a vessel having become too thin), opp. גמל broken into (Maim.: the sides have been cut off, so that nothing but the bottom remained); Tosef. ib. B. Mets. VI, 9 גמל ed. Zuck. (R. S. to Kel. l. c. גמל).—Transf. *to be degraded, disgraced*. Esth. R. to I, 9 (play on *gam* ib.) Vashiti's time has come ל' גמל to be disgraced (explained *ל' גמל*).

*Pi. גמל as Kel. Gen. R. s. 38 when a vineyard yields no fruits גמל the owner cuts it down.*

**גמל** (גום) ch. same. Y. Kil. II, 27<sup>d</sup> גמל razed his vineyards. Hull. 50<sup>a</sup> גום שר peel it off and throw it away. Ib. 92<sup>b</sup> גום ליה ed. (Ar. גיים) peeled it off (on the surface, opp. גמל). Ib. 96<sup>a</sup>.

*Ithpe. גמל as preced. Nif. Ib. 44<sup>a</sup> גמל the chin was razed, detached without laceration from the neck, opp. גמל forcibly torn off. Bekh. 44<sup>a</sup> גמל the horns are levelled (not projecting), opp. גמל uprooted.*

**גמליות**, v. גמל.

**גמליות**, v. גמל.

**גמליות**, v. גמל.

**גמליות**, v. גמל a. גמל I.

**גמל** (v. גמל) *to finish a pit*. Targ. Ps. VII, 16.—Denom. גמל.

**גמל** I, *Pi. גמל* (denom. of גמל, v. גמל) *to perfume (clothes) with burned spices*. Bets. 22<sup>b</sup> גמל for the purpose of perfuming clothes. Ber. 53<sup>a</sup>.

*Hithpa. גמל to be perfumed, soaked with perfume*. Sabb. 18<sup>a</sup> you may put *mugmar* under the clothes on the eve of Sabbath, וכ' ומגמרין ודולכין and the process of soaking is continued during the entire Sabbath day. Bets. l. c. גמל מכלי הדבר the room is perfumed of itself.

**גמל** I ch., *Ithpe. גמל as preced. Hithpa.* Targ. Cant. III, 6. Targ. Ps. XLV, 9.

**נִמְרָא** f. (v. **נִמְרָא** II, 5) *memorizing of verbal teachings, tradition*. Ab. Zar. 19<sup>a</sup> bot. הֵינִי סוֹרֵא אֶבֶל ג' מִדֵּר רַבָּא וִי' (v. Rabb. D. S. a. l. note) this refers to reasoning (dialectics), but as to traditional laws (rules &c.), it is better to study only with one teacher, in order not to be confused by varying wording; Yalk. Ps. 614.—Gitt. 6<sup>b</sup> הָא ג' דִּינָא וְג' (this is merely a tradition (not to be arrived at by way of reasoning) and one may not have heard that tradition (and yet be an able man). B. Mets. 33<sup>ab</sup> ג' verbal study (opp. to מִשְׁנָה which had been put to writing). Arakh. 29<sup>a</sup> רַב נִמְרָא נִמְרָא (not גִּמְרָא) Rab had his own tradition about it (had it from his teacher that the Mishnah was corrupt). Erub. 60<sup>a</sup> גִּמְרָא וְזִמְרָא וְזִמְרָא (if it is a tradition, learn it by heart, let it be like a song (the wording of which you dare not change); Sabb. 106<sup>b</sup>; Ab. Zar. 32<sup>b</sup>; Bets. 24<sup>a</sup> (variously interpreted in comment.). —Yoma 14<sup>b</sup>, a. fr. מִשְׁמֵרָא as a tradition (without knowing the reasoning process, cmp. ib. 33<sup>a</sup> bot. גִּמְרָא

'(וכ); a. fr.—*G'mara*, that part of the Talmud containing those discussions, decisions &c. which, after the reduction to writing of the Mishnah, were the materials of verbal studies until they, too, were put to writing.—Abbrev. 'גמ', a clerical mark in the Talmud Babli editions, to indicate where the Mishnah ends, and the *G'mara* begins.

**גַּמְרִי** (infin. Pa. of גמר) *entirely*. \*Targ. Job XXX, 24 Ms. (ed. לגמריה).—Pes. 55<sup>b</sup>. B. Kam. 35<sup>b</sup>; a. fr.

**גַּמְרִיָּה**, Y. Shebu. III, 34<sup>b</sup> bot., v. גַּמְרִיָּהּ.

**גַּמְרָא** m. (Denom. of גַּמְרִי) *a teacher of traditions*. Pes. 105<sup>b</sup>.

**גַּמֵּשׁ** (cmp. כמש) *to contract, bend*. Yoma 67<sup>a</sup> Ms. M. 2 (v. Rabb. D. S. a. l. note 20) *זימנין דגמיש ררשיה* (in falling) is bent, and he (the man) cannot see the chord.

*Pa.* גַּמֵּשׁ same. Ib. ed. לררשיה ולא זימנין דג' ליה לררשיה the animal may bend its head, and the man may not think of looking after the chord.

**גַּן**, c., **גִּינָה**, f. (b. h.; גנן) *a fenced-in place, garden*.—*paradise, place of future reward*, opp. גֵּהֶנֶם. Pes. 54<sup>a</sup>; Ned. 39<sup>b</sup>; a. fr.—Gen. R. s. 15 beg. גן גדול מעדן the garden was larger than Eden (Eden was a portion of the garden, ref. to Ez. XXXI, 9). Taan. 10<sup>a</sup> 'וכ' and the garden was one sixtieth portion of Eden.—Gen. R. l. c. כפני שדרא נרונה בג' like a spring in a garden. Kil. II, 2 *garden plants*. Ex. R. s. 31 *גלגל שבג' the wheel works of the well in the garden*; a. fr.—Transf. (cmp. hortulus a. ἡσπας) *woman*. Pirké d'R. El. ch. XXI אין גן אלא האשה וכ' *gan* (Gen. III, 3) means woman who is compared to a garden (ref. to Cant. IV, 12), 'וכ' מה דגנה זו וכ' a garden &c. Cant. R. to IV, 12 *גַּמְרִי נעולה ודריא מרגנא* my consort (Israel) is closed (chaste), and yet defamed.—*Pl.* גַּנְזוֹ. Lev. R. s. 3, beg. better off is he who owns גִּינָה one garden and &c. 'וכ' than he who takes other people's gardens on half-shares; a. fr.—Gen. R. s. 85 *גננה* (euphem. for sexual intercourse).

**גַּנְזָא** ch. same. Targ. Job XXXVIII, 18 עין גַּנְזָא. Ms. (ed. גִּינָה דע); a. fr.; v. גִּינָהּ.—*Pl.* גִּינָהּ. Targ. II Kings IX, 27.—Lev. R. s. 3, v. גַּנְזָא II. גַּנְזָא *the gardens (or the forts?) of Ascalon*, name of a Palestinean border place (v. Hildesh. Beitr. p. 72). Y. Shebi. VI, 36<sup>c</sup>; ib. 'וכ' מה דרתי גנניה וכ' (corr. גנניה) from the expression 'the gardens of A.', we derive that A. itself is considered as foreign land; Tosef. ib. IV, 11 גַּנְזָא; Sifré Deut. 51 גַּנְזָא דא' (prob. גַּנְזָא); Yalk. ib. 874 גַּנְזָא.

**גַּנְזָא**, v. גַּנְזָא I a. גַּנְזָא.

**גַּנְזָא**, v. גַּנְזָא.

**גַּנְזָא** m. (גנר) *disgrace, shame, blame; obscenity*. Ab. Zar. 46<sup>a</sup> a byname of לג' of reproach, (cacophemistic, opp. לשבח). Kidd. 33<sup>b</sup>; Y. Shek. V, 49<sup>a</sup> bot. לג' one says 'they looked after Moses' (Ex. XXXIII, 8) with the

purpose of fault-finding; Tanh. Ki Thissa 27. Meg. 25<sup>b</sup> 'וכ' כל דמקראיה . . . לג' וכ' words in the Torah which, as they are written (v. כתרב), have become obscene, are in reading changed &c. (שכב changed into שגל). Ber. 33<sup>b</sup> 'וכ' it would be offering an insult to him; a. fr.

**גַּנְזָא** ch. same. Targ. II Esth. I, 2. Targ. Y. Lev. XX, 17; a. e.

**גַּנְזָא** (b. h.) [*to put behind, aside, to steal*]. Y. Snh. VIII, 26<sup>b</sup> top *גַּנְזָא . . . גַּנְזָא* do not carry off stealthily thine own property from the thief, lest thou appear to be stealing.—Snh. 86<sup>a</sup> *גַּנְזָא נפש* one who kidnaps a person. B. Kam. VII, 2 *על פי שנים* if he is convicted of stealing through two witnesses; a. fr.—דעז—*to deceive, to create a false impression*. Hull. 94<sup>a</sup> *גַּנְזָא* אסור לְגַנְזָא it is forbidden to create &c. (e.g. to make believe as if you opened a fresh barrel of wine as a special attention to your guest, while you would have had to do it at any rate). Shebu. 39<sup>a</sup>; a. fr.—דעז—*to deceive by a false impression on the eye, to delude*. B. Mets. IV, 12.—Part. pass. גַּנְזָא, f. גַּנְזָא. Ab. Zar. 44<sup>b</sup>; Meil. 7<sup>b</sup> *גַּנְזָא* a fallacious reply; v. גַּנְזָא II.

*Pi.* גַּנְזָא *to keep behind*. Ex. R. s. 5 *גַּנְזָא* היו מְגַנְזָא אר עצמן היו מְגַנְזָא אר עצמן they kept themselves at a distance from Moses and then withdrew.

*Nif.* גַּנְזָא 1) *to be stolen, kidnapped*. B. Mets. III, 1. Gen. R. s. 84; a. fr.—2) *to be deceived* (sub. דעז). Tosef. B. Kam. VII, 8 sq.; Mekh. Mishp. N'zikin, s. 13.

*Hithpa.* גַּנְזָא *to sneak in*. Pesik. R. s. 21, *גַּנְזָא* היו מְגַנְזָא they used to have stealthy intercourse &c. Mekh. l. c. 'וכ' דמְגַנְזָא ארר וכ' who steals himself (into the college room) behind a neighbor.

**גַּנְזָא** ch. same. Targ. Y. Gen. XXXI, 30. Ib. 20. Targ. O. Deut. XXIV, 7 *גַּנְזָא* (Y. גַּנְזָא, corr. acc.); a. fr.—Part. pass. גַּנְזָא. Targ. O. Gen. XL, 15 *גַּנְזָא* ed. Berl. I have been stolen.—Ruth R. introd. 3 (a trial before a Roman court) *גַּנְזָא* לֹא גַּנְזָא "Ye have stolen".—"We have not" . . . ; עמד *גַּנְזָא* "thou hast not stolen? Who has been stealing with thee?"; Gen. R. s. 37; s. 63. B. Kam. 65<sup>b</sup> *גַּנְזָא* מירך was it an ox I stole from thee?—Ib. 67<sup>b</sup> *גַּנְזָא* חרי (he is not bound to pay) unless he stole two animals; a. fr.

*Pa.* גַּנְזָא 1) same. Targ. Jer. XXXIII, 30.—2) *to go round about*. Keth. 19<sup>a</sup> *גַּנְזָא* למה לך *וכ' O thou cunning man, what is the use of thy going round about?*; Yeb. 91<sup>a</sup>; B. Bath. 133<sup>a</sup> *גַּנְזָא* Ms. R. (ed. גַּנְזָא, corr. acc.).—Part. pass. גַּנְזָא *crooked*. Targ. Jud. V, 6 *גַּנְזָא* (עקלקל) *crooked*.

*Hithpa.* גַּנְזָא 1) *to be stolen*. Targ. Ex. XXII, 11. Targ. Y. Gen. XL, 15; a. e.—B. Mets. 34<sup>a</sup> top *גַּנְזָא* מי ימר דמְגַנְזָא who can say that it will be stolen? Ib. 24<sup>a</sup> *גַּנְזָא* כסא וכ' a silver goblet was stolen from the inn; a. e.—2) *to sneak away*. Targ. II Sam. XIX, 4.

**גַּנְזָא** m. (b. h.) *thief*. Y. Snh. VIII, 26<sup>b</sup> top *גַּנְזָא* בכרי דעז if one carries an object off in the sight of witnesses, he is a thief (amenable to the law Ex. XXI, 37), if in the owner's presence, he is a robber. B. Kam. 57<sup>a</sup>

since he keeps himself hidden הוּא ג' he is a thief (not a robber). Ib., a. fr. ג' טוֹעֵן טַעַמָּה he pleads that a thief had stolen the object in his charge. Snh. 26<sup>b</sup> ג' נִסְכָּן וכו' a thief (a laborer or tenant who takes fruits) in Nisan or in Tishri is not a thief (to be considered unfit to testify in court); a. fr.—Pl. גָּנֵבִין, גָּנָבִים. Tosef. B. Kam. VII, 8; Mekh. Mishp., N'zikin, s. 13; a. fr.

**גָּנֵב** ch. 1) same. Targ. Ex. XXII, 1; a. e.—Ber. 5<sup>b</sup> (prov.) גָּנֵב בָּרַר ג' גָּנֵב וכו' steal after the thief (take thine own stealthily from him), and thou hast a taste (of theft), v. גָּנֵב. Snh. 22<sup>a</sup> (prov.) גָּנֵב וכו' חֲסִידָה לָּג' נִפְשִׁיהָ וכו' when strength fails the thief, he pretends to be honest.—Pl. גָּנֵבִין, גָּנָבִים. Targ. Y. Ex. XX, 13; a. fr.—Ab. Zar. 70<sup>a</sup>. Snh. 109<sup>a</sup>, v. אָחָז; a. fr.—2) *cunning*. B. Bath. 133<sup>a</sup>, v. גָּנֵב Pa.

**גָּנֵב** m.—גָּנִיבָה q. v.

**גָּנָבָה**, v. גָּנֵב ch.

**גָּנִיבָה**, v. גָּנֵב.

**גָּנִיבָה** f. (denom. of גָּנֵב) *inclined to steal*. Pl. גָּנִיבָהוּ. Gen. R. s. 45, v. גָּנִיבָה.

**גִּינְבָא, גִּינְבָרָא** m. (=גִּיבָר) *strong man, giant*.—Pl. גִּינְבָרָא, גִּינְבָרִי. Targ. Prov. IX, 18 גִּינְבָרִי ed. Lag. (ed. Vien. גִּנְבָרִי, some ed. גִּנְבָרִי, corr. acc.). Targ. Y. Gen. XIV, 1 גִּינְבָרִי (read גִּינְבָר). Targ. Y. Deut. II, 10 sq. [Ib. 11 מִיִּשְׁרָאֵל גִּינְבָרִי, corr. acc.]

**גִּינְבָרָא** *ginger*, v. גִּינְבָרִי.

**גִּנְבָא** f. (גִּנְבָּה) *thief*. Gen. R. s. 92 גִּנְבָא בִּר ג' thief (Benjamin), son of a thief (Rachel); Tanh. Mikk. 10 (ref. to Gen. XXXI, 19).

**גִּינְדִּידִין** m. (γινγιδιον) *gingididium*, a kind of chervil (bitter herb; v. Sm. Ant. s. v.). Y. Pes. II, 29<sup>c</sup> top (expl. תַּמְכָּה).

**גִּינְדִּילֹן, גִּינְדִּילֹן** m. (cingulum) *girdle*, v. גִּינְדִּילֵין.

**גִּנְגָלִים**, v. גִּנְגָלִין.

**גִּנְדָר** I (גִּנְדָר) *to be rounded*, v. גִּנְדָר II; cmp. כָּדָר; v. Nöld. Neusyrische Gramm. p. 39) *to roll*. Targ. O. Gen. XXIX, 8; 10 (ed. Berl. גִּנְדָר, v. Berl. Targ. O. II, p. 10; Targ. Y. ib. 13 גִּנְדָר, some ed. גִּנְדָר). Targ. I Kings XIV, 10 כָּמָא דִּמְגִנְדָרִין בִּגְלִילָא (Var. דִּמְגִנְדָרִין) as they roll with a (threshing) roller (h. text גִּנְגָלִין).—Gitt. 69<sup>b</sup> וְיִגְנְדְרֵהּ (Rashi וְיִגְנְדְרֵהּ) and let him roll it sixty times. Ab. Zar. 28<sup>a</sup> (ויגדר (some ed. ויגדר).

*Ithpa.* גִּנְדָרָא *to be rolled; to roll one's self*. B. Kam. 35<sup>a</sup> גִּנְדָרָא לְמַקְלִיָּה וְאִיגְנָדְרָא בְּקִישְׁמָא Ms. M. (ed. וְאִיגְנָדְרָא, v. Rabb. D. S. a. l. note) to burn the stack in order to roll himself in the ashes. Ib. קִישְׁמָא בְּקִישְׁמָא Ms. M. he did roll himself in its ashes. Gitt. 77<sup>b</sup> אִיגְנָדְרָא Ar. (ed. אִיגְנָדְרָא, Rashi to Sabb. 80<sup>a</sup> quotes אִיגְנָדְרָא) the letter of divorce (thrown over

to the woman) rolled and fell &c. Yeb. 17<sup>a</sup> (prov.) קָבָא וְכ' מִיגְנָדְרָא . . . the large and the small measure (both instruments of fraud) roll together and arrive at hell, and from hell &c., i. e. all the low elements meet in those Babylonian places.

**גִּנְדָרָא** II (גִּנְדָר, cmp. גִּנְדָר *Ithpa.*) *to lord it*. Taan. 23<sup>b</sup> עָלַי מִיגְנָדְרָא she lords it over me (being proud of her beauty; (Ms. M. לִיָּהּ וּמִרְדָּא).

**קִנְטְרוֹפּוֹס, גִּנְדְרוֹפּוֹס** m. (corrupt. of κυνάνθροπος or of λυκάνθρωπος, sub. νόσος; for rejection of λ, v. בְּרִיָּה) *lycanthropy*, a form of melancholy, the patient so afflicted believing himself to be a wolf (or a dog) and spending his nights among tombstones; also (δ λυκάνθρωπος) *the person so afflicted*. Hag 3<sup>b</sup> אִימֵר גִּנְדְרוֹפּוֹס ed. (Ms. M. גִּנְדְרוֹפּוֹס, Var. גִּנְדְרוֹפּוֹס, v. Rabb. D. S. a. l. note) say, lycanthropy has seized him.—Y. Gitt. VII, beg. 48<sup>c</sup> הִיוּצָא בַּלַּיְלָה קִנְטְרוֹפּוֹס I, 40<sup>b</sup> קִנְטְרוֹפּוֹס (corr. acc.) he who goes out at nights is merely a lycanthrope (but not insane).

**גִּנְדְרוֹפּוֹס**, v. preced.

**גִּנְדָּה**, v. גִּנְדָּה I.

**גִּנְדָּה, גִּנְדָּה**, v. גִּנְדָּה.

**גִּנְדָּה**, v. גִּנְדָּה.

**גִּנְבָא** (=גָּנָבָה) *cunning*. Keth. 19<sup>a</sup>, v. גָּנֵב Pa.

**גִּנְבָא** m. (גִּנְבָּה) *stolen, secret*. Pl. גִּנְבָא. Targ. Prov. IX, 17 (Ms. גִּנְבָּה).

**גִּנְבָא** I f., **גִּנְבָא** m. (גִּנְבָּה) *tail*. Targ. Job XL, 17 Ms. (ed. גִּנְבָּה). Targ. Y. Deut. XIV, 9 גִּנְבָּה. Sabb. 77<sup>b</sup> M. Kat. 17<sup>a</sup>; a. e.

**גִּנְבָא** II f. (גִּנְבָּה) 1) *theft, stolen object*, v. גִּנְבָּה. —2) *fallacy, fallacious reply* (v. גִּנְבָּה). Ab. Zar. 44<sup>b</sup> מֵאֵי גִנְבָּהוּ wherein lies the fallacy of his answer? Ib. גִּנְבָּהוּ מֵהֵנָּה its fallacy comes in from here (consists in this).

**גִּנְבָּה, גִּנְבָּה** f. (גִּנְבָּה, cmp. גִּנְבָּה) a sort of *parasol* made of osier and used by field laborers. Kel. XVI, 7 גִּנְבָּה Ar. (Mish. גִּנְבָּה pl., Talm. ed. גִּנְבָּה, Maim. comment. ed. Derenbourg גִּנְבָּה). [Ar. a. R. S.: *the poor man's bag*.]

**גִּנְבָּה** m. (גִּנְבָּה, cmp. גִּנְבָּה) *shame*. Y. Yoma VI, 43<sup>c</sup> the order of confession is הִשְׁתַּחֲוִיתָ וְשָׁמַעְתָּ in order not to mention the shame of Israel (by bringing the name of Israel in direct connection with שָׁמַעְתָּ as the harshest of the three expressions).

**גִּנְבָּה**, Y. Shebi. VI, 36<sup>c</sup>, v. גִּנְבָּה.

**גִּנְבָּה, גִּנְבָּה** m. (גִּנְבָּה) *baldachin* (the Greek θάλαμος), *bride-chamber, state room*. Cant. R. to I, 4 (play on *ganmo*, ib. IV, 16) לְגִנְבָּהוּ to his state room (the Tabernacle). Ib. to V, 1; Num. R. s. 13. Pesik. R. s. 5.—Num. R. l. c.



גָּנִי מִהוּ גָּנִי גָּנִי מִהוּ *ganni* (Cant. IV, 16) means "my state room"; as the bridal curtain is embroidered in variegated colors, so was the Tabernacle &c.; a. e.

**גָּנִן, גָּנִינָא, גָּנִינָא** ch. same; 1) *cover, shade, baldachin*; esp. *bridal chamber, state-room*. Targ. Y. Gen. XIV, 13 גָּנִן גָּנִינָא: Targ. Is. IV, 5 גָּנִן (read 'כג', ed. Lag. בגִּנִּין, h. text רִחֵם) Targ. Job XV, 32 Var. his enclosure (v. בְּרִיחָא) shall not be גָּנִינָא ed. Lag. (ed. גָּנִינָא) a (wreathed) state-room (h. text רִעֲנָה; cmp. Cant. I, 16). Targ. Y. Ex. II, 1 גָּרִי דְּהִילֵּילָא Targ. Ps. XIX, 6; a. e.—Y. Yeb. XIII, 13<sup>c</sup> bot. גָּנִן if a bridal room is prepared for her. Y. Ber. II, 5<sup>a</sup> they went גָּנִינָה to prepare the bridal chamber of &c.; Bab. ib. 16<sup>a</sup> wreathed the bridal chamber of &c. Ruth R. to I, 17 (sect. 3) [read:] 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה גָּנִינָה וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה that thy state-room in the hereafter have one jewel less than &c., i. e. that the jewel given thee in this world be deducted from thy future reward.—2) (v. גָּנִי) *couch, breeding place*. Targ. Job XL, 22. Ib. 31.

**גָּנִינִים**, v. גָּנִינִים.

**גָּנִינִית** f. (v. גָּנִן) *couch*.—Pl. גָּנִינִית. Y. lamd. to Deut. X, 12 quot. in Ar. (ref. to גָּנִינִים, Cant. VIII, 13) when the students at college sit גָּנִינִית arranged by couches (school forms).

**גָּנִינִיתָא** f. (v. גָּנִן) (*hortulus*) *garden at the house, pleasure-garden*. Targ. Y. Ex. II, 21.—Ber. 43<sup>b</sup>. Y. Kidd. IV, end, 66<sup>d</sup> של רִיחַ vegetable garden; a. fr.—Pl. גָּנִינִיתָא. B. Bath. 68<sup>a</sup>.—Esp. (= עֵדֶן) *paradise*. Targ. Y. Gen. XLVI, 17; a. e.

**גָּנִינִיתָא** pr. n. f. *G'nunitha*, (*gardener*) legendary name of Esther's attendant for the third day of the week (with ref. to Gen. I, 11). Targ. Esth. II, 9.

**גָּנִינִיתָא**, v. גָּנִינִיתָא.

**גָּנִינִיתָא**, v. גָּנִינִיתָא.

**גָּנִינִיתָא**, v. גָּנִינִיתָא.

**גָּנִינִיתָא**, v. גָּנִינִיתָא.

**גָּנִינִיתָא**, v. גָּנִינִיתָא.

**גָּנִינִיתָא**, v. גָּנִינִיתָא.

**גָּנִינִיתָא** f. (v. גָּנִי; v. גָּנִי) *blame, disgrace*. Pes. X, 4. Arakh. 16<sup>a</sup> גָּנִינִיתָא may be induced to speak of his shortcomings; a. fr.

**גָּנִינִיתָא** ch. same. Targ. Y. Gen. XXXIV, 14. Targ. Koh. V, 5.

**גָּנִן** [to cut off, set aside,] 1) *to save, hoard up, reserve*. B. Bath. 11<sup>a</sup>; Tosef. Peah IV, 18 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה גָּנִן thy ancestors saved (treasures) and increased the savings of their fathers. Hag. 12<sup>a</sup> גָּנִן לְמִי לְמִי for whom has He reserved it?; a. fr.—Part. pass. גָּנִינִי, f. גָּנִינִית reserved. Pes. 119<sup>a</sup>; Snh. 110<sup>a</sup>.—2) *to remove from sight, hide*

(in order to prevent desecration). Tosef. Sabb. XIII (XIV), 5; Sabb. 116<sup>a</sup>. Meg. 26<sup>b</sup> a book of the Law in a state of decay 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה is buried by the side of a scholar; a. fr.—3) *to declare a book apocryphal, to suppress, prohibit the reading of*. Pes. 56<sup>a</sup> סֵפֶר רְפוּאוֹת גָּנִן suppressed the Book of Remedies. Sabb. 115<sup>a</sup> הָיָה אֵת סֵפֶר רְפוּאוֹת he (R. Gamliel junior), too, gave orders about it and suppressed it; Tosef. ib. XIII (XIV), 3; a. fr.—Sabb. 30<sup>b</sup> בְּקִשְׁרֵי הַכֻּמִּים לְגָנִיו the scholars wanted to suppress (declare uncanonical) the Book of Koheleth; a. fr.

**נִיף** 1) *to disappear, be hidden*. Yoma 52<sup>b</sup> מִשְׁכַּן הַקֹּדֶשׁ נִיף when the Holy Ark was removed, there disappeared with it &c.; Tosef. ib. III (II), 7. Tosef. Sot. II, 2 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה נִיף the scroll used for the suspected wife (סִימָה) was hidden away under the door pivot of the Temple; a. fr.—2) (of books) *to be prohibited, suppressed*. Sabb. 13<sup>b</sup> 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה but for him, the Book of Ezekiel would have been suppressed; Hag. 13<sup>a</sup>; Men. 45<sup>a</sup>; a. e.

**נִיף** ch. same, *to save*.—Targ. II Kings XX, 17.—Part. pass. גָּנִינִי, f. גָּנִינִית 1) *hidden, stored up, reserved*. Targ. II Chr. XXXIV, 15. Targ. I Sam. XXV, 29.—Pl. גָּנִינִינִים. Targ. O. Deut. XXXII, 34. Targ. Hos. XIII, 12.—Targ. Prov. XXX, 18.

**נִיף** *to disappear*. Targ. Y. Num. XX, 2; 13.

**נִיף** m. (b. h.; preced.) *store, treasure*.—Pl. גָּנִינִים, constr. גָּנִינִי. Hag. 12<sup>b</sup>. Pes. 119<sup>a</sup> בֵּית גָּנִינִי של וְהָיָה Korah's store-house. Ib. 118<sup>b</sup> bot. בֵּית גָּנִינִים Ms. M. 2 (Ms. M. 1 גָּנִינִי; ed. גָּנִינִי, corr. acc.).

**נִיף**, constr. גָּנִינִי, ch. 1) same. Targ. I Sam. XXV, 29 גָּנִינִי; Targ. Y. Deut. XXXI, 16 גָּנִינִי.—Pl. גָּנִינִינִים. Targ. Ps. CIV, 13. Targ. Hos. XIII, 15. Targ. Y. Deut. XXXIII, 19 the hidden treasures.—Koh. R. to XI, 1 [read:] 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה גָּנִינִי and go into my treasury and take from there seven suits of clothes.—2) *garments kept in the royal treasury* (cmp. Koh. R. I. c., a. גָּנִינִי). Targ. Esth. I, 3 גָּנִינִי מִלְּבָשׁ fine woolen garments. [Ab. Zar. 35<sup>b</sup>, v. גָּנִינִי I.]

**נִיף**, v. גָּנִינִי.

**נִיף** f. (b. h. pl. גָּנִינִים; גָּנִן, with format. נִי, cmp. *treasury, store*. Gen. R. s. 61 (homiletic interpret. of קִשְׁרֵי, cmp. קִשְׁרֵי) 'וְהָיָה לְךָ שָׁלֹשׁ תְּרֵינִי דְּהִיָּה נִיף like one who seals up a store and finds it sealed and knotted; Yalk. ib. 109 גָּנִינִי some ed. (corr. acc.); ib. Chron. 107<sup>a</sup>.

**נִיף** (v. next w.) of *Ginzak*. Y. Ber. II, 5<sup>b</sup> top Benjamin of G. (Nidd. 65<sup>a</sup> סַסְנָא).

**נִיף** pr. n. pl. *Ginzak, Gazaka*, a city in the North of Media Atropatene (v. Neub. Géogr. p. 375). Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup>, expl. גִּינִי (II Kings XVIII, 11). Ab. Zar. 34<sup>a</sup>; 39<sup>a</sup>; Gen. R. s. 33 (mentioned in connection with R. Akiba); Taan. 11<sup>b</sup> (v. Rabb. D. S. a. l. note 7). Treat. S'mah. ch. XII.

**גָּנַח** (v. גָּנַח) to *groan*, esp. 1) (with or without מלכו) to *sigh heavily under an attack of angina pectoris*. Tem. 15<sup>b</sup>; B. Kam. 80<sup>a</sup>; Tosef. ib. VIII, 6; Keth. 60<sup>a</sup>.—2) to *cough and spit blood*. Gen. R. s. 32, end דם ג' Tanh. Noah 9 דם ג' וכו' v. גָּנַח.

**גָּנַח** I ch. same, to *groan, rumble* (of the underground thunder at earthquakes). Ber. 59<sup>a</sup> ג' גָּנַח (Ms. M. גָּנַח, Ms. O. גָּנַח), v. גָּנַח.

**Pa.** גָּנַח same, esp. to *utter disconnected sounds* (staccato), opp. to יליל to utter a trembling plaintive sound (tremolo). R. Hash. 34<sup>a</sup>.

\***גָּנַח** II to *cut, pass swiftly*. Targ. Ps. VIII, 9 Ar. (ed. חליר, h. text חליר).

**Pa.** גָּנַח to *castrate*. B. Mets. 90<sup>b</sup> top they take them stealthily וּמִגָּנָחִין ירחוון (Ms. M. וגוון, v. Rabb. D. S. a. l. note). [גָּנַח prob. misread for גוון, a. מגנחין for גָּנַח, denom. of גָּנַח II. Cmp. form of letters, Sabb. XII, 5; 103<sup>b</sup>; 104<sup>b</sup>.]

**גָּנַח** (cmp. גָּנַח) to *cover, be covered*.

**Pi.** גָּנַח to *overshadow, to obscure, to put to shame; to censure*. Snh. 92<sup>b</sup> וכו' אר החמה וכו' obscured the sun with their beauty. Gitt. 58<sup>a</sup> אר הפז וכו' they outshone the finest gold with their beauty. Snh. l. c. וכו' ביקש לגנוח וכו' he would have attempted to excel all the praises &c.—Sabb. 33<sup>b</sup> שג' who criticised (the Roman government); a. fr.—Part. pass. מְגֻנָּח *deserving to be covered up, reprehensible, indecent; ugly*. Pes. 3<sup>a</sup> דבר מג' an ugly expression e.g. לֹא טָהוּר in place of טָהוּר. Ber. 33<sup>b</sup> מְשׁוּבָּח he is to be reprehended; ib. 45<sup>b</sup>, opp. מְשׁוּבָּח; a. fr.

**Hithpa.** גָּנַח to *make one's self reprehensible, to become repulsive*. Hag. 15<sup>b</sup> וכו' למִגָּנָחִין בה וכו' if such regard is paid to those who abuse the knowledge of the Law &c., opp. מְשׁוּבָּחִין. Kidd. 41<sup>a</sup> he may see in her מְגֻנָּחִין דבר מְגֻנָּחִין something objectionable, and she may become repulsive to him. Yoma 78<sup>b</sup>, v. אִיבָה. Keth. 65<sup>b</sup>; a. fr.

**גָּנַח** ch. same, to *be shaded, to lie down, sleep*. Targ. Job XL, 21. Targ. Y. Deut. XXIV, 13. Targ. II Esth. I, 4 מִיגָּנִי to recline for meals, to *dine*; a. fr.—Gitt. 68<sup>a</sup> וּגָנָה and fell asleep. Sabb. 65<sup>a</sup> did not allow his daughters גָּנִי הָרִיר (Ms. M. דִּגְנִין) to sleep together. Ib. 129<sup>a</sup> וּלְגִיגִי let him lie in the sun. Yoma 78<sup>b</sup> גָּנִי and let him sleep (in his sandals). Snh. 109<sup>b</sup> כוּחֵלָה lie down on the bed. Y. Taan. I, end, 64<sup>b</sup> רִגְנָאִי a wall of a room in which people sleep; ib. IV, 64<sup>d</sup> bot. דִּגְנִי.—B. Bath. 58<sup>a</sup> גָּנִי Ar. (ed. גָּנִי) is lying. [Ber. 59<sup>a</sup> Ms. M., v. גָּנַח I.]

**Pa.** גָּנִי (with על) to *cover, protect*. Targ. Is. IV, 5. Targ. Y. Deut. XXVIII, 15.

**Af.** גָּנִי to *cause to lie down*. Targ. II Esth. I, 3 (2) וְאָנִי and made them lie down (for meals).—Snh. l. c. they had a bed מִגְנִי עֲלֵה וכו' upon which they made strangers lie. Num. R. s. 18; Tanh. Korah 10 וְאִגְנִיָּה וכו' and made him lie down on his bed; Snh. l. c.—B. Mets. 84<sup>b</sup>

[read:] אִגְנִיָּה בְּעִלְיוֹתַי hide me, I pray, in my room (v. Rashi a. Rabb. D. S. a. l. note 7). Ib. [read:] אִגְנִיָּה I kept his body in his room.

**Hithpe.** אִגְנִיָּה (v. preced. Hithpa.) to *be disgraced, become repulsive*. Targ. II Chr. XV, 16.—Y. Ab. Zar. III, 42<sup>c</sup> bot. [read:] בְּרִי יִהְיוּ מִיִּגְנִיָּה בִּי that they may not be disgraced through me (be ashamed of me). Sabb. 140<sup>b</sup> מִיִּגְנִיָּה וְאִרִּי and he may be disgraced. Ib. 65<sup>a</sup> מִיִּגְנִיָּה בִּיה something by which she is exposed. Keth. 65<sup>b</sup> וְהָאִרִּי let her look repulsive (her husband being dead).

**גָּנִיב**, v. גָּנִיב.

**גָּנִיבָה**, **גָּנִיבָה** pr. n. m. *G'niba*. Gitt. 31<sup>b</sup>; 62<sup>a</sup>. Y. ib. VI, 48<sup>a</sup> bot. גָּנִיבָה אִרְאָפֶּק וכו' as in the case of one G'niba who was carried out to be put to death.

**גָּנִיבָה**, **גָּנִיבָה** f. (b. h.; גָּנִיב) *theft, the stolen object; deception*. B. Kam. X, 3 בעִיר לוֹ שֵׁם ג' and the report of his being robbed had spread in town. Ib. 8 did not know בְּגָנִיבָהוּ that it had been stolen. Y. Sot. III, end, 19<sup>b</sup> אֶחָד ג' one theft; Kidd. 18<sup>a</sup>. Ib. גָּנִיבָה אֶלֶף if what he has stolen is worth one thousand (Shekel &c.); a. fr.—Pl. גָּנִיבָה. Ib.—Mekh. Mishp., N'zikin, s. 13 שלש ג' he committed three frauds &c., v. גָּנִיב. Num. R. s. 7; a. fr.

**גָּנִיבָה** f. same; גָּנִיבָה *deception*. Y. Snh. VI, 23<sup>d</sup> bot., sq.

**גָּנִיבָה**, **גָּנִיבָה**, **גָּנִיב** ch.=h. גָּנִיבָה. Targ. Y. Ex. XXII, 2 sq. (O. גָּנִיבָה); a. fr.—Pl. גָּנִיבָה. Ab. Zar. 26<sup>a</sup> גָּנִיבָה עֲבָדוֹ committed thefts.

**גָּנִיבָה** hunter, v. גָּנִיבָה.

**גָּנִיבָה**, **גָּנִיבָה** 1) Part. pass. of גָּנִיב.—2) גָּנִיבָה.

**גָּנִיבָה** f. (גָּנִיב) *removal of sacred objects*. Sabb. XVI, 1 גָּנִיבָה must be removed (in case of their being unfit for use). Meg. 26<sup>b</sup> וְהָיָה גָּנִיבָהוּ זֶה וְזֶה this (their use for shrouds) is their removal.—[Pes. 118<sup>b</sup> בִּית גָּנִיבָה, v. גָּנִיב.]

**גָּנִיבָה**, v. גָּנִיבָה.

**גָּנִיבָה**, v. גָּנִיבָה.

**גָּנִיבָה**, v. גָּנִיבָה.

**גָּנִיבָה**, **גָּנִיבָה** m. pl. (contr. of גָּנִיבָה, v. גָּנִיבָה) of many colors. Nidd. II, 3 (24<sup>b</sup>) שְׂפִיר מֵלֵא גָנִי (an abortion consisting of) a bag full of a many-colored substance; (Ar. גָּנִי—for which in Gem. ib. גָּנִיבָה; incorr. opin.= lumps of a fleshy substance, v. Ar. s. v.); Bekh. VIII, 1 גָנִי (Talm. ed. 47<sup>b</sup> גָנִי); Kerith. I, 5 גָנִי (Talm. ed. 7<sup>b</sup> גָנִי).—Esp. a sort of flour containing all shades of colors. Tanh. T'savveh 13 כֹּאֵה גָנִי (ed. Bub. 10 גָנִיבָה, Ms. R. גָנִיבָה, oth. corrupt. v. ib. note 63) one measure full of all sorts of flour; Y. Peah VII, 20<sup>a</sup> bot. גָנִיבָה (corr. גָנִיבָה מלכו).—Sot. 36<sup>b</sup> גָנִיבָה מלכו (corr. גָנִיבָה, omitted in Yalk. Hab. 565).—Sot. 36<sup>b</sup> גָנִיבָה מלכו (v. גָנִיבָה, גָנִיבָה, Ar. גָנִיבָה, v. גָנִיבָה).

**גְּנִיסְתָּהּ, גְּנִיסָהּ** (**גְּנִי**) *f.* (adopted fr. γένος) *gens, family, gentry.* Targ. Y. Ex. XII, 47. Targ. Y. Deut. XXIX, 17.—Targ. Y. Gen. VI, 9 **גְּנִיסָהּ נֹחַ** (**גְּנִיסָהּ**) of the family of Noah; a. fr.—*Pl.* **גְּנִיסְתָּהּ, גְּנִיסָתָהּ, גְּנִיסָתָהּ.** Targ. Y. Deut. X, 6. Targ. Y. Num. XXVI, 7 (some ed. **גְּנִיסָתָהּ** read **סָתָהּ** . . .). Targ. Job XXXI, 34; a. e.—*Masc. pl.* **גְּנִיסְתָּיהָ.** Targ. Ps. CVII, 41, v. next w.

**גְּבוּרִים** m. pl. (v. preced. a. גְּבוּרִים) *nobles, gentry*. Targ. Y. Gen. XXXVI, 29 sq.; Deut. II, 12 (some ed. סִרְיָא . . . , corr. acc.; h. text חֲזָרִי).

אָנרירט, v. אָנרירט.

גִּינְיָסָר, v. גִּנְיָסָר.

פּוֹרֵסָא, v. פּוֹרֵסָא.

**נָצַח** (b. h.) *to protect, surround*. Denom. נָצַח.

חֲבֵר ch. same. Targ. Zech. VIII, 4.

*ʾAf.* אָפִי same. Targ. O. Gen. VII, 16 (some ed. אָפִי, fr. אָפִי, Y. I אָפִי, h. text סִפֵּר). Targ. Ex. XXXIII, 22. Targ. Is. I, 6; a. fr. (interchanging with אָפִי).—Sot. 21<sup>a</sup> מִגִּנָּה אֲפִי does protect, contrad. fr. אֲצִילִי to rescue. Keth. 77<sup>b</sup> לֹא מִגִּנָּה אֲפִי will it (the Law) not protect (me)? Ab. Zar. 15<sup>b</sup> בּוֹטְלֵי עֲלֵי־רֵחוֹ they (the bucklers) protect them. Ib. 16<sup>a</sup> מִגִּנֵּי עֵרְלוֹן they (the Persian soldiers) protect us.

גַּנֵּן m. (denom. of גָּן) *gardener*. Lev. R. s. 5.—*Pl.*  
גַּנְיָן, גַּנְיָן Kel. XVII, 1. Yoma V, 6; a. e.

**נִפְתָּה, נִפְתָּה** ch. same. Y. Snh. II, end, 20<sup>d</sup>; Gen. R. s. 80, v. **נִפְתָּה**.

תבכא, v. תבכך.

אָנרִיט א. v. גַּנְסְט

גַּנְפָּרָא v. גַּנְסָרִי

\* **וְנִפְּזָה** = גִּפְּזָה. — *Pl.* גִּפְּזָה. Targ. Mic. I, 16 (ed. Lag. a. oth. גִּרְפָּה), v. גִּרְפָּה a. גִּרְפָּה.

וְיִרְכָּא, v. גִּבְרָא.

וְיִמְּלֵךְ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְיִמְּלֵךְ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְיִמְּלֵךְ אֱלֹהֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

חֹם II m. (v. next w.) *the thick part of the web, border, hem.* Tosef. Sabb. XII (XIII), 1 עַל הַחֹם (Var. חֹם; Y. ib. XIII, beg. 14<sup>a</sup> הַחֹם, corr. acc.), v. עַל בִּב; Bab. ib. 105<sup>a</sup> חֹם (some ed. חֹם).

גֹּסֶס III m., גֹּסֶסָה f. (גשש, cmp. גושש) *bulky, huge, large*. Hull. III, 1 עוף הגס large fowl (goose, hen &c.), opp. דק. (בהמה) גסה—*large cattle* (beeves &c.), opp. דקה sheep, goats &c. Ib. Y. Pes. IV, 30<sup>d</sup> bot.; a. fr.—Dem. II, 4 sq. ג' בבסה, במדיה ג' in large quantities, *wholesale*.—Ber. 6<sup>b</sup> ג' פסייעה large, hasty step. Pes. 107<sup>b</sup> ג' אכילה a large, full meal.—Shebi. IV, 1 (to gather wood or stones) את הגס הגס the larger the better, i. e. picking out the

largest for using them in buildings &c., clearly indicating that it is not done for the purpose of improving the field; expl. Y. ib. beg. 35<sup>a</sup> בִּין דִּקִּים .... כִּדְרָךְ שְׂוֵרָא מִלְּקֵט as one gathers in his neighbor's field distinguishing between the small and large pieces.—Nidd. 2<sup>b</sup> הָיָם הָיָם she noticed the menstruation only when coming in large quantities (in clods, while the blood had previously been imperceptibly gathering).—Pl. גָּסִין, גָּסִין, f. גָּסוֹת. Y. Shebi. l. c. Hag. 26<sup>a</sup>; a. fr.—גָּס רוּחַ *presumptuous, haughty*. Ab. IV, 7. [Ib. לְבִי גָס, v. גָּס.]—Pl. גָּסִי רוּחַ. Y. Pes. V, 32<sup>a</sup> bot.; a. fr.—גָּסִים (sub. נִקְבִּים) *movement of the bowels*, v. גָּדוֹל end. Y. Ber. II, 4<sup>d</sup> top; a. e.

**כַּסִּי** ch. f. (sub. מִדָּה) *large quantity*.—בְּ<sup>אֵ</sup> *intemperately*. Esth. R. to I, 8' לָפִים דְּחֵמִין שֶׁאֵין גֹּ' because there (at the Persian court) they used to drink immoderately.

נחמ, v. נחמ.

פּוֹסְפֶּר, v. some ed., השבת וחג' 7, II. Shebi. Tosef., נֶסֶפֶר

נָסַח (denom. of נָסַח; cmp. אֲבִירָה נָסַח, s. v. נָסַח) 1) *to swallow large quantities at a time, to glut.* Der. Er. Zutta ch. V וְלֹא יִנְסַח בְּפָנֵי וַיֵּךְ must not eat or drink like a glutton in the presence of &c.—Pesik. Vattomer, p. 131<sup>a</sup> (ref. to חֵם הַקֶּלֶקֶל, Num. XXI, 5) I (the Lord) selected for them light food . . . ., מִמֶּם נִנְסַח וְיִלְרִי, שלא יתא אחד מהם נִנְסַח וְיִלְרִי, lest one of them should eat too much and be seized with diarrhœa; Sifrē Deut. 1 Ms. (v. ed. Fr. note 26); Yalk. Num. 764 גִּינֵחַ (corr. acc.); ib. Deut. 790 גִּינֵחַ וְיִלְרִי (read גִּינֵחַ וְיִלְרִי); ib. Is. 332 גִּינֵחַ (corr. acc.); Lam. R. to III, 37 גִּינֵחַ.—2) *to feel inflated, nauseous; to belch.* Nidd. 63<sup>b</sup> (among the symptoms of approaching menstruation) וְגִינֵחַ.—V. גִּינֵחַ.

**זַסְוִית** f. (זַס III) (with or without ריית) *presumptuousness*. Succ. 29<sup>b</sup>. Kidd. 49<sup>b</sup>; a. fr.

**נְסִיחָה** ch. same. Targ. Ps. X, 2. Ib. CI, 5 גִּסְתָּ עֵינַיִן  
haughty look; a. fr.

גִּידִים', v. גִּידִים, v. גִּידִים.

**קַסְטְרָא** f. (castra, v. קַסְטְרָא) *military camp, fort*.  
 Sabb. 121<sup>a</sup> וְשֵׁל ג' אֲנָשִׁי Ar. (ed. גִּרְסָא, גִּרְסָא, גִּרְסָא, v.  
 Rabb. D. S. a. l. note 1) the Roman garrison of Sepphoris.  
 Ber. 32<sup>b</sup> (Ms. M. גִּרְסָא, Yalk. Is. 332 וְכַתְּרָא) וְיֵלֵךְ כָּל לֵגִיּוֹן  
 Ms. M. (v. Rabb. D. S. a. l.) וְכַתְּרָא כִּי שְׁלֹשִׁים ג' וְכַתְּרָא  
 for each legion (of minor planets in the constellations)  
 I created thirty camps, and for each camp thirty squares,  
 v. קַרְתָּו. —Sot. 13<sup>b</sup>sq. וְכַתְּרָא בֵּית ג' וְכַתְּרָא בֵּית ג' וְכַתְּרָא  
 the Roman government sent to the camp of Beth Peor;  
 (Yalk. Deut. end גִּרְסָא; Pesik. Zutr. Deut. p. 134 מַלְכוּת  
 וְכַתְּרָא בֵּית ג' וְכַתְּרָא בֵּית ג' וְכַתְּרָא בֵּית ג')—Hence: pr. n. pl. *Castra*. Lev.  
 R. s. 23 וְכַתְּרָא כְּכֹנֶן ג' חִירָפָא as *Castra* is hostile to Haifa; Lam.  
 R. to I, 17 וְכַתְּרָא.—Pl. וְכַתְּרָא. Gen. R. s. 28 וְכַתְּרָא  
 וְכַתְּרָא. Yalk. ib. 47 וְכַתְּרָא, read וְכַתְּרָא, v. וְכַתְּרָא. —\*2) (emp.  
 castellum) *reservoir*. Lev. R. s. 15 Ar., Var. וְכַתְּרָא  
 (cisterna, κυστερα) *cistern* (not extant in ed ; B. Bath. 16<sup>a</sup>  
 דִּפְסֹס).

גִּסְטָרוֹן, v. גִּסְטָרוֹן.

גִּסְטָרִיּוֹת, v. גִּסְטָרָא.

גִּסְטָרִיּוֹת\* m. pl. n. gent. (Κασιωτίς, Κάσιος) inhabitants of Casiotis, a district surrounding Mount Casius, East of Pelusium in Egypt. Targ. Y. I Gen. X, 14 נסיוֹת (corr. ג', Y. II פילוסטאי; h. text פרוסטים); Targ. I Chr. I, 12 נסיוֹת, נסאט (corr. acc.).

גִּסְטָרוֹן m. (κασιώτης) tin. B. Mets. 23<sup>b</sup> [read:] ג' Men. 28<sup>b</sup> ושל גיסט' (corr. acc.); cmp. קִסְטָרָא.

גִּסְטָרָא, v. גִּסְטָרָא II.

גִּסְטָא (v. גִּסְטָא II; cmp. גִּסְטָא III) to recline, to dine. Y. Snh. III, 21<sup>c</sup> top אשגח למיגוס גו וכו' cared to remain undisturbed at a banquet among the guests. Esth. R. to I, 8 רבעי מיגוס וכו' where one wants first to dine and then to drink. Lev. R. s. 28 why dost thou not allow the guests דוגסן to eat? Koh. R. to II, 17; a. fr.—Denom. גִּסְטָא & מְגִסְטָא, מְגִסְטָא.

גִּסְטָא m., pl. גִּסְטָא (v. preced. a. גִּסְטָא) side, arm. Nidd. 48<sup>b</sup> על גִּסְטָרָתָן upon their (left) arms.

גִּסְטָא, v. גִּסְטָא.

גִּסְטָרָא, v. גִּסְטָרָא.

גִּעַשׁ, v. גִּעַשׁ.

גִּעַשׁ, Koh. R. to XI, 1 לברי געא ונגודי, read לברי גִּעַשׁ or לברי גִּעַשׁ.

גִּעַשׁ, גִּעַשׁ, m., pl. גִּעַשִׁים (reduplic. of גִּעַשׁ) lowing, roaring; trnsf. 1) homesickness, longing (as the cow lows after her calf). Sabb. 66<sup>b</sup> בן שיש לו גִּעַשׁ Ms. M. (ed. omit לו) a son who is homesick for his father. Snh. 39<sup>a</sup>. Ib. 63<sup>b</sup>.—2) sulky, rebellious conduct, howling (of children). Tanh. Shmoth 1; Ex. R. s. 1, beg. שחיו לו ג' על אבריהו who behaved rebelliously against his father.

גִּעַשׁ (Gif, הרעגנע, cmp. קעקע) to roll. Hithpa. גִּעַשׁ to roll one's self. Cant. R. to IV, 11 וכו' they would roll themselves in the plants around the well (to make their garments fragrant); (Pesik. B'hall. p. 92<sup>b</sup>; Yalk. Deut. 850 מרכלכלין ברמא); Midr. Till. to Ps. XXIII מְגַעֲשִׁין; Yalk. Ps. 691; (Deut. R. s. 7, end מְגַעֲשִׁין).—Lev. R. s. 20, v. next w.

גִּעַשׁ, Ithpa. גִּעַשׁ ch. same, to roll one's self, wallow. Lam. R. to II, 2 as long as that hen מְגַעֲשִׁתָּא wallows in the ashes (as Israel lives in its religious element). Koh. R. to XI, 1 מְגַעֲשִׁין ברמא clothes rolled in blood (suspicious of murder).—Tanh. Aharé 3 (ref. to Job XXXIX, 30) וכו' he sees his brood wallowing in blood (Aaron sees his sons dead), and is silent; Lev. R. s. 20 בארמא . . . ראה Ar. (ed. בארמא); Pesik. Aharé p. 171<sup>b</sup> בארמא (Ms. Carmoli מְגַעֲשִׁין בארמא). [Targ. I, II Gen. XLIX, 11 מְגַעֲשִׁין בארמא]

[Transf. to enjoy one's self, play. Targ. Ps. CXIX, 117 וְאֶנְעֵנֶנֶּה Ms. (ed. וְאֶנְעֵנֶנֶּה, h. text שְׂעֵנֶנֶּה).

גִּעַשׁ m. (preced.; cmp. רולנג rolling; ג' (דמרא) cataract. Lam. R. to I, 17, v. גִּעַשׁ.

גִּעַשׁ, גִּעַשׁ (b. h.; cmp. גורח) to burst forth, to roar, low. Midr. Till. to Ps. OXXXVII, beg., a. e. וכו' v. בְּקִיָּה.—Gen. R. s. 31, end וְנָעַר אִמּוֹ and the whelp's mother roared. Yalk. Gen. 101 גִּעַשׁ וכו' cried loudly. Hull. 38<sup>a</sup> top גִּעַשׁ if the animal lows (when taken to slaughter). Tosef. Bekh. VII, 10 גִּעַשׁ. Y. Taan. II, beg. 65<sup>a</sup> חֲשַׁבְנִי וְנָעַר אִמּוֹ regard us as if we were lowing before thee (in agony) like cattle; a. fr.

גִּעַשׁ, גִּעַשׁ ch. same. Targ. I Sam. VI, 12. [Ib. II, 5 גִּעַשׁ some ed., corr. וְנָעַר, v. גִּעַשׁ. Targ. Job VI, 5, v. גִּעַשׁ. —Y. Taan. II, 65<sup>b</sup> וכו' וְהוּא אִילֵּין גִּעַשׁ and they lowed from this side &c.; Pesik. Shubah, p. 161<sup>a</sup> מְגַעֲשִׁין. Y. Ber. II, 5<sup>a</sup> top גִּעַשׁ הוּא לֹוֶה; Lam. R. to I, 16, end.

Pa. גִּעַשׁ same, v. supra.

גִּעַשׁ, גִּעַשׁ f. (preced.) roaring, crying in agony. Yalk. Gen. 101, v. גִּעַשׁ. Tana d'be El. I, ch. III וְנָעַר אִמּוֹ they wept and burst forth in one loud cry of agony.

גִּעַשׁ ch. same. Lam. R. to I, 16.

גִּעַשׁ f. (next w.) loathing, rejection. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332.

גִּעַל (h. h.; cmp. גאל) to be covered with impurity, be loathsome; to loathe. V. preced.

Hif. גִּעַל to remove impurity by means of hot water, to cleanse. Ab. Zar. V, 12 וְהָיָה הַגִּעַל הַזֶּה אֲרוֹרָא אֲרוֹרָא which ordinarily is cleansed with hot water, must be purified for ritual purposes by means of hot water. Ib. 76<sup>a</sup> וכו' כִּיצַד מְגַעֲלֵן how must one disinfect them? You put a smaller vessel into a larger one &c.; a. fr.—Y. Ter. XI, 48<sup>a</sup> מְגַעֲלָה בַחֲמִין removes the soakings of T'rumah &c. [Y. Maasr. I, end, 49<sup>b</sup> שִׁיעֵל, read שִׁיעֵל, v. גִּעַל. V. גִּעַל.

Nif. גִּעַל to be removed through boiling. Y. Ter. I. c. Nithpa. גִּעַל to be soiled. Zeb. 88<sup>a</sup>.

גִּעַל ch. same. Ithpa. גִּעַל, אֲרָעַל, Ithpe. גִּעַל, אֲרָעַל to be polluted, soiled. Targ. Is. I, 6.—Part. pass. Af. גִּעַל. Ib. VI, 5; XXVIII, 8.

גִּעַר (b. h. גִּעַר) to shout, to rebuke. Targ. Zech. III, 2 ed. Lag. (ed. יָרָה).—Kidd. 81<sup>b</sup> וכו' רחמנא גִּעַר בִּיהוּ the Lord rebuke Satan. Gen. R. s. 56 וְהָיָה הַגִּעַר בִּיהוּ that man of whom it is said, Rebuke him (Satan; with ref. to Zech. I. c.).

גִּעַשׁ (b. h.) 1) to rush forth, to quake, be agitated. Yalk. Josh. 35 (cit. fr. Sabb. 105<sup>b</sup>, ref. to Josh. XXIV, 30) מלמד שג' עליהם הורר להרגם it intimates that the mountain over them quaked (threatening) to slay them; Sabb. I. c. שרגש. Cant. R. to III, 10 דים וכו' ג'

the sea rushed forth and flooded the cave.—2) *to cough or sneeze*. Lev. R. s. 3 'ג' השור וכו'.

*Hif.* *הִפְּעֵשׂ* *to shake, cause to reel*. Koh. R. to VII, 1 'וכ' להפְּעֵשׂ וגם להרעֵשׂ *to shake and even make reel the mountain &c.*, v. *supra*.

*Hithpa.* *הִתְפַּעֵשׂ*, *Nithpa.* *נִתְפַּעֵשׂ* *to be agitated, very busy, anxious*. Ruth R., introd. 2 'ה' מעשורו... נִתְפַּעֵשׂוּ the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. to יִגְעֵשׂוּ Job XXXIV, 20) 'וכ' מִתְפַּעֵשִׁים *they marched hurriedly to get out &c.*

*גַּתָּן* pr. n. pl. *Gaton* (*Ġatan*; v. Hildesh. Beitr. p. 13 sq.). Y. Shebi. VII, 36<sup>c</sup> *עצמה* 'ג' ריש *the head of the brook of G. and G. itself*; Tosef. ib. IV, 11 *ריש* 'ג' *Var.* (ed. *ריש* מִעוֹן *read acc.*); Sifrē Deut. 51 *עצמה* 'ג' *מגירתו וגיא* (*read* 'ג' *מגירתו*); Yalk. ib. 874.

*גֶּבֶה* I m. (b. h.; *גֶּבֶה*, v. *גֶּבֶה*) *body*. *בְּגֶבֶה* *alone*; explained Kidd. 20<sup>a</sup> *בְּגֶבֶה* כִּנְסָה *he came with his body, and so he shall go out*, i. e. he has no claim for injuries received during servitude; oth. expl. 'וכ' *יִרְדְּדוּ* *if he entered a single man, he must leave a single man*, i. e. his master has no right to give him a Canaanite slave for propagating purposes.

*גֶּבֶה* II c. (*גֶּבֶה*, cmp. *אֶבֶה* a. *בֶּה*; v. *אֶבֶה*) [*bent, joint*], 1) *the long portion of the wing*. Zeb. VII, 5 *שִׁירֵשׁ גֶּבֶה* (Talm. ed. 68<sup>b</sup> *שִׁירֵשׁ*, v. Rabb. D. S. a. l.) *whose wing is withered*. Hull. 57<sup>a</sup> *שִׁמְרֹתָהּ* *a bird whose wing is dislocated*.—*Du.* *גֶּבֶה*, *גֶּבֶה*. Ib. III, 4 *נִשְׁחַבְרוּ גֶּבֶה* *whose wings are broken, contrad. to 'וכ' wing feathers*.—2) *arms, shoulders* of a human being. Ohol. VII, 4 *נִשְׁלַח בְּגֶבֶה* *carried by her arms (put around the necks of her supporters)*; v. *אֶבֶה*.—3) *handles of a vessel, sides &c.* Kel. VIII, 3. Tosef. ib. B. Mets. X, 5; a. e.—V. *גֶּבֶה*.

*גֶּבֶה* I ch. same; 1) *wing, also winged animal* (interch. with *גֶּבֶה*). Targ. Prov. I, 17; a. fr.—Cant. R. to IV, 8 *דְּמִנְעִיָּה* *Gen. R. s. 75* *גֶּבֶה*, *Var.* *אֶבֶה*, v. *אֶבֶה*.—*Pl.* *גֶּבֶה*, *גֶּבֶה*. Targ. Koh. X, 20. Targ. Ez. I, 6; a. fr.—*Eam. R.* to I, 1 *רִבְרִי* beg.—\*2) *a pole with a hook for cutting off fruits on high trees*; [oth. opin. *a ladder hooked into the tree*]. Ned. 89<sup>b</sup> (a proverbial phrase) *רָדִישׁ* *he ran with hook and ropes (or baskets)*; i. e. he tried his utmost.

*גֶּבֶה* II m. (*גֶּבֶה*, cmp. *אֶבֶה*) *city-gate*. B. Bath. 8<sup>a</sup>; B. Mets. 108<sup>a</sup>, v. *אֶבֶה*.—V. next w.

*גֶּבֶה* f. (*גֶּבֶה* m. ch.) (v. preced.) 1) *stone fence with gate*. Peah VI, 2 *סִמְכָה לְגִי וּלְגִירָה* (Ms. M. *לְגִי וּלְגִירָה*, Ar. *לְגִי וּלְגִירָה*) near the stone fence (ready for being carried out) or the stack; Eduy. IV, 4. Kil. II, 8 (Ms. M. *א . . .*). B. Mets. II, 3.—2) *the Capitol of Rome*. Sifrē Num. 115 *גִּי שֶׁל רֹמֶי* (Var. *גִּי שֶׁל רֹמֶי*) by the Capitol of Rome (an invocation used by a gentile woman). Men. 44<sup>a</sup> *שֶׁל פֶּרֶס* (*read* *רֹמֶי*, Ar. *רֹמֶי*). Pes. 87<sup>b</sup> *גִּי דְרֹמֶי* ed. (Ms. M. *רֹמֶי*, omitted in some ed.).

*גֶּבֶה*, part. *גֶּבֶה*, v. *גֶּבֶה* I.

*גֶּבֶה*, *גֶּבֶה*, v. *גֶּבֶה*.

*גֶּבֶה*, v. *גֶּבֶה*.

*גֶּבֶה*, Y. Sabb. XIII, 14<sup>a</sup> bot. *מִגְבֵּל*, v. *גֶּבֶה*.

*גֶּבֶה* c. (b. h. *גֶּבֶה*, v. *גֶּבֶה*) *vine, esp. grape-vine*. Kil. VII, 2; a. fr.—*גֶּבֶה* *wine*. Ber. VI, 1; a. fr.—*גֶּבֶה* *cotton, cotton tree*, v. *גֶּבֶה*. Kil. l. c.—*Pl.* *גֶּבֶה*. Ib.; a. fr.

*גֶּבֶה*, *גֶּבֶה*, v. *גֶּבֶה*.

*גֶּבֶה* (v. *גֶּבֶה*) *to make air-tight, to paste with gypsum, clay &c.* Kel. X, 5 'וכ' *שֶׁנֶּפֶסְךָ* Ar. a. R. H. G. (ed. *שֶׁנֶּפֶסְךָ*); Tosef. ib. B. Kam. VII, 7 *שֶׁנֶּפֶסְךָ* (Var. *שֶׁנֶּפֶסְךָ*); R. S. to Kel. l. c. *שֶׁנֶּפֶסְךָ* which one closed up by connecting the paste with the rim (leaving an empty space between the cover and the body of the vessel).

*Nif.* *נִפְּסָה* *to harden and be closely consolidated with the ground*. Mikv. IV, 3 Ar., Maim. a. Rabad (v. Tos'f. Yom Tob a. l.; ed. נכבש).

*גֶּבֶה* m. pl. (preced.; cmp. *גֶּבֶה*) *paste, plaster, esp. gypsum*. Kel. X, 2 we must use 'וכ' *גֶּבֶה*; Y. Shebi. III, 34<sup>c</sup> bot. *גֶּבֶה*, v. infra. Tosef. Kel. B. Kam. III, 4 *גֶּבֶה* ed. Zuck. (oth. *גֶּבֶה*). Hull. 8<sup>a</sup> *גֶּבֶה* *Ar.* *גֶּבֶה* *Tosef. Mikv. IV, 7* *גֶּבֶה* *a. fr.* [Greek adoption: *ψόφος*, readopted *גֶּבֶה*].

*גֶּבֶה*, v. *גֶּבֶה*.

*גֶּבֶה* m. (denom. of *גֶּבֶה*) *plastering material, gypsum*, v. *גֶּבֶה*.

*גֶּבֶה* f. same, v. *גֶּבֶה*.

*גֶּבֶה* (v. *גֶּבֶה*) *to bend, to join; to press, close*; v. *גֶּבֶה*. *Pi.* *גֶּבֶה* 1) *to attach a rim, to surround*. Kel. XV, 2.—2) *to throw arms around, embrace* (v. *גֶּבֶה*). Yoma 66<sup>b</sup> *גֶּבֶה* Ar. (ed. *גֶּבֶה* *whosoever embraces or kisses an idol*; Snh. VII, 6 (60<sup>b</sup>) *הִתְנַפְּחָה*.—Pesik. R. s. 26 *גֶּבֶה* *he hugged and kissed them*. Ib. *גֶּבֶה* *threw their arms around the columns*.—Y. Keth. VII, 31<sup>c</sup> *גֶּבֶה* *if they have been seen embracing one another, she is amenable to the law of Sotah* (v. *סִטְיָה*); a. fr.—*Part. pass.* *גֶּבֶה* *closed, enclosed, surrounded from all sides*. Y. Kil. IV, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup> *גֶּבֶה* *enclosed on four sides*; a. fr.—Tosef. Bekh. IV, 16 *גֶּבֶה* *whose ears are closed*.

*Hif.* *הִתְנַפְּחָה* *to lock up, shut*. Y. Sabb. XIII, 14<sup>a</sup> bot. [read:] *וְלֹא כְּמִנְהָה לְחִיבָה וְכִי* we are not treating the case of one shutting (the animal) up in the vivarium; (Y. Bets. III, beg. 61<sup>d</sup> *בְּנִינָה*).

*גֶּבֶה* ch. same, *to embrace*. Y. Erub. III, 20<sup>d</sup> bot.; VII, 24<sup>u</sup> *תִּפְּחֵיהָ* *she took him and hugged and*

kissed him &c.—Snh. 82<sup>b</sup> גַּפְתָּהּ לְאִמָּהּ (Yalk. Num. 372 גַּפְתָּהּ) did she hug her mother there? [Rashi: she made her mother a prostitute.]

*Pa.* גַּפִּיחַ, 1) *to embrace*. Targ. O. Gen. XXIX, 13 גַּפִּי (Ms. a. Y. some ed. גַּפִּי). Ib. XXXIII, 4; a. fr.—2) *to fold hands* (in idleness). Targ. Koh. IV, 5.

גַּפִּיר (v. גַּפִּיר) *to make thick, tighten*. Denom. גַּפִּירִי; fr. which

*Pi.* גַּפִּירִי *to make water-tight*. Part. pass. מְגַפֵּרֵת, f. מְגַפֵּרֵת *water-tight*. B. Bath. 97<sup>b</sup>; Tosef. ib. VI, 3 מְגַפֵּרֵת (defective clay vessels) made tight by a lining of sulphur or pitch.

*Hithpa.* מְגַפֵּרֵת *to be darkened through sulphur fumes*. Sabb. 18<sup>a</sup>; Y. ib. I, 4<sup>a</sup> top; Tosef. ib. I, 23 מְגַפֵּרֵת they (the silver vessels) go through the process of sulphuring.

גַּפִּיר, *Pa.* גַּפִּיר as preced. *Pi.* Y. Sabb. VII, 10<sup>c</sup> top אֶזְרִיקָה, v. מְגַפֵּר.

גַּפְרִית f. (b. h.; גַּפִּיר, comp. פַּפְרִית) *sulphur* [or *bitumen, pitch*]. Sabb. 18<sup>a</sup>, a. e., v. גַּפִּיר *Hithpa.*

גַּפִּית, v. גַּפִּית.

גַּפִּת f. (גַּפִּת) *a pressed hard mass, peat, turf*. Sabb. IV, 1. Ib. 47<sup>b</sup> גַּפִּת של זֵרִים *peat made of olive peels* of poppy seed (after the oil is pressed out). Kel. IX, 5; a. fr.—Oh. גַּפִּתָּהּ.

גַּפְתָּהּ, v. גַּפִּתָּהּ.

גַּפְתָּהּ, v. גַּפְתָּהּ.

גִּץ m. (גִּחִץ, v. Targ. Job. XVIII, 5 s. v. גִּיצָא [shining,] 1) *spark* from the forger's hammer. B. Kam. VI, 6 (62<sup>b</sup>); B. Bath. 26<sup>a</sup>; Sabb. 21<sup>b</sup>. Gen. R. s. 84; Tanh. Vayesheb 1.—2) (comp. Arab. گچ gypsum) *a white earth, chalk; a cross-path laid out with whitened pegs of baked mud or clay* (= יְהוּדֵי הַרְכִּים). Mikv. IX, 2 גִּץ the lime of the crossings sticking to the feet or clothes; comp. Tosef. ib. VI (VII), 14.

\*גִּצָּא m. (preced.) *lime, gypsum*. ואגורא quot. in Ar. fr. Erub. beg.—not to be found.—גִּצָּא, M. Kat. 10<sup>b</sup> Var., v. גִּצָּא, נִצָּא.

גִּצְמָא, v. גִּצְמָא.

גִּרְמִינִין, Pesik. Shor p. 74<sup>b</sup>, read גִּרְמִינִין.

גִּרְמִינִין, a transmutation of letters, v. גִּרְמִינִין. Sabb. 104<sup>a</sup> גִּרְמִינִין אֶחָד though he defiled his body, I shall have mercy &c. Ib. גִּרְמִינִין: גִּרְמִינִין אם ... גִּרְמִינִין (גִּרְמִינִין בְּדוּקָה רַחֲמִי) if thou doest so (be chaste), dwell thou in heaven (a dweller ... shalt thou be).

גִּרְמִינִין m. (b. h.; גִּרְמִינִין) 1) *a dweller*. Sabb. 104<sup>a</sup>, v. preced.—2) *a stranger*. Tanh. Vayigg. 4 גִּרְמִינִין שְׁנַעֲשָׂה he is named Gera, because he (Joseph) became a stranger; v. גִּרְמִינִין.—Esp. *a proselyte, convert to Judaism*. Yeb. 46<sup>b</sup>; Ber. 47<sup>b</sup>

one is not a proselyte until he has been &c. Yeb. I. c.; Kidd. 62<sup>b</sup> גִּרְמִינִין שְׁלֹשָׁה a proselyte requires a court of three for making declaration and immersion. Kerith. II, 1 מְדוּסֵר כְּפָרָה a proselyte who has not yet offered a sacrifice in the Temple; a. v. fr.—גִּרְמִינִין a full, true proselyte, גִּרְמִינִין one who, for the sake of acquiring limited citizenship in Palestine, renounces idolatry. Snh. 96<sup>b</sup>; Gitt. 57<sup>b</sup>; a. fr.—גִּרְמִינִין an insincere proselyte (from impure motives). Y. B. Mets. V, 10<sup>c</sup>.—Pl. גִּרְמִינִין, constr. גִּרְמִינִין. self-made converts, not formally admitted. Ab. Zar. 3<sup>b</sup>; 24<sup>a</sup>; a. e.—גִּרְמִינִין *lion-proselytes*, i. e. proselytes from mere fear (with ref. to II Kings XVII, 25 sq.). Hull. 3<sup>b</sup>, opp. גִּרְמִינִין חֲלֹמָה. Kidd. 75<sup>b</sup>; Snh. 85<sup>b</sup>; a. fr.—גִּרְמִינִין proselytes converted by the advice of a dreamer or an interpreter of dreams; גִּרְמִינִין מְדוּסֵרִי וְאֶסְתֵּרִי such as joined the Jewish ranks from motives like those prevalent in the days of Mordecai and Esther (Esth. VIII, 17). Yeb. 24<sup>b</sup>.—Nidd. VII, 3 (56<sup>b</sup>) גִּרְמִינִין מְדוּסֵרִי Ar. (ed. רִטְוִינִין) proselytes not living in accordance with the Jewish usages.—גִּרְמִינִין a descendant of proselytes. B. Mets. IV, 10 (58<sup>b</sup>).—Sabb. 33<sup>b</sup> גִּרְמִינִין בֵּן גִּרְמִינִין. [Mode of admission, v. Yeb. 47<sup>a</sup>.—Views about converts, v. Num. R. s. 8; Nidd. 13<sup>b</sup>; Pes. 87<sup>b</sup>; a. fr.]. Fem. גִּרְמִינִין. Gen. R. s. 88, end.—Usu. גִּרְמִינִין. Keth. IV, 3; a. fr.

גִּרְמִינִין, v. גִּרְמִינִין.

גִּרְמִינִין, Targ. Y. Gen. XXX, 11, v. גִּרְמִינִין.

גִּרְמִינִין, v. גִּרְמִינִין.

גִּרְמִינִין f. (גִּרְמִינִין) *a dish prepared on the hot oven plate after the removal of the coal*. Esth. R. to I, 4 גִּרְמִינִין lentil cakes baked in the clean oven, contr. to דְּמִשְׁאָה baked in the ashes.

גִּרְבִּי pr. n. pl. *Gareb*, near Shiloh, supposed to have been the seat of the Image of Micah (Jud. XVII, 7 sq.). Snh. 103<sup>b</sup>.

גִּרְבִּי (comp. גִּרְבִּי) 1) *to scrape*, v. next ws.—2) *to rob, seize, levy*. Sabb. 148<sup>a</sup> זֵיל גִּרְבִּיהּ go and seize him (take his coat until he appears). Ib. בְּרִינָא גִּרְבִּיהּ was I not right in summoning thee? Hag. 5<sup>b</sup> גִּרְבִּיהּ they (the royal officers) seized his property. Gitt. 45<sup>a</sup> דִּלְכָּא לִיגְרַבֵּי in order that robbers should not be tempted to kidnap persons and then offer them for ransom. Ib. 46<sup>b</sup> לְחִי גִרְבִּי seized them (for debts).

*Ithpe.* גִּרְבִּי *to be robbed*. Y. B. Mets. IV, 9<sup>d</sup> אֶזְרִיקָה thou hast been robbed of one Denar.

גִּרְבִּי I m. (preced.) *the quantity collected on emptying the wine or oil press* (v. next w.); in gen. *bottle, keg* as a measure. Ter. X, 8 וְכֵל גִּרְבִּי Ms. (ed. כל) and one measured the keg and it contained (as usual) two S'ah.—Pl. גִּרְבִּי, constr. גִּרְבִּי. Sabb. 13<sup>b</sup>; a. e. three hundred גִּרְבִּי of oil. Bets. 29<sup>a</sup>.

גִּרְבִּי I ch. same, *bottle*. Targ. Jer. XIII, 12; Targ. I Sam. I, 24 (h. text גִּרְבִּי). Ib. XVI, 20 (h. text גִּרְבִּי);

a. e.—[B. Mets. 15<sup>b</sup>, v. גָּרִינָא.—] *Pl. גָּרְבִּין*. Targ. I Sam. XXV, 18. Targ. Hag. II, 16 (h. text פִּירָה פִּירָה, quantity pressed at a time). Targ. Joel I, 17 (h. text פִּירָה!).

**גָּרַב** II m. (b. h.; גַּרְב) *itch, scurf*. Bekh. VI, 12; classified ib. 41<sup>a</sup>.

**גָּרַבָּא** II ch. same. Targ. Y. II Lev. XXI, 20 (Y. I חֲסִינָא יְבִישִׁין, v. Bekh. 41<sup>a</sup>). Targ. Deut. XXVIII, 27.—Denom. גָּרְבָּן *one affected with itch*. Targ. O. Lev. I. c.

**גָּרְבָּא** m. (גַּרְב) *plundering troop*. Ber. 60<sup>b</sup> bot. אַחַד גָּרְבָּא (גָּרִיסָא שְׂבִייה) a troop came by night and carried the inhabitants off.

**גָּרְבִּיתָא** f. (גַּרְב) *the scouring or sweeping (wind)*; גָּרְבִּיתָא North-wind. Targ. Prov. XXV, 23 (h. text צֶפֶן צֶפֶן). Ib. XXVII, 16 גָּרְבִּיתָא, גָּרְבִּיתָא (h. text צֶפֶן צֶפֶן).

**גָּרְבֵּל** (Parel of גַּבֵּל) *to knead, roll*. Gitt. 69<sup>a</sup> וְיִגְרְבֵּל קִישְׁמָא Ar. (ed. וְיִגְרֵל, corr. acc.) let him roll (the wicks) in the ashes.

**גָּרְבָּן**, v. גָּרַב II ch.

**גָּרְבִּיתָא** f. (euphem. transpos. of גַּבְרָתָא, v. גָּבֵר 3) *abnormal length of the membrum virile*. Bekh. 44<sup>b</sup>, v. next w.

**גָּרְבָּן** m. (v. preced.) *one having an abnormally long membrum* (one of the blemishes unfitting for priestly service). Bekh. 44<sup>b</sup> בַּעַל קִיק (for Mish. חָגִי זֶה בַּעַל קִיק). Ib. בגִּידָא בַּעַל קִיק בְּבִיזִים גָּרְבָּן Ar. *baal kik* refers to the testicles, *g'rabtan* to the membrum (ed. גַּבְרָתָא וְכ' v. preced.).

**גָּרַב**, *Pa. גָּרִיב (= גָּרַב) to be rough, to roughen*, whence 1) *to incite, stir up*. Targ. Prov. X, 12; XXIX, 22 (h. text עִירָר, גָּרַב). Ib. VI, 3 חָבֵרֵךְ חָבֵרֵךְ ed. Lag. (Var. חָבֵל, חָבֵל) stir up, now, thy friend (for whom thou hast vouched), v. Peshittā a. Syr. Hexapla.—2) *to be excited, impatient*. Targ. Ps. XXXVII, 1; 7; 8 (Ms. חָבֵרֵךְ Pe., h. text חָבֵרֵךְ).—3) (v. P. Sm. 773, s. v. גָּרַב 2, cmp. גָּרְבִּיתָא II) *to cover with scurf, heal up*. Targ. Job XXX, 24 וְיִגְרַב מַחֲרֵהָ he will heal up the wound he has inflicted.

**גָּרְבִּישְׁתָּא**, v. גָּרְבִּישְׁתָּא.

**גָּרְבִּיתָא, גָּרְבִּיתָא, גָּרְבִּיתָא** f. (גָּלְבִּיתָא, v. גָּלְבִּיתָא, cmp. גָּרִי *wheel-work, well for irrigating fields*. Ber. 58<sup>a</sup>; B. Bath. 91<sup>b</sup> (prov.) אִפְרִי רִישׁ גָּרִי (Ber. ed. גָּרִי, Ms. M. גָּרִי, corr. acc., v. Rabb. D. S. a. l.) even a superintendent of the well (cmp. פְּחִידָא) is appointed in heaven. B. Kam. 27<sup>b</sup>. B. Mets. 103<sup>a</sup> if one says, 'Lend me גָּרִי the use of this well', he may restore &c.; בֵּרִי 'a place (in the field) for a well',—he may go on digging wells until he strikes one that suits him. B. Bath. 56<sup>a</sup>.—*Pl. גָּרְבִּיתָא*. B. Mets. I. c.

**גָּרְבִּיתָא** (גָּרְבִּיתָא Ar.) f. (v. גָּרִינָא 1) *a wicker or net work in the wine or oil press*. Ab. Zar. 56<sup>b</sup> לֵבָנָא הָא הָא הָא if he placed the net (once used) back into the vat. Hag. 22<sup>b</sup> גִּירָא some ed.; Tosef. ib. III, 4. Lev. R. s. 22

he gathered the vessels of the Temple גָּרְבָּא and placed them in a net; Gitt. 56<sup>b</sup> he took the curtain גָּרְבָּא and shaped it like &c. Tosef. Kel. B. Mets. VI, 5.—2) (from its shrivelled surface) *the scarry and lifeless surface of a healed up wound, eschar*. B. Kam. 85<sup>a</sup> גָּרְבָּא if, through neglect of medical advice, the wound became scabby; Y. ib. 6<sup>b</sup> bot. [read:] גָּרְבָּא.

**גָּרְבִּיתָא**, v. גָּרְבִּיתָא.

**גָּרְבִּיתָא** m. pl. (v. preced. art. a. גָּרְבִּיתָא) *nets, filters*. Tosef. Kil. V, 25 ed. Zuck., v. אֲכַסְלִיתָא.

**\*גָּרְבִּיתָא** m. (v. preced.) *wicker-work*. Gen. R. s. 79; Yalk. ib. 133 שוּקָא גָּרְבִּיתָא wicker market (differ. in Koh. R. to X, 8).

**גָּרְבִּיתָא** m. (גָּרִי 1) [*the stimulating plant,*] *garden-rocket, Eruca* (v. Sm. Ant. s. v.). Yoma 18<sup>b</sup>; Yalk. Kings 228. Tosef. Shebi. II, 9; Erub. 28<sup>a</sup> sq. (Ar. ed. Koh. Gitt. 69<sup>b</sup>—Shebi. IX, 1 גָּרִי שֶׁל אֶפֶר (comment. גָּרִי שֶׁל אֶפֶר) *field-rocket, Eruca agrestis*.—[2] *grain, berry*, v. גָּרִי.]

**גָּרְבִּיתָא** ch. same; 1) *rocket*. Yoma 18<sup>b</sup> מִצְרָתָא גָּרְבִּיתָא rocket growing on the balk (Ms. M. מִצְרָתָא). Sabb. 109<sup>a</sup> (Ar. ed. Koh. גָּרְבִּיתָא; Yalk. Kings 228 גָּרְבִּיתָא).—Gitt. 69<sup>b</sup> גָּרְבִּיתָא ed. (Ar. s. v. בִּזְרָא: גָּרְבִּיתָא). Ab. Zar. 10<sup>b</sup>, v. גָּרִי II. —[2] *berry, grain*, v. גָּרִי.]

**גָּרְבִּישְׁתָּא**, v. גָּרְבִּישְׁתָּא.

**גָּרְבִּיתָא**, v. גָּרְבִּיתָא.

**גָּרְבִּיתָא** m. (= גָּלְבִּיתָא, גָּלְבִּיתָא) *slice; גָּרִי דְלִפְתָּא a slice of turnip, esp. the upper slice*. Bekh. 43<sup>b</sup> one whose head resembles גָּרְבִּיתָא Ar. (ed. לְגִנְגִּלִּיָּה דִּלְ, corr. acc.) the upper portion &c. (expl. לפֶתַח ib. VII, 1).—*Pl. גָּרְבִּיתָא*. Ber. 39<sup>a</sup> (Ar. גִּירָא). Ib. 56<sup>a</sup> (Var. in Ar. לפֶתַח). Keth. 61<sup>a</sup>.

**גָּרְבִּיתָא**, v. גָּרְבִּיתָא.

**גָּרְבִּיתָא, גָּרְבִּיתָא** 1) (denom. of גָּרִי, גָּרִי) *to pour down the throat*, opp. שָׂחָא to set the lips to the vessel. Par. IX, 4; Tosef. ib. IX (VIII), 6.—\*Gitt. 89<sup>a</sup> גָּרְבִּיתָא if she quaffs outdoors; [Rashi: walks with outstretched neck (גָּרִי)].—2) (denom. of גָּרִי) *to pick single berries*. Maasr. II, 6 מְגָרִי וְאוֹכֵל he may pick grapes (from the hanging cluster) and eat; ib. III, 9; Y. ib. II, 50<sup>a</sup> top.—3) (denom. of גָּרִי) *to let the olive shrivel* (on the tree or in the sun on the roof), *to mark out for shrivelling*. Ex. R. s. 36 that olive—while it is yet on its tree, מְגָרִי אֹרֵז they mark it out for shrivelling (in order to use it for the press). Men. VIII, 4 מְגָרִי בְּרֹאשׁ הָעֵץ he lets it shrivel on the top of the olive tree; מְגָרִי בְּרֹאשׁ הָעֵץ in the sun on the roof; [for oth. opin. v. Rashi a. l.].—Ib. 86<sup>a</sup> מְגָרִי תָּנָא אוֹ מְגָלְגֵּל תָּנָא does it read *m'garg'ro* (he lets it shrivel) or *m'galg'lo* (he lets it hang until it is fully rounded)?

**גָּרְבִּיתָא** ch. (v. preced.) *to grow berries, to ripen into full berries*.—Part. pass. מְגָרִי. Targ. Ps. I, 3 ed. Lag. (some ed. סִגְרִי).

**גִּרְגֵר** m. 1) (b. h.; גִּרְר=גִּלְל) *berry, grain, heap (of pebbles)*. Peah VII, 4 יחידד ג' single berries (not growing in bunches). Shebi. III, 7 (בִּגְרִיר) a heap of pebbles. —Tosef. Sabb. II, 8 גִּרְרָא של מלח a globule of salt. Sabb. VI, 5 בפלפל בגרגר מלח (Y. ed. גִּרְרָא, Bab. ed. 64<sup>b</sup>, 65<sup>a</sup> גִּלְגֵל, Ms. O. גִּרְרָא). —Pl. גִּרְגֵרִים, גִּרְגֵרִין. Peah VI, 5; a. e. —2) (=גִּרְגֵרָא) *the shrivelled olive*. Pl. as above. Men. VIII, 3 (85<sup>b</sup>), v. גִּרְגֵר. —[3] *rocket*, v. גִּרְגֵר.]

**גִּרְגֵרָא** ch. same, 1) *berry*. —Pl. גִּרְגֵרִין. Targ. Is. XVII, 6. —Targ. Y. I Deut. XXXII, 14 גִּרְגֵרֵיהֶם דִּישִׁיחוֹן their wheat grains. —[2] *rocket*, v. גִּרְגֵרָא.]

**גִּרְגֵרִין** f. pl. (גִּרְר, v. next w.) *wheel-works of a well*. Targ. II Esth. I, 2 (3) דִּישִׁיחוֹן ג' wooden wheel-works.

**גִּרְגֵרִימָא**, v. גִּרְגֵרָא.

**גִּרְגֵרִין, גִּרְגֵרָא** m. (v. גִּרְגֵרָא) *glutton, bibber*. Y. Ber. VI, 10<sup>c</sup> top, v. גִּרְגֵרִימָא. Pes. 86<sup>b</sup>; a. fr. —Nidd. X, 8 (of one unable to control his sexual appetite). —Pl. גִּרְגֵרִין. Yoma 39<sup>a</sup> bot., opp. צַוִּיעִין. —Fem. גִּרְגֵרִימָא. Pl. גִּרְגֵרִימָא (unable to resist tasting temptation). Gen. R. s. 45; Deut. R. s. 6 (ref. to Gen. III, 6).

**גִּרְגֵרָא, גִּרְגֵרִין** ch. same. Targ. Y. Deut. XXI, 20. —Pl. גִּרְגֵרִין. Keth. 60<sup>b</sup> Ar. Var. (ed. גִּרְדֵּי, v. גִּרְגֵרָא). —Fem. גִּרְגֵרִימָא. Targ. Lam. I, 11 (h. text זִלְלָהּ).

**גִּרְגֵרָא** f. (preced.) *greed*. Y. Ber. VI, 10<sup>c</sup> top לֹא זֶה בִּגְרָא not this greedy man, must be laughed at, but thou, the sneerer; he acted hastily in his greed &c.

**גִּרְגֵרִימָא, גִּרְגֵרִין** v. גִּרְגֵרִין h. a. ch.

**גִּרְגֵרָא** (b. h. pl. גִּרְגֵרָא *neck*; גִּרְרָא, v. גִּרְרָא, a. גִּרְרָא) *throat, gullet*; (in ritual law) *wind-pipe, trachea*. Koh. R. to XII, 6; Lev. R. s. 18, v. גִּלְלָהּ Hif. —Ex. R. s. 24 the Lord created for man בְּרוֹךְ גִּרְגֵרָא a well (mucous membranes) in the trachea. Hull. II, 4 פֶּסֶק אֶת הַגִּרְגֵרָא he tore open (instead of cutting) the trachea. Ib. III, 3 פֶּסֶק אֶת הַגִּרְגֵרָא an animal with a split between the rings of the wind-pipe.

**גִּרְגֵרִישׁ, גִּרְגֵרָא, גִּרְגֵרִישׁ** f. (גִּרְשׁ; גִּרְשׁ=גִּרְשׁ) h. גִּרְשׁ, 1) *clod, lump of earth*. Targ. Ps. XVIII, 43. Targ. Job VII, 5 (h. text גִּרְשׁ). Targ. Y. Gen. I, 24; a. fr. —Pl. גִּרְגֵרִישׁ. Targ. Job XXI, 33; XXXVIII, 38 (h. text רִגְבִּים). —2) *a certain reddish clay, used also as medicine*. B. Mets. 40<sup>a</sup> גִּרְשׁ the difference of opinion as regards leakage (v. בִּלְעֵל) arises from the different qualities of the clay used for the vessels. Nidd. 20<sup>a</sup> bot. broke apart גִּרְשׁ a piece of potter's clay. Keth. 60<sup>b</sup> גִּרְגֵרִישׁ a woman who eats *gargushta* (as an astrigent or in place of a cosmetic; v. Sm. Ant. s. v. Creta). Ab. Zar. 38<sup>b</sup>.

**גִּרְגֵרִימָא**, v. גִּרְגֵרִין.

**גִּרְדָּא** (b. h.; v. גִּרְרָא) 1) *to scratch, scrape, comb*. Sabb. VIII, 6 (81<sup>a</sup>) לְגִרְדָּא Ar. a. ed. Y.; a. fr. [Editions a. Mss. mostly גִּרְרָא q. v.] —Part. pass. גִּרְדָּא *stripped*, v. גִּרְדָּא.

2) (denom. of גִּרְדָּא 2) *to cut the web with its fringes off the loom*. Yoma 72<sup>b</sup> (expl. בְּנִידֵי הַשֵּׁרָר Ex. XXXV, 19) גִּרְדָּא webs which they cut off the looms in their needed shape (so as to require no tailoring), leaving a small portion of the unwoven threads.

**גִּרְדָּא** ch. same; 1) *to scrape, comb, strip*; trans. *to chastise*. Targ. Jud. VIII, 16 גִּרְדָּא Regia (ed. Lag. גִּרְרָא, oth. ed. רִגְרָא; h. text גִּרְרָא). —Naz. 4<sup>b</sup>, v. גִּרְרָא. —Part. pass. גִּרְדָּא. Sabb. 109<sup>b</sup> גִּרְדָּא מִשְׁלָאִי וְכ' which has been stripped of its rind from the top downward. —2) *to rub, create friction (of sexual connection)*. —Part. גִּרְרָא. Yeb. 75<sup>b</sup>. —[3] *to stimulate the appetite*. Ber. 35<sup>b</sup>, a. fr. Ar. (ed. a. Ms. mostly גִּרְרָא). [Ithpa., v. גִּרְרָא. V. גִּרְרָא, גִּרְרָא.

**גִּרְדָּא** m. (גִּרְרָא) 1) *erasure*. Men. 30<sup>b</sup> Ar. (ed. גִּרְרָא). —2) *that which is combed, fringe*. —Pl. גִּרְדָּא. Ib. 42<sup>b</sup>; Succ. 9<sup>a</sup>.

**גִּרְדָּא** ch. same, 1) *combing*; גִּרְדָּא *the removal of the woolly surface of a thick cloth*. B. Kam. 99<sup>a</sup>; B. Mets. 112<sup>a</sup>. —M. Kat. 23<sup>a</sup> went out בְּגִדֵי רֹס (Ms. M. 2 בגִּרְדָּא) in a fresh scraped and smoothed cloak. —2) *fringe, thread*. Sabb. 134<sup>a</sup> מִינִיהָ גִּרְדָּא מִדְּבִיק גִּרְדָּא (Var. מִדְּבִיק גִּרְדָּא, v. Rashi a. l.) lest a thread of it stick to the membrum. —Pl. גִּרְדָּא. Targ. Y. Num. XV, 38 (ref. to Men. 42<sup>b</sup>). —Bekh. 8<sup>b</sup> כְּרוּכֵי לִי מִינִיהָ וְכ' twist for me threads pulled out of it, and I will sew it. Men. 31<sup>b</sup>. [גִּרְדָּא or גִּרְדָּא *scraping*, v. גִּרְדָּא. —גִּרְדָּא *cut*, v. גִּרְדָּא I.]

**גִּרְדָּא**, v. גִּרְרָא.

**גִּרְדָּא** m. (גִּרְדָּא) *a stump*. Ruth R. s. 1 end וַיֵּלֶךְ אִישׁ 'and a man went' (Ruth I, 1) —a stump, i. e. without any description as to what he took with him (opp. to the description of the return to Palestine, Ezra II, 66); [Yalk. Ezra 1067 גִּרְדָּא, v. גִּרְרָא; ib. Ruth 598 גִּרְדָּא *stripped, alone*, comp. גִּרְדָּא. —Pl. גִּרְדָּא, constr. גִּרְדָּא. Tosef. Par. XII (XI), 2 אֹזֶב גִּרְדָּא stumped stalks of hyssop; גִּרְדָּא (not גִּרְדָּא); Men. 38<sup>b</sup> חֲכֵלָה גִּרְדָּא remnant of the *tsitsith*. Sifré Num. 115 שְׁרִידֵי וְגִרְדָּאֵיהֶם what is left of it or the stump of it; Men. 39<sup>a</sup> שְׁרִידֵי וְגִרְדָּאֵיהֶם, expl. ibid. דְּבִיעִין a small remnant of the threads must remain on the stumps; a. e.

**גִּרְדָּא, גִּרְדָּא** m. (גִּרְרָא, comp. Targ. Jud. VIII, 6 s. v. גִּרְרָא; comp. סִרְסָא) *place of torture and execution, (Roman) executioner's scaffold, gallows*. Sabb. 32<sup>a</sup> לִירֹדֵי הַגִּרְדָּא he who ascends the scaffold to be punished. Ab. Zar. I, 7 בַּסִּילֵקִי גִרְדָּא a basilica, a scaffold &c., interpreted ib. 16<sup>b</sup> בַּסִּילֵקִי גִרְדָּא a basilica for tortures, executions &c., i. e. a basilica for holding court. Pesik. Shimu, p. 118<sup>b</sup> חֲלָא גִרְדָּא ordered him to be suspended on the gallows (for torture); Y. Taan. IV, 69<sup>b</sup> top תִּלְקִין בְּגִרְדָּא (comp. Gitt. 57<sup>b</sup>, a. e. מְסִירָא). Tosef. Kel. B. Mets. X, end וְהַגִּרְדָּא ed. Zuck. (ed. בִּרְדָּא; corr. acc.) the torturer's block is not affected by levitical impurity.

**גִּרְדָּא** ch. = h. גִּרְדָּא. —Pl. גִּרְדָּא. Bekh. 44<sup>a</sup> אֲשֶׁרִירֵי גִרְדָּא roots of the eyebrows remained visible. —Gen. R. s. 33, v. גִּרְדָּא.



גֵּרְדוֹן, גֵּרְדִּין, v. גֵּרְדוֹם.

גֵּרְדִּי, גֵּרְדִּי m. 1) (גֵּרְדִּי) *wool-dresser*, in gen. *common weaver*, diff. fr. גֵּרְדִּי. [Our w. adopted in Greek a. Latin γέρδιος, *gerdus*.] B. Bath. 21<sup>a</sup> one of the inmates of a court גֵּרְדִּי . . . weaver. Kel. XII, 4 מַסְמֵר הַגֵּרְדִּי the weaver's pin (of the shuttle). Sabb. 93<sup>b</sup> קֶנֶה שֶׁל גֵּרְדִּי the weaver's cane (quill); Y. ib. X, 12<sup>c</sup> bot. גֵּרְדִּי. a. fr.—Pl. גֵּרְדִּי, גֵּרְדִּי. Kidd. 82<sup>a</sup>; Tosef. ib. V, 14. Eduy. I, 3; Sabb. 15<sup>a</sup>.—Kil. IX, 10 גֵּרְדִּין, v. גֵּרְדִּין II.—[2] (= גֵּרְדִּי) of *Gadara*, v. אֶבְדִּימוֹס.]

גֵּרְדִּי, גֵּרְדִּי ch. same. Targ. Y. Ex. XXXIX, 22; a. e.—Koh. R. to IX, 10 גֵּרְדִּי (some ed. גֵּרְדִּי, corr. acc.); Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. (corr. acc.).—Pl. גֵּרְדִּי, גֵּרְדִּי. Targ. Jud. XVI, 14 (some ed. גֵּרְדִּי, corr. acc.). Targ. Is. XXXVIII, 12 (v. גֵּרְדִּי); a. e.—Y. Ab. Zar. I, 39<sup>c</sup> bot. גֵּרְדִּי.—Yoma 20<sup>b</sup>, v. אֶבְדִּי. Sabb. 151<sup>b</sup>, v. אֶבְדִּי.

גֵּרְדִּין, v. גֵּרְדִּין.—גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי f. (גֵּרְדִּי) *web* or *thread*. Targ. Job VII, 6 גֵּרְדִּי (Ms. גֵּרְדִּי pl.; h. text אֶרֶב) the weaver's thread.

גֵּרְדִּי (Parel of גֵּרְדִּי) *to cut off, to lop*.—Ithpa. גֵּרְדִּי 1) *to be lopped*. Men. 38<sup>b</sup> וְכִּי אִם הָיָה הַכֹּחַ הַבָּיִת if the blue fringe has been lopped off, but the white remains &c. Ib. 39<sup>a</sup> גֵּרְדִּי does not *gardumav* intimate that they (the fringes) are entirely cut off (leaving no remnant)?—2) גֵּרְדִּי (= גֵּרְדִּי, v. גֵּרְדִּי) *to be nibbled at*. Targ. Ps. XXXIX, 12 הֵיךְ עִמַּר דֹּאִית (Ms. גֵּרְדִּי) like wool nibbled at (by moths; h. text דֹּאִי).

גֵּרְדִּי, Sifré Thazr., Neg. ch. I some ed., read גֵּרְדִּי.

\*גֵּרְדִּי m. 1) (גֵּרְדִּי) *weaver*. Ab. Zar. 26<sup>a</sup> there was among them גֵּרְדִּי Ms. M. (ed. גֵּרְדִּי) one weaver. Ib. גֵּרְדִּי גֵּרְדִּי, v. גֵּרְדִּי. [Var. גֵּרְדִּי in Rashi a. l., v. Rabb. D. S. a. l. note 90.]—2) *scabby, afflicted with an itch*.—Pl. גֵּרְדִּי, Geth. 60<sup>b</sup>, v. גֵּרְדִּי.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי I f. (b. h.; cmp. גֵּרְדִּי) 1) *gerah* (a grain), name of a coin. Bekh. 50<sup>a</sup>.—2) *the seed of St. John's bread*, v. next w.

גֵּרְדִּי II f. (גֵּרְדִּי, v. גֵּרְדִּי II) *a shoot, stalk* (of flax or asparagus). Mekh. Mshp., N'zikin, s. 13 בַּחֲלֹתָן הַגֵּרְדִּי (Var. גֵּרְדִּי, גֵּרְדִּי) he who mixes (other) stalks among stalks of fenugrec; Yalk. Ex. 343; Tosef. B. Kam. VII, 8 גֵּרְדִּי ed. Zuck. (Var. גֵּרְדִּי, גֵּרְדִּי). [Löw Pfl. p. 317: *seed of St. John's bread* among seeds of fenugrec.]

גֵּרְדִּי III f. (גֵּרְדִּי, cmp. גֵּרְדִּי) 1) [the rough, cmp. τραχῆς,] *throat, larynx with wind-pipe, lungs and heart*.

Tam. III, 1. Ib. IV, 3. Yoma II, 7.—2) (b. h.; cmp. גֵּרְדִּי) *ground food, cud*. גֵּרְדִּי *ruminant*. Bekh. 6<sup>a</sup>; Sifra Sh'mini Par. 2, ch. III; a. e.

גֵּרְדִּי IV f., v. גֵּרְדִּי.

גֵּרְדִּי, גֵּרְדִּי pr. n. m. *G'rog'roth, Bar G'rog'roth*, surname of one Judah. Y. Shek. IV, 48<sup>a</sup> גֵּרְדִּי (Bab. ed. גֵּרְדִּי, גֵּרְדִּי, Ms. M. גֵּרְדִּי, v. Rabb. D. S. a. l., p. 34, note 20). Yoma 78<sup>a</sup> בֵּר גֵּרְדִּי (Ms. M. גֵּרְדִּי).

גֵּרְדִּי f. (גֵּרְדִּי, v. גֵּרְדִּי III) [the rugged, shrivelled,] *the dry fig*. Sabb. 80<sup>a</sup>; B. Bath. 55<sup>b</sup>; Kerith. 17<sup>a</sup> גֵּרְדִּי (corr. acc.). Lam. R. to I, 11 כִּנּוּי of the size of &c. Y. Naz. II, beg. 51<sup>d</sup> people call גֵּרְדִּי dry figs, too, *tirosch* (Tosaf. to Men. 103<sup>a</sup> גֵּרְדִּי; a. e.—Pl. גֵּרְדִּי. Naz. II, 1 if one says, I will be a Nazir abstaining from *g'rog'roth*, he is a Nazir; Tosef. ib. II, 1; v. גֵּרְדִּי. Maasr. I, 8; a. fr.

גֵּרְדִּי (גֵּרְדִּי) m. (part. pass. of גֵּרְדִּי or גֵּרְדִּי) *stripped, bare*. Yalk. Ruth 598, v. גֵּרְדִּי.—Pl. גֵּרְדִּי. Ab. Zar. 33<sup>a</sup> גֵּרְדִּי wine jars not lined with pitch; Tosef. ib. IV (V), 10 גֵּרְדִּי.—Fem. pl. גֵּרְדִּי. Y. ib. II, 41<sup>b</sup> bot.

\*גֵּרְדִּי pr. n. pl. *G'ruda*, near Tiberias. Gen. R. s. 79, v. גֵּרְדִּי.

גֵּרְדִּי, גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי f. (γρῦρα) *trash, frippery, broken ware*. Kel. XI, 3 a vessel made of fragments of vessels, or out of small ware &c.—Pl. גֵּרְדִּי. Sabb. 123<sup>a</sup> גֵּרְדִּי (Ms. O. גֵּרְדִּי; R. S. to Kel. I. c. גֵּרְדִּי) he cast it among the rubbish (considering it no longer a vessel); B. Mets. 52<sup>b</sup> גֵּרְדִּי (Ms. M. גֵּרְדִּי). Bekh. 13<sup>b</sup>; Ab. Zar. 53<sup>a</sup>; 71<sup>b</sup>; Tosef. ib. V (VI), 3. Tosef. Hull. I, 18.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי m. pl. (γρῦρα, *crumena*, v. Lidd. a. Scott s. v.; = γρῦρα) *trumpetry, broken pieces of iron, glassware &c.* B. Bath. 89<sup>b</sup> top גֵּרְדִּי ed. (Ms. M. גֵּרְדִּי, בגֵּרְדִּי) scales used for weighing &c.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי, v. גֵּרְדִּי.

גֵּרְדִּי m. (b. h.; v. גֵּרְדִּי III) *throat, palate*. Gen. R. s. 94 גֵּרְדִּי anxious to gratify his appetite, to receive sustenance, v. גֵּרְדִּי. Ber. 36<sup>a</sup>, a. e. גֵּרְדִּי to have a sore throat; a. e.

גֵּרְדִּי ch. same. Targ. Is. LVIII, 1; a. e.—Succ. 49<sup>b</sup> גֵּרְדִּי he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

גֵּרְדִּי m. (גֵּרְדִּי, cmp. גֵּרְדִּי) *hard, stony clod*.—Pl. גֵּרְדִּי. B. Mets. 80<sup>a</sup> גֵּרְדִּי Ms. M. (v. Rabb. D.

S. a. l. note; ed. רמחוקא גנדרר, corr. acc.) if the field is known for its stony clods.

**גְרוֹסָה** h. a. ch. m. (v. גָרַס) *grist-maker or dealer*. Y. Ber. I, 2<sup>d</sup> bot. R. Jacob ג'. Y. Maas. Sh. IV, 54<sup>d</sup> bot. showed the produces to a grist-dealer (to value them).—Pl. גְרוֹסוֹת, Men. X, 4; Lev. R. s. 18 ג' גְרוֹסוֹת (corr. acc.) the grist-grinders' mills; Pesik. Haomer, p. 69<sup>a</sup> גְרוֹסוֹת (corr. acc.); a. e.—Y. Pes. IV, 30<sup>d</sup> top; Y. M. Kat. II, end, 81<sup>b</sup> גְרוֹסֵי צֶפֶרְיִן the grist-makers of Sepphoris.

**גְרוֹסִיאָה** f. (גָרַס) *a dish of beans* (a remedy for melancholy). Targ. II Esth. III, 8 (cmp. Gen. R. s. 94, beg.).

**גְרוֹסָה**, v. גָרַס.

**גְרוֹעֵץ**, v. גָרַע.

**גְרוֹעַ**, v. גָרַע.

**גְרוֹף** m.—גְרוֹפִית *block or shoot*. Gen. R. s. 53 lest people say ג' מְבִירוֹ (Isaac is) a shoot taken from the house of Abimelekh. Tanh. B'hucl. 5, v. גְרוֹפִית.

**גְרוֹפִית**, v. גָרַפַּת.

**גְרוֹפִינָה**, v. אֲגָרְפִינָה.

**גְרוֹפִית** f. (גָרַף, cmp. אֲגָרְפָה) [*as large as a fist*,] *little stump or shoot*. Kel. XII, 8 של יֵרֵא a vessel made out of a piece of an olive tree; Tosef. ib. B. Mets. II, 19 he who makes vessels של יֵרֵא R. S. to Kel. I. c. (ed. Zuck. גרפת, corr. acc.).—Metaph. ג' של שקמה *block of a sycamore tree*, i. e. *a man barren of thought, ignorant; barren of merits, worthless*. Tanh. B'hucl. 5 Jephthah was as poor in the Law של שקמה (ed. Bub. 7 גרופת של ש' דיה, note: גְרוֹפִית) as a block &c.—Y. Ab. Zar. II, 40<sup>c</sup>; Gen. R. s. 25, end; Ruth R. s. 1, opp. ג' של יֵרֵא one rich in merits; a. e.—Pl. גְרוֹפִיּוֹת. B. Bath. V, 3 if one buys olive trees for felling, ג' מניח שר' he must leave a stump of two fists' size (out of which new shoots may rise); Tosef. ib. IV, 7 (v. Tos'f. Y. Tob. a. l., a. B. Bath. 80<sup>b</sup>).—Gen. R. s. 31, end לזרע Ar. (ed. sing.) shoots for future olive plantation.

**גְרוֹרֵר**, v. גָרַר a. גָרַר.

**גְרוֹשָׁה** m., **גְרוֹשָׁה** f. (part. pass. of גָרַשׁ) *a divorced spouse*. Pes. 112<sup>a</sup> ג' שנשא ג' a divorced husband who married a divorced wife. Ib. בחיי בעלה ג' marrying a divorced wife while her husband is yet alive. Ned. 20<sup>b</sup> גְרוֹשָׁה divorced at heart, one whom her husband is determined to divorce; a. fr.—Pl. גְרוֹשִׁים, f. גְרוֹשִׁוֹת. Yalk. Jer. 268 לי אהם וכי are ye divorced from me (the Lord)?

**גְרוֹשִׁין**, **גְרוֹשִׁין** m. pl. (גרש) *sending off, divorce*. Gen. R. s. 19; Lam. R. introd. 4 (ref. to Gen. III, 23 sq.) I punished him with expulsion and banishment.—Gitt. 64<sup>a</sup> שלישי אומר לג' the trustee says (the letter has been given me not as a deposit but) as a letter of divorce which I was authorized by thy wife

to receive in her behalf.—Y. Kidd. I, 58<sup>c</sup> top ג' לזון the law of divorce (according to Deut. XXIV, 3) does not apply to gentiles. Ib. או שאין להם ג' וכ' either they have not the institution of divorce, or either may divorce the other; Gen. R. s. 18; a. fr.

**גְרוֹרָה**, **גְרוֹרָה** f. (denom. of גָרַר) 1) *the stranger's civic condition*. Gen. R. s. 44; Pesik. R. s. 15, a. e., v. אִיסוּפִּלְטִיָּא. —2) *conversion to Judaism*. Gitt. 85<sup>a</sup>.

**גְרוֹמִיָּה**, **גְרוֹמִיָּה** f. (גְרוֹמִיָּה m. pl.) (גְרוֹם, Parel of comp. b. h. פָּרֶס *nibblings, dessert* (mostly of fruits, v. infra). Lam. R. introd. 10 I wished they had made me (the Lord) ed. (Var. כְּגְרוֹמִיָּה דְּזֵוֹ like dessert which (at least) is served up at the end; Esth. R. to I, 9 כְּגְרוֹמִיָּה הוּא (!); Yalk. Is. 318 גְרוֹמִיָּה, גְרוֹמִיָּה (corr. acc.). Y. Ber. VI, 10<sup>c</sup> bot. גְרוֹמִיָּה ed. Krot. (Ar. גְרוֹמִיָּה = פָּרֶס a. פָּרֶסֶת Gen. R. s. 33 גְרוֹמִיָּה (גָרַם, v. גָרַמִּי, גְרוֹמִיָּה, v. גְרוֹמִיָּה) golden fruits on a golden tray; Lev. R. s. 27 גְרוֹמִיָּה דְּרַחֵב Ar. (ed. רמונין . . . רמונין [Pesik. Shor, p. 74<sup>b</sup> . . . רמונין] (corr. גְרוֹמִיָּה) . . . רמונין) (בדורין . . . גְרוֹמִיָּה) Tanh. Emor 6 [בלחמא].

**גְרוֹקִי**, v. גָרַק.

**גְרָה** (b. h.) 1) *to be rough, grating, scraping*; v. גָרַח &c.—2) *to be hot, burn, singe* (cmp. גָרַח).

**גְרָה**, **גְרָה** v. **גָרַח** *to incite, stir up, let loose*. Sph. 107<sup>b</sup> כי גְרָה ה' לפרעה because he let the Hebrews loose against the children. Ex. R. s. 21 גְרָה לפרעה He incited Pharaoh &c. Gen. R. s. 19, end (interpret. *hishshiani*, Gen. III, 13) ממה שגָרַח בי (play on משכני ib.) גְרָה from my hostile neighbors whom thou hast incited against me.—Transf. ג' את הדוב כי *to let temptation loose against*. Gen. R. s. 87 וכ' I shall lay temptation in thy way; a. fr.—Lev. R. s. 17 גְרָה ביום שגָרַח ה' אתי מְגָרָה כך וכ' temptation in thy way; a. fr.—Lev. R. s. 17 גְרָה ביום שגָרַח ה' אתי מְגָרָה כך וכ' on the day when the Lord shall stir up his anger &c.

**גְרָה**, **גְרָה** 1) *to be inflamed, jealous*; *to rival*. Sph. 19<sup>a</sup> מְגָרָה זו בזו jealous of one another.—2) *to engage in battle, to fight*. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> מותר לְהִתְגָּרָה it is permitted to enter into combat with the wicked (with reference to b. h. תְּהוֹרָה).—Num. R. s. 19 גְרָה ה' נגד' בָּחַם that temptation was aroused (against Joseph), v. supra; Num. R. s. 13 מְגָרָה—4) *to have a passion for, to indulge freely in*. Yoma 76<sup>b</sup> wine is called גְרָה because he גְרָה בו נעשה רש' who indulges in it becomes poor. Ab. Zar. 18<sup>b</sup>; 19<sup>b</sup> גְרָה בשינה I will freely indulge in sleep (idleness).—5) (denom. of גָרַח) *to incite*. Num. R. s. 18; Tanh. Korah 3 לְהִתְגָּרָה כי to incite Israel against him.

**גָרַר**, **גָרַר** ch. same.—Pa. גָרַר 1) *to incite, let loose*. Targ. Num. XXI, 6; a. fr.—2) *to let off, drive, thrust*. Naz. 4<sup>b</sup> בְּדוֹ ג' בְּדוֹ ג' perhaps he thrust (the jaw bone) at them (without touching them; Ar. a. Rashi: גְרוֹרִי גָרַר, obviously for גְרוֹרִי, cmp. גָרַר, v. Koh. Ar. Compl. s. v.). Taan. 25<sup>a</sup> וכ' גָרַר, v. גָרַר II. [3] *to drag* (cmp. גָרַר). Nidd. 36<sup>b</sup>, v. גָרַר.]

*Ithpa.* אִתְּפָא, *Ithpe.* אִתְּפָא 1) *to attack*. Targ. Deut. II, 5; a. fr. Targ. I Sam. XIII, 4 (h. text נבאש 1). [Targ. Ps. XXII, 8 ed. Lag., v. גָּרַר.—Lam. R. to I, 5 מלכותא מִתְּפָאֵי kingdoms will attack you; a. e.—2) *to be let loose, hurled*. Targ. Y. Deut. XXVIII, 60; a. e.—Y. Peah I, 16<sup>a</sup> top דלך דובא מִתְּפָאֵי דא that same temptation will be let loose &c., v. preced. *Hithpa.*—3) *to become impassionate, be hot with sexual passion*. Snh. 64<sup>a</sup> אינש אינש בקרובתיה Ms. M. (ed. איגרי) that one does not fall in love with his nearest kindred. Ab. Zar. 22<sup>b</sup> כיון דמיגררי בה because the animal will show his sexual desire by running after her (and thus betray her sin).—Denom. תִּתְּפָא.

גְּרִיבָא m., pl. גְּרִיבֵי, v. גְּרִיבָא.

\*גְּרִיבָתָא pr. n. *G'ribah*, name of a street or open place in Tiberias. Koh. R. to X, 8, v. גְּרִיבָתָא.

גְּרִיד, v. גְּרִיד.

גְּרִיד m. (גרד) [*rind, crust*, cmp. גָּרַב] *the parched surface of the field, arid land, unbroken or untilled ground*.—אִי גְּרִיד *dry season, summer*. B. Mets. V, 10.—Ib. גְּרִיד חֲרֹשׁ plough thou with me in dry ground (in summer), opp. רְבִיעִיָּה *dry ground*, opp. מְקוֹם מְשֻׁבָּח muddy ground. Pes. 55<sup>a</sup>; Y. Kil. II, 27<sup>d</sup> top; Y. Hall. I, 57<sup>c</sup>.—M. Kat. 6<sup>b</sup> גְּרִיד שְׂרָה, opp. מְשֻׁבָּח.—Y. Kil. II, 28<sup>a</sup> bot. גְּרִיד unbroken ground between tilled fields. Gen. R. s. 33, end 'וכ' נעשה כג' (the earth, after the flood had subsided) became like hard unbroken ground; they planted but nothing would grow.

גְּרִידָא ch. same, *rind*, v. גְּרִידָא.

גְּרִידָא m. (גרד) [*stripped*], *alone, mere, unqualified* (v. גְּרִידָא). Ab. Zar. 37<sup>a</sup> גְּרִידָא אִם מְרִי the mere formula 'If I die' (without qualification). Yeb. 20<sup>a</sup> הוּא גְּרִידָא לֹא חֲשֵׁה גְּרִידָא it is merely a prohibitory law; a. fr.—Pl. גְּרִידָא. Ib. 79<sup>b</sup> גְּרִידָא תִּרְשָׁאֵי trespassers of a mere prohibitory law, opp. גְּרִידָא לֹאִין referring to incest. Hull. 2<sup>b</sup>; a. fr.—Fem. גְּרִידָא. Sot. 32<sup>b</sup> גְּרִידָא אִמְרִיהָ the expression not qualified by *ענה*. Keth. 73<sup>b</sup> גְּרִידָא אִשָּׁה אַחַת a plain error concerning one woman (where you cannot say that the case may be considered as though concerning two different persons); a. fr.—[Targ. Y. II Ex. XIV, 25, v. גְּרִיד]

גְּרִידָתָא f. *scraping*, v. גְּרִידָתָא.

גְּרִידָתָא f. (גרד 2) *friction* (at sexual intercourse). Yeb. 75<sup>b</sup> (Ar. גְּרִידָתָא).

גְּרִידָתָא, v. גְּרִידָתָא. [Yeb. 75<sup>b</sup> Ar., v. preced.]

גְּרִיבָא (גְּרִיבָא) f. (גרב) *labial softened* [*a quantity carried at a time to and from the hand-mill* (cmp. גָּרַב 1)]. 1) *griva*, a dry measure (=סָאָה). Ab. Zar. 43<sup>a</sup> וְהוּא דְּנִקִּישׁ גְּרִיבָא provided the statue (of Serapis) has a *grivah* (modius) as a symbol of measuring (v. Sm. Ant. s. v. Coma). Erub. 29<sup>b</sup> גְּרִיבָא (corr. acc., v. Rabb. D. S. a. l. note 1). Pes. 32<sup>a</sup>. Ned. 51<sup>a</sup> וְכִי גְּרִיבָא whatever measure I may want.—2) *the size of a field*

*needed for a griva of seed* (cmp. סָאָה). B. Kam. 96<sup>a</sup> גְּרִיבָא גְּרִיבָא a *griva* of land; B. Mets. 110<sup>b</sup>; ib. 15<sup>b</sup> גְּרִיבָא ed. (Ms. M. גְּרִיבָא, Ms. F. גְּרִיבָא, Ms. R. גְּרִיבָא, v. Rabb. D. S. a. l. note).—Pl. גְּרִיבָא. Erub. 14<sup>b</sup>. B. Bath. 73<sup>a</sup>, v. בְּזֶק. Ned. 50<sup>b</sup> sq.

גְּרִיבָתָא, גְּרִיבָתָא, v. גְּרִיבָתָא.

גְּרִיבָתָא, v. גְּרִיבָתָא.

גְּרִיבָתָא, v. גְּרִיבָתָא.

גְּרִיבָתָא, v. גְּרִיבָתָא.

גְּרִיבָתָא m., pl. גְּרִיבָתָא (b. h. גְּרִיבָתָא; v. גְּרִיבָתָא 1) [*split, broken*], *grits* 1) esp. *pounded beans; beans used for pounding*. Gen. R. s. 94, beg.; Nidd. IX, 6 sq.; Tosef. ib. VIII, 9, v. חֲלֹקָה a. חֲלֹקָה. —Maasr. V, 8 חֲלֹקָה Cilician beans. Tosef. ib. III, 14 [read:] חֲלֹקָה (אילו) חֲלֹקָה Cilician beans are the large and quadrangular; a. fr. גְּרִיבָתָא, v. גְּרִיבָתָא. —the size of a bean. Sifra Thazr. Neg. ch. I. Kel. XVII, 12 'וכ' נגעים כג' the *garis* as a standard for eruptions is the Cilician bean.—2) (pl.) *a dish of pounded grains*. Koh. R. to II, 2; Tanh. Aharé 1, a. e. גְּרִיבָתָא של קצרה a dish of boiled grit; Ruth R. to II, 14 גְּרִיבָתָא. [Ib. to 15 גְּרִיבָתָא, v. גְּרִיבָתָא, read with Yalk. ib. 604 גְּרִיבָתָא]

גְּרִיבָתָא ch. same. Y. Sabb. III, 6<sup>b</sup> top פינכא דג' a dish of beans; Y. Maasr. I, 49<sup>a</sup> top דגוליסא (corr. acc.).—Pl. גְּרִיבָתָא. Targ. Y. Lev. XIV, 37. [Ex. R. s. 43 גְּרִיבָתָא, v. קִאקִי גְּרִיבָתָא.]

גְּרִיבָתָא, v. גְּרִיבָתָא.

גְּרִיבָתָא f. (גרע) *diminution; lesser degree; disadvantage*. Ber. 56<sup>a</sup> ליה ליה מפשר he interpreted his dream unfavourably, opp. למעלותא. B. Kam. 99<sup>b</sup> . . . עבדי כך he has doubly injured thee (through his verdict). Yeb. 122<sup>b</sup> top וְכִי גְּרִיבָתָא whereon is the inn-keeper's lower status (lesser trustworthiness) based? Hull. 5<sup>b</sup> wherever the Bible uses *b'hemah* (beast), גְּרִיבָתָא does it necessarily imply contempt?

גְּרִיבָתָא f. (גרם) *removal of coal and ashes, scraping*. Bets. 28<sup>b</sup> גְּרִיבָתָא וְכִי the cleaning of stoves &c.

גְּרִיבָתָא, v. גְּרִיבָתָא.

גְּרִיבָתָא, v. גְּרִיבָתָא, pl. גְּרִיבָתָא.

גְּרִיבָתָא, v. גְּרִיבָתָא, pl. גְּרִיבָתָא.

גְּרִיבָתָא f. (גרס) *slice*. Pl. גְּרִיבָתָא bread or cake formed of slices twisted together or layers above one another, twists. Bets. II, 6 (21<sup>b</sup>) גְּרִיבָתָא אין אופין פִּתָּן גְּרִיבָתָא (פתן גְּרִיבָתָא, Ar. גְּרִיבָתָא) they must not (on Holy Days) bake their bread in the form of twists; Y. ib. 61<sup>c</sup> bot.—Tosef. Ab. Zar. VII (VIII), 2 גְּרִיבָתָא לְחֹמֶר you may carry your cakes, to be baked with his, to the confectioner's oven.—Snh. 100<sup>b</sup>, v. next w.

**גִּרְיָהָ** f., גִּרְיָן m. ch. same. Targ. Ex. XXIX, 23 (O. צַהַח . . . , Y. גִּרְיָן, h. text תָּהָה). Targ. Prov. VI, 26 (h. text כָּכָר); a. e.—**גִּרְיָהָ**, **גִּרְיָהָ**. Targ. Gen. XVIII, 6 (h. text עֲנִיתָ). Targ. Lev. VII, 12 sq.—Snh. 100<sup>b</sup> חֲרִיץ, read גִּרְיָן.

**גִּרְיָהָ** f. (גר) 1) *scraping off*. Hull. 84<sup>a</sup> וְג' . . . מְחֹסֵר requires the acts of pouring out the blood, scraping off the blood stains &c. Ib. 93<sup>a</sup> בְּכִי ג' . . . רִישׁ מֵעִיר the top of the small bowels up to a cubit's length must be scraped (in order to remove the fat).—2) *dragging, pulling, moving an object without lifting*. Sabb. 22<sup>a</sup>; Pes. 101<sup>a</sup>; Men. 41<sup>b</sup> בִּגְלִי . . . הַלָּכָה the law decides in favor of . . . with reference to dragging an object on the Sabbath, v. גִּרְיָן. Y. Kidd. I, 60<sup>d</sup> top מִדּוּ שִׁיכְנוּ בִּגְלִי can they be taken possession of by moving without lifting?—3) *carrying with, involving*. Y. Pes. VII, 34<sup>c</sup> top ג' . . . מֵאֵי נִפְקָא what is the difference between them? They differ as to the majority of one tribe carrying with it (determining the legal status of) the whole nation, v. גִּרְיָן. 3.—Sabb. 71<sup>a</sup> לִירָה וְאִיזָה . . . does R. adopt the opinion that one action can be involved with another so as to be considered one continuous act (e. g. cutting grain and immediately grinding it)? Ib. 71<sup>a</sup> an application of this principle in the second degree, that the action involved should involve a third action.

**גִּרְיָהָ** m., pl. גִּרְיָיוֹן, v. גִּרְיָן.

**גִּרְיָהָ**, Hif. הִגְרִיל, v. גִּרְיָן.

**גִּרְיָן** (v. גר) *to drag along, carry with it*.—Part. pass. **גִּרְיָן** added in boot, additional measure, v. גִּרְיָן. **גִּרְיָן** a large cubit. Gen. R. s. 12 [read:] ג' כְּאֵמֶת the size of a liberal cubit (equal to a cubit and a half of strict measure; some ed. גִּרְיָן; vers. in 'Rashi' a. l. גִּרְיָן).—Y. Shek. VI, end, 50<sup>b</sup> גִּרְיָן, read גִּרְיָן, v. גִּרְיָן. [Tosef. Bekh. V, 4 אֲצִבְעוֹתָיו גִּרְיָן Var., ed. Zuck. גִּרְיָן].—Transf. *to carry with it, to be the cause of, to engender*. דְּבַר הַגִּרְיָן לְמִמּוֹן something which may be the cause of pecuniary profit or loss. B. Kam. 71<sup>b</sup> if one steals objects dedicated to the sanctuary for which the original owner is responsible in case of loss &c., he is bound to pay the thief's fine (כֶּפֶל) to the owner; אֵלֶּמָּה דְּבַר הַגִּרְיָן לְמִמּוֹן דְּבַר הַגִּרְיָן which proves that that which may cause a pecuniary loss, is to be considered as the property of him to whom it may cause it. Ib. 98<sup>b</sup> according to the opinion of R. Shimeon who says מִדִּיחִיב . . . דְּבַר הַגִּרְיָן that what is the cause of monetary gain is considered as money, he who burns a note of indebtedness is bound to pay the full amount of the note; a. fr.—Snh. 104<sup>a</sup> גִּרְיָן causes his children to be exiled. Ber. 5<sup>b</sup> bot. ג' לְשִׁכְיָהּ is the cause of the Divine Presence departing from Israel. M. Kat. 25<sup>a</sup> לִי גִרְיָן Babylonia was the cause (that the Shekhinah did not rest upon him). Ab. Zar. 8<sup>b</sup> bot. הַמְקוֹם גִּרְיָן the place makes the act legal, i. e. only in the Temple hall can the Sanhedrin judge capital cases; Snh. 14<sup>b</sup> ג' הַמְקוֹם only in the Temple hall can a rebellious elder be judged; ib. 87<sup>a</sup>.—Y. Yeb. I, 2<sup>c</sup> top דְּבַר שְׂחִיבָא מִתְחַבֵּר הַגִּרְיָן if a

prohibition arises from a cause (a person that causes it, e. g. the prohibition against C's marrying B. because B's sister A. is his wife)—when the cause is removed (through A's death), the prohibition ceases; but a prohibition which has not its cause in the action of a person (but in natural kinship, e. g. C's daughter married to C's brother whereby she becomes forbidden to him also as his brother's wife), is not removed with the removal of the cause of the (additional) prohibition, i. e. C. cannot perform the levir's marriage with his brother's wife since she has not ceased to be his daughter; ib. III, beg., 4<sup>c</sup>; IV, 6<sup>a</sup> top.—זה וזה גִּרְיָן a product of combined causes. Tem. 30<sup>b</sup> אִסּוּר ג' אִסּוּר a product of combined causes is forbidden, e. g. the offspring of a dam unfitted for the altar, and of a sire fit; Pes. 27<sup>a</sup>; a. fr.—Ib. 26<sup>b</sup> מִי שְׂמַעְתָּ לִירָה can you prove that Rabbi adopts the rule forbidding the product of combined causes?—Nidd. 31<sup>a</sup> (homiletical play on Gen. XLIX, 14) לִישְׁשֹׁכֵר ג' דְּמוֹר הַיָּאֵר the braying of an ass was the cause of Isachar being begotten; Gen. R. s. 99; v. next w.

**גִּרְיָן** same. Gen. R. s. 39 הֲרִיךְ מִגִּרְיָתָ וְכ' traveling is the cause of three evils.

**גִּרְיָן** to be indirectly engendered. Ab. Zar. 55<sup>b</sup> וְכ' אִסּוּר לִיגְרָם no assistance must be given to making unclean &c.

**גִּרְיָן** to leave a comb (גִּרְיָן) in striking a measure off, whence (in ritual slaughtering) to cut in a slanting direction, to let the knife slide beyond the space prescribed for cutting. Hull. 19<sup>a</sup>; 20<sup>a</sup>; a. fr.—Part. pass. **גִּרְיָן** an animal slaughtered by a slanting cut. Ib. 18<sup>b</sup>; a. fr.—Denom. הִגְרִיָּה.

**גִּרְיָן** I ch. same. Targ. Is. III, 9; a. fr.—Meg. 12<sup>b</sup> אֲנִי הָיִיתִי הַגִּרְיָן Ms. M. (ed. גִּרְיָן) I am the cause that M. was born. Ber. 7<sup>b</sup> שְׁמֵא גִרְיָן a person's name has an influence on his fate or character. Ab. Zar. 19<sup>b</sup> לֵה קָא גִרְיָן לֵה ע' what action caused the work to be called an idol?—Gen. R. s. 98 [read:] יִשְׁשַׁכֵּר דְּמוֹר גִּרְיָן (play on גִּרְיָן, v. preced. w.) the braying of an ass caused him to be begotten (by announcing Jacob's arrival upon which Leah went forth to meet him; v. ib. s. 99, Nidd. 31<sup>a</sup>).

**גִּרְיָן II**, גִּרְיָן (denom. of גִּרְיָן, cmp. צָעַם) to be substantial, strong. \*Targ. Prov. XVIII, 10 וְיִגְרִיָּם בִּיה (some ed. וְיִגְרִיָּם Pe.) and Thou shalt strengthen him (in his trouble).—2) to eat up to the bone, to pick off. Targ. Ps. XXVII, 2 לִגְרָמָא (Ms. a. Regia לִגְרָמָא, v. גִּרְיָן).—B. Bath. 22<sup>a</sup> אֲמַרְמִיחֵהוּ גִרְיָן (Ms. M. מַגְרִיחֵהוּ, v. גִּרְיָן; Ar. דְּמַגְרִיחֵהוּ fr. גִּרְיָן; v. Rabb. D. S. a. l. note) in place of picking off bones (receiving scanty instruction) in the school of A., go ye and eat flesh &c.

**גִּרְיָן** 1) to strengthen, comfort. Targ. Y. II Gen. XXXV, 9 וְיִגְרִיָּהּ וְכ' (some ed. וְיִגְרִיָּהּ Pe.) and Thou shalt strengthen him (in his trouble).—2) to eat up to the bone, to pick off. Targ. Ps. XXVII, 2 לִגְרָמָא (Ms. a. Regia לִגְרָמָא, v. גִּרְיָן).—B. Bath. 22<sup>a</sup> אֲמַרְמִיחֵהוּ גִרְיָן (Ms. M. מַגְרִיחֵהוּ, v. גִּרְיָן; Ar. דְּמַגְרִיחֵהוּ fr. גִּרְיָן; v. Rabb. D. S. a. l. note) in place of picking off bones (receiving scanty instruction) in the school of A., go ye and eat flesh &c.

**גִּרְיָן** to make substantial, harden. Targ. Prov. VIII, 28 (Var. אֲוִרִים, h. text מִן־אֲוִרִים).

**גרם** m. (גרם) *cause, indirect production of an effect.* Sabb. 120<sup>b</sup> **גרם** כיבוד *indirect extinction of a fire (by placing vessels filled with water in its way), v. גרמא.*

**גרם** m. (b. h.; *גרם* to *strip*; cmp. גרד, גרדא [stripped, bare, cmp. II Kings IX, 13,] *skeleton, bone*; (cmp. עצם) *self, strength.*—Pl. גרמים. Gen. R. s. 98 זה חמור זה גרמי as the bony frame of the ass is clearly discernible.

**גרמא** ch., constr. גרם, גרם same, 1) *a bare twig*, opp. גרסא. Macc. 8<sup>a</sup> (Ms. M. גרמא).—2) *bone*. Targ. Gen. II, 23; a. fr. [Targ. Y. Ex. XXXVII, 5 גרמא read גר or גרמא].—Gen. R. s. 70 [read as Yalk. ib. 124, cmp. Dan. VI, 25] *like a bone I shall crush thee*. Ber. 5<sup>b</sup>; B. Bath. 116<sup>a</sup>, v. ביר. —Pl. גרמי, גרמיא. Targ. Gen. I. c. גרמי (Y. גרמי). Targ. Ezek. XXXVII, 4; a. fr.—Targ. Y. Ex. XXXVIII, 4 [read:] *גרמיא or גרמיא וגומריא*, v. supra.—B. Bath. 58<sup>a</sup> *גרמיא* a vessel of bones (an enigmatical phrase for *an animal*). Ib. 22<sup>a</sup>, v. גרם II.—Bets. 11<sup>a</sup> *גרמיא* a block on which bones are chopped; a. fr.—3) *body, self*. ג' ג' *each for itself, one after the other*. Ib. 11<sup>b</sup>. Hull. 113<sup>a</sup>.—With suffixes of personal pronouns: גרמי *myself* &c. Targ. Job I, 3 *גרמיא* as his own, אחריו (Ms. לגרם) as his wife's sole property. Targ. Y. Lev. VII, 29 *גרמיא* himself; a. fr.—Gen. R. s. 75, beg., v. גרם I. Y. Ber. III, 6<sup>c</sup> bot. *גרמיא* tied himself; a. fr.—Ber. 48<sup>a</sup>, a. fr. *גרמיא* he did so for himself, i. e. this is no authoritative precedent.—Y. Orl. I, 61<sup>a</sup> top *גרמיא* he gave his own opinion. Y. Erub. III, 21<sup>a</sup> bot. *גרמיא* בשם *in his own name*; Y. Kidd. II, 63<sup>a</sup> top.—Y. Keth. III, end, 28<sup>a</sup> *גרמיא אמרה* כל this very fact (thing) proves; Y. Shebu. V, end, 36<sup>c</sup>; Y. Keth. IX, beg. 32<sup>d</sup>; Y. Pes. IX, end, 37<sup>a</sup> *גרמיא* (corr. acc.).

**גרמא** ch.=ה. גרם, 1) *cause*.—מ"ע שדומה ג' (in Hebr. diction) a positive command the observance of which depends on a certain time of the day or season of the year. Kidd. I, 7 (29<sup>a</sup>); a. fr.—2) *indirect effect*. Sabb. 120<sup>b</sup> *גרמיא* indirect effect (e. g. effacing the Divine Name in consequence of bathing) is permitted, opp. עשייה the direct act. B. Kam. 60<sup>a</sup> *גרמיא* פטור *damage by indirect action is not actionable*. B. Bath. 22<sup>b</sup> *גרמיא* אסור to cause indirect damage is forbidden.—Pl. גרמי. B. Kam. 98<sup>b</sup> *גרמיא* דינא *he who holds the opinion that one who is the cause of damage to another person is responsible*; ib. 100<sup>a</sup>; 117<sup>b</sup>; a. e.

**גרמומא**, v. גרממא.

**גרממא** m. (γραμμματῆον) *bond, document*. Ex. R. s. 15 *גרממא* (corr. acc.).

**גרמי**, דינא דג', v. גרמא.

**גרמיא** m. (=גרמא, v. גרמי) *arm, elbow, cubit*. Targ. Y. Ex. II, 5. Targ. Jud. III, 16 (h. text text).—B. Mets. 64<sup>a</sup> *גרמיא* בני ג' *of an arm's length*.—Pl. גרמיא. Targ. Y. Ex. XVI, 29; a. e.—Shh. 7<sup>a</sup>. Erub. 14<sup>b</sup>.

**גרמיני**, v. גרמיני.

**גרמינא** f. (dimin. of גרמא) *a small bone or sinew*. Hull. 103<sup>b</sup> Ar. (ed. גרמינא, גרמינא).

**גרמניא**, גרמניא, גר' pr. n. *Germania, Germania*, 1) *the land of the Cimmerici* (v. Schr. KAT p. 428). Targ. I Chr. I, 5; Targ. Y. Gen. X, 2 (for *Magog*); Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup> (for *Gomer*); Gen. R. s. 37, beg. (for *Magog*). Ib. (also for *Togarmah*, v. גרמניקא).—2) *Germania* (של רומי or ג' של אדום) *the Roman province of Germania*. Meg. 6<sup>a</sup>; Yalk. Ps. 888. Gen. R. s. 75, v. גרמניא. [Y. Sabb. VI, 8<sup>c</sup> bot. read גרמניא.]

**גרמנא**, v. next w.

**גרמני** m. (Germanus, v. preced. art.) *German, one of the Caucasian race, white man*, opp. כושני. Gen. R. s. 86 everywhere you find *גרמני* one of the white race sells a dark man. Neg. II, 1, v. פהרן.—Y. Yoma VIII, 45<sup>b</sup> top *גרמניא* ג' עבריה וכ' a German, a slave of &c.; Y. Sabb. VI, 8<sup>c</sup> bot. *גרמניא* (corr. acc.); Y. Ab. Zar. II, end, 42<sup>a</sup> *גרמניא*.

**גרמני**, B. Bath. 89<sup>b</sup> Ar., v. גרמיני.

**גרמניא**, v. גרמניא.

**גרמניקא**, גר' pr. n. pl. *Germanicia*, town (and district) in the province of Commagene, near the borders of Cappadocia. Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup>; Gen. R. s. 37 (for *Togarmah*, v. Schr. KAT p. 428); [Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 *גרמניקא*.]

**גרמסיון**, v. גרמסיון.

**גרמסין**, prob. to be read גרמסין m. pl. (γραμμά, -ατος, =scrupulum, v. Sm. Ant. s. v.) *gramma*, 1/2 of an ounce. Y. Shek. II, 46<sup>d</sup> top, half a Shekel which makes *גרמסין* (Bab. ed. to II 3 also *גרמסין*, Ms. M. *גרמסין*, Yalk. Ex. 386 *גרמסין* six *grammata*).

**גרן**, v. גרן.

**גרן**, denom. of גרן q. v.

**גרן**, v. גרן.

**גרס** (b. h.; v. גרר), Pi. גרס to *crush, split, grind*. Tosef. T'bul Yom II, 12 fat figs *גרסא* which he has not yet crushed (into a cake). V. גרס.

**גרס** I ch.; Pa. גרס, Af. גרס same. B. Bath. 22<sup>a</sup>, v. גרס II Af. [Targ. Prov. VIII, 28, v. גרס II Af.]

**גרס** II, גרס (cmp. גרר, גרר) to *scrape together; to collect, accumulate*. Denom. גרסניא. [Targ. Prov. XVIII, 10; V, 19, v. גרס II.]—Trnsf. to *acquire knowledge, to commit traditions to memory*, as a preliminary stage to speculation and analysis compared to grinding, v. טחן. Ab. Zar. 19<sup>a</sup> *גרסא* *one must at all events acquire readiness* (v. גרס II), though one may afterwards forget, and one must study by heart

though one does not understand, for Holy Writ says (Ps. CXIX, 20) *gar'sah* &c.; it says גָּרָסָה and not טָחְנָה (my soul *heaps up*, but not it *grinds*, learns but not analyzes); (ed. גָּרָסִים, and other Variants); Yalk. Ps. 876.—Ber. 8<sup>a</sup> אִי הוּא גָּרִיסָה בְּגִי בִּיהוּא Ms. M. (v. Rabb. D. S. a. l.) I used to study in my house; Meg. 29<sup>a</sup>. Ber. l. c. bot. turned his face גָּרִיסִים and reviewed (what he had learned). Taan. 10<sup>b</sup> לְמִקְרָא לְרַבֵּי טָחְנָה, opp. לְרַבֵּי גָּרָסִים to speculate. Ber. 13<sup>b</sup> (ref. to Deut. XI, 18, v. Targ. Y. a. l.) teach your children . . . כִּי הֵיכָל דְּלִיגְרָסִים בְּהוּ (Ms. M. בְּהוּ) so that they be able to review them (by themselves); a. fr.—*Part. act.* גָּרִיס *well-versed, knowing by heart*. B. Bath. 21<sup>a</sup> דִּינָא וְלֹא דִּינָא גָּרִיס knowing Bible verses by heart, but being inexact.—*Part. pass.* גָּרִיס, f. גָּרִיסָה *known by heart*. Men. 32<sup>b</sup> מִיגְרָסִים גָּרִיסִים Meg. 18<sup>b</sup> מִיגְרָסִים they are known by heart.

**גָּרָסָה** I f. (preced.) 1) *acquired learning, study of tradition*. Targ. Cant. I, 2 בג' for verbal study.—Meg. 6<sup>b</sup> וְכִי לְאִקְוָמִי לְרַבֵּי גָּרָסָה to preserve (in memory) what one has learned requires divine assistance. Sabb. 21<sup>b</sup> דִּינָקְרָא גָּרָסָה what has been learned in youth (which is better remembered). Ib. 30<sup>b</sup> לֹא הוּא פָּסִיק פּוֹמִיָה מִנִּי I am busy studying; a. fr.—*Pl.* גָּרִיסָה, גִּירָה. B. Bath. 22<sup>a</sup> מִיגְרָסִיָּה דִּלֵּא לִיטְרִדוּ (אִתּוּ) that they may not be disturbed in their studies.—2) (editorial note) *version*. Yalk. Gen. 84 'זֶה אִירֹב גָּרָסָה אֲחֵרָא זֶה וְכִי' is, 'This alludes to the tribe of Levi'. [Frequently in commentaries.—Denom. גָּרִיס *to read*. (abbr. גָּרִיסִין) such is the proper reading.]

**גָּרָסָה** II, v. גָּרָסָה.

**גָּרָסִי** m. (v. גָּרִיסִים) *grits-dealer or maker*, v. גָּרִיסָה. Midr. Prov. ch. IX; Erub. 21<sup>b</sup> יְהוֹשֻׁעַ הָגָ' (not יְהוֹשֻׁעַ, v. Rabb. D. S. a. l. note).

**גָּרַע** I (b. h.; v. גָּרַע) *to scrape off, to diminish, deduct*. Shh. 29<sup>a</sup> הַיּוֹסִיף גָּרַע כֹּל הַמִּוִּסָּה גָּרַע he who adds (to the truth) diminishes (whoever does too much does too little). R. Hash. 28<sup>b</sup>, a. fr. הַיּוֹסִיף עוֹבֵר עַל כָּל הַתִּקְוָה transgresses the law which prohibits diminishing from what the Law prescribes (Deut. XIII, 1, v. פָּל). Yoma 48<sup>a</sup> וְמוֹסִפִּין וְדוֹרְשִׁין (פָּל). Yoma 48<sup>a</sup> we may take away (one servile letter from one word of the text) and add it to another and thus interpret the law (e. g. מִדֵּם הָפֵר explained as: דָּם מִהָפֵר; B. Bath. 111<sup>b</sup>; a. fr.—Y. Yeb. VIII, end, 9<sup>d</sup>, v. גָּלַע.—[Gen. R. s. 19, a. e. גָּרַע, v. גָּלַע, v. גָּרַע, v. גָּרַע].—*Part. pass.* גָּרָע *inferior*. *Pl.* גָּרָעִים. Gen. R. s. 28. [Ber. 36<sup>a</sup> גָּרַע, read with Ms. M. גָּרַע.]

*Hif.* גָּרַע *to deduct from, to calculate the price of redemption in proportion to the years served and those to be served*, v. גָּרַע Kidd. 11<sup>b</sup> מִגְרָעָה מִפְּדֻיּוֹתָהּ she makes a deduction from her redemption money; ib. 14<sup>b</sup> מִגְרָעָה she lessens &c.; ib. 16<sup>a</sup> מִגְרָעָה (corr. acc.). Y. Kidd. I, 58<sup>c</sup> bot.; Y. Shebu. VI, beg. 36<sup>d</sup> מִגְרָעָה (ב) she redeems herself by deducting a M'ah for each year.

*Nif.* גָּרַע *to be deducted, to be redeemed by deducting the compensation for the time served*. Y. Kidd. I. c. אִם

בְּקָשָׁה לְיִגְרָע if the desires a redemption by deduction &c.; Y. Shebu. I. c. לְיִגְרָע (read: לְיִגְרָע or לְיִגְרָע). Kidd. 11<sup>b</sup> מִגְרָעָה עַד פְּרֻטָּה she can redeem herself by deductions until she comes down to a P'rutah.

**גָּרַע** ch. same, esp. *to shave, cut the hair* (dialectically interchanging with גָּרַד). Targ. Jud. XVI, 19; II Sam. X, 4 Ar. (ed. גָּרַע, ed. Lag. II Sam. I. c. גָּרַע; cmp. Is. XV, 2, Jer. XLVIII, 37).—Lam. R. to I, 1 רִבְחִי (8 זֶד מֵאֵת) he shaved his head. Shh. 96<sup>a</sup> (prov.) לְאַרְמָאָה גָּרַעֲתִיהָ (גָּרַעֲתִיהָ, Ms. M. גָּרַעֲתִיהָ) if you shave a gentile, he likes it; hang fire on his beard, and you will get no end of his fun (i. e. if he finds it convenient, he will submit to indignities).—*Part. pass.* גָּרִיעַ, f. גָּרִיעָה 1) *shaved*. Lam. R. I. c.—2) *inferior, less*. Yeb. 51<sup>a</sup> גָּרִיעָה is inferior (as to legal power) to &c., v. מִגְרָעָה. Gitt. 70<sup>a</sup> דְּכֻלְהוּ גָּרִיעָה the worst of all.

*Af.* גָּרַע as preced. *Hif.* [Targ. Y. II Gen. XXX, 11, read מִגְרָעָה וְאֻלָּא] Kidd. 11<sup>b</sup> מִגְרָעָה וְאֻלָּא she deducts more and more every year. Ib. [read:] מִגְרָעָה מֵאֵי מִלֵּא what is there for her to deduct from?—Arakh. 25<sup>a</sup>, v. infra.

*Ilkpe.* גָּרַע as preced. *Nif.* Arakh. 30<sup>b</sup> מִגְרָעָה וְאֻלָּא his obligation grows less (every year, if he chooses to redeem her). Ib. 25<sup>a</sup> לֹא מִגְרָע לִיהָ (Rashi מִיגְרָע) no deduction is allowed him (for fractions of a year).

**גָּרַע** II (b. h.; cmp. גָּרַע) *to form globules, to drop*. Denom. גָּרַעִין.

*Pi.* גָּרַע, *Hif.* הִגְרַע (denom. of גָּרַעִין) *to form globules* (one of the early stages of development of the grape). Shebi. IV, 10 גִּפְתִּים מִשְׁתַּגְּרָעִין grape vines (must not be cut down in the Sabbath year) from the moment they form stones, Maim.; oth. opin. ovules containing moisture; Y. ib. IV, end 35<sup>c</sup> מִשְׁתַּגְּרָעִין (Hif.), defined מִשְׁתַּגְּרָעִין מִיָּם, with ref. to Job XXXVI, 27; Ber. 63<sup>b</sup>; Pes. 52<sup>b</sup> sq. מִשְׁתַּגְּרָעִין (Ms. M. 2 מִשְׁתַּגְּרָעִין).

**גָּרַע** m. (I גָּרַע) *scraper, barber*, in gen. *low class surgeon, blood-letter* &c. Kidd. 82<sup>a</sup>. Kel. XII, 4; Tosef. ib. B. Mets. II, 11 גָּרַע, v. מִסְכָּר.

**גָּרַעִין**, v. גָּרַעִין.

**גָּרַעִין**, **גָּלַעִין**, **גָּרַעִין** c. (v. גָּרַע II) *globule, esp. the stone or kernel of a stone fruit, nut* &c.—*Pl.* גָּרַעִין, גָּלַעִין, גָּרַעִין. Sabb. VII, 4 (76<sup>b</sup>) גָּרַעִין Ms. M. (ed. גָּרַעִין); Y. ed. גָּלַעִין. Bab. ib. 77<sup>b</sup> top, question as to spelling with א or ע (decided by ref. to Y. Yeb. Lev. XXVII, 18). Shebi. VII, 3 גָּלַעִין Ter. XI, 5 גָּרַעִין תְּרוּמָה (Ms. M. גָּלַעִין) stones of fruits which are the priest's share. Tosef. ib. X, 1; a. fr. V. גָּרַעִין.

**גָּרַעִינָה**, v. גָּרַעִינָה.

**גָּלַעִינָה**, **גָּרַעִינָה** f. = גָּרַעִין (collect. noun, used promiscuously with גָּרַעִין). Ukts. II, 2 גָּלַעִינָה שֶׁל רוֹטֵב the stones of moist olives; Y. Ter. XI, 47<sup>d</sup> bot. גָּלַעִינָה הָרוֹטֵב. Y. Maasr. I, 48<sup>d</sup> bot.; a. fr.

**גָּרַעִינִיחָה** f. ch. same. Ber. 39<sup>a</sup> גָּרַעִינִיחָה (Ms. M. גָּרַעִינִיחָה) the stones (of an olive).

**גר** (b. h.; v. גר) *to scrape, sweep, esp. to remove ashes and coal from the stove; to scrape together, collect.* Kel. VIII, 11 היתה גורפתו if while she was sweeping it (the stove) &c. Sabb. III, 1 עד שגורן not before he has swept it.—Y. Peah VII, 20<sup>b</sup> top (ref. to Joel I, 17) הוה in place of collecting honey (from beehives or trees), we collected foul matter. Sabb. XVII, 2 גר to grab with it the figs out of the barrel; a. fr.—Gen. R. s. 67 גורפה מדוטה blowing her nose (v. גר).—Part. pass. גרפה, f. גרפה cleared of ashes &c., swept. Sabb. III, 4, v. אנטי; a. fr.—[Gen. R. s. 53 גר מביאו (Isaac is) the refuse of &c., comment; v., however, גר.]

*Pi.* גר same. Kerith. 7<sup>b</sup>; Y. Snh. VII, 25<sup>b</sup> top, v. גר.

**גר** ch. same. Targ. II Esth. III, 8 גרפינ חמיצא they remove leavened things.—Y. Pes. II, end, 29<sup>c</sup> גרפינ חמיצאן scrape them at the bottom. Y. Bets. IV, 62<sup>c</sup> bot. [read:] גרפינ go thou and sweep them (the stones) out. Y. M. Kat. I, 80<sup>b</sup> bot.; a. fr.

*Ithpe.* גר to be scraped out, removed. Targ. II Esth. I. c.

*Ithpalp.* גר same. Targ. Job VII, 12 like the Ocean דמתינה Ms. which, at certain times, is swept (pours itself out over the shores; ed. דמתינה, v. רינה).

גרפות, גרפות, v. גרפות.

גר, v. גר.

**גר** I (b. h.; v. גר) [*to produce a grating, scraping sound,*] 1) *to scratch, scrape, shave* (v. גר, I). Sabb. VIII, 6 (81<sup>a</sup>) כדי לגרור (Ar. a. Y. ed. לגרור) large enough to scrape with it the top &c. R. Hash. 27<sup>b</sup> גרור Ms. M. (ed. גרור), v. גר. Keth. 60<sup>a</sup>; Kerith. 21<sup>b</sup> גרור he must scrape the blood off before eating the bread; a. fr.—Part. pass. גרור, v. גרור.—2) *to drag, to move without lifting; (also neut. verb) to follow.* Sabb. 29<sup>b</sup>, a. fr. גרור אם one may, on the Sabbath, pull or push a couch &c. (on the floor). Y. Kil. I, 27<sup>b</sup> bot. גרור אם one must not pull &c. Tanh. Thazr. 8 גרורו מקברו they dragged him out of his grave. Tosef. Erub. XI (VIII), 13; Tosef. Bets. II, 19 גרור... דלת הגוררת... האוררים... גרור, corr. acc., v. גרור a door which drags along the ground (on opening), a matting which is moved by dragging, or large kegs which &c.; Erub. 101<sup>a</sup> הגרר... דלת הגררת... I will drag him to the flood in which to perish; a. fr.—Tanh. Thazr. 9 (ref. to Ps. V, 5 גרר) ואין היתה גררת אותך ו' neither art thou dragged behind (attracted by) evil, nor does evil drag (have power over) thee, nor does it dwell with thee; Yalk. Kings 231 גרר אחר... גרר אחרך.—Part. pass. גרר dragged along, hanging on.—Pl. גרר, גרר. Num. R. s. 18 ג' eight threads dragged along (as fringes; Tanh. Korah 12 attached themselves but have not been admitted, v. גר.—3) *to carry with it, to cause; to affect* (v. גר). Y. Hor. I, 46<sup>a</sup> bot.; Y. Pes. VII, 34<sup>c</sup> גרר ו' שבט אחד (a majority of) one tribe affects the legal status of the entire nation, i. e. the

majority of tribes (seven) decides, though it may be a minority of the people as a whole. Lev. R. s. 13, end (play on *gerah*, Lev. XI, 4 sq.) גררה מלכות ו' carried another government after it, i. e. was followed by another oppressive government. Ab. IV, 2 מצוה גררה ו' a good deed begets a good deed &c. Tosef. Sabb. XV (XVI), 6 [read:] גרר ו' it is not considered a corpse so as to cause uncleanness to man or vessels.—4) *to saw, split.* Sabb. XVII, 2 (122<sup>b</sup>) a saw (may be used on the Sabbath) לגור (Ms. M. לגרור, Mish. ed. Pes. לגרר, v. Rabb. D. S. a. l. note) to saw cheese with it. Ohol. XV, 8 לגור Ar. intended to be sawed apart (ed. לגור, fr. גר, v. Tosef. ib. XV, 8). Tosef. Kel. B. Mets. II, 18 לגור ו' to saw off a part &c.

*Nif.* גר 1) *to be dragged, pulled.* Erub. X, 11 גר הנג' a bolt which is dragged along (with the door, i. e. attached and hanging down). Ib. 101<sup>a</sup>, v. supra. Tanh. Thazr. 9, v. supra. Bets. II, 10 (23<sup>b</sup>) אינה גררה; ib. גרר must not be dragged or pulled, a. fr.—2) *to be scraped, planed.* B. Kam. 119<sup>b</sup> במגררה ד' shavings, opp. נפסק במגררה chips. —Nidd. 55<sup>b</sup> דרך הפה גררין (secretions of the nose) scraped (discharged) through the mouth (v. גר).

*Pi.* גר 1) *to drag.* Pes. IV, 9 (56<sup>a</sup>) גר גרר he had the bones of his father carried out on a bed of ropes. Ib. I, 2 (9<sup>a</sup>); a. fr.—Tosef. Sabb. VI (VII), 1 (a superstitious custom) דמתינה בנה ו' Var. (ed. Zuck. (דמתינה) one who drags her son among the dead (to the cemetery).—2) *to scrape, plane.* Ib. XVI (XVII), 19 גרר he may scrape them (clean his feet of mud). Tosef. Kel. B. Mets. II, 17; Hull. 25<sup>a</sup> לגר requiring planing for finish; a. fr.—Part. pass. גר a) *scratched, full of scabs.* Gen. R. s. 64 (play on גרר, Gen. XXVI, 26) גרר another explanation is *m'gorar*, for eruptions grew on him (with ref. to Job II, 8); Yalk. ib. 111; v. גר II. b) *planed.* Tosef. Sot. XV, 1 גרר דיו the stones were planed with a plane.

*Ithpa.* גר to be scraped. Tosef. Sabb. XVI (XVII), 19 גרר במגררת ed. Zuck. (Var. גרר במגררת, Sabb. 147<sup>b</sup> במגררת, Ms. M. גרר במגררה, corr. acc.) one must not be scraped with a strigil. Ib. XXII, 6 (147<sup>a</sup>) במגררין, Talm. ed. (Mish. גררין, v. Rabb. D. S. to 147<sup>b</sup>, note 70).

**גר** ch. same; 1) *to drag, pull, push.*—Part. pass. גר dragged, following, guided by. Targ. Y. II Ex. XIV, 25 גר (some ed. גר) pushed from behind.—B. Kam. 18<sup>b</sup> גרר they are clinging to his body. Taan. 24<sup>a</sup> גררין, read גררין, Ms. M. גררין we must be guided by their order. Ab. Zar. 72<sup>b</sup> גרר moves towards the siphon. B. Mets. 85<sup>a</sup> גרר כלמא ו' that all the world followed David.—2) *to scratch, scrape.* Targ. Jud. VIII, 16, v. גר.—Hull. 83<sup>b</sup> גרר ו' let him scrape off the blood and cover it. Ib. ו' גרר.—Part. גר Ib.—3) *to rub, to whet the appetite.* Ber. 35<sup>b</sup> גרר לליבא (Ar. everywhere גר) in order to stimulate his appetite. Ib. טבא גרר a large quantity has an appetizing effect. Pes. 107<sup>b</sup> גרר. Sabb. 140<sup>b</sup> גרר because it stimulates the appetite.

*Pa.* גר to make appetizing. Esth. R. to I, 9 [read:] גר I will make their drinks appetizing (induce





Esth. R. to I, 6.—*Pl.* גִּשְׁרֵינִי, גִּשְׁרֵינִי. Tosef. Kel. B. Mets. VIII, 3 קִיטְלִיזְקִי הָג' של קִיטְלִיזְקִי (ed. Zuck. קִיטְלִיזְקִי, read ט for ס) the bed-frames of the little bed chambers (κοιτωνισματα— which are taken apart or placed against the wall in day time).—\*Tosef. Mikv. VI, 8 ג' ע"ג חֶשֶׁבֶר Ar. (ed. קשקשים, Sabb. 53<sup>a</sup> קשקשין) *splints*.

**גָּשֶׁם** (b. h., v. גָּשַׁשׁ) to make the earth cloddy (v. Ges. H. Dict.<sup>10</sup> s. v.).—*Part. pass.* גָּשֶׁשׁ cloddy in consequence of ample rains. Y. Yoma V, 42<sup>c</sup> top שָׁנָה גָּשְׁמָה שְׁחוּמָה שָׁנָה (sub. אָרֶץ) a year in which the earth forms clods, then is parched so as to form scabs, and then moistened with dew; Bab. ib. 53<sup>b</sup> ג' שָׁנָה שְׁחוּמָה שָׁנָה Ms. M. (ed. שָׁנָה שָׁנָה, v. Rabb. D. S. a. l. note), expl. ג' (הָיָה) רָחָה ג' אם שָׁדוֹ if it is to be parched, let it first be soaked with heavy rains; Lev. R. s. 20; Tanh. Aḥārē 3 (corr. acc.); ed. Bub. ib. 4.

*Hof.* הַגָּשֶׁם (denom. of גָּשֶׁם) to be fraught with rain, rain-bringing. B. Bath. 25<sup>b</sup> since the destruction of the Temple לא הַגָּשֶׁם לָא the south wind has not been rain-bringing.

**גָּשֶׁם I** m. (b. h.; preced.) heavy, continuous rain. Taan. 3<sup>b</sup> הָג' אִם מִרְדֵּי הָג' if he failed to insert in the second benediction (v. גְּבוּרָה) 'Who sendeth rain'.—*Pl.* שְׂאֵלִין Taan. I, 1, a. fr. גְּבוּרָה, v. גְּבוּרָה. Ib. 2 שְׂאֵלִין ג' we insert the petition for rain in the ninth benediction, v. שְׂאֵלִין ג'—*rainy season, autumn and winter.* Ib. 3<sup>b</sup>. Toh. VI, 7, v. בְּקִיעָה; a. v. fr.—*שָׂדֶה* (or sub. שָׂדֶה) a field naturally watered by rain, opp. שְׂדֵה. Bekh. VI, 3 ג' שָׂדֶה from fields with natural irrigation; comp. בְּעָל. [In later Hebr. literature גָּשֶׁם substance, v. next w.].

**גָּשֶׁם II**, גָּשְׁמָה m. ch. (גָּשַׁשׁ, v. גָּשְׁמָה) body, self. Dan. IV, 30.—*Pl.* גָּשְׁמָה. Lam. R. to I, 5 לא יִהְיוּ גָּשְׁמָה (גרמיהון) they will not devote themselves to warfare.

**גָּשְׁמָה** (גָּשְׁמָה) f. (v. preced., comp. גָּשַׁשׁ) frame, door-stop against which the door shuts. Erub. 101<sup>a</sup> (explain. 'a widowed door') ג' דְּלִיזָה לָהּ (Ms. M. בשמא, a clerical error for כשמא, oth. Var. גָּשְׁמָה, v. Rabb. D. S. a. l. note; גָּשְׁמָה, reduplic. of גָּשַׁשׁ, comp. גָּשְׁמָה, v. Ar. ed. Koh. s. v. גָּשַׁשׁ) which does not shut against a frame.

**גָּשַׁף**, Men. 50<sup>b</sup> אִיגָשַׁף Ar., v. נָשַׁף, קָשַׁף.

**גָּשְׁקָרָה**, v. גָּשְׁקָרָה.

**גָּשַׁר** (v. גָּשַׁשׁ) to join, esp. to make a bridge. Ab. Zar. 2<sup>b</sup> גָּשְׁרֵינִי גָּשְׁרֵינִי we have built numerous bridges.

**גָּשַׁר** ch. same. B. Kam. 113<sup>b</sup> וְגָשְׁרֵי גָּשְׁרֵי they (the government officials) fell trees (belonging to private persons) and build bridges.

**גָּשַׁר** m. (preced.) bridge, ferry. Erub. 55<sup>b</sup>; Tosef. ib. VI (V), 4 וְקָבְרֵי יִהְיוּ גָּשְׁרֵי (in the outskirts of towns) which have a place of shelter.—Gen.

R. s. 76, end וְכ' עָשָׂה עֲצֻמִּי כִּי וְכ' Jacob constituted himself a ferry, taking persons from one shore and setting them down on the other (Mat. K. כִּי כִּי like a ferry-man).—*Pl.* גָּשְׁרֵינִי, גָּשְׁרֵינִי. Erub. V, 1. Ib. IX, 4 הַמְּפֹלְשִׁים ג' bridges under which there is an open passage. Ab. Zar. 2<sup>b</sup>; a. fr.

**גִּישְׁרָה**, גִּישְׁרָה ch. same, 1) board, joist (comp. גִּישְׁרָה).—*Pl.* גִּישְׁרָה. Targ. Ezek. XXVII, 5 Levita (ed. גִּישְׁרָה, גִּישְׁרָה).—2) bridge. Ber. 59<sup>b</sup> he who sees the Euphrates רִבְבֵל אֶת־גָּשְׁרָה from the bridge (or ferry) of Babylon; a. fr.—*Pl.* גִּישְׁרָה, גִּישְׁרָה. Targ. Y. I Ex. XX, 26. Targ. Nah. II, 7 (h. text שְׁעָרֵי).—B. Kam. 113<sup>b</sup>, v. גִּישְׁרָה. B. Bath. 73<sup>b</sup>.—[Sabb. 67<sup>a</sup> top גִּישְׁרָה מִן־גִּישְׁרָה (Ms. M. גִּישְׁרָה)—prob. a Var. of preceding כְּשִׁרֵּי מִן־כְּשִׁרֵּי, v. גִּישְׁרָה.]

**גָּשַׁשׁ** (b. h.; v. גָּשַׁשׁ) to touch a substance, to strike against. Hall. II, 2; Y. ib. 58<sup>c</sup> top הַסְפִּינָה גָּשְׁשָׁה the ship touches the ground (in harbor).

*Pi.* גָּשַׁשׁ to feel, grope. Y. Yoma V, 42<sup>c</sup> וְכ' הִיא מְגָשֶׁשׁ וְכ' entered groping &c.

*Pilp.* גָּשַׁשׁ (comp. קָשַׁשׁ, כָּשַׁשׁ) to beat, ring. Lev. R. s. 8 (ref. to Jud. XII, 25, comp. פָּצַחַן הַקֹּדֶשׁ הַקָּדוֹם) הַחֹדֶל רִיבִי'ן פָּצַחַן the holy spirit began to ring in Samson.

*Hithpa.* הִתְגַּשְּׁשָׁה, *Hithpol.* הִתְגַּשְּׁשָׁה, *Hithpalp.* הִתְגַּשְּׁשָׁה, *Nithpa.* הִתְגַּשְּׁשָׁה 1) to wrestle, fight. Gen. R. s. 22; s. 77; Cant. R. to III, 6. Ex. R. s. 28, beg.—2) to exercise one's strength, practice. Pesik. S'liḥoth. p. 166<sup>a</sup> שְׂדֵה גָּשְׁשָׁה a warrior practicing on a stone-cutter's stone.

**גָּשַׁשׁ** ch., *Pa.* גָּשַׁשׁ same, to feel, touch. Targ. Y. Gen. XXVII, 12; 22 (h. text מִשְׁשָׁה). Gitt. 67<sup>b</sup> bot. גָּשְׁשָׁה he (being blind) touched it (and felt the bone).

**גָּשְׁשָׁה**, גָּשְׁשָׁה I f. (preced.) feeling, touch. Hull. 47<sup>b</sup> resembling wood בָּג' in touch. Ib. 122<sup>b</sup>; Sabb. 107<sup>b</sup>.

**גָּשְׁשָׁה**, גָּשְׁשָׁה II f. (preced.; comp. גָּשְׁשָׁה) sounding tube; ג' וְכ' a large and small tube, i. e. a siphon. Ab. Zar. 72<sup>b</sup> ג' אֶת־הָאֵרֶץ אָבִיק הִמְרָה בָּג' the siphon. Ib. a gentile came and put his hand אָבִיק on the large tube. Ib. גָּרִיר . . . אָבִיק, v. גָּרִיר.

**גָּת** I pr. n. pl. Gath in Philistea. Snh. 102<sup>a</sup>; a. e.

**גָּת** II f., with suffix גָּתִי, גָּתִי (contr. of גָּתִי) a marked-off space. Tosef. Ohol. XV, 7 'the court of a burying place' לְרֹחֶב . . . זֶה הָהָרָה (B. S. to Ohol. XV, 8, ed. Zuck. לְרֹחֶב, Var. גָּת) is the marked space into which the caverns open.—Par. IV, 2 שָׂרְפָה רוּחַ מִתְּחֵלָה if he burnt the cow outside of the place selected for the purpose; Zeb. XIV, 1; Tosef. Par. III, 9 sq.—*Pl.* גָּתִי, גָּתִי. Par. I. c.

**גָּת** III f., with suffix גָּתִי, גָּתִי (b. h.; contr. of גָּתִי), comp. גָּתִי vat for wine pressing; (שְׂדֵה) הָהָרָה the season of wine pressing. Ab. Zar. V, 11 שָׂדֶה אֶבֶן ג' a stone vat, שָׂדֶה הָהָרָה an earthen. Ib. IV, 8, v. בָּצֵט. Hag. III, 4 (24<sup>b</sup>) מִיָּדָה לָהּ he may reserve it for the next season (and give it to the priest). Ib. 25<sup>b</sup> לָהּ שְׂדֵה לֹא something which has no special manufacturing season (e. g. date wine); a. fr.—Lam. R. introd. 32 (play on מְבַלְגִּיזְיָה, Jer.

\*נִתְּנָה, נִתְּנָה f. (denom. of preced.) *woman engaged*

דְּיוֹנוֹתָ, דְּיוֹנָתָ, דְּאִינוֹתָ same. Targ. Job XII, 14 דְּאִינוֹתָ fem., h. text דְּאִינוֹתָ.—Targ. Ps. XIII, 3 דְּב' Ms. (ed. דְּב'; h. text רִינוֹן). Targ. Y. Num. XXI, 30 בְּדִבּוֹ (some d. בְּד', h. text רִינוֹן, cmp. B. Bath. 79<sup>a</sup>, s. v. דְּבַח); a. e.

ה'ת, v. ה'תא.

**לָּחָף** I (b. h.) *to float, fly*. Pirké d'R. El. ch. IV  
'לָּחָף עַל וֶבֶר (ref. to Ps. XVIII, 11).

II. הָנָא, דָּרִי v. דָּרִי=דָּאָרִי

דאומטיקוס, read: ראומטיקוס.

דאָס זיין, Y. Ab. Zar. V, end, 45<sup>b</sup>, v. דאָס זיין.

**כִּפְּרָא** m. (v. כִּפֵּי) *sufficiency*.—**כִּפְּרָא יוֹתֵר** more than enough, *too much*. Keth. 111<sup>a</sup>; a. fr., **כִּפְּרָא**, v. כִּפֵּי.

**דַּאִיב** (v. דַּאב) *to flow*. Targ. Ps. CV, 41 (h. text זָיב).—  
Part. דַּאִיב, v. דַּיב.

**דַּאִיב** *languor*, v. **דַּאב**.

**הַחֵדָּה, הַחֶגֶץ v. הַחֵדָּה, הַחֶגֶץ.**

דיִיִסְקָרָפּאַ v. דאָיִסְקָרָפּאַ

דא'יסרמוס, Y. B. Mets. II, 8<sup>c</sup>, v. בקריסטירס.

35\*

⁊ as a numeral, *four*, v. 'N.

דָּא II, דָּא דָּא *da da*, the camel-drivers' call. Pes.  
112<sup>b</sup>. [דָּא, Cant. R. to II, 15, v. בלשׁוּרָא.]

**נָאֵב** (b. h.; cmp. דרב, דרב) *to melt, pine away, languish*. — **חִיף** *to melt, to cause to languish*. B. Bath. 79<sup>a</sup> (play on מירבא, Num. XXI, 30) דר שְׁתֵּינָאֵיב נשְׁמֵחַן (Var. דריב, דריב, v. Rabb. D. S. a. l. note 2) until it (the fire of Gehenna) shall melt their soul. Ned. 22<sup>a</sup> (ref. to Deut. XXVIII, 65) ויִפְדָּאֵיב וכו' . . . שִׁמְכֵהּ which ruins the eyesight and makes life languid. Ch. דָּאֵיב.

**לָאֵב, לָאֵב** m. (preced.) *languor, weariness*. Targ.  
Y. II Deut. XXVIII, 65.

דאָז, דאָז, v. דאָז.

דאָז, Targ. Prov. XII, 12 some ed., read דאָז.

דאָז, pl. דאָז, v. דאָז.

דאָז, v. דאָז.

דאָז, v. דאָז.

דאָז, m. pl. name of a species of doves. Hull. 62<sup>a</sup> ed. (Ar. דאָז).

\* דאָז (v. דאָז) to turn, circle. Targ. Ps. CXXIX, 3 דאָז דאָז ed. Ven. (comp. Pesh.) the turners turned (planned my destruction, h. text דאָז; ed. Lag. דאָז, oth. ed. דאָז, v. דאָז).

\* דאָז m. turner, pl. דאָז, v. preced.

דאָז pr. n. m. Daru, name of R. Nahman's slave. B. Mets. 64<sup>b</sup>; a. e.

דאָז, v. דאָז a. דאָז.

\* דאָז (h. דאָז) to sprout. Af. דאָז to bring forth. Targ. C. Gen. I, 11, v. דאָז.

דאָז, v. דאָז.

דאָז (v. דאָז) wolf. Gen. R. s. 99 דאָז דאָז (instead of דאָז)—*deb* (wolf) was her (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

דאָז, v. דאָז.

דאָז, v. דאָז.

דאָז to drip, overflow. Sifrē Deut. 42 (ref. to Deut. XXXIII, 25) דאָז כל הארצות דאָז כסא וכו' all countries will send their overflow of silver to the land of Israel (to buy fruits); Yalk. Deut. 983; Lev. R. s. 35 דאָז ומביאין דאָז כסא (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

דאָז I (b. h.) to drip, flow; to murmur, speak lowly, whisper. Yeb. 97<sup>a</sup> (ref. to Cant. VII, 10) מיד ... מיד as the heated mass of grapes drips as soon as you apply your finger, דאָז ... דאָז so do the lips of scholars in the grave murmur when their names are cited; Snh. 90<sup>b</sup>; Bekh. 31<sup>b</sup> (Y. Ber. II, 4<sup>b</sup> bot. דאָז, Ar. דאָז); a. e.—2) \*to drop pitch. Y. Ab. Zar. II, 41<sup>b</sup> bot. דאָז a gentile may tan them (the leather bottles) and pitch them; [Tosef. ib. IV (V), 10 דאָז ed. Zuck. (Var. דאָז; Bab. ib. 33<sup>a</sup> דאָז; Tosaf. a. l. quotes fr. Tosef. דאָז, v. דאָז].

דאָז II (deriv. of דאָז or דאָז) to speak evil, be hostile, only in part. pass. דאָז, f. דאָז. Y. Erub. VII, 24<sup>c</sup> bot. a woman דאָז who was on bad terms with her neighbor (ib. III, 20<sup>d</sup> bot. דאָז, corr. acc.).—Pl. דאָז.

דאָז. Cant. R. to III, 11 two legions דאָז זה עם זה hostile to each other. Ib. fire and hail דאָז זה עם זה are hostile elements; Pesik. Vayhi, p. 4<sup>a</sup> דאָז (corr. acc.).

דאָז I ch. same, to murmur. דאָז דאָז Ar. (prob. quot. of B. Kam. 117<sup>a</sup> bot. דאָז דאָז סיפורה Ms. M.).

דאָז m. (=דאָז, v. דאָז) whisper, evil speech; only in דאָז, pl. דאָז man of evil speech, i. e. opponent, informer. Cant. R. to VII, 10 (play on דאָז, ib.) דאָז דאָז I should have become an opponent of those (patriarchs) sleeping &c. Sifra B'huck. Par. 2, ch. IV דאָז דאָז informers shall surround you from without; Yalk. Lev. 673 דאָז דאָז. Sifra Emor, Par. 14, ch. XIX the whole congregation shall act דאָז as if they were his accusers.

דאָז II, דאָז ch. same, with דאָז, דאָז. Targ. Ps. VIII, 3 (h. text דאָז); a. fr.—Gitt. 55<sup>b</sup> דאָז דאָז and his enemy was Bar K., opp. דאָז.—Pl. דאָז, also דאָז, דאָז. Targ. Ps. LXVIII, 24. Ib. XXXVII, 20.—Targ. Lam. I, 2; a. fr. [Sifrē Num. 42, v. next w. Yalk. Lev. 687, v. preced.]

דאָז f. same. Sifrē Num. 42 דאָז דאָז (not דאָז) there (in heavens) where there are neither hatred . . . nor slanderers; Yalk. ib. 711.

דאָז דאָז ch. same, hatred. Targ. Gen. III, 5; a. e.—Targ. Is. XIV, 21 ed. Lag. (ed. דאָז).

דאָז דאָז f. pl. (reduplic. of דאָז) lumps of dripping grapes (exposed to heat; v. דאָז). Ab. Zar. II, 7 (39<sup>b</sup>) דאָז, דאָז; Y. ed. דאָז; Mish. ed. דאָז, Ms. M. דאָז; Y. ed. דאָז, corr. acc.; Mish. Nap. דאָז. Y. Sabb. I, 4<sup>a</sup> bot.; Y. Bets. II, 62<sup>a</sup> top דאָז. Comp. דאָז.

דאָז f. (b. h.; דאָז) evil report, calumny.—Trnsf. an ill-reputed woman. Pes. 87<sup>b</sup> (play on Dibraim, Hos. I, 3) דאָז דאָז an ill-reputed woman daughter of &c.; comp. דאָז.

דאָז f. (ב) she-wolf. Cant. R. to III, 4 דאָז דאָז about that stage of the morning when you begin to distinguish between a wolf and a dog (v. Ber. 9<sup>b</sup>).

דאָז, v. דאָז.

דאָז, דאָז, v. דאָז.

דאָז, v. דאָז.

דאָז f. (b. h. דאָז; דאָז to lead, join) 1) [swarm,] bee. Yalk. Deut. 795 (play on דאָז, Deut. I, 1) דאָז דאָז as the bee is followed by the young, so are the Israelites led by the righteous &c.; (Deut. R. s. 1 דאָז דאָז like bees my children were guided &c.). Ib. דאָז דאָז as the bee whose honey &c.; a. fr.—Pl. דאָז. Kel. XVI, 7 דאָז the vessel used for smoking the bees out. Bekh. 7<sup>b</sup> דאָז bee-honey. Deut. R. l. c., v. supra.—2) pr. n. f. Deborah, the heroine

and prophetess. Meg. 14<sup>a</sup>; a. fr.—*שירת ר' the song of Deborah* (Jud. V). Y. Meg. III, 74<sup>b</sup> bot.; T'ref. Sofrim XII, 10; a. e.

**דבורא** (דבור) f. *bee-swarm, bee-hive*. B. Bath. 108<sup>a</sup> (in Hebr. Diction). הרוח הרדלך מדבורי Rashi (ed. מן דבורי Ms. F. a. R.) remove thy mustard plants from my bee-hive. Ib. דבוריך Rashi (ed. (דבורך).—Pl. דבוריך. Y. Peah VII, 20<sup>b</sup> top דבש ד' bee-honey.

**דבוריתא** v. דבורא.

**דבח** I ch.=h. זבח, to slaughter, to sacrifice, feast. Targ. Ps. LIV, 8; a. fr.

Pa. דבח same. Targ. Ex. V, 8; a. fr.

**דבח** II, **דבחה**, **דיבחה** ch.=h. זבח, slaughtering, sacrifice, feast. Targ. II Kings V, 17. Targ. Prov. XXI, 3; a. e.—Pl. דבחין, דבחין, דבחין, דבחין (some ed. O. דבח). Targ. II Sam. XV, 12; a. fr.—Esp. the feast of Passover. Sabb. 110<sup>a</sup> לעצרתא בין ד' between Passover and Pentecost.

**דבא** (=דנא) to look out, lie in wait.—Pa. דבא to lurk for, hunt. Sabb. 106<sup>b</sup> חזי לא בשי דבא the ones need no hunting; Bets. 24<sup>a</sup> בעיני לך Ms. M. (v. Rabb. D. S. a. l.; ed. (עבירי לך), v. רבי.

**דביבה** v. דבב II.

**דביונים** m. pl. (b. h.; דב=דב) excrements, a softer expression in the *K'ri* instead of the *Kethib* (II Kings VI, 25). Meg. 25<sup>b</sup>.

**דבילת** f. (b. h.; דבל, cmp. דבב) a thick viscid mass, cake of pressed figs; fig used for pressing. Pes. 87<sup>b</sup> (play on *Diblayim*, Hos. I, 3) she was sweet in the mouth of all כר like figs; כר . . . הכל all trod upon her as figs are trodden upon. Gen. R. s. 31 ר' הכניס עמו ר' he took the provision with him in a pressed state; ר' רוב מנאן ר' most of his storage was &c. Yoma 76<sup>a</sup>; Tosef. Ker. I, 20, a. e. ר' קעילית preserved figs from Keilah (which are intoxicating). Y. Bico. III, beg. 65<sup>c</sup> ר' opp. גרוגרת a. fr.—Pl. דבילות Naz. 9<sup>a</sup> (alternating with sing.).

**דיבלא**, **דבלתא**, **דבילתא** ch. same. Targ. Jud. IX, 11 (h. text דבילה a. e.—Pl. דבילין Targ. I Chr. XII, 40.—דבילתא, דבילתא. Targ. I Sam. XXX, 12 (some ed. sing.). Targ. Y. Num. XXXIII, 46.

**דבילתא** same. Y. Dem. II, 22<sup>c</sup>.

**דבין** v. דבק.

**דביקת** f. (דבק) 1) embrace. Ex. R. s. 33 רדך דביקתן in the position of their embrace.—2) attachment. Gen. R. s. 80; Midr. Till. to Ps. XXII בר' with the expression דבק (ref. to Deut. IV, 4).

**דביר** m. (b. h.) 1) the Holy of Holies in the Temple. Y. Ber. IV, 8<sup>c</sup> top.—2) the Book, a word in use among the Persian Jews. Ab. Zar. 24<sup>b</sup> (ref. to Jud. I, 11).

**דבירא**, v. דבורא.

**דבירא** f. (Difel noun of בירא, v. letter ר) [of the house] wife, only with suff. of person. pron. ד' דבירא the wife of. Ber. 27<sup>b</sup>. Taan. 23<sup>b</sup> דמר ר' your wife; a. v. fr. —דבירא thy wife. Ned. 51<sup>a</sup>.

**דבלא**, Targ. Is. XXXIV, 4, some ed., read נבלא.

**דבלה** v. דבילה.

**דבלול** m., pl. דבלולין (denom. of דבלה, cmp. εἶδος, σῦκος, figus, piles, excrescences; trnsf. lumps. Tosef. Kel. B. Mets. IX, 2 ד' רוצאין וכ' (cmp. מציין ib.) if lumps of upholstery protrude from the couch. Ib. VII, 11 ד' דבול if lumps or irregular pieces of reeds hang down from the matting.—Denom. a) *lumpy*. Bekh. III, 4 הצמר המ' (Talm. ed. 25<sup>b</sup> (המדולל) the clumps in the wool.—b) (cmp. Arab. *dubal*) *melancholy, miserable-looking*. Succ. II, 2 המדולל a miserable looking Succah, expl. ib. 22<sup>a</sup> (by Rab) as ענייה or מדולל (Y. ib. 52<sup>b</sup> bot. מדולל, v. הלל a. הלל) beggarly, thinned; (by Samuel) as קנה עולה וקנה יורד disarranged.

**דבלל**, part. pass. מדובלל, v. preced.

**דבלתא** v. דבילתא.

**דבק**, **דבק** (b. h.) to cleave, adhere, stick. B. Bath. 91<sup>b</sup>, v. infra.—Yalk. Gen. 133/ו' כל החיל ו' the whole army was close to the fortress.—Ib. Deut. 824 ר' לסדומיים he joined the Sodomites.—2) to join, glue, affix. Y. Meg. I, 71<sup>d</sup> top דבקין דבוקין the parchment is joined with glue.—Part. pass. דבוק, f. דבוקה attached, close, cleaving. Sot. 42<sup>b</sup> (ref. to Ruth I, 14) בני הרבוקה the descendants of her who was attached (to Naomi). Gen. R. s. 20 דבוקין of her who was attached (to Naomi). Snh. 64<sup>a</sup> (ref. to Deut. IV, 4) like two dates ו' דבוקים which stick to one another (easily separated); ib. דבוקים really glued (inseparable); Yalk. Deut. 824 הדבוקות . . . כשני; a. fr.

*Nif.* דבק to be joined, attached, affixed. Keth. 111<sup>b</sup>; Yalk. l. c. is it possible for man ל' דבק ו' to be joined to the Divine Majesty? Ib. בשכניה (Keth. l. c. ששבה as though he were joined. B. Bath. 91<sup>b</sup> ו' דבוקה (Ms. H. ו' דבוקה) (Ruth) who came back and remained attached to Bethlehem (v. supra); a. fr.

*Pi.* דבק, דבק 1) to glue. R. Hash. III, 6 (27<sup>a</sup>, b).—2) to invite one to join in travel. Gen. R. s. 29 אור ר' דבוקי he saw a person and made him go with him.—Part. pass. דבוק, f. דבוקה attached, close, cleaving. Deut. l. c. ו' דבוקים לחיי ו' who cling to the Life of the World (the Lord).

*Hif.* דבק to paste, fasten. Pes. 37<sup>a</sup> הררית ולבסות ה' he heated the pot and then pasted the dough to its wall. Ib. b.

*Hithpa.* דבק to be joined. Gen. R. s. 59 ארור מ' דבק (Yalk. Hos. 528 ארור מ' דבק בברוך (Eliezer) shall not be joined (through marriage) to the blessed (Isaac). Keth. l. c., v. Nif.—Yalk. Deut. l. c. מ' דבק, a. fr. [Sabb. 113<sup>b</sup> [read:] ל' דבק עם הנשים or ל' דבב, v. Rabb. D. S. a. l. note.]

**דָּבַק, דָּבַק** ch. same, to adhere &c. Targ. Ps. XLIV, 26. Targ. Prov. XVIII, 24 דָּבַק ed. Lag.; a. e.—Keth. 111<sup>b</sup> וְכִי אֲפֹשֶׁר לְדָבֹקִי v. preced. Nif.

**Pa.** דָּבַק to paste, glue. Men. 11<sup>a</sup> וְכִי הִפְקִיָּהּ if he pasted the handfull of dough to the wall of the vessel.

**Ithpa.** אִתְּהִיבִּין, **Ithpe.** אִתְּהִיבִּין to be attached, join. Targ. Ruth I, 14; a. fr.—Gitt. 56<sup>b</sup> בְּהוּ לְאִתְּהִיבִּין how about joining their ranks?—Pes. 49<sup>a</sup> אֵינָא לְאִתְּהִיבִּין Ms. M. (ed. רַאבֶּנְקֵי בּוֹרֵשִׁיָּה. Targ. I Kings VII, 29 (h. text רִיבֹן; v. 30 עֹבֵד רִיבֹן).—2) to join (plans), to contrive fraud (nectere dolos; h. text רַצְמִיר). Targ. Ps. I, 19 (Ms. Pa.).

**Af.** אִתְּהִיבִּין 1) to reach, overtake, attain to, obtain (corresp. to h. דָּוָק). Targ. Gen. XXXI, 23. Targ. O. Lev. XIV, 21 sq.; a. fr.—Part. pass. מְדָבֵק joined work. Targ. I Kings VII, 29 (h. text רִיבֹן; v. 30 עֹבֵד רִיבֹן).—2) to join (plans), to contrive fraud (nectere dolos; h. text רַצְמִיר). Targ. Ps. I, 19 (Ms. Pa.).

**דָּבַק** m. (b. h.; preced.) 1) glue, paste. Y. Meg. I, 71<sup>d</sup> top, v. דָּבַק. Sabb. VIII, 4, v. שְׁנִשְׁבָּחָה.—2) junction. Hull. 50<sup>a</sup> מִקְוֵה הַמָּקוֹם הַזֶּה the place where the entrails adhere to the hip.—Pl. דָּבָקִים followers. Yalk. Deut. 824 וְדָבָקִים אִתְּהִיבִּין ye and your followers.—3) nexus, cause. Pl. as above; constr. דָּבָקִי, דָּבָקִי מִיִּתְּהִיבִּין duties the neglect of which is the cause of premature death. Sabb. 32<sup>a</sup> (a Variant of דָּבָקִי, בְּרִיקִי, v. דָּבָק; Y. ib. II, 5<sup>b</sup> bot.; Tosef. ib. II, 10 דִּיבָק ed. Zuck. (corr. acc.); Ber. 31<sup>b</sup>).

**דָּבַר** (b. h.) to join, arrange, lead (the flock); v. next w.

**Pi.** דִּבְרֵי, דִּבְרֵי (b. h.) to converse, speak. Ber. 31<sup>b</sup>, a. fr. דִּבְרֵי הַתּוֹרָה the Torah speaks according to the language of men, i. e. uses metaphors and phrases adapted to human understanding. Sot. 12<sup>b</sup> וְכִי שְׁעִירֵי דִּבְרֵי destined to speak to Divinity. Ter. I, 2 מְדָבֵר .... חֹרֵשׁ שְׁעִירֵי wherever the scholars use the word *hērēsh*, they mean one who neither hears nor talks. Mekh. Bo 7, end, a. fr. בִּרְכִי אֵלֶּי אוֹ אֵי אֵינִי מְדָבֵר אֵלֶּי or does perhaps the text speak only of—? [מְדָבֵר as a noun, v. s. v.].

**Nif.** דִּבְרֵי to hold communion, converse. Mekh. Bo, introd. לֹא נִ עָמִיד וְכִי the Lord did not hold communion with him outside the capital of Egypt. Ib. fr.

**Ithpa.** דִּבְרֵי, same, esp. part. f. מְדָבֵרָה being on terms of intimacy with a man. Keth. I, 8 עִם מִדָּה רֵאוּהָ אִתְּהִיבִּין (omit בשוּק); expl. ib. 13<sup>a</sup>. Ib. VII, 6 עִם כָּל אִידִים מִדָּה she is intimate with everybody. Ib. בְּחֹךְ מִדָּה לְכַשְׁרוֹתָהּ מִדָּה when her neighbors can hear her voice in moments of intimacy with her husband.

**Hif.** דִּבְרֵי to make submissive, persuade, v. דִּבְרֵי. Macc. 11<sup>a</sup> לְחֹדֶר דִּבְרֵי לְחֹדֶר the Piel *dibber* has one meaning (speaking harshly), and the Hif. *yadber* another.

**דָּבַר** ch. same, 1) to seize, take, lead, drive. Targ. Gen. XIX, 15; a. fr. (h. חָלַק).—Ib. XXXI, 18; a. fr. (h. נָחַל).—2) to conduct one's self (comp. נָחַל). Erub. 14<sup>b</sup>, a. e. פִּיק דָּבַר go out and see how the people conduct themselves (what the religious usage is). Koh. R. to IX, 10, v. פִּלּוֹם.

**Pa.** דָּבַר 1) to lead, drive. Targ. O. Ex. III, 1 ed. Berl. (ed. דָּבַר): Ib. XIV, 21 (ed. דָּבַר, h. text וַיִּוָּלֶךְ). Targ. Ez. XVI, 12; a. e.—Keth. 62<sup>b</sup> sq. אֲלֵמֶנְהָ עַד כַּמָּה קָא מְדָבֶרְתָּ אֲלֵמֶנְהָ how long yet wilt thou lead a life of living widowhood (separation from a living husband)?—2) to carry off. Targ. Ezek. XXXIII, 6; a. e.

**Af.** דָּבַר to take, lead. Targ. Is. XIV, 2; a. fr.—Bets. 21<sup>b</sup> וְכִי אִתְּהִיבִּין took him out on a walk; ib. 29<sup>a</sup>. Y. Yeb. XIII, 13<sup>c</sup> bot. מְדָבֶרֶן לֹה גִבֹר they introduce to her a suitor.

**Ithpa.** אִתְּהִיבִּין, **Ithpe.** אִתְּהִיבִּין 1) to be seized, taken away. Targ. Prov. XXIV, 11. Targ. Ez. XXXIII, 6. Targ. II Kings II, 9 sq.; a. e.—2) to conduct one's self. Targ. Gen. XXXIII, 14 אִתְּהִיבִּין ed. Berl. (h. text אֲחַנְנֶלָה).

**דָּבָר** m. (b. h.; preced.) 1) word, utterance, command (comp. דִּבְרֵי). B. Bath. 56<sup>b</sup> (ref. to Deut. XIX, 15) וְלֹא דָּבָר a statement (testimony) but not a partial statement. Mekh. Bo, introd. דִּבְרֵי הַלֹּהִי (Tanh. ib. 5 דָּבָר) the word of the Lord came to &c.; a. fr.—דָּבָר תּוֹרָה according to the Biblical law. Erub. 81; a. fr.—Pl. דָּבָרִים, constr. דָּבָרִי Biblical laws; ר' סְפִירִים Rabbinical laws. Ib. Yeb. IX, 3; a. fr.—קְבִלָה דָּבָר prophetic exhortations or incidental utterances in other Biblical books than the Pentateuch. Hag. 10<sup>b</sup>; Nidd. 23<sup>a</sup>; a. e.—B. Mets. 49<sup>a</sup>; Bekh. 13<sup>b</sup> מִשּׁוּם מִחוּסְרֵי אִמְנָה דָּבָר to word of mouth the rules concerning the faithless are applied, i. e. a verbal agreement is morally binding. B. Mets. 48<sup>a</sup> וְכִי הִנּוּשָׁא וְיִוָּרֶן בְּרִי וְכִי דָּבָר וְאִיבָא ... קָא בַּאֲבָל he who retracts a verbal transaction with which a payment of money was connected, comes under the category of those against whom the words 'but the scholars declared' (ib. IV, 2) has been pronounced.—דָּבָר הַתּוֹרָה the Book of Chronicles. Lev. R. s. 1. B. Bath. 14<sup>b</sup>.—דָּבָר אֲחֵר (abbrev. דָּבָר) another interpretation (is this). Gen. R. s. 1, beg.; a. fr.—2) thing, affair, object, occurrence &c. Sot. 28<sup>b</sup> לִישְׁאֵל דָּבָר an object which has sense to ask, i. e. a rational being, opp. דָּבָר שֶׁאֵין לוֹ dumb creatures &c.—Num. R. s. 11 דָּבָר שֶׁבִּינֵיךְ that which concerns only thy relation to God; v. שְׁבִימִין—דָּבָר a monetary affair. B. Mets. 94<sup>a</sup>; a. fr.—דָּבָר מִעֲנִינֵי a thing (law) derived from the context on the very subject. Sifra, introd.; a. fr.—דָּבָר אֲחֵר (abbr. דָּבָר) something not to be named, a) idolatry. Men. XIII, 10 וְאֵין צִירִיךְ לִימֵר לְדָבָר much less priests who have been offering to idols; a. fr.—b) swine. Ber. 43<sup>b</sup> (prov.) וְכִי לִיהָ קִירָא לְדָבָר hang a palm shoot around the swine and it will follow its habits (of wallowing in the mud). Sabb. 129<sup>a</sup> sq.; a. e.—c) leprosy Ib. פִּגְעַת דָּבָר קִשָּׁה he is in danger of becoming a leper.—d) unchaste conduct, sexual intercourse, sodomy &c. Ib. 17<sup>b</sup> וְכִי מִשּׁוּם דָּבָר אֲחֵר they forbade connection with their daughters on account of idolatry, and decreed something else (that a gentile child should be unclean as though afflicted with gonorrhœa) on account of sodomy. Ber. 8<sup>b</sup> וְכִי מִשּׁוּם דָּבָר אֲחֵר chaste in marital life; a. fr.—Pl. as above.—דָּבָר הַתּוֹרָה the person to deal with, opponent, party. B. Mets. 14<sup>a</sup> אֵין דָּבָר דִּירֵי אִתְּהִיבִּין I have nothing to do with thee; a. fr.—מִעֲנִינֵי there were no such things,

I deny it outright. Shebu. 41<sup>b</sup>; a. fr.—בָּגַב, ד', בָּגו, v. גָּב, גַּב.

**דָּבָר** m. (b. h.; omp. דָּבָר Pa. a. Ithpe., esp. Targ. Ez. XXXIII, 6) *death, pestilence*. Ab. V, 8. Sabb. 33<sup>a</sup>; a. fr.—Esp. *the plague of pestilence in Egypt*. Ex. R. s. 12. Tanh. Vaëra 14; a. fr.

**דָּבָר** m. (דָּבָר) *leader*.—Pl. דָּבָרִין. Snh. 8<sup>a</sup> אָדָם וְכ' a generation must have one leader, but not two.

**דָּבָר I, דָּבָרָא** m. (דָּבָר, omp. דָּבָר) *drive, way of moving*. Targ. II Kings IX, 20.—Pl. דָּבָרִין. Targ. Jud. V, 20 כִּבְשֵׁי ד' (h. text מְסֻלֹת).

**דָּבָר II**, pl. דָּבָרִין *bees*, v. דָּבָרָא.

**דָּבָרָא** m. (דָּבָר) 1) *pasture, field*. Taan. 4<sup>b</sup>. Ab. Zar. 68<sup>b</sup> / concerning a field mouse; a. e.—2) pr.n.pl. *Dabra*. Targ. Y. Deut. IV, 43 (h. text גִּזְלָן).

**דָּבָרָה**, pl. דָּבָרוֹת, v. דָּבָר.

**דָּבָרָנָה (דָּבָרָנָה)** m. (דָּבָר) *drift, flow, current* (omp. דָּבָרָא I). Ab. Zar. 47<sup>a</sup> לִדְ דָּבָרָנָה וְכ' Ms. M. a. Rashi (ed. לְדָבָרָנָה דְּמִיָּא) he worships the current of the river (the whole connection from its source to its mouth).

**דָּבָרָתָא**, Yalk. Gen. 22 דְּמִיָּא ד', v. דָּבָרָא.

**דָּבָרָתָא (דָּבָרָתָא)** f. (v. דָּבָר) *leader*. Midr. Till. to Ps. XXII, 6; Yalk. Jud. 42; Ps. 686 (play on דָּבָרָה רַחֵם דָּבָרָתָא ד' דָּבָרָה) poor is the generation whose leader is a woman.

**דָּבָרָן** m. (דָּבָר) *spokesman*. Yalk. Gen. 151 לָמָּה אַתָּה דָּבָרָן why art thou the spokesman?

**דָּבָרָן** m. (preced.) *eloquent*. Targ. Y. Ex. IV, 10.

**דָּבָרָנָה** f. (omp. preced.) *talkative, loquacious*. Gen. R. s. 18, beg.—Pl. דָּבָרָנָה. Ber. 48<sup>b</sup>. Gen. R. s. 45; Deut. R. s. 6; a. e. [Ab. Zar. II, 7, v. דָּבָרָנָה].

**דָּבָרָא I** f. (דָּבָר)=h. בִּלְקִיָּה, *booty*. Targ. Num. XXXI, 11; a. e.

**דָּבָרָא II** f. (דָּבָר)=h. דָּבָר, *pestilence*. Taan. 21<sup>b</sup>.

**דָּבָרָתָא** f. ch.=h. דָּבָרָה, *bee*. Pl. דָּבָרָתָא. Targ. O. a. Y. II Deut. I, 44. Targ. Jud. XIV, 8. —Y. Sabb. I, 3<sup>b</sup>.

**דָּבֵשׁ**, Hif. דָּבֵשׁ to become liquid, to ferment (of honey). B. Mets. 38<sup>a</sup>. Snh. 101<sup>a</sup>. Sabb. 154<sup>b</sup>.

**דָּבֵשׁ** m. (b. h.; preced.) *glutinous substance, honey* (of bees, dates &c.). Bekh. 7<sup>b</sup>. Ter. XI, 2 חֲמִירִים ד'; a. fr.

**דָּבֵשָׁא**, v. דָּבֵשׁ.

**מְדָבֵשָׁא, דָּבֵשָׁא** pr.n.pl. *D'beshta, Madbashta* (Honey-Town) in Gad. Targ. Y. I, II Num. XXXII, 34. Targ. Y. ib. 3 מִדְּ (O. מְלִבְשָׁא ed. Amst., ed. Berl. רִיבִין).

**דָּג** m. (b. h.) *fish*. טָמֵא ד' *unclean fish*, forbidden in dietary laws, טָהוֹר ד' *clean, permitted*. Bekh. I, 2; a. fr.—Pl. דָּגִים. Hull. VIII, 1; a. fr.—M. Kat. 25<sup>b</sup> רִקֵּק דָּגִים, v. דָּגִים. —(מִזֵּל דָּגִים) *The Fishes, Pisces*, twelfth sign of the Zodiac. Pesik. R. s. 20; a. e; v. דָּגִר.

**דָּגָה** f. (b. h.) same, mostly collect. *all kind of fish, pieces of fish*. Ned. 51<sup>b</sup> if one says, 'I will taste no דָּג, he is forbidden to eat large fish &c.; if he says דָּגָה he is forbidden small fish &c. Ib. דָּגָה implies both large and small (in Biblical language), but in vows the popular usage is followed. Y. Bets. II, 61<sup>b</sup> top; a. fr.

**דָּגָהָא** m. (preced., v. דָּגָהָת) *fisher boat, light shallow-going boat*. Pl. דָּגָהָת. Targ. Is. XVIII, 2 (Var. דָּגָהָת).

**דָּגָהָת** f. same.—Pl. דָּגָהָתָא. Targ. Am. IV, 2 דָּגָהָתָא (Var. דָּגָהָת sing.).

**דָּגָל**, v. דָּגָל.

**דָּגָל**, v. דָּגָל.

**דָּגָן** (b. h.) pr.n. *Dagon*, name of the Philistean god. Tosef. Sabb. VII (VIII), 2 דָּגָן עַל שֵׁם עִזִּי וְכ' Dagan (in the charm *Dagan v'Kidron*) reminds of idolatry, as it is said &c. (Jud. XVI, 23). Y. ib. VI, 8<sup>c</sup> bot. [read:] ד' מִשּׁוּם עִזִּי.

**דָּגָרָא** m. (דָּגָר I) *heap, pile, mound*. Targ. O. Gen. XXXI, 46. Targ. Hab. III, 15 (piled up waves, h. text דָּגָרָא).—Pl. דָּגָרִין. Targ. O. Ex. VIII, 10; a. e.—[Y. Kil. I, 27<sup>a</sup> top חֲסִים דָּגָרִין, read חֲסִים דָּגָרִין, R. S. to Kil. I, 2 חֲסִים דָּגָרִין, cler. error, for דָּגָרִין; v. דָּגָרִין].

**דָּגָרָה** f. (דָּגָר b. h.) *brooding*, the expression דָּגָר. Hull. 140<sup>b</sup> דָּגָר אֲתָרָא there is an analogy between *dagar* (Jer. XVII, 11) and *dagar* (Is. XXXIV, 15).

**דָּגָל I**, Pl. דָּגָל, דָּגָל (denom. of דָּגָל) *to outgeneral, play tricks* (omp. ἀπαταλέω a. καταπαταλέω). Cant. R. to II, 4 (play on דָּגָל ib.) באֲבָרִי דָּגָל even those devices with which Jacob deceived his father.

**Hif. דָּגָל** same. Sabb. 63<sup>a</sup> (play on דָּגָל, v. supra) two students דָּגָלִים who outwit each other with sophistries (Tosaf. to Ab. Zar. 22<sup>b</sup>). [Rashi: *who form an assembly (דָּגָל) for studies, in the absence of a teacher.*]

**דָּגָל** ch., Pa. דָּגָל same. Targ. Prov. XVI, 10 לֹא יִדְגָל פִּי מִמֶּה (דָּגָל) his mouth is not tricky (h. text מִמֶּה).

**דָּגָל II**, part. pass. דָּגָל, v. דָּגָל.—Nif. דָּגָל (denom. of דָּגָל) *to be divided in troops, arranged*. Part. pl. f. דָּגָלִים *those arranged in troops, the hosts of heaven*. Num. R. s. 2 (ref. to Cant. VI, 4) וְכִמְהָ אֲנָשׁ כִּי וְהֵיכָן do ye (Israelites) resemble the angels?; Yalk. Cant. 992.

**Hif. דָּגָל** 1) *to put up a flag, to signalize*. Tanh., ed. Bub., B'midb. 15 (ref. to Cant. II, 4) וְלִי הָיָה מִדְּגָל עָלַי (Tanh. ib. 14; Num. R. I. c. מְדָלִי) Oh, that He

would let the flag of love wave over me!—2) *to arrange an assembly*. Sabb. 63<sup>a</sup>, v. דגל I.

דָּגֻל m. (b. h.) *troop, division, cohort* (emp. *caterua*); *standard*. Cant. R. to II, 4 דִּגְלוֹ Michael and his band (of angels); a. e.—*Pl.* דִּגְלוֹתֵינוּ Num. R. s. 2 זָכוּר כֻּלָּם עֲשׂוּרִים וְדִגְלוֹתֵינוּ and all of them (the angels) were arranged in divisions, as it is said (Cant. V, 10) *dagul* (surrounded by divisions) of a myriad each (with ref. to Ps. LXVIII, 18). Ib. דִּגְלוֹתֵינוּ עָשָׂה אֹתָם ר' divide them into cohorts as they desired (with ref. to Num. II, 2); v. Cant. R. to II, 4; Tanh. B' midb. 10.—Ex. R. s. 15 אֵלֶּה צְבָאוֹת *d'galim* means hosts. Ib. וְהָיָה הָאָרֶץ וְהָאֱלֹהִים ... וְהָאֱלֹהִים הַשָּׁמַיִם the heavenly hosts are the angels, the earthly hosts (of the Lord) are Israel. Ib. s. 24, end; a. fr.—Sabb. 5<sup>a</sup>; 98<sup>a</sup> דְּמִדָּה לְדִגְלוֹתֵינוּ דְּמִדָּה resembling the marches of the Israelites in the desert.

\* **רִיגְלָא, רִיגְלָא** m. (v. preced.) *a carrying pole in the shape of a standard*, Ar. (ed. a. Mss. mostly רִיגְלָא, רִיגְלָא q. v.) Bets. 30<sup>a</sup>. B. Mets. 88<sup>a</sup> (v. Rabb. D. S. a. l. note, a. to Sabb. 148<sup>a</sup>).

**רִיגָלָה** (**רִיגָלָה**) m. (**רִיגָל**) *cunning; false*. Targ.  
 Prov. XIX, 28 **רִיגָלָה** ed. Lag. (oth. ed. **רִיגָל**, ר). Ib. XXIV, 28  
 (h. text **חָסֵם**). Ib. XX, 17 (h. text **שָׂקֵר**).—Ab. Zar. 22<sup>b</sup>  
 (prov.) **רִיגָלָה** יָדַע בְּתַבְרִירָה יָדַע אֶרֶץ מִכְתָּבָה Ar. (ed. a. Ms. M. **רִיגָלָה**)  
 the pencil splits the stone (marble), a schemer finds out  
 his like.

**וְהָאֵלֹהִים, וְהָאֵלֹהִים**, Koh. R. to V, 12 פטרוגוס / א, a corrupt.  
 arising fr. two Var. to פטרוגוס ibid., פטרוגוס a. פטרוגוס.  
 (ποδαγρός, ποδαγρός); emp. Y. Kidd. I, 61<sup>a</sup>; Sot. 10<sup>a</sup>;  
 Tanh. Masé 12.

**דַּבְּלִיתָא** f. (דַּבְּלָה) *cunning, scheme*. Targ. Prov. XVII, 4 ed. Lag. (Var. רַ). Ib. XXX, 8 דַּבְּלִיתָא ed. Lag. (Var. רַיָּג); v. דַּבְּלָה.

הַיָּגֻלָּה, v. הַגֻּלָּה.

וְהָיָה, v. וְהָיָה.

דוגמטריין v. דגמטריין, דגמטורין

**דָּגָן** m. (b. h.; v. next w.) *pile; grain, bread, bread-stuff*. Pesik. R. s. 10 דָּגָנוֹ שֶׁל עוֹלָם are the store of the world. Tosef. Ber. IV, 15; Y. ib. VI, 10<sup>b</sup> שְׂרֹוּא הוּא כֹ' the more preferable kind of bread. Tosef. l. c. שְׂרֹוּא הוּא כֹ' whatever belongs to the seven produces (Deut. VIII, 8) but not to breadstuffs; Bab. ib. 37<sup>b</sup>. Pes. III, 1; a. fr.—Ned. VII, 2 כֹ' הוּא הוֹוֹדֵר מִן הָרֹ' he who vows abstinence from *dagan*, is forbidden dry Egyptian beans, v. next w.—*Pl.* דָּגָנִים. Pesik. R. s. 41 מִנְפֶּה אֶת הָרֹ' swells the grains; (Yalk. Ps. 755 מִנְפֶּה אֶת רִגְלִיָּהּ, read דָּגָנִיָּהּ). Tosef. Ber. VII (VI), 8 Var.—בֵּיתָ דֹ' *Beth-Dagan* in Judea. Tosef. Ohol. III, 9. [Tosef. Sabb. VII (VIII), 2, v. דָּגוֹן.]

**דָּגָן**, *Ithpe*, אִתְּפֵינָא *to be piled up, stored*. Ned. 55<sup>a</sup> shall we judge (fr. R. Meir's opinion VII, 2, v. preced.) כָּל דְּמִדְּהֵינָא *dagan* implies everything which is piled up?—Ber. 47<sup>b</sup>, Bets. 13<sup>b</sup> הָאֵלֶּה (אֲדָרָא) הָאֵלֶּה *the one (the piled up)*

has become *dagan*, the other (standing in the ears) is not yet *dagan* (with ref. to Num. XVIII, 27).

**לֶחֶם** ch.=h. לֶחֶם. Targ. Y. Ex. XXIII, 19 (cmp. Tanh. R'eh 17 s. v. לֶחֶם).—Y. Ned. VII, 40<sup>c</sup> top (ref. to R. Meir's opinion ib. VII, 2, v. preced.) לֶחֶם דִּרְאָא dry Egyptian beans are the bread of the land (Palestine, therefore implied in *dagan*); (ref. to the Rabbis' opinion, ib.) דִּגְנָא מִבִּרְרָא 'its bread' means its home growth.

הֵאָרַף I (h. הָרַף 1) *to heap*, v. הִגְרָא.—2) *to brood*.  
Targ. Job XXXIX, 14.

*Ithpe.* אִתְּפֶה *to be piled up* (of bowels in pain). Targ. Lam. I, 20. Ib. II, 11 אִתְּפֶה ed. Lag. (h. text חֲמַרְמַר, emp. חֲמַר=חֲמָר).

\***דָּלַג** II (cmp. **דָּלַק**) to leap. Hull. 51<sup>a</sup> **נָפַל מֵאֵיגְרָא** (our w. omitted in Ar. s. v. **אֵיפְרָא**) it leaped [and] fell from the roof (Rashi).

ת.י, v. ה.ה.

**דָּד** m. (b. h.;=דָּדָה, v. דָּדָה; cmp. דָּדָהּ) *breast, nipple*, *teat*. Sabb. 144<sup>b</sup>. Sifré Num. 89; Tosef. Sot. IV, 3 (ed. Zuck. שָׂד); a. e.—Trnsf. *spigot*. Yoma III, 10.—*Pl.* דָּדָים Ber. 10<sup>a</sup>. Y. Yeb. II, 3<sup>d</sup>; a. fr.

**דָּדָא, דָּדָא** ch. same. Ab. Zar. 26<sup>a</sup> she may smear poison on her breast outside.—**דָּדָא, דָּדָא** Pl. **דָּדָא, דָּדָא** Targ. Is. XXXII, 12 (ed. Lag. **דָּדָא**).—Lam. R. to I, 1 **דָּדָא** (not **דָּדָא**) the two bottlers (in the riddle) are the two breasts. Gen. R. s. 98 וְכִי יִתְּנוּ בָּרוּךְ the breasts which nursed such a son.

הַיִּדְבָּא, v. דִּדְבָא.

הִידָה, v. הִיָּד.

דד, v. דד.

יְהוֹשֻׁפָּט, v. יְהוֹשֻׁפָּט.

II. הַיָּהוּדִים, v. הַיָּהוּדִים.

להלן, v. פדיונה.

**יָדָדָד, יָדָדָד** (b. h.; cmp. **זָדָד**) *to move nimbly, hop, trip.*  
 —**Pl.** **יָדָדָד** 1) *to walk, pull* (a young child or beast unable to walk by itself). Sabb. XVIII, 2 **וְכָל מְדָדִין עֵגְלִין וְכ'** you may lead or pull calves &c. (on the Sabbath). Ib. **אִשָּׁה יְדִידֶיהָ** a mother may walk her child. Ib. 128<sup>b</sup> **אֵין מְדָדִין** push you may, but make them hop, no. Pes. IV, 7 (55<sup>b</sup>) **מְדָדִין וּמִזְדִּירֵיהֶן** Ar. (ed. only **מְדָדִין**). Sabb. 88<sup>b</sup> and the angels **מְדָדִין אוֹתָם** led them (the frightened Israelites) back **לֹא יִדְדוּהוּ אֱלֹהֵי יִשְׂרָאֵל** read not (Ps. LXVIII, 13) *yiddodun* but *y'daddun* (they led them). Cant. R. to VIII, 11 the angels **מְדָדִין לָהֶם** led the Israelites away, **וְדָדוּ** and they themselves tripped timidly before the Lord, v. infra. Y. Sabb. XVII, end, 16<sup>b</sup>; Y. Erub. X, 26<sup>c</sup> top **וְכָל מְדָדָהוּ** he makes the bolt slide with his finger tips, Cant. R. to IV, 8 [read:] **וְכָל מְדָדָהוּ** Ar. He had just been leading them (through the Red Sea), and they should

not trust?—פִּתְחִין *to shake stones (ballots)*, i. e. *to protest against*. Esth. R. to I, 2 מִדְּפִתְחִין פִּתְחִין וְכ' the angels protested against the Lord's decision; Cant. R. to VIII, 11 יְהוּדִין בְּהֶם מִמְדִּין פִּתְחִין (read מִדְּרִין) they (the angels) were excited against them, they protested (ref. to Joel IV, 3).

*Hithpa.* (b. h.) הִתְחַבָּה *to hop, trip* (of young or tied birds). B. Mets. 25<sup>b</sup> אִי מִתְחַבֵּין Ms. M. (ed. אִי בְּמִדָּה) if the tied birds (deposited in a certain place) hop from spot to spot. B. Bath. 23<sup>b</sup>; Bets. 11<sup>a</sup>.

דדי, *Pa.* דְּדִי ch. same. Sabb. 128<sup>b</sup> מִתְחַבֵּין pull them we may, opp. עָקַר.

*Hithpa.* (b. h.) 1) as preced. Hithpa. B. Bath. 24<sup>a</sup> כָּל אִתְחַבֵּי any young bird which hops, will hop only within sight of its nest. Bets. 11<sup>a</sup> אִתְחַבֵּי אִתְחַבֵּי they came hopping (from the nest). Sabb. 99<sup>b</sup> וְכ' דְּלֵא לְחַבֵּי that the board should not shake.—2) *to move about*. Y. Kidd. III, 64<sup>a</sup> תֵּיבָא דְּבִינָא דְּחִיבָא it is the habit of traders to travel from place to place.

דדינון, *Y. Sabb. II, beg. 4<sup>c</sup>, v.* דְּדִינון.

דדכאון, v. דְּדִכָּא.

דדניא, *Lam. R. to II, 2, v.* דְּדִנָּא.

דדנים m. pl. (b. h.) *Dedanites*, a nomadic tribe on the borders of Idumaea. Tanh. Yithro 5.—V. דְּדִנִּים.

דדנין, *Y. R. Hash. II, 58<sup>a</sup> top, expl. שְׁמֵן* (Mish. ib. II, 2), prob. דְּדִנִּין (ἀδάς, pl.) *pine-wood*, (used for torches; Bab. ib. 23<sup>a</sup> אֶפְרִסְמָא; v. Sm. Ant. s. v. Taeda).

דדרא, v. דְּדִרָא.

דדקרת, v. דְּדִקְרָת.

דדא, v. דָּא.

דדב (comp. דָּהֵב, זָהָב) *to be red (or yellow)*.—Hif. דְּדִבָּה *to redden, make red (with anger)*. Lev. R. s. 15, end (play on *madhebah*, Is. XIV, 4) שְׂוִיָּא מְדַבְּהָ וְכ' that reddens with indignation the face of every one coming near her.

דדבא, *m. ch.=h. דָּהֵב, gold*. Targ. Gen. II, 11; a. e.—Y. B. Mets. II, 8<sup>c</sup> bot. קִיפֵּר דְּדָא a golden piece resembling meat; Tam. 32<sup>a</sup>; a. fr.—B. Mets. 70<sup>a</sup>; B. Bath. 166<sup>a</sup> פִּירְכָא דְּפִירְכָא broken pieces of gold (for the melting pot). Ib. 165<sup>b</sup> וְכ' אִין פִּירְכָא if a note has the word 'gold' (without any further definition), it means no less than a Denar in gold (v. Rabb. D. S. a. l. note).

דדבאי pr. n. m. (preced.) *Dahābai* (Goldsmith). Hag. 2<sup>a</sup>.

דדבונא m. (preced. ws.) *price in gold, cash*. Targ. II Esth. III, 11 (ed. Lag. 7, corr. acc.).

דדבין m.=h. דְּדִבִּין, *goldsmith*.—Pl. דְּדִבִּין. Cant. R. to V, 5 דְּדִבִּין (corr. acc.).

דדבין ch. same. Y. Gitt. IV, 46<sup>a</sup>.

דדבת (דִּיבָת) pr. n. pl. *Dahābath*. Taan. 7<sup>b</sup> Ms. M. (ed. דִּיבָת).

דדבה *to be faint*, v. דְּדִבָּה.

דדבון (דְּדִבִּון, דְּדִבִּון) m. (v. דְּדִבִּין) *fattening substance, urin-soaked dung; a concrete of dung used for vessels*, comp. גָּלֵל. Y. Ab. Zar. II, 41<sup>b</sup> bot. אֶחָד דְּשֵׁל מִימֵי a vessel made of dung prepared with urin absorbs no liquids.—Gen. R. s. 39, end (ref. to *Bethel*, changed into *Beth-aven*, Josh. VII, 2) [read:] בֵּית הַעֲמֵל . . . . . בֵּית הַעֲמֵל טָבָא הָרִי . . . . . בֵּית הַעֲמֵל רָמֵן קָרִיין לְפִינְעָלָא עֲמִילָא עֲמִירָה . . . . . וְלִדְרִין (וְלִתְרִין) she did not deserve even to be named *Beth Heamal* (house of toil, comp. עֲמֵל וְאִין Ps. XC, 10), now she is named *Beth-Heamad* (dung-house); there (in Samaria, Galilee &c.) they call the good laborer *amela* (the industrious, v. עֲמֵל), and the dung prepared with urin *amidah* (concrete, comp. עֲמֵד Hif.); Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot.; Yalk. Josh. 17 (v. Koh. Ar. Compl. s. v. דְּדִבִּון).

דדבון=דדבין, דדבין. Targ. Job XI, 3. Targ. Ps. II, 4 ed. Lag.

דדבון (comp. דְּדִבִּון, interch. dialectically with דְּדִבִּין, comp. דְּדִבִּין) *to drip, to be fat* (corresp. to h. דָּשֵׁן a. דְּשֵׁן). Targ. Prov. XI, 25 דְּדִבִּין ed. Lag. (Var. דְּדִבִּין, corr. acc.); a. fr.

*Pa.* דְּדִבִּין 1) *to fatten*. Targ. Ps. XXIII, 5. Targ. Prov. XV, 30; a. e.—2) *to grow fat*. Targ. Y. Deut. XXXI, 20.—[Targ. Ps. XX, 4, v. דְּדִבִּין.]

*Hithpa.* דְּדִבִּין *to drip, be fat*. Targ. Is. XXXIV, 6.—Shebu. 47<sup>b</sup>, v. next w.

דדבון m. (preced.) *fat, sappy*. Shebu. 47<sup>b</sup> וְאִתְחַבֵּין קָרִיב לְגַבֵּי ר' go near a fat man, and be fat.—Pl. דְּדִבִּין. Targ. Ps. XCII, 15. Ib. XXII, 30 (Var. דְּדִבִּין).

דדבונא, v. דְּדִבִּינָא.

דדבין, v. דְּדִבִּין.

דדבא, v. דְּדִבָּא.

דדבין I *to be fat*, v. דְּדִבִּין.

דדבון II m. (preced.) *fat*. Targ. Ps. XXXVI, 9 (Var. דְּדִבִּין). Targ. Is. LV, 2 ed. Bxt. בֵּר' (ed. Lag. a. oth. דְּדִבִּין; comp. דְּדִבִּין).

\*דדבנא (denom. of preced.; comp. דָּבַן) *to consider fat, to accept*. Targ. Ps. XX, 4 (ed. Wil. דְּדִבִּין; h. text דְּדִבִּין).

דדבנא f. (דְּדִבִּין, comp. דְּדִבִּין) *manure*. Targ. Ez. XXXII, 6 (ed. Lag. דְּדִבִּין).

דדבנא f. (preced. ws.) *of a fat land*. דְּדִבִּין (a fat-land date) *a species of dates of strong*



*perfume*. Keth. 61<sup>a</sup> רחנ' (corr. רחני). Ib. ריחא רחני (read רחני) the flavor of a *d'hinunitha*.

רחק, v. רחק.

רח I (=רחא, cmp. רח) *who, which is, since he, it, &c.* Y. Sabb. XIX, beg. 16<sup>d</sup> רחא דאמר... הוא דאמר... the same that says... says also &c. Y. Peah I, 15<sup>c</sup> top רח וכו' because he wants to teach &c. Y. Maasr. I, 49<sup>a</sup> bot. רח מן דר from the time that. Y. Gitt. IX, 50<sup>c</sup> top nobody says 'even' מודה וכו' except he admits the preceding; a. fr.

רח II c. (=רח) *this, that*. Y. Naz. IV, end, 53<sup>c</sup>. Y. Erub. V, 22<sup>c</sup> top רח ואלפים itself (the whole area of the town) and two thousand cubits beside.

רח III (סלס, only in certain compounds) *two, double*. Lev. R. s. 14, beg. רח פרצופין נברא Adam was created with two faces (male and female persons combined); Gen. R. s. 8, beg. רח; Ber. 68<sup>a</sup>; a. e.—Ex. R. s. 5 רח רחא the word of the Lord went forth in two characters (killing and reviving). V. רח II.

רח, v. רח.

רחא (b. h. רחא) pr. n. m. *Doeg*, 1) the servant of Saul. Snh. 106<sup>b</sup>; a. e.—2) one D. ben Joseph. Lam. R. to I, 16; Sifra B'huck. ch. VI.

רחא, Pa. of רח I ch.

רחא I, רחא, m. (רחא I, cmp. preced.) 1) (transl. of cursor) *mail-carrier, despatch-bearer*. Tanh. Ekeb 11 רחא שריה מוחלך וכו' a *cursor* who travelled with an ordinance in his hand. Sabb. 19<sup>a</sup> במחא Ms. M. (ed. רחא) the mail-carrier (ed. the post office) is permanently located in town.—2) (Pers. davar, judge, ruler, Fl.) רחא the (Persian) circuit court consisting of regular law scholars, opp. דיין דמגיסטרא squires in country places ignorant of the law. B. Kam. 114<sup>a</sup> (Ms. R. רחא in the &c., Ms. M. בוראור, corr. acc.). Gitt. 58<sup>b</sup> וכו' רחא כיין רחא בי רחא since there exists (in Persia) a lawful court, and he did not sue (the tax officer). Ab. Zar. 26<sup>a</sup> לרי זימנא לרי רחא I am summoned to court (and have no time). [In later Hebr. literature רחא is used in the sense of *post-office*.]

\*רחא II m. (cmp. preced.) *davvar*, a species of lizard. Ex. R. s. 15 end [prob. to be read רחא, v. Hull. 127<sup>a</sup>, or רחא, v. Sifra Sh'mini ch. VI, Par. 5].

רחב, רחב ch.=h. רחב, to flow, drip. Targ. Ps. LXXXVIII, 20 (Var. רחב). Targ. Lev. XV, 25 רחב.—Part. רחב. Ib. 33.—Hull. 8<sup>b</sup> bot.—Pes. 74<sup>b</sup> רחב it drips. Nidd. 22<sup>a</sup> רחב רחב it must be fluid. Hull. 133<sup>a</sup>.

רחב, רחב c. (b. h.; רחב) [*murmurer*], bear. Kidd. 72<sup>a</sup>; Ab. Zar. 2<sup>b</sup>; Meg. 11<sup>a</sup> (used of Persians, ref. to Dan. VII, 5).—Allegorically: *temptation*. Num. R. s. 13; a. e., v. רחב.—Pl. רחב. Snh. 107<sup>b</sup>.

רחב, רחב ch. same. Targ. II Sam. XVII, 8. Targ. Is. XI, 7 (some ed. רחב, corr. acc.).—Kidd. 72<sup>a</sup>.

Taan. 25<sup>a</sup>.—Gen. R. s. 87, beg. רחא here is the temptation before thee.—Pl. רחב, רחב. Targ. II Kings II, 24.—Taan. I. c.; B. Mets. 106<sup>a</sup>.—[רחב, רחב, v. רחב.] [Targ. I Kings XIV, 28, v. רחב.]

רחב, רחב, רחב m. ch.=h. רחב, *flux, gonorrhœa, abnormal menstruation*. Targ. Lev. XV, 2sq. [Targ. Y. ib. 3 רחב, read רחב; a. e.]

רחב pr. n. m. *Dubbiel* (bear-god), the genius of the Persians (v. רחב). Yoma 77<sup>a</sup>, v. רחב II.

רחב m. (רחב) a species of figs or sycamore. Pl. רחב. Ber. 40<sup>b</sup> (defin. בשח שקמה). [רחב, Sot. 10<sup>a</sup>, v. רחב.]

רחב m. (רחב)=h. רחב, one afflicted with gonorrhœa. Targ. Lev. XV, 4; 7; a. e.

רחב, v. רחב.

רחב back, v. רחב.

\*רחב m. (רחב) *honey-crop*. Deut. R. s. 1 רחב what honey the bee produces, belongs to its owner; Yalk. ib. 795. [Hall. I, 4 רחב, Mish. ed., v. רחב.]

רחב m. ch.=h. רחב. Targ. Jud. XIV, 8; a. fr.—Ber. 37<sup>b</sup>. Ib. 38<sup>a</sup> רחב date honey; a. e.—Yoma 83<sup>b</sup> some ed. רחב.

רחב m. (preced. wds.) 1) *honey-crop, honey-store*. B. Kam. 114<sup>b</sup>. Snh. 101<sup>a</sup>. B. Bath. 80<sup>a</sup> רחב their own stock of honey.—2) *honey-cake*.—Pl. רחב. Hall. I, 4 (3), expl. Y. ib. 57<sup>d</sup> רחב מלי גאלה meligala, honey and milk cake (Mish. ed. רחב, corr. acc.).

רחב f. (preced. wds.) *honey-like*. Gitt. 69<sup>a</sup> רחב sweet galbanum.

רחב, v. רחב.

רחב ch.=h. רחב, to be anxious, troubled. Part. רחב. Sabb. 156<sup>b</sup> רחב רחב she was very much troubled over it. M. Kat. 28<sup>a</sup> רחב רחב the rabbis were troubled (over R. Huna's sudden death).

רחב, v. רחב.

רחב m. pl. (רחב, v. רחב) *drippings* from melting fat.—רחב a receptacle for the drippings of a roast. Hull. 111<sup>b</sup>.

רחב, Yalk. Deut. 923, v. רחב.

רחב, Y. Keth. II, 26<sup>d</sup>, v. רחב.

רחב f. (רחב, denom. of רחב) *fisher-boat, light-going boat for shallows*, Palestinian word for Babylonian. B. Bath. 73<sup>a</sup>; 78<sup>b</sup>; Y. ib. V, beg. 15<sup>a</sup>.

רחב, רחב, רחב f. (רחב, cmp. רחב) 1) *simile, illustration* (cmp. רחב).—[רחב, Cant. R., introd. רחב.. up to Solomon's]

days the method of argument by illustration was unknown (in Hebrew literature).—2) *show, exhibition, public appearance*. Y. Hor. III, beg. 47<sup>a</sup> וְר' דודו דמי וכו' (prob. to be read דמיא) your appearance resembles that of your Maker. Eduy. V, 6; Ber. 19<sup>a</sup> הַשְׁקִיחָהּ it was for show that they made her drink, i. e. they merely pretended to give her the real 'bitter waters'; [oth. opin. they performed the act on one who was, *like themselves*, a descendant of gentiles; Y. M. Kat. III, 81<sup>d</sup> דִּקְמָה הַשְׁקִיחָהּ (a popular adaptation of our w.; v. דִּקְמָה), expl. דִּקְוֹתָהּ something like it]. Midr. Sam. ch. XX (expl. רַפְקָה לְשָׁלִים, I Sam. XVII, 18) דִּרְדֹהוּן הִי הִרְדֹהוּן how they look.—3) *sample, example, token* (corresp. to h. אִזָּר). Hag. 16<sup>a</sup> (play on מְרַבְבָּהּ שֶׁלּוּ Cant. V, 10) הוּא דִּלְגָמָה הוּא בְּרַבְבָּהּ שֶׁלּוּ He is exemplified by His myriad (of angels), i. e. the Divine nature is recognized indirectly from the nature of His ministering messengers, v. Cant. R. to V, 9.—Keth. 28<sup>b</sup> וְכִי קָוָה לָכֶם דִּי take a warning example &c. Taan. 23<sup>a</sup> לְדֹרוֹת דִּי a sample (of great fertility) as a lesson for future generations. Sabb. 30<sup>b</sup> I will show thee וְכִי הִקְמַתְּךָ (Ms. M. הִקְמַתְּךָ) the like thereof in this world.—Ib. 11<sup>b</sup> the dyer must not go out on the Sabbath שְׂבֻצָאֵי בְרִי (Ar. שבאזי; Tosef. ib. I, 8 (ברִי שבאזי) with the sample of colors around his neck, v. אִזָּר II.—Num. R. s. 6 (expl. Job XXXVI, 7 עֵינָיו דִּי דִרְדֹהוּן) that which is like his own doing, i. e. some realization of his ideal, v. עֵינָהּ; Midr. Sam. ch. XXVIII דִּרְדֹהוּן; Gen. R. s. 71 דִּרְדֹהוּן דִּרְדֹהוּ (corr. acc.), v. next w.; a. fr.—Pl. דִּקְמָה. B. Kam. 119<sup>b</sup>, v. אִזָּר II (Var. Ms. הִקְמָה). [Our w., owing to its phonetic resemblance to בְּרִי, is inflected as though it were a native, whence the forms: דִּקְמָה, דִּקְמָה, דִּקְמָה, and even a Var. to Tosef. Sabb. I, 8 דִּקְמָה, as though fr. דִּקְמָה.]

**דִּקְמָטְרִין** (דִּקְמָטְרִין, דִּקְמָטְרִין) m. pl. (a transpos. of *διακρίματα*; cmp. *גִּימְטְרִיא*) *plans, designs*. Gen. R. s. 11 שְׁלֹחַן דִּי מִרְאָה לְאֵלֵי מַעֲיָן Ar. (ed. דִּקְמָטְרִין, some ed. in one w., corr. acc.; Tanh. Ki Thissa 33 מִרְאָה דִּקְמָטְרִין שְׁלֹחַן) He shows to these (the righteous) something corresponding to their designs (reward) and to those &c. Tanh. P'kudé 11 (ref. to Job XXXVI, 7) the Lord refuses not to the righteous man דִּי a realization of his designs (ideals), v. preced.

**דִּקְמָטְרִיּוֹת**, Midr. Till. to Ps. CXVIII, read דִּקְמָטְרִיּוֹת, v. דִּקְמָטְרִיּוֹת.

**דָּוִד, דָּוִד** (b. h.) pr. n. m. *David*, King of Israel. Ber. 4<sup>a</sup>; a. v. fr.—דָּוִד בֶּן דָּוִד (= מְשִׁיחָהּ) the son of David (the David of the future), the redeemer of Israel from captivity. Snh. 98<sup>b</sup> אֲדָר דָּוִד a second David. R. Hash. 25<sup>a</sup> (a secret watchword) מֶלֶךְ דָּוִד David, the King of Israel, is alive &c. Y. Ber. II, 5<sup>a</sup> top. Yeb. 62<sup>a</sup>; a. fr.

**דָּוִד, דָּוִד** (b. h.) 1) *friend, lover, beloved*; (allegor.) *the Lord*, as the beloved of Israel. Cant. R. to I, 4, v. גִּלְגָּל; a. e.—2) *uncle, father's brother*. Sifra K'dosh. Par. 10, ch. XI; Yeb. 54<sup>b</sup>.—Fem. דָּוִדָה, דָּוִדָה *aunt*. Ib.—Pl. דָּוִדִּים 1) *friends, related*. Y. Snh. XI, 30<sup>a</sup> bot.; Y. Ber. I, 3<sup>b</sup> bot. (ref. to Cant. I, 2) דְּבָרֵי דָּוִד the words of the scholars are related to the words of the Law; Cant. R. to l. c. Ab.

Zar. 35<sup>a</sup> דְּבָרֵי דָּוִדִּים Ms. M. (ed. דָּוִדִּין) the words of the friends (the scholars); Num. R. s. 14. Gen. R. s. 37 בְּנֵי דָּוִדִּין cousins (related nation).—2) (abstr. noun) *friendship, love*. Ab. Zar. II, 5 (29<sup>b</sup>) do you read כִּי טוֹבִים מִיִּין הַדָּוִדִּין .... Ms. M. (v. Rabb. D. S. a. l. a. Cant. R. l. c.) better is thy (God's) love, or thy (Israel's) love?

**דָּוִדָּא** ch. same. Gen. R. s. 37, beg. בְּנֵי דָּוִדִּין אֲנִי we are your cousins (Yalk. Chr. 1073 דָּוִדִּין, pl.).—Pl. דָּוִדָּא. Y. Taan. IV, 69<sup>a</sup> top עֲבָדִין דְּבִנֵּי דָּוִד is this the way cousins act?; Lam. R. to II, 2 דְּרִינָא (corr. acc.).

**דָּוִדָּא** m. (b. h. דָּוִד) *boiler, caldron, pot*. Targ. II Kings IV, 38; a. e.—Snh. 64<sup>a</sup>, v. אֲבָרָא; a. fr.—Pl. דָּוִדָּא. Targ. Zach. XIV, 20; a. e.—Nidd. 68<sup>a</sup> חֲסִרָה דָּוִד thou wantest boilers (for hot water). B. Kam. 101<sup>a</sup> top, v. בִּפְרָא. Sabb. 41<sup>a</sup>, v. אֲנִשְׁרֵי. Fem. דָּוִדָּא. Targ. Y. Ex. XVI, 3; XXXVIII, 3; a. e. Targ. Y. Lev. VIII, 31 הַדָּוִדָּא (l.).

**דָּוִדָּא**, v. דָּוִדָּא.

**דָּוִדָּבָא**, v. דָּוִדָּבָא.

**דָּוִדָּה**, v. דָּוִדָּה.

**דָּוִדָּוָא**, v. דָּוִדָּוָא.

**דָּוִדָּוִין**, v. דָּוִדָּוִין.

**דָּוִדָּנָא**, v. דָּוִדָּנָא.

**דָּוִדָּנִים** m. pl. (b. h. דָּוִדָּנִים) *Dodanites*, a Javanic tribe, v. דָּוִדָּנִיָּא. Gen. R. s. 37, beg.; Yalk. Chr. 1073 (ref. to דָּוִד, Gen. X, 4, a. דָּוִד, I Chr. I, 7).

**דָּוִדָּה**, v. דָּוִדָּה.

**\*דָּוִדָּה** f. (דָּוִד) *menstruation*. Y. Ab. Zar. II, 40<sup>d</sup> bot.; v., however, בְּרִיחָא.

**דָּוִדָּה** m. = דָּוִד II. Targ. Prov. III, 8 ed. Lag. (ed. דָּוִד, Ms. דָּוִד, h. text שְׁקִי רִיחָא).

**דָּוִדָּהָא**, v. דָּוִדָּהָא.

**דָּוִדָּהָא**, v. דָּוִדָּהָא.

**דָּוִדָּרָא**, v. דָּוִדָּרָא.

**דָּוִדָּרָא**, v. דָּוִדָּרָא.

**דָּוִדָּרָא**, pl. דָּוִדָּרָא, v. דָּוִדָּרָא.

**דָּוִדָּרָא**, v. דָּוִדָּרָא.

**דָּוִדָּרָא, דָּוִדָּרָא, דָּוִדָּרָא** m. (דָּוִד) *bucket*; (collect.) *irrigation* by means of buckets. Targ. Is. XL, 15 (ed. Vien. 1848).—Erb. 20<sup>b</sup> בְּרִיחָא לִי לִי לִי he might carry the bucket with him.—B. Mets. 104<sup>a</sup> top בְּרִי ... לִי you ought to have brought the water over from the large well by irrigating works. Ib. 77<sup>a</sup> לִי ... מֵאֵן if one hired working men for irrigating work. M. Kat. 4<sup>a</sup> דָּוִד דְּלִי דָּוִד

was doing irrigating work. Yeb. 97<sup>b</sup> ד' דל' ye water drawers engaged in irrigation.—*Pl.* דְּרִיבָא. Targ. II Esth. I, 2.

דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא m.=דְּרִיבָא. Ab. II, 7 Ar. (ed. דְּרִיבָא).

דְּרִיבָא, דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא m. (דְּרִיבָא) 1) *treading, passage*. Sabb. 81<sup>b</sup> because of treading down (injuring a neighbor's field). B. Bath. 22<sup>b</sup> ד' ד' the passage between the walls (stamping the ground) is beneficial to both buildings.—2) *ordinary course, habit*. B. Kam. 116<sup>b</sup> דְּרִיבָא he (the boatman) took his wonted course. Ber. 16<sup>a</sup> דְּרִיבָא Ar. (ed. דְּרִיבָא) he followed his habit (in recitation).

\* דְּרִיבָא f. (דְּרִיבָא) *the sick man's draught, medicine for the appetite*. Targ. Job VI, 7 (Ms. דְּרִיבָא; h. text דְּרִיבָא).

דְּרִיבָא, v. דְּרִיבָא f. ch. (=h. דְּרִיבָא; v. דְּרִיבָא) *a menstruating woman*. Targ. Y. Num. XXXI, 23 (some ed. דְּרִיבָא).

דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא, *Hif.* דְּרִיבָא (b. h.; v. דְּרִיבָא) [*to brighten, to wash off, cleanse, rinse*]. Mikv. VII, 3. Hull. 8<sup>b</sup> דְּרִיבָא he must wash the meat (at the place where the knife passed); a. fr.—Tam. IV, 2 דְּרִיבָא ביה ד' the washers' hall where the offering meat was washed.—Y. Ab. Zar. III, 42<sup>d</sup> bot. דְּרִיבָא=דְּרִיבָא.

*Hof.* דְּרִיבָא *to be washed, cleansed*. Makhsh. IV, 3 דְּרִיבָא in order that the dish may be washed by the rain; Hull. 16<sup>a</sup>; Sabb. 11<sup>b</sup>; a. fr.

*Nif.* דְּרִיבָא *to be washed away*. Koh. R. to VII, 1; Midr. Sam. ch. XXIII.

דְּרִיבָא ch., *Af.* דְּרִיבָא same. Targ. II Chr. IV, 6.

דְּרִיבָא, Yeb. 80<sup>b</sup>; Gitt. 57<sup>a</sup>, v. דְּרִיבָא.

דְּרִיבָא ch.=h. דְּרִיבָא. Targ. Y. Num. XV, 19.

דְּרִיבָא m. (דְּרִיבָא) *laughter, scorn*. Targ. Job XXXIV, 7 (Lev. דְּרִיבָא).

דְּרִיבָא m. (b. h. דְּרִיבָא) *a species of millet*. Pes. 35<sup>a</sup>. Ber. 37<sup>a</sup>; a. fr.

דְּרִיבָא m. (דְּרִיבָא) [*pressure, need, distress*]. Hag. 5<sup>a</sup> בשעת דְּרִיבָא just when he needs it (no sooner); Yeb. 63<sup>a</sup> (v. Tosaf. a. l.). Ab. II, 3 בשעת דְּרִיבָא when he is in need (of official protection). Y. Ber. V, 9<sup>b</sup> דְּרִיבָא.—2) *crowd*, v. דְּרִיבָא.—3) *emergency*, v. דְּרִיבָא.

[In later Hebr. דְּרִיבָא *a forced opinion or reply*, v. next w.]

דְּרִיבָא, דְּרִיבָא ch. same; 1) *squeezing, forcing*. Targ. Y. Num. XXII, 24 ד' in a narrow place.—Pes. 14<sup>b</sup>, a. e. ד' ד' what forces R. . . (logically) to put it &c.—Hull. 8<sup>b</sup> ד' ד' the force of the knife (the blade forcing its way).—2) *crowded state, pushing*. Ber. 6<sup>a</sup> ד' ד' (ד' ד' the pushing at public lectures, v. פְּלָה. Ib.<sup>b</sup>, v. אֲגָרָא I.—3) *oppression, extortion, distress*. Targ. Ex. III, 9; a. e.—Gitt. 45<sup>a</sup> ד' ד' because the exorbitant price is an extortion of the community.—4) *difficulty*. Bets. 30<sup>a</sup> ד' ד' (Ms. M. דְּרִיבָא) a load carried (on ordinary days) with a great effort.

דְּרִיבָא (b. h.; cmp. דְּרִיבָא) [*to drip, melt away, to mourn, repine*]. Nidd. 23<sup>b</sup> (ref. to Deut. XXI, 17 אֲנִי, cmp. דְּרִיבָא) a child over whose death his (the father's) heart is grieved. Ber. 16<sup>b</sup> דְּרִיבָא let all those our heart not sink. Kidd. 81<sup>b</sup> דְּרִיבָא let all those mourn who feel the affliction; Naz. 23<sup>a</sup>. Yeb. 47<sup>a</sup> the Israelites . . . are דְּרִיבָא (some ed. דְּרִיבָא, Part. pass.) broken down (under persecution). Gen. R. s. 60; s. 74; a. fr.

*Nif.* דְּרִיבָא *to be afflicted*. Pesik. Asser, p. 96<sup>a</sup> דְּרִיבָא over this man (me) in his affliction; Tanh. R'eeh ed. Bub. 7 (Tanh. ib. 10 שְׂנִידִיבָא, Yalk. Deut. 892; Prov. 962 שְׂנִידִיבָא, corr. acc.).

*Hif.* דְּרִיבָא *to afflict*. Y. R. Hash. I, 57<sup>b</sup> bot. דְּרִיבָא לה afflicts it (the year, causes prayers and fasting from fear of failure of the crop) in its beginning.

דְּרִיבָא I ch. same. Targ. Jer. XLVIII, 17; a. e. *Ithpe.* דְּרִיבָא *to feel pain, groan*. Hull. 51<sup>a</sup> דְּרִיבָא they groan constantly.

דְּרִיבָא II (v. preced; cmp. b. h. דְּרִיבָא) *to look out for, espy*. Sabb. 35<sup>a</sup> דְּרִיבָא לְמִזְרָח Ar. (ed. דְּרִיבָא) he looked eastward (for the reflection of the setting sun). Ib. 53<sup>b</sup> דְּרִיבָא they raise their nostrils [read:] דְּרִיבָא (Ms. O. דְּרִיבָא) and march like looking out (for the wolf). Ker. 6<sup>a</sup> דְּרִיבָא ד' ד' watch the lips of &c. Tam. 26<sup>b</sup> דְּרִיבָא ד' ד' he (the watchman) looks out in both directions.

דְּרִיבָא m. (דְּרִיבָא I) *sad, depressed*. Targ. I Kings XX, 43; XXI, 4 (ed. Vien. דְּרִיבָא).—*Pl.* דְּרִיבָא, דְּרִיבָא. Targ. Is. XVI, 7 (ed. Lag. דְּרִיבָא, corr. acc.); 11.

דְּרִיבָא, דְּרִיבָא m. ch. (=h. דְּרִיבָא, v. preced.) *grief, affliction*. Targ. Gen. XXXV, 18 (h. text אֲנִי, v. דְּרִיבָא). Targ. Y. ib. XLII, 38 דְּרִיבָא (O. דְּרִיבָא).

דְּרִיבָא m. same. Shh. 100<sup>b</sup> (cit. fr. the Book of Ben Sira) דְּרִיבָא לֹא חָזַל ד' וְכ' suffer not grief to enter thy heart &c.; v. דְּרִיבָא.

דְּרִיבָא, v. דְּרִיבָא.

דְּרִיבָא m. (דְּרִיבָא) *grief*. Yalk. Jer. 279 דְּרִיבָא של ביה ד' the grief over the (destroyed) Temple (differ. in Lam. R. introd. 32).

**הייל** m. (הייל Af.) *winding; clue*, only in ידיה *the clue which one's own hand wound up*, i. e. *one's own doing*. Pes. 28<sup>a</sup>, v. גיראח. Cmp. הייל.

**הייל I** (b. h.) 1) *to pound, break*. Y. Bets. I, 60<sup>d</sup> top וכן *but why should he not pound a day before?*—Part. pass. הייל, v. הייל—2) *to designate, mark off*, v. הייל II. [Gen. R. s. 5, v. הייל III.]

**Nif.** הייל, *to be pounded, crushed*. Bets. I, 7 *are pounded (on Holy Days) in their usual way*. Ib. 14<sup>a</sup> *as to pounding it (salt) alone*. Yoma 75<sup>a</sup> *something which is pounded in the mortar (spices); a. fr.*

**Pol.** הייל, part. pass. מדיבך *crushed*. Yalk. Ps. 848 *we are crushed* (Gen. R. s. 5 מדיבכין, v. הייל).

**הייל** ch. same. Part. הייל, הייל. Targ. O. Num. XI, 8. Bets. 14<sup>a</sup> הייל, v. infra.

**Pa.** הייל same. Bets. 14<sup>a</sup> *כי היילת וכן* ed. (Ms. M. *when thou poundest (on a Holy Day), bend the mortar sideways and pound*).

**Af.** הייל (cmp. הייל) *to extinguish*. Kidd. 81<sup>a</sup> *אזו כ"ע* Ar. s. v. הייל (missing in ed.) *people came to put the fire out*.

**הייל II** **הייל** m. (cmp. הייל; Assy. *to muster*, Schr. KAT p. 209<sup>9</sup>) [*marked off, pointed out*], *place, stand, hall*. Targ. I Kings XIV, 28 (ed. Lag. *דובא*, some ed. *דובא*, corr. acc.); Targ. II Chr. XII, 11 (h. text. *הא*).—Ber. 18<sup>b</sup>. Ib. 42<sup>b</sup>. V. היילתא.

**הייל III** m. (v. preced.) *leader, chief commander*, only in הייל (an adaptation of dux ducum, δῦξ δῦκων, v. Du Cange s. v.) *the leader of the services of the Levites*, v. הייל. Y. Sabb. X, 12<sup>c</sup>; Num. R. s. 7 (rendering of נשיא Num. III, 32). Ib. s. 4, end [read:] *אלעזר היה דוך* Eleazar was chief commander, prince over princes; cmp. הייל. —\*Pl. הייל. Gen. R. s. 5 (play on הייל, Ps. XCIII, 3) ('the rivers lift up their voices', saying to the waves of the Sea) *ye leaders*, receive us; [Yalk. Ps. 848 *הייל אנן* we are crushed].

**הייל**, v. הייל II.

**הייל** m. (dux) *dux, commander*. Ex. R. s. 15; a. fr.—[Gen. R. s. 5 *לדוכים* Rashi, v. הייל].—Pl. הייל. Cant. R. to II, 15 *ועשו ודוכיה* (read Rome and her *duces*. Gen. R. s. 78 *הייל* my (Rome's) *duces*; a. fr. [Lev. R. s. 16 *דוכוסא* read as ed. Wil. *דוכוסא* V. הייל].

**דוכוסא**, v. preced.

**הייל** f. (הייל) *mortar* (h. מדיבך). Targ. Y. I Num. XI, 8.

**הייל** m. (cmp. הייל II) *place to stand on, stand, stage*, esp. *Dukhan*, the priests' stage from which they pronounce the benediction. Midd. II, 6; a. fr.—*עלה לך* to go up the stage, to officiate as priest. Sabb. 118<sup>b</sup>; a. e.—2) *religious service from the stand, the Levite's singing, teaching*.

Meg. 3<sup>a</sup>; Arakh. 4<sup>a</sup> the Levites *הייל* Ms. M. (ed. בר') must interrupt their services.—Pl. הייל, v. הייל III. Cmp. הייל.

**הייל** ch. same. Targ. Y. Num. VI, 23. Targ. Ezek. XLII, 12 (גדרה); a. e.—In gen. *teacher's platform, pulpit*. B. Bath. 21<sup>a</sup> *superintendent of the platform*, title of a tutor who assists the teacher of a primary class numbering more than twenty five pupils.—Cmp. הייל.

**הייל** f. (דוך, v. הייל) *pounding, pounded dish*. Y. M. Kat. I, 80<sup>d</sup> bot. buy for us *שירורין* peas for pounding.

**הייל** ch. = הייל. Lam. R. to I, 5. Ab. Zar. 11<sup>a</sup>; a. e.—Pl. הייל. Targ. Cant. VI, 8; a. e.—Gen. R. s. 67; a. fr.—Koh. R. to X, 18; Lam. R. introd. (R. Alex. 2) (ref to Is. XXII, 8 [מסך] [read:] גלי *He uncovered (disgraced) its (the Temple's) commanders* (cmp. הייל III).

**דוכוסטון**, v. next w.

**הייל** m. (transpos. of δούχιστος) *hard to split*, an inferior kind of *parchment*, opp. to *קלה*, a split parchment of superior quality. Men. 31<sup>b</sup>. Ib. 32<sup>a</sup> sq.; Sabb. 79<sup>b</sup>; a. fr.—Pl. הייל. Y. Sabb. VIII, 11<sup>b</sup> (not כן . . . .).

**הייל** m. (v. הייל III, a. הייל; a popular adaptation of ταξιστης) *the magistrate's officer, sergeant*. Meg. 27<sup>a</sup> *דוכוס* ed. (Ms. M. *דוכוס*, Ar. *דוכוס*), expl. by R. Shesheth *דמרא* the riding messenger of the town. [Cmp. הייל].

**הייל** f. (denom. of הייל) *dukedom, (ducatus), governorship*. Cant. R. to VI, 12 [read:] *הייל* give me the governorship of G. (v. הייל). Ib. נסב *כדי* having entered the office he came down from there (to Sepphoris).

**הייל**, Y. B. Mets. II, 8<sup>c</sup> bot. בר', some ed., v. הייל.

**דוכוס**, v. הייל.

**דוכוסא**, v. הייל.

**הייל**, v. הייל II.

**הייל**, v. הייל II.

**הייל** f. (denom. of הייל) *ram-like, or man-like*. Keth. 11<sup>a</sup>, v. הייל.

**הייל** f. (v. הייל II) *place*. Ber. 42<sup>b</sup> (interch. with הייל). Ib. 4<sup>b</sup> *everywhere else (in Rabbinical writings)*. Yeb. 62<sup>a</sup> *בד' אחרת* in another place (of the Scriptures). B. Mets. 93<sup>b</sup> bot.; a. v. fr.

**הייל** (v. הייל) *to wind, draw water*. Denom. *הייל*. Af. *to wind up, make skeins, prepare for spinning*. Yeb. 63<sup>a</sup> *בד' וכן* Ar. s. v. *בד' 5 buy (ready-made) and do not wind skeins* (ed. *בד' וכן*, v. הייל I a. II). *Ithpe*. *הייל* *to be drawn from, to give water enough for irrigation*. B. Bath. 8<sup>a</sup> *מדייל* but

**דוּסָא** pr. n. m. (prob. an abbrev. of Dositheus, v. **דוסיטא**) *Dosa*, a Tannai, usu. named *R. D. ben Harkhinas*, or *Hork'nos*. Eduy. III, 1.—Tosef. Kel. B. Bath. IV, 14; a. fr.—Erub. 88<sup>a</sup> [read:] **ר' נתן אימר ר' ד' אימר** (v. Babb.

*Af. אָרִיִּק, אָרִיִּק to be punctilious, get impatient. Koh.*  
*R. to III, 9 מֶלֶךְ א' the king was irritated. Pesik. B'shall.*

p. 86<sup>b</sup>; Yalk. Sam. 152 אֲדִיִּיקָת סרח וכ' Serah . . . grew *angry*; cnp. דִּקְדֵּק.—2) to *examine, look with anxiety, wait attentively*. Targ. Prov. VII, 6. Targ. Ps. XIV, 2; a. fr.—Gen. R. s. 17 לִקְלוּחִין . . . אֲדִיִּיק R. . . . examined into the noise they made; Lev. R. s. 34; Yalk. Lev. 665; Yalk. Is. 352. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top 'לון רב' Bar K. looked out for them (waiting for them to ask him).

**דִּקְקָא** m. (preced.) 1) *exactness, minuteness*. Nez. 7<sup>b</sup> נִדְרָא enters into minuteness (saying 'one and a half').—2) (as an adv.) *exactly, exclusively, only*. Yeb. 76<sup>a</sup> שְׂעֵרָא a real barley corn it must be (nothing else). Men. 30<sup>a</sup> ד' באמצע שיטה only in the middle of a line.—Gitt. 44<sup>a</sup> ד' א' לאו ד' is this meant exactly (one hundred), or not exactly? Men. 27<sup>b</sup> ד' א' *el* (towards) is meant in its exact sense; a. fr.

**דִּקְקָא I** m. (דִּקֵּק)=ח. דֵּק, *chaff*. Targ. Is. XL, 15. Ib. XXVIII, 28.

**דִּקְקָא II** m.=ח. דֵּק, *a withered spot in the eye (or withered in growth, dwarf)*. Targ. O. Lev. XXI, 20 (Y. II ib. גִּנִּים).

**דִּקְקָא** m. (דִּקֵּק) *evidence by conclusion, exact meaning*. Keth. 31<sup>b</sup> דִּקְקָא דִּקְקָא they differ as to the conclusion to be drawn from this Mishnah. Zeb. 31<sup>b</sup> (Rashi: דִּקְקָא).

**דִּקְקָא** m. pl. (δόξα, pl. of δόξα) *beams of the ceiling*. Lam. R. to I, 1 רבתי נש' רבתי, an oneirocritical interpret. of Kappadokia) *Kappa* in Greek is *twenty*, דִּקְקָא (not דִּקְקָא) *dokia* in Greek is *beams*; v. דִּקְקָא.

**דִּקְקָא**, v. דִּקְקָא.

**דִּקְקָא** (v. דִּקֵּק) pr. n. pl. *Dukim* (cnp. דִּקֵּק, *Dokos*, a stronghold near Jericho. Y. Ab. Zar. I, 39<sup>e</sup> טקסים ד' טקסים the garrison of D.

**דִּקְקָא** m. (ducenarius, δουσινάριος S.) *commander, procurator*. Y. Ab. Zar. I, 39<sup>b</sup> (Bab. ib. 6<sup>b</sup> מִינְאָה).

**דִּקְקָא**, v. דִּקְקָא.

**דִּקְקָא** m. (דִּקֵּק) *calculating, accurate scholar*. Ab. Zar. 10<sup>a</sup> ד' ספרא an accurate scribe (paying attention to exact historical dates).—Pl. דִּקְקָא, דִּקְקָא careful copyists of the Bible. Yeb. 43<sup>a</sup> משום דמסיימי בה ד' זו ו' because exact scholars report a traditional addition (to the Halachah in question), 'These are the words of R. S.'

**דִּקְקָא** f. (denom. of דִּקֵּק; adopted in Hebr.) *trimming shears on a pole*. Y. Maasr. III, end, 51<sup>a</sup> דִּקְקָא if the fruit is taken off with trimming shears (by a person standing outside the garden). Ib. צור צור wrap well up (keep well thy question about) the pruner (sophistical as it is), it is better than anything (the Agadists have to say).—Tosef. Kel. B. Mets. III, 9 ד' האזמל של ד' one knife of the shears.

**דִּקְקָא**, v. preced.

**דִּקְקָא** m. ch. (דִּקֵּק) *fork-like reed*, opp. to קֵי plain stems; prop. Pl. דִּקְקָא, דִּקְקָא. Succ. 13<sup>a</sup> ד' דִּקְקָא the pronged reeds (corresp. to אֲפִקִּיתָא of the palm-tree, Rashi). Lev. R. s. 12.

**דִּקְקָא** m. h. same, *fork, fork-like reed, pronged pole*. Y. Erub. I, 18<sup>e</sup> קֵי reed-stem and prongs. Ib. 19<sup>e</sup> דִּקֵּק; Y. Kil. IV, 29<sup>b</sup> דִּקֵּק; Y. Succ. I, 52<sup>a</sup> bot. עֲשֵׂה לָהּ דִּקֵּק (v. דִּקֵּק). Y. Shebi. II, 33<sup>d</sup> top דִּקֵּק (corr. acc.) he puts under it a pronged prop. Tosef. Kel. B. Mets. III, 14 הֲדִיקָא ed. Zuck. (Var. דִּקְקָא).—Pl. דִּקֵּק וְדִקֵּק דִּקֵּק Y. Kil. I. c. he took under the forked reeds with which he closed the breach; Y. Erub. I, 19<sup>e</sup> top; Y. Succ. I. c.—Tosef. ib. I, 4 if one made a ceiling of the Succah בִּקְנִים וְדִקֵּק with (plain) reeds and with forked reeds; Bab. ib. 13<sup>a</sup> קֵי (Ms. M. 2 קֵי, v. Ar. s. v. דִּקֵּק), expl. ד' דִּקֵּק pronged reeds. Tosef. Men. XI, 6 דִּקֵּק shaped like forks; Men. XI, 6 (96<sup>a</sup>) ד' בִּקְנִים . . . מְפֻשְׁלִין Ar. (ed. omit; Men. XI, 6 (בִּקְנִים ד' בִּקְנִים) *fork-shaped*. Tosef. Kil. IV, 5 קֵי (הֲדִיקָא); Erub. 16<sup>a</sup>; 11<sup>b</sup> קֵי הֲדִיקָא (Ms. M. הֲדִיקָא).

**דִּקְקָא** ch. same.—Pl. דִּקֵּק, דִּקֵּק Y. Yoma III, beg. 40<sup>b</sup> ד' דִּקֵּק כְּמִין חֲרִין דִּקֵּק like two prongs of light; Y. Ber. I, 2<sup>e</sup> דִּקֵּק (corr. דִּקֵּק); Gen. R. s. 50 Ar. (ed. חֲרִין קֵי).

**דִּקֵּק I** (b. h.) [1] to *form a circle or enclosure* (v. Fl. to Levy Talm. Dict. I, p. 440<sup>a</sup> sq.).—Denom. דִּקֵּק II, דִּקֵּק, &c.]—2) (denom. of דִּקֵּק) to *reside, dwell*. Ber. 8<sup>a</sup> דִּקֵּק one must try to live in the same place with his teacher. Keth. 72<sup>a</sup>; a. fr. דִּקֵּק, v. דִּקֵּק. Ib. 110<sup>b</sup> דִּקֵּק בִּלְהִיבָא who lives in Palestine.—Succ. 35<sup>a</sup> (ref. to *hadar*, Lev. XXIII, 40) דִּקֵּק דִּקֵּק read not *hadar* but *haddar*, something which remains on its tree from year to year (without withering); a. fr.—3) to *lodge*, v. infra.

*Pi.* דִּקֵּק 1) to *cause a circuit*; ד' שִׁדָּה to *let cattle change folds within a field, to collect manure in a field, by letting cattle live on it*. Shebi. III, 4. Y. ib. 34<sup>e</sup> bot. דִּקֵּק you may let your cattle live on one's field as a favor; a. e.—2) to *lodge*, v. infra.

*Hif.* דִּקֵּק to *lodge*. Pesik. R. s. 3, beg. (play on דִּקֵּק) דִּקֵּק it (the goad) causes understanding to dwell in the cow; Pesik. Bahod. p. 153<sup>a</sup> שְׂמֹרָה (ed. O. שְׂמֹרָה); Koh. R. to XII, 11 [read:] שְׂמֹרָה מִדִּקֵּק; Num. R. s. 14 שְׂמֹרָה; Y. Snh. Tanh. B'haäl 15 שְׂמֹרָה ו' [Num. R. I. c. the words of the wise ו' lodge understanding with men.]

*Nithpa.* דִּקֵּק to *be manured* by cattle living in folds, v. Piel. Shebi. IV, 2; M. Kat. 13<sup>a</sup>; a. e.

**דִּקֵּק** ch. same, to *dwell*. Targ. Ps. CV, 23; a. fr.—Pes. 113<sup>a</sup> top (v. Rabb. D. S. a. l. note 6).—Part. דִּקֵּק, דִּקֵּק. Targ. Ps. LVII, 5 דִּקֵּק Ms. (ed. חֲרִין).—Yeb. 52<sup>a</sup> דִּקֵּק דִּקֵּק he resides with his father-in-law. B. Mets. 117<sup>a</sup> דִּקֵּק who occupied. Taan. 24<sup>a</sup> דִּקֵּק I live in a poor village.

37



**הוריא** f. (ὄψεα) same. Pl. הוריות, הוריות. Gen. R. s. 85, end, the one sent (to Babylon) dates, and the other (to Palestine) דוריות gifts of honor (purple cloak, ref. to Josh. VII, 21); Cant. R. to VIII, 11 הוריות (corr. acc. or הוריות).—Ex. R. s. 5 עשרות של עשרות gifts consisting of crowns.

**הוריה**, **הוריות**, **הוריות** f. (דור, דור, v. דור) freedom, remission of tribute or fine, pardon. Gen. R. s. 53 (play on דור) [read:] לזכות לזכות [read:] a law was issued to give a grant (remission of sin) &c.; Yalk. ib. 92 יצא חוק דורו' וז' Gen. R. l. c. [read:] מה עשייה ... לזכות לזכות ... עשייה as the verb עשה used there (Esth. II, 18) means to grant a remission to the world, so does the verb עשה (Gen. XXI, 8) etc.; Pesik. Sos. p. 146<sup>a</sup> דוריה (corr. acc.); Yalk. Gen. 93 דורו.—Y'lamd. to Lev. XXI, 10, quot. in Ar. ד' שלימה full pardon.

**הוריות**, v. הוריא.

**הוריות**, v. הוריה.

**הורכא** m. (דור) threshing. Targ. Y. II Deut. XXV, 4 (ד'ש דורכיה (Y. I דורכיה, h. text ד'ש).

**הורכאות** f. pl. (v. preced.) pomace. Tosef. Maas. Sh. I, 10 המרה ד' ed. Zuck. (Var. ריחכאור).

**הורכיות**, **הורכיות**, **הורכיות** reliefs, v. הורכיה.

**הורמוס** m. (a disguise of Ἑρμης, or Mercurius, the divinity of commerce to whom a great annual fair, prob. of Tyre, was dedicated, v. Y. Ab. Zar. I, 39<sup>d</sup> top, quot. s. v. ארקילוס Durmos, name of a great annual fair. B. Mets. 72<sup>b</sup> (Ms. M. אסרטיין, v. Rabb. D. S. a. l. note).

**הורמוסקית**, v. הורמוסקית.

**הורמילוס**, **הורמילוס**, **הורמילוס**, v. דורמילוס.

**הורמיות**, **הורמיות**, **הורמיות**, v. דורמיות. אנדרולומוסיא.

**הורמסקין**, v. דורמסקין.

**הורמסקית** pr. n. f. *Durmashkith (of Damascus)*. Sifr. Deut. i B. José ben D.; Hag. 3<sup>b</sup>; Tosef. Yad. II, 16 דורמסקית; Tosef. Sot. III, 9; a. fr.—Mekh. Yithro, Bahod. 1 Abba José b. D.—[Tanh. Noah 1 דורמסקית (corr. acc.), Var. קצרתא, v. Tanh. ed. Bub. ib.] [Pl. דורמסקיות, v. דורמסקית].

**הורמסקין**, **הורמסקין**, **הורמסקין**, v. דורמסקין.

**הורמיה**, Pesik. Sos p. 146<sup>a</sup>, v. הוריה.

**הורמיות**, Esth. R. to I, 1, read הורמיות, v. הורמיה.

**הורמיות**, Tosef. Maas. Sh. I, 10 Var., v. דורמיות.

**הורמיות**, Y. Kidd. I, 58<sup>d</sup>, v. דורמיות.

**הורמיות** m. (ד'ש) place where hides are trodden or

fulled before tanning. Bets. I, 5 (11<sup>a</sup>) you must not place the hide לפני ד' in front of the dor'san (Mish. Nap. a. oth. בית הוריסה, Y. ed. הוריסה).

**הורצין**, v. הורצין.

**הורקמיה** f. (a perversion of τραχυή, sub. σταφυλή, v. infra) grape used for dessert, fit for eating but yielding no wine, fig. a woman who has no menstruation. Nidd. IX, 11. Ib. 64<sup>b</sup>; Keth. 10<sup>b</sup> (phonetic etymology) דור קמיע [hence the perversion] a cut-off race (bound to die out). Ib. משפחה a family the women of which have neither menstruation nor symptoms of injured virginity. Y. ib. I, 25<sup>a</sup> bot. quoting Mish. Nidd. l. c. מורקמיה.

**הורקין**, **הורקין**, Tosef. Kel. B. Mets. III, 14 Var., v. הורקין.

**הורש** m. lecturer, v. דרש.

**הורשיני** m. (comp. of דור a. שרני, pl. of שרני) [row of teeth,] gum. Sabb. 65<sup>a</sup> ל' (some ed. לורשי, incorr.; Ms. M. דורשני, Var. a. Ar. in two words, v. Rabb. D. S. a. l. note) a remedy for the gum. Cmp. הרקא I.

**הורקתא**, v. הרקתא.

**הוש** (b. h.), part. a. perf. 1) to tread, trample, thresh. Sabb. VII, 2 הוש he who threshes (on the Sabbath); a. fr.—Euphem. for sexual contact. Nidd. 41<sup>b</sup>. Gen. R. s. 85. Pes. 87<sup>b</sup>; a. e.—בעקב ד'ש to trample with one's heel, to treat lightly, not to heed. Ab. Zar. 18<sup>a</sup>. Lev. R. s. 27.—2) to walk about, be familiar, well-known. Meg. 24<sup>b</sup> אם ד'ש ד'ש בעירו if he has been a familiar figure in his town (so that people do not mind his bodily disfigurement); Y. Taan. IV, beg. 67<sup>b</sup>; a. fr.

Pi. מדידשין את א' you used to tread upon this piece of wood. Midr. Till. to Ps. VIII, 3 כעפר עליך מדידש even one who treads upon thee as upon dust. Gen. R. s. 44 מדידשם tread upon them. Polet הושש, v. הושש.

**הוש** ch. same, 1) to thresh. Targ. Ruth II, 17.—Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup>, v. הושש. 2) to tread upon, trample (to death). Targ. II Kings VII, 17; a. fr.—B. Kam. 9<sup>a</sup> הושש he sets his foot upon the landmark (symbol of possession).—3) to be used to, not to mind. Sabb. 129<sup>b</sup> כיון ד'ש ביה רבים since the people are in the habit of doing it. Gitt. 56<sup>b</sup> ד'ש ד'ש being used (to the hammering) the gnat did not heed it. Keth. 62<sup>a</sup> בה הושש we are used to it.—Targ. Prov. VIII, 33 הושש, v. Af.

Af. הושש to pass over, to leave unheeded, to be listless. Targ. Prov. IV, 15; XIII, 18; XV, 32 Ar. a. Ms. (ed. Lag. א' with ב', h. text א'); ib. VIII, 33 (v. supra, ed. Lag. הושש).—Snh. 7<sup>a</sup> (prov.) מדידש (Ms. M. הושש) happy he who hears (himself abused) and minds it not; he will escape a hundred evils.—Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>b</sup> ומדידשין . . . אכול וארש (do not share in our conversation), for so do dogs eat and mind not. [Targ. Y. II Num. XI, 8 הושש, v. ארשין.]

*Ithpe.* אֶתְרַשׁ, *to be trampled upon, threshed.* Targ. Is. XXIV, 3. Ib. XXV, 10.—[Targ. Jer. XLVIII, 26, v. הַשָּׂא.]  
*Polet* הַשָּׂא. *Palp.* הַשָּׂא. v. הַשָּׂא.

**הַשָּׂא**, v. הַשָּׂא.

**הַשָּׂא** m. (דשן) *fat pasture ground.* Sifré Num. 81; Deut. 62 הַשָּׂא של ירדו (omp. הַשָּׂא Jer. XXXI, 39).

**הַשָּׂא** f. (sub. בית) m. *a subterranean masoned store-room, cistern, cellar.* [Syr. חדרה *grex, horreum*, P. Sm. 1200.] [In Mishnah Seder Tohároth חדרה, v. R. S. to Ohol. XI, 8.] B. Bath. IV, 2 he who sells a house, has not sold with it 'הַשָּׂא אֶת הַבַּיִת וְלֹא אֶת הַדֹּחַ either the pit or the *duth*. Ib. 64<sup>a</sup> וְכִי *bor* and *duth* are subterranean, בְּבִנְיָן *a bor* is made by digging, *a duth* by masonry. Tosef. Erub. XI (VIII), 18; Tosef. Pes. I, 3; הַשָּׂא וְהַדֹּחַ; Y. ib. I, 27<sup>b</sup> top וְהַדֹּחַ. Ib. וְכִי *treating of a hadduth* which has a lid. R. Hash. III, 7.—Y. Ab. Zar. II, 40<sup>c</sup> bot. לְהַדֹּחַ (corr. acc.) when going up with him to the upper story or down to the cellar &c. Kel. V, 6 ed. Derenb. הַדֹּחַ. Ohol. XI, 8 הַדֹּחַ; Tosef. ib. XII, 4 הַדֹּחַ; a. fr.—*Pl.* הַדֹּחַ. Tosef. B. Bath. III, 1 (Var. הַדֹּחַ, Mish. ib. IV, 2 sing.).—Y. ib. IV, 14<sup>c</sup> bot. הַדֹּחַ ed. Krot. (corr. acc.). [Our w. seems to be originally חדרה, fr. יחד. As to rejection of חדרה comp. חַלְבָּצִין.]

**הַשָּׂא**, v. הַשָּׂא.

**הַשָּׂא**, v. הַשָּׂא.

\***הַשָּׂא**, *Pa.* הַשָּׂא (= חדרה) *to set apart of each kind.* Targ. Y. I Deut. XV, 14 (O. פרש, h. text ענק Hif.) מְדַחֵה (ed. Amst. מְדַחֵה חדרה, corr. acc.).

**הַשָּׂא**, v. הַשָּׂא.

**הַשָּׂא**, *(omp. הַשָּׂא) to be merry, wanton.*—Denom.:

\***הַשָּׂא** f. *jester, dancer.*—*Pl.* הַשָּׂא. Dan. VI, 19 (omp. הַשָּׂא; oth. opin.=next w.).

\***הַשָּׂא** f. pl. (v. preced.) *boards used at weddings as tables.* Tosef. Kel. B. Mets. V, 3 Kimhi (ed. Zuck. רחובות, Var. רחובות).

**הַשָּׂא** m., pl. הַשָּׂא, v. הַשָּׂא *wantonness.* Targ. Ps. LXII, 9 ed. Lag., v. הַשָּׂא.

**הַשָּׂא**, v. הַשָּׂא.

**הַשָּׂא**, v. הַשָּׂא.

**הַשָּׂא** m. (הַשָּׂא) *feast, wedding entertainment.* Koh. R. to II, 2 [read:] וְכִי הַשָּׂא מְעַרְבָּבָהּ he whose feast is disturbed,—what has rejoicing to do with him?; Pesik. Aḥaré p. 169<sup>b</sup> הַשָּׂא מְעַרְבָּב (read הַשָּׂא); Lev. R. s. 20.

**הַשָּׂא** m. (דחק) 1) *oppression.* Targ. Ex. VI, 6. Targ. Ps. XLIII, 2.—2) *need, stint.* Targ. II Chr. XVIII, 26; I Kings XXII, 27.

**הַשָּׂא**, *(b. h. הַשָּׂא) 1) to push away, thrust.* Tosef. Yoma IV (III), 14 הַשָּׂא וְלֹא מִזַּח; Y. ib.

VI, 43<sup>c</sup> bot. הַשָּׂא if the man thrust the goat down the precipice, and it did not die. Snh. 107<sup>b</sup>, a. e. הַשָּׂא let the left hand repel them and the right invite; a. fr.—Transf. בקש, or בקנה *to dismiss with a vague or paltry reply.* Hull. 27<sup>b</sup>. Tanh. Huck. 8; Num. R. s. 19; a. fr.—2) *to expel.* Tosef. Dem. III, 4; Bekh. 31<sup>a</sup>; Y. Dem. II, 23<sup>a</sup> top, v. הַשָּׂא.—3) *to suspend, make inoperative, supersede.* Ohol. VII, 6 הַשָּׂא מִפְּנֵי וְכִי we dare not set aside the regard due to one human life for the sake of saving another human life; Gen R. s. 94 וְכִי אִם הַשָּׂא אֶת הַדֹּחַ is it thus one must act? dare you sacrifice one life &c.?—Y. Snh. VIII, 26<sup>c</sup> top הַשָּׂא to disregard the doubt the benefit of which is to be given to the criminal.—Y. Shek. IV, 47<sup>d</sup> bot. הַשָּׂא we postponed it (the fast) to the first day of the week; Meg. 5<sup>b</sup> הַשָּׂא; Erub. 41<sup>a</sup> הַשָּׂא.—Pes. VI, 1 . . . הַשָּׂא the following performances needed for the Passover offering take precedence of the Sabbath (cause a suspension of the Sabbath laws); a. v. fr.—*Part. pass.* a) *pushed, hurried.* M. Kat. 28<sup>a</sup> הַשָּׂא a hurried death.—b) *suspended, superseded.* Yoma 7<sup>b</sup>, a. fr. הַשָּׂא the law about levitical purity is only suspended for the sake of an entire community (and its suspension requires atonement), opp. הַשָּׂא the law &c. is inoperative. Zeb. 12<sup>a</sup> מְעַרְבֵּי וְכִי unfit from the start, opp. הַשָּׂא, v. infra.—[Yeb. 80<sup>b</sup>; Gitt. 57<sup>a</sup> הַשָּׂא, v. הַשָּׂא.]

*Nif.* הַשָּׂא *to be pushed aside, suspended; to give way.* Meg. 5<sup>b</sup> הַשָּׂא the fast being once suspended (on account of the Sabbath), let it remain so (and not be taken up on Sunday). Pes. 66<sup>b</sup> וְכִי הַשָּׂא אִשׁ אֶחָד (if unclean on Passover) is suspended (postpones the celebration) until the second Passover (Num. IX, 10 sq.), but not a community. Yoma 64<sup>a</sup> הַשָּׂא animals (dedicated for sacrifices) cannot be removed forever from sacred use (as long as the obstacle lies not in their physical unfitness). Ib. וְכִי once fit and then discarded (on account of a temporary unfitness).—Ber. 64<sup>a</sup> הַשָּׂא מִפְּנֵי . . . שְׂעָה הַשָּׂא to him who gives way to time (yielding patiently to circumstances), time will give way, v. הַשָּׂא.

*Hif.* הַשָּׂא 1) *to remove hurriedly.* M. Kat. 22<sup>a</sup> הַשָּׂא he who is anxious to remove the bier of a relative (hurries the burial).—2) *to thrust.* Arakh. 30<sup>b</sup> הַשָּׂא אֶת הַבֵּן Rashi (ed. אירחה, corrupt. of אֶתְרַשׁ; Ar. imperat. Kal) I will throw a stone after the fallen man (not give the sinner a chance to return). [Naz. 16<sup>b</sup> הַשָּׂא Ar., read with ed. הַשָּׂא.] [Tosef. Toh. VIII, 8 הַשָּׂא, v. הַשָּׂא.]

**הַשָּׂא**, *ch. same, 1) to thrust, push, knock down.* Targ. O. Num. XXXV, 20 הַשָּׂא he knocked him down (h. text הַשָּׂא; Y. הַשָּׂא). Targ. Ps. CXVIII, 13; a. e.—2) *to suspend, supersede &c., v. preced. 3).* Zeb. 12<sup>b</sup> הַשָּׂא he debarred himself from offering (on account of his apostasy). Pes. 69<sup>b</sup> הַשָּׂא אִימָא לִדְרֵהּ I might think they take precedence of the Sabbath. Ber. 23<sup>a</sup> הַשָּׂא הַבַּיִת הַזֶּה the person was for the time in an unfit condition to pray (and his prayer does not count at all).

*Af. אָדָּחַ, Pa. אָדָּחַ to push aside, drive off.* Pes. 57<sup>a</sup> לֵן he sends us off (with a vain promise).

*Ithpa. אִתְּחַבֵּי, Ithpe. אִתְּחַבֵּי 1) to be thrust down.* Targ. Ps. XXXVI, 13 אִתְּחַבֵּיִן Ms. (ed. רָדְחָן); a. e.—2) to be superseded, postponed &c. (v. preced. Nif.). Targ. Y. Num. IX, 10.—Zeb. 12<sup>b</sup> אִי מִמִּילָא אִי he was debarred from offering through no fault of his. Ib. אִי גִבְרָא אִי the person was unfit; a. fr.

*תְּחִיבָה, תְּחִיבָה f. (preced.) 1) thrusting, knocking down.* Shh. 45<sup>a</sup> (ref. to רִדְחָן, Mish. ib. VI, 4) מִנֵּיִן שֶׁבֶר' whence do we derive the law that he must be knocked down?; Y. ib. VI, 23<sup>c</sup> top ר'—Pl. תְּחִיבָה, תְּחִיבָה. Ib.—2) postponement, suspension. Y. Sabb. XIX, beg. 16<sup>d</sup> עֵיקַר תְּחִיבָתָן וְכ' what they chiefly supersede is the Sabbath and that which is required for their execution is labor (otherwise forbidden).—[תְּחִיבָה in later Hebr. literature: the reasons for shifting the first day of Tishri in the Jewish calendar.]

*תְּחִיבָה m. (v. תְּחִיבָה) feaster, reveller.—Pl. תְּחִיבָה. Lev. R. s. 38, v. תְּחִיבָה. Fem. תְּחִיבָה. Lam. R. introd. (R. Johān. I) קִרְיָה עֲלִיזָה (translation of קִרְיָה Is. XXII, 2; Targ. וְהִרְיָה).*

*תְּחִיבָה, תְּחִיבָה, תְּחִיבָה (emp. רָחַח) to laugh; to deride.* Targ. Job XI, 3; Targ. Ps. II, 4, v. תְּחִיבָה. Targ. Ps. XXII, 8 (ed. Lag. רָחַח). Targ. Prov. I, 26 (Var. רָחַח, incorr.).—Pesik. B'shall. p. 93<sup>b</sup> וְכ' תְּחִיבָה laughing and weeping (Koh. R. to XI, 2 חִיבָה).

*Pa. תְּחִיבָה to make sport of, to play.* Gen. R. s. 79 לִית וְכ' אֲנִי מְחַיֵּה בְּחִינִי וְכ' (Koh. R. to X, 8 מְחַיֵּה) will I not make sport of that elder of the Jews?! Koh. R. to III, 2 מְחַיֵּה וְכ' (ed. Wil. מְחַיֵּה) playing in front of a dwelling.

*תְּחִיבָה, תְּחִיבָה (emp. זָחַל a. Arab. dahala) [to be depressed, bent,] to fear, be afraid of, shun; to worship, revere.* Targ. Gen. XVIII, 15. Targ. Ps. XXXIII, 8; a. fr.—Part. תְּחִיבָה, תְּחִיבָה; constr. תְּחִיבָה. Targ. Ex. IX, 20. Targ. Gen. XIX, 30; a. fr.—Sabb. 23<sup>b</sup> מְרַבֵּן ר' he who reveres the scholars. Y. Naz. IX, end 58<sup>a</sup> (play on מְרַבֵּן a. מְרַבֵּן, v. Mishn. ib. IX, 5) מִזֶּה בִּיזְרָא ר' as the grain is afraid of the iron (scythe), so is the hair &c.; a. fr.—Sabb. 31<sup>b</sup>, a. fr. תְּחִיבָה חֲטָאִין shunning sin.

*Pa. תְּחִיבָה to frighten, to cause fear.* Targ. II Sam. XIV, 15 תְּחִיבָה ed. Lag. (ed. רָחֹלִיבִי).

*Af. תְּחִיבָה to frighten, scare.* Cant. R. to III, 6 מִן הָאֵשׁ לִי מִדְּרִילִי with this (fire) wilt thou frighten me?—Koh. R. to VII, 1 (prov.) whom a snake once has bitten, לִיה חֹבֶלֶת מְדַרְיִל a rope will frighten.

*Ithpe. תְּחִיבָה to be afraid.* Lev. R. s. 9 אִתְּחַבֵּי מִיָּדָה לֵאמָר he was afraid of him.

*תְּחִיבָה m. (preced.) 1) fearing, v. preced.—2) fearful, terrible, awe-inspiring.* Targ. Y. Gen. XXVIII, 17. Targ. Ps. LXXXVI, 5 תְּחִיבָה Ms. (ed. רָדְחָן, combin. of two versions). Targ. Deut. X, 17. Ib. VIII, 15; a. fr.—Lev. R. s. 9 מִזֶּה שְׁלִישָׁא מִזֶּה ר' how severe is this ruler!—Pl. תְּחִיבָה, f. תְּחִיבָה. Targ. Hab. I, 7. Targ. Ps. XLV, 5 (noun).

*תְּחִיבָה m. (preced.) fear, reverence.* Targ. Jon. I, 16 (ed. Lag. תְּחִיבָה).

*תְּחִיבָה f. same, fear, worship.* Targ. O. Gen. XXVIII, 17 וְכ' אִתְּחַבֵּי מִזֶּה אִתְּחַבֵּי Oh, the fearfulness of this place!—\*Pl. תְּחִיבָה manifestations of worship. Targ. Is. LXVI, 20 ed. Ven. I a. Levita (ed. Lag. רָחִילִיבִי, oth. ed. רָחִילִיבִי; h. text תְּחִיבָה (!); emp. רָחִילִיבִי for רָחִילִיבִי ibid.).

*תְּחִיבָה, v. תְּחִיבָה.*

*תְּחִיבָה, v. תְּחִיבָה.*

*תְּחִיבָה, v. תְּחִיבָה.*

*תְּחִיבָה f. (רָחַח) pushing, knocking down.* Y. Sabb. VII, 9<sup>d</sup> bot. אֶבֶן גֹּרֵחַ וְכ' goring and knocking down are chief actionable damages, v. אֶבֶן (Y. B. Kam. I, beg. 2<sup>a</sup> נְגִיפָה).

*תְּחִיבָה, תְּחִיבָה, v. תְּחִיבָה.*

*תְּחִיבָה m., תְּחִיבָה c. (רָחַח) 1) narrow, pressed.* Targ. Y. Num. XXII, 26. Targ. I Kings VIII, 64 (not ר'); a. e.—Taan. 21<sup>a</sup> לָחוּ מִלְּחָא טוּבָא ר' they were hard pressed (in great distress); B. Mets. 114<sup>b</sup>.—Pl. תְּחִיבָה, f. תְּחִיבָה. Targ. Ez. XLII, 5 sq.—2) forced. B. Kam. 43<sup>a</sup>, a. e. ר' שִׁנְיָהּ אֶבֶן a forced answer (argument).

*תְּחִיבָה, v. תְּחִיבָה.*

*תְּחִיבָה I m. (preced.) fearer, worshipper.—God-fearing.* Targ. Gen. XXII, 12; a. e.—Pl. תְּחִיבָה. Targ. Ps. CXXXV, 20; a. e.—Targ. Is. LV, 13 תְּחִיבָה חֲטָאִין shunning evil.—Fem. תְּחִיבָה. Targ. Prov. XXXI, 30 רִדְחָן Ms. (ed. רָחֹלִיבִי דִלְחָה). Targ. II Kings IV, 8.

*תְּחִיבָה II, תְּחִיבָה f. (preced.) fear.* Targ. Ps. II, 11. Targ. Prov. I, 7; a. fr.—Y. B. Mets. II, 8<sup>c</sup> bot. מִן תְּחִיבָה from fear of thee; a. e.—Transf. (emp. תְּחִיבָה) m. deity. Targ. Is. II, 22. Targ. Y. II Deut. XXXII, 15. Targ. Y. I ib. 18 תְּחִיבָה (Ms. רָחֹלִיבִי); a. fr. Pl. תְּחִיבָה. Ib. 17; a. fr.—תְּחִיבָה. Targ. Ps. LV, 5.

*תְּחִיבָה, Pesik. Zakhōr, p. 26<sup>b</sup>, read: תְּחִיבָה.*

*תְּחִיבָה m., pl. תְּחִיבָה scarecrows.* B. Bath. 27<sup>b</sup> וְכ' אִתְּחַבֵּי מִזֶּה אִתְּחַבֵּי Ms. (v. Rabb. D. S. a. l.) and the putting up of scarecrows (to keep the birds off) would be sufficient (Rashi: cutting gaps between the branches).

*תְּחִיבָה m. (v. תְּחִיבָה) God-fearing, conscientious.—Pl. תְּחִיבָה. Y. Maas. Sh. V, 56<sup>b</sup> bot., v. תְּחִיבָה.*

*תְּחִיבָה, v. תְּחִיבָה.*

*תְּחִיבָה, v. next w.*

*תְּחִיבָה (תְּחִיבָה) (emp. רָדְחָן) to press, crowd.—Part. pass. תְּחִיבָה, f. תְּחִיבָה crowded, thick, full.* Lev. R. s. 30 ר' בְּכִינִי אֶבֶן (ed. רָדְחָן) thick with leaves; v. richly blessed with children; Pesik. Ul'kah. p. 184<sup>a</sup> מִזֶּה שְׁלִישָׁא Ms. O. (ed. ר', v. Ar. Compl. ed. Koh. s. v. תְּחִיבָה 3, a. Koh. Ar. Compl. s. v. תְּחִיבָה).



Kam. 73<sup>a</sup>, a. fr. תוך כ' דיבור כדבור דמי two statements following each other immediately are considered one. Ib.<sup>b</sup> כ' דיבור there are two different intervals comprised under the expression *tokh k'd'e dibbur*. Snh. 31<sup>b</sup> bot. כ' לזלוק וכ' in order to give honor to &c. Ib. 32<sup>a</sup> bot. כ' שלא תנעול דלת וכ' in order not to make loans too difficult, v. קָלַת; a. fr.

יָרִי (representing δῦα, δύο) *two, twice*, emp. III.

\*יָרִיא m. (הַיִּי, v. עָנָה formed like דָּאב=דָּאִי) *longing, faint, love-sick*. Cant. R. to II, 9, v. יָרִיא.

\*יָרִיא, Y. Ab. Zar. I, 39<sup>a</sup> top, יָרִיאָן read יָרִיאָן (calo diem) *I proclaim (welcome) the day*, an etymology of *calenda* (v. Sm. Ant. s. v. Calendar). V. קָלַתָּם.

\*יָרִיאָן m. pl. (δῖονστα, τὰ) *the Dionysian feast, bacchantic revels*. Lev. R. s. 33 (ref. to Ezek. XXIII, 42) מובאים קאניסין וכ' (corr. acc.) 'carried along' (in procession) refers to the Dionysia, 'drunken', means the revellers, v. הָרִיאָה.

יָרִיאָה, v. הָרִיאָה.

יָרִיאָה, יָרִיאָה (יָרִיאָה) f. (δῖαταγμα) *edict, ordinance*. Targ. II Esth. III, 15; a. e.—Sifré Deut. s. 33 like an antiquated ordinance. Lev. R. s. 1; a. fr.—Pl. הָרִיאָה, הָרִיאָה, הָרִיאָה. Ex. R. s. 30; a. e.—הָרִיאָה, הָרִיאָה. Y. Shebu. VII, 38<sup>a</sup> bot. הָרִיאָה, הָרִיאָה. Y. Keth. IX, 33<sup>b</sup> bot. הָרִיאָה, הָרִיאָה (corr. acc.).

יָרִיאָה, pl. הָרִיאָה, v. הָרִיאָה.

יָרִיאָה, v. הָרִיאָה.

יָרִיאָה, יָרִיאָה (יָרִיאָה) m. pl. (diatreta, v. Sm. Ant. s. v. Vitrum) *cut or engraved glass vessels*. Ex. R. s. 27, end [read:] כ' כוסות חללי ד' these two cups of cut glass. Esth. R. to I, 7 כוסות דיושרי (corr. acc.). Gen. R. s. 19 דיושרי (corr. acc.). Ruth R. to I, 1 כוסות דיושרי (corr. acc.); a. fr.

\*יָרִיאָה, יָרִיאָה (יָרִיאָה) m. (διοικητής, dioecetes) *overseer of the treasury, treasurer*. Lev. R. s. 5 (prov.) unfortunate the district where the physician has the gout, and the treasurer only one eye (is unable to examine the coins).

יָרִיאָה, v. הָרִיאָה.

יָרִיאָה, v. הָרִיאָה.

יָרִיאָה, Men. 77<sup>a</sup> ed., v. יָרִיאָה II.

\*יָרִיאָה, read יָרִיאָה (δῖαταγμα, sec. aor. med. of διατίθημι) *I disposed by will*. Y. B. Bath. VIII, 16<sup>a</sup> top even if one writes in Greek δῖαταγμα (I will, instead of I will), it is to be considered as if it were a gift (emp. ib. עָשִׂירִי, &c.); ib. יָרִיאָה, I went around to all linguists to find out what ד' was &c.; Tosef. ib. IX, 14 יָרִיאָה (ed. Zuck. יָרִיאָה, corr. acc.).

יָרִיאָה (יָרִיאָה) f. (διαθήκη) *a disposition of property, esp. by will and testament; covenant, contract*, v. Y. Peah III, 17<sup>d</sup> bot. for difference between יָרִיאָה.—Targ. Y. Gen. XXIV, 10 דִּיבְרִינָה אֲרִי (ed. אֲרִי, his master's will (in favor of Isaac).—Y. Ber. V, 9<sup>b</sup> top בְּרִי have I given it to him as a bequest (which may be cancelled)? I have given it to him as a donation. Y. B. Bath. VIII, 16<sup>b</sup> bot. יָרִיאָה he may change his will. Ib.; Bab. ib. 152<sup>b</sup> ד' the later will cancels the prior. Y. B. Mets. I, end, 8<sup>a</sup> לָפָנֵינוּ . . . אִין nobody is likely to make a defective will (by anticipating in it the receipt of a debt before it has been collected).—Pl. הָרִיאָה. B. Mets. 19<sup>a</sup>. Tosef. B. Bath. XI, 6; a. e.

יָרִיאָה, v. הָרִיאָה.

יָרִיאָה m. (=ח. אָב, wolf. Targ. Y. I Gen. XLIX, 27 (II ח. אָב). Targ. Is. XI, 6 (Regia הָרִיאָה); LXV, 25.—Pl. הָרִיאָה. Targ. Zeph. III, 3.—[Targ. Is. XI, 7 הָרִיאָה bear, v. הָרִיאָה.]

יָרִיאָה m. 1) *flux, gonorrhoea*, v. הָרִיאָה.—2) *or a certain part of the maw*, v. סִפִּי.

יָרִיאָה f. ch.=ח. הָרִיאָה. Targ. O. Gen. XXXVII, 2 הָרִיאָה, ed. Berl. הָרִיאָה.

יָרִיאָה m. (emp. יָרִיאָה) *fly*. Targ. Koh. X, 1 (h. text ed. Buxt. רִיבְרִי, רִיבְרִי).—Pl. רִיבְרִי, רִיבְרִי. Targ. Is. VII, 18 (ed. Lag. רִיבְרִי, ed. Buxt. רִיבְרִי). Targ. Y. Lev. XI, 20 הָרִיאָה (read הָרִיאָה); Targ. Y. Deut. XIV, 19. V. הָרִיאָה.

יָרִיאָה, v. הָרִיאָה.

יָרִיאָה, יָרִיאָה, Targ. Y. II Num. XXXII, 24 some ed., v. הָרִיאָה.

יָרִיאָה, Targ. Prov. XXIV, 2, v. הָרִיאָה.

יָרִיאָה, יָרִיאָה m. 1) *attachment, junction, intimacy*. Cant. R. to II, 6 (ref. to Deut. XI, 22) אִיזוּר ד' what is the form of intimacy? [Ab. ch. VI (Boraitha) the friendship of students (the care in selection of friends).—2) *glue, paste, solder*. Y. Sabb. III, 6<sup>a</sup> bot. שְׂמָא נִחְאֵל דִּיבְרִי (read: וְכ' שלא ירח' וכ' lest its solder may be consumed (if the vessel be left without water). [Hull. 52<sup>a</sup>, read הָרִיאָה if the bird is caught by means of glue, v. הָרִיאָה.]

יָרִיאָה, יָרִיאָה ch. same, *joining*. Targ. I Kings VII, 30 ד' joiner's work.

יָרִיאָה, יָרִיאָה m. (דִּבְרִי) *utterance, speech, dictate*. Cant. R. to III, 4 קֶשֶׁה ד' of the various expressions for prophecy *dibbur* is the severest; Gen. R. s. 44; Macc. 11<sup>a</sup>; (Sifre Num. 99 רִיבְרִי). Lev. R. s. 1 (play on וִיבְרִי, Num. XXIII, 4, a. הָרִיאָה Lev. I, 1) the Lord reveals Himself to the gentile prophets ד' only with half a word (defective revelation), opp. ד' שלם. Ex. R. s. 28 ד' זכור וכ' the

**דִּיּוּחַ** f. (h.h.; v. דָּאָח) *Dayyah* name of several unclean birds. Hull. 63<sup>a</sup> *hāsīdah* (Lev. XI, 19) **לְבָנָה** is the white

דְּיֹוֹסְמוֹס, Ex. R. s. 31, beg., read דְּיֹוֹסְמוֹס.

**דיוסטר** m. (an adaptation of *δυσωστρ*, treated as a compound of *דיו*- and *סטר*) a pole reaching from end to end (LXX Ex. XXXVIII, 4; Aquila Ex. XXX, 4) 1) the transverse staff of the upright loom (v. Sm. Ant. s. v. Tela). Kel. XX, 3; Tosef. ib. B. Mets. XI, 5 דיוסטר.—2) (adj.) double-edged. Targ. Ps. CXLIX, 6 סיופא דיוסטר ed. (Ms. סטר).—3) (דיו סטר) the engraving on both sides of the tablets (Ex. XXXII, 15). Targ. Ps. LXXIV, 6 (corresp. to ib.; Ms. סטר).  
**דיוספרא** pr. n. pl. *Diosp'ra* (prob. Diospolis=Lydda). Sabb. 46<sup>a</sup>.

**דיוס**, v. דיוסקא.

**דיוסקוס**, v. דיוסקוס.

**דיופוטא**, Var. of טפוטא.

**דיופטיין** m. pl. (*δυσπτήτης*=circinus, emp. *compasses*). Sifr. Deut. 7 ye need no arms, but one has only to put up compasses and divide (the land in shares); Yalk. ib. 801 לא קובע ד' ומחלק (some ed. דיופטיין, corr. acc.); Targ. Y. Deut. I, 8 קבעו (הפ') דיופטיין &c.

**דיופי**, v. דיופיט.

**דיופטיין**, v. דיופטיין.

**דיופלא** f., pl. **דיופלא** (a corrupt. for *tabula* or *tabella*,—ae) *letter, despatch*. Ab. d'R. Nath. ch. IV [read:] when he received a letter from Rome announcing the death of the Emperor &c.; (Ed. Schechter 2<sup>nd</sup> vers. ch. VI: באו לי אגרות). Meg. Taan. ch. XII עד שבא עליו דיופלא של רומי ופצעו וכו' when a despatch arrived against him, and his head was split with clubs (v. Sm. Ant. s. v. Fustuarium); Koh. R. to III, 17; Taan. 18<sup>b</sup> מרומי דאפלי Ms. M. (ed. מהערר); Sifra Emor Par. 8, ch. IX.

**דיופלוסמו**, v. דיופלי.

**דיופלין**, Gen. R. s. 59, v. דיופלין.

**דיופרא**, v. דיופרא.

**דיופראסוף**, v. דיופראסוף.

**דיוקא** m. (*deduction, argument, implied opinion*). B. Mets. 8<sup>a</sup> מדיכא . . . whence does Rami . . . draw his deduction? Keth. 17<sup>b</sup> ר' דמתניתין וכו' he reports what is to be derived from the Mishnah by implication; a. fr.—Meil. 16<sup>a</sup>, v. דיוקא.

**דיוקולגוס**, v. דיוקולגוס.

**דיוקמניא**, v. דיוקמני.

**דיוקן** f. (a reverential transformation of *איקון* q. v.) *image, likeness*. M. Kat. 15<sup>b</sup> דמות דיוקני a likeness of My image (a human life; Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top איקונין); v. דיוקן. B. Bath. 58<sup>a</sup> דמות דיוקני

. . . thou hast been permitted to see the likeness of My image (Abraham), but My image itself (Adam) &c. Hull. 91<sup>b</sup> מלכה של דיוקני his (Jacob's) image in heaven (Gen. R. s. 68 איקונין). Sot. 36<sup>b</sup> באר דמות דיוקני a vision resembling his father's countenance appeared; Tanh. Vayesh. 9; a. fr.—Sabb. 149<sup>a</sup> דיוקנה עצמה the statue itself.—Pl. דיוקנאות (דיוקני). Sabb. l. c.; Tosef. ib. XVII (XVIII), 1 ed. Zuck. (Var. דיוקנאות, *statues, busts*, differ. fr. צורה painting (Y. Ab. Zar. III, 42<sup>b</sup> bot. איקוניות. B. Mets. 115<sup>a</sup> remuneration for pictures(?))

**דיוקנא** ch. same. Targ. Y. Gen. I, 26. Targ. Y. Deut. XXI, 23. Targ. Ps. XXXIX, 7; a. e.—Pl. דיוקנין. Targ. Y. Lev. XXVI, 1.

**דיוקנה**, v. דיוקן.

**דיוקני** f. (v. preced.) *figure, esp. a figure in place of a signature* (v. Gitt. 36<sup>a</sup>, quot. s. v. פיוקנא. B. Kam. 104<sup>b</sup> you must not deliver trust money to a mandatary בר' ואפי' if the power of attorney is signed with a mere figure, even if witnesses are signed on it identifying the signature.—Pl. דיוקנאות, v. דיוקן.

**דיוקנא\*** f. (*דוק*) the examination of family records required for pure marriages (v. ברכ. 17; in gen. family record. B. Mets. 59<sup>b</sup> (prov.) דיוקנא, quot. Yalk. Ex. 349 (ed. בדיוקנא, Ms. M. בדיוקנא, Ms. H. בדיוקנא, Ms. F. בדיוקנא, &c., v. Rabb. D. S. a. l. note) if there is a case of hanging in one's family record, say not to him, Hang this fish up for me. [Sh'ilt. d'R. Aḥai s. 41 has three times דיוקנא, s. 153 דיוקנא. For the etymol. of דיוקנא, דיוק, v. Perl. Et. St. p. 80.]

**דיוקן** m. (*דור*) dwelling, esp. temporary residence, lodging. Y. Erub. V, 23<sup>a</sup> top לשם דיוקן as a lodging place; a. e.—Pl. דיוקנין, דיוקנין. Ib. ממש ד' real lodging places, ד' ראוי fit for shelter. Tosef. ib. X (VII), 12; a. fr. V. דיוקן.

**דיוקן** m. (*דור*) inhabitant, lodger, tenant. Y. Maasr. II, 50<sup>d</sup> top, opp. to בעד' landlord; a. e.—Pl. דיוקנין, דיוקנין. Succ. I, 2. Ib. 10<sup>a</sup> וכו' ד' ממש אטו ד' what is meant by *dayyarin*? Do you mean that no dwellers occupy the upper story?—Does the fitness of a residence depend on the existence of real dwellers?—Gen. R. s. 28; a. fr.

**דיוקן**, **דיוקן**, **דיוקן** (not ד' ch. 1) same. Targ. Y. II Gen. XLIV, 18. Targ. Y. Ex. XII, 45. Targ. O. Deut. XXIII, 8 (h. text ד').—Gen. R. s. 58 (expl. ד', Gen. XXIII, 4).—Pl. דיוקנין &c. Targ. Y. Deut. I, c.; a. e.—2) *traveller, pedlar*. R. Hash. 9<sup>b</sup>, v. דיוקן Pa.—3) *proselyte*. Gitt. 54<sup>a</sup>; Bekh. 30<sup>a</sup> ד' בר דיוקנא proselyte son of a proselyte.—4) *pl. דיוקן innkeeper*. Taan. 21<sup>a</sup>; Shh. 109<sup>a</sup>.—Fem. דיוקנא, v. supra. [Y. Shh. VIII, 26<sup>b</sup> top דיוקנין, read דיוקנין, emp. Bab. ib. 71<sup>a</sup>.]

**דיוקנא**, **דיוקנא** ch.=h. דיוקן, esp. inn. Taan. 21<sup>a</sup> דיוקנא Ms. M. (ed. דיוקן, Var. דיוקן) in a certain inn.





דייקן, v. דינקי.

דייקניגטין, v. דינקיגטין.

דייקלר, v. דינקלר, Y. Ber. III, 6<sup>d</sup> bot., perh. a corrupt fragment of *perpendiculum* (פּרפּנדיקולום), *plumb-line* (hanging with its weight downward).

דייקניגטין, v. דינקיגטין.

דייקר, v. דינקר, דינקר.

דייקר, v. דינקר, דינקר.

דייקר, v. דינקר, דינקר.

דייקר, v. דינקר, דינקר.

דייקר, v. דינקר, דינקר.

דייקר (Pa. of דות, comp. Syr. P. Sm. 933, a. דיר) 1) *to drip, sweat*. Pes. 30<sup>b</sup> מדייקת Ms. M. (ed. מדייקת Ithpa.) (the glazed vessels) exude (are porous).—2\*) *to languish, faint*. Targ. Job IX, 13 דיידן Ar. (ed. Lag. דיידן Var. דיידן, ed. שניידן).—3) denom. of דיידן q. v.

דייקר, v. דינקר, דינקר. f. ch. = h. דיידן. Targ. Lev. XI, 14. Targ. Y. ib. 19 (v. דיידן). Targ. Deut. XIV, 13 (Targ. Y. V ib., v. דיידן). Targ. Y. ib. 18.—Keth. 50<sup>a</sup> דיידן דיידן Ar. (ed. דיידן). B. Mets. 24<sup>b</sup> דיידן (masc.).—Y. Shek. VII, 50<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>d</sup> bot.

דיידן, m. (corrupt of διαδοχος) successor. Sifré Deut. 334 בא ד' שכל (sub. זמן) the time of his successor (surrender of office) had arrived (comp. דיידן); Yalk. Deut. 947 דיידן Sifréib. s. 27 דיידן (corr. acc.); Yalk. Deut. 814 דודן (read דיידן).

דיידן, v. דינקי.

דיידן f. (דיידן) *pounding*. Sabb. 19<sup>b</sup>, contrad. to דיידן pulverizing.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן m. (דיידן) *the crushing* of the bulb or tuber in the ground. Y. Shebi. V, 35<sup>d</sup> bot. דיידן *crushing* is equivalent to tearing the plant out with the root.

דיידן, m. (preced.) *crushing, oppression*. Targ. Prov. XXIV, 2 (ed. Lag. דיידן, Var. דיידן, ed. Vien. דיידן; h. text דיידן). Ib. XXI, 7 ed. Vien. דיידן (ed. Lag. דיידן, Var. דיידן).

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן m. pl. (דיידן II) *marks, points*. B. Bath. 4<sup>b</sup> סיניפ' מלבר Ms. M. a. Ar. (ed. סיניפ' מלבר) the points (stinging boughs of the thorn hedge) must be directed outside

(towards the neighbor). [Oth. opin. in Ar. the staves supporting the hedge.]

דיידן, v. דינקי.

דיידן, Gen. R. s. 5, v. דינקי.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן, v. דינקי.

דיידן m. (דיידן) *leap, skipping*. Num. R. s. 5 בר' in a leap (hurriedly).—Ib. s. 2 (play on דיידן Cant. II, 4) even his skipping from subject to subject is to me a token of love. Cant. R. to l. c. (ref. to a child's skipping over the Name of the Lord in reading exercises and to an ignorant person's misreading); Yalk. ib. 988.

דיידן, v. דינקי.

דיידן m. (delator) *informer, sycophant*. Shh. 43<sup>b</sup>; a. e.—Pl. דיידן Y. Peah I, 16<sup>a</sup>; Lev. R. s. 26; a. fr.

דיידן, ch. same. [Targ. Y. Gen. III, 4 דיידן, v. next w.].—Pl. דיידן Esth. R. introd. דיידן when the informers increased, the plundering (confiscation) of people's property increased; Yalk. Esth. 1044; Yalk. Job 920.

דיידן f. (delatura) *information, sycophancy*. Targ. Y. Gen. III, 4 (corr. acc., v. preced.).—Pesik. R. s. 33 דיידן spoke evil of My children.

דיידן, f. (delatoria, sub. verba) same. Gen. R. s. 19; a. fr. [Y. Peah I, 16<sup>a</sup> bot. דיידן, read: דיידן, v. דיידן].

דיידן, v. דינקי.

דיידן I (= דיידן, v. Ezra VII, 23; =h. דיידן) *for why, whence* 1) *lest, perhaps*. Targ. Deut. VII, 22; a. v. fr.—Ab. Zar. 35<sup>a</sup> דיידן lest there may be one who &c. Ber. 29<sup>b</sup> דיידן I am afraid, lest I may become confused; a. fr.—2) (without the meaning of apprehension) *perhaps, it may be*. R. Hash. 3<sup>a</sup>; a. e. דיידן has four meanings: דיידן if, perhaps (lest), but, because, Ber. 2<sup>b</sup> דיידן it is not possible that the word *uba* indicates the arrival of his sun (the morning of the eighth day)? Ib. דיידן or may it not be; a. v. fr.—[Pesik. Shek. p. 13<sup>a</sup> דיידן, corr. דיידן, as Tanh. Ki Thissa 5.]

**הַלְמָא, הַלְמָא II** (=הַלְמָא, דְּהָא, v. אַלְמָא) *here is a confirmation*, a heading used in the Palest. dialect for introducing a story as an *illustration* (corresp. to h. מעשה; v. Ruth R. to I, 17 a. Ex. R. s. 52). Koh. R. to V, 11. Pesik. Bahod. p. 155<sup>a</sup>. Y. Ber. I, 2<sup>c</sup>. Y. Peah III, 17<sup>d</sup> bot.; a. fr. (in Talm. Y.).

**הַלְמָא, דוּלְמָא**, Y. Kil. IX, 32<sup>d</sup> top, a fragment of a Variant of the following דְּלַמְשִׁיקִין; read: הַבְרַדְסִין וְהַדְלַמְשִׁיקִין קוֹלְבִין וּמַעְפּוֹרִין.

**הַלְנָה**, Y. B. Mets. II, 8<sup>c</sup>, a corrupt., perh. of בְּלִירוֹנָה, v. פְּלִירוֹן, *her bracelet*.

**הַלְפָּה, הַלְפָּה**, v. הַלְפָּה, הַלְפָּה.

**הַלְפִּינִין**, v. הַלְפִּינִין.

**הַיִּם**, v. הַיִּם.

**הַיִּמְדוּם**, v. הַיִּמְדוּם.

**הַיִּמְדָּה** f. (דָּמָה or דָּמָה) *evil talk, gossip, envy* (emp. דָּמָה a. derivatives). Nidd. 66<sup>a</sup> וְכִי שָׂמָה הַיִּמְדָּה עֵרִירָךְ ed. (Ar. דְּמִיָּה) perhaps the envy of thy towns-women has risen against thee (bewitched thee).

**הַיִּמְדִּיקִין**, v. הַיִּמְדִּיקִין.

**הַיִּמּוֹס I**, **הַיִּמּוֹס** m. (δύμος, v. LXX, I Ezra VI, 24) *a row or layer of stones, bricks &c. in a wall*. Y. Erub. I, 19<sup>a</sup> top אַרְחִין שֶׁל אֶחָד a row of bond timber, v. אֶרֶץ. Sabb. 102<sup>b</sup> שֶׁל אַבְנֵים a row of stones in a wall; Tosef. ib. XI (XII), 1. B. Mets. 118<sup>b</sup> עַל הָרִי placed a stone in its position. Sot. 44<sup>a</sup> if in rebuilding his house הוֹסִיף he made it one layer higher; a. fr.—Pl. הַיִּמּוֹסִים [Ex. R. s. 50, read with Gen. R. s. 3 הַיִּמּוֹסִים]. Num. R. s. 7, beg. דְּמוֹסִין (corr. acc.). [הַיִּמּוֹסִים *baths*, v. הַיִּמּוֹסִים] Chald. form הַיִּמּוֹסָא, pl. הַיִּמּוֹסָא. Y. Ber. II, 5<sup>a</sup> bot. I counted the layers (during prayer).

**הַיִּמּוֹס II** m. (δῆμος) 1) *people (populus)*. Gen. R. s. 6; Ex. R. s. 15, v. הַיִּמּוֹס II.—2) *popular gathering, public festival with games* (δῆμος τοῦ ἀγῶνος) given by Emperors or high officials and connected with amnesty; in gen. *amnesty, pardon*. Y. Ber. IX, 14<sup>b</sup> when the king הָרַחַק grants a general pardon, opp. סְפִיקוּלָה.—Kidd. 63<sup>a</sup> עָשָׂה אֵת כִּי הָיָה act as was done in that public game (Ar. הַיִּמּוֹס).—Lev. R. s. 29, a. fr. הָרַחַק he was pardoned. Gen. R. s. 79 when he heard a divine voice say הָרַחַק *demos*, *demos* (pardon), the bird escaped, opp. סְפִיקוּלָה; Y. Shebi. IX, 38<sup>d</sup> top; Pesik. B'shall. p. 88<sup>b</sup> דִּינִים (corr. acc.); a. fr.—[Ex. R. s. 2, beg. הָרַחַק, v. הַיִּמּוֹסִין.—Gen. R. s. 8 הַיִּמּוֹסָא, v. הַיִּמּוֹסָא].—Pl. הַיִּמּוֹסִין *public games*. Cant. R. to VII, 12 וְנִשְׁכַּח בְּרִיּוֹתֵינוּ let us take a walk among (observe) the amusements of the world.

**הַיִּמּוֹסָא**, pl. הַיִּמּוֹסָא, v. הַיִּמּוֹס I, end.

**הַיִּמּוֹסָא (דְּמוֹסִיָּה)** f. (δημόσια, τὰ) 1) *public affairs*. Gen. R. s. 8 מִדֵּינָה שֶׁל בְּרִיּוֹתֵינוּ Ar. (ed. הַיִּמּוֹסָא; Yalk. Job 907 בְּרִיּוֹסִים) with the public affairs of the country.—

2) (ἐμφύλιος=iscus) *state property*. Y. Snh. X, 28<sup>b</sup> top לְכֹלֵי וְאֶחָד ר' וְאֶחָד וְאֶחָד one golden calf was the common property of all the tribes. Gen. R. s. 84, end; Yalk. ib. 143 they sold him לְכֹלֵי ר' לְכֹלֵי to the public treasury (as a state slave).—3) (also as pl.) *state-tax, confiscation*. Lev. R. s. 30 וְכֹל לְכֹלֵי ר' to collect the taxes &c. Ib. . . . הָרַחַק he remitted one third of their due taxes; Pesik. Ul'kah. p. 182<sup>b</sup>. Ib. Shek. p. 11<sup>a</sup> sq. הַיִּמּוֹסִיָּה bring thy *demosia*; Yalk. Ex. 386 הַיִּמּוֹסִיָּה; Yalk. Prov. 953.—Pl. (Hebr.) הַיִּמּוֹסִיָּה, הַיִּמּוֹסִיָּה. Lam. R. to III, 7.—4) *public bath*, v. הַיִּמּוֹסִין.

**הַיִּמּוֹסִין**, v. next w. a. preced.

**הַיִּמּוֹסִין** m. (δημόσιον) 1) (sub. βαλανεῖον) *public bath*. Y. Snh. VII, 25<sup>d</sup> top, a. fr. הַיִּמּוֹסִיָּה דְּרִיבֵּרִיָּה the baths of Tiberias. Koh. R. to V, 11 הַיִּמּוֹסִיָּה; a. fr.—Pl. הַיִּמּוֹסִיָּה (דְּמוֹסִיָּה). Ab. Zar. I, 7 (16<sup>a</sup>) הַיִּמּוֹסִיָּה Ar. (Ms. M. הַיִּמּוֹסִיָּה, ed. בִּרְמִי, corr. acc.). Gen. R. s. 1 דְּמוֹסִיָּה. Ib. s. 8; a. fr.—Y. Shebi. VIII, 38<sup>b</sup> bot. דְּמוֹסִיָּה read הַיִּמּוֹסִיָּה *public baths*, opp. הַיִּמּוֹסִיָּה *private baths*.—2) *prison*. Ex. R. s. 2, beg. בְּרִיּוֹסִים (corr. acc.).

**הַיִּמּוֹסִים**, v. הַיִּמּוֹסִיָּה.

**הַיִּמּוֹסִית**, v. הַיִּמּוֹסִית.

**הַיִּמּוֹסִיּוֹת**, v. preced. a. הַיִּמּוֹסִיָּה.

**הַיִּמּוֹסִיָּה (דְּמוֹסִיָּה)** m. pl. (a corrupt. of δημόσιων=publicani) *farmers of public revenues under the Roman government*. Meg. Taan. ch. III, quot. in Snh. 91<sup>a</sup> [read:] וְכִי אֵתְבַשְׁלוּ ר' וְכִי (v. Rabb. D. S. a. l. note) the *demosionai* were removed.

**הַיִּמּוֹץ, הַיִּמּוֹץ** m. (הַיִּמּוֹץ) *mixture of Trumah and Hullin*. Tosef. Dem. V, 2; Y. ib. IV, 24<sup>a</sup> אֵימָה הָיָה הָיָה conscientiousness in observing &c. Ib. V, end, 25<sup>a</sup>; a. e.—Nidd. 47<sup>a</sup> דְּרַבֵּן ר' the law concerning mixture &c., which is merely of rabbinical origin.

**הַיִּמּוֹרוֹן, הַיִּמּוֹרוֹן** m. (diamoron) *a medicament composed of the juice of black mulberries and honey*. Y. Shebi. VII, beg. 37<sup>b</sup> Mus. (ed. הַיִּמּוֹרוֹן, corr. acc.).

**הַיִּמּוֹחָמָה**, v. הַיִּמּוֹחָמָה.

**הַיִּמּוֹסִית, הַיִּמּוֹסִית** pr. n. pl. (emp. הַיִּמּוֹסִין) *Dimsith (Bath)*, identical with Emmaus, v. אֶמְמָאֵס. Sabb. 147<sup>b</sup> אֶמְמָאֵס Ar. (ed. הַיִּמּוֹסִית, corr. acc.) the mud of D.—Ib. מִיָּה דְּרִימְסִית (read מִיָּה דְּרִימְסִית, v. Rabb. D. S. a. l. note 20). Ab. d'R. N. ch. XIV, end (emp. Sabb. 1. c., a. Koh. R. to VII, 7).

**הַיִּמּוֹעָה**, v. הַיִּמּוֹעָה.

**הַיִּנִּי, הַיִּנִּי**, v. הַיִּנִּי.

**הַיִּין I**, **הַיִּין** (b. h., v. Ges. H. Dict. s. v.) [to rule,] 1) *to hold court, pass sentence, punish*. Snh. II, 2 הַיִּין הַיִּין הַיִּין the king must not act as judge, nor be summoned before court. B. Kam. 82<sup>a</sup> וְכִי בְּשֵׁנִי וְכִי court is held on Mondays and Thursdays. Snh. VII, 5 אֶת הַיִּין

דיין witnesses are examined &c., v. בְּיָנֵי. Ib. 5<sup>a</sup> דִּין dare he hold court? He dare; a. fr.—2) to argue, conclude. Pes. 27<sup>b</sup> אָרַךְ דִּין they argued differently. Maas. Sh. II, 9; Eduy. I, 10 חֲכָמִים לִפְנֵי דִין those who argued before the scholars; Snh. 17<sup>b</sup> by 'those who argued &c.' are meant R. Shimeon &c. Ab. Zar. III, 5 (45<sup>a</sup>) אָנִי אוֹבֵרִין וְאֵדָן (v. Rabb. D. S. a. l. note 8), v. בָּרִין. R. Hash. 7<sup>a</sup> מִשְׁנֵה וְכ' . . . מִשְׁנֵה וְכ' we compare the word *shanah* (year), used in connection with *months*, with *shanah* used &c. (Num. XXVIII, 14 with Ex. XII, 2); a. fr.—3) to judge, form an opinion of. Ab. I, 6, v. יִבְיָה; a. fr.

*Nif.* דִּין, נִדָּן (b. h. נָדָן) to be judged, be called to account, summoned, punished, sentenced. R. Hash. I, 2 sentence is passed upon the world (prosperity or failure decreed). Ib. 16<sup>a</sup> נִדָּן לְשָׁעֵבֶר sentence has been passed upon it in the previous year (on the Passover, before the seed was sown), ל' לְהָבֵא on the Passover of this same year (after the seed has been planted). Ib. אָדָם judgment is passed on man every day. Ib. 12<sup>a</sup> נִדָּן בְּרוֹחַ הַיָּם they were punished with (found their death in) hot water. Ab. III, 15 בְּרוֹחַ הַיָּם the world is ruled with divine mercy. Hull. 45<sup>a</sup> כְּמוֹ הַדָּם is subject to the same law as the brain. B. Kam. II, 5 לְהַיִּיט כֵּן, v. נִדָּן; a. fr.

*Pi.* דִּין to argue, discuss, dispute. Koh. R. to II, 8 she argued (contended) with him. Ib. שְׂמֵרֵינִין who argue legal questions.—Gen. R. s. 3 דִּין דִּין contended with one another; a. fr.

דִּין, דִּין ch. same. Targ. I Kings XX, 40; a. e.—*Part.* דִּין, דִּין. Targ. Is. XVI, 5. Targ. O. Ex. XVIII, 16 ed. Berl. (Var. דִּין, דִּין, v. Berl. Targ. O. II, p. 25; Y. דִּין, דִּין. Targ. O. ib. 13 לְמִדָּתָא (ed. Berl. לְמִדָּתָא, Y. לְמִדָּתָא; a. e.—Y. Snh. I, 18<sup>a</sup> bot. יָדָיו דִּין sat holding court single-handed. Ib. דִּין דִּין I decide (v. supra). B. Bath. 29<sup>a</sup>, v. דִּין, דִּין; a. fr. [Sabb. 67<sup>b</sup>, v. דִּין. —] judge from it and (all) from it, i. e. an analogy (v. גִּזְרָה) must be carried through all points so that the case deduced agrees throughout with the case from which the deduction has started, opp. דִּין דִּין judge from it and place the deduction back on its own basis, i. e. let the deduction won by analogy be regulated by the rules of the original case, e. g. Shebu. 31<sup>a</sup> an analogy between testimony and trust with reference to false oaths (Lev. V, 1 sq., a. 21 sq.). Yeb. 78<sup>b</sup>; B. Kam. 25<sup>b</sup>; a. fr.

*Pa.* דִּין 1) to dispute, quarrel. Targ. Y. Ex. XV, 12; a. e.—2) to decide. Shebu. 32<sup>b</sup> דִּין דִּין how shall the judges decide this case?; ib. 47<sup>a</sup> דִּין, a. e.

*Ithpe.* דִּין, דִּין, דִּין to be judged, decreed upon, punished. Targ. Y. Ex. XVIII, 11. Targ. Is. LIX, 4; a. fr.—R. Hash. 16<sup>a</sup> דִּין אִימָר when were these sentences passed?—Ib. דִּין דִּין sentence is passed upon it (the grain) once only; דִּין דִּין sentence is . . . twice.

*Ithpa.* דִּין, דִּין 1) same. Targ. Ps. XXXVII, 33; a. e.—2) to argue, dispute, have a law-suit with. Targ. II Chr. XXII, 8; a. e.—Y. Snh. III, end, 21<sup>d</sup> [read:] דִּין and contested before &c.; a. e.

דִּין II m. (b. h.; preced.) 1) law-suit, claim; judgment, justice, law. Yeb. 92<sup>a</sup>; Snh. 6<sup>b</sup> דִּין אִתְּ דִּין let the law cut through the mountain (justice under all circumstances). Ib. 2<sup>b</sup> דִּין אִתְּ דִּין their decision is not binding. Keth. IX, 2 אִין מִרְחֵמִין בִּדְּ compassion must have no influence on the decision of the law. Ib. IX, 1 וְדִבְרֵיהֶם דִּין I have no claim whatever &c. Snh. l. c. שְׁנֵים לִי two persons who come before court. Ib. VI, 1, v. גִּמָּר.—B. Mets. 30<sup>b</sup>, a. fr. דִּין strict law, opp. דִּין לפנים inside the line of the law, equity.—Sabb. 33<sup>a</sup> דִּין עֲוֹנוֹתָא vexations of the law, unnecessary delay of sentence, דִּין עֲוֹנוֹתָא perversion of the law, partiality and sophistry; דִּין קִילְקוּלִי disregard of the law, wrong sentence through carelessness.—Ab. Zar. 18<sup>a</sup>, a. fr. דִּין יוֹם the day of judgment (in the world to come). Ib., a. fr. דִּין דִּין to declare God's judgment right, to submit to God's decree with resignation, a. fr. דִּין דִּין resignation.—Ab. IV, 22, a. fr. דִּין נָתַן to give an account, to be made responsible.—Gen. R. s. 28 נִשְׁלָו דִּין suffered punishment. Ib. s. 22 לְחַבֵּעַ הֵינִי שֶׁל וְכ' (דִּין) to make responsible for &c., emp. דִּין, a. fr.—Ib. s. 12 end, a. fr. דִּין מִדָּת the attribute of justice, Divine Justice, opp. מִדָּת הַרְחָמִים Divine Mercy; v. מִדָּת.—בְּדִין court, v. בְּדִין.—בְּדִין decree, v. בְּדִין.—Kidd. 65<sup>b</sup>, a. fr. דִּין litigant, opponent in court.—Snh. 32<sup>b</sup> דִּין proceedings in court which bear evidences of fraudulent claims or statements.—Ber. 55<sup>a</sup> דִּין עַל חֲבֵירוֹ וְכ' one who appeals to the Lord for judgment on his neighbor.—2) argument, analogy. Snh. 4<sup>b</sup>; Zeb. 38<sup>a</sup> דִּין by analogy from equal expressions, v. גִּזְרָה. Ib. דִּין is not this an analogy?—Esp. conclusion from minor to major (קַל וְחֹמֶר). Y. Kidd. I, beg. 58<sup>b</sup>; Bab. ib. 4<sup>b</sup>, a. fr. דִּין it is a proper conclusion; דִּין אִינוֹ . . . . . if a Hebrew hand-maid . . . . . is acquired by means of money, דִּין אִינוֹ is it not so much the more proper that a wife &c.—Snh. 54<sup>a</sup>, a. fr. דִּין עֲוֹנוֹתָא מִן דִּין the trespass of a law derived by conclusion *ad majus* is not punishable.—דִּין, v. לְבָא מִן דִּין וְכ'—Snh. 2<sup>b</sup>, a. fr. דִּין דִּין the same applies also to &c. Ib. דִּין דִּין דִּין, constr. דִּין, דִּין. Hag. I, 8 דִּין the interpretations of laws, v. ib. 11<sup>a</sup>.—Snh. IV, 1, a. fr. דִּין דִּין civil cases, דִּין נִפְשוֹת capital cases. R. Hash. 21<sup>b</sup> דִּין דִּין sentences from a mere inner conviction, without witnesses &c.; a. fr.

דִּין, דִּין ch. same, 1) law, decision; cause &c. Targ. Is. LVIII, 6, v. מִסְטִי. Targ. Prov. XX, 8; a. fr.—Gen. R. s. 45 דִּין יִבְעִי דִּין may my cause be required at thy hands, i. e. you wronged me, emp. דִּין, דִּין.—Snh. 8<sup>a</sup> דִּין court day. B. Kam. 39<sup>a</sup>; B. Mets. 117<sup>b</sup> דִּין לְעֻמְקָהּ דִּין he enters into the depth of the case before him. B. Bath. 173<sup>b</sup> דִּין Persian law (arbitrary). B. Kam. 113<sup>a</sup>, a. fr. דִּין דִּין the law of the (secular) government is law (must supersede the Jewish law in civil affairs). B. Mets. 83<sup>a</sup> דִּין דִּין is this the law? Ber. 5<sup>b</sup> דִּין בְּלֹא דִּין that He will pass sentence without justice (punish without cause). Nidd. 69<sup>a</sup>, v. גִּלְדִּי. Gitt. 56<sup>b</sup> bot. דִּין דִּין what is this man's (thy) punishment (in the nether world)? Lev. R. s. 27 דִּין דִּין if such a case would

come up in your country. Ib. דִּינְבֹן אַחֲרֵי לְמַחֲמֵי (Tanh. Emor 6 דִּינְבֹן, read: דִּינְבֹן pl.) I came to see your administration of the law; a. fr.—2) *contest, quarrel*. Targ. Prov. XVII, 1; a. fr.—*Pl.* דִּינְבֹן. Targ. Y. Gen. XIII, 7 [read:] וְהָיוּ דִּינְבֹן. Targ. Y. Ex. I, 10 בְּהֵלֶן דְּ by what laws; a. fr.—[Y. Keth. IX, 33<sup>b</sup> bot. דִּין מִגְמֵרִין, v. דִּירָשְׁמָא.]

דִּינָא, v. דִּינָא.

דִּינָאמוֹס m. (δυνατός) *able, capable*. Y'lamd. to Deut. IV, 30 וְכִי אָנִי דְּ Ar. ed. R. (Var. דִּינָאמוֹס &c., v. Koh. Ar. Compl. III, p. 97<sup>b</sup>).

דִּינָא, v. דִּינָא. pr. n. f. *Dinag (Dunag)*, daughter of R. Nahman. Kidd. 70<sup>a</sup> דִּי Ar. (ed. דִּי).

דִּינָה pr. n. f. (b. h.) *Dinah*, daughter of Jacob. B. Bath. 15<sup>b</sup>; a. fr.

דִּינָה, v. דִּינָה.

דִּינָה (v. דִּינָה) Y. Bicc. II, end, 65<sup>b</sup> מִרְיָן דְּ who say (v. דִּינָה I). Y. B. Bath. X, 17<sup>c</sup> bot. (a note which contains the words) 'זוזין דְּ וְכִי'—*zuz* which are', and the number is effaced (Mish. ib. 2 דִּינָה). Y. B. Mets. V, 10<sup>b</sup> top וְכִי וְכִי וְכִי and what profit they may bring; a. e.

דִּינָה, v. דִּינָה.

דִּינָה, v. דִּינָה. pr. n. *N'har Dinur [Fire-River]* a fictitious river (v. Dan. VII, 10). Yalk. Is. 373 the Sun bathes in a river of fire which is called דְּ. Gen. R. s. 78; Hag. 13<sup>b</sup> (Ex. R. s. 15 אֵשׁ דְּ).

דִּינָה, Pesik. B'shall. p. 88<sup>b</sup>, v. דִּינָה II.

דִּינָה f. (δύναμις) *power, ability*. Cant. R. to IV, 8 (not דִּינָה, interpret. אֵל, Is. XLV, 14).

דִּינָה, v. דִּינָה.

דִּינָה, Koh. R. to X, 8, v. דִּינָה.

דִּינָר m. (denarius) *denar* (silver denar = 1/24 of a gold denar, v. Zuckerm. Talm. Münz. p. 19sq.; Sm. Ant. s. v. Denarius). Y. Kidd. I, 58<sup>d</sup> top; cmp. B. Mets. 44<sup>b</sup>; a. fr.—*Pl.* דִּינָר, constr. דִּינָר. Y. Ber. IX, 13<sup>d</sup> bot.; a. fr.—*V.* דִּינָר a. אִיסָר.—B. Bath. 166<sup>a</sup> דִּינָר (sub. דִּינָר) *gold denars, silver denars*.

דִּינָר, דִּינָר, דִּינָר ch. same. Targ. Y. Ex. XXX, 13.—Y. Keth. VII, 31<sup>d</sup> top; Y. Kidd. II, 62<sup>d</sup>, v. דִּינָר. Ab. Zar. 52<sup>b</sup> שִׁפָּא וְהָיוּ דִּינָרִים שִׁפָּא דְּ Ms. (ed. דִּינָר) a Trojanic, Hadrianic denar which is rubbed off (i. e. Jewish coins restamped by Trojanus &c.). Ib. 6<sup>b</sup> דִּינָר (some ed. דִּינָר, Rashi קֵסָר) a Caesarean denar (Ms. M. דִּינָר a denar coined in commemoration of coronation; cmp., however, דִּינָר, a. fr.—*Pl.* דִּינָר. B. Bath. 166<sup>a</sup>; a. fr.

דִּינָר, v. דִּינָר.

דִּינָר, v. דִּינָר.

דִּיסקָא, v. דִּיסקָא.

דִּיסקָא, v. דִּיסקָא.

\*דִּיסקָא m. (ריספֿק Ar., ed. ריפֿק) m. a *litter carried by mules* (Lat. Basterna). Hull. 79<sup>a</sup> בְּרִי . . . when you hitch for me the mules to the litter. Gitt. 55<sup>b</sup>; 57<sup>a</sup> שָׂקָא דְּרִי the shaft of a litter. [Prob. named after the city of Thapsacus.]

דִּיסקָא (דִּיסקָא) m. (δίσκος) *disc* (always used in the sense of *tabula, tabella*), 1) *tablet*.—*Pl.* דִּיסקָא. Men. 40<sup>a</sup> לִיכְתִּיבָהּ אֲדִי (Rashi אֲדִיסקָא, Ms. R. 2 a. K. אֲדִי) let it be published on public tablets (inscriptions; comment.: in official letters from Palestine to Babylon, v. infra).—2) *official document, letter*. B. Kam. 112<sup>b</sup> וְכִי נִקְרַט דְּ מִבְּרִי וְכִי (M. M. דִּיסקָא, v. Rabb. D. S. a. l. note) he held a letter from the Supreme Court (authorizing him to take depositions of witnesses). Kidd. 70<sup>a</sup> דִּי דִּינָה (ed. פִּירָקָא) summons to appear before court. Ib. 6<sup>b</sup>, v. דִּיסקָא.—*Pl.* דִּיסקָא. Men. 40<sup>a</sup>, v. supra. Gitt. 36<sup>a</sup> their signatures in the shape of figures (as a fish, bough &c.) were known to the public בִּדְסָקִי (Rashi בִּדְסָקִי, Ar. בִּדְסָקִי) by the official letters which they issued. Ib. 88<sup>a</sup> בְּרִי וְכִי (Ar. בִּדְסָקִי) Rab put his signature sideways only in official letters.—[דִּיסקָא, v. דִּיסקָא.]

דִּיסקָא I, דִּיסקָא m. (δίσκος) *disk, plate, trencher*. Ex. R. s. 15 לְבָנָה שֶׁל דִּי the disc of the Moon. Ib. דִּי מִלָּא דִּינָרִין (the Moon's disc. Y. Ab. Zar. I, 39<sup>b</sup> דִּינָרִין a plate full of (gold) denars. Gen. R. s. 33 דִּי דִּינָר a golden plate. Ib. s. 11 דִּינָרִין (corr. acc.; Var. Ar. שִׁפָּא; Sabb. 119<sup>a</sup> שִׁפָּא; Pesik. R. s. 23 דִּינָרִין) a large trencher carried on sixteen poles. Esth. R. to I, 19; a. e.—*Pl.* דִּיסקָא. Gen. R. s. 10 a bath-tub in which were דִּינָרִין Ar. (ed. דִּינָר; Yalk. Gen. 16 דִּינָרִין, corr. acc.) two fine disks.—Ib. דִּיסקָא, v. דִּיסקָא.

דִּיסקָא II pr. n. m. (or place). Tosef. Mikv. I, 17; Y. Ter. VIII, 45<sup>b</sup>; Kidd. 66<sup>b</sup> דִּיסקָא, v. דִּיסקָא I.

דִּיסקָא f. (δισάκτιον=bisaccium S.) *bag with two pouches, saddle*. Tosef. B. Bath. IV, 2; B. Bath. 78<sup>a</sup>.—Ber. 18<sup>a</sup> לֹא יִתֵּן בְּדִי וְיִתֵּן בְּדִי (once דִּיסקָא, ed. דִּיסקָא) one must not put them in the saddle bag and place them across the back of an ass. Sabb. 142<sup>b</sup> דִּי Ms. M. (ed. דִּיסקָא; a. fr.—Y. Ber. III, 6<sup>d</sup> bot. דִּיסקָא; Y. Erub. VI, 23<sup>c</sup> top דִּיסקָא (corr. acc.). Y. Sabb. VII, 10<sup>c</sup> דִּיסקָא (corr. acc.) locks of &c.—*Pl.* דִּיסקָא. Tosef. Kel. B. Mets. II, 3 דִּיסקָא ed. Zuck. (R. S. to Kel. XII, 1 דִּיסקָא; Kel. I. c. שִׁפָּא).

דִּיסקָא f. (disciplina) *instruction, habit*. Y'lamd. Vayikra, end, quot. Ar.

דִּיסקָא (דִּיסקָא, דִּיסקָא) m. (a popular corrupt. of דִּיסקָא, dextans) *dextans*, a copper coin, 1/6 of an As. Y. Maas. Sh. I, 52<sup>d</sup> top מִעוֹר

money consisting of small coins (Tosef. ib. I, 4 v. תורמסר. פרוטות קטנות וכו').

**דיסקרי, דיסקרא**, v. next w.

**דיסקרין**, **דִּסְ** m. (δισκρίον, v. דיסקוס) *salver, saucer*. Gen. R. s. 78 דיסקרא, דיסקרין (corr. acc.).—Pl. דיסקרין. Ib. s. 93 (translat. משכיות, Prov. XXV, 11; Yalk. Prov. 961 דיסקוס, v. דיסקוס. Pesik. Bahod. p. 101<sup>a</sup>; Pesik. R. s. 14; Lev. R. s. 20 דיסקרי (read: דיסקרין); Pesik. Par., p. 36<sup>b</sup> קיטונין (corr. acc.); Koh. R. to VIII, 1; a. e.

**דיסקרפא, דיסקרפא**, **דִּסְ** c. (a Dispael of עיר, v. דיסקרפא, part of a town, settlement, private town (של ייחוד). Erub. 59<sup>a</sup> 'a private town which became public ground' כגון דאס וכו' ed. (Ms. M. דיס) e. g. the *diskarta* of the Resh Galutha. Ib. דיס דנשאר Ms. M. (ed. דיסקרפא). Gitt. 40<sup>a</sup> דיס דעבדי a settlement of slaves. Meg. 16<sup>a</sup> סגי ליה בתרא Ms. M. (ed. בחר) he is sufficiently rewarded with a township (as a royal grant, v. דיסקרפא).—Sot. 6<sup>b</sup> רב יהודה מד' Rab Judah of *Diskarta*. [Fl. to Levy Targ. Dict. II, 577<sup>a</sup> identifies our w. with Pers. *dastcharah*, *dascharah*.]

**דיסקרפא, דִּסְ** m. (Dithpe. or Dispe. of סדר; v. preced.) *shreds of a turban*. Sabb. 48<sup>a</sup> ed. (Ms. M. דיסקרא).

**דיסקרין, דיסקרין** sing., **דִּסְ** pl. m. (Dithpe. or Dispe. of אסר; v. preced.) *a binding relation, the relation of a serf or peasant, a sort of tenancy*. Arakh. 28<sup>a</sup> סגיא ליה בדיסקרין ed. (Ar. a. Yalk. Lev. 678 דיסקרין) (when consecrating all of his fields) he may still make a living by working as a serf. Kidd. 60<sup>b</sup> דיסקרין ed. (Ar. דיסקרין) when he holds the land shown to her as a peasant (but owns it not).

**דיסקרפא, דִּסְ** I c. (dial. for דשחא, reduplic. of אנה שקלח ד' דרחבי לי וכו' *gift, portion*. Sabb. 156<sup>b</sup> (שקלח ריסקרפא דרחבת, ed. Ms. M. (v. Rabb. D. S. a. l. note, ed. Ms. M. (read שר; ed. שדרו להו ר' מבי וכו') the Resh Galutha sent them an honorary portion. Gitt. 67<sup>b</sup> דחנקא חמוחא Ar. (ed. ר') a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Rashi). Ber. 50<sup>b</sup> . . . שכל Mar Z. took (some of the fruits) and threw them to R. . . as his portion of honor (Ms. M. רימנא . . . ויזק).

**דיסקרפא, דִּסְ** II (dial. דיסקרפא) f. (Difel, v. די, denom. of דיסקרפא) *a menstruous woman*. Taan. 22<sup>a</sup> דיס ed. (Ms. M. דיס). Sabb. 110<sup>a</sup> דיס Ms. O. (ed. דיס, Ms. M. דיס). Ab. Zar. 18<sup>a</sup> דיס Ib. 24<sup>b</sup> דיס לנדה דיס (קרי) אמרי on what authority do the Persians call a menstruous woman *dishtana* (for the usual *distana*)? Answ. (ref. to Gen. XXXI, 35 as if fr. דיס, emp. דיס, having the course of women). דיס does not necessarily refer to the Persian language, as evidenced by the preceding דיס. Persian *dashtân* may be borrowed from Aram.—Syr. דשחא, P. Sm. 958.]

**דיסקרפא, דִּסְ** m. (dial. for דשחא, v. preced.);

Dithpe. denom. of דיסקרפא; emp. Syr. דיסקרפא, P. Sm. 325; 931) *handle of an axe, sword &c.* Targ. Jud. III, 22.—Y. Erub. V, 22<sup>d</sup> דיסקרפא דיסקרפא (read: דיסקרפא) the handle of a wood-cutters' axe (wedged in between two buildings of a court). [Correct s. v. דיסקרפא: (גור) wood-cutter.]

**\*דיסקרפא, דִּסְ** f. (dial. for דשחא, v. preced.; Dithpe. denom. of דיסקרפא) *market-town, settlement*. Targ. II Esth. VI, 10 ed. Frf. (ed. Lag. דיסקרפא, oth. ed. דיס; Meg. 16<sup>a</sup> דיסקרפא).—Ber. 54<sup>a</sup> דיסקרפא דיס; B. Mets. 83<sup>a</sup>; B. Bath. 12<sup>b</sup>; Yalk. Ex. 346 דיס the market-town (outside) of M'hoza; v. דיסקרפא.

**דיעבד** m. (= דיאעבד, Dithpe. of עבד) *having been done, di'abad*, a dialectical term to indicate that the case before you is dealt with as a fact, and not with reference to its direct permissibility in the premises, *as a fact, decision ex post facto*. Hull. 2<sup>a</sup> דיעבד דיעבד the words of the Mishnah (I, 1), 'All slaughter' mean a direct permission (all may &c.), whereas the immediately following clause, 'And their slaughtering is ritually legitimate' indicates a decision after the fact (which implies that deaf-mute persons &c. must not be admitted to the slaughtering act) —Ib. דיעבד דיעבד sometimes 'All...' means a direct permission (all may), and sometimes a sanction after the fact. Ib. דיעבד דיעבד why should there be in the Mishnah two *diabads*? Men. 105<sup>b</sup> דיעבד דיעבד if it has been done, it is legitimate, but directly permissible it is not. Ber. 15<sup>a</sup>; a. v. fr.—דיעבד דיעבד as a *diabad*. Hull. 15<sup>b</sup> דיעבד דיעבד R. H. declares the action legitimate after it has been done, but he does not directly authorize it; a. fr. [Zeb. 75<sup>b</sup> דיעבד דיעבד, read: דיאעבד.]

**דיעבד**, v. דיעבד.

**דיעבד** f. (= דיעבד) *sweat*. Targ. O. Gen. III, 19 (ed. דיעבד, v. Berl. Targ. O. II, p. 2).

**דיעבד**, Targ. Job XLI, 14 דיעבד, some ed., read: דיעבד, v. דיעבד I, ch.

**דיפל**, v. next w.

**דיפלפא** f. (dupla, sub. pecunia) *a double price*, in gen. (= mulcta, v. Du Cange s. v.) *fine*. Y. Ab. Zar. I, 39<sup>d</sup> דיפל. Y. Sabb. VI, end, 8<sup>d</sup> דיפל דיפל (not דיפל דיפל) what was the cause of his being fined?; v. דיפלפא.

**דיפלומטר**, Ex. R. s. 20, beg., v. פלומטר.

**\*דיפלון**, read: דיפלון m. pl. (pl. of διπλός) *double (years), double age*, i. e. 140 years (Ps. XC, 10). Gen. R. s. 59 (expl. דיפלון דיפלון, Gen. XXIV, 1) דיפלון דיפלון (some ed. דיפלון, Yalk. ib. 103 דיפלון דיפלון) he was entering into his double age (approaching his one hundred and fortieth year; emp. Gen. XXI, 5; XXV, 20); comment.: *double world* (this life and the hereafter).

**דיפלפא** f. (διπλῆ, sub. στοά, v. Lübker Reallex. s. v. Stoa) *a double colonnade*.—איסבא דיסבא an *ist'ba* (v. איסבא).

with a double row of seats, v. אִיסְטוֹנוֹיִית. Y. Succ. V, 55<sup>a</sup> bot. (describing the basilica-synagogue of Alexandria). Yalk. Ps. 848 ד' אִיסְטוֹנוֹיִית שֶׁל רֹב the basilica-synagogue of Tiberias; Midr. Till. to Ps. XCIII, end דְּפִיסֵט (corr. acc.).—Contracted: דְּפִיסֵטֶיךָ, דְּפִיסֵטֶיךָ (v. סִטְיָו). Succ. 51<sup>b</sup> (v. Rabb. D. S. a. l. note 40); Tosef. ib. IV, 5; Yalk. Deut. 913 דִּי פִלְסְטִין (corr. acc.).—[Y. Pes. X, 37<sup>t</sup> top פִּיטֵי דְּפִיסֵטֶיךָ, read: דְּפִיסֵטֶיךָ, v. פִּיטֵי דְּפִיסֵטֶיךָ. פִּיטֵי דְּפִיסֵטֶיךָ.]

דײַפֿלײַס, דײַפֿלײַס מײַן, v. preced.

**דִּיפְרָא** (דִּפְ, דִּוּפְ) m. (διφρος) *bearing twice a year*, a species of *figs*. Dem. I, 1 דִּיפְרָא ed. (Ms. M. דִּיפְרָא, read דָּר . . .; Ar. דִּיפְרָא). Shebi. IX, 4 דִּי' Tosef. ib. VII, 15 דִּי'—Erub. 18<sup>a</sup> דִּיפְרָא, v. דִּי' II.—*Pl.* הַדִּיפְרָן. Y. Shebi. IX, 39<sup>a</sup> top פִּדְרִין פִּדְרִים (corr. acc.).—[Gen. R. s. 65 דִּיפְרָא וְדִיפְרָא.—פִּדְרָא וְפִדְרָא. v. דִּיפְרָא וְפִדְרָא]

דוֹפּוּסוּפִין, דוּפּוּסוּפִין m., pl. דוּפּוּסוּפִין, דוּפּוּסוּפִין  
 διπρόσωπος) *double-faced*. Erub. 18<sup>a</sup> דוֹפּוּסוּפִין  
 Adam (דוֹפּוּסוּפִין, דוּפּוּסוּפִין ed. (Ms.M. פרצוק פנים וכו'  
 (שני Ms. M.) דוּפּוּסוּפִין ברא וכו' 61<sup>a</sup> Ber. had two faces.  
 the Lord created Adam with two faces; Gen. R. s. 8 beg.  
 (דוֹפּוּסוּפִין, דוּפּוּסוּפִין Ar.) Yalk. ib. 20 פרצופים וכו'  
 Tanh. Thazr. 1; a. fr.—Transf. *double-natured*.  
 Ex. R. s. 5; Lev. R. s. 1 דוּפּוּסוּפִין דוּפּוּסוּפִין the Word  
 (v. הַיְבִיז) went forth with a double nature, bringing life  
 and death; Cant. R. to II, 3 דוּפּוּסוּפִין

\***דִּפְרִיאוֹת** f. pl. (v. **דִּפְרָא**) prop. *bearing twice a year*, in gen. *several crops in one year*. Tanh. T'savveh, ed. Bub., י ודיא ענשה לי ששש ר כל שנה (Ms. R. דופריות, Tanh. ib. 13 רפאות, ed. Amst. רפאות; Yalk. Hab. 565 (צופריות) and it brings me three crops every year.

הַיִּפְּרוֹסוֹתָּ v. הַיִּפְּרָצוֹתָ

**דִּפְתִּי** **דִּיפְתִּי** pr.n.pl. *Difti*, in Babylonia (v. Neub. Géogr. p. 390). Hull. 87<sup>b</sup>. [Erub. 64<sup>a</sup> גִּיפְתִּי, marginal correct. גִּי; missing in Ms. M.; ed. Sonc. גִּיבְתָּה; Ms. O. דִּיפְתִּי &c., v. Rabb. D. S. a. l. note.]

**דִּיפְתֶּרָא** **דִּפְ** m. (διφθέρα) 1) *hide prepared for writing* (contrad. to מִצָּה a. חִיפָה, v. also חִיפָה מִצָּה). Meg. II, 2 (opp. to סֶפֶר). Ib. 19<sup>a</sup> defined דִּיפְתֶּרָא דִּרְ דְּמַלִּיחַ וּכְ *diphthera* is a skin prepared with salt and flour, but not with gall-nut, v. פֶּסֶק; Sabb. 79<sup>a</sup>; Gitt. 22<sup>a</sup>.—2) *record, document, list*. Tanp. Vaëra 5 שֶׁל אֱלֹהִים רַחֲמָנָא a list of the deities; Yalk. Ex. 175.—**דִּיפְתֶּרָא דִּפְ**, **דִּיפְתֶּרָא דִּפְ**. Y. Peah II, 17<sup>a</sup> bot. דִּיפְתֶּרָא דִּפְתֶּרָא דִּפְתֶּרָא their (national) records. Pesik. R. s. 8 ר' וְכֹחַ records are written before the Lord &c.

דָּיַץ I, *to dance*, v. דָּיַץ I.

וְיִצְחָק II, וְיִצְחָק I m. (preced.) *dance, rejoicing*.  
Targ. Is. XXXII, 13. Targ. Job III, 22 (h. text וְיִצְחָק);  
a. e.

נִיחָן II f. (נִיחָן II) *pricking pain* in the eye. Bets. 22<sup>a</sup>; Ab. Zar. 28<sup>b</sup>.

**יִרְצָא** m. (הִרְצִי I)=b. h. **יִרְצָא**, an animal of the *deer* or *gazelle* species. Targ. O. Deut. XIV, 5.—**יִרְצִין** Targ. Y. ib.—Fem. **יִרְצָא** Targ. Prov. V, 19 (h. text יִרְצָא).

**הִצִּיחַ** f. (הִצִּיחַ I) 1) *dancing, rejoicing*. Keth. 8<sup>a</sup>. Pesik. Ronni, p. 141<sup>b</sup> וּמַעֲרִיכִין ד' and insert *ditsah* (in place of הִרְיִיעָה); Cant. R. to I, 4; Ab. d'R. N. ch. XXXIV.—2) **הִצִּיחַ** הִצִּיחֵיךָ (sub. חֲרִיס) *a shield* used at Arabian sports. Kel. XXIV, 1. [Gen. R. s. 10, beg., read הִצִּיעָה, v. הִצִּיחֵיךָ.]

**הִי־צִוְתָהּ** f. (preced.) *rejoicing*. Targ. I Chr. XVI, 27  
(h. text חִוְוָה).

וְיִצְיִיבוֹן, Tanh. Emor 6, read: וְיִצְיִיבוֹן, v. הִינֵנָּה.

הַיִּצָּא, v. הַיִּצָּאָה.

הוֹלֵק, v. דִּיֵּק

**יִיָּקָא** m. (preced.) *evidence by conclusion*. Sabb. 154<sup>b</sup>, a. fr. נִמְיָ ד' there is also an evidence, i. e. I can also prove it. V. **הִיָּקָא**.

\* **תִּיקָא** (*ḏēxa*) *ten*. Ber. 56<sup>b</sup> (oneirocritical analysis of *Kappadokia*) קפא בשורא ד' עשרה *Kappa* (בְּשׂוּרָה) means *beam*, *deka* means *ten*; [v., however, יוֹחִיָּיָא, *a*. Gen. R. s. 68].

יִקְדָּה, v. יִקְדֵּה, יִקְדֵּה, יִקְדֵּה, יִקְדֵּה.

דִּיקָי, read: דִּיקָי, Num. R. s. 22 שלכם, דִּיקָי,

**דִּיקוּלָא** m. (דקל; v. דקל) anything made of thin twigs or reeds (emp. דְּקוּלָא); 1) basket of twisted osiers or reeds. Snh. 7<sup>a</sup> (prov.) וְר' שפיל when she slumbers, the basket (upon her head) drops (laziness begets ruin). Meg. 7<sup>b</sup> (prov.) if a peasant become a king, ר' מציארריה the basket will never come down from his neck (he will always betray his low birth). Pes. 112<sup>b</sup> even when the ox has his head in the fodder basket, &c. Ned. 51<sup>a</sup>.—Hull. 98<sup>a</sup>, v. next w.—*Pl.* דִּיקוּלֵי. B. Mets. 83<sup>b</sup> ר' רב basketfuls of fat. Ab. Zar. 75<sup>a</sup> דִּיקוּלֵי ed., v. חֲתָמָא \*?—*a shoe made of twisted reeds &c.*—*Pl.* דִּיקוּלֵי. Yoma 78<sup>b</sup> בדיקול בדיקול (Ms. M. בדוקיל, ed. בדִּיקֶלִי. Par. in Mss. בדוקיל, בדוקיל, v. Rabb. D. S. a. l.).

(=h.) ד' דמיא 1) (דמיא, דמר, emp. דקל) m. **דִּיקְלָא**  
 the *column* or *jet* of boiling water poured upon  
 wheat &c. for scalding. Pes. 40<sup>a</sup> (דִּיקְלָא).—2) (=h.)  
 קפורה **דִּיקְלָא** seething kettle. Hull. 98<sup>a</sup> דִּיקְלָא a kettle of  
 boiling meat; [Ar.: a kettle containing a basketful &c.;  
 v. preced.]. [Keth. 10<sup>b</sup> דִּיקְלָא, v. דִּיקְלָא.]

דִּיקוּלָא m. (v. דִּיקוּלָא) *basket maker*.—Pl. דִּיקוּלָאִים.  
 B. Bath. 22<sup>a</sup> דִּיקוּלֵי דִּיקוּלֵי Ms. M. (ed. "דִּיקָא . . .")  
*basket-makers who brought wickerwork for sale*; [Rashi:  
 'one opinion': *kettle-makers*, v. *preced.*].

**דְּיוקְלוֹגוֹס** m. (δικολόγος) *pleader, advocate*. Lev. R. s. 29 מנה נך דקליוגוס Ar. (corr. acc., ed. דְּיוקְלוֹגוֹס q. v.).—*Pl. דְּיוקְלוֹגִין*. Yalk. Num. 738 שני ר' ו' two pleaders stood before Hadrian; Yalk. Prov. 946 דְּיוקְלוֹגִין (corr. acc.).

דיקולר, v. דייקלירא.

דיקומייני, דיקומיוני, read:

דיקומני m. pl. *Decumani*, soldiers of the tenth Roman cohort. Esth. R. to I, 3, end, v. אָגוסטאַני. Gen. R. s. 94 דיקומניא, דיקומניא (corr. acc.).

דיקונתיה, v. קונתיה, קנתה.

דיקוקא m. (דקק) *crushing, fragments*. Targ. Is. XXX, 14.

דיקוריון m. (*decurio*) *decurio*, commander of ten horsemen. Sifré Deut. 322 דיקוריון (corr. acc.); Yalk. ib. 946.

דייק f. (*δίκη*) *right, justice, punishment, satisfaction*. Ex. R. s. 19 עשירו ד' שלום בבני (not דייקי) I gave them (the Gibeonites) satisfaction (for their wrongs) on My children (II Sam. XXI, 1 sq.).—Cant. R. to II, 7 (ref. to Is. XXXII, 1) [read:] שלו עד שגובה ד' until He collects His debt of justice (punishes Israel for his sins). Gen. R. s. 45 חבע ד' רדדי Ar. (ed. דקיון) plead my cause; a. e.—Num. R. s. 22; Tanh. Matt. 3 [read:] שלום [read:] אינו אלא ד' שלום it is your cause which is taken up.—Pl. דייקין. Y. R. Hash. I, 57<sup>b</sup> בחרין דייקין (corr. acc.) like court proceedings, v. במגניבין.

דייקון, v. דקיון.

דיקוס, Yalk. Gen. 15. v. דקיון.

דיקויא, Lam. R. to I, 1 רבתי (נש), v. דקויא.

דיקניפין, דייקני m. pl. (*δακνιδες*; דיי for דיי or יי to avoid the use of letters of the Tetragrammaton; Ar. reads דייקניפין *hyacinth*, a precious stone. Ex. R. s. 38, end 'ד' (not דייקני) Levi was represented on the Highpriests' breast-plate by a hyacinth (h. בריק). Y'lamd. to Deut. X, 1, quot. in Ar. דייקניפין (Yalk. ib. 854 דייקניפין, corr. acc.) the pearls and hyacinths. Gen. R. s. 79, end (after interpreting קשט in קשט, Gen. XXXIII, 19) what function have *Yod Hé* here? [read:] ד' וזמרגדין (v. 'Rashi' a. l. a. Yalk. ib. 134) these are the links of hyacinths and smaragd with which jewelry is decorated, i. e. the vowel letters connecting the consonants, but which also have an allegorical meaning (v. the sentence following: 'מי כרחב ו').

דיקניפיון m. (*δακνιδιον*, v. preced.) *hyacinth-colored*. Esth. R. to I, 6 (quoted as Greek translation of אבן ib.) דייקניפיון Mus. (ed. שיינון, corr. acc.); v. אלטינון.

דיקלא, v. דיקלא. a. דקלא.

דיקלא, v. דיקלא.

דיקלום pr. n. m. (*Diocles*, etis) *Diocles*, the name of the emperor Diocletian before his accession to the throne. Y. Ter. VIII, end, 46<sup>b</sup> ד' דוריא D. the swineherd; ib. v. דיקליטיוס.

דיקלון, Y. Sabb. II, 5<sup>a</sup> top ד' וקוקה, read: דייקלון a strainer made of reeds, v. דיקלא.

דיקליטיוס, דיקליטיוס, דיקליטיוס (abbrev. דיקליט) pr. n. m. *Diocletian*, Roman emperor. Y. Ter. VIII, end 46<sup>b</sup> (v. דיקליט) we despised Dioclet the swineherd, ד' מלכא ו' D. the King we do not despise; Gen. R. s. 63. Y. Ab. Zar. I, 39<sup>d</sup> top דיקליטא. Y. Naz. VII, 56<sup>a</sup> דוקליטוס (corr. acc.); a. fr.

דיקנא, v. דקן.

דיקני, v. דקני.

דיקנא, v. דקנא.

דיקוריון, v. דיקוריון.

דייר I m. (=זיר) *crown, rim*. Targ. Ex. XXV, 11; (Targ. O. ed. Berl. זיר, v. ib. II, p. 27); a. fr.

דייר II m. *tent*, v. דירא.

דייר, Pi. דיר, Pa. דיר, v. דיר.

דייר m. (*דיר*) *shed*, esp. for cattle, wood &c.; *stable, store-house*. B. Kam. VI, 1; a. fr.—Yalk. Ex. 191 דיריו (Pesik. Haḥod. p. 55<sup>a</sup> מדיריו, Var. מדוריו, Pesik. R. s. 15 (מדיריו) when taken directly from its stable.—Pl. דיריים. Ned. I, 3 כ' (Y. a. Bab. ed., 10<sup>b</sup> דיריים Du.) as forbidden as the Temple sheds for cattle or wood. Ib. 13<sup>a</sup> דיריים; Y. ib. 37<sup>a</sup>; Tosef. ib. I, 3 דיריים.

דייר (דירא), דייר ch. same, *shed*, also *tent* for human residence. Targ. Mic. II, 12. Targ. Prov. XXI, 20 דיריה ו' (ed. Vien. דיריה) the dwelling of the wise man; a. fr.—Pl. דירין. Targ. Y. Num. XXXII, 16; 24 (Targ. Y. II ib., v. דקיון). Targ. Is. XXXII, 19.—B. Kam. 113<sup>b</sup> דירי Rashi (ed. דירי), v. דיר Pa.—[דירין, Y. R. Hash. I, 57<sup>b</sup> בחרין ד' דירין.]

דיירא, v. דירא.

דיירא I f. (preced.) *human dwelling*. Yoma 10<sup>a</sup> ברת ד' a compartment in the Temple designated for a dwelling. Ib. ב' ד' עראי permanent residence, opp. ד' ב' ד' a dwelling not freely chosen (as the High-priests' in the Temple) is not called a dwelling (to require *M'zuzah*). Ib. 11<sup>b</sup> מיוחד ל' v. דיר, a. fr.—Pl. דירות. Pesik. R. s. 15; v., however, דיר.

דיירא II f. name of a grain worm. Par. IX, 2; comp. דירא III.

דיירא III f. name of a jewel, v. דירא II.

דיירא, v. דירא.

דיירא f. pl. *guards at stations*, v. דירא.

דיירא f. ch.=h. דירא I.—Pl. דירא, constr. דירא. Targ. Jer. IX, 9. Targ. Ps. LXXXIII, 13 Ms. (ed. עידית; h. text נאות).—דיירא, דירא. B. Bath. 67<sup>a</sup>. Lam. R. to I, 1 דירא; v. דירא.



**הִישׁ** **הִישׁ** m. (b. h.; *הִישׁ*) *treading, threshing*. Meil. 13<sup>a</sup> (ref. to *הִישׁוֹ*, Deut. XXV, 4) *what the ox threshes of thine own, but not of sacred property*; Y. Ter. IX, 46<sup>c</sup> bot. *בִּרְשָׁא שְׂדֵהוּ מִזְבֵּחַ לֵךְ*. Tosef. Kel. B. Mets. IV, 3 *מִזְבֵּחַ עֵפֶר* the threshing place. Gen. R. s. 69, a. e. *עָשִׂי ר' לְכָל* as the dust is trodden upon by all.—B. Mets. 90<sup>b</sup> *לֹא בִרְשָׁא הוּא* he did not muzzle it in the threshing place.

**הִישָׁא** **הִישָׁא** **הִישָׁא** ch. same. Targ. O. Deut. XXV, 4. Targ. Is. XXVIII, 18; a. e.—Hull. 6<sup>b</sup> (prov.) *חֹרָא מִדִּישָׁהוּ* the ox has a right to eat of what he threshes.

**הִישָׁא** m. (preced.) *thresher*.—Pl. *הִישָׁא*. Zeb. 116<sup>b</sup> [read:] *דְּרִישָׁן בִּיה ד'* (Ms. M. *דְּרִישָׁן בִּיה ד'*) with which the threshers thresh; Men. 22<sup>a</sup> *דְּרִישָׁן בִּיה דְּשָׁתָא*; Ab. Zar. 24<sup>b</sup> ed. (Ms. M. *דְּרִישָׁן בִּיה דְּשָׁתָא*); Yalk. Sam. 122 *דְּרִישָׁא* (קורקשא), v. preced.

**הִישָׁת** f. (*הִישָׁת*) *threshing*. Sabb. 75<sup>a</sup>. Pesik. Hahod. p. 46<sup>a</sup>, a. e. *בִּישָׁתָן* in their law about threshing (Deut. XXV, 4). B. Mets. 90<sup>b</sup>.—Euphem. *coitus, friction*. Nidd. 41<sup>b</sup>.

**הִישָׁן** **הִישָׁן** m. (*הִישָׁן*) *removal of ashes, cleaning*. Yoma 21<sup>a</sup> *מִזְבֵּחַ הַפְּנִימִי ד'* the ashes removed from the inner altar, *הַמְנוּרָה ד'* the snuffs of the candlesticks. Ib. 33<sup>a</sup> *ד' מִזְבֵּחַ וְכ'* the cleaning of &c. Tam. III, 9.

**הִישָׁן** pr. n. gent. *Dishan*. Targ. Gen. XXXVI, 21; Targ. I Chr. I, 38 *הִישָׁן*.

**הִישָׁנָא** v. *הִישָׁנָא*.

**הִישָׁרָא** m. *rye*. Pes. 35<sup>a</sup> (expl. *שִׁיפֹן*, cmp. *הִישָׁרָא* (שִׁיפֹן)).

**הִישָׁתָא** pl. *הִישָׁתָא* m. *threshers*, v. *הִישָׁתָא*.

**הִישָׁתָנָא** v. *הִישָׁתָנָא* II.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** v. next w.

**הִישָׁתָנָא** **הִישָׁתָנָא** m. ch. (v. *הִישָׁתָנָא*) = h. *הִישָׁתָנָא*, *sprouting, plants*. Targ. O. Gen. I, 11; a. fr.—Meg. 27<sup>b</sup> Rab. H. *הִישָׁתָנָא* Ar. a. Ms. M. 2 (ed. *הִישָׁתָנָא*, Ag. Hatt. *הִישָׁתָנָא*) had grass tied around (in place of a belt).—Pl. *הִישָׁתָנָא*, *הִישָׁתָנָא*. Targ. Jer. XIV, 5. Targ. Ps. XXIII, 2 (some ed. *הִישָׁתָנָא*). Targ. Y. Gen. I. c.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** m. *הִישָׁתָנָא* f. (*הִישָׁתָנָא* with format. *הִישָׁתָנָא*; cmp. *הִישָׁתָנָא* II) *this, that*. Ezra V, 16; a. fr. Ib. IV, 13; a. fr.—Targ. Gen. XXXVII, 19 *הִישָׁתָנָא* ed. Berl. (ed. *הִישָׁתָנָא*). Targ. Jud. VI, 20;

a. fr.—Gen. R. s. 5; Yalk. Ps. 848; (play on *הִישָׁתָנָא*, Ps. XCIII, 3) *הִישָׁתָנָא* unto this sea there; Midr. Till. to Ps. I. c. *לְהוֹרָא פִּלְן*, expl. *לְהוֹרָא פִּלְן*. B. Mets. 86<sup>a</sup> *מִרְי דִּכְרִי* the lord of this (breeze) here.

**הִישָׁתָנָא** m. (b. h.; *הִישָׁתָנָא*) *crushed, broken; afflicted, contrite*. Lev. R. s. 34; Midr. Prov. ch. XXII *מְרוּכָךְ* (שְׂדֵהוּ) the poor man is called *dakh* because he is crushed.—Pl. *הִישָׁתָנָא*. Sabb. 104<sup>a</sup>, v. *הִישָׁתָנָא*. Ib. 105<sup>a</sup>, v. *הִישָׁתָנָא*. Yalk. Ps. 848, v. *הִישָׁתָנָא* III.

**הִישָׁתָנָא** *הִישָׁתָנָא* (b. h.; v. preced.) *to crush, humble*. Midr. Till. to Ps. XCIII, 3 (play on *הִישָׁתָנָא* ib.) *אֲנִי מְרוּכָךְ* I will crush them (the Philistines) by means of severe afflictions. Ib. *וְהִישָׁתָנָא יִשְׂרָאֵל וְכ'* and crush Israel by means of persecutions; a. e.—Part. pass. *הִישָׁתָנָא*, pl. *הִישָׁתָנָא*. Keth. 8<sup>b</sup>.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** **הִישָׁתָנָא** m. (next w.) *being crushed*. Y. Hag. II, 77<sup>c</sup> top; Ruth R. to III, 13 (ref. to *הִישָׁתָנָא*, Ps. XC, 3) *עַד עַד הִישָׁתָנָא* up to the time when life is crushed, are repentant sinners received.

**הִישָׁתָנָא** (Pilp. of *הִישָׁתָנָא*) *to crush*.—Part. pass. *הִישָׁתָנָא*. Lev. R. s. 34, v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** ch. 1) same. Targ. Ps. CXLIII, 3.—2) *to act humbly, to dissemble humility*. Ib. X, 10 *הִישָׁתָנָא* ed. Wil. (Ms. *הִישָׁתָנָא*, h. text *הִישָׁתָנָא*).

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** **הִישָׁתָנָא** f. pl. (v. *הִישָׁתָנָא*; cmp. *הִישָׁתָנָא*) *marked off places, folds*. Targ. Y. II Num. XXXII, 16; 24 (Targ. Y. I *הִישָׁתָנָא*, h. text *הִישָׁתָנָא*).

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** m. (*הִישָׁתָנָא*, cmp. *הִישָׁתָנָא*) *an elevated spot in the kitchen or in the bath-house for vessels &c., stand* (fixed to the stove or portable). Kel. VII, 2. Tosef. ib. B. Kam. V, 7 *הִישָׁתָנָא*. Ib. 8 *הִישָׁתָנָא* the bathers' stand.

**הִישָׁתָנָא** v. *הִישָׁתָנָא*.

**הִישָׁתָנָא** m. (II *הִישָׁתָנָא*) *male person, male population*. Targ. O. Gen. XVII, 14 (Y. *הִישָׁתָנָא*). Ib. 10; a. fr.

**הִישָׁתָנָא** f. *necromantic apparitions*, v. *הִישָׁתָנָא*. Targ. II Chr. XXXIII, 6.

**הִישָׁתָנָא** **הִישָׁתָנָא** (only with suffix of personal pronoun; v. *הִישָׁתָנָא*) *the like of, resemblance, appearance*. Targ. Ex. XI, 6. Targ. Y. ib. *הִישָׁתָנָא* the like of me, &c. Targ. Ex. XI, 6. Targ. Y. ib. *הִישָׁתָנָא* that there was never a plague like that of this night &c.; a. fr.—Y. M. Kat. III, 61<sup>d</sup> (expl. *הִישָׁתָנָא*, v. *הִישָׁתָנָא*) a resemblance of it. Yalk. Sam. 134 (prov.) *הִישָׁתָנָא* (Cant. R. introd. *הִישָׁתָנָא*).

parents of incomparable virtue often rear children not like them at all; a. fr.—Cmp. ४२२७.

**דְּכִוְיָהּ** *f. (דכר) purity, levitical cleanness.* Targ. Lev. XII, 4; a. e. [Targ. Y. ib. 6 **דְּכִוְיָהּ**].—**פְּכִוְיָהּ** *Pl. affairs concerning levitical cleanness.* Targ. I Chr. XXIII, 28.

**רָכַת, רָכַת, רָכַת**, *Pi. רָכַת* (Aramaism, v. next w.) *to declare clean*. Nidd. 25<sup>a</sup> **לֹא רָכְנוּ וְכִי** the scholars never declared clean &c.

1) *to be clear, pure; to be cleared, acquitted, cleansed from sin.* Targ. Lev. XII, 7 וְהִדְּרִי O. ed. Berl. (ed. 'וִהִי incorr., Y. (וְהִדְּרִי). Ib. XVI, 30 תְּהִיבִין O. (Y. תְּהִיבִין). Targ. Ezek. XXIV, 13 רִדְּבִין (Nun emphat.; ed. Lag. רִדְּבִין); a. fr.—2) *to be deserving, privileged, admitted* (עֹבֵר). Targ. O. Deut. XXIII, 2sq.—Targ. Ruth II, 10. Ib. 13 מְדִיב (sub. למיעל).—Lev. R. s. 34 [read:] בִּי וְזֶה אֲנִי דָבִי (למיעל).—Part. *clear, f. clean*. Targ. Is. LXV, 1 וְהִיטֵינִי I am purer than &c., וְדָבִי. [Targ. Prov. VI, 11, v. דִּרְבֵּן.]

*Pa.* **לְבַיִן** to clear, purify; to restore to levitical cleanness, to cleanse. Targ. Ezek. XXIV, 13. Targ. Lev. XVI, 30; a. fr.—Gen. R. s. 79 **וְכִי יִהְיֶה מִדְּבַן יִרְחַק** should we not restore it (Tiberias) to levitical cleanness from the slain (buried there)?; Yalk. ib. 133 **מִדְּבַרְיָא**. Gen. R. l.c. [read:] **צְרוּכִין אֵינוּ מְדַבְּרִיא לְטַבְרִיא** we must cleanse Tiberias (Pesik. B'shall. p. 89<sup>b</sup> **לְמִזְבִּיחָא**; Koh. R. to X, 8. — Ib. **יִדְּבַרְיָא** which he had declared clean. Y. Shebi. IX, 38<sup>d</sup> **מִדְּבַרְיָא** טִיבְרִיא.—Nidd. 6<sup>b</sup> **מִדְּבַן** observe the same levitical cleanness as required for Temple offerings, v. **חֲבֵרָא**.

*Ithpa.* אִתְּפָא, אִתְּפָא 1) to become clean, be cleansed (from sin), be purified. Targ. II Sam. XI, 4. Targ. Lev. XIV, 9. לְתִמְכָּא ed. Berl. (Var. לְתִמְכָּא; Y. לְתִמְכָּא; ib. 7; a. fr.—2) to be cleared away, be removed, be gone. Ber. 2<sup>b</sup> יומא אִתְּפָא the day is past; v. סָתַר.

*Af. אֶרְכָּא to polish; transf. to train.* Targ. Prov. XXII, 6  
 אֶרְכָּא ed. Lag. (Ms. אֶרְכִּיָּא, read אֶרְכִּיָּא; some ed. אֶרְכָּא;  
 h. text חֲנֹךְ).

**דָּבָר** m., **דְּבָרָא** c., **דְּבִירָתָא** f. (preced.) *clear, pure, clean, guiltless*. Targ. Ex. XXV, 11. Ib. XXVII, 20.—Ib. XXXI, 8; a. fr.—**פְּלִי דְּבִירָתָא**; **דְּבָרָא** f. **דְּבִירָתָא**. Targ. Lev. XIV, 4. Targ. O. Gen. XXVII, 15; a. e.—Eduy. VIII, 4 **דְּבָרָא** they are clean (permitted), v. **אֵיל**; ib. **דְּבִירָתָא** ed. (Ms. M. **דְּבָרָא**) that they are clean (not susceptible of levitical uncleanness); Pes. 16<sup>a</sup>; Ned. 19<sup>a</sup>; Ab. Zar. 37<sup>a</sup>.—Yoma 76<sup>b</sup> **דְּבִירָתָא** **חִטִּי** fine wheat flour.

*Af.* הכי v. דכיה

דִּכְרִי f., v. דְּכִיכָא m., דְּכִיךְ:

יָבוֹן, v. דָּבִיר.

**דָּבַר** m. (v. דָּבַר) = *h.* זָכַר, *remembered, reminded, mindful.* Targ. Ps. CIII, 14 דָּבַר קִדְמֵי it is remembered before Him.—Targ. Gen. IX, 15 וְדָבַרְנָא I shall remember; a. fr.—Taan. 20<sup>b</sup> בִּינְקוּדִירָא וְדָבַרְנָא I do not remember his young days. Hull. 137<sup>b</sup>.—*Pl.* דָּבַר, דָּבַרְנָא. Targ.

Y. Deut. V, 15; a. e.—Snh. 29<sup>b</sup>.—Fem. דְּבִירָא. Targ.  
Lam. I. 7.

דְּכִירָא f. 1) v. preced.—2) דְּכִירָא= Targ. Y. II Num.  
XXIV. 1.

**רָבַץ** (v. רָבַץ), *Pi. רָבַץ* to crush. Part. pass. מְרֻבָּץ, pl. מְרֻבָּצִים. Midr. Till. to Ps. XCIII מֵרָבַץ we are crushed, worn out (Gen. R. s. 5 מְרֻבָּצִין, v. רָבַץ).

**דָּכָה** ch. same. Part. Peil, דִּכְיָה, f. דִּכְיָהָ *crushed, melancholy*. Targ. Prov. XVII, 22 (h. text נִכְאָה). [Ib. VI, 11 וְהִדְכִּיחַ some ed., v. דִּכְיָח.]

*Pa.* כָּסַף *to crush.* Targ. Job IV, 19.

*Ithpa.* אִתְּפָא, אִתְּפָא to be crushed. Targ. Job XXXIV, 25.

**דִּכְמָא, דִּכְמָא, דִּכְמָא** f. (compound of דִּכְ, a. דִּכְ, a. דִּכְמָא v. דִּכְמָא a. דִּכְ) *appearance, resemblance, the like of*. Y. M. Kat. III, 81<sup>d</sup>, v. דִּכְמָא. With suffix of pers. pronoun: דִּכְמָא, דִּכְמָא, דִּכְמָא &c. Targ. Job I, 8; II, 3; a. e.—Constr. דִּכְמָא, with suffix דִּכְמָא &c. Targ. II Chr. XVIII, 3 ed. Lag. Targ. Job XII, 3; a. fr.—\*Targ. Ps. LXXIII, 15 דִּכְמָא (ed. Lag. דִּכְמָא), v. דִּכְמָא.

דִּיכָר, pl. of דִּיכָר.

**דָּבֵן** *Pi.* דִּבֵּן (comp. דִּבֵּךְ) to pound bulbous plants in the ground in order to stop the growth of the tuber (differ. fr. דִּבֵּן, v. דִּבֵּן). Y. Shebi. V, 35<sup>d</sup> bot. דִּבֵּנוּ וְכ' he crushed the tuber in the Sabbatical year and took it out after &c. [Tosef. ib. II, 10 דִּבֵּן Var. read with ed. Zuck. מְדִבֵּן; comp. Y. ib. 36<sup>a</sup> top.].—Part. pass. מְדִבֵּן, pl. מְדִבֵּינִין. Ned. 58<sup>a</sup> במִּי דִּבֵּן it treats of onions which had been pounded in the preceding agricultural year; Y. Shebi. VI, end, 37<sup>a</sup> במורכנין (corr. acc.).—Gen. R. s. 5, v. דִּבֵּן.

**דָּכַן** ch. same, *to crush*. Targ. Prov. XI, 3.

\***דָּכַס** (comp. preced. a. Arab. **دكس** in Wahrmond Arab. Handwörterbuch) to *crush, weaken*. Y'lamd. to Gen. XXIV, 1 quot. in Ar. **חולי דוכסן** (**חולי דוכסן**) read **דָּכַסוּ** or **דָּכַסוּ** disease broke his energies (I Kings XI, 4). Gen. R. s. 5, v. **דָּכַסוּ**.

דִּכְסוּמִינִי, דִּכְסוּמִינִי, דִּכְסוּמִינִי f. (δεξαμενή) *reservoir, tank*. Pesik. R. s. 4.—Y'lamd.to Num. XX, 8 quot. in Ar.

דובסוסיא v. דבסוסיא

ד.ה.ב.ס.א. v. ד.כ.ס.י.א. ד.כ.ס.י.א.

דַּבָּר, v. דַּבֵּר.

**דַּקְסָס, דַּקְסָס, דַּקְסָס** m. (דָּקַס, emp. Arab. *dakasan*)  
*masses stamped upon each other, mounds, piles.* Gen.  
 R. s. 5 (play on דָּקְסָס, Ps. XCIII, 3) לֵךְ יֵם Yalk. Ps. 848  
 (ed. Gen. R. לִדְבָרָאם, לִדְרִיךְ) unto the piled up waters  
 of the Sea.

דכ"ץ, v. אח"ס. Sabb. 104<sup>a</sup> הם צדיקים הם  
they are humble, sincere, righteous.

זָכַר I=h. זָכַר [to mark,] to remember. Targ. Lam.  
III, 19 sq. Targ. Ps. LXXXVIII, 6; a. fr.—Sabb. 12<sup>b</sup> רָמַנָה

ה' Lord remember thee for health.—Part. *reminded*. Targ. Ps. CXXXVII, 1 *הוֹינָא דְּכָרִין* (ed. Lag. *remembling*, Targ. Gen. VIII, 1; a. fr.; v. *דְּכָרִין*.—2) *to mention, remind*. Targ. Gen. XL, 14 (with על).—[Targ. Y. I Num. XXIV, 1, v. *Af.*].—Sabb. 57<sup>a</sup>, a. fr. שְׂמִירָה מֵאֵן ד' who mentioned his (its) name, i. e. what has this to do here?

*Af.* *to remind, call to remembrance*. Targ. Gen. XLI, 9. Targ. Y. II Num. XXIV, 1 (Y. I מֵד, corr. acc.); a. e.—Ber. 31<sup>a</sup>, a. e. וְדָכַרְתָּן מִלְּפָנֶיךָ thou recallest to my mind what R. . . said; Succ. 53<sup>a</sup> bot.—Snh. 82<sup>a</sup> *אֲדָכְרִיהָ רַב לְמִרְיָה* (by reciting the verse) he recalled to Rabs' mind a tradition, v. גְּמָרָא. Nidd. 24<sup>b</sup> *לִיָּהּ דְּכָרִין* that when they mention it (the reason), one should be reminded (that he has heard the law before). Keth. 20<sup>a</sup> *אִשְׁתִּי מִדְּכָרִי* one (witness) may recall (the circumstances) to the other's mind. Ber. 18<sup>b</sup> *לְאַדְכְּרִיהָ* to recall it.

*Ithepe.* *אֲדָכְרִיךָ*. 1) *to be remembered*. Targ. Jer. XI, 19 *דְּכָרִי* (not *דְּכָרִי*).—2) *to be reminded, recollect*. Targ. Ps. XXV, 6; a. e.—Keth. 20<sup>b</sup>. Nidd. 24<sup>b</sup>, v. supra; a. e.

**דָּכַר II, דְּכָרָא, דִּיכָּ, דִּיכָּ** m.=h. זָכַר [marked,] 1) *male, man*. Targ. Gen. I, 27; a. fr.—Gen. R. s. 33 *בְּרֵי דְּכָרִין* male offspring, opp. *בְּרֵי דְּנָקְבָא*. Bets. 7<sup>a</sup> *בְּרֵי דְּכָרִין* eggs originating from fructification by a cock, opp. *דְּסַפְנָא* from self-fructification. Pes. 56<sup>a</sup> *דְּכָרִי*, v. *דְּסַפְנָא* III.—*Pl.* *דְּכָרִין*. Targ. Ex. XIII, 15; a. fr.—Keth. IV, 10 (52<sup>b</sup>) *בְּנֵי דְּכָרִין* male issue, opp. *בְּנֵי דְּנָקְבָא*. Gen. R. l. c. *דְּכָרִי* he is a descendant of Judah by the male side.—2) (sub. *דְּכָרִי*) *the male of the flock, ram*. Targ. Num. XXVIII, 11; a. fr.—*Pl.* as above. Targ. Ex. XXIX, 1; a. fr.—Hull. 51<sup>a</sup> *דְּכָרִי* wethers which thieves carried off (by throwing them over the fence).—Gen. R. s. 70, end, v. *דְּכָרִי*. [עֲנִיבֵי דְּכָרִין, v. *דְּכָרִי* a. *דְּכָרִי*.]

**דְּכָרִי, דְּכָרִי**=next w. Ezra VI, 2.

**דְּכָרִי, דְּכָרִי** m.=h. זָכַר, *memorial, record*. Targ. O. Gen. IX, 16; a. fr.—Snh. 29<sup>b</sup> bot. *דְּכָרִי* a memorial of judicial proceedings (but not the verbatim reproduction of the words of the witnesses).—*Pl.* *דְּכָרִי*. Targ. Job XIV, 17; a. e.

**דְּכָרִי, דְּכָרִי** m. (II, 2) *ram-like, lewd, unchaste*. *Pl.* *דְּכָרִי*. Gen. R. s. 70, end 'Rashi' (ed. *דְּכָרִי*).

**דָּל, דָּל** (contract. of *דָּל* *for if not*). *דָּל* *joined* (v. *דָּל* II) *for were it not so*. Y. Yoma VIII, 44<sup>d</sup> bot. Y. Gitt. VII, beg. 48<sup>c</sup>; a. e.—Y. Ber. II, 5<sup>a</sup> bot.—Y. Shebi. IV, 35<sup>a</sup> bot. *דָּל* eat, for if thou (doest) not so, I shall kill thee.

**דָּל I** (imperat. of *דָּל*) *lessen, deduct*; (adv.) *less*. Sabb. 89<sup>b</sup> *דָּל* deduct twenty years. R. Hash. 7<sup>b</sup> *דָּל* leave out festivals. Succ. 2<sup>a</sup> *דָּל* imagine the Succah outside of the hollow, and there remains the shade of the roof; *דָּל* imagine the walls removed. Ib. 56<sup>b</sup> *דָּל* let the retiring division of priests say to the coming in, 'less for less', i. e. take ye one loaf less and those relieving you will also take one less. Midr.

Prov. ch. XXII *דָּל* deduct also from the years of his life; a. e.

**דָּל II m.** (b. h.; *דָּל*) *thin, sparse; poor, needy*. Kil. V, 1 *דָּל* a sparsely planted vineyard; Y. ib. 29<sup>d</sup> bot. *דָּל* poor concerning vines, and rich as regards labor (requiring as much labor as a thickly planted vineyard). Lev. R. s. 34, v. *דָּל*; a. fr.—*Pl.* *דָּל*. Sabb. 104<sup>a</sup>, v. *דָּל*. Tanh. B'har 3 *דָּל* they were void of good deeds. Num. R. s. 5 *דָּל* small in numbers; a. fr.—*דָּל*, v. *דָּל*.

**דָּל, דָּל** v. *דָּל*.

**דָּל** *that not, which not*, v. *דָּל*.

**דָּל** *to draw*, v. *דָּל*.

**דָּל** m. (preced.) *drawer of water, worker on an irrigating apparatus*.—*Pl.* *דָּל*. B. Kam. 50<sup>b</sup>; Hull. 107<sup>a</sup>, v. *דָּל*. Yeb. 97<sup>b</sup>, v. *דָּל*.

**דָּל** (b. h.) *to contract, go back; to leap* (cmp. *דָּל*). Taan. 27<sup>b</sup>; Meg. 22<sup>a</sup> *דָּל* the second reader goes back, i. e. takes up the last verse read by his predecessor. Ib. *דָּל* let us take up the last verse.

*Pl.* *דָּל* *to leap, skip*. Cant. R. to II, 9 *דָּל* skips from mount &c. Meg. IV, 4 *דָּל* in reading from the Prophets you may skip (read two portions separated in the text). Num. R. s. 2 *דָּל* skips (digresses) from subject to subject. Tosef. Dem. III, 17 charity collectors *דָּל* על פִּתְחוֹתֵיהֶן *דָּל* must skip the doors of (take no contributions from) those eating the fruits of the Sabbatical year; a. fr.

**דָּל** ch. same; *Pa.* *דָּל* *to reduce*. Gitt. 82<sup>a</sup> top *דָּל* *דָּל* (the author of the Boraitha, Tosef. ib. VIII (VI), 9) drops only one by one (seven foldings with six signatures, six with five &c.). [Targ. Y. Gen. XLI, 14 *דָּל*, some ed., *דָּל* Buxt., read *דָּל*, v. *דָּל*.]

**דָּל, דָּל** m. (v. next w.) 1) *a limb torn in shreds, strips &c.* Hull. 46<sup>a</sup> *דָּל* as to this case of (נִדְרָה) the liver found to be torn &c.—2) *wart with a thin neck*, v. *דָּל*. *Pl.* *דָּל*, *דָּל*. Neg. VI, 7 (Tosef. ib. II, 2 *דָּל*); Sifra Thazr., Neg., Par. 1, ch. II. Bekh. VII, 6 (45<sup>b</sup>, Bashi *דָּל* persons or animals afflicted with large warts. Neg. VI, 8 *דָּל* *דָּל* (hairless) warts on the head or chin (Tosf. Yom Tob: *isolated hair-grown spots*).

**דָּל, דָּל** (Pilp. of *דָּל*) *to reduce, weaken*. Sot. 9<sup>b</sup> (play on *דָּל* *דָּל*) she weakened his strength, his understanding, his merits; Num. R. s. 9. Tanh. B'har 3 *דָּל* the Lord reduces his income, and he must sell his property.—2) *to loosen, detach*. Kidd. 24<sup>b</sup> *דָּל* he loosened a tooth in the slave's jaw.—Part. pass. *דָּל* *loosely connected, hanging down, detached*. Lev. R. s. 34 he is called *dal* *detached*, which means detached from his property (homeless); Midr. Prov. ch. XXII *דָּל* *דָּל* (insert *דָּל*). Ker. III, 8 *דָּל* (Talm. ed. 15<sup>a</sup> sq. *דָּל*) a limb hanging down from the body (not yet entirely detached). Hull. IX, 7

המְדוּלָּהִין . . limb or a part of flesh hanging down in tangles. Bekh. III, 4; v. דְּבָלִיל.—b) *poverty-stricken, beggarly*. Succ. 22<sup>b</sup>, v. דְּבָלִיל. Tanh. Vayakhel 7 עניים poor and miserable.

*Hithpalp.* דְּהִתְפַּלֵּל. נִיתְפָּא. 1) *to become thin, sparse; to be reduced*. Num. R. s. 5 (play on דל, Prov. XXII, 22) וְהָיוּ מִתְפַּלְּלִים וְכ' they (the Levites) expose themselves to diminution for your sake.—2) *to be detached, loosely connected, disarranged, parted into shreds*. Y. Ab. Zar. V, 44<sup>d</sup> top הוֹרֵמֶן וְכ' the berries are forcibly detached from the stalk, v. חוּסֶם. Hull. 46<sup>a</sup> כֹּבֵד וְכ' the liver is parted into shreds and mixed up with the fat layers. Ib. 44<sup>a</sup> סִימָנִים שֶׁנֶּחֱלָקִים וְכ' gullet and windpipe which are torn loose from their connection so that the larger portion of their circumference is detached.—3) *to be disregarded*. Sot. IX, 15 (49<sup>a</sup>) מִרְאֵי נִתְפַּלְּלוּ וְכ' miracle workers are not appreciated.

דָּלָל ch. (preced.) *to become poor, neglected*. Sot. IX, 15 אֲזָלָא וְדָלָלָא become more and more abandoned.

*Hithpalp.* אִתְפַּלְּלָא *to be torn loose*. Hull. 44<sup>a</sup> אִתְפַּלְּלָא Ar. (ed. אִתְפַּרֵּק וְכ' v. Tosaf. a. l.).

דָּלָלָה, v. דָּלָה.

לִשְׁוֹן הַפֶּר הוּא דְלָה מְלִיָּה Y. Naz. II, 51<sup>d</sup> bot. קבֻרָת בְּרָה (Var. מְלִיָּה דְלָה), read as ib. V, end, 54<sup>b</sup>: the language (Mish. ib. V, 6, 'I will be a Nazir that this is &c.') has a negative meaning, as in the phrase 'that she will not bury her son' (where the opposite is meant).

דָּלָה, v. דָּלִי.

דָּלָתִין, v. דָּלִי.

דוּלָּה f. (דָּלִי) *irrigation*. B. Bath. 12<sup>a</sup> יוּמָא דְּדוּלָּה Rashi (ed. דָּלִי, Ar. אֲדָלָה) a well can be divided between heirs only when there is for each enough for one day's irrigating work.—Pl. דְּלִיָּהּ. Gitt. 74<sup>b</sup> דְּלִי תַלְתָּי דְּדוּלָּה irrigate three times a year.

דוּלְבָא m.=h. עֶרְמוֹן, *plane-tree*. Targ. O. Gen. XXX, 37.—Gen. R. s. 73, end דְּלִיָּהּ (דְּלִיָּהּ); Yalk. ib. 130 דְּלִיָּהּ.—Pl. דְּלִיָּהּ. R. Hash. 23<sup>a</sup>; B. Bath. 81<sup>a</sup>; Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15, beg. דְּלִיָּהּ (not דְּלִיָּהּ). [Ber. 40<sup>b</sup> דוּלְבִי Ms. M., v. דוּלְבָא.]

דְּלִיָּהּ, read: דְּלִיָּהּ, דְּלִיָּהּ.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ m. (דְּלִיָּהּ) *fear; object of fright*. Targ. Job III, 25. Targ. Ps. XXXI, 12; a. fr.—Pl. דְּלִיָּהּ. Targ. Y. Deut. XXV, 18. Targ. Job XV, 21; a. e.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ, v. דְּלִיָּהּ.

דְּלִיָּהּ f. (דָּלָל) 1) *poverty*. Midr. Prov. ch. XXII; a. fr.—'in poverty, i.e. sacrifice of poverty (birds), opp. כְּעִשְׂרוֹת lambs, goats &c.; v. דְּלִיָּהּ the sacrifice of extreme poverty (flour). Kerith. 10<sup>b</sup>. Hor. 9<sup>a</sup> (v. Ms. M. a. l.). Kerith. l. c. upon the person coming under the category of *dalluth*; upon the person coming under the category of extreme *dalluth*. Y. Hor. II, 46<sup>d</sup> (ref. to Lev. XIV, 21) לִיָּהּ לִיָּהּ לִיָּהּ only he who may possibly come under the category &c. (Bab. ib. l. c. בא לִיָּהּ —2) *vacillation*. Yoma 9<sup>b</sup> (ref. to Cant. VIII, 9) שְׁעִירִים (Ms. M. 2) that ye left the Babylonian captivity with vacillation, opp. כְּוִיָּה, 'as a wall', i.e. all combined and firm; (Ms. Ms. 1 עֲצִימִים כְּוִיָּה ed. שְׁעִירִים, Ar. ed. pr. s. v. כְּוִיָּה quotes כְּוִיָּה, Ms. Koh. כְּוִיָּה, Yalk. Cant. 994 Ms. כְּוִיָּה).

דָּלָח 1) (as in Hebr. a. Syr.) *to stir up, make turbid*. Targ. Is. XXX, 14 ed. (ed. Lag. זָלַח, h. text וְשָׁחַף) a sherd with which לְמַדְּלָח מֵיָּא to stir up some water out of a (dried up) pool.—2) *to be troubled, to fear*. Targ. Job III, 25. Targ. Ps. XXXVII, 1; a. e.—[Targ. Job XXXVIII, 25 Ms., ed. דָּלָח.]

Pa. דָּלָח, Af. דָּלָח *to frighten*. Targ. Job IV, 14 Buxt. (some ed. a. Ms. דָּלָח).—Targ. Prov. XXVIII, 14.

דָּלָח, v. דָּלָח.

דָּלִי (b. h.; דָּלָל) [to be suspended, swing; denom. whence] 1) *to draw water*. Gen. R. s. 93; Cant. R. to I, 1. Ex. R. s. 1 מֵן דָּלִיָּהּ men draw the water and women water the flock; a. fr.—Yoma 28<sup>b</sup> (play on דָּלִיָּהּ, Gen. XV, 2) שְׁוִיָּהּ וּמִשְׁקָהּ he (Eliezer) drew and gave to drink of his master's teachings.—2) *to lift up, relieve*. Midr. Till. to Ps. I, 3 וְכִשְׁתָּלִי וְכ' and when the Lord shall lift me up out of the depths of suffering. Cant. R. to II, 1.

Hif. דָּלִי 1) *to draw water, to irrigate*. B. Kam. 51<sup>b</sup> דְּלִיָּהּ he who draws water (to irrigate his field &c.); and I will &c.; a. fr.—2) (denom. of דָּלִיָּהּ) *to suspend, to train a plant to an espalier &c.* Succ. I, 4 דְּלִיָּהּ if he trained a vine over the festive wreath. Kil. VI, 4; a. fr.—Part. pass. מְדָלִיָּהּ, f. מְדָלִיָּהּ. Ib. Midd. III, 8. Y. B. Mets. X, 12<sup>a</sup>, v. דָּלִיָּהּ.—Bab. ib. 91<sup>b</sup> מְדָלִיָּהּ Ms. F. (ed. במְדָלִיָּהּ) when figs and grapes overhang one another. [Y. Shebi. II, 33<sup>c</sup> bot. מְדָלִיָּהּ, v. מְדָלִיָּהּ.]

Pi. דָּלִי *to sprinkle*. Part. מְדָלִיָּהּ, pl. מְדָלִיָּהּ. M. Kat. 4<sup>a</sup> sq., v. דָּלִי.

דָּלִי ch. same, 1) *to be suspended*. Part. pl. מְדָלִיָּהּ suspended. Targ. Esth. I, 6.—2) *to draw, raise*. Targ. Ex. II, 19. Targ. II Esth. I, 2 בְּכִיָּהּ אֲבָנִים which draw stone; a. fr. [Targ. Y. Num. XIV, 14 read מְדָלִיָּהּ Af.] [Pes. 40<sup>a</sup> מְדָלִיָּהּ, v. מְדָלִיָּהּ.—3) *to lift up*. B. Kam. 92<sup>b</sup> מְדָלִיָּהּ, v. מְדָלִיָּהּ, דָּלִיָּהּ IV.—Ber. 18<sup>a</sup> מְדָלִיָּהּ (Yalk. Koh. 979; Yalk. Sam. 152 סְלִקְרָה) lift it (the cloak) up. Kidd. 81<sup>a</sup> מְדָלִיָּהּ he carried it by himself.—Yeb. 92<sup>b</sup>; B. Mets. 17<sup>b</sup> לֹא אֵי לֹא דְרָגָא לָךְ וְכ' had I not taken up (removed) the sherd for thee, thou wouldst never have

found the pearl under it, i. e. but for my intimation you would not have reached the conclusion &c.; Macc. 21<sup>b</sup>.—  
M. Kat. 28<sup>b</sup>, v. דלל.

*Pa.* פָּלִי (v. רָלִי) 1) *to relieve, lighten.* Targ. Y. Deut. XXXII, 51 וְלֹא יִפְּלוּ מִיָּדָיו (Var. רָלִי, fr. פָּלִי) and they would not relieve him (give him a respite). Ib. פָּלִי מִיָּדָי (Var. רָלִי) respite me.—Meg. 15<sup>a</sup> כִּרְגַּא פָּלִי he lightened the taxes (Esth. II, 18).—2) *to lift up.* Ber. 6<sup>b</sup> הִפְּלִי lifting up the voice at funerals, v. רָלִי.

*Af. שָׁעוֹנָה וּמִדְּלִי וְכ' Sot. 34<sup>a</sup> to lift, suspend.* a load which one can lift up and put on his shoulders, is the third portion of the weight he can carry.

*Itkpe*. אֲרֵיִל 1) *to be suspended*. Y. Sabb. XVI, end, 15<sup>d</sup>, a. e. בְּנִיךְ מִדֵּל (sub. אֲרֵיִל) *doest thou depend on thy good luck?*, v. נִדָּא.—2) *to be elevated, high*. Pes. 8<sup>a</sup> רִמְיֵהֶרָא (a bed) which stands on high legs (leaving space under it).—3) *to be relieved*. B. Bath. 16<sup>b</sup>; Yalk. Gen. 106 (prov.) מִיֵּרֵא א' יוֹמָא א' קִצְרִיא (מִיֵּרֵא) when the day (sun) is high, the sick man is relieved.

**בֵּרֵךְ, בֵּרֵךְ** m. (b. h.; בֵּרֵךְ) <sup>1</sup> *bucket*, also used as *cover* of the well. B. Kam. 51<sup>b</sup> בֵּרֵךְ לוֹ מִשְׁמִסְרוֹ from the moment he delivers his bucket (Rashi: cover) to him; Y. Kidd. I, 60<sup>b</sup> top; Y. B. Bath. III, beg. 13<sup>d</sup> בֵּרֵךְוֹ Tosef. Ber. IV, 16 שֶׁל צִיּוֹן a bucket of cold water; a. fr.—*Pl.* בֵּרֵךְוִים. Gen. R. s. 45, v. בְּנֵרִיּוֹת. [Y. B. Bath. I. c. (perhaps) בֵּרֵךְוִי.—2) *Aquarius*, a sign of the zodiac. Yalk. Ex. 418.—3) *pr. n. pl. Beth Doli*. Yeb. XVI, 7; Eduy. VIII, 5 (Ms. מֵבֵרֵךְ).—4) *tangle*, v. בֵּרֵךְוִי.

בְּרֵה־לֵיָא v. בְּרֵד' דְּלִיָּה, דְּלִיָּה

דָּלָה f. (דָּלָה) *drawing water*. Ex. R. s. 1 ד' אתה דלה one draft (bucketful) he drew.

**דָּלִיל** m. (דָּלַל, comp. דָּלַל) *anything irregularly wound, tangle; tow, oakum* &c. B. Kam. II, 1 הָיָה דָּלִיל קְשׁוּר וְכו' (Ms. M. a. Var. noticed in comment. דָּלִיל) if the cock's feet were entangled &c. Ib. 19<sup>b</sup> בֵּעַל הָרִ"ב the owner of the tangled material.

**דליל** m. (part. pass. of **דלל**) *thin, sparsely planted*.—*Pl.* **דלילין**. Y. B. Mets. IX, beg. 12<sup>a</sup>, opp. **רחשין**, v. **רחם**.

ה.ל.ה. v. ד.ל.י.פ.ד.

הַלֵּל, הַלֵּל v. הַלֵּל, הַלֵּל

דִּלְקָה, דִּלְיָקָה f. (דלק) *fire, conflagration.* Sabb.  
XVI. 1 sq.; a. fr.

**דִּלִּיקָה** ch. 1), same. Targ. Ex. XXII, 5. Targ. Num. XI, 3.—Nidd. 36<sup>b</sup> are you not afraid **דִּלִּיקָה** of the fire (punishment for disobeying a rabbi, comp. **דִּלִּיקָה**)? Y. Yoma VIII, 45<sup>b</sup>; a. fr.—2) (=h. **דִּלִּיקָה**) *fever*. Targ. O. Deut. XXVIII, 22 ed. Berl. (ed. **דִּלִּיקָה** **דִּלִּיקָה**).

**רְלִית** f. (b. h.; רְלִי) [*suspended*,] *branches of the vine trained to an espalier &c.; also grapes of the espalier.* Peah IV, 1 וְר' לִקְרַקֵּעַ וְר' וְר' of that which is

directly connected with the ground as well as of the hanging fruits (grapes) and of the palm tree; Tosef. ib. III, 16. Y. B. Mets. X, 12<sup>c</sup> ר' אחא ו' a grape vine which was overhanging a neighbor's peach tree; a. fr.—*Pl. גליות*. Men. VIII, 6 (86<sup>b</sup>) wine for libation must not be offered מן הר' (Tosef. ib. IX, 10 sing.) from grapes of the espalier, opp. גליות. Pes. 53<sup>a</sup> ר' של ו' Tosef. Shebi. VII, 15 שבאשכול ו' the hanging grapes of Abel.

דלכוך, v. די.

הַלֵּל, v. הֵלֵל.

דָּלָל (b.h.) [*to be thin, swing, hang,*] *to be poor.* Lev. R. s. 34 דָּלָל מִן הַמְצוֹת they became poor in good deeds.

*Hif.* חִיַּל, חִילָה 1) *to thin, to take off grapes,* or *take out plants* in order to give the remainder more room. Peah III, 3 חִיַּלָּה (Y. ed. חִמְיַלָּה) he who thins the vineyard; Tosef. ib. I, 10. Peah VII, 5; a. fr.—M. Kat. 4<sup>a</sup> sq. (a Boraitha quoted by Rabina) וְחֵתְוִיא מְדַלְּין לִירְקוֹת וכו' (v. הלזה.) are we not told, you may irrigate the vegetable garden during the festive week, if you intend to use the vegetables during the festive days? Said Rabbah to him [read:] מִי סִבְרָה מְדַלְּין מֵאֵר מְדַלְּין מֵאֵר שְׁלוֹשֶׁיךָ you think this *m'dallin* means you may draw water, it means: *to pluck* (ref. to Peah VII, 5).—Said Rabina to him: וְחֵתְוִיא (v. הלזה.) are we not told, it reads, *M'dallin mayim* you may sprinkle water &c.—Part. מְדַלְּלָה, f. מְדַלְּלָה beggarty. Y. Succ. II, 52<sup>d</sup> bot.; v. רִבְעָלָה.

**הִלֵּל** ch. 1) *to lift up* (v. הִלֵּי). Keth. 72<sup>a</sup> הִלֵּל יְרֵמְיָהוּ  
him who lifts up (his voice in funereal lamentations),  
they will lift up (praise him at his funeral); M. Kat. 28<sup>b</sup>. —  
2) *to thin*, v. הִלִּיל.

*Ithpa.* אִתְּפָא *to lift one's self up, be proud.* Ib. [read:]  
הֵם לֹא יִתְּפְּאוּ לָאֵלֶּיךָ הֵם לֹא יִתְּפְּאוּ לָאֵלֶּיךָ *him who did not praise himself, they*  
*will &c. (Ms. M. 2 דייקלונגה לֹא לִיכָא לִיכָא, read: דייקלונגה, let*  
*one not praise himself, in order that they may &c.).*

**דָּלִים** *m. דָּלִל, with format. 2) diminution, defect* (comp. דָּוִי). Pes. 57<sup>a</sup> that the workmanship was good ואין בהם ד' Ms. M. 1 a. ed. (Ms. M. 2 דָּלִים, Ar. דָּלִים, v. Koh. Ar. Compl.) and there was no defect in them; Tosef. Men. XIII, 19 שֶׁאֵין נֶשֶׁה בּוֹ דָּלִים ed. Zuck. (ed. כָּלִים).—Tosef. B. Kam. VII, 8 אֵין חֲשֵׁבֵן מִקְבֵּל דָּלִים (Var. כָּלִים; Mekh. Mishp. N'zikm. s. 13 מִכָּל; Yalk. Ex. 343 מִכָּל) oil admits of no dilution through admixture (comp. Cant. R. to I, 3).

דילמא I, II, v. דילמא I, II.

דלמטיקון, דלמטיקיון, read:

דלמטיקון m. pl. (δαλματική, dalmatica) *dalmatics*,  
long undergarments of Dalmatian wool. Kil. IX, 7; expl.  
Y. ib. 39<sup>d</sup> top קובלין (read קובלין כולוביון, v. Sm. Ant.  
s. v. δαλματική).

דלם, דלום, דלום m. (דלל; comp. Samaritan דלם

Gen. XXI, 23, Arab. *dallasa*) *adulteration, fraud*. V., however, דלס. [V. Fränkel Aram. Fremdw. p. 188.]

## דלסתי, v. בקלחא.

**דלסתי** f. (דלס, emp. דלס a. זלס) [bottle-shaped,] *gourd*, a general name for *cucumbers, pumpkins* &c. (v. Sm. Ant. s. vv. *Colocynthe* a. *Colocynthis*). Kil. I, 2 מצרית וכו' Ms. M. (ed. חמצרי, corr. acc.) Egyptian gourd and the Bitter-gourd may be planted together (v. פלארס). Ned. VI, 1 דלסתי הרמוצת, דלסתי variously explained ib. 51<sup>a</sup>; Y. Kil. I, 27<sup>a</sup> top; a. fr.—Sot. 16<sup>a</sup> כר' מגלחו he shaves his body as smooth as a gourd; Y. Kidd. I, 59<sup>d</sup> top כדלס (corr. acc.). Pl. פלסתי, דלסתי, דלסתי. Sabb. XXIV, 4. Ned. VII, 1; a. fr.—Tosef. Maasr. III, 14 דלסתי. —Erub. 104<sup>a</sup> דלסתי, v. דלסתי.

**דלסתי** (b. h.; emp. זלס) *to drip*. Bekh. 44<sup>a</sup> his eyes are tearing, dripping or running.

**דלסתי** ch. same. Targ. Prov. XIX, 13 דלסתי (Var. דלסתי). —Sabb. 43<sup>a</sup> דלסתי דלסתי which are liable to have leaky roofs.

**דלסתי** m. (preced.) *drippings* from the roof; *leak* in the roof. Bets. V, 1; Sabb. 43<sup>a</sup>. Pes. 39<sup>b</sup> דלסתי שפול לרובו on which the drippings from the roof have fallen. Makhsh. IV, 4sq.; a. e.

**דלסתי** ch. same. Targ. Prov. XIX, 13; XXVII, 15. —Y. Maas. Sh. IV, 55<sup>c</sup> top; Lam. R. to I, 1 (דלסתי דלסתי).

**דלסתי** f. (preced.) *receptacle of drippings*, name of the second roof of the Temple made for protection against an eventual leak in the upper roof. Midd. IV, 6 (Maim. דלסתי).

**דלסתי** f. (δελφική=δέλφει, *delphica*, sub. mensa) *delphica*, a three-legged table used as a toilet table or a waiter, contrad. fr. שולחן eating table (v. Becker Gallus, ed. Göll II, p. 354). Kel. XXV, 1. Ib. XXII, 1; Tosef. ib. B. Bath. I, 9 דלסתי (corr. acc.). Ab. Zar. V, 5 (69<sup>a</sup>) דלס Ar. (Ms. M. דלסתי, ed. דלסתי, v. Rabb. D. S. a. l. note). Y. Dem. VI, 25<sup>d</sup> statuery made דלסתי like a kind of *delphica* (for practical use and not for idol worship, emp. פסיס). \*Ex. R. s. 43 דלסתי hugging the statuery figure supporting a *delphica* (Num. R. s. 2 סריס). —Pl. דלסתי. Y. Ab. Zar. III, 42<sup>c</sup> bot.

**דלסתי** (b. h.) 1) *to burn; to be illumined*. Gen. R. s. 39 saw a castle דלסתי lighted. B. Kam. VI, 5 דלסתי and they caught fire. Y. Sabb. II, beg. 4<sup>c</sup> דלסתי that it may continue to burn. Ib. <sup>d</sup> דלסתי are burning.—Part. pass. דלסתי *enkindled, burning*. Gen. R. s. 11 דלסתי מצאנו אותו (Yalk. ib. 16 דלסתי) I found it still burning. Midr. Till. to Ps. VII, 14 (ref. to דלסתי ib.) דלסתי (Yalk. a. l. דלסתי) whose hearts within them are burning (with lust). —Lam. R. to IV, 19 [read:] שדודי שמשלכתי דלסתי (Koh. R. to V, 2 דלסתי) they (the Romans) sent fire after them from their engines (tormenta), v. דלסתי. —2) *to pursue eagerly*. Lam. R. l. c. דלסתי של ישראל (Koh. R. l. c. דלסתי; Midr. Till. l. c. דלסתי) Israel's persecutors.

*Nif. דלסתי to be burnt, destroyed by fire*. Orl. III, 1 דלסתי must be burnt. Ib. 2sq.; a. fr.—Y. B. Kam. IV, 5<sup>c</sup> top דלסתי liable to take fire.

**דלסתי** *to kindle, light*. Sabb. II, 1 דלסתי what material may be used for the Sabbath lights? Ib. 7 דלסתי light the lamps. Y. ib. II, 4<sup>c</sup> bot.; Y. Ter. XI, 48<sup>b</sup> top דלסתי she came to get a light from a priest's wife; a. fr.—V. דלסתי.

**דלסתי** ch. same; 1) *to burn*. Targ. Am. V, 6; a. e.—Meg. 12<sup>b</sup> דלסתי ביה דלסתי Ms. M. (v. Rabb. D. S. a. l.) = דלסתי ביה דלסתי (Esth. I, 12). —2) *to pursue*, v. infra.

**דלסתי** 1) *to kindle a light, start a fire*. Targ. Num. VIII, 2. Targ. Ex. XXII, 5; a. e.—Sabb. 22<sup>b</sup> דלסתי ודלסתי he lighted it for his use. Ib. 23<sup>a</sup> דלסתי עלי דלסתי they light the Hanuckah lamps in my behalf at home; a. e.—2) *to pursue*. Targ. Lam. IV, 19. [Ib. III, 66 דלסתי, read דלסתי or דלסתי.]

**דלסתי** m. (preced.) *light, burning material, wick, wood* &c. Y. Sabb. II, beg., 4<sup>c</sup> דלסתי האור ברוב דלסתי the larger portion of the burning material was not enkindled (on the entrance of the Sabbath). Midd. I, 4 דלסתי the Temple gate by which the burning material was brought in. Koh. R. to V, 2, v. דלסתי.

## דלסתי, v. דלסתי.

**דלסתי** f. (b. h.; דלס) *fever*. Y. Ab. Zar. II, 41<sup>a</sup> bot.

**דלסתי**, v. דלסתי.

## דלסתי, v. דלסתי.

**דלסתי** *Daleth*, the fourth letter of the Alphabet. Sabb. 104<sup>a</sup>, v. גימ'ל. Y. ib. VII, 10<sup>d</sup> top דלסתי if one changed a *Daleth* into a *Resh*. Maas. Sh. IV, 11 דלסתי the mark *Daleth* intimates that the contents are *D'mai* (v. דלסתי); Tosef. ib. V, 1; Y. ib. IV, 55<sup>b</sup> top. Y. Snh. X, 28<sup>b</sup> top; a. fr.—Pl. דלסתי, דלסתי. Sifr. Deut. 36; Sabb. 103<sup>b</sup>.

**דלסתי** f. (b. h.; דלס) *door, lid on hinges, shutter*. Erub. 101<sup>a</sup>, v. אלמנה. —נעל דלסתי to shut the door to borrowers, *to render credit difficult*. Snh. 32<sup>a</sup>; a. fr.—B. Kam. 80<sup>b</sup> דלסתי a door once shut is not easily opened, i. e. it requires ardent prayer to regain divine grace after a calamity has set in; a. fr.—Tosef. Kel. B. Mets. VI, 7 דלסתי on hinges, v. דלסתי. —Pl. דלסתי, constr. דלסתי. Sabb. XVII, 1. Lev. R. s. 14 דלסתי a woman's womb has doors (muscles, ref. to Job III, 10); a. fr.—Par. III, 2; Tosef. ib. III (II), 2 דלסתי a seat of boards on hinges upon the backs of the oxen; Succ. 21<sup>a</sup>. —Yoma 9<sup>b</sup> דלסתי vacillating like doors, v. דלסתי. [Y. Kidd. I, 59<sup>d</sup> top, v. דלסתי.]

**דלסתי** ch. same. Pl. constr. דלסתי. Targ. Job III, 9 (10) דלסתי דלסתי, a gloss to פלסתי or דלסתי. [Ed. Lag. דלסתי; Ms. דלסתי.]

**דלסתי**, Targ. Prov. XIX, 14 Var. (v. ed. Lag. II, p. XII<sup>4</sup>), a corruption of דלסתי.

**דָּם** m., constr. דָּם (b. h.; דָּם or דָּם, comp. דָּבַב) *liquid; blood; life*. Men. 44<sup>a</sup> בְּדָם (not בְּדָמָה, v. Rabb. D. S. a. l. note) with the juice of the purple shell.—Sabb. 31<sup>b</sup> וְכִי רַבִּיעִיתָ דָּם one fourth of a Log of blood did I (the Lord) put in your body (the smallest quantity required to sustain life, v. Sot. 5<sup>a</sup>). Snh. 72<sup>b</sup> (ref. to Gen. IX, 6) הִצֵּל דָּם save the life of the one (who is pursued) at the expense of the life of the other (the pursuer).—דָּם בְּרִיתִי = דָּם בְּרִיתִי the blood lost at circumcision. Tosef. Sabb. XV. (XVI), 9 בְּ דָּם . . . צָרִיךְ לְהַטִּיף he must cause the blood of the covenant to flow from him (even if born without preputium). Ib. 8; a. fr.—Pes. 16<sup>b</sup> שֶׁהִנָּפֵשׁ וְכִי דָּם the blood with which life escapes when cutting the animal's throat is called a *fluid* (with regard to levitical purity, v. פָּשֵׁר); a. v. fr.—*Pl.* דָּמִים. Keth. 9<sup>b</sup> דָּם טָמֵא complaint of absence of the token of virginity.—שְׂפִיכַת דָּם (abbr. ש"ד) *murder*. Yoma 67<sup>b</sup>; a. fr.—Midd. III, 1, a. e. הִזְלִינִים דָּם blood sprinkled against the upper part of the altar, opp. הִזְחִחוּנִים.—Snh. VIII, 6, a. fr. (with ref. to Ex. XXII, 1) אֵין לוֹ יֵשׁ לוֹ his blood is revenged, אין לוֹ יֵשׁ לוֹ he may be killed with impunity. Ib. 72<sup>a</sup> קָנְנֵנוּ דָּם he acquired possession of them by risking his life.—דָּמִים [equivalent, v. דָּמִים.]

**דָּם** ch. same 1) *blood; life*. Targ. O. Gen. IV, 10. Targ. ib. IX, 6; a. fr.—B. Bath. 58<sup>b</sup> בְּרִישׁ כָּל מַדְעִין אֵין דָּם at the head of all diseases (chief cause of physical disorders) am I, the blood. Yoma 82<sup>b</sup>, a. e. וְכִי מֵאָה חַיִּיתָ דָּם what right hast thou to assume that thy blood is redder than thy neighbor's (you have no right to commit murder even under compulsion). Kidd. 81<sup>a</sup> וְכִי לְדָמֶיךָ (שוֹרֵרָה) I should have valued thy life two *M'ah*, i. e. I should not have spared thee; Pes. 112<sup>b</sup> Ms. M. (ed. סְכָנִיךְ, v. Rabb. D. S. a. l. note 200, a. note 3). Keth. 60<sup>b</sup> bot. דָּם דָּמָה Ar. s. v. נָדָן (ed. דָּמָה on the blood of an ass.—*Pl.* Targ. Gen. IV, 11; a. fr.—Gitt. 57<sup>b</sup>, v. דָּם I.—2) *congestion*. Ab. Zar. 28<sup>b</sup>; Bets. 22<sup>a</sup> דָּם דְּמַעְתָּה וְכִי congestion of the eye, tears &c. Gitt. 68<sup>b</sup> לִדְ דְּרִישָׁא for congestion of the head (head-ache). [דָּמִין equivalent, v. דָּמִין.] V. אֲרָמָא.

**דָּמָה** to resemble, v. דָּמִי.

**דָּמָה** pr. n. m. *Dama*, name of a gentile of Ascalon, praised for his filial reverence. Ab. Zar. 23<sup>b</sup> (Var. רָמָה, v. Rabb. D. S. a. l. note 90); Kidd. 31<sup>a</sup>; Y. Peah I, 15<sup>c</sup> top דָּמָה; Yalk. Ex. 364. Cmp. דָּמָה.

**דָּמִי** m. (דָּמִי) *suspicion, talk*, whence (cmp. דְּמָי, fruits about which there is a suspicion as to the tithes therefrom being properly taken, opp. דָּמָה. Y. Maas. Sh. V, end, 56<sup>d</sup> [read:] דָּמִי רִיקָן דָּמִי לא רִיקָן D'mai means, There is a talk that he has given the tithes, there is a talk that he has not; Y. Sot. IX, 24<sup>b</sup> top דָּמִי לא רִיקָן (read דָּמִי). Y. Dem. II, 22<sup>a</sup> top; Y. Shek. V, 48<sup>d</sup> top אֲרִימְתוֹן דָּמִיִּין have you set apart what is due of them (the barley) according to the law of D'mai?—Dem. I, 1. Ib. 3 פָּטוּר מִן דָּמִי is exempt from the law of D'mai (no tithes required of them on account of doubt); a. fr.—D'mai, name of a treatise of *Mishnah*,

*Tosefta a. Y'rushalmi of the Order of Z'raim*. [Not to be confounded with דָּמָה=דָּמָה of what.]

**דָּמִין** m. pl. (דָּמִי, v. P. Sm. 913 sq.) *figures*. Targ. Jud. XVII, 5; XVIII, 14; a. e.

**דָּמִין** m., pl. דָּמִין, דָּמִין *stand-still, stillness*; דָּמִין הַבֹּקֶר the time in the morning and the evening when the sun appears to stand still or be silent (cmp. Yoma 20<sup>b</sup>), *dawn and sunset*. Sabb. 118<sup>b</sup>; Ber. 29<sup>b</sup>; a. fr. Y. Pes. V, beg. 31<sup>c</sup> הַחֹמֶה דָּמִין sunset.

**דָּמִין** (Pilp. of דָּמִין) to *silence*. Part. pass. דָּמִין *unable to speak, overcome by wine*. Y. Ter. I, 40<sup>d</sup> bot.

**דָּמִין** ch. same. Part. pass. דָּמִין *overwhelmed*. Cant. R. to III, 4 וְכִי הָיָה מָוֶה he lay in a stupor the whole night, opp. פָּרַפַּר to be restless.

*Ithpalp* to be *dumb*. Targ. Y. II Ex. XV, 16 [read:] דָּמִי.

**דָּמִין** v. דָּמִין (cmp. דָּם).

**דָּמָה** pr. n. m., v. דָּמָה.

**דָּמָה**, v. דָּמִי.

**דָּמָחְרָא** pr. n. pl. *Damharia*, in Babylonia. R. Hash. 21<sup>a</sup>. Erub. 6<sup>a</sup> דָּמָחְרָא Ms. M. (ed. דָּמָחְרָא). Men. 81<sup>a</sup> Ms. M. (ed. דָּמָחְרָא). V. Berl. Beitr. z. Geogr. p. 30.

**דָּמִי** f.=דָּמָחְרָא. Targ. Y. Deut. V, 8. Targ. O. Ex. XX, 4 ed. Berl.; a. fr.

**דָּמִי** m. same. Targ. Y. Ex. XX, 4; a. e.

**דָּמִי**, v. דָּמִי.

**דָּמִי** m. (preced.) *sleep*. Targ. Esth. II, 21 דָּמִי bed-room.

**דָּמִי**, Targ. Prov. VI, 31 Ms. (ed. דָּמִי), read דָּמִי.

**דָּמִי**, v. דָּמִי.

**דָּמִי**, v. דָּמִי.

**דָּמִי** gossip, v. דָּמִי.

**דָּמִי** f. (b. h.; דָּמִי) *resemblance, image*, esp. *man's divine image* (Gen. I, 26). Yeb. 63<sup>b</sup> הָיָה כְּאִלּוּ מִמֶּנּוּ as though he diminished the divine image (by neglecting the propagation of man). Num. R. s. 19 גְּבוּרָה שֶׁל דָּמִי they compare the appearance of Divinity to the shape of man; a. fr.—*Pl.* דָּמִי. Pesik. R. s. 33 כְּמָה דָּמִי in how many images (visions) did I appear to you!—Yalk. Ex. 422 שְׁנֵי דָּמִי אֶחָד וְכִי two embroidered designs, one on each side.

**דָּמִי** ch. same. Targ. O. Ex. XX, 4 (v. דָּמִי). Targ. O. Deut. IV, 15 sq.; a. e.—Pesik. Parah, p. 41<sup>a</sup> וְכִי רָאִיתִי כְּמָה דָּמִי whenever I see a vision resembling him &c.; Pesik. R. s. 14 בְּרִמְזִיָּה (corr. acc.).

**דָּמִי** m. (Difel of דָּמִי, v. דָּמִי I, a. e.) *that which is ruined; ruins, debris*. Targ. Is. XXIII, 13; XXV, 2 (h. text מפלה).

40



Ib. s. 91, a. fr. כִּד כִּד ר' וְכ' when R... was dead; a. v. fr.—Ruth R. to III, 13; Koh. R. to VII, 8 וְתִמָּה לֵחַ and the fire over the grave died out.

**Pa.** תִּמָּה same. Targ. Koh. V, 11. Targ. Job III, 13, some ed.—Y. Maas. Sh. IV, 55<sup>c</sup> top מִתְּמָה יָרִיב מִתְּמָה (not מִדָּרֵךְ) and this man (I, thou) dreamt that he was sleeping and sleeping.

**Itpe.** תִּמָּה to feel the approach of death. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup>.

**דִּמְכָה, דִּמְכָה, דִּמְכָה** m. (preced.) *sleep; couch*. Targ. Ps. CXXXII, 4. Targ. Y. Deut. XXVIII, 16; a. e.—**Pl.** תִּמְכִּין. Targ. Ps. CXLIX, 5 מְכִירוֹן Ms. (ed. תִּמְכִּין) their resting places.

**דִּמְכִירוֹתָא** f. (preced.) *death*. Y. Ab. Zar. III, 42<sup>c</sup> top.

**דִּמְם** (b. h.; v. דִּמְם, דִּמְם) 1) *to be silent, dumb, at rest; to be stricken dumb*. Pesik. R. s. 33 (ref. to Is. VI, 5) הֵיךְ הָיָה לִי שֶׁמִּתְמָה how did it happen to me that I was silent (did not join in the praises of the angels)? Taan. 20<sup>a</sup> הָיָה הַדָּמָה וְהַדָּמָה when the winds subside. Snh. 91<sup>a</sup> הָיָה כַּאֲבֵן דִּמְם like a dumb stone. Ber. 19<sup>a</sup> יוֹשֵׁב וְדוֹמָם sits in silence; a. fr.—**Part. pass.** דִּמְם, דִּמְם. Lam. R. to I, 17 (ref. to Ps. XLII, 5) וְעַכְשֵׁי ר' סִלְקָא וְכ' and now in silence does she (Israel) go up (to the ruins of Jerusalem), and in silence &c.—**V.** דִּמְם.—2) *to leave off*. Midr. Till. to Ps. IV, 5 (ref. to ib.) [read:] וְכ' וְלִבְךָ שָׁתָּהוּם provided that thou leavest off from the sin &c.; Yalk. ib. 627.

**Hif.** דִּמְם to silence, bring to a stand-still. Ex. R. s. 29 end הָעוֹלָם דִּמְם He made the world stand still. Gen. R. s. 97 שְׂרָא מְדָמִים וְכ' who will bring to a stand-still sun and moon.

**דִּמְסָקָתָא** v. דִּמְסָקָתָא.

**דִּמְסָקוֹס** pr. n. pl. (Damascus) *Damascus in Syria*. Y. Bicc. III, 65<sup>d</sup> מִסְקוֹס read כִּד in D.

**דִּמְעָה** (b. h.) *to flow, shed tears*. Tosef. Bekh. IV, 4 דִּמְעָה . . . . אם if his eye is tearing. Bekh. 44<sup>a</sup>, v. דִּלְתָה. [Sifré Deut. 157 דוֹמְעוֹת . . . שִׁירָו, read: עִינֵי שִׁירָו; v. Sot. VII, 8.]

**Pl.** דִּמְעָה (denom. דִּמְעָה II) *to make a thing, otherwise exempt, subject to the law of T'rumah, to mix secular grain, wine, oil &c. with T'rumah in proportions sufficient to make the whole prohibited to non-priests; in gen. to mix secular with sacred things*. Orl. II, 4; 6 דִּמְעָה; a. fr.—Ter. III, 1 וְכ' אֵינָה מְדָמָה does not make *Dema* by itself (if mixed with secular fruits). Ib. 2 דִּמְעָה אֵינָה does not make them *dema*; וְכ' מְדָמָה make *dema*, the smallest of the two being considered as an admixture; a. fr.—**Part. pass.** מְדָמָה. Ib. V, 6 אֵין הַמְדָּמָה מְדָמָה אֵין הַמְדָּמָה מְדָמָה that which became subject to the law of T'rumah through an admixture, can affect a second mixture only in proportion, i. e. according to the quantity of real T'rumah contained therein. Hag. III, 4 wine jars or oil jars הַמְדָּמָה which have been mixed up; expl. ib. 25<sup>b</sup> דִּקְשָׁה מִדְּרָשׁ containing liquids, a portion of which was designated for libations.

**Nif.** דִּמְעָה to become *Dema* through mixture. Ter. I. c. Nidd. 46<sup>b</sup> שְׁנֵי דִמְעָה if a sufficient quantity of T'rumah has been put in a dough to make it forbidden to non-priests; a. e.

**דִּמְעָה** ch. *to tear, drip*. Targ. Jer. XIII, 17 (some ed. דִּמְעָה . . . Pa.). Targ. Lam. II, 18.

**דִּמְעָה** I m. (b. h.; preced.) 1) *tear, weeping*. Men. 30<sup>a</sup>; B. Bath. 15<sup>a</sup> מֹשֶׁה כָּתַב בְּדִמְעָה (Ms. M. בְּדִמְעָה) with tears (so that he could not speak).—**Pl.**, v. דִּמְעָה.

**דִּמְעָה** II m. (b. h.; cmp. דִּמְעָה, דִּמְעָה) *fruits*, whence (sub. מִתְּמָה, v. Ex. XXII, 28) *the priest's share of the produce, T'rumah*. Mekh. Mishp. s. 19; Yalk. Ex. 351 T'rumah has three names, *Reshith*, *T'rumah* and *Dema*; Tem. 4<sup>a</sup>. Ohol. XVI, 4 אֵיכָל בְּדִמְעָה he may partake of his priestly share. Tosef. Ter. X, 16 בֵּית הָרִ' place in the barn designated for T'rumah.

**דִּמְעָה** f. 1) *tear*, v. דִּמְעָה.—2) as preced. Targ. O. Ex. XXII, 28.

**דִּמְעָה** f. (b. h.; preced. wds.) *tear, collect. tears, weeping*. Lam. R. to II, 11 דִּמְעָה חֶסֶם וְכ' (Ar. דְּחִסִּית, Var. דְּחִסִּית, v. Ar. Compl. ed. Koh. s. v. דְּחִסִּית) tears caused by pungent matter, mustard &c. Ib. חֶסֶם Ar. I. c. (ed. Amst. חֶסֶם, ed. Lam. R. בֵּית חֶסֶם, v. Sabb. 152<sup>a</sup> top); Ab. d'R. N. II, ch. XLVIII (ed. Schechter, p. 132 דְּחִסִּית) tears caused by severe cold; a. e.—**Pl.** דִּמְעָה. Ib.; Sabb. 151<sup>b</sup>; Ab. d'R. N. ch. XLI (XLVIII, v. supra); a. fr.—B. Bath. 15<sup>a</sup>, v. דִּמְעָה.

**דִּמְעָתָא** ch. same. Targ. Is. XXXVIII, 5; a. fr.—**Pl.** דִּמְעָתָא, דִּמְעָתָא. Targ. Ps. CXVI, 8. Targ. Lam. II, 11 (ed. Lag. דִּמְעָתָא m., fr. דִּמְעָתָא). Targ. Jer. XIII, 17 דִּמְעָתָא (oth. ed. עֵין . . .); a. fr.—Bets. 22<sup>a</sup>; Ab. Zar. 28<sup>b</sup> דִּמְעָתָא (or עֵין . . . sing.) constant tearing of the eyes.—Sabb. 33<sup>b</sup> דִּמְעָתָא (some ed. דִּמְעָתָא, Ms. M. דִּמְעָתָא) tears dropped from his eyes.

**\*דִּמְעָתָא**, **דִּמְעָתָא** (v. P. Sm. p. 921) *to be stupefied, astonished*. Targ. Prov. VI, 30 לֹא לְמִדְּמָרָה (Ms. a. some ed. לְמִדְּמָר, corr. acc.) let them not be astonished (h. text רִבּוּי, v. LXX).

**דִּמְשָׁק** (b. h.) pr. n. pl. *Damascus*. Targ. O. Gen. XIV, 15 (Y. I דִּמְשָׁק). Targ. Is. XVII, 1; a. fr.—Sifré Deut. 1 שְׂאֵנִי מִדְּרָשׁ I (R. José b. Durmaskith) am from D., v. דִּמְשָׁקָתָא; a. fr.

**דִּמְשָׁקָתָא** m. of *Damascus*. Targ. O. Gen. XV, 2 (ed. Berl. דִּמְשָׁק).

**דִּמְשָׁק**, v. דִּמְשָׁק.

**דָּן** (b. h.) 1) pr. n. m. *Dan*, son of Jacob. Pes. 4<sup>a</sup> דָּן מִדְּרָשׁ he is a descendant of Dan; a. e.—2) pr. n. pl. *Dan* in northern Palestine. Pesik. Shek. p. 15<sup>a</sup> מִזְבֵּחַ שְׁבִין דָּן the altar (erected by Jeroboam) in Dan.—Targ. Y. II Num. XXXIV, 15. Targ. Cant. V, 4; Pirké d'R. El. ch. XXVII expl. פִּנְיָא, *Paneas*; Midr. Sam. ch. XXX; XXXII דָּנָה (יעֵן) פִּנְיָא.—Y. Dem. II, 22<sup>c</sup> bot. דָּן.—3) name of an



**דער**, Targ. Nah. III, 12 some ed., v. **רעד**.

**דעקן** (= דקק, v. דקק) to crush, break into small fragments; to humiliate. Targ. II Chr. XXXIV, 7. Targ. Job XVI, 12 (Ms. Var. **דצדק**, corr. acc.). Ib. XL, 12.

**דעקן** m. (preced.) powdered; minute, tender, young. Targ. O. Ex. XVI, 14 (Y. **דקק**) something powdered.—Targ. Am. VII, 1; a. e.—Pl. **דעקקא**, **דעקקא**; f. **דעקקא**. Targ. Jer. XVI, 6. Targ. O. Num. XXIII, 10; a. e.—Targ. Ez. XVI, 61.—Tosef. Snh. II, 5 **דעקקא** and that the spring lambs are yet tender; Snh. 11<sup>b</sup> Ms. M. (ed. **דקק**, Var. **דקק**, v. Rabb. D. S. a. l. note). V. **דקק** a. **דקק**.

**דעה**, **דעה** f. (b. h.; ידע) knowledge, understanding, reason; view; taste. Snh. 92<sup>a</sup> אדם שיש בו ד' a man that has obtained knowledge. Lev. R. s. 1 (prov.) **דעה** if thou hast acquired knowledge, what dost thou lack? &c.—Cant. R. to IV, 3 **דעה** the corrupt mind of, i. e. the fool, Ahasver; a. v. fr.—Pl. **דעה** (used also in Chald. phrases). Shebu. 42<sup>a</sup> **דעה** we are guided by the majority of opinions; Yoma 83<sup>a</sup>; Tem. 27<sup>b</sup> **דעה** since he cared to mention a certain number of minds (as witnesses). Y. Sot. I, 17<sup>a</sup>; Tosef. ib. V, 9; a. e. **דעה** as men differ in tastes (sensibilities) as regards food and drink, so do husbands differ &c. Pes. 112<sup>a</sup> **דעה** there are four thoughts &c. (the husband thinking of his first wife and the wife of her first husband); a. fr. V. **דעה**.

**דעון**, **דעון** f. pl. ch. (preced.) opinions. Y. Yeb. I, 2<sup>c</sup> bot.; Y. Keth. VI, beg. 30<sup>c</sup> **דעון** there are different opinions related in behalf of &c.; ib. V, 30<sup>a</sup> top **דעון** (corr. acc.).

**דען** (b. h.; cmp. דהן) to crush, stamp upon. Sifrē Num. 160.

**דען** to be stamped upon, crushed, annihilated. Pesik. R. s. 35 **דען** they were annihilated (their resistance broken) and gone.

**דען** ch. same, esp. to extinguish, quench. Targ. Prov. XVI, 14 **דען** ed. Lag. (some ed. **דען**, corr. acc.).—**דען** to be quenched. Targ. Is. XLIII, 17 **דען** (ed. Lag. **דען**). Targ. Prov. X, 7; XIII, 9, a. e. **דען** shall be quenched. Af. **דען** to quench. Ib. XV, 18.

**דען** (v. דען II) to prick, squeeze, fix, stick.—Part. pass. **דען** fixed. Targ. Y. Ex. II, 21.

**דען** same. Targ. O. Gen. XXX, 88 ed. Berl. (some ed. **דען**; Bxt. **דען** Pe.).—B. Bath. 74<sup>a</sup> **דען** (Ms. M. **דען**, Ar. **דען**, v. Rabb. D. S. a. l. note). I stuck it on the point of the lance.

**דען**, Snh. 22<sup>a</sup> Var. in Ar. s. v. **דען**, v. **דען**.

**דעקן**, Y. B. Kam. X, 7<sup>c</sup> top **דעקן** בר נש **דעקן**.

**דעה** f. (b. h.; v. דעה) knowledge, mind; temperament, physical disposition, constitution. **דעה** to occur to one's mind, to strike. Sot. IX, 6 (45<sup>b</sup>); a. fr.—דעה

weighing of opinions, i. e. decision between opposite views. Snh. 6<sup>a</sup> **דעה** made a mistake in deciding, against the common practice, a case concerning which there are opposite authorities, opp. to a decision against an established law; ib. 33<sup>a</sup>; Y. Keth. IX, 33<sup>a</sup>; Y. Snh. I, 18<sup>a</sup> bot.—Y. Hag. II, 77<sup>b</sup> top **דעה** their mind is not pure (unfit to study esoterics).—B. Mets. 11<sup>b</sup>, a. e. **דעה** a deputized person (or fictitious person, e. g. one's ground) can take possession. Snh. 25<sup>a</sup> sq. **דעה** one who makes the chance of a game dependent on his own action, e. g. throwing dice, **דעה** who makes it dependent on his dove's flight.—Tosef. Hull. VII, 1 **דעה** reason decides in favor of &c.; Hull. 90<sup>b</sup> **דעה** by saying 'reason decides' does he mean a reasonable interpretation of the Biblical law, or is he in doubt and 'reason decides' means **דעה** his opinion inclines in favor of &c.?  
**דעה** with the consent of, with the knowledge of, opp. בעל כרחי, v. **דעה**. Kidd. 44<sup>a</sup> **דעה** with her father's consent; **דעה** without her father's consent; a. fr.—**דעה** good physical constitution, **דעה** not fastidious in taste, opp. **דעה** q. v.—**דעה** impatience, greed, **דעה** contentedness. B. Bath. 145<sup>b</sup> bot.; Snh. 101<sup>a</sup> top.—Ber. 29<sup>b</sup> **דעה** they are impatient (Rashi: they do not understand how to express their wishes).—Pes. 113<sup>b</sup> **דעה** whom the mind cannot endure; a. fr.—Pl. **דעה**, v. **דעה**.

**דעה** ch. same. Targ. Job XV, 2; a. fr.—Ber. 18<sup>b</sup> **דעה** thou madest him feel badly; Hull. 94<sup>b</sup>.—Ber. 33<sup>b</sup> bot. **דעה** he had not his mind directed on it, recited without devotion. Ib. 36<sup>a</sup> **דעה** . . . people plant radishes with the intention of eating them when they are young. Ib. **דעה** (in doing so) what was thy opinion? Is it that thou hold-est to R. A.?—Kidd. 81<sup>b</sup>; Ber. 26<sup>a</sup>, a. fr. **דעה** I did not think of it. Keth. 3<sup>a</sup>, a. fr. **דעה** who-soever betroths a wife to himself does so with the implicit understanding that his act is in agreement with the rabbinical enactments.—M. Kat. 17<sup>a</sup>, v. **דעה**. Gitt. 70<sup>b</sup> **דעה** a clear mind, full consciousness; **דעה** a confused mind, delirium. M. Kat. 26<sup>b</sup> bot. **דעה** how little sense (manners) has this scholar!—**דעה** (abbr. ס"ד) it enters thy mind, i. e. you may think. Ber. 41<sup>b</sup> **דעה** all its measures,—you cannot mean that?—Pes. 2<sup>a</sup>, a. fr. **דעה** קא ס"ד (abbr. קס"ד) thy first impression naturally was that he who said 'light' meant really &c. (an editorial remark for the sake of introducing a discussion on premises finally to be up-set). Ib. 14<sup>b</sup> **דעה** ראי ס"ד for if we were to think that it was a rabbinical law; ib. 18<sup>a</sup>; a. fr.—Ib. top ס"ד **דעה** if we were to assume that he withdrew his opinion only as to vessels &c.; ib. 19<sup>a</sup>; a. fr.—Sot. 46<sup>a</sup> **דעה** . . . . . you may possibly think we say, i. e. you may be misled to interpret &c.; therefore (to obviate such a misinterpretation) a Biblical intimation is required; a. fr.

**דעה** m. (דפה, to hammer, join; cmp. דפן) board, plank; transf. a column in the scroll (later Hebr. a leaf of a book).

דָּק I m. (b. h.; דָּקָק) *thin, fine, tender*, opp. יָס. Hull.  
III, 1 עוֹף דָּק small fowl (doves, birds &c.). Ib. VI, 7

powdered ordure, חול ד' fine sand; a. fr.—*Pl.* *הקנים*. Ib. III, 1; a. fr. the *small bowels*.—Y. Ber. II, 4<sup>h</sup> top בדקים (sub. נקבים) concerning the smaller functions of the body (urinizing, usu. קטנים, opp. גסים (usu. גדולים, v. גדול.—Kel. II, 2 שבכלי חרס the fine and small earthen vessels; a. fr.—Fem. דקא, (בהמה), small cattle, v. נס. Hull. I. c. B. Kam. VII, 7. Ib. 80<sup>a</sup> ד' חיה small forest animals (deer, fox &c.). בר' (sub. מדא) in small quantities, *retail*. Dem. II, 5; Y. ib. 23<sup>a</sup> bot.; Tosef. ib. III, 12, v. לוימא.—Yoma IV, 4 ד' powdered frank incense, ח' the very finest; a. fr.—*Pl.* דקא. Hull. 56<sup>a</sup>; a. fr.

דק, דקא ch. same.—*Pl.* דקא. Naz. 59<sup>b</sup> ל' with the small bowels (of the sacrifice).

דק, דק, דוק m. (b. h.) a veiled or withered spot in the eye, *cataract*. Sifra Emor ch. II, Par. 3 דק זה הדוק the Biblical *daḳ* is what is now called *dok*. Bekh. 38<sup>b</sup> דוק a black spot, לבן ד' a white spot.—*Pl.* דוקין. Gitt. 56<sup>a</sup>; Ab. Zar. 51<sup>a</sup> שכעין ד'; a. e.—V. דוקא II.

דקדק m. (דקדק) 1) *crushing, humiliation, suffering*.—*Pl.* דקדוקים Erub. 41<sup>b</sup> עניות דקדוקים the sufferings of poverty.—2) *nicety, fine point, subtilty, detail, minuteness*; [in later Hebr.: *grammar*]. Ab. ch. VI ד' the fine points discussed among scholars. Snh. 99<sup>a</sup> except this single point (in the adopted interpretation of the Law). Bekh. 30<sup>b</sup>.—Y. Ber. II, 4<sup>d</sup> אל' ד' אחריות (צריך) the following pairs of words require special care in pronouncing; Deut. R. s. 2 אחריות ד'.—*Pl.* as above, constr. דקדוקי. Hull. 4<sup>a</sup> מצות ד' the details of ritual laws. Succ. 28<sup>a</sup> ד' חריזה the subtle points in the interpretation of Biblical laws, חריזים ד' the special points in rabbinical enactments. Lev. R. s. 22 ד' שתי ד' there are two defined rules concerning the cutting of animals. Y. Yoma III, 41<sup>a</sup>; Y. Sot. II, 18<sup>a</sup> הפרשה כל ד' all the particulars of the section; Tosef. ib. II, 1; a. fr.

דקדוקא ch. same.—*Pl.* דקדוקין. Targ. Cant. V, 13.

דקדק (Pilp. of דק or דקק) 1) *to crush, grind*; v. *Nithpa*.—*Part. pass.* מדקדק broken, humiliated, afflicted. Ex. R. s. 31 מדקדק afflicted with poverty. Gen. R. s. 100 עני מדקדק a very poor man.—2) *to even a woof by beating*. Tosef. Sabb. VIII (IX), 2; Sabb. 75<sup>b</sup>; 97<sup>b</sup> (v. Rashi a. l.).—3) *to examine minutely, search, investigate* (charity cases); *to trace genealogical records* (corresp. to דק); in gen. *to be very strict* in religious observances; (with עב) *to deal strictly with* (esp. used of divine retribution). Y. Peah VIII, 21<sup>a</sup> בכסות וב' you must make inquiries if one asks for clothes, but you must not &c., if food is asked for; Lev. R. s. 34 (B. Bath. 9<sup>a</sup> בוודקין.—Y. Kidd. IV, 65<sup>d</sup> מד' אחריה you must not trace its past records. Y. B. Bath. IV, end, 14<sup>d</sup> it is the custom in sales לדחיה מדקדקין to be strict, opp. בעין יפה. Ex. R. s. 31 מד' עמהם he is stinting (illiberal) towards the poor. Y. Succ. I, 52<sup>b</sup> top בה ד' he paid no particular attention to its preparation. Hull. 4<sup>a</sup> דרבה

they are very strict in the observance, even more so than &c.; Tosef. Pes. I (II), 15.—Yeb. 121<sup>b</sup> (ref. to Ps. L, 3) עם וב' the Lord deals with those around Him (the good) strictly, to a hair's breadth; Y. Shek. V, 48<sup>d</sup>. Lev. R. s. 27; a. fr.—Tanḥ. Mishp. 11 why art thou so severe in punishing her?

*Nithpa*. דקדק (= נִתְּפָא) *to be crushed, powdered*. Ohol. II, 7.

דקדק ch. same, 1) *to crush, humiliate*, v. דקדק. Lev. R. s. 27, v. גי'—2) *to investigate*; *to be strict*. Targ. Job IX, 17 (comp. Yeb. 121<sup>b</sup> in preced. w.)—Lam. R. to I, 22 (ref. to Ps. ib.), be as strict in punishing them as thou hast been in punishing me.

*Ithpa*. דקדק *to be crushed, powdered, broken*. Targ. Mic. I, 7 ידקדקין Var. (ed. Lag. ידקדקין; Vien. ידקדקין, corr. acc.). Targ. Is. XXI, 9 יד' (not יד'). [Targ. Nah. III, 10= ידקדק they will be chained, v. ידקדק.]

דקדק m. (preced.) *powder*. Targ. II Chr. XXXIV, 7 (ed. Lag. דקדק, h. text דק).

דקדקא c. (דקדק, with format. ד; comp. סמוקרי &c.) *very thin, light*. Y. M. Kat. II, 81<sup>b</sup> top [read:] ד' דיפתח for its pitch coating is very light, opp. גלירא.

דקדקא, v. דקא.

דקדק, v. דק I.

דקדק m. (v. דק Af.) [a look-out,] a small door or bar at the foot of a stairway, leading to a court or river bank. Erub. 60<sup>a</sup>. Ib. 61<sup>a</sup>.—*Pl.* (Chald.) דקדק. Ib.

דקדקא, v. דקדקא.

דקדקא, v. דקדקא.

דקדקא, v. דקדקא.

דקדקא, read דקדק, v. דקדק.

דקדק m. (דקדק) *chisel or borer*. Kel. XIV, 3 של חרש ד' the carpenter's &c.

דקדק m. (דקדק; comp. דקדקא) *wickerwork, basket; jug inclosed in wickerwork*.—*Pl.* דקדקא. B. Mets. 84<sup>a</sup> (כדוריא) of the size of the baskets of H.; Sabb. 127<sup>a</sup> וב' of the size of the jugs of H.—Hull. 4<sup>a</sup> דקדקא baskets with slaughtered birds (v. Tosaf. a. l.; Rashi: *strings of birds*, fr. דקדק *to perforate*).

דקדקא, Y. Maas. Sh. IV, 55<sup>b</sup> bot. ד' קפא, read: *twenty beams*.

דקדק m. (דקדק=b. h. דקדק; comp. דקדק) *crushing; oppression, wrong*. ד' חבש ד' *ask satisfaction for one's wrongs, to take one's part*; Gen. R. s. 9, end וב' ד' protects the wronged; Yalk. Gen. 15 did the angel take up the cause of the ass?; a. e. Comp. גלפון.

\***דְּקִילִין**, **דְּקִילִין**, **דְּקִילִין**, Targ. II Sam. XVII, 19, prob. to be read **דְּקִילִין** or **דְּקִילִין** (Pesh. דְּקִילִין) *pounded grits*; v. next w.

**דְּקִילִין** m., **דְּקִילִין** c. (דקק, v. דקק) 1) *broken, powdered, pounded*. Targ. O. Ex. XXXII, 20 (some ed. a. Y. דְּקִין). Targ. Y. Ex. IX, 8 דְּקִין a pounded mass (v. דְּקִילִין; h. text דְּקִין; a. e.—Pl. דְּקִילִין, דְּקִין, דְּקִין. Targ. O. Lev. XVI, 12.—2) *minute, tender, little, young*. Lev. R. s. 27, a. e. דְּקִין, בעירא דְּקִין, בעירא דְּקִין, v. בעירא. —Pl. דְּקִילִין, דְּקִין, f. Targ. II Chr. XXXIII, 11.—Y. Snh. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top דְּקִין the pigeons are yet very small. Y. Bets. I, end, 61<sup>a</sup> דְּקִין young children. Y. B. Mets. VI, end, 5<sup>c</sup> דְּקִין minors. Ib. מהו דְּקִילִין דְּקִילִין can the minors say to the adults &c.? Ib. דְּקִילִין (corr. acc.).—[Targ. Y. Gen. XIX, 11 מִדְּקִילִין Ar., ed. מִטְּלִין.—Y. Ber. I, 2<sup>a</sup> מִטְּלִין (the inhabitants of) small villages (living in scattered dwellings).—Fem. דְּקִילִין, דְּקִילִין. Targ. II Esth. IX, 19 אֵילִין (h. text חֲפִירִין).—Y. Gitt. V, 47<sup>c</sup> top קִירִין דְּקִין the traps for small animals. Y. Dem. V, 24<sup>c</sup> bot.—V. דְּקִילִין.

**דְּקִילִין**, v. אֵילִין II.

**דְּקִילִין** f. (דקק) *act of digging, quantity of ground broken with one stroke*. Bets. 8<sup>b</sup>.—Pl. דְּקִילִין. Ib.

**דְּקִילִין** f. collect. noun (דקק) *young shoots*. Targ. Y. Gen. XXII, 3 [read:] דְּקִילִין (= מַרְבִּיחֵי שֶׁל הָאֵנָה, v. Tam. 29<sup>b</sup>).

**דְּקִילִין** f. (v. preced.) *the lowest joint of the vertebra* (=h. נֶצֶחַ). Targ. Y. Lev. III, 9. [Targ. Y. Deut. XVIII, 3 דְּקִילִין, v. דְּקִילִין.]

**דְּקִילִין** m. (cmp. דקק) 1) *palm-tree*. Peah IV, 1. Tam. 29<sup>b</sup>; a. fr.—B. Bath. 36<sup>b</sup> דְּקִילִין נִשְׂרָה (Ms. H. a. O. נִשְׂרָה, v. Rabb. D. S. a. l. note 3) a young palm bearing more than once a year (oth. opin.: one dropping its fruits prematurely). Ab. Zar. I, 5 טָב דְּקִילִין a variety called *dekel tab* (Chald.: *good palm*). Sifra Thazr., Neg., Par. 5, ch. XIII דְּקִילִין הָיִיתָ thou art a mountain-palm (too rash, v. Men. 84<sup>b</sup> top; Var. in R. S. to Neg. XI, 7 דְּקִילִין cutting through mountains, sophistical; Yalk. Lev. 552 דְּקִילִין.—Pl. דְּקִילִין, דְּקִילִין. Gen. R. s. 38.—Tosef. M. Kat. II, 10; Sabb. XIV, 3 דְּקִילִין (Var. דְּקִילִין, Tosef. ib. XII (XIII), 13 דְּקִילִין, Var. ed. Zuck. דְּקִילִין a potion used as a *purgative* (said to be the water of a well springing forth between two date-trees); Y. ib. XIV, 14<sup>c</sup>; Bab. ib. 110<sup>a</sup>; Y. Ber. VI, end, 10<sup>d</sup>.—2) דְּקִילִין. Y. Sot. II, 18<sup>a</sup>.

**דְּקִילִין**, **דְּקִילִין** ch. same, *palm-tree*. Targ. Ps. XCII, 13. Targ. Y. Gen. XXII, 3; a. e.—B. Kam. 59<sup>a</sup> דְּקִילִין אֲרָמִי Ms. M. (ed. דְּקִילִין, incorr.) an Aramean palm, דְּקִילִין a Persian palm. Ib. 92<sup>b</sup> (prov.) דְּקִילִין וְאֵילִין the bad palm will travel to meet a barren cane (like meets like). Ber. 55<sup>b</sup> bot. none see in a dream דְּקִילִין a golden palm-tree (a thing not experienced in reality). Erub. 51<sup>a</sup> דְּקִילִין a palm-tree which supports its neighbor. Ib. דְּקִילִין דְּקִילִין a palm which pays its owner's taxes. Keth. 10<sup>b</sup> דְּקִילִין (not דְּקִילִין) as injurious as the axe to the palm-tree.—Pl. דְּקִילִין, דְּקִילִין, דְּקִילִין. Targ.

Ex. XV, 27. Targ. Deut. XXXIV, 3.—Y. R. Hash. II, 58<sup>a</sup> top, a. e. דְּקִילִין the Babylonian palms. B. Bath. 26<sup>a</sup>; a. fr. [Sabb. 110<sup>a</sup> דְּקִילִין, read: דְּקִילִין as Ms. M.]—Fem. form דְּקִילִין. Sabb. l. c. דְּקִילִין Ms. O. (ed. דְּקִילִין, Ms. M. דְּקִילִין, corr. acc.), v. Y. ib. XIV, 14<sup>c</sup>.

**דְּקִילִין** m. (preced.) *a palm-gardener*. Gen. R. s. 41, beg.; Num. R. s. 3; Midr. Till. to Ps. XCII (Yalk. Ps. 845 אֲדָרָם).

**דְּקִילִין**, **דְּקִילִין**, **דְּקִילִין** m. ch.=h. דְּקִין, *beard, bearded chin, hair-growth*. Targ. Lev. XIII, 29 sq.; a. fr.—B. Bath. 58<sup>a</sup> דְּקִילִין הִנִּיחַ seized him by his beard. Gen. R. s. 72 (prov.) דְּקִילִין לִסְבִּי מִן הִיכְתִּי thou pleasest my grandfather (with hair) from my beard, i. e. you wish to be liberal at other people's expense; (Yalk. Gen. 129 דְּקִילִין, דְּקִילִין when old men dye their beards. B. Mets. 60<sup>b</sup> דְּקִילִין לִישִׁיעָה he dyed the hair of his head and beard; ib. וְלֵךְ... וְלֵךְ he washed it white again; a. fr.—Pl. דְּקִילִין, דְּקִילִין. Targ. Y. Lev. XIX, 27; a. e.—B. Mets. 39<sup>a</sup>, v. next w.

**דְּקִילִין**, **דְּקִילִין** m. (preced.) *bearded, i. e. adult, major*.—Pl. דְּקִילִין, דְּקִילִין. B. Mets. 39<sup>a</sup> לִישִׁיעָה (Ar. לִישִׁיעָה for beards, i. e. adults), v. אֲפִסְרוּפָא. Ib. 70<sup>a</sup> בִּרְיָן אֲפִסְרוּפָא is permitted even for the benefit of adult orphans.

**דְּקִילִין** (b. h.; cmp. דקק, דקק) *to crush, pound, powder*.—Denom. דְּקִילִין.—Pilp. דְּקִילִין q. v.

**דְּקִילִין** 1) same. Kerith. 6<sup>b</sup> דְּקִילִין הִנִּיחַ the attendant pounding well &c.; Y. Yoma IV, 41<sup>d</sup> bot. כְּשֶׁהָיָה דְּקִילִין when the attendant pounded, the superintendent called, Pound well &c. [Sifré Deut. 207 דְּקִילִין, דְּקִילִין or דְּקִילִין].—2) *to be fine, small*. Part. דְּקִילִין, דְּקִילִין. Succ. IV, 9 (48<sup>b</sup>) one was wide (מְעִיבָה), דְּקִילִין Ms. M. (ed. דקק; Y. ed., Ms. M. 2, a. Mish. ed. Pes. 6<sup>a</sup>; Mish. Nap. מִדְּקִין Hof.) and the other tube was narrow; Y. ib. 54<sup>d</sup> top (they thought) דְּקִילִין the narrow was for wine. Y. Yoma III, 41<sup>a</sup>; Y. Sot. II, 18<sup>a</sup> top דְּקִילִין small and thin type of letters. Arakh. 25<sup>a</sup> מִדְּקִין a sparsely sown field.

**דְּקִילִין** נִדְּקָה, נִדְּקָה *to be crushed*. Mekh. Bo. s. 13 נִדְּקָה; Pesik. R. s. 17 נִדְּקָה; Pesik. Vayhi, p. 64 נִדְּקָה. [Zeb. 22<sup>a</sup> נִדְּקָה, read דְּקִילִין, v. דְּקִילִין.]

**דְּקִילִין** ch. same, v. דקק.—Imperat. דְּקִילִין (v. דקק). Sabb. 152<sup>a</sup> דְּקִילִין בִּכְכִּי דְּקִילִין grind with thy jaws (eat well), and thou wilt find (its effect) in marching.

**דְּקִילִין** same. B. Kam. 101<sup>a</sup> דְּקִילִין and pounded them.—Part. pass. דְּקִילִין (דְּקִילִין). Targ. Is. XXX, 14 (h. text דְּקִילִין).—Palp. דְּקִילִין q. v.

**דְּקִילִין** (דְּקִילִין) same. Targ. II Kings XXIII, 15; Targ. II Chr. XXXIV, 4 אֲדָרָם.—Gen. R. s. 70 דְּקִילִין, v. אֲדָרָם. Lam. R. introd. (R. Hānina 2) אֲכָלָה וְיִמְדָּקָה (fr. Dan. VII, 7). [Targ. Y. II Num. V, 19 דְּקִילִין=דְּקִילִין.]

**דְּקִילִין** f. (דקק, v. דקק) *a tender child*. Y. R. Hash. II, 58<sup>b</sup> top דְּקִילִין כְּנֹחֶה as the nails of a young child; Y. Snh. I, 18<sup>c</sup> bot. ed. Krot. דְּקִילִין (corr. acc.).

**דָּקַר** (b. h.) 1) to dig, bore, pierce. Sabb. 110<sup>a</sup>, a. e. (explain. מִי דִקְרִין וּכְּ (הֶקֶל) because they make an opening in the bile. Y. Ned. IX, 41<sup>b</sup> bot. דִּקְרָה וּדְקָרָה and sticks it (the sword) into his own heart. Gitt. 56<sup>a</sup>, v. next w.—Kidd. 22<sup>b</sup>; a. fr.—2) (cmp. הֶקֶל) to spread, branch off. Succ. 13<sup>a</sup> Ar.; Erub. 11<sup>b</sup>; 16<sup>a</sup> הַדְּקָרִים קִנִּים הַדְּקָרִים reeds which spread, i. e. the top reeds, v. דְּקָרִין.—Part. Pu. דְּקָרִין ramified, formed like a דְּקָרִין. Erub. 11<sup>b</sup> Ar.

*Nif.* דִּקְרָה to be pierced, stabbed. Tanh. Pinh. 1; Num. R. s. 21, beg.

**דִּקְרָה** ch. same, to stab. Gitt. 56<sup>a</sup> לְדִקְרָהּ (the guardsmen) wanted to stab his body (to see whether R. Joh. was really dead). Ib. (Hebr.) דִּקְרָהּ they (the Romans) will say, they stabbed their teacher. [Ex. R. s. 47 וּדְקְרִין, v. דְּקָרִי.]

**דִּקְרָה** m. (preced.) a pronged tool, mattock (v. Sm. Ant. s. v. Raster). Bets. I, 2; 7<sup>b</sup>. Ib. נָעִין וּכְּ the mattock was stuck into the ground on the eve of the Festival. Shebi. V, 6.—Y. Sot. II, 18<sup>a</sup> יַחְפּוּר בְּדִקְלָה (twice).—Pl. דִּקְלָה a purgative water, v. דְּקָרִי. דִּקְרָהּ Sabb. 110<sup>a</sup> (differences about spelling 'דִּקְרָה' or 'דִּקְלָה'; Y. ib. XIV, 14<sup>c</sup>; a. e.—Y. Succ. I, 52<sup>a</sup> bot. דִּקְרָה like prongs, v. דְּקָרִין.

**דִּקְרָהּ** pl. דִּקְרָהּ, v. דְּקָרִי.

**דִּקְרָהּ** v. דְּקָרִי.

**דִּקְרָהּ** f. (דִּקְרָה) stalks of flax beaten once (still hard and knotty), contrad. to דִּקְרָהּ thoroughly beaten, tow. Hull. 51<sup>b</sup> וּכְּ if a bird falls upon *dakta*, we must apprehend internal injury, if on *daktakta*, we need not. B. Bath. 26<sup>a</sup> top וּכְּ Ms. M. a. oth. (ed. 'ר, v. Rabb. D. S. a. l. note 2) pieces of stalks flew off and injured people.

**דִּקְרָהּ** v. דְּקָרִי.

**דִּקְרָהּ** part. of דְּקָרִי.

**דִּקְרָהּ** m. (דִּקְרָה) row.—Pl. דִּקְרָהּ. Gen. R. s. 20 (explain. דִּקְרָהּ because it consists of rows above rows (of the imbricated form of the artichoke).

**דִּקְרָהּ** I ch. 1) same, row, range, order. Keth. 60<sup>a</sup> דִּקְרָהּ in a row of women. B. Kam. 117<sup>a</sup> קָמָה in the first row of scholars. Hull. 11<sup>a</sup> top דִּקְרָהּ a row of men. Ib. 47<sup>a</sup> דִּקְרָהּ within the ranges of the lobes of the lungs. Ib. 53<sup>a</sup> דִּקְרָהּ in the order in which the claws of the lion's paw appear when he assaults an animal. Snh. 97<sup>b</sup> דִּקְרָהּ Ms. M. (ed. דִּקְרָהּ; Ms. K. a. Ar. דִּקְרָהּ, pl.) the first row (of righteous men) before the Lord; Succ. 45<sup>b</sup> (v. Rabb. D. S. a. l. note 9).—Kidd. 36<sup>b</sup> דִּקְרָהּ R. J. his class-mate; a. fr.—Pl. דִּקְרָהּ Meg. 12<sup>a</sup> (expl. דִּקְרָהּ, Esth. I, 6) דִּקְרָהּ ranges of mosaics. Nidd. 20<sup>a</sup> וּכְּ there are three ranges of leaves, and three leaves in each. Ber. 28<sup>a</sup> דִּקְרָהּ rows of white hair. Ib. 62<sup>b</sup> (phonetic etymol. of קַפְרָהּ אֲרֻמִּינָהּ)

וּכְּ in place of going around the rows of houses &c. Ab. Zar. 28<sup>a</sup> וּמִיָּדֵי דְּמָא מְבִי דְּרִי ed. (Ms. M. כְּבִי); Yoma 84<sup>a</sup> וְאַחֲרֵי דְּמָא מְבִי דְּרִי (Ms. M. כְּבִי) and he makes blood come (and blood will come) out from between the rows of teeth. [Ib. כְּבִי דִּקְרָהּ, v. דִּקְרָהּ.] [Taan. 3<sup>b</sup>; B. Mets. 73<sup>a</sup>; B. Kam. 113<sup>b</sup> דִּקְרָהּ, v. דִּקְרָהּ.]—2) a range of wood, pyre. Cant. R. to III, 4 יִקְרָא יִקְרָהּ דִּקְרָהּ a burning pyre hast thou set on fire, v. דִּקְרָהּ.—Pl. as above. Targ. Ps. LXXXII, 15 Ms. (ed. דִּקְרָהּ).—3) (v. דִּקְרָהּ) period, generation. Targ. Deut. XXXIII, 7. Targ. Job. VI, 17; a. fr.—Hag. 5<sup>a</sup> עַד דְּמִלִּי לְהוּ לְהוּ until they have completed the period (lived the years allotted to them). Snh. 97<sup>b</sup> בְּכָל דִּקְרָהּ (Ms. M.) in each generation; a. fr.—Pl. דִּקְרָהּ, דִּקְרָהּ, דִּקְרָהּ. Targ. Is. LI, 8 sq.—Targ. Ps. XLIX, 12 (Ms. דִּקְרָהּ); a. fr.—Hull. 93<sup>b</sup>; Yeb. 39<sup>b</sup> אֲכַשְׁרוּ הַדְּקָרִים (the present) grown better?

**דִּקְרָהּ** II f. court, v. דִּקְרָהּ.—shed, v. דִּקְרָהּ.

**דִּקְרָהּ** 1) to winnow; 2) to carry, v. דִּקְרָהּ I, II.

**דִּקְרָהּ**, Pes. 56<sup>a</sup>, אֲסָא דִּקְרָהּ, v. דִּקְרָהּ.

**דִּקְרָהּ**, v. דִּקְרָהּ.

**דִּקְרָהּ**, Deut. R. s. 6, read דִּקְרָהּ.

**דִּקְרָהּ**, v. דִּקְרָהּ.

**דִּקְרָהּ** m. (b. h.; a contr. of דְּקָרִי, v. דְּקָרִי) [leader,] goad, the iron point on the staff (בְּלִמְדָּה); also the spud at the end of the handle of the ploughshare (v. Sm. Ant. s. vv. Aratrum a Catrinos). Hag. 3<sup>b</sup> מִזֶּה דִּקְרָהּ זה זה as the goad directs the cow &c. Kel. IX, 6 מִלְּמַד שְׂבֻלַּע הָרִי מִלְּמַד שְׂבֻלַּע הָרִי in which the iron point was driven in so that nothing could be seen of it. Ib. XXV, 2, v. מִלְּמַד. Tosef. ib. B. Mets. IV, 4. Pesik. Bahod. p. 153<sup>a</sup>; Y. Snh. X, 28<sup>a</sup>, a. e., v. דִּקְרָהּ. Ib. מִלְּמַד שְׂבֻלַּע הָרִי לְפָרִיזָהּ man makes a goad to direct his cow, and to his (evil) inclination should he not &c.?—Pl. דִּקְרָהּ, דִּקְרָהּ. Koh. R. to XII, 11; Num. R. s. 15 (quoted fr. Koh. l. c.); a. fr. [Num. R. s. 14 וְהָיָה כִּדְרָבָהּ אֵלָּא כִּדְרָבָהּ, v. אֵלָּא כִּדְרָבָהּ.]

\***דִּקְרָהּ** m., pl. דִּקְרָהּ (v. preced.) goad-bearers (an adaptation of *δορυφόροι* in speaking of Athens), guardsmen. Bekh. 8<sup>b</sup> (Ar. דִּקְרָהּ).

**דִּקְרָהּ** to leap, step.—Hif. דִּקְרָהּ to make a step (מִדְּרָגָה), i. e. to fell trees at uneven heights from the ground, so as to make the stumps appear like steps, opp. דִּקְרָהּ to cut at even heights. Y. Shebi. IV, 35<sup>b</sup> bot. [read:] יִרְאֶה לֹא יִרְאֶה מִחֲלִיק וּמִחֲלִיק he must not cut one portion even and another step-like, but must make the stumps equally high; מְקוֹם . . . דִּקְרָהּ לְדִקְרָהּ where it is the custom to cut even, he must (in the Sabbatical year) cut uneven &c.; Tosef. ib. III, 14 [read:] לֹא יִחֲלִיק וּיְדִקְרָהּ 'הוּא לֹא יִחֲלִיק וּיְדִקְרָהּ' Y. Erub. VII, beg. 24<sup>b</sup>, v. מִקְרָהּ.

**דִּקְרָהּ** c. (v. preced.) step, stairs, ladder. Targ. II Esth. I, 2. Targ. II Kings IX, 13 שָׁעָרָה דִּקְרָהּ (h. text גֶּרֶם גֶּרֶם) (h. text גֶּרֶם גֶּרֶם).—Sabb. 77<sup>b</sup>; Keth. 10<sup>b</sup> (phonet. etymol.)

א. way to the roof. Sabb. 155<sup>a</sup>, v. אַפְּקֵלָא. Yeb. 63<sup>a</sup> go down a step when taking a wife; go up a step in choosing a groomsman; Y. Kidd. IV, 66<sup>a</sup>. Pes. 112<sup>a</sup> לְשִׁנְיָתָא, לְשִׁנְיָתָא לְפִנְיָתָא, לְשִׁנְיָתָא לְפִנְיָתָא. — Pl. הַרְגוֹן. Targ. O. a. Y. II Ex. XX, 23; a. e. — Targ. II Sam. VI, 13 Regia a. Kimḥi (ed. 'חג').

הַרְגוֹן, הַרְגוֹן m. (דרג) a suite of graded officers, staff. Y. Hor. III, beg. 47<sup>a</sup> וְהָאֵל וְהָאֵל He and His entire staff (of angels); Y. Snh. II, 20<sup>a</sup> top. Ex. R. s. 1 שִׁדְרֵי מֹשֶׁה מִנְיָה מֹשֶׁה Moses left his suite. Num. R. s. 4 שִׁדְרֵי מֹשֶׁה (not דְּרִינִין) to form his staff (on bringing up the Ark, II Sam. VI, 1 sq.). — Y'lamd. to Num. XII, 1, quot. in Ar.; ib. to Deut. XI, 22 'דר', a. (v. Koh. Ar. Compl. s. v. אַסֵּי). — [Tosef. Naz. I, 2 דרגון, v. דרגון, v. דרגון.]

הַרְגֵּשָׁה, v. הַרְגֵּשָׁה.

הַרְגֵּשָׁה, הַרְגֵּשָׁה, Y. Sabb. VI, 8<sup>e</sup> bot., read with Tosef. ib. VII (VIII), 2 דגן וקדרון, a charm formula.

הַרְגֵּשָׁה, v. הַרְגֵּשָׁה.

הַרְגֵּשָׁה c. (דרג, with formative ש) 1) the footstool in front of a high bed (Scamnum); 2) state bed with its footstool; (v. Ned. 56<sup>a</sup> sq. the discussions about the meaning of our w., a. Maim. comment. to Mish. a. l.). Ned. VII, 5 מוֹתֵר בֵּרִי if one vows abstinence from 'bed', he is allowed the use of the footstool. Snh. II, 3 (20<sup>a</sup>). M. Kat. 27<sup>a</sup>, אֶבֶן; Y. Ber. II, 5<sup>d</sup> bot.; Y. Ned. VII, end, 40<sup>e</sup>; a. e.

הַרְגֵּשָׁה ch. same, in gen. couch. Targ. Y. Gen. XLVII, 31 (Y. II הַרְגֵּשָׁה). Ib. XLVIII, 2. Targ. Ps. VI, 7; a. e. — Pl. הַרְגֵּשָׁה. Targ. Esth. I, 6 (ed. Lag. הַרְגֵּשָׁה). Targ. Ez. XXIII, 41; a. e.

הַרְדֵּה, Pa. הַרְדֵּה (= הַרְדֵּה, cmp. הַרְדֵּה) to take down, remove ashes. Targ. Y. Ex. XXVII, 3 לְמִדְּהָא (corr. acc.). Ib. to cleanse it (the altar, h. text רָשָׁן); Targ. Y. Num. IV, 13 וְהִרְדֵּה.

הַרְדֵּה to glide down. Sot. 44<sup>a</sup> וְהַרְדֵּה (the uncleanness coming out sideways) glides down and falls to the ground. Cmp. הַרְדֵּה.

הַרְדֵּה, v. הַרְדֵּה.

הַרְדֵּה m. (דרר) a large barrel carried on wheels, or rolled. Kel. XV, 1 עֲגֵלָה a water tank on wheels. Sifra Sh'mini ch. VII, Par. 6 מִצִּיא דְרִיר עֲגֵלָה (corr. acc.). Ib. עֲגֵלָה; Yalk. Lev. 538 הַרְדֵּה. Pirké d'R. El. ch. XXX (ref. to Gen. XXI, 14) וְהָאֵל אֶת הָאֵל וְהָאֵל Abraham took the water barrel and tied it to her loins that it might drag behind her &c. [Sifré Num. 115, read הַרְדֵּה, as Yalk. ib. 750.] — Pl. הַרְדֵּה. Tosef. Ab. Zar. IV (V), 5 (Var. הַרְדֵּה); Ab. Zar. 32<sup>a</sup>. Tosef. ib. VII (VIII), 9; Ab. Zar. 59<sup>b</sup> top Ms. M. (ed. 'דרר, corr. acc.). [Yalk. Cant. 992 הַרְדֵּה, v. הַרְדֵּה.]

הַרְדֵּה (Pa' pel of דרג, cmp. דרג; v. Fl. in Levy Talm. Dict. I, 444<sup>a</sup>) to drip. Keth. 17<sup>b</sup> וְהָאֵל he dripped

oil on the head of scholars at his son's wedding. Ib. 'הַרְדֵּה the act of dripping oil &c. (indicating that the bride is a virgin).

הַרְדֵּה pr. n. Dardania, a district and city of Upper Mysia. Targ. Y. I Gen. X, 4 (some ed. הַרְדֵּה; Y. II 'הוד'); Targ. I Chr. I, 7 (h. text דְּרִינִים; Gen. R. s. 37, beg.; Y. Meg. I, 71<sup>b</sup> bot. הַרְדֵּה).

הַרְדֵּה m., pl. הַרְדֵּה (Pa' pel of דרג) cloth-shoes or slippers, socks. Y. Kil. IX, 32<sup>d</sup> top (explain. Mish.). Ib. דְּרִינִים דְּרִינִים who puts woolen socks over linen &c. Ib. bot. הַרְדֵּה וְהָאֵל a woolen shoe on one foot &c. — Gen. R. s. 100 דְּרִינִים dress me in my slippers . . . and place my sandals by my feet (v. Sm. Ant. s. v. Solea); Y. Kil. IX, 32<sup>b</sup> top דְּרִינִים; Y. Keth. XII, 35<sup>a</sup> top דְּרִינִים, read הַרְדֵּה. Y. Orl. III, 63<sup>a</sup> top מַעֲבִידִינָה וְהָאֵל (ed. Krot. 'הוד, corr. acc.) to make socks of them.

הַרְדֵּה m. (Parpel noun of דקק; cmp. דקק) a. tender, young, small; esp. pupil of a primary class. Targ. Job III, 19. — B. Mets. 66<sup>a</sup> קְרִיעָה גְּבֵרָה ד' קְרִיעָה was it a child that destroyed the note? A great man &c. Ib. קְרִיעָה דְּכֹלִי עֲלָמָא וְהָאֵל it was a beginner in learning that tore it, for, in civil law, all people are beginners &c. — Pl. הַרְדֵּה, הַרְדֵּה. Targ. Job XXX, 1 מְקִירֵי my juniors; a. e. — B. Mets. l. c. — B. Bath. 21<sup>a</sup> מְקִירֵי teacher of primaries (Bible teacher); Bekh. 46<sup>a</sup>. Sabb. 104<sup>a</sup>. B. Kam. 92<sup>b</sup>, v. הַרְדֵּה. Keth. 111<sup>b</sup> ל' דְּרִינִים the teacher of Resh Lakish's children.

הַרְדֵּה (Pilp. of דרר, v. Fl. to Levy Talm. Dict. I, p. 444<sup>a</sup>); Hithpalp. הַרְדֵּה to roll. Cant. R. to VI, 11 כֻּלָּם all of them get in commotion and roll (Pesik. R. s. 11 מְתַרְעֵמִין וּמְתַרְעֵמִין). V. הַרְדֵּה.

הַרְדֵּה m. (b. h.; v. קר) thistle, artichoke (v. Löw Pfl. p. 100; 427). Gen. R. s. 20. — Pl. הַרְדֵּה, הַרְדֵּה. Shebi. VII, 1. Lev. R. s. 23; Cant. R. to II, 2 תְּרִינִים thorns and thistles. — Pesik. R. s. 10 וְהָאֵל with hedges of thorns &c.; Yalk. Cant. 992 הַרְדֵּה. [Yalk. Lev. 538, v. הַרְדֵּה.] — V. הַרְדֵּה.

הַרְדֵּה ch. same. — Gitt. 70<sup>a</sup> דְּרִינִים what kind of Dardara? Ans. מוֹרִיקָא דְּהוֹרִי 'the crocus of thorns', i. e. Carthamus tinctorius (Löw Pfl. p. 199). — Pl. הַרְדֵּה. Targ. Y. II Gen. III, 18. — Pesik. B'shall. p. 93<sup>a</sup> [read: וְהָאֵל] and he carried him over fields full of thistles.

הַרְדֵּה m. pl. (דרד) grape or olive treaders. Ter. III, 4. Y. ib. 42<sup>a</sup> bot.; Y. Ab. Zar. IV, 44<sup>b</sup> top דְּרִינִים (corr. acc.).

הַרְדֵּה, v. הַרְדֵּה.

הַרְדֵּה m. (b. h.) South, southern region. Yoma 21<sup>b</sup> דְּרִינִים towards the South. Gen. R. s. I, beg. דְּרִינִים the southern section of the sky; a. fr. — Esp. הַרְדֵּה (b. h. הַרְדֵּה) the South of Palestine, south of Lydda (with



II, דָּרָא (cmp. דָּלִי, a. b. h. נָשָׂא quoted in preced. art.) *to carry away, to lift, bear, sustain*. Sabb. 66<sup>b</sup> a big ant דָּרִי מִידִי which is carrying something. Meg. 28<sup>a</sup> מָרָא וְכ' was carrying a rake over his shoulder. Ib.

מִינִיהּ (שָׂקִיל) R. H. ed. (Ms. M. a. Ar. . . . . וְקָא ר' מִינִיהּ came and took it from him (to carry it himself). Ib. אִי רִגְלִית דְּרִיית בְּמַתְךָ דְּרִי if thou, in thy own place, art accustomed to carry (such things), carry it. Ab. Zar. 44<sup>a</sup> it was a magnetic stone לִיהּ דְּרִי Rashi (ed. דְּרִי, Yalk. Ms. II Sam. to XII, 30, וְלִיהּ, v. Rabb. D. S. a. l. note 9) which sustained it (held the crown suspended).—Ab. Zar. 32<sup>a</sup> וְדָרְוּ בְּהִירֵיהּ and they carry (the fragments of soaked clay vessels) with them (Ms. M. בְּמִיָּא, v. דְּרִי, v. תְּרִי); a. fr.—Sabb. 77<sup>a</sup> וְלֹא דָרִי וְכ' a wine which bears not an admixture of three (measures of water) to one, is no wine; B. Bath. 96<sup>b</sup> דָּרִי; Erub. 29<sup>b</sup>. V. דְּרִי IV.

*Ithpe. דָּרִי to be carried off; to get up involuntarily to save something.* Ab. Zar. 59<sup>b</sup>; 60<sup>b</sup>. Y. Sabb. III, 5<sup>d</sup> top וְכ' וְאִידְרִי the colleagues jumped up trying to bring him back.

**דָּרִי** m. (=מִי אֲדָרִי, v. אֲדָרִי; v. Fl. to Levy Targ. Dict. I, p. 417<sup>b</sup>) *barn*. Taan. 3<sup>b</sup> מִיבְעִי לְבִי ד' (v. Rabb. D. S. a. l. note 4) (the strong wind) is needed in the barn (for winnowing). B. Mets. 73<sup>a</sup> הָפִסִּי בְּבִי ד' turn around (busy yourselves) in the barn. B. Kam. 113<sup>b</sup> בְּבִי ד' מאֲ הֵשֶׁה גִּבְרִי הַזֶּה בְּבִי ד' he whose grain is found in the barn.—[Ab. Zar. 28<sup>a</sup>, v. דָּרִי I.]

**דָּרִיא**, R. Hash. 9<sup>b</sup> Ar., v. דָּרִי ch. Pa.

**דָּרִיאָבִן**, Tosef. B. Bath. XI, 2, v. דָּרִיבִּין.

**דָּרִיגִּון**, Tosef. Naz. I, 2, v. דָּרִיגִּון a דָּרִיגִּון.

**דָּרִינִשׁ** (b. h.) pr. n. m. *Darius*, King of Persia. Lev. R. s. 13; Esth. R. to IV, 4 דָּרִי הָאֲחֵרִי וְכ' Darius the Second was the son of Esther.

**דָּרִיךְ**, v. דָּרַךְ.

**דָּרִיכָה** f. (דָּרַךְ) *treading grapes &c.* Sabb. 145<sup>a</sup> bot. Ms. M. (ed. דְּרִיכָה) *treading grapes &c.*

**דָּרִיכִין**, v. דָּרַכִּין.

**דָּרִיכִית**, Ter. III, 4 some ed., v. דְּרִיכִית.

**דָּרִינִין** m. (corrupt. of *δέσμιον*) *cedar-wood*, the wool-like substance of which is used for wicks. Y. Sabb. II, beg. 4<sup>c</sup> (explain. לְקַשׁ; Bab. ib. 20<sup>b</sup> דָּרִינִין (שִׁבְכָא דָּרִינִין) V. דָּרִינִין.

**דָּרִיס**, v. דָּרַס.

**דָּרִיסָה** f. (דָּרַס) *treading; walking, crossing.* Sabb. 145<sup>a</sup> (דָּרִיסָה) *treading olives &c.* Meg. I, 6 דָּרִיסָה דָּרִיסָה entering one's ground, the benefit of crossing; Y. Erub. VI, 23<sup>d</sup> bot.—Y. Bicc. I, 63<sup>d</sup> top מְקוֹם דָּרִי a place for crossing, (right of way but not ownership of the interior of the soil). Lev. R. s. 3, beg. דָּרִי וְכ' one passing which the Lord passed.—Y. Sabb. I, 2<sup>d</sup> bot. כָּל הַמַּעֲכָה דָּרִיסָה (corr. acc.) whatever prevents from crossing; a. fr.—Bets. I, 5, v. דָּרִיסָה.

**דָּרִישׁ** m. *lecturer*, v. דָּרַשׁ.

**דָּרִישָׁה** f. (דָּרַשׁ) 1) *inquiry*. Snh. 11<sup>b</sup> שְׂאֵהָ ד' כל ד' שְׂאֵהָ ד' whatever inquiry about common affairs you have

to make.—2) *examination of witnesses, cross-examination*. v. דָּרִישָׁה. Snh. IV, 1; a. fr.—3) *interpretation of the Biblical text*. Pes. 22<sup>b</sup>; a. e., v. דָּרִישָׁה.—Pl. דָּרִישָׁה. Lev. R. s. 13, beg. ד' two queries.

**דָּרִיךְ** (b. h.) *to tread, stamp, walk*. Ter. I, 9 וְנִמְלֵךְ and after consideration decided to use them for pressing. Ex. R. s. 15 עֲרִיד לְדָרִיךְ וְכ' He will tread with His shoe upon &c.; a. fr.

*Nif. דָּרִיךְ to be trodden, pressed.* Ter. I, 8 עֲנָבִים הַנְּדָרְכִית (Mish. ed. הַנְּדָרְכִים) grapes in the press or intended for the press.

*Hif. דָּרִיךְ to lead, rear, train.* Snh. 76<sup>b</sup>; Yeb. 62<sup>b</sup> הַמְּדָרִיךְ he who leads his sons . . . on the right path.

**דָּרִיךְ** ch. 1) same. Targ. O. Deut. I, 36. Targ. Is. LIX, 8; a. fr.—Keth. 60<sup>b</sup> bot. וְכ' וְדָרְכָא לִיהּ who stepped upon &c. Sabb. 109<sup>a</sup> דְּרִיכָה לִיהּ וְכ' Ms. M. (ed. דְּרִיכָה) that an ass had stepped on his foot. [Y. Maas. Sh. IV, 55<sup>c</sup> top דְּרִיכָה מִדָּרִיךְ, read: מְדָרִיךְ, v. דְּרִיכָה.—Lev. R. s. 27 דְּרִיכָה, read: אֲדָרְכָה, v. אֲדָרְכָה I.]—2) *to overtake*, v. infra.

*Af. דָּרִיכָה 1) to thresh.* Targ. Is. XXVIII, 27 sq.; a. e.—2) *to lead.* Targ. Prov. XXII, 6, v. דָּרִי *Af.*—Targ. Ps. XXV, 9; a. e.—3) *to trace, overtake.* Targ. Prov. VI, 11; XXIV, 34 וְהִדְרִיכָה (ed. Lag. וְהִדְרִיךְ, Var. וְהִדְרִיכָה, h. text וְהִדְרִיכָה).—Keth. 60<sup>b</sup>; Ab. Zar. 15<sup>b</sup> וְהִדְרִיכָה and did not find him.

**דָּרִיךְ** c. (b. h.; preced.) *way, road; method, manner*. Kidd. 2<sup>b</sup> דָּרִיכָה לִשְׁוִי וְכ' *derekh* is feminine gender &c. Ib. דָּרִיכָה לִשְׁוִי it is man's way to carry war, and not woman's.—Y. Ned. I, beg. 36<sup>c</sup>, a. e. וְהִדְרִיכָה דְּרִיכָה לִשְׁוִי by our way (incidentally). Ab. Zar. 15<sup>b</sup> כִּדְּרִיכָה כִּדְּרִיכָה כִּדְּרִיכָה Ms. M. (ed. שְׂאֵהָ ד' on the same principle that &c.; a. v. fr.—אֲרִיךְ 'א' (abbrev. א' the way of the land, a) *good manners*; b) *secular occupation, trade*; c) (euphem.) *sexual connection*. Ab. II, 2 study דָּרִיכָה עִם דָּרִיכָה combined with a trade. Tosef. Sot. VII, 20 דָּרִיכָה לִימִדָה the Torah teaches incidentally the proper conduct that one must first build a house &c.—Gitt. 70<sup>a</sup> bot. דָּרִיכָה דָּרִיכָה travelling, marital connection &c. Gen. R. s. 18, end. Ib. s. 22; beg.—Ib. s. 80 דָּרִיכָה natural gratification of sexual appetite, דָּרִיכָה unnatural. Ib. s. 18, end; a. fr.—Snh. 31<sup>b</sup> דָּרִיכָה אֶת הַדָּרִיכָה mutilated me (oth. interpret.: wronged me in business).—Pl. דָּרִיכָה. Kidd. I, 1. R. Hash. 17<sup>a</sup> מִדְּרִיכָה צִיבֹרִי they deviated from the ways of the community, became heretics.—Prov. III, 17; דָּרִיכָה דְּרִיכָה דְּרִיכָה ways of peace (ref. to Prov. III, 17); כִּפְנֵי דָּרִיכָה because the ways of the Law are ways of peace (differ. fr. מִשְׁוִי אִיבָה, v. אִיבָה), i. e. it is a demand of equity, good manners &c., though no special law can be quoted for it. Gitt. V, 8 sq.; a. fr.—Derekh Erets (Manners), name of a treatise attached to Talmud editions, divided into *Rabba* (Large), and *Zuta* (Small).

**דָּרִיכָה** ch. same. Kidd. 2<sup>b</sup> דָּרִיכָה וְכ' it is usual for excessive eating to produce &c.—Ab. Zar. 48<sup>b</sup> דָּרִיכָה דָּרִיכָה another road.



Targ. O. Gen. XLIX, 24. — דַּרְפָּתְקָא. Targ. Job XXII, 9 וְדַרְפָּתְקִי Ms. (ed. ארצות).

דַּרְפָּתְקִי, v. דַּרְפָּתְקִי.

דַּרְצוּנָא, v. next w.

דַּרְצוּנִי, דַּרְצוּנִי f. (Pers. *dārsini*, Lag. Ges. Abh. 35, Löw Pf. p. 346) [*Chinese wood*,] *cinnamon*. Sabb. 65<sup>a</sup> דַּרְצוּנִי Ms. M. (ed. דַּרְצוּנָא, Ar. דַּרְצִין; v. Rabb. D. S. a. l. note).

דַּרְקִן = דַּרְקִן to *sprinkle, strew, thrust*. Targ. Job II, 12. Targ. Y. Ex. XIX, 13; a.e.

Pa. דַּרְקִין same. Targ. II Chr. XXIX, 22.

דַּרְקוֹן m. (δράκων) *dragon, Boa Constrictor* (v. Sm. Ant. s. v.). [Its figure was used as a military ensign of the Roman cohorts. In Talm. it is considered an emblem of idolatry.] Ab. Zar. III, 3 if one finds vessels ... ועליהם דַּרְקוֹן upon which is the figure of the sun ... or of a dragon. Tosef. ib. V (VI), 2 שאסור מִן דַּרְקוֹן (v. ed. Zuck. note) what kind of serpent is forbidden (as an emblem of idolatry)?; Y. ib. III, 42<sup>d</sup> top. — Lev. R. s. 16, beg. (ref. to תַּעֲסִכָּה, Is. III, 16; cmp. דַּרְקוֹן) וְכִי שֶׁהָיָה צוּרָה דַּרְקוֹן the figure of a serpent was on her shoes; Lam. R. to IV, 15 וְכִי כְּדוֹךְ עָלֶיהָ דַּרְקוֹן and a serpent wound around the barrel (allusion to the city of Jerusalem under the terrorism of the extremists). [Deut. R. s. 6 דַּרְקוֹן בַּא, corr. acc.] [Y. Kil. I, 27<sup>a</sup> bot. Ar., v. דַּרְבָּנוֹ.]

דַּרְקוֹנָא, דַּרְקוֹן ch. same. Gitt. 56<sup>b</sup>. Ber. 62<sup>b</sup> אַחַר דַּרְקוֹנָא דַּרְקוֹן II; Gitt. 57<sup>a</sup> דַּרְקוֹנָא (corr. acc.).

דַּרְקוֹנִים, דַּרְקוֹנִים, v. דַּרְקוֹנִים.

דַּרְרָא I m. (דַּרְרָא I) [*row of teeth*,] *the gum* (cmp. דַּרְרָא. Ab. Zar. 28<sup>a</sup>; Yoma 84<sup>a</sup> וְאֵת דַּרְרָא דְּמִי מִדְּרָא Ar. (ed. דַּרְרָא דְּמִי מִדְּרָא if he puts anything between his teeth, his gums will bleed. Ib. דַּרְרָא דְּמִי מִדְּרָא Ar. ed. Koh. (read: דַּרְרָא; ed. Ab. Zar. דַּרְרָא; Yoma דַּרְרָא, Rashi דַּרְרָא; v. Rabb. D. S. a. l.) and stick it into the inside of thy gums.

דַּרְרָא II m. (דַּרְרָא, v. דַּרְרָא) [*the object around which the question revolves*,] *stake, risk*. Targ. Esth. IV, 7. — In Talm. דַּרְרָא *money at stake, eventual loss*. B. Mets. 2<sup>b</sup>. Keth. 23<sup>b</sup>; a. fr. — Hag. 21<sup>b</sup> וְאֵת דַּרְרָא דַּרְרָא an eventual violation of the Biblical law of purity; Nidd. 6<sup>a</sup>.

דַּרְרָא f. (an adaptation of διαρροια, as if fr. דַּרְרָא I; as to dialectic variations, v. infra) *diarrhoea*. Lev. R. s. 18 (explain. דַּרְרָא, Num. XI, 20) R. Ebiathar says, *Uzara* means (אֲרוֹן לֵד) Ar.; Num. R. s. 7 (לֵד לְקַדְרָא or לְקַדְרָא, for I will put a worm in their entrails. Sifré Deut. 1 דַּרְרָא Pesik. Vattom., p. 131<sup>a</sup> דַּרְרָא Ar. (Var. in Ar. a. ed. דַּרְרָא, Ms. O. דַּרְרָא, Ms. Parma דַּרְרָא, v. דַּרְרָא. Gitt. 70<sup>a</sup> מִיּוֹשֵׁב) will be seized with diarrhoea. [Ib. (מִיּוֹשֵׁב)

דַּרְרָא ed., Ar. אַרְרָא q. v.] Ib. (insert סם) what is the remedy for *d.*? Ans. דַּרְרָא q. v.

דַּרְשָׁא (b. h.) 1) to *examine, question*. Denom. דַּרְשָׁא. — 2) to *expound, interpret*. Ber. I, 5 וְזֵמַן דַּרְשָׁא until Ben Zoma found an intimation of it in the Biblical wording. Taan. 5<sup>b</sup> מִקְרָא אֲנִי דַרְשָׁא I find it intimated in a Bible verse. B. Mets. 104<sup>a</sup> לְשׁוֹן דַּרְשָׁא interpreted the popular (Chaldaic) wording used in documents. Pes. 22<sup>b</sup>, v. דַּרְשָׁא; a. v. fr. — Part. pass. דַּרְשָׁא, f. דַּרְשָׁתָא. Y. Yeb. VIII, 8<sup>d</sup> top וְהָא דַּרְשָׁא has not the word מִמֶּנּוּ been employed for interpretation?, opp. מוֹפְנָה. — Denom. דַּרְשָׁא. — 3) (in gen.) to *teach, lecture*. Hag. II, 1 בְּרַב דַּרְשָׁא you must not lecture on &c. Snh. 99<sup>b</sup> וְכִי דַרְשָׁא וְדוֹרֵשׁ lectured on topics with the object of fault-finding; a. v. fr. — *lecturer*. Ex. R. s. 42, beg. אַבְבָּא אַבְבָּא Abba, the lecturer. Ib. s. 8, end, v. אַבְבָּא. — Pl. דַּרְשָׁא. Snh. 38<sup>b</sup>; Ab. Zar. 5<sup>a</sup> וְדוֹרֵשֵׁי every generation with its preachers. דַּרְשָׁא דְּמִיּוֹרֵשׁ, v. דַּרְשָׁא. [M. Kat. II, 5 (13<sup>b</sup>) דַּרְשָׁא, v. דַּרְשָׁא. Ms. M. (ed. דַּרְשָׁא, read דַּרְשָׁא, v. דַּרְשָׁא.)]

Nif. דַּרְשָׁא to *be interpreted, expounded*. Sifra, introd. rules דַּרְשָׁא by which the Law is interpreted. Y. Peah II, 17<sup>a</sup> דְּבִרְיֵי דַּרְשָׁא things which are derived by interpretation from the written code (Torah); דַּרְשָׁא derived from the oral code (Mishnah). Y. Meg. I, 70<sup>a</sup> top לְדַרְשָׁא is a legitimate object of interpretation.

Hithpa. דַּרְשָׁא same. Y. Keth. III, 27<sup>d</sup> top דַּרְשָׁא the words *v'lo* &c. are open for interpretation, v. דַּרְשָׁא.

דַּרְשָׁא ch. same. [Targ. Jer. XLVIII, 26, some ed., דַּרְשָׁא, v. דַּרְשָׁא. Targ. Jud. V, 9. — Succ. 51<sup>b</sup> bot. וְדַרְשָׁא they found a Bible verse and interpreted it. Arakh. 30<sup>b</sup> אִיכָא לְמִדְּרָשָׁתָא it may be interpreted in favor of a lenient practice &c. — Sot. 21<sup>a</sup> לְחַיִּי קַרָּא D. .... דַּרְשָׁא ... לְחַיִּי קַרָּא what verse did they interpret (to guide them in their action)? — Bets. 28<sup>a</sup> דַּרְשָׁא we taught in thy name. Yeb. 94<sup>a</sup> ... לֵיהּ דַּרְשָׁא R. El. might have given a valuable interpretation &c., v. דַּרְשָׁא. Lev. R. s. 9 וְעַד דַּרְשָׁא until he ended his lecture. Ber. 28<sup>a</sup> וְכִי דַרְשָׁא shall this teacher lecture one Sabbath, and the other &c.? Ib. דַּרְשָׁא. (v. Rabb. D. S. a. l. note); a. v. fr. — *lecturer*. Y. Yeb. XII, 13<sup>a</sup> top וְדַרְשָׁא דַּרְשָׁא to serve as lecturer, judge &c.

Ithpe. דַּרְשָׁא to *be interpreted*. Ber. 63<sup>a</sup> ... קַרָּא דַּרְשָׁא this verse (Ps. CXIX, 126) can be interpreted in its regular order (it is time to work &c., because people neglect the law) or in inverted order (the teachers ignore the letter of the law, because it is time to work for the Lord by guarding its spirit); ib. 60<sup>a</sup>; Snh. 70<sup>a</sup>.

דַּרְשָׁא, pl. דַּרְשָׁא, v. דַּרְשָׁא.

דַּרְשָׁא (h. form) דַּרְשָׁא f. (preced.) *interpretation, argument, attempt to harmonize*. Pes. 62<sup>b</sup> דַּרְשָׁא (Ms. M. דַּרְשָׁא pl., v. Rabb. D. S. a. l. note), v. אַבְבָּא. — Yeb. 54<sup>b</sup> דַּרְשָׁא is required for an argument to be based upon it. Ib. וְזֵמַן דַּרְשָׁא and what is the argument based upon it?

Ib. 70<sup>b</sup> בו לדרשה וב the word *bo* (Ex. XXII, 44, a. e.) is inserted for interpretation (emphasis); a. fr.

**הַרְשָׁן** m. (preced. wds.) *interpreter of the law, lawyer, lecturer*. Lev. R. s. 30, beg.—*Pl.* הַרְשָׁנִים. Sot. 49<sup>b</sup>; Toset. ib. XV, 5 הַרְשָׁנִים. Gen. R. s. 5. Koh. R. to VII, 5; a. fr.—Fem. הַרְשָׁנִית, pl. הַרְשָׁנִיּוֹת. B. Bath. 119<sup>b</sup> ד' דיו (not הן, v. Rabb. D. S. a. l.) were good lawyers (arguers).

**הַרְתָּא, הַרְתָּא, הַרְתָּא** f. (דור) 1) *court-yard*. Targ. Ex. XXVII, 12; a. fr.—[Targ. II Esth. V, 1; VI, 5 דרָא; I Esth. דרָא.—Y. Snh. X, 28<sup>a</sup> bot. וב' הַרְתָּיה דר' וב' (ed. Krot. הַרְתָּה) to the court of R. H.'s residence. Yoma 72<sup>b</sup>; Sabb. 31<sup>b</sup> וב' ליה ליה he who has no court, but makes a gate-way for his court (who possesses erudition but no fear of the Lord).—*Pl.* הַרְתָּא (הַרְתָּא). Targ. II Kings XXI, 5 (ed. Lag. דרָא constr.). Targ. Ps. X, 8 הַרְתָּא (ed. Lag. דרָא). Targ. I Chr. XXIII, 28 דרָא ed. Lag. (ed. Rahmer דרָא).—2) *buildings, dwellings* in a court.—*Pl.* הַרְתָּא. B. Bath. 67<sup>a</sup> if he said הַרְתָּא, all agree, it meant *houses*; they differ only when he said הַרְתָּא (Ms. O. הַרְתָּא), the one says, the court is meant &c. Ib. if he said הַרְתָּא (Ms. M. דרָא).

**הַרְתָּא**, Targ. O. Lev. II, 7, v. הַרְתָּא.

**הַרְתָּא**, Targ. Prov. XVI, 28, v. הַרְתָּא.

**הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁן** m. (b. h.) *tender grass, herbage*.—*Pl.* הַרְשָׁנִים. Ber. VI, 1. Ex. R. s. 17, beg. Hull. 60<sup>a</sup>. Y. Kil. I, 27<sup>b</sup> top. R. Hash. 11<sup>a</sup> what month is it *שהארץ* in which the earth produces fresh green while the trees are full of fruits?—Ib. הַרְשָׁן מליאה ד' the ground is covered with herbs.

**הַרְשָׁן (הַרְשָׁן, הַרְשָׁן)** m. (=רשָׁן, Sam. דרָא, comp. also הַרְשָׁן) *entrance, door-way* (v. הַרְשָׁן); *door*. Targ. O. Gen. XIX, 6 הַרְשָׁן ed. Berl. (oth. ed. a. Y. הַרְשָׁן). Targ. O. Ex. XXI, 6 הַרְשָׁן ed. Berl. (Y. הַרְשָׁן); a. fr.—Hull. 52<sup>b</sup>, v. הַרְשָׁן. Sabb. 77<sup>b</sup>; Keth. 10<sup>b</sup> (phonetic etymol.) הַרְשָׁן. Ib. כ' עברא לר' (as strengthening) as the bolt to a door. Ber. 56<sup>a</sup> ד' בריהא דנפול (read ד' בריהא, v. Rabb. D. S. a. l. note) (I dreamt) that the door of my house fell down; a. fr.—*Pl.* הַרְשָׁן. Targ. Job XXXVIII, 8. Targ. O. Deut. III, 5; a. e. [Targ. Esth. I, 6 וַיִּשְׁרֹן וַיִּשְׁרֹן (or וַיִּשְׁרֹן) and there were turning doors of silver.]—Men. 33<sup>a</sup> חלי דשי וב' (some ed. דשא) hang the door frames in first.

**הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁן**, Tanh. Aharé 3, read הַרְשָׁן, v. הַרְשָׁן.

**הַרְשָׁן** m., pl. הַרְשָׁנוֹת (comp. הַרְשָׁנוֹת) *wheat-stampers, groats-makers*. M. Kat. II, 5 (13<sup>b</sup>; Ms. רשָׁנוֹת, v. Rabb. D. S. a. l.).—Constr. הַרְשָׁנִי. Ib. 13<sup>b</sup> ed. (Ms. הַרְשָׁן). V. הַרְשָׁן.

**הַרְשָׁן, הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁן** pl. (הַרְשָׁן, comp. הַרְשָׁנוֹת a. הַרְשָׁנוֹת) *threshing (women) or gritsmakers*. Ab. Zar. 24<sup>b</sup> ד' דרָא (Ms. M. (ed. only דרָא); Zeb. 116<sup>b</sup> דרָא ed. (Ms. M. (ed. only דרָא); Men. 22<sup>a</sup> הַרְשָׁן (fr. דרָא) where with the threshers (or gritsmakers) crush the grain.

**הַרְשָׁן** (b. h.; comp. הַרְשָׁן) *to be moist, sappy, fat*.

*Pl.* הַרְשָׁן 1) *to bless with rich pastures*. Ber. 29<sup>a</sup> הַרְשָׁן (comp. Ps. XXIII, 2) give us pasture on the meadows of thy land.—2) (b. h.; denom. of הַרְשָׁן) *to remove the ashes, to clean* (the lamps). Tam. III, 9 הַרְשָׁן trims them. Yoma II, 3 מי הַרְשָׁן וב' who shall do the cleaning of the inner altar. Tam. III, 1; a. e.

*Nithpa.* הַרְשָׁן 1) *to become sappy, vigorous*. Pirké d'R. El. ch. XXXII, end.—2) *to be treated like the charred wick, to become unfit for sacred use*. Men. 88<sup>b</sup> הַרְשָׁן the oil as well as the wick has become unfit.

**הַרְשָׁן** m. (b. h.; v. preced.) 1) *fat, honorary gift*, v. next w.—2) *ashes* (of burnt flesh &c.). Zeb. V, 2, a. fr. הַרְשָׁן the place where the ashes of sacrifices were deposited.—*Pl.* הַרְשָׁן. Ib. 104<sup>b</sup> שלש ברת הַרְשָׁן (1)

**הַרְשָׁן, הַרְשָׁן** ch. same, *fat piece, honorary gift, present*. Snh. 94<sup>b</sup> (ref. to II Chr. XXXII, 1 in connection with the preceding account) הַרְשָׁן פדשָׁן Ar. (ed. הַרְשָׁן; Ms. M. הַרְשָׁן, corrected into הַרְשָׁן, oth. Mss. הַרְשָׁן, v. Rabb. D. S. a. l. note; Yalk. Kings 235 הַרְשָׁן) such a treat for such a gift, i. e. is this an adequate reward? V. הַרְשָׁן I.

**הַרְשָׁן**, Y. Erub. V, 22<sup>d</sup> bot., v. הַרְשָׁן.

**הַרְשָׁן**, Targ. Esth. I, 6, v. הַרְשָׁן.

**הַרְשָׁן** (v. הַרְשָׁן) *to crush grain, make groats*. M. Kat. 13<sup>b</sup> (Ms. M. הַרְשָׁן), v. הַרְשָׁן.

**הַרְשָׁן** ch. same, *Pa.* הַרְשָׁן, *Polel* (of הַרְשָׁן) *to stamp upon*. Targ. Esth. VI, 1.—Targ. Jer. XLVIII, 26, v. infra.—Targ. Jud. V, 21. Targ. Ps. XVIII, 43 הַרְשָׁן Ms. (ed. Lag. הַרְשָׁן); Targ. II Sam. XXII, 43. Targ. II Chr. XXXII, 1; a. e.

*Af.* הַרְשָׁן *to crush, pound*. Targ. Y. Num. XI, 8.

*Palp.* הַרְשָׁן *to tramp, reel* (of a drunken person). Targ. Is. XIX, 14; Targ. Jer. XLVIII, 26 הַרְשָׁן Ar. (Kimhi מַדְשָׁן, ed. Lag. הַרְשָׁן).—Part. pass. הַרְשָׁן *stamped upon*. Targ. Is. XIX, 14 (h. text מַדְשָׁן).

**הַרְשָׁן, הַרְשָׁן** m. (=הַרְשָׁן) *thresher or gritsmaker*. *Pl.* הַרְשָׁן. Men. 22<sup>a</sup>, v. הַרְשָׁן.

**הַרְשָׁן** pr. n. f. *Dishtayhi*. Pes. 110<sup>a</sup> ד' אִל אִם ד' Ms. M. (Ms. O. הַרְשָׁן, v. Rabb. D. S. a. l. note; ed. הַרְשָׁן) Mother D. of the sorceresses told me.

**הַרְשָׁן**, Y. Shek. V, 49<sup>b</sup> top, v. הַרְשָׁן.

**הַרְשָׁן**, v. הַרְשָׁן II.

הַשְׁתַּקָּא, v. הַיִּסְתַּקָּא.

הַשְׁתַּקָּא = הָאָהָה. Y. Snh. X, 27<sup>d</sup> bot., a. fr. כמה דה מר (= כמה) as thou sayest, i. e. as we read in Scriptures &c.—Y. Ab. Zar. II, 42<sup>a</sup> top דה מר וכו' (interch. with דהא דהימא=הא דהא) that which thou sayest (has recited), applies only &c.—Y. Snh. X, 29<sup>d</sup> top על דעתך דה according to thy opinion who sayest; a. fr.

הָא f. (b. h.);=הָא, fem. form of הָא, Arab. *din* corresp. to our w.) 1) *custom, law; judgment, punishment*. Esth. R. to I, 8 כְּהָא כל מקום וכו' in accordance with the usages of &c.—Keth. VII, 6 משה דה Mosaic (ritual) law, the Jewish custom (chastity, decency); Tosef. ib. VII, 6 דה משה וישראל who disregard the Jewish custom. Esth. R. to I, 15 כְּהָא just dealing, v. אֲכַרְיָהוּ. Meg. 12<sup>a</sup> זוהר דה the Biblical dues (sacrifices); a. fr.—2) *religion*. Succ. 56<sup>b</sup> הָא הַמִּירָה קָהָה (Tosef. ib. IV, 28 נשחמרה)

she changed her faith, became an apostate. Yeb. 70<sup>b</sup>; Pes. 96<sup>a</sup> (ref. to Ex. XII, 43, v. הָרֶשֶׁת) apostasy does unfit to eat of it (the passover lamb) but &c.—Pl. הָרֶשֶׁת. Koh. R. to VII, 19 (play on ידוהן, I Chr. XXV, 3) אֲסָפָה (Asaph) who prophesied over the judgments and dispensations that passed over him; Cant. R. to IV, 4 (corr. acc.). [As to derivation of our w. from the Persian, v. Ges. H. Dict.<sup>10</sup> s. v.]

הָא ch. same. Dan. VI, 16. Ib. II, 15; a. fr.—Pl. constr. הָא. Ezra VII, 25.

הָאָהָה, v. הָאָהָה.

הָאָהָה m. pl. (v. Fl. to Levy Talm. Dict. I, 440<sup>b</sup>; 444<sup>b</sup>) *judges*. Dan. III, 2.—Cant. R. to VII, 9, expl. אִיסְכּוֹלֶסְטִיקָא, v. אִיסְכּוֹלֶסְטִיקָא.

ה

הָ He, the fifth letter of the Alphabet.—It interchanges dialectically with א as הָ a. הָא a. הָאָהָה a. הָאָהָה a. הָאָהָה a. &c.; with ת as הָאָהָה a. הָאָהָה a. &c.; with י as הָאָהָה a. הָאָהָה a. &c.—הָ a formative prefix of verbal nouns, e. g. הָאָהָה, הָאָהָה &c.

הָ as a numeral, *five*, v. אָ.

הָ (b. h.) an interrogative prefix. Targ. O. Gen. IV, 9; a. e.—With הָא ch. (=b. h. הָא) *is it not?*, *behold, indeed*. Targ. Gen. IV, 7; a. fr.

הָ (followed by Dagesh forte) 1) the definite article, *the*. Ber. I, 1 הָאָהָה הָאָהָה the first night watch. Ib. הָאָהָה the dawn; a. v. fr.—2) an interjection, *by*. Sabb. 145<sup>a</sup>, v. הָאָהָה; a. fr.—3) (ch.)=הָא q. v.

הָ He, name of the fifth letter of the Alphabet. Y. Maas. Sh. V, 56<sup>a</sup> דרשי רבנין דרשי (not דרבי) the rabbis do not hesitate to draw analogies between words written with *He* and those with *Heth* (as *hillulim* and *hullulim*); Y. Peah VII, 20<sup>b</sup> bot. Y. Meg. I, 71<sup>a</sup> bot. צריך לכתוב הָאָהָה you must write the *He* of *laaddonay* (Deut. XXXII, 6) so that it extend below the foot of the *Lammed*. Y. Sabb. VII, 9<sup>b</sup> bot. הָאָהָה הָאָהָה *He* may count for eight, as the rabbis do not hesitate &c., v. supra.—Men. 37<sup>a</sup> בהָאָהָה (כריב) it is derived from *yad'khah* (Ex. XIII, 16) with a *He*, which intimates (יד כריב) the weak (left) hand; a. fr.—Pl. הָאָהָה. Y. Ber. II, 4<sup>d</sup> bot. הָאָהָה עושין הָאָהָה they pronounce *He* like *Heth*. Sabb. 103<sup>b</sup>.

הָ I f. (demonstr. pronoun) *this*. Yoma 26<sup>a</sup> הָאָהָה שכיחא הָאָהָה the one is a frequent (daily) performance, but the other is rare. Ber. 2<sup>a</sup> קמ"ל וְהָאָהָה and this he in-

timates. Ib. 4<sup>b</sup> וְהָאָהָה דקאמר וכו' and as to this (the fact) that they say, 'Until midnight', it is said in order to prevent &c. Ib. 9<sup>a</sup> הָאָהָה אָהָה as to this (opinion) of R. Aha. Ib. 15<sup>b</sup> הָאָהָה וְהָאָהָה דרביה the one represents his own opinion, the other that of his teacher; a. v. fr.—*both*. Taan. 25<sup>a</sup> bot.; a. fr.—Contractions: הָאָהָה=הָאָהָה this would be right. Yoma 3<sup>a</sup>; a. fr.—הָאָהָה=הָאָהָה and as to it being taught in the Boraitha. B. Kam. 12<sup>a</sup>; a. fr.—With prefixes: הָאָהָה of *this*. Yoma 13<sup>b</sup> וְהָאָהָה דגרסא דהָאָהָה that the letter of divorce for this wife is invalid; a. fr.—הָאָהָה=הָאָהָה referring to *this*. Keth. 40<sup>b</sup> וְהָאָהָה ye cited it (Resh Lakish's opinion) with reference to that, we used to cite it with reference to this; a. fr.—2) *here, here is*. Targ. Gen. XXII, 7; a. fr.—B. Kam. 12<sup>a</sup> הָאָהָה עולה וכו' here is (the opinion of) Ulla, here &c.; a. fr.—3) (as conjunction) [*there is this*,] a) introducing a self-evident consequent, *then of course*. Yoma 13<sup>a</sup> מירא הָאָהָה if that one dies, there is the other one living; a. fr.—הָאָהָה for, of course. Ber. 3<sup>b</sup> דהָאָהָה אשה וכו' for, of course, a woman is not liable to be found in the open field; a. fr.—b) introducing a counter-argument, [*here is a case speaking against you*,] *but, isn't it?* &c. Ib. 4<sup>b</sup> הָאָהָה קא כמך . . . דהָאָהָה וכו' if you be right in saying that one must &c.; then he failed to do so, since he had to say *hashkibenu* between. Ib. 9<sup>b</sup> הָאָהָה נמי וכו' are they not by night, too, distinguishable?—Ib. 13<sup>a</sup> קרי הָאָהָה you say, 'if he directed his heart' (Mish. II, 1) means the intention to read in the Law? well, was he not reading?—Ib. כריב. But according to Rabbi's opinion, too, does not the text say *sh'ma* (you must understand)?—Contractions: הָאָהָה=הָאָהָה, הָאָהָה=הָאָהָה, הָאָהָה=הָאָהָה do we not read?, did he not say?, has it not been taught? &c. Yoma 26<sup>a</sup>. R. Hash. 34<sup>b</sup>. Ber. 14<sup>b</sup>; a. fr.—c) introduc-

**הַנְּאִי, הַנְּאִי** m. (הבל, חרי, emp. הבז) [breath,] *vanity, vain talk; impossibility, exaggeration, rhetorical phrase.* Ned. III, 1 נדרר הבז' vows made dependent on an impossibility, expl. ib. 2 קיום וכ' I may be forbidden..., if I have not seen &c. (a mere exaggeration not meant

literally). Ib. 24<sup>b</sup> שְׁבוּעוֹת oaths affirming &c. (Shebu. III, 8 שְׁבוּעָה שִׁיאַר. Hull. 90<sup>b</sup> לְשׁוֹן הַבֵּי Ar. (ed. ד'ר) exaggeration in rhetorical speech; Tam. 29<sup>a</sup>; a.e. V. גִּזְמָא.

**הַבָּאֵשׁ** f. (באש) *disfigurement through disease*. Yalk. Deut. 942 (Tana d'be El. Zut. ch. III בִּגְזָא).

**הַבֵּב, הַבֵּב, הַבֵּב** v. הִבֵּב, הִבֵּב.

**הַבְּדִילָה** f. (בדל) 1) *cutting apart*. Hull. 20<sup>b</sup> מִצְוֵת ה' הַבְּדִילָה the law ordering the separation of the head from the body (Lev. I, 15). Ib. לְשׁוֹן הַבֵּי must be cut apart; a. fr.—2) *separation*. Gen. R. s. 3 מִבְּשׁ וַיַּבְדֵּל *vayyabdel* (Gen. I, 4) means real separation (in space, not logical differentiation). Hag. 15<sup>a</sup> רְחֹאֵר ה' the separation (of the waters) took place on the second day.—3) *Habdalah*, a formula of prayer for the exit of the Sabbath or Festivals, v. הַבְּדִילָה. Ber. VIII, 5; a. fr.—*Pl. הַבְּדִילוֹת the distinctions referred to in the Habdalah*. Hull. 26<sup>b</sup> bot.; Pes. 104<sup>a</sup> סֵדֶר ה' the order of the subjects of distinction. Ib. הַבְּדִילוֹת ה' corresponding to the distinctions mentioned in the Bible (Lev. X, 10 &c.).

**הַבְּהֵב** I (Pilp. of הִבֵּב to *glow*; cmp. הִבֵּב) 1) to *singe, parch*. Y. Maasr. IV, beg., 51<sup>a</sup> הַבְּהֵב שִׁיבֻלִין בְּאֹר הַחֵמֶד if one parches ears over the fire; Tosef. ib. III, 1 חֵמֶד 'בְּשֶׁרָה וּב' (sub. שִׁיבֻלִין). Men. X, 4 (66<sup>a</sup>). Bets. 34<sup>a</sup>. Sabb. II, 8 וְלֹא הַבְּהֵבָהּ and did not singe it (to prepare it for a wick).—Snh. 37<sup>a</sup> is it possible for fire to be in contact with flax מְהֵבָהּ and not to singe?—*Part. pass.* הַבְּהֵבָה *lightly roasted*. Y. ib. VIII, beg., 26<sup>a</sup>.—2) *to be like coals giving heat without flame; to nod consent without showing anxiety*. Ber. 34<sup>a</sup> שְׁנֵים מְהֵבִים (Y. ib. V, 9<sup>c</sup> bot. מעֲמֵצִים) if asked a second time, he must not consent &c.

*Nithpa. הַבְּהֵבָה to be affected by flames*. Yoma 41<sup>b</sup> הַבְּהֵבָה if the band caught fire.

**הַבְּהֵבָה** ch. same; part. pass. מְהֵבָהּ 1) *glowing with passion, greedy*. *Pl. fem.* מְהֵבָהּ. Targ. Prov. XXX, 15 ed. Lag. (ed. Wil. הִבֵּב).—2) *lightly roasted; rare*. Targ. Y. Lev. II, 14 (h. text קָלִי). Targ. Y. II Ex. XII, 9 (Y. I a. O. כִּי, h. text נָא).—Yalk. Ex. 191 (symbolizing Ex. XII, 9) הַבְּהֵבָה לֹא תִבְעֶנָּה לֹא תִבְעֶנָּה לֹא תִבְעֶנָּה (Rome) half-done (but well ripe for destruction); Pesik. R. s. 15; Pesik. Haḥod. p. 56<sup>b</sup> (corr. acc.).

**הַבְּהֵבָה** m. (preced.) *glow, heat*. Targ. Y. II Gen. XLIV, 19.

**בַּר הַבִּי, בַּר הַבִּי** pr.n.m. *Bar Habu (Habu)*, a writer of T'fallin and M'zuzoth. Ber. 53<sup>b</sup> אֲרָבִי בִּר ה' Ms. M. (Ar. ד'ר, ed. אֲבָרִי) over the lights in the house of Bar H.—Meg. 18<sup>b</sup> (v. Rabb. D. S. a. l. note 60). B. Mets. 29<sup>b</sup>.

**הַבְּבִי** f. (נבט) 1) *looking at, keeping in sight*. Gen. R. s. 44 (ref. to Geni. XV, 5) אֵין ה' אֵלָּה מִלְמַעְלָה וְכ' the use of *hibbit* indicates a looking down from above. Lam. R. to V, 1 מִקְרִיב ה' *hibbit* is used for looking at a near object, contrad. to רִאיוֹה.—2) *superintendence, watching owner-less objects*, as fruits of the Sabbatical year, v. הַפְּקֵר. B. Mets. 118<sup>a</sup> כָּאן בְּרִגְבָּהּ כָּאן בִּדְהִי in the one case

the laborer was hired for taking up abandoned objects, in the other for watching. Ib. בְּהַפְּקֵר קִנִּי watching gives the right of possession of *hefker*. [Ms. M. has הַפְּקֵר; Ar., s. v. בֵּט 2, hesitates betw. ה' a. ה'.]

**הַבְּבִי**, v. בְּבִי II.

**הַבְּבִי** f. (בְּבִי) *assurance, divine promise, faith*. Ex. R. s. 38 בָּאֵחָה הָרָה the promise came true. Ber. 17<sup>a</sup> הַבְּבִי הַבְּבִי the divine promise (of reward) to women is greater &c. Ib. V, 4; Sot. 38<sup>b</sup> וְכ' but if he is confident that &c. Gen. R. s. 76 לְצִדִּיקִים וְכ' the righteous do not rely on the divine promise in this world (they are afraid, lest their sin may have caused its withdrawal, v. Ber. 4<sup>b</sup>). Mekh. Yithro s. 2 אֲנִשׁ אִמָּת אֱלִי בְעָלִי (Ex. XVIII, 21) that means men having faith in God; a. e.—*Pl. הַבְּבִי*. Ex. R. s. 19 וְכ' ה' כָּל ה' are these all the promises held out to the proselyte &c.; a. fr.

**הַבִּיל**, Targ. Prov. VI, 3 some ed., v. הִבִּיל.

**הַבִּיר** *dark, sad*, v. חָפִיר.

**הַבִּירָא** m. (הִבֵּל, cmp. הִבֵּל) *vapor, mist, darkness*. Targ. Prov. IV, 19 Ar. (ed. Lag. חִבִּירָא, oth. ed. חִבִּירָא, חִבִּירָא). Ib. VII, 9 (ed. Lag. חִבִּירָא, oth. ed. חִבִּירָא).—*Pl. חִבִּירָא*. Targ. Ps. XXXV, 6 Lev. (ed. Lag. חִבִּירָא, ed. Wil. חִסִּירָא, corr. acc.; Ms. חִבִּירָא; h. text חִלְקִיקוֹת). V. חִבִּירָא.

**הַבִּינִן** (= הִבֵּן) *Oh then, yea then*. Targ. Ps. LI, 21; a. e.

**הַבֵּל**, *Hif. הַבְּבִיל* (cmp. הִבֵּב) *to be affected by hot air, begin to steam*. Sabb. I, 6 (17<sup>b</sup>) long enough before the Sabbath שִׁיבֻלֵי הַבֵּל for the flax stalks to begin &c.

**הַבֵּל** ch. (= b. h. הִבֵּל, denom. of הִבֵּל) 1) *to do vain things*. Targ. Job XXVII, 12.—2) *to be wanton, to sport*. Targ. Ps. LXII, 11 הַבְּבִילִין ed. Wil. (Bxt. הַבְּבִילִין *Ithpa.*; ed. Lag. חִבְבִּילִין, Ms. חִבְבִּילִין).

**הַבֵּל** m., constr. הַבֵּל or הִבֵּל (b. h.) 1) *breath, vapor, air, heat*. Sabb. 88<sup>b</sup> בְּרִי שְׁבִפְיָהֶם with the (fiery) breath of their mouths. Ib. 119<sup>b</sup> ה' תִּינוּקוֹת וְכ' the breath of school children. Ib. שֶׁאֵין בּוֹ חַטָּא a sinless breath (of children). Y. Ab. Zar. III, 42<sup>d</sup> bot. ה' הַבְּבִילִין the vapor of the bath room is injurious to the teeth. Yeb. 80<sup>b</sup> אֵין ה' בִּשְׂרֵי מַעְלָה his body (after bathing) does not steam. Pesik. Bahod. p. 154<sup>a</sup>; Lev. R. s. 29 (ref. to Ps. LXII, 10) וְכ' ה' שֶׁאֵין עֲשׂוּיִין ה' בְּרוּךְ וְכ' while they are yet a gas (in the first embryonic stage) . . . , they are predestined for marital union. Y. Ter. X, 47<sup>a</sup> bot. ה' חֹבֶשׂ the heat (of the fresh bread placed on top of an open wine casket) keeps the evaporations of the wine down. B. Kam. 50<sup>b</sup> לְהַבִּילֵי for injuries suffered through the bad air of the pit (into which the animal fell), opp. to לְהַבִּילֵי injuries arising from knocking against the ground. Koh. R. to I, 2 ה' שֶׁל עֲלִיוֹנָה the hot air of the stove; Yalk. ib. 966 שְׁבִיעִית ה'; a. e.—



2) (b. h.) *vanity*. B. Bath. 16<sup>b</sup> vain consolations. Koh. R. l. c.; Yalk. l. c. (ref. to Ps. CXLIV, 4) לֹא־יִהְיֶה דָּבָר לְאִישׁ דָּבָר what kind of *hebel* (breath) man is like; a. fr.—*Pl.* הֶבֶלִים. Ib. שִׁבְעָה דָּבָר וְכ' the seven times that Solomon used the word *hebel*. Pesik. Bahod. l. c.; Lev. R. l. c. וְכֻזְבוֹת וְכ' all the vain things and falsehoods which the Israelites commit.

הֶבֶלָה, הֶבֶלָה, constr. הֶבֶל, הֶבֶל ch. same, 1) *breath* &c. Targ. Ps. XC, 9.—B. Mets. 36<sup>b</sup> הַדְּמָמָה the vapors of the marsh. Sabb. 95<sup>a</sup> מִצְטַעֵר מִדָּם suffering from the close air of the room. Hull. 8<sup>a</sup> וְכ' וְאֵתֵר and the effect of the hot iron comes and removes the traces of the stroke; וְכ' קָרִים דָּבָר the burn takes effect first &c. Bekh. 7<sup>a</sup> bot. וְכ' דִּבְשֻׁרָה וְכ' it is the exudations of the body (which make the urin thick). B. Kam. 50<sup>b</sup> הַדְּמָמָה בִּיהָ in which the air is injurious (v. preced.). Ib. הַדְּמָמָה וְכ' the air is not bad enough to cause death, but enough to cause injury; a. fr.—2) *vanity*. Targ. Job XXVII, 12 הַדְּמָמָה. Koh. I, 2.—*Pl.* הֶבֶלִין, הֶבֶלִין. Ib.—Ib. XII, 8.

הֶבֶלָה, הֶבֶלָה f. (preced.) *vanity*. Targ. Koh. I, 2; XI, 8; a. e.

הֶבֶלִילָה m. (בלל) *stomach* (first or second). Succ. 34<sup>a</sup>; Sabb. 36<sup>a</sup> בִּי כְסִי וְכ' Ar. (ed. הֶבֶלִילָה) formerly they called the second stomach *hablila*, and now the first, v. הֶבֶלִילָה, a. פֶּסָא, פֶּסָא.

הֶבֶלֶהָ f. (בלע) [*absorption*], *payment for a thing included in the bargain* (and not mentioned); *indirect sale or purchase*. Erub. 27<sup>b</sup> בִּרְכָּהּ . . . שָׁנָה רִמִּי he paid the full value of the salt and water indirectly (by paying so much more for the oil for which he bargained). Bekh. 31<sup>b</sup> בִּדְּמָמָה it is sold in connection with other things. Ned. 37<sup>a</sup> הַדְּמָמָה הַדְּמָמָה the teacher's fee for the Sabbath lessons is included in the general engagement (by the week, the month &c.).

הֶבֶרָה m. (בער) *damage through carelessness in handling fire*. B. Kam. I, 1; cmp. Y. ib. beg. 2<sup>a</sup>; Tosef. ib. IX, 1.

הֶבֶרָה f. (preced.) 1) *the law* (Ex. XXXV, 3) *forbidding the kindling of fire on the Sabbath*. Sabb. 70<sup>a</sup> הֶבֶרָה הַדְּמָמָה the law, 'ye shall kindle no fire &c.' is singled out in order to indicate that its transgression is a plain offence (לֹא־יִהְיֶה). Ib. לְחֹלֶק יִצְטָא that law is specified in order to intimate that each transgression of a Sabbath law is to be atoned for separately (if several of them have been committed in one act); Pes. 5<sup>b</sup>. Y. Sabb. II, 5<sup>a</sup> bot.; a. fr.—2) *removal, destruction*. Y. Snh. VII, 24<sup>b</sup> bot. we read here (Deut. XIX, 19) וְבִעֲרָה, and there (ib. XXI, 9) תִּבְעֵר, דָּבָר וְכ' compare the analogous expressions for analogous modes of execution &c.—3) *heating, fire*. Pesik. R. s. 16, end אֶתֵּר כִּדְּמָמָה sufficient for one altar fire: Tanh. Ki Thissa 10.

הֶבֶרָה, Palest. dialect for הֶבֶרָה q. v.

הֶבֶרָה (תִּבְעֵרָה) m. (v. הֶבֶרָה; Syr. חֶבֶרָה, P. Sm. 1185)

*mist, darkness*. Tam. 32<sup>a</sup> דְּפִרְשֵׁי בֹהַם which travel in the dark (fog). Ker. 5<sup>b</sup> bot. בְּבִירָה דָּבָר Ar. (ed. רִבְחָה) in a half-dark house; Hor. 12<sup>a</sup> דָּבָר Ar. a. En Yakob (v. Rabb. D. S. a. l. note 1, ed. רִדָּה). Pes. 112<sup>b</sup> בֹּהֶם בֹּהֶם לא לִיְהוֹל בֹּהֶם Ms. M. (ed. חֶבֶרָה a. oth. differ., v. Rabb. D. S. a. l.) one must not walk without shoes in the dark (twilight).

הֶבֶרָה f. (בֶּרָה) 1) *recovery to health*. Sabb. 137<sup>a</sup> הַדְּמָמָה הַדְּמָמָה the day on which the child recovers.—[2] *refreshment*, esp. הַדְּמָמָה הַדְּמָמָה the meal of comfort given the mourner after funeral, v. בִּירָה II Hif. In commentaries and digests.]

הֶבֶרָה, v. הֶבֶרָה.

הֶבֶרָה f. (חבר, cmp. הֶבֶרָה; Neo-Syr. חֶבֶרָה P. Sm. 1185 bot.) 1) *confused sound* (contrad. to tune), *noise*. Yoma 19<sup>b</sup> הַדְּמָמָה קוֹל . . . כִּדְּרִי שִׁשְׁמֵעַ that the Highpriest might hear the reverberating noise (of people awake at night). R. Hash. III, 7 וְכ' וְאֵתֵר קוֹל דָּבָר but if he heard only an indistinct sound (echo, opp. קוֹל שׁוֹפָר)—2) *report, rumor*. Y. Dem. I, 22<sup>a</sup> הַדְּמָמָה נִפְלָה הַדְּמָמָה the report spread in town. Y. R. Hash. IV, 59<sup>b</sup> bot. הַדְּמָמָה נִפְלָה הַדְּמָמָה an alarm spread. Gitt. 89<sup>a</sup> הַדְּמָמָה קוֹל דָּבָר שְׁמָעִי קוֹל דָּבָר they heard only an indistinct rumor (gossip). Gen. R. s. 10; a. fr. [In modern Hebrew הַדְּמָמָה *syllable*.]

הֶהָהָה, v. הֶהָהָה.

הֶהָהָה m. ch. (h. הֶהָהָה; הֶהָהָה) *thought, utterance*. Targ. Job XXXVII, 2.

הֶהָהָה f. (גבה) 1) *lifting, taking up a found object*. B. Mets. 118<sup>a</sup>, v. הֶהָהָה. B. Bath. 76<sup>b</sup> הֶהָהָה בְּכָל מְקוֹם הֶהָהָה lifting gives possession everywhere (on private or public ground); Kidd. 22<sup>b</sup>; a. fr.—2) *elevation*. Ex. R. s. 45 הֶהָהָה הֶהָהָה my humiliation is my elevation; Lev. R. s. 1.

הֶהָהָה f. (גבל) *setting bounds, marking off*. Sabb. 87<sup>a</sup> הֶהָהָה הַדְּמָמָה the command concerning the setting of bounds at Mount Sinai (Ex. XIX, 12).

הֶהָהָה, הֶהָהָה f. (נגד) 1) *telling, communication, evidence*. Snh. 30<sup>b</sup> (ref. to Lev. V, 1) לְרִאיוֹהָ הֶהָהָה the laws regulating the witnessing of the act must also apply to the evidence before court (that the two witnesses must be together).—2) (v. הֶהָהָה) *homiletics, popular lecture*, opp. to הֶהָהָה legal interpretation. Hag. 14<sup>a</sup> מִהָּבֵרָה what hast thou to do with homiletics? Ib. בְּעֵלֵי הֶהָהָה בְּמִהָּבֵרָה הֶהָהָה דָּבָר וְכ' what was the subject of to-day's lecture?; a. fr.—3) *Haggadah*, the recitations at the home service on Passover nights, v. הֶהָהָה. Pes. 115<sup>b</sup>; 116<sup>b</sup>.—*Pl.* הֶהָהָה, הֶהָהָה. Y. Peah II, 17<sup>a</sup> bot. הֶהָהָה מִן הַדְּמָמָה we must not derive laws from homiletical interpretations.

הֶהָהָה, הֶהָהָה, v. הֶהָהָה.

הֶהָהָה m. (גדר) [*restriction*], *hegder*, a word made up as a substitute for (הֶהָהָה) *hekdesch*, v. יִבְעֵרָה. Y. Ned. I, beg. 36<sup>c</sup>.

הֶהָהָה, v. הֶהָהָה.

**הִתְעַלָּה** f. (נָתַעַ) *striking*. Mekh. Bo, Pisha, s. 11, v. טְבִילָה.  
**הִתְעַלָּה** f. = אֶרֶבֶל, *the cleaning of an impure vessel*  
 by means of boiling water. Ab. Zar. 76<sup>a</sup> ה' חֲגָלָה

is always done with hot water. Ib. מצי' ה' וקחני חרם Ms. M. (ed. differ.) the *hagalah* there (in the Mishnah) means in general scouring and rinsing (also with cold water).

**הִגְבַּת** f. (גָּבַת) *shutting up, closing*. Yoma 18<sup>a</sup> הִגְבַּת דְּלִתֵּי הַמִּקְדָּשׁ (some ed. הִגְבַּת pl.) locking the Temple doors; Arakh. 11<sup>b</sup>; a. fr.—Sot. VIII, 1 הִגְבַּת הַרְיִיטִין noise made by fastening the cuirasses (to frighten the enemy); Sifre Deut. 192; a. e.—Mekh. B'shall. 2 אֲגַבַּת הַרְיִיטִין (not תְּרִיסְטִין).

תֵּתֵר, Ned. 49<sup>b</sup> וְהוֹגֵרֵי Ar., v. תֵּתֵר.

הָגָר (b. h.) pr. n. f. *Hagar*, hand-maid of Sarah.  
Gen. R. s. 45, beg.; a. fr.

תֵּתִי, v. next w.

הַגְּרָה pr. n. *Hagrah*, an Arabian district; cmp. תְּגָרָה. Num. R. s. 13, beg. ה' גְּלוּתוֹ the diaspora of H.—Denom. ch. הַגְּרָה m. *Hagreen*. Targ. I Chr. XXVII, 31.

הַגִּרָּה v. חֲגָרֹה

חוגדים v. תגרום

**הַגְרוֹנְיָא** pr. n. pl. *Hagronia* (Agranum), a Babylonian town, seat of several scholars (v. Neub. Géogr. p. 347). Ber. 31<sup>a</sup>. Sabb. 11<sup>a</sup> **סְבִיר דְּרַה** the elders (scholars) of H.; a. fr.

הַגִּירָיו m.=next w. Y. Yoma VI, 43<sup>c</sup> וְכִּי הַגִּירָיו (ed. Krot. הַגִּירָיו, incorr.) the designation by lot of the first animal.

**הַגֵּרִלָּה** f. (גרל) *casting lots*, esp. for the sacrifices of the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41<sup>c</sup> the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41<sup>c</sup> **הַגֵּרִלָּה** casting lots is indispensable for the legality of the entire act. Bab. ib. 62<sup>b</sup>. Kerith. 28<sup>a</sup>; a. e.

**הֶגְרֵם** m. (v. next w.) *hegrem*, a word formed as a substitute of הֶגְרֵשׁ [prob. to be read הֶגְרֵם, v. גֶּרֶם]. Y. Ned. I, beg. 36<sup>c</sup>, v. הֶגְרֵר.

**תָּרַחַת** f. (רָחַת Hif.) *cutting the animal's throat in a slanting direction*, letting the knife slide beyond the space ritually designated for cutting. Hull. 9<sup>a</sup>. Ib. 27<sup>a</sup>; a. fr.

**הִנָּחַת** f. (נָגַשׁ) 1) *drawing near, coming forward.* Gen. E. s. 49; s. 98 למְחוֹמָה ד' the verb נָגַשׁ is used for drawing near for battle; ד' לְפָנֶיךָ for persuasion, &c.—2) *bringing near, offering.* Sifra Vayikra, N'dabah, ch. XII, Par. 11. Men. V, 5, sq.; a. fr.—*Pl.* הִנָּחוּת. Ib.; a. fr.

חֵיזֵק, v. חֵיזַק.

**בְּ** a prefix (a compound of בָּ a. בִּי, pl. בָּרֵךְ, 1) with prefix בַּ and suffix of personal pronoun: **בְּבָרְכִי**, **בְּבָרְכֶם**, **בְּבָרְכֵנוּ** with myself, in my presence; with thyself &c. Targ. Job VI, 4. Ib. XV, 10; a. e.—B. Bath. 41<sup>a</sup> **בְּבָרְכֵנָא** in connection with myself. Sabb. 118<sup>a</sup> **הוּא עָלֵינוּ וְאִמְרֵיהּ בְּרַחֲמֵי שָׁמַיָא אֵין מְסַפְּקֵינוּ** he eat what thou hast with thee; **בְּרַחֲמֵי שָׁמַיָא . . . מְסַפְּקֵינוּ** we give him a

meal along. B. Bath. 73<sup>b</sup> אֶתְּלוּ בְּהֶן וּכְ a certain Arab joined us. Hull. 57<sup>b</sup> מַלְכָּא הוּרָה בְּהִירֵיהּ the king was among them; a. fr.—2) בְּהֵרִי *in the presence of, with*, Targ. Y. Deut. XXII, 15.—Pes. 112<sup>b</sup> אַ לֹא תִרְאֶה בְּ תִלְתָּא a law-suit with three opponents. Sabb. 33<sup>b</sup> פָּנִיא ב' near twilight. Keth. 103<sup>b</sup> ב' דִּירִי מִינְצֵת ב' with me wilt thou dispute?—B. Kam. 92<sup>a</sup>, v. הוֹצֵא, a. fr.—הוֹרֵי, v. הִדְרֵי *towards, near*. Sabb. 134<sup>a</sup> ל' יוֹמָא towards the light. Ib. פּוֹמִיָּה ל' (not פּוֹמִי, Ms. M. בְּהוֹרֵי פּוֹמִי) close to his mouth. Ab. Zar. 30<sup>b</sup> טֵיפָה ל' טֵיפָה (Ms. M. . . בְּהוֹרֵי . . .) drop immediately after drop. Pes. 1. c. לְהִדְרֵה כִּסְיָה (Ms. Ms. עַל גְּבִי) at his feet; a. fr.—3) (conj.) בְּהוֹרֵי דִּ—*during the time that, while*. Gitt. 68<sup>a</sup>top וְאֵתוּ דְקָא מַעֲיִנִי וְאֵתוּ while they were going on searching. Hull. 53<sup>a</sup> דִּדְרִיס ב' דְּשִׁלֵּךְ in the moment he takes them off; a. fr.

הַיָּד, v. הָיָה.

תָּדָדִי (= תָּדָדִי, v. תָּדָדִי) *each other, mutually*. Targ  
 II Esth. 1, 7 להֶדָדִי = להֶדָדִי (ed. Lag. להֶדָדִי, Var. להֶדָדִי);  
 emp. Syr. חֲדָדָא P. Sm. 1196). Gitt. 68<sup>a</sup> אֶחָד  
 (= חֲדָדָא) squeeze them against each other. Ib. 69<sup>a</sup>  
 ה' בְּחֶדְדֵי with one another (in immediate contact). Hull. 43<sup>a</sup>,  
 v. חֲדָדִי; a. fr. — כִּי ה' (= חֲדָדָא) *like each other*.  
 Snh. 4<sup>b</sup> (*heleb* a. *haleb*) נִינְרוֹ יִנְיָרוֹ which are written alike.  
 Erub. 69<sup>b</sup> ה' כִּי ה' ה' are in the same legal category. Yeb. 14<sup>a</sup>  
 ה' of equal rank in scholarship; a. e.

תתקכ"א I, v. 87.

חֲדָה II (interj., v. preced.) *hoa! look out!* Tosef. Sabb. VI (VII), 10 [read:] ה' חרוסם אוד בבזל ואומר ה' (Var. חדר, v. ed. Zuck. note) if one strikes a brand against a wall and says *hada* (a superstitious practice to frighten away evil spirits). Ib. 11 (Var. חרא). Ib. 12 (v. ed. Zuck. note).

תוֹסֵפִי, Tosef. Toh. VIII, 6 Var., v. תוֹסֵפִי.

**הַדָּוָם** m. (b. h.) *stool*. Macc. 24<sup>b</sup> בית ה' רגלי וכ' the house which was the foot-stool of our God; Sifré Deut. 43.

\***יְדֻסְמָא**, Y. Sabb. VI, 8<sup>a</sup> top, a corrupt., prob. for **הַיְדִירְמָטָא** m. pl. (ὑποδήματα) *half-shoes*, contrad. to sandals or soles which may accidentally be fastened with the front backward.

תהוֹמָה. v. דְּהוֹמָה.

הַדָּר, v. הִדָּר.

**תָּדוּר** ch. (=h. תָּדוּר) *splendid, handsome*. Targ. Y.  
Gen. XXIV, 65.

היההו"ר v. דזליהר

הידור, v. הדור.

**תְּדוּרָא, תְּדוּרָא** m. (תְּדוּר) *coil, convolution*. ה' דְּכִנְתָּא  
*the coils of the ileum*. Hull. 48<sup>b</sup>. Ib. 113<sup>a</sup> (ed. תְּדוּרָא).—  
**תְּדוּרָא** (cmp. Is. XLV, 2) *spiral road, a field which*

can be tilled only by spiral movements, steep hill. B. Bath. 12<sup>a</sup> ביה in the case of a steep ascent (which requires more time).—Beth-Häduré, name of a summit from which the scape-goat was thrown down (Lev. XVI, 21 sq.). Targ. Y. Lev. XVI, 22.—Yoma VI, 8 (68<sup>b</sup>) Ms. M. in Gemara (Mish. דורירי, indistinctly corrected, v. Rabb. D. S. a. l. note 3 a. 6, ed. תרודי, Y. ed. תורון).

תְּדוּרָה f. (הדר) *circuit, round-trip*. Y. Hor. III, 48<sup>a</sup> bot., v. תְּדוּרָה.

תְּדוּת, v. דָּת.

תְּדוּחָה f. (הית) *washing off, rinsing*. Hull. 107<sup>b</sup>. Ab. Zar. 60<sup>b</sup>; a. fr.

תְּדִיר, v. דִּיר.

תְּדִירָא (v. preced.) *presence, directness*; ביה *openly, explicitly*. Snh. 39<sup>a</sup> לשקליה ביה (Yalk. Gen. 24 בְּהִירָא, v. דִּיר) He ought to have taken it (Adam's rib) openly (while he was awake). Sabb. 133<sup>b</sup> ביה ביה וכו' גדול as to an adult, is it not said distinctly concerning him, 'And any male' &c.?—Pes. 27<sup>a</sup> הוא חניא ביה is it not explicitly taught?; a. fr.

תְּדִירָא II, תְּדִירָא, בְּרָהּ, מ. (corresp. to h. תְּדִירָא or בְּהִירָא, v. discussion Hull. 63<sup>b</sup>) 1) a bird of the hawk species. Sifra Sh'mini Par. 3, ch. V (ref. to הניזר להביא בן ההדירה (Lev. XI, 16) 'after its kind' להביא בן ההדירה refers to *ben hādāya*; Hull. 63<sup>a</sup> בר הדירה ed., Ar. בר הדירה. Lev. R. s. 5, beg. בר הדירה וכו' ed. (Ar. דורירי, v. ed. Koh. s. v.) this hawk sees its food at a distance of &c. (v. Hull. 63<sup>b</sup>, ref. to רָאָה a. רָאָה).—2) pr. n. m. *Bar Hādāya*. Ber. 56<sup>a</sup> (an interpreter of dreams). Ab. Zar. 30<sup>a</sup>.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָה, v. תְּדִירָא.—[Targ. Prov. XXXI, 25 הדירה, some ed., read תְּדִירָה.]

תְּדִירָט m. (an adaptation of τῆς δῆλῆς) *private man* (opp. to priest, officer &c.), *commoner; ignoble, ignorant*. Targ. I Sam. XVIII, 23; a. fr.—Meg. 12<sup>b</sup>, a. e. (prov.) הדיר the lowest man rushes ahead (is the first to give an opinion).—Yeb. 59<sup>a</sup>, a. fr. דיר a common priest, opp. גדול. M. Kat. I, 8 הדיר the untrained tailor, opp. אומן the professional. Ib. 10<sup>a</sup> היכי דמי דיר when do you call one a *hedyt*?—B. Mets. 104<sup>a</sup> דיר the popular terms, v. דיר. Gen. R. s. 96 משל דיר a popular adage; a. fr.—Pl. (Ch.) תְּדִירָטין. Targ. Job XXX, 8; a. e.—(Hebrew) תְּדִירָטין Snh. X, 2 (90<sup>a</sup>) three kings דיר וארבעה and four private persons. Ib. 21<sup>b</sup> bot. ליד for the common people (Samaritans). Tosef. Sabb. XIII (XIV), 1; Y. ib. XVI, 15<sup>c</sup> top שטרי דיר private (not Hebrew) writings; Bab. ib. 116<sup>b</sup>; a. fr. Num. R. s. 8 תְּדִירָטין (some ed.).—Fem. תְּדִירָטין Ruth R. to I, 19 פרה דיר a cow of common stock (not trained for work).

תְּדִירָטין, Gen. R. s. 10, read: תְּדִירָטין, v. תְּדִירָטין.

תְּדִירָב (דִּיר) pr. n. *Adiabena*, a district of Assyria between the rivers Lycus and Caprus. Targ. Jer. LI, 27 (ed. Lag. דִּיר; h. text אשכנז). Targ. Ez. XXVII, 23 (h. text עֶדֶן).—Gen. R. s. 37 Ar. (for ריפת, Gen. X, 3; ed. תְּדִירָב; Y. Meg. I, 71<sup>b</sup> bot. הדירה (corr. acc.). Y. Sabb. XIV, beg. 14<sup>b</sup> הדירה (corr. acc.); Bab. ib. 121<sup>b</sup> דיר (Ms. M. תְּדִירָב, corr. acc.; v. Rabb. D. S. a. l. note). M. Kat. 28<sup>a</sup> וזיא דיר Ar. (ed. דִּיר); Nidd. 21<sup>b</sup> דיר וזיא דיר Z. of Ad.—Yeb. 16<sup>b</sup> sq. חבור דיר Habor (II Kings XVIII, 11) is *Hadyab*.

תְּדִירָב m. (preced.) of *Adiabena*. B. Bath. 26<sup>b</sup> (Ms. H. תְּדִירָב, Var. in ed. תְּדִירָב, תְּדִירָב, v. Rabb. D. S. a. l. note 300).

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב f. (דלק) *fire*. Targ. II Esth. III, 8 (ed. Lag. [Num. R. s. 15, beg. תְּדִירָב some ed., read תְּדִירָב, v. next w.]).

תְּדִירָב f. (דלק) *lighting, kindling*. Sabb. 23<sup>a</sup> עושה הדירה the kindling (of the Hanukkah lights) is the ceremony prescribed, contrad. to דוכה the placing it. Ib. II, 6 (31<sup>b</sup>) הדירה kindling the Sabbath lights. Y. Ter. V, 43<sup>c</sup> top למשוחה ליד *l'moshkha* (Num. XVIII, 8) means (also) for lighting purposes (emp. מִשְׁחָה). Num. R. s. 15, beg. על תְּדִירָב concerning feeding them with olive oil.

תְּדִירָב, Pa. תְּדִירָב 1) to dissect, dismember, tear to pieces. Targ. Jud. XIV, 6. Ib. XIX, 29; XX, 6 (v. Ar. ed. Koh. s. v.); a. e.—Ab. Zar. 38<sup>b</sup> וכו' ארמי ארמי (read ארמי) perhaps they carved the bird and then put it into the pot. Erub. 30<sup>a</sup> דארימי shall we cut him apart?—Bets. 24<sup>b</sup> דארימי (ed. Sonc. a. Ven. דארימי, v. Rabb. D. S. a. l. note) fish that were dissected (Rashi: red, v. אַרְיָא).—2) to arrange the parts of an animal. Gitt. 67<sup>b</sup> דארימי לי ארמי arrange before me the limbs of the (dissected) animal.

תְּדִירָב m. (v. preced.) *part, member*.—Pl. תְּדִירָב. Dan. II, 5; III, 29.—Gitt. 67<sup>b</sup>, v. preced.

תְּדִירָב, v. תְּדִירָב.

תְּדִירָב (=תְּדִירָב) *then*. Targ. II Esth. II, 13; emp. תְּדִירָב.

חָרַס (חָרַס), *Pi*, חָרַס (ח') (cmp. רָחַס. *to make incisions, mark* (cmp. חָנְרוּ esp. (of chickens) *to leave marks of the feet, to scratch*. B. Kam. II, 2 היה מְחָרֵס וּב' it was scratching and broke vessels; expl. ib. 17<sup>b</sup> bot. וְהָרָוּ it scratched and caused the smashing of the vessel by rolling it against a hard object. Ib. מְחָרְסִין הָרִי left marks on dough or fruits, or soiled &c.; Y. ib. II, beg. 2<sup>d</sup> וְחָרְסוּ אֶת עַל וּב' שְׂחָרְסוּ אֶת עַל וּב' (Bab. ib. I, c. העלו עפר. they threw dust by scratching; a. e. [Ar. reads חָרַס; Syr. חָרַס *to study*.]

\***תָּנִים** (ch. v. preced.; cmp. **אֶפְרַס**) *to dance on tip-toe*. Y. Peah I, 15<sup>d</sup> הוּהוּ מִתָּנִים קוֹיֵי כָלִיא (ed. Krot. מבקש. used to dance before the bridal couples; (Keth. 17<sup>a</sup> מרקד).

**הַדָּס, הַדָּס** pr. n. pl. *Hadas*, (prob.) *Edessa* in Mesopotamia. Targ. Y. Gen. X, 10 (h. text אֶדְסָא, v. אֶרְכָּתָא).

**קֶרֶם** m. (b. h.) *myrtle branch* (with three leaves on top), used for the festive wreath on the Feast of Booths (Lev. XXIII, 40). Succ. III, 2. Ib. 32<sup>b</sup> **וְשֵׁט מֵרֶמֶס** wild myrtle (with one or two leaves on top); a. fr.—**פֶּרֶם**. Ib. III, 4 **וְשֵׁט מֵרֶמֶס** three myrtle branches are required for the festive wreath. Meg. 13<sup>a</sup> the righteous **וְשֵׁט מֵרֶמֶס** who are named myrtles (Zech. I, 8); a. e.

**תָּרַסָּה, תָּרַסָּה** ch. same. Targ. II Eth. II, 7.—*Pl.*  
**תָּרַסָּה, תָּרַסָּה** Targ. Lev. XXIII, 40. Targ. Zech. I, 8;  
a. e.

𐤏𐤓𐤕 f. (b. h.) same; also pr. n. f. *Hādassah*, name of Esther. Esth. R. to II, 7. Meg. 10<sup>b</sup>; 13<sup>a</sup>; [Targ. II Esth. II, 7].

הבאת וידיי אסור, mnemonical abbrev. for **הבאת וידיי אסור**, *Yeb. 74<sup>b</sup>* שכן ה' for they (the tithes of the third year) require bringing to the Temple and confession, are forbidden to the mourner (אֵינִי), must not be removed in levitical uncleanness, and must be removed (Deut. XXVI. 12—14).

**הָרַחַץ** (**הָרַחַץ**) (b. h.) *to thrust down, hurry*.—Part. pass. הָרַחַץ, f. הָרַחֶצֶת *hurried*. Y. Bicc. II, 64<sup>d</sup> top מִרְחָה ח' (Var. ח'; comp. M. Kat. 28<sup>a</sup> s. v. הָרַחַץ). [Pesik. R. s. 21 פנים הרופות, v. חָרַץ.]

חָרַף ch. same, *to thrust*. Targ. Y. Num. XXXV, 20  
חָרַף (read: חָרַף); ib. 22. Targ. Job XVIII, 18.

דָּקָה, דָּקָה, v. דָּקָה.

תָּדַק, *Pi.* תִּדְדֵק, *to squeeze*, v. תִּדְדֵק.

אֶל לִיהָדוֹק וְכ' Sabb. 141<sup>a</sup> ch., Pa. תְּהִיךְ same. one must not squeeze cotton into the mouth of a bottle (as a stopper). Ib. 125<sup>b</sup> וְהִתְהַדֵּק, v. תְּהִיךְ; a. fr.—B. Kam. 85<sup>b</sup> וְהִתְהַדֵּק, v. הִתְהַדֵּק.—Part. pass. מְהִיךְ, v. infra.

*Itkpe*. אִתְּקֵי *to be squeezed in, rabbeted*. Sabb. 65<sup>a</sup> אִתְּקֵי הָאָזְנִי ed. (Ar. מְחַסֵּק, v. supra) in the one case it means that it is squeezed into the ear. Pes. 109<sup>b</sup> הָיוּ מִיָּדֵי הַחֵן הַזֶּה הַחֲבֵרִים the parts of the table were rabbeted. Ab.

Zar. 31<sup>a</sup> דִּיקוּלָא וּמִי' a basket squeezed over the wine casket.

**חָתַר** (b. h.; cmp. חָרַר, חוּר) to *enclose, go around*. *Part. pass.* חָדָר 1) *rounded*. Hull. 59<sup>b</sup> חֲדָרוֹת בֵּעֵינִי Ar. (ed. חֲדָרוֹת, v. חָתַר) the horns must be rounded (not flat; Ar.: showing circular layers). — 2) (b. h.) *distinguished, adorned, beautiful*. Gen. R. s. 60 (ref. to חֲלֹהָה, Gen. XXIV, 25); Midr. Till. to Ps. XC, end.

*Pi.* הָדָר (1) *to crown, adorn, distinguish.* Lev. R. s.30 שֶׁהָדָרָו חֻקְבָּהּ וּ' whom the Lord crowned with old age. Kidd.32<sup>b</sup> הָדָרָיו בְּמִנְיָן that he must show him honor even at a material sacrifice; a. e. — *Part. pass.* מְהֻדָּר. Lev. R. s.3 שֶׁיֵּהָא הַמִּזְבֵּחַ מִד' ו' that the altar may appear adorned by the poor man's offering; a. e.—2) *to go around searching*, whence *to be zealous in religious observances, to look out for the best method of doing good.* Sabb. 21<sup>b</sup> הַמְחֻדָּרִין the zealous, מִן הַמִּד' the most zealous. V. חִדְדָּר.

*Hithpa.* הִתְהַלַּךְ to be crowned, glorified. Gen. R. s. 1  
וְהוּא לְבַדּוֹ מִתְהַלַּךְ וְכ' He alone is glorified through His  
world.

**חָזַר** ch. (preced.) *to go around, come back, return.*  
Targ. Y. Gen. III, 19; a. fr. — B. Mets. 14<sup>a</sup> what thou  
takest from him, **לִי יָרִיד** *comes back on my property*  
(I am responsible for it). Ib. 69<sup>b</sup> **הַיָּרֵא בֵּינָא** is returned  
bodily. Pes. 29<sup>b</sup>, a. fr. **בֵּיהּ** *he went back on himself*,  
changed his opinion. B. Mets. 65<sup>a</sup> **בִּי חָזַרְתִּי** I take it back.  
B. Bath. 84<sup>a</sup> **לֹא מִצִּית תִּזְרֹת בְּךָ וּכ'** thou wouldst not have  
been at liberty to retract (the transaction), and now thou  
shouldst &c. ?; a. fr. [Frequ. used adverbially.] B. Mets. 6<sup>a</sup>  
**זָמַח** **זָמַח מִצִּיקָא וְה'** first he kept silence and then (re-  
considering) he protested. Gitt. 8<sup>b</sup> **אָמַר אַבְרִי** another  
time A. said. Hull. 76<sup>b</sup> **יָזַדַּר שְׁלוֹו** (יָזַדַּר) another time  
they sent word; a. fr.

*Pa.* תָּהֵר (v. *preced.* *Pi.*) 1) *to honor, distinguish.* Dan. IV, 31.—Targ. O. Lev. XIX, 15 (ed. Berl. תָּהֵר *Af.*).—B. Bath. 3<sup>b</sup> תָּהֵר, v. הוֹדֵר. — 2) *to go around searching, be zealous, anxious.* Hull. 76<sup>b</sup>; Nidd. 65<sup>b</sup> תָּהֵר אַפְרַחָּה what need is there to go around searching for an argument (why do you resort to unknown authorities)? Sabb. 23<sup>a</sup> מֵהֵר מִרַּבּ מֵהֵר מִרַּבּ my teacher used to be anxious for puppy-oil. Ib. מְהֵרָא אֲשֵׁמָא (read: מְהֵרָא אֲמִי); a. fr.— 3) *to restore*; 4) *to review*; v. *Af.*

*Af. אָהָר* 1) *to return, restore; to lead back; to turn around.* Targ. Y. Deut. XXII, 3 (some ed. Pa.). Targ. Cant. VII, 5; a. fr.—B. Mets. 26<sup>a</sup> לְהַחֲזִירָהּ אַחֲרֶיהָ וַיְהִי . . . אִי if they had had the intention of returning it, they would have returned it to me. Ib. לִיחָזְרוּ . . . אִמְרוּ כִמְדֵּירוּ (differ. in Mss., v. Rabb. D. S. a. l. note) I spoke in their presence several times (of my loss); they might have returned it to me, but did not; will they now return it?—Hull. 20<sup>a</sup> בְּדֹלָא א' when he did not turn round (the windpipe &c.). Hag. 5<sup>b</sup> . . . עָמַד דְּאַחֲרֵיהֶוּ עַמְא a people from which its master has turned away his face; a. fr.—2) *to repeat, review.* M. Kat. 28<sup>a</sup> אַחֲרָיָא לְחַלְמִירָא that I may review my studies. Ber. 38<sup>b</sup> מִחֲדָא מִי אֲדָרָא (or מחזור); a. fr.—3) *to reply.* Hull. 34<sup>a</sup> מִי אֲדָרָא

'וכ' what did . . . reply to one another?; a. e. — 4) to carry around in procession. Yeb. 110<sup>a</sup> Ar., v. בְּרִסְיָא; v. אֲדוּרִי.

*Ithpa.* אֲדוּרִי, *Ithpe.* אֲדוּרִי 1) to go around begging. Sabb. 151<sup>b</sup> מִיִּתְרָא לֹא אֲדוּרִי אִפִּיתָא he will not be forced to go around begging. — 2) to go back. Ned. 50<sup>a</sup> אִתְדוּרִי I will go back again.

**הָדָר** m. (b. h.; preced.) 1) adornment, crown, beauty, glory. Ab. Zar. 24<sup>b</sup> בְּרִיב הָדָרָא in the abundance of thy glory. Gen. R. s. 39 (ref. to Ps. CX, 3) מִתְדָּרִי שֶׁל עוֹלָם וְכ' from the glory of the world (the East) have I consecrated thee; (Yalk. Ps. 869 בְּהָרִי קֹדֶשׁ בְּהָרִי שֶׁל עוֹלָם וְכ' 'in the mountains of holiness', among the mountains, i. e. the distinguished, of the world &c.). — Y. Succ. III, 53<sup>d</sup> a tree whose fruit is beautiful &c. — Lev. R. s. 30; a. fr. — [Ib. חֲרִיגָא עֲקִילָא הָגֵר הָדָר Aquila in his translation read our w. *haddar*, v. אֲדוּרִי I.] — 2) עֵץ הָדָר (b. h.) the tree *Hadar*. Ib.; a. fr.

**הָדָרָא**, **הָדָרָא** ch. 1) same. Targ. Prov. XXXI, 25 (Ms. הָדָרָא). Ib. XIV, 28. — Targ. Y. II Deut. XXXIII, 17, v. הָדָרָא. Y. Maas. Sh. IV, end, 55<sup>c</sup> (ref. to a dream about הָדָרָא בְּהָדָרָא דְּאֲדוּרִי וְכ' 'אֲדוּרִי through the glory of the Law thou shalt be raised, comp. אֲדוּרִי=הָדָרָא q. v.

**הָדָרָא** f. (הָדָר) flour of the second course. פַּת ה' bread made of seconds (opp. נֶקִיָּה). Pes. 37<sup>a</sup> (Ar. הָדָרָא trasp.). Tosef. Sabb. XIII (XIV), 7. Y. Pes. II, 29<sup>b</sup> bot.; Bab. ib. 36<sup>b</sup>, opp. מִצָּה שֶׁל נְשִׁמָּה.

**הָדָרָא לֵאמֹר**, v. תְּהַבֵּלִים.

**הָדָרָא**, constr. הָדָרָא (b. h.; v. הָדָר) beauty, dignity. Sabb. 152<sup>a</sup> זֶקֶן ה' פָּנִים זֶקֶן ה' the beauty of the face is the beard. B. Mets. 84<sup>a</sup> לִיהָ ה' פָּנִים לֹא הָיָא ה' he had no beard.

**הָדָרָא**, v. הָדָרָא.

**הָדָרָא**, v. תְּהַבֵּלִים.

**הָדָרָא** m. (ὁδρεπικόν or ὁδρεπικόν, sub. πάθος) dropsy. Erub. 41<sup>b</sup> ה' (חֲוֵלָה) one afflicted with dropsy. Ms. M. (ed. חֲוֵלָה misplaced, v. Rabb. D. S. a. l. note) a lying-in woman, and sufferers from bowel diseases or dropsy. Ber. 25<sup>a</sup>; 62<sup>b</sup>; Bekh. 44<sup>b</sup>; Tam. 27<sup>b</sup>. Sabb. 33<sup>a</sup> (Ms. M. הָדָרָא); a. e. [Ar. reads everywhere הָדָרָא.]

**הָדָרָא**, v. תְּהַבֵּלִים.

**הָדָרָא** m. *Hadrianic*. Ab. Zar. 52<sup>b</sup> מִיִּתְרָא מִיִּתְרָא Ms. M. (ed. differ. order, v. Rabb. D. S. a. l. note) the Trajanic and the Hadrianic Denarius; Bekh. 50<sup>b</sup>.

**הָדָרָא** pr. n. m. *Hadrian*, v. אֲדוּרִי.

**הָדָרָא**, v. אֲדוּרִי.

**הָדָרָא**, v. הָדָרָא.

**הָדָרָא**, v. תְּהַבֵּלִים.

**הָדָרָא** m. (הָדָר) 1) one who goes back on his word,

*shuffler, rogue*; cmp. הָדָרָא. Keth. 53<sup>a</sup> ה' שוֹיִיָּה נִפְשָׁךְ ה' 'I do not advise thee to make a rogue of thyself. — 2) v. הָדָרָא.

**הָדָרָא** pr. n. *Hädamiel* (surrounding God), name of an angel. Pesik. R. s. 20.

**הָדָרָא** m. (a corrupt. of ὁδρεπικός or ὁδρεπικός, cmp. הָדָרָא; for Var. lect. v. infra) one afflicted with dropsy. Ber. 58<sup>b</sup> וְאֵת הַנֶּגֶס וְאֵת ה' (Ms. M. הָדָרָא וְאֵת הַנֶּגֶס; Ms. F. ה' וְהַנֶּגֶס); Tosef. ib. VII (VI), 3 (absent in ed. Zuck., added in note); Tanh. Pinh. 10 הָדָרָא וְאֵת הַנֶּגֶס . . . הַנֶּגֶס . . . הָדָרָא וְאֵת הַנֶּגֶס (Ms. M. הָדָרָא וְאֵת הַנֶּגֶס . . . הַנֶּגֶס . . . הָדָרָא); Y. Ber. IX, 13<sup>b</sup> bot. (absent); [absent in Bekh. VII, 6, among bodily blemishes disqualifying for priestly service]. [Our w. is obviously a gloss to one of the anomalies enumerated in the text, prob. to קָפָה. — Ar. reads הָדָרָא, in the place of קָפָה in our text, giving it the meaning of הָדָרָא q. v., but records also 'הָדָר' in letter He; Alf. reads הָדָרָא, בְּרִיבָא, leaving out קָפָה. — For other definitions of our w., v. commentaries.]

**הָדָרָא** f. (הָדָר; v. הָדָרָא) swindler, a woman who sells property and afterwards reclaims it on a mortgage held by herself. Keth. 97<sup>a</sup> ה' דִּלָּא לִיקְרוּ לָהּ ה' (some ed. הָדָרָא) that they may not call her a swindler.

**הָדָרָא** m. a popular contraction of הָדָרָא, pl. (by false analogy) הָדָרָא, v. הָדָרָא.

**הָדָרָא**, v. תְּהַבֵּלִים.

**הָדָרָא**, v. תְּהַבֵּלִים.

**הָדָרָא** f., constr. הָדָרָא. Targ. Y. I Deut. XXXIII, 17.

**הָדָרָא**, v. הָדָרָא.

**הָדָרָא** (b. h.; interj.) ah, alas! Esth. R. to I, 2 (play on *hahem*) הָדָרָא לְאוֹתָן הַיָּמִים alas, for those days (of feasting)!

**הָדָרָא** m. *keh*, name of a worm in the pomegranate. Sabb. 90<sup>a</sup> (Var. הָדָרָא, v. Rabb. D. S. a. l. notes 200 a. 300; Alf. ed. הָדָרָא).

**הָדָרָא**, v. הָדָרָא.

**הָדָרָא** m. (= הָדָרָא) this, that. Y. Yeb. III, 5<sup>a</sup> bot. ה' תְּהַבֵּלִים ה' תְּהַבֵּלִים this one is guilty of two sins, and that one is &c. — Y. Gitt. IX, 50<sup>b</sup> פִּירְקָא כָּל ה' (ib. VIII, 49<sup>c</sup> bot. הָדָרָא) all of this chapter is the teaching of R. M. Y. Snh. VII, 25<sup>d</sup>. Y. Erub. V, 22<sup>c</sup> bot., v. next w.; a. fr.

**הָדָרָא** (= הָדָרָא, v. preced.) this is. Y. Erub. V, 22<sup>c</sup> bot. ה' תְּהַבֵּלִים מִן הָדָרָא (not תְּהַבֵּלִים) if you commence measuring from this (village), that one will be the central village, &c. Y. Pes. II, beg. 28<sup>c</sup> ה' אִיסוּר וְכ' (ed. Krot. תְּהַבֵּלִים) this is implied in the prohibition of benefit. V. יִינִי.

**הָדָרָא**, v. הָדָרָא.

**הָדָרָא** m., **הָדָרָא** f. (b. h.) he, it; she; it is &c. Snh.

**הִתְקַיֵּם** m. (preced.) *balance*; only in **כִּדְּ** (adv.) *appropriately, reasonably, correspondingly*. Gen. R. s. 93 **כִּדְּ עָשָׂה וְכַשְׁמִירוֹ** he acted (according to balance and line) exactly right. Taan. 4<sup>a</sup> **שָׂאֵל שְׂאֵל כִּדְּ** made an unreasonable demand (making their actions dependent on chance); **כִּדְּ לְשֵׁנֵי הַשִּׁיבֹה** two of them were answered properly (Providence favoring their ways); Gen. R. s. 60; Lev. R. s. 37. Yeb. 110<sup>a</sup> **וְכִּדְּ עָשָׂה שְׂאֵל כִּדְּ** he acted improperly, therefore the court deals with him improperly (more strictly than the law would justify) and declares his marriage invalid; B. Bath. 48<sup>b</sup>; a. fr.

הוֹנֵן m. border, rim, v. אִנֵּן.

הוֹנֵנָא, only in fem. הוֹנֵנָא (= הוֹנֵנָא, v. הוֹנֵן; cmp. הוֹנֵן) *befitting, corresponding to; well-regulated*. Yeb. XII, 6 (106<sup>b</sup>) לו' עצה הוֹנֵנָא an advice befitting his case. Gitt. VIII, 5 (79<sup>b</sup>) הוֹנֵנָא לְשׁוֹם מַלְכוּת שְׁאִינָהּ הוֹנֵנָא (Mish. אהרר) in the name of a government not corresponding (to the country in which the document was written, or not recognized in the country). Kidd. 70<sup>a</sup> לו' אשה שְׁאִינָהּ הוֹנֵנָא a wife beneath the social standing of her husband (eventually degrading the priestly status of the issue); Y. Gitt. I, 43<sup>c</sup> bot.; a. fr.—Pl. (from הוֹנֵן, v. הוֹנֵן). Snh. 93<sup>a</sup> הוֹנֵנָא fit to be married by priests.

הוֹנֵנָא, הוֹנֵנָא m. (הוֹנֵן, v. preced. wds.; v. meanings of Arab. stem hagan in Fl. to Levy Targ. Dict. I, 423<sup>a</sup>) *young camel, or dromedary*. Pl. הוֹנֵנָא, הוֹנֵנָא. Targ. Is. LX, 6 (ed. Lag. הוֹנֵנָא, h. text בכרר). Targ. II Chr. IX, 1.—Y. Hag. II, beg. 77<sup>a</sup>. Snh. 52<sup>a</sup> (prov.) . . . נפישין דהוֹנֵנָא many old camels are laden with the hides of the young ones (many old men survive the young).

הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא, הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא, הוֹנֵנָא, Gen. R. s. 100, v. הוֹנֵנָא.

הוֹנֵנָא m., pl. הוֹנֵנָא (εὐγενής, v. אבנינוס) *of noble birth*. Gen. R. s. 48 הוֹנֵנָא . . . הוֹנֵנָא Ar. (ed. גדולים ב"א מוהנגין . . .).

הוֹנֵנָא, הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא m. (b. h.) *distinction, pride, majesty*. Ex. R. s. 47 הוֹנֵנָא the rays of majesty (from Moses' face). Y. Yeb. II, 3<sup>d</sup> (play on הוֹנֵנָא, II Kings IV, 27) he placed his hand הוֹנֵנָא on the most distinctive of her charms, &c.

הוֹנֵנָא, הוֹנֵנָא f. (וירי) 1) *confession, admission*. Shebu. VI, 1 הוֹנֵנָא בְּשׁוּהָ הוֹנֵנָא the amount admitted to be due must be at least one P'rutah. B. Mets. 3<sup>b</sup>, a. fr. הוֹנֵנָא הוֹנֵנָא the admission of indebtedness by the defendant is worth as much as a hundred witnesses; a. fr.—2) *confession before the Lord, thanksgiving*. Sot. IX, 10 (47<sup>a</sup>) הוֹנֵנָא הוֹנֵנָא (Mish. הוֹנֵנָא, pl.) the confession to be recited on having given away the third year's tithes (Deut. XXVI, 12 sq.); ib. 47<sup>b</sup> הוֹנֵנָא; Maas. Sh. V, 15 (Mish. ed. הוֹנֵנָא). Gen. R. s. 71 Leah seized פלך הוֹנֵנָא the shuttle of confession (made gratitude her duty, Gen. XXIX, 35); הוֹנֵנָא בְּעַל הוֹנֵנָא men of confession (ready to admit their wrong or to thank the Lord); Midr. Sam. ch. XXVIII.—Ber. IV, 2 (28<sup>b</sup>) הוֹנֵנָא אֲנִי נֹתֵן הוֹנֵנָא I offer thanks for my lot (being permitted to teach). Y. ib. I, 3<sup>d</sup> top הוֹנֵנָא וְשִׁבְחָהּ thanks and praise are due to &c.; a. fr.—3) *Hodaah, the first of the last three sections of the Prayer of Benedictions* (תפלה), so named from the words *Modim* &c. Ber. 34<sup>a</sup> הוֹנֵנָא בְּהוֹנֵנָא הוֹנֵנָא one must bend at the beginning &c. Ib. 34<sup>b</sup> הוֹנֵנָא הוֹנֵנָא on reading the Hodaah or the thanksgiving in *Hallel* (הודיה). Ib. 34<sup>b</sup> הוֹנֵנָא הוֹנֵנָא the thanksgiving in the grace after meal (נודה קֶדֶם). Y. Taan. II, 65<sup>c</sup> bot. הוֹנֵנָא.—Pl. הוֹנֵנָא,

הוֹנֵנָא. Taan. 6<sup>b</sup> הוֹנֵנָא רַבִּי הוֹנֵנָא blessed be He to whom a multitude of thanks is due; Y. Ber. I, 3<sup>d</sup> top; a. fr.—Y. Taan. III, 66<sup>d</sup> bot. הוֹנֵנָא הוֹנֵנָא the bullock over which the confessions are uttered.—Esp. *Hodaath, proceedings resting on evidences of the defendant's admission of his indebtedness*. Snh. 2<sup>b</sup>; B. Kam. 84<sup>b</sup>; a. e.; cmp. הוֹנֵנָא.

הוֹנֵנָא ch. (preced.) *confession of guilt*. Targ. Josh. VII, 19 (ed. Lag. הוֹנֵנָא).

הוֹנֵנָא, Sifra Sh'mini Par. 3, ch. V, a corrupt Var. lect. for הוֹנֵנָא, which came into the text; v. הוֹנֵנָא.

הוֹנֵנָא I pr. n. (b. h. הוֹנֵנָא) *India*. Targ. Zeph. III, 10 (h. text הוֹנֵנָא); v. הוֹנֵנָא.—Esth. R. to I, 1; Meg. 11<sup>a</sup>; a. e.

הוֹנֵנָא II (וירי) *hodu (thank ye the Lord)*, a section of Hallel. Succ. III, 9; a. e.

הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא, הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא, Af. of הוֹנֵנָא; v. also הוֹנֵנָא.

הוֹנֵנָא m. (הוֹנֵנָא) *trimmed (and thin) beam for ornament*, opp. הוֹנֵנָא a supporting joist.—Pl. הוֹנֵנָא. B. Bath. 3<sup>b</sup> הוֹנֵנָא שְׂרָגִי לִיבְנֵי הוֹנֵנָא (v. Rabb. D. S. a. l. note) if the officers of the congregation have had the bricks (for the new Synagogue) piled up, the beams trimmed &c. Ib. 6<sup>a</sup> הוֹנֵנָא אֲחִיקָא if one has acquired, by the law of limitation, the right of laying beams in the neighbor's wall, he has not the right of laying joists. [For transpos. of הוֹנֵנָא, cmp. הוֹנֵנָא.]

הוֹנֵנָא m. (הוֹנֵנָא) *circle, only in הוֹנֵנָא all-around*. Pes. 76<sup>a</sup> הוֹנֵנָא הוֹנֵנָא סוֹלֵת דְּהוֹנֵנָא (missing in Ms. M., v. Rabb. D. S. a. l.) the flour around it. Sabb. 77<sup>b</sup> הוֹנֵנָא הוֹנֵנָא (Ms. M. הוֹנֵנָא הוֹנֵנָא; in ed. הוֹנֵנָא left out, v. marg. note a. Rabb. D. S. a. l.) to exclude what is required for rubbing all around the sore.

הוֹנֵנָא f. (b. h.; הוֹנֵנָא, v. Pi.) [*change*], *misfortune*.—Pl. הוֹנֵנָא. Num. R. s. 12 (expl. הוֹנֵנָא הוֹנֵנָא, Ps. XCI, 3) הוֹנֵנָא מִדְּבַר הוֹנֵנָא from the word which produces misfortunes &c.; Midr. Till. to Ps. l. c. הוֹנֵנָא לְשׁוֹם הוֹנֵנָא (insert מדבר).

\*הוֹנֵנָא pr. n. pl. *Hevah*. Y. Yeb. III, 5<sup>a</sup> top R. H. הוֹנֵנָא of H.; (Gitt. 86<sup>b</sup> הוֹנֵנָא or הוֹנֵנָא, Var. הוֹנֵנָא).

הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא *ahl*, v. הוֹנֵנָא.

הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא only in הוֹנֵנָא, he who. Targ. Prov. XVI, 19, a. fr. (in Targ. Prov.) ed. Lag. (Ms. הוֹנֵנָא, v. הוֹנֵנָא; ed. Wil. הוֹנֵנָא).

הוֹנֵנָא, v. הוֹנֵנָא.

הוֹנֵנָא, v. הוֹנֵנָא.



תְּהִיָּה, תְּהוּתָה, תְּהוּתָה f. (preced.) 1) *existence, status, condition, stability*. Ab. Zar. 54<sup>b</sup> (ref. to רוּחָה, Lev. XXV, 12) בְּתִיָּתָהּ הָיָה it shall remain in its status. Y. Ber. II, 4<sup>d</sup> bot. (ref. to רוּחָה, Deut. VI, 6) בְּדִרְכֵּי תְּהִיָּתָן they shall remain (be read) in the order in which they stand. Y. Shek. IV, 48<sup>b</sup> top בְּקוּרָשׁ ה' שְׂתֵּהָא that it must retain its sacred character. Cant. R. to VI, 4 (ref. to רוּחָה, Num. VII, 5) ה' נָתַן לָהֶם ה' he gave them stability; Num. R. s. 12, end ה' נִתְּנָה לָהֶם (read רוּחָה). M. Kat. 15<sup>a</sup> ה' רוּחָה the use of the word רוּחָה in the Biblical text; Men. 28<sup>a</sup>; a. e.—Esp. (with ref. to רוּחָה לְאִישׁ, Deut. XXIV, 2, v. תְּהִיָּה *Pl.*) *legal status of marriage*, Kidd. 5<sup>a</sup> ה' לְרִיבָאָה וְכ' the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c. Yeb. 13<sup>b</sup> (ref. to רוּחָה בָּהּ ה', Deut. XXV, 5) לֹא תִהְיֶה רוּחָה בָּהּ ה' לָהּ she shall have no legal status with another man; Y. ib. I, 2<sup>c</sup> bot. לֹא תִהְיֶה לָהּ ה' וְכ' (not רוּחָה); a. fr.—*Pl.* תְּהִיָּתָהּ, תְּהִיָּתָהּ. Keth. 46<sup>b</sup>, a. e. לְתַדְרֵי ה' אִתְּקַשְׁשָׁה the various modes of entrance into marriage correspond to each other.—2) תְּהִיָּה, תְּהִיָּה (v. preced. *Pa.*) *discussion, argument*. Y. Maasr. II, 49<sup>d</sup> bot. מִנָּא ה' הוּר' the result of a discussion stated by R. M.—*Pl.* תְּהִיָּתָהּ or תְּהִיָּתָהּ. Succ. 28<sup>a</sup> וְכ' (Ms. M. sing.) arguments raised by A. &c.; B. Bath. 134<sup>a</sup> (Ms. H. sing., Ms. R. תְּהִיָּתָהּ; v. Rabb. D. S. a. l. note 40).

**הוינא**, v. **הוינא**.

**הוינא** m. (יכח) *evidence, precedent, rule*. Y. Dem. II, 22<sup>c</sup> top; ib. III, 23<sup>c</sup> this one day has become לכל ה' a precedent by which to judge all other days. Y. Nidd. II, 50<sup>a</sup> top הוינא קיים her evidence (the cloth with which she examined herself) exists; Bab. ib. 16<sup>b</sup> מוינא.

**הוינא** (cmp. הלל) *to be merry*.—Polel הוינא *to deride, laugh at* (cmp. שחק). Pesik. Aḥārē, p. 165<sup>a</sup> (ref. to Koh. II, 2) מה' הוינא שלשה . . . מ'ד' הוינא שלשה Solomon said, Three things which Divine Justice scorned (and prohibited)—I laughed at them; Tanḥ. Aḥārē 1 (read: ששחקה, a. הוללתי, Y. Snh. II, 20<sup>c</sup> top הוללתי (corr. acc.); Koh. R. to II, 2 (read: שמואל שלמה, a. הוללתי . . .)).

**הוינא** (interj.) *hulya!*, sailor's cry. Pes. 112<sup>b</sup>, v. הוינא.

**הוינא** f. (היף) *1) leading, carrying*. Yoma 27<sup>a</sup> ה' שלא ברגל לא הוינא ה' the carrying of the portions of the sacrifice to the altar ascent. Zeb. 14<sup>a</sup> ה' שלא ברגל לא הוינא carrying without moving the feet (handing over without walking from the spot) is not called *holakhah*. Ib. 15<sup>a</sup> ה' זורקת ה' immediate sprinkling from a slaughtering place near the altar, opp. רב' actual carrying.—ה' שליח a delegate sent by the husband to deliver the letter of divorce, opp. שליח לקבלה a delegate authorized by the wife to receive &c. Gitt. 62<sup>b</sup>; a. fr.—[2] *drawing the slaughterer's knife in a forward direction*, v. הוינא.]

**הוינא** f. (b. h. הוללות *confusion*; חלל, cmp. חלל, *creating confusion*, [intrigue, schemes]. Koh. R. to II, 12 ה' של מלכות ה' the diplomatic schemes of the (Roman) government (cmp. Targ. a. l. I, 17, a. e.) Ib. הוינא ה' the intrigues of the heretics.—Pl. הוינא. Lev. R. s. 17 (ib. s. 20 הוללות, v. הוינא; Midr. Till. to Ps. V, 6.

**הוינא**, v. **הוינא**.

**הוינא** f. (ὁμόνοια) *concord, union*, opp. מחלוקת. Lam. R. introd. (R. Alexandri 1) ה' נעשו כולן all of them (formerly divided into factions) became unanimous (Mekh. Yithro, Baḥod., s. 1 ה' ל' אחד; Lev. R. s. 9 הוינא אחת). [Lam. R. l. c. (Zibdi b. Levi 1) ה' אחת; Yalk. Ps. 795 הוינא, read: הוינא.]

**הוינא** *to become defective*, v. **הוינא**.

**הוינא**, **הוינא** pr. n. pl. *Humania*, [*Hymenia*, v. Neub. Géogr. p. 367, below Ctesiphon], a town in Babylonia hostile to Jews. Kidd. 72<sup>a</sup>. Ib. 72<sup>b</sup>; Yeb. 16<sup>b</sup> כגון ה' as hostile as H. against Pūm Nahāra. [Ar. ed. Koh. הוינא, Ms. O., quoted in Neub. l. c. הוינא, Yalk. Ps. 795 הוינא, v. הוינא.]

**הוינא**, v. **הוינא**.

**הוינא**, v. **הוינא**.

**הוינא** I *he*, v. **הוינא**. [הוינא, v. **הוינא** ch.] [Targ. Y. II Gen. XIV, 5 הוינא, taking בָּהֶם=בָּהֶם; Y. I הוינא.]

**הוינא** II m. (b. h.; contr. of הוינא; cmp. Gr. οὐσ(α) 1) *possession, wealth*. Y. Peah I, 15<sup>d</sup> top (ref. to Prov. III, 9) ו' whether or not thou art wealthy; Pesik. R. s. 23—24; a. e.—Ib. s. 25 (interpreting מוינא from whatever He has graced thee with; Pesik. Asser, p. 97<sup>a</sup>; a. e.—2) *natural condition, nature; faculty; health, sanity*. Pesik. R. l. c. ו' כבד... שאת... כבד honor the Lord with thy nature; if thou art handsome &c. Ib. (another interpretation) מוינא ו' (pl.) while thou art in possession of thy powers (health); honor thy physician &c.; Ib. בקולך... with thy voice; Pesik. l. c.; a. fr.—Pesik. R. l. c. עד שהוינא עזי while his mind was sound. Gen. R. s. 78 (interpret. לאט, Gen. XXXIII, 14) להוינא להוינא I shall walk suitably to my condition (at my ease, slowly). Lam. R. to I, 13 להוינא come to thy senses (be not rash)!

**הוינא**, **הוינא**, **הוינא** ch. same. Targ. Prov. XXXI, 5 (h. text מוינא) *proper conduct*. Ib. XXVIII, 16 ed. Lag. (oth. ed. הוינא, h. text רבוינא). Ib. V, 19 הוינא ed. Lag. (ed. Wil. הוינא).—Pesik. Asser, p. 97<sup>a</sup> (ref. to מוינא, Prov. III, 9, v. preced.) עבד בוינא ע' (or בוינא) do (good) while in thy senses, ere thou be unable to do through the loss of thy senses; Tanḥ. R'eh 12; a. e.—Lev. R. s. 34 (play on הוינא מוינא here is this poor man, give; thy nature is the same as his; Ruth R. to II, 19 הוינא ביה).

**הוינא** pr. n. m. *Huna* (in Y. also הוינא, מוינא) 1) Rab Huna, disciple of Rab. Keth. 106<sup>a</sup> ה' ה' the college of R. H.—Gitt. 59<sup>b</sup>. Y. B. Kam. X, end, 7<sup>c</sup>; Y. Shebu. VI, end, 37<sup>b</sup>; a. v. fr.—2) R. H., an Amora of the fourth gener. Y. Peah III, 17<sup>d</sup> bot. (ה').—3) R. H. Rabbah (Roba) of Sepphoris. Y. Ber. IV, end, 8<sup>c</sup>; Y. R. Hash. IV, end, 59<sup>d</sup>. Gen. R. s. 8; a. e.—Yoma 77<sup>b</sup>; Hull. 51<sup>a</sup> ה' צפורא ה' (prob. the same).—4) *Mar Huna, Resh Galutha*. Y. Kil. IX, 32<sup>b</sup> (read מ' רב). [Ib. bot., strike out ריש גל, v. M. Kat. 25<sup>a</sup>; a. others. V. Fr. M'bo, p. 73<sup>a</sup>, sq. [הוינא, Gitt. 86<sup>b</sup>, v. הוינא].]

**הוינא** f. (=אוינא) *oppression, wrong*. Sifra B'har ch. III, Par. 3 הוינא דברים... הוינא, read הוינא.—Esp. (law) *imposition, fraudulent representation; redress in case of overreaching*, v. **הוינא**. B. Mets. IV, 6 Y. ed. (Mish. IV, 7 'או') הוינא the overreaching, to be actionable, must be at least four M'ah &c. Y. Keth. XI, 34<sup>c</sup> top ו' against purchase there is no claim for overreaching, i. e. the purchase itself is not invalidated. Y. B. Mets. IV, 9<sup>d</sup> top ה' the actual amount overcharged. Ib. הוינא the amount with which he was overcharged. Sifra l. c. ה' legal redress can be claimed; a. v. fr.—Pl. הוינא, v. **הוינא**.

**הוינא**, v. **הוינא**.

**הוינא**, pl. **הוינא** m. (v. הוינא) *inhabitants of Hagra*. Targ. Ps. LXXXIII, 7. Targ. I Ohr. V, 10; a. e.

**הונדקס** pr. n. m. Y. Sabb. XVI, 15<sup>d</sup> top 'מנהיגה דר' 'ה, prob. a corruption for 'יטה, v. Mishn. a.l. [The entire passage seems to be corrupt, v. Bab. ib. 117<sup>b</sup>, sq.]

**הוננייה**, v. הוננא.

**הונניקי**, v. הונניקי.

**הוננים**, v. הונננין.

**הונפא**, v. הונפא a. הונפא.

**הונפכא** m. (הנפך) *perverseness*. Targ. Prov. II, 14.

**הונפעה** f. (יפע) *the appearance* (of Deity), the use of the verb הונפיע. Midr. Till. to Ps. XIV.—Pl. הונפעה. Sifré Deut. 343; Yalk. Ps. 759. Snh. 92<sup>a</sup> הונפעות (corr. acc.); Ber. 33<sup>a</sup> Ms. F. (ed. נקמדות, v. Rabb. D. S. a. l. note 40).

**הונפעהא** ch. same. Targ. Jud. V, 4 (ed. Lag. הונפעה).

**הונפעהא**, תופעות, v. preced. wds.

**הונפקנה**, Targ. Prov. XXV, 16, correct (with Bxt.): סופקנה, v. סופקנה.

**הונין** I *fastened*, pl. הוננין, v. הונין.

**הונין** II m., pl. **הוננין** (v. next w.) *palm-leaves*. Y. Sabb. VII, 10<sup>c</sup> top he who beats ה' ו' bast, palm leaves or papyrus. Ib. XVIII, 11<sup>b</sup> top; Bab. ib. 78<sup>b</sup>; Tosef. ib. VIII (IX), 10. [Succ. 12<sup>b</sup>; 15<sup>a</sup> סככה בה' Ms. M., ed. הונין, v. הונין]

**הונצא** I m. (הונין; emp. הונין, 1) (adj.) *prickly*. B. Kam. 80<sup>a</sup> ה' שרצא Ms. M. (ed. חרצא) a prickly creeping animal, v. הונצא.—2) *the long and thin foliage of a palm-branch spreading from the stem*. Succ. 32<sup>a</sup> a *Lulab* ה' דכלין בחדר which spreads its foliage on one side only.—Pl. הונצי. B. Kam. 96<sup>a</sup> if one stole a palm-branch ה' ובעדיניו and tore it into leaves. Yoma 78<sup>b</sup> ברה' shoes made of &c.—3) *prickly shrubbery used as fence, hedge*. B. Kam. 92<sup>a</sup> (prov.) לקי כרבא with the shrub the cabbage is smitten (the good suffer with the bad). Ned. 49<sup>b</sup> בה' אכיל ב' ate with a thorn (as a fork). Ib. 91<sup>b</sup> ו' ל'... פריטה the lover parted the hedge and ran off. B. Bath. 4<sup>a</sup> ורפנא בה' דנחגיג where it is customary to make fences with shrubbery or bay-trees.—Ib. ל' ל' where they use hedges for fences, the exclusive ownership of one neighbor can only be secured by a deed.—Pl. הונצי. Ib.

**הונצא** II pr. n. pl. *Hutsa*. Y. Ned. IX, 42<sup>c</sup> יהודה הונצא; v., however, הונצל.

**הונצאה** f. (יציאה, v. יציאה) 1) *carrying out*. B. Kam. 30<sup>a</sup> שעת הונצאה זבלים the season for carrying out dung; a. fr.—2) *funeral escort*. Meg. 3<sup>b</sup>; a. e.—Esp. (with ref. to Sabbath law) *carrying out of the house, in gen. transferring an object from one territory to another* (from private to public ground a. vice versa, v. הונצאה). Sabb. 2<sup>b</sup> שריים ד' two forbidden acts in taking

out of the house, opp. הכנסה, carrying in. Ib. הונצאה the teacher of the Mishnah calls the carrying in, too, *hotsaah* (Mish. יציאה), *transfer*. Ib. ה'... עקירה any removal of an object from its place is implied in the term *hotsaah*. Y. ib. I, 2<sup>b</sup>; a. fr.—2) *bringing forth, sprouting*. Y. Shebi. V, 35<sup>d</sup> bot. הונצאה from the time that the leaves come forth.—3) *the escape of life, last dying movement*. Hull. 38<sup>a</sup>.—4) *the time consumed by the laborer to go out to the field*. Gen. R. s. 72 ה' ה' the time for going out to the place of labor is included in the working hours belonging to the employer (B. Mets. 83<sup>b</sup>, a. e. יציאה).—5) *expenditure, outlay, cost; marketing*. Y. Peah IV, beg. 18<sup>a</sup> משל ה' the cost (of cutting the fruits of the tree) must be borne by the owner (and not by the poor). Y. Shek. I, end, 46<sup>b</sup> דרכים ה' דרכים ה' expense for keeping the roads in repair. Keth. 80<sup>a</sup> שבה יתר על ה' if the income from the improvement exceeds the outlay. Sabb. 117<sup>b</sup> הונצאה ה' the marketing for the Sabbath; a. fr.—Pl. הונצאה. Keth. VIII, 5 על ו' if one spends money for improving his wife's estate. Num. R. s. 14, end ה' כמה ה' how large the expenses are for the royal table; a. fr.

**הונצל** pr. n. pl. *Hutsal*, 1) an old fortress in Palestine. Sabb. 92<sup>a</sup>, sq. (?) Meg. 5<sup>b</sup>, also called בנימין ה' or בנימין (v. Rabb. D. S. a. l., a. Neub. Géogr. p. 152).—2) H. in Babylonia. Ib. 29<sup>a</sup>. Yoma 52<sup>a</sup>, sq. Kerith. 13<sup>b</sup>; a. fr. (v. Berl. Beitr. z. Geogr. p. 32).

**הונצין** m. (emp. הונין II a. הונצא), only in pl. constr. הונצין פשתן (*hard*) *flax-stalks* before they are prepared for spinning, opp. הונצין. Tosef. Succ. I, 5; Succ. 12<sup>b</sup>; Y. ib. I, 52<sup>b</sup> bot. V. הונצין.—Tosef. Maasr. III, 8 ה' פשתן (Var. הונצין) read: ה' חלתן stalks of fenugrec.

**הונקעה** f. (יפע) *Hif.* *making an abomination, exposure; hanging*. Snh. 34<sup>b</sup> ו' ל' how do we know that *hokaah* (Num. XXV, 4) means hanging?

**הור** or **הורר** m. (b. h. in pl.; ירה) *teacher, father*. Deut. R. s. 1 (play on הור ה' Deut. II, 3) this his *hor*, that is his father.—Pl. הוררים. Gen. R. s. 68; Yalk. Ps. 878, v. הונצין. Pesik. R. s. 23—24 הורריו his parents. Pirké d'R. El. ch. XXXII אחר הורריו his love follows (is given to) his parents. Gen. R. s. 76; a. fr.

**הורנא**, v. הורנא.

**הורנא**, v. הורנא.

**הורדת** f. (הדר) *leading down, letting down; descent*. Y. Sot. IX, 24<sup>a</sup> top משעת ה' from the moment the calf is led down (Deut. XXI, 4). Midd. IV, 7 הורדת המים (Talm. ed. הורדות pl.) an enclosure in the Temple serving as a spout for the rain water.

**הורדוס**, **הורדוס** pr. n. m. *Herod*, the Idumean, King of Judæa. B. Bath. 3<sup>b</sup>. Ib. 4<sup>a</sup>, a. e. בנין ה'. Lev. R. s. 35; Taan. 23<sup>a</sup>; a. fr.

**הוֹרָה** I f. *conception*, v. הוֹרֵת.

**הוֹרָה** II f. (b. h.; v. הוֹרֵת [mother,] (homiletically) *teaching*. Cant. R. to III, 4 (interpret. תהר הוֹרָה, ib.) זה בהוֹרָה . . . בְּהוֹרָה that means the Tabernacle, for from there issued the obligation of Israel to abide by legal decisions; Lev. R. s. 1; Cant. R. to II, 3, v. next w.

**הוֹרָה**, **הוֹרָה**, **הוֹרָה** f. (רַח, *Hif.*) *decision, instruction; teacher's or judge's office*. Y. Ber. IV, 8<sup>c</sup> top *Moriah* because instruction goes forth &c.; Taan. 16<sup>a</sup> הוֹרָה . . . יצאה (not יצא); Gen. R. s. 55; Pesik. R. s. 40.—Cant. R. to III, 4, a. e., v. preced.—Y. Shebi. VI, 36<sup>c</sup> top הוֹרָה הוֹרָה הוֹרָה אין הוֹרָה אין הוֹרָה אין his decision is not binding. Kerith. 13<sup>b</sup> הוֹרָה לא סגרי ליה בלא הוֹרָה he could not help giving a practical decision (cases constantly coming before him). Y. Sot. VIII, 22<sup>d</sup> bot. הוֹרָה וְיֹאמֵר בֵּה' and (he who drinks it) is forbidden to give a decision. Hor. I, 1 הוֹרָה authorized to teach; a. v. fr.—הוֹרָה הוֹרָה a *decision under an emergency, a special dispensation* (not to be taken as a precedent), opp. לְדוּרֵי. Yoma 69<sup>b</sup>; a. fr.—הוֹרָה הוֹרָה, *judge*. Pes. 3<sup>b</sup>; a. fr.—*Pl.* הוֹרָה הוֹרָה. Y. Naz. IV, end, 53<sup>c</sup> עד שְׁחֹרָה הוֹרָה בְּיִשְׂרָאֵל before being appointed a teacher in Israel. Hor. I, 5 (5<sup>a</sup>) הוֹרָה הוֹרָה (Mish. ed. הוֹרָה); a. fr.—*Horayoth* (*Horaoth*), name of a treatise of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, on liability for erroneous decisions.

**הוֹרָה**, **הוֹרָה**, **הוֹרָה**, Tosef. Gitt. VIII (VI), 3, read with ed. Zuck. הוֹרָה.

**הוֹרָה**, v. הוֹרָה.

**הוֹרָה** pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Snh. 39<sup>a</sup>, v. הוֹרָה.—[B. Bath. 73<sup>a</sup> bot., v. next w.].—2) a gentile (Persian) proper noun, v. בְּהוֹרָה. Gitt. 11<sup>a</sup>.—3) הוֹרָה, v. הוֹרָה. 4) הוֹרָה pr. n. pl. *Hormiz* (*Ormuzd*)-*Ardjir*, prob. identical with *Ardjir*, v. הוֹרָה. B. Bath. 52<sup>a</sup>.

**הוֹרָה** m. *Hormin*, name of a demon, cmp. הוֹרָה. B. Bath. 73<sup>a</sup> bot. הוֹרָה בר ליליה (Ar. a. Ms. H. a. Var. in comment. הוֹרָה).

**הוֹרָה**, v. הוֹרָה.

**הוֹרָה** pr. n. m. *Hyrcaan*, 1) a Maccabean prince and High-priest, brother to Aristobolus. B. Kam. 82<sup>b</sup>; Sot. 49<sup>b</sup>.—2) father of R. Eliezer. Ab. II, 8; a. fr.—3) son of R. Eliezer. Snh. 68<sup>a</sup>.

**הוֹרָה** or **הוֹרָה** f. (denom. of Hofal of הוֹרָה) *conception, being conceived*. Snh. 58<sup>a</sup>, a. fr. הוֹרָה בְּקוֹרְשָׁה (when his mother was a gentile). Ex. R. s. 1 הוֹרָה בְּדֶרֶךְ she was conceived on the road. Ib. הוֹרָה בְּצֶדֶר as she conceived without pain; a. fr.

**הוֹרָה** f. (רַח) *reaching over, handing over*, opp. הוֹרָה q. v.—Y. Sabb. VII, 10<sup>d</sup> הוֹרָה עֲמֻחָה הוֹרָה why is not reaching an object over (from one territory to another) counted among the labors forbidden on the

Sabbath? Zeb. 14<sup>a</sup> הוֹרָה יָדוֹ as far as one may reach over with his hand (without moving from his place).

**הוֹרָה** m., only in pl. constr. הוֹרָה *flax-stalks* in an intermediate station of preparation, contrad. to הוֹרָה a. הוֹרָה (v. הוֹרָה a. הוֹרָה). Succ. 12<sup>b</sup> הוֹרָה אֵינִי יוֹדֵעַ (v. הוֹרָה a. הוֹרָה). Ms. M. (v. Rabb. D. S. a. l.) if one covered the Succah with *hosh'neh* . . . , I do not know (whether or not the Succah is *kasher*). Ib. הוֹרָה עֲצֻמָּה אֵינִי מֵחָן Ms. M. (v. Rabb. D. S. a. l.) nor do I know what *hosh'ne* . . . are (in which stage they are called so).

**הוֹרָה** f. (רַח) *relief, delivery*. Yalk. Num. 725.

**הוֹרָה**, **הוֹרָה** pr. n. m. *Hoshaya* (in Bab. הוֹרָה, q. v.) 1) R. H. the Elder (רַח). Y. Kidd. I, 60<sup>a</sup> bot.; Y. Keth. IX, 32<sup>d</sup>, sq. הוֹרָה הוֹרָה the author of the Mishnah (Tosefta); a. fr.—2) several Amoraim by that name. Y. Ter. VIII, 45<sup>c</sup>. Y. Bets. I, 60<sup>c</sup> bot.; a. fr. V. Frank. M'bo p. 74<sup>a</sup>, sq.

**הוֹרָה** f. (הוֹרָה = הוֹרָה) [*help, I pray*,] *Hosanna*, name of parts of, or of the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths. Succ. 30<sup>b</sup> הוֹרָה הוֹרָה הוֹרָה the traders' own H. (myrtles). Ib., sq. הוֹרָה הוֹרָה before its use was designated it was called *asa* and now it is called H.—Ib. 37<sup>a</sup> הוֹרָה הוֹרָה when ye tie the festive wreath; a. fr.—Targ. II Esth. III, 8.—Esp. *the separate branches of the willow tree carried in procession on the last day of Succoth*, whence הוֹרָה הוֹרָה the *seventh day of the Feast of Booths* (now called הוֹרָה); v. הוֹרָה.

**הוֹרָה**, Targ. Prov. XXVI, 21 הוֹרָה Ms., v. הוֹרָה.

**הוֹרָה**, v. הוֹרָה.

**הוֹרָה** f. (וֹרָה) *wilful act; use of the stem* in the Bible text. Snh. 16<sup>a</sup> הוֹרָה הוֹרָה an analogy is drawn between the law concerning the false prophet (וֹרָה Deut. XVIII, 20) and that concerning the rebellious elder (וֹרָה, ib. XVII, 12). Ib. הוֹרָה הוֹרָה but is not the term 'wilfulness' used in connection with death penalty?

**הוֹרָה**, v. הוֹרָה.

**הוֹרָה**, **הוֹרָה**, **הוֹרָה** f. (וֹרָה) *sprinkling* of the blood of sacrifices, of the water of purification upon the unclean. Zeb. V, 1 הוֹרָה הוֹרָה and their blood must be sprinkled on the space between the bars &c.—Y. Ber. V, 9<sup>d</sup> top הוֹרָה הוֹרָה the rite of sprinkling which he performed is valid. Pes. VI, 2 הוֹרָה הוֹרָה (Y. ed. הוֹרָה) let the sprinkling (on the unclean) prove it; a. fr.—*Pl.* הוֹרָה הוֹרָה. Y. Yoma V, 42<sup>d</sup> top. Bab. ib. 55<sup>a</sup>. Men. III, 6; a. fr.

**הוֹרָה**, **הוֹרָה**, **הוֹרָה**, mnemonic formula for the six portions into which the song of *Ha'azinu* (Deut. XXXII, 1—43) is to be divided in public recitation: v. 1—6 הוֹרָה; v. 7—12 הוֹרָה; v. 13—18 הוֹרָה; v. 19—26 הוֹרָה; v. 27—35 הוֹרָה; v. 36—43 הוֹרָה. R. Hash. 31<sup>a</sup> (v. Tosaf. a. l. for another division); Treat. Sof'rim XII, 8.

הַחֲמִילִים, הַחֲמִילִים m. (אַחְזִיר, v. טַלַּל) *bazaar, shop, public place* (cmp. חָנֹת). Gen. R. s. 19; s. 20 I shall die ה' ואתה יושב לך (some ed. חמלים, corr. acc.), and thou wilt sit in public places (with none to care for)?—*Pl.* הַחֲמִילִים, הַחֲמִילִים. Ib. s. 37 היו מעמידין ה' (some ed. סון ..., corr. acc.) they arranged bazaars (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to יוחן, Gen. XXXIII, 18; cmp. חָנֹת) ה' (חָנֹת) ה' he was the first to put up bazaars and sell cheap.

הזר = זר

תִּתְּנוּ, תִּתְּנוּ m. (תָּנָה, Pi.) *paying respect; honoring, adorning*. Kidd. 32<sup>b</sup> (ref. to Lev. XIX, 32) קִימָה בְּמִקוֹם ר' rising in such a way as to show your respects (being near enough). Ib. וְשִׂיחָן בִּי ו', v. חֲסִידוֹן. Lam. R. to I.1 רַבְרַבִּי (חַד מַלְמֵי) וְהוּא תִּתְּנוּ עָלֶיךָ תוֹרָה וְהוּא בְּהִדְוָהּ שֶׁל תוֹרָה וְהוּא בְּהִדְוָהּ שֶׁל תוֹרָה וְהוּא בְּהִדְוָהּ שֶׁל תוֹרָה

וְהָיָה m. (= וְהָיָה, v. וְהָיָה) *which now? who?* Y

Peah VIII, 21<sup>a</sup> top וְיִבְנִי ד' (read אִיבְנִי or יִבְנִי) which are they?; [Y. Erub. III, 20<sup>d</sup> top אִיבְנִי ד' read: אִיבְנִי.—Y. Dem. II, 23<sup>a</sup> מֵאִיר ד' v. יִבְנִי II.—Y. Sabb. XIX, 17<sup>b</sup> (also ד' יִבְנִי). Y. Gitt. II, 44<sup>a</sup> bot. לְמָחָר ד' what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

**תְּיִבְנִי** (חֲרִי דִן הוּא) c. (=חֲרִי דִן הוּא, v. preced.) which now is? Y. Erub. V, 22<sup>c</sup> bot. אִמְצָעִי ד' which do you call 'the central'? (v. תְּיִבְנִי). Y. Pes. I, 27<sup>d</sup> top שְׁעַת הַבְּיָעוֹר ד' which 'time of removal'? Ib. V, 32<sup>c</sup> top וְיִבְנִי לְשִׁמּוֹ פָטוֹר and what case do you mean when saying *lishmo patur*?—Y. Yeb. IV, 6<sup>b</sup> top וְיִבְנִי רַבָּה which is greater?—Y. Snh. V, 22<sup>d</sup> top מִנָּה ד' מִנָּה what is meant by *kolel*, and what by *monch*?; Y. Naz. III, 52<sup>d</sup> bot. חֲרִי דִן נִי (corr. acc.).

**תְּיִבְנִי**, v. תְּיִבְנִי.

**תְּיִבְנִי**, read: תְּיִבְנִי.

**תְּיִבְנִי** c. (=חֲרִי דִן הוּא) it is this, it is he; it is the same, it corresponds to. Ber. 25<sup>b</sup> bot. ד' רַבָּעָה וְכ' it is this that R. J. asked. Pes. 50<sup>a</sup> ד' דְּחָיִב וְכ' it corresponds to what is written &c., v. בְּשִׁלְמָא. Y. Ter. II, 41<sup>b</sup> bot. ד' חֲמִשָּׁה וְכ' this is analogous to the case of 'five sacks' &c. Sabb. 118<sup>b</sup> ד' וְרַדִּימָס ד' Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2<sup>b</sup> מֵאִיר ד' חֲכָמִים ד' what difference is there between what 'the scholars' say and what R. M. says? Ib. ד' חֲרִי ד' v. וְכ'; a. fr.—[ד' בַּעֲלִידָא which means. Gen. R. s. 87 (in a gloss) viz. thy husband.]

**תְּיִבְנִי** prefix, v. next w.

**תְּיִבְנִי** ch. (חֲרִי דִן הוּא) 1) how? (v. תְּיִבְנִי). Y. Erub. I, 19<sup>b</sup> bot. עֲבִידָא ד' how can it happen?, i. e. name a case to which this rule will apply.—2) as, like; in Targ. editions mostly with double comparison: תְּיִבְנִי קִי.—Targ. Ps. XXII, 15, sq.; a. v. fr.—ד'—ד' as—so. Targ. Ps. CXXXIX, 12.—מה ד' as that which, even as. Targ. Y. II Num. XXIV, 1, v. infra.—ד' מִה דַּאֲתָא אִמְרָא (abbr. (הַמִּי)) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54<sup>a</sup> top ד' מִה דַּאֲמַרְתּוּ וְכ' the same words which you spoke to the one, you spoke to the other!—Combined תְּיִבְנִי תְּיִבְנִי. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19<sup>b</sup>; a. fr.—As prefix to nouns תְּיִבְנִי. Targ. I Chr. II, 54 דִּיבְנִינֵנוּ (ed. Lag. (דִּי) כִּי). Ib. 55 (ed. Lag. (דִּי) כִּי); v. II.—\*{3} (v. next w.) where? Targ. Ps. LXXXIX, 50 Ms. (ed. אֶן).]

**תְּיִבְנִי** (=חֲרִי דִן הוּא) where? (relat.) where. Targ. Jer. III, 2 (ed. Lag. אֶרֶץ); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. תְּיִבְנִי).—Ber. 2<sup>a</sup> קָאֵר ד' קָאֵר where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time?', i. e. to what law does he refer?—Yeb. 106<sup>a</sup> אֲבוּךָ ד' where is thy father?—Snh. 93<sup>a</sup> אֲזֵלוּ לָהּ where did they go to (what became of them)? Ib. אֲזֵלוּ לָהּ where was Daniel at the time?; a. v. fr.—Hull. 11<sup>b</sup> ד' לִיכָא וְכ' (not (חֲרִי) v. אֶפְשָׁר. Yoma 2<sup>b</sup> ד' לִיכָא וְכ' where there is nothing resembling it. B.

Mets. 102<sup>a</sup> כָּל ד' דַּאֲרִיחָהּ וְכ' in all cases in which he can acquire possession himself; a. v. fr.—Emph. תְּיִבְנִי (in Hebr. diction). Pes. 2<sup>b</sup> וְכִי ד' מְצִינוּ do we find anywhere &c.? Succ. 23<sup>a</sup> ד' סוּכְתָךְ where is thy Succah?

**תְּיִבְנִי** (=חֲרִי דִן הוּא, v. Dan. II, 43 כְּדִי) even as. Targ. Y. Deut. XVI, 21 sq. (some ed. תְּיִבְנִי).

**תְּיִבְנִי** (v. preced.) 1) even so. Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 ד'—ד' ed. Lag., oth. ed. ד'—ד' even as—so.]—2) (interrog.) how now? Targ. Ps. LXXXIII, 11 (not (חֲרִי)).—3) (exclam.) Oh, how! Ib. 19.—4) one like this. Pesik. Zakh., p. 23<sup>b</sup>; Yalk. Gen. 135, v. בִּרְאָה III.

**תְּיִבְנִי** 1) how? Ber. 4<sup>b</sup> מִצִּי סָמִיךְ ד' how can he join?; a. fr.—דְּמִי ד' (abbr. (דְּמִי), v. דְּמִי I.—Emphat. תְּיִבְנִי how now? Ned. 51<sup>b</sup> מִשְׁמַע ד' how is it now to be decided?—2) a) as well as, v. כִּי ch.—b) so that, in order that. Ber. 8<sup>a</sup> ד' דְּחֹרְכוּ חַיִּי in order that you may prolong your lives. Ib. 6<sup>b</sup> ד' רַלָּא לִיחֻקְךָ lest he may be injured; a. v. fr.

**תְּיִבְנִי** (cmp. preced., v. P. Sm. 1006 s. v. חֲכִיל; cmp. b. h. תְּיִבְנִי therefore, now. Targ. Prov. VI, 3 Ms. (ed. Lag. חֲכִיל, ed. חֲכִיל, חֲכִיל; Pesh. חֲכִיל).

**תְּיִבְנִי**, v. תְּיִבְנִי.

**תְּיִבְנִי**, v. תְּיִבְנִי.

**תְּיִבְנִי** m. (b. h.) palace, the Temple; esp. the Holy, the hall containing the golden altar &c., contrad. to the Holy of Holies, v. תְּיִבְנִי. Midd. IV, 1; a. fr.—Ned. I, 3 ד' as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55<sup>c</sup> ד' וּמִשְׁחָדָיו (not וּמִשְׁחָדָיו, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—Pl. תְּיִבְנִי. Y. Shek. V, end, 49<sup>b</sup> (quot. fr. Hos. VIII, 14).

**תְּיִבְנִי** ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71<sup>a</sup> ד' by the Temple!—Y. Taan. III, end, 67<sup>a</sup> ד' stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) שְׁבוּחֹת ד' praises of the Temple (religious songs).

**תְּיִבְנִי**, v. תְּיִבְנִי.

**תְּיִבְנִי**, v. תְּיִבְנִי.

**תְּיִבְנִי** (חֲרִי דִן הוּא) 1) thus, in the following manner, even as. Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) Oh, how! Targ. Prov. V, 12.—[Ib. XXVI, 20 ד'—ד' as—even so (Ar. תְּיִבְנִי).]

**תְּיִבְנִי** m. (נִכְרִי) recognition, sign, indication. Men. 33<sup>a</sup>; Erub. 11<sup>b</sup> צִיר ד' a mark in the door posts (holes) for the hinges, v. אֶבְנֵי. V. תְּיִבְנִי. V. תְּיִבְנִי.

**תְּיִבְנִי** ch. same. Sabb. 16<sup>a</sup> ד' רַבָּנִי הָרַבָּנִי the Rabbis made a distinction (a somewhat different



law) concerning glass ware. Yoma 2<sup>a</sup> לחו דליהוי לחו ד' in order that they be distinguishable (from other sacrifices). Hor. 13<sup>b</sup> ד' ו' . . . ד' ought there not to be a distinction (in honors) between myself and them? Pes. 114<sup>b</sup> לחינוקות ד' some distinction to attract the attention of the children.—Pl. חניכרי. Zeb. 21<sup>b</sup> ד' ח' בי חרי ד' two signals were given at a time.

**הילא** I pr. n. m.=אילא. Y. Yoma VI, 43<sup>e</sup> top; a. e.

**הילא** II *hila*, a sailor's cry, v. חירא.

**הילול**, v. חלול.

**הילול**, **חלול**, **חלול** m. (חלל) 1) *walk*. Keth. 111<sup>a</sup>, Sabb. 113<sup>b</sup> thy way of walking on the Sabbath. Nidd. 31<sup>a</sup> רגלים ד' faculty of walking.—Gen. R. s. 20 ד' מעים כדרך ו' (not בדרך) natural movement of the bowels (Ber. 57<sup>b</sup> שלשול).—2) *walking* (lengthwise and breadthwise) *through a field*, as a form of taking possession. B. Bath. 100<sup>a</sup>; Y. Kidd. I, 60<sup>c</sup>.—3) *carrying to the altar*. Zeb. I, 4. Ib. 15<sup>b</sup> (לילך) ד' a carrying necessary for the purpose.

**הילוכא** ch. same, 1) *walking*. Sabb. 148<sup>a</sup> קא ח' they would have to do so much more walking; ib. 113<sup>b</sup> כ' קא מפיש כ' as preced. 2). B. Bath. 100<sup>a</sup>.

**הילול**, **חלול** m. (חלל) 1) *recitation of Hallel* (v. חלל, *singing praises*. Num. R. s. 3, beg. לילבין ל' the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. חלל].—2) *occurrence of the stem* in Bible texts. Ber. 35<sup>a</sup> (ref. to the plural חללים, Lev. XIX, 24) *one hillul* is remained over to be employed as an intimation that you must give praise (when drinking wine).—Pl. חילוליס. R. Hash. 32<sup>a</sup> ח' ten times חלל in Ps. CL; Meg. 21<sup>b</sup> (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117<sup>a</sup> *hal'luyah* means ח' הרבה ח' praise him with many praises.

**הילולא**, **חילולא** ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXVIII, 63; Keth. 17<sup>a</sup>), in gen. *wedding*. Targ. Koh. III, 4; a. e.—Ber. 31<sup>a</sup>; a. fr.—Snh. 105<sup>a</sup> (prov.) when mouse and cat מ' מ' make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—ד' *wedding house*, feast. Ber. 6<sup>b</sup> מ' מ' (Var. חילול pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—Pl. חילולי. M. Kat. 28<sup>a</sup> ד' ח' sixty weddings were celebrated in the house of R. H. Gitt. 57<sup>a</sup> ד' ח' and on the other side of the town were weddings and feasts; a. e.

**חילוף** (or חילוק) *hiluf* (or *hiluk*), a sailor's cry; v. חירא.

**חילוני** *hilyoni*, a sailor's cry, v. preced.

**חילויסמון**, v. חילויסמון.

**חילין**, v. חילין.

**חילין**, v. חילין.

**חילין**, **חילין**=חילין. Y. Yeb. X, end, 11<sup>c</sup>.—Zab. III, 2 ד' this way . . . , the other way; a. fr.

**חילבא** f., pl. **חילבאן**, v. חילבאן.

**חילבאן**, **חילבאן** (=חילבאן) *therefore*. Yoma 74<sup>b</sup> ד' therefore (since sight aids in satisfying the appetite) &c. Meg. 21<sup>b</sup> ד' therefore (since the opinions differ); a. fr. [Ms. M. 2 reads חילבאן, v. Rabb. D. S. vol. VI, preface, p. I, note.]

**חילבאן**, **חילבאן**, v. חילבאן.

**חילל** pr. n. m. *Hillel*, v. חילל. [Pi. of חילל q. v.]

**חילמי** (corr. חילמי) f. (ἄλμη) *brine for pickling*. Sabb. XIV, 2. Ib. 108<sup>b</sup>. Y. ib. XIV, 14<sup>c</sup> top צריכה ד' the preparation of *halmé* requires a trained person. Erub. 14<sup>b</sup> (בהי) Ar. (ed. חילמי) in the law concerning *halmé* (Sabb. l. c.).—Pl. חילמין or חילמין. Y. Ter. X, 47<sup>a</sup> bot. מחלמין ח' it (the taste) came from the brine.

**חילמי**, Pesik. R. s. 23—24, read מילמי, v. לקי.

**חילמי** I pr. n. f. (Ἑλένη) *Helen*, 1) mother of king Munbaz, a convert to Judaism. Succ. 2<sup>b</sup> (Ms. M. חילמי, v. Rabb. D. S. a. l. note); Tosaf. ib. I, 1. Yoma III, 10; Tosaf. ib. II, 3 (not חילמי). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 (ר' אילם 8, Lam. R. to II, 8).

**חילמי** II, *hilni*, a sailor's cry; v. חירא.

**חילקט**, **חילקט** m. (לקט, v. חילקט; emp. b. h. [receptacle, store,] 1) *the ciborium* (seed vessel) of the Egyptian colocasia (v. Sm. Ant. s. v. Colocasia; v. חילקט).—Pl. חילקטין. Tosaf. Maasr. III, 14; Y. ib. V, end, 52<sup>a</sup> whose stalks are few, *chilqet* and ciboria numerous.—2) *stack of grain, pile of fruits in the field*.—Pl. as ab. Naz. 8<sup>b</sup> כ' ח' (as many days a Nazir) as the number of piles during the fig crop.—[3) *a bird's pouch*; v. next w.]

**חילקט**, **חילקט** (denom. of preced.) 1) (of circumcision) *to trim the preputium*, by splitting and drawing it upwards so as to form a sort of pouch around the denuded cone. Sabb. 133<sup>b</sup>; Tosaf. ib. XV (XVI), 4 מהלקטין 'you must denude the cone &c.—2) *to fill a bird's pouch or crop, to stuff*. Sabb. XXIV, 3. Ib. 155<sup>b</sup>; Tosaf. ib. XVIII, 4 distinction between מהלקטין a. חילקטין (Hif. לקט).

**חילקטי** f. (v. חילקט) *winding staircase*. Tosaf. Erub. VIII (V), 11, v. חילקט. \*Sabb. 157<sup>a</sup> bot. ח' קטנה ו' (Ms. M. חילקט, Rashi a. Tosaf. חילקט) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: pile, shed, v. חילקט).

**הַיָּמָן** prefix (=b. h. **מֵימֵן**) *from, of*; **הַיָּמָן** from me; **הַיָּמָן** from thee; **הַיָּמָן** from him, her (it). Ned. 9<sup>a</sup> he said **הַיָּמָן** עלי הימנו 'I will be' (a Nazir), 'upon me' (shall the vow of an offering rest), and 'from it' (I will abstain). Keth. 27<sup>b</sup> **הַיָּמָן** מדימנה חוץ מדימנה herself. Y. Shebi. VIII, 38<sup>a</sup> bot. אין לוקחין **הַיָּמָן** וכו' (Bekh. IV, 7, sq. ממנו, Talm. 29<sup>b</sup> **הַיָּמָן** interch. with ממנו) you must not buy of him &c. Gen. R. s. 87 למעלה הימנה on top of it (the bed). Ib. s. 38 ויצילך הימנו and save thee from it (the fire); a. fr.—לא כל הימנו לא כל depends on him, i. e. he has no right, it is not in his power. Ib. כל הימנו לבור וכו' He had no right to choose for Himself the heavens &c. Num. R. s. 4 לא הימך לומר ליתן וכו' you had no right to order &c. Ex. R. s. 15 וכל הימך וכו' have you a right to say &c. v. כל.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן** ch.=h. **הַיָּמָן**; **הַיָּמָן** *which are*. B. Bath. X, 2 Y. ed. (Mish. a. Babli **הַיָּמָן**).

**הַיָּמָן** (הַיָּמָן), v. **הַיָּמָן**.

**הַיָּמָן**, Y. Keth. I, 25<sup>a</sup> top, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן** *to trust*, v. **הַיָּמָן**.

\***הַיָּמָן** **אֵר** (**הַיָּמָן**) half. Tanh. ed. Bub., additam. to Sh'lah. 19 (ref. to **הַיָּמָן**, Deut. I, 28) 'they divided our hearts' לשון אֵר **הַיָּמָן** (read אֵר **הַיָּמָן**) the Greek *hemis*; v. Num. R. s. 17; v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, **הַיָּמָן**, **הַיָּמָן**, read: **הַיָּמָן** **הַיָּמָן** **הַיָּמָן** m. (**הַיָּמָן**, dim. of **הַיָּמָן**) *ame-thyst*, a jewel in the Highpriests' breast-plate. Ex. R. s. 38, end (v. LXX Ex. XXVIII, 19).

\***הַיָּמָן** **הַיָּמָן** m., pl. **הַיָּמָן** (denom. of **הַיָּמָן**, v. **הַיָּמָן**) *the casings for the beams in wall openings*. B. Bath. 6<sup>a</sup> **הַיָּמָן** **הַיָּמָן** **הַיָּמָן** Ar. (ed. Koh. **הַיָּמָן** **הַיָּמָן** **הַיָּמָן**, Ms. M. **הַיָּמָן** **הַיָּמָן** **הַיָּמָן**, ed. **הַיָּמָן** **הַיָּמָן** **הַיָּמָן**) although he placed sills thereon (intimating that the neighbor may in future rest beams on them). V. **הַיָּמָן**.

**הַיָּמָן**, **הַיָּמָן**, **הַיָּמָן** f. (**הַיָּמָן**) [*heat-ing spice*,] *preserved ginger*. Ber. 36<sup>b</sup> **הַיָּמָן** **הַיָּמָן** **הַיָּמָן** Ar. (ed. Koh. **הַיָּמָן** **הַיָּמָן** **הַיָּמָן**, Ms. M. **הַיָּמָן**, marginal correction **הַיָּמָן**); Yoma 81<sup>b</sup> **הַיָּמָן** (Ms. M. **הַיָּמָן**, Var. **הַיָּמָן**, **הַיָּמָן**, v. Rabb. D. S. a. l. notes) that preserved ginger coming from India; cmp. **הַיָּמָן**.

**הַיָּמָן**, **הַיָּמָן** (Af. of **הַיָּמָן**; =h. **הַיָּמָן**) *to credit, trust, confide; to loan on trust; to admit as evidence*. Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115<sup>a</sup> **הַיָּמָן** **הַיָּמָן** he loaned him on trust (without a pawn). Keth. 22<sup>b</sup>

**הַיָּמָן** the Rabbis declared his evidence as legal as if there had been two witnesses. Shebu. 41<sup>b</sup> **הַיָּמָן** לא לירידה **הַיָּמָן** he did not trust him by himself (without witnesses). Y. Ber. II, 4<sup>c</sup> top **הַיָּמָן** **הַיָּמָן** I trusted those (T'fillin) on thy head; a. fr.—*Part. pass.* **הַיָּמָן** (=h. **הַיָּמָן**) *faithful, reliable; credited, admitted as evidence*. Targ. Num. XII, 7 (Y. II **הַיָּמָן**); a. fr.—Sabb. 10<sup>b</sup> **הַיָּמָן** **הַיָּמָן** for we translate (Deut. VII, 9) &c. (only the participle being used as a divine attribute, not the abstract noun).—Keth. 27<sup>b</sup> **הַיָּמָן** she is admitted &c. Ib. **הַיָּמָן** (corr. acc.). Y. Gitt. V, 47<sup>a</sup> [read:] **הַיָּמָן** כמא ומתקרי' מ' a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4<sup>b</sup> bot. **הַיָּמָן**; a. fr.—B. Mets. 86<sup>b</sup> **הַיָּמָן** לא **הַיָּמָן** (ed. (= **הַיָּמָן**)) **הַיָּמָן** **הַיָּמָן** I do not trust thee (Mss. **הַיָּמָן** **הַיָּמָן** (Abraham) did not rely on him).

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן** m. (**הַיָּמָן**, acc.) *hymn*. Ex. R. s. 45. Gen. R. s. 8; Koh. R. to VI, 10 **הַיָּמָן** **הַיָּמָן** (corr. acc.); Yalk. Gen. 23; Yalk. Is. 261; a. fr.

**הַיָּמָן** f. (**הַיָּמָן**) *trust, confidence, faith*. Targ. Y. Gen. XV, 6; a. fr.—B. Mets. 15<sup>b</sup>, a. fr. **הַיָּמָן** **הַיָּמָן** (דליקום) **הַיָּמָן** to keep up his reputation for honesty (his credit). Ib. 86<sup>b</sup> **הַיָּמָן** **הַיָּמָן** no reliance can be placed on servants.—As an affirmation: *faith! on my word!* Ned. 49<sup>b</sup> **הַיָּמָן** **הַיָּמָן** my word in the hand of this woman, i. e. I pledge thee my word. Snh. 38<sup>b</sup> **הַיָּמָן** **הַיָּמָן** I assure thee (ed. **הַיָּמָן** **הַיָּמָן** we have the evidence in our hands).—Sabb. 10<sup>b</sup> **הַיָּמָן** **הַיָּמָן** it is permitted to say 'faith!' in an unclean place, v. **הַיָּמָן**.

**הַיָּמָן**, Erub. 94<sup>a</sup>, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

\***הַיָּמָן** f. (**הַיָּמָן**) *reliable, steady*; **הַיָּמָן** **הַיָּמָן** even-tempered disposition, opp. **הַיָּמָן** rash. Yalk. Num. 776 (quoted fr. Sifré Zuta).

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן** m. (=h. **הַיָּמָן**, v. Nöld. Mand. Gr. p. 46) *the fat around the large stomach of ruminants; פֶּרֶד הַיָּמָן the fat covering the less curved side of the large stomach* (opinions undecided). Hull. 49<sup>b</sup> Ar. (ed. **הַיָּמָן** a. **הַיָּמָן**).

**הַיָּמָן**, v. **הַיָּמָן**.

**הַיָּמָן** 1) **הַיָּמָן**, v. **הַיָּמָן**.—2) (=b. h. **הַיָּמָן**) *behold! now*. Sifra Vayikra, Hobah, ch. XI, Par. 8 **הַיָּמָן** **הַיָּמָן** now, if he who speaks (seducing to idolatry) is not punishable, how can he &c.? (Yalk. Lev. 470 only **הַיָּמָן** **הַיָּמָן**).

\***הַיָּמָן** I=II. Y. Bicc. I, 63<sup>d</sup> top **הַיָּמָן** **הַיָּמָן** (interchanging with **הַיָּמָן**).

**הין** II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15<sup>a</sup> Hillel said 'מלא ד' וי' a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לשון. Men. IX, 2. Ib. 88<sup>a</sup> וזה ד' דעבר משה וי' there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הן, yes. B. Mets. 49<sup>a</sup> וי' שיהא הן שלך וי' that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55<sup>b</sup> top צדק הין ויהי and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.)?; Y. Gitt. VI, 47<sup>d</sup> bot. 'רין הוא ד' צ'.

**הינא** ch. same. Targ. O. Ex. XXX, 24; a. e.

**הינא** m. (ἐνα, acc. of εἷς) *one*, v. הן.

**\*הינא** f. (cmp. הייא a. היי) *quick-baked, half-baked*. Pes. 37<sup>a</sup> מצה ד' ed. a. Asheri (Ms. M. 2 נא, v. Rabb. D. S. a. l. note 3); Men. 78<sup>b</sup> Ms. (ed. נא, v. Rabb. D. S. a. l. note 4).

**הינא**, v. הינא.

**הינא**, v. הינא.

**הינא** m. *Indian vetch*. Bekh. 37<sup>b</sup> מאי כרשינה what kind of *karshinah* is meant? Ans. ד' Indian; v. פירוש II.

**הינא**, v. הינא.

**הינא** m. ch. *Indian*. B. Bath. 74<sup>b</sup> ר' יהודה ד' (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16<sup>a</sup> פרוזא ד' Indian iron (used for armour).—Targ. Jer. XIII, 23, v. הינא.—Pl. הינא.—India. Ber. 36<sup>b</sup>; Yoma 81<sup>b</sup> (Ar. הינא).

**הינא** h. same. Pl. הינא, הינא, הינא. Yoma III, 7 (Y. ed. הינא, corr. acc.) Indian linen garments. Y. ib. 40<sup>d</sup> top. הינא, v. preced.—V. הינא.

**הינא**, v. הינא.

**הינא** pr. n. *India*. Targ. Esth. I, 1 (h. text יהוה). Targ. II Esth. VIII, 13; a. e.

**הינא** f. (Ἰνδα, sub. Ἰνδα) *India*. Targ. Y. Gen. II, 11 ארץ ד' (Ar. הינא; h. text חוילה). Ib. XXV, 18 הינא (Y. II הינא).—Denom. הינא, הינא, הינא. Targ. I Chr. I, 9.

**הינא**, B. Mets. 88<sup>a</sup>, v. הינא.

**הינא** (הינא, cmp. הינא) *where is?* Y. Maas. Sh. IV, 55<sup>b</sup> top, v. הין II, 2.

**הינא** m. (נחה) *setting down, temporary deposit*. Y. B. Mets. II, beg. 8<sup>b</sup> ד' דרך ה' in the way an object is laid down (to be taken up again), opp. משיקב hidden away. Ib.; Bab. ib. 21<sup>a</sup> ד' דרך ה' accidental dropping. Ib. 25<sup>b</sup> ד' ספק a case which leaves it doubtful whether an object was laid down to be called for again,

or dropped.—Zeb. 27<sup>a</sup> מחשבת ד' the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

**הינא** f. (נחה, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑμῆ-  
vatos) *henuma*, a curtained litter on which a virgin bride was carried in procession (cmp. Sm. Ant. s. v. Leticia, about αλ(ν)η a. φορε(ι)ον). Keth. II, 1 שיצאה בד' that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25<sup>a</sup> top הינא (corr. acc.). Bab. ib. 16<sup>b</sup> ד' עדי witnesses testifying to her having been taken out in a *h.*—Ib. 17<sup>b</sup> ד' מאי ד' what is *henuma*? Ans. הינא an oven-shaped (frame) draped with myrtles; oth. opin. קלחא דמנמנא בה וי' (not קלחא דמנמנא בה וי', v. Rashbam to B. Bath. 92<sup>b</sup>) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26<sup>a</sup> bot. הינא there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it *henuma* q. v.

**הינא** m. pl. (=היא אהיה) *those, exactly those*. Y. R. Hash. II, 58<sup>a</sup> bot. בד' דהיון קיימין וי' in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end ד' אהיון דהיון וי' the same letters form both words (אדם a. מואד).

**הינא**, v. הינא.

**הינא** 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80<sup>a</sup>. Bets. 25<sup>b</sup>. B. Mets. 72<sup>b</sup>.—2) pr. n. m. *Hini*. Sabb. 147<sup>a</sup> אסי בר ד' (Ms. M. אסי בר ד', v. Rabb. D. S. a. l. note).—3) ביה ד' pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88<sup>a</sup> הינא הינא (Ms. H. הינא; Y. Peah I, 16<sup>c</sup> bot. הינא; Sifré Deut. 105 (בייחא) the shops of B. Pes. 53<sup>a</sup> ביה ד' (Ms. M. בייחא); Tosef. Shebi. VII, 14 בייחא, בייחא; Erub. 28<sup>b</sup> בייחא (Ms. M. ביה ויאני); v. אהיה II.

**הינא**, v. הינא.

**הינא** I, v. הינא.

**הינא** II, הינא *they are*, v. הן.

**הינא**, v. הינא.

**הינא** pr. n. m. *Hinak*. Pes. 101<sup>b</sup> the school of ד' בר ד' Rab H., or according to some, Bar H.; (Ms. M. הינא a. רב הינא; v. Rabb. D. S. a. l. note).

**הינא**, to recline, v. סבב.

**הינא**, v. הינא.

**הינא** m. (נחה) *removal, only in the sense of discarding from the mind, being given up, diverted attention*. Y. Ter. VIII, 46<sup>b</sup> top ד' לא נפסלה בד' it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. ד' דבר הורה ד' the law declaring T'rumah degraded by being given up is Biblical. Snh. 97<sup>a</sup> three things happen בד' ד' when least thought of. V. הינא.

**הִסָּט, הִסָּט** m. (סָּט or סָּט) *skaking an object so as to move it from its place*, differ. fr. רַעֲדָה vibration (v. Tosef. Zab. IV, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 אינן בקיאות בה' 1 are not familiar with the laws of *hesset*. Meg. 8<sup>b</sup> בה' 1 so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl. laws concerning hesset*. Y. Dem. II, 23<sup>a</sup> top. Y. Sot. V, 20<sup>a</sup> top.

**הִסָּט, הִסָּט** ch. same. Targ. Y. Num. XIX, 22.

**הִסָּט, הִסָּט** v. הִסָּט.

**הִסָּט, הִסָּט** v. הִסָּט.

**הִסָּט** m. (יִסָּט, v. יִסָּט) *consuetudinal law, equity*; only *consuetudinal* or *equitable oath*. [שְׁבוּעַת ה' is applied, if one who is sued for a debt, denies the latter entirely (בִּפְנֵי הַבֵּית דִּין), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מִדִּין בְּמִקְצָת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40<sup>b</sup>; B. Mets. 5<sup>a</sup>, 6<sup>a</sup>.

**הִפְטִיקוֹס** (variously corrupted) m. (ὑπάτικος) *consular, governor*. Sifrē Deut. 309 [read:] אם היה ה' שגורם if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifrē ib. 330.—*Pl. הִפְטִיקוֹן*. Ib. 327; 317 הִפְטִיקוֹס (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. תַּפְטִיקוֹן (read תַּפְטִיקוֹן). V. אִפְטִיקוֹס.

**הִפְטָה, הִפְטָה** v. הִפְטָה.

**הִפְטָה, הִפְטָה** v. הִפְטָה.

**הִפְטָה, הִפְטָה** v. הִפְטָה.

**הִפְטָה, הִפְטָה** v. הִפְטָה.

**הִפְטָה, הִפְטָה** v. הִפְטָה.

**הִפְטָה, הִפְטָה** v. sub הִפְטָה, הִפְטָה.

**הִפְטָה, הִפְטָה** v. הִפְטָה.

**הִקְפָּה, הִקְפָּה, הִקְפָּה** m. (II נקט) 1) *circumference, surface*. Y. Erub. VII, beg. 24<sup>b</sup> ה' השנים ו' a circumference of ninety &c. Sabb. 20<sup>a</sup> הִקְפָּה רוב the larger portion of the surface of the wood (burning), opp. רוב עבוי Succah 7<sup>b</sup> אם יש בהִקְפָּה ו' enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e. כל שיש בהִקְפָּה ו' whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13<sup>b</sup> ה' כרי לגיל ה' enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14<sup>a</sup> קשיא דוקא this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. הִקְפָּה. Tosef. B. Mets. VIII, 27 sufficient time to collect his outstandings (to wind up his business).

**הִקְפָּה, הִקְפָּה** m. (v. preced.) *enclosure, fence*. B. Kam. 20<sup>b</sup> ה' גרמה לי ה' ותרירא thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

**הִקְשָׁה, הִקְשָׁה, הִקְשָׁה** m. (נָקַשׁ) [*clapping together*], *comparing, correspondence*; esp. *hekkeshe*, the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg., 33<sup>a</sup> ה' הוֹאֵל וְהוֹמֵר ו' he derived the law that the Passover sacrifice supersedes the Sabbath (v. הָדָה) by drawing an analogy: as the daily offering is &c., (contrad. to גְּזִירָה שוּדָה, v. גְּזִירָה). Zeb. 49<sup>b</sup>, a. e. דבר ו' a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

**הִקְשָׁה, הִקְשָׁה** ch. same. Snh. 85<sup>b</sup> בה' פליגי they differ as to the application of the *hekkeshe* (between striking and cursing). Kerith. 4<sup>b</sup>; a. fr.

**הִקְדוּף, הִקְדוּף** m. *hirduf, a shrub or tree with bitter and stinging leaves, supposed to be rhododaphne, oleander* (v. P. Sm. 1050 הִקְדוּף; Löw Pf. p. 130). Succ. 32<sup>b</sup> וְאִמָּה ה' (Ms. M. 2 ד', v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth*, Lev. XXIII, 40)? —Pes. 39<sup>a</sup> ה' וְאִמָּה might not *h.* be meant (by *m'rorim*, Ex. XII, 8)?

**הִקְדוּפִי, הִקְדוּפִי** v. הִקְדוּפִי.

**הִקְדוּף, הִקְדוּף** m. (denom. of הִקְדוּף, v. הִקְדוּף) *pledge*. Y. Keth. II, 26<sup>d</sup> ה' שנייא היא it is different in the case of a woman being placed among gentiles as a pledge.

**הִקְדוּף, הִקְדוּף** v. הִקְדוּף.

**הִקְדוּף, הִקְדוּף** v. הִקְדוּף.

**הִקְדוּף, הִקְדוּף** v. הִקְדוּף.

**הִקְדוּף, הִקְדוּף** pr. n. pl. *Hithlu, Hithluth*. Yeb. 59<sup>b</sup>; Tosef. Nidd. I, 9 (ed. Zolk. הִקְדוּף).

**הִקְדוּף, הִקְדוּף** m. (הִקְדוּף, Hif. הִקְדוּף) *release, legal permission, permitted object, legitimate action*, opp. אִסּוּר. Yoma 86<sup>b</sup>, a. fr. כד' נעשית לי כד' it appears to him like a legitimate act.—Y. Sabb. VII, 9<sup>d</sup> top ו' there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. ה' להשיאה דרך ה' to give her in marriage in a legitimate way. Num. R. s. 10, beg. ו' אלו שהיו נורגין ה' ו' those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2<sup>a</sup> לְהוֹדִיעָהּ הַרְשָׁאָה to the original status of free choice; a. fr.—Esp. (נדרים) ה' הִקְדוּף מִן הַנִּדָּר *the release from a vow by the declaration of a scholar after finding due reasons for its annulment*, v. פְּתוּחָה. Hag. I, 8 פורחין באויר ה' ה' the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57<sup>c</sup> חכם ה' dispensation by a scholar's decision; a. fr.

**הִקְדוּף, הִקְדוּף** ch. same. Ab. Zar. 39<sup>b</sup>, a. e. לא שבק ה' ואכל ו' one will not let stand what is

permitted and eat what is forbidden. Hull. 111<sup>b</sup> בלע ה' it absorbed permitted substances. Ib. דארי לירי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60<sup>a</sup>, a. fr. בור דר', v. בָּרָא; a. fr.

הָיָה, fut. הָיָה, inf. הָיָה (contr. of הָלַךְ) to go. Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—Part. Af. pl. מְהֻלָּךְ. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. מהלכין).

הָיָה, f. (=הָא with affixed ה locale) *this, that*. B. Bath. 58<sup>a</sup> אירחא חך *this woman here (myself)*. Yoma 13<sup>a</sup> הך כימרא הא קיימא *if this one should die, the other will be (his wife)*. Ib. ויהך לאו ביהוה *but this one (appointed to become his wife eventually) is not 'his house' (not being his wife)*.—Yeb. 23<sup>b</sup>, a. fr. דהיינו חך *is not this the same case?*; a. fr.

הָכָא, הָכָה (=הָא; cmp. preced.) *here, hither; in this case, now*. Targ. Gen. XXII, 5; a. fr.—Y. Hag. II, 78<sup>a</sup> top להכה אריה *how didst thou come hither?*—Y. Snh. VI, 23<sup>c</sup> bot. וכו' ומעירל להכא *and I shall bring hither &c.*—Succ. 4<sup>a</sup>, a. fr. דה' דה' there (in the case first mentioned) . . . , here (in this case). R. Hash. 4<sup>a</sup>, a. fr. מד' from the following (Biblical passage &c.). Pes. 114<sup>a</sup>, a. fr. נמי דה' (abbr. דה') in this case, too, &c.; a. v. fr.—In Babli: דה' here, in Babylonia, דה' in Palestine; in Y. the reverse. Snh. 5<sup>a</sup>; a. fr.—Y. Ber. I, 3<sup>d</sup> bot. דה' Palestine scholars. Y. Keth. II, 26<sup>a</sup> bot., v. ה'נחמא; Lev. R. s. 30 דה' from now, v. ה'לא; a. v. fr.

הַכְּנָה, f. (נכה, Hif.) *striking, beating, assault*. Macc. 8<sup>b</sup> sq., a. e. שוה פרוטה *a striking for which no P'rutah can be claimed as damages*. Y. B. Kam. IV, 4<sup>c</sup> הַכְּנִית מיתה *a fatal blow*; a. e.—Pl. הַכְּנִית. Tanh. Thazr. 9 דה' לסבול *to suffer blows*.

הַכְּנָה, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. חביבא; Tosef. Shebu. VI, 2 הנהכין, v. חביבא).

הַכְּנִית, v. הַכְּנִית.

הַכְּנָה, v. הַכְּנָה.

הַכְּנָה, m. (כחש) *contradiction, incongruity in details of legal evidence*. Y. Yeb. XV, 15<sup>a</sup> bot. דה' עדות ברוך *an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained*; דה' עדות לאחר *concerning circumstances subsequent to the main fact*.

הַכְּנָה, f. (v. preced.) 1) *contradiction, the denial by one set of witnesses of the deposits of the preceding set; counterevidence (contrad. to הַכְּנָה), rejection of evidence owing to counterevidence*. B. Mets. 3<sup>b</sup> וכו' ישנן בה' *are subject to rejection through counterevidence or proof of alibi*. Ib. אינו בה' (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73<sup>b</sup>, a. e. דה' דה' *counterevidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law*; a. fr.—2) *failing, waste of flesh, in gen. deterioration*. B. Kam. 94<sup>a</sup> דה' דה' (sub. בירשא) a deterioration which can be replaced (by good food), דה' דה' which cannot be replaced (e. g. a fracture).

(sub. בירשא) a deterioration which can be replaced (by good food), דה' דה' which cannot be replaced (e. g. a fracture).

הָכָה (=הָא) *so, in this manner, thus*. Snh. 109<sup>b</sup> דה' דה' *thus they agreed between themselves*. Ber. 2<sup>b</sup>, a. fr. דה' קאמר ליה *he may say so to him, i. e. this is his argument*. Succ. 26<sup>b</sup>, a. fr. וד' קחני *something is left out (in the Mishnah), and it must read thus*. Naz. 2<sup>a</sup>, a. fr. דה' קאמר (abbr. דה') and he means this.—דה' (abbr. דה') *if this be so, introducing an argument*. Gitt. 5<sup>a</sup>; a. v. fr.—דה' בר דה' *fit for such a thing, old enough &c.* Sot. 26<sup>b</sup> דה' הוא *he is unable to copulate*; a. fr.—דה' *in the meanwhile*. Ber. 16<sup>a</sup>. Ib. 18<sup>b</sup> דה' *while this was going on, he saw &c.*; a. fr.—דה' כל דה' *all this, that much*. Snh. 107<sup>a</sup>; a. fr.—דה' *afterwards*. Targ. Prov. XX, 25.—משול דה' *on account of such (a thing), therefore*. Targ. Ps. XLIX, 15.—Pes. 31<sup>a</sup>. Tam. 32<sup>a</sup>; a. fr.; v. אָמַט. Zeb. 14<sup>a</sup> דה' *therefore*.—דה' *now after coming so far, at this stage of the argument*. Ber. 15<sup>b</sup>; a. fr.—דה' *even so, at any rate*. Targ. Y. Gen. XXVII, 33.—ד' נמי, v. ד' נמי.

הַכְּנָה, v. הַכְּנָה.

הַכְּנִית I, II, v. הַכְּנִית I, II.

הַכְּנִית f. (denom. of כָּן; cmp. כנה Pi.) *by-name*. Taan. 20<sup>b</sup> בְּהַכְּנִיתָ (v. Rabb. D. S. a. l. note 8); Meg. 28<sup>a</sup> בְּהַכְּנִיתָ (v. Rabb. D. S. a. l. note 300), v. הַכְּנִיתָ.

הַכְּנִית (=הַכְּנִית) *it is thus*. Y. Yoma II, 39<sup>c</sup> bot. דה' *it is thus* (R. H. said).

הַכְּנִית, v. הַכְּנִית.

הַכְּנִית, v. הַכְּנִית.

הַכְּנִית, v. הַכְּנִית. [B. Kam. 116<sup>a</sup> הכל הַכְּנִית, v. הַכְּנִית.]

הַכְּנִית f. (בְּכָן) *hiding, the appointment of witnesses to lie in wait in order to overhear the seducer to idolatry*. Snh. 67<sup>a</sup>.

הַכְּנִית I (=הַכְּנִית) *thus*. Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

הַכְּנִית II m. (inf. Hif. of כָּן, used as a technical term with ref. to הַכְּנִית, Ex. XVI, 5) *preparing, designation for use on the Sabbath or Holy Day*. Y. Sabb. III, 6<sup>b</sup> *there is nothing that exists in the shape in which it is used, ואינו בהכנה which may not be considered as designated for use (on the Sabbath &c.)*. Y. Bets. 62<sup>a</sup> top דה' *where there is a doubt as to whether a thing has been ready for use when the festive day began*. Ib. דה' *that which a gentile offers on a Holy Day requires designation in due time*. Ib. I, beg. 60<sup>a</sup> בְּהַכְּנִיתָ *because its mother (the hen) was designated for slaughter on the Holy Day*; a. fr. [In Babli הַכְּנִיתָ.]

הַכְּנִית f. (preced.) 1) same. Bets. 2<sup>b</sup> דה' *on account of the law requiring readiness for use on the*

preceding day. Ib. 4<sup>a</sup> דרבה ה' the law about readiness as interpreted by Rabbah (ib. 2<sup>b</sup>); a. fr.—2) (ref. to הכין Deut. XIX, 3) *marking out the road* to the city of refuge for the involuntary manslayer. Macc. 10<sup>b</sup>.

**הַכְּנָסָה** f. (כָּנַס) 1) *carrying in, putting in*. Sabb. 2<sup>b</sup>, v. הוֹצֵאתָ; Y. ib. I, beg. 2<sup>b</sup>. Y. Hor. I, 46<sup>a</sup>; a. fr.—Yeb. 55<sup>b</sup> הַכְּנָסָה insertion of the corona of the membrum virile; B. Mets. 91<sup>a</sup> ה' the coupling.—Y. Yeb. XII, 12<sup>a</sup>; Y. B. Bath. III, 14<sup>a</sup> top פִּירוֹת הַכְּנָסָה the bringing home of the crop.—Num. R. s. 17 יִשְׂרָאֵל לְאַרְץ ה' the leading of Israel into the promised land.—לה' ה' the leading of the bride into the chamber, in gen. *wedding ceremonies*. Succ. 49<sup>b</sup>.—Meg. 3<sup>b</sup>; Keth. 17<sup>a</sup>; a. e.—הוֹסְפֵת ה' *hospitality*. Sabb. 127<sup>a</sup>; a. fr.—2) *entering, coming home*. Y. Yoma V, 42<sup>b</sup> bot. ה' יִרְרֶה an unnecessary entrance into the Holy of Holies.—Gen. R. s. 72 ה' the time required by the laborer for going home from the field, v. הוֹצֵאתָ 4).

**הַכְּרָה** (imper. Hif. of נָכַר) *recognize!, the word hakker*. Sot. 10<sup>b</sup> בְּה' בִּישֵׁר וְכ' with the word *hakker* (Gen. XXXVII, 32) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 25). Gen. R. s. 85 (the account of Tamar follows that of the sale of Joseph) ה' כְּדִי לְסַמֵּךְ ה' ה' in order to let one *hakker* follow the other *hakker*.—ה' פָּנִים *partiality*. Ex. R. s. 30 (ref. to Prov. XXIII, 23).

**הַכְּרָה**, Pes. 112<sup>b</sup>, v. הַכְּרָה.

**הַכְּרָה** f. (b. h.; נָכַר Hif.) *recognition*.—הַכְּרָה הַעֲבוֹר *recognition of the embryo, certainty of pregnancy*. Nidd. 8<sup>b</sup>; Y. Yeb. IV, 6<sup>a</sup>; a. e.—הַכְּרָה פָּנִים *that by which a face is recognized, means of identification; nose, features*. Y. Sot. IX, 23<sup>c</sup> bot. from the nose, ה' פ' the place of identification. Y. Yeb. XVI, 15<sup>c</sup>; Gen. R. s. 85, a. e. ה' הַכְּרָה he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50<sup>c</sup> פָּנִים ה' עַד שֶׁיֵּצֵא ה' until that portion of the fetus comes to light by which its nature can be ascertained. Ib. הַכְּרָה פָּנִים; a. fr.

**הַכְּרָה** f. (פָּרַץ) *public announcement*. Snh. 26<sup>b</sup> ה' הַכְּרָה announcement in court proclaiming a person disqualified as a witness. Ib. 89<sup>a</sup> ה' צָרִיכִין must be published, as to the nature of the crime for which they are to be executed. Deut. R. s. 11 ה' מְמוּנָה עַל ה' appointed to announce the divine decrees.

**הַכְּרִיעִים**, pl. הַכְּרִיעִים, v. next w.

**הַכְּרִיעִים** m. (פָּרַץ Hif.) 1) *customary additional weight in retailing, boot*, v. גִּירָתִים. B. Bath. 89<sup>a</sup>. Ker. 5<sup>a</sup> בְּה' אֹדֵר מִכ' בְּה' לִטְרָה Snh. 102<sup>a</sup> אֹדֵר מִכ' בְּה' לִטְרָה one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word* (v. next w.), *construction, syntax*. Yoma 52<sup>a</sup> in five verses אין ה' the grammatical construction is undecided; Gen. R. s. 80; Tanh. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—Pl. הַכְּרִיעִים. Y. Meg. IV, 74<sup>d</sup> bot. (ref. to Neh.

VIII, 8 ה' אֵלֵי ה' that means the grammatical constructions.

**הַכְּרִיעִים** f. same, 1) *overweight*.—Pl. הַכְּרִיעִים. Kerith. 5<sup>a</sup> ה' הַכְּרִיעִים הַכְּרִיעִים ה' the Lord takes notice of overweights (liberality) in offerings.—2) *grammatical construction*. Pl. as above. Cant. R. to I, 2 he might have diverted his mind from by referring him to one of the five disputed constructions of Bible verses, v. preced.; (Y. Ab. Zar. II, 41<sup>c</sup> bot. ה' הַכְּרִיעִים). Gen. R. s. 36, end (ref. to Neh. VIII, 8, v. preced.) ה' אֵלֵי ה' that means the disputed constructions and the arguments for and against; Yalk. Gen. 61.—3) *casting vote, verdict by a majority of one*. Y. Snh. I, 18<sup>b</sup> even arbitration in court requires הַכְּרִיעִים a majority of one. Hull. 137<sup>a</sup> ה' הַכְּרִיעִים הַכְּרִיעִים (sub. דָּעָה) a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116<sup>a</sup>; Pes. 21<sup>a</sup>; Naz. 53<sup>a</sup>.

**הַכְּשִׁיר** m. (כָּשַׁר) *preparation; fitness, esp.* 1) *direct cause, responsibility*. B. Kam. I, 2 כְּה' I am bound to pay such compensation as though I had been the entire cause of the damage. Y. ib. 2<sup>a</sup> לֹא נִדְּקָה ה' it refers to responsibility for damage, opp. נִדְּקָה ה' infliction of bodily injuries; Y. Gitt. V, beg. 46<sup>c</sup>.—2) *finishing*. Gen. R. s. 14 הַכְּשִׁירוֹ בְּאֵר (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit* (v. כָּשַׁר). Y. Gitt. III, 44<sup>d</sup> מִפְּסוּלֵי ה' לִמַּד הַכְּשִׁירוֹ from what makes a letter of divorce invalid you can learn what makes it valid. Y. Pes. V, 32<sup>b</sup> top לְבִיר פְּסוּלֵי מִחוּץ הַכְּשִׁירוֹ to distinguish the unfit element of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (לְקַבֵּל טִמְאָה), v. כָּשַׁר. Hull. 36<sup>b</sup> מִים עֲשֹׂאוֹתָ כְּה' ה' they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121<sup>a</sup> ה' מִים מִמָּקוֹם אֲדָרִי the liquids which produce the fitness to become unclean must come from without. Ib. לִמָּה לִי ה' why should contact with liquids be necessary at all? Ib. ה' צָרִיךְ requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31<sup>a</sup>; Sabb. 95<sup>b</sup> ה' ה' (v. Rabb. D. S. a. l.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.

**הַכְּשִׁירָה** ch. same, *proper ritual act*. Hull. 19<sup>b</sup>.

**הַכְּשִׁירָה** f. same, *making fit for use*. Taan. 10<sup>a</sup> (play on חֲשִׁירָה, II Sam. XXII, 12, a. חֲשִׁירָה, Ps. XVIII, 12) [read as Ms. M. 2:] וְקָרִי בִיהַ הַכְּשִׁירָה מִים וְקָרִי וְקָרִי take the *Kaf* and add it to the *Resh* and read *hakhsharath mayim*, sweetening of the waters. [Ed. only הַכְּשִׁירָה, Ms. M. 1 v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between ח and ה, v. ה' א'.]

**הַכְּשִׁירוֹת** f. (v. preced. wds.) *fitness; virtue, charity*. Mekh. Bo s. 16; Yalk. Ex. 220 (play on בְּכִשְׁרוֹת, Ps. LXVIII, 7) ה' נָתַן עִמָּהֶם He dealt with them charitably; Tanh. Bo 11 בְּכִשְׁרוֹת; Yalk. Ps. 795.

הל-, definite art., v. הלך, הָלַךְ.

הל, Y. Sabb. I, 4<sup>a</sup> אחקין להל a corrupt; read: מותרין מן הכא וזה נהל וכו' (ed. Wil. נהל מן הכא וזה נהל וכו' from now and onward we shall begin a new account. Y. R. Hash. II, 58<sup>b</sup> top, v. next w.

הל (b. h. הָלַךְ; emp. הָלַךְ) further on, with prefix ל. Lev. R. s. 30 מן הכא וזה נהל וכו' (ed. Wil. נהל מן הכא וזה נהל וכו' from now and onward we shall begin a new account. Y. R. Hash. II, 58<sup>b</sup> top וזה נהל וזה נהל (read וזה נהל) from this court session and for all future ones.

הלי, v. הלך.

הלפון, dial. for הלפון.

הלכשיש, הלכשיש, v. הלך.

הלך (tradit. pronunc. הלך) m. (emp. הלך) that one there, this one; (mostly in legal proceedings) the person concerned. B. Mets. III, 2. Shebu. VI, 6, sq. וכו' and the defendant says &c. B. Mets. 113<sup>b</sup>; a. v. fr. [Eduy. IV, 9 רצא ה' רצא ה' fem., v. הלך].—Pl. הלך. Erub. 54<sup>a</sup> וכו' these blossom and those fade. Hor. 14<sup>a</sup> מי הם ה' שמימיהם וכו' who are those whose waters we drink &c.—Bets. 15<sup>b</sup> וכו' בעלי וכו' these here (now leaving the assembly) are &c.; a. fr.

הלחולפא, v. הלחולפא.

הלואה f. (לוא) loan. B. Mets. 81<sup>b</sup> בשעת הלואתו at the time the loan was transacted. Ib. 14<sup>a</sup>, a. fr. וכו' שטר ה' note of indebtedness, promissory note; a. fr.

הלואי, הלואי, v. הלואי.

הלוייה, הלוייה f. (לוי) escort on parting, attendance to a departing friend's needs; following a funeral procession. Sot. 46<sup>b</sup>, v. הלוייה.—Y. ib. IX, 23<sup>d</sup> bot.

הלול, הלול, v. הלול.

הלום, v. הלום.

הלום (b. h. הלום; emp. הלום) here, hither; thus far. Zeb. 102<sup>a</sup> (play on הלום, q. v.) הָלֹמ אֵין ה' אלא מלכותו hālom alludes to royalty, as we read (II Sam. VII, 18) &c. וכו' ער ה' thus far (to be king). Ib. וכל היכא דכתיב ה' וכו' does hālom in the Bible always intimate royalty for all time to come?

הלץ m. (b. h.; v. הלץ a. הָלַץ) this here, that there. Snh. 11<sup>b</sup> ed. (missing in Ms. M.; Tosef. ib. II, 6 הלץ, Var. הלץ); Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top וכו' הלץ, then, scribe; v. הלץ.—Keth. 36<sup>b</sup>. Y. Erub. I, 18<sup>c</sup> bot. הלץ פריצה של ה' the breach on the other side.—Fem. הלץ. Yeb. XIII, 7 (109<sup>a</sup>) ה' רצא (missing in Mish. ed.) the other sister is free. Ib. ורצא ה'. Ib. 51<sup>b</sup>; (Eduy. IV, 9 רצא).

הלצה f. (לצה III) talk, sneer. Tosef. Keth. II, 3 נפלה וכו' ed. Zuck. (Var. הלצה, הלצה, corr. acc.) talk (against the court's action) spread in town, opp. ערצה legal protest.

הלץ, v. הלץ.

הלץ f. = הלץ, a species of lizard. Pes. 88<sup>b</sup> גרשורא דה' a lizard was found. Hull. 122<sup>b</sup> נמצאה ה' the touch of the skin of &c. [In Mishn., Tosefta a. Sifra הלץ, with defin. article ה'.]

הלץ ch. same. Targ. O. Lev. XI, 30 (ed. Berl. הלץ, Var. הלץ, v. Berl. Targ. O. II, p. 34).

הלץ (synon. with לואי) to be faint, to labor. Targ. Is. XLII, 4 ed. Lag. (ed. ילוי). Ib. LXV, 23 (some ed. ילוי; ed. Lag. ילוי). Targ. Jer. LI, 58. Af. הלץ, Pa. הלץ to fatigue. Targ. Is. VII, 13 מלץ (Buxt. הלץ).

הלץ, v. הלץ.

הלץ, v. הלץ.

הלץ, v. הלץ.

הלץ f. (b. h.; הלץ) going, going away; walking; run. Pes. 8<sup>b</sup> בהליכין on their going (opp. חזירה, return). Keth. 111<sup>a</sup> אל תרבה בה' do not walk too much. Sot. 12<sup>b</sup> אין ה' זו וכו' this 'going' (Ex. II, 5) means death. Hull. I, 2 בהליכה in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7<sup>b</sup> bot. שגולו מן ה' read: הלץ, v. Y. Keth. II, end, 27<sup>a</sup>].—Pl. הלץ. Meg. 28<sup>b</sup>; Nidd. 73<sup>a</sup>, v. הלץ.

הלץ ch. same. Pl. הלץ, constr. הלץ. Targ. Ps. LXVIII, 25. [Ib. הלץ, corr. acc.]

הלץ, v. הלץ.

הלץ, v. הלץ.

הלץ, read: הלץ.

הלץ, v. הלץ.

הלץ m. pl. (contract. of הלץ) these, those, these things. Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91<sup>b</sup>. Ib. 79<sup>b</sup> וכו' both; a. fr.—Lev. R. s. 25 הלץ תאניא (Koh. R. to II, 20 הלץ) these figs here.

הלץ (= הלץ) which? what? Targ. Y. Ex. I, 10 בה' by what laws.

הלץ (b. h.) to go, go away; to walk. Yeb. 84<sup>a</sup> כשהלץ when I left home to study with &c. Macc. 10<sup>b</sup>, a. e. desires to go, one is led; a. v. fr.—הלץ מדברות travellers through the desert. Taan. 27<sup>b</sup>; a. e.—Y. Kidd. I, 61<sup>d</sup> (בה') as though they did walk in the law &c.—Imper. הלץ, v. הלץ. Pi., a. הלץ. Pi. 1) same, to walk, tread upon. Hull. IX, 2 (122<sup>a</sup>) הלץ או שרץ (Mish. ed.) or trod upon them for tanning purposes. Erub. 100<sup>b</sup> וכו' הלץ to tread upon plants. Gen. R. s. 39 הלץ בארם וכו' travelling through Aram &c.—Keth. 60<sup>a</sup>; Ker. 22<sup>a</sup> שרץ הלץ.

הלץ, v. הלץ. 1) same, to walk, tread upon. Hull. IX, 2 (122<sup>a</sup>) הלץ או שרץ (Mish. ed.) or trod upon them for tanning purposes. Erub. 100<sup>b</sup> וכו' הלץ to tread upon plants. Gen. R. s. 39 הלץ בארם וכו' travelling through Aram &c.—Keth. 60<sup>a</sup>; Ker. 22<sup>a</sup> שרץ הלץ.

walking on two legs (human beings); a. fr.—2) *to cause opening of the bowels*. Y. Kil. I, 27<sup>a</sup> top מְחַלְכֵּת אֶת בְּנֵי מִיָּעִים מִיָּעִים; cmp. הַיָּלֵךְ. [Y. Keth. XII, 35<sup>b</sup> top מְחַלְכֵּת לְפָנֶיךָ, v. אֵל הָאָרֶץ.]

*Hif.* הוֹלִיךָ 1) *to lead; to carry*. Macc. 10<sup>b</sup>, v. supra. Gitt. 4<sup>a</sup> רֹכֵץ הַיָּלֵךְ he who carries abroad a letter of divorce, contrad. to הַמְבִּיא he who brings a letter from abroad. Ab. Zar. III, 9 הוֹלִיךְ הַנָּאֵה וְכֹן let him cast the profit (one loaf's value) into the Sea. Gitt. VI, 1 הוֹלִיךְ גִּט וְכֹן carry this letter of divorce (as a messenger). Ib. 63<sup>a</sup> sq. (distinction between הוֹלִיךְ, here is the letter of divorce, i. e. take possession of it in behalf of my wife, and הוֹלִיךְ carry it, i. e. be my messenger). Ib. 64<sup>a</sup>, a. e. הוֹלִיךְ כּוֹזֵב 'carry' (the letter of divorce) is equal to 'take possession' (in behalf of her who authorized thee); a. fr.

*Hithpa.* הִתְהַלֵּךְ *to go away, withdraw*. Cant. R. to V, 1; Gen. R. s. 19 (ref. to Gen. III, 8) אֵלָּא . . . מִהַלֵּךְ מִהַלֵּךְ it does not say *m'hallekh* (walking) but *mith-hallekh*, He hastened and went upward. Ib. מִהַלֵּךְ לוֹ (ed. corr. acc., v. Matt. K.) is he (Adam) going away (from God)?, v. אֲתַמְחָה.

הָלַךְ, הָלִיךְ ch. same, *to walk*. Targ. Ps. CXXVI, 6 (Ms. Pa.). Targ. Y. II Gen. XXII, 8 הָלִיכֵי (some ed. הָלִי). Contr. הָלַךְ, הָלִיךְ, v. הָלַךְ.

*Pa.* הִלְכָה, הִלְכָה same. Targ. O. Gen. V, 22. Targ. I Sam. XXX, 31; a. fr.

*Ithpa.* אִתְהַלֵּךְ same. Targ. Ps. CI, 2. Ib. CXVI, 9.

הָלַךְ m. (Ezra IV, 13) name of a *tax, prob. sustenance of marching troops*. B. Bath. 8<sup>a</sup>; Ned. 62<sup>b</sup> expl. as אֲנִינָא. Gen. R. s. 64, a. e., v. אֲנִינָא.

הָלַךְ m. (b. h.; חָלַךְ) *traveller*. Succ. 52<sup>b</sup> (ref. to II Sam. XII, 4) מִתְחַלְכֵּת קִרְאוֹ ה' וְכֹן at first he calls him (the tempting sin) a traveller &c.

הָלַךְ, הָלַכָה = h. הִלְכָה, *hither, thither*. Targ. O. Ex. III, 5 (h. text הָלַכָה). Targ. Jud. XIV, 15 (h. text הָלַכָה, v. הָלַכָה). Targ. Y. Num. XXI, 35; a. e.

הָלַכָה f. (חָלַךְ) 1) (cmp. מִנְהַג) *practice, adopted opinion, rule*. — 2) in practice, the opinion of . . . is the rule. Keth. 77<sup>a</sup> כְּמוֹתוֹ ה'; a. v. fr.—3) *usage dating from Moses as delivered from Sinai, i. e. a traditional law or a traditional interpretation of a written law*. Kidd. 38<sup>b</sup>; a. fr.—4) in gen. *traditional law, tradition, custom*. Orl. III, 9 הַזֵּרִיחָה the application of the laws of Orlah (v. זֵרִיחָה) outside of Palestine is traditional or a custom (דִּילְכוּת מִדִּינָה, v. Kidd. 38<sup>b</sup>).—Y. Bets. II, 61<sup>b</sup> top לֵה' as a traditional opinion (of a teacher), opp. לְעִיבָרָא as his own decision for practice. Y. Dem. III, 23<sup>c</sup> bot., sq. מִדִּינָה according to a custom. Ker. 13<sup>b</sup> 'which the Lord has spoken' (Lev. X, 11) ה' that means traditional interpretations. Ib. III, 9 (15<sup>b</sup>) וְכֹן if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—5) *law*, contrad. to אֲגָדָה. Ber. 31<sup>a</sup> מִתּוֹךְ ה' from discussion about a law, opp. פְּסוּקָה ה' a decision arrived at after discussion. Ib. 47<sup>b</sup> בִּה' . . . מִתּוֹךְ ה'.

who whet each other's wits in legal discussion. Snh. 82<sup>a</sup> ה' נִחַלְכָה the law had escaped his memory. Ib. ה' רָאָה . . . וְזָכַר he saw an act and recalled the law; a. v. fr.—*Pl.* הָלַכָה, constr. הָלַכָה, Kidd. I. c. מִדִּינָה (v. R. S. to Orl. III, 9; ed. הָלַכָה מִדִּינָה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48<sup>c</sup> ה' אֵילִי that means the collections of laws (Mishnah). Tem. 14<sup>b</sup> ה' כּוֹזְבֵי ה' those who reduce traditions (oral law) to writing. Snh. 67<sup>b</sup> כְּשֵׁפִים ה' the laws concerning the punishment of witchcraft. Ib. יִצְיָרָה ה' mystic practices. Sabb. 32<sup>a</sup>; Tosef. ib. II, 10; a. v. fr.—[הָלַכָה in Talmud Y., heading of *Mishnah*, in Talm. Bab. 'מִתּוֹךְ ה'.]

הָלַכָה, pl. הָלַכְוֹתָא, v. הָלַכְוֹתָא.

הָלַכָה, v. הָלַכָה.

הָלַכְוֹשׁ, הָלַכְוֹשׁ m. (redupl. of לָכַשׁ, cmp. לָכַשׁ) *swelling, bruise, sore*. Targ. Y. Ex. XXI, 25 (ed. Amst. הָלַכְוֹשׁ; h. text הָלַכְוֹשׁ).—*Pl.* הָלַכְוֹשִׁי, constr. הָלַכְוֹשִׁי. Targ. Ps. XXII, 18 (ed. הָלַכְוֹשִׁי); ib. XXXVIII, 6 (ed. הָלַכְוֹשִׁי, Ms. הָלַכְוֹשִׁי, h. text הָלַכְוֹשִׁי). Targ. Job IX, 17 (ed. הָלַכְוֹשִׁי; h. text הָלַכְוֹשִׁי).

הָלַכָה, הָלַכָה ch. f. (v. הָלַכָה a. הָלַכָה) 1) *step*. Targ. Prov. XVI, 9.—*Pl.* הָלַכְוֹתָא, constr. הָלַכְוֹתָא. Ib. XXVI, 7 (ed. Wil. הָלַכְוֹתָא). Ib. XXIX, 5; a. e.—Targ. Ps. XXIII, 3 הָלַכְוֹתָא Ms. (ed. Lag. הָלַכְוֹתָא, ed. Wil. הָלַכְוֹתָא).—2) *custom, habit*. Targ. II Kings XI, 14. Targ. Y. Gen. XLIII, 33.—3) *law, rule*. Targ. Y. Ex. XII, 6; a. e.—Snh. 51<sup>b</sup> ה' לִמְשִׁיחָה it is a *halakhah* for the Messianic days (without present application). Erub. 65<sup>a</sup> בְּעִיָּה ה' לִמְאִיר for what practical issue &c.?—*Pl.* הָלַכְוֹתָא. Ber. 31<sup>a</sup>, v. גִּיבֵר. a. fr.—Targ. Koh. XII, 11 הָלַכְוֹתָא.—Lev. R. s. 3, beg. בְּרִי הָלַכְוֹתָא (fr. הָלַכְוֹתָא) a scholar.

הָלַל, הָלַל pr. n. m. *Hillel*, 1) H. the Babylonian (הַבְּבִלִי) or Senior (הַזָּקֵן). Pes. 66<sup>a</sup>. Tosef. Snh. VII, 11. Yoma 35<sup>b</sup> ה' מְחַיֵּב וְכֹן the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—*Beth-Hillel, the School of H., the Hillelites*. Bets. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51<sup>a</sup>; Tosef. M. Kat. II, 16; a. fr.—3) R. H., son of אֶלְסָא, an Amora. Y. Kil. IX, 32<sup>a</sup> top. Gitt. 59<sup>a</sup>; a. fr.—[Y. Bets. V, 63<sup>a</sup> bot. לֵיִל, prob. a corrupt. or abbrev. of H.]—4) name of several Amoraim. Y. Ber. II, 5<sup>a</sup> bot.; a. fr. V. Frank. M'bo p. 76<sup>a</sup>.—5) one Rabbi H. Snh. 98<sup>b</sup>, sq.

הָלַל (b. h.) *to be bright, shine*.—*Pi.* הָלַל *to praise*. Pes. X, 5 הָלַלְתָּ. Midr. Till. to Ps. CXIII לְה' צִירִיכִים אַתָּה לְה' לְה' you must give praise to Him. Ib. מִנְיָן הָלַלְתָּ the numerical value of *hal'lu* (71).

*Hithpa.* הִתְהַלַּל *to praise one's self, boast*. Yalk. Jer. 284.

הָלַל m. (preced.) *Hallel* (Praise), recitations for Holy Days, consisting of Ps. CXIII to CXVIII, called הַמְצָרִי ה' הַמְצָרִי H. (with ref. to Ps. CXIV), contrad. to הַגְּדוֹל ה'.



the Large H. (v. differ. opinions Pes. 118<sup>a</sup>). Pes. X, 7, v. גמר. Taan. 28<sup>b</sup>; a. fr.

**הַלֵּלָה, הַלֵּלָה, הַלֵּלָה** ch. same. Ber. 56<sup>a</sup> ה' מצרואה (הל' דמצראי) Egyptian Hallel, v. preced.—Cant. R. to II, 14; Pes. 85<sup>b</sup> bot.; Y. ib. VII, 35<sup>b</sup> bot., v. יתרא I.—Taan. 28<sup>b</sup> ה' דבריש יררא (הל' דר'ר'') the recitation of Hallel on the New Moon Day. Meg. 14<sup>a</sup> ה' קרייהא זי ד' ה' the place of Hallel; the reading of the *M'gillah* takes the place of Hallel; a. e.

**תָּלַם** (b. h.; emp. תָּלַם a. Arab. *ḥilm friend*; v. Fl. to Levy Talm. Dict. I, p. 558<sup>a</sup>) 1) to join, weld. Gen. R. s. 44 (ref. to תָּלַם פָּעַם Is. XLII, 7) וְיָרָא אֶת כָּל יוֹכֵד and welded all mankind to follow one road to the Lord; Yalk. ib. 76; Yalk. Is. 313.—2) to be attached, fit closely. Ab. Zar. 44<sup>a</sup> שְׂמַחְנָשָׁא לִד' (Ms. M. (ed. שְׂמַחְנָשָׁא לִד' means that he attempted to fasten (the crown to his head), but it would not fit him; Yalk. Kings 166; Snh. 21<sup>b</sup>.—[Tosef. Bekh. IV, 13 מוהלמור, read: מוהלמור, v. בָּלַם.]

*Hif.* תָּלַם לְהַלֵּם to attach closely, paste on. Y. Ter. X, 47<sup>a</sup> bot. תָּלַם לְהַלֵּם they made the pastry adhere to the mouth of the vessel.

**תָּלַמוֹן, תָּלַמָּה** v. תָּלַם.

**תָּלַמִּי** v. תָּלַם.

**תָּלַן** or **תָּלַן** (v. תָּלַן) there, opp. בָּאָן. Y. Keth. IV, 28<sup>d</sup> bot.; Y. Gitt. V, 46<sup>d</sup> bot. ה' בני בנים של כאן בני בנים של ד' the 'grandchildren' here (with reference to maintenance) are legally the same as the 'grandchildren' there (with reference to the duty of propagation, i.e. 'grandchildren are like children'). Lev. R. s. 10 של . . . כאן לקיחה של כאן (ed. Wilno שְׁלֵחָהּ v. infra) the 'taking' here (Lev. VIII, 2) shall atone for the 'taking' there (Ex. XXXII, 4).—Mostly לְתָלַן there. B. Kam. 84<sup>a</sup> כאן ממון אֶת כאן ממון as below (Ex. XXI, 36) *tahath* means pecuniary compensation, so here (ib. 24) &c. Sot. 38<sup>a</sup> וְנִאמַר . . . נִאמַר כאן here (Num. VI, 27) the expression *sum shem* is used, and there (Deut. XII, 5) &c.; a. fr.—Gen. R. s. 50 (expl. גַּש הלאה, Gen. XIX, 9) קרב לך get nearer there (go away).

**תָּלַת** f. (לין I) *leaving over night, undue delay over night*. Meil. 4<sup>b</sup> דקעבר בידים ה' the illegal delay of the sprinkling of the blood, an offence which he commits with his hands (omission of an act), opp. מוהשבה undue thought.—תָּלַת דין the reserving of the verdict for the next morning. Snh. 17<sup>a</sup>; 34<sup>a</sup>; 35<sup>a</sup>.

**תָּלַת** f. (לין II) *murmuring, rebellion*. Ex. R. s. 25 וְכִי what cause was there for rebellion?

**תָּלַנִּי** v. תָּלַם.

**תָּלַעַת** f. (לָעַט) *stuffing*. Sabb. 155<sup>b</sup> לְמִקּוֹם שִׁיבּוּלָה ה' לְמִקּוֹם שִׁיבּוּלָה by *halatah* is meant a stuffing to a point of the throat from which the animal can bring it back again to the mouth, opp. הִקְרָא pushing far down the gullet.

**תָּלַעַשׁ** v. תָּלַעַשׁ.

**תָּלַקְמִי, תָּלַקְמִי, תָּלַקְמִי** v. sub דוּל'.

**תָּלַקְמִי** Sabb. 156<sup>a</sup> מוהלקרשין v. לָקַט.

**תָּלַקְשָׁה** f. (לָקַשׁ) *doing late, procrastination*. Num. R. s. 1, beg. (interpret. בפליה Jer. II, 31) ה' לשון it means procrastination; ib. s. 23; Tanh. Masé 9; a. e.

**תָּלַם** m. pl. of תָּלַם.

**תָּלַמִּי** v. תָּלַם.

**תָּלַמִּי, תָּלַמִּי** m., only in 'בר ד' *Bar-Hemag*, a subspecies of *abrattha* (hyssop). Sabb. 109<sup>b</sup> (defining h. אֲזוּב), v. אֲבִרָה.

**תָּלַמִּי, תָּלַמִּי** pr. n. pl. *Beth Hamganā*. Kil. VI, 4 (v. Rabb. D. S. a. l. note).

**תָּלַמִּי** v. תָּלַם.

**תָּלַמִּי, תָּלַמִּי** pr. n. m. *Bar-Hamdudé* (Var. בר ד' *Bar-Hamduré*). Yoma 87<sup>b</sup> (v. Rabb. D. S. a. l. note 8). Sabb. 107<sup>b</sup>; 125<sup>a</sup> בר ד' (מר) ed. (Ms. ד' . . . , יב . . .). Yeb. 83<sup>b</sup> ר' . . . Men. 38<sup>b</sup> (v. Rabb. D. S. a. l. note 40).

**תָּלַמִּי, תָּלַמִּי** v. preced.

**תָּלַמִּי** v. תָּלַם.

**תָּלַדָן** pr. n. pl. *Hamdan* (*Hamadān*, v. Schr. KAT<sup>2</sup> p. 378), *Ekbatana*, capital of Media, v. אֲתָרָה. Kidd. 72<sup>a</sup> (ed. תָּלַדָן).—[Targ. I Chr. I, 5 Var. in ed. Rahmer תָּלַדָן (ed. תָּלַדָן, not תָּלַדָן); Targ. Y. Gen. X, 2 תָּלַדָן (not תָּלַדָן).]

**תָּלַמִּי** v. תָּלַם.

**תָּלַמִּי** m. (b. h.; preced.) *noise, tumult; multitude*. Yoma 20<sup>b</sup> קול תָּלַמִּי של רומי Ms. M. (ed. העיר); Lam. R. to V, 18; Macc. 24<sup>a</sup> קול ה' של רומי Ms. Ms. (ed. בבב); Yalk. Is. 278 גוֹלֵי תָּלַמִּי (read: תָּלַמִּי), the din of the city of Rome, v. תָּלַמִּי. Macc. 10<sup>a</sup> (ref. to Koh. V, 9) ללמד בד' to teach before large crowds; (Yalk. Koh. 971 ללמד בד' to study among a crowd of students).—Pl. תָּלַמִּי. Ex. R. s. 11 וְכִי אתם עשיתם ד' ה' וְכִי you arranged troops against my children &c.—Cant. R. to VIII, 11 (play on תָּלַמִּי, ib. תָּלַמִּי) באו עליהן המוניות (read: תָּלַמִּי) hordes came against them. Ib. שהמו אחריהם (not מלכיהם) troops of angels rushed for them (to prevent them from receiving the Law, v. דָּרָה). Ib. שהמו אחריהם המוניות, read: שהמו אחר המוני המוניות.

**תָּלַמִּי, תָּלַמִּי** ch. same, *multitude*. Targ. Is. XIII, 4. Targ. II Kings XXV, 11; a. e.

**תָּלַמִּי, תָּלַמִּי** f., pl. תָּלַמִּי (preced. wds.) *troops, crowds*. Cant. R. to VIII, 11 (v. תָּלַמִּי, end) שהמו

למלוכות ה' אחריהם the hosts of kingdoms were greedy  
for them (to have a foothold in their country). Lam. R.  
to I, 17 formerly I used to go up to the Temple ה' ה'  
של הגיגה (singing) troops of pilgrimage. Lev. R. s.33  
לז' (המו) הירום נשים הומניה ה' לז' ye used to form  
troops (noisy processions) for idolatry; v. ה'אונסין.

**הַמּוֹנִיָּא**, Cant. R. to V, 14, read: **תְּמוּנִיָּה** (v. תָּמִי);  
v. Pesik. B'shall. p. 90<sup>b</sup>.

**הַמְטָלִיָּא** f. (a popular corrupt. of ἡπατόριον, v. Sm. Ant. s. v. *Eupatorium*) *liver-wort*, in gen. *herbs used for cooling the blood* (cmp. חַמְצָן). Y. Ned. VII, beg. 40<sup>b</sup> וְכ' במיני אפומליא (read: אפומליא or אמיט') the various kinds of *hepatoria*, e. g. Napu, *Melissophylon* and *Colocasia*.—Tosef. Maasr. III, 7 וְכ' אמיט' נהוג בה וכו' (Var. המטלי) for *hepatoria* the scholars allowed no exemption &c. Tosef. Ab. Zar. IV (V), 11 המיטליא וכו' (Var. דמוט') *hep.* &c. prepared by gentiles; Y. ib. II, 41<sup>d</sup>, Y. Sabb. I, 3<sup>c</sup> bot. חרי מוט' (read: חרמי') &c. Ab. Zar. 38<sup>b</sup> המטליא Ms. M. (ed. המט'). Ib. וְכ' דיא ד' ed. (Ms. M. ד') *hemtalia* is (legally) the same as &c., v. פסיליא. M. פסיליא.

**הוֹמָה** (b. h.; cmp. הָמָם) *to be noisy, excited*, with אַחֲרֵי *to rush after, be greedy, envious* &c.—Cant. R. to VIII, 11 הוֹמָה v. הוֹמֵן a. הוֹמֵנוּת. Part. הוֹמֵה, v. infra; fem. הוֹמֵהָ. Y. M. Kat. III, beg. 81<sup>c</sup> (in a riddle) ה' בִּירְכֵהוּ she (the soul?) is restless in the corners of her house. Midr. Till. to Ps. LXXVII הוֹמִים are in commotion.

*Pi.* הָמָה same, *to covet* (with אָהַר). Lev. R. s. 22 (ref. to אָהַר בְּהִמּוֹן, Koh. V, 9) *whosoever is greedy and covetous for money*; *ib.* הָמָה תּוֹרָה *ambitious to accumulate learning*; a. e.—*Part. pass. f.* מְדַוָּהָ *anxious*. Nidd. 5<sup>a</sup>, v. בְּיָתָא.—Denom. מְדַוָּהָ.

**תַּמַּח, תַּמַּח** ch. same, *to be excited, to roar, rumble*.  
Targ. Jer. IV, 19. Ib. V, 22; a. e.—[Targ. Prov. XXVIII, 27  
מַחֲמֵי Ar., v. חֲמַח.]

**הַמְּיִיָּה, הַמְּיָה** f. (b. h.; preced.)=**הַמֶּחֶן**, *din* of a large city. Sifrē Deut. 43 [read:] **קוֹל ד' שֶׁל רוֹמֵי מִשְׁוֹלֵלִין** v. **הַמֶּחֶן** a. **מִשְׁוֹלֵלִין**.

**הַמִּיּוֹנָס** (corr. הַמִּיּוֹנוֹס) m. (ἡμίονος) *mule* whose sire is an ass. Gen. R. s. 82, end; Y. Ber. VIII, 12<sup>b</sup> top (expl. רמס, Gen. XXXVI, 24); v. הַמִּיּוֹנוֹס.

הַמִּיָּה, v. הַמִּיָּה.

**הַמֵּיָן** m. (Pers. *hemyan*, Fl. in Levy Targ. Dict. s. v. **הַמֵּיָנָה**) *belt, girdle*. Erub. X, 15 (104<sup>b</sup>). — **הַמֵּיָנִין**. Succ. V, 3 (51<sup>a</sup>) וּמֵהַמֵּיָנִין הָיוּ מַפְקִיעִין ed. Y. a. Ms. M. (v. Rabb. D. S. a. l. note) out of their (old) belts they made wicks.

**חֵימָ' תְּחִינָה תְּחִינָה** ch. same. Targ. O. Ex. XXXIX, 29 (ed. Berl.; oth. ed. **תְּחִי**); a. fr.—Erub. 94<sup>a</sup> וְכִּשְׁקִילוֹ הִתְחִינָה וְכִּ Ms. M. (ed. **דְּחִינָה**, corr. acc.) take his belt and tie &c. Meg. 27<sup>b</sup> מִשְׁכַּנְתִּיהָ לְחִינָה I pawned

my belt. Zeb. 19.<sup>a</sup> וְכִי הָיָה מִדְּבַר לִי הִמְרִינִי (Ms. M. הִמְרִינִי).  
my belt had slipped upward and he himself pulled it  
down.—Sabb. 59.<sup>b</sup> הִמְרִינִי.—Pl. הִמְרִינִי, הִמְרִינִי, הִמְרִינִי.  
Targ. O. Ex. XXVIII, 4 (ed. Berl.; oth. ed. הִמְרִינִי).—Sabb. I. c.,  
קִמְרָא.

אמרינאן, Y. Sabb. VII, 10<sup>c</sup> top, v. דמיינאן.

\*תַּמְיּוּפּוֹס or תַּמְיּוּפּוֹס m. (ἡμίππος, S.) *half-horse, a mule whose sire is a horse*. Gen. R. s. 82, end (expl. גַּמָּה, Gen. XXXVI, 24) הַמִּיט (corr. acc., in oppos. to הַמִּינֶה); Y. Ber. VIII, 12<sup>b</sup> top וּרְבֵן אֶמְרִין הַיִּמִּינִים (corr. acc.).

**הַמִּיָּם** m. (הַמִּיָּם) *confused in mind, delirious*. Y. Gitt. VII, beg. 48<sup>c</sup>, expl. קורדייקוס.

הַיָּמִין, v. הַיָּמִין.

המדינה v. המדינה

**הֶמִינָה** m. (ἡμίνα, hemina) *hemina*, a liquid measure, half a sextarius (nearly half a pint English).—*Pl.* הֶמִינִין. Targ. II Esth. I, 8 (ed. Lag. הֶמִינִין, corr. acc.).

המירפוס, v. תמיסו

הַמִּצְוָה v. הַמִּצְוָה.

תמירוס, תמירוס, v. next. w.

**הַמִּירָם** (prob.) pr. n. m. *Hāmīram*, a person from whom certain secular books are named: 'ספרי ה' (emp. מִירָם, בן פִּנְחָה, בן לֵצִיָּה, בן סִרְיָה. *Yad. IV, 6* (comment. מִירָם, *Y. Snh. X, 28<sup>a</sup> top* ספרי ה' (contrad. to ספרים (ההוצאות). *Hull. 60<sup>b</sup>* worth to be burnt מירון *Ar. ed. Koh. s. v. מרום* (Var. *המירוס, מרון*, missing in ed.). [Conjectures: *Homeros* (Homer); *Ἡμερησία* (βιβλία) *diaries*; symbolical name='the Lord remove them'. *V. Koh. Ar. Compl. s. v. מרום.*]

תמירס, v. preced.

הימלטא, v. המלמא.

הַמִּלְפָּא v. הַמִּלְפָּא

**הָמַן** (b. h.; cmp. **הָמַי** 1) *to confound*. Tanh. Vayera 22 וְכִי הָמַן וְהִךְ הוּא He confounded him (took him by surprise), and thus he (Abraham) went to sacrifice his son; Gen. R. s. 55.—Mekh. B'shall. s. 5 (ref. to Ex. XIV, 24) **הָמַן** **עֲרַבְבָן** He confounded them, He brought confusion into their ranks; ib. s. 2; a. e.—2) *to stir up, sweep* (v. next w.). Lam. R. introd. (R. Abbahu 2) (expl. **הַכְבִּיר**, Is. VIII, 23, and ref. to Targ. Is. XIV, 23) **הָמַמָּה כַּמְכַבֵּר** He swept them as with a broom (Num. R. s. 23, end, a. e. **הַכְבִּיר**, v. **פָּבַד**); Yalk. Is. 282 **בַּמְכַבֵּר** **הוּא** [הָמָן, denom. of מָיִם q. v.]

**תָּהָם** I ch. same; *Pa.* תָּהָם, or *Af.* אֲתָהֶם to sweep.  
Targ. Is. XIV, 23 (h. text טָהָה).

תָּמַם II, *Ithpa.* אֶתְהַמֵּם (denom. of מָם) *to mutilate one's self* (h. תַּתְּהַמֵּם). Targ. O. Deut. XIV, 1 (ed. Berl.

תָּרַח, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28  
Kimḥi (some ed. תָּרַח); a. e.—Part. מִתְרַחֵם *mutilated*.  
Targ. Jer. XLI, 5; XLVIII, 37 (some ed. מִתְרַחֵם).

**תִּמְמָה** f., constr. תִּמְמָת (תִּמְמָה I) *sweepings, refuse*.  
Targ. Amos VIII, 6 תִּמְמָת ed. Lag. (ed. Wil. מִמָּה, h. text מִמָּה).

**הַמָּמָה** f. (הַמָּם) *confusion, perplexity*. Mekh. B'shall.  
s. 5 אֵלֶּה מִגִּפְתָּה ד' אֵין ה' the word *hamam* (Ex. XIV, 24)  
means pestilence.

עבד כח<sup>a</sup> Haman. Snh. 61<sup>a</sup> pr. n. m. (b. h.) **הָמָן**  
worshipped as H. wanted to be. Hull. 139<sup>b</sup> ה' מן התורה  
מנין where is Haman alluded to in the Pentateuch?—  
Meg. 10<sup>b</sup> ה' הרשע a. fr.

הַיָּמִינוֹךְ v. הַמִּנּוֹךְ.

הַמְּנִיבָא v. הַמְּנוּכָא

**הַמְּנֻנָּה** pr. n. m. *Hamnuna*, name of several Amoraim. Y. Taan. IV, 68<sup>a</sup> רב ה' רבב R. H. of Babylonia.—Y. Hor. III, 47<sup>c</sup> top. Shebu. 34<sup>b</sup>; a. fr.—Y. B. Bath. VI, end, 15<sup>c</sup> ספרא רב ה' R. H., the scribe.

**הַמְּנוּכָה** m. (מִנִּי, with format. ת, emp. בְּרִי) [*emblem of appointment to office*,] necklace. Dan. V, 7, a.e. (Kethib: הַמְּנוּכָה, הַמְּנוּכָה). — Targ. Prov. I, 9 (some ed. הַמְּנוּכָה). — Pl. הַמְּנוּכִין. Targ. Esth. II, 9. — מְנוּכָה. [Greek transformation μαντάκης, fr. ἡμνῖος]

\***הַמִּנִּיק**, **הִמְנִיק** m. a sort of spoon or fork, with one end pointed and the other broad (similar to the *cochlear*, v. **מִכְלִיָּא**). B. Mets. 25<sup>b</sup> **סכיני ודה** (Ms. R. **המניק**) knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32<sup>a</sup> **דעביר כהימנ** (Ms. M. **דווא**) **לח** (דעביר לה כי דימניק) when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

מִסִּי, *Ithp.* אֶתְהַמֵּסִי, v. הַמִּסִּי.

המסכת, v. המסי'טא

מִסְמָסָה, מִסְמָסָה f. (מָסַס) *melting, softening*  
of the brain or spinal column. Hull. 45<sup>b</sup> אִיזוּרָה .. אִיזוּרָה  
וְ which (of the defects) is *hamrakah*, and which *hāmas-  
masah*? Answ. מִסְמָסָה כֹּל שֶׁאֵינוֹ יָכוֹל לַעֲמֹד רַב when the  
column does not remain upright (when held in the hand).  
Ib. 53<sup>b</sup> רֶבֶב רֶבֶב *decayed flesh*.

מִמְסָה or מִמְסָה m. (מָסַס) [*the dissolving (digesting) receptacle*,] *the first stomach of ruminants*, comp. תַּבְלִילָא. Hull. III, 1 חֲמֶסֶס (=חָהָה, or חֲמֶסֶס). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. הַב' לַמְחִיךְ *the first stomach has the function of grinding (the food)*. Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) ה' ו' that is the stomach. [From later usage, e.g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is מִמְסָה, and the definite article fused with the ה of the noun.]

חֲמִסָּה, חֲמִסָּה ch. same. Lev. R. s. 3; Koh.  
R. to VII, 19 חֲמִסִּי; Yalk. Koh. 976 חֲמִסִּי.

מְעִיסָה v. תַּמְעִסָּה, תַּמְעִיסָה

\*תִּמְרִי m. constr. (מִיר) *substitute*. Hull. 112<sup>a</sup> Ar., ed. תִּמְרִי, v. תִּמְרֵא I.

**המראה** I f. (מרי I) *stuffing food down the throat of an animal*. Sabb. 155<sup>b</sup>, v. הלצצה.

**הַמִּרְיָהּ** II, **הַמִּרְיָהּ** f. (מר II) *rebelliousness, rebellion; contempt of court*, v. **מִרְיָהּ** II. Snh. 16<sup>a</sup> מִהִמְרָאֵהוּ from the Scriptural text treating of his (the elder's) rebellion.. Ib. 14<sup>b</sup> הַמִּרְיָהּ his rebellion is legally punishable; a. fr.—*Pl.* הַמִּרְיָהּ. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 הַמִּרְיָהּ שְׁנַיִם הָיָה שָׁמַיִם they rebelled twice.

**הַמָּוֶה** f. (מוֹר) *change*, הַמָּוֶה הַדָּת, *change of religion, apostasy*. Pes. 96<sup>a</sup> (Ms. M. משוּמְדוֹת); Yeb. 71<sup>a</sup> top.

II. המראה v. המרידה.

**הַמְרֵכָה** f. (מֵרַךְ) softening of the brain or the spinal column into a liquid state, contrad. to הַמְסִמָּה, into a cohesive, pulpy substance. Hull. 45<sup>b</sup>.

**הַמְשִׁיכָה** f. (מִשִּׁיךְ) *conducting water through a channel*.  
Tem. 12<sup>b</sup>.

חַמְתָּה (חַמְתָּה) pr. n. pl. *Hamtha*. Targ. O. a.  
Y. I Gen. XIV, 5 (h. text חַמְתָּה).

תָּמַת גִּדָּר, Koh. R. to III, 14, read: תָּמַת גִּדָּר.

they, pl. of הֵם, הֵנָּה.

יִהְיֶה, יִהְיֶה h. a. ch. (b. h. הֵן) 1) *here is, behold.* יִהְיֶה *behold, they are.* Ned. V, 6 (48<sup>a</sup>) וְכִּי *behold, they are* (b. h. הֵן) 2) (introducing a question or exclamation) *how?, indeed!* Y. Shek. I, 45<sup>d</sup> bot. הֵן *can we, indeed, read this and not feel ashamed?* (Bab. ed. *margin*, marginal correct. Ms.M. *הֵן*—3) *if.* Dan. II, 5, sq.; a. fr.—הֵן *whether—or.* Ezra VII, 26.—B. Bath. VII, 2 *whether it be less (than a Beth Kor) or more.* Ib. 3; a. e.—4) *yes* (cmp. *אֵין* I). B. Mets. 49<sup>a</sup>, v. *אֵין* II. Mekh. Yithro s. 4 *answer to הֵן* *no* to a prohibition and *yes* to a positive command. Ib. s. 5 *yes, indeed; a fr.*—Ned. 11<sup>a</sup>, a. fr.—לא *no* from the negative we derive the affirmative by implication; Y. ib. I, end, 37<sup>a</sup>, a. e. *לא* *no*. Men. X, 3 (65<sup>a</sup>).

הֵן (הֵן) 1) *he who*. Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. הֵן q. v.—Pesik. Aharé, p. 169<sup>b</sup>, v. הֵן; a. e.—2) *this one, that one*. Y. Meg. I, 72<sup>a</sup> לֵהָן . . . הֵן (Y. Succ. III, 54<sup>a</sup> top לֵהָן, v. הֵן. Y. Kil. IX, 32<sup>c</sup> top [read:] מִה הֵן שָׁאֵל לֵהָן וְכִי; Y. Keth. XII, 35<sup>b</sup> top מִה הֵן לֵהָן דִּלְהוֹן (corr. acc.) from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8<sup>c</sup> לֵהָן, v. הֵן.—4) *where (relat.), where?* Esth. R. to I, 12 [read:] מִה הֵן דִּלְשִׁטְסָא מִקְפָּה וְכִי where the robber waylays, there he is executed. Y. Snh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> bot. מִה הֵן דִּמְטָא where he came to, he came to (and his





**הַנֶּזֶה** f. (נִזַּח, v. preced.) *sprouting forth*. Men. 69<sup>a</sup> 'ה' שֶׁנִּזְחַן וְכ' (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. הַנֶּזֶה. Ib. 'ה' דִּפְרִירָה the coming forth of the fruit, דִּפְרִירָה of the foliage.

**הַנְּתוּכִין** m. pl. (תִּכְךָ, תִּכְךָ, with prefix הִנּוּ; cmp. *pannelled ceiling*. Targ. I Kings VI, 9 (h. text נִתְּכָה)).

**הַיֶּסֶב, הַסֵּב** m. (סֵב, Hif.) *placing the divans around the table; in. gen. banquet, meal in company* (v. הַסֵּב). Y. Maasr. IV, 51<sup>b</sup> top בְּשֶׁהָ ה' בְּשֶׁהָ if one arranges a meal in company in the field. Y. B. Bath. IX, 16<sup>d</sup> bot. 'וְכ' וַעֲשֵׂה לִּי ה' and he made the wedding meal for him in the *triclinium*. Y. Taan. IV, 68<sup>a</sup> bot. 'ה' סֵדֶר the position of couches at a banquet. Ib. the patriarchs lie in the grave ה' רִדָּךְ in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. Triclinium).

**הַיֶּסֶב, הַסֵּב** I f. same; *lying down for a meal in company*. Ber. 43<sup>a</sup>, v. הִנּוּ. Ib. הִסְבֵּה (Ms. M. הַסֵּב, v. preced. Ib. 52<sup>b</sup> הַסֵּב גֵּוִים Ms. M. (ed. הַסֵּב) a banqueting of gentiles. Pes. 108<sup>a</sup> הַסֵּב יָמִין lying on the right side at the Passover meal; a. fr.

**הַסֵּב II** f. (סֵב, v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another*. B. Bath. 111<sup>b</sup> הַסֵּב הַבַּעַל ed. (Ms. H. a. Rashb. סֵב, סֵב) the transfer which would be caused by the husband's succeeding to his wife's property. Ib. 112<sup>a</sup> הֵב ה' Ms. R. (ed. סֵב, סֵב) the eventual transfer through the son's succession.

**הַסֵּב** m. (סֵב, v. Lev. XIII, 4, a. e.) *locking up the leper for trial; cmp. הַלֵּבֵט*. Y. Meg. I, 71<sup>b</sup> ה' מִחוּץ after being locked up. Y. M. Kat. III, 82<sup>c</sup> bot.; a. fr.

**הַסֵּב** f. same, Lev. R. s. 17 'וְכ' locking up (סֵב, I Sam. XVII, 46) alludes to leprosy.

**הַסֵּב** (b. h.) *to be silent*. Num. R. s. 23 'וְכ' וְכָל יִשְׂרָאֵל הָיָה שָׁמֵט בְּפָנָיו (to listen to him); Tanh. Masé 5 הַסֵּב; ed. Bub. 4 וְכָל יִשְׂרָאֵל.

**הַסֵּב**, Y. Snh. VIII, beg. 26<sup>a</sup>, read: אֵכָל הַסֵּבִים, v. הַסֵּב.

**הַסֵּב**, v. הַסֵּב.

**הַסֵּב**, v. הַסֵּב.

**\*הַסֵּב** f. (hasta) *spear*. Pesik. R. suppl. (p. 197<sup>a</sup> ed. Fr.) עִשָּׂה לָהֶם בְּסֵבָה בְּחוּץ הָאָרֶץ (read: עִשָּׂה לָהֶם בְּסֵבָה בְּחוּץ הָאָרֶץ) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. Hasta).

**הַסֵּב**, v. הַסֵּב.

**הַסֵּב**, v. הַסֵּב.

**הַסֵּב** m. (סֵב, v. preced. w., (with or sub. הַסֵּב) *dis-carding, giving up*. Y. Pes. I, 28<sup>b</sup> top דִּבְרֵי חוּרָה ה', v. הַסֵּב. Y. Shek. VII, beg. 50<sup>c</sup> 'וְכ' הַסֵּב ה' sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75<sup>c</sup> top מִפְּנֵי ה' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67<sup>b</sup> (corr. acc.). Y. Pes. X, 37<sup>d</sup> bot. ה' מִפְּנֵי ה' because the thought of eating it has been abandoned.

**הַסֵּב** Ar., v. הַסֵּב.

**הַסֵּב** m. (סֵב) *funeral ceremonies, manifestations of mourning, funeral address, eulogy &c.* M. Kat. III, 8 ה' שֶׁלֹא לְהַרְגִיל אֶת הָחַד in order not to invite lamentation. Tosef. ib. II, 17 עַל לֵב ה' *hesped* means beating on the heart. Y. Ber. III, 6<sup>b</sup> top [read:] ה' הַסֵּב וְכָל הַעֲסוּקִין בָּהּ (v. Tosef. ib. II, 11 ed. Zuck., Var.) the leader of the lamentation and all those engaged in it. Y. Succ. V, 55<sup>b</sup> bot. ה' הַסֵּב ה' הַסֵּב the mourning for &c. Sabb. 153<sup>a</sup> 'וְכ' מִדְּהַסְפֵּי ה' מִדְּהַסְפֵּי ה' from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—ה' קֶשֶׁר ה' *to compose and arrange a funeral song*. Y. Yeb. XVI, 15<sup>d</sup> top 'וְכ' קֶשֶׁר ה' קֶשֶׁר ה' found that lamentations were prepared in his house. Y. Yoma I, 38<sup>b</sup>; Y. Sot. I, end, 17<sup>d</sup>. Lam. R. introd. (R. Joh. 1).

**הַסֵּב, הַסֵּב** ch. same. Targ. Lam. I, 18; a. e.—Ber. 6<sup>b</sup>. Succ. 52<sup>a</sup>; a. fr.

**הַסֵּב** f. (סֵב or סֵב) *seduction, enticement*. Yoma 22<sup>b</sup> ה' הַסֵּב ה' הַסֵּב the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Hull. 4<sup>b</sup> ה' בְּרִכְרִים ה' *enticing* (the verb הַסֵּב) never applies to verbal persuasion (but only to sensual influences). Sifré Deut. 87 אֵלֶּה מַעֲוֵה ה' אֵלֶּה *enticing* means leading astray; ה' אֵלֶּה גִּירָה it means instigation.

**הַסֵּב** m. (Infin. Hif. of סֵב) ה' פָּנִים (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer*. Hag. 5<sup>a</sup> 'וְכ' כָּל שֶׁאֵינָהּ בָּהּ פָּנֵי ה' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib. b.

**הַעֲבָרָה** f. (עָבַר) 1) *carrying, bearing*. R. Hash. 27<sup>b</sup>, a. e. (ref. to הַעֲבָרָה, Lev. XXV, 9) דִּרְךָ הַעֲבָרָה (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (= הַעֲבָרָה קוֹל) *causing the sound to pass over a certain space, proclamation*. Ib. 34<sup>a</sup> ה' מִמֶּשֶׁה ה' דִּילִיק ה' Ms. M. (ed. עֵבֶר) we learn the meaning of הַעֲבָרָה (Lev. l. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96<sup>b</sup>; Yalk. Ex. 413.—3) *leading across, passing; in gen. use of the stem עָבַר*. Y. Snh. VII, 25<sup>b</sup> bot. (interch. with עָבַר); Sifra K'doshim ch. VIII, Par. 4 'וְכ' מִדָּה ה' 'וְכ' ה' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32<sup>a</sup> מִמֶּשֶׁה ה' ה' analogy between the first-born and the tithes founded on

the use of the stem עבר (Ex. XIII, 12, a. Lev. XXVII, 32); (Zeb. 9<sup>a</sup>, a. e. עברה).—4) (from Num. VIII, 7, VI, 5, a. e.) *passing the razor over the hair, shaving*. Naz. 58<sup>b</sup>, sq. ש' ה' removing the hair of the body. Y. ib. II, end, 52<sup>b</sup> ש' ל' for the purpose of removing the hair, opp. שיער גידול.

**הַעֲדָא** f. 1) (עיד, Hif.) *testimony, deposition*. B. Mets. 3<sup>a</sup>, b. *evidence through witnesses*; a. e.—2) (יעיד) *warning given to the owner of a mischievous animal* (Ex. XXI, 29); *law concerning damages payable after warning*, v. מוידר. B. Kam. 18<sup>b</sup> ו' ו' the law &c. applies to &c. (and full damages must be paid). Y. ib. II, beg. 2<sup>d</sup>; a. fr.

**הַעֲדָפָה** f. (עָדָה) *surplus; addition, increase*. Keth. 43<sup>a</sup> 'ל' concerning the surplus of the value of labor over the cost of sustenance. Ib. 66<sup>a</sup> ה' ע' הרוק a surplus gained through an extraordinary exertion. B. Kam. 87<sup>b</sup>. Gitt. 12<sup>a</sup>; a. e.—Ib. *ל' for additional support* (not included in the sustenance furnished by the master).

**הַעֲלִיָּה, הַעֲלָאָה** f. (עָלָה Hif.) 1) (fr. Lev. XIX, 19) *throwing over one's shoulders, wrapping*, opp. to לבישה putting on of a dress. Yeb. 4<sup>b</sup>. Yoma 69<sup>a</sup>.—2) *bringing up, offering on the altar, placing on the table*. Pesik. R. s. 16, end אחר כרי ה' sufficient for one offering; Tanh. Ki Thissa 10. Hull. 104<sup>a</sup> ו' ואנן נגור ה' and shall we forbid the serving on the table for fear that &c.?—3) (v. Lev. XVI, 9) *taking the lot out of the ballot box*. Y. Yoma IV, 41<sup>c</sup> top.

**הַעֲלָם** c. (Inf. Nif. of עָלָם) *being unknown*, esp. (with ref. to Lev. IV to V) *unconsciousness, forgetfulness* as the cause of a transgression. Shebu. 26<sup>a</sup> שבויה ה' forgetting that he had sworn; ה' הפק' forgetting the subject of the oath. Sabb. 70<sup>b</sup> שבו ה' unconsciousness of its being the Sabbath day; ה' מלאכות of the sinful nature of those labors. Ib. אחר .. אם עשאן if he did all the forbidden labors in one state of unconsciousness (without being reminded between); Y. ib. III, 9<sup>b</sup> top אחר ה'. Ib. I, 2<sup>b</sup> אחר (interch. with בעלם); B. Bath. 55<sup>b</sup> בה' (Ms. H. בעלם); Ker. IV, 2 (17<sup>b</sup>) בה' אחר; ib. III, 2 אחר. Sifra Yayikra, Hobah, Par. 1, ch. I; a. fr.—*Pl. הַעֲלָמוֹת*. Y. Sabb. I. c. ה' בשני in two discontinuous states of forgetfulness. Y. Shebu. I, 32<sup>d</sup> top כמה יריעות וד' many moments of consciousness and intervening forgetfulness. Y. Shn. VII, 24<sup>c</sup> top; a. e.—*Usu. הַעֲלָמוֹת* (fr. הַעֲלָמוֹת, v. next w.), or הַעֲלָמוֹת. Sabb. 80<sup>a</sup> ה' בשני; Ker. 17<sup>a</sup>; B. Bath. I. c. ה' בשני. Tosef. Ker. III, 2; 7; a. fr.—[Midr. Till. to Ps. IX, 1 הַעֲלָמוֹת, v. עָלָם.]

**הַעֲלָמָה** f. same. Shebu. 4<sup>a</sup> *למלקות מאי עבירההי* how can an act committed through forgetfulness be punished with lashes?—Ib. 14<sup>b</sup> היא ה' is this to be considered a sin committed through ignorance (not preceded by knowledge)?—*Pl. הַעֲלָמוֹת*, v. preced.

**הַעֲמָרָה** f. (עָמַר) *placing, being placed, appearance*. B. Kam. 34<sup>a</sup>, a. e. כשע' ה' ברין according to the condition of the animal at the time of appearance in court.

Bekh. 32<sup>b</sup>, a. e. ה' והערכה בעי' ה' must be placed (before the priest) and appraised (Lev. XXVII, 11). Ib. ו' ו' בכלל ה' וב' subject to the law requiring placing &c. Yoma 41<sup>b</sup> אד' והעמידו does it refer to the placing of the sacrifice (to העמידו, Mish. ib.)?—Y. Maas. III, 54<sup>c</sup> top ה' והערכה (interchanging with עמדה).

**הַעֲנֵק, הַעֲנִיק** m. (Inf. Hif. of עָנַק, with ref. to Deut. XV, 14) *the outfitting of the emancipated slave*. Kidd. 17<sup>b</sup> 'ל' ('and also to thy handmaid shalt thou do likewise', Deut. XV, 17) refers to the outfit (not to the marking of the ear); Y. ib. I, 59<sup>c</sup> bot.; Sifré Deut. 122.

**הַעֲרָאָה, הַעֲרִיָּה** v. הַעֲרִיָּה.

**הַעֲרֵב** m. (Inf. Hif. of עָרַב) *sunset*, required for the unclean person, after purification, to be entirely clean (Lev. XI, 27; a. fr.). Yoma 6<sup>a</sup> ו' ו' does he not require the sunset to pass before he may officiate?; a. fr.

**הַעֲרֵכָה** f. (denom. of עָרַב) 1) *going home in the evening from labor* (=הַבְּנֵסָה), opp. to הַשְּׁבִימָה. Y. B. Mets. VII, beg. 11<sup>b</sup> [read:] משל ו' ו' משל שהיה השכמה משל בעה"ב ו' ו' משל 4) הוצאה that the time needed for going out &c., v. הוצאה. Ib. (not ערביה בין . . . ה' ו' on Sabbath eves both are deducted from the employer's time.—2) *night work*. Lev. R. s. 19; Midr. Sam. ch. V דברי הורא the words of the Law require early and late study, whence shall sustenance come?

**הַעֲרֵאָה, הַעֲרִיָּה** f. (עָרָה, v. Lev. XX, 18) *sexual contact, the first stage of sexual connection*. Tosef. Sot. I, 2; Y. ib. I, 16<sup>c</sup> bot. ה' כרי time long enough for arriving at the intimacy of the first stage. Yeb. 55<sup>b</sup>, a. e. ה' ו' ו' ה' הבנסה, v. הַבְּנֵסָה; a. fr.

**הַעֲרָכָה** f. (עָרָה) *appraisalment*. Bekh. 32<sup>b</sup>; a. e., v. הַעֲמָדָה.

**הַעֲרָמָה** f. (עָרַם) *trickery, legal evasion, improper means to avoid a religious duty*. Y. Peah V, 19<sup>b</sup> bot.; Y. Ned. IV, end, 38<sup>d</sup> לה' לא חשי לה' the Rabbis did not apprehend an evasion. Ib. V, end, 39<sup>b</sup> a donation like that of Beth-Horon (v. Mish. ib. 7) שהיה בה' which was made for the sake of circumventing (a vow). Tosef. B. Mets. IV, 3 הַעֲרָמָה an evasion of the law of usury; B. Mets. 62<sup>b</sup>; Y. ib. V, 10<sup>b</sup> top; a. fr.

**הַפּוֹת, הַפּוֹת, הַפּוֹת** v. הַפּוֹת.

**הַפּוֹת**, Tosef. Kel. B. Mets. II, 12, v. הַפּוֹת.

**הַפּוֹתָאָה, הַפּוֹתָאָה, הַפּוֹתָאָה** pl. הַפּוֹתָאָה, v. הַפּוֹתָאָה.

**הַפּוֹתָאָה** f. (אָפּוֹתָאָה, v. פּוֹתָאָה) 1) *farewell-address, toast on parting*. Gen. R. s. 69, end.—2) *Haftarah, prophetic lesson read in Synagogue after the reading from the Pentateuch*, v. אָפּוֹתָאָה. Meg. 30<sup>b</sup>.—*Pl. הַפּוֹתָאָה*. Ib.; a. e.

**הַפּוֹתָאָה** Ar., v. הַפּוֹתָאָה.

הפיטקוס v. חפומק

הפך v. תפין

הפך adv. v. תפין

**הפיכא** f. (הפך) *perverse*. Targ. Prov. X, 31 Ms. (ed. (הפיכא).—*Pl.* הפיכא *perverse things, perverseness*. Ib. XVI, 30.

**הפיכח** f. (הפך) *upturning, displacing*, as a symbol of possession. Y. B. Kam. III, 3<sup>c</sup> bot., *contrad. to הקבחה*. [הפיכח v. תפכה.]

**הפיכח** f. (הפך) *perverseness*. Targ. Prov. X, 31, v. הפיכא.

הפיכח v. תפיכחא

**הפינוס (הפינס)** of *Haipha*(?). Gen. R. s. 100 הפני v. יוסי ה'.

**הפך** (b. h.) 1) (act. verb) *to turn; to change; to reverse; to pervert, subvert, destroy*. Ex. R. s. 18 הפכה ארץ המדינה שבבורה a country perverted the rules of forced labor for the captives (treating them inhumanely); ה' הפך את חרן he changed the law against them and put them to death by night (against the Jewish law, v. Snh. IV, 1). Ib. סדום ה' He destroyed Sodom. Ber. 55<sup>b</sup> כשם שהפכת ו' as thou didst turn the curse . . . into blessing, ו' כן הפוך ו' so do thou turn &c. B. Kam. III, 3 הפוך את הגלל he who upturns (changes the place of) the dung (taking possession); a. v. fr.—*Part. pass.* הפוך Pes. 50<sup>a</sup> עולם ה' ראיתי ו' I saw a reversed world, the uppermost below &c. Sabb. 108<sup>b</sup> הפוכה סדום ו' Sodom is subverted and what is said about it is perverted. Sifra Thazr. Par. 3, ch. III הפוך when its color is changed; a. v. fr.—Y. Naz. V, end, 54<sup>b</sup> לשון הפוך v. תפין.—2) (neut. verb) *to change*. Sifra ch. IV לכן ה' כולי ו' if the whole of it has turned white. Neg. IV, 3; a. fr.

**Nif.** הפך 1) *to be upturned, destroyed; to be changed*. Yalk. Esth. 1056 כשנ' סדום when Sodom was subverted. Gen. R. s. 50 ומדינה נהפכת v. אהרבלא. Tanh. Sh'moth 25 ליה מן ו' the voice turned around, as if coming from &c.; a. fr.—2) *to roll about*, v. *Hithpa.*

**Pi.** הפך 1) *to reverse, pervert, turn*. Gen. R. s. 20 שח' דבריו ו' who spoke perversely of the Creator. Kidd. 59<sup>a</sup> עני מהפך ו' a poor man turns the cake, and another comes and takes it, i. e. one who buys away what another is negotiating for.—2) *to scheme*, v. *infra.*

**Hithpa.** הפך, *Nithpa.* הפך 1) *to be changed, disguise one's self*. Gen. R. s. 21 end שהם מהפכים they (the angels) assume various shapes.—2) *to turn one's self around*. Ib. שריא מהפכת ו' for it (the fiery sword) turns around man &c. Yeb. 35<sup>a</sup>; Keth. 37<sup>a</sup> מהפכת she turns herself (makes violent motions). Ib. נהפכה (Keth. l. c. נהפכה).—Tanh. Vayetsé 11 עלי מ' prevaricated (changing terms).—3) *to scheme*. Ruth R. introd. 3 שווא ו' he (Esau=Rome) schemes and comes

against &c.; Yalk. Prov. 959 בא ומהפך על ו' Ib. שווא ו' שמהפכין Ruth R. l. c. מהפכים ו'.

**הפך, תפין, תפין** ch., fut. **תהפוך**, same (v. **תפין**) 1) *to turn, change*. Targ. Ps. CV, 29; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup> אפרי ה' he turned his face off.—2) *to overturn, destroy*. Targ. Gen. XIX, 25; a. fr.—3) (neut. verb) *to turn around*. Targ. Prov. XXVI, 11; a. e.—Num. R. s. 12 כהרין לסלוקין לאחוריו like one going down a ladder backwards; Y. R. Hash. II, 58<sup>a</sup> הפך בסולמא הפך like those who ascend a ladder backward; Yalk. Job 912 [read:] כהרין לסלוקין בסולמא הפך (v. Lattes Saggio p. 106).—4) (with ב) *to be engaged in, to handle*. Pes. 113<sup>a</sup> (prov.) deal in carcasses, but deal not in words (gossip, sophistry &c.). Y. B. Kam. IV, beg. 4<sup>a</sup> אנה הפך ומהפך ברידי ו' I turn around my stock of goods (selling and buying again), so that I reach thee in profits. Ab. V, 22 ב' ו' study it over and again; a. fr.—V. הפיכא.

**Pa.** הפך 1) (=השיב) *to turn; to bring back, restore; to turn off (wrath), to appease; to give in return, reply*. Targ. Prov. XXV, 13.—Ib. XXIX, 8.—Ib. XXIV, 29 Ms. (ed. אהפך Af.).—Ib. 26.—2) *to handle, be engaged in, barter, study* (v. Pe. 4). Kidd. 59<sup>a</sup> דיה מהפך בהריא ו' was negotiating about a field. Sabb. 119<sup>a</sup> מהפכנא כמה דלא מ' before I study what might be said in his favor. Pes. 40<sup>a</sup> כיפי דמהפכין who handle sheaves; כ' מהפכין כיפי ד' when ye handle (them), handle them with the thought that they will be used for a religious purpose.—*Part. pass.* מהפך Y. Maasr. III, end, 51<sup>a</sup> הפכה ודיא הפכה ודיא it turns and is turned in all directions (studied over and again), but we can learn nothing from it.

**Af.** אהפך v. supra.

**Ithpa.** אהפך, *Ithpe.* אהפך 1) *to be turned, changed; to turn about, deal in &c.* Targ. Lev. XIII, 3. Targ. Job XXX, 21; a. fr.—Y. Maasr. III, end, 51<sup>a</sup>, v. supra.—2) *to roll about*. Targ. Jud. VII, 13; a. e.

**הפך** מ. (b. h.; preced. wds.) 1) *reverse, opposite*. לשון ה' a phrase which means the reverse (euphemism). Y. Naz. II, 51<sup>d</sup> bot. (ed. Krot. דפך, corr. acc.); ib. V, end, 54<sup>b</sup> לשון הפוך.—2) *upturning (a pile), displacing*. B. Kam. 29<sup>b</sup> כל ה' למשה ו' the term 'upturning' means a movement within three cubits (Var. v. Rabb. D. S. a. l. note 80).

**הפיכח, הפיכח** f. (preced. wds.) 1) (b. h.) *destruction*.—2) *change, turn*.—*Pl.* הפיכח Ber. 55<sup>b</sup> שלש ו' three verses in which *change* (the expression הפך) occurs.

**הפכנא** m. (preced. wds.) *fickle-minded*.—*Pl.* הפכנין Targ. Y. I Deut. XXXII, 20.

**הפכנא** m. (b. h.) same. Yalk. Esth. 1056, v. next w.—*Pl.* הפכנין Ruth R. introd., 3; Yalk. Deut. 945 (Sifre Deut. 320 הפכנין v. next w.).

**הפכנא** m. same. Meg. 15<sup>b</sup> (Yalk. Esth. 1056, v. preced.).—*Pl.*, v. preced.

**הפיכח, הפיכח** f. (הפך) *destruction*. Targ. Gen.



XIX, 29. Targ. O. Deut. XXIX, 20 (Ms. **מִפְּלִיגָה**); a. e.—*Pl.* **הַפְּלִיגָה**—Targ. Y. II Gen. XVIII, 2.

**הַפְּלִיגָה** f. (**פְּלִיגָה**) 1) *distinction, peculiarity, use of the word* **פְּלִיגָה**. Sabb. 138<sup>b</sup> וְזוֹ הִיא הַפְּלִיגָה this peculiarity of punishment (Deut. XXVIII, 59) &c.; וְזוֹ הִיא it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. **אִיפְּסָלָהָ**). Tosef. Naz. III, 19 לֹא נִתְּנָה נִזְרוֹתָ אֶלָּא לִהְיוֹת הַפְּלִיגָה the law of the *nazir's* vow applies only to distinct utterance (where there is no doubt); Naz. 34<sup>a</sup>; a. e.—Ib. 62<sup>a</sup> of the two *ki yafli* (Lev. I. c., Num. I. c.) וְכִי לֹא יִסְמַךְ וְאֶחָד ה' וְכִי one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. **הַפְּלִיגָה**); Hag. 10<sup>a</sup> וְכִי אֶחָד ה' וְכִי.

**הַפְּלִיגָה** m. (**פְּלִיגָה**) 1) *separation, interruption, interval*. Y. B. Kam. II, end, 3<sup>a</sup> נִגְרָה בֵּין הַפְּלִיגָה it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40<sup>b</sup> bot. לֹא הָיָה לְהַפְּלִיגָה if the conversation lasted long enough to be considered a discontinuation of the services, opp. **לְשִׁעָה**. Ib. הָיוּ עֹשִׂים אוֹתָהּ כִּדְּמָה they declared it (the going out for easing one's self, v. **מְסִיכָה**) to be like a discontinuation.—2) *digression*. Y. Ab. Zar. III, 42<sup>d</sup> bot. הָיוּ עֹשִׂים אוֹתָהּ כִּדְּמָה he made a reply only to divert his mind (Bab. ib. 44<sup>b</sup> תְּשׁוּבָה גְּנוּבָה v. **נִפְּגָה**).

**הַפְּלִיגָה** f. (preced.) *separation*, וְזוֹ הִיא, v. Snh. X, 3; a. fr.

**הַפְּלִיגָה**, v. **הַפְּלִיגָה**.

**הַפְּסָדָה** m. (**פְּסָדָה**) *decrease, loss; injury; disadvantage; waste*. Pes. 15<sup>b</sup> חִוּלִין הֵם הַפְּסָדָה an unnecessary destruction of &c.—Ib., a. fr. מְרִיבָה הִיא מְרִיבָה a considerable loss, opp. **מִצְוָה**. Ab. II, 1 מְרִיבָה הִיא הַפְּסָדָה the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. הָיוּ עֹשִׂים אוֹתָהּ כִּדְּמָה his advantage is set off by his disadvantage. Lev. R. s. 34 הַפְּסָדָה the disadvantage of (punishment for) neglecting it, opp. **שְׂכָרָה** reward for observing it. B. Kam. 115<sup>b</sup> כִּי הִיא מְפַסֵּדָה because it is an injury to the priest (entitled to it). Sabb. 147<sup>b</sup> הִיא אוֹכֵלִין הַפְּסָדָה a waste of eatables; a. fr.

**הַפְּסָדָה** ch. same. B. Kam. 115<sup>b</sup> הִיא דְּאִיכָא (ed. **הַפְּסָדָה**, corr. acc., Ms. R. a. F. **הַפְּסָדָה**). V. **פְּסָדָה**.

**הַפְּסָקָה** m. (**פְּסָקָה**) *interruption, suspension, end*. Erub. 54<sup>a</sup> וְכִי לֹא הִיא הַפְּסָקָה there is no end to it for all eternity. Y. Ber. XI, 10<sup>a</sup> bot. בְּרַכָּה הִיא הַפְּסָקָה an unlawful interruption between the blessing and the partaking of food. Ib. II, 5<sup>b</sup> top הִיא הַפְּסָקָה intervening days during which menstruation ceased. Ib. IX, 18<sup>c</sup> bot.; Midr. Till. to Ps. CIV, 32 שְׁנוֹת הֵם הַפְּסָקָה interregnum, anarchy. Y. Yeb. II, 3<sup>d</sup> bot. שְׁנוֹת הֵם הַפְּסָקָה the secondary degrees of forbidden marriages have no limitation; a. fr.

**הַפְּסָקָה** f. (preced.) *ceasing, interruption, interval*. Gen. R. s. 33 Sivan, the seventh month וְכִי הַפְּסָקָה counting from the time the rains ceased (Yalk. ib. 59 **לִירִידָה**).

Taan. 4<sup>b</sup> לֹא with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אֵין כָּאן הִיא הַפְּסָקָה there is nothing intervening (between וְיִקְרָא a. וְיִדְבֵּר, Lev. I, 1); a. fr.—*Pl.* **הַפְּסָקָה**. Num. R. s. 14, end הִיא הַפְּסָקָה the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim*, *Zakhor*, *Parah* and *Hahodesh* are severally read, v. **פְּרָשָׁה**. Meg. 30<sup>a</sup> שְׁנִייתָ לֵהּ 'the second Sabbath' means that following the *Hafsakah*.

**הַפְּסָקָה** Ar., v. **הַפְּסָקָה**.

**הַפְּסָקָה**, v. **הַפְּסָקָה**.

**הַפְּסָקָה** f. (**פְּסָקָה**; cmp. **אִפְּסָקָה**) *cancellation, release from debt*. B. Kam. 113<sup>b</sup> הַפְּסָקָה הִיא הַפְּסָקָה the cancellation of his (the gentile's) loan.

**הַפְּקָרָה** (Y. dial. **הַפְּקָרָה**) m. (**פְּקָרָה**) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property*. Eduy. IV, 3 הַפְּקָרָה לַעֲנִיִּים הִיא Ms. M. (ed. **הַפְּקָרָה**, v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) הִיא עֲדָה שִׁפְקָרָה it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30<sup>b</sup> הַפְּקָרָה Yeb. 89<sup>b</sup>; Gitt. 36<sup>b</sup> הִיא הַפְּקָרָה הַפְּקָרָה the confiscation by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46<sup>a</sup> bot. וְהִיא הַפְּקָרָה הַפְּקָרָה or he may set aside a portion of his crop as public property. Y. ib. III, 17<sup>c</sup> bot. וְהִיא הַפְּקָרָה is public property ever subject to the laws of *Peah*? Ib. V, 19<sup>b</sup> הִיא הַפְּקָרָה הִיא הַפְּקָרָה his renunciation is ineffectual. Ib. הִיא הַפְּקָרָה אֵין הִיא הַפְּקָרָה renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38<sup>d</sup> (corr. acc.). Y. Snh. VI, 23<sup>b</sup>, beg. הִיא הַפְּקָרָה הִיא הַפְּקָרָה it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end הִיא הַפְּקָרָה בְּנֵי אָדָם שֶׁל הִיא הַפְּקָרָה *outlaws*. Yeb. 66<sup>a</sup> מִנְהַג הִיא הַפְּקָרָה הִיא הַפְּקָרָה people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

**הַפְּקָרָה** m. (**פְּקָרָה**, cmp. **אִפְּקָרָה**) 1) *unbridled lust, lawlessness*. Gitt. 13<sup>a</sup> לֵיהּ נִירָה הִיא הַפְּקָרָה a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11<sup>a</sup>.—2) as preced. word. B. Kam. 115<sup>b</sup> קָא כְּרִינָה מִדְּהִיא הַפְּקָרָה (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 הַפְּקָרָה הַפְּקָרָה an unprotected woman.

**הַפְּרָה** m. (Inf. Hif. of **פָּרַר**; **פָּרַר**; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's (or father's) right of declaring void his wife's (or daughter's) vow, invalidation*. Ned. X, 7, a. fr. לְכָל דָּבָר בֶּאֱמָנָה אֲשֶׁר יָבִיא תַּחַת הַפְּרָה whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you

cannot confirm a vow before it has been made, so you cannot invalidate a vow in advance. Ib. 69<sup>a</sup>; 79<sup>a</sup> על הו' in a case where the right of invalidation might have been exercised. Tosef. ib. VII, 5 דומר בהם שאינו בה' there are restrictions in the law of confirmation which do not apply to the law of invalidation &c. Y. ib. X, 42<sup>a</sup> bot. ה' נדרים מעת למה v. next w.; a. fr. [In comment. our w. is spelled הַפֶּר and הִפְּרֵר indiscriminately, which would intimate that it is pronounced הַפֶּר, fr. Num. XXX, 9.]

**הַפְּרָה** f. (preced.) *invalidation, declaring void*; also *absolution for cause* (v. הַתְּרָה). Ned. X, 8 נדרים הַפְּרָה כל היום (of the father or the husband) to declare a vow void lasts the whole day on which it came to his notice (to sunset); Y. ib. 42<sup>a</sup> bot. למה נדרים מעת למה twenty four hours; Tosef. ib. VI, 1; Sabb. 157<sup>a</sup>.—Ned. 87<sup>b</sup> מה דהקמה ממנו אה' as the confirmation may be partial, so may the invalidation &c.; a. fr.—Gitt. 36<sup>a</sup> ה' cannot be absolved from. Shebu. 29<sup>b</sup> top ה' . . . . כי חיבי in order to make absolution impossible.

**הַפְּרָכָא**, **הַפְּרָכָא** (not הַפְּרָ) m. (ὑπαρχος) 1) *governor, lieutenant*.—Pl. הַפְּרָכָא, הַפְּרָכָא, הַפְּרָכָא. Targ. Esth. III, 12.—Ab. Zar. 8<sup>b</sup>.—2) *subject (land), colony*. Targ. Esth. X, 1 הַפְּרָכָא (h. text הים הים); Targ. Y. Gen. XLIX, 13.

**הַפְּרָכּוּס**, **הַפְּרָכּוּס** m. same, *lieutenant*. Ex. R. s. 18, beg. Yalk. Ps. 875 (to Ps. CXVI, 15) [read:] משל למלך ששלה ה' (v. Midr. Till. to Ps. I. c.); a. e. [Ib. אחרה, read בהפרכוס (v. next w.).—Midr. Till. to Ps. XVII הַפְּרָכּוּס, some ed. מה ה' v. אפוספין].—Pl. הַפְּרָכּוּס, הַפְּרָכּוּס. Tosef. Gitt. VIII (VI), 3 לשום הַפְּרָכּוּס (corr. acc.). V. הַפְּרָכּוּס.

**הַפְּרָכּוּת**, **הַפְּרָכּוּת** f. (ὑπαρχία) *lieutenancy, provincial government, province*. Sifré Deut. 330; Yalk. ib. 946 [read:] חשול ליפרע אס יכול ליפרע v. province; if he is able to collect (taxes) from all &c. Yalk. Ps. 875 הַפְּרָכּוּת (corr. acc.; v. preced.).—Pl. הַפְּרָכּוּת, הַפְּרָכּוּת. Tosef. Gitt. VIII (VI), 3 ed. Zuck. (v. הורכיונות).

**הַפְּרָנָא**, v. הַפְּרָנָא.

**הַפְּרָשָׁה** m. (פְּרָשָׁה) *difference*. Sabb. 155<sup>b</sup> בין ו' ו' מהו ה' difference between the two? Pes. 27<sup>b</sup> and what is the difference between the two? Pes. 27<sup>b</sup> אמר ה' said he to them, There is a difference; a. fr.

**הַפְּרָשָׁה**, v. הַפְּרָשָׁה.

**הַפְּשִׁטָּה** m. (פְּשִׁטָּה) *stripping, flaying*. Zeb. V, 4 טעונה ה' requires flaying and carving (Lev. I, 6). Ib. 50<sup>b</sup> חרוח שלא בה' without previous flaying. Y. Pes. VI, 33<sup>a</sup> bot. הַפְּשִׁטָּה the flaying of it; a. fr.

**הַפְּשִׁטָּה** f. same. Sabb. 116<sup>b</sup> קורם הַפְּשִׁטָּה חצור ה' before the hide (up to the chest) is stripped off. Sifra Vayikra, N'dabah, Par. 4, ch. VI (ref. to Lev. I, 6) נחורים ה' such pieces as are affected by the order of flaying (to the exclusion of the head which is cut off before flaying); a. e.

**הַפְּשִׁטָּה**, v. הַפְּשִׁטָּה.

**הַפְּשִׁיר** m. (פְּשִׁיר) *making tepid, warming*. Sabb. 40<sup>b</sup> warming is to oil what cooking is to other liquids (a forbidden labor).

**הַפְּתִיקָא**, **הַפְּתִיקָא**, v. הַפְּתִיקָא.

**הַפְּתִיקָא**, **הַפְּתִיקָא**, Yalk. Deut. 942, read: הַפְּתִיקָא.

**הַפְּתִיקָא** m. (פתק to cut, divide off; Var. lect. v. infra) *the store-room in the dwelling house out of which the daily portions of provision and work are distributed*; also *the retailer's shelves &c.*, contrad. to אוצר ware-house. Ab. Zar. II, 7 (39<sup>b</sup>) הַפְּתִיקָא the preserved locusts which the merchant takes from the shelves, contrad. to הסלולה, those laid out in baskets in front of the counter. Ib. 40<sup>b</sup> הַפְּתִיקָא וּמִן הַפְּתִיקָא (not הסלולה, v. Rabb. D. S. a. l. note 5); Tosef. ib. IV (V), 12 הַפְּתִיקָא ed. Zuck. (Var. הַפְּתִיקָא, emp. הַפְּתִיקָא for fusion of article) from the shelves, the ware-room or the ship.—Sabb. 50<sup>a</sup>; Tosef. ib. III (IV), 19 הַפְּתִיקָא cut wool stored in the pantry (intended for spinning; Rashi: from the merchant's shelves). [Ar. s. v. אַפְּתִיקָא reads: אַפְּתִיקָא, noting a Var. ה'. One Ms. Ar., a. Mish. ed. Nap. read אַפְּתִיקָא for אַפְּתִיקָא, induced by phonetic resemblance to ἀποθήκη. V. Ar. ed. Koh. s. v. אַפְּתִיקָא, a. Rabb. D. S. to Ab. Zar. 39<sup>b</sup> note 8.]

**הַפְּתִיקָא**, **הַפְּתִיקָא**, **הַפְּתִיקָא** ch. (preced.) *treasury*. Targ. Y. Gen. XLVII, 14. Ib. Deut. XXIII, 22 (constr.) הַפְּתִיקָא in the treasury of the Lord (v. Hull. 139<sup>a</sup> quot. s. v. הַפְּתִיקָא).

**הַפְּתִיקָא** ladle, v. אַפְּתִיקָא.

**הַפְּתִיקָאוֹת**, read: הַפְּתִיקָאוֹת; הַפְּתִיקָאוֹת, read: הַפְּתִיקָאוֹת.

**הַפְּתִיקָה**, v. הַפְּתִיקָה.

**הַפְּתִיקָה** f. (יָצַב) *standing, use of the verb יָצַב*. Num. R. s. 18, beg.; Tanh. Korah 3 (analogy betw. Num. XVI, 27 a. I Sam. XVII, 4, a. 16). Pesik. Zut. Nitsab. beg. יש' ה' the word יָצַב is sometimes used in a good sense (as firmness) and at times in a bad sense (as provocation); v. יָצַבָה.

**הַצֵּלָפוֹנִי**, v. הַצֵּלָפוֹנִי.

**הַצֵּלָה** f. (b. h.; נָצַל) *rescue, relief*. Meg. 16<sup>b</sup> הַצֵּלָה saving of human lives. Gitt. 56<sup>a</sup> (in Chald. diction) הַצֵּלָה אַפְּשִׁיר דְּרוּרֵי ה' פּוּרְחָא may be some little relief (by royal favor) can be had; ib. ה' פּוּרְחָא נְמִי ו' and even a little favor will not be shown. Hull. 52<sup>b</sup> הַצֵּלָה עֲצֻמָּה ה' the animal's own effort to save itself; ה' אַחֲרִים ה' the human efforts to save the animal. Ex. R. s. 1 ה' saving from drowning; a. fr.

**הַצֵּלָפוֹנִי** (b. h.) pr. n. f. *Hazzeleponi*, alleged name of Samson's mother. Num. R. s. 10; B. Bath. 91<sup>a</sup> הַצֵּלָפוֹנִי ed. (Ms. R. הַצֵּלָפוֹנִי, Ms. R. הַצֵּלָפוֹנִי).

**הַצֵּלָפוֹנִי** pr. n. (emp. preced.), ה' prob. name

fo a family settled in Babylonia. M. Kat. 22<sup>a</sup> (Ms. M. הצלבני).

**הצניע** m. (Inf. Hif. of צנע) *chastity*. Pesik. Sos, p. 146<sup>b</sup>; Yalk. Job 906; (Yalk. Gen. 93 הַצְנִיעוּת).

**הַצְנִיעוּת** f. (רצע) *making a couch, laying out of mattresses, carpets &c.* Keth. 4<sup>b</sup>, a. e. הַצְנִיעַת הַמִּטָּה making the bed (for her husband). Yoma 69<sup>a</sup> שָׂרִי בַד' for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted. —V. מַצְעָה. —Transf. *arrangement, structure, construction*. Hull. 49<sup>b</sup> וְכ' הָיָא ד' שֶׁל מִשְׁנָה וְכ' the construction of the Mishnah (Boraita) is as you stated, but reverse the first clause. Snh. 51<sup>a</sup>; a. e.

**הַצְרִיחַת** f. (רצח) *kindling*. Y. Sabb. II, beg. 4<sup>c</sup> צְרִיכָה הָיְתָה הַצְרִיחַת הַבָּרִיב (corr. acc.) must be kindled so that the larger portion be on fire, v. הֶלֶק. Y. Yoma II, 39<sup>c</sup> top; Bab. ib. 24<sup>b</sup> הַצְרִיחַת הַבָּרִיב kindling of &c.

**הַתְקַבְּלָה** f. (קבל, v. קַבְּלָה) *reception*. Shebu. 35<sup>b</sup>; Sabb. 127 (Ms. M. קַבְּלָה) ה' receiving the Divine Presence.

**הַתְּקִדִּישׁ** m. (קדש) 1) *that which is dedicated to a sacred purpose, esp. sacred or Temple property*. Yeb. 66<sup>b</sup> bot., a. fr. וְכ' a pledged animal which the debtor dedicates as a sacrifice &c., v. פָּקַע. Gen. R. s. 60 ה' דְּמִים Arakh. VIII, 7 עֵלֶיךָ ה' dedication of the value of an object; opp. ה' מִזְבֵּחַ dedication for the altar (allowing no redemption). Ib. VII, 1 אֵין מַחֲשִׁבֵין חֲרָשִׁים ה' months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2<sup>b</sup> כִּי אֵבֶר לָהּ אֵבֶר because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קִדָּשׁ). Taan. 24<sup>a</sup> וְכ' עֵלֶיךָ ה' they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication*. Arakh. 2<sup>a</sup>; Tem. 2<sup>a</sup> חֲחֹלָה ה' a preliminary act of dedication, סָקָה ה' the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9<sup>b</sup>; B. Mets. 54<sup>b</sup> רִאשׁוֹן ה' the original dedication, שֵׁנִי ה' the substitution (for an animal which became defective); a. fr.—Pl. הַתְּקִדָּשׁ, הַתְּקִדָּשׁוֹת 1) *sacred objects*. Lev. R. s. 5; a. fr.—2) *laws concerning dedication*. Tosef. Erub. XI (VIII), 24; ib. Hag. I, 9 (ed. Zuck. והקרקעות, corr. acc.); a. e.

**הַתְּקִיחַת** f. (נקי) *letting blood, opening a vein*. Ker. V, 1 ה' שֶׁהִנֵּפֶשׁ יוֹצֵאתָ בִּי the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22<sup>a</sup>. Nidd. 19<sup>b</sup>. —Gitt. 70<sup>a</sup> דָּם הַתְּקִיחַת blood-letting. Sabb. 29<sup>a</sup> ה' סְעוּרָה Ms. M. (ed. רס) the meal taken after blood-letting; a. fr.

**הַתְּקַמֵּר** m. (קטר) *letting rise in smoke, burning on the altar*. Ber. I, 1; a. fr.

**הַתְּקַמְרָה** f. same. Y. Pes. VII, 34<sup>c</sup> top. Y. Yoma II, 39<sup>c</sup>; a. e.—Pl. הַתְּקַמְרוֹת. Tosef. Dem. II, 7 וה' Men. 18<sup>b</sup> Ms. M. (ed. הֵקֵן) Hull. 132<sup>b</sup> הֵקֵן (v. הֵמֶסֶס as to fusion of article).

**הַתְּקִיפָה**, **הַתְּקִיפָה**, v. הִיפָה.

**הַתְּקִיפָה**, **הַתְּקִיפָה**, v. הִיפָה.

**הַתְּקִיפָה** m. (Inf. Hif. of קים, formed for analogy with Ned. X, 7; a. fr. (comment. write indiscriminately הִקֵּם הִקֵּם a. הִיפָה, analogous to הִיפָה).

**הַתְּקִיפָה** f. (קים) 1) same. Ned. 69<sup>a</sup> ה' רִאשׁוֹנָה ה' the first confirmation (when he said the first לִיכִי). Ib. וְכ' but my confirmation shall not take effect; a. e.—2) *erection*. R. Hash. 2<sup>b</sup> לְהַקְמִיתָ הַמִּשְׁכָּן dating from the erection of the Tabernacle. Y. Yoma I, 38<sup>c</sup> top; Num. R. s. 12, a. e. ה' הִלִּילָה ה' the putting up (of the Tabernacle) by night; a. e.—Pl. הַתְּקִיפָה. Ib. הַתְּקִיפָהוּ his repeated acts of putting up.

**הַתְּקִיפָה** f., v. אֶקְמִינָהּ.

**הַתְּקִיפָה**, **הַתְּקִיפָה**, v. הִיפָה.

**הַתְּקִיפָה**, v. אֶקְפָּהּ.

**הַתְּקִיפָה** f. (קפה II) 1) *surrounding, going round*. Yoma 59<sup>a</sup> בִּרְגֵל ה' the sprinkling was done in walking around; ה' בִּיר by circular movements of the hand. Pesik. R. s. 41 הַתְּקִיפָה הַקֶּפֶת הַמִּזְבֵּחַ going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around*. Naz. 29<sup>a</sup> ה' וְעִבְדִּי and he (the Nazir) may shave &c. Ib. הַקֶּפֶת כָּל הָרֹאשׁ shaving the entire head, opp. to ה' פָּאָה shaving the ends, v. פָּאָה. Y. Sot. II, beg. 17<sup>d</sup> ה' נִירָוּת ה' the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb*. Y. Yeb. X, end, 11<sup>c</sup>; Snh. 68<sup>b</sup>.—4) *debts for merchandise payable at certain seasons* (cmp. הַקִּיפָה). Shebi. X, 1; Tosef. ib. VIII, 3 וְכ' הַקֶּפֶת חֲנוּתָהּ shop-debts are not subject to the law of limitation in the Sabbatical year.—Pl. הַקִּיפָה. Gen. R. s. 41 he came back הַקִּיפָהוּ to pay his debts; Yalk. ib. 69.

**הַתְּקִיפָה** I f. (קירן) *waking up*. Midr. Till. to Ps. XVII, 15 הַתְּקִיפָה הַחַיָּת resurrection of the dead.

**הַתְּקִיפָה** II f. (קצץ, קצין) *cutting, contracting the lips* (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65<sup>a</sup> Ar. a. Ms. K. (ed. עֲקִימָה, v. עֲקִימָה).

**הַתְּקִיפָה** m. (Inf. Hif. of קיר; cmp. Jer. VI, 7) *welling, pouring forth* (cmp. מְקִיר). ה' בְּאֵר well, opp. to cistern; esp. *B'er Haker* name of a certain well. Erub. X, 14. Ib. 104<sup>b</sup> ה' הַבְּרוּרָה כל Ms. M. (ed. הַבְּרוּרָה); Y. ib. II, beg. 20<sup>a</sup>.

**הַתְּקִיבָה** f. (קרב) 1) *offering, use of the verb הִקְרִיב*. Men. 11<sup>a</sup> ה' הִיא ה' it is an object which may eventually be offered. B. Kam. 12<sup>b</sup> לֵהּ הוּא fit for offering (if the Temple existed). Erub. 63<sup>b</sup>, a. e. מִתְּקִיבָתָהּ הַמִּדְרָג study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end וְכ' ה' נִאֲמַר the term

הרד"פ v. הרד"פ, תרד"פ.

תְּרֻפָּה, v. תְּרֻפָּה.

תְּרֻפָּה m. (comp. of תר=הר, a. הופך; v. תְּרֻפָּה) *wall-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39<sup>a</sup> (Ms. M. תְּרֻפָּה). V. תְּרֻפָּה.

תְּרֻפָּה (תְּרֻפָּה) f. pl., v. תְּרֻפָּה a species of domesticated doves (prob. so named from the manner of their fructification, v. תְּרֻפָּה). Hull. XII, 1; Bets. 25<sup>a</sup>; Tosef. ib. I, 10; Tosef. Hull. X, 9 תְּרֻפָּה ed. Zuck. (Var. תְּרֻפָּה). Hull. 139<sup>b</sup> תְּרֻפָּה וְהַיְּהוּדִים הָרִדוּ one reads *hadr.*, and one reads *hard.*, the one deriving our w. from Herod, the other from the name of a place.

\*תְּרֻפָּה f. (תְּרֻפָּה, with ר inserted; cmp. תְּרֻפָּה) [removal, isolation,] imprisonment within a narrow enclosure of reeds or poles, a punishment for contempt of court (v. תְּרֻפָּה). M. Kat. 16<sup>a</sup> (explain. לְשׁוֹנֵי, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. 1., Nr. 53) פָּאָה נִצְבִּי דָקִי what is *hardafah*? Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to תְּרֻפָּה is absent.] [Ar. ed. Koh. תְּרֻפָּה.]

תְּרֻפָּה, v. next w.

תְּרֻפָּה m. (Chald. form of תְּרֻפָּה) a creeper the berries of which were known to be injurious to animals. Hull. III, 5 (58<sup>b</sup>); Tosef. ib. III, 19.—Mekh. B'shall, Vayassa 1 (ref. to Ex. XV, 25) זֶה עֵץ ה' it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 וירדתי); Yalk. ib. 256 תְּרֻפָּה (corr. acc.); Tanh. B'shall. 24 מִרְיָה תְּרֻפָּה, ed. Bub., ib. 19.—[Var. תְּרֻפָּה, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 תְּרֻפָּה.

תְּרֻפָּה, v. תְּרֻפָּה.

תְּרֻפָּה (b. h.) to conceive, be with child. Yalk. Ex. 168, end. Y. B. Kam. V, 5<sup>a</sup> top; Bab. ib. 49<sup>a</sup>.

Hof. תְּרֻפָּה to be conceived; \*(homilet.) conception, v. תְּרֻפָּה. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, גִּבּוֹר ה' is this a time for conception, man? ('Rashi').

תְּרֻפָּה I, v. תְּרֻפָּה.

תְּרֻפָּה II m. *urin-soaked dung*, v. תְּרֻפָּה.

תְּרֻפָּה m. (תְּרֻפָּה) 1) *thought, meditation*, opp. תְּרֻפָּה loud recitation. Ber. 20<sup>b</sup> תְּרֻפָּה דְּמִי reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150<sup>a</sup> (ref. to Is. LVIII, 13) תְּרֻפָּה דְּמִי talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination*, esp. *impure fancies*. Ber. 12<sup>b</sup> תְּרֻפָּה דְּמִי unchaste imagination, תְּרֻפָּה דְּמִי idolatrous fancy. Nidd. 13<sup>b</sup> תְּרֻפָּה דְּמִי who allows sinful fancies to take a hold of him. Zab. II, 2; a. fr.—Pl. תְּרֻפָּה. Yoma 29<sup>a</sup> top תְּרֻפָּה דְּמִי sinful (obscene) imaginations are more injurious to

health than the sin itself. Esth. R. to III, 1 (play on algar) תְּרֻפָּה דְּמִי דְּבִרִים וְדִי שֶׁם plans (schemes) were there.

תְּרֻפָּה ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a. e.—Snh. 45<sup>a</sup> תְּרֻפָּה take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8<sup>a</sup>.—Pl. תְּרֻפָּה, תְּרֻפָּה, תְּרֻפָּה. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

תְּרֻפָּה (Pilp. of תְּרֻפָּה; v. תְּרֻפָּה, cmp. esp. Is. LIX, 13) 1) to conceive in mind, to think, meditate, plan. Ber. III, 4 תְּרֻפָּה מְהֵרָה thinks (recites the Sh'ma) in his heart, v. תְּרֻפָּה. Gitt. 57<sup>b</sup> תְּרֻפָּה he conceived the idea of repentance.—2) to be heated, entertain impure thoughts. Hull. 37<sup>b</sup> תְּרֻפָּה בִּיּוֹם I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אַחֵר) to disparage, criticise, detract from. Snh. 110<sup>a</sup> תְּרֻפָּה אַחֵר who speaks evil of his teacher. Num. R. s. 7 תְּרֻפָּה אִם תְּרֻפָּה וְכ' אם thou criticisest them &c. Ber. 19<sup>a</sup> תְּרֻפָּה אַחֵר do not think evil of him the day after (for he surely repented). Sifré Deut. 307 תְּרֻפָּה אַחֵר you must not criticise His dealings with man; a. fr.—4) to heat, make sick with fever. Lev. R. s. 17 (play on תְּרֻפָּה, Ps. LXXIII, 4; v. תְּרֻפָּה) תְּרֻפָּה I did not make them hot with diseases; Yalk. Ps. 808. [Ukts. III, 11, v. תְּרֻפָּה.]

תְּרֻפָּה ch. same. Targ. Y. Gen. VI, 2.—Targ. Job II, 10 תְּרֻפָּה; a. fr.

תְּרֻפָּה, Y. Kil. I, 27<sup>a</sup>, v. תְּרֻפָּה.

תְּרֻפָּה m. (v. next w.) *profit*, opp. תְּרֻפָּה. M. Kat. 2<sup>a</sup>.

תְּרֻפָּה f. (b. h. תְּרֻפָּה; רְנוּת) 1) *relief, release*. Ex. R. s. 10, end; Tanh., ed. Bub., Vaëra 22; Yalk. Ex. 186 (cmp. תְּרֻפָּה as to fusion of article). Tanh. Mikk. 10, v. תְּרֻפָּה; a. e.—2) *plenty, liberal provision; comfort*. Snh. 21<sup>b</sup> תְּרֻפָּה לֵאמֹר the word לֵאמֹר is to intimate a liberal appropriation (for the army). Sifré Deut. 306 תְּרֻפָּה לֵאמֹר the word 'opening' has the meaning of comfort, opp. תְּרֻפָּה. Keth. 43<sup>a</sup> תְּרֻפָּה לֵאמֹר as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimentation) &c.

תְּרֻפָּה, Tosef. Toh. VIII, 1, v. תְּרֻפָּה.

תְּרֻפָּה m. pl. (תְּרֻפָּה, v. תְּרֻפָּה) *heating*, מְעַשֶׂה דְּחֵי *unnatural gratification on a woman's body*. Snh. 66<sup>b</sup>, Resp. Gaon. ed. Cassel, p. 110; v. תְּרֻפָּה, a. תְּרֻפָּה.

תְּרֻפָּה, v. תְּרֻפָּה.

תְּרֻפָּה II, a. next w.

תְּרֻפָּה m. pl. (Rashi) (v. תְּרֻפָּה II) name of a bitter herb (not generally used as food). Pes. 39<sup>a</sup> (Ms. M. 2 תְּרֻפָּה, Ms. O. תְּרֻפָּה, v. תְּרֻפָּה; v. Rabb. D. S. a. l. note 9).

**תְּרִמָּה** f. (רִים) 1) *lifting, removal*. Y. Yoma II, beg. 39<sup>b</sup>  
 יֵצָא זֶה שְׁתוּא בִּהּ this (service) is excluded, since it con-

sists only of removing (the ashes). Ib. 39<sup>c</sup>; a. fr.—2) *separating the priest's gift* &c. Bets. I, 6 (12<sup>b</sup>) אינו זכאי בהרמחה (v. Rabb. D. S. a. l.) nobody obtains a privilege by its being set apart; a. fr.—3) *lifting up, elevation*. Yalk. Ps. 624 (ref. to ומרים, Ps. III, 4) . . . הוחרה שהיה ר' while I deserved hanging down the head (in the consciousness of guilt), thou hast granted me a lifting up of the head (forgiveness, II Sam. XII, 13); ib. (ref. to השא Ex. XXX, 12) . . . הוחרה שהיה ר' . . . תלוי ראש. Pesik. Shek. 10<sup>b</sup>, sq. (corr. acc.); Midr. Till. to Ps. I. c.; Yalk. Ex. 365 (corr. acc.). Tanh. Emor 16.

**הַרְמוּצָא**, v. רְמוּצָא, s. v. רָמַץ.

**הַרְמִינִי**, **הַרְמִינִי** pr. n. pl. (Be) *Harmekh* in Babylonia. Gitt. 60<sup>b</sup> (ed. Ar. (כ"ד ר' ה' M. Kat. 4<sup>b</sup> הרמין Ms. M. (ed. הרמין). Zeb. 2<sup>b</sup> ר' ה' (v. Rabb. D. S. a. l. note 6).

**הַרְמִינִי** (הַרְמִינִי) pr. n. *Harmine* (*Hurmini*), prob. a province of Armenia. Targ. Jer. LI, 27 הור' ed. Lag. a. oth. (h. text זר' (מ'ז' Targ. Am. IV, 3 הור' (ed. Lag. הור'; h. text הרמנה). Targ. Mic. VII, 12 רב' (Var. ed. Lag. Armenia Major(?).

**הַרְמִינִי**, v. הַרְמִינִי.

**הַרְמִנָּה** m. (מנ', with preform. הר, cmp. הרפחקי) *appointment to office, authority, royal patent*. Targ. Job I, 12; II, 7. Targ. Y. Num. XVII, 11.—Ber. 58<sup>a</sup> holding court מלכא בלא ד' without royal appointment. B. Mets. 84<sup>a</sup> ד' רמלכא דוא (Ms. R. 2 הור') it is a royal appointment (which I cannot decline). Hull. 57<sup>b</sup> ד' רמלכא would they not have asked for royal authority? Ib. ד' רמלכא הוו נקיי' they were in possession &c.; (Ar. ed. Koh. the king was among them עבד' and they did it by royal authority). B. Bath. 46<sup>b</sup>, v. next w.—*Transf.* (cmp. הרש' office, bureau, esp. Resh Galutha's office. Erub. 59<sup>a</sup> משינו דשכירי רבנן גבי ד' (v. Rabb. D. S. a. l. note 300) because scholars are accustomed to meet at the Resh Galutha's office (Ar. קהרמנא).

**הַרְמִנָּה** f. same. B. Bath. 46<sup>b</sup> שויה ד' they (the owners) considered it (the transmission of the land to subtenants) merely an appointment (agency); (Asheri הדרמנא שויה; Ar. הרמנא; v. Rabb. D. S. a. l. note 90).

**הַרְמִנְגוּל**, a clerical slip in Ar. s. v. הַרְמִנְגוּל.

**הַרְמִנְגָא** m. 1) *harnoga*, name of a bird, one of eight about which there is a doubt as to being clean. Hull. 62<sup>b</sup>. —2) *a thorn*, v. הַרְמִנְגָא.

**הַרְמִנְגָא**, v. הַרְמִנְגָא.

**הַרְמִנְגָא**, v. הַרְמִנְגָא.

**הַרְסָא** (b. h.) 1) *to break, to destroy, demolish*. Midr. Till. to Ps. IX, 7 הוא הורס את ר' He destroys your plans; Yalk. Mal. 587.—*Part. pass.* הורס; f. הורסה. Gen. R. s. 45; a. e.—Y. Ber. IV, 8<sup>a</sup>; a. e.—2) *to break through, rush*. Yalk. Ex. 284 (expl. יורסו, Ex. XIX, 21) שמה ירחקי, v. דחק; Mekh. Yithro, Bahod., s. 4.

**הַרְסָא** m. (preced.) *destruction*. Men. 110<sup>a</sup> (interpret. קרוא... דשחיה למרחב Is. XIX, 18) (v. Rabb. D. S. a. l.) the town of Beth Shemesh which is doomed to destruction; v. הַרְסָא.

**הַרְסָא**, v. הַרְסָא.

**הַרְסָא** m. (הרס; cmp. Arab. הרס, Fl. to Levy Talm. Dict. I, p. 559<sup>b</sup>; cmp. הַרְסָא fish-hash. B. Bath. 144<sup>a</sup>, v. אַרְצָא.—אֶפְסָא ד' a pie of fish-hash and flour. Bets. 16<sup>a</sup>, sq.; Ab. Zar. 38<sup>a</sup>; a. fr.

**הַרְסָא** I f. (הרע, Hif. הרע) *doing harm* to one's self or others; *self-abnegation*; *vow to injure*; v. הַרְסָא. Shebu. III, 5; a. fr.

**הַרְסָא** II f. (הרע) *sounding the trumpet, a certain note or signal*. Y. R. Hash. IV, 59<sup>c</sup> bot., v. טרימונה.—Cmp. הַרְסָא.

**הַרְסָא** m. (הרפה, v. הַרְסָא) *trembling*; v. הַרְסָא *wink, an indefinable portion of time*. Y. Ber. I, 2<sup>b</sup> bot. השמשות בין כד' ע' the time called *ben-hash-sh'mashoth* is really like a wink of the eye. Ib. c' top. Ib. d' top; Lam. R. to II, 19; v. הַרְסָא. Cant. R. to III, 6 כד' ע' (not כד') instantaneously; a. fr.

**הַרְסָא** pr. n. f. *Harafah*. Sot. 42<sup>b</sup>, v. הַרְסָא.

**הַרְסָא**, v. הַרְסָא.

**הַרְסָא**, v. הַרְסָא.

**הַרְסָא** pr. n. pl. *Harpania* (*Hipparenum*, Neub. Géogr. p. 335; p. 352) in Babylonia, a rich industrial town with a Jewish population of spurious descent. Yeb. 17<sup>a</sup> what a great man, לאי ד' מארה, v. ה' Sab. 127<sup>a</sup> (Ms. M. הרפנאי, read הרפנאי *Harpanians*); B. Mets. 84<sup>a</sup> הר' Ms. M. (ed. הרפנאי, v. הרפנאי. Ab. Zar. 74<sup>b</sup>. Shh. 48<sup>b</sup> (Ms. M. הרפנאי). [Kidd. 72<sup>b</sup> Ms. O. הרפנאי והרמנאי, ed. only הרפנאי.—Denom. הרפנאי m. of H. Erub. 59<sup>b</sup> (v. Rabb. D. S. a. l. note 90).—Pl. הרפנאי, v. supra.

**הַרְסָא** pl. **הַרְסָא** m. (הרס with preform. הר, cmp. הרפחקי; v. הַרְסָא) [*portions, allotments*,] 1) *measure, limitation*. Targ. Job XVIII, 2 (h. text קנצ'—2) *destinies, reverses, experiences* (cmp. הַרְסָא). Ib. XII, 5 זמנא ד' the changes of time (h. text רגל; cmp. הַרְסָא).—R. Hash. 16<sup>a</sup> כל הנ' ד' דעדי ר' all those preordained changes that passed over the standing crop (up to Passover).

**הַרְסָא** f. (הרצה) 1) (v. Lev. I, 4) *acceptability of a sacrifice, gracious reception, qualification for offering, atonement*. Hull. 81<sup>a</sup> לילה לקדושה יום לה' the eve of the eighth day qualifies it for dedication, the morning for an acceptable offering. Zeb. 28<sup>b</sup>, a. e. (ref. to Lev. XXII, 27 a. XIX, 7) כהרצאה כשרי ר' the same ceremonies which are needed for the atoning efficacy of the legally performed offering, are required for making it an unfit offering (the eating of which is punishable

with extinction). Ker. 9<sup>a</sup> (רמ"ם) דם הַרְצָאָה reception into the covenant through the sprinkling of blood (Ex. XXIV, 5 sq.).—Sifra Vayikra, N'dabah, Par. 5, ch. VII ירצה לאחר הרציה after the sprinkling of the blood. Zeb. 45<sup>b</sup> ו' those for whom a sacrifice may effect atonement. Sifra Emor ch. III, Par. 4 ו' . . . מזה חילול as the desecration there refers to a sacrifice which has an atoning effect; a. fr.—2) *making willing, conciliation*. Men. 27<sup>a</sup> וכן ישראל עד (Ms. M. . . . וכן ישראל בה' . . . באגודה אחת (בה' אחת) and so is it with Israel's conciliation (with God), which can be achieved only when they are all one brotherhood; (Yalk. Lev. 651: לא ישובו לאי-צם: וכן ישראל לא ישובו לאי-צם: (עד וכ'). Kidd. 14<sup>b</sup> להרצאת ארון to make the master willing to dismiss his slave (Deut. XV, 18).—3) (v. רצה Hif.) *discourse* (on theosophy).—Pl. הַרְצָאוֹת. Hag. 14<sup>b</sup>.

**הַרְקָה** f. (קָרַר) *shaking* (in the sieve), *sifting*. Pes. 11<sup>a</sup> מֵאֵל וְה' טָחִינָה וְה' טָחִינָה in grinding and sifting (the flour) what change from the ordinary process can he make? Ib. טָחֵה עַל נֶפֶשׁ ה' he does the sifting on the back of the sieve. Y. Sabb. VII, 10<sup>b</sup> bot.; a. e.—Tosef. Men. XI, 4 הַרְקִינָה.

**הַרְקִינָה**, v. תַּרְקִינָה, תַּרְקִיָּה.

**הַרְקִיד** m. *sifting*, v. תַּרְקִיד.

\***הַרְקְלִיאוֹפּוֹלִיס** pr. n. pl. *Heracleopolis*, in Middle Egypt. Pesik. Vayhi, p. 63<sup>b</sup> עיר ההרס זה הדאקנו (corr. acc.) *Ir Haheres* (Is. XIX, 18) is Heracleopolis; Pesik. R. s. 17 ירצה טרקא (corr. acc.). [V., however, Men. 100<sup>a</sup>.]

**הַרְרָה**, pl. תַּרְרִים, v. תַּרְרָה.

**הַרְשָׂאָה** f. (רָשָׂה, Hif.) *authorization, authority, power of attorney*. Keth. 95<sup>a</sup> לְהַרְרֵי ה' נכריה let the two purchasers of the same property write out a power of attorney to one another (to sue the seller). Shebu. 31<sup>a</sup> הַרְשָׂאָה he who comes before court with a power of attorney (not in his own case). Bekh. 47<sup>b</sup>; a. fr.

\***הַרְחָה** f. (b. h., v. Jer. XX, 17; הָרָה) *womb* of an animal. Ber. 44<sup>b</sup>; 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup>. [Oth. opin. *sweetbread, pancreas*; v. רָחָה.]

**הַרְחָה** f., v. תַּרְחָה.

**הַרְחָתָה**, v. רָחָה.

**הַרְשִׁב** m. (Inf. Hif. of שָׁב) *restoring, giving back*. B. Mets. III, 6 (38<sup>a</sup>) מִפְּנֵי ה' אֲבִידָה Ms. M. a. Y. ed. (ed. (מפני שהוא כמשיב) because the taking care of a trust comes under the duty of restoring a neighbor's lost property; Y. Yeb. II, end, 4<sup>b</sup>; a. e.; v. next w.

**הַרְשִׁבָה** f. same, הַרְשִׁבָה אֲבִידָה the duty of restoring a neighbor's lost property. B. Kam. V, 7 (54<sup>b</sup>) לְה' א' (Ms. M. a. Y. ed. לְהַשִּׁיב; Y. ib. V, end, 5<sup>a</sup> לְהַשִּׁב, v. preced.); Yalk. Ex. 281; a. fr.—Pl. הַרְשִׁבוֹת. B. Kam. 57<sup>a</sup>; B. Mets. 31<sup>a</sup> רִיבָתָהּ ה' חֲרִיבָה because the Biblical text speaks frequently of restoration (but does not intimate that the owner must be notified of the restoration).

**הַרְשִׁיב** m. (preced.) *making amends for robbery, fraud* &c. (according to Lev. V, 20—26). Yeb. 47<sup>b</sup>

לֹא יִרְחַק לֹא has not the privilege of making amends (and being atoned for); Ab. Zar. 71<sup>b</sup>. B. Bath. 35<sup>b</sup> לֹא יִרְחַק לֹא has no opportunity of &c.—B. Mets. 48<sup>a</sup> לֹא יִרְחַק לֹא as amenable to the law &c.

**הַרְשִׁיבָה** f. (Hif.) *removal* (v. Ex. XII, 15). Pes. 5<sup>a</sup> הַרְשִׁיבָה שְׂאֹר.—Pl. הַרְשִׁיבוֹת. Ib. 10<sup>b</sup> בחוריה the three injunctions in the Torah concerning the removal of leavened things.

**הַרְשִׁיבָה** m. (נָשָׂה) *reaching, regard to one's wealth, the law regulating the payment of certain vows according to one's means* (Lev. XXVII, 8). Arakh. 5<sup>a</sup> בֹּהֵר ה' יִרְדֵּן he does he come under the law of &c.?—Ib. IV, 1 ה' יִרְדֵּן the law of *hesseg yad* is regulated by the means of him who makes the vow; a. e.

**הַרְשִׁיבָה** f. same, הַרְשִׁיבָה (Lev. XXV, 26) *having or obtaining the necessary means*. Y. Kidd. I, 59<sup>b</sup> top ה' יִרְדֵּן his own obtaining the means of redemption; ה' יִרְדֵּן the furnishing the means by others.

**הַרְשִׁיבָה**, v. אֲשִׁיבָה.

**הַרְשִׁיבָה** f. (denom. of שָׁחַר) *getting up early; early work, study*. Lev. R. s. 19, beg., v. הַרְשִׁיבָה.

**הַרְשִׁיבָה** (Inf. Hif. of שָׁחַר) pr. n. *Hashheth* (*Destruction*), allegorical name of an angel of justice. Ex. R. s. 41, end (ref. to Ps. CVI, 23); ib. s. 44; (Deut. R. s. 3, a. e. מִשְׁחִית).

**הַרְשִׁיבָה** f. (שָׁחַר) 1) *destruction*. Y. Shek. I, 45<sup>d</sup> bot. (ref. to Zeph. III, 7) כָּל ה' . . . בְּהַשְׁחִיבָה וְכ' whatever destructive work the Israelites undertook, they did with early rising (eagerly). Ex. R. 10, end הַרְשִׁיבָה הַצַּרְדִּימִים the injury (to their bodies) caused by the frogs (Ps. LXXXVIII, 45); a. e.—2) (with ref. to Lev. XIX, 27) *shaving with a razor*. Naz. 57<sup>b</sup>; Kidd. 35<sup>b</sup> וְכ' כָּל שִׁישְׁנֵי בֹהֵר ה' he to whom the law, 'Thou shalt not destroy' (Lev. I. c.) applies, is subject to the law, 'Ye shall not take off all around &c.', v. הַרְשִׁיבָה. Ib. גִּילּוּת שִׁישְׁנֵי בֹהֵר ה' a. fr.

**הַרְשִׁיבָה** f. (נָשָׂה, Hif.)=*diverting the mind* from a question which must not be answered, a *Biblical puzzle of interpretation* used for diverting the mind.—Pl. הַרְשִׁיבוֹת. Y. Ab. Zar. II, 41<sup>c</sup> bot. (ref. to הַרְשִׁיבָה, Mish. ib. II, 8) he ought to have diverted his mind by means of one of the five puzzles &c., v. הַרְשִׁיבָה.

**הַרְשִׁיבָה**, v. תַּרְשִׁיבָה.

**הַרְשִׁיבָה** m. (b. h.; שָׁכַל) *reflection, wisdom*. Lev. R. s. 3, end; a. e.—Esp. *haskel*, one of the expressions for hymns (ref. to מִשְׁכִּיל in Psalm inscriptions). Y. Succ. II, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top; (Pes. 117<sup>a</sup> מִשְׁכִּיל).

**הַרְשִׁיבָה** f. (preced.) *wise reflection, thoughtfulness*. Gen. R. s. 60 (ref. to Prov. XVII, 2) וְיִרְחַק הַרְשִׁיבָה וְכ' what was his (Eliezer's) reflection?; Yalk. Prov. 956.

**הַרְשִׁיבָה** f. (שָׁחַר, Hif.) 1) *early rising, early morning hour*. Sabb. 86<sup>a</sup> עָלָה בֹהֵר ה' he went up early in the



morning. Sifra K'dosh. ch. III, Par. 2 בַּד' אֶזְכֶּר start early.—Sabb. 127<sup>a</sup> הַשְׁעֵמָה coming in good time to college; a. fr.—Trnsf. *eagerness*. Y. Shek. I, 45<sup>d</sup> bot., v. הַשְׁעָה.—2) *going to labor in the morning*. Y. B. Mets. VII, beg. 11<sup>b</sup> שוּחָה השלמה (corr. acc.), v. הַעֲרָה.

**הַשְׁלָחָה** f. (שָׁלַח, *Hif.*) *stretching forth of hand, Divine punishment*. Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) לָדֹר מִכָּאן שֶׁהָיוּ רְאוּיִין לָדֹר from here we learn that they would have deserved punishment at that time. V. הַשְׁלָחָה.

**הַשְׁלָכָה** f. (שָׁלַךְ, *Hif.*) *casting away by the side of the altar* (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX אוֹרָה אוֹרָה בַּד' וְכִי 'it' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

**הַשְׁלֵמָה** f. (שָׁלַם, *Hif.*) *completion*. Naz. 8<sup>b</sup> מִדִּי הָיוּ הָיוּ כִּלְלֵי הַשְׁלֵמָה how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 הַשְׁלֵמָה הַחֲדָשָׁה וְכִי the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11<sup>b</sup>, v. הַשְׁלֵמָה.

**הַשְׁמָדָה** (Inf. *Hif.* of שָׁמַד) [*extermination*,] *Hashmed*, allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 3 מִשְׁמָדָה).

**הַשְׁמָדָה** f. (preced.) *extermination, use of the verb שָׁמַד*. Lev. R. s. 7; s. 10.

**הַשְׁמָחָה** f. (שָׁחַ, *Hif.*), *putting an eye upon, paying kind attention to*. Gen. R. s. 93 [read:] הָיוּ הָיוּ זוּיָהּ זוּיָהּ זוּיָהּ is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שְׁמָחָה).

**הַשְׁמָמָה** m. (Inf. *Hif.* of שָׁמַם, v. Deut. XV, 3) *cancelling, esp. cancelling of (cash) debts in the Sabbatical year*. Y. Shebi. X, 38<sup>c</sup> bot.; Y. Gitt. IV, 45<sup>c</sup> bot., sq. Y. Macc. I, 31<sup>a</sup> bot. כִּסְפִּים הֵיאָה it is, like a cash debt, forfeited by limitation.

**הַשְׁמָמָה** f. same. Y. R. Hash. III, 58<sup>d</sup> bot. הַשְׁמָמָה. Arakh. 4<sup>a</sup> קָרַקַּע הָיוּ הָיוּ הָיוּ the return of landed property to the seller in the year of the jubilee. Kidd. 38<sup>b</sup> כִּי הָיוּ הָיוּ הָיוּ the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

**הַשְׁמָמָה** f. (שָׁחַ, *Hif.*) *smoothing, rubbing, finishing by rubbing*. Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. השממה, v. הַשְׁמָמָה).

**הַשְׁפָּלָה** f. (שָׁפַל) *lowering, removal from office*. Gen. R. s. 96 הָיוּ הָיוּ הָיוּ death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 הַשְׁפָּלָה, v. הַשְׁפָּלָה; Lev. R. s. 1; a. e.

**הַשְׁפָּעָה** m. (Inf. *Hif.* of שָׁפַע) *plenty, liberality*. Esth. R. to X, end.

**הַשְׁתַּלְחָה**, v. הַשְׁתַּלְחָה.

**הַשְׁתַּלְחָה** f. (שָׁתַּח, *Hif.*) [*causing contact*,] *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped*, a ceremony of levitical purification, contrad. to immersion. Bets. 18<sup>a</sup> אִשּׁוּ הַשְׁתַּלְחָה let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib. <sup>b</sup> קָשְׁיָה הָיוּ הָיוּ the Mishnah permitting *hashshakah* is contradictory (to what Rabbi said in the Boraitha). Hull. 26<sup>b</sup> לֹא סִלְקָה לָדֹר הָיוּ הָיוּ the *hash*. will not affect the liquid (in the vessel).

**הַשְׁתַּלְחָה, הַשְׁתַּלְחָה, הַשְׁתַּלְחָה** f. (שָׁתַּח, *Hif.*) *giving to drink, esp. (הַשְׁתַּלְחָה) handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20<sup>b</sup>) וְכִי (Ms. M. הַשְׁתַּלְחָה, Ms. L. הַשְׁתַּלְחָה, v. Rabb. D. S. a. l. note). Y. Sot. III, 18<sup>d</sup> top הַשְׁתַּלְחָה the blotting out must be immediately followed by the giving to drink. Snh. 87<sup>a</sup> הַשְׁתַּלְחָה; a. fr.

**הַשְׁתַּלְחָה** f. (שָׁתַּח, *Hif.*) *the looking down, the use of the verb הִשְׁתַּלַּח*. Y. Maas. Sh. V, 56<sup>c</sup> bot. אֲרִירָה... הָיוּ הָיוּ (not אֲרִירָה) wherever in the Torah *hishkif* is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' (מִמֶּנּוּ קָרַשְׁךָ הַשְׁתַּלְחָה) that is the place of looking down, i. e. *hashkifah* (Deut. I. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

**הַשְׁתַּלְחָה** f. (שָׁרַשׁ, *Hif.*) *taking root*. Pes. 55<sup>a</sup> וְכִי and as to counting the third day after planting for taking root. Y. Shebi. II, 34<sup>a</sup> top הָיוּ הָיוּ we go by the date of taking root. Y. Kil. I, 27<sup>b</sup> הָיוּ הָיוּ he has no interest in their taking root; Y. Maas. V, 51<sup>d</sup> top. Men. 69<sup>a</sup>; a. fr.

**הַשְׁתַּלְחָה** (= הָיוּ שְׁתַּלְחָה) 1) now. Targ. Prov. VII, 24; a. fr.—Sabb. 91<sup>a</sup>, a. fr. הָיוּ הָיוּ we go by the present condition. Pes. 4<sup>a</sup> לֹא הָיוּ הָיוּ and now that it is established that &c. Hull. 97<sup>a</sup> הָיוּ הָיוּ now that R. . . says &c.; a. v. fr.—הָיוּ הָיוּ so now!, indeed, i. e. *how can you compare these two cases?* Snh. 41<sup>b</sup>; a. fr.—2) (introducing an argument) *since, when, if*. Hull. 5<sup>b</sup>, a. fr. הָיוּ הָיוּ הָיוּ since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6<sup>b</sup> הָיוּ הָיוּ הָיוּ if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

**הַשְׁתַּלְחָה, הַשְׁתַּלְחָה, הַשְׁתַּלְחָה** f. (שָׁתַּח, *Hif.*) *prostration for prayer*. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup> הָיוּ הָיוּ הָיוּ prostration means spreading out hands and feet. Y. Ber. I, 3<sup>d</sup> top הָיוּ הָיוּ before Thee prostration is due; a. fr.—[Y. Ab. Zar. IV, 43<sup>d</sup> top הַשְׁתַּלְחָה].—Pl. הַשְׁתַּלְחָה, Shek. VI, 1. Ber. 31<sup>a</sup> הָיוּ הָיוּ הָיוּ in consequence of his repeated kneelings and prostrations.

**הַשְׁתַּלְחָה** m., v. next w.

**הַשְׁתַּלְחָה** f. (שְׁלַח, *Hithpa.*) *being stricken by divine hand, divine visitation*, v. הַשְׁלַח. Num. R. s. 15 Var. (ed. הַשְׁתַּלְחָה); Tanh. B'ha'el. 16 להשחלתו; (ib. ed. Bub. 27 לשלחיה).

**הַשְׁתַּק**, Koh. R. to I, 5 ומשחוקו ומשחוקו, read: משחוקו מן השחוק; or מן השחוק; v. נִשְׁתַּק a. נִשְׁתַּק.

\***הַתּוֹבָחָה** f. (חוב Af.) *argument, objection*. — Pl. הַתּוֹבָחָה. Y. Peah IV, 18<sup>b</sup> top וְכ' כל איילין ד' וְכ' all objections which R. Z. brought forth. V. הַתּוֹבָחָה.

**הַתָּהָה** f. (נָחַז) *knocking off, cutting off*. Y. Snh. VII, 24<sup>b</sup> bot. הַתָּהָה הַתָּהָה decapitation.

**הַתְּחִלָּה** f. (חיל Hif.) *beginning, preliminary act*. Sabb. 9<sup>b</sup> הַתְּחִלָּה הַתְּחִלָּה the preparations for hair-cutting.—Ex. R. s. 1 וְיִוָּאֵל אֵלָּא לְשׁוֹן ד' *vayō'el* (Ex. II, 21) has the meaning of beginning (attempting). Ber. 14<sup>b</sup> הוּיָא ד' is considered a beginning of the recitation (and you must finish it); a. fr.—Pl. הַתְּחִלָּה. Mekh. Yithro, Bahod., s. 2 כל ד' קשורו all beginnings are difficult. Cmp. אֶתְחִלָּה.

**הַתְּחִיבָה**, v. חִיב.

**הַתָּךְ**, *Pi*, הִתְחַךְ (sec. verb of נָחַךְ, fr. *Hif.*) *to melt*. Part. pass. מְהִתְחַךְ; מְהִתְחַךְ מִדָּבָר melted tallow. Y. Sabb. II, 4<sup>d</sup> top; Bab. ib. 21<sup>a</sup>.

**הַתְּחִיבָה** m., Ar., Var. for אֶתְחִיבָה.

**הַתְּחִיבָה** f. (חִיב Hif.) *being worm-eaten, rottenness*. B. Kam. 52<sup>b</sup> הוּיָא פּוֹשַׁע לְעִנְיָן ד' he is guilty of criminal carelessness when the cover of the pit became rotten.

**הַתָּהָה** (=הָם, v. הָם II) *there; in that case; opp.* הָהָה q. v. Y. Ber. I, 3<sup>d</sup> bot. רַבִּין דָּהָה the Babylonian teachers. Snh. 5<sup>a</sup> מִדָּה לָּהָה from Palestine for Palestine. Ib. 6<sup>a</sup> שָׁנָה דָּהָה there, in the case just cited, it is different; a. v. fr.

**ו** *Vav*, the sixth letter of the Alphabet. It interchanges with ב, as אִשְׁשָׁבָה a. אִשְׁשָׁבָה, a. fr.; v. letter ב; also with ט as וְחִיב a. b. h. וְחִיב (v. וְחִיב); v. also letter י. In inflections ו interchanges with י and is the equivalent of י. [To give ו the value of a consonant, ו is frequently used for י, as וְחִיב and וְחִיב.—For lexicographical purposes ignore the second ו in words beginning with וו.—As a vowel sign *u* or *o* (ו, ו). In words of foreign derivation ו (*u*) is frequently inserted where the originals have *a*, as גַּלְגַּלִּיר from *galearis* &c.]

ו, as a numeral, *six*, v. שֵׁשׁ.

\***הַתָּהָה**, Y. Ber. VII, 12<sup>a</sup> אֵכֶל בָּהּ (some vers. כָּה); אֵכֶלִין (some vers. כָּה, ח' כִּי), read בְּמִפְּהָה; v. Hull. 107<sup>a</sup>, sq.

**הַתְּקִנָּה** f. (תָּקַן, v. תָּקַן) *amendment*, i. e. a *rabbinical measure* to prevent transgression of a law. Y. Succ. III, end, 54<sup>a</sup> ה' אֲדָרָה a rabbinical measure to fortify a rabbinical measure; cmp. גְּזִירָה.

**הַתְּחִיבָה**, v. חִיב.

**הַתְּחִיבָה**, v. חִיב.

**הַתְּחִיבָה** f. (חִיב Hif.) 1) *untying, loosening*. Y. Yeb. XII, 12<sup>c</sup>, a. e. ח' or הַתְּחִיבָה הַתְּחִיבָה the untying of the shoe strings by the brother's wife, v. חִיבָה. Sot. I, 16<sup>c</sup> bot. חִיבָה ד' loosening of the pantaloons; a. e.—2) (=חִיבָה) *permission, declaring permitted*. Y. Sabb. XVII, 16<sup>a</sup> bot. חִיבָה ד' prior to the passage of the law permitting the handling of tools on the Sabbath (Mish. XVII, 1); Bab. ib. 123<sup>b</sup>. Snh. 58<sup>b</sup> מִיָּמֵי הַתְּחִיבָה when is she again considered free?

**הַתְּחִיבָה**, *Hif.* (חִיב) *making one acquainted with the law on a certain subject*, esp. the legal warning, by witnesses, given to the offender immediately before committing the offense. Snh. 8<sup>b</sup>, a. e. חִיב ד' אֵינוֹ צָרִיךְ ד' a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender. Shebu. 3<sup>b</sup>, a. fr. הַתְּחִיבָה אֵינוֹ צָרִיךְ ד' a warning under doubt, e. g. one swears that he will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. Y. Pes. V, 32<sup>c</sup> top מִקְבִּלִין על ספק warning is accepted (considered legal) on a doubtful offense; a. fr.—Pl. הַתְּחִיבָה. Y. B. Kam. VII, 5<sup>d</sup> bot.; a. e.

**הַתְּחִיבָה** f. (חִיב Hif.) *sounding the alarm on public fast-days* (with the Shofar and prayer וְחִיבָה). Taan. 14<sup>a</sup>.—Pl. הַתְּחִיבָה. Ib.

ו, a prefix, *and, but*; often introducing a question: *but, is it indeed so?* Hull. 2<sup>a</sup> וְכ' וְכ' is it so that wherever וְכ' is used, it means &c.? Ib. וְכ' וְכ' is it not written &c.?; a. fr.

**וָוָה**, *pr.n.m.* *Vav, Vah*, abbrev. of וָוָה. Y. Ber. III, 6<sup>d</sup> bot. Ib. 6<sup>a</sup> top; a. fr. V. וָוָה II.

**וָוָה**, *Vav*, name of the sixth letter of the Alphabet Kidd. 30<sup>a</sup> וָוָה דְּחִיבָה דְּחִיבָה the Vav in *Gahon* (Lev. XI, 42) marks the (first) half of the number of letters in the Pentateuch. Ib. מִנְּהָם . . וָוָה

does the Vav of *gahon* belong to the first half or to the second?—Gen. R. s. 58 Ephron (Gen. XXIII, 16) is spelt חסר ווא' without Vav; a. fr.—Y. Shebu. I, 33<sup>a</sup> bot. ווא' the Vavin Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 66<sup>b</sup> ווא' the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Hull. 16<sup>a</sup>, v. אפיקא. B. Mets. 87<sup>a</sup>; Meg. 16<sup>b</sup>, v. לבריה.—Yoma 45<sup>a</sup>, a. fr. דרשי ווא' they do not use the Vav for interpretation; a. fr.—Pl. ווא' ווא' Y. Meg. I, 71<sup>c</sup> top (deriving from ווא' ה'מורדים, Ex. XXVII, 10) that the shape of the Vav in the Pentateuch is column-like (as in אשוריה); Snh. 22<sup>a</sup> .... מה ווא' as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51<sup>b</sup> top עד ש' hemust utter the Vav conjunctive. Ib. IV, beg. 53<sup>a</sup> who is it that says the Vav must be uttered?; Y. Kidd. II, 62<sup>b</sup>; a. fr.

ווא' v. ווא'.

**ווא'לה** *V'elleh Sh'moth* (and these are the names of), name of the second Book of Moses, *Exodus*. Gen. R. s. 3; Yalk. ib. 4.

**ווא'ל** f. (ואל, cmp. b. h. ואל a. ואל) *propriety*. לא ווא' it is *unbecoming*. Ned. 8<sup>b</sup> לא ווא' למישרא ווא' Ar. (ed. שרי, Var. נאה; Nahm. נאה) it is unbecoming (for a pupil) to absolve from a vow in a place where his teacher lives. Contr. נאה.

**ווא'ני** pr. n. *Vānay*, name of a river or canal in Babylonia. Kidd. 71<sup>b</sup> נהר ווא' Ar. (ed. ווא'ני); Y. ib. IV, 65<sup>d</sup> top ווא'ני; Y. Yeb. I, 3<sup>b</sup> top ווא'ני Gen. R. s. 16 (א) נהר ווא' Ar. (ed. only נהר) at the ford of &c. [Brub. 28<sup>b</sup> ברה ווא' Ms. M., v. ווא' 3.] [Nahr-Avan, a canal east of the Tigris', Neub. Géogr. p. 324.—'Nahr-vān in Irak Arabi', Koh. Ar. Compl. s. v. ווא'ני]

**ווא'דו'ניא** v. ווא'דו'ניא II.

**ווא'בא** Midr. Till. to Ps. XVII, v. ווא'בא.

**ווא'בא** Lam. R. to I, 5, v. ווא'בא.

**ווא'בא** Yalk. Gen. 150, v. ווא'בא.

**ווא'בא** f., pl. ווא'בא (v. next w.) *certainties*. B. Mets. 83<sup>b</sup> cases in which you act on ascertained facts.

**ווא'בא** (ווא'בא) f. (ווא'בא) m., ווא'בא (ווא'בא) f. (ווא'בא) 1) *well-known, certain; distinct, real*. Ber. 33<sup>b</sup> ווא' (v. Rabb. D. S. a. l. note) Thou, the known one!—Arakh. I, 1 ווא' a person distinctly male, ווא'בא distinctly female (no hermaphrodite &c.). Yoma VIII, 8, a. fr. ווא'בא, v. ווא'בא.—Sabb. II, 7 דו' that which undoubtedly requires the separation of the tithes, opp. ווא'בא.—Y. Bets. I, 60<sup>b</sup> ווא'בא where there is no doubt about it, opp. ווא'בא. Kidd. IV, 3 (74<sup>d</sup>) ווא'בא the sure cases among them.—Num. R. s. 2, end ווא'בא Ar. ed. Koh. (ed. ווא'בא) the eating (in Ex. XXIV, 11) was a real one (physical refreshment, no metaphor); a. v. fr.—

2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 ווא'בא (strike out the gloss ווא'בא) the word *l'khah* (Ex. III, 3) is emphatic (as if=לך unto thee it belongs), if not thou &c.; Y. Succ. IV, 54<sup>c</sup> top ווא'בא (read: ווא'בא) the *l'khah* (Ps. LXXX, 3) has the emphatic form (unto thee as well as unto us).—3) (noun) *certainly, undisputed fact*.—אין ספק ווא'בא here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it was an idol) and the doubt cannot set aside the certainty. Pes. 9<sup>a</sup>; a. fr.—בן (adv.) *surely, indeed; in reality*. Y. Keth. V, 29<sup>d</sup>. Gen. R. s. 98 עליה ב' 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. חללה ב' 'thou didst defile' (ib.) is to be taken literally. Pes. l. c. ב' מעשרי for it is sure that they separate the tithes. Gen. R. s. 55 נסה אותו ב' He tried him in the true sense of the word (gave him time); a. e.

**ווא'בא** *Pi*, ווא'בא, *Hithpa*, ווא'בא, v. ווא'בא.—Denom. ווא'בא.

**ווא'בא** v. ווא'בא.

**ווא'בא** *Pa*, ווא'בא, *Af*, ווא'בא, v. ווא'בא.

**ווא'בא** Tosef. Dem. I, 27, Var. ed. Zuck., v. ווא'בא.

**ווא'בא** v. ווא'בא.

**ווא'בא** Y. Bicc. III, 65<sup>c</sup> bot., v. ווא'בא.

**ווא'בא** pr. n. m., v. ווא'בא.

**ווא'בא** (ווא'בא) (interj.; cmp. b. h. ווא'בא) *vah* (*hāvah*), an exclamation of pleasure; *ah!* &c., contradist. to ווא' (woe!). Lam. R. to I, 5 אמר ווא' אמר ווא' אמר ווא' (woe!) why didst thou exclaim, *Vay* (woe!)? Said he, I said *Vah*. Ib. ב' ווא' ווא' between *Vay* and *Vah* R. Joh. escaped.—Pesik. Asser, p. 97<sup>b</sup> ווא'בא ווא'בא ווא'בא at first (on entering the hot and again the cold place) they say *Vah* (how pleasant!), but finally they say *Vay* (woe!); Tanh. R'eh 13 ווא'בא; Tanh. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29<sup>b</sup> bot.; Yalk. Ps. 737). Pesik. l. c. (play on ווא'בא, Ps. XL, 3) ממקום ווא'בא ווא'בא (not ווא'בא) from the place where they (the wicked) say *Vah* and (then) *Vay*; Tanh. ed. Bub. l. c. ווא'בא; Tanh. l. c. (corr. acc.); Yalk. Deut. l. c. ווא'בא; (differ. vers. in Yalk. Ps. l. c. a. Y. l. c.).

**ווא'בא** m. 1) (b. h.) *hook*.—Pl. ווא'בא. Ex. R. s. 51; a. fr.—2) the letter *Vav*.—Pl. ווא'בא, v. ווא'בא.

**ווא'בא** ch. same.—Pl. ווא'בא, Targ. Ex. XXXVIII, 28. Ib. XXVII, 10; a. fr.

**ווא'בא** Y. Snh. X, 29<sup>b</sup> top ווא'בא and he said to him.

**ווא'בא** Tosef. Kil. III, 15 Var. ed. Zuck., v. ווא'בא.

**ווא'בא** v. ווא'בא, ווא'בא, *Af*, ווא'בא.

**ווא'בא** v. ווא'בא, ווא'בא, *Pa*, ווא'בא, v. ווא'בא.

**\*וְטוֹב, וְטוֹב** m. (*sexual gratification*. Shebu. 18<sup>a</sup> Ar. (read וְטוֹבוּ) until his gratification dies out; [Ar.: membrum virile; Hal. G'dol. v. Perl. Et. St. p. 65].—Ed. וְטוֹבִיחַ Chald. form; [Rashi: וְטוֹבִיחַ and well is it with him, in which case it must read עד שימות הגיד ו' v. Ar. s. v. מַח].

**וּס**, v. sub וּס.

**וִי, וִי, וִי** m. h. a. ch. 1) *woe*; (interj.) *oh! woe!* Targ. Prov. XXIII, 29 ed. Wil. (ed. Lag. וִי or וִי).—Targ. Ps. CXX, 5; a. fr.—Gen. R. s. 26 לא ישלה ווי מפומך the word *woe* shall never cease from thy lips. Ib. ווי the word *woe* that my son does not eat &c. Ab. Zar. 11<sup>b</sup> ו' woe to this one (Esau), when that one (Jacob) shall rise. Meg. 16<sup>a</sup> ו' woe from inside, woe from outside! Ib. 11<sup>a</sup> (play on *vayhi*, Esth. I, 1) ווי וחי הדא ו' (Ms. M. ו' v. Rabb. D. S. a. l. note, a. marg. note in ed.) woe and grief, as it is written &c.; a. fr.—2) *the preformative וי* in the Imperfect with Vav Conversive.—Pl. וִי. Snh. 70<sup>a</sup> ג' נאמרו וי thirteen times do we read *vay* (woe) in the chapter about wine (Gen. IX, 20 to 24); Gen. R. s. 36 כתיב בה וי fourteen times &c. (ib. 20 to 25).

**וִי, וִי**, v. preced.

**וִידָבֵר** *Vaydabber* (and he spoke), name of the Fourth Book of Moses, *Numbers*. Gen. R. s. 64 ו' עבדו וי divided the Book of Numbers into three books. Yalk. Gen. 4 ו' ספר (Gen. R. s. 3 בְּמִדְבָּר).

**וִידֵיךָ** m. (*confession of sin, prayer for pardon*. Tosef. Yoma V (IV), 14; Yoma 87<sup>b</sup> ו' ערב ו' מצורו ו' ערב ו' the proper time for confession (on the entrance of the Day of Atonement) is &c. Ib. ו' וחרום and closes the benediction with an allusion to confession (forgiveness). Y. ib. VI, 43<sup>c</sup> ו' מעבך ו' the confession (by the Highpriest, Lev. XVI, 21) is indispensable for the legality of the act. Snh. VI, 2 ו' וידעו his (Achan's) confession; a. fr.—Pl. וִידֵיךָ. Shebu. 14<sup>a</sup> ו' חרי (Ms. F. שני; Rashi וִידֵיךָ) two confessions (Lev. XVI, 6 a. 11).

**וִי**, v. וִי.

**וִי, וִי**, v. וִי.

**וִי, וִי**, v. וִי.

**וִי, וִי**, v. וִי.

**וִי, וִי**, v. וִי.

**וִי, וִי**, v. next w.

**וִילָוֶן** m. (*velum, βελον*) *door-curtain, curtain*. Targ. Y. Ex. XXXVI, 37.—Kel. XX, 6 ו' ועשאו ו' (בילן) and made of it a curtain (or sail); Tosef. ib. B. Mets. XI, 8. Bets. 14<sup>b</sup> bot. ו' טמא ו' a door-curtain is subject to levitical uncleanness, because &c. Sabb. 138<sup>a</sup>; Erub. 102<sup>a</sup>. Gen. R. s. 52, beg. [read:] מונח ביהמה ו' with a curtain let down between them; ib. s. 74; Lev. R. s. 1; Yalk.

Job 897. Esth. R. to I, 6 זה ו' נגללין they were rolled up like the curtain before the ark of the Law; a. fr.—Esp. *Vilon* (Curtain), the lowest of the seven heavens. Hag. 12<sup>b</sup>. Ber. 58<sup>b</sup> ו' הוא דמגלגל Ms. M. (ed. דמקדש דמגלגל, one of which is a gloss) the Curtain is rolled up (torn apart).—Pl. וִילָוֶן. B. Bath. IV, 6 (67<sup>b</sup>) ו' Mish. a. Ms. M. (Bab. ed. בלניו, Y. ed. בולניו) the curtains belonging to the bath-house. Ib. 67<sup>b</sup> ו' ביה ה' the room in which the curtains are kept. Tosef. ib. III, 1 [read:] ו' לא את ה' הוילסאות, being a copyist's corrupt tautography).—Chald. pl.: וִילָוֶן. Targ. Ps. CV, 39 (not וִילָוֶן).—Targ. Y. Ex. XXVII, 9 (ed. Amst. וִילָוֶן; Y. II וִילָוֶן, read: וִילָוֶן; ib. XXXVIII, 9 (corr. acc.). Ib. 12; 14 וִילָוֶן (corr. acc.). Ib. 15 וִילָוֶן.—Targ. Y. Num. III, 17 וִילָוֶן (corr. acc.). Targ. Y. Num. III, 26 וִילָוֶן.

**וִילָוֶן**, v. preced.

**וִילָוֶן**, v. וִילָוֶן.

**וִילָוֶן (וִילָוֶן)** m. pl. (denom. of וִי or וִי) *woe-makers*, a word coined in opposition to וִילָוֶן (*merry-makers*), and defined by אַלְלִי as a play on וִילָוֶן. Pesik. Aḥāre, p. 170<sup>a</sup> ו' קרי לחון ווי ניהא אלו שביראן אללי ו' (Ar. וִילָוֶן, corr. acc.) called them (the *hol'lim*, Ps. LXXV, 5) *vayyanaya*, those who bring *al'lay* (woe) &c.; Lev. R. s. 17 וִילָוֶן (corr. acc.; ib. s. 20 וִילָוֶן); Tanh. Aḥāre 2 וִילָוֶן וִילָוֶן ed. princ. (later ed. וִילָוֶן פסוק זה וִילָוֶן, corr. acc.); Tanh., ed. Bub., ib. 3 וִילָוֶן; Yalk. Lev. 524 וִילָוֶן וִילָוֶן (corr. acc.); Yalk. Ps. 811 וִילָוֶן וִילָוֶן (corr. acc.).

**וִילָוֶן**, v. וִילָוֶן sub וִילָוֶן.

**וִילָוֶן**, v. וִילָוֶן.

**וִילָוֶן**, v. וִילָוֶן.

**וִילָוֶן** m. (*place of meeting, appointment*.—Pl. וִילָוֶן. Lam. R. to II, 13; Pesik. Nah., p. 125<sup>a</sup> ו' ויעדתי בכס how many appointments did I arrange with you (Tabernacle, Temple &c.).

**וִילָוֶן** *Vayyikra* (and he called), name of the Third Book of Moses, *Leviticus*. Gen. R. s. 3 ו' ספר; ib. s. 64; v. וִילָוֶן.

**וִילָוֶן** m. (*retailer's customary addition to exact measure*. Ned. 32<sup>b</sup>; B. Bath. 57<sup>b</sup>, a. e. אסור ו' אפילו ו' if one forswears himself any benefit from his neighbor, he dare not even accept the customary addition &c.

**וִילָוֶן**, v. וִילָוֶן.

**וִילָוֶן**, v. וִילָוֶן.

**וִילָוֶן**, Y. Keth. IV, end, 29<sup>b</sup>, v. וִילָוֶן.

**וִילָוֶן**, v. וִילָוֶן.

**וִילָוֶן** m. (*frail, weak-nerved*.—Pl. וִילָוֶן. Gitt. 70<sup>a</sup> ו' חורין ליה בנים ו' (Ar. וִילָוֶן, וִילָוֶן) will

have sickly children; Nidd. 17<sup>a</sup> וְהָיָה לָךְ וּבִ; Keth. 77<sup>b</sup> וְהָיָה לָךְ (Asheri ויתרון; Alf. נְכֵפִין *epileptic*); Treat. Kallah ויתרון (some ed. ויתרון).—2) (sub. נְכֵפִים or a similar w.) f. *senility, debility*. Gitt. I. c. וְהָיָה לָךְ debility will befall him.

וְהָיָה לָךְ m. (נֶחֶם) *rest, remnant*. Gen. R. s. 98 (expl. אל הוֹרֵה, Gen. XLIX, 4) וְהָיָה לָךְ עוֹן שְׁלֹךְ there will be no remnant of thy sin left (but will all be forgiven.)

וְהָיָה לָךְ, נְכֵפִים, v. נְכֵפִים.

וְהָיָה לָךְ, נְכֵפִים, v. נְכֵפִים, B. Bath. 98<sup>a</sup>, v. נְכֵפִים.

וְהָיָה לָךְ m. (נֶחֶם) *(it is) becoming*. Targ. Prov. XXIV, 26 וְהָיָה לָךְ שִׁפְרוֹתֶיהָ וּבִ Ms. (in ed. our w. omitted) it is becoming that the lips be kissed of those &c.

וְהָיָה לָךְ, נְכֵפִים, v. נְכֵפִים.

וְהָיָה לָךְ, נְכֵפִים, constr. וְהָיָה לָךְ m. (b. h.; *child, infant; young of an animal; offspring; embryo*. Y. Yeb. VII, 8<sup>a</sup> וְהָיָה לָךְ בְּחֵמָה וּבִ the young of a domestic animal &c., v. מְלוֹג וְהָיָה לָךְ the child of a slave &c.—Sabb. 68<sup>b</sup> וְהָיָה לָךְ the embryo is already loosened (abortion must follow). Snh. 22<sup>a</sup>; Sot. 2<sup>a</sup> קוֹרֵם יִצְרֵהּ הוּא before the embryo assumes distinct shape. Lev. R. s. 14 צוּרֵהּ הוּא the successive shapes of the embryo. Kidd. III, 12 הוֹלֵךְ הוּא the child has the legal status of the father. Ib. וְהָיָה לָךְ כְּמוֹתָהּ her child has her legal status; a. fr.—Pl. וְהָיָה לָךְ constr. וְהָיָה לָךְ. B. Kam. VIII, 2 וְהָיָה לָךְ damages for causing abortion. Bekh. II, 4 וְהָיָה לָךְ the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. מְקַלְלָהּ אֶת וְהָיָה לָךְ בְּנֵי the children in the presence of his parents; Bab. ib. 72<sup>b</sup> מוֹלִידֵיהֶם . . וְהָיָה לָךְ v. מוֹלִידֵיהֶם, v. מוֹלִידֵיהֶם.

וְהָיָה לָךְ, נְכֵפִים, ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63<sup>b</sup> וְהָיָה לָךְ אִתָּהּ her foetus was loosened; v. preced.—Pl. וְהָיָה לָךְ. Targ. Y. II Gen. XXXII, 16; a. e.—וְהָיָה לָךְ *womb*. Targ. Y. Gen. XX, 18; O. וְהָיָה לָךְ.—Targ. O. Gen. XL, 20 וְהָיָה לָךְ בֵּית וְהָיָה לָךְ the festival of Pharaoh's mother.

וְהָיָה לָךְ f. (preced.) *a handmaid intended for breeding slave children, breeder*. Y. B. Kam. V, 5<sup>a</sup> top שְׂפָחָה וְהָיָה לָךְ I sell thee a breeder.

וְהָיָה לָךְ, נְכֵפִים, p. n. m. (Ὀὐάλης, Valens) *Valis*, an Amora, father of R. Hillel. Gitt. 59<sup>a</sup>; Snh. 36<sup>a</sup> (Ms. M. וְהָיָה לָךְ, Ar. ed. Koh. וְהָיָה לָךְ); Y. Kil. II, 32<sup>a</sup> top; ib. I, 27<sup>a</sup> top וְהָיָה לָךְ.—Y. Hall. I, 57<sup>c</sup> bot. חָלִים (ed. Krot. וְהָיָה לָךְ, read: וְהָיָה לָךְ). V. Frank. M'bo p. 76. Cmp. וְהָיָה לָךְ.

וְהָיָה לָךְ, נְכֵפִים, (Arab. *vasha colorare*) *to color, stain*. —Ithp. וְהָיָה לָךְ, נְכֵפִים, וְהָיָה לָךְ *to be stained, soiled*. Sabb. 75<sup>b</sup> וְהָיָה לָךְ בֵּית הַשְּׂחִיטָה (Ms. M. וְהָיָה לָךְ) that the throat of the slaughtered animal be stained with blood. Ib. 124<sup>b</sup> וְהָיָה לָךְ מִסְנֵאִיהָ Ms. O. (ed. וְהָיָה לָךְ).

Ar. ed. Koh. וְהָיָה לָךְ, נְכֵפִים; ed. Sonc. וְהָיָה לָךְ his shoes were soiled with mud. Pes. 65<sup>b</sup>; Zeb. 35<sup>a</sup> וְהָיָה לָךְ their garments would be soiled (with blood). Yoma 53<sup>a</sup> וְהָיָה לָךְ אֶסְקוּפָתָהּ (Ms. M. 2 וְהָיָה לָךְ sing.) the thresholds &c.—B. Kam. 18<sup>a</sup> וְהָיָה לָךְ בִּלְשָׁא Ar. a. Ms. F. (v. Rabb. D. S. a. I. note 80, ed. וְהָיָה לָךְ, corr. acc.) the rope was covered with dough (which attracted the chickens).

וְהָיָה לָךְ, נְכֵפִים, f. (נְכֵפִים, intensive of נְכֵפִים; as to וְהָיָה לָךְ, v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition*], 1) *regular diet*. Snh. 101<sup>a</sup>; Keth. 110<sup>b</sup>, a. e. וְהָיָה לָךְ a change of diet is the beginning of bowel diseases.—2) *conduct, way, manner*. Y. Yoma I, 38<sup>c</sup> bot. וְהָיָה לָךְ every kind of good manners was found among them. Gen. R. s. 87 וְהָיָה לָךְ כִּדְ הוּא וְהָיָה לָךְ this was the custom of the gentiles. Ned. IX, 9 וְהָיָה לָךְ כִּדְ הוּא וְהָיָה לָךְ such is that man's way of acting.—3) *regular date, or regular premonitory symptoms, of menstruation*. Nidd. I, 1 אִשָּׁה כָּל וְהָיָה לָךְ every woman of regular days &c. Ib. 4<sup>b</sup> אִשָּׁה כָּל וְהָיָה לָךְ out of her regular time. Ib. 11<sup>b</sup> אִשָּׁה כָּל וְהָיָה לָךְ a woman who has no regular time. Ib. IX, 8 (63<sup>b</sup>) וְהָיָה לָךְ that has regular symptoms of approaching menstruation, v. infra. [Ib. 12<sup>a</sup>; 14<sup>b</sup> וְהָיָה לָךְ, v. וְהָיָה לָךְ.] Tosef. ib. I, 11 כִּיּוֹנָה שְׁעָרָה וְהָיָה לָךְ she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49<sup>c</sup> top וְהָיָה לָךְ כִּיּוֹנָה מִזְמָן (corr. acc.). Ib. אִרוּכָה וְהָיָה לָךְ a delayed menstruation (which may be expected any time), contrad. to וְהָיָה לָךְ הַפֶּסֶק עֵינָהּ a skipping over of one course; a. fr.—Pl. וְהָיָה לָךְ. Ib. IX, 8 וְהָיָה לָךְ וְהָיָה לָךְ and these are the symptoms of approaching &c. Ib. 63<sup>a</sup> דְּרוּמָה בִּי דְּרוּמָה there (ib. I, 1) regularity of date is meant, וְהָיָה לָךְ here regularity of symptoms. Ib. 15<sup>a</sup>, a. e. וְהָיָה לָךְ the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64<sup>b</sup> bot. וְהָיָה לָךְ the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. וְהָיָה לָךְ, Gen. XVIII, 12), v. וְהָיָה לָךְ; a. fr.

וְהָיָה לָךְ, נְכֵפִים, ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63<sup>b</sup>). [Lev. R. s. 28, end וְהָיָה לָךְ, read מוֹסֵתֶיהָ, v. מוֹסֵתֶיהָ.]

וְהָיָה לָךְ, נְכֵפִים, pr. n. pl. *Vastania*, birth-place of R. Hiya. Taan. 9<sup>a</sup> bot.; Zeb. 112<sup>a</sup> Ms. R. a. K. (Ms. M. וְהָיָה לָךְ, ed. וְהָיָה לָךְ, perhaps identical with וְהָיָה לָךְ, Yeb. 21<sup>b</sup>); v. also וְהָיָה לָךְ. [V. Neub. Géogr. p. 391; Berl. Beitr. Geogr. p. 37.]

\*וְהָיָה לָךְ, נְכֵפִים, f. (נְכֵפִים) *a woman with regular menstruation*. Yalk. Gen. 82 (expl. וְהָיָה לָךְ, Gen. XVIII, 12) וְהָיָה לָךְ *ednah* is related to *iddanin* (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וְהָיָה לָךְ).

וְהָיָה לָךְ, נְכֵפִים, v. וְהָיָה לָךְ.

וְהָיָה לָךְ, נְכֵפִים, m. (preced.) 1) *meeting, appointment*. בֵּית וְהָיָה לָךְ a meeting place for scholars.—Esp. בֵּית וְהָיָה לָךְ a scholars' meeting place,

*college, Beth-ham-Midrash.* Y. Ber. IV, 7<sup>c</sup> bot. . . למחר 'to-morrow, when I come to college &c. Y. Macc. II, 31<sup>d</sup> bot. 'עושים לו בית ו' you must provide a school-house for him. Sot. IX, 15 (49<sup>b</sup>) 'היה ו' the school-house will be used for debauchery. Gen. R. s. 1; a. fr.—b) 'בית ה' the Temple. Y. Naz. VIII, 57<sup>a</sup> bot. . . שלא תנעול so as not to lock out repentance from the Temple.—2) *fair, public games.* Hull. 127<sup>a</sup>; emp. אביבן.

**וועדא** ch. same; 'בי (בית) college. Y. Ber. II, 5<sup>c</sup> bot. Y. Meg. I, 71<sup>d</sup> 'נעביר ב' let us have school; a. fr.

**וועדא** f. (preced. wds.) *appointment, designation of time, insuspensibility.* Y. Yoma VI, 48<sup>d</sup> bot. 'שכחוב בה from an appointment (of time or space) in a biblical law where the word *במיעדו* is used, we can derive nothing (for other actions). Ib. [read:] 'ואמר ליה רבי בון בר הייה קיים בפר משיח ו' and he said to him, R. B. bar H. applied the designation of time, i. e. the rule of insuspensibility, even to the offering of the anointed priest.

**וועדון**, v. וועדיר.

**וועד** m. [and something besides,] *addition, increase.* Erub. 83<sup>a</sup> 'כמה ו' how much is that 'and something'?—Pl. ועדיות *additions.* Ib. 'רבי ו' bring along the additions which Rabbi speaks of, and add them thereto. Ib. bot. ועדיות של רבי Ms. M. a. Rashi (ed. רבי רבי, corr. acc.).

**וועדיר** m. (denom. of preced.) *with addition, large measure.*—Pl. ועדירין Men. VII, 2 (78<sup>a</sup>) 'ששה עשרונות ו' Talm. ed. (Mish. ועדירין, read: ועדירין; v. Rabb. D. S. a. l., note 9) six tenths (of an Ephah), large measure.—[ועדירות], v. preced.]

**ויע**, אף, אונזי, v. נעץ.

**וועידא**, Targ. Prov. VII, 20 Ms. 'ליומנא ו' ed. לעידא, v. עידא.

**וועצא**, Targ. Cant. II, 2 some ed., read נעצא.

**ווקלטה**, Y. Sabb. VII, 10<sup>a</sup> bot., Or Z'rua Sabb. Nr. 57 בקלטה, read: וקלמטן, v. מסבסלה.

**וקתא**, Targ. Prov. XIV, 3, v. וקתא.

**וורד** I m. (ירד; emp. מורד I) *valley.* Lev. R. s. 23; Cant. R. to II, 2 'שושנה אחת של ו' a lily of the valley (שושנה העמקים, Cant. II, 1).

**וורד** II m. (Arab. *vard* flos arboris; rosa) 1) *rose, rose-tree; (collectively) roses.* Shebi. VII, 6 'ה' the rose-tree. Ib. 7 'ה' roses of the new crop. Y. ib. beg. 37<sup>b</sup> 'ה' the rose-tree itself (the wood); Tosef. ib. V, 7 'ה' (corr. acc.). Sabb. XIV, 4 'ה' rose-oil; a. fr.—Y. Kil. V, end, 30<sup>a</sup>. 'ה' ו' הקנים והאגין ו' ו' Tosef. ib. III, 15 'ה' ו' (ו' ו' ו' Rashi ed. Zuck. (Var. ו' ו' ו' Erub. 34<sup>b</sup> Ms. M. והאורדין (Rashi ed. omitted; corr. acc. or plur.).—Pl. ורדים, ורדין, ורדין. Maasr. II, 5 'ה' rose-garden (for the cultivation of fine fruits &c.).—2) *rose-colored, red wool, &c.* Keth. 72<sup>b</sup>

she spins red material holding it up to her face (to make it look bright; Tosaf.); [Maim.: she spins in the street ו' with a rose in her hair; Rashi (who seems to read ו' fr. ורד): with the thread in front of her body, i. e. she spins in the street in an indecent position.]

**וורדא** ch. same, 1) *rose.* Targ. Cant. II, 1 sq. (h. text שושנה). Targ. Ez. XXVII, 24 Ar., v. כושפא.—Y. Shebi. VII, beg. 37<sup>b</sup> 'ה' ו' is it permitted to use roses for preserving in the Sabbatical year?—Sabb. 152<sup>a</sup> 'ה' ו' youth is a wreath of roses. Gitt. 68<sup>b</sup> 'ה' ו' a white rose (or blossom) whose leaves are all on one side. B. Bath. 69<sup>a</sup>, v. ורדנא.—Pl. ורדני, ורדני. Targ. Cant. VI, 2. Ib. VII, 3.—B. Bath. 84<sup>a</sup> 'ה' ו' (Ms. H. 'ה'...) he (the sun) passes the rose-garden of Paradise. Ab. Zar. 65<sup>a</sup> 'ה' ו' seated up to his neck in roses.—2) *rose-color.*—Hull. 48<sup>a</sup> bot. 'ה' ו' and thy sign-word (for remembering which of the two membranes of the lungs is of vital import) is, the rose-colored (precious) shirt, in which the lungs lie (i. e. the interior membrane).—3) *the little rose-lobe*, name of an additional lobe of the lungs found with animals of the steppes (ו' ו' ו'). Ib. 47<sup>a</sup> bot. .

**וורדאן** (preced.) *Vardan*, surname of R. Hin'na. Gitt. 64<sup>b</sup> (Rashi: ורדא of Vardania, v. ורדני II).

**וורדניא**, v. ורדניא II.

**וורדימוס**, ורדימוס, ורדימוס pr. n. m. (a corrupt. of Ερδιδιμος) *Vardimos, Vardimas.* Ned. 81<sup>a</sup>. Sabb. 118<sup>b</sup> 'ה' ו' is Menahem (etymology fr. ורד).—Sifra Emor Par. 10, ch. XIII ורדימוס. Y. Shebi. VIII, 38<sup>b</sup> top אבירודימוס.

**וורדינא** I m. (v. ורדא) *(wild) rose-bush, thorn-hedge.* Sabb. 67<sup>a</sup>.—Pl. ורדני. B. Kam. 80<sup>a</sup>.

**וורדינא** II (ו' ו' ו') pr. n. pl. *Vardina (Vardania, Vardunia)*, a town in Babylonia, near Be-Berai. Sot. 10<sup>a</sup> ו' ו' ed. (some ed. ו' ו', ו' ו'). Erub. 49<sup>a</sup> אנשי ורדינא (Ms. M. incorr. ורדינא, ו' ו', v. Rabb. D. S. a. l. note; R. Hananel; v. Berl. Beitr. Geogr. p. 34, note 3) the men of V. (known for their stinginess). V. ורדאן.

**וורדינאה** m. (preced.) of *Vardina.* Nidd. 19<sup>b</sup> 'ה' ו' Ammi of V. (oth. opin. 'handsome as a rose'; Gitt. 41<sup>a</sup> 'ה' ו' שפיר נאה).

**וורדינא** m. (ו' ו', ו' ו') *flower-garden* (v. ו' ו' pl.). B. Bath. 69<sup>a</sup> 'ה' ו' ו' Ms. M. (ed. ו' ו'). oth. Mss. ו' ו', v. Rabb. D. S. a. l. note) provided it goes by the name of 'the flower garden of that man.'

**וורדינא**, v. ורדניא.

**וורדין** m. (ירד, emp. ורד) *the large blood vessel, jugular vein* (leading from the head to the heart).—Pl. ו' ו' Hull. II, 1 'ה' ו' he must sever the

jugular veins; Tosef. ib. II, 1.—Zeb. 25<sup>a</sup> sq. צריך שיהיה ר"ה ר"ה he must let the blood of the jugular veins run into the center of the receiving bowl. Ber. 8<sup>b</sup>; Shn. 96<sup>a</sup> ברוך הוזהר ברוך you are careful in slaughtering that you sever the veins, v. supra; a. e.

מִרְיָר m. (אור) = מִרְיָר white spots (λεύματα) in the eye. Tosef. Bekh. IV, 2; 3 (ריר, corr. acc.); 4; (Bekh. VI, 3, Talm. ed. 38<sup>b</sup> מִרְיָר q. v.).

\* **וורשכא** *f. silk-strain.*—*Pl.* וורשכי. Kidd. 13<sup>a</sup>. B. Mets. 51<sup>a</sup> (Ms. R. 1 "רירי"). [Koh. Ar. Compl. s. v. refers to Pers. **برش** *bell*. Oth. interpret. of our w.: *beads, frontlet*.]

**וְשֵׁטֶם** m. (רָשָׁע) [*something stretched and narrow*.]  
 1) *gullet*. Hull. III, 1 נִקְוֶה דִּי 'an animal whose gullet is found to have been perforated.—Nidd. 23<sup>b</sup> וְשֵׁטֶם נִקְוֶה if the infant's gullet is perforated (there being a hole in the throat); וְאִם ' if its gullet is closed; a. fr.—Yalk. Ps. 687 (translating מִלְּקוֹחַי, Ps. XXII, 16) לְוִישֵׁטִי; Midr. Till. to Ps. I. c. לְוִישֵׁטִי (corr. acc.; cmp. Lat. fauces) to my throat.—2) (cmp. בְּלוּיָה, בְּלוּיָה) *strails, canal*. Ber. 8<sup>a</sup> (Rashi: *loop-lev for the rope*), v. צִפְפִּירִין a. פִּטְפִּירִין; M. Kat. end; Lev. R. s. 4; Tanh. Mikk. 10; ed. Bub. 15; Koh. R. to VI, 6.

חַרְשֵׁן, חַרְשֵׁן ch. same, *gullet*. Y. Snh. IX, 27<sup>a</sup> top. Lev.  
R. s. 3; Koh. R. to VII, 19; Yalk. Koh. 976.

לֹת, &c., v. יֵת.

וְתָאמַרְתָּ, *and thou*. Y. Snh. XI, 30<sup>b</sup> bot. וְתָאמַרְתָּ (=*and thou* (the Biblical text) sayest so (that he died in the same year)? Y. Shebu. I, 33<sup>b</sup> top; a. e.—Y. Macc. II, end, 32<sup>a</sup> וְתָאמַרְתָּ (= *and thou*).

**וְרֵא** f. (v. וְי) *stork* (from the shape of its beak and neck). Targ. Ps. CIV, 17 (ed. Lag. וְרֵא, Regia וְרֵא). Targ. Y. II Deut. XIV, 13 (belonging to v. 18, h. text חֲסִידָה, v. אֲרֵב).

v. יחיד. רְחוּמֵי־יִקְרָא, רְחוּמֵי־יִיא, רְחוּמֵי־יָא.

וַיִּתֵּן, v. וַיִּתֵּן.

וְהָיָה, v. וְהָיָה.

~~וְיָרִא~~ = וְיִרְאָה, v. אֶתָּא.

וְיִתְנָא, v. וְיִתְּנָא.

**בִּיתְיָנָא**, **רְתִינָא**, **רְתִינָא**, pr. n. (Βιθυνία) *Bithynia*, a province in the N. W. of Asia Minor. Targ. Y. Gen. X, 2 **רְתִינָא**, **רְתִינָא**, **רְתִינָא** (read: **רְתִינָא**; h. text **רְתִינָא**); Targ. I Chr. I, 5 (corr. acc.).—Gen. R. s. 37, beg. (misplaced, v. **אֲרִיסָא**); Y. Meg. I, 71<sup>b</sup> bot. (Yoma 10<sup>a</sup> **בִּיתְיָנָא**).

וְתִיבִיָּקִי, וְתִיבִיָּקִי f. (preced. Βιθυνία) *Bithynian*.  
Y. Ab. Zar. II, end, 42<sup>a</sup> גְּבִינָה וְיִיבִיָּקִי, v. אֲוִיבִיָּקִי. Ab. Zar.  
II, 5 Y. ed. וְיִיבִיָּקִי (corr. acc.).

**נָתַק** m. (נָתַק, comp. Arab. *vaṭīk*, a. b. h. נָתַק) *enduring; trusty; strong; distinguished*.—וְנָתַק חֶלְמִיר a faithful

*student, distinguished scholar.* Y. Ber. II, 5<sup>c</sup>; Cant. R. to VI, 2; a. fr.—Sabb. 105<sup>a</sup> נַחֲרִיךְ בְּאוֹמֶת ו' (omitted in Ms. M., a. Yalk. Gen. 81) I made thee distinguished among the nations.—Pl. וְיִרְיָקִין, וְיִרְיָקִים Sifrē Num. 92; ib. Deut. 13, v. קֶסֶס.—Tosef. Hor. I, 1. Y. Snh. X, 29<sup>a</sup>.—Esp. V<sup>e</sup> *thikin* (Ancients), the conscientiously pious men of former days. Ber. 9<sup>b</sup> מִצְוֹתָיו הָיוּ גִּזְמִירִין אֲוֶרָה עִם ו' (Tosef. ib. I, 2 מִצְוֹתָיו הָיוּ גִּזְמִירִין אֲוֶרָה עִם ו' v. Rabb. D. S. a. l. note 60) the V. used to finish the reading of the Sh'mah &c.; ib. 25<sup>b</sup>; 26<sup>a</sup>; Y. ib. I, 3<sup>a</sup> bot. חוֹר.—R. Hash. 32<sup>b</sup>. וְיִרְיָקִין, Gitt. 70<sup>a</sup>, v. יִרְיָקִין.]

**רִיָּקָה** m. (v. preced.) name of a *certain pastry, tart*.  
Pes. 39<sup>b</sup>.

וְתִינִיכִי v. וְתִירִיכִי

וְהָיָה, v. וְהָיָה.

**וִיתָנָא** m. (יתן, cmp. אֵיתָן) *sinew, vein* (h. גֵּיד).—*Pl.*  
וִיתָנָא. Targ. Job XL, 17 (ed. Lag. וִיתָנָא, Var. וִינָא, וִינָא).

וְהִינָּה, v. וְהִנָּה.

**וָתַק**, Pa. **וָתַק** (privative verb, v. **וָתַק**; emp. **עָתַק** Targ. Lam. III, 4) *to unnerve* (v. **וָתַק**); *to break, shatter*. Targ. I Kings XIX, 11 **מִוָּתַק** Ar. Ms. quoted in Buxt. s. v. (ed. **מִפְרָקָה**).

וְרַב וְרַב (v. יתר) to be plentiful. Y. Succ. V, 55<sup>c</sup> (ref. to Jer. II, 13) הָא וְרַבְרָב לֹאֵלֶּה (not וְרַבְרַב) were they not numerous up to a thousand?; Cant. R. to I, 6 הָא וְרַבְרָב (read: לְמֵאדָּה).

*Pi. יתיר 1) to do more than justice requires, to be liberal; to forego one's rights.* Y. Ned. I, beg. 39<sup>a</sup> if they had agreed *ליתור על מנה ליתור* to yield their rights (to allow each other the use of the entire court). B. Bath. 126<sup>a</sup> *ו' . . . בכור* if a first-born accepted an equal share (of a field) with his brothers, he has renounced his privilege; Y. Keth. IV, end, 29<sup>b</sup> *חוקה ויתור* (read: *ויתור*). Ib. *ויתורה* (= *ויתורה*). B. Kam. 9<sup>a</sup> *ו' he has renounced his rights* (cannot resort to his co-heirs for redress). Ruth R. to I, 8 *ויתור לה ו'* they relinquished their claim on her &c.; a. fr.—2) *to be indulgent, forgive.* Y. Hag. I, 76<sup>c</sup> *הקב"ה ו' the Lord overlooked Israel's idolatry, but did not &c.*; Lam. R. introd. (R. Abba 2). Y. Sol. V, end, 20<sup>d</sup> *שחיה מיתור על קללתו* he pardoned those who cursed him. Deut. R. s. 9 *נותר לו עור יום ו'* (not ער) let us give him a respite of one day or two.—Num. R. s. 21 *יהא אדם מותר על התורה* man must not be more liberal than the Law; a. fr.—Snh. XI, 5 (89<sup>a</sup>) *נביא דיבר נביא* the prophet who disobeys a prophet from mere soft-heartedness (v. I Kings XX, 35, sq.).—3) *to give additional space to a plant* by removing surrounding plants, *to make open space.* Y. Shebi. II, 33<sup>d</sup> *תפוחין בגפנים* you may clear (in the Sabbatical year) between the grape vines; ib. *מקום שנחגו לוותר ו'* where it is customary to clear before the festive month; Tosef. ib. I, 7 *תפוחין*; ib. *לותר* ed. Zuck. (read: *לוותר*).

*Nif.* הִתְחַלֵּץ (v. חָלַץ) 1) *to be let loose, set free.* Midr. P'tirath Mosheh אֶתְחַלֵּץ (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed*, v. infra.

*Hithpa.* הִתְחַוֵּר, *Nithpa.* נִתְחַוֵּר (v. תָּחַר) 1) *to become loose* (of bowels).—2) *to be declared free, be outlawed*. Cant. R. to III, 4 נִתְחַוֵּר מֵעֵדוֹ ו' (Yalk. Is. 288 בָּנִי נִחְוֵרָא מֵ) his bowels were loose that whole night. B.Kam. 50<sup>a</sup> bot. הִתְחַוֵּר חֵייוֹ Ms. M. (ed. הִתְחַוֵּר, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed; Ar. ed. Koh. הִתְחַוֵּר מֵעֵדוֹ (v. לִתְחַוֵּר, D. S. a. l. note); Tanh. Ki Thissa 26 מֵעֵדוֹ בָּנִי יִתְחַוֵּר his bowels &c., v. next w.; Yalk. Ps. 648 יִתְחַוֵּר חֵייוֹ his life be outlawed.

**וְיָתַר**, *Pa.* וְיִיתַר 1) *to give a surplus, to profit, avail.*  
Targ. Prov. X, 2.—2) *to be indulgent, to overlook.* Lev.  
R. s. 10, beg. וְיָתַר אֶת צִיבְתֵּךְ וְכִי unless thou over-  
look something &c.; Gen. R. s. 49; a. e.

*Ithpa.* אֲתוּחָר, אֲתוּחָר 1) *to be loosened.* Y. Bets. II, end, 62<sup>b</sup> וְיִתְחָרְתוּ בְּנֵי מִצְרַיִם . . . whoever says, the Lord is lax in dealing out justice,—may his bowels become relaxed; He is merely long-suffering &c.; Y. Shek. V, 48<sup>a</sup>; Y. Taan. II, 65<sup>b</sup> bot.; Midr. Till. to Ps. X, 2 לִיּוּחָר

י *Zayin*, the seventh letter of the Alphabet; it interchanges with ז, q. v.; with צ, as צור a. צור, צור a. צרה &c.; with ס a. ש, as סור a. עז, עז a. &c. י as final formative (*Palez*=*Pales*), as אשפזי, אשפזי &c.

**זֶבֶּחַ** m. (b. h.) *wolf*. B. Mets. VII, 9 זֶבֶּחַ אֶחָד וְהַתְּקֵי the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—**זֶבֶּחִים**, **זֶבֶּחִים**. Ib. זֶבֶּחִים מְשֻׁלָּחִים at a time when wolves are coming forth in hordes, v. מְשֻׁלָּחִים; Y. Shebi. IV, 35<sup>b</sup> top; Y. Ter. XI, end, 48<sup>b</sup>. Esth. R. to IX, 2, v. כְּבִשָּׁה; a. fr.—**זֶבֶּחָה**. Midr. Till. to Ps. X, 13 נִזְמְנָה הִיא וְכִי a she-wolf was provided for them who gave them suck; v. רִזְמוּס; ib. to XVII, 14 וַיִּזְמְנָה לָהֶם and Thou didst provide &c.; Yalk. Ps. 652.

**נִינֵי** m. (reduplic. of נָזַע=זָע, v. זָעַע a. זָעוּע) *foliage, spray; young twigs.* Targ. Job XIV, 9; a. e.—Sabb. 20<sup>b</sup> (expl. עֲצִים שֶׁל בְּבֹל ה' dry twigs and leaves used as fuel).

זאמר, v. זעמיר.

זאב, v. זאב.

יָאָר (cmp. רוּר, רוּר) *to pass around*. Targ. Job XXVIII, 8 (ed. Wil. יָאָר, Lev. יָאָר read יָאָר, part.; Ms. יָר; h. text עָרָה).

זֶה, v. זֶה.

דְּרַמִּי זֶבֶחַ, an abbreviation for זֶבֶחַ אֶתְנִי. Zeb. 28<sup>b</sup> because both subjects have reference to *times* and application to the *improvised altar* (זֶבֶחַ אֶתְנִי) as well as to the Temple.

יְהוֹדָה ב' Yalk. ib. 1056; Esth. R. to III, 15; IV, 1; Yalk. ib. 1056  
Yalk. Gen. 115 יְהוֹדָה. — 2) *to be declared free, outlawed*;  
v. preced.

**לִּיבְרָן** m. (preced. wds.; also in Chald. diction) *liberal, benevolent, indulgent*. Snh. 102<sup>b</sup> היה . . . ר' was very liberal (supporting scholars). Y. Sot. V, end, 20<sup>d</sup> (ref. to Job I, 1) היה ר' he (Job) was liberal; וַיֵּאָמֶר לֵבִירָה הוּא ר' ר' but if one is not liberal, may he not be virtuous (shunning evil)?; but it means forgiving &c., v. יִרְחַר.—Num. R. s. 9, beg. ר' היה ר' ברוך ר' he is lenient in thy house (be not angry when anything gets broken &c.). Y. Gitt. IV, 45<sup>e</sup> bot. אִילּוּלִי דִּנְאָא if I were not lenient.—Esp. *lax in the practice of justice*. B. Kam. 50<sup>a</sup>; Y. Bets. II, end, 62<sup>b</sup>, a. fr., v. preced.—Pl. נְתִיבִים Gen. R. s. 53 [read:] . . בביתו ר' in the house of Abraham they were kind-hearted.—Fem. נְתִיבִית. Y. Ab. Zar. I, beg. 39<sup>a</sup> (they said) עֲזָרָה ה' the heathen deity is benevolent (entertaining the worshippers).

**זָבִי** m., **זָבִי** f. (b. h.; זֹבֵב) 1) *faint*. Y. Kidd. I, 61<sup>a</sup> (expl. II Sam. III, 29) חָשִׁישׁ q. v.—2) *one afflicted with gonorrhœa*. Zab. I, 5 גְּמור זֶב a real *zab* (subject to all the laws in Lev. XV, 1—15; 19—24). Ib. V, 6; a. v. fr.—*Pl.* זָבִים, זָבִין; f. זָבוֹת. Sifra Metsora, Zabim, Par. 1 משמאים כו (כו' they make unclean like Israelitish *zabim*; Nidd. 34<sup>a</sup> שִׁדְּחוּ כו' וכו' a. v. fr. [Sabb. 110<sup>b</sup> מְזוּבֵּר, v. זֹוֵב].—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the Sifra to Metsora.

**זָבַד** (b. h. זָבַד) *to present with, outfit*. Targ. Y. Gen. XXX, 20 (some ed. עָבַד, corr. acc.).

וְזָבִי, v. זָבִי.

זִבְדִּין v. זִבְדֵּא

**זָבְדַי**, pr. n. m., *Zabday*, 1) name of an Amora *Z. bar Levi*. *Žeb.* 28<sup>b</sup>; (*Kerith*. 5<sup>a</sup> זִבְדָּא וְרַבֵּי). Y. Dem. VII, beg. 26<sup>a</sup>. Y. Ab. Zar. III, 42<sup>c</sup> בְּרִיתֵי דְּרַבִּי זָבְדַי; Gen. R. s. 62 וְרַבִּי זָבְדַי; a. fr.—2) Y. Ber. III, 6<sup>c</sup> bot. אַמְבָּא בֶּר זָבְדָא. Ib. יַעֲקֹב בֶּר זָבְדָא.

**זְבִידְיָהּ** (b.h.) pr. n.m. *Zebadiah*, name of an Amora.  
Y. Ber. III, 6<sup>c</sup> bot.—[Y. Sot. I, 16<sup>d</sup>, v. זְבִידְיָהּ.]

**בֵּית זַבְדִּין**, pr. n. pl. *Beth-Zabdin*, prob. in Galilee. Y. Meg. I, 70<sup>c</sup> bot.; Y. Taan. II, 66<sup>a</sup>; M'gillath Taan. ch. XII וְבֵיתֵי זַבְדִּין (v. Graetz Gesch. d. Jud. III<sup>2</sup>, p. 428).

זב, v. זבת.



**זבוב** m. (b. h.; זבב) *fly*. Sabb. 121<sup>b</sup> שְׂבִיבִין מִצָּרִים (the Egyptian fly (whose sting is dangerous). Tosef. Sot. V, 9; Gitt. 90<sup>a</sup>. Pesik. Zakhon, p. 26<sup>b</sup> לֹא שְׂוִיבִין וְכ' (Amalek resembles) the fly which is greedy for a sore; a. fr.—*Pl.* זבובין, זבובים. Y. Sabb. XIV, beg. 14<sup>b</sup>; Tosef. ib. XII (XIII), 4. Keth. 77<sup>b</sup> ז' שֶׁל בַּעֲלֵי וְכ' (not זבובין) flies which sucked from those afflicted with gonorrhœa (carrying contagion); a. fr.

\***זבונא** m. *lizard*.—*Pl.* זבונאי. Nidd. 56<sup>a</sup> ד' דְּמִחוּזָא (Ar. זבונאי, Mus.: זבובי, prob. clerical error) (skeletons of) lizards of Maḥuza.

**זבוד** pr. n. pl. *Zabud*, on the northernmost border of Galilee. Gen. R. s. 98 (ref. to Gen. XLIX, 13 צִדְדֵינָא (על צידון) ז' דגלילה (Safet, Lit. Centralblatt 1879, p. 1188).

**זבונא** m. (זבד) *gift, outfit*.—*Pl.* זבונאי. Targ. Y. Gen. XXX, 20 (h. text זבד).

**זבונין** Y. Ter. VIII, 45<sup>b</sup> בוד, in a corrupt sentence which prob. read: שְׂקָצִים וְכָל שְׂקָצִים שְׂקָץ זִינִין וְהַגִּזְוִן וְכָל שְׂקָצִים, שהפרישו v. Sifra Sh'mini Par. 10, ch. XII.

**זבול** m. (b. h.; זבל) [*place of offering or entertainment*]. 1) *residence*, esp. *Temple*. R. Hash. 17<sup>a</sup>; Y. Ber. IX, 18<sup>b</sup> בוד they laid hand on the Temple; a. e.—2) *Z'bul*, name of the fourth heaven. Hag. 12<sup>b</sup> וְכ' שְׁבוּ . . . וְכ' it is called Z, because there are (the heavenly) Jerusalem and the Sanctuary with the altar erected &c.—3) *festival of a heathen divinity*. Pesik. R. s. 6 נִילִים דִּירָא וְכ' it was the festival of Nilus; [cacophemistic disguise: נבול, Gen. R. s. 87; Cant. R. beg. זבול, Yalk. Gen. 146 גידול; Sot. 36<sup>b</sup> נָהָם. V. זבול].

**זבולן, זבילן** (b. h.) pr. n. m. *Zebulun*, 1) son of Jacob; *tribe of Zebulun*; *country of Z*. Gen. R. s. 98. Pes. 4<sup>a</sup>; a. fr.—2) one *Z. ben Dan*. Kidd. 30<sup>a</sup>.

**זבונא** m. (זבן) *purchase*. Targ. Y. II Deut. XVIII, 8 דָּבָר זָבֻנָא that which he bought. *Pl.* זבונין. Ruth R. to I, 17 (sect. 3) ז' זבן he made his purchases.—V. זבנא.

**זבונא**, v. זבנ.

**זבונת, זבונא** m. (preced. wds.) *buyer, merchant*. Targ. II Esth. III, 11.—Y. Kil. II, beg. 27<sup>a</sup>.—Y. Kidd. II, 64<sup>a</sup> top קָרַן ז' וְכ' the merchant packed his goods on his wagon and went off; v. זבנ.

**זבני**, v. זבן. *Pa.*

**זבורא**, v. זבנ.

**זבירית** f. (זבר, cmp. זבר a. also זבירית) 1) *a receptacle for drippings fastened (or belonging) to the bottom of a vessel, saucer*. Mikv. X, 71 בלא ז' if the vessel to be immersed has no saucer (a rim at the bottom, wider than the belly of the vessel and which forces the water into the latter); (Var. זבירית, זבירית, זבירית). [Rabad to Maim. Mikv. III, 12 reads זבירית q. v.].—2) *lowest land*, v. זבירית.

\***זבונא** m., pl. **זבונין** 1) (reduplication of זבנ, v. זבנ; for inserted זב, v. זבילן) *nest, brood, hatch*. M. Kat. 28<sup>b</sup> (in a funeral song) אַחֲנָא תַּגְרָא אֲזַבְנִיָּה מִיבְרִיק (or: תַּגְרִי . . . רַחֲמֵי מִיבְרִיק (v. Rabb. D. S. a. l.; Rashi a. l.) our brother, the merchant, will be judged by the brood he left behind, (or) our brethren, the merchants, will be judged by the broods (allusion to Jer. XVII, 11). [En Yakob reads תַּגְרִי . . . רַחֲמֵי מִיבְרִיק our (departed) brethren are merchants who (on crossing the frontier of life) are searched for goods.—Ms. M. 2 רַחֲמֵי מִיבְרִיק who are searched for the wine bags they carry, v. זבונא II a. זבונא.—2) v. זבונא.

**זבח** (b. h., cmp. זבל) [*to give a feast*], *to slaughter, sacrifice*. Hull. II, 3 (ref. to Deut. XXVII, 7) מִזֶּה שְׂאֵרָה (a human hand) thou mayest eat what thou (a human hand) cuttest. Snh. 60<sup>b</sup> בְּזִבְחֵי לַעֲבוֹרִים of one sacrificing to an idol; a. fr.—Part. pass. זבוח. Lev. R. s. 10 (play on מזבח, Ex. XXXII, 5) מִיָּדָא לַעֲבוֹרִי he was afraid on account of him who lay killed before him (Hur); a. fr.

*Pi.* זבוח same. Snh. 62<sup>a</sup> וְכִי יִזְבַּח if he slaughtered a sacrifice, and burnt &c. (to an idol). Ib. VII, 6 (60<sup>b</sup>) זבוח Talm. ed. (Mish. הַזֹּבֵחַ) he who offers an animal (to an idol), a. fr.—V. זבל.

*Nif.* זבוח *to be sacrificed, to be slaughtered; to die as a martyr*. Zeb. I, 1 שְׂבִיבִין שְׂלָא לְשִׁמְךָ which were offered not for the purpose for which they were dedicated. Y. Snh. X, 29<sup>a</sup> top (play on זבח, Ps. L, 5) שְׂעִילֵי אֲדָרִי who raised me and sacrificed themselves for my name's sake; a. fr.

**זבח** m. (b. h.; preced.) *a slaughtering, sacrifice*, esp. (*festive*) *peace-offering* (הַזֹּבֵחַ). Pes. X, 9. Tosef. ib. X, 14. Tosef. Ber. V, 22; a. fr.—*Pl.* זבחים, constr. זבחי. Ib. Zeb. I, 1 כָּל הַזֶּה all animalic offerings; a. fr.—*Z'bahim*, name of a treatise of the Mishnah, Tosefta and Talmud Babli (also called קְרִיִּשְׁתִּי).

**זביר** pr. n. m. *Z'bid*, name of several Amoraim. Ber. 46<sup>b</sup>, a. fr. (Z. bar Levi).—Ib. 38<sup>a</sup>.—Ab. Zar. 56<sup>a</sup>.—Y. Sabb. I, 3<sup>b</sup>, v. next w.

**זבירא, זבירא** pr. n. m. *Z'bida, Z'bidah*, name of a Palestinian Amora. Y. Orl. I, 61<sup>a</sup> bot.—Y. Sot. VII, 21<sup>d</sup>.—Ib. ר' סימון בר זביר. Ib. bot. ר' יודא בר זביר. Y. Sabb. I, 3<sup>b</sup> רב זביר.

**זבירחא** f. (זבח) *slaughtering ceremony*. Hull. 31<sup>b</sup> לִ' intention to slaughter according to ritual, contrad. to חֲרִיכָה the cutting operation as such. Snh. 60<sup>b</sup> זבירחא slaughtering for idolatry is especially mentioned (Ex. XXII, 19); a. fr.

**זביר** or **זביר**, v. זבנ.

**זבילא** m. (v. זבל; Syr. זבילא, זבילא, P. Sm. 1074; 1140) *a basket (or book-chest) of palm leaves*.—*Pl.* זבילי. Meg. 26<sup>b</sup> זבילי receptacles for Pentateuch copies; [Ar.: leather casing].

**זבילא** m. (v. זבל) [*an implement for forming heaps*],

*shovel, mattock.* Taan. 21<sup>b</sup> ו'וכ' שריל מרא ו'וכ' he lent mattock and shovel for burial. B. Mets. 103<sup>b</sup>. [Ber. 8<sup>a</sup>, v. זבילא.]

זבין, v. זבן.

זביןא I pr. n. m., v. זביןא.

זביןא II, constr. זבין m. (זבן) 1) *object of purchase, goods.* Targ. O. Gen. XVII, 12 (Y. זבין pl.). Targ. Ez. VII, 13; a. e.—Y. Kidd. III, beg., 63<sup>c</sup> ז' ו'וכ' bargaining for an object. Pesik. R. s. 21 ו'וכ' here are the goods and here the salesman; a. e.—2) *purchase.* Targ. Y. Lev. XXV, 42 (O. זבין).—Pl. זבין. Targ. O. Lev. XXV, 14 (Y. some ed. זבין).—Targ. Gen. XLIX, 32 (Y. some ed. זבין); a. e.—Pes. 113<sup>a</sup>, v. זבין Pa.—3) *purchase money.* Targ. Lev. XXV, 16 (Y. some ed. זבין); a. e.

זביןא m. (preced.) *sale, sold goods, merchandise.* Targ. Y. Gen. XLIX, 32, a. e.; v. preced.—Pes. 113<sup>a</sup> (prov.) while the dust is yet on thy feet, זביןא זבין sell thy goods.—Pl. זביןא sale. B. Bath. 47<sup>b</sup> זביןא זביןא his sale is valid; a. fr.

זביןא f. (preced.) *goods; bargain.* Y. Ab. Zar. II, 42<sup>a</sup> זביןא זביןא but, I say, through some accident the goods (in the ship) were upset; Y. Ter. X, 47<sup>b</sup> זביןא זביןא until he strikes upon goods like those he bought. Ib. קים זביןא he knew the value of his goods; a. fr.—Pl. זביןא. Ruth R. to I, 17 (s. 3) זביןא זביןא what do these purchases (marketing) mean?

זבית, Y. Taan. I, 64<sup>b</sup> bot., v. זבן.

זבל I (b. h.; cmp. זבן) to entertain liberally.—Denom. זבול.

Pi. זבל (cmp. זבן) to offer to idols, make merry with idolatrous ceremonies. Ab. Zar. 18<sup>b</sup> זבול זבול because they have there (in their theatres) idolatrous entertainments; Tosef. ib. II, 5 (ed. Zuck. מזבול). Y. Ber. IX, 13<sup>b</sup> bot. if one sees people זבול זבול engaged in idolatrous services; a. fr.

זבל II, Pi. זבל (denom. of זבל) to deposit foliage in the field for manure, to manure. Shebi. III, 2 כמה זבלין עד how many piles may be deposited? Ib. II, 2 זבלין זבל you may manure &c. Keth. 10<sup>b</sup> זבל זבל and softens (corresp. to Ps. LXV, 11, cmp. זבל II). Cant. R. to I, 1 זבל זבל (not זבלים) should we not improve (our minds) even as those carrying out foliage and straw?; a. fr.—Part. pass. זבל זבל. Y. M. Kat. I, 80<sup>b</sup>.

Nif. זבל, Nithpa. זבל to be manured. Midr. Sam. ch. IV.—Ab. Zar. 49<sup>a</sup> זבל זבל a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

זבל ch. same.—Ithpa. זבל זבל to be manured. Ab. Zar. 49<sup>a</sup> (read זבל זבל).

זבל m. (cmp. Assy. zabalu, KAT<sup>2</sup>, p. 550; cmp. זבן) [heaped up.] esp. foliage piled up for forming manure, manure, deposits. Sabb. IV, 1 you must not keep dishes warm for the Sabbath זבל זבל in foliage . . . whether

dry or moist. Ab. Zar. III, 8 (48<sup>b</sup>) זבל זבל and serves for them as manure. Yoma V, 6 זבל . . . is sold to the gardeners for forming manure. Tosef. B. Mets. XI, 8 זבל זבל his heaped-up foliage. B. Mets. V, 7 (72<sup>b</sup>) עד זבל זבל unless he has manure piled up; a. fr.—Pl. זבלים. Shebi. III, 1 זבל זבל when may deposits of foliage be carried out for piling up in the fields.—Gen. R. s. 31 זבל (Snh. 108<sup>b</sup> sing.) for deposits of excrements &c.—Tosef. B. Mets. I, c. זבל זבל the season for carrying out foliage; a. fr.—זבל זבל a field dependent on manuring. Men. VIII, 3 (85<sup>a</sup>).

זבל m. (preced.) one carrying foliage for making dung.—Pl. זבלים. Cant. R. to I, 1 זבל זבל carriers of foliage and of straw.

זבלן m. (זבל, with inserted ב=בולג, cmp. זבולג a. next w.) blear-eyed. Meg. 24<sup>b</sup>.—Pl. זבלן זבלן. Bekh. 43<sup>b</sup>; Tosef. ib. V, 2.

זבלןא (זבלןא) m. (זבל, v. preced.) a resinous tree, a species of cedar. Snh. 108<sup>b</sup> (expl. זבלןא). Ar. s. v. זבלןא (Var. in Ar. זבלןא); ed. זבלןא (corr. acc.); R. Hash. 23<sup>a</sup> זבלןא זבלןא v. Rabb. D. S. a. l. note; corr. acc.).

זבלת f. (v. זבל) the place in the field where foliage is piled up. Tosef. B. Mets. XI, 8 זבלת זבלת ed. Zuck. to carry it out to his field &c.

זבן, זבן (cmp. זבן, a. Syr. [to plan,] to bargain, buy. Dan. II, 8.—Targ. Gen. XXV, 10; a. fr.—B. Bath. 30<sup>a</sup>, b [read:] מפלגא זבןא זבןא I bought it of such a person who has bought it of thee. Ib. זבןא זבןא I will buy what by law belongs to me (to avoid litigation); a. v. fr.

Pa. זבן to sell. Targ. Gen. XXV, 31; 33; a. fr.—B. Bath. I, c. זבןא זבןא sell it to me. Ib. 90<sup>a</sup>, a. e. (prov.) זבןא זבןא buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Pes. 113<sup>a</sup> זבןא זבןא Ag. hat-Torah (v. Rabb. D. S. a. l. note 50; ed. זבןא זבןא rules about buying and selling. Ib. זבןא זבןא as regards all things, sell and regret, except wine זבןא זבןא Ms. M. (ed. זבןא) which you must sell and never regret. Meg. 26<sup>b</sup> זבןא זבןא to sell it. Gitt. 47<sup>a</sup> זבןא זבןא I sold myself to &c.; a. fr.—Y. Taan. I, 64<sup>b</sup> bot. זבןא זבןא (read: זבןא) I sold my bedstead.

Ithpa. זבןא to be sold, to be bought; to sell one's self. Targ. Ps. CV, 17; a. fr.—B. Mets. 40<sup>b</sup> זבןא זבןא (Ms. M. זבןא זבןא) it would have been saleable with me. Kidd. 69<sup>a</sup> זבןא זבןא and get thyself sold as a Hebrew slave.

זבין, v. זבין.

זב m. (b. h.; זבג) 1) pl. זבין (cmp. pomace of grapes, husks or kernels and flesh. Naz. VI, 2 (34<sup>b</sup>) זביןא זביןא hartsannim (Num. VI, 4) means the exterior, zaggim the interior; (ib. contrary opinion, v. זבג).—Tosef. Toh. III, 1 זביןא זביןא ed.

Zuck. (oth. ed. זָגָין; some ed. זָגָין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. l.c. זָגָן Mish. (Y. ed. זָגָן, Bab. ed. זָג; Tosef. ib. IV, 2 זָגָא ed. Zuck., Var. זָג) the husk (or the interior) of one berry.—2) bell, v. זָגָא.

זָגָא ch. same, 1) husk or kernel and flesh of one berry, v. preced.—Pl. זָגָין. Targ. Y. Num. VI, 4 גִּזְיָאן 'ז' the interior zuggin, v. preced.—2) bell. Targ. O. Ex. XXVIII, 34; a. e.—Pl. זָגָא, זָגָא, זָגָא. Ib. 33; XXXIX, 25.—Nidd. 17<sup>a</sup> זָגָא מִקְרָשׁ זָגָא made the bells of his curtains ring; [Ar. חָגָז מִקְרָשׁ chased the flies, v. חָגָז].

זָגָא, v. זָגָא.

זָגָא m. (v. preced., comp. זָגָא, a. זָגָא, v. Ges. Thes. s. v.) glass-maker; dealer in glass-ware. M. Kat. 13<sup>b</sup>; Pes. 55<sup>b</sup> זָגָא בֵּית דִּין the glass-maker's work-shop.—Gen. R. s. 19 זָגָא חֲנוּתוֹ a glass-dealer's shop. Ib. s. 25; a. fr.—Pl. זָגָא. Kel. XXIV, 8 זָגָא מִטָּה the frame used by the glass-makers to put their ware on. B. Kam. 31<sup>a</sup>.

זָגָא ch. same. Pl. זָגָא. Y. Ab. Zar. II, 40<sup>c</sup> bot. זָגָא לֹא אֵלֶּיךָ the glass-makers did not teach their art.

זָגָא (זָגָא) m. (contr. of זָגָא a. זָגָא fr. גָּדַר, comp. זָגָא juvenis caelebs, P. Sm. 652) unmatched; esp. one with an unequal pair of eyes or eye-brows. Bekh. VII, 3 זָגָא Mish. (v. infra; Talm. ed. 43<sup>b</sup> זָגָא). Ib. 44<sup>a</sup> זָגָא Z. is one who has one black and one white eye-brow; זָגָא קָרִי לֵיהּ any unequal pair is called Z. Ib. זָגָא מִחוּר 'ז' (ch. form of our w.); Tosef. ib. V, 2, sq. סָגָא (read: סָגָא Safel of גָּדַר). Sifra Emor ch. II, Par. 3 זָגָא (read: סָגָא). [Ar. זָגָא, influenced by the etymol.: זָגָא, and זָגָא=זָגָא.]

זָגָא, v. preced.

זָגָא, זָגָא glass, crystal; glass-ware. Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) זָגָא בֵּית זָגָא glass-house.—Ber. 31<sup>a</sup> כִּסֵּי דִּיגָא (כִּסֵּי דִּיגָא, v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Hull. 84<sup>b</sup> זָגָא (corr. acc.) it means white glass (crystal). Gitt. 68<sup>b</sup> זָגָא [Pes. 74<sup>b</sup> כִּינָא דִּיגָא Ar. a. Ms. O. like white glass; ed. זָגָא.]

זָגָא (Pilp. of זָגָא, v. זָגָא) to clarify. Y. Nidd. III, 50<sup>d</sup> זָגָא מִחוּר מִחוּר (Tosef. ib. IV, 11 זָגָא מִחוּר; Bab. ib. 25<sup>b</sup> מִחוּר) oil is cohesive and clarifies.

זָגָא pr. p. m. (v. preced.) Zagzagel (Divine Clearness, comp. אֲסַפְלָרִיא, name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זָגָא (corr. acc. or זָגָא).

זָגָא, זָגָא to lie down, recline. Meil. 14<sup>b</sup> זָגָא לִמְנוּחָא he may desire to lie down and will lie down on them. Gitt. 47<sup>a</sup> זָגָא לִמְנוּחָא to recline on (while eating). Pes. 108<sup>a</sup> זָגָא אֲבִירָא we reclined (at the Passover meal) against the knees &c.—Sabb. 124<sup>b</sup> זָגָא חוּזָא they may be used for sitting on them

(when seats are improvised). Snh. 85<sup>b</sup> זָגָא עֲלֵיהּ he leaned on him. [Tanh. Ki Thetsé 6, a. e. לְמוֹגֵר, v. זָגָא.] [Targ. Y. Deut. X, 22 לְמוֹגֵר ed. pr., v. מִסְגֵּי.]

אִף זָגָא to lay down. Sabb. 119<sup>a</sup> top זָגָא לֹא אֵלֶּיךָ some ed. זָגָא Pa.) I do not rest my head upon my pillow before &c.

זָגָא m. (v. preced., comp. אֲסַפְרָא) in a brooding position. Hull. 62<sup>b</sup> זָגָא מִרְדּוּ (Rashi מִרְדּוּ) mardu brooding and eating (name of a bird, prob. an adaptation of a foreign word), contrad. to סָגָא וְאָכִיל kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Hull.: מִרְדּוּ, leaving out, אָכִיל; Ar. ed. Koh. III, p. 319.]

זָגָא f. (=זָגָא) a crystal vessel. Y. Kidd. I, 60<sup>b</sup> top זָגָא דִּינָא (ed. Krot. בִּינָא, corr. acc.) if one takes up a crystal vessel (to take possession).

זָגָא, v. זָגָא.

זָגָא, זָגָא.

זָגָא or זָגָא f. (זָגָא) 1) a clucking hen. Bekh. 8<sup>b</sup>. B. Mets. 86<sup>b</sup>, v. זָגָא. 2) זָגָא (the clucking hen over her chickens), the Pleiades. Targ. Job XXXVIII, 32 (Ar. ed. pr. בִּנְהָא).

זָגָא m. (b. h.; זָגָא wicked.—Pl. זָגָא. Tanh. Korah 12 זָגָא the additional (twelfth) section of the Prayer of Benedictions, also called זָגָא or זָגָא.

זָגָא m. (preced.) violent man.—Pl. זָגָא. Der. Er. ch. II, beg.

זָגָא m. (b. h.; זָגָא) premeditated, conscious sin, opp. זָגָא. Ab. IV, 13 a scholar's error in teaching זָגָא is accounted for a wilful wrong. Ker. 25<sup>b</sup>, a. fr. זָגָא דִּבְרֵי זָגָא a sin which if wilfully committed, is punished with extinction; Sabb. 69<sup>a</sup> זָגָא דִּבְרֵי זָגָא when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—Pl. זָגָא. B. Mets. 33<sup>b</sup> זָגָא to whom errors are accounted &c.—Yoma 36<sup>a</sup>; a. fr.

זָגָא ch. same. Targ. O. Deut. XXIX, 17.—Pl. זָגָא זָגָא passions. Targ. Ps. XIX, 14 Ms. (ed. זָגָא, v. זָגָא).

זָגָא, זָגָא f. (preced.) haughtiness, violence. Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זָגָא).

זָגָא, v. next w.

זָגָא, זָגָא f. ch.=h. זָגָא wilfulness, rashness. Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זָגָא; Y. זָגָא). Targ. Y. ib. XV, 9 (ed. Amst. זָגָא); a. e.

זָגָא, v. זָגָא I.

זָגָא m., זָגָא f. (b. h.) this, that. Men. 53<sup>b</sup> זָגָא זָגָא let this one come and receive this &c.; זָגָא זָגָא

זחל, v. זחל.

**זֶהָם** (b. h.; cmp. זוהר) [to be glistening; cmp. צהן a. צהח] to be filthy, smell offensively, be offensive.—Part. pass. זָהָם. Y. Ab. Zar. II, 41<sup>c</sup> bot. זָהָם, or part. pass. זָהָם. R. L. says, It is like drinking out of an offensive cup; 'וכי' ר' ז' (ככוס) out of &c. Y. Nidd. IV, end, 51<sup>b</sup> דם נידה זוהם (Tosef. ib. IX, 10 זוהם; Bab. ib. 65<sup>b</sup>) the blood of a menstruant is sticky (or ill-smelling).

*Pl.* זָהָם 1) to smear plants with rancid oil for keeping off vermin, [oth. opin.: to cover a wound in a tree with dung and tie it up.] Shebi. II, 4. Y. ib. 33<sup>d</sup> (expl. מְזַהֵם of Mish.) to keep the worms off. Ib. מְזַהֵם oiling a plant is merely like appointing a watchman (it does not advance growth). Y. Sabb. VII, 10<sup>a</sup> top, v. כְּחַל II.—Part. pass. מְזַהֵם, f. מְזַהֵם ill-smelling, filthy, offensive. Bekh. VI, 12 'וכי' and an animal of offensive smell or sight. Ber. 53<sup>b</sup> מִן מְזַהֵם an offensive-looking priest. Y. Gitt. VIII, 49<sup>d</sup> top מִן מְזַהֵם היא מלפניו she is disgusting to him (on account of her conduct); a. e.—Pl. מְזַהֵם, pl. מְזַהֵם, fem. מְזַהֵם. Ber. I. c. מְזַהֵם smelling hands (after a meal, when not perfumed). Lev. R. s. 16; Esth. R. to III, 1 'וכי' מִן מְזַהֵם as ordure is offensive, so is he (the leper); a. e.—2) to declare unfit for priestly or levitical service (or connection), to reject. Bekh. 47<sup>a</sup> אין מְזַהֵם וכי' the child is not rejected (as the child of a gentile).—Y. Yeb. X, 11<sup>a</sup>; XIII, 13<sup>d</sup> bot. מְזַהֵם אותה but the court does not declare her unfit to marry a priest.—3) (v. זוהמא) part. pass. מְזַהֵם, pl. מְזַהֵם, fem. מְזַהֵם inclined to lasciviousness, unchaste. Sabb. 145<sup>b</sup> bot.

\**Hif.* מְזַהֵם to become unfit for offering through offensiveness. Pesik. Vayhi, p. 10<sup>a</sup> לא מְזַהֵם (perh. to be read Hof.; (Yalk. Num. 713 רוזמו, expl. corr. acc., or רוזמו as Num. R. s. 12, end, a. e., v. Bub. note to Pesik. I. c.).

**זָהָם** ch. same. Part. pass. זָהָם q. v.

*Pa.* זָהָם to create aversion, to sicken. Lev. R. s. 16 (to the leper) לא זָהָם בריחה (ed. Wil. תוהום, read זָהָם) do not sicken people with thy sight.

*Ithpe.* זָהָם, *Ithpa.* אֶזְהָם 1) to be soiled, to empty the bowels. Targ. Ps. CVI, 20.—2) to become offensive. Ab. Zar. 26<sup>a</sup> לא מְזַהֵם וכי' I do not desire to become offensive to my husband (get ungainly through nursing).

**זָהָר** (b. h.; cmp. זוהר) 1) to shine; v. זוהר, זוהרת.—2) to look out, beware, be strict (corresp. to b. h. שָׁמַר); v. זוהר.

*Pi.* זוהר to brighten. Midr. Till. to Ps. XC, 16 זוהר and brightened his countenance.

*Nif.* זוהר (=b. h. שָׁמַר) to be careful, be strict; to beware, take heed. Ber. 8<sup>b</sup> זוהר בוררין be careful to cut the jugular veins, v. זוהר. Ib. בוך וכי' beware of disregarding an old man who &c. Ned. 81<sup>a</sup> בני עניים 'וכי' take heed of (do not disregard) the children of the poor; a. fr.

*Hif.* זוהר to caution, forewarn, esp. to prohibit by a special law, v. אֶזְהָר. Yeb. 22<sup>b</sup>, a. e. אין מְזַהֵרין מן הדין a law derived from analogy (v. דִּין) is not considered a specified law on which punishment can be executed after due warning. Zeb. 106<sup>b</sup>, a. e. 'ה' לא ענש אא"כ the Bible

text did not pronounce punishment without having expressed a warning ('thou shalt not' &c.); a. fr.

*Hof.* זוהר to be forewarned, to be forbidden from doing (by a special law). Yeb. 84<sup>b</sup> לא זוהר וכי' there is no specific law prohibiting women of legitimate birth to marry men of illegitimate birth.—Part. pass. מְזוהָר, f. מְזוהָר. Ib. מְזוהָר (the repeated expression, 'they shall not take', Lev. XXI, 7) intimates that woman is included with man in the prohibition; ib. 'היא מ' כל היכא דזוהר מ' היא מ' wherever the man is cautioned not to marry, the woman (in the same social relation) is cautioned; a. fr. [Ib. היא מ' read: מזוהרת.]

**זָהָר** ch. same, 1) so shine, bloom. Targ. Job XXII, 28 (ed. Wil. זוהר Af.). Targ. Hos. XIV, 6; a. e.—2) to look out, guard.—Part. pass. זוהר. Hag. 23<sup>a</sup> זוהר זוהר he guards them (from levitical impurity). Hull. 107<sup>b</sup> זוהר זוהר he is careful (not to touch), contrad. זוהר taking precaution. Y. Ber. V, 9<sup>a</sup> bot. זוהר זוהר watches it (the cloak). Y. Ab. Zar. III, 41<sup>a</sup> bot. לא זוהרנא 'וכי' was I not on my guard against thee?; a. fr.

*Pa.* זוהר 1) to emit light, to glisten. Targ. Zech. IX, 15.—2) to caution. Targ. Cant. V, 2.

*Af.* אֶזְהָר 1) to give light, shine. Targ. Is. IX, 1; a. e.—2) to explain. Targ. Ex. XVIII, 20.—3) to caution. Targ. Ez. III, 18; a. e.—Snh. 66<sup>a</sup> bot. 'וכי' אֶזְהָר אֶתְּהוּ perhaps in saying 'thou shalt not curse Elohim' (Ex. XXII, 27) the Law gave warning with regard to holy Elohim (God), but not with regard to secular Elohim (authorities)?

*Ithpe.* אֶזְהָר, *Ithpa.* אֶזְהָר 1) to take heed, beware. Targ. Y. Ex. X, 28; a. e.—Ab. Zar. 28<sup>a</sup>, v. יִזְהָר I. Ib. 12<sup>b</sup>, v. שְׁבִירִי; a. fr.—2) to watch. Y. Ber. V, 9<sup>a</sup> bot. מְזוהָר היה was watching it. B. Bath. 29<sup>a</sup> מְזוהָר the first two or three years man takes care of the deed. Ib. 'וכי' אֶזְהָר I should have taken care &c.; a. e.

**זָהָרָא** I, **זָהָרָא** (זוהר) 1) light. Y. Yoma III, beg. 40<sup>b</sup>, v. אֶזְהָרָא. Cant. R. to VII, 3 (ref. to הסדר ib., v. אֶזְהָר) (some ed. לוהר) there are places where they write and pronounce *sahāra* for *zahāra*.—2) brightness, splendor; moon, v. זוהרָא a. זוהרָא I.

**זָהָרָא** II *poison*, v. זוהרָא II.

**זָהָרָת** v. זוהרָא I.

**זָהָרָא** v. זוהרָא.

**זָהָרָא** (זוהר) m. *red light, glare, reflex*.—Pl. זוהרָא. Pes. 13<sup>a</sup> 'וכי' בעלמא 'וכי' (Ms. M. זוהרָא, Ms. M. 2 זוהרָא) and what he saw was merely the glare, v. זוהרָא. Snh. 42<sup>a</sup>.—B. Mets. 84<sup>a</sup> מעין זוהרָא 'וכי' Ms. M. (ed. זוהרָא 'וכי' Rashi: 'וכי') and those reflexes issuing from it are a specimen of the beauty of &c.

**זָהָרָת** v. זוהרָא.

**זָהָרָא** v. זוהרָא.

**זָהָר** v. זוהרָא.

**זָהָב** (b. h.; cmp. רבב, זוה) to flow, drip. Bets. 3<sup>a</sup>, a. fr. זוהב משקן juice of fruits which flowed out (on a Holy

Day). Hull. 27<sup>a</sup> (play on זרבורח, Deut. XII, 21) ממקום שזרב יצא from where (the blood) will flow (the jugular veins), there break (its life), v. זרבורח; a. fr.—V. זרב.

**זרב** m. (b. h.; preced.) *flux, gonorrhea, prolonged menstruation*. Nidd. 35<sup>b</sup> זרבה the flux (of the gonorrhea) resembles &c. Ib. זרבה one giving birth while suffering with flux; a. fr.—Men. 64<sup>b</sup> זרבה perhaps she was in danger from a severe *hemorrhage*, v. זרבה. a. זרבה.

**זרב** or **זרבא** ch. same. Sabb. 110<sup>b</sup> (in an incantation) קום מזרבך (Ms. M. a. some ed. (מזרבך) rise (be cured) from thy flux.

**זרבן** m. (denom. of זרב) *the bag which contains a male animal's membra*. Bekh. VI, 5; expl. ib. 39<sup>b</sup> זרבן the bag but not the organ itself; Tosef. ib. IV, 6.

**זרב**, Pi. זרב, זרב, 1) *to join, couple, match; to adjust*. Tosef. Kil. V, 11 המזבין את הכלאים he who harnesses together two heterogeneous animals; B. Mets. 90<sup>b</sup> המזבין Y. Gitt. III, 44<sup>d</sup> bot הגע עצמך שזרב but supposed that one matched it, i. e. found a letter of divorce just containing the names of the persons under consideration (though not written for that special transaction). Ib. זרב כיון שאינו מצוי לזבוג אפי' ז' כמי שלא ז' since it is so rare to find such a matching combination, even if one did, we consider it as if he had not done it, i. e. such rare chances are not taken into consideration. Y. Shek. V, 49<sup>a</sup> bot. ש' ארור היום supposed somebody produced a ticket with the mark of the same day of the week?—Ib. זרב (כיון שאינו ז' אפי' לזבוג). Y. M. Kat. I, end, 80<sup>d</sup> bot. המזבין את האומרייה one who knots the fringes two by two (instead of making a regular network).—Y. Shek. V, 48<sup>d</sup> bot. המזבין את הפריולות (Bab. ed. זרב) he adjusted the length of the wicks (to the length of the time they had to burn); Y. Yoma II, 39<sup>d</sup> bot.—Esp. 2) *to join in wedlock, to wed*. Sot. 2<sup>a</sup> אין מזבוגין ז' ארץ מדינת (in heaven) for each man according to his deserts. Ib. קשין לזבוגין ז' to wed couples is as difficult as the splitting of the Red Sea. Gen. R. s. 68; Lev. R. s. 8, beg. מזבוג ז' וזבוגים He joins couples, decrees who should be married to whom. Ib. אני יכולה ז' I can couple them in one hour. Ib. בלילה ז' (read: ז' וזבוגין; a. fr.—3) *to join in a hostile sense, to attack*. Cant. R. to III, 6, v. לזב. —4) *to match in misery, to comfort by pointing out a similar case* (cmp. Lam. II, 13). Pesik. R. s. 30 מזבוג לה מדווג בה ז' (read: מזבוג לה מדווג בה ז') He shows her (the country) a fellow-sufferer to comfort her. Ib. מזבוג לה אלכסנדריה (corr. acc.) he pointed out to her Alexandria. Ib. בא יואל ז' Joel came and comforted her (by pointing to the Lord's sympathy).

**Hithpa.** זרב, **Nithpa.** זרב, 1) *to be joined; to join, meet*. Y. Yoma VI, 43<sup>e</sup> top זרבין לו חבריו that the other bullock must be joined to him (they must belong to the same couple). Snh. V, 5 (40<sup>a</sup>) זרבין they met in couples (for consultation). Y. Taan. I, 64<sup>a</sup> top (ref. to Is. XXI, 11, play on זרב) מנין לי ז' whence did my God join me again? From Seir (Rome); a. fr.—2) (in

a hostile sense) *to join in battle, attack*. Ex. R. s. 1; Tanh. Sh'moth 5 באו וזרבין ז' come and let us plan how to get at that nation. Lev. R. s. 11 שלשה ז' three enemies attacked it jointly. Ib. באו ברבריים ז' barbarians attacked him; Esth. R. introd.; a. fr.—3) *to be wedded*. Cant. R. to I, 4 (גנילה); Pesik. Sos. p. 147<sup>a</sup> כשם ז' as you have been married with festivities.

**זרב** ch., Pa. זרב, זרב, same, *to join, couple &c.* Targ. Y. Deut. XVI, 21. Targ. Ps. LXVIII, 7. Targ. Y. I Deut. XXXIII, 7; a. e.—Part. pass. זרבין joined. Targ. Y. Ex. XXVI, 24 (h. text זרבין). Targ. Y. II Num. VII, 3 with teams and harness (h. text זרבין).

**Hithpa.** זרב as preced. **Hithpa.** Targ. Y. Deut. V, 27; a. e.—Targ. Y. Ex. XXI, 13 (h. text זרב); a. e.

**זרב** m. (זרב) *bell, the body of the bell*, contrad. to זרב, clapper. Naz. VI, 1 זרב של ברמה (zag means the shell) like the bell of an animal; זרב the outer part is called zag, the inner inbol. Sabb. V, 4. Tosef. Kel. B. Mets. I, 13 זרב ד' של דלת door-bell. Tosef. Sabb. V (VI), 7, sq.; Sabb. 58<sup>a</sup>, sq.; a. fr.—Pl. זרב, זרב. Tosef. Kel. l. c. דזרשו ז' he who fastens bells to a mortar. Ib. 14 זרב the rule concerning bells &c. Y. Gitt. III, 45<sup>a</sup> top זרב (among the appurtenances of siege, v. זרב II); Y. Keth. II, 26<sup>d</sup> זרבין (corr. acc.). Tosef. l. c. [read:] אמר ז' לאומן עשה לי שני ז' אחד לדלת ז' if one says to the artisan, Make for me two bells, one for a door &c.; Y. Gitt. III, 44<sup>d</sup> top (corr. acc.); a. fr. [זרב grape-shells, v. ז' &].

**זרב** m. (זרב) 1) *couple, pair, set*. Erub. X, 1 זרב he must bring them in, one set at a time (on his head and arm). Snh. 12<sup>a</sup> (in a secret letter) ז' בא ז' a couple (of scholars or messengers of Jewish authorities) came from Rakkath (Tiberias), and the eagle (Rome) caught them; a. fr.—2) *partner, equal, match, counterpart*. Gitt. 90<sup>b</sup> זרב אין זה בן ז' this (second husband) is not the equal of the first husband (is morally inferior). Gen. R. s. 11 זרב it (the seventh day) has no match (the week having three couples of days and one single day). Ib. זרב the congregation of Israel be thy match. Ib. s. 7 ז' בן ז' the B'hemoth has a partner (is created male and female).—Pl. זרב. Ib. זרב אין להם בן (for זרב, cmp. זרב) have no partners (females). Deut. R. s. 2 זרב ז' שמים וארץ heaven and earth are couples, sun and moon are couples &c.—Pes. 110<sup>b</sup> זרב the apprehension of danger from even numbers applies to it, v. זרב; a. fr.—Esp. *Zugoth*, the two chiefs (Nasi and Ab Beth Din) of the Supreme Court since its reorganization after Simon the Just (v. Ab. I, 2; 4, sq.). Naz. 56<sup>b</sup>; Peah II, 6. Y. Sot. IX, 24<sup>a</sup> top זרב ז' were all the *Zugoth* no accomplished scholars? Ib. כל זרב (ראשכולות זרב). Tosef. B. Kam. VIII, 13 זרב שצמד ז' he (John Hyrcan) appointed double sets of guards.—2) *(pair of) scissors*. Kel. XIII, 1 זרב של ספרים ז' barbers' scissors. Neg. IV, 4; Nidd. VI, 12; a. fr.

**זרב**, **זרב** m. (preced.) *marriage*. Sot. 2<sup>a</sup>; Gitt. 90<sup>b</sup> זרב in first marriage; Snh. 22<sup>a</sup> בזרב. Yalk. Jud. 70, v. זרב.

**זג** *to be clear*, v. זג.

**זג** *pair, couple, team*, set. Targ. II Kings IX, 25. Targ. Jud. XVII, 10 *לבושין* a set of garments; a. e.—*זג* *match, wife*. Targ. Y. II Gen. II, 18; a. e.—Snh. 43<sup>a</sup> *דריבין* we give him two scholars (to escort him); Yoma 85<sup>b</sup> (Ms. M. זג). Y. Hag. II, 78<sup>a</sup> *top* *זג* *whosoever* has a chance shall select his partner (as if for a dance); a. fr.—*Pl.* *זג*. Pes. 110<sup>a</sup> *Ashm'dai* . . . is appointed *זג* overseer of all even numbers (of cups &c., which were believed to invite dangers); a. e.—Keth. 71<sup>a</sup>, v. זג I.—*Sot.* 13<sup>b</sup> *זג*, v. זג. (2) (cmp. above *זג* *לבושין*, a. e.) *an outfit for travelling, travelling cloak*. Targ. Y. Lev. XV, 9 (not *זג*) garment for polster.—*Erub.* 100<sup>b</sup> bot. *זג* *דריבין* ed. (Ms. M. *זג* *דריבין*, v. Rabb. D. S. a. l. note) I shall buy three garments reaching to thy feet.—*Pl.* as above. Gen. R. s. 92 *לבוש* put on his travelling equipments; Yalk. Gen. 150 *זג* *דריבין* read *זג*.—3) *scissors*. B. Mets. 116<sup>a</sup>, a. e., v. זג I.

**זג** *pr. n. m. Zuga*, name of several Amoraim. Y. Maasr. V, end, 52<sup>a</sup>; Y. Dem. II, 22<sup>c</sup>; a. e.—*Gamliel Z.* *ib.*<sup>d</sup> *top*; a. e. (v. Fr. M'bo p. 77<sup>a</sup>; 71<sup>b</sup>).—*M.* Kat. 28<sup>a</sup>, a. e., Ar. זג II.

**זג** *glass*, v. זג.

**זג**, *זג*, v. זג.

**זג** *I pr. n. m., v. זג II.*

**זג** *II f. (זג) intended, beloved*. Keth. 63<sup>a</sup> *זג* *יד* *didst thou think of thy girl (that thou camest home before thy time was up)?*

**זג**, v. זג.

**זג** *Pa. זג, זג* (cmp. זג; b. h. *to endow, outfit*, esp. for travelling. Targ. Y. II Deut. XV, 14 (h. text *זג*).—*Ab. Zar.* 17<sup>a</sup> *זג* *לח* *זג* (editorial insertion; Ms. M. *זג*, v. Rabb. D. S. a. l. note) prepare her shrouds; R. Hash. 17<sup>a</sup> *זג* Ms. M. (ed. *זג*).

*Ithpe. זג, זג* 1) *to provide one's self for a journey, lay in provision*. Targ. Josh. IX, 12 (h. text *זג*).—2) *to tie up bundles*. *ib.* 4 (h. text *זג*, v. זג).

**זג** *c. (preced.) 1)=h. צידה, outfit for travelling, provision; dying outfit, shroud; transf. good deeds*. Targ. Ps. CXXXII, 15.—*Pl.* *זג, זג*. Targ. O. Gen. XLII, 25; a. e.—*Keth.* 67<sup>b</sup> *זג* *קליה* my provision (for the journey of death) is scanty. M. Kat. 28<sup>b</sup> *זג* *זג* whose outfit for death is completed, v. זג.—*ib.* 27<sup>b</sup> *זג* *צידה* prepare the burial outfit for another son. R. Hash. 17<sup>a</sup>; *Ab. Zar.* 17<sup>a</sup>, v. preced.; a. fr.—2) *bag, bundle*. *Kidd.* 12<sup>a</sup> *זג* *דריבין* (Ar. ed. Koh. *זג*, pl.) a bundle of tow cotton (being of small value).

**זג**, Snh. 96<sup>b</sup>, part. f. זג, v. זג ch.

**זג** *f. (זג) 1) froth; filth, decayed matter, evil smell*. Pes. 42<sup>b</sup> *זג* *זג* absorbs the froth of boiling meat. Ter. X, 1 *זג* *זג* to carry off foul matter; Y. Ab. Zar. III, 41<sup>c</sup> *זג* *זג* a substance which is used for &c.—Ber. 53<sup>a</sup> *זג* . . . שמן, Y. ib. VI, 10<sup>d</sup> *זג* *זג* oil used for perfuming the hands after the meal, v. זג.—2) *moral impurity, obscenity, voluptuousness*. Yalk. Lev. 525 *זג* *זג* (ed. Lemb. זג), v. זג. Yeb. 103<sup>b</sup> *זג* *זג* he infected her with sensuality. *ib.*, a. e. *זג* *זג* the serpent infected her (Eve, i. e. the human race) with lasciviousness. *ib.* פסקה *זג* *זג* their sensual passions ceased (were checked through the influence of religion); a. fr.—3) *the sultry air produced by the passage of the sunrays through a cloudy atmosphere*. Yoma 28<sup>b</sup> *זג* *זג* (Ar. a. Ms. L. זג, Ms. O. זג, v. Rabb. D. S. a. l. note) the sultry heat is more intense than that of direct sunlight. [Sabb. 123<sup>a</sup> *זג* *זג*, v. זג.]

**זג** *pr. n. m. Zohamai*, by-name of a scholar. Ber. 53<sup>b</sup>, v. זג.

**זג**, v. זג.

**זג** *m. (זג) זג* *reflected sun-light*. Yoma 28<sup>b</sup>, v. זג.

**זג** *I, זג* *m. (זג; cmp. זג, fr. זג) pair, set; change of clothes; scissors* (corresp. to, and interchanging with זג). Meg. 16<sup>a</sup> *זג* *זג* Ms. M. I have no scissors; (ed. זג, a. entirely differ. vers.; Ar. זג). B. Mets. 116<sup>a</sup> bot. *זג* *זג* ed. (Ms. M. זג, Ms. F. זג; Ar. זג) scissors for shearing shaggy woolen stuff; B. Bath. 52<sup>a</sup>; Shebu. 46<sup>b</sup>; *Ab. Zar.* 75<sup>b</sup> *זג* (Ar. זג). Taan. 21<sup>b</sup> bot. *זג* *זג* ed. Pes. a. oth. (oth. ed. זג, oth. זג, v. Rabb. D. S. a. l. note 100) a delegation of scholars. Meg. 7<sup>a</sup>; Succ. 4<sup>b</sup>; Sabb. 54<sup>b</sup> (an editorial gloss) *זג* *זג* in the entire Order of Mo'ed, wherever this combination of authorities appears, some take out R. Joh. and insert R. Jon.—Ber. 22<sup>b</sup> *זג* *זג* Ar. (ed. זג) one of the first combination of scholars, and one of the second combination.—*Pl.* (זג). Keth. 71<sup>a</sup> *זג* *זג* Ar. (ed. זג) they are arranged in couples (two scholars for the one opinion and two for the other). Pes. 111<sup>a</sup> *זג* *זג* Ms. M. (ed. זג) these are of the couples engaged in sorcery. *Erub.* 97<sup>a</sup> *זג* *זג* (v. Rabb. D. S. a. l. note 90) *ts'vathim* (Mish. ib. X, 1) means bundles of one set (of T'fillin) each. *ib.* 37<sup>a</sup> *זג* *זג* ed. (Ms. M. זג, v. Rabb. D. S. a. l. note) Ula arranges the authorities quoted in couples (two on each side, v. supra). Sabb. 129<sup>b</sup> *זג* *זג* (Ms. M. בזג, Ms. O. בזג, Tosaf. to *Erub.* 56<sup>a</sup> בזג) when the planet Mars rules at even-numbered hours of the day. Y. Ab. Zar. I, 39<sup>c</sup> bot. *זג* *זג* bathe in another suit of clothes.—Sabb. 19<sup>b</sup> *זג* *זג* (Ms. O. בזג) *coupled* (hinged) mattings used for roof-like protections for goods; [Var. quoted in Rashi: *זג* meaning *ships*,] *ib.* 156<sup>b</sup> (where Rashi has *ships*).

זָוָה II pr. n. m. *Zava*, v. זָוָה II.

זָוָה, v. זָוָה.

זָוָה, זָוָה, זָוָה, v. זָוָה.

זָוָה m. pl. (v. זָוָה) *change of* (cmp. חָלַק); prep. *instead, in place of*. Y. Taan. III, 66<sup>a</sup> bot. 'ז' דְּרִיחָהּ וְכ' (v. דְּרִיחָהּ) where it (the ground) used to grow vineyards &c.; Midr. Till. to Ps. CXXXVI (corr. acc.).

\*זָוָה f. (v. זָוָה I; cmp. בָּרַךְ) *what is taken with food, relish*. Targ. Job VI, 7 Ms. (ed. דְּרִיחָהּ q. v.).

זָוָה, v. זָוָה.

זָוָה I, perf. a. part. זָוָה (reduplic. of זָוָה or זָוָה, v. זָוָה, cmp. זָוָה) *to move, go away, depart*. Keth. XII, 3 לָזוּז, v. זָוָה.—Yeb. 30<sup>a</sup>, a. fr. מְקוֹמָהּ לֹא זָוָה מִמֶּנּוּ but the Mishnah was not removed from its place, i.e. it was left in the collection as it was, though afterwards repealed or modified. Gitt. 58<sup>a</sup> אֵינִי זֶה מְבָאֵן וְכ' I shall not leave this spot until &c. Tanh. Matt. 6; Num. R. s. 22, end, a.e. (play on זָוָה coins) שְׁנֵי זָוָה they leave the one and are given to the other; a. v. fr.

Hif. זָוָה *to move, shake*; *to remove*. Ab. III, 17 אֵין זָוָה מִדְּרִיחָהּ they cannot move it (the tree) from its place; Taan. 20<sup>a</sup> מְזִיזוֹת; Snh. 106<sup>a</sup>.—Ex. R. s. 45 אֵין אֶתָּה רִכּוּל אֵין אֶתָּה רִכּוּל אֵין אֶתָּה רִכּוּל thou canst not remove thy love from them. Koh. R. to I, 13 אֵינוּ מְזִיזוּ וְאֵינוּ מְזִיזוּ he will not give up studying &c.; a. fr.

Hithpalp. (with anorganic ל) הִזְזִינִי v. הִזְזִינִי.

זָוָה ch. same. Targ. Y. Num. XIV, 44.

Af. זָוָה *to shake*. Hull. 38<sup>a</sup> אֶזְזִי אֶזְזִי the shaking of the ears (as a symptom of vitality).

זָוָה II m. (= זָוָה, v. זָוָה) [the glittering, cmp. אִיֶּסֶר, אִיֶּסֶרָה &c.] *Zuz*, 1) a silver coin, one fourth of a Shekel, = יֶסֶר. Keth. I, 5; a. fr.—Pl. זָוָה, Num. R. s. 22, end, a.e., v. זָוָה I; a. fr.—2) a weight. Ter. X, 8; Tosef. ib. IX, 1 (Var. זָוָה); Y. ib. X, 47<sup>b</sup> top זָוָה.—Pl. זָוָה. Tosef. l. c. ed. Zuck.; Y. l. c. זָוָה.

זָוָה I ch. same. Targ. I Sam. IX, 8 (h. text רַבֵּעַ שֶׁקֶל).—Kidd. 12<sup>a</sup> כִּסֵּם כ"ד ב' twenty four Isar went on a Zuz: when the Isar was reduced, 'ז' כִּסֵּם ל"ב thirty two Isar went &c.—Sabb. 66<sup>b</sup> דְּרִיחָהּ 'ז' a new silver coin; Pes. 74<sup>b</sup>, v. זָוָה. Hag. 5<sup>a</sup> (prov.) 'ז' לִעֲלֵלָהּ וְכ' a Zuz for provision is not on hand, but for (saving from) hanging it is, i.e. charity often waits for the extremest distress. B. Kam. 11<sup>a</sup> (prov.) כְּשֹׂרָה בְּמֶתָה ב' וְכ' a joist in town costs a Zuz, a joist in the woods the same, i.e. the cost of transportation has no influence on the price; a. fr.—Pl. זָוָה, also in gen. *money*. Targ. II Esth. I, 8; a.e.—Hag. 9<sup>b</sup>. B. Mets. 63<sup>b</sup> 'ז' וְכ' if I had money. Ib. דְּרִיחָהּ 'ז' people's money does the brokership for them (with cash in hand you need no broker); a. fr.—Ib. 65<sup>b</sup> זָוָה the money due to me.—Keth. 65<sup>b</sup>; 67<sup>a</sup> זָוָה (= מְדִינָה) country Zuz, one eighth of the town Zuz (or Tyrian) in value; (v. Zuckerman Münzen,

Jahresber. des Jüd. Theol. Seminars, Breslau 1862, p. 6; p. 24).

זָוָה II couple &c., v. זָוָה I.

זָוָה m. *zozin*, name of a jewel in the Highpriest's breast-plate. Targ. Y. Ex. XXVIII, 19 (h. text לָשֵׁם).

זָוָה I (cmp. זָוָה, cmp. זָוָה P. Sm. 1092) *to be elated, cheerful*; (in an evil sense) *to be proud, overbearing*. Keth. 67<sup>b</sup> כְּדֵי שֶׁחֹזֶה דְּרִיחָהּ in order that his mind be elevated (that he may not feel himself humiliated).—Ex. R. s. 37 זָוָה דְּרִיחָהּ he became overbearing. Snh. 38<sup>a</sup> אִם חֹזֶה דְּרִיחָהּ if he become overbearing; a. e.—[Y. Sabb. VIII, 11<sup>b</sup> bot. הוֹרִיחַ, v. next w.]

זָוָה ch. same. Y. Sabb. VIII, 11<sup>b</sup> bot. זָוָה דְּרִיחָהּ (not דְּרִיחָהּ) this happened because I am not cheerful (I am too poor to collect my thoughts).—Snh. 96<sup>b</sup> זָוָה דְּרִיחָהּ (Rashi זָוָה) he became overbearing.

זָוָה II or זָוָה (b. h. זָוָה; cmp. זָוָה) *to be unsteady, move*.—Part. זָוָה faint-hearted, distracted. Keth. 69<sup>b</sup>; M. Kat. 28<sup>b</sup>; Yalk. Am. 545, v. זָוָה II.

Hif. זָוָה *to remove, to cause to move, to force one to yield to others' opinions*. Hull. 7<sup>a</sup> אֵין מְזִיחִין אֶתָּה (with ref. to זָוָה, Ex. XXVIII, 28) we do not make him give up his opinion; v. זָוָה.—Keth. 10<sup>b</sup> מְזִיחָהּ (or מְזִיחָהּ) the altar removes (evil decrees).

זָוָה ch. 1) same. Targ. Y. Deut. XX, 3 (O. זָוָה; h. text זָוָה). Targ. Job VIII, 14.—2) (act. verb) *to remove, turn away*. Targ. Y. Num. IV, 19 (prob. to be read: זָוָה זָוָה Af.).

Af. זָוָה *to cause to tremble*. Targ. Jer. L, 23 (ed. Lag. זָוָה, v. זָוָה).

זָוָה, זָוָה m. (זָוָה) *crawler, worm*. Targ. Y. I Num. XXI, 35.—Tanh. Ki Thetsé 9, v. זָוָה.—Pl. זָוָה. Targ. Mic. VII, 17 (ed. Lag. a. oth. זָוָה); a. e. V. זָוָה.

זָוָה or זָוָה m. (זָוָה, cmp. זָוָה) 1) a catch, a bag-like receptacle for catch in the fisher's net; the solid web of the net-work. Kel. XXIII, 5 זָוָה מִפְּנֵי זָוָה the net is fit for levitical uncleanness on account of its bag (being a receptacle of solid web). Ib. XXVIII, 9 ... הַחֶרֶם .. הַחֶרֶם (ed. Dehr., Ar. ed. Koh. הַחֶרֶם, Var. הַחֶרֶם) the net is fit for levitical uncleanness on account of its bag (being a receptacle of solid web). Ib. XXVIII, 9 ... הַחֶרֶם .. הַחֶרֶם (ed. Dehr., Ar. ed. Koh. הַחֶרֶם, Var. הַחֶרֶם) a garment made out of a net is clean, but one made out of its solid portion &c.—2) (cmp. זָוָה, שלבילר) *what the Sea throws out, deposits after the tide; the deposit or ore of a mine*. B. Mets. 21<sup>b</sup> דְּרִיחָהּ 'ז' וְכ' things found among the deposits of the Sea or the alluvium of a river. Ib. 24<sup>a</sup>; Ab. Zar. 43<sup>a</sup>.—Cant. R. to IV, 8 מִזֶּה (not מִזֶּה; Yalk. Cant. 988) as in the Hermon all good things are deposited in its mines &c.—Y. Ber. IV, 7<sup>b</sup> bot. (ref. to צִלְיָה, Is. XLIV, 27) זָוָה that means Babylon which is the deposit of the world (the treasury of booty and commerce); Lam. R. introd. (R. Josh. 2) זָוָה (corr. acc.).

זָוָה c. (contract. of זָוָה, reduplic. of זָוָה, v. זָוָה) cmp. forms like זָוָה a. זָוָה slender, young; small;



Targ. I Chr. XVIII, 17. Ib. XI, 22 'זוטא *short day*.—B. Bath. 36<sup>b</sup> 'זוטא small crop (as grass, aftermath &c.), opp. גרם *grains* &c.—Keth. 66<sup>b</sup> 'זוטא the taxation on a small scale; a. fr.—Ib. 106<sup>a</sup>, v. זוטא. [Y. Yeb. IV, 5<sup>d</sup> top, read: זוטא.—Lám. R. introd. (R. Josh. 2), v. preced.]—Pl. זוטא. Ab. Zar. 8<sup>a</sup> 'זוטא the short days of the Winter. Ib. 10<sup>b</sup> [read: זוטא . . . מזיח מירי נרנח] (v. En Yak. a. 1.) even the least among you can revive the dead.—זוטא (as surname) *junior*. Keth. 69<sup>a</sup>; B. Bath. 66<sup>b</sup>.—Ib. 120<sup>a</sup>.

**זוטום** pr. n. m. (Ζωτος; Jos. Ant. XX, 2, 1 Ζωτῆς) *Zotos, Izates*, a prince of Adiabena. Gen. R. s. 46, v. מונקו.

**זוטרי** m. 1) *junior*, v. זוטא. —2) pr. n. m. *Zuti*, an Amora. Ned. 77<sup>a</sup>; Sabb. 157<sup>a</sup> רב רב פפי *ib. דברי ז' דברי רב פפי* (Ms. M. פפי . . . רב פפי).

**זוטן**, v. זוט.

**זוטרי** I (v. next w.) *to be small, young*. Hag. 5<sup>a</sup> שכיב זוטרי (Ms. M. 2 אדניק) died young.

*Ithpe.* אדנושר *to shrink; to appear small*. Ned. 50<sup>b</sup> עד דמזוטא כר וכ' until it is so reduced in size that you can swallow it.—Snh. 95<sup>a</sup> בעיניה (En Yak. אדנושר) it seemed to him a small enterprise.

**זוטרי**, II, **זוטריא** I m. (a contract of זערער; cmp. זוטא *small, young, junior*. Targ. Ps. CXIX, 141; a. e.—Taan. 23<sup>b</sup> 'זוטריא the younger child. Keth. 66<sup>b</sup> עסקא זוטריא a small investment which brings a small profit, v. זוטריא III; a. fr.—Pl. זוטריא. B. Kam. 92<sup>b</sup>, v. זוטריא; a. e.—Fem. זוטריא, זוטריא. Ber. 33<sup>b</sup> 'זוטריא a trifle. Ab. Zar. 29<sup>a</sup>, v. זוטריא ch.—Pl. זוטריא. Targ. Ps. CIV, 25 Ms. (ed. זעיר).—Zeb. 63<sup>a</sup> בו' Ar. (v. marginal note, ed. זעיר) counting the little fingers (of which six go on a *Tefah*).

**זוטריא** II pr. n. m. *Zutra* (corresp. to זוטריא), 1) *Mar Z.*, name of several Amoraim. Ber. 43<sup>b</sup>; a. fr.—2) *Rab Z.* Ib.; a. v. fr. (v., however, Rabb. D. S. a. l. notes 5, 6, 7).—זוטרי, v. רב זוטרי.

**זוטריא**, **זוטריא** I, v. זוטרי.

**זוטריא** II pr. n. *Zutarti*. Ber. 12<sup>b</sup> (Var. זוטריא, זוטריא, v. Rabb. D. S. a. l. note 9).

**זוטרי** *to join, couple*. Denom. זוטרי, זוטרי &c.

**זוטרי** m. (זוטרי, cmp. Syr. *tumuit*, P. Sm. 1092) [*breast*,] 1) *projection, bay-window*. Targ. I Kings VII, 4 (h. text מוזה).—2) *a projection of a wall formed by abruptly reducing its thickness*, so as to give space for a balcony.—Pl. זוטרי. Targ. Ez. XLII, 3 (Leviti זוטרי; h. text ארוק).—זוטרי. Ib. 5 (ed. Lag. זוטרי).

**זוטרי**, Tosef. Bekh. V, 9, v. זוטרי.

**זוטריא** m.—זוטריא, *corner*. Lam. R. to I, רבתי 1 (ז' חר מאר) *in a corner (aside from the road)*. [זוטריא, v. זוטריא.]

**זוטרי**, v. זוטרי.

**זוטרי** f. (b. h.; v. זוטרי) *joint, angle, corner*. Ber. 31<sup>a</sup> ז' in one corner of the room, אחר, ז' in another corner; Pes. 10<sup>b</sup>.—M. Kat. 18<sup>a</sup> מז' לז' from one corner

of the lips to the other (mustaches); a. fr.—'קרן (*the horn of juncture*), *corner-piece, shelf*. Gitt. 13<sup>a</sup> צבירין *heaped up and ready on the shelf*; Kidd. 66<sup>a</sup>; a. e.—Pl. זוטרי. Neg. XII, 3 בשני כותלים בו' Mish. ed. (Talm. ed. sing.) on two adjoining walls; Sifra M'tsora, Neg., Par. 7, ch. V.

**זוטריא** ch. same. Targ. Ez. XLVI, 23; a. e.—Taan. 23<sup>b</sup>.—Pl. זוטריא, constr. זוטרי; זוטרי, Targ. Ex. XXV, 26; a. fr.

**זול** I (b. h., v. זול) *to be of slight value, to be cheap; to be despicable, mean*. Sabb. 55<sup>b</sup> (play on פורו, Gen. XLIX, 4) פורו זולתא (not זולתא, v. Rabb. D. S. a. l. note 300) thou wast rash, becomest guilty, degradedst thyself. Snh. 98<sup>a</sup> מלכות זולתא the despicable (Roman) government (Rashi: 'the slightest trace of tyranny').—2) (cmp. בזו) *to squander, be excessive in sensual enjoyments, be dissolute*. Num. R. s. 10 (ed. Amst. p. 240<sup>a</sup>) זולל זולל a company of dissolute men.—*Polel* זולל, only as part. 1) *low, mean*. Midr. Prov. to II, 4 (ref. to Jer. XV, 19) להוציא ר'ת מז' . . . כל he who succeeds in making the words of the Law come forth from a low man (who educates an abandoned person).—Pesik. R. s. 21 נעשה העולם זולל the world became an object reduced in value.—2) *spendthrift, glutton*. Sifré Deut. 219 בבשר 'זולל (Deut. XXI, 20) refers to excesses in eating meat (v. Snh. VIII, 2).

**זול** 1) *to become cheap, fall in price*. Y. Keth. XII, beg. 34<sup>d</sup> ביוקר וזולתא if provisions were dear and fell in price.—2) *to treat with contempt*. Treat. Der. Er. ch. II מזולל הרבים those who treat the public &c. [B. Bath. 25<sup>a</sup>, v. זולל.]

**זול** *to fall in price*. B. Mets. V, 8 וזולתא and (the wheat) fell. Ib. 75<sup>a</sup>; a. fr.

**זול** ch. same; perf. זול, Part. זול 1) *to disregard*. Targ. Y. II Gen. XVI, 5 (perh. fr. זול).—2) *to be worthless, cheap*. Targ. Y. Deut. XXVIII, 68 ברמין זולין for a low price.—B. Mets. 77<sup>a</sup> זול עבירה (שכר) labor has become cheaper. Ib. זול עבירה labor was originally cheap. Ib. זול עבירה Ms. M. (v. Rabb. D. S. a. l. note 40). Ber. 63<sup>a</sup> (prov.) זול קמץ קניה Ms. M. (ed. קמץ קניה) if a thing is cheap, be quick and buy it. B. Mets. 64<sup>a</sup> bot. זול אי יקרא אי זולתא whether it will rise or fall, it shall be in my possession (gain or loss shall be mine). Ab. Zar. 70<sup>a</sup> זולתא עליה she is contemptible in their sight. B. Bath. 110<sup>a</sup> זולתא בי מילתא such occupation is beneath my dignity. Yeb. 63<sup>a</sup> זולתא רחל sell (part of thy clothes to start a business) in order not to be disgraced by poverty; (oth. explan., v. next w.).

**זול** *to sell cheap, make easy terms*. B. Mets. 77<sup>a</sup> זולתא זולתא אי זולתא אי זולתא at the start they had agreed to work for one *zuz* less (than the market price of labor), and wages were generally reduced afterwards. Ib. זולתא זולתא he will lower the price and sell (some of his movable goods in order to raise money). Ib. 73<sup>a</sup> top זולתא זולתא they will be easier in selling them. Ib. bot. זולתא זולתא . . . זולתא זולתא (better זולתא זולתא, v. Rabb. D. S. a. l. note 1) they are liberal towards you (paying more than the ordinary wages). Gen. R. s. 39 זולתא זולתא

vinegar cheapens wine, i. e. where bad wine is plentiful in the market, good wine sells cheaper; a. fr.

*Ithpe.* אֶתְּחַלֵּף *to be degraded, disgraced.* Keth. 53<sup>b</sup> לֹא יִרְחַק לִיהָ דְּהִרְחֻקָּהּ he does not want her to be disgraced (by dependence on public charity).

**זָל** II (cmp. אָזַל II) *to spin.* Yeb. 63<sup>a</sup> וְלֹא יִרְחַק לִיהָ דְּהִרְחֻקָּהּ buy (ready-made cloth) and do not spin; (oth. opin., v. preced.); v. זָלָא a. fr.

**זָל** m. (זָל I) *low price.* Snh. 70<sup>a</sup> (ref. to זָלָל) עד שיקח (זָלָל) until he buys meat and wine at the lowest prices (in order to have large quantities). B. Mets. 73<sup>a</sup> מְקוֹם הַזֶּה the place where prices are low. Maas. Sh. IV, 2 בַּשָּׂר הַזֶּה at the lower (the wholesale) market price. Y. Keth. XII, beg. 34<sup>d</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ if provision at the time was cheap and it rose. Ib. 3 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ he pays alimentation according to the lower prices; a. fr.

**זָלָא** ch. same. Y. Kil. IX, 32<sup>c</sup> top רַחֵם הָאֱלֹהִים there everything is cheap. B. Mets. 64<sup>b</sup> מִקְבָּל עֲלֵיהָ he takes the risk of a reduction in prices.

**זָלָא**, v. זָלָא.

**זָלָל**, v. זָל I h.

**זָלָלָא** or **זָלָלָא** m. (זָלָל II) *skein.*—*Pl.* זָלָלָא. Hull. 60<sup>a</sup>, quoted in Tosaf. to Yeb. 63<sup>a</sup> for זָלָלָא, q. v.

**זָלָשָׁמַט**, v. בָּלָשָׁמַט.

**זָמִים** (cmp. זָמִים) *[to glisten,] to be fat, greasy, filthy.*—*Part. Polel.* זָמִים Sabb. 152<sup>b</sup> (where the souls of the righteous are compared to clean, and those of the wicked to filthy garments) וְשֵׁל רְשָׁעִים זָמִים וְהַלְכוּתָם וְהַלְכוּתָם while the souls of the wicked are getting more and more greasy.

**זָמִים** m. (preced., cmp. זָמִים) *juice, brine.* Num. R. s. 7 הַזֶּה הַזֶּה the juice (or brine) of meat.—Pes. III, 1, v. next w.

**זָמָא** I m. (preced.) same, *broth, pulp.* Pes. III, 1 (42<sup>a</sup>) מִשְׁכָּרֵי מִי מִשְׁכָּרֵי מִי Ms. M. 2 a. oth. (v. Rabb. D. S. a. l. note 1, Koh. Ar. s. v.; ed. זָמִין, v. preced.) the dyers' broth (made of bran, to make the dye adhesive). Y. ib. III, beg., 29<sup>d</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (corr. acc.).—[Yalk. Lev. 525 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ.]

**זָמָא** II pr. n. m. *Zoma.*—בֶּן זָמָא, or בֶּן זָמָא, *Simon ben Zoma*, a Tannai. Ab. IV, 1; a. fr.

**זָמָא לִיסְטָרָא**, v. זָמָא לִיסְטָרָא.

**זָמָא**, Y. Shebi. V, end, 36<sup>a</sup>, v. זָמָא.

**זָמָא לִיסְטָרָא**, v. זָמָא לִיסְטָרָא.

**זָמָא**, v. זָמָא.

**זָמָא לִיסְטָרָא** (variously corrupted) m. (ζωμάριον=ζωμάριον) *soup-ladle*, with a spoon on one side and a fork on the other. Kel. XIII, 2; XXV, 3 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (ed. זָמָא לִיסְטָרָא, Var. in Ar. זָמָא לִיסְטָרָא). Tosef. ib. B. Bath. III, 6 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ. Y. Sabb. XVII, beg. 16<sup>a</sup>

זָמָא לִיסְטָרָא; Tosef. ib. XIV (XV), 1 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (Var. זָמָא); Sabb. 123<sup>b</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ; Hor. 13<sup>b</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ.

**זָמָא** (cmp. זָמָא) *to provide, outfit; to sustain, esp. to feed.* Gitt. I, 6 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ not to sustain his slave. Ib. 12<sup>a</sup> אֲנִי אֶפְרָסְתִּי I will not support thee. Y. Keth. V, 29<sup>d</sup> top שְׂחָדָא זָמָא וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (for זָמָא) that she should provide for all his wants. Sabb. 104<sup>a</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ He supports and graces thee; a. fr.—Ber. 35<sup>b</sup>, a. e. כֹּל הָאֵלֶּיךָ I vow abstinence from whatever sustains the body.—*Transf. to feed the eye, to derive pleasure from a sight* (mostly of an illicit sight). Ohol. XIII, 4 one makes an opening in the wall לִיהָ דְּהִרְחֻקָּהּ for the sake of enjoying a view; Tosef. ib. XIV, 4. Pes. 26<sup>a</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ that the laborers might not look at the Holy of Holies. Lev. R. s. 20 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ did not look at the Divine Majesty. Ib. s. 23, end וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ and does not allow his eye to rest on an obscenity; a. fr.

**זָמָא** *to be fed, sustained.* Gitt. 12<sup>b</sup> מִן הַצִּדְקָה must be supported from the public charity. Ib. (distinction betw. זָמָא לִיהָ דְּהִרְחֻקָּהּ and זָמָא לִיהָ דְּהִרְחֻקָּהּ). Taan. 24<sup>b</sup>. Keth. XI, 1 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ must be supported from the estate &c.

**זָמָא** *to bless with plenty.* Keth. 10<sup>b</sup>, v. זָמָא II.

**זָמָא** *to outfit, decorate; to gird, arm* (cmp. זָמָא I, a. P. Sm. 1102 sq.) Lev. R. s. 34 (ref. to זָמָא, Is. LVIII, 11) וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ it has the meanings of 'he will loosen', 'he will arm', 'he will rescue', 'he will give rest'.—*Part. pass.* זָמָא. B. Kam. 57<sup>a</sup> מְזַמְּנִים אֶת הַיָּדַיִם a robber in arms; he pleads that he has been robbed by &c. Ib. 58<sup>a</sup>; a. e.—*Pl.* זָמָא. Ex. R. s. 20 (expl. זָמָא, Ex. XXIII, 8) וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ they went out fully equipped; Mekh. B'shall., beg.; a. e.

**זָמָא** *to arm one's self, to fight.* Tanh. Ki Thabo 3 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ He goes to war in defense of him &c.

**זָמָא** I ch. same, *to support, nourish.* Targ. Gen. XLVII, 12 (h. text זָמָא); a. fr.—Bets. 32<sup>b</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (ed. זָמָא) and they also refused to assist him (from the charities).—*Part.* זָמָא. Ber. 35<sup>b</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ oil nourishes, contrad. to סָעִיד to satisfy. Num. R. s. 9 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ this one feeds and supports (his wife). Yalk. Lev. 665 וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (Lev. R. s. 34) and he supported them as long as they lived; a. fr.

**זָמָא** 1) same. Bets. 32<sup>b</sup>, v. supra. Y. Yeb. IV, 6<sup>b</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ I shall supply the wants of the household during my month (one month every year). Bab. ib. 65<sup>a</sup> וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ (some ed. לִמְיָד, read לִמְיָד) he has the means to support all of them; a. e.—2) *to equip, arm, decorate.* Targ. Y. Gen. XIV, 14 (O. זָמָא, h. text זָמָא).—*Part. pass.* זָמָא. Targ. Gen. XLIX, 19; a. e.

**זָמָא** *to be supported, managed.* Ib. XLI, 40 (h. text זָמָא). Targ. Koh. III, 22.—Keth. IV, 11 (in a marriage deed) וְכִי יִרְחַק לִיהָ דְּהִרְחֻקָּהּ and shall be supported.

**זָמָא** *to be equipped, armed.* Targ. Joel II, 9 (h. text זָמָא). Targ. Y. II Num. XXXI, 3.

**זָמָא** II (cmp. preced.) *[to gird, tie], (cmp. זָמָא) to detain.*—Denom. זָמָא, זָמָא.

**זָרָן** or **זָרָן** m. (comp. זָרָא a. זָרָן) *girdle, laborer's apron*. Kel. XXVI, 3. Cmp. זָרָתָא.—[זָרָן, v. זָרָן.]

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא**=הַזָּרָתָא. Targ. Job XL, 17 Ms.

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא** f. (b. h.; זָרָה) [*degenerate, degraded*.] 1) (in marriage law) *one unfit to marry a priest* (v. זָרָה). Yeb. VI, 5 **זָרָתָא** וְהָאֵלֶּיךָ הָאֵלֶּיךָ הָאֵלֶיךָ for that (אֵלֶיךָ) is the *zonah* meant in the Law (Lev. XXI, 7, as one not married for propagation). Ib. **זָרָתָא** אֵין זָרָתָא אֵין זָרָתָא (unfit to marry a priest) is none but a proselyte, a freed-woman and one who has had connection in forbidden grades of relationship. Ib. 61<sup>b</sup>, a. e. **זָרָתָא** ... עֲשָׂאָהּ if an unmarried man has had connection with an unmarried woman without the intention of marriage, he has made her a *zonah* (for priesthood). Ib. כְּשֶׁמֶד זָרָתָא the Biblical *zonah* means what the name indicates (a faithless wife); ib. **זָרָתָא** מִפְּקָרָהּ *zonah* means a prostitute; a. fr.—2) *harlot*. Ber. 23<sup>a</sup>. Hag. 15<sup>a</sup> (in Chald. diction) **זָרָתָא** אֵשְׁכַחְהּ he met a prostitute. Snh. 82<sup>a</sup>; a. fr.—Pl. **זָרָתָא**. Ab. Zar. 17<sup>b</sup>, a. e. **זָרָתָא** קִיבְרָה שֶׁל זָרָתָא (Roman) house of prostitution. Snh. 95<sup>b</sup>; a. fr.

**זָרָתָא** f. (ζώνη) *belt; cuirass, armour* (v. Sm. Ant. s. v.). Num. R. s. 4 end וְהָיָה בְּיוֹמֵינוּ (corr. acc.) he had a belt around his loins. Y'lamd. Vaethh., quot. in Ar. **זָרָתָא** untied his belt (removed from office).—Pl. **זָרָתָא** (ζώνας, accus. pl.), **זָרָתָא**, Lev. R. s. 13, beg. וְהָיָה בְּיוֹמֵינוּ (Ar. s. v. זָרָתָא) untied their belts (made them weak). Cant. R. to IV, 4 [read:] וְהָיָה בְּיוֹמֵינוּ and one angel girded him with his armour (outfit). What is meant by &c.? . . . **זָרָתָא** (belts of magistracy); Pesik. Nah., p. 124<sup>b</sup> (expl. **זָרָתָא**, Ar. **זָרָתָא**, read: **זָרָתָא** or **זָרָתָא**; Pesik. R. s. 21 (expl. **זָרָתָא**, read: **זָרָתָא** or **זָרָתָא**; ib. s. 33 (expl. **זָרָתָא**, v. **זָרָתָא**); Tanh. T'savveh II וְהָיָה בְּיוֹמֵינוּ (read: **זָרָתָא**); Yalk. Ps. 858 וְהָיָה בְּיוֹמֵינוּ; Midr. Till. to Ps. CIII וְהָיָה בְּיוֹמֵינוּ (corr. acc.).

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא**, v. זָרָתָא. m. pl. ch.=next w. Gen. R. s. 28, end **זָרָתָא** . . . . . מִפְּקָא זָרָתָא they sowed seeds and the earth produced rye-grass. Ib. **זָרָתָא** אֵילָן זָרָתָא that rye-grass is a growth dating from the generation of the flood.

**זָרָתָא** I m. pl. (of זָרָה; זָרָה) [*degenerate wheat*.] a weed growing among wheat, darnel or rye-grass (Lolium perenne, v. Löw Pf. p. 133). Kil. I, 1. Y. ib. 26<sup>d</sup> מִן הַזָּרָתָא (they *zonin*) are a kind of wheat, only that fruits degenerate, v. זָרָה. Tosef. Ter. VI, 10 שְׁבַח זָרָתָא (Var. זָרָתָא) the darnel in it; Y. ib. V, end, 43<sup>d</sup> זָרָתָא (strike out 'ז' as a gloss).

**זָרָתָא** II *belt*, v. זָרָתָא.

**זָרָתָא** III, **זָרָתָא** pr. n. m. *Zonin, Zonan*. Ab. Zar. V, 2 (65<sup>b</sup>) זָרָתָא Ms. M. a. Y. ed. (v. Rabb. D. S. a. 1; ed. זָרָתָא; Y. B. Mets. V, 10<sup>b</sup> top, v. זָרָתָא. Sabb. 81<sup>a</sup>; a. fr.

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא** or **זָרָתָא** f., pl. זָרָתָא (v. זָרָתָא) *outfit, armour*. Pesik. R. s. 33, v. זָרָתָא.

**זָרָתָא** I or **זָרָתָא** f. ch. (v. preced.) *laborer's apron*. Pesik. Haomer, p. 72<sup>a</sup> אֵסֶר זָרָתָא וְהָיָה (Ar. זָרָתָא, וְהָיָה, a corrupt. of מִסְתָּרָה) he tied his apron around him and went on &c.; Pesik. R. s. 18 זָרָתָא. V. מִסְתָּרָה.

**זָרָתָא** II f. ch.=h. זָרָתָא, *harlot*. Lam. R. to I, 16.

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא** m. (ζώνη) *belt*. Targ. Prov. XXXI, 24 (ed. Wil. **זָרָתָא**).—Y. Snh. X, 29<sup>a</sup> top hast thou any claim on us 'זָרָתָא אֵלָּא הָיָה זָרָתָא (signa of office)?—Pl. **זָרָתָא**. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. חֲרִיטִים, Is. III, 22) מִצִּירִין זָרָתָא girdles embroidered with figures.

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא** pr. n. f. (Ζωσίμη) *Zosime*. Y. Shebi. VIII, 38<sup>a</sup> top, v. אֵיזְרָתָא II.

**זָרָתָא** m. (ζώνη=ζώνη, in the sense of περιζώνη) *cook's apron*. Num. R. s. 4, end וְהָיָה בְּיוֹמֵינוּ (corr. acc.) puts on ragged garments and an apron. Y. Meg. I, 71<sup>b</sup> top וְהָיָה בְּיוֹמֵינוּ (corr. acc.) an apron whose meshes are wide &c.; Y. Ned. IV, beg. 38<sup>c</sup> וְהָיָה בְּיוֹמֵינוּ (corr. acc.).

**זָרָתָא**, v. זָרָתָא.

**זָרָתָא** (b. h.) 1) *to drip*, v. **זָרָתָא**.—2) *to move, shake, tremble*. Pesik. R. s. 26 אֵרֶבְרִי זָרָתָא (read with Yalk. Jer. 262: *my bowels within me trembled*).

**זָרָתָא** 1) *to perspire, drip*. Zeb. 18<sup>b</sup> (ref. to body where one perspires. Toh. IX, 1; Meil. 21<sup>a</sup> מִשְׁרִיעֵי אֵרֶבְרִי from the time the olives begin to drip, v. מִשְׁרִיעֵי. Sifra B'huck., Par. 2, ch. V וְהָיָה בְּיוֹמֵינוּ the heavens perspire (vapors, rain); (read: **זָרָתָא**) bronze sweats. Gen. R. s. 20 (ref. to Gen. III, 19) וְהָיָה בְּיוֹמֵינוּ his face began to drip (tears, v. Pes. 118<sup>b</sup>); a. e.—2) *to move*. Tosef. Shebi. III, 4 מִשְׁרִיעֵי אֵרֶבְרִי, v. מִשְׁרִיעֵי. Koh. R. to I, 13, v. זָרָתָא I.—3) *to be agitated*. Cant. R. to IV, 4 אֵשְׁכַחְהּ is it possible that the sensual desire was not at all agitated?

**זָרָתָא** ch. same *to move, tremble; hesitate*. Targ. O. a. Y. II Ex. XX, 15. Targ. O. ib. XIII, 17 (h. text זָרָתָא); a. fr.—Ab. V, 22 וְהָיָה בְּיוֹמֵינוּ thou shalt not move (deviate) from it (the Law).—Part. **זָרָתָא**. Targ. Jer. IV, 24; a. e.—Lev. R. s. 10 לִירֵא אֵת זָרָתָא thou shalt never leave my palace.

**זָרָתָא** 1) *to shake, frighten*. Targ. Y. Num. VI, 24 מִשְׁרִיעֵי אֵרֶבְרִי frightening demons.—2) *to sweat, drip*. Targ. Y.

Lev. XXVI, 19 (cmp. Sifra a.l., quot. in preced. w.); Targ. Y. Deut. XXVIII, 23 **מִזְרֵעַ** (Af.).

**Af.** **מִזְרֵעַ** 1) to shake, frighten. Targ. Jud. VIII, 12; a. fr.—Part. pass. **מִזְרָעָא** f. **מִזְרָעָא** Targ. Prov. XXV, 19 Ms. (ed. **מִזְרָעָא**).—2) to sweat; v. supra.

**Ikhpe.** **מִזְרָעָא** to be frightened. Part. **מִזְרָעָע** Targ. Prov. XVII, 12.

**זַעַת, זַעַת** f. (preced.) 1) trembling, fear. Targ. Y. Deut. II, 25 **זַעַת** the fear of thee (v. **זַעַתָּא**).—2) tempest Targ. Job XXXVII, 9 Ms. (ed. **זַעַתָּא**).

**זַעַת** f. (b. h.; preced.) earth-quake.—Pl. **זַעַתִּין** Ber. IX, 1. Ib. 59<sup>a</sup>, v. **זַעַתָּא** Y. ib. IX, 13<sup>c</sup>; Tosef. B. Mets. XI, 7; a. e.

**זַעַתָּא** f. (זַעַת) fear. Targ. O. Deut. II, 25 some ed. (ed. Berl. 1 **זַעַתָּא**, v. **זַעַתָּא**).

**זַעַר** pr. n. pl. (=b. h. **צֹאֵר**) Zoar, a Sodomitic place. Targ. Y. Gen. XIX, 22, sq.—Y. Yoma III, beg. 40<sup>b</sup> (Y. Ber. I, 2<sup>c</sup> **צֹאֵר**).

**זַרְרָא** I (cmp. **זַרְרָא**) to drip, be viscid.—V. **זַרְרָא** I a. **זַרְרָא**. **Pi.** **זַרְרָא** 1) to make thick, viscid; to adulterate. Sot. 48<sup>b</sup> (expl. **זַרְרָא** רבש שמזיזין בו a honey which is used for mixing with other substances in order to make them appear viscid (differ. in comment.).—2) to be unctuous, false, treacherous. Ib. (ref. to **זַרְרָא**, Ps. LIV, 2) **זַרְרָא** בני אדם (חמ' דבריהם) people who are unctuous (ed. who make their words unctuous, i. e. insinuate themselves). Sifré Deut. 26 **זַרְרָא** משה בתורה it seems as if Moses was not sincere in writing the Law (smoothing over his own shortcomings).—3) to falsify, forge; to prove the fallacy of, refute; to denounce as false, deny. Y. Sot. VII, 21<sup>c</sup> **זַרְרָא** ye (Samaritans) have falsified your Torah (adding שכם to Deut. XI, 30) but to no purpose; Bab. ib. 33<sup>b</sup>.—Ib. **זַרְרָא** ספרי ברבר זה זיפתי ספרי. Ib. **זַרְרָא** ולא וכן with this argument I showed the fallacy of the books of the Samaritans; Snh. 90<sup>b</sup>. Ib. **זַרְרָא** Ms. M. (v. Rabb. D. S. a. l. note, ed. **זַרְרָא**) ye disputed (our evidence from Deut. XXXI, 16), but it does not avail you (for the idea of resurrection is evident from Num. XV, 31).—Part. pass. **זַרְרָא** f. **זַרְרָא** false, informal, faulty (of documents signed by disqualified witnesses). Gitt. 10<sup>b</sup> **זַרְרָא** מ' מריכו וכן a document which has its rejection in itself (being signed by disqualified witnesses, although it would have been valid without the signature of witnesses) is illegal; B. Bath. 170<sup>a</sup>; a. e.—Ib. **זַרְרָא** עדותן מ' and their evidence (signature) is found out to be informal (because they are disqualified).

**Hithpa.** **זַרְרָא** to be falsified, forged. Gitt. II, 4 **זַרְרָא** מפני **זַרְרָא** because (on such writing material) forgery (erasing and writing over) is made easy. Ib. 19<sup>b</sup> **זַרְרָא** כתב **זַרְרָא** a writing which cannot be forged (i. e. written on material dressed with gall-nut, v. **זַרְרָא**). [**Hif.** **זַרְרָא**, v. **זַרְרָא**].

**זַרְרָא** ch. same.—**Pa.** **זַרְרָא** to falsify, forge. Targ. Jer. VIII, 8 **זַרְרָא** ed. Lag. (ed. **זַרְרָא**).—Keth. 36<sup>b</sup> **זַרְרָא** לי זיפתי ד' וכתב he practiced forge for me (erase &c.). Ib. **זַרְרָא** ד' וכתב he practiced

imitation of handwriting and then wrote himself. B. Bath. 163<sup>a</sup> **זַרְרָא** וכתב וכן he may imitate and insert (over the signatures) whatever he desires. Ib. **זַרְרָא** כל רמזייה (not **זַרְרָא**, v. Ms. M.) whoever desires to forge will not go to the scribe; a. e.

**זַרְרָא** II (cmp. **זַרְרָא**) [to be rough,] to be angry, threaten. Targ. Is. XVII, 13. Targ. Zech. III, 2 **זַרְרָא** (ed. Lag. **זַרְרָא**). Targ. Mal. III, 11; a. e. [**Af.** **זַרְרָא**, v. **זַרְרָא**].

**זַרְרָא**, v. **זַרְרָא**.

**זַרְרָא**, **זַרְרָא**, **זַרְרָא** Pa. **זַרְרָא** (denom. of **זַרְרָא** II) to blow up, fill with air. Hull. 109<sup>b</sup> **זַרְרָא** לה וכן blow up for her an udder for roasting; (Rashi: put . . . on the spud, i. e. prepare a roasting udder, v. P. Sm. 1147).

**זַרְרָא** m. (preced.) blown up, swollen, afflicted with dropsy (v. Syr. **זַרְרָא**, P. Sm. 1147).—Pl. **זַרְרָא** Ab. Zar 31<sup>b</sup> (Ms. M. **זַרְרָא**; early ed. **זַרְרָא**).

**זַרְרָא**, v. preced.

**זַרְרָא** m. (**זַרְרָא**) rising, elevation, pride. Targ. Job XX, 6 (h. text **זַרְרָא**).

**זַרְרָא**, v. **זַרְרָא**.

**זַרְרָא** I (b. h.; cmp. **זַרְרָא**) to go around, with מ' or ד' to turn away, be estranged; to deviate. Yoma 72<sup>b</sup> **זַרְרָא** חמ' ד' the Law departs from him (is forgotten); v. **זַרְרָא**. Midr. Till. to Ps. XC, 5 (play on חמ' ד' ib.) they deviated (from the Law) &c.; Yalk. Ps. 841.

**זַרְרָא** ch. same; 1) (with מ') to turn away. Targ. Num. XVI, 26 (h. text **זַרְרָא**); a. e.—2) (with ל') [to turn from the road to,] to enter as a guest, to lodge. Targ. Gen. XIX, 2, sq.; a. fr.

**Pa.** 1) **זַרְרָא** to turn, roll.—Part. pass. **זַרְרָא** Bekh. 44<sup>a</sup> **זַרְרָא** רמזייה Ar. (ed. **זַרְרָא** Rashi, דמזייה read: **זַרְרָא** one whose eyes are rolled about (ed. who rolls his eyes); v. **זַרְרָא**.—2) **זַרְרָא** (cmp. **זַרְרָא** to tie up, keep (as a pledge); to press. B. Mets. 16<sup>b</sup> **זַרְרָא** . . . לייה אפשיטי he keeps the document until the writer's fee is paid. V. **זַרְרָא** &c. **זַרְרָא**, **זַרְרָא**, **זַרְרָא**).

**זַרְרָא** II m. (preced. v. **זַרְרָא**) crown, wreath; (bot.) capsule. Tosef. Maasr. III, 14 **זַרְרָא** אור המקה **זַרְרָא** (ed. Zuck. **זַרְרָא** I) (a garlick plant) which has only one capsule of seeds crowning the stem; Y. ib. V, end, 52<sup>a</sup> **זַרְרָא** (corr. acc.).

**זַרְרָא**, v. **זַרְרָא**.

**זַרְרָא**, Tosef. Kil. III, 15, v. **זַרְרָא** II.

**זַרְרָא**, v. next w.

**זַרְרָא** m. pl. (**זַרְרָא**; cmp. **זַרְרָא**) bunches. Y. Maas. Sh. IV, 54<sup>a</sup> bot. **זַרְרָא** מסיק לזררייה (ed. **זַרְרָא**, v. **זַרְרָא**) when he takes up his bunches (the remnants of his stock), v. **זַרְרָא**.

**זַרְרָא**, **זַרְרָא** m. (**זַרְרָא**, cmp. **זַרְרָא**) wringing, מ' ז' water flowing from flax when wrung out, flax-water.

Pes. 107<sup>a</sup> 'אִישׁוֹרִי מִי זֶה' (Ms. O, 'זר'; Ms. M, 'זוראן', v. Rabb. D. S. a. l.) I will rather drink flax-water than &c. [Cmp. זורי, P. Sm. 1114.]

וְיִרְתֶּךָ, v. עָרֹפְכִי, עָרֹפְךָ.

דָּרָה, v. דָּרָה.

מ. *distracted*, v. חזר.

וְחֹרֶת, וְחֹרֶת, v. וְחֹרֶת, וְחֹרֶת.

חַחַי, חַחַי, v. חַחַי, חַחַי; also חַחַי II.

זָחַל, זָחִיל m. (זחל) *worm*. Targ. Job XIII, 28; a. e.

**זָרַחַל** (b. h.) 1) *to creep*.—2) *to flow, run*. זָרַחַלִּים, זִרְזָלִים *running waters*, opp. to נוֹטֵפִין *dripping water* (collected rain water &c.). Mikv. V, 5 כְּמִינֵי הַזֶּה *running waters are like a well* (for levitical purposes). Ib. נוֹטֵפִין שֶׁשָּׂאֵן ד' *collected rain water which was made running* (by causing an overflow into a channel). Eduy. VII, 3, sq. Sabb. 65<sup>b</sup>; a. e.—Y. Shebi. IV, end, 35<sup>c</sup> מִשְׁרִיזְתָּלֵי מֵרֵם *when the berries are sufficiently developed to yield running drops when squeezed*, v. גִּזְרֵי II. [Num. R. s. 13, beg. וְזִרְזָלִים; Yalk. Caut. 988 וְזִרְזָלֵת, read 'זִרְזָלֵת', v. זִרְזָלֵת.]

*Hif. הִזְזִיל to let collected water run into a channel.*  
Miky. V, 5 אין מִזְזִילֶיךָ you must not use it for &c.

**זָלַח** I ch. same, 1) *to creep*. Targ. Jer. XLVI, 22;  
a. e.—2) *to flow*. Targ. Ps. CXLVII, 18 Ms. (ed. זָלַח, h.  
text זָלַח). [Targ. II Esth. I, 2 זָלַחֵיךְ בִּסֵּם, read זָלַחֵיךְ, v.  
preced.]

*Pa.* תָּרַל *to let run off, to empty* (by opening the spicket).  
*Y. Ab. Zar* IV, 44<sup>a</sup> bot. עד דתִּתְחַלֵּין גִּבְבָּהּ *until ye shall have emptied the pit.*

וְיִחַל II (comp. צהל, ורחו) *to be bright, brighten up*. Y. Snh. XI, 30<sup>b</sup> top; Koh. R. to VIII, 1; Pesik. Par., p. 37<sup>b</sup> וְיִחַל (corr. acc.); Yalk. Koh. 977 וְיִחַל (corr. acc.).

זחל m. (preced.) *zahal*, name of a species of *locusts* born without legs. Tosef. Hull. III (IV), 25. Hull. 65<sup>b</sup>, v. אֶסְקָא.

**זָחָלָא, זָחָלָא** ch. 1) same. Targ. Am. IV, 9; a. fr.—Yalk. Deut. 938 (play on זחלוק *zakhloq*) ז' עם ילק פריה כהרין א' a people of locusts, quick like the *zakhla*; ib. Ex. 262; Pesik. Zakh., p. 26<sup>b</sup> זחלוא (corr. acc.); Tanh. Ki Thetse 9 פרה כזחל (corr. acc.). — *Pl.* זָחָלָא. Targ. Is. XXXIII, 4 Ar. (ed. sing.).—2) זָחָלָא=זָחָלָא *worm, moth*. Targ. Job IV, 19. Targ. Y. Deut. XXVIII, 39. [Targ. Y. II Deut. XXXII, 24 זחלוא, read: זחלוי creeping in the dust.]

זחלל, v. preced.

בְּתַרְתָּא, Yalk. Gen. 116, v. וְחִרְתָּהּ.

\***זַּתָּן** m. (זָּתָן, formed like **זַּרְתָּן**) *haughty*. — Pl. זַּתָּנִים. Treat. Der. Er. ch. II, beg.

\*זט, prob. an abbreviation of זרירך טב *may thy sneezing be for good*. Y. Ber. VI, 10<sup>d</sup> top אסור למימר ליה זט

Ar. (explaining=ζήτω, live!); ed. יי סעדך=the Lord help thee!

זעט, v. זעט.

זמחא, v. זמחא.

זמר, v. זמיר.

\*זַטְרִי pr. n. m. *Zatri* (v. זֹזְרִי). Pesik. Vatt. 133<sup>b</sup> (v., however, Bub. ib. note 70).

זיאלטאָס, Yalk. Ps. 631, v.

זֵּאֵר, v. זָאָר.

זִיכָּרָא, v. זִיכָּרָא.

**זָבָה** I f. (זָב) *gonorrhoea, protracted menstruation, legal condition of one suffering from &c.*, v. זָב. Zab. II, 2; Naz. IX, 4 מִשְׁנוּק לְז' as soon as he is declared a *zab*. Y. Maas. Sh. II, end, 53<sup>d</sup>; a. fr.—Men. 64<sup>b</sup> לְזָבָה I offer a sacrifice for my recovery from the condition of a *zabab* (זָבָה), or from a severe hemorrhage, v. זָב; Y. Shek. V, 48<sup>d</sup> v. next w.—*Pl.* זָבֹת. Ker. I, 7; a. fr.

**זִיבָה** II or **זִיבָה** f. (popular diatectical pronunciation for **זִיבָה**) wolf. Y. Shek. V, 48<sup>d</sup> a woman said לְזִיבָהּ (v. preced.) which was interpreted as possibly meaning בָּנָה לְזִיבָהּ אֶת זֶבֶב a wolf had come near carrying off her son (and hence the thanks-offering); [differ. in Men. 64<sup>b</sup>, זִיבָה].

**זָבַח, זִבְחָה** m. (זבח) *slaughtering* of a sacrifice, *festival*. Snh. 63<sup>a</sup>; 65<sup>a</sup>; a. fr.—Tanh. Vayesh. 9 זְבִיחוֹ שֶׁל זִבְחֵי חֵלֶם, v. זִבְחֵי חֵלֶם (3).

**זִבּוּל, זִבּוּל** m. (זבל) (*idolatrous*) *sacrificing and merriment*. Pesik. R. s. 6 לִיז' נִילוּס . . . . . יוֹם זִבּוּל it was the festival of Nilus, and all went out for the entertainment in honor of N.; v. זבול 3).

**זיבילא** f. (v. זיבילא) *a shovelful, clod*. Ber.<sup>8a</sup> (prov.)  
 זיבילא (ובילא) ליבעי . . אפי' עד' יו' בתריחא שלמא  
 man ought to pray for peace even to the last clod of earth thrown  
 on his grave.

**זב', זיבונא** m. (זבן) *sale*. Targ. O. Lev. XXV, 42; a. e.

**זִיבוֹרָה** m. (זִיבֵר, emp. h. זִיבוֹרָה) *bee, wasp*. Targ. Y. Lev. XI, 20.—Gitt. 70<sup>a</sup> וְכִי יֵשֶׁבֶת בְּלֶעָלֶיךָ הַחַיִּי מִמֶּנּוּ הַחַיִּי מִמֶּנּוּ he who swallowed a wasp cannot live.—Midr. Till. to Ps. I, end אֲמַרְיִן (אֲמַרְיִן) לֵד (not אֲמַרְיִן) people say to the wasp, we want neither thy sting nor thy honey. Ab. Zar. 28<sup>b</sup> בֹּתֵל לֵד and cold water is good for the sting of a wasp. Hag. 5<sup>a</sup> עֲוִילִים מִכַּף אֶחָד וְיִקְרָבָהּ אֶחָד כַּחַף אֶת אֶחָד כַּחַף a bite of a wasp (requiring cold water) and one by a scorpion (requiring hot water); a. e.—*Pl.* זִיבוֹרָה. Targ. Y. Lev. I. c.; a. e.—Snh. 109<sup>b</sup>; a. e.—*Fem.* זִיבוֹרָה. Ab. Zar. 17<sup>b</sup> Ms. M. (ed. זִיבוֹרָה). Meg. 14<sup>b</sup> שְׁמָהּ זִיבוֹרָה one was named wasp (Deborah).—*Pl.* זִיבוֹרָה. Targ. Ps. CXVIII, 12 (ed. Wil. (זִיבֵר)).

**זָבִי, זִבְיָוִת** f. (זִבְר, v. זִבְרִית 1) *the lowest (worst) land of an estate* (classified into עֲדִית best, בִּימוֹנִית mean

and נ). Gitt. V, 1. Ib. 49<sup>a</sup> top כו' רמזיק כגון . . . when the claimant's best land was only as good as the defendant's worst. B. Kam. 7<sup>b</sup> ו' אלא if one has only third class land; a. fr.—2) v. זבחרת.

**זיבחה** (זבוח) f. (זב) *gonorrhea*. Lev. R. s. 18.

**זיבחה** m. ch.=ח. זבח *sacrifice*. Tem. 31<sup>b</sup> ז' עיקר ז' זיבחה in its strictest sense, i. e. cattle dedicated for the altar.

**זיג**, Pi. זיג, v. זיג.

**זיג** (v. זג) 1) *to be clear, bright, transparent*.—Part. זיג, זיג. Pes. 74<sup>b</sup> ר' דיוג וכ' ed. (Ar. דיוג) it was as clear as &c., v. זג. Sabb. 134<sup>a</sup> ד' והיכא ד' and where there is a transparent spot in the child's rump. Nidd. 25<sup>a</sup>. Hull. 76<sup>b</sup> כיון דזיג וכ' (Ar. דיוג) when they are transparent although not white.—2) (emp. Lat. vitrea bilis) *to be glass-like*. Keth. 61<sup>b</sup> ז' לה she got a greenish bilious complexion (was *swollen*, Rashi).

**זיגא**, Erub. 100<sup>b</sup> bot., v. זוגא.

**זיגוד**, זיגוד pr. n. m. *Ziggad, Ziggod* (emp. זיגוד). Tobias 113<sup>b</sup>; Macc. 11<sup>a</sup> (prov.) טוביה זכא וז' מנגד Tobias sinned and Z. was punished (because he was a single witness).

**זיגורא**, read זוגורא, v. זוגורא.

**זיד** (b. h.; emp. דיד) *to flow over, boil*. Sot. 11<sup>a</sup>; Ex. R. s. 1, expl. זור (Ex. XVIII, 11), v. בשל.

**זיד** 1) *to boil, cook*. Snh. 69<sup>a</sup> (ref. to זור Ex. XXI, 14) איש מזיד a man (adult) cooks (prepares semen virile) and begets; Y. ib. VIII, beg. 26<sup>a</sup> משזיד from the time he prepares &c.; a. e.—2) *to plan evil, to act with premeditation, in full consciousness of doing wrong*. Sabb. 69<sup>a</sup> ז' מזיד וכ' if he acted in full consciousness of both (of its being a Sabbath day and of such a labor being forbidden on the Sabbath), that is the wilful sinner meant in the Law (punishable). Ib. ז' במלאכה if he labored under a mistake as to the Sabbath day, but was aware of the sinful nature of the labor (if done on the Sabbath). Ex. R. s. 5, end; a. fr.—Part. מזיד, f. מזידה, v. supra. Y. Sot. V, beg. 20<sup>a</sup>; a. fr.—בז' if done wilfully, opp. בשוגג. Ker. 18<sup>a</sup>; a. fr.—Pl. מזידין. Bets. 30<sup>a</sup>, a. e. ואל ידעו מ' it is better that they be ignorant than that they know and transgress wilfully; a. fr.

**זיד** ch. same.—Af. זיד *to plan* &c. Targ. Y. Ex. XV, 21. Targ. O. ib. XXI, 14 ed. Berl. (ed. ירשע).

**זיד** f. (preced.) *premeditation, malice*. Targ. Ez. XXIV, 7.

**זידנא**, זידנא m. (preced.) 1) *wilful, violent; tyrant*. Targ. Prov. XXI, 24. Targ. Job XXXI, 3. Targ. Y. Deut. XVI, 22.—Pl. זידנין, זידנין. Targ. Ps. LXXXVI, 14 (ed. Lag. זידנין).—2) *seething, boiling over*; trans. *passion*.—Pl. זידניא, זידניא. Targ. Ps. CXXIV, 5 (Ms. זידנין).—Ib. XIX, 14 זידני ed. Lag. (ed. Wil. זידני), v. זידני ch.

**זידל**, v. זידל.

**זידנא**, v. זידני.

**זידה**, v. זידה.

**זידה** m. (זדה, emp. זיר) *reflected light, reflexion*. Yoma 28<sup>b</sup>, v. זידה. Ber. 58<sup>b</sup> זידה Ar. (some ed. זידה, incorr.; ed. זידה) its (the comet's) reflexion.

**זידהא**, v. זידהא.

**זידהים** m. (זדהם) 1) *the covering of plants with rancid oil, or tying up with manure* (v. זדהם). Ab. Zar. 50<sup>b</sup> ז' זידהים זידהים is a means of preserving the tree, v. זידהים I ch.—2) *offensive, turbid substance*. Nidd. 65<sup>b</sup>, v. זידהים.—3) *social disqualification, spot in the family record* (not subject to legal disqualification). Y. Veb. X, 11<sup>a</sup> זידהים אין לה אלא משום ז' כהונה וכ' there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c., v. זידהים. ib. XIII, 13<sup>d</sup> bot. אין זידהים אין בה משום ירוחם כהונה. Y. Gitt. VIII, 49<sup>c</sup> bot. זידהים (corr. acc.).

**זידהים** ch. same, as preced. 1).—Pl. זידהים. Ab. Zar. 50<sup>b</sup> זידהים זידהים Ms. M. (ed. זידהים) there are two different processes called *zidum*.

**זידהים** f. (preced.) *fat, filth, sediment*. Targ. Ez. XXIV, 6 (h. text זידהים).

**זידהים** m. (זדה) *what is worth guarding, possession, treasure*. Targ. Prov. IV, 23 (Bxt. זדה, h. text זידהים). V. זידהים III.

**זידהים** m. (זדה) *splendor, brightness*. Targ. Ez. VIII, 2 ed. Lag. (ed. זידהים).—Targ. Ps. XVIII, 13 זידהים Ms. M. (ed. זידהים; Targ. II Sam. XXII, 13 זידהים). Targ. O. Deut. XXXIII, 2. Targ. Ps. XIX, 5 זידהים Ms. (ed. Lag. זידהים, ed. Wil. זידהים, oth. זידהים).—Pl. זידהים. Targ. Ez. I, 13 (ed. Lag. sing.). [Ib. XXXII, 8 זידהים ed. Lag., ed. זידהים].

**זידהים**, v. זידהים.

**זידהים**, v. זידהים.

**זידהים** I, זידהים m. (זדה) *moon, moon-light*. Targ. Y. Deut. IV, 19 (O. זידהים). Ib. XVII, 3 זידהים Ar. (ed. זידהים); a. e.—Kidd. 81<sup>a</sup> בארומא זידהים Ar. (ed. זידהים) moon-light fell through the opening (impluvium). Y. Taan. IV, end, 69<sup>c</sup> זידהים full-moon arrived.—V. זידהים.

**זידהים** II (זידהים) Ar. m. (זדה, emp. זדה) a. זדה [a glittering substance,] 1) *gall* (emp. Syr. זדה P. Sm. 1091, זידהים *acerbus*, ib. 1090); trans. *anger, injured pride*. Gitt. 45<sup>b</sup> זידהים זידהים she was filled with gall (anger). Ber. 51<sup>b</sup>.—2) *venom, a fatal substance discharged by animals of prey on attacking*. Ab. Zar. 30<sup>b</sup> זידהים זידהים its (the serpent's) poison grows weaker with old age. Hull. 53<sup>a</sup> זידהים זידהים it discharges its venom. Ib. 52<sup>b</sup> זידהים זידהים it issues a fluid but its discharge does not burn. Nidd. 55<sup>b</sup> זידהים זידהים Ar.

(ed. דוּחֵי, corr. acc.) though the poison is removed from the body (through the secretion of the nose), the fluid itself (put in the eye) is not removed.

**זִיכָּרָה** III m. (זוּרֵה) [that which is guarded, cmp. זִיכָּרָה a. זִיכָּרָה; בְּלִמָּה] landed estate (comprising fields, gardens &c., to the exclusion of private dwellings, contrad. to נכסין). B. Bath. 61<sup>b</sup> bot. זִיכָּרֵי וְכִּי Ms. M. a. oth. (ed. א. . .) if he said (in the agreement), I sell thee my landed estate, the sale includes even orchards &c.

**זִיכָּרָה, זִיכָּרָה, זִיכָּרָה** m. (preced.) owner of large estates, rich landlord.—Pl. זִיכָּרֵי &c. B. Bath. 55<sup>a</sup> דוּבִינִי אֶרְעִיחוּ (Ms. O. חֲנֹה ז' דוּבִין אֶרְעָא . . . . . זְבִינְהוּ זְבִינִי Var. זִיכָּרֵי, זִיכָּרֵי, v. Rabb. D. S. a l. note) as to those landlords, whoever sells land to them for the taxes, the sale is valid. [Ar: 'land-tax collectors—whosoever buys from them' &c.]

**זִיכָּרָה** glare, v. זִיכָּרָה.

**זִיכָּרָה**, v. זִיכָּרָה.

**זִיכָּרָה** m. (b. h.; = זוּרֵה; זוּרֵה) 1) *splendor, glory, countenance*. Sot. IX, 15 (49<sup>a</sup>) הַזִּכְרֹנָה הַזֶּה the glory of learning, זוּרֵה הַזֶּה of priesthood. Ber. 64<sup>a</sup> הַשְּׂכִינָה Divine Glory; a. fr.—איִקְוִינִי v. איִקְוִינִי 2) *good looks, bloom of health*. Koh. R. to III, 11 לא בא זִיכְרִי לִי my son's former good look has not come back yet; Cant. R. to II, 5 עֲדֵינִי לא בא בְּנִי בִּיכְרִי הַנִּשְׁתַּחֲוֶה וְכִי my son has not yet recovered his bright looks which changed &c. Koh. R. l. c. של זִיכְרִי בְּנִי Cant. R. l. c. זִיכְרִי (corr. acc.); Yalk. Ex. 272.—3) *bloom, forth-coming vegetation*. Y. R. Hash. I, 56<sup>d</sup> bot. 'the month of Ziv' (I Kings VI, 1) שָׁבוּ זִיכְרֵי שֶׁל עֵילָם because in it the world appears in bloom. Cant. R. to VI, 11 זִיכְרֵי הַגִּיד (read זִיכְרֵי) the beauty of a vegetable garden.—4) (b. h. זִי) *Ziv, name of the Spring-month*. R. Hash. 11<sup>a</sup>, a. e., v. supra. Pesik. Bahod., p. 106<sup>b</sup>; a. e.

**זִיכָּרָה** I ch. same. Targ. Y. Ex. XXXIII, 11; a. fr.—Targ. I Kings VI, 1; 37 נִצְרִיָּה v. preced.—R. Hash. 11<sup>a</sup> לֹאִילֵנִי בָּהּ דָּאִירָה in that month (Ziv) there is the bloom of trees. Y. Yeb. XVI, 15<sup>c</sup> bot.; Lev. R. s. 18 זִיכְרֵי רַאשֵׁי his features.—Snh. 31<sup>b</sup>, v. בְּתָרָה; a. e.

**זִיכָּרָה** II, v. זִיכָּרָה I.

**זִיכָּרָה** pr.n.m. Zivay, son-in-law of R. Meir. Ber. 53<sup>b</sup> (v. Rabb. D. S. a. l. note). Yalk. Koh. 989 זִיכָּרָה שֶׁל ר' (ed. Lemb. ז' omitted); Sabb. 153<sup>a</sup> זִיכָּרָה Ms. M. (Ms. O. ed. omitted, v. Rabb. D. S. a. l. note).

**זִיכָּרָה**, Tosef. Bekh. V, 9, v. זִיכָּרָה.

**זִיכָּרָה**, v. זִיכָּרָה.

**זִיכָּרָה** m. (זִיכָּרָה) *coupling, matching, marital destiny*. Gen. R. s. 68, beg. זִיכָּרָה שֶׁל וְכִי man's conjugal destiny is decreed by the Lord; (Yalk. Jud. 70 זִיכָּרָה וְכִי (ed. Z. v. זִיכָּרָה). Ib. יֵשׁ שְׂרָאָה הֵילֵךְ אֶצֶל זִיכָּרָה וְכִי (Yalk. זִיכָּרָה) one must travel to meet her who is designated for him, to another she travels to meet him. Midr. Till. to Ps.

LIX זִיכָּרָה הַב' שְׁמוֹ עַל הוּא the Lord has His special name connected with marriage (Gen. XXIV, 50; Jud. XIV, 4; Prov. XIX, 14); a. fr.—Transf. a corresponding case, solace offered by pointing to a similar case (v. זִיכָּרָה). Pesik. R. s. 30 זִיכָּרָה שֶׁל לִירוּשָׁלַיִם וְכִי were looking out for a similar bereavement as a solace to Jerusalem and could not find any (ref. to Lam. II, 13). Ib. the Lord said זִיכָּרָה אֲנִי אֶרְעִיחוּ I will be thy partner in misery (ref. to Is. XLIII, 14).—Pl. זִיכָּרֵי, זִיכָּרֵי, זִיכָּרֵי. Gen. R. l. c.; Lev. R. s. 8, beg.; a. e.

**זִיכָּרָה**, v. זִיכָּרָה.

**זִיכָּרָה** m. (זִיכָּרָה) trembling. Targ. Nah. II, 11 ed. Lag. (ed. Wil. זִיכָּרָה, oth. ed. זִיכָּרָה).

**זִיכָּרָה**, v. זִיכָּרָה.

**זִיכָּרָה**, v. זִיכָּרָה.

**זִיכָּרָה**, Tosef. Bekh. V, 9, v. זִיכָּרָה.

**זִיכָּרָה** m. (זִיכָּרָה) 1) *putting on armour, going to war*. Num. R. s. 14 (p. 257<sup>a</sup> ed. Amst.) (ref. to נֶשֶׁךְ, Ps. CXL, 8) בְּיוֹם זִיכָּרָה on the day when the thirty and one kings went to war against Joshua.—2) *the decoration of letters with crownlets*.—Pl. זִיכָּרֵי. Men. 29<sup>b</sup> seven letters (in the Torah-scrolls) require זִיכָּרָה שלשה each three crownlets (flourishes).

**זִיכָּרָה** I, זִיכָּרָה m. (זִיכָּרָה) *food, alimentation*. Targ. O. Ex. XXI, 10.—Ber. 44<sup>a</sup> זִיכָּרָה food, contrad. to מְזוֹנָה satisfactory meal.

**זִיכָּרָה** II m. ch.=h. זִיכָּרָה 2).—Pl. זִיכָּרֵי. Sabb. 105<sup>a</sup> רַבֵּעַ זִיכָּרָה when the letters (he has written) want crownlets for finishing touches.

**זִיכָּרָה** III m. (זִיכָּרָה) *management, expenses and risks of business*. Keth. 66<sup>b</sup> זִיכָּרָה דוּמָה דוּמָה a small capital the management of which is easy.

**זִיכָּרָה** m. (זִיכָּרָה) *prison*, v. בְּזִיכָּרָה I.

**זִיכָּרָה**, v. זִיכָּרָה.

**זִיכָּרָה** m. (זִיכָּרָה, Pi.) *informality, fault*. Y. Gitt. II, 44<sup>a</sup> bot. זִיכָּרָה מִדְּמָה such a document (written in day-time and signed by night) would be defective on account of a condition not perceptible from the document itself, opp. מְזוֹנָה מְזוֹנָה, v. זִיכָּרָה I.

**זִיכָּרָה** (זִיכָּרָה) m. (זִיכָּרָה) *one whose eyes are unsteady*, v. זִיכָּרָה ch.—Bekh. 44<sup>a</sup> Ar. (ed. זִיכָּרָה, corr. acc.); Tosef. ib. V, 9 זִיכָּרָה (corr. acc.).

**זִיכָּרָה** m. (fr. זִיכָּרָה, fem. form of זִיכָּרָה, formed like זִיכָּרָה) *bright, distinguished, noble*. Pl. זִיכָּרֵי, constr. זִיכָּרֵי. R. Hash. 11<sup>a</sup> (play on זִיכָּרָה, I Kings VI, 1) שָׁבוּ נְבִרָאֵי זִיכָּרָה שֶׁל עֵילָם in that month were created the nobles of the world (the patriarchs).

**זִיכָּרָה** ch. same. Targ. Job XXXI, 26.—Targ. II Esth. X, 3 רַמְזָה (missing in ed. Lag.). Targ.

Is. XIV, 12. Targ. Zech. X, 3 (ed. Wil. זיזקן).—Sabb. 156<sup>a</sup> זיזקן a distinguished (or handsome) man.—Pl. זיזקן. Targ. Cant. VI, 10 זיזקן ed. Lag. (ed. Amst. זיזקן).—Targ. Y. II Gen. XIV, 5 זיזק (corr. acc.); Gen. R. s. 42 זיזק (ed. Wil. זיזק . . . , corr. acc.) the brightest among them (h. text זיזק בהם, v. זיזק I).—Keth. 61<sup>a</sup> בני זיזקן handsome children.—Targ. Ps. OXLIV, 12 זיזקן (read זיזקן fem., Ms. זיזקן).

זיז I m. (זיזע or זיז) 1) name of a mite in lentils.—Pl. זיזק, זיזק. Hull. 67<sup>b</sup>; Sifra Sh'mini Par. 10, ch. XII; Y. Ter. VIII, 45<sup>b</sup> bot.—2) spider.—Pl. as above. Y. Sabb. XIV, beg. 14<sup>b</sup> (differ. in Bab. ib. 106<sup>b</sup>, a. Tosef. ib. XII (XIII), 4).—[Tosef. Bekh. I, 8 דבש זיזק ed. Zuck. Var. דבש זיזק, v. דבש זיזק.]—3) name of a fabulous bird (ref. to Ps. L, 11). Lev. R. s. 22, end. B. Bath. 73<sup>b</sup>.

זיז II m. (=זיז, v. זיז) an attachment, a projection from the door frame serving as a shed over the entrance, or a moulding projecting from a window-sill serving as a bracket. Ohol. XIV, 1 (difference betw. our w. a. גיזרה, v. גיזרה). Ib. 4 a moulding which runs around the entire building (or room) and forms a part of the door frame. Erub. X, 4 זיזק דלון 'וכ' a bracket in front of a window. Yalk. Deut. 898 'וכ' זיזק and on the bracket (in front of the palace) are spread eatables, drinks &c.; a. v. fr.—Pl. זיזק, זיזק. Ohol. VIII, 2. B. Bath. III, 8; a. fr.

זיזא I ch. same. Targ. I Kings VI, 5 (ed. Wil. a. oth. זיזא). Targ. Ez. XLII, 6 (ed. Lag. pl.).—B. Mets. 83<sup>a</sup>; Yalk. Ex. 346 ד' דמחוצא (not זיזא) a Maḥza balcony or bay-window (comp. גבליה). B. Bath. 60<sup>a</sup>—Pl. זיזא, זיזא. Targ. I Kings VI, 6. Targ. Ez. XLII, 5; a. e., v. זיז. [B. Bath. l.c. זיזא, read with Ms. M. מפיק . . . זיזא, read with Ms. M. זיזא דהיה נפיק.]

זיזא II ch.=h. זיז I, 1. Targ. Y. Deut. XIV, 19.

זיזא III, זיזא pr.n.m. Bar-Ziza. Y. B. Kam. VI, 5<sup>c</sup> bot.; Y. Shebu. VI, 37<sup>d</sup>.

זיזין, זיזין pr.n.pl. Zizyon, Zizyan. Tosef. Shebi. IV, 8 זיזין ed. Zuck. (Var. זיזין, ed. זיזין); Y. Dem. II, 22<sup>d</sup> top זיזין.

זיז, v. זיז.

זיזא (זיזא) (ζῆτα) the Greek letter Zeta (numerical value ζ' seven), used in phonetic play like ζῆτα, live! Gen. R. s. 14, beg., a. e., v. זיזא; Y. Yeb. IV, 5<sup>d</sup> top זיזא (corr. acc.).

זיזימוס, read:

זיזימוס or זיזימוס m. (ζητῆτος or ζητεστος, sub. θανεῖν, comp. Tobit I, 19, a. מרובקש Taan. 29<sup>a</sup>) one who is sought for to be put to death, a fugitive from justice, outlaw. Gen. R. s. 32, beg.; s. 38, beg.; (Yalk. Ps. 631 עשה זיזימוס, זיזימוס Var. זיזימוס, זיזימוס) declare him an outlaw, and he will be like (legally) dead &c.

זיזימא, זיזימא m. (ζητῆμα) judicial inquiry, דבר

something subject to investigation, charge, suspicion (of heresy, comp. Acta XVIII, 15; XXIII, 29, or of ill-loyalty). Num. R. s. 4 זיזימוס Mus. (ed. זיזימוס). Pesik. Aḥaré, p. 173<sup>b</sup> זיזימוס Ar. s. v. זיזימוס Var. (ed. זיזימוס; Ar. זיזימוס, read זיזימוס=זיזימוס); Lev. R. s. 20 זיזימוס Ar. (ed. זיזימוס; Yalk. Lev. 525 זיזימוס, זיזימוס).

זיזא, v. זיזא.

זיז, v. זיז.

זיזל, זיזל pr. n. m. Zaydal. Y. Ab. Zar. II, 41<sup>a</sup> top; Y. Ter. VIII, 45<sup>c</sup> top.

זיזק, v. זיזק.

זיז, v. זיז.

זיז m. (זיז) armament, armor, weapon (collect.), steel; implements of war. Tosef. Ab. Zar. II, 4 לא זיז אר. . . לא זיז you must not sell them either armor (steel) or implements &c. Snh. 104<sup>a</sup> זיז ארכל זיז he showed them steel consuming steel, i. e. the manufacture of hardened steel (comp. ib. 96<sup>b</sup>); Cant. R. to III, 4 זיז בולע זיז. Tanh., ed. Bub., Lekh 23 זיזימוס דוגדוג I will gird him with my (royal) armor. Cant. R. to IV, 4; Pesik. Nah., p. 124<sup>b</sup>, a. e., v. זיזימוס. Ex. R. s. 45 (ref. to ערי, Ex. XXXIII, 5), comp. זיזימוס; a. fr.—Ab. Zar. 25<sup>b</sup>; Yeb. 115<sup>a</sup> זיזימוס אשה כלי זיזימוס עליה a woman has her armor with her, i. e. her physical weakness is her protection from murderous attacks. [Num. R. s. 4, end בויזי, v. זיזימוס.]—Pl. זיזימוס. Pirké d'R. El. ch. XLVII, beg.

זיז the letter Zayin.—Pl. זיזימוס. Sabb. XII, 5. Ib. 103<sup>b</sup>.

זיזא I, זיזא m. weapon, ornament, v. זיזא.

זיזא II m. (זיזא II) restriction, loss (comp. זיזא). Targ. Y. Num. XXI, 27 זיזא, opp. זיזא.—Men. 77<sup>a</sup> זיזא Ar. (Ms. M. זיזא, v. Rabb. D.S. a. l. note; ed. זיזא; B. Bath. 90<sup>a</sup> זיזא, opp. זיזא).

זיזק, v. זיזק.

זיז, v. זיז.

זיז, v. זיז.

זיז, v. זיז.

זיזא m. (זיזא) forgery, a forged document. B. Bath. 32<sup>b</sup> זיזא (Ms. H. זיזא) the document is a forgery. Keth. 36<sup>b</sup> זיזא דזיזא that it is a forged document.

זיזא or זיזא (v. preced.) Z'yaḥ or Zayaf, a fictitious name of one of the Sodomite judges. Snh. 109<sup>b</sup> (Rashi זיזא).

זיזא m. (preced. wds.) forger, deceiver. Ab. Zar. 11<sup>b</sup>.

זיזא f. (preced.) forgery, deceit. Ab. Zar. 11<sup>b</sup>.

זיזא, זיזא, זיזא m. (זיזא Pa.) press, the perforated tub containing the object to be pressed or beaten.



Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>c</sup> bot. בד' ובמזורה. the Sabbath of a press-tub &c. Ib. 'זי עצר ביה וכ' *zayyara* is that in which an object is squeezed, *m'zora* is that with which the beating is done. Ab. Zar. 60<sup>a</sup> מעצרה וזירה Ms. M. (ed. מעצרה, זירה, Rashi to Sabb. 123<sup>a</sup> מעצרה וזירה) the vat or the press-tub (used by a gentile for making wine).—Pl. זיירי. Sabb. 123<sup>a</sup> סידי ז' ומזורי (Ar. ed. Koh. זיירי) the dyer's pins, tubs and beams.

זיירא, pl. זיירון, v. זיירא I, II.

זיבא, m. pl. (זכר, Pa.) *clearings*, i. e. *twigs, roots &c. collected for clearing the ground, rubbish*. M. Kat. 10<sup>b</sup>; B. Bath. 54<sup>a</sup> האר מאן דזכר ז' (Ar. זיבא, Var. in Mss. &c. זיבא, זיב, v. Rabb. D. S. a. l. note) he who clears away rubbish.

זיל to be worthless, part. זיל, v. זיל.

זיל imperat. of זיל.

זילא 1) part. f. of זיל; 2) m. = זילתא *low valuation*.—Pl. זילי. B. Mets. 52<sup>b</sup>, v. זיל.

זילא pr. n. m. *Zilay*. Ber. 53<sup>b</sup>.

זילוף, m. (זלף) *sprinkling* (with aromatic wine &c.). Pes. 20<sup>b</sup> ראוי לז' (Ms. O. through entire page זילוף) fit for sprinkling. Ib. זילוף may be used for &c.—Num. R. s. 13, beg. (ref. to זילוף, Cant. IV, 16) ז' that means aromatic sprinkling. Succ. 40<sup>b</sup>; B. Kam. 102<sup>a</sup> לאכלה ולא לז' (to be eaten' (Lev. XXV, 6) but not to be used for perfumes; v. זילוף).

זילתא f. (זיל) 1) *cheapness, low price*. Targ. II Chr. IX, 27. Targ. Job XXVIII, 17 Ms. a. Levita (ed. קילתא).—2) *disregard, disgrace*. Targ. Lam. I, 8.—Yeb. 100<sup>a</sup> ז' משום because it is a disgrace (for a woman to stand waiting). Maec. 24<sup>a</sup> ז' ולא שמע בד' וכ' he does not hear a scholar defamed and keeps silence. B. Kam. 102<sup>b</sup> bot. לא יקריבוני ולא יזילתוני . . . I want neither your honor nor your insults; a. fr.

זילתא m. (זיל) *disregard*. Ab. Zar. 35<sup>a</sup> בה לז' read with early eds. לזילתא.

זילתא, v. זילתא.

זימא m., pl. זימאי (v. זימאי III) *secretory vessels, nostrils, gills* (Syr. זימא P. Sm. 1101). B. Bath. 74<sup>a</sup> זימאי (Var. זימאי, v. Rashb. a. l.; Ms. O. וזימאי, Ms. H. קימאי, a. oth. Var., v. Rabb. D. S. a. l. note).

זימא f. (b. h.; זימאי III) 1) [*filth* (cmp. זימא),] *obscurity, libidinousness, carnality*. Sabb. 152<sup>a</sup> בז' שבוה excessive in carnal gratification. Snh. 106<sup>a</sup> של אלהיהם ז' היא their (the Israelites') God hates libidinousness. B. Kam. 16<sup>b</sup> (play on זימאי, II Chr. XVI, 14) לזימא . . . כל המריח ז' whoever smells them becomes lusty. Ab. II, 7 זימא increases unchastity; a. fr.—Ab. Zar. 17<sup>b</sup> (ref. to זימא, Prov. II, 11, v. next w.) מדבר ז'.

she (the Torah) will guard thee from improper conduct.—2) (homilet.; cmp. זימא, זימא, &c.) *suspicion, parental uncertainty*. Sifra K'dosh., Par. 3, ch. VII ממזרים שני ד' זה מה דורא he fills the world with bastards, as it says (Lev. XIX, 29) the land will be full of *zimmah*, 'what is this person?'; Yeb. 37<sup>b</sup> הכי קאמר ר' יהודה R. El. b. Jacob means by *zimmah* doubts as to paternity.

זימא II f. (b. h.; זימאי I) *thought, plan, counsel*; (in an evil sense) *cunning, evil plan*. Ab. Zar. 17<sup>b</sup> (ref. to זימא, Prov. II, 11, and reading זימא) what do you understand by *mizzimmah*? Do you mean the Law in which the word *zimmah* is used in the sense of *counsel* (in Lev. XVIII, 17) since it is translated (in Targ. O.) 'counsel of the wicked' &c.?—Then it ought to read *zimmah* (divine counsel shall guard thee).—(Ans.) ד' ק' בז' במדבר ז' וב' R. s. 2 (ref. to Ez. XXII, 11) במדבר ז' what does this *zimmah* mean? With reasoning.

זימון, m. (זימן) 1) *designation for a purpose*, v. זימון. Ned. 7<sup>a</sup> מדיקל ז' has designation the same effect as virtual use (=מדיקל מדיקל); Ber. 26<sup>a</sup> רש ד' a. fr.—2) *summons to appear before court*; 3) *appointment for a common meal, the appeal to partakers to say grace after a common meal*. Snh. 8<sup>a</sup> בשלשה ז' *zimmun* requires three persons, ז' ברכה ז' . . . what is meant by *zimmun*? Shall we say, it means the grace after meal &c.?—But we read ז' וברכה ז' ז' and the grace &c. require three persons . . . consequently, *zimmun* (not qualified) means summons before court. Ber. VII, 5 can be counted together for common grace. Ib. 45<sup>b</sup> אין ברכה ז' ביניהם (הזימן) the appeal and answer to common grace must not take place between them. Ib. למפרע אין ז' the appointment for a meal and benediction in common cannot be made retroactive (it must be made before the meal commences); a. fr.—Pl. זימונים *appointments, meeting places*. Pesik. R. s. 33 כמה זימונים ז' how many meetings have I not appointed with you!; v. זימון.

זימונה pr. n. m., v. זימונה.

זימון m. (זימן I) *intention, planning; conspiracy*. Y. Hag. II, 78<sup>a</sup> top עד כדי ז' even the planning of a breach of law may be punishable in extraordinary times.

זימאי, v. זימאי. B. Bath. 74<sup>a</sup> זימאי, v. זימאי.]

זימא f. (ζημία) *fine, penalty, esp. the oppressive penalties of the Roman government*. Tanh. Naso 10; Num. R. s. 11 למדינה ז' שלא חבוא ז' that no *zemia* may be decreed over the district.—Pl. זימאי. Y. lamd. Aharé (quot. in Ar.); Yalk. Cant. 985.—זימאית. Y. Ab. Zar. IV, 44<sup>b</sup>; Y. Shebi. IV, 35<sup>b</sup>; ib. V, end, 36<sup>a</sup> זימאית (corr. acc.). Y. Peah I, 15<sup>b</sup> bot.; Yalk. Prov. 935 המזימאית (corr. acc.). Yalk. Jer. 312; Pesik. Bahod. p. 151<sup>a</sup> זימאית (corr. acc.).—V. next w.

זימון, m. (זימא=ch. זימאי I; adapt. of ζημία,

v. preced.) *penalty, tax*.—*Pl.* זִמְיוֹנָא, זִמְ. Gen. R. s. 1; (Y. Peah I, 15<sup>b</sup> bot. (זִמְיוֹנָא). Y. Gitt. VI, end, 47<sup>c</sup> (Y. Shebi. IV, 35<sup>b</sup> זִמְיוֹנָא).

זִמְ, זִמְיוֹנָא m. (זִמְ II) *plan*.—*Pl.* זִמְיוֹנָא, זִמְ. Targ. Job XXI, 27; a. e.

זִמְיוֹנָא, v. זִמְיוֹנָא.

זִמְיוֹנָא pr. n. m., v. זִמְיוֹנָא.

זִמְיוֹנָא *time*, v. זִמְ II.

\*זִמְיוֹנָא f. (זִמְ) *summons for public labor*. Pesik. R. s. 23—24 זִמְיוֹנָא אִיזְרִיתִין דְּרִיבִּי they issued a summons for millers; (Y. Peah I, 15<sup>c</sup> bot. אִיזְרִיתִין; Y. Kidd. I, 61<sup>b</sup> bot. אִיזְרִיתִין (מִצְוֹרָא).

זִמְיוֹנָא, v. זִמְיוֹנָא.

זִמְ I *to outfit, provide*, v. זִמְ.

זִמְ II m. *Zin*, name of a weight, v. זִמְ.

זִמְ m. *armor &c.*, v. זִמְיוֹנָא.

זִמְ I *kind*, v. זִמְ.

זִמְ, זִמְיוֹנָא, זִמְ (זִמְ) m. ch.=h. זִמְ. Targ. O. Gen. XLI, 44. Targ. O. Deut. XXII, 5 זִמְיוֹנָא אִיזְרִיתִין דְּרִיבִּי man's outfit; a. fr.—B. Bath. 4<sup>a</sup> זִמְיוֹנָא אִיזְרִיתִין דְּרִיבִּי though thou art armed (like a free man), thy record is here (showing that thou art a slave).—*Pl.* זִמְיוֹנָא, זִמְ. Targ. Y. II Gen. XLIX, 19. Targ. Cant. IV, 4. Targ. Ps. VII, 14 זִמְיוֹנָא Ms. (ed. זִמְ); a. e.

זִמְיוֹנָא, v. זִמְיוֹנָא.

זִמְ, זִמְיוֹנָא m. pl. *Zingaë*, name of a Cushite tribe, prob. named from *Zeugis, Zeugitana Regio* in Africa Propria (comp. זִמְ זִמְיוֹנָא or *Zlγγα* in Numidia, Strabo XVII, 831). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (Var. in ed. Rahmer דִּמְ; h. text זִמְיוֹנָא).

זִמְיוֹנָא, Pesik. Aharé, p. 173<sup>b</sup>, v. זִמְיוֹנָא.

זִמְ, זִמְיוֹנָא, Targ. Y. Num. V, 21, a corrupt. of זִמְיוֹנָא or זִמְיוֹנָא.

זִמְיוֹנָא m. (זִמְ) *squirting, splash, water rushing through a spout*. Hull. 38<sup>a</sup>. Zeb. 25<sup>b</sup> זִמְיוֹנָא דְּרִיבִּי under the spout. Ib. זִמְיוֹנָא דְּרִיבִּי when receiving the blood of the sacrifice in the bowl, which cannot be done without splashing. Yalk. Deut. 962 (ref. to Deut. XXXIII, 22 זִמְיוֹנָא דְּרִיבִּי as the jet comes from one place and divides itself in two directions.—*Pl.* זִמְיוֹנָא. Pesik. R. s. 43.

זִמְיוֹנָא, Ar. s. v. זִמְ, v. זִמְיוֹנָא.

זִמְיוֹנָא m. (זִמְ) *leap*. Sabb. 77<sup>b</sup>, v. זִמְיוֹנָא.

זִמְ m. (זִמְ) *trembling, agitation*. Lev. R. s. 11; s. 27; Sifra Sh'mini, Milluim, a. e. זִמְיוֹנָא בְּרַחַת וְרִיבִּי in fear, trembling and commotion.

זִמְ, זִמְיוֹנָא, זִמְ f. ch. (preced.) 1) *earthquake*. Targ. Am. I, 1 (ed. Lag. זִמְיוֹנָא).—2) *tempest*. Targ. Job

XXXVII, 9, v. זִמְיוֹנָא.—3) *sweat*, v. זִמְיוֹנָא.—4) *trembling, commotion*. Targ. Is. XXI, 3 זִמְיוֹנָא ed. Lag. (ed. זִמְיוֹנָא). Targ. Ps. XLVIII, 7 Ms. זִמְיוֹנָא (ed. זִמְיוֹנָא, not זִמְיוֹנָא). Targ. Jer. XXII, 23 זִמְיוֹנָא (some ed. זִמְיוֹנָא).

זִמְ f. (b. h. זִמְ, זִמְ) 1) *moisture, dripping, sweat, vapor*. Makhsh. II, 1 זִמְיוֹנָא בְּרַחַת the drippings of damp walls in houses &c. Toh. IX, 1, v. זִמְיוֹנָא. Ber. 57<sup>b</sup>; Gen. R. s. 20; a. fr.—V. next art.—2) *commotion, agitation*. Cant. R. to IV, 4, v. זִמְ.

זִמְ, v. זִמְ.

זִמְ, זִמְיוֹנָא, זִמְ f.=h. זִמְ 1) *sweat*. Targ. O. Gen. III, 19, v. זִמְיוֹנָא.—Y. Ab. Zar. II, 41<sup>a</sup> bot. זִמְיוֹנָא כל זִמְיוֹנָא זִמְיוֹנָא every perspiration of man is poisonous &c.—Gen. R. s. 78, beg. זִמְיוֹנָא מִן זִמְיוֹנָא from the sweat of the Hayoth (Ez. I, 5).—Ber. 38<sup>a</sup> זִמְיוֹנָא בְּעִלְמָא merely exudation (of the dates). Pes. 24<sup>b</sup> זִמְיוֹנָא merely the juice pressed out (not manufactured drink).—2) *trembling, fear*. Targ. Jer. XXII, 23, v. זִמְ. Targ. O. Deut. II, 25 זִמְיוֹנָא Var., v. זִמְ. Targ. II Esth. IV, 2 (fr. Deut. XXVIII, 67).

זִמְ I, verb, v. זִמְ a. זִמְ.

זִמְ II m., pl. זִמְיוֹנָא, זִמְיוֹנָא I; b. h. זִמְיוֹנָא *thick honey*. Makhsh. V, 9 רִבִּשׁ דְּרִיבִּי (R. S. רִבִּשׁ דְּרִיבִּי), expl. Sot. 48<sup>b</sup>, v. זִמְ I.

זִמְ III (b. h.) pr. n. pl. *Zif*, in the territory of Judah—Denom. זִמְיוֹנָא, pl. זִמְיוֹנָא, *inhabitants of Zif*. Sot. 48<sup>b</sup> (expl. רִבִּשׁ דְּרִיבִּי, v. preced.) the honey of the Ziphites.—Ib. (ref. to Ps. LIV, 2) זִמְיוֹנָא means men of Zif (Josh. XV, 24).

זִמְ, זִמְיוֹנָא m. (v. זִמְ II), pl. זִמְיוֹנָא, זִמְיוֹנָא 1) *bristles*. Y. Sabb. VII, 11<sup>b</sup> זִמְיוֹנָא דְּרִיבִּי bristles of a swine; Tosef. ib. IX (X), 2 שְׁנֵי זִמְיוֹנָא (Var. זִמְיוֹנָא).—2) *eye-brows*. Bekh. 44<sup>a</sup> זִמְיוֹנָא שְׁרָמִי זִמְיוֹנָא (ed. זִמְיוֹנָא, incorr.) one whose eye-brows are gone.

זִמְ, זִמְיוֹנָא ch. 1) *same, eye-brow*. Pl. זִמְיוֹנָא, זִמְ. Bekh. 44<sup>a</sup> זִמְיוֹנָא דְּרִיבִּי whose eye-brows are extremely large.—\*2) *graving tool, chisel*. Targ. O. Ex. XXXII, 4 זִמְ ed. Berl. (ed. Amst. זִמְ); [oth. opin. *shaggy mat, cloth*, v. זִמְיוֹנָא] (h. text זִמְ).

זִמְ m. (זִמְ) *coating of pitch*. Y. Sabb. VII, 10<sup>b</sup> bot. זִמְיוֹנָא he who dissolves the pitch-lining, v. זִמְ.

זִמְיוֹנָא, v. זִמְיוֹנָא.

זִמְ, v. זִמְ.

זִמְ, v. זִמְ.

זִמְ, זִמְיוֹנָא, v. זִמְ.

זִמְ, v. זִמְ.

זִמְ m. (זִמְ), pl. זִמְיוֹנָא (b. h. זִמְ, זִמְ) 1) *sparks, burning arrows* (b. h.); *meteors, shooting stars* [or comet]. Ber. IX, 1, expl. ib. 58<sup>b</sup> כִּבְבָּא דְּרִיבִּי.—2) *a blast of wind*,

[also imagined as a spirit (cmp. ריח)]. B. Mets. 107<sup>b</sup>.—  
[Mikv. IX, 5 Ar., v. זקק.]

**זיקא** I ch. same, 1) *shooting star, or comet*. Y. Ber. IX, 13<sup>c</sup>.—Pl. זיקא, זיקר. Targ. Y. Ex. XX, 2, sq.—2) *blast, wind, draught (spirit)*. Targ. Y. Lev. XVI, 22 ז' ויזדורר and let him beware of exposing his ear to a draught.—Ber. 40<sup>b</sup> ז' איכא dates blown down by the wind. Ned. 28<sup>b</sup> ז' אירשא a strong wind is blowing (threatening to mow down the standing crop). Esth. R. to I, 12 פח ז' וכ' blow a blast into his belly (arouse his anger). Taan. 24<sup>a</sup> נשב ז' (נשא) a wind arose (gathering clouds); ib. 25<sup>b</sup>; B. Mets. 85<sup>b</sup>; a. e.—Sabb. 129<sup>a</sup> ז' דכירך in a room where the air is turned around, i. e. in a draught.—Gen. R. s. 50, beg. (ref. to כמראה הבוק, Ez. I, 14) כרוחא לז' as the wind drives the sparks at a conflagration; [comment.: as the wind shakes the suspended leather-hose, v. next w.]; ib. לענא כז' as the wind scatters the clouds. Ber. 59<sup>a</sup> כז' על פום דני like the rumbling sound produced by blowing into wine vessels; a. fr.

**זיקא** II c. (v. preced.) [*sprinkler*], *hose, skin* for wine, water &c. (Syr. זוקא uter). Targ. Ps. XXXIII, 7 (h. text זק); a. e.—Gen. R. s. 50, v. preced. Ab. Zar. 60<sup>a</sup> ז' בין ז' כליא a tied up wine skin whether entirely filled &c. Y. ib. V, 45<sup>a</sup> top ז' און דנגד בז' וכ' if one drags a skin (to take possession) and it bursts; Y. Kidd. I, 60<sup>b</sup> ז' בוקא; a. fr.—Pl. זיקא, זיקר. Targ. Y. Ex. XV, 8 (h. text זק). Targ. Josh. IX, 4 (h. text נאדור); a. e.—Lev. R. s. 12 נפיק אילין זיקריא בהדין (quot. in Ar., not found in ed.) נפיק אילין זיקריא let us unload these bottles in this burial ground.

**זיקא** III m., pl. זיקין (זקן; cmp. b. h. זקים) *fetters, chains*. Targ. II Sam. III, 34. Targ. Jer. XL, 1 זיקא Levita (ed. זיקא).—[זיקא f. obligation, v. next w.]

**זיקא** f. (זקן; cmp. בלל fr. זיקה) 1) *obligation, duty*. Y. Ter. VI, end, 44<sup>b</sup> ז' זיקת הרומה וכ' the obligation to pay *T'rumah* and tithes. Y. Maasr. II, 50<sup>a</sup> top ז' לא בא לז' וכ' it has not yet come under the obligation of tithes. Treat. S'mah. ch. XIII שמיררו עלי ז' the duty of watching the corpse rests upon him. Yalk. Gen. 151 חוץ לזיקא הן עומדין (corr. acc.) they are not pledged.—2) *legal restriction*. Snh. 50<sup>b</sup> זיקת הבעל marital ties, betrothal.—Esp. *zikah, the interdependence of a childless widow and her late husband's brothers, the levirate relation*. Yeb. 17<sup>b</sup>, a. fr. ז' יבם the relation between a woman and her eventual *yabam* is a real connection, i. e. carries with it all legal consequences as regards the laws of incest and the right of interference with her vows, ז' אין the levirate relation is no marital connection as long as the levirate marriage is not consummated. Ib. III, 9, v. רבם. Y. ib. I, 2<sup>d</sup>; XIII, beg. 13<sup>b</sup> ז' לעקור זיקת המת she may refuse the *yabam* so as to annul retrospectively the relation between herself and her deceased husband, v. זקא; a. fr.

**זיקר**, Tanh. Matt. 3, v. זיקר.

**זיקקין** m. (v. זיק) *dart, spark*.—Pl. זיקקין. Deut.

R. s. 7 ז' של אש שני דarts of fire (Tanh. Vayak. 7 ביצוצין).

**זיקקא** I, **זיקקא** ch. same.—Pl. זיקקין. Targ. Hab. III, 4. Targ. Y. Ex. XXIV, 17 זיקקין אישא.—Y. Ber. V, 9<sup>a</sup> ז' דנור ז' דנור, v. preced.

**זיקקא** II m. (dimin. of זיקא II) *bottle*.—Pl. זיקקין. Y. Ab. Zar. II, 41<sup>c</sup> top ז' זעדיין ז' small bottles.

**זיקנה**, **זיקנה**, v. זקן.

**זיקפא**, v. זקפא I, II.

**זיקקא** f. (collect. noun; denom. of זיקא I) *sharp-shooter*. B. Mets. 94<sup>a</sup> ז' פסיקא ז' פסיקא Ms. M. (ed. זוקא; Ar. כזן וכזן ז' איכא בהדין) so many sharp-shooters are assigned to us for our protection. [זיקא *goad*, v. זקת.]

**זיר**, Pa. זיר, v. זיר.

**זיר** m. (b. h. זיר; זור) 1) *crown, wreath, rim*. Yoma 72<sup>b</sup> ז' משהו ז' what purpose serves the 'something' (over ten handbreadths)? It is the space for the rim. Ib. כתוב ז' וקרי ז' it is written (in the Bible) ז' (which allows the reading ז' and is read *zer*; if you are worthy, the Law is to you a crown, &c., v. זור; a. fr.—Pl. זירין. Ib. כתוב ז' שלשה ז' three crowns (of vessels of the sanctuary).—2) *crest, customary addition to dry measure*; v. זירין. Sifra K'dosh. Par. 3, ch. VIII 'in *m'surah*' (Lev. XIX, 35) ז' הגדול ז' that means the large crest.—3) (bot.) *capsule of seeds, seed-pot*.—Pl. as above. Maasr. IV, 5; Ab. Zar. 7<sup>b</sup> ז' זרע וזרע the dill-plant is subject to tithes when its seeds are collected, or when its leaves are used as vegetable, or when its pods are eaten. Y. Maasr. IV, 51<sup>b</sup> bot. ז' זרעה if he planted it for the sake of the pods; Tosef. Shebi. II, 7 ז' זרעה (read לז'). B. Kam. 81<sup>a</sup>,—4) (v. זור Pa., cmp. זרה) *small bundle, bunch*, contrad. to זבילה.—Pl. as above.—Y. Ter. X, 47<sup>b</sup> top; Y. Orl. III, 63<sup>a</sup> bot. ז' כ"ה ז' a *hübilah* is twenty five bunches. Sabb. XXIV, 2, contrad. ז' פקיעין ז' פקיעין; expl. ib. 155<sup>a</sup> ז' ז' ז' (another defin.) ib. ז' ז' ז' they are called *zirin* when tied with three bands; [Var. lect. זירין, זירין, v. Rabb. D. S. a. l. note 80, a. marginal note in Talm. ed.].

**זירא** ch. same, *wreath, crown, rim*. Targ. O. Ex. XXV, 11 ed. Berl., v. זיר I.

**זירא**, v. זירא.

**זירא** pr.n.m. (=זירא) *Zera (Little)*, name of several Amoraim. Keth. 110<sup>b</sup>; a. fr.—Ib. 43<sup>b</sup>, a. fr.; v. זירא.

**זירוד** f. (זיר) *circle*, esp. *wrestlers' ring*. Ex. R. s. 27 (play on ז' Prov. VI, 1) ז' וז' thou (by assuming an office) hast placed thyself in the arena &c. Ib. ז' וז' אנן ז' אנן we two stand in the arena (combatting each other).

**זירוד** I m. (זיר Pi.) *cutting shoots off, trimming, thinning*. Shebi. II, 3; Y. ib. 33<sup>d</sup> ז' חמישית של ז' the

trimming as it is done in the fifth year of the year-Sabbath.

יִשְׁמַעְבֵּל בֶּן זְרֻדָּה II pr. n. m. *Zerud. Ab. Zar.* 30<sup>a</sup> ed. (Ms. M. שְׁמַעְיִן בֶּן זְרֻדָּה, or זְרֻדָּה, v. Rabb. D. S. a. l.). Snh. 14<sup>a</sup> ed. (Ms. M. שְׁמַעְיִן בֶּן זְרֻדָּה, v. Rabb. D. S. a. l. note).

**זִרְזִי** m. (זִרְזָה *Pl.*) *quicken*ing, *urging on*, *encouraging*. Sifrē Num. 1; Num. R. s. 7 אֵלֶּה ה' צִוּוּ the verb צִוּוּ has everywhere the meaning of encouragement. Gen. R. s. 56, a. e. (the repetition of a call) לִשְׁמֹעַ דִּבְרֵי בִשְׁמֵךְ לִשְׁמֹעַ דִּבְרֵי בִשְׁמֵךְ expresses endearment, encouragement. Kidd. 29<sup>a</sup>; a. e.—*Pl.* זִרְזִיךָ. נִדְרֵי זִרְזִיךָ vows intended for urging to buy or sell, vows uttered while bargaining. Ned. III, 1. Ib. 21<sup>a</sup> הִיא נִדְרָא הִיא אֵין נִדְרָא it is a real vow or merely (a vow for) bargaining?—Y. ib. III, 38<sup>a</sup> top שְׁבִיעִית זִרְזִי [pr. n. m., v. preced.]

זֵרֵי, v. זֵר.

**זִרְתָּ** m. (זרד, v. זר־תָּא) *bundle, bunch*. Yeb. 101<sup>b</sup> זִרְתָּ דִּקְנֵי a bundle of reeds; Sabb. 8<sup>b</sup>.

זרנא, v. זרנא.

זֶרְפָּא, v. זֶרְפָּא.

זִרְקָהּ, זִרְקָהּ.

זִרְהָא, v. זִרְהָא.

**זית** m. (b. h.; זור; emp. זייר) 1) *outflow, run.* Men. 86<sup>a</sup> מִן הַזֵּית שָׁמֶן זֵית מִצְרֹחַ ‘olive-oil’ (Ex. XXVII, 20) that means of that which flows of itself (before pressing). Ib. (VIII, 4) רֵאשֶׁת הַזֵּית the first run.—2) *olive*; (sub. עֵץ) *olive tree.* Ib. בְּרֹאשׁ הַזֵּית, v. אֲרֶגֶר; a. v. fr.—פֶּה הַזֵּית the size of an olive; חצי הַזֵּית half the size of &c. Bets. I, 1 כֹּדֵם הַזֵּית the legal size for both is that of &c. Zeb. III, 3. Kel. XVII, 8, הַרוֹמֵחַ דֵּם הַזֵּית, v. fr.—Pl. זֵיתִים, יֵלִים. Ber. 57<sup>a</sup> וְכֹל הַזֵּית הַחוּצָה לַבֵּית one who dreams of olives. B. Mets. VIII, 5 הַמֹּכֵר זֵיתִים he who sells his olive trees for the use of the wood. T’bul Yom III, 6. Hall. III, 9 מִסֵּק זֵיתִים, v. מִסֵּק; a. fr.—Tanḥ. ed. Bub. Ki Thetsé 10 פֶּה פֶּה in pieces of olive-sizes; Pesik. Zakh., p. 25<sup>b</sup> זֵית גָּדול; Pesik. R. s. 12.—Ukts. III, 6 פְּרִיצֵי הַזֵּית the proud among the olives; expl. Tosef. ib. III, 6 הַיוֹצֵאנָן מִחֻחַת זֵיתִים such as come out uncrushed from under the press; B. Mets. 105<sup>a</sup> רֹשֶׁעִי זֵיתִים (yielding very little oil).

**פסחא** I ch. same. Targ. Hag. II, 19. Targ. Gen. VIII, 11; a. e.—Hull. 98<sup>a</sup> כד' ההוא fat of the size of an olive. Ib. בלחין פלגין ד' thirty times the size of half an olive. Y. Pes. VII, 35<sup>b</sup> (prov.) וכ' פסחא כד' with an olive's size of the Passover meat (for each participant), the Hallel (sung on the roof) seems to burst the roof (i. e. joy in simplicity is the purest); Bab. ib. 85<sup>b</sup>; Cant. R. to II, 14 פסחא בבירחא (read **כד**)—*Pl.* פסחא, פסחא, פסחא. Targ. Mic. VI, 15.—Targ. II Kings XXIII, 13 כור ז' (h. text ושמעתי); Targ. II Sam. XV, 30 (h. text והורים).—B. Mets. 21<sup>b</sup>.

Ned. 68<sup>a</sup> ז' תרין two olives.—Y. Maas. Sh. IV, 56<sup>c</sup> top  
זירא (read זירא).—Y. Taan. III, 66<sup>d</sup> bot. זירא; a. fr.

**זָרָה** II m. (v. זֶרֶת 1; emp. Syr. דִּוְרֵתָ P. Sm. 933, 1163) *resin*, name of an *alkali* used for cleansing. Nidd. 62<sup>a</sup> (expl. בִּרְיִית ד' Ar. s. v. זֶרֶת (ed. כְּבִרְיִית).—*Pl.* זֶרֶתָה וְזֶרֶתָה v. next w. [R. Hai Gaon to Nidd. IX, 6 וְזֶרֶתָה read וְזֶרֶתָה v. Löw Pfl. p. 42, sq.]

צִתְתִּים or צִתְתִּים m. (ζύθος, *zythum*, an adapt. of an Egyptian w.; cmp. preced. w., a. רִיעָתָא דְּרִתִּי *sudor tritici*, P. Sm. 933, sq.), וְ הַמְצִיר *Egyptian beer*. Pes. III, 1 (42<sup>a</sup>; readings vary betw. a. ס, v. Rabb. D. S. a. l. note 1); described ib. 42<sup>b</sup>; Y. ib. III, beg. 29<sup>d</sup> דִּירִים (corr. acc.), defined: דִּירִיתָהּ (v. preced.) *decocts* (sudos tritici &c., v. supra).

זֵיתִים, v. preced.

מִן־הַיָּדָוָה m. (b. h.; וֹדֶה, v. וְדָה) *clear, transparent; pure*.  
Men. VIII, 5 (86<sup>a</sup>). Ib. 86<sup>b</sup> אֵין יָד אֵלָּא נָקִי *zakh* means  
*pure*.

זָכַר, v. זָכָר.

**זִפְאָה** f. h., v. זִפְאָר.

**זָכַרְתִּי** m. a. f. ch. (preced., v. **זָכַרְתִּי**) *clear, innocent*.  
Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* **זָכַרְתִּי**, v.  
**זָכַרְתִּי** ch.

**זָכַח** f. (preced.) 1) *innocence*. Targ. Gen. XX, 5.—  
2) *justifying*. Targ. Job XXXII, 2 'זָכַח יוֹב' because he justified himself more &c.

**זָכָה** I m. (זָכָה) 1) *clear, guiltless, righteous; deserving, worthy* (corresp. to b. h. צַדִּיק, opp. חַיִּיב. Sabb. 32<sup>a</sup>, a. e. ד' ה' מַגְלֵלִין זִכְרוֹת עִ"ד v. גִּלְגָּל ד'—a lucky day, anniversary of joyous events. Taan. 29<sup>a</sup>; a. e.—Snh. 11<sup>a</sup> לִכְךָ זָכָה his generation is not deserving it (Sot. 48<sup>b</sup> שָׁמַיִם זָכָה, pl.); a. fr.—2) *acquitted, not guilty*. Snh. III, 6 שְׁנֵים ד' אִמְרִינן if two vote, 'Not guilty'; a. fr.—3) *entitled to possession or disposal, having authority, a right &c.*; v. זָכָה. —Keth. IV, 4 הָאב ד' בְּתוּרָא וְכ' the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; וְכ' בְּצִיּוּרָהּ וְכ' and has the right of possession of what she finds . . . . and of interference with her vows; a. fr.—*Pl.* זָכָהּ. Ab. I, 8 כִּי אִם בִּזְכוּת הַמַּדְלֵף (claimant and defendant) had been right. Sot. 48<sup>b</sup>, v. supra; a. fr.—*Fem.* זָכָהָ. Snh. 45<sup>a</sup> שְׁמָא חֲצֵא ד'... זָכָהָ she may be acquitted in court.

**צַדִּיק** ch. same, *righteous, innocent*. Targ. Gen. VI, 9;  
a. e.—*Pl.* צַדִּיק. Targ. Jer. XIX, 4; a. e.—V. צַדִּיק.

**זַכַּאי** II pr. n. m. (b. h. זָכַי) *Zakkai*, 1) father of R. Johanan. Snh. 41<sup>b</sup> וְזַכַּאי בֶּן דָּוִד when he was a student, they called him Ben Z. &c. Ab. II, 8; a. fr.—2) *Ben (Bar) Z.* Hull. 52<sup>a</sup>.—3) *R. Z.*, also זַכַּאי name of several Amoraim. Y. Sabb. VII, 9<sup>c</sup> top; Snh. 62<sup>a</sup> (Ms. M. זַכַּאי; Y. Yeb. VIII, 9<sup>c</sup> יְהִירָה (corr. acc.); a. e.—Y. Keth. IV, 28<sup>d</sup> top דְּהַלְכֵי זַכַּאי; Y. Yeb. VII, 8<sup>b</sup> bot. זַכַּאי

ר' ז' רכבול (cor. acc); a. e.—Y. Meg. IV, 75<sup>b</sup> bot. ר' אלכס' Ib. 74<sup>d</sup> bot. ז' שבתא Z., the butcher.

זָכָה, v. זכר.

זָכָה, v. זכר.

זָכָה f. (b. h.; זָכָה, cmp. זָכָה) *glass, crystal*. Meg. 6<sup>a</sup> (ref. to Deut. XXXIII, 19) לְבָנָה 'sand' alludes to white glass.—Sabb. 14<sup>b</sup> כלִי ד' לְבָנָה declared glass vessels subject to the laws of levitical purity. Ib. 15<sup>b</sup>; a. fr.—Pl. זָכָה *glass beads*. Num. R. s. 21.—B. Kam. 30<sup>a</sup> זָכָה *his broken glass ware*. Ib. זָכָה (ib. III, 2 sing.).

זָכָה ch. same. Targ. Job XXVIII, 17.

זָכָה I part. pass. of זָכָה.

זָכָה II m. (b. h.)=זָכָה *male* (mostly used in connection with pederasty). Snh. VII, 4. Ib. 54<sup>b</sup>; a. fr.—Snh. 65<sup>b</sup>, v. זָכָה.—Pl. זָכָה *necromantic incantation*, v. זָכָה. Pesik. R. s. 23.

זָכָה, pl. זָכָה (v. preced.) *necromantic apparitions*. Targ. Y. II Deut. XVIII, 11.

זָכָה f. (זָכָה; cmp. Lat. fascinum=*witchcraft* a. *membrum virile*) *necromantic incantation* (by means of a membrum); *necromantic apparition*. Snh. 65<sup>b</sup> בִּי זָכָה he who conjures up the dead by means of &c.; Gen. R. s. 11; Y. Snh. VII, 25<sup>c</sup>; Lev. R. s. 26.—Snh. l. c.; Yalk. Deut. 918 (interpret. מְעִינָה, Deut. XVIII, 11, fr. זָכָה) זָכָה על הַעֲרִיזָה (Ar. ed. Koh. cler. error) he who lets pass before one's eyes seven sorts of apparitions; (Sifra K'dosh. Par. 3, ch. VI; Sifré Deut. 171 מְעִינָה על הַעֲרִיזָה only).

זָכָה ch. same. Targ. O. Lev. XIX, 31, a. e., v. זָכָה. Targ. Y. ib. מְסִיחָא, read: בִּי.

זָכָה 1) *acquittal, favorable judgment, plea in defence*.—לְמַד ל' to plead in favor of the defendant. Snh. IV, 1 הכל מלמדין ל' all are permitted to plead for the defendant. Ib. פְּתִיחָה the opening argument must be for the defence. Ib. מִשְׁכָּן עַל פִּי אֶחָד ל' a majority of one is sufficient for acquittal; a. fr.—Ab. I, 6 לְבָנָה... חַיִּי רַחֵם ל' judge every man with an inclination in his favor. Sabb. 32<sup>a</sup> בְּרִיךְ הַבָּא בְּרִיךְ הַבָּא bring pleaders in thy favor (good deeds) and be acquitted; a. fr.—2) *doing good, blessing*. Taan. 29<sup>a</sup>, a. fr. גְּלִילָה, v. גְּלִילָה.—Y. Naz. VII, 56<sup>a</sup> bot. ל' I had the intention of doing good; Treat. S'mah. IV, end. [Ib. תַּחֲלָה וְכוּתִי, read: רַחֲמֵיךָ]—3) *the protecting influence of good conduct, merit*. Y. Peah I, 16<sup>b</sup> top ל' הוּא יִשָּׁר לָהּ הוּא יִשָּׁר לָהּ good deeds have a capital and interests (reward the author and protect his offspring).—R. Hash. 11<sup>a</sup> בִּי אֲבוֹתָ for the sake of the Patriarchs; בִּי אֲמוֹתָ for the sake of the Mothers (Sarah &c.). Ber. 27<sup>b</sup> לִי אֲבוֹתָ has no distinguished ancestry to rely on. Gen. R. s. 44 זָכָה עֲוֹנָתָה thy guarding influence shall stand by them. Snh. 12<sup>a</sup> בִּי הַרְחֵמֵם וּבְזָכָהּ through Divine mercy and their own merits; a. fr.—4) *advantage, privilege, benefit*. B. Mets. 19<sup>a</sup> זָכָה לְעַבְדִּי לִי לִיבֵרְתִּי a benefit to the slave. Tosef. Gitt. I, 5 זָכָה לְעַבְדִּי ed. Zuck. (Var.

how dare we obtain a benefit for this slave?; a. fr.—Pl. זָכָה. Yoma 86<sup>b</sup> לִי כֹד וְדוֹנָה נַעֲשֵׂי לִי כֹד wilful wrongs are accounted to him (who repents) as though they were merits. Taan. 20<sup>b</sup> מִזְכָּרָיו לִי מִנְכֵּן it is deducted from the rewards for his good deeds. Ex. R. s. 38, end; a. fr.

זָכָה, זָכָה, זָכָה ch. same. Targ. Gen. XV, 6. Targ. Y. Deut. VI, 25. Targ. Y. Num. XX, 2; a. fr.—Lev. R. s. 30 מִלִּי וְדִי, v. preced. a. זָכָה II. Ber. 10<sup>a</sup> מִיָּדִי וְדִי my merit and thine. Keth. 10<sup>b</sup> מִיָּדִי where is the benefit (that the word זָכָה can be used)?; a. fr.—Pl. זָכָה, מִנְכֵּן לִי מִיָּדִי זָכָה. Targ. Deut. XXXIII, 21.—Sabb. 140<sup>a</sup> מִיָּדִי מִיָּדִי, v. Rabb. D. S. a. l.) it may be deducted from my reward in the world to come. Hag. 15<sup>a</sup> לְמִיָּדִי לְמִיָּדִי לְמִיָּדִי to wipe out the record of &c.; a. e.—Esp. (pl.) *verdict in favor, title, claims*. Keth. 85<sup>a</sup> לִי כֹד וְדִי give me in writing your decision in my favor, that they must pay &c. Ned. 27<sup>a</sup> לִי כֹד וְדִי whose papers were deposited in court; לִי כֹד וְדִי these my papers (claims) shall be void.

זָכָה, v. זָכָה.

זָכָה (b. h.; cmp. זָכָה) [to be pure, clear,] 1) *to be acquitted, be right*. B. Mets. 107<sup>b</sup> בִּי זָכָה he will be successful in his plea before court. Ber. 7<sup>b</sup> זָכָה בִּי (v. Rabb. D. S. a. l. note) he will be found righteous in Divine judgment; a. fr.—2) *to be found worthy of, to be privileged, to succeed*. Ib. I, 5 לֹא זָכָה לִי I did not succeed (in proving) that &c. Ib. 5<sup>b</sup> זָכָה לְשָׂרִי וְכוּ... every one is privileged to enjoy two tables (this world and the hereafter). Hag. 5<sup>b</sup> תִּזְכֶּנִּי לְהַקְבִּילִי you will be privileged to receive &c. Pes. 19<sup>a</sup> זָכָה לִי וְכוּ it was a good thing for us that &c. Erub. 54<sup>a</sup> זָכָה לִי if one is favored, 'thou givest him the desire of his heart' (without prayer), if less favored &c. Yeb. 63<sup>a</sup>, v. זָכָה; a. fr.—3) *to take possession, have authority, to own* (cmp. זָכָה); *to gain, obtain a privilege*. B. Mets. I, 3 זָכָה אֲנִי I took possession of it for myself; זָכָה לִי it is his. Ib. 4 זָכָה לִי זָכָה לִי the one that took a hold of it, is the legitimate owner. Ib. זָכָה לִי שָׂרִי my field (in which the object lies) has taken possession for me. Y. Kidd. I, 60<sup>a</sup> top זָכָה לִי עַצְמוֹ וְכוּ he who is legally qualified to acquire ownership through his own act, can obtain ownership through another person.—Erub. VII, 11 (81<sup>b</sup>), a. fr. זָכָה לְאֶחָד בְּנֵיךָ you may obtain a privilege in behalf of a person in his absence, but you cannot act in his behalf to his disadvantage; a. fr.—4) (v. Pi.) *to benefit another person by one's own merit, to transfer blessing &c.* Eduy. II, 9 זָכָה לְבִנִּי וְכוּ a (good) father transmits to his son the benefits of beauty &c. Tosef. ib. I, 14 זָכָה לִי עַד הַפֶּקֶד זָכָה לִי up to the age of majority the father's merit stands by him, his merit stands by him after that he lives on his own merits.—5) *to deserve well of, be of service to*. Lev. R. s. 34 (ref. to Ps. XLI, 2) זָכָה לִי reflect well how to be of real service to him. Ib. לְזָכָה לִי to deserve divine reward through him. Ib. שִׂירָה לִי אֵלֵי לֹא לִי שִׂירָה that they may deserve well of each other (the poor being the instrumentality of bliss to the giver); a. fr.

*Pi.* זָכַר, זָכָה, 1) *to acquit, to argue or vote for acquittal.* Erub. 19<sup>a</sup> זָכַרְתָּ יְהוָה זָכַרְתָּ וְכ' thou wast right in acquitting, in condemning. Snh. III, 5 שְׁנַיִם מְזַכְרִין if two vote for acquittal; a. fr.—2) *to obtain a privilege for, take possession in behalf of; to transfer, make an assignment to.* Y. Kidd. I. c. לְכָן רָצָה הוּא זָכַר the one obtained a privilege for a rational being. B. Bath. VIII, 6 לְאַחֵר זָכַר if in his will (found on his body) he made an assignment to somebody else (as executor); a. fr.—3) *to transfer divine favor, to exercise a protecting influence on.* Snh. 111<sup>a</sup> מְזַכְּתָּהּ לֹא דִינָן אֵת כָּל רַבּיִין Yoma 87<sup>a</sup> protects the entire town. Yoma 87<sup>a</sup> שְׁמוֹנֶה עָשָׂר מְזַכְּרִין אֵלֶּיךָ מִן הַשָּׁמַיִם Ms. M. not only do they obtain divine grace for themselves, but they also transfer the same on their children &c.; a. fr.—4) *to lead to righteousness, to convert, make better, purer.* Ib.; Ab. V, 18, a. e. כָּל הַמְּזַכֵּה אֶת רַבּוֹ who ever causes a community to do good. Macc. III, 16 רָצָה הַקֹּדֶם לְזַכֵּת וְכ' the Lord desired to make Israel pure; a. fr.

*Hithpa.* הִזְכִּיחַ, *Nithpa.* נִזְכִּיחַ, 1) *to be acquitted, to be found not guilty.* Snh. 30<sup>a</sup> פְּלוּגִי נִזְכִּיחַ the defendant has been acquitted by their (the court's) verdict. Y. ib. V, 22<sup>d</sup> תּוֹפֵי פְּלוּגִי וְכ' and on which-soever (of the two counts) he is found not guilty, he is acquitted; a. fr.—2) *to have favorable evidence or argument offered.* Ib. 23<sup>a</sup> מִפִּי עַצְמוֹ if the defendant himself offers &c. Ib. הָרִי שֶׁנִּי מִפִּי עַצְמוֹ (read עָדוּ מִפִּי).

*זָכָה* ch. same, 1) *to be clear, pure.* Targ. Job IX, 15. Ib. X, 15 זָכִירָה (some ed. זָכִיר, corr. acc.); a. e.—2) *to go unpunished (h. נָקָה).* Targ. Jer. XXV, 29; a. e.—3) *to deserve well, do good, to obtain a claim on divine favor.* Lev. R. s. 34 [read:] זָכִיר בִּי אִי זָכִיר בִּי אִי the beggar says . . . 'obtain a claim &c. through me', or 'become pure through me', (which means) we shall give thee something. Ib. אֵין זָכִירָה בִּי we shall give thee something. Ib. בְּהָאֵר אֶתְּחִיל to give this woman (me) something. Y. Hag. I, 76<sup>c</sup> bot. מְזַכֵּר שְׁלֹחַ .. מְזַכֵּר sent his son to Tiberias for his improvement (through study); Y. Pes. III, 30<sup>b</sup> bot. יִזְכֶּרֶה (corr. acc.); a. fr.—4) *to become worthy of divine grace, to be privileged to enjoy, to live to see.* Targ. Job XX, 17; a. e.—Ber. 17<sup>a</sup> זָכִירָה נְשִׁים בְּמֵאָה זָכִירָה where-with do women (who do not study the Law) deserve divine grace?—Sabb. 21<sup>b</sup> זָכִירָה אִי if I had been worthy (if the Lord had permitted me). Lev. R. s. 25 זָכִירָה אִי אֶכְלִיחַ if the Lord permit, I may eat thereof. Ib. זָכִירָה אֶכְלִיחַ if thou shalt live long enough to eat thereof. Hull. 50<sup>a</sup>; Bets. 27<sup>a</sup>, a. e. הַלֹּדֶם יִזְכֶּרֶה וְכ' the Lord permitting I will go &c.; a. fr.—4) *to take possession, acquire a title.* B. Mets. 8<sup>a</sup> מִיֵּינוּ דְּנִזְכֵּר לְנַפְשֵׁיהּ since he has a right to take possession for himself, v. מִיֵּינוּ, s. v. גִּזְוֹ.—B. Kam. 12<sup>b</sup>; a. fr.

*Pa.* זָכַר 1) *to clear (from rubbish).* M. Kat. 10<sup>b</sup>; B. Bath. 54<sup>a</sup>, v. זָכַרְתָּ—2) *to clear, acquit, justify; to leave unpunished.* Targ. O. Ex. XX, 7 (זָכַרְתָּ, read: מְזַכֵּר). Targ. Cant. VII, 3; a. fr.—3) *to cleanse.* Targ. Ps. LXXIII, 13 זָכַרְתָּ Ms. (ed. זָכַרְתָּ, ed. Wil. זָכַרְתָּ, corr. acc.); a. e.—Lev. R. s. 34, v. supra.—4) *to win, defeat.* Ab. Zar. 10<sup>b</sup>; Snh. 39<sup>a</sup> מִלְכָּה Ms. M. (ed. מִלְכָּה) whosoever defeats the king in argument. Ib. 107<sup>a</sup> לְמִירָה זָכַרְתָּ (old ed. כְּפִירָה)

the servant conquered his master. Bekh. 8<sup>b</sup> אִי זָכַרְתָּ לִי אִי if you defeat me; וְכ' וְכ' וְכ' (read לְכִי) and if we defeat you. Hull. 31<sup>b</sup> זָכַרְתָּ R. N. defeated the Rabbis; a. e.—5) *to entitle, give possession to.* Pes. 78<sup>a</sup> לְכִי חֲרִי a document giving a title to both contestants, i. e. one agreeing with two opposite opinions.

*Ithpa.* אִזְכִּיר, *Ithpe.* אִזְכִּירָה, *to be cleared, to go unpunished; to clear one's self, to defend one's self.* Targ. Y. Gen. XXIV, 8. Ib. XLIV, 16; a. e.

*זָכִיר* m. = זָכָה, *innocent, righteous.* Targ. O. Num. XXXV, 33 ed. Berl. (ed. Amst. זָכָה). Targ. O. Deut. XIX, 10; a. e.—Fem. זָכִירָה. Targ. Y. I Gen. XXXVIII, 26 (Y. II זָכָה).—*Pl.* זָכָה, v. זָכָה, זָכָה. Targ. Y. II I. c.; Targ. Ez. XVI, 52 (some ed. זָכָה).

*זָכִירָה*, v. זָכָה.

*זָכִירָה*, v. זָכָה.

*זָכִיר* pr. n. m., v. זָכָה II.

*זָכִירָה*, Y. Yeb. VIII, 9<sup>c</sup>, v. זָכָה II.

*זָכִירָה* f. (זָכָה) *possession, taking possession, claim.* Y. Peah V, beg. 19<sup>b</sup>, v. זָכָה. Y. Pes. II, 29<sup>a</sup> תּוֹפֵי דְּאֶמְרָה דְּאֶמְרָה according to the opinion that renounced property does not go out of the owner's possession until somebody took possession of it. B. Kam. 12<sup>b</sup> בְּגִיחָה דְּבִגִּיחָה Ms. M. (ed. בְּגִיחָה) the priests have a claim on it. Ib. וְכִי אִתָּה לִיחָה Ms. M. (omitted in ed.). B. Mets. 12<sup>a</sup> אִתָּה לִיחָה has a right to take possession in his own behalf; a. e.

*זָכִירָה* m. ch. = h. זָכָה. Targ. Y. Lev. XXIV, 2. Targ. Y. Gen. XLIX, 12 (of wine).

*זָכִירָה* f. (זָכָה) 1) *remembrance, thinking.* Men. 43<sup>b</sup> (ref. to Num. XV, 39 זָכָה לִירֵד וְכ' seeing leads to thinking, thinking to doing. Gen. R. s. 33 (ref. to Gen. VIII, 1) זָכָה לִי what (meritorious deed) remembered He to him. Meg. 15<sup>a</sup> בְּזָכִירָה אֲבִיגַיִל Abig. suggested licentiousness by alluding to her being remembered (I Sam. XXV, 31); a. e.—2) *recitation.* Ib. 2<sup>b</sup> (ref. to Esth. IX, 28) זָכָה recitation of the Book of Esther, contrad. to celebration of the Festival.

*זָכִירָה*, Yeb. 31<sup>b</sup>, read זָכִירָה, v. זָכָה.

*זָכָה* (b. h.; v. זָכָה) *to be clear.*

*Pulp.* זָכָה *to make clear.* Tosef. Nidd. IV, 11 שֶׁנֶּחֱדָה רֵיחַ oil is softly flowing and clears (the embryonic mass; Nidd. 25<sup>b</sup> מִצְחָה).

*זָכַר* (b. h.; ch. זָכָה) [to mark,] *to remember, mention; to celebrate (by a ceremony &c.).* Pes. 108<sup>a</sup> (ref. to Ex. XX, 8 זָכַרְתָּ עַל הָרִיחַ Ms. M. (ed. זָכַרְתָּ) remember the Sabbath (distinguish it) by a benediction over wine; Bets. 15<sup>b</sup> זָכַרְתָּ מִצְחָה שְׁבָה וְכ' mark the Sabbath (by a ceremony) from another (Holy Day) which (preceding the Sabbath) may cause the neglect of it (Ms. M. לְאַחֵר, Rashi מִצְחָה, v. אֶחָד; v. R. Nissim a. l.). Men. 43<sup>b</sup> רִאשִׁית זָכַרְתָּ ... see this ceremony and be reminded of another

&c.; a. fr.—*Part. pass.* זָכוּר, f. זְכוּרָה a) *reminded, remembering, mindful.*—זָכַר, contr. זָכוּרִי *I recollect.* Sabb. 115<sup>a</sup> בִּי אֲנִי זָכַר *I recollect about* &c.—Bets. 18<sup>a</sup> זָכַר הִיא she will remember. Snh. 52<sup>b</sup>; a. fr.—b) *thought of, remembered.* B. Mets. 11<sup>a</sup> וְלִבְסוֹקָה שֶׁבִּיאָה זָכַר if the sheaf had been thought of and was afterwards forgotten.—לְזָכֹר (abbr. זָכַר) *remembered for blessing.* Gen. R. s. 16 end זָכַר אֱלֹהֵינוּ El. of blessed memory, v. זָכוּרִין.—Sabb. 13<sup>b</sup>, a. e., v. בָּרַם; a. fr.—*Pl.* זְכוּרִים. Pesik. R. s. 13, end; a. e.

*Nif.* זָכוּר *to be reminded, to remember* (with accus.). Pes. 66<sup>a</sup>; Snh. 82<sup>a</sup> רָאָה מַעֲשֵׂה וְנִי הִלְכָה he saw the practice and recalled the tradition. Yoma 38<sup>a</sup> כְּבוֹד אֲבוֹתַי נִזְכָּרָה I was thinking of the vanished glory of my ancestors. Ex. R. s. 45 הִזְכֵּר remember; a. fr.

*Hif.* הִזְכִּיר 1) *to cause to be remembered, to recall.* Ber. 55<sup>a</sup>, a. e. ג' דְּבָרִים מִיְּמֵינוּ וְכ' three occasions cause the sins of man to be remembered; a. fr.—2) *to cite* (as an argument), *to take into account.* Ib. 60<sup>a</sup>; a. e. מִזְכִּירֵי אֵין מִזְכִּירֵי מִנִּי miracles must not be cited as evidence. Kidd. 40<sup>b</sup> מִזְכִּירֵי אֵין מִזְכִּירֵי לוֹ שׁוֹב רְשָׁעֵי his wickedness is not counted; a. fr.—3) *to recite* (in prayer), *quote.* Hor. 14<sup>a</sup> וְשִׁמְרוֹתָם אֵין מִזְכִּירֵי אֵין מִזְכִּירֵי אֵין מִזְכִּירֵי we must recite the going out from Egypt (Num. XV, 37 to 41) in night prayers; a. fr.

*Hof.* הִזְכִּיר *to be mentioned.* Kel. XVII, 5. Toh. VI, 6; a. e.—*Part.* מִזְכָּר, f. מִזְכָּרָה *clearly defined.* Kidd. 77<sup>a</sup>.

זָכָר m. (b. h.; preced.) [v. זָכוּר,] 1) *male* (of man and animals), *male child*; opp. נִקְבָּה. Nidd. III, 7 רָשָׁה זָכָר she shall observe the laws as after the birth of a male child &c. (Lev. XII, 4). Ib. בְּרִית הוּא הַתְּחִלָּה the formation of the male embryo. Y. B. Bath. IX, 16<sup>d</sup> bot. שִׂמְחָה זָכָר the rejoicing over the birth of a boy; a. v. fr.—*Pl.* זָכוּרִים. Nidd. 31<sup>b</sup>. Zeb. V, 3, a. fr. כְּהֹנֵן זָכָר the male members of the priestly tribe.—Gen. R. s. 13, a. e. זָכָר הַמַּיִם הַלְלוּנִים וְכ' the waters from above are the males (fructifiers), &c.—2) (v. זָכָר II) *the male of the flock, ram.* Bekh. V, 3; Yeb. 121<sup>b</sup>.—Shek. V, 3 זָכָר מִשְׁמֵשׁ עִם זָכָר that with the inscription 'male' was used only for libations connected with rams.—*Pl.* as above. R. Hash. III, 4, sq. בָּשָׁל זָכָר with horns of rams; a. fr.—3) *membrum* (of animals). Tosef. Bekh. IV, 6, v. זָכָר.—4) (of inanimate objects) *the thinner, pointed side of a double tool*, v. זָכוּרָה. Kel. XIII, 2 הוּא הַתְּחִלָּה הַתְּחִלָּה הַתְּחִלָּה הַתְּחִלָּה the pointed side of the cosmetic tube, contrad. to כָּף the broad part.—5) *the marrow of horns, reeds* &c. Tosef. Kel. B. Mets. VII, 12. [Ib. Par. II (I), 2, v. זָכוּרָה.]—6) (gramm.) *masculine gender.* Kidd. 2<sup>b</sup> אֲשַׁכְּחָה לִּי זָכָר we find (in the Bible) *derekh* in the masculine gender. Mekh. B'shall, Shirah 1 בָּלִי in the masculine form (שִׁיר); Cant. R. to I, 5; a. e.

זָכָר, זָכָר m. (b. h.; זָכָר) *memorial, remembrance, symbol, mnemonical allusion.* Succ. III, 12 לְמִקְדָּשׁ זָכָר as a reminiscence of the Temple usages; Pes. 115<sup>a</sup>. Ib. 116<sup>a</sup> לְהַפְּחוֹת זָכָר typical of the apple tree (Cant. VIII, 5; v. Sot. 11<sup>b</sup>) לְהַפְּחוֹת זָכָר typical of the clay (which the Israelites had to tread). Ber. 2<sup>b</sup>; Tosef. Sabb. VII (VIII), 4, a. e. אֲלֹהֵינוּ אֵין מִזְכִּירֵי אֵין מִזְכִּירֵי אֵין מִזְכִּירֵי although there is no proof for it (in the Bible), there is a mnemonical allusion to it; a. fr.

זָכוּר m. (b. h.) same, *memory, memorial.* Kidd. 31<sup>b</sup>, a. e. זָכוּר לְבָרְכָה (abbr. זָכַר) of blessed memory, v. זָכָר. Y. Shek. II, 47<sup>a</sup> תּוֹרַת זָכוּרֵיהֶן הֵן זָכוּרֵיהֶן their words are their monument; Gen. R. s. 82 זָכוּרֵיהֶם (pl.). R. Hash. 27<sup>a</sup> זָכָר לְיוֹם הַבְּרִיאָה typical of the first day of creation; a. fr.—Esp. *a Biblical verse in which Divine remembrance is alluded to, citation of verses* &c. R. Hash. IV, 6 שֶׁל ... זָכָר לְיוֹם הַבְּרִיאָה citation of remembrance ... for evil. Ib. 32<sup>b</sup> זָכָר לְיוֹם הַבְּרִיאָה a verse treating of the remembrance by the Lord of an individual; a. fr.—*Pl.* זְכוּרֹת. Ber. 6<sup>a</sup> סֵפֶר הַזֵּכֶר the Divine records; a. fr.—Esp. *Zikhronoth, that portion of the Musaf of the New Year's Day which treats of Divine remembrance.* R. Hash. IV, 5, sq.; a. fr.—Constr. זְכוּרֵי, v. supra.

זְכוּרָה f. (denom. of זָכָר) 1) *male genitals; male sex.* Y. Snh. X, 28<sup>d</sup> bot.; Num. R. s. 20, end.—Ab. Zar. 44<sup>a</sup> (expl. מַפְלָצָה, II Chr. XV, 16) זְכוּרָה a phallus. Men. 6<sup>a</sup> בְּבִהְמוֹתָם זְכוּרָה unblemished condition and male sex of sacrifices are required only of cattle. Y. Yeb. VIII, end, 9<sup>d</sup> זְכוּרָה the male side of the hermaphrodite; זְכוּרָה in as much as he is a male; a. fr.—2) *the thin and pointed side of a double tool.* Bets. 31<sup>b</sup> זְכוּרָה the sharper side of a hatchet (used for splitting), opp. נִקְבָּה the broader side. Cant. R. to I, 3 [read:] זְכוּרָה כְּאֵדָם שֶׁמֶשֶׁבֶט זְכוּרָה as much as one takes up when dipping the point of the painting staff into the paint bottle.—3) *the fructifying principle, germ, bud, eye or strophiole* (in plants); *germinating spot* (in eggs) &c., v. next w.—Y. Sabb. VII, 9<sup>d</sup> bot.; XII, 13<sup>c</sup> bot. זְכוּרָה שֶׁל חֵטֶה deep enough to plant the wheat grain up to its eye (so that it can take root). Y. Ter. X, end, 47<sup>c</sup> זְכוּרָה שֶׁל חֵטֶה that part of the yolk where germination sets in; ib. זְכוּרָה שֶׁל מֵי הַבֵּיץ the germinating point in the white of the egg (the more substantial and cohesive part).—4) *the bony inside of an animal's horn or hoofs, the bony projection over which the horny substance grows.* R. Hash. 27<sup>b</sup>. Y. Erub. I, 19<sup>b</sup> bot. Bekh. 44<sup>a</sup> (Tosef. ib. II (I), 2 (הַזָּכָר, I. [Zeb. 63<sup>a</sup> בּוֹכֵרוֹת, v. זְכוּרָה I.]

זְכוּרָה ch. same, 1) *male genitals.* Y. Ab. Zar. II, 40<sup>d</sup> bot. זְכוּרָה דְּדוּחִי מִן זְכוּרָה דְּדוּחִי; Y. Sabb. XIV, 14<sup>d</sup> bot. זְכוּרָה דְּדוּחִי or דְּדוּחִי; Tosaf. to Ab. Zar. 27<sup>b</sup> זְכוּרָה דְּדוּחִי, read: זְכוּרָה דְּדוּחִי a medicinal drink prepared of the phallus of Dionysian revellers; [oth. opin. v. infra].—2) (cmp. preced. 3) *source, fountain-head, feeder.* Bekh. 55<sup>a</sup> זְכוּרָה דְּדוּחִי the chief supply of the Jordan comes from the cave of Paneas. Ib. זְכוּרָה דְּדוּחִי the liver is the fountain-head of the blood. Ib. זְכוּרָה דְּדוּחִי (Yalk. Gen. 22 זְכוּרָה, read זְכוּרָה) the Euphrates is the supply of water (for the world), cmp. אֵין זְכוּרָה.—[Y. Ab. Zar. I. c. דְּדוּחִי מִן זְכוּרָה from the source of menstruation, v. supra.] [Zeb. 63<sup>a</sup>, v. זְכוּרָה I.]

זְכוּרָה, זְכוּרָה (b. h.) pr. n. m. *Zechariah*, 1) the prophet-priest slain in the Temple court (II Chr. XXIV, 20, sq.). Targ. Lam. II, 20.—Gitt. 57<sup>b</sup>; Y. Taan. IV, 69<sup>a</sup> bot.; Lami. R. to II, 2; a. e.—2) *Zechariah, the prophet.* Erub. 21<sup>a</sup>. Macc. 24<sup>b</sup>. Snh. 99<sup>a</sup>; a. e.—3) *Z. ben K'butal,*

a survivor of the Second Temple. Yoma I, 6; ib. 19<sup>b</sup> (v. Rabb. D. S. a. l. notes 3, 4).—4) R. Z. son of Eucolus, a Tannai. Tosef. Sabb. XVI (XVII), 6, v. אֶבְקִילָס; Gitt. 56<sup>a</sup>; a. e.—5) R. Z., the butcher's son, a Tannai. Eduy. VIII, 2. B. Bath. 111<sup>a</sup>; a. e.—6) name of several Amoraim. Y. Snh. I, 18<sup>b</sup> top. Y. Pes. I, 27<sup>b</sup> top; Y. Sot. I, 16<sup>d</sup> זבירה; Num. R. s. 9 זביר.—Snh. 67<sup>b</sup>; a. e.

**זָכָר** m. (זָכַר) *one having a good memory*. Der. Er. Zuta ch. III כוֹס וְזָכָר a receptive and retentive mind.

**זָלַל**, **זָלַל**, v. זָלַל.

**זָלַל**, v. זָלַל.

**זָלַל** (cmp. זָלַל, זָלַל) *to drip, flow*. Sot. VII, 8; Pes. 118<sup>a</sup> זָלַל עֵינָיו עֵינָיו זָלַל his eyes shed tears. Y. Snh. IV, 23<sup>b</sup> bot. עֵינָיו זָלַל עֵינָיו זָלַל (sub. זָלַל). Yalk. Job 897 זָלַל עֵינָיו זָלַל his right eye was dripping blood; Gen. R. s. 93 זָלַל עֵינָיו זָלַל (corr. acc.); a. e.

**זָלַל** ch. same. Targ. Ps. LXXXVII, 3. Targ. Lam. I, 2 זָלַל Ar. (ed. זָלַל); a. e.

**זָלַל** m. (a comp. of זָלַל, v. זָלַל, a. זָלַל) *thin-bearded, one with a downy beard*. Snh. 100<sup>b</sup> (a citation fr. Ben Sira) זָלַל קוֹרְטָמָן (Ms. M. זָלַל דָּקָן, Var. זָלַל דָּקָן, v. Rabb. D. S. a. l. note) a thin-bearded person is sharp-minded. Y. Taan. IV, beg. 67<sup>b</sup>; Y. Meg. IV, 75<sup>c</sup> top דָּקָן זָלַל removed one with a downy beard (from pronouncing the priestly benediction).

**זָלַל** m. (זָלַל) *sprinkler*.—Pl. זָלַל. Hull. 60<sup>a</sup> זָלַל וְזָלַל these (the winds and rains) are the sweepers and sprinklers that march before the Lord.

**זָלַל** m. (זָלַל Syr. to draw water, P. Sm. 1129; v. דָּלַל) *pitcher*. Targ. Jer. XIX, 1; a. e.

**זָלַל**, v. זָלַל.

**זָלַל** m. (transpos. of זָלַל, Pael of זָלַל, v. זָלַל) *crow of birds*. Targ. Y. Lev. I, 16 Ar. (ed. זָלַל; Ar. s. v. זָלַל).

**זָלַל** m. (זָלַל, v. זָלַל) *spendthrift, debauchee*.—Pl. זָלַל. Targ. Prov. XXVIII, 7 (ed. Lag. a. oth. זָלַל).

**זָלַל**, **זָלַל**, v. זָלַל.

**זָלַל** m. (preced.) *intemperate, gluttonous*.—Pl. זָלַל. Keth. 60<sup>b</sup>.

**זָלַל** (cmp. זָלַל 1) *to drip, be wet*. Y. B. Mets. VI, beg. 10<sup>d</sup> זָלַל שָׂדֵהוּ שָׂדֵהוּ זָלַל his field was too wet (for work).—2) *to sprinkle aromatic fluids*. Num. R. s. 13, beg. זָלַל וְזָלַל (not זָלַל וְזָלַל) the winds sweep and sprinkle all the perfumes &c.; Yalk. Cant. 988 זָלַל וְזָלַל, read: זָלַל לוֹ זָלַל; cmp. זָלַל.—Tosef. Shek. I, 12 זָלַל זָלַל (or זָלַל) one may use it for sprinkling before his bier (Y. ib. II, 47<sup>a</sup> top זָלַל).

**זָלַל** *to sprinkle the floor for cooling or perfuming the air*. Tosef. Sabb. XVI (XVII), 3 זָלַל אֵת הַבַּיִת (not זָלַל הַבַּיִת) one must not (on the Sabbath) sprinkle the house with any kind of sprinkling fluids.

**זָלַל** ch. same, *to sprinkle, rain*. Targ. Job XXXVI, 28 (Ms. זָלַל). Targ. Cant. V, 13; a. e. [Targ. Is. XXX, 14, v. זָלַל].

**זָלַל** *to cause a flux or diarrhoea by fright*. Targ. Ps. XXIX, 9 (h. text זָלַל).

**זָלַל** *to be sprinkled, to gurggle forth*, v. זָלַל. Targ. Job XXVIII, 4 מְדַלְדֵּל מְדַלְדֵּל (Ms. מְדַלְדֵּל) gurgling (and forming) gutters (h. text גִּיר).

**זָלַל** m. (preced. wds.) *sprinkling fluid, perfume*. Tosef. Shek. I, 12, v. זָלַל.—Pl. זָלַל. Sifra B'har, Par. 1, ch. I זָלַל . . . לְעִשּׂוֹר but not for preparing perfumes, v. זָלַל. Tosef. Sabb. XVI (XVII), 3, v. זָלַל.

**זָלַל**, **זָלַל** ch. same, *sprinkling, gurgling, jet of water*. Sabb. 95<sup>a</sup> זָלַל שָׂדֵהוּ permitted sprinkling the floors on the Sabbath. Meg. 28<sup>b</sup> דָּ מְשַׁרְרָה a shower.—Pl. constr. זָלַל (זָלַל), זָלַל. Targ. Job XXVIII, 11 Regia (ed. קָלִילִי, h. text בָּכִי). Targ. Ps. XLII, 8 מְדַלְדֵּל the gurgling of gutters, v. זָלַל *Ithpe*.

**זָלַל**, **זָלַל** *to flow, glide*. Targ. Prov. IV, 21 (v. זָלַל).

**זָלַל** m. (v. זָלַל)=h. זָלַל, *reckless in spending and eating*. Targ. O. Deut. XXI, 20 בָּסֵר זָלַל (ed. Amst. זָלַל) wasteful in buying and eating meat; cmp. זָלַל I h. a. זָלַל.

**זָלַל** m., **זָלַל** I f. (זָלַל) *light, easy; insignificant, valueless*. Targ. II Chr. IX, 27. Targ. Prov. XIV, 6.—Y. Pes. IV, end, 31<sup>b</sup>, c כְּמִשְׁרָא זָלַל shrunk and cheap.

**זָלַל** II m. (preced.) *common man, humble; low*. Targ. Prov. XII, 9.—Pl. זָלַל. Ib. XXVIII, 7 (some ed. זָלַל).

**זָלַל** m. ch. (preced.) *cheap*. Y. B. Mets. V, 10<sup>c</sup> bot. זָלַל שָׂדֵהוּ (not בְּשֵׁעָרָא) at the lowest price of the entire year.

**זָלַל** f. (זָלַל) *emptying from vessel to vessel*. Ab. Zar. 36<sup>a</sup> זָלַל אִיסְתָּרָהן the fact that they pour (into their oil vessels) residues of unclean (of forbidden) vessels makes their oil forbidden.

**זָלַל** m. (זָלַל, cmp. P. Sm. 1125; 1131, a. זָלַל) *spark*.—Pl. זָלַל. Targ. Prov. XVI, 27.

**זָלַל** (b. h.; cmp. זָלַל) *to be light, slender*.—v. זָלַל.

**זָלַל** 1) *to treat lightly, to despise, neglect* (with ב). Ber. 6<sup>b</sup> (ref. to Ps. XII, 9) זָלַל בָּהֶן and which people treat slightly. Y. Peah I, 15<sup>d</sup>, sq. בְּבִנֵּי זָלַל they despise the sons of the handmaids; Gen. R. s. 84. Sabb. 62<sup>b</sup> זָלַל הַמְּזֻלָּל he who is neglectful in the observance &c. Ab. Zar. 36<sup>a</sup> זָלַל הָאֵלֶּיךָ Ms. M. (ed. זָלַל) the Lyddeans are neglectful of religious observances; a. e.—2) *to disregard money-matters*. Y. Snh. VIII, 26<sup>b</sup> top; ib. XI, beg. 30<sup>a</sup> (the rebellious son that took what belonged to his father) זָלַל אִינוּ חַיִּיב עַד שֶׁיִּזְלָל 'cannot be made responsible, unless he disregards money, expl. ib. 'he takes an object and sells it for its exact cost price' (thus proving both his rationality and his wastefulness).



**זלל** ch. same, to be of little value, disregarded. Targ. Prov. III, 21 בעיניך לא נזל (h. text ילזו). Ib. IV, 21 לא נזל בעיניך Var. ed. Lag. a. oth. ed. (ed. Lag. בעיניך, v. ילזו; h. text מ-זלל).

**Palp.** 1) to disregard, despise. Targ. Y. Deut. XXVII, 16. Targ. Y. Gen. XVI, 4 זלזלה (ed. pr. זלללה) she disregarded.—Hull. 133<sup>a</sup> וכו' מן זלזלה וכו' does he show that he treats religious observances with disrespect?, opp. חבב.—Ab. Zar. 35<sup>a</sup> ואורי לזלזלי בה Ms. M. (ed. לזלזללה) and he may be induced to disregard it; a. e.—2) to count the lowest price. B. Mets. 52<sup>b</sup> מן זלזלין במעשר שני in redeeming second tithes we are permitted to count closely. Ib. מן זלזלין תרי זילי לא מן two lowerings of value must not be applied to it (to value closely and then to count a defective coin for full).

**Ithpalp.** זלזל; contr. זלזל to be despised; to lower one's self. Targ. Job XL, 4. Targ. Koh. IX, 16.—Targ. Y. Deut. XXVIII, 16.

**זלף** (cmp. זלה, זלף) 1) to pour, empty over. M. Kat. II, 1, sq. וזלף he may empty the contents of the vat into the press and finish the process &c. Y. ib. 81<sup>a</sup> bot. זלפין they put his grapes for him into the press. Tohar. X, 7 זלף את החור if one empties the wine or oil pit.—2) to sprinkle. Par. VI, 2 זלף (R. S. זלף) if he used all the water for sprinkling. Ib. 3 זלף ed. (comm. זלף; Yoma 58<sup>a</sup> וזלף וזלף) he may sprinkle &c. (Bart. a. Rashi to Yoma l. c. he may empty the water into bottles &c.). Ib. VII, 8 זלף (Maim.: he empties &c.); a. fr.

**Pl.** זלף to drip, sprinkle. Par. VI, 2, sq., v. supra.—Y. Sabb. IX, 12<sup>a</sup> וזלף you may drip hot water on the wound; Tosef. ib. XV (XVI), 4. Sabb. XIX, 3; a. e.

**Hif.** זלף to flow, squirt (neut. verb). Ab. Zar. 59<sup>b</sup> מן זלף (Ms. M. מן זלף; Tosef. ib. VII (VIII), 5 מן זלף).

**זלף** ch. same. Targ. Job XXXVI, 27 וזלפין Ms. (ed. זלף Pa.).—Y. Ab. Zar. IV, 44<sup>b</sup> bot. Ib. a. bot. וזלפין and receive the wine at his hands.—Part. זלף. Targ. Hab. II, 15.

**Pa.** זלף to squirt, drip. Targ. Job XXIX, 6.—Keth. 67<sup>b</sup> וזלפין they sprinkled old wine before him as a perfume, v. זלף.

**Ithpe.** זלף to flow out, to empty itself. Targ. Job XX, 28. Ib. XXVIII, 4, v. זלף.

**זלף** m., v. זלף.

**זלף** f. (זלף; cmp. זלף) bucket, hod. Yeb. 46<sup>a</sup> זלף Ar. (ed. זלף, prob. corrupt. of זלף) a hod with clay. [Sabb. 55<sup>b</sup> זלף, v. זלף I h.]

**זמירא**, v. זמירא.

**זמירא**, v. זמירא.

**זמירא**, v. זמירא.

**זמירא** m. (Zamir II) muzzle, bit.—Pl. זמירא Gen. R. s. 60 (interpret. זמירא, Gen. XXIV, 32) וזמירא he took their muzzles off; Yalk. Gen. 109 זמירא, v. זמירא II.

**זמירא**, v. זמירא.

**זמירא** c. (v. P. Sm. 1138; prob. from the color of peeled vine shoots, v. זמירא) bluish-black or bluish-gray.—Pl. f. זמירא Gen. R. s. 85 וזמירא his eyes were &c.

**זמירא**, v. זמירא.

**זמירא** f. (b. h.; זמיר I) 1) vine-shoot, vine-rod. Sabb. XVII, 6 וזמירא a rod which is tied to a pitcher (to let it down into the well); a. e.—Esp. the rod as an officer's badge and punishing instrument. Num. R. s. 18 וזמירא and to give him the rod (appoint him an officer).—carrier of the rod (among the Romans Centurio, v. Sm. Ant. s. v.). Sabb. 145<sup>b</sup> וזמירא Ms. M. (ed. וזמירא) and Centuriones, v. זמירא. Y. Sot. IX, 24<sup>b</sup> top (rank of officers) cane-bearer, rod-bearer, strap-bearer; Tosef. ib. XV, 7 (variously corrupted, v. Var. in ed. Zuck.). Midr. Till. to Ps. LXXIII, end; Yalk. ib. 808. Ex. R. s. 21, end; a. fr.—Pl. זמירא Gen. R. s. 31, end וזמירא vine-rods as food for elephants; וזמירא shoots for future plantation.—2) membrum virile, phallus. Tanh. Ki Thetsé 10 the Israelites did not know וזמירא the idolatrous function of the phallus (with ref. to Ez. VIII, 17). Ib. וזמירא Esau giggled and produced the phallus; Pesik. Zakhon, p. 27<sup>b</sup>. Num. R. s. 13. Pesik. R. s. 7 וזמירא with his (Amalek's) blasphemies and by throwing up the phallus (taken from the mutilated Israelitish bodies). Ib. וזמירא the membra of Israelites; Num. R. s. 13 וזמירא).

**זמירא** f. (Zamir II) song. Sabb. 106<sup>b</sup>, a. e., v. זמירא.

**זמירא** m. (infin. of זמיר tinnire, P. Sm. 1132, v. זמיר) playing on a tingling instrument. Erub. 104<sup>a</sup> וזמירא as the sound of tingling; [Ms. M. זמירא, Ms. Alf. זמירא; Asheri: זמירא; Sefer ha-Ittim זמירא].

**זמירא** I, זמירא (v. זמיר II) to bind over, to fine (cmp. זמיר &c.). Targ. Y. Deut. XXII, 19 (h. text זמיר, זמיר).

**זמירא** same. Ruth R. to I, 1 וזמירא read זמירא he (the Roman officer) fines them; Yalk. Prov. 959 וזמירא (corr. זמיר); Pesik. Shek., p. 11<sup>b</sup> וזמירא Ms. O. וזמירא; Yalk. Ex. 386 (corr. acc.).

**Ithpe.** זמירא to be fined; to lose. Lev. R. s. 34 וזמירא (מזמירא מן מלכא Ar. (ed. מזמירא) that his sister's son will be fined (or lose) seven hundred Denars. Ib. וזמירא או ארון מזמירא (read: מזמירא; Yalk. Lev. 665 (מזמירא) or you will pay &c. Ib. וזמירא ... דאמן בך (Yalk. l. c. דאמין, corr. acc.) didst thou know that we are destined to lose &c.? Ib. דאמין מזמירא (Yalk. l. c. דאמין, v. דאמין).

**זמירא** II (cmp. זמיר I a. זמיר) to think. Denom. זמירא.

**זמירא**, v. זמירא.

**זמירא**, v. זמירא.

**זמירא**, part. pass. of זמירא.

**זמירא** I m. (Zamir) invited guest. Ned. 24<sup>a</sup>.—Pl. זמירא Targ. I Sam. IX, 22 (ed. Wil. זמיר, corr. acc.).

**זמין II** pr. n. m. *Z'mina* (interch. with זמין). Y. Bicc. III, 65<sup>d</sup> top ד' ר'—Y. Kil. IX, 32<sup>d</sup> top זמין בר זמין; Y. Shek. V, beg. 48<sup>c</sup> זמ' Sabb. 112<sup>b</sup> זמין בר זמין ed. (M. M. זמין); a. fr.

**זמין**, v. זמין I.

**זמין** m.=זמין, song. Esth. R. to III, 1 (Yalk. Esth. 1054 זמין).

**זמין I** f. (זמין I) *pruning the vine*. Y. Kil. VIII, 31<sup>c</sup> top; Y. Sabb. VII, 10<sup>a</sup>; a. e.

**זמין II** f. (b. h.; זמין II), pl. זמירות songs. Cant. R. to II, 12. Sot. 35<sup>a</sup> ד' קרא לזמין he called the words of the Law songs (an entertaining secular study); v. זמין I.

**זמית** (זמית) f. (זמית=זמית), Syr. זמית, P. Sm. 1134 [foam,] name of a brine. Ber. 36<sup>a</sup>; 40<sup>b</sup> (Ms. F. זמית); Ned. 55<sup>b</sup> זמית.

**זמן I** (b. h.; cmp. זמן, רבב) *to mumble; to meditate, plan* (mostly in an evil sense, cmp. זמן). — *Part.* זמן *planning evil*, esp. (with ref. to Deut. XIX, 19) a) *giving false testimony, amenable to the law of retaliation*; b) *rebutting witness*. Tosef. Macc. I, 1 ד' a witness convicted of false testimony; a. fr.—*Fem.* זמן (sub. עדות). Macc. I, 9 ד' נמצאת אחת מזה if one evidence (of one set of witnesses) has been disproved; a. e.—*Pl.* זמן (sub. זמן). Ib. 4 ד' אין אלן they do not come under the law of retaliation. Ib. זמן נשעים זמן are declared amenable to the law &c.; a. fr.—Tosef. ib. I, 10 זמן those witnesses on whose evidence they had been declared guilty of false testimony. Y. ib. I, beg. 31<sup>a</sup> זמן those who witnessed falsely against him. Tosef. Snh. VIII, 2 זמן וזמן the original witnesses and their refuters, and the refuters of their refuters; a. fr.

*Hif.* זמן *to make a person a זמן, to refute witnesses by testifying to an alibi, to rebut*. Macc. I, 5 if other witnesses came again and rebutted them. Keth. 20<sup>a</sup>, v. קתש; a. fr. Macc. I, 4 (5<sup>a</sup>) שזמן Bab. ed., read שזמן, v. infra.

*Hof.* זמן, *Nif.* זמן *to be refuted, to be declared liable to the law of retaliation*. Snh. 10<sup>a</sup> וזמן . . . פלוני if witnesses declared, This man did &c., and were declared guilty &c. Macc. 3<sup>a</sup> זמן וזמן we have been convicted &c. before that certain court, and made to pay. Ib. I, 4 עד שזמן (Ar. שזמן, Bab. ed. שזמן corr. acc.) unless an alibi is established against their own persons (not an alibi of any of the alleged actors in the case). Ib. 5<sup>b</sup> שזמן שזמן unless both of them are refuted; a. fr.

*Pi.* זמן *to rebut*. *Part.* זמן, pl. זמן, contr. זמן. Y. ib. I, 31<sup>b</sup> top.—*Part. pass.* זמן *one accused by false witnesses*. Snh. VI, 2 אם היה יודע שזמן if he knew that he was innocent.

*Nithpa.* זמן 1) *to be refuted &c.*, v. *Hof.* Y. Macc. I, beg. 31<sup>a</sup> זמן=זמן. — 2) *to be mumbled*. Gen. R. s. 81, beg. (ref. to Zohar, Prov. XXX, 32) זמן אחרך זמן (Yalk. Prov. 964 זמן *Nif.*) if thou hast been slandered, put thy hand to thy mouth; v. זמן II.—Denom. זמן I.

**זמן I** ch. same.

*Af.* זמן=preced. *Hif.* Targ. Y. Deut. XIX, 18 זמן who rebut.—B. Kam. 73<sup>b</sup> bot. זמן וזמן they reversed their statement of the case and also testified to an alibi as to time and place.

*Ithpa.* זמן, זמן *to be proven a false witness*. Ib. 73<sup>a</sup> זמן אכזרית כי זמן when they were proven false witnesses with reference to slaughtering; וזמן וזמן and they are considered as false witnesses also with reference to stealing. Ib. זמן זמן אכזרית as regards the testimony to slaughtering on which they were refuted, they are refuted; a. e.—*Ithpe.* זמן. Macc. 3<sup>b</sup> זמן זמן א' זמן against one of them an alibi was proven.

**זמן II** (cmp. זמן) *to tie up, to muzzle* (b. h. זמן). Ber. 63<sup>b</sup> (ref. to זמן, Prov. XXX, 32, v. preced. w.) אם זמן if he muzzles his mouth (is ashamed to ask his teacher), he will have to put his hand to the mouth (when he in turn is asked). Ter. IX, 3 זמן לא זמן he does not muzzle his animal (complies with the law, Deut. XXV, 4); a. e.—*Part. pass.* זמן, f. זמן, pl. זמן, זמן *muzzled, prevented from grazing*. Gen. R. s. 41. Pesik. R. s. 3. Gen. R. s. 59, end; a. e.—Denom. זמן II.

**זמן** ch.=same, *to muzzle*. Targ. Y. II Gen. XIII, 7.

*Pa.* זמן same. Targ. Y. Deut. XXV, 4.

**זמן III** *to be filthy*, v. זמן.

\***זמן III**, *Ithpe.* זמן (cmp. זמן) *to be confounded*. Targ. Is. XXIX, 9 זמן (ed. Wil. זמן fr. זמן, absent in ed. Lag.; h. text זמן, rendered by זמן, a. our w., of which one is a gloss). [For זמן cmp. זמן s. v. זמן.]

**זמן I** or **זמן** m. (זמן I) *false testimony*. Macc. 2<sup>b</sup> זמן זמן זמן one is sold for theft' (Ex. XXII, 2), but not for false testimony (which might eventually have caused the sale of the alleged thief); Y. Sot. III, end, 19<sup>b</sup>; Tosef. Macc. I, 1 זמן.

**זמן II** m. (זמן II) *muzzle* (v. זמן). Gen. R. s. 81 (play on זמן, Prov. XXX, 32, v. זמן) זמן נוח לך if thou hast planned to do a good deed . . . , it would have been better for thee to put a muzzle on thy mouth. Ib. s. 75 (ref. to זמן, Ps. CXL, 9) זמן put a bit to Esaw (Rome); .. וזמן זמן and what is the bit (to check Rome's power) &c.?. Meg. 6<sup>a</sup> bot. זמן 'do not loosen his bit' (Ps. l. c.), that means Germania &c.—*Pl.* זמן, v. זמן.

**זמן, זמן** ch. same, also the camel's *ring* or *staff* through the nose and the basket fastened thereto. Targ. Is. XXXVII, 29. Targ. Ps. XXXII, 9; a. fr.—Sabb. 107<sup>a</sup>, v. זמן. Ib. 111<sup>b</sup>, sq. קשר קשר the loop which is made to fasten the camel's basket to the ring; קשר the (permanent) knot in the bit itself; v. זמן.

**זמן** II, **וְזַמָּנָא**, **וְזַמְנָא**, **זִי'** ch. same. Targ. O. Gen. XVIII, 14 (**זִי' הָרָגָה** זִי', h. text מוֹדֵעַ). Ib. II, 23 זִי' הָרָגָה this time (h. text הַפְעַם); a. fr.—Targ. Jer. XVIII, 7, 9 וְ... זִי' at one time . . . another time.—Hull. 105<sup>b</sup> לִי מָר זִי' קִבְּעֵינָי רַבִּי set me a term, and I shall pay. M. Kat. 16<sup>a</sup> קִבְּעֵינָי זִי' that (in legal summons) a date is fixed for appearing in court. Ib. זִי' בִּרְרָה זִי' one term after the other (in case of failing to appear on the first summons). Hag. 4<sup>b</sup> אֵיזֶל זִי' בָּלָא dies before his destined time; a. v. fr.—B. Bath. 73<sup>b</sup>, a. fr. חָדָא זִי' once upon a time (introducing a story).—Pl. זִי' וְזַמְנָן. Targ. Ex. XXIII, 17; a. e.—Zeb. 94<sup>b</sup>, a. fr. סְטַחֲיוֹן זִי' many times.—זִי'—זִי' at times . . . at other times. Ber. 28<sup>b</sup>, a. fr.—מְשַׁקֵּץ זִי' זִמָּנָא=h. מוֹדֵעַ. Targ. Ex. XXVIII, 43; a. fr.—Targ. Ps. LXXIV, 4 וְזַמְנָתָךְ מְכַסֵּי אוֹר=מְכַסֵּי יוֹרִים. Targ. Ps. XLVII, 6 לְבָרָה זִי' destined home (the sheath; h. text הַרְגֵּצִי).—[Targ. Ps. CXLI, 4 בִּזְמַן]

Ms. (ed. ב' בית מ') at their appointed banquets, v. preced. wds.]

**זָמַר** I (b. h.) *to nip; to prune; to cut*. Sabb. 73<sup>b</sup> זָמַר if one trims a tree (on the Sabbath) for making use of the wood. Snh. 26<sup>a</sup> כהן זָמַר (not זָמַר a priest is he, and he prunes the vine (in the Sabbatical year)!; a. fr.

*Nif.* זָמַר *to be pruned*, *transf. to be checked, unnerved, defeated*. Cant. R. to II, 12 (ref. to זָמַר ib.) זָמַר הגיג זמנה the time for pruning the preputium (circumcision) has come (v. Ex. R. s. 19); זָמַר הגיג the time has come for the Egyptians to be checked; Pesik. Hahod., p. 50<sup>a</sup>; Pesik. R. s. 15.—Lev. R. s. 9, beg. Akhan is named Zimri (I Chr. II, 6, comp. with Josh. VII, 24) על ידו זָמַר because through him the Israelites were unnerved (Josh. VII, 5); a. e.

**זָמַר** ch., *אזמיר* same. Y. Shebi. IV, 35<sup>a</sup> זָמַר חדא (not זָמַר) saw one prune &c. (in the Sabbatical year).

**זָמַר** II (b. h.; comp. זָמַם I) *to tingle, make music, sing*. V. זָמַר.

*Pl.* זָמַר 1) *to sing one's praise*. Cant. R. to II, 16 זָמַר (זָמַרתי, זָמַרני) He praised me, and I &c.—Gen. R. s. 91, end (expl. מזמרה, Gen. XLIII, 11) דברים זָמַר שוין זָמַר things which men praise all over the world.—2) *to review a lesson in recitative chant* (v. זָמַר). Snh. 99<sup>b</sup> top זָמַר בכל יום chant every day; Tosef. Ohol. XVI, 8 בי הדידה זָמַר (the Law says) review me steadily &c.; ib. Par. IV (III), 7; comp. זָמַר.

**זָמַר** ch., *אזמיר* same, 1) *to sing*. Targ. Ps. XVIII, 50; a. e.—Sot. 48<sup>a</sup> זָמַר גברי וכו' when men sing and women respond.—2) *to sing a satire, deride*. Targ. Lam. III, 14.

**זָמַר** III, *Hif.* זָמַר (זָמַר) *to look bluish*. Y'lamd. to Num. XXV, 14, quot. in Ar. (play on זָמַר) זָמַר עד שר' בשרו כביצה מורה (through his lewdness) had the color of a smashed (rotten) egg; (comp. Tanh. Pinh. 2, Num. R. s. 21, beg., Snh. 82<sup>b</sup>—where our w. is omitted).

**זָמַר** I m. (זָמַר II) *music, song; כלי* (or sub. כלי) *musical instrument*. Sot. 48<sup>a</sup> זָמַר בארבעה מיני ד' to the music of four instruments. Y. ib. VII, 21<sup>c</sup> top זָמַר Greek is adapted for song; Y. Meg. I, 71<sup>b</sup> bot.—Snh. 101<sup>a</sup> זָמַר and treats it (a verse of Song of Songs) like a (secular) song; Yalk. Prov. 953; a. fr.

**זָמַר** II m. (זָמַר I; comp. זמרה, Gen. XLIII, 11) *fruits, (grapes &c.), dessert*. Y. Pes. X, 37<sup>d</sup> bot. (expl. אפיקומין) זָמַר various dessert fruits (Bab. ib. 119<sup>b</sup> וכו' Zosef. ib. X, 11 אגוזים וכו').

**זָמַר** m. (זָמַר I) *musician, singer*. Kel. XVI, 7 מרכוק מ. זָמַר, v. מרכוק. Yalk. Lam. 1001.

**זָמַר** ch. same.—*Pl.* זָמַר. Targ. Koh. II, 8.—Fem. זָמַר. Ib.

**זָמַר** ch.—זָמַר I.—זָמַר *musical (כלי) מיני זָמַר*—(זָמַר) זָמַר I.—זָמַר *musical instruments*. Dan. III, 5; a. e.—Targ. Koh. II, 8.—Targ. Ez. XXXIII, 32 זָמַר אבובין *flute-music*.—*Pl.* זָמַר. Targ.

Lam. V, 14.—Ib. III, 63 זָמַר object of their derisive songs, v. זָמַר II.

**זָמַר** I m. same, *song, music*. Gitt. 7<sup>a</sup> זָמַר לָן how is it proved that music (at banquets, after the destruction of the Temple) is forbidden? Ib. זָמַר ד' רמנא instrumental music, זָמַר ד' רמנא vocal music. Sot. 48<sup>a</sup> זָמַר בביתא music in the house—destruction at the threshold. Ib. זָמַר prohibited musical entertainments.—Sabb. 118<sup>b</sup> זָמַר פסוקי ד' verses of praise (Ps. CXLVIII a. CL; v. Rabb. D. S. a. l. note 200).—*Pl.* זָמַר, זָמַר. Y. Meg. III, 74<sup>a</sup> bot. זָמַר היה דמך וקאם בוד' used to go to bed and rise with music.—V. זָמַר.

**זָמַר** II pr. n. m. *Zimra*, father of R. Yosé, v. יוסף. Keth. 96<sup>a</sup>; a. fr.

**זָמַר** (זָמַר, זָמַר) m. (σμάραγμα) *smaragd, emerald, colored crystal* (v. Sm. Ant. s. v.). Targ. Prov. XXV, 12; a. fr. (in the sense of a precious stone [v. next w.], and as crystal or spar of copper mine).—*Pl.* h. זָמַר. Lev. R. s. 2 (precious stones).

**זָמַר** m. (σμαράγδισ) *emerald, a precious stone*. Targ. Y. II Ex. XXVIII, 19, v. זָמַר.

**זָמַר**, v. זָמַר.

**זָמַר** f. (זָמַר II) *chant on reciting Talmudic lessons*. Meg. 32<sup>a</sup> (some ed. זמרה); Treat. Sof'rim III, 10.

**זָמַר** (b. h.) pr. n. m. *Zimri*, slain by Phinehas (Num. XXV, 14). Snh. 82<sup>b</sup>, a. e., v. זָמַר III. Y. Taan. III, 66<sup>c</sup> bot. זָמַר כמה זָמַר how many Zimris (lewd men) are in our days!; a. fr.

**זָמַר**, v. זָמַר, pl. זָמַר.

**זָמַר** nom. gent. pl. (denom. of זָמַר) *Zimrihané* (schemers). Targ. Y. Deut. II, 20 (Targ. O. זָמַר; h. text זָמַר).

**זָמַר** I (b. h.; Syr. זָמַר qualitas, modus, P. Sm. 1138, sq.; comp. זָמַר, a. זָמַר a. זָמַר) *quality, nature; kind, species*. Targ. Gen. I, 11 זָמַר after its kind. Targ. Lev. XI, 14 זָמַר; a. v. fr.—Ber. 32<sup>a</sup> (prov.) זָמַר בישא filled stomachs are a bad sort (plenty is tempting).—*Pl.* זָמַר, זָמַר. Targ. Gen. I, 21; a. fr.—Dan. II, 5, v. זָמַר.—B. Kam. 16<sup>b</sup> (expl. זָמַר, II Chr. XVI, 14) זָמַר Ms. M. a. Ar. (ed. זָמַר) various species.

**זָמַר** II *to go astray*, v. זָמַר.

**זָמַר** m. (זָמַר) *adulterer; voluptuous*. Sabb. 156<sup>a</sup>.—*Pl.* זָמַר. Targ. Jer. IX, 1; a. e.—Targ. Ez. XXIII, 45 (h. text זָמַר).

**זָמַר** m. (b. h.) *attachment, tail*. Bekh. VI, 9 זָמַר הגדי the tail of a kid; a. fr.—Yoma 41<sup>b</sup> זָמַר the tail-end (fringes) of the band. Erub. 18<sup>a</sup> (ref. to Adam was originally created). Kil. IV, 6 זָמַר ואתר יוצאה ו one vine projects like a tail. Ukts. I, 3 זָמַר של אשכול the skeleton of the cluster of grapes (the thin branches), opp. to זָמַר, the

stem; a. fr.—Transf. *the last, least*. Ab. IV, 15, v. אָרִי.—Euphem. *membrum virile*. Tanh. Ki Thetsé 10 (expl. ויזנב, Deut. XXV, 18) אֶמֶלֶק חָבַה אוֹתָם מִכַּח ד' Amalek mutilated them by cutting off &c.; Pesik. Zakh., p. 27<sup>a</sup>; Pesik. R. s. 12; Num. R. s. 13; v. זִמְרָה.—Denom.

**זִנְבָּ** *Pi.* (b. h.) 1) (v. Ukts. I, 3 quot. in preced. w.) *to cut off the extreme branches of the vine, to trim*. Shebi. IV, 6 הַזִּנְבִּים בְּגִפְנֵי הֵם he who trims grape-vines.—Transf. ד' באשכולות [to thin the clusters,] to diminish the scholars by persecution (v. אֶשְׁכּוּל). Gen. R. s. 42; Lev. R. s. 11; a. e.—2) *to attack, force a passage*. Gen. R. s. 74 בקש לזנוב Joab wanted to force his passage through their territory; Yalk. Sam. 147.

**זִנְבָּ**, v. זִנְבָּ.

**זִנְבִּיָּה** pr. n. f. *Zenobia*, queen of Palmyra. Y. Ter. VIII, 46<sup>b</sup> bot. מלכא ד' (not מלכותא).

**זִנְבִּיָּה**, v. זִנְבָּ.

**זִנְבִּילָא**, Targ. Cant. III, 9, read: זִנְבִּילָא=זִנְבִּילָא.

**זִנְבִּירָא** f. (ζινγίβερ, zingiber) an Arabian spice plant, prob. *ginger*. Yoma 81<sup>b</sup>; Ber. 36<sup>b</sup> (v. Ms. M. in Rabb. D. S. a. l.), v. זִנְבִּילָא.

**זִנְדִּיקָא** m. (Syr. זנדריקא, P. Sm. 1141; reduplic. of זנדע, cmp. זִנְדִּיקָא III; for inserted n cmp מזנדנדן s. v. זנדע) jailer. Taan. 22<sup>a</sup> אֲנִי ד' Ar. (ed., a. Ar. ed. Koh. זנדיקא, v. Rabb. D. S. a. l. note 50; Ms. M. זנדיקא) I am a jailer.

**זִנְהָ**, v. זִנְהָ.

**זִנְהָ**, v. זִנְהָ.

**זִנְהָא** pr. n. pl. *Z'noha* (b. h. זנוה, Josh. XV, 34; 56) in Judaea. Men. VIII, 1 (83<sup>b</sup>) Ar. a. Rashi (ed. זנוה, Ms. M. זנוה, Mish. ed. מזונירה, Mish. Nap. זונירה; v. Rabb. D. S. a. l. note); Tosef. ib. IX, 2 לחה (corr. acc.).

**זִנְהִים** m. pl. (b. h.; זנה) 1) *prostitution*; בְּנֵי ד' children begotten in prostitution. Pes. 87<sup>a</sup> bot. ד' ib. <sup>b</sup> בְּנֵי ד' Ms. M. (ed. ד' בנים, v. זנון).—2) *sexuality*. Ib. 111<sup>a</sup> רוח ד' . . . sexual passion will seize him (her).

**זִנְהִים**, v. זִנְהִים.

**זִנְהִיָּה** f. (b. h.; זנה) *prostitution, unchastity, voluptuousness*. Sot. IX, 15 (49<sup>b</sup>) לֵב הַיְדֵּעַ יִהְיֶה לָּהּ the scholars' meeting house shall become a place of licentiousness (where low people assemble). Num. R. s. 13 על ד' for seducing his sister. Ab. Zar. 36<sup>b</sup> ד' a meretricious connection, opp. אִישׁוּת. Gen. R. s. 26 על חבל . . . The Lord is long-suffering to everything except debauchery. Keth. 3<sup>a</sup>, v. בְּשִׁילָה; a. v. fr.

**זִנְהִיָּה** ch. same. Targ. Y. Gen. XXXIII, 2. Targ. Hos. IV, 11; a. fr.—Targ. Job XXXVI, 14 זִנְהִיָּה keepers of brothels.—Sot. 3<sup>b</sup> וְכ' בְּהִירָא ד' faithlessness in the house is like a worm in poppy-plants.

**זִנְהָ** (b. h.) *to glisten* (cmp. דִּנְהָ *to be fat; to be greasy, foul* (cmp. meanings of דִּנְהָ, צִנְהָ, v. Ges. Thes. s. v. דִּנְהָ); 1) (act. verb) *to loathe*. Midr. Till. to Ps. LX; Yalk. Ps. 777

did I loathe you? You loathed me.—2) *to be loth*. Pesik. R. s. 41 (ref. to וזנה, Ps. LXXXIII, 27) שִׂרְחָקוֹ וְזָנְחוּ הֵמָּךְ because they removed themselves from and were loth of Thee.

**זִנְיָהָ** 1) *to declare rejectable, unclean*; (cmp. דִּנְהָ *to reject*; (cmp. דִּנְהָ, דִּנְהָ) *to remove*. Hull. 7<sup>a</sup> אֵין מִזְנִיָּהָ אִין we must not detest him (remove him from college). Pesik. R. l. c. מִזְנִיָּהָם עֲצָמֵם הֵמָּךְ they (through their sins) remove themselves from thee.—2) *to polish, cleanse*. Lev. R. s. 1, beg. (ref. to זִנְיָהָ I Chr. IV, 18) that is Moses אֲבִי זִנְיָהָם שֶׁהִזְנִיָּהָם for he was the father of the cleaners, for he cleansed them from idolatry; Yalk. ib. 428.

**זִנְיָהָ** *to make glistening, to stroke, dress*. Num. R. s. 20; Tanh. Balak 12 בְּאִרִי . . . זִנְיָהָ I had come to kill her, and now I had to polish her up; (Tanh. ed. Bub. ib. 20 זִנְיָהָ; Yalk. Num. 768, Matt. K. to Num. R. l. c. quotes in Tanh. l. c. דְּכִרְיָהָ).

**זִנְהָ**, Targ. Ps. XV, 5 יִזְנֶה ed. Lag., read יִזְנֶה or יִזְנֶה.

**זִנְהָ** (b. h.) 1) [to run to and fro, wander;] (with אַחֲרֵי *to run after*, (with מִאֲחֲרֵי *to run away from*; esp. *to run about as a prostitute, to be faithless, be unchaste* (cmp. ch. זִנְהָ *to play on* נִפְתָּח בְּרָא, a. זִנְהָ *for our w.*). Sabb. 55<sup>b</sup> (Gen. XLIX, 4) חָטְאָה זִנְיָהָ . . . thou hast trespassed upon religion, sinned, been unchaste (v. זִנְהָ).—Snh. 100<sup>b</sup> שְׂמָה זִנְהָ lest she may go astray (be seduced); a. v. fr.—2) *to commit an offense*. Gitt. 6<sup>b</sup> explain. יִזְנֶה, Jud. XIX, 2, cmp. Targ. a. l.

**זִנְהָ** same, also *to invite faithlessness, to excite the senses*. Sabb. 88<sup>b</sup> עֲלִיבָה כֻּלָּה מִזְנָה בְּתוֹךְ הַפֶּתַח (v. Rabb. D. S. a. l.) bold is the bride who thinks of faithlessness while getting married; Gitt. 36<sup>b</sup> שְׂוִירָתָהּ בִּקְרִיב וְכ' Sot. 10<sup>a</sup> מִזְנָה . . . מִזְנָה if a man is lewd, his wife will think of faithlessness against him; Yalk. Job 918 מִזְנָה Meg. 15<sup>a</sup> רַחֲבַהּ בְּשִׁמְהָ זִנְיָהָ וְכ' Rahab suggested impure thoughts by her name (*Rahab hazzonah*), Jael with her call (Jud. IV, 18) &c., v. זִנְיָהָ. a. fr.—Transf. (of plants) *to degenerate*. Gen. R. s. 28, end זִנְחָה אֶת הָאָרֶץ the earth, too, became degenerated in her produces; v. זִנְיָהָ. Y. Kil. I, beg. 26<sup>d</sup> הַפְּרִיָּה מִזְנִין the produces may degenerate (ref. to Lev. XIX, 29).

**זִנְיָהָ** same. Targ. Y. Gen. XXXVIII, 24 זִנְיָהָ (O. זִנְיָהָ); a. e.

**זִנְיָהָ** same. Targ. O. Deut. XXII, 21 לִנְיָ ed. Berl. (ed. Amst. זִנְיָהָ; a. e.—Keth. 81<sup>a</sup> וְכ' there is a doubt, did she or did she not commit adultery?—\*Denom. זִנְיָהָ f. a runner (after men). Snh. 106<sup>a</sup> bot. (prov.) מִסְכְּנֵי וְשִׁלְטֵי הָיָא א' גִּבְרִי (גִּבְרִי) after (living with) princes and governors she became a runner after ship draggers (or carpenters). [Our w. is absent in Yalk. Num. 785 as well as in Ms. M., the latter having a marginal version זִנְיָהָ.]

**זִנְיָהָ**, Ms. זִנְיָהָ, Targ. Prov. XXIX, 3, read: זִנְיָהָ, v. next w.

**זִנְיָהָ** (זִנְיָהָ) f. ch.=h. זִנְיָהָ. Targ. Joel IV, 3 (ed. Wil. זִנְיָהָ). Targ. Prov. VII, 10. Ib. VI, 26;

a. e.—Pesik. R. s. 21 ברא ד' the son of the whore (heretic).—*Pl.* זְעִירָא, זְעִירָא, זְעִירָא. Targ. Hos. IV, 14. Targ. Prov. XXIX, 3, v. preced. Y. Taan. I, 64<sup>b</sup> bot. ד' מיגר hiring out prostitutes.

זָנָה (sec. r. of זָנָה) *to be faithless, suspected of faithlessness.*—*Part. pass.* זָנָה, pl. זְנוּנִים *of spurious paternity.* Pes. 87<sup>a</sup> bot. ד' בנים לך and she will bear thee spurious sons; ib.<sup>b</sup> זָנָה ד' ובניו; v. זְנוּנִים.

*Pi.* זָנָה *to think of faithlessness.* Sot. 10<sup>a</sup>, v. זָנָה.

זָנָה, *Pi.* זָנָה (b. h.) 1) *to squirt, sputter, eject with force.* Nidd. 59<sup>b</sup> בְּזָנָהּ it means a woman discharging urin in a gush. Hull. 38<sup>a</sup> זָנָהּ the animal's blood sputtered (when its jugular arteries were cut). Y. Yoma I, 39<sup>a</sup> bot. ד' וזיבמו his nose discharging worms.—2) *[to make a persons' mouth water,] to make a person sick by withholding from him a desired dish.* Ex. R. s. 16, end ארסם / זָנָהּ ye made my children sick by withholding from them meat, when ye ate &c.

*Hif.* זָנָהּ *to drop, to pour.* Y. Sabb. VIII, 11<sup>b</sup> bot. שני במזיקין the Mishnah means when one uses pitch or sulphur in a liquid state.

זָנָה, v. זָנָה a. זָנָה.

זָנָה, Targ. Prov. XII, 21 some ed., v. זָנָה.

זָנָה, v. זָנָה, a. next w.

זָנָה m. pl. (זָנָה)=h. זָנָה, *youth, youthful days.* Targ. I Sam. XII, 2 (ed. Wil. זָנָה). Targ. II Sam. XIX, 8 זָנָה (sing.); a. e.

זָנָה m. (זָנָה) *shock, fright.* Targ. Y. Gen. XXVII, 33.

זָנָה, זָנָה (Pilp. of זָנָה) *to move, shake, agitate, trouble.* Ex. R. s. 15, end ד' את היםים וכל He stirred the seas up and showed to him (Moses) &c. Y. Ber. IX, 13<sup>c</sup> bot. אני מְזָנָה I will make my world quake. Orl. I, 3 זָנָהּ the ploughshare loosened it (the roots of the tree); זָנָהּ ונשאו בעפר he (the husbandman) lifted the tree and placed it in soft earth (v. comment.).

*Hithpalp.* זָנָה, זָנָה 1) *to be shaken, frightened.* Shebu. 39<sup>a</sup>. Y. Ber. IV, 7<sup>b</sup> הַיָּמָה the wall was removed from its place; B. Kam. 82<sup>b</sup> א"ר Palestine quaked. Cant. R. to III, 7 זָנָהּ and shaken; a. fr.—2) *to rise in rebellion.* Yalk. Num. 763 שְׂנוּעֵזוּ בני המדינה against whom the inhabitants of the country rebelled; a. fr.—Contracted part. זָנָה, or זָנָה (מְזָנָה) Hull. 48<sup>a</sup> מְזָנָה ed. (Ar. מְזָנָה) the students oppose it.—3) *to cause to quake.* Midr. Till. to Ps. XVIII, 8 זָנָהּ thou hast made thy limbs tremble . . . , so will I make my world quake, v. supra.

זָנָה ch. same. Targ. Ps. LX, 4; a. fr.

*Ithpalp.* זָנָה *to be frightened.* Targ. Y. Gen. XXVII, 33; a. fr.

זָנָה (זָנָה, זָנָה) m. (redupl. of זָנָה, v. זָנָה) *young man, youth, student.*—*Pl.* זָנָה, constr. זָנָה (a Variant of זָנָה, Ex. XXIV, 5, because זָנָה admits of the meaning of *servants, slaves*, Greek παιδές).

Sifré Deut. 356 (v. זָנָה a. זָנָה) and one manuscript existed in the Temple which was named זָנָה the Book of Za'atūtim (containing זָנָה for זָנָה); Treat. Soffrim VI, 4 זָנָה; Y. Taan. IV, 68<sup>a</sup> bot. זָנָה.—Meg. 9<sup>a</sup> (reported as one of the changes in the Greek translation of the Pentateuch, and ref. to זָנָה l. c., and to זָנָה Ex. XXIV, 11) זָנָה ed. (Ms. Par. זָנָה, oth. mss. a. Yalk. Gen. 3 זָנָה 'the youths' (νεανῆδες, in place of παιδές, v. LXX Ex. l. c.).

זָנָה, pl. זָנָה ch. same. Targ. Y. Ex. XXIV, 11 Lev. (ed. זָנָה). Targ. Cant. VI, 5.

\*זָנָה (v. זָנָה I) *to be small, diminished.* Targ. Prov. X, 27 זָנָה Ms. a. Var. ed. Lag. (ed. Lag. a. oth. זָנָה).

זָנָה, v. זָנָה.

\*זָנָה f. pl. (v. זָנָה) *small.* Targ. Prov. VII, 6 Lev. a. Buxt. (ed. Lag. זָנָה, Var. זָנָה).

זָנָה, v. זָנָה.

זָנָה, זָנָה, fut. זָנָה (cmp. זָנָה; b. h. זָנָה 1) *to be slender, small; to be reduced, diminished.* Targ. Prov. X, 27, v. זָנָה. Targ. Jer. XXIX, 6; a. fr.—Y. Sabb. VIII, 11<sup>a</sup> bot. זָנָה וכל it (the measure) was reduced, but was not made as small as it had been before; v. *Ithpe.*—2) (cmp. זָנָה) *to get sick.* Gen. R. s. 33 וזָנָה ויחלף and he may get sick.—3) *to restrain.* Targ. II Sam. XVIII, 16 ed. Lag. a. Ar. (ed. מנע; h. text זָנָה).

*Af.* זָנָה, זָנָה 1) *to reduce, do little.* Targ. Ex. XVI, 17; 18 (h. text זָנָה). Targ. Lev. XXV, 16; a. fr.—Targ. Y. Num. XXII, 6 לְזָנָהּ to reduce (defeat) him (h. text זָנָה).—2) *to be small.* Targ. O. Ex. XII, 4; a. e.

*Ithpe.* זָנָה, זָנָה *to be made smaller.* Targ. Y. Gen. I, 16.—Y. Shek. III, 47<sup>c</sup> top [read:] זָנָה וכל it was reduced, but not made as small &c., v. supra.

זָנָה, זָנָה, זָנָה m., זָנָה, זָנָה f. (preced.) *small, young, tender; lesser; a little.* Targ. Gen. I, 16. Targ. O. ib. XLIV, 25.—Targ. Gen. XIX, 31; a. fr.—Y. Ber. II, 4<sup>b</sup> זָנָה רַבָּה לָא the inferior does not greet the superior; Y. Shek. II, 47<sup>a</sup> top דָּן (not דָּן).—Y. Snh. III, 21<sup>a</sup> bot. מְזָנָה מְזָנָה in behalf of one his junior. Y. Keth. V, beg. 29<sup>c</sup> דָּן וּמַר and said something small (insignificant). Ib. דָּן הִיא is this something small?; a. fr.—זָנָה, זָנָה. Targ. Y. Ex. XII, 4. Targ. Ps. CXV, 13; a. fr.—Y. M. Kat. III, 82<sup>d</sup> top לָא זָנָה וְהוּא שְׂאֵל לָא the inferior (scholars)?—Fem. זָנָה, זָנָה. Targ. O. Gen. XXXII, 10.—Targ. Ps. CIV, 25 (Ms. זָנָה).

זָנָה III pr. n. m. *Z'er (Little)*, an Amora. Y. Ter. VIII, 46<sup>b</sup> bot. זָנָה בר חנינא. Y. Ber. V, end, 8<sup>d</sup> זָנָה; a. e.

זָנָה I, v. זָנָה II.

זָנָה II pr. n. m. *Z'era*, [also: זָנָה, זָנָה] name of several Amoraim. Y. Ter. XI, 47<sup>d</sup> bot.; a. fr. (in Bab. זָנָה).—Y. Ber. VI, 10<sup>d</sup> top; a. e.—Ib. I, 3<sup>a</sup> top זָנָה וְהוּא שְׂאֵל לָא the inferior does not greet the superior; Y. Sabb. I, 3<sup>d</sup> זָנָה וְהוּא שְׂאֵל לָא. Y. Fr. M'bo p. 77<sup>b</sup>, sq.

**זְעִירוּתָא** f. (זְעִיר) *smallness, small number*. Targ. Lev. XXV, 16; a. e.

**זְעִירוּתָא**, v. זְעִיר II.

**זַעַם** (b. h.) *to be excited, angry*.—Part. pass. זָעָם; f. זְעִימָה; pl. זְעִימוֹת. Num. R. s. 11 פָּנִים מְרוֹסֵה morose countenance, opp. מְאִירוֹת; cmp. זָעָה.

**זַעַם** m. (b. h.; preced.) *anger, displeasure*. Num. R. s. 11 וַיְבַרְלוּ בּוֹ פָּנִים מְרוֹסֵה and Israel's scholars parted under (the king's) displeasure.

**זַעַע**, v. זַעַע, a. זַעַע.

**זָעִי** (b. h.; cmp. זָעָם) *to be excited, troubled, serious*.—Part. act. זָעִי; f. זָעִיָּה; pl. זָעִיִּים, part. pass. זָעִיָּה; f. זָעִיָּה; pl. זָעִיִּים (a. זָעִי) *serious* (commanding) countenance. Pesik. R. s. 21 זָעִי פָּנִים (a. זָעִי) *serious* (commanding) countenance. Pesik. Bahod. p. 110<sup>a</sup>; Yalk. Ex. 286 זָעִי פָּנִים, *contrad. to בְּיָגִיחוֹת* indifferent, *מְסִבִּירוֹת* inviting, kind countenance.

**זָעִי** ch. same, *to rage, threaten, storm*. Targ. Ps. L, 3 (h. text *נִשְׁעָרָה*). Ib. X, 5 (h. text *רִפְּחוֹת*).—Gen. R. s. 63 רַבִּי רִזְזִינֵה רַבִּי רִזְזִינֵה Rabbi wanted him (R.S.) to threaten him; Yalk. ib. 110 רִזְזִינֵה (Y. Ter. VIII, end, 46<sup>c</sup> *לְמִינֵה*).

**זָעִי** m. (b. h.; preced. wds.) *stormwind, vehemence; anger*. Taan. III, 8 בּוֹ הַחֹזֶלִי לִירֵד the rain began to come down with vehemence. Pesik. R. s. 15, v. אֲגִירָאֵן. Treat. S'mah. III, 9 אֲמִירָה שֶׁל אֱלֹהִים a sudden death (by the anger of the Lord); cmp. M. Kat. 28<sup>a</sup>, s. v. דָּתָה.

**זָעַפָּא** ch. same, *stormwind, hurricane*. Targ. Job I, 19 (ed. Wil. זָעַפָּא; a. e.—Ber. 59<sup>a</sup> (expl. הַרְוֵהוּ Mish. ib. IX, 2).

**זָעַפְרָנָא** m. (Arab. a. Pers. zafrân) *saffron*. Targ. Y. Lev. XV, 19 (ed. Amst. זָעַפְרָנָא).

**זָעַק** (b. h.) *to cry*. Ex. R. s. 1 (ref. to Ex II, 23) אֵין 'they cried' has the meaning of lamenting. Hif. זָעַקָה *to cause to cry*. Gen. R. s. 67, v. זָעַקָה.

**זָעִיק** ch. same. Targ. Ex. II, 23; a. e.

**זָעָה** f. (b. h.; preced. wds.) *cry, prayer*. Yalk. Deut. 811; Yalk. Sam. 157 (as one of the expressions for prayer; Deut. R. s. 2 זָעָה). Gen. R. s. 67 אַחַר זָעָה Jacob caused Esau to utter one cry.

**זָעַקְפִּי**, Gen. R. s. 98, v. זָעַקְפִּי.

**זָעַרְתָּא**, v. זְעִיר II.

**זָפָה, זָפָה, זָפָה** f. ch. 1)=h. זָפָה *pitch*. Targ. Is. XXXIV, 9. Targ. Ex. II, 3.—2)=זָפָה *pitch-coating*. Y. M. Kat. II, 81<sup>b</sup> top [read:] רִזְזִינֵה, v. רִזְזִינֵה.

**זָפִירִין, זָפִירִין, זָפִירִין** (זָפִירִין, זָפִירִין) pr. n. pl. (Ζεφύριον) *Z'firin, Zifirin &c., prob. the headland of Cyprus* (v. Sm. Class. Dict. s. v. Zephyrium a. Neub. Géogr. p. 391), a place mentioned in connection with R. Akiba's travels. Y. B. Kam. IX, end, 7<sup>a</sup> זָפִירִין; Sifrē Num. s. 4 זָפִירִין; Num. R. s. 8 זָפִירִין; B. Kam. 113<sup>a</sup> זָפִירִין (v. Rabb. D. S. a. l. note); Yalk. Num. 701 *כִּיפִירִין*.

**זָפִין, זָפִין** c. pl. (Syr. זָפִין, P. Sm. 1146; פָּלָא, v. פָּלָא, with preform. זָ) *a certain number, so and so many*. Targ. II Esth. I, 8.

**זָפִין** (v. זָפִין a. זָפִין, Pi. זָפִין *to line vessels with pitch*.—Part. pass. Kal זָפִין, Part. Pual זָפִין. Tosef. Ab. Zar. IV (V), 10 זָפִין; Ab. Zar. 33<sup>a</sup> זָפִין. B. Mets. 40<sup>b</sup> זָפִין when the oil vessels are lined. V. זָפִין.

**זָפִין** m. (זָפִין, cmp. שָׁפִין, שָׁפִין; cmp. אִסְפָּקָא *bird's crop*. Hull. III, 4. Ib. 6 (one of the signs of clean birds). Lam. R. to IV, 15 זָפִין שֶׁל חֲרִטָּוֶה, v. זָפִין.

**זָפִין, זָפִין** ch. same. Targ. O. Lev. I, 16.—Targ. Y. Deut. XIV, 11 זָפִין; ib. Lev. XI, 13 זָפִין. V. זָפִין.

**זָפִין** f, v. preced.

**זָפִין, זָפִין**, v. זָפִין.

**זָפִין**, v. זָפִין II.

**זָפִין** m. (זָפִין, cmp. אִסְפָּקָא *lintel*; transf. *upper lip*. Targ. Ps. CXLI, 3 (h. text זָפִין, cmp. זָפִין).

**זָפִין**, v. זָפִין.

**זָפִין, זָפִין, זָפִין**, v. זָפִין.

**זָפִין, זָפִין** f. (a. Hebraism, v. זָפִין) *erect stature, pride*. Targ. Hos. XI, 7. Targ. Y. Lev. XXVI, 13. [זָפִין *gallows*, v. זָפִין II.]

**זָפִין** m. ch. (זָפִין) *strainer*. Y. Sabb. II, 5<sup>a</sup> top, v. זָפִין.

**זָפִין**, v. זָפִין II.

**זָפִין** *to erect*, v. זָפִין.

**זָפִין, זָפִין** I m. (preced.) 1) *erect, upright*. Pes. 40<sup>a</sup> זָפִין if it (the pot) stands upright (so that the moisture cannot run out), the grain is forbidden. [Ms. M. זָפִין as a noun, *an upright standing vessel*.]—2) *elevated, projecting*. Targ. Y. Lev. XIII, 2 שְׂמָה (h. text זָפִין; some ed. זָפִין).—Pl. זָפִין. Targ. Y. Ex. XXVII, 2.

**זָפִין II (זָפִין)** m. (preced.) 1) *pole, scaffolding, gallows*. Targ. II Esth. II, 7; a. e.—Targ. I Chr. X, 10 זָפִין.—Meg. 16<sup>b</sup> *לְמִימְחָתָהּ כִּי זָפִין* (Asheri *כי זָפִין*; ed. זָפִין incorr.; v. Rabb. D. S. a. l. note 6) you must extend the *Vav* of *זָפִין* (Esth. IX, 9) as long as a pole; *בְּחֶדָה זָפִין* (ed. זָפִין, Ms. H. 2 *בְּחֶדָה זָפִין*; Asheri *בְּחֶדָה זָפִין*) they were all hanged on one pole (at the same execution, v. infra).—B. Mets. 83<sup>b</sup> זָפִין under the gallows. Ab. Zar. 18<sup>b</sup> זָפִין לֵד they took him out for execution.—2) (part. pass. of זָפִין) *hanged, culprit*. B. Mets. 59<sup>b</sup>, v. זָפִין.—3) (fem.) *execution*, v. supra.

**זָפִין** m. (preced.) *raising, lifting up*. Targ. Y. Gen. XV, 12. [Targ. Y. Lev. XVIII, 2, v. זָפִין I.]

**זָפִין** f. (זָפִין) *putting up, erection*. Ab. Zar. 46<sup>a</sup> זָפִין *דְּמִינְרָא* the erection of which is noticeable.

Succ. 43<sup>b</sup> perhaps the proper ceremony consists in posting it (by the side of the altar).—M. Kat. 24<sup>a</sup>, a. e. הַקִּיפָה הַמְּנִיחָה the putting up of the couch (on the Sabbath during mourning), opp. כְּפִינָה.

**זָקִיפִין, זָקִיפִין** m. pl. (זָקָה) *officers for restoring the line of battle, guards against desertions*. Sot. VIII, 6 (44<sup>a</sup>) זָקִיפִין; Y. ed. זָקִיפִין, Rashi (זָקִיפִין). Gen. R. s. 98 זָקִיפִין (read זָקִיפִין or זָקִיפִין).

**זָקִיפָה** m. (זָקָה) *rising up*. Targ. Lam. III, 63. [Ab. Zar. 46<sup>a</sup> זָקִיפָה, read: זָקִיפָה, v. זָקִיפָה.]

**זָקִירָא** m. (זָקִר) *leap*. B. Kam. 22<sup>a</sup> top (Rashi: זָקִירָא h. fem.).

**זָקִירָה** f. (preced.) *leap*, v. preced.—R. Hash. 18<sup>a</sup> Ar., v. סָקִירָה a. זָקִר.

**זָקִינָא** f. (זָקָה) [*the transparent one*, cmp. זָבִינָא, *chamaeleon* (v. Sm. Ant. s. v.). Snh. 108<sup>b</sup> ed. (Ms. M. זָקִינָא, Ms. F. זָקִינָא); Yalk. Gen. 59 (some ed. זָקִינָא). [Mus. derives our w. fr. זָקָה, cmp. זָקִינָא, the chamaeleon being believed to live on air.]

**זָקִין** I (b. h.) [*to be thin, shrunk, hard*] *to be old*. Gen. R. s. 48 (ref. to Gen. XVIII, 13) זָקִינִי מִלְּעֶשֶׂת וְיָמִי זָקִינִי am I (the Lord) too old to do wonders?

**זָקִינָה** 1) *to grow old*. Snh. 100<sup>b</sup> זָקִינָה שָׂמָּה וְכִי הִיא בָּרָה when she arrives at old age, he is afraid lest &c. Erub. 56<sup>a</sup> זָקִינִי מִזְּמַנָּהּ they age in the middle of their days (prematurely). Sabb. 152<sup>a</sup> זָקִינִי זָקִינִי the older they grow; a. fr.—2) *to make old, consider old (feeble)*. Gen. R. s. 48 וְיָמִי זָקִינִי הִיא בָּרָה . . . וְיָמִי זָקִינִי you consider each himself young, and each his partner old (Yalk. ib. 82 וְיָמִי זָקִינִי and believe your Lord too old [to do wonders]); v. supra.

**זָקִין** 1) *to become old, weak, frail*. Nif. זָקִין, *Nithpa*. Y. Ber. IX, end 14<sup>c</sup> (ref. to prov. XXIII, 22) זָקִינָה אם זָקִינָה if thy nation is decaying (in faith), stand up and fence her in (prevent her being trodden upon); Yalk. Prov. 960.—2) (cmp. דָּקִין) *to be maturely considered, be clear* (beyond doubt);—3) (cmp. קָשִׁיךְ) *to be hard, difficult*. Tosef. Snh. VII, 7 (the presiding judge declares) זָקִין (נִזְקִין) ed. Zuck. (Var. נִזְדָּקִין); discussed in Snh. 42<sup>a</sup> זָקִין מִיָּדָּהּ what does *nizdakken* mean? Does it mean קָשִׁיךְ the case is hard (difficult, so as to demand a reconsideration)? . . . It means דִּינָה the case is clear; Y. Snh. V, end, 23<sup>a</sup>.

**זָקִין**

ch. same.

**זָקִין** 1) *to make old, weaken*. Erub. 56<sup>a</sup> זָקִין מִיָּדָּהּ אֵלֶּיךָ . . . those ascents . . . made us (me) old, v. בִּירָא.—2) *to grow old*. Nidd. 47<sup>a</sup> זָקִינָה (some ed. זָקִינָה, Asheri זָקִינָה) this would be a sign that she has entered old age (passed the change of life).

**זָקִין** II m. (b. h.; preced.) 1) *old man*. Gen. R. s. 39, opp. בָּחוּר. Y. Bicc. III, 65<sup>c</sup> bot. זָקִין עֲמִידָהּ (Yalk. Lev. 670 זָקִין מִצְוָה) the duty of standing up before an old man. Hag. 14<sup>a</sup>; a. fr.—2) *elder, judge, scholar*. Ib. (ref. to Is.

III, 2) זָקִין זֶה שְׂרָאִי וְכִי זָקִין means one fit to sit in college sessions. Ber. 8<sup>b</sup> זָקִין שֶׁשָּׁכַח וְכִי a scholar who forgot what he had learned, &c., v. אֲזַנֵּס. Kidd. 32<sup>b</sup> זָקִין אֵלֶּיךָ under *zaken* (Lev. XIX, 32) a scholar is meant; Sifra K'dosh. Par. 3, ch. VII זָקִין הַחֲכָמָה a *zaken* is he who has acquired wisdom (through study).—אֲשָׁמָר, v. אֲשָׁמָר. Yoma 28<sup>b</sup> זָקִין בִּישְׁבֵּיהּ a scholar and member of college. Y. M. Kat. III, beg. 81<sup>c</sup> זָקִין אֲנִי מְכִירֶךָ I shall not recognize thee as (give thee the diploma of) a *zaken*; a. fr.—*Pl.* זָקִינִי. Snh. I, 3, v. סָמִיכָה. Num. R. s. 14 זָקִינִי מִצְוָה רַבִּינָא rabbinical law. Ber. 11<sup>a</sup> זָקִינִי בִּשְׁמֵי הַגְּדֻלָּה the graduates of the Shammai school; a. v. fr.—3) *grandfather, ancestor*. Ex. R. s. 1 זָקִינִי מַעֲשֵׂה הַאֲבוֹת the conduct of their ancestor (Abraham). Pesik. Zakh., p. 27<sup>b</sup>; a. fr.—Fem. זָקִינָה. 1) *old woman*. Gen. R. s. 39.—Nidd. 9<sup>a</sup> זָקִינָה אֵלֶּיךָ *one who is past the change of life*. Ib. 1<sup>b</sup>; a. fr.—2) *grandmother, ancestress*. Kidd. 31<sup>b</sup> זָקִינָה אֵמָה זָקִינָה had a grandmother. Gen. R. s. 93 זָקִינָה שֶׁל זֶה this man's (my) ancestress (Sarah); a. e.—3) (sub. נְטִיעָה) *old plantation*. Tosef. Shebi. I, 2; a. e., opp. נְטִיעָה young plantation.—*Pl.* זָקִינִי. Y. ib. I, 33<sup>b</sup> bot.; a. e.

**זָקִין** m. (b. h.; cmp. דָּקִין) *beard, hair-covered spot*. Ber. 11<sup>a</sup> זָקִינִי זָקִינִי thy beard is &c., v. גָּדֵל. Snh. VIII, 1 (68<sup>b</sup>) זָקִין זָקִין עד שֶׁיִּשְׁקֶנֶה וְכִי until he grows a beard, by which is meant the hair of the genitals &c.; a. fr.—*Pl.* זָקִינִי. Lev. R. s. 3.

**זָקִינָה** f. (b. h.; זָקִין) *old age; frailty*. Ber. 39<sup>a</sup> זָקִינָה אֵין זָקִינָה is there not (the claim of) old age here?—Sabb. 152<sup>a</sup> זָקִינָה זָקִינָה frailty of old age will overtake him (prematurely). B. Bath. 120<sup>a</sup> זָקִינָה מְפִלֵּיג בִּי extremely old. Snh. 17<sup>a</sup>, a. e. זָקִינִי מְפִלֵּיג בִּי men commanding respect for their age. B. Mets. 87<sup>a</sup>; Snh. 107<sup>b</sup> זָקִינָה לֹא הָיָה עַד אַבְרָהָם (v. Rabb. D. S. a. l. note 1) up to Abraham's days, there was no distinction in appearance of old age (v. Gen. XXIV, 1); a. fr.

**זָקִינִי** f. same. Kidd. 82<sup>b</sup> זָקִינִי (interch. with זָקִינָה). Y. Bets. I, 60<sup>c</sup> bot. זָקִינִי כִּי לִי זָקִינִי I save my strength for my old age; a. fr.

**זָקִינָה, זָקִינָה** ch. same. Targ. Ps. LXXI, 18 (Ms. זָקִינָה).

**זָקִין** (b. h.) 1) *to join, put together, put up, erect, restore* (to proper position). Bets. II, 6 זָקִין זָקִין you must not set up (put together the links of) a lamp on a Holy Day (v. ib. 22<sup>a</sup>). M. Kat. 27<sup>a</sup> זָקִין זָקִין from what time on the eve of the Sabbath are the mourners' couches put up again? Ab. Zar. 46<sup>a</sup> זָקִין לְבִירָה וְכִי if one put a brick up to worship it, v. זָקִינָה; a. fr.—Part. pass. זָקִינָה, f. זָקִינָה. M. Kat. III, 7 זָקִין מִשָּׁהּ a put-up couch, opp. כְּפִינָה, f. זָקִינָה. M. Kat. III, 7 זָקִין מִשָּׁהּ an upset couch whereon mourners are seated; a. fr.—2) (cmp. לָקַח a. Lat. nexus) *to establish a loan, to obligate, enjoin upon* (with על). B. Mets. 72<sup>a</sup> זָקִין עָלֶיךָ the creditor settles the interests on the debtor as a loan (the note stating the combined amount of principle and interest as principle). Gitt. 18<sup>a</sup> זָקִין עָלֶיךָ until she accepts partial payment (of her widowhood) and settles the balance as a loan (by



taking a note &c.). Ib. זקפה ולא פגמה if she allows her widowhood to be entered as a loan without taking a partial payment. Ib. שזקפן במלוה . . . שזקפן אינם indemnity for outrage, fines . . . which were settled in the way of a loan; a. e.—3) (neut. verb) *to stand upright, to be restored again*. B. Mets. 59<sup>b</sup> זקפו ולא נפלו the bent walls did not fall, nor did they assume their straight position. Ber. 11<sup>a</sup> ר' רישב' ר' ר' R. Y. remained upright, opp. דקפה. Ib. אהה זקפה . . . כשאני when I bowed, thou didst remain upright. Y. ib. IV, beg. 7<sup>a</sup> זקפה he erects himself (from his bowed position).—Part. pass. זקופה, f. זקופה *upright, erect*. Ber. 1. c.—קומה זקופה erect stature, *proud carriage*. Ib. 43<sup>b</sup>; a. fr.

*Nif.* זקף 1) *to be put up, to erect one's self*. Tosef. ib. I, 6; Sifré Deut. 34; a. e.—2) *to be converted into a loan*. Gitt. 1. c. ממאימיו זקפים במלוה from what time are fines &c. considered as converted loans (so as to be subject to limitation)?

**זקף, זקף** ch. same, 1) *to put up, rear, erect, raise* (arms, head &c.). Targ. Gen. XXXI, 45. Targ. Y. Ex. XVII, 11 זקף ז' לה לשרגא 22<sup>a</sup> he put the lamp up. M. Kat. 25<sup>a</sup> זקפיה לארניה he set his coffin upright.—Part. pass. זקפה q. v.—2) *to stand erect*. Targ. Job XXIX, 8. Ib. XXIV, 24 זקפו Ms. (ed. אוריכו) stand undiscouraged (wait).—3) *to hang up*. Targ. I Chr. X, 10; a. e.—Part. pass. זקפה *hanged*. B. Mets. 59<sup>b</sup>, v. זקפאה.

*Af.* זקפה *to elevate*, Targ. Ps. XXX, 2 (Regia Pe.; h. text רלה).

*Ithpa.* זקפה, *Ithpe.* זקפה 1) *to be erect, to rise*. Targ. Gen. XXXVII, 7. Targ. Ps. XXI, 14; a. e.—2) *to be hanged*. Meg. 16<sup>b</sup> זקפיה v. זקפה II.

**זקפוחה** f. (preced.) *raising, lifting up*. Targ. Ps. CXLII, 2.

**זקף** (b. h.; cmp. זקף a. זכך [to make thin, fine, clear,] 1) *to distil, smelt, v. Pi.*—2) (cmp. זקף) *to rivet, forge; to chain, to join; to bind, obligate*.—Part. pass. זקוף, f. זקופה; pl. זקופים, זקופים, f. זקופות, with ל *chained to, connected with, dependent on*. Men. 27<sup>a</sup> זכך ז' זכך the fruit-bearing species of the festive wreath shall be combined with those which bear no fruits. Y. Ber. VI, 10<sup>a</sup> bot. כשהיו כולן ז' זכך when they were, all of them, dependent on one loaf (for saying grace). Pesik. R. s. 43 זקופות להן . . . כנגד שלש (not זקופות) corresponding to the three laws for which, our Rabbis taught, women are made responsible (Sabb. II, 6). Y. Ab. Zar. II, 41<sup>a</sup> top זכך ז' in constant intercourse with the government.—Num. R. s. 9 זכך ז' זכך she is responsible to two (her husband and the Lord).—Shebu. VI, 3 . . . נכסים זכך ז' movable chattel binds the immovable with reference to the obligation of making oath, i. e. the two claims preferred in one suit are considered as one lawsuit, and the oath must refer to both; Y. Keth. XII, 36<sup>a</sup> bot. [read:] לזכך ז' to combine the two (as one lawsuit) with regard to the oath. Yeb. II, 5 זכך ז' he holds his brother's wife tied to the levitical marriage, i. e. she cannot marry otherwise until released from him; a. fr. V. זקפה.

*Nif.* זקף (cmp. זקף *Nithpa.*) 1) *to join, meet; to be engaged in*. Gen. R. s. 20 זכך ז' the Lord never engaged in communication with woman. Ib. s. 42; Pesik. R. s. 5; a. e. זכך ז' the king was attached to, took an interest in the affairs of the country. Sabb. 12<sup>b</sup> זכך ז' the angels do not attend to his prayers.—[2] (in a hostile sense) *to attack*. Gen. R. l. c. זכך ז' באו ברברים לזכך ז' Barbarians came to attack him.—3) *to live with; to be coupled*. Ruth R. to IV, 3 זכך ז' with the condition that I will not live with her. Gen. R. s. 20 זכך ז' I shall never again live with &c.—Pesik. R. s. 15; Pesik. Hahod., p. 43<sup>b</sup> זכך ז' שיהא אדם זכך ז' in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

*Hif.* זקף *to oblige*. Succ. 28<sup>a</sup> זכך ז' will you force me to say &c.?

*Hof.* זקף *to be made dependent on, to obligate one's self, to be obliged to regard*. B. Bath. 170<sup>a</sup> זכך ז' אם היו זקפיהו (אם כותב בו היו זקפיהו) if they (the parties to the deed) bound themselves to depend on the signatures of witnesses, &c. (ed. if it was written in the document, we obligate ourselves &c.).

*Nithpa.* זקף 1) *to be engaged in, to care*. Tanh. Korah 6 זכך ז' לא זכך ז' להשיבו (Yalk. Num. 750 זכך ז') they did not care to answer him.—2) *to attach one's self to, to make love to*. Num. R. s. 9.—3) (in an evil sense) *to get at, to harm*. Ib. s. 5 זכך ז' ביקש להזכך ז' wanted to harm them.

*Pi.* זקף (b. h.) *to smelt, refine, distil*. Lev. R. s. 31 זכך ז' until he has refined the gold.—Part. pass. זקוף, f. זקופה. Pesik. R. s. 14 זכך ז' ומז' the Torah is clarified and distilled in forty nine ways.—2) *to chain, tie, connect*.—Part. pass. as ab. Y. Hag. III, beg. 78<sup>d</sup> זכך ז' it treats of an object which is tied (has been made subject) to the law regulating sacred matter, i. e. treated as if it were sacred matter, v. זקפה.

**זקף** ch. same, 1) *to refine*.—Part. pass. זקוף. Targ. Ps. XII, 7. Targ. Cant. I, 11; a. e.—2) *to chain*. Part. pass. as above. Targ. Is. LX, 11 זקפין ז' led in chains (h. text נחוגים).—3) *to obligate*. Part. pass. as ab. Y. Ber. I, 3<sup>c</sup> bot. זכך ז' למברכה זכך ז' we are bound to say the blessing. Y. B. Mets. X, beg. 12<sup>c</sup> זכך ז' thou art bound to carry me (the lower story must be kept in repair at the expense of its owner). Ib. דאנין זקפין (read: 'זקף').

*Pa.* זקף 1) *to refine*.—Part. pass. זקוף (Hebraism). Targ. Cant. I, 11.—2) *to obligate, tie*. Yeb. 22<sup>b</sup> top זכך ז' Rashi (ed. זקף) he (the bastard brother) also ties her (prevents her from remarrying).

*Ithpa.* זקפה, contr. זקפה *to be cleared*. Targ. Y. II Num. V, 19 זכך ז' (h. text זקף).

*Ithpe.* זקפה as preced. *Nif.* Ned. 77<sup>a</sup> זכך ז' the Rabbis attended to (the absolution from vows of) the son &c. Ib., sq. זכך ז' Rab attended to Rabbah's vows in a private room of the school-house &c.—Y. Keth. II, 26<sup>c</sup> bot. זכך ז' to sleep with &c.

**זקף** m. (denom. of זקף II; cmp. זקף II) *maker of and dealer in leather bags*.—Pl. זקפין. Mikv. IX, 5 זכך ז' saddles used by the dealers in hose (Ar.: זקפין saddles on which hose is carried).

**זָקַר** (cmp. Syr. זקר P. Sm. 1151) 1) *to thrust, fling*. Yoma 67<sup>b</sup> זָקַרְוּ בְּתוֹכָא Ar. a. Mss. M. 2 a. O. (ed. זוריקי, v. Rabb. D. S. a. l. note), v. בַּר II.—2) *to cast lots; to decide*.

**זָקַר** Nif. זָקַר, *Nithpa. זָקַרְוּ* 1) *to be thrown; to leap, to stagger*. Ib. 38<sup>b</sup>, v. בַּר II.—2) *to be decided upon, to be decreed upon*. Erub. 52<sup>b</sup> נִזְקַרְוּ הוּא וְנִזְקַרְוּ (Var. 'נזר') he is judged to belong to where the larger portion of his body is.—R. Hash. 18<sup>a</sup> נִזְקַרְוּ בְּקִרְיָה אַחַת Ar. (Var. Ar., a. ed. בסקריה . . . נסקרין) the fate of all of them is decided in one decree.—Ber. 46<sup>a</sup> 'זָקַרְוּ וְכ' אל זָקַרְוּ (Alf. a. oth. זָקַרְוּ, v. זָקַר, v. Rabb. D. S. a. l. note 40) may there not occur to him (our host) or to us anything that suggests sin &c.

**זָקַרְוּ** ch. same, *Ithpa. זָקַרְוּ* *to leap forth, to leap with joy; to stagger, reel*. Gitt. 57<sup>a</sup> זָקַרְוּ וְכ' they leaped and ate and drank. Nidd. 17<sup>b</sup> זָקַרְוּ she staggered, jumped backward; ib. 57<sup>b</sup>.—Lev. R. s. 5 (ref. to Is. XXII, 17, v. מְזַקֵּק . . . כְּהוֹרָא חֲרִיגְוִלָא Ar. (in ed. a. Yalk. Is. 291 our w. omitted) like a (slaughtered) cock that rolls from place to place in spasmodic thrusts.

**זָקַרְוּ** זָקַרְוּ, *זָקַרְוּ* m. (זָקַר *to sting*, P. Sm. 1151; cmp. זָקַרְוּ, *goad*. Targ. ISam. XIII, 21 (h. text זָקַרְוּ). Targ. Prov. XIV, 3 (some ed. זָקַרְוּ, corr. acc.).—Pl. זָקַרְוּ, Targ. Koh. XII, 11. [B. Mets. 94<sup>a</sup>, v. זָקַרְוּ.]

**זָקַרְוּ**, v. זָקַרְוּ.

**זָרָא** m. (b. h.; v. זָרָא 1) *stranger*; (in Talm. mostly) *non-priest, layman*. Zeb. II, 1. Ib. 14<sup>a</sup>; Yoma 49<sup>a</sup>; a. fr.—Fem. זָרָה. Yeb. 85<sup>b</sup> זָרָה וְהוּא זָרָה granted that she is not of a priestly family;—is not a lay-woman permitted &c.—2) *oppressor, enemy*. Y. Ned. IX, beg. 41<sup>b</sup> (ref. to זָרָה, Ps. LXXXI, 10) זָרָה וְכ' do not make the enemy within thyself thy king; Sabb. 105<sup>b</sup> זָרָה וְכ' איחורו אל זָרָה which is the tyrannical power within thee?—Ex. R. s. 34 (play on זָרָה וְכ' זָרָה, v. זָרָה) if one is worthy לו זָרָה איחורו לא זָרָה they are to him a crown, if not—an enemy; Tanh. Vayakh. 8.—Fem. זָרָה. Yoma 72<sup>b</sup> זָרָה וְכ' Ms. O. (Ms. M. she becomes estranged from him, v. זָרָה).—3) *outcast; shunned, loathsome* (v. זָרָה). Num. R. s. 7 (play on זָרָה, Num. XI, 20) זָרָה וְכ' and how does he become an outcast? Leprosy overcomes him.—Pl. זָרָה. Ib. זָרָה וְכ' excluded from the congregation.—Zeb. III, 1; a. fr.

**זָרָה** ch. same. Targ. Ps. XLIV, 19, v. זָרָה.—Sabb. 82<sup>b</sup>, v. זָרָה.

**זָרָה** m. (b. h.; v. preced. a. next w.) *nausea, loathing*. Num. R. s. 7; Lev. R. s. 18, v. זָרָה III, זָרָה וְכ'.

**זָרָה**, v. זָרָה ch.

**זָרָה** m. (v. next w.) *rim, lining, trimming*. Kil. IX, 7 זָרָה וְכ' Ms. M. a. oth. (v. Rabb. D. S. a. l. note; ed. זָרָה) a cloth-lined shoe; Y. ib. 32<sup>d</sup> top.

**זָרָה** *to surround, line, trim*. Y. Kil. IX, 32<sup>d</sup> top (ref. to זָרָה וְכ' אֵיךְ אֶתְרִין דְּזָרָה עִמָּה וְכ' מִנְעוּל שֶׁל זָרָה, v. preced.).

(not עִמָּה) there are places where they put wool around the shoe from inside.

**זָרָה** (denom. of preced.) *to be made to flow over the rim, to be upset*. Yoma 78<sup>a</sup> זָרָה וְכ' משום דְּמִזְרָה אֵיךְ אֵיךְ, Ms. O. זָרָה אֵיךְ, v. Rabb. D. S. a. l. note 70) because the silver vessel (being smooth) may be upset and liquid flow over. V. זָרָה.

**זָרָה** f. (v. זָרָה) *a tray or saucer* fastened to the bottom of a drinking vessel for the reception of drippings; in gen. *saucer, dish, disk*. Pesik. R. s. 35 שְׁנֵי זָרָה; in gen. *saucer, dish, disk*. Pesik. R. s. 35 שְׁנֵי זָרָה (ed. Fr. זָרָה, corr. acc.) whose face appeared (over the camp) like a small disk of fire; Yalk. Dan. 1062 כְּבִיבִית (corr. acc., or כְּבִיבִית).—Pl. זָרָה. Lev. R. s. 5; Num. R. s. 10 (expl. מִזְרָה, Am. VI, 6) כִּסּוּת שֶׁשׁ כִּסּוּת בָּהֶם זָרָה cups with saucers; Yalk. Am. 545 זָרָה וְכ' (corr. acc.).

**זָרָה**, v. זָרָה.

**זָרָה** m. (v. זָרָה a. denom. P. Sm. 1154) *zargon*, name of a plant, prob. a species of *beet*. Y. Kil. I, 27<sup>a</sup> bot. z. crossed with carrot. [It is evident that our w. cannot mean a vine-shoot, as Fl. to Levy Talm. Diet. I, 564, a. Löw Pf. p. 87 suggest.—R. S. to Kil. I, 4 reads זָרָה or זָרָה.]

**זָרָה** m. *zargunah*, name of a tree or shrub with copious twigs, but bare beneath. Y. Succ. III, beg. 53<sup>c</sup>.

**זָרָה** m. (v. זָרָה 1) *strength, alertness, valor*. Yoma 47<sup>a</sup> (a metaphor in imitation of Prov. XXXI, 29) כָּל הַנְּשִׁים זָרָה וְכ' זָרָה וְכ' אֵיךְ אֵיךְ Ar. (read עֵלָה; ed. הַנְּשִׁים זָרָה) . . . הַנְּשִׁים זָרָה וְכ' Ms. M. זָרָה וְכ' אֵיךְ אֵיךְ, insert זָרָה, Ms. M. 2 זָרָה וְכ' v. Rabb. D. S. a. l. note) all women have done valiantly, but the valor of my mother excelled them all (a metaphor of careful maternity).—2) (v. next w.) pl. זָרָה, *shoots, greens*. Tosef. Sabb. IX (X), 16; Sabb. 103<sup>a</sup> זָרָה וְכ' הַמְּזַרְוֶה he who cuts greens, if for human food &c. Ib. XVIII, 2 (126<sup>b</sup>) זָרָה וְכ' bundles of greens (young reeds &c., available for fodder); ib. 128<sup>a</sup>; Tosef. ib. XIV (XV), 10 זָרָה וְכ' זָרָה (read זָרָה, Var. זָרָה).—Esp. זָרָה *the young sprouts of the service-tree*, the interior of which is eaten as a relish. Shebi. VII, 5. Tosef. Sabb. VIII (IX), 9 זָרָה וְכ' (corr. acc.); Tosef. Maas. Sh. I, 13; Tosef. Ukts. III, 9; Ukts. III, 4.—3) pr. n. (b. h.) *Zered*, name of a brook, זָרָה. Targ. O. Num. XXI, 12; a. e.—Tosef. Shebi. IV, 11; Y. ib. VI, 36<sup>a</sup>; Sifré Deut. 51 זָרָה וְכ' זָרָה (corr. acc.); v. Hildesh. Beitr. p. 66.

**זָרָה** (denom. of preced.) זָרָה (= עֲשֵׂה חֵיל) *to do valiantly*. Yoma 47<sup>a</sup>, v. preced.

**זָרָה** [to strengthen, accelerate growth; cmp. זָרָה *to trim, nip shoots off*. Sabb. XII, 2 זָרָה וְכ' he who cuts off dry twigs, or young shoots. Ib. 103<sup>a</sup>, v. preced. Ab. Zar. III, 10 (49<sup>b</sup>). Tosef. Sabb. IX (X), 16 זָרָה ed. Zuck. (Var. זָרָה).

**זָרָה** m. (זָרָה) *coat of mail, armour* (v. P. Sm. 1154, sq. s. vv. זָרָה, זָרָה, זָרָה). Sabb. 62<sup>a</sup>, expl. שְׂרִיין.

**זָרָה**, Tosef. Sabb. XIV (XV), 10, v. זָרָה pl.

**זרְהָא** (זרְהָא) f. (זר) bushes of sorb, or service-tree, growing in unhealthy marshes (v. Löw. Pf. p. 289) Pes. 111<sup>b</sup> דְּבִי ז' שִׁירֵי ז' (v. Rabb. D. S. a. l. note 400) the spirits of the sorb-bushes are named *shiddē* (demons). Ib. 'א סמיכא למחא וכו' a sorb-bush near a town has no less than sixty *shiddē*; [Ms. M. זרְהָא, זרְהָא, זרְהָא; v. Rabb. D. S. a. l. notes].—Kidd. 73<sup>b</sup> 'א יֵשׁ בּוֹ וכו' a child exposed in a sorb-bush near a town (where it is likely to die) is considered a foundling (אֶסְפִּי). Keth. 79<sup>a</sup> 'א אבא ז' וכו' אבא ז' (of timber), a sorb plantation and a fish-pond.

**זרְהָא**, fem. of זר q. v.

**זרְהָא** I, II, v. זר I, II.

\***מֶלַח דִּין, זרְהָא** pr.n. pl. *Melach d'Zarvai*, a border place on the east side of the Jordan. Tosef. Shebi. IV, 11 מלח דין Var. (ed. Zuck. (מלי חורואי); Y. Shebi. VI, 36<sup>c</sup> מלח דורכארי (read 'זרְהָא'—v. Hildesh. Beitr. p. 61, sq.); Sifré Deut. s. 51 עליה זרְהָא; Yalk. ib. 874 מליה זרְהָא [Hildesh. l. c. a. Neub. Géogr. p. 20 emend מליה or מליה (מליה)].

**זרְהָא**, pl. זרְהָא, v. זרְהָא.

**זרְהָא** f. (b. h.) arm; (with animals) fore-leg, shoulder; strength, force. Ber. 17<sup>b</sup> receive their sustenance from the Lord by dint of their strength (virtue), opp. בצדקה by divine grace. Y. Taan. IV, 69<sup>a</sup> top זרְהָא של כל ישראל the arm (defence, protection) of all Israel. Sabb. 56<sup>a</sup> כבא בו' נטלו they took by force. Lev. R. s. 2 כבא בו' like one coming against his neighbor with force (confident of victory).—Hull. X, 1 דו' the law concerning the shoulder as the priest's share (Deut. XVIII, 3). Ib. 98<sup>a</sup> בשלה ז', v. בָּשָׁל; a. fr.—Pl. זרְהָא, constr. זרְהָא. Sot. 49<sup>b</sup>; Tosef. ib. XIV, 3 זרְהָא ז' the supports of the Law.—ז' violent men. B. Mets. 118<sup>a</sup>; a. e.

**זרְהָא** m. (=b. h. זרְהָא; זרְהָא) sowing; seed. Targ. O. Lev. XI, 37.—Pl. זרְהָא, זרְהָא. Targ. Is. LXI, 11 זרְהָא (ed. Lag. זרְהָא sing.). [Y. Sabb. IX, 12<sup>a</sup> top; Y. Kil. III, beg. 28<sup>c</sup> (ref. to Is. l. c.) זרְהָא מליא *zerûêha* is spelt *plene* (with r); v. רִאנא.]

**זרְהָא** pr. n., v. נהר ז', זרְהָא.

**זרְהָא** pr.n. pl. *Z'rukinya*, in Babylonia. Hull. 111<sup>a</sup>.

**זרְהָא**, v. זרְהָא.

**זרְהָא**, Cant. R. to II, 9, v. זרְהָא I.

**זרְהָא** f. (denom. of זר) the legal status of the non-priest, the laws concerning non-priests. Y. Ter. V, 43<sup>c</sup> ז' the prohibition as far as it concerns the Trumah to be eaten by non-priests. Y. Bicc. II, 65<sup>a</sup> ז' inasmuch as they are permitted to non-priests. Y. Orl. II, end, 62<sup>c</sup> ז' משום ז' משום ז' for violating the law forbidding non-priests &c.—Yeb. 68<sup>b</sup>, a. e. (ref. to Lev. XXII, 10) ז' אמרתי לך וכו' the Law treats of non-priests, but not of the mourners; a. e.

**זרְהָא** (reduplic. of זר, v. זר; emp. זרְהָא) to be strong, vigorous, quick, v. זרְהָא.—Part. pass. זרְהָא, v. זרְהָא.

*Pi.* זרְהָא 1) to strengthen, to make active and ready, to instigate. Pes. 89<sup>a</sup> קאמר כרִי לזְרִיזָה he said so in order to awaken their emulation in religious acts. Nidd. 31<sup>a</sup>; Yoma 47<sup>a</sup> זרְהָא, v. זרְהָא I.—Part. pass. זרְהָא a) strong, vigorous. Nidd. l. c.; Shn. 70<sup>b</sup>; a. e., v. זרְהָא II.—b) active, zealous to do good, valiant. Macc. 23<sup>a</sup> זרְהָא אלא אין זרְהָא אלא Ar. (ed. מזרְהָא; some ed. מזרְהָא, corr. acc.) only the strong-minded it is worth encouraging; Yalk. Deut. 937; Sifré Num. 1 לזְרִיזָה; a. e.—2) to admonish, be severe. Tanh. Korah 6 הוֹחֵל מְזִזָה בָּהֶן (Num. R. s. 18 לזְרִיזָה) he began to speak to them earnestly.

*Hithpa.* זרְהָא, *Nithpa.* זרְהָא 1) to be alert, zealous, conscientious. Pesik. R. s. 6 (ref. to מזרְהָא, Prov. XXII, 29) thou hast been zealous (conscientious) in thy own occupation. Tanh. P'kudé 11; a. fr.—V. זרְהָא.—3) to be armed. Yalk. Num. 785, v. next w.

**זרְהָא** I, Pa. זרְהָא same; 1) to be quick, to hurry. Targ. Y. II Gen. XXIV, 20 (h. text מזרְהָא).—Targ. Ps. LXX, 2 זרְהָא ed. (Ms. ז'; h. text זרְהָא; a. e.—Part. Pe. זרְהָא, Pa. זרְהָא; pl. זרְהָא, זרְהָא, זרְהָא. Targ. Y. I, II Num. IX, 8, opp. מזרְהָא; v. also זרְהָא.—2) to quicken, strengthen. Yeb. 102<sup>b</sup> (expl. זרְהָא, Is. LVIII, 11) it means quickening the bones. Cant. R. to II, 10 זרְהָא (זרְהָא) make thyself ready; Pesik. R. s. 15 זרְהָא.—3) (emp. זרְהָא, זרְהָא) to tie around, gird, arm; to harness, saddle. Targ. O. Gen. XIV, 14. Targ. Job XXXVIII, 3 זרְהָא Ms. (ed. זרְהָא, זרְהָא). Targ. O. Ex. XXIX, 9; a. fr.—Part. pass. זרְהָא, pl. זרְהָא, זרְהָא armed. Ib. XIII, 18. Targ. Is. XV, 4; a. fr.—Yeb. l. c. (ref. to זרְהָא, Deut. XXV, 9) זרְהָא הוּא may I not say, it means tying on?

*Ithpa.* זרְהָא, *Ithpe.* זרְהָא 1) to strengthen one's self (so as not to give way to emotion). Targ. Y. Gen. XLIII, 31. Targ. Esth. V, 10.—2) to gird one's self, be armed. Targ. Num. XXXII, 17; 20; a. e.—Targ. Prov. XXX, 31, v. זרְהָא.—Sifré Num. s. 157 זרְהָא אלא זרְהָא אלא *hehal'tsu* (Num. XXXI, 3) means, be armed; Yalk. ib. 785 זרְהָא (Hebr.).

**זרְהָא** (זרְהָא) m. (preced.) 1) strength, valor, v. זרְהָא.—2) belt, belt-saddle. Kel. XXIII, 2 זרְהָא ארְהָא Ar. a. ed. Dehr. (ed. זרְהָא) the Ashkelonian saddle; Sifra M'tsora, Zabim, Par. 2, ch. III; Yalk. Lev. 568 זרְהָא (corr. acc.).—Pl. זרְהָא, constr. זרְהָא. Erub. 18<sup>b</sup> זרְהָא garments of fig-leaves (v. next w.).

**זרְהָא** II, זרְהָא, זרְהָא ch. same. Targ. ISam. XVIII, 4; a. fr.—Targ. Is. V, 27 זרְהָא (constr., ed. Lag. זרְהָא).—Pl. זרְהָא, זרְהָא garments, equipment. Targ. O. Gen. III, 7 (h. text זרְהָא). Targ. Jud. XIV, 19 זרְהָא ed. Lag. (ed. Wil. זרְהָא, h. text זרְהָא).—Targ. Ps. LXXXIII, 15 זרְהָא the crests of mountains (emp. זרְהָא; Ms. זרְהָא, v. זרְהָא I).

**זרְהָא** (redupl. of זרְהָא, v. זרְהָא) to flow over. Cant. R. to I, 3 זרְהָא בשאר . . . מְזִיזָה (כשאר) as oil on top of another liquid, when the cup is full, does not flow over with other liquids, so will the words of the Law not flow over (the lips) in connection with words of frivolity.

**זְרִיפָּה** m., pl. **זְרִיפִּים** (preced.) *squirtings from a vessel poured out from a height*. Yoma 87<sup>a</sup> רביא ז' (Var. **זְרִיפָּה** f., pl. **זְרִיפָּה**, v. Rabb. D.S. a. l. note 6). [Cmp. b. h. **זְרִיפָּה**.]

**זְרִיר** I, **זְרִיר** m. (v. **זְרִיר**) *wrestler, antagonist, gladiator*. Y.R. Hash. I. 57<sup>a</sup> bot. לנצח זְרִירֵי וְכ' each is anxious to defeat his antagonist.—Pl. **זְרִירִין**, **זְרִירִין**. Lam. R. to V, 1 כובש וְכ' . . . שני זְרִירִין אדם (not כבוש) if a man trains two gladiators in his house, he will restrain the stronger one &c. [Bib. Hebr. **זְרִיר** *quick, or armed*, v. **זְרִיר**.]

**זְרִיר** II m. (Syr. **זְרִיר** P. Sm. 1156, Ar. *zurzur*; prob. fr. **זֶר** to *circle*) *starling*, also (collect.) *flock of starlings*. Hull. 62<sup>a</sup> לחברא את הו' (Sifra Sh'mini, Par. 3, ch. V **זְרִירִים**, Ar. **זֶרֶן** . . .) to include the starling (in the genus raven). Hull. l. c.; B. Kam. 92<sup>b</sup> (prov.) לא להם 'וב' not without cause does the starling follow the raven &c.; Gen. R. s. 65, beg. Ib. אלה ז' אחד וְכ' a flock of starlings came to Palestine.—Pl. **זְרִירִים**, **זְרִירִים**. Ib. s. 75 'וב' two flocks of starlings cannot sleep on one board (two nations cannot rule at the same time). Tosef. Hull. III (IV), 23.

**זְרִיר**, v. **זְרִיר**.

**זְרִיר** I, pl. **זְרִירִין**, v. **זְרִיר**.

**זֶרַח** (b. h.; cmp. next w.) [*to spread*,] *to shine, sparkle, rise* (cmp. **זֶרַח**). Hull. 91<sup>b</sup> זֶרַח שמש וכי did the sun rise for him (Jacob) alone? Y. Snh. VIII, end, 26<sup>c</sup> . . . וכי does the sun shine on him (the thief) alone? a. fr.—Tanh. Tsav 13, a. fr. צרעת זרחה וְכ' leprosy broke out on &c.

**זֶרַח** Hif. **זֶרַח** 1) *to make shine*. Gen. R. s. 22 הצרעת לו the Lord made leprosy glisten on his face. Ib. זרחה... he caused the globe of the sun to shine bright for him (a sign of pardon). Lev. R. s. 28, beg. מִזֶּרְחָה 'דיין שחקב"ה מִזֶּרְחָה it is reward enough for them that the Lord lets the sun rise &c. Macc. 10<sup>a</sup> (ref. to מזרח, Deut. IV, 41) זֶרַח שמש let the sun shine on unwilling manslaughterers (give them safety). Ib. מִזֶּרְחָה thou (Moses) hast &c.—2) (neut. verb) *to glisten*. Shebi. IV, 7 משִׁזְרִיחוֹ (Ms. M. 'משִׁהוֹ) when the young figs begin to glisten.—3) (denom. of מזרח) *to go east*. Gen. R. s. 61, end (ref. to Gen. XXV, 6) להזריח מזרחי . . . כל מז' go as far east as you can.

**זֶרַח** I (b. h.) *to scatter, to winnow*. Sabb. VII, 2 הזריח he who winnows (on the Sabbath).—Ib. 73<sup>b</sup> הזריח is not winnowing the same process as sifting &c.—Ab. Zar. III, 3 שיווך זרחה לזרחה he must grind it and cast it to the wind; a. fr.—Euphem. *to emit semen*. Gen. R. s. 85, v. דניש.

**זֶרַח** Pi. **זֶרַח** same, also *to sift, select*. Pesik. R. s. 10 שרחקו זֶרַח the ground and scattered it &c.—Nidd. 31<sup>a</sup>; Yoma 47<sup>a</sup> (ref. to זרחה II Sam. XXII, 40, a. ורחקני Ps. XVIII, 40) thou didst sift me (select the best semen for embryonic formation, cmp. **זֶרַח**) and make me healthy.

**זֶרַח** ch. same, *to scatter*, Targ. O. Ex. XXXII, 20 (Var. **זֶרַח**).

**זָרָה** II (sec. r. of **זָרָה**) *to deviate, to do wrong*. Midr. Till. to Ps. LVIII, 4 (ref. to זָרָה ib.) מרתם זָרָהם while in the womb you were wrong-doers; Yalk. Ps. 776. Midr. Till. to Ps. XC, 5, v. זָרָה I.

**זָרָה** f. (**זָרָה**) *flowing over, boiling over, scalding*. Lev. R. s. 7, end (ref. to Job VI, 17, applied to the deluge) זָרָהם לחלוטין וְכ' their scalding (destruction by hot water) was final (there is no resurrection for them); Gen. R. s. 28, end; Y. Snh. X, 29<sup>b</sup> bot. (cmp. **זָרָה** a. **זָרָה**).

**זָרִיד** m. (**זָרִיד**) 1) = **זָרִיד**—2) (from its strengthening effect) *a broth or porridge of broken grain*. Ber. 37<sup>a</sup> ז' ארבע ארבע (Zarid); expl. (in Ms. M. a. Ar., v. Rabb. D.S. a. l. note 30) ארבע ארבע ז' the dish is called *zarid*, when the grain is broken into four pieces (v. Sm. Ant. s. v. Alica; v. M. Kat. 13<sup>b</sup>). Y. Ned. VI, 39<sup>c</sup> bot. [Bekh. 44<sup>a</sup>, v. **זָרִיד**.]

**זָרִיד** f. (**זָרִיד** II) *deviation*, (cmp. **זָרִיד**) *lewdness*. Midr. Till. to Ps. XC, 5 (ref. to זָרִיד ib., v. זָרִיד I) זָרִידם לשעה היחה their debauchery was only for a while; Yalk. Ps. 841 זָרִידם.

**זָרִיד**, v. **זָרִיד**.

**זָרִיד** m. (**זָרִיד**) 1) = **זָרִיד**—2) = **זָרִיד**—3) (adj.) *strong, quick; scrupulous; industrious*. Snh. 70<sup>b</sup> בן ז' a healthy child; Num. R. s. 10 זָרִיד—Tosef. Bekh. VI, 10 אם היה בנו ז' if his son is a bright student; Kidd. 29<sup>b</sup>. Pes. 50<sup>b</sup> ז' one is industrious and will be rewarded &c.; Tosef. Yeb. IV, 8, opp. זָרִיד שפל. a. fr.—Pl. **זָרִיד**, fem. זָרִידה. Pes. 4<sup>a</sup>, a. e. מקדימין למצוה ז' the zealous do their religious duty as early as possible. Sabb. 20<sup>a</sup>, a. fr. ז' כהנים הן priests are presumed to be scrupulous.—Pes. 89<sup>a</sup>, a. e. נמצאו בנות ז' the daughters proved to be zealous &c.; a. fr.

**זָרִיד** ch. same. Targ. Prov. XXIV, 5 (some ed. **זָרִיד**, corr. acc.). Targ. Y. Lev. XXIV, 12, opp. זָרִיד; a. fr.—Hull. 107<sup>b</sup> דו' because he is scrupulous, contrad. to **זָרִיד**.—Pl. **זָרִיד**, fem. **זָרִידה**. Targ. Esth. III, 15; a. e.—Targ. Y. Ex. I, 19 (not זָרִיד . . .).

**זָרִיד** m. *belt*, v. **זָרִיד** II.

**זָרִיד** f. (**זָרִיד**) *strength, quickness, zeal, industry*. Ab. Zar. 20<sup>b</sup>, v. זָרִידה. Sot. 12<sup>b</sup> כעלמה ב' quick like a girl. Lev. R. s. 11, end (ref. to עֲלִימוּת, Ps. XLVIII, 15) ב' בעלמות with *almuth*, that is with alertness. Sifra Sh'mini, beg. ב'; a. fr.

**זָרִיד** ch. same. Targ. Y. Lev. IX, 8, v. preced.—Hull. 16<sup>a</sup> קמ"ל זָרִידה the Bible verse quoted intimates only Abraham's zeal.

**זָרִיד** f. (**זָרִיד**) *rise, brightness*. Y. Erub. V, 22<sup>c</sup> זָרִידה sunrise, East. Gen. R. s. 68 בזָרִידה in its rise. Pes. 2<sup>a</sup> כן ז' שמש וְכ' Ms. M. (ed. בעין) so will be the sun-shine for the righteous &c.; a. fr.

**זָרִיד**, v. **זָרִיד**.

**זָרַע**, v. זָרַע I.

**זָרַעָה** f. (זָרַע) *sowing, seed*. Ber. 35<sup>b</sup> 'בשעת ז' at seed-time. Sabb. 91<sup>a</sup> לו' to use it for seed; a. fr.

**זָרַקָה** f. (זָרַק) 1) *sprinkling* the blood on the altar. Zeb. 25<sup>b</sup>. Y. Pes. VII, 34<sup>b</sup> bot.; a. v. fr.—2) *thrusting*. Sabb. 96<sup>b</sup> 'חוללה ז' thrusting (on the Sabbath from one area, רשעה, to another) is forbidden as a subspecies of carrying (v. הוצאתה). Y. Erub. IV, beg. 21<sup>d</sup> 'ע"י by means of thrusting from place to place; a. fr.

**זָרַקָה, זָרַקָה** f. (זָרַק) *that which is thrown off, pickings in the woods, used as fuel*. Targ. Is. XXXIII, 4 'זָרַק ed. Lag. (oth. ed. 'זָרַק, 'זָרַק; h. text גָּבִים, cmp. גָּבִה; v. אָרַר.

**זָרַקָה** m., pl. **זָרַקִין** (זָרַר; cmp. זָרַר; cmp. Lat. sternuo) *sputtering, sneezing*. Targ. Job XLI, 10 זָרַקִיו (זָרַקִיהוּ) (Var. פָּקָה). (פָּקָה).

**זָרַתִּית**, v. זָרַתִּית.

**זָרַח**, v. זָרַח.

**זָרַח** f. (orig. Ithpa. of זָרַח, fr. זָרַח, cmp. P. Sm. 932; v. ib. 1157 s. v. זָרַח a. sq.) *to walk proudly*. Targ. Prov. XXX, 31 מִי־זָרַחֲכִי ed. Lag. (ed. Wil. זָרַח, v. מִי־זָרַח).

**זָרַחֲכִי** f. ch. (=b. h. זָרַח; cmp. זָרַח) *showers, storm*. Targ. Is. IV, 6 Ib. XXVIII, 2; a. e.

**זָרַחֲכִי** m. (זָרַח, cmp. זָרַחֲכִי) *vomiting, nausea*. Lev. R. s. 18, end (expl. זָרַח, Num. XI, 20); (Num. R. s. 7 זָרַחֲכִי; Ar. s. v. בוֹשָׁת: זָרַחֲכִי).

**זָרַחֲכִי** m. (Parel of זָרַח, cmp. זָרַח II) *leather bag, hose*. Targ. Ps. CXIX, 83 (h. text זָרַח).—B. Mets. 103<sup>b</sup> 'זָרַח buckets and hose (for irrigation). B. Bath. 58<sup>a</sup> 'זָרַח she means a hose (which had been made of the hide of the animal stolen from her). Ib. 167<sup>a</sup> קָם אִז' (some ed. זָרַחֲכִי, v. Rabb. D. S. a. l. note) he wrote standing on a hose (to imitate a trembling hand-writing).—Pl. זָרַחֲכִי. Targ. Job XXXII, 19 Ar. (ed. לגנין, insert רִיח).

**זָרַחֲכִי** m. (v. P. Sm. 1158) *arsenic, orpiment* (v. Sm. Ant. s. v. Arsenicon). Hull. 88<sup>b</sup> bot.

**זָרַע** (b. h.; cmp. זָרַר) *to strew, sow*. Kil. I, 9. Ib. II, 3 & זָרַעִים, v. אָפַד; a. fr.—Part. pass. זָרֹעֵה, f. זָרֹעֵה; pl. זָרֹעִים. Ib. חֲשִׁים ז' sown with wheat; a. fr.—Y. Sot. I, 17<sup>b</sup> top 'בנוהרין וזרועות וכ' כשם as well as their vineyards are sown with mixed seeds, so are their daughters &c. (faithless wives).

**Nif.** זָרַע *to be sown, to be stocked with seed*. Gen. R. s. 83, end, a. e. 'בשכילי זָרַעָה וכ' the field has been sown for my sake. Shebi. IV, 2 תִּזְרַע may be sown; a. fr.

**Hif.** זָרַע *to emit semen* (also used of women emitting a secretion at coition). Ber. 60<sup>a</sup>, a. e. 'איש מִזְרִיעַ חוּלָה when the male is the first to emit semen; מִזְרִיעַ אִשָּׁה when the female is the first &c.; a. fr.

**זָרַע** I ch. same. Targ. Jud. VI, 3; a. fr.—Part. זָרֹעֵה, f. זָרֹעֵה. Targ. Prov. XI, 18; a. fr.—Targ. Is. XXVIII, 25 זָרִי. Ib. XXXII, 20 זָרִיעַן.—R. Hash. 16<sup>a</sup> זָרַע חֲרָפָה let him sow early seed (barley &c.). Y. Peah VII, 20<sup>b</sup> top 'חָלָה ז' planted carrots on his field; a. fr.

**Ithpa.** זָרַעָה, **Ithpe.** זָרַעָה as preced. **Nif.** Targ. O. Deut. XXIX, 22; a. e.—Y. Peah I. c. זָרַעָה they have been planted.

**Af.** זָרַעָה as preced. **Hif.** Y. Kil. I, 27<sup>a</sup> bot. זָרַעָה and they copulated.

**זָרַע** m. (b. h.; preced.) *seed; animalic semen* (mostly 'שִׁבְכָה ז'). Gen. R. s. 73 'וכ' ז' the water in the bellies turned into semen. Y. Kil. I, 27<sup>a</sup> bot. 'נִטְלָה הַיִּמָּה ז' he may take seed thereof. Shebi. II, 8 'זָרַעָה ז' which he planted for the sake of obtaining seed, opp. לִירֵק for using it as vegetable; a. fr.—Trnsf. *issue, descent*. Gen. R. s. 23; s. 51 'זָרַעָה ז' that issue which was to come from a foreign place (Moab). Ber. 31<sup>b</sup> 'זָרַעָה ז' a descendant who will anoint two men; a. fr.—Pl. זָרַעִים. Peah II, 3 'זָרַעָה ז' all of them form a partition with regard to seeds (making each field separately subject to Peah), opp. to trees. Kil. III, 2 'כָּל מִין ז' all kinds of seeds (small vegetable), opp. יִרְקוֹת large beans &c.; a. fr.—Y. Shebi. II, 34<sup>a</sup> top זָרַעִין שֵׁשׁ שָׁנָה six sowing seasons during a Sabbatical period.—'סֵדֶר ז' or סֵדֶר ז' *Order of Seeds, Z'raim*, the first of the six orders of the Mishnah a. Tosefta. Sabb. 31<sup>a</sup>. Esth. R. to I, 2.

**זָרַע** II, **זָרַעָה** ch. same. Targ. O. Gen. I, 11; a. fr. 'זָרַעָה ז' that which is fit for propagation, *seed-capsule*, v. מִי־זָרַעָה. Targ. Prov. XI, 21; a. fr.—Targ. Ps. XXXVII, 26 Ms. (ed. זָרַעָה, v. זָרַעָה II).—Y. Snh. VII, end, 25<sup>d</sup> זָרַעָה ז' flax-seed.

**זָרַעִים, זָרַעִינִים** m. (b. h.; preced. wds.) *rows of plants in one bed*, also (=זָרַעִים) *seeds*. Kil. II, 2 'זָרַעִינִים גִּנָּה ז' garden seeds which are not used for food, i. e. seeds of vegetables; Tosef. Maasr. III, 14; Sabb. IX, 7. Tosef. l. c. שָׂדֶה ז' field seeds (e.g. vetch &c.). Kil. III, 1 'חֲמֵשֶׁה ז' five rows of different seeds; a. fr.

**זָרַעוֹת**, Snh. 37<sup>a</sup>, v. זָרַעִית.

**זָרַעִי** f., v. זָרַעָה.

**זָרַעִית** f. (preced. wds.) *descendants, family*.—Pl. זָרַעִית. Snh. IV, 5 (37<sup>a</sup>) זָרַעִיתוֹ ז' Mish. a. Y. ed. (Bab. ed. זָרַעִיתוֹ, v. Rabb. D. S. a. l. note 10) his own (the murdered man's) blood and that of his eventual descendants; Gen. R. s. 22; Yalk. Gen. 38.

**זָרַעִית, זָרַעִיתָה** ch. same. Targ. O. Deut. XXIX, 17. Targ. Josh. VII, 14; a. e.—Y. Kil. IX, 32<sup>c</sup> top 'זָרַעִיתָה ז' his race shall never cease; Y. Keth. XII, 35<sup>b</sup> top זָרַעִיתָה (corr. acc.). Koh. R. to IV, 9 'זָרַעִיתָה ז' here is the third generation of that family &c.—Pl. זָרַעִיתָה, זָרַעִיתָה; constr. זָרַעִיתָה. Targ. O. Gen. IV, 10 (cmp. Snh. IV, 5 quot. in preced.; ed. Berl. זָרַעִיתָה). Targ. Zech. XII, 12, 14 (not זָרַעִיתָה). Targ. O. Ex. VI, 14 (ed. Berl. זָרַעִיתָה); a. fr.—Kidd. 70<sup>b</sup> 'זָרַעִיתָה ז' there are two families in N. &c.

*Ithpe.* אֶזְרִיק *to be sprinkled.* Targ. Num. XIX, 13; a. e.—Pes. 78<sup>b</sup> bot. אֶשְׂתַּקֵּד כִּי אֵיךְ דָּם last year when the blood of the Passover sacrifice was sprinkled.

חב, חב, v. דחב.

זית, v. זרים.

*Pi.* לִפְנֵי, *to love, cherish*; with רֵכֵב, *same, 1) same, to love, cherish*; with לִפְנֵי, *to prefer*. Ex. R. s. 27; Tanh. Yithro 4 Yithro is named רֵכֵב, *because he loved the Law*; Sifrē Num. 78. Sabb. 13<sup>b</sup> הָיוּ מְתַקְּבִין אֶת הַצָּרוֹת they cherished the memory of past troubles (devoting memorial days to the relief from them). Ib. 51<sup>a</sup>, a. e. זֶה אֵת זֶה כִּמְהָ מְחַבְּבִין הֵם אֶת זֶה אֵת זֶה how they honor each other. Pes. 100<sup>a</sup> הָיִיתָ כְּכֹל יוֹם הַיִּיט כִּי תִּפְגַּע בְּפָנַי thou didst always prefer my opinions to those of R. J., and now thou embracest his opinion in my presence; Y. ib. X, beg. 37<sup>b</sup>; Tosef. Ber. V, 2; a. fr.— 2) (denom. of רֵכֵב) *to make beloved*. Gen. R. s. 39 כָּרִי לְתַבְּחָהּ בֵּיעִינִי in order to make him feel the dearness of home; כָּרִי לְתַבְּחָהּ בֵּיעִינִי to make him feel how dear was his son to him.



Keth. 3<sup>b</sup> עושה ד' he makes a wound (by tearing the hymen). Ib. 5<sup>b</sup> מַקְלֵל בַּח' destroying by making a hole, amending by &c.; a. v. fr.—*Pl.* חִבְרוּתָא. Gen. R. s. 23; a. e.

**חִבְרָתָא** ch. same. Yalk. Gen. 38, v. חִבְרָתָא.

**חִבְרָתָא** ch.=h. חִבְרָתָא, company &c.—Y. Ber. II, 5<sup>c</sup> כד הוה ויחִבְרָתָא and his disciples. Y. Ter. II, 41<sup>c</sup> מורי בחִבְרָתָא when teaching in his college; a. e.—*Pl.* חִבְרָתָא. M. Kat. 27<sup>b</sup> איכא במתא ד' there are burial societies in the place.

**חִבּוּשׁ** m. (Syr. חִבּוּשׁ, P. Sm. 1187) name of a fruit, quince (v., however, Löw Pfl. p. 143).—*Pl.* חִבּוּשִׁין. Sabb. 45<sup>a</sup>: Bets. 26<sup>b</sup>. Tosef. Ter. VII, 13 חִבּוּשִׁין וירמסקין (v. חִבּוּשִׁין). Zuck. (Var. חִבּוּשִׁין; Y. ib. VIII, 45<sup>d</sup> חִבּוּשִׁין ואובשין [ענבים חִבּוּשִׁין, v. חִבּוּשִׁין].

**חִבּוּשָׁא** ch. same. Keth. 60<sup>b</sup>.—*Pl.* חִבּוּשִׁי. Snh. 39<sup>a</sup>.

**חִבְנוּשָׁא** m. (חִבְנוּשׁ) imprisonment. Koh. R. to XI, 9 לִית אֶת סִקְרִי לִי חִבְנוּשִׁי my being imprisoned thou dost not take into consideration.—Targ. Y. II Gen. XXXIX, 20 בֵּית חִבְנוּשָׁא (Ar. חִבְנוּשָׁא) prison.

**חִבְנוּשׁ** (b. h.; cmp. חִבַּשׁ, חִבַּל) [to use force,] 1) to press down. Erub. 42<sup>b</sup> הוּבְנוּשׁ תִּקְרַת the roofing of the house presses upon him (keeps him mindful of the Sabbath limit); v. חִבְנוּשׁ. B. Mets. 80<sup>b</sup> חִבְנוּשׁ לֵאמֹר (Ar. חִבְנוּשׁ, v. חִבְנוּשׁ) the load pressed him down immediately (before he could find out that it was too heavy for him). Snh. 19<sup>b</sup> חִבְנוּשׁ בְּקִרְקֵי pressed them into the ground. Succ. IV, 6 (45<sup>a</sup>) חִבְנוּשׁ אוֹתָן עַל קִרְקֵי בְּצִירֵי הַמִּזְבֵּחַ Ms. M. (v. Rabb. D. S. a. l. note 10) they laid them down closely upon one another on the ground by the altar (opp. to חִבְנוּשׁ, ib. IV, 4). Keth. 39<sup>a</sup> וְכִי חִבְנוּשׁ עָלָיו 'the pain' (Mish. ib. III, 4) refers to his pressing her down on the hard ground.—2) to force, to knock open, esp. to knock upon olives to make them burst, before putting them under the press, or upon ears to thresh the grain out. Ex. R. s. 36, beg. וְנִחְבַּשׁ וּמִשְׁחֻבְנוּשׁ וְכִי מוֹרִידֵיהֶן they take the olive down and it is knocked upon, and after knocking it, they put it into the vat (corresp. to כָּחַשׁ, Men. VIII, 4). Ib. וְהוֹבְנוּשׁ... מִמֶּקֶם וְכִי בָּאִין אֲוִיָּה the gentiles come and knock them (the Israelites) from place to place. Men. X, 4; a. e.—*Part. pass.* חִבְנוּשׁ mashed. Sabb. 80<sup>b</sup> בֹּדֵד when the lime is mashed (and mixed with water); Y. ib. VIII, 11<sup>b</sup> bot. כְּתִיבִי (corr. acc.).—3) to lay down for receiving lashes, in gen. to punish, bind over. Gitt. IX, 8 וְכִי יִבְנוּשׁ אֶת הַגֵּוֹל וְכִי הַגֵּוֹל יִבְנוּשׁ אֶת הַגֵּוֹל but when the gentile authorities bind him over and say, Do as the Israelites tell thee, (the letter of divorce so enforced) is valid (differ. vers. in Y. ed.); Tosef. Yeb. XII, 13.—Tosef. Sot. XV, 7 מִסְרִירָא לְבַעַל זְמִירָא ed. Zuck. Var. (Y. ib. IX, 24<sup>b</sup> top וְיִבְנוּשׁ) they gave him in charge of the rod-bearer (v. זְמִירָא), and he tried to force him (into submission). Midd. I, 2 הוּבְנוּשׁ בְּמַקְלֵי he punishes him with his cane.

*Nif.* חִבְנוּשׁ to be knocked upon; to strike against. Ex. R. s. 36, v. supra.—Keth. 36<sup>b</sup> מִפְּנֵי שְׁחִיבְנוּשׁ וְכִי because

the blind girl may have struck against something (and fallen, so as to have lost her virginity by the shock). Hull. 51<sup>b</sup> עֵרָא שֶׁל עֵל וְכִי a bird that fell with force upon water.—Koh. R. to VII, 8, v. infra.

*Pi.* חִיבְנוּשׁ to press down, throw down. Keth. l. c. חִיבְנוּשָׁא if he forced her down on (soft) silk garments.

*Hithpa.* חִתְּבַנְשׁ to prostrate one's self (in prayer, in deep commotion). Gen. R. s. 91 מִתְּבַנְשׁ דִּירָא he threw himself to the feet of every one &c. (with ref. to Gen. XLII, 21). Ib. s. 70; Num. R. s. 8, end; Yalk. Gen. 123 דָּבָר שֶׁנִּתְּבַר a thing for which that patriarch (Jacob) begged in prostration; Koh. R. to VII, 8 שְׁחִיבְנוּשׁ. Deut. R. s. 2, beg. עַכְשָׁי הוּא מִתְּבַנְשׁ וְכִי now he supplicates and prostrates himself; a. fr.

**חִבִּיט, חִבִּיטָא** ch. same, 1) to knock; to strike, punish. Targ. O. Deut. XXIV, 20. Targ. Jud. VI, 11. Targ. Is. XXVIII, 27 (Regia: מִתְּבַנְשִׁין *Pa.*).—Targ. Prov. XXVIII, 3 מִתְּבַנְשִׁין (not חִבִּיטָא) a prostrating rain (h. text סִיחָא). Y. Sabb. XVII, 16<sup>b</sup> top חִבִּיט בִּידָא; Y. Bets. I, 60<sup>c</sup> חִבִּיטָא. v. חִבִּיטָא. Gen. R. s. 7, a. e. חִבִּיט חִבִּיטָא. B. Bath. 58<sup>a</sup> חִבִּיטָא (not חִבִּיטָא, v. חִבִּיטָא.—2) to throw down. Y. Snh. VI, 23<sup>c</sup> top חִבִּיטָא חִבִּיטָא חִבִּיטָא Ash. to Hull. 51<sup>a</sup> (ed. בחִיילָא) threw an ox down with force (before slaughtering).—*Part. pass.* חִבִּיטָא, f. חִבִּיטָא prostrated. Keth. 10<sup>a</sup> לִידָא מִבְּרַחְתָּא is Mabrahkhta (i. e. all the women of ill repute of M.) prostrated before him (so that he is an expert in such matters)? [Y. Sabb. VIII, 11<sup>b</sup> bot. בחִיבִיט, v. preced.]

*Pa.* חִבִּיטָא to shake, agitate. Targ. Y. Num. XXV, 8 (ed. Amst. Pe.) he shook (the spear). Targ. Esth. VI, 1.—Succ. 44<sup>b</sup> וְכִי וְכִי וְכִי he shook it repeatedly but said no benediction.

*Hithpa.* חִתְּבַנְשׁ as preced. *Nif.* Keth. 36<sup>b</sup> חִתְּבַנְשׁ נִמְרִי חִתְּבַנְשׁ all girls (even if not blind) may receive a shock by falling.

**חִבְנוּשׁ I** c. (חִבְנוּשׁ 1) fastening; של סנדל thongs of a sandal joined in a knot (v. Sm. Ant. s. v. Sandalium). Mikv. X, 3.—*Pl.* חִבְנוּשִׁין (חִבְנוּשִׁין). Y. Yeb. XII, 12<sup>d</sup> top וְכִי עֵץ שִׁירָא חִיבְנוּשִׁין this means that the thongs be of wood (of the vegetable kingdom; oth. vers. מִעֲמִידִין). Ib. נִפְסְקִין חִבְנוּשִׁין (omitted Tosef. Kel. B. Bath. IV, 5, a. Sabb. 112<sup>b</sup>) if its thongs are broken; Y. Sabb. V, 8<sup>a</sup> חִבְנוּשִׁין אֶת הַחֵטָא if one set of its thongs is broken; Y. Sabb. V, 8<sup>a</sup> חִבְנוּשִׁין (corr. acc.; omitted Tosef. ib. XII (XIII), 14).

**חִבְנוּשׁ II** m. (חִבְנוּשׁ, v. *Nif.*) shock, lesion through a fall. B. Kam. 50<sup>b</sup> חִבְנוּשִׁין, v. חִבְנוּשִׁין. Ib. חִבְנוּשִׁין קִרְקֵי וְכִי (not חִבְנוּשִׁין or חִבְנוּשִׁין, v. Rabb. D. S. a. l. note 1; Yalk. Ex. 341) as to the shock which the animal suffered, it is the natural ground which injured it, v. קִרְקֵי.

**חִבְנוּשָׁא** ch. same, also stroke, blow. Hull. 8<sup>a</sup> קִרְקֵי חִבְנוּשָׁא does the effect of the blow come first (and create an inflammation, שְׂדִיחַ), and the effect of the heat follows (creating a burn, מְכוּתָא) &c.—B. Mets. 116<sup>b</sup> חִבְנוּשָׁא אִי בְּבִיטָא נִפְלָא whether the building fell through pressure (in which case the lower portion of the materials would be more affected), or through a shock.—Gen. R. s. 7 חִבִּיט



**חביל** *woe!*, v. **חבל** II. [Targ. Prov. IV, 13, v. **חַיִּיל**.]

**חביל** (v. **ימא**, **חביל** II) pr. n. *Häbel Yamma* (district of the sea), a Babylonian district (v. Berl. Geogr. p. 34, sq.; Neub. Géogr. p. 327). Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top (not חביל); Gen. R. s. 37 **חביל**.

**חבילא** I f. (חבל) *injury, loss*. M. Kat. 28<sup>b</sup> ויר לאולא (Ms. M. לחבילא) woe for him that is gone, woe for the loss!—Bekh. 8<sup>b</sup> שוי חביליה (Rashi חבליה) a utensil which is not worth the damage which it causes.

**חבילא** II (v. next w.) *bundle*.—Pl. **חבילין**. Lev. R. s. 14 (prov.) וד אשתרי חר חבלא אשתרי חרין if one rope is untied, two bundles are loosened. [Ar. ed. Koh., a. ed. Wil. **חבלין**.]

**חבילה** f. (חבל 2) 1) *connection, whatever is in a connected state*. Kel. XVIII, 9 וכל חבילה חבילה a couch gets unclean only when combined, and can become clean again &c., opp. **איבריה**; Succ. 16<sup>a</sup>.—2) *bundle, load, baggage, luggage*. Y. Ter. X, 47<sup>b</sup> top, v. **ייר**. B. Mets. 72<sup>b</sup> וכל חבילה if one carries a load (as a messenger) from one place to another (where prices are higher). Kidd. 65<sup>b</sup> וכל חבילה and have luggage with them. B. Mets. 78<sup>a</sup> וכל חבילה when the working man has left a bundle (of tools) with him (as a pledge that he will come to work); a. fr.—Pl. **חבילות**, **חבילין**, constr. (mostly) **חבילי**. Sabb. XVIII, 2 קש וכל חבילה bundles of straw &c.—Y. Ber. VII, beg. 11<sup>a</sup> וכל חבילה from three different bundles (of hyssop). B. Kam. 10<sup>a</sup> bot. **חבילה** Ms. M. (ed. sing.) one adding bundles (of dry twigs) to the fire.—Ber. 49<sup>a</sup>, a. e. אין חבילה we must not perform religious duties bundle-wise (but pay attention to each singly). Erub. 54<sup>b</sup> (ref. to Prov. XIII, 11) חבילה חבילה Ms. O. (v. Rabb. D. S. a. l. note) if one studies bundle-wise (too many subjects at a time), his learning will decrease (ed. חבילה he will become poorer in learning). B. Mets. 84<sup>b</sup> וכל חבילה Ms. M. (v. Rabb. D. S. a. l. note) thou hast surrounded us with bundles of arguments which contain no substance; a. fr.—3) *band, bandage*. Ab. Zar. 10<sup>b</sup>, sq. חבילה the bond (of friendship between the two nations) is severed—Pl. **חבילין**. Lev. R. s. 14; Yalk. Job 905 חבילה consists of cells, convolutions and bands (muscles).—4) *pledge*, v. **חבילה**.

**חבין**, Tosef. Kil. III, 15, v. **חבילה**.

**חבילנות**, v. **חבילנות**.

**חבילנות**, v. **חבילנות**.

**חבילנותא** f. (חבין, denom. of **חבילה**, v. P. Sm. 1181, *to fold hands in the bosom*) *illness*. Targ. Prov. XXXI, 27 וחבילנותא ed. Lag. (Var. חבילנותא, ed. Wil. חבילנות, corr. acc.). Ib. XXII, 13 וחבילנותא ed. Lag. (Var. a. ed. Wil. בחבילנות, corr. acc.).

**חבין**, Y. Peah I, 16<sup>a</sup> בר חבין, v. **חבין**.

**חבין** m. (חבין) *a dish of flour, honey and oil beaten into a pulp*; חבין קדרה a *habits* boiled in a pot. Ber. 36<sup>b</sup>, v. **חבין**.—Gen. R. s. 48.

**חביצה** ch. 1) same. Ber. 37<sup>b</sup>; Men. 75<sup>b</sup> **חביצה** (fem.; Ms. M. **חביצה**, v. Rabb. D. S. a. l. note). Y. Ned. VI, beg. 39<sup>c</sup>.—2) *a cake of pressed dates*. B. Mets. 99<sup>b</sup> (Ar. **חביצה**, Ms. H. **חביצה**).

**חביר**, v. **חביר**.

**חבירא**, v. **חבירא**.

**חבירא**, v. **חבירא**, a. **חבירא**.

**חבישה** f. (חבש) *imprisonment*. Snh. 78<sup>b</sup> לן חבישה whence do we derive the right of committing to prison (to await the result of wounds afflicted)?—Y. Yeb. XII, 12<sup>d</sup> bot. חבשה בית ח' דר' ח' the prison where R. Akiba was confined.

**חבית** f. (חבב, as **חבית** fr. **חב**, v. Fl. to Levy Talm. Dict. II, 2021) *an arched, pouched vessel, (earthen) wine jug*. B. Kam. III, 1 (27<sup>a</sup>, identical with **חב**); a. fr.—Kel. II, 3 **חבית** של שייטן the swimmers' bottle (used for practicing).—Pl. **חביות**. Ib. 2 **חביות** Lydian jugs, smaller than Bethlehem bottles. Nidd. 6<sup>b</sup>, v. **חבית**; a. fr.

**חביתא** ch. same. B. Kam. 27<sup>a</sup>. Sabb. 74<sup>b</sup> חביתא who makes an earthen jug (on the Sabbath); a. e.—Pl. **חביתא**. Ib. 110<sup>a</sup> חביתא Ms. M. (ed. **חביתא**) on two jugs.

**חביתין** f. pl. (b. h. **חבית**, comp. **חבית**) a sort of *cakes* (comp. **חבית**). Y. Yoma I, beg. 38<sup>a</sup> חביתא the word *tamid* is used in connection with *habittin* (Lev. VI, 13). Ib. מעבכה חביתא (sub. **חביתא**) the offering of the cakes at the High-priest's inauguration is no indispensable requirement. Men. XI, 3 חביתא the cakes at the Highpriest's inauguration.

**חבל** (b. h.; comp. **חבב**) 1) *to seize, to take a pledge*. Mekh. B'shall., Vayassa, s. 1, a. e., v. **חבילה**.—B. Mets. IX, 13 (115<sup>a</sup>) חבילה את חריהם he who seizes mill-stones (for his debt); a. fr.—2) *to twist* (v. **חבל**); *to do violence, unshape; to inflict a wound, to hurt* (followed by ב of the object). B. Kam. VIII, 1 חבילה בחבירו he who injures his neighbor. Sabb. XIV, 1. Ib. 106<sup>a</sup> חבילה בחבירו one who wounds (an animal on the Sabbath is guilty) when he needs the blood for his dog. Ib. חבילה חבילה one who wounds generally (not for a purpose); a. fr.—3) *to writhe, travail*, v. **חבילה**.

**חבילה** 1) *to be seized*. Yalk. Ex. 351 חבילה חבילה (B. Mets. 114<sup>b</sup> **חבילה**) which may be seized as a pledge in day time.—2) *to be injured*. Tosef. B. Kam. IX, 29 חבילה חבילה ... מן חבילה וכל חבילה although the injurer does not ask the injured (to pray for him), the injured must pray &c.; a. fr.

**חבילה** 1) *to injure, wound; to unshape, ruin, spoil*. Ber. 51<sup>a</sup> חבילה חבילה I have permission to injure (kill). B. Kam. 91<sup>b</sup> חבילה חבילה to mutilate one's self.—Kel. XIV, 2 חבילה חבילה from the moment he batters (the tube, for fitting it into the top of the staff); Tosef. ib. B. Mets. IV, 5 חבילה חבילה, v. **חבילה**. Num. R. s. 10 (play on **חבל**, Prov. XXIII, 34) חבילה חבילה whom Jael mutilated on his

head. Yalk. Ex. 301 **חַבְלָתְּךָ** מעשיכם you have ruined (turned to evil) your deeds. Snh. 24<sup>a</sup> **וְכִי לֹחַד וְכִי מִחְבְּלִין** זה לוחד זה מחבלין (Ms. K. **וְכִי אִתּוֹ זֶה**) wound each other's feelings in discussions; a. fr.—2) *to travail*. Taan. 8<sup>a</sup> bot. **מִחְבְּלָהּ וַאֲיִנָּה יוֹלֶדֶת** **מִחְבְּלָהּ** (Rashi: **חֻבְלָתָּהּ**) *travails but cannot give birth.—Pass. pass.* **מִחְבְּלָהּ** *ruined*. Ex. R. s. 30.

**Hithpa.** **חֻבְלָהּ** *to be spoiled, ruined*. Mekh. B'shall., Vayassa, s. 1 **נָתַן דָּבָר הַמְּחַבֵּל לְתוֹךְ דָּבָר הַמְּחַבֵּל** he puts a thing which spoils (the taste) into a thing which is spoiled.

**חַבֵּל I, חֻבֵּל I**, fut. **חַבְּלִי** same, *to wrong, be violent*. Targ. Job XXXIV, 31.

**Pa.** **חַבֵּל I** 1) *to injure; to ruin, destroy* &c. (corresp. to b. h. **הַשְׁתִּיחָה**). Targ. O. Lev. XIX, 27. Targ. Gen. VI, 12; a. fr.—**Part. pass.** **מְחַבֵּל** *mulatated, blemished*. Targ. O. Deut. XXIII, 2. Targ. Mal. I, 14.—B. Kam. 87<sup>a</sup> **אִי אֶבֶר בֵּי מִצֵּי חֻבֵּל** Ms. M. (ed. מח' incorr.) if he desired to wound her (his daughter), he dared not.—2) *to travail*. Denom. **מִחְבְּלָתָא**.

**Ithpa.** **אִחְבַּל** *to be corrupted, destroyed*. Targ. Gen. VI, 11, sq. Targ. Job XVII, 1; a. e. [Targ. Ps. LXII, 11, v. **חֻבֵּל**.]—**Ithpe.** **אִחְבַּל** *to get sick*. B. Mets. 97<sup>a</sup> **וַיִּמָּחֵב** Ms. H. (ed. **חֻבֵּל**).

**חַבֵּל II** m. (preced.) 1) *injury*, v. **חַבְּלָא I**.—2) *woe!*, **Oh!** (cmp. **כִּי־אֵי** II). Targ. Job X, 15 (Var. **חֻבֵּל**); a. e.—[Also in Hebr. diction] Ned. 74<sup>b</sup> **וְכִי וְכִי וְכִי** woe unto thee! (a pity) that &c. Snh. 111<sup>a</sup>; Ex. R. s. 6, a. e. **וְכִי וְכִי וְכִי** Oh, for those who are gone and cannot be replaced! Ib. s. 26; Mekh. B'shall., Vayassa, s. 6 (prov.) **נָפַל בֵּיתָא דְּלִכְזוּרָא** (not אבל) when the house falls, woe to the windows!; a. fr.—3) (adv.) *to ruin*. Pes. 20<sup>b</sup> **וְכִי וְכִי וְכִי** (v. Rabb. D. S. a. l. note 9) it must be poured out (and go) to ruin; B. Kam. 116<sup>a</sup> (ed. **חֻבֵּל**, corr. acc., v. Rabb. D. S. a. l. note 30), opp. to **חֻבְּלָהּ** וְכִי, v. **וְכִי־אֵי**.

**חֻבֵּל**, v. **חֻבֵּל**.

**חַבֵּל** m. (b. h.; **חֻבֵּל**) 1) *rope, a measure of dimensions, rope's length*. Gen. R. s. 93 **בֵּית דָּבָר** tied rope to rope, v. **חֻבְּלָהּ**; Cant. R. to I, 1. Erub. V, 4 **אֵין מוֹדִינִין אֶלָּא בֵּית דָּבָר** v. Sabbath distances must be measured with a rope of fifty cubits' length. Ib. 58<sup>a</sup>, v. **אֶפְסָקִיָּא**. B. Bath. VII, 2 (103<sup>b</sup>) **מִדָּה בֵּית דָּבָר** measured with the rope (exact dimensions). Peah IV, 5 **עַל הַדֶּשֶׁת** in a straight line, v. **לְקַבֵּץ**; a. fr.—**Pl.** **חֻבְּלִים**. Erub. I. c. **ג' הֵם וְכִי** there are three kinds of ropes (used for legal purposes).—Trnsf. *share, possession*. Sifrē Deut. 312 **חֻבֵּל** אֵין דָּבָר אֶלָּא גֵּרֵל **hebel** means lot; a. e.

**חַבֵּל** m. (b. h.; **חֻבֵּל**) 1) *writhing, throes of birth, agony*. Snh. 98<sup>b</sup>, a. e. **חֻבְּלֵי** של משיח the sufferings which are to precede the advent of the Messiah.—**Pl.** **חֻבְּלִים**, constr. **חֻבְּלִי**. Nidd. 31<sup>a</sup> **נִקְבָּה דְּחֻבְּלִי** the pains at giving birth to a female. Ib. **חֻבְּלֵי** של נקבה (read: **חֻבְּלִים**). Ib. **חֻבְּלֵי** אִשָּׁה and this is the cause of woman's throes.—2) *damage, injury*. Mekh. Mishp., N'zikin, s. 8 **חֻבְּלֵי** אִשָּׁה לְבַעַל דְּחֻבְּלֵי אִשָּׁה the damages for a wife's injury belong to her husband.

**חֻבֵּל, חֻבְּלָהּ** ch. same.—**Pl.** **חֻבְּלִין, חֻבְּלִין**. Targ. Is. XIII, 8. Ib. XXI, 3; a. e.

**חַבְּלָא I, חֻבְּלָא I** m. (preced.) *injury, ruin*. [Dan. III, 25 **חֻבְּלָא**. Ezra IV, 22 **חֻבְּלָא**.]—Constr. **חֻבְּלִי**. Targ. Job V, 21. Ib. 22 (ed. Wil. **חֻבְּלִי**). Targ. Y. II Gen. XXII, 10 **חֻבְּלָהּ** (=h. **שְׁחָה**). Targ. Jon. II, 7; a. e.—B. Kam. 89<sup>b</sup> **חֻבְּלָהּ** for the injury he sustained. Bekh. 8<sup>b</sup> **חֻבְּלָהּ** Rashi, v. **חֻבְּלָהּ**. Snh. 100<sup>b</sup> **לִיזוּל לְחַ** go to ruin.

**חַבְּלָא II, חֻבְּלָא II** f.=h. **חֻבְּלָהּ**, *destruction*. Targ. Y. I Ex. IV, 25 **חֻבְּלָהּ** (II **חֻבְּלָהּ**). Targ. Y. I Gen. XXII, 10 (II some ed. **חֻבְּלָהּ**), v. preced.

**חַבְּלָא II, חֻבְּלָא II** ch.=h. **חֻבְּלִי**, 1) *rope, measure*. Targ. II Sam. VIII, 2.—Y. Šot. VIII, end, 23<sup>a</sup> **חֻבְּלָהּ** לְסִיפָה דְּחֻבְּלָהּ called the ending point of a rope measure its head. Lev. R. s. 14, v. **חֻבְּלָהּ II**.—Koh. R. to IX, 10 **חֻבְּלָהּ** אֵין חֻבְּלָהּ **חֻבְּלָהּ** get a rope and tie it &c. Gen. R. s. 49 **חֻבְּלָהּ** אֵין חֻבְּלָהּ **חֻבְּלָהּ** thou seizest the rope by both ends (demanding justice and mercy); Lev. R. s. 10, beg.; a. fr.—**Pl.** **חֻבְּלִין**, **חֻבְּלִין**. Targ. II Sam. I. c. Targ. Prov. V, 22; a. e.—Y. Sabb. VII, 10<sup>c</sup> top, v. **אֶלְיָקוּ**. Y. Meg. IV, 74<sup>d</sup> bot. **חֻבְּלִין** עֲבַר דְּחֻבְּלִין make ropes and catch deers.—2) *district*. Constr. **חֻבְּלִי**, v. **חֻבְּלִי**.

**חֻבְּלָהּ**, v. preced.

**חֻבְּלָהּ** f. (**חֻבְּלִי**) *injury, mayhem; damages for mayhem*. B. Kam. 87<sup>a</sup> **חֻבְּלָהּ** לְמִי דְּחֻבְּלָהּ לְמִי דְּחֻבְּלָהּ **חֻבְּלָהּ** we disallow payment in instalments only for the injury, because he caused a loss of money (to the wounded person); a. fr.—**Pl.** **חֻבְּלָהּ**. Ib. Snh. I, 1, v. **חֻבְּלָהּ**; a. fr.

**חֻבְּלָהּ** f. (preced.) *destruction*. **חֻבְּלָהּ** **חֻבְּלָהּ** angels of destruction, demons. Kidd. 72<sup>a</sup>; a. fr. [Chald. **חֻבְּלָהּ** or **חֻבְּלָהּ**, v. **חֻבְּלָהּ**.]

**חֻבְּלָהּ** f. (preced.) *act of destroying*. Targ. Y. Ex. XII, 27.

**חֻבְּלָהּ**, v. **חֻבְּלָהּ**.

**חֻבְּלָהּ**, v. **חֻבְּלָהּ**.

**חֻבְּלָהּ**, v. **חֻבְּלָהּ**.

**חֻבְּלָהּ** (cmp. **חֻבְּלָהּ**) *to crush, press down*. B. Mets. 80<sup>b</sup> Ar., v. **חֻבְּלָהּ**.

**Nif.** **חֻבְּלָהּ** *to be crushed*. Hull. 42<sup>b</sup> **חֻבְּלָהּ** וְכִי **חֻבְּלָהּ** a skull the larger portion of which is crushed.

**חֻבְּלָהּ** m. (preced.) *crush through pressure*. B. Mets. 116<sup>b</sup>, v. **חֻבְּלָהּ**.

**חֻבְּלָהּ**, **חֻבְּלָהּ** **חֻבְּלָהּ** (cmp. **חֻבְּלָהּ**) *to beat milk &c. into a pulp, to make a pulp, to scramble*. Sabb. 95<sup>a</sup>; Tosef. ib. IX (X), 13 **חֻבְּלָהּ** הַמְּחַבֵּץ הַמְּחַבֵּץ he who makes thick milk (on the Sabbath, oth. opin. in Rashi: *who presses thick milk in a bag to let the fluid run out*). Ib. XII (XIII), 14 **חֻבְּלָהּ** וְכִי **חֻבְּלָהּ** (Var. **חֻבְּלָהּ**, v. ed. Zuck. note) provided, he does not beat it into a pulp. T'bul Yom II, 4 **חֻבְּלָהּ** if the unclean person stirred (the jelly with the oil on top).

Y. Maasr. II, 50<sup>a</sup> top; a. e. [Y. Orl. I, 61<sup>b</sup> top המחבר,  
read: המחברין.]

**חִבְצֶלֶת** f. (b. h.; prob. a comp. of חִב, v. חִיב II, a. חִבֵּל; v. Ges. H. Diet.<sup>10</sup> s. v.) *young lily*, before its leaves are unfolded. Cant. R. to II,<sup>1</sup> כִּזְ שֶׁחֵלֶב קִטְנָה קוֹרֵא אוֹתָהּ it is called *ḥē*, when it is as long as the lily is small, it is named *ḥē*, when it is full-grown it is named *shoshannah*; v. חִבָּא.

**חָבַק** (b. h.; cmp. אָבַק a. חָבַב) *to embrace, press, fasten.*  
*Part. pass.* חֲבוּקִים, pl. חֲבוּקִין *clinging to, creeping* (of vines).  
 Y. Kil. VI, beg., 30<sup>b</sup> ח' לכוּתֵל *creeping up the wall.*

*Pi.* באין ומתבקין וכו' Pesik. R. s. 3 to embrace. they shall come and embrace Rachel's grave; a. fr.

*Hithpa.* הִתְחַבַּק *to embrace one another, make love.* Y. Bets. II, 61<sup>c</sup> וְכִי תִתְחַבֵּק עִם אִשְׁתְּךָ *making love to thy wife;* Y. Sabb. II, 6<sup>a</sup> bot. מִחַבֵּק.

**חֶבֶק**, *Pa.* חֶבֶק 1) same. Targ. Prov. IV, 8 חֶבְקָהּ embrace her (Wisdom). Ib. V, 20; a. e.—Pes. 111<sup>b</sup> חֶבְקָהּ לְדִירָקְלָא (Ms. M. דְּרִיקָה, v. Rabb. D. S. a. l. note, Rashi נפלא אֲדִירָקְלָא, Rashb. (נפלא אד' he threw his arms around the tree.—2) to fold hands, comp. חֶבְקָנִיתָא. Targ. Prov. VI, 10 (h. text חֶבֶק).

**חֶבֶן** m. (preced. wds.) *junction*; 1) *loop of ribands on the shoe, ankle loop*. Nidd. 58<sup>a</sup> **דָּר מִקוֹם דָּר** the part of the leg to the place where the loop sits (is called the inside of the leg); **וְדָר עֲצָמִי** and (if blood is found) on the ankle itself. [Oth. opin.: 'the place where the leg meets the thigh in a squatting position', Ar.—'the knee-hole with its sinews', Rashi.]—2) *riband around the neck*.—**פִּלְיָהּ**. Sabb. 57<sup>a</sup>.—3) *a band with which the saddle or housing of an animal is fastened around its belly*; [oth. opin.: *the housing itself*]. Kel. XIX, 3. Sifra Sh'mini, Sh'rats., Par. 6, ch. VIII; Sabb. 64<sup>a</sup>. B. Bath. 78<sup>a</sup>, v. **פִּלְיָהּ**.

**חָבַר** (b. h.) 1) *to join, befriend, assist.* Y. Ab. Zar. I, 39<sup>b</sup> <sup>top</sup> (ref. to Ps. LVIII, 6) [read:] חוֹבְרוֹ הוּא כל מי שדריח חוֹבְרוֹ (in his political ambition), him he befriended.—Esp. חוֹבֵר, pl. חוֹבְרִים, חוֹבְרִין *having a share in the ownership of a sacrifice*, v. תְּכִיפָה, Men. IX, 9 (93<sup>b</sup> bot.) אחד מנין לכל החוֹ חוֹ (Ms. M. (ed. תְּכִיפָה) one of the company does the waving in behalf of all of them. Ib. 94<sup>a</sup> נִתְמַעֲטָה בְּחוֹ is reduced in numbers as regards the participants (only one of them being required to act). Tem. 2<sup>a</sup>; Arakh. 2<sup>a</sup> בְּעִלֵּי זֶה (sub. קָרְבָן) partners of a sacrifice (also בעִלֵּי קָרְבָן).—2) with עַל (cmp. זָוַג) *to join against, protest.* B. Bath. 11<sup>a</sup> חוֹבְרֵי עֲלֵיו וְ חוֹ his brothers &c. combined to protest against his actions.—3) *to tie, fascinate, charm.* Lam. R. to I, 5 חוֹבְרִין וְ חוֹבְרִין they procure a charmer and charm the serpent. Sifrē Deut. 172 חוֹ מְרֹבָה he who charms large objects; Ker. 3<sup>b</sup> גְּרוֹל חוֹ חוֹבֵר חָבַר רַבְלָא הָדִין הוּא Ker. l. c. חוֹבֵר חָבַר רַבְלָא הָדִין הוּא but what kind of charmer (Deut. XVIII, 11) is he that is liable only to lashes (v. לָאָה)?; a. fr.—[4] (cmp. חָבַל) *to unshape, wound.* Denom. חוֹבֵר.]

*Pi.* חִיָּב 1) *to join, fasten*. Yalk. Job 927 (ref. to Job XL, 30) מִי שֶׁרָצָה בְּמַצוֹת whoever befriended himself with good deeds; Tanh. Nitsab. 4 (corr. acc.). Kel. XIV, 2

לֹא וְחִבְּרָה (or וְחִבְּרָה) and he fastened the tube to it (the staff). Ib. מִשְׁחִיבָה from the moment he attaches it, opp. כֹּל דָּמָ' וְ' מִדּוּבָר. Ib. XII, 2 חֲבֵל, v. מְשִׁיחֵבֵל whatever is fastened (belonging) to an object fit to become unclean &c. (לִקְרָאֵנָּה) מ' *fixed, immovable*, opp. רִחוּשׁ. B. Mets. 89<sup>a</sup> בָּמָ' אוֹכֵל בָּמָ' may eat of what is standing in the field (Deut. XXIII, 25, sq.). פֶּהִיחַ IV, 1, v. בָּלִיחַ. Y. ib. 18<sup>a</sup> מ' וְאֵינוֹ and when the Mishnah says וּבְרִיחַ וּבְרִיחַ, it does not mean 'of that which is attached to the vine and tree'; בָּמָ' בְּרִיחַ וְ' if you say, it means that which is attached, then the Mishnah means to say that the owner must designate the *Peah* while it is up (on the tree) &c.—Ib. II, beg. 16<sup>d</sup> (in a passage misplaced and corrupted) הָא גָּרַם מ' וְאֵינוֹ מ' this 'fence' (Mish. ib. II, 3) is to be considered as something attached to the ground (like a growth) and (in other respects) as not attached.—2) to *charm*. Lam. R., introd. (R. Josh. 2) הִתְחַיֵּל מִקְדָּר (מִחֲבֵר חֲבִיִּים) he began to consult charmers (with ref. to Ez. XXI, 26). Suh. 65<sup>a</sup> מְקַטֵּר לְחֵיבֵר he burns incense for charming purposes (to exorcise the demons); a. fr.

*Nif.* נִתְּבַר *to be joined, gathered.* Gen. R. s. 80 (ref. to Hos. VI, 9) as the priests נְתַבְּרִים *על וכו'* are grouped around &c.; Macc. 10<sup>a</sup> מִתְּתַבְּרִין *וכו'.*

*Hithpa.* הִתְחַבֵּר, *Nithpa.* נִתְחַבֵּר 1) same; v. supra.—2) to associate, make friends with. Ab. I, 7.—Num. R. s. 20, beg. נִתְחַבְּרֵי מוֹאָב וְכִנְזָא Moab and Midian formed an alliance; Tanh. Balak 3.—3) to be charmed, spellbound. Ib. B'shall. 18 מִיֵּד נִתְחַבֵּר at once the bird is spellbound (by the snake looking at its shadow) and falls to pieces; Yalk. Ex. 255 מִתְחַבֵּר (מתחבר); Mekh. B'shall., Vayassa, s. 1 מִתְחַבֵּר על צִלוֹ (ימֵד) it remains spell-bound over its own shadow.

**חָבַר**, *Pa.* חָבַר ch. same, 1) *to fasten, join.* Targ. Ps. CXIX, 69 (Ms. חָבַר *Pe.*; h. text סָפַל).—2) *to combine against.* Targ. Job XVI, 4 (h. text אֲתַבִּירָה).—3) *to charm.* Targ. Y. I Deut. XVIII, 11.—4) *to wound*, v. infra. [Y. Maas. Sh. V, 56<sup>b</sup> bot., חָבַר.]

*Itkpa.* אִתְּכָּבֶר, אִתְּכָּבֶר 1) to associate. Targ. Hos. IV, 17; a. e.—2) to be wounded. Keth. 5<sup>b</sup> רֵם מִפְּקַד פְּקִיד אוֹ תְּכִיבִיר רֵם מִפְּקַד אִתְּכָּבֶר is the blood (in the womb) stored up, or is it the result of a wound?; ib. 6<sup>a</sup> רֵם תְּכִיבִיר מִתְּכִיבִיר.

**חֵבֵר** m. (b.h.; preced. wds.) (with suff. חֵבֵרִי) 1) *associate, friend, partner* (in sacrifices); *colleague, fellow-student; fellow-being; of the same kind* (also of things) Ab. II, 9 טוֹב ד' חֵבֵר a true friend; ד' רַע a false friend. Ib. 10 בֵּר חֵבֵרֵךְ thy neighbor's honor. Sabb. 63<sup>a</sup> top עֵבֶר with a good friend (an obscene disguise for a fair woman, v. פִּתְיָדָלִי); a.v. fr.—ד' וְחֵלְמִיד (in Babli) ד' חֵלְמִיד colleague and pupil, a title of distinction for a student, *fellow*. Y. Shek. III, beg. 47<sup>b</sup>; Y. B. Bath. IX, end, 17<sup>b</sup>, a. e. ד' חֵבֵר was a fellow under R. Ak.; Bab. ib. 158<sup>b</sup>. Ber. 27<sup>b</sup> הוּא ד' חֵבֵר who was a fellow (under Rab).—2) *Ĥaber, Fellow*, a scholar's title, less than חֲבִים or חֲבָנִין Kidd. 33<sup>b</sup> (in Chald. phras.) אֲנָא ד' חֲבִים ye are *ḥakime* (doctors), and I merely a fellow. Snh. 8<sup>b</sup>, a. e. (חֲבָנִין) ד' חֵבֵר, v. הִתְחַבֵּר; a. fr.—Gen. R. s. 84 (play on חֲבָנִין) חֲבֵר חֲבֵר that worthy scholar buried &c.—3) *Ĥaber*.

*member of a religious or charitable association, esp. member of the order for the observance of levitical laws in daily intercourse.* Dem. II, 3. Tosef. ib. II, 2 מקבלין ד' *is accepted as a member of the order; a* v. fr.—*Pl.* חֲבֵרִים, חֶבֶר. Ber. 28<sup>b</sup> וְלֹא יִשְׁלִי חֶבֶר וְכ' *that my colleagues (in court) may not fail in a decision of the law.* Ib. חֲבֵרֵיהֶם בְּכַבּוּד חֻזְרוּ חֻזְרוּ take heed of your fellow-students' honor. Bekh. 30<sup>b</sup> ד' בְּפִי שְׁלֹשָׁה ד' *in the presence of three members of the order.* Pesik. R. s. 11 וְכ' חֲבֵרֵיהֶם חֲבֵרֵיהֶם *the members of societies among them are engaged in charitable work.* Ib. חֲבֵרֵיהֶם וְאֵין חֲבֵרֵיהֶם *and their neighbors (the fruits in the same bag) are not affected; a. v. fr.—Fem.* חֲבֵרָה, חֶבֶרָה, חֶבֶרֶת, חֶבֶרֶת, חֶבֶרֶת. Shh. 8<sup>b</sup> אִשָּׁה חֲבֵרָה *a scholarly woman (acquainted with the law).* Ber. 48<sup>b</sup>, a. fr. אֵין מְלֻכּוֹת מְנוּעָה בְּחֶבְרָתָהּ וְכ' *one term of office does not touch upon its successor even at a hair's breadth (duration of power is preordained).* Deut. R. s. 7 טִיפָּה מֵחֶבְרֵת בְּחֶבְרֵתָהּ *one rain-drop does not mix itself with the other; a. fr.—Pl.* חֶבְרֵת. Sabb. 129<sup>a</sup> וְכ' חֲבֵרֵתָהּ, v. אָגַם, a. fr.

חֶבֶר m. (b. h.; preced. wds.) 1) *association*.—חֶבֶר *a town organization, congregation* (for divine services, study, charities). Ber. IV, 7. R. Hash. 34<sup>b</sup>. Meg. 27<sup>b</sup> top (Rashi: חֶבֶר *a scholar maintained by the town*, v. preced. w.).—2) *charm*. Shh. 65<sup>a</sup>; Ker. 3<sup>b</sup>, v. חֶבֶר.—Pl. חֶבֶרִים. Lam. R. introd. (R. Josh. 2), v. חֶבֶר, Pl.—3) *a load of sacks tied across an animal's back*, to unload which you must lift them before untying, contrd. to חֶבֶר גּוֹאֲלֵק *a load kept in balance by equal weight on both sides*, to unload which you need only untie the knot on the animal's back. Sabb. 154<sup>b</sup> מֵאָז לֹא בַחֲבֵר גּוֹלֵק וְכ' ed. (Ms. M. באבר גזול or גדול) do you not think (when it says, ib. XXIV, 1, 'he unties the ropes and the sacks drop of themselves') a *heber* is meant which must be lifted along the sides of the animal?; לֹא בַחֲבֵר 'בַּחֲבֵר אֶגְלוֹקִי Rashi Ms. a. Ar. (ed. באבר אגלווקי, Ms. M. בגאלקי, read: גופיירו, v. Rabb. D. S. a. l. note 7) no, a balanced load is meant &c.; v. Ar. Compl. ed. Koh. s. v. חֶבֶר. Cmp. אַבְרוּרִי.

חַבֵּר m. (b. h. *associate*; Talm. = חֻבֵּר, v. חֻבֵּר.) 1) *charmer*. Snh. 65<sup>a</sup>, v. חַבֵּר. Deut. R. s. 7; a.e.—2) *magus* (v. אֲמַנְשֵׁא), *Parsee priest*, *guebre* in gen. *Parsee government*. Sabb. 11<sup>a</sup> הָחָה נִכְרִי וְלֹא הָחָה ד' (v. Rabb. D. S. a. l. note 80) rather under heathen (Roman) government, than under a Parsee.—חַבְרִים, חַבְרִין. Kidd. 72<sup>a</sup> הָרִאֲנִי חַבְרִין לִּי let me see (give me a description of) the Parsees (as opposed to Persians). Pes. 113<sup>b</sup>. Yeb. 63<sup>b</sup> (ref. to Deut. XXXII, 21 גִּירֵי נֹכַח לִי) אֵלֶּי ד' this means the Parsees.

**חַבְרָא** ch. same, 1) *charmer*, v. **חַבְרֵא** II.—  
 Lev. R. s. 22; Yalk. Koh. 972 **חַבְר** אֵתָּה חַר חַבְר (Gen. R. s. 10;  
 Koh. R. to V, 8 **חַבְר**, corr. acc.) a charmer (of snakes)  
 came; Tanh. Huck 1.—**חַבְרֵא** **חַבְרֵא** Snh. 65<sup>b</sup> מִן דָּא חַרְתּוּ  
 אֵתָּה חַבְרֵא a creation of the charmers.—2) *Parsee*. Gitt. 16<sup>b</sup>, sq.  
 וְכִי אֵתָּה חַבְרֵא אֵתָּה חַבְרֵא a Parsee came and took the lamp from  
 them.—**חַבְרֵא** **חַבְרֵא** Sabb. 45<sup>a</sup> מִן דָּא חַבְרֵא from fear of the  
 Parsees (that they might see the lights). Yeb. 63<sup>b</sup> אֵתָּה חַבְרֵא  
 חַבְרֵא the Parsees have entered the Jewish colonies

of Babylonia. Bets. 6<sup>a</sup> but nowadays רַב־רֵיכָה when there are Parsees (forcing to public labors).

**חֶבֶר** m.=h. חֶבֶר 1) *friend, neighbor, fellow-being* &c. Targ. Prov. X, 24 (h. text חֶבֶר); a. fr. [Targ. Hos. III, 1 בחבריה v. חֶבֶר I.].—B. Bath. 28<sup>b</sup>, a. fr. חֶבֶר ד' חֶבֶר thy friend has a friend, and thy friend's friend has a friend (you cannot claim ignorance). Sabb. 31<sup>a</sup> חֶבֶר ד' חֶבֶר do not unto thy neighbor what would be hateful to thee; a. v. fr.—*Pl.* חֶבֶר, חֶבֶר. Targ. Jud. XIV, 11; a. fr.—B. Bath. 16<sup>b</sup> חֶבֶר ד' חֶבֶר either a friend like those of Job, or death; a. e.—Esp. *Häber*, a) *scholar* (v. preced.), *fellow-student*; b) *member of an order*. Bets. 25<sup>a</sup> חֶבֶר our fellow-student (Rab Hīsa); חֶבֶר the son of &c. (Rab Huna).—Y. Taan. I, 64<sup>c</sup> חֶבֶר חֶבֶר R. H. the 'Fellow of the Rabbis'.—*Pl.* חֶבֶר, חֶבֶר, חֶבֶר, חֶבֶר. Targ. Job XII, 2. Ib. XL, 30 Ms. (ed. חֶבֶר). Nidd. 6<sup>b</sup> חֶבֶר חֶבֶר the *Häberim* observe &c., חֶבֶר. Hull. 12<sup>b</sup> חֶבֶר חֶבֶר O. junior, of the *Häberim* (Tosaf.: of *Habaria*, pr. n. pl.); Taan. 24<sup>a</sup>. Gen. R. s. 13, end חֶבֶר חֶבֶר A., one of the *H.*, visited a sick person, v. חֶבֶר חֶבֶר.—Fem. חֶבֶר, חֶבֶר. Targ. Ps. CX, 1 (v. Ber. 48<sup>b</sup> quot. s. v. חֶבֶר fem.). Targ. O. Ex. XI, 2; a. e.—Yeb. 63<sup>b</sup> (prov.) חֶבֶר חֶבֶר correcting a bad wife by giving her a rival will be more effective than thorns; a. fr.—*Pl.* חֶבֶר, חֶבֶר. Targ. Jud. XI, 37, sq. חֶבֶר חֶבֶר בית חֶבֶר.

**חִבְרַבְר** (denom. of חִבְרָא *to darken*. Targ. Ps.  
CXXXIX, 11 מִחִבְרַבְר מִחֵבֶרֶד (ed. Wil. מֵחֵד).

**חִבְרָבֵר** m. (v. preced.) [*hiding in the dark*,] *ḥābar-bar*, a species of *lizard*. Sifra Sh'mini, Sh'rats., ch. VI, Par. 5 (a subspecies of צב; Hull. 127<sup>a</sup> ערוד). Gen. R. s. 82, end מהם ד' ויצא (not ויצא; Hull. l. c. ערוד); Y. Ber. VIII, 12<sup>b</sup>, v. חִבְרָבֵר. Ib. V, 9<sup>a</sup> bot. (Bab. ib. 33<sup>a</sup>, Tosef. ib. III, 20 ערוד).—Y. Yoma VIII, 45<sup>b</sup> top חִוְרָבֵר.

**חֲרִיץ** ch. same. Y. Ber. V, 9<sup>a</sup> bot. ח' חריץ (not חריץ).

**חֲבֵרְבֵירִי** m. pl. (preced. wds.) *groping in the dark, temporary loss of direction*. Targ. Y. II Gen. XIX, 11 Var. (ed. חֲבֵרְבֵירִי, read חֲבֵרְבֵירִי); v. חֲבֵרְבֵירִי.

חֵבֶר, pl. חִבְרוֹת, v. חֵבֶר.

חֶבְרוֹן (b. h.) pr. n. pl. *Hebron*, in Judea. Macc. 9<sup>b</sup>. Gen. R. s. 84 (ref. to Gen. XXXVII, 14) וְיִשְׂרָאֵל אֵין הָרִי וְיִשְׂרָאֵל אֵין הָרִי is not H. situated on a mountain? Yoma III, 1 עַד שְׁבִרָה up to the horizon over H.; a. fr.

**חֲבֵרִיָּא** m. (reduplic. of חֵבֵר) *companionship, association*: Keth. 65<sup>a</sup> לָךְ וּלְחֵבֶרְךָ וּלְחֲבֵרֶיךָ for thine own sake, and for the sake of thy friend and thy association (social standing). [Yalk. Is. 292, ed. Salon., fr. Pes. 118<sup>b</sup> לחֲבֵרֶיךָ, v. Rabb. D. S. a. l. note 300.]

**חַבֵּרִי** f. 1) *the condition of a Haber* with reference to levitical pureness; *the Order of Hāberim*. Bekh. 30<sup>b</sup> הַבָּא לְקַבֵּל דְּבַרִּי he who comes before scholars to take upon himself the obligations of a *haber*. Tosef. Dem. III, 4 אֲנִי מִתְחַבְּרֵיהֶן ed. Zuck. (Var.

(מחבורה) is expelled from the order; Y. ib. II, 23<sup>a</sup> top (מחבור) (cor. acc); a. fr.—2) *the position of a scholar, 'fellowship'*. Y. Ber. V, 9<sup>a</sup> bot. 'וב' 'ואר' even the appellation of fellowship (if you had called us *hāberim*) would not have been unbecoming to us.

**חֲבֵרָה** ch. (preced.) 1) *attachment; companionship, friendship*. Targ. Ps. CXXXIX, 2 (h. text רֵעִי).—Taan. 23<sup>a</sup> (prov.) אוּר אוּר מִחֲבֵרָה (Ms. M. חֲבֵרָה אוּר) either companions or death; B. Bath. 16<sup>b</sup> (v. Rabb. D. S. a. l. note 90). Ber. 34<sup>a</sup> top כלפי שמיא ח' (כפי שמיא) is there a social equality with reference to Heaven (dare man treat prayer as he would a talk with a friend?); Meg. 25<sup>a</sup>. —2) (collect. noun) *scholars of the college*. Yeb. 96<sup>b</sup> נמי ח' the fellows (my pupils), too, are quoted against me?—Y. Shebi. VII, 37<sup>c</sup> top וחבוריהויה ח' (v. חבוריהויה).—Pl. תְּבִירָה. Hull. 57<sup>b</sup> Rashi (ed. חבוריהויה, corr. acc.).

**חֲבֵרִית**, Y. M. Kat. I, 80<sup>b</sup> top, v. פְּרִית.

**חֲבֵרָה**, חֲבֵרָה, v. חֲבֵר.

**חֲבֵשׁ** (b. h.): 1) *to tie; 1) to saddle, harness*. Gen. R. s. 55, end (חֲבֵשׁ חֲבֵשׁ שֶׁח' ו' the harnessing which Abraham did.—2) *to imprison, chain*. Y. Sot. IX, 24<sup>b</sup> top; Tosef. ib. XV, 7 (Var. lect.) חֲבֵשׁ attempted to force him by imprisonment, v. חֲבֵשׁ. Deut. R. s. 2 חֲבֵשׁ חֲבֵשׁ he could imprison (condemn) whom he wanted to, opp. פָּדָה. Y. Pes. VIII, 36<sup>a</sup> bot. חֲבֵשׁוֹהוּ יִשְׂרָאֵל if Israelites keep him in prison (and promised to let him free for Passover); a. fr.—Part. pass. חֲבֵשׁוֹהוּ, Ber. 5<sup>b</sup>, a. e. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ a prisoner cannot release himself from prison (one cannot do as much for himself as he can for others). Ib. 54<sup>b</sup>. B. Bath. 20<sup>a</sup> חֲבֵשׁוֹהוּ imprisoned by royal authority; a. fr.—3) (agric.) *to narrow in, to plant one species too near another species, to produce Kilayim* (כְּלָאִיִּם). Y. Kil. III, beg., 28<sup>c</sup>; Y. Sabb. IX, 11<sup>d</sup> bot. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ one species must not meet with the other (in the soil) so as to prevent its growth. Y. Kil. III, 28<sup>d</sup> חֲבֵשׁוֹהוּ at what distance, lengthwise, does one interfere with the other (so as to be forbidden to plant)? Ib. II, 28<sup>a</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ one cannot make forbidden as Kilayim that which is not his own (by planting too near); a. fr.—Part. pass. חֲבֵשׁוֹהוּ, f. חֲבֵשׁוֹהוּ too closely planted between different species. Ib. I, end, 27<sup>c</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ barley planted between.

**Nif. חֲבֵשׁוֹהוּ** 1) *to be imprisoned, be detained*. Keth. II, 9 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ a married woman that has been detained in the power of gentiles, if for money &c.; a. e.—2) *to be planted too closely, to become forbidden as Kilayim*. Y. Kil. III, 28<sup>d</sup> bot. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ becomes forbidden by a neighborhood of eight cubits. Ib. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ that it is not made forbidden at a distance of more than eight cubits.

**Hif. חֲבֵשׁוֹהוּ** *to be the cause of prohibition as Kilayim*. Ib. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ that it does not cause a prohibition at a distance of more &c.

**Hithpa. חֲבֵשׁוֹהוּ** *to be kept as prisoner*. Sabb. 152<sup>b</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ (Ms. M. חֲבֵשׁוֹהוּ) and they, themselves, shall be kept in prison.

**חֲבֵשׁ** ch. same, *to imprison*. Y. B. Bath. V, end, 15<sup>b</sup> חֲבֵשׁוֹהוּ ought to be put in prison.—Part. pass. חֲבֵשׁוֹהוּ closely packed. Hull. 52<sup>a</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ (Var. חֲבֵשׁוֹהוּ, ed. חֲבֵשׁוֹהוּ) whatever is closely packed (e. g. wheat) is liable to cause injury to an animal falling upon it.

**Hithpa. חֲבֵשׁוֹהוּ** *to be imprisoned*. Lev. R. s. 30 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ he was put in prison; Pesik. Ul'kah., p. 182<sup>a</sup> חֲבֵשׁוֹהוּ (ed. חֲבֵשׁוֹהוּ).

**חֲבֵשׁוֹהוּ** f. (preced. wds.) *saddling, harnessing*. Gen. R. s. 55, end (ref. to Gen. XXII, 3, a. Num. XXII, 21) חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ let (Abraham's) act of harnessing (anxiety to obey the Lord's behest) come and stand (protect) against (Balaam's) harnessing (anxiety to curse); Mekh. B'shall. s. 1 חֲבֵשׁוֹהוּ.

**חֲבֵשׁוֹהוּ**, Y. Sabb. V, 8<sup>a</sup> חֲבֵשׁוֹהוּ, v. חֲבֵשׁוֹהוּ I.

**\*חֲבֵשׁוֹהוּ** pr. n. pl. *Habta*, home of a Highpriest Phineas (Josephus B. J. IV, 3, 8 *Aphtha*). Tosef. Yoma I, 6 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ (Lev. R. s. 26, end חֲבֵשׁוֹהוּ).

**חֲבֵשׁוֹהוּ**, v. חֲבֵשׁוֹהוּ.

**חֲבֵשׁוֹהוּ**, v. חֲבֵשׁוֹהוּ.

**חֲבֵשׁוֹהוּ**, v. חֲבֵשׁוֹהוּ.

**חֲבֵשׁוֹהוּ** m. (b. h.; חֲבֵשׁוֹהוּ; cmp. חֲבֵשׁוֹהוּ) 1) *anniversary, festival*. Lev. R. s. 29; Pesik. Bahod. p. 153<sup>a</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ a New-Moon of a month in which there is a festival and whose festival coincides with the New-Moon, v. חֲבֵשׁוֹהוּ I. Y. Taan. IV, 69<sup>b</sup> bot., v. חֲבֵשׁוֹהוּ. Sot. 36<sup>b</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ their (the Egyptians') festive day; a. fr.—Esp. *hag* (festive period), the Feast of Booths with its Eighth Day of Convocation (שמִּינִי עֶצְרָה). Succ. IV, 2 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ the first Holy Day of the *hag*; ib. 5 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ the last &c. (the eighth day); a. fr.—2) *pilgrim's festive offering*. Hag. 10<sup>b</sup>, v. next w., a. חֲבֵשׁוֹהוּ. Pl. חֲבֵשׁוֹהוּ, constr. חֲבֵשׁוֹהוּ. Ber. 33<sup>b</sup> חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ periods of free-will offerings.

**חֲבֵשׁוֹהוּ** I ch. same. Targ. Deut. XVI, 16.—Targ. Y. Gen. XVIII, 14 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ (h. text חֲבֵשׁוֹהוּ); a. fr.—Hag. 10<sup>b</sup> (ref. to Ex. XII, 14) how can you prove that this *hag* means (festive) offering, חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ perhaps it means 'celebrate a feast'?—Ib. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ . . . חֲבֵשׁוֹהוּ . . . חֲבֵשׁוֹהוּ perhaps the text means to say, 'eat and drink and have a feast (rejoice) before me' (without alluding to special pilgrims' offerings)?—Ib. (ref. to Ex. XXIII, 18) חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ (חֲבֵשׁוֹהוּ) if you would say, חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ means feast (merry-making) &c.—Koh. R. to III, 2 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ between the Feast of Booths and Hānuckah. Y. Sabb. VIII, beg. 11<sup>a</sup>; a. fr.—Pl. חֲבֵשׁוֹהוּ, חֲבֵשׁוֹהוּ. Targ. Ez. XLVI, 11; a. fr.

**חֲבֵשׁוֹהוּ** II pr. n. m. (abbr. of Haggai) *Hagga*, an Amora. Ab. Zar. 68<sup>a</sup>. B. Kam. 42<sup>a</sup> Ms. M. (ed. חֲבֵשׁוֹהוּ).

**חֲבֵשׁוֹהוּ**, pl. חֲבֵשׁוֹהוּ, v. חֲבֵשׁוֹהוּ.

**חֲבֵשׁוֹהוּ** m. (b. h.) 1) *hopper, locust*. Sabb. IX, 7 חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ a living clean (eatable) locust.—Pl. חֲבֵשׁוֹהוּ חֲבֵשׁוֹהוּ.

Hull. 63<sup>b</sup> מיני ד' species of locusts. Pes. III, 5 (spreading apart) כְּקַרְנֵי ד' like the proboscides of locusts. Sabb. 106<sup>b</sup>; Tosef. ib. XII (XIII), 5. Gen. R. s. 38 the palm-trees appeared to them כְּכַלֵּי ד' as though they were locusts (v. תָּגַז).—2) (metaph.) *pudenda*. Sabb. 152<sup>a</sup>, v. עֲגָבָה. V. also קָרְסִיל.

י תָּגַב ch. same. Targ. O. Lev. XI, 22 ed. Berl. (oth. ed. תָּגַב; Y. כְּרוּבָב).

תָּגַב (b. h.; cmp. תָּגַב [to turn], (denom. of תָּג) to celebrate an anniversary, to observe a festival, to make a periodical pilgrimage. Num. R. s. 20 אִמְרָה הַתָּגִיבָת רַב' a nation that celebrates three pilgrims' festivals.—Esp. to offer the pilgrim's festive sacrifice (תָּגִירָה). Hag. I, 6 רַב' הוֹגֵב וְכ' he who failed to offer on the first day . . . , may do so during the entire festive season. Pes. 70<sup>b</sup> תָּגַבְתֶּם חֲגִירָה you have offered &c.; a. fr.

תָּגַב ch. same, 1) to turn, draw a circle. Targ. Prov. VIII, 27 (Ms. תָּגַל).—2) to celebrate a festival; to feast. Targ. O. Deut. XVI, 15 וְיִהְיֶה (Y. תָּגֵנִי). Targ. I Sam. XXX, 16.—Hag. 10<sup>b</sup> רִוְגֵי חֲגָא v. תָּגַב I.

תָּגַב m., pl. constr. תָּגִירָה (b. h. constr. תָּגִיר, תָּגַב, cmp. תָּגַב) rugged places, clefts. Targ. Cant. II, 14.

תָּגִיר, v. תָּגַב.

תָּגִיר m. (b. h.) girdle, outfit, v. next w.

תָּגִירָה f. (b. h.; תָּגִיר 1) girding, wearing apparel for travelling, outfit.—Pl. תָּגִירָה, constr. תָּגִירָה. Gen. R. s. 19 (ref. to Gen. III, 7) אֵלָא תָּגִירָה תָּגִיר it does not say *hagorah* (a girdle) but *hagoroth* which means sets of outfits; [Ar. תָּגִיר תָּגִירָה, v. תָּגִירָה] v. תָּגִירָה 2) an enclosure, rope-fence, contrad. to תָּגִירָה א. פִּשְׁתִּין. Erub. II, 4 (Ar. תָּגִירָה).

תָּגִירָה m., pl. תָּגִירָה (cmp. תָּגַב, תָּגַב) a species of wild bees, or locusts. Sabb. 106<sup>b</sup> וְכ' Ms. הצד הגבים ד' וְכ' O. (Alf. ed. Const. תָּגִירָה, Rashi תָּגִיר, v. Rabb. D. S. a. l. note 200) if one catches (on the Sabbath) locusts, *hagazin* &c.; Y. ib. XIV, beg. 14<sup>b</sup> תָּגִירָה וְחֻשִׁין read תָּגִירָה וְחֻשִׁין.—Bekh. 7<sup>b</sup> רִבֵּשׁ תָּגִירָה וְחֻשִׁין (cmp. תָּגִירָה; Makhsh. VI, 4 תָּגִירָה omitted) the honey of &c.

\*תָּגִירָה ch. same.—Pl. תָּגִירָה or תָּגִירָה. Y. R. Hash. II, 58<sup>a</sup> top the palm-trees of Babylon appeared to us כְּאֵילָן תָּגִירָה (corr. acc. or תָּגִירָה); v. Gen. R. s. 38, quot. s. v. תָּגִירָה.

תָּגִירָה (b. h.) pr. n. m. 1) *Haggai*, the Prophet. Naz. 53<sup>a</sup>. Yeb. 16<sup>a</sup>; a. fr.—2) also תָּגִירָה, name of several Amoraim. Y. Ber. II, 5<sup>b</sup> top.—Y. Dem. III, 23<sup>b</sup> bot. B. Kam. 42<sup>a</sup>, v. תָּגִירָה II. V. Fr. M'bo, p. 79<sup>b</sup>, sq.

תָּגִירָה f. (תָּגִיר 1) celebration, esp. pilgrimage to Jerusalem for the festivals. Ber. 33<sup>b</sup> תָּגִירָה הָרֵגֶל the pilgrimage of the festive season. Lam. R. to I, 17, v. תָּגִירָה.—2) the festive offering of the visitors of the Temple on the festivals (Ex. XXIII, 14, a. e.) Hag. I, 2. Y. ib. 76<sup>a</sup> bot.

תָּגִירָה his festive sacrifice; a. fr.—Pl. תָּגִירָה. Hag. I, 8 the laws concerning festive sacrifices; Tosef. Ib. I, 9.—3) *Häggigah*, a treatise of the Mishnah, Talmud Babil. a. Y'rushalmi, a. Tosefta.

תָּגִירָה, v. תָּגִירָה.

תָּגִיר, v. תָּגִיר.

תָּגִירָה, Y. R. Hash. II, 58<sup>a</sup> top, v. תָּגִירָה.

תָּגִירָה, תָּגִירָה, תָּגִירָה m. (=h. תָּגִיר) lame, halting. Targ. Lev. XXI, 18. Targ. Job XXIX, 15; a. e.—Pl. תָּגִירָה. Targ. Is. XXXIII, 23.

תָּגִירָה f.; v. תָּגִירָה 2).—בֵּית ד' pr. n. Beth-Häggirah, name of a family. Y. Meg. I, 71<sup>d</sup> bot. שֶׁל ב' ד' (ed. Krot. תָּגִירָה) those of the family of &c.

תָּגִירָה (cmp. תָּגִיר 1) to draw a circle. Targ. Prov. VIII, 27 Ms., v. תָּגִיר.—2) to go around, v. infra.

Pa. תָּגִירָה to go around (visiting, peddling, begging; cmp. P. Sm. 1191). Y. Sot. III, 19<sup>a</sup> bot. (expl. שְׂוִבְרִית) [read:] תָּגִירָה she goes about visiting and gets a bad reputation. [Gen. R. s. 17 וְהָיוּ תָּגִירָה לָהּ Ar. ed. Kolh.; Yalk. Is. 352 וְהָיוּ תָּגִירָה לָהּ and she (his wife) went around begging, leading him.]

תָּגִירָה m. (cmp. תָּגִיר, תָּגִיר) rabbit, or cony.—Pl. תָּגִירָה. Targ. Prov. XXX, 26 (Ar. s. v. תָּגִיר; some ed. תָּגִיר, corr. acc.).

תָּגִירָה I (b. h.) to encircle; to gird. Sabb. 63<sup>a</sup> אִם תִּהְיֶה כְּחֹרֶת . . . if a scholar be even revengeful . . . like a serpent, bind him around thy loins (be not afraid of him). Midd. III, 1 תָּגִירָה וְכ' and a red line went around it.—Gen. R. s. 71 לֹא דָּא מִתְּגִירָה כְּנֻגָה did he not gird his loins (in bold prayer) in her presence (Gen. XXV, 21)? Ex. R. s. 43, beg. תָּגִירָה בְּתַפְלָה (sub. תָּגִירָה) he began to pray boldly. Taan. 14<sup>b</sup> שֶׁק' לִתְגִירָה to put on sackcloth (for prayer); a. fr.

תָּגִירָה ch. same. Y. Ned. III, beg. 37<sup>d</sup> דָּא עָלִיהּ מִתְּנָא ד' עליה מיתנא ד' tied a rope around it, i. e. made the law more stringent. Bab. ib. 49<sup>b</sup> וְהוֹלִיכִי צִדְעִי (Rashi: וְהוֹלִיכִי אֵת, Ar. וְהוֹלִיכִי) and I had my forehead tied up.

תָּגִירָה II (v. תָּגִיר) to halt, to limp; to hesitate. Hull. 18<sup>a</sup> וְכ' כָּרִי שֶׁתָּגִירָה כָּרִי a notch deep enough for the nail to halt on passing over the edge; Bekh. 37<sup>b</sup>; Tosef. ib. IV, 1 תָּגִירָה and it (the finger nail) is caught.

Hif. תָּגִירָה same. Y. Pes. VII, 35<sup>b</sup> top כָּרִי שֶׁתָּגִירָה כָּרִי enough for the finger to be caught. Zab. III, 1 תָּגִירָה they halt (do not stand firm).

Nithpa. תָּגִירָה to become lame. Tosef. Eduy. I, 14.

תָּגִירָה ch. same, to be lame. Targ. II Sam. IV, 4.

Af. תָּגִירָה same. Targ. II Esth. I, 2. Targ. II Sam. XIX, 27 תָּגִירָה ed. Ven. (ed. Lag. מתוור, oth. ed. תָּגִיר). [תָּגִירָה constr. of תָּגִירָה q. v.]

תָּגִירָה, תָּגִירָה m. (תָּגִיר I; cmp. תָּגִיר) [tied,] limping, lame. Hag. I, 1. Snh. 91<sup>b</sup>; a. fr.—Pl. תָּגִירָה, תָּגִירָה.

Ib. VIII, 4. Mekh. Yithro, Bahod, s. 9; a. e.—Fem. תָּהָרִי, B. Kam. 78<sup>b</sup>; Tosef. ib. VII, 15 דָּהָר a lame animal. [Y. Shebi. VII, 37<sup>a</sup> top דָּהָר, read: דָּהָר.]

תָּהָר pr. n. *Hagar* (*Petra*), a district, emp. next w. Gitt. I, 1 וּמִן הַתָּהָר and from the district of H., v. next w.

תָּהָר I, תָּהָר ch., pr. n. *Hagra*, 1) a town and province in the desert of Shur. Targ. O. Gen. XVI, 14 (h. text בָּרֶד). Ib. 7 (h. text שָׁר). Targ. Gen. XX, 1.—Targ. O. Gen. XXV, 18 (v. תָּהָר).—2) *Petra*. Tosef. Shebi. IV, 11 רָקֶם דָּהָר ed. Zuck. (Var. וְרָכָה דְּוִגְרָא, corrupt.); Sifré Deut. 51 תָּהָר; Yalk. ib. 874 רָגֶם דָּהָר. V. Hildesh. Geogr. p. 51, sq. [Yeb. 116<sup>a</sup> Anan b. Hiya מִדָּהָר, v. מִתְּהָר.]

תָּהָר II pr. n. m. *Hagra*. Y. Meg. I, 71<sup>c</sup> bot.—Y. Peah IV, end, 18<sup>c</sup> (Tosef. Kil. I, 12, a. e. תָּהָר q. v.).

תָּהָר m. ch.=h. תָּהָר 1) *lame*. Targ. Job XXIX, 15 Var.—Sabb. 32<sup>a</sup> (prov.) וְכִי רֵעִי הוּא the shepherd lame, and the sheep running (i. e. in critical moments man's sins come home to him).—2) constr. תָּהָר *hesitating in speech*. Targ. Y. I Ex. IV, 10 (Y. II תָּהָר). Ib. VI, 12; 30 Ar. (ed. קָשִׁי).

תָּהָר, v. תָּהָר.

\*תָּהָר, תָּהָר f. (v. תָּהָר) *lameness, frailty*. Gen. R. s. 23; Tanh. B'resh. 11 אֲסִיָּה אֲסִי תָּהָר (Yalk. ib. 38 תָּהָר) physician, cure thy own infirmity.

תָּהָר f. (v. תָּהָר) *pilgrims' festive season*. Ab. Zar. 11<sup>b</sup> תָּהָר דְּרִישֵׁי הַדֶּל the travelling merchants' season (Arabic fair).

תָּהָר I m. (b. h.; תָּהָר 1) *pointed, sharp*. Hull. 64<sup>a</sup> רָאֵשֶׁה תָּהָר if one side of the egg is pointed, the other rounded (פָּד); ib. (Chald.).—Pl. תָּהָר. Ib.—Fem. תָּהָר. Snh. 94<sup>a</sup>. Ber. 10<sup>a</sup> וְכִי אֲפִי חָרֵב הוּא even if a sharpened sword is laid on one's throat, one must not despair of praying for divine mercy. Gen. R. s. 16 (play on תָּהָר, Gen. II, 14) שְׂרִיחָה קָלָה וְחָרָה וְכִי (Greece) who was rash and sharp in her decrees.—2) *swift*. Pl. as ab. Ber. 59<sup>b</sup> (play on תָּהָר) its waters יִקְלִין וְהֵן are swift and light.—V. תָּהָר.

תָּהָר II m., תָּהָר c.=h. תָּהָר, *one, singular, particular*. Targ. Gen. I, 5; a. v. fr.—תָּהָר בְּשַׁבָּת the first day in the week. Targ. II Esth. III, 7.—Targ. Ps. XXVII, 4. Targ. Ez. XVIII, 10 (some ed. תָּהָר); a. fr.—Y. Ab. Zar. I, 39<sup>b</sup> bot. תָּהָר בְּשׁוּבָא, v. supra. Meg. 11<sup>a</sup>, a. fr. וְהָרִי . . . תָּהָר one authority . . . , another authority &c. Ber. 28<sup>a</sup> הֲיָא תָּהָר לֵךְ אִי הָרִי is this a unique subject to thee (the only thing learned from R. Joh.) or a novel (strange) thing?—Gitt. 44<sup>a</sup>; Bekh. 3<sup>a</sup> תָּהָר שְׁפָרִי one time more (eleven times the value of the sold object); a. v. fr.—[Sabb. 67<sup>a</sup> bot. תָּהָר, v. תָּהָר.—]תָּהָר [like one,] together, simultaneously. Targ. Ps. II, 2; a. fr.—תָּהָר singularly, very much, too much. Targ. Gen. I, 31. Targ. Ps. CXIX, 8; a. fr.

תָּהָר I, v. preced.

תָּהָר II to be glad, v. תָּהָר.

תָּהָר, Tosef. Sabb. VI (VII), 11, Var., v. תָּהָר II.

תָּהָר m. (v. תָּהָר) *merry*. Targ. Is. XXII, 2.

תָּהָר, Pesik. Vayhi, p. 63<sup>b</sup>, v. תָּהָרִי.

תָּהָר (b. h.) [to cut, point,] to be sharp, pointed.

*Pi.* תָּהָר to sharpen, whet, point. Y. Bets. V, 63<sup>b</sup> top תָּהָר רָאֵשֶׁה וְכִי they differ as to pointing the top of the spit (on the Holy Day).—Transf. to whet the mind, to try somebody's acumen, to puzzle. Taan. 7<sup>a</sup> (ref. to Prov. XXVII, 17) תָּהָרִי . . . אִם so do two scholars whet each other's mind &c. Naz. 59<sup>b</sup>, a. e. תָּהָר . . . אִם R. J. said it only in order to encourage the students in raising points; a. e.—Part. pass. תָּהָר sharpened, well discussed, clear and ready. Kidd. 30<sup>a</sup> (ref. to שְׂרִיחָה, Deut. VI, 7) שְׂרִיחָה בְּפִי מִתְּהָרִי שִׁירֵי דָּהָר that the words of the Law be ever ready in thy mouth (Sifré Deut. 34 מִתְּהָרִי, v. מִתְּהָרִי).

*Hithpa.* תָּהָר to be whetted. Gen. R. s. 69 אֵין סָכִין תָּהָר a knife is whetted on the broad side of another, תָּהָר אֵין סָכִין so is a student's mind whetted by a fellow-student, v. supra.

תָּהָר ch. same. Targ. Job XLI, 22. [Targ. Y. I Deut. I, 44 תָּהָר which sting; some ed. תָּהָר, v. תָּהָר.]

*Pa.* תָּהָר 1) as preced. *Pi.* Sabb. 32<sup>a</sup> (prov.) תָּהָר תָּהָר Ms. M. (ed. תָּהָר, Ms. O. תָּהָר) when the ox is thrown down, sharpen the knife (in critical moments man's sins are visited, v. תָּהָר). Hull. 43<sup>b</sup>, a. fr. תָּהָר to try Abbayis' acumen.—Part. pass. תָּהָר ready in answering questions, well-versed, quick (v. preced.). Erub. 13<sup>b</sup> תָּהָר מִתְּהָרִי Ms. M. (ed. מִתְּהָרִי) the reason that I am readier than my fellow-students. Yeb. 14<sup>a</sup> בִּישׁ תָּהָר those of the school of Sh. were more acute. Nidd. 14<sup>b</sup> תָּהָר שְׂמֵחָתִיהָ (read: תָּהָר, v. infra.—2) to cheer up, entertain. Gitt. 68<sup>b</sup>, v. תָּהָר.

*Ithpa.* תָּהָר to be well studied, ready at hand. Keth. 62<sup>b</sup> [read:] תָּהָר שְׂמֵחָתִיהָ (Rashi: מִתְּהָר) he recited his lessons (traditions) well.

תָּהָר f. 1) fem. of תָּהָר I; 2) *sharp side, edge*. Y. Ber. I, 2<sup>b</sup> bot. [תָּהָר, Tosef. Sabb. VI (VII), 11 Var., v. תָּהָר II.]

תָּהָר, תָּהָר f. (תָּהָר) *joy*. Targ. Is. XXXII, 14.—Cant. R. to I, 4, v. תָּהָר. Ber. 55<sup>a</sup> תָּהָר, v. מִתְּהָרִי.

תָּהָר, תָּהָר, תָּהָר f. 1) same. Targ. O. Gen. XXXI, 27 תָּהָר ed. Berl. (Y. תָּהָר; some ed. תָּהָר pl.). Targ. Is. XXXII, 14; a. e.—2) (an exclamation of joy) *aha!* (h. תָּהָר). Targ. Ps. XXXV, 21 (Var. תָּהָר). Ib. 25 Ms. (ed. תָּהָר, v. תָּהָר).—Pl. תָּהָר, v. supra; תָּהָר, v. תָּהָר.—3) *enigma, allegory*; Pl. תָּהָר, v. תָּהָר.

תָּהָר, v. תָּהָר.

תָּהָר, בֹּת דָּהָר, v. תָּהָר.

תָּהָר, Targ. Y. Deut. XVIII, 10; 14 some ed., v. תָּהָר.



**תָּרָה** f. (b. h.; תָּרָה) *joy, rejoicing*. Bets. 15<sup>b</sup> (ref. to Neh. VIII, 10) וְקִיְרִי מִצֹּרֹתָי Ar. (missing in ed.) and fulfill the law of festive rejoicing. Keth. 8<sup>a</sup> (in the wedding benediction).—V. תָּרָה 2).

**תָּרָה, תָּרָה, תָּרָה** v. תָּרָה.

\***תָּרָה** m. pl. (cmp. תָּרָה, a. Syr. תָּרָה P.Sm.1200) *subterranean stores*. Tosef. Toh. VIII, 1; 6 (Var. תָּרָה ed. Zuck., R. S. to Toh. VII, 1 תָּרָה; to ib. 6 תָּרָה).

**תָּרָה, תָּרָה** v. sub תָּרָה.

**תָּרָה** v. תָּרָה.

**תָּרָה, תָּרָה** ch.=h. תָּרָה. Targ. Ps. IV, 8. Targ. Y. Deut. XVI, 10 תָּרָה; a. fr.—Cant. R. to I, 4 (גִּילָה) תָּרָה דָּאָר דָּאָר שְׁלִימָא חֲדָר עַל חֲדָר this is a complete rejoicing, joy upon joy. Lev. R. s. 20; Koh. R. to II, 2, v. תָּרָה. Gen. R. s. 27 תָּרָה בְּשֶׁנָּה חָדָר (Yalk. ib. 47 חֲדָרָה חֲדָרָה Hebr.), v. תָּרָה.—Pl. תָּרָה, תָּרָה. Targ. Ps. XVI, 11; a. e. [תָּרָה, תָּרָה, pl. of תָּרָה II.]

**תָּרָה, תָּרָה** f. (preced., cmp. תָּרָה) 1) *dancer, reveller*. Kidd. 81<sup>b</sup> אָנָּה דָּר דְּהָרִיר מִיּוֹמָא Ar. (ed. חֲדָרָה, corr. acc.) I am a reveller returning from a day (of carousing).—2) *a wedding party*. Gitt. 68<sup>b</sup> he saw דָּר a wedding party whom people entertained with riddles &c. [Y. Ber. VI, 10<sup>a</sup> top חֲדָרָה (ed. Lehm. (לְבִי חֲדָרָה) prob. to be read לְבִי דָּר to a wedding.]

**תָּרָה, תָּרָה** (b. h. תָּרָה, cmp. תָּרָה) *to be bright, glad; to rejoice*. Targ. O. Deut. XXVIII, 63 ed. Berl. (oth. ed. a. Y. תָּרָה, incorr.). Targ. Ps. CXXII, 1; a. fr.—Pes. 68<sup>b</sup> תָּרָה חֲדָרָה (Ms. M. נֶשֶׁשׁ, v. Rabb. D.S. a. l.) be glad, my soul!—Snh. 39<sup>b</sup>; Meg. 10<sup>b</sup> מִי דָּר קֹרֶשֶׁת וְכָּ (v. Rabb. D. S. a. l.) does the Lord rejoice in the downfall &c.?; a. e. [Y. Snh. VI, 23<sup>c</sup> bot.; Y. Hag. II, 78<sup>a</sup> top, v. next w.]

*Af. תָּרָה to gladden*. Targ. Ps. XXX, 2; a. fr.—[Targ. O. Ex. XXVIII, 28 וְתָרָה, fr. תָּרָה].—Y. Snh. l. c., v. infra.

*Pa. תָּרָה* 1) same. Targ. Ps. XXI, 7; a. e.—Y. Hag. l. c. (יִמְחֲדָה who will entertain you (Y. Snh. l. c. יִמְחֲדָה).—2) *to observe a festival*, v. תָּרָה. Y. M. Kat. II, 81<sup>b</sup> top לְבִי מִיֵּדָא אֵת מִיֵּדָא תָּרָה wouldst thou enjoy the festival? Drink &c.

**תָּרָה, תָּרָה** I, תָּרָה ch. 1) *bright, clean, glossy*.—Pl. תָּרָה, תָּרָה f. תָּרָה. Targ. Prov. XVII, 24 (Var. תָּרָה, incorr.).—Y. Snh. IV, 23<sup>c</sup> bot. לְבוּשֵׁי מֵאֵינִן נְקִיִּים חֲדָרָה (read: dressed in clean and glossy garments (in spite of the rain, v. Rashi to Snh. 44<sup>b</sup>); Y. Hag. II, 78<sup>a</sup> top חֲדָרָה חֲדָרָה (corr. acc.).—2) *merry, noisy*.—Fem. תָּרָה. Yalk. Is. 289 (transl. עליזה, Is. XXII, 2), v. תָּרָה. a. תָּרָה.—Pl. תָּרָה (abstr. noun) *joy*. Targ. II Esth. I, 2 (3), opp. נְקִיִּים.

**תָּרָה, תָּרָה** II m.=h. תָּרָה. *breast, chest, bosom*. Targ. Ex. XXIX, 26, sq.; a. e.—Targ. Prov. XXIV, 33.—חֲדָרָה bosom. Kidd. 70<sup>b</sup> מִבֵּי תָּרָה out of his bosom. Sabb. 13<sup>a</sup> אֲבִי תָּרָה on their bosoms.—Pl. (fem.) תָּרָה, תָּרָה. Targ. Lev. IX, 20.

**תָּרָה** (b. h.) pr. n. pl. *Hadid*, near Ono. Arakh. IX, 6 (32<sup>a</sup>, sq.); Y. Meg. I, 70<sup>a</sup> bot. (not תָּרָה).

**תָּרָה, תָּרָה** v. תָּרָה.

**תָּרָה** pr. n. pl. *Hadiath*, in Assyria. Targ. Y. Gen. X, 11, sq. (Var. תָּרָה, תָּרָה, Y. I, verse 11, פְּרִיָּה, h. text תָּרָה). V. Schr. KAT<sup>2</sup>, p. 98.

**תָּרָה, תָּרָה** v. תָּרָה.

**תָּרָה, תָּרָה** v. תָּרָה.

**תָּרָה** (b. h.) [to be cut off] *to cease, to omit*. Gen. R. s. 48 (expl. חֲדָר, Gen. XVIII, 1, by ref. to Deut. XXIII, 23 and Num. IX, 13) פֶּסֶק.

**תָּרָה** f. (preced.) *omission, use of the root* חֲדָר Ned. 22<sup>a</sup>.

**תָּרָה** v. תָּרָה.

**תָּרָה**, Targ. Y. Deut. XXV, 9, v. תָּרָה.

**תָּרָה** m., **תָּרָה** f. (= חֲדָר עֶשְׂרִי) *eleven, eleventh*. Targ. Y. I Deut. I, 2. Ib. 3 יָרֵחַ חֲדָרָה eleventh month. Targ. Y. Ex. XXVI, 7; a. e.—R. Hash. 21<sup>a</sup> top וְכָּ on the eleventh of Tishri. Arakh. 12<sup>a</sup> חֲדָרָה (some ed. חֲדָרָה). Taan. 18<sup>b</sup> חֲדָרָה (Ms. M. חֲדָר) the eleventh (of Adar).

**תָּרָה, תָּרָה** m. (preced.) *the eleventh*. Targ. I Chr. XXIV, 12 (ed. Lag. two words). Targ. Y. Num. XXV, 8 (ed. Amst. תָּרָה).

**תָּרָה** v. תָּרָה.

**תָּרָה, תָּרָה** *to cut into, prick*.—Part. pass. חֲדָרָה, fem. חֲדָרָה, pl. חֲדָרָה. Hull. 59<sup>b</sup> בִּעֵינִי חֲדָרָה Ar. the horns must be prickly (rough); ed. חֲדָרָה, v. חֲדָרָה.

*Pi. תָּרָה to squeeze into, drive in*. Erub. 101<sup>a</sup> (play on חֲדָר, Mic. VII, 4, a. חֲדָרָה, ib. IV, 13) שְׂמִתְחַקְּקִין אוֹתָהּ־עַל Ms. M. (ed. חֲדָרָה אֵת חֲדָרָה) those who force the nations into Gehenna; Yalk. Mic. 556. Y. Sabb. X, end, 12<sup>d</sup> לְחַדְדָּק בָּהּ וְכָּ to close with it (to stuff it into) defective bags.

*Hithpa. תָּרָה to be driven into, to stick to*. Tanh. Ki Thissa 1; Pesik. R. s. 10, beg. (ref. to Prov. XV, 19) as the thorn תָּרָה בְּגָדֶיךָ sticks to the garments &c.

**תָּרָה** ch. same. Part. תָּרָה *pricking, injuring* (by being forced into). Sabb. 78<sup>b</sup> בִּמְנָה חֲדָרָה Ms. M. because a rope injures a vessel by being forced into a hole (ed. חֲדָרָה, v. חֲדָרָה).

*Pa. תָּרָה to force into, to fill a gap*. Yoma 72<sup>a</sup> חֲדָרָה fasten them by forcing the chords through the rings. Sabb. 125<sup>b</sup> חֲדָרָה Ms. M. (ed. חֲדָרָה) since he squeezed the stone in (made it immovable).

**תָּרָה** (b. h.), **תָּרָה** m. (preced.) 1) *thorn*. Erub. 101<sup>a</sup> it is written about you (Jews) חֲדָרָה (Mic. VII, 4) the best among them is like a thorn.—2) *anything used for filling a gap, stop-gap*.—Pl. תָּרָה, תָּרָה, תָּרָה. Ib. כֶּשֶׁם

ו'כ' (Ms. O. שח'') as the stop-gaps protect the breach &c.—Ib. X, 8 (101<sup>a</sup>) שְׂבִירָצָה ו'ד' (Bab. ed. חֲדָקִים, Ms. M. חֲדָקִין, Var. חֲדָקִין, חֲדָקִין, v. Rabb. D. S. a. l. note) and the stop-gaps in a breach.

**תִּדְקָא** **חֲדָקִי** I ch. same, 1) *thorn*. Targ. Mic. VII, 4. —Pl. תִּדְקָאָה חֲדָקִי. Y. Taan. II, 65<sup>b</sup> top (ref. to Mic. l. c., v. preced.).—2) תִּדְקָאָה חֲדָקִי parts or limbs of a candlestick fastened in their places, opp. חֲדָקִי מְנוּחָה movable limbs. Sabb. 46<sup>a</sup> ed. a. Ms. M. (Ar. חֲדָקִי).

**תִּדְקָא** **חֲדָי** II pr. n. m. *Hidka*, a Tannai, disciple of R. Akiba. Sabb. 117<sup>b</sup>; Keth. 64<sup>b</sup>. B. Bath. 119<sup>a</sup>.

**תִּדְקָאָה** m. (derisive denominative of תִּדְקָא I) *descendant of a thorny race*. Erub. 101<sup>a</sup>; Yalk. Mic. 556 (with ref. to Mic. VII, 4, v. תִּדְקָא; our w. absent in Ms. M., v. Rabb. D. S. a. l. note).

**תִּדְקֵל** (b. h.) pr. n. *Hiddekel, Tigris*. Gen. R. s. 16; Ber. 59<sup>b</sup>, v. תִּדְלֵל.

**תִּדְרֵר** (b. h.) [to cut off,] *to surround, enclose*. Part. pass. תִּדְרֵר rounded, v. תִּדְרֵר.

**תִּדְרֵר** ch. same, *to swarm around*. Targ. Y. I Deut. I, 44 תִּדְרֵר חֲדָקִי וְחֲדָקִי (some ed. תִּדְרֵר, v. תִּדְרֵר) as the wasps swarm around (man) and hie away (cmp. חֲדָר in Targ. Ps. CXVIII, 11, sq.).

**תִּדְרֵר** m. (b. h.; preced. wds.) *enclosure, chamber, secret compartment*. B. Bath. IV, 1 תִּדְרֵר הַחֵרֶשׁ the special enclosure for storage inside of the building; a. fr.—Trnsf. *the inner part of the female genitals, the upper end of the vagina or uterus*. Nidd. II, 5. Ib. 17<sup>b</sup>; Y. ib. II, 50<sup>a</sup> top.—Pl. תִּדְרֵרִים חֲדָקִי in the remotest recesses, in strict secrecy. Bets. 9<sup>a</sup>, a. fr., v. תִּדְרֵרִים. Cant. R. to I, 4 (חֲבִירָאִי) חֲדָקִי in the mysteries of Behemoth &c.; מִדְּבָרָהּ, v. מִדְּבָרָהּ; Yalk. Cant. 982.

**תִּדְרֵרָא**, v. תִּדְרֵרָא.

**תִּדְרֵרָא** (b. h.) pr. n. pl. *Hadrakh*. Sifré Deut. 1; Cant. R. to VII, 5 (ref. to Zech. IX, 1) I am from Damascus חֲדָרָא שָׁמָּה וְשָׁמָּה and there is a place there named H.; Yalk. Zech. 575. Ib. (play on the word) חֲדָרָא חֲדָרָא severe . . . and mild. Cant. R. l. c. חֲדָרָא חֲדָרָא he (the Messiah) will lead the entire world &c.

**תִּדְשָׁא** (b. h.) [to be bright,] *to be new*.

*Pi.* תִּדְשָׁא חֲדָשׁ 1) *to renew, renovate, polish*. Lev. R. s. 29 (ref. to Targ. Ps. LXXXI, 4) חֲדָשׁ יֵשׁ יֵשׁ shall polish (cleanse) your doings. Gen. R. s. 78, beg. (ref. to Lam. III, 23) חֲדָשׁ אֶתְּךָ תִּדְשָׁא thou renewest our lives every morning; חֲדָשׁ אֶתְּךָ לְבֹקֶרֶן מִחֵי thou inspirest us with new life in the morning (rise to power) &c., v. תִּדְשָׁא; a. fr.—2) *to commence anew, do again*. R. Hash. 7<sup>a</sup>, a. e. (ref. to Num. XXVIII, 14) חֲדָשׁ חֲדָשׁ commence a new account and offer T'rumah of the new produces.—3) *to promulgate a new law, to establish a new interpretation of a Biblical law; to find a new point*. Sabb. 104<sup>a</sup>, a. fr.

(ref. to Lev. XXVI, 46) חֲדָשׁ ו'כ' (v. Rabb. D. S. a. l.) since the promulgation of *these laws* no prophet has a right to issue a new law. Y. Erub. V, 22<sup>c</sup> bot. it is called the New Gate, because there חֲדָשׁ ו'כ' (not חֲדָשׁ) the Sofrim instituted the interpretation (*Halakhah*); a. fr.

*Hithpa.* חֲדָשָׁה, *Nithpa.* חֲדָשָׁה 1) *to be renewed, to be established as a new interpretation* (cmp. Lat. novellae); *to be offered as a new point* (רִבְרֵי חֲדָשׁ). Y. Yeb. VIII, 9<sup>c</sup> top (ref. to I Chr. VIII, 9) חֲדָשָׁה חֲדָשָׁה הִלְכָה ו'כ' at her instance the new interpretation (of the law Deut. XXIII, 4) was established; Midr. Sam. ch. XXII; Ruth R. to II, 5 חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the law has been interpreted long before. Sot. 3<sup>b</sup>, a. fr. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה דְּבַר שְׁנֵי בָּרֵי הָאֵלִים the section is repeated for the sake of a new point added.—2) *to change turns*. Yoma 26<sup>a</sup> חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה the Temple attendants are relieved.

**חֲדָשׁ** m. (b. h.; preced.) *new, fresh, additional*. Ber. IX, 3. Sifra introd. חֲדָשׁ לִידֵּן in order to be defined by a new point (not included in the general law); a. fr.—Esp. חֲדָשׁ or חֲדָשָׁה *the new produces of the field* not permitted for use before the Omer day (Lev. XXIII, 10—14). Kidd. I, 9 (37<sup>a</sup>) חֲדָשָׁה חֲדָשָׁה אֵלֶּה also with the exception of the new produces (the law concerning which applies even to foreign countries). Ib. 39<sup>a</sup> חֲדָשָׁה חֲדָשָׁה 'the new fruit' (leaving out 'also'). Dem. IV, 7 חֲדָשָׁה חֲדָשָׁה mine is new fruit (not yet permitted); a. fr.—Pl. חֲדָשִׁים. Yoma II, 4 חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים new men for offering incense (such as never before have performed that function), come and &c. Ib. חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים new men and also old ones (who have officiated before this). Lev. R. s. 2, end (ref. to Cant. VII, 14) חֲדָשִׁים חֲדָשִׁים the later leaders, opp. חֲדָשִׁים חֲדָשִׁים the patriarchs; a. fr.—Fem. חֲדָשָׁה. Ib. s. 13 חֲדָשָׁה חֲדָשָׁה a new law, expl. חֲדָשָׁה חֲדָשָׁה a novel interpretation of the law (concerning slaughtering). Pesik. Bahod., p. 102<sup>a</sup> חֲדָשָׁה חֲדָשָׁה a recent decree; a. fr.

**חֲדָשָׁה** m. (b. h.; preced.) 1) *new moon*, i. e. *the first appearance of the crescent*. R. Hash. I, 9, a. e. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה he who sees the new moon (when it was his duty to travel to the place of the Supreme Court to testify). Ib. חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה they travel for the purpose of testifying to the sight of the new moon; a. fr.—2) *month*. Snh. V, 1 חֲדָשָׁה חֲדָשָׁה in what month?; a. v. fr.—חֲדָשָׁה חֲדָשָׁה (abbr. חֲדָשָׁה) *the first day of the month, the festival of New Moon*. Meg. 21<sup>b</sup> חֲדָשָׁה חֲדָשָׁה the section of the Law read on the New Moon Day (Num. XXVIII, 1—15); a. fr.—Pl. חֲדָשִׁים. Ib. III, 4 חֲדָשִׁים חֲדָשִׁים on New Moon Days. R. Hash. I, 3 חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים על שְׁשֵׁה חֲדָשִׁים for the proclamation of six New Moon Days messengers are sent abroad. Keth. 60<sup>a</sup> חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים at an age of three months; a. fr. [Pesik. Bahod., p. 154<sup>b</sup> חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים, read חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים, read חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים, v. חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים.]

**חֲדָשָׁה** I f. 1) fem. of חֲדָשׁ.—2) *dedication of a new building*. Sifré Deut. 229 (ref. to חֲדָשׁ, Deut. XXII, 8) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה (Yalk. ib. 930 חֲדָשָׁה חֲדָשָׁה) you must make a battlement as soon as you dedicate it (not delay).

**תְּהִשָּׁה** II (b. h.), 'pr. n. pl. *Ir Hādashah*, in Judæa. Erub. V, 6 (v., however, Y. ib. 23<sup>a</sup> top).

**תְּהִשָּׁה** m., **תְּהִשָּׁה** f. ch.=h. תְּהִשָּׁה. Targ. Num. VI, 3. Targ. Ex. I, 8 (Y. ed. Amst. תְּהִשָּׁה); a. e.—Targ. Deut. XXIV, 5 (ed. Berl. תְּהִשָּׁה); a. e.—Targ. Jer. XXXI, 21 תְּהִשָּׁה a new event.—Ber. 28<sup>a</sup>, v. תְּהִשָּׁה II.—Yoma 19<sup>b</sup> (expl. אֶת־הַתְּהִשָּׁה, ib. I, 7) תְּהִשָּׁה for (showing) something novel.—Pl. תְּהִשָּׁה; fem. תְּהִשָּׁה, תְּהִשָּׁה. Targ. Is. LXV, 17. Ib. XLVIII, 6; a. e.—Shek. VI, 5 'תְּהִשָּׁה new Shekels (of this year's contributions). Y. Gitt. V, 47<sup>a</sup> מִה דְּתִימְרוֹן (read: יִימְרוֹן דִּין) what were the novel things to-day (at college)?; Y. Yoma III, 40<sup>c</sup> bot. תְּהִשָּׁה (corr. acc.); Y. B. Kam. IX, 6<sup>d</sup> bot. תְּהִשָּׁה.—Men. 35<sup>a</sup>, sq. תְּהִשָּׁה new *T'fillin*.—Denom.:

**תְּהִשָּׁה** =h. תְּהִשָּׁה 1) *to renew, restore*. Targ. I Sam. XI, 14; a. fr.—[Targ. O. Deut. XXXII, 12, v. infra.]—2) *to add something new, to change; to make an exception*. Targ. Y. Lev. XXVII, 34 (v. תְּהִשָּׁה, Pi. 3); a. e.—Keth. 45<sup>a</sup> תְּהִשָּׁה the biblical text states an exceptional law.

**תְּהִשָּׁה** *to be renewed &c.* (v. תְּהִשָּׁה). Targ. O. Deut. XXXII, 12 תְּהִשָּׁה ed. Berl. (oth. ed. תְּהִשָּׁה which He will renew).—Targ. I Chr. VIII, 9 (v. תְּהִשָּׁה ch.). Targ. Y. Deut. XXXII, 1.

**תְּהִשָּׁה**, **תְּהִשָּׁה**, v. תְּהִשָּׁה.

**תְּהִשָּׁה**, v. תְּהִשָּׁה.

**תְּהִשָּׁה** f. (preced. wds.) *new condition*. Targ. O. Lev. XIII, 55 (h. text תְּהִשָּׁה q. v.).

**תְּהִשָּׁה** m. (preced. wds.) *a new-fangled (deity)*.—Pl. תְּהִשָּׁה. Targ. Y. II Deut. XXXII, 17.

**תְּהִשָּׁה**, Y. Sabb. I, 3<sup>b</sup> וְהוּא רַב וְכִי, v. תְּהִשָּׁה.

**תְּהִשָּׁה**, constr. תְּהִשָּׁה, v. תְּהִשָּׁה.

**תְּהִשָּׁה**, v. תְּהִשָּׁה.

**חֹב** (b. h.), perf. חָב, part. חָבִיב [to be bound over, seized,] 1) *to be declared guilty, be sentenced; to be punishable; to be (legally, morally or religiously) bound, to be responsible*. B. Kam. I, 1 חָב הוּא חָבִיב he who caused the damage must pay. Ib. 6<sup>b</sup> חָב . . . חָבִיב . . . חָב the Mishnah says *hab*, ought it not rather to read *hayab* (part.)?—[Answ.: they are the words of a Jerusalem Tanna.]—Ib. I, 2 חָב כָּל שֶׁתִּבְחַד בְּשִׁמְרוֹתָיו וְכִי for whatever I am legally bound to guard, I am legally answerable in case of injury. Sabb. I, 1 חָב הַזֵּי חָבִיב the recipient (the person standing outside) is guilty (of transgressing the Sabbath law).—Y. Ned. I, 36<sup>d</sup> top חָב חָב חָב he is punishable for each separately.—Ber. IX, 5 חָב אִם וְכִי a man must praise the Lord &c. Hag. 4<sup>a</sup>, a. e. חָב מִצְוָה כל מצוה חָבִיב is also obligatory &c.—Ib. חָב נָשִׁים מה להלן נשים חָבִיב as there (Deut. XXXI, 12) women are included in the obligation; a. v. fr.—2) *to act in behalf of a person to the latter's disadvantage*. Erub. VII, 11 וְאִין חָבִין וְכִי,

בְּחֻלָּה. Y. B. Kam. IV, 4<sup>b</sup> bot. חָבִיב . . . עִ"מ לְחֹב originally guardians are not assigned to minors that they may eventually act to their disadvantage &c.; but if they have done so, their action is legal (and they cannot be held responsible); Y. Gitt. V, 47<sup>a</sup> top.—Y. Keth. XI, 34<sup>b</sup> bot. חָבִיב מִצְוָתָהּ חָבִיב then you would cause a disadvantage to the relics; a. fr.—Ber. I, 3 חָבִיב לְחֹב כְּדֵי הִייתָ לְחֹבִיב thou wouldst have deserved to be made answerable &c., i. e. if you had met with an accident you would have had none but yourself to blame.—3) *to owe, be indebted*. Shebu. VII, 5; a. fr.—חָבִיב חָבִיב *to be bound to bring a sin-offering*; חָבִיב מִיָּד *to be subject to death penalty*. Sabb. VII, 1. Ib. XI, 6 חָבִיב חָבִיב כל חָבִיב חָבִיב חָבִיב all those eventually bound to bring &c., are not bound, unless &c. Suh. 58<sup>b</sup>; a. fr.

**חָבִיב** *to declare guilty, to convict, sentence* (opp. חָבִיב). Snh. 6<sup>a</sup> חָבִיב אִם חָבִיב if a judge (by an illegal decision) convicted one who ought to have been acquitted. Ib. III, 6 חָבִיב וְאִין חָבִיב and one votes for acquittal. Shebu. IV, 13 חָבִיב מִדִּין R. M. says, he is guilty (of blasphemy); a. v. fr.—Ex. R. s. 32, beg. חָבִיב עֲצִימִים you have given judgment against yourselves. B. Mets. 3<sup>b</sup> חָבִיב חָבִיב חָבִיב the defendant's own statement cannot cause a judgment against him to pay a penalty, but causes the imposition of an oath. Yoma 35<sup>b</sup> חָבִיב חָבִיב חָבִיב, v. חָבִיב. —Part. pass. חָבִיב, חָבִיב, sentenced, bound. Y. Keth. III, 27<sup>b</sup> חָבִיב מִיָּד חָבִיב those sentenced to death, כל חָבִיב חָבִיב sentenced to lashes.—Ber. 20<sup>b</sup>, a. fr. חָבִיב חָבִיב whatever is not obligatory upon a person himself, cannot be done by him as a representative of the community, v. חָבִיב; a. fr.

**חָבִיב** *to be convicted, amenable to law*. Keth. 30<sup>b</sup> חָבִיב חָבִיב he who (under Jewish jurisdiction) would have been sentenced to death through stoning. Ib. חָבִיב חָבִיב he was amenable to punishment for theft, before he transgressed &c. Ib. חָבִיב חָבִיב חָבִיב but guilty of a deadly sin he was not until he ate it; a. fr.—2) *to be responsible*. Ab. III, 4, a. fr. חָבִיב חָבִיב חָבִיב he is responsible for his life, would have himself to blame, if any accident should befall him (v. Ber. 3 quoted above).—3) *to be doomed, to have the misfortune to*. Tosef. Shebu. III, 4 חָבִיב חָבִיב חָבִיב one has not the misfortune to hear (a curse &c.), unless he sinned himself (ref. to Lev. V, 1). Ib. חָבִיב חָבִיב חָבִיב if one sees people sin, (we say) he had the misfortune to see, opp. חָבִיב.

**חָבִיב** ch., perf. a. part. חָב, חָב same, esp. *to incur guilt, to sin*. Targ. Ex. XXXII, 31. Targ. Lev. IV, 22; a. fr.—Targ. O. Num. XV, 28 חָבִיב חָבִיב ed. Berl. (oth. ed. חָבִיב).

**חָבִיב** 1) as preced. **חָבִיב**. Targ. Job XXXIV, 17; a. fr.—Iam. R. to II, 1 (expl. חָבִיב, ib.) חָבִיב חָבִיב how did the Lord . . . condemn &c.; there are places חָבִיב חָבִיב where *hayaba* (the guilty) is pronounced *ayaba*, v. חָבִיב.—B. Kam. 68<sup>b</sup> חָבִיב חָבִיב (omitted in Ms. F.) do not condemn him (to pay a fine). Ber. 20<sup>b</sup> חָבִיב חָבִיב we might just as well by rabbinical ordinance

declare them subject to all positive religious duties;  
a. fr.—*Part. pass.* מְצַיִר (interch. with מִצְיִיר, v. infra).—  
2) to induce to sin. Targ. II Kings XXI, 16; a. e.

*Itkpa.* אִתְּקַפּוּיָא 1) *to become guilty, to be induced to sin.* Targ. I Sam. XIX, 5 (ed. Lag. אִתְּקַפּוּיָא אִתְּקַפּוּיָא). Targ. Y. Lev. V, 19; a.e.—2) *to be convicted, sentenced &c.; to be amenable to law, be bound.* Targ. Ps. XXXIV, 23; a.e.—Keth. 85<sup>a</sup> וְכִּי תִשְׁבַּע אִשָּׁה בְּבֵית דִּין וְהָיָה אִשָּׁה זוֹ הָיָה a woman was declared bound to make oath in the court of &c. R. Hash. 29<sup>a</sup> מִתְקַפּוּיָא אִשָּׁה אִשָּׁה (subject to the law about Shofar). Ib. לֹא לִתְקַפּוּיָא אִשָּׁה I might have thought they ought not to be bound. B. Kam. 72<sup>b</sup> כִּי קָא מִתְקַפּוּיָא (v. supra) when does he become responsible; a. v. fr.

**חוב** m. (b. h.; preced. wds.) *debt, indebtedness*.—**והניח** (abbr. **ב"ח**) *creditor*. Keth. IX, 2 **וב"ח** ו' **ובל** ו' and left a widow, a creditor (claiming a debt) and heirs. Ib. 3 **וב"ח** יורה על חובו and the creditor (seized) more than his debt amounted to. Ib. 69<sup>a</sup> **והיא** ו' **בה** בעלת ו' a daughter (of a deceased father) has the privileges of a creditor, contrad. to **יורשה** heiress; a. fr.—**שטר** ו' *note of indebtedness*. Ib. XIII, 8 **ו' יכ** **המוציא** ש' ו' if one produces a note against &c.; a. fr.—**Pl.** **חובין**. Ned. 47<sup>b</sup> **בעלי** ו' creditors.

**חורב** II m. (b. h. חרב; חרב) 1) *bosom*, transf. the full ramification of a tree, opp. **זריר** the point, the body of the tree reaching above the main branches. B. Kam. 81<sup>a</sup> bot. **זריר** של **אילן** Ar., Ms. H. a. F. (Rashi version: **זריר**; ed. **אירב**, v. **אב**).—2) *seam, rim*.—**חורבין**. Ib. 119<sup>b</sup> top ח' שלשה . . ולא he must not use (of the cloth for stretching and hacking) more than three widths of a seam; [Tosef. ib. XI, 13 ed. Zuck. **זרין**, also some Mss. B. Kam. l. c., Ms. F. a. R. **חורין**, v. Rabb. D. S. a. l., note; v. **חפה**].

**חֹבָה, חֹבָה** ch.=h. I 1 *debt*. Targ. Y. Deut. XIX, 15 *חוב מרי ד'* creditors (h. text *נשים*!).—2) *sin, guilt*. Targ. Gen. XX, 9 (O.ed. Amst. *חֹבָהָ*); a. fr.—Y. Hag. II, 77<sup>d</sup> bot. *ד' דין עבר חטא ד'* this one committed one sin and died in it; Y. Shh. VI, 23<sup>c</sup> *ד' חובה*. Ib. *וכ' ומה ד' ו'* and what was the sin he committed?—*Pl.* *חֹבֵר, חֹבֵרָא, חֹבֵרָא*. Targ. Koh. X, 4. Targ. I Sam. XIII, 1; a. e.—Lam. R. to I, 2 *בִּישָׁא וְכ' (not בִּישָׁא)* bad debts have you contracted &c.

**חִבָּה** *storage*, v. חִבְּהָ.

**חִיבָא** I ch.=h. חִיב II, *lap, bosom*. Targ. Prov. VI, 27;  
a. e. (ed. Lag. עִיב, v. עִיבָא; h. text חִיב). Targ. Y. Ex. IV, 6.

חֻבָּבָה II, חֻבָּבָה I *hubba*, name of a bird. Hull. 62<sup>b</sup>.

חֻבָּא f., v. חֻבָּא.

חַיְבָה II pr. n. f. *Hubbah*, wife of R. Huna. B.  
Kam. 80<sup>a</sup> (Ms. M. חַיְבָה); Naz. 57<sup>b</sup>.

**חֹבֶבֶת** *storage*, v. **חִבְּבָה**.

**חֹבֶת** f. *obligation, duty*; (sub. קרבן) *obligatory sacrifice*, opp. נִדְבָה. Naz. II, 8 ח' אֲנִי נָזִיר I am a Nazir by obligation (because the condition of my vow was fulfilled), opp. נִזִּיר נִדְבָה a voluntary nazarite with-

out a conditional vow. Ib. **הִרְאִשְׁתָּן** in that case my first nazariteship was obligatory. Kinnim I, 1 **הָהוּא** the obligatory sacrifices, opp. **נִדְרִים וְנִזְבָּחִים**. Ber. 27<sup>b</sup> .. **תִּשְׁלַח** **הָעֵדוּת** is the evening prayer elective or obligatory? Zeb. I, 1 **לֹא עָלָיו** . . . לשם ה' they are not accounted to those who offered them as a compliance with the obligation under which they are. Ber. 8<sup>b</sup>, a. fr. **יִרְדּוּ** **הוֹבְחֵי** has paid his obligation (of reading the Sh'ma). Ib. 20<sup>b</sup>, a. fr. **יִרְדּוּ הוֹבְחֵי** .. **יִרְדּוּ הוֹבְחֵי** cannot be the medium through which others pay their obligation (v. **חֹבֵב**; a. fr. **חֹבֵב גִּבּוֹר**, **חֹבֵב גִּבּוֹר**, &c., v. **נִבְרָא**, **נִבְרָא**, &c.—Y. Ber. IX, 14<sup>b</sup> bot. **פְּרוּשׁ אֶרֶץ הוֹבְחֵי כו'** a Pharisee of the class (of those who say), 'I want to know my obligation, and I will pay it', expl. **חֵי דַא חֹבְתָא וְכ'** what wrong have I done that I may do a good act to make up for it.—*Pl.* **חֹבְוֵי**. Succ. 56<sup>a</sup>, v. **הִלָּךְ**; a. e.—2) *condemnation, doom*.—*Pl.* as ab. Midr. Till. to Ps IV, 8 **פִּתְחֵינָם בַּח'** begin with predictions of doom, opp. **נִחְמוֹת**. [**חֹבֵב** Ch., v. **חֹבְבָא**.]

חֹבֶט, pl. חֹבְטִין, v. חָבַט.

\*חֲבוּטָא, חֲבוּטָא m. (חבט) [*hash*,] *giblets*. Lam.  
R. to I, 1 וּמַעֲיָא (רבוהי) נסב ח' Ar. (ed. Koh. חבו', Var.  
קרביא; ed. בני מעיא) he took the giblets with the entrails.

**חֹבֵל** m. (חָבַל) *a wasteful, reckless person*. Treat. S'mah. IX, end וְיֵאָדָה (Var. חֹבֵל) *not to be reckless by throwing garments upon the dead to be buried with them*.

**חֹבְלַנִּית** f. (v. preced.) *a court which does not spare human lives, tyrannical*. Macc. I, 10 (Y. ed. a. Bab. 7<sup>a</sup> תַּבְלִנִּית).

**בר' ח' I, חובץ** pr. n. m. *Bar-Hubbats*. Y. Peah  
I, 16<sup>a</sup>, v. next w. lb. **בר חביץ** (corr. acc.).

**חֹבֵבֶץ II, חֹבֵבֶצָא** m. (חבץ) 1) *soft cheese*. Y. Pes. I, 33<sup>c</sup>.—Lam. R. to I, 1 רבתי (אח' 4) חדר מאח' רבתי וכו' cheese from a white goat.—*Pl. חֹבֵבֶצִין*. Ib. Y. Peah I, 16<sup>a</sup> ח' ח' אמר said one, Let us have cheese (indirectly denouncing one Bar-Hubbabs who had absented himself from a meeting, v. preced.).—2) *a mash of pressed dates*. Keth. 80<sup>a</sup> (differ. fr. חֲבִיצָא; Ar. חֲבִיצָא, v. שִׁיבָרָא).

**חֹזֵר** m. (חָזַר) 1) (b. h.) *charmer*, v. חָזַר 3).—2) *assistant, partner*, v. חָזַר 1).

חֲבֵשָׁה, v. חֲבֵשָׁה.

חֻבְּשִׁין m. pl. *quinces*, v. חֻבְּשׁ.

**חֻבְּרָתָא, חֻבְּרָתָא** f. ch.=h. חֻבְּרָה, 1) *debt*. Targ. Ez.  
 XVIII, 7 (ed. Wil. חֻבְּרָתָא, pl.). Targ. II Kings IV, 7.—  
 2) *obligation, duty*. Targ. Koh. VII, 18 חֻבְּרָה נֶפֶס יִתְּנֵהּ יְרֵדֵי  
 'וכ', v. חֻבְּרָה.—3) *guilt, sin, sin-offering*. Targ. Lev. V, 6,  
 sq.—Targ. Ps. CIX, 7; a. e.—Y. Sot. V, 20<sup>c</sup> bot. חֻבְּרָה ד' אִירִידֵי  
 'וכ'; Y. Ber. IX, 14<sup>b</sup> bot. חֻבְּרָתָא ד' אִירִידֵי, v. חֻבְּרָה.—4) *dis-*  
*advantage; condemning evidence*. B. Mets. 28<sup>b</sup> מִיִּרְחֵי לֹא  
 one is not supposed to offer evidence against  
 himself.—Pl. חֻבְּרָתָא, v. supra.—Targ. Lam. IV, 22  
 חֻבְּרָתָא (h. form).

חִבְרָא v. חוֹרְבָא

**תִּתְּ** m. (b. h.;=תִּתְּ, v. תִּתְּ) *thorn*. B. Kam. 16<sup>a</sup>, v.  
next w.

חִימְרַיָּה, חִימְרָה, חִימְרָה III. pr. n. pl. *Hulra*,  
*Hutrāya*, near Nehardea. Y. Sabb. I, 4<sup>a</sup> bot. Ib. V, end, 7<sup>c</sup>  
 R. Idi דחומריה; Y. Bets. II, end, 61<sup>d</sup> דחומר.

**חֹמֶרֶת** m. (חֹמֶרֶת I) *striped like a staff* (v. Gen. XXX, 37). Sabb. 110<sup>b</sup> דבר אחר ד' a striped (checkered) swine. [Oth. opin. in Ar.: *hump-backed*, v. next w., a. P. Sm. 1250.]

**חֹמֶרֶת** f. = חֹמֶרֶת, *camel's hunch*. Sabb. 54<sup>a</sup> ובוֹחֶרֶת (בְּחֹמֶרֶת) and tied to is hunch.

**חֹרֶת, חֹרֶת**, Pi. חֹרֶת (b. h.) 1) *to point*. Meg. 16<sup>a</sup> 'חֹרֶת she was pointing at Ahasver.—2) *to show, teach, tell*. Gen. R. s. 20 (play on חֹרֶת) וְכִי Adam told her &c.

**חֹרֶת**, ch., Pa. חֹרֶת same, *to show; to tell*. Targ. Y. II Deut. XXXIV, 1. Targ. Jud. IV, 12; a. fr.—Y. Kil. VII, 31<sup>a</sup> top וְכִי סֵלַע (סֵלַע) showed a Sela to R. E. (for examination).

**חֹרֶת** same. Targ. Y. Deut. I. c.; a. e.—B. Kam. 100<sup>a</sup> 'חֹרֶת a showed a Denar to R. E. (v. supra). Ib. 116<sup>b</sup> רִאשֵׁי אֲחֵרֵי (אֲחֵרֵי) he pointed the field out (to the officials for confiscation). Ib. אֲחֵרֵי אֲרֵצֵיהֶם (not אֲחֵרֵי, v. Rabb. D. S. a. l. note 70) and the officials said to him show (us) his field. Snh. 107<sup>b</sup> Mss. a. old eds. (omitted in later ed.) לִיה בִּידֵיהֶּ he made a sign to him with his hand; a. fr.—Y. Yeb. XII, 12<sup>c</sup> top .. ר' R. Z. told R. Ba that &c. [Targ. II Esth. II, 21 מִחֵרֶת, read with ed. Lag. וְיִמְחֶרֶת, v. מחֶרֶת II.]

**חֹרֶת** to be announced; to be told. Targ. Gen. XXVII, 42. Targ. Ps. LXXXVIII, 12 (not חֹרֶת).

**חֹרֶת, חֹרֶת, חֹרֶת**, v. חֹרֶת.

**חֹרֶת**, v. חֹרֶת II.

**חֹרֶת** to rub, scratch, v. חֹרֶת.

**חֹרֶת** I ch. same. Sabb. 54<sup>b</sup> דִּלָּא הִרֵּר חֹרֶת בֵּית that the animal might not turn to scratch (and make the wound sore again).

**חֹרֶת** II (onomatop., v. preced.) [to hawk,] *to laugh*, (=) *to jest with, caress; to laugh at*. Part. חֹרֶת. Targ. Y. Gen. XXVI, 8. Targ. Prov. XXIX, 9 חֹרֶת, ed. Lag. חֹרֶת (Lev. אֲחֵרֶת Af.).—Gitt. 55<sup>b</sup> לֹא תִחַרְבֵּנִי Ms. M. (ed. חֹרֶת) I do not laugh at thee; a. fr.

**חֹרֶת** same, 1) *to hawk*. Gen. R. s. 67, v. חֹרֶת. —2) *to laugh*. Targ. Jud. XVI, 25. Targ. O. Gen. XXI, 9 חֹרֶת (Ms. חֹרֶת). Ib. XVIII, 12; a. fr.—Pesik. B'shall. p. 90<sup>a</sup> . . . אֲנִי . . . וְיִמְחֶרֶת בְּחֵרֶת וְכִי (Ms. O. Carm. במֶּחֶת) I will go and make sport of &c. (v. חֹרֶת). Snh. 26<sup>b</sup> אֲחֵרֵי קָא מְחִיבֵת בֵּן does thou make sport of us?—M. Kat. 17<sup>a</sup> חֹרֶת ed. (Ms. M. חֹרֶת). Ib. מְחִיבֵת, v. supra.

**חֹרֶת** same. Targ. O. Gen. XXI, 9; a. e., v. supra.—Ber. 18<sup>b</sup> מִזֵּי אֲחֵרֵת (Ms. M. חֹרֶת) why didst thou laugh (with joy)? Ib. 19<sup>b</sup> לֹא תִחַרְבֵּנִי עֲלֵה do not laugh at (v. supra).—Ned. 51<sup>a</sup> אֲרֵי (not אֲחֵרֶת); a. fr.—V. מֶחֶת.

**חֹרֶת** I m. *scab*, v. חֹרֶת.

**חֹרֶת** II, חֹרֶת, m. (חֹרֶת II) *laughter, gladness*,

*object of derision*. Targ. O. Gen. XXXVIII, 23. Targ. Jud. XVI, 27; a. fr.—Targ. Job XII, 4 חֹרֶת (ed. Lag. חֹרֶת).—Ber. 9<sup>b</sup> וְכִי לֹא פֶסַח ד' וְכִי laughter did not vanish from his lips (he felt happy) &c. Shebu. 34<sup>b</sup> מֵאֵי ד' what is the cause of the laughter?—Erub. 68<sup>b</sup>, v. אֲנֵלֶלָא; a. e.

**חֹרֶת, חֹרֶת, חֹרֶת** f. (חֹרֶת) 1) *wisdom, learning*. Targ. Ex. XXXVIII, 3; a. fr.—Sabb. 90<sup>b</sup> לִדּוּ for acquiring wisdom. Ib. 30<sup>a</sup> אֵן חֹרֶתָּהּ where is thy wisdom? M. Kat. 28<sup>a</sup> חֹרֶתָּהּ וְכִי; a. e.—2) *subtlety*. Targ. Gen. XXVII, 35.

**חֹרֶת** m. *farmer*, v. חֹרֶת.

**חֹרֶת** (b. h.; cmp. חֹרֶת) [to turn around, circle,] 1) *to dance*. Part. חֹרֶת, חֹרֶת; perf. חֹרֶת. Taan. IV, 8 וְיִצְחָק וְיִחְזְקִיָּה וְיִחְזְקִיָּה used to go out and dance in the vineyards; Lam. R. introd. (חֹרֶת וְיִחְזְקִיָּה) (חֹרֶת וְיִחְזְקִיָּה). Koh. R. to I, 11 חֹרֶת dance before Him, v. חֹרֶת. Gen. R. s. 74 חֹרֶת לפני Cant. R. to VII, 1; a. e.—2) (cmp. חֹרֶת) *to come in turn, to occur*. Meg. I, 1 חֹרֶת לְחִיּוֹת וְכִי if the fourteenth fell on a Monday. R. Hash. IV, 1; a. v. fr.—3) (with חֹרֶת) *to hover around one's head, to rest upon one as a duty; to take effect* (as a law). Shebu. 25<sup>a</sup> חֹרֶת עַל וְכִי vows are binding even if referring to a religious obligation. Ib. חֹרֶת שְׁבוּעֵיהֶם חֹרֶת are binding &c.; Ned. 15<sup>a</sup>. Ib. 17<sup>a</sup> חֹרֶת אֵין חֹרֶת וְכִי one vow of naziritism does not take effect &c.; Hull. 101<sup>a</sup> חֹרֶת חֹרֶת, v. חֹרֶת. Y. Sabb. VII, 9<sup>a</sup> top; a. v. fr.

**חֹרֶת** [to be made to circle,] *to be commenced, established*. Ber. 31<sup>a</sup> חֹרֶת it (prayer at fixed times) was instituted.

**חֹרֶת** ch. same, 1) *to dance*. Part. חֹרֶת. Targ. Y. Ex. XV, 20 חֹרֶת (חֹרֶת) 2) *to take effect*. Yoma 14<sup>a</sup> חֹרֶת חֹרֶת חֹרֶת the observation of mourning rests upon him. Ned. 17<sup>a</sup> חֹרֶת וְכִי, v. preced. Shebu. 24<sup>b</sup> חֹרֶת חֹרֶת חֹרֶת takes effect with reference to figs. Hull. 103<sup>a</sup> חֹרֶת . . . חֹרֶת comes and takes effect in addition to &c. Ib. חֹרֶת חֹרֶת חֹרֶת and they differ as to whether or not the prohibition of . . . comes to take effect &c.; a. fr.—3) *to hover over one's head, be impending*. Targ. Jer. VII, 20; a. e.

**חֹרֶת** to turn in a circle, dance. Targ. Ps. XLII, 5 (h. text אֲדָרֵם).

**חֹרֶת** II (חֹרֶת) *to be smooth, quiet*, v. infra.

**חֹרֶת** to be quieted. Ber. 30<sup>b</sup> חֹרֶת חֹרֶת until his mind is quieted (collected for prayer).

**חֹרֶת** ch. same, *to be smooth, lax; to be forgiving, renounce; to be sweet*. Targ. O. Gen. IV, 26 חֹרֶת חֹרֶת men became lax in worshipping.—Keth. 86<sup>a</sup> top חֹרֶת חֹרֶת let her go and renounce her mother's widowhood in favor of her father.—Gitt. 47<sup>a</sup> חֹרֶת חֹרֶת that he (the gladiator) may be in a forgiving mood for his life (which he is forced to risk); [oth. opin. חֹרֶת חֹרֶת that his blood may be sweet, Ar. s. v. אֲרֵמָא].

*Pa.* *Pa. to sweeten* (by adding good wine), *to improve*. B. Mets. 60<sup>a</sup> 'וכ' וּמְתַקֵּינָהּ lest he may add unmixed wine and improve it, and then sell it (for pure wine).

*Af.* *Af. אָחִילי*, fr. *חלי*, *to be liberal, to forgive*. Ber. 12<sup>b</sup> 'אָחִילֵי לֵיהּ מִן וּכ' they in heaven forgave him. Sabb. 30<sup>a</sup> 'דא' He pardoned them for the violation of the Day of Atonement; M. Kat. 9<sup>a</sup>. Keth. I. c. אָחִילָהּ she renounced it, v. supra.—B. Mets. 73<sup>a</sup> מְחִילֵי . . . אָחִילֵי Ms. B. (ed. מזול . . . אָחִילֵי, v. I ch.) they were liberal towards you. B. Bath. 144<sup>a</sup> אָחִילָהּ she resigned her claim. [M. Kat. 17<sup>a</sup> מִתְחַלֵּל=מִתְחַלֵּל, v. חָלַל.] V. מָחַל.

**חול I** (b. h.; חול I or חלל; cmp. גל, גלל *sand, sand-region*, esp. *the sand used for glass-making*. Sabb. VIII, 5 חול ד' fine sand (marl used for manure); חולס ד' coarse sand (for cementing). Meg. 6<sup>a</sup>, v. זְכוּרִית. [Sabb. 90<sup>a</sup> 'אָחִילֵי חולות sandy region, sea-shore, desert. Sabb. 31<sup>a</sup> 'בין חול' on an oasis surrounded with sand-land. Meg. 6<sup>a</sup> Caesarea בין חול' which was situated between the sea-places, v. חולת.—Lev. R. s. 5 בורית ב' ח', v. חולת.—Y. B. Kam. I, 2<sup>c</sup> top בורית ב' if one digs a pit in sandy ground. Sifré Deut. 39 ב' חול, v. חולסית.

**חול II** m. *Hol*, name of a fabulous bird (Phoenix). Gen. R. s. 19 (ref. to Job XXIX, 18); Midr. Sam. ch. XII; Yalk. Job 917. Cmp. אֶזְרֵשָׁנָא.

**חול III** (b. h.; חולל) [*outside of the sanctuary, foreign*], *profane, common*, opp. קודש; *week-day*, opp. שַׁבָּת. Pes. 104<sup>a</sup>; Hull. 26<sup>b</sup> 'בין קודש לח' between what is sacred and what is secular. Shebu. 35<sup>b</sup> מזה חולין מזה שריא ד' all names of lordship (*Adonay*) . . . are sacred, except the following which is secular (referring to persons).—חולין חולין חולין the half-festive days intervening between the first and the last days of Passover or of Succoth. Meg. 22<sup>b</sup>; a. fr.—Maas. Sh. III, 8 'חולין חולין having an entrance on secular ground; ib. חולין חולין their inside is secular ground. B. Mets. 84<sup>b</sup> . . . כלי חולין shall the vessel once used for sacred things, be used for secular purposes (shall R. Eleazar's widow marry Rabbi)?; a. v. fr.—*Pl.* חולין *profane things, animals &c. not consecrated, ordinary objects*. Hull. 2<sup>b</sup>, a. e. 'חולין חולין ordinary food (not *T'rumah*) prepared with the precautions required for the levitical cleanness of consecrated food.—Pes. 22<sup>a</sup>, a. fr. חולין חולין animals not consecrated for sacrifices which were slaughtered in the Temple court. Ib., a. fr. דאורייתא . . . חולין the law forbidding the use of ordinary animals slaughtered &c., is not Biblical. Gitt. 62<sup>a</sup> חולין חולין his ordinary dough; חולין חולין (not . . .), v. חולין. Hag. I, 3 חולין חולין are procured from secular funds, opp. to proceeds from second tithes; a. fr.—Ber. 32<sup>a</sup> (play on חולין, Ex. XXXII, 11) חולין חולין it is too foreign to thy nature to do such a thing; Yalk. Gen. 83, v. חולין חולין.—*Hullin* (=חולין), name of a treatise of the Mishnah, Tosefta and Talmud Babil, of the Order of Kodashim, containing the laws concerning ordinary meat.

**חולת (חולת)** ch. same. Targ. Lev. X, 10; a. fr.—*Pl.* חולת חולת (חולת). Targ. Y. Ex. XXII, 30 חולת חולת (=חולת חולת על חולת חולת). Targ. Y. Lev. VI, 21.—Targ. Y. Gen. XVIII, 25 חולת חולת, v. preced.

**חולת I** *vinegar*, v. חולת III.

**חולת II** f. (cmp. חיל) *a fortified place, castle*. Yalk. Num. 743 חולת חולת who does not own his castle (named after him; Sifré Deut. s. 37 חולת חולת).—*Pl.* חולת חולת. Ib. (Sifré I. c. Var. חולת חולת, v. ed. Fr. note; ib. חולת חולת, corr. acc.).

**חולת ch.** = next w. Targ. O. Lev. XI, 29 (h. text חולת; Y. כרכשהא).

**חולת I f.** (חולת; cmp. b. h. חולת 1) *mole*. Y. Hag. I, 80<sup>c</sup>, v. אָשִׁיחָא.—Kel. XV, 6.—2) *weasel*. Pes. I, 2. Ib. 118<sup>b</sup>. Taan. 8<sup>a</sup> חולת חולת from the story about weasel and well (v. comment.). Y. Sabb. XIV, 14<sup>c</sup> top; a. fr.—חולת חולת the porcupine, v. חולת. Kil. VIII, 5. Tosef. B. Kam. VIII, 17.—*Pl.* חולת חולת. Lev. R. s. 6, beg.—B. Kam. 80<sup>a</sup> חולת חולת Ms. H. (ed. חולת חולת).

**חולת II f.** (v. preced.; cmp. חולת) *a back-gate*. חולת חולת the mule-drivers' gate, entrance for loads. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, end, 75<sup>c</sup>.—Midd. I, 3 חולת חולת two Temple-Mount gates formed like a *huldah*; Cant. R. to II, 9 חולת חולת.

**חולת III** (b. h. חולת) pr. n. f. *Huldah*, the prophetess. Meg. 14<sup>b</sup> (transl. חולת חולת). Y. Naz. IX, 57<sup>d</sup> bot. חולת חולת the graves of the sons of H.; Treat. S'mah. ch. XIV חולת חולת; a. e.

**חולת m.** (b. h. חולת; חולת) *sick; a patient*. Ber. 10<sup>a</sup> חולת חולת go and visit the sick (King). Ib. 54<sup>b</sup> חולת חולת he who has been sick and recovered. Ib. bot. חולת חולת a sick person, a bridegroom &c.; a. v. fr.—*Pl.* חולת חולת suffering from oppression. Gitt. 28<sup>a</sup>, a. fr. חולת חולת the majority of the sick recover again. Ib. 61<sup>a</sup> חולת חולת you are bound to visit the sick of the gentile community alike with &c.; a. fr.—חולת חולת, v. חולת חולת.—*Fem.* חולת חולת that she was sick.—Midr. Till. to Ps. XLVIII, 14 (play on חולת, ib.) חולת חולת (pay attention) to that sick (nation), for she is destined to be sick (suffering). Cant. R. I. c.; a. fr.

**חולת I f.** (v. preced.) *evil, bad*. Koh. R. to V, 12 חולת חולת is there a bad evil and a good evil?

**חולת II f.** (חולת; =b. h. חולת) *chorus of singers and dancers*. Y. Meg. II, 73<sup>b</sup> (ref. to חולת, Ps. XLVIII, 14) חולת חולת the Lord will be chosen the leader of the chorus (choragus) &c.; Cant. R. to I, 3; VII, 1 [read: חולת חולת]; Lev. R. s. 11, end חולת חולת (read: חולת חולת); Koh. R. to I, 11 חולת חולת; ib. חולת חולת like the chorus which was arranged for us &c.



חולונאי, v. חולונאי.

חולות, v. חול I, a. חולית. [V. also חול I h.]

חולץ m. (חול), pl. חולצין *loins*. Targ. II Esth. VI, 11  
חולצו, v. חולצו, חולצו.

חולחול, read חולחול.

חולחולית, pl. חולחוליות, v. חולחולית.

חולחולית, חולחולית, חולחולית f. ch.=h.  
חולחולית, *intrigues, trickery*. Targ. Koh. II, 12 חול ed.  
Lag. (Var. חולחול, v. חולחול); VII, 25; X, 13.

חולחולית, pl. חולחוליות, v. חולחולית.

חולחולית, v. חולחולית.

חולחולית, v. חולחולית.

חולחולית, v. חולחולית.

חולחולית, v. חולחולית.

חולחולית I, חולחולית f. (b. h. חולחולית; חולחולית, comp.  
חולחולית III; comp. חולחולית) [*loose part, something movable*] limb,  
link; *vertebra of the spinal column*. Bekh. VI, 5 ח' בין ח'  
לח' (Talm. ed. 39<sup>b</sup> לח' לח') between two vertebrae.—  
Hull. 52<sup>a</sup> if a rib is displaced *עמה* and a vertebra with  
it. Ib. 42<sup>b</sup>; a. fr.—Y. Succ. I, 51<sup>d</sup> ח' של עמוד ח' a segment  
of a column. Men. 38<sup>b</sup> ח' a joint of the plaited show-  
threads.—Pl. חולחולית, Kel. XI, 8 a chain שלה ח'  
וכ' the links of which are of metal strung on &c. Ib.  
וכ' links consisting of jewels, pearls &c. Gen.  
R. s. 79, v. חולחולית. Ohol. I, 8 ח' עשרה ח' eighteen  
vertebrae.—Bets. 22<sup>a</sup> ח' חולחולית של חולחולית a candlestick which  
can be taken apart. Sabb. 46<sup>a</sup>, v. חולחולית. Kel. V, 8; 10  
ח' חולחולית if he cut the burned clay of an oven into tiles;  
a. fr.—Esp. a segment of earth cut out in digging a pit  
and piled up on its borders; (collect.) the entrenchment  
around a well (increasing its capacity). Ber. 3<sup>b</sup>; 59<sup>a</sup>  
(prov.) חולחולית חולחולית a pit cannot be filled up  
with its own earth, i. e. a community cannot live on its  
own resources. Sabb. XI, 2 (99<sup>a</sup>) חולחולית חולחולית, Mish.  
חולחולית, pl.) the entrenchment of a well. Erub. 78<sup>a</sup>; Sabb. 99<sup>a</sup>  
וכ' חולחולית חולחולית the depth of the well and its en-  
trenchment are counted together to make up ten hand-  
breadths. Ib. 6<sup>b</sup> ח' בור חולחולית if the pit was nine hand-  
breadths deep, and he took out of the bottom one segment  
(which had been cut before this). Ib. חולחולית חולחולית and  
threw a segment in. B. Kam. 51<sup>a</sup> ח' חולחולית חולחולית both of  
them took the last segment out together, so as to complete  
the legal depth &c. Yoma 84<sup>b</sup> ח' חולחולית חולחולית break loose one  
segment of the entrenchment; a. fr.

חולחולית II, חולחולית m. ch. (v. חולחולית) something sweet,  
sweetness. Targ. Jud. XIV, 14. Ib. IX, 11.—Meg. 7<sup>b</sup> חולחולית  
אגב ח' I sent him something sweet. Pes. 115<sup>b</sup> חולחולית  
חולחולית Rashb. (ed. חולחולית חולחולית, read: חולחולית, v. Rabb.  
D. S. a. l. note 60) on account of the sweetness in it &c.

חולחולית, חולחולית, v. preced. wds.

חולחולית m. (חולחולית) *chisel* (h. גרין). Targ. Is. X, 15.—  
Pl. חולחולית. Targ. I Kings VI, 7 (Var. חולחולית, חולחולית).

חולחולית, v. חולחולית III.

חולחולית, חולחולית m. (חולחולית) *tongs*. Tosef. Kel. B. Mets.  
IV, 5 [read:] חולחולית חולחולית the carpenter's tongs  
with which he pulls nails.

חולחולית, v. חולחולית.

\*חולחולית, Targ. Esth. VIII, 15 חולחולית, a corruption,  
prob. to be read: חולחולית f. (חולחולית) (the hollow) *sheath*  
of a sword.

חולחולית m. (b. h.; חולחולית I) *dancer*. Pl. חולחולית. Yalk.  
Ps. 72<sup>a</sup>, v. חולחולית.

חולחולית, v. חולחולית.

חולחולית f. (denom. of חולחולית I) *sand-field, ground from*  
*which sand for glass-making is dug*. [Cmp. Gr. *σαλας*,  
*ὑαλος*.] B. Bath. 67<sup>a</sup> (Ms. M. חולחולית, Var. חולחולית, v. Rabb. D.  
S. a. l. note); Arakh. 32<sup>a</sup>; Meg. 6<sup>b</sup> (missing in censured  
editions) חולחולית חולחולית (Ms. M. חולחולית, v. Rabb. D. S. a. l.),  
v. חולחולית.—Sifré Deut. 39 Var. חולחולית חולחולית glass-sand soil,  
v. חולחולית I.—Pl. חולחולית חולחולית glass-shop on sandy soil.  
B. Bath. I. c. (Ms. F. חולחולית חולחולית, Ms. H. חולחולית חולחולית, v.  
Rabb. D. S. a. l. note 60).

חולחולית m. (חולחולית) *slaughtering knife*. Tosef. Kel. B.  
Bath. VII, 3 חולחולית חולחולית and the handle of &c. Ib. חולחולית (not  
בין, v. R. S. to Kel. XXIX, 8) a small slaughtering knife.

חולחולית, constr. of חולחולית, v. חולחולית II.

חולחולית or חולחולית, pl. חולחולית *shoots*, v. חולחולית a.  
חולחולית.

חולחולית m., constr. חולחולית (חולחולית) *value received in*  
*exchange* (h. חולחולית). Targ. O. Deut. XXIII, 19.

חולחולית, Vers. in Ar. for חולחולית.

חולחולית, v. חולחולית.

חולחולית, חולחולית m. ch.=h. חולחולית, *portion, share*. Targ.  
Deut. XIV, 27. Targ. Gen. XLVIII, 22; a. fr.—Y. Yeb.  
VII, 8<sup>b</sup> חולחולית חולחולית חולחולית she is entitled to a share with  
her sisters. B. Bath. 142<sup>b</sup> חולחולית חולחולית is the young  
man (to whom a share equal to that of the eventual  
future issue from a second wife was promised as a do-  
nation) entitled to that share besides the inheritance  
with the other children, or not?—Pl. חולחולית חולחולית.  
Targ. Gen. XLVII, 24 (Y. חולחולית חולחולית). Targ. Ez. XLVIII, 21  
(ed. Lag. חולחולית); a. e. V. חולחולית.

חולחולית (חולחולית) m. (חולחולית) *faintness, weariness*.  
Targ. Is. XL, 23.—B. Mets. 80<sup>b</sup>. Yoma 56<sup>b</sup> חולחולית חולחולית  
חולחולית on account of the faintness of the Highpriest (under  
the excitement of the services of the Day of Atonement)  
he may not take notice of it. Sabb. 87<sup>a</sup> חולחולית חולחולית wear-  
iness from travelling. Ber. 40<sup>a</sup> חולחולית indigestion.

**חֹלֶת, חוֹלֶת** f. (חול I) 1) *sand-plain, sterile shore-land*. Arakh. III, 2 (14<sup>a</sup>) חולת המדבר the sand-plain of the Maḥoz (district of Samaria), opp. to pleasure gardens of Sebaste; Tosef. ib. II, 8 מחוץ של חולית. Ib. חולית של יבנה, opp. to pleasure gardens of Jericho. [Comment. take our w. fr. חול III: *the surroundings of a town, promenade*.]—2) אנטוכיא 'ד pr. n. pl. *the Harbor [Suburb] of Antiochia*. Y. Hor. III, 48<sup>a</sup> bot.; Deut. R. s. 4 א' חולית של א' (ed. Wil. חוליתא); Yalk. Prov. 956; Lev. R. s. 5 חולית א'.

ד' (preced.) pr. n. pl. 1) ח' (פאת, חור) חולתא (v. preceded.)—2) ימא דח' *Sea or Lake of Hultha*, prob. the navigable portion of the Orontes up to Antiochia. Y. Kil. IX, end, 32<sup>c</sup>; B. Bath. 74<sup>b</sup> ימא של חולתא (עכו Ps. 697 יחילת; ed. Ms.M.).

חולתא pr. n. f. *Hultha* (the Week-Day-Servant).  
Targ. Esth. II, 9 (attendant on the first day of the week,  
v. חולתא).

**חֹם** (v. חָמַם) *to be warm*. Part. חָיִים, חָיִים. Hull. 8<sup>b</sup>  
לְכִי חֹמֵם when it (the knife) gets warm; v. infra.

*Af* אָפּ to warm; to affect (hearers). M. Kat. 12<sup>b</sup> מֵיָא וּכ' water which a gentile cook had warmed.—Sabb. 153<sup>a</sup> א' באַספּיראַ דרחמך ו' ed. (Ms. דאַנאַ . . . מ' א', Ms. O. ל' א') arouse the feelings of the people when delivering my funeral address, for I (my soul) shall be present. Ib. דַּחֲמָה לִיָּהּ וְחַאִים Ms. M. (Rashi Ms. וְחַאִים; ed. וְחַאִים, v. Rabb. D. S. a. l. note) in the one case (that of the righteous man) they speak warmly of him, and one becomes warm &c.—Ib. מֵאָן א' חֶסֶד (Ms. M. חַאִים, corr. acc.) who will arouse mourning for thee?

**חום** m. (b. h. חֹם; חֹמֶם) *summer, heat*. B. Mets. 106<sup>b</sup>; Gen. R. s. 34. Ib. s. 48 אין ר' אלא וכו' *four hours after sunrise there is heat only where the sun shines; a. e.*

**חַוְמָא, חוּמָא** I m. same. Targ. Gen. VIII, 22; a. e.,  
 v. חוּמָא.—Gen. R. s. 87 (in Hebr. dict.) בכל חוּמָא in his  
 full heat (of youth).

**חומה** II pr. n f. *Homa*, wife of Abbayi. Keth. 65<sup>a</sup>; Yeb. 64<sup>b</sup> חומה.

**חֹמֶת** f. (b. h.; *חָמַץ* to surround, protect, v. Ges. H. Dict. s. v. *חומה*) wall, esp. *fortification* Yeb. 62<sup>b</sup> (ref. to Jer. XXXI, 21) ח' בלא ח' lives without (moral) protection. Meg. 5<sup>b</sup> שִׁימָה חֹמֶתָהּ whose lake is her fortification. Ib. I, 1 ח' מִן מִסְכָּן fortified all around; a. fr.—*Pl.* חֹמֹת. Cant. K. to V. 7 ח' חֹמֹתֶיהָ the walls of; a. e.

**חֹמֶט** I f. (חמט) *darkness*. Targ. Y. Gen. XV, 17;  
comp. אֲמִיטָה.

**חִמְצָא** II. m. (v. preced.; prob. from its gray-blackish color) *a lizard (chameleon)*. Targ. O. Lev. XI, 30 (h. text חִמָּשׁ).

**חומטון** m. (חמט, emp. חמץ, *to be salty, bitter*, v. Fl. to Levy Talm. Dict. II, p. 205<sup>b</sup>) *humton*, a sandy soil containing salty substances and used for the preservation

of wheat, Sabb. 31<sup>a</sup> קב ה' (Ms. M. רוֹמְשֵׁין) a Kab of *h* powder.—ה' ארץ pr. n. *Land of H.*, a district of northern Palestine. Ib. 54<sup>a</sup> ה' יב' א' the district presented to Hiram was the Land of H.

**חוממיר** m. pl. *humton powder*, v. preced.

**הַמְשִׁיבָה** f. (a popular corrupt. of εὐπατόριον, ἡπατόριον, v. Sm. Ant. s. v.; v. P. Sm. 80; 83, 995) *Eupatorium*, a drink made of liver-wort. Sabb. 109<sup>b</sup>, v. אֶבְיֵב. — V. המשׁלֵיחַ.

ח' סובני, חוֹמָם m. (a corruption of *ḥumṣāḇavon*)  
*a half-size sabanum, linen cloth.* Gitt. 59<sup>a</sup> (sent to Rabbi)  
 ח' סובני ור' סובני Ar. (ed. ח' סובני only) *a full-size saban-*  
*um and a half-size, which were compressed to the*  
*respective sizes of a nut and half a nut.*

חומס, חומס, v. חמס.

**חֹמֶסֶת** m. (חַמֵּס) *a violent man. Pl. חֹמְסִין*. Targ. Y. II Gen. VI, 12.

חֲמִסָּן, v. חֲזִמָּסָן.

**חֹמֶצָא** m. (חמע) *vinegar*. Targ. Prov. X, 26 Ms. (ed. חֹמֶצָא).

חֹמֶץ m. (b. h. חֶמֶץ; חֶמֶץ) *vinegar*. Pes. III, 1 ה' *Edomite* (Roman) *vinegar* (wine fermented with barley). Ib. 42<sup>b</sup> (when the wine of Judæa could only be soured by an admixture of barley) חֶמֶץ קורין אורו ה' *Edomite* (Roman, Cæsarean) *vinegar* (to distinguish it from pure vine vinegar). Dem. I, 1 שביחורה ה' the vinegar made in Judæa, v. supra. Y. Sabb. XIV, 14<sup>c</sup> bot. חֶמֶץ fruit-vinegar; a. fr.—B. Mets. 83<sup>b</sup> בן יין *vinegar son of wine* (bad son of a good father).

**חֹמֵץ** m. (b. h.) *violent man*, v. חִמְצָן.

חומצא I, v. חומצא

חִימָצָא II, v. חִימָצָא

חומצאי m. pl., v. תמצ end.

**חֹמֶצֶן** m., pl. **חֹמְצֵינִי** *dishes prepared with vinegar* (חֹמֶץ), *salads* (for cooling). Ruth R. to II, 14 מִינֵי חֹמֶצֶן; Yalk. ib. 603 חֹמְצֵינִי; Lev. R. s. 34 חֹמְצִים.

**חֹמֶר** I m. (II חֶמֶר) [*weight, load,*] *ritual restriction; great importance.* Hag. III, 1, sq. בְּקֹדֶשׁ מִבְּחֻרֵיהֶּם there are restrictions in the law regarding Temple sanctuaries which do not apply to Trumah. Ib. 4 בְּרִיּוּמָה (sub. (מִבְּקֹדֶשׁ); a. fr.—*Pl.* חֹמֶרִים, חֹמֶרֶן. Tosef. Kil. V, 4 חֹמֶרֶן מִשְׁתַּלְּחִין אֹרְזוֹ we subject it to both restrictions (by classifying it with domestic animals and with beasts of the field). Y. Erub. IX, end, 25<sup>d</sup> לֹחַ (ח') double restrictions are imposed. Y. Snh. XI, 30<sup>a</sup> bot.; a. fr.—חֹמֶרֶי בֵּרָה—double restrictions adopted by the Hillelites. Hull. 44<sup>a</sup>. Ib. חֹמֶרֶי בֵּרָה—either you follow the Shammaites in their easier and their stricter practices, or &c. Ib. 18<sup>b</sup> חֹמֶרֶי בֵּרָה the restrictive usages of the

place &c.; a. fr.—קל חומר *Kal Vahomer*, a conclusion *a minori ad majus*. Sifra introd. (ref. to Num. XII, 14, sq., a. Gen. XLIV, 8). Pes. 68<sup>a</sup> ק"ה הוא מה חמיר וכו' we conclude (that the Passover sacrifice must be offered on a Sabbath day) by the syllogism &c.: if the daily sacrifice &c., v. דין; a. fr.—Gen. R. s. 23 חומר של חושך ק"ה an absurd syllogism.—*Pl.* קלים וחמורים (fr. חמיר). Ib. s. 92, and s. 93 חומר אחד מעשרה ק' וכו' one of the ten conclusions a *minori* in the Bible; Yalk. Sam. 132.

**חומר II (חומר Ar.)** m. (חמר I; v. P. Sm. 1310 s. v. חומר) [*whatever joins or is joined*], bead, little ball (bullae) hung around the neck; *jewel, clasp, seal*; trnsf. 'ח כמין like a jewel, i. e. a *precious ethical principle* (cmp. Prov. I, 9, a פתגם, a symbol. Kidd. 22<sup>b</sup> דיה דורש 'ח כמין ... interpreted this in a symbolical way (giving the practical Biblical law about perforating the slave's ear an ethical signification); Mekh. Mishp. N'zik, s. 2 חומר כמו חומר (Var. חומר, corr. acc.). Sot. 15<sup>a</sup> חומר אדרשנה כמין 'ח I shall interpret it symbolically.—*Pl.* חמורים (fr. חומר, cmp. חמורים). Hull. 134<sup>b</sup> חומר דורש 'ח (Ar. חמירות) symbolizing interpreters.

**חומר I** m. = חומר I. Shh. 49<sup>b</sup> חומר 'ח a mere restrictive measure (which does not allow a conclusion as to the rank of the successive functions of the High-priest). Ib. bot. חומר ומה 'ח wherein consists the greater import (the greater gravity of the crime)? Pes. 11<sup>a</sup> משום 'ח דרשנו 'ח on account of the great import of the Sabbath (&c. the grave penalty for its desecration) people are careful (&c.—Hull. 9<sup>b</sup> חומר סכנה לה' where there is a doubt about a prohibition based on danger to health the stricter practice is preferred; ib. חומר נמי לה' the same is the case with a doubt about a ritual prohibition. Bets. 3<sup>b</sup>; a. fr.—[Targ. II Esth. III, 3, v. חמירות.]

**חומר II** m. (v. חומר II) *joint, knot, bead, amulet*. Kidd. 73<sup>b</sup> חומר 'ח (ed. חומר) if the child is found with an amulet (beads, by which the mother intimated the hope of future identification) ... it is not considered a foundling (v. חומר).—*Pl.* חומר. Ib. 9<sup>a</sup> top חומר 'ח glass-beads. Sabb. 147<sup>b</sup> bot. חומר 'ח the vertebrae (v. חומר I). Gitt. 69<sup>a</sup> top חומר 'ח a scorpion with seven joints (Rashi: seven shades of color; stripes); v. חומר.

**חומר III** m. (v. preced.) *accumulated sum, result of calculation*. Ab. Zar. 9<sup>a</sup> חומר ליה ומשכח ליה (Ar. חמירה, אחמירה) and he will find the sum he wants.

**חומר** m. (חמר) *weight* for holding the tent, *socket*. Targ. Y. Ex. XXXVIII, 27 (h. text ארן).—*Pl.* חומרין, חומרין, constr. חומר. Ib.; a. fr.

**חומר** f. (v. preced. wds.) 1) a ball (bullae), *bead, charm*. Sabb. 57<sup>b</sup> (expl. חומר) a charm containing balsam. Ib. 62<sup>a</sup> (expl. חומר). Gitt. 69<sup>b</sup> חומר a charm containing phyllon. M. Kat. 12<sup>b</sup>; Erub. 69<sup>a</sup> חומר (Ms. O. חמר) a bulla containing a jewel for sealing (differ. opin. v. Rashi to Erub. l. c.).—2) bud, (ball). Gitt. 69<sup>a</sup> bot. חומר 'ח the bud of cuscuta.—3) *weight-stone, lever*. B. Bath. 67<sup>b</sup> (expl. חומר) the weight used for

hoisting the beams of the press. Zeb. 21<sup>b</sup> חומר 'ח with its wheel work.—4) *smoothing weight* in the laundry. Keth. 10<sup>b</sup> top.—5) *stone or sand in the bladder*. Gitt. 69<sup>b</sup> bot. חומר 'ח the stony substance which he passes.

**חומש** m. (b. h. חמש; חמש) 1) *one fifth*, esp. one fifth of the value to be added as *fine* on restoring misappropriated property or redeeming dedicated property (Lev. V, 16; 24; XXVII, 27). B. Kam. IX, 6. B. Mets. 54<sup>a</sup> חומש 'ח the fifth part of the principal (assessed value), i. e. one plus one fifth, v. next w.; a. fr.—2) *Homesh, one of the five books of Moses*, also *one of the five books of Psalms*. Sot. 36<sup>b</sup> חומש 'ח the Book of Numbers; חומשין, חומשין the Book of Exodus; a. fr.—*Pl.* חומשין. B. Mets. IV, 8 חומש 'ח there are five things to which the law ordaining the addition of one fifth applies.—Hag. 14<sup>a</sup> חומש 'ח the five books of the Law. Y. Meg. III, 74<sup>a</sup> top חומר 'ח single parts of the Pentateuch. Kidd. 33<sup>a</sup> חומר 'ח two books of the Psalms.

**חומש**, constr. חומש ch. same. Targ. Lev. V, 24. Targ. Y. Gen. XLVII, 26; a. e.—B. Mets. 53<sup>b</sup> חומר 'ח the one fifth is included in the amount, i. e. the addition is one fifth of the principal (v. preced. w.); חומר 'ח the one fifth is excluded, i. e. the addition must form one fifth of the principal plus the addition (25 percent), v. חומר I ch.—Ib. 54<sup>b</sup> חומר 'ח a fine of one fifth for misappropriating the addition of one fifth; a. fr.—*Pl.* חומשין. B. Kam. 108<sup>a</sup>.

**חומש** f. = חומש, *heat*. Targ. Y. Ex. XII, 39 (ed. Amst. חומש). Targ. Cant. I, 7 (ed. Amst. חומש, pl.).—[Targ. Prov. XXIX, 11, v. חומש.]

**חומר** ch. = חומר; constr. חומר. Lam. R. to II, 2.

**חומר** f. (חמר; corresp. to Gr. *πύρεθρον*) name of a plant, *pellitory* (Parietaria). Gitt. 69<sup>a</sup> bot. חומר 'ח כי ממרו 'ח (Ar. incorr. חומר) pellitory leaves are in such a case as good as Mamru, but the root of p. &c.

**חומר** v. חומר.

**חומר** pr. n. m., v. חומר.

**חומר** pr. n. m. (abbrev. of חומר) *Honi, Onias*, 1) *H.* surnamed *M'agel* (circle-drawer). Taan. III, 8; Ber. 19<sup>a</sup>. —2) his grandson. Y. Taan. III, 66<sup>d</sup> bot.; Midr. Till. to Ps. CXXXVI.—Tosef. R. Hash. IV (II), 11 חומר 'ח.

**חומר** pr. n. m. (preced.) *Honia*, name of several Amoraim. Y. Sabb. XIV, 14<sup>c</sup> bot. R. H. Jacob of Ephrataim. Y. Shek. I, 46<sup>a</sup>; Y. M. Kat. I, 80<sup>b</sup> bot.; a. e. v. חומר.—V. חומר.

**חומר** pr. n. m. (preced.) *Onias*, the founder of the Onias Temple, ב"ר 'ח, in Egypt. Men. XIII, 10. Ib. 109<sup>b</sup>; a. e.—V. חומר.

**חומר** v. חומר.

**חומר** (b. h.) 1) [*to bend over, have affection for* (v. Jon. IV, 10),] *to protect, spare, have consideration for* (with על). Neg. XII, 5 חומר 'ח if the Law

has such consideration for man's property of small value &c. Sot. 14<sup>a</sup> וְכִי אִם כְּכֹה הוּא if the Law made such considerate provision for those transgressing &c. Y. Keth. IV, end, 29<sup>b</sup> וְכִי חָסַד עַל כְּבוֹדוֹ cared more for their honour than &c.; a. v. fr.—[2] *to be connected, related*.—Denom. חִירָס.]

**חוס** ch. same. Targ. Ex. XII, 27 (h. text פסח). Targ. II Chr. XXXVI, 15 חָאִיס ed. Lag. (oth. ed. חָס); a. fr.—Taan. 24<sup>a</sup> חָאִיס עַל דִּידִי הֵיכִי חָאִיס... חָאִיס גְּבִירָא will a man that has no consideration for his son... care for my concerns? Pes. 39<sup>a</sup> מָאֵר חָסֵא דְחָס וְכִי what typical meaning has *hasa* (חָסֵא)? The Lord spared us (in Egypt, v. Targ. Ex. I. c.); a. e.

**Pa.** חָאִיס *to commiserate, grace, favor* (h. חָנָן). Targ. Ps. XXXVII, 21; a. fr.

**Af.** חָאִיס *to have affection for*. Targ. Mal. III, 17 (ed. Lag. חָאִיס; h. text חָמַל).—[Targ. Is. XXX, 14 חָאִיס some ed., read חָתָס.]

**חוספא** m. (חָסַף) *rubbing off, reduction by wear and tear*. B. Mets. 70<sup>a</sup>; cmp. חָסִיף II.

**חוסם**, v. חָסַם.

**חוסמנא**, pl. חָוִסְמָנִיָא, v. חָוִסְמָנִיָא.

**חוסן** m. (חָסַן I; cmp. b. h. חָסִין) 1) *strength*. Ex. R. s. 30 (ref. to Dan. IV, 27) חָוִסְנִי הוּא the strength is Mine.—2) *oakum*. Sabb. II, 1, expl. ib. 20<sup>b</sup> 'flax pounded but not carded'; Y. ib. II, beg. 4<sup>c</sup>.

**חוסנא** m. (v. preced.) 1) *fort, castle*. Targ. Ps. XXXI, 3 (h. text צִוִּר).—2) *strength, dominion*. Targ. Cant. V, 18.—3) *store-house*, v. חָסְנָא.

**חוסקן**, v. חָוִסְקִין.

**חוסר** m. (b. h. חָסַר; חָסַר) *want, scarcity of provision*. Gen. R. s. 34, v. חָסְרִין.

**חוסרנא** ch. same, *need, want; loss*. Targ. Dent. XV, 8 (Var. חָסְרִנָא). Targ. Jud. XVIII, 10 (ed. Wil. חָסִי). Targ. Prov. XXI, 5; a. e.

**חורף** I h. *to rub, cleanse*, v. חָרַף II.

**חורף** ch. same. Gitt. 68<sup>a</sup> bot. חָרַף בִּיהַּ he scratched himself against it. Snh. 95<sup>a</sup> קָא חָרַף רִישָׁהּ he cleansed his head. Ib. 107<sup>a</sup> חָרַףִּיָא (חָרַףִּיָא) she &c. Nidd. 66<sup>b</sup> לְמִיחָהּ (fr. חָרַף) *to wash her hair*.

**חורף** II *to bend over*, v. חָרַף.

**חופא** m. (חָוִפָא I) *rim, fellow*.—Pl. חוּפִין, constr. חוּפִי. Targ. I Kings VII, 33 (h. text חָשִׁק).

**חופא** m. (חָוִפָא I) 1) *cover, roofing*. Targ. Ex. XXVI, 14; a. fr.—Targ. Ez. XXVII, 6 בֵּית דָּ' a house (theatre) with awnings.—2) *coating, plate*. Targ. O. Num. XVII, 3, sq. (ed. Berl. חוּפִיָא, v. חוּפִיָא).

**חופה** f. (b. h. חָוִפָא I) 1) *covering, canopy*, esp. *bridal chamber*; also (=כְּנִיסָה לְדָ' the entrance of the bride

*into the bridal chamber; wedding*. Kidd. 5<sup>a</sup>, a. fr. קוּדָה 'the introduction into the bridal chamber constitutes possession (legitimate marriage). Ib. 3<sup>a</sup> לְמַעַרְבֵי דָ' to exclude, as a form of marriage, the delivery by her father to take her into the bridal chamber. Gen. R. s. 94 לֹא בָּרָא בְּחֻפְתִּי was not present at my wedding. Snh. 108<sup>a</sup> לְכַנֵּי arranged a bridal room for his son. Ab. V, 21 לְכַנֵּי at eighteen years one is fit for marriage. Y. Succ. II, 53<sup>a</sup> top; Bab. ib. 25<sup>b</sup> בְּנֵי דָ' wedding party; a. fr.—Pl. חוּפִיָא. Lam. R. to III, 19 וְכִי כָּךְ וְכִי כָּךְ so many state rooms will I arrange &c. Y. Sot. IX, end, 24<sup>c</sup>; Tosef. ib. XV, 9 חוּפִיָא אֵלֵּי דָ' these are the bridal canopies (which were interdicted after the destruction of the Temple); (Bab. ib. 49<sup>b</sup> חוּפִיָא sing.). Lev. R. s. 25, beg.; a. fr.—2) *seat of the Divine Majesty, sanctuary*.—Pl. as ab. Y. Meg. I, 72<sup>d</sup> top חוּפִיָא כָּל דָּ' שְׁחִירֵי וְכִי all sanctuaries (Shiloh, Gilgal &c.) which existed &c.

**חופורות**, Tosef. B. Mets. IX, 14, v. חוּפִיר.

**חופינא** m. (חָוִפָא I) 1) *rubbing*. Ber. 6<sup>a</sup> מִן דְּרִידָנֵי 'from their (the demons') rubbing against their clothing.—2) *broom*. Succ. 32<sup>a</sup> דְּעִבְרִי כִי דָ' it has the shape of a broom. B. Kam. 96<sup>a</sup> if one stole palm-leaves 'and made a broom of them. [Ar. חוּפִיָא, Var. חוּפִיָא, v. Rabb. D. S. to Succ. I. c. note 2.]

**חופנא**, v. חָוִפָא.

**חופר**, v. חָוִפִיר.

**חזן** I (cmp. אָזַן), perf. a. part. חָזַן [*to squeeze in; to be wedged in*]. 1) *to be tight, immovable*. Makhsh. III, 8 בְּשִׁבְרֵי שְׁחִיבֵי that they may become tight (by swelling). Mikv. X, 3 חוּצָה בּוֹכֵן שְׁחִיבָה חוּצָה (cmp. part. fem. חוּצָה, fr. חוּץ) if it is tight (immovable).—2) *to tighten, tie closely*. Y. Hag. III, 79<sup>a</sup> top חָצִים חָצִים (חָצִין) they tie it watertight.—3) חָצִין or חָצִין *to wedge in, form a partition; to intervene*, esp. (at bathing) *to prevent the water from touching the body*. Erub. III, 1 (27<sup>a</sup>) וְלֹאכֹל (לְחֹזֵן) וְלֹאכֹל Ms. M. (Bab. ed. לֹא וְלִיכָךְ וְכִי, Mish. 'לִיכָךְ לֹא וְלֹאכֹל' Y. ed. לִיכָךְ לֹא וְלֹאכֹל v. Rabb. D. S. a. l. note) he may form a partition (between himself and the uncleanness, by sitting in a vehicle &c.) and eat. Zeb. 19<sup>a</sup> שְׁחִיבִין (שְׁחִיבִין) does it form a partition between the body and the water (so as to make the immersion ineffective)?—Y. Sabb. VII, beg. 7<sup>d</sup> שְׁחִיבִין שְׁחִיבִין for they form an interposition at bathing after menstruation. V. חָצִין.

**חזן** ch. 1) same. Part. חָזִין, f. חָזִינָא same. Zeb. 19<sup>a</sup>, v. preced. Ib. חָזִינָא (Rashi: חָזִינָא)—2) (v. חָזִין) *to form a partition, to build a wall by piling up material without cementing; (of persons) to form a lane*. Y. Shebi. III, end, 34<sup>d</sup> לִידָה חָזִין, v. חָזִין.—Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup> חָזִינָא וְכִי, v. אֲבִינָא.

**חזן** II m. (b. h.; preced.) 1) *that which is divided off, outside, street*. Kel. XXVIII, 9 חוּצָה שֶׁל רִנְיָא the shirt of the runabout (prostitute; v. Sm. Ant. s. v. Coa Vestis a. Diaphane Heimata; Tosef. ib. B. Bath. V, 14 חוּצָה שֶׁל רִנְיָא going out of the line of custom). Zeb. 57<sup>b</sup>; Yoma 57<sup>a</sup> חָזִין וְכִי Ar. (v. Rabb. D. S. a. l. note 2, a. Tosaf.

to Zeb. l. c.) what is done outside the Temple and what inside. Hull. VI, 2 בור... השורט he who slaughters unconsecrated animals within the Temple court, or consecrated animals without. Ib. 85<sup>a</sup> שחוטט consecrated animals slaughtered outside the Temple court. Ib. 68<sup>a</sup> למחיצתו was carried outside of its legal limits; a. fr.—בחוץ, מבחוץ outside, from outside, לחוץ out (through the window &c.). Sabb. I, 1. Ab. Zar. 11<sup>a</sup>; a. v. fr.—2) (followed by מן) except, without. Hull. I, 1 מדרש ד' except a deaf and dumb &c. Gen. R. s. 49 מדעתו without consulting him; a. v. fr.

**חוצב** stone-cutter, v. חצב.

**חוץ** f. (b. h.) 1) = חוץ II; (followed by ל-) outside of, out of. Ab. Zar. I, 4 לח' outside the town limits.—חוץ ד' outside of Palestine, foreign territory. Hull. V, 1 לח' abroad; a. v. fr.—2) an outskirts, not included in the Sabbath community (פרוב). Erub. V, 6.

**חוץ** II f. (preced.) 1) = חיצונה, outsider, stranger (not related). Yeb. 13<sup>b</sup> (interpret. Deut. XXV, 5) אשר חוץ הח' the deceased's wife who is a stranger (to the brother); Y. ib. I, 3<sup>a</sup>. Ib. החיצונה הח' (the Samaritans) who interpret *hahitsah* like *hahitsanah*.—2) a strange, unnatural act. Yalk. Is. 303, v. חיצה I.

**חוצל** m., v. next w.

**חוצלת** f. (חצל, v. חצץ; cmp. מחצלת) II) matting used for partitions, coverings &c.—Pl. חוצלות. Eduy. III, 4; Succ. 20<sup>a</sup> כל חוצל' all kinds of mattings are liable to uncleanness by contact with corpses; v. מחוצל. Tosaf. Kel. B. Bath. IV, 14 החוצלים ed. Zuck. (Var. חוצלות; ed. חוצלות).

**חוצנא** m., pl. חוצנא (denom. of חוץ) outworks, outposts. Targ. Jer. LI, 12 (h. text ארבים).

**חוצפא** m. (חצפה) barefacedness, boldness, impudence. Targ. Jer. III, 3. Targ. Y. Num. XVI, 2; a. e.—Sot. 49<sup>b</sup> (IX, 15) in the Messianic period חוצפא will prevail (Snh. 97<sup>a</sup> הבעות ריבה). Snh. 105<sup>a</sup> חוצפא will carry its point even against heaven. Ib. מלכותא' insolence is a royal power without a crown. B. Bath. 155<sup>b</sup>, a. e.

**חוצפית** pr. n. m. *Hutspith*, surnamed the Interpreter, a Tannai, one of the martyrs of the Hadrianic persecution. Shebi. X, 6; Tosaf. ib. VIII, 10. Hull. 142<sup>a</sup>. Ber. 27<sup>b</sup>. Y. ib. IV, 7<sup>d</sup> top (some ed. חצפית).

**חוק** (cmp. חוג) to round, arch, hollow. Denom. חוקים.

**חוק** ch. same.—Part. חוק. Targ. Job XXIV, 16 ed. Lag. (Var. חוק, ed. Wil. חוק, oth. ed. חוק, corr. acc.; h. text חוק).

**חוק** Pa. חוק to dig out. Sabb. 109<sup>b</sup> לגייה Rashi a. Ms. O. (v. Rabb. D. S. a. l. note 200) let him dig out its interior. Snh. 56<sup>a</sup> (ref. to נקב, Lev. XXIV, 16) יאמא

may it not mean that he cut out the Divine Name in the edge of the knife?, v. נקב.

**חוק** m. (b. h. חק; v. preced.) [circle, drawing, engraving,] law, rule, custom; assigned share, mark. Erub. 54<sup>a</sup> אניח לבני ד' I will leave to my sons a due share (a fixed living). Sabb. 137<sup>b</sup> בשארי שם He ordered a mark to be put on his (Abraham's) flesh. Snh. 111<sup>a</sup> שמשיר אפי' ד' אחד (some ed. חק) who leaves even one law unobserved. Ib. למי שלא עשה אפי' ד' וכ' Ms. M. (ed. differ., v. Rabb. D. S. a. l. note) who observed not even one law; a. fr.—Pl. חוקים, חוקים. Kidd. 39<sup>a</sup> (ref. to Lev. XIX, 19) חוקי ד' the lines which I have drawn long ago (by creating separate species); Y. Kil. I, 27<sup>b</sup> top (it is forbidden) במשום ד' as coming under the interpretation of (Lev. l. c.) "the lines which I have drawn &c." Tam. 31<sup>b</sup> חוקי העמים customs of gentiles. Sifra Ahare ch. XII, Par. 9 חוקים ד' (idolatrous) usages practiced by them and their fathers &c, v. next w.; a. fr.

**חוקה** f. (b. h.) same, esp. firmly established distinctive usage, religious observance. Ab. Zar. 11<sup>a</sup> שריפה חוקה ד' the burning of costly materials at funerals is not a specific (gentile) religious custom. Num. R. s. 19, beg. חוקה חקתי I have ordained a ceremony (without giving a reason). Ib. four (laws) ד' רכתיב בח' in reference to which the word *hukkah* (rule without reason) is used. Ib. אכל לאחר ד' unto thee I reveal the reason . . . but to anybody else it is a rule; a. fr.—Pl. חקות, חקות. Tanh. B'huck. 4 מצותי וחקותי; a. fr.

**חור** (b. h.; cmp. חור) to perforate; to be transparent, white, clear.

**חור** Pa. חור to make clear, evident. Mekh. Mishp., N'zikin, s. 13 (ref. to Deut. XXII, 17) כשמלה . . . חור they must make the fact as clear as a (white) sheet. Gen. R. s. 98 (ref. to ib. XLIX, 11) כבס, חור he will make clear to them the words of the Law; שדוא חור he will prove to them their errors; a. e.—Part. pass. חור clear, proved, evident. Y. Shek. III, end, 47<sup>c</sup> מ' שבכולן the clearest of all the quoted Biblical evidences. Gen. R. s. 47, end; Y. Ab. Zar. I, 39<sup>d</sup> top מ' שבכולן the least doubtful of all. Y. Succ. V, beg. 55<sup>a</sup> מ' because the use of the flute is not clearly stated in the Law. Y. Ter. II, 41<sup>c</sup> bot. שחן . . . אחד זה אחד this is one of the three interpretations (of the Rabbis) which are clearly indicated in the Bible text. Y. Erub. III, 21<sup>a</sup> bot. שאנין מ' thou must finally admit that the law of Sabbath limits finds no proof in the Biblical words. Y. Ber. II, 5<sup>a</sup> bot. דגרינדך ed. Lehm. (oth. ed. corr. acc.) thou must admit that for labors permitted or forbidden during prayer no support is to be found in &c.; a. fr.

**חור** Hithpa. חור to be made clear. Y. Keth. IV, 28<sup>c</sup> top (ref. to Deut. XXII, 17) ער שחוריהם וי' the facts must be as clear &c., v. supra.

**חור** ch. same, 1) to be white, to shine. Targ. Joel I, 7. Targ. O. Gen. XLIX, 12 חורן ed. Berl. (ed.

Lsb. חורג, oth. ed. (רחק). Targ. Is. I, 18 (some ed. *Pa.*); a. e.—Keth. 61<sup>b</sup> top דתנוור אפיה that he looked pale. B. Kam. 69<sup>a</sup> כי דייכי דתנוור טפי that it may appear still more white (glistening from a distance). Naz. 39<sup>a</sup>, sq. חורגין עיקבי גמדות the lower ends of dyed hair are white (which proves that the growth comes from beneath); a. fr.—(2) (of eyes) to be bright, to look with gratification. Targ. Prov. XXIII, 33. Ib. XVII, 24 חורגין Ms. (ed. חורגין, v. חורג). [Ib. IV, 25, emend. by Luzzatto Oheb Ger p. 108, v., however, אור I ch.]—Kidd. 39<sup>a</sup> חורגת לא you do not see clearly (the law is not clear to you).

*Pa.* חורג 1) to whiten, wash, cleanse. Targ. II Sam. XIX, 25; a. fr.—B. Mets. 60<sup>b</sup> חורגת, v. חורג. Hull. 95<sup>b</sup> top חורג, v. חורג II. [Y. Taan. IV, 69<sup>b</sup> bot. מרור, read חורג or חורג to wash.]—*Part. pass.* חורג, f. חורגה blanchied. Targ. Y. Ex. IV, 6.—(2) to make evident, to prove. Gen. R. s. 27 חורג דמתקור וכ' which will prove it better; Yalk. Koh. 968.—חורגה it is proven, obvious. Hull. 117<sup>a</sup>. Pes. 55<sup>b</sup>; a. fr.

*Af.* חורג to make white. B. Kam. 85<sup>b</sup> חורגה לבשריה and it (the corroded) made his skin look white (like a leper's; Var. v. Rabb. D. S. a. l.). B. Mets. 58<sup>b</sup> חורגה אפי (they guard against) whitening faces (putting persons to shame); Yalk. Ex. 349.

חורג, חורגה, חורגה, v. חורג.

חורג I, or חורג (cmp. preced. wds.) to bore. Sabb. 103<sup>a</sup> חורג he bored a hole.

חורג II, חורג m. (b. h.; preced. wds.) 1) hole, cavity. Pes. 8<sup>a</sup> חורג ארם לחבירו a cave between two residences of neighbors.—Sabb. 52<sup>b</sup> חורגה a needle whose eye is broken off; ib. 123<sup>a</sup> חורגה (Ms. M. חורגה); Kel. XIII, 5 חורגה; Tosef. ib. B. Mets. III, 9 חורגה.—*Pl.* חורגין. Pes. l. c. Ib. חורג ביה וכ' the upper and the lower holes in the wall; a. fr.—(2) *ant's store*, v. חורג. [Pesik. Shor p. 74<sup>b</sup> חורג דדבב, v. חורג, [Y. Maasr. V, end, 52<sup>a</sup> חורג, v. חורג II.]

חורג II m. (b. h.), *pl.* חורגין [white garments] freedom; יצושה ח' free, freed, opp. to slave. Gitt. IV, 4 ח' ח' and he must declare him free. Ib. 5 ח' ח' half a slave and half a freedman; a. fr.—*Pl.* חורגין. B. Kam. I, 3 ח' ח' witnesses who are freemen and of the Jewish faith. Esth. R. to I, 6 (expl. ib.) ח' ח' garments which freemen wear; a. fr.—ח' ח' (נכסים) free (not mortgaged) property, opp. ח' ח'. B. Kam. 8<sup>b</sup>; a. fr. [Bibl. Hebr. חורגים, noblemen].

חורג III (b. h.) pr. n. m. *Hur*, the husband of Miriam. Mekh. B'shall., Amalek 1. Pesik. R. s. 12. Ex. R. s. 48 (grandfather of Bezaleel); a. fr.

חורג I ch.=h. חורג I, hole. Targ. II Kings XII, 10 (ed. Wil. חורג); a. fr.—Arakh. 30<sup>a</sup>, a. e. (prov.) חורג לא גנב not the mouse is the thief but the hole (which hides the theft, i. e. fine the purchaser of the slave but not the seller). Ib. חורג לא . . . חורג but for the mouse (which steals), whence would the hole have

something to hide?—*Pl.* חורג. Targ. I Sam. XIV, 11.—Meg. 12<sup>a</sup> (expl. חורג Esth. I, 6) Ms. חורג חורג F. (ed. חורג) webs full of holes, net-work.

חורג II ch.=h. חורג II, *pl.* חורגין, חורג, חורג; חורג free man. Targ. Ex. XXI, 2; 5. Targ. Deut. XV, 13; a. fr.—Gen. R. s. 92 חורג בר thou freedman.—B. Mets. 13<sup>a</sup>, sq. חורג בני ד' unencumbered property; Y. B. Kam. X, beg. 7<sup>b</sup>; a. fr.

חורג (v. preced.) pr. n. gent. *Horaë* (Freemen). Targ. O. Deut. II, 12 (Y. ג' חורג, h. text חורג); cmp. חורגין.

חורג m. (b. h. חורג, חורג) waste. Pesik. R. s. 35, end; (Yalk. Is. 337 חורג).

חורג I m. (v. preced.) 1) heat, dryness. Targ. Ps. XC, 6.—(2) desolation, waste. Targ. Ez. XXIX, 10 חורג (constr.).—(3) injurious confusion of ideas. Arakh. 12<sup>a</sup> (ed. חורגה). V. next w.

חורג II, חורגה f., constr. חורגה=next w. Targ. Ez. XXIX, 9; a. fr.—Keth. 13<sup>b</sup> חורגה (חורגה) a ruined building standing in the field. Sot. 48<sup>a</sup>, v. חורגה I; a. e.—*Pl.* חורגה, חורגה; constr. חורגה. Targ. Mal. I, 4. Targ. Is. LXI, 4; a. fr.—Snh. 71<sup>a</sup> חורגה (Tosef. Neg. VI, 1 חורגה) a place named Leprous Debris (deposit of debris of leprous houses).

חורגה, חורגה f. (b. h.; חורג) ruin, ruins, deserted building. Ber. 3<sup>a</sup>. Y. Dem. VI, 25<sup>c</sup> top חורגה (if one sells) the space filled with debris belonging to him. Ib. ח' ח' and he must declare him free. Ib. 5 ח' ח' half a slave and half a freedman; a. fr.—*Pl.* חורגה, חורגה. Ber. l. c. ח' ח' one of the ruins of Jerusalem.

חורג, חורג m. (v. preced.) destruction, desolate condition. Hag. 5<sup>b</sup> חורג the destruction of the Temple. M. Kat. 26<sup>a</sup> חורגין in their ruined state. Y. Kil. IV, end, 29<sup>c</sup> חורגין in its (the vineyard's) waste state, opp. חורגה. Ab. Zar. 9<sup>b</sup> חורגה from the destruction of the Second Temple. Yoma 39<sup>b</sup>; a. fr.—*Pl.* חורגה, חורגה. Gen. R. s. 56; Yalk. Gen. 102 חורגה for she (Palmyra) took a part in both destructions of the Temple; Lam. R. to II, 2 חורגה (fem.).

חורג ch. same. Targ. Is. XXXIV, 11. Targ. Lam. I, 2 חורג (constr.).—Snh. 96<sup>b</sup>. B. Bath. 14<sup>b</sup> חורג the end of the book speaks of destruction. Ib. חורג ח' in arranging the order of the Biblical books, we join the record of destruction (at the end of one book) to that of destruction (at the beginning of the other).

חורג, חורג m. (חורג) [filling a gap, v. חורגה] step-son. Snh. III, 4 (27<sup>b</sup>) חורג חורג alone (not his relations). Yeb. 21<sup>a</sup>; a. e.—*Pl.* חורגין. Y. ib. II, 3<sup>d</sup> bot. חורג ח' two step-children (of different parents) brought up in the same house.

חורגה f. (preced.) step-daughter. Y. Yeb. II, 3<sup>d</sup> bot. חורגה one's step-daughter; Bab. ib. 21<sup>b</sup>; a. e.

**חור־נשא** ch. 1) same. Targ. Ps. LXXX, 14; a. fr.—Cant. R. to I, 1 של קנים ו' חור־נשא III. Ib. to III, 4 (ref. to Ps. LXXX, 14 יער with suspended ע) מן ... זכיהם אם ו' ח' if you will do good, your invaders shall be (like animals) from the water (יָאֵר), if not, they shall be (like animals) from the forest; Yalk. Ps. 830.—2\*) (P. Sm. 1386 *angina*) narrow place in the throat, windpipe. Shebu. 6<sup>b</sup>

56



with the mark tied to his garment; a. fr.—*Transf. sexual innocence, purity.* Yalk. Num. 766, v. infra.—*Pl.* חֲזָזָא, חֲזָזָא. Y. Snh. l. c.—Bets. 31<sup>b</sup> שְׁבִקְרָקַע ד' חֲזָזָא knots which serve as marks on doors of subterranean stores, may be untied &c.; a. e.—Tan. d'be El. ch. XX, חֲזָזָא in their innocence.—2) [*lock,*] *the oblate side of a berry to which the stalk is attached.* Y. Ab. Zar. V, 44<sup>d</sup> top. Toh. X, 5 ד' . . . . גִּרְגֵר a single berry, if its oblate part with the stalk is intact; Tosef. ib. XI, 10. Ib. מְקוֹם ד' the place where the stalk (now torn out) was seated (and where now juice is oozing out).—3) *the membranous enclosure separating the stone of a date from its flesh, pericarp* (as far as not eatable). Tosef. Hull. I, 23 חֲזָזָא quot. by R. S. to Ukts. II, 2 (ed. Zuck. חֲזָזָא omitted; oth. ed. חֲזָזָא in place of the preceding חֲזָזָא the pericarp is counted in with the unclean matter in dry dates; Ukts. l. c. חֲזָזָא של יבשה R. S. (ed. a. Maim. חֲזָזָא).—4) *concluding formula of prayers.*—*Pl.* as ab. Taan. II, 3 חֲזָזָא. Y. Ber. I, 3<sup>d</sup> bot. חֲזָזָא, v. חֲזָזָא.

חֲזָזָא ch. same. Targ. Job XLII, 7. Ib. XXXVIII, 14 (Ms. חֲזָזָא, pl.).

חֲזָזָא f. (b. h.) same, *seal.* Gen. R. s. 61.

חֲזָזָא m., pl. חֲזָזָא, v. חֲזָזָא.

חֲזָזָא, pl. חֲזָזָא, v. חֲזָזָא.

חֲזָזָא, v. חֲזָזָא.

חֲזָזָא Ar. ed. Koh. III, p. 356, v. חֲזָזָא II.

חֲזָזָא, constr. of חֲזָזָא.

חֲזָזָא f.=next w. Targ. O. Gen. XXIV, 16 (ed. Berl. חֲזָזָא).—Ib. Num. XII, 8; a. e.—*Pl.*, v. חֲזָזָא.

חֲזָזָא, חֲזָזָא, חֲזָזָא I m. (חֲזָזָא) *looks, appearance; vision.* Targ. Gen. XXIX, 17. Targ. Y. I ib. XVI, 13 (ed. Amst. חֲזָזָא).—Targ. Is. LIII, 2 חֲזָזָא חֲזָזָא the appearance of an ordinary being; a. fr.—Koh. R. to V, 2 חֲזָזָא ד' this is a vision (not a mere dream); Yalk. Esth. 1057 [read:] חֲזָזָא ד' חֲזָזָא או ד' חֲזָזָא (for חֲזָזָא some ed., read חֲזָזָא) did I see this in a dream, or was it a vision?—*Pl.* חֲזָזָא, חֲזָזָא, חֲזָזָא. Targ. O. Num. XII, 6 (some ed. חֲזָזָא, fr. חֲזָזָא). Targ. Esth. VI, 1; a. e.—2) *look-out, cross-road.*—*Pl.* constr. חֲזָזָא, חֲזָזָא. Targ. Y. Gen. XIII, 18; XIV, 13; Deut. XI, 30, v. next art.

חֲזָזָא, v. חֲזָזָא.—חֲזָזָא, v. חֲזָזָא.

חֲזָזָא m.=חֲזָזָא. Targ. Y. II Ex. III, 3 (I חֲזָזָא).—Targ. Y. II Gen. XII, 6; XIV, 6; XXXV, 9 (quot. of XVIII, 1).

חֲזָזָא (חֲזָזָא, חֲזָזָא) m. (חֲזָזָא) *seer.* Targ. I Sam. IX, 9. Targ. II Sam. XXIV, 11; a. e.

חֲזָזָא, Y. Ab. Zar. II, 40<sup>d</sup> top, v. חֲזָזָא.

חֲזָזָא m. (b. h.; חֲזָזָא) *vision.* Lev. R. s. 1 חֲזָזָא ברבור ובר' in word and in vision.

חֲזָזָא m. (חֲזָזָא) *seer.* Targ. I Chr. XXIX, 29 (ed. Lag. חֲזָזָא, oth. ed. חֲזָזָא).

חֲזָזָא, חֲזָזָא, חֲזָזָא, חֲזָזָא m. (preced. wds.) *vision, astounding spectacle; wonder.* Targ. O. Ex. III, 3; a. e.—*Pl.* חֲזָזָא. Targ. Deut. XXVI, 8 (ed. Berl. sing.). Ib. XXXIV, 12 (ed. Berl. sing.; Y. II חֲזָזָא, pl. of חֲזָזָא). [Targ. I Chr. XXIX, 29, v. preced.]

חֲזָזָא, v. חֲזָזָא.

חֲזָזָא (חֲזָזָא) m. (חֲזָזָא) *surrounding.* ד' חֲזָזָא all around. Targ. Y. Ex. XIX, 12; a. e.—Targ. Ps. L, 3 (ed. Wil. חֲזָזָא). Y. Bicc. I, end, 64<sup>b</sup> חֲזָזָא ד' חֲזָזָא around Zephoris.

חֲזָזָא, חֲזָזָא, חֲזָזָא, חֲזָזָא m. (v. preced.; emp. חֲזָזָא) *apple; apple-tree; apple-shaped ball, bell &c.* Targ. Joel I, 12 (ed. Lag. pl.). Targ. Ex. XXV, 33 (h. text חֲזָזָא); a. fr.—Lev. R. s. 12 trees are called by their names (of the fruits) חֲזָזָא חֲזָזָא there is the apple, it (the tree) is also called apple(-tree).—*Pl.* חֲזָזָא, חֲזָזָא. Targ. Prov. XXV, 11; a. e.—Lev. R. s. 27. Gen. R. s. 93 (retransl. from Aquila Prov. l. c.); Yalk. Prov. 961; a. e.—Targ. Y. Ex. XXXIX, 25 חֲזָזָא.

חֲזָזָא f. (חֲזָזָא) *polish, lustre, beauty.* Yoma 70<sup>a</sup> חֲזָזָא לְחֲזָזָא חֲזָזָא to show the people the beauty of it (his copy of the Law); Tosef. ib. IV (III), 18 חֲזָזָא.—B. Mets. 21<sup>b</sup> חֲזָזָא מְכִיבָה עֲלֵי חֲזָזָא (masc.) the looks of the olive proves the owner; [Ar. Var. חֲזָזָא].

חֲזָזָא ch. same, 1) *vision.* Targ. Job XX, 8.—*Pl.* חֲזָזָא, חֲזָזָא, v. חֲזָזָא.—2) *watch-tower.*—*Pl.* as ab. Targ. Is. XLIII, 13. Targ. Y. Num. XXXV, 11 (v. חֲזָזָא).—3) *appearance, color.* B. Kam. 101<sup>a</sup> חֲזָזָא חֲזָזָא appearance (improved by dying) is a substantial improvement. Hull. 47<sup>b</sup> חֲזָזָא חֲזָזָא resembling wood in appearance, v. חֲזָזָא. Sabb. 77<sup>a</sup> חֲזָזָא חֲזָזָא there it treats about color.—*Pl.* as ab. Targ. Y. Deut. XXVIII, 27 חֲזָזָא חֲזָזָא which dull the eye-sight (h. text חֲזָזָא).—Hull. 46<sup>b</sup> חֲזָזָא חֲזָזָא several spots of abnormal colors.

חֲזָזָא, Hif. חֲזָזָא, v. חֲזָזָא.

חֲזָזָא, v. חֲזָזָא.

חֲזָזָא f. (חֲזָזָא to make incisions) *lichen, a cutaneous disease connected with desquamation and sometimes ulceration.* Bekh. VI, 12 חֲזָזָא חֲזָזָא an animal afflicted with lichen. Ib. 41<sup>a</sup> (expl. חֲזָזָא, Lev. XXII, 22) חֲזָזָא חֲזָזָא Egyptian lichen; חֲזָזָא חֲזָזָא ordinary lichen.—Succ. III, 6 (34<sup>b</sup>) חֲזָזָא חֲזָזָא if an Ethrog is covered with lichen (scabs). Ruth R. to III, 8 (ref. חֲזָזָא, a. e. חֲזָזָא).—[Y. Yoma VIII, 45<sup>b</sup> top חֲזָזָא חֲזָזָא, v. חֲזָזָא.]

חֲזָזָא ch. same. Targ. Y. I Lev. XXI, 20 חֲזָזָא חֲזָזָא (h. text חֲזָזָא, v. preced.—Gitt. 70<sup>a</sup> top (some ed. חֲזָזָא). Y. Sabb. XIV, 14<sup>d</sup> חֲזָזָא חֲזָזָא (putting spittle on) a scab; Y. Ab. Zar. II, 40<sup>d</sup> top חֲזָזָא חֲזָזָא (corr. acc.).—*Pl.* חֲזָזָא (חֲזָזָא m.). Targ. Y. II Lev. l. c.

חֲזָזָא m. (preced.) *one afflicted with lichen.* Targ. O. Lev. XXI, 20; XXII, 22.

**חָזַר, חָזַר** (b. h.) [to divide,] to discern, see (cmp. **חָזַר**). B. Bath. 91<sup>a</sup> **חָזַרְתָּ נֶעְמַר וְכ'** have you seen what has become of Naomi &c.?

*Pl.* to distribute kindled chips between logs of wood. Sabb. I, 11 (19<sup>b</sup>) **חָזַרְתָּ נֶעְמַר** Mss. (ed. Ven. **חָזַרְתָּ**; Y. ed. Krot. **חָזַרְתָּ**, read **חָזַרְתָּ**, *Hif.* of **חָזַר**, or **חָזַרְתָּ**, v. **חָזַר**.—V. **חָזַרְתָּ**.

**חָזַר, חָזַר** ch. same, to see, recognize, to decide. Targ. O. Gen. XXIX, 10; a. fr.—Ber. 45<sup>a</sup>; Erub. 14<sup>b</sup>, a. e. **פִּיךָ** 'חָזַר וְכ' v. **חָזַר**. Ib. 13<sup>b</sup> **חָזַרְתָּ לִּי** (not **חָזַרְתָּ**) because I have seen R. M. &c. Hull. 59<sup>b</sup> **חָזַרְתָּ** I want to see your God. Erub. 63<sup>a</sup> **חָזַרְתָּ** may examine the knife for his own use; a. fr.—*Part. pass.* **חָזַרְתָּ**, *f.* **חָזַרְתָּ** (cmp. **חָזַרְתָּ**) pointed out, fit for, prepared; (*it is*) proper. Targ. Job XV, 11. Targ. O. Lev. V, 10; a. e.—Keth. 21<sup>a</sup> **חָזַרְתָּ** as it is proper. B. Bath. 19<sup>b</sup> **חָזַרְתָּ** fit for his cattle as feed; a. fr.—Sabb. 90<sup>a</sup>, a. fr. **חָזַרְתָּ** what is it good for (what use can be made of it)?—*Pl.* **חָזַרְתָּ**. Ib. top **חָזַרְתָּ** they may be used for seasoning &c. Bets. 26<sup>b</sup>; a. fr.—**חָזַרְתָּ** it was pointed out to me, *I saw*. Gitt. 57<sup>a</sup>. Taan. 25<sup>b</sup>; a. fr.

*Af.* **חָזַרְתָּ** to show, let see, reveal; to lay before a teacher for examination or decision. Targ. O. Gen. XLI, 28; a. fr.—Hull. 59<sup>b</sup> **חָזַרְתָּ** I want thee to show it to me. Bets. l. c. **חָזַרְתָּ** as soon as he showed it to an expert (and the latter decided favorably) &c.; a. fr.

*Pa.* **חָזַרְתָּ** same. Targ. II Esth. II, 8.—B. Mets. 67<sup>a</sup> **חָזַרְתָּ** and when he looked at me (and noticed that I was going to object by referring to **חָזַרְתָּ**), he pointed out to us the case of **חָזַרְתָּ** (v. Rabb. D. S. a. l. note 50; Ms. R. **חָזַרְתָּ**).

*Ilhpe.* **חָזַרְתָּ**, **חָזַרְתָּ** 1) to be seen, to appear. Targ. Jud. XIII, 10; a. fr.—Ber. 17<sup>b</sup> **חָזַרְתָּ** it looks like assumption; a. fr.—2) to look at each other. Targ. O. Gen. XLII, 1.—3) to become fit, adapted for use. Bets. 26<sup>b</sup> **חָזַרְתָּ** if on the entrance of the Sabbath they became fit for use, they have become so (for the entire Sabbath). Ib. **חָזַרְתָּ** . . . **חָזַרְתָּ** they had been fit (on the entrance of the Sabbath), and were unfitted (through rain), and became fit again; a. fr.—4) to be shown, to be laid before the scholar for decision. Ib. **חָזַרְתָּ** it had been shown to (and decided upon by) the expert on the eve &c.; a. fr.

**חָזַרְתָּ** fit, v. preced.

**חָזַרְתָּ** I m., v. **חָזַרְתָּ**.

**חָזַרְתָּ** II f., pl. **חָזַרְתָּ** (preced.) mirror. Targ. Y. II Ex. XXXVIII, 8 (ed. Amst. **חָזַרְתָּ** constr.).

**חָזַרְתָּ** f. same. Targ. Y. Num. XII, 6 (h. text **חָזַרְתָּ**); cmp. **חָזַרְתָּ**. [Ib. 8 **חָזַרְתָּ**, some ed., read with ed. Amst.: **חָזַרְתָּ**, h. text **חָזַרְתָּ**.]

**חָזַרְתָּ** I m. (b. h.; preced. wds.) vision. — *Pl.* **חָזַרְתָּ** (fem.). Shh. 39<sup>b</sup> (**חָזַרְתָּ** I Kings XXII, 38) **חָזַרְתָּ** Ms. M. (v. Rabb. D. S. a. l.) in order to polish (make clear) two visions. Ib. (**חָזַרְתָּ** ib. 34)

**חָזַרְתָּ** to fulfill two visions. Gen. R. s. 13; Yalk. ib. 20 (ref. to **חָזַרְתָּ**, q. v.) **חָזַרְתָּ** He creates (awe-inspiring) sights in the sky and causes holy inspiration to rest &c. [Ar. s. v. **חָזַרְתָּ**, fr. **חָזַרְתָּ**, breaks, splits.]

**חָזַרְתָּ** II m. or **חָזַרְתָּ** (v. **חָזַרְתָּ**) 1) lichen, moss. B. Mets. 105<sup>b</sup> ramification (סוכה) is considered weak, שנחבאת **חָזַרְתָּ** (or **חָזַרְתָּ**) when it is hidden under (fully covered with) moss. [Ar. ed. **חָזַרְתָּ**, ed. Koh. **חָזַרְתָּ**; comment.: the grip of the hand, fr. **חָזַרְתָּ**; marg. emend.: **חָזַרְתָּ**, v. Tosaf. a. l.]—Erub. 28<sup>a</sup> **חָזַרְתָּ** ולא **חָזַרְתָּ** Ms. M. (Rabb. D. S. a. l. note quotes **חָזַרְתָּ**) but neither with lichens nor with lichen dishes (*Lecanora esculenta*).—2) pl. **חָזַרְתָּ** lichen, scab; trnsf. irregular lumps of clouds. Y. Taan. III, 66<sup>c</sup> bot. a cloud is called **חָזַרְתָּ** (v. next w.) **חָזַרְתָּ** for He makes the sky full of irregular lumps (cumuli), as we read (Zech. X, 1), the Lord makes **חָזַרְתָּ**.

**חָזַרְתָּ** m. (b. h.; v. **חָזַרְתָּ**) 1) cloud with uneven surface (like scabs or swollen lumps), cumulus (which brings rain). Gen. R. s. 13 (allegorical explanation), v. **חָזַרְתָּ** I. Y. Taan. III, 66<sup>c</sup> bot., v. preced.—Bab. ib. 9<sup>b</sup>.—*Pl.* **חָזַרְתָּ**. Ib. **חָזַרְתָּ** what are **חָזַרְתָּ** (Zech. X, 1)? Ans. **חָזַרְתָּ** eruptions (defined: 'a thin under a thick cloud').—2) [Readings vary between **חָזַרְתָּ**, pl. of **חָזַרְתָּ** lichen, used as food (*Lecanora esculenta*). Erub. 28<sup>a</sup>, v. **חָזַרְתָּ** II.—B. Kam. 119<sup>b</sup> **חָזַרְתָּ** the law of robbery does not apply to cuscuta and lichen. Keth. 60<sup>b</sup>.—3) [Readings vary as ab.] young blades of grain used for pasture. Taan. 5<sup>a</sup> **חָזַרְתָּ** Ms. M. (some ed. **חָזַרְתָּ**) eats the young green from the furrows. B. Kam. 58<sup>b</sup> bot. [Tosef. Ohol. XIII, 11 **חָזַרְתָּ**, read: **חָזַרְתָּ**, v. **חָזַרְתָּ** II.]

**חָזַרְתָּ** I (or **חָזַרְתָּ** f. pl.) same, young green. Targ. Ps. CXXVI, 6 ed. Lag. **חָזַרְתָּ** (Lev. **חָזַרְתָּ**, not found in oth. editions).

**חָזַרְתָּ** II, **חָזַרְתָּ** pr. n. pl. *K'far Haziz*. Kil. VI, 4 Ms. M. a. Ar. (ed. **חָזַרְתָּ**).

**חָזַרְתָּ** I ch.=h. **חָזַרְתָּ** 1), cloud. Targ. Cant. II, 9.—*Pl.* **חָזַרְתָּ** Targ. Job XXVIII, 26.

**חָזַרְתָּ** II m. (v. **חָזַרְתָּ**) shaggy. Bekh. 44<sup>a</sup> **חָזַרְתָּ** a shaggy goat (called **חָזַרְתָּ**, with long hair lumps and long-dependent ears, *Capra Syriaca*, v. Encyclop. Brit. s. v. Goat).

**חָזַרְתָּ**, v. **חָזַרְתָּ** I.

**חָזַרְתָּ**, v. **חָזַרְתָּ**.

**חָזַרְתָּ** m. ch. **חָזַרְתָּ**, cmp. **חָזַרְתָּ** &c.) prickly bur, chestnut. Kel. XIV, 2 a cane with a metal knob **חָזַרְתָּ** (ed. Dehr. **חָזַרְתָּ**) of the shape of a chestnut bur (as a weapon).

**חָזַרְתָּ** m. (b. h.) swine. Hull. IX, 2 **חָזַרְתָּ** של ישוב **חָזַרְתָּ** domesticated swine; **חָזַרְתָּ** wild boar. Num. R. s. 12 **חָזַרְתָּ** is the swine more strictly forbidden than other unclean animals?—Lev. R. s. 13 **חָזַרְתָּ** זו פרס

(read רומי or ארום). Ib. 'מה ח' וכ' as the swine . . . stretches out its cloven feet (sign of cleanness), . . . so does the Roman government &c., v. בימיה. Gen. R. s. 65, beg.; a. fr.—*Pl.* חזירין, חזירין. Kidd. 49<sup>b</sup> ח' חשנה נשלו ח' nine (measures of plagues) did swines receive. B. Kam. VII, 7; a. e.—*Fem.* חזירה, חזירה *sow*. Esth. R. to III, 1. Ib. to I, 15 'כח' וכ' the swine (Vashti) to be treated according to law, but the holy people &c., v. אֲבִירָיו.

**חזירא** ch. Targ. Ps. LXXX, 14. Targ. Lev. XI, 7 (some ed. 'חזיר').—Y. Ber. II, 4<sup>c</sup> bot. 'חזיר' the swine is a moving privy. Sabb. 155<sup>b</sup> 'חזיר' מן ח' none is poorer than the dog, none richer than the swine (finding its food everywhere); a. e.—*Pl.* חזירין, חזירין. Gen. R. s. 63; Y. Ter. VIII, end, 46<sup>c</sup>, v. חזירין. Taan. 21<sup>b</sup> 'חזיר' חזירא there is an epidemic among the swine; a. e.—*Fem.* חזירה, חזירה. Lam. R. to I, 16, end 'חזיר' like the (nursing) sow, the more their young fatten &c.

\***חזירא** m. (preced.) *swine-herd*. Y. Ter. VIII, 40<sup>b</sup> sq., v. חזירא.

**חזירא** I *sow*, v. חזיר.

**חזירה** II f. (חזיר) 1) *return, going back*, opp. חזירה. Y. B. Mets. VI, beg. 10<sup>d</sup> 'חזירה' שבר חזירה וח' indemnification for loss of time in going to the field and returning. Lev. R. s. 5 'חזירה' רבתינו לשם when the teachers came again to that place, v. חזירה.—Y. Yoma III, 43<sup>c</sup> bot. 'חזירה' דרך ח' on the way homeward. Koh. R. to XI, 9 . . . חזירה 'חזירה' slacken thy speed, that thou mayest not have too far to return (regret and punishment will reach you); a. fr.—2) *reconsideration, reversion of judgment*. Y. Hor. I, beg. 45<sup>d</sup> bot. 'חזירה' וכן בח' the same rule applies when the court reverses &c.—3) *going round*. Y. Sot. I, 16<sup>c</sup> bot. 'חזירה' כדי חזירה (Bab. ib. 4<sup>a</sup> חזירה) the time required for going round a palm-tree.—4) *restoration*, v. חזירה.

**חזירה**, חזירה, חזירה, v. חזיר.

**חזירה** f. (חזיר; emp. גזי fr. גזי) *cutting; rough, unfinished side*. Tam. II, 4 חזירה מורה the uneven side of the pile (where the thinner and pointed ends of the logs leave gaps and make the front uneven) was eastward. Par. III, 8. Y. Meg. IV, end, 75<sup>c</sup> bot. 'חזירה' נותן בח' he puts (the M'zuzah) on the rough door (which is more used by the inmates); חזירה חזירה if both are of rough work.—Esp. *the rough side of a fence or wall*, indicating that the neighbor had no right to it, *border-mark*. B. Bath. I, 2 (2) חזירה חזירה כונס he moves back on his own ground and builds, and makes the border-mark outside. Ib. 4<sup>a</sup> 'חזירה' wherein consists the border-mark? Ans. He bends the pegs on top outward.—2) *rough sore, contusion*.—*Pl.* חזירה. Y. Ber. IX, 13<sup>c</sup> bot. (emended in ed. Lehm. כחירה, as Sabb. 77<sup>b</sup>). Cmp. חזירה.

**חזירה** f. (preced.) *contusion*. Gitt. 70<sup>a</sup> top some ed., v. חזירה.

**חזירה** *Hif.* חזירה (emp. חזירה) *to cut, trim, thin*. Dem. III, 2 חזירה חזירה he who desires to trim leaves of vegetables for the sake of lightening the burden; Tosef. b. IV, 2 חזירה Var. ed. Zuck. (ed. להחזיר, corr. acc.).

**חזירה** ch. same, *to cut off, nip off*. Targ. Y. I Lev. I, 15 (Y. II חזירה; h. text חזירה).

**חזיר** or **חזיר** m. (חזיר) *superintendent, officer*; 1) (school) *governor* superintending children at their studies. Sabb. I, 3 חזיר חזיר on Friday night the governor may look in where the children read, but must not read himself.—2) (in collegiate debates) *one who announces the order of proceedings, crier, janitor* &c. Y. Ber. IV, 7<sup>d</sup> top חזיר חזיר they said to R. Zinon the hazan, 'Say, Commence' (the debate)!—3) (in synagogue) *superintendent at prayer-meetings*, giving the signals for responses, assigning seats &c., *sexton*. Succ. 51<sup>b</sup> 'חזיר' חזיר and the sexton stood upon it with the flag in his hand. Yoma VII, 1; Sot. VII, 8.—4) (in court) *crier, sheriff* (collecting the votes, executing punishment). Macc. III, 12. Y. Sot. VII, 21<sup>d</sup> top.—*Pl.* חזירין, חזירין. Tam. V, 3 (Temple sextons).—Tosef. Shn. IX, 1 חזירין 'חזיר' the criers call out each judge's name (to take his vote); Y. ib. V, end, 23<sup>a</sup> חזירין חזירין Macc. 23<sup>a</sup> חזירין חזירין we must appoint as constables (for punishing) men of lesser physical strength &c. Sabb. 56<sup>a</sup>.

**חזיר** or **חזיר** ch. 1) same. Y. Ber. V, 9<sup>c</sup> bot. 'חזיר' חזיר the sexton came and urged one to go up (to read the prayers). Y. Meg. IV, 75<sup>b</sup> bot.; Y. Sot. VII, end, 22<sup>a</sup>.—2) *town-guard* (watching the flocks of the common and guarding the town by night). B. Mets. 93<sup>b</sup>.—*Pl.* חזירין, חזירין. Ib.

**חזיר** (b. h.; emp. חזיר, חזיר, חזיר) [*to squeeze together*] (neut. verb) *to be thick, solid; to be strong*. Y. Ber. I, 2<sup>c</sup> bot. (ref. to Gen. I, 6) חזיר חזיר let the expanse become solidified, let it coagulate, congeal; Gen. R. s. 4; (Yalk. ib. 5 חזיר, *Hithpa*).

*Pi.* חזיר *to join, repair, tighten, strengthen*. Shn. 94<sup>a</sup> (expl. חזיר) שדי את ישראל חזיר (חזירה) he joined Israel to their Father &c. Ib. חזיר חזיר the Lord strengthened him. Pes. 45<sup>a</sup> חזיר חזיר Ms. M. where the dough in the cracks is put in for repairing the trough. Sabb. 146<sup>b</sup> חזיר (חזירה) when the hole was filled up for making the vessel sound, opp. לשמר to prevent evaporation; a. fr.—*Part. pass.* חזיר, *pl.* חזירים. Sifre Num. 1 חזיר חזיר אין חזירים חזיר (חזירה) only the strong-minded it is worth while to strengthen (encourage).

*Hif.* חזיר 1) same, v. supra.—2) *to attach merit to, to account as merit, to be grateful*. Ab. II, 8 חזיר חזיר אל חזיר חזיר do not claim credit for it (be not proud). Yoma 86<sup>b</sup> חזיר חזיר but He even gives him credit (for his sins when he repents). Men. 53<sup>a</sup> חזיר חזיר give me credit for making Thee known &c. Keth. 68<sup>a</sup>, a. e. חזיר חזיר let us be thankful to the fraudulent poor &c.; a. fr.—2) (with יד) *to strengthen, to encourage, abet*. Gitt. V, 9 חזיר חזיר because we must not encourage (by favors) those who do wrong. Ib. חזיר חזיר we may encourage (greet with gentiles at agricultural work in the Sabbatical year; a. fr.—3) *to hold, contain*. Ib. 57<sup>a</sup> חזיר חזיר its skin (once flayed) can not again cover its entire body (it shrinks). Ib. (in Chald. dict.)

לא מ' it would not have room even for sixty myriads of reeds. Par. VII, 8 בשביל שחֻקִּים וכ' the reservoir might hold more water. Ukts. III, 12 לא מצא the Lord found no vessel so fit to contain all blessings as peace; Deut. R. s. 5 end; a. fr.—4) (with ב) to take a hold of, seize, take possession. Hull. 4<sup>a</sup>, a. e. כל מצוה שהחֻקִּים וכ' whatever Jewish law the Samaritans have adopted &c., v. יִקְבֵּץ. B. Mets. I, 4 בה ור' took a hold of it. B. Bath. III, 3 במחֻקִּים when one is in possession (basing his claim on possession). Ib. הגר בנכסי הגר he who takes possession of the estate of a convert (who has no heirs in law). Ib. 2 שנה יחֻקִּים that he may be in possession for one year, v. אֶפְסָרָא; a. fr.; v. יִחֻקֵּהוּ.—Y. Hag. I, 76<sup>c</sup>, a. e. שלא החֻקִּים בשכר וכ' they did not cling to the duty of maintaining teachers &c.—5) (v. יִחֻקֵּהוּ) to presume, to be under a certain impression, to be convinced. Y. Kidd. IV, 66<sup>b</sup> היו מחֻקִּין בו if people were under the impression that a certain person was their neighbor's son, but in his dying hour he declared &c. Ib. היו מ' ארור שדוא וכ' if people took him to be a relation of his; a. e.—Hag. 19<sup>a</sup>, v. infra.

**Hof.** החֻקֵּה (denom. of יִחֻקֵּה) to be presumed, be held for, be known for. Gitt. 14<sup>a</sup> כפרן כפרן when the man is known to be a liar. Shebu. 34<sup>b</sup>, a. fr. כפרן ד' (in such a case) he is considered a confirmed liar.—Y. Kidd. I, c. bot. החֻקִּים if they were generally assumed (to be husband and wife); a. fr.—Hag. 19<sup>a</sup> לחולין וד' לחולין if one takes an immersion for the purpose of being enabled to partake of ordinary food and is considered (by himself) to have immersed for that purpose. Ib. טבל ולא ד' if he did immerse but did not have a certain purpose in view. Ib. ד' לדבר קל מחזיק עצמו וכ' as long as he has one foot yet in the water, when he had had in view a minor purpose for his bath, he may still change it for a higher purpose. Ib. אם לא ד' מחזיק if he had had no particular object in view, he may on coming out define the object for which he has bathed.—**Part.** מחֻקֵּה 1) held in possession, adhered to. Bekh. VIII, 9 עדיין דריא nor does he take a double share of what is coming due to the estate as he does of what is held in possession; B. Bath. 55<sup>a</sup>; a. fr.—Sabb. 130<sup>a</sup> דריא it is still strongly adhered to, opp. מרופה, v. מרופה.—2) being known, approved. Sifra K'dosh. Par. 3, ch. V במ' when he is known to thee (to be a proselyte); a. e.—3) being sure, convinced, knowing from experience. Keth. 25<sup>b</sup> וכ' (= מ' אני) מחֻקֵּהני בזה וכ' I know this man to be a priest; a. e.—Sifré Num. 1, v. supra.

**Hithpa.** יִחֻקֵּה, **Nithpa.** נִיחֻקֵּה 1) to become solid, strong. Yalk. Gen. 5 יִחֻקֵּה, v. preced.—2) to feel encouraged, take courage. Ber. 32<sup>a</sup> בתפלה ג' became emboldened to pray.

**חֻק** ch. 1) same.—**Part. pass.** חֻקֵּה tied up, bandaged. Y. Ber. II, 4<sup>c</sup> top דהיה ד' רישיה when his head was tied up (with a turban); Pesik. R. s. 22 (not רישיה, v. notes in ed. Fr.). Y. Pes. X, 37<sup>c</sup> וכ' רישיה וד' and his head was tied up (or he felt like having a bandage around his head) &c.; Y. Shek. III, 47<sup>c</sup> top ודורח חוק (read חוק) (corr. acc.).—2) to take possession. B. Bath. 52<sup>b</sup>, sq. חֻק וקני take possession and acquire; a. fr.

**Pa.** חֻקֵּה to fasten.—Lev. R. s. 21 [read] חֻקֵּה כפחור tighten his muzzle, v. יִפְחֵהוּ.—**Part. pass.** מְחֻקֵּה. Targ. Y. Gen. I, 1.

**Af.** מְחֻקֵּה as preced. **Hif.**; 1) (with טיבו &c.) to give credit to. Y. Ber. II, 5<sup>a</sup> bot. אנה מְחֻקֵּה טיבו לראשי וכ' I give credit to my head, which bends of itself &c. Bab. ib. 19<sup>a</sup> לראש וכ' לֹא מְחֻקֵּה לראש that due credit for the preservation of Israel be given to Moses.—2) to presume. Shebu. 46<sup>b</sup> לא מְחֻקֵּה אינש בגנבי we must not put a person in the category of thieves (on the charge of one individual); a. e.—3) to adhere to, adopt. Hull. 4<sup>a</sup> דאֲחֻקֵּה כיון דאֲחֻקֵּה ברו א' ברו since they (the Samaritans) have adopted it, they observe it (also for Israelites). Ib. ו' א' א' as to their observance or non-observance of adopted unwritten customs for Israelites there are differences of opinion; a. fr.—4) to take possession, to claim possession. B. Bath. 29<sup>b</sup> דאֲחֻקֵּה אדורדו ed. (differ. in Ms. M., v. Rabb. D. S. a. l.) that you might not claim possession against one another. Ib. 36<sup>a</sup> וכ' דאֲחֻקֵּה if one claims a field on the ground of possession, if it lies outside &c., v. אֲחֻקֵּה. Ib. ו' א' א' they have no claim of possession against us (for one might have been afraid to disturb them), and they have no claim against us (for, being wealthy, they might not have cared to drive one out); a. fr.—5) to be strong, encouraged. Gitt. 62<sup>a</sup> אֲחֻקֵּה 'be strong' (a greeting to field laborers, v. preced.).

**Ithpa.** אֲחֻקֵּה, **Ithpe.** אֲחֻקֵּה 1) to adhere to. Targ. Prov. IV, 13; a. e.—2) to be known, be under the presumption. Targ. Y. Lev. XIX, 33 (v. preced.).—Hull. 10<sup>b</sup> א' א' where no presumption (of leprosy) has as yet been formed. Shn. 89<sup>b</sup> וכ' דמִיחֻקֵּה Ms. M. (ed. מוחזק) where one is approved (as a righteous prophet), it is different.

**חֻקָּה** m.=next w., *presumption, ascertained status*. Hull. 10<sup>b</sup> אֲחֻקֵּה אֲחֻקֵּה (strike out מילתא) place everything on its once ascertained status as long as you have no evidence of a change. Yeb. 31<sup>a</sup> אֲחֻקֵּה upon her condition as it would be if there were no evidence at all.

**יִחֻקֵּה** f. (חֻק) 1) taking hold. Y. M. Kat. III, 83<sup>c</sup> top (ref. to II Sam. I, 11) ו' א' taking hold (of a garment to rend it in mourning) means no less than a hand-breadth of it.—2) (law) taking possession, possession, usucaption; claim based on undisturbed possession during a legally fixed period. B. Bath. III, 1 ו' ה' the legal period of undisturbed possession (in order to give a title) is for houses . . . three years. Ib. 29<sup>b</sup> (in Chald. diction) א' א' I had the undisturbed usufruct for the period prescribed by law. Ib. 36<sup>a</sup> ד' לום עבדים does the law of possession apply to slaves?—Ib. ו' א' לאלה וכ' present possession gives no title (as is the case with inanimate movable chattel), but a possession of three years does. Ib. III, 2 שלש ארצות לח' there are in Palestine three districts with different usages of possession. Ib. 3 ו' כל ו' possession without a plea (of purchase or any other mode of legal acquisition) gives no title; a. v. fr.—3) *presumption, presumptive continuance of an actual condition until evidence of a change is produced; legal status*. Hull. 9<sup>a</sup> ו' א' בחמה בחירה בחֻקֵּה איסור וכ' the animal when alive, has the status of a forbidden object (v. אֲכָר),

until you ascertain by what means it has been ritually slaughtered; when it is slaughtered ב'ד דרור וכו' it has the status of a permitted object, until you find out how it became forbidden. Gitt. III, 3 בחוקה שהוא קיים under the presumption that her husband (though sick or old when the messenger was deputed) is alive. Keth. 75<sup>b</sup> ד' דגופא a presumption as regards physical condition, ד' דממונה the fact of possession against which the claimant has to produce satisfactory evidence. Ib. 'אין אדם שורה וכו' the presumption is that no man drinks out of a cup without examining (that none will marry without having ascertained the woman's physical condition). Yeb. 31<sup>b</sup> top חוקה בר שניא the legal status of an insane person's property; a. v. fr.—Pl. תִּזְקַר. Kidd. 80<sup>a</sup> מלקין על הדין... מלקין we execute punishment on the basis of actual facts (though not provable by legal evidence, e. g. man and wife and children living together and treating each other as such, are legally considered as being one family), v. חֲזַק. Hof.—Y. Hall. IV, 60<sup>a</sup> bot. ל' with reference to the local usages of usucaption (Gitt. III, 2, v. supra); a. e.

תִּזְקַר, v. תִּזְקַר.

תִּזְקַרְתָּ, תִּזְקַרְתָּ (b. h.) pr. n. m. *Ezekiah, Hizkiah, Hizkiahu*; 1) King of Judæa. Snh. 98<sup>b</sup>. B. Bath. 15<sup>a</sup> ד' Ez. and his assistants edited the books of Isaiah, Proverbs &c.; a. fr.—2) name of several Amoraim. Zeb. 75<sup>b</sup>. Y. Shebi. VIII, 38<sup>a</sup> top; a. fr.—Y. Snh. III, 21<sup>d</sup> ד' חוקין (v. Fr. M'bo, p. 81<sup>b</sup>).—Y. Sabb. XIV, 14<sup>d</sup> top.—Y. Shebi. III, 34<sup>d</sup> top.

תִּזְקַרָה f. ch.=h. תִּזְקַר. Targ. Y. Gen. XIII, 17. [In Talmudic Chald. the Hebrew forms are retained; v. also תִּזְקַר.]

תִּזְקַר 1) to go around (searching). Koh. R. to VII, 8 הוא חזר עליה he searches it again (tries to recover his scholarship); ib. יכול הוא לחזור עליה he may recover it; a. e.; v. infra.—2) to turn around, return; to retract, repent. Ib. חזר בך come back (repent)! Eduy. V, 6 חזר בך withdraw thy opposition.—Dem. IV, 1 חזרה למקומה came back to its place (was mixed up again). Maas. Sh. I, 5 חזרו דמים וכו' the money shall return to its former condition, i. e. the sale is annulled, and the money has again its sacred character. Ker. 8<sup>a</sup> חזרו על הראשונות let us go back to what was said first. Sabb. 118<sup>b</sup>; Arakh. 15<sup>b</sup> ויחזרתי לאחורי I never said a word (about a fellowman) on which I went back (when confronted with him). Kidd. 59<sup>a</sup> חזרה בה and she reconsiders (her consent to be married); חזרה she may do so; Gitt. 32<sup>b</sup>. Ib. חזר ויגרש בו dare he use the same letter of divorce again (after he has revoked it)? Ter. IV, 3 חזר ויחסיק then again he added. Gitt. VI, 5 חזר לומר then again they said (added); a. v. fr.

Pi. חזר to go around from one to the other. Yeb. 53<sup>a</sup> חזר עליהם she must apply to all the brothers successively; (ib. 26<sup>b</sup>; 51<sup>b</sup> לחזור). Y. Taan. IV, 68<sup>a</sup> bot. חזרנו על כל וכו' we searched the whole Bible; Y. Ab. Zar. I, beg. 39<sup>a</sup> חזר בכל וכו' (Sifré Deut. s. 1 חזרה). Y. B. Bath. VIII, 16<sup>c</sup> top, v. דרארמין. Kidd. 2<sup>b</sup> חזרה על אשה ב'ד גמורה

to go around in search of a wife (to woo). Ib. חזר על מי (Kal) which of them goes around &c.?. Nidd. 31<sup>b</sup> מי מחזר וכו'.

Hif. תִּזְקַר 1) to restore, give back. Ber. 27<sup>b</sup> מחזיר שולם לרבו he who returns the plain salutation (*shalom*) of his teacher (without adding, 'My teacher'). Ib. 32<sup>b</sup> לא חזר לו שלום he did not answer his greeting. B. Mets. 7<sup>b</sup> מחזיר לאשה he must restore (the lost document) to the wife. Keth. 73<sup>b</sup> ויחזרה and re-married her; a. fr.—2) to revoke; to reconsider, to grant a new trial. Gitt. VI, 3 רצה אם לחזר לא if the husband wants to revoke the letter of divorce, he cannot do so.—Snh. IV, 1 דיני נפשות in capital cases verdicts may be reconsidered in favor of the defendant. Ib. VI, 1 מחזירין the convict is brought back for a new trial; a. fr.—[Ib. 33<sup>b</sup> חזר, אכן מחזירין Ms. F. (ed. חזרין).—Eduy. V, 7 חזרה, Mish. ed. חזרה, v. supra.—3) to make one read over, to cause correction. Y. Meg. IV, 74<sup>d</sup> מחזירין אותו we order him to read it over again correctly. Ber. 29<sup>a</sup>; a. fr.

חזר ch. same. Targ. Ps. XLVIII, 13. Ib. CXIV, 3. Targ. Y. II Gen. XLIX, 19; a. fr.—Y. Shek. V, end, 49<sup>b</sup> חזר אל מיתר he said to him, on coming back (I shall give thee something); חזר ואשכחיה מיה when he came back, he found him dead. Koh. R. to VII, 8 חזר עול לך go home again. Ib. ולית את חזר בך (h. form) and thou dost not repent? [Usually חזר.]

Af. חזר 1) to surround, go around. Targ. Ps. XXII, 13. Ib. XXVI, 6; a. e.—Targ. Y. Num. XXI, 4 חזרה (not לחזר).—2) to cause to turn back, to cause to flee. Targ. Ps. XLIV, 11.—3) to turn (one's face). Targ. II Chr. VI, 3.—4) to restore. Targ. Y. II Deut. XXIV, 13; a. e.—Targ. II Kings II, 8 חזר ויא' he rolled up (his cloak).—Part. pass. מחזר, v. infra.

Pa. חזר 1) to turn around, twist. Targ. Hos. X, 2.—2) to move to and back, to winnow. Targ. Am. IX, 9 (cmp. חזר II). [Targ. Job XL, 22 חזר some ed., read חזר].—Part. pass. מחזר turned off, going backward. Targ. O. Gen. IX, 23 (ed. Berl. מחזרין; Targ. Y. Ber. מחזרין, h. text אחריה).—Y. Meg. IV, 74<sup>d</sup> bot. חזר מנה וכו' (of the scholars mentioned) ordered the translator using the word *māna* (vessel, in translating טנא, Deut. XXVI, 2) to go over it again (and say סלסא, basket) &c.; Y. Bicc. III, end, 65<sup>d</sup> חזר אמר מוד (strike out אמר); v. ידקנא.

חזרה m. (preced.) [turner,] spit, a pointed twig improvised as a spit. Bets. 33<sup>a</sup> Ms. M. (ed. fem., Ar. חזרה).

חזרה, v. חזר.

חזרה, v. חזר.

חזרה f. (חזר) 1) return; retraction, reconsideration. Keth. 73<sup>b</sup> חזרה ד' גמורה חזרה איהן her return (as a minor, to her husband after divorce, i. e. her remarriage) is not fully valid. Hull. 116<sup>b</sup> חזר קודם before the editor of the Mishnah had changed his opinion. Yeb. 64<sup>b</sup> חזר אבין Abin (being constantly with R. Joh.) is aware of an eventual change of his teacher's opinion; [oth. explan.: is in the habit of reviewing his traditions].—2) restoration, amendment; atonement, repentance. Y. R. Hash. I, 57<sup>c</sup> top חזר ב'ד גמורה ב'ד ויבדק ויחזר בו and he is examined and

**חִפֵּה** f. *incisor*, v. חִיַּם.

**חִטָּה, חִטָּת** f. (b. h.; v. חִטָּה) [*the clean, bright*, emp. נקיה פה, s. v. חִטָּה.] *wheat-grain*, (collect.) *wheat*. Midr. Till. to Ps. II, 12; Cant. R. to VII, 3 סדוקה מה ד' זו סדוקה as the wheat-grain is slit. Shebu. V, 8 אמר ד' if he says *hittah* (in the sing.). Ib. 38<sup>a</sup> חטין בכלל חטין even *hittah* means a quantity of wheat. Tosef. Ned. III, 7; Y. ib. VI, end, 40<sup>a</sup> שאני וכ' if one vows, 'I will not taste *hittah* (wheat-grains)', contrad. to חטין; a. fr.—*Pl.* חִטִּים, חִטִּין. Ib. Ps. II, 5. Ib. 38<sup>a</sup> חטין חטין spelt is a species of wheat; Men. 70<sup>a</sup>. Gen. R. s. 15 חטין 'the tree of knowledge' was wheat. Shebu. l. c.; a. fr.

חֲטָאָה, v. חֲמָאָה.

חֲפִיזָא, v. חֲמוּטָא.

**חֲמֻסְרֹת**, **חֲמֻסְרֹת** f. (חֲמֻסְרֹת II) (*camel's*)  
*hunch, hump*. Hull. IX, 2 (Talm. ed. 122<sup>a</sup> חֲמֻסְרֹת). Sabb. 54<sup>a</sup>,  
 v. חֲמֻסְרֹת.—*Pl.* חֲמֻסְרֹת. Bekh. VII, 1 (43<sup>a</sup>) בעלי  
 חֲמֻסְרֹת Maim. (Mishn. *sing.*; Talm. ed. חֲמֻסְרֹת) hump-  
 backed men; Tosef. ib. V, 2.

חפרי, v. חפרה.

חַמּוּלִים, v. חֲטוּלִים.

חמוניא, Y. Maas. Sh. IV, 54<sup>d</sup> bot., v. סִיטוֹנָא

**חֲטוּפָא, חֲטוּף** m. (חֲטָף) *violence, robbery, robbed goods*. Targ. Jud. IX, 24; a. fr.—**חֲטוּפֵינָא, חֲטוּפֵינָא** Targ. Ps. LXXII, 14; a. e.

**חֲטוֹף** m. (preced.) *robber, violent man.*—*Pl.* חֲטוֹפִין. *Targ. Ob.* 5; a. e.

**חֲטוּרָא** f. ch., *pl.* constr. חֲטוּרָאָה=h. חֲטוּרָה. Targ. Is. XXX, 6 Ar.ed.Koh. (Ar. Ms. חֲטוּרָה; ed. Lag. חֲטוּרָה, oth. ed. חֲטוּרָאָה).

תַּשְׁאֵרֶתָּה v. חֲפֹזֶתָּה

תמחמ, v. next w.

**חָמַר** 1) *to dig, cut out* (of the sucket), *hollow out*. Mikv. IV, 3 החֹמֵט בצינור וכו' if one makes a cavity in a water pipe for the deposit of pebbles. Gen. R. s. 34 וכו' היה חוטט אתו the embryo would cut it way through &c. Kidd. 24<sup>b</sup> והַסְתֵּה and he (the master) cut it (the eye) out.—2) *to rake, clean a well*. M. Kat. I, 2 הוֹקֵשֶׁת אִיתָן and you may clean the wells. Ib. 5<sup>a</sup> ואין הוֹפְרִין וכו' you may clean . . . , but not dig (deepen) &c. [Ib. הוֹשֵׁטִין ולא לחוכך you must not rake pebbles into them; v., however vers. Ms. M., Rabb.D.S. a.l.]—Y.ib.80<sup>b</sup> bot. הוֹשֵׁטִין אִיתָן and you may clean . . . , but not dig (deepen) &c. [Ib. הוֹשֵׁטִין אִיתָן וכו' גִּרְפִּין לָן (not הוֹשֵׁטִין) ho'ttin means 'they rake them', as we read (Mikv. l. c.).]—3) *to take sheaves out with a rake*. Succ. I, 8 הוֹחֵט בַּגִּישׁ וכו' if one takes sheaves out of a stack, so as to form a shed (Succah). Ib. 15<sup>a</sup>.

*Pi.* חָשַׁט 1) to rake. Y. Sabb. III, beg. 5<sup>e</sup> צריך לחַשֵּׁט he must rake (coals and ashes out of the oven) with a handle, which proves that he must clean thoroughly. —2) to make holes, to pick. Tosef. Mikv. VII (VIII), 2 חֲשַׁט אוֹצֵר צִירָךְ Var. (ed. Zuck. לחַשֵּׁט) if the holes in the baskets are filled up with grapes &c., one must clean

them by picking. B. Kam. 18<sup>a</sup> וְכִי חִמְּטִין עַל רֹבֵעַ חֲמִשָּׁה חֲמִשָּׁה chickens that picked on the rope of a bucket. Tosef. B. Mets. VIII, 30 שֶׁמֶטְטִין אֶת רֹבֵעַ (Var. שֶׁמֶטְטִין אֶת רֹבֵעַ) for they pick holes in the walls.—3) (with אַחֲרָיָהּ) *to dig after, to trace with the knife.* Hull. 74<sup>b</sup>; Tosef. ib. VII, 4.—4) *to trim.* Sabb. 90<sup>a</sup>; Men. 107<sup>a</sup>, v. מִחְטָא.

*Pilp.* מְצִיר לְחֶמֶט אֲדָרִיךְ same. Y. Orl. III, 63<sup>a</sup> it is likely that they dig after it (to take it out of the ground); a. e. (v. supra).

*Nif. נִפְּטָה to be dug out, picked out.* Kidd. 24<sup>b</sup> נִפְּטָה if the bird's eye was picked out; Zeb. VII, 5 (68<sup>b</sup>) Ar. (ed. נִסְמִית).

*Hithpa.* מִתְחַיֵּי to be exhumed. Yeb. 63<sup>b</sup> מתים מתחייין the dead are exhumed (by the Guebres).

*Polel* (of חוּט), *part.* מְחוּיֵט (v. מַחֵט) *stinging* (the eye), *dazzling*, v. *infra*.

*Hithpol.* הַתְּחַוֵּט *to be cut* (of jewels), *to be polished, glisten.* Meg. 12<sup>a</sup> (play on בָּהֶם, Esth. I, 6) אֲבִינִים שֶׁהוֹחֵטִים אֲבִינִים עַל בִּעְלֵיהֶן וְיֵאָדָּר אֲבִינִים הַחֹחֵטִים לְעֵינֵם בְּמִקוֹמָן Ms. F. (v. Rabb. D. S. a. l. note 5) stones which glisten on those who wear them, and some say, Stones which dazzle the eyes in the place where they are found.

**חֲמִי** I ch. same, *to dig, hollow out*. Hull. 25<sup>a</sup>; Sabb. 103<sup>a</sup> דִּהַשׁ קִפְזָא וכו' Ar. (ed. דרחק) he hollowed out a K'fiza (smaller measure) whereas the material was large enough for a Kab. Pes. 28<sup>a</sup> (prov.) כֶּפֶא דִּהַשׁ נִגְרָא בִגְרוּיָא Ms. M. (read: וינישרוק; ed. נגרא דחמ' נגרא) in the ladle which the artisan hollowed out, he shall have mustard soaked and shall swallow it (man is paid with his own coin).

*Pa. דַּיִטֵּשׁ to dig after, exhume. Yeb. 63<sup>b</sup> קא מ'דַּיִטֵּשׁ  
 they (the Guebres) exhume the (Jewish) dead. [B.  
 Bath. 58<sup>a</sup>, v. דַּיִטֵּשׁ.]*

חַמֵּם II, *Pa.* חָמֵם (sec. r. of חוּם II) *to sew.* Targ. Gen. III, 7. Targ. Ez. XIII, 18.

**תַּמַּח**, *pl.* **תַּמְחִיִּים**, **תַּמְחִיָּן** (תַּמַּח, *emp.* תַּמְחִיָּה) *scab*,  
*scurf, sores*. Yoma 77<sup>b</sup>. Lev. R. s. 19.

**חֲמַטָּה** ch. same. Targ. Job XXX, 24 חֲמַטִּיהָ ed. Lag.  
(oth. ed. חֲמַטִּי, *pl.*; h. text פִּיר).

חממה, v. חממה.

חָמַטְךָ חָמַטְךָ [to stroll idly, saunter (v. Fl. to Levy Targ. Dict. I, 424<sup>2</sup>),] to live in luxury, to be like a nobleman, to be well-dressed, clean &c. (comp. פִּנֵּק, פִּרְנָק).

*Pi.* הָפֵא, הָזֶה, *to make look well, polish, dress, cleanse, prepare.* Hull. 27<sup>a</sup> (play on וְשֹׁחַט, Lev. I, 5) מִמְּקוֹם שֶׁנִּשְׁחַט from the place where the animal bends (its head, the front of the neck), cleanse it (let its blood run out). Ib. מִמַּאי דְּהָא חֲסוּר לִישַׁנּוּ דְּרַבּוּי הוּא how can you prove that this *ḥatlehu* has the meaning of cleansing?—Ib. מִמְּקוֹם שֶׁנִּשְׁחַט from where it utters sound, cleanse it. [Cant. R. to VII, 2, v. infra.]

*Hithpa.* הִתְחַשְׁתָּה, הִתְחַשְׁתָּה, *Nithpa.* נִתְחַשְׁתָּ 1) to enjoy, to be gratified. Cant. R. to VII, 2 [read:] שִׂירְשָׁרָאֵל .. כל הַיִּשְׂרָאֵלִיִּין מִתְחַשְׁתִּין וְכ' all luxuries and enjoyments which Israel indulge

in and enjoy. Men. 66<sup>b</sup> (play on נִשְׂעֵלָה, Prov. VII, 18) let us go up and rejoice and delight ourselves with dalliances; Sifra Vayikra, N'dabah, ch. XIV, Par. 13. Men. l. c. (play on נִשְׂעֵלָה Job XXXIX, 13) נִשְׂעֵלָה; Sifra l. c. וְנִשְׂעֵלָה וְנִשְׂעֵלָה he (the bird) raises (his wings) and rises and enjoys himself (differ. interpret. in Rashi).—2) to show one's self a nobleman, to be generous, proud. Cant. R. to VII, 7 שְׂדֵהָ מִחֻמָּה וְנִשְׂעֵלָה he was generous towards &c. (ref. to Gen. XIV, 23, Dan. V, 17).—3) to be imperious, to lord it, to ask petulantly. Taan. III, 8 לִפְנֵי אֲדָמָה תָּחִיב לִפְנֵי לִפְנֵי לִפְנֵי thou comest petulantly before the Lord וְנִשְׂעֵלָה על וְנִשְׂעֵלָה like a son that lords it over his father &c. Cant. R. to V, 6 (explain. חֲמֵק, ib.) נִשְׂעֵלָה he became petulant, he got angry with me.

**חֲמִי** ch. same; part. חֲמִי used to comfort, tender, delicate. Targ. Y. Gen. XXXIII, 13 טָלִיא חֲמִי (h. text רִכִּים).

**Pa.** חֲמִי to cause to be generous, to persuade to leniency. Koh. R. to IX, 18 אֲנִי אֲזַלָּה וּמִחֻמָּה לִי I will go to appeal to his generosity (Midr. Sam. ch. XXXII וּמִפִּיִּסָּה).

**Ithpe.** חֲמִי to be raised in luxury. Part. pass. חֲמִי, fem. חֲמִי, delicate. Targ. Y. I, II Deut. XXVIII, 54; 56.

**חֲמִי II** (b. h.) [to miss,] to fail, err, sin. Yoma IV, 2, sq. Ber. 17<sup>a</sup>; a. fr. R. Hash. 26<sup>a</sup> בֶּל חֲמִי he that sinned (with gold by making the golden calf) shall not bring nigh (the gold, enter with gold garments) בֶּל יִחַמֵּם he that sinned (with gold) shall not parade himself (with it).—Keth. 11<sup>a</sup> יֵהָא חֲמִי שלא יראה חֲמִי that the sinner may not profit by his sin; Yeb. 92<sup>b</sup>; a. e.

**Pi.** חֲמִי to expiate (cleanse from sin, v. חֲמִי I). Yoma V, 5 (58<sup>b</sup>) מִחֻמָּה וְיִרְדּוּ he expiates (sprinkles) and goes down (sprinkling downward; Rashi: moves his arm downward). Ib. חֲמִי בְּמִקְוֵמוֹ הָיָה עוֹמֵד וְיִרְדּוּ he remained in his place and sprinkled. Zeb. 53<sup>a</sup>.

**Hif.** חֲמִי to cause to sin. Midr. Till. to Ps. IV, 5; Pesik. Shubah, p. 158<sup>a</sup>. Ab. V, 18; a. fr.

**חֲמִי** ch. same. Targ. Y. Gen. XLIX, 3. Targ. Josh. VII, 11; a. fr.—Sabb. 56<sup>a</sup> חֲמִי לֹא חֲמִי but at all events they did not sin; ib.<sup>b</sup> וְיִחַמֵּם וְיִחַמֵּם—Pes. 113<sup>b</sup>; Macc. 11<sup>a</sup>, v. יִגְדֹר; a. fr.

**Af.** חֲמִי to cause to sin. Targ. Y. Num. XXVII, 3; a. e.

**Pa.** חֲמִי same. Targ. Y. II Num. XXIV, 14 יִחַמֵּם יִחַמֵּם (seduce them) seduce them (to immorality).

**Ithpe.** חֲמִי to be tempted. Y. Taan. I, 64<sup>b</sup> bot. חֲמִי that thou be not tempted to sin (through thy husband's absence).

**חֲמִי** m. = חֲמִי, esp. unexpiated sin, consequence of sin. Y. Taan. IV, 68<sup>e</sup> top חֲמִי של וְנִשְׂעֵלָה, v. חֲמִי. V. חֲמִי.

**חֲמִי** ch. same. Dan. IV, 24.—Pl. with suffix חֲמִי. Targ. Prov. XXVIII, 13 (Ms. חֲמִי, some ed. חֲמִי).

**חֲמִי** wheat, v. חֲמִי.

**חֲמִי**, v. חֲמִי.

**חֲמִי** m. (חֲמִי II) sinner. Targ. Prov. XIV, 21. Ib. XIX, 2 (Var. חֲמִי, read חֲמִי; incorr. חֲמִי).

**חֲמִי**, כֹּפֵר חֲמִי, Gen. R. s. 65, v. חֲמִי.

**חֲמִי** f. ch. = next w. Targ. Y. I Deut. XXVI, 17, sq.

**חֲמִי** I f. (חֲמִי II) 1) object of love. Ber. 6<sup>a</sup>; Hag. 3<sup>a</sup> (ref. to Deut. XXVI, 17) וְנִשְׂעֵלָה אֲדָמָה you made me the only object of your love in the world, and I shall make you &c. (ref. to II Sam. VII, 23); Tanh. Ki Thabo 2.—2) declaring love. Ib. וְנִשְׂעֵלָה אֲדָמָה declare their love to God; Tanh., ed. Bub., ib. 4.

**חֲמִי** II, v. חֲמִי.

**חֲמִי** (חֲמִי) m. (חֲמִי I) digger; חֲמִי one who exhumes the dead, grave-robber. B. Bath. 58<sup>a</sup> חֲמִי (Ms. H. חֲמִי מִכְּרֵמָה, early eds. חֲמִי, fr. חֲמִי I).—Pl. constr. חֲמִי. Yeb. 63<sup>b</sup> (some ed. חֲמִי).

**חֲמִי** f. (חֲמִי) 1) cleaning a well, raking. M. Kat. 5<sup>a</sup> חֲמִי cleaning is permitted, but digging &c. Ib. חֲמִי is cleaning permitted?; a. e.—2) hollowing out. Tosef. Kel. B. Mets. II, 17; Hull. 25<sup>a</sup> חֲמִי a block requiring hollowing out for becoming a receptacle. Ib. חֲמִי is it not a matter of course that a block requiring hollowing out is not fit for uncleanness?; v. חֲמִי.

**חֲמִי** m. (reduplic. of חֲמִי I) battle-axe. B. Mets. 58<sup>b</sup> Ms. R. a. oth. (v. next w.); Tosef. ib. III, 24 (Var. חֲמִי, וְחֲמִי).

**חֲמִי** m. (reduplic. of חֲמִי, v. חֲמִי) buckler. B. Mets. 58<sup>b</sup> חֲמִי וְחֲמִי חֲמִי ed. (Ms. R. 1 חֲמִי חֲמִי חֲמִי, v. חֲמִי, Ms. R. 2 חֲמִי חֲמִי חֲמִי, v. חֲמִי, Ms. F. חֲמִי חֲמִי חֲמִי, v. חֲמִי, D. S. a. l. note 6, Ar. Compl. ed. Koh.) horse and sword (and battle-axe) and buckler; (Y. ib. IV, end, 9<sup>d</sup> חֲמִי חֲמִי חֲמִי).

**חֲמִי** sinner, v. חֲמִי.—חֲמִי, v. חֲמִי.

**חֲמִי** f. = חֲמִי, sin, misconduct, failing. Ex. R. s. 26 (ref. to Ex. XVII, 5) חֲמִי חֲמִי חֲמִי pass over (ignore) their misconduct; (Yalk. ib. 262; Mekh. B'shall, Vayassa, s. 6 חֲמִי). Pesik. R. s. 13 חֲמִי חֲמִי חֲמִי since Amalek came in consequence of the sin of their fathers (at Rephidim), says He to them, Remember &c. (Deut. XXV, 17)?—Gen. R. s. 18, end חֲמִי חֲמִי חֲמִי (Yalk. Gen. 25 חֲמִי חֲמִי חֲמִי) on account of what impropriety of conduct &c. Num. R. s. 9, end חֲמִי חֲמִי חֲמִי on account of one single misconduct (in making the golden calf) &c. Deut. R. s. 2 חֲמִי חֲמִי חֲמִי let my failing be recorded (Yoma 86<sup>b</sup>, a. e. חֲמִי).

**חֲמִי**, כֹּפֵר חֲמִי, חֲמִי.

**חֲמִי**, חֲמִי, v. חֲמִי.

**חֲמִי** f. (חֲמִי) pinching off the rough edges. Kel. XIV, 1 חֲמִי חֲמִי חֲמִי (ed. Dehr. חֲמִי, Var. חֲמִי) a fragment of a vessel needing &c. in order to be used; Tosef. ib. B. Mets. IV, 1 חֲמִי חֲמִי חֲמִי.



## חֲסִיפִיּוּתָא, v. חֲסִיפִיּוּתָא

חֲסִיפִיּוּתָא f. (חֲסִי I) *tenderness, delicate health*. Targ. Y. II Deut. XXVIII, 56.

חֲסִי m. (v. חֲסִי) *the young camel's ring or staff* put through the nose, v. חֲסִי. Sabb. V, 1 (51<sup>b</sup>); Y. Bets. II, 61<sup>c</sup> bot.

חֲסִי, Y. Shebi. VII, beg. 37<sup>b</sup>, v. חֲסִי.

חֲסִי (b. h.; cmp. חֲסִי, a. חֲסִי with חֲסִי) 1) *to seize, rob*. Y. Ber. I, 3<sup>c</sup> bot. (ref. to I Kings VIII, 54) כַּכְּפִים חֲסִי. ed. Krot. (oth. ed. חֲסִי, prob. חֲסִי, v. חֲסִי) like those hands which did not rob anything at building the Temple. Lam. R. to I, 1 וְחֲסִי מִמֶּנָּה and snatched it (the letter of divorce) out of her hands; a. fr.—Koh. R. to VII, 26, v. חֲסִי.—2) (cmp. Lat. carpo) *to do a thing with haste*, esp. (v. Ber. 35<sup>a</sup> sq., Tosef. ib. IV, 1) *to break without benediction*. Tosef. Pes. X, 9 חֲסִי לְחִינּוּק *matzah* is distributed among the children before the regular turn in the Passover ceremonies, in order that they may not fall asleep; Pes. 109<sup>a</sup> (v. Rabb. D. S. a. l. note 50; oth. opin. in comment.). Part. pass. חֲסִי, f. חֲסִי *snatched, abrupt*. M. Kat. 28<sup>a</sup> חֲסִי מִיָּדוֹ if one dies suddenly, it is called an abrupt death (snatched by death); Treat. S'mah. ch. III מִיָּדוֹ ... מִיָּדוֹ after four or five days of sickness, it is called &c.; v. חֲסִי. —חֲסִי, v. חֲסִי II.

חֲסִי *to be snatched, hurried*. Y. Ber. VIII, end, 12<sup>c</sup> he who says 'a hurried Amen'—חֲסִי שְׁנוֹתָיו his years will be hurried (he will die an untimely, sudden death, v. supra); Bab. ib. 47<sup>a</sup>.

חֲסִי, חֲסִי ch. same, 1) *to seize, snatch*. Targ. Jud. XXI, 21. Targ. I Kings XX, 33 וְחֲסִי מִיָּדוֹ they snatched the word hastily from him (h. text חֲסִי מִיָּדוֹ); a. e.—B. Bath. 33<sup>b</sup>, sq. חֲסִי מִיָּדוֹ that he took it from him forcibly. Hull. 133<sup>a</sup> חֲסִי מִיָּדוֹ I used to take the priest's gifts eagerly (v. חֲסִי). Erub. 54<sup>a</sup> חֲסִי וְאֵכֹל make haste and eat &c. (enjoy life, while you live).—2) *to do violence, strain* (the text), *to misinterpret*. Targ. Ez. XXII, 26.—3) (of animals of prey) *to tear*. Targ. II Esth. I, 2 רוֹבְדִין חֲסִי (read: חֲסִי) the wolves (on Solomon's throne) made an attempt to tear (the false witness). Ib. חֲסִי לְבָהֶיךָ, as if to tear the hearts &c.

Pa. חֲסִי same. Ib. (of hawks).

חֲסִי *to be robbed, be snatched*. Targ. Prov. XIII, 2.—Y. Kidd. I, 60<sup>b</sup> top חֲסִי מִיָּדוֹ and it is taken by force (confiscated).

חֲסִי m. (preced.) *robbery, violence*. Targ. Ez. XLV, 9. Targ. Is. LX, 18.

חֲסִי, v. חֲסִי.

חֲסִי f. (preced. wds.) name of an unclean bird (h. חֲסִי, ostrich(?). Targ. Y. Lev. XI, 16; Deut. XIV, 15.

חֲסִי 1) *to cut off* (denom. חֲסִי I, twig, cmp. חֲסִי &c.).

—2) *to fence in* (cmp. חֲסִי, גִּדֵּר &c.). Targ. Job XIX, 8.—Denom. חֲסִי II.—3) (denom. of חֲסִי I) *to whip, strike*. Sabb. 67<sup>a</sup> חֲסִי חֲסִי בְּלִיעָא דְּחֲסִי (Ms. M. חֲסִי) with an ass' jaw I should strike him.

Pa. חֲסִי *to provide with a vertical stroke* (חֲסִי). Men. 29<sup>b</sup> חֲסִי לְהוֹרֵי לִגְגִּיהּ דְּחֲסִי (Ms. M. חֲסִי לִיהּ Pe.) they used to put a vertical stroke on the roof of the Heth.

חֲסִי, חֲסִי, חֲסִי, v. חֲסִי. [Y. M. Kat. III, 83<sup>d</sup> top חֲסִי מִן חֲסִי, read: חֲסִי.]

חֲסִי, v. חֲסִי.

חֲסִי, v. חֲסִי.

חֲסִי m. (b. h.; חֲסִי) 1) *living, alive; living creature; healthy*. Ber. 27<sup>b</sup> חֲסִי וְחֲסִי מִן חֲסִי if I were alive and he dead, the living one might give the lie to the dead. Ib. V, 5 חֲסִי זה חֲסִי this one is destined to live (recover). Sabb. 94<sup>a</sup>, a. e. חֲסִי נִשָּׂא אֶת חֲסִי a living being carries itself (the carrying of a living being on the Sabbath is not unlawful). Ib. X, 5 חֲסִי בְּמִטָּה אִם חֲסִי (he who carries) a living person on a couch; a. v. fr.—אֲבֵר חֲסִי וְחֲסִי לִידוֹן Ab. IV, 22 and the living are destined to be judged. Sabb. 94<sup>a</sup> חֲסִי בֵּרֶךְ whether alive or slaughtered; a. fr.—Ab. Zar. 5<sup>b</sup> (ref. to חֲסִי, Gen. VI, 19) חֲסִי רֵאשִׁי וְחֲסִי the ends of whose limbs live (exist).—2) *in natural condition, raw* (opp. חֲסִי); *unmixed* (opp. חֲסִי). Snh. 70<sup>a</sup> חֲסִי raw meat, Ab. Zar. 38<sup>a</sup>, a. fr. חֲסִי unmixed wine. Ab. Zar. 38<sup>a</sup>, a. fr. חֲסִי what is eatable in its natural state; a. fr.—Fem. חֲסִי. Hull. 42<sup>a</sup> (ref. to Lev. XI, 2) חֲסִי וְחֲסִי what is in a healthy condition (viable), you may eat, v. חֲסִי. [V. חֲסִי.]

חֲסִי, חֲסִי, חֲסִי ch. same. Targ. Gen. IX, 3; a. fr.—Targ. Ex. XII, 9 חֲסִי (half-)raw; a. fr.—Sabb. 18<sup>b</sup> חֲסִי raw cabbage.—Midr. Till. to Ps. XXII, 7 [read:] חֲסִי חֲסִי חֲסִי luckless in the living one that is dependent on the dead; Yalk. ib. 686; a. fr.—Pl. חֲסִי, חֲסִי. Targ. Ps. XXXVIII, 20. Targ. Num. XVII, 13; a. fr.—Snh. 98<sup>b</sup> חֲסִי אִם חֲסִי if he is one of the living (the present age); Y. Ber. II, 5<sup>a</sup> top; a. fr.—Fem. חֲסִי, חֲסִי. Targ. Gen. I, 20. Targ. Y. ib. XXXVII, 2; a. e.—Sabb. 18<sup>b</sup> חֲסִי קִדְרָא a raw dish.—Pl. חֲסִי, חֲסִי. Targ. Y. Gen. I, 21; a. fr.—Targ. Y. II Ex. I, 19 (strong).—[B. Kam. 38<sup>b</sup> חֲסִי דְּחֲסִי (h. form.) that she would have lived.

חֲסִי, v. חֲסִי.

חֲסִי, v. חֲסִי.

חֲסִי, v. חֲסִי.

חֲסִי, חֲסִי, חֲסִי m. (חֲסִי) *love; loved object*. Targ. Mic. VI, 7; a. e.—Sabb. 130<sup>a</sup>, v. חֲסִי.

חֲסִי m. (חֲסִי) *laying down, pressing*. Succ. IV, 6 חֲסִי הַיּוֹם the day of laying down the twigs. Ib. 43<sup>b</sup>.

**חַבּוּל** (חַבַּל) חֵב, חִיבּוּלָא, חִיבּוּלָא. 1) *wound, injury*. Targ. Lev. XIX, 28; XXI, 5.—M. Kat. 28<sup>b</sup>, v. חִיבּוּלָא I.—2) *moral defect, corruption*. Targ. Job XI, 15. Ib. XXXI, 7; a. e.

**חִיבּוּלָא**, v. חִיבּוּלָא.

**חִיבּוּצָא**, v. חִיבּוּצָא.

**חִיבּוּר**, חִיבּוּר m. (חִיבּר) *junction, connection*. Kel. III, 6 חִיבּוּר אִינוּ אֵינוֹ is not considered a connection (touching the stopper by an unclean person &c. does not affect the contents of the cask). Ib. XVIII, 2; Sabb. 44<sup>b</sup>; 46<sup>a</sup>.—Ab. Zar. 56<sup>b</sup>, a. e. חִיבּוּר נִצֵּק דָּהּ the jet produced by pouring out is a connection (the liquid at one end, if touched by a gentile &c., affects that in the vessel); Toh. VIII, 9; a. v. fr.—Y. Sot. VIII, 22<sup>d</sup> לֵעִיר אֵין ... חִיבּוּר we do not consider it as connected with the town (as regards Sabbath limits). Y. Kil. IX, end, 32<sup>d</sup> לִבְנֵי חִיבּוּר considered as connected (woven) with the garment; a. fr.

**חִיבּוּרָא**, חִיבּוּרָא ch. same. Targ. Y. I Lev. XIX, 10 חִיבּוּרָא on the tree (v. Y. Peah IV, 18<sup>a</sup>, s. v. חִיבּוּרָא).

**חִיבּוּרָא**, חִיבּוּרָא ch.=חִיבּוּרָא. Targ. Cant. II, 4; a. fr.—Pl. חִיבּוּרָא. Ib. IV, 10.

**חִיבּוּרָא**, חִיבּוּרָא v. sub 'חִיבּוּרָא.

**חִיבּוּרָא**, Targ. Ps. LVII, 5 ed. Wil., v. חִיבּוּרָא.

**חִיבּוּרָא**, v. חִיבּוּרָא.

**חִיבּוּרָא** m. (חִיבּוּר) 1) *the effect of the sharp edge, cut*. Hull. 8<sup>a</sup> חִיבּוּרָא קִירָא (in cutting with a heated knife) the effect of its edge precedes the effect of the heat.—2) (b. h. חִיבּוּרָא) *pointed projection, prong*. Kel. II, 5 חִיבּוּרָא (the lid) has a pointed knob (which prevents the use of it separately as a receptacle). Ib. חִיבּוּרָא (ed. Dehr. חִיבּוּרָא, v. חִיבּוּרָא). Ib. IV, 1 חִיבּוּרָא or (the vessel cannot stand straight) because it has a pointed bottom which makes it incline; a. fr.—Pl. חִיבּוּרָא, חִיבּוּרָא. Ib. 3 חִיבּוּרָא if there are prongs projecting from the bottom of the misshaped vessel.—Snh. 94<sup>a</sup> (play on חִיבּוּרָא, Ex. XVIII, 9) חִיבּוּרָא he felt like cuts in his body; Ms. M. (v. Rabb. D. S. a. l.) he felt like cuts in his body; Yalk. Ex. 268 חִיבּוּרָא.—3) *sharpening, whetting* (euphem. for *unnatural gratification*). Snh. 66<sup>b</sup>, v. חִיבּוּרָא.

**חִיבּוּרָא**, חִיבּוּרָא m. (חִיבּוּר) *that which is squeezed in to fill a gap, repair, insertion*. Hull. 57<sup>b</sup> חִיבּוּרָא one who had a hole in the (fractured) skull, חִיבּוּרָא (they inserted a piece of a pumpkin shell, and he recovered. Kel. III, 5 חִיבּוּרָא R. S. (ed. only חִיבּוּרָא) the lining of a pumpkin shell that has been hollowed out (to be used as a drawing vessel, i. e. the earthen vessel or clay which has been fitted in as a protection); Tosef. ib. B. Kam. III, 3 חִיבּוּרָא חִיבּוּרָא (read חִיבּוּרָא חִיבּוּרָא); Y. Pes. III, 30<sup>a</sup> top חִיבּוּרָא חִיבּוּרָא (חִיבּוּרָא חִיבּוּרָא).

**חִיבּוּרָא**, חִיבּוּרָא m. (חִיבּוּר) 1) *renovation, the first stage*

*of the crescent moon*. Y. Ber. IX, 13<sup>d</sup> חִיבּוּרָא .... חִיבּוּרָא he who sees the moon in her first stage. Y. Shek. I, 46<sup>a</sup> bot. חִיבּוּרָא חִיבּוּרָא observe it that it (the maturing of the crops) should coincide with the first part of the month of Nisan. R. Hash. 25<sup>a</sup> חִיבּוּרָא חִיבּוּרָא (Ms. M. חִיבּוּרָא, v. חִיבּוּרָא) the renovation of the moon takes no less than twenty nine days and a half &c.—2) *restoration*. Y. Taan. II, 65<sup>c</sup> bot. חִיבּוּרָא חִיבּוּרָא the restoration of thy sanctuary.—3) *novel interpretation, novel idea, additional legislation* (novellae). Hag. 3<sup>a</sup> חִיבּוּרָא חִיבּוּרָא it is impossible for a college session to pass without a novel remark. Ib. חִיבּוּרָא חִיבּוּרָא what was the news in college to-day?—Cant. R. to IV, 16 חִיבּוּרָא חִיבּוּרָא 'and come' (ib.) intimates a novel rule (adding thanks-offerings); Y. Meg. I, 72<sup>c</sup> top, a. e.—Lev. R. s. 13, v. חִיבּוּרָא; a. fr.—4) *strange law, exception, unique law* (which allows of no conclusion by analogy), *anomaly*. Snh. 27<sup>a</sup> חִיבּוּרָא חִיבּוּרָא the law concerning the punishment of false witnesses is an anomaly, (for why must we trust the one set more than the other?) חִיבּוּרָא חִיבּוּרָא therefore you cannot go beyond what it says distinctly, i. e. previous evidences of refuted witnesses cannot be assailed. Pes. 44<sup>b</sup> חִיבּוּרָא חִיבּוּרָא ... חִיבּוּרָא חִיבּוּרָא you can draw no analogy from the law concerning the mixture of flesh and milk, for it is an anomaly; חִיבּוּרָא חִיבּוּרָא and wherein is it an anomaly? Y. Ter. VII, beg. 44<sup>c</sup> חִיבּוּרָא חִיבּוּרָא the law (Deut. XXII, 13 sq.) is specified for its anomalous nature; a. fr.

**חִיבּוּרָא**, Y. B. Kam. IX, 6<sup>d</sup> bot., read: חִיבּוּרָא or חִיבּוּרָא, v. חִיבּוּרָא.

**חִיבּוּרָא**, חִיבּוּרָא v. חִיבּוּרָא.

**חִיבּוּרָא** (חִיבּוּרָא, חִיבּוּרָא) pr. n. pl. *Hidki* in Assyria. Yeb. 17<sup>a</sup>; Kidd. 72<sup>b</sup> (v. Var. in Neub. Géogr. p. 373).

**חִיבּוּרָא**, חִיבּוּרָא v. חִיבּוּרָא.

**חִיבּוּרָא**, חִיבּוּרָא v. חִיבּוּרָא.

**חִיבּוּרָא** I f. (b. h.; חִיבּוּרָא) 1) (adj.) v. חִיבּוּרָא.—2) *animal, esp. beast of chase, deer &c.*, contrad. to חִיבּוּרָא. Hull. VI, 1 חִיבּוּרָא חִיבּוּרָא and applies to beasts of chase and birds; a. fr.—Ab. V, 9, a. fr. חִיבּוּרָא חִיבּוּרָא the plague of wild beasts. Ex. R. s. 35 (ref. to Ps. LXVIII, 31) חִיבּוּרָא חִיבּוּרָא the beast that lives between the reeds (Rome).—Sabb. 151<sup>b</sup>; Snh. 38<sup>b</sup>, a. e. חִיבּוּרָא חִיבּוּרָא חִיבּוּרָא חִיבּוּרָא no wild beast has power over man, unless he appears to it to resemble a brute creature; a. fr.—Pl. חִיבּוּרָא. Taan. 8<sup>a</sup> חִיבּוּרָא חִיבּוּרָא in the future all the wild beasts shall gather and come to the serpent &c. Bets. 25<sup>b</sup> חִיבּוּרָא חִיבּוּרָא the dog (is the most irrepressible) among the wild beasts. Ber. 61<sup>b</sup> חִיבּוּרָא חִיבּוּרָא the shrewdest of all animals; a. v. fr.—Esp. *Hayoth*, legendary celestial creatures (Ez. I, 5). Hag. 13<sup>a</sup>; a. fr.

**חִיבּוּרָא** II f. (חִיבּוּרָא) 1) [*recovering*], *lying-in woman, woman in confinement*. Yoma VIII, 1 חִיבּוּרָא חִיבּוּרָא a woman after confinement may wear shoes (on the Day of Atonement). Ber. 54<sup>b</sup> חִיבּוּרָא חִיבּוּרָא a sick person, a

**חַיָּה** ch. 1) same, *life, livelihood*. Yoma 85<sup>a</sup> עֵיקַר חַיָּה the real life is in the nose (cessation of breath from the nostrils is the main sign of death); Söt. 45<sup>b</sup>.—Hull. 19<sup>b</sup> חַיָּה כִּי נִפְקָה when life escapes. B. Bath. 21<sup>b</sup> לֹא לִחְיָהּ Ar. (ed. חַיָּה, v. Rabb. D.S.a.l. note 20) thou disturbest my livelihood. Macc. 10<sup>a</sup> עֵבֶר לֵיה חַיָּה Ms. M. (ed. חַיָּה מִיֵּד רִחֲמֵי לֵיה עֵבֶר) make life for

**חִיטָּה** *f.* (v. חִטָּה) *wheat crop of a field.* Y. Snh. IV, end, 22c' אַפִּי' חִיטָּה אֵין ח' וּב' (ed. Krot. חִיטָּה, corr.

acc.) even the crop of figs or of wheat of one field is not like the other. [Y. Ned. VI, end, 40<sup>a</sup> ד' דרין, read: דרשא.]

**חיי** (b. h.) 1) *to live*. Tam. 32<sup>a</sup> וְחַיָּה... מה what must man do in order to live (long)?; a. v. fr.—Part. **חיי** (v. חי).—Keth. I, 6 מִפִּיהָ אֵנוּ חַיִּין we do not live on what comes from her lips, i. e. we do not go by her evidence. Y. ib. II, 26<sup>c</sup> bot. מִפִּיהָ אֵנוּ חַיִּין we (the court) are again in the condition of dependence on her own evidence. Y. Shebi. II, 34<sup>a</sup> top וְכִּי שָׁחַד חַיִּין מִמֶּנּוּ they live (draw nourishment) from the waters of last year; ib. 22 חַיִּין הוּא חַיִּין it draws &c.—Snh. 108<sup>a</sup> חַיִּין לֹא חַיִּין הֵינּוּ הַחַיִּים הַזֵּה וְהַחַיִּים הַהֵם they have no share in the resurrection nor will they be judged; a. fr.—2) *to heal; to recover, regain health*. Keth. 6<sup>a</sup>, a. e. שָׁחַד חַיִּין חַיִּין until the wound is healed up. Hull. 7<sup>b</sup> וְחַיָּה and did recover; וְחַיָּה and it (the wound) healed up; a. fr. [Y. Maasr. I, 48<sup>d</sup> וְחַיָּה; Y. Shebi. IV, 35<sup>b</sup> bot. וְחַיָּה, v. חַיָּה.]

**חַיָּה** *to be recalled to life, to resurrect*. Ab. IV, 22 חַיָּה לְחַיָּה וְהַחַיִּים וְהַחַיִּים and the dead are destined to be revived. Snh. 90<sup>b</sup> שְׂעָרֵי לְחַיָּה that he (Aaron) will resurrect.

**חַיָּה** 1) *to keep alive, sustain*. Tam. 32<sup>a</sup> וְחַיָּה let him feed himself (his passions, be selfish). Yoma 71<sup>a</sup> מִחַיָּה חַיָּה He who sustains the living; a. fr.—2) *to recall to life, to revive*. Snh. I. c. מִחַיָּה מֵחַיִּים חַיָּה חַיָּה the Lord revives the dead. Ib. מִחַיָּה אֵנוּ חַיִּין what I put to death, I revive again; a. fr.

**חַיָּה** same. Ib. 92<sup>b</sup> וְחַיָּה חַיָּה the dead whom Ezekiel revived (Ez. XXXVII). Ib. וְחַיָּה חַיָּה and revive the dead in the valley of Dura; a. fr.

**חַיָּה** ch. same. Targ. Gen. V, 3; a. v. fr.—Part. **חַיָּה** Targ. Y. Num. XXI, 8. Targ. Deut. VIII, 3; a. fr.—Taan. 25<sup>a</sup> אֵי דְחַיָּה (v. Ms. M. a. Rashi) is what I have lived more or what I have yet to live? Answ. דְחַיָּה what thou hast lived. Snh. 81<sup>a</sup> מִאֵן דְּעָבֵד will he only live who practiced all these virtues?; a. fr.—Hull. 7<sup>b</sup> חַיָּה חַיָּה but do't we see that they do recover?—Snh. 91<sup>a</sup> חַיָּה חַיָּה if those who live must die, can those who died, live again?; a. fr.

**חַיָּה** as preced. **חַיָּה** Targ. Ps. LXXI, 20 חַיָּה (some ed. חַיָּה). Targ. Job XXXVI, 6; a. fr.

**חַיָּה** same. Targ. II Kings VIII, 1.—Targ. Y. II Deut. III, 1; a. e.

**חַיָּה** 1) *life*, v. חַיָּה.—2) *the living*, v. חַי ch., a. preced.

**חַיָּה** *midwife*, v. חַיָּה.

**חַיָּה** 1) *life*, v. חַיָּה.—2) *the living*, v. חַי ch.

**חַיָּה** pr. n. m. (abbr. of חַיָּה) *Higya*, name of several Amoraim. Esp. R. H. Robah (the elder, רובה, רבה), the redactor of the Tosefta in conjunction with R. Oshaya. Taan. 21<sup>a</sup>. Y. Meg. IV, 74<sup>d</sup> bot. Keth. 103<sup>b</sup>; a. v. fr.—R. H. of Sepphoris. Y. Orl. III, 63<sup>a</sup>.—R. H. bar Abba (Ba). Y. Sabb. I, 3<sup>a</sup>; a. fr.—R. H. bar Ada

I a. II. Y. Maasr. I, 48<sup>d</sup> top; a. fr.—Y. Dem. II, 22<sup>c</sup> top; a. fr.; and many more, v. Fr. M'bo, p. 81<sup>b</sup>, sq.

**חַיָּה** m. (דוב) 1) *debtor*. B. Mets. 12<sup>b</sup> מִדֵּבַר when the debtor admits (that the note has not been paid); a. fr.—2) *(he is) bound, (he is) guilty*. Peah IV, 7 חַיָּה he is bound (to leave the poor man's corner). Keth. 30<sup>b</sup> וְלִרְבָּא and according to Raba's opinion he must pay; a. v. fr.—Sabb. I, 1 חַיָּה is guilty (of Sabbath-breaking, eventually bound to bring a guilt-offering); a. v. fr.—Pl. חַיָּה. Ber. III, 1 חַיָּה are bound (to read the Sh'ma); a. fr.—Fem. חַיָּה. Hag. 4<sup>a</sup>, a. e. חַיָּה which woman is bound to observe; a. fr.—Pl. חַיָּה. Ib.; a. fr.—3) *wicked*.—Fem. as ab. Mekh. B'shall. s. 1 חַיָּה wicked government (usu. חַיָּה).

**חַיָּה** ch. same. Targ. Mal. I, 14.

**חַיָּה** m. (preced.) *sinner, wicked man*. Targ. Gen. XVIII, 23; a. fr.—Lam. R. to II, 1, v. חַיָּה Pa.—Pl. חַיָּה. Targ. Job XXXVIII, 13. Targ. II Sam. XXII, 5; a. fr.—Snh. 91<sup>a</sup>; a. e.

**חַיָּה**, v. חַיָּה.

**חַיָּה**, v. חַיָּה.

**חַיָּה** m. (denom. of חַיָּה III) *seamster, tailor, cloth-mender*. Sabb. I, 3; Tosef. ib. I, 8; a. fr.—Pl. חַיָּה. Y. Pes. IV, 31<sup>b</sup> top.

**חַיָּה** ch. same. Gen. R. s. 11; Koh. R. to IV, 1, v. חַיָּה. Y. Sabb. XV, beg. 15<sup>a</sup> חַיָּה (corr. acc.). Cant. R. to VI, 12, v. חַיָּה.

**חַיָּה**, v. חַיָּה.

**חַיָּה** m. (חַיָּה I) *stammerer*. Tanh. D'barim 2 אִם חַיָּה if thou art a stammerer, study the Law repeatedly.

**חַיָּה**, v. חַיָּה.

**חַיָּה**, v. חַיָּה.

**חַיָּה** m. (b. h.; חַיָּה I) 1) [*surrounding, protection*], *army*.—Pl. חַיָּה. Mekh. B'shall. s. 1. Ib., Shirah, s. 3. Ib. 4 חַיָּה לְכָל חַיָּה to provide pay for all his troops. Midr. Till. to Ps. XLVIII, 14 (ref. to חַיָּה ib. = חַיָּה) to her (Jerusalem's) hosts that shall enter it (as pilgrims); a. fr.—2) *strength, health*. Gen. R. s. 54 חַיָּה יִשְׂרָאֵל may your strength be confirmed (I thank you)!; Midr. Sam. ch. XII חַיָּה; Yalk. Sam. 103 חַיָּה. Num. R. s. 10 (ref. to Prov. XXXI, 3) חַיָּה that is the strength which the Law gives.—בְּרוּר חַיָּה, v. בְּרוּר.

**חַיָּה**, v. חַיָּה.

**חַיָּה**, Targ. Cant. VIII, 4, read: חַיָּה, v. חַיָּה.

**חַיָּה** m. pl. (b. h.; חַיָּה) *life, support; health*. Sabb. 33<sup>b</sup> חַיָּה everlasting life (future world), חַיָּה temporary life (physical wants).—חַיָּה necessities of life. Y. Ned.

IX, 42<sup>c</sup> כביסה ד' נ' washing clothes belongs to the necessities of life (which the poor must be supplied with). Ib. חסיד ד' חסיד ד' the support of the poor of one's own place. Pes. 113<sup>b</sup> חיים אינם חיים whose life is no life (deserving the name); a. v. fr.—חייך, ב' by thy life!, as thou livest! Lev. R. s. 15; a. v. fr.—Ber. 3<sup>a</sup>, a. e. חייך יורד עמו (ע'ר)—by thy life, and by thy head!—חייך persecutes him even as far as to deprive him of his livelihood. Kidd. 28<sup>a</sup>. Ex. R. s. 1, beg.; a. fr.—Lev. R. s. 19 חיינו בית our house of life (the Temple). Mekh. Yithro, Amal., s. 2 (ref. to Ex. XVIII, 20) חויר להם בית חייך make known to them their house of life (prayer, study; v. Targ. Y. Ex. 1. c.); B. Mets. 30<sup>b</sup>; B. Kam. 99<sup>b</sup>, sq. (v. comment.).—[חיים the living ones, v. חיי.]

חייך, חייך ch. same. Targ. Y. II Gen. XLV, 28. Targ. Gen. II, 7. Ib. 9 (Y. ed. Amst. חייך); a. fr.—Y. Ab. Zar. III, 42<sup>c</sup> top חייך דאחך ו' Oh, what a (blessed) life that man has led that &c.; Y. Peah I, 15<sup>d</sup> חייך (corr. acc.; Gen. R. s. 59 (חמון ו' B. Bath. 58<sup>b</sup> חייך כל חייך ברשע at the head of all life-giving things, am I, the wine. Sabb. 67<sup>b</sup> (drinking toast) חייך wine and health to our teachers!; a. fr.

חייך, v. חייך.

חיים, חיים, v. חיים.

חיים I (חיים 2) connection, relationship, legally recognized ancestry or descent. Kidd. 69<sup>a</sup> חייך לי ד' a slave has no legal relations (paternity); Yeb. 23<sup>a</sup>. B. Kam. 88<sup>a</sup> חיים להם ד' חיים who have no legitimate sons (i. e. slaves); חיים להם ד' חיים who have no legitimate parentage. Ib. חייך דאחך לי ד' למעלה ו' the proselyte, though he has no relationship upwards (with his relations before his conversion), has relations downwards (with his children born in Judaism); a. e.

חיים II m. (חיים 1) protection. Mekh. Bo, Pisha, s. 11, v. חיים II.

חיים, חיים, v. חיים. [Targ. Prov. III, 25 חיים, חיים, v. חיים I.]

חייך, v. חייך ch.

חייך m. (b. h. חייך; v. חייך I h. a. ch.) a pile of loose and uneven material, a rough extemporised embankment, opp. to earth-covered and finished. Shebi. III, 8 עשה ד' (עשהו) he may make (it) a loose embankment; Y. ib. 34<sup>d</sup> חייך מה ד' חייך what is hayits? He partitions it up (ref. to Ez. XIII, 10, v. Targ. a. Rashi a. l.).

חייך, v. חייך.

חייך, v. חייך ch.

חייך I, חייך 1 (adj.), v. חייך.—2 (noun) living creature. Targ. O. Gen. I, 28. Ib. 30 חייך (constr.); a. e.

חייך II, חייך f. ch.—h. חייך II, 1) lying-in woman. Targ. Y. Deut. XXVIII, 12 (cmp. Taan. 2<sup>a</sup>, sq.). Koh. R. to III, 2 ל' ד' ו' and why do they call her haytha? Because she was dying and is recovering.—3) midwife.

Targ. Gen. XXXV, 17.—Y. Keth. V, 30<sup>a</sup>, v. חייך. Gen. R. s. 60 (prov.) חייך בין ד' למבולתא ו' between the midwife and the travailing woman, the child of the poor woman dies.—Pl. חייך, חייך. Targ. Ex. I, 15.—Y. Sabb. XIII, end, 16<sup>c</sup> חייך שאלין ל' ask the midwives (about their usages on the Sabbath); חייך ל' אמרה ל' said she to him, there is no midwife (in the place).

חייך III, חייך f. (b. h. חייך, v. II Sam. XXIII, 13) encampment, lodge. Targ. Ps. LXVIII, 11. Targ. II Sam. XXIII, 11.

חייך IV m. (חייך, cmp. חייך a. Syr. חייך pera a. trabs, P. Sm. 1408) pouch, bag. Gitt. 45<sup>b</sup> חייך ד' חייך חייך and thysign (to remember which of the two skins is essential for life), the bag in which the cerebrum lies. Keth. 93<sup>a</sup>; B. Kam. 9<sup>a</sup>, a. e. חייך ד' דקטרי ו' thou wast satisfied to buy a pouch sealed with knots, i. e. it is your fault that you did not examine the purchase.—Gitt. 47<sup>a</sup>, v. חייך. Ib. חייך ד' אמרה ד' I will give each of you one blow with the whole bag, and one blow with half of it.

חייך m. (b. h. חייך; חייך) palate; taste. Gen. R. s. 99 (play on חייך, Gen. XLIX, 12) חייך ערב לי the taste in my mouth is sweet to me (Matt. K. חייך its taste); חייך חייך חייך חייך mine, is mine; Yalk. ib. 160; Keth. 111<sup>b</sup> חייך כל ד' חייך every palate which tastes it, says, (Give) me; Tanh. Vayhi 10 חייך חייך חייך me a taste of the wine of the Law.—Trnsf. (cmp. חייך) good sense, persuasive word. Cant. R. to V, 16 (ref. to חייך, ib.) חייך חייך is there anything more persuasive than this?

חייך, חייך ch. same. Targ. Prov. V, 3.

חייך m. (חייך) scab, itch (as an epidemic). B. Kam. 80<sup>b</sup>. Taan. 14<sup>a</sup> (Ms. M. 2, a. Ar. חייך).—Tanh. ed. Bub., R'eh 10, v. חייך.

חייך, חייך ch. same. Targ. Y. I Deut. XXVIII, 27 (h. text חייך), v. חייך.

חייך, v. חייך.

חייך I, חייך m. (חייך, v. חייך) surrounding, esp. Hel, a place within the fortification of the Temple. Midd. I, 5. Snh. 88<sup>b</sup>. Par. III, 11; Targ. Y. Num. XIX, 9; a. fr.

חייך, Pa. חייך, חייך (denom. of חייך) 1) to strengthen. Targ. Job IV, 4. Ib. XVI, 5 (incorr. ed. חייך); a. e.—2) to serve. Targ. Num. IV, 23; a. e.

חייך 1) to be strengthened. Targ. Job VI, 16; a. fr.—2) to move into war, to gather together. Targ. Num. XXXI, 7. Targ. Job X, 17 (some ed. חייך, corr. acc.).

חייך II, חייך I (v. חייך) 1 (adj.) strong. Targ. Job VIII, 2 Ms. (ed. חייך). Keth. 62<sup>a</sup> חייך חייך that you are so strong (that such is your strength).—2 (noun) strength. Targ. Job XX, 11 (ed. חייך; some ed. חייך). Targ. Prov. V, 10; a. fr.—Keth. 62<sup>a</sup>, v. supra. Y. B. Mets. IV,

beg. 9<sup>c</sup> עַל־כֵּן דָּרָהּ חִילָהּ עַל־כֵּן while thou wast yet in thy strength (of manhood). Y. Yeb. IV, 6<sup>b</sup> לֹא אֶפְשָׁר לִי לִהְיוֹת בְּחִילָהּ I cannot do it. B. Mets. 84<sup>a</sup> לְאִירִיחוֹתָא חִילָהּ give thy physical strength to the study of the Law; a. fr.—*Trnsf. logical support, evidence, argument*. Y. Pes. V, 32<sup>a</sup> top וְכִי נִסִּיב חִילָהּ מִן וְכִי borrowed his argument from &c. Y. Maasr. I, 49<sup>b</sup> top; a. e.—3) *army, host; service*. Targ. Num. I, 3; a. fr.—Targ. Ps. LXVIII, 12 Ms. (ed. חִילָהּ).—*Pl.* חִילָהּ, constr. חִילָהּ, constr. חִילָהּ. Targ. Ex. XII, 41. Targ. I Kings XXII, 19; a. fr.—Targ. Ps. XXXIII, 16; a. fr. Targ. II Esth. I, 4 ed. Amst. חִילָהּ. Targ. Ps. XLIV, 10 ed. Lag. חִילָהּ (oth. ed. חִילָהּ).—Hull. 60<sup>a</sup> חִילָהּ (נפישו) his troops are too numerous.

חִילָהּ II m. valley, v. חִילָהּ.

חִילָהּ III m. vinegar, v. חִילָהּ III.

חִילָהּ f.=חִילָהּ II, dance, song; rejoicing. Midr. Till. to Ps. XLVIII, 14 לְשִׁירָה לְרֵא אֲנִי another interpretation (v. חִילָהּ), *Chelah* (Ps. I. c.) means, to song; חִילָהּ חִילָהּ, v. חִילָהּ II. —Deut. R. s. 1 (ref. to חִילָהּ Ps. XXXVII, 7) when afflictions befall thee, קַבֵּל אוֹתָן בְּחִילָהּ receive them with rejoicing; (Yalk. Ps. 729 כְּחִילָהּ like dancers).

חִילָהּ, v. חִילָהּ II.

חִילָהּ, v. חִילָהּ.

חִילָהּ, חִילָהּ m. (חִילָהּ, Pi.) *sweetening, softening*; *trnsf. entreaty, hilluy*, one of the expressions for prayer (v. לשון ד'. Ex. R. s. 43 (ref. to חִילָהּ, Ex. XXXII, 11) לשון ד' it means *sweetening*.—Yalk. Deut. 811; Yalk. Sam. 157; (Sifré Deut. s. 28 חִילָהּ, corr. acc.).

חִילָהּ, חִילָהּ m. (חִילָהּ) 1) *desecration, defamation*. Y. Shebu. VI, end, 37<sup>b</sup> שְׁבוּעָה ד' חִילָהּ the desecration committed by an unnecessary oath. Sabb. 33<sup>a</sup>, a. fr. שְׁבַת ד' חִילָהּ desecration of the Sabbath; חִילָהּ ד' defamation of the Name of the Lord, *disgracing the Jewish religion*. Yoma 86<sup>a</sup> חִילָהּ ד' what act, for instance, would be a profanation &c.?—Kidd. 40<sup>a</sup> חִילָהּ ד' אין מְקַדְּשִׁין בְּחִילָהּ, v. חִילָהּ I, II. Ber. 19<sup>b</sup>; a. fr.—2) *redemption of sacred objects, secularization*. Ib. 35<sup>a</sup> חִילָהּ ד' requires redemption. Y. Naz. II, beg. 51<sup>d</sup> חִילָהּ ד' משַׁמְשִׁין לְשׁוֹן ד' mean redemption; a. fr.—*Pl.* חִילָהּ, חִילָהּ. Y. Peah VII, 20<sup>b</sup> bot. (interpret. חִילָהּ, Lev. XIX, 24), v. חִילָהּ—3) *the loss of priestly status, becoming a halal* (v. חִילָהּ II). Y. Ter. VII, 44<sup>d</sup> bot. חִילָהּ ד' whose loss of priesthood was caused by &c.—*Pl.* חִילָהּ, חִילָהּ. Keth. 29<sup>b</sup> חִילָהּ ד' הוא עִישָׂה חִילָהּ (to his offspring). Shn. 50<sup>b</sup> חִילָהּ ד' שבִּנְיָן חִילָהּ the text speaks of desecration effected through illicit intercourse (not of Sabbath breaking).—[Sifré Deut. s. 26, v. preced. w.]

חִילָהּ, חִילָהּ m. (חִילָהּ; v. חִילָהּ III) *outsider, stranger, non-priest, non-Israelite*. Targ. Is. XXIV, 2. Targ. Ex. XXIX, 33 (O. ed. Amst. חִילָהּ . . . , in-corr.); a. fr.—*Pl.* חִילָהּ. Targ. Y. Deut. XXIII, 3 (not חִילָהּ).—*Fem.* חִילָהּ. Targ. Ps. CXXXVII, 4 חִילָהּ ד' אֵרֶעָ אֶת הָאָרֶץ חִילָהּ. Targ. Prov. II, 16 (Ms. חִילָהּ).

חִילָהּ, חִילָהּ h. same. Lev. R. s. 24.

חִילָהּ, חִילָהּ, v. חִילָהּ.

חִילָהּ, חִילָהּ m. (חִילָהּ) 1) *exchange, relief*.—*Pl.* חִילָהּ, חִילָהּ those who relieve. Ber. III, 1 the carriers חִילָהּ and those designated to relieve them, and those who are to relieve the relief. —Gen. R. s. 91 יֵשׁ ד' חִילָהּ can be replaced; (Y. Ber. II, 5<sup>c</sup> חִילָהּ). Num. R. s. 10 (ref. to חִילָהּ, Prov. XXXI, 8) חִילָהּ ד' for they take the place of their father; a. fr.—2) *the contrary, reverse*. Ab. Zar. 46<sup>b</sup> חִילָהּ ד' אוֹר is it not rather the reverse?; (Y. Taan. III, 67<sup>a</sup> חִילָהּ); Y. Ab. Zar. V, 45<sup>b</sup> top; a. fr.—חִילָהּ ד' the things are just the reverse. Ab. Zar. 51<sup>b</sup>. Y. Ter. II, 41<sup>c</sup> bot.; a. fr.—*Pl.* as ab. Y. Peah I, 16<sup>b</sup> top אֲבָל חִילָהּ ד' but as regards gentiles, the opposite takes place.

חִילָהּ, חִילָהּ ch. same, 1) *opposite, reverse*. Targ. Y. Deut. XI, 26; a. e.—Ab. Zar. 28<sup>b</sup>, sq. חִילָהּ ד' and to do the reverse is dangerous.—*Pl.* חִילָהּ. Y. Yoma III, 40<sup>d</sup> top חִילָהּ ד' לֹא מִסְתַּבֵּר אֵלָּא חִילָהּ the reverse stands to reason; Y. Shebu. I, 33<sup>b</sup> bot. חִילָהּ ד' (corr. acc.).—Y. Gitt. IV, 45<sup>d</sup> bot. חִילָהּ ד' לֹא מִסְתַּבֵּר אֵלָּא חִילָהּ does not the reverse stand to reason?—2) *exchange, substitute*. Targ. O. Lev. XXVII, 10.—*Pl.* constr. חִילָהּ. Targ. Y. Num. XVIII, 31 in exchange of; a. e.—3) *change from life to death*. Targ. Job XIV, 14.—4) *crisis, decision*. Y. Sot. I, 17<sup>b</sup> bot. חִילָהּ ד' things were coming חִילָהּ ד' לִירֵדָה to a crisis (either David or Absalom must be king); Num. R. s. 9.

חִילָהּ, v. חִילָהּ.

חִילָהּ, חִילָהּ m. (חִילָהּ) 1) *distribution*. Keth. II, 1 חִילָהּ ד' testifying to the distribution of roasted ears (at the wedding) is an evidence (of the bride having been a virgin). Tosef. ib. III, 1 חִילָהּ ד' taking a share at the distribution of priest's gifts of the threshing floor; a. fr.—2) *division, separation, specification*. Y. Sabb. VII, end, 9<sup>c</sup> bot. חִילָהּ ד' . . . יֵצָא it was specified, after being implicitly intimated, for division of the general law, i. e. that each of the implied acts is punishable for itself. Bab. ib. 70<sup>a</sup> חִילָהּ ד' the separate treatment of each labor as a transgression of the Sabbath law. Macc. 21<sup>b</sup>; a. fr. חִילָהּ. [חִילָהּ, v. חִילָהּ.]

חִילָהּ, v. חִילָהּ II.

חִילָהּ, חִילָהּ, v. sub חִילָהּ.

חִילָהּ, v. חִילָהּ.

חִילָהּ, Y. Ab. Zar. II, 41<sup>a</sup> bot., read: חִילָהּ.

חִילָהּ, v. חִילָהּ.

חִילָהּ, v. חִילָהּ.

חִילָהּ, v. חִילָהּ.

חִילָהּ, חִילָהּ m. (חִילָהּ) *a species of rush* (so named from its sharp edges, v. Fl. to Levy Targ. Dict. I, 425<sup>i</sup>, a. Sm. Ant. s. v. Schoenus). Tosef. Succ. I, 10 חִילָהּ ד' של קִנִּים (a matting) of reeds or rushes; Succ. 20<sup>a</sup> Ar. (ed.

חילת, Ms. M. חולית. (חולית Ar. (ed. חילת).—Kel. XVII, 17. —[Pl. חילפין v. חילפין a. חלקה.]

**חילפא I, חל'** ch. same. Gitt. 68<sup>b</sup> bot.—Pl. חילפין, חל'. Hull. 62<sup>b</sup>, v. קרוזא. —**חילפא** *sea-rush, Schoenanth, Juncus odoratus* (v. Löw Pf., p. 168; Sm. Ant. s. v. Schoenus), a *spice*. Gitt. l. c. **חילפא** וד' דרמא *rush and sea-rush*. Ber. 43<sup>b</sup>.—[Targ. Y. Num. XXI, 12 only חילפין v. גלי.]

**חילפא II m.** (חלקה) a species of *willow* with serrated leaves (v. preced.; Fl. to Levy Targ. Dict. I, 425<sup>1</sup> "so called from its fast growth"). Succ. 34<sup>a</sup> **חל' ב'ח'** משכחה לה ב'ח' ('a willow the leaves of which are not serrated like the teeth of a saw, but like those of a sickle') refers to a willow with rounded leaves.—[Ib. ערבהא *Rashi*, v. חלפא.—Pl. חילפין. Sabb. 152<sup>a</sup> סבורא כלילא דח' old age is a crown of willow rods (heavy to wear). Ib. 77<sup>b</sup>. Shn. 44<sup>a</sup>, v. אסא III.]

**חילפא III m., pl. חילפין** = h. חילפין, *shoots rising out of a trunk*. Hull. 110<sup>a</sup> ח' חילפין shoots had made their way through them (proving that the peats of grapes deposited there had been abandoned by its owner).

**חילפא, חל'.** v. חלקה.

**חילפין (חלפין)** pr. n. m. *Hilfay* (Graecised *Ἀλφάτος*, P. Sm. 1292), 1) an Amora (in Babli חילפא אילפא; Y. Maasr. II, 49<sup>d</sup> bot. Y. Keth. VI, end, 31<sup>a</sup>; a. e.—2) H., grandson of R. Abbahu. Y. Bicc. II, 64<sup>d</sup> top.

**חילפין, חל'.** v. חילפין.

**חלק I, חלק** m. *helek*, name of a small fish preserved in brine, *helek-brine*. [Latin: alec, alex, halec, allec, the variations indicating foreign origin; cmp. חילקא II.] Ab. Zar. II, 6 (Mish. Nap. חלק). Ib. 39<sup>a</sup>, expl. סיגלגלית *helek-brine* prepared by a professional man. Ib. 34<sup>b</sup> אימן ח' *helek-brine* prepared by a professional man.

**חלק II m.** (חלק) a tree too smooth for climbing, *young or clipped tree*. Pl. constr. חלקין. Peah IV, 1 ח' חלקים Y. ed. (Bab. ed. a. Mish. חלקין) smooth nut trees.

**חלק, חילק** *Hillak*, a fictitious name, v. ביפק.

**חילקא I field,** v. חלקא.

**חילקא II, חילקא** f. (חלק); cmp. Lat. alica, halica, a. חילק I) *split grain, grist, spelt used for halica* (v. Sm. Ant. s. v. Alica). Maksh. VI, 2 חילקא Mish. (Talm. ed. חל' חלקא when each grain is broken in two parts; Ber. 37<sup>a</sup> Ms. חל' חלקא באסמא חל' חלקא is wheat pounded &c.—M. Kat. l. c. (another opin.) ח' חלקא h. is spelt. Ib. it is called *helka* (smooth), דשקיל חלקיהו Ar. (ed. חלקא) because its husks have been taken off (cmp. חלקא II); v. חלקא.

**חילש** m. constr. (v. חלש) (something rounded, hollow, v. P. Sm. 1295 חלשא *specillum*) reed. Targ. Zech. XI, 13 חלש (ed. Lag. חלש, ed. Ven. חילש) writing reed.

**חילת I f.** (חלל); cmp. preced.) name of a reed, v. חילקא.

**חילת II pr. n. pl. Helath.** Targ. Ez. XXVII, 18 (h. text חילתין, v. Schr. KAT<sup>2</sup> p. 425, sq.); cmp. חילתין a. חילתין—B. Bath. 74<sup>b</sup> ימה של ח' (Ms. M. (שחל'); Yalk. Ps. 697; (Y. Kil. IX, end, 32<sup>c</sup> ימה דמילתא.)]

**חילתא, חילתא** f., חילת m. (חלל) *hollow, glen, valley*. Targ. Deut. III, 29. Targ. Is. XXVIII, 1; a. e.—Pl. (m.) חילתא. Ib. XL, 4; a. e.—[B. Bath. 74<sup>b</sup>, v. חילתא.]

**חילתא, חל'.** f. (v. חילת II) *assa foetida*, an umbelliferous plant used, as a resin or in leaves, for a spice and for medicinal purposes. Ukts. III, 5. Sabb. XX, 3 (140<sup>a</sup>) אין שורין את הח' וכו' (Mish. ed. חילתין) you must not dissolve the resin of *assa-foetida* in warm water (on the Sabbath). Y. ib. XX, 17<sup>c</sup> bot. ח' חילתא a solution of &c. Ib. ח' חילתא ד' עצמה וכו' *asaf*, itself is used in food for healthy persons. Hull. 58<sup>b</sup> (distinction between the medicinal properties of the gum and those of the leaves). Ab. Zar. II, 6 ח' חילתא של ח' חילתא (Ar. ח' חילתא leaves). Sifre Deut. s. 107; a. fr.

**חילתא, חל'.** ch. same. Ab. Zar. 39<sup>a</sup>. Y. Shebi. VII, 37<sup>c</sup> ח' חילתא (corr. acc.).

**חילתא, חל'.** v. חלקה.

**חילתא m.** (חילת) *desire, lust*. Nidd. 20<sup>b</sup> ח' חילתא discharge of blood owing to sexual appetite.

**חילתא m.** (חילת) 1) *warming, sitting in the sun*. Gen. R. s. 48 ח' חילתא in the sunshine is good for a wound; Yalk. ib. 82 חילתא (corr. acc.).—2) *heated state, excitement*. M. Kat. 24<sup>a</sup> ח' חילתא at the moment of excitement (immediately after a death in the family). Yoma 18<sup>a</sup> ח' חילתא to sexual excitement (pollution).—3) *a spice*, v. חלקה.

**חילתא m.** (חילת) *violence, oppression*. Gen. R. s. 31, beg. ח' חילתא oppression in money affairs, ח' חילתא violence in speech (blasphemous language).

**חילתא m. ch.** (חילת) = next w. Pes. 39<sup>b</sup>, sq. Ms. M. (ed. חילתא).

**חילתא, חילתא** m. (חילת) *becoming sour, fermentation, leavening*. Pes. 39<sup>b</sup> ח' חילתא which will not ferment (so as to become חילתא). Ib., sq. (in Chald. diction) חילתא and may ferment. Bets. 7<sup>b</sup> חילתא which is a strong leavening agent. Y. Hall. I, beg. 57<sup>a</sup> חילתא the fermentation which it produces is not real leavening. Nidd. 63<sup>a</sup> חילתא how long must urin stand to be considered as fermenting?—Pl. חילתא *salads*, v. חילתא.

**חילתא, חילתא** m. (חילת, v. Ges. H. Dict. s. v. חילת) *shame*. Targ. Prov. XVII, 21 (h. text חילת).

**חילתא, חילתא**, v. next w.

**חילתא f. pl.** (חילת, v. Ges. H. Dict. s. v. חילת) *scarlet-colored garments*, in gen. ח' חילתא dyed Roman garments, contrad. to white (cmp.



חימות a. אוֹלֵרִין M. Kat. 23<sup>a</sup> חיותה סומקתא חותה ed. Ms. M. חימוציתא דרומי Ar. חימוצתא Mus. חימוצתא Roman dyed garments, red and new.

חימות, Nidd. 51<sup>b</sup>, v. חָמֵם.

חימוסא, Gen. R. s. 45 some ed., v. חָמֵם.

חימצא (חימוצא) m. 1) a species of *small peas* (Cicer Arietanus).—Pl. חימצא. Yeb. 63<sup>a</sup> (Ar. חי). Hull. 52<sup>b</sup> (some ed. חימצא).—2) v. חימצא.

חימרא m. ch.=h. חֲמִיר, asphalt (from its dark color, Ges. H. Dict.<sup>10</sup> s. v.), used as cement. Targ. O. Gen. XI, 3. Targ. Ex. II, 3.—Targ. II Esth. III, 3 וריחא לגלוי בחור ed. Lag. (oth. ed. בחור) and the odor of its billows is like that of asphalt.

חימתא (חור) f. ch.=h. חֲמָה, anger, passion. Targ. Prov. XXVII, 4. Ib. XXIX, 11 (some ed. חור); a. e.

חימתא mother-in-law, v. חֲמָה.

חינא, חֲנָה, v. חֲנָה.

חינא, חֲנָה, v. חֲנָה.

חינגא m. ch. (with ח inserted) 1) circle; dancing, chorus, feast.—Pl. חינגא, חינגין, חינגין, חינגין Targ. Jud. IX, 27 (vintage feast).—Gitt. 57<sup>a</sup>, v. חינגא.—2) dancing place in the vineyards (v. חֲנֹל). Targ. Lam. I, 4 (cmp. Taan. IV, 8).—Pl. as ab. Targ. Jud. XXI, 21; 23. Targ. I Sam. XVIII, 6.—3) hinga, name of a musical instrument (h. חֲנֹל a. חֲנֹל). Pes. 111<sup>b</sup> בגויה חלול they had a h. suspended in the hollow of the tree.—Pl. as ab. Targ. I Kings I, 40. Targ. Ps. V, 1 (h. text חלול). Ib. GL, 4; a. fr.—4) fair, esp. cattle market. Sabb. 54<sup>b</sup>; Bets. 33<sup>a</sup> לוד כמאן דאזיל לוד like one going with his beast to market.

חינגותא, חֲנִי f. (preced.) a musical instrument. Targ. Ps. IV, 1 (ed. Lag. חֲנִי, Ms. חינגותא, v. next w.).

חינגתא m., pl. חינגתא, חֲנִי same. Targ. Ps. LXXXVII, 7 (some ed. חינגתא, h. text חֲנִי).—Fem. pl. חינגתא, v. preced.

חינוגא m. (חֲנִי, a denom. of חֲנִי) festivity. Targ. Lam. V, 15.—Pl. חינוגין. Ib. I, 4.

חינוגא m. (חֲנִי) 1) finishing. Y. M. Kat. I, 80<sup>d</sup> top קברין חיוגא what finishing of tombs (is meant in the Mishn. ib. 6)?—2) inauguration. Men 78<sup>a</sup> חיוגא his inauguration as a common priest, contrad. to חיוגא his anointment as highpriest. Y. Shek. VI, 50<sup>d</sup> top חיוגא his (the highpriest's) inauguration.—3) gradual introduction of children into religious practice, training. Yoma 82<sup>a</sup> חיוגא אי חיוגא wherein does the child's training (to fast on the Day of Atonement) consist?—Ib. חיוגא חיוגא is fasting the entire day called initiation?—Naz. 29<sup>a</sup> חיוגא חיוגא the training of minors for religious practices is a rabbinically ordained duty; a. e.

חינוקא ch. same.—Pl. חיוקא. Yoma 82<sup>a</sup> חיוקא there are two modes of initiation (gradual training to fasting by hours, and making the child fast a whole day before he has reached religious maturity).

חינון m. (חֲנִי) prayer for grace, *hinnun*, one of the expressions for prayer, v. חֲנִי. Sifrē Deut. s. 26 (ref. to Deut. III, 23); (Deut. R. s. 2 חיונירס; Yalk. Sam. 157; Yalk. Deut. 811 חיונה).

חינוניתא, Sot. 49<sup>a</sup>, v. חֲנִי. [Ar. s. v. חֲנִי: *Hinnunitha*, pr. n. pl.]

חינמא, חֲנִי, v. sub חֲנִי.

חינמא m. pl. ch.=h. חֲנִי, jaws. Gitt. 69<sup>a</sup> לוד for pains of the jaws. B. Kam. 35<sup>a</sup> חיונמא Ms. H. (ed. חיונמא) had pains in his jaws.

חיננא, חֲנָה, pr. n. m. *Hin'na*, name of several Amoraim. [Vers. frequ. vary with חֲנָה. Pes. 75<sup>a</sup> חיונא (Ms. M. חיונא).—Ib. H. bar Idi (Ms. M. חיונא). Y. Maas. Sh. II, beg. 53<sup>b</sup>; (Y. Yoma VIII, 45<sup>a</sup> top חיונא); a. fr. V. Fr. M'bo, p. 84<sup>a</sup>, sq.]

חיננא, v. חֲנָה.

חיסא, חֲסִי m. ch.=h. חֲסִי II, protection, mercy. Targ. Ex. XII, 27 (ed. Amst. חֲסִי). Targ. Jer. IV, 4. Targ. Is. I, 31; a. e. [Targ. Prov. III, 25, v. חֲסִי I.]

חיסדא, חֲסִי, v. sub חֲסִי.

חיסוד m. (חֲסִי II) shame, rebuke; revilement.—Pl. חיסוד. Pesik. Shek., p. 12<sup>b</sup> (ref. to חֲסִי, Prov. XIV, 34) חיסוד the Israelites must bear reproaches from the nations, when they sin.

חיסודא, חֲסִי ch. same. Targ. O. Gen. XXXIV, 14 (ed. Berl. חֲסִי). Targ. Prov. XIV, 31; s. fr. (interch. in ed. with חֲסִי, חֲסִי).—Pl. חיסודין. Targ. Is. XXXVII, 3; a. e.

חיסולא m. (חֲסִי) finished work, perfection.—Pl. חיסולא. Targ. Ps. CIII, 2 חיסולא His perfect deeds (v. Ber. 10<sup>a</sup>, h. text חֲסִי).

חיסום I muzzle, v. חֲסִי.

חיסום II m. (חֲסִי II) [finish, polish,] 1) the steel-coating of cutting tools, steel-edge (cmp. חֲסִי). Kel. XIII, 4 חיסום if their steel-edge is worn off.—2) varnish, coating, uppermost layer. Y. Ber. IX, 14<sup>a</sup> חיסום the earth drinks (absorbs the rain) only as far as its upper layer (crust) goes; Y. Taan. I, 64<sup>b</sup>; Gen. R. s. 13, end; a. e.—Tosef. Uks. II, 4 (T'bul Yom) חיסום (ed. Zuck. חֲסִי) the uppermost layer of the bone.

חיסור m. (חֲסִי) lack, want. Cant. R. to IV, 11 חיסורא if she is suffering from the absence of one of them.

חיסוח m. (חֲסִי, reduplic. of חֲסִי), v. next w.

**חִיפּוֹן**, **חִפּ** m. (חִפּוֹן) *sparing, regard to expense* in religious laws. Men. 86<sup>b</sup> (expl. חִפּוֹן חִפּוֹן, v. חִפּוֹן); ib. 76<sup>b</sup> חִפּוֹן (Ms. Vatic. חִפּוֹן); a. e.

**חִפּוֹנָא**, v. חִפּוֹנָא.

**חִפּוֹרֹן**, v. חִפּוֹרֹן.

**חִיפּא** I m. (חִיפּא I, cmp. חִיפּא) [*sweep, impetuous attack*. Targ. Prov. XXVII, 4 (h. text שֹׁפֵט). Ib. III, 25 ed. Lag. (ed. חִיפּא, corr. acc.; h. text שֹׁפֵט).

**חִיפּא** II, pr. n. pl., v. חִיפּא.

**חִיפּא** m. (חִיפּא I; cmp. b. h. חִיפּא) *border in webs*. Sabb. 96<sup>b</sup> מִנּוּ חִיפּא מִנּוּ חִיפּא Ms. M. (Ar. חִיפּא, חִיפּא, ed. חִיפּא, v. Rabb. D. S. a. l. note) the weavers, if placed near each other, would have touched one another on making the border.

**חִיפּא** f. h., v. preced. a. חִיפּא.

**חִיפּא** I, **חִיפּא**, **בֵּית חִי** pr. n. pl. *Haifā, Beth-Haifā*, a harbor of the Mediterranean Sea, south of Ptolemais. Sabb. 26<sup>a</sup>. Y. Erub. II, 20<sup>a</sup> top (חִיפּא). Koh. R. to XII, 7 חִיפּא (corr. acc.). Meg. 24<sup>b</sup> בֵּית חִי (Ms. M. only 'ח').—Denom. חִיפּא an inhabitant of H (noted for indiscriminate pronunciation of א a. e.). Ib.—Pl. חִיפּא. Y. Ber. II, 4<sup>d</sup> bot., v. חִיפּא.—V. חִיפּא.

**חִיפּא** II (or חִיפּא) f. (חִיפּא, חִיפּא) *hefa (or hippa) a skin which has been salted*, but has not gone through the consecutive stages of tanning with flour and gall-nut. Sabb. 79<sup>a</sup>; Gitt. 22<sup>a</sup>. Sifra Sh'mini, Sh'ratsim, ch. VII, Par. 6 חִיפּא עור.

**חִיפּא** III pr. n. m. *Hefa (=עִפּא)*. Y. Ned. II, 37<sup>b</sup> bot.; Y. Shebu. III, 34<sup>d</sup> top, (Bab. ib. 28<sup>b</sup> עִפּא, Ms. F. אִפּא). Y. R. Hash. I, 56<sup>b</sup> top.

**חִיפּוֹי**, v. חִיפּוֹי.

**חִיפּוֹי** m. pl. (חִיפּא I; cmp. חִיפּא) *border-stones, pegs or stakes along the road*, to prevent vehicles from trespassing on private property. [Rashi: from חִיפּא II, pegs against which vehicles rub.] Sabb. 6<sup>a</sup>.

**חִיפּוֹי** m. pl. h., constr. חִיפּוֹי same. Keth. 24<sup>b</sup>.

**חִיפּוֹי** f. (חִיפּא II) *scabs, scurf*, arising from uncleanness. Yalk. Num. 787 (fr. Ned. 81<sup>a</sup>, where ed. have עִיבּוֹי, Ar. חִיפּוֹי, v. Koh. Ar. Compl. s. v. חִיפּוֹי). V. חִיפּוֹי.

**חִיפּוֹשׁ** m. (חִפּשׁ) *search, use of the root* חִפּשׁ. Pes. 7<sup>b</sup> we learn מִצָּא מִצָּא the meaning of מִצָּא (Ex. XII, 19) from the expression חִפּשׁ (connected with מִצָּא, Gen. XLIV, 12), i. e. you must search after leavened bread before Passover, &c.

**חִיפּוֹשׂא** (חִיפּוֹשׂא) m. [*mud-fish*], name of an unclean fish. Ab. Zar. 39<sup>a</sup> דָּמִי לָדָּ (Ms. חִיפּוֹשׂא). V. חִיפּוֹשׂא.

**חִיפּוֹשׂוֹת**, **חִיפּוֹשׂוֹת** f. (חִפּשׁ) *scarabee, beetle*. Sifra Sh'mini, Sh'ratsim, Par. 10, ch. XII; Hull. 67<sup>b</sup>.—Par. IX, 2 (doubtful; perh. *scorpion*, v. next w.).

**חִיפּוֹשׂוֹת**, **חִפּ** ch. same. Cant. R. to I, 1 (prov.) 'חִיפּוֹשׂוֹת מִהַ' what does the beetle beget? Insects worse than itself; (Yalk. Sam. 134 חִפּוֹשׂוֹת, expl. *scorpion*).—Ab. Zar. 28<sup>b</sup> גְּבִילִיחָא חִי a large-sized beetle (Rashi: 'hanneton', *cockchafer*).

**חִיפּוֹן**, v. חִיפּוֹן.

**חִיפּוֹס**, **חִיפּוֹס** v. חִיפּוֹס I.

**חִיפּוֹס**, v. חִיפּוֹס.

**חִיפּוֹס**, v. חִיפּוֹס.

**חִיץ**, v. חִיץ.

**חִיץ** or **חִיץ** f. (חִיץ I) *partition, screen*.—Pl. חִיץ. Gen. R. s. 28 חִיץ מִפְּקִיעַ בֵּית חִיץ breaking into the screens (of the bridal chamber); Yalk. ib. 47 חִיץ.

**חִיץ** I (or חִיץ) f. (חִיץ II, cmp. חִיץ) *a strange act, unnatural deed*. Pesik. R. s. 40 (play on חִיץ, Is. XXXIII, 7) חִיץ הָיָא בִּירָךְ מִכּוֹשֵׁי חִיץ read *hitzah*, the angels cried (מִכּוֹשֵׁי חִיץ) it is unnatural on thy part to have him (Isaac) slaughtered; Gen. R. s. 56 חִיץ הָיָא בִּרְחֵל וְכִי it is an outrage! A creature to kill his own son!; Yalk. Is. 303 חִיץ הָיָא לֶךְ חִיץ הָיָא לִמְיָכָס יִתְּ בִּרְחֵל חִיץ; Lam. R. to I, 2 חִיץ הָיָא גְּבִילָה וְכִי it is unnatural for him (Abraham) &c., cmp. חִיץ.

**חִיץ** II (חִיץ, cmp. חִיץ) *partition, only in חִיץ single reeds planted around a well*. Erub. 15<sup>a</sup>; 19<sup>b</sup>; Succ. 24<sup>b</sup> חִיץ; Tosef. Erub. II, 4 (Var. חִיץ); (Y. ib. II, 20<sup>a</sup> חִיץ).—Tosef. Shebi. III, 19 חִיץ ed. Zuck. (Var. חִיץ pl.). V. חִיץ.

**חִיץ** m. (חִיץ) *dividing off*, esp. dividing the altar into two compartments by means of a net (Ex. XXVII, 5). Zeb. 119<sup>b</sup> חִיץ division is required.

**חִיץ** m. (b. h.; חִיץ I) *outer, external*. Zeb. V, 1 חִיץ the outer altar (in the Temple court); a. fr.—Nidd. V, 1 חִיץ *vagina*.—Fem. חִיץ. Y. Yeb. I, 3<sup>a</sup>, v. חִיץ II.—Num. R. s. 18 חִיץ מִשְׁנֵה חִיץ—Pl. חִיץ. Sabb. 31<sup>b</sup> חִיץ מִפְּתוּחֵי חִיץ the outside keys (of the treasury); Yalk. Deut. 855; Yalk. Is. 302; En Yakob Sabb. I. c. חִיץ (מִפְּתוּחֵי חִיץ) the keys to the outer room.

**חִיץ** m. (preced.) *strange; separatist; heretical*.—Pl. חִיץ. Meg. IV, 8 (24<sup>b</sup>) חִיץ הָיָא הָיָא the manner of the separatists (who follow their own interpretations of the Law, irrespective of public usages). Snh. X, 1 (90<sup>a</sup>) חִיץ profane books, expl. Y. ib. 28<sup>a</sup> top; Bab. ib. 100<sup>b</sup>.—Fem. חִיץ, v. preced.

**חִיץ**, v. חִיץ.

**חִיץ** m. (b. h.; חִיץ) 1) *lap, bosom, embrace*. M. Kat. 24<sup>a</sup> a child חִיץ is carried out in one's arms (without a coffin); Kidd. 80<sup>b</sup>; Treat. S'mah. III, 2.—Y. M. Kat. III, beg. 81<sup>c</sup> חִיץ הָיָא חִיץ אִמּוֹ left his mother's lap (Palestine). Tosef. Yeb. IX, 4 חִיץ בֵּלְחָא directly from the embrace of her husband; a. e.—2) *receptacle, cavity, bottom*. Men. 97<sup>b</sup>; Erub. 4<sup>a</sup> (ref. to Ez. XLIII, 17), v. חִיץ.

**חִירָא** ch. same. Targ. II Sam. XII, 3, v. חִנָּא.

**חִירָקֹק** pr. n. pl. (v. Josh. XIX, 34; I Chr. VI, 60) *Hukok* (*Hukok*), in Northern Palestine. Y. Shebi. IX, beg. 38<sup>c</sup>.—Denom.: חִירָקֹקָה, חִירָקֹקָה, חִירָקֹקָה, חִירָקֹקָה, חִירָקֹקָה m. of H. Y. Pes. I, 27<sup>c</sup> bot. חִירָקֹק; Bab. ib. 3<sup>b</sup> חִקֹּק (v. Rabb. D. S. a. l. note); a. e.

**חִירָא**, Targ. Ps. LVII, 5, some ed., v. חִרָא.

**חִירָנָא**, v. חִרָנָא.

**חִירָתָא** f., pl. חִירָתָא (*חִירָתָא*) cavernous rocks resembling human figures. Mekh. B'shall. s. 1 (ref. to *Pi-Hahiroth*, Ex. XIV, 2) וְכִּי חִירָתָא מַה הָיוּ what was the nature of these rocks?—They were not slanting but abrupt &c. Ib. חִירָתָא בְּצִדֵּי הָהָרִים the rocks were on one side, and Migdol &c. Ib. חִירָתָא אֵין חִירָתָא מִקְוֵי הָאֵלֶּה *hiroth* means the place of Israel's liberty (licentiousness); Yalk. Ex. 230; Num. R. s. 20.

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא** m. (חִירָתָא) *exclusion, disassociation, esp. interdiction of travel* between two countries at war with each other. B. Bath. 38<sup>a</sup> חִירָתָא בְּשַׁעַר הָרִיב at a time when commercial intercourse was cut off. Ib. חִירָתָא דְּיִהוּדָא וְגַלְיָלָא Judaea and Galilee are generally to be considered as if in a state of interdiction (possession in one country is no valid claim when the owner lived in the other); Y. ib. III, 14<sup>a</sup> top.

**חִירָתָא** m. (חִירָתָא) *blasphemy*.—Pl. חִירָתָא. Targ. Ex. R. s. 41, beg. Lev. R. s. 7; a. fr.

**חִירָתָא**, חִירָתָא ch., pl. חִירָתָא same. Targ. Y. Num. XVI, 27.

**חִירָתָא** f. (חִירָתָא II) *freedom, liberty, libertinism; leisure*. Mekh. B'shall. s. 1, v. חִירָתָא. Gitt. 42<sup>a</sup> יֵצֵא לָהּ becomes free (ib. 8<sup>b</sup>, a. fr. חִירָתָא). Erub. 54<sup>a</sup> (play on חִירָתָא, Ex. XXXII, 16) חִירָתָא אֵלֶּה חִירָתָא read not *haruth* (engraven) but *heruth* (liberty) on the tablets (you are free, if you observe the law); Ex. R. s. 32, beg. חִירָתָא מִלְּבָבָא liberation from political oppression, חִירָתָא מִלְּמַוֵּת liberation from the angel of death (pestilence); a. fr.

**חִירָתָא**, חִירָתָא ch. same. Targ. Lev. XXV, 10. Targ. Is. LXI, 1; a. e.

**חִירָתָא** m. (חִירָתָא) *a thorny shrub* used for hedges. B. Mets. 103<sup>b</sup> Ar. Var., v. חִירָתָא I.

**חִירָתָא** m., pl. חִירָתָא (*חִירָתָא*) *heated contest*. Gitt. 57<sup>b</sup> (ref. to Job V, 2) בְּחִירָתָא לְשׁוֹן תְּחַבֵּר in the contests of the tongue (prayer) thou shalt seek refuge (when persecuted).

**חִירָתָא**, בֵּרֵךְ חִירָתָא, v. חִירָתָא.

**חִירָתָא** pr. n. pl. *Hirayah*, in Zebulun. Y. Meg. I, 70<sup>a</sup> bot. (rendition of Yiddalah, Josh. XIX, 15; corresp.

to El-Haritiye, on Fischer-Guthe's Neue Handkarte v. Palaest.).

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא** m. (חִירָתָא) *sharp-edged knife, slaughtering knife*.—Pl. חִירָתָא. Targ. Prov. XXX, 14 (ed. Lag. a. oth. חִירָתָא; h. text מַכְלֹחַ חִירָתָא).

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא** m. (חִירָתָא) *freedom, emancipation*. Targ. Y. Deut. XV, 17 (emp. חִירָתָא).

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא** f. ch. = h. חִירָתָא. —Pl. חִירָתָא. Targ. Ex. XIV, 2; Targ. Num. XXXIII, 7 פֻּמִּי חִירָתָא (h. text חִירָתָא, v. חִירָתָא).

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא** or **חִירָתָא** f. (v. חִירָתָא I) *thicket, inaccessible place to be cleared by fire in order to be made arable*, v. חִירָתָא. —אֵנָם. חִירָתָא (חִירָתָא) *reed-thicket*. Y. Sabb. VII, 10<sup>a</sup> top חִירָתָא אֵת הָאֵרֶב הַזֶּה he who sets fire to a reed-thicket; [Y. Shebi. IV, 35<sup>b</sup> bot. חִירָתָא; Y. Ab. Zar. II, 41<sup>d</sup> bot. חִירָתָא, emp. חִירָתָא a. חִירָתָא. —Tosef. Shebi. III, 19, v. חִירָתָא II.

**חִירָתָא** m. (חִירָתָא) *(astronomical) calculation*. Sabb. 75<sup>a</sup>. Shh. 10<sup>b</sup>.

**חִירָתָא** f. = b. h. חִירָתָא, *sense, sensation*. Targ. Job XX, 2 Ms. a. Regia (ed. חִירָתָא a. חִירָתָא).

**חִירָתָא** *thicket*, v. חִירָתָא.

**חִירָתָא** I ch., constr. חִירָתָא, same. Targ. Mic. III, 12; Targ. Jer. XXVI, 18 (h. text חִירָתָא).

**חִירָתָא** II pr. n. *Hishtha*, a canal in Babylonia. Pes. 40<sup>b</sup> ed. (Ms. M. אִישְׁתָּא, emp. חִירָתָא).

**חִירָתָא** *Heth*, the eighth letter of the Alphabet. Y. Peah VII, 20<sup>b</sup> bot., a. e., v. חִירָתָא. Lev. R. s. 19; a. fr.—Pl. חִירָתָא. Y. Ber. II, 4<sup>d</sup> bot. Sabb. 103<sup>b</sup>.

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא**, v. חִירָתָא.

**חִירָתָא** m. (חִירָתָא) 1) *cut, incision, articulation*. Nidd. 25<sup>a</sup> חִירָתָא דְּיָדָא indications (in the embryo) of hands and feet. Y. Sabb. VII, 10<sup>c</sup> bot.—2) (emp. חִירָתָא) *sentence, (condemning) verdict*.—Pl. חִירָתָא, חִירָתָא. Lam. R. to II, 1 (expl. חִירָתָא, Ezek. IX, 4) חִירָתָא וּפְסָקִים sentences and verdicts (Mus. s. v. חִירָתָא בִּפְסָקִים like the letter θ, for θάνατος, at voting; Yalk. Ez. 349 only חִירָתָא; Ar. s. v. חִירָתָא: פְּסָקִים, ed. pr. חִירָתָא).

**חֲכִינָה, חֲכִינָה** f. (חֲכִין, cmp. עֲכִין) *hăkhina*, name of a large snake, prob. *annulated snake*, Y. Ber. V, 9<sup>a</sup> bot.

(in Chald. dict.), v. חָזַר. Ib. VIII, 12<sup>b</sup>; Gen. R. s. 82, end (Hull. 127<sup>a</sup> מַרְשָׁה של ח' כְּרִיכָה (not כְּכִרִיסָה) like the venom of a h.; Ruth R. to III, 13. Y. Taan. IV, 69<sup>a</sup> top ח' כְּרִיכָה עליו (read: כְּרִיכָה) a snake wound around him; (Lam. R. to II, 2 עֲכָנָה כְּרִיכָה).—Pl. חֲכִינִים. Cant. R. to VII, 8 [read:] ח' חֲכִינִים שָׂהִי לִי שְׁתֵּי ח' a charmer who had two snakes.

חֲכִינָה, Meg. 28<sup>a</sup> בחֲכִינָהּ v. חֲכִינָה.

חֲכִינֹתָ, v. חֲכִי.

חֲכִינָה m. (v. חֲכִינָה) wound, snake-like; insidious. Targ. Prov. XVIII, 8 Var. ed. Lag. (ed. Lag. a. oth. חֲכִינָה, oth. ed. שִׁינֹתָ; h. text חֲכִינָה).

חֲכִינָה f. ch.=h. חֲכִינָה. Y. Sabb. VI, end, 8<sup>d</sup>.

חֲכִיר, חֲכִיר m. (חֲכִיר, cmp. חֲכִירָה) bent, bowed down. Targ. Ps. XXXV, 14; XXXVIII, 7 (Ar. חֲכִיר; Ms. חֲכִיר I).

חֲכִיר, חֲכִיר m. (חֲכִיר) 1) tenant on a fixed rent payable in kind, v. חֲכִיר II. Y. Bicc. I, end, 64<sup>b</sup> לשֵׁעָה ח' a tenant for a fixed term, ח' לְעוֹלָם a permanent tenant (on ground rent). B. Mets. 104<sup>a</sup> חֲכִיר; a. fr.—Pl. חֲכִירִין, חֲכִירִין חֲכִירִין בְּתֵי אֲבוֹתָם (חֲכִירִין) חֲכִירִין, חֲכִירִין hereditary tenants. Tosef. Peah III, 1. Ib. Ter. II, 11 חֲכִירִין ed. Zuck. (Var. חֲכִירִין, חֲכִירִין). Y. M. Kat. III, 82<sup>b</sup> bot. חֲכִירִין.—2) the fixed annual rent in kind. B. Mets. IX, 2 (103<sup>b</sup>) חֲכִירִין לִי מִן חֲכִירִין Talm. ed. (Mish. חֲכִירִין) he deducts from the stipulated rent (in proportion). Ib. 4 (105<sup>a</sup>) חֲכִירִין וְאֵיךְ יִתֵּן לְךָ חֲכִירִין (Y. ed. חֲכִירִין, Mish. חֲכִירִין) as long as I give thee thy rent (Mish.: the rent for it).

חֲכִירָה ch.=same.—Pl. חֲכִירִין. B. Mets. 68<sup>a</sup>, v. חֲכִירָה.

חֲכִירָה, חֲכִירָה v. חֲכִירָה.

חֲכִירוֹתָ (חֲכִירוֹתָ) f. (v. חֲכִירִין) 1) tenancy, tenure on rent in kind. Bicc. I, 11 חֲכִירוֹתָ בְּעֵלֵי אֲרִיסוֹתָ וְח' landlords of properties held in tenure, on shares, or on fixed rent; or tenants on &c.; expl. Y. ib. 64<sup>b</sup> חֲכִירוֹתָ בְּתֵי אֲבוֹתָם (v. חֲכִירִין), or חֲכִירוֹתָ בְּעֵלֵי אֲרִיסוֹתָ וְחֲכִירוֹתָ (not חֲכִירוֹתָ).—2) stipulated rent. Tosef. B. Mets. IX, 24 חֲכִירוֹתָ שְׁנֵים עָרֵשׁ ח' Var. (ed. Zuck. only חֲכִירוֹתָ) the rent for two years in advance.—Pl. חֲכִירוֹתָ, v. supra.

חֲכִירָה I (v. Fl. to Levy Talm. Dict. II, 2042) 1) to restrain, fasten, hook.—Denom. חֲכִירָה.—2) to grasp (one another), to wrestle; v. חֲכִירָה.

חֲכִירָה II (onomatop.) 1) to be rough; to rub, scratch. Naz. 59<sup>a</sup> חֲכִירָה מִחוּץ לְחוּץ how about (removing the hair by) rubbing (Tosaf. לְחוּץ וְלִתְחַבֵּב about rubbing or being rubbed)?—2) (cmp. חֲכִירָה, a. חֲכִירָה) to hesitate. Ned. I, 1 חֲכִירָה חֲכִירָה חֲכִירָה had some hesitation about deciding in favor of greater stringency (for the expression חֲכִירָה; oth. opin. in R. N. to Bab. ib. 7<sup>a</sup>: denom. of חֲכִירָה, had a taste for &c.).

Hithpa. חֲכִירָה, Nithpa. חֲכִירָה to rub one's self against

a rough object; to be rubbed. B. Kam. IV, 6 חֲכִירָה שֶׁהָיָה an ox that scratched himself against a wall; Tosef. ib. IV, 6. B. Kam. 3<sup>a</sup> חֲכִירָה וְח' she (the animal) scratched herself against a wall for her gratification (without intention to do injury) &c.—Naz. 59<sup>a</sup>, v. supra; a. fr.

Pi. חֲכִירָה (v. חֲכִירָה II) to hawk; to deride. Gen. R. s. 67 (play on חֲכִירָה, Gen. XXVII, 36) חֲכִירָה בְּגִידוֹ וְח' he began to hawk with his throat (to express contempt), like one that hawks and spits; Tanh. Ki Thetsé 10; Pesik. Zakh., p. 27<sup>b</sup>, v. חֲכִירָה; [Ar. ed. Koh. s. v. חֲכִירָה: חֲכִירָה, Pulp.]—Cmp. חֲכִירָה.

חֲכִירָה ch., Ithpa. חֲכִירָה as preced. Hithpa. B. Kam. 44<sup>a</sup>.

חֲכִירָה m. (preced.) 1) scab, sore; transf. tribulation, visitation. Y. M. Kat. III, 81<sup>d</sup> top; (B. Mets. 59<sup>b</sup> חֲכִירָה, Var. חֲכִירָה).—Pl. חֲכִירָה inflammations. Gen. R. s. 19, beg. (v., however, חֲכִירָה).—2) cough, catarrh. Y. Snh. X, 29<sup>b</sup> bot. ח' . . . ח' first He causes a cold to enter them; (Tanh., ed. Bub., R'eh 10 חֲכִירָה); Pesik. Asser 97<sup>b</sup> ח' (insert בחֲכִירָה חֲכִירָה); v. חֲכִירָה.

חֲכִירָה (b. h.; v. חֲכִירָה) 1) to be wise, to know. Nidd. 70 חֲכִירָה מִדָּבָר מִדָּבָר מִדָּבָר what must one do in order to be wise?—2) (denom. of חֲכִירָה) to meet for deliberation. Ib. חֲכִירָה לְחַיֵּי נִפְתָּרִים when they resurrect, we shall meet to discuss their case.

Hif. חֲכִירָה 1) to grow wise, to become a scholar. B. Bath. 25<sup>b</sup> חֲכִירָה חֲכִירָה חֲכִירָה he who desires to become a scholar; ib. 175<sup>b</sup> (Ber. 63<sup>b</sup> חֲכִירָה). Ab. II, 5 . . . ח' כל חֲכִירָה not every one that has a large trade, becomes wise (experienced); a. fr.—2) to make wise, to stimulate a person's mind by ingenious suggestions, questions &c. Hag. 14<sup>a</sup> חֲכִירָה חֲכִירָה חֲכִירָה a student who enlightens his teachers. B. Mets. 107<sup>b</sup> חֲכִירָה חֲכִירָה and makes the simple wise.—3) to subtilize, philosophize. Ex. R. s. 6, beg. ח' חֲכִירָה philosophized on (tried to find out the reasons for) the Lord's law. Ib. חֲכִירָה חֲכִירָה when I philosophised . . . and made myself believe . . . , it was all vain boast &c.

Hithpa. חֲכִירָה, Nithpa. חֲכִירָה to become wise. Ber. 63<sup>b</sup>, v. supra. B. Bath. 25<sup>b</sup> חֲכִירָה חֲכִירָה because by becoming wise, he will get rich. Pesik. R. s. 33 beg. חֲכִירָה חֲכִירָה became wise by his own speculation.

חֲכִירָה, חֲכִירָה, also חֲכִירָה (adj. with verbal inflection) 1) to be wise, shrewd; to be learned. Targ. I Kings V, 11. Targ. O. Ex. XV, 8 חֲכִירָה (חֲכִירָה, h. text חֲכִירָה). Targ. Is. XXIX, 16; a. fr.—Gitt. 56<sup>b</sup> חֲכִירָה חֲכִירָה that you are so wise. Taan. 23<sup>b</sup> חֲכִירָה חֲכִירָה that we may become well-learned; a. fr.—2) to recognize, to know, remember. Targ. Y. II Gen. XXXVII, 33 (some ed. חֲכִירָה Pa.).—Targ. II Esth. II, 18; a. fr.—Lev. R. s. 30 חֲכִירָה חֲכִירָה does thou know anything in favor of this man?—Y. M. Kat. III, 83<sup>b</sup> top, v. חֲכִירָה—Y. Ber. II, 4<sup>d</sup> top חֲכִירָה חֲכִירָה do they (the dead) know anything?—Y. Shek. VII, 50<sup>a</sup> bot. חֲכִירָה חֲכִירָה let the wine-dealers identify their knots (marks on the wine bottles). Y. Keth. V, 30<sup>a</sup> bot. [read:] חֲכִירָה חֲכִירָה (or חֲכִירָה) I (as an infant) לִי

recognized the midwife that assisted at my birth (when she came to nurse my mother). Y. Ter. XI, end, 48<sup>b</sup> לאבא ד' לא אבא ד' I never knew my father. Y. Hag. II, 78<sup>a</sup> top shall select (Y. Snh. VI, 23<sup>a</sup> bot. (יטול), v. זקנא.—2) (euphem.=b. h. (ידע) to sleep with. Targ. Y. Gen. IV, 1 Ar. (ed. (ידע). Targ. Y. II ib. XX, 16; a. e.—Y. Maas. Sh. IV, 55<sup>b</sup> bot.; Lam. R. to I, 1 (ד' חר כותא) רבתי. a. e.—3) to be clear, evident. Snh. 42<sup>a</sup>, v. זקן I.

**Pa.** חכמים 1) to make wise, teach. Targ. Y. Deut. XXXIV, 10. Targ. Job XXXV, 11; a. e.—2) to outwit. Targ. O. Gen. XXVII, 36 (Rashi a. l. quotes וכמני, v. בזמן, v. Berl. Targ. O. II, p. 10).

**Itkpa.** חכמים 1) to become wise. Targ. Ps. CV, 22; a. e.—2) to be informed, aware; to learn. Ib. XXXV, 8. Targ. Y. Ex. II, 4.—3) to hold counsel. Targ. O. Ex. I, 10.—4) to be recognized. Y. Sot. IX, 23<sup>c</sup> bot.; Y. Yeb. XVI, 15<sup>c</sup> חכמי דלא רבני מאן he who desires to disguise himself; לא חכמי דלא they were not recognized, v. חכמי.

**Af.** חכמים to teach, make wise. Targ. Ez. III, 2; a. e.—B. Bath. 158<sup>b</sup> חכמי דא"ר the climate of Palestine makes wise.

**חכם** m. (b. h.; v. Fl. to Levy Talm. Dict. II, 2042) [retentive,] 1) one who knows. חכמי הדברים He who knows the secrets (minds of men). Ber. 58<sup>a</sup>; Tosef. ib. VII (VI), 2; Num. R. s. 21, beg.—2) wise man, scholar; esp. *Hakham*, a scholar's title, less than Rabbi. Ab. IV, 1 איזו ד' who is a wise man? Snh. 21<sup>a</sup> (ref. to II Sam. XIII, 3) איש ד' a man wise for wickedness (artful). Gitt. 67<sup>a</sup> ח' is a scholar and a scribe; ח' לכשריצה might be a scholar, if he wanted. Hor. 13<sup>b</sup> ח' R. M. was the *Hakham* (counselor); a. v. fr.—*Pl.* חכמים, frequ. in the sense of a number of scholars, as opposed to a single authority. Hull. 85<sup>a</sup> ח' רבי . . . ושנאו בלשון ח' Rabbi approving of R. Meir's opinion . . . , recorded it in the Mishnah as the opinion of 'scholars'. Ber. I, 1; a. v. fr.—חכמי אומות העולם gentile scholars (philosophers), חכמי ישראל Jewish scholars. R. Hash. 12<sup>a</sup>. Pes. 94<sup>b</sup>; a. fr.—חכם (ח' חכם, cmp. חכמי, abbr. ח' חכם) title of a student, *disciple, scholar*. Hag. 15<sup>b</sup> ח' אצ"פ שסרה וכו' a scholar's learning is not to be despised, even if he has gone astray. Hull. 9<sup>a</sup> ח' צריך וכו' in order to be recognised as a *Talmid Hakham*, one must have learned three things &c.; a. v. fr.—*Pl.* חכמי חכמים. Ber. 64<sup>a</sup> ח' חכמים חכמים scholars increase the peace of the world; a. v. fr.

**חכם**, Y. Erub. IX, end, 25<sup>d</sup> רוחו, read וחכם, v. חכם.

**חכמא**, v. חכמי.

**חכמאי** pr. n. m. *Hakhmai*. M. Kat. 9<sup>a</sup> bot. ח' חכמאי ח' Ms. M. (ed. עסמיר, read: עב); Y. Ter. XI, end, 48<sup>b</sup> עסמיר.

**חכמת** f. 1) fem. of חכם. Y. Shek. V, 48<sup>d</sup> top ח' ח' that is a wise court; Snh. 17<sup>b</sup> ח' שלישייה a Sanhedrin containing three orators is a wise one.—2) female physician, midwife. R. Hash. II, 5; Erub. 45<sup>a</sup> ח' חכמת לילד a midwife called for assisting at birth. Sabb. XVIII, 3 ח' וקרינו לה ח' and we must call for her a midwife from another place (on the Sabbath); a. fr.

**חכמת** f. (b. h.; חכם) wisdom, learning, art. Ber. 17<sup>a</sup> ח' חכמת חכמת the perfection of wisdom is repentance and good deeds. Ib. 33<sup>a</sup> ח' ברכת ח' the benediction of wisdom (the fourth of the Prayer of Benedictions). Gen. R. s. 17 ח' חכמתו מרובה וכו' his (Adam's) wisdom is greater than yours. R. Hash. 29<sup>b</sup> ח' ואינה מלאכה ח' it is an art and not a labor; a. v. fr.—ח' חכמת לשון ח' enigmatical speech. Erub. 53<sup>b</sup>—חכמת יונייה, v. חכמי.

**חכמנית** f. (preced.) well-educated, smart.—*Pl.* חכמניות. B. Bath. 119<sup>b</sup>.

**חכמתא**, v. חכמי.

**חכן**, Y. Erub. VI, 23<sup>d</sup> bot., read חכן.

**חכר** (cmp. חָכַר) to contract, farm, esp. to give or to take in rent on a fixed annual rental payable in kind, contrad. to חָכַר or חָכַר q. v.—B. Mets. IX, 2 חכור ח' ח' give me in rent &c. Tosef. Dem. VI, 2 ח' ח' if one takes in rent a field. Ib. ח' ח' what is the difference between the *sokher* and the *hokher*?; a. fr.—V. חכר.

**Hif.** ח' ח' to give in rent. Part. ח' ח' landlord. B. Mets. 104<sup>a</sup>; a. e.—Part. pass. ח' ח', f. ח' ח'. B. Bath. 123<sup>b</sup>, sq. ח' ח' a cow rented out for half-profit (Rashi).

**חכר** ch. same. B. Mets. 68<sup>a</sup> ח' ח', v. ח' ח'. Y. Maas. Sh. V, 56<sup>b</sup> bot. [read:] ח' ח' . . . ח' ח' when you rent land, rent only from God-fearing men.

**חכרנותא** f. (preced.) tenancy. B. Mets. 104<sup>a</sup> (Rashi: ח' ח').

**חכשרת**, v. חכשה.

**חל**, Y. Ned. IV, beg. 39<sup>c</sup> bot מנייה חל חל, read: ח' ח' as, for instance, fish-raw.—Y. Ab. Zar. II, 40<sup>d</sup> top חל חל, read: בחל חל, v. חל חל.

**חל**, perf. a. part. of חלל.

**חל** I, v. חלל.

**חל** II m. (חלל, cmp. חלי) weak, mild (wine). Targ. Y. Deut. VIII, 8, opp. חריה.

**חל** III vinegar, v. חלל III.

**חלָא** m. (חלל, cmp. גלל) a globular concretion.—*Pl.* חלָא. Bekh. 7<sup>b</sup> ח' ח' ball-like concretions found in the *yahmur* (fallow-deer), v. ח' ח'.

**חלָא** I m. = h. חול I, sand. Targ. Gen. XXXII, 13; a. fr.—Pes. 113<sup>a</sup>, v. ח' ח'—*Pl.* חלָא (fem.). Sabb. 110<sup>a</sup> ח' ח' between the sand-mounds.

**חלָא** II m. = חול II. Targ. Job XXIX, 18.

**חלָא** III, חלָא, חל m. (חלל or חולל) [turned, spoiled,] vinegar. Targ. O. Num. VI, 3 חל; Y. חלָא. Targ. Ps. LXIX, 22 חל (Ms. חל). Targ. Prov. XXV, 20 חלָא. Lag. (ed. ח' ח', Ms. ח' ח'). Targ. Ruth II, 14.—Ab. Zar. 12<sup>b</sup>. Gen. R. s. 39, v. ח' ח' I ch.—Hull. 120<sup>a</sup> ח' ח' a deteriorated son, v. ח' ח'; ח' ח' a jellied vinegar sauce of meat; a. fr.—Y. Maas. III, 50<sup>d</sup> bot. ח' ח' a deteriorated son, v. ח' ח'; Hull. 105<sup>a</sup>. [Y. Ter. VII, 45<sup>d</sup> bot. בחלָא, read: בחלָא.]

**חָלָה** *to be sick*, v. חָלָה.

**חֶלְהָה** (b. h.) pr. n. f. *Helah*, an Agadic surname of Miriam. Ex. R. s. 1, v. נָשָׂר.

**חֶלְהָה**, v. חָלָה.

**חֶלֶב** m., constr. **חֶלֶב** (b. h.) [*secretion*], *milk*. Ab. Zar. II, 6 חֶלֶב שֶׁחֶלְבּוּ ד' milk (of a cow) milked by a gentile. Makhsh. VI, 5 חֶלֶב מִד' serum of milk; a. fr.—בָּשָׂר בַּחֲ the boiling of meat with milk, the prohibitory law concerning &c. (Ex. XXIV, 19; XXXIV, 26; Dent. XIV, 21). Pes. 54<sup>b</sup>, v. חֶלֶב. —Hull. 110<sup>a</sup> חֶלֶב אֶסֶר ד' they did not know that boiling meat with milk was forbidden; a. fr.—חֶלֶב בִּיצִים *white of eggs*. Y. Ter. X, 47<sup>b</sup> bot., cmp. חֶלְבִּין. —*ornithogalum*, *Star of Bethlehem*, a bulbous plant. Shebi. VII, 1, v. חֶלְבִּין; Ukts. III, 2.—Transf. חֶלֶב הַיָּד *white wine*. Gen. R. s. 98, opp. אֵדֶם.

**חֶלֶב**, **חֶלְבָּה**, **חֶלֶב** ch. same. Targ. Gen. XVIII, 8. Targ. Job X, 10; a. fr.—Y. Ter. VIII, 46<sup>a</sup> חֶלֶב חֶלְבִּין milked. Hull. 109<sup>b</sup>, v. בָּשָׂר I. Ib. 110<sup>a</sup>; a. e.

**חֶלֶב** (denom. of חֶלֶב) *to milk; to yield milk*. Ab. Zar. II, 6, v. חֶלֶב. Bekh. 20<sup>b</sup> חֶלֶב חֶלְבִּין the majority of animals secrete no milk unless they have given birth; a. fr.

*Nif.* חֶלֶב *to be milked*. Sabb. 53<sup>b</sup> חֶלֶב חֶלְבִּין when the bag is tied on for milking purposes (to support the udders), opp. לִירֵשׁ for drying up.

**חֶלֶב** ch. same. Y. Ter. VIII, 46<sup>a</sup>, v. חֶלֶב.

**חֶלֶב** m. (b. h.) *fatty concretion* (cmp. חֶלֶב), esp. *that abdominal fat of cattle which it is forbidden to eat, heleb* (Lev. III, 17), *contrad.* שֶׁיִּשְׁחַט. Kerith. III, 1. Hull. 113<sup>b</sup> חֶלֶב חֶלְבִּין if one boils fat with milk. Snh. 4<sup>b</sup> חֶלֶב חֶלְבִּין *heleb* a. *halab* which are written alike, v. חֶלֶב; a. fr.—Pl. חֶלְבִּין, חֶלְבִּין. Ber. I, 1 חֶלְבִּין וְחֶלְבִּין the pieces of fat and the limbs belonging to the altar; Tam. VII, 3 חֶלְבִּין חֶלְבִּין the (marble) table designated for the fat-pieces (and limbs). —Ker. 12<sup>a</sup>, sq. חֶלְבִּין laws concerning the eating of *heleb*; Y. Yeb. X, 11<sup>a</sup> top חֶלְבִּין (not לחֶלְבִּין); a. fr.—[Y. Ter. X, 47<sup>b</sup> bot. חֶלְבִּין, v. חֶלְבִּין]—חֶלְבִּין, v. חֶלְבִּין.

**חֶלֶב** ch. m. (preced.) *a viscous substance, glair*. Hull. 120<sup>a</sup> חֶלֶב ד' ed. (v. Rashi); v. חֶלֶב III.

**חֶלְבִּין** (חֶלְבִּין Ar.) m. (v. preced. wds.) *glair, white of an egg*. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup>, v. חֶלְבִּין; a. fr.—Y. Ter. X, 47<sup>b</sup> bot. חֶלְבִּין חֶלְבִּין, read: חֶלְבִּין (v. cit. in Tosaf. to Hull. 64<sup>b</sup>).

**חֶלְבִּין**, **חֶלְבִּין** ch. same. Targ. Y. Gen. XXXIX, 14; 20. Targ. Job VI, 6.

**חֶלְבִּין**, v. חֶלְבִּין.

**חֶלְבִּין**, **חֶלְבִּין**, v. חֶלְבִּין.

**חֶלְבִּין** f. (b. h.; cmp. חֶלֶב, חֶלֶב, v. חֶלְבִּין) *galbanum*, a gum-resin used as an ingredient of frank-incense, smell-

ing like asafoetida. Ker. 6<sup>a</sup>. Ib. <sup>b</sup>; Yalk. Ex. 389 רִיחָה ד' the smell of galb. is evil, and yet the Bible counts it among the spices (so are the wicked with the righteous combined in prayer).

**חֶלְבִּין** (חֶלְבִּין) ch. same. Targ. O. Ex. XXX, 34; Targ. Y. חֶלְבִּין, pl. —Gitt. 69<sup>a</sup>, v. חֶלְבִּין.

**חֶלְבִּין**, **חֶלְבִּין** m. (compound of חֶלֶב a. חֶלְבִּין) *bulb of ornithogalum*. Shebi. VII, 2; expl. Y. ib. 37<sup>b</sup> bot. חֶלְבִּין eggs (bulbs) of &c., v. חֶלֶב; Tosef. ib. V, 6; Nidd. 62<sup>a</sup> חֶלְבִּין (absorbing חֶלְבִּין); Sabb. 90<sup>a</sup> חֶלְבִּין. Tosef. Kil. III, 12 חֶלְבִּין.

**חֶלְבִּין**, **חֶלְבִּין** m., pl. **חֶלְבִּין** (חֶלְבִּין) *bulb of ornithogalum*. Shebi. VII, 2; expl. Y. ib. 37<sup>b</sup> bot. חֶלְבִּין eggs (bulbs) of &c., v. חֶלֶב; Tosef. ib. V, 6; Nidd. 62<sup>a</sup> חֶלְבִּין (absorbing חֶלְבִּין); Sabb. 90<sup>a</sup> חֶלְבִּין. Tosef. Kil. III, 12 חֶלְבִּין.

**חֶלְבִּין** (cmp. חֶלֶב) *to undermine, cave, dig*. Pes. 118<sup>b</sup> חֶלְבִּין Ms. M. (ed. as in Hull. 20<sup>b</sup> חֶלְבִּין) which undermines the foundations &c. V. חֶלְבִּין.

*Hif.* חֶלְבִּין 1) same. Y. Kil. IX, 32<sup>c</sup> top חֶלְבִּין חֶלְבִּין the Lord caves the ground before them and they roll &c.; Y. Keth. XII, 35<sup>b</sup> top חֶלְבִּין (corr. acc.). B. Bath. 19<sup>b</sup> חֶלְבִּין חֶלְבִּין because their roots undermine the ground.—2) *to pass the slaughtering knife under cover, to squeeze in*. Hull. II, 4. Ib. 20<sup>b</sup>; a. fr.—Tosef. Kel. B. Bath. I, 5 חֶלְבִּין חֶלְבִּין because so much of it does the professional fuller fold up for inserting a rod into it (v. חֶלְבִּין II, 2).

**חֶלְבִּין** ch. same; Part. pass. חֶלְבִּין *covered with earth, mouldering*. Targ. Job XI, 17 Ms. (ed. דִּחְלֵךְ, corr. acc.).

**חֶלְבִּין** m. (b. h.; preced.) *mould; transf. earthly life*. Midr. Till. to Ps. XVII, 14 חֶלְבִּין חֶלְבִּין means earth (ref. to Ps. XLIX, 2). Tanh. Ki Thabo 2 (ref. to Ps. XVII, 14) חֶלְבִּין חֶלְבִּין they die away from this world, v. חֶלְבִּין.

**חֶלְבִּין** f. (חֶלְבִּין Hif.) *passing the knife under cover*. Hull. 9<sup>a</sup>; 27<sup>a</sup>; a. e.

**חֶלְבִּין**, v. חֶלְבִּין.

**חֶלְבִּין** f. ch.=h. חֶלְבִּין, *rust*. Targ. Y. Num. XXXI, 22 (v. Rashi a. 1.).

**חֶלְבִּין** m. pl. (preced. wds.) *cave-dwellers*. Gen. R. s. 37, transl. of חֶלְבִּין (Gen. X, 17); cmp. חֶלְבִּין.

**חֶלְבִּין**, v. חֶלְבִּין.

**חֶלְבִּין** f. (b. h.; 1) [*rolled, rounded*] *cake*. —Pl. חֶלְבִּין Ukts. III, 5 חֶלְבִּין (Tosef. Maas. Sh. I, 13 חֶלְבִּין).

(collect. noun), a. e., v. חֲרִיץ.—Men. III, 6 שְׁתֵּי ה' the two loaves (offered on the Feast of Weeks, Lev. XXIII, 17).—B. Bath. V, 3; Ukt. III, 11 רֶבֶשׁ ה' *honey-combs*; a. fr.—2) (with ref. to Num. XV, 20, sq.) *Hallah, the priest's share of the dough*. Sabb. II, 6, v. חֲדָר. Hall. I, 1 חֲיִיבִין בְּה' are subject to the law of *Hallah*.—Ib. II, 7 שְׁנֵי ה' the quantity to be set aside for the priest. Ib. 8 מַעֲסָה שֶׁלֹּא מִתְּחִלָּה הוֹרְמָה חֲלָהּ Ms. M. (v. Rabb. D. S. a. l. note) from a dough from which the priest's share has not yet been taken; a. fr.—Pl. as ab. Pesik. Shimu, p. 118<sup>a</sup> 'ה' two portions (one for being burnt, and one for the priest); Y. Erub. III, end, 21<sup>c</sup>; Cant. R. to I 6; a. e.—Transf. *hallah, the sanctification of creation, man*. Gen. R. s. 14, beg.; Yalk. Prov. 962, a. e. (ref. to Prov. XXIX, 4, וְאִישׁ חֲרוּמוֹ) that is Adam שְׁחִיחַ גַּמְר חֲלָהּ וְכ' who was the final sanctification of the world; Gen. R. s. 17, end.—*Hallah*, name of a treatise of the Mishnah, Tosefta a. Talm. Y., of the Order of Z'raim.

חֲלוּגְלוּג, v. חֲלֹגֶלֶג.

חֲלוּדָה f. (חֲלוּד) [*covering of earth &c., mouldering from being in a cave*,] 1) *rust, mould*. Kel. XII, 5 הִצְלִיחָה ה' became rusty; Tosef. ib. B. Mets. III, 10; a. fr.—Transf. sin. Tanh. Ki Thabo 2 (ref. to חֲלוּד Ps. XVII, 14) [read:] הִם מִלֵּאֵין חֲטָאִין יֵשׁ בְּיָדָן (v. Tanh. ed. Bub. ib. 4) they (the gentiles) say to one another, they (the Israelites) are full of rust, there are sins in their hands.—2) *a skin disease arising from living in caves*. Midr. Till. to Ps. XVII, 14 (v. supra) הֵם אֵלֵי שֶׁהֵעֵלָה גִּפְּוֹן ה' they are those (persecuted Jews) whose bodies became afflicted with sores, &c.; Y. Shebi. IX, 38<sup>d</sup>; Gen. R. s. 79.—Pl. חֲלוּדָוִת. Pesik. B'shall., p. 88<sup>b</sup>; Esth. R. to I, 9 חֲלוּדָוִת (some ed. חֲלוּדָוִת, corr. acc.).

חֲלוּוֹן pr. n. pl. *Halwan (Holwān)* in Assyria (b. h. חֲלוּה, v. P. Sm. 1277, Neub. Géogr. p. 373). Kidd. 72<sup>a</sup>; Yeb. 16<sup>b</sup> Ms. M. (ed. חֲלוּוֹן, corr. acc.).

חֲלוּזָה ('חֲלוּזָה') m. (חֲלוּזָה) *knot or sling of the upper garment when lifted, (sinus)*. Targ. II Esth. I, 2 (3) חֲלוּזָה הִיא הִלְחִיחָה she lifted her garment.—Pes. 113<sup>a</sup> חֲלוּזָה if thou bringest dates home, with thy *sinus* (before ungirding) run to the brewery; [comment.: with the dates tied up in thy bag]. V. חֲלוּזָה.

חֲלוּטָה m. חֲלוּטָה. Tosef. Neg. VIII, 6 חֲלוּטָה during his days of declared leprosy.

חֲלוּטָה m., v. חֲלוּטָה.

חֲלוּטָה m. pl. h. a. ch. (חֲלוּטָה II) *final action, decision*. 'חֲלוּטָה finally, permanently, absolutely (b. h. חֲלוּטָה). Targ. Lev. XXV, 23; a. e.—Ex. R. s. 3; Arakh. 15<sup>b</sup>; Snh. 106<sup>b</sup>.—Lev. R. s. 7, end, v. חֲלוּטָה.—V. חֲלוּטָה. Gen. R. s. 42; Yalk. ib. 72; Koh. R. to V, 15 וְכ' אִישׁ מִה דְּאִתָּה בְּחֲלוּטָה Ar. (ed. חֲלוּטָה) as man enters this world by final decision, so does he leave it (cmp. Ab. IV, 22).—[Gen. R. s. 94, beg. חֲלוּטָה, v. חֲלוּטָה III.]

חֲלוּלָה, v. sub חֲלוּלָה.

חֲלוּלָה m. (חֲלוּלָה) *hollowed; pipe, channel*.—Pl. חֲלוּלָה. Sifra K'dosh. Par. 1; Yalk. Lev. 604 the idols are called חֲלוּלָה שֶׁמֶם שֶׁהֵם ה' because they are hollow.—Ber. 60<sup>b</sup> חֲלוּלָה ה' Ms. F. a. oth. (ed. חֲלוּלָה) full of channels (bowels &c.).

חֲלוּמָה m. *sane*, v. חֲלוּמָה I.

חֲלוּמָה (b. h.; v. חֲלוּמָה II) *dream*. Ber. 55<sup>a</sup>; a. fr.—Pl. חֲלוּמָה. Ib. <sup>b</sup>; a. fr.—Ib. 10<sup>b</sup> חֲלוּמָה בְּכֵל ה' the genius of dream.—[חֲלוּמָה דְּהַרְוָה that portion of the chapter Haroëh, in B'rakhoth, treating of dreams: Ber. 55<sup>a</sup> to 57<sup>b</sup>; often quoted in Ar. a. oth.]

חֲלוּץ c. (b. h.; חֲלוּץ) *perforation, aperture, window*. B. Bath. III, 6 חֲלוּץ ה' הַמַּצִּירִית וְכ' the Egyptian window (a very small aperture in the wall) gives no privilege (v. חֲלוּץ), i. e. the neighbor may build against it, contrad. to חֲלוּץ ה' a Tyrian window. Gen. R. s. 31, expl. חֲלוּץ (Gen. VI, 16); a. v. fr.—Pl. חֲלוּצוֹת. Y. R. Hash. II, 58<sup>a</sup>; Ex. R. s. 15 חֲלוּצוֹת שֶׁמֶם ה' וְכ' 365 apertures did the Lord create in the sky; a. fr.

חֲלוּפָה, v. חֲלוּפָה.

חֲלוּץ m. (v. חֲלוּץ Hif.) *strength, quickness*. Ber. 16<sup>b</sup> חֲלוּץ הִיָּם שֶׁל ה' חֲלוּץ (missing in Mss., v. Rabb. D. S. a. l. note 5) a life of healthfull energy (v. Is. LVIII, 11).

חֲלוּצָה, חֲלוּצָה I pr. n. pl. or district *Hälutsa*. Targ. Y. II Gen. XVI, 7; Ex. XV, 22 (h. text שֶׁהָיָה). Targ. Y. Gen. XVI, 14 (h. text חֲלוּצָה).—Gen. R. s. 45; Yalk. ib. 79 (expl. חֲלוּצָה, Gen. XVI, 7) חֲלוּצָה בְּדֶרֶךְ שׁוּר on the road of H.—V. חֲלוּצָה I.

חֲלוּצָה II f., v. חֲלוּצָה.

חֲלוּץ I m. (חֲלוּץ, v. חֲלוּץ) *plain, smooth garment, in gen. undershirt*. Kel. XXVIII, 9, v. חֲלוּץ II.—M. Kat. 14<sup>a</sup>, a. e. אִישׁ ה' אֵלֶּה כָּל he who has only one shirt. Ab. Zar. 34<sup>a</sup> חֲלוּץ ה' a plain white frock, v. חֲלוּץ. Y. Taan. II, 65<sup>d</sup> (ref. to I Sam. VII, 6) חֲלוּץ ה' Samuel put on the common shirt of all Israelites, i. e. included himself among the sinners; a. fr.—Transf. a) *a shirt-shaped bandage*. Sabb. XIX, 2 (drawn over the circumcised membrum).—b) *a row, layer*. Y. Pes. I, 27<sup>b</sup> bot. חֲלוּץ ה' he strips it of one shirt, i. e. removes one row all around the pile of bottles.—Pl. חֲלוּצִים, חֲלוּצִים. M. Kat. 22<sup>b</sup>. Y. l. c. שְׁנֵי חֲלוּצוֹת (read: 'חֲלוּץ') two rows. Tosef. Kil. V, 6 חֲלוּצוֹת שְׁנֵי חֲלוּצוֹת of different materials (בְּחֲלוּצִים). Lam. R. introd. (R. Abbahu 2); ib. to III, 13 חֲלוּץ ה' (the camel) with his covers on; a. fr.

חֲלוּץ II 1) *divided*, v. חֲלוּץ; 2) *empty, smooth*, v. חֲלוּץ.

חֲלוּץ, v. חֲלוּץ.

חֲלוּץ, חֲלוּץ ch.=h. חֲלוּץ I. Targ. Y. Ex. XXII, 26 חֲלוּץ ה' ed. pr. (later ed. only חֲלוּץ).—Lam. R. introd. (R. Abbahu 5); ib. to III, 13 חֲלוּץ ה' as long as



a Jewish Sabbath shirt (transmitted from father to son).—Sabb. 134<sup>a</sup> רִיגוּקָא ד' the child's bandage, v. חֶלֶק I.

**חִלְקָה** f. (b. h. חֶלֶק; חֶלֶק; *division, partition*. B. Bath. 122<sup>a</sup> 'כ' חֶלֶק בְּחַיִּים שֶׁל עֵינֵי ו' the distribution of land in the future will not be like the one of the present. Ib. 126<sup>a</sup> 'יֵשׁ לִי לְבָכוֹר קֹדֶם ד' the first-born is the legal owner of his share before the partition has taken place. Keth. 26<sup>a</sup> 'ד' בְּחֵירוֹת ו' as an heir's share. Ib. 94<sup>b</sup> 'ד' עֵרֵפָא division among two claimants (where evidence is wanted) is preferable (to discretionary adjudication to one, v. שְׁדָּא); a. e.

\***חִלְקָה** f., constr. **חִלְקָה**, only in נֶפֶשׁ ד' (פול) [smoothing the soul.] name of a species of bean=שְׁעִירָה. Nidd. IX, 7 (expl. מִר גְּרִיסִין ד' ל' a chewed mass of grist of beans named *hālūkath nefesh* (Rashi: *beans split to the core*, v. חִלְקָה II); [Tosef. ib. VIII, 9 ed. Zuck. (Var. עֹרֶק נֶפֶשׁ); Gen. R. s. 94, beg. שְׂבִיבִין עַל עֵקֶת נֶפֶשׁ; Yalk. ib. 152 עֵקֶת the pressure of the soul; comp. Y. Kil. I, 27<sup>b</sup> top, etymol. שְׁעִירָה, a. B. Bath. 16<sup>a</sup>, quot. s. v. שְׁעִירָה.—Our w. is prob. a popular re-adaptation of *Alica*, v. Sm. Ant. s. v.]

**חִלְקָה** hosts, v. חֶלֶק I.

**חֶלֶץ**, Pa. חֶלְצִי (emp. חֶלֶץ) to gird, to form a sinus; to lift the cloak. Targ. II Esth. I, 2 (3), v. חֶלְצִי.—Part. pass. חֶלְצִי. Ib. VI, 11 וּמִחֶלְצִין חֵלְצִין his loins girt (his cloak lifted up, ready for labor).

**חֶלֶץ**, חֶלְצִי, חֶלְצִי m. (v. preced.) 1) *conchiferous animal, snail, oyster*, esp. *purple-fish, purple-shell used for dying t'kheleth* (חֶלְצִי). Snh. 91<sup>a</sup> אֶחָד ד' (ed. אחת, v. Rabb. D. S. a. l. note 60 a. Ar. s. v.). Pesik. B'shall. p. 92<sup>a</sup> 'ד' חֶלְצִי as the snail grows, its shell grows with it; Dent. R. s. 7, end.—Sabb. 26<sup>a</sup> (expl. רִגְבִּים, Jer. LII, 16) 'ד' חֶלְצִי the shellfishers from &c. Men. 44<sup>a</sup>. Meg. 6<sup>a</sup>; a. fr.—Pl. חֶלְצִי. Snh. l. c.—2) name of a *beetle or locust*, v. next w.—Y. Sabb. I, 3<sup>b</sup>. Yalk. Ex. 185; Tanh. Vaera, ed. Bub. 19.—3) (comp. Lat. Cochlea) a *snail-shaped piece of a chain, screw*. Kel. XII, 1; Tosef. ib. B. Mets. II, 3.—4) an *eye-disease*, also called *Beckh*. VI, 2; ib. 38<sup>b</sup>. Sifra Emor ch. II, Par. 3.—[Kidd. 72<sup>a</sup>; Yeb. 16<sup>b</sup>, v. חֶלְצִין.]

**חֶלְצִי** ch. same, 1) *purple-fish; snail*. Targ. Y. I Deut. XXXIII, 19 (v. Meg. 6<sup>a</sup>).—Pl. חֶלְצִי. Ab. Zar. 28<sup>b</sup>, v. מִשְׁקָרִי.—2) *beetle or locust*. Targ. Y. Deut. XXVIII, 42 Ar. (ed. חֶלְצִי, h. text צֶלֶץ).—3) *an affection of the eye*. Targ. Y. I Lev. XXI, 20 Ar. a. oth. (ed. חֶלְצִי; Y. II יחלווהו, read: חֶלְצִי; v. חֶלְצִי).

**חֶלְצִי**, חֶלְצִי m. (חֶלְצִי) *penetration of a poisonous substance, poison*. Tanh. Mishp. 18; ed. Bub. 12 (חֶלְצִי, corr. acc.) 'ד' חֶלְצִי נִכְנָס ו' the poison (of the flies) entered their bodies; Yalk. Ex. 359.

**חֶלְצִי** f. (v. preced.) *winding*; pl. חֶלְצִי *intrigues*. Lev. R. s. 20 (expl. לְחֶלְצִי, Ps. LXXV, 5)

(חֶלְצִי) to those creating confusion, those whose hearts are full of evil intrigues; Tanh. Ahārē 2 'ד' חֶלְצִי; Yalk. Lev. 524 'ד' חֶלְצִי; Yalk. Ps. 811; [Lev. R. s. 17 (ref. to Ps. LXXXIII, 3) 'ד' חֶלְצִי (read: חֶלְצִי אֶלֶּי, במַעֲרַבָּא אֹמְרִים אֶלֶּי . . חֶלְצִי ו'), v. חֶלְצִי].

**חֶלְצִי** f. (next w.; v. preced. wds.) *mesentery*, a membrane keeping the entrails in position. Hull. 50<sup>a</sup>.

**חֶלְצִי** (b. h.; Pilp. of חֶלֶץ) 1) *to penetrate into cavities; to perforate*. Sot. 7<sup>b</sup>; Num. R. s. 9 'ד' חֶלְצִי וְיִרְדּוּ (the powder on a wound) penetrates and goes down (into the body). Gen. R. s. 98 'ד' חֶלְצִי רִיסוֹ מִד' its venom penetrates (the body of the bitten one) after (the serpent's) death.—2) *to shake, roll* (in a vessel &c.); *to rinse*. Makhsh. III, 6 'ד' חֶלְצִי if he washed olives by rolling them in the rain water.—Part. pass. חֶלְצִי, f. חֶלְצִי *hollow, blown up; loosely put in*. Oh. IX, 7 'ד' חֶלְצִי a hollow vessel (not packed entirely), opp. חֶלְצִי. Kel. X, 3 'ד' חֶלְצִי 'ד' חֶלְצִי (Bart. 'ד' חֶלְצִי) the stopper of a keg which can be moved around, without, however, falling out of itself. Teb. Yom I, 1; a. fr.

**חֶלְצִי**, **חֶלְצִי**, **חֶלְצִי** 1) *to permeate*. Num. R. s. 9 'ד' חֶלְצִי שֶׁהֵם חֶלְצִי חֶלְצִי ו' that they will permeate all her limbs.—2) *to be shaken in a hollow space, to be thrown about*. Mikv. IV, 3 'ד' חֶלְצִי חֶלְצִי if pebbles rolled about in the spout.—3) *to be permeated* (with poison) *to be affected, injured*. Y. B. Kam. I, beg. 2<sup>b</sup> 'ד' חֶלְצִי and the whole of it is damaged (by the heat &c.).—4) (emp. חֶלְצִי) *to be weakened, be neutralized*. Y. Ter. VIII, 46<sup>a</sup> top 'ד' חֶלְצִי מִלִּיחָה מִחֶלְצִי through salting it, the poison is neutralized.

**חֶלְצִי** ch. same, *to penetrate, to hollow out*. Hull. 119<sup>b</sup> 'ד' חֶלְצִי חֶלְצִי the hair perforates the skin.—Part. pass. עֲנִי חֶלְצִי חֶלְצִי hollow; loosely filled. Ber. 59<sup>a</sup> 'ד' חֶלְצִי (עֲרִבָא . . מִיחֶלְצִי) the clouds are not entirely filled with water. Pes. 74<sup>a</sup> 'ד' חֶלְצִי רִמָּה because the wood is hollow (having marrow inside); a. e.

**חֶלְצִי**, **חֶלְצִי** 1) *to be perforated, be open*. Ber. l. c. Ms. F. v. supra.—Esp. *to be permeated by poison, feel the effect of poison*. Y. Ab. Zar. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>c</sup> bot. 'ד' חֶלְצִי אֶסְפִּיק . . עַד רִאיוֹתָּהּ he had scarcely drank of it when he became affected (collapsed). Y. Ab. Zar. II, 40<sup>d</sup> top 'ד' חֶלְצִי חֶלְצִי חֶלְצִי he saw that the plaster was poisoned.—2) *to tremble*. Targ. Ps. XCVII, 4. Targ. Y. Ex. XXXII, 11 (h. text וִיחַל) a. e.

**חֶלְצִי** I (v. חֶלֶץ II, a. Syr. חֶלֶץ P. Sm. 1277) *bind up, mix*, esp. *to stir flour in hot water*, v. חֶלְצִי II.—Part. pass. חֶלְצִי a paste prepared by stirring, *dumpling*. Y. Hall. I, 58<sup>a</sup> top; Y. Maasr. I, 49<sup>b</sup> 'ד' חֶלְצִי a real *halut* (concerning which there is no doubt as to the obligation of *Hallak*). Y. Ab. Zar. II, 42<sup>a</sup> top 'ד' חֶלְצִי מְדוּסָה the *halut* (prepared by a gentile) wants finishing through fire (frying or boiling); a. fr.

**חֶלְצִי** Nif. חֶלְצִי *to become consistent through stirring*. Y. Hall. l. c. חֶלְצִי כָּל צוּרָה כָּל חֶלְצִי sufficiently stirred to be a consistent paste-ball.

**חֲלִיט** ch. same, 1) *to make a paste*. Targ. II Sam. XIII, 6.—2) (cmp. next wds. a. צִמְצַם) *to cause contraction* by scalding or by putting in vinegar. *Part. pass.* חֲלִיט. Hull. 111<sup>a</sup> הָיָה מֵעִיקָא רָח' Rashi (ed. לִיה רַח' (מֵיחֲלֹשׁ הָיָה רָח' לִיה רַח' it (the liver) was first scalded (so as to emit no blood in boiling).

*Pa. חֲלִיט to cause contraction, to scald, put in vinegar.*  
 Ib. חֲלִיט לִיחָה וּכ'. Pes. 74<sup>b</sup> bot. חֲלִיט לִיחָה וּכ' vinegar  
 which one has used once for drawing the blood from  
 meat and contracting the blood vessels, must not be  
 used a second time.

*Ithpa*, אִתְּחַלַּט, *Ithpe*, אִתְּחַלַּטְתָּ, אִתְּחַלַּטְתָּ 1) *to be mixed up, to mingle*. Targ. Prov. XX, 19; XXIV, 21 (h. text אִתְּחַלַּטְתָּ).—2) *to be confused*. Ib. XIV, 16 (h. text אִתְּחַלַּטְתָּ!).—3) *to be contracted*, v. supra.

חֲלִיטָה (b. l.; cmp. חָלַץ) [to surround, tie up (corresp. to b. h. צָמַח),] 1) to make final. Part. pass. חֲלוּטָה, f. חֲלוּטָה permanently sold, irredeemable. Arakh. IX, 4 (חֲלוּטָה) הגיע (Talm. ed. 31<sup>a</sup> ח' חֲרָה, read: חֲלוּטָה) when the last day . . . had passed and it (the house) was not redeemed, it was his forever . . . , for we read לצמיתות (Lev. XXV, 30); (Tosef. ib. V, 10 חֲלוּטָה. Arakh. l. c. שִׁירָה ח' לו' שִׁירָה . . . בראשונה formerly the purchaser used to hide himself on the last day . . . in order that it might become his irredeemably; Sifra B'har ch. V, Par. 4 שִׁירָה לו' חֲלוּטָה. Arakh. 31<sup>b</sup> ח' לו' to which (of the two buyers) did it belong finally?; a. fr.—V. חֲלוּטָה.—2) to pass final judgment on a leper after probationary enclosure (Lev. XIII). Zeb. 102<sup>a</sup> וְאִי מִסְרִירָה וְאִי חֲלוּטָה וְכ' I will lock her up, declare her a leper and discharge her.

*Hif.* תְּחַלֵּשׁ 1) *to pass final judgment, to make valid; to adjudicate.* Y. Dem. VII, beg. 26<sup>a</sup> 'צִרְךָ לְתַחְלִישׁ וּכ' he must make the consecrating conditions valid by speech. Y. Keth. X, 33<sup>d</sup> bot. לְתַחְלִישׁ מִתְחַלְשִׁין . . . וְזֶה which of them the court chooses to declare valid, it may &c. Gen. R. s. 61 שְׁלֵא תִחְלִישׁ לָהֶם וּכ' lest thou surrender the country to them (through bad argument); Yalk. ib. 110 (insert לָהֶם). Y. Ab. Zar. I, 39<sup>b</sup> top וְהָיָא ... גְּסוּרָה his haughtiness made Jerob. a confirmed sinner; a. e.—2) *to declare a person a leper.* Y. M. Kat. I, 80<sup>c</sup> bot. מְטַמֵּא וּמִתְחַלֵּשׁ declares him unclean and this a decided leper; וּרְבֵנָן ... וּמִתְחַלְשִׁין and the Rabbis say, he must be examined as if it were a new case, but at all events they declare &c.—*Part. pass.* מִתְחַלֵּשׁ, f. מִתְחַלְשָׁה 1) *irrevocable, confirmed.* Yoma 86<sup>b</sup> רְשׁוּתָא דְּמִתְחַלְשִׁין the repentance of the confirmed sinners.—2) *the declared leper*, opp. מִתְבַּטֵּל. Meg. I, 7. Yeb. 103<sup>b</sup>. Tosef. Naz. VI, 1 מ' בַּסֵּפֶךְ one declared a leper from doubt; Y. ib. VIII, end, 57<sup>b</sup>; a. fr.

**חַלַּם** ch. same, 1) *Part. pass.* חָלִיטָה, חָלִיט *irredeemably sold*. Targ. Y. Gen. XLVII, 20.—2) *to sentence a leper*. Targ. Y. Deut. XXI, 5 לְמַחֲלוֹט v. *Af.*

*Pa.* תָּלַיִם *to sell irredeemably, to forfeit.* Y. Pes. IV, 31<sup>b</sup> bot. וְלֹא יִתְּלֶשְׁתָּ בְּיָרְמֵינֶיךָ that they might not forfeit their pledged children. Y. Shebi. VI, 36<sup>c</sup> bot. [read:] בְּגֵן דְּלֹא יִתְּלֶשְׁתָּ בְּיָרְמֵינֶיךָ that you might not surrender the govern-

ment to their (the Samaritans') hands. Y. Keth. IX, 33<sup>b</sup> bot. 'אֵין מִתְלַשְׁרִי אֶת אֲנִי we shall declare their property forfeited. Arakh. 31<sup>b</sup> וְלִתְלַשְׁרִי הַקֹּדֶשׁ let the sacred treasury be declared its permanent owner; a. e.

*Af. מִחֲלֵט to sentence a leper. Targ. Y. Lev. XIII, 11.—*  
*Part. pass. מִחֲלֵט, f. מִחֲלֵטָא. Ib. 51.*

*Ithpe*, אִתְּפֶה to become irredeemable. Arakh. 32<sup>b</sup>  
 בֵּת מִיִּתְפֶּה מִי יְרוּשָׁלַם are buildings in Jerusalem ever  
 irredeemable?

**חֵלְטָא** f. (preced.) *final decision, adjudication*.—*Pl.* חֵלְטָאָתָא. B. Mets. 16<sup>b</sup> שְׁנֵי ד' legal documents giving the claimant the title for the seized property.

**חול**, **חולמנית** f. = חלוטין, *final action*; 'לה irre-  
deemably. Y. Gitt. IV, end, 46<sup>b</sup> (expl. לצמיתות, Lev.  
XXV, 23) ; יחול; Y. Dem. IV, 24<sup>d</sup> bot.—Gen. R. s. 28, end,  
v. זורבה; a. e.

חֲלִיטָה v. חֲלִיטָה

חִלְמָה f. *lizzard*, v. הִלְמָה.

**חָלָה** (b. h.; cmp. חָלַל 1) *to be lax, to be sick, faint away, grieve*. Ex. R. s. 48 (expl. יָרַח, Ex. XXXII, 11 כִּשָּׁה Moses was sick (grieved). Kidd. 71<sup>b</sup>, a. e. כָּרַר Media is sick, v. פִּשָּׁס.—Ber. 28<sup>b</sup> וְכִּשְׁרָה when R. . . fell sick; a. fr.—V. חֻלָּה.—2) *to be smooth* (to the taste), *sweet*.

*Pi. הָיָה 1) to soften, sweeten; to soothe, assuage* (by prayer, gifts &c.). Ex. R. l. c. מִהוּ וַיִּחַל שְׂוֹכְנִים וּכ' what does *vaychal* (Ex. l. c.) mean? He offered &c. (ref. to Ps. XLV, 13). Ib. מִהוּ וַיִּחַל עֲשֵׂה אֶת הָרֵר וּכ' he made sweet what was bitter. Ib. מִהוּ מִרִּירָתוֹ הָיָה sweeten thou the bitterness (sin) of Israel &c.—Ib. מִי שִׁיחָלָהּ וּכ' one to sweeten the bitterness &c. (by prayer). Yalk. Ex. 392 חֲפִילָתוֹ אָבִיר אָבִיר אָבִיר עַד שֶׁחֲפִילָתוֹ לְחֹבֶב"ה בְּחִפְלָתוֹ explained *vaychal*, until he assuaged (the anger of) the Lord &c. Deut. R. s. 3 הָרִי בְנִיךְ מֵרִים תִּחַל אֹתָן thy children are bitter, sweeten them. Ib. הֵיךְ יֵהָא א"ל הוּא חָל אֶתָּה הֵיךְ יֵהָא אֵל הוּא אֹמֵר חָלָה אֶת הַמֵּרִים וְחָמִים read: חָלָה אֶת הַמֵּרִים אֵל הוּא אֹמֵר חָלָה אֶת הַמֵּרִים what shall I say? Said He, Say, sweeten &c.; Yalk. Ex. 392. Lam. R. to I, 2 לֹא חֲפִילָתוֹ פִּנִּיךְ we did not assuage thee by repentance; Ex. R. s. 45 חֲפִילָתוֹ מִלִּפְנֵי הַקֹּב"ה we prayed &c.; a. fr.

*Hif.* חָחַלָה 1) *to assuage, soften.* Ber. 32<sup>a</sup> אָבְרִי אָמַר עַד שֶׁיִּחַלָּה שְׂחֻלָּתוֹ לְחֻקָּב"ה בַּתְּפִלָּה Ms. M. (v. D. S. a. l.) until he assuaged &c., v. *supra*. [Ib. שֶׁ' עֲלִיהֶם וְכ', read: שֶׁיִּחַלָּה, v. חָחַלָה.]—2) *to make sick, wear out.* Ib. עַד מִשָּׁה ... חָחַלָה (Ms. M. שְׂחֻלָּה עַד) Moses stood in prayer . . . until He wore Him out (by his persistency, v. Rashi a. l. a. Rabb. D. S. a. l. note 3).—3) (v. חָחַלָה a. חָחַלָה) *to permeate, affect.* B. Mets. 107<sup>b</sup> bile is called *mahlah* (מִחְלָה v. מִחְלָה וְכ') שְׂחֻלָּה מִחְלָה (Ms. F. שְׂחֻלָּה לֵב) for it goes through the entire body [perh. מִחְלָה, fr. חָחַלָה].

*Hof. הוֹחֵלָה to be made sick.* Ber. l. c. עַד שֶׁ' .... עד  
ed. Sonc. a. oth. (v. supra) until He was worn out.

**חֲלִי, חֲלָה** ch. same, 1) *to be soft, sweet*. Targ. Prov. XXVII, 7. Targ. Y. II Lev. II, 11 (h. text רֶבֶשׁ); a. e.—

**חֲלִים** m. ch. (cmp. חֲלָים s. v. חֲלָם I) *sound, capable of restoration to the original strength or form*. Ab. Zar. 69<sub>9</sub>

sometimes the disturbed pitching of the stopper resumes its original shape (by melting and hardening again). Hull. 123<sup>b</sup> עור ד' leather (if split or rent) can be so mended as to regain its original strength. Ib. כ' when do we say, leather can be mended &c., when it is split straight through.—[R. Hash. 28<sup>a</sup>, v. חלם I].—[Targ. Prov. IX, 17 חלים some ed., v. חלי.]

**חלום** *dreaming*, v. חלם II.

**חלום** *Pa. of חלם I.*

**חלומה** *v. חלמה.*

**חלון** *v. חלף.*

**חלף** *v. חלה.*

**חלף** *m. (חלה) sharp knife, slaughtering-knife.—Pl. חלפיהו.*—the place in the Temple where the slaughtering knives were kept. Midd. IV, 7 (Talm. ed. פח . . . , corr. acc.); Yoma 36<sup>a</sup> וכ' ביה חלף Ms. M. a. Ar. (ed. חלף) inside of the knives' cell.

**חליפא** *pr. n. m. Hālifa. B. Bath. 123<sup>a</sup> bot. ח' אבא (Ms. M. חלפא, Var. חילפא, חלפא, חלפא, v. Rabb. D. S. a. l. note).*

**חליפה** *f. (b. h. חלה) 1) replacement, substitution.* Y. Ber. II, 5<sup>c</sup> when a scholar dies, חליפיהו מי מביא לנו חליפיהו who will get us one to take his place?—2) *pl. חליפיהו shoots*, v. חלף I.

**חליפין** *m. pl. (חלה) 1) exchange, substitution.* Kidd. I, 6 זה בחליפין כיון . . . as soon as one of the parties to the exchange has taken possession, the other takes the risk for its exchange. Y. Ber. II, 5<sup>c</sup>, a. e. ח' יתן ח' can be replaced; a. fr.—Esp. *hālifin*, a form of possession by handing to the purchaser an object as a symbolical substitute (v. Ruth IV, 7). Kidd. 22<sup>b</sup> אה ב' a slave, may be taken possession of also by symbol. B. Mets. 45<sup>b</sup>, a. fr. ח' מטבע נעשה ח' coins cannot be used for symbolical delivery; a. fr.—2) *young shoots* (coming out of a stump). Shebi. I, 8. Tosef. B. Kam. II, 1 (Y. ib. 3<sup>a</sup> top חליפין).

**חליץ** *m. (חליץ) knot, loop-knot.—Pl. חליצין.* Tosef. Neg. V, 10 שבבקט ח' ed. Zuck. (Var. שבבקט; some ed. incorr. חליצין) the loops in a skein.

**חליצה** *f. (חליץ) taking out; untying, putting off.* Tosef. Neg. VI, 10 בח' as regards taking out the leprosy stone (Lev. XIV, 40), v. חליצה. Y. Ber. III, beg. 5<sup>d</sup> בח' as regards taking off the T'fillin.—Esp. (= חליצה מנעל) *Hālitsah*, the ceremony of taking off the Yabam's shoe (Deut. XXV, 5—11). Yeb. XII, 1 וח' מצוה ח' the proper way of performing the *H.* is before three men acting as judges. Ib. חליצה פסולה the act &c. is invalid; a. v. fr.

**חליצה** *ch. same.* Yeb. 102<sup>a</sup> מעליה ח' a fully legal *Hālitsah*. Ib. 106<sup>b</sup> גיטא דח' a document testifying to the performance of the *Hālitsah*.

**חליק** *pl. constr. חליקי. v. חליק II.*

**חליקה** *v. חליקא II.*

**חלקוסתא, חלקוסתא** *B. Kam. 31<sup>a</sup> Ar., Ms. H., v. סליקוסתא.*

**חלי קופרי, חליקופרי** *m. (patron. of Σόλοι Κύπριος) one from Soloe (Akigora), a sea-port town of Cyprus. Makhsh. I, 3 Abba José טבעון ח' Ar. (ed. two words) of Soloe, a citizen of Tibon.*

**חליש** *to be weak*, v. חלש.

**חליש, חליש** *m.=h. חלש, weak, sick.* Targ. Joel IV, 10 (ed. Lag. חלש).—*Fem. חלישא.* Targ. Lam. I, 13 (Var. חלי; h. text חלש). Targ. I, Sam. IX, 21 חלשא.

**חלישות** *f. (preced.) weakening, faintness.* ח' דעת *humiliation, defeated pride.* Num. R. s. 6 לא אעשה להם ח' I will not make them feel humiliated.

**חלישותא** *ch. same.* Targ. Hos. VII, 9 (h. text חלישא, ed. Lag. חלישא).

**חלישתא** *v. חלישתא.*

**חלישתא** *f. sweet*, v. חלי.

**חלך** *Targ. Job XI, 17, v. חלך.*

**חלל** *(b. h.; v. Ges. H. Dict.<sup>10</sup> s. vv. חלל I, II) 1) (v. חלל) to roll, turn.* Ber. 32<sup>a</sup> (ref. to חלל, Ex. XXXII, 11) Ms. M. (v. חלה) he (Moses) turned justice into mercy in their behalf; Yalk. Ex. 392 חלל (*Hif.*).—[Tanh. Yithro 1 חלל, read חלל.]—2) *to bore, hollow, pierce*, v. חלל I.—3) *to surround; to place outside a circle*, v. חלל III, חלל.

**חלל** *(v. חלל I) to be cut all around, be severed.* Naz. 54<sup>a</sup> (ref. to Num. XIX, 18) בחלל זה אבר ח' מן חלל 'on something severed', that means a limb which has been cut off a living body, and on which there was not flesh enough to have made healing possible; במה זה אבר 'on something dead', that means a limb severed from a corpse; ib. 53<sup>b</sup>.

**חלל** *(v. חלל I) to become available for private use; Y. ib. 33<sup>c</sup> top שיעשו אי ע' שיעשו ח' עד שיהיו ח' עד שיהיו ח' what does ad sheyehollu mean? Until they are redeemed (in the fourth year), or until they become hullin of themselves (in the fifth year)?*

**חלל** *(1) [to set in motion,] to begin.* Sifré Num. 134 (ref. to Deut. III, 24) חלל אתה חלל ח' thou hast begun to open the door &c. Dem. VII, 4 חלל ח' Y. ed. (v. Rabb. D. S. a. l. note) and he may at once commence drinking (Maim.; v. infra).—2) *to make drunk, to break a vow; to profane.* Ber. I, c. (ref. to Num. XXX, 3) חלל ח' הוא חלל ח' he himself cannot break a vow, but others may break it for him (absolve him; Hag. 10<sup>a</sup> חלל ח' . . . מיהל . . . ; Ex. R. s. 43 חלל ח' . . .

חָלַל (חָלַל, corr. acc.). Dem. i. c. וּמִיחָל וְשׁוֹחֵה and thus he redeems, and he may drink (R. S.); Tosef. ib. VIII, 7 מִיחָל he produces profanation (begets degraded priests), v. חָלַל II.—3) to turn, change. Yalk. Ex. 392, v. supra.

*Pi.* חָלַל 1) to break a vow, to profane, to desecrate; to degrade. Deut. R. s. 2 (play on חוֹלֵל, Deut. III, 24) 'חָלַלְתָּ הַשָּׁמַיִם hast thou not broken the oath? (Sifré Num. 134 חָלַלְתָּ, v. supra). Ab. III, 11 חָלַל אֶת הַקֹּדֶשִׁים who treats profanely sacred things (causes them to be carried out and burnt). Ab. Zar. 28<sup>a</sup> חָלַל עֲלֵיהּ וְכ' you may desecrate the Sabbath for the sake of curing it; a. fr.—Esp. to cause the loss of the priestly status. Macc. 2<sup>a</sup> חָלַל אֶת הַמִּשְׁכָּן he (the priest marrying a divorced woman) who causes the loss of priestly status (to his issue) does not lose the priestly status himself; חָלַל הָבָא וְכ' he who intended to cause the loss of priestly status (by false testimony) and did not succeed.—2) (v. Deut. XIV, 24, sq.) to redeem, to make available for private use. Maas. Sh. I, 2; a. fr.

*Pa.* חָלַל 1) to be removed from the priestly status, become a חָלַל. Kidd. 77<sup>a</sup> (ref. to Lev. XXI, 15 'he shall not degrade') חָלַל לֹא יִהְיֶה לֹא no degradation shall be caused—which can only refer to a person who had a status and now becomes degraded (i. e. his wife).—2) to be redeemed, to become secular again. Part. חָלֻל, f. חָלֻלָה. Dem. V, 1, a. fr. חָלַל עַל הַמַּעֲוָה and it is redeemed by setting aside its value. Maas. Sh. II, 10 סֵלַע זֶה מֵהַמַּעֲוָה (not זֶה, v. Rabb. D. S. a. l.) this Sela (which has been set apart as an equivalent for second tithes) shall be redeemed against the wine which the clean (sons of mine) may drink in Jerusalem, i. e. I buy with this Sela only that portion of the wine which the clean may drink. Ib. חָלַל חֲרִי מַעֲוָה הָאֵלּוּ מְחַוְלִים וְכ' that money (dedicated for purchasing equivalents in Jerusalem) shall be redeemed against thy fruits; a. v. fr.—3) to be loosely joined, to be a movable link. Sabb. 52<sup>b</sup> בְּמַחְוֵלִין referring to movable links, (v. חָלֻלָה I). Y. Pes. I, 27<sup>c</sup> top אֲפֻצִּיּוֹת when the vessels can be rolled about, opp. בְּמַחְוֵלִין close together (v. חָלֻלָה).

*Hithpa.* חָלַל, *Nithpa.* נִחְלַל 1) [to be perforated,] (of bowels) to be loose. Esth. R. to I, 8 שִׁיחָלְלוּ מֵעֵרִי.—2) to be profaned, desecrated, degraded. Ab. I, 11. Macc. 2<sup>a</sup>, v. supra. Yeb. 79<sup>a</sup> וְכ' חָלַל אֶת הַשֵּׁם rather than that the name of the Lord be profaned in public; a. fr.

*Ch.* חָלַל I ch. same, 1) to perforate, v. חָלַל. —2) to degrade, profane. Part. pass. חָלֻל, f. חָלֻלָה. Targ. O. Lev. XXI, 14.—3) (denom. of חָלֻלָה) to be profaned. Targ. Ez. XXII, 26 חָלֻלָה.

*Pa.* חָלַל 1) to desecrate, profane, degrade. Targ. Prov. XXX, 9; a. e.—Part. pass. חָלֻל, f. חָלֻלָה. Targ. O. Lev. XXI, 7 (ed. Berl. חָלֻל, Regia חָלֻלָה).—Y. Kil. IX, 32<sup>b</sup> top, a. e. חָלַל רִיבְמָה דִּחְלִינָא did we perhaps desecrate the Sabbath?—Ber. 6<sup>a</sup> מְחַוְלִין Ms. (ed. חָלֻלִין); a. e.—2) to redeem. B. Mets. 44<sup>b</sup> מְחַוְלִין אֲפִירָא לֹא מְחַוְלִין אֲפִירָא we dare not redeem coins with goods.

*Af.* חָלַל, *Ch.* חָלַל same, to desecrate. Targ. O. Lev.

XIX, 8. Targ. Am. II, 7 לֹא חָלַלָה (ed. Lag. לא חָלַלָה); a. fr.—Part. pass. f. חָלֻלָה, v. supra.

*Ittaf.* חָלַל, *Ch.* חָלַל, *Pa.* חָלַל to be profaned. Targ. Ez. XXXVI, 23 (not חָלַל). Ib. VII, 24; a. fr.—Snh. 51<sup>a</sup> חָלַלָה הַשְׁתָּא if she degraded herself now; וְקִרְיָמָא מִיָּד she was degraded before this.

*Ch.* חָלַל II (cmp. חָלַל), (mostly) *Pa.* חָלַל (v. preced.) [to turn in a hollow space,] to wash, rinse. Targ. II Chr. IV, 6. Targ. Lev. I, 9; a. fr.—Hull. 113<sup>a</sup> בְּרִי טָבְחָא when they washed the meat in the slaughter house.

*Af.* חָלַל same. Targ. Ruth III, 3.—Hull. 95<sup>b</sup> top חָלַל רִישָׁא (or חָלַל) Ar. (ed. מחוור) he was washing an animal's head in the river, v. חָלַל.

*Ch.* חָלַל I m. (b. h.; חָלַל) cut all around, beheaded, in gen. slain. Sot. 45<sup>b</sup> (ref. to Deut. XXI, 1) חָלַל וְכ' slain but not strangled, חָלַל וְכ' slain but not rolling in dying agony. Ib. IX, 4 מִצֹּאֵר חָלַל from the place where he has been cut, that means, (the measurement starts) from his throat, v. חָלַל III. Y. Naz. VII, 56<sup>c</sup> (ref. to Num. XIX, 18) חָלַל כָּל שֶׁחָוָה חָלַל means whoever is slain, חָלַל זֶה אָבִיר וְכ' behalal means a severed limb . . . . . without sufficient flesh, v. חָלַל, Nif.—Hull. 3<sup>a</sup>, a. e. (ref. to Num. XIX, 16) חָלַל חָרֵב חָרֵב חָרֵב a sword (with which a person has been killed) has the same levitical status as a slain body. Koh. R. to VIII, 10; Yalk. Ps. 808, a. e. (play on מחוול Job XV, 20) מֵהַחַיִּים (the wicked man even in his life-time) is dead and beheaded; Tanh. Yithro 1 מֵהַחַיִּים (corr. acc.); ib. ed. Bub.; a. fr.—Pl. חָלַל. Sot. 45<sup>a</sup>; a. e.

*Ch.* חָלַל II (b. h.; חָלַל) [put outside,] halal, one unfit for priesthood on account of his father's illegitimate connection (Lev. XXI, 7; 14, sq.). Kidd. IV, 6. Snh. 51<sup>a</sup>; a. fr.—Pl. חָלַל, חָלֻלָה. Kidd. 77<sup>a</sup>, v. חָלֻלָה; a. e.—Fem. חָלֻלָה the female issue of a priest's illegitimate connection, or a priest's wife illegitimately married to him. Ib. חָלֻלָה, v. חָלֻלָה; a. fr.—Pl. חָלֻלָה. Ib., v. חָלֻלָה; a. e.

*Ch.* חָלַל III m. (חָלַל) 1) cavity, empty space, hollow; throat; inside. Ukt. II, 8 חָלַל אֶת חָלֻלָהּ you squeeze its cavity (compress it); Y. Yoma VIII, 44<sup>d</sup> bot. (v. Löw, Pfl. p. 123). Ab. Zar. 28<sup>a</sup> חָלַל מִכָּה שֶׁל חָלַל an internal sore (as in the mouth, throat &c.). Y. ib. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top חָלַל מִן הָרֶגֶל וּלְפָנֶיךָ וְכ' whatever is in the throat and farther inside may be cured on the Sabbath, opp. מִן הַשֶּׁפֶה; cmp. Sot. 45<sup>b</sup> quot. s. v. חָלַל I. Hull. III, 1 if the heart is perforated חָלַל לְבָרָה up to its chamber. Ber. 19<sup>b</sup> חָלַל חָלַל a hollow space of one hand-breadth. Hull. 44<sup>b</sup>. Pes. 54<sup>a</sup> חָלַל חָלַל the formation of its interior; a. fr.—Pl. חָלֻלָה. Ber. 60<sup>b</sup>, v. חָלֻלָה.—2) (cmp. חָלֻלָה) intricacy, devices. Sabb. 11<sup>a</sup> חָלֻלָה שֶׁל חָלֻלָה the devices of political government.

*Ch.* חָלַל, *Ch.* חָלַל ch. same, 1) space, cavern, hole. Targ. Y. Lev. XXIII, 42.—Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> חָלַל יָדְכֶם חָלַל יָדְכֶם put them into a cavern. Ab. Zar. 28<sup>b</sup> חָלַל דְּבַר צוּרָא neck-hole of a garment. Y. ib. II, 40<sup>d</sup> top חָלַל עֵינָא חָלַל (כָּחַל לֹה) considers the eye like an

inner organ (for treatment on the Sabbath, v. preced.).—2) pl. חֲלָלִי, in דַּעֲלָמָא 'in the underground treasures of the world'. Snh. 97<sup>a</sup>; B. Mets. 49<sup>a</sup> חֲלָלָא, corr. acc., v. Rabb. D. S. a. l. note 6).—3) *secrets*. Sabb. 77<sup>b</sup> if they asked him עֲלָמָא כָּל ד' about all the secret processes of nature.

חֲלָלָה f., v. חָלַל II, a preced. w.

חֲלָלִים I (b. h.; cmp. חֲלָב [to be soft, moist, viscous,] to have good humors, to be well. Part. pass. חֲלָלִים, f. חֲלָלִימָה, opp. שוֹטָה; well, opp. חוֹלָה. Tosef. Ter. I, 3 'ח' . . . פַּעֲמִים if one is at times insane, at times sane; R. Hash. 28<sup>a</sup> חֲלָלִים (Ch. form).—Y. Gitt. VII, beg. 48<sup>c</sup>.—Pes. 78<sup>b</sup>.—Fem. חֲלָלִימָה. Y. Yeb. XIV, beg. 14<sup>b</sup>.

חֲלָלִים ch. same, v. חָלַל.

Pa. חֲלָלִים to join closely. Kidd. 25<sup>a</sup> שְׁפוּחִיהָ 'ומנין ד'ח' שפוחיה sometimes a man closes his lips firmly. Ar. (ed. שפוחיה).

חֲלָלִים II (b. h.; v. preced. wds.) [to gather humors, to sleep well (cmp. חָלַל).—Denom. חָלָלִים (cmp. εὐπνους, somnium) dream; from which חֲלָלִים to dream. Ber. 55<sup>b</sup> חֲלָלִימָה I had a dream. Ib. חֲלָלִים שְׁדוֹ לוֹ חֲבֵירוֹ a dream which his neighbor had about him. Tosef. Sabb. VI (VII), 7 שְׁדוֹהָ חֲלָלִים חֲלָלִים that you may have dreams; a. fr.

חֲלָלִים, חֲלָלִים ch. same. Targ. Gen. XXXVII, 5. Ib. XLI, 1; a. fr.

Af. חֲלָלִים to consult an interpreter of dreams or a dreamer. Targ. Jer. XXIX, 8, v. חֲלָלִים.

חֲלָלִים, v. חָלַל.

חֲלָלִי, חֲלָלִי m.ch.=h. חֲלָלִים. Targ. Gen. XXXVII, 6; a. fr.—Ber. 56<sup>a</sup> חֲלָלִי my dream. Ib. בְּחֲלָלִי in our dream; a. fr.—Pl. חֲלָלִי, חֲלָלִי. Targ. Joel III, 1; a. fr.—[Targ. Job VI, 6 מִרְיָא חֲלָלִי, ed. Lag. לומא, ed. Wil. רירא רחלמוניא.]

חֲלָלִי m. (preced., v. P. Sm. 1284) dreamer, or interpreter of dreams.—Pl. חֲלָלִי, constr. חֲלָלִי. Targ. Jer. XXIX, 8 חֲלָלִי חֲלָלִי (not חֲלָלִי, חֲלָלִי) your dreamers (or interpreters) whom you consult.

חֲלָלִי I (חֲלָלִי) f. (חֲלָלִי I) a sort of cement used for making vessels. Kel. XI, 4 (Ar. a. ed. Dehrenb. חֲלָלִי); Tosef. ib. B. Mets. I, 4, sq.

חֲלָלִי II f. (v. preced.) joint, seam in leather; cmp. חֲלָלִי. Sabb. 91<sup>b</sup> bot. חֲלָלִי מִקוֹם ד' the place where the bag is joined (which the thief might rip to take possession of its contents).

חֲלָלִי, חֲלָלִי f. (חֲלָלִי I) name of several mucilaginous plants (v. P. Sm. 1284 s. v. חֲלָלִי, prob. mallows. Y. Kil. V, end, 30<sup>a</sup>; Y. Ber. VI, 10<sup>b</sup> bot. חֲלָלִי (read: חֲלָלִי); Tosef. Kil. III, 12 חֲלָלִי ed. Zuck. (Var. חֲלָלִי).

חֲלָלִי (חֲלָלִי) m. (v. preced.) yolk, yellow of an egg. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup> (corr. as in Ab. Zar. I. c.). Y.

Ter. X, 47<sup>b</sup> bot. בְּלִיבֵן חֲלָלִי (read: בחֲלָלִי, v. Tosaf. to Hull. 64<sup>b</sup>, s. v. יוֹדָא); v. חֲלָלִי. [Ar. reads חֲלָלִי.]

חֲלָלִי ch. same. Targ. Job VI, 6 ed. Wil. (v. חֲלָלִי).

חֲלָלִי, חֲלָלִי f. (b. h.; v. preced. wds.) mucilaginous juice of mallows, used for the preservation of gourd seed. Kil. I, 8 (Y. ed. a. Ar. יוֹדָא . . ., Mish. a. Babli ed. יוֹדָא . . .).

חֲלָלִי, חֲלָלִי.

חֲלָלִי pr. n. pl. Hallamish (Rock), a place near Naveh (v. חֲלָלִי III) and inhabited by hostile gentiles. Lev. R. s. 23; Cant. R. to II, 2; Lam. R. to I, 17.

חֲלָלִי, חֲלָלִי, חֲלָלִי, v. חֲלָלִי.

חֲלָלִי, חֲלָלִי.

חֲלָלִי (b. h.; cmp. חֲלָלִי, חֲלָלִי) [to be smooth, glistening sharp-edged,] 1) to cut. Denom. חֲלָלִי, חֲלָלִי.—2) (cmp. חֲלָלִי to pass by, be gone. Num. R. s. 10 (ref. to חֲלָלִי, Prov. XXXI, 8) 'ח' שְׁדוֹ וְחֲלָלִי of him who passed away and went &c.—3) to change, exchange. Y. Ber. II, 5<sup>c</sup> top חֲלָלִי חֲשׁוּדָה let us change our meeting-place. Dem. III, 5 חֲשׁוּדָה חֲלָלִי (Y. ed. חֲלָלִי, Pi.) suspected of exchanging (the provision in her trust). Ib. 6 חֲלָלִי חֲלָלִי to replace what has been spoiled; a. fr.

Pa. חֲלָלִי same. Yalk. Gen. 148 חֲלָלִי מִי מִי חֲלָלִי who will replace him? (v. חֲלָלִי). Dem. III, 5, v. supra; a. e.

Hif. חֲלָלִי 1) to exchange, barter. B. Mets. VIII, 4 חֲלָלִי חֲלָלִי if one exchanges a cow for an ass.—Dem. l. c. חֲשׁוּדָה חֲלָלִי, v. supra; Hull. 6<sup>b</sup> חֲלָלִי חֲלָלִי, a. fr.—2) to drive young shoots, to grow again. Erub. 100<sup>b</sup>; a. e., v. חֲלָלִי. Pesik. R. s. 11 חֲלָלִי חֲלָלִי, v. חֲלָלִי.—3) to change; to reverse. Erub. 9<sup>a</sup> חֲלָלִי חֲלָלִי provided they do not change carriers. Sabb. 8<sup>b</sup>; a. fr.—Erub. 99<sup>a</sup> חֲלָלִי חֲלָלִי it is not necessary to reverse (the authorities; Bets. 3<sup>b</sup>, a. e. חֲלָלִי, v. חֲלָלִי).—Part. pass. חֲלָלִי, f. חֲלָלִי. Ib. חֲלָלִי חֲלָלִי the statement must be reversed (the authorities for the two opinions must be exchanged); Bets. 3<sup>a</sup>.—4) to be ambiguous, to equivocate. Snh. 92<sup>a</sup>; a. e. חֲלָלִי חֲלָלִי he who equivocates in his speech, is like an idolater.

Nif. חֲלָלִי, Hithpa. חֲלָלִי, Nithpa. חֲלָלִי 1) to be exchanged, mixed up. Y. Pes. VI, 33<sup>c</sup> bot. חֲלָלִי חֲלָלִי a thing which is not likely to be exchanged (by mistake); ib. חֲלָלִי חֲלָלִי; ib. d top. Ab. Zar. 17<sup>b</sup> חֲלָלִי חֲלָלִי . . . חֲלָלִי מִעוֹל money set aside for Purim was mixed up with money &c. Nidd. 52<sup>a</sup> חֲלָלִי חֲלָלִי and thou madest a mistake between *Iyob* and *oyeb*; B. Bath. 16<sup>a</sup> חֲלָלִי חֲלָלִי I make no mistake; a. e.—2) to change (in appearance). Pesik. R. s. 29 (—30—30) חֲלָלִי חֲלָלִי you have changed (beyond recognition) through starvation; חֲלָלִי חֲלָלִי you will change through plenty. Yalk. Gen. 133 חֲלָלִי חֲלָלִי (prob. חֲלָלִי) what name I may be ordered to assume in turn.—3) to be succeeded, relieved, transferred. Lev. R. s. 23, end חֲלָלִי חֲלָלִי the king has been succeeded

(displaced; Num. R. s. 9, beg. (מת וכו'). Yalk. Deut. 813 כִּינן when the governor was recalled and another &c. Num. R. s. 5, beg. לְהַחֲלִיף מִעֲבֹדָה וכו' to be transferred from one service to another. Y. Taan. II, beg. 65<sup>a</sup> דִּירי took turns in guarding it.

**חֶלֶץ I, חֲלִיף** ch. same, *to pass by, be gone*. Targ. Cant. II, 11. Targ. Job IX, 11. Ib. 26; a. e.

**Pa.** חֲלִיף 1) *to pass repeatedly, promenade*. Kidd. 12<sup>b</sup> וכו' אבא ד' went up and down in front of the house of his father-in-law (to attract the attention of his mother-in-law).—2) *to exchange*. Targ. O. Lev. XXVII, 10; a. e.—Hull. 6<sup>b</sup> מִכְלִיף מִבְּעִיָּה so much the more may she be suspected of exchanging (substituting something of her own). Meg. 7<sup>b</sup> מִכְלִיף וכו' (v. Rabb. D. S. a. l. note 8; some ed. מִיָּה *Ilhpa.*) used to exchange their meals (on Purim).—**Part. pass.** f. מִכְלִיפָא. Y. Peah IV, 18<sup>d</sup> bot., a. e. מִיָּה שִׁמְחִיהָ, v. preced. *Hif.*

**Af.** חֲלִיף same. Targ. O. l. c.; a. e.

**Ilhpa.** חֲלִיפָה, אֲחִיפָה, *Ilhpe* חֲלִיפָה *to be exchanged; to change; to disappear*. Targ. Ps. XC, 5; a. fr.—Gen. R. s. 78, beg. מִכְלִיפִין change their names. Hull. l. c. וכו' (לְחִיפִי Rashi (ed. לְחִיפִי) and do we not apprehend an exchange?—Meg. l. c., v. supra.—B. Mets. 59<sup>b</sup>, v. חֶסֶר II.

**חֶלֶץ I** m. (preced. wds.) 1) *shoot*.—**Pl.** חֶלֶץ, constr. חֶלֶץ. Bets. 3<sup>b</sup>; Yeb. 81<sup>b</sup>; Zeb. 72<sup>b</sup> חֶלֶץ הַיֶּשֶׁת the young shoots of beet growing out of the root; Orl. III, 7 Ms. M. (ed. חֶלֶץ; Y. ed. חֶלֶץ; Tosef. Ter. V, 10 חֶלֶץ ed. Zuek. (Var. חֶלֶץ); Ukt. I, 4 חֶלֶץ. V. חֶלֶץ, חֶלֶץ.—2) *rush*, v. חֶלֶץ.

**חֶלֶץ II** m. (preced. wds.) *reversion*. Y. Sabb. VII, 9<sup>c</sup> ח' is not perhaps the reverse the case?

**חֶלֶץ** pr. n. pl. (b. h.) *Helef*, a place in Naftali. Y. Meg. I, 70<sup>a</sup> bot. (ref. to Josh. XIX, 33) ח' מִחֶלֶץ *me-Helef* is (the present) *H.* Y. Erub. II, 20<sup>a</sup> top ח' בְּחֹרֵר ח' R. Jerem. taught at H. &c.

**חֶלֶץ II, חֲלִיף** m. st. constr. (חֶלֶץ) *in place of, instead*. Targ. Ex. XXI, 24; a. fr.—Sabb. 129<sup>a</sup> ח' נִפְשָׁא life for life (meat is required after bloodletting), ח' סוּמָקָא red (wine) for red (blood).—**Pl.** חֲלִיף, with suffix חֲלִיפִי in his place. Targ. Prov. XI, 8 Ms. (ed. חֲלִיפִי, ed. Lag. both words).—**f.** (an adaptation of *χλεψύδρα*) [*change of order*], *clepsydra*, a water clock used in courts of justice for measuring the time given for argument. Gen. R. s. 49 (not סִרְרָה); Yalk. ib. 83.

**חֶלֶץ**, v. חֶלֶץ.

**חֶלֶץ or חֲלִיף**, v. חֶלֶץ.

**חֶלֶץ**, v. חֶלֶץ.

**חֶלֶץ** pr. n. m. *Hälaf*, R. H., a Tannai, father of R. José. Ab. III, 6. Taan. II, 5. B. Kam. 70<sup>a</sup> ח' אבא my father H.; Tosef. B. Bath. II, 10 (read: ח' אבא); a. fr.—V. חֶלֶץ.

**חֶלֶץ or חֲלִיף** f. (v. חֶלֶץ II) a species of *willow*, corresp. to h. צֶפְצָפָה. Succ. 34<sup>a</sup> ח' עִרְבָּה וכו' what formerly was called *h.* is now named *arabta* and vice versa; (Rashi reads חֶלֶץ, Ms. M. corrupt vers., v. Rabb. D. S. a. l. note; Sabb. 36<sup>a</sup> עִרְבָּה צֶפְצָפָה).

**חֶלֶץ** (b. h., v. Ges. H. Dict.<sup>10</sup> s. v. חֶלֶץ I, II) 1) *to surround, fortify; to gird, arm*. Yalk. Gen. 133 (fr. Midr. Yavis<sup>u</sup>) חֶלֶץ עֲצָמָם they armed themselves, v. *Pl. a. Hif.*—2) *to untie, loosen, tear out; to strip, lay bare*. M. Kat. 22<sup>b</sup> חֶלֶץ one bares the shoulder (in mourning). Ib. IV, 7 (24<sup>b</sup>) חֶלֶץ. B. Mets. 59<sup>b</sup> חֶלֶץ וכו' and took his shoes off. Y. M. Kat. III, 82<sup>b</sup> חֶלֶץ he takes them (the T'fillin) off; Ber. 23<sup>a</sup>; Y. ib. II, 4<sup>c</sup>.—Pes. 4<sup>a</sup>; M. Kat. 20<sup>b</sup> חֶלֶץ לִי מִנְעָלִי take my shoes off. Hull. 90<sup>b</sup> חֶלֶץ לְרִפְּתָהּ he takes the sinew out and puts it on the pile &c. Tosef. Neg. VI, 10 חֶלֶץ בְּיוֹם שֶׁהוּא חֶלֶץ when he has to tear out (a leprous stone), v. נֶחֱץ.—Y. Ab. Zar. II, end, 42<sup>a</sup>; Tosef. ib. IV (V), 8 חֶלֶץ שִׁירָה in order to loosen the stones (of the olives); a. fr.—**Part. pass.** חֶלֶץ, f. חֶלֶץ, pl. חֶלֶץ, f. חֶלֶץ. Y. Sot. I, beg. 16<sup>b</sup> ח' וְזִרְעוֹתֶיהָ her arms bared.—Sabb. 137<sup>a</sup>, a. e. ח' חֶלֶץ הַמָּחַ the fever left him.—Esp. *to perform the ceremony of taking off the Yabam's shoe* (v. חֶלֶץ) *to arrange the Hälitsah, to act as judge*; ח' לִי *to have the shoe taken off for refusing the levitical marriage*; ח' מִי *to take the shoe off*. Yeb. 102<sup>a</sup> ח' כִּלּוֹם רָאִיתָ שֶׁהוּא ח' if one gave *hälitsah* to his sister-in-law, and it was found out afterwards &c. Ib. III, 1 ח' חֶלֶץ וְלֹא מִחֲרִיבִיּוֹת they must be released by *hāl*, but must not be married by the *yabam*. Ib. XII, 1 ח' חֶלֶץ if she performed the ceremony with a leather shoe. Ib. 102<sup>a</sup> ח' חֶלֶץ you may have the ceremony performed with &c. Ib. ח' חֶלֶץ סָבֵל perhaps she has performed the ceremony of *hāl* on one of the brothers. Ib. ח' ח' ח' if one performed the ceremony on an adult... Ib. (ref. to Hos. V, 6) ח' ח' ח' is it written, He had his shoe taken off by them (the Lord being the rejecting party)? It is written, He took their shoe off &c., v. next w.; a. v. fr.—**f.** חֶלֶץ *a woman released from levitical marriage by hälitsah*. Ib. VII, 1. Ib. IV, 12 ח' ח' his rejected sister-in-law; a. fr.

**Nif.** חֶלֶץ *to be peeled off*. Y. Sabb. XX, 17<sup>c</sup> bot. וְח' and his skin will peel itself off.

**Pi.** חֶלֶץ 1) *to extract, loosen, to deliver*.—2) *to gird, strengthen*. Yeb. 102<sup>b</sup> (in a discussion about the meaning of חֶלֶץ, Deut. XXV, 9) ח' ח' but do we not read (Job XXXVI, 15), He *girds* the poor? Answ. ח' ח' It means, He will *deliver* him from the judgment &c. Ib. (after ref. to חֶלֶץ, Is. LVIII, 11) the root חֶלֶץ means both (girding and loosening), but here (Deut. l. c.), if it meant *tying on*, it would read חֶלֶץ חֶלֶץ she shall tie his shoe on his foot.

**Hif.** חֶלֶץ 1) *to loosen, untie*; 2) *to gird, arm*; 3) *to deliver*; 4) *to smoothen, give ease of mind*. Lev. R. s. 34 (ref. to חֶלֶץ, Is. l. c.) ח' ח' (Ar. חֶלֶץ) ח' ח' (which means) He shall *loosen* as in Deut. l. c., *gird* as ib. III, 18, *deliver* as in Ps. CXL, 2,





ed.; Yalk. Lev. 631 (Yalk. Ex. 178 ריסק); Yalk. Hos. 517 חלוק.—Gen. R. s. 11 להוציאך ד' אי אפשר I cannot dismiss you without an answer; a. e.—Fem. חֲלֻקָה. Kel. XXIV, 7 ד' and a plain board (without a receptacle). Midd. II, 5; Succ. 51<sup>b</sup> בראשונה ד' דיתה formerly the compartment was plain (without a guarded balcony), v. פְּצוּצָה.—Pl. חֲלֻקוֹת. Tosef. Ohol. XV, 1.—\*2) *division*. Kerith. 7<sup>a</sup>, a. fr. ד' אך, v. אך I [prob. to be read: חֲלֻק, divide!]

חֶלֶק m. (b. h.; preced. wds.) [*smooth stone* used for casting lots, v. I Sam. XVII, 40 חֶלֶקִי; comp. גורל, גורוּ, comp. Is. XXXIV, 17; Ps. XXII, 19,] *lot, 'share, portion.* Snh. X (XI), 1 לְעוֹלָמָהּ ד' a share in the world to come. Sabb. 118<sup>b</sup> וְהָיָה חֶלְקִי מִיִּי Oh, that my lot fell among &c.; M. Kat. 18<sup>b</sup> וְהָיָה חֶלְקִי עִם אֲנִי; a. fr.—Sifrē Deut. 312 לִי הָיָה חֶלְקִי give me my estate (my title) back, v. נָתַן. — Pl. חֶלְקִים. B. Mets. I. 1 שלשה ד' three portions (fourths). Sabb. 34<sup>b</sup> שְׁלֹשָׁה חֶלְקֵי מִלְּךָ three parts of a mile, expl. three fourths; ד' מִלְּךָ two thirds; a. fr.

חֵלֶק or חֵלֶק, a fictitious name, v. חֵיֶלֶק.

חֵלֶק m. ch. (b. h. חֵלְקָה, v. חֵלֶק) *lot, field*. Targ. Y.  
II Gen. XLIX, 21 (Var. חֵלְקָה).—*Pl. constr.* חֵלְקִי. Targ.  
I Chr. VIII, 8 Var. (ed. חֵלְקִי).

**חֶלֶק** f. (preced.) 1) same, *lot, field*. Targ. Prov. XXIII, 10.—**חֶלֶקְתָּא**. Targ. Mic. II, 4 **חֶלֶקְתְּהוֹן** (Var. **חֶלֶקְתְּהוֹן**, ed. Lag. **חֶלֶקְתְּהוֹן**; h. text **חֶלֶקְתְּהוֹן**).—2) *share, portion, helka*, a market term for a certain portion of meat; cimp. **חֶלֶקְתָּא**. Bets. 29<sup>a</sup>.

**חופֵּק**, v. חָפַק.

**חֻלְקָא** m. (cmp. חֻלְקִין [*shirt*], husk.—Pl. חֻלְקָא. M. Kat. 13<sup>b</sup> רשקל חֻלְקֵיהוּ (Rashi רשקיל) its husks are taken off; (Ms. M. חֻלְקֵיהוּ רשקיל he made its parts even, divided the grain into two); v. חֻלְקָא II.

סִלְיִקוֹסְתָּא v. חֶלְקוֹסְתָּא

**חִלְקִיָּה** (b. h.) pr. n. m. *Hilkiya*, *Hilkiah*, 1) the high priest in the reign of Josiah. Meg. 14<sup>b</sup>; Yalk. Josh. 9; a. e.—2) father of Jeremiah the prophet. Num. R. s. 8, end. Snh. 95<sup>a</sup>, ab. fr.—3) name of several Amora'im. Y. B. Bath. III, 14<sup>a</sup>; Bab. ib. 39<sup>b</sup>.—Y. Shek. I, 46<sup>b</sup>; a. e. (v. Fr. M'bo p. 85<sup>a</sup>).—Kidd. 33<sup>b</sup>.—Yeb. 9<sup>a</sup>.—B. Mets. 96<sup>b</sup>; a. e.

חֶלְקָא, v. חֶלְקָא.

חָלַשׁ (b. h.) 1) to relax, be weak, prostrated (cmp. חָלָה).—V. חָלַשׁ.—2) [to round, smoothen, denom. חָלָשׁ smooth stone; (cmp. חָלָק ballot; fr. which חָלַשׁ to cast a lot; to assign. Pesik. Zakh., p. 22<sup>a</sup> expl. וירחלש, (Ex. XVIII, 13) עירקו גורלותו he (Joshua) cast lots over them (for their destruction). Arakh. IX, 4 (31<sup>b</sup>) שיחא ללשכה . . חולש (Mish. ed. בלשכה) that he might assign his redeeming money to the Temple fund (deposit it there, to assert his privilege of redemption).

**חֲלַשׁ**, part. **חֲלִישׁ** ch. same, 1) *to be weak, get sick*. Targ. Is. II, 9. Targ. Lam. V, 17; a. e.—Pes. 50<sup>a</sup>; B. Bath. 10<sup>b</sup>, נגד. —R. Hash. 17<sup>a</sup>; a. fr.—Yoma 18<sup>a</sup> דַּחֲלִישָׁה דַּחֲלִישָׁה he

might feel discouraged.—2) *to pass away*. R. Hash. l. c. חזא דחליש ליה עלמא (Yalk. Mic. 559 . . חזא דחליש) he saw that his world (life) was passing away (he was sinking rapidly).—3) *to be smooth and fine*. Hull. 48<sup>a</sup> סרינא דחך פומיח a knife whose edge is very fine.—\*4) *to untie, undress*. Gen. R. s. 22 ריין אמר תלנש Ar. ed. Koh. (ed., a. Yalk. ib. 38 תלנש) the one (Abel) said, Take thy clothes off. Ib. s. 75 פורפירא ד (שלח) Ar. (ed. שלח) he took off the purple cloak.

*Pa.* חֲלִישׁ 1) *to weaken, reduce.* Targ. Job XII, 21 Ms. (ed. מְחַלֵּשׁ, מְחַלֵּשׁ *Af.*). — 2) *to smoothen, polish, forge* (armour). Ab. Zar. 16<sup>a</sup> מְשֹׁם דְּחֲלִישֵׁי וכו' (Ms. M. דְּחֲשֵׁלִי γ. *infra*) because they forge of them their polished armour.

*Af. אָהַלֵשׁ* 1) *to weaken*, v. supra.—2) *to cut with a sharp and smooth edge*, opp. to כּוּצוֹ to tear with a notched knife. Hull. 17<sup>b</sup> (Rashi quoting Ab. Zar. 1. c. רחשלי, a. Keth. 77<sup>a</sup> דורי דורי appears to have read מחשלי).—\*3) *to strip*. Targ. Y. II Lev. I, 6 (O. a. Y. I שָׁלוּהוּ). Targ. Y. II Num. XX, 26 ורחשלי (some ed. ורחשליהו).

**חֶלֶשׁ** m. (v. חָזַשׁ, cmp. נָחֵק) lot, ballot. Pesik. Zakh.,  
22<sup>a</sup> (ref. to יורילשׁ, Ex. XIII, 18) בּוֹחַ לְקַח רו' Amalek  
was smitten by ballot (v. חָזַשׁ). Ib. ארבעה שמות נקראו  
לגורל ה' the lot has four names, *Hēlesh, pūr &c.*;  
Targ. Jer. i. 7. חֶלֶשׁ, חֶזֶק, חֶזֶק, חֶזֶק. Ib. (quotation) ויבאשר  
מטילין ח' על חמנו; Sabb. XXIII, 2 (148<sup>b</sup>) רו' ח' על חמנו  
lots may be cast for shares of sacred meat &c. Ib. 149<sup>b</sup>  
**חֶלֶשׁ** m. מאי משמע דהאי רו' what evidence is there that *ḥella-*  
*him* means lot? (Answ. ref. to Is. XIV, 12).

חלש or חלש *reed*, v. חלש.

**חַלֵּשׁ** m. (b.h.; חַלֵּשׁ) *weak*. Sabb. 77<sup>b</sup> אֵימַתָּהּ חַי וְכַיִּי the fear with which the weak inspires the strong person.—Ex. R. s. 24; Sifrē Deut. 309; a. e. — *Pl.* חַלֵּשִׁים, חַלְשֵׁי, חַלְשֵׁי. Ex. R. l. c.

**חֶלֶשׁ, חֶלֶשׁ, חֶלֶשׁ** ch. same, v. חֶלֶשׁ. Targ. O.  
Deut. XXVIII, 44. Targ. I Sam. IX, 21.—Pl. חֶלֶשׁ, חֶלֶשׁ.  
Targ. Ex. XXXII, 18.

**חֲלָשׁוֹתָא**, חֲלָשׁוֹת f. (preced.) *weakness, laxity*.  
Targ. I Kings XII, 10. Targ. Koh. X, 17; a. e.

**חֶלֶתָּא** f. ch.=h. חֶלֶתָּה; esp. *the priest's portion*. Targ. Num. XV, 20.—Erub. 83<sup>a</sup> שָׁרִי עֲלֶיהוּ he brought the priest's portion in addition to it.

**חֲלֵטָא** f. (חֵלַל, comp. I יִחְלֵט) *a loose wicker-work* used for making bee-hives, strainers, for wine presses, screens &c. Snh. 107<sup>a</sup> דָּ חֲרִי בְּחֵרֵי דָּ behind a screen (Rashi: bee-hive; Yalk. Sam. 148 חֲלֵטָא). Ib. פִּתְחָא לְהָדָּ it (the arrow) made an opening in the screen. Sabb. 35<sup>a</sup> כֹּרִי בֵּת חֲרִי כֹרִי a basket containing two *chor*. Ib. 74<sup>b</sup> הָאִי מַבְּן דֵּעֲבַר דָּ he who makes a wicker-work on the Sabbath (going through the whole process of cutting reeds &c.).—**חֲלֵטָא**, **חֲלֵטָא**. Ab. Zar. 75<sup>a</sup> חֲלֵטָא דִּיקוּלִי וּכְּ רִקְוִי וּכְּ רִקְוִי, **חֲלֵטָא**. Ms. M. (ed. רִקְוִי וּכְּ חֲלֵטָא). Ar. incorr. דָּ דִּיקָּ the palm or reed strainers which are twined with ropes of palm-rind.

חֲלָפִיתָא, חֲלָפִיתָ, חֲלָתוּתָא, v. חֲלָלָא.

חם, perf. of חָמַם.

**חָם** I (b.h.) pr.n.m. *Ham*, the son of Noah. Snh. 69<sup>b</sup> וְחָם הָאֵלֶּיךָ H. was the elder of Japheth by one year &c. Ib. 108<sup>b</sup> לָקַח בְּעוּרָו H. was punished on his skin (was made black); Gen. R. s. 36 יָצָא חָם מִפָּנָיו H. came out (of the ark) blackened; a. e.

חֹמֶם II m. (b. h.; חֹמֶם) *warm, hot, boiling*. Pes. 75<sup>b</sup>, sq.; a. fr.—Nidd. 43<sup>a</sup> בשרו חם his membrum excited.—Pl. חֹמֶם, חֹמֶם (מים) *hot water*. Sabb. 134<sup>b</sup> וְשֶׁחֶמְמוֹ hot water which was made hot on the Sabbath; a. fr.—חֹמֶם טְבִירָה the hot springs of Tiberias, in gen. *natural hot water*, opp. חֹמֶם הָאוּר water heated by fire. Hull. 8<sup>a</sup> (Neg. IX, 1 מִי); a. fr.—*Fem.* חֹמֶה. Makhsh. III, 3 וְ פֶתֶח hot bread.

חָמִי (b. h.; v. Ges. H. Dict.<sup>10</sup> s. v.) *father-in-law, husband's father, wife's father*. Yeb. XV, 7 חָמִי my husband's father. Ib. I, 1 חָמִי his (the *yabam's*) father-in-law. Pes. 87<sup>a</sup> חָמִי בֵּיתָהּ a bride in the house of her father-in-law (after being conducted to the husband's home); a. v. fr.—*Fem.* חָמוֹת q. v.

**חַמָּה** I ch. same. Targ. Gen. XXXVIII, 18. חַמָּהָה (ed. Berl. חַמָּה; oth. חַמָּהָה). Targ. O. ib. 25 חַמָּהָה. Targ. O. Ex. XVIII, 2 חַמָּהָה ed. Berl. (oth. חַמָּה, Y. חַמָּה); a.e.—Y. Ber. I, 2<sup>d</sup> bot. חַמָּה. B. Mets. 74<sup>b</sup> חַמָּה בִּי חַמָּה in the house of *his daughter's father-in-law*. Kidd. 12<sup>b</sup>; Yeb. 52<sup>a</sup> חַמָּה his father-in-law. Ib. 117<sup>b</sup> חַמָּהָה her father-in-law; a. fr.

חַמָּה II pr. n. m. *Hama*, name of several Amoraim. Y. Nidd. III, 50<sup>c</sup> bot. R. H., father of R. Hoshaya.—Y. Peah VIII, 21<sup>b</sup> top; Y. Shek. V, 49<sup>a</sup> bot.; a. e. (v. Fr. M'bo, p. 85<sup>b</sup>).—Ib. 49<sup>b</sup>; Y. Sabb. VI, 8<sup>i</sup>; B. Mets. 86<sup>b</sup>, a. fr. R. H. bar Hānina.—B. Kam. 99<sup>b</sup>; Y. Kidd. III, 64<sup>d</sup>, a. fr. R. H. bar Gurya.—Y. Erub. VII, 23<sup>c</sup>; Bab. ib. 65<sup>b</sup> bot. Ms. M. (ed. חַמָּה, v. Rabb. D. S. a. l. note) R. H. bar Joseph.—Y. Kil. VIII, 31<sup>c</sup> top, a. fr. R. H. bar Ukba.

**חָמַן** *to see*, v. **חָמַן**.

חַמָּה, חַמָּה ch.=h. חַמָּה, *anger*. Dan. III, 13; 19.

**רַדִּישׁ** m. (רַדִּישׁ; cmp. רַדִּישׁ) *radish*. Ab. Zar. 28<sup>b</sup> bot. לחמה וז' לחמה Ms. M. a. Ar. (ed. רַדִּישׁ) radishes are good for fever. Pes. 116<sup>a</sup> וז' קפא רחם וז' קפא against the injurious effects of lettuce apply radishes &c.

**חֶמֶת** f. (b. h.; v. חָמַץ) [*pressed, thick,*] *cream* or *butter*. Ber. 63<sup>b</sup> (ref. to Prov. XXX, 33) חֶמֶת שֶׁל דָּוִד the cream of the Law (sound knowledge). B.Mets. 86<sup>b</sup> בִּשְׁכֹּר חֶמֶת וְדָבָר as a reward for the offer of cream and milk (Gen. XVIII, 8).

**חֲמִיתָא** ch. same. Targ. Prov. XXX, 33, v. **יִתְחַיֵּיתָא**.

**חַמַּד** (b. h.; cmp. חָמַם 1) [*to be hot*,] *to desire, covet; to be carnally excited*. Nidd. 20<sup>b</sup> חַמַּדְתִּי (or חַמִּי *Pi*). I had a desire for his embrace. Midr. Till. to Ps. XIX, 11 מִי חַמַּד which (of the two) holds them desirable; Yalk.

ip. 676 [read]: מִי הוֹמְקֵרִין. Mekh. Yithro, Bahod. s. 8 שְׂאֵתָהּ וְכִּי that you may desire his daughter for your son; ד' בְּרִבּוֹר expressing a desire by words (without thinking of means to obtain the object of his desire). [Ib. ed. Weiss, חֲמוֹד if one desires (what belongs to his neighbor), he will finally covet it (think of means to obtain it). Ib. חֲמוֹד וְכִּי if he covets, he will finally use force and rob. B. Mets. 5<sup>b</sup> לֹא רָלָא חֲתָמוּד v. לֹא; a. fr.—*Part. pass.* חֲמוֹד, f. חֲמוּדָה *desirable, precious*. Pesik. R. s. 36 וְנָאָה ד' precious and fine (of conduct).—Sabb. 88<sup>b</sup> גְּנוּוָה ed., v. חֲמוּדָה.—[2] (=חֲמוֹד) *to produce shrivelling* by heat. Snh. VII, 2 (52<sup>a</sup>) Ar. (ref. to Dan. X, 3; Var. חֲמוֹד).

*Nif.* נִחְמַר 1) *to be desired, desirable.* Tanh. Vayera 5 וְנִחְמַר שָׂאָהָה לְפָנֶיךָ לֵבְךָ that thou art held desirable before the Lord; a. e.—[2) *to be shrivelled.* Hull. III, 3 Ar., Var. נִחְמַר, v. *supra.*]

*Pi.* שפשו . . . מתאוה להן *to covet.* Macc. III, 15 ומתאוה which man longs for and covets.

*Hithpa.* הִתְחַמַּד, *Nithpa.* נִתְחַמַּד (with ל) to be anxious for; to be pleased with. Tanh. Mishp. 17 אֶרֶץ שֶׁנִּתְחַמְּדוּ אַרְבֵּי אֶרֶץ אֲשֶׁר לָהּ a land which all the great men were anxious to possess (Yalk. Jer. 271 שֶׁנִּתְחַמְּדוּ). Koh. R. to IX, 7 מוֹרָאד תוֹרָהוּ הִתְחַמְּדָה thy Creator is pleased with thee; תוֹרָהוּ הִתְחַמְּדָה His law is &c.

חֲמִיד, חֲמִיד ch. same. Targ. Is. I, 29; a. fr.—Part.  
f. חֲמִידָה (חֲמִידָה). Targ. Y. Gen. IV, 1.

*Pa.* חַמֵּיד, חַמֵּיד same, to long. Targ. O. Gen. XXXI, 30  
(חַמֵּיד חַמֵּיד חַמֵּיד).—Nidd. 66<sup>a</sup> bot. חַמֵּיד, v. חַמֵּיד.

*Itkpa*, אִתְקַפּוּ, *Itkpe*, אִתְקַפּוּ same.—Targ. Y. Gen. i. c.—  
Ib. XXVIII, 10.—Y. Taan. III, 66<sup>d</sup> top וְכִי מִתְקַפּוּ being  
desirous to hear her talk. Y. Sabb. VI, 8<sup>c</sup> bot. הוּוּ מִתְקַפּוּ  
וְכִי were anxious to see &c. Koh. R. to IX, 10; a. e.

חַמְדָּה m. (preced.) (*sexual*) *appetite*. Sabb. 152<sup>a</sup>  
חַמְדָּה.

**חֲמִדָּה** f. (b. h.; preced. wds.) 1) same. Sabb. 152<sup>a</sup> (expl. אֲבִינָה, Koh. XII, 5) וְזוֹ that means the sexual appetite; (Koh. R. to l.c. חֲמִדָּה).—2) *desirability, desirable object, precious gift*. Tanh. Sh'moth 29, a. e. דָּבָר שֶׁרוּא וְזוֹ something which is the most desirable of all desirable things. Y. Taan. II, beg. 65<sup>a</sup> וְזוֹ כְּלִי אֲחֵד שֶׁל זֶה the only precious vessel (the Torah) left to us. Sabb. 88<sup>b</sup> וְזוֹ Ms. M. (ed. חֲמִידָה) a reserved treasure (the Law); a. fr.

הַמִּדָּה, v. חֲמִידָה.

**חֲמִידָה**, **חֲמִידָה** ch.=h. חֲמִידָה. Targ Zech. VII, 14;  
Targ. Jer. III, 19. V. חֲמִידָה.

**חַמַּת** *to see*, v. חָמַר.

**חֶמַח** *heat, anger.* Snh. 82<sup>b</sup> 1) (דָּם or חֶמַח; b.h.) f. חֶמַח *anger*, the son of &c. Num. R. s. 20 דָּם לִפְנֵי ה' he became angry at her. Lam. R. I, 6 הֶחֱמָה שֶׁל ה' the anger of the Lord; a. fr.—2) *Hemah*, allegorical name of one of the angels of justice. Ex. R. s. 41, end; a. e., v. אַחַד II.

**תָּמָה** f. (b. h.; חמם) 1) *sun*. Ber. 59<sup>b</sup> בתקופתה ה' the sun starting on his new cycle (of twenty eight years). Num. R. s. 14 ר"ב ה' the twelve solar months. Ned. III, 7 רואי ה' those seeing (or feeling) the sun; 'שהח' ו' . . . שלא נחניך for he meant him whom the sun sees; a. v. fr.—Yeb. VIII, 4, a. fr. ח' סרים ח' a eunuch from the time of seeing the sun, i. e. born without visible testicles; opp. to אדם.—2) *fever*. Sabb. 137<sup>a</sup>, a. e., v. חלץ. Y. Sabb. XIX, end, 17<sup>b</sup>, v. א'תו. Gen. R. s. 19, a. e., v. אבאבית. Y. Sabb. I, end, 4<sup>b</sup> (prov.) פת חמה חממה hot bread has its heat by its side, i. e. eating hot bread causes fever; a. fr.—3) *radish*. Ab. Zar. 28<sup>b</sup> bot., v. חמא.—V. חמת.

**חַמְוִדָּה** ch.=h. חמדה. Targ. Jud. V, 30 (ed. Lag. חמדה).

**חַמְוִדָּה** m. (חמד) *covetous*.—Pl. חמורין, חמורין. Targ. Y. Ex. XX, 14; Deut. V, 18 (ed. Amst. חמד).

**חַמְוִדָּה** v. חמדה, חמד.

**חַמְוִדָּה** &c., v. חמא I.

**חַמְוִדָּה** v. חמלה.

**חַמְוִדָּה** v. חמלה.

**חַמְוִדָּה** v. חמלה.

**חַמְוִדָּה** m., **חַמְוִדָּה** f. (חמם) *heated, rash*.—Pl. חמדיה. Y. Snh. VI, 23<sup>b</sup> bot. ח' ידיו ח' his hands were heated, i. e. he was very severe in executing judgment.

**חַמְוִדָּה** v. חמד.

**חַמְוִדָּה** m. (b. h.; חמק, emp. חמק) *rundle*.—Pl. חמדיה. Yalk. Ex. 370 ח' . . . שתי ידיו ח' two handles (pins) of the shape of two rundles, v. חמק.

**חַמְוִדָּה** c. (b. h.; v. חמר II a. חמר I) 1) [*load-carrier*, emp. חמל] ass. Nidd. 31<sup>a</sup>, v. חמר. Sabb. 152<sup>a</sup> ח' ו' he who rides an ass is a freeman. B. Bath. 143<sup>a</sup> ח' ו' thou and the ass (shall own my property, a form of donation implying a rational and an irrational being).—Bekh. I, 2 ח' ו' if an ass gave birth to &c. Snh. 33<sup>a</sup> ח' ו' thy ass is gone, Tarfon! (I shall have to make compensation for erroneous judgment); a. fr.—2) (emp. various uses of horse) a *contrivance for working-men, rest, jack, stocks* &c. Kel. XIV, 3 נפחין ח' the smiths' ass ('on which the smith sits while using its head as an anvil', Maim.; 'the rest of the bellows', R. S.). Ib. XVIII, 3 ח' ו' a stand on which the bedstead is placed. Gen. R. s. 65, end ח' של חרשים carpenters' sawing-jack (an instrument for torture); Ib. s. 70 (alluding to Prov. XXVII, 22) ח' של חרשים ו' . . . אפי' even if you put the wicked man out of him (sufferings will have no effect on him); Yalk. Kings 201; Yalk. Prov. 961; (Pesik. Shek., p. 15<sup>a</sup> במכחש ח'—Pl. חמורין. Sabb. 112<sup>b</sup>. Gen. R. s. 75; a. fr.—Denom. חמר, חמר.—Fem. חמורה. Tosef. Kil. V, 5.

**חַמְוִדָּה** m., **חַמְוִדָּה** f. (חמר I) *heavy, weighty, important; strict, severe, stringent, restrictive*. Kel. I, 4 ח' ו' the most stringent of all are the laws concerning corpses.—איסור ח'.—Snh. 50<sup>a</sup> ח' ו' death by burning is a severer punishment than &c. Ib. IX, 4, a. e. ח' ו' he suffers the severer penalty of the two. Ab. II, 1 כחמורה as in the observance of a difficult commandment (requiring self-denial); a. fr.—Pl. חמורין, חמורין, f. חמורין. Hull. XII, 5; a. fr.—Y. Snh. X, 28<sup>b</sup> top ח' ו' חמורין של ו' (חומר) the heaviest sins that Jeroboam committed.—דורשי חמורות, v. חומר II. חומר, v. חמורין, חמורין.

**חַמְוִדָּה** v. חמור.

**חַמְוִדָּה** f. (חמר) a *drove of asses*. Gen. R. s. 75, v. חמלה.

**חַמְוִדָּה** f. (b. h.; v. חם III) *mother-in-law*. Yeb. I, 1 ח' ו' the yabam's wife's mother. Ib. XVI, 1 ח' ו' if the childless widow had a mother-in-law abroad (who may have given birth to a son), she need not take it into consideration (and may marry again); a. fr.

**חַמְוִדָּה** ch. same. Targ. Deut. XXVII, 23; a. e.; v. חמלה.

**חַמְוִדָּה** I (emp. חמץ) 1) *to be dark*.—Denom. חמץ. 2) *to be bitter, salty*, v. חמץ.

*Ithpe. חמץ to be inflamed, become pestered*. Sabb. 54<sup>b</sup> Ar., v. next w.

**חַמְוִדָּה** II (emp. חבט) *to knock down*.—Part. pass. חמץ, חמץ *prostrated, kneeling*, (as verb) *to kneel*. Targ. Is. XLVI, 1. Targ. Ps. XCV, 6 חמץ (some ed. חמץ). Targ. Y. Deut. XXVIII, 35 חמץ . . . עבירות (some ed. חמץ incorr.; not עבירות); emp. Targ. Job IV, 4 חמץ [Koh. R. to IV, 9, end חמץ, some ed., read: חמץ]. Targ. Ps. XVII, 13. Ib. XVIII, 40 Reg. (ed. חמץ).

*Af. חמץ same*. Ib. LXXVIII, 31.

*Ithpe. חמץ to knock against, be battered*. Sabb. 54<sup>b</sup> Ms. M. (ed. incorr.) that their tails may not knock against (the rocks &c., Rashi; Ar.: 'may not ulcerate'; v. Syr. חמץ pustula, ulcer, P. Sm. 1303; v. preced.).

**חַמְוִדָּה** v. חמץ.

**חַמְוִדָּה** (Arab. *hama tueri*) [*to surround, guard*, v. חמץ] *to observe, see* (in Y. dialect). Targ. Y. Gen. I, 4 (O. חמץ); a. v. fr.—Targ. Prov. XXIII, 33 Ms. (ed. חמץ).—Y. Peah III, 17<sup>b</sup> bot. חמץ חמץ (חמץ ו' חמץ) come and see. Gen. R. s. 14 חמץ חמץ (חמץ ו' חמץ) that thou shalt see his face in the hereafter; Midr. Till. to Ps. II; Yalk. ib. 621 חמץ (corr. acc.). Ib. חמץ (fr. חמץ) he saw him. Pesik. Eth Korb. p. 57<sup>b</sup> (v. Bub. note 15) חמץ חמץ חמץ did he (Moses) see me (the Lord) eat &c. &c.; Yalk. Num. 776 חמץ did he see Him &c. &c.; a. fr.—Part. pass. חמץ (v. חמץ) *fit, worthy*. Targ. Ps. XV, 1. Ib. LVIII, 2 (ed. חמץ); a. fr.—Fem. חמץ. Targ. Y. Ex. XXII, 16.

*Af. חמץ 1) (followed by מ', emp. חמר) to turn (the*

eye) from. Targ. Prov. XXVIII, 27 (Ar. חמיר, h. text בעלים, v. Syr. חמיר P. Sm. 1017).—2) to cause to see, to show. Targ. Y. Gen. XLI, 28; a. e.—Lam. R. to I, 1 ואחמיר and showed him a measure full of denars. Ib. רבוי and showed him a measure full of denars. Ib. רבוי that all people at me with their fingers.

Pa. חמיר same. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. לי חמיר let me see it (the tooth).

Ithpa. אחרמי, Ithpe. אחרמי to be seen, to appear. Targ. Y. Gen. VIII, 5; a. fr.—[Targ. Ps. XLII, 3 אחרמי Ms. (Ittaf.) I shall appear before (h. text אראה, Var. a. ed. אחרמי)].—M. Kat. 25<sup>b</sup> וכי אחרמי stars were seen in day time. Y. Peah VIII, end, 21<sup>b</sup> חמיר He who sees but cannot be seen. Lam. R. introd. (R. Joh. 1) מחרמי, v. משחרי; a. e.

חמיר, v. חמד.

חמירא f. ch.=h. חמרה. Targ. Am. V, 11 (ed. Wil. חמרה, ed. Lag. חמרה). Targ. Is. XXXII, 12.—Ib. XXVI, 8 חמירא constr.

חמירא, v. אחרא.

חמירא f. (חמיר II, comp. חמירא, a batter of which flat cakes are made, batter-cake. T'bul Yom I, 1. Ib. II, 4; Tosef. ib. II, 2 (ed. Zuck. חמירא, corr. acc.). Maasr. I, 7 חמיר ed. Y. a. Ms. M. (Bab. ed. a. Mish. חמיר) he may put (the oil) on the cake (Maim.: into the pan); Tosef. ib. I, 7; 9 חמיר חמירא ed. Zuck. (Var. חמירא, carr. acc.).—Pl. חמירא. Y. Ter. X, 47<sup>a</sup> bot. חמירא (read: חמירא or חמיר).

חמירא, v. חמירא.

חמירא f. (חמל; comp. Syr. חמל, P. Sm. 1303, sq.) a blanket of thick, coarse stuff. Ned. VII, 3. Ib. 55<sup>b</sup>; Tosef. Sabb. V (VI), 14 חמירא ed. Zuck. (Var. חמירא).—Pl. חמירא. Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14 חמירא (corr. acc.).

חמירא m., חמירא c.=h. חם II, warm, hot, fresh. Targ. I Sam. XXI, 7; a. e.—Y. Shebi. IV, 35<sup>a</sup> bot., a. e. קדרא fresh bread. Erub. 3<sup>a</sup>; B. Bath. 24<sup>b</sup> (prov.) קדרא לא חם.... a pot belonging to two partners is neither warm nor cold. Hull. 6<sup>b</sup> ליכול חם... let the scholar eat fresh food, and I shall be contented with cold; a. fr.—Pl. חמירא hot water (v. חם II). Y. Ab. Zar. IV, 44<sup>b</sup> bot. חמירא wine mixed with hot water. Hull. 46<sup>b</sup>.—Sabb. 55<sup>a</sup> בחי... thy chief (I) shall be punished with cold water, but thy chief's chief (the Resh Galutha) with boiling water (he is responsible); a. e.

חמירא f. (preced.) heat, heated state. Pes. 76<sup>a</sup> חמירא through the heat of the earthen vessel.

חמירא f. pl. (comp. Arab. ḥamām) [dark-colored] a species of doves, ring-doves(?). Gitt. 69<sup>b</sup> (oth. opin. hens).

חמיר m.=חם. Y. Ber. IV, 7<sup>b</sup> top חמיר it is warm in the sun, חמיר in the shade. [Midr. Till. to Ps. XXIV חמיר, v. חמיר.] [ח, pl. of חם II.]

חמיר m. pl. those using such words as ḥamis (חמיר, comp. חמיר, a mockery on Talmudic scholars

using foreign words. Snh. 14<sup>a</sup> לא חמירא... כל מן דין... לא חמירא... Ms. F. a. Ag. Hatt. (v. Rabb. D. S. a. l. note 7; ed. חמירא) such men (as R. Ammi &c.) appoint for us, but do not appoint for us any of those using such words like *sermis* (semis, חמיר) *sermit* (prob. distortion of tremis), *hemis* or *tremis* (comp. Y. Gitt. IV, 47<sup>b</sup> quot. s. v. חמירא). [Oth. opin. v. Rashi, a. Ar. s. v.]

חמירא (=חמיר) fifteen; the fifteenth. Targ. Y. Lev. XXIII, 6. Ib. XII, 4; a. e.—Meg. 5<sup>b</sup> חמירא one observing Purim on the fifteenth of Adar; a. e.

חמירא m. (preced.) the fifteenth. Targ. I Chr. XXIV, 14.

חמירא m. (חמיר) 1) sour. Lam. R. to III, 40, v. חמירא.—2) (Targ. Y. חמירא)=חמיר, leavened (bread). Targ. Ex. XII, 15; a. fr.—Y. Snh. III, 21<sup>b</sup> חמירא they permitted to bake leavened bread on Passover (for the troops).

חמירא, v. חמיר.

חמירא, v. חמיר.

חמיר I m., חמירא f.=h. חמיר 1) loaded. Targ. Y. Gen. XLIX, 14 חמירא loaded with the (knowledge of the) Law.—2) grave, strict, stringent. Targ. Y. Num. XIV, 30.—Hull. 10<sup>a</sup> חמירא regulations concerning health and life are made more stringent than ritual laws; a. fr.—Pl. חמירא restrictions, strict measures. Y. Ab. Zar. II, 41<sup>d</sup> bot. חמירא one of Rab's strict regulations.

חמיר II (חמיר), חמירא m. (חמיר II) strong leaven (h. חמיר). Targ. Ex. XII, 15; a. fr.—Pes. 5<sup>b</sup>, v. חמירא.—Ab. Zar. 66<sup>a</sup> חמירא leaven of barley flour. Men. 43<sup>a</sup>, v. חמירא; a. fr.

חמירא, v. חמיר.

חמירא, v. חמירא.

חמירא m. (b. h.; חמיר) fifth; (sub. יום) the fifth day of the week. Meg. I, 2, sq.; a. fr.—Fem. חמירא. Ib. III, 4 חמירא on the fifth Sabbath; a. fr.—Esp. (Lev. V, 24) the penalty of the fifth part added to the indemnity. B. Kam. 65<sup>b</sup>.—Pl. חמירא. Ib. (ref. to חמירא, Lev. I. c.) חמירא (ed. חמירא) repeated penalties connected with one object of indemnity.

חמירא... שחח... ch. same. Targ. Gen. I, 23 (ed. Amst. שחח...); a. fr.—Fem. חמירא... Targ. Lev. XIX, 25.—Pesik. R. s. 2; (ed. Fr. p. 115<sup>b</sup>) חמירא; ib. (p. 120<sup>a</sup>) חמירא (corr. acc.) the fifth day of the week.—V. חמירא.

חמירא, v. חמירא.

חמירא, v. חמירא.

חמיר (b. h.) [to be warm.] to have compassion. Men. 53<sup>b</sup> (play on חמיר, Jer. XI, 16) חמירא I had mercy on them.

**חָמַץ** (b. h.; cmp. חָמַם [to be hot,] to do violence, to wrong. Snh. 35<sup>a</sup> (ref. to Is. I, 17) אֲשֶׁר חָמַץ וְלֹא חָמַץ

*Nif.* נִפְּלָה לְאוּר וַתֵּחַמְדוּ Hull. III, 3 נִפְּלָה לְאוּר וַתֵּחַמְדוּ If the bird fell into fire, and (on examination after slaughtering it was found that) its bowels were affected by inhaling heat (*Ar., v. חמד*). Gen. R. s. 38, end.

**חַמָּה**, constr. of **חֶמֶה** *heat of*; **מִן** *through the heat of, from the effect of, in consequence of*. B. Mets. VI, 3 **מִן** **הַמַּעֲלָה** overcome by heat through the exertion of climbing up the ascent. Hull. 4<sup>b</sup> **מֵתוּ** **אֶחָיו** **מִן** **מִלְלָה** his brothers had died in consequence of the circumcision.

Nidd. 36<sup>b</sup> מִד' עֲצֵמָה spontaneously; מִד' וְלֹד in consequence of travelling; מִד' אוֹנֵס from an accidental cause; a. fr. — (Also in Chald. phraseology) Targ. II, Esth. VII, 9 מְחַמָּה (ed. Lag. מְחַמָּה) because they take &c. — B. Kam. 114<sup>a</sup> אֵינֶנּוּ רֹאֵי מִמַּחְמָה כל אונסא דאריזא any injury that may arise from his action (of selling). Ab. Zar. 15<sup>a</sup> אֵל מְחַמָּה (the animal) moves at his instance; a. fr.

**חֲמָה** (v. חֲמָה) to get hot, angry. [חֲמָה, to see, v. חֲמָה.]

**Pa.** חֲמָה, **Af.** חֲמָה to make angry. Targ. Prov. XX, 2 מְחַמָּה (Var. מְחַמָּה).

**חֲמָה** pr. n. pl. (b. h.) *Hamath*, a Syrian city, near the later Antiochia. Targ. O. Num. XIII, 21 (Y. אַנְטִיּוֹכְיָא); ib. XXXIV, 8 (Y. שִׁיבְרִיָּא, v. חֲמָה); a. fr. — Num. R. s. 10 (ref. to Am. VI, 2) חֲמָה אַנְטִיּוֹכְיָא that is H. near Antiochia (Yalk. Am. 545 אַנְטִיּוֹכְיָא).

**חַמְמָה** pr. n. pl. (b. h.) *Hammath*, v. חֲמָה.

**חֲמָה** anger, v. חֲמָה.

**חֲמָה** f. ch. = h. חֲמָה. Targ. O. XXVII, 23 (Var. חֲמָה). — Gitt. 67<sup>b</sup> bot. (Ar. חֲמָה), v. חֲמָה I. Kidd. 12<sup>b</sup> חֲמָה; Yeb. 52<sup>a</sup> חֲמָה (corr. acc.), v. חֲמָה; a. fr.

**חַמְמָת, חֲמָת** pr. n. pl. (b. h. חֲמָת; חֲמָת) *Hamm'tha*, [*Hot Springs*], name of several Jewish places, esp. a) *H., near Tiberias*. Y. Meg. I, 70<sup>a</sup> (expl. חֲמָת, Josh. XIX, 35; Bab. ib. 6<sup>a</sup> top חֲמָת וְזִי שְׁבִירָא. Tosef. Erub. VII (V), 2; Y. ib. V, 22<sup>d</sup> bot.; a. e. — b) *H., near Geder*. [Meg. I. c. (expl. חֲמָת, Josh. I. c.) חֲמָת גִּדֵּר Ms. M. 2 (ed. חֲמָת גִּדֵּר.)] Y. Erub. VI, 23<sup>c</sup> bot.; Y. Kidd. III, 64<sup>d</sup> top. — c) *Y. Shebi. VI, 36<sup>c</sup> bot. חֲמָת דִּלְרָחֵל H. near Pella* (v. Neub. Géogr. p. 274). — Lam. R. to I, 16 ד' (Neub. I. c. p. 115 חֲמָת) Emmaus in Judæa. — V. אַמָּאֵס.

**חַמְמָתָן** (v. preced.) pr. n. pl. *Hamm'than*. Meg. 2<sup>b</sup> חַמְמָתָן אַסְפֵּר אַסְפֵּר אַסְפֵּר as far as from H. to Tiberias (one mile). — Lam. R. to I, 16, v. preced.

**חֲמָמָה** m. (v. חֲמָמָה) *irascible*. Targ. Prov. XV, 18; a. e.

**חָן**, v. חָן a. חָן.

**חָן**, v. חָן.

**חֵן** m. (b. h.; חֵן) *grace, favor; loveliness*. Ab. Zar. 20<sup>a</sup> (ref. to חֲנָנִים, Deut. VII, 2) חֵן לֹחֵם חֵן ascribe no gracefulness to them (pay no attention to their beauty). Yeb. 63<sup>b</sup> (quot. fr. Ben. Sira) חֵן coquette. Keth. 17<sup>a</sup>; Shh. 14<sup>a</sup>, v. חֵן. Succ. 49<sup>b</sup> חֵן שִׁירָא עֲלֵי חֵן (Ms. M. 2, v. חֵן) a person that makes a favorable impression on men. Ber. 60<sup>b</sup> חֵן וְחֵן ... לֹחֵן וְחֵן and let me find grace and favor &c. Keth. 77<sup>b</sup> חֵן אִם חֵן מַעֲלָה וְחֵן if the Law makes pleasing those who study it, will it not also protect them? — Y. Gitt. V, 46<sup>d</sup> top חֵן חֵן וְחֵן for the sake of her grace (to raise her estimation in the eyes of men), that people may be anxious to marry her; v. next w. —

Gen. R. s. 34, end חֵן חֵן וְחֵן who made every place attractive to its inhabitants; a. fr. — *Pl.* חֵן חֵן חֵן. Sot. 47<sup>a</sup> חֵן חֵן וְחֵן there are three remarkable favors, the favor in which the inhabitants hold their place &c.; Y. Yoma IV, beg. 41<sup>b</sup>.

**חֵן, חֵן** ch. same. Targ. Prov. XXXI, 30. Targ. Y. Gen. VI, 8. — Yeb. 38<sup>b</sup> (the law is easy in the case of a woman's widowhood) חֵן חֵן in order to make her attractive (v. preced.); [oth. opin.: in order that women may be willing to marry; oth. opin.: in order to maintain pleasantness between husband and wife;] Keth. 84<sup>a</sup>; a. e.

**חֵן, חֵן** m. (חֵן, cmp. חֵן s. v. חֵן) *lap, bosom*. Targ. Is. XL, 11. Targ. II Sam. XII, 3; 8 ed. Lag. (oth. ed. חֵן; Ar. חֵן). Targ. I Kings XVII, 19. — *Cmp.* חֵן.

**חֵן, Pa.** חֵן (denom. of חֵן) to employ the hinga, to dance, play. Targ. Y. Ex. XV, 20. Ib. XXXII, 19.

**חֵן, חֵן** &c., v. sub חֵן.

**חֵן**, v. חֵן.

**חֲנוּתָה** m. (v. חֲנוּתָה) a frequenter of taverns, idler (cmp. חֲנוּתָה). Pes. 110<sup>b</sup>.

**חֲנוּתָה**, v. חֲנוּתָה.

**חֲנוּתָה, חֲנוּתָה** m. (v. חֲנוּתָה) *shop-keeper, salesman; tavern-keeper*. Shebu. VII, 1 חֲנוּתָה וְחֵן חֵן חֵן and the store-keeper swears to the correctness of his book account. Kidd. IV, 14 חֲנוּתָה חֲנוּתָה the trade of a shepherd or tavern-keeper; Y. ib. 66<sup>c</sup>; Treat. Sof'rim XV, 10; a. fr. — *Pl.* חֲנוּתָה. Y. M. Kat. III, 82<sup>b</sup> bot. חֲנוּתָה שְׁנֵי חֲנוּתָה two shop-keepers (in the same shop). — *Fem.* חֲנוּתָה. Keth. IX, 4 חֲנוּתָה חֲנוּתָה if one appoints his wife to be his sales-woman.

**חֲנוּתָה** pr. n. m. חֲנוּתָה Ben-Hānoya. Pesik. Bahod., p. 105<sup>a</sup>; Gen. R. s. 31 a. Yalk. Ps. 876 חֲנוּתָה (corr. acc.).

**חֲנוּתָה, חֲנוּתָה**, sub חֲנוּתָה.

**חֲנוּתָה** f. (b. h. חֲנוּתָה; חֲנוּתָה) *inauguration, dedication, festival of dedication*; esp. *Hānuckah*, the eight days' feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes, lasting from the 25<sup>th</sup> of Kislev to the second (or third) of Tebeth. Sabb. 21<sup>b</sup> חֲנוּתָה מֵאָה why dedication ceremonies (illumination)? Ib. חֲנוּתָה חֲנוּתָה the proper observance of H. (illumination). Ib. חֲנוּתָה חֲנוּתָה the lights kindled on H. — Pesik. R. s. 2 חֲנוּתָה חֲנוּתָה the dedication of heaven and earth (by illumination, ref. to Gen. I, 18); חֲנוּתָה חֲנוּתָה the dedication of the wall of Jerusalem (Neh. XII, 27); חֲנוּתָה חֲנוּתָה the dedication (illumination) instituted by the Asmonean priests; a. fr. — *Pl.* חֲנוּתָה. Ib.

**חֲנוּתָה, חֲנוּתָה** ch. same. Targ. Num. VII, 84. Targ. Ps. XXX, 1; a. e. — Y. M. Kat. III, end, 83<sup>d</sup>. Sabb. 45<sup>a</sup>,



**רחמן** m. (b. h.; רחמן) *merciful, gracious* Sabb. 133<sup>b</sup>.

דאָפּן, v. דאָפּן.—[דאָפּן, or דאָפּן pr. n. pl., v. 3.) דאָפּן]

חֲבִיבָה I m. 1) part. pass. of חִבְּבָה.—2) (v. next w.) *supplied with an application of Henna*; [oth. opin.: *mercifully protected*]; fem. חֲבִיבָה, pl. חֲבִיבוֹת. Sabb. V, 4 (expl. ib. 54<sup>b</sup> *a compress dipped in oil*; Y. ib. 7<sup>c</sup> top *a wool-cap*; oth. opin., v. next w.). [Ms. Maim. חֲבִיבוֹת, quot. Löw Pf. p. 213.]

**חֲנִינִי** II or **חֲנִינִי** (**יִחְנִינִי**) *Henna, Alcanet*, a plant of the leaves of which a paste is made for dyeing nails, hair &c. Sabb. 54<sup>b</sup> (ref. to חֲנִינִי, v. preced.) there is a tree in the sea-towns (Cyprus), וְרִי שְׂמוֹ רֹכ' ed. (Ms. M. **יִחְנִינִי**) its name is h., and a chip thereof is taken and put into the nostrils (of the sick ewe), that it may sneeze and be released of the worms in the head (v. Löw Pfl. p. 213 a. quotations).—Y. ib. V, 7<sup>c</sup> top it is a root וְשִׁמְרָה **יִחְנִינִי** its name is *yahnunah*.

III pr. n. m., v. חֲכָמִים.

הַנְּזוּרִי, v. חֲנוּנִי.

**הַנִּפְתָּ** f. (b. h. הִנֵּף, some ed. הָנֵף; חָנַף; חִנְיָה; חִנְיָה) 1) *hypocrisy, dishonesty, flattery*. Sot. 41<sup>b</sup> אִם שֵׁשׁ בִּי הָאֵם a man in whom there is insincerity. Ib. אֲגִרְפָּה שֶׁל ד' the power of flattery (towards Agrippa). Ib. 42<sup>a</sup> עֵרָה . . . ד' a community in which insincerity (flattery to power) prevails. Snh. 52<sup>a</sup> לָקְרָה לְקֶרֶן ד' בְּשִׁבְרֵל ד' because they flattered Korah. Kidd. 49<sup>b</sup> וְנִסְתָּר ד' cringing submission (to power) and haughtiness (towards the weak); a. e.—2) *faithlessness to religion, apostasy*. Gen. R. s. 48, beg. כָּל ד' הָאֵם where the root חָנַף is used in the Bible, it means heresy; Yalk. Is. 304.

**חֲנִיכָא**, חֲנִיכָא ch. same. Targ. Jer. XXIII, 15.

**חֲנוּקָה, חֲנוּקָה** m. (חָנַק) *strangler, fighter*. Gen. R. s. 78, beg.; Cant. R. to I, 2, a. e. סָבַר רַ' strangler, doest thou mean to choke me, i. e. do you think you can embarrass me with your arguments?

**חֲנוּת** f. (b. h.; חֲנָה) *tent*, esp. *tradesman's shop, tavern, meat-market* &c. Tosef. Pes. I (II), 19; Pes. 31<sup>b</sup>. Ab. III, 16 חֲנוּתוֹ הָיָה פְּרוּחָהּ the shop is open, the shop-keeper gives on credit, i. e. man has free volition and Providence is long-suffering &c.—Gitt. 67<sup>a</sup> מִיּוֹנָה ד' well-stocked shop (a man of vast learning and readiness), v. יוֹן. Toh. VI, 3 שוּרֵי מֵאָה ד' ed. Dehr. (ed. שוּרֵי מֵאָה ד'; a. fr.—*PL*, חֲנֵי תַנְיִינֵי. Ib.—B. Mets. 88<sup>a</sup>, v. הֲיֵינִי 3). Hull. 95<sup>a</sup> וְכ' חֲנוּתֵי חֶמֶץ if there are nine meat-shops (in one market) all of which sell &c.; Pes. 9<sup>b</sup>; Nidd. 18<sup>a</sup>; Keth. 15<sup>a</sup>. Sabb. 35<sup>b</sup> שֵׁנִי לְהַבְשִׁיל מֵלֶאכֶל מִדֶּגֶר וְחֲנִיּוּתָהּ Ms. M. (ed. (לְהַבְשִׁיל עֵיר וְחֲנִיּוּת) the second signal was given to stop work in the town and in its shops. Ib. וְנִנְעְלוּ הָחֵד' and the stores were closed. Ib. 15<sup>a</sup> לָהּ בֵּרָה . . . גִּלְחָה the Sanhedrin were removed from the Temple and held their meetings in the market; (Ab. Zar. 8<sup>b</sup> בְּחִנּוּת) ; a. fr.

**חמרתא** ch. same. B. Mets. 60<sup>a</sup> **חמרא מדה** wine from

the shop; a. e.—*Pl.* תְּנוּאָה, תְּנוּיָה, תְּנוּאָה. Targ. Jer. XXXVII, 16; a. e.—Sabb. 32<sup>a</sup>, v. בְּתִיבָא L. B. Bath. 68<sup>a</sup>. Y. Peah I, 16<sup>a</sup> a. e. [read:] הִנֵּי בִרְתֻנָּאֵי וכו' the shops (tradesmen) of Bashan. [Y. Ber. VI, 10<sup>a</sup> top בִּי דוּ, v. חֲרוּתָא.]

**תָּנַם** (b. h.) 1) *to assume shape, form a texture*; (of trees) *to show a distinct shape of fruits, to form fruits*; (of fruits and leaves) *to assume a distinct shape* (v. תִּנְתָּנָה). R. Hash. 14<sup>b</sup> אֶתְרוֹג שֶׁתָּנַם פִּירוֹתָיו Ms. M. (ed. פִּירוֹתָיו) an Ethrog-tree whose fruits were formed before the fifteenth of Shebat. Ib. אֵילָן שֶׁתָּנַם a tree whose fruits &c. Y. Shebi. V, beg. 35<sup>d</sup> אֵילָן שֶׁנֶּחֱדָה a tree which formed fruits. Tosef. ib. IV, 20; a. fr.—2] *to be handsome*; (Arab.) *to be red*,] *to make handsome, or fragrant, esp. to embalm*. Gen. R. s. 100.

**חָנַם** ch. same, *to embalm*. Targ. O. Gen. L, 2 (Y. בסם); a. e.—Taan. 5<sup>b</sup> תָּנְמוּ חֲנִמִּיָּא . . תְּנִי בְּכִי was it for nothing that . . . the embalmers embalmed (Jacob)?

**חִנְמָה** m., **חִנְמָה** f. (preced. wds.) *formation of fruits or leaves*. Y. Shebi. IV, end 35<sup>e</sup>, a. e. שְׁלִישׁוֹן הָיָא their formation of chains is what in other trees is the formation of fruits. Ib. V, beg. 35<sup>d</sup> חִנְמָה עֲקֵרְתָּה thou disregardest the time of its formation. Y. Maasr. V, 51<sup>d</sup> bot. כְּדוּ וְהִשְׁרֵשָׁה as regards the law regulating the tithes according to the time of the formation of fruits and of taking root.—R. Hash. 15<sup>b</sup> לְשִׁבְעִיעִתָּה אַחֵר חִנְמָה for the laws concerning the fruits of the Sabbatical year the formation of fruits is the deciding mark. Ib.\* (in Chald. diction) וְיִלְךְ בְּרֹדֶה be guided by &c. Men. 69<sup>a</sup> וְפִירָא הָיָא the formation of the fruit, רִלְלָה הָיָא the formation of the texture of leaves; v. חִנְצָה.

**חֶמֶט** m. (חֶמֶט) *embalmer*.—*Pl.* חֶמְטִים. Taan. 5<sup>b</sup>,  
v. חֶמֶט.

תְּנִיטָא, תְּנִיטִין. *Pl.*—תִּנְטָא=חִינִי, חֲנִימָא. Targ. Y. Ex.  
XXIX, 2. Targ. Job XXXI, 40; a. e.

חֲנֻכָּה, v. חֲנֻכָּה.

חֲנֻכָּה v. חֲנֻכָּה, חֲנֻכָּה.

**חָנָה** (b. h.; emp. גני) [*to be covered, surrounded,*] *to encamp, rest.* Num. R. s. 11 (ref. to ויחנך, Num. VI, 25) **חָנָה ה' אִתְּךָ** the Lord have His tent with thee. Lam. R. introduct. (R. Nahm.) (ref. to Is. XXIX, 1) **שָׁחַבָה** where David (lawfully) resided, v. אֶחָדָה. Ib. (R. Alex. 1) **וְהָיָה כִּי יִחַן בְּחַיִּים** they moved in discord and encamped in discord; Mekh. Yithro, Bahod., s. 1; Lev. R. s. 9; a. fr.—Apocop. form: **חָנָה** (as if from חָנָה). Midr. Till. to Ps. LXXXVIII, 47 (**בְּחַיִּים** ib.) **הָיָה כִּי יִחַן** he (the locust) came, encamped, cut; (Tanh. Vaëra 14 **בְּחַיִּים**); Ex. R. s. 12 interpol. from Midr. Till. l. c. (**חָנָה**).

*Hif.* הִחְזִיקָה to cause to rest. Fut. apocop. יִחְזֵק. Y. Taan. III, 66<sup>c</sup> (play on יִחְזִיקָה, Num. XXXV, 38) דָּם יִחְזֵק אֶת יְיָ bloodshed causes the anger (of the Lord) to rest upon the ground (rain being withheld); Sifrē Num. 161, Yalk. ib. 788 יִחְזֵק (corr. acc.).

**חניא** ch.=h. חנייה. Targ. Y. Num. XIII, 19 their encampment.—Lam. R. introd. (R. Nahm.) לא ח' ליה בה וכו' (not ח' ליה; some ed. חנייה h. form) where none but David had a right of encampment.

**חניית** v. חניא.

**חנפא** m. pl. (b. h. חנפים; חנש; חנש) embalming. Targ. O. Gen. L, 3.

**חניא** v. חניא.

**חנייה** f. (חנה) encampment, rest; opp. נסיעה. Y. Erub. VI, 22<sup>a</sup> bot. בחנייה in the order of their encampment. Men. 95<sup>a</sup> בחנייה Ms. M. (ed. incorr. חנייה) when they were at rest. Sot. 34<sup>b</sup>.—Esp. right of colonization, acquiring property. Ab. Zar. 20<sup>a</sup> (ref. to חננים, Deut. VII, 2, as if חננים) לא תתן להם ח' וכו' (חננים) give them no chance of acquiring property (sell them no trees in the ground); Yalk. Deut. 845.

**חנין** v. חנן.

**חנן** m. (חנן) educator, father. M. Kat. 25<sup>b</sup> Ms. M., v. next w.

**חניכה** f. (חנה) [rubbing the infant's palate with a chewed fig, v. Fl. to Levy Talm. Dict. II, 206,] the name given to the child by the person rubbing is palate; in gen. surname. Gitt. IX, 8 כרב חניכה וחינה in the letter of divorce his and her family names are written. Ib. 88<sup>a</sup> חניכה אבות the surname of ancestors. Taan. 20<sup>b</sup>; Meg. 28<sup>a</sup> I never called my neighbor חניכה (Ar.) by an opprobrious surname given him by myself or, as others relate, by his by-name (which others had given him); ed.: בחניכה וא"ל בחניכה by his *hakhina* (v. חניכה); some say, (Rab Ada used the expression) *hānikha*. M. Kat. 25<sup>b</sup> בעת חניכה אבד חניכה (Ms. M. 2) at the time when he was to receive his name (when his palate was rubbed) died he who was to rear him (his father); (ed., v. חניכה II). Gen. R. s. 43, beg. (expl. חניכה, Gen. XIV, 14) בעלי חניכה וכו' those bearing his name, their name being Abraham, like his own.

**חניכיים** I m. du. (חנה; cmp. חניכה) palate and tongue, contrad. to teeth. Hull. 103<sup>b</sup> חנה בין הח' in the posterior part of the mouth, i. e. if he spit out the forbidden foot just before swallowing.

**חנין** m. (חנן) he who bestows love, affectionate father. M. Kat. 25<sup>b</sup>, v. חנינה II.

**חנין** II pr. n. m. *Hannin*. M. Kat. 25<sup>b</sup>, a. e., v. חנן.

**חנינה** I pr. n. m. *Hānina*, name of several Tannaim and Amoraim. *H. b. Antigonus*: Tosef. Arakh. I, 15 (ed. Zuck. (חנינה); Arakh. II, 4 (10<sup>a</sup>) Talm. ed. (Mish. חנינה). Tem. VI, 5 חנינה; Tosef. ib. IV, 10 חנינה. Nidd. 52<sup>a</sup>. Bekh. VI, 3; a. fr. (v. Darkhe Mish. p. 128).—*H. b. Gamliel*: Macc. III, 15 (23<sup>a</sup>) Ms. M. (ed. חנינה). B. Bath. X, 1. (Tosef. Yoma I, 6 חנינה; Sifra Emor ch. I, Par. 2, a. e. חנינה). Snh. 111<sup>a</sup> חנן גמלא (v. Rabb. D.

S. a. l. note).—Nidd. 8<sup>a</sup> (v. Darkhe Mish. p. 130).—*H. b. Hākhinai*: Kil. IV, 8 (Ms. M. a. Y. חנינה, v. Rabb. D. S. a. l. note). Men. 62<sup>a</sup>; a. e. (mostly חנינה).—*H. b. S'gan hak-Kohanim* (v. סגן). Eduy. II, 1; a. fr. (v. Darkhe Mish. p. 59, sq.).—Rabbi H.: Sabb. 59<sup>b</sup>; a. fr. (v. Frank. M'bo, p. 86<sup>b</sup>, sq.).—Other Amoraim by that name, v. Frank. l. c. 87<sup>b</sup>, sq.—Snh. 98<sup>b</sup>, v. next w.

**חנינה** II f. (b. h.; חנן) 1) *mercy*. Gen. R. s. 78; s. 92 'וכ' חננו we find *grace* applied to the eleven tribes (before Benjamin was born; Gen. XXXIII, 5).—2) *caressing* (of the new-born child). M. Kat. 25<sup>b</sup> (play on Hannin) בעת חנינה אבד חנינו (v. חנינה) at the moment of his receiving caresses died he who was to caress him.—3) (name of fiction, v. preced.) *Hāninah* (Love). Snh. 98<sup>b</sup> חננו ר' חנינה אמר ח' שמי the disciples of R. H. said, the Messiah's name is H.

**חניניה** Targ. Y. II Deut. XXXII, 24 some ed., read: חניניה.

**חניססא** m. pl. 1) *gauzy dresses or veils*. Targ. Is. III, 19 (ח. text רעל).—2) *obscene statutory devoted to the Sun* (ח. חניססא). Targ. O. Lev. XXVI, 30. Targ. Ezek. VI, 4; 6. Targ. Is. XVII, 8; a. e. [In various ed. our w. is written חניססא in two words, also חניססא. Our w. seems to be a derivative of a stem חנס, with anorganic נ, having the meaning of nakedness, shame. (cmp חסיר I, חסר, חסם).]

**חניף** v. חנף.

**חניפא** v. חנפא.

**חניקא** v. חנקא.

**חניקה** f. (חנק) death by strangulation. Y. Snh. VII, beg. 24<sup>b</sup>, v. חנק.

**חנית** f. (b. h. חנה to bend, v. Ges. Thes. s. v.) spear. Yalk. Job. 927.—Pl. חניתות. Ib. Gen. 133.

**חניתא** pr. n. pl. *Hānitha*, a place in the district of Tyre. Tosef. Shebi. IV, 9 חניתא וכו' ארניה Upper and Lower H.; Y. Dem. II, 22<sup>d</sup> חניתא וכו' חניתא (corr. acc.).

**חנף** (b. h.; sec. r. of חנף) to rub, polish, finish; trnsf. to train; to dedicate.

Pi. חנף to train, initiate (a child); to inaugurate, prepare for office; to dedicate. Y. Yoma I, 38<sup>b</sup> top . . . חנף as the Highpriest's inauguration lasted seven days (Lev. VIII, 33, sq.), so is the Highpriest prepared for the service of the Day of Atonement seven days. Naz. 29<sup>a</sup> חנף במוצאי חמץ in order to initiate his son into the performance of religious duties. Yoma VIII, 4; Tosef. ib. V (IV), 2 חנף חנף you must train them gradually (to fast on the Day of Atonement) a year or two before religious maturity.—M. Kat. I, 6 חנף חנף you may finish up the excavated chambers; v. חניפה; a. fr.

Pu. חנף, חניתא, חניתא, חניתא to be inaugurated, to be dedicated. Yalk. Prov. 964 חנף חנף; 61\*

Pesik. Bahod., p. 101<sup>a</sup> וְכִי יִצְחָק נִתְחַד Isaac was initiated into the covenant on his eighth day. Sifra Vayikra, Hoba, ch. III, Par. 3 שֶׁרָחֲמָהּ הַמִּזְבֵּחַ וְכִי that the altar must be dedicated by offering frankincense. Zeb. 40<sup>b</sup>; a. e.

**חֲנֻכָּה, חֲנֻכָּה** ch. same. Targ. O. Deut. XX, 5; a. e. **Pa.** חֲנֻכָּה, **At.** חֲנֻכָּה same. Ib. חֲנֻכָּה (ed. Berl. חֲנֻכָּה); **Pe.** Targ. Y. I, II Deut. XXXII, 3 (sanctified his mouth); a. e.

**חֲנֻכָּה**, v. חֲנֻכָּה.

**חֲנֻכָּה**, v. חֲנֻכָּה.

**חֲנֻכָּה**, v. חֲנֻכָּה.

**חֲנֻכָּה** m. (b. h.; חֲנֻכָּה) *gratuitous act, favor*, mostly adv. gratuitously; for no reason. Ex. R. s. 41 בְּרָא ה' לִי בְרָא ה' hast thou created me for no purpose?—B. Kam. 92<sup>b</sup>, a. e., וְיָרִיד. Ex. R. s. 28, beg. ח' he took it gratuitously. Num. R. s. 1 וְכִי מִזֶּה אֵלֶּי ה' וְכִי as these things (fire, water &c.) are free to all &c.—**מִתְחַנֵּחַ** ח' an undeserved gift. Ib. s. 11; a. fr.—**שִׂנְאָה חֲנֻכָּה** *gratuitous hatred, hostility without cause*. Sabb. 32<sup>b</sup>; a. fr.

**חֲנַמְאֵל** (b. h.) pr. n. m. *Hanameel*, 1) cousin of Jeremiah. Meg. 14<sup>b</sup>; a. e.—2) H., the Egyptian, a High-priest. Par. III, 5.

**חֲנַמְלָה** m. (b. h.) *beetle*, prob. a species of locusts. Yalk. Ex. 185, quot. fr. Tanh. (ed. Bub., Vaëra 19) כִּדְ הַחַל הָיָה יוֹרֵד the hail came down formed like the *hānāmāl*, as it says (Ps. LXXVIII, 47) &c.—Midr. Till. to Ps. l. c., v. חֲנָה.

**חֲנָן**, Y. Peah I, 16<sup>b</sup> קִיִּימִין מִזֶּה ח' read, as Y. Snh. X, beg. 27<sup>c</sup>, מִזֶּה ח' Syr., rare form; v. P. Sm. 250 s. v. אֲנָח.

**חֲנֻן** (חֲנֻן) (b. h.; cmp. גָּנָן) [to cover, surround,] to caress, grace, favor. Sabb. 104<sup>a</sup> (in children's acrostics) וְחֲנֻן אֵין אֵין sustains and graces thee. Num. R. s. 11 (ref. to Num. VI, 25) בְּנֵי חֲנֻן אֵין אֵין may He favor thee with (good) children. Ib. (quot. from daily prayers) thou graciously endowest man with knowledge. Ib. עֲתִיד חֲנֻן לְאָדָם the Lord will in due time protect them. Sifré Num. 41 חֲנֻן לְאָדָם may He grace thee by enabling thee to study the Law. Pesik. Asser, p. 97<sup>a</sup> (ref. to Mדרון, Prov. III, 9) מִמֶּה שֶׁחֲנֻן מִדֶּה ח' out of what He has endowed thee with; a. fr.—[Midr. Till. to Ps. LXXVIII, חֲנֻן, v. חֲנָה.]—**Part. pass.** חֲנֻן, pl. 1) *graced, endowed*. Num. R. l. c. (ב) חֲנֻן endowed with knowledge. Pes. 87<sup>a</sup> בְּנֵי חֲנֻן children of thy favored ones, Abraham &c. (Ms., v. בְּנֵי).—2) *bandaged*. Pl. fem. חֲנֻנִית. Sabb. V, 4, v. חֲנֻן I, 2.

**Nif.** חֲנֻן to be shown favor. Deut. R. s. 7 (ref. to Is. XXVI, 10) חֲנֻן לִי אֵין אֵין but if he has learned ..., he will be shown no favor (will not be forgiven).

**Hithpa.** חֲנֻן to bend one's self, to supplicate (v. חֲנֻן). Deut. R. s. 2, beg. חֲנֻן, v. חֲנָה. Ib. חֲנֻן (חֲנֻן) he began to pray; a. fr.

**Hithpol.** (fr. חֲנָה=חֲנֻן) to come to rest, to be collected. Ber. 30<sup>b</sup> (adopting the expression in conformity with יִצְחָק, Deut. III, 23) until his mind be collected again (for prayer), v. חֲנָה.

**חֲנֻן, חֲנֻן** ch., pret. חֲנָה same. Targ. O. Gen. XXXIII, 5. —Targ. O. Ex. XXXIII, 19 אֵין חֲנֻן. Targ. Jud. XXI, 22 חֲנֻן ed. Lag. (oth. ed. חֲנֻן) be gracious to them.—Pes. 110<sup>b</sup> (in an incantation) וְכִי אֵין חֲנֻן אֵין while He graced me and yourselves, I had not come to that (v. Ar. s. v. ח' 8, a. Rabb. D. S. a. l. note for var. lect.).

**חֲנָן** (b. h.) pr. n. m. *Hanan*, name of several Tannaim and of several Amoraim, esp. H., one of the Justices of Peace in Jerusalem, v. אֲרָמִין. Keth. XIII, 1. Y. ib. 35<sup>c</sup> a. fr.—**H. the Egyptian**: Snh. 17<sup>b</sup>; a. e.—**H.** (interch. with חֲנֻן). M. Kat. 25<sup>b</sup> וְכִי אֵין חֲנָן (Ms. M. חֲנֻן) they gave him the name of H. from his father (Hanan).—Y. Yeb. XI, 12<sup>a</sup> top (ed. Krot. חֲנָן). Y. Sot. VII, 21<sup>d</sup> bot. חֲנָן.—Y. Ber. IV, beg. 7<sup>a</sup> אֵין ח' בר אבא (ח' בר ר' ח'); Y. Pes. IV, 31<sup>a</sup> חֲנָן; a. oth.—V. Frank. M'bo p. 8.

**חֲנָנָה, חֲנָנָה** m. ch.=h. חֲנָן. Targ. Ex. XXII, 26. Targ. Ps. CXI, 4 (ed. Lag. חֲנָנָה); a. e.

**חֲנַנְאֵל** (b. h.) pr. n. m. *Hananeel*. Y. Keth. XIII, 35<sup>d</sup> top; a. e.

**חֲנַנְיָה, חֲנַנְיָה** (b. h. חֲנַנְיָה, חֲנַנְיָה) pr. n. m. *Hanania*; 1) H., one of the Babylonian exiles at the Babylonian court. Sabb. 67<sup>a</sup> וְכִי אֵין חֲנַנְיָה the fire prepared for H., Mishael and Azariah. Snh. 93<sup>a</sup> חֲנַנְיָה וְכִי as I tested H. &c.; a. v. fr.—2) several Tannaim and Amoraim (interchanging with חֲנָנָה q. v.); esp. **H. b. 'Akashia**: Macc. III, 16. Tosef. Shek. III, 18.—**H. b. T'radion**, a martyr of the Adrianic persecution. Tosef. Kel. B. Kam. IV, 17. Ab. Zar. 17<sup>b</sup>, sq. (חֲנַנְיָה). Taan. 16<sup>b</sup>; a. fr.—**H. b. 'Akabia**: M. Kat. 21<sup>a</sup>; (Keth. VIII, 1, a. fr. חֲנַנְיָה); a. e.—**H., 'the Haber of the Rabbis'**. Y. Ter. VIII, 45<sup>c</sup>; (Y. Ber. I, 2<sup>c</sup> top. חֲנַנְיָה); a. fr.—Other Amoraim by that name, v. Frank. M'bo, p. 88<sup>b</sup>, sq. חֲנַנְיָה pr. n. pl. *K'far Hanania* in Galilee. Shebi. IX, 2; a. fr.

**חֲנָה**, v. חֲנָה.

**חֲנַנְיָה, חֲנַנְיָה**, v. חֲנַנְיָה.

**חֲנָה, חֲנָה** (b. h.) [to bend, decline from the right path.] to be insincere, to flatter; to show favor in court; to deceive. Der. Er. Zuta ch. II וְכִי אֵין חֲנָה I will flatter (lower myself before) this one that he may give me to eat &c.

**Hif.** חֲנָה same. Sot. 41<sup>b</sup> וְכִי חֲנָה thy flattered Agrippa (saying to him, 'Thou art our brother'). Ib. חֲנָה חֲנָה it is permissible to flatter (submit to the power of) the wicked &c. Y. Ber. VII, 11<sup>c</sup>. Pesik. R. s. 25 (ref. to Is. XXIV, 5) חֲנָה חֲנָה men deal insincerely with one another; וְכִי חֲנָה חֲנָה and he puts him (the priest or Levite) off with deceptive intent, and says &c.; a. fr.

דאָס'... לאַ תַּפְּסִי Pa. ch. same. M. Kat. 17<sup>a</sup> לֹא תִפְסֵנִי not even a man like thee did I flatter. Shebu. 30<sup>a</sup> לֹא תִפְסֵנִי that I should favor him in court?—Keth. 84<sup>b</sup> מִתְּפַסְּרֵהוּ would you favor them?; ib. 63<sup>b</sup> מִתְּפַסְּרֵהוּ (Af.) would you favor him?—Pesik. Asser, p. 98<sup>a</sup> (ref. to Is. XXIV, 5) אַתָּה סוֹבֵר מִתְּפַסֵּף לָהּ וְהִיא מִתְּפַסֵּף לָךְ thou meanest to deceive it (the land by withholding the tithes, v. preced.), but it will disappoint thee; Tanh. R'eeh 14 אַתָּה כֹּבֵד מִתְּנֵה וְכ' (corr. acc.).

*Af.* אֲחֵרִי same, v. supra.

**חֲנִיף** m. (b. h.; preced. wds.) *hypocrite, flatterer; faithless, arbitrary, fickle*. Esth. R. to I, 1 (ref. to Job XXXIV, 30) וְכִּי בִשְׁעָה שֶׁהַמֶּלֶךְ ה' וְכִּי when a king is arbitrary and rules tyrannically &c. Ib. שֶׁהָיָה ה' וְכִּי for he (Ahas-verus) was arbitrary, for he put to death &c.—**חֲנִיפִים**, **חֲנִיפִין**, **חֲנִי**. Tosef. Yoma V (IV), 12; Yoma 86<sup>b</sup> מִפְּרִסְמִין **חֲנִי**, **חֲנִיפִין** you may expose the hypocrites to prevent defamation of the divine Name. Koh. R. to IV, 1 חֲנִיפֵי הַדֹּרֶה pretenders of scholarship. Sot. 42<sup>a</sup>; Treat. Der. Er. ch. II. Ib. חֲנִיפֹת (masc., v. מְסֹרֶה); a. e.

**חִנֵּפָא, חִנֵּפָא** ch. same. Targ. Is. X, 6.—Esth. R. to I, 1 מִלְכָּא ד' an arbitrary King, v. preced.—**חִנֵּפִין**, חִנֵּי' Targ. Is. IX, 16.

חֲנוּכָּה, v. חֲנוּכָּה.

חָנֵק (b. h.; cmp. חָנַק, עֵנַק, אָנַק, [to press,] to seize by the throat, to choke. Tosef. Sabb. III (IV), 6 **חֻנְקִין בשבת** you must not press (the jugular veins, to relieve from belly-ache) on the Sabbath; v. infra *Pi*.—B. Bath. X, 8 (175<sup>b</sup>) **וְכ' הָרַר הַחֻנְקָה אֶת וְכ'** if one seizes a debtor by the throat (threatening violence). Ib. 176<sup>a</sup> **בְּחֻנְקָה** in the case of one being threatened (and another pledging himself for him). Sabb. 57<sup>a</sup> **אִין אִשָּׁה חֻנְקָתָהּ וְכ'** a woman will not choke herself (will not tie a band around her neck so closely that no water could get under it when bathing); ib.<sup>b</sup> **אִשָּׁה ד' וְכ'** a woman does tie a chain closely in order to appear fleshy. Gen. R. s. 34 (ref. to **וְהָרַר בָּאֵרֶם** Gen. IX, 6) **אִתָּהּ הַחֻנְקָה** (the gentile is guilty of bloodshed) even if he only chokes a man ('shedding the blood of man in man'); Y. Kidd. I, 58<sup>a</sup> top **בְּחֻנְקָה מִפְּנֵי עֲצָמוֹ** (read: **מִמּוֹנוֹ**) when he merely chokes him to take his money; a. e.—Esp. to *strangle to death*. B. Kam. 47<sup>b</sup> **ד' אִתָּהּ עֲצָמוֹ** (the ox) strangled himself (by being caught in a rope). Y. Sot. IX, 28<sup>c</sup> **נִמְצָא חֻנְקָה** if he was found strangled; a. e.—Trnsf. to *produce anguish, agony*. Hull. I, 2 **מִפְּנֵי שֶׁחָן הַחֻנְקִין** because they (a saw &c.) cause agony as if by choking (instead of cutting).—[Kidd. 62<sup>a</sup> (ref. to Num. V, 19—20) according to R. Me'ir (who says that a condition is not valid unless both the negative and the positive alternatives are stated) **חָנֵקִי מִיָּבֵשִׁי לִיָּהּ** it ought to have been added (to vers 20) 'die in agony'. א"ר תַּנְחוּם הִנְקִי א"ר תַּנְחוּם הִנְקִי said R. T. it says (verse 19) *hnki* (which may be read *hinnaki* for the one alternative and *hinki* for *hinki* for the other); Ar. reads **וְהִנְקִי**, v. נָקִי.]

*Nif.* 1) *נָתַחַק* (1) *to be strangled*. *Snh.* XI, 1 (84<sup>b</sup>) *הַנִּתְחַקִּין* those sentenced to death by strangulation. *Pes.* 112<sup>a</sup>  
*לִיתְחַק*, v. *אֶרֶץ*.—2) *to feel like choking, to be sorry* (cmp.

אֵינְךָ). Cant. R. to IV, 12 רואה ו'... the seller sees it and grieves (over his loss); Yalk. Ex. 225 Mekh. B'shall. s. 1 ליתנך.—[Sabb. 66<sup>b</sup>, v. infra.]

*Pi.* 1) *to squeeze in, immature.* Pirké d'R. El. ch. XLVIII; Yalk. Ex. 169 *מִתְקַרְקֵר אֶת יִשְׂרָאֵל בְּכִי* pressed Israelites between the walls (having mingled their bodies with the clay).—2) *to strangle.* Tosef. M. Kat. I, 5 *מִתְקַרְקֵר בִּי* (M. Kat. 6<sup>b</sup> *מִתְקַרְקֵר*) the aunts choke each other to death.—3) *to press the throat, to squeeze the jugular veins* (an operation applied in cases of abdominal affection, Ar. s. v. *חִנֵּק*; *to reset a laryngeal muscle or ring*, Rashi; oth. defin., v. Ar. s. v.). Sabb. 66<sup>b</sup> *לְתַקֵּן* to perform the operation (Rashi a. Ar. ed. Koh. *לְתַקֵּן* to have the operation performed).

**חנק** ch. *to strangle*. Targ. II Esth. I, 3.—Keth. 60<sup>b</sup>  
**וְהִנְקִיָּהּ** she choked her child to death; **וְהִנְקוּ** . . . **דְּלֵא**  
**בְּנֵיהֶוּ** for women (of sound mind) will not choke their  
 children (in order to be allowed to marry again before  
 the lapse of a certain time). Y. Taan. IV, 69<sup>b</sup> top . . **וְהוּא**  
**לִיה** **אֵיר** air burst forth out of the bottle and choked  
 him. Y. Ab. Zar. II, 40<sup>d</sup> **הִנְקָה** **גִּרְמָה** she hanged herself,  
 Y. Ber. II, 5<sup>a</sup> top **מִיִּתְקַנְיָהּ** . . **בְּעֵינַי** I would rather choke  
 him; a. e.—Gitt. 67<sup>b</sup> **דִּסְפָנָא**, v. **רִנְקָא** I.

*Ithpa.* מְתַחֵק to hang one's self. Targ. II Sam. XVII, 23.  
—Y. Snh. X, 29<sup>a</sup> bot. כְּדוּךְ דָּוִד מִתְחַק now David will die  
in despair (cmp. preced. *Nif.*). Ib. יִדְהָא סוּפִיָּה מִתְחַנֵּק  
will end his life by suicide.

חָנָק m. (preced. wds.) *execution by strangulation.*  
 Snh. VII, 1; a. fr.

**חֲנִיקָא, חֲנִיקָא** m. (preced. wds.), *pl.* חֲנִיקִין, חֲנִיקִין  
ropes or chains around the neck. Targ. Jer. II, 20. Ib.  
XXVII, 2; a. e.

**חַס** m. (*חס*) sparing, forbearance, only (adverbial)  
**חַס וְשָׁלוֹם** *forbearance and peace! God forbid!*, don't  
*say that!* Eduy. V, 6 **וְש' שֶׁקִּבֵּי אֵל** God forbid (to  
think) that 'Akabia was excommunicated! Sabb. 138<sup>b</sup>  
**וְש' דִּן חַס** God forbid (to entertain the idea) that  
the Law will be forgotten &c. B. Mets. 85<sup>b</sup> **וְש' אֵל**  
if, which God forbend, the Law should be forgotten &c.—  
Y. Pes. VI, 33<sup>a</sup> bot. (in Chald. phraseology) **וְש' דִּין חַס**  
God forbid (to think) that he would have done  
it!; a. v. fr.

חַס ch. same; — חַס לֵּךְ [*God spare him!*], *far from him!*  
Targ. Gen. XLIV, 7 (h. text חֲסִילֵךְ); a. e. — Kidd. 44<sup>b</sup>  
וְחַס לֵּךְ לְחַסְרָא וְחַס לֵּךְ לְחַסְרָא and far it is from the son of Abba ...  
(Samuel) לֵּךְ have said so; Hull. 111<sup>b</sup>. Y. Hag. II, 77<sup>d</sup>  
bot. חַס לֵּךְ חַס לֵּךְ חַס לֵּךְ far from him! He never did &c.

חֲסִי, v. חֲסִי.

**חֶסֶד** I m. (prob. fr. חֶסֶד *to bend*, cmp. Ber. 56<sup>a</sup> quoted below) *lettuce* (h. חֶסֶד). Pes. 39<sup>a</sup>, v. חֶסֶד ch. Ib. 116<sup>a</sup>, v. חֶסֶד. Ber. 56<sup>a</sup> (to one who dreamt that he saw lettuce on the wine keg) כִּד עֵינָי עִסְקָךְ *thy business will be doubled* (thrive) *like lettuce*; חֶסֶד, מֵרֵר, v. מֵרֵר I. Y. Kil. I, 27<sup>a</sup> top (expl. חֶסֶד חֶסֶד חֶסֶד *constr.*), v.

תָּסָא. — *Pl.* תָּסָא. Y. Maas. Sh. IV, end, 55<sup>c</sup> top, v. תָּסָא. Gen. R. s. 67 רב רבין ד' large (old) lettuce plants. Lam. R. to I, 1 רבתי ד' (1 חר כות) a bundle of &c.

תָּסָא II pr. n. m. *Hasa*. Yeb. 121<sup>b</sup>.

תָּסָא, Tosef. Kel. B. Mets. V, 13, read: תָּסָא. v. II.

תָּסָא I (v. next w.) to be white, pure, charitable, graceful. — Part. pass. תָּסָא, fem. תָּסָא, endowed with, graceful. Keth. 17<sup>a</sup> (in a bridal song) כלה נאה וד' handsome and graceful bride. Num. R. s. 12; Cant. R. to III, 10 (not תָּסָא).

תָּסָא II (b. h.; cmp. תָּסָא, תָּסָא; *Pi.* תָּסָא, [to scrape off]) (cmp. גָּרָה, גָּרָה) to jeer, scoff at, to shame. Ruth R. to IV, 8 שחשן ברבים (or שחשן; ed. Wil. שחשן) he scoffed at them publicly (speaking ironically, with ref. to II Chr. XIII, 8); Y. Yeb. XVII, beg. 15<sup>c</sup> שחשן וד' he jeered at Jeroboam; Gen. R. s. 65; ib. s. 73 שחשן Wil. (oth. שחשן); Lev. R. s. 33; Midr. Sam. ch. XVIII שחשן Yalk. Kings 205 שחשן וד'. — Ex. R. s. 30 (ref. to Ex. II, 14) שחשן וד' when Dathan and Abiram sneered at him. Ib. בזה שחשן וד' with the very word (שחשן) with which you sneered at him, I shall give him the rulership (משפטים). Pesik. R. s. 42 שרה (משפטים) (not תָּסָא) jeered at Sarah; a. e. — V. תָּסָא.

תָּסָא ch. same, 1) to be put to shame (be whitened). Targ. Ps. XXXIV, 6 Ms. (ed. עצבי). Ib. XL, 15 (ed. Lag. a. oth. Ithpa.; some ed. ר for ת). — 2) to shame &c.; v. infra.

*Pa.* תָּסָא, *Af.* תָּסָא to jeer, blaspheme, disgrace (in ed. frequ. *Pe.*). Targ. I Sam. XVII, 36. Targ. Prov. XXV, 10 תָּסָא Lev. (ed. תָּסָא); a. fr. [Some ed. ר for ת].

*Ithpa.* תָּסָא to be reviled, put to shame. Targ. Ps. LXXI, 24; a. e.; v. supra. Targ. Prov. XX, 4 (v. LXX).

תָּסָא m. (b. h.; תָּסָא I) grace, kindness, love, charity. Sifra K'dosh., Par. 4, ch. X (ref. to תָּסָא, Lev. XX, 17) תָּסָא if you will object, why did Cain marry his sister? (Answ.) It was an act of kindness (to secure the propagation of the race); Y. Yeb. XI, 11<sup>d</sup> top וד' תָּסָא I (the Lord) dealt kindly with &c. — חסד של וד' v. חסד. Succ. 49<sup>b</sup> לפי ד' שבה .... charity is rewarded only in proportion to the benevolence in it. Ib. חסד a study of love (for its own sake); a. fr. — Ruth R. Par. 3, beg., v. תָּסָא. — Gen. R. s. 8 חסד וד' Charity said &c. — *Pl.* תָּסָא acts of kindness. Succ. l. c.; a. fr.; v. תָּסָא a. תָּסָא.

תָּסָא, תָּסָא, תָּסָא I ch. same. Targ. Y. Lev. XX, 17 (v. Y. Yeb. XI, 11<sup>d</sup> top, quot. in preced.). Targ. Gen. XXXIX, 21; a. fr. — Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Hag. II, 77<sup>d</sup> bot., v. תָּסָא; a. e. — *Pl.* תָּסָא, תָּסָא, תָּסָא. Targ. O. Gen. XXXII, 11. Targ. Ps. CVII, 43; a. e.

תָּסָא II m. (=b. h. תָּסָא) shame, revilement, interch. with תָּסָא q. v.

תָּסָא, תָּסָא III pr. n. m. *Hisda*, name of several Amoraim. Ber. 8<sup>a</sup>; Y. ib. IV, 9<sup>a</sup> top. — Hull. 10<sup>a</sup>. — Y. Hall. I, 57<sup>c</sup> top; a. fr. V. Fr. M'bo, p. 89<sup>b</sup>, sq.

תָּסָא m. (denom. of תָּסָא I) kind, pleasing. — *Pl.* תָּסָא. Gitt. 7<sup>a</sup> תָּסָא שםך וד' מילך thy name is *Hisda* (Love), and lovable are thy words; [Ruth R. Par. 3, beg. תָּסָא, read: תָּסָא].

תָּסָא, תָּסָא pr. n. m. *Hisdai* (interch. with תָּסָא). Ruth R. Par. 3, beg. תָּסָא; (Gitt. 7<sup>a</sup> תָּסָא). Y. Snh. I, 18<sup>d</sup> bot. Y. Erub. IV, end, 22<sup>a</sup>; a. fr. — V. Fr. M'bo, p. 90<sup>a</sup>.

תָּסָא f. = תָּסָא. Targ. Cant. VII, 6 (ed. Lag. תָּסָא). Targ. Ps. LXIX, 11 Ms. (ed. Lag. תָּסָא, oth. ed. תָּסָא).

תָּסָא, v. תָּסָא I a. תָּסָא.

תָּסָא, v. תָּסָא.

תָּסָא f. ch. = next w. Targ. II Esth. II, 7; 8.

תָּסָא I f. *amiable*, v. תָּסָא I.

תָּסָא II f. (prob. fr. תָּסָא II) the vein opened for blood-letting. Sabb. 108<sup>b</sup> bot. (old ed. תָּסָא); (cmp. Taan. 21<sup>b</sup> bot.).

תָּסָא, v. תָּסָא.

תָּסָא, v. תָּסָא.

תָּסָא, v. תָּסָא.

תָּסָא I m. (תָּסָא) sparing, clemency. Targ. Jer. XXX, 11; XLVI, 28. Ib. X, 24 ed. Lag. a. Rashi (ed. תָּסָא, not תָּסָא).

תָּסָא II m. (v. תָּסָא) diminution; (adv.) less. Targ. Ez. XVI, 47.

תָּסָא, תָּסָא, v. sub תָּסָא.

תָּסָא (תָּסָא) m. (תָּסָא I; b. h. תָּסָא) muzzle. Kel. XVI, 7 (ed. Dehr. תָּסָא; Mish. ed. תָּסָא, incorr.). Tosef. Sabb. IV (V), 5 תָּסָא; Sabb. 53<sup>a</sup>.

תָּסָא, v. תָּסָא.

תָּסָא, v. תָּסָא.

תָּסָא, v. תָּסָא.

תָּסָא, v. תָּסָא.

תָּסָא f. (b. h.; תָּסָא) a projecting rock, shady place. Ex. R. s. 2, beg. (some ed. תָּסָא). [Levy Talm. Dict. reads: תָּסָא, cmp. next wds.]

תָּסָא, v. next w.

תָּסָא m. (תָּסָא, *Pilp.* of תָּסָא, v. תָּסָא a. preced. art.) [projection, protection,] the cartilages forming the ear, *helix* &c. Bekh. VI, 1 (37<sup>a</sup>) תָּסָא מן תָּסָא (ed. תָּסָא; Mish. ed. a. Ar. תָּסָא) if its ear it split (defective)

from the cartilages (inward).—*Pl.* חֲסִינָה.... *gristles*. Pes. VII, 11 (84<sup>a</sup>) Y. ed. (Mish. a. Bab. ed. חֲסִינָה; Ms. M. 2 also חֲסִינָה, v. Rabb. D. S. a. l. note 30).—Y Snh. VIII, beg. 26<sup>a</sup> אכלו חֲסִינָה, read: אכל ח'.—*V.* חֲסִינָה.

חֲסִינָה ch. same. Targ. Am. III, 12 (h. text חֲסִינָה); Targ. Y. Lev. VIII, 23 (h. text חֲסִינָה, v. חֲסִינָה); a. e.

חֲסִינָה, Targ. Y. II Deut. XXXII, 11 מ'ח', read: מחֲסִינָה, v. חֲסִינָה I.

חֲסִינָה f. (v. חֲסִינָה) *the system of cartilages of the ear, helix and anti-helix*. Bekh. 40<sup>b</sup> ב'ח' אחת (Rashi חֲסִינָה, read: חֲסִינָה) double ears with one system of &c.—*Pl.* חֲסִינָה. Ib.—*V.* חֲסִינָה.

חֲסִינָה\* (comp. חֲסִינָה II) *to be scraped*. Denom. חֲסִינָה.

חֲסִינָה *to revile, sneer at*. Targ. I Sam. I, 6 ומרגזה *Ar. s. v. מחס* (ed. differ. vers.). *V.* מחֲסִינָה.

חֲסִינָה c. (preced.) *scrubby, lean*.—*Pl. fem.* חֲסִינָה. Targ. Y. Gen. XLI, 3 (some ed. חֲסִינָה; v. 4 חֲסִינָה); ib. v. 19.

חֲסִיד m. (b. h.; חֲסִיד I) *kind, God-fearing, submissive, pious, abstemious*. Tem. 15<sup>b</sup> דאמר מנשה ב'ח' אחר 'וכ' wherever we read (in Talmudic writings), 'It is reported of a pious man', either R. Juda b. Baba it meant or &c. Sot. III, 4 שוטה ח' a foolish saint. Ab. V, 10 ח' שלי... he who says, Mine is thine and thine is thine, is a *hasid*. Ib. 11; a. v. fr.—*Pl.* חֲסִידים. Ber. V, 1 ח' הראשונים ח' the pious men of olden days; a. v. fr.

חֲסִיד, חֲסִיד, חֲסִיד ch. 1) same. Targ. Ps. XVIII, 26; a. fr.—B. Kam. 30<sup>a</sup> ח' למידור ח' he who desires to be a conscientious man (in business) let him live up to the laws laid down in *N'zikin* (v. נזק). B. Bath. 7<sup>b</sup>; a. fr.—Frequ. as a distinguishing surname. M. Kat. 17<sup>a</sup>. Ber. 29<sup>b</sup>; a. fr.—*Pl.* חֲסִידים. Targ. Ps. CXLV, 10; a. e.—Hull. 122<sup>a</sup>, a. e. ח' רבבל ח' the meek men of Babylonia, opp. חֲסִיד. M. Kat. 17<sup>a</sup> ח' למצורח ח' to the cave where the pious were buried; a. fr.—*Fem.* חֲסִידָה, חֲסִידָה. Sabb. 77<sup>b</sup>, v. אֲסִידָה.—2) *graceful*. Targ. Prov. XI, 16. Ib. XVII, 8.

חֲסִידָה f. 1) fem. of חֲסִיד; v. also חֲסִידָה, s. v. חֲסִיד I.—2) (b. h.) *stork*. Hull. 63<sup>a</sup>, v. חֲסִידָה; חֲסִידָה... ח' שנושה ח' and she is named 'the kind' because she acts kindly with her kind; Midr. Till. to Ps. CIV, 17. Ex. R. s. 35.

חֲסִידוּת f. (חֲסִיד) *piety, scrupulousness, abstemiousness; kindness*. Hull. 63<sup>a</sup>, v. preced.—B. Mets. 52<sup>b</sup>; Hull. 130<sup>b</sup>, a. fr. ח' מדר ח' the conduct of a very scrupulous person. Ab. Zar. 20<sup>b</sup>; Y. Sabb. I, 3<sup>c</sup> top; a. fr.

חֲסִידוּתָה ch. same. Targ. Cant. III, 6; a. e., v. חֲסִידוּתָה. —Snh. 110<sup>b</sup> ח' לְחִסִידוּתָה ח' שְׁבָקָה ח' R. Ak. has abandoned his (usual) kindness, i. e. his harsh opinion does not agree with the liberality shown elsewhere.

חֲסִידוּתָה, v. חֲסִיד.

חֲסִידָה m., חֲסִידָה c. (חֲסִיד II, v. חֲסִיד II and חֲסִידָה II) *rubbed off, lessened; (of animals or plants) stunted, lean*. Men. 29<sup>a</sup> ח' כולי ח' ימי ח' Ar. (ed. חֲסִיד; Rashi to Taan. 11<sup>a</sup>: חֲסִיד, pl.) is there so much reduction (loss in weight by smelting)?—*Pl.* חֲסִידָה; fem. חֲסִידָה. Targ. Gen. XLI, 19; 20; 27 (interch. with חֲסִיד a. חֲסִיד, v. חֲסִיד).—Pes. 48<sup>a</sup> ח' חֲסִידָה poor wheat.

חֲסִידָה m. (preced.) *a little less*. Targ. Is. XXVI, 12 ח' חֲסִידָה ח' a little less that our sins deserved (h. text חֲסִיד, comp. גָּמַם).

חֲסִיד, v. חֲסִיד.

חֲסִיד m. (b. h.; חֲסִיד) [*the peeler*,] name of a species of locusts. Snh. 94<sup>b</sup>. Y. Taan. III, 66<sup>d</sup>, v. חֲסִיד.

חֲסִידָה, ח' m. (חֲסִיד) *weaned child, infant*. Targ. Is. XI, 8 (h. text חֲסִידָה); a. e.

חֲסִידים m., v. חֲסִיד.

חֲסִידוּת I f. (חֲסִיד I) *muzzling, the law forbidding muzzling* (Deut. XXV, 4). B. Mets. 88<sup>b</sup> ח' חֲסִידוּת ח' thou art warned not to muzzle him. Ib. 89<sup>a</sup> ח' כל ח' מילי ח' איתנהו ח' all things (animals) are implied in the law &c. Ib. 90<sup>b</sup> ח' מעליה ח' it is a real case of muzzling; a. fr.

חֲסִידוּת II f. (חֲסִיד II) 1) חֲסִידוּת, *steel-edge*. Tosef. Kel. B. Mets. III, 7.—2) *varnish, glaze*. Ib. I, 3 (quot. in R. S. to Kel. XI, 4), v. חֲסִידוּת.

חֲסִיד, Ex. R. s. 43 ח' קאלא ח', v. קאלא ח'.

חֲסִידָה, חֲסִידָה m., חֲסִידָה f. (חֲסִיד I) *strong; hard*. Targ. Ez. XXIII, 31 (32). Targ. Am. II, 9; a. e.—*Pl.* חֲסִידָה; f. חֲסִידָה; f. חֲסִידָה. Targ. O. Deut. XXVIII, 23. Targ. Is. XXVIII, 2. Ib. XXI, 1; Targ. Deut. X, 21 *mighty deeds*.

חֲסִידָה f. (v. חֲסִידָה) [*storage*,] *a wicker work used for purposes of storage*. Kel. XVI, 5.

חֲסִידָה m., pl. חֲסִידָה (חֲסִיד, v. חֲסִיד) *stunted grains used for parching*, v. חֲסִידָה. Ned. 49<sup>b</sup>. Pes. 40<sup>b</sup>.

חֲסִידָה f. (contr. of חֲסִידָה)=חֲסִידָה. Tosef. Bekh. IV, 13 חֲסִידָה ed. Zuek. (Var. חֲסִיד).—*Pl.* חֲסִידָה. Ib.

חֲסִידָה, חֲסִידָה, v. חֲסִיד.

חֲסִיד, חֲסִיד m. (חֲסִיד) *wanting, less; reduced, lean* (v. חֲסִיד a. חֲסִיד). Targ. Prov. VII, 7; a. fr.—*Fem.* חֲסִידָה, חֲסִידָה. *Pl.* חֲסִידָה, חֲסִידָה. Targ. Gen. XLI, 3; 4; a. e.—*V.* also חֲסִיד ch.

חֲסִידוּת, חֲסִידוּת, חֲסִידוּת f. (preced.) *want, absence*. Targ. O. Deut. XXVIII, 48; a. e.—*V.* חֲסִידוּת.

חֲסִיד I f. (=חֲסִיד, חֲסִיד, comp. Ar. *hassa*) *peeling plants, alliacea, leek plants*. Ter. X, 10 ח' ח' (Ms.

M. תְּסִיחָה; Y. ed. תְּסִיחָה) except they are combined with leek-plants. Y. ib. 47<sup>b</sup> מִן בְּהֵמָה if the same species of leek plants (of Trumah and Hullin) are pressed together. Lam. R. to II, 11, v. תְּסִיחָה. — Pl. תְּסִיחָה. Tosef. Ter. IX, 3 אֵלֶּי הֵן מִיֵּד ה' ו' (ed. Zuck. תְּסִיחָה, Var. תְּסִיחָה, תְּסִיחָה) the following belong to the leek-plants, common leek, garlic, onion and allium porrum, v. תְּסִיחָה.

**תָּסַח** II f. 1) (חֹסֶה) *saving, protection*. Yalk. Ex. 200 'ח פָּסַח אֵינן פְּסִיחָה אֵלֶּה' (the root פָּסַח means sparing; (Mekh. Bo, Pisha, s. 11 (תָּסַח).—2) (תָּסַח) *shady place*, v. תְּסִיחָה.

**תָּסַח** (b.h. תָּסַח) [to scrape off,] to diminish, deduct; to stint, withhold. Dem. VII, 3 (4) וְזֹסֶה גְּרוּגְרָה ו' Ar. a. ed. Y. (Mish. a. Bab. ed. תָּסַח, Ms. M. repeatedly תָּסַח) and retains one fig (which he does not eat). Ib. לֹא יִתְסַח (Var. same).—Part. pass. תָּסֻחַ *stripped, wanting*. Kel. I, 2 וְתָסֻחַ בְּגָדֵי ו' (תָּסֻחַ) and to make unclean the persons alone but not their clothes. Erub. 28<sup>a</sup> תָּסֻחַ בָּנִים Ms. M. a. oth. (ed. תָּסֻחַ) those who want children, opp. מְרֻבֵּי בָנִים.

*Pi.* תָּסַח to spare, be regardful, lenient. Tosef. Sot. VI, 7 עָלֶיךָ הַכְּתוּב ה' the Biblical text (the Lord) spared him (did not rebuke him). Ib. לֹא יִתְסַח they (in heaven) spare him. Zeb. 6<sup>b</sup> הַכְּתוּב ה' the Biblical law has regard to expenses; v. תָּסֻחַ.

**תָּסַח** ch. same, Part. pass. תָּסֻחַ q. v. Targ. Y. Gen. XLI, 3 תָּסֻחַ, read: תָּסֻחַ.

**תָּסֻחַ**, v. תָּסֻחַ.

**תָּסַח** (b. h.; cmp. preced. wds.) to peel off, to bare. Y. Taan. III, 66<sup>d</sup> the locust is called *hasil* ו' שְׂחֹרָה תָּסַח ו' because it bares everything.

**תָּסַח** ch. same, [to scrape off; (cmp. תָּסַח) to finish.] 1) to cease, have done (cmp. תָּסַח). Targ. II Chr. IV, 11.—2) to be exhausted, gone. Targ. Y. II Gen. XLVII, 15. Targ. Y. II Deut. XXXI, 24; a. e.—Targ. Y. II Gen. I, 19 וְתָסַח הָעֵל ה' the evil is paid off (atoned for; cmp. תָּסַח).—Y. R. Hash. II, 58<sup>b</sup> top מִן הַתָּסַח . . . מִן הַתָּסַח when R. . . had ceased from praying. Gen. R. s. 17, beg. תָּסַח (not ר' תָּסַח) when they had finished their studies; a. fr.—2) to mature, ripen. Targ. Y. II Num. XVII, 23 (h. text תָּסַח).—3) to wean. Targ. I Sam. I, 24 (h. text תָּסַח); a. fr.

*Af.* תָּסַח, Pa. תָּסַח 1) to peel off, lay bare. Targ. O. Deut. XXVIII, 38.—2) to finish. Targ. Y. II Gen. XLIV, 18.—Y. Bicc. I, 64<sup>a</sup> לֹא תָסַח ה' finished the sentence (by adding a general rule). Cant. R. beg. וְיִמְנֵן כֹּדֶן לֹא ו' sometimes he goes through the entire alphabet &c.; (Koh. R. to I, 13 תָּסַח); a. fr.

*Ithpe.* תָּסַח to be weaned. Targ. O. Gen. XXI, 8 (ed. Berl. תָּסַח); a. e.

**תָּסַח** I (b. h.; cmp. preced. wds., esp. תָּסַח) [to withhold, prevent, v. Ez. XXXIX, 11,] 1) to muzzle, esp. to prevent the animal from eating while at work (with ref. to Deut. XXV, 4). B. Mets. 90<sup>a</sup> תָּסַח בל תָּסַח he

trespasses the law forbidding to muzzle (if he prevents the animal from eating). Ib. תָּסַח מִזֶּמֶר muzzled my cow. Ib.<sup>b</sup>, a. e. תָּסַח בְּקוֹל if he prevents her from eating by shouting at her; a. fr.—Transf. (an adaptation of Deut. I. c. which is followed by the law concerning levitical marriage) to tie a woman to a man (Yabam) with whom she cannot live; [Rashi: to shut a woman's mouth, ignore her objections]. Yeb. 4<sup>a</sup> שָׂאֵין הוֹסְמִין אִתָּהּ that we do not coerce her (to be the wife of a leper).—2) to form the rim of basket work or of a leather bag. Kel. XVI, 2; 3; 4.

*Nif.* תָּסַח to be muzzled, to be prevented from eating while at work. B. Mets. 89<sup>a</sup> ו' לִתְסַח לְהוֹסֵם to draw a parallel between the muzzler (human laborer) and the muzzled (laboring brute).

*Hithpa.* תָּסַח, *Nithpa.* תָּסַח to be bent into a rim. Kel. XX, 2.

**תָּסַח** ch. same, to muzzle; transf. to silence. Sot. 35<sup>a</sup> לֹא יִתְסַח ו' they will silence me. Snh. 32<sup>b</sup>.

*Ithpe.* תָּסַח, *Ithpe.* תָּסַח to be muzzled, silenced. Targ. Ps. XXXII, 9. Ib. CVII, 42.—Snh. I. c. וְלִיתְסַח ו' let them be silenced (intimidated).

**תָּסַח** II (cmp. תָּסַח) to peel, scrape, to polish, glaze, harden (steel). Tosef. Shebi. VI, 10; Y. ib. VIII, 38<sup>b</sup> bot. ו' תָּסַח אֵינן הוֹסְמִין ו' you must not use it for glazing stoves or ranges. Tosef. Bets. III, 16 לְהוֹסְמִין כֹּדֶן for the purpose of glazing them; Bets. 34<sup>a</sup> תָּסַח (Pi.).—Y. M. Kat. I, end, 81<sup>a</sup>, v. infra.—[Tosef. Dem. IV, 12 מְשִׁיחִים, read: מְשִׁיחִים?]

*Pi.* תָּסַח same. Bets. I. c., v. supra. Ib. תָּסַח because it is necessary to glaze the tiles (by heating them).

*Hithpa.* תָּסַח to be glazed. Y. M. Kat. I, end, 81<sup>a</sup> [read:] וְלֹא יִתְסַח כֹּדֶן בְּצוֹן אֹתָן nor must you cool them off suddenly in order that they may be glazed (hardened). V. תָּסַח.

**תָּסַח** ch. same. Part. pass. תָּסֻחַ bright and hard, flinty.—Pl. תָּסֻחַ. Targ. Y. II Deut. VIII, 9; (Y. I שְׂאֵלִין, read: תָּסֻחַ fem. pl.). Targ. Y. ib. XXXIII, 25.

*Pa.* תָּסַח [to scrape, cmp. תָּסַח, גָּמַח] to hesitate, be uncertain what to do. Sabb. 147<sup>a</sup> ו' קָא תָּסַח ה' he hesitated to hand it to him. Keth. 20<sup>b</sup>. B. Mets. 23<sup>b</sup>. Hull. 50<sup>a</sup>. [Ar. a. some Mss. have תָּסַח; v. Koh. Ar. Compl. s. v. תָּסַח a. Rabb. D. S. to B. Mets. I. c.]

*Ithpa.* תָּסַח 1) to receive a steel edge; transf. (of the mouth) to become able to speak. Lev. R. s. 23; Cant. R. to II, 2 ו' אֶחָד ר' ו' R. E. (who on a former occasion was unable to pronounce a blessing) has received a steel edge, and they named him R. E. Hisma; [Ar.: תָּסַח ה' אֶחָד, v. supra].—2) to rub against, transf. (cmp. תָּסַח) to seek a quarrel, to vie with (v. P. Sm. 1333). Targ. Prov. XXIV, 19 (h. text תָּסַח).

**תָּסַח** I 1) to be strong. [Targ. Is. LXIII, 15, v. *Ithpa.*]—V. תָּסַח.—2) (cmp. דָּוָק) to take possession (mostly in *Af.*).

*Pa.* תָּסַח to strengthen. Targ. Is. XXXV, 3 (h. text תָּסַח).

*Af.* תָּסַח 1) same. Targ. O. Gen. XLIX, 24. Targ. Am. II, 14 (h. text תָּסַח); a. e.—2) to take possession (for one's self and heirs). Targ. Ps. XXXVII, 29. Targ. O.

Lev. XXV, 46 (Y. תָּסַר, *Pe.*); a. fr.—B. Bath. 148<sup>b</sup> bot. 'also if he uses the expression *yahsin*, he shall take possession, or *yereth*, he shall inherit, referring to an heir.—3) to give possession, to bequeath. Targ. O. Deut. XXXII, 8 באֲחֻסָּנָא (Y. תָּסַרְתָּ verbal noun, constr.). Targ. Y. I Num. XI, 26.—4) to hoard up (v. תָּסַרְתָּ). Targ. Am. II, 6; VIII, 6 (h. text נִעְלִים v. נִעַל).—5) (comp. חֹזֶק Hif.) to hold, have room for. Y. Snh. X, 29<sup>a</sup> top (ref. to II kings VI, 1) לֹא א' אוֹכְלִינָא וְכ' (not אֲסֻרִּין) it did no longer hold the masses &c.

*Ithpa.* אֲתָתִיפִין 1) to strengthen one's self, to be-take one's self; to control one's own emotions. Targ. Jer. III, 8. Targ. Is. LXIII, 15 ed. Lag. (oth. ed. תָּסַרְתָּ).—Targ. O. Gen. XLIII, 31 (v. רָדָה). Targ. I Sam. XIII, 12; a. fr. (h. text תָּסַרְתָּ).—2) to be put in possession. Targ. Job VII, 3 (h. text תָּסַרְתָּ).

תָּסַר II (=תָּסַל I), *Af.* תָּסַרְתָּ to wean. Targ. Y. Gen. XXI, 8.

*Ithpa.* אֲתָתִיפִין 1) to be weaned. Ib.—2) to be fully compensated. Targ. Prov. XI, 31 (h. text תָּשַׁם).

תָּסַר, v. חֹזֶק.

תָּסַר m. (תָּסַר) 1) strength, power. Dan. II, 37; v. תָּסַרְתָּ.—2) stronghold, store-house (b. h. תָּסַר).—Pl. תָּסַרְתָּ. Targ. Joel I, 17 Ar. (ed. Lag. תָּסַרְתָּ; v. תָּסַרְתָּ).

תָּסַר I (comp. תָּסַל) to peel off; (neut. verb) to be scaly, rough.

*Pa.* תָּסַר to pound grain &c. Y. Sabb. VII, 10<sup>b</sup> bot. תָּסַר pounds pepper (comp. תָּסַרְתָּ, Ex. XVI, 14). [Y. B. Mets. II, 8<sup>c</sup> bot. תָּסַרְתָּ, v. תָּסַרְתָּ.]

*Ithpa.* תָּסַרְתָּ [to become white, comp. תָּסַרְתָּ] to feel ashamed. Targ. II Esth. VI, 12.

תָּסַר II, תָּסַרְתָּ or תָּסַר I m. (preced.) (=h. תָּסַר) 1) rough clay, תָּסַרְתָּ clay vessel (common and easily broken). Targ. O. Lev. XI, 33; a. e.—2) [something with which to peel or scrape,] fragment of a vessel, potsherd. Targ. Prov. XXVI, 23.—Yeb. 92<sup>b</sup>, a. e., v. תָּסַרְתָּ. Kidd. 18<sup>a</sup> (prov.) יִהְיֶה בְּיָדָא לִירָא ... נִקְרַח he had a pearl in his hand, and we give him a sherd, i. e. for a valuable object we give him a valueless paper; a. fr.—Pl. תָּסַרְתָּ. Gen. R. s. 14, v. תָּסַרְתָּ; Midr. Till. to Ps. II; a. e.

תָּסַר, תָּסַרְתָּ II m. (תָּסַר; comp. תָּסַרְתָּ) shame; (comp. b. h. תָּסַר) *idol*. Y. Ned. I, 37<sup>a</sup> top (in answer to the question, 'Does not *heres* mean a sherd?') קִרְיָא לֹד' לִשְׁוֹן אֲמוֹתָא ... קִרְיָא לֹד' (heres may be used as a substitute for תָּסַר) for it is a gentile dialect, the Nabatæans say *hispa* for *kispa* (תָּסַר) (which means shame or idol); Y. Naz. I, beg. 51<sup>a</sup> (corr. acc.); v. Ned. 10<sup>b</sup> top.

תָּסַרְתָּ pr.n.pl. *Haspiah* (*Hasbeya*), a border town in Northern Palestine. Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 10 צִפְרָא ed. Zuck. (Var. חֲצִפְרָא).

תָּסַרְתָּ f. (תָּסַר) 1) scaly skin. Num. R. s. 19; Koh. R. to VII, 23 דִּנְתָּא רִגְלֵי לֹד' the feet of chickens resemble (as to their covering) the scale-covered skin of the fish, v. תָּסַרְתָּ.—2) scab, eruption. Sabb. 133<sup>b</sup>,

sq. (ד' לִיהָ ... הָאִי מֵאֵן דְּמִשְׁרִי (Ms. M. הוֹכֵפְנָא) he who washes his face and does not dry it well, will get a scab. Ab. Zar. 28<sup>b</sup>, sq. (Rashi: דִּוּס).

תָּסַר, תָּסַר I (b. h.; comp. תָּסַל) [to scrape off,] to diminish, take off; to be diminished, less; to want, miss; to be imperfect. Snh. 68<sup>a</sup> וְכ' תָּסַרְתָּ מִדְּבָרֵי רַבּוֹתֵי וְכ' yet I skimmed of the knowledge of my teachers no more than a dog takes who licks out of the sea. Ib. וְכ' תָּסַרְתָּ לֹא תָּסַרְתָּ what wisdom I skimmed of the Law, was no more than &c., v. תָּסַרְתָּ. Ib. רַבּוֹתֵי תָּסַרְתָּ וְכ' my teachers carried off at least a real smattering of it &c. B. Kam. 20<sup>a</sup> bot. תָּסַרְתָּ מֵאִי תָּסַרְתָּ what loss have I occasioned to thee?—Ib.<sup>b</sup>, a. fr. תָּסַר ... זֶה נִתְּנָה the one profits while the other loses nothing (therefore can claim no damages). Lev. R. s. 1 תָּסַרְתָּ מִזֶּה, v. תָּסַרְתָּ. Men. 30<sup>a</sup>, a. e. is it possible yet (to be written) &c.?—Pesik. R. s. 3 (ref. to H' אֲוִת וְכ' מִזֶּה עָלֵי to be written) &c.?—Pesik. R. s. 3 (ref. to H' אֲוִת וְכ' Gen. XLVIII, 7) שְׁתִּתְּרִי לִי I miss her; a. fr.

*Pi.* תָּסַרְתָּ to lessen, omit; to deprive. Ker. 6<sup>a</sup> דִּר' וְכ' אֲוִת if he left out one of its ingredients. Erub. 13<sup>a</sup> וְכ' אֲוִת אֲוִת שְׂמָא for if thou omit one letter. Koh. R. to I, 15 (ref. to חֲסֻרִּין, ib.) מִשְׁאֵר מִן עֲצָמוֹ as soon as a man deprives himself of the words of the Law (neglecting them); ib. תָּסַרְתָּ (*Hif.*). Y. Snh. XI, beg. 30<sup>a</sup> אֲפ' דִּר' even if on inflicting an injury (v. תָּסַרְתָּ) he did not create a diminution (open wound); a. fr.—*Part. pass.* תָּסַרְתָּ, constr. תָּסַרְתָּ wanting, requiring. R. Hash. 6<sup>a</sup> מִד' וְכ' wanting time, i. e. too young for sacrifice. Ker. II, 1 כְּפָרָא מִד' requires a ceremony of atonement (before he may partake of a sacred meal). Gen. R. s. 32, a. e. מִד' וְכ' v. תָּסַרְתָּ I. Hull. 25<sup>a</sup>, v. תָּסַרְתָּ.—Y. B. Mets. V, 10<sup>c</sup> bot. מִד' מִשְׁעָא אֲוִת wanting one action to be available; a. fr.—Pl. constr. תָּסַרְתָּ. Ker. I, c. וְכ' אֲרַבְעָא there are four persons requiring a ceremony of atonement before being permitted &c., v. supra; a. fr.

*Hif.* תָּסַרְתָּ same, v. supra.

תָּסַר, תָּסַר ch. same. Targ. Y. Ex. XVI, 18 (O. ed. Berl. תָּסַר, oth. ed. תָּסַר) had less. Targ. Deut. II, 7; a. fr.—Nidd. 68<sup>a</sup> תָּסַרְתָּ, v. תָּסַרְתָּ; a. e.

*Pa.* תָּסַר 1) same, v. supra.—2) to lessen, deprive, reduce. Targ. Ps. VIII, 6. Targ. Koh. IV, 8; a. fr.—Snh. 22<sup>a</sup> וְכ' תָּסַרְתָּ v. תָּסַרְתָּ; a. e.—*Part. pass.* תָּסַרְתָּ (v. preceded. *Pi.*) wanting. Targ. Y. Num. XI, 32.—Bets. 24<sup>a</sup>; Bekh. 39<sup>a</sup>, a. fr. תָּסַרְתָּ (or תָּסַרְתָּ *Ithpa.*) the relation is defective (a clause has been omitted).

תָּסַר II m., תָּסַרְתָּ f. 1) wanting, defective; less. Sabb. VII, 2 אֲרַבְעִים ד' אֲוִת forty (labors) less one. B. Bath. VII, 2, v. תָּסַר. Ib. 89<sup>b</sup> וְכ' מִד' אֲוִת a measure too small or too large. Tosef. Taan. I, 2 הִשְׁנָה ד' ... אֲס' the year had a deficiency of rain; Y. ib. I, 64<sup>b</sup>; a. fr.—Pl. תָּסַרְתָּ כֹּחַ תָּסַרְתָּ Macc. 23<sup>a</sup> תָּסַרְתָּ of feeble physics; a. fr.—Esp. a) (calendar) תָּסַרְתָּ a defective month (of 29 days), opp. מִלָּא of thirty days. B. Mets. 59<sup>b</sup> וְכ' מִלָּא ... and he made a mistake between a full and a defective month (thought it was the thirtieth day of the preceding month). R. Hash. 19<sup>b</sup>; a. fr.—Pl. as ab. Ib.—



b) (orthogr.) a defective writing, omission of the vowel letter, opp. מלא (plene), e. g. חֶסֶר, plene חֶסֶר. — Pl. f. חֶסֶר. Erub. 13<sup>a</sup>; Kidd. 30<sup>a</sup> וְיִתְּרוֹ ד' the rules concerning defective and plene; a. fr.—2) creating a defect. Hag. 3<sup>b</sup> (ref. to Koh. XII, 11) וְכִי ד' . . . מִזֶּה you might think, as the nail (driven in) creates a hole and not an addition, אִם ד' חֶסֶרִין וְכִי so do the words of the Law &c.; Yalk. Koh. 989 end אִם ד' חֶסֶרִין וְכִי.

חֶסֶר, constr. חֶסֶר ch. same. Targ. I Kings XI, 22. Targ. I Sam. XXI, 16; a. fr.—Targ. II Esth. III, 8 חֶסֶר ד' one month is defective (of 29 days).—Pl. חֶסֶרִין, חֶסֶרִין. Targ. Prov. XXVII, 12 (ed. Wil. חֶסֶרִין, v. חֶסֶר).—Targ. II Esth. I. c. (ed. Lag. חֶסֶרִין) starving.

\*חֶסֶר m. (preced.) diminution. Keth. 66<sup>b</sup>, v. מִלָּה.

חֶסֶרֶן (b. h.), חֶסֶרֶן, חֶסֶר m. (preced.) 1) want, loss.—כִּסֵּס loss of money. Sabb. 157<sup>a</sup>, a. fr., v. מִתְּקַצֵּה. Kidd. 32<sup>b</sup> כִּסֵּס ד' with which no material loss is connected. Lev. R. s. 5 חֶסֶרֶן יִמְלֵא הַמֶּלֶךְ the Lord replace thy deficiency; Ber. 16<sup>b</sup>. Tosef. Taan. I, 2 נִתְּנָה לָהּ חֶסֶרֶן the year's deficiency (of rain) will be supplied to him (who prays); Y. ib. I, 64<sup>b</sup> חֶסֶרֶן. Ib.<sup>d</sup> top (ref. to Job XXX, 3) וְכִי אִם רִאיוֹ ד' בֹּא וְכִי when thou seest scarcity &c.; (Gen. R. s. 31; s. 34 חֶסֶרֶן, v. נִלְמַד. Hull. 47<sup>b</sup>, a. fr. חֶסֶרֶן נִקְבַּח שֵׁשׁ בִּי ד' a perforation connected with a loss of substance. Ib.; Bekh. 39<sup>a</sup>, a. e. ד' . . . מִבְּפִיטִים a deficiency of substance inside of an organ is not considered a defect (in ritual law); a. fr.

חֶסֶרֶן, חֶסֶרֶן, v. חֶסֶרֶן.

חֶסֶר, חֶסֶר, v. חֶסֶר.

חֶסֶר m. (cmp. b. h. חֶסֶר I) 1) border, shore. Num. R. s. 13 (ref. to Num. VII, 26) חֶסֶר אֵין כֶּה אֵלֶּה חֶסֶר וְכִי Kaf (bowl) means the same as haf (shore), as it is said (Ps. XCVIII, 8) rivers strike the Kaf.—2) (cmp. חֶסֶר [rim, ridge,] ward of a lock (פִּתְחוֹת); bit of a key (corresponding to the ward); pivot of a door (v. Sm. Ant. s. vv. Cardo, Clavis). Sabb. VIII, 6 חֶסֶר . . . bone large enough to make of it a haf; expl. ib. 81<sup>a</sup> חֶסֶר פִּתְחוֹת the rims (ward) of a lock; Y. ib. 11<sup>b</sup> bot מהו חֶסֶר סְרִיגִי what haf is meant? (Answ.) the key-ward; ib. חֶסֶר עֲבִיר חֶסֶר רַחֲמֵי דִּיבִי (not כלִּישׁ) there (Kel. XIV, 8) he (R. Judah) uses haf in the sense of a key-bit, and here (Sabb. l. c.) in the sense of a key-ward.—3) the border of a web, used for starting a new web by fastening the warp to it. Y. ib. VII, 10<sup>c</sup>, v. חֶסֶר IV.—Pl. חֶסֶרִין, חֶסֶרִין. Kel. XIII, 6 חֶסֶרִין if the lock is of wood and its key-bits of metal (ed. Dehr. חֶסֶרִין). Ib. XIV, 8 חֶסֶרִין if the teeth of the bit are broken off (damaged). Sabb. 81<sup>a</sup>, v. supra. Y. ib. IV, 7<sup>a</sup> top חֶסֶרִין לְסוּמָה borders used for weaving veils. Cant. R. to III, 10 (expl. חֶסֶרִין, I Kings VII, 50) חֶסֶרִין, read: חֶסֶרִין the pivots; (Pesik. R. s. 6 חֶסֶרִין שבִּפְתוֹחוֹת, v. בְּלוּשִׁין).—Kel. XI, 4 חֶסֶרִין = חֶסֶרִין.

חֶסֶר, חֶסֶר, v. חֶסֶר.

חֶפְרִית, v. חֶפְרִית.

חֶפְרִית m. (pl. of חֶפְרִית) covering over burnt clay vessels. Tosef. Kel. B. Kam. III, 14; ib. Par. V (IV), 2 גִּילָה ד' וְכִי (לִד') ed. Zuck. (ed. corrupt) if he removes the covering and finds dust on the vessels (proving that none had touched them; v. R. S. to Par. V, 1 for correct version).

חֶפְרִית, v. חֶפְרִית.

חֶפְרִית, v. חֶפְרִית.

חֶפְרִית, חֶפְרִית m. (preced.) 1) covering, wrapping. Kel. XVI, 8 חֶפְרִית (חֶפְרִית) whatever is intended for wrapping, opp. חֶפְרִית, casing. Ib. XXVI, 6. Tosef. ib. B. Bath. IV, 11; a. e.—Pl. חֶפְרִית, חֶפְרִית. Ib. XVI, 8 חֶפְרִית חֶפְרִית the wrapping of a lance &c. — 2) upholstered seat. Ib. XXII, 4 a bridal chair חֶפְרִית שֶׁנִּשְׁכַּח whose seat is missing; (Eduy. I, 11 חֶפְרִית, Ms. M. רִפְרִי, Mish. Nap. חֶפְרִית, v. Rabad a. l.). Kel. l. c. 6 חֶפְרִית חֶפְרִית whose middle cushion (of the three forming the seat) is wanting.—Pl. as ab. Ib. 5 חֶפְרִית חֶפְרִית (ed. Dehr. חֶפְרִית) whose seats were not movable (v. Rabad to Eduy. l. c.); a. fr.—[Tosef. Sabb. IV (V), 7 חֶפְרִית ed. Zuck., read with ed.: גִּזִּי.]

חֶפְרִית ch., constr. חֶפְרִית, חֶפְרִית same, covering, coating, overlaying. Targ. Ex. XXXVIII, 17; 19 (h. text חֶפְרִית). Targ. Is. XXX, 22.

חֶפְרִית, v. חֶפְרִית.

חֶפְרִית, v. חֶפְרִית.

חֶפְרִית m. (חֶפְרִית) digger, attendant of earth-work on farms.—Pl. חֶפְרִית. Tosef. B. Mets. IX, 14 (ed. Zuck. חֶפְרִית, corr. acc.; Y. ib. IX, beg. 12<sup>a</sup> חֶפְרִית).

חֶפְרִית m., pl. חֶפְרִית, v. חֶפְרִית.

חֶפְרִית f., constr. חֶפְרִית, v. חֶפְרִית.

חֶפְרִית I f. (חֶפְרִית) pit. Yeb. 121<sup>a</sup>; Ber. 33<sup>a</sup> (בֹּרִי). (Tosef. Yeb. XIV, 4; Y. ib. XVI, 15<sup>c</sup> חֶפְרִית).

חֶפְרִית II f. (preced.) products of the earth gained by digging, opp. to those gained by cutting; bulbs, roots &c. [Also used in Chald. phraseology.] Tosef. Ned. IV, 3 חֶפְרִית (חֶפְרִית) if one vows abstinence from hafrah, he is forbidden melons &c.; Y. ib. VII, beg. 40<sup>b</sup> חֶפְרִית (corr. acc.). Bekh. 52<sup>b</sup> חֶפְרִית (if on the father's death) what was available of the products of the ground was classed under h. (vegetable, e. g. green of grains), and now it is shublé (ears); B. Bath. 124<sup>a</sup> (Ms. M. חֶפְרִית וְחֶרֶב). Yeb. 63<sup>a</sup> חֶפְרִית invest a hundred Zuz in land, and you will have salt and common vegetable.

חֶפְרִית f., pl. חֶפְרִית (preced.) fruits belonging to the class of hafrah, inferior produces. Pesik. Asser, p. 100<sup>a</sup>; Tanh. R'eh 18; Yalk. Deut. 897.

**חפירותא** f., constr. **חפירות** (preced. wds.) *digging, mine*.—**חפירות לבא** f. mine of the heart, seat of deep-laid plans. Targ. Ps. LXXIII, 7, v. **חפירותא**.

\***חפירותא** f. (חפיש) a grant of emancipation, pardon, liberty. Gen. R. s. 53, a gloss expl. **חפירותא** (some ed. חפירות; Yalk. Gen. 92 חפירות).

**חפירותא, חפירותא**, v. חפיר.

**חפיר** (b. h.) to be in haste, to hurry.

**חפיר** *Nif.* **חפיר** to be hurried, excited. Pirke d'R. El. ch. XXVI נבהל ונחפיר frightened and excited.

**חפיר** m. (b. h.; preced.) *haste, being hurried*. Ber. 9<sup>a</sup> (ref. to Ex. XII, 11) **חפיר** עד שער ד' (which means, you may eat of the Passover lamb) up to the time of leaving in haste. Ib. **חפיר** על שער ד' ו' (they differ) as to the time of *hippazon*; R. El. saying **חפיר** *hipp.* refers to the hastening of the Egyptians (ib. 30, sq., at night), while R. Ak. refers to **חפיר** ד' ישראל the haste of the Israelites (in the morning, Num. XXXIII, 3); Mekh. Bo, s. 7 **חפיר** זה **חפיר** this (Ex. XII, 11) refers to &c. Ib. **חפיר** ד' שכינה the haste (anxiety) of the Deity. Sifré Deut. 130 (ref. to Deut. XVI, 3) **חפיר** ד' ישראל ולמצרים you might think, there was anxiety (fear) on the part of Israel and of Egypt. Pes. IX, 5. Ib. 98<sup>a</sup> **חפיר** נאכל ב' ד' this was eaten in haste, but no other &c.—Ex. R. s. 19; a. e.

**חפיר** *barefooted*, v. **חפירא** II.

**חפיר** *חפה* (b. h.; cmp. **חפה** I) 1) to cover, spread over. Hull. III, 7 **חפיר** ו' וכנפיו **חפיר** ו' and whose wings cover the largest portion of its body. Sot. IX, 15 (49<sup>a</sup>) **חפיר** ראשם and covered their heads (in shame).—Part. pass. **חפיר** Esth. R. to VI, 12 **חפיר** ראש ו' and his head covered (in shame) over what had happened to him; Meg. 16<sup>a</sup>.—2) to bend, curve. Yoma 47<sup>a</sup> **חפיר** שלש ו' he bends three of his fingers (grasping with them) up to &c.; cmp. **חפיר**.

**חפיר** *Pi.* **חפיר** 1) to cover, strew over. Tosef. Kil. I, 15 **חפיר** who covers up (mixed seeds with earth); M. Kat. 2<sup>b</sup>; Macc. 21<sup>b</sup>. Ib. **חפיר** ed. (Ms. M. **חפיר**). Y. Kil. VII, 31<sup>b</sup> **חפיר** לא is it not because in plowing over he covers the seeds up? Shebi. IV, 5 **חפיר** בעפר ו' he must not cover it (the cut) with loose ground, opp. to (כסה) covering with stones. Y. Taan. II, beg. 65<sup>a</sup> **חפיר** אבותינו ו' our ancestors covered it (the reader's desk) with gold, and we with dust. Nidd. 16<sup>a</sup> **חפיר** ו' and semen virile may have covered it up; a. e.—2) to cover over, to protect from justice, to be partial. Shebu. 39<sup>a</sup> **חפיר** because they (the publican's or robber's relations) protect him. Ex. R. s. 30 **חפיר** אותו tried to protect him; a. e.—3) (cmp. **חפיר**) [to heap up words,] to invent fictions (v. II Kings XVII, 9). Gen. R. s. 94 (play on **חפיר**, ib. XLVI, 21) **חפיר** עלי דברים ו' about whom they invented a fiction (Gen. XXXVII, 3).

**חפיר** *חפה* ch. same, to cover, overlay. Targ. Ex. XXXVI, 34; a. fr.—Targ. Ez. XXVI, 19 **חפיר** ו' they shall cover thee up (bury).—Targ. Y. Deut. XXXII, 11 **חפיר** ו' he spread over them the shade etc.—Ab. Zar. 39<sup>a</sup>

**חפיר** Ms. M. (ed. **חפיר**, incorr.) he put a basket over it. Sot. 22<sup>b</sup> **חפיר** v. **חפירא** II.

**חפיר** 1) to cover, overlay. Targ. Is. XL, 19; a. e.—Part. pass. **חפיר**, pl. **חפיר**, f. **חפיר**. Targ. Ex. XXVI, 32.—2) as preced. **חפיר**. 2. Targ. Y. Lev. XX, 5 (cmp. Shebu. 39<sup>a</sup>).

**חפיר** to cover, overlay. Targ. Ex. XXVI, 29; a. e. (ed. Berl. **חפיר** Pe.).

**חפיר**, **חפיר** to be covered. Targ. I Kings XVIII, 45. Targ. Is. XLII, 22 **חפיר** were covered with shame (h. text **חפיר**); a. e.

**חפירא** I m. (preced.) 1) cover, overlaying.—Pl. **חפירא**. Targ. Y. Num. XVII, 3, sq.; v. **חפירא**.—2) (adj.; cmp. **חפירא**) *bending over, concerned*. Koh. R. to I, 3 **חפירא** הוא (some ed. **חפירא**) he is concerned about himself (his honor, because he has not been invited.)

**חפירא** II m. (v. **חפירא** II a. **חפירא** I; cmp. **חפירא**) *barefooted* (in mourning). Gen. R. s. 100 **חפירא** (some ed. **חפירא**) went out barefooted, opp. **חפירא**.

**חפירא**, v. **חפירא** I.

**חפירא** f. (חפיר) the priest's taking handfuls of incense (Lev. XVI, 12). Yoma 19<sup>a</sup> **חפירא** ד' (they took him to the house of Abtinas) to teach him the manipulation of *ḥăḥīnah*. Ib. **חפירא** ו' and he learned *ḥăḥī*. Ib. 49<sup>a</sup> **חפירא** with what the dying highpriest had seized with his hands. Men. 11<sup>a</sup> **חפירא** is there not *ḥăḥīnah* among the difficult priestly functions?; a. e.

**חפירא** f. (חפיר to collect, cmp. Arab. *ḥafaṣ*, a. *ḥafṣ*) a small leather bag, valise (for documents &c.). B. Mets. I, 8, expl. ib. 20<sup>b</sup> **חפירא** קמנה; Gitt. III, 3; ib. 28<sup>a</sup>. Yoma 75<sup>b</sup> **חפירא** כמו שמונה ב' Ms. M. (ed. **חפירא**) as if lying (pressed) in a valise. [Also in Ch.] Y. B. Mets. II, 8<sup>c</sup> top **חפירא** covered up with a bag. Pesik. B'shall. p. 93<sup>a</sup> [read:] **חפירא** ו' **חפירא** my valise here and my cloak.

**חפירא** I f. (חפיר I) covering. M. Kat. 12<sup>b</sup>.

**חפירא** II f. (חפיר II) cleansing the head with a detergent, comb &c. B. Kam. 82<sup>b</sup> top. **חפירא** (for women before bathing) cleansing &c. Nidd. 66<sup>b</sup>. Y. Maas. Sh. II, 53<sup>c</sup> top; Tosef. ib. II, 1 **חפירא** when she cleanses her hair.

\***חפירא**, Cant. R. to III, 10, v. **חפירא**.

\***חפירא** I f. (חפיר I) being bent; **חפירא** humiliation, sorrow. Targ. Lam. III, 65 Ar. (ed. **חפירא**, h. text **חפירא**).

**חפירא** II (חפירא, Ar.) f. (חפיר I) preparation for the *huppah* (v. **חפירא**). Keth. 17<sup>a</sup> **חפירא** ד' do you speak of oil used at bridal arrangements? Ar.; [oth. opin. (חפיר II) oil used for curing sores of the head, v. **חפירא**].

**חפירא** f. (חפיר) use of the root **חפיר**, finding pleasure. Gen. R. s. 80; Midr. Till. to Ps. XXII (ref. to Mal. III, 12).

**חפיר** m. (part. pass. of **חפיר**) one for whom a grave is dug. Koh. R. to X, 7 **חפיר** ד' a dead man is better

**הַפָּנֵא** ch. same, esp. *a sacred object held in hand at the delivery of an oath*. Shebu. 38<sup>b</sup> צריך לאתפוש **ה'** בידה the judge must make him hold an object (Torah) in his hand. Ib. הא דיינא דאשבע... ולא תפיס **ה'** בידה the judge that administers an oath by the Lord ..., while the affirmant holds no object &c. Ib. רחא לא נקיש **ה'** (Ms. M. מידעם) for he had nothing in his hand.—B. Kam. 91<sup>a</sup> (וכ' למימד **ה'** וכו')

to give an opinion on the fact whether or not he has caused that injury.

**חִפְצָא, חִפְצָא** m. a kind of *peas*. Pl. חִפְצֵי (חִפְצֵי Rashi). Hull. 52<sup>a</sup> (Ar. חִפְצֵי, expl. עֲפָצִים).

**פָּר** (b. h.; cmp. חָפַשׁ) to dig, hollow out. B. Kam. V, 5 וְכִּי יִחְדֹּשׁ בֵּיטוּם if one hollows out a pit on private ground, but opens it on public ground; Tosef. ib. VI, 4. B. Mets. 50<sup>a</sup>, v. אֵשׁ II. Midr. Sam. ch. XXXII, end לְחַפּוֹר to dig graves, v. חָפַר; a. fr.

**חָפַר** I ch. same, 1) to dig. Targ. Ps. VII, 16 (Ms. כָּרַע). Targ. Gen. XXVI, 15; a. fr.—Part. pass. חָפֵיר q. v.—2) (transf.) to plan, spy. Targ. Prov. XVI, 27. Targ. Job XXXIX, 29.

**חָפַר** II (b. h. חָפַר; cmp. חָנַר) to be white, be ashamed. Targ. Prov. XIII, 5.

**חָפַר** m. (חָפַר) grave-digging. Y. Taan. IV, end, 69<sup>c</sup> הָיָה הַחָפְרִית בְּשֵׁל הָדִי the grave-digging (for the generation of the wilderness) ceased; Lam. R. introd. (R. Z'era). Y. l. c. לֵךְ צֵאוּ go out for grave-digging; (Lam. R. l. c.; Midr. Sam. ch. XXXII, end לְחַפּוֹר).

**חִפְרִיתָהּ** f. name of a root (?) Y. Shebi. III, 34<sup>c</sup> bot.

**חָפַשׁ** (b. h.; cmp. חָפַר), Pi. חִיפֵשׁ to dig, search. Pes. II, 3 לְחַפֵּשׁ אַחֲרֵי כָל... what the dog cannot reach by digging for it. Sabb. 89<sup>a</sup> וְכִּי יִחְפְּשֵׁי I searched all over the world. Cant. R. to I, 1 וְכִי יִחְפֹּשׂ אַחֲרֵי אֵם if thou wilt dig after the words of the Law as for secret treasures; a. fr.

**חָפַשׁ**, Pa. חָפַשׁ, v. חָפַס.

**חָפַשׁ** (b. h.) [to be white, cmp. Arab. *hafaš decorticare*, cmp. חָפַר II, 1] to be free (cmp. חָפַר II). V. next w.

Pi. חִיפֵשׁ to deliver. Pesik. R. s. 8 (ref. to חָפַשׁ, Zeph. I, 12) לֹא הָיָה קוֹרָא סַמְרִי' אֲלָא שִׁיר' אֲחָפֵשׁ וְכִי read not the word with *Samme* but with *Shin*, 'I shall deliver &c.'; Yalk. Zeph. 567.

Pu. חִיפֵשׁ to be set free. Kerith. 11<sup>a</sup> (ref. to Lev. XIX, 20) הָיָה מְכַלֵּל דְּרוּדָא this implies that he (her betrothed) has been liberated, is a freedman.

**חָפְשִׁי** (b. h.; preced.) 1) fem. *freedom*. Pesik. R. s. 8 (ref. to Zeph. I, 12) לֵדָּה אֲנִי אֲרִידָה I shall lead her out to liberty (v. preced.); a. fr.—2) masc. *free, exempt*. Nidd. 61<sup>b</sup>, a. e. (ref. to Ps. LXXXVIII, 6) נִעְשָׂה כִּיּוֹן when one is dead, one is free from religious duties. Tanh. Emor 2 (ref. to יִרְחַפֵּשׁ, I Sam. XXVIII, 8) נִעְשָׂה דָּן divested himself of the (insignia of) government; Lev. R. s. 26 (not למַלְכוּת); Midr. Sam. ch. XXIV, v. פְּגִיבָא; a. fr.

**חִפְשִׁיתָהּ** f. (preced. wds.) *scrapings, sediment*. Lam. R. introd. (R. Abbahu 2), (interpreting Ezek. XXIV, 6) חִפְשִׁיתָהּ whose sediments (lowest classes) remain within her; (Ar. ed. Koh. יִרְחַפֵּשׁ לְגוּדָה); Yalk. Ez. 362.

**חִפְתָּ** or **חָפַתָּ** f. (חָפַתָּ I, v. חָפַתָּ) border of a garment (*limbus*), a kind of front bosom in which things can be hidden. Sabb. X, 3 (92<sup>a</sup>) וְכִי יִחְלֹק מְסָרָה Ms. M. (v. Rabb. D. S. a. l. note, ed. יִבְשָׁפָה) in the bosom of his shirt. Yoma 77<sup>b</sup> מִדֵּי חִלּוּקִי וּבִלְבָד Ms. M. (ed. מִתְחַתָּהּ) provided he takes not his hand out of the bosom of his shirt (to throw his cloak over his shoulder). Sabb. 96<sup>b</sup>, v. חָפַתָּ.—Denom.

**חָפַתָּ** to provide with a bosom or border. Part. pass. חָפֵתָהּ. Shek. III, 2 בְּפִרְסוֹ דְּ... he who takes the money out of the Temple cell must not enter with a bordered cloak (in order not to create suspicion; Ms. M. חָפֵתָהּ, Mish. Pes. חָפֵתָהּ, v. Rabb. D. S. a. l.).—Pl. חָפֵתָהּ. Midr. Sam. ch. XXI וְכִי יִבְשָׁפָה the garments were found (to fit David) forming a bosom, not dragging along &c.; (Lev. R. s. 26, a. e. עֲשׂוּיָן לוֹ as if made for him).

Pi. חָפַתָּהּ to fold the bosom. Tosef. Ber. VII, 18 לְחַפּוֹתָהּ ed. Zuck. (Var. חָפַתָּהּ) to form the bosom of his shirt, while he never had &c.

**חָפַתָּ** ch., v. next w.

**חִפְתָּהּ** ch.—h. חָפַתָּהּ. Gen. R. s. 75 וְכִי יִבְשָׁפָה I put him in my pocket, i. e. I outwitted him.—Denom. חָפַתָּהּ, part. pass. pl. חָפֵתָהּ *bosomed*. Ib. s. 100; Y. Kil. IX, 32<sup>b</sup> top חָפֵתָהּ (מֵאֲחֵי) white, bosomed garments; Y. Keth. XII, 35<sup>a</sup> top חָפֵתָהּ. Y. M. Kat. III, 83<sup>c</sup> top (expl. כְּמִיּוּרָהּ) garments without bosoms; (Gen. R. s. 100 בּוֹרֵינָהּ, read: סִכְמָרָה).

Af. חָפַתָּהּ to put in the bosom, i. e. to outwit. Gen. R. s. 80 סָבְרוּן לְחַפְתָּהּ וְיִחְפְּשֵׁהּ (Jacob), and they were outwitted.

*Ithpa.* חִיפֵתָהּ to be outwitted, v. supra.

**חֶצֶץ** (b. h.; חֶצֶץ I) 1) *wedge, arrow*. Mikv. X, 8 חֶצֶץ שְׂחָא an arrow sticking in a person's body; Tosef. ib. VII (VIII), 9. Arakh. 15<sup>b</sup> אֲמַחַּ עַד מִ"ה אַמָּה the range of an arrow is forty five cubits. Ib. חֶצֶץ אֲלָא שֶׁשֶׁן arrow means (an evil) tongue (ref. to Jer. IX, 7); a. fr. [Y. Keth. II., beg. 26<sup>a</sup> שְׂחָצִיָּה, read: שְׂחָצִיָּה]—Pl. חֶצֶץ, חֶצֶץ, חֶצֶץ. Lam. R. to III, 12 (expl. לְחֶצֶץ, ib.) כְּקוֹרָהּ דְּ... like the post for arrows (for military practice) at which all shoot &c.—Tanh. Nitsab. 1 (ref. to Deut. XXXII, 23) חֶצֶץ כִּלְיִן וְכִי my arrows will be spent, but they (Israel) shall not cease; ib. חֶצֶץ כִּלְיִן וְכִי their arrows will be spent, but the post will remain; Sot. 9<sup>a</sup>. B. Kam. 22<sup>a</sup> חֶצֶץ מִשּׁוֹם אִשּׁוֹ he is responsible for his fire, because it is his arrows (i. e. his action), opp. מִשּׁוֹם מִמּוֹנִי because it is his property which caused the damage. Ib. חֶצֶץ דִּגְמָל it is the action of (his) dog; חֶצֶץ דִּגְמָל it is the action of (his) dog; a. fr.—2) *shaft*.—Pl. as ab. Succ. 12<sup>b</sup>; 15<sup>a</sup> חֶצֶץ דְּזִכְרִים plain shafts, opp. חֶצֶץ נֶקְבִּים shafts with a hole into which the arrow-head is sat.

**חָצָא**, v. חָצָא.

**חָצַב** (b. h.; cmp. חָצַב) to cut, chisel, hew, shape. Tosef. Yoma I, 6 חָצַב בְּשִׁדְּוֵי חֶצֶב engaged in stone-breaking; Sifra Emor ch. I, Par. 2; Tanh. Emor 4 אֲבִינֵי; Lev.

חצוצרת, v. next w.

**חצוצרת** f. (b. h. חצוצרה; = חצרצר, redupl. of חצר) [closed all around.] trumpet. Y. Sabb. XVII, beg. 16<sup>a</sup> ו' ח' חצוצרת as to the trumpet, he blows for the third time (announcing the Sabbath) and deposits it in the place designated for it (on the roof, v. Bab. ib. 35<sup>b</sup> bot.).—Pl. חצוצרות. R. Hash. III, 4 שתי ח' a. e.

**חצוצרתא** ch. same. Targ. Hos. V, 8 (ed. Lag. חצצ).—Sabb. 36<sup>a</sup>; Succ. 34<sup>a</sup> שופרא ו' what (before the destruction of the Temple) was called Shofar is now called *hatsotsereth* &c.—Pl. חצוצרתא, חצוצרתן. Targ. Num. X, 2; 8; a. e.

**חצות**, constr. **חצותא** f. (b. h.; חצצה) half, (sub. חצילה) midnight. Ber. I, 1; a. fr.

**חצי** (b. h.; v. חצץ) 1) to split, divide. B. Bath. 3<sup>a</sup> חצו חצו, v. שרצו חצו.—2) to pick one's teeth. Tosef. Bets. III, 18, v. חצץ I.

*Hif.* חצתה to order a division, to assign half, divide. B. Kam. 34<sup>a</sup> פחת שפחתו מיתה מחצין בחי Ms. M. a. Rashi (ed. שפחתו) half of the loss of value which death has caused, is collected from the living animal; Y. ib. I, end, 2<sup>c</sup> חצין the loss is divided.

**חצי** ch. same, to pick out (of birds, v. P. Sm. 1349); to pick one's teeth. Targ. Prov. XXX, 17.—Y. Hall. IV, end, 60<sup>b</sup> מ' חצו שניי (not נ' חצו) to pick my teeth with; Y. Dem. III, 23<sup>b</sup> bot. מחצין, מחצין (corr. acc.).

**חצי** m. (b. h.; preced. wds.) half. B. Kam. IV, 9 חצי חצי half the damage. Gitt. IV, 5 שחציו עבר חצי he who is half a slave and half a freedman (having been emancipated by one of the partners); a. v. fr.—Pl. חצאין, חצאין, חצאין, חצאין. Sifra Vayikra, N'dab., ch. X, Par. 9 לא יביאנה ח' he must not offer it in parts. Ned. 83<sup>a</sup> אין חצו חצו there is no naziritism by halves, i. e. one cannot vow to be a nazirite by partial abstinence; ואין חצו חצו nor is there a sacrifice for partial naziritism. Y. Hor. I, 46<sup>b</sup> חצו חצו the Passover offering does not take place in divisions (of clean and unclean parties). Kerith. 5<sup>a</sup> חצו חצו taking only a part of each ingredient; Y. Yoma IV, 41<sup>d</sup> bot. חצו חצו; a. fr.

**חציבא** m. (חצב) a hewn stone, block. Targ. Is. LI, 1.—Pl. חציבין chiselled stones. Targ. Y. Ex. XX, 22.

**חציבא**, Erub. 85<sup>b</sup>, Ms. M., v. חציבא II.

**חציבה** f. (חצב) chiseling. Y. Yoma II, 40<sup>c</sup> bot. חציבה חציבה their chiseling must take place in holiness.—[Y. Peah II, beg. 16<sup>d</sup> חציבה חציבה, some ed., v. חציבה I.]

**חציבא** m. (חצי) carpenter's adze, also pick-axe or spade (v. Sm. Ant. s. v. Dolabra). Targ. Is. XLIV, 12 (h. text חציבא); a. e.—Sabb. 123<sup>b</sup> חציבא חציבא carpenters' adze. B. Bath. 73<sup>b</sup> חציבא חציבא Ms. M. a. Ar. (ed. חציבא) a carpenter lost his adze there. Erub. 77<sup>b</sup>, v. חציבא II; a. e.—Pl. חציבא. B. Kam. 119<sup>b</sup> . . . בארצא חציבא in the place of our Tanna (in the Mishnah)

there are two *hatsiné* a large one called כשיל (axe), and a small one called מעצד (adze). Yoma 37<sup>b</sup>; Bets. 33<sup>b</sup>, v. חציבא.

**חציפא** m. (חציפ, sub. חציפ) 1) bare-faced, impudent, impertinent. Targ. Ps. XVII, 4. Targ. Koh. VIII, 1 חציפא חציפא (constr.); a. e.—Ber. 34<sup>b</sup>; Sot. 7<sup>b</sup> חציפא חציפא consider him impertinent who &c. Kidd. 33<sup>a</sup> חציפא חציפא how irreverently behaves this man; a. e.—Fem. חציפא חציפא. M. Kat. 16<sup>b</sup>. Y. Taan. III, 66<sup>d</sup> top.—Pl. m. חציפין, constr. חציפין. Targ. Y. Ex. XXVIII, 37; a. e.—2) undaunted, persevering, strong. Yalk. Koh. 989, v. חציפא. Pesik. Shub., p. 161<sup>a</sup> חציפא חציפא the persevering (in prayer) conquers even the bad man, so much the more the Good One of the world; Y. Taan. II, 65<sup>b</sup> חציפא חציפא (corr. acc.); Yalk. Jon. 550.

**חציץ** m. (v. חציצה) intermediate contact, shaking an object between which and the person causing the vibration there is a partition. Tosef. Hag. III, 21 חציץ חציץ ed. Zuck. (missing in oth. editions). V. חציצה.

**חציצה**, B. Bath. 73<sup>b</sup>, v. חציצה.

**חציצה** v. חציצה.

**חציצה** f. (חציץ I) interposition, an intervening object. B. Kam. 82<sup>a</sup> bot. חציצה חציצה to prevent an interposition (to remove anything sticking to the body or in the hair before bathing). Zeb. 19<sup>a</sup> חציצה חציצה ought it not to be forbidden as an unlawful interposition between the priest's hand and the object he has to handle?; a. fr.—Pl. חציצין the laws concerning interpositions. Erub. 4<sup>a</sup>; Succ. 5<sup>b</sup>.

**חציר**, v. חציר.

**חציר** m. (b. h.; חצר to cut, be small, cmp. Targ. of חציר, Num. XI, 5) leek.—Pl. חצירין, constr. חצירי. Kel. XVII, 5; Tosef. ib. B. Mets. VI, 10 (ed. Zuck. חציר, R. S. to Kel. l. c. חצירי); Y. Orl. III, 63<sup>a</sup> bot. חצירי (corr. acc.), v. חציר. [In b. h. חציר also grass, moss.]

**חצירא** ch. same, moss. Targ. Ps. CXXIX, 6 (ed. Lag. חציר, Var. חציר).

**חצף** (cmp. חצף a. P. Sm. 1353 חצפא=ch. חצפא) to peel off, bare; part. pass. חצוף (sub. חצוף); f. חצופה 1) barefaced, impudent, arrogant. Shn. 3<sup>a</sup> חצוף חצוף an arrogant court (two sitting in judgment instead of three). Y. Taan. III, 66<sup>d</sup> top חצוף חצוף one was unabashed, the other chaste. Ned. 20<sup>b</sup>; a. e.—2) undaunted, energetic, strong. Tanh. Vayera 23 חצוף חצוף the instinct of life is strong. Ex. R. s. 42 חצוף חצוף three (creatures) are persevering (undaunted by failure or opposition), among beasts it is the dog &c. Y. Taan. IV, 69<sup>b</sup> חצוף חצוף (read: חצוף) how irrepressible is the Land of Israel that it still is productive (after all devastations).—Pl. חצופים, f. חצופות. Ex. R. l. c., v. supra.—Y. Ber. V, 8<sup>d</sup> bot. חצוף חצוף those irresistible, hard and evil times.

*Hif.* חציפה to bare (one's face), to act irreverently.

חֲקִיקָה, v. פֶּקֶד.

**תְּקִיפָה** f. (תָּקַפ) *digging out, engraving*. Gitt. 20<sup>a</sup> לאו כתיבה היא engraving is not writing (for legal purposes).

**תְּקִירָה** f. (תָּקַר) *search, speculation, study*. Y. Keth. VII, 31<sup>c</sup> bot., a. e. תְּקִירָה חכם . . . נדר a vow which requires the study of a scholar (to find out means of absolving).—Esp. *examination of witnesses, cross-examination*. R. Hash. 25<sup>b</sup> תְּקִירָה חֲדָשִׁים the hearing of witnesses (testifying to having seen the first appearance of the new crescent). Shh. IV, 1 בְּדִירָשָׁה וְח' require investigation and examination of witnesses; a. fr.—Pl. תְּקִירָה *cross-examination referring to date, time and place, contrad.* Ib. V, 1 בְּשִׁבְעָה ה' (in capital cases) they examined by means of seven questions, what year-week, what year, month, day, hour and place. Ib. 2 לְבִדְיוֹתָּהּ what is the difference in point of law between &c.? Ib. 40<sup>b</sup> ח' שְׁמוֹנֶה תְּקִירָה eight questions; a. fr.

**תְּקִלָּה** I m. (תָּקַל, cmp. תָּקַר) [*marked out*], field. Targ. Gen. II, 5. Targ. O. Num. XX, 17; a. fr.—Gen. R. s. 74, v. אֲיִיזָרָה; a. fr.—Pl. תְּקִלָּה. Targ. Jer. XXXII, 15. Targ. Joel I, 10; a. fr.

**תְּקִלָּה** II, תְּקִלָּתָא f. (preced.) *estate, farm*. Targ. Is. V, 8.—Y. Shh. II, 20<sup>b</sup> bot.; Ruth R. to II, 9; Midr. Sam. ch. XX (translat. of אֶפְסֵס דְּמִים, I Sam. XVII, 1, I Chr. XI, 13) סוּמְקָתָא Red Field.—Pl. תְּקִלָּתָא. Targ. Jer. IV, 17. Targ. O. Ex. VIII, 9.—תְּקִלָּתָא. Y. Keth. X, end, 34<sup>a</sup>. Pesik. B'shall. p. 93<sup>a</sup>.

**תְּקִלָּיָא** m. (preced.) *field-laborer, peasant*; transf. *boor, ignorant man*. Meg. 7<sup>b</sup>, v. תְּקִלָּיָא. Keth. 79<sup>a</sup> תְּקִלָּיָא see, sir, how this ignoramus Nahman &c.—Pl. תְּקִלָּיָא. Ber. 37<sup>b</sup>.—Mixed pl. תְּקִלָּיָא *peasantry*. Sabb. 12<sup>a</sup> אַבְל דְּה' וְכ' Ms. M. (ed. תְּקִלָּתָא) but the garments of the peasantry are easily distinguishable (as to men's or women's).

**תְּקִלָּתָא**, v. תְּקִלָּתָא II.

**תְּקַן** (b. h.; cmp. תָּקַן) *to draw a circle, to limit*; 1) (denom. of תָּקַן) *to legislate*. Y. Kil. I, 27<sup>b</sup> top, a. e. תְּקַן חוק. Num. R. s. 19, beg., v. תְּקַן; a. fr.—2) *to hollow out, to shape a receptacle*. Y. Bets. I, 60<sup>b</sup> bot. קַעֲרָה שֶׁתְּקַן קַעֲרָה a dish which an ape has hollowed out.—Part. pass. תְּקִין, f. תְּקִינָה. Tosef. B. Bath. III, 1; B. Bath. 65<sup>b</sup>, a. e. מַכְתָּשָׁה הַח' the mortar which has been hollowed out (of stone &c.), opp. תְּקִינָה stationary in the ground.—3) *to engrave, write with the stylus*. Tanh. Ki Thissa 14, v. תְּקַן. Gitt. 20<sup>a</sup> וְכָתַב וְח' 'he writes' (Deut. XXIV, 1) but not 'he engraves' (on tablets &c.). Ib. תְּקַן חֲכָמִים he chisels out the surroundings (making the letters come out in relief); תְּקַן חֲכָמִים he digs the sides, i. e. he engraves the letters. Gen. R. s. 68; s. 78 תְּקַן שְׁלֹחַן שְׁלֹחַן שְׁלֹחַן whose picture is engraven above (in the heavenly throne). Y. Yoma IV, beg. 41<sup>b</sup> תְּקִינָה ה' the inscriptions were engraven (not written with ink). Y. Ned. VI, 40<sup>a</sup> top תְּקַן מִפְּנֵי צִלְמֵי on account of the Chaldean

images which were engraven on the walls (Ez. XXIII, 14); a. e.

**תְּקַן** *to be hollowed out*. Y. Erub. II, 20<sup>a</sup> top תְּקַן if the block be hollowed out. Sot. 36<sup>b</sup> על שֶׁתְּקַן (not שֶׁתְּקַן) to have his name engraven on the jewels &c.; a. e.

**תְּקַן** ch. same. Lev. R. s. 6 וְתְּקַן . . . נָטַל he took a reed and hollowed it out. Hull. 25<sup>a</sup>; Sabb. 103<sup>a</sup> תְּקַן קַעֲרָה he hollowed out &c., v. תְּקַן I.—Part. pass. תְּקִין, תְּקִינָה *engraved, marked*. Targ. Y. Ex. XXVIII, 11 (Ar. תְּקִין). Targ. Y. Lev. XIX, 28 (h. text קִנְעָה). Targ. Cant. II, 9; a. fr.

**תְּקַן** *to be engraven, to engrave itself*. Targ. Y. Ex. XX, 2; 3.

**תְּקַן** (b. h.) *to go around, to espy, to examine*; esp. *to cross-examine*, v. תְּקִירָה. Ab. I, 9 תְּקַן מְרַבָּה לְתַקְוָה וְכ' cross-examine witnesses as much as possible. Shh. 40<sup>b</sup> תְּקַן תְּקַן מְרַבָּה לְתַקְוָה the text might have read (for emphasis) thou shalt diligently inquire, or thou shalt diligently investigate (instead of the unusual phrase וְרַבְּרָה, Deut. XVII, 4); a. e.

**תְּקַן** *to be investigated, examined*. Koh. R. to I, 16 תְּקַן הַלֵּב the heart is examined (by the Lord). R. Hash. III, 1 תְּקַן הַעֲדוּתָא when the evidence was closed. Tosef. Shh. VI, 4 עַד שֶׁתְּקַן עֲדוּתָא וְכ' until their examination in court has been closed; תְּקַן עֲדוּתָא after it has been closed, they cannot retract. Ib. 5; a. fr.

**תְּקַן** ch. same. Targ. II Sam. X, 3. Targ. Ps. CXXXIX, 23; a. e.

**תְּקַן** m. (b. h.; preced.) *search*.—אֵין (לֹהֵם) ח' *unsearchable, innumerable*. Num. R. s. 19; Tanh. Huck. 20.

**תְּקַן**, constr. תְּקַן m. (preced. wds.) *examiner*. Targ. Jer. XVII, 10.

**תְּקַן** m. ch. (preced. wds.) *surrounded place, fortification*. Targ. II Sam. V, 9 (h. text מְצֻדָּה); a. fr.—Targ. Y. Num. XXXII, 17 קְרִינָה ed. Amst. (some ed. קְרִינָה, incorr.) fortified cities.—Pl. תְּקִינָה. Ib. XIII, 20.—V. תְּקַן.

**תְּקַן** f. h. same. Arakh. IX, 6 תְּקַן שֶׁל ח' the fort of Giscala.

**תְּקַן** m. (תָּקַן) *otherwise, critic*. Pl. תְּקִינָה. Sifré Num. 131, v. תְּקַן.

**תְּקַן**, v. תְּקַן.

**תְּקַן**, pl. תְּקִינָה, v. תְּקַן II, תְּקַן II.

**תְּקַן** *hole*, v. תְּקַן I.

**תְּקַן** (=תְּקַן, v. תְּקַן) *next day*, v. תְּקַן. Targ. II Chr. XX, 16 (ed. Lag. תְּקַן).—B. Mets. 17<sup>a</sup> לְמָחָר (Ms. H. a. oth. תְּקַן, v. Rabb. D. S. a. l. note 30) to-morrow or the day after.

**תְּקַן**, v. תְּקַן.



**חָרַב** I (b. h.) *to be burned, dried up, ruined, waste.* Snh. 22<sup>a</sup> 'וכ' כאלו ה' בנה' as if the Temple had been destroyed in his days. Tosef. Men. XIII, 22 מִפְּנֵי מַה הָרְבָּה Yoma 9<sup>a</sup>. Kil. IV, 1 (expl. 'why was Shiloh destroyed?; Yoma 9<sup>a</sup>. Kil. IV, 1 (expl. קרחה הכרם כרם שח' באמצעו) (קרחה הכרם of which is laid waste. Ib. V, 1; a. fr. [Num. R. s. 7, end מִקְדָּשׁ בבל ה' מְקֻדָּשׁ, read: הַחֲרִיב. Taan. 29<sup>a</sup> טוֹרֵטִים כְּשֶׁחֲרָב, read: כְּשֶׁחֲרָב, v. Rabb. D. S. a. l.]

*Nif. חָרַב to be destroyed.* Erub. 18<sup>b</sup>. Yoma 39<sup>b</sup> שְׂכֹפֶךְ עֲתִיד לִיְחָרַב that it is thy final destiny to be destroyed; a. fr.

*Hithpa. חֲתַחֲרַב, Nithpa. נִתְחַחֲרַב same.* Pesik. R. s. 31 שִׁתְחַחֲרַב. [Pirké d'R. El. ch. XXXIII, v. חֲתַחֲרַב.]

*Hif. חֲחַרְיֵב to destroy, lay waste.* Tosef. M. Kat. I, 5 'וְיִחַרְיֵב מִתְחַרְבִּין חוּרֵי וְכ' you may destroy ant-stores (during the festive week). Num. R. s. 7, end שֶׁחֲחַרְיֵב בַּה' for they (the Romans) destroyed the Temple; a. fr.

\**Hof. חֲחַרְבָּה to be destroyed.* Pes. 42<sup>b</sup> (ref. to Ez. XXVI, 2) 'אִי מִלֵּאָה זֶה הַחֲרָבָה זֶה הַחֲרָבָה' Ms. M. (ed. חֲרָבָה, v. Rabb. D. S. a. l. note 9) when the one (Jerusalem) is populated, the other (Caesarea) is laid waste; Yalk. Gen. 110 חֲחַרְבָּה.

**חָרַב, חָרֹב, חָרִיב** ch. same. Targ. Ez. XXVI, 2. Targ. Hos. XII, 15. Targ. Is. XIX, 5; a. fr.—Naz. 32<sup>b</sup> 'וְיִחַרְבֵּן דָּה' that the Temple has been destroyed. Ib. דִּחְרִיבֵן דָּה' that it will be destroyed. Gitt. 56<sup>a</sup> 'וְכ' דָּלָא לִיְחָרֹב וְכ' that Jerusalem may not be destroyed. Y. Ber. II, 5<sup>a</sup> top דְּבִרְגִלֵיהּ דְּחָרִיב with whose arrival it was destroyed; a. fr.

*Af. חֲחַרְבֵּב to destroy, lay waste.* Targ. Is. XLII, 15. Targ. Jud. XVI, 24; a. fr.—Yoma 69<sup>b</sup> דִּחְחַרְבֵּב 'וְכ' who destroyed the Temple. Taan. 29<sup>a</sup> top לִחְחַרְבֵּב Ms. M. a. Rashi (ed. לִחְחַרְבֵּב); Gitt. 56<sup>a</sup> לִחְחַרְבֵּב; a. fr.

*Ithpe. חִתְחַרְבֵּב to be destroyed.* Y. Ber. I. c.

**חָרַב** II m., **חָרִיב**, **חָרִיב** f. (b. h.; preced. wds.) 1) *ruined.* Y. Ber. IV, 8<sup>a</sup>. Yalk. Gen. 110, p. חָרִיב I; a. fr.—Pl. חָרִיב, חָרִיב; f. חָרִיב, חָרִיב. Ex. R. s. 31 (ref. to Num. XXIV, 5) 'וְיִשְׁכַּחֲרֵב כְּשֶׁחֲרָב' thy pledges, when they are in ruins, v. מְשֻׁכָּח; a. fr.—2) *dry.* Y. Sot. III, beg. 18<sup>c</sup> בָּלִיל שֶׁל חֲרִיב the dry (oil-less) offering of wheat, opp. חֲרִיב. Kidd. 62<sup>a</sup> top; a. e.

**חָרַב** ch., v. חָרֹב.

**חָרַב** f. (b. h.; emp. חָרָה) 1) *sword.* Hull. 3<sup>a</sup>, v. חָרָה I. B. Bath. 8<sup>b</sup> 'וְכ' קִשָּׁה דָּה' death in war is a greater affliction than natural death. Snh. 116<sup>a</sup> בַּה' מָרַם דְּחָרָב some of them they put to death by the sword. Tanh. Balak 8; Num. R. s. 20 חָרָבֵי שְׁלֵמֶה אֵין בְּלִי שֶׁחָרָבֵי without drawing his sword. Ib. חָרָבֵי חַיִּים live on their sword. Taan. III, 5 עַל דָּה' חָרָבֵי when armies are passing the country. Ib. 22<sup>a</sup> שְׁלֹמֹה חָרָבֵי a friendly army passing; a. fr.—2) *the sword-shaped handle of a plough.* Kel. XXI, 2. Tosef. ib. B. Bath. I, 7.—Pl. חָרָבֵי. Pesik. R. s. 21 'וְכ' מִכָּאן חָרָבֵי (soldiers with) swords here &c.; a. e.

**חָרַב** I same. Targ. Gen. XXXIV, 26. Ib. III, 24; a. fr.—Sabb. 123<sup>b</sup>, v. אִישְׁכָּפָה; (Ar. *scraping knife*).

**חָרַב** II m. (חָרַב) *dry eruption.* Targ. Y. Deut. XXVIII, 27 Ar. ed. Koh. חָרַב (oth. ed. חָרִיבָה, חָרִיבָה; Targ. ed. גִּרְבָּה; h. text גִּרְבָּה).

**חָרַבָּה, חָרִיבָה**, v. חָרִיבָה a. חָרִיבָה.

**חָרַבָּה** f. (v. חָרַב) *knife.* Shebi. VIII, 6 קוֹצֵץ אוֹתָם בַּח' (Ar. ed. Koh. בחֲרִיבָה, R. S. בחֲרִיבָה) you may cut them with a knife, opp. מוֹקְצָה the tool especially intended for cutting figs.

**חָרַבָּה** ruin, v. חָרִיבָה.

**חָרִיבָה**, v. חָרַבָּה II.

**חָרִיבָה, חָרִיבָה** pr. n. m. (b. h.) *Harbona*, one of King Ahasver's eunuchs. Gen. R. s. 49; Treat. Sofrim XIV, 6 'גַּם דָּה' זְכוֹר לְטוֹב (צ"ל) one must say, H., too, be remembered &c. Meg. 16<sup>a</sup>; a. e.

**חָרִיבָה**, v. חָרִיבָה.

**חָרִיבָה**, v. חָרִיבָה.

**חָרִיבָה**, v. חָרִיבָה.

**חָרַבָּה** f., constr. חָרַבָּה (חָרַב, v. P. Sm. 1366) [*rough sound, sawing*], *dying agony.* Targ. Deut. XXXII, 25. Targ. Lam. I, 20 ed. Lag. (oth. ed. חָרַבָּה).

**חָרַבָּה**, **חָרִיבָה** m. (v. preced.) [*saw-dust*], *sun-motes* (emp. חָרִיבָה). Yoma 20<sup>b</sup> 'וְכ' דִּיּוּמָא לֹא דָה' those sun-motes are called *la* (Dan. IV, 32).

**חָרַבָּה** m. (b. h. חָרַבָּה with חָרַב inserted; emp. חָרַבָּה) name of an edible locust. Sabb. VI, 10 (67<sup>a</sup>) 'וְכ' בִּיצַת דָּה' the egg of a *hargol* (carried in the ear for ear-ache).

**חָרַבָּה** ch. same. Targ. O. Lev. XI, 22 (ed. Berl. חָרַבָּה).

**חָרַבָּה** m. pl. (comp. of חָרַב a. חָרַבָּה, v. חָרַבָּה) *garden-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39<sup>a</sup> ed. (Ms. M. 1 חָרַבָּה read with Ms. M. 2: חָרַבָּה).

**חָרַבָּה**, v. חָרַבָּה.

**חָרַבָּה** (b. h.) *to be excited, to tremble.* Gen. R. s. 67 (ref. to Gen. XXVII, 33) 'וְכ' מִחֲרָבָה שֶׁחָרַב more than the trembling which he felt on the altar; (Yalk. ib. 115 שֶׁחֲחַרְבֵּב). Tanh. Tol'd. 13 'וְכ' שֶׁחֲחַרְבֵּב דִּידִּי did Isaac tremble. Gen. R. I. c. חָרַבָּה is he frightened?; Yalk. I. c. חָרַבָּה; a. e.

*Hif. חֲחַרְיֵב* 1) same, v. supra. — 2) *to frighten.* Gen. R. I. c. 'וְכ' יַעֲקֹב שֶׁחָרַבָּה the fright which Jacob caused to Isaac; Tanh. I. c.; Ruth R. to III, 8. Ib. שֶׁחֲחַרְיֵבָה שֶׁחָרַבָּה the alarm which Ruth caused &c. Ib. מִתְחַרְיֵבָה 'וְכ' they (the fowl) excite the man (who tries to catch them); a. e.

**חָרַבָּה, חָרַבָּה**, Lev. R. S. 24, v. חָרַבָּה.

**תָּרָדָה** f. (b. h.; preced. art.) *excitement, anxiety, fear, reverence*. Gen. R. s. 67; Ruth R. to III, 8, a. e., v. תָּרָדָה. Nidd. IV, 7, a. e. 'מסלקת ח' excitement prevents the regular menstruation. Ber. 30<sup>b</sup> (ref. to Ps. XXIX, 2) 'מסלקת ח' in the glory of the sanctuary, but in reverence of &c.; Yalk. Sam. 78; Y. Ber. V, 8<sup>d</sup> bot.—[Tanḥ. K'dosh. 9 בחררה דם, v. תָּרָדָה.—Pl. תָּרָדָה. Tanḥ. Tol'd. 13, v. תָּרָדָה.

**תָּרָדָה** m. *large Libyan lizard*. Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 82, end; (Hull. 127<sup>a</sup> צב).

**תָּרָדָה** ch. same. Targ. Y. Lev. XI, 29 ed. pr. (ed. Hüruba, Ar. תָּרָדָה; h. text צב; v. Pl. to Levy Targ. Dict. I, 425<sup>2</sup>). Targ. I Chr. XI, 22 ed. Lag. a. oth. (ed. Beck תָּרָדָה, ed. Wil. תָּרָדָה).—Y. Ber. I, 3<sup>d</sup> top 'ח' he must not (in bowing at prayers) bend like the *hardon* (with head erect).

**תָּרָדָה** m. (חר, with ר inserted; cmp. יָר I) *mustard*. Kil. I, 2 'ח' המצרי 'ח' common mustard and Egyptian mustard. Ber. 40<sup>a</sup> 'ח' הרגיל בו' 'ח' he who is used to take mustard once in &c. Ib. 31<sup>a</sup>, a. e. 'ח' as large as a grain of mustard; a. fr.—Pl. תָּרָדָה. Cant. R. to VI, 11 'ח' הרחם ever so many grains of &c. B. Bath. 25<sup>b</sup> 'ח' תָּרָדָה keep thy bee-hive from my mustard plants; ib. 18<sup>a</sup> תָּרָדָה (Ms. F. a. R. תָּרָדָה).

**תָּרָדָה** m. (preced.; sub. יין) *mustard-colored, red wine*. Gen. R. s. 98. Sabb. 63<sup>a</sup> top 'ח' יין (an obscene disguise for a dark-complected woman), v. תָּרָדָה.

**תָּרָדָה** f. (preced. wds.; cmp. יָר I, 2) *rain water rushing down a slope, torrent*. Eduy. V, 2; Mikv. V, 6; expl. Tosef. ib. IV, 10, v. תָּרָדָה. Hag. 19<sup>a</sup> של גשמים 'ח'; Tosef. Mikv. III, 4 תָּרָדָה; a. e.

**תָּרָדָה**, v. תָּרָדָה.

**תָּרָדָה**, v. תָּרָדָה.

**תָּרָדָה**, Pa. תָּרָדָה, v. תָּרָדָה.

**תָּרָדָה**, v. תָּרָדָה.

**תָּרָדָה** m., **תָּרָדָה** f. (preced.) *ruined, desolate*. Targ. Hag. I, 4; 9 (Levita תָּרָדָה). Targ. Ps. LX, 11 (ed. Wil. תָּרָדָה, Ms. תָּרָדָה). Targ. Ez. XXVI, 19 'ח' ed. Lag. (ed. Ven. I תָּרָדָה, ed. Wil. תָּרָדָה).—Pl. fem. תָּרָדָה. Targ. Ez. XXXVI, 38. Ib. 35. Targ. Is. LXI, 4; a. e.

**תָּרָדָה** I m. (חרב) [dry.] 1) *carob-pod; carob-tree*. B. Bath. IV, 8 'ח' שאינו מורכב 'ח' a carob-tree which has not yet been ingrafted (bears no fruit). B. Mets. 59<sup>b</sup>; a. fr.—Pl. תָּרָדָה. R. Hash. 15<sup>b</sup>. B. Bath. 70<sup>a</sup>. Lev. R. s. 35, a. e. (play on תָּרָדָה, Is. I, 20) 'ח' תָּרָדָה (some ed. תָּרָדָה, corr. acc.) ye shall eat carobs (live in poverty); a. fr.—2) *a variety of beans*, the pods of which resemble the carob, v. תָּרָדָה. Kil. I, 2.

**תָּרָדָה** II pr. n. pl. *Hārūb*, 1) *Tower of H.*, in Northern Palestine. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib.

IV, 11 (v. Hildesh. Beitr. p. 37).—2) *K'far* (Village of) H. Y. Dem. II, 22<sup>d</sup> top, כפר וד' (corr. acc.); v. תָּרָדָה II.

**תָּרָדָה** I ch.=h. תָּרָדָה I, *carob*. Lev. R. s. 35 'ח' צריכין ישראל לה' Israel needs carob (poverty) to do repentance; Yalk. Is. 256; Lev. R. s. 13 (not 'ח' לה'). Y. Kil. I, 27<sup>a</sup> (expl. תָּרָדָה Mish. ib. I, 2) (פרסי) 'ח' it is a variety of the Egyptian (Persian?) bean, and its pods look like those of the carob. Y. Succ. III, 53<sup>d</sup> top.

**תָּרָדָה** II, כפר ח' pr. n. pl. *K'far Hārūba*, on the lake of Genesareth (v. Hildesh. Beitr. p. 37). Y. Taan. IV, 69<sup>a</sup> תָּרָדָה 'ח'; Lam. R. to II, 2 (ed. Wil. תָּרָדָה, corr. acc.); Yalk. Dent. 946 כפר ח'.

**תָּרָדָה**, v. next wds.

**תָּרָדָה** f. (תָּרָדָה I) *carob-tree*. Num. R. s. 9 (p. 232<sup>b</sup> ed. Amst.); Midr. Sam. ch. XIII גדולה היה Absalom was as tall as a large carob-tree; ib. ch. XXVII; Y. Sot. I, 17<sup>b</sup> top (not 'ח' בו... ). Pesik. R. s. 4 'ח' פתחה 'ח' the carob tree opened itself and swallowed him (Isaiah).

**תָּרָדָה** ch. same. Y. Sot. I, 17<sup>b</sup> top (not 'ח' לה'); Num. R. s. 9; a. e.

**תָּרָדָה**, Treat. S'mah. ch. IX, end, read: תָּרָדָה.

**תָּרָדָה**, Targ. Y. II, Deut. XVIII, 10, v. תָּרָדָה.

**תָּרָדָה**, v. תָּרָדָה a. תָּרָדָה.

**תָּרָדָה**, pl. תָּרָדָה, v. תָּרָדָה.

**תָּרָדָה** m. (תָּרָדָה) *a stringer of pearls; trans. one who combines verses from various Biblical books for homiletical purposes*. Cant. R. to I, 10, v. תָּרָדָה.

**תָּרָדָה**, pl. תָּרָדָה, v. תָּרָדָה.

**תָּרָדָה**, v. תָּרָדָה.

**תָּרָדָה** m. (תָּרָדָה) *burned, charred meat*. Bets. 32<sup>b</sup> 'ח' ואדחר מ' but guard against its becoming charred (by touching a solid object in the oven). Pes. 41<sup>a</sup> 'ח' דשוייא Ms. M. (ed. דשוייא) he made (the Passover lamb) charred meat (instead of roast). Zeb. 106<sup>a</sup>; Yoma 68<sup>b</sup> 'ח' דשוייא if it has been reduced to lumps of charred flesh (instead of being burnt to ashes), v. תָּרָדָה.—B. Mets. 85<sup>a</sup> they surnamed R. Zeira שקריא 'ח' Ms. M. (ed. שקריא) the burnt one with dwarfed legs: Snh. 37<sup>a</sup> תָּרָדָה (early prints 'ח'); (Ber. 46<sup>a</sup> שקריא 'ח').—[Lam. R. to II, 2 תָּרָדָה, some ed., v. תָּרָדָה II.]

**תָּרָדָה** m. (b. h.; תָּרָדָה to sting, burn, cmp. תָּרָדָה) *thorn, nettle*.—Pl. תָּרָדָה, constr. תָּרָדָה. Pirké d'R. El. ch. XXX; Yalk. Gen. 95.

**תָּרָדָה**, v. תָּרָדָה.

**תָּרָדָה**, v. תָּרָדָה.

**תָּרָדָה** m. (b. h.; תָּרָדָה) *anger*. Gen. R. s. 70 (play on תָּרָדָה, Gen. XXIX, 4) 'ח' מ' we flee from the anger of the Lord; Yalk. ib. 123. Zeb. 102<sup>a</sup> 'ח' 'ח' כל חרון אף 'ח'.

**חֲרִיף** m. (preced. wds.) *stinging, spiny*. B. Kam. 80<sup>a</sup> (expl. חֲרִיף הוּצָא וְאִ"ל ח' דְּקִשְׁתִּי וּב' (חולדו הסנאים) Ms. M. (ed. חֲרִיף הוּצָא; for oth. var. v. Rabb. D. S. a. l. note 20; marginal vers. חֲרִיף הוּצָא וְאִ"ל חֲרִיף) a creep-



**חֲרִישׁ** m. (b. h.; חֲרַשׁ I) *ploughing, ploughing season*. Mekh. Vayakhel (ref. to Ex. XXXIV, 21) שְׁבוּת מִד' וְכ' שְׁבוּת מִד' וְכ' cease from ploughing &c. R. Hash. 9<sup>a</sup> וְד' שָׁל עֵרֶב וְכ' a ploughing at the eve of the Sabbatical year (in the sixth year) which enters into (effects the growth of) the Sabbatical year; a. e.

**תְּרִישָׁה** I f. same, *ploughing*. Sabb. 70<sup>a</sup>. Ex. R. s. 6; Koh. R. to VII, 7, a. e. בְּתִישָׁה חֲקֹבָה concerning a grave which has been ploughed over; a. fr.—Trnsf. *sexual connection*.—Pl. תְּרִישָׁה. Y. Yeb. I. beg. 2<sup>b</sup>. Gen. R. s. 98.

**תְּרִישָׁה** II f. 1) (תָּרַשׁ II, Hif.) *silence, acquiescence*. Sifré Num. 153 sq. (with ref. to Num. XXX, 5; 8; 12); v. שְׁתִּיקָה. —2) (תָּרַשׁ II Pi.) *making deaf, deafening*. B. Kam. 86<sup>a</sup> לֹא שָׂאִי לֹדִי וְכ' (Ms. M. לתְּרִישָׁה) because it is not possible to cause deafness without afflicting a wound, a drop of blood &c.; ib. 98<sup>a</sup>.—3) *deafness*, v. תְּרִישָׁה.

**תְּרִישָׁה** III f. (v. תִּישָׁה) *thicket*, only in תְּרִישָׁה קִימָה a *thicket of reeds*. Gen. R. s. 12, beg.; Koh. R. to II, 12; (Cant. R. to I, 1 וְכ' (חֲוֹרָשׁ שֶׁל וְכ' v. תִּישָׁה).

**תְּרִישָׁה** f. (denom. of תָּרַשׁ) *deafness*. Sifra K'dosh. Par. 4, ch. IX שָׁכַח תְּרִישָׁתוֹ גִּמְמָה לוֹ where his deafness may be the reason why we must not curse him; Snh. 66<sup>a</sup> תְּרִישָׁתוֹ.

**תְּרִישָׁה** ch.=h. תְּרִישָׁה III, *dense ramification*. Targ. Y. Gen. XXII, 13.

**תְּרִישָׁה** part. pass. of תָּרַשׁ.

**תְּרִישָׁה**, v. תְּרִישָׁה.

**תָּרַם** (b. h.; cmp. תָּרַח) *to roast, parch*.

Pi. תָּרַם, תָּרַח, *to char, burn bread* so as to make it uneatable; *to prepare a wick by charring*. Pes. 21<sup>b</sup> תָּרַחְתִּי וְכ' he charred the leavened bread before the time appointed for the removal of leavened matter. Y. Sabb. II, 5<sup>a</sup> top לֵן בְּתָרְכִין (לֵן) they char them (the wicks).—Part. pass. תָּרַח, fem. תָּרַחָה, pl. תָּרַחְתִּין. Tosef. Sabb. II, 1 (v. Var. ed. Zuck.); Sabb. 29<sup>a</sup> (v. Tosaf. a. l.).

Hithpa. תָּרַחָה, *Nithpa. תָּרַחָה to be singed, burnt*. Tanh. Noah 13 שָׁרַח לוֹ שֵׁער וְכ' the hair of his head and beard was singed. Pirkéd'R. El. ch. XXXIII וְכ' (not) his hair was singed. Y. Sabb. XVI, 15<sup>c</sup> תָּרַחָה הַחֹרֶשׁ he who preaches it (the Agadah) will burn himself (at the fire of the Law); (Treat. Sof'rim XVI, 2 מתבאר, corr. acc.)

**תָּרַם**, **תָּרַח**, **תָּרַח** ch. same, 1) (neut. verb) *to be burnt, blackened*. Targ. Job XXX, 30 (h. text תָּרַח). Targ. Jer. VI, 29 תָּרַח. Targ. Is. IX, 18 תָּרַח (ed. Lag. חֲוֹרָבָה).—2) (act. verb) *to burn, roast*. Pes. 40<sup>a</sup> לֹא לִתְרֹחַ וְכ' one must not roast two ears &c.—Part. pass. תָּרַח. B. Mets. 85<sup>a</sup>; Ber. 46<sup>a</sup>, a. e., v. תָּרַחָה.

Pa. תָּרַח, *to burn, singe the hair off*. Kidd. 41<sup>a</sup> תָּרַח רִישָׁה he himself singed the hair off the animal's head (in preparing for the Sabbath). Ab. Zar. 38<sup>a</sup>.

Ithpe. תָּרַחָה, *to be burnt* &c. Targ. Y. Gen. XXI, 15 תָּרַחָה he was parched (with fever). Targ. Y. Ex. XII, 37.—B. Mets. 85<sup>a</sup> תָּרַחְתִּי שְׂקִיָּה (Ar. תָּרַחְתִּי) his legs were burnt. B. Bath. 74<sup>a</sup> תָּרַחְתִּי אֵת הַצֹּמֶר Ms. M. 2 (ed. . . חֲוֹרָה אֵת, v. Rabb. D. S. a. l. note) it (the wool) was singed. Nidd. 28<sup>a</sup> תָּרַחְתִּי אֵת הַגֶּשֶׁם Rashi (ed. אֵת הַגֶּשֶׁם, corr. acc.) it (the corpse) was charred (not burnt to ashes).

**תָּרַם** m. [burn, v. preced.] *herekh*, a verbal substitute or *herem* (תָּרַם), v. תָּרַם. Ned. I, 2.—Pl. תָּרַמְתִּי, v. תָּרַמְתִּי.

**תָּרַם** I m. (b. h. תָּרַם, cmp. תָּרַח a. תָּרַם) *lattice, latticed window*. Pesik. Hahod., p. 49<sup>b</sup> כֵּשׁ ... בֵּין חֲלוֹן לַח as there is a difference between (the light as it comes through) an open window and a latticed window, so &c.; Num. R. s. 11; Pesik. R. s. 15; Yalk. Cant. 986 בֵּין חֲלוֹן לַח (corr. acc.).—Pl. תָּרַמְתִּי, Gen. R. s. 98.

\***תָּרַם** II m. (תָּרַח) *parched grain*; *vendors of parched grain who sold also spices &c.*; *grocers* (ἀπαλτοί). Pes. 116<sup>a</sup>; [oth. opin. vendors sitting behind lattices, v. preced.—Var. תָּרַח, v. תָּרַח, *pounded spices*].

**תָּרַם** ch.=h. תָּרַח I, 1) *breaking through, breaking in*. Targ. Y. Ex. XXII, 1 (h. text מחורר).—2) *window*. Targ. I Chr. XV, 29; Targ. II Sam. VI, 16 (h. text חֲלוֹן); a. e.—Pl. תָּרַמְתִּי, Targ. Y. Gen. VIII, 2. Targ. Cant. II, 9; a. e.

**תָּרַם** m. pl. (תָּרַח) [burnings], *hārakhaya*, a verbal substitute of תָּרַח, q. v. Ned. 10<sup>b</sup>, Rashi (ed. תָּרַם) v. תָּרַם.

**תָּרַם** (b. h.) [to perforate, break through (cmp. Arab. *haram*, a. תָּרַח I), 1) *to make a net*. Men. 37<sup>a</sup> top יוֹסֵי הַחֹרֶם R. J. the *net-maker* (or *fisher*); [Rashi, reading הַחֹרֶם, (v. Rabb. D. S. a. l., note 100), v. infra].—2) *to perforate*. Part. pass. תָּרַח (b. h. תָּרַם) *one whose nose is so flattened as to show its holes, flat-nosed*. Bekh. VII, 3 וְכ' אִישׁוֹ הַחֹרֶם a *harum* is he who can paint both of his eyes with one movement. Ib. 43<sup>b</sup> שְׂקוֹעַ הַחֹרֶם is one whose nose is sunk.—3) *to cut off, to set outside* (cmp. Arab. *haram*), v. infra, a. תָּרַם.—[4) *to burn*, cmp. תָּרַח; v. תָּרַח, תָּרַח.

Hif. תָּרַחָה (denom. of תָּרַם) [to set outside, apart, 1) *to dedicate for priestly or sacred use* (Lev. XXVII, 28, sq.); *to renounce private use*. Arakh. VIII, 4 וְכ' אִישׁוֹ אֶת הַצֹּמֶר אֵת הַצֹּמֶר but if he renounces all of them, they are not dedicated (his vow is invalid). Ib. מִה אֵם since man is not permitted to renounce all his property even for a sacred purpose &c. Ib. 7 מִדֵּי אֶת אֶרְצוֹ one may declare *herem* one's own designated offerings (in which case he has to pay their value to the priest or the sanctuary); a. v. fr.—Part. pass. תָּרַחָה, pl. תָּרַחְתִּין. Ib. 4, sq., v. supra; a. fr.—2) *to excommunicate, to pronounce the higher ban* (which includes the withdrawal of protection of property). M. Kat. 16<sup>a</sup> וְכ' מִנְיָן . . . לִתְרַמְתִּי the smaller ban is pronounced (over one disregarding a legal summons) at once . . . , the great ban after sixty days.

**תָּרַם** ch. same, *to perforate*. Part. pass. תָּרַח, *flat-nosed*, v. preced. Targ. O. Lev. XXI, 18.

Pa. תָּרַח, Af. תָּרַח 1) *to declare*. Targ. Josh. VI, 18 יִרְאֵה (Var. תָּרַח, read: תָּרַח). Targ. I Sam. XV, 21 תָּרַחְתִּי (ed. Lag. a. oth. תָּרַחְתִּי).—Targ. O. Lev. XXVII, 28.—Arakh. 28<sup>a</sup> לִתְרַמְתִּי כֹלִיָּה . . . לִתְרַמְתִּי כֹלִיָּה one must not renounce (for sacred purposes) all his property, but of one kind he may renounce all he has.—2) *to excommunicate*. M. Kat. 16<sup>a</sup> מִנְיָן לִתְרַמְתִּי (or תָּרַחְתִּי) whence it is proven that we (the court) have a

right to excommunicate a recreant person?—Y. ib. III, 81<sup>d</sup> top מִתְרַם וְ... מִתְרַם דְּלֵא אִילּוּלָא were it not that I never in my life excommunicated a person, I should have excommunicated that man; a. e.—Part. pass. מִתְרַם, pl. מִתְרַמִּין. Ib. bot. מִתְרַם גְּבִירָא מִ' this man (thou) be excommunicated. Ib. מִתְרַם לִיהוֹן הָדִירָא עֲמָא מִ' those people (you) be excommunicated.

*Ithpe.* מִתְרַם לְהֵא דִּתְרַם, to be dedicated. Targ. O. Lev. XXVII, 29 דִּתְרַם ed. Berl. (oth. דִּתְרַם).

**חֲרָם** m. (b. h.; preced.) 1) *net*. Kel. XXIII, 5; XXVIII, 9, v. זָנֵז; a. fr.—Ned. II, 5, v. infra.—2) *a place adapted for catching fish in nets, fishing coast, fishery*. B. Kam. 81<sup>b</sup> מִלָּא רַבֵּל דְּ בִדְיוּמָא a rope's length (district) of fishing coast south of it (the Lake of Tiberias); Tosef. ib. VIII, 18 Var. ed. Zuck.—Eruib. 47<sup>b</sup> דְּ שִׁבְיָן וְכ' a fishpond between two territories.—3) [cut off, excluded, comp. חֲרָם, property set apart for priest's or Temple use; doomed to destruction. Ned. II, 4 כְּחֵ' אִם שְׁמִים if (he said, This shall be to me) like the *herem* consecrated to the Temple, opp. בְּתָנִים דְּ שֵׁל assigned to the private use of priests. Ib. 5 בְּתָנִים דְּ שֵׁל if he made a vow of abstinence using the word *herem*, and he says, I meant the *herem* of the sea (fisher's net). Ib. I, 2 לִדְ כִּינְיָן verbal substitutes for *herem* (effecting prohibition); a. fr.—4) *excommunication*. M. Kat. 17<sup>a</sup>.—Pl. חֲרָמִין, חֲרָמִין. Snh. 43<sup>b</sup> חֲרָמִין מִעַל עֵבֶן בְּגִ' דְּ אַחֲנָא committed three sacrileges. Ned. II, 4 חֲרָמִין vows containing the expression *herem* unqualified. Ib. חֲרָמִין הַחֲרָמִין the dedications as priestly property. Arakh. VIII, 6 חֲרָמִין לְבָרֵךְ דְּ לְבָרֵךְ הַבִּירָא unqualified dedications (this be *herem*) go to the repair of the Temple; a. fr.—[Y. Kil. IX, 32<sup>a</sup> top שְׁעִבְעָא בְּחֲרָם, read: בְּתָרָה.—V. חֲרָם.

**חֲרָם** m. (preced.) 1) *fisherman*.—Pl. חֲרָמִין, חֲרָמִין, constr. חֲרָמִין. Y. M. Kat. II, end, 81<sup>b</sup>; Y. Pes. IV, 30<sup>d</sup> top חֲרָמִין דְּ תִּבְרִיָא the net-fishers of Tiberias.—2) *confiscator, official oppressor*, v. חֲרָם.—Tosef. Ab. Zar. VII (VIII), 6; Ab. Zar. 58<sup>a</sup>. Tosef. B. Mets. III, 19; Y. ib. IV, end, 9<sup>d</sup> לְחֲרָם a defective coin must not be given וְכ' וְלֹא לִדְ... to a travelling merchant, to a highwayman, or to an oppressor, because they will cheat &c.—Pl. as ab. Ned. III, 4; B. Kam. 113<sup>a</sup>, v. חֲרָם.

**חֲרָמָא** m. ch.=h. חֲרָם, 1) *net*. Targ. Hab. I, 15.—2) חֲרָמָא. Targ. O. Lev. XXVII, 21 (ed. Berl. חֲרָמָא).—Targ. Josh. VI, 17, sq. (ed. Lag. חֲרָם; some ed. חֲרָם); a. fr.

**חֲרָמָא, חֲרָמָא** pr. n. pl. (b. h.) *Hormah (Destruction, v. preced.)*. Targ. Num. XXI, 3 (ed. Berl. חֲרָמָא).—Targ. O. ib. XIV, 45 (ed. Berl. חֲרָמָא; Y. חֲרָמָא).

חֲרָמִינִי, v. חֲרָמִינִי.

חֲרָמָא, v. חֲרָמָא.

**חֲרָמָא** m. (emp. חֲרָמָא, a. חֲרָמָא) *thistle*. Sabb. 110<sup>b</sup> חֲרָמָא (Ar. חֲרָמָא; Ms. M. חֲרָמָא), v. חֲרָמָא.—V. חֲרָמָא.

חֲרָמָא, v. חֲרָמָא.

**חֲרָם** I m. (b. h. חֲרָם; to be rough; to scrape) 1) *common earthenware*. Kel. III, 1 (ed. Dehr. חֲרָם); a. v. fr.—Ib. 4 חֲרָם בִּיהָ if there remained of it a (sound) piece large enough to contain &c.—Tanh. Sh'lah. 1 (ref. to חֲרָם, Josh. II, 1) חֲרָם read it *heres* (with earthenware, in the disguise of potters); Num. R. s. 16, beg. חֲרָם; a. fr.—Esp. (v. חֲרָם) *potsherd*. Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> חֲרָם לֹא חֲרָם did not Bar K. say, *heres* is a substitute for *herem* (חֲרָם)? now, does not this mean a *sherd* (which has no reference to anything forbidden either as sacred or as doomed to destruction)?; v. next w.—Pl. חֲרָסִין, חֲרָסִין. Kel. III, 4. Ib. IX, 5 (Ar. חֲרָסִין); a. e.—Hag. 13<sup>b</sup> (expl. בִּזְקָא, Ez. I, 14) חֲרָם מִבִּין הָרָא like the flames from between the perforated earthen pieces (used in smelting gold).

**חֲרָם** II m. (b. h.; חֲרָם; to glow; comp. חֲרָם) *the sun*. Men. 110<sup>a</sup> (ref. to Is. XIX, 18) חֲרָם עֵיר הָרָא (late eds. חֲרָם, v. Rabb. D. S. a. l. note) what is *Ir ha-Heres*? חֲרָם מִשְׁמַע דְּבִירָא the city of Beth-Shemesh; חֲרָם מִשְׁמַע דְּבִירָא where is the evidence that *heres* means sun? (Answ. ref. to Job IX, 7). Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> חֲרָם לִשְׁוֹן גְּבִירָא חֲרָם (as a substitute for *herem*, v. preced.) has reference to Deity, (as we read) 'who speaks to the sun' (Job I. c.).

**חֲרָם** III (b. h.; comp. preced. a. חֲרָם) *an eruption of the skin*. Bekh. 41<sup>a</sup> חֲרָם גִּבְרָא זֶה חֲרָם *garab* (v. חֲרָם) is the same as *heres*.

**חֲרָם** (חֲרָם) ch. same. Targ. O. Deut. XXVIII, 27 (Y. quot. in Ar. חֲרָסִין, v. חֲרָסִין).

**חֲרָסִין** pr. n. m. *Harsun*.—Yoma 9<sup>a</sup>; Y. ib. III, 40<sup>d</sup> חֲרָסִין (or חֲרָסִין) El b. H., a highpriest; Tosef. ib. I, 22 חֲרָסִין ed. Zuck. (Var. חֲרָסִין).—Yoma 35<sup>b</sup> R. El b. H., a rich scholar; Lam. R. to II, 2 (some ed. חֲרָסִין) Treat. S'ma'loth ch. IX חֲרָסִין (prob. to be read: חֲרָסִין) in the days (of persecution) of &c.

**חֲרָסִין** pr. n. m. *Harsun*. Koh. R. to IV, 8 חֲרָסִין G. b. H., a rich heir (emp. preced.).

חֲרָסִין, v. חֲרָסִין.

חֲרָסִין, v. חֲרָסִין.

**חֲרָסִית** I (b. h.) pr. n., *Gate of Harsith*, one of the Jerusalem gates. Y. Eruib. V, 22<sup>c</sup> (the Eastern gate) was called חֲרָסִית שְׁוֵאָה מִבִּין וְכ' (corr. acc.) Gate of H., because it was facing the East; v. חֲרָסִית II.

**חֲרָסִית** II f. (חֲרָסִית) *potter's clay, clay-ground*. Maas. Sh. V, 1 חֲרָסִית must be marked off with burned clay. Hull. VI, 7 חֲרָסִית; ib. 88<sup>a</sup> חֲרָסִית powdered burned clay. Kel. III, 7; a. fr.—[Tosef. Ter. IX, 3 חֲרָסִית, v. חֲרָסִית I.]

**חֲרָסִין** m. (preced.) *earthen vessel, bed-chamber*. Tosef. Ter. X, 13; Tosef. Toh. V, 3; Y. Ter. XI, 48<sup>a</sup> חֲרָסִין (corr. acc.). [Ar. ed. Koh., s. v. חֲרָסִין, reads חֲרָסִין.]

חֲרָסִין, v. חֲרָסִין.

חֲרָסִין, v. next w.

**הַרְסֵפִיתוּן** m. pl. (הַרְסָה with ה inserted, v. הַרְסֵפִיתָ) scales. Targ. Y. Lev. XI, 9, sq. Targ. Y. Deut. XIV, 9 sq.—Pesik. R. s. 14 למִּיּוֹן לְהַרְסֵפִיתָ דְּנוּנִי v. הַרְסֵפִיתָ; Pesik. Par., p. 35<sup>a</sup> לְהַרְסֵפִיתָ דְּנוּנָה (corr. acc.).

**הַרְסָה** m. (next w.) [shame,] heref, a phonetic substitute for הַרְסָה. Ned. I, 2.—Pl. הַרְסֵפִים, v. הַרְסֵפִיתָ.

**הַרְסָה** (b. h.) 1) to scrape, sharpen, grind.—Part. pass. הַרְסָה, f. הַרְסָה, pl. הַרְסָה. Pesik. R. s. 21 הַרְסָה פָּנִים שָׁרָף (severe) countenance (Var. הַרְסָה).—Transf. to deflower, v. infra.—2) (cmp. הַרְסָה) to change, transform; to change possession. Part. pass. f. הַרְסָה designated for change of condition, v. הַרְסָה.

**Nif. הַרְסָה** 1) (of grist) to be ground; trans. to be deflowered, have intercourse. Y. Kidd. I, 59<sup>a</sup> top (expl. Lev. XIX, 20) בְּכַחוּשָׁה לִפְנֵי אִישׁ . . . הַרְסָה 'nehērefeth by a man' means crushed before a man (with ref. to Prov. XXVII, 22, v. הַרְסָה).—2) to change condition. Kerith. 11<sup>a</sup> (ref. to הַרְסָה explained by הַרְסָה) . . . רְשׁוּנִי מֵאֵר מִשְׁמַע . . . רְשׁוּנִי (דְּשִׁיטָה) what proof is there that nehērefeth has the meaning of change from natural condition? Answ. ref. to הַרְסָה (II Sam. XVII, 19) and to Prov. I, c.

**Pi. הַרְסָה** (cmp. הַרְסָה, הַרְסָה) [to scrape off,] to revile, blaspheme, shame. Lev. R. s. 7, end הַרְסָה וּמְגַדָּה she (Rome) blasphemes and reviles. Num. R. s. 10 הַרְסָה, v. הַרְסָה. Snh. 94<sup>a</sup>, sq. שָׁרָף עֵזִי וְכִי who blasphemed (the Lord) through a messenger; a. fr.

**Hithpa. הַרְסָה, Nithpa. הַרְסָה** 1) to be reviled. Midr. Till. to Ps. LXXIV, end שְׁמִתְהָרָה וּמְגַדָּה which is reviled and blasphemed. Ib. to Ps. XVIII, 1 עַד שֶׁנִּתְהָרָה until I was reviled; a. e.—2) to become white, pale. Tanh. B'resh. 12 (play on הַרְסָה וּפְנִיכָם (קִיץ וְחֹרֶף) שְׁחֹרְרִי מִתְחַפְּרִין (some ed. מִתְחַפְּרִין) that you will feel nauseous and your faces become pale.

**הַרְסָה** ch. same; Pa. הַרְסָה 1) to sharpen, grind. Targ. I Sam. XIII, 20, sq. Targ. Job XVI, 9 (not הַרְסָה; h. text יִלְשָׁשׁ).—Part. pass. הַרְסָה. Targ. Jer. IX, 7 ed. Lag. (oth. ed. הַרְסָה, corr. acc.). Targ. Is. V, 28.—2) to blaspheme, revile. Targ. Y. Lev. XXIV, 11; a. fr.—[Ib. 15, sq. הַרְסָה Pe.]

**Ap. הַרְסָה** to be quick, be early. Snh. 70<sup>b</sup> הַרְסָה וְעוֹלָם אֶתְרִיפּוּ וְעוֹלָם אֶתְרִיפּוּ go in early (before sunset), and leave early, that people may take notice of you. Sabb. 115<sup>a</sup> קָא דְּדוּרִי קָא דְּדוּרִי that they did it earlier (than they were told to).

**הַרְסָה**, v. הַרְסָה.

**הַרְסָה** or **הַרְסָה** m. (v. הַרְסָה Ap.) early. B. Bath. 90<sup>b</sup> הַרְסָה הַרְסָה the early market (soon after the crop) at the early market price, opp. הַרְסָה later market.—Pl. הַרְסָה. Targ. Koh. XI, 2 early seeds.—Taan. 3<sup>b</sup> הַרְסָה concerning early clouds (when rain is gathering). Nidd. 65<sup>b</sup>, v. הַרְסָה.—Fem. pl. הַרְסָה. R. Hash. 8<sup>a</sup> Ar. (ed. הַרְסָה), v. הַרְסָה.

**הַרְסָה** f. (b. h.; הַרְסָה) [paleness,] shame; revilement. Gen. R. s. 80. Sabb. 88<sup>b</sup>, a. e. שְׁמַעְתִּי הַרְסָתִי וְכִי hear themselves reviled and answer not.

**הַרְסָה, הַרְסָה** f. (הַרְסָה) scab, v. הַרְסָה.

**הַרְסָה** m. pl. (v. הַרְסָה) hārāfaya, a phonetic substitute of הַרְסָה in place of הַרְסָה. Ned. 10<sup>b</sup>, v. הַרְסָה.

**הַרְסָה** f. early conceiving, vigorous sheep. Pl. הַרְסָה, v. הַרְסָה; cmp. הַרְסָה.

**הַרְסָה** ch.=h. הַרְסָה. Targ. Ps. XXII, 7 הַרְסָה Ms. (ed. הַרְסָה).

**הַרְסָה** f. bat. Targ. Y. II Deut. XIV, 18 (Y. I עֲרֹפָה).

**הַרְסָה** (b. h.) 1) to dig a cavity, to cut a trench of even width all through. Y. Kil. VII, 31<sup>b</sup> bot. הַרְסָה הַרְסָה if (on the Sabbath) one dug (a pit), made a trench, and cut a wedge-like ditch (narrow below), he is guilty of one act; Y. Sabb. VII, 9<sup>d</sup> bot.; a. fr.—2) to decree, designate. Tanh. B'huck. 1 (ref. to Job XIV, 5) הַרְסָה הַרְסָה He designated the duration of life of every creature.—Part. pass. הַרְסָה, f. הַרְסָה; pl. הַרְסָה a) grooved. Sabb. 98<sup>b</sup> הַרְסָה הַרְסָה the boards of the Tabernacle were grooved, and the sockets hollowed out correspondingly.—b) decreed, decided; determined. Gen. R. s. 67 (ref. to Prov. XII, 27) הַרְסָה הַרְסָה the blessings הַרְסָה which were designated to him from primeval days. Ib. הַרְסָה הַרְסָה it is a decided fact known to the righteous that they will in this world receive none &c. Deut. R. s. 1 הַרְסָה הַרְסָה that thy hands are quick and determined.—c) flat-nosed, v. הַרְסָה.

**Nif. הַרְסָה** to be cut into, dug, ploughed. Y. Nidd. I, 49<sup>a</sup> bot. a soil is called virgin מִימִיּוֹה בְּהַרְסָה כל שלא נ' בה מִימִיּוֹה when it has never been cut into; v. הַרְסָה.

**הַרְסָה** ch. same, to cut into. Part. pass. הַרְסָה. Gitt. 20<sup>a</sup> הַרְסָה הַרְסָה is the stamp of a coin dug into (are the devices formed with a loss of substance), or is it pressed into (by compressing the substance)?—Bekh. 41<sup>a</sup> הַרְסָה הַרְסָה (a dry scab is) cut into (deeper than the surface).

**Hithpa. הַרְסָה** to be cut into, v. supra.

**הַרְסָה** m. (preced.) incision, groove, mark of a seam. Y. Nidd. I, 49<sup>a</sup> bot. כל שאין בה הַרְסָה (a virgin soil is) such as shows no grooves. Y. Maasr. I, 48<sup>d</sup> bot. הַרְסָה from the time the incision in the growing fruits begins to fill up.—Y. Bets. II, end, 61<sup>d</sup>, a. e., v. הַרְסָה.

**הַרְסָה** m. ch. loin, v. הַרְסָה II.

**הַרְסָה** I m. (הַרְסָה) digging, a digger. B. Kam. 80<sup>a</sup> (marginal version) הַרְסָה הַרְסָה a digging animal, and some use only the word hartsa: digger; v. הַרְסָה.

**הַרְסָה** II m. (הַרְסָה) 1) groove, channel, v. הַרְסָה.—2) (cmp. הַרְסָה) [incision,] loins. Targ. Deut. XXXIII, 11 (Y. II הַרְסָה pl.).—Targ. Gen. XXXVII, 34 (Y. II הַרְסָה pl.); a. fr.—Pl. הַרְסָה, constr. הַרְסָה. Targ. O. Ex. XXVIII, 42 (some ed. הַרְסָה their loins); Y. ib. הַרְסָה.



תַּרְצִינִיתָא the place of the knot of their loins (belt). Targ. Y. Gen. L. 11; a. fr.

תַּרְצִינִיתָא, תַּרְצִינִיתָא, v. תַּרְצִינִיתָא.

תַּרְצִינִיתָא m., pl. תַּרְצִינִי (b. h.) a pomace of kernels or shells of grapes; v. תַּרְצִינִי. Naz. VI, 2. Ib. 35<sup>a</sup>; a. fr.—Ib. 38<sup>b</sup> אכל תַּרְצִינִי if he ate the shell (or the interior) of one berry. Hull. 82<sup>b</sup> זרע וזרעו if he sowed a wheat grain and a kernel; a. fr.—V. תַּרְצִינִיתָא II.

תַּרְצִינִיתָא f. (preced.; collect. noun) kernels. Y. Maasr. I, 48<sup>d</sup> וז' שלהן וז' שלהן their kernels must be seen through the berries.

תַּרְצִינִיתָא, תַּרְצִינִיתָא ch. same, stones of a fruit. Tanh. Vaëra 14 כורא פרטא דרמונא דוד מחומיא מלגא like the berry of a pome-granate whose stones are seen from within (shining through); Pesik. Vayhi, p. 3<sup>b</sup> דתַּרְצִינִיתָא (read: תַּרְצִינִיתָא); Ex. R. s. 12 דתַּרְצִינִיתָא (read: תַּרְצִינִיתָא (corr. acc.); Cant. R. to III, 11 דכל חרדא פטרסא (read: תַּרְצִינִיתָא . . .); Yalk. Ex. 186 דתַּרְצִינִיתָא (read: תַּרְצִינִיתָא . . .); Yalk. Job 912 (corr. acc.).

תַּרְקָא m. (next w.) [clef] herek, a phonetic substitute for herem (חֶרֶם). Ned. I, 2.—Pl. תַּרְקָא, v. תַּרְקָא.

תַּרְקָא (b. h.) to cut a gap; to squeeze into a gap; to prick. Part. pass. תַּרְקָא, f. תַּרְקָא; pl. תַּרְקָא, a) having incisions, edged, serried. Hull. 59<sup>b</sup> ed., v. תַּרְקָא.—b) wedged in. Par. XII, 8 דתַּרְקָא (Var. תַּרְקָא) those handles which are squeezed into holes, opp. תַּרְקָא bored handles; Toset. ib. XII (XI), 17 אף תַּרְקָא וצואה וז' (read: אף תַּרְקָא וצואה וז').

Pi. תַּרְקָא [to set at edge,] (with שֶׁן) to gnash, grind the teeth. Pesik. R. s. 37 מְתַרְקִין שִׁנֵּיהֶם ground their teeth (in sneer). Ex. R. s. 5; Tanh. Vaëra 6 דתַּרְקָא עליהם דתַּרְקָא he began to gnash his teeth against them (in rage).

תַּרְקָא ch. same. Sabb. 67<sup>a</sup> פורא ביה ליתרוק let him cut a little notch into it. Part. תַּרְקָא. Y. Kil. IX, 32<sup>c</sup> bot. בשיניו and gnashing his teeth; Y. Keth. XII, 35<sup>b</sup> דתַּרְקָא (corr. acc.),

Ithpe. תַּרְקָא, אִתְתַּרְקָא same. Y. Kil. I. c. בשיניך thou wast gnashing thy teeth; Y. Keth. I. c. א' דתַּרְקָא בשיניך (corr. acc.).

תַּרְקָא, תַּרְקָא m. (preced.) edge, notch. Pl. תַּרְקָא, תַּרְקָא. Hull. 59<sup>b</sup> דתַּרְקָא דתַּרְקָא provided the edges of their horns run irregularly into one another. Sabb. 48<sup>a</sup> דתַּרְקָא Ar. it has indentations (making the candlestick appear as if composed of movable parts), v. תַּרְקָא.

תַּרְקָא m. pl. (preced.) [incisions,] ḥarakaya, a Chaldaic substitute of תַּרְקָא which is itself a substitute of תַּרְקָא. Ned. 10<sup>b</sup> what are the substitutes of herem? תַּרְקָא דתַּרְקָא דתַּרְקָא Rashi (Ar. דתַּרְקָא; ed. תַּרְקָא &c., h. pl. תַּרְקָא &c.).

תַּרְקָא I, Pi. תַּרְקָא (v. תַּרְקָא I) to break through, to cave.

Ohol. III, 7; Succ. 20<sup>b</sup> חור שתררהו מים (or שתררהו) a cavity made by water, by animals &c.

תַּרְקָא ch. same, to perforate.—Part. pass. תַּרְקָא discharging (v. תַּרְקָא). Targ. Y. Lev. XV, 3 ית וז' (some ed. תַּרְקָא part. act.) his membrum discharges &c.

תַּרְקָא II, Pi. תַּרְקָא (denom. of תַּרְקָא II) to set free.—Part. pass. תַּרְקָא freed, free. Gen. R. s. 14, end (ref. to Gen. II, 7 נפש וז' עבד מוד בפני עצמו וז' (Var. מכור, v. תַּרְקָא) a freed slave left to himself for a living.—Keth. 51<sup>b</sup>; B. Kam. 95<sup>a</sup> דתַּרְקָא (נכסים) unencumbered property. [Shaf. תַּרְקָא]

תַּרְקָא ch. same, to set free. Targ. Y. Gen. XVI, 2 I תַּרְקָא I will liberate her. Ib. 3 תַּרְקָא (not . . .). Ib. 5.

Ithpa. תַּרְקָא, אִתְתַּרְקָא to be set free. Targ. Lev. XIX, 20.

תַּרְקָא III (b. h.; cmp. גר) [to be rough, excited,] to glow. Pilp. תַּרְקָא, q. v.

תַּרְקָא ch. same, to burn, to be blackened, charred. Targ. Ps. II, 12 תַּרְקָא. Ib. CH, 4. Targ. Ez. XV, 4, sq. תַּרְקָא; a. e.

[Pa. תַּרְקָא to stir the fire. Ab. Zar. 38<sup>b</sup> תַּרְקָא, v. תַּרְקָא.]

Ithpa. תַּרְקָא to be heated, dried up. Targ. II Esth. V, 1.

Ithpalp. תַּרְקָא same. Targ. Ps. LXIX, 4.

תַּרְקָא IV (cmp. תַּרְקָא I) to heap up, round. Denom. תַּרְקָא, תַּרְקָא.

תַּרְקָא same.—Pa. תַּרְקָא to round, make a תַּרְקָא. Targ. Ez. IV, 12 (some ed. תַּרְקָא Af.; h. text תַּרְקָא).

תַּרְקָא freedom, v. תַּרְקָא.

תַּרְקָא m. 1) needle-eye, v. תַּרְקָא I.—2) pile, v. תַּרְקָא.—Pl. תַּרְקָא, v. תַּרְקָא.

תַּרְקָא, תַּרְקָא c.=next w., 1) a cake. Targ. Jud. VII, 13 (h. text צליל). Targ. I Kings XVII, 13 (h. text חמן אמרין עבדין מיניה דז' [read: דז'] there (in Babylonia) they say, they made out of it a cake for a dog, but he would not taste it (v. Erub. 81<sup>a</sup>); Pesik. Haomer, p. 71<sup>b</sup> תַּרְקָא.—Pl. תַּרְקָא. Targ. Y. I Num. XI, 8. Targ. Y. Ex. XII, 39 (some ed. תַּרְקָא, corr. acc.).—2) clot. Lev. R. s. 24 דתַּרְקָא (ed. תַּרְקָא, תַּרְקָא, corr. acc.) a clot of blood.

תַּרְקָא f. (תַּרְקָא IV) [rounded heap,] 1) a thick cake baked on coals. Kidd. 59<sup>a</sup>, v. תַּרְקָא (v. also Rashi a. l. a. infra). Sabb. I, 10. Toset. Hag. III, 12; Y. ib. III, 79<sup>b</sup>, v. תַּרְקָא. B. Kam. II, 3 שנטל דז' that took a cake (with live coals sticking to it).—Pl. תַּרְקָא. Bets. II, 6 (21<sup>b</sup>) תַּרְקָא Bab. ed., v. תַּרְקָא (Mish. ed. תַּרְקָא, Y. ed. תַּרְקָא b. h., collect. noun: cakes); Y. ib. 61<sup>c</sup> bot. (play on תַּרְקָא, Deut. XXIX, 23, a. on תַּרְקָא, Gen. XL, 16).—2) pile of sheaves, temporary stack in the field. Peah V, 8 לזר for the purpose of temporary piling, opp. תַּרְקָא. [Kidd. 59<sup>a</sup>

הַרְשָׁה a poor man moving about a stack (waiting for its removal to take up eventually a forgotten sheaf); cmp. Peah I. c.; oth. defin. v. חֶרֶשׁ. —Y. Peah V, end, 19<sup>a</sup>, expl. דָּ' with גִּלְגֵּל a globular heap.—3) חֶרֶתָּה a clot of blood. Bekh. III, 1 (21<sup>b</sup>). Nidd. 66<sup>a</sup>; a. e.—Tanh. K'dosh. 9 כְּהִירָהוּ (corr. acc.)—4) a ball of iron ore. Kel. XI, 3 he who makes vessels מִן הַחֶרֶשׁ of iron ore (before it is smelted).

חֶרֶשׁ, v. חָרַשׁ.

חֶרֶשׁ I (b. h.) 1) to engrave, draw, design. Koh. R. to I, 16 חֶרֶשׁ הַלֵּב הַלֵּב הַלֵּב the heart designs.—2) to plough. Macc. III, 9 חֶרֶשׁ חֶלֶם וְכ' one may plough one bed and &c. Taan. 29<sup>a</sup> אֶת הָעִיר וְכ' Ms. M. and passed the plough over the city of Jerusalem. Sabb. VII, 2; a. fr.—Trnsf. to have sexual intercourse. Y. Yeb. I, 2<sup>b</sup> top. Gen. R. s. 98; a. e.

Nif. חֶרְשָׁה to be ploughed over. Taan. IV, 6 חֶרְשָׁה הָעִיר the plough was passed over the city of Jerusalem; a. e.

חֶרֶשׁ II, Pi. חָרַשׁ, חֶרֶשׁ (denom. of חֶרֶשׁ) to deafen, make deaf. B. Kam. 86<sup>a</sup> שֶׁחֶרְשָׁהּ וְכ' when he made him deaf without wounding him. Ib. חֶרְשָׁה אֶת אָבִיו (Ms. H. a. R. חֶרֶשׁ); ib. 98<sup>a</sup> חֶרְשָׁה לֹאבִיו if one injured his father's hearing; v. חֶרְשָׁה II. Kidd. 24<sup>b</sup>.—Sabb. 109<sup>a</sup> top. חֶרְשָׁה יָד מְחֶרְשָׁה the unwashed hand put to the ear causes deafness.

Hif. חֶרְשָׁה 1) same. B. Kam. 86<sup>a</sup> לְחֶרְשָׁה, v. חֶרְשָׁה II. —2) (b. h.) to be silent. Y. Pes. IX, end. 37<sup>a</sup> (ref. to Prov. XVII, 28) וְאֵין צָ"ל חֶסֶם מְחֶרְשִׁי and it is needless to say the same of a wise man keeping silence. [Usu. שָׁתָם.]

Nithpa. חֶרְשָׁה to become deaf (and dumb). Yeb. XIV, 1; Tosef Ter. I, 1 פִּקְחָהּ וְכ' if he had been well-hearing and became etc.; v. חֶרֶשׁ.

חֶרֶשׁ ch. (v. preced. wds.) 1) to be entangled. Targ. Job VIII, 17.—2) to be choked, obstructed, deaf. Gen. R. s. 81 (prov.) וְכ' מְחַלְתִּין חֶרְשָׁהּ if thy sieve is choked, knock at it (when you are forgetful of your duties, the Lord will remind you through affliction); v. חֶרֶשׁ II.—3) to practice witchcraft. Ib. s. 86 דְּחֶרְשִׁין חֶרְשָׁהּ בֵּיתָא where there are sorcerers witchcraft is practiced.

Pa. חֶרֶשׁ to entangle, inure. Targ. Ez. XIII, 20 (h. text צָדָה).

Ilthpa. חֶרְשָׁה to be entangled, confounded. Y. Hag. II, 77<sup>c</sup> top (expl. חֶרְשָׁה, Ps. XXXI, 19) וְכ' חֶרְשָׁהּ may their lips be confounded, crushed, silenced, cmp. אָלֶם a. חֶרֶשׁ; Gen. R. s. 1 (corr. acc.)

חֶרֶשׁ m. (b. h.; חֶרֶשׁ I) artist, artisan, carpenter, turner (faber). Deut. R. s. 2 לִדְ שֹׂדֵהּ וְכ' like an artist that was making an image &c.—Pl. חֶרְשִׁים. Gen. R. s. 65, end; s. 70, v. חֶמֶר; Pesik. Shek., p. 15<sup>a</sup>.—Trnsf. scholar. Gitt. 88<sup>a</sup> (ref. to II Kings XXIV, 16) בְּחֶרְשִׁין חֶרֶשׁ the scholars were named *harash*, for when they opened argument, all were like dumb; Snh. 38<sup>a</sup>; Yalk. Dan. 1066; a. e.—Pl. as above. Hag. 14<sup>a</sup> (ref. to Is. III, 3).

חֶרֶשׁ m. ch. sorcerer, v. חֶרְשָׁה.

חֶרֶשׁ m. (b. h.; v. חֶרֶשׁ) silence. Tanh. Sh'mini 9 אֱלִי... חֶרְשָׁה דְּבִלְחָה וְכ' II Kings XXIV, 16) חֶרֶשׁ *harash* means those who hold silent prayers in murmuring, and yet conquer &c.

חֶרֶשׁ or חֶרְשׁ pr. n. m. *Heres* or *Heresch*. Ab. IV, 15. Yoma 4<sup>b</sup>; a. e.

חֶרֶשׁ m. (b. h.; cmp. חֶרֶשׁ) [closed up,] deaf, dumb (cmp. אָלֶם); deaf and dumb. Ter. I, 2 חֶרְשִׁי וְכ' the *heresh* of which the scholars speak (in a legal sense) means everywhere deaf and dumb. Ib. חֶרְשִׁי וְכ' a *heresh* that can talk but not hear. Meg. II, 4 חֶרְשִׁי מִדֵּי except a deaf person. Sifrē Num. 153 (ref. to Num. XXX, 5; 12) חֶרְשִׁי אֶת הָאִשָּׁה לְהוֹצִיאָהּ אֶת הָאִשָּׁה (the husband) being deaf; Ned. 73<sup>a</sup>; a. fr.—Pl. חֶרְשִׁין, חֶרְשִׁין. Hag. 14<sup>a</sup>; Gitt. 88<sup>a</sup>, v. חֶרֶשׁ. Ruth R. s. 2 beg. (ref. to חֶרֶשׁ, Josh. II, 1) חֶרְשִׁי עָשׂוּ צִמְצֻמָּהּ to be deaf.—Fem. חֶרְשָׁה. Gitt. V, 5. Yeb. XIV, 1; a. e.—Pl. חֶרְשָׁה. Ib. 3.

חֶרְשָׁה, חֶרְשָׁה ch. same. Targ. Ex. IV, 11; a. fr.—Pl. חֶרְשָׁה, חֶרְשָׁה. Targ. Is. LVI, 10; a. e.—Y. Ber. IX, end, 14<sup>d</sup> חֶרְשִׁי כָּל חֶרְשִׁי טָבִין וְכ' Var. (v. פְּדָה) all dumb (silent) persons are good, but those silent (abstaining) from reciting the Law are bad.

חֶרֶשׁ, חֶרְשָׁה m. (v. חֶרֶשׁ; cmp. חֶרֶשׁ) fascinator, charmer, sorcerer. Targ. O. Deut. XVIII, 10 (some ed. חֶרֶשׁ); a. e.—Cant. R. to III, 6. Hag. II, 77<sup>d</sup> bot. חֶרְשָׁה דְּחֶרֶשׁ וְכ' it is the nature of a sorcerer that he can do nothing when lifted from the ground. Ber. 62<sup>a</sup> bot. (in an incantation) חֶרְשִׁי דְּחֶרֶשׁ וְכ' (Var. חֶרְשִׁי... pl., v. Rabb. D. S. a. l. note 8) no charm of a sorcerer or of a sorceress.—Pl. חֶרְשִׁין, חֶרְשִׁין, חֶרְשִׁין, חֶרְשִׁין. Targ. Y. Deut. I. c. (ed. Amst. חֶרְשִׁין). Targ. Ps. LVIII, 6; a. e.—Y. Hag. I. c.; Y. Snh. VI, 23<sup>c</sup> bot.—Fem. חֶרְשָׁה, חֶרְשָׁה. Targ. O. Ex. XXII, 17.—Ber. I. c. (Var. חֶרְשִׁין).—V. חֶרְשִׁין.

חֶרְשִׁין (preced.) sorcery, v. חֶרְשִׁין.

חֶרְשִׁין f. same. Targ. Y. Ex. XXII, 17; a. e.—V. חֶרְשָׁה.

חֶרְשִׁין, חֶרְשִׁין, חֶרְשִׁין m. pl. sorcery, witchcraft. Targ. Koh. XI, 4 (ed. Amst. חֶרְשִׁין); a. fr.—Sabb. 75<sup>a</sup>, v. חֶרְשָׁה. Ber. 62<sup>a</sup> bot., v. חֶרְשָׁה. Cant. R. to III, 6 חֶרְשִׁין לֵיתָ דְּחֶרֶשׁ וְכ' (not חֶרְשִׁין) witchcraft has no effect by night. Gen. R. s. 86 חֶרְשִׁין דְּחֶרֶשׁ imported to Egypt! v. חֶרֶשׁ 3. —Hull. 84<sup>b</sup>; B. Mets. 29<sup>b</sup> חֶרְשִׁין דְּחֶרֶשׁ rather drink a cupfull of witchcraft (charmed drink) than of tepid water. Pes. 110<sup>a</sup>, v. next w.

חֶרְשָׁה f. (preced.) sorceress. Ber. 62<sup>a</sup>, v. חֶרְשָׁה. —Pl. חֶרְשָׁה, חֶרְשָׁה. Y. Hag. II, 77<sup>d</sup> bot. חֶרְשָׁה נְשִׁין דְּחֶרֶשׁ women practicing witchcraft. Pes. 110<sup>a</sup> חֶרְשָׁה נְשִׁין דְּחֶרֶשׁ (ed. Ms. M. חֶרְשָׁה), v. חֶרְשָׁה.

חֶרְשָׁה, v. חֶרְשָׁה.

חֶרְשָׁה (b. h.; cmp. חֶרֶשׁ) to engrave. Part. pass. חֶרְשָׁה, v. חֶרְשָׁה.

**חֶרֶת**, ch. same. Part. pass. חֶרֶתִּי, pl. חֶרֶתִּיךָ. Targ. O. Lev. XIX, 28 (ed. Berl. חֶרֶתִּי). Targ. Jer. XVII, 1.

**חֶרֶת** f. (חֶרֶת III) soot, sediment of ink, shoe-black. Nidd. II, 7 כְּדֵי; ib. 19<sup>a</sup> כְּדֵרֵת; Tosef. ib. III, 11 (not כְּדֵרֵת); expl. Nidd. 20<sup>a</sup> חֶרֶתָּא דִּירוּתָּא, כי חֶרֶתָּא דִּירוּתָּא, v. חֶרֶתָּא.—Y. Sot. VII, 22<sup>d</sup> חֶרֶתָּא its ink was black fire. Y. Kil. IX, 32<sup>a</sup> top פֶּשֶׁתִּין שֶׁצִּבְּנוּ בָּהֶן (ed. בָּהֶרֶם, corr. acc.) linen dyed with blacking (looking like wool).

**חֶרֶתָּא** I ch. same. Sabb. 104<sup>b</sup>; Gitt. 19<sup>a</sup>, v. אֲשֶׁר־פָּתָא. Lam. R. to IV, 8.

**חֶרֶתָּא** II f. (חֶרֶת III) [heat,] strife, anger. Targ. Prov. XV, 18; XVIII, 6 (ed. Lag. חֶרֶתָּא).

**חֶרֶתָּא**, v. חֶרֶת.

**חֶרֶתָּא** f. (v. חֶרֶת II) a free woman.—Pl. חֶרֶתָּא. Yeb. 118<sup>b</sup> בֵּי דְּחֶרֶתָּא among the women of nobility; Keth. 75<sup>a</sup> חֶרֶתָּא.

**חֶרֶתָּא** m. (v. חֶרֶת II) querulous man. Targ. Prov. XVI, 28 (ed. Lag. חֶרֶתָּא; some ed. דֶּרֶתָּא, incorr.)

**חֶשֶׁב**, חֶשֶׁב, v. חֶשֶׁב.

**חֶשֶׁב**, v. חֶשֶׁב.

**חֶשֶׁב** (or חֶשֶׁב) m. (חֶשֶׁב, חֶשֶׁב, חֶשֶׁב; cmp. P. Sm. 1391) what man has to suffer, predestination, luck.—Pl. חֶשֶׁב or חֶשֶׁב. Lam. R. to I, 16 חֶשֶׁב קָשִׁי לִינוּךְ hard fates are in store for my child (Matt. K. quotes a version and חֶשֶׁב לִינוּךְ). Ib. [read:] חֶשֶׁב לִינוּךְ לא אמרית לך דִּתְּ קָשִׁי לִינוּךְ [read:] חֶשֶׁב לִינוּךְ. דַּעַל רִיגְלִיָּה חֶרֶב בֵּית מִקְדָּשָׁא.

**חֶשֶׁב**, חֶשֶׁב m. pl. (v. P. Sm. 1391) thyme. Sabb. 128<sup>a</sup>, expl. קִרְיָתָא (v. Löw Pfl. p. 181).

**חֶשֶׁב** m. (חֶשֶׁב) whispering, stillness, secret. Pes. 56<sup>a</sup> שִׁירָה לְחַבֵּיָּהּ to offer it to her in secret. Ib. שִׁירָה ... חֶשֶׁב that they say it in a whisper. Arakh. 16<sup>a</sup>; Zeb. 88<sup>b</sup>; Yoma 44<sup>a</sup> דָּבָר שֶׁבַח something done in secrecy (the offering of frank-incense on the inner altar); מַעֲשֵׂה חֶשֶׁב what is committed in secrecy (calumny). Ber. 15<sup>b</sup>; a. fr.—Pl. חֶשֶׁבִּים. Shek. V, 6 חֶשֶׁב לְשֶׁכֶּת ה' the Hall of Secret (donations).

**חֶשֶׁב**, חֶשֶׁב ch. same. Targ. Ps. XLI, 8. Targ. Job IV, 16; a. e.

**חֶשֶׁב** (b. h.; cmp. חֶשֶׁב) 1) to think, intend, plan. Ber. 6<sup>a</sup>; Kidd. 40<sup>a</sup> (ref. to Mal. III, 16) חֶשֶׁב אֶפְרָיִם דִּן אֶרֶם וְכֵן even if one only had the intention of doing etc.; Sabb. 63<sup>a</sup> וְכֵשֶׁן חֶשֶׁבִּין לְחַמְמִירוּ וְכֵן (Pi.).—Tanh. P'kudé 11 חֶשֶׁב וְכֵשֶׁן חֶשֶׁבִּין לְחַמְמִירוּ וְכֵן and when they thought they had put it up, it fell apart again. Sot. 35<sup>a</sup> חֶשֶׁבִּין אֲנִי חֶשֶׁבִּין I planned it for their good, but they considered it an evil; a. fr.—2) to consider, regard; to count. Ber. 14<sup>a</sup> (ref. to Is. II, 22) חֶשֶׁבִּין בְּמָה לְחַבֵּיָּהּ לִזְדָּה with what right didst thou pay thy regard to him and not to God?—Sot. I. e., v. supra. Pesik. R. s. 21, v. חֶשֶׁבִּין. a. fr.—3) to design, trace. Yoma 72<sup>b</sup> (ref. to חֶשֶׁב a. e., Ex. XXVI,

31<sup>a</sup> 36) חֶשֶׁבִּין בְּמָקוֹם שֶׁחֶשֶׁבִּין they embroidered over what they had traced.—Part. pass. חֶשֶׁבִּין fem. חֶשֶׁבִּינָה a) counted, regarded; חֶשֶׁבִּין equal to. Lam. R. to I, 5 חֶשֶׁבִּין מְדִינָה ה' כְּלָלִים the country towns were of no account. Ned. 64<sup>b</sup> חֶשֶׁבִּין כְּמָתֵּהּ is like dead; ib. חֶשֶׁבִּין כְּמָתֵּהּ; Gen. R. s. 71 חֶשֶׁבִּין כְּמָתֵּהּ; a. fr.—b) valuable; important; respectable, of high standing. Bets. 3<sup>b</sup> חֶשֶׁבִּין בִּיצָה דִּין an egg is a valuable object. Ber. 19<sup>a</sup>, a. fr. חֶשֶׁבִּין אָדָם דִּין with a man of high standing it is different. Pes. 108<sup>a</sup> חֶשֶׁבִּין אִשָּׁה דִּין a woman of rank. Tanh. Shmini 9 חֶשֶׁבִּין אִשָּׁה דִּין a man of standing whom they respected in his place; a. fr.

Pi. חֶשֶׁבִּין same, 1) to consider, regard; to respect, v. supra.—2) to account, calculate, figure. B. Bath 78<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין the thoughtful. Sabb. 150<sup>a</sup> חֶשֶׁבִּין חֶשֶׁבִּין accounts of a religious nature may be figured out on the Sabbath. Ab. II, 1 חֶשֶׁבִּין חֶשֶׁבִּין count what you sacrifice in doing good, against what you gain thereby. Shn. 65<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין he who calculates seasons and hours (which are auspicious and which are not). Ib. 97<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין those who make calculations (from Biblical verses) as to when the Messiah will come; a. fr.—[Sabb. 150<sup>b</sup> top חֶשֶׁבִּין חֶשֶׁבִּין (Kal), Ms. M. חֶשֶׁבִּין.—V. חֶשֶׁבִּין חֶשֶׁבִּין (sub. חֶשֶׁבִּין חֶשֶׁבִּין) to have in mind an undue intention in the performance of a sacrificial ceremony. Yoma 48<sup>a</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין if he had an undue intention when grasping the frankincense (e. g. to offer it tomorrow). Ib. b; a. fr.

Hithpa, חֶשֶׁבִּין, Nithpa, חֶשֶׁבִּין 1) to be counted. Ohol. I, 3 חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין the tent is not counted (as a special item). Yalk. Num. 768 חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין will be counted against us (be deducted from our share). Mikv. III, 3 חֶשֶׁבִּין חֶשֶׁבִּין until it is calculated that all the original water has run off. Pesik. R. s. 44 חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין the former sins are not counted or remembered to him.—2) to be considered, believed to be. Tanh. Masé 5, v. חֶשֶׁבִּין חֶשֶׁבִּין.—3) to occupy a high position. Shebi. VIII, 11 חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין (Ms. M. חֶשֶׁבִּין, v. Rabb. D. S. a. l. note) if he (is like one who) holds a high position.—4) to conspire (with the Romans). Tosef. Ab. Zar. II, 7 חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין but when he (the Israelite besieging a city) does it as an ally (in the Roman interest), he is forbidden (to conduct the siege); Ab. Zar. 18<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין provided he does not conspire with them; וְכֵן חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין (Ms. M. חֶשֶׁבִּין); Y. ib. I, 40<sup>a</sup> חֶשֶׁבִּין חֶשֶׁבִּין (corr. acc.).

**חֶשֶׁבִּין** (חֶשֶׁבִּין) ch. same. Targ. Gen. L. 20. Targ. Esth. VIII, 3; a. fr.—Pesik B'shall, p. 82<sup>a</sup> (translating Ex. XVIII, 11) חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין what they had planned (against Israel) was planned against them. Sabb. 3<sup>a</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין he counts in; a. fr.—Part. pass. חֶשֶׁבִּין חֶשֶׁבִּין = חֶשֶׁבִּין, v. preced. Targ. Y. Ex. IV, 19; a. fr.—Keth. 8<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין thou hast been found worthy to be seized (to suffer) for etc. Gitt. 56<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין who is highly esteemed in that world (the hereafter)?; a. fr.

Pa. חֶשֶׁבִּין same, to plan, to count, calculate. Targ. Jer. XXI, 11.—Targ. O. Lev. XXV, 27; a. fr.—Meg. 11<sup>b</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין count, and include in their place &c. Pes. 94<sup>a</sup> חֶשֶׁבִּין חֶשֶׁבִּין חֶשֶׁבִּין because they also counted the distances which one walks before dawn and after

sunset. Sabb. 74<sup>a</sup> וְלִיחֲשֹׁב let him also count the act of pounding; ib. 6<sup>b</sup>; a. e. וְלִחְשֹׁב (Pe.); a. fr. [Y. Pés. IV, end, 31<sup>c</sup> מִחֲשֹׁבָנָא v. חֲשֹׁן].

*Ithpa.* אֲחֻשֵׁב, *Ithpe.* אֲחֻשְׁבָּה 1) *to be planned.* Targ. O. Gen. I, 20.—Pesik. i. c., v. supra.—2) *to be considered, valued.* Targ. Lev. XVII, 4. Targ. Ps. I, 23; a. fr.—[Targ. Prov. XXIX, 11 מִיִּחְשָׁב Ms. (ed. Lag. מִחֲשָׁב, Var. מִחֲשָׁב) *is respected* (v. Pesh. a. l.; ed. Wil. מִחֲשָׁבָא v. חֲשָׁבָא).]

**חֲשִׁבָּה** (חֲשִׁי) m. (preced.) *accountant, calculator.* —Pl. חֲשִׁבָּהּ (חֲשִׁי). Targ. Is. XXXIII, 18.

**חֲשִׁבּוֹן** m. (b. h.; preced. wds.) 1) *account, sum; accountability; punishment and reward.* B. Bath. 9<sup>b</sup> גְּדוֹל גְּדוֹל sum total. Ib. 78<sup>b</sup> (play on *Heshbon*, Num. XXI, 27; 30) בָּאוּ וְנִחְשַׁב חֲשִׁבּוֹנוֹ וְכ' come and let us examine the account of the world (human affairs), the loss etc. Ib. וְכ' אֲבָר ה' וְכ' the accountability of the world is gone (there is no reward or punishment). Ex. R. s. 51, beg., a. fr. לִיחֹן to render an account. Tosef. B. Kam. X, 21 עָשָׂה וְכ' how our father settled with you; Y. ib. X, 7<sup>b</sup> bot.—Y. Ab. Zar. II, 42<sup>a</sup> top וְכ' מִים ה' he understands the calculation of the action of the water. Ib. גְּדוֹל הוּא this is a great thing to calculate; a. fr.—2) *promptness in business.* Deut. R. s. 4 אֵינִי מְכִיר חֲשִׁבּוֹנָה I do not know your way of settling (whether you are prompt); ib. עָשִׂיתָ לִּי כ' עָשִׂיתָ לִּי עָשִׂיתָ לִּי you paid me promptly. [Yalk. Deut. 808 הָרָה מִכֵּן market commissioner.]—Pl. חֲשִׁבּוֹנוֹת. Sabb. 150<sup>a</sup>, sq., v. חֲשָׁב. Bekh. 5<sup>a</sup> בָּקִי בֹד־ a good arithmetician.

**חֲשִׁבּוֹנָא**, v. חֲשִׁבָּנָא.

**חֲשֹׁד**, v. חֲסֹד II.

**חֲשֹׁד** (cmp. חֲשֹׁה [to whisper.] *to suspect* (cmp. חֹסֶה a. יהִיָּה. Yoma 19<sup>b</sup>, a. e. הַחֲשֹׁד בְּכַשְׂרִים he who entertains a suspicion against worthy men. Ib. צְרוּרִי (ב) צְרוּרִי they suspected him of being a Sadducee. Sabb. 127<sup>b</sup> whereof did you suspect me?—Ib. 118<sup>b</sup>; M. Kat. 18<sup>b</sup> מִי שֶׁחֲשִׁדוּן וְכ' whom people suspect without cause; a. fr.—Part. pass. חֲשֹׁד, f. חֲשֹׁדָה; pl. חֲשֹׁדִים, חֲשֹׁדִים. Dem. III, 5, v. חֲלָן. Erub. 69<sup>a</sup> ה' לִרְבֵּר one who is suspected of neglecting one religious law, is suspected of disregarding the whole Law; Bekh. 30<sup>b</sup>. Ib. עַל הַשְׁבִּיעָה suspected of ignoring the laws of the Sabbatical year. Shebu 32<sup>b</sup>, a. fr. הַשְׁבִּיעָה suspected of swearing falsely (not admitted to oaths). Y. Taan. III, beg. 66<sup>b</sup> מִפְּנֵי פְּרִינָה for the sustenance of those suspected (of neglecting the laws of the Sabbatical year); a. fr.

*Nif.* נִחְשָׁד *to be suspected.* Ber. 31<sup>b</sup> (ref. to I Sam. I, 16) מִכָּאן לִי בְּרָבִר וְכ' from this we learn that he who is unjustly suspected, must make it known (clear himself). Bekh. 30<sup>b</sup>; Ab. Zar. 39<sup>a</sup> עַד שֶׁחֲשָׁדוּ until there is reason to suspect them of neglecting the observances of the associates (v. חֲבֵר); a. fr.—[Y. Ab. Zar. I, 40<sup>a</sup> מִחֲשָׁד, מִחֲשָׁב v. חֲשָׁב.]

**חֲשָׁד**, ch. same. Targ. Y. Deut. XXIV, 9.—Sabb. 118<sup>b</sup> לִירִדִי חֲשָׁדָן וְכ' they suspected me without cause; a. fr.—

Part. pass. חֲשִׁיר. Ber. 5<sup>b</sup> וְכ' אֲמִי חֲשִׁירָנָא am I suspected by you (of doing wrong)?; וְכ' אֲמִי חֲשִׁירָנָא can the Lord be suspected of injustice?; v. חֲשָׁדָא. Shebu. 32<sup>b</sup> דָּח' מֵאֵן דָּח' which of the contestants is suspected (of swearing falsely)?; a. fr.

*Ithpe.* אֲחֻשְׁרָא *to be suspected.* Targ. Y. Deut. XXI, 3.

**חֲשִׁיר** m. (preced. wds.) *suspected.*—Pl. חֲשִׁירִים; constr. חֲשִׁיר. Pes. 85<sup>a</sup> כְּרוּחָא ד' הַחֲשִׁירָא among the priesthood, i. e. priests suspected of wilfully unfitting a sacrifice in order to spite the owner.

**חֲשִׁירָא** m. (preced. wds.) *suspicion.* חֲשִׁירָא מִפְּנֵי הָרָה *to avoid suspicion.* Sabb. 23<sup>b</sup> מִפְּנֵי הָרָה (Tosef. Peah I, 6 מִפְּנֵי הָרָה) *to avoid suspicion* (as if he appropriated to himself the poor man's share). Yoma 30<sup>a</sup>; a. fr.

**חֲשִׁירָא** ch. same. Hag. 5<sup>a</sup> לִירִדִי לָהּ exposes her to suspicion.—חֲשִׁירָא מִפְּנֵי הָרָה *to avoid suspicion.* Ber. 43<sup>b</sup>; a. fr.—

**חֲשִׁירָא**, v. חֲשִׁיר.

**חֲשִׁירָא** pr. n. m. *Hashu.* Keth 84<sup>b</sup> bot. חֲשִׁירָא בר' חֲשִׁירָא.

**חֲשִׁירָא**, v. חֲשָׁב.

**חֲשִׁירָא** m. (b. h.; חֲשִׁירָא) 1) *dark, black.* Ab. Zar. 8<sup>a</sup>, v. חֲשִׁירָא.—Pl. חֲשִׁירָא, חֲשִׁירָא, חֲשִׁירָא. Bekh. VII, 5 (expl. מְרוּחָא, Lev. XXI, 20) חֲשִׁירָא whose complexion is very dark. Yalk. Ex. 258 חֲשִׁירָא dark (frowning) countenance; Mekh. B'shall, Vayassa, s. 2 חֲשִׁירָא.—2) *obscured, benighted.* Pesik. R. s. 6, beg. (ref. to Prov. XXII, 29) פֶּרַעַה 'Pharaoh, the benighted.—Pl. as ab. Cant. R. to I, 1 (ref. to Prov. I, c.) לִפְנֵי ה' אֱלֹהֵי הַרְשָׁעִים 'before the benighted' that means the wicked.

**חֲשִׁירָא**, **חֲשִׁירָא** I. ch. 1) same, *dark.* Targ. Am. V, 20.—2) חֲשִׁירָא (II) *lean, reduced, poor.* v. חֲשִׁירָא II.

**חֲשִׁירָא**, **חֲשִׁירָא** II m. (preced.) 1) *darkness.* Targ. Ex. X, 21, sq.; a. fr.—Targ. Ez. XIII, 18, v. חֲשִׁירָא II.—Pes. 34<sup>b</sup> אֶרֶץ חֲשִׁירָא a land of darkness (fogs). Hag. 12<sup>b</sup> bot. וְכ' חֲשִׁירָא וְכ' is there darkness before the Lord?; a. fr.—Pl. חֲשִׁירָא, Targ. Ps. LXXXVIII, 7.—2) *charred wick, snuff.* Bets 32<sup>a</sup> עֲרוּרִי ד' Ar. (ed. חֲשִׁירָא v. חֲשִׁירָא).

**חֲשִׁירָא**, Tanh. P'kudé 3, some ed. (oth. ed. חֲשִׁירָא), read חֲשִׁירָא, v. חֲשִׁירָא.

**חֲשִׁירָא**, v. חֲשִׁירָא.

**חֲשִׁירָא**, v. חֲשִׁירָא.

**חֲשִׁירָא**, **חֲשִׁירָא** (b. h.) [to whisper.] *be silent, quiet* (cmp. חֲשִׁירָא, רָמַם, רָמַם). Part. (fr. חֲשִׁירָא, f. חֲשִׁירָא, pl. חֲשִׁירָא). Hag. 12<sup>b</sup> וְכ' חֲשִׁירָא בְּיוֹם וְכ' say praise by night, and are silent by day. Ib. 13<sup>b</sup> (play on חֲשִׁירָא) חֲשִׁירָא חֲשִׁירָא Ms. M. *Hayoth* (v. חֲשִׁירָא I end) who at times are silent etc.

**חֲשִׁירָא**, **חֲשִׁירָא** ch. 1) same. Y. Ab. Zar. I, 39<sup>b</sup> top חֲשִׁירָא חֲשִׁירָא hush, for the king wants it so (desires to





8<sup>c</sup> top חשש אורו he who has ear-ache. Esth. R. to I, 1 (play on אורשורש) who ever thinks of him יאשו gets a head-ache; a. e. — (Mostly with ח). Cant. R. to V, 2 בראשו ... אם חושש if one of the twins has a head-ache; a. fr. — 2) to apprehend, take into consideration. Pes. I, 2 ואין ד' שמהא &c. Tosef. Hull. III, 24 ואין ד' שמהא &c. we do not take into consideration that perhaps a weasel &c. Tosef. Hull. III, 24 ואין ד' שמהא &c. and we need not hesitate to use them for fear that they may be eggs of &c.; Hull. 63<sup>b</sup> ואין ד' לא משום &c.; Hull. 63<sup>b</sup> ואין ד' לא משום &c.; Sabb. XVI, 7; XXII, 3 וחששני לי מחמתא I am afraid he has committed a sin which requires a sin-offering to atone for; a. fr.

חשש ch. same, 1) to suffer. Y. M. Kat. III, 82<sup>d</sup> top חשש פומיה הוא he has an ailing on his mouth (and therefore ties it up). Cant. R. to II, 16 ועבר ד' ו' and continued suffering with fever for three years; a. fr. — 2) to be affected, troubled; to care, apprehend. Targ. Prov. XXVIII, 17 ו' חששניש he who is troubled (feels compunction) about blood-guiltiness (h. text עשק); a. e. — Y. M. Kat. III, 81<sup>d</sup> bot. חשש על נפשך thou must mind the excommunication for thy soul's sake. Ib. חשש על נפשיה he minded the excommunication. Ib. חששן אילין they minded each the other's excommunication. Keth. 26<sup>b</sup> חששן אילין they differ as to providing against the disregard of the court; a. fr. (interch. with חשש) — [3] — (חשש) to whisper, hiss. Targ. Jer. VI, 29 חשש (ed. Wil. חשש).]

חשש ch. same, 1) to become sick. Cant. R. I. c. חשש אחר' ר' חנינא (Var. חשש; ed. Wil. חשש, corr. acc.).

Palp. חשש 1) to feel. Targ. Y. Num. XI, 12. — 2) to care for. Targ. Ps. CXXI, 1 Regia (ed. חשש).

חשש m. (preced.) anxiety, fear, suspicion. Targ. Koh. II, 25. — Yoma 83<sup>b</sup> חשש אמר ד' ו' (Ms. M. חשש, v. preced.) what I said (that a name was an omen) was meant only as an apprehension, but I did not mean it as a certainty. Bekh. 36<sup>a</sup> חשש אמר ר' ל' חשש what R. M. said, was meant as an apprehension (worth investigating), but not to make one legally disqualified. Ib. חשש it is merely a suspicion, ו' חשש and against such a doubt, we may argue that he had no reason to tell a falsehood. Nidd. 17<sup>b</sup> חשש אי ברר ד' ו' if you are guided by a doubt, opp. חשש; a. fr.

חשש, חשש, חשש, v. חשש.

חשש m. (v. חשש) breaking, killing. Hull. 27<sup>a</sup> חשש זב חשש the flow must have been caused by the action which kills (cutting).

חשש, חשש, v. חשש.

חשש m. (v. Fl. to Levy Targ. Dict. I, p. 426<sup>1</sup>) cat. B. Kam. 80<sup>b</sup>. Hor. 13<sup>a</sup>. Bekh. 8<sup>a</sup>; a. fr. — Pl. חשש...; f. חשש. B. Kam. 80<sup>a</sup>, sq.; Tosef. ib. VIII, 17. Hor. I. c. חשש Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. חשש) why have the cats been given power over the mice? — Koh. R. to VI, 11. Cant. R. to VII, 2 חשש and found the cats lying torn in front of the chickens; Y. Peah III, 17<sup>d</sup> top.

חשש ch. same. Hull. 52<sup>b</sup>. — Pl. חשש, חשש. Targ. Is. XIII, 22; XXXIV, 14 (h. text חשש) wild cats. [Hos. IX, 6 חשש, read: חשש.]

חשש, v. חשש.

חשש m. (חשש) signer, witness. — Pl. חשש. Y. Gitt. IX, 50<sup>c</sup> bot. חשש ו' ו' (not חשש) gave permission to the scribe to write and to the witnesses to sign.

חשש, חשש, v. חשש.

חשש f. (b. h. חשש; חשש) wedding. Num. R. s. 12; a. e., v. חשש.

חשש, חשש, v. חשש.

חשש, חשש, (v. חשש); Hif. חשש to put down, rest. Y. Yoma V, 42<sup>b</sup> bot. ו' ו'... ו' let him change hands ... and set (the pan) down. Ib. חשש אם ד' מימינו ו' if he set it down from his right towards his left side.

חשש I ch. Af. חשש same. Yoma 47<sup>a</sup> ו' חשש למחצה ו' (v. Rabb. D. S. a. l. notes 3, 4) and let him put the pan on top of it. V. חשש.

חשש, חשש (b. h.) to dig, esp. to take coals out with a pan. Yoma IV, 4 חשש חשש ו' every other day the priest used to take coals out in a silver pan &c. Sabb. VIII, 7 חשש חשש ו' large enough to take fire out in it. Zeb. 64<sup>a</sup>; a. fr. — Y. Yoma IV, 41<sup>c</sup> bot. חשש חשש (read חשש) he must take coals out as before.

Pi. חשש חשש rake. Sabb. 34<sup>b</sup> חשש חשש he might rake the coals under the ashes. [Hull. 27<sup>a</sup>, v. חשש]

חשש II ch. same. Targ. Is. XXX, 14. — Part. חשש. Targ. Prov. XXV, 22 ed. Lag. (oth. ed. חשש). — Pa. חשש חשש Ab. Zar. 38<sup>b</sup> חשש חשש ed. (v. Rabb. D. S. a. l. note 8), v. חשש.

חשש f. (preced. wds.) taking coals out in a pan. Y. Yoma IV, 41<sup>c</sup> bot. Bab. ib. 48<sup>b</sup> חשש חשש if he entertained an undue thought on taking coals from the altar.

חשש 1) cutting. Erub. 103<sup>a</sup>, v. חשש. Hull. 31<sup>b</sup>, v. חשש. — 2) a piece (of meat), portion (emp. חשש). Ib. VII, 5 חשש חשש ו' a portion of an unclean fish. Ib. 100<sup>a</sup> חשש חשש ו' with an entire piece the case is different, because it is fit to be offered to guests; a. fr. — Pl. חשש. Ib. VII, 5. Kerith. 17<sup>b</sup> חשש חשש ו' one piece out of two (of which one was forbidden and one allowed, and it is unknown which he ate); a. fr.

חשש, v. חשש.

חשש 1) signature, stamp, mark. Gitt. 87<sup>a</sup> bot. חשש חשש when we know about that signature that it is not Jacob's. Ib. II, 4 חשש חשש unless it was written and signed on a movable material (v. חשש). Y. Keth. II, 26<sup>c</sup> top חשש חשש ו' to iden-

tify the signature of the second witness. B. Bath. 89<sup>b</sup> עד דחוי Ms. M. (ed. לא חוי דו. Ms. H. דחוי דו) since he does not see the official stamp on the measure; a. fr.—Transf. תְּחִימָה זָקֵן *the mature manly expression which the beard gives, full manhood*. B. Mets. 39<sup>b</sup>; Yeb. 88<sup>a</sup>; Gen. R. s. 91; a. e.—[Targ. Cant. III, 8 תְּחִימָה the seal of the covenant.]—Pl. תְּחִימוֹת Keth. 21<sup>b</sup> תְּחִימוֹת ה' ידיו חֲסִידֵי ה' the signatures (handwritings) of the witnesses; a. e.—2) (v. תְּחִימוֹת) *the concluding clause of a prayer*. Pes. 104<sup>a</sup> סמוך לתְּחִימוֹתָא ... ח' צריך he must use expressions corresponding to the closing formula immediately before the latter.—3) *locking up, obstruction*. Nidd. 43<sup>b</sup>, a. fr. (with ref. to Lev. XV, 3) תְּחִימָה פִּי הָאֵמָה the filling up of the aperture of the membrum (with mucus).

תְּחִימוֹתָא, תְּחִימוֹתָא, תְּחִימוֹתָא same. Keth. 21<sup>a</sup> תְּחִימוֹתָא ידיו וכו' he testified to (identified) his own signature &c.—B. Bath. 167<sup>a</sup> ידא (Ms. M. תְּחִימוֹתָא). Gitt. 66<sup>b</sup>, v. תָּחַם.—Pl. תְּחִימוֹתָא Keth. 21<sup>b</sup> תְּחִימוֹתָא ידיו וכו'.

תְּחִימוֹתָא, Y. Gitt. IX, 50<sup>c</sup> bot., v. תְּחִימוֹתָא.

תְּחִימוֹתָא, v. תְּחִימוֹתָא.

תְּחִימוֹתָא, v. תְּחִימוֹתָא.

תְּחִימוֹתָא f. (תָּחַר) *breach, opening made by digging*. Gen. R. s. 76 וכו' and the Lord created an opening for him etc. Ruth R. to II, 14; Y. Snh., X, 28<sup>c</sup> bot., v. תָּחַר. Ruth R. I. c. עזריהו לחד עזריהו, v. next w.

תְּחִימוֹתָא (תְּחִימוֹתָא) ch. same. Lev. R. s. 30; Gen. R. s. 63 (ref. to II Chr. XXXIII, 13; Gen. XXV, 21) בערביא in Arabia they say for *hāthirta* (breach) *āthirta*; Y. Snh. X, 28<sup>c</sup> bot. עזריהו ...; Ruth R. to II, 14, v. preced.—Pl. תְּחִימוֹתָא Y. Maas. Sh. V, 55<sup>d</sup> bot. ברחים (strike out) ארבעי (three hundred robberies by breaking in were committed; Gen. R. s. 27 תְּחִימוֹתָא m. pl.; Yalk. Job 909 (corr. acc.).

תְּחִימוֹתָא, v. תְּחִימוֹתָא.

תְּחִימוֹתָא (b. h.) 1) *to cut, dissect; to sever*. Hull. 33<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' cuts out flesh of the size of an olive. Ib. 32<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' if in slaughtering he cut a pumpkin at the same time. Ib. 48<sup>b</sup> a. e. חֲסִידֵי ה' חֲסִידֵי ה' he amputates on one place and the animal survives &c. Bets. 32<sup>b</sup> חֲסִידֵי ה' חֲסִידֵי ה' he may sever the wick over the light. Y. Meg. IV, 75<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' the reader cuts one verse into two (reading Gen. I, 5, a. I, 8 as two verses severally); a. fr.—[Lev. R. s. 10 חֲסִידֵי ה' חֲסִידֵי ה' v. תָּחַר.]—Part. pass. חֲסִידֵי ה' חֲסִידֵי ה' cut into, having the incisions of limbs &c., outlined. Nidd. 24<sup>b</sup> חֲסִידֵי ה' חֲסִידֵי ה' a shapeless body (not articulated); חֲסִידֵי ה' חֲסִידֵי ה' a shapeless head (without indications of the nose &c.) Ib. 24<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' a well-shaped hand (of an embryo); a. fr.—2) (emp. פָּסַק, גָּזַר) *to decide, sentence*. Lev. R. s. 4, beg. (ref. to חֲסִידֵי ה' חֲסִידֵי ה', Jer. XXXIX, 3) חֲסִידֵי ה' חֲסִידֵי ה' for there they

decide the practice. Ib. חֲסִידֵי ה' חֲסִידֵי ה' and decides the cases &c. Shebu. 30<sup>b</sup> bot. חֲסִידֵי ה' חֲסִידֵי ה' I will decide the case (in accordance with the testimony).—Part. pass. as ab. Y. Snh. IV, beg. 22<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' if the Law had been given in the form of clear decisions (leaving no room for differences of opinion, discretion &c.)

Nif. חֲסִידֵי ה' 1) *to be cut off, severed; to be cut into*. Hull. IV, 6 חֲסִידֵי ה' חֲסִידֵי ה' whose feet have been amputated. Ib. 32<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' if by accident a pumpkin has been cut simultaneously with the animal (opp. to חֲסִידֵי ה', v. supra); a. fr.—2) *to be decided, decreed*. Meg. 15<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' ... חֲסִידֵי ה' חֲסִידֵי ה' all the government affairs were decided upon his opinion.

Pi. חֲסִידֵי ה' 1) *to cut*. Hull. IV, 2 חֲסִידֵי ה' חֲסִידֵי ה' he may cut off limb after limb. Ib. 98<sup>b</sup> חֲסִידֵי ה' חֲסִידֵי ה' he carves the foreleg and then boils it.—Part. pass. חֲסִידֵי ה' חֲסִידֵי ה' *piecemeal, limbwise*. Y. Nidd. III, 50<sup>c</sup> חֲסִידֵי ה' חֲסִידֵי ה' if the embryo came out by pieces.—2) *to decide*. Snh. 7<sup>b</sup> חֲסִידֵי ה' חֲסִידֵי ה' make the case clear and then decide it. Ber. 61<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' the tongue forms the sentence, the mouth closes (the case, makes it irreversible).—3) *to dig ore (in lumps)*. Keth. 77<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' ... חֲסִידֵי ה' חֲסִידֵי ה' he who digs copper in the shaft. [Tosef. Ohol. IV, 3 חֲסִידֵי ה' חֲסִידֵי ה', read: חֲסִידֵי ה' חֲסִידֵי ה', v. תָּחַר a. תָּחַר.]

חֲסִידֵי ה' ch. same. Pa. חֲסִידֵי ה' *to cut off*. Hull. 11<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' he severed it entirely, v. חֲסִידֵי ה'.—Part. pass. חֲסִידֵי ה' חֲסִידֵי ה' *in pieces*. Targ. Y. Lev. VII, 30 (ed. Amst. חֲסִידֵי ה', incorr.). Targ. Y. I Num. XII, 12 חֲסִידֵי ה' חֲסִידֵי ה' (not חֲסִידֵי ה').

Ilhpa. חֲסִידֵי ה' *to be cut, to be decided*. Targ. Esth. IV, 5 (v. Meg. 15<sup>a</sup>, quot. in preced.).

חֲסִידֵי ה' m. (preced.) *cut, wound*. Tosef. Mikv. VII (VIII), 3 חֲסִידֵי ה' חֲסִידֵי ה' on account of the place where the handle is intended to be lopped off (v. Mikv. X, 5).—Erub. 18<sup>a</sup>. Hull. 32<sup>b</sup> חֲסִידֵי ה' חֲסִידֵי ה' he slaughtered by setting the knife into the wound (and continued the cut).

חֲסִידֵי ה' (b. h.; emp. b. h. חֲסִידֵי ה') 1) *to tie up, close, lock*. Tanh. B'resh. 1 חֲסִידֵי ה' חֲסִידֵי ה' he locked the Ocean up, that it might not go forth &c.—2) *to seal*. Y. Ab. Zar. III, 42<sup>c</sup> bot. חֲסִידֵי ה' חֲסִידֵי ה' the ring with which he seals. Ib. חֲסִידֵי ה' חֲסִידֵי ה' you dare not use it for a seal; Tosef. ib. V (VI), 2; a. fr.—2) *to sign, subscribe* (as witness, judge &c.) Gitt. VI, 7 חֲסִידֵי ה' חֲסִידֵי ה' one writes the document and two sign it as witnesses. Ib. 66<sup>b</sup> חֲסִידֵי ה' חֲסִידֵי ה' if the scribe signed as one of the witnesses. Ib. 67<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' and sign you. Shebi. X, 4 חֲסִידֵי ה' חֲסִידֵי ה' the judges sign under it; a. fr.—Part. pass. חֲסִידֵי ה' חֲסִידֵי ה', f. חֲסִידֵי ה'; pl. חֲסִידֵי ה'; חֲסִידֵי ה'. Yeb. 25<sup>b</sup>, a. e. חֲסִידֵי ה' חֲסִידֵי ה' if witnesses are signed &c.; a. fr.—3) *to close a benediction* (v. חֲסִידֵי ה'). Pes. X, 6 חֲסִידֵי ה' חֲסִידֵי ה' and he closes with redemption (Blessed be the Lord who redeemed Israel). Ib. חֲסִידֵי ה' חֲסִידֵי ה' he did not close with a benediction. Ber. I, 4 חֲסִידֵי ה' חֲסִידֵי ה' where the Rabbis ordained to close a benediction with Barukh &c.; a. fr.—Part. pass. as ab. Gitt. 60<sup>a</sup> חֲסִידֵי ה' חֲסִידֵי ה' the Law was given as one complete book, opp. חֲסִידֵי ה' חֲסִידֵי ה' in single sheets. [Cant. R. to I, 11, v. next w.]



*Pi. חִתָּם* to provide with signatures. Y. Gitt. I, beg. 43<sup>a</sup>, a. e. מִחְתָּמוֹ בְּיָדָיו he may have provided it with the signatures of unfit witnesses. Ib. חִתָּמוֹ וְכ'. — *Part. pass.* מְחַתְּמִים. Y. Keth. II, 26<sup>c</sup>; Y. Shebu IV, 35<sup>c</sup> מִדְּבָרֵינוּ provided with four signatures.

*Nif.* נִתְּחַתֵּם, *Hithpa.* הִתְחַתֵּם, *Nithpa.* נִתְּחַתֵּם 1) *to be signed, sealed.* Gitt. I, 1 בפני נר' (Y. ed. נִתְּחַתֵּם) in my presence has it been signed; a. fr. — 2) *to be finally sentenced* (by attaching the seal or signature). R. Hash. 16<sup>b</sup> נִתְּחַתֵּם נִתְּחַתֵּם their verdict is written and sealed at once; Y. ib. I, 57<sup>a</sup> נִתְּחַתֵּם Gen. R. s. 31, beg. נִתְּחַתֵּם נִתְּחַתֵּם their decree was sealed; a. e.

**וַיִּסְמְךָ**, ch. same. 1) *to close up*. Ber. 6<sup>a</sup> **וַיִּסְמְךָ** and let him close up its opening. Part. pass. **סִמְךָ**. Targ. O. Lev. XV, 3.—2) *to seal, sign*. Targ. Jer. XXXII, 44; a. fr.—Gitt. 66<sup>b</sup> **וַיִּסְמְךָ** to draw their signatures.—Part. pass. as ab. Targ. i. c. 11.—B. Bath 89<sup>b</sup> **וַיִּסְמְךָ** where they do not stamp measures officially.—3) *to close a benediction*. Meg. 22<sup>b</sup> **וַיִּסְמְךָ** he closed his prayer without saying **Barukh** &c. Cant. R. to I, 11 [read:] **וַיִּסְמְךָ** מלה a closed and finished word (complete in itself).

*Pa.* פָּתַח *to lock up.* Targ. Job XXIV, 16 (some ed. *Ithpa.*).

*Itkpa. אֶתְּכֶם* 1) to lock one's self up. V. supra.—2) to be sealed, stamped. Targ. Esth. IV, 1. Targ. Is. VIII, 21; a. fr.—3) to be closed up. Targ. Y. Lev. XV, 3 ed. pr. (ed. אֶתְּכֶם).

חֲתִימָהּ a. חֲתִימָהּ v. חֲתִימָהּ, חֲתִימָהּ.

חָתַן (b. h., cmp. preced.) *to tie, connect, to covenant*  
(Assyr. *hatānu*, *to protect*. Friedr. Del. Proleg. p. 91).

*Hithpa.* הִתְחַבַּץ, *Nithpa.* נִתְחַבַּץ to become connected, to enter into the family, to intermarry. Snh. 82<sup>a</sup> כָּאֵלֵי מִתְחַבֵּץ בִּנְיָ"א as if he connected himself with idols. Gen. R. s. 82, beg. שֵׁן בִּיהוּדִית וְכ' who married Judith &c. Sifrē Deut. 52, a. e. שֵׁן . . . עַם וְכ' when Solomon married the daughter of Pharaoh; a. fr.

**חיון** ch. same. Y. Sot. IX, end, 24<sup>c</sup> [read: **חיון בעין** מִתְחַנְּתִיהָ לְנִסְיוֹתָא, they desired to ally him to the Nasi family; Y. Ab. Zar. III, 42<sup>c</sup> **בעון מהחנניה** (read: **מִתְחַנְּתִיהָ**) members of the Nasi family desired to take him into the family.

*Ithpa.* אִתְּחָפָה to become connected. Targ. I Sam. XVIII, 22, sq.; a. fr.—Y. Sabb. XII, 13<sup>c</sup> bot. אִתְּחָפָה, v. אִתְּחָפָה.

**חֵן** m. (b. h.; preced.) connection, son-in-law; bridegroom; (metaph., with ref. to the covenant of circumcision, v. בְּרִית) *the infant fit for circumcision*. B. Bath. 98<sup>b</sup> וְכָּן הוּא אֲבִי חֵן a son-in-law who lives in the house of his father-in-law. Pes. 113<sup>a</sup> מַתְּחִיל לְרַשֹּׁאן guard thy wife against her former affianced. Y. Ned. III, end, 58<sup>b</sup> (ref. to Ex. IV, 24 sq) מֹשֶׁה קָרוֹי ה' Moses is called the *ḥathan* . . . (and she said) ה' דִּמִּים מַחְבֻּקְשִׁין מִמֶּךָ (ed. מבוקש) husband, blood (circumcision) is asked of thee; תִּיקוּם חֵן ה' the infant is called the *ḥathan*, (and she said) לִי כִדְמִים אֶתָּה עוֹמֵד לי child of the covenant, a high price I pay for thee; Bab. ib. 32<sup>a</sup>; Ex. R. s. 5 וְלִי חֵן

thou shalt be my affianced by covenant,  
 thou art given to me &c. Nidd. V, 3 an infant one  
 day old . . . is כד שולם (as regards mourning  
 ceremonies) like a perfect circumcised child to his parents  
 &c.—Ber. II, 5 כד פטור וכל a bride-groom in the first  
 night is exempt &c. Keth. 8<sup>a</sup> (in wedding benedictions)  
 who causest the bridegroom to rejoice  
 with the bride; a. fr.—Trnsf. (cmp. פְּעֻלָּה) *the fructifying  
 rain*. Ber. 59<sup>b</sup>; Taan. 6<sup>b</sup> וְלִקְרֹאת כלה when the  
 bridegroom goes forth to meet the bride, i. e. when the  
 falling rain-drops meet the water on the ground and  
 bubble; [oth. opin.; when the rivulets formed by the  
 rain meet each other in gutters.].—Pl. הִתְחַיֵּים. Keth. l. c.  
 Ib.<sup>b</sup>, v. בִּרְבָּה; a. fr.—

**חַתָּן**, **חַתָּנָה** ch. same. Targ. Ex. IV, 25, sq. (Targ. Y. II ib. 26 **חַתָּנָה**, corr. acc.).—Targ. I Sam. XVIII, 18.—Targ. Is. LXII, 5; a. fr.—Yeb. 52<sup>a</sup> **וְדִידָאִי** a son-in-law who resides &c., v. **דִּידָר**. Hull. 83<sup>a</sup> **בִּי בִר** in the bridegroom's family; a. fr.—*Pl.* **חַתָּנִי**. Targ. Jer. VII, 34; a. e.—Sabb. 23<sup>b</sup> **וְחַתָּנִי** Ms. O. sons-in-law, v. **חַתָּנִי**.

**חֲתָנוּת** f. (preced. wds.) *marital relation, intermarriage, wedlock* (connubium). Ab. Zar. 31<sup>b</sup>, a. e. משום ד' as a guard against intermarriage (between Jews and gentiles). Ib. 36<sup>b</sup>, v. אִישׁוֹת. Yeb. 76<sup>a</sup> לֹא הָיוּ לָהֶם they have no connubium (a marriage with them is not legally recognized); a. e.—ד' בֵּית ז' *additional rooms for the young couple* in the bridegroom's paternal house. B. Bath. VI, 4 (98<sup>b</sup>). Taan. 14<sup>b</sup>.

**חֲתָנֵיהֶם** ch. same. Targ. G. I Deut. XXXII, 50, — *Pl.*  
**חֲתָנֵיהֶם** *connections through marriage, sons-in-law &c.*  
Sabb. 23b **הוּוּ לְהָא ד' רַבָּנָא** (Ms. O. **וְחֲתָנֵי**) will have scholars  
in the family through intermarriage.

וַיִּתֵּן, v. חַתָּנָה

חֲתָהּ = חֲטָה. Targ. Job. IX, 12 ed. Lag. (ed. חֲטָה).

**חָתַר** (b. h.; emp. **חָתַת**) to dig, break in, make an opening. Kidd. 24<sup>b</sup> **חָתַר לוֹ שִׁנִּי** Ar. (ed. **לְחַתּוֹר לוֹ שִׁנִּי**) scrape my tooth (to clean it). Deut. R. s. 2 (ref. to **וַיִּפְתָּח**, II Chr. XXXIII, 13) **וַיַּחְתֵּר לוֹ וַ'** the Lord made an opening for his prayer; **דָּרַ אֶת הַרְקִיעַ** He broke through the heavens; Y. Snh. X, 28<sup>c</sup> bot.; Ruth R. to II, 14 **לוֹ דָּרַ** נָשַׁל אֶת הַצִּפּוֹרִין (v. Snh. 103<sup>a</sup>).—Ex. R. s. 37 **לְחַתּוֹר וַ'** (Ar. s. v. **צִפּוֹרִין**: **לְחַפּוֹר**) he took the digging tool to undermine his father's house; Lev. R. s. 10 (**לְחַתֵּךְ**) **לְחַתּוֹר** (corr. acc.). Gen. R. s. 63 (ref. to **וַיִּפְתָּח**, Gen. XXV, 21, v. supra) like a prince **שָׂדֵהוּ** **חָתַר עַל אָבִיו** who undertook a siege (for military practice) against his father for a *litra* of gold (for the winner) **וַדִּיהָ זֶה דָּרַ מִבְּפִנִּים וַ'** and so the one did mine from within &c. (the father assisting his son's efforts).—Snh. 109<sup>a</sup> **וַחֲתָרִים שָׁם** and broke in there; Gen. R. s. 27; a. fr.—Part. pass. **חָתַר**, f. **חָתוּרָה**, pl. **חָתוּרִים**. B. Kam. 114<sup>b</sup> **וַדִּיהָ מִתְחַתֵּר דָּרַ וַ'** his house was broken into. Ib. 23<sup>a</sup> **סָתַם דְּלִחוֹת דָּרַ חֵן וַ'** with reference to dogs, ordinary doors are subject to being broken

65\*

**טִבֵּלָה** f. (י טבל) 1) *dipping*. Mekh. Bo, Pisha, s. 11 (ref. to Ex. XII, 22) ט' כל חגיגה ט' you must dip the hyssop into the blood for each time you strike. Sifra Yayikra, Hōbah, ch. III, Par. 3. — Zeb. 93<sup>b</sup>; a. fr. — 2) *immersion, purification*. Yoma 88<sup>a</sup>. a. fr. טבולה

the immersion in due time is obligatory (must not be postponed). Kerith. 9<sup>a</sup>; a. v. fr.—*Pl.* טבילה. Men. 7<sup>b</sup> 'טבילה enough for all dippings.—Yoma 1. c.; a. fr. 'טבילה those bound to take an immersion. Nidd. 29<sup>b</sup> 'טבילה and we make her take immersions at intervals during ninety five days; a. fr.

**טבילה** ch. same. Snh. 39<sup>a</sup> בטורה 'טבילה is the law requiring immersion (for levitical purification) complied with by putting the object in fire? Ib. עיקר 'טבילה the true purification is by fire (ref. to Num. XXXI, 23).

**טבילה** f. same. Nidd. 30<sup>a</sup> 'טבילה (Rashi טבילה) an additional immersion.

**טבילה** I f. (טבע I) *being drowned*. Num. R. s. 14, beg. 'טבילה שחטרוני איתו מן הש' וכ' whom I saved from drowning through the intervention of &c. [Y. Ber. V, 9<sup>b</sup> 'טבילה v. טבע.]

**טבילה** II, v. next w.

**טבילה** f. (טבע II) *impression*; ט' *identification of an object from a general impression of its form without stating particular marks*. Sabb. 114<sup>a</sup>... שמוחזרין 'טבילה to whom a lost object is restored on his identification etc. [Some ed. טבילה.]

**טבילה** ch., טבילה טבילה same. Gitt. 27<sup>b</sup>; B. Mets. 19<sup>a</sup> 'טבילה if you require a special mark, I have one on it, if you require identification on general impression, I have it (I recognize it). Ib. 23<sup>b</sup>... להחזיר 'טבילה as to restoring it to a scholar on his identification &c., v. preced.—Hull. 96<sup>a</sup> 'טבילה we know him by his general impression (not by special marks). Ib. 'טבילה identification by one's voice; a. fr.

**טבילה**, v. sub 'טבילה.

**טבילה** pr. n. f. (v. טבילה I) *Tabitha*, name of a handmaid. Y. Nidd. II, beg. 49<sup>d</sup>.

**טבילה** I (b. h.; cmp. טבע I) *to dip*. Zeb. 93<sup>b</sup>, a. e. 'טבילה *to immerse, to bathe for purification*. Yoma VII, 4 'טבילה went down to the bath and took an immersion. Ber. 2<sup>b</sup> 'טבילה when the priests (that have been unclean) bathe in order to be permitted to partake of their priestly share; a. v. fr.—Ib. 22<sup>a</sup> 'טבילה those taking a bath in the morning (after emission of semen virile); Y. ib. III, 6<sup>c</sup> 'טבילה.—Tosef. Yad. II, 20 'טבילה (Var. טבילה) morning bathers (Esenes, v. Graetz Gesch. d. Jud. III<sup>2</sup>, p. 468, a. for correct vers. R. S. to Yad. IV, 8).—*Part. pass.* טבילה (one who has bathed in day-time), *one who has bathed but must wait for sunset to be perfectly clean* (Lev. XXII, 7). T'bul Yom I, 1; a. fr.—Nidd. 30<sup>a</sup> 'טבילה a woman after bathing whose day is adjourned (having to wait a long time for perfect levitical purity).—*T'bul Yom*, name of a treatise of Mishnah and Tosefta of the order of *Takāroth*.

*Pi.* טבילה 1) *to dip into vinegar, salt &c., to make tasty*; esp. *to take a luncheon, to take the first course of*

*a meal consisting of relishes; to take the antepast*. Maasr. IV, 1 'טבילה he who makes a luncheon (of fruits) in the field. Pes. X, 3 'טבילה he takes lettuce as antepast. Tosef. ib. X, 9 'טבילה if he has eaten as antepast only &c. Pes. 107<sup>b</sup> 'טבילה Ms. M. a. comment. (ed. טבילה) but he may make a luncheon of &c. Ib. 'טבילה comment. (ed. טבילה; Tosef. ib. X, 5 'טבילה, v. טבילה, a. fr.—2) (cmp. טבילה) *to season with spices*. *Part. pass.* טבילה. Y. Shek. III, 47<sup>c</sup> 'טבילה (wine) is (in ritual law) like spiced wine; v. infra.

*Hif.* טבילה 1) *to immerse vessels for purification, to order immersion*. Ter. II, 3 'טבילה he who immerses vessels on the Sabbath. Bets. II, 2 'טבילה 'טבילה you must immerse whatever needs immersion (both persons and vessels) before &c.—Ib. 3 (17<sup>b</sup>), v. טבילה.—Nidd. 29<sup>b</sup>, v. טבילה; a. fr.—2) *to take luncheon*, v. supra.—3) *to season*. Erub. 28<sup>b</sup> 'טבילה they used to season the roast with it (in place of pepper).

*Hof.* טבילה *to be immersed, to be made clean*. Mikv. V, 6 'טבילה are not considered as clean through immersion; Tosef. ib. IV, 10.

**טבילה** (טבילה) ch. same. Targ. Lev. IX, 9; a. fr.—*Part. pass.* טבילה, f. טבילה. Targ. Josh. III, 15 (טבילה?)—Snh. 39<sup>a</sup> 'טבילה wherewith did he purify himself (after contact with a corpse)?; בטורה טבילה he did it by means of fire, v. טבילה. Nidd. 30<sup>a</sup> 'טבילה let her bathe; a. fr.—*Af.* טבילה as preced. *Hif.* 1) *to immerse, order immersion*. Nidd. 1. c. 'טבילה we make her bathe. Bets. 19<sup>a</sup> 'טבילה to immerse it; a. fr.—2) as preced. *Pi.* 1, *to take an antepast*. Pes. 114<sup>b</sup> 'טבילה must take the bitter herb a second time; a. e.

**טבילה** II (denom. of טבל) *to create Tebel, to make obligatory the setting aside of tithes &c.* Y. Maasr. IV, beg. 51<sup>a</sup> 'טבילה fire (roasting) makes subject to sacred gifts; טבילה salting makes subject &c.; a. fr.—*Part. pass.* טבילה *which is subject to sacred gifts, forbidden as Tebel*. Ber. 47<sup>b</sup> 'טבילה מדרבנן טבילה declared to be such by rabbinical enactment; a. e.—*Pl.* טבילה. Y. Dem. VI, 25<sup>c</sup> bot., opp. מרוקנים. Ib. VII, 26<sup>b</sup> 'טבילה fruits of which the sacred gifts have not been set aside.

*Nif.* טבילה *to become, or to be declared Tebel*. Y. Maasr. I, end, 49<sup>b</sup> 'טבילה מדרבנן טבילה which is declared to be such by rabbinical law, v. supra. Ib. IV, beg. 51<sup>a</sup> 'טבילה the roasted ears became subject to tithes; a. fr.

**טבילה** ch. same. Men. 70<sup>a</sup> 'טבילה (not טבילה) he made it subject to tithes. Bets. 13<sup>a</sup> 'טבילה Ms. M. (ed. טבילה, corr. acc.) he made them *Tebel* on that day (by designating them for immediate use); a. e.

**טבילה** m. (טבילה I, v. *Pi.* a. *Hif.*) *fruits of which you are permitted to make a luncheon or improvised meal in the field without separating the priestly or levitical shares*. Ber. 35<sup>b</sup> 'טבילה מחרירב 'טבילה the *tebel* is not subject to tithes, until it is brought home (for consumption or storage).—Esp. *Tebel, produces in*

that stage in which the separation of levitical and priestly shares respectively is required, before you may partake of them; eatables forbidden pending the separation of sacred gifts. Ter. X, 6 ט' bundles of fenugrec subject to T'rumah; expl. Bets. 13<sup>a</sup> ט' טביל של (חרומה: Rashi) *Tebel* considered as such, because it is subject to T'rumah (Deut. XVIII, 4; Ms. M. גרולה של ת' to the general gifts of T'rumah and tithes); ט' טביל של חרומה; *Tebel* (in the possession of a Levite who received it for tithes, and) considered *Tebel*, because it is subject to the T'rumah from tithes (Num. XVIII, 26), Ter. IX, 6 'וכ' גדוליו the growth of seeds that had been subject to sacred gifts the separation of which had been omitted &c. Ib. 7 'אע"פ שפירותיו ט' although its growth is considered *Tebel* (because the seeds were not tithed) &c. Kidd. 58<sup>b</sup> 'וכ' ט' טבילי his neighbor's *Tebel*; a. fr.—[Erub. 86<sup>a</sup> 'יש לו ט' טבילי I.].—*Pl.* טבילים. Ib.—Ned. 20<sup>a</sup> 'סופך להאכילך ט' he will finally give thee to eat things from which the tithes have not been given. Hull. 132<sup>b</sup>; a. e.

**טבלא** ch. same. Nidd. 46<sup>b</sup> ט' דאורייתא *Tebel* by Biblical law (lacking the separation of T'rumah). Bets. 13<sup>a</sup> אסורייתא (some ed., corr. acc.), v. אסורייתא טבילא. Ib. 'וכ' חרם לא ט' it was not subject to T'rumah &c.; a. e.

**טבלא** I (טבל, cmp. Aeth. *to tie around*, v. Ges. H. Dict.<sup>10</sup> s. v. טביל; cmp. טבעה, a bell or collection of bells, an instrument especially used at public processions (in Arab. *drum*, Gr. *ταβλά*; v. Sm. Ant. s. v. *Tintinnabulum* as to forms and uses of bells). Targ. Koh. VII, 5 קל ט' the music of the fools. Targ. Cant. I, 1.—Sot. 49<sup>b</sup> (expl. אירוס) ט' דחד פומא a *tabla* with one mouth (a single bell). Ber. 57<sup>a</sup> 'וכ' תלמי (I dreamt) I suspended a *tabla* and shouted into it (differ. in Rashi). Sabb. 110<sup>a</sup> 'בט' to the sound of a *tabla* (at a wedding). M. Kat. 9<sup>b</sup> (prov.) ללק ט' רחמא a woman of sixty years, like one of six, runs at the sound of the *tabla* (to see the procession). Y. Erub. VIII, 25<sup>a</sup> bot. ט' אפי' if even he has there a *t.* (which he dare not move on the Sabbath); Bab. ib. 86<sup>a</sup> 'יש לו ט'—In gen. *musical instrument*. Arakh. 10<sup>b</sup>, v. טביל.

**טבלא** II, **טבלה** f. (tabula, tabella, *τάβλα*) plank, board, tablet for writing; book of accounts, list; will. Erub. IV, 8 (49<sup>b</sup>) כטבלא מיובשת (Talm. ed. כטבלא) like a square tablet. R. Hash. II, 8 (24<sup>a</sup>) בכוחל Ms. M. (ed. ובכוחל, v. Rabb. D. S. a. l. note) (drawings of the phases of the moon) on a tablet on the wall. Gitt. 20<sup>a</sup> ט' ופניקס writing (of manumission) on a tablet or on a board (account book or will, v. Treat. 'Ābadim, ed. Kirchh. ch. III, Rev. des Etudes Juives 1883, p. 150). Y. Snh. I, 18<sup>d</sup> bot. ט' רפואות list of (superstitious) remedies (Pes. 56<sup>a</sup> 'וכ' (ספרות); a. fr.—[Y. Bets. I, 60<sup>c</sup> bot. 'וכ' (read טבילתה *pl.*) the outside stone plates of the colonnade of Asi.]—*Pl.* טבילתה, Y. B. Bath. VI, 14<sup>c</sup> bot. ט' של ט' polished marble plates for walls. Yalk. Ex. 426 'וכ' ונראין ט' and they appeared like marked off squares

surrounding &c. Pes. 57<sup>a</sup> ט' של זהב gold plates.—Chald. *pl.* טבילתה, v. supra.

**טבלא** III pr. n. m. *Tabla*, an Amora. Hull. 132<sup>b</sup> Y. Gitt. IV, 46<sup>a</sup>; a. e.; v. next w.

**טבילי**, **טבלאי** pr. n. m. *Tablai*, an Amora. Y. Erub. V, 25<sup>a</sup> bot.; (Sabb. 101<sup>a</sup> טבילא.—Y. Sabb. VI, 8<sup>a</sup> bot.; a. e.

**טבלה**, v. טבילא II.

**טבילי**, v. טבילאי.

**טבילר** m. (tabellarius) courier.—*Pl.* טבילרין. Pesik. R. s. 21 [read:] ט' של ושמך חקוק על לבם כהרין איספריגים the angels are His couriers, and His name is engraven upon their hearts like a seal (v. Pesik. Bahod, p. 108<sup>b</sup>, note 161); Midr. Till. to Ps. XVII ed. Bub. (corr. acc.).

**טבילר** ch. same. Targ. Prov. XXIV, 34 (h. text איש מגן).

**טבע** I (b. h.; cmp. טביל I) 1) (act. verb) *to sink, drown*. Gitt. 56<sup>b</sup> לטבעו to drown him (sink his ship). Ib. טבעו He drowned him; a. fr.—2) (neut. verb) *to sink, be drowned*. Ber. 16<sup>b</sup> טבעה ספינתו if his ship went down &c. Meg. 10<sup>b</sup>; Snh. 39<sup>b</sup> 'וכ' טבעין my creatures (Egyptians) are perishing in the sea, and you want to sing?; a. e.

*Hif.* טבעי *to sink*. Yalk. Gen. 120 דאבן He made the stone sink down to the depth &c.; (Pirké d'R. El. ch. XXXV, 7; Midr. Till. to Ps. XCI, end וטבע וטבע). Yalk. Ex. 241 את מצרים לטבעי *to drown the Egyptians*; a. e.

**טבע** ch. same. Targ. Y. Gen. IV, 8.—Targ. I Sam. XVII, 49; a. e.—Pes. 40<sup>b</sup> 'וכ' דטבעא וט' a ship with wheat sank &c. Sabb. 108<sup>b</sup> 'וכ' ט' never was yet a man drowned in the Lake of Sodom. B. Bath. 153<sup>a</sup> אמרה ליה טבאי וט' (Ms. H. אמרה ליה טבאי וט' said she, May his (thy) ship go under; a. e.—[Targ. Y. Deut. XXVIII, 29 טבעי some ed., read, טב, v. טב.]

*Pa.* טבע *to sink*. B. Bath. 73<sup>a</sup> גלא דטבע וט' the wave which threatens to sink the ship. Hull. 60<sup>a</sup> אמרה מיטרא טבעיה there came a rain and sank the provision into the sea.

*Ithpa.* טבע *to be sunk*. Targ. O. Ex. XV, 4.

**טבע** II [to round, shape, denom. טבע, fr. which אים טבע כמה משפחות 1) *to coin*. Snh. IV, 5 (37<sup>a</sup>) ודוחם; Y. ib. VI, 22<sup>b</sup> bot.; a. e.—Transf. *to formulate*. Gitt. 5<sup>b</sup>, a. e. כל המשנה ממטבע שטבעה וט' he who deviates from the formula of the deed of divorce which the scholars have fixed. Ber. 40<sup>b</sup> בברכות וט'... שט'... כל המשנה... who changes the formula of benedictions which &c.; a. fr.—2) *to specify, mention explicitly*. Num. R. s. 20 (ref. to Deut. XXVII, 12, sq.) ... בברכות דיה מזכירן in ordering blessings He mentioned them (the people) ..., but in ordering curses He did not

מגיל, Pesik R. s. 43, v. טז, s. v. טז.

טָהָר, *Pi*, טָהָר, v. טָהָר.

**מִגְרִיס, מִגְרִיס** m. (tigris, v. Sm. Ant. s. v.) *tiger*. Hull. 59<sup>b</sup> וְכִי אֵרִיב הַיָּם the tiger is the lion of Be-Ilai (the mountains of interior Asia), i. e. what the lion is in other regions.

**מִדִּי** pr. n. m. *Tadi*, (שָׂדֵי), name of a northern gate of the Temple. Midd. I, 3; 9; II, 3 (Var. טָדִי).

**מְהוֹר** m., **מְהוֹרָה** f. (b. h.; next w.) 1) *clean, pure; not subject to levitical uncleanness*. B. Mets. 86<sup>a</sup> נִשְׁמַחֵךְ בָּטָר... שְׂנֵיפֶךָ (Ms. בְּשִׁמְךָ) thy body is pure, and thy soul expired with (the word) 'pure'; Snh. 68<sup>a</sup>.—Kidd. 70<sup>b</sup> וְסִמְנֵיךָ טָמֵא טָמֵא טָמֵא and the sign (by which to remember which of the two families is of unblemished descent) is, that with the name of an unclean animal (raven) is unclean, that with the name of a clean animal (dove) is clean; B. Bath. 91<sup>a</sup>. Kel. III, 7 וְבִחְרִסִּיתָ and the person that touches the clay is clean (not affected by levitical uncleanness). Ib. IV, 1 טָמֵא is not subject to levitical uncleanness; a. v. fr.—טָמֵא, רֵגַל טָמֵא a fish, a bird, a domestic animal *permitted to eat*. Hull. XII, 2. Ib. IV, 3 בְּשִׁמְךָ טָהוֹר if it occurs with an animal of the clean class, the person is levitically clean; a. v. fr.—*Pl.* טָהוֹרִים, טָהוֹרִין, טָהוֹרִים. Kel. II, 1 פְּשׁוּטֵיהֶן טָמֵא the flat-surfaced among them are not subject to uncleanness.—Ber. 2<sup>b</sup> וְכִי טָהֲרִים מִשְׁכָּנֵיהֶם Ms. M. (ed. בְּשִׁמְךָ) when the purified priests enter &c. B. Mets. 61<sup>b</sup>; a. v. fr.

**מִתָּהַר, מִתָּהַר** (b. h.; cmp. צָהַר, זָהַר) [*to be bright, to glitter*;] 1) *to be clean, pure, esp. to be levitically clean; to be unsusceptible of levitical uncleanness*. Neg. X, 8 שֶׁנֶּחֱדָשׁ שֶׁנֶּחֱדָשׁ which has been declared clean once. Mikv. II, 2 עַד שֶׁיִּשְׁוֶה שֶׁנֶּחֱדָשׁ until it is ascertained that it has become clean. Ib. III, 2 וְיִטְהַר הַעֲלִיּוֹנִים מִן זֶה וְכִי so that the waters coming from above become cleansed from the impurity of the lower waters. Neg. VII, 4 וְיִטְהַר מִמֶּנּוּ and is declared clean from it (the last scall); a. fr.—2) *to be cleared, removed*. Ber. 2<sup>b</sup>, v. next w.

*Pi.* טָהַר 1) *to purify, make (levitically) clean; to absolve from sin*. Yoma VIII, 9 מִי מִטְהָר וְכִי who is it that absolves you? Ib. (ref. to Jer. XVII, 13) מִי מִקְדֵּשׁ מִי מִקְדֵּשׁ as the ritual bath (v. מִקְדֵּשׁ) cleanses the unclean, so does the Lord &c.; a. fr.—2) *to keep clean, guard against contact with unclean things*. R. Hash. 16<sup>b</sup> דִּירֵיב לְטָהַר אֶת עַצְמוֹ וְכִי one is bound to keep one's self clean for the festive days.—3) *to declare טָהוֹר, to decide in favor of cleanness*. Snh. 17<sup>a</sup> בּוֹט לֵב וְכִי one who knows how to prove a creeping thing to be clean. Ib. אֵין אֹדוּן I will argue and prove it to be clean. Eduy. VIII, 7 לְטָהַר וּלְטָהַר to decide on unclean and clean; a. v. fr.—*Part. pass.* מְטָהָר, pl. מְטָהָרִים. Ber. 2<sup>b</sup>; v. preced.—4) *to become clean*. Snh. 94<sup>b</sup> מִיד טָמֵא it becomes clean at once. Hull. 60<sup>b</sup> מְטָהָרִי; Gitt. 38<sup>a</sup> טָהוֹר, v. טָהָר.

*Nif.* נִטְהָרָה 7 *to become clean*. Tanh. Metsora וְכִי she became clean on the eighth day. Ib. וְנִטְהָרָה and becomes clean; a. fr.

*Hithpa.* הִטְהָרָה *to be cleansed, to cleanse one's self; to amend*. Yoma 38<sup>b</sup> בִּא לְטָהַר מִסִּיעֵים אוֹרוֹ (Ms. M. 2

לְטָהַר) if one is willing to do good, he will be assisted; Sabb. 104<sup>a</sup>; Yalk. Prov. 935 לְטָהַר a. e.—Yoma VIII, 9 (85<sup>b</sup>) לִפְנֵי מִי אַתָּם מִטְהָרִים Mish. a. Y. ed. (Bab. ed. מִי) before whom do you cleanse yourselves (from sin)?; a. e.

**מִתָּהַר, מִתָּהַר** ch. same, 1) *to be clean* (usually וְכִי). Ber. 2<sup>b</sup> גְּבֵרָה וְכִי, v. infra.—2) *to be cleared away, be gone*. Ib. 2<sup>a</sup>, sq. (ref. to Lev. XXII, 7 וְהָיָה שֶׁמֶשׁ וְהָיָה וְהָיָה how do you know that this *uba hash-shemesh* means his sunset (the finished sunset of the seventh day, v. Ms. M. in Rabb. D. S. a. l.), and *v'taher* means, the day is gone; may be *uba* &c. means the approach of his evening (beginning sunset. Tosaf. a. l.; Rashi: the arrival of his (eighth) morning), and *v'taher* (referring to the man) means, the man becomes clean (by means of his sacrifice, Rashi).—3) (denom. of מְטָהָרָה) *to be noon-time*. Yoma 59<sup>a</sup>, a. e., v. טָהָרָה a. next w.

*Pa.* טָהַר *to declare clean*. B. Mets. 84<sup>b</sup> מְטָהָרִינִי he declared them clean.

**מִתָּהַר, מִתָּהַר** m. (b. h.; preced. wds.) 1) *the pure, real surface* (of gold). Yoma V, 6 עַל טָהָרִי שֶׁל מִזְבֵּחַ (or טָהָרִי) immediately on the top of the golden altar (free from coals or ashes, v. גִּילְדִיָּה). Men. 97<sup>a</sup> שֶׁל טָהָרִי (עַל הַשֻּׁלְחָן) immediately on the golden table.—2) (cmp. מִתָּהַר) *the centre of the front*. Yoma 59<sup>a</sup> פְּלִגְיָה (one opinion explain. טָהָרִי שֶׁל מִזְבֵּחַ, v. supra) טָהָרִי the centre of the altar front, as people say, טָהָרִי the centre of the altar front, as people say, טָהָרִי the noon-light shines' meaning by *tihara* the middle of the day; ib. 15<sup>a</sup>; Zeb. 38<sup>b</sup>.

**מִתָּהַרִי, מִתָּהַרִי, מִתָּהַרִי, מִתָּהַרִי** v. sub טָהָר.

**מִתָּהַרִי, מִתָּהַרִי** f. (b. h.; preced. wds.) 1) *cleanness of the sky after the rainy season*. Ber. 59<sup>a</sup> חֲרוּתָהּ הַשָּׁמַיִם (בְּשָׁמַיִם) he who sees the sky in its restored brightness (Ms. F. בְּשִׁמְךָ, v. טָהָרִי). Ib. נִרְאִיתָה רִקִּיעַ בְּשִׁמְךָ (Ms. M. בְּשִׁמְךָ, Yalk. Is. 335 רִקִּיעַ שְׁמִים בְּשִׁמְךָ, corr. acc.).—2) *pureness, condition of levitical cleanness; purification*. Sabb. 152<sup>b</sup> הִנֵּה לִי כְמוֹ בֵּטָר מִטְהָרָה Ms. M. (v. Rabb. D. S. a. l. note) give her (the soul) to Him as He has given her to thee, as He (has given her) in pureness, so give thou &c. Snh. 68<sup>a</sup>, v. טָהָרִי.—Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) וְכִי מִטְהָרָה לֵב... מִטְהָרָה לֵב as the rivers raise man from a condition of uncleanness to one of cleanness, so do the tents (schools) &c. Ab. Zar. 8<sup>a</sup> בֵּטָר מִטְהָרָה encouraging idolatry, though from no impure motives. Yoma 72<sup>b</sup>; Men. 110<sup>a</sup> בֵּטָר מִטְהָרָה he who studies the Law in (sexual) purity.—Snh. l. c. וְיִטְהָרֻם בְּמֵה שֶׁהֵן and their purification (immersion) is performed in whatever condition they are (whole or torn); a. v. fr.—*Esp.* טָהָרִי *observance of levitical rules originally prescribed for the handling of sacred food; also* (mostly in pl.) *secular food so prepared or pretended to be so prepared*; v. טָהָר.—Gitt. 62<sup>a</sup> בֵּטָר מִטְהָרָה you must not separate the priest's share under levitical

66



**מִוּבְעָנָה** m. (עֲבָרָה I) *flood*. Targ. Y. Gen. VI, 17; a. fr. (וּמִיּוֹבְעָנָה).

**מוֹרְבָעִי** I m. (preced.) *land submerged by a flood.*  
Taan. 10<sup>a</sup> וְלֹא יִרְבְּשִׁי *better flooded land than rain-*  
*less land.*

טבעוני = II מזבצני

**טוֹבָחָה** f. ch.=h. טוֹבָה, *blessing*. Targ. Y. I Dent. XXXII, 50. [Targ. Jud. V, 26 some ed., read טוֹבָחָה.]

\* **טוגא** *f. (toga) toga, Roman gown.* Sifré Deut. 234 לִינָה; Yalk. Deut. 933 לִינָה; Treat. Tsitsith (ed. Kirchheim p. 22) הַטְּרִיגוֹן (corr. acc.).—*Pl.* טוּגִיּוֹת. Sifré l. c. quot. in Ar., s. v. טוג': טוג' אֵינָן אֶרֶץ (read: 'טוג') *togae* are exempt from *tsitsith*.

מִזְחָר, v. מִזְחָר.

טור v. , מורה, מורה

**פְּרוּזָא**, v. טַפְּזָא (a. next w.)

\* **מֵרִיזָה, מֵרִיזָה** m. (= מֵרִיזָה, v. זֵרֵה) merry company, picnic of young men. Ab. Zar. 14<sup>a</sup> בֵּט (Ms. M. **בֵּטִיזָה**) 'the son's feast' of which R. Judah speaks (Tosef. ib. I, 21) means a picnic (not a wedding). [Perles Et. St. p. 11 refers to Pers. *tāzē. tūšī*, Arab. **مُرُوز**.]

**מִנְחָה, מִנְחָה** m. (II טיה) *pressing the bow, shot, shooting distance*.—**מִנְחָה, שְׁנוּחִים** Gen. R. s. 53 (ref. to במשחיו, Gen. XXI, 16) שני ט' בקשר מיל ('Rashi' a. l. שְׁנוּחִים) two shooting distances with the bow are a mile (מיל): Yalk. Gen. 94.

מָוִרִי, part. pass. of מָוִר.

מַזְרִי, v. sub. מַזְרִית, מַזְרִיָּא, מַזְרִי.

**טַוּס** m. (טוס; cmp. *ταύς*, Pers. *tavus*, v. Lydd. Gr. Dict. s. v.) *peacock*. Gen. R. s. 7, end. Tosef. Kil. I, 8 ו'כ' **חרנגול ט' ו'כ'** Var. (ed. Zuck. טוור, corr. acc.) the cock, the peacock and the pheasant, although resembling each other, &c.; Y. ib. I, 27<sup>a</sup> bot.; B. Kām. 55<sup>a</sup> (Ms. H. **טַוּס**); Y. ib. V, end, 5<sup>a</sup> **טַוּסִית** (?). — **פֶּסִיקִין**, **טַוּסִין**. Pesik. R. addit. s. 1 (ed. Fr. p. 193<sup>b</sup>). Yalk. Esth. 104<sup>b</sup> **ט' של שן** peacocks made of ivory.

**טוֹסַא, טוֹסַא** ch. same. Targ. II. Esth. I, 2.—  
Y. Ab. Zar. III, 42<sup>d</sup> top (expl. Adrammelech and Anam-  
melech, II Kings XVII, 31) טוֹ טוֹ peacock and pheasant.  
Sabb. 130<sup>a</sup> וְטוֹ רִישָׁא דְטוֹ Ms. M. (Ms. O. טוֹסַא, ed. in-  
corr. טוֹוּתא) the head of a peacock cooked in milk.—  
*Pl.* טוֹסַא, טוֹסַא, טוֹ. Targ. Ez. XXVII, 15 (h. text  
תְּכִינִים). Targ. I Kings X, 22 (h. text תְּכִינִים).

מִדְּפָא v. מְוֹפָא

טוֹרָא v. מִיֹּרָא, מִנֹּרָא

(מנוס, אומנים) מ' אומנוס, מוורוס pr. n.

(Ταῦρος) *Taurus Amanus* (v. אַמָּנָה II, 2) corresp. to *Hor-Hahar*. Targ. Y. Num. XXXIV, 7, sq. (O. חור-האר).—Targ. Y. ib. XX, 22; 25; Targ. Y. I Deut. XXXII, 50 (f) (Y. II a. O. חור-האר).

**טָוִי, טָוִי** f. (stem טָו, טָו, comp. טָוִי; comp. Arab. *ṭavi*) [clearness, emptiness,] (adv.) *with an empty stomach, without meal, fasting*. Dan. VI, 19.—Pes. 107<sup>a</sup>, v. בִּירָה—Ber. 55<sup>a</sup> טָו כָּל חַלּוּם בִּלְאֵי מֵהֶם Ms. M. (ed. וִילָא) no dream is to be feared in which fasting plays no part; [Ar.: every dream has some reality, except that which one dreams while fasting].

טַהוֹרָא, טַהוֹרִים, v. מוֹרָא, מוֹרִים.

**מִיָּח** I (b. h.) 1) *to cover with a cohesive substance, to plaster*. Part. **מִיָּח**. M. Kat. 7<sup>a</sup> וַיִּצַּח קֶחַל בִּטּוּם but puts no clay on. Cant. R. to VIII, 6 מִיָּחִי נִגְוֶה roof-plasterers. Neg. XIII, 1 וַיִּצַּח and plasters the spot over; a. fr.—Part. pass. **מִיָּח** *coated, covered with viscid or glittering matter*.—Midd. IV, 1 מִיָּח בָּזָבֵב coated with gold; (Num. R. s. 12 נִצָּח).—Nidd. 24<sup>a</sup> מִיָּח עֲרֻחָא (Rashi נִצָּח) when the face of the embryo is covered over (no features distinguishable).

*Nif.* נִישָׁחָה to be pasted on, to stick. Y. Kil. VI, 30<sup>c</sup> top וְהָיָה נִישָׁחָה and it (the fig) stuck (against the wall); Y. Sabb. XI, 13<sup>a</sup> bot. וְהָיָה (corr. acc.). Tosef. Kel. B. Mets. II, 17 לִישָׁחָה some ed. (ed. Zuck. לִישָׁחָה, corr. acc.), v. infra.

*Hif.* הָיִיתָ 1) to plaster, to polish. Hull. 25<sup>a</sup> . . . עִירַד וְכ' (לְהַשְׁתִּיר) (Tosef. Kel. l. c. לִישׁוֹת, v. supra) which wants polishing, v. אֶשְׁתָּקֵם. Bets. 9<sup>a</sup> וְכ' לְהַשְׁתִּיר גִּגְר וְכ' he needs the ladder for plastering his roof. [Tosef. Kel. B. Kam. IV, 19, sq. [read:] אִם יְכֹל הוּא, v. לִישׁוֹת.—2) to cast mud, trnsf. (with or without הוּא) לְשַׁקֵּר rebelliously, to reproach (with נָגַד כלפִּי). Taan. 25<sup>a</sup>; Meg. 22<sup>b</sup>, a. e. וְכ' לִיעֹלם אֵל יִשְׂרָאֵל one must, in his prayer, never reproach the Lord. Ber. 31<sup>b</sup>, sq.—Gen. R. s. 53 (ref. to מַשְׁחֹד, Gen. XXI, 16) כְּמַשְׁחֹד וְכ' as if thrusting reproaches against the Lord; Tanh. Vayetse 5. Ex. R. s. 3. B. Bath. 134<sup>a</sup> וְכ' עָלֵי ב' הַן U. insulted me.

מִיָּן ch. same, *to plaster, smear*. Pes. 30<sup>a</sup>, v. מִיָּן. —  
 Af. אֶתָּה 1) same. Zeb. 95<sup>b</sup> אֶתָּה (Ms. R. 2 מִיָּן), v.  
 מִיָּן. — 2) (with מִיָּן) *to talk rebelliously*. Targ. Y.  
 Gen. XV, 6.

**מִיתָן II** (v. מִתָּן) to press, squeeze. Hull. 109<sup>b</sup> שָׁחַץ בְּכֹחַל presses it against the wall (to make the milk flow out). — *Part. pass.* מִיתָן squeezed in. Num. R. s. 10 (ref. to Job XXXVIII, 36) אֵלֵי הַכְלִיחַת שָׁחַץ מִתָּנוֹת וּכ' that means the kidneys which are wedged into to the body.

*Hif.* הִסִּיתָ 1) to press, squeeze, knock against. Ber. 34<sup>b</sup> (וכ' אֶלְמְלִי ה' (Ms. M. הניח, v. Rabb. D. S. a. l. note) if Ben. Z. (myself) had squeezed his head between his (the son's) knees (praying for his recovery). Gen. R. s. 20 (וכ' הִתְחַלַּל מִטֵּיתָ he knocked his head against the wall; Yalk. ib. 30 לְהִסִּיתָ. Ohol. XVII, 2 בִּסְלַע ה' struck (with the plough) against a rock. B. Kam. 28<sup>b</sup> (וכ' צִלְהִירוּ he struck (with) his bottle against the stone; Y. ib. III, 3<sup>c</sup> top, v. הִשְׁתַּחֲוָה.—Tanl. P'kudē 11 כִּיּוֹן שֶׁהִשְׁתַּחֲוָה פָּנֵיהֶם וכו'.

when they had squeezed their faces from all sides (had in vain tried in all directions).—2) to press the bow-string, to shoot; (euphem.) to emit semen virile. Yeb. 54<sup>a</sup>. Snh. 46<sup>a</sup> באשדו ה' Ms. M. (ed. אשדו).

**טוּחַן** m. (טוּחַן) miller. — Pl. טוּחַנִים. Tanh. Mishp. 19 כגון חמורים של ט' like the mask over the faces of the millers' asses.

**טוּחַנוֹת** f. pl. (preced.) millstones, v. טוּחַנָה.

**טוּחַ** m. (onomatop.) blow on the horn. M. Kat. 16<sup>a</sup> א' א' א' a blow binds (proclaiming excommunication), and a blow unbinds.

**טוּמְלוֹתָא** f. pl. (= טלל; טלטל) branches of the vine, arbor. Targ. Y. Lev. XIX, 10; Targ. Y. II Deut. XXIV, 21 טוּמְלוֹתָא.

**טוּמְפָא** f. pl. טוּמְפָא, v. טוּמְפָא.

**טוּמְפָאוֹת** v. טוּמְפָא.

**טוּמְפָתָא** f. (b. h. in pl.; = טפספ, v. טפספ) [something glistening.] beads used as charms, ornament worn on the forehead, frontlet. Sabb. VI, 1, expl. ib. 57<sup>b</sup>, v. דבר שהוא נותן במקום (טפספ) something which is put on by women in the place of the totafoth (by men, v. infra). — Pl. טוּמְפָאוֹת. Tosef. ib. IV (V), 6. — Esp. pl. טוּמְפָאוֹת phy-lacteries, (corresp. to אורח, Deut. VI, 8, a. e.) slips of parchment containing inscriptions and put in the casings of the T'fillin (v. תפלין). Mekh. Bo. s. 17 מה בראש ט' ארבע ט' ארבע as the T'fillin on the head contain four inscriptions, so those on the hand. Snh. XI, 3 (88<sup>b</sup>); a. e.

**טוּמְפָתָא** ch. same, charm, ornament. Targ. II Sam. I, 10 דעל ירא ט' bracelet (h. text אצורה). — Pl. טוּמְפָאוֹת, v. preced. Targ. Esth. VIII, 15 (comp. Men. 35<sup>b</sup>). Targ. Ez. XXIV, 17; 23 (h. text פאר, comp. M. Kat. 15<sup>a</sup>; Keth. 6<sup>b</sup>).

**טוּמְרַפְלוֹת** v. טוּמְרַפְלוֹת.

**טוּי, טוּיָה, טוּיָה** (b. h.) [to go to and back, comp. זל, to spin. Keth. VII, 6 שוין טוּיָה בשוק she spins in the street. Ib. 72<sup>b</sup>, v. ירד II. — Tosef. Toh. IV, 11; Zeb. 79<sup>b</sup> שוין שוין שוין linen which a menstruant spun. — Part. pass. טוּיָה. Kil. IX, 8 ארוג ט' spun or woven, v. שוין. Sabb. 79<sup>a</sup>; a. e. — V. טוּיָה.

**טוּי** I ch. same. Denom. טוּיָה.

**טוּי II, טוּיָה** (v. preced. wds.) [to turn,] to roast. Targ. Is. XLIV, 16 (ed. Wil. טוּיָה); a. fr. — Part. pass. טוּיָה, constr. טוּיָה. Targ. Ex. XII, 8, sq. — Gitt. 69<sup>b</sup> ו' טוּיָה let him roast it in a smithy; a. fr.

Af. טוּיָה same. Bets. 4<sup>a</sup> מהו לאטוּיָה ו' is it permitted to roast them to-day &c.

Ithpe. דאטוּיָה ו' Pes. 76<sup>b</sup> which

was roasted together with meat. B. Kam. 19<sup>b</sup> דאטוּיָה (Ar. בטוּיָה) it means that it was roasted. Ber. 44<sup>b</sup> משירא טוּיָה than six (eggs) roasted.

**טוּי** or **טוּיָה** m. (טוּיָה) spinning, that which is spun. Meg. 28<sup>b</sup>; Snh. 48<sup>a</sup>, v. אררי. Tosef. B. Kam. X, 2 טוּיָה (read טוּיָה, Var. טוּיָה).

**טוּי, טוּיָה, טוּיָה** m. (טוּי II) roast, roasted meat. B. Kam. 19<sup>a</sup> Ar. (v. טוּי II). — Sabb. 109<sup>a</sup> שריקא ט' a roast glaired, Rashi (differ. in Tosaf.) Y. Ter. X, 47<sup>b</sup> טוּיָה.

**טוּיָה** m. pl. (טוּיָה) spinning animals, spiders. Lev. R. s. 25 (expl. בשחור, Job XXXVIII, 36) בט' (Ar. בטוּיָה; comp. LXX Job. I. c.); v., however, בטוּיָה.

**טוּיָה, טוּיָה, טוּיָה** f. (טוּיָה) spinning. Sabb. 74<sup>b</sup>. Ib. 79<sup>a</sup>; a. fr.

**טוּיָה**, v. טוּיָה.

**טוּיָה, טוּיָה**, v. טוּיָה.

**טוּל, טוּל**, imperat. of טל, טל.

**טוּל I** Pi. טוּל 1) to walk about, to be at leisure, to enjoy one's self. Snh. 102<sup>a</sup> נגידל בג' we shall walk about in paradise. Succ. 28<sup>b</sup> ומגידל בסוכה and enjoys himself &c. Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10, v. טוּלָלָן. Tanh. Ki Thissa 3; a. fr. — 2) to make walk. Ib. טוּלָלָן עמך thou madest me walk by thy side.

**טוּל** ch. same, to walk about, stride. Targ. Jer. I, 11 (h. text צהל; comp. Targ. ib. VIII, 16).

**Pa. טוּל 1) to walk, travel.** Targ. Y. Gen. XXIV, 61. Targ. Y. Num. XXII, 20. Targ. Ps. LXVIII, 8 טוּלָלָא (ed. Wil. טוּלָל; h. text צצר); a. fr. — 2) as preced. Pi. — Targ. Y. Gen. III, 8 (h. text מרחלך). — Y. Ber. III, 6<sup>a</sup>, a. fr. טוּלָלָן ו' were walking about &c. B. Bath. 91<sup>b</sup> ו' טוּלָלָן ו' when boys and girls used to play &c. Succ. 53<sup>a</sup> היה מ' קמיה ו' (Ar. משלל) was sporting before &c., v. טלל; a. fr. — 3) to drive off, send away. Targ. Y. Deut. XXIV, 1; 3 (ed. pr. רשיל, corr. acc.).

Af. טוּלָל to cause to travel. Targ. Ps. LXXVIII, 52 Ms. (ed. אטיל).

**טוּל II, טוּלָא** m. (טלל) = h. צל, shade, shadow. Targ. Jud. IX, 36; a. fr. — Yoma 74<sup>b</sup> בט' sit in the shade. — Gitt. 17<sup>a</sup> או בטלל ו' either let us live in thy shadow (protection) or in the shadow of the son of Esau (Rome). Snh. 18<sup>b</sup> בט' ראינה in the shade of a fig-tree; Y. R. Hash. II, 58<sup>b</sup> טל רינה בטל; Y. Snh. I, 18<sup>c</sup> bot. טלל, טללָא (corr. acc.); a. fr. — Pl. טללָא, טללָא. Targ. Jer. VI, 4; a. e. — Targ. Is. IX, 1 מורא טלל ed. Lag (oth. ed. טללָא in one word, h. text צלמור). — Pes. 111<sup>b</sup> ו' המשה ט' there are five shades (where demons dwell); a. e. — V. טללָא.

**טוּלָא** m. (comp. טללָא) rag tied around the finger. Meil. 18<sup>a</sup> עומד לט' Ar. (ed. למולה; v. R. S. to Kel. XXVII, 4) fit for tying &c.

*Hif.* הָיָה *to cause to fly, to bring on by flight.* Ruth R. to IV, 1 הָיָה לוֹ the Lord would have made him



**מִזְרָמִי, מִזְרָמִי, מִזְרָמִי**, f. (*trutina*, *τρυπάνη*, prob. of Semit. origin, cmp. מִזְרָא *balance*, *steel-yard*. Sifra K'dosh. Par. 3, ch. VIII מִזְרָא 'in weight' (Lev. XIX, 35) that means the *trutina*. Sabb. 81<sup>a</sup> וְכִי יָבִינָה שֶׁ בְּיָדָהּ shall a (gold) balance be brought in (to weigh accurately)?; Men. 87<sup>b</sup>. B. Kam. 119<sup>a</sup>. B. Bath. 89<sup>a</sup> שֶׁ (for weighing gold), contrad. to מִזְרָמִי. Tosef. Kel. B. Mets. II, 5.—Y. Shek. VI, end, 50<sup>b</sup> שֶׁ arranged like a steel-yard. Sot. 34<sup>a</sup> (ref. to מִזְרָא, Num. XIII, 23) a combination of balancing poles (for four couples of carriers); Y. ib. VII, 21<sup>d</sup> bot. מִזְרָמִי several

poles (each carried by two); וְטַרְטֵרֵי טְרוּמֵינִי a combination &c.—*Pl.* טַרְטֵרִין. B. Kam. l. c. Ms. R. 2 (v. Rabb. D. S. a. l. note 400).

טוריות, v. טירא.

טוריות pr. n. pl., v. טירא.

טוריות, v. טירא.

טוריות, v. טירא.

טוריות, v. טירא.

טוריות f., pl. טוריות, טוריות (turma, τούρμα) *turma, a squadron of horse; in gen. division of an army.* Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Ps. XVIII, 13) כנגד טוריות שלהם (corr. acc.) corresponding to their (the enemy's) squadrons. Yalk. Sam. 160; Mekh. B'shall s. 2 טוריות. Ib. של מדי' ר' ה' troops of angels. Ib. (ref. to Ex. XIV, 10) כאיש אחד they all formed squadrons marching like one man; Yalk. Ex. 230 ט' ט' ט' מלחמה ... מלחמה (the Egyptian warfare) the governments learned to form squadrons; Yalk. Ex. 230 ט'.

טוריות, v. טירא.

טוריות, v. טירא.

טוריות m. pl. (tormenta) *engines for hurling missiles; missiles, shots from the engine.* Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Ps. XVIII, 13) כנגד טוריות (corr. acc.) corresponding to their (the enemy's) tormenta (v. טירא); Yalk. Sam. 160 תרמיה; Mekh. B'shall. s. 2 טוריות (corr. acc.). Midr. Till. to Ps. XVIII טוריות (read: טוריות). Sifré Deut. 204 מיני טוריות; Yalk. ib. 923 מיני טוריות (read: טוריות).

טוריות m. (טור, טור) *officer, less than Pl.* טוריות. Targ. Is. X, 17 (h. text שמיר). Ib. XXXIV, 7; a. e.—Esp. *Philistean magistrates.* Targ. Jud. III, 3 (h. text טורי); a. fr.

\*טוריות m. (τόρνος, tornus) *turner's wheel, lathe.* Pesik. R. s. 21 למורס דוד (read: כט', v. Friedm. a. l. note 29) like the lathe which shows a front wherever you turn it.

טוריות, טוריות (also in one word) pr. n. m. *Turnus Rufus* (supposed to be a corruption of *T. Annus Rufus*), a Roman commander in the days of the Hadrianic persecutions. Taan. 29<sup>a</sup> טוריות ed. (Ms. M. טוריות, or טוריות, v. Rabb. D. S. a. l. note). Y. Ber. IX, 14<sup>b</sup> טוריות (Tosaf. to Sot. 31<sup>a</sup> טוריות). Koh. R. to III, 17. Snh. 65<sup>b</sup>. Ned. 50<sup>b</sup> top; Ab. Zar. 20<sup>a</sup>. Pesik. R. s. 23.

טוריות, v. preced.

טוריות, v. טירא.

טוריות, v. טירא.

טוריות, Targ. Ps. I, 3 ed. Lag. v. טירא.

טוריות, Sifré Num. 89, v. טירא.

טוריות, Ar. s. v. ברנש; v. לברטין. זרחא. a. לברטין.

טוריות, v. טירא.

טוריות I (cmp. טוריות I) *to cover with a cohesive substance, to polish (with a fatty matter); to besmear, soil, pollute.* Pes. 30<sup>b</sup>; Zeb. 95<sup>b</sup>, a. e. וְאֵין טֹשֵׁן one must not polish the stove with &c. Tosef. B. Kam. IX, 31 [in a misplaced passage, belonging after טוריות; read:] טוריות פניו (ref. to Is. L, 6<sup>b</sup>) who spat into or besmeared his neighbor's face; (cmp. Mish. ib. VIII, 6; Sifra Emor Par. 14, ch. XX).

*Pilpel* טוריות (fr. טוריות) *to make viscid, soften.* Taan. 22<sup>b</sup> טוריות (the heavy rains) make the soil muddy and it yields no fruit; Yalk. Lev. 671. — 2) *to smear over, besmear.* Part. pass. טוריות, pl. טוריות. Pes. 65<sup>b</sup> חזו בגדיו מ' if his (the priest's) garments were besmeared (with blood &c.); Zeb. 18<sup>a</sup>, sq.; ib. 35<sup>a</sup>. — Meg. 18<sup>b</sup> טוריות letters made illegible by being smeared over.

*Nithpalp.* טוריות, *Hithpa.* טוריות *to be smeared over, be dirty.* B. Bath. 168<sup>b</sup> נ' נ' if the writing was blotted out or blurred. Tosef. Kel. B. Mets. IV, 13 טוריות a metal mirror which became blurred (blind). Sabb. 81<sup>a</sup> טוריות Ms. M. (ed. נשטש, corr. acc.) the spots were washed away (became indistinct). Cant. R. to VIII, 9 a picture on a wall טוריות (prob. טוריות, v. supra) even if it be smeared over.

טוריות ch. same. Targ. Y. Deut. XXVIII, 40 טוריות (טוריות, corr. acc. or טוריות, v. טוריות) you will oint yourselves. Targ. Y. II Lev. XIV, 42 ויטוריות (read טוריות) shall plaster over; (Targ. Y. I ויטוריות *Ithpa.*)—Gen. R. s. 34, end טוריות ויטוריות (not ויטוריות) and paste the plaster on its skull.

*Ithpa.* טוריות *to be plastered.* Targ. Y. Lev. XIV, 43; 48; v. supra.

*Palp.* טוריות *to smear over, to make muddy.* Part. pass. טוריות; v. infra.

*Ithpalp.* טוריות *to be smeared over, to be made muddy.* Targ. Job. XVI, 16 מ' Ms. (ed. מ'; h. text 'חמר'); Targ. Ps. XLVI, 4 (h. text חמר; cmp. חמר).

טוריות II (v. טוריות), *Af.* טוריות *to hide, reserve* (corresp. to h. טוריות). Targ. Ps. XXXI, 20 טוריות Ms. (ed. טוריות, v. טוריות). Ib. CXIX, 11 (some ed. טוריות, corr. acc.). Targ. Job X, 13. Ib. XXIII, 12.

*Ithpe.* טוריות, *Af.* טוריות *to be hidden.* Ib. XV, 20. Ib. XXIV, 1.—V. טוריות.

טוריות, v. טירא.

טוריות, v. טירא.

טוריות, v. טירא.

\*טוריות, m. dew, moist grass (Ar.: cold). Sifra Ahāre beg.; Yalk. Lev. 571.

\*טוריות f. (preced.) dew, vapor. Targ. Job XXXVII, 11 Regia (ed. בריחא, h. text ברי).

**מחול** m. (comp. טח II) *spleen, milt.* Hull. III, 2. Snh. 21<sup>b</sup>; Ab. Zar. 44<sup>a</sup> ט' נשולי having had their milt cut out (as fast runners); a. fr.

**מחולא** ch. same. Pl. מחולין. Targ. Esth. VIII, 10; v. טחלא.

**מחון** v. טחינה.

**מחונא** m. (טחן) *miller.* — Pl. מחונין. Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>b</sup> bot. ט' ... אחר an ordinance was issued for millers (for government work); Pesik. R. s. 23-24 מחוניים (read יא ...). Y. Pes. III, 30<sup>a</sup> top; a. fr.

**מחור\*** m. (v. טח) *sufferer from piles.* Midr. Sam. ch. X היה יושב כט' when one sat straining himself like &c.

**מחורין, מחורינא** m. pl. (b. h. *k'ri* טחריים; v. טח) *piles, hemorrhoids.* Targ. Deut. XXVIII, 27; a. e.—Targ. Ps. LXXVIII, 66 (h. text אורר).

**מחא, מחי** (v. טח II) *to squeeze into, fasten to.* Gitt. 69<sup>b</sup> נישחריה בחורייה (not חרייה ...) let him squeeze it (the milt) into (the cracks of) an oven; יט' ביני אורבי let him squeeze it in between bricks &c.

**מחיא** v. טחיא.

**מחאי, מחי** m. pl. (טחא, comp. טח I) *cakes smeared with oil.* Sabb. 119<sup>a</sup>; Hull. 111<sup>a</sup> ט' חלה סאייר three S'ah of flour made into glistening cakes.

**מחין** v. טחן.

**מחינה** f. (טחן) *grinding.* Pes. 11<sup>a</sup>; a. fr.—Men. XI, 3 (96<sup>a</sup>) טחינה (Mish. ed. טחינה); Tosef. ib. XI, 4 טחינה. —Transf. *sexual contact.* Sot. 10<sup>a</sup>; Num. R. s. 9 (ref. to Jud. XVI, 21, a. Job XXXI, 10).

**מחינין** m. pl. (preced.) *grist, meal,* v. פרישניה. Tosef. Dem. I, 24; Hull. 6<sup>a</sup>; Y. Dem. I, 22<sup>a</sup> סח' (corr. acc.)

**מחלא** ch.=h. טחול. Gitt. 69<sup>b</sup> לט' for pain in the milt. Hull. 93<sup>a</sup>; a. fr.—Pl. טחלי. Ib. ט' וכ' the veins (sinews) of milts must be removed as fat; v. חושא. Ib. 111<sup>a</sup> חשילא a dish of pieces of milt.

**מחן** (b. h.; comp. טח) 1) *to mill, grind.* Sabb. VII, 2 וטחן he who grinds (on the Sabbath). Ex. R. s. 36, beg. וטחן (the olives) are crushed. Sot. 9<sup>b</sup> ... וטחן and Samson uprooted them (the mountains) and ground them against one another; Snh. 24<sup>a</sup>; a. fr.—Transf. *to have sexual intercourse* (comp. מבלל). Gen. R. s. 48, end.—\*2) *to force to menial labor.* Pesik. R. s. 23-24 (ed. Fr. p. 122<sup>b</sup>) וטחן ברחיים v. infra, a. טחן.

*Hif. to cause to grind.* Kidd. 31<sup>a</sup> bot. וטחן and some one may make his father grind in the mill (v. supra, a. טחן). Keth. 59<sup>b</sup> (ref. to ib. V, 5) וטחן ... טחן you cannot mean that she must do the grinding? ... she must attend to the grinding.

**מחין, מחן** ch. same. Targ. Jud. XVI, 21; a. e.—Pesik. R. s. 23-24; Y. Kidd. I, 61<sup>b</sup> bot.; Y. Peah I, 15<sup>c</sup>

bot. וטחן thou grind in my place. Ib. וטחן, read: וטחן as Y. Kidd. I. c.—Snh. 96<sup>a</sup> טחני קשירא were grinding date-stones; a. fr.—*Part. pass.* טחין, טחינא, טחין קמחא thou groundest ground flour (you conquered Israel because it was doomed to destruction). Ber. 43<sup>a</sup> bot. ט' משהא oil perfumed with ground ingredients, contrad. to כבישא.—Y. Ned. VI, end, 40<sup>a</sup> קליין וטחין roasted and ground &c. [Cant. R. to I, 16 נצב, read: מטינא (?), v. טחנא.]

**מחן** m.=טחינה q. v.

**מחנה** f. (b. h.; preced. wds.) *mill.* Koh. R. to XII, 7 נמשלו ד"ח כט' וכ' the study of the Law is allegorized as a mill, as the mill does not stop &c.—Pl. מחנות (fr. מחנה) *millstones.* Lam. R. introd. (R. Josh. 2) נמשלו ישראל Israel is compared to millstones (never resting), v. supra. Ib. וטחן 'the millstones' (Koh. XII, 3), that means the study of the great M'shi-nayoth of &c.

**מחף\*** (comp. טחב) *to be moist, soiled.*—*Part. pass.* מחפה; fem. מחפה, pl. מחפות (of wool) *dirty-white, gray,* opp. מחפה bright-white. Hull. XI, 2; ib. 136<sup>b</sup> Ar. (ed. שחופות). [Comp. Arab. *ṭahf moeror, nubes.*]

**מחר** (= מחור, denom. of אחר; comp. טחין) *to press, to strain the rectum.* Sabb. 82<sup>a</sup> לא לישחר טפי Ar. (ed. Ms. M. לישחר, v. Rabb. D. S. a. l. note) one must not strain himself too much.—V. מחורינא.

**\*ממ** or **ממ** *two* (in the language of כחפי or כחפי). Snh. 4<sup>b</sup>; Zeb. 37<sup>b</sup>; Men. 34<sup>b</sup>.

**\*ממלפוש\*** pr. n. pl. *Tatlafush* (?). Hull. 110<sup>a</sup> (in R. Gershon Ms. מלפוש, v. Koh. Ar. Compl. s. v.;—perh. a perversion of בלפוש).

**ממפראות, מומ'** f. pl., a corruption of שטרפולאות, v. שטרפולות.

**ממפרא, ממפא** v. טח.

**ממראמולין, ממראמולי** m. (τετράμυλος) *a chariot with four animals (mules) abreast, (Lat.) quadriga;* [a compound not recorded in Greek dictionaries]. Ex. R. s. 3 I shall come down בט' שלי with my *quadriga* (ref. to Ez. I, 5); ib. s. 42 מילין ... (corr. acc.); Tanh. Ki Thissa 21. Ex. R. s. 43 וט' וכ' והם שימטום אחד מן ט' וכ' and they will unhitch one of the four animals of my chariot.

**ממראפילות** v. שטרפולות.

**\*ממרג\*** (= ממרג, reduplic. of טרג, comp. טריה) *to molest, provoke.* Erub. 61<sup>a</sup> וט' וכ' וטחני מטינא the residents of G. used to molest those of H. (visiting their place; v. Ms. M. a. Rabb. D. S. a. l. notes).

**ממרגון** m. 1) (τετράγωνος) *four-cornered, in a quadrangle, in a square.* Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> ט' (בירה) a house of four corners. Cant. R. to IV, 4 (expl. תלפיות) טמרגון (τετραγωνισ) in a square. Pesik. R. s. 10

בוטרגונן (corr. acc.), v. אַטְרוֹגֶנֶז (2) (τετραγώνος, v. דרייניזיר 2) Tosef. Naz. I, 2 means four times; Naz. I. c.; B. Bath. I. c.—3) *fourfold, four combined*. Midr. Till. to Ps. LXXVIII, 49 מִשׁ דִּיהָ (corr. acc.) each plague was fourfold; ed. Bub. טַטְרוֹגֶנֶז.

**טַטְרוֹגֶנֶז, טַטְרוֹגֶנֶז** ch. same. Y. Sot. VIII, 22<sup>d</sup> top (ref. to Ex. XXXII, 15) ט' the engraving on the tablets was in a square (containing the Ten Commandments four times on each side, and readable whichever way you turned it); Cant. R. to V, 14 טַטְרוֹגֶנֶז (corr. acc.).

**טַטְרוֹגֶנֶז**, v. preced.

**טַטְרוֹגֶנֶז**, infin. of טַטְרוֹגֶנֶז.

**טַטְרוֹמוֹלֶן**, v. טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. טַטְרוֹמֶל.

**טַטְרוֹפֶלֶת**, v. טַטְרוֹפֶלֶת.

**טַטְרוֹפֶלֶן**, Tosef. Ohol. XVIII, 13, v. טַטְרוֹפֶלֶן.

**טַטְרוֹפֶלֶת**, Y. Gitt. IV, 45<sup>d</sup> bot., v. דרייניזיר ט'.

**טַטְרוֹמֶל**, Cant. R. beg., some ed. טַטְרוֹמֶל, read: טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. טַטְרוֹמֶל.

**טַטְרוֹמֶל** I m. (טַטְרוֹמֶל, cmp. טַטְרוֹמֶל) *form, nature, character, peculiarity*. Y. Ber. VII, 11<sup>b</sup> ברכה ט' the form of a benediction. Kidd. 13<sup>a</sup> וְכִי ט' the legal form of deeds of divorce and of betrothals. Gen. R. s. 17 זה ט' זה this man (whom thou art going to create)—what will his nature (distinction) be?—Keth. I, 8 מה ט' זה what is that man? Ib. 9 של ט' זה what is this expected child (who is its father)?—Snh. 108<sup>b</sup> מה ט' זה what is the nature of these seven days?—Sifra Emor ch. XVIII, Par. 14 מה ט' זה what art thou (what right hast thou) to put up thy tent &c.; a. fr.

**טַטְרוֹמֶל** ch. 1) same. Targ. Cant. VII, 1 מה ט' what right have you?—Y. Sabb. II, 4<sup>d</sup> top מה ט' זה what sort of a man was he?; Y. Ter. XI, end, 48<sup>b</sup> מה ט' זה (corr. acc.).—2) *seal, sign of recognition*. Targ. I Sam. XVII, 18 טַטְרוֹמֶל ed. Lag. (oth. ed. טַטְרוֹמֶל, h. text טַטְרוֹמֶל). [Targ. Am. IX, 4 לטַטְרוֹמֶל, some ed., read לטַטְרוֹמֶל. Targ. Is. IX, 9 טַטְרוֹמֶל, some ed., read לטַטְרוֹמֶל.]

**טַטְרוֹמֶל** (טַטְרוֹמֶל) m. (טַטְרוֹמֶל, cmp. טַטְרוֹמֶל) *murmuring, rumor, (evil) report*. Targ. O. Gen. XXXVII, 2 טַטְרוֹמֶל ed. Berl. (oth. ed. טַטְרוֹמֶל; Y. טַטְרוֹמֶל). Targ. Prov. X, 18 טַטְרוֹמֶל ed. Lag. (some ed. טַטְרוֹמֶל, read טַטְרוֹמֶל; a. fr.—[Targ. Y. Gen. XXXIV, 30 טַטְרוֹמֶל, Var. טַטְרוֹמֶל, read טַטְרוֹמֶל.]

**טַטְרוֹמֶל**, Pi. טַטְרוֹמֶל, Pa. טַטְרוֹמֶל, v. טַטְרוֹמֶל.

**טַטְרוֹמֶל** f. = טַטְרוֹמֶל I.—Pl. טַטְרוֹמֶל. Snh. 61<sup>b</sup> וְכִי טַטְרוֹמֶל from the qualities of the near deities &c., [Ms. F. טַטְרוֹמֶל, v. Rabb. D. S. a. l. note 90].

**טַטְרוֹמֶל** f. ch. = h. טַטְרוֹמֶל, *goodness, good deed; profit, enjoyment, pleasure*. Targ. Gen. XXIII, 13. Targ. Koh. IV, 8; a. fr.—Y. Hag. II, 77<sup>d</sup> bot. טַטְרוֹמֶל one good deed. Tam. 32<sup>a</sup> וְכִי טַטְרוֹמֶל let him act kindly towards &c. Taan. 23<sup>b</sup> וְכִי טַטְרוֹמֶל without having credit given to us. Y. Ber. II, 5<sup>a</sup> bot., v. טַטְרוֹמֶל. Lam. R. to I, 5; a. fr.—Men. 52<sup>a</sup> אַמְרֵי מַטְרוֹמֶל Ms. M. (ed. מַטְרוֹמֶל) of our good teachings they do not speak. Ib. הִנֵּה נִמְי מַטְרוֹמֶל Ms. M. (ed. טַטְרוֹמֶל) this is also one of our good things.

**טַטְרוֹמֶל** m. 1) (טַטְרוֹמֶל I) *dipping; luncheon, antepast*. Pes. 115<sup>a</sup> כֹּל שֶׁטַטְרוֹמֶל בַּמֶּשְׁקָה וְכִי whatever eatable is dipped into a liquid, requires hand-washing (before partaking of it). Gitt. 70<sup>a</sup> וְכִי טַטְרוֹמֶל let him make it a habit to eat relishes dipped (in vinegar &c.) in the summer as well as &c. Bet. 18<sup>b</sup>; Sabb. 111<sup>a</sup> טַטְרוֹמֶל before the antepast. Pes. 115<sup>b</sup> טַטְרוֹמֶל when dipping the first time; a. e.—2) (טַטְרוֹמֶל II) *the act which makes food subject to priestly gifts* (טַטְרוֹמֶל). Y. Hall. III, 59<sup>b</sup> top טַטְרוֹמֶל the rolling of the dough makes it *Tebel*.

**טַטְרוֹמֶל** ch. same, *dipping, immersion, bathing*. Targ. Y. Num. XIX, 4. Ib. 7, sq.; a. e.—Pl. טַטְרוֹמֶל. Pes. 114<sup>b</sup> טַטְרוֹמֶל dipping twice.

**טַטְרוֹמֶל** m. pl. (טַטְרוֹמֶל I) *sinking; for being sunk, at the risk of receiving no consideration*. Keth. 76<sup>b</sup> נִתְּנָה לְטַטְרוֹמֶל the object of value given at betrothal is made a present even at the risk of death before the consummation of marriage; B. Bath. 145<sup>a</sup>.

**טַטְרוֹמֶל** (b. h. טַטְרוֹמֶל; טַטְרוֹמֶל, cmp. טַטְרוֹמֶל) I [rounded, arched.] *navel, umbilicus*. Sabb. XVIII, 3 (128<sup>b</sup>) עַל טַטְרוֹמֶל אֵת הַטַּיִם the infant's navel string. Nidd. 13<sup>b</sup> מִטַּיִם טַטְרוֹמֶל (Ar. טַטְרוֹמֶל) above his navel. Yoma 85<sup>a</sup> מִטַּיִם טַטְרוֹמֶל the formation of the embryo begins from the navel. Midr. Till. to Ps. XIX; a. fr.—Transf. *centre or highest part*. Meg. 6<sup>a</sup> (homiletic etymol. of טַטְרוֹמֶל של (טַטְרוֹמֶל) it is situated on the height of Palestine.

**טַטְרוֹמֶל** ch. same. Sabb. 66<sup>b</sup> טַטְרוֹמֶל טַטְרוֹמֶל Ms. M. (ed. טַטְרוֹמֶל, corr. acc.) to put a dry cup on the navel.—Y. Kil. VIII, 31<sup>c</sup> bot. טַטְרוֹמֶל it draws nourishment through its navel string; טַטְרוֹמֶל when its navel string is cut.

**טַטְרוֹמֶל**, v. טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. sub טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. sub טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. טַטְרוֹמֶל.

**טַטְרוֹמֶל**, v. next w.

**טַטְרוֹמֶל** m. (τῆλον, τῆλον, also



ῥῆγανον, v. Lydd-Scott Gr. Diet. s. v.; prob. of Semitic origin = רָגַן, denom. of אָגַן; as for ר=ח emp. Syr. מַגֵּר P. Sm. 1432 with Chald. רגאנא 1) *frying pan*; also (interch. with מִיָּנָה) *a flour-dish prepared with oil*. Snh. 21<sup>a</sup> (ref. to וְרָצַק, II Sam. XIII, 9) עָשָׂהָ לָּהּ מִיָּנֵי ט' she made for him oil-dishes. Men. 104<sup>b</sup> מִיָּנֵי שִׁיגוֹן (most eds.) five sorts of oil-dishes (ref. to Lev. II, 1; 4; 5; 7; 14—15).—Pl. מִיָּנָה. Tosef. Ab. Zar. V (VI), 1; VIII (IX), 2 'הַט' the frying pans.—2) (emp. Syr. מִיָּנָה, P. Sm. 1431) *an engine of torture and execution*. Pesik. R. s. 43 נִתְּנָה בְּרוּךְ הַשִּׁיגוֹן (read: הַשִּׁיגוֹן or הַשִּׁיגוֹן) they put him into the *teganon*.—Denom. מִיָּנָה, Pl. מִיָּנָה 1) *to fry, roast*. Men. 50<sup>b</sup> (expl. רַפְּסִי, Lev. VI, 14; 21) אִפְּסָה אוֹפֶה one baked it and then fried it with oil; a. fr.—Part. pass. מִיָּנָה. Y. Ned. VI, beg. 39<sup>c</sup>. [Ib. VI, end, 40<sup>a</sup>, v. next w.]—2) *to torture, put to death*. Pesik. R. l. c. וְשִׁיגָה אוֹרֵי (Var. וְשִׁיגָה), read: וְשִׁיגָה אוֹרֵי or וְשִׁיגָה אוֹרֵי.—Transf. *to torture, agonize*. Tanh. Vayiggash 9 'וְשִׁיגָה אוֹרֵי thou causedst agony to thy father &c.

**מִיָּנָה** I ch. same. Kidd. 44<sup>a</sup> יָמָא לֵט' דְּהוּא (some ed. לְשִׁיגָה) (his report of the proceedings of the college is) as direct as catching a fish from the lake and throwing it into the frying pan. Y. Ber. III, 6<sup>d</sup> לֵט' מִן הַיָּם from the lake into the pan, i. e. this is an immediate application of the lesson learned.—Y. Kidd. II, 62<sup>b</sup> top וְהָיָה לֵט' it was a fresh report, v. supra; Y. Gitt. VI, 48<sup>a</sup> לְשִׁיגָה....—Denom. מִיָּנָה *to fry with oil*. Part. pass. מִיָּנָה. Targ. Y. Lev. VI, 14; VII, 12.—Pl. מִיָּנָה. Y. Ned. VI, end, 40<sup>a</sup> (not מִיָּנָה).

**\*מִיָּנָה** II m. (ῥῆγανον=πηγανον, v. Löw Pfl. p. 372) rue. Ab. Zar. 28<sup>a</sup> bot.

מִיָּנָה, מִיָּנָה, מִיָּנָה, מִיָּנָה, v. מִיָּנָה.

מִיָּנָה, v. מִיָּנָה.

מִיָּנָה, v. מִיָּנָה.

**מִיָּנָה** m. (v. מִיָּנָה) *bright sky* after rain. Ber. 59<sup>a</sup> Ms. F.; Y. ib. IX, 13<sup>d</sup>; Yalk. Is. 335 נִרְאָה שָׁמַיִם בְּשִׁיגָה (read: רָקִיעַ).

**מִיָּנָה** ch. 1) same. Ber. 59<sup>a</sup> bot. אִימָרָה מִיָּנָה מִיָּנָה Ms. M. (ed. only אִימָרָה) when is the sky seen in its brightness?—Pl. מִיָּנָה, Targ. Jer. IV, 11 'רוּחַ a clearing, sweeping wind (h. text צָח).—2) (emp. Targ. Jer. l. c.) *cold wind, cold* (emp. אִסְתָּנָה). Lam. R. introd. (R. Joh. 1) וּבְקִימָה in cold weather and in summer heat.—3) (emp. צֹהַר) *midday*. Targ. O. Deut. XXVIII, 29; a. fr.—Yoma 59<sup>a</sup>, a. e., v. מִיָּנָה. Sabb. 63<sup>a</sup> 'שִׁיגָה a lamp at noon (useless thing); Hull. 60<sup>b</sup>; a. fr.—Pl. מִיָּנָה. Targ. Ps. XCI, 6 Ms. (ed. sing.), Ib. XXXVII, 6 Ms. (ed. sing.).

**מִיָּנָה** m. pl. (preced.; v. Ps. XCI, 6) *midday-demons* during the summer. Targ. Cant. IV, 6 מִיָּנָה ed. Lag.—Targ. Y. I Deut. XXXII, 24 (some ed. incorr. מִיָּנָה).

**מִיָּנָה** m. (מִיָּנָה) *blotting, filling a blank with dots or blots*. B. Bath. 163<sup>a</sup> (commentaries use h. form מִיָּנָה a. מִיָּנָה). [Targ. Prov. IX, 17 Ar. ed. Koh. s. v. מִיָּנָה, v. מִיָּנָה.]

**מִיָּנָה** m. (מִיָּנָה) *walking, going errands*. Targ. Job XXIX, 15 רָגְלִיא מִיָּנָה Ms. (ed. only מִיָּנָה; ed. Lag. מִיָּנָה), v. מִיָּנָה.

**\*מִיָּנָה** m. pl. (מִיָּנָה; v. P. Sm. 1443) *high-flying, proud*. Ex. R. s. 15 (some ed. מִיָּנָה).—V. מִיָּנָה.

מִיָּנָה, v. מִיָּנָה.

מִיָּנָה, v. מִיָּנָה.

**מִיָּנָה** m. (b. h.; מִיָּנָה I) *plaster, lining of vessels*. Tosef. Kel. B. Kam. IV, 19, sq. [read, as R. S. to Kel. V, 11:] אם יוכל הַט' לַעֲמֹד בְּפָנֵי עַצְמוֹ if the lining can stand by itself (form a vessel of itself); v. מִיָּנָה.

**מִיָּנָה** f. (preced.) *plastering*. Neg. XII, 6; Sifra Metsora, Neg., Par. 6, ch. IV.

**מִיָּנָה** m. (preced.) *smearing with a fatty substance, glazing*. M. Kat. 17<sup>a</sup> בְּחִמְיָא בִּיה כִּי ט' בְּחִמְיָא (the excommunication) retains its effect on him as does the glazing on the tiles of the oven. Pes. 30<sup>a</sup> דְּהוּא מִיָּנָה an oven which they smeared with fat for glazing purposes; Zeb. 95<sup>b</sup> מִיָּנָה (Ms. R. 2 מִיָּנָה. טָהוּ; Ms. K. מִיָּנָה 'in which they baked cakes smeared with fat', Rashi; v. מִיָּנָה).

**מִיָּנָה** c. (b. h.; מִיָּנָה, v. מִיָּנָה; emp. מִיָּנָה; Assyr. *fitu*) [*moist, viscid substance*], *plaster, clay, mud*. Pes. 55<sup>a</sup>, v. מִיָּנָה. M. Kat. 7<sup>a</sup>, v. מִיָּנָה I. Mikv. VII, 1 חֲסִיקוֹן, v. מִיָּנָה. Ib. 7 חֲסִיקוֹן ט' thick clay; a. fr.—[Sabb. 67<sup>a</sup> ט' son of mud, a demon, prob. a Var. lect. of מִיָּנָה.]

**מִיָּנָה**, Targ. Prov. IX, 17 Ar. (Var. מִיָּנָה, טִימָה) a. some ed., a corrupt. of מִיָּנָה.

**מִיָּנָה** pr. n. m. *Titus* (Flavius Sabinus Vespasianus), Roman general, later emperor, captor of Jerusalem. Targ. Lam. I, 19.—Gitt. 56<sup>b</sup>; a. fr. (mostly with the by-name 'the wicked').—[Sot. IX, 14 (49<sup>b</sup>) ט' מִיָּנָה, v. Frankel Monatssch. 1852, p. 393 sq.]

מִיָּנָה, v. מִיָּנָה.

מִיָּנָה, Esth. R. to I, 2, v. מִיָּנָה, a. מִיָּנָה.

**מִיָּנָה** pr. n. m. (v. מִיָּנָה) *Titus*. Y. Ber. III, 6<sup>c</sup>; Y. Bicc. III, 65<sup>d</sup> מִיָּנָה יְהוּדָה בר ט'—Y. Ter. VIII, 45<sup>c</sup> bot. חִייה בר ט'.

**\*מִיָּנָה** m. (= מִיָּנָה, טִימָה, v. מִיָּנָה, with format. ט; emp. מִיָּנָה) *a perforated vessel, sprinkler, strainer*. Kel. II, 6. (Var. מִיָּנָה).

**מִיָּנָה** m. (τέταρτον) *tetarton* (quart), a liquid measure, about one quart of a pint. Y. Sabb. VIII, beg. 11<sup>a</sup>; Y. Shek. III, 47<sup>b</sup> bot.; Y. Pes. X, 37<sup>c</sup> top ט'.

ורביע (not טיטשין (טט') one and one fourth of a *t.* (is a ritual cup). Ib. III, 30<sup>a</sup> top מודייה בגו מדייה (not ט' דמי' בגו מדייה) one *t.* of water for a modius of wheat.

**טֵטְרָפִּילּוֹן** m. (v. next w.) *tetrapylon*, (*Mansion-house*), name of a prominent building in Caesarea Palaestinae. Tosef. Ohol. XVIII, 13 טֵטְרָפִּילּוֹן ed. Zuck. (corr. acc., Var. מֵטְרָפִּילּוֹן).

מִטְרַפְּלוֹת f. pl. (τετραπύλον) *buildings with four gates, prominent mansions*. Y. Succ. I, 52<sup>a</sup> bot. טְרַפְּלוֹת the *tetrapyla* (mansions) in fortified cities; Y. Kil. IV, 29<sup>b</sup> bot. טְרַפְּלוֹת (corr. acc.).—Midr. Till. to Ps. XLVIII טְרַפְּלוֹת Ar. (ed. טַפְּרוֹת); Yalk. Ps. 756; טַפְּרוֹת; Yalk. Zech. 568; B. Bath. 75<sup>b</sup> טַפְּרוֹת (v. Rabb. D. S. a. l. note 50).

**מִיִּיּוֹב** m. (מִיִּיּוֹב I) *improvement, industrious tilling*.  
Y. Shebi. IV, beg. 35<sup>a</sup> אִיִּיּוֹב הוּא wherein consists the  
improvement (spoken of in the Mishnah)?

\***מִיִּזְיוֹן** m. (dialect. for **מִשְׁרִיָּן** q. v.) *proud fool*. Ab. Zar. 26<sup>a</sup> **מִשְׁרִיָּן דִּלָּא ט' שָׂמָא בְּעִיר מִשְׁרִיָּן** (Ms. M. . . **מִיִּזְיוֹן** . . . **מִשְׁרִיָּן**, read: **מִשְׁרִיָּן**) a year (of) scarce earning will change (better) a weaver, if he be no proud fool. [Var. in Ar. s. v. **דִּלָּא ט' דִּלְשִׁיָּא** or **דִּלְשִׁיָּא**; Yalk. Gen. 133 . . . **שָׂמָא בְּעִיר** . . .] [The supposed meaning of our w. of *humble* seems to have risen from a misunderstanding of a running commentary embodied in Rashi a. Tosafoth, where **דִּלָּא ט'** is interpreted **עֲנוּי**.]

**מִצִּיט** (denom. of **צִיט**) to smear over, blot, soil. B. Bath. 163<sup>a</sup> לִיה דְּמִצִּיט he marks the blank space with blots (Ar. מדירות, v. מירות).

מזל v. מזל, מזל

**מְיָרֵל** m. (preced.) *one at leisure*, opp. to פִּיעֵל Keth. 62<sup>a</sup> bot.—*Pl.* מְיָרֵלִים לֵיָרֵן... Ib. V, 6 (61<sup>b</sup>). Ib. 62<sup>a</sup> מְיָרֵלִים who are meant by *tayyalin*?

**מַיִל, מַיִל** ch. (v. preced.) *walker, errand-man*.  
Targ. Job XXIX, 15 Var., v. מַיִלָּא.

אלטרינדן v. מייכנר.

ch. ז"ס. v. מַיִר, מַיִר.

**מִיִּסָּה** m. (preced.) *a bird swooping for prey, bird of prey.* Y. II Gen. XV, 11 (h. text עֵרֵס).

**מַיִסָּא** m. (preced.) *flight*. Targ. Y. Gen. I, 20.

\* מַיִסִּין m. (טויס, comp. טײַסין *proud*. Y. Ber. III, 6<sup>a</sup> bot.; (Y. Naz. VII, 56<sup>a</sup> top טײַסין; comment.: טײַטשן *flighty, restless*).

**מַרְוּעָא** **מַרְוּעָא** m. (מַרְוֵי, emp. *traveller*, esp. *Arabian caravan merchant*. B. Bath. 73<sup>b</sup>. Ber. 56<sup>b</sup> ט' כַּלְמָא dreaming of an Arab in general (not of Ishmael, the son of Abraham). Men. 69<sup>b</sup> ט' כַּדְרֵי (Ms. M. בר עדי as in the case of Adi the merchant; Ab. Zar. 33<sup>a</sup> כַּד עדי ט'. Yeb. 102<sup>a</sup> ד' וְ סַנְדָּלָא a traveller's sandal which

fits closely.—*Pl.* מְרִירֵי. Sabb. 112<sup>a</sup>, v. אֵישׁ־שֶׁמָּא. Ab. Zar. 34<sup>b</sup>, v. אֶבְרָא. B. Bath. 36<sup>a</sup> שְׂכִירֵי גֵ' בְּהִרְדֵּתָא in N. Arabs (stealing cattle) are frequent.

**מַיְיעוּת** f. (preced.) *travellers' custom*; (adv.) *in the manner of travellers*. Pes. 65<sup>b</sup> (v. Rabb. D. S. a. l. note 60).

**שִׁירָה** f. (preced. wds.) *Arabian woman*. Gitt. 45<sup>b</sup>  
(Ar. ed. pr. שִׁירָה).

מִי־פֶנֶא, v. מִי־פֶנֶא.

מ' סמוקה (מיופה) מייפה pr. n. m. *Tayfa*  
*Sammoka* (dyer of red colors?). Y. Dem. III, 23c; Y.  
 Yeb. VIII, beg. 8c מיו' סמוק.

מזר. v. מזיר.

מִיִּיר or מִיִּיר m. (preced.) *divination* from birds, *augury*. Pesik. Par. p. 33<sup>b</sup> שהיו יודעים במזל וערומים בנ' they understood astrology and were shrewd in augury; (Pesik. R. s. 14, v. אַסְמִירִילָא; Tanh. Huck. 6; ed. Bub. 11; Koh. R. to VII, 23 קוסמין בעופות ובקראין בנ' divined from birds and were experts in divination. —Pl. סִיירין (סִיארין, סִיארין) חכמת הנ' the art of divination. Ib. to X, 20 (ref. to עֹשׂ ib. ט' Ar. (ed. הַעֲוֵר בִּדְ ט' Ar. (ed. סִיארין, read (בַּח' ... יִין that means, the raven (carries the sound) through the art of divination; Midr. Till. to Ps. VII, beg. ויד סִיארין, Yalk. Koh. 979 הַעֲוֵר .. ויד סִיארין (read (בַּח' Lev. R. s. 32 ויד סִיארין

**מַיִיר** m. (זֵהר) *spy*, v. תַּיִיר.

טריעמא v. מייזא

\* **מִיכּוֹס** m. (שָׁכַס) [*stamping*,] *rampart, earth-dam*. Pesik. R. s. 14 the sand stands before the Ocean כַּטְוִימָה like a dam and a wall (cmp. מִיכּוֹסָא). [It is not likely that our w. is the Greek τεῖχος, which is identical in meaning with דְּרוֹמָה.]

**מִיכּוּסָא, מִיכּוּסָא** m. (מִכּוּס) *fastening with rings*.  
Targ. Y. Ex. XXVIII, 8; XXXIX, 5 (h. text אֶפְרָה).

**מִיֶּלֶךְ** f. (τέχνη) *art, cunning*. Y'lamd. Sh'lah, quot. in Ar. (v. Koh. Ar. Compl. s. v.).

**מִיִּכְסָא** (**מִמְּכָסָא**) *m.=h.* Gen. R. s. 63 **רַמְדִּינִי** **עַל** **גַּתִּי** **אַרְ** (ed. **מִטְכָּסָא**) on the rampart of the fortress (in spite of the gates being closed); Yalk. Gen. 110.—*Pl.* **טִיכְסִיָּא** **בְּטָנִי** Lam. R. to I, 5 **וְיָבִי** **פִּלְגִי** **דְּ** **טִי** **רַבִּי** **הָאֵלֶּיךָ** he assigned the demolition of the four ramparts of the Temple mount to the four generals, and the western gate came under the command of Pangar.

ט.ה.ל. v. מ.ה.ל.

**מִיָּלָה** I m. (טיל) *travel*. Targ. Y. Gen. XXIX, 1  
לְטִילָה (perh. to be read לְטִילָה).

**מִילָא II (מִילָא)** m. *tila* or *tilia*; name of an inferior austere wine. Ab. Zar. 28<sup>a</sup> bot. (Rashi: מִילָא).

Ib. 30<sup>a</sup> bot. (by יין דר is meant) ט' הריפא וכ' the austere *tila* which bursts the bag. Gitt. 70<sup>a</sup> the worst of all is טילא וכ' white *t*.

\***טילא** m. (טלי, v. טלאי) *patch, rag*; trnsf. *insignificant person*.—Pl. טילוי. Koh. R. to XI, 10 סירוי כל ט' סירוי ... all rags are 'ill-smells' (paltry persons are quarrelsome), and all 'ill-smells' are foolish.

**טילוליא** v. טלוליא.

**טילטולא** &c., v. sub טלטל.

**טילליא** v. טלא.

**טילמא** v. טלמא.

**טילפא** v. טלפא.

**טימחון** v. טימי I.

**טימוס** v. טומוס.

**טימוק** Y. Dem. II, beg. 22<sup>b</sup>, read: טימוק (v. R. S. to Dem. II, 1).

**טימורא** m. (טימר) 1) *secrecy*. Targ. Prov. IX, 17 ed. Lag. a. oth. (some ed. טיטורא, corr. acc.).—[Targ. Ps. XI, 4 טימורוי ed. Lag., v. טימרא].—Targ. Job XL, 21 טימור constr.—2) *hiding, turning away*. Ib. XXIV, 15.

**טימורא** f. same. Targ. Koh. X, 20 (ed. Amst. טימור).

**טימטום** m. (next w.) *becoming a cohesive shapeless mass*. Y. Hall. III, beg. 59<sup>a</sup>, contrad. to גלגל.

**טיממם** (Pilp. of טמם) 1) *to knead into a cohesive shapeless mass*, contrad. to גלגל to roll and shape the dough. Hall. III, 1 טיממם בשעוריים after one has formed a lump of barley flour; Tosef. ib. I, 11; a. e.—2) *to thicken, obstruct*, esp. to *blunt the understanding*. Pes. 42<sup>a</sup> טיממם אר הלב obstructs the heart (makes a person dull). Yoma 39<sup>a</sup> ונטמם . . . ונטמם Ms. (ed. ונטמם, corr. acc.) sin dulls the heart of man, read not (Lev. XI, 43) *v'nitmethem* (you will be defiled) but *un'tam-mothem* (from טמם) (you will become dull-hearted); Yalk. Lev. 545.—Oh. טמם.

*Hithpalp.* טיממם to become a shapeless mass. Hall. I. c. ונטמם; Tosef. ib. I. c. ונטמם.

**טימי** I f. (טימי, inflected like a native word; cmp. אימי I) 1) *valuation, value, consideration*. Targ. Esth. III, 8. Targ. Y. Num. XX, 19 טימיון Targ. Prov. XXXI, 10 טימיה (missing in some eds.) her value.—Y. Peah I, 15<sup>d</sup> bot., a. fr. ט' דלור לה ט' invaluable (cmp. אטימיון). Gen. R. s. 2, beg., v. אימי I. Koh. R. to XI, 9 מה ט' אימי אריירי ט' מה ט' make payment for what thou hast eaten; a. fr.—Y. Shek. V, end, 49<sup>b</sup> [read:] קופר ויבין קופר here is its price and buy a piece of meat for it. Y. Taan. I, 64<sup>b</sup> bot. טימיה (not ט' . . .) the money received for it; a. fr.—Also: טימין (accus. of טימי). Targ. Y. Gen. XXIII, 15. Targ. Esth. VII, 4.—2) *dignity, object of worship*.

Y. Ab. Zar. III, 42<sup>d</sup> ט' דרומי the figure of a Roman deity. [Targ. Y. Gen. XXXIV, 30, v. טיב II.]

\***טימי** II pr. n. m. *Timi*. Koh. R. to IX, 7 רחשוט ט' (ר' שמלאי Yalk. Koh. 979 only בריה דר' ט').

**טימיון** v. טימיון.

**טימריא** v. טמריא.

**טימין** I m. pl., constr. טימי (Chaldaism, v. טמריא) *bones*. Tanh. Mick. 2 (play on ורטמים, Dan. II, 2) אלו בטימי מרים . . . those who consult the bones of the dead.

**טימין** II *price*, v. טימי I.

**טימסמירות** v. טומס.

**טימקון** v. טימקון.

**טיממא** v. טימי I.

**טימסמירות** v. טומס.

**טיין** to *moisten*, v. טיין.

**טיינא** m. ch. (v. next w.) *mud, clay*. Targ. Ez. XIII, 11. Targ. Zech. X, 5 (ed. Lag. טיין; h. text טיט). Targ. Ex. I, 14 (h. text וחקר; a. fr.—Ab. Zar. 39<sup>a</sup> ט' וכ' מרבי ט' (not מרבה) the muddy soil of the river suffers no unclean fish to live in it; Succ. 18<sup>a</sup> Ms. M. 2 (ed. טיניירו, v. Rabb. D. S. a. I. note 40). Yoma 29<sup>a</sup> ט' בר ט' cement made out of cement (that has before been used, is hard to make). B. Bath. 3<sup>a</sup> ט' בט' when clay has been used as cement, contrad. to ריכסא. Ib. 73<sup>b</sup>, v. אכלה I; a. fr.—Sabb. 67<sup>a</sup>, v. טיט.

**טיינא** f. (טין) 1) *moist muddy ground, clay*. Y. Kil. II, 27<sup>d</sup> top, a. e., v. גריד. Y. Shebi. II, 33<sup>d</sup> עפר ט' by covering it with earth he prepares for the plant a muddy ground. Y. Kidd. III, end, 65<sup>a</sup> (prov.) מפני הט' mud is carried to mud, and thorns to thorns. Deut. R. s. 5, beg.; Yalk. Prov. 938 ט' ויט' on account of the moist soil.—2) (cmp. א' זימה) *impure thought, lust*. Hag. 15<sup>b</sup> ט' היתה בלבם ט' there was impurity in their hearts (heathen sensuality). Snh. 75<sup>a</sup> ט' היתה לו ט' a vehement passion seized him (which threatened his health).

**טיינדיסין** טי, Targ. Y. Lev. XXV, 31, דפריסין, read כטינדיסין, v. טינדיסין.

**טיינא** v. טינא.

**טיינון** v. טיינון.

**טיינוף** m. (טנה) *filth, impurity, defilement*. Cant. R. to V, 3. Ex. R. s. 5 ט' nirpim (Ex. V, 8) has the meaning of uncleanness (in secretory functions, v. רפי), opp. קדושים. Bekh. III, 1 ט' a discharge from the womb indicating abortion; Nidd. 25<sup>a</sup>; a. e.

**טיינופא** ch. same. Sabb. 125<sup>a</sup>.

**טיינוף** f. 1) same. Meg. 3<sup>a</sup> (in Chald. dict.)

**טִיפָה**, טִיפָּה ch.=h. טִיפָּה Nidd. 20<sup>b</sup> קמריחא וְדַם הַשֵּׁנִי  
the first dripping of menstruation. B. Kam. 98<sup>a</sup> דַּם שֶׁנִּתְּקַן  
an extravasation of a drop of blood took place  
in his ear.

**מִירְיִסְקִי** m. pl. name of a *Persian festival*. Ab. Zar. 11<sup>b</sup> (v. Rabb. D. S. a. l. note); Y. ib. I, 39<sup>c</sup> **מִירְיִסְקִי** a *Median festival*.

\***טִירְיָא** *m.* (Pers. *tiryān*, Lag.; v. P. Sm. 1508) *basket*. Pes. 88<sup>a</sup> (Ms. M. 'טירי', read 'טיר'; v. Rabb. D. S. a. l. note; Taan. 9<sup>b</sup> צנא).

**טירכי** Esth. R. to I, 2 כְּטִירְכִי מִרְכֵּבוֹ, a corrupt tautography; read: כְּמִרְכֵּבוֹ, v. מִרְכֵּבָה.

**טירם**, v. טרים.

\***טִירְנָא** *m.* *Tirnaah*, surname of one R. Hānina. Kerith. 9<sup>a</sup>; (Ned. 57<sup>b</sup> תִּירְנָא; ib. 59<sup>b</sup> תִּירְנָא; Y. Peah II, 17<sup>d</sup> תִּירְנָא; Y. Kidd. I, 60<sup>c</sup> תִּירְנָא; Y. Ber. III, 6<sup>d</sup> תִּירְנָא).

**טִירְסָא**, v. טִירְסָא.

**טִירְפָא** *m.* (נְכָרָה) *document conferring the right of seizure of a debtor's property sold after the loan*, v. אִירְכָא. B. Bath. 169<sup>a</sup> וְכ' ט' וְכ' א *tirpa* which fails to contain the words, 'We have torn the note of indebtedness' &c. B. Kam. 9<sup>a</sup> וְכ' אִירְכָא show thy *t*, and I shall pay thee. Keth. 95<sup>a</sup> top.

**טִירְפָס**, v. טִירְפָס.

**טִירְקִסוֹן**, v. טִירְקִסוֹן.

**טִירְשָא** *m.* (טִירְשָא II) *secrecy*. Targ. Prov. XXI, 14.

**טִירְשָוִישָא**, **טִירְשָא** *m.* (טִירְשָא I) *mire*. Targ. Ps. XL, 3.

**טִירְתָא** *Teth*, name of the ninth letter of the Alphabet. Maas. Sh. IV, 11 טִירְתָא טִירְתָא Y. ed. (Mish. a. Bab. ed. 'ט') if the vessel is marked *Teth*, it means *Tebel* (טִירְתָא). V. טִירְתָא.

**טִירְמָכָא**, v. טִירְמָכָא.

**טִירְכִי**, v. טִירְכִי.

**טִירְכָס** (emp. (דָּכַס) *to stamp, tread upon, press*. Cant. R. to III, 7 [read:] וְכ' אִירְכָסוֹתָא וְכ' אִירְכָסוֹתָא they saw seven partitions of fire one pressing the other; Midr. Sam. ch. XVII טִירְכָסוֹתָא (corr. acc.); (Yalk. Ex. 362; Yalk. Ps. 795 טִירְכָסוֹתָא; Num. R. s. 11, Pesik. R. s. 15, Pesik. Hahod., p. 45<sup>a</sup>, v. טִירְכָס).

*Pi. טִירְכָס* 1) same.—Part. pass. מְטִירְכָס *filled up*. Midr. Till. to Ps. XC, 2 מִקְוֵה מִטִּיבָא a filled up place, *mound* (v. טִירְכָס).—2) (v. next w.) *to equip*, v. טִירְכָס.

**טִירְכָס** *ch. same*, *Pa. טִירְכָס* 1) *to press, squeeze, fit on*. Targ. Y. Lev. XVI, 4 [read:] וְכ' אִירְכָסוֹתָא.—2) (corresp. to b. h. אִירְכָס) *to fasten, to harness and load*. Targ. Y. Ex. XXVIII, 28. Targ. Y. I Deut. XXXIV, 8 (ed. Amst. טִירְכָס).—Part. pass. מְטִירְכָס *harnessed, equipped*. Targ. Y. II Gen. XLIX, 19. Targ. II Esth. VI, 10 (some ed. 'טִירְכָס'), v. טִירְכָס.—V. טִירְכָס.

**טִירְכָסָא**, v. טִירְכָסָא.

\***טִירְכָסָא**, Lev. R. s. 12, beg., quot. in Ar., expl. תִּירְכָסָא, prob. meant for next w.; missing in eds.

**טִירְכָסָא**, v. next w.

**טִירְכָסָא** *m.* (טִירְכָסָא; inflected like a native word, formed like טִירְכָסָא, as if fr. טִירְכָס) *order, array, order of battle; arrangement*. Pesik. Vayhi, p. 66<sup>b</sup> בְּטִירְכָסָא בְּטִירְכָסָא של... read: בְּטִירְכָסָא, pl.) in the order in which kings go to war; Tanh. Bo. 4 וְכ' אִירְכָסוֹתָא; ed. Bub. ib. 4 וְכ' אִירְכָסוֹתָא; Pesik R. s. 17 בְּטִירְכָסָא בְּטִירְכָסָא (pl. constr.). Cant. R. to IV, 12 הַמְלָכִים in the order of a royal (regular) army. Ex. R. s. 8, end וְכ' אִירְכָסוֹתָא בְּטִירְכָסָא in this consecutive order bring &c.; Tanh. Vaera 9 הַמְלָכִים בְּטִירְכָסָא (corr. acc.). Midr. Till. to Ps. XC טִירְכָסָא בְּטִירְכָסָא under the order of prophecy. Num. R. s. 15 טִירְכָסָא בְּטִירְכָסָא (not בטִירְכָסָא) in the array of power (arrogating power to themselves); Tanh. B'haal. 14 יֵשׁ לָהֶם כְּכִסִּין בטִירְכָסָא (corr. acc.). Ib. B'midb. 12 טִירְכָסָא אֲבִירָהּ they have a traditional order from the way their father Jacob arranged his funeral escort; ed. Bub. ib. 12 טִירְכָסָא אֲבִירָהּ. Cant. R. to II, 4 טִירְכָסָא בְּטִירְכָסָא (read טִירְכָסָא...) the heavenly array; a. v. fr.—2) (fem.) *garrison*. Y. Ab. Zar. I 39<sup>c</sup> הָרָא טִירְכָסָא the garrison of Caesarea, v. דְּהָרָא. —Pl. טִירְכָסָא, constr. טִירְכָסָא. Sabb. 31<sup>a</sup> טִירְכָסָא טִירְכָסָא court ceremonial. Pesik. R. s. 17, a. e., v. supra.

**טִירְכָסָא**, v. טִירְכָסָא.

**טִירְכָסָא** *m.* (b. h.; טִירְכָסָא) [*hanging drop*, emp. טִירְכָסָא, Taan. 3<sup>a</sup> וְכ' אִירְכָסוֹתָא as to mentioning dew and winds in the prayer &c.—Ib. טִירְכָסָא a fructifying dew; a. fr.—Pl. טִירְכָסָא, Hag. 12<sup>b</sup> טִירְכָסָא the upper chamber (store) of dews, v. טִירְכָסָא. Lev. R. s. 28 טִירְכָסָא קִישָׁר טִירְכָסָא injurious dews; a. fr.

**טִירְכָסָא** *ch. same*. Targ. Is. XVIII, 4. Targ. O. Gen. XXVII, 28; a. fr.—Pl. טִירְכָסָא. Targ. Y. Gen. I. c.; a. e.

**טִירְכָסָא**, v. טִירְכָסָא.—[Targ. Y. Lev. XVI, 27, v. טִירְכָסָא.]

**טִירְכָסָא** *m.* (טִירְכָסָא) 1) *a piece of cloth used as blanket*. Succ. 17<sup>b</sup> וְכ' אִירְכָסוֹתָא Ms. M. a. Ar. (ed. לִירְכָסוֹתָא) fit for a blanket over an ass.—2) *patch*. Ber. 43<sup>b</sup> טִירְכָסָא patch upon patch. V. טִירְכָסָא.

**טִירְכָסָא** I *m. pl. young*, v. טִירְכָסָא.

\***טִירְכָסָא** II *m. pl. inhabitants or descendants of Tela*. Kidd. 70<sup>b</sup> (prob. a nickname, v. טִירְכָסָא).

**טִירְכָסָא** *m.* (b. h.; טִירְכָסָא) [*tender*,] *lamb*. Hag. 9<sup>b</sup> בְּקָרָא טִירְכָסָא examine the lamb, v. בְּקָרָא; a. e.—Pl. טִירְכָסָא, Y. Ber. IV, 7<sup>b</sup> טִירְכָסָא מְבִירְכָסָא, v. בְּקָרָא. Ib.; Tam. III, 3 טִירְכָסָא the (Temple) store for daily offerings; a. e.

\***טִירְכָסָא** (טִירְכָסָא) *m.* = טִירְכָסָא. Targ. Y. Gen. XXXVII, 2 (ed. Amst. טִירְכָסָא, corr. acc.)

\***טִירְכָסָא** *m.* (preced. wds.) *brood*. Targ. Y. Deut. VII, 14 (prob. to be read טִירְכָסָא).

\***טִירְכָסָא**, Targ. Y. Num. VI, 24. read טִירְכָסָא.

**טִירְכָסָא** *moist*, v. טִירְכָסָא.

**מלוא** m. *jest*, v. *א. מלוא*. [מלוא, v. מלוא.]

**מלוא**, **מלוא**, **מלוא** m. (נלם) 1) *oppression*. Targ. Ps. VII, 4 (Ms. מלוא). Ib. LXII, 11 (Var. מלוא); a. fr.—*Pl. מלוא*. Targ. Prov. XXVIII, 16 (ed. Wil. מלוא). — 2) *wronged*, v. נלם.

**מלוא**, **מלוא** m. (preced.) *oppressor*. Targ. Ps. X, 3 (some ed. incorr. מלוא); a. fr.—*Pl. מלוא*. Ib. XVIII, 5.

\***מלומא** f. (preced.) *wrong-doing*. Targ. Prov. XXIX, 25 (v. Pesh., h. text מלומא).

**מלופח**, **מלופח** m., pl. מלופח, מלופח (cmp. מלופח) 1) *lentils*. Targ. Gen. XXV, 34; a. e.—Ab. Zar. 38<sup>b</sup> מלופח מלופח lentils boiled in vinegar, . . . in water. Yeb. 63<sup>b</sup>; Yalk. Koh. 976 מלופח; a. fr.—2) (cmp. Lat. lenticula) *a trough* in the wine or oil press (h. ערשה). B. Bath. 67<sup>b</sup>, expl. ים (v. ערשה).

**מלות**, Targ. II Esth. II, 7 some ed., read: מלות, v. מלוי.

\***מלח**, *Af. מלח (= מלע) to halt*. Targ. Y. Gen. XXXII, 32 (some ed. מלע). [Targ. Y. ib. XXXVII, 2, v. מלח.]

**מלח**, **מלח** m. (מלח) 1) *moving, handling*. Sabb. 43<sup>b</sup> מלח מלח moving a thing sideways (in an unusual manner); a. fr.—2) *migration, exile*. Lev. R. s. 5 (ref. to Is. XXII, 17) מלח מלח repeated migration from land to land. Gen. R. s. 39 (expl. נד, B. LV, 8), v. נד.

**מלח**, **מלח**, **מלח** ch. same. 1) *moving, trembling*. Targ. Job XVI, 5 (h. text מלח).—2) *migration, exile*. Targ. Is. XXII, 17. Targ. Ps. XVIII, 19 (h. text מלח).—Ib. LVI, 9 (some ed. מלח; h. text מלח); a. fr.—מלח מלח, מלח מלח. Keth. 28<sup>a</sup> (ref. to Is. XXII, 17) מלח מלח the sufferings of homelessness are harder on man than on woman; (Snh. 26<sup>a</sup>; Yalk. Is. 280 sing.).

**מלח** m. (preced.) *an exile, homeless man*.—*Pl. מלח*. Targ. Lam. III, 45 (h. text מלח).

**מלח**, **מלח**, **מלח** m. pl. (preced. wds.) *hangings, drops, female ornaments*. Targ. Is. III, 21 (Ar. מלח; h. text מלח; v. מלח).

**מלח** (b. h.; *Pilp.* of מלח, cmp. מלח) 1) *to move, carry, handle*. Sabb. III, 6 מלח מלח you may handle (on the Sabbath) a new lamp; a. fr.—2) *to make unsteady, to exile*; (with מלח) *to confound*. Gen. R. s. 39 מלח מלח banish thyself (travel) from place to place. Ib. s. 38 (expl. מלח, Ps. LIX, 12) מלח מלח make them exiles. Y. Peah I, 15<sup>d</sup> top (expl. מלח, Prov. V, 6) מלח מלח the Lord made unsteady (irregular) the reward of the observants, that they might observe the commands in faith. Num. R. s. 10 (ed. Amst. p. 238<sup>a</sup>) מלח מלח they (carnal pleasures) confound man's judgment (cmp. מלח).—Part. pass. מלח, f. מלח.

Tanh. ed. Bub., Sh'mini 7 מלח מלח and the mind becomes confused.—

*Hithpa.* מלח, מלח, *Nithpa.* מלח, מלח 1) *to be moved, handled*; *to be made restless*. Sabb. l. c. מלח מלח all lamps may be handled. Ib. 35<sup>a</sup> מלח מלח a travelling spring (changing its place). Gen. R. s. 39. Sifra Sh'mini ch. VII, Par. 6 מלח מלח are carried with their contents; Kel. XV, 1 מלח מלח. Yalk. Prov. 964; Midr. Prov. to XXX, 27 Alexander the Macedonian מלח מלח who in his unrest drove all over the world like a locust &c.; a. fr.—V. מלח מלח. — 2) (with מלח) *to be confounded*. Tanh. Sh'mini 5 מלח מלח his mind is confused, and he knows not what he is talking &c. Ib. מלח מלח in order that he may not get mixed up; a. e.

**מלח** ch. same, 1) *to move, shake*. Targ. Ps. XXII, 8; CIX, 25; a. fr.—2) *to exile*, Targ. Deut. XXIX, 27; a. fr. Part. pass. מלח. Targ. Gen. IV, 12; 14; a. fr.—3) *to move, handle, carry, lift*. Targ. Y. Ex. XVI, 29 (cmp. Erub. 17<sup>b</sup>).—Sabb. 45<sup>a</sup> מלח מלח to remove the light of Hanukkah, מלח מלח. Pes. 69<sup>a</sup> מלח מלח it is merely a moving (no creative labor). Sabb. 49<sup>a</sup> מלח מלח we must not handle them.—Y. Snh. VI, 23<sup>e</sup> bot.; Y. Hag. II, 77<sup>d</sup> bot. מלח מלח and shall lift her off the ground. Ib., sq. מלח מלח as soon as thou liftest him off &c., he can do nothing; a. fr.

*Hithpalp.* מלח, מלח, מלח 1) *to be exiled, to wander*. Targ. Lam. IV, 14. Targ. Ps. LXVIII, 13.—2) *to be unsteady, to be moved, to be movable*. Targ. Prov. V, 6.—Y. Lev. XXV, 14 מלח מלח movable chattel.—B. Bath. 150<sup>a</sup> מלח מלח whatever is movable; a. fr.

**מלח**, **מלח**, **מלח** (b. h.; cmp. מלח, מלח) *to hang on, to patch, line*. Kel. XXVI, 2 מלח מלח Ar. (Mish. ed. מלח, Talm. ed. מלח), v. מלח. Ib. XXVII, 6 מלח מלח, v. מלח מלח. Y. Meg. I, 71<sup>d</sup> top מלח מלח which he hung over his basket. Gitt. 45<sup>b</sup> מלח מלח covered them with a leather casing.

*Pi.* מלח, מלח same, v. supra. Part. pass. מלח, pl. מלח. Ber. 43<sup>b</sup>, a. fr. מלח מלח patched shoes; v. מלח.

**מלח**, **מלח** ch. (preced.) 1) *to lift up*. Koh. R. to IX, 5 מלח מלח lift up thy cloak (Ber. 18<sup>a</sup> מלח).—[2) *to sport*, v. מלח II.]

**מלח**, **מלח** m. (preced. wds.) *hanging, covering, esp. table outfit, linen*.—*Pl. מלח*, constr. מלח. Keth. 68<sup>a</sup> מלח, will you dine מלח מלח with the silver outfit, i. e. with the outfit used in connection with silver vessels, or with the gold outfit?—B. Mets. 78<sup>b</sup> has the worm come מלח מלח in the silver outfit (white linen) &c. &c.; cmp. מלח, מלח.

**מלח**, **מלח**, **מלח** m. (מלח, cmp. מלח) 1) *tender, young*; *young man, servant*. Targ. Y. Lev. XV. 2. Targ. Ps. XXXVII, 25. Targ. Y. Gen. XLI, 12; a. fr.—Targ. Y. Lev. XVI, 27 מלח.—B. Bath. 142<sup>b</sup>, v.

68



Ps. CXIX, 122; a. fr.—Part. pass. טלמ (טלום). Targ. Y. Deut. XXVIII, 33. Targ. Ps. CIII, 6 (some ed. incorr. טלם); a. e.—Lev. R. s. 12 (ref. to Prov. XXIII, 35) 'טלמין ליה וכו' they overcharge him (in his drunkenness), and he knows it not &c.

Pa. טלמ same. Targ. I Ohr. XVI, 21.

**טלמא**, v. טלמא I.

\***טלמא** m. (v. טלמא I) *cake-baker*. Koh. R. to V, 10. [Y. Shn. II, 20<sup>c</sup> bot. מנהם טלמא, perh. טלמא]

**טלמסן**, v. טלמסין.

**טלני** m. pl. (טלני II) [*sporters*,] *night demons*, *urchins*. Targ. Cant. III, 8. Ib. IV, 6. Targ. Koh. II, 5. Targ. Y. Num. VI, 24 טלני (corr. acc.)

**טלניחא**, v. טלניחא.

\***טלנס**, Cant. R. to VII, 8 כמין ט' read: כמין טלנס like the inundation of the Nile (so did the fire spread from the furnace when it was broken through); v. אוקרי. [The entire passage from כרצד to אוקרי belongs to VII, 9, after the words: מכאן שנפרץ הכבשן; v. פלגטא.]

**טלע** I (b. h. טלע; cmp. טלל) [*to hang over, incline,*] *to halt*.

Af. טלע same. Targ. Gen. XXXII, 32, v. טלח. [Yeb. 39<sup>b</sup> וכו' אטלע לה רגליך turn thy right foot towards her and he did so, Rashi; v. next w.]

*Ilhpe.* טלע *to become lame*. Meg. 22<sup>b</sup>; Taan 25<sup>a</sup>; Succ. 53<sup>a</sup>.

**טלע** II (cmp. preced.) *to loosen, untie*. Targ. Ruth IV, 7; 8 (h. text טלע). Targ. Lam. IV, 3 (h. text טלע).

*Ilhpe.* טלע *to be untied, taken off*. Targ. Y. Deut. XXIX, 4.—Yeb. 39<sup>b</sup> וכו' אטלע לה ed. (Ar. טלע) have the shoe of thy right foot untied (for her); וכו' אטלע לה Ar. and he loosened the shoe of . . . and she took it off (ed. וכו' אטלע and he had his shoe . . . loosened &c.); [other interpret., v. preced.].

Af. טלע *to untie*, v. supra.

**טלע** c. (cmp. טלע) [*glittering, peeling, hoof*, esp. (b. h. פרסח) *cloven foot*. Ex. R. s. 18 beg. B. Bath 75<sup>b</sup>; Kidd. 22<sup>b</sup> וכו' אטלע לה אטלע the animal by its hoof.—Du. טלע, טלע, pl. טלע (?). Bekh. 44<sup>a</sup>; Tosef. Par. II (I), 2.—Par. II, 2 וכו' אטלע וכו' Bekh. l. c. שקרניה וטלע (corr. acc.). Nidd. VI, 9 וכו' יש לו טלע has cloven feet. Ruth R. to III, 13 וכו' אטלע by the hoofs of my horse (counting his steps, I know the distance); Koh. R. to VII, 8 (v. next w.).—Y. Shn. X, 28<sup>d</sup> bot. וכו' אטלע וכו' אטלע and are not her feet cloven (is she not clean for you, fit to be your wife)?—Midr. Till. to Ps. XVIII, 11 וכו' אטלע the hoofs of their horses fell off; a. e. [Tosef. Ukts. II, 10 וכו' Var., v. מילפון.]

**טלע**, **טלפא**, **טלע** ch. 1) same. Pl. טלפין, טלפין, טלפין. Targ. Lev. XI, 3; a. fr.—Y. Hag. II, 77<sup>b</sup> bot. וכו' אטלע וכו' אטלע by counting the steps of my horse &c.,

v. preced.—Denom. מילפון, מילפון, מילפון *with cloven foot, cloven*. Targ. Lev. l. c.—Targ. O. Deut. XIV, 6; a. fr. (v. Berl. Targ. O. II, p. 34).—2) (dial. for טלפון) *beans*. Ned. 66<sup>b</sup> a Babylonian asked his Palestinean wife בשילי לי חרי טלפי cook for me two (a few) beans, and she cooked two feet (Rashi); [anoth. interpret.: she cooked for him just two beans and no more; marginal emendation טלפון חרי טלפון]

**טלפחא**, v. טלפחא.

**טלפירא**, Y. Shek. VIII, beg. 51<sup>a</sup> לט' read אטלפירא.

**טלע** (cmp. טלל) *to cast, throw*. Targ. Ps. LV, 23; Targ. Lam. II, 1; a. fr. (h. text וטלע).—Gen. R. s. 75 וכו' וטלע he took off the purple cloak and threw it down before him. Y. Yeb. XII, 12<sup>d</sup> top; Y. Sabb. VI, 8<sup>a</sup> bot. [read:] וטלע חנוניא דחליטא pitched it into a confectioner's shop. [Targ. Y. II, Ex. XXI, 18, v. *Ilhpa.*]

Pa. טלע same, also *to cast away, reject*. Targ. Ps. LI, 13 (ed. Lag. Pe.).—Y. Sabb. l. c. וכו' וטלע (Y. Yeb. l. c. מטלע). Y. Keth. XII, 35<sup>a</sup> גרמיה טלע threw himself down; (Y. Kil. IX, 32<sup>b</sup> top וכו' וטלע); a. e.—Part. pass. וטלע. Targ. Y. Lev. XVII, 15.—Y. Shn. VII, end, 25<sup>d</sup> וכו' וטלע they have been thrown into the sea. Lam. R. to I, 1 רבתי (חרי מאד) וכו' וטלע, v. מרובא.

*Ilhpa.* וטלע, *Ilhpe.* וטלע *to be thrown, to be cast away*. Targ. Job III, 4, v. וטלע. Targ. Y. II Ex. XXI, 18 [read:] וטלע, or וטלע (h. text וטלע). Targ. Ps. XXII, 11.—Y. Sot. V, 20<sup>b</sup> bot. וכו' אטלע it was thrown upon him, i. e. a penalty was imposed &c.

\***טלפירא** f. (prob. dial. for טלע, טלע, cmp. Syr. טלע P. Sm. 1482) *soldier's iron shoe*. Targ. I Kings II, 5 (h. text מנעל).

**טלע**, v. טלע ch.

**טמא** or **טמא** m. (=טמא, v. M. Kat. 18<sup>a</sup> quot. s. v. טמא, a. T'shuboth G'onim ed. Cassel, p. 22<sup>a</sup>) *reason, argument* (on the cause of grief), *consolation*.—Pl. טמא, or טמא.—'ט' *gathering of comforters around the mourner* in his house or at the place of worship. Ber. 6<sup>b</sup> אגרא רבי ט' (Ar. טמא, T'shub. G'onim l. c. טמא) the merit of attending the mourner's gathering lies in the silence (which must be observed until the mourner begins to speak). Shn. 113<sup>a</sup> [read:] 'ט' למשאל ביה (v. Rabb. D. S. a. l. note), v. טמא.

**טמא** I (טמא) (b. h.; cmp. טמא) [*to be filled up, inaccessible, to be unclean*; v. טמא II.

Pi. טמא 1) (טמא) *to make unclean, to soil, defile*. Yoma 39<sup>a</sup> וכו' אטלע עצמי מעט ממשאין וכו' if a man begins to defile himself a little (through sin), he will soon be defiled largely. Yad. III, 5, a. fr. וכו' אטלע their handling makes the hands unclean (washing the hands is required after handling them). Kel. I, 1; a. v. fr.—2) *to declare unclean*. Toh. VI, 2. Eduy I, 11; a. v. fr.—Makhsh. VI, 2 וכו' טמא; Y. Dem. V, 24<sup>d</sup> וכו'.



Shebi. VIII, 38<sup>b</sup> top. Y. Dem. I, 21<sup>d</sup> bot. עברת טמירה (not טמר), was hidden with them; Y. Shek. V, 48<sup>d</sup> top טמירה.—Pl. טמירין, f. טמירקא, Targ. Josh. VII, 21. Targ. Ps. XLIV, 22. Ib. XIX, 13 (ed. Lag. טמירות). Targ. Gen. XLI, 45 (v. Berl. Targ. O. II, p. 15).

**טָמַם** (v. טָמַא I) to fill up, stop. Sabb. 73<sup>b</sup>; 81<sup>b</sup> טָמַמָה filled it up. V. טָמַם.

**טָמַם** ch. same. Targ. O. Gen. XXVI, 15; 18 טָמַמְתָּ (ed. Berl. טָמַמְתָּ; Y. טָמַמְתָּ, corr. acc.). Targ. II Kings III, 19.—Gitt. 68<sup>a</sup> וְטָמַמְתָּהּ and filled the pits up. Yeb. 63<sup>a</sup> 'fill up a hole in the wall (in time) &c.—Part. pass. טָמַמְתָּ. M. Kat. 4<sup>b</sup> ט' לְמִכְרָא דְּהוּרָא to dig up a channel the source of which is choked up.

*Ithpe.* טָמַמְתָּ to be covered up, buried. Meg. 27<sup>b</sup> הָיָה עַד דָּא 'וכ' until he was covered up with the silk garments (put upon him while he was asleep).

*Palp.* טָמַם to close around, to close. Targ. Jud. III, 22 (h. text טָמַר). Targ. Y. Deut. XXIX, 3. Targ. Is. VI, 10. טָמַם ed. Lag. (ed. עָמַם, corr. acc.); a. e.—Part. pass. טָמַמְתָּ. Ib. XLIV, 18.

*Ithpalp.* טָמַמְתָּ to be closed. Ib. XXXII, 3. Targ. Ps. CXIX, 70 Regia (ed. אִיטַפֵּשׁ).

**טָמַן** (b. h.; cmp. preced.) to hide, store away, preserve, esp. to keep dishes warm for the Sabbath. Sabb. II, 7 טָמַנִּין אַתְּ הוּמִין you may put warm dishes in the chafing stove &c. Ib. IV, 1; a. fr.—Makhsh. I, 6 'וכ' if one hides his fruits in water against thieves.—Koh. R. to X, 8 'וכ' ט' שְׂהוּא that he buried it there; a. e.—Part. pass. טָמַנְתָּ. B. Kam. 5<sup>b</sup>, a. e. ט' damage caused to things hidden in a pile to which fire was set. Gen. R. s. 68 'וכ' הָיָה (Jacob) was hiding (before Esau) in the house of Eber; Meg. 17<sup>a</sup> מִטָּמְנָן (Ms. M. נִטְמָן, v. Rabb. D. S. a. l. note); a. fr.

*Nif.* טָמַן to be hidden, to hide one's self; to be stored up. Ib. בבית עבר שני, v. supra. Lev. R. s. 3 'וכ' וְהָיָה בְּפִיךָ and the words of the Law shall be stored up in thy mouth. Pesik. R. s. 4 במערה נ' sought protection in a cave; a. e.

*Hif.* טָמַן 1) to hide, keep. B. Kam. 61<sup>b</sup> לְהִטָּמֵן 1) which it is customary to hide in the stack. B. Mets. 61<sup>b</sup> בְּמִלַּח ... לֹא יִטָּמֵן he must not keep his weights in salt (by which they gain in weight); a. fr.—Part. pass. מִטָּמֵן, v. supra.—2) to hide one's self, lie in wait. B. Kam. 79<sup>b</sup> 'וכ' רִאיוֹהוּ שֶׁהוּא if he has been seen hiding himself in the woods (waiting for a chance to steal).

**טָמַן** ch. same. Targ. Job XIV, 13 Ms. (ed. טָמַא). [Targ. Esth. V, 14 נִטְמָן, Buxt., some ed. נִטְמָא, read with ed. Lag.: נִטְמָן, נִטְמָן.—Targ. Y. Gen. XXVI, 15; 18, v. טָמַם.]

**טָמַן** Y. Dem. II, end, 23<sup>a</sup>, read: נִטְמָן, v. לִיטָּמֵן.

**טָמַם** (cmp. טָמַן) to hide, sink (cmp. טָבַע I).

*Nif.* טָמַם to be hidden, sunk, to be mixed up beyond recognition. Kidd. 70<sup>b</sup> נִטְמָמָה בְּהוֹרָהּ and all of them have been lost among the priesthood (can no longer be

distinguished from original priests). Ib. 71<sup>a</sup> a family נִיטְמָמָה (or נִיטְמָמָה) *Nithpa.* once mixed with Israelites beyond traces of genealogical disabilities, shall remain so (shall not be traced up). Keth. 14<sup>b</sup>, v. יִטְסָה; a. e.

**טָבַע** ch. same, 1) to sink, be covered up. Targ. Lam. II, 9 (h. text טָבַע). Targ. Y. Num. XXVI, 11. Targ. Ps. LXXIX, 3; a. e.—2) (of the sun) to set. Targ. Y. Gen. XV, 17; a. fr.—3) to cover up, bury. Targ. Y. Ex. XV, 4; 12. Targ. Job XXXI, 33; a. e.—Part. pass. א) טָבַע a) hidden, buried. Ib. III, 16 (h. text טָבַע); a. e.—b) darkened, obscured. Ib. ט' מוֹלָא one whose planet is obscured, hapless fellow. Koh. R. to VII, 15. Ib. XI, 9; a. e.—4) (cmp. טָבַע) to be inaccessible to argument, to be dull. Targ. Job XVIII, 3 (נִטְמָמָה) (not טָבַע; Ms. Var. אִיטְמָמָה, v. טָבַע; h. text נִטְמָמָה). Pa. טָבַע to sink, bury. Ib. XL, 13 Ms. (ed. Pe.)

*Ithpa.* טָבַע to be sunk. Targ. Job XXXVIII, 6 Ms. (ed. טָבַע).

**טָבַר** (v. preced.) to hide, preserve, guard. Targ. Gen. XXXV, 4 (h. text טָבַר); a. fr.—Part. pass. טָבַר q. v.

Pa. טָבַר, Af. אָטַבַר to hide, withhold, keep removed. Targ. Is. XXIX, 10. Targ. Ex. II, 2; a. e.—Part. pass. טָבַר, v. infra.

*Ithpa.* אִיטָבַר, *Ithpe.* אִיטָבַר to be hidden, hide one's self. Targ. Gen. III, 8; a. fr.—B. Kam. 57<sup>a</sup> כִּינָן when he hides himself from people; ib. 79<sup>b</sup> דָּקָא מְטָמֵר מִיְדֵיהוֹ Ms. M. (ed. מְטָמֵר, incorr.; Ms. H. מִיטָמֵר). Ib. מְטָמֵר אִיטָמֵר; a. e.—Gitt. 56<sup>b</sup> מִיִּלֵּי דְמִטְמָרָן (or דְּמִטְמָרָן, v. supra) hidden treasures.—[Tosef. Sabb. XVII (XVIII), 19 וְאֵין מְטָמֵר אִוְרוֹ, ed. Zuck., a corrupt tautography of אִוְרוֹ מְטָמֵר.]

**טָבַח** (cmp. preced.; corresp. to h. טָבַח) to dip, immerse. Targ. Y. Ex. XII, 22; a. fr.—Part. pass. טָבַח. Targ. Ps. LXXX, 6 (not טָבַח).

Pa. טָבַח same. Targ. Ruth II, 14 (ed. Amst. Pe.); a. fr.—Snh. 110<sup>a</sup> bot. וְיִטְבַּח בְּמֵיָא Ar. (ed. וְיִטְבַּח בְּמֵיָא) and dipped it in water. B. Bath. 74<sup>a</sup> וְיִטְבַּח בְּמֵיָא Ar. (ed. וְיִטְבַּח בְּמֵיָא, v. Rabb. D. S. a. l. note 6). Gitt. 69<sup>a</sup> 'וכ' וְיִטְבַּח (or וְיִטְבַּח) and let him dip them &c.; a. e.—Part. pass. טָבַח bathed, washed. Targ. Job XXIV, 8 (ed. Wil. טָבַח *Ithpa.*).

*Ithpa.* אִיטָבַח, *Ithpe.* אִיטָבַח to be dipped, to sink. Targ. Ps. LX, 10.—Succ. 10<sup>b</sup> 'וכ' אִיטָבַח לֵיהּ (Ms. M. אִיטָבַח לֵיהּ, cler. error for אִיטָבַח לֵיהּ) his garment became soaked with water.

\*טָבַח, Lam. R. to I, 17, read טָבַח, v. טָבַח II.

**טָבַח** v. טָבַח.

**טָבַח** v. טָבַח.

**טָבַח, טָבַח** v. טָבַח.

**טָבַח** m. (טָבַח, v. טָבַח, cmp. טָבַח I) *tamburine*, *taborin*. Sot. 49<sup>b</sup>.

**טָבַח** (= טָבַח, v. טָבַח; cmp. טָבַח I) adv. with a *load of grief, in trouble*. Targ. Job XVII, 16 (Regia טָבַח; טָבַח).

h. text (בדף).—Kidd. 7<sup>a</sup>, a. fr. מלמרחב ארמלא, Ar. led. (בדף) it is better to dwell in grief than to dwell in widowhood, i. e. a woman prefers an unhappy married life to singleness.

**מגדיר**, v. מגדיר.

\***מגדיר**, Pirké d'R. El. ch. XLI ב' v. מגדיר.

**מגדיר**, v. מגדיר.

**מגדיר** the second element of the word מגדיר, phonetically representing מגדיר, the act of spinning, and מגדיר, the act of weaving. Y. Kel. IX, end, 32<sup>d</sup>, v. מגדיר.

**מגדיר** m. (b. h. מגדיר, emp. I) [traveller's load,] 1) T<sup>n</sup>i, a certain dry measure. Tam. III, 6, v. מגדיר. Ib. 9.—2) travelling box, basket. Kel. XII, 3 וב' the metal cover of a box; physicians' medicine box. Ib. XIV, 6; XVI, 7; Tosef. ib., B. Mets. II, 9 כסריטא (corr. acc.); ib. IV, 11.—Y. Sot. IX, 24<sup>b</sup> bot. וב' להודי; Bab. ib. 48<sup>b</sup> ב' Ar. (ed. א' q. v.) into a box made of lead and filled with barley husks.

**מגדיר**, v. מגדיר.

**מגדיר**, v. מגדיר.

**מגדיר**, Y. Kil. IX, 32<sup>e</sup> top, read: מגדיר, v. מגדיר.

**מגדיר** (emp. מגדיר) to be moistened and softened, (of grains) to be easily peeled in grinding. Makhsh. III, 4 וב' and the wheat grew prepared for grinding. [Tanh. Vayiggash 9 some ed., read מגדיר.]

**מגדיר** Pi. to prepare for grinding. Makhsh. I. c. להטין ב' if one prepares wheat by mixing with sand; ib. 5 וב' with dried clay.—Part. pass. מגדיר, f. מגדיר. M. Kat. 6<sup>b</sup> מ' שרה moist and fat soil, opp. גריר.

**מגדיר** Hif. same. Makhsh. I. c. להטין ב' (or מגדיר) (fr. טין). Ib. 5 להטין Mish. ed. (Talm. ed. להטין fr. טין). Tosef. ib. II, 2 להטין ed. Zuck. (Var. להטין). Tosef. Shebi V, 16 (twice) להטין (Var. להטין), (once) להטין; Y. ib. VII, beg., 37<sup>b</sup> מהו להטין ב' (read: להטין ב' חזין); ib. (repeatedly) להטין (corr. acc.).

**מגדיר** ch. same, 1) to moisten. Targ. Job III, 5 (h. text גאל, Regia (רעג).—2) (emp. our to drivel, Germ. geifern) to be jealous, zealous, agitated (corresp. to h. קנא). Targ. Ps. LXXXIII, 3. Targ. Prov. III, 31; a. fr.

**מגדיר** Pa. to moisten. Y. Pes. VII, 30<sup>a</sup> top אסור to mix the wheat with moist sand is forbidden, v. preced.—2) to be jealous &c. Targ. Ps. XXXVII, 1 מגדיר Ms. (ed. מגדיר Pe. (תגדיר Af.)). Targ. Job XXXVI, 33 מגדיר (Ms. מגדיר) attacking each other in the heat of discussion (emp. קנא סופרים, s. v. קנא).

Af. מגדיר, v. supra.

**מגדיר** f. (preced.) jealousy, zeal, agitation (corresp. to h. קנא). Targ. Ps. LXIX, 10. Targ. Job V, 2. Targ. II Esth. V, 8 (Var. מגדיר, מגדיר). Ib. VII, 4 (h. text מגדיר); a. fr.

**מגדיר** f. same. Targ. Ps. LXXIX, 5.

**מגדיר** (b. h.; emp. טין) to be soiled.

**מגדיר** Pi. to soil with excrements, secretions &c.; to secrete (blood or mucus from the womb). Pesik. Par., p. 40<sup>b</sup> וב' that made a nuisance in the palace &c. Bekh. 20<sup>a</sup>, a. e. מגדיר an animal secreting from the vagina (an evidence of birth or abortion). B. Kam. 3<sup>a</sup> וב' the animal soiled fruits (by rolling in them). Tosef. Joma V (IV), 5 וב' that his feet may not soil his garments; a. fr.—Part. pass. מגדיר, f. מגדיר, pl. מגדיר, soiled, filthy, defiled, polluted. Y. Snh. X, 27<sup>d</sup> top. Cant. R. to II, 8; a. fr.

**מגדיר** Nithpa. מגדיר, Nif. מגדיר to be soiled, defiled. Y. Yoma VIII, 44<sup>d</sup> (מגדיר) if his feet became muddy.—\*Y. Ber. I, 3<sup>e</sup> bot. וב' נשפו בבנין (מגדיר) see these hands which have not been in the least soiled by misappropriating the Temple funds.

**מגדיר** ch. same. Part. pass. מגדיר. Sabb. 57<sup>a</sup> וב' they were soiled with dirt (Rashi: מגדיר Ithpa.).

**מגדיר** Pa. to soil, pollute. Targ. Cant. V, 3 (ed. Lag. מגדיר, read: מגדיר). Targ. Job III, 5 (v. טין). Targ. Y. Num. XXXV, 33. [Ib. טין; Targ. Y. Deut. XXI, 23 וב' prob. to be read: מגדיר, מגדיר.—Bekh. 20<sup>a</sup> וב' it has certainly not had any secretion indicative of birth, v. preced.]

**מגדיר** Ithpa. to be soiled, defiled. Targ. Lam. IV, 14. Targ. Job. XVIII, 3 (v. מגדיר). Targ. Ps. CVI, 38; a. e.—Sabb. 57<sup>a</sup>, v. supra. B. Bath. 82<sup>b</sup> פירי קמריטא the fruits are soiled (will rot, when falling on moist plants).

**מגדיר**, v. מגדיר.

**מגדיר**, v. טין.

**מגדיר** m. (טין, sec. r. of טין) [glittering, flying] foil, plate. Gitt. 20<sup>b</sup> וב' על טין כ' if he wrote to her a letter of divorce on gold foil; Y. ib. II, 44<sup>b</sup>. Kel. XIII, 6 וב' a key-ward fastened to a thin plate. Sabb. 60<sup>a</sup> וב' the pin has on one end a gold plate.—Pl. טין, טין. Kel. XI, 3 וב' of (tin) foil or other plating material; Tosef. ib. B. Bath. V, 16. Sabb. 103<sup>a</sup> וב' the foils used for the Tabernacle (Ex. XXXIX, 3).

**מגדיר** I ch. same. Targ. Prov. XXVI, 8 (Var. מגדיר, h. text טין); v. טין. Targ. Num. XVII, 3. Targ. Ex. XXXIX, 3.

\***מגדיר** II collect. noun (v. preced.) soldiers with glittering armor (?). Targ. Nah. III, 17 (h. text מגדיר).

**מגדיר**, Sifré Num. 42, read טין stables.

**מגדיר** m. (Ispe. noun of טין II, emp. טין) treasure, store, store-house.—Pl. טין, טין. Targ. Koh II, 8. Targ. Esth. VIII, 1.—Targ. Ps. LXVIII, 14 (h. text טין).—V. טין.

**מגדיר**, Y. Keth. XI, 34<sup>b</sup> bot., v. טין.

מסרים, v. דעסרים.

מסרין, v. מסינ.

**מסקא** f. (v. Freit. Arab. Dict. s.v. task) 1) *a basket, as a measure*. Gitt. 78<sup>b</sup> 'ראכלא ביה' (Tosaf. to Ab. Zar. 14<sup>b</sup> quotes ביה...) to include the measure in which she measures (or eats) figs (destined) for her particular use. Meg. 7<sup>b</sup> 'מלא ט' וכו' (Ms. O. מסיקא, v. Rabb. D. S. a. l., Var. צנא) *a taska full of &c.*—2) name of a Persian *land-tax* (a certain measure for each certain quantity of produces). B. Mets. 73<sup>b</sup> 'וכ' ארעא לנ' the land is pledged to the *taska*, and the king has decreed that he who pays the *taska* shall have the usufruct of the land; B. Bath. 54<sup>b</sup>. B. Mets. 110<sup>a</sup> 'ויהיב ט'... וקרינ' the Rabbis have given him a remedy in hand in ordering that the mortgagee shall pay the taxes (and thus secure his ownership against the mortgager's eventual claims). Gitt. 58<sup>b</sup> 'בט' קביל ארעא rented a piece of land for the taxes on it; Ned. 46<sup>b</sup>. B. Bath. 55<sup>a</sup>, v. ויהרורא.—Kidd. 70<sup>b</sup>, v. מסיקא.

מטא, מטא, v. טעי.

**מטע** f. (preced.) 1) *going astray*. Targ. Jer. III, 8 (ed. Wil. מטי). Targ. Is. XIX, 14. Targ. Ps. CXXXIX, 24 'מטע אורח דט' Regia (ed. דמטעין; h. text מצב) a. fr.—Pl. מטינותא. Targ. Nah. III, 4; a. e.—2) (cacophem.), also מטענא, m. *idol*. Targ. Y. Deut. IV, 16. Targ. II Chr. XXXII, 15. Ib. XXXV, 21 מטעני (or מטעני) my deity.—Pl. מטינן, מטענן, מטענא, מטענא. Targ. Is. I, 29. Targ. Deut. XXVIII, 36; a. fr.

מטען, v. טען. [Constr. of מטענא q. v.]

מטען 1) part. pass. of טען; 2) *requirement*, v. טען.

**מטענא** m., constr. מטען II, v. טענא I) 1) *load*. Targ. I Sam. XVI, 20 מטענא ט' דלחמא ed. Lag. (oth. ed. טען (דלחמא) an ass-load consisting of a load (or bag, v. infra) of bread and &c. Targ. II Kings V, 17; a. e.—Sot. 34<sup>a</sup>, v. דרמי. B. Mets. 97<sup>a</sup>; a. e.—Pl. מטעניא. Ib. 32<sup>a</sup>... מטעניא when they themselves and their loads lie on the road.—2) *bag*.—Pl. as ab. Targ. Josh. II, 6 כיתנא ט' bags of flax.—Y. Dem. II, 22<sup>d</sup>, contrad. to מטעניא. Lam. R. introd. (R. Joh. I) מטענא מוביל ט' דחלא loads of bags of sand.

**מטענא** f. (טעה) 1) *error, mistake*. B. Mets. 15<sup>b</sup>; Keth. 51<sup>a</sup>, a. fr. סיפר ט', v. אחריות. Gen. R. s. 99, v. סתורא.—B. Kam. 113<sup>b</sup> וטענא (v. Rabb. D. S. a. l.) and a gain through his (the gentile's) mistake; a. fr.—Pl. מטעניא Macc. 12<sup>a</sup>. Men. 29<sup>b</sup>; a. e.—2) (v. טעה) *idol*. Sifré Num. 131 לנא וטענא woe is unto you and your idol; Y. Snh. X, 28<sup>d</sup> 'וכ' (corr. acc.).

מטענא, מטענא, v. טענא.

**מטע** (b. h.) 1) (comp. מטעה) *to err, be mistaken*. Ber. II, 3 קרא וט' ויחזור למקום שט' if in reading the Sh'ma one made a mistake, he must go back to the passage in which he made a mistake. B. Mets. 63<sup>b</sup> טעה טעה בכדי שהדעת טעה

within the limits of a reasonable mistake in counting. Snh. 33<sup>b</sup> 'וכ' ברבר שהצדיקין וכו' if the judge made a mistake in a case in which there is no difference of opinion between the Sadducees and Pharisees. Ib. 6<sup>a</sup>, a. e. ט' ברבר משנה if the judge gave a wrong decision against an explicit law in the Mishnah; v. דעת. ט', בשיקול הדעה; a. fr.—2) *to seek, to miss* (comp. מטען I). Taan. III, 8 אבן מטעין; B. Mets. 28<sup>b</sup> אבן מטעין Ms. M. (ed. מטעין, v. Rabb. D. S. a. l., note), v. אבן.—Lev. R. s. 13, beg. אני מטעיר I had forgotten the law in the case.

**Hif.** מטעה *to lead astray, to deceive, disappoint*. B. Mets. VI, 1 מטעין זה את זה they deceived one another, i. e. the agent employed to engage laborers did not act according to instruction, v. next w.—M. Kat. II, 1 מטעין פועלים hired men disappointed him. Gen. R. s. 19 end (interpret. *hishshiani*, Gen. III, 13) מטעיר he deceived me with false promises; a. e.

**Hof.** מטעה *to be led astray, be deceived*. Tanh. Balak 5 'וכ' כמי שהטעה זה as he led astray, so was he led astray.—Part. מטעה, f. מטעיה, מטעיה *mistled, brought about by mistake, under false premises*. Yeb. 106<sup>a</sup> מטעיה a *hălitsah* to which the *yabam* consented in consequence of a deception (a promise not kept); Tosef. ib. XII, 13; Keth. 74<sup>a</sup>.—R. Hash. 25<sup>a</sup> 'מטעין ארם אפ' 'ye' (shall appoint), even if deceived by witnesses (your decision stands). Sabb. 101<sup>b</sup> מטעין (mattings fastened, or spread) by mistake; a. e.

**מטע** ch. same, 1) (corresp. to b. h. מטעה) *to wander, be lost; to reel*. Targ. Y. Gen. XXI, 14 מטעה (O. ed. Berl. מטעה, ed. Vien. מטעה). Targ. Is. XXVIII, 7. Ib. XIX, 13; a. fr.—Gitt. 68<sup>b</sup> מטע באורא a drunken man that was lost on the road; a. e.—2) (corresp. to b. h. זנה) *to go astray, worship idols, to be licentious &c.* Targ. Am. VII, 17. Targ. Ex. XXXIV, 15 מטעין (ed. Amst. O. ויטעין). Ib. 16 ויטעין ed. Berl. (ed. Amst. ויטעין, Y. I ויטעין, Y. II ויטעין; a. fr.—Gen. R. s. 87, beg. (expl. סררה Prov. VII, 11) מטעין running about, prostitute, v. מטעיה.—3) *to err, be mistaken*. Targ. Ps. LXXXVIII, 9 מטען miscalculated the term of redemption (v. Ex. R. s. 20).—Yeb. 121<sup>a</sup> מטענא I was mistaken; a. e.—4) *to forget*. Targ. Prov. II, 17. Ib. XXXI, 5; 7. Ib. VI, 20 (ed. Vien. מטען מנימוסא deviate from).

**Af.** מטעין 1) *to lead astray, to deceive*. Targ. Deut. XXVII, 18 ויטעין (not ויטעין). Targ. Ex. XXXIV, 16; a. fr.—B. Mets. 76<sup>a</sup> מטעין פועלים וכו' the hired men deceived (the one engaging the others deceived them as to their wages, v. preced.); (Var. מטעין וכו' they were deceived by one of their own).—Hull. 94<sup>b</sup> מטעין נפשירא they deceive themselves; a. fr.—2) *to prostitute*. Targ. O. Lev. XIX, 29.—3) (denom. of מטענא) *to deify, worship as deity*. Targ. II Chr. XXIV, 17 (v. Ex. R. s. 8).—[4] *to cause to be forgotten, to ignore*. Targ. Prov. XVII, 14 מטעין (ed. Lag. מטעין, prob. to be read: מטעין, h. text מטעין.)

**Itkpe.** מטעין 1) *to be deceived*. B. Mets. 76<sup>a</sup>, v. supra.—2) *to be forgotten*. Targ. Prov. VI, 33 (h. text המוח).

מטעם, v. טעם.

**מַעֲמָא, מַעֲמִים, מַעֲמִים** ch. same, 1) *pleasure, will*. Dan. III, 10; a. e.—2) *good cheer*. Ib. V, 2.—3) *reason, argument, sense* &c. Targ. Job XII, 20; a. e.—B. Bath. 173<sup>b</sup> וְכִי יִהְיֶה ט' וְכִי who give no reason for their decisions (judge arbitrarily). Ib., a. fr. ט' מַאֲ (abbr. מ"ט) what is the reason (of the law of the Mishnah)?—Kidd. 68<sup>b</sup>, a. fr. דְּרִישׁ ט' דְּקָרָא interprets the biblical law on its reason and accordingly modifies it, extending or limiting, e. g. (B. Mets. 115<sup>a</sup>) applying the law Deut. XXIV, 17 only to poor widows. Ib. לֹא לְרַבֵּן אָלָא according to the Rabbis (who do not interpret the law on its reason), where is the argument for it? (prob. to be read: טַעֲמִיחוּ; Yeb. 23<sup>a</sup> מָנָה לָן). Ber. 7<sup>b</sup> מַה אָמַר מִ"ט לֹא אָמַר מִר' וְכִי why do you not come to synagogue for prayer?—Ib. 11<sup>a</sup> וְכִי טַעֲמִיחוּ קָא מְפָרְשִׁי טַעֲמִיחוּ וְכִי they give their reason for their own opinion and for differing with Beth-Sh. —Keth. 83<sup>b</sup> וְכִי לֹא מִטַּעֲמִיחָא... הלכך כר' the rule (practice) is in agreement with R. S.'s opinion, but not for the reason he had for it. Ib. 84<sup>a</sup> כְּטַעֲמִיחָא וְכִי in agreement both with his argument and his legal opinion; a. fr.—Pes. 21<sup>b</sup>, a. fr. ט' דְּרַבְנָא וְכִי the reason (of this) is, because &c., i. e. this is so only because

*Itzpe.* אִתְּפֶּעַן 1) *to be laden.* Targ. Lam. V, 5. Targ. Esth. I. c., v. supra.—2) *to be carried* (in a chair). Y. Bets. I, 60<sup>c</sup> bot. מִיִּפְּעָן מֵעֵרֵם וו' allowed himself to be carried from one seat (where he lectured) to another. Ib., v. סְבִירָנָא.—3) (v. preced. *Nif.*) *to become severely ill.* Targ. II Sam. XII, 15 (h. text וַיִּאֲחָז).

**מצן** III *to move to and back, to swing* a whip &c. Num. R. s. 12 רלא יהיון טענין וב' that they should not swing the rod over the children (Midr. Till. to Ps. XCI (בחדין ..; Yalk. Ps. 842 (בחדין)).

*Pa., part. pass. swung upon, struck* with a spear &c., wounded. Targ. Is. XIV, 19 מַשְׁעֵנִי הִרִב (h. text מַשְׁעֵנִי הִרִב); a. e. Targ. Jer. XXXVII, 10 מַשְׁעֵנִי (h. text מַדְקָרִים); a. e.

**מצן** m. (מצן I) 1) *requirement*, v. טוען a. מצן I.—2) *search, claim*. B. Mets. 28<sup>b</sup> אבן ט', v. טעה.

**מצנה** f. (מצן I) 1) *plea, suit, claim*. Shebu. VI, 1 ר' ויהודה... if the claim is for two M'ah silver, and the defendant admits the value of a P'rutah. Ib. אם אין ההודאה ממין הש' if the defendant's admission is not homogeneous with the claim (e. g. one sues for wheat and the defendant alleges to owe barley). Ib. 39<sup>b</sup> כפירה ט' the claim of two M'ah in the Mishnah means that amount of the claim which is disputed; ט' it means that the original claim was for two &c. Keth. I, 1 טענה בחולים, v. בחוללים.—B. Kam. 57<sup>a</sup> גנב ט', v. גנב. Ib. לטעים, v. לטעים; a. fr.—*Pl.* טענה. Y. Snh. III, 21<sup>b</sup> bot. לשניה טענה צריך... the judge must repeat the pleas of the contesting parties; Midr. Till. to Ps. LXXII 'לשקול ט' בפני שניהם 175 Kings Yalk. weigh their pleas in the presence of both parties; a. e.—2) *suspicion, talk, fault-finding*. Num. R. s. 10 (ed. Amst. p. 240<sup>a</sup>) מפני טענה הבריות not to give rise to people's talk; Ab. d'R. N. ch. II. Y. Ber. I, 3<sup>c</sup> המינין ט' מפני not to give support to the talk of the heretics (Bab. ib. 12<sup>a</sup> (הרעומה)).

**מצנתא** oh. same, *plea*. Kidd. 28<sup>a</sup> היא מצנתא היא is not this a good plea?—*Pl.* טענתא. Keth. 18<sup>a</sup> כולהי ט' טענה all pleas consist of the claim of other people and one's own admission (replique).

**מצק** m. (מצק I) *to be narrow*. Targ. Prov. IV, 12 תצטק ed. Lag. (Levita תצטק; ed. Wil. תצטק).

*Ithpa.* אִתְּצֵק, אִתְּצֵק, *Ithpe.* אִתְּצֵק, *to be pressed, troubled*. Targ. Ps. XXXI, 10 אִתְּצֵק Ms. (ed. אִתְּצֵק, ed. Wil. אִתְּצֵק; ed. Lag. אִתְּצֵק). Targ. Prov. XXIV, 10 אִתְּצֵק Ms. a. Lev. (ed. Lag. a. oth. מִתְּצֵק). V. חֶצֶק.

**מף** m. collect. pl. (b. h.; מפה I; cmp. מפל) [*joined to, dependent*], children. Hag. 3<sup>a</sup> (ref. to Deut. XXXI, 12) טה למה באין why must the children come?; Tosef. Sot. VII, 9 טה למה בא (Var. טה... באין); Ab. d'R. N. ch. XVIII. Mekh. Bo. s. 16 ויהי ידוע ויהי טה would children have known to distinguish &c.?

**מפה**, v. טפה.

**מפה**, v. sub טיפ.

**מפו**, Y. Ber. I, 2<sup>c</sup> bot., read: נופו, v. נוף. II.—Targ. Cant. II, 8, v. טפו.

**מפוח**, v. טיפוח.

**מפוח**, v. טפה II a. טפיה II.

**\*מפוחא** f. (מפה I) *rapping* (at the door).—*Pl.* טפוחין. Targ. Y. Gen. XXVII, 30 כתרתינן ט' about the time needed for two raps.

**\*מפוחא** m. (v. preced.) *knocker, one who by rapping at the wall discovers hidden treasures*.—*Pl.* מְפֻחָא. B. Mets. 42<sup>a</sup>; cmp. גְּשֻׁפָּא.

**מפומין**, v. טיפא.

**מפויין** m. pl. *tippuyin*, name of certain small insects. Sabb. 107<sup>b</sup> ה' Ms. M. a. Rashi (ed. טפויין; Ms. O. טיפויין); cmp. טיפה.

**מפוס** m. (מפה, v. דפוס) *frame, mould*. Kel. XVI, 7 the block on which the case of the phylacteries is shaped. Y. Snh. X, 28<sup>d</sup> top ט' של פצור a cast of the idol P'or; (Sifré Num. 131 דפוס; Snh. 106<sup>a</sup> (יראתה)). Y. Sabb. IV, 8<sup>b</sup> bot. של דרים ט', v. דפוס. Dem. V, 4 (ed. Y. ib. 24<sup>d</sup> top ט' אחד if the baker makes only one form of loaves. Ib. (once) אחד טופוס (corr. acc.); a. e.—*Pl.* מְפֻסִין. Dem. V, 8 (Ar. דפ). Y. ib. l. c. ט' כמה if the baker makes several forms of loaves. Ib. שני טפסין (corr. acc.).—Cant. R. to VI, 4 טיפוסים של פצור, v. supra.

**מפן** (corresp. to h. קפץ) [*to join, contract*], 1) *to close*. Targ. Job V, 16 טפון ed. Lag. (some ed. טפיה).—2) *to leap*. Targ. Y. Num. XXI, 35.—Targ. Cant. II, 8 על ט' וי' קיצא (ed. Lag. ויטפן, ed. Vien. ויטפן, corr. acc.) leaped over (redeemed them before) the destined end of the captivity. Targ. Ps. LXXVIII, 17; a. fr.

*Pa.* טפון same. Ib. CXIV, 6 דאתון מְפֻסִין Ms. (ed. טפון incorr.). Targ. Job XXI, 11; a. fr.—*V.* טפין IV.

**מפנא (מפנא)** m. (preced.) *cony or rabbit*. Targ. O. Lev. XI, 5 (ed. Berl. טפ, v. Berl. Massor. p. 86; Y. טפן); Targ. Deut. XIV, 7. Gen. R. s. 12 מ' מ'גין ו' the rabbit seeks protection under a projecting rock from the bird of prey &c.; Yalk. Ps. 862.—*Pl.* מְפֻנָא. Targ. Ps. CIV, 18.

**מפח** I (b. h.; cmp. מפח I) [*to join closely, whence joined fingers, hand-breadth*], *to come in close contact*; (cmp. נקש) *to strike, knock*. B. Kam. 32<sup>b</sup> בקעה פניו מ' a chip flew off and struck him in the face. Ib. נחו... וטפחו לו' Ms. M. sparks flew off and hit him &c.; a. fr.—Esp. (denom. of טפח) a.

*Pi.* טיפה 1) *to strike with the flat hand, to slap*. Gen. R. s. 22, end פניו אדם החחיל אדם'ר מְפֻחַ על פניו Adam slapped his own face; Lev. R. s. 10 טופח. Kidd. 31<sup>a</sup> על פ'ה לו' he slapped him on his head. Gen. R. s. 45 ו' טפחה לו' she slapped her face with her shoe. (Yalk. ib. 79 טפחה) if he struck him over his eye and blinded him. Ab. Zar. IV, 10 (מחפח) he slapped upon the fermenting barrel (to check fermentation). Toh. III, 8 שדרך הרחיט לטפח a child likes to



slap (dough &c., to dabble); a. e.—2) to clap hands to a certain tune in rejoicing or mourning, v. טפח. Bets. V, 2 לא מִטְפְּחִין וְכ' we must not clap hands, or strike upon the knees, or stamp on the Holy Day. M. Kat. III, 8 מִטְפְּחוֹת אֵבֶל לֹא מִטְפְּחוֹת may sing the dirge but must not clap. Ib. 9. Num. R. s. 4... שֶׁדָּוִד מָקִישׁ וְטוֹפֵחַ he knocked his hands against each other and clapped; ib. טפח. Cant. R. to II, 14 מִטְפְּחָהּ בִּאֲנָפֶיהָ clapped her wings.—3) to collect the contents of a broken vessel by palming, to wipe with the palm. Ter. XI, 7. Sabb. 143<sup>b</sup> בִּשְׁמֵן בְּטַפְחָהּ לֹא מִטְפְּחִין must not use the palm for collecting oil in the broken vessel.

Hif. טפח same. Ab. Zar. 60<sup>b</sup>, v. supra.

**טפח** Pa. טפח ch. same, 1) to close carefully. B. Kam. 23<sup>a</sup> בִּאֲנָפֶיהָ (Ms. H. טפח, v. טפח IV) he did not carefully close (the stable) before him.—2) to slap, strike with hand, stamp with foot. Targ. II Kings XIX, 24; Is. XXXVII, 25. Targ. Ez. XXI, 17; 19; a. fr.—Targ. Jon. IV, 8 שֶׁמֶשׁ וְכ' the sun beat upon &c.—B. Kam. 32<sup>b</sup> לִיָּה רָבָא בִּטְנִילִיהָ לֹא מִטְפְּחִין Raba struck him upon his (R. Shimi's) sandal (to silence him); M. Kat. 25<sup>a</sup>; B. Bath. 22<sup>a</sup>; a. e.—3) to clap hands. Y. Shh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> שֶׁרִי בְּכַדָּהּ בְּיָדוֹ he made the motion of clapping with one hand; וְכ' do people clap with one hand?; a. e.—4) to strike, forge. Targ. Ps. CXXI, 5; Targ. Is. XLI, 7 (h. text חלם).

**טפח** II (cmp. טפח II) to drip, be moist. Sabb. 17<sup>a</sup> טִיטָא מִטְפְּחָהּ עֲרִיין מִשְׁקָה טִיטָה וְכ' moisture is still dripping on them. Yoma 78<sup>a</sup> טִיטָה עֲרִיין לִתְפִּיחָהּ moist enough to moisten other objects; Ab. Zar. 60<sup>b</sup> לִתְפִּיחָהּ Ms. M. (ed. להט). Toh. VIII, 9; a. fr.—2) (cmp. ראב, דרי) to melt, decay, ferment (of a running and fermenting dough). B. Mets. 59<sup>b</sup> טִיטָה אֶה בִּצְקָה (Ms. R. 2 טפח, v. טפח) even the dough under the hands of the kneading women fermented.—Y. Yeb. XII, end, 13<sup>a</sup> וְטִיטָה רֹדֵדִי עָלַי עלי; Yalk. Prov. 964 טִיטָה בְּעִינַי my mind in me became fermenting, i. e. I felt proud (v. טפח).—Part. pass. טפח decaying, languishing (from starvation). Sifra B'huck. Par. 2, ch. VI טפח עֲרִיין (v. טפח).

Hif. טפח to moisten, wet. Yoma 78<sup>a</sup> טִיטָה מִטְפְּחָהּ clay which makes wet (those sitting on it). Ib.; Ab. Zar. 60<sup>b</sup> לִתְפִּיחָהּ, v. supra. Ber. 25<sup>a</sup> כָּל זֶמֶן שֶׁמִּטְפְּחִין as long as the spot is wet enough to moisten.

**טפח** m. (b. h.; v. טפח I) hand-breadth, breadth of four fingers joined. Succ. 4<sup>b</sup>, a. fr. טִיטָה הַשְּׁעָה וּכְפֹרֶת טִיטָה the Ark was nine handbreadths high, and the lid one. Ib. 7<sup>a</sup> טִיטָה לִיבֵרָל טִיטָה (four fingers not closely joined). v. טפח.—Yoma 55<sup>a</sup> טִיטָה טִיטָה Ar. a. Ms. M. 2 a. Ms. O. (v. Rabb. D. S. a. l. note 9, ed. טפח) the hand-breadth, i. e. the height, of the lid, v. supra.; a. v. fr.—Pl. טפח, טפח. Taan. 25<sup>b</sup>; a. v. fr. [טפח, טפח, v. טפח II.]

טפחיות, טפחיות, v. טפח.

טפח, v. טפח II.

**טפח** I (cmp. טפח II) 1) to grow faint, to die out, be extinguished. Targ. I Sam. III, 3. Targ. Job XVIII, 5, sq.; a. e.—Y. Sabb. I, 3<sup>b</sup> bot. אֵילִין בְּעִיין דִּקְטִי וְכ' they (the children) desire that the lamp grow dim (so that they need not study, and therefore will not snuff it). Lev. R. s. 9 אֲשַׁכְחָהּ בְּצִינָה טִיטָה she found the lamp gone out; (Y. Sot. I, 16<sup>d</sup> bot. מִטְפְּחָהּ Ithpe); a. e.—2) to put out, extinguish. Targ. Cant. VIII, 7. Targ. II Sam. XXI, 17; a. e.—Y. Yoma VIII, 45<sup>b</sup> בְּעִי מִטְפְּחָהּ wanted to put it out; Y. Ned. IV, 38<sup>d</sup> מִטְפְּחָהּ (read: מִטְפְּחָהּ). Ib. אִפִּי ר' אִימִי אִפִּי (or Af.) even R. I. would have been permitted to extinguish the fire on the Sabbath.

Af. טפח same. Tanh. Vayigg. 5 טִיטָה אֲנָה נִרָא דְחַמְרָא כְּלַחָהּ אֲנָה I will put out the fire intended for Tamar &c. (I will curb thy passion; Yalk. Gen. 150 מִנְהֵרִין אֲנִי וְכ' we shall light for thee).

Ithpe. אִתְפְּחָהּ, אִתְפְּחָהּ to be extinguished, grow dim. Y. Sabb. VI, 8<sup>c</sup> bot. [read:] אִתְפְּחָהּ לֹא אִתְפְּחָהּ איטפי בוצינא אמרה לה לא איתפחא is the light out? Said she, it is not out. Upon which they said (this means) the light of Israel is not extinguished (R. A. is not dead). Y. Sot. I, 16<sup>d</sup> bot., v. supra. Y. Hag. II, 77<sup>c</sup> top וְאִתְפְּחָהּ וְכ' and the fire over the grave was extinguished (v. דִּקְטִי).

**טפח** II (= h. טפח, v. טפח) 1) to float. Targ. Y. Ex. XXVI, 28 וְרֹדֶה טִיטָה (not ורודה). — 2) to flood. Y. Shh. X, 29<sup>a</sup> bot. וְכ' מִטְפָּח עֲלֵמָא and wanted to inundate the world.

\*Af. טפח (denom. of טפח) to drop. Targ. Job XV, 8 some ed. (v. טפח II).

**טפח** III (v. טפח I) 1) to join, add, increase. Taan. 24<sup>a</sup> אִי טִיטָה לֹא וְכ' when they put on too much or too little. Ab. Zar. 9<sup>a</sup> וְכ' וְיִתְפְּחֵי עֲלֵיהֶן and let him add thereto twenty years. Yoma 35<sup>a</sup> אִי טִיטָה מִזֵּה וְכ' אִי טִיטָה אִי טִיטָה if he makes the ones less in value and adds to the value of the others; a. fr.—Part. טפח, f. טפח more. Sabb. 19<sup>a</sup> טִיטָה אִי טִיטָה if it is more in measure (than before washing). —Ab. Zar. 9<sup>b</sup> וְכ' וְיִתְפְּחֵי טִיטָה the calculation of the Boraita is three years more.—Adv. טפח more. Gitt. 44<sup>a</sup>, a. e., v. טפח II.—R. Hash. 26<sup>b</sup> bot. טִיטָה מִעֲלֵי כִמָּה the more... the better it is. B. Bath. 144<sup>b</sup> טִיטָה הִרְיָהּ he is smarter (than his brother); a. fr.

\*טפח IV (v. P. Sm. 1502) = טפח I, to close, Targ. Job V, 16 טִיטָה (some ed. טפח Pa.), v. טפח.—B. Kam. 23<sup>a</sup>, v. טפח. [Targ. Cant. II, 8, v. טפח.]

**טפח** m. (= טפח I, v. טפח II) [dripper,] vessel with a narrow neck. Kel. II, 3 שְׁחִיבָה לְעִנְבֵי וְכ' a pitcher which was made with the intention of using it for grapes. Ib. III, 2. Neg. XII, 5 טִיטָה (R. S. a. l. טפח) man's oil vessels.

טפח f., v. טפח III.—[טפח m., v. next w.]

**טפח** I m. (טפח II, v. טפח) 1) pitcher for drawing water for drinking or hand-washing. Sabb. XVII, 6 (125<sup>b</sup>), v. טפח. Ib. XXIV, 5, v. טפח. B. Bath. 63<sup>a</sup> 'give him a share in my well' טִיטָה Ms. M. a. Rashb. (ed.

לשפירי, corr. acc.; Ms. F. לטפיר, emp. (טפיר) for the pitcher', i. e. for drinking purposes. Tosef. Ber. IV, 11 [read as] Yoma 30<sup>a</sup> ומהויר הט' על האורחים (v. Rashi a. l.; Ms. M. ודח' דחור וכו' and passes the pitcher (which he had used for washing his hands) around the guests.—2) a pitcher-shaped vessel put up in walls and cornices as bird's nest.—Pl. טפירין, קפירין. Bets. 24<sup>a</sup>; 25<sup>a</sup>; Tosef. Sabb. XII (XIII), 4; ib. XVIII, 4 ed. Zuck. (Var. טפירין); ib. Bets. I, 10; Hull. 139<sup>b</sup>.—3) muddy soil, ground on which water subsided, opp. to גריר. Gen. R. s. 33, end (Yalk. ib. 56 מקפה).

**טפיר** II m., (v. טפח II, 2) 1) pl. טפירין, stinted, poor grains; [another opinion: (v. טפח I, a. emp. טפיר) growth between grass]. Shebi. IX, 4. Y. ib. 39<sup>a</sup> top טפירין; Tosef. ib. VII, 15 רחפין ed. Zuck. (Var. רפירין, טפירין). [Tosef. T'bul Yom. I, 1, sq., v. טופח.]—2) (sub. רעב) one looking like those who suffer from the effects of famine, yellowish-black. Bekh. 45<sup>b</sup> טפח . . . יצא מהן טפח ed. (Rashi טפח) a very dark-complected man must not marry an equally complected woman, lest their offspring may be a *ṭ'fiah*; [Rashi: black as a pitcher, v. טפיר I].

**טפוח** f. (טפח I) hammering for the purpose of polishing. Tosef. Sabb. XI (XII), 2.

**טפוחא** m. (τάπηξ, ἑτος) carpet, rug. Lev. R. s. 30 (Ar. ריפוחא).—Pl. טפוחין. Koh. R. to III, 9 טפ' (corr. acc.). Gen. R. s. 33 saw in Rome בט' וכו' עמודים מכוסין בט' (not בטפוחין) statues covered with rugs, in winter &c.; Yalk. Ps. 727 בטפוחין (corr. acc.); Lev. R. s. 27 בטפוחין (read: טפוחין). Lam. R. to I, 16; ib. introd. (R. Joh. 2) טפוחין (read: טפוחין).

**טפוחין** m. (tapeta, acc. -tam) same, טפוח horse-cloth, housing. Kel. XXIII, 2.

**טפוחין**, Targ. Y. Lev. XI, 35 Bxt., v. אפוחין.

**טפוחה** f. (טפל) care, sustenance. Y. Keth. VIII, 32<sup>b</sup> top

טפוחה כד' טפוחה as much as their sustenance costs. Y. Orl. I, 60<sup>d</sup> top טפוחה כד' worth the labor given to its (the grape-vine's) cultivation (R. S. to Orl. I, 2 טפוחה).

**טפוחין**, v. טפוח.

**טפוחות** f. (טפח I) circular enclosure, circumvallation.—Pl. טפוחות. Bekh. 22<sup>a</sup> ט' מן הירא from the time travelling has reached that stage when the ringlike formations at the mouth of the vagina are visible (indicating the passage of the embryo's head); [Ar. reads: קפוחות, Var. קפוחות; Tosef. Ohol. VIII, 8 קפוחות].—Cmp. טפוח.

**טפוח**, v. טפח.

**טפוחא** f. (III טפח) surplus, liberal measure. B. Mets. 73<sup>b</sup> טפוחא ליה טפ' כופירא (Ms. M. טפוחא, read טפוחא; Alf. טפוחא pl.; Ms. H. טפוחא; Ms. R. טפוחא, v. Rabb. D. S. a. l. note) and they (in

delivering the wine) poured a liberal addition to the stipulated quantity.

**טפל** (b. h.; emp. I טפח) [to join, add.] 1) to paste, line. Kel. III, 4 וטפלן בגללין and lined them (the cracked vessels) with a paste of ordure. Ib. 5 וטפלן if one covers with paste a sound vessel. Bets. 34<sup>a</sup> וכו' טפלן you must not cover (the fowls) with potter's clay (to get the feathers off); Tosef. ib. III, 19 וטפלן ed. Zuck. (corr. acc.). Sabb. 80<sup>b</sup>; Pes. 43<sup>a</sup>; M. Kat. 9<sup>b</sup> בסור איתן טפלן dress their skins with lime (to keep them hairless). Y. Ab. Zar. II, 40<sup>d</sup> (in Chald. diction) וטפלן שחוקי grind it to powder and apply it (as a remedy); a. fr.—2) to add, join. Hag. 8<sup>a</sup> טפלן when he combines two different funds. Ib. טפלן וכו' טפלן you may use the second tithe money for buying an additional animal to that designated for the pilgrim's offering (הג' טפלן), but you must not join the two funds (in order to buy a larger animal). Ab. Zar. 25<sup>b</sup> טפלן lets the gentile walk to his right side, v. וטפלן; (Tosef. ib. III, 4 טפלן); Hull. 91<sup>a</sup>.—Part. pass. טפול a) affixed, attached. Y. Sabb. XVI, 15<sup>c</sup> bot. (ref. to Mish. ib. 2) וכו' טפול when the casing is not attached to the book, but if it is &c.—b) dependent on, supported by. Y. Dem. II, 23<sup>a</sup> top; Y. Peah IV, 18<sup>b</sup> bot. טפולין dependent on (living with) their parents (cmp. B. Mets. 12<sup>b</sup>, s. v. טפול).

**טפל** 1) to be attached, affixed. Lev. R. s. 6; s. 15; Yalk. Is. 281 וטפלן בישעיה and they were embodied in the Book of Isaiah. Tanh. Vayhi 17 בעצמי you will be attached to myself (be called sons of Jacob); Yalk. Gen. 161; (Gen. R. s. 100 וכו' בעצמי you will have a share in me).—2) (cmp. וטפל) to meet, join. Hull. 91<sup>a</sup> וכו' וטפלן ר' יוחנן וכו' ר' יוחנן, v. וטפלן. Men. 65<sup>a</sup> וכו' וטפלן R. J. joined their discussions. Snh. 9<sup>a</sup> וכו' עבירה he who is an accessory to sin. Y. B. Kam. X, 7<sup>c</sup> top, וטפלן . . . טפלן that citizens may not be in conspiracy with thieves (and sell the stolen goods to their owner under the pretence of having bought them).—3) to attend to, to nurse, tend. Y. Keth. XII, 35<sup>a</sup> top וטפלן . . . וטפלן those who attended to me (nursed me) in life, shall attend to me in death; Y. Kil. IX, 32<sup>b</sup> top; Gen. R. s. 100; Tanh. Vayhi 3. Ib., a. e. וטפלן בקבורתו to attend to his funeral; a. fr.

**טפל** 1) same. B. Kam. 10<sup>b</sup>, a. e. וכו' וטפלן the owner has to attend to the disposal of the carcass. B. Mets. 28<sup>b</sup> וכו' וטפלן must take care of them. Ex. R. s. 20; Deut. R. s. 11 וכו' וטפלן I myself shall attend to thy burial; a. fr.—2) (of lower animals) to breed, increase (v. טפל). Kidd. 80<sup>a</sup> וכו' וטפלן שם vermin and frogs breed in the house.

**טפל**, part. טפול (denom. of טפל) burdened with a large family. Taan. 16<sup>a</sup>, sq. וכו' וטפלן one having a large family with no means of support.

**טפל** ch. same, to paste, plaster &c. Pes. 74<sup>b</sup> וטפלן put a dough paste over a pigeon. M. Kat. 9<sup>b</sup> וטפלן put a paste on her (for improving her complexion) limb-wise; Sabb. 80<sup>b</sup>.—Trnsf. (with טפל) to charge false-

ly, calumniate (cmp. טפח I, v. Ps. CXIX, 69).—Targ. Y. I Deut. I, 1.

**Itkpa.** אִתְּפִיל *Itkpe.* אִתְּפִיל *to be put on.* Part. מִתְּפִיל, מִתְּפִילָא, מִתְּפִילָא (not מִתְּפִיל) forming a scab (h. מִתְּפִילָא). Targ. Y. Lev. XIII, 6; 7; 8; 19.—2) *to attend, care.* Y. Taan. IV, 68<sup>a</sup> top while they were engaged in burying him.—3) *to join, attach one's self.* Keth. 23<sup>a</sup> בקריבותיהו אִתְּפִיל marry one of thy relations. Shh. 26<sup>a</sup> בהדירה א' joined them. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> וְא' אוזל יא' (not בדהו מן רבנן) he went and remained in their company from thence.

**טפל** m. (b. h.; preced.) 1) *attachment, of secondary import*, opp. עיקר. Gen. R. s. 39 וְלוֹט ט' לוֹ (Var. נטפל) and Lot was merely an attachment to Abraham. Ber. 12<sup>b</sup> ט' לוֹ and the exodus from Egypt will be considered of secondary import to it (the redemption from the powers). Ib. 13<sup>a</sup> וְיַעֲקֹב ט' the name Jacob will be secondary to Israel; a. fr.—2) *pl. טפלים, dependants, children, minors.* Kidd. 34<sup>b</sup> (ref. to Deut. XXXI, 12) minors are obliged to appear; v. טה. B. Bath. 117<sup>a</sup>; a. fr.—Y. Shebi. VII, beg. 37<sup>b</sup> וְהַפְּלִין v. אֶלּוּגְנִיתָ II.—V. טפלה.

**טפלא** ch. (preced.) *children, family, household.* Targ. O. Gen. XXXIV, 29 (Y. pl.); a. fr.—Pl. טפלין, טפלין, טפלי. Targ. Y. Gen. XLVII, 12. Targ. Y. I Ex. XIII, 18; a. e.—Hull. 18<sup>a</sup> חלו ביה ט' (Ar. טפלי) children are dependent on him.

**טפלא, טפ'.** m. ch. (v. next w.) *paste, plaster, coating.* Targ. Jer. XLIII, 9 טפיל constr. (h. text מִלֵּט).—Pes. 74<sup>b</sup> מַעֲלֵי טַפְלִיָּהּ if its dough-paste is good. M. Kat. 9<sup>b</sup>, a. e. בעיניו בנחיה ט' דשרי because he drinks beer, his daughters need paste (to improve their complexion), v. טפל.

**טפלה, טפ'.** f. (טפל) 1) *paste, plaster.* Kel. V, 7 גורר את הט' scrapes the plastering off. Ib. 8; 11. Tosef. ib. B. Kam. IV, 18; a. e.—2) *attachment, dependence, opp. עיקר.* Ber. VI, 7 כל שהוא עיקר ועמו ט' whatever food is the chief dish and something is offered to be eaten with it.—Tanh. Ki Thissa 27; Ex. R. s. 45, end, v. אהר.—Y. M. Kat. III, 82<sup>c</sup> bot. ט' לוֹ (not בט') distant relations, grand-children.—Pl. טפילות. Y. Meg. I, 71<sup>d</sup> bot. טפילותיהם their affixes (prefixes and suffixes).

**טפלוחא,** v. טפוחא.

**טפס** (cmp. טפח I) *to join*; part. טפס q. v.

**Hithpa.** הִתְּפִס (cmp. טפס) *to seize with hands or feet, to climb.* Tosef. Toh. VII, 10 הרבים מִתְּפִסִּין וְכ' many climb (over the fences) and walk therein. Erub. 21<sup>a</sup> אדם מִתְּפִס וְיִוְלָה מִט' a human being may climb up and down; Y. ib. IX, beg. 25<sup>c</sup> וכ' כמִתְּפִס (fr. טפס) it is as in the case of accessibility by climbing &c. B. Bath. 11<sup>b</sup> מִתְּפִס Ms. M. a. oth. (ed. מִתְּפִס, corr. acc., v. Rabb. D. S. a. l. note) the chicken climbs &c. Cmp. תפס.

**טפס** ch. (v. preced.) [to join hands,] to agree, make a covenant. Targ. O. Gen. XXXIV, 15; 22; 23 (Y. חפריס, h. text נאח). Targ. Prov. I, 10 ed. Lag. חפריס (ed. חפריס); [prob. everywhere *Itkpe.*]

**Itkpe.** אִתְּפִס same, to be won, bribed. Targ. II Kings XII, 9. Targ. Is. XIII, 17, ed. Lag. (ed. מִתְּפִס, corr. acc.).

**\*מִתְּפִסָּא** m. (v. טפס; cmp. טפסא) *chest.*—רמלכא *royal chest, treasury, archive.* Yeb. 46<sup>a</sup>; B. Mets. 73<sup>b</sup> (Ms. M. טפס, Ms. H. a. F. ספסא, ed. Ven. טפסא, Ar. s. v. מִדּוּרָק: ספסא, v. ספסא, v. טפסא).

**מִתְּפִסָּא** or **מִתְּפִ** v. טפסא. — טפסין, Y. Dem. V, 24<sup>d</sup> top, v. טפס.

**\*מִתְּפִסִּין** f. pl. (τάπητες, cmp. Syr. טפסא, P. Sm. 1505) *carpets, horse-cloths.* Targ. Jer. XXXVIII, 11; sq.

**מִתְּפִסָּא, מִתְּפִ** m. (b. h., Assy. dupsarru, Schr. KAT<sup>2</sup> p. 424) *scribe, royal dignitary.* Ex. R. s. 43 (some ed. מִתְּפִ as Num. R. s. 2). Gen. R. s. 90 (ref. to Jer. LI, 27) נבוכדנֶצַּר טפס dull as to wisdom though prince in years, v. אֶבְרָהָם.

**מִתְּפִסָּא** ch. same. Targ. Y. Deut. XXVIII, 12 (divine key-keeper). [B. Mets. 73<sup>b</sup> ed. Ven., v. טפסא.] — Pl. טפסא. Nah. III, 17 טפסא (ed. Lag. טפסא).

**טפח** I (b. h.) *to touch closely, (b. h. to mince); to join, add.* Part. pass. טפח, f. טפחה (cmp. טפח III) added to, liberally measured, contrad. to מִתְּפִסִּין levelled, a. גרוש heaped. Men. 7<sup>a</sup> לביסא ט' לביסא to a basin brimful, with something added on top.—Pl. טפחות. Yoma 48<sup>a</sup>.

**טפח** II (v. טפח 1) *to float; to drip.*

**Pilp.** טפח 1) *to drip, drop.* Midr. Till. to Ps. LXXVIII, beg. טפח טפח issued drops of blood. Y. Ter. VIII, 46<sup>a</sup> top ויורדון מִתְּפִסִּין the rain dripped into it. Sabb. 44<sup>a</sup> שמן המִתְּפִסִּין oil dripping from the lamp.—2) *to glisten.* Y. Ber. I, 3<sup>a</sup> sq. הוֹחֵמָה מִתְּפִסִּין the sun glistens on the tops of the mountains.

**טפח** ch. same.

**Itkpa.** אִתְּפִח *to be dripped.* Targ. Job XV, 8 וְאִתְּפִח (some ed. אִתְּפִח, h. text רגרט, v. אִתְּפִח II).

**\*מִתְּפִסָּא** m. (טפח I) *addition to city limits, suburb; pr. n.* pl. Tefef. B. Bath. 75<sup>b</sup> גִּינֵינֵינֵינֵי אֵלֶּה... עתיד in the future the Lord shall add to Jerusalem one thousand times the area of Tefef for gardens; Yalk. Zech. 568 (for Var. lect., v. Rabb. D. S. to B. Bath. l. c. note 40. Comment. takes טפח as numerals = 169).

**\*מִתְּפִסָּא** m. *tile; ט' מִתְּפִסָּא cake baked on heated tiles.* Sabb. 125<sup>a</sup> (Syr. טפס panis tenuis in sartagine coctus, P. Sm. 1505).

**מִתְּפִסָּא, מִתְּפִסָּא,** v. טפסא.

**מִתְּפִסָּא** pr. n. pl. T'fari. Gen. R. s. 37, end (expl. ספח, Gen. X, 30, v. Sm. Bibl. Dict. s. v. Sephar).

**מִתְּפִסָּא** (b. h.) *to be covered with fat; to be inaccessible, dull, obdurate, stupid* (cmp. Lat. pinguis).

**Hithpa.** הִתְּפִס *to grow dull.* Ber. 63<sup>b</sup> מִתְּפִסִּים they become dull; Taan. 7<sup>a</sup>; Macc. 10<sup>a</sup>.

*Pu.* פִּשְׁטָן, part. מְפִשְׁטָן (denom. of פִּשְׁטָן) *decied as a fool, made sport of.* Sifrē Deut. 309; Yalk. ib. 942 (corresp. to נָבַל a. חָכָם, Deut. XXXII, 6) מְנוּלִים וּמְפִשְׁטָאִים disgraced and ridiculed as fools.

**מפיש, מפש** ch. same, v. infra.

*Pa.* <sup>וַיִּשְׁכָּח</sup> to make dull, obdurate. Targ. Is. VI, 10.  
Targ. Y. Deut. XXVIII, 28, v. מֵקֶרֶת II.

*Ilkpa.* שָׁמַיִם to become or to be dull, foolish; to act foolishly. Targ. Prov. XXX, 32 (some ed. שָׁמַיִם Pe.). Targ. I Sam. XXVI, 21. Targ. Num. XII, 11. Targ. I Kings VIII, 47 (some ed. 'שָׁמַיִם Af.); a. e.

**מִיָּפֶשׁ, מִיָּפֶשׁ** m. (preced.) *obdurate, dull, stupid*. Tem. 16<sup>a</sup>. Y. Pes. X, 37<sup>d</sup> (Mekh. Bo., s. 18 רחם). Cant. R. to I, וְכֹל חָכָם טָוֵה first wise, then foolish &c.; a. fr.—*Pl.* תַּפְשִׁים. תַּפְשִׁין. Sabb. 152<sup>b</sup>. Y. Pes. IX, end, 37<sup>a</sup>; a. fr.—*Fem.* תַּפְשָׁה. Num. R. s. 20 שְׁכַחְתָּהּ מִזֵּדוּתָהּ for this (the ass), the stupidest of animals; Tanh. Balak 9 תַּפְשִׁיתָהּ.

חִפְשָׁא, מִפְשָׁא, מִפְשָׁא ch. same. Targ. O. Lev. XXVI, 41 (h. text כִּדְל). Targ. Koh. II, 19; a. fr.—Koh. R. to X, 3 עֲמָא טַפְשִׁין וְכ' the fool thinks all people are fools &c. Lam. R. to I, 1 רְבִירָא (דִּבְרָא) dull of understanding; a. fr.—*Pl.* טַפְשִׁין, טַפְשִׁין, טַפְשִׁין Targ. Jer. IV, 22. Targ. Koh. V, 3; a. fr.—Ber. 17<sup>b</sup> (expl. אֲבִירִי לֵב, Is. XLVI, 12), v. קוֹבִיא. Yoma 57<sup>a</sup>; a. fr.

**מִפְשָׁוֹת** f. (preced.) *obduracy, folly, stupidity*. Ned. 22<sup>b</sup> מִפְשָׁוִיִּם gets more and more foolish. Sabb. 152<sup>a</sup> בְּהוֹנֵן מִפְשָׁוִיִּם Ms. M. (ed. נִפְשָׁוִיִּם) their stupidity increases. Yalk. Num. 742 (expl. כִּסְלִים, Ps. LXXXVIII, 7) טִפְשָׁוִיִּם; a. e.

חִיפִּי, חִיפִּי, חִיפִּי ch. same. Targ. Deut. X, 16  
(h. text עֲרִילָה).

מפנש, מפנש, v. שפ.

**מִסְפָּה** f. (מִסָּר III, cmp. מִסָּה) *additional, second layer*  
of a clay dam. B. Mets. 103<sup>b</sup> (Ms. F. מִסְפָּה; Ar. s. v.  
מִסְפָּה, corr. acc.; v. Koh. Ar. Compl. s. v.),  
v. מִסְפָּה.

מִפְתָּח, v. מִפְתָּח.

\* **מַצְדִּיקָן** I m., pl. **מַצְדִּיקִין** (= **מַצְדִּיק**, v. Pesik. Zutr. to Gen. XLIV, 16) *excuse, subterfuge*. Men. 41<sup>a</sup> **שׁוֹמְרֵי מִצְוֹת** 'כ' you want excuses to free yourself from the duty of wearing show-fringes. [For the phonetic inflection of our and the following wds., cmp. Nöld. Mand. Gramm. § 49.]

\* **מַצֵּדֶקָא** II m. (= **מַצֵּדֶק**; **סִדֵּק**) *split, break, damage*.  
 B. Kam. 56<sup>a</sup> כּל גִּבּוֹר בּוֹלַע (Ar. a. Ms. F. **מַצֵּדֶקָא**, pl.) what-  
 ever damage there is in the power of the animal (left in  
 the scorching sun) to do, it will do in order to get out.

[illegible]

Asheri אָשֶׁרִי. The misconception of our w. by commentators, as if denoting a foreign numeral (2 or 4 years) arose from a tradition concerning the definition of צִדִּיק.

בְּיָרֵךְ. v. מִקְוִים, מִקְוִים.

מקלן, Y. Sabb. VI, 7<sup>d</sup> bot., v. מוק.

**מָצֵס**, *Pi. מִצֵּס* (v. טָס) [to stuff, press,] to harness, equip.—Part. pass. מְצֻס, f. מִצְסָה, pl. מִצְסוֹת. Num. R. s. 12 וְכָל צֶבֶד אֵלֶּה מִצְּסוֹת הַמִּצְסוֹת wagons of *tsab* (Num. VII, 4) means fully equipped, nothing wanting; Sifrē Num. 35; Yalk. ib. 713; Cant. R. to VI, 4 מִצְּסוֹת; Yalk. Is. 372 מִצְּסוֹת.—V. next w. end.

**מָקָם** *ch., Pa., אָמָקָם, Af. אַמָקָם* same, 1) (corresp. to b. h. **אָמָר**) *to harness for war, to prepare battle.* Targ. I Kings XX, 14. Targ. Ex. XIV, 6. Targ. I Sam. XV, 5 **וַיִּבְרָא** he arranged his camp (h. text **וַיִּרְבֵּה**) ; a. fr.—2) *to arrange coins, to count, collect.* Targ. II Kings XXII, 4 (*Af.*) ; ib. 9 (ed. Wil. **בָּקָשָׁה** *Pe.*).—Ib. XXIII, 35 (h. text **נָשָׂא**).—Part. pass. **מְבָקָשָׁה** *arranged, fitted, joined.* Ib. XII, 12. Targ. I Kings VI, 31 (h. text **חֲמִשִּׁיתָּה**). Targ. II Esth. V. 1 **בְּחֵטְא** *trimmed.*

*Ithpa.* אִתְּפָא, *Ithpe.* אִתְּפָא *to be equipped, arranged.*  
Targ. Ps. XX, 6 נִתְּפָא Ms. (ed. Ven. a. Levita נִתְּפָא;  
Bxt. a. oth. נִתְּפָא, read נִתְּפָא; h. text נִתְּפָא). [Targ. Is.  
XIII, 17, v. נִתְּפָא.] Targ. I Kings VI, 7 מִתְּפָא Levita, *closely*  
*fitted stones* (ed. מִתְּפָא noun; h. text מִתְּפָא); emp. מִתְּפָא.  
[Some of the meanings of טָפַס a. of טָפַס are influenced  
by the Greek τάσσω, τάξις.]

**מַקְסִיּוּם**, read:

**מַקְסִיּוֹנִי** m. pl. (ταξιῶται=ταξῆται, S.) *garrison*.  
 Y. Erub. III, 21<sup>b</sup> באילין ט' פרהנגן Ar. s. v. פרהנגן (ed. מקסיוני)  
 concerning those troops which come as a garrison (whom  
 one likes to meet), opp. רומאי Roman (hostile) troops.

מַקְסִים v. מַקְסִין, מַקְסִין, מַקְסִים

**מַר** imper. of **נָטַר**.

פְּרִי, v. מֵרָא

ט.ק.א. v. מראקא

טוהר פיל v. מרבך, מרבץ.

מרגול, Y. B. Bath. I, 15<sup>a</sup>, read: פֶּרְגוּל.

טֶרְבוּנָא, v. מַרְגּוּנָא

**מִרְגֹּם** m. (tragos, τράγος) *a mess of groats* of wheat, barley &c., *groats* used for a mess. Makhsh. VI, 2 מִרְגֹּם. Ber. 37<sup>a</sup> מִרְגֹּם (Ms. F. מִרְיֹם); Ib. Ms. M. (missing in ed.) מִרְגֹּם, also מִרְיֹם (v. Rabb. D. S. a. 1, notes 20, 30). M. Kat. 13<sup>b</sup> מִרְגֹּם חֲדָא לְחִלְתָּא (Ms. M. also מִרְיֹם) it is called *tragos*, when each grain is broken in three parts, v. חֲלִילָא II.

ל.טרגיה v. מרגיא

**טרגיאנוס**, v. טרגיאנוס.

**טרגיה**, v. לטרגיה.—Tosef. Neg. VI, 3, v. טרגיון.

**טרוימא**, **טרגימא** m. (τράγμα, τρώγμα) *sweetmeats, dessert* (dried fruits &c.). Pes. 107<sup>b</sup> . . . מטביל ב' במיני ט' Ar. (ed. רוד' he may make a luncheon of various sweetmeats. Yoma 79<sup>b</sup>; Succ. 27<sup>a</sup> ט'. Tosef. Ber. IV, 4 ט' (Var. טרגומה).

**טרגיס**, v. טרגוס.—[Tosef. Erub. III (II), 9 טרגיס ed. Zuck., read ב'רגין.]

**טרי** (b. h.; cmp. טרי) [to move, shake,] 1) *to be running, to drip*. Nidd. 49<sup>b</sup> ו' היה טורד ו' if the liquid drips drop after drop. Bekh. 44<sup>a</sup> טורדות (עיניו) running eyes (more than טרי); [Ar.: *restless, constantly twinkling*; oth. opin.: *shutting with great trouble*, v. infra].—2) (of waves) *to carry*. Tosef. Yeb. XIV, 5 ו' טורד אותו (v. ed. Zuck. note) perhaps a wave carries and lands him. Ib. ו' טורדני גל לחבירו one wave carried me to the other; (Y. ib. XVI, 15<sup>d</sup> טופני טרי).—3) *to make homeless, banish* (cmp. טלשל). Lam. R. to I, 21 ו' טורדו חוץ he sent her out of the palace. Gen. R. s. 83 (play on טורדו שחיו מטיבין . . . ואח"כ טורדין ו' (מהיטבאל בת מטרד) and drives him (his father) out of the world (makes him desperate). Midr. Till. to Ps. XXXI, beg. אותם מן העולם and drove them into despair, a. fr.—3) *to weary, make unsteady*. Snh. 22<sup>b</sup>; Erub. 64<sup>b</sup> טורדו דרך (Taan. 17<sup>b</sup> טורדו Hif., Ms. M. everywhere מ' טורדו, v. טרי) walking makes him unsteady (feel the wine).—4) *to stir up* (dregs), trouble. Sabb. 139<sup>b</sup>. Nidd. 25<sup>a</sup>, sq. ו' טורדין ו' מים water is strong (is in commotion) and stirs the mass up, opp. מ' טורדו makes it clear.—Part. pass. טורד, f. טורדת; pl. טורדים a) *busily engaged, troubled, anxious*. Gen. R. l. c. (play on טורד, v. supra) ט' ו' they were anxious for a living. Y. Ber. IX, 13<sup>c</sup> bot. טורדין Asheri to Ber. IX, 13 (ed. Krot. טורדין) interrupted lightnings; a. fr.—b) *banished*. Num. R. s. 7, v. טלון.

**טרי** 1) *to be troubled, agitated, confused*. Num. R. s. 20; Tanh. Balak 11, end ו' טרי היה he became confused, opp. שפוי.—2) *to be banished*. Deut. R. s. 2 ו' טרי he shall be sent into exile. Ib. s. 6 ו' טרי; a. fr.

Hif. טרי to weary. Taan. 17<sup>b</sup>, v. supra.

**טרי** I ch. same, 1) *to trouble, stir up, keep in commotion*. B. Bath. 168<sup>b</sup> ליה טרי ליה they were troubling him (begging persistently).—Part. pass. טרי, f. טריה; pl. טריין. Targ. Is. LVII, 20 (h. text טריין). Targ. Nah. II, 5 ו' טרי, v. preced.—Ber. 16<sup>b</sup> ו' טרי in the one case his mind is preoccupied. Erub. 68<sup>a</sup> טריא I am engrossed in my studies. Snh. 108<sup>b</sup> [read:] טרי (or טריה; Ms. F., טריה, v. Rabb. D. S. a. l. note 9) that thou wert troubled (in my behalf); Yalk. Job 917 [read:] ו' טריה דטריה; a. fr.—2) *to banish, expel*. Targ. Y. Gen. III, 24; a. fr.—

*Ithpe.* ו' טרי, א' טרי to be banished. Targ. Prov. XXV, 5. Targ. Y. Gen. XXVII, 45; a. e.—2) *to be troubled*. Ber. 35<sup>b</sup>; Yalk. Deut. 863 ו' ו' ו' that you may not be troubled about support &c.—3) *to quarrel*. Arakh. 16<sup>b</sup> ו' ו' ו' he may get into a quarrel.

**טרי** II (cmp. טרי a. טרי) *to guard, lock up, bolt*. Targ. Y. Gen. XIX, 6 Ar. a. Levita (ed. אוד). Targ. Y. Ex. XIV, 3; a. e.—Lam. R. to I, 1 ו' רבתי (ה' מירד) locked the door. Ib. to I, 18 ו' ו' ו' shut the doors closely.—Y. Keth. VII, 31<sup>c</sup> ו' ו' if her door is found locked, contrad. to מ' ו', v. מ' ו'.

*Ithpe.* ו' ו' to be locked. Targ. Y. II Gen. XLIX, 1.

**טרי**, **טרי** m. (טרי I) *anxiety, excitement*. Ber. 16<sup>b</sup> ו' ו' if anxiety be a cause for omitting to pray. Ib. ו' ו' anxiety about a secular affair, ר' ו' about a religious matter; Succ. 25<sup>a</sup>.

**טרי**, v. טרי.

**טרי**=טרי, Tosef. Ter. IV, 5 ו' ed. Zuck. Var.

**טרי**, v. טרי.

**טרי**, v. טרי.

**טרי**, v. טרי.

**טרי** m. (טרי I) 1) *a troublesome person, bore*. Snh. 26<sup>a</sup>. [2] = h. טרי *busy, restless*. Targ. Y. Gen. XXXVI, 30 quoted in 'Rashi' to Gen. R. s. 83, end, v. מ'.

**טרי**, **טרי** pr. n. Valley of Tarvaya (h. טרי). Targ. Y. Deut. II, 13; 14.

**טרי** or **טרי** m. (טרי = טרי I, cmp. טרי P. Sm. 1512) [*moist, cool*], a kind of *cucumber* or *melon* eaten for medicinal purposes. Sabb. 109<sup>a</sup> (Ar. טרי, ed. Sonc. טרי).

**טרי** m., **טרי** f. 1) (cmp. טרי) *bleared, dripping and dim*; [oth. opin. *half-closed*; Rashi: *round*].—Pl. טרי. Tosef. Bekh. V, 3 ו' עיניו Var. (ed. Zuck. טרי); Bekh. 44<sup>a</sup> (expl. ו' טרי, cmp. Targ. Y. I Gen. XXIX, 17) ו' Ar. (ed. טרי). Taan. 24<sup>a</sup> ו' עיניה, opp. טרי. Sabb. 31<sup>a</sup> ו' Snh. 107<sup>b</sup> (in a passage omitted in later eds.) ו' טרי (v. טרי) *straight-lined, abruptly ending*, v. טרי.

**טרי**, v. טרי.

**טרי**, **טרי**, **טרי** m. (τράμα, ατος, τρημάτων) *perforation, also eye of a needle*; only in ו' ו' (ביצה) *an egg boiled down to the size of a pill* which, on being swallowed by the patient, passes the body unchanged, carrying with it matter which serves the physician for diagnosis. Ned. VI, 1 ביצה טריה Mish. (Bab. ed. ביצה טריה; Y. ed. טריה); ib. 50<sup>a</sup> ביצה טריה; Y. ib. VI, 39<sup>c</sup> bot. ביצה טריה, expl. ריפיון.

\***מְרוּן** adv. (מְרוּ) *waiting, looking out for business, idle.*  
 Lam. R. introd. (R. Isaac 3) **קָאִים** יוֹרֵי one stands idly  
 waiting a whole day and is not tired, but for prayer one is  
 tired; (Yalk. Is. 318 **קָאִי וְשֹׁרֵי**; Esth. R. to I, 9 **וְיִרְחֹב וּמִשְׁחָעִי**).

\***זָרַקְתִּי** (a contr. of זָרַקְתִּי אֵנָּה, v. זָרַקְתִּי) *I throw*. Lam.  
R. to II, 1 באפרכותי לך here, you have it, I throw  
it in your face.

מְרֻנָּה, מְרֻנָּה, v. מְרֻנָּה.

תַּרְוָנוֹס. v. מַרְוָנוֹס.

מָרִיף m. 1) (denom. of מָרַף) *covered with leaves*. Tosef. Neg. VIII, 2, v. מָרִיף.—2) (part. pass. of מָרַף, comp. *Pi.*) *disfigured by irregular spots*; (oth. opin.) *chopped, full of incisions*; (oth. opin.) *planed, smooth*. Ned. 25<sup>a</sup>; Shebu. 29<sup>b</sup> (ref. to one swearing that he had seen a serpent 'like the beam of an oil press') מָרִיף he meant 'spotted' like a beam &c. Ib. (in answer to the argument מָרִיף כִּדְרֵי (or כִּדְרֵי מָרִיף) that all serpents are 'spotted') מָרִיף (שְׂבֻגֵי) he meant a serpent spotted on the back (and not only around the neck). Ned. l. c. גְּבִי מָרִיף . . . קִירָה (read גְּבִי) the back of a press beam may be spotted (i. e. no objection of the purchaser is valid based on the spotted condition of the beam); according to the opinion: מָרִיף = *planed*, all beams must be planed, (otherwise the purchaser has a right to reject).—[Other meanings, v. מָרַף.]

טירוף, v. טירוף.

**מְרַפְּאֵי** m., pl. מְרַפְּאִי (denom. of מְרַפֵּה) 1) *those deciding on defects of animals for ritual purposes, meat-supervisors*. Hull. 55b.—2) *those who decided in favor of t'refah*, Ib. 48<sup>b</sup>. Ib. 49<sup>a</sup> רַבֵּן שְׂקִילֵי *seize the cloak of those who decided &c. (make them pay damages)*.

מרופי, Targ. Ps. I, 3 some ed., v. קיפא.

טרוֹפִּין, Tanh. Ki Thissa 1, לעסן ט', v. טירון I.

**מְרוֹקֵטִי** f. (τρωακή, sub. σταφυλή) *dessert grapes, yielding no wine*. Yalk. Num. 709 מְרוֹקֵטִי (corr. acc.)—Trnsf. *a woman that has no menstruation*. Y. Keth. I, 25<sup>a</sup> bot.; Nidd. IX, 11 Var. in Hai Gaon, v. מְרוֹקֵטִי.

תרדיק, Yoma 10<sup>a</sup> Ms. M., v. מרוק

\***מְרוּקִיתָא**, Targ. Ps. XXXV, 3 ed. Lag. a. oth., for h. text סָגַר, read: 'מְרוּק יְהִי וְיִמֶּנִּי' guard me, and meet &c. [Ed. Bxt. a. oth. only מְרוּק.]

טריקטא, Ber. 37<sup>b</sup>, v. מרוקנין

מַרְקָה (מַרְקָה) מַרְקָה מִן הַמַּרְקָה, מַרְקָה מִן הַמַּרְקָה (מַרְקָה) m. (τρώξιμον, τὰ τρώξιμα) 1) whatever can be eaten raw, applied to kitchen vegetables, esp. endive &c. Lev. R. s. 3 מַרְקָה אַחַת שֶׁל מַרְקָה (some ed. מִן מַרְקָה) a bunch of vegetables. Y. Pes. IV, 31<sup>b</sup>, sq. Y. Sabb. VII, 10<sup>a</sup> מַרְקָה מִן הַמַּרְקָה (corr. acc.).—Y. Pes. II, 29<sup>c</sup> top (expl. מַרְקָה מִן הַמַּרְקָה); Y. Kil. I, 27<sup>a</sup> top (some ed. מִן מַרְקָה, pl.).—Tosef. Ter. IV, 5

שָׁרֵבֶם ed. Zuck. (Var. שָׂרֵבֶם, pl.) Tosef. Makhsh. III, 10 שָׂרֵב, *contrad.* to יָרַק.—2) (sub. ἡλας) *kitchen-garden*. Ber. 35<sup>b</sup> דִּירָא דְרַחֲמֵי . . . דִּירָא (Ms. M. שָׂרֵב; Ms. F. שָׂרֵבֶם, *corr. acc.*) used to bring their fruits home (from the field to the barn) by the way of the kitchen-garden (in sight of the house) in order to make them subject to tithes; Gitt. 81<sup>a</sup>; Yalk. Deut. 938.

טָרִיד, v. מָרַד.

מַרְזִיבָּא, מַרְזִיבָּא, v. מַרְזִיבָּא.

מַרְרָ (b. h.; cmp. צַרַר to run about, be busy, to take pains, prepare. Ab. Zar. 3<sup>a</sup> וְכִי מִי שֶׁעָשָׂה he who has made preparations on Friday has food for the Sabbath (he who does good in this world can expect reward in the hereafter). Keth. 10<sup>a</sup>; Kidd. 45<sup>b</sup> וְכִי טוֹרָה אֵין . . הִזְקָה the presumption is that one will not go to the trouble of preparing a (wedding) feast and let it go to ruin, i. e. one must have weighty reasons for a divorce immediately after marriage; Yeb. 107<sup>a</sup>. Ber. 58<sup>a</sup>, v. מַרְרָה; a. fr. — [Y. M. Kat. I, 80<sup>a</sup> bot. דָּבָר שֶׁאֵינוֹ בֵּן, v. מַרְרָה.]

*Hif.* וְהִצִּירָהּ 1) *to put to trouble, put a task on.* Taan. 24<sup>a</sup> אַתָּה הִצִּירָתָהּ וְכ' thou hast put thy Creator to the trouble of &c. Snh. 8<sup>a</sup> מְצִירֵיהֶן אֵינֶם they (the wicked) put me to &c. Lev. R. s. 27 לֹא הִצִּירָתִי עֲלֵיכֶם I did not tax you too heavily; a. fr. — 2) *to weary.* Snh. 22<sup>b</sup>; Erub. 64<sup>b</sup>, a. e., וְצִירָהּ — 3) *to trouble, beg persistently.* Yalk. Ex. 244 עָלֵי ה' he begged him instantly.

**מָרַח** I ch. same. Targ. Koh. II, 11. Ib. IX, 9; a. fr.  
—B. Kam. 11<sup>a</sup> בְּנִפְשֵׁיהּ he takes pains with what  
belongs to himself (for his own benefit). Hull. 83<sup>a</sup> דְּאוֹרַח  
אֲרַעָה לְמֶטְרָה וּב' in the bridegroom's family they gene-  
rally take more trouble in preparing the wedding feast  
&c.; a. fr. [Sot. 7<sup>b</sup> וּמִטְרָה, v. מְרִי.]—Part. pass. מְרִירָה, f.  
מִלְתָּה דֵּלָה טְרִירָה giving trouble, troublesome. Ned. 25<sup>a</sup> טְרִירָה  
an easily intelligible expression. Hull. 51<sup>a</sup>, a next w.—  
B. Mets. 112<sup>b</sup> כִּי לֹהֵי מִלְתָּה עָלָיו (Ms. M. לִיָּה) it is too trouble-  
some for them (for him); a. e.—[Sabb. 82<sup>a</sup>, v. טְרִירָה.]—  
B. Kam. 80<sup>b</sup> אֲר., v. חָרַח.

*Af. אָפּרען* 1) *to make ready for moving, to load* (comp. II) Targ. Job XXXVII, 11 (h. text יִרְדִּיחַ).—2) *to trouble*. Meg. 22<sup>b</sup> לֹא מִטְרָה צִיבּוּרָא Ms. M. (ed. לֹא בִדִּי לְמִיטְרָה, read לְמִטְרָה, v. Rashi, a. Rabb. D. S. a. l. note) he would not trouble the congregation (to rise before him); Yalk. Lev. 669; a. fr.—3) *to beg persistently*. Lev. R. s. 16 עֲלִיָּה א' he insisted upon his telling him.—Y. Peah I, 16<sup>b</sup> bot. אֵין מִטְרָה if you strain the chord too much.

*Ithpe.* אִישְׁרָא 1) *to be wearied.* Targ. Y. Num. XIX, 2  
אִישְׁרָא (אֵשׁ) — 2) *to be troublesome, difficult.* Taan.  
24<sup>b</sup> מִי אִיכָא דְמִשְׁרָא וּכְ? is it so hard a labor to the Lord?

מורה, v. מורית.

**מַרְחָה** II m. = טְרִיחָה, *painstaking, trouble*. Hull. 51<sup>a</sup>  
 וְכִי יִשְׁתָּחֲוֶה אֶת הָאֱלֹהִים וְיִשְׁתָּחֲוֶה אֶת הָאֱלֹהִים וְיִשְׁתָּחֲוֶה אֶת הָאֱלֹהִים  
 man (myself)!—[Oth. version: טְרִיחָה וְיִשְׁתָּחֲוֶה וְיִשְׁתָּחֲוֶה וְיִשְׁתָּחֲוֶה  
 travel made me shaky.]

מרחא, v. מרחא.



**טריא**, Ber. 56<sup>a</sup> Ms. M., v. טרינא; [cmp., however, טרינא].

**טריא** pr. n. pl., v. טרינא.

\***טריבא** m. (טרב, cmp. צרב) *an eruption, inflammation*. Targ. Y. Ex. II, 5, constr. טריב בשרא.

**טריגון** m. 1) (τρίγωνος) *triangular*. Neg. XII, 1; Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> ט' (בית) a triangularly built house; Tosef. Neg. VI, 3 טריגון ed. Zuck. (Var. טריגה, corr. acc.); —2) (τρίγωνα) *for the third time*. Naz. l. c.; Y. ib. I, 51<sup>b</sup> top; Tosef. ib. I, 2 דרגון ed. Zuck. (Var. דריגון, corr. acc.); v. דריגון.

**טריגון**, Treat. Tsitsith, ed. Kirchh. p. 22, v. טריגא.—Ib. p. 23 v. טריגא, prob. to be read: טריבון (τρίβων) *coarse cloak*.

**טריגון**, v. טריגון.

**טריד** v. טריד, a. טרידא.

\***טריין**, Gen. R. s. 79; Yalk. Gen. 133 טריין, read טריין; emend the entire passage as follows: קרי' ק' מיליין קרי' ק' מיליין the *Kuf* (of קשיטה, Gen. XXXIV, 19) means one hundred millia, the *Sammekh*—ses, the *Teth*—tertīn, i. e. *one hundred millia Sestertium* (v. Sm. Ant. s. v. Sestertius), v. דריקנין.

**טריין**, Y. Taan. II, 66<sup>a</sup> top, v. טריינס.

**טריינן**, Tosef. Ab. Zar. II, 7 Var., v. טריינן.

\***טריין** m. (supposed to be a Persian word, expl. by R. Hānanel by Arabic *banīke*) *gusset, gore*. Sabb. 98<sup>b</sup> טריין שפי . . . עד דט' Ar. (read ט' כי, v. Koh. Ar. Compl. s. v., ed. טריין) they planed the boards (so as to be gradually decreasing in thickness) like a gusset; Yalk. Ex. 370 כי טריין.

**טרינא**, v. טרינא.

**טריח** m. (טריח) *troublesome, laborious*. Y. M. Kat. I, beg., 80<sup>a</sup> ט' דבר שאינו ט' (Y. Shebi. II, end, 34<sup>b</sup> טריח).

**טריחא**, v. טריח.

**טריחא**, v. טריחא.

**טרינא**, Bets. 29<sup>a</sup> top Ar., v. טרינא.

**טריטני**, v. טריטני.

**טריי** pr. n. m. *Taryi*. Cant. R. to IV, 1; I, 15 (Gen. R. s. 33 ביבי; Lev. R. s. 31 ברכיה, Yalk. Gen. 59 ביבי).

**טריי**, **טריי**, **טריי** pr. n. pl. (?) *Traya, Turya*; ט' surname of Abba Hoshaya. Y. B. Kam. X, end, 7<sup>c</sup>. Gen. R. s. 58, beg.; a. fr. (V. Neub. Géogr. p. 267).

**ט' קוננא**, read:

**טרייאקוננא** (τριάκοντα) *thirty*. Y. B. Bath. X, 17<sup>c</sup>, v. טרייאקוננא.

**טריינא** m. (v. next w.) *Trajanic*. Ab. Zar. 52<sup>b</sup> **טריינא** (הדרייאנא טריינא) the *Trajanic and Hadrianic denars* which were rubbed off; Bekh. 50<sup>a</sup> bot. **טריינא** טריינא טריינא; ib. top טריינא (טריינא).

**טריינא** (variously corrupted, the *j* sound being rendered by ג or כ) pr. n. m. *Trajanus*, the Roman emperor. Taan. 18<sup>b</sup> ט' (טרי a. טרי); Treat. S'mahoth ch. VIII טרינא; Sifra Emor Par. 8, ch. IX טריינא (corr. acc.); Y. Taan. II, 66<sup>a</sup> top טרייין Y. Succ. V, 55<sup>b</sup> top טריינא; Lam. R. to I, 16; ib. to IV, 19, a. e. טריינא. Ib. to III, 2; 4; a. e. (v. Joel, Blicke in die Religionsgesch. I, p. 17, sq.).—טריינא (genitive of Trajanus) *Trajan's (followers)*. Ib. to I, 17 טריינא, v. טריינא.

\***טריינא** f. pl. (טרי) *guarded things, property*. Targ. Y. Deut. XI, 6 (h. text ורינס).

**טריין** m. (טרי, cmp. טריח a. טריח I) *troublesome, provoking*. Targ. Prov. XIX, 7 (ed. Wil. טריין; ed. Lag. טריין). v. טריינא.

**טריינא**, Esth. R. to III, 1, read: טריינא, v. טריינא.

**טריינא**, v. טריינא.

\***טריי**, Y. Sabb. III, 6<sup>a</sup> בטריי בר יטס, ed. Ar. ed. Koh. בטריי בטריי, oth. ed. טריי read: טריי בטריי bathing . . . in the waters of Tiberias on a Holy Day.

**טריינא** m. (τρίμνα) *a drink or brew prepared of pounded groats and spices, a spiced drink*. Ber. 38<sup>a</sup> **טריינא** . . . מן ט' . . . you are permitted to make *trimma* of dates &c., v. טריינא; Tosef. Maas. Sh. II, 2 ed. Zuck. (some ed. טריינא, corr. acc.).

\***טריינא**, read: טריינא.

**טריינא**, Gen. R. s. 88, v. טריינא.

**טרייטרא** m. (τρίμετρος) *trimeter, a verse (or tune) of three iambic meters*. Y. R. Hash. IV, 59<sup>c</sup> bot. (defining *הדרינא*) [read: ט' כאנה like the trimeter (short-long, short-long &c.), contrad. to דרינא דרינא three small (short) notes].

**טרייטרא** m. (tremis) *Tremis*, a Roman coin, one third of an Aureus. Lam. R. to I, 1 רבתי (8 דוד מאה). Y. Gitt. III, 47<sup>b</sup> טרייטרא (read: טרייטרא tremissis), v. טרייטרא.

**טריינא**, v. טריינא.

**טרייטרא**, v. טרייטרא.

**טרייטרא**, Tosef. Erub XI (VIII), 17 Var., v. טרייטרא.

**טרייטרא** (incorrect טרייטרא) m. *tressis*, a coin worth *three ases*. Shebu. VI, 3 טרייטרא (Y. ed.



**מַרְבֵּי** m. (מַרְבֵּי, comp. מַרְבֵּי II), pl. מַרְבֵּי, constr. מַרְבֵּי  
binders, preservers (comp. Syr. מַרְבֵּי a. derivatives P. Sm.  
1528). Tosef. Sot. XV, 9, v. מַרְבֵּי.

מָרְן, v. טָרַף.

**מָרְכֹנָא** pr. n. *Trachona, Trachonitis*, town and district east of the Jordan. Targ. O. Deut. III, 4; 13; 14 (Y. אַרְנוֹנָא; h. text אַרְנוֹנָא). Targ. Y. II Num. XXXIV, 15 (Sifrē Deut. 51 מָרְכֹנָא דִּימְרָא; Yalk. ib. 874 מָרְכֹנָא דִּימְרָא (not מָרְכֹנָא); Tosef. Shebi. IV, 11 מָרְכֹנָא דִּימְרָא ed. Zuck. (Var. מָרְכֹנָא, incorr.); Y. Shebi. VI, 36<sup>a</sup> מָרְכֹנָא דִּימְרָא (v. Hildesh. Beitr. p. 55, sq.).

מָרְכֹנָא, v. טָרַף.

מָרְכֹס, v. טָרַף.

מָרְכֹנִי, v. טָרַף.

מָרְכֹן, v. טָרַף.

**מָרְכֹנָא** f. (v. preced.) *trouble, anger*. Targ. Prov. XXVI, 28 Ar. a. Lev. (Var. מָרְכֹנָא; ed. מָרְכֹנָא; Ms. מָרְכֹנָא).

**מָרְכֹסִיד** m. (a comp. of טָרַף a. סִיד) *binding cement*. Tosef. Sot. XV, 9 if one put sand in the lime, מָרְכֹסִיד וְאִסּוּר ed. (ed. Zuck. מָרְכֹסִיד וְאִסּוּר, Var. מָרְכֹסִיד וְאִסּוּר) it is cement and therefore forbidden; B. Bath. 60<sup>b</sup> מָרְכֹסִיד וְאִסּוּר (Ms. O. מָרְכֹסִיד וְאִסּוּר the binding of it (the lime), emp. מָרְכֹסִיד; Sabb. 80<sup>b</sup> (Ms. M. מָרְכֹסִיד). [Treat. S'mah. VIII מָרְכֹסִיד, in a corrupt passage, prob. to be read: מָרְכֹסִיד.]

מָרְכֹסִימֹן, v. טָרַף.

**מָרְקוֹשׁ** m. (enlargement of טָרַף or טָרַף, v. טָרַף, a. טָרַף) *[a wine-stirrer,] a board on which drinks for the table are mixed, side-board* (abacus, mensa delphica), a plain board attached to the wall with hinges, to be put up and down (emp. מָרְקוֹשׁ, Kel. XXV, 1). Tosef. Kel. B. Bath. III, 3 מָרְקוֹשׁ (R. S. to Kel. XXV, 1 מָרְקוֹשׁ) a plain tray (without rims). Ib. I, 12 מָרְקוֹשׁ וְאִסּוּר a side-board under which they placed a piece of wood, formed like a spear (as an improvised support) for eating at it. Tosef. Sabb. XIV (XV), 2 מָרְקוֹשׁ ed. Zuck. (Var. מָרְקוֹשׁ, by cler. error מָרְקוֹשׁ).

**מָרְלוֹסָה** pr. n. pl. *Tarlosa, Talluza*, near Samaria. Y. Taan. IV, 68<sup>d</sup> מָרְלוֹסָה דִּימְרָא the ford of T.

**מָרְמוֹסִיא**, Midr. Till. to Ps. XIII, 5 מָרְמוֹסִיא; ed. Bub. מָרְמוֹסִיא, Ms. Vien. מָרְמוֹסִיא; Yalk. Ps. 660 מָרְמוֹסִיא, prob. to be read: מָרְמוֹסִיא (τολμή) with what *hardihood* do you speak such words (of bad omen)?

מָרְמוֹת, v. טָרַף.

מָרְמוֹטָן, v. טָרַף.

מָרְמוֹסָה, v. טָרַף.

מָרְמוֹסִין, Snh. 14<sup>a</sup> Ms. M., v. טָרַף.

**מָרְסִי** to search. Lev. R. s. 37 מָרְסִי Ar. (Var. a. ed. מָרְסִי) they searched every ship &c.—[B. Kam. 98<sup>a</sup>, v. טָרַף I.]

מָרְסִי m., pl. מָרְסִין, v. טָרַף.

**מָרְסָא** m. nom. gent. of *Tarsus*.—Pl. מָרְסָא. Targ. Esth. II, 21 (ed. Lag. מָרְסִי, v. טָרַף II).

מָרְסִי pr. n. pl., v. טָרַף.

**מָרְסִי I** m. (v. next w.) [*a Tarsian*,] 1) *weaver of metallic thread, artistic weaver*, differ. fr. מָרְסִי. — Pl. מָרְסִי. Ab. Zar. 17<sup>b</sup> Ar. a. Ms. Pes. (ed. מָרְסִי, v. Rabb. D. S. a. l. note 40). Succ. 51<sup>b</sup> מָרְסִי וְאִסּוּר (v. Rabb. D. S. a. l. note 400) artistic weavers apart and common weavers apart; Tosef. ib. IV, 6.—Sabb. 47<sup>a</sup> מָרְסִי וְאִסּוּר the weavers' horizontal loom or frame for embroidery (differ. in Rashi). — 2) *worker in copper, bronze &c.* Hull. 57<sup>b</sup> מָרְסִי וְאִסּוּר the bronzers' apron.

**מָרְסִי II** m. nom. gent. of *Tarsus, Tarsian*. — Pl. מָרְסִי. Meg. 7<sup>a</sup> מָרְסִי וְאִסּוּר. Bigthan and Teresh were two Tarsians and conversed in the Tarsian language; ib. 13<sup>b</sup> מָרְסִי וְאִסּוּר (Ms. M. ... מָרְסִי וְאִסּוּר). Ib. 26<sup>a</sup> מָרְסִי וְאִסּוּר (Ms. M. (ed. מָרְסִי; Tosef. ib. III (II), 6 מָרְסִי וְאִסּוּר) the synagogue of the Tarsians in Jerusalem (Rashi: of the bronze-workers, v. preced.). Y. Shek. II, 47<sup>a</sup> מָרְסִי וְאִסּוּר (Yeb. 96<sup>b</sup> מָרְסִי).

מָרְסִיאָה, read: מָרְסִיאָה.

**מָרְסִי** ch.=h. מָרְסִי I. Y. Gitt. VII, beg. 48<sup>c</sup>; Y. Ter. I, 40<sup>b</sup> (perh. proper noun). — Pl. מָרְסִי. Y. Kil. IX, end, 32<sup>d</sup>.—Lev. R. s. 35, end מָרְסִי וְאִסּוּר the synagogue of the weavers in Lydda (or bronze-workers, or Tarsians), v. טָרַף II.

**מָרְסִי** pr. n. pl.=h. מָרְסִי *Tarsis (Tarentum)*. Targ. Y. I Gen. X, 4 מָרְסִי ed. Amst. (oth. eds. מָרְסִי); Targ. I Chr. I, 7 מָרְסִי ed. Lag. — 2) (prob.) *Tartessus, in Spain*. Targ. Ps. XLVIII, 8. Ib. LXXII, 10. [V. מָרְסִי.]

**מָרְסִקֵּל** m. (μαρσική, τρισκελλών, sub. כַּסָּא) *a chair on three legs, esp. a camp-chair*. Num. R. s. 12; Tanh. Naso 19; (Tanh. T'rumah 9; Gen. R. s. 68 מָרְסִקֵּל). Sabb. 138<sup>a</sup> כַּסָּא (Ms. O. מָרְסִקֵּל).

**מָרְסִקֵּל** m. (a corrupt. of μαρταλλος, v. קַרְסֵּל) *basket*. Lev. R. s. 19; (Midr. Sam. ch. V קַרְסֵּל). Sabb. 5<sup>a</sup>. Ib. 53<sup>a</sup> מָרְסִקֵּל וְאִסּוּר you may hang a basket with fodder around the neck of an animal.—V. next w.

**מָרְסִקֵּלִין** m. (μαρταλλων, v. preced.) *a basket (fiscellus) containing fodder, used for muzzling*. Sabb. 53<sup>a</sup> bot.; (Tosef. ib. IV (V) 5 מָרְסִקֵּל, Var. קַרְסֵּל). B. Mets. 90<sup>a</sup> (Ms. M. מָרְסִקֵּל, oth. Mss. קַרְסֵּל, v. Rabb. D. S. a. l. note).

מָרְסִקֵּמֹן, v. טָרַף.

מָרְסִקֵּקָה, v. טָרַף.

**מָרְסִי** (b. h.; emp. מָרְסִי) [*to move with vehemence*,] 1) *to tear, prey*. Lev. R. s. 26 מָרְסִי וְאִסּוּר tears in order to

satisfy his appetite. Koh. R. to X, 11 'הַאֲרִי טָרַף the lion goes out for prey. Sot. 47<sup>b</sup> טָרַף those robbing (the poor). Zeb. 53<sup>b</sup> טָרַף הַחֶלֶק של הַטָּרֵף the territory of the tearer (wolf=Benjamin, Gen. XLIX, 27). B. Kam. 116<sup>b</sup> לַטָּרֵף to plunder it; a. fr.—2) to cast with force, knock, strike against; to throw away, reject, eject. Hull. III, 3 טָרַף he cast or knocked the bird against the wall. Pesik. R. s. 11; Num. R. s. 2 מַגְרֵשָׁה אֶת טָרַף אֲנִי I will divorce her, I will cast her out (cmp. טָרַד).—Ber. 5<sup>b</sup> 'טָרַף לִי הַתְּפִלָּה my prayer is thrown in his face (refused). Y. Yeb. XVI, 15<sup>d</sup> טָרַף טָרַף, v. טָרַד.—3) to seize forcibly. Yoma IV, 1 בִּקְלָפִי טָרַף he took the ballot out with haste.—Esp. to seize for a debt. B. Mets. 15<sup>a</sup> וְבֵּן טָרַף and a creditor of the previous owner came and seized it, v. טָרַף.—4) to chop, hash, to beat, mix. Sabb. XIX, 2 טָרַף טָרַף יַיִן beat wine and oil; a. e.—Part. pass. טָרֹף, f. טָרֹפָה. Ib. 38<sup>a</sup> טָרַף chopped meat. Ab. Zar. II, 6, v. טָרִיף. Y. Nidd. IV, 51<sup>a</sup> (of a foetus). Sabb. VIII, 5 (80<sup>b</sup>) טָרַף an egg beaten and mixed with oil; a. fr. V. טָרַף.—5) to hackle, comb (flax or wool). Kil. IX, 1. Y. Orl. III, 68<sup>a</sup>; Y. Keth. VI, end, 31<sup>a</sup> טָרַף טָרַף wool of a first-born that has been hackled (and mixed up with other wool).—6) to scrape, scour, to plane. Makhsh. II, 4 טָרַף (Var. חֲמִשָּׁה) if one scrubs his roof; Tosef. ib. I, 8.—7) to make טָרַף, to inflict an organic defect. Hull. 85<sup>b</sup>, sq. טָרַף טָרַף go and maim the animal (before slaughtering it).

Nif. טָרַף 1) to become *t'refah*. Ib. 9<sup>a</sup>, a. e. טָרַף became from what cause it became *t'refah*.—2) to be in disorder, a) (with רָעָה, or לב, or רָעָה) to be confused, bewildered, not fully conscious. Y. Sabb. II, 5<sup>b</sup> טָרַף דַּעְתּוֹ של אָבִי my father's mind is unclear; Snh. 68<sup>a</sup>. Ib. 43<sup>a</sup> טָרַף טָרַף (not טָרַף) that his (the culprit's) consciousness may be benumbed; Num. R. s. 10.—Ib. טָרַף his mind becomes confused (from drinking); a. fr.—b) (with שָׂעָה, of political disturbances) to be troubled. Snh. 11<sup>a</sup>; Sot. 48<sup>b</sup>; Tosef. ib. XIII, 5 טָרַף (ה) טָרַף the political condition was too much troubled (persecutions prevailing). Y. Dem. V, 24<sup>d</sup> bot.; a. e.

Pi. טָרַף 1) to shake vehemently, constantly. Succ. III, 9 מִטָּרֶף בְּלִלְבִּיהֶוּן כל העם מִטָּרֶף בְּלִלְבִּיהֶוּן ed. Y. (Mish. ed. Pes. 'מִטָּרֶף לֹל' ed. מִנְנוּעִין all the people shook their branches constantly (during the recitation at Hallel, contrad. to נִנְעַנְעוּ).—2) to unbalance (the mind, cmp. טָרַף).—Part. pass. מִטָּרֶף. Num. R. s. 10 'טָרַף לִבִּי מִי' his mind is disturbed and he talks improper things, v. supra.—3) to reject one's petition, to refuse. Part. pass. מִטָּרֶף. Ber. V, 5 טָרַף טָרַף that he (the patient for whom prayer is said) is rejected (bound to die), opp. מְקֻבֵּל accepted.—4) to disfigure, to make ungainly by spots, incisions &c., v. טָרַף. Part. pass. as ab. Koh. R. to X, 11 the serpent is asked 'מַפְסִי מִה גִּיפֶךָ מִי' why has thy body been disfigured (v. Gen. III, 14)?—5) to cast about (a ship on high sea), v. Hithpa.—Part. pass. as ab.; pl. מִטָּרֶפִים, מִטָּרֶפִים. Yeb. 47<sup>a</sup>, v. טָרַף.

Hif. טָרַף 1) to become *t'refah*, to be afflicted with a fatal organic disease. Num. R. s. 12, end; Cant. R. to VI, 4; Pesik. Vayhi p. 10<sup>a</sup>, a. e. לֹא הִטָּרֶף the animals were found to be free from an organic disease.—[2] (in

later liter.) to declare *t'refah*.—3) (denom. of טָרַף) a) to cover with foliage. Yalk. Gen. 119, v. טָרַף.—b) to sprout with moisture, be sappy. Gen. R. s. 69 'ה' מִצֹּרֶת וְכ' (Yalk. Jud. 38 טָרַף) sprouted with good deeds &c., v. טָרַף.—[4] to distribute food, v. טָרַף.]

Hithpa. טָרַף, Nithpa. טָרַף to be tossed about, to be in a storm near the shore. Taan. III, 7 (19<sup>a</sup>) טָרַף טָרַף for a ship which is seen from the coast to be tossed about; ib. 14<sup>a</sup> טָרַף טָרַף (v. supra; Ar. ed. Koh. טָרַף Nif.). Tosef. Sabb. XIII (XIV), 11 טָרַף טָרַף the ship has been thrown back several times (was prevented from landing by the breakers).

טָרַף I, טָרַף ch. same, 1) to take by force, seize. B. Mets. 14<sup>a</sup> טָרַף מִיְדֵי אֲחִי (not טָרַף) the creditor came and took it from him (by legal seizure); ib. יָקָא טָרַף לִי לְקוֹחוֹת—(טָרַף מִיְדֵי) (Ms. H. טָרַף מִיְדֵי) to seize property sold by the debtor, v. לְקוֹחוֹת. Ib. 19<sup>a</sup>; a. fr.—2) to throw, strike, knock down. Y. Snh. X, 29<sup>a</sup> טָרַף טָרַף and let them fall down. Lam. R. to I, 5 טָרַף טָרַף and let him throw himself down. Ib. to IV, 2 טָרַף טָרַף cast down thy pitcher before me; a. fr.—3) to knock at, shake, rap. Ber. 28<sup>a</sup> טָרַף טָרַף לִי לִי טָרַף he struck the *tabla* before him; a. v. fr.—Transf. to carp at, to contest the validity of a decision. Y. Snh. I, beg. 18<sup>a</sup> טָרַף טָרַף wanted to protest (against R. Isaac's decision because he acted as a single judge).—5) to declare *t'refah*. Hull. 10<sup>b</sup>. Ib. 48<sup>b</sup> טָרַף טָרַף ... טָרַף Mar. ... wanted to declare it *t'refah*; a. fr.—Part. pass. טָרֹף a) struck down (in the agony of death). Targ. Jud. III, 25; IV, 22 (h. text טָרַף). Lam. R. to IV, 5 טָרַף טָרַף (not טָרַף) lying on dunghills.—b) thrown away. Y. Snh. X, 29<sup>a</sup> טָרַף טָרַף they are thrown down before thee (cmp. טָרַף).—c) (denom. of טָרַף, v. טָרַף) spotted, full of incisions; planed. Ned. 25<sup>a</sup>; Shebu. 29<sup>b</sup>, v. טָרַף.—[Y. Shebi. I, end, 33<sup>a</sup> טָרַף טָרַף טָרַף, read with R. S. to Shebi. I, 8: טָרַף טָרַף or טָרַף טָרַף being a corrupt tautography of "טָרַף טָרַף".]

Pa. טָרַף 1) to knock, strike, dash. Targ. II Kings VIII, 12 (h. text טָרַף). Targ. Nah. II, 8 (h. text טָרַף).—2) to prey, wait for prey. Targ. Prov. XXIII, 28 טָרַף טָרַף.—3) to drive about. Part. pass. מִטָּרֶף. Targ. Y. I Ex. XIV, 3 (ed. Amst. טָרַף Ithpa.). Targ. Y. II Num. XII, 12 טָרַף טָרַף.—Transf. to agitate, trouble, v. infra.

Ithpa. טָרַף, Ithpe. טָרַף 1) to be knocked about, dashed; to be tossed about; to be in spasms. Targ. Is. XIII, 16. Ib. LI, 20; a. e.—Lev. R. s. 12 טָרַף טָרַף טָרַף like the ship that is tossed about in the breakers &c. Snh. 95<sup>a</sup> טָרַף טָרַף אֶת הַיָּוֹנָה a dove came down and rolled before him in spasms.—Transf. to be agitated, troubled. Targ. Gen. XLI, 8 (some ed. טָרַף Part. pass. Pa., v. supra). Targ. Ps. LXXVII, 5; a. fr.—Y. Taan. I, 64<sup>b</sup> טָרַף טָרַף לָמָּה טָרַף טָרַף why did the rabbis (you) take the trouble of coming hither.—2) to be spotted, full, of incisions &c., v. supra a. e.—3) to become, or be *t'refah*. Hull. 57<sup>b</sup> טָרַף טָרַף in the same limb through the mutilation of which the animal became *t'refah*. Ib. 48<sup>a</sup> טָרַף טָרַף where the

cause of its being *trefah* lies not in the mutilated limb itself.

**טַרַף II** m., v. טַרַף.

**טַרַף** m. (b. h.; preced.) 1) *prey*. Sot. 47<sup>b</sup>, v. טַרַף. — Gen. R. s. 99 (ref. to טַרַף, Gen. XLIX, 9) של מַטְרָפוֹ from making Joseph a prey, i. e. saving Joseph; מַטְרָפוֹ saving Tamar. Yalk. Ps. 637; Midr. Till. to Ps. VII, ed. Bub. יושב על טַרְפוֹ (oth. ed. טַרְפָּרוֹ) sits over his prey. — 2) *food*. Snh. 108<sup>b</sup>, v. next w. — 3) (v. next w.) *foliage, green*. Sifra Metsora, beg. ובראשה טַרְפוֹ with green foliage on its top, v. next w.; Y. Sot. II, 18<sup>a</sup> top ובראשה טַרְפוֹ (corr. acc., or read as Tosef. Neg. VIII, 2 בְּרֹאשׁוֹ).

**טַרַף** m. (b. h., preced.) *plucked, fresh*; (homilet., v. preced.) *nourishment*. Snh. 108<sup>b</sup> (ref. to Gen. VIII, 11) מהו טַרְפוֹ מִמֶּנּוּ what evidence is there that *taraf* has the meaning of food? Answ. ref. to הַטְרִיפִי (Prov. XXX, 8); Erub. 18<sup>b</sup> (v. Rabb. D. S. a. l. note).

**טַרַף I**, **טַרַף** ch. same, 1) *leaf*. Targ. Gen. VIII, 11. Targ. Is. XXXIV, 4; a. fr. — Hull. 47<sup>b</sup> דָּאטַף טַרְפוֹ a leaf of a myrtle; a. fr. — Nidd. 20<sup>a</sup> מַצִּיעָא טַרְפוֹ fem. (Rashi: מַצִּיעָא), v. infra. — Trnsf. דְּנִחְרִיר טַרְפוֹ *wing of the nose*. Ber. 55<sup>b</sup>. — Pl. טַרְפוֹ. Targ. Gen. III, 7; a. fr. — Succ. 37<sup>b</sup> חֲמֵרָא בִּרְחֵלָא טַרְפוֹ 129<sup>a</sup> Rashi (ed. בת) wine of a vine that has changed foliage three times, i. e. wine in its third year. Nidd. l. c. טַרְפוֹ fem., v. דָּרָא I. — 2) *a piece torn off, fragment*. Ber. 59<sup>a</sup> top, and it looks דְּטַרְפוֹ כֵּן like an irregular piece that has been torn off (from the star); Rashi: like a battered piece that has been mended by hammering; (Ms. F. טַרְפוֹ וּמְחֻזֵּר וּמְחֻזֵּר you can see that it has been torn off, Vers. in Rashi: כְּטַרְפוֹ מִטְרָף, prob. to be read טַרְפוֹ מִטְרָף (דְּטַרְפוֹ)).

**טַרַף II** f., constr. טַרְפוֹ (טַרְפוֹ) *rapping*. Targ. Jud. V, 11 (in a passage missing in ed. Lag.).

**טַרְפוֹ**, Gen. R. s. 10 טַרְפוֹ בִּי טַרְפוֹ, v. טַרְפוֹ.

**טַרְפוֹ**, v. טַרְפוֹ.

**טַרְפוֹ**, v. טַרְפוֹ.

**טַרְפוֹ** pr. n. m. *Tarfon*, a Tannai (v. Fr. Darkhé Mish., p. 101 sq.). Pes. X, 6; a. v. fr. — V. טַרְפוֹ.

**טַרְפוֹ**, v. טַרְפוֹ.

**טַרְפוֹ**, read: טַרְפוֹ.

**טַרְפוֹ** f. (טַרְפוֹ, with ר inserted; cmp. טַרְפוֹ I) [*pitcher*, cmp. טַרְפוֹ] *mouth of the womb*. Hull. 55<sup>b</sup> אֵם טַרְפוֹ = טַרְפוֹ. Ib. 56<sup>b</sup>.

**טַרְפוֹ** (טַרְפוֹ), Targ. Y. Lev. XI, 19, v. טַרְפוֹ.

**טַרְפוֹ** m. (τράπεζα) *table, counter*. — Pl. טַרְפוֹ. Gen. R. s. 64, end ('Rashi': טַרְפוֹ). — V. טַרְפוֹ.

**טַרְפוֹ** m. (τραπεζίτης) *money-changer, banker*. Y. B. Mets. IV, beg. 9<sup>c</sup> טַרְפוֹ (corr. acc.). Num. R. s. 4 טַרְפוֹ (cmp. τράπεζα for τράπεζα, S.).

**טַרְפוֹ** m. (τραπέζιον) *table, trencher*. Gen. R. s. 11 Ar., v. טַרְפוֹ I.

**טַרְפוֹ**, v. טַרְפוֹ.

**טַרְפוֹ**, v. טַרְפוֹ.

**טַרְפוֹ** f. (טַרְפוֹ) *hawk*. Targ. O. Lev. XI, 14; Deut. XIV, 13 (h. text טַרְפוֹ).

**טַרְפוֹ** f. adj. (preced.) *tearing*. Targ. Y. Lev. XI, 14 טַרְפוֹ (not טַרְפוֹ); cmp. טַרְפוֹ.

**טַרְפוֹ**, *Hithpa*, טַרְפוֹ *to climb*, v. טַרְפוֹ.

**טַרְפוֹ**, *Ithpa*, טַרְפוֹ (v. preced., cmp. טַרְפוֹ) *to leap, take exercise*. Y. Kidd. II, 62<sup>c</sup> bot. טַרְפוֹ אֵלֶּיךָ *to have exercise in going to and coming from the bath*.

**טַרְפוֹ**, v. טַרְפוֹ.

**טַרְפוֹ** (טַרְפוֹ) m. (corresp. to τροπικὸς = Victoriatus) *Victoriatus* = Quinarius, half a denar (v. Zuck. Talm. Münz. p. 30). Yoma 35<sup>b</sup>. Gitt. 45<sup>b</sup>; Keth. 64<sup>a</sup> טַרְפוֹ (not טַרְפוֹ) how much is a T.? Sifré Deut. 294; Yalk. ib. 938. — Pl. טַרְפוֹ. Keth. V, 7; Tosef. ib. V, 7 (missing in ed. Zuck., Var. טַרְפוֹ; oth. ed. טַרְפוֹ).

**טַרְפוֹ**, v. preced.

**טַרְפוֹ** m. (טַרְפוֹ, with formative ש, as in טַרְפוֹ; v. P. Sm. 1527 s. v. טַרְפוֹ) *a rag-like, irregularly shaped organ, membrane &c.* Hull. 49<sup>b</sup> טַרְפוֹ טַרְפוֹ *pericardium with the fat attached to it*. — Pl. טַרְפוֹ *shreds*. Ib. 46<sup>a</sup> (in Hebr. dict.) נִדְּלָלָה כְּבֵד וּמְעוּרָה בֵּן if the liver is detached and disarranged in shreds.

**טַרְפוֹ** (cmp. טַרְפוֹ, טַרְפוֹ) *to shake, stir*. B. Kam. 115<sup>b</sup> טַרְפוֹ nobody stirred, or mixed it.

**טַרְפוֹ** I ch. same, 1) *to stir, mix*. Sabb. 110<sup>a</sup> וּלְטַרְפוֹהוּ let him mix them together. — 2) *to stir up*. Taan. 25<sup>a</sup>, v. טַרְפוֹ. — 3) (prob. only in) *Pa*. טַרְפוֹ *sting, bite*. Sabb. 109<sup>b</sup> טַרְפוֹ whom a serpent has stung. Ib. 110<sup>a</sup>, v. טַרְפוֹ; a. fr. — [Yoma 77<sup>a</sup>, v. טַרְפוֹ.]

**טַרְפוֹ** II (cmp. טַרְפוֹ II) *to bolt, tie, gird; to guard*. Targ. Ps. XXXV, 3, v. טַרְפוֹ. — Ber. 28<sup>a</sup> טַרְפוֹ גִּלְיָה and bolted the door before him. Erub. 102<sup>a</sup> טַרְפוֹ לֹא דִין this must not bolt, i. e. with this bolt as it is you dare not bolt or unbolt. *Part. pass.* טַרְפוֹ *locked up*. Targ. Job XXVI, 13 (h. text בָּרַח).

**טַרְפוֹ** m. (preced.; cmp. Syr. טַרְפוֹ, P. Sm. 1528) *a castle, palace*. Targ. Prov. XXV, 24 טַרְפוֹ וּבֵיתָה though the house be a palace (h. text חֵבֶר).

**טַרְפוֹ** m. (טַרְפוֹ I) *stirring up, disturbance*. Targ. Koh. X, 11 טַרְפוֹ לֹא וּלְטַרְפוֹ (ed. Amst. a. oth. טַרְפוֹ) for disturbance and injury.

**טַרְפוֹ**, v. טַרְפוֹ.

מַרְקוּיָנוֹס, Esth. R. beg. בימי הַיּוֹנִים, read: בימי ט',

מַרְקוֹשׁ, v. מַרְקָשׁ.

מַרְקָמָה, מַרְקָמָה, v. מַרְקָמָה.

מַרְקִי, Yoma 10<sup>a</sup> Ar., v. מַרְקִי.

מַרְקִי, מַרְקִי m. (Ar. s. v. בַּלֵּס: מַרְקָה; cmp. anthracias, ἀνθράκσιον) name of a gem. Targ. O. Ex. XXVIII, 19 (Y. עֲרִיקָן, corr. acc.); ib. XXXIX, 12. Targ. Y. Num. II, 18.

מַרְקִילִין, read: מַרְקִילִין.

מַרְקִילִיָּא, מַרְקִילִיָּא m. (comp. of מַרְקִי II a. קִילִיָּא) the runner's strapping, leggin, greave. Targ. Esth. V, 9 מַרְקִילִיָּא his leggin.—Pl. מַרְקִילִין. Targ. I Sam. XVII, 6 (ed. Lag. מַרְקִילִי; Kimhi Vers. מַרְקִילִין). [מַרְקִילִין, Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10 Ar., v. מַרְקִילִין.]

מַרְקִילִיָּא, מַרְקִילִיָּא, v. מַרְקִילִיָּא. [V. preced. w.]

מַרְקִילִין m. (torcularium) store-room for oil and wine. Y'lamd. to Num. XX, 8 (quot. in Ar.) אִם יִהְיֶה בְּיָד אִישׁ if a man possesses a torcularium; Yalk. ib. 763 (our w. omitted); Ex. R. s. 25, beg. מַרְקִילִין, מַרְקִילִין (read: מַרְקִילִין).

מַרְקִיָּא, v. מַרְקָמָה.

מַרְקָסָאוֹת f. pl. (enlargement of מַרְקִי II, cmp. מַרְקָסִיד) lath- and plaster-wall, partition in the interior of houses. Tosef. Ohol. V, 5 כְּלִים שֶׁב־ R. S. to Ohol. IV, 1 (ed. רַסְטָקָאוֹת, Var. רַסְטָקִי) vessels lying in niches or closets of partition walls.

מַרְקָסִין, מַרְקָסִין m. pl. same, esp. מַרְקָסִין the two cedar-covered partitions, with a vacant space between, which separated the Holy of Holies from the Holy and occupied the space of one cubit, the text (I Kings VI, 16) leaving it undecided from which of the two sacred areas that cubit's space was deducted. In the second Temple that partition was replaced by two curtains with a space between. Midd. IV, 7 אִמָּה one cubit for the partition. Yoma 51<sup>b</sup> אִמָּה ט' וְכ' but in the second Temple, where there was no partition wall, . . . . . they made two curtains. B. Bath. 3<sup>a</sup>; a. fr.—Y. Kil. VIII, 31<sup>e</sup> bot. (among doubtful things) וְאִמָּה (add to the above six things) the ammah traksin. וְ why is it called a. tr.? (Answ., taking our w. for τάραις, acc. of τάραις, confusion) מִבְּרִיכָתוֹן מִבְּרִיכָתוֹן (ἐτάραξεν, cmp. בְּרִיכָתוֹן) it created confusion: what is it? inside? outside?; Y. Yoma V, 42<sup>b</sup> bot. מִבְּרִיכָתוֹן.

מַרְקָסָמוֹן, v. מַרְקָסָמוֹן.

מַרְשִׁי I (cmp. מַרְשִׁי) to batter. B. Kam. 98<sup>a</sup> מַחֲרִיָּה (Var. מַרְשִׁיָּה, v. Rabb. D. S. a. l. note 300) he struck upon the coin with the hammer and battered it (so that the stamp was effaced).

Pa. מַרְשִׁי (denom. of מַרְשִׁי) to harden, make brittle.

Hull. 46<sup>b</sup> מַרְשִׁי לֹא בִקְרִירִי you must not put the lungs in cold water, because it makes the coat of the lungs brittle (so as to crack when you blow them up; [Ar. ed. Koh. בְּחַמִּימִי לֹא דִמְט' not in hot water because 'it makes strong']; v. מַרְשִׁי).

מַרְשִׁי II (cmp. מַרְשִׁי II) to lock up, obstruct; (neut. v.) to be stopped up, (trnsf.) to be deaf, silent. Tanh. Vayishl. 8 מַרְשִׁי (so as to crack when you blow them up; [Ar. ed. Koh. בְּחַמִּימִי לֹא דִמְט' not in hot water because 'it makes strong']; v. מַרְשִׁי). — Lam. R. to I, 17 [read:] מַרְשִׁי וְנָחֵרָה (not מַרְשִׁי) silent do I go up (to Jerusalem) and silent do I go down.

מַרְשִׁי m., pl. מַרְשִׁי, מַרְשִׁי I (רַשִׁי) rugged, stony ground; crags, clefts; quarry. B. Bath. 103<sup>a</sup> מַרְשִׁי the crags of which they speak (נקעים a. סלעים ib. Mish. VII, 1). Y. Kil. I, 27<sup>b</sup> bot. Arakh. 14<sup>b</sup>; Yalk. Lev. 677 מַרְשִׁי. Gen. R. s. 23 מַרְשִׁי נִעְשָׂה became craggy (unarable). Lev. R. s. 36 מַרְשִׁי גְדוֹלִים large stony clods, v. מַרְשִׁי. Sot. 34<sup>b</sup>. Y. B. Bath. IV, 14<sup>e</sup> bot. מַרְשִׁי הַמַּרְקָצִין the rocks which are cut from it (the quarry).

מַרְשִׁי m. (רַשִׁי II) [deafness,] (sub. רַבִּי) deaf or silent usury, tarsha, a sale on time at a price higher than the seller would take if he sold for cash, e. g. one sells beer in Tishri (when it is cheap), to be paid for in Nisan (when beer is higher) at the Nisan price. B. Mets. 65<sup>a</sup> מַרְשִׁי מַרְשִׁי tarsha is permitted (is no usury). Ib. מַרְשִׁי מַרְשִׁי my (R. Papa's) tarsha (sale of date beer on time &c., v. supra). Ib. מַרְשִׁי מַרְשִׁי my (R. Hama's) tarsha (selling goods to be carried at his risk to the dearer market, the money to be paid on returning) &c. Y. ib. V, 10<sup>e</sup> bot. מַרְשִׁי מַרְשִׁי (not מַרְשִׁי) this is not direct usury, but it is tarsha. — Pl. מַרְשִׁי. Bab. ib. 68<sup>a</sup> מַרְשִׁי מַרְשִׁי, expl. מַרְשִׁי מַרְשִׁי like the sales of R. Papa, v. supra.

מַרְשִׁי, v. מַרְשִׁי.

מַרְשִׁי, מַרְשִׁי, v. מַרְשִׁי.

מַרְשִׁי, v. מַרְשִׁי.

מַרְשִׁי m. pl. [or מַרְשִׁי f. sing.] (= מַרְשִׁי, שקי, חֲשִׁי) troughs, or bucket arrangement for pumping water for the boiler. Nidd. 68<sup>a</sup> מַרְשִׁי מַרְשִׁי . . . חֲסֵרָה וְכ' Ar. (ed. omit מַרְשִׁי) dost thou want boilers? dost thou want buckets? dost thou want slaves? [Rashi: bathing chairs; Tosaf. to Nidd. 66<sup>b</sup>, a. v. אִם, identifies our w. with מַרְשִׁי; Saadia: combs.]

מַרְשִׁי, מַרְשִׁי, v. מַרְשִׁי.

מַרְשִׁי, מַרְשִׁי (v. מַרְשִׁי II) 1) to hide, protect; to reserve. Targ. Ps. XXVII, 5. Targ. Prov. II, 1; a. e.—2) to be hidden, lie in wait. Targ. Ps. LVI, 7 מַרְשִׁי בְּכַמְנָה (ed. Lag. מַרְשִׁי; h. text מַרְשִׁי, K'ri מַרְשִׁי). Targ. Prov. I, 11; a. e.—Taan. 24<sup>a</sup> מַרְשִׁי מַרְשִׁי (הוּוּ) they hid themselves before him. Ib. 29<sup>a</sup> מַרְשִׁי מַרְשִׁי hid himself before the Romans. Ab. Zar. 70<sup>a</sup> מַרְשִׁי מַרְשִׁי אֲנִי אִשְׂרָאֵלִי as well as I hide myself here, an Israelite may have hidden himself &c.; a. e.



a. R. 2 (אסיין); Tosef. ib. I, 15; (Y. Succ. IV, 54<sup>c</sup> bot. יוסי בר אשיאן).

נארוך, v. נרוך.

נאש (b. h.; cmp. נש a. איש [to exist, be strong.]

Pi. נאש (privat., cmp. נשן) to consider undone, to give up; v. נאש.

Hithpa. נהנאש, נהנאש; Nithpa. נהנאש, נהנאש 1) to lose energy, relax. Y. Ber. IX, end, 14<sup>d</sup> שנהנאש ידיו וכו' (who do not care to uphold the Law; Midr. Till. to Ps. CXIX, 126 שנהנאש ידיו וכו')—2) (with מן) to give up hope, to discard from the mind. Ab. I, 7 אל תהנאש וכו' do not give up the idea of divine retribution (when you see sinners prosper).—Esp. (of lost things) to despair of recovery, to resign possession (by which the finder acquires the right of keeping what he has found, and the robber obtains possession of the stolen object and must make restoration in value). B. Kam. 68<sup>b</sup>, a. e. גזל ולא תהנאש הבעלים if one has robbed, and the owner has not yet given the hope of recovery. B. Mets. 21<sup>b</sup> מפני שהבעלים מהנאשין מהן because the owners (who dropped the coins) have given them up; a. v. fr.

נאש, Pa. נאש ch. same, to relax. Targ. Koh. II, 20 לנאש רח לבי על וכו' to relax my mind concerning (to give up thinking of) the trouble &c.

Ithpa. אנהאש 1) to become careless. Targ. Y. Deut. XXIX, 18.—2) contr. אנהאש, אנהאש, אנהאש to resign possession, give up. B. Kam. 68<sup>b</sup> ודילמא לא אנהאש שמעיה. Ib. אנהאש לא אנהאש? Ib. שמעיה. B. Mets. 21<sup>b</sup> דמיאש (Ms. F. אנהאש). Ib. מנהאש (Ms. F. a. R. מנהאש) they give it up. Ib. אנהאש מנהאש (better: אנהאש מנהאש, v. Rabb. D. S. a. l. note 8). Ib. 22<sup>a</sup>; a. fr.

נאשיהו, נאשיהו pr. n. m. (b. h.) Josiah, 1) King of Judah. M. Kat. 25<sup>b</sup> (ref. to Am. VIII, 9) זה יומי של י' כמספר דר' וכו' Ib. 28<sup>b</sup> like the lamentation over J. &c.; Meg. 3<sup>a</sup>; a. fr.—2) R. J. a Tannai. Men. 57<sup>b</sup>. Snh. 66<sup>a</sup> (v. Fr. Darkhé, p. 146, sq.).—3) R. J. name of two Amoraim (v. Fr. M'bo, p. 90<sup>b</sup> sq.). Y. Shebi. IX, 39<sup>a</sup> top. Y. Snh. III, 21<sup>d</sup>; a. fr.—Kidd. 36<sup>b</sup>, v. קהא I.

נאחא, v. נאי.

נב, v. נהב.

נבא, נבא (=ch. כר, נבא בא) it agrees with, corresponds to. Y. Sabb. III, 6<sup>b</sup> top 15<sup>c</sup> bot. ר' י' agrees with what R. Z. said. Ib. XVI, 15<sup>c</sup> bot. ר' י' (read כר) Y. Erub. VI, 23<sup>c</sup> top ר' י' (read כר). Y. Pes. I, 27<sup>b</sup> top [read:] ר' י' כהדא דחני כ' וכו' a. fr.—Y. Ber. I, 3<sup>a</sup> top ר' י' וכו' ed. Lehm. (oth. ed. ר' י' וכו' ed. Krot. בה וכו')—Y. B. Kam. II, end, 3<sup>a</sup> ר' י' enters into (depends upon) the difference of opinions between &c.; ib. IV, 4<sup>b</sup> top כפלוגתא ר' (read: כפ').

נבב (b. h.) [to break forth, cmp. נבע]

Pi. נבב to speak in a trembling voice, to lament. Y.

Yeb. XVI, 15<sup>d</sup> קריבתי בין המתים calling his name, in lamentation, among those of deceased persons; (Tosef. ib. XIV, 7 מנפתי).

נבב ch. same; Pa. נבב 1) (=h. ריע) to sound an alarm. Targ. Num. X, 7; 9; a. fr.—\*2) (=h. רעב) to dash waves against one another. Targ. Job XXXIV, 24 מניבב Ms. Var. (ed. רעב; h. text רעב).

Ithpa. נהנבב (=h. תרועע) to shout. Targ. Ps. LXV, 14. Ib. CVIII, 10.

נבבא, Targ. Y. Lev. XV, 19 some ed., read: נהבא, v. נבב.

נבבא, נבבא, נבבא f. (preced. art.) sounding an alarm, alarm. Targ. Num. XXIX, 1, quoted R. Hash. 33<sup>b</sup>. Targ. O. Num. X, 5 sq. נבבא ed. Berl. (oth. ed. נבבא, Y. ed. נבבא). Y. ib. 10 נבבא; a. fr.

נבבא f. h. same, esp. trembling, disconnected note (staccato).—Pl. נבבא. R. Hash. IV, 9 the value of a T'ruah (תרועה) כשלש is equal to three disconnected short notes. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

נבבא, v. נבבא.

נבבא, Targ. Y. Lev. XI, 20 נהבבא, read: נהבבא, v. נבבא.

נבבא, נבבא, v. נבבא.

נבבא = נבבא Y. Shebi. IX, 38<sup>d</sup> לא יבבא אפ' צפור even a bird perishes not without the will of God; [Gen. R. s. 79, a. e. מצדא, מצדא, v. צדא; Midr. Till. to Ps. XVII אנהא (ed. Bub. אנהא); read: אנהא;] Esth. R. to I, 9; Koh. R. to X, 8 יבבא (corr. נבבא).

Pa. נבבא to ruin. Targ. Prov. XII, 4 מניבבא (ed. Wil. מניבבא).

Af. נבבא, v. נבבא.

נבול m. (b. h.; נבל) growth, produce. Ex. R. s. 12 נבול the produce of the ground; a. e.

נבום, v. נבום.

נבולת, v. נבלת.

נבחוש m. (v. נבחש) a sort of gnat, a (red) insect found in liquids. Tosef. Yad. (T'bul Yom) II, 3 a נבחוש which originates in the water.—Pl. נבחושין. Tosef. Ter. VII, 11; Hull. 67<sup>a</sup>. Nidd. III, 2 נבחושין looking like a mass of red insects; Tosef. ib. IV, 2. Zeb. 22<sup>a</sup>.

נבימא, נבימא, v. נבם.

נבימא, v. נבם.

נביש, v. נבש.

נביש, v. נבש.

נבישה, v. נבש.

נבישתא, נבישתא, v. נבשתא, a. נבש ch.

**יבל** I (b. h.) [to break through, come forth, run, flow.—V. יבול, יבולא &c.]

*Hif.* **יביל** to lead; to carry, bring. Sifré Deut. 43 (ref. to יבולה, Deut. XI, 17) לא אף לא מה שאחא מוכרל לה not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9<sup>b</sup>, v. דור ch.—*Part. pass.* מוכרל one carried, unable to move, feeble &c. Toh. VII, 5 כפור 'מ אפי' even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 כפור או וחלה מוכרל ed. Zuck. (ed. ממלאו, read: מוכרל); Y. Hag. II, end, 78<sup>c</sup> כפור ואפי' (corr. acc.). [For מוכרל to study, v. ביל h.]

**יבל**, Af. אוכרל, איביל, (חריבל) ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27<sup>b</sup>, a. e. I will carry his clothes after him to the bath-house. Snh. 95<sup>a</sup> (ref. to ינפח, Is. I. c.) מוכרל moving his hand to and back (= h. מוכרל, v. בוטא); a. fr.—[Ezra V, 14; VI, 5.]—Y. Meg. IV, 75<sup>b</sup> when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22<sup>a</sup> מוכרל תו (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top מוכרל (corr. acc.). Y. Sot. I. c. מוכרל, v. מוכרל. Y. Taan. III, 66<sup>d</sup> bot. מוכרל (not מוכרל) brought it thither.—[Y. Ab. Zar. III, 43<sup>a</sup> v. ביל ch. *Hithpe.* מוכרל to be carried. Targ. Is. XXXIX, 6.

**יבל** II, Pi. יביל (denom. of יבולא) to cut off dry twigs, warts &c., to trim. Shebi. II, 2 מוכרל מוכרל (Ms. M. a. Y. ed. מוכרל, incorr.); expl. Y. ib. 33<sup>d</sup> top, v. יבולא.

**יבולא** I m. (יבל I) = h. יבל, cut, brook.—Pl. יבלין. Targ. Lam. III, 48 (Levita sing.)

\* **יבולא** II m. (נבל) withered piece.—Pl. constr. יבלי. Targ. Is. XLIV, 19, v. יבלי II.

**יבולא** m. (v. preced., a. יבולא) a species of grass, *Cynodon* (*Agrostis*, v. Sm. Ant. s.v., a. Löw Pf. p. 183). Gitt. 68<sup>b</sup> bot. Ab. Zar. 28<sup>a</sup> bot., v. יבולא I.—Pl. יבלי. Sot. 10<sup>a</sup> (quot. Rashi to Ab. Zar. I. c., ed. יבולא, read: יבלי); Num. R. s. 9 (sing.), v. יבולא I. Hull. 105<sup>b</sup> אפי' ריפרא את ליפרא (not ליפרא) ate his meal so that the crumbs fell among the *yablé*. Ib. עקרינו לו' וכ' he tore the plants out and cast them &c.—Yoma 78<sup>a</sup> ברי' in shoes made of *yablé* [Ar. יבולא, v. בדיקולי].

**יבולונה**, Y. Shebi. VI, 36<sup>d</sup> top, read: יבולונה.

**יבולית** f. (v. יבולא) a pulp made of *Cynodon* leaves and used for lining large water vessels. Kel. III, 6 (ed. Dehr. יבולית); Tosef. ib. B. Kam. III, 2 יבולית (v. Löw Pf. p. 186).

**יבולן** m. (v. next w.) one afflicted with warts. Targ. O. Lev. XXII, 22 (ed. Berl. יבולן).

**יבולת** f. (b. h.; נבל) withered excrescence; 1) wart on the skin. Erub. X, 13 (103<sup>a</sup>) וכ' (Rashi in ed. Sonc. יבולת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 חריכת יבולתו the cutting of its (the sacrifice's)

warts; ib. 68<sup>b</sup> לחה (י') a moist wart, whose neck is dried up; a. e.—Pl. יבולת. Neg. VI, 7; Tosef. ib. II, 12 יבולת (corr. acc.); Sifra Thazr., Neg., Par. I, ch. II יבולת, distinguished fr. יבולתים or יבולתים, v. יבולתים.—2) *parasitic excrescences on trees, or withered twigs*. Y. Shebi. II, 33<sup>d</sup> top (expl. מוכרל, not מוכרל, Mish.) את היבולת to remove excrescences; v. יבול II.

**יבם** m. (b. h.) husband's brother, brother-in-law who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102<sup>a</sup> יבמה מלך her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. י' שומרת a widow waiting for the *yabam* to marry or reject her. Ib. III, 9 שכליה זיקת י' שכליה זיקת י' who is tied to one *yabam*, v. יבם; a. fr.—Pl. יבמין. Ib. שכליה זיקת שני י' שכליה זיקת שני י' *yabam* having died after having engaged to marry her, the surviving brother combines in his person the original duty of the *yabam* to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 ליבמה אסורות ליבמה in marriage to their brothers-in-law. Ib. 52<sup>a</sup> שני י' שכליה זיקת שני י' the deed of marriage for *yabamin*. Ib. במאמר י' be betrothed unto me by dint of the promise arranged for *yabamin*; v. יבמה. B. Bath. 119<sup>b</sup> פרשה י' the chapter relating to the duties of the *yabam* and *y'bamah*; a. fr.—Denom.

**יבם**, **יבם** (b. h.) to marry the wife of a brother who died without issue. Yeb. II, 1 ואח' י' וכ' and afterwards the second brother married &c. Ib. 6 ואח' יבם and one of the brothers may marry her. Ib. IV, 5 או חלוק יבם מצוה י' either discharge (v. חלוק) or marry (her). Ib. יבם ליבם on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 יבם לא יבם the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

*Hithpa.* יבמה, *Nithpa.* יבמה to be married by the *yabam*. Ib. I, 2 חלוצה ולא יבמה she must take off the *yabam's* shoe, but cannot be married to him. Ib. 4 יבמה if they have been married &c. Ib. 20<sup>b</sup> יבמה ought not to be &c. Num. R. s. 21 יבמה אמנו and if daughters are not considered as legal heirs, let our mother be taken in marriage by the *yabam*; a. fr.

**יבם**, **יבם** ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39<sup>b</sup> יבם יבם if thou so desirest, marry her. Ib. צבית ליבם יבם if thou consentest to marry, marry. Ib. 40<sup>a</sup> יבמתי יבמתי they must marry &c.—Ib. 31<sup>b</sup> יבמה לחה וכ' let him marry one and &c.; a. e.

*Hithpa.* יבמה, *Nithpa.* יבמה as preced. *Hithpa.* Ib. 30<sup>b</sup> יבמתי (= יבמה) to be taken in marriage by the *yabam*. Ib. 32<sup>a</sup> יבמתי יבמתי let her be taken &c.; a. e.

**יבם**, **יבמה**, **יבמה** ch. = h. יבם. Targ. Y. Num. XXVII, 4 נשוא יבם (= שומרת יבם, v. יבם h.—Targ. Deut. XXV, 5. Y. ib. 9 יבמה יבמה); a. e.

**יבמה** f. (b. h.; v. יבם) sister-in-law, esp. *y'bamah*,



*the widow of a brother who died without issue.* Yeb. IV, 10 וְכִי a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 וְהוֹלִיךְ לִיבְמֹתוֹ he who discharges his sister-in-law. Ib. 2 הַכּוֹנֵס אֶת יבְמֹתוֹ he who marries &c.; a. fr.—*Pl.* יבמות. Ib. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**יבמות** f. (preced. wds.) *the marriage of the yabam.* Yeb. 52<sup>b</sup> יִבְמֹתָא if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אִישׁוֹת.

**יבמות** ch.=h. יבמה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

**יבנה** (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31<sup>a</sup>, sq. Gitt. 56<sup>b</sup> וְכִי יִבְנֶה give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 6, a. fr. בְּכֶרֶם בִּי in the college of R. Johanan b. Zackai in J., v. כְּרָם. Y. Sot. VII, end, 22<sup>a</sup>.—Tosef. Dem. I, 13 וְכִי יִבְנֶה the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23<sup>c</sup> bot.; v. נָזַח.

**יבנקא** v. יבנקא.

**יברוח** m. *mandragora, mandrake* (v. Löw Pfl., p. 188).—*Pl.* יברוחין. Gen. R. s. 72 (expl. יודאיים, Gen. XXX, 14).

**יברוחה** ch. same. Y. Sabb. VI, 8<sup>b</sup> top; Y. Erub X, 26<sup>c</sup> וְכִי יִבְרֹחַ to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יברוחי, יברוחי. Targ. Gen. XXX, 14, sq.—Snh. 99<sup>b</sup>.

**יבש** I m. (b. h.; cmp. באש, באש, באש) *parched, dry, withered*, opp. לח moist, green. Dem. II, 3 וְכִי יִבְשׁ fresh or dried fruits. Ib. 5 שלשה קבין wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23<sup>a</sup> וְכִי יִבְשׁ for dried fruit they make quantity the standard; a. fr.—*Pl.* יבשין, יבשין. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יבשה, יבשה. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 וְכִי יִבְשׁ the date became dry (so as to be called יבשה).—*Pl.* יבשה, יבשה. T'bul Yom III, 6 וְכִי יִבְשׁ, opp. יבשה; a. fr.

**יבש** ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יבש); a. e.—*Pl.* יבשין, יבשין. Targ. Ez. XXXVII, 2; 4.—*Fem.* יבשה, יבשה. Gitt. 69<sup>b</sup>. Bets. 33<sup>a</sup>; a. e.—[*Y'bamoth*]

**יבש** II (b. h.; preced.) *to be dry, to wither.* Bets. 26<sup>b</sup> וְכִי יִבְשׁ stored fruits (v. מוקצה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60<sup>a</sup>.

*Pi.* יבש to dry up. Gen. R. s. 33 וְכִי יִבְשׁ... עתיד in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

**יבש** ch. same. Targ. O. Gen. VIII, 14 וְכִי יִבְשׁ ed. Berl. (oth. ed. יבשה).—Y. Taan. III, 66<sup>d</sup> וְכִי יִבְשׁ his hand withered. Gitt. 69<sup>b</sup> וְכִי יִבְשׁ (דִּבְרֵי) as this hand (of the dead man) is withered, so may the milt of . . . dry (shrink to its normal size); a. e.

*Pa.* יבש, יבש to dry. Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. I. c. וְכִי יִבְשׁוּ בְּשֹׁלָא and let him dry them (the leeches) in the shade; a. e.

*Ithpa.* יבש, יבש to be dried up, withered. Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. רש"י).—Gitt. I. c. וְכִי יִבְשׁוּ הַחֵיָא מִשֹּׁלָא, v. supra.

**יבשה** f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56<sup>b</sup> וְכִי יִבְשֶׁה he went ashore. Yeb. 121<sup>a</sup> וְכִי יִבְשֶׁה and when I landed. Ber. 61<sup>b</sup>; a. fr.

**יבשת** f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to יבשת.

**יבשת** f. ch.=h. יבשה. Targ. Gen. I, 9 (some ed. יבש).—Targ. Ps. XCV, 5; a. e.—Tam. 32<sup>a</sup>, v. יבש.

**יבש**, Sifrē Deut. 233, v. יבש.

**יבש** v. יבש.

**יבש** v. יבש.

**יבש** v. יבש.

**יגודיא** pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יגוד).

**יגון** m. (b. h.; יגון) *pain, grief.* Midr. Till. to Ps. CXLVII, end.—Tanh. Sh'mini 11 וְכִי יִגֹן he who leaves his body, grief enters his (the drunkard's) heart; a. fr.

**יגון** v. יגון. a. יגון.

**יגון** v. יגון.

**יגון** v. יגון.

**יגון** m. (b. h.; יגון) *painstaking, labor.* Ber. 8<sup>a</sup> וְכִי יִגֹן he who enjoys the fruits of his own labor. Koh. R. to I, 3 וְכִי יִגֹן כִּמְהָ צָרָה וְכִמְהָ יָגֹן how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וְכִי יִגֹן וְכִי יִגֹן and all their toil is in vain; a. fr.

**יגוע** f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. וְכִי יִגֹן (some ed. יגוע) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28<sup>a</sup> top וְכִי יִגֹן, Koh. R. to XII, 12 לִיגֹעַ בְּשָׂרָא for painful study, v. יגוע. Taan. 16<sup>a</sup> בְּשָׂרָא וְכִי יִגֹן has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V וְכִי יִגֹן does not the Lord reward the work of studying?; a. fr.—*Pl.* יגוע, Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top וְכִי יִגֹן how

many labors did Adam have to go through &c.; (Tosef. ib. VII (VI), 2 כמה יגע). Lev. R. s. 28, beg. כמה י' הוא יגע; a. fr.

יָגֵל, *Yagel*, a mnemotechnical acrostic, for יָחִיד offering of an *individual*, בְּגִלָּה עֲצֻמָּה, being offered *by itself* (not as an attachment), לְבוֹנָה requiring frankincense. Men. 51<sup>a</sup> Ms. K. (v. Rabb. D. S. a. l. note; ed. יִגְרָל, the second י meaning יָיִן requiring libation of *wine*, incorrect).

**רָגַעַ** (b. h.; emp. רָגַעַה) [to feel pain,] to take pains, to labor; to be tired. Ber. 58<sup>a</sup>, v. רָגַעְתִּיהָ. Y. ib. V, 5<sup>e</sup> וְכִּי אֵין מְרַגְעִי we have been busy at work for an entire day. Ib. וְהָיָה לְכֹחַ this one has worked (accomplished) more in two hours &c.; Ib. בְּתוֹרָה וְכִּי כֹךָ so has R. Bun accomplished in studies in the twenty eight years (of his life) &c.; Cant. R. to VI, 2; Koh. R. to V, 11. Meg. 6<sup>b</sup> אִם יֹאמַר 'אֲנִי רָגַעְתִּי וְכִּי אֵין מְרַגְעִי' if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14<sup>d</sup> צָרִיךְ לִיגַע בְּתוֹרָה must study the Law. Midr. Till. to Ps. XII, beg. חָדְלוּ מִלִּגַּע בְּתוֹרָה they ceased from studying the Law; a. fr.

*Pi. רָעַץ, רָעַץ to put to trouble, to weary.* Sot. II, 1 (14<sup>a</sup>) כָּרִי לִינִינָה (Rashi: לִינִי) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Hōbāl, Par. 5, ch. VII אם דִּירָה מִרְעָנָן וּכְ but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 דִּירָה מוֹנֵעַ (corr. acc.); Tosef. Toh. VI, 14 וּמִשְׁחָנֵּץ (read וּמִשְׁחָנֵּץ *Hif.*). Y. Bets. II, 61<sup>c</sup> בֹּת. וּכְ מִרְעָנָן שֶׁחָזַר because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. s. 41 רִבְעִינָהּ . . . הַתַּלְמִיד the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. מִרְעָנָה, pl. מִרְעָנִים. Keth. 8<sup>b</sup> הַמְדוּכָאֵין מִרְעָנִין, מִרְעָנִים. וּכְ and you, our brethren, who are worn out and crushed by this bereavement.

*Hif.* הוֹצִיָּה (הֶצִיָּה) same. Tosef. Toh. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הוֹצִיָּהֶם לִי בַמַּעֲשִׂים וְכִי (ed. Bub., differ.) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 הוֹצִיָּהֶךָ וְהָרָב לִי כִּי הוֹצִיָּהֶךָ and the teacher will say to the pupil, thou hast enough now, for I have wearied thee?; a. e.

*Hithpa.* תִּתְיָצֵב, *Nithpa.* נִתְיָצֵב to be tired, to take pains.  
Gitt. 70<sup>a</sup> וְהָא דַּרְכָּא בְּרִיחָא who has been travelling and is  
tired. Pesik. Shub., p. 164<sup>a</sup> שְׁלֵא תִתְיָצֵב בְּדוֹרְתָא that you  
may not get tired on your way back. Pesik. R. s. 14 אֲנִי  
'וְנִתְיָצֵבְתִּי בְּהָא' I took pains with her and smote her  
&c.; a. fr.

**וְיָגַע**, **וְיִתְּנֶה**, **וְיֵאָדָם** m. (b. h.; preced.) *wearied, painstaking*. Ex. R. s. 13, beg. **מִמָּה אֲנִי יָגַע** of whom am I wearied?—Y. Hag. II, 77<sup>b</sup> bot. **זֶה הוּא הַלְשׁוֹן שֶׁהֵיךְ י' וְכ'** is this the tongue which was wearing itself out with teaching the Law?; a fr.—**פִּי יִתְּנֶה**, **וְיֵאָדָם** Midr. Till. to Ps. XII, beg. **בְּחֻרָה י'** studying the Law. Y. Peah I, 15<sup>b</sup> bot. ref. to Deut. XXXII, 47) **אַתָּה מֵכֵס לָמָּה שְׂאֵיךְ אֲתָם** ואמר הוא מכס לממה שאני אתם **וְי' בִּי** and if it (the word of the Law) seems to you empty,

it is your fault, . . . because you do not study it carefully; **בִּי אִימָתִי בְשָׂעָה שֶׁאַתָּה רָא** when (is it your life)? When you are busy studying it; Y. Succ. IV, beg. 54<sup>b</sup>; a. fr.

יm. (b. h.)=י. Gen. R. s. 10, end, v. י.

**יָגַר** m., constr. יָגֵר ch.=h. **יָגוּר**, *hill, heap of stones*. Targ. Ō. Gen. XXXI, 47 (Y. **אִגְרָר**). — Pl. **יָגָרִין** Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. **יָגָרִין**); a. fr. — Targ. Job XV, 28 **יָגוּרִין**. — **יָגֵר שְׁהִידוּתָא** pr. n. pl. (bibl.) *Y'gar Sahā-dutha* (Hill of Testimony). Tosef. Shebi. IV, 11 Var. (ed. Zuck. **יָגוּר שְׁהִידוּתָא** v. **יָגוּר** **שְׁהִידוּתָא**); Y. ib. VI, 36<sup>c</sup> (v. Hildesh. Beitr. p. 57, sq.).

יָגְרִי pr. n. pl. *Yagri*, in the district of Nivay (v. נִיבַי).  
Tosef. Shebi. IV, 8; Y. Dem. II, 22<sup>d</sup> top יַגְרִי.

**יָד** f. (rarely m.) (b. h.; יָדָה; 1) *hand; forefoot; handle*.  
 Ex. R. s. 42, end מִיָּד לְיָד from hand to hand, directly,  
 opp. שְׁלָחוֹ " through his messenger.—" רַחֲבָה " a wide  
 hand, *liberality*. Y. Hag. I, 76<sup>c</sup> top עֲנִי וְיָדָיו a poor man  
 who is liberal, opp. מֵצִיטָה " stingy.—Hull. 58<sup>b</sup>, a. fr. בִּיד  
 on the forefoot (of a quadruped).—Ukts. I, 1 שְׂחוּטָא  
 שׁוֹמֵר יָדוֹ whatever part of a fruit serves as a handle  
 (as the stem) and not as a protector (as the shell of a  
 nut &c.). Kel. XXIX, 4 חֲקוּרָיוֹ the handle of an ax;  
 a. v. fr.—Cant. R. to I, 4 לֹא חֲלָהּ יָד לְיָד hand does not  
 fit hand, i. e. the two cases are incongruous.—Trnsf. *an*  
*intimation, an incomplete statement intelligible from con-*  
*text, surroundings* &c. Y. Ned. I, 36<sup>d</sup> top חוֹפְסִין אֹתוֹ מִשֵּׁם  
 יָד לְקָרְבָן we make him responsible because what he said  
 is suggestive of the word *korban* (as a vow); a. fr.—  
*Du.* יָדָה; *pl.* יָדוֹת. Yad. I, 1 נִזְרָתִין לֵי is required for pour-  
 ing on the hands. Ib. II, 3 דִּי מִשְׁמָאוֹ וְכ' hands (when  
 being washed) become unclean or clean up to the wrist;  
 a. v. fr.—יָדוֹת נִדְרוֹת. Ned. 2<sup>b</sup> יָדוֹת נִדְרוֹת (or יָדוֹת)  
 suggestions of vows, *contrad.* כִּינּוּיִים, v. בִּינּוּיִים. Ib. 5<sup>b</sup>,  
 a. fr. שְׁאֵין מוֹכִיחוֹת לֹא הוּיִין " suggestions which are  
 not beyond doubt, are no (binding) suggestions; a. fr.—  
 2) *power, authority, possession, share*. B. Mets. 70<sup>b</sup>, v.  
 אֶמְצֵעַ. Kidd. 3<sup>b</sup> קִטְנָה דְּלִית לָהּ יָד וְכ' a minor who cannot  
 accept a betrothal for herself. Ned. 88<sup>b</sup> בִּעֲלָהּ כִּיד  
 יָדוֹ the wife's possession is her husband's possession. Kidd. 28<sup>a</sup>  
 אֶחָד גִּיטָּו וְיָדָיו his letter of manumission and his  
 right of self-disposal come simultaneously. Yeb. 39<sup>a</sup>;  
 Keth. 83<sup>a</sup> כִּינָהּ יָדוֹ the husband's right of disposal is as  
 great as the wife's (concerning what belongs to her);  
 יָדוֹת מִיָּדָהּ his rights are stronger than hers. B. Mets.  
 VI, 2 תַּחְתּוֹנִיהֶן תִּנָּן their rights are the lowest, i. e. they  
 are responsible for losses but can derive no benefits from  
 favorable chances; ib. כֹּל הַמְשַׁנֵּה יָדוֹ עַל הַחֲזוֹתֶיהָ וְכ' which-  
 ever side changes the agreement is at a disadvantage,  
 and whichever side breaks the agreement &c.; a. v. fr.—  
*Du.* מִיָּדָהּ, constr. יָדָהּ. Ab. Zar. 41<sup>b</sup>, a. e. מִיָּדָהּ וְדָא, v.  
 יָדָהּ וְדָא, v. יָדָהּ וְדָא, v. יָדָהּ וְדָא.—3) *portion, part*.—*Pl.* יָדוֹת.  
 Tosef. Men. IX, 10 שְׁתֵּי שָׁרֵי " two thirds; a. fr.—מִידָהּ (= לִידָה)  
 at once, directly, immediately. Tosef. Dem. VIII, 7, v.  
 חֲלִיף. —Y. Pes. VI, 33<sup>a</sup> מִידָהּ כָּל מִי וְכ' presently, every  
 one whose Passover offering was a lamb &c.; a. v. fr.—

על יד, על יד (abbr. ע"י) *through, by means of*. Gitt. 40<sup>b</sup> אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעט לער the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—because. Lev. R.s. 32 ע"י שגדרו וכ' because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—על יד *gradually, little by little*. B. Kam. 80<sup>a</sup> (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once ע"י).—אחר, v. בלאחר יד.—Yadayim, name of a treatise of the Mishnah and Tosefta, of the Order of Tohäroth, containing the laws of levitical cleanness or uncleanness of the hands.

יד, יד ch. same. Targ. Num. XXXV, 17; a. fr.—V. אידא.—Kidd. 30<sup>a</sup> top על יד while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15<sup>a</sup> אידא דסססס (=h. יד) through an agent; a. fr.—Pl. ידא, ידא. Targ. Ez. XXI, 12 (ed. Wil. ידא). Targ. Is. XIII, 7; a. fr.—על יד, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—מן יד—h. ע"י. Targ. Y. II Gen. XLIV, 18.—על יד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e. \*יד pr. n. pl. Y'dad, Y. M. Kat. III, 82<sup>a</sup>.

יד, v. יד.

ידע, (b. h.) pr. n. m. Jaddua. B. Mets. VII, 9 J. the Babylonian.

ידע m. name of a bird (Maim.) or a beast (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. ידע); a. e.—Snh. 65<sup>b</sup>; (Tosef. ib. X, 6 ידע).

ידע, v. ידע.

ידע, ידע (b. h.) *to point, move* (cmp. b. h. ידע).—Denom. יד.

Hif. ידע [to raise hands,] 1) *to thank, acknowledge; to give praise*. Taan. 6<sup>b</sup> לך ... מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים מודים ... מודים 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מודים, Deut. VI, 5) בכל לו מודים ... הוי מודים for whatever measure He metes out to thee, give thanks to Him. Ib. 54<sup>b</sup> צריכין להודות four persons are bound to offer public thanks; a. v. fr.—2) *to admit, consent, to confess*. Pes. IV, 9 (56<sup>a</sup>); Ber. 10<sup>a</sup> על ג' דודו לא concerning three of his acts they agreed with him. B. Mets. 3<sup>a</sup>, a. fr. במקצת השענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108<sup>b</sup>, a. e. בשעוריו ... וד' לו בשעוריו I. B. Mets. 12<sup>b</sup> מודה when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 שוק מודין, v. מודין].

Hithpa. ידע, Nithpa. ידע (denom. of ידע, cmp. Josh. VII, 19) *to confess one's sins before God*. Yoma III, 8 ויתוודע and confesses in public. Ib. 40<sup>a</sup> ויתוודע to cast lots and to make confession (on the head of the

scapegoat). Y. ib. VIII, end, 45<sup>c</sup> צריך אע"פ שני בערבית צריך although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. ידע.

ידע, Pa. ידע, Ithpa. ידע ch. same, *to confess*. Targ. O. Lev. V, 5 (Y. ידע Af.). Targ. Y. II Deut. III, 29 מודין; a. e.

Af. ידע as preced. Hif. Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7<sup>a</sup> מודין I admit (agree). Keth. 85<sup>a</sup> ומודין and she may admit her debt.—Ber. 54<sup>b</sup> צריך לאודע he must offer thanks in the presence of &c.—Shebu. 39<sup>b</sup> במקצת וא' במקצת if he denies part and admits part of the claim; a. fr.

ידע m. (b. h.; redupl. of ידע; cmp. ידע) [pointed out,] *chosen, beloved; chosen spot*. Men. 53<sup>a</sup> בן ידע the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> (benediction on circumcision) מברך אשר קדש ידע who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—Pl. ידע, v. supra.

ידע f. (b. h.; preced.) *choice; the chosen people*. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> שארנו (זרע קדש) the chosen (of the holy seed) of our blood (race).

ידע f. (ידע) *knowledge, esp. (Lev. IV, 14; 23; 28) finding out, discovery, consciousness*. Shebu. 5<sup>a</sup>, a. e. ידע the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נעלם). Ker. IV, 2 אם היתה ידע if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 בחוללה ידע original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2<sup>a</sup>, a. fr. חשב מדיעתו he who regrets when he finds out his transgression; a. fr.—Pl. ידע. Sheb. I, 1 חטיבה ידע the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

ידע ch. same, *knowledge*. Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

ידע (b. h.; cmp. ידע) [to point out, select, love,] 1) *to recognize, know; to find out*. Pes. 87<sup>b</sup> שחמא כיון שר' שחמא when he was convinced that he had done wrong. Ib. אחר ואת אחר and thou knowest not whether &c. Ib. ידע the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4<sup>b</sup>; ib. 5<sup>a</sup> שר' ונעלם מכלל שר' it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. ידע). Zeb. 115<sup>b</sup> ולא ידעו וכ' this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron

**יָרֵבָּה** m. (=b. h. יָרֵבָּה; preced.) [*that which is put on,* bundle, load on the back. R. Hash. 26<sup>b</sup>; Meg. 18<sup>a</sup> (as an analogy to יָרֵבָּה, Ps. LV, 23) the Arab said, שָׂקִיל יָרֵבָּה,]

take off thy bundle and put it on my camel; Gen. R. s. 79, end עלי דודי help me to put my load on; משין מידה מ' משין from this they learned that *y'haba* means *load*.

**יְהוּבָה** f. constr. (preced. wds.) *giving; share, dispensation*. Targ. Koh. V, 10 יְהוּבָה אֲנִיָּהּ = h. שָׁבֵר. Targ. Ps. XI, 6 (h. text *בְּנֵה*).

**יְהוּדָה** f. (v. יהודי) *Jewish religion, monotheism*. Esth. R. to III, 7 וְהוּדָה בְּיָהוּדָה (not בְּיְהוּדָה) and clung to their creed.

**יְהוּדָה** (b. h.) pr. n. m. *Jehu*, King of Israel. Meg. 14<sup>a</sup>. Hor. 11<sup>b</sup> לא נמשח ו' . . . לא נמשח ו' Jehu, too, would not have been anointed, but for the opposition to Joram; a. e.

**יְהוּדָה** pr. n. *Judaea*. Dan. II, 25; a. e. — Lam. R. to I, 2 מְדִינַת יְהוּדָה the province of J.

**יְהוּדָה** = יהודיה.

**יְהוּדָה** m. ch. = h. יהודי. Targ. Esth. V, 13; a. e. — Y. Shebi. IV, 35<sup>b</sup> top, v. אֲרַמְיָא. — Pl. יהודי, יהודי, יהודי. Targ. Esth. IV, 16; a. e. — Gen. R. s. 63 רִבְרֵבנֵי ד' the leaders of the Jews (of Tiberias); a. fr. — Fem. יהודיאה. Targ. II Esth. IV, 1. — Lam. R. to I, 11 הוּדָה אִפְדִּיךָ (not כִּיהוּדִיאה) thou lookest like a Jewess. — V. יהודא.

**יְהוּדָה** f. (Ioudaia, sub. συναγωγή or ἀγορά) *Jewish court-house*. Y. Gitt. I, 43<sup>b</sup> top במקום in the Jewish meeting place (where Jews have their own jurisdiction); אם אין שם ו' if there is no Jewish court-house there, it must be done in the synagogue.

**יְהוּדָה** v. יהודא.

**יְהוּדָה** (b. h.) pr. n. *Judah*, 1) son of Jacob; *tribe of Judah*. Pes. 50<sup>a</sup>. Yoma 12<sup>a</sup>, a. e. — 2) name of several Tannaim; a) R. J. b. B'thera in Babylonia Ber. 22<sup>a</sup>; a. fr. — b) J. b. Tabbai, chief of the Sanhedrin in the days of queen Salome. Ab. I, 8. Hag. II, 2; a. fr. — c) R. J. the priest. Eduy. VIII, 3. — d) R. J. b. Baba. Ib. 2. Sabb. 62<sup>b</sup>; a. fr. — e) R. J. b. Ilai, usu. mentioned in the Mishnah as R. J. only. Ber. 63<sup>b</sup>; Sabb. 33<sup>b</sup>. Men. 103<sup>b</sup>; a. v. fr. — f) R. J. b. Tema. Ab. V, 20. Erub. 17<sup>a</sup>; Tosef. ib. III (II), 6 (ed. Zuck. בריריה. Tosef. Gitt. VII (V), 8; a. fr.; a. others (v. Fr. Darkhé, p. 42; p. 137). — Esp. R. J. han-Nasi I a. II, surnamed Rabbi, v. רַבִּי. — 3) name of several Amoraim, the most renowned of whom is R. J. (b. Ezekiel), a Babylonian. Keth. 110<sup>b</sup> bot. — Y. Taan. I, 64<sup>b</sup> top; a. fr. — V. Fr. M'bo p. 91<sup>a</sup>. — 4) *Judaea*, the southern province of Palestine. Keth. I, 5 (12<sup>a</sup>); Tosef. ib. I, 4. Kidd. 6<sup>a</sup>; a. v. fr.

**יְהוּדָה** m. (b. h.) *Judaean, Jew* (mostly in a religious sense), *worshipper of one God*. Meg. 12<sup>b</sup> אֵלֵנָּה קרי ליה ר' אלמא he is called Y'hudi (Esth. II, 5), which would indicate that he belongs to the tribe of Judah, and yet he is called *ish y'mini* &c.?, v. גִּמְזוּס. Ib. 13<sup>a</sup> . . . נַמְאִי but why is he designated

as Y'hudi? Because he disowned idolatry; for whosoever disowns idolatry, is called a Jew (ref. to Dan. III, 12); Esth. R. to II, 5 לומר ר' נקרא . . . נקרא שייחד because he professed the unity of God, he was called Y'hudi, meaning to say, a Y'hudi, a believer in One God. Ex. R. s. 42 או ר' או צלוב thou thinkest that calling Israel 'persistent' is meant for blame; it is meant for their praise, either a Jew or hanged. Meg. l. c. מַאֲכֵל מַאֲכֵל Jewish food (in accordance with the Jewish dietary laws); a. e. — [Pes. 113<sup>b</sup> ר' read with Mss. a. early ed. מי; Yeb. 63<sup>a</sup> ר' כל, read אדם]. — Pl. יהודים. Esth. R. to III, 9. Ib. to VIII, 8 ה' שונאי ד' the enemies of the Jews. Ib. 15 . . . מלך ד' Mardecai was made king of the Jews; a. fr. — Fem. יהודיה. Meg. l. c. (v. Rabb. D. S. a. l. note 7); Yalk. Esth. 1052 (ref. to I Chr. IV, 18) אִמִּי קרי לה ר' why is she (Bithya, the daughter of Pharaoh) called Y'hudiyah (a Jewess)? — Esth. R. to III, I אסתר ר' if Esther is a Jewess &c., opp. גִּיּוּדָה. — Keth. VII, 6 (72<sup>a</sup>, sq.) ר' ד' v. ד'.

**יְהוּדָה** v. preced.

**יְהוּדִיָּה** pr. n. f. *Y'hudiyah*, sister of R. Judah han-Nasi. Y. Naz. VII, 56<sup>a</sup> top; (Y. Ber. III, 6<sup>a</sup> bot. נְדוּרָא).

**יְהוּדִיָּה** v. יהודי.

**יְהוּדָה** v. יהודא.

**יְהוּדָה** (b. h.) pr. n. m. *Jehoiada*, the high-priest. Num. R. s. 23; a. e.

**יְהוּיָקִים** (b. h.) pr. n. m. *Jehoiakim*, king of Judah. M. Kat. 26<sup>a</sup>. Snh. 103<sup>a</sup>, sq. Lev. R. s. 19; a. fr.

**יְהוֹיָרִיב** (b. h.) pr. n. m. *Joiarib*, head of a priestly division named after him; (fem.) *the division J.* Y. Taan. IV, 68<sup>d</sup>.

**יְהוֹנָתָן** v. יונתן.

**יְהוֹרָם** (b. h.) pr. n. m. *Jehoram, Joram*, 1) son of Ahab, king of Israel. Ber. 10<sup>a</sup>. Ex. R. s. 31; a. e. — 2) son of Joshafat, king of Judah. Hor. 11<sup>b</sup>, v. יהוא.

**יְהוֹשֻׁעַ** (b. h.) pr. n. m. *Joshua*, 1) *J. bin Nun*, the successor of Moses. Ab. I, 1. Ber. 4<sup>a</sup> bot. B. Kām. 80<sup>b</sup>, sq. הָרָהוּ ר' עשרה J., on conquering the promised land, laid down ten conditions (regulations) &c.; Erub. 17<sup>a</sup>; a. v. fr. — Meg. I, 1, a. fr. בן נון dating from the days of the conquest or before. — 2) the high-priest of the returning Babylonian exiles. Snh. 93<sup>a</sup>; a. e. — 3) name of several Tannaim; a) J. b. Prahya. Ab. I, 6; a. fr. — b) R. J. b. Hānania, mostly quoted as R. J. only. Maas. Sh. V, 9. Erub. IV, 1; 2. Hag. 5<sup>b</sup>; a. v. fr.; and others (v. Fr. Darkhé pp. 97; 134; 178; 189). — 4) name of several Amoraim, esp. R. J. b. Levi. Ber. 3<sup>b</sup>; a. v. fr. — R. J. of Sikhnin. Y. ib. IV, 7<sup>b</sup> bot.; a. fr.; and others (v. Fr. M'bo p. 91<sup>a</sup>, sq.). — (ספר) *the Book of Joshua*. B. Bath. 14<sup>b</sup>; a. e.

**יְהוֹשֻׁעַ** v. יהושע.

ר' נשיא = יוֹדֵן; q. v. Y. Ber. III, 6<sup>a</sup> bôt., a. fr. נְשִׂיאָה  
R. J. (II), the Nasi; (V. Fr. M'bo p. 92<sup>a</sup>, sq.). — Pesik. R.

s. 14 א'—Gen. R. s. 10 אבא (abbr. אֲבָהָן q. v.).—Y. Ber. II, 5<sup>a</sup> top. Ib. IX, 14<sup>a</sup> top; a. v. fr.

**יִדְן** (הוּ דִּין) is *this*. Targ. II Esth. VII, 5 (h. text דִּין הוּא, זה, זהו, זה).

**יִדְנָה** pr. n. f. (יִדְנָה) *Yudanah, Yudani*. Y. Ab. Zar. II, 41<sup>a</sup> bot. בר יודנה; Y. Ter. VIII, 45<sup>c</sup> bot. בר י... Bar. Y.; emp. יִדְנָה.

**יִדְפָּא**, v. next w.

**יִדְפָּת** pr. n. pl. *Yodfath, Yotapata*, a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; emp. יִדְפָּת II Kings XXI, 19). Arakh. IX, 6 דִּישְׁנָה the old fort of J.—Tosef. Nidd. III, 11 בקעה יִדְפָּת the valley of J.; Nidd. 20<sup>a</sup> יִדְפָּת.—Denom. יִדְפָּת m. of J. Zeb. 110<sup>b</sup>; Meil. 13<sup>b</sup> יִדְפָּת (corr. acc.); Y. Succ. IV, 54<sup>c</sup> bot. יִדְפָּת.

**יִדְקִי**, **יִדְקִי**, **יִדְקִי**, **יִדְקִי**, read: יִדְקִי m. pl. (judices) *judges*; א' *chief justice*, v. אֲרִי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. אֲרִי, Var. אֲרִי (ἀρχιδικός); ed. הוּדִינִים א'.]

**יִדְקֶרֶת** pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23<sup>b</sup>, sq. יִדְקֶרֶת R. J. (ed. יִדְקֶרֶת, Ms. M. 2 יִדְקֶרֶת) R. J. of Yodkereth (emp. יִדְקֶרֶת, Fr. M'bo, p. 5<sup>b</sup>, sq.). —\*Kidd. 16<sup>b</sup> קא הוּינָה הֵכָא א' Ar. (ed. יִדְקֶרֶת) I see here the influence of the Yodk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. יִדְקֶרֶת).

**יִדְקֶרֶת** m. (יִדְקֶרֶת) 1) *a sparkling gem*. Targ. Y. Gen. VI, 16.—Pl. יִדְקֶרֶת. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. יִדְקֶרֶת; Targ. Cant. VII, 2 (ed. Lag. יִדְקֶרֶת).—2) *haughtiness, assumption*. Ber. 17<sup>b</sup> מְדוּרִי it looks like an assumption (to appear more observant than others). Ib. לִי דִּין cares for the appearance of assumption (and therefore forbids); Pes. 55<sup>a</sup>. Succ. 26<sup>b</sup> לִי דִּין there is no appearance of presumption to be apprehended in doing so.

**יִדְנִי**, **יִדְנִי**, v. יִדְנִי.

**יִדְנִי** m. (יִדְנִי) *debtor*. Targ. Prov. XXII, 7; v. יִדְנִי.

**יִדְחִי** pr. n. m. *Yohai*, esp. known Y. the father of R. Simeon. Sabb. 33<sup>b</sup>; a. v. fr.

**יִדְחָנָה** I, **יִדְחָנָה** *Yohana*. 1) pr. n. m. Hull. 133<sup>a</sup> א' Ab. Zar. 16<sup>b</sup> יִדְחָנָה.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שִׁילֹה חָטְאָה (not חָטְאָה) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יִדְחָנָה.

**יִדְחָנָה** II f. *Yohana*, name of a species of *locusts*. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup> יִדְחָנָה the Jerusalem Y.

**יִדְחָנִי** pr. n. *Yohani*; 1) pr. n. m. Ab. Zar. 16<sup>b</sup>, v. יִדְחָנָה.—Men. 85<sup>a</sup> יִדְחָנִי (some ed. יִדְחָנָה) Y. and Mamre

(two Egyptian sorcerers); v. יִדְחָנִי—Esth. R. to I, 4 א' (some ed. יִדְחָנִי) Bar-Y.—2) pr. n. f.—Zeb. 62<sup>b</sup> (a fictitious name).—Sot. 22<sup>a</sup> א' בִּרְיָהּ (a hypocritical sorceress, v. Rashi a. l.).

**יִדְחָנִי** (b. h.) pr. n. m. *Johanan, John*; 1) J. ben Kereah, a follower of the Babylonian governor of Judaea (Jer. XI, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55<sup>b</sup> top; Mekh. B'shall, Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (כֹּהֵן גָּדוֹל). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Bahod., s. 11. Sot. IX, 9; 15. Gitt. 56<sup>a</sup>, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29<sup>d</sup> bot. B. Kam. 27<sup>b</sup>; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandlar. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67<sup>a</sup>; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nappaḥ (the Smith). Y. R. Hash. II, 58<sup>b</sup> top. Hull. 137<sup>b</sup>; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95<sup>b</sup>, sq.—V. יִדְקִי.

**יִדְחָנִי** m., pl. יִדְחָנִי (*genealogical records, traced genealogy*. Kidd. IV, 1 עֲלֵי וְכ' ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68<sup>a</sup> bot.; Gen. R. s. 98 מגילת י' a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49<sup>b</sup>.—Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 שלשלת (ד') the genealogical chain; Gen. R. s. 82. Ib. יִדְחָנִי the genealogical privileges of the first-born, opp. to יִדְחָנִי the material privileges (double-share). Ruth R., end א' מה אֵתֶּךָ יִשְׁרָאֵל לָכֵן ר' what records have you to show?—Pes. 62<sup>b</sup> א' מִדֵּיּוֹר שֶׁנִּגְנַן סֵפֶר since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. יִדְחָנִי teach me the book of records (Chronicles); a. e.—V. יִדְחָנִי.

**יִדְחָנִי** (b. h.) pr. n. f. *Jochebed*, the mother of Moses and Aaron. Sot. 12<sup>a</sup>; B. Bath. 120<sup>a</sup>; Ex. R. s. 1; Gen. R. s. 94; a. fr.

**יִדְחָנִי** f. ch.=h. *power, ability*. Targ. Y. Gen. IV, 13. Targ. Num. XIV, 16; a. e.; v. יִדְחָנִי.

**יִדְחָנִי**, **יִדְחָנִי** m. *Bar-Yokhani*, name of a fabulous bird. Bekh. 57<sup>b</sup>. Yoma 80<sup>a</sup> (Ms. M. 2 בְּרִיכְתִּי, v. Rabb. D. S. a. l. note 9); Succ. 5<sup>b</sup> top.—[Koh. Ar. Compl. s. v. בר (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich*.]

**יִדְחָנִי**, v. יִדְחָנִי.

**יִדְחָנִי**, v. יִדְחָנִי.

**יִדְחָנִי** m. pl. יִדְחָנִי (b. h.; *parents*. Keth. VII, 6 יִדְחָנִי she who curses his (her husband's) parents in his presence; quot. ib. 72<sup>b</sup> יִדְחָנִי (an emphatic form), and interpreted יִדְחָנִי לפני מִדְחָנִי (v. מִדְחָנִי) also when she curses his parents before any one of his begotten; Y. ib. VII, 31<sup>b</sup> bot. יִדְחָנִי, v. יִדְחָנִי.

**יולדת, יולדת** f. (b. h.; preced.) *a woman in confinement; a mother.* Ab. II, 8 אשר יולדת blessed is his mother.—Pl. יולדת. Sabb. 32<sup>a</sup> נשים מתות women die in confinement (v. יולדת); Y. ib. II, 5<sup>b</sup> top; v. יולדת.—Sot. I, 5 אחר (not יולדת) the women appearing in the Temple after confinement.

**יולדתא**, *midwife*, v. יולדתא.

**יולד**, v. יולד.

**\*יולימנא** pr. n. m. *Yolimna*, an Amora. Pesik. R. s. 7, beg.

**יולין**, Pes. 39<sup>a</sup>, וזרת, v. יולין.

**יולפנא** m. (יולפ) = *instruction*. Targ. Prov. IV, 2.

**יום** (b. h.) *light, day* (opp. night); (*astronomical*) *day*; *transf. day of life; time.* Gen. R. s. 6 דר' והגשמים וכ' the noise of the moving light (Yoma 20<sup>b</sup> חמה) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) שזוהי מלחז וכ' it is the day light which will glow the wicked (cmp. נחשק). M. Kat. 25<sup>b</sup> (ref. to Am. VIII, 9) זה יומי של וכ' that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) ואיזה זה ירח'כ 'one (distinguished) day' . . . that is the Day of Atonement. Hull. V, 5 (83<sup>a</sup>) ור' חילק דר' the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 29<sup>a</sup>, v. יומא; a. v. fr.—טוב (abbr. יומא) *Holy Day; festival.* R. Hash. IV, 1; a. fr.—Yoma VII, 4 דר' חר' and the Highpriest gave a festival to his friends; a. fr.—*Yom Tob*, name of a treatise of the Tosefta (v. הכפורים)—(יפה) Day of Atonement. Yoma I, 1; a. v. fr.—בן יומי of the same day, *not quite one day old, used on the same day.* Sabb. 151<sup>b</sup>. B. Kam. 65<sup>b</sup>; a. fr.—Tanḥ. Kor. 3; ed. Bub. 6; Num. R. s. 18 חילוקי בני יומן (not בן) children just born; a. fr.—*Du. יומן*. Mekh. Mishp., N'zikin, s. 7; B. Kam. 90<sup>a</sup> ישני יום אי ר' comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50<sup>a</sup>—Mekh. l. c. יום שהוא כר' יום שהוא a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65<sup>b</sup> מה יום מיומים (Ms. M. a. Rashi מה היום וכ' what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—Pl. יומים; constr. יומי. Erub. III, 6 לשני יום for both days. Zeb. V, 7 לשני יום during two days and one night. Pes. 52<sup>a</sup>, a. fr. טובים של שני יום Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. קמי כל יומי all my lifetime.—Esp. יומי season, period of. יומי, v. יומי. I. חמה—(a) summer season. Toh. VI, 7; a. fr.—(b) the solar year. Gen. R. s. 33, end; a. fr.—הלכה the lunar year. Ib.; a. fr.—בגרות, י, נערו, v. יומי &c.

**יומא**, *ch. same.* Targ. Gen. I, 5. XXXIX, 11; a. fr.—Targ. Prov. XII, 16 בר יומיה (ed. Wil. incorr. כד) on the same day, *at once.*—Kidd. 39<sup>b</sup> יב יב יב they prepare for him (the righteous man) a good

day, and (for the bad man) a bad day (v. Rashi a. Tosaf. a. l.).—Sabb. 134<sup>a</sup>; Hull. 60<sup>a</sup> top לדר' towards the sunlight. Ib. דר' the sun which is only one of the ministering powers &c. Keth. 106<sup>a</sup> לר' and obscured the sun.—Yeb. 72<sup>a</sup> דר' a cloudy day; ידשוהא a day when a southern wind blows. Erub. 40<sup>b</sup> דר' on the eve of the New Year's day.—R. Hash. 21<sup>a</sup> רבה the Great Day, Day of Atonement (also only יומא, v. infra); a. v. fr.—בר' of the same day, *one day old, used the same day.* Bets. 4<sup>b</sup>, v. יומא. Hull. 58<sup>b</sup>, v. יומא.—Sabb. 134<sup>a</sup> רבה fresh-made cheese. Ab. Zar. 67<sup>b</sup>, a. fr. קרירה בר' a pot used the same day.—Sabb. 49<sup>b</sup> bot. יומיה (omitted in Ms. M.) a student that had just come to college; [oth. opin.: allusion to R. Idi, dubbed ר' רב דר' the one day's student of the college, Hag. 5<sup>b</sup>].—היא, יומי, יומא, יומי. Targ. Gen. VIII, 10. Targ. Esth. I, 2; a. v. fr.—Bets. 4<sup>b</sup> עברין דר' we observe two days (as Holy Days). Erub. 65<sup>a</sup> דר' soon will come the days which are long (of duration) and short (of action), when we shall sleep much; a. v. fr.—(sub action, v. supra) Yoma, name of a treatise of the Mishnah, Tosefta (where it is named a treatise of the Mishnah, Tosefta Babli a. Y'rushalmi, Yoma 14<sup>b</sup> the treatise on the order of exercises of the Day of Atonement.—V. יומא, יומי.

**יומחרן, יומחרן** m. (= *יומא אחר*) *tomorrow, next day.* Targ. Y. Ex. XIX, 10 (ed. Amst. יום). Targ. Esth. III, 4 ed. Lag. (ed. Amst. יומא). Targ. Y. Lev. VII, 16 (ed. Amst. יום). a. e. [Targ. II Chr. XX, 16 יומא אחר, ed. Lag. יומא אחר].—V. יומא.

**יומנא** (contr. of יומא דנא) *this day, this life.* Targ. Y. Deut. XXVII, 1.—Targ. Y. I Deut. XXVI, 17 (Y. II יומא); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 יומא נגדא Ms., ed. יומא דערא. Targ. Ps. XXIII, 6 נגדא דר' (h. text יומי)].

**יון** m. (b. h.; יון *to be thick, dark*, cmp. יון) *thickness, thick, heavy clay*, opp. to טופח (v. טופח II). Mikv. IX, 2. Tosef. ib. VI (VII), 12; 13 חר' אם היה טיט חר' if it was a thick massive clay and he attached it.—Denom. יוני m. *muddy, thick.* Mikv. l. c., v. יוני 2.

**יון, יון** (b. h.) 1) pr. n. m. *Javan*, son of Japheth, progenitor of the Grecian tribes, in gen. *Greek, Greece*; —2) fem. (sub. מלכות) *Greek (Syrian) Government.* Targ. Gen. X, 2; a. e.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref. to משלש, Gen. XV, 9) זו יון this alludes to the Greek government (founded by Alexander the Great). Ib. כל בכרקה של יון in all directions did the Greeks conquer, except in the East. Esth. R. introd. יון when Greece (Syria) is in the ascendancy, v. יון; a. fr.—Denom. יוני, יוני.

**יונא, יון**, v. יונא.

**יונא**, *ch. same.* Targ. I Sam. II, 4 (ed. Lag. יוני, ed. Wil. יוני). Targ. Y. I Deut. XXXII, 24 (ed. Amst. יוני, ed. Vien. יוני; corr. acc.).



**יונה** I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26<sup>a</sup>; Bab. ib. 96<sup>a</sup>. Snh. 89<sup>a</sup>, sq. Gen. R. s. 21; a. fr. —2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23<sup>b</sup>. Y. Shebi IV, 35<sup>a</sup> bot.; a. v. fr. —b) R. J. of Bozra. Y. Kil. IX, beg. 31<sup>d</sup>; a. fr. —[Hull. 43<sup>b</sup> יונה אמר ר' ירמיה] —3) *Jonah* said in behalf of R. Z.; oth. opin.: as to the gullet of a dove, &c., v. next w.]

**יונה** II f. (b. h.) *dove*. Hull. 6<sup>a</sup> דמות ר' וב' the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 בשעה שהיה דור ר' דור בשעה שדורא the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גזל, Gen. XV, 9) דור ר' a young dove, (v. infra, a. Targ. Gen. I. c.). —ב' pl. דורים *pigeons*. Hull. I, 5 ר' בבני ר' what is fit for offering in doves (large size), is a defect in pigeons; a. fr. —[Sabb. 129<sup>a</sup> דוריה דוריה, v. יונס. —Pl. דוריהם, Snh. III, 3 מפרדיהם those who let doves fly (betting on them), v. יונס. B. Bath. V, 3, v. שובך. Ib. 79<sup>a</sup>; a. e.

**יונס**, v. יונס.

**יוני**, v. יוני.

**יוני** m., **יוני** f. (יוני) *Grecian, Greek*. B. Kam. 82<sup>b</sup> ר' יוני the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83<sup>a</sup> לשון ר' Greek language, distinguished fr. ר' חכמה. Meg. 9<sup>a</sup> הדריו יוניה permitted the use of a Greek translation. Y. ib. I, 71<sup>e</sup> top, v. יוני; a. fr. —V. לשון ר' —Pl. יוניים *Greeks* (mostly of the Syrian government). Meg. 11<sup>a</sup> ר' בימי in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טרקיוניס (corr. acc.).

**יוניס** m. (prob. a corrupt. of *juniperus*) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129<sup>a</sup> ר' פורור old ed. (later ed. דיונה, Ms. M. דיינס, v. Rabb. D. S. a. l. note; Ar. יוניס, expl.: *cypress*) a table made of &c.

**יוניק** m. (b. h.; יוניק) *child*. —Pl. יוניקים. Cant. R. to I, 4 ר' the school children. V. יוניקא.

**יונקא**, v. יונקא.

**יונקת** f. (b. h.; יונק) *sucker, sprout* (of hyssop). —Pl. יונקות. Par. XI, 7, v. יונק; Tosef. ib. XI (X), 7 (one opin.) יונקות ר' שלא הונצו ר' *yon'koth* are such as have not yet begun to blossom.

**יונה**, **יונה**, **יונה** f. (יוני c.) ch.=h. **יונה** II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e. —Snh. 25<sup>a</sup> (expl. מפרדיהם, v. יונה II) ליון אי תוקמיה יונק ליון if thy dove shall overtake the cock-pigeon (thou shalt win &c.). Ib. כמין יון ר' they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (comp. יונה II). Snh. 95<sup>a</sup> ר' אחא יונה (masc.) a dove came down &c., v. שובך. I. —Pl. יונקא, יוניק, יוניק, יוניק, יוניק, יוניק, יוניק. Y. Lev. V, 7; 11 בני יונה (O. בני יונה). Ib. XII, 6 בר יוני (O. יונה). Targ. Cant. I, 15. —Ber. 56<sup>a</sup> ר' ר' ר' I saw (in my dream) two doves fly off. Ib. ר' יוני.

**יונתן**, **יונתן** (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109<sup>b</sup> ר' Ms. M. (ed. יוני). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13<sup>d</sup> top; a. e. —2) J. son of Saul. Ab. V, 16 אהבה ר' the friendship between David and J. Hull. 95<sup>b</sup> ר' like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e. —3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr. p. 66, sq.). Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup>. Meg. 3<sup>a</sup> ר' נביאים the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39<sup>b</sup> גדול ר' the greatest among the disciples of R. Joh. b. Zaccai, was J. &c. —4) R. J., a Tannai. Sot. 24<sup>a</sup>. Pes. 24<sup>a</sup>. Hull. 70<sup>b</sup>; a. v. fr. —[Erub. 96<sup>a</sup> ר' הקיסרי —[Ab. IV, 9, v. Frank. Darkhé, p. 147, note.] —5) name of several Amoraim (v. Fr. M'bo, p. 99<sup>a</sup>, sq.). Gitt. 78<sup>b</sup>. Y. Maas. Sh. III, 54<sup>b</sup> top. Ber. 18<sup>a</sup>; Y. ib. II, 4<sup>c</sup> bot.; a. fr. —Y. Yoma VII, 44<sup>b</sup> bot. R. J. of Beth Gubrin. —Y. Peah V, beg. 18<sup>d</sup> (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46<sup>a</sup> bot. R. J. son of R. Isaac bar Aha. —Y. Ter. XI, end, 48<sup>b</sup> J. b. Akhmai; a. e.

**יוסא**, **יוסא**, abbrev. of יוסף, v. יוסי.

**יוסטא**, **יוסטא** pr. n. m. (abbrev. of *Justus* or *Justinus*) *Yusta, Yusti*. 1) Cant. R. to VI, 12 דיינס ר' Yusta, the tailor. —2) name of several Amoraim. Y. Erub. VI, 23<sup>c</sup> bot. יוסטא ר' Y. Shek. II, beg. 46<sup>c</sup> יוסטא ר' —Y. Ter. XI, 48<sup>a</sup>; Y. Maas. Sh. V, 55<sup>d</sup> bot. יוסטא ר' שונים; Y. Shebi. VI, 36<sup>d</sup> ר' יוסטא.

**יוסטאי**, **יוסטאי** pr. n. m. (comp. preced.; abbrev. of *Justinus* or *Justinianus*) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32<sup>d</sup> bot. (not יוסטאה); Y. B. Bath. VIII, 16<sup>b</sup> יוסטאי.

**יוסטת**, v. preced.

**יוסי** pr. n. m. (abbrev. of *Joseph*, interch. with יוסף, *José*) 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr. —B. Bath. 183<sup>b</sup> יוסף (Ms. H. a. R. יוסי). —R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>a</sup> bot. יוסף; a. v. fr. —R. J. b. Halafta, or only R. J. B. Kam. 70<sup>a</sup>; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46<sup>b</sup>. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.). —R. J., the Galilean. Zeb. 57<sup>a</sup>. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125). —2) name of several Amoraim, esp. R. J. (in Babli יוסי, in Y. also יוסף). Y. Ber. II, 5<sup>c</sup> bot. Y. Kil. IX, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup>; a. v. fr. —R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50<sup>c</sup> bot. Men. 70<sup>b</sup>; a. v. fr. —3) *Yosi* or *Yosha* a disguise of one of the Divine Names. Snh. VII, 5 (56<sup>a</sup>) ר' יונה . . . בכל יום (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. יוני, e. g.: "the defendant said, 'May J. strike J.'") (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; comp. ib. שם בשם). —4) one *J. M'shitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוסף); Yalk. ib. 115.

**יוֹסִינָה, יוֹסִינָה** pr. n. m. *Josina*. Y. Meg. IV, 75<sup>b</sup> bot.; Y. Yeb. XIII, 13<sup>c</sup> top; ib. X, 10<sup>d</sup> top. Cant. R. to V, 1 יוֹסִינָה; Pesik. R. s. 5 יוֹסִינָה; Num. R. s. 13 יוֹסִינָה.

**יוֹסֵף** (b. h.) pr. n. m. *Joseph*, 1) son of Jacob. B. Bath. 123<sup>a</sup>, v. בְּכֹרֶה. Sot. I, 9. Gen. R. s. 30; a. v. fr.—2) name of several Tannaim and Amoraim, v. יוֹסֵף.—3) Sabb. 119<sup>a</sup> יוֹסֵף מִקְרֵי יוֹסֵף, the honorer of the Sabbaths.—Ib. 130<sup>a</sup> J. Rishba (the fowler).—Gen. R. s. 65, v. יוֹסֵף.

**יוֹסֵפִינָה, יוֹסֵפִינָה**, v. יוֹסֵפִינָה.

**יוֹזֶזֶר** (b. h.) 1) pr. n. m. *Joezer*. Orlah II, 12 a disciple of Shammai's school.—Ab. I, 4; a. fr., v. יוֹזֵר.—2) name of a plant. Sabb. XIV, 3, expl. Y. ib. 14<sup>c</sup> פוֹלִיטְרִיכֵינ *polytrichon, Maiden-hair*; Bab. ib. 109<sup>b</sup> פוֹרֹחֵן.

**יוֹפִי** m. (b. h.; יוֹפִי; v. יוֹפִי) *fine build, beauty; propriety*. Taan. 31<sup>a</sup> (the fair maiden said) לִי רְחֵם עֵינֶיכֶם לִי (Ms. M. בִּי) put your eyes on (give your choice to) beauty. Succ. 45<sup>b</sup> Ms. M. (ed. in Mish. 45<sup>a</sup>, v. Rabb. D. S. a. l.) לֵךְ יוֹפִי thine, altar, is the beauty (of forgiveness). Ex. R. s. 25 פִּנִּים אֶל פִּנִּים לֵךְ יוֹפִי I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 54<sup>b</sup> יוֹפִי שֶׁל מֹשֶׁה מִכֻּלל (יִפְיֹה) the perfection of the beauty (harmony) of the universe. Kidd. 49<sup>b</sup> עֲשָׂרָה קְבִים יוֹפִי ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Mets. 87<sup>a</sup> יוֹפִי וְיוֹפִי לְמִקְוֵה (her) beauty came back again; a. fr.—Peah VI, 6 כֹּחַ יוֹפִי, v. יוֹפִי.

**יוֹפִיָּאל** pr. n. (preced.) *Yofiel*, name of an angel. Targ. Y. I Deut. XXXIV, 6.

**יוֹפִיּוֹת**, v. יוֹפִיּוֹת.

**יוֹצֵאנִית** f. (יוֹצֵא) *loving to go out, restless*. Tanh. Vayishl. 7.—Pl. יוֹצֵאנִית. Gen. R. s. 45.

**יוֹצֵאת** f. constr., יוֹצֵאת (preced.) *running about, prostitute*. Kel. XXVIII, 9; Tosef. ib. B. Bath. V, 14, v. יוֹצֵאת II.—Pl. יוֹצֵאת. Ib. some ed.

**יוֹצֵפֶה**, v. יוֹצֵפֶה.

**יוֹצֵר** m. (b. h.; יוֹצֵר) 1) *Creator*. Lev. R. s. 23, end (ref. to Deut. XXXII, 18) רַחֲמֵי יוֹצֵרֵינוּ the Creator's hands become lax (undecided). [Ib. רַחֲמֵי יוֹצֵרֵינוּ, read: יוֹצֵרֵינוּ.—Mekh. Bo. s. 13; Tanh. Bo. 7 (ref. to Ex. XII, 29) יוֹצֵרֵנוּ He who created it (the night) divided it (exactly into two halves); Gen. R. s. 43. Ber. 61<sup>a</sup> (play on יוֹצֵר, Gen. II, 7, v. יוֹצֵרֵנוּ) יוֹצֵרֵנוּ לִי מִיֹּצֵרֵנוּ אֵי לִי מִיֹּצֵרֵנוּ (יִצְרָה) (my responsibility to) my Creator, woe to me from (my struggle with) my inclination; a. fr.—2) [turner,] *potter*. Gen. R. s. 55 (ref. to Ps. XI, 5) רַחֲמֵי יוֹצֵרֵנוּ the potter when examining his batch, will not try the defective vessels &c. Lev. R. I. c. יוֹצֵרֵנוּ a potter's apprentice; a. fr.; —Pl. יוֹצֵרֵנוּ. Maasr. III, 7; Succ. 8<sup>b</sup>, a. fr., v. יוֹצֵרֵנוּ.—Par. V, 6, v. יוֹצֵרֵנוּ.—Lev. R. I. c. יוֹצֵרֵנוּ who stole a lump of potters' clay; Pesik. R. s. 24 יוֹצֵרֵנוּ (corr. acc.).

**יוֹצֵרֵנוּ**, Y. B. Mets. VIII, end, 11<sup>d</sup>, v. יוֹצֵרֵנוּ 2.

**יוֹקִידָתָא**, v. יוֹקִידָתָא.

**יוֹקִינֹס** = יוֹקִינֹס (?). Targ. Y. II. Num. XXXIV, 15; [the entire verse is corrupt].

**יוֹקָפָא**, v. יוֹקָפָא.

**יוֹקָר** m. (יוֹקָר) [weight, importance,] 1) *high price* (opp. יוֹל; *dearth, scarcity*. Maas. Sh. IV, 1 מְקוֹם מְקוֹם where fruits are dear; B. Mets. 73<sup>a</sup>, Sabb. 32<sup>b</sup> יוֹדֵר וְיוֹדֵר and scarcity is permanent. Y. Hor. III, 48<sup>c</sup> top יוֹדֵר יוֹדֵר wine is dear; a. fr.—2) *nobility, aristocracy*. Sot. IX, 15, a. e.; v. יוֹקָר II.

**יוֹקָרָא** ch. same, 1) *high price*. Targ. Job XXVIII, 17.—2) *weight*. Men. 94<sup>b</sup> יוֹקָרָא on account of the heavy pressure of the bread.—3) *feeling of heaviness*; יוֹקָרָא *asthma*. Sabb. 140<sup>a</sup>.

**יוֹקָרָתָא**, v. יוֹקָרָתָא.

**יוֹרְדָא**, Targ. Ez. XXVII, 24 יוֹרְדָא ed. Lag., read: יוֹרְדָא [Targ. Y. Gen. VI, 16 ed. pr., read: יוֹרְדָא].

**יוֹרְדָנָא**, v. יוֹרְדָנָא.

**יוֹרְדָתָא** f. (יוֹרְדָתָא) *rivulet* (cmp. מוֹרְדָתָא). Tosef. Par. IX (VIII), 2 יוֹרְדָתָא the rivulet coming down from Mount Zalmon.

**יוֹרֶה** I m. (b. h.; יוֹרֶה) *a soaking rain, early rain*. Sifrē Deut. 42 (ref. to Deut. XI, 14) יוֹרֶה בְּמַרְהֶשְׁוֵן *yoreh* (early rain) is the rain of Marheshvan, the late rain (*malkosh*) in Nisan; Taan. 5<sup>a</sup>. Ib. (ref. to Mish. I, 2) יוֹרֶה בְּנִסָּן is the *yoreh* in Nisan? is it not in Marheshvan? Ib. 6<sup>a</sup>; a. e.—Trnsf. *early season, spring*. Tanh. Hayé 6 (ref. to Koh. XI, 6) יוֹרֶה אִם זָרַעְתָּ בְּנִסָּן if thou hast sown in the spring &c.; cmp. יוֹרֶה.—

**יוֹרֶה** II m., יוֹרֶה f. (denom. of יוֹרֶה, cmp. Syr. אִירָא P. Sm. 167) *boiler, kettle*. Hull. 108<sup>a</sup> יוֹרֶה a kettle of milk. Ib. יוֹרֶה a boiling kettle. Ab. Zar. 76<sup>a</sup> קִטְנָה יוֹרֶה put a small boiler into a large one filled with water, v. יוֹרֶה; a. fr.—Esp. *the dyer's kettle, dye*. B. Kam. 99<sup>a</sup> top יוֹרֶה (Ms. H. יוֹרֶה) the dye burnt it (the wool); ib. IX, 4 (100<sup>b</sup>) יוֹרֶה (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6<sup>d</sup> bot. יוֹרֶה.—Hag. 15<sup>b</sup> (in Chald. dict.) יוֹרֶה כֹּל עֵמֶר דְּנִתָּה לִי סִלִּיק does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—Pl. יוֹרֶה *improvised fire places of the Arabs, a cavity in the ground laid out with clay*. Kel. V, 10 (ed. Dehr. יוֹרֶה). Men. V, 9 (63<sup>a</sup>).

**יוֹרֶה**, Yalk. Gen. 133 Koh. Ar. Compl., v. יוֹרֶה.

**יוֹרֶכֶן**, Targ. Y. Deut. XXXIV, 6, read: יוֹרֶכֶן (cmp. Targ. Esth. I, 4); v. יוֹרֶכֶן.

**יוֹרֶם**, v. יוֹרֶם.

**יוֹרֶם**, Targ. Prov. XVIII, 11 some ed., read יוֹרֶם, v. יוֹרֶם.—Ib. XXIII, 29 יוֹרֶם קִנְזָן עֵינֵינוּ ed. Lag., Ms. Var. יוֹרֶם קִנְזָן, a corrupt. of סוֹמְקוֹת עֵינֵינוּ, v. יוֹרֶם.

יִרְקָא v. יִרְקָא a. יִרְקָא.

\*יִרְקָמִי (יִרְקָמִי, Ar. יִרְקָמִי) pr. n. *Yurkami*, name of an angel. Pes. 118<sup>a</sup> שֶׁר הַבַּר י' Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

יִרְקָנָא v. יִרְקָנָא.

יִרְשָׁא m. (b. h.; רִשָּׁא) *heir, successor, heir-at-law*. B. Bath. IX, 2 וְכִי אִם אֵין שָׁם אֵין אֵין if there is no other heir besides. Ib. 139<sup>a</sup> כְּלֹקֶחַ... הַרְבֵּי רַבֵּנִי the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—Pl. יִרְשִׁין, יִרְשִׁין. Ib. 140<sup>a</sup>. Ib. IX, 9 וְכִי הָיָה הָאִשָּׁה וְכִי הָיָה הָאִשָּׁה the wife's heirs-at-law claim that the husband died first; a. v. fr.—Fem. יִרְשִׁין, pl. יִרְשִׁין. Ib. 119<sup>a</sup> מֹשֶׁה יָדָע... ר' הֵן Moses knew that the daughters of Z. were legal heirs.

יִרְשִׁין m. (רִשָּׁין) *former condition, original usage* (emp. אִתָּן). Shh. 19<sup>a</sup> הַדְּבָר לִישְׁנָא... הַדְּבָר restored the usage to its original state; Y. ib. II, 20<sup>a</sup> bot.; Y. Ber. III, 6<sup>b</sup> חֲזוּר לִישְׁנָא (not הַדְּבָר לִישְׁנָא); Keth. 8<sup>b</sup> הַדְּבָר לִישְׁנָא (not הַדְּבָר לִישְׁנָא); Keth. 8<sup>b</sup> הַדְּבָר לִישְׁנָא... הַדְּבָר until Simon b. Sh. came and restored the Law to its former authority. Yoma 69<sup>b</sup>, v. יִרְשִׁין; Y. Ber. VII, 11<sup>c</sup>; a. e.

יִרְשָׁא m. (b. h.; יִרְשָׁא) *straightness, equity*. Ruth R. introd. בְּמִדָּה in equity, v. יִרְשָׁא.

יִרְשָׁא v. אֶתָּא III.

יִרְשָׁא (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45<sup>b</sup>.

יִרְשָׁא v. כִּי, יִרְשָׁא.

יִרְשָׁא v. יִרְשָׁא.

יִרְשָׁא m. (b. h.; יִרְשָׁא) *much*; (followed by מִ, or מִ implied) *more*. Y. Ber. IV, 7<sup>d</sup> top מִמֶּנִּי בִּן חוּרָה a greater scholar than I am. Keth. 86<sup>a</sup>, a. e. מִמֶּנִּי מִמֶּנִּי מִמֶּנִּי more than man desires to marry, does woman desire to be married. Pes. 112<sup>a</sup> מִמֶּנִּי מִמֶּנִּי מִמֶּנִּי more anxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27<sup>b</sup> מִדָּא מִדָּא more than enough, מִכְשִׁיעִיר more than the proper measure, *too much*; a. v. fr.—a) *in a higher degree, especially*. Sifrē Deut. 31 עֲלֵינוּ הוּחַל שְׁמוֹ בִּי upon us especially has His name been made to rest. Lev. R. s. 14 וְכִי אִם הָיָה זָכָר and especially so when it is a male; a. e.—b) *for a higher price, above market value*. Ned. III, 11; a. e.—V. יִרְשָׁא.

יִרְשָׁא ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. יִרְשָׁא).

יִרְשָׁא m.=h. יִרְשָׁא, *advantage, profit*. Targ. Prov. XXVIII, 3 (ed. Wil. יִרְשָׁא). Ib. XIV, 23. Ib. XXI, 5.

יִרְשָׁא f. (b. h.; יִרְשָׁא) 1) *the large lobe of the liver*. Sifrē Vayikra, N'dabah, ch. XVII, Pār. 14; Yalk. Lev. 462; a. e.—2) *an additional limb or lobe*, v. יִרְשָׁא.

יִרְשָׁא f. (יִרְשָׁא) a loan. M. Kat. 28<sup>b</sup> (Ms. M. יִרְשָׁא, v. Rabb. D. S. a. l. note); v. יִרְשָׁא.

יִרְשָׁא v. יִרְשָׁא.

יִרְשָׁא Pi. רִשָּׁא (denom. of יִרְשָׁא) *to supply with all kinds and assort*.—Part. pass. f. מִירְשָׁא *well supplied and assorted*. Gitt. 67<sup>a</sup>, v. מִירְשָׁא.

יִרְשָׁא Hif. הִירְשָׁא *to sweat*, v. יִרְשָׁא.

\*יִרְשָׁא (v. יִרְשָׁא) [to join; emp. לִרְשָׁא,] *to borrow*.

Hif. הִירְשָׁא *to lend*. Sot. 48<sup>b</sup> הַמְּוִרָה Ar. (not found in ed.), v. מִירְשָׁא I.

יִרְשָׁא (יִרְשָׁא) ch. same 1) *to borrow*. Targ. O. Deut. XV, 6; ib. XXVIII, 12 הִירְשָׁא (some ed. הִירְשָׁא); Y. ib. מִירְשָׁא. —Part. מִירְשָׁא. Targ. II Kings IV, 1 (ed. Lag. מִירְשָׁא Af.). —B. Mets. 64<sup>a</sup> כִּי הִירְשָׁא וְכִי הִירְשָׁא if this man shall borrow money of thee. Kidd. 20<sup>a</sup> וְכִי הִירְשָׁא (some ed. הִירְשָׁא, v. infra) rather than borrow on interest. Erub. 65<sup>a</sup> הִירְשָׁא וְכִי הִירְשָׁא Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12<sup>b</sup> וְכִי הִירְשָׁא Ms. M. (ed. מִירְשָׁא) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend*. Targ. Y. Deut. XV, 2 לִשְׁבֹּחַ. —Sabb. 119<sup>a</sup> וְכִי הִירְשָׁא שְׁבֻחָא (Ms. M. הִירְשָׁא, Buxt. הִירְשָׁא) him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

Af. הִירְשָׁא 1) *to borrow*. Targ. Ps. XXXVII, 21.—B. Bath. 32<sup>b</sup> הִירְשָׁא מִיִּנְהוּ (Rashb. הִירְשָׁא מִיִּנְהוּ) thou hast borrowed it again of me. B. Mets. 63<sup>b</sup> הִירְשָׁא מִיִּנְהוּ (Ms. H. הִירְשָׁא) if one borrowed &c. Kidd. 20<sup>a</sup>; Taan. 12<sup>b</sup>, v. supra.—Lam. R. to I, 2 הִירְשָׁא, v. אִירְשָׁא. —Lev. R. s. 3 beg. הִירְשָׁא some ed. he who borrows on interests.—2) *to lend*. Targ. O. Deut. XV, 6. Ib. 8 הִירְשָׁא (מִירְשָׁא הִירְשָׁא). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 הִירְשָׁא Ms. (ed. הִירְשָׁא). —Bekh. 8<sup>b</sup> הִירְשָׁא... הִירְשָׁא he who once lent money and had to resort to seizing (v. יִרְשָׁא I), why does he lend again?; a. e.

יִרְשָׁא m. (preced.) *debtor*. Targ. Is. XXIV, 2.—V. יִרְשָׁא.

יִרְשָׁא pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65<sup>d</sup> top; Bab. ib. 71<sup>b</sup> יִרְשָׁא; Y. Yeb. I, 3<sup>b</sup> top יִרְשָׁא.—2) *בֵּית*, v. יִרְשָׁא.

יִרְשָׁא v. יִרְשָׁא.

יִרְשָׁא Pi. יִרְשָׁא (b. h.; v. יִרְשָׁא) 1) *to unite, concentrate*. Y. Ber. IV, 7<sup>d</sup> bot. וְכִי הִירְשָׁא לְבַבֵּינוּ וְכִי הִירְשָׁא and concentrate our hearts (inclinations) to fear thy Name.—2) (with אֲבִירָא) *to confer a distinction, name &c.* Gen. R. s. 68 אֲבִירָא שְׁמוֹ עָלָיו on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. הִירְשָׁא שְׁמוֹ הִירְשָׁא he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 הִירְשָׁא שְׁמוֹ בְּיוֹמָהּ (although the Lord of the universe) He conferred His Name particularly on Israel (v. יִרְשָׁא); a. fr.—3) *to declare the unity of God, to recite*

*Sh'ma* (Deut. VI, 4). Gen. R. s. 20 'וכ' וְיִתְחַדְּדוּ שְׁמוֹ וְכ' we trust in Him and profess His unity &c. Cant. R. to II, 16 ואני מְיַחֵדָה שְׁמוֹ וְכ' and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) to single out, select, designate. Snh. 57<sup>a</sup> שְׁרִי שְׁפָחוֹת שְׁלִי לְעַבְדִּי who designated a handmaid (as a wife) for his slave. Lev. R. s. 12 יְיָ אֱלֹהֵי הַדְּבָרִי וְכ' addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11<sup>b</sup> (ref. to Lev. XIV, 35) מִי שֶׁמְיַחֵד לְבָרוֹ לִי וְכ' he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16<sup>a</sup> שְׁמִיחָה (v. infra); Yalk. Lev. 564.—5) to leave persons alone in a special room, to arrange a private meeting for. Keth. 12<sup>a</sup>; Tosef. ib. I, 4; Y. ib. I, 25<sup>a</sup> bot. הָיוּ הָיוּ מְיַחֲדִין וְכ' they used to leave bride and groom in a private room alone for a while.—*Part. pass.* מְיַחֲדָה, f. מְיַחֲדָה; pl. מְיַחֲדִין, מְיַחֲדָה; a) *especial, particular, designated; chosen, distinguished* (v. יַחֲדָה). Snh. 60<sup>a</sup>, a. e. הַמֶּלֶךְ שֶׁשֵּׁם ה' the proper Name of the Lord (Jehovah).—Yoma 11<sup>a</sup> לֵךְ בֵּיתְךָ הַמֶּלֶךְ 'thy house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib. <sup>b</sup> לְדִירָה מִן הַבַּיִת means a room designated for a dwelling, לְדִירָה מִן הַבַּיִת to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. I. c. לוֹ מְיַחֲדָה devoted to his own exclusive use, v. supra; a. fr.—Gen. R. s. 99, end (ref. to Gen. XLIX, 16) כְּמִי שֶׁבְּשִׁבְעִים כְּמִי like the most distinguished among the tribes. Yeb. 62<sup>a</sup> לְדָבָר בְּכָל I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) מִי שֶׁאֵין שָׂאֵן כְּלִי מִי who am a special vessel (of revelation). Meil. 15<sup>a</sup> לֵה' קְדֻשָּׁתוֹ הַמֶּלֶךְ sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Hōbah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 מִלְּבָנִים וּמִלְּבָנִים lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) *locked up with*. Num. R. s. 9 בִּזְמַן שֶׁהָאִשָּׁה מְיַחֲדָה לְרִבּוּיָהּ when a wife is locked up with her husband.

*Hithpa.* הִתְיַחֲדָה, *Nithpa.* נִתְיַחֲדָה 1) *to be conferred (with על); to be especially addressed (with אל)*. Ex. R. s. 7 הָיָה הָיָה רִאשִׁי לְהִתְיַחֲדָה עִלּוֹ וְכ' the divine communication was to bear his name alone. Lev. R. s. 12 הָיָה הָיָה הָיָה אֱלֹהֵי הַדְּבָרִי the divine communication was addressed to him especially; a. e.—2) *to be alone with, to be closeted with*. Kidd. IV, 12 לֹא יִתְיַחֲדָה אִשָּׁה אֶחָד אֶחָד a man must not be alone (even) with two women, but one woman מְיַחֲדָה אֶחָד וְכ' may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. יַחֲדָה.

*יחוד*, *Pa.* יַחֲדָה ch. same, 1) *to concentrate*. Targ. Ps. LXXXVI, 11.—*Part. pass.* מְיַחֲדָה *united, harmonious*. Targ. Y. Ex. XIX, 2 (emp. דְּמוּתָא).—2) *to specify, single out, designate*. Macc. 18<sup>a</sup> לְהִתְיַחֲדָה לְאִישׁ וְכ' Ms. M. (ed. Lohr) to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. infra).—*Part. pass.* מְיַחֲדָה=h. מְיַחֲדָה (v. preced.). Targ. O. Gen. XXVI, 10 מְיַחֲדָה a distinguished person of the people. Targ. Y. Lev. XV, 20; 22 מְיַחֲדָה designated; a. e.

*Ithpa.* אִתְיַחֲדָה, contr. אִתְיַחֲדָה *to be joined; to be locked up*. Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y.

II Num. XXXI, 50.—Snh. 37<sup>a</sup> שְׁרִי לְיַחֲדָה וְכ' is permitted to be closeted up with her husband.

*יחוד*, *יחוד* m. (preced. wds.) 1) *private meeting, esp. privacy between man and woman*. Y. Keth. XI, beg. 34<sup>a</sup> מְיַחֲדָה דְּבָרִים שְׁלִי g. assistance at washing and ointing. Y. Sot. I, 16<sup>c</sup> top אֵין זֶה הָיָה this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Snh. 21<sup>a</sup>, sq. וְעַל דָּוָה they forbade privacy (with a married woman) and with a single woman. Ib. דְּאוֹרִינָה הָיָה הָיָה is not privacy with a married woman biblically interdicted?—Kidd. 81<sup>a</sup> מְשֻׁמָּה... מְלִיכָה עַל דָּוָה we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. בְּעִלָּה הָיָה if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—בְּיָדָה a) *privately*. Bets. 22<sup>b</sup>; Pes. 37<sup>a</sup> שְׁרִי שְׁפָחוֹת שְׁלִי לְרִבּוּיָהּ I asked my teacher privately.—b) *particularly, exactly; by a special sign*. Shek. VI, 2; Yoma 54<sup>a</sup>.—2) (later Hebr.) הַשֵּׁם ה' *declaration of the unity of God*. Pesik. Zutr., Nitsabim, end.—[Gen. R. s. 99, end וְכָל הַיּוֹדִים, read: בְּיַחֲדָה, v. יַחֲדָה.]

*יחוד*, *יחוד* ch. same, esp. *profession of the unity of God, Jewish religion*. Targ. Lam. III, 28. Targ. Cant. VIII, 9 וְכָל הַיּוֹדִים to buy the permission to profess the Jewish religion.

*יחוד*, *יחוד* m. (יחוד) hope. Ber. 16<sup>b</sup>; Y. ib. IV, 7<sup>d</sup> bot. וְנִמְצָא הָיָה הָיָה that we may obtain what our heart longs for.

*יחוס*, *יחוס* m. (יחוס) *genealogy, pedigree* (v. יחוס). Num. R. s. 13 לֹכֵן הָיָה מִינָה שֶׁם הָיָה therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49<sup>c</sup> bot. כְּדוּמָה v. יחוס.—Y. Yeb. II, 4<sup>a</sup> top, v. יחוס.]—Pl. יחוסין, יחוסין. Num. R. I. c. הָיָה הָיָה they preserved their genealogical records; Cant. R. to IV, 7. Gen. R. s. 37 הָיָה הָיָה as regards former generations whose genealogies were known, their names were published in connection with historical events; אֲנִי הָיָה הָיָה but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 יחוסין, יחוסין sing.); Yalk. Chr. 1074.

*יחוס*, *יחוס* ch. same; also *family (gens)*. Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40, sq. Ib. XLIII, 7; a. e.—Kidd. 71<sup>b</sup> שְׁרִי קוֹרְיָה דְּבָל הָיָה (in case of an offered insult) is a sign of good descent; v. יחוסין.—Pl. יחוסין, יחוסין. Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. יחוסין).

*יחוס* m. (preced.) *noble*.—Pl. constr. יחוסין. Targ. Ps. XLVI, 7 (some ed. יחוד, v. preced.)

*יחוד*, *יחוד* m. (יחוד) *bare-footedness, homelessness*. Yoma 77<sup>a</sup> (ref. to Jer. II, 25) לִידֵי הָיָה keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 266 יחוד.

*יחופה* m. (preced.) *bare-footed, homeless*. Lam. R.

\*יָרָם (b. h.; v. יָרָם) *to be warm, hot*; *Pi.* יָרָם *to heat*.

Tosef. Sabb. III (IV), 7 מִיָּהֶם, v. חָמֶם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לִיְהֻמָּהּ to heat it (the flock). Ib. 41 לִיְהֻמָּהּ.

יָהֶם ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מִיָּהֶם (perh. fr. חָמֶם).

Pa. יָהֶם to heat. Targ. O. Gen. XXX, 41 לִיְהֻמָּהּ ed. Berl. (ed. לִיְהֻמָּהּ; Y. לִיְהֻמָּהּ).

Ithpa. יָהֶם to be heated, to conceive. Ib. 38, sq.

\*יָהֶם m. (preced.) heating, exciting ingredient of drinks. Targ. Hab. II, 15 (ed. Lag. יָהֶם; h. text יָהֶם).

יָהֶם m. (b. h.; v. Ges. H. Dict. s. v.) yāhmur, a species of deer, prob. fallow-deer. Pesik. Eth Korb., p. 57<sup>a</sup> (ref. to Deut. XIV, 4, sq.) וְיָהֶם בְּרִשְׁתְּךָ ... and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

יָהֶם ch. same. Targ. O. Deut. XIV, 5.—Pl. יָהֶם. Targ. Y. I. c.—Targ. I Kings V, 3.—Fem. יָהֶם. Bekh. 7<sup>b</sup>, v. יָהֶם.

יָהֶם, v. יָהֶם.

יָהֶם, יָהֶם, יָהֶם, v. יָהֶם II.

יָהֶם (b. h. יָהֶם; v. חָמֶם 2) to connect, be connected.—Denom. יָהֶם.

Pi. יָהֶם (denom. of יָהֶם) 1) to trace the connection (יָהֶם) of events or descent. Meg. 17<sup>a</sup> וְיָהֶם בְּהֵן שְׁנוֹתָיו וְיָהֶם (Rashi: לְהַתְרִיחַם) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64<sup>a</sup>; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) מִזֶּה רָאָה הַכְּתוּב לִיְהֻמָּהּ חֻלְדוֹתָיו וְיָהֶם what reason was there for the Bible to insert here the genealogy of that &c.—Snh. 82<sup>b</sup> וְיָהֶם בָּא הַכְּתוּב וְיָהֶם the Scripture comes and records his genealogy (Num. XXV, 11). Sabb. 55<sup>b</sup> מִיָּהֶם יָהֶם ... יָהֶם is it possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) to nobilize, distinguish, invest with prerogatives. Num. R. s. 13 שְׁבַטוֹ עַל שֶׁם שְׁבַטוֹ יָהֶם the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 וְיָהֶם אֵין מִיָּהֶם לְיוֹסֵף וְיָהֶם not Joseph is ranked in the records as the first-born; a. e.—Part. pass. יָהֶם, f. יָהֶם, pl. יָהֶם, מִיָּהֶם, מִיָּהֶם of traceable genealogy, of legitimate descent; of distinguished birth, well-connected. Hor. 13<sup>a</sup> מִיָּהֶם מִיָּהֶם מִיָּהֶם מִיָּהֶם for this one (the Israelite) is of legitimate birth, and the other (the bastard) is not. Kidd. 70<sup>b</sup> וְיָהֶם מִיָּהֶם מִיָּהֶם families in Israel of traceable descent. Ib. 71<sup>b</sup> מִיָּהֶם מִיָּהֶם this one (who first ceased quarreling) is of nobler birth; a. fr.

Hithpa. יָהֶם, Nithpa. יָהֶם 1) to claim a pedigree. Tosef. Peah IV, 11 וְיָהֶם מִיָּהֶם עִם וְיָהֶם ed. Zuck. (Var. עִם) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21<sup>a</sup> bot. וְיָהֶם מִיָּהֶם שֶׁל וְיָהֶם to be descendants of &c.—2) to be enrolled in genealogical lists, be recorded. Num. R. I. c. וְיָהֶם לְהַתְרִיחַם they were privileged to have their genealogy recorded by the side of

Moses. Cant. R. to I, 1 לְשִׁלְשֵׁלָהּ יָהֶם (not לְשִׁלְשֵׁלָהּ) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. I. c. (expl. I Chr. V, I) לְאֵל לְיָהֶם לְיָהֶם not to Ruben was genealogical priority to be given; a. fr.

יָהֶם, Pa. יָהֶם same, 1) to nobilize, distinguish. Targ. Y. Num. XXV, 13.—2) to trace, to record. Meg. 12<sup>b</sup> [read:] וְיָהֶם אֵין לְיָהֶם קָאֵר לְיָהֶם וְיָהֶם (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62<sup>a</sup> וְיָהֶם בְּשִׁמְיָהּ וְיָהֶם he recorded them by their names and those of their fathers &c.

Ithpa. יָהֶם to be enrolled, recorded. Targ. Num. I, 18 (h. text וְיָהֶם). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

יָהֶם m. (b. h. יָהֶם; v. חָמֶם) connection, family relation, v. חָמֶם I. B. Kam. 15<sup>a</sup> לְאֵל לְיָהֶם (Ms. M. חָמֶם) because the slave has no legal relationship. Y. Yeb. II, 4<sup>a</sup> top וְיָהֶם וְיָהֶם (read יָהֶם) have slaves legal pedigrees?—Pl. יָהֶם, יָהֶם. Ib. Y. Kidd. II, 62<sup>c</sup> bot. אִם הָיְתָה לְיָהֶם if he deceived her inasmuch as he proved of higher birth than he had presented to her.

יָהֶם f. (preced. wds.) tracing the pedigree, searches. Kidd. 71<sup>b</sup> בְּיָהֶם by searching &c.; v. יָהֶם.

יָהֶם I m. (b. h.; v. חָמֶם II) rubbed off, bare, esp. bare-footed, foot-sore. Y. Snh. X, 28<sup>b</sup> bot (expl. I Kings XXI, 27) וְיָהֶם מִדֶּלֶךְ he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77<sup>a</sup> (ref. to II Sam. XV, 30) מִמָּה וְיָהֶם of what?—Does it not mean bare of sandals?; v. בְּמַעֲלֵים וְיָהֶם.—Sabb. 114<sup>a</sup> (ref. to Is. XX, 3) וְיָהֶם מִיָּהֶם means in patched shoes; a. fr.—Pl. יָהֶם, יָהֶם, Ruth. R. to I, 19; a. e.—Pl. יָהֶם, Yalk. Ruth 601 (Ruth R. to I, 7) (בְּיָהֶם); a. e.

יָהֶם ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—Pl. יָהֶם, Ib. 4.

יָהֶם II (preced. wds.) to be bare.—Hithpa. יָהֶם, Nithpa. יָהֶם to be exposed, to take cold. Lam. R. introd. (R. Joh. 2) וְיָהֶם רְגֵלֵיהֶם וְיָהֶם that their feet might not be exposed (that they might not take cold); אִם כֵּן וְיָהֶם and yet they did take cold. Ib. to I, 16.

יָהֶם, יָהֶם ch. same, to be rubbed, sore, worn out. Targ. O. Deut. VIII, 4.

Pa. יָהֶם, part. pass. יָהֶם sore. Targ. Y. ib.

יָהֶם, יָהֶם m. (preced. wds.) 1) barefootedness. Ruth R. to I, 7, v. יָהֶם I. Yalk. Jer. 266, v. יָהֶם.—2) footsoreness. Makhsh. III, 8 וְיָהֶם בְּשַׁעַת הַיּוֹם in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. יָהֶם, v. יָהֶם II.

יָהֶם, v. יָהֶם.

**יָשָׁב** (v. next w.), *part. Hof.* מוֹשָׁב, q. v.

**יָשָׁב** ch. (cmp. מוֹשָׁב *to be good, well.* Impf. יִשְׁבֵּךְ. Targ. O. Gen. XII, 13 ed. Berl. (ed. יוֹשִׁיב, Y. (יִשְׁבֵּיב). Targ. O. Deut. IV, 40 (Y. מוֹשִׁיב); a. fr.

*Af.* מוֹשִׁיב, אֹשִׁיב, 1) same, v. supra.—2) *to do good, be kind.* Targ. Gen. XXXII, 10; a. fr.—3) *to do a thing well.* Targ. I Sam. XVI, 17 מוֹשִׁיב לנגנא who plays well. Targ. Gen. IV, 7; a. e.

**יָשָׁבָה** v. יוֹשִׁיבָה.

\***יְמוֹרָא** I pr. n. (b. h.) *Ituraea*, a district along the base of Mount Hermon. Y. Ber. III, 6<sup>a</sup> bot. אֶפְרָיִם לִי יוֹצֵא וְכִי אֶפְרָיִם לִי יוֹצֵא even to Ituraea he must go and reclaim Jewish property.

**יְמוֹרָא** II, **יְמוֹרָא** m. (v. מוֹרָא II; cmp. יָקִים) *rising pillar* (of smoke). Targ. Jud. XX, 38; 40 (ed. Lag. יְמוֹרָא). Targ. Ez. VIII, 11.—*Pl.* מוֹרָא. Targ. Joel III, 3.

**יָטָא** **יָטָא** (cmp. מָטָא, נָטָא, v. P. Sm. 1591), *to incline, turn.*

\**Pa.* לִי אֶפְשָׁר *to adduce, prefer.* Y. Ber. II, 4<sup>b</sup> top לִי אֶפְשָׁר לִי דָלָא it was impossible that he should not have brought on (in his lecture) a word (alluding to the exodus from Egypt); cmp. Bab. ib. 13<sup>b</sup> מוֹדֵר רַבִּי אֲשֶׁמְעָרָא וְכִי [Vers. in Fr. Ahāb. Zion: מוֹדֵר; ed. Lehm. מוֹדֵר, v. אֶתָּא.]

*Af.* לִי כוֹלָבָא *to hand, reach over.* Gen. R. s. 38 אֶתְּרָא לִי כוֹלָבָא (ed. קוֹלָב; Yalk. Gen. 62 אֶתְּרָא) hand me a pair of tongs (an axe). Gen. R. s. 15, end אֶתְּרָא לִי כוֹלָבָא (ed. אֶתְּרָא, v. אֶתְּרָא. Koh. R. to III, 9 אֶתְּרָא לִי כוֹלָבָא every one shall bring for himself something whereon to recline.

**יָמָסָה**, Y. Sabb. III, 6<sup>a</sup>, v. מָסָה.

**יָמָת** *yetath*, substitute for מָתָה (Dan. V, 25), by permutation of letters called אֶתְּרָא. Snh. 22<sup>a</sup>; Cant. R. to III, 4; v. אֶתְּרָא.

**יָי** m. (abbrev. of the Tetragrammaton) *Adonai, the Lord.* Targ. Ps. I, 2 (ed. Lag. יְהוָה); a. fr.—Y. Snh. X, 28<sup>a</sup> top; a. fr. (interch. in eds. with יָי).

**יָי** (interj.) O!, oh!, *woe!* Targ. Prov. XXXI, 2 ed. Lag. (oth. eds. יָי). Ib. IV, 4 יָי some eds. (ed. Lag. יְהוָה, corr. acc.). Targ. Ps. XLIX, 7 יָי לְחִיבָא Ms. (ed. Lag. יָי, ed. Wil. omitted).

**יָי** לִי, בִּי, לִי; בְּחִי—בִּי, בְּחִי—בִּי.

**יָיָה** (יָי) *woe!* Targ. Y. I, Num. XXI, 29.

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה** *יָיָה*. Y. B. Kam. VIII, beg. 6<sup>b</sup>.

**יָיָה**, v. יָיָה a. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה**, B. Bath. 146<sup>a</sup> Ar., v. בְּיָיָה.

**יָיָה**, **יָיָה**, **יָיָה** m. *hedge-hog*, believed to suck and injure the udders of cattle. Targ. O. Lev. XI, 30 יָיָה ed. Berl. (Var. יָיָה, יָיָה; Y. מִינְקָה דוּרִיָּה; h. text אֶנְקָה).—*Pl.* יָיָה &c. Sabb. 54<sup>b</sup> יָיָה לִימְצוּרָה יָיָה Ar. (ed. יָיָה) to prevent hedge-hogs from sucking them. B. Bath. 4<sup>a</sup> top Herod put around Baba's head כְּלִילָא דִּי־יָיָה (Ms. M. דִּי־יָיָה, Rabb. S. a. l. note) a garland made of skins of hedge-hogs which pricked his eyes out.

**יָיָה**, Y. Kil. IX, 32<sup>b</sup> bot. כְּמוֹ יָיָה עָלֵי יָיָה read: יָיָה עָלֵי כְּמוֹ יָיָה (עָלֵי), being a gloss to עָלֵי יָיָה.

**יָיָה**, v. sub יָיָה.

**יָיָה** pr. n. m. *Yemar*, an Amora. Hull. 56<sup>a</sup> bot.; a. fr.

**יָיָה** m. (b. h.; cmp. יָיָה) [*thick, fermenting.*] *wine.* Snh. 70<sup>a</sup> דִּי־יָיָה v. יָיָה. Sifré Num. 23 (ref. to Num. VI, 3) *yayin* means mixed wine, *shekhar* unmixed. Ab. Zar. V, 1, a. fr. יָיָה נֶסֶךְ, v. יָיָה—Hull. 4<sup>b</sup>, a. e. כֶּתֶם יָיָה. Ib. כֶּתֶם יָיָה wine prepared or handled by gentiles; a. v. fr.—*Pl.* יָיָה. Tosef. Ab. Zar. IV (V), 1 sq. Keth. 65<sup>a</sup>, v. פֶּסֶס; a. e.

**יָיָה** pr. n. m. *Januarius*, name of a legendary Roman general who sacrificed his life to save his country. Y. Ab. Zar. I, 39<sup>c</sup> שְׁמִירָה דִּי־יָיָה there was there (in Rome) an old man whose name was J., and who had twelve sons. Ib. כְּלָנִים כֵּן . . . therefore they name it (that day) *calendae Januariae*. Cmp. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה** *יָיָה*. Y. Peah VII, 20<sup>b</sup>. Ib. VIII, 21<sup>a</sup> top דִּי־יָיָה (corr. acc.) what are those?—Y. Ber. I, 3<sup>d</sup> bot. יָיָה *יָיָה*. V. אֶתְּרָא a. אֶתְּרָא.

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה. Y. Ber. VI, 10<sup>d</sup> top (ed. Lehm. יָיָה).

**יָיָה**, v. יָיָה.

**יָיָה**, Y. Kil. VIII, 31<sup>c</sup> bot. עָרְקִי, read: יָיָה אֶתְּרָא (v. R. S. to Kil. VIII, 5).

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה**, v. יָיָה.

**יָיָה**, Y. Dem. I, 22<sup>b</sup> top שְׁמֵן וּדְרִינֵן; Tosef. ib. I, 27 שְׁמֵן וּדְרִינֵן (ed. Zuck. only שְׁמֵן וּדְרִינֵן), read: שְׁמֵן וּדְרִינֵן rose-oil and (*ródonon*, sub. *rópon*) *rose-unguent*.

**יָיָה**, v. יָיָה.

יירענען, יירענען, v. יירענען.

יירענען, v. יירענען.

יירענען, v. יירענען.

יירענען, v. יירענען.

יירענען, v. יירענען.

יירענען, v. יירענען.

יירענען, v. יירענען.

יירענען, v. יירענען.

**יכול** (b. h.; comp. כולל, כולל, comp. כולל, comp. כולל) (adj.) m., impf. f. *capable, able to sustain, enduring*; 2) (verb), impf. f. *to be capable, able; one can, may; it is possible*. Cant. R. to III, 6 איני ר' I overpowered the lion, and I should not overpower the dog? Ib. your guardian angel could not stand against their father (Jacob), and (you think) you could master them?—אני ר' I can. Hag. 15<sup>a</sup> top Ms. M. (ed. אבי) (כולל); Nidd. 64<sup>b</sup>.—Keth. 95<sup>a</sup> יכולה היא. אבי because he may plead &c. Ib. יכולה ר' לומר וכ' she may plead. Ib. 48<sup>a</sup>, a. e. ר' הרב לומר וכ' the master may (has a right to) say to his slave &c. Ber. 6<sup>a</sup> no creature could stand up (exist) before the demons. Taan. 30<sup>b</sup> ביכול of an able-bodied person.—Yalk. Esth. 1048 וכל לא תוכל להשיאיה וכל canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV לא תוכלו להתודות וכ' they could not confess their sins with their mouth; a. v. fr.—Esp. יכול (= יכול) יכול אני לומר I (you) might think, argue, conclude. Sabb. 64<sup>a</sup> from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—as though it were possible, as it were (ref. to an allegorical or anthropomorphic expression with reference to the Lord). Mekh. Bo, Pisha, s. 14 שכינה עמהם כל זמן whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. אמרו ישראל וכ' the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall, Shirah, s. 6 כלפי מעלה as if referring to the Lord's eye. B. Kam. 79<sup>b</sup>, v. בשה; a. fr.—Ch. יכול.

יכולני, v. preced.

יכולני, Esth. R. to I, 3, v. בקרובאני.

**יכולת** (b. h.; infin. of יכול) *power, ability*. Num. R. s. 16 מפני שלא היה לו ר' להספיק וכ' because he had no power to sustain him, אלא אין לשון ר' refers to sustenance (ref. to מזונת) the word ר' refers to sustenance (ref. to מזונת) I Kings V, 25, comp. כולל.

יכולת, ch. same. Targ. II Chr. XX, 6, v. יוכל.

**יכח** (b. h.; v. כח) *to be firm, stand, be right*.—Denom. יכח.

Hif. חזק [to place opposite,] 1) *to admonish, reprove*. Ber. 31<sup>a</sup> sq. (ref. to I Sam. I, 14) שצריך לחזקו... from here we learn that he who sees in his neighbor

something unbecoming, is bound to admonish him; Arakh. 16<sup>b</sup>. Ib. ויזכירו... if he did admonish him and he did not heed it, he must do it again. Ib. ... ומידיד I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) *to prove, to serve as an analogy*. B. Kam. 6<sup>a</sup> אש חזקה let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); בור חזקה let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7<sup>a</sup>; a. v. fr.—3) *to be evidence, to show*. M. Kat. 4<sup>b</sup> ויכל מוכר עליו his dung shows what he is about doing; a. fr.

Hithpa. חזקה, Nithpa. חזקה *to argue, be justified*. Lev. R. s. 27 וכל בא חקב"ה לה' the Lord came to argue with Israel; ib. אינו יכולין לה' עם בוראן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

Nif. חזקה same. Cant. R. to V, 16 מי יוכל לזנות וכ' (not לו) who dares to argue with &c.

**יכול**, יכול, ch. = h. יכול. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 תיכול ed. Berl. (ed. Amst. תכול). Targ. Job IV, 2 תיכול Ms. (ed. תכול).—Ib. XXXIII, 5 תיכול Ms. (ed. תיכול); a. fr.

יכולת, יכול, v. יכולת.

יכולת, Y. Sabb. XIV, 14<sup>d</sup> bot., v. יזכר.

יכול, v. יכול.

**יולד** (b. h.; v. בלש) *to bear, bring forth; to beget*, v. יולד. Yeb. VII, 5 יולדה הימני בן she had a son from him. Ib. ר' אחא וכ' after she has given birth, she may eat (Trumah). Snh. 52<sup>a</sup> שווי ר' cursed he who begot this woman. Yalk. Sam. 146 ודאי יולדה מהם and she was with child from them (the male demons); ודאי יולדות and they (the female demons) were with child from him (Adam); Gen. R. s. 20 מולידות (corr. acc., or מולדות Hof.). Sot. 11<sup>b</sup> בשעה שכורעת לילד when she kneels down to give birth; a. v. fr.—Part. pass. יולד born; יולדת אשה born of woman, human being. Sabb. 88<sup>b</sup>; a. fr.—V. יולד, יולדת, יולדה.

Nif. יולד *to be born, to originate*. Bets. I, 1 ביצה שנוקדה נולד an egg which was laid on a Holy Day. Bekh. II, 3 נולד a permanent blemish appeared on them. Ib. V, 3 נולד when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] שדרבן לילד which ordinarily appear; Y. ib. VII, end, 31<sup>d</sup> לילד. Sabb. 137<sup>a</sup> יולד his day of birth; a. v. fr.—Pesik. R. s. 15 נולד forthcoming, future event, result. Ab. II, 9 חז' הוא את הח' he who considers what may result (from his actions); Tam. 32<sup>a</sup>. Ned. III, 9 הנולדים מן היולדים if one forswears enjoyment of the yillodim (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30<sup>b</sup>).—Esp. a) (in festive ritual) nolad, an object which became available for use on a Holy Day. Bets. 2<sup>a</sup> ליה איה holds to the opinion that nolad is forbidden to be used on the Holy Day,



v. מוקצה. Sabb. 29<sup>a</sup> ואסור ליה נ' והוא כלי before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46<sup>a</sup> top כ"ש רהווי להו נ' וכ' so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votivelaw) *nolad*, a novel incident which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 ב' פורחין בני the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 שחן בני ואינן בני there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

Hif. שמוֹלֵד 1) to beget. Tosef. Yeb. X, 4 מפני שהוא בעיניו because he is capable of begetting children. Cant. R. beg. וב' שחן בני ואינן בני you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 ולירי ישראל shall Israelites beget in vain?; a. v. fr.—[Gen. R. s. 20 מולידות, v. supra. Keth. 72<sup>b</sup> מולידיו, v. יולד.]—2) to bear living brood, opp. to laying eggs. Bekh. 7<sup>b</sup>, v. נָקַח.

Pi. יוֹלֵד 1) to assist in birth, to deliver. Sabb. XVIII, 3 מולידת את האשה וב' you may deliver a woman on the Sabbath; ib. 129<sup>b</sup> מולידים את הורה Ms. M. (ed. מוליד you may take the child). Ab. Zar. II, 1 (26<sup>a</sup>) לא תוליד וב' must not deliver a gentile woman; a. fr.—2) to rear. Ib. מולידת because she rears a child for idolatry; a. e.

יָלַד, יוֹלֵד, יוֹלֵד ch. same, to bear; to beget. Targ. Gen. IV, 1. Ib. 2 לְמִילָדָה Targ. Jer. XXXI, 7 נָקְוָה women giving birth (h. text לְמִילָדָה). Targ. Prov. XXIII, 22 הַיֹּלֵד who begot thee. Targ. Gen. XVII, 19 הַיֹּלֵד usu. הַיֹּלֵד. Targ. Ps. XXII, 32 לְמִילָדָה to create; a. v. fr.—B. Bath. 91<sup>a</sup> (prov.) בחיור דלילת שיהינן למה לך דלילת Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? ארכפיל ואוליד what didst thou beget them for? a. fr.—B. Bath. 91<sup>a</sup> (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17<sup>b</sup> הַיֹּלֵד whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. ארמה כ"ש הַיֹּלֵד; a. v. fr.

Af. אוליד 1) to beget, produce. Targ. Gen. IV, 18; a. fr.—Yeb. 76<sup>a</sup> אוליד בר capable of begetting; ib. אוליד בני אולודי Erub. 104<sup>a</sup> is it not because אולודי וב' he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. Pi. Targ. Ex. I, 16.—Sot. 11<sup>b</sup> לאולידה to deliver her.

Pa. יולד 1) to act as midwife. Y. Keth. V, 30<sup>a</sup> bot. [read:] דמילידא, v. הָמָם.—2) to give birth. Targ. Ps. CXLIV, 13.

Ithpa. אוליד, Ithpe. אוליד 1) to be born, to grow, to come forth. Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136<sup>a</sup> א' ליה וב' a child was born to him. Bets. 2<sup>b</sup> כל ביצח דמילידא האידנא וב' (some ed. מילידא) an egg laid to-day was fully developed yesterday. Ib. וב' those laid on the same day. Hull. 9<sup>a</sup> אולידא (not אוליד) an accident occurred to it which made the case suspicious. Ned. 30<sup>b</sup> (ref. to גולדים, Mish. ib. III, 9, v. preced.) דמילידא משמע... does this mean to say that *noladim* means 'things which will be forthcoming'?; אלא מנהג... (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5

אלא מאי דמילידא משמע? (Ithpe. contr.) but what else? Does it (always) mean 'those that have been born'?—2) to multiply, grow populous. Targ. O. Ex. I, 7 אוליד ed. Berl. (Y. אוליד). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

יָלַד m. (b. h.; preced.) child, young man. Nidd. 60<sup>b</sup> וב' וזקן וב' a young man and an old man travelling. Ex. R. s. 1; Sot. 12<sup>b</sup> וקולו כנער he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74<sup>a</sup> קיימו את ד' (החור) they spared the lives of the new-born. Kidd. 76<sup>b</sup>, a. e. ד' מאות וב' David had four hundred young men in his suite; a. fr.—Fem. יולדה girl, young woman. B. Kam. 60<sup>b</sup> ואחת זקונה אחת one wife was young, the other old. Yeb. 101<sup>b</sup>; a. fr.—Pl. יולדות Sabb. 32<sup>a</sup> ר"א ממות... R. El. reports, 'for three sins women die young' (in place of יולדות, v. יולדות; Y. ib. II, 5<sup>b</sup> top.—Trnsf. יולדה a young plant. Men. 69<sup>b</sup>; Sot. 43<sup>b</sup>, a. e. ששבכה בוקנה a young shoot (subject to the law of *Orlah*, v. יולדה) which was grafted on an old tree. Ib. ב' a young shoot grafted on a young tree.

יָלַד f. (b. h.; preced. wds.) childhood, youth; waywardness. Hull. 24<sup>b</sup> בילדותי in my childhood. Ab. Zar. 52<sup>b</sup> שניתי לנו בילדותך in thy earlier days thou didst teach us &c.; B. Mets. 44<sup>a</sup> (not בילדותך). Succ. 53<sup>a</sup>, v. בוש.—B. Bath. 131<sup>a</sup> א' היתה בי וב' I was wayward and set my face against &c.; a. e.

יָלַד ch. 1) same. B. Mets. 44<sup>a</sup> וב' בילדותיה מאי וב' what was his view in his early years? (Ab. Zar. 52<sup>b</sup> v. preced.).—2) v. next w.

יָלַד f. (preced. wds.) = h. מולדת birth, birthplace, family. Targ. O. Gen. XI, 28 ed. Berl. (Y. יולדת). Ib. XII, 1; a. fr.

יָלַד f. (preced. wds.) midwife.—Pl. יולדתא, יולדתא. Targ. Y. II Ex. I, 15 [read:] עבריתא, יולדתא. Ib. 19 יולדת (corr. acc.).

יָלַד, יולדתא, v. יולדתא.

יָלַד, constr. יולד, v. יולד.

יָלַד ch., constr. יולד same. Targ. Job XV, 14 ארתא וב' (Ms. יולד) born of woman.

יָלַד m. (b. h.; preced. wds.) born, existing.—Pl. יולדים. Ned. III, 9; ib. 30<sup>b</sup>, v. יולד Nif.—Ab. IV, 22 למות ד' the living are destined to die.

יָלַד m. (יָלַד) howler, monster.—Pl. יולין. Targ. Job XXX, 29 Ms. Var. (ed. ירורין, ed. Lag. ירורין; h. text תנינ).

יָלַד, יולד, v. יולד.

יָלַד m. (b. h.; יָלַד) born; יולד בית a slave born in the owner's house; child of a slave, contrad. to מקנת כסף an acquired slave. Sabb. 135<sup>b</sup>.



cerer, always in connection with רָחֵם. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (רָחֵם).—Tanh. Ki Thissa 19 רָחֵם וְיִמְבְּרוּם.—V. יוֹתָנִי.

ר.ם. v. ר.מ.ד.

יום, v. ימות.

יִפְמָא v. יִפְמִי

אָמַר, יָמַר 1) *to speak*; impf. יִימַר, יִימָר v. אָמַר.—  
 2) (comp. אָמַר I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text נִשְׁבַּע). Targ. Jer. V, 2  
 יִימָר ed. Lag. (oth. ed. יָמַר, יָמָר, h. text אָמַר); a. fr.—Pes.  
 113<sup>b</sup> וְכִי יִימָר וְכִי Ar. s. v. מִם (Ms. M. 2 a. Ar. Ms. Koh.  
 וְכִי; Ms. M. 1 להוֹךְ וְכִי וְכִי; ed. וְכִי וְכִי וְכִי, v.  
 Rabb. D. S. a. l. note) and when they swear, they swear,  
 'by the life &c.'

*Af.* אָזײַ, אָזײַ 1) same. Targ. Jud. XVII, 2 (ed. Lag. זײַט); a. fr.—Gen. R. s. 26 מוֹכֵר, v. אָזײַ. —Pes. l. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 אָזײַ אָזײַ; a. fr.—V. אָזײַ, מוֹכֵר, מוֹכֵר.

ליום, v. רמ"ם.

\* **יוֹמִים** m. pl. (b. h.; *המה*) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 82, end, v. **המיונס**. Hull. 7<sup>b</sup> (v. Pes. 54<sup>a</sup>).

**יָמִין** (sub. יָד) f. (b. h.; v. אָמֵן) [*firm*,] *right hand*. Men. 37<sup>a</sup> מִה כְּרִיבָה בִּי as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בְּיָמִינוּ וְכ' a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to יָמִינוּ קָן, Dan. XII, 13) קָן נִתְּנָה לְיָמִינִי וְכ' I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62<sup>b</sup>, a. fr. ר' דָּרָךְ towards the right; a. fr.—Denom. רָמַנִי, f. רַמְנִיתָ.

**יְמִינָא, יְמִינָא** ch. same. Targ. Gen. XLVIII, 18;  
a. fr.—[יְמִינָא, Pesik. R. s. 1, 'אבא בן ר', read : יְמִינָא II.]

יְמִינִי m. (b. h.) *Benjamite*. Meg. 12<sup>b</sup> (ref. to Esth. II, 5) וְקָרִי לִיָּהּ ר' and the text calls him (Mardeciai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. וְיָמָּה שִׁילָם לִי ר' and how the Benjamite (Saul) repaid me.

**יָמִים, יְמִים** ch. = h. יְמִים, *day-time*; (adv.) *by day*.  
Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 בְּיָמִים (Ms.  
בְּיָמִים). Targ. Ps. XLII, 9; a. e.

**יָמָם** m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3<sup>a</sup> וְהָיָה יוֹם אֶחָד (there is the day-light (to indicate the end of the night-watch)); a. fr.—*Pl.* יָמָם, יָמָם, יָמָם, Targ. Gen. VII, 4; a. e.—Hor. 4<sup>a</sup> בְּיָמָם in day-time.

יָבֵא v. יִמְצֵא, יִמְצֵא, יִמְצֵא.

**יַמְמִיָּא**, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 וּבִצְיָא יִמְמִיָּא ed. Zuck. (Var. וּבִצְיָא יַמְמִיָּא וּבִצְיָא).

**יָמִין**, *Pi*, יָמִין (denom. of יָמִין; emp. אָמֵן) to endow with skill, strength, distinction. Part. pass. מְיֻדָּן, f. מְיֻדָּנֶת. Hull. 91<sup>a</sup> שִׁירָד הַי' דִּירָד it says 'the hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134<sup>b</sup> נָמִי הַזֵּרוֹעַ הַיְּמָנִית here, too, we read 'the arm' (Deut. XVIII, 3), that means the right arm; Hor. 12<sup>a</sup> הַיָּד הַמְשִׁינָה here, too, we read 'the anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Hoba, ch. III, Par. 3 הַיָּד הַמְשִׁינָה . . . מִזֶּה as the finger mentioned there (Lev. XIV, 16) is 'the right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40<sup>a</sup> sq. לֹא נִצְרְכָה אֵלָּה לֹא נִצְרְכָה אֵלָּה Ms. M. (ed. אמִין, omitting שבאצבע v. Rabb. D.S.a.l. note) the אֵרָא (Lev. IV, 6 אֵרָא אֵרָא) would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אמִין blister.]

*Hif.* [to go to the right, b. h. :] to do the right thing, opp. *והשמאל*. Sabb. 63<sup>a</sup> (ref. to Prov. III, 16) *למיימינין* to those who make the right use of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 *אלי מימינים וכו'* the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88<sup>b</sup>, v. next w.

**יָמֵן** ch., *Af.* אֶימֵן same. Sabb. 88<sup>b</sup> לִיה רִאשִׁית מֵס. M. (ed. מִימֵינִים) he who uses it in the right way (v. preceded.); Yoma 72<sup>b</sup> לִיה רִאשִׁית מֵס. (רִאשִׁית).

**יָמֵיךְ** m., **יָמִינֶךָ** f. (denom. of יָמִין) *right*. Neg. II, 4 **יְדִי** the right hand. Sifra Vayikra, Hoba, ch. III, Par. 3, v. יָמִין; a. e.

מָלַם (=מָסַם, מָסִי) *to melt, waste.*

*Ithpa*. אִתְּפָא same. Targ. Is. XXXIV, 3 (ed. Lag. (רַתְּמוֹן). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. רַתְּמוֹן).

מִזֶּרֶת, v. מִזֶּרֶת, יִמֵּר.

יִמְבָּרִיס v. יִמְרִיס.

רַנִּי, v. רִנָּה

**יָנַנַי**, **יָנַנִי** pr. n. m. (abbrev. of יוֹחָנָן) *Yannai* (*Jannaeus*), 1) King of Judaea. Kidd. 66<sup>a</sup> הַמֶּלֶךְ י' (for *John Hyrcan*). Ber. 29<sup>a</sup> הוּא י' הוּא יוֹחָנָן Y. a. *Johanan* are the same; (another opin.) לְהוֹדִי כ' Y. a. *Joh.* are different persons.—Snh. 19<sup>a</sup> מַלְכָּא י' הַמֶּלֶךְ (ref. to *Hyrcan II.*).—Ber. 44<sup>a</sup>. Ib. 48<sup>a</sup>; Lev. R. s. 9 (*Alexander Jannaeus*). Sot. 22<sup>b</sup> (*Alex. J.*); a. e.—2) name of several Amora'im. Meg. 32<sup>a</sup>.—Y. Ber. III. 6<sup>a</sup>.—Lev. R. s. 16; a. fr.

יָנִי, v. יָנָה.

י.י. v. ינובריס

יִיבֹהֵן, v. יִבְהֵן.

**יִנּוֹן** pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to שִׁמְיָאֵל Ps. LXXII, 17). Snh. 98<sup>b</sup>. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יִנּוֹן.

**יְנוּקָא** I m. (יָנֵק) *suckling, infant; child; school-boy*. Targ. Y. Gen. XLVIII, 20.—Gitt. 57<sup>a</sup> . . . כִּי הָיָה מְחַלְלֵד ר' whenever a male child was born, they used to plant a cedar, when a female, they planted &c. Sabb. 134<sup>a</sup> וְלִילֵה לִיהָ ר' דַּלִּית לִיהָ ר' an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. חֲלֹקִין I.—Succ. 56<sup>b</sup> (prov.) וְכִי שׁוּרָא דְרִי the child's talk in the street is either the father's or the mother's (talk at home). Snh. 110<sup>b</sup> (ref. to פְּרָאִים, Ps. CXVI, 6) . . . שֶׁכֶּן פְּרִיא for in the sea towns they call a child *pathia*. B. Bath. 21<sup>a</sup> כִּי מְחַלְלֵד לִי וְכִי when thou (as teacher) strike a child, strike it only with a shoe-strap. Ib. לֹא מְמַשְׁתִּין ר' וְכִי we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 36, a. e. יְנוּקָא; a. fr.—*Pl.* יְנוּקָא. B. Bath. l. c. ר' מְקָרִי primary school teacher, v. פְּרִיא; a. fr.—*Fem.* יְנוּקָא. Gitt. l. c., v. supra.—B. Bath. 3<sup>b</sup> דַּלִּית that maiden (of Hasmonean descent, Mariamne).

**יְנוּקָא** II, מַר pr. n. m. *Mar Yanuka*, son of R. Hisda. B. Bath. 7<sup>b</sup> top.

**יְנוּקָא** m., pl. יְנוּקָא (יָנֵק) *breasts*. Tanh. Ki Thissa 27 [read:] חַיִּים טוֹבִים לִי דְחִדִּין יְנוּקָא happy the breast that nursed such a child.

**יְנוּקָא** v. יְנוּקָא I.

**יְנוּחַ** v. יְנוּחַ.

**יְנוּחַ** *Hif.* הוֹנִיחַ (b. h.; v. אָנַח) *to oppress, treat overbearingly, vex, taunt*. Gen. R. s. 88, beg. שְׁלֹא יְרוּ מוֹנִיחַם שלא ירו מוֹנִיחַם that they might not taunt Israel saying &c. Cant. R. to I, 6. Tanh. Vayera 14 שְׁוֹנֶה לְחַבְרִי who ever aggrieves his neighbor. Ib. הוֹנִיחַ אֶת עַצְמוֹ humbled herself; a. fr.—V. הוֹנִיחַ, הוֹנִיחָא.

**יְנִי** I ch., *Af.* אוֹנִי same. Targ. Ez. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 לֹא יִנְיָא (not נִינָא . . .); a. fr.—Gen. R. s. 53 דְּלֹא יְרוּ מוֹנִיחַ לָהּ וְכִי that they might not taunt her, calling her a barren woman.

**יְנִי** II (cmp. b. h. נִינָא, a. נִינָא) *to be undecided, waver*. *Af.* הוֹנִיחַ *to cause to waver, discourage*. Targ. O. Num. XXXII, 7; 9.

**יְנִיבָא** m. (cmp. אֲנִיבָא II) *name of an insect in flax*. Hull. 85<sup>b</sup> לִיהָ ר' בְּחִיתוּדָא Ar. (ed. יֵאֵר) the *yaniba* came into his flax crop. Ib. 28<sup>a</sup> לִי . . . בְּחִי (ed. יֵאֵר, corr. acc.) he needs its blood for killing the flax worm.

**יְנוּחָא** v. preced.

**יָנִיס** pr. n. m. *Yannis* (Janus), v. בְּמַבְרִיס; cmp. יוֹחֲנָנִי.

**יְנוּקָא** *יָנֵק* m. (v. יְנוּקָא) 1) *suckling, child; young*. Targ. I Sam. XV, 3. Targ. Jud. VIII, 20 (h. text נִינָא). Targ. Is. LXV, 20 רִימִין (h. text יְמִינִים); a. fr.—Kidd. 32<sup>b</sup> וְחֻכִּים ר' young but wise; a. fr.—*Pl.* יְנוּקָא. Lev. R. s. 5, beg. (translating עֲוִילִיחָא, Job XXI, 11) יְנוּקָאֵיהֶם their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—2) (v. יְנוּקָא) *branch, twig*.—*Pl.* as ab. Targ. Ps. LXXX, 12 יְנוּקָא (Ms. יְנוּקָא; h. text יְנוּקָא).

**יָנֵק** (b. h.; cmp. אָנַח II) 1) (neut. verb) *to move quickly; to glisten, be bright*.—2) (act. verb), v. infra.

*Pi.* יָנֵק (= יָנַע) *to shake, awaken, stir up*. Pirké d'R. El. ch. XXXII the Messiah is named *Yinnon* (v. יָנוֹן) שְׁוֹרָא עֲרִיד לִינֹן יִשְׁנֵי עָפֵר (Mus. quotes לִינֹן *Kal*, cmp. רִשָּׁן fr. Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till. to Ps. XCIII לִינֹן (missing in ed. Bub.); Yalk. Kings 200 עֲרִיד לִינֹן רִשְׁעֵי אֶרֶץ he will stir up the wicked of the earth; Yalk. Gen. 45 לִינֹן לַעֲבוֹרֵם.

**יָנֵץ** v. יָנֵץ.

**יָנַק** (b. h.; cmp. אָנַק) [*to press*], (cmp. מָצַץ) *to suck*. Sot. 12<sup>b</sup> וְלֹא ר' וְלֹא (Moses) would not suck; פֶּה יָנֵק shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10<sup>a</sup>; a. fr.—*Transf.* *to draw sap, absorb*. B. Bath. 71<sup>b</sup> וְכִי יִנְקִין מְשֻׁרָה וְכִי they (the plants) are nurtured from the consecrated field. Y. Erub. III, 21<sup>b</sup> מִזֶּה מִזֶּה אֵיבָרִים יִנְקִין וְכִי the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

*Hif.* הוֹנִיחַ, הוֹנִיחַ *to give suck, feed*. Pes. 112<sup>a</sup> . . . יוֹדֵר more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7<sup>b</sup> כָּל מִינֵי הַמְּחַלְלִים every viviparous animal is a mammal. Keth. V, 5 וְכִי יִנְקִי אֶת בְּנָהּ וְכִי (Y. ed. יָנֵק) and she is bound to nurse her child herself. Nidd. I, 4 מִינְקָא (Y. ed. יָנֵק) if she gave her child out to a wet-nurse. Ib. 5 מִינְקָא and while she nurses a child. Tosef. ib. II, 2; Keth. 60<sup>a</sup> מִינְקָא אֶת בְּנָהּ וְכִי a woman whose husband died during her nursing period. Ib. 65<sup>b</sup> כָּל מִינְקָא אֶת בְּנָהּ וְכִי a rule nursing women are of delicate health. Taan. 27<sup>b</sup> מִינְקָא שְׁוֹנֶה וְכִי in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

**יָנַק** ch. same. Targ. Job III, 11 אֵינִיק (Ms. אֵינִיק; ed. Lag. אֵינִיק); a. fr.—Y. Ned. I, 37<sup>a</sup>; Gen. R. s. 56 אֵינִיק the lamb that never sucked (the ram offered in Isaac's place). Ber. 40<sup>b</sup> [read:] מִינְקָא לֹא יָנַק וְכִי they grow out of the ground, but draw no nurture from it. B. Bath. 71<sup>b</sup> יָנַק קָא יָנַק they draw from the ground which belongs to himself. Bets. 37<sup>b</sup> הַחֲסִימִין מִדְּרִי the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. Erub. III, 21<sup>a</sup> quoted in preced.); a. fr.

*Af.* אֵינִיק, אֵינִיק as preced. *Hif.*—Targ. Ex. II, 9. Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end יָנֵק אֵינִיק which nursed such a child; Y. Kil. I, 27<sup>b</sup> top אֵינִיק; Gen. R. s. 5 end מִינִיק (corr. acc.), v. מִינִיק III; a. fr.—*Pl.* מִינְקָא, v. infra.

*Pa.* מִינִיק same. Targ. Y. II Ex. XV, 2 (Y. I. מִינִיק). Targ. I Sam. VI, 7; 10 (ed. Lag. מִינִיק); Targ. Ps. LXXXVIII, 71 מִינִיק (Targ. Is. XL, 11 מִינְקָא) animals giving suck (h. text עֲלִיחָא).—Tanh. Ki Thissa 27 יָנֵק, v. יָנֵק.

**יְנוּקָא** I, **יְנוּקָא** m. (preced.) *suckling, child*. Targ. Cant. VIII, 4; a. fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

2) יִנְקָא like the infant leaving the mother's womb &c.; Y. Snh. II, 20<sup>b</sup> bot.—Pl. יִנְקָא, יִנְקָא. Targ. Ps. VIII, 3 יִנְקָא Ms. (ed./יִנְקָא); a.e.—Targ. Is. III, 4 (some ed. יִנְקָא) childish men.

**יִנְקָא** II f. (preced.) = h. יִנְקָא, יִנְקָא, *young camel*. Targ. Jer. II, 23 (h. text בכרה).

**יִנְקִיתָא** f. (preced. wds.) *childhood, youth*. Targ. Jer. XIII, 27; a. e.—Sabb. 152<sup>a</sup>, v. יִנְקָא. Taan. 20<sup>b</sup> בִּינְקִיתָא לא דכירנא of his earlier days I remember nothing. Sabb. 21<sup>b</sup>, v. גִּירָא I; a. e.

**יִנְקָא** m., pl. יִנְקָא, v. יִנְקָא I.

**יִסָּא**, v. יִסָּא.

**יִסָּד** (b. h.; v. יִסָּד) [to join, fasten; denom. יִסָּד, whence יִסָּד to found, establish. Tanh. B'resh. 1 יִסָּד אֶרֶץ וְיָ וְיָ and with it (the Torah) he stretched the heavens and established the earth. Meg. 3<sup>a</sup>; Sabb. 104<sup>a</sup>; Succ. 44<sup>a</sup> וְיָ וְיָ וְיָ and they reintroduced them. Ib. 20<sup>a</sup>, v. יִסָּד; a. fr. Pi. יִסָּד, יִסָּד 1) to establish; to join in between. Y. Erub. V, 22<sup>c</sup> שְׁעַר הַיָּסָּד שֶׁשֶׁם הוּא מִיִּסָּדוֹן וְכִי the Eastern Gate was named the Foundation Gate, because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מִיִּסָּד. Ib. יִסָּד בֵּין וְכִי it was named the Middle Gate because it was fastened in between two gates; a. e.—2) to rebuild (a ruin). Tosef. B. Mets. XI, 4 לֹא יֵאמָר לוֹ הֲרִינִי מִיִּסָּד עִמָּךְ מִכְנֹד וְכִי (not יִסָּד) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, וְכִי אֲלֵא מִיִּסָּד עִמָּךְ but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12<sup>c</sup>; (B. Bath. 6<sup>b</sup> מִסִּיעַ מִלְּמַטָּה [Cant. R. to I, 2 לִיָּסָד עֲלֵיו כֵּן the next following sentence comes to found upon it a base (thus proving that the reading is לִיָּסָד and not לִיָּסָד). Some eds. read לִיָּסָד; Ab. Zar. II, 5 דְּבִירוֹ מִלְּמָד; Yalk. Cant. 981 מִכִּתָּה.]

**Nithpa**, יִסָּד to be established. Targ. I. c. וְכִי הָעוֹלָם לֹא נִסָּד the world has been founded on nothing but the Law.

**יִסָּד**, ch. same. Targ. Ps. LXXVIII, 69; a. e.

**Pa.** יִסָּד same. Ib. CIV, 5.

**Ithpa**, יִסָּד, *Ittof*, יִסָּד to be fastened, supported, founded. Targ. Job. XLI, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לִאֲתוֹסָרָא (ed. Lag. לִאֲתוֹסָרָא).

**יִסָּד**, v. יִסָּד.

**יִסָּד** m. (יִסָּד) *institution, confirmation; reestablishment*. Men. 99<sup>a</sup> sq., v. יִסָּד. Succ. 44<sup>a</sup> עֲרֵבָה רַי נְבִיאִים the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מִנְהַג נְבִיאִים a custom arisen in the days of the prophets; Y. Shebi. I, 33<sup>b</sup> bot. וְכִי נְבִיאִים belong to the institutions of the early prophets; Y. Succ. IV, beg. 54<sup>b</sup>.

**יִסָּד** m. (b. h.; v. יִסָּד) *foundation*. Y. Erub. V, 22<sup>c</sup> שְׁעַר הָיִסָּד.—Esp. (הַמִּבְרָה) the base of the altar, y'sod. Midd. III, 1. Zeb. V, 1, a. fr. מִצְרֵי הָיִסָּד the western side of the y'sod. Ib. 3 (53<sup>a</sup>) רִי דְרִימִית (read דְרִימִית, v. Rabb.

D. S. a. l. note 200) the southern side &c.; a. fr.—Pl. יִסָּדוֹר. Cant. R. to I, 1 אֲבִירֵי בְנֵה אָתָּה דָּרִי Solomon's father laid the foundations of the Temple; a. e.

**יִסָּדָא** ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—Pl. יִסָּדָא, constr. יִסָּדָא. Targ. O. Num. V, 17 (ed. Berl. יִסָּדָא; h. text קִרְקֵעַ).—Y. B. Mets. X, beg. 12<sup>c</sup> חֲרוּיָהּ אֵילָן רַי foundations both (the upper and the lower portions) are foundations (v. יִסָּד).—2) *pl. rest, head-rest* (emp. יִסָּדָא). Targ. Y. II Gen. XXVIII, 10 חֲרוּיָהּ רַי in place of his head-rest.

**יִסָּדָא**, Targ. Y. II Deut. XXVIII, 65, read: וְיִסָּדָא יִסָּדָא.

**יִסָּדָא** m. (יִסָּד) *correction by example, warning example*. Snh. 45<sup>a</sup> (ref. to Ez. XXIII, 48) אֵין לָךְ רַי there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) *Pl. יִסָּדָא, יִסָּדָא, corrections by suffering, suffering, trials, visitation*. Sifrē Deut. 32 עֲלֵיו עֲלֵיו בָּאִים עֲלֵיו . . . . על מי שִׁירִי בָּאִים עֲלֵיו trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. מִצְרֵי הָיִסָּד sufferings atone more than sacrifices. Ber. 5<sup>a</sup> שֶׁל אֲהָבָה רַי visitations of (divine) love (ref. to Prov. III, 12). Ib. חֲבִירֵי עֲלֵיו רַי the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 מִדָּה קָשִׁיָּה הֵן רַי how hard to bear are sufferings!; a. v. fr.

**יִסָּדָא**, **יִסָּדָא**, **יִסָּדָא** ch. 1) (v. יִסָּדָא) *chain; prison*. Targ. II Esth. I, 2 end יִסָּדָא לְבוּשֵׁי his prison clothes; (Targ. Jer. LII, 33 יִסָּדָא).—Pl. יִסָּדָא, יִסָּדָא, יִסָּדָא. Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יִסָּדָא).—2) *chastisement, suffering*. Targ. Jer. XXX, 14.—Pl. as ab. Ib. 11 (v. יִסָּדָא II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60<sup>a</sup> רַי בְּעִי וְכִי Ms. M. (ed. יִסָּדָא h. form) that man desires to bring suffering upon himself. B. Mets. 84<sup>b</sup> קָבִיל עֲלֵיהִי רַי he submitted patiently to sufferings. Ib. 85<sup>a</sup>; a. fr. Lam. R. introd. end לִי יִסָּדָא חֲשִׁיבֵנָא וְכִי as if saying, sufferings count to me for nothing.

**יִסָּדָא**, v. יִסָּדָא.

**יִסָּדָא**, v. יִסָּדָא.

**יִסָּדָא** m. [healer of sickness,] *yassé hōli*, name of a bitter herb. Y. Kil. II, 27<sup>a</sup> top (not לִי יִסָּדָא, expl. חֲרוּיָהּ גִּלִּים); Y. Pes. II, 29<sup>c</sup> (expl. חֲרוּיָהּ גִּלִּים).

**יִסָּדָא**, v. יִסָּדָא.

**יִסָּדָא** f. (b. h.) pr. n. f. *Jiscah*. Snh. 69<sup>b</sup>; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

**יִסָּדָא** (v. יִסָּדָא, יִסָּדָא) *to close or to be closed*.

**Nithpa**, יִסָּדָא (with בְּעִינֵי) *to become blind*. Tanh. Tol'doth 7.

**יִסָּדָא** m. pl. (?) (emp. יִסָּדָא) *Jasmine flowers*. Sabb. 50<sup>b</sup>, v. יִסָּדָא.

**וְסָרָה** (b. h.; cmp. **אָסַרְהָ**, *Hif.* **הוֹסִיפָה** to heap up, to add (with **עָלָה**). *Snh.* XI, 3 **וְסָרָה** על דבריו thus adding to the words of the Scribes (against *Deut.* IV, 2). *Ib.* 88<sup>b</sup> **וְסָרָה** ויש בו להוֹסִיף when there is a possibility to add. *Ib.* 91<sup>a</sup> **וְסָרָה** and if he did add, he diminishes (violates the law). *Ib.* 29<sup>a</sup> **וְסָרָה**, v. **וְסָרָה** *I. Tosef. Sabb. VI (VII), 17* והאומר (וְסָרָה) (not וְסָרָה) and who (from superstition) says, Add (put one more) to the table; a. fr.—*Yalk. Lev.* 559 **וְסָרָה** (מִסְרָה אֵינִי *Sifra Metsora beg.* I will add to what thou saidst).

*Nithpa.* **וְסָרָה**, *Nithpa.* **וְסָרָה** to be added; to be added to, increase, wax. *Mekl. Bo. s. 16*; *Yalk. Ex.* 217 **וְסָרָה** and the second name was added to the first (without abrogating the first). *Ex. R. s. 7*, beg. **וְסָרָה** two additional years (of imprisonment) were given him. *Sabb. 152<sup>a</sup>* **וְסָרָה** *הַחֲכָמִים מְסָרָה עֲלֵיהֶם* *Ms. M. (ed. הכמה)* when scholars grow old, their wisdom grows with their age; *ib.* **וְסָרָה**, *טַפְשֻׁתָּהּ מְסָרָה*, v. **וְסָרָה**.

**וְסָרָה** *ch., Af.* **וְסָרָה**, *וְסָרָה* same, to add, increase; to do again. *Targ. Deut. I, 11.*—*Targ. Gen. VIII, 10*; a. fr.—*Sabb. 116<sup>b</sup>* **וְסָרָה** *אֵלֶּה לְאִסְרֵי וְסָרָה* *Ms. M. (v. Rabb. D. S. a. l. note)* I have not come to diminish from but to add to the law of Moses. *Y. Ber. IV, 7<sup>c</sup>* **וְסָרָה** add thereto. —*Part. pass.* **וְסָרָה**, *וְסָרָה*, *Kidd. 20<sup>a</sup>* **וְסָרָה** but this (the debt on interest) is continually growing; a. fr.

*Ittaf.* **וְסָרָה** to be added. *Targ. Gen. XLIX, 26*; a. fr.—*Ber. 28<sup>a</sup>* **וְסָרָה** *מִכֶּסֶּס כְּמֵה סָפְסָלִי* many forms had to be added (to accommodate the hearers). *Ib.* **וְסָרָה** *מֵאַרְבַּע מֵאוֹת* four hundred forms were added; a. e.

**וְסָרָה** (b. h.; cmp. **אָסַרְהָ**) [*to tie up*; cmp. **וְסָרָה**].

*Pi.* **וְסָרָה**, *וְסָרָה* to chastise, chasten, try. *Snh. 39<sup>a</sup>* **וְסָרָה** *הַמֶּלֶךְ* he (the king) punishes the prominent among them (the rebellious citizens); *ib.* **וְסָרָה** *כִּי הָקַבְהָ מֵי וְסָרָה* so did the Lord visit Ezekiel in order to wash away the sins of Israel. *Ab. Zar. 4<sup>a</sup>* **וְסָרָה** *אֶרְסָם בִּיסְרִינִי* I would visit them with afflictions in this world, in order that their arms be strengthened &c. *Ex. R. s. 3*, end **וְסָרָה** the staff wherewith to strike him (Pharaoh); a. fr.

*Hithpa.* **וְסָרָה**, *Nithpa.* **וְסָרָה** to be chastened, tried. *Gen. R. s. 62* **וְסָרָה** *הָיָה מְסָרָה בְּדוּלֵי וְסָרָה* used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); *Treat. S'mah. ch. III. Y. Snh. X, 27<sup>d</sup>* **וְסָרָה** *בְּבִן הַבְּכוֹר* he was punished with the death of his first-born son. *Tanh. Noah 14* **וְסָרָה** he was visited with trials through his son (being asked to sacrifice him). *Ib. Vayigg. 6* **וְסָרָה** was tried by his son (Joseph being sold); a. e.

**וְסָרָה** *ch. same, 1) to tie, put on.* *Targ. Is. XV, 3* **וְסָרָה** *וְסָרָה* *ed. Lag. (ed. וְסָרָה; h. text וְסָרָה; a. e.—2) to bind one's self, to vow.* *Targ. Num. XXX, 3, sq.*—*Y. Taan. II, 66<sup>a</sup>* *self* (quot. fr. *Meg. Taan. ch. XII*) **וְסָרָה** *בְּצִלּוֹ* (Meg. Taan. I. c. **וְסָרָה**) may vow (a fast) in his prayer; *Bab. ib. 12<sup>a</sup>* (v. corr. vers. *Ms. M. in Rabb. D. S. a. l. notes*); v. **וְסָרָה**.

*Itthpa.* **וְסָרָה** to be tried. *Cant. R. to II, 16* **וְסָרָה** *R. J. was tried and suffered with fever &c.*

**וְסָרָה** (cmp. **אָסַרְהָ** a. **עָשָׂה**) to do habitually.—*Denom.* **וְסָרָה**.

*Hif.* **וְסָרָה**, *וְסָרָה* [b. h., by way of syncope, forms resembling *Kal* of *וְסָרָה*, as *וְסָרָה*=*וְסָרָה* &c.] *to cause to do, stir up, instigate.* *Sot. 35<sup>a</sup>* (expl. *אל . . וְסָרָה*, *Num. XIII, 80*) **וְסָרָה** *בְּדַבְרֵיהֶם* (he quieted them, because) he (apparently) instigated them (against Moses). *Hag. 5<sup>a</sup>* **וְסָרָה** *עַבְדֵּי מִסְרִיתָיו* *Ms. M. (ed. ז'ו)* a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—*B. Bath. 16<sup>a</sup>* (ref. to *Job II, 3*) **וְסָרָה** *כְּבָרְכִיל* (v. *Rabb. D. S. a. l.*) like a human being, as it were, that is influenced by instigation. *Ib.* **וְסָרָה** *מִסְרִיתָיו* *Ms. R. (ed. וְסָרָה)* Satan comes down and incites (to sin). *Y. Snh. VII, 25<sup>d</sup>* top **וְסָרָה** *עַצְמוֹ* he will stir himself up (become bold) and incite others; a. fr.—*Esp.* **וְסָרָה** *מִסְרִיתָיו* (with ref. to *Deut. XIII, 7, sq.*) *he who stirs people up to worship idols.* *Snh. VII, 10. Y. ib. I. c.* **וְסָרָה** *בְּלִשְׁנֵי גְבוּהָ* *וְסָרָה* the *massith* speaks in a loud voice, the *maddiah* (v. *נִדְחָה*) in a low voice; a. fr.—*Pl.* **וְסָרָה**, *מִסְרִיתָיו*. *Ab. d'R. N. ch. XVI, end* **וְסָרָה** *וְסָרָה* *וְסָרָה* (ed. *Schechter . . . המינין*... *המסורות*).

*Nif.* **וְסָרָה**, *וְסָרָה* to be stirred up, give way to instigation; to be impassioned. *Hag. 5<sup>a</sup>*, v. supra. *B. Bath. 16<sup>a</sup>*, v. supra. *Sifre Deut. 89* **וְסָרָה** *בְּיַד הָאֱלֹהִים* he who was to be incited to idolatry must first lay his hand on &c.—*Y. Snh. I. c.*; *Y. Yeb. XVI, 15<sup>d</sup>* bot. **וְסָרָה** *מִכֵּיָן* since he is prevailed upon (to worship idols), he is no longer a wise man. *Yalk. Gen. 127* (play on *נִפְתָּלִי*) [*read:*] **וְסָרָה** *וְסָרָה* *וְסָרָה* I was prevailed upon, I was persuaded, I gave my sister the preference over myself; *Gen. R. s. 71* (corr. acc.). [*For וְסָרָה she was married, v. וְסָרָה.*]

**וְסָרָה**, *וְסָרָה* to burst forth, bloom. *Targ. O. Num. XVII, 23* *ed. Berl. (ed. וְסָרָה; Y. וְסָרָה; h. text וְסָרָה)*. *Ib. 20* **וְסָרָה** *ed. Berl. (ed. וְסָרָה; Y. וְסָרָה)*. *Targ. Ps. CIII, 15* **וְסָרָה** *Regia* (ed. a. *Ms. וְסָרָה*).

*Af.* **וְסָרָה** to let burst forth, to utter. *Targ. Prov. X, 31* **וְסָרָה** *ed. Lag. (oth. ed. מְבַעֵר; h. text וְסָרָה)*. *Targ. Ps. XIX, 3* **וְסָרָה** *Ar. a. Ms. (ed. מְבַעֵר a. מְבַעֵר)*. [*Cmp. וְסָרָה*, v. **וְסָרָה**.]

**וְסָרָה** *m., pl. וְסָרָה (= וְסָרָה; cmp. וְסָרָה Is. XXVIII, 17)* *scrapper, sweeper.* *Targ. Y. II Ex. XXVII, 3* (usu. *מְגִרְפָּה*).

**וְסָרָה** (b. h.) *pr. n. m. Jabez, 1) Tem. 16<sup>a</sup>*, homiletically identified with *Othniel*.—2) *R. J., an Amora. Y. Hag. II, beg. 77<sup>a</sup>.*

**וְסָרָה**, *וְסָרָה* (b. h.; v. *עָדָה*) to appoint; denom. **וְסָרָה**.

*Pi.* 1) **וְסָרָה**, *וְסָרָה* to designate, esp. to designate a Hebrew handmaid to be a freeman's wife (*Ex. XXI, 8, sq.*). *Kidd. 19<sup>a</sup>* **וְסָרָה** *צִירָה* he must express to her her designation, i. e. *וְסָרָה* by betrothal through designation, v. **וְסָרָה**. *Ib.* **וְסָרָה** *מִדּוֹ* may a man designate a man designate (a handmaid) for his minor son? *Ib.* **וְסָרָה** *לִיבְדֵּי* if he chooses to betroth her, he may do so. *Mekh. Mishp. s. 3* **וְסָרָה** *לְבִנּוֹ* he may give her to his son, but not to his brother. *Ib.* **וְסָרָה** *לְאָבִי* betroth her to thy-

self or to thy son or redeem her; a. fr.—*Part. pass. f.* מְיֻעָדָה *designated, betrothed*. Y. Kidd. I, 59<sup>b</sup> bot. he tells her in the presence of witnesses לִי הָיָה אַתָּה מְיֻעָדָה thou art designated for me (as my wife). Bab. ib. 6<sup>a</sup> לִי מִזֶּה if one says to a free woman, Thou art &c. (using מְיֻעָדָה in מקורשם), is it a valid betrothal?

Pi. 2) יָעַד to make an appointment, to meet. Lam. R. to II, 13, a. e., v. יָעַד.

Hif. פָּעַד to appoint; part. pass. מְיֻעָד *designated, invited*. Ex. R. s. 19 לְיָעֵד מ' appointed to receive the revelation; ib. מְיֻעָדִין לְבָבוֹר (Yeb. 62<sup>a</sup> מְיֻעָד, v. יָעַד; Ab. d'R. N. ch. II מְיֻעָד).—[V. מְיֻעָד *forewarned*.]

Hithpa. הִתְיַעַד, Nithpa. הִתְיַעַד to be appointed, engaged; to meet. Num. R. s. 14, end הִתְיַעַד בְּבָרוֹר עִם שְׁלֹשָׁה who were not invited with Moses for the reception of the revealed word. Ib. עֲרִיד אֲנִי לְהִתְיַעַד לָהֶם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II לְהִתְיַעַד (corr. acc.); Yalk. Lev. 430 לְהִתְיַעַד (corr. acc.).

יָעַד ch., Pa. יָעַד 1) as preced. Pi., to designate. Kidd. 18<sup>b</sup> הָיָה יָעַדְתִּי לָהּ but betroth her he may?—2) (v. עֲרִיד) to forewarn the owner of a noxious beast. B. Kam. 84<sup>b</sup> וַיְיַעֲדָהּ and declared the beast noxious. Ib. 24<sup>a</sup> לְיָעֵד חֹרָא וְכ' שְׁלֹשָׁה the three days mentioned—are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41<sup>a</sup>; a. e.

Hithpa. הִתְיַעַד to be forewarned, to be declared noxious (מְיֻעָד). Ib. 84<sup>b</sup> דָּא הָהֵם וְכ' he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24<sup>a</sup> מְיֻעָדָהּ he stands forewarned. Ib. 37<sup>b</sup> דָּא לְשׁוֹרִים הָיָה he stands forewarned with reference to damage done to oxen only; לֵיהּ לְבָרְלוֹ מִיָּנִי he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

יָעַדָהּ, v. יָעַדָהּ.

יָעֲדוּט pr. n. pl. Yaaddut. Y. Dem. II, 22<sup>d</sup> top עֵין יָעֲדוּט; Tosef. Shebi. IV, 10 עֵין יָעֲדוּט ed. Zuck. (ed. יָעֲדוּט).

יָעֵד, יָעֵד m. (יָעַד) designation, esp. betrothal of a Hebrew handmaid to the owner or his son. Kidd. 18<sup>b</sup> יָעֵד אֵין אֵלָּא בְּגֵדוֹלָה does *giud* have the effect of marriage or of betrothal? Ib. יָעֵד, קִדּוּשִׁי v. יָעַד. Ib. 19<sup>a</sup> אֵין יָעֵד *giud* is legal only when he for whom the handmaid is designated is of age. Ib. אֵין יָעֵד *giud* is legal only when consented to (by the son), מְרַעַת יָעֵד by her; a. fr.—Pl. יָעֵדִים, יָעֵדִין, יָעֵדִין. Y. ib. I, 59<sup>b</sup> bot. לֵהּ בְּסוּתָהּ מִתֵּן לָהּ towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; מִשְׁעָה רִאשׁוֹנָה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

יָעֵק pr. n. Beth-Yazek, name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23<sup>b</sup> question as to יָעֵק (as a denom. of יָעֵק) or יָעֵק (as a denom. of יָעֵק).

יָעַם, יָעַם (= יָעַץ) to counsel. Targ. Y. Gen. XLIII, 24. Hithpa. הִתְיַעַם to take counsel, to deliberate, plan. Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

יָעֵדָהּ f. (יָעַד) 1) אַרְכָּה. 25<sup>b</sup> the son stands in the place of his father לִי וְלַעֲבָדִי (Rashi: יָעֵדָהּ) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17<sup>b</sup> לֵיכֵי Ar. (ed. יָעֵד); B. Bath. 108<sup>b</sup> לֵיכֵי Ms. M. (ed. יָעֵד); Sifra B'huck. Par. 4, ch. X; Yalk. Lev. 677 לֵיכֵי.—2) (ref. to Ex. XXIX, 42 אֲנֵי) appointment, divine call. Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (= הִתְיַעַד) statement of facts, testimony. Ib. ch. II, Par. 2 הִתְיַעַד עַד אֶחָד the statement of one witness (opinion of one expert; v. Tem. 28<sup>a</sup>); שְׁנֵי עֲדִידִים the statement of two witnesses.

יָעֵלָהּ, v. יָעֵלָהּ.

\*יָעַל (b. h.; cmp. עָלָה) to go up.

Hif. הִיָּעַל to bring up, effect; to profit, accomplish. Y. Sot. VIII, 21<sup>e</sup> וְלֹא הִיָּעַלְתֶּם לַעֲצֵמֵיכֶם כלום and you have profited nothing for yourselves; (Snh. 90<sup>b</sup> הִיָּעַלְתֶּם בִּירְכָם); v. זָוָה I. Erub. 24<sup>b</sup> לִי מְיֻעָד וְכ' a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25<sup>a</sup> דֵּן it does good (it serves its purpose). Yoma 47<sup>a</sup> הִיָּעַלְתִּי וְלֹא הִיָּעַלְתִּי and did not succeed (in obtaining distinction). Meg. 6<sup>a</sup> אֵינִי מְיֻעָלִיב will not succeed in business. Keth. 10<sup>a</sup> מִזֶּה הִיָּעַלְתֶּם חֲכָמִים וְכ' what have the scholars accomplished with their measure?; Gitt. 17<sup>b</sup>, sq. Ib. 32<sup>b</sup> (if one said) גִּטְךָ לֹא יִעָלֶה this letter of divorce shall have no effect, contrad. לֹא יִעָלֶה has no effect. Ib. 57<sup>b</sup> הִיָּעַלְתָּ שְׂמִיעָלְתָּ a prayer which was efficacious. Ib. 65<sup>b</sup> (if he said, Write ye a letter of divorce and) הִיָּעַלְתִּי אֶת הַיָּדִיךְ מִיָּעַל אֶת הַיָּדִיךְ make it of avail to her. B. Bath. 100<sup>a</sup> הִיָּעַלְתִּי אֶת הַיָּדִיךְ walking through the field (as a symbol of possession) has no legal effect. Hull. 70<sup>b</sup>; a. fr.

יָעַל I (b. h.; v. next w.) pr. n. f. Jael, the wife of Heber the Kenite. Meg. 15<sup>a</sup>, v. יָעַל. Lev. R. s. 23; a. e.

יָעַל II (b. h.; v. יָעַל, cmp. אָעַל) mountain-goat, wild goat. R. Hash. III, 3.—Pl. יָעַלִים. Ib. 5 (26<sup>b</sup>). Kil. I, 6. Gen. R. s. 12.—V. יָעַלָהּ.

יָעֵלָהּ, v. יָעֵלָהּ ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יָעֵלָהּ, read: יָעַל; h. text אָעַל).—Y. Ned. III, 37<sup>d</sup> bot. הִיָּעַלְתָּ הַלֵּג of the wild goat; (Y. Shebu. III, 34<sup>d</sup> bot.; Y. Maasr. V, end, 52<sup>a</sup> וְיָעֵלָהּ, v. יָעֵלָהּ).—Pl. יָעֵלִין, יָעֵלִין. Targ. Y. Deut. I, c. Targ. Ps. CIV, 18 Ms. (ed. יָעֵלִין). Targ. Ez. XXVII, 15 (ed. Wil. יָעֵלִין).

יָעֵלָהּ (or יָעֵלָהּ) f. (b. h.; v. יָעַל II) gazelle. Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read:] ... דְּהוּ דְּהוּ the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX אֵינָהּ).—graceful gazelle, an expression used in praise of a bride and also of a scholar on his ordination (v., however, יָעַלָהּ). Keth. 17<sup>a</sup>; Snh. 14<sup>a</sup>.

יָעַן m. (b. h.; v. עָנָה) corresponding; (conj) because.

Sifra B'huck. Par. 2, ch. VIII (ref. to רִיבִּין וּבִיבִין, Lev. XXVI, 43) have I indeed paid them item for item (for all their sins)?—Ruth R. to II, 19; Lev. R. s. 34 פִּנָּה 'because and because' (Lev. I. c.) *ya'an* and *'ani* have the same letters (intimating, 'because they have rejected my statutes concerning the poor').

**יֶעֱמָה** f. (b. h.; cmp. עָמָה) *ostrich*; also בַּת הַיֵּ (v. Ges. H. Dict.<sup>10</sup> s. v.). Hull. 64<sup>b</sup> (argument about the meaning of הַיֵּ concluded) וְכַתִּיב בַּת הַיֵּ וְכַתִּיב בַּת הַיֵּ the Bible uses *y. a. bath y.* indiscriminately. Y. Sabb. I, 3<sup>d</sup>, v. נִעְמָה.

\***יָעַף** (b. h.; comp. **עָיַף**) *to be bent, to be tired.*

*Pi.* *יִרְצֵה* to tire, annoy. Tanh. Vayera 22... אל רשעים *do not mind him (Satan), for he came only to annoy us; v., however, יִרְצֵה.*

**רִצֵּץ** (b. h.: v. רָצַץ, cmp. רָצַץ [to press,] to encourage, *plan*; to advise. Ber. 61<sup>a</sup> כְּלִירוֹת יוֹעֲצוֹת the kidneys are the seat of deliberation. Ib. אֶחָד יוֹעֲצָתוֹ לטוֹבָה וְכ' one (kidney) urges him to do good etc.—Snh. 76<sup>b</sup> וְהוֹדִיעָהּ וְכ'. Ber. 8<sup>b</sup> וּבְשִׁירֵי־עָצִים אֵין יוֹעֲצִים and when they (the Medians) hold council, they meet in open air. Snh. 87<sup>a</sup> מִמֶּה זֶה יוֹעֵץ 'hidden from thee' (Deut. XVII, 8) that means (the need of) a counselor (Sifrē Deut. 152 עֲצָה Hull. 11<sup>a</sup> (expl. לעֲצָה, Lev. III, 9) מִמָּקוֹם שֶׁהַכְּלִירוֹת יוֹעֲצוֹת from where the deliberating kidneys are seated, v. supra.—Tem. 16<sup>a</sup> (play on יוֹעֵץ, I Chr. IV, 9) שִׁיעֵץ וְיִרְבֵּן וְכ' he advised and advanced the study of the Law &c. Snh. 106<sup>a</sup>, a. e. שִׂר בָּלַעַם Balaam who gave his advice (encouraging the oppression of the Israelites); a. fr. — [Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup>, v. infra.]

*Hithpa.* תִּתְחַוֶּה, *Nithpa.* תִּתְחַוֶּה to ask advice; to consult with (with ב). Yalk. Ps. 77 בְּחִתְּחִוּוֹתָם (Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> יִתְחַוּוּ, read: יִתְחַוֶּה, *Nif.*) they deliberated with Ah.—Erub. 53<sup>b</sup> (in enigmatic speech) נִתְחַוֶּה בְּמַחֲתֵר took counsel of the Nasi (v. פָּתַר). Sifrē Num. 157 שֶׁחִיוּ they were planning against Israel; Yalk. Num. 785 מִיַּעֲצֵים.

יֵצֵא. ch. same. Targ. Prov. XII, 20.

Pa. same. Meg. 15<sup>b</sup> **וְכִי יִשְׁמְעוּ עַל הַדָּבָר הַזֶּה** Ms.  
M. (ed. שקלי) they plan against this man (me).

*Ithpa.* אֶתְרִיעֶץ *to take counsel.* Targ. Jud. XIX, 30.—  
V. עִיץ.

\***יָצַק** (v. **עִיָּק** ch.) *to press*.

*Ithpa.* אִתְּפָא *to be narrowed in, to be troubled.* Targ. Y. Ex. I, 12 (וַיִּתְּפָא; h. text וַיִּקְצוּ). Targ. Y. Num. XXII, 3. Targ. Job XVIII, 7 Ms. (ed. וַיִּתְּפָא).

**יַעֲקֹב** (b. h.) pr. n. m. *Jacob*, 1) *J.* the patriarch. Ber. 13<sup>a</sup> **לֹא שֵׁיעָקֵר יְהוָה וְיָבֵט** not that the name *Jacob* should be entirely abandoned, but &c., v. **נִפְּלָל**. Gen. R. s. 1; a. v. fr.—2) *R. J.*, name of a Tannai (or of several Tannaim, v. Fr. Darkhe Mish. p. 202). Ab. IV, 16. Pes. 84<sup>b</sup>; Sñh. 63<sup>b</sup>, a. e., v. **נָשָׂם**. Hull. 45<sup>b</sup>.—Hor. 13<sup>b</sup> **בֶּן קֹרְשִׁי יְהוָה**; Y. Pes. X, beg. 37<sup>b</sup> **בֶּן קֹרְשִׁי יְהוָה**.—3) *R. J.*, name of many Amoraim, esp. a) *R. J.* of K'far Nibburaya. Y. Bicc. III, 65<sup>d</sup> top, a. fr., v. **נְבִירָא**.—b) *R. J. b. Idi*. Y. Ber. II, 4<sup>b</sup>; Y.

Shek. II, 47<sup>a</sup> top; Y. M. Kat. III, 83<sup>c</sup> bot.; Midr. Sam. ch. XIX; Yeb. 96<sup>b</sup>; a. fr.—V. Fr. M'bo p. 104<sup>a</sup>, sq.—4) J. the bathing master (?). Y. Ber. II, 4<sup>c</sup> top ר' רומוסא עד ר' זירה until he came to the station of J. &c. he kept the T'fillin on; Pesik. R. s. 22 ר' יעקר רומוסא —5) J. of K'far Sikkhanya, a disciple of Jesus of Nazareth. Ab. Zar. 17<sup>a</sup>; a. e.; v. סכניא.

**יער** m. (b. h.) *forest*. B. Kam. 32<sup>b</sup> (ref. to Deut. XIX, 5) וְכַּיֵּן וְכַיֵּן when in the case of unintentional homicide in the forest where each entered of his own accord &c.; Sifré Deut. 182 וְכַיֵּן וְכַיֵּן מֵהָרָרָה as in the case ... in the forest, both had a right to enter. Cant. R. to III, 4, v. וְכַיֵּן; a. fr. — וְכַיֵּן וְכַיֵּן, *to break forth*, applied to vegetation, water-course and light (cmp. וְכַיֵּן a. וְכַיֵּן); cmp. וְכַיֵּן a. Sam. וְכַיֵּן Gen. I, 11 for הָרָרָה.]

**יַעְרָא** I ch. same, *forest, thicket* (of reeds). Targ. O. Ex. II, 3; 5 (h. text סִיחַ). Targ. II Chr. IX, 16 ed. Beck **מִקְרָה מְלִיָּא** as I Kings X, 17). — **Pl.** **יַעְרִי**. Targ. Prov. XXIV, 31 (h. text קִמְשׁוּרִים).

**יֶעֱרָא** II or **יֶעֱרָאָה** f., constr. יֶעֱרָת (b. h. constr. יֶעֱרִית, v. יֶעֱר) *flow of honey*. Targ. Cant. IV, 11.

**יָפֵה** *yafé* m., **יָפָה** *yafá* f.; pl. **יָפוֹת**, *yéfót* (b. h.; *yafé to join*, emp. a. Arab. *wafá*, [well-joined, emp. *yafé*]) *yafé* I, a. Arab. *wafá*, [1) appropriate; strong, healthy; handsome, beautiful, fine (of build); auspicious; (adv.) well, right. Ned. 66<sup>b</sup> (an ambiguous expression, v. מוֹס וּב' שְׁבִיךְ מוֹס 'until thou showest to R. . . 'an appropriate blemish' (or 'something handsome') in thee; *yafé* קוֹרִינ'וֹ it was nice (appropriate) that they named her *lakhluikhith* (aversion). Ber. 4<sup>a</sup> *yafé* דְּנִתִּי have I well argued (was I right)?; *yafé* חִיבִּבְתִּי was I right in convicting?—Ib. 34<sup>a</sup>, a. e. *yafé* רֹבֵן קֶשֶׁה וּמִי־עִיֵּן a large dose of them is injurious, a small one wholesome (or becoming). Ib. 39<sup>a</sup> *yafé* לֵלֶךְ וְשׁוֹב *yafé* wholesome for the heart, and good &c. Ib. 56<sup>b</sup> *yafé* לוֹ or *yafé* is an auspicious dream; a. v. fr. *yafé* יָדֵיהֶם *yáfót* *yáfót* *skilled hands* for grabbing. Pes. 89<sup>b</sup> members of a Passover party שֶׁהָיוּ יָדֵיהֶם אֶחָד מֵהֶם one of whom is extremely quick (in taking and eating); Tosef. ib. VII, 10 *yafót* ed. Zuck. (corr. acc.). Sifra K'dosh. Par. 1, ch. III *yafé* יָדֵיהֶם *yafé* even if (among the poor coming for their share in the harvest) he (who insists on grabbing instead of distributing) is very strong, very skillful.—*yafé* כֹּחַ *a strong legal right, privilege, prerogative*. Kidd. 21<sup>a</sup> כֹּחַ לִיגָאֵל לְעוֹלָם the privilege of its redemption remains unimpaired forever (up to the jubilee year); *yafé* בִּשְׁנַת שְׁנִיָּה . . . the privilege of redemption in the second year is unimpaired; opp. חֹרֵץ *Shebu*. 48<sup>a</sup> כֹּחַ הַבֵּן וְכ' the son's prerogative is stronger (more extended) than that of his deceased father was; Hull. 49<sup>b</sup>, a. fr.—Ohol. XVIII, 6; Zab. III, 1, v. כֹּחַ. — *yafé* יָפָה *handsome woman*, esp. (ref. to Deut. XXI, 10 sq.) *a gentile captive* with whom the captor has had intercourse before deciding on converting and making her his legitimate wife. Kidd. 21<sup>b</sup> כִּי כֹחַ מִחוּ בִי ת' *a priest permitted to marry a gentile captive?*—Snh. 21<sup>a</sup>. Ib. 107<sup>a</sup> *yafé* כֹּחַ הַנּוֹשֵׂא *he who marries a gentile captive will have a rebellious son* (ref. to Deut. i. c. a. ib. 18 sq.);



a. fr. — 2) (cmp. טוֹב *worth, valued*. Keth. VIII, 3 (79<sup>b</sup>) אֵינִי . . . הֵן יָפִין (Mish. שְׂמִינִי אוֹתָהּ כַּמָּה דִּיא יָפָה וְכִי) we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

**יָפֵה, יִפְּהָ** 1) *to beautify; to make pleasant, popular*. Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לִיִּפְּהָהּ בְּעוֹלָם (ref. to Ps. XLV, 12) to make thee popular in the world. Ned. IX, 10 יִפְּהָהּ they improved her appearance. Ber. 43<sup>b</sup> (ref. to Koh. III, 11) שִׁיר הַקֶּבֶץ אֵינֶנּוּ בִּפְנֵי כָל וָא' א' Ms. M. (differ. in ed.), v. אֲמִנְתָּה. — *Part. pass.* מִיִּפְּהָהּ *adorned, elaborate*. Cant. R. to I, 1 וְיִפְּהָהּ מִרְיָם וְכִי was Solomon's palace more elaborate and extensive than the Temple?—2) *to improve (land)*. Y. Sabb. VII, 10<sup>a</sup> top קָצַר לִיִּפְּהָהּ וְכִי he cut the grass for the sake of improving the land. Ib. דִּירָבִי מִיִּפְּהָהּ וְכִי he is guilty of the offence of improving the land on the Sabbath. Pesik. S'lihoth, p. 166<sup>a</sup> יָפֵה כֹּחְךָ improve thy strength (by practicing).—3) (with כֹּחַ) *to strengthen one's rights, to confer prerogatives*. B. Bath. VII, 2 מִכֹּחַ שֶׁל מִכֹּחַ to give the seller the prerogative. Y. ib. VIII, 16<sup>a</sup> top יִפְּהָהּ כֹּחַהּ בְּנִכְסֵי הָאֵם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

\**pu.* יִפְּהָהּ, with כֹּחַ, *to be made stronger*. Peah VI, 6 [read:] יִפְּהָהּ כֹּחַ שֶׁל וְכִי (Ms. M. יִפְּהָהּ, ed. יִפְּהָהּ) the prerogative of the owner has been made firmer, opp. הִוָּרַע. — *Part. pres.* מִיִּפְּהָהּ (v. supra). Y. Gitt. II, beg. 44<sup>a</sup> כֹּחַ . . . כֹּחַ by two persons testifying to the signature her case is improved.

*Hithpa.* הִתְיַפְּהָהּ, *Nithpa.* נִתְיַפְּהָהּ 1) *to become handsome*. Taan. 23<sup>b</sup> הִתְיַפְּהָהּ Hannah, grow handsome, וְנִתְיַפְּהָהּ Ms. M. (ed. פָּתָה . . .) and she did &c.—2) *to be praised*. Gen. R. s. 59 יִפְּהָהּ וְכִי (Abraham) hast been praised among the angels &c.

**יָפֹה** (b. h.) pr. n. pl. *Japho (Joppa)*, the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עַד שִׁיחִיָּה דִּיר' Cant. R. to VII, 5 עַד הַעֲבָדוֹת דִּיר' Ex. R. s. 43 דִּיר' (some ed. דִּירָבִי) R. H. . . of J.

**יָפִי, יִפְּיָה** m. (יָפָה) *excellence, distinction*. Tanh. Hayé 1 (ref. to Ps. XLV, 3) שְׁלִי אֵי זֶה דִּיר' where is my prerogative (of age)?

\***יָפֹחַ** m. (נֶפֶחַ) *blowing up (of cheeks)*. Snh. 18<sup>b</sup> (as a rule for appointing the Spring month, v. אָבִיב) אֲרֵי בְלוּצָה נֶפֶחַ לְקִיבְלֵיהּ וְכִי (Ms. M. קִיבֹה . . .) קִיבֹה (Ms. M. מְלוּצָה) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18<sup>c</sup> bot. פָּה פָּה בְלוּצָה (read: בְּלוּצָה); Y. R. Hash. I, 58<sup>b</sup> top בְּלוּצָה פֹּתַח לִדְרֹךְ וְכִי blow up thy cheek &c.

**יָפִיּוֹת** f. (יָפָה) *beauty, excellence*. Meg. 9<sup>b</sup> (ref. to Gen. IX, 27) יָפִיּוֹת שֶׁל יִפְּתָהּ (not יִפְּתָהּ, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יִפְּתָהּ.

**יָפִיפָה** (b. h.; Pealal of יָפָה) *to be beautiful, distinguished*. Y. Meg. I, 71<sup>c</sup> top יָפִיפָה מִבְּנֵי אֲדָם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) thou art distinguished among the sons of man.

**יָפִיפּוֹת** f. (v. preced.) *beauty, distinction*. Cant. R. to IV, 4 (play on תִּלְפִּיזָהּ, ib.) אֲנִי הֵיכָל שֶׁנִּשְׁתַּדְּרִי הַלְלִי וְכִי I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. יִפְּתָהּ).

**יָפִיפָה** m., **יָפִיפָה** f. (b. h. יָפִיפָה; preced. wds.) *very fine, choice*. Pes. 6<sup>b</sup> גְּלוּסְקָא Ms. M. a. Ar. (ed. יָפָה), v. גְּלוּסְקָא.

**יָפִיפָה** pr. n. (v. preced.) *Yefsyah, (Divine Beauty)*, name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יִפְּיָהּ).

**יָפֵה** v. אָפֵה.

**יָפֵעַ** (b. h.; cmp. יָפָה) *to join, arrive* (cmp. אָפֵה), *to come forth, appear*. Gen. R. s. 12 כָּל אֲוָה' דִּבְּמִנְתָּהּ each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer*. B. Kam. 38<sup>a</sup> (ref. to Deut. XXXIII, 2) מִפָּאָרָן דִּי מִבְּנִיּוֹת וְכִי from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal*. Gen. R. s. 90; Yalk. ib. 148 (play on צִפְנֹתָ פְעֻלָּתְךָ) צִפְנֹתָ הוֹפִיעַ he reveals secrets, and it is easy to him to tell them; צִפְנֹתָ הוֹפִיעַ בְּרַעַת מִלִּי וְכִי he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23<sup>b</sup>; Gen. R. s. 85 בְּמִקְוֵי ה' רוּחַ ה' on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פִּנְיָהּ) Koh. R. to VII, 1 (play on פִּנְיָהּ, Ex. I, 15) שְׁהוֹפִיעָהּ אֶת מַעֲשֵׂה אֱלֹהִים she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise*. Ex. R. s. 1 (play on פִּנְיָהּ, v. supra) שְׁהוֹפִיעָהּ אֶת יִשְׂרָאֵל she (Miriam) lifted Israel up to God.—*to lift one's face up against, to have the courage to rebuke*. Ib. וְכִי שְׁהוֹפִיעָהּ פִּי she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. כִּנְגַד אָבִיהָ שְׁהוֹפִיעָהּ she dared to reprove her father. Y. B. Kam. IV, 4<sup>b</sup> top.

**יָפֵעַ** ch. same, *to appear, rise*. Targ. Job III, 4 (יָפֵעַ; h. text הוֹפִיעַ).

*Af.* אֵיפֵה 1) same. Ib. X, 3 אֵיפֵהּ thou appearest (approving, h. text הוֹפִיעַ). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth*. Targ. Job XXXVII, 15.

**יָפֶת** (b. h.) pr. n. m. *Japheth*, one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) כֹּרֶשׁ זֶה הוּא that is Cyrus (the Persians). Ib. בְּלִשְׁוֹנוֹ שֶׁל יִפְּתָהּ the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כֹּרֶשׁ . . . שְׁהוּא מְזִרְנוֹ שֶׁל יִפְּתָהּ Cyrus . . . who is a descendant of J. Meg. 9<sup>b</sup>, v. יָפִיפָה; a. fr.

**יִפְתָּח** (b. h.) pr. n. m. *Jephthah*, the Judge. R. Hash. 25<sup>b</sup>  
 בְּדוֹרֵי כְּשִׁמְּוֵאל וְיִפְתָּח the authority of a J. in his days must  
 be respected as that of a Samuel in his; Tosef. ib. II (I), 3  
 בֵּית דִּין שֶׁל יִפְתָּח Gen. R. s. 60; a. fr.

**יָצָא** (b. h.) 1) *to go forth; to rise (of the sun); to go out.* Gen. R. s. 39 **יָצָא וַיְהִי וְ** I shall leave (my father's house), and they may desecrate &c. Ib. **מִיָּצֵא** a medal was issued in his memory, v. **מִיָּצֵא**. Ib. s. 6 **בְּשַׁע** when she (the sun) rises; **יָצָא** when she (the moon) rises. Snh. 52<sup>a</sup> **שָׁרָא וְהָיָא** (v. Rabb. D. S. a. l. note) cursed is he from whose loins this woman went forth.—Sabb. V, 1 **יָצָא** ... **בְּמָה** what is an animal permitted to wear on going out (on the Sabbath)? Ib. VI, 1 **אֵלָּא יָצָא וְ** a woman must not wear on going out &c.; a. v. fr.—2) *to end; to go to the end of, to live through.* Y. Ber. VIII, 12<sup>b</sup> bot. **שָׁבַת** when the Sabbath ended. Y. Shebi. VI, 36<sup>c</sup> top **יָצָא** 'he shall not live to the end of this week, and he did not arrive at the end of the week before he was dead; (Erub. 63<sup>a</sup> **שָׁבַת**, v. infra); a. e.—3) *to be expended.* Num. R. s. 14, end, v. **יָצָא**—4) *to be excluded; exempt; (rarely) to exclude, deduct.* Y. Ned. II, beg. 37<sup>b</sup> **שָׁבַת** this is to exclude a vow concerning a forbidden act; Bab. ib. 17<sup>a</sup> **יָצָא** this excludes the case of one who makes oath that he will disregard a law. Y. Yeb. I, 2<sup>c</sup> top **אֲשֶׁר תִּהְיֶה** 'whom she may bear' (Deut. XXV, 6), herewith is excluded she (the **אֲרִילוֹנִית**) who &c.; a. v. fr.—Y. Hag. I, 76<sup>c</sup> top **מִמֶּנּוּ שְׁנֵי יָמִים** deduct from them two days; ib. **שָׁבַת** deduct the Sabbath day.—Esp. idiomatic uses: a) **בְּן חוֹרִין**, or only **יָצָא** 'to be freed. Peah III, 8; Gitt. 42<sup>a</sup>. Kidd. 24<sup>a</sup> **יָצָא** he is freed, when his master caused his loss of a tooth or an eye; a. v. fr.—b) (of a wife) *to be sent away, to be divorced.* Keth. VII, 6 **יָצָא** she must leave. Ib. X, 5; a. v. fr.—c) **יָצָא** *to go out of the power of, to be released; to do justice to, be justified before.* Shek. III, 2 ... **יָצָא** *before men as well as before God; Ex. R. s. 51; a. fr.—***יָצָא** *or* **יָצָא** *to comply with the requirements of the law.* Ber. 8<sup>b</sup>. Ib. II, 1 **יָצָא** if he read with attention, he has done his duty (which requires the reading of the Sh'ma). Y. Shek. III, 47<sup>b</sup> bot. **יָצָא** is the law complied with when one uses wine &c.—Mekh. Bo, Pisha, s. 6; a. v. fr.—Gen. R. s. 39 **יָצָא** thou hast not redeemed thy oath; ib. s. 49; Lev. R. s. 10, beg.—Makhsh. VI, 5; Tosef. Toh. X, 3 **יָצָא** v. **יָצָא** or **יָצָא** *to be taken out of the general rule, to be specified* (although being implied in the general rule). Sifra, introd. **יָצָא** *whatever* would have been implied in the general law and yet is specified again (in the Biblical text) in order to teach (something not mentioned before), has been specified not only to teach something new concerning the specific case, but to teach it concerning the whole class. Ib. **יָצָא** v. **יָצָא**. I. Tem. I, 6 **יָצָא** and for what purpose are titles especially

mentioned (Lev. XXVII, 30, sq.)?; a. fr.—e) כִּי־יָצָא *like that which passes with it* (in the same class), *similar; in a similar way*. Pes. III, 2 שֶׁהוֹמֵרִין כִּי בֹרֵאשׁוֹרִין if there is a similar dough (started simultaneously with the one in question) which has begun to ferment. Ber. 59<sup>b</sup>, sq. וְאִין כִּי בֹרֵאשׁוֹרִין כִּי בָהֶם he has no house like it; garments like them. Zeb. V, 6 בָּהֶם כִּי הוֹמֵרִין what is taken of them for the priest, is like them (subject to the same laws). M. Kat. 16<sup>b</sup> כִּי בְּדִבְרֵי אִתָּהּ אֹמְרִין וְכִי in a similar way (as something coming under the same category) you read &c. Sifrē Num. 32; a. v. fr.—f) שָׂכְרוֹ בְּהַפְסָדוֹ its benefit is lost in its disadvantage; i. e. benefit and disadvantage are counterbalanced. Ab. V, 11, sq.—g) (euphem.) *to retire for human needs* (v. Toh. X, 2). Ber. 82<sup>a</sup> הִשְׁכַּח יוֹצֵא וְכִי go out early in the morning &c. Ex. R. s. 9 וְאִין יוֹצֵא לֹא הִיָּה יוֹצֵא אֱלֹא וְכִי and has no human needs. Ib. כִּי הִיָּה יוֹצֵא אֱלֹא וְכִי he used to go out only to the water (to make believe he was a superhuman being); a. fr.—h) *to be proved, identified*. Keth. II, 3 כִּי הִיָּה כְּתֹב יָדֵם יוֹצֵא מִמָּקוֹם אֲחֵרִי if their signature can be identified otherwise (than by their own declaration): a. e.

*Hif.* הוציא 1) to take out, to lead forth, bring forth; to release, discharge, send off. Ber. VI, 1 before eating bread one says, ברוך אתה יהוה (blessed be thou, O Lord) who has brought forth bread out of the earth (v. ib. 38<sup>a</sup> as to הוציא to the מוציא; ib. 37<sup>b</sup>; a. fr.—Ab. Zar. 41<sup>b</sup>, a. fr. לא זו דרך מוציאו B. Mets. 37<sup>i</sup>. וְצִאָּן, v. אין ספק מוציא כ' מירד עבירה עד וכ' this is not the way that relieves him from sin (this is no full atonement), (he is not relieved) until he pays &c.; Yeb. XV, 7. Ib. 6, sq. מוציאָּהּ אין זו דרך מוציאָּהּ she is not relieved from the possibility of sin, unless she is not permitted to marry again and forbidden to partake of T'rumah.—Ib. 36<sup>b</sup> בוגט (וּצִיָּאָהּ) he dismisses her with a letter of divorce. Ib. ואם נשא יציא and if he married her (against the law), he must dismiss her (divorce her); a. fr.—Ab. II, 11, a. fr. מוציאין את האדם מן העולם take a man out of the world, i. e. cause him to lose the true enjoyment of life.—2) to exclude. Y. Yeb. I, 2<sup>c</sup> top ארילוניית משעם אחר הוצאתהּ the ayilonith thou dost (the law does) exclude for another reason (v. supra). Num. R. s. 14, end אוציא את ישראל let me exclude the Israelites, א' את הזקנים, a. fr.—להוציא (= ch. להפוך, v. למשנ' , v. למצנ' or מצנ' , v. למשנ' ) to the exclusion of. Succ. 28<sup>a</sup>; Kidd. 34<sup>a</sup> את הנשים 'the native' (Lev. XXIII, 42) intimates the exemption of women (from the duty of dwelling in booths); a. v. fr.—3) to lead to the end, to live through. Erub. 63<sup>a</sup>, v. supra.—4) to produce, present. Keth. XIII, 8 והלא ה' רוב . . . if one produces a note of indebtedness against his neighbor, and the latter produces evidence that the claimant sold him a field (and paid him, which he would not have done, if he had a claim). Ib. 9. Ib. IX, 9 והוציאהּ בגט if she produces a letter of divorce; a. v. fr.—5) to spend, lay out. Ib. VIII, 5, v. הוציאהּ ; a. fr.—Esp. idiomatic uses: a) ה' ידי חוב' or ה' (v. supra) to be the instrument of a person's complying with the law, e.g. to read a prayer and thus cause the listener to perform his duty as though he read it himself; to act in another's behalf effectively. R. Hash. III, 5 את הרבים ירי (the Shofar) they cannot act (blow the Shofar) in behalf of the

assembled congregation. Ib. 29<sup>a</sup> **שִׁיצָא מוֹצִיא** although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. **וּלְעִצְמוֹ מוֹצִיא** and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) *to collect, to claim*. Keth. VIII, 1 **הַבַּעַל מוֹצִיא מִיַּד הַלְקוּחוֹת** the husband can reclaim the property from those who bought it. B. Kam. III, 11 **הַמוֹצִיא מִחֲבִירוֹ** the claimant must produce evidence; a. v. fr.—c) *to utter*. Arakh. 5<sup>a</sup>, a. fr. **לֹא יִבְטֹחַ אִישׁ לֵבָּא** no man utters his words for no purpose (he must have meant something). — *d* **לֵצַד** *to slander, discredit*. Sabb. 97<sup>a</sup>, a. fr., v. **לֵצַד**—*d*) *to carry an object* (on the Sabbath) *out of a private to a public place, or from one private place to another*, v. **רְשָׁעָא**. Sabb. VII, 2, sq.; a. fr.—*e*) *to secrete*. Sifré Num. 88 **שֶׁאֵין מוֹצִיא וְכִי** is there a woman-born being that does not discharge the food he eats?; a. e.—*f*) **דְּרַ שְׁבַת** *to dismiss the Sabbath with prayer*, opp. **הַכְנִיס**. Sabb. 118<sup>b</sup> **וְכִי מוֹצִיאֵי שְׁבַת** those who dismiss the Sabbath at Sepphoris.

**יִצָא** ch. *to end*, only in *Shaf.* שִׁיצָא q. v.

**יִצְאָה**, B. Kam. 100<sup>b</sup> Mish.; ib. 102<sup>a</sup> **דִּהִי** read: **הַיִּצְאָה** or **הַיִּצְאָה**. Gen. R. s. 98 **רִבִּיתָא**, v. **יִצְאָה**.

**יִצֵּב** (b. h.) *to stand, be erect*.—Denom. **יִצְבָּה**.—V. **יִצְבֵּב**. *Hithpa.* **הִתְיַצֵּב** *to place one's self; to be firm*. Cant. R. to I, 1 (ref. to Prov. XXII, 29) **מְתִירָבִים כְּחוּרָה** they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. I. c.) **בִּלְרִצְבָּא** **בִּלְרִצְבָּא** he will not place himself (praying) before Pharaoh, the benighted (v. **רְשָׁעָא**); Cant. R. l. c. **לִפְנֵי מַלְכִּי** לפני מלכִי he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 **לִפְנֵי יְרֵי** לפני ירי he will be ranked before angels; a. e.

**יִצֵּב** ch. same; Pa. **יִצֵּב** *to establish*. [Dan. VII, 19 *to ascertain*.] Targ. I Chr. IV, 23.—V. **יִצְבֵּב**.

**יִצְהָר** I m. (b. h.; **צָהָר**) oil. Sifré Deut. 42. Snh. 24<sup>a</sup> (ref. to Zech. IV, 14) **אֵלֵי תִּתְּ שִׁמְשִׁמִּינִים וְכִי** Ms. M. (ed. **שְׁנוּרִים** 'sons of oil', those are the Palestinian scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

**יִצְהָר** II (b. h.) pr. n. m. *Izhar*, father of Korah. Snh. 109<sup>b</sup> **בְּצִהָרִים** ... **שְׁדוּרִיתָא** כִּן ר' שְׁדוּרִיתָא 'the son of I.', for he made the world as hot to himself as noon-heat.

**יִצְוֵל** m. (יצל) **אֶצֶל**; v. Wetzst. in Levy Talm. Dict. s. v. **כּוּרֵךְ** the cross-piece or handle of a plough. Kel. XXI, 2.

**יִצְוֵעַ** m. (b. h.; **יָצַע**) *spreading, bed-mattress, couch*. Gen. R. s. 98 (play on **פָּחוּ**, Gen. XLIX, 4) **פָּרְקַת עֵינִי חֲלָלָתָא** thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55<sup>b</sup> (ref. to Gen. I. c.) **אִתְּ יִצְוֵעִי אֵלָא יִצְוֵעִי** (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—*Pl.* **יִצְוֵעִים**. Gen. R. l. c. **דְּרַ קַלְקַל אַתְּ דְּרַ** he disgraced his father's couches. Tosef. B. Bath. III, 1 **הִתְיַצְעִין** ed. Zuck. (Var. **הִתְיַצְעִים**); Y. ib. IV, 14<sup>c</sup>

bot. **יִצְוֵעַ** the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 **יִצְוֵעַ**; Y. ib. V, beg. 15<sup>c</sup> **יִצְוֵעַ** the mattresses on board of ships.

**יִצְוֵק** v. **יִצְקָא**.

**יִצְוֵר** v. **יִצְוֵר**.

**יִצְחָק** (b. h.) pr. n. m. *Isaac*, 1) son of Abraham. Ber. 26<sup>b</sup>; Num. R. s. 2 **קָבַע וְכִי** I introduced the afternoon prayer (Minhah). Gen. R. s. 19; a. v. fr.—R. Hash. 16<sup>a</sup>, a. fr. **יִצְחָקָא** the intended offering up of Isaac.—*אֶפְרָיִם* **יִצְחָק**, v. **אֶפְרָיִם**.—2) R. I., a. Tannai. Succ. 25<sup>b</sup>; Sifré Num. 68. Macc. 13<sup>b</sup>; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55<sup>d</sup>. Y. Ber. V, 9<sup>b</sup> bot. Bab. ib. 33<sup>b</sup> **יִצְחָק** **יִצְחָק** mate of R. Imi. Y. Kil. III, beg. 28<sup>c</sup>; a. fr.—Ta'an. 5<sup>b</sup>; Meg. 15<sup>a</sup>; a. fr.—c) R. I. of Magdala. B. Mets. 25<sup>a</sup>. Sabb. 139<sup>a</sup>. Yoma 81<sup>b</sup>.—4) I. Saḥorā (the merchant). Y. Ber. IV, 7<sup>c</sup> bot.; Y. Ta'an.; IV, 67<sup>c</sup> bot.—V. Fr. M'bo, p. 105<sup>b</sup> sq.

**יִצְיָאָה** f. (**יִצָּא**) 1) *going out, departure; separation*. Midd. I, 3 **יִצְיָאָה** **יִצְיָאָה** used for entrance and exit. Ber. IX, 4. Ib. I, 5 **יִצְיָאָה** **יִצְיָאָה** we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12<sup>b</sup>; a. fr.—Kidd. 5<sup>a</sup>, v. **יִצְיָאָה**.—*נִשְׁמָה* **יִצְיָאָה** the separation of the soul from the body, *death*. M. Kat. 25<sup>a</sup>. Ib. 28<sup>b</sup> bot.; a. fr.—B. Mets. 107<sup>a</sup> **יִצְיָאָה מִן הָעוֹלָם** thy departure from this world.—Pesik. R. s. 26 **יִצְיָאָה** ... **לְעוֹלָם** when Jeremiah was born; a. v. fr.—*Pl.* **יִצְיָאָה**. Ex. R. s. 1 **יִצְיָאָה** **יִצְיָאָה** twice did Moses go out &c.; a. e.—2) *expense, ready money for expense*. Gen. R. s. 11 **יִצְיָאָה** **יִצְיָאָה** He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 **יִצְיָאָה** **יִצְיָאָה** Gen. R. l. c. **יִצְיָאָה** (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. **יִצְיָאָה**). Ib. s. 39 **יִצְיָאָה** **יִצְיָאָה** (travelling) reduces a person's means; Num. R. s. 11. Ib. **יִצְיָאָה** **יִצְיָאָה** that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100<sup>b</sup>); ib. 102<sup>b</sup> **יִצְיָאָה** (corr. acc.), v. **יִצְיָאָה**; a. fr.—*Pl.* as ab. Cant. R. to VII, 3 **יִצְיָאָה** **יִצְיָאָה** after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 **יִצְיָאָה** **יִצְיָאָה** made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. **יִצְיָאָה** **יִצְיָאָה** he showed them various expensive dishes; a. fr.—3) *rise of the sun*. Y. Ber. I, 2<sup>c</sup> top; a. e.—4) *the carrying* (on the Sabbath) *of an object from private to public ground* &c.—*Pl.* as ab. Sabb. I, 1; a. fr., v. **יִצְיָאָה**.—5) *discharge of the bowels*. Ber. 62<sup>b</sup>; a. e.

**יִצְיָב** m. (**יִצְבֵּב**) *firm, irrefutable*.—*אִמְתָּא* **יִצְיָב** *true and irrefutable*, name of a prayer after Shi'na in the morning and evening prayers. Ber. II, 2 **יִצְיָב** **יִצְיָב** between *vayomer* (Num. XV, 37—41) and *emeth v'yatsib*. Y. ib. I, 2<sup>d</sup> bot. **יִצְיָב** **יִצְיָב** the *emeth v'yatsib* of the morning prayer, contrad. to **יִצְיָב** **יִצְיָב** of the night prayer (which, in the Babylonian liturgy, begins *ואמנה*, Ber. 12<sup>a</sup>).

**יִצְיָבָא** ch. same, 1) *firmly planted*, v. **יִצְבֵּב**.

Targ. Ps. XXXVII, 35 (h. text אורח). Targ. Zech. XIV, 9. —2) (cmp. אָזְרָה *native, citizen*. Targ. Ps. LXXXVIII, 1 (h. text אורח). Targ. O. Ex. XII, 19 (ed. Berl. pl.); a. fr. —Yoma 47<sup>a</sup>, a. e. בארעא v. ג'יור. —[Lev. R. s. 9 יציבה read: ויליפא v. ג'ליה]. —Pl. ג'ציבא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. I. c.; a. e.

**יציבה** f. (יציב) *standing, use of the verb יציב*. Mekh. B'shall, Shirah, s. 10 אלא נבואה אין י' אלא the verb יציב expresses (readiness for) prophecy; v. ג'ציבה.

**יצידין** v. יצידין.

**יצייע** I m. *mattress*, v. ג'צייע.

**יצייע** II f. (b. h. יצייע K'ri; יצייע) *extension, wing* of a building. B. Bath. IV, 1 (61<sup>a</sup>), v. אפּהא II, a. בּרָקא III. Pes. 8<sup>a</sup>. Erub. 102<sup>b</sup> ושל י' and the door-pin of an extension. Tosef. Neg. VI, 5.

**יציף** v. ג'ציף.

**יציצין, יציצין**, Targ. Ps. CXXXIX, 9 some ed., v. ג'ציצין.

**יציקת** f. (יציק) *casting (metal), pouring (oil)*. Y. Ber. I, 2<sup>d</sup> top; Yalk. Gen. 19 כבשעה יציקתן they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74<sup>b</sup>) ובלילה י' the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12<sup>a</sup>; Kerith 5<sup>b</sup>, contrad. to משיחה; a. fr. —Pl. ג'ציקות. Tosef. Dem. II, 7; Men. 18<sup>b</sup>; Hull. 132<sup>b</sup>.

**יציור (יצור)** m. (יצר) 1) *creature, creation*. Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) ו' קודם עד שלא נולד יצור ו' ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יצור. Pesik. R. s. 47 כפי Adam, the formation of my hands; Koh. R. to III, 11 כפי י' Keth. 8<sup>a</sup> כשמוך ו' as thou didst rejoice thy creature (Adam) in the garden &c. —Pl. ג'צורים. Pesik. R. s. 26 אחד מארבעה (יצר). Pesik. R. s. 26 one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יצור. —2) v. יציירין.

**יצירה** f. (preced.) 1) *formation, creation; nature*. Yoma 85<sup>a</sup> א' as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שג'צירתו של אדם וכ' as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יצירה חולד the formation (development) of the embryo. —Sot. 2<sup>a</sup>; Snh. 22<sup>a</sup> דנין י' forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22<sup>b</sup> דנין י' we may draw an analogy between animals concerning whose formation the verb יצר is used (contrad. to ברא). Keth. 8<sup>a</sup> הוּא י' הוּא there was one act of formation for Adam and Eve (male and female persons combined, v. Erub. 18<sup>a</sup>); a. fr. —Pl. ג'צירות. Ib. הוּא י' there were two different formations. Gen. R. s. 14 (ref. to יצור with two י', Gen. II, 7) ו' שתי יצירות two formations, one referring to Adam, the other to Eve; ו' יצירה לשבעה וכ' there is a

viable birth at seven months, and one at nine months. Ib. שתי יצירות מן החרושים וכ' two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5<sup>c</sup> bot. —2) י' or בית הי' (v. יוצר) *potter's workshop*. Tosef. Kel. B. Kam. III, 8. —Y. B. Mets. VIII, end, 11<sup>d</sup> בית היוצרה (corr. acc.); Tosef. ib. VIII, 27 י' ed. Zuck. (Var. יצירה) a pottery is rented on no less than twelve months' notice.

**יציירין** m. pl. (יצר) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יציר ed. Zuck. (Var. יציר, quot. in comment. to B. Bath. 67<sup>b</sup> יציר); B. Bath. I. c. נסרים (v. Rabb. D. S. a. I. note 8); Y. ib. IV, 14<sup>c</sup> אציירין.

**יציע** (b. h.; cmp. ג'צייע) *to spread, unfold*. Denom. ג'צייע. Hif. ג'צייע *to spread, to prepare the יציע, lay out the mattresses &c.; to unfold, to arrange*. Sabb. XV, 3 ומציעין את המטות וכ' and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67<sup>b</sup> משה לו מציעין they (the guardians of the poor) procure for him the requirements for a couch. Men. 44<sup>a</sup> ו' she arranged for him seven couches. Gitt. 56<sup>b</sup> ס' he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanh. Huck. 1; a. fr. —Mekh. B'shall, Vayhi, s. 1 ומציעין בהמרים and putting spreadings upon (saddling) their animals &c. —Tosef. Ber. II, 12 המשנה את היציע but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6<sup>c</sup> bot.; Bab. ib. 22<sup>a</sup>. —Part. pass. ג'צייע. f. ג'צייעה. Y. Hag. II, 77<sup>a</sup> bot., v. ג'ציקלין. Arakh. VI, 3 spread couch (supplied with all necessities). Pesik. Ekah, p. 122<sup>b</sup> ומצאה מצעה ו' and found it (the garment) spread over his couch; Yalk. Is. 258 ומצאו מצע (corr. acc.).

**יציע** ch., Af. ג'צייע, Pa. ג'צייע same. Targ. Y. Deut. XXXIV, 6. —Part. pass. ג'ציעה. Targ. Y. Ex. XXIV, 10 (ed. Amst. ג'ציעה; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle).

**יציעין, יציעים** v. ג'ציע.

**יצף** pr. n. m. Yatsaf. Y. Taan. IV, 68<sup>a</sup> bot. אסא בן י' Ben Y. is of the family of Asaph; Gen. R. s. 98 רבית יצאה ו' those of the house of Y. &c.

**יצף** (צוף) [to flow, melt.] *to be troubled, afraid* (cmp. ראג, ראב).

Pl. ג'צף *to trouble, discourage*. Tanh. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] הוא בא ג'צף אתך אלהיך אכל הקב"ה יצף לנו וכ' he (Satan) comes to discourage thee, but the Lord will look out (v. צפה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanh. Vayera 22 אל השגחה עליו שאינו בא אלא ליעקב לנו prob. to be read: ג'צף); Pesik. R. s. 40 ג'צף.

**יצף, יצף** ch. same, *to be afraid* (h. דאג). Targ. Is. LVII, 11 יצף י' מן יצפה (Buxt. יצפה) of whom wast thou afraid? —Targ. I Sam. IX, 5 ויצפה ed. Lag. (some ed. יצפה); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

*Pa.* יצת, יצת same. Targ. Jer. XXXI, 11 (h. text רבא).—Y. Taan. II, 65<sup>b</sup> top נפח צפונה יצת לבניך (read לנבניך or לבניך) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 גברא יצת להווא גברא וכו' beware of that man (Satan), v. יצת.

*Ithpe.* יצת to trouble one's self. Targ. Ps. XXXVIII, 19 (ed. Lag. אצת; h. text אצת).

יצת, יצת, יצת m. (preced.; cmp. אצת) care, trouble.—Targ. Josh. XXII, 24 מיר ed. Lag. (oth. ed. מיר; h. text מדאנה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נפש יצת troubled soul (h. text רבאנה). Targ. I Sam. XXV, 31 (ed. Wil. יצת) regret (h. text פוקח). Targ. Ez. IV, 16.

יצת (b. h.; cmp. זקק) to pour, cast. Zeb. 112<sup>b</sup>; Snh. 82<sup>b</sup> אזהרה a non-priest who pours oil, v. יצת. Ib. 83<sup>a</sup> אזהרה יצת where in the Scriptures is the warning for the non-priest not to pour oil &c.—Men. III, 2; a. fr.—Part. pass. יצת (or מצת, fr. מצת) cast, a poetic expression for mortal, opp. to angel.—Pl. מצתים (מצתים). Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup>; Keth. 104<sup>a</sup> מ', a. e., v. אצת.

*Hif.* יצת same. Hor. 12<sup>a</sup> ראשו יצת Ms. M. (ed. מצת) they pour oil upon his head; Kerith. 5<sup>b</sup> מצת לו שמן וכו' (Gen. R. s. 12 מוצת) a human being casts a lens, v. מוצת.

*Hof.* יצת to be poured, cast. Snh. 92<sup>b</sup> זהב רוחה יצת יצת may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 רוחה יצת.—Part. מצת a) cast (metal), bright. Y. Ber. I, 2<sup>d</sup> top (ref. to מצת, Job XXXVII, 18) כראי מצת 'like a cast metal mirror', at all times the heavens look as bright &c., v. יצת. Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. זקק) well-joined, firm (cmp. II Sam. XV, 24; = מצת). Yalk. Kings 185 (ref. to I Kings VII, 23) 'מ' the basin is typical of the world which is called *mutsak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2<sup>d</sup> bot. (ref. to Job XXXVII, 18, v. supra) you might think that the heavens become lax, . . . at all times they appear firmly joined.

*Nif.* יצת q. v.

יצת (b. h.; cmp. צר) to turn, shape, form. Keth. 8<sup>a</sup> (marriage, benediction) אצת אצת who hast formed man in thine image. Ber. 58<sup>b</sup> (prayer in a burial place) אצת אצת who created you in justice &c.; a. fr.—Part. יצת (as noun, v. יצת). Ib. 11<sup>b</sup> (in the morning prayer) אצת אצת who didst form light and create darkness.—יצת or יצת name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12<sup>a</sup>; a. fr.

*Nif.* יצת to be formed, created; to be fully developed. Gen. R. s. 9 קורם עד שלא נוצרה מחשבה וכו' ere yet a thought is formed in the heart of man &c. Ib. נוצר . . . קורם, v. יצת. Ab. II, 8 לנך נוצרה for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5<sup>d</sup> top לשבעה נוצר if the embryo was fully developed at seven months, contrad. v. נולד. Yoma 85<sup>a</sup>; Sot. 45<sup>b</sup> מזהב מזהב from where does the formation of the embryo start?; a. fr.—V. צר.

יצת ch. same. Targ. Am. IV, 13 יצת (some ed. יצת), v. צר.

*Ithpa.* יצת to be created, formed. Yoma 85<sup>a</sup>; Sot. 45<sup>b</sup> ממצתיה ממצתיה the formation of the embryo starts from the central portion of the body.

יצת m. (b. h.; preced.) [shape, formation, whence] (v. Gen. VI, 5) = מחשבות ה' the formation of thoughts, bent of mind, inclination, desire.—ה' טוב or טוב (abbr. ט' טוב) the good nature of man, the inclination to do good; (personified) the good genius; ה' הרע (abbrev. ר' הרע), also only ה' the evil inclination, worldly desires; (personified) the tempter. Ber. 61<sup>a</sup> מוצת, v. יצת. Gen. R. s. 9; Koh. R. to III, 11 לא בנה וכו' but for the worldly desires of man, none would build a house &c. Ab. II, 11 גרד, sensual passion and hatred &c. Snh. 103<sup>a</sup>; Yalk. Ps. 842 יצת בכ יצת that temptation may have no power over thee. Succ. 52<sup>a</sup> . . . לעתיד in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 מפנק את יצת who indulges the senses. Ib. לחשוך when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 ע' the passion for idolatry, v. זנור the passion of lust. Ab. IV, 1 חובש את יצת who conquers his inclination; a. v. fr. [Yoma 69<sup>b</sup> חובש את יצת, read with Ms. M. כעסו].—Pl. יצתים. Ber. 61<sup>a</sup> (ref. to יצת, Gen. II, 7, v. יצת) two natures, the good and the evil. Cant. R. l. c. שני יצת two passions did God create in this world, v. supra. Snh. 105<sup>a</sup> יצת יצת chasten your passions; Yalk. Is. 302.—[יצתים moulds, v. יצת].

יצת, יצת ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156<sup>b</sup> אצת יצת, v. אצת. Hag. 16<sup>a</sup> מצי יצת when he can conquer his passion. Kidd. 81<sup>b</sup>; Keth. 51<sup>b</sup> יצת אלבשה יצת, v. יצת. Snh. 64<sup>a</sup> יצת (lion of fire) is the passion for (tempter to) idolatry. Ib. נבט רחמי אצת let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

יצת (b. h., cmp. יצת) [to break through, spread,] to kindle.

*Hif.* יצת to kindle, cause to spread. Yoma VI, 7 (67<sup>b</sup>) משה יצת ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. משה יצת את האור from the time that thou (whoever it may be) causest &c.; Ms. M. 2 משה יצת האור (Kal, אור fem.) that the fire seizes &c.; Y. ed. משה יצת (Hof.) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68<sup>b</sup> משה יצת את האור he who kindles (stirs) the fire, contrad. משה יצת who attends to the burning of the pieces. Men. 26<sup>b</sup> משה יצת בו את האור (Ms. M. משה יצת, Ms. R. 1 משה יצת; Sot. 15<sup>a</sup> משה יצת האור; Men. l. c. bot. משה יצת לא משכח לה שחציה האור וכו' (Ms. R. 1 משה יצת; Ms. M. משה יצת, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 שחציה משה יצת where they set the kindling wood on fire, v. אצת. Ab. Zar. 38<sup>a</sup>, v. אצת. Y. B. Kam. II, 3<sup>a</sup> משה יצת את האור וכו' setting fire to each ear

of corn separately. Bab. ib. 22<sup>b</sup> בשד' בגיפו וב' when he set fire to the body of the slave; a. fr.

*Hof. to be set to, to be made to spread.* Yoma 1. c., v. supra.—Part. מוצת. B. Mets. 59<sup>a</sup> (ref. to Gen. XXXVIII, 25) מוצת אלא מוצת א"ת Ar. s. v. א"ת (= מוצתה, missing in ed. a. Mss.; cmp. Gen. R. s. 85 a. 'Rashi' a. l. מוצת קרי' read not, 'she was carried out', but 'she was about to be burnt'. Num. R. s. 12 (expl. זבח מופו, I Kings X, 18) רומה לנפירת מוצת באש it looks like sulphur when fire is set to it; Cant. R. to III, 10 מוצת (corr. acc.).

\*תקא pr. n. m. *Yaka*. Y. Sabb. VII, 10<sup>b</sup> ר' תנינא בן י' (Y. Keth. VII, 31<sup>c</sup> top תיקא V. תקה).

תקב (cmp. נקב) *to hollow out.* Cant. R. to VII, 5 (ref. to Zech. XIV, 10) עד היקבים שיקבן מלך מ"ה up to the hollows which the king of kings has caved out; Yalk. Is. 334; v. תפו.

תקב m. (b. h.; preced.) *excavation, tank.*—Pl. תקבים. B. Bath. 67<sup>b</sup>; Tosef. ib. III, 2; Y. ib. IV, 14<sup>c</sup> bot. tanks of the press. Cant. R. to VII, 5, a. e., v. preced.

תקד (b. h.; cmp. I תקר [to penetrate]) *to burn; to be on fire.* Yalk. Deut. 808 גרשיו יקרד גרשיו (not גרשיו) the other day their stacks were on fire.—V. מוקד.

*Hof. to be kept burning; to be burnt into.* Hull. 115<sup>a</sup>; Kidd. 56<sup>b</sup>; Y. Pes. II, beg. 28<sup>c</sup> (ref. to Deut. XXII, 9) 'lest it may become sacred (forbidden) property', lest a fire must be lighted (for burning it). Part. מוקד. Tanh. Tsav. 14 על המזבח ו' the fire entertained on the altar will atone for him. Yalk. Lev. 479, end, v. infra.

*Nithpa. to burn itself into.* Lev. R. s. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning on it, but in it, היטה מהוקרה בו the fire was burning itself into it (the altar); Yalk. l. c. המזבח היה הוקר האש the altar was burned into by the fire. Lev. R. l. c. ... היטה האש מהוקרה בו ו' for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

תקד ch. same; also *to set on fire.* Targ. Is. X, 16. Targ. Y. Eḥ. III, 2 יקרד (Var. תקר) being burnt into. Targ. Y. II ib. 3.—Y. Yeb. XV, 15<sup>a</sup> [read:] יקנה ערקתא וספסלה יקר the strap is on fire (heated) and the bench is on fire. Ib. לא ערקתא יקרד ו' the strap was not heated &c. Cant. R. to III, 4, v. infra. Snh. 33<sup>b</sup>, v. מוקדא I.

*Af. to set on fire, burn.* Targ. Lev. VIII, 17. Targ. II Sam. V, 21 (h. text וישאם, v. יקרד); a. fr.—Pesik. Dibré, p. 112<sup>b</sup> היכלי ו' he set my Temple on fire. Lam. R. introd., end עפרא יקרא ואוקיר דרעה glowing dust came up and burnt his arm; Pesik. l. c. p. 114<sup>a</sup>; Y. Taan. IV, 69<sup>b</sup> ורא' ורעה and burnt the seed. Lam. R. to I, 13 קהרא יקרא thou hast set on fire a burning city (v. יקרא); Cant. R. to III, 4 דרא יקרא יקרא (Pa.), v. יקרא I. Itaf. *to be burnt.* Targ. Lev. X, 16. Targ. II Sam. XXIII, 7; a. fr.

*Ithpa. to be on fire.* Y. Hag. II, 77<sup>c</sup> top קבריה א' thy teacher's (Elisha's) grave is on fire.

תקדא, תקדא, v. תקיר.

תקדא (תקדא) (b. h.) pr. n. m., בן י' *Ben Yakeh*, an homiletical surname of king Solomon. Num. R. s. 10 בן י' Solomon is named Ben Yakeh (a son of discharge) for he discharged (abandoned) the words of the Law, like a vessel which is filled in its time and emptied in its time; Koh. R. to I, 1; Cant. R. to I, 1.

\*תקד m. (infin. of תקר) *burning, setting on fire.* R. Hash. 22<sup>b</sup> מאי משמע דהאי משיאין לישנא ד' what evidence is there that the word *massin* (Mish. ib. II, 2) has the meaning of burning (a signal fire)? Ans. : ref. to Targ. II Sam. V, 21, v. תקר. [The passage is missing in Mss.; v. Rabb. D. S. a. l. note.]

תקים, v. תקים.

תקים m. (b. h.; v. קים) *existence, substance, being.* Koh. R. to VI, 3 קימא ד' what is *hayy'kum* (Gen. VII, 23)? Existence; R. B. says: the inhabited world (v. איקמיני); R. El. says, 'זה המון ו' *y'kum* means property (substance) which makes firm &c.; Gen. R. s. 32. Num. R. s. 18; Pes. 119<sup>a</sup>; Snh. 110<sup>a</sup> (ref. to Deut. XI, 6).—Pl. תקומים. Yalk. Gen. 56 נמחו כל ד' (Pirké d'R. El. ch. XXIII תקים collective noun) all beings were swept away.

תקומא ch. same. Targ. O. Gen. VII, 4; 23. Targ. O. Deut. XI, 6.

תקומיני, v. תקומיני.

תקוש m. (b. h.; יקש) *fowler.* Midr. Prov. to VI, 2 (play on יקוש, ib. 5) כדו שלא תעשו קש ו' (not יעשו) that you might not become straw (fuel) for the fire of Gehenna.

תקיד, v. תקר.

תקידא, תקידא, f. *burning*, v. תקר.

תקידא, תקידא, f. (תקר) *fireplace, fire; conflagration.* Targ. Am. IV, 11 (ed. Lag. יקידה; some ed. יקידה, incorr.). Ib. VI, 10 (h. text מסרפו). Targ. Lev. X, 6 (O. ed. Amst. יקידה); a. fr.

תקידה f. h. same. Sabb. 82<sup>a</sup> גדולה אש מ' גדולה to take coals out of a large fire (on the fireplace).

תקידה, תקידה, f. (preced. wds.) *burning, consumption.* Targ. Is. XXXIII, 14 תקידה constr. (ed. Lag. תקידה, constr. of תקידה). Targ. Jer. XXXIV, 5 (ed. Lag. יקידה).

תקידה, תקידה, v. תקיר a. תקיר.

תקים (תקים) (b. h.) *Jakim.* Gen. R. s. 65 end; Midr. Till. to Ps. XI אש צדורוה J. (Alkimos) of Seroroth, a Hellenist, nephew of R. Jose ben Joezer

תקמין, תקמין, v. תקמין.

תקיר m. (b. h.; תקר) *weighty, honorable.*—Pl. תקירים. Yoma VI, 4 מיקירי ירושלים some of the nobility of Jerusalem.

תקירא, תקירא ch. same, 1) *heavy.* Targ. Ps. XXXVIII, 5

(some ed. יָקָר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 מְבַלֵּל ר' heavy of speech.—Sabb. 59<sup>a</sup> ר' when the shoe is too heavy for running.—2) *dear, precious*. Targ. Ps. XXXVI, 8 (ed. Lag. יָקָר); a. fr.—Y. Kidd. I, 58<sup>d</sup> וְלִיל כֶּסֶף silver falls or rises in price (copper being the standard) וְכ' נִחְשָׂא ר' it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44<sup>d</sup> ר' אֵין הוּא עִילוּיָהּ if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy*. Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 מְאוֹמֶה ר' and worthier than the rest of thy people; a. e.—Pl. יָקָרִי, יָקָרִי. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21<sup>b</sup> אֲנִי ר' because they are weighty; a. fr.—Fem. יָקָרָה. Targ. Targ. Prov. III, 15. Ib. VI, 26; a. e.—Pl. יָקָרָה. Targ. II Chr. XXXII, 27 (ed. Lag. יָקָרָה). Targ. Is. III, 17 יָקָרִית ר' ed. Lag. (oth. ed. יָקָרָה) the nobles of the daughters &c.

יָקָרִי f. (preced.) *dignity*. Koh. R. to XI, 1 הֵכִים אֵת דְּבָרֶיהָ (some ed. יָקָרִי) thou knowest what human dignity means.

יָקָר, Tosef. Kel. B. Kam. III, 2, v. יָקָר.

יָקָם m., pl. יָקָמִים, יָקָמִין (v. יָקָם) *restoratives*, esp. *towels put on the bather's head in the sudatory*. [Oth. opin., based on the version יָקָבִים (v. infra): *tanks*. V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly... ed. Zuck. (Var. יָקָמִין) the compartment for restoratives, but has not sold... אֵת הַיְּמִינִים the implements themselves; B. Bath. 67<sup>b</sup> עֲצָמָן ר' וְלֹא... ed. (Ms. M. יָקָבִים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14<sup>c</sup> bot. (defective passage) בסִלְקִי read: יָקָמִין (פְּלֻגָּס וְיָקָם). V. יָקָמִין.

יָקָנָאוֹת, v. יָקָנָאוֹת.

יָקָר (b. h.) *to be heavy*; (emp. הוֹמָרָא, קָבֵר &c.) *to be weighty, important, honored*; [*to be dear, precious*; *to hold dear*, v. infra.] Tanh. B'shall. 27 יָקָרוּ יָדָיו שֶׁל מֹשֶׁה וְכ' Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. 1. Ib. חֲטָא עַל וְכ' sin weighed heavily on Moses' hands.

Pi. *to hold dear, honor*. Deut. R. s. 7, end אֲנִי מְגַדִּיל וְיִמְיָקֶר אֶתְכֶם וְכ' I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation מִשְׁלַח הַדָּבָר found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) מִיָּקֶר אֶתְכֶם אֶתְכֶם וְכ' אֶתְכֶם (oq. מִיָּקֶר *Kal*) as one (surely) holds in honor the *g'birah* (king's mother), so did he (Nebucadnezar) to him (Jehoiachin). Tanh. Massé 13; ib. ed. Bub. 10 הִנֵּה מִיָּקֶר לָהּ אֶתְכֶם (Gen. R. s. 18 הִנֵּה מִיָּקֶר רֹאשָׁהּ she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מְקַלָּה, v. קָלָל).—Part. pass. מִיָּקֶר. Num. R. l. c. קָשָׁר אֶתְכֶם בְּקוֹרְבָנִי שֶׁל מִיָּהּ he tied (and seated) him in his most honored (state) carriage; Tanh. l. c. בְּקוֹרְבָנִי וְכ'...; ib. ed. Bub. l. c. קָשָׁר אֶתְכֶם בְּקוֹרְבָנִי וְכ' (Ms. M. בְּקוֹרְבָנִי) he tied... and paid him honor.

Hif. *to grow dear, scarce; to rise in value*. Y. Keth. XI, 34<sup>b</sup> bot. הַמָּקוֹר ה' the price of the field was higher (than the amount due her for alimentation). Ib.

XII, beg. 34<sup>d</sup> וְהוֹמָרָא בְּזוּל וְהוֹמָרָא B. Mets. V, 9 שְׂמָא wheat may rise in value; a. fr.—2) *to honor*. Tanh. ed. Bub. l. c., v. supra.

Hof. *as Hif.* 1.—B. Bath. V, 8 וְהוֹמָרָא B. Mets. V, 8 oil became scarce (Yalk. Kings 228 וְהוֹמָרָא); a. fr.

יָקָר ch. same. 1) *to be heavy*. Targ. Ps. XXXVIII, 5 יָקָרוּ (Ms. יָקָרוּ). Targ. Job XXXIII, 7 (some ed. אֶתְכֶם Af.). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יָקָרוּ, ed. Berl. יָקָרָה, v. Berl. Targ. O. II, p. 17; a. e.—2) *to be dear, precious*. Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64<sup>a</sup> וְכ' יָקָרָה, v. יָקָרָה, ch.

Pa. *to make heavy*. Targ. Lam. III, 7 (ed. Amst. יָקָר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear*. Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 מִיָּקָרָה מִיָּלִי honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 וְהוֹמָרָא, v. מוֹקָרָה I; a. e.—[Gen. R. s. 17 מִיָּקָרָה, v. מוֹקָרָה.]—3) *to offer, present*. Targ. Is. XLIII, 23 (not יָקָרָה). Targ. Prov. III, 9; a. e.

Af. *to honor, treat with regard*. Targ. Ps. XV, 4. Targ. I Sam. II, 30; a. e.—B. Mets. 59<sup>a</sup> וְכ' אֶתְכֶם לְנִשְׁיָיִךְ honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48<sup>a</sup> מוֹקָרָה לִי... Ms. M. (ed. דִּימָקָרָה לִי...) it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61<sup>b</sup> וְכ' דִּימָקָרָה לִי וְכ' Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15<sup>c</sup> bot. דִּימָקָרָה לִי וְכ' a. fr.—2) *to offer*. Y. Bets. V, end 63<sup>b</sup> וְכ' אֶתְכֶם אֶתְכֶם אֶתְכֶם a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 18<sup>c</sup> וְכ' אֶתְכֶם אֶתְכֶם brought R... figs as a present; a. fr.—[3] *to be heavy*. Targ. Job XXXIII, 17, v. supra.]

Ithpa. *to become heavy, burdensome*. Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text וְכ' a. e.—[Ab. Zar. 46<sup>b</sup> אֶתְכֶם לִי הַלְמוּיָא ed., Ms. M. מוֹקָרָה לִי, v. יָקָר.]—2) *to be honored, to honor one's self*. Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46<sup>b</sup> וְכ' מוֹקָרָה לִי (Ms. M. מוֹקָרָה לִי &c.) that Abraham be honored through her (at her funeral). Ib. דִּימָקָרָה לִי... Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28<sup>a</sup> וְכ' אֶתְכֶם אֶתְכֶם they desire to be honored by me (by inviting me); a. e.—3) *to rise in value*. B. Kam. 103<sup>a</sup> וְכ' אֶתְכֶם flax grew dearer. Ber. 5<sup>b</sup>; a. e.

יָקָר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored*. Tosef. B. Kam. IX, 12 וְכ' הַמְּבַלֵּשׁ who is put to shame by a person of high dignity (opp. פְּגוּם).—Pl. יָקָרִי, יָקָרִי. B. Bath. 100<sup>b</sup>; Meg. 23<sup>b</sup> (address to mourners) וְכ' עֲמֹדוּ וְכ' עֲמֹדוּ stand up, dear friends, stand up &c. Men. 44<sup>a</sup> וְכ' דִּימָה its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 וְכ' יָקָרִי R. S. to Kel. III, 5 (ed. יָקָרִי) the heavy earthen vessels used for boiling pitch. —Fem. יָקָרָה. Keth. 108<sup>a</sup>; Snh. 43<sup>a</sup> וְכ' יָקָרִי (noun) *precious object, prize; choice*. Gen. R. s. 67 (ref. to Prov. XII, 27) וְכ' שְׂוֵאָה יָקָרָה שֶׁל עוֹלָם כִּדִּי in order that Jacob

75



**יִרְבֵּעַ** (b. h.) pr. n. m. *Jeroboam*, 1) J. ben Nebat, the first king of Israel. Ber. 35<sup>b</sup>. Snh. X, 2 (90<sup>a</sup>); a. fr.—2) J. ben Joash, king of Israel. Pes. 87<sup>b</sup>. Yeb. 98<sup>a</sup>.

**יָרַד** (b. h.) *to move about, run; esp. to go down; to enter*; **יָרַד** *to leave*. Tanh. B'huck. 5 (ref. to יִרְדְּתִי, Jud. XI, 37) עוֹלִים לְהַרִּים... יִרְדְּתִי עַל הַהָרִים... *does one go down on the mountains, do not men go up to &c.?*; ib. הַנִּהְיִי וְאִרְרִי אֶצֶל בִּי (ed. Bub. 7 וְאִלֵּךְ) give me leave that I may go down to the court-house; Yalk. Jud. 87. Men. 109<sup>b</sup> לֵאמֹר יָרַד מִן הַר זֶה שְׁלֵא יָרַד לֵה כֹךְ (Shimei) who was not permitted to enter into it (the office) became so jealous, **יָרַד** לֵה *how much more so is he who once has entered it (and is to be ousted)*. Ib. כֹּל יִרְדֵּן מִמֶּנָּה וְכִי יִרְדֵּן הָאִמֹר לִי לִיָּרֵךְ *whoever would ask me to resign it (the office), I would throw at him &c.*—Taan. 8<sup>b</sup> יִרְדֵּן גְּשָׁמִים *it rains*. Ib.<sup>a</sup> אֵין גְּשָׁמִים יִרְדֵּן וְכִי *the rain falls only for the sake of the men of faith*. Cant. R. to I, 2<sup>b</sup> מִן מֵי יִרְדֵּן וְכִי *as the water (rain) comes down in drops*.—**יָרַד** *to take possession of, seize, administer property*. B. Mets. 38<sup>b</sup> שׁוֹבִים לִי הַיִּזְרֵד *he who takes possession of the property of captives*. Tosef. Keth. VIII, 2, sq.; a. fr.—**יָרַד** *to be compelled to leave an estate, to become poor* (cmp. יָרַד). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64<sup>b</sup>; a. fr.—**יָרַד** *עֹלָה וְיִזְרֵד* (קָרָב) *a sacrifice of higher or lesser value according to pecuniary conditions* (Lev. V, 6—11). Shebu. 21<sup>a</sup>. Hor. II, 7 (9<sup>a</sup>); a. fr.—[For other idiomatic uses, v. יָרַד].—Part. pass. יָרִיד q. v.

**יָרַד** *to let down, bring down; to lower*. Taan. 8<sup>a</sup> מְקוֹלֵרֵי וְכִי *ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain*. Lev. R. s. 1 יִרְדֵּן מֹשֶׁה אֶת הַתּוֹרָה *Moses is surnamed Yered (I Chr. IV, 18) because he brought down the Law; he caused the Divine Presence to come down &c.* Y. Ber. IV, 7<sup>d</sup> *top מגדליו אותו לא הִזְרִידוּ אֹתוֹ* they did not remove him from his position. Sot. 13<sup>b</sup> (ref. to Gen. XXXIX, 1) אֶת הַיִּזְרֵד אֵלָּא הַיִּזְרֵד שֶׁיָּזַרְדָּה *read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions*.—Y. B. Kam. IV, 4<sup>b</sup> *top מְקוֹלֵרֵי הַיִּזְרֵד* he drove them out of their estates (cmp. Bab. ib. 38<sup>a</sup>); a. v. fr.—**יָרַד** *לִנְכַּסִּי* (v. supra) *to appoint as administrator*. B. Mets. 38<sup>b</sup> שׁוֹבִי קָרִיב לִי שְׁבִי *we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.*—**יָרַד** *לֹא מַעֲלָה וְלֹא מוֹרִיד* neither raises nor lowers, i. e. *has no effect or influence*. Hull. 45<sup>b</sup>. Gitt. 52<sup>a</sup>, a. e. **יָרַד** *לֹא מַעֲלָה וְלֹא מוֹרִיד* dreams must not be regarded. Men. V, 6, a. e. **יָרַד** *מַעֲלָה וְמוֹרִיד* moves upward and downward.—[Tosef. Par. IX (VIII), 6 שֶׁאֵין מַעֲלָה וְמוֹרִיד, v. מוֹרִיד].—**יָרַד** *מַעֲלָה וְמוֹרִיד*.

**יִרְדֵּן**, Ex. R. s. 23, corrupt. of יִרְדֵּן, v. יִרְדֵּן. —[Y. Dem. I, 22<sup>b</sup> *top* some ed., v. יִרְדֵּן.]

**יָרְדָן** (b. h.) pr. n. *Jordan*, the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55<sup>a</sup>, v. יָרְדָן; a. fr.—Y. Sabb. IV, end, 7<sup>a</sup> עֲרִיבָה הִיא יָרְדָן *Jordan boats which are loaded on dry land and let down into the river*.—**יָרְדָן**, v. כִּיפָה הִיא.

**יִרְדֵּן**, **יִרְדֵּן** ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55<sup>a</sup>, v. יִרְדֵּן.

**יָרַד**, v. יָרַד.

**יִרְדֵּן** m. *ferule* (v. Iōw Pl. p. 190). Pes. 39<sup>a</sup> מִי יִרְדֵּן *mar*, that is *y'roar*; [for Var. lect. v. Rabb. D. S. a. l. note] [Syr. יִרְדֵּן, P. Sm. 1630.]

**יָרִיד** m., **יִרְדֵּן** f. (יָרִיד) *low, common, of little value*. Cant. R. to I, 2<sup>b</sup> **יָרִיד** *the commonest of vessels (earthen)*; (Taan. 7<sup>a</sup> פְּחוֹת, Sifré Deut. 48 גְּרִיבָה). Y. B. Mets. V, beg. 9<sup>c</sup> **יָרִיד** *the less valuable metal is in exchange considered the coin, the more valuable is the merchandise*. Pesik. R. s. 13 **יָרִיד** *the lowest of the tribes (Joseph, being a slave)*. Lam. R. to IV, 2 **יָרִיד** *a wife of a lower position than himself*. Ex. R. s. 30 **יָרִיד** *do you desire to connect yourself with the lowest of all nations (Israel)?*; a. fr.—Pl. יִרְדֵּן, יִרְדֵּן. Pesik. R. l. c.

**יָרִיד** I, **יָרִיד** m. [prob. to be read: יָרִיד; v. יָרִיד] a. **יָרִיד** *white spot in the eye (leucoma)*. Sabb. 78<sup>a</sup> **יָרִיד** *ed. (Ar. יָרִיד; Ms. O. יָרִיד; Tosef. ib. VIII (IX), 8 יָרִיד ed. Zuck., Var. חוֹרֵד, יָרִיד, Rashi to Sabb. l. c. quotes יָרִיד)*.

**יָרִיד** II (יָרִיד) c. (v. next w.) *yarod*, a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. **יָרִיד** *תָּנִים וְבִנְיָה יַעֲנָה*).—Pl. יָרִיד, יָרִיד. Tosef. Kil. V, 8 **יָרִיד** *הִיא וְהַנְּעִמִּית* (Var. *הַיָּרִיד וְהַנְּעִמִּית*) the y. and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31<sup>c</sup> *bot. הַיָּרִיד וְהַנְּעִמִּית* (some ed. 'יָרִיד').—[Ab. Zar. 11<sup>b</sup> יָרִיד, Ms. M., v. יָרִיד.]

**יָרִיד** (יָרִיד) ch. (v. P. Sm. 1630) 1) same. —Pl. יָרִיד, יָרִיד. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere יָרִיד; h. text תָּנִים).—Targ. Job. XXX, 29 יָרִיד *ed. Lag. (Var. יָרִיד). Targ. Ps. LXXXIV, 14 לִירִיד (ed. Lag. יָרִיד, h. text לִצִּיר) (= 2) (= 1) wild ass*. Targ. Jer. II, 24 **יָרִיד** *ed. Lag. יָרִיד, h. text יָרִיד, v. Rashi a. l.)*. Keth. 49<sup>b</sup> **יָרִיד** *ed. (Ar. יָרִיד) a yarod gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children*. Snh. 59<sup>b</sup> **יָרִיד** *נֹאֵל* thou howling y. (talking out of the way; Yalk. Gen. 14 **יָרִיד** *שׁוֹנֵה* h.).—Pl. as ab. Targ. Jer. XIV, 6 (ed. Lag. יָרִיד; h. text תָּנִים). Targ. Y. I Deut. XXXII, 10 **יָרִיד** *ed. Amst. יָרִיד, corr. acc.)*. Targ. Is. XIII, 22 **יָרִיד** *in connection with יָרִיד, ed. Lag. יָרִיד; h. text יָרִיד*.—Fem. pl. יָרִידָה. Lam. R. to IV, 3 (ref. to **יָרִיד**, ib.) **יָרִיד** *אֵילָן* (Ar. **יָרִיד**) *those yaruds (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.*; [diff. interpret. of the verse in Tanh. B'huck. 3, ed. Bub. 5.]

**יָרִיד**, v. יָרִיד.

**ירוק** m. (b. h.; ירוק II) *light-colored, yellow or greenish*. Eduy. V, 6 דם ה' Nidd. II, 6 ה' the greenish secretion (menstruation). Ib. 19<sup>b</sup> וכ' a greenish stain on the garment; a. fr.—Succ. III, 6 ככרירי ה' an Ethrog green like leek.—*Pl.* ירוקת *green colors*. Neg. XI, 4, a. e., v. ירוקת.—*Fem.* ירוקה Num. R. s. 9 'מאדמת עושין אותה' if she was of a ruddy complexion, the test waters make her pale.

**ירוקא** ch. 1) same. Targ. Ex. X, 15; a. fr.—Targ. Lev. XII, 49 (h. text ירוקת).—Hull. 62<sup>a</sup> בירוק' כרסה' as regards the bird whose belly is green.—Pes. 30<sup>b</sup> בין 'ה' ירוקא בין אוכמא ובין 'ה' Ms. M. (ed. ירוק) whether white, dark or green (glazed).—*Pl.* ירוקי, ירוקין. Ib. מינייה 'ה' Ms. M. (ed. ירוקא).—2) *green, foliage, grass*. Targ. Gen. IX, 3, a. e. ירוק עסבא.—B. Kam. 44<sup>a</sup>. Arakh. 31<sup>b</sup> אנה I ate grass before thee (am older); a. e.—*Pl.* constr. ירוקי. Targ. Y. Gen. I, 30 עסבין 'ה'—3) ירוק' = (ירק) name of a species of fish (green fish). Y. Kil. I, 27<sup>a</sup> bot., v. אספרון.

**ירוקת** f. (preced.) 1) *grass upon the water*, a sort of sea-weed or moss used for wicks. Sabb. II, 1, expl. ib. 20<sup>b</sup> ירוקת דארבא, v. אושם; Y. ib. II beg. 4<sup>e</sup>, v. ירוקת.—2) *jaundice*. Ib. XIV, 3 ל' they are used as a remedy for jaundice.

**ירוקמי** v. ירוקמי.

**ירוקנא (ירוקנא)** m.; pl. ירוקנין, ירוקנין (preced. arts.) *various herbs*. Targ. II Kings IV, 39 (ed. Lag. ירוקנין, some ed. ירוקנין).—Y. Meg. IV, 74<sup>d</sup> חד מחור פטירין עם דם one scholar made a translator read over again who translated (Ex. XII, 8) 'unleavened bread with herbs' (in place of ירוקנין bitter herbs); Y. Bicc. III, end, 65<sup>d</sup> (corr. in accord. with Y. Meg. I. c.).

**ירוקת** v. ירוקת.

**ירוקתא** v. ירוקתא.

**ירורא, ירור** v. ירורא, ירור. [Ab. Zar. 11<sup>b</sup> ירור Ms. M., v. יריר.]

**ירושא** f. (b. h. ירוש; ירוש) 1) *conquest, taking possession*. Sifré Num. 107 (ref. to Num. XV, 18) אחר 'ה' the text means after conquering and settling in the land (proving from Deut. XI, 31); Kidd. 37<sup>b</sup>. Ib.<sup>a</sup> מושב לאור 'ה' וישיבה משמע the word *dwelling* (e. g. Lev. XXIII, 14) means after conquest &c. Ib. 38<sup>a</sup>; a. fr.—2) *inheritance, heirloom*. Ab. II, 12 לך שאינה 'ה' (the knowledge of the Law) does not come to thee by inheritance (without toil). Ned. 81<sup>a</sup> that it may not be said 'היא 'ה' scholarship comes to them by inheritance. Sifré Deut. 345 (ref. to Deut. XXXIII, 4) שומע אני 'לבני מלכים I am returning to my own heirloom; Ex. R. s. 33 לירושא אבורי 'ה' to my paternal heirloom. B. Bath. 110<sup>b</sup> 'ה' having the right of inheritance. Ib. 113<sup>b</sup> ראשונה 'ה' the first succession (direct heirs, children &c.); indirect heirs (brothers &c.); a. v. fr.

**ירושלם, ירושלים** (b. h.) pr. n. pl. *Jerusalem*. Succ. 51<sup>b</sup> ... he who has not seen J. in her glory, has never seen &c. Gen. R. s. 43 (interpret. מלכיצדק, Gen. XIV, 18) ירושלם is called by the name of *Tsedek* (Righteousness; ref. to Is. I, 26). Num. R. s. 10; Meg. 15<sup>a</sup> שמו ... בירוש שווא 'ה' (a prophet) whose name is mentioned without the name of his home, is, to be sure, from Jerusalem (v. ירושלם); a. v. fr.

**ירושלם** ch. same. Targ. Gen. XIV, 18 (h. text שלם). Targ. Josh. XII, 10; a. fr.—Ned. 50<sup>a</sup> דרחבא 'ה' a golden head-band with the picture of Jerusalem on it; Sabb. 59<sup>a</sup> (expl. יריר של זהב).—Lam. R. to I, 1 רבתי (J. compared with Athens); a. fr.

**ירושלמי** m. (preced.) of *Jerusalem, Jerusalemite*. Lam. R. introd. (R. Joh. 1) דיה כל נביא ... every prophet whose home is not mentioned was a citizen of Jerusalem (v. ירושלים). Ib. to I, 1 רבתי (8 דר מאר) אול 'ה' the Jerusalemite went to Athens. Tosef. Keth. XIII (XII), 3 ירושלי איהו כסח צורי זה 'ה' what does Tyrian currency mean? It means the Jerusalem standard. Num. R. s. 14 תלמוד—קיסופא Jerusalem (Palestinean) dialect, v. קיסופא 'ה' Jer. Talmud, the Palestinean collection of Mishnah and Gemarah, contrad. to the Babylonian (תלמוד בבלי).—Targum (abbr. ירוש, misnamed Targ. Jonathan) *Targum Y'rushalmi*, name of a Chaldaic version of the Pentateuch, contrad. to Targ. Onkelos (v. Berliner Targ. O. II, p. 100, a. Sm. Dict. of the Bible s. v. *Versions*).—Fem. ירושלמית. Hull. 65<sup>a</sup>, v. ירושלי II. Erub. 83<sup>a</sup>, v. קאח.—*Pl.* ירושלימית. Y. Keth. I, 25<sup>b</sup> top, v. ירושלי. Yoma 44<sup>b</sup>; a. e.

**ירושא, ירושא** m. (ירוש) = h. ירוש, *conqueror; heir*. Targ. II Sam. XIV, 7.—Gen. R. s. 56 שגאיה דבריא 'ה' the enemy of the house (Ishmael) will be the heir.—*Pl.* ירושתי, ירושתי. Targ. Jud. XVIII, 7. Targ. Jer. VIII, 10. Targ. Y. II Num. XXIV, 18.—Y. Snh. III, end, 21<sup>d</sup> לירושא .. R. L. wrote to his (Kahana's) heirs.

**ירושא, ירושתא, ירושתא** f. ch. (preced.) = h. ירושה, 1) *a conquered land*. Targ. O. Num. XXIV, 18 (h. text ירושה; Y. I. תריכין).—2) *conquest; possession, heirloom*. Targ. Deut. II, 5; 9, a. fr. (ed. Berl. ירושה; oth. ed. a. Y. ירושה).—Targ. Prov. XX, 21 ירושתא ed. Lag.; a. e.—Lev. R. s. 9 my heirloom (the Law) is with thee, and thou wouldst withhold it (refuse to teach me); ומה ירושתא; (ירשתא) and what heirloom of thine do I hold?; a. e.

**ירח** f. (b. h.; ירח, cmp. ארח) [*traveller.*] *moon*. Hull. 60<sup>b</sup> אמרה 'ה' said the Moon to the Lord; Yalk. Gen. 8. Ib. מיעטת את ה' v. מיעט. Ber. 56<sup>b</sup> Ms. M. (ed. סירחא).

**ירח** m. 1) (b. h.; preced.; Assy. *arhu*) *month*. R. Hash. 11<sup>a</sup>, v. ירוח. Tanh. Noah 11, v. ירוח III; a. e.—2) pr. n. pl. *Yerah*, at the southernmost point of Lake Tiberias; Beth-Yerah, near Yerah, a twin-town of Sennabris (סנבבריא). Gen. R. s. 98 (expl. ככר, Deut. III, 17) R. El. says 'ה' R. Samuel ... בית 'ה' R. Judah ... Sennabris and Beth Yerah. Y. Meg. I, 70<sup>a</sup> two autonomies בית 'ה' like B. Y. and Sennabris. Midr. Sam. ch. XXX, 75\*

XXXII, expl. חרשי, II Sam. XXIV, 6 בֵּית י'. — Tosef. Bekh. VII, 4 יִרְחוֹ וְלִמְשָׁה יִרְחוֹ מִבֵּית יִרְדֵּן אֵיזֶהוּ (ed. Zuck. יִרְדֵּן) the real Jordan is from B. Y'reho and down; Bekh. 55<sup>a</sup> אֵין יִרְדֵּן אֶלָּא מִבֵּית יִרְדֵּן וְכ'.

יָרֵא דִּי ch. (=h. אָרַח a. *moon; month.*— יָרֵא דִּי or א' (sub. יָרֵא) the *first day of the month, New-Moon-Day*. Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr.—Targ. O. Dent. XXI, 13 יָרֵא יָרֵא ed. Berl. (oth. ed. יָרֵא; Y. תִּלְחָא יָרֵא).— Lev. R. s. 29; Pesik. R. s. 40 (ref. to בִּרְשׁוּעַי Lev. XXIII, 24) בִּרְשׁוּעַי in the month of oaths (Gen. XXII, 16). Sabb. 86<sup>b</sup> א' the New-Moon was declared on the first day of the week. Ib. פִּלְגִּי בִּקְבֻעֵי דִּי they differ as to the day on which the New Moon was declared. Bets. 4<sup>b</sup> וְהִשְׁתָּא דִּידַעְיָן בִּקְבֻעָא דִּי and now that we know the time of the New Moon (by fixed calendar); a. fr.— Pl. יָרֵא, יָרֵא, יָרֵא. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr.—R. Hash. 20<sup>a</sup> בִּשְׁאֵר א' as to the other months (than Nisan and Tishri). Y. ib. II, 57<sup>d</sup> bot. Macc. 23<sup>b</sup>; a. fr.— יָרֵא יָרֵא twelve months (forming) a year, twelve months from date. B. Mets. 16<sup>b</sup>; 35<sup>a</sup>. Ab. Zar. 8<sup>b</sup>; a. e.

יֵרֵת a. יִרְיָתוֹ v. יִרְיָחוֹ, יֵרֵחוֹ

**יָרְחִינָאחַ** m. (denom. of יָרַח) *versed in the regulation of the lunar year, Yarhīnaah*, surname of Samūel, the Babylonian scholar (v. R. Hash. 20<sup>b</sup> top). B. Mets. 85<sup>b</sup> וְרַב אֲסִירָה שְׂמוֹאֵל יָרְחִינָאחַ Samuel Yarhinaah was the physician of Rabbi.

יָרָה, יִרְיָה (b. h.; cmp. יָרָה I) *to permeate, penetrate; to shoot forth*. Nidd. 48<sup>a</sup>; Hag. 15<sup>a</sup> [read:] שְׂאִינִי ... כל ... שְׂאִינִי 2 Ms. M. אִינִי מוֹלִיד Ms. M. יִרְיָה כֹּחַן אֵינָה מוֹרֵעַ שְׂאִינִי, v. Rabb. D. S. a. l. note) a spermatik emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65<sup>a</sup> כֹּחַן לֹה בִי קִימָא she can feel it whether the emission is permeating &c. Sifrē Deut. 42 יִרְיָה שְׂמַחְתָּן... יִרְיָה וְכִי the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6<sup>a</sup> שִׁוּרֵר בָּתַח — 2) *to throw, shoot*. Yalk. Gen. 133 יִרְיָה בִי יִרְיָה *to throw spears with both hands*; v. infra.

*Hif.* הוֹרָה 1) *to permeate*. Sifrē I. c. שְׂמוּרָה וּמִיּוֹה הָאָרֶץ he pervades and satisfies the earth and gives her drink down to the deep (*Taan.* l. c.; *Yalk. Deut.* 863 only שְׂמֵרָה).—[*Y. Maasr.* I, 49<sup>a</sup> top מְשַׁרְרוֹ וּכְ, read: מְשַׁרְרוֹ, v. רָחַה a. מְרַחֵת].—2) *to point, aim at, shoot, cast*. *Lam. R.* to I, 18 הוֹרִיו בְּשֵׁלֶשׁ three hundred arrows did they shoot into his body; *Y. Kidd.* I, 61<sup>a</sup> bot. יוֹרֵר. הוֹרֵר (read: הוֹרִיר or הוֹרֵר, *Kal*). *Yalk. Gen.* l. c. (fr. *Midr. Vayisu*) וְכִּי הוֹרֵה חֲנִיתִים וְכִי he threw spears with both hands &c. *Ex. R. s.* 3 (ref. to וְהוֹרִיתִיךָ, *Ex. IV*, 12) וְכִי מִדְבָּר אֲנִי I shall shoot my words into thy mouth like an arrow; a. fr.—3) *to point out, to direct, teach, instruct; to decide*. *Hor. I*, 1 וְכִי הוֹרֵה בִּ'ד רַב if a court has (through error) directed to transgress one of the commands &c. *Ib.* 2 וְכִי יוֹרֵנוּ וְכִי ד' בִּ'ד רַב if a court has given a decision and finding out its mistake reversed it. *Yeb. X*, 2 הוֹרֵה בִּ'ד

לִישְׁנָא if a court instructed her that she may marry again. Ber. 31<sup>b</sup>; Erub. 63<sup>a</sup> וְכִי בִפְנֵי ר' whoever decides a law-point in the presence of his teacher. Ab.V. 8 וְכִי בְּמִשְׁפָּחָא who decide in religious matters against the law (by means of sophistry). Sabb. 19<sup>b</sup> וְכִי כִּרְ' R... decided in agreement with the opinion of &c.; a.fr. [Erub. 63<sup>a</sup> (a citation, from Sirach X, 26?; v., however, Tabb. D. S. a.l. note 70) בְּצָר אֵל זִיָּהָ he who is in trouble, should give no opinion.—applied by analogy to prayer in an unsettled condition of mind.]

וְרִי, *Af. דוֹרִי, דוֹרִי* same, *to teach*. Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4. — Sabb. 19<sup>b</sup> וְרִי דְהוּא רַמְיָא דְרִי וְרִי there was a student who decided . . . in favor of R. S.'s opinion. Y. Maasr. I, 49<sup>a</sup> וְרִי; a. fr. — אֲרִי, v. אֲרִי I.

יָרִי, a word in a charm formula, beginning with  
שְׁבִירִירִי q. v.

יִרְאָה, v. יִרְאָה.

**יָרִיד** (*meeting-place, market, annual fair* generally dedicated to a deity. Ab. Zar. 11<sup>b</sup> **בְּכִי** ר' שבעין **ר' שבעין** (Ms. M. **ירור**, **ירור**) a market-place (with the idol) at Baalbek, at Acco (v. **נִקְרָבָה**). Ib. 13<sup>a</sup> **שֶׁל בִּי' הַנִּשְׂא וְנוֹתֵן בִּי' שֶׁל** 13<sup>a</sup> **גִּיּוֹם** (Ms. M. ed. **שֶׁל עַבְדִּים**) one who deals at a fair of gentiles. Ib. **שֶׁל עַבְדִּים** **לִבִּי** **שֶׁל עַבְדִּים** one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39<sup>b</sup>; <sup>1</sup>bot.(only) **יָרִידִי, יָרִידִים**. Gen. R. s. 47; a. fr. — **Pl.** **יָרִידִי, יָרִידִים**. Y. l. c. 39<sup>d</sup> top **ג' הֵן וְכ' הֵן** there are three (Palestinian) fairs, that of Gaza &c.; Gen. R. l. c. — Ib. s. 67; Yalk. Gen. 115 [read:] **וְרוֹא יֵשׁ לִי שְׁוִיקִים** thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

**יְרִידָה**! I m. ch. same. Y. Ab. Zar. I, 39<sup>d</sup> top ר' רצור  
the market place of Tyre. [Ib. יְרִידָה של בוטנה, v. preced.]

**יִרְדָּה** II f. (יָרַד) *going down, fall, decline, degradation*. **יִרְדָּה גְשָׁמִים** rain-fall. Y. Ber. IX, 14<sup>a</sup> top; a. fr.—Zeb. 53<sup>a</sup> **יִרְדָּה מִן הַכֶּבֶשׂ** his descent from the inclined plane (v. כָּבֵשׂ). Y. Hor. III, beg. 47<sup>a</sup> **לֹא הָיָה לוֹ עֲלִייתוֹ** his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 **שֶׁהָיָה לוֹ** degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 **כֹּשֶׁם שְׂלָאָיו** as for these (nations) decline is in store; a. fr.—**פְּלִיטתוֹ** Cant. R. to I, 1 **יָרַד שְׁלֹמֹה ג'** Solomon had three declining periods of his power.

**יְרִיִּית** f. (יָרָה) *shooting*. Yalk. Gen. 133 (fr. Midr. Vayisu) 'וב' יְרִיִּית תַּצִּים וּב' (יְרִיִּית) *shooting of arrows and stones from catapults*.

חֲרִיד, v. חֲרִיד.

יִרְכּוּנָא, v. יִרְכּוּנָא.

יִרְיִינֶן, v. יִרְיִינֶן.

**יְרִיעָה** f. (b. h.; ירע to shake, emp. יָרָא) tent-cloth, curtain. Ohol. VIII, 1; a. fr.—**Pl.** יְרִיעוֹת. Ib. XV, 4 **בית שחצו**

**ירק** m. (b. h.; preced. wds.) *green, herb*. Peah III, 4, v. **בִּלְבָּן**. Maasr. IV, 5, v. **זֵר**. Ib. **יִרְקָה פָּטוּר** its herb (foliage) is exempt from tithes. Ber. 36<sup>a</sup> **יִרְקָה** it is a species of herb, opp. **אֵילָן**; a. fr.—*Pl.* **הָרִיזָה**. Ib. VI, 1. Pes. II, 6 **וְאֵלֶּי וְכִי** and these are the (bitter) herbs which may be used as *maror*. R. Hash. I, 1 **לְחִטְצֵה זֵלִי** ... **רָה"**

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—ירקת חמור (Var. ירקת, ירקת, ירקת) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish*. Y. B. Mets. II, beg. 8<sup>b</sup>, opp. to לבנים (v. ירקת).

**ירקא** ch. 1) same, *herb*. Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85<sup>a</sup> (prov.) שקול לביית'י Ms. M. (Ms. L. למת, ed. למתא) to Herbtown carry herbs.—Pl. ירקין, ירקין, ירקין. Targ. Y. Ex. XV, 19 (ed. Amst. ירקין). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20<sup>a</sup> משום on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green*. Targ. Job XXVIII, 19 מרגלא (h. text פגדה, v. ירקין).—Pl. ירקין, fem. ירקין. Targ. Esth. I, 6.—Targ. O. Lev. XIV, 37 (Y. ירקין, v. ירקת).

**ירקומי**, v. ירקמי.

**ירקון** m. (b. h.; preced. wds.) 1) *jaundice*. Ber. 25<sup>a</sup>... מביא מירקון causes jaundice. Sabb. 33<sup>a</sup> סימן לשנאתהו' (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew*. Taan. III, 5 (some comment.: 'a human disease'). Keth. 8<sup>b</sup>.

**ירקנא**, **ירקנא** ch. same, 1) *jaundice*. Targ. Jer. XXX, 6.—2) *mildew*. Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 ירקנא; a. e.

**ירקנא** m. (v. ירק) 1) (sub. חמר) *a wine flavored with herbs*. Ab. Zar. 30<sup>a</sup> מר' Ms. M. (ed. ירנא) bitter wine, that is *y'rakona*.—2) pl. ירקנין, v. ירקנא.

**ירקן** m. (preced. wds.) *a greenish jewel*. Targ. O. Ex. XXVIII, 17 (ed. Berl. ירק); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פגדה).—Fem. form. ירקנא, ירקנא. Targ. Y. Ex. I, c.

**ירקנא** m. 1) *mildew*, v. ירקנא.—2) pl. ירקנין, *herbs*. v. ירקנא.

**ירקרוקת**, v. ירקנק.

**ירקריקא** m. (v. next w.) name of an *unclean bird*, supposed to be the *gier-eagle*. Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רחם, רחמה; Y. שרקקא).

**ירקין** m. (b. h.; preced. wds.) *pale-colored, greenish*. Tosef. Neg. I, 5; Y. Succ. III, 53<sup>d</sup> שבירוקים which of the green colors is called *y'rakrak*? Answ. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) ירוק שבירוקים *y.* means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. l. c. שבירוקים the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. ירקרוקת. Meg. 13<sup>a</sup> אסתר ירוקה כהרסה (Ms. O. אסתר ירוקה) Esther was of a greenish complexion (like a myrtle).

**ירקתא**, v. ירקת.

**ירש** (b. h.) [to enter into, take the place of,] to conquer; to take possession, to succeed, inherit. Gen. R. s. 11, end

א' את העולם במדה with limitation. Ib. s. 44 לירשני to be my heir. B. Bath. VIII, 5 לא ירש וב' . . . לא ירש this man, my son, shall not be an heir with the rest of his brothers. Ib. בתי ירשני my daughter shall be my heiress. Ib. ראי לירשו entitled to succeed him. Ib. IX, 1 (139<sup>b</sup>) הבנים יירשו (Bab. ed. ירשו) the sons take possession of the estate; a. fr.—V. ירש.

**Hif.** **ירש** 1) to cause to inherit, to leave by will or by the law of succession; to transmit. Ib. 119<sup>b</sup> מירשני יורשין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47<sup>a</sup> אין אדם מירש שבועה לבניו a man cannot transmit an oath to his sons, i. e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43<sup>a</sup>; Kidd. 16<sup>b</sup> אין אדם מוריש זכות ברו' וכ' a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell עליו ועל מירשיו over himself (the heir) and his ancestors; a. fr.—2) to drive out, dispossess. Sifré Deut. 51 לא הורשת סמוך (the Jebusite) who is near thy palace thou hast not driven out; a. e.

**ירית** ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) ירתין they shall succeed to thy dowry (כתובה); B. Bath. 131<sup>a</sup>. Yoma 72<sup>b</sup> לא ירתין, v. ירתין. Cant. R. to VII, 7 יריות, v. ירית I. Gen. R. s. 44 ירית, v. לית I. Y. Kidd. I, 61<sup>b</sup> ירית, v. ירק; a. fr.

**Af.** **ירית** to bequeathe, leave, give possession. Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131<sup>a</sup> בר אורי' one likely to make a will (a sick person). B. Mets. 16<sup>a</sup> אוריה if he willed it away; a. e.

**ירתא**, v. ירתא.

**ירתא**, **ירתא**, v. ירתא.

**ירלה** f. (preced. wds.) *heirloom, legacy*. Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21<sup>d</sup> ירלה שבק' left a legacy to &c.

**יש** m. (b. h.; cmp. איש) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39<sup>b</sup>; Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup> (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are*, v. אית. Ber. VI, 4 אם יש ביניהם וכ' if there is among them one species &c. Peah VIII, 8 מי שיש לו'וכ' he who possesses &c. Hag. 14<sup>b</sup> יש נאה דורש וכ' many a one preaches well but does not act well; a. v. fr.—יש-אומרים (abbr. י'א) some say (anonymous authority). Hor. 13<sup>b</sup> ול' נתן ר'א the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93<sup>b</sup> י'א ור'א and some say, he must indemnify him also for carrying the seed out; מאן ר'א who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—יש-ה' he is, it is. Kidd. I, 10 כל ש' במקרא וכ' whosoever is (engaged) in the study of the Bible &c. Hag. 4<sup>b</sup> כל ש' בביתא וכ' whosoever is bound to visit the Temple, is also bound &c., v. בבא; a. fr.—יש-ה' she is, it is. Kidd. 48<sup>a</sup>, a. fr. לכיורו וכ' the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אלא בסתם. . . . אינה the obligation takes effect only when the work is finished; a. fr.

**יָשַׁב** (b. h.) 1) *to sit down, rest; to dwell, remain; to be inactive*. Macc. III, 15 *כל הישבי ולא עבר וכ'* whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 39<sup>b</sup>.—Erub. 100<sup>a</sup> *עדין עדין יושב ואל תעשה עדין* 'sit and do nothing', i. e. not to act in doubtful cases, is better, opp. *עשה*. Ber. 20<sup>a</sup> *שב ואל תעשה שאני* with an omission it is different. Tosef. Snh. VII, 8 *להם ישבו* . . . להם and they must not sit down until he says to them, Be seated; Hor. 13<sup>b</sup>; Y. Bicc. III, 65<sup>c</sup> bot.—Y. Dem. II, 23<sup>a</sup> *תפ"ס בישבה* who has a seat in the scholars' meetings. Snh. 10<sup>b</sup>; Tosef. ib. II, 1 *אמר אימר יושב* if one is in favor of sitting (holding deliberation in court). Zeb. II, 1 *יושב* in a sitting position. Ber. 28<sup>b</sup> *ב"מ מיושבי בה"מ* one of the attendants at college, *יושבי קרית* those placed at street corners (traders, idlers). Gen. R. s. 75 *יושבי קרית* (corr. *קרית*) sitting in chariots; a. v. fr.—2) *to be settled (v. יושב), be inhabited*. Num. R. s. 4 *יושבים* . . . Gibeah and Kiryath Jearim were settled at the same time. —Erub. 86<sup>a</sup> (ref. to Ps. LXI, 8) *יושב* (Rashi a. Ar. *יושב*) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in Rashi; v. infra).

**יָשַׁב** 1) *to settle, put in place, to arrange evenly*. Y. Sabb. XII, beg. 13<sup>c</sup> *את האבן ו' את האבן* the builder that placed a stone on top of the row (v. *יָשַׁב* I). Ib.<sup>d</sup> top; Y. Pes. VIII, 33<sup>b</sup> *תפ"ס בירד* because it is like settling the web with one's own hand. Lev. R. s. 37 [read:] *יושב ו' להם סבלותם* he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. *אתה אתה עתה יושב ו'* thou art designated to settle and explain to my children their vows &c. Ex. R. s. 31 (ref. to Ps. LXI, 8, v. supra) *יושב עולם* make thy world evenly balanced (as to property); Tanh. Mishp. 9 *היושר עולם בשוה* (read: *היושר*). Ex. R. s. 52 *לא ידעו* they knew not how to put its parts together; a. fr.—Trnsf. *to set the mind at ease, to quiet*. Sabb. 87<sup>a</sup> *דברים שמיושבים לבו ו'* Ms. M. (ed. *שמושבין*) words which quiet the mind of man &c.; Gen. R. s. 80 *דברים* *יושב* II Sam. VII, 18) *היושב* he quieted his mind for prayer; a. e.—2) *to settle, cultivate, populate*. Ber. 58<sup>b</sup> . . . *לחזור וליושב* Ms. M. (ed. *לירושבו*) the Lord will again people it. Sot. 22<sup>a</sup> *עולם מיושבי* cultivators of the world. —Part. pass. *יושב*, f. *מיושבת* a) *seated*. Meg. 21<sup>a</sup>, Y. Gitt. VII, 48<sup>d</sup> top; a. fr.—b) *sedate, at ease*. Y. Ber. IV, 8<sup>b</sup> bot. *יושב* his mind is at ease (about his animal); Bab. ib. 30<sup>a</sup> *יושב* because his mind is not at ease without it. Sifre Num. 131 *בקי ומ'* the polemarch was experienced and cool-headed; a. fr.

**יָשַׁב** 1) *to seat, place, appoint; to settle*. Yoma 38<sup>a</sup> sq.; Tosef. ib. II, 7 *במקום יושבין* people will finally seat thee in the place which thou deservest. Tosef. Sabb. VI (VII), 17 (among superstitious practices) *אפרודים* (א) *אמרה איני מושבתך ו'* a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Snh. IV, 4 *מושבין אורו ו'* a seat is assigned to him in the third row. Macc. 10<sup>a</sup> *מושבין אורו ו'* and we must not lay them out except on a river; (Tosef. ib. III

(II), 8, בונין).—Tosef. l. c. *ומושבין ו'* other people are imported and settled in their place. B. Kam. 16<sup>b</sup> bot. *הושבו ישיבה ו'* they held scholars' meetings by his grave. Snh. 17<sup>a</sup> *מושבין בסנהדרין ו'* none can be appointed members of the Sanhedrin except &c.; a. v. fr.

**יָשַׁב** 1) *to be inhabited*. Pirké d'R. El. ch. XLIII *ארץ נושבת* an inhabited land, settlement; (Koh. R. to I, 15 *ירושב*).

**יָשַׁב** 1) *to be settled, colonized*. Ber. 31<sup>a</sup> *לירושב נתישב* every land which Adam designated for settlement, has been settled. —2) *to be at ease, to be refreshed, to come to*. Yoma 82<sup>a</sup> *אם נתישבה רעה* if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to *לחשיב נפש*, ib.) *נתישבה נפש* how much is required for one fainting from hunger (v. *בלימוס*) to come to himself again?—Hag. 3<sup>b</sup> *לאחר שנתירשבה רעה* after his excitement had subsided. Erub. 65<sup>a</sup> *כל המתישב ביינו* he who remains clear-minded when drinking wine. Kinnim III, 6 *מתישבה* do they become, opp. *מיתרפה*; a. fr.

**יָשַׁב** ch., *Ithpa*, *איתישב*, contr. *איתישב* as preced. *Hithpa*. 2. Ber. 58<sup>b</sup> *מתישבה רעה* ed. (Ms. *מתישבה*) he saw that he was not comforted.—V. *יָשַׁב*.

**יָשַׁב** (b. h.) *Jeshebab*, name of a priestly division. Tosef. Succ. IV, 28 ed. Zuck. (Var. *יָשַׁב*); Succ. 56<sup>b</sup> *יָשַׁב*. V. next w.

**יָשַׁב** (v. preced.) pr. n. m. *Jeshebab, Y'shebab*, 1) brother and substitute of the Highpriest Ishmael b. Kimhith, Yoma 47<sup>a</sup> (Ms. M. 2 *יָשַׁב*).—2) name of a priestly division, v. preced.—3) a Tannai, contemporary of R. Akiba. Keth. 29<sup>b</sup>. Ib. 50<sup>a</sup>. Hull. II, 4.

**יָשַׁב** (b. h.) pr. n. m. *Jishbi*, a Philistine. Snh. 95<sup>a</sup>; Gen. R. s. 59.

**יָשַׁב** (abbrev. of *יְהוֹשֻׁעַ*) pr. n. m. *Jesus* of Nazareth. Snh. 43<sup>a</sup> *הנוצרי* Ms. M. (ed. only) Ib. 107<sup>b</sup> (represented as a disciple of R. Joshua b. P'rahia, with whom he fled to Egypt); Sot. 47<sup>a</sup>. Ab. Zar. 17<sup>a</sup> *הנוצרי ויעקב ו'* I met one of the disciples of J. the Nazarean whose name was Jacob (v. *יעקב* 5); Tosef. Hull. II, 24 *ישוע בן פנטייר* (Var. *פנטיר*); Ib. 22 *ישוע בן פנטייר* and Jacob . . . came to cure him with the name of J. the son of Pantera; Ab. Zar. 27<sup>b</sup> (v. Rabb. D. S. a. l. note 300); Y. ib. II, 40<sup>d</sup> bot. *פנטייר* shall I speak a charm to thee in the name of J. the son of Pantera; Y. Sabb. XIV, 14<sup>d</sup> bot. *פנטייר* and he whispered to him a charm, in behalf of J. P.; [In Babli editions published under censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 *פלי* is substituted.]

**יָשַׁב** 1) *settlement, inhabited land*, opp. *מדבר* or *ים*; *cultivation, social world, civilization; public welfare*. Koh. R. to I, 15; Ruth. R. to I, 17 *אין* אם

יְשִׁירָן if man does not prepare provision in the inhabited settlement (this world), what will he have to eat in the desert (the hereafter)?—Y. B. Kam. V, end, 5<sup>a</sup>, v. אָנוּן. Ber. 31<sup>a</sup>, v. יָשָׁב. Ib. 58<sup>b</sup> בְּשִׁשֶּׁת בְּרִי he who sees Israelitish places in their inhabitable condition (restoration), opp. בְּחִירְבָן. Ib. לְהוֹרִידוֹ לְיִשְׁבּוֹ the Lord will restore it again. Tam. 29<sup>b</sup>; B. Kam. 80<sup>b</sup> אִי in order to maintain the cultivation of Palestine. Y. B. Bath. II, end, 13<sup>c</sup> עִלָּם בְּבוֹרוֹת social welfare depends on wells; באִילָנוֹת on trees. Kidd. I, 10 אִינוּ does not belong to the civilized world. Gen. R. s. 35 בְּנֵי אָדָם שְׁלֵם civilized (polite) people; a. fr.—(2) (with or without רֵצֶה) ease of mind, calmness. Ib. s. 19 הִרְעִתָּהּ she came to him with deliberation (logical arguments). Y. Ned. I, 36<sup>d</sup> bot.; Num. R. s. 10 (הִרְעִתָּה) in a calm state of mind, opp. אֶקְפְּדָה; a. fr.

## יְשִׁירָן, v. יְשִׁירָן.

יְשִׁירָן m. (יָשָׁן) allowing to dry up, leaving unused. Tosef. Ab. Zar. VIII (IX), 3 וְכַמָּה יְשִׁירָן (ib. Toh. XI, 16 (כַּמָּה זֶמַן) how long must they remain unused?

יְשִׁיעַ (b. h.) pr. n. m. *Jeshua*, 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. יְרוּשָׁע). Y. M. Kat. III, 82<sup>c</sup> יְרִישׁ.—Tosef. Hull. II, 22; 25; v. יְרִישׁ.—(2) (sub מְשִׁמֵּר) the priestly division of *Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7—18). Pesik. Haomer, p. 69<sup>b</sup>; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read: יְשִׁיעַ] אִימָרִי הֵן חֲמִימֹת בּוֹמֵן שִׁישׁ יְשִׁיעַ when are the seven weeks between Passover and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhanian are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—(3) *Jeshua* (redemption), a disguise for פְּדִיּוֹן; v. בָּן. B. Kam. 80<sup>a</sup>.

יְשִׁיעָה f. (b. h.; יְשָׁע) redemption, help. Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5<sup>a</sup> יְשִׁיעָהּ שֶׁל הַקֹּדֶם the salvation by the Lord; a. fr.

יְשִׁיעַ (b. h.; cmp. יָשָׁע) to spread, stretch.—V. יָשָׁע.

Hif. דִּשְׁיַע to stretch forth, to hand, reach. Hull. 140<sup>b</sup> יְדֵי לֶקֶן וְכִי if one put his hand forth into a nest and cut there. Ab. Zar. 6<sup>b</sup> לֹא יִשְׁיַע וְכִי one must not hand a cup of wine to a nazirite &c. Ib. לֹא יִשְׁיַע it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'ilh. p. 167<sup>b</sup>; Yalk. Num. 744 הִרְשִׁיעַ offered myrtles, i. e. asked pardon; a. e.

יְשִׁיעַ ch., Af. אִשְׁיַע same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74<sup>d</sup> top גִּיּוֹר reaching forth for a Chaldaic version from between the (Hebrew) book.

יְשִׁיעַ (b. h.) pr. n. m. *Jesse*, father of king David. Ber. 58<sup>a</sup>. Pes. 119<sup>a</sup>; a. fr.

יְשִׁיבָה f. (יָשָׁב) 1) sitting, rest. Hag. 15<sup>a</sup> . . . לְמַעַל Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69<sup>b</sup>, a. fr. בְּעוֹדָה none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. כָּל מְקוֹם שֶׁאָתָּה מֵצֵאתָ wherever you find sitting (retirement, use of the word יָשָׁב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106<sup>a</sup> יְשִׁיבָתָהּ this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—(2) settlement, dwelling. Kidd. 37<sup>a</sup>, a. e., v. יְרוּשָׁה. Keth. 110<sup>b</sup> כְּרִיבִים עִיר living in large cities is a hardship. Sabb. 10<sup>b</sup> קִרְיָתָא a town of recent settlement; a. fr.—(3) scholars' session, council, academy; court. Yoma 28<sup>b</sup> לֹא פִרְשָׁהּ an elder and member of council. Ib. וְזָקֵן וְיָוֶשֶׁב they (our early ancestors) were never without council (a representative body). Pes. 119<sup>a</sup> top בְּרִי who knows his colleague's place in meetings; . . . הַמְקַבֵּל who greets his colleague in meetings with kindness. Ber. 57<sup>a</sup> רֹאשׁ presiding officer. Y. Ber. IV, 7<sup>d</sup> top וּמִינֵי they elected R. El. . . (president) in regular session. Ib. בְּרִי they installed him as president. B. Bath. 120<sup>a</sup> הִלְךְ וְכִי in court or college give the preference to learning, in social entertainment to age; a. fr.—שֶׁל has been summoned before divine justice (is dead); a. fr.—Pl. יְשִׁיבוֹר. Koh. R. to I, 8 הֲלָלוּ טוֹעוֹת וְכִי it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24 שֶׁחֲסִיבוּ הֲלָלוּ טוֹעִים (corr. acc.; v., however, יָרִיבוּ). Y. Sabb. X, 12<sup>c</sup> bot. אֲבָא עוֹמְדוֹת מִדָּה שְׁלֹא שִׁמְשַׁתּוּ I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78<sup>d</sup>; a. fr.

יְשִׁירָן m. pl. (הוֹצִיָן; cmp. יָשָׁן) [balance-holders,] anchor, ballast-stones. Tosef. B. Bath. IV, 1 ed. Zuck. (Var. יְשִׁירָן disagreeing with Mish. B. Bath. V, 1, v. הוֹצִיָן; Y. ib. V, beg. 15<sup>a</sup> עוֹבֵרִין, read עוֹבֵרִין).

יְשִׁמְעָל pr. n. m. *Bar-Y'shita*. Y. Meg. IV, 75<sup>c</sup> top.

יְשִׁירָן, v. יְשִׁירָן.

יְשִׁירָן m. (b. h.; cmp. יָשָׁן) [substantial,] old, venerable.—Pl. יְשִׁירָן. M. Kat. 25<sup>b</sup>, v. גִּיּוֹר.

יְשִׁמְעָל (b. h.) pr. n. m. *Ishmael*, 1) son of Abraham; also (as patron.) the people of I., Arabs, Bedouins. [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 בְּאִמְנוֹתָ I, too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16<sup>b</sup>; Gen. R. s. 59 הִשְׁתַּחֲוִי שֶׁעָשָׂה וְכִי in as much as I repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11<sup>a</sup> וְכִי (v. Rabb. D. S. a. l. note 80 a. Rash. a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118<sup>b</sup> רומי (Ms. M. a. older eds. הִרְשָׁעָה) a censorial change for רומי, Roman government.]—(2) I. ben Nathaniah, the murderer

of governor Gedaliah. R. Hash. 18<sup>b</sup>. Nidd. 61<sup>a</sup>; a. e.—3) I. b. Kimhith, a high priest. Yoma 47<sup>a</sup>; Tosef. ib. IV (III), 20, v. יִשְׁמַעֲבִים.—4) I. b. Piabi or Pábi, a priest. Tosef. ib. I, 21; Y. ib. III, 40<sup>d</sup> top; Bab. ib. 35<sup>b</sup>. Sot. IX, 15; a. e.—5) name of several Tannaim, esp. a) I. b. Elisha, redeemed from Roman captivity. Gitt. 58<sup>a</sup>. [Ber. 7<sup>a</sup> top, prob. his grandfather, a high priest.]—Shebu. II, 5; a. fr.—V. Fr. Darkhé, p. 105 sq.—6) I. son of R. Johanan b. B'roka. B. Kam. X, 2. Tosef. Eduy. II, 4; a. fr.—V. Fr. ib., p. 185 sq.—7) name of several Amoraim. Y. Gitt. I, 43<sup>c</sup> top; a. fr.—Y. Yoma III, 40<sup>d</sup> bot.—V. Fr. M'bo, p. 108<sup>b</sup>, sq.

**יִשְׁמַעֲאֵלִי** m. (b. h.; preced.) *Ishmaelite, Arab, Bedouin*.—Pl. יִשְׁמַעֲבִים. Ex. R. s. 23 (ref. to קִרְרָה, Cant. I, 5) אֹהֳלֵיהֶם שֶׁל אִי the tents of the Bedouins. Gen. R. s. 84; a. fr.

**יִשָּׁן** I (b. h.; cmp. אָשָׁן) [to recover strength, cmp. חָלַם] to sleep, transf. to be idle, lazy. Shebu. III, 5 (I swear) שֶׁאֵינִי שֹׁנֵן that I will sleep, שֶׁשָּׁנְתִּי that I have slept. Num. R. s. 20 בָּא לִישָׁן going to sleep.—Cant. R. to III, 1 יִשְׁנֵהוּ לִי I (Israel) have been lazy in the study of the Law and the performance of good deeds; a. fr.

**יִשָּׁן** II (b. h.; preced.) *asleep, inactive*. Midr. Till. to Ps. LIX חֲבִיכִיל עוֹשֶׂה עֲצָמוֹ כְּבִיכִיל the Lord sometimes pretends, if it were permitted to say so, to be asleep; a. fr.—Pl. הָרִי הָיָה רָחֵם מִן רֹכֵן יִשָּׁן. Num. R. s. 20 הָרִי הָיָה רָחֵם מִן רֹכֵן they are sluggish in study &c., v. preced. Cant. R. to VII, 10 שֹׁנֵן בְּמַעֲרָה sleeping in the cave of Makhpelah. Ex. R. s. 1; a. fr.—Fem. יִשְׁנָה, יִשְׁנִי. Midr. Till. to Ps. CX, beg. (ref. to Is. XLII, 2) וְיִשְׁנָה הַצְדִּיקָה הַזֶּה Righteousness was asleep and Abraham waked her up. Cant. R. to V, 2 אֲנִי רָחֵם מִן רֹכֵן (Israel) was lazy &c., v. supra; a. fr.

**יִשָּׁן** (b. h.; cmp. preced. wds. a. אִירָן) to be strong, hard, old (cmp. קָשִׁישׁ).—V. יִשְׁתָּן a. next w.

**Pi.** יִשְׁתָּן to let grow old (strong), keep, reserve. B. Bath. 91<sup>b</sup> לִישְׁתָּן שְׂרָבִים things which it is customary to keep (to store, as wine &c.). Deut. R. s. 9, beg. מִן הַיַּיִן וְכִּי הָיָה מִן הַיַּיִן I will store away a portion for my son's wedding. Tosef. Ab. Zar. VIII (IX), 3 צָרִיךְ לִישְׁתָּן he must store them away (leave them unused); Tosef. Toh. XI, 16. Ib. כִּמְהָ הָיָה מִישְׁתָּן, v. יִשְׁתָּן; Y. Ab. Zar. V, end 45<sup>b</sup> מִישְׁתָּן כָּל יָרֵב וְכִי he must leave them unused for the whole twelve-month; Bab. ib. 75<sup>a</sup>.—Part. pass. מִישְׁתָּן stored up, v. infra. Y. B. Bath. VII, end, 15<sup>c</sup>. Y. Gitt. III, end, 45<sup>b</sup> 'old' means last year's crop, 'מִ' של וְכִי 'stored' means three years old.

**Hithpa.** מִישְׁתָּן to be stored up, to improve with age. Sifra B'huck. ch. III; Yalk. Lev. 672 (ref. to יִשָּׁן נוֹשֵׁן, Lev. XXVI, 10) כָּל הַמִּישְׁתָּן יִפְהָ מִחֲבִירוֹ the sort which is stored up is the better of its kind; B. Bath. l. c. [read with Ms. R.] כָּל הַמִּישְׁתָּן יִפְהָ מִחֲבִירוֹ. Y. Gitt. l. c. מִישְׁתָּן יִפְהָ מִחֲבִירוֹ this intimates that if wine is sold as *mithyashshen* (fit for storage) the seller is responsible for three years. Sifra l. c. מִישְׁתָּן יִפְהָ מִחֲבִירוֹ including all produces fit for storage (besides wine); Yalk. l. c. הַדְּבָר הַמִּישְׁתָּן לִרְבֹּחַ.

**Nif.** נוֹשָׁן same. B. Bath. l. c.; a. e., v. next w.

**יִשָּׁן** m. (b. h.; preced.) *hard, dry; old, of last year*, opp. חֲדָשׁ. Dem. IV, 7. B. Bath. 91<sup>b</sup>, a. e. expl. נוֹשָׁן (Lev. XXVI, 10), v. preced. Ab. IV, 20 אֶת הַכֵּל הַזֶּה מִלֵּא a new vessel full of old wine (a young man but learned). Ab. Zar. III, 9 וְאִם רֹכֵן and if the oven is old (dried) &c.; a. fr.—Pl. יִשְׁנִים. Ib. 33<sup>a</sup> וְיִשְׁנִים old or pitched wine vessels. Yoma II, 4, v. חֲדָשׁ. Lev. R. s. 2, v. חֲדָשׁ; a. fr.—Fem. יִשְׁנָה. Kidd. IV, 5, Num. R. s. 9, אִירָן I.—Pl. יִשְׁנֵהוּ. Tosef. Ab. Zar. IV (V), 10 וְיִשְׁנֵהוּ, v. supra; a. fr.

**יִשְׁעֵי** (b. h.; cmp. preced. wds.) [to be strong, to recover.] **Hif.** הוֹשִׁיעַ to assist, help, deliver. Sot. 34<sup>b</sup> (ref. to יהוה יִשְׁעֵיךָ וְכִי Yah save thee from &c. Meg. 14<sup>a</sup> שְׂרִישְׁתִּי עֲרִידָה my mother shall bear a son who will deliver Israel; Sot. 11<sup>b</sup> שְׂמוֹשְׁתִּי מִיָּדֶיךָ when thou shalt have saved me from my enemies. Snh. 73<sup>a</sup>, v. מוֹשִׁיעַ. Ber. IV, 4 הוֹשִׁיעַ לִי, O Lord &c.; a. fr.—V. הוֹשִׁיעָה.

**Nif.** נִשְׁעֵי to be saved, released. Midr. Till. l. c. אֲנִשְׁעֵי מִיָּדֶיךָ let me be delivered from my enemies, and I shall call the Lord the praised One. Tanh. Aḥaré 12 (ref. to יוֹשִׁיעַ, Ex. XIV, 30) וְנִשְׁעֵי כְּרִיב כְּבִיכִיל הוּא it may be read *vayivvasha* (and he was saved), He, as if it were, was delivered. Ib. וְנִשְׁעֵי בְּעוֹלָם הַזֶּה in this world (the past) you were delivered through human agencies.

**יִשְׁתָּה** (= נוֹשָׁה), **Af.** אִישְׁתָּה to blow, kindle. Sabb. 119<sup>a</sup> מוֹשִׁיעַ הַנֵּר fanning the fire.

**יִשְׁפָּה** f. (b. h.) *Jaspis*, Benjamin's jewel in the high-priest's breast-plate. Ex. R. s. 38, end. Y. Kidd. I, 61<sup>b</sup> top.

**יִשָּׁר** (b. h.; cmp. אָשָׁר) to be firm, strong, healthy; to be straight, right. חֲזָקָה or יִשָּׁר חֲזָקָה 'may thy strength (health) be firm', a phrase of approval and thanks. Sabb. 87<sup>a</sup>, a. fr. (play on אָשָׁר, Ex. XXXIV, 1) אָשָׁר, be thanked for having broken (the tablets). Gen. R. s. 54 (play on יִשָּׁר, I Sam. VI, 12) חֲזָקָה, a. e.—(יִשָּׁר) יִשָּׁר (sub. כֹּרֵךְ) thanks! right! Ber. 42<sup>b</sup>; Sabb. 53<sup>a</sup>; Erub. 32<sup>b</sup>; a. fr.—Cmp. אָשָׁר.

**Pi.** יִשְׁרָה to straighten, direct, to make firm. Ex. R. s. 1 (ref. to יִשָּׁר, I Chr. II, 18) אֵת עַצְמוֹ אֵת עַצְמוֹ that is Caleb who kept himself straight (did not yield to the rest of the spies). Num. R. s. 8 (ref. to Ps. L, 23 וְשֶׁם דָּרָךְ) מִישְׁתָּה he who directs his ways straight (pays regard to his doings).—Part. pass. מִישְׁתָּה, f. מִישְׁתָּה. Pirké d'R. El. ch. X לפני מִ' לִפְנֵי my way is levelled before me.—Meg. 18<sup>b</sup> (ref. to יִשְׁרָה, Prov. IV, 25) מִישְׁתָּה they remain firm with (in the memory of) &c.

**יִשְׁרָה** ch. same. Targ. II Esth. VII, 9 יִשְׁרָה חֲזָקָה (Var. יִשְׁרָה). [Cant. R. to I, 4 יִשְׁרָה, v. next w.] **Ithpa.** אִישְׁתָּה, **Ithpe.** אִישְׁתָּה to be strengthened. Targ. Y. Deut. X, 2, v. אָשָׁר.

**יִשָּׁר** m. (b. h.; preced.) *firm, sound; straight, right, upright*. Gen. R. s. 49 אֲבָרָה זֶה הוּא אֲבָרָה this Abraham is firmer than all the firm (angels); Yalk. ib. 82 אֲבָרָה זֶה הוּא אֲבָרָה; Midr. Till. to Ps. XI, 7 זֶה הוּא אֲבָרָה זֶה הוּא אֲבָרָה before they see the Right One of the world, they (the pious)



shall behold the faces of the firm (believers); a. fr.—*Pl.* יִשְׂרָאֵל Cant. R. to I, 4 מה ישרוּיךָ רחמיך [read as:] Yalk. ib. 982 'מה ישרים וכ' expl. 'מה ישרים וכ' how strong are thy mercies. Midr. Till. I. c. 'זו כח ר' which is the highest class among those who will greet the countenance of the Divine Presence (in the hereafter)? The class of the firm believers. Ib. to Ps. XXV, 14 ... בתחלה לר' first the secret of the Lord is communicated to those who fear him (human beings), and then to the firm ones (the angels, cmp. יצוּקִים s. v. צָבָא; Gen. R. s. 49; a. e.—*Fem.* יִשְׂרָאֵל pl. יִשְׂרָאוֹת (sub בעיני; with ref. to Deut. XII, 8) [right in the eyes of the offerer,] free-will offerings (opp. לֹחֶבֶת. Zeb. 114<sup>a</sup> וְחִקְיָיוּ וְחִקְיָיוּ free-will sacrifices you may offer (on the *bamoth*, v. בָּמֹת), but no obligatory offerings; ib. 117<sup>b</sup>. Ib. יִנְהוּ ר' they belong to the class of free-will offerings. Ib. 118<sup>a</sup>; a. fr.—*ספר הישר* the *Book Yashar*, a lost book (Josh. X, 13; II Sam. I, 18). Ab. Zar. 25<sup>a</sup>. Y. Sot. I, end, 17<sup>c</sup>.

**יִשְׂרָאֵל** ch. same, *firm believer, upright man*. Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) 'ר' רבֵּהוּן וְכ' the upright man among them is like thorns.

**יִשְׂרָאֵל** (b. h.) pr. n. *Israel*, 1) I. (Jacob), the patriarch. Gen. R. s. 68 סָבָא ר' the patriarch I. (not the people); a. fr.—2) I., the people. Bér. 6<sup>a</sup>; a. fr.—שׂוֹנֵי ר' the enemies of Israel, often euphem. for *Israel*. Ib. 32<sup>a</sup> של .. נַרְמִזְנִי. של the feet of Israel would totter (in judgment); a. fr.—V. בְּנֵי־יִשְׂרָאֵל (בן ר' (= ר' an *Israelite*, a) one not belonging to the priestly or levitic tribe; b) a *Jew*, opp. נֹכְרִי. Gitt. V, 8. Tosef. Kidd. V, 3; a. fr.—Tosef. Ab. Zar. III, 5, sq. Ab. Zar. II, 6; a. fr.—ר' an *Israelitish woman*. Tosef. I. c. 1; 3; a. fr.—*Pl.* יִשְׂרָאֵלוֹת (opp. לְיִשְׂרָאֵלִים. Tosef. Shh. IV, 2.

**יִשְׂרָאֵלִי** m. (preced.) *one belonging to a common Israelitish family*, contrad. לְיִשְׂרָאֵלִי, a. fr. Kidd. IV, 1; Yeb. 37<sup>a</sup> (collective noun).—*Pl.* יִשְׂרָאֵלִיִּם. Ib. 85<sup>a</sup>. Tosef. Ber. V, 14.—*Fem.* יִשְׂרָאֵלִית *an Israelitish (Jewish) woman*. Nidd. IV, 2 (33<sup>b</sup>) (collective noun, opp. לְיִשְׂרָאֵלִיִּם. כוֹרֵתוֹת).

**יִשְׂרָאוֹת** f. (v. יִשְׂרָאֵל a. יִשְׂרָאֵל) *firmness, faith, right conduct, equity*. Y. Meg. I, 72<sup>c</sup> top (ref. to Deut. XII, 8, cmp. יִשְׂרָאֵל and what dare you do there (on the *bamah*)? An act by which one is led towards faith, which is burnt-offerings and peace-offerings. Midr. Till. to Ps. XCIX, 4 (ref. to מִשְׁרָאִים ib.) thou hast established the firmness of thy world (through courts of justice); Yalk. Ps. 852 בעולמך ר'—Gen. R. s. 54 (ref. to יִשְׂרָאוֹת, I Sam. VI, 12) מְדַלְכֹת בִּי they walked with propriety (paying reverence to the Ark; Midr. Sam. ch. XII יִשְׂרָאֵל. Ruth R. introd. 3 (ref. to יִשְׂרָאֵל, Prov. XXI, 8) ר' במרה in fairness; ib. בִּי; Yalk. Prov. 959. Deut. R. s. 8 כְּלִי אֱמוּנָה she (the Torah) and all her implements have been given to man, her humility, her righteousness and her fairness.—Sot. 9<sup>b</sup>, v. next w.

**יִשְׂרָאוֹתָא** f. ch. (v. preced.) *that which seems right, arbitrary will*. Sot. 9<sup>b</sup> (ref. to Jud. XIV, 3 בעיני יִשְׂרָאוֹתָא).

כִּי אֵל מִיָּהָ בָּחַר יִשְׂרָאוֹתָא אֵל out (to marry), he, at all events, followed only his own liking (not the will of the Lord); [marginal version יִשְׂרָאוֹתָא עֲנִינִי]; Yalk. Jud. 69.

**יִתְּ** (v. אֵת) [*being, existence*,] a particle 1) indicating the objective case (= h. אֵת). Targ. Gen. I, 1; a. v. fr.—With pronominal suffixes: יִתְּ me, יִתְּךָ thee &c. Targ. Deut. IV, 14. Targ. Gen. XII, 12. Ib. L, 21; a. v. fr.—2) (with pronominal suffix of the third person) *he himself, this one* &c. Y. Bicc. III, 65<sup>d</sup> top רַבֵּן רַבֵּן רַבֵּן said he (who was before mentioned as) one of the scholars. Gen. R. s. 9, beg.; Koh. R. to III, 11, a. e. יִתְּהוּן those (opp. to יִתְּךָ, v. יִתְּךָ. —With prepositional prefix: יִתְּ, v. יִתְּ.

**יָתֵב** I ch.=h. יָשָׁב, to sit, dwell &c.; to be inhabited, settled. Targ. O. Gen. XXXVI, 7 מִיָּהָ ed. Berl. (oth. ed. a. Y. מִיָּהָ). Targ. O. Ex. XVI, 35 מִיָּהָ (Y. מִיָּהָ) inhabited; a. v. fr.—Imper. יָתֵב, יָתֵב. Targ. Gen. XX, 15. Targ. Is. LIII, 2 (ed. Wil. יָתֵב); a. fr.—Yeb. 109<sup>a</sup> חֲדָרָא חֲדָרָא she lives under (with) him. Ber. 6<sup>a</sup> עַד דִּתְּבֵי when they are seated. Ib. 48<sup>a</sup> וְרַחֲמָנָא דִּיכָא וְהוּא דִּיכָא where does the Lord reside?—M. Kat. 9<sup>b</sup> לִיחֲרִיב בִּיהוּן וְלִיחֲרִיב may thy house (grave) be vacant, and thy inn (temporary home on earth) be inhabited; Tanh. B'resh. 13; a. fr.—וְקָאֵמַר. N. N. sat down (lecturing) and said &c. Bets. 20<sup>a</sup>; a. fr.

*Pa.* יָתֵב 1) to set down, place. Y. Kil. IX, 32<sup>c</sup> top; Y. Keth. XII, 35<sup>b</sup> top וְכ' לִיָּה וְכ' he set him down (let his coffin down) and would not take him back again (v. חָיִב); a. e.—2) to settle, establish. Targ. Is. XLIII, 20 יָתֵב (ed. Wil. יָתֵב). Targ. Ps. XXII, 4; a. e.—3) to quiet, set at rest. Targ. Ps. XXIII, 3 יָתֵב (ed. Wil. יָתֵב, v. חָיִב).—Ber. 28<sup>a</sup> רַחֲמֵי לִי to set his mind at ease. Yoma 81<sup>a</sup> רַחֲמֵי לִי making one come to. B. Bath. 3<sup>b</sup> לִיחֲרִיב in order to gratify his passion. Lev. R. s. 19 [read:] מִיָּהָ לִיחֲרִיב לִיחֲרִיב לִיחֲרִיב may thy soul be restored to thee as thou hast restored myself; a. e.—*Part. pass.* מִיָּהָ, מִיָּהָ, מִיָּהָ a) inhabited. Targ. Ps. CVII, 4. —b) quieted. Tam. 32<sup>a</sup> וְכ' מִיָּהָ דִּתְּהוּן (or מִיָּהָ, v. infra) sea-farers do not feel at ease until they reach land.

*Af.* יָתֵב, יָתֵב, יָתֵב to place, seat, settle (v. יָתֵב *Hif.*). Targ. I Kings XXI, 9. Targ. Gen. XLVII, 6; a. fr.—Y. Kidd. I, 58<sup>d</sup> וְכ' אִתְּרִיבִי עַל גִּרְכָּא וְכ' bury me at the bank of the river; Y. Keth. VI, end, 31<sup>a</sup> אִתְּרִיבִי (corr. acc.). Hull. 59<sup>a</sup> יָתֵבִי let it be put in the oven; ... he put it in. Yoma 69<sup>b</sup> וְכ' אִתְּרִיבִי בַּעֲרִיבָא they made (people) sit fasting, they ordered a fast of three days &c.; a. fr. [יָתֵב for אִתְּרִיב, v. חָיִב].

*Ithpa.* יָתֵב, יָתֵב, יָתֵב; *Ithpa.* יָתֵב, יָתֵב, יָתֵב 1) to be allowed to dwell, to sojourn (h. יָתֵב). Targ. O. Gen. XX, 1 (Y. אִתְּרִיב, corr. acc.). Targ. Jer. XLIX, 33; a. fr.—Sabb. 33<sup>b</sup> וְכ' אִתְּרִיבִי תְּרִיבִי they dwelt in the cave twelve years.—2) to be inhabited. Targ. Is. XLIV, 26. Targ. Jer. L, 13; a. fr.—3) to be set at ease, be gratified. Targ. Is. LXII, 5.—B. Mets. 83<sup>b</sup> bot. מִיָּהָ דִּתְּהוּן he was not satisfied. Yoma 80<sup>b</sup> מִיָּהָ דִּתְּהוּן he will come to again.—Sabb. 51<sup>b</sup>, sq. דִּתְּהוּן דִּתְּהוּן דִּתְּהוּן Ms. O. (Ms. M. דִּתְּהוּן, ed. דִּתְּהוּן, v. Rabb. D. S. a. l. note) that he may

be reconciled. Lev. R. s. 19, v. supra; a. fr. [אֶחָדָם for אֶחָד, v. אֶחָד.]

**וְתָב** II (v. preced.; cmp. יָתַב to give and to place) to give (not used in perf. tense). Sabb. 19<sup>a</sup> יָתַב לִיהָ במשוא יָתַב לִיהָ (Ms. M. (נמשך וי) let him measure when giving (the goods to wash) and when receiving it back. Kidd. 78<sup>b</sup> לא יָתַב לִיהָ ... אי בעי מִיָּתַב (not יָתַב) if he desired to give it to him as a donation, could he not do it? Keth. 106<sup>b</sup> לִיהָ and he will have nothing to give him. B. Kam. 83<sup>b</sup>; a. e.—B. Bath. 13<sup>b</sup> לִמְרִיב Ms. M. (ed. לְמִרְיָן).

**וְתָב** m. (יָתַב I) inhabitant. Targ. O. Gen. XXXIV, 30 יָתַב ed. Berl. (ed. יָתַב pl.). Targ. O. Num. XIV, 14. Targ. Is. VI, 11; a. fr.—Pl. יָתַב, יָתַבָּא. Targ. Y. Num. l. c.; a. fr.

**וְתָבָא** m., pl. יָתַבִּין dwelling places, v. יָתַבָּא.

**וְתָדָה** f. (b. h.; cmp. יָתַד [something fastened, driven in,] peg, nail; handle of a tool &c. Y. Taan. IV, 67<sup>d</sup> אֲשֶׁר־יָתַד in,] happy the man who has a peg to hang on, i. e. who has a renowned ancestry; וְתָדָה וְתָדָה וְתָדָה and what was R. El.'s peg?; Y. Ber. IV, 7<sup>d</sup> top. Gitt. 17<sup>a</sup> הָיָא שְׁלֵא תָמִיד (my last opinion) is an immovable peg. Meg. 6<sup>a</sup> וְתָדָה וְתָדָה וְתָדָה and she (Caesarea) was a peg driven into Israel, i. e. an obnoxious foreign element.—של הַמְּרִישָׁה the pin of the plough. Sabb. XVII, 4; a. e., v. מְרִישָׁה. tent-pin, v. infra.—Pl. הַדְּרוֹת, הַדְּרוֹת. Gen. R. s. 43 שְׁלֹשָׁה יָתַדִּים three great pegs (Abraham, Isaac and Jacob). Ib. s. 62 נִתְּנוּ בָהֶן יָתַדִּים the pegs of the land (the remnants of the seven nations, cmp. Num. XXXIII, 55) arose against them. Kel. XIV, 3 הַמְּשִׁיחוֹת הַיָּתַדִּים (the metal) pegs of tents and those of the land measurers. Tosef. ib. B. Bath. I, 7 הַחֲבִירָה הַיָּתַדִּים the knife (coultter) which has been taken out with the handle of the plough. Mikv. IX, 2 הַדְּרוֹת, v. infra. Tosef. ib. VI (VII), 14. B. Kam. 81<sup>a</sup> מִסְתַּלְקִין מִפְּנֵי הַדְּרוֹת you may (in walking) turn out from the highway towards the private sidewalk in order to avoid the road-pegs; Y. Ber. II, end, 5<sup>d</sup> top.

**וְתָבָא** m. (יָתַב I) dweller, sojourner, opp. בֵּן מִדְּבָר cit-izen.—Pl. יָתַבִּין, יָתַבִּין. B. Bath. 8<sup>a</sup>.

**וְתָבָא** m. (preced.) dwelling place. Targ. Job. XVIII, 19.—Pl. יָתַבִּין. Targ. Ps. LXXXIX, 13 Ms. (ed. יָתַבִּין).

**וְתָבָא**, v. יָתַב.

**וְתָבָא** m., f. (b. h.) [by one's self, cmp. יָתַב, single, alone, forsaken. Hag. 3<sup>b</sup>; Mekh. Bo s. 16, a. e. הַדְּרוֹת הַיָּתַבִּין that generation is not forsaken in which &c.—אֶמֶן, v. אֶמֶן.—Esp. 1) fatherless, orphan, public charge. Meg. 13<sup>a</sup> וְתָבָא בֵּיתוֹ בֵּיתוֹ who rears a male or female orphan in his house, is regarded as the parent. Tosef. Keth. VI, 8 וְתָבָא בֵּיתוֹ if an orphan boy and an orphan girl need public support, we must support the girl first

&c.; Keth. 67<sup>a</sup>. Taan. 24<sup>a</sup> וְתָבָא we were engaged in collecting for an orphaned couple to be married; a. v. fr.—אֶמֶן בְּחַיֵּי הָאָבִי self-depending in her father's life-time, i. e. a minor over whom her father has no control, e. g. when he has given her away in marriage, and she being divorced or widowed returns to her paternal home. Yeb. XIII, 6. Keth. 73<sup>b</sup>; a. fr.—2) an animal whose mother died during or soon after childbirth. Bekh. IX, 4. Hull. 38<sup>b</sup>.—3) (Law) a minor heir whom the authorities must protect by appointing a guardian to plead his cause &c.; in gen. heir (mostly in the plural).—Pl. יָתַבִּין, יָתַבִּין; f. יָתַבִּינָה. B. Mets. 70<sup>a</sup> מִנְּהֵם מִנְּהֵם minor heirs' funds. B. Bath. 124<sup>a</sup> וְתָבָא שְׁבַח שְׁבַח שְׁבַח improvements which the heirs made after their father's death (before division). Arakh. VI, 1 (21<sup>b</sup>) הַיָּתַבִּין שְׁוֵם הַיָּתַבִּין the assessment for public sale of minors' (heirs') property which the court sells to satisfy the decedent's creditors. Gitt. V, 1; a. fr.—Yeb. XIII, 7 וְתָבָא שְׁתֵּי אֲחֵיוֹת two orphan sisters; a. fr.

**וְתָבָא** ch. same. Targ. Y. Ex. XXII, 21 (O. יָתַבִּין).—Pl. יָתַבִּין. Targ. Job XXII, 9.—Fem. יָתַבִּינָה. Lev. R. s. 37 (some ed. יָתַבִּינָה).—V. יָתַב.

**וְתָבָא** m. (יָתַב) addition. putting on more than the prescribed number of priestly garments (v. Yoma VII, 5). Zeb. 19<sup>a</sup>; Erub. 103<sup>b</sup>.

**וְתָבָא** ch. same, superfluity.—Pl. constr. יָתַבִּין. Hull. 36<sup>a</sup> קָאֵר קָאֵר מִיָּתַבִּין he derives it from the superfluous verses.

**וְתָבָא** m. (fr. תָּשַׁשׁ 1) mosquito or gnat. Gitt. 56<sup>b</sup> וְתָבָא וְתָבָא a mosquito came and entered his (Titus') nose; Gen. R. s. 10; Lev. R. s. 22. Sabb. 77<sup>b</sup> לִנְחֹשׁ the mosquito (an application of a pulp made of mosquitos) is a remedy for a serpent's bite. Ib. עַל הַפִּיל the fear which the elephant has of the gnat, v. אֶמֶן. Snh. 38<sup>a</sup>; Lev. R. s. 14, beg. וְתָבָא וְתָבָא the y, has been created before thee (man); a. e.—Pl. יָתַבִּין, יָתַבִּין. Gen. R. s. 5 (ref. to Gen. III, 17) וְתָבָא וְתָבָא וְתָבָא cursed things like gnats, fleas and flies; a. fr.—Tosef. Sabb. XII (XIII), 4 וְתָבָא וְתָבָא (corr. acc.), v. תָּבָא.—2) a bug (on a fruit). Sifra Sh'mini Par. 10, ch. XII; Hull. 67<sup>b</sup>; a. e., v. תָּבָא.

**וְתָבָא** ch. same. Gen. R. s. 10; Lev. R. s. 22.—Pl. יָתַבִּין, יָתַבִּין. Ib. s. 19, beg. וְתָבָא וְתָבָא and the excrements produced gnats. Gen. R. s. 34, end, וְתָבָא (some ed. יָתַבִּין) lest the mosquitos bite it (on the head).

**וְתָבָא**, v. יָתַב.

**וְתָבָא**, v. יָתַב.

**וְתָבָא**, v. יָתַב.

**וְתָבָא**, f. inhabited, v. יָתַב.

**וְתָבָא**, f., v. יָתַב.

**וְתָבָא**, v. יָתַב.

**וְתָבָא** m. (יָתַב) a sort of things used for seizing

*Ithpa.* אִתְּפָא, אִתְּפָא 1) *to be left over*; (in legal interpretation) *to be superfluous* in the Bible text and therefore

available for interpretation. Targ. O. Ex. XXXVI, 7 יתרה (= וְאֵתָהּ, ed. Berl. יתרה, corr. acc.).—Ber. 35<sup>a</sup>, v. יתרה. Men. 93<sup>a</sup> אֵתְרֵהּ לִיהָ חָרִי קָרָא two verses remain for interpretation; Arakh. 2<sup>b</sup> לְהָרִי חָרִי (v. Rabb. D. S. to Men. l. c. note).—\*2) to be added, included. Sabb. 64<sup>a</sup> אֵתְרֵהּ לִיהָ (some ed. אֵתְרֵהּ) they are now included (Ms. M. אֵתְרֵהּ) they include it, v. אֵתָהּ.

**יָתֵר**, **יָתֵר** m. (preced. wds.) 1) *additional, a person having an additional limb*. Bekh. VII, 6 יָתֵר בִּידָיו וְכ' if one has an additional finger (or toe) on each of his hands and feet. Ib. 45<sup>b</sup>.—Ib. 40<sup>a</sup> חָסֵר וְכ' בִּידָיו having one toe less or one too many on the forefoot. Ib. 40<sup>a</sup> חָסֵר וְכ' every addition is considered equal to the entire absence of the respective limb; Hull. 58<sup>b</sup> כָּל יָתֵר וְכ'. B. Bath. VII, 2, sq. יָתֵר (interchanging), v. יָתֵר; a. fr.—*Fem.* יָתֵרָה, יָתֵרָה; (as noun also) יָתֵרָה, יָתֵרָה. Bekh. VII, 6 (45<sup>a</sup>) יָתֵרָה בִּידָיו (בה) בִּידָיו (Rashi יתרה; Gem. יתרה) if there has been an additional limb and he had it cut off. Ib. 40<sup>a</sup> עַל שֶׁל מִשָּׁה וְכ' (a cubit measure) larger than the Mosaic &c. Hull. III, 6 (as a sign of clean birds) יָתֵרָה כָּל שֶׁשֶּׁ לֹא אֲצַבֵּי that which has an additional toe (on top of those in a line). Keth. 76<sup>a</sup> יָתֵרָה אִשָּׁה having an additional limb. Erub. 83<sup>a</sup> יָתֵרָה מִדְּבָרִית וְכ' one sixth larger than &c.; a. fr. [V. יָתֵרָה].—*Pl.* יָתֵרָה, יָתֵרָה; f. יָתֵרָה. Macc. 23<sup>a</sup> יָתֵרָה מִדָּבָר men of more than ordinary knowledge; &c. of more than common physical strength.—[Gen. R. s. 98 יָתֵרָה left remnants of the conquered nations, prob. to be read: יָתֵרָה, v. יָתֵר].—*Esp.* יָתֵרָה *an additional lobe of the lungs*. Hull. 47<sup>a</sup> (not יָתֵר).—2) *a word written plene, with vowel letters*.—*Pl.* יָתֵרָה. Erub. 13<sup>a</sup>, a. e., v. יָתֵרָה II.

**יָתֵר** I m. (b. h., v. יָתֵר) 1) *cord, bow-string*. Lev. R. s. 5 (ref. to Ps. XI, 2), v. יָתֵרָה.—2) *addition, (adv.) more*. Bekh. VII, 1 (43<sup>a</sup>) יָתֵר עֲלֵיהֶן וְכ' Bab. ed. (Mish. עֲלֵיהֶן) to these must be added, with reference to blemishes of human beings, the wedge-shaped head &c. Erub. 83<sup>b</sup> יָתֵר מִכֵּן מִכֵּן נָא, even more; a. fr.

**יָתֵר** II (b. h.) pr. n. m. *Jether*, v. יָתֵרָה a. יָתֵרָה II.

**יָתֵרָה**, **יָתֵרָה** I m. ch. = h. יָתֵר I, 1, *strong cord*, esp. 1) *the cord of the bow*. Suh. 42<sup>a</sup> כִּי יָתֵרָה לְמִידָהּ כִּי יָתֵרָה (some ed. יָתֵרָה) until the shape of the moon is like that of the cord (with the bent bow, semicircular).—*Pl.* יָתֵרָה. M. Kat. 26<sup>a</sup> מִן הַקֶּלֶבֶט וְכ' from the sound of the cords (of the catapults) at M. (v. יָתֵרָה) the wall of Laodicea burst.—2) *rope*.—*Pl.* יָתֵרָה, יָתֵרָה. Targ. Jud. XVI, 7; 8; 9. 3) *the straight side of the stomach*, opp. to קֶשֶׁתָהּ the curved side, v. יָתֵרָה. Hull. 50<sup>a</sup> יָתֵרָה הַבָּשָׂר the fat covering &c. Pes. 51<sup>a</sup> אָכַל דָּאֵר (Ms. M. דָּאֵר) ate the fat &c.—[Targ. Prov. XXV, 20 יָתֵרָה Ms. (Var. ed. Lag.), ed. יָתֵרָה.]

**יָתֵרָה** II (b. h.) pr. n. m. *Ithra (Jether)* the Israelite (the Ishmaelite), father of Amasa. Ruth. R. to I, 21; Y. Yeb. VIII, 9<sup>c</sup> top (אֱלִיָּהוּ הַיִּשְׁמְעֵאלִי); Midr. Till. to Ps. IX.

**יָתֵרָה**, **יָתֵרָה**, v. יָתֵרָה.

**יָתֵרָה** (b. h.) pr. n. m. *Jethro*, the father-in-law of Moses. Ber. 63<sup>b</sup>. Ex. R. s. 27 יָתֵרָה וְכ' . . . וְכ' as a heathen he was named Jether, and when he was converted . . . he was named J.—Zeb. 116<sup>a</sup> יָתֵרָה מִן הַיָּם the arrival of J. (Ex. XVIII) took place before the giving of the Law; Ab. Zar. 24<sup>a</sup>; a. v. fr.

**יָתֵרָה** m. (b. h.; יָתֵר) 1) *surplus, difference*. Koh. R. to II, 13 יָתֵרָה שֶׁשֶּׁ בֵּין וְכ' as there is a difference between light &c.—2) *addition*. Lev. R. s. 22 (ref. to Koh. V, 8) יָתֵרָה אֲפִרְיָהּ even what thou deemest to be an addition to the original Law (Koh. R. to V, 8, a. e. מִיִּתְרָה).—3) *superfluity, useless thing*. Ib. בְּעוֹלָם אֲפִרְיָהּ even what thou mightest deem to be mere useless creatures (Koh. R. to V, 8, a. e. מִיִּתְרָה), v. יָתֵרָה.

**יָתֵרָה**, v. יָתֵרָה.

**יָתֵרָה**, v. יָתֵרָה.

כ

**כ**, **כ** *Kaf*, the eleventh letter of the Alphabet. It interchanges with ק, v. with ק, e. g. קִיבֵּשׁ a. קִיבֵּשׁ; with ח, comp. חֲבֵשׁ a. חֲבֵשׁ derivatives.

**כ**, as a numeral letter, *twenty*.

**כִּי**, **כִּי**, **כִּי** prefix, h. a. ch. (v. כִּי) 1) *as, like*. Targ. Gen. IX, 3. Targ. Hos. IV, 9; a. v. fr.—Ber. I, 2 כִּי כְּכֹדֶם וְכ' like one reading in the Torah. Ib. 3 כְּכֹדֶם as usual; a. v. fr.—\*2) *whereas*. Tosef. Snh. II, 6 וְכִי מִדְּבָרִים . . . וְכִי ed. Zuck. (Var. וְכִי מִדְּבָרִים, as Snh. 11<sup>a</sup>, Y. ib. I, 18<sup>d</sup> top) whereas the spring pigeons are yet tender &c.—

[Ib. 5 בְּכֹדֶם וְכ'].—[Compound particles כִּי, כִּי, &c., v. s. vv. or second component.—כִּי as affix, frequ. indicating place (כִּי locale) or instrument, as כִּי, כִּי, &c.]

**כִּי**, **כִּי** ch. (b. h. כִּי, v. preced.) adverb of place: *here*, v. כִּי; of time: *now*. Targ. Gen. XXII, 5. Targ. Job XXXVIII, 11; a. fr.—Y. Ber. IV, 7<sup>c</sup> top וְכִי אָמַר הֵכֵן and here he says so? Ib. וְכִי; a. v. fr.—כִּי *hither*; מִכִּי *from here*. Targ. Josh. VIII, 20. Targ. Ex. XVII, 12; a. fr.—Y. Bets. V, 63<sup>a</sup> לִבָּא וְכִי לִבָּא skimmed the water in both directions. Y. B. Mets. VI, 11<sup>a</sup> top מִכִּי לִבָּא from here to Lydda; a. fr.—V. לִבָּא, אִיבָא, &c.; כִּי, כִּי, &c.

**פָּאָב** (b. h.) *to be heavy, to feel pain*. Y. Sabb. IX, 12<sup>a</sup> ib. XIX, 17<sup>a</sup> bot. (ref. to Gen. XXXIV, 25) **בְּרִיחוֹתָיו פָּאָב** כל איברייהם פָּאָבִים עליהם (the wound) was painful, but . . . , which intimates that all their limbs pained them.

**Hif.** **פָּאָב** *to cause pain, grief*. Ex. R. s. 3 (ref. to Ex. III, 7) **לְהִכְאִיבֵנִי** . . . ידעתי I know how much they will grieve me &c. Pirké d'R. El. ch. XII **שָׁלַח לְהִכְאִיבוֹ** so as to make him feel no pain. Midr. Till. to Ps. XCIV (ref. to Prov. III, 12) **שֶׁמֶכְאִיבוֹ** . . . **וְכָאֵב** אֵלָּא וְכָאֵב read not *ukh'ab* (and like a father) but *ukh'eb* (and pain), when He sends him pain.

**פָּאָב** **כָּאִיב** **כָּאִיב** **כָּאִיב** ch. same. Targ. Prov. XIV, 13. —Part. **פָּאָב**, **פָּאָב**, **פָּאָב**. Targ. Job XIV, 22. Targ. Ps. LXIX, 30; a. fr. —Targ. Jer. IV, 19 **פָּאָבִין** (ed. Lag. —B. Kam. 46<sup>b</sup> מאן דכאיב ליה כאיבא וכו' Ms. F. (v. Rabb. D. S. a. l. note, Ms. H. כריבא) he who feels sick, goes to the physician. Ib. 85<sup>b</sup> היה כ' ליה מירי וסליק ואוריב וכו' Ms. M. (ed. יאירי) he had a sore and it was going away, and one put on a corrodent drug for him &c., v. **פָּאָב**. Gitt. 68<sup>b</sup> **פָּאָבִין**; a. fr. —B. Kam. 35<sup>a</sup> כיבין, v. **פָּאָבִין**.

**Pa.** **פָּאָב** *to cause pain, wound, grieve*. Lam. R. to II, 1 translating **פָּאָבִין** (ib.) **כ' וכו'** how did the Lord wound &c., v. **פָּאָבִין**.

**פָּאָב** II m. (b. h.; preced.) 1) *heaviness, pain*. Ber. 55<sup>a</sup> לב heaviness of heart (fretfulness). Gen. R. s. 67, end 'כ' על 'כ' grief added to grief; a. e. —2) *grievous offence*. Deut. R. s. 3 (ref. to מכאביו, Ex. III, 7) **יודע אני מה כ' וכו'** I know what grievous offence they are going to commit, v. **פָּאָב**.

**פָּאָבִיא** **פָּאָבִיא** ch. 1) same. Targ. Prov. X, 10. Targ. Is. LXV, 14. —[Targ. Job XXXI, 18 **פָּאָבִיא** Ms. (ed. **פָּאָבִיא**)] —B. Kam. 46<sup>b</sup>, v. **פָּאָב** I; a. e. —2) *sick, sufferer*. Targ. Ps. LXIX, 30; a. fr. —Pl. **פָּאָבִיא**, **פָּאָבִיא**. Targ. Ez. XXXIV, 4. [Targ. Jer. IV, 19, v. **פָּאָב** I.] —V. **פָּאָבִיא**.

**כָּאִיבִין**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, part. of **פָּאָבִיא**.

**פָּאָבִיָּה**, part. of **פָּאָבִיא**.

**פָּאָבִיָּה**, v. **פָּאָבִיא**.

**פָּאָבִיָּה**, part. of **פָּאָבִיא**.

**כָּאִיבִין**, Sifrē Deut. 317, some ed., read: **כָּאִיבִין**, v. **כָּאִיבִין**.

**כָּאִיבִין**, v. **כָּאִיבִין**.

**כָּאִיבִין** (v. **כָּאִיבִין**) *here; now*. Y. Ber. IV, 7<sup>c</sup> bot., a. e. **כָּאִיבִין** here (in this inn) did my father say the prayer of &c. Bets. IV, 7 **כָּאִיבִין** from here to there (will I use). Ber. I, 2, a. fr. **כָּאִיבִין** v. **כָּאִיבִין**. Snh. IX, 1 **כָּאִיבִין** and subsequently; a. fr. —**כָּאִיבִין** (חכמים) from this originates what the scholars said. Ab. I, 5; a. fr. —**כָּאִיבִין** from this is derived, do we learn. Ber. 64<sup>a</sup> **כָּאִיבִין** from this (that Jacob is mentioned and not his ancestors) we learn that the owner of the beam must carry the heaviest side of it. B. Mets. 87<sup>a</sup> **כָּאִיבִין** from this we see that the righteous promise little &c.; a. fr. —**כָּאִיבִין** here (in this case) . . . , there (in another place, in that case). Succ. 44<sup>b</sup>; a. v. fr. —Contr. **כָּאִיבִין**, with pref. **כָּאִיבִין**. Y. Ber. IV, 7<sup>c</sup> top [read:] **כָּאִיבִין** in this case (when Levi disfavored many prayers), it is meant for individuals, in the other case, it is meant for congregations. —Y. Erub. VII, 24<sup>b</sup> bot. **כָּאִיבִין** on both sides; a. fr.

**כָּאִיבִין** m. (Pers. *khar, har*) ass. Snh. 98<sup>a</sup>, v. **כָּאִיבִין**.

**כָּאִיבִין**, v. **כָּאִיבִין**.

**כָּאִיבִין** m. (v. **כָּאִיבִין**) *ball, excrement* (cmp. **כָּאִיבִין**). Zeb. 113<sup>b</sup>, v. **כָּאִיבִין**.

**כָּאִיבִין**, v. **כָּאִיבִין**.

**כָּאִיבִין**, v. **כָּאִיבִין**.

**כָּאִיבִין**, v. **כָּאִיבִין**.

**כָּאִיבִין** *to be thick, hollow, arched*. —Denom. **כָּאִיבִין**.

**Pa.** **כָּאִיבִין** (denom. of **כָּאִיבִין**, v. Pl. to Levy Targ. Dict. I, 427<sup>b</sup>) *to burn thorns, to char*. Erub. 29<sup>b</sup> **כָּאִיבִין** and let him char it (the meat); Rashi: let him roast it over the charred thorns; v. **כָּאִיבִין**.

**כָּאִיבִין** m. (preced.) *burning to coals, charring*. Zeb. 46<sup>b</sup> **כָּאִיבִין** (Ms. M. בטבא, some ed. חטבא) to exclude charring the meat (instead of burning it to ashes); Yalk. Lev. 445 כבחה (corr. acc.). —V. **כָּאִיבִין**.

**כָּאִיבִין** I (b. h.) *to be heavy, weighty, important*; cmp. **כָּאִיבִין**.

**Pi.** **כָּאִיבִין** (1) *to honor, hold precious; to show honor*. Ab. IV, 1 **כָּאִיבִין** **כָּאִיבִין** **כָּאִיבִין** who will be honored? He who honors men. Sabb. 113<sup>b</sup> **כָּאִיבִין** **כָּאִיבִין** Rabbi Joh. called his garments 'my honorers'; B. Kam. 91<sup>b</sup>; Snh. 94<sup>a</sup>; a. fr. —Ber. 46<sup>b</sup> bot. **כָּאִיבִין** we must not show honors (saying, 'you go first') on high-roads &c. Part. pass. **כָּאִיבִין**, **כָּאִיבִין**. Ab. I. c., v. supra. Ib. 6 **כָּאִיבִין** . . . גופו מ' על וכו' he who honors the Law, will himself be honored of men. Ber. 60<sup>b</sup>, v. infra. Ab. Zar. III, 3, v. **כָּאִיבִין**; a. fr. —2) (cmp. **כָּאִיבִין**) *to offer a gift*. Tanh. Vayhi 13 **כָּאִיבִין** they offer of their fruits to kings; Gen. R. s. 99, end **כָּאִיבִין** (corr. acc.); a. e. —3) [*to make look respectable*] *to sweep, adjust the room*. Ber. VIII, 4 **כָּאִיבִין** (after meal) the room is put in order (the crumbs swept), and then &c. Bets. II, 7 (22<sup>b</sup>) **כָּאִיבִין** (Bab. ed. המטות) (op. Holy Days) you may sweep between the dining couches (the dining room); Y.

ib. II, 61<sup>c</sup> bot. Tam. V, 5 היה מְכַבְּרֵן לָאֵמָה one swept them (the coals) into the duct; a. fr.—Mikv. VIII, 4 מְכַבְּרָה אֵת 4, הַבִּיחַ, v. בִּיחַ 6.—[Ruth R. end וכבד some ed., read: וְכָבֵד.]

*Hithpa.* הִתְכַבְּדָה, *Nithpa.* נִתְכַבְּדָה to be honored; to pride, exalt one's self. Gen. R. s. 1 כל הַמְתַּכְּבֵּד בְּקָלֶן וְכ' who-ever elevates himself at the expense of his neighbor's degradation, has no share in the world to come; Y. Hag. II, 77<sup>c</sup>. Meg. 28<sup>a</sup> וְכ' לֹא נִתְכַבְּדָתִי I never elevated myself &c. Ber. 60<sup>b</sup> הַמְתַּכְּבֵּד מִכֻּבְּדִים be in honor dismissed, you honored ones (angels); a. e.—2) to be cleaned, swept; to be dressed, adorned. Pes. 7<sup>a</sup> עֲשׂוּיִן לְחֶרֶם וְכ' שׁוּקֵי the streets of Jerusalem used to be swept every day. Y. Nidd. I, beg. 48<sup>d</sup> וְכ' כַּמְבִּי שְׁהוּא מִתְכַבֵּר וְכ' like an alley which is regularly swept and flushed. Bab. ib. 56<sup>a</sup> מִתְכַבֵּר it is presumed to be clean. Num. R. s. 13 לְשֹׁתוֹ וְכ' לֹאכֹל and drink and dress. [Tosef. Ter. X, 15 לִיכְבֵּר, read with ed. Zuck. לִיכְבֵּר, v. לִיכְבֵּר.]

*Hif.* הִכְבִּיר 1) to be heavy. Naz. I, 2 שְׁעָרֵי ד' if his hair is too heavy on him.—2) to make heavy. Ex. R. s. 9; Tanh. Vaera 12 (play on כָּבֵד, Ex. VII, 14, a. הִכְבִּיר XIV, 18) בִּלְשׁוֹן (כָּבֵד) with the same expression (כָּבֵד) with which thou didst make heavy (Israel's yoke), I shall be honored; Tanh. ed. Bub. ib. 14 שְׁהִכְבַּרְתָּ אֶת לֶכֶךְ where-with thou didst harden thy heart.—3) to grow worse, be very sick (cmp. מִכְבֵּד II), opp. הִיכָל. Snh. IX, 1 וְכ' גָּרַע worse and died; ib. 78<sup>b</sup>; a. e.—4) to sweep. Num. R. s. 23; Tanh. Mas' 13 הִכְבִּירֵן he swept (drove) them out, v. הִמַּס a. מְכַבֵּד.

*Ch.* same; *Pa.* כָּבֵד to clean, sweep. Nidd. 56<sup>a</sup> bot. כָּבֵד (כָּבֵד) I swept (the alley) but did not search (for unclean objects).

*Ithpa.* אִתְכַבְּדָה to be swept. Ib. 56<sup>b</sup> גִּוְמָה לֹא מִתְכַבְּדָה a cavity is not swept (the broom does not strike it).

*Af.* אִכְבִּיר (v. אִכְבֵּר III) to irritate, grieve. Targ. Prov. XVII, 25 ed. Lag. (ed. Ven. מִכְבֵּר, Ms. מִכְבֵּר, h. text כָּעַס).

כָּבֵד, v. כָּבֵד.

*II* m. (preced. wds.) 1) weight, pressure. Hag. 21<sup>a</sup> כָּבֵד the pressure of the (inner) vessel. Snh. 63<sup>b</sup>; Meg. 25<sup>b</sup> (sarcasm on כָּבֵד, Hos. X, 5) אֵת כָּבֵדוֹ אֵלָא read not 'his dignity' but 'his weight' for it is gone, i. e. the idol's weight is reduced; Yalk. Is. 326 כָּבֵד.—2) importance, v. כָּבֵד.

*III* c. (b. h.; preced. wds.) [heaviness, seat of anger and melancholy,] liver. Ber. 61<sup>b</sup> top כָּבֵד וְכ' the liver is excited, and the gall pours a drop over it and quiets it. Hull. III, 1 נִשְׁלַח הַכ' ib. 2 נִשְׁלַח הַכ' if the liver of an animal is gone. Arakh. V, 2 (20<sup>a</sup>) כָּבֵד I vow the value of my liver (being a vital organ); a. fr.

*Ch.* same. Targ. Ex. XXIX, 13; 22. Targ. Lam. II, 11; a. e.—Hull. 109<sup>b</sup>; a. fr.—Koh. R. to XII, 7; Lam. R. introd. (R. Josh. 2) וְכָבֵד בְּכָבֵדָה, v. אִימָר.

כָּבֵד, v. כָּבֵד.

*m.* (b. h.; כָּבֵד) 1) importance. Arakh. 18<sup>a</sup> וְכָבֵדוֹ (בְּכָבֵדוֹ) and that the value of a limb be judged according to its importance (vitality); ib. 4<sup>b</sup>; B. Mets. 114<sup>a</sup>.—2) honor, respect; dignity. Ber. 19<sup>b</sup>, a. e., v. חֵלֶק. Ib. מִשְׁוֹם כָּבֵד on account of the respect due to royalty. Ib.; Men. 37<sup>b</sup> כָּבֵד הַבְּרִיּוֹת וְכ' human dignity (in proper appearance) is very important, for it may even suspend a Biblical law. Ber. l. c. כָּבֵדוֹ לִפְנֵי וְכ' and it is not becoming his dignity (to drive an ass). Sot. 13<sup>a</sup> הֵנִיחוּ לוֹ כָּבֵדוֹ בְּמַלְכִּים יוֹתֵר וְכ' let him alone, the honor shown to him (Jacob) by princes is higher than that by private men. Ib. כָּבֵדוֹ בְּדִין כָּבֵדוֹ they treated them with respect. Ned. 39<sup>b</sup> וְכ' לֹא מִחִירָתָא בְּכָבֵדוֹ as long as My honor was concerned, you did not interfere, and when the honor of a human being is at stake &c. Ab. IV, 12 יְהִי כָּבֵדוֹ לְתַלְמִידָךְ וְכ' let the honor of thy pupil be as dear to thee as thine own, and thy fellow student's honor as that of thy teacher; a. v. fr.—כָּסָא הַכ' v. כָּסָא מִזֶּל עַל כָּבֵדוֹ to forego due honors, v. מִחַל.

כָּבֵד, v. sub כָּבֵד.

*m.* (כָּבֵד, v. כָּבֵד) heap, excrement.—*Pl.* כָּבֵדוֹ excrement of cattle cast in Nisan. V. כָּבֵדוֹ.

*I* (b. h.) pr. n. *Cabul*, 1) אֶרֶץ כָּבֵד a district in Northern Palestine presented by Solomon to Hiram, king of Tyre. Sabb. 54<sup>a</sup>, v. כָּבֵל, כָּבֵל.—2) *Cabul*, (*Kābul*), a place south-east of Accho. Tosef. M. Kat. II, 15; Tosef. Sabb. VII (VIII), 17; Y. Pes. IV, 30<sup>d</sup> top; Bab. ib. 51<sup>a</sup>.

*II* m. (כָּבֵל) 1) (cmp. אִרְסָמָא) hair-net, a cap worn under the head-dress. Sabb. VI, 1; 5.—Y. ib. 7<sup>d</sup> וְכָבֵד and not in a *Kabul* (Mish. l. c.), that is a hair-net. Bab. ib. 57<sup>b</sup> כָּבֵד אִי אֵין יוֹדֵעַ I do not know whether it means a slave's chain &c.—2) chain.—*Pl.* כָּבֵדוֹ chain-works for drawing water. Tosef. Mikv. IV, 2.

כָּבֵד, v. כָּבֵד.

כָּבֵד, v. כָּבֵד.

כָּבֵד, v. כָּבֵד.

כָּבֵד, Targ. Ps. LVIII, 10 Ms., read: כָּבֵדוֹ, v. כָּבֵד.

כָּבֵד, v. כָּבֵד.

(כָּבֵד) (כָּבֵד) (b. h.; cmp. כָּבֵד) to grow dim, to be extinguished, go out. Sabb. 21<sup>a</sup> כָּבֵדוֹ וְכ' if the Hānuckah light went out, he is bound to attend to it. Y. Yoma II, 39<sup>d</sup> כָּבֵדוֹ קְשִׁירָה שְׁבֵבָה frankincense which went out (was not entirely burnt). Sabb. 30<sup>b</sup> כָּבֵדוֹ וְכ' it is better that a human light (candle) be extinguished, than that God's light (life) be extinguished; a. fr.

*Pi.* כָּבֵדוֹ (כָּבֵד) to extinguish. Ib. כָּבֵדוֹ וְכ' he must not put it out, but if he did &c. Ib. II, 5

הנר המקבֵה את הנר he who puts the (Sabbath) lamp out. Gen. R. s. 68 (play on בא כי, Gen. XXVIII, 11) קִרְבָּא השמש (some ed. כִּרְבָּה) He extinguished the sun (made the sunset earlier). Tosef. Sabb. XIII (XIV), 9 לֹא קִבֵּה לוֹ נֵר if a gentile comes (on the Sabbath) to extinguish (a fire), we say to him neither 'extinguish' nor 'do not'. Gen. R. l. c. אָמַר הַמֶּלֶךְ קִבֵּה וְכ' (כִּבִּירו) said the king, put out &c.; a. fr.

**כָּבֵה, קָבֵה** ch. same. [Sabb. 21<sup>b</sup> כִּבְתָה; ib. 30<sup>a</sup> לִכְבוֹת, h. forms.]

**כָּבֵה** to extinguish. Ber. 58<sup>a</sup> וּכְבִּינָהּ לְעֵינֶיהָ Ar. (Ms. M. dimmed (חֲבוּרֵיהֶּם כְּחִלְנָהּ וְכ' ed. וּנְכַבְּיָנָהּ) his eye-sight, v. בִּזְמָנָהּ. Ib. 60<sup>b</sup> בִּקְרִיָה לְשִׁרְגִיָה there came a wind and put out his lamp. Sabb. 44<sup>a</sup> אָרִי אָרִי he may be induced to extinguish the fire; Yoma 85<sup>a</sup>.

**כָּבִיד** v. כָּבֵד I, II.

**כָּבִינָה** (Ar. כְּבִינָה) f. (part. pass. of כָּבַן)=h. חֲבוּנָה a sheep wearing a wrap, fine sheep. Targ. Ez. XXVII, 18 (cmp. Shebu. 6<sup>b</sup>, s. v. כָּבַן).

**כָּבִינָה** f. (כָּבַן) brooch or buckle. B. Bath. IX, 7 חָנִי כָּבִינָתִי give my brooch to my daughter.

**כָּבִינָתָא** f., pl. כְּבִינָתָא (Ar. כְּבִינָתָא) (v. preced. wds.) a garment pinned or buckled on. Targ. Is. III, 23 (h. text רִדְדִירִים; cmp. περὶσπύμα).

**כָּבִישָׁה** f. (כָּבַשׁ) 1) washing. Y. Shebi. VIII, 38<sup>b</sup> top 'כָּבִישָׁהּ וְחֵרִי אַחֲרֵיהֶם as between the use of the spring for their (the inhabitants') washing purposes and for strangers' living (drinking purposes); a. fr.—[Mikv. VIII, 1, v. כָּבִישָׁה.—2) (also כָּבִישָׁה) water mixed with alkaline substances, lye-water &c. Tosef. Shebi. VI, 25 שְׂבִיעִית פִּירוּחַ שְׂבִיעִית . . . produces of the Sabbath year must not be used for an infusion nor for preparing lye-water; Succ. 40<sup>a</sup>; B. Kam. 102<sup>a</sup>; Y. Shebi. l. c.—Pl. כְּבִישָׁה. Ib. VII, beg. 37<sup>b</sup> מִינִי כ' (ed. Krot. כְּנִים, corr. acc.) alkaline plants.

**כָּבִישׁ** v. כָּבַשׁ.

**כָּבִישָׁה, כָּבִישָׁתָא** f. (כָּבַשׁ) 1) stepping stool (scamnum). Targ. Ps. CX, 1 (h. text חֲרָס, v. כָּבִישׁ II.—2) paved path. Ib. LXXVIII, 50 (h. text נִחִיב).—Targ. I Sam. VI, 12, a. e. (h. text מִסְלָה) v. כָּבִישׁ II. Targ. II Sam. XX, 12 כְּבִישָׁתָא ed. Lag. (oth. ed. כָּבִישָׁתָא).—Pl. כְּבִישָׁתָא. Targ. Is. XL, 3 ed. Lag. (oth. ed. כָּבִישָׁתָא); a. e.—3) recess, secret. Targ. Lam. III, 10 (h. text מִסְתָּרִים).—Pl. כְּבִישָׁתָא. Ber. 10<sup>a</sup> bot. בָּחֲרִי כ' דְּרַחֲמָנָא Ar. (ed. כָּבִישָׁתָא) what hast thou to do with the secret ways of the Lord?

**כָּבִישָׁה** f. (כָּבַשׁ) making a path, side-path. Mikv. VIII, 1 מִפְּנֵי הַכ' Ar. on account of the passing by (of travellers that leave the highway for some cause). [Ed. מִפְּנֵי הַכְּבִישָׁה on account of the ponds being used for washing clothes, v. comment.]

**כְּבִישָׁן** Gen. R. s. 66, v. כְּבִישָׁתָא.

**כָּבִישָׁתָא** v. כָּבִישׁ.

**כָּבִישָׁתָא** m. (redupl. of כָּבַב or כָּבַף, v. כָּבַב) an arched round vessel. Kel. II, 3 הָפָה א' a kabkab which was intended for a cover for the bread-basket (and not as a receptacle). Tosef. ib. B. Kam. II, 5 (כְּסִירֵי אֶלְפָס ed. Zuck. (ed. only אֶלְפָס) the lid of a k. and that of a pot. Ib. 8 וְכ' R. S. to Kel. III, 1 (ed. Zuck. a. oth. כִּנְכָב) a vessel made for both purposes (for liquids and for solid food), e. g. the k., the stew-pot &c.

**כָּבֵל** [to press, to impede, whence כָּבַל the foot-chain; denom. כָּבַל] to chain. Gen. R. s. 87 מִכָּבֵלָהּ אֲנִי I have the power to put thee in chains. Tanh. Thazr. 8 מִבְּרִיָה . . . he orders chains and chains him.—Part. pass. כְּבֻלָּה, f. כְּבֻלָּה, pl. כְּבֻלָּוֹת tied, prevented, esp. sheep prevented from conceiving by having their tails tied down. Sabb. V, 2 . . . כְּבֻלָּוֹת יוֹצְאוֹת ewes may be led out (on the Sabbath) . . . tied up; Tosef. ib. IV (V), 1 כְּבֻלָּה אֵלֶיהָ Ms. M. (ed. Sabb. 54<sup>a</sup> וְכ' שְׂמֻכְבֻּלָּהּ) what is k'buloth? They tie their tails downward &c. Ib. 54<sup>a</sup> מֵאִי מְשַׁמֵּעַ דְּרַחֲמֵי כְּבֻלָּה where is the evidence that kabul has the meaning of sterility? (Answ. ref. to I Kings IX, 13, v. next w.); Y. ib. V, 7<sup>b</sup> bot.

**כָּבֵל** same, v. supra.—Part. pass. מְכֻבָּל. Sabb. l. c. שְׂמֻכְבֻּלָּהּ בְּכֻסָּה the district was called Cabul, where there were people there who were chained with silver and gold.

**כָּבֵל** ch. same, part. pass. כְּבֻלָּה, f. כְּבֻלָּה impeded, detained. Targ. Koh. XII, 4 כְּבֻלָּה תְּחִי רַגְלֶיךָ thy feet are detained from going out &c. (h. text סָגְרוּ).

**כָּבֵל** same; part. pass. מְכֻבָּל, f. מְכֻבָּלָה tied up, (cmp. Sterile. Sabb. 54<sup>a</sup> (ref. to I Kings IX, 13, v. preced.; v. חֲזִקְמָנָה) Ms. O. אִינְשֵׁי אֶרֶץ מְכֻבָּלָה עֲבָרָה פִּירִי (חֲזִקְמָנָה) and people say, it is a tied up land, which bears no fruits.

**כָּבֵל** m. (b. h.; preced. wds.), pl. כְּבֻלָּוֹת, f. כְּבֻלָּוֹת foot-chains, irons. Gen. R. s. 91 לִירֵחַ עֲלֵיהֶם כ' to put them in chains. Tanh. Thazr. 8, v. כָּבֵל. Deut. R. s. 4 כְּבֻלָּה כ' iron chains, opp. מוֹרֵיק שֶׁל זָהָב. Tosef. Ab. Zar. II, 4 וְכ' (ed. Zuck. מְכֻבָּלָה) we must not sell them torturing blocks or irons.—Sabb. VI, 4 וְכ' אִמְרָא כ' a woman's ankle-chains are fit for levitical uncleanness &c. (contrad. בִּירֵירָה). Y. ib. VI, 8<sup>b</sup>, v. בִּירֵירָה; Bab. ib. 63<sup>b</sup>. Ib. וְכ' עָשׂוּ לָהֶם כ' they made for them ankle-bands and put a chain between, that their steps may not be wide; a. e.

**כָּבֵלָה** ch. same. Sabb. 57<sup>b</sup> דְּעִבְרָא כ' a slave's neck-chain, v. כְּבֻלָּה II. Ib. 58<sup>a</sup> חֲזַק מִכָּבֵל the Kabul of the Mishnah means &c. Ib. 54<sup>a</sup> (v. כְּבֻלָּה I) it was named Cabul (דְּמִשְׁחָקָא) because the foot is entangled in (sinks into) the sandy soil up to the ankle-band; [oth. vers. in Ar. כ' דְּמִשְׁחָקָא כִּרְעָא בְּגוּוֹה כ' (read דְּמִשְׁחָקָא) because the foot is entangled in it as if in a foot-chain].—Pl. כְּבֻלָּה, f. כְּבֻלָּה. Targ. Lam. III, 7. Targ. Ps. CXLIX, 8 (Ms. sing.).

**כָּבֵל** (cmp. כָּבַל) to clasp, fasten. Part. pass. כְּבֻלָּה, f. כְּבֻלָּה.

pl. *clapsed*, esp. *sheep wearing a clasped cover* (v. *כְּפִירְתָּא*) for the protection of their wool. Sabb. V, 2; Tosef. ib. IV (V), 1 למילת כ' covered for the sake of the fine wool. Bab. ib. 54<sup>a</sup> למילת אותן שמקבנין (not אותו).—V. *כְּפִירְתָּא*.

*Pl.* *to clasp a wrap; to wrap up*. Sabb. I. c., v. supra. Ib. (defining צמר לכן אותו שמקבנין אותו) ... צמר נקי like the wool of a new-born lamb which they wrap up for the sake of the wool; Shebu. 6<sup>b</sup> שמקבנין אותו Ms. M. (ed. incorr. בר).

*כְּבִין* ch. same, *Pa.* *כְּבִין to fasten; to put on a garment*. Targ. Job XXIII, 9 (h. text *כְּבִין*). Ib. XXXI, 36 *כְּבִין* *אֶתְכִין* Ms. Var. (ed. Lag. *אֶתְכִין*, v. *כְּבִין*; oth. ed. *אֶתְכִין*, v. *כְּבִין*; I; ed. Wil. *אֶתְכִין*, v. *כְּבִין*; h. text *עַד*).

*כְּבִין* v. *כְּבִין*.

*כָּבַס* (b. h.) *to press, tread*.

*Pl.* *to wash (clothes)*. M. Kat. III, 1 ואלו מקבנין ואלו *כָּבַס* and these are permitted to wash their clothes during the festive week. Taan. 29<sup>b</sup>; M. Kat. 18<sup>a</sup>, a. e. מורה לְכָבַס. a. fr.—Pesik. Eth Korb., p. 61<sup>b</sup>; Pesik. R. s. 16 (play on כְּבָשִׁים, Num. XXVIII, 3) שהם 'מקבנין' for they (as sacrifices) wash (cleansed) the sins of Israel.—Part. pass. *מְכַבְּסִין*, f. *מְכַבְּסִין*; pl. *מְכַבְּסִין*. Mikv. X, 4 בגדים שהמבילין כ' garments immersed while still wet from washing.

*Hithpa.* *to be washed*. Cant. R. to I, 5 (play on *שְׁלֵמָה* זו מתלבכת ויהי *כְּבָשִׁים* ו' [read:] מזה שלמה is soiled and washed again &c.; Yalk. ib. 982. Tanh. Vayhi 10 (ref. to Gen. XLIX, 11) בהלכה אם יטעו בהלכה when they err in a decision, it shall be cleansed (atoned for) in his (Judah's) dominion (the Temple); Gen. R. s. 99 (not מתכשים).

*כָּבַס*, Targ. I Chr. XI, 5, sq., ed. Lag. a. oth., v. *כָּבַשׁ*.

*כָּבַס*, m. (preced.) *cleansing material*.—*Pl.* *כָּבַסִּים*. Y'lamd. to Num. XXVIII, 3 quot. in Ar. s. v. כְּבָשִׁים (ref. to כְּבָשִׁים, ib.) א' כְּבָשִׁים כְּבָשִׁים או קורין כ' ו' though it is written *K'basim* (with *Sin*, sheep), we read *K'basim* (with *Sammekh*), for they cleanse Israel's sins.

*כִּוְבָסָא, כִּוְבָסָא* m. (כבס) *something pressed, ball, lump*, esp. 1) *cluster of dates*. Sabb. 67<sup>a</sup> כבסא בדיקלא Ar. (ed. *כִּוְבָסָא*, Ms. O. *כִּוְבָסָא* pl., v. Rabb. D. S. a. I. note 70) by what authority dare we suspend a cluster of dates on a sterile date-tree (and not consider it a forbidden superstitious practice)? Macc. 8<sup>a</sup> ומחירה לכ' (ed. *כִּוְבָסָא*, Ms. M. a. Rashi *כִּוְבָסָא*) and it (the struck twig) struck the cluster.—2) (transf.) *testicles*. Shebu. 41<sup>a</sup> הוא ... לגלמיה הוא that is 'hold him by his testicles that he may give up his cloak', i. e. this is force worse than laying distress on his property; B. Mets. 101<sup>b</sup>.

*כְּבָר* I (b. h.) pr. n., *river (or channel)* *K'bar* (*Chebar*) in Babylonia. Gen. R. s. 16 כ' *K'bar* Euphrates and K. are the same. Ib. כ' בפני עצמו ו' K. and Euphrates are different rivers. Ib. כ' שמימי כלין it is called *K'bar* (v. next w.), because its waters give out;

because its fruits are large and go not into the basket; (Yalk. Gen. 22 קלין).

*כְּבָר* II m. (b. h.; = *כבר* to be thick, strong, round) *a long time since; long ago, already; once*. Sabb. 51<sup>a</sup>, a. e. זמן זמן כ' it has already been decided by an authority. Ber. 63<sup>a</sup> bot. כ' בנית ו' כ' you have once built and can no more tear down, (having once praised me, you cannot now censure me). Y. Sabb. XIV, 14<sup>c</sup> bot. ו' נקרת עליהם כ' have I not put dots upon them (to mark that the words are spurious)? [Ib. כ' אמרו ו' I shall say, I will erase &c.]—Y. Gitt. VII, end, 49<sup>a</sup> *כְּבָר* (retroactively) at once; a. fr.

*כְּבָר* I ch. same. Targ. Koh. I, 10. Targ. Jer. XXXVIII, 9 מיה כ' he would have been dead by this time; a. fr.—B. Bath. 167<sup>a</sup>, a. e. קדמוך רבנן כ' our rabbis have long preceded thee (have warned us before this); a. fr.

*כְּבָר* (denom. of *כְּבָרָה*) *to sift*. Gen. R. s. 4 ארם פוּבָר if one sifts wheat or straw in a sieve. Ohol. XVIII, 2 וכברו בשתי כְּבָרָה and sifts it twice. Maasr. I, 6 and sifts from the time he sifts them. Ruth R., end את הצבר ו' (not) and sifted one pile. Y. Ab. Zar. IV, 44<sup>b</sup> top ... כְּבָרָה, read כְּבָרָה, a. fr.—Part. pass. *כְּבָרָה*. Y. Maasr. I, 49<sup>a</sup> bot. מן חכ' ו' from the portion which has been sifted in behalf of that which has not.

*Nif.* *to be sifted*. Tosef. Ter. X, 15 שורכו לְכָבַר which it is customary to sift.

*כְּבָר* II, *Pa.* *כְּבָר* (denom. of *כְּפִירְתָּא*) *to fumigate with sulphur, to bleach*. Ber. 27<sup>b</sup> סלי לְכָבַרָה to fumigate baskets. B. Kam. 93<sup>b</sup> כְּבָרָה כְּבָרָה when he (in addition) bleached the wool with sulphur.

*כְּבָר* III *to be heavy, to grieve; to irritate, grieve*, v. *כְּבָר*.

*כְּבָרָה* f. (b. h.; v. *כְּבָר* II) 1) *a large round vessel* (comp. *כְּבָרָה*). Sabb. 35<sup>a</sup> כְּבָרָה כְּבָרָה a rock in the sea of the shape (and size) of a *K'barah*; Tosef. Succ. III, 11 סלע כְּבָרָה a rock of the size &c.; Tanh., ed. Bub., B'midd. 2 סלע כְּבָרָה (v. ib. note 21); v. *כְּבָרָה*—2) *basket used as a sieve* (v. Sm. Ant. s. v. Vannus). Kel. XV, 4 כְּבָרָה כְּבָרָה a household sieve, contrad. to *כְּבָרָה גְּרִינָה* the large sieve of the threshing floor. Tosef. Bets. I, 20, contrad. to *כְּבָרָה*. Taan. 22<sup>b</sup> כְּבָרָה עשו כל גופו כְּבָרָה they made his body (perforated with arrows) like a sieve; M. Kat. 28<sup>b</sup> כְּבָרָה כְּבָרָה; Y. Kidd. I, 61<sup>a</sup>; a. fr.—*Pl.* *כְּבָרָה*. Ohol. XVIII, 2, v. *כְּבָרָה*. Deut. R. s. 6 כְּבָרָה his sieves. Par. III, 11 כְּבָרָה כְּבָרָה perforated stone vessels for sifting ashes.

*כְּפִירְתָּא, כְּפִירְתָּא* f. (comp. preced.) = h. *כְּפִירְתָּא*; [a thick porous lump.] *sulphur*. Targ. Ps. XI, 6 כְּפִירְתָּא Ms. (ed. Wil. *כְּפִירְתָּא*; ed. Lag. *כְּפִירְתָּא*). Targ. Y. I Gen. XIX, 24 *כְּפִירְתָּא* (O. a. Y. II *כְּפִירְתָּא*). Targ. Y. Deut. XXIX, 22 *כְּפִירְתָּא*.—Gitt. 86<sup>a</sup>. Nidd. 62<sup>a</sup>; Sabb. 90<sup>a</sup> (expl. *כְּפִירְתָּא* *כְּפִירְתָּא* sulphur used for whitening clothes.



**כְּבִירֵתָא** I (Ms. כְּבִירֵתָא) f. (v. preced. wds.; cmp. כִּפֹּת  
[the sieve,] honey-comb. Targ. Prov. V, 3 (ed. Lag. כֶּכֶּ, Var.  
כֶּכֶּ). Ib. XVI, 24 (ed. Lag. כֶּכֶּ). Targ. Ps. XIX, 11 (Ms. כְּבִירֵתָא.  
כְּבִירֵתָא V.

**כְּבִירָתָא** II, **כְּבִירְתָא** pr. n. pl. (preced.; cmp. נָפַר, Targ. פִּלְרִין, Josh. XII, 28; XVII, 11; I Kings IV, 11) *Kabiritha*, *K'baritha* (*el-Kabîre*, v. Hildesh. Beitr. p. 15), a border town of northern Palestine. Tosef. Shebi. IV, 11 כְּבִירָא ed. Zuck. (Var. כְּבִרְתָא; Y. ib. VI, 36<sup>c</sup> כְּבִירָא; Sifrê Deut. 51 כְּבִרְתָא; Yalk. Deut. 874 כְּבִרָת' (corr. acc.).

**קָבַשׁ** (b. h.; cmp. **כָּפַס**) 1) *to press, squeeze.* Ohol. VIII, 5 **את האבן וכ' כ' if one pressed a stone on (weighted) the sheet.** Bets. 23<sup>b</sup> שררה בִּקְשָׁתָה because it (the wagon) presses (the ground) down. Sabb. XX, 5 לֹא כוֹבְשֵׁין you must not screw down, v. מְכַבֵּשׂ; a. fr.—Part. pass. קָבוּשׁ, f. קְבוּשָׁה *pressed, compressed; pressing.* Ib. 135<sup>a</sup>; Tosef. ib. XV (XVI), 9; a. e. חיה כ' דיה the foreskin (which seems to be wanting) is pressed (to the membrum). Tosef. Ohol IX, 4 כאליו אבנים קבושות וכ' as if stones were placed tightly upon them. Ex. R. s. 15 **על כל כ' פנים (בקרקע) כ' to press the face into the springs;** a. fr.—2) **כוֹבֵשׁ עַל וכל כ' פנים (בקרקע) כ' to press the face into the ground, to hide one's self in fear or shame.** Snh. 19<sup>b</sup> קָבַשׁוּ בַקְרָקָה they cast their looks down (were afraid to give an opinion). Y. ib. X, 27<sup>d</sup> (ref. to Is. VII, 3) כובס א"ח כובס אלא פוקש שהיה כורש פניו וכ' read not *kobes*, but *kobesh*, for he hid his face and fled before him; (Bab. ib. 104<sup>a</sup> רבביהוהו Chald.).—3) *to press vegetables, meat &c.; to preserve, pickle.* Toh. II, 1 פוקשת . . . הושה if a woman was pressing vegetables in a pot. Uktis. II, 1 שכבשן וכ' olives which one pressed with their leaves; a. fr.—Part. pass. קָבוּשׁ *preserved substance, pickle.* Hull. 97<sup>b</sup>, a. fr. **למבושל כ' חרי הוא כבושל כ' preserved substances are in ritual law like cooked.**—Pl. קְבוּשֵׁין. Pes. II, 6. Y. Sabb. I, 3<sup>c</sup> bot. קְבוּשֵׁינָה preserves made by gentiles; a. fr.—4) Transf. *to store, hide.* Hag. 13<sup>a</sup> (ref. to Prov. XXVII, 26) כבשים אלא א"ח כבשים אלא Ms. M. (missing in ed.; v. Rabb. D. S. a. l. note) read not *K'basim* (sheep) but *K'bushim* (hidden things), v. קָבַשׁ; Yalk. Prov. 961.—Sot. 10<sup>b</sup>; Macc. 23<sup>b</sup> (ref. to Gen. XXXVIII, 25) ממני יצאו כבושים . . . מני יצאה a divine voice went forth and said, 'from me went forth the secret things' (I declare that Judah is the father of Tamar's children; Ar.: ממני היו הדברים v. Rabb. D. S. a. l. note 6); Yalk. Gen. 145; Yalk. I Sam. 112.—5) *to detain* (cmp. **עצר**). Pesik. Bayom, p. 193<sup>b</sup>; **קָבַשְׁתָּ אוֹתָם מטרונה וכ' the matron detained them one day longer;** **כבשה אותן החזירה וכ' the Law detained them one day longer (before the Lord);** lb. 195<sup>a</sup>, sq.; Pesik. R. suppl., s. 4. Gen. R. s. 8, end; **הואש כיבש וכ' the man detains his wife from going out;** a. e.—6) *to suppress, restrain, conquer.* Snh. XI, 5 (89<sup>a</sup>) **הקובש את נבואתו (a prophet) who suppresses his prophecy (being afraid to proclaim it).** Ab. IV, 1 **המכריש את רצרו who conquers his passion.** Lam. R. to V, 1 **כובש את הגדול (not כביש v. ירירי I. Y. Succ. V, 55<sup>b</sup> top ער הרבנים, come and subdue the Jews;** Lam. R. to I, 16; ib. to IV, 19. Ex. R. s. 25 **הוא קובשו וכ' he suppresses (with-**

holds the evidence) and does not produce it.—כִּי עֵדֶן *to suppress guilt, to forgive, cause forgiveness*. Pesik. Eth. Korb., p. 61<sup>b</sup>; Pesik. R. s. 16, v. קָבַשׁ; a. fr.—7) *to violate*. Esth. R. to VII, 7 [read:] וְכִי הִיא מִבְּשֵׁנִי וְכִי behold, he is attacking me in thy presence.—8) *to pave, grade a road*.—Part. pass. קָבֻשׁ, f. קְבוּשָׁה. Tanh. Huck. 20. כִּי רָךְ a graded road; ib. ed. Bub. 47; Yalk. Num. 764. [Pirké d'R. El. ch. LIII קְבוּשִׁים בְּמִלִּית read with Yalk. Josh. 22: חֲשֻׁבִּים; Yalk. Gen. 77 רִגְשִׁים]

*Pi.* מִכְבֵּשׁ 1) *to press, squeeze.* — Part. pass. מִכְבֹּשִׁים, מִכְבֹּשִׁים. Tosef. Mikv. VI (VII), 17 רָחַב לְכֹלֹרִי צוּרָא. (ed. Zuck. וְרַחֲבוּשִׁים, corr. acc.) secretory substances... which are compressed, i. e. dried up by being sat upon. — 2) (comp. מִכְבֵּשׁ II) *to press down, make even, grade.* Bets. IV, 5 פָּבֶשׁ II) you may press the ashes down (make a graded surface for baking); a. e. — Transf. *to level, make plain.* Cant. R. to I, 2 (play on כִּבְשִׁים, Prov. XXVIII, 26, v. פָּבֶשׁ) ... פִּבְשִׁים וְכ' חֹדֶר־מִכְבֵּשׁ לַפְּנִימָה it may be read *K'bashim (grades)*, as long as thy pupils are young, make the words of the Law plain before them; when they are older reveal to them the secrets (reasons) of the Law; Yalk. ib. 985 יָרַח כ' אֵת הַחֲרוּזִים — כֹּבֵשׁ (another expl., v. infra). — *[to carve steps for the grain,] to put the millstones in working order.* M. Kat. I, 9; expl. ib. 10<sup>a</sup> to sharpen the millstones (v. יָקַר I), (oth. opin.) to cut the hole out for the hopper. — 3) (interch. with *Kal*) *to conquer, defeat.* Y. Peah VII, 20<sup>c</sup> עָבְדוּ שִׁבְעָנָה שִׁבְעַת שָׁנִים during which they were engaged in conquering the land; Hull. 17<sup>a</sup> שִׁבְעָנָה Sifré Deut. 51. לִבְנֵה עַד שֶׁלֹּא יִבְשֶׁה וְכ' to conquer foreign land before they shall have conquered Palestine. Pes. 5<sup>b</sup> כִּבְשִׁיהֶן כִּבְשִׁיהֶן a gentile who is in thy power. Yeb. 65<sup>b</sup> (ref. to אִישׁ דְּרִבֵּי לִבְנֵה וְכ' Gen. I, 28) אִישׁ יִמְנָה (the earth) but not woman; Kidd. 35<sup>a</sup>; a. fr. — 4) *to suppress, withhold.* Cant. R. l. c. חֹדֶר־מִכְבֵּשׁ לַפְּנִימָה and withhold from them, i. e. teach them merely the words of the Law without arguments; (another expl., v. supra). — 5) (denom. of פָּבֶשׁ) *to storm, climb over.* Tosef. Sot. VI, 6 חֹדֶר־מִכְבֵּשׁ אֶת הַגִּטּוֹת וְכ' climbing over the garden fences and violating the women; Gen. R. s. 53; Yalk. Gen. 94 מִכְבֵּשׁ *Hif*

*Nif.* 1) *to be pressed down, suppressed.* Pesik. Eth. Korb. p. 61<sup>b</sup> לָצוּרָה נִיפְּשָׁה כָּל דְּבַר שֶׁהוּא נִיפְּשָׁה לָצוּרָה whatever is pressed down, is liable to come to the surface again; Pesik. R. s. 16.—2) *to be submissive.* Midr. Till. to Ps. XXX, and when scholars sit down וְנִפְשָׁן אֶחָד לְאַחַד and are submissive (respectful) to one another; (Sabb. 63<sup>a</sup> וְיִתְרֵן).—3) *to have surreptitious intercourse.* Sifra Emor, Par. 6, ch. V נִיפְּשָׁה; Yeb. VII, 5 עָלָה נִיפְּשָׁה.

*Hif.* הכפיר *to climb*, v. *supra*.

*Hithpa.* תִּחְבַּשׁ, *Nithpa.* נִחְבַּשׁ to be conquered, be taken.  
Y. Shebi. VI, 36<sup>a</sup> bot. גַּמְי שֶׁנִּחְבַּשׁוּ they are to be treated  
as if they had been subdued (in the days of Joshua). Ib.  
מִדֹּרָה שֶׁמָּא תִּחְבַּשְׁתָּהּ perhaps it was to be taken by the  
command of the Law; Y. Yeb. VII, 8<sup>a</sup> bot. (corr. acc.).  
Ex. R. s. 18 מִתְחַבֵּשׁת בִּירוּשָׁלַיִם just now Jerusalem  
may be taken by him (Sennacherib). [Pesik. Zutr., Ekbe,  
ed. Bub. p. 30 מִתְחַבְּשׁוּ מִחֲבָשׁוֹת, v. חֲבָשׁ.]

**כְּבִישׁ, קֶבֶשׁ** ch. same, 1) *to press, grade, make a path*.  
Targ. Job XLX, 12 (h. text כָּלַל). Targ. Is. XL, 3; a. e.—

Part. pass. **קָבַשׁ** f. **קְבִישָׁא**. Targ. O. Num. XX, 19 (not **קָבַשׁ**). Targ. Is. XI, 16; a. e.—*Pl.* **קְבִישָׁן** *dams*. Ib. XIX, 10.—Erb. 34<sup>b</sup> **קָבַשׁ** make a dam (or embankment) in the reed-marshes.—2) *to press on, to put on (the head)*. Targ. Y. Lev. VIII, 13 (h. text **חָבַשׁ**).—3) *to bind, fillet; to inlay*. Targ. Y. Ex. XXXVIII, 28 (h. text **חָשַׁק**; O. Pa.). Targ. Is. LIV, 11.—Part. pass. as ab.; pl. f. **קְבִישָׁן**.—4) (with **עַל**) *to tread upon, to stamp out*. Targ. Mic. VII, 19. Targ. Esth. I, 5.—5) (interch. with Pa.) *to suppress, oppress; to conquer, force; to violate*. Targ. Josh. VIII, 21. Targ. Ps. IV, 6. Targ. II Esth. VII, 8; a. fr.—Part. pass. as ab. Targ. Hos. V, 11.—Zeb. 73<sup>b</sup> **קָבַשׁ** *וְיִכְבְּשִׁינָהּ*, v. **נָדַר** ch. Y. Sabb. IV, end, 7<sup>a</sup> **קָבַשׁ** *וְיִכְבְּשִׁינָהּ* will it (the band around the head) not overcome (counter-act the effect of) the cold?—6) *to withhold, detain*. Targ. Y. II Gen. XXIX, 22.—Nidd. 39<sup>b</sup> a hen that laid one day **וְיִכְבְּשִׁינָהּ** and held back (failed to lay) one day &c.—7) *to hide (the face); to close (the eyes)*. Targ. Ex. III, 6. Targ. Lev. XX, 4; a. fr.—Targ. O. Deut. XXII, 1 ed. Berl. (ed. *Ihpe*); ib. 4 (sub. עֵינָיו).—B. Bath. 40<sup>b</sup> **קָבַשׁ** I shall hide the deed of mortgage.

*Pa.* **קָבַשׁ** same. Targ. Prov. XVI, 32 **קָבַשׁ** Ms. (ed. *Af.*) who conquers. Targ. Josh. VIII, 19.—Targ. O. Ex. XXXVIII, 28 (v. supra). Targ. Lam. III, 34; a. fr.—Snh. 95<sup>a</sup> **קָבַשׁ** *וְיִכְבְּשִׁינָהּ* which I conquered with the strength of my hand; [ib. **קָבַשׁ** *וְיִכְבְּשִׁינָהּ*, read **קָבַשׁ**]; Yalk. Is. 284.—Part. pass. **קָבַשׁ** f. **קְבִישָׁא**; pl. **קְבִישָׁן**. Targ. Ex. XXXVIII, 17 (h. text **מִשְׁקִים**). Ib. XXVII, 17 (not **קָבַשׁ**, v. O. ed. Berl.). Targ. Am. VI, 4.—Targ. Jer. XVIII, 15 (h. text **סָלִיחָה**); a. e.

*Af.* **קָבַשׁ**, v. supra.

*Ihpe.* **קָבַשׁ** 1) *to be conquered; to be subdued, oppressed*. Targ. Num. XXXII, 22. Targ. Y. Gen. XVI, 9 (some ed. **אֶחָד**); a. e.—2) (of the face) *to be sunk (in fear, shame), to grieve*. Targ. Gen. IV, 5; 6 (h. text **נָפַל**).—3) *to withdraw one's self*. Targ. O. Deut. XXII, 1, v. supra.

**קָבַשׁ** m. (b. h.; prob. fr. **קָבַשׁ** *to be thick, strong*; cmp. Arab. *kabš*, a. v. **אֶפְרַיִם** *sheep* (at least one year old). Men. XIII, 7, sq.; a. fr.—*Pl.* **קָבַשִׁים**. Ib. 9 אחד **קָבַשִׁי** one of my sheep. Zeb. IX, 5; a. fr.—*Fem.* **קָבַשָׁה** or **קָבַשָׁה** Gen. R. s. 44 **קָבַשָׁה** *כִּי שֶׁל הַשֶּׁה* which is offered as an individual's sacrifice. Tosef. Yeb. III, 4; Yoma 66<sup>b</sup> (v. Tosaf. a. l.).—Lev. R. s. 37; Tanh. Vayishl. 8 **קָבַשָׁה** *וְיִכְבְּשִׁינָהּ* let man bring his sheep directly to the Temple court (without previous dedication by a vow); Y. Ned. I, 36<sup>d</sup> **קָבַשָׁה** Tanh. To'ld. 5; Esth. R. to IX, 2 **קָבַשָׁה** *גְּדִילָהּ* great is the sheep (Israel) that lives among seventy wolves (nations). Tanh. Ki Thissa 4 **קָבַשָׁה** *וְיִכְבְּשִׁינָהּ* a man who captured the lamb (Bathsheba, v. II Sam. XII, 3, sq.) and killed the shepherd (Uriah); a. fr.

**קָבַשׁ** m. (b. h.; **קָבַשׁ** 1) *press*.—*Pl.* **קָבַשִׁים**. Pesik. Eth. Korb., p. 61<sup>b</sup> (play on **קָבַשִׁים**, Num. XXVIII, 3) **קָבַשִׁים** *כִּי שֶׁהָ* (the sacrifices are) presses, for they suppress the sins &c.; Pesik. R. s. 16.—2) *ascent, grade, landing bridge*. Zab. III, 1; 3. Sabb. XVI, 8; a. e.—Esp. *the inclined plane leading to the altar*. Midd. III, 3. Zeb. V, 3;

a. fr.—*Pl.* as ab. Ib. 62<sup>b</sup>. Ib. 63<sup>a</sup> **קָבַשִׁים** *כִּבְשָׁה* all grades of ascents (in the Temple) were at the rate of three cubits per one cubit (of vertical elevation), except the ascent of the altar which was at the rate of three cubits and a half and &c.; (for Var. lect. v. Rabb. D. S. a. l., and Tosaf. a. l. a. Men. 41<sup>b</sup> s. v. **אֶרְבַּעַת**); Y. Erub. II, 24<sup>b</sup> bot., v. **קָבַשִׁים** h.—Lam. R. introd. (R. Josh. 2); Koh. R. to XII, 7 (expl. **קָבַשִׁים**, Ez. XXI, 27) **קָבַשִׁים** *embankments* round a besieged city (Lat. agger, v. **קָבַשִׁים**).—3) *preserving fruit*. Ter. II, 6 **קָבַשִׁים** *olives good for preserves, opp. זֵרִי שֶׁנֶּחֱמָה*.—*Pl.* as ab. *pressed, preserved vegetables* &c. Shebi. IX, 5 **קָבַשִׁים** *כִּבְשָׁה* if one puts three sorts of pressed vegetables into one vessel. Sabb. 108<sup>b</sup>; a. e.—[Gen. R. s. 66 **קָבַשִׁים** some ed., v. **קָבַשִׁים** h.]

**קָבַשׁ** I, v. **קָבַשִׁים** ch.

**קָבַשִׁים** **קָבַשָׁה** **קָבַשִׁים** ch.=h. **קָבַשִׁים** 1) *ascent (scamnum), stepping stool*. Targ. I Chr. XXVI, 16 (h. text **מַסְלָח**). Ib. XXVIII, 2 **קָבַשִׁים** (constr.); Targ. Ps. CXXXII, 7 (h. text **הָדָם**). Targ. Is. LXVI, 1 **קָבַשִׁים** (ed. Lag. **קָבַשִׁים**).—2) *press-board and loading stone*.—*Pl.* **קָבַשִׁים**, **קָבַשִׁים**. B. Bath. 67<sup>b</sup> (expl. **קָבַשִׁים**, Mish. ib.) **קָבַשִׁים** Ms. M. (ed. **קָבַשִׁים**).—3) *grade*; **קָבַשִׁים** *a graded field* which requires no artificial irrigation, opp. **קָבַשִׁים**. Kidd. 62<sup>b</sup>.—4) *dam or embankment*. *Pl.* as ab. Erub. 34<sup>b</sup>, v. **קָבַשִׁים**.—5) *the hot ashes (pressed and levelled) in the oven* (v. Bets. IV, 5 quot. s. v. **קָבַשִׁים** **קָבַשִׁים**). Hull. 93<sup>b</sup> **קָבַשִׁים** *a head put in ashes (for removing the hair before boiling)*.—6) *path*. Targ. II Sam. XX, 12, sq. **קָבַשִׁים** ed. Lag. (ed. Wil. **קָבַשִׁים**). Targ. I Sam. IV, 13 **קָבַשִׁים** constr., v. **קָבַשִׁים**.—6) (archit.) *recess, enceinte*. Targ. Ez. XLV, 4; ib. XLVIII, 21 constr. **קָבַשִׁים** ed. Wil. (h. text **מִקְדָּשׁ**).

**קָבַשִׁים** **קָבַשָׁה** f. ch.=h. **קָבַשִׁים** 3. Y. B. Kam. IV, 5<sup>b</sup> bot.; Y. B. Bath. V, end, 15<sup>b</sup>, v. **קָבַשִׁים**.

**קָבַשִׁים**, v. **קָבַשִׁים**. [Y. Ned. VII, beg. 40<sup>b</sup> **קָבַשִׁים** *הַחֲדָר מִן כִּבְשָׁה*, read **קָבַשִׁים** as Tosef. ib. IV, 1.]

**קָבַשִׁים**, v. **קָבַשִׁים**.

**קָבַשִׁים** m. pl. (**קָבַשִׁים**) *compresses*, v. **קָבַשִׁים** 4.

**קָבַשִׁים** m. (b. h.; **קָבַשִׁים** 1) *kiln, furnace*. Kel. VIII, 9 **קָבַשִׁים** *כִּי שֶׁל טִירְדִּין* the furnace of lime burners, glass-makers and potters. Succ. 7<sup>b</sup> **קָבַשִׁים** *כִּי שֶׁהָ* shaped like a furnace (round). Gen. R. s. 44 **קָבַשִׁים** *הַחֲדָר* the heated furnace. Cant. R. to II, 16 **קָבַשִׁים** *בִּירֵק* when the potter examines a batch of his kiln; a. fr.—*Pl.* **קָבַשִׁים**. B. Kam. 82<sup>b</sup> **קָבַשִׁים** *בִּי* no furnaces were erected in Jerusalem; Hag. 26<sup>a</sup>; Zeb. 96<sup>a</sup>. Ib. **קָבַשִׁים** Ms. M. (ed. **קָבַשִׁים**) let them be put back into the furnaces (to be baked over). Tosef. B. Bath. I, 10 **קָבַשִׁים** *כִּי שֶׁהָ* (ed. Zuck. **קָבַשִׁים**, corr. acc.) furnaces must be removed from the town fifty cubits.—\*2) *that which is withheld, secret*. Hag. 13<sup>a</sup> (play on **קָבַשִׁים**, Prov. XXVII, 26) **קָבַשִׁים** *אֵלֶּה* **קָבַשִׁים** Ms. M. read not **Q'basim** but **K'basim**, things which are the secret of the world (esoteric doctrines) must be kept under one's garment (in one's bosom).

**קָבַשִׁים**, v. preced.

**כְּבֻשָׁה** (כְּבוֹב) f. (כְּבֻשָׁה) *pressed vegetables*. Tosef. Shebi. IV, 16, *contrad. to יִבְשָׁה*.

**כְּבֻשָׁה**, Yalk. Lev. 445, v. **כְּבֻשָׁה**.

**כְּבֻשָׁה**, v. **כְּבוֹב**.

**כְּבוֹב**, v. **כְּבוֹב**.

**כְּבוֹב**, v. **כְּבוֹב**.

**כִּיד**, **כִּיד**, **כִּיד**, **כִּיד** (a comp. of כ a. י, corresp. to h. **כִּיד** or **כִּיד**) *when, as, as though*. Targ. Ex. XVII, 11. Targ. Ps. CXIX, 109 *כִּיד עַל גִּב* Ms. (ed. only י"ג) as though (carried) on &c.; a. v. fr.—Targ. Is. XXIX, 15 **כִּידְכִּידְכִּיד** (ed. Lag. **כִּיד** בִּק) as though in darkness. Targ. O. Num. XXIX, 18 **כִּידוֹ**, v. **כִּידוֹ**, as it is proper; a. fr.—Y. Ab. Zar. III, 42<sup>c</sup> top. Y. Yoma VII, 44<sup>b</sup> top **כִּיד דִּהִיא וְכִיד** when there is &c. Y. Taan. I, 64<sup>a</sup> bot. **כִּיד דִּהִיא**; Y. Meg. III, 74<sup>b</sup> bot. **כִּיד דִּהִיא**, v. **כִּיד** I. B. Kam. 52<sup>a</sup> (prov.) **כִּיד** when the shepherd is angry with his flock, he makes a blind sheep the leader. Ib. 64<sup>b</sup>, a. fr. **כִּיד דִּהִיא** as they say &c. Ib. **כִּיד דִּהִיא** as (that which) the scholars of the school of . . . said. Ib. **כִּיד דִּהִיא** it is needed for (something like) what has been taught. Ib. **כִּיד דִּהִיא** for what Raba said. B. Mets. 99<sup>b</sup> **כִּיד דִּהִיא** agreeably to what R. said; a. v. fr.—[Num. R. s. 14 **כִּיד דִּהִיא** אלא **כִּיד דִּהִיא** read not (Koh. XII, 11) *kaddaromonoth*, but *kidd'rabbamuth*, like a command of authority.]

**כִּיד** II m. (כִּיד, comp. **כִּיד**, *to be rounded*) 1) (adj.) *arched*, opp. **כִּיד** pointed. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup>, v. **כִּיד** I.—Pl. **כִּיד**, Ib.—2) c. (b. h.) *an arched, pouted vessel, jug &c.*; comp. **כִּיד**. Num. R. s. 12 **כִּיד מְרוֹגֵגֵל** rolling like a jug. B. Kam. III, 1 (identical with **כִּיד**). Tosef. Kel. B. Mets. X, 1 **כִּיד רִיקָנִית** (fem.) one's vessel when empty; a. fr.—Pl. **כִּיד**, **כִּיד**. Tanh. Vayigg. 11 (ref. to Ps. XVI, 1) **כִּיד** נֶעֱשִׂי **כִּיד** של מים **כִּיד** . . . his two kidneys became like two water pitchers and they were giving forth a flow of religious wisdom; ib. ed. Bub. 12 **כִּיד** שלמים (corr. acc.); Gen. R. s. 61 **כִּיד** שני רבנים (corr. acc.); Midr. Till. to Ps. I **כִּיד** שני רבנים ed. Bub. (oth. ed. **כִּיד** רבנים, corr. acc.); Ab. d'R. Nath. ch. XXXIII **כִּיד** (corr. acc.).—Keth. XIII, 4 **כִּיד** vessels with oil, opp. **כִּיד** empty vessels; a. fr.

**כִּיד** ch. same. B. Kam. 27<sup>a</sup> **כִּיד** לא קרי וְכִיד **כִּיד** in a place where they distinguish between *kadda* a. *habitha* (v. preced.). B. Mets. 59<sup>a</sup> (prov.) **כִּיד** (v. **כִּיד** Rabb. D. S. a. l.) when the barley is gone from the pitcher, strife knocks and enters; Yalk. Ps. 888 **כִּיד**.—Hull. 58<sup>b</sup> top **כִּיד דִּהִיא** (Var. **כִּיד**, v. **כִּיד** ch.) dates kept in a vessel (which became worm-eaten); a. fr.—Pl. **כִּיד**, **כִּיד**. Targ. I Kings XVIII, 34. Targ. Jud. VII, 20; a. e.—Trnsf. **כִּיד** a big figure, important personage. Yeb. 70<sup>a</sup> **כִּיד** my grandson, the big vessel (high-priest), opp. **כִּיד** the little jug (bastard).

**כִּיד** like this, v. **כִּיד**.

**כִּיד**, v. **כִּיד**.

**כִּיד** (v. **כִּיד**) *to be false*. Targ. Hos. IV, 2.

**כִּיד** 1) *to lie, give false evidence; to be faithless; to deny*. Targ. O. Gen. XVIII, 15. Targ. Job XXXI, 28 (Ms. **כִּיד**); a. fr.—2) *to give the lie, to refute*. Ib. XXIV, 25.—3) *to flatter*. Targ. Ps. XVIII, 45; a. e.

**כִּיד** 1) *to be proved false*. Targ. II Kings IV, 16. Targ. Prov. XXX, 6.—2) *to flatter, be submissive*. Targ. II Sam. XXII, 45. Targ. O. Deut. XXXIII, 29 **כִּיד** (Y. **כִּיד**).

**כִּיד**, **כִּיד**, **כִּיד** m. (preced.) 1) *falsehood, lie*. Targ. Ps. V, 7 **כִּיד** Ms. (ed. **כִּיד**). Ber. 59<sup>a</sup> . . **כִּיד** **כִּיד** **כִּיד** Ms. M. (ed. **כִּיד** . . . **כִּיד**), v. **כִּיד** ch. —Pl. **כִּיד**, **כִּיד**, **כִּיד**. Targ. Hos. VII, 13 **כִּיד** ed. Lag. (ed. Wil. **כִּיד**). Targ. Jud. XVI, 10; a. fr.—2) *fiction, story*.—Pl. **כִּיד**. Bekh. 8<sup>b</sup> **כִּיד** En Ya'ak. (ed. **כִּיד**; Ar. **כִּיד**).

**כִּיד**, **כִּיד**, **כִּיד** m. (preced.) 1) *liar; false*. Targ. Prov. XIX, 22 (Ms. **כִּיד**).—Ber. 59<sup>a</sup>, v. preced.—Pl. **כִּיד**, **כִּיד**, **כִּיד**. Targ. Is. XXX, 9; a. e.—2) *fiction-teller, story-teller*.—Pl. as ab. Y. Ber. IX, end, 14<sup>d</sup> **כִּיד** כל כִּיד all fiction-tellers are good, but those who tell their own inventions concerning the Law are bad; (Var. **כִּיד**, v. **כִּיד**; anoth. Var. **כִּיד** corr. acc.);—[perh. to be read: **כִּיד** *fictions*, v. preced.].

**כִּיד**, *Palet* of **כִּיד** q. v.

**כִּיד** m. (preced.) *falsehood, lie; fiction*. Targ. Job XVI, 8.—Pl. **כִּיד**. Ib. XI, 3.

**כִּיד**, **כִּיד**, **כִּיד** f. same. Targ. Ps. IV, 3 **כִּיד** ed. (Ms. **כִּיד**). Ib. V, 7 (v. **כִּיד**). Targ. Prov. XXX, 8 **כִּיד** **כִּיד** (read: **כִּיד**); a. e.

**כִּיד** *to be rounded*, v. **כִּיד**.

**כִּיד** m. (denom. of **כִּיד** II) *potter*. M. Kat. 13<sup>b</sup>; Pes. 55<sup>b</sup> Ms. M. (ed. **כִּיד**). [Tosef. Kel. B. Mets. X, 6 **כִּיד**, some ed., v. **כִּיד**.]

**כִּיד**, v. **כִּיד**.—[Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>c</sup> **כִּיד**, read: **כִּיד**, v. **כִּיד**.]

**כִּיד**, **כִּיד** (comp. of **כִּיד** I, v. **כִּיד** I, comp. **כִּיד**) 1) *when it (happens that), whenever, when*. Targ. Lam. III, 50 **כִּיד** **כִּיד** until what time he &c.—Y. Peah I, 15<sup>c</sup> bot. **כִּיד** **כִּיד** (ed. Krot. **כִּיד**) whenever he comes from school. Y. Hall. I, end, 58<sup>a</sup> **כִּיד** **כִּיד** (not **כִּיד**) whenever he went to take (bread) into his hand.—2) *as it is (now), now*. Targ. Y. Gen. XXVI, 28 **כִּיד** **כִּיד** now that thou hast gone away. Targ. Jud. V, 9. Targ. Jer. XXXI, 18. Targ. Is. XXXII, 14.—Succ. 44<sup>b</sup> **כִּיד** **כִּיד** (v. Rabb. D. S. a. l. note) I have now been in this country &c.; a. fr.—[Gen. R. s. 44 **כִּיד**, v. **כִּיד**.]

**כִּיד**, Y. B. Mets. II, 8<sup>c</sup> bot. Var., v. **כִּיד**.

**כִּיד** m. (denom. of **כִּיד** II) *a sort of lever with which a pitcher is fished out of the well; oth. opin.: a pitcher-stand, watercooler*.—Pl. **כִּיד**. Kel. XIII, 7; T'bul Yom. IV, 6, v. **כִּיד**.

עינבין דכ, כדום, v. כדום ch.

**כדון** (כדון Ms.) (contr. of כדון, v. כדון; comp. *now, at that time*. Targ. Y. Num. XXII, 4; 6 (O. *כדון*; h. text *כדון*). Targ. Y. Gen. XIII, 7 כ' as yet; a. fr. —Y. Ber. I, 2<sup>d</sup> bot. וכ' דעד כ' up to that time people are awake. Y. Hall. II, beg. 58<sup>b</sup> לחה עד כ' thus far (so much about) fresh flour. Y. Sot. V, 20<sup>b</sup> bot. כ' right now, opp. ברור זמן. Gen. R. s. 22, beg. (ref. to Ps. XXV, 6) לא כ' not from this day, but from eternity; Yalk. Ps. 702 מן הדין (read: כ' —Y. Ber. I, 2<sup>c</sup> כ' how is it now? (what is the result, the law &c.?). Y. Peah IV, 18<sup>b</sup> bot. כ' מיר; a. fr. —Y. Ter. VI, 44<sup>a</sup> bot. ולית אתון אמרין (not מדר) and you did not say whence it was derived. Now (I will tell you, We read,) and he shall give' &c.—Ib. ולית אתון מינדין מדר כ' (corr. acc.).

**כדופסלא**, כר, Y. Sabb. VI, 8<sup>b</sup> bot., read: כדופסלא.

**כדור** c. (b. h.; כדור) ball, globe. Tosef. Sabb. IX (X), 6 כ' as much as is required to stuff a small ball. Ib. X (XI), 10 חמשחקין בכ' who play at ball. Koh. R. to XII, 11 (play on כדור, ib.) כ' like the girls' ball; כ' as the ball &c., v. כדור; Num. R. s. 14; s. 15 (corr. acc.); Tanh. B'hañ. 15; Pesik. R. s. 3. Lev. R. s. 23 לבנה כ' the moon on re-entering her periodical orbit (after nineteen years); (Y. Ber. IX, 13<sup>d</sup> בתקופתה, Bab. ib. 59<sup>b</sup> כל שיש בידו . . . אי כ' a statue holding in its hand . . . a ball (globe); ib. 41<sup>a</sup> כ' שרופש ארעא the ball (means symbolically) that he causes himself to be caught like a ball in behalf of the entire world (vicarious sacrifice); Num. R. s. 13; Y. Ab. Zar. III, 42<sup>c</sup> bot. כ' the ball symbolizes the world which has the shape of a ball; a. e.

**כדורא** ch. same. Y. Ab. Zar. III, 42<sup>c</sup> bot. [read:] בגין כ' ליה בכ' בידה therefore he (Alexander the Macedonian) is represented in statuary with a ball in his hand; Num. R. s. 13.

**כדורית**, כדורית f. same. Tanh. B'midb. 2 סלע כמין כדורית (the well moving with the Israelites in the desert was) a rock in the shape of a bee-hive or a globe (v. Tanh. ed. Bub. ib. note 21). —Pl. כדורית. Pesik. B'shall, p. 87<sup>a</sup> (description of Roman tortures) שרדי נחשים כ' they put glowing iron balls under their arm-pits; Cant. R. to II, 7; Midr. Till. to Ps. XVI; Yalk. Ps. 667 כדורית (corr. acc.).

**כדרי** I, (כדרי, כדרי) (= כדרי, v. כדרי) when; now (that). Targ. Y. Gen. XXVII, 34. Ib. XXXIX, 10; a. e. —Y. Ab. Zar. II, 40<sup>d</sup> top טבא כ' when it (the eye-paint) is good. Y. Dem. VI, 25<sup>c</sup> bot. כ' יהב ליה וכ' when he gives him the whole of it. Y. Meg. III, 74<sup>d</sup> bot. כ' רהיין, v. I. —2) [as it is,] incidentally, without special reason, not meaning it exactly. R. Hash. 5<sup>a</sup> נסבה כ' the writer uses the word Pesah (ib. 4<sup>a</sup>, quot. of Roman tortures) incidentally (comp. אשגרה); Zeb. 99<sup>b</sup>. Kidd. 5<sup>b</sup> נסבה כ' the second proposition was incidentally asserted (is not to be pressed), opp. דנקא. —3) as such, alone, merely. Keth.

36<sup>b</sup> bot. כ' מעיד בה כ' if he merely testifies in her favor (without having been instrumental in redeeming her from captivity). Gitt. 55<sup>a</sup> וכ' יאוש כ' the mere giving up of robbed property (without a change of hands after the renunciation) gives the robber no rights. —words spoken merely for saying something, for fun. Snh. 29<sup>b</sup> כל מילי דכ' וכ' people do not remember words thrown out in a jocular way. —[Bekh. 8<sup>b</sup> מילי דכ' Ar. fictions, stories; v. כדרא —כ' for whatever it be, for a trifle; for no cause. Yeb. 39<sup>b</sup> ריפוק בכ' can she be dismissed without any formality (with his mere refusal to marry her)?—Taan. 5<sup>b</sup>, v. כדא. Keth. l. c. בכ' . . . one does not throw away one's money at random (unless sure that there is no legal impediment to marrying the woman whom he is about to redeem). Ned. 22<sup>a</sup> לא בכ' for a paltry reason she would surely not have forbidden her, v. כדרי. Ib. 29<sup>a</sup> פקעה בכ' ceases without any formality; a. e.—from such (a condition) as it is, now, well, you know. Gitt. 68<sup>b</sup> וכ' כי מירי וכ' now when you die, you will have &c. Sabb. 78<sup>a</sup> וכ' כל מילתא וכ' you know, whenever there is an ordinary and an extraordinary way of using an object, &c. Hull. 109<sup>b</sup>; a. e.—Esp. (introducing an argument) now, is it not so? Ib. 29<sup>a</sup> על טוק קאי וכ' does not the writer of the Mishnah treat of birds? Well then, if he meant sacrificial fowls he ought to have said *hammolek!* B. Kam. 3<sup>a</sup> שכולין וכ' now that they are alike, let both be included, for which will you exclude? —Bets. 2<sup>b</sup> מאן סחמה וכ' now, who is it that states that proposition in the Mishnah anonymously? Of course, Rabbi. Now, why &c.; a. fr.

\*כדרי II pr. n. m. *K'di* (?). B. Mets. 2<sup>a</sup>; Yoma 44<sup>a</sup>; 72<sup>b</sup>, a. fr. ואמרי לה כ'. It was K. [Prob. meaning: as the case may be, i. e. and some introduce respectively other persons, v. preced.]

כדרי, v. כדרי.

כדרי, v. כדרי.

כדרא, כדרא, כדרי, v. כדרא.

**כדורית** f. (dimin. of כדרי) round small vessel. —Pl. כדורית. Tosef. Men. IX, 10 בינונית כ' middle-sized vessels of the sort called *K'didith*; Men. 87<sup>a</sup> לודיות כדורית Ms. M. middle-sized round Lydda vessels.

כדורית, v. preced.

**כדאי** I, כדאי, כדאי m. (formed from כדרי, v. כדרי) *ad-equate, worthy, competent, deserving*. Gen. R. s. 76 (ref. to Gen. XXXII, 11) כ' איני כ' I am not deserving (of any of all the mercies); כ' איני אכל וכ' I am worthy (of some) but too small for all &c. B. Bath. 165<sup>b</sup> וכ' שאמך וכ' I do not deserve the honor of having that question put to me by you. Gitt. 90<sup>b</sup>; Tosef. Sot. V, 9 במירה כ' he deserves death. Ber. 9<sup>a</sup>, a. fr. the authority of 'וכ' הוא כ' is sufficient to be relied upon &c.; a. fr.—Pl. כדאים. אין אני כ' שישמשני 1 איתרו, Amalek, s. 1 כדריין, כדריין (ed. Weiss כדריין) we are not worthy to be served by him; a. e.—Fem. כדאית. Cant. R. to I, 2 לשפחה כ' I am not worthy to be his handmaid.

**פָּדִי** II, m. (preced.) *sufficiency, worthiness*. Tosef. Sot. III, 19 וְכִי פָּדִי בְּאֵי הַעוֹלָם וְכִי human beings are not worthy for me to live among them; (Num. R. s. 9 פָּדִי בְּאֵי, a. פָּדִי, v. preced.)—Gen. R. s. 46, v. אֶלְהֵם.

**פָּדִי**, v. פָּדִי I.

**פָּדִי**, v. פָּדִי.

**פָּדִי** m. (b. h.; v. פָּדִי) *chalcedony*, a gem. Pesik. R. s. 32 אֵלֵּי אֲבֵנֵי כֹהֵן these are the gems of *kadkod*. [Y. Shek. IV, 48<sup>b</sup> bot., v. שְׁבַט דָּבִי, Bab. ed. דְּכִרְכָּדָה, v. פָּדִי].

**פָּדִי** ch. same. [Y. Shek. IV, 48<sup>b</sup> bot., v. preced.]—*Pl.* פָּדִי, v. next v.

**פָּדִי** or **פָּדִי** m. (χαλκηδών, v. Fl. to Levy Talm. Dict. II, p. 449<sup>b</sup>) *chalcedony*, Judah's gem in the high priest's breastplate. Targ. Y. I Ex. XXVIII, 18 כְּדִמְדִי (in corr. a. misplaced); Y. II כְּדִמְדִי (h. text נָפֵד). Ex. R. s. 38, end בְּרִידִי, בְּרִידִי (corr. acc.).—*Pl.* פָּדִי, Pesik. Aniya p. 136<sup>a</sup> כְּדִמְדִי, כְּדִמְדִי (corr. acc.). Ib. אֲבֵי פָּדִי Ar. (ed. בְּרִידִי, corr. acc.); Yalk. Is. 339 פָּדִי; Pesik. R. s. 32 כְּדִמְדִי Chalcidian stones; v. פָּדִי. Targ. II Esth. I, 2 פָּדִי

**כְּדִמְדִי**, v. preced.

**פָּדִי**, pl. פָּדִי, v. פָּדִי.

**כְּדִמְדִי**, v. פָּדִי.

\* **פָּדִי**, Targ. Y. Num. XXIV, 8, read: פָּדִי, v. פָּדִי.

**כְּדִמְדִי**, Sifré Deut. 204 וְכִי חָקֵן, Yalk. Deut. 925 חָקֵן וְכִי, a corrupt., read: חָקֵן פָּדִי *preparations for sieges*; cmp. Targ. Deut. XX, 20 a. Pesik. Zutr. a. l. (Deut. p. 67).

**כְּדִמְדִי**, v. פָּדִי.

**כְּדִמְדִי**, v. פָּדִי.

**כְּדִי** (cmp. Assy. *kidinu* servant, Friedr. Del. Proleg. p. 200, note 7) [to bend,] to yoke, put to work. Y. Peah I, 15<sup>b</sup> bot.; Y. Kidd. I, 81<sup>b</sup> פָּדִי לְרִידִי (בְּרִידִי) he puts his father to treading the mill. (Bab. ib. 31<sup>a</sup> bot. מְבַדֵּי, v. פָּדִי). Y. Pes. IV, 31<sup>a</sup> top כְּדִי בְּרִידִי when the horse grows old, he puts him &c.

*Pl.* same. —Part. pass. מְבַדֵּי. Lam. R. to I, 14 (ref. to Gen. II, 7, as if meaning *self-supporting*) עָשָׂא וְכִי עָבַד מְבַדֵּי עָבַד מְבַדֵּי the Lord made man a slave put to work for himself, for if he does not work, he has nothing to eat; Gen. R. s. 14 מְבַדֵּי, מְבַדֵּי; Koh. R. to II, 17 מְבַדֵּי (corr. acc.).—*Pl. fem.* מְבַדֵּי. Lev. R. s. 16 (play on מְבַדֵּי, Is. III, 17) עָשָׂא מְבַדֵּי the enemies made them handmaids, forced to hard labor; ib. מְבַדֵּי; Lam. R. to IV, 15 מְבַדֵּי (corr. acc.).—V. פָּדִי.

\* **כְּדִי** f. *jug*. Targ. II Esth. I, 2 (prob. פָּדִי fem. form of פָּדִי).

**כְּדִי**, thus, v. פָּדִי.

**כְּדִי**, pl. of פָּדִי.

**כְּדִי** (v. פָּדִי II) to be arched, rounded. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup> (sign of eggs of clean birds) כְּדִי (בְּדִי, בְּדִי, בְּדִי) that which is arched (on top not pointed) and rounded (rolling); Tosef. ib. III (IV), 23.

*Hithpa.* כְּדִי (v. פָּדִי) to be thrown around in a circle of players. Koh. R. to XII, 11 וְכִי כְּדִי הוּא מְבַדֵּי as the ball is thrown around from hand to hand.

**כְּדִי**, v. פָּדִי.

**כְּדִי** (b. h.) here; thus. Gen. R. s. 56 (ref. to עֲרִיבָה, Gen. XXII, 5) כְּדִי בְּסוּפֵי שֶׁל כְּדִי we shall go and see what will be the outcome of *koh* (the promise, thus shall be thy seed', Gen. XV, 5); Tanh. Vayera 23.

**כְּדִי** ch., v. פָּדִי.

**כְּדִי**, כְּדִי, כְּדִי, v. כְּדִי.

**כְּדִי**, כְּדִי, כְּדִי f. (b. h.; preced.) 1) (of light) dim. Gen. R. s. 31 כְּדִי בְּשֶׁנָּה שֶׁרָאָה when it (the jewel) shone faintly.—*Pl.* כְּדִי, כְּדִי, כְּדִי. Ib.; Y. Pes. I, beg. 27<sup>a</sup> בְּשֶׁנָּה כְּדִי when the lights burned dimly, we knew it was day-time. Ib. top כְּדִי כְּדִי when the jewels were dim.—Pesik. Kumi, p. 145<sup>b</sup> (ref. to כְּדִי Ez. XL, 25) כְּדִי the windows were dim (stained glass). Hag. 16<sup>a</sup> כְּדִי his eyes will grow dim; a. e.—2) (of leprosy) faint, dull, opp. עִוָּה. Neg. II, 1, v. פָּדִי. Ib. 2 כְּדִי because (in the early morning &c.) the faint spot appears bright; Sifra Thazr., Neg., Par. II, ch. II.—Y. Shebu. I, 32<sup>d</sup> כְּדִי מִן הַכְּדִי if it grows one shade fainter, it is unclean, but when it grows fainter than the next fainter shade, it is clean; Sifra l. c. ed. Ven.; Yalk. Lev. 551 כְּדִי מִן הַכְּדִי; Y. l. c.; a. fr.—\*3) (transf.) doubtful. Nidd. 19<sup>a</sup>; Naz. 65<sup>b</sup>; Shh. 87<sup>b</sup>; Keth. 75<sup>b</sup> כְּדִי אִימָר ר' ר' י' קִדְּהָה R. Josh. says, It is doubtful; (Neg. IV, 11 קִדְּהָה or קִדְּהָה, v. כְּדִי, קִדְּהָה).

**כְּדִי** f. (b. h. פָּדִי; v. פָּדִי) *priesthood, priestly privileges; priestly community*. Ab. IV, 13. Sot. 11<sup>b</sup> כְּדִי priestly families. Midd. I, 8, a. fr. כְּדִי young priests (novices). Y. Ber. III, 6<sup>a</sup> bot.; Y. Naz. VII, 58<sup>a</sup> top כְּדִי there is no priesthood to-day (the laws for priests are suspended on the day of Rabbi's funeral). Tosef. Hall. II, 7, a. fr. כְּדִי כְּדִי twenty-four gifts of priesthood (priestly prerogatives). Keth. 14<sup>a</sup> כְּדִי fit to marry into the priesthood; a. v. fr.

**כְּדִי** ch. same. Targ. Ex. XXIX, 9. Targ. Num. XVI, 10 רְבִיבָה כְּדִי high-priesthood; a. fr.—Targ. O. Ex. XL, 15 כְּדִי ed. Berl. (ed. פָּדִי).—Y. Keth. I, 25<sup>c</sup> כְּדִי she rose to priesthood (as a priest's wife); נִדְרִיבָה כְּדִי went down from priesthood (ceased to enjoy priestly privileges as a priest's wife).

**כְּדִי** f. (כְּדִי) *dimness*. Meg. 28<sup>a</sup> (ref. to Gen. XX, 16) כְּדִי (כְּדִי) read not 'cover of the eyes' but 'dimness of eye-sight'; Yalk. Gen. 91.

**כְּדִי** f. (כְּדִי) *worrimment, trouble*. Targ. Prov. XXVI, 21, v. כְּדִי (ed. Lag. כְּדִי).

**כְּדִי** (b. h.; cmp. פָּדִי) 1) to be dim (of sight,

light). Gen. R. s. 65 פָּדוּ עֵינָיו his eyes grew dim. Ib. דַּכְדְּכוּ that his eye-sight shall fail. Kidd. 24<sup>b</sup>. וְהָיָה if the master struck him on his eye, and it grew dim; a. fr.—Part. pass. פָּדוּ, f. פָּדוּתָהּ. Ib. חָרִי שְׂרִירָתָה עֵינָיו if his eye-sight was dim, and he (the master) made him perfectly blind.—2) (of color) to be dull, v. פָּדוּ. [Tosef. Erub. XI (VIII), 8; Tanh. Noah 9; v. פָּדוּ.]

*Pi.* פָּדוּתָהּ, פָּדוּתָהּ to grow duller, to be shaded. Sifra Thazr., Neg., Par. 2, ch. II אם חָזַן וְכִי if the spot grew brighter and grew duller again; a. fr.—2) to declare doubtful. Neg. IV, 11 כִּי 'ר, v. פָּדוּ.

*Hif.* חָפְדָה 1) same. Y. Shebu. I, 32<sup>d</sup>, v. חָפְדָה. Neg. XI, 5 בְּחַחְלָה חָפְדָה if the suspicious spot grew fainter at once (before the ordered isolation was begun); Tosef. ib. V, 8 quot. in R. S. to Neg. l. c. (ed. Zuck. כְּחַחְלָה, oth. ed. only כְּחַחְלָה, corr. acc.); a. fr.—2) to make dim. Gen. R. l. c. חָפְדָה חָפְדָה I will make his eye-sight dim. Yalk. Ruth 601 יִסְוִינִי חָפְדָה . . . sufferings of poverty dim men's eyes. Pesik. R. s. 14 מְכַהֵה גִלְגָל זֶמְרָה dimmed (outshone) the sun in brightness; Pesik. Parah, p. 37<sup>a</sup> שִׁכְבַּחְהָ; a. e.

פָּדוּ, פָּדוּ ch. same. Targ. Gen. XXVII, 1. Targ. I Kings XIV, 4; a. e.—Y. Ned. IX, 41<sup>b</sup> bot. מֵי עֵינָי פָּדוּ my eye-sight is failing.

*Pa.* פָּדוּ, פָּדוּ 1) to dim, make blind. Yoma 89<sup>b</sup>; Snh. 64<sup>a</sup> פָּדוּ עֵינָיו Ar. (ed. בחלינהו, emp. פָּדוּ) they made his eye-sight dim. Ib. 27<sup>a</sup> לִיכְדוּהוּ לְעֵינָיו (v. Rabb. D. S. a. l. note 80) he shall be blinded.—2) (sub. לְפָדוּ) to be angry; (with בִּי of person) to rebuke. Targ. I Sam. III, 13.

*Af.* אָפְדָה 1) to dim. Targ. Ez. XXXII, 7 בְּאָפְדִי when I make dim (h. text בכבודך).—2) to make the heart faint, to annoy, reproach (falsely). Ib. XIII, 22 אָפְדִי לֵב יוֹכֵי ye denounced the heart of the righteous to be false (h. text הכבאות).

*Ithpe.* אִתְפָּדָה to be reproached. Ib. (h. text חבאתו).

פָּדוּ m. (preced. wds.) dimness, fainter color. Tosef. Neg. V, 6 חָזַן לֵב if the suspicious spot again turned fainter.

פָּדוּתָהּ f. (preced. wds.) blindness. Bekh. 44<sup>a</sup>, contrad. to מחסורייהא defective eye-sight.

\*פָּדוּ pr. n. m. *Kahäyi*. Y. Pes. II, end, 29<sup>a</sup> ed. Krot. (oth. ed. בחרי).

פָּדוּ, v. פָּדוּ.

פָּדוּ, v. פָּדוּ.

פָּדוּ m. (b. h.; פָּדוּ, v. פָּדוּ; emp. b. h. פָּדוּ) [standing, stationed] officer, esp. priest. Yoma 6<sup>a</sup>, a. fr. כִּי גִדּוּל (abbr. כִּי) high priest, ordinary priest. Meg. I, 9 מְשֻׁחַ כִּי an anointed high priest, contrad. to מְרֻבָּה בְּגָדִים a high priest distinguished only by his robes (but not anointed, as in the days of the Second Temple). Ib. מְשֻׁחַ כִּי officiating high priest, כִּי שֹׁעֵב a substitute of the high priest no longer required, ex-substitute. Hor. III, 8 קִדּוּם כִּי a bastard who is a scholar has the precedence of an ignorant high priest; a. v. fr.—*Pl.* פָּדוּתָהּ. Yeb. 86<sup>b</sup>, a. e. in twenty four Biblical passages.

the priests are designated as Levites; a. v. fr.—חֹרֶת פָּדוּתָהּ (abbr. כִּי) *Torath Kohanim*, a) name of the third book of *Moses, Leviticus*. Kidd. 33<sup>a</sup>. Lev. R. s. 7 בְּחִי כִי why do we, in teaching children, commence with Leviticus? a. e.—b) name of an *halachic commentary to Leviticus*, also named *Sifra*. Yeb. 72<sup>b</sup>; a. fr.—Fem. פָּדוּתָהּ, 'a priest's daughter or wife'. Hull. 131<sup>b</sup>, sq.—Keth. IV, 8 וְכִי and in the case of a priest's wife. Ib. VII, 1, sq. (70<sup>a</sup>) מִשָּׁהּ a. Y. ed. (Bab. ed. מִשָּׁהּ). Ib. 71<sup>a</sup>; a. fr.—*Pl.* פָּדוּתָהּ, פָּדוּתָהּ. Ber. 44<sup>a</sup>. Yeb. III, 10 אִם הֵינּוּ כִי (Y. ed. מִשָּׁהּ) if they are daughters of priests; a. e.

פָּדוּ, (b. h.), *Nithpa*. נִתְפָּדָה (denom. of פָּדוּ) to be appointed priest, to act as priest. Zeb. 101<sup>b</sup> לֹא נִתְפָּדָה פִּינְחָס Phineas was not appointed high priest until &c.; Ib. 102<sup>a</sup> מִשָּׁהּ מֹשֶׁה Moses acted as priest only during &c.

פָּדוּ, פָּדוּ I ch.=h. פָּדוּ. Targ. Jer. XIV, 18. Targ. Mal. II, 7. Targ. Lev. I, 7; a. v. fr.—Snh. 110<sup>a</sup>, a. fr. high priest. Hull. 49<sup>a</sup> כְּהֵי מְסִיעֵה כְּהֵי Ishmael, being a priest, favors the priests. Gitt. 59<sup>b</sup> קָרָא read from the Torah in the priest's place, i. e. was called up the first; Meg. 22<sup>a</sup> Ms. O. (ed. בכהני pl.); a. fr.—*Pl.* פָּדוּתָהּ, פָּדוּתָהּ. Targ. Ex. XIX, 6. Targ. O. Lev. I, 5; a. fr.—Gitt. l. c. חֲשִׁבִי רִאשִׁי highly esteemed Palestinian priests; a. fr.—Fem. פָּדוּתָהּ, פָּדוּתָהּ. Hull. 131<sup>b</sup> . . . יָחִיב 'gave priestly gifts to a priest's daughter (married to an Israelite). Pes. 49<sup>a</sup> נִשְׂרִיב כִּי married a priest's daughter.—*Pl.* פָּדוּתָהּ. Ber. 44<sup>a</sup>.

פָּדוּ (or פָּדוּ) II pr. n. m. *Kahen, Kahäna*, name of several Amoraim. Y. Ber. III, 6<sup>a</sup>, a. fr. כְּהֵי.—B. Kam. 117<sup>a</sup>. Y. R. Hash. IV, beg. 59<sup>b</sup>; a. fr.—Erub. 8<sup>b</sup>. רַב כִּי רַבִּיחָה רַב (v., however, Ms. M. a. Rabb. D. S. a. l. notes); a. fr.—V. Fr. M'bo, p. 109<sup>b</sup>, sq.

פָּדוּתָהּ, v. פָּדוּתָהּ.

פָּדוּ m. (denom. of פָּדוּ) one proving priestly descent, belonging to the priestly caste. Kidd. IV, 1; Yeb. 37<sup>a</sup> (collective noun).—*Pl.* פָּדוּתָהּ. Ib. 85<sup>a</sup>; v. פָּדוּתָהּ.

\*פָּדוּתָהּ or פָּדוּתָהּ f. (פָּדוּ, with format. כִּי; v. letter. כִּי) the attendant's or priest's brazier basin (v. Sm. Ant. s. v. Chernips).—*Pl.* פָּדוּתָהּ. Targ. Y. Num. XXXI, 23; emp. פָּדוּתָהּ.

פָּדוּ, v. פָּדוּ.

פָּדוּ, v. פָּדוּ.

פָּדוּ, pl. פָּדוּ, v. פָּדוּ, end.

פָּדוּ, v. פָּדוּ.

פָּדוּ, v. פָּדוּ.

פָּדוּ f. ch.=h. פָּדוּ, burn, searing, cautery. Targ. O. Ex. XXI, 25. Targ. O. Lev. XIII, 24 (Y. ed. Amst. פָּדוּ).—Sabb. 62<sup>b</sup>, v. פָּדוּ.

\*פָּדוּ m. (Pers. Arab. *hiwän*) dining-table. Yalk. Ms. to II. Kings ch. XVI (from Taan. 25<sup>a</sup>) אֲנִינָא (read אֲנִינָא).

a 1a table; (Taan. l. c. פרוורא, Ms. M. אאפא, v. Rabb. D. S. l. c. note). Comp. next w.

**פואגנער**, v. פאגנער.

**פוארא**, v. פוורא.

**פוב** m. (פבב, v. פבב) 1) [*ball*], *thorn, a prickly salt-plant*.—*Pl.* פוינר, פוינר. Gen. R. s. 49 כ' למגל כוסחת כ' like a sickle mowing thorns; Yalk. Prov. 950 כוב. Ex. R. s. 42 כ' (corr. acc.), v. פרוורא. 2)—*Desert of Kub* (cmp. Ez. XXX, 5)=Biblical שור. Ib. s. 24; Yalk. ib. 255; (Tanh. B'shall. 18; Mekh. ib., Vayassa 1; Yalk. Jer. 266 כוב).

**פובא** I, **פבא** ch. same. Targ. Prov. XXVI, 9 (h. text עד דסנדלך ... כ'). Gen. R. s. 44; Yalk. Jer. 285 (prov.) כ'. while the sandal is on thy foot, tread the thorn down; Pesik. Asser, p. 99 כובש פובא (corr. acc.); Yalk. Deut. 892. —*Pl.* פובי, פובי, פובי, פובי, פובי. Targ. Gen. III, 18 (some ed. פובי, incorr.). Targ. II Sam. XXIII, 6. Targ. Hos. II, 8. —Lam. R. to I, 1 חר כור' רברו (v. פבב, —Y. Ab. Zar. V, 44<sup>d</sup> כ' לאילין, v. פקר. Ib. bot. כ' סייגין (read 'רב') hedges of thornbushes. Gen. R. s. 2 (ref. to Gen. I, 2) עד דחיא כ' while she (the earth) was yet in her incipency, she produced thorns; Yalk. Gen. 4 כובה (corr. acc.); Yalk. Jer. 274 כובר; Yalk. Prov. 959.

**פובא** II m. (v. preced.; cmp. II פד wine cask (h. קנקן). Sabb. 48<sup>a</sup>. Ab. Zar. 60<sup>a</sup> אב' וישראל את' the gentile attending to the barrel (emptying it) and the Israelite to the cask (receiving the wine). Ib. מליא כ' (if the gentile carries) a cask which is brimful. Sabb. 141<sup>a</sup> [read:] כ' לא ליערד (v. Rabb. D. S. a. l. note) one must not (on the Sabbath) bend sideways a cask which rests in the ground; a. e.—*Pl.* פובי. Ab. Zar. 33<sup>b</sup> אנס חני כ' carried casks away from Pumbeditha by force. B. Mets. 25<sup>b</sup>. —*the retailer's wine shop*. B. Kam. 86<sup>a</sup>; B. Mets. 64<sup>b</sup> ב' מרקיד בי כ' he dances in the wine house. —2) (cmp. פובע, פובע, פובע, *turrets* of a fort. Yoma 11<sup>a</sup> אב' חיוק אקרא רכ' a support for the Fort of Turrets (of M'huza); [Ms. L. ליוקרא רכ' for the weight of &c.; v. Rabb. D. S. a. l. note 400.]—Kidd. 70<sup>b</sup> רפומבריהא רכ' the fort of P.—[Meg. 6<sup>a</sup> ב' כ' ed. (Ms. M. כסי, Ms. O. מ'כסי); Keth. 112<sup>a</sup> מ'כסי.]

**פובא** III m. (v. פבב Pa.) *roasted or charred dough*, *roasted (over coals) in a cavity of the ground*, name of a *pastry baked in a cavity made in the stove*. Ber. 37<sup>b</sup>, expl. שרוקני. Ib. 38<sup>a</sup>. [Ar. s. v. ככא, reads כוכא.] [Gitt. 68<sup>a</sup> bot., v. פובא.]

**פובא**, v. פובי.

**פובד** m. (b. h. פבד; פבד) 1) *weight, heaviness, pressure*. Shb. 63<sup>b</sup> פובד אלא כבודי אלא Ms. M., v. פבד II. Yoma 41<sup>b</sup> כ' it requires weight (must be heavy so as to sink into the fire). Ib. כ' כרי שריא בון כ' (they are tied together) in order that they may be heavy. Y. Hag. II, 77<sup>d</sup> צירי כ' (in putting his hands on the sacrifice) he must press his weight on it; (Bab. ib. 16<sup>b</sup> כ' לכביש את פובדו). Naz. 5<sup>a</sup> כ' the feeling of heaviness (of the hair).—

*bending down the head; humble, solemn disposition*, opp. קלות ראש. Ber. V, 1 ראש כ' ... we must not rise for prayer in any other than a humble &c. Y. Ab. Zar. I, 39<sup>d</sup> top; Tosef. ib. I, 2 ר' greet him with a bent head (without ostentation). M. Kat. 21<sup>b</sup> בשפה רפה כ' in an undertone and with solemnity.—2) *roller or beam of a loom*; כ' העליון the upper beam from which the warp depends; כ' התחתון the lower beam, the roller on which the web is wound as it advances. Kel. XXI, 1 (Talm. ed. פבד). Neg. XI, 9 (*fem.*). Sabb. 113<sup>a</sup>; Y. ib. XVII, 16<sup>a</sup> bot.

**פובדין**, v. פובירין.

**פובינא** m. *frying pan*, v. פובינא I.

**פובינא** f. (פבב, cmp. פוב) a *little globe*. R. Hash. 24<sup>a</sup> (בוכינא ed. (Ms. M. 1 פובינא, Ms. M. 2 a. Ar. אב' כ' רעבא ו' they saw merely a globe-shaped cloudlet (which, they thought, was the moon).

**פובליאר**, v. פובליאר.

**פובלין**, v. פבלין.

**פובלת**, v. פובלת.

**פובס** m. (b. h.; פבס) *washer, fuller*. Ber. 28<sup>a</sup>; Keth. 103<sup>b</sup>; a. e.—*Pl.* פובסין. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. פובסין, v. פובסין II.

**פובסא**, v. פבסא.

**פובע** m. (b. h.; כבב, cmp. a. denominatives) *helmet, turban*. Ber. 24<sup>a</sup> ו' מירדן בכ' ו' let him put them (the T'fillin) into the turban under his pillow. Gitt. 14<sup>b</sup> (of the Persians) פובקן אמה their turban is one cubit high; a. e.—*Pl.* פובקין, פובקין. Gen. R. s. 99 כ' לובשי כ' wearing helmets. Y. Gitt. I, end, 48<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> bot. פובקין (v. supra).—*Transf. the thyroid cartilage, Adam's apple*. Hull. 19<sup>a</sup> מ' משיפוי כ' from where the thyroid cartilage begins to protrude and downward.

**פובעא** ch. same, esp. *the priest's turban*.—*Pl.* פובעין, פובעין. Targ. Ex. XXVIII, 40; XXXIX, 28; a. e. (ed. Berl. פובעין).—*Transf. הודא רכובעא the highest point of the thyroid cartilage*, v. preced. Hull. 18<sup>b</sup>.

**פובעה** f., pl. פובעיה (preced. wds.) the *tops of stalks of sheaves*. Peah V, 8 ח' המעמר כ' he who binds sheaves for covering the stalks; expl. Y. ib. V, end, 19<sup>a</sup> לעיל כ' sheaves to be put on top, opp. לכומסות v. פובמסה.

**פוברים**, **פובד**, Pesik. R. s. 14 כ' ליליאני בר' כ' Pesik. Par., p. 39<sup>a</sup> שוורר, read: שוורר; as Tanh., ed. Bub., B'resh. 4 (v. Pesik. l. c. note 167).

**פוברינא**, v. פברינא.

**פובש** m., pl. פובשים, פובשין (*פבש*) *troops of siege, stormers*. Pesik. Vayhi p. 67<sup>a</sup> כ' כגון הארבה כ' he orders against them the storming troops which corresponds to the plague of locusts; Pesik. R. s. 17.—[Y. Erub. II, 24<sup>b</sup> bot. כובשי כבשים, read: כובשי. [Tosef. Kel. B. Mets. III, 14 ed. Zuck., v. פובש.]

פּוּבְּשָׁנָא, v. פּוּבְּשָׁנָא.

פּוּבְּשָׁת, v. פּוּבְּשָׁת.

פּוּד, v. פּוּד.

\* פּוּדָא or פּוּדָא m. (= כּוּדָא, cmp. Syr. בּוּדָא, Ab. Zar. P. Sm. 1690 sq., a. e. קָשָׁה) suffering in child-birth. Ab. Zar. 29<sup>a</sup> for a woman in child-birth the mixture is made with beer.

פּוּדָא c. (כּוּדָא) [working beast,] mule. Targ. Ps. XXXII, 9 (Ms. כּוּדָא).—Sabb. 110<sup>b</sup> רב' ד'וּרָא (Rashi ד'וּרָא) excrements of a white mule.—B. Bath. 91<sup>a</sup> עָקְרָהּ בְּמֵאֵי כ' עָקְרָהּ בְּמֵאֵי Ms. M. (ed. פּרַעַה, Ar. כּוּדָא) the mule (Manoah) being barren, how will he pay me back?—Pl. פּוּדָא. Targ. Zech. XIV, 15.—Fem. פּוּדָא. Targ. II Sam. XIII, 29; a. e.—Bekh. 8<sup>b</sup>.—Pl. פּוּדָא. Targ. I Kings X, 25; Targ. II Chr. IX, 24. Targ. Y. Gen. XXXVI, 24 (not פּוּדָא). Targ. Is. LXVI, 20 כּוּדָא ed. Lag. (ed. Wil. פּוּדָא); a. e.—Hull. 7<sup>b</sup> הַיּוֹדָא כ' white mules. [B. Mets. 97<sup>a</sup> כּוּדָא, Ms. M. כּוּדָא, read פּוּדָא his mule.]

פּוּדָא, v. פּוּדָא.

פּוּדָתָה, v. פּוּדָתָה.

פּוּדָא m., פּוּדָא f. (כּוּדָא, v. כּוּדָא, to be arched, hollow)= h. פּוּדָא, aperture, window. Targ. Zeph. II, 14 (ed. Lag. פּוּדָא). Targ. Prov. VII, 6 ed. Lag. (oth. ed. פּוּדָא pl.). Targ. Hos. XIII, 3 פּוּדָא smoke-hole; a. e.—M. Kat. 11<sup>a</sup> כּוּדָא דְּרֵשָׁא Ar. a. Rashi Ms. (ed. כּוּדָא, Ms. M. כּוּדָא, v. Rabb. D. S. a. l. note) the arch of the door, upper door-post. Y. Yeb. IV, 6<sup>b</sup> bot. כ' רַבִּי אֲדִיקָרָא Rabbi looked out of the window. Sabb. 35<sup>a</sup> וְסִימְנִידָא (or פּוּדָא) pl. thysign by which to remember be 'window' (which reflects the light of the setting sun); a. fr.—Pl. פּוּדָא. Targ. I Kings VI, 4. Targ. Y. II Gen. XLIX, 22. Targ. Cant. II, 9.—B. Bath. 6<sup>a</sup> פּוּדָא לא ו' apertures in the party wall (for beam-rests) are no evidence of the neighbor's share in the wall. Ib. 75<sup>a</sup> דְּבִי וִיקָא (Ms. O. פּוּדָא) apertures for the air (windows, contrad. to openings for doors).—Hebr. pl. פּוּדָא. Sifrē Deut. 309 (play on וִיקָא, Deut. XXXII, 6) כ' עָשָׂאָהּ he made thy body full of cavities (v. Pesik. Zutr. ed. Bub., Deut. p. 111); Yalk. ib. 942 כּוּדָא כּוּדָא (corr. acc.).

פּוּדָא, v. פּוּדָא.

פּוּדָה, v. פּוּדָה.

פּוּדָה f. (v. פּוּדָה) aperture. Yalk. Jer. 276 (ref. to פּוּדָה, Jer. VII, 18) כ' קָטַנָּה וְהָיָה מְכֻוֹנִים ו' used to make in his house a small aperture which was directed exactly towards the east, so that when the morning star rose, he might rise and worship it; Pesik. R. s. 31 פּוּדָה כּוּדָא (corr. acc.); v. פּוּדָה.

\* פּוּדָה m. (b. h. פּוּדָה; v. next w.) exactly determined place (for worship).—Pl. פּוּדָה. Pesik. R. s. 31; Yalk. Jer. 276 (ref. to Jer. VII, 18) כ' כּוּדָה what is kavvanim?, v. preced. [In b. h. our w. seems to mean certain cakes placed due east.]

פּוּדָה m. (פּוּדָה, cmp. פּוּדָה) exact selection of place. Gen. R. s. 15, beg. כ' צְרִיכָה (planting) requires exact selection; ib. כּוּדָה אֶת רוֹחוּתָהּ one must determine its position with reference to the cardinal points.

פּוּדָה, v. פּוּדָה.

פּוּדָה, פּוּדָה, v. sub כּוּדָה.

פּוּדָה, v. פּוּדָה.

פּוּדָה, v. פּוּדָה.

פּוּדָה m. (v. פּוּדָה) [basket, cauf, cmp. נָחִיל,] כ' טוּרִיָּה in gen. fish. M. Kat. 11<sup>a</sup> [read:] טוּרִיָּה כ' טוּרִיָּה (v. Rabb. D. S. a. l.) roast the fish with its brother (salt) &c. Y. Sabb. VII, 10<sup>a</sup> כ' הָיָה רֹצֵחַ he who catches fish (on the Sabbath). Gitt. 36<sup>a</sup>, a. e. כ' drew the figure of a fish (in place of his signature); a. fr.—Pl. פּוּדָה. Targ. Y. Gen. I, 26, a. fr. (only in Targ. Y.).—[Targ. Job. XLII, 26 כּוּדָה, Ms. כּוּדָה, Regia כּוּדָה; h. text כּוּדָה.]—Taan. 24<sup>a</sup> כ' פּוּדָה the fish-pond. Kidd. 72<sup>a</sup>.—M. Kat. I. c. כ' לְבָאִי (Var. פּוּדָה, v. פּוּדָה; a. e.

כּוּדָה, v. כּוּדָה.

פּוּדָה f. honey-comb, v. פּוּדָה I.

פּוּדָה, v. פּוּדָה.

פּוּדָה f. (כּוּדָה, cmp. פּוּדָה; v. Fl. to Levy Targ. Dict. I, p. 428<sup>a</sup>) 1) a large round vessel, receptacle of grain, water &c.; v. כּוּדָה. Num. R. s. 1; Tanh. B'midb. 2, v. כּוּדָה. Shebi. X, 7. Kel. XV, 1 חֲקִיָּה כ' a receptacle made of straw or reeds. Ib. VIII, 1; Tosef. ib. B. Kam. VI, 3 כ' פּוּדָה ו' a defective k'vereth which was repaired with a stuffing of straw. Ib. V, 8 [read:] פּוּדָה כ' חֲקִיָּה של מִתְכָּה ו' (ed. Zuck. נִימָרָה, corr. acc.) a metal k. used in the household. Men. 95<sup>a</sup> כ' כּוּדָה a kind of bee-hive (honeycombed plate in the stove); Tosef. ib. XI, 2 מִדָּה, שָׂרִי (corr. acc.); a. e.—Pl. פּוּדָה. Tosef. Ohol. X, 5 כ' (כּוּדָה ed. Zuck., Var. כּוּדָה, corr. acc.).—2) the ramifications of the vine, espalier, the widest extent of branches. Tosef. Kil. III, 4; Y. ib. V, 29<sup>d</sup> כ' מְכֻוֹנָה וְהָיָה ו' (sub) if the espalier is in a certain direction, but the body of the vine is not in the line. Y. Erub. III, 21<sup>a</sup> כ' בְּשִׁירָתָהּ when its ramifications had a circumference of four cubits; Y. Succ. II, 52<sup>d</sup> bot. כּוּדָה (corr. acc. or פּוּדָה). Y. Ber. I, 2<sup>c</sup> bot., v. נִלָּה I; a. e.—Midr. Sam. ch. XIII פּוּדָה של חֲרוֹב (= פּוּדָה, v. next w.—Pl. m. פּוּדָה. Y. Kil. IV, 29<sup>b</sup> top חֲרוֹב R. S. to Kil. IV, 3 (ed. פּוּדָה contr., cmp. פּוּדָה). Ib. VI, beg. 30<sup>b</sup> כּוּדָה, 29<sup>c</sup> כּוּדָה; ib. V, 30<sup>a</sup> top כּוּדָה (corr. acc.).

פּוּדָה (פּוּדָה) ch. same, 1) bee-hive. Targ. Jer. V, 27 כּוּדָה וְיִבְרִיחָהּ in ed. Lag. (v. preface to Proph. XXXIV, 13) like a hive full of bees.—2) ramification. Num. R. s. 9 כ' הַחֲרוֹבִיחָהּ the circumference of a carob-tree; Y. Sot. I, 17<sup>b</sup> top ed. Amst. (ed. Krot. אֲוִירָה, corr. acc.); Y. Peah VII, 20<sup>a</sup> bot. בִּירָה (corr. acc.); (Midr. Sam. ch. XIII, v. preced.).

פּוּדָה, v. פּוּדָה.



**פְּזָחָה** I f. *window*, v. פְּזָחָה.

**פְּזָחָה** II f. (פִּיר) *searing, blister* from a burn. Snh. 84<sup>b</sup> ed., v. בּוּצְרָה I.

**כִּיז** m. (cmp. פִּיר II) *an oil vessel*, used in the Temple. Tam. III, 6 רומה וכו' the *kuz* had the shape of a large wine cup. Ib. 9.

**כִּיזָה** f. ch. same, *wine pitcher, jug*. Targ. II Esth. II, 21.—Sabb. 77<sup>b</sup> (playful etymology) כִּיזָה קִיזָה ed. (Rashi חוזה) it is named *kuza*—'like this' (give us to drink from). Hull. 107<sup>a</sup> רביעיתא כ' בר רביעיתא *a Kuza* must contain one fourth of a Log. Sabb. 33<sup>b</sup>. Taan. 20<sup>b</sup> (Ms. M. ואִיזָה); a. fr.—Yeb. 70<sup>a</sup>, v. פִּזָה.

**כִּיזָב**, v. next w.

**כִּיזְבָא, כִּיזְבָה, כִּיזְבָה** (פִּיר) pr. n. m. *Ben-(Bar-)Koz'ba*, name of the leader of the Jewish uprising against Hadrian, usually named כִּיזְבָה *Bar-Kokhba*. Y. Taan. IV, 68<sup>d</sup> bot. כ' דרך כִּיזְבָה... דרך כ' Akiba, my teacher, preached, 'A star goes forth from Jacob' (Num. XXIV, 17) *Koz'ba* went forth; Lam. R. to II, 2 כִּיזְבָה אִתְּ כִּיזְבָה read not *Kokhba* but *Kozab*. Y. Taan. I. c. בן כִּיזְבָה (בר). Ib. 69<sup>a</sup> top כִּיזְבָה (corr. acc.). Lam. R. I. c. בן כִּיזְבָה (בר); Yalk. Deut. 946.—Denom. כִּיזְבָה; f. כִּיזְבָה, pl. כִּיזְבָה. Tosef. Maas. Sh. I, 6; B. Kam. 97<sup>b</sup> כִּיזְבָה coins issued by Bar-K.—\*2) *Beth-Koz'ba*, name of a valley. Tanh. Huck. 1; (ed. Bub. ib. שופח; Num. R. s. 18 שופח; Gen. R. s. 10 שופח; Lev. R. s. 22 ביה שופח; Koh. R. to V, 8 שופח; Yalk. Koh. 972 נשופח).

**כִּיזְבָה**, v. פִּזָה.

**כִּיזְבָה**, v. פִּזָה.

**כִּיזְבָה** pr. n. m. *Kuzith*, surname of one R. Samuel. Gen. R. s. 23; s. 51 Ar. (absent in eds.).

**כִּיזְבָה**, v. next w.

**כִּיזְבָה** f. = פִּזָה, *jug*. Ab. Zar. 71<sup>b</sup>. M. Kat. 12<sup>a</sup> quot. in Rashi to Ab. Zar. I. c. (ed. פִּזָה, Ms. M. פִּזָה). Sabb. 139<sup>b</sup> בפומיה כִּיזְבָה Rashi Ms. (ed. רביעיתא, בפומיה כִּיזְבָה, v. Rabb. D. S. a. l. note) on the mouth of the jug (used for taking wine out of the larger vessel).

**כִּיזְבָה**, v. preced.

**כִּיזְבָה** to cough, v. פִּיחָה.

**כִּיזְבָה**, v. פִּיחָה.

**כִּיזְבָה** m. (v. next w.) *kohilna*, name of a bird, Hull. 62<sup>b</sup> (Ar. פִּיזָה).

**כִּיזְבָה** (כִּיזְבָה) m. (cmp. גִּזְלָה, v. Lane Customs, 1837, p. 51 sq.) *kohl*, a powder used for painting the eye-lids, *stibium*. Sabb. VIII, 3 (78<sup>b</sup>) כִּיזְבָה Ar. (ed. פִּיזָה); Y. ib. 11<sup>b</sup> bot. Hull. 88<sup>b</sup> כִּיזְבָה חשור וכו' powdered coal and *stibium*. Snh. 14<sup>a</sup>; Keth. 17<sup>a</sup> (in a song) כִּיזְבָה here is no paint (no showiness). [Tosef. Nidd. VI, 4 כִּיזְבָה, read: בִּיזְבָה.]

**כִּיזְבָה** ch. 1) same. Targ. II Esth. I, 3 (2); Ber. 18<sup>b</sup>, v. גִּיזְבָה.—Hull. 47<sup>b</sup> כִּיזְבָה as black as *stibium*. Gitt. 69<sup>a</sup> top two portions of *stibium* and one of &c. —2) כִּיזְבָה a species of *black marble* (b. h. פִּיזָה, v. Sm. Ant. s. v. Carbunculus). Kidd. 12<sup>a</sup> אִקְרִישׁ בִּיא' רִב' betrothed a woman by giving her a piece of black marble (of little value). B. Bath. 4<sup>a</sup>; Succ. 51<sup>b</sup>, v. פִּיזָה.

**כִּיזְבָה**, v. פִּיזָה.

**כִּיזְבָה** m. pl. (used as sing.; v. preced. wds.; cmp. b. h. פִּיזָה) *carbuncle*, name of a jewel. Ex. R. s. 38, end (corresp. to לשם, Ex. XXVIII, 19). [V., however, פִּיזָה.]

**כִּיזְבָה** pr. n. *Kohālith*, a district conquered by John Hyrcan, [perh. = פִּיחָה, Num. XXI, 30, cmp. preced. wds. a. פִּיחָה]. Kidd. 66<sup>a</sup> כִּיזְבָה K. in the desert. — כִּיזְבָה a species of *hyssop* named after that district. Neg. XIV, 6 כִּיזְבָה; Succ. 13<sup>a</sup> לִיזָה... Ms. M. (ed. לִי...). Par. XI, 7; Hull. 62<sup>b</sup>; Sifré Num. 129.

**כִּיזְבָה, כִּיזְבָה** (b. h.; cmp. כִּיזְבָה) [to cause discoloring.] to sear, cauterize; to scald. B. Kam. VIII, 1 כִּיזְבָה if a person hurt another with a hot spit &c.; Y. ib. 6<sup>a</sup>, b (Mish. a. Gem.) כִּיזְבָה, כִּיזְבָה; a. e. — Part. pass. כִּיזְבָה *burn-marked, flame-spotted*. Lev. R. s. 15... תמירה כִּיזְבָה a she-ass was sick and was cauterized, and her child was born with a flame-mark; (Num. R. s. 9 מרושם).

**Hif.** כִּיזְבָה same. Neg. VII, 4 את המחירה וכו' if one cauterized the cicatrizing spot.

**Pi.** כִּיזְבָה same. Num. R. I. c. אוחה וכו' אוחה he took her to the veterinary surgeon, and he cauterized her.

**Nif.** כִּיזְבָה to be burnt; to be cauterized. B. Bath. 75<sup>a</sup> Ms. M. (v. Rabb. D. S. a. l. note) each man's tent will be stained by fire from his neighbor's tent. Lev. R. I. c. כִּיזְבָה, v. supra. Num. R. I. c. ממה שִׁכְבָה אמר because his mother had been cauterized. Sabb. 30<sup>b</sup>; Pes. 117<sup>a</sup> תִּפְיָה (his lips) be burnt. Tosef. Hag. II, 6 וכו' בשלג באור... וכו' if he deviates this way, he will be burnt by the fire, if that way, he will be frost-bitten; (Ab. d'R. N. ch. XXVIII לִיקָה she may be cauterized and recover. — Y. Sabb. III, 6<sup>b</sup> top נכירה and it (the hand) is scalded (v. פִּיזָה). Y. Ber. II, 5<sup>b</sup> bot. I thought you would be scalded with tepid water (understand a slight hint), but you do not feel even hot water (distinct intimation); Bab. ib. 16<sup>b</sup>. — Y. Nidd. III, 50<sup>d</sup> [read:] רִישָׁה דְרִישָׁה וְאָתָה לֹא הִפְיָה אִפִּי בְרִיתִיךָ thy head's head (thy teacher's teacher) feels tepid water, but thou &c., i. e. you must not claim superiority to your predecessors (cmp. Sabb. 55<sup>a</sup>); a. fr.

**כִּיזְבָה, כִּיזְבָה** ch. same. Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top, a. e. פִּיזָה (פִּיזָה), v. גִּיזְבָה.

**Ithpa.** כִּיזְבָה to be burnt. Targ. Prov. VI, 28 מִתְפִּיזָה Ms. (ed. פִּיזָה..., corr. acc.).

**כִּיזְבָה** m. *Koy*, (prob.) a kind of bearded deer or antelope

(τραγέλαφος). [The rabbis leave it undecided whether K. belongs to the genus of cattle (בְּהֵמָה) or beasts of chase (חַיָּה).] Y. Bicc. II, end, 65<sup>b</sup>, v. צִיָּה. Hull. 80<sup>a</sup> (various opinions). Tosef. ib. VI (V), 1. Tosef. Bekh. II, 9; a. fr.

פִּינִין, v. פִּינִין.

**פִּינִין** m. (= פִּינִין, v. פִּינִין) *cavity, cave, esp. sepulchral chamber*. [Taan. 25<sup>b</sup> המְחִירֶשֶׁה כ' R. Gersh. (Ms. M. כ' v. Rabb. D. S. a. l. note, ed. פִּינִין) the cavity made by the plough.]—Y. B. Bath. III, beg. 18<sup>d</sup> הַחֹקֶה ב' . . . הַמּוֹכֵחַ ב' if one sells a burial place (קבר) to his neighbor, as soon as the latter has buried one dead in the chamber, he has the possession of the entire chamber; a. e.—Pl. פִּינִין. Ib. 'וכ' ב' . . . קבר when he buried three dead in three different chambers &c. Tosef. Ohol. XVII, 11 [read:] . . . שָׂדֶה . . . בְּחוֹכֶה הָיָא כְּשָׂדֶה 'וּאִיזוּ הָיָא שָׂדֶה כ' כל . . . לְצִדְדֵינָא has disappeared, is like a field of sepulchral chambers. And what is a field &c.? Where you dig out (a square) in the ground, and make chambers in the walls. B. Bath. VI, 8; a. e.

**פִּינִין** ch. 1) same. Targ. Job XXX, 2; ib. V, 26 (h. text כִּלְח).—2) *an improvised subterranean dwelling*. Taan. 22<sup>a</sup> דְּצִידֵי כ' Rashi (ed. כְּכֹכֵי, pl., Ar. s. v. כְּכֹר: לא נצרכה אלא לבר' כ' דאגמא 68<sup>a</sup> bot. כ' דהוריא ו' Ar. (ed. כֹּרֵב, corr. acc.) he came to the hut of a certain widow. [Ber. 37<sup>b</sup> דִּרְעָא כ' Ar., v. פִּינִין III.]

**פִּכְכֵב, פִּכְכֵב** m. (b. h.; = כְּכֹב, v. כְּכֹב) [*rounded, globe*], *star, planet*. Y. Ber. I, 2<sup>b</sup> אֹדֵד וְדֹאֵר יוֹם כ' as long as one star only is visible, it is surely day-time. Hor. 10<sup>a</sup> אֹדֵד כ' Ms. M. (v. Rabb. D. S. a. l. note) there is a certain star (comet) which appears once in seventy years. Gen. R. s. 100 אֹדֵד כ' אֹדֵד בְּשָׁנִים עֶשְׂרִים כֹּכְבִים בְּקֶשֶׁן לֹאֲבִי כ' ten stars (sons of Jacob) desired to destroy one star (Joseph); a. fr.—Pl. פִּכְכֵב. Ib. Ber. 10<sup>a</sup> וּמִזְלוֹת כ' stars and planets; a. fr.—אֲבֹדָה כ' (עֲבֹדָה, עֲבֹדָה כ' אֲבֹדָה (abbr. עֲבֹדָה כ' אֲבֹדָה, עֲבֹדָה, v. Succ. 22<sup>b</sup>; Y. ib. II, beg. 22<sup>d</sup> פִּכְכֵי חֲמָה scintillations of the sun as seen through the covering of the festive booth. Yalk. Esth. 1053 הִנֵּה כ', v. next w.

**פִּכְכֵב, פִּכְכֵב** ch. same. Targ. Am. V, 26.—Y. Maas. Sh. IV, 55<sup>b</sup> bot.; a. fr.—Esp. *the planet Mercury*. Sabb. 156<sup>a</sup> הָאִי מֵאֵן דְּבִכְּ he who was born under Mercury. —(אִיִּשְׁתִּירָא כ' Venus. Targ. II Esth. II, 7 (v. נִיגוּהָ כ' נִיגוּהָ); Yalk. Esth. 1053 (hebr.), v. אִיִּשְׁתִּירָא.—Sabb. I. c.; a. e.—כ' comet. Ber. 58<sup>b</sup>.—Pl. פִּכְכֵב, פִּכְכֵב. Targ. Gen. I, 16; a. fr.—Snh. 39<sup>a</sup> כ' מִצִּינָא לְמִימְנִי I can count the stars. Ib. כ' the number of the stars is known to me. Ab. Zar. 29<sup>a</sup> כ' דְּחִלִּי לֹא בִּי which he suspended under the stars (in open air over night); a. fr.—[B. Mets. 86<sup>a</sup> פִּכְכֵיִן Ar. balls of nardus, ed. לְכִיִּין.]

**פִּכְכֵיָא** f. *a little globe*, v. פִּכְכֵיָא.

**פִּכְכֵיָא** f. (preced. wds.) *the planet Venus, morning star, evening star*. Yalk. Jer. 276 (ref. to Jer. VII, 18) שְׂרִי עֲבֹדִים מִלִּמְלַכַת הַשָּׁמַיִם וְזוֹ הָיָא הַבְּנִיָּה (not מִלִּמְלַכַת הַשָּׁמַיִם וְזוֹ הָיָא הַבְּנִיָּה) they worshipped the queen of the heavens, that is Venus; Pesik.

R. s. 31 הַכּוֹכְבִים (corr. acc.). Ib. בְּנֵי יְרוּשָׁלַם עוֹבְדִים לָכֵּן. Ib. (לְכּוֹכְבִים) the Jerusalemites worshipped Venus openly &c. Ib. (הַכּוֹכְבִים) שְׂכַשְׁתָּהּ עֲלֶיהָ הַכִּי (not עוֹבְדִים לָכֵּן).

**פִּכְכֵיָא** ch. same. Targ. Jer. VII, 18, a. e. provided three stars are seen besides the evening star.—Ib. <sup>c</sup> מֵאֵן כ' בֵּר מִן הָרָא . . . בֵּר מִן הָרָא he who says *ayalta d'shakra* is the morning star, is mistaken; Y. Yoma III, beg. 40<sup>b</sup>; Gen. R. s. 50 כ' דְּצִפְרָא.

\* **פִּינִיָא** m. (emp. פִּינִיָא) *spiderweb*, v. פִּינִיָא.

**פִּינִיָא, כּוֹכְבֵיָא**, v. פִּינִיָא.

**פִּינִיָא, כּוֹכְבֵיָא** m. (cochlear) [*a kind of spoon pointed on one end for drawing snails out of their shells*], *a pin of the shape of a cochlear*. Sabb. VI, 3 כּוֹכְבֵיָא Y. ed., Ms. O. כּוֹכְבֵיָא (Mish. a. Bab. ed. 62<sup>a</sup> כּוֹכְבֵיָא, Ms. M. in Gem. כּוֹכְבֵיָא, corr. acc., v. Rabb. D. S. a. l. notes 20 a. 70); expl. ib. 62<sup>a</sup> מִכְבֵּיָא V. next w.

**קֹחֵב, כּוֹכְלֵיָא, כּוֹכְלֵיָא** m. (κοχλιάς, cochlea) *any thing spiral, a spiral stair-case, screw &c.* (v. Gr. a. Lat. Dict. s. v.). Tosef. Succ. IV, 16 כּוֹכְלֵיָא מְקִיפִין יַעֲמִידִין כְּכּוֹכְלֵיָא read כְּכּוֹכְלֵיָא, stood around in a spiral figure; Tosef. Yoma I, 10 כְּכּוֹכְלֵיָא ed. Zuck. (Var. כְּכּוֹכְלֵיָא, כְּכּוֹכְלֵיָא; Yoma 25<sup>a</sup> כְּכּוֹכְלֵיָא (Ms. M. כְּכּוֹכְלֵיָא, O. a. L. כְּכּוֹכְלֵיָא, v. Rabb. D. S. a. l. note). Y. Shek. VII, beg. 50<sup>c</sup> כְּכּוֹכְלֵיָא הָיוּ עֲשׂוּיִין (corr. acc.) the boxes in the Temple for contributions were put up so as to form a spiral figure; (Bab. ed. כְּכּוֹכְלֵיָא, כְּכּוֹכְלֵיָא, corr. acc.).

\* **כּוֹכְלֵיָא** f. (= כְּכּוֹכְלֵיָא, emp. כּוֹכְלֵיָא) [*refreshing bottle*], *a charm containing a perfume*. Sabb. VI, 3. Ib. v. 62<sup>a</sup> (כְּכּוֹכְלֵיָא) chain, v. Rabb. D. S. a. l., a. Koh. Ar. Compl. s. v.; Tosef. ib. IV (V), 11.

**כּוֹל** (b. h.) [*to enclose*], *to measure*. Ter. X, 8 וְכָל מִסָּה (כל), v. I.—

*Pilp.* פִּלְפֵּל q. v.

**כּוֹל, כּוֹל** ch. same. Perf. כָּל; part. כָּלִיל. Targ. O. Ex. XVI, 18 (Y. אֶכֶּלִי Af.). Targ. Ruth. III, 15. Targ. Is. XXVII, 8.—Men. 53<sup>b</sup> כִּי קָא כִּרִּיל וְכ' when he measures, he measures by &c. Ab. Zar. 71<sup>b</sup> וְדִמֵּי כ' וְדִמֵּי כ' he measures and pours (the wine) into &c. Ned. 51<sup>a</sup> אֶכֶּלִי II. —Hull. 12<sup>a</sup>, a. e. לִי תִכְוֵל עֲלֶיהָ כֹּרֵב דְּמִלְחָה (I will tell you), if you will measure out for it a *kor* of salt (a jesting remark). Kidd. 79<sup>b</sup> כֹּלִי עֲלֵמָא כָּרִילִי לִיה וְכ' to all the world (wisdom) has been measured in a small *kab*, and to this scholar in a large *kab*, i. e. he wants to be wiser than all the world.

Af. same. Targ. Y. Ex. XVI, 18, v. supra. Targ. Y. II Gen. XXXVIII, 26 כָּכִיל (not 'ק').

Pa. כָּכִיל (denom. of כָּכִיל) *to generalize; lay down a rule*. Keth. 60<sup>a</sup>, v. כָּכִיל.

Ithpe. אֶכֶּלִי, אֶכֶּלִי *to be measured*. Targ. Y. II Gen. I. c. Targ. Is. XL, 12; a. e.

**כּוֹלִי** h., v. כּוֹלִי.

**כֹּלֵא, כֹּלֵא, כֹּלֵא** ch.=h. כל 1) *all, every one; any*. Constr. כֹּל (frequ. used absolutely). Targ. O. Gen. XVI, 12, sq. Targ. Ex. XX, 9. Targ. Y. Deut. XXXII, 49 כל לא not at all as (thou sayest); a. fr.—Y. Yoma VIII, 45<sup>b</sup> bot. כל לא כל לא all does not depend upon this man (it is not at all within his power) to say to the king, Thou art no king, i. e. his saying that the Day of Atonement has no atoning power, cannot affect its power; Y. Shebu. II, 33<sup>b</sup> bot.—Snh. 46<sup>b</sup>, a. fr. כל במיניה (לא) all is not as if dependent on him, i. e. he has no power to &c. Gen. R. s. 79, beg. (expl. בכלה, Job V, 23) הבא (לא) כל במיניה (some ed. בכלה) thou shalt enter the grave in fulness, full, wanting nothing.—פֶּל הֶכֶן=h. פֶּל שֶׁכֶן, v. כל. Targ. Job IV, 19; a. fr.—Nidd. 51<sup>a</sup>; a. fr.—עלמא, v. infra.—With suffix כֹּלְךָ, כֹּלְיָהּ &c. (Buxt. פֶּלְךָ &c.) *all of thee, of him &c., entire*. Targ. Gen. XXV, 25; a. fr.—Yoma 14<sup>b</sup> כֹּלִיהּ יומא the entire day; ib. 19<sup>a</sup> (not כֹּלִי). Ib. 26<sup>a</sup> כֹּלִיהּ מִצְפָּרָא אַרְוֹ (v. Rabb. D. S. a. l. note 10) all of them come in (for their share) by the lots cast in the morning; a. fr.—Pl. constr. כֹּלִיהּ *all of*. Targ. Esth. VI, 1 כֹּלִיהּ (ed. Lag. כֹּלִיהּ). Targ. Koh. X, 12 עלמא כֹּלִיהּ (ed. Lag. כֹּלִיהּ).—Y. Ber. II, 4<sup>b</sup> עלמא ירשין כֹּלִיהּ (ed. Lehm. (ed. כל) *all the world, all people know* (abbr. כ״ע); Y. M. Kat. III, 83<sup>c</sup> bot. כל עמא, v. עֲלָמָא. Kidd. 79<sup>b</sup>, v. כֹּל ch. —אִי כֹלִיהּ *all of that, to that extent*. Erub. 61<sup>a</sup>. B. Mets. 84<sup>b</sup> כֹּלִיהּ כֹּלִיהּ *all after it has come to all this (it being so well known), it is surely not proper*. Ab. Zar. 24<sup>a</sup>; a. v. fr.—Hag. 4<sup>b</sup> וְאִלֵּי כֹלִיהּ *all this (is required of us) and yet only 'perhaps' (Zeph. II, 3)!* Taan. 25<sup>a</sup> וְאִלֵּי כֹלִיהּ *all this (trouble) and 'only perhaps'!* \*2) *capacity, power* (emp. ריכל). Y. Peah VIII, 20<sup>d</sup> bot. כֹּלִיהּ *our (my) strength consists not in tearing down but &c.*

**כֹּלְבָה, כֹּלְבָה, כֹּלְבָה** m. (v. כֹּלְבָה; cmp. στόμα for *edge*) *a sharp instrument, axe*. Targ. I Sam. XIII, 20 (some ed. כֹּלְבָה, Ar. כֹּלְבָה; h. text קרדס).—Gen. R. s. 38 אִירְשֵׁנו כֹּלְבָה Ar. (ed. אִירְשֵׁנו לִי קֹלְבָה, v. רִשִּׁי.—Lev. R. s. 4 הָן דִּי כֹלְבָה (not זִירְיָה כֹלְבָה) where the owner of arms (warrior) hangs up his battle axe, the shepherd hangs up his bag, i. e. in the place of justice sits wickedness; Koh. R. to III, 16 קֹלְבָה (Yalk. Koh. 969 באהרא ... where the lord hangs up his armor). Y. Naz. I, 51<sup>b</sup> כֹּלְבָה a. כֹּלְבָה; Y. Ned. I, 36<sup>d</sup> top כֹּלְבָה, v. סִנְיָה. —Pl. כֹּלְבָה. Targ. I Sam. XIII, 21. Targ. Jud. IX, 48 (Ar. כֹּלְבָה). Targ. Ps. LXXIV, 5.—V. כֹּלְבָה.

**כֹּלְבָה** v. כֹּלְבָה.

**כֹּלְבָה** or **כֹּלְכָה**, Y. Dem. II, 22<sup>c</sup> bot., v. כֹּלְבָה.

**כֹּלְכָה**, a *measure*, v. כֹּלְכָה.

**כֹּלְכָה**, v. כֹּלְכָה.

**כֹּלְכָה**, Tosef. Kel. B. Mets. IV, 7, v. כֹּלְכָה.

**כֹּלְכָה**, v. כֹּלְכָה I, II.—כֹּלְכָה pl. constr. of כֹּלְכָה.

**כֹּלְכָה, כֹּלְכָה, כֹּלְכָה** f. ch. (v. כֹּלְכָה) [round-ed.] 1) *testicle*. Targ. Y. II Lev. XXI, 20. Targ. Y. ib. XXII,

23.—2) *kidney*. Hull. 97<sup>a</sup>.—Pl. כֹּלְכָה, כֹּלְכָה, כֹּלְכָה (בֹּלְכָה). Targ. Lev. III, 4; a. fr. Targ. Job XXXVIII, 36 כֹּלְכָה ed. Lag. (oth. כֹּלְכָה, Ms. Var. כֹּלְכָה). Targ. Is. XXXIV, 6 כֹּלְכָה constr.—Sabb. 119<sup>b</sup>.—[כֹּלְכָה h., v. כֹּלְכָה.]

**כֹּלְכָה**, v. כֹּלְכָה.

**כֹּלְכָה**, v. כֹּלְכָה.

**כֹּלְכָה** m. (χολικός, in the sense of μελαγχολικός) *one afflicted with melancholy*. Y. Ter. I, 40<sup>b</sup> המקריב את כסותו if one tears his clothes, I may say, he is melancholy (but not insane); Y. Gitt. VII, beg. 48<sup>c</sup> המקריב קינוקוס . . . (corr. acc.).

**כֹּלְכָה**, v. כֹּלְכָה.

**כֹּלְכָה** m. ch.=h. כֹּלְכָה, *cissaros-blossom* (v. אֲנָבִין). Sabb. 20<sup>b</sup>; Y. ib. II, beg. 4<sup>d</sup>, expl. כֹּלְכָה. Y. Kil. IX, 32<sup>a</sup> top כֹּלְכָה (v. כֹּלְכָה, v. כֹּלְכָה, for כֹּלְכָה, v. כֹּלְכָה) its name is *kall'kha*. [כֹּלְכָה, v. כֹּלְכָה.]

**כֹּלְכָה**, v. כֹּלְכָה.

**כֹּלְכָה**, Ex. R. s. 15 וְכֵן דִּימוֹס וְכֵן כֹּלְכָה (some ed. כֹּלְכָה), read: כֹּלְכָה II.

**כֹּלְכָה**, v. next w.

**כֹּלְכָה, כֹּלְכָה** f. (v. Löw Pf. p. 200 sq.) [*Little Bride*]. *Papaver Spinosum*.—Pl. כֹּלְכָה. Pes. 35<sup>a</sup> Ar. (ed. כֹּלְכָה; Ms. O. כֹּלְכָה; Ms. M. 1 כֹּלְכָה; Ms. M. 2 כֹּלְכָה); v. כֹּלְכָה.

**כֹּלְכָה**, Sabb. 154<sup>b</sup>, v. כֹּלְכָה.

**כֹּלְכָה** m. (גֹּלְבָה, cmp. קֹלְכָה, v. גֹּלְבָה). Tosef. Kel. B. Bath. VII, 3 וְכֵן כֹּלְכָה (not וְכֵן כֹּלְכָה) the handle of a large or of a small plane (some ed. כֹּלְכָה וְכֵן כֹּלְכָה, corr. acc.).

**כֹּלְכָה**, Tosef. Kil. III, 12 ed. Zuck., read: כֹּלְכָה, v. כֹּלְכָה.

**כֹּלְכָה**, v. כֹּלְכָה.

**כֹּלְכָה** m. (collectarius), pl. כֹּלְכָה *cashiers*. Pesik. Hahod. p. 56<sup>a</sup> שְׁנֵי דִלְקִטְרִין וְכֵן כֹּלְכָה (corr. acc.) who will collect for you the debt from them (bring about their punishment)? Two collectors, Mordecai and Esther; Pesik. R. s. 15 בִּלְקִטְרִין; Yalk. Ex. 191 סִלְקִטְרִין (corr. acc.).

**כֹּלְכָה** *wrath*, v. כֹּלְכָה.

**כֹּלְכָה** m. (b. h.; cmp. כֹּלְכָה) an opprobrious name for an ornament bearing the impress of the female breast or pudenda. Y. Sabb. V, 8<sup>b</sup> bot.; Bab. ib. 64<sup>a</sup>.

**כֹּלְכָה** f. (prob. a corrupt. of χαμαύνη, a pallet-bed) *mattress used as a seat for travelling women*. Tosef. B. Bath. IV, 2; B. Bath. 78<sup>a</sup>, expl. מִרְכָּבָה דְּנִשִּׁי.

**כֹּלְכָה, כֹּלְכָה** f., pl. כֹּלְכָה *sheaves put at the bottom of a stack as foundation*, contrad. to כֹּלְכָה. Peah V, 8; Y. ib. V, end, 19<sup>a</sup>, expl. מִן לִירֵעַ (with ref. to Deut. XXXII, 34).

*Hithpa.* התְּפִיץ, התְּפִינָה, *Nithpa.* 1) *to be made straight, to be remedied* (comp. תָּכַן). Pesik. Zutr. l. c. אִין you (your crookedness) can be remedied only through fire; Sifrē Deut. l. c. אִין אַתָּם הוֹלִכִים אֶלֶּה; Yalk. Deut. l. c. הוֹלִכִין אֶלֶּה לְאַזְרוֹר (corr. acc.). — 2) *to prepare one's self*. Y. Meg. I, 71<sup>c</sup> (ref. to תְּפִינָה, Am. IV, 12) תְּפִינָה לְקִרְאָהּ וְכִי put thyself in proper condition to meet thy God. — 3) *to intend, propose*. B. Kam. VIII, 1 תְּפִינָה מִפְּנֵי unless he did it with malicious intent. Tosef. Naz. III, 10 כְּמוֹתָהּ אֶלֶּה my in-

tention was to be exactly like her (as to her vow). Ib. 14 'כּוּנֶשֶׁרָא if he who had the intention to eat the flesh of swine &c.; v. עָלָה. Sabb. 22<sup>a</sup> 'כּוּנֶשֶׁרָא provided he has not the intention of making a groove. —Bets. 23<sup>a</sup>, a. fr. 'דְּבַר שְׂאִינִי מִתְּחֵב' a forbidden act which was produced without intent, i. e. an unintended but unavoidable effect of a permitted act. R. Hash. 28<sup>b</sup>. Pes. 53<sup>b</sup>, a. fr. 'נִתְּכַנְּנוּ שְׁנֵיהֶם both meant the same thing; a. fr.

*Polel* to establish, base firmly. Ex. R. s. 15 מִבְּקֵשׁ עַל אֱלֹהֵי אֲנִי wanted to establish worlds. Ib. מִבְּקֵשׁ עוֹלָמִים upon those (the patriarchs) I will establish the world. —Part. pass. מִבְּקֵנָה, f. מִבְּקֵנָה. Midr. Sam. ch. XVI (ref. to הכנינו, I Kings II, 24) בִּזְכוּת הַחֹרֶה הָאֵל (the world exists) for the sake of the Law that is put up straight in the holy Ark.

*כוּן* ch. same; *Pa.* 1) to direct, aim, draw a direct line. Targ. Y. Num. XXII, 23. Targ. Num. XXXIV, 7, sq. (h. text רָאָה). Targ. Y. Deut. X, 5 וְכוּנִיתָ (h. text פָּנָה). Ib. XIX, 3 (h. text רָחֵק, v. preced.); a. e. —2) to draw a parallel, compare. Targ. Is. XLVI, 5 (h. text רָחֵק, v. preced.). —3) (with רָחֵק, or sub. רָחֵק) to direct the mind, to pay attention; to do a thing intentionally. Targ. Y. Num. XI, 1 וְהִגִּיתָן מִכֹּחַ לִבְיָדָי לַעֲשֹׂת רָעָא intentionally speaking evil. —Ber. 17<sup>b</sup> לִבְיָדָי לַעֲשֹׂת רָעָא he cannot collect his mind (for prayer). Ib. 30<sup>b</sup> מִתְּחֵבָה לֵב לֵב the first time he read without attention. Hull. 31<sup>a</sup> לֵב לֵב (or קִמְצֵה לֵב) when he had no intention whatever (to cut); a. fr. —Part. pass. a) directed towards, corresponding. Targ. Ez. I, 9. Targ. Ex. XXVI, 5; a. fr. —b) straight, firm, upright. Targ. Job XXI, 8 מִבְּקֵנָה Bxt. (Ms. מִבְּקֵנָה; ed. מִבְּקֵנָה, corr. acc.; h. text כִּנֵּן). Targ. Ps. LI, 12. Ib. LVII, 8 (ed. Wil. מִבְּקֵנָה, corr. acc.); a. fr. —Yoma 28<sup>b</sup> לֵב לֵב Ms. M. (ed. טוֹבָה) the Temple walls were not exactly straight (the lower portions being thicker than the upper); [Ms. M. 2 מִבְּקֵנָה because the walls were exactly built in correspondence with the points of the compass]. Y. Snh. IV, beg. 22<sup>a</sup>; III, 21<sup>c</sup> top [read:] הָבָה וְהָבָה מִבְּקֵנָה... הָבָה וְהָבָה מִבְּקֵנָה when he found evidences (of two) exactly corresponding, he cross-examined; but when he found them turning hither and thither (differing in details), he tried to harmonize (allowing for errors in time &c., v. תְּקַדְּרָה).

*Ithpa.* 1) to place one's self, to stand. Targ. Ps. CI, 7. —2) to be precise in doing. Ib. XC, 12 מִן רָחֵק לְהוֹדִיעַ ed. Lag. (oth. ed. כֵּן, corr. acc.) who can exactly make known? (h. text הוֹדִיעַ). Targ. Y. Lev. XIII, 12. —3) to be trained, to be in the habit of. Targ. Y. Num. XXII, 30 (h. text וְהִסְכֵּן). —4) to intend, mean. Ib. XXX, 5 וְשָׂחָק וְיָחָד וְיָחָד וְיָחָד keeps silence intentionally. Targ. Y. Deut. XIX, 4; a. e. —Hull. 95<sup>a</sup> וְכִי לְעֵצָה וְכִי לְעֵצָה who meant to vex his neighbor. Ib. 31<sup>a</sup> לֵב לֵב לֵב לֵב had the intention merely to cut (not to slaughter according to the ritual, v. וְיָחָד). Ib. מִזֵּה כֵלִים לֵב לֵב מִבְּקֵנָה (lifeless things) which have no thought &c.; a. e.

*Ithpe.* 1) to be prepared, ready (ביָדָן, v. preced.). Ib. 14<sup>a</sup> כִּיֵּן לֵב לֵב because it was not prepared (designated for use) yesterday. —V. רָחֵק.

*כוּן*, *כוּנָה*, v. sub. *כוּן*.

*כוּנָה*, or *כוּנָה* m. (v. *כוּנָה*; cmp. *כוּנָה* a. *כוּנָה* the hollow of the hand, handful (as a measure), spoonful (mostly in medicine; cmp. Lat. coclear). [Editions, except ed. Sonc., have 'ב', Ar. a. Mss. 'כ', v. Rabb. D. S. a. l. c. infra.] Sabb. 110<sup>b</sup> 'כִּי דְמִינָה וְכִי (Ms. M. כִּי) one handful of cumin-seed, and one of &c. Gitt. 70<sup>a</sup> 'כִּי דְמִינָה וְכִי a spoonful of old wine. —Pl. *כוּנָה* or *כוּנָה*. Erub. 29<sup>b</sup> (ed. Sonc. *כוּנָה*, v. Rabb. R. S. a. l. note). Gitt. 69<sup>a</sup> ed. 'כִּי. Ib. (ed. 'כִּי).

*כוּנָה*, v. *כוּנָה*.

*כוּנָה*, v. *כוּנָה*.

*כוּנָה*, v. *כוּנָה*.

*כוּנָה*, *כוּן* f. (בִּין, *Pi.* a. *Hithpa.*) intention; attention; devotion. Ber. 13<sup>a</sup> שְׁמָ מִצְוֹת צְרִיכוֹת כִּי shall we derive from this (Mish. II, 1 'אִם כִּיֵּן לְבוֹ וְכִי that religious exercises require the intention (of complying with the law, and must be repeated if performed without such intention)? R. Hash. 28<sup>b</sup>, a. fr. מִצְוֹת אֵין צְרִיכוֹת כִּי the intention of compliance is not indispensable; Erub. 95<sup>b</sup> לְעֵצָה בְּכִי (v. Rabb. D. S. a. l. notes 90 a. 100) in order to have complied with the law, intention of compliance is required. Ber. 13<sup>b</sup> בְּלֵא קְרִיָּה כִי meditating (on the Biblical passage to be recited) without audible recitation. Ib. עַד כִּי צְרִיכָה פְּנִיָּה חֵלֶב up to this (*sh'ma* to *ehad*) attention to the meaning is indispensable. Meg. 20<sup>a</sup> (ref. to Deut. VI, 6) הַלֵּב הֵן הֵן הַלֵּב הֵן הֵן הַלֵּב הֵן the value of 'the words' (the recitation) depends on the attention of the mind (devotion). Hull. 31<sup>a</sup> לְשֹׁחֲטָה כִי the intention to slaughter according to the ritual; opp. לְחֹרֶיכָה; a. fr.

*כוּנָה*, *כוּנָה*, *כוּן*, ch. same. Targ. Y. Num. XXXV, 20 בְּכוּנָה לֵב with premeditation (h. text בְּצִדָּה). Targ. Ps. VII, 4.

*כוּנָה*, v. *כוּנָה*.

*כוּנָה*, v. *כוּנָה*.

*כוּנָה*, pl. *כוּנָה*, v. next w.

*כוּנָה* f., pl. *כוּנָה* [arrangements], chambers, applied to the entrails arranged above each other. Hull. 56<sup>b</sup> (ref. to רִכְכֵּן, Deut. XXXII, 6) שְׂרָא וְכִי הַקֶּבֶה the Lord has created carefully arranged chambers in man, one of which being disturbed man cannot live; Sifr. Deut. 309 כְּנוּיִם מִבְּפִנֵּי (prob. to be read *כוּנָה*); (Yalk. ib. 942 בְּסִיסִים, v. *כוּנָה*; cmp. II. Yalk. Lev. 547 *כוּנָה* (Lev. R. s. 14 *כוּנָה*).

*כוּנָה* m. (כִּנָּס) receiver, the lower part of the winnowing shovel. B. Mets. 105<sup>a</sup>. —כִּנָּס, v. *כוּנָה*. —B. Bath. 68<sup>a</sup> v. *כוּנָה*.

*כוּנָה*, v. *כוּנָה*.

*כוּנָה* 1) (=h. *כוּנָה*, with inserted *נ*, cmp. *כוּנָה*) *distaff* with the ball of flax. Targ. Prov. XXXI, 19 (ed. Lag. *כוּנָה*, cmp. *כוּנָה*). —2) (cmp. *כוּנָה*) *navel*.

Ib. III, 8 (ed. Lag. כִּנְיָהּ; Levita Var. כִּנְיָהּ; h. text שָׁה).

**כִּנְיָהּ**, v. כִּנְיָהּ.

**כִּנְיָהּ** (כִּנְיָהּ) m. (כִּנְיָהּ, with inserted נ, cmp. כִּנְיָהּ) [that which is pounded.] spelt. M. Kat. 13<sup>b</sup> כִּנְיָהּ אמר . . . when Rab Dimi came (to Babylonia) he defined *helka* (v. חֵלְקָה II) as *kunta*. — Pl. כִּנְיָהּ, כִּנְיָהּ. Targ. Ex. IX, 32 כִּנְיָהּ ed. Berl. (ed. Amst. כִּנְיָהּ; Y. כִּנְיָהּ, Var. כִּנְיָהּ). Targ. Is. XXVIII, 25; Targ. Ez. IV, 9 (ed. Wil. כִּנְיָהּ, oth. ed. כִּנְיָהּ).

**כֹּס** I c. (b. h.; כֹּס or כֹּס, v. Ges. Thes., a. Hebr. Dict.<sup>10</sup> s. v.) 1) *cup*, also a *drink*. Tam. III, 4. Erub. 65<sup>b</sup> כֹּס בְּכֹסִין בְּכֹסִין . . . בכֹּסִין בְּכֹסִין . . . man's character is found out in three things, in his money bag, in his cup (when drinking) and in his anger; Der. Er. Zutta ch. V.—Keth. 75<sup>b</sup>, sq., v. בְּרֹךְ. Pes. 105<sup>a</sup> קְדוּשָׁה עַל חֵב sanctification (of the Sabbath or Holy Day) over a cup of wine. Ib. אֵין לוֹ אם אין לוֹ. Ib. אֵלֶּא if he has only enough wine for one cup. Sabb. XIV, 3 כִּדְרִיִּים, v. צִיָּקָה; a. fr.—Pl. כֹּסִי. Kel. XXII, 1; Y. Ab. Zar. II, end, 42<sup>a</sup>, v. חֲנֻכָּה. Men. 28<sup>b</sup>, v. אֶלְכֵסִי. Pes. X, 1, a. fr. אֶלְכֵסִי four cups of wine to be drunk on the Passover night; a. fr.—2) *cavity*. Par. II, 5 (two black or white hairs) אחד בְּחֹךְ in one follicle (v. גִּזְמָה). — Pl. as ab. Ib. Y. Ab. Zar. I. c. הֵן גִּזְמֹת *kosoth* and *gummoth* mean the same things. — הַשְׁנִי הַשְׁלִישִׁי *the second stomach* of ruminants. Hull. III, 1 (42<sup>a</sup>), v. comment. a. חֲבִלָּה. Ib. 49<sup>a</sup>; 50<sup>b</sup> עֹבֵי בֵּית הַחֵב the folds (thick walls) of the etc.; a. fr.

\***כֹּס** II m. (כֹּס, v. פִּיסָה) *thorn*. — Pl. כֹּסִים. Pesik. B'shall. p. 92<sup>a</sup> (Y. Maasr. III, 50<sup>d</sup> bot. קִינִין, v. פִּיסָה).

**כֹּס** III, כֹּס, v. נָכֵס, נָכֵס.

**כֹּסֵא** *night-bird, owl*, v. בִּזְיָהּ.

**כֹּסֵא** *cup*, v. כִּפָּא.

**כֹּסֵאָה**, v. כִּפָּאָה.

**כֹּסֵבֶרֶת**, **כֹּסֵבֶרֶת**, **כֹּסֵבֶרֶת** f. (v. Löw Pfl. p. 209) *coriander* (v. Sm. Ant. s. v. *Coriandrum*). Kil. I, 2 כֹּסֵבֶרֶת (garden) coriander and field (wild) coriander . . . are not heterogeneous plants. Shebi. IX, 1. Dem. I, 1. Y. ed. כֹּסֵבֶרֶת (Mish. a. Bab. ed. כֹּסֵבֶרֶת); a. fr.—Y. ib. 21<sup>d</sup> top, v. next w. — Tosef. B. Bath. V, 6 כֹּסֵבֶרֶת בְּפִלְפִּלִין (he who adulterates pepper by admixing coriander; Koh. R. to VI, 1 כֹּסֵבֶרֶת (corr. acc.)).

**כֹּסֵבֶרֶת**, **כֹּסֵבֶרֶת** m., **כֹּסֵבֶרֶת** f. ch. same. Targ. Y. Ex. XVI, 31; Targ. Y. Num. XI, 7 (h. text גִּד). — Y. Dem. I, 21<sup>d</sup> top כֹּסֵבֶרֶת (he who adulterates) *kosbar* (of the Mish.) is *kus-barta*. Ib. (derivative play on the word) [read:] כֹּסֵבֶרֶת who classed them among the spices? — Ab. Zar. 10<sup>b</sup> (expressing an advice symbolically = כֹּס בְּרֵחַ put the daughter to death, v. נָכֵס; v. חֲבִלָּה).

**כֹּסֵמֶרֶינִי**, Cant. R. to VI, 11; Lev. R. s. 35, a corrupt. of *quaestionarius, executioner*; v. קֹסֵמֶרֶינִי.

**כֹּסֵא**, Targ. Y. Ex. XXII, 8, a. e., v. כִּפָּא.

**כֹּסֵיִת**, Tosef. Kel. B. Mets. X, 6, read: בְּכִפָּיִת, v. כִּפָּא.

**כֹּסֵיִת** f. (כֹּסֵיִת, v. כִּפָּל; cmp. P. Sm. s. v. 1786, sq.) 1) *the space between the shoulders* (interscapilium), *shoulder-blade*. Taan. 21<sup>b</sup> [read:] בֵּית קֶרֶן וְרוּחַ בֵּיתָא (v. Var. in Rabb. D. S. a. l. note) a garment in which there was placed (fastened) a cup (for receiving the blood) which (garment) was cut in at the shoulder (so that the operator could let blood standing behind the female patient); [Ar.] בֵּיתָא דְּאִיזָא לִיה בֵּיתָא בֵּיתָא בֵּיתָא a garment in which there were several incisions to correspond to the shoulder-blade. — 2) *the lancet for blood-letting*. — עַד דְּנִפְּקָה 129<sup>a</sup> the puncture made by the lancet. Sabb. 129<sup>a</sup> עַד דְּנִפְּקָה until the puncture was healed up. Snh. 93<sup>b</sup>. Macc. 21<sup>a</sup>. Keth. 39<sup>b</sup> כִּי רַב רַב as much pain as is caused by the puncture of the lancet. Nidd. 67<sup>a</sup> הֵנִי רַבִּי דְּכִי the marks of the punctures &c.

**כֹּסֵבֶרֶת**, v. נָכֵס.

**כֹּסֵבֶרֶת**, v. כִּפָּא.

**כֹּסֵבֶרֶת** m. pl. (b. h. כֹּסֵבֶרֶת, כֹּסֵבֶרֶת, cmp. כֹּסֵבֶרֶת; v. כִּפָּא) spelt. Hall. I, 1. Pes. II, 5. Ib. 35<sup>a</sup> הַשְׁנִי הַשְׁלִישִׁי *Kuss'min* is a species of wheat. Y. Hall. I, 57<sup>b</sup> top (ref. to Is. XXVIII, 25) *kussemeth* is spelt; a. fr.

**כֹּסֵבֶרֶת** f., v. preced.

**כֹּסֵבֶרֶת** m. (כֹּסֵבֶרֶת) *paring, husk*; *substance of ground dates* after the juice is pressed out. Taan. 24<sup>b</sup> אֲבָיָהּ דְּהֵן הֵן הֵן הֵן they stand around a mass of ground dates which is to be sold (there being a famine). Sabb. 50<sup>b</sup> כֹּסֵבֶרֶת puppy pomace flavored with jasmin (used for a lotion).

**כֹּסֵבֶרֶת** m. h. same (collect. noun). Ab. Zar. 38<sup>b</sup> הֵן הֵן הֵן pomace of dates belonging to gentiles which was boiled (brewed a second time) in a large caldron.

\***כֹּסֵבֶרֶת** m. (an adapt. of ξέσσερ, by confusion with *kusta*, a liquid measure. Sabb. 109<sup>b</sup> דְּשִׁירָא *kusta* (כֹּסֵבֶרֶת) one k. of beer. — Pl. כֹּסֵבֶרֶת (fem.). Ib. חֲמֵשׁ כֹּסֵבֶרֶת Ms. M. (ed. חֲמֵשׁ כֹּסֵבֶרֶת, Ms. O. כֹּסֵבֶרֶת; Rashi כֹּסֵבֶרֶת, v. Rabb. D. S. a. l. note). [Oth. opin. כֹּסֵבֶרֶת fem. form of כֹּסֵבֶרֶת, v. כִּפָּא.]

**כֹּהֵן** I to bend, force, v. כִּפָּא. a. כִּפָּא.

**כֹּהֵן** ch. same, to bend (act. a. neuter verb). — Part. כֹּהֵן. Targ. Ps. LVII, 7. Targ. Job XL, 17 Ms. מִיָּכָה הוּא כֹהֵן (ed. Lag. כִּפָּא; ed. Wil. כִּפָּא, Var. כִּפָּא). — Snh. 36<sup>a</sup> הוּא כֹהֵן he bent (yielded preference) to R. A.; Gitt. 59<sup>b</sup> הוּא כֹהֵן we pay reverence to them. Pes. 51<sup>a</sup> הוּא כֹהֵן we pay reverence to them. Sabb. 77<sup>b</sup>, v. כִּפָּא. — Hag. 16<sup>a</sup>, v. יָצָא. Snh. 107<sup>a</sup>; Yalk. Ps. 765 הוּא כֹהֵן I had desired to bend my passion, I should have succeeded. B. Bath. 4<sup>a</sup> דְּכִיָּהּ לִיה וְכִיָּהּ Ms. M. (ed. אֲכַפִּי,

he bends the pegs of the wall inside, ... outside, v. קוּחִית.

**כופה** II m. (כֶּפֶה) *cover, basket*. Y. Erub. VII, beg. 24<sup>b</sup> ב' ל'מכבש עליו to press a cover over it.

**כופתא** v. כופה. [Pesik. Asser, p. 99<sup>b</sup> כ' כבוש, v. כופא I.]

**כופח** (כֶּפֶח) [*a pouched receptacle*], *a small stove, brazier*. Sabb. III, 2. Ib. 38<sup>b</sup> כ' מקום שפירה ו' a *kuppah* is a stove which has room only for one pot. Men. V, 9 מאפה כ' what is baked in a brazier. Kel. V, 2 עשאו לאפירה ח' לבישול ... a *k.* made for baking, ... for cooking.

**כופי** m. *Kufia*, name of a fish, supposed to be identical with *colias*, v. אֶסְפִּי. Pes. 39<sup>a</sup> דב' מרירתא the gall of &c.

**כופיח**, Y. Keth. VII, end, 31<sup>d</sup>, read: כִּפִּיח.

**כופרתא**, B. Mets. 73<sup>b</sup>, v. כִּפִּרְתָּא.—[Snh. 98<sup>b</sup>, v. כִּפִּרְתָּא; B. Bath. 73<sup>b</sup>, v. כִּפִּרְתָּא.]

**כופל** v. כופל.

**כופניתא**, v. כִּפִּנְתָּא.

**כופר** v. כֶּפֶר.

**כפר** I m. (b. h.) *cyprus flower* (v. Löw Pfl. p. 212). Shebi. VII, 6 וחכ' Ms. M. (ed. (יוחכפ'); Nidd. 8<sup>a</sup>.—Chald. כִּפְרָא.

**כפר** II m. (b. h. כֶּפֶר, כֶּפֶר) *indemnity, fine*; [*atonement*]. B. Kam. IV, 5 כ' משלם must pay indemnity for a life lost. Ib. 40<sup>a</sup> כ' חצי half the assessed fine. Ib. שלם כ' the law (Ex. XXI, 30) speaks of a full indemnity (as an atonement) &c., v. next w.; a. fr.—Treat. Soffrim XXI, 4 כ' לשם as an obligatory ransom, opp. לשם נדבה.—Pl. כִּפְרִין. B. Kam. l. c. מאי כ' חייבי how is it about seizing the property of those bound to pay indemnities?; a. fr.

**כפר** I ch. same. B. Kam. 40<sup>a</sup> כ' כפרה the fine is intended for an atonement (like a sacrifice); כ' מוּמִיָּה it is an indemnification; a. fr.

**כפר** II m. (b. h. כֶּפֶר, כֶּפֶר, cmp. כִּפְרִיתָא) *pitch*. Targ. O. Gen. VI, 14.—Arakh. 19<sup>a</sup> כ' בארתא דחקלי כ' where they sell pitch by the weight. Gitt. 69<sup>b</sup> כ' משהו oil of pitch (tar). Sabb. 74<sup>b</sup> כ' האז מאן דארתא he who heats pitch (on the Sabbath). B. Mets. 23<sup>b</sup>. Ib. 70<sup>a</sup> כ' בני ד' seven kinds of pitch taken from seven ships. [B. Kam. 101<sup>a</sup> top. v. כִּפְרָא.]

**כפר** III m. (כפר) *the inflorescence of palms, a spike covered with numerous flowers, and enveloped by one or more sheathing bracts called spathe* (v. Cyclop. Brit. s. v. Palm, a. Löw Pfl. p. 118); *the date-berry in its early stage*. Pes. 56<sup>a</sup> כ' דירכא ו' מנהי (for fertilization) they put the male flower (scatter the pollen) over the female tree. B. Kam. 59<sup>b</sup> כ' ו' האז מאן דקץ כ' if one cuts a date flower what damages has he to pay?—Succ. 32<sup>a</sup> כ' ואימא

perhaps (Lev. XXIII, 40) the spike is meant?—Ber. 36<sup>b</sup> כ' in the early stage of the berry.—Pl. כִּפְרִי. Pes. 52<sup>b</sup> (Ms. M. sing.), v. כִּפְרִי.—Keth. 10<sup>a</sup> כ' אכבוהו, v. כִּבָּא. [Y. Shebi. II, 34<sup>a</sup> bot. כִּפְרִיָּא, v. next w.]

**כופרתא** ch. = h. כִּפְרִיָּא.—Pl. כִּפְרִיָּא. Y. Shebi. II, 34<sup>a</sup> bot. כ' בצלילא R. S. to ib. II, 9 (ed. כִּפְרִיָּא, corr. acc.) wild onions, v. כִּפְרִי.

**כופרה** pr. n. pl. *Kufra*. Y. Shek. V, 48<sup>d</sup> bot.; Y. Peah VIII, 21<sup>a</sup> כִּפְרָא.—Y. Meg. I, 70<sup>a</sup> bot. כִּפְרָא (near Tiberias); a. e.

**כופרית** f. (denom. of כֶּפֶר) *belonging to the village, wild*.—כ' כִּלְבִּי *village dog, ferocious dog*. Tosef. Kil. V, 8 ו' כ' כִּלְבִּי a *Kuf'ri* dog is a species of wild beasts (not a domestic animal). Kil. I, 6 ח' ו' חשעל ו' the wild dog and the jackal ... are heterogeneous (כלאים). Y. ib. I, 27<sup>a</sup> bot. (כופרין). Lam. R. to I, 4; a. e.—כ' wild onion, opp. to בני המדינה כ' townsmen's (garden) onion. Ned. 26<sup>b</sup>; 66<sup>a</sup> ו' יפה ח' (Ar. (רובקרים יפין) the wild onion is good for the heart (stomach); Tosef. ib. V, 1 small onions (Var. בצלים), opp. to בני כופרין (corr. acc.), opp. to בני כופרין (corr. acc.). Ter. II, 5, v. כופרין, כופרין, כופרין. Tosef. B. Kam. VIII, 17. Tosef. Ab. Zar. II, 3. Tosef. Ned. l. c.; Ned. l. c., v. supra; a. e.

**כופר** II, pr. n. pl., 1) prob. *Cyprus*, v. כִּפְרִין. Yalk. Num. 701.—2) v. כֶּפֶר.

**כופרתא**, v. כִּפְרִיתָא.

**כופרנא**, v. כִּפְרָנָא.

**כופש** m. (v. כִּפְשָׁא) *basket in which olives are kept for softening*. Toh. IX, 5 Var. (כִּפְשָׁא); Tosef. ib. X, 10 כִּפְשָׁא (R. S. to Toh. l. c. כִּפְשָׁא).

**כופשנא** m., pl. כִּפְשָׁנִי (v. preced.) a species of *tamed doves (kept in coops)*. Hull. 62<sup>b</sup> כ' כִּפְשָׁנִי ed. K. of Zeizûn (?); Ar. כִּפְשָׁנִי (v. כִּפְשָׁנִי).

**כופת** c. (כֶּפֶת, cmp. כִּפְתָּא s. v. מטה כפירה) [*an inverted vessel*], *a low seat, a block with a concave top to sit upon; bolster, stool*. Kel. XXII, 9. Tosef. Sabb. XIII (XIV), 17 כ' כִּינ' (ed. Zuck. כִּינ', Var. כִּינ', corr. acc.) a block whether caved out &c. Kel. XX, 5 כ' שִׁבְעוּ ו' if one put a stool in the rubble of a wall (v. כִּינָה); Tosef. ib. B. Mets. XI, 6 כ' חלקה . . . בבנין. Tosef. ib. B. Bath. II, 1 [read:] שִׁבְעוּ ו' (v. R. S. to Kel. XXII, 9; ed. Zuck. כִּינָה) a plain (not shaped) block which has not the height of &c. Y. Pes. VII, 28<sup>d</sup> bot. כ' בצק שעשאו a mass of hardened dough which one made into a seating block. Ohol. XI, 3 כ' עבה ו' a thick carpet-cover of a seating block (cmp. Tosef. Kel. B. Mets. XI, 10). Y. Erub. VII, 24<sup>b</sup> bot. כ' כִּינָה a seating block into which steps were cut. Tosef. Ohol. XII, 2 כ' ע' האבן R. S. to ib. XI, 3 (ed. Zuck. a. oth.) two stones above one another and a seating block on top &c.; a. e.—Pl. כִּפְתָּין. Ib. in R. S. to Ohol l. c. (ed. Zuck. a. oth. כִּפְתָּין).

**כופתא** I ch. 1) same. Sabb. 77<sup>b</sup> (phon. etymol.) כ' invert and sit on it.—2) *prisoner's stocks*.

Targ. Jer. XX, 2 Ar. (h. text מהפכתא, v. כּוּפֶתָא. [B. Bath. 73<sup>b</sup>, v. כּוּפֶתָא.]

**כּוּפֶתָא II** f.=h. כּוּפֶתָא, basket. Gitt. 32<sup>a</sup> כּוּפֶתָא the reed in the basket.

**כּוּפֶתָא III** m. (כּוּפָה) being tied on the altar (= h. עֲקֵדָה). Targ. Job. III, 18 (19).

**כּוּרֶנָה, כּוּרֶנָה, כּוּרֶנָה** (cmp. כּוּרֶנָה, to curl, shrink. Sabb. 20<sup>b</sup> כּוּרֶנָה צִמְרֵי כּוּרֶנָה wool (if used as a wick) curls. Nidd. 3<sup>a</sup> מְכוּרֶנָה מִיֹּד the lint . . . shrinks (and leaves room for the blood to pass). Succ. 23<sup>b</sup> כּוּרֶנָה when the animal is dead, the body shrinks. Hull. 43<sup>b</sup> כּוּרֶנָה that portion of the gullet which shrinks when you cut it. Ib. 46<sup>b</sup>, v. infra.

**Pa. כּוּרֶנָה** to cause to shrink. Sabb. 19<sup>a</sup> כּוּרֶנָה for he made it shrink (by using too hot water). Hull. 46<sup>b</sup>; 47<sup>b</sup> [read:] כּוּרֶנָה לא דְּמִכְרִי not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. כּוּרֶנָה לא דְּמִכְרִי not in cold water, for it will contract, v. כּוּרֶנָה I).

**כּוֹר** m. (b. h. כּוֹר, כּוֹר, v. כּוֹר) [a heap,] Khor, a measure of capacity, כּוֹר (or כּוֹ, sub. בֵּית) an area requiring a Khor of seed. B. Mets. 105<sup>b</sup> כּוֹר a field requiring a Khor of seed; כּוֹר הַבַּיִת a field yielding a Khor of grain. Ib. כּוֹר סֵאן ל' four S'ah of seed for a Beth Khor of land, v. נִפְלָה. B. Bath. VII, 1; 2 כּוֹר. Ib. 104<sup>a</sup> לְכָל . . . נותן כּוֹר we allow a surplus or deficit of seven Kab and a half for each Beth Khor; a. fr.—Du. כּוֹרִים, כּוֹרִים. Ib.<sup>b</sup>—Ohol. VIII, 3; Kel. XV, 1 כּוֹר שָׁחַן כּוֹר בֵּית שָׁחַן אַרְבַּעִים סֵאן סֵאן in liquid measure which is equal to two Khor in dry measure.

**כּוֹרָא, כּוֹרָא** ch. same. Targ. Lev. XXVII, 16 (h. text כּוֹרָא, a. fr.—B. Mets. 105<sup>a</sup>, v. אֶלְלָא.—Pl. כּוֹרָא, [Targ. Y. Ex. VIII, 10 כּוֹרִין Ar. heaps; ed. כּוֹרִין, v. כּוֹרָא.—Targ. I Kings V, 25; a. fr.—B. Mets. I. c.—Y. ib. IV, 10<sup>c</sup> bot. Sabb. 35<sup>a</sup>, v. חֶלְקָא, a. fr.—[Hull. 62<sup>b</sup> כּוֹרִי Ar., Var. כּוֹרִי, between heaps (ed. כּוֹרִי).—V. כּוֹרִיָּא.

**כּוֹר I** pr. n. pl. מִנְתָּא Fort of Khur, a northern Palestinean border-town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. (מִנְתָּא דְּבִיר; Y. ib. VI, 36<sup>c</sup> מִנְתָּא דְּבִיר; Sifrē Deut. 51 כּוֹרָא דְּבִירָא; Yalk. Deut. 874 כּוֹרָא דְּבִירָא; Targ. Y. I Num. XXXIV, 9 כּוֹרָא דְּבִירָא; V. Hildesh. Beitr. p. 20, sq.

**כּוֹר II** m. (b. h.; כּוֹר, cmp. כּוֹרָה a. כּוֹרָה) smelting pot, smelting furnace. Tosef. Kel. B. Kam. VI, 16. Kel. VIII, 9 כּוֹרָה של עֹשֶׂה וּמְכִירָה (Var. כּוֹר) the glassmaker's pot. Sabb. VIII, 4 כּוֹרָה של צוּרֵי הַזָּהָב the gold refiners' pot. Midr. Till. to Ps. CXIV כּוֹרָה כּוֹרָה like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כּוֹרָה של אֵש a burning furnace; a. e.

**כּוֹרָא I** ch. same. Targ. O. Deut. IV, 20 (יָרִי). a. e.

**כּוֹרָא II** (v. preced.) (supposed to be a disguise for) female pudenda. Sabb. 140<sup>b</sup>; v., however, כּוֹרָא.

**כּוֹרָא, v. כּוֹר ch.**

**כּוֹרָא, v. כּוֹרָא.**

**כּוֹרָבִלִּין** m. pl. (χορᾶντες) flute-players accompanying the chorus of dancers. Gen. R. s. 23; s. 50 (variously corrupted), v. אֲדָרְבֵּלָא.

**כּוֹרְדִּין, v. אֲבִינֶיֶר.**

**כּוֹרְחָנָא, v. כּוֹרְחָנָא.**

**כּוֹרְחָנָא, v. כּוֹרְחָנָא.**

**כּוֹרְחָנָא, a corrupt. for כּוֹרְחָנָא (χορᾶντες) to do a favor. Y. Ned. III, 38<sup>a</sup>, v. כּוֹרָא II.**

**כּוֹרָא, v. כּוֹרָא.**

**כּוֹרְחָנָא, v. כּוֹרְחָנָא.**

**כּוֹרְחָנָא, v. sub כּוֹרָא.**

**כּוֹרְחָנָא** pr. n. pl. כּוֹרְחָנָא Great Khuray, a northern Palestinean border town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. note כּוֹרְחָנָא, v. כּוֹרְחָנָא I); Y. ib. VI, 36<sup>c</sup> כּוֹרְחָנָא (V. Hildesh. Beitr. p. 21).

**כּוֹרִים, Kel. XII, 8 some ed., v. כּוֹרִים.**

**כּוֹרְחָנָא f. (v. כּוֹרָא) a Khor-ful. Lam. R. to I, 1 (דְּעִיר) כּוֹרְחָנָא (some ed. כּוֹרְחָנָא pl.) a Khor-ful (Khor-fuls) of Denars.**

**כּוֹרְחָנָא m. (כּוֹרְחָנָא, cmp. כּוֹרְחָנָא) part of a plough containing a receptacle out of which the seed falls during the ploughing. Kel. XXI, 2 R. Hai G.; v., however, כּוֹרְחָנָא.**

**כּוֹרְחָנָא = כּוֹרְחָנָא fort. Tosef. Shebi. IV, 8 כּוֹרְחָנָא Fort Beth Hereb, in the district of Nivay; Y. Dem. II, 22<sup>d</sup> top דְּבִיר הַזֶּה כּוֹרְחָנָא.**

**כּוֹרְחָנָא m. (onomatop.; cmp. אֲקוֹרְחָנָא) crane. Targ. Jer. VIII, 7 (h. text כּוֹרָא).—Kidd. 44<sup>a</sup> כּוֹרָא כּוֹרָא Ar. (ed. כּוֹרְחָנָא) Resh Lakish cried like a crane. [Y. Dem. II, 22<sup>c</sup> top כּוֹרָא, v. כּוֹרְחָנָא.]**

**כּוֹרְחָנָא m. saffron, v. כּוֹרְחָנָא I.**

**כּוֹרְחָנָא, כּוֹרְחָנָא ch. same. Targ. Prov. VII, 17 Levita (ed. כּוֹרְחָנָא, h. text אֶהְלִים).—Sabb. 110<sup>a</sup> כּוֹרְחָנָא garden crocus (Rashi; v. Löw Pf. p. 216).**

**כּוֹרְחָנָא (b. h. כּוֹרְחָנָא; denom. of כּוֹרְחָנָא) vintager, gardener.—Pl. כּוֹרְחָנָא. Tanh. Bo 4; Yalk. Ex. 182 כּוֹרְחָנָא they (the Egyptians) planned that they (the Israelites) should be their gardeners.**

**כּוֹרְחָנָא m. (כּוֹרְחָנָא with inserted כּוֹ; cmp. h. כּוֹרְחָנָא) fist. Targ. O. Ex. XXI, 18. Targ. Is. LVIII, 4.—Midr. Prov. to XXII, 6 (prov.) כּוֹרְחָנָא וְלֹא שָׂאִי to the wise man a hint, to the fool a fist.**

**כּוֹרְחָנָא, v. אֲבִינֶיֶר.**



**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא** m. pl. (prob.) *people of Karsa or Karsana* (v. **בִּרְסָא**). Y. M. Kat. III, 82<sup>a</sup>.

**בִּרְסָא**, Cant. R. to II, 2 some ed., read: **בִּרְסָא**, v. **בִּרְסָא**.

**אֵלֹנָן**, **אֵלֹנָן**, **אֵלֹנָן**, v. **אֵלֹנָן**.

**בִּרְסָא**, **בִּרְסָא**, **בִּרְסָא** m. pl. (used as sing.), constr. **בִּרְסָא** (כִּרְסָא; cmp. **בִּרְסָא** *divan, upholstered chair, throne*. Dan. V, 20; VII, 9.—Targ. I Kings X, 19. Targ. Ex. XVII, 16; a. fr.—Hull. 59<sup>b</sup> [read:] **נָפַל מִכִּרְסֵיהָ** he fell from his throne to the ground. Yeb. 118<sup>b</sup>; Keth. 75<sup>a</sup> **לֹא רָמִי לָהּ** if her husband be (as small as) an ant, put up her seat among the women of nobility, i. e. a woman feels elevated by marriage. Yeb. 83<sup>b</sup> **אֵלֶּיָּהּ אָבִי כֹרֵסִי** they put him on an operator's chair. Ib. 110<sup>a</sup> **וְאֶחָדָהּ אָבִי כִּי וְאֶחָדָהּ אָבִי** Ar. (ed. omit **וְאֶחָדָהּ**) they put her on a bridal chair (v. **אֶפְרָיִן**) and carried her around in procession. Lev. R. s. 27 **דִּמְדִּיּוֹן כִּי דִּמְדִּיּוֹן** under their mothers' chair (of delivery); Midr. Till. to Ps. II; Yalk. Ex. 165; Yalk. Esth. 1055 (only **כִּרְסֵי** (חֲתוּם כִּרְסֵי). Gitt. 35<sup>a</sup> **הַפְּכוֹתָ לְכִרְסֵיהָ (fem.)** turn his judicial chair over; **הַפְּכוֹתָ לְכִי וְהִרְצִיָּהּ** (Rashi: **הַפְּכוֹתָ לְכִי** and set it up again; a. fr.—Pl. **בִּרְסָא**, **בִּרְסָא**, **בִּרְסָא** Dan. VII, 9 (cited Hag. 14<sup>a</sup>; Snh. 38<sup>b</sup>). Targ. Ps. CXXII, 5.—Koh. R. to III, 9 **אֵת דִּמְדִּיּוֹן אֵת דִּמְדִּיּוֹן** some brought divans (for the banquet). Ib. to I, 8 (in Hebr. Dict.) **לְרִבּוֹם** (sub. **יַעֲשׂוּ כִּי לְרִבּוֹם**) let them be made into *privies* for the public.

**בִּרְסָא**, Tosef. Neg. V, 14 ed., read: **בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא**, v. sub. **בִּרְסָא**.

**כֹּש** I m. (cmp. **כֹּש**, **כֹּש**) [*something hollow*], reed, esp. reed used as *spindle* (v. Ar. s. v.); also as *fork*. Yoma 82<sup>a</sup> **כֹּש בְּרוֹטָהּ** we put for her a reed into the juice (and let her suck it); Tosef. ib. V (IV), 4 (corr. acc.). Sabb. 123<sup>a</sup>; Y. ib. XVII, 16<sup>b</sup> top, v. **כֹּש**. Y. Erub. III, 20<sup>d</sup> bot. **כֹּש וּבְקִיָּם** to stick it on a reed or a chip. Kel. IX, 8 **כֹּש מֵלֵא** the size of a reed. Tosef. ib. B. Mets. VI, 12 **כֹּש בְּכֹש** wherever the size of a reed (or spindle) is mentioned, a middle-sized reed is meant. Kel. IX, 7 **כֹּש אֶת הַצְּנִיָּה** a reed in which the iron hook has disappeared. Par. XII, 8; Tosef. ib. XII (XI), 16, v. **כֹּש**; a. fr.—Pl. **כֹּש**. Y. Yeb. XII, 12<sup>d</sup> bot. (in Chald. diction, in a disguised answer to a ritual question propounded to R. Akiba by a pretended street vendor) **אֵת לֹא כֹש** hast thou spindles? hast thou 'Kasher'? (play on **כֹּש**, v. **כֹּש**; intimating 'It is legal').

**כֹּש** II (b. h.) pr. n. *Cush*, 1) son of Ham. Targ. Gen. X, 6; a. e.—2) *the land of Cush, Aethiopia*. Targ. II Kings XIX, 9. Targ. Y. Num. XII, 1; a. e.—Yalk. Ex. 168. Pes. 94<sup>a</sup>; Taan. 10<sup>a</sup> **כֹּש** Egypt is one sixtieth as large

as Aethiopia. Y. Ber. I, 2<sup>c</sup> bot. **כֹּש** the juice (moisture) of Aeth. is absorbed by Egypt; a. e.

**כֹּש** bunch, v. **כֹּש**.

**כֹּש**, v. **כֹּש**.

**כֹּש** m., **כֹּש** f. (b. h.; **כֹּש** II) *Cushite, negro; Aethiopian*. Gen. R. s. 60, beg.; Cant. R. to II, 8 (not **כֹּש**), v. **כֹּש**. Gen. R. s. 73, end; a. fr. [B. Kam. 113<sup>b</sup>, a. e. in later ed. **כֹּש** for **כֹּש** or **כֹּש**].—Succ. III, 6 **כֹּש** expl. ib. 38<sup>a</sup> **כֹּש** a Palestinian Ethrog resembling an Aethiopian one; (oth. opin.) a real importation from Aethiopia. Y. ib. 53<sup>d</sup> **כֹּש** the Aeth. Ethrog is ritually unfit; **כֹּש** one of Palestinian growth descended from an Aethiopian Ethrog is available for ritualistic use.—Trnsf. *abnormally dark-complexioned*. Bekh. VII, 6. Ber. 58<sup>b</sup>; Tosef. ib. VII (VI), 3; a. e.—**כֹּש** pr. n. pl. *En Kushi*. Ab. Zar. 31<sup>a</sup>; Y. ib. V, 44<sup>d</sup> **כֹּש**; Y. Shebi. V, 36<sup>a</sup> top **כֹּש**.

**כֹּש**, **כֹּש** ch. same. Targ. Y. II Num. XII, 1. Pl. **כֹּש**. Targ. Y. I Num. I. c.—Succ. 53<sup>a</sup>.—**כֹּש**, **כֹּש**. Targ. I, II, Num. I. c.

**כֹּש**, v. **כֹּש**.

**כֹּש** m. (**כֹּש**, cmp. **כֹּש**) *embroidery, design*.—Pl. **כֹּש**. Targ. Ez. XXVII, 24 **כֹּש** Ar. (ed. Lag. **כֹּש**, ed. **כֹּש**) designs of roses (cedars) on purple cloaks (h. text **כֹּש**).

**כֹּש** m. (**כֹּש**) *a believer in sorcery or omens*. Y. R. Hash. III, end, 59<sup>a</sup>.

**כֹּש** m. (**כֹּש**) *fitness, legitimacy, being*. Pes. 83<sup>a</sup> **כֹּש** was at one time fit for use. Y. Yeb. VIII, 9<sup>d</sup> top **כֹּש** ... **כֹּש** whom the light of the sun has never seen in a condition of sexual fitness, v. **כֹּש**. Y. Bets. III, 62<sup>a</sup> top **כֹּש** the presumption in the case of entrails is in favor of their being **כֹּש**, v. **כֹּש**; Y. Ter. VIII, 46<sup>a</sup> top (corr. acc.). Y. Succ. V, 55<sup>b</sup> bot. (in Chald. dict.) **כֹּש** behaving with propriety (during worship), opp. **כֹּש** irreverently; a. fr.

**כֹּש** I (**כֹּש**) *attachment*. B. Mets. 93<sup>b</sup> **כֹּש** the attachment which one has for one's animal.

**כֹּש** II, v. **כֹּש**.

**כֹּש**, v. **כֹּש**.

**כֹּש** m. *putchuck*, v. **כֹּש**.

**כֹּש**, **כֹּש**, constr. **כֹּש** (v. **כֹּש**) [*likeness*], *like, in agreement with*. Targ. Y. II Gen. XLIV, 18. Targ. Y. II Num. XII, 7; a. e.—With pron. suffix: **כֹּש**, **כֹּש**, **כֹּש** &c. *like me* &c. Targ. Ps. CXIII, 5. Targ. Y. Ex. XV, 11; a. v. fr.—With prefix **כֹּש**, v. **כֹּש**.—Ber. 36<sup>a</sup>, a. fr. **כֹּש** the practice is in agreement with the opinion of—(v. **כֹּש**). Ib. **כֹּש** agree with him. Ib. **כֹּש** reason agrees with thee. Ib. **כֹּש** reason is in favor of R. Kahana's opinion. B. Bath. 65<sup>a</sup> **כֹּש** must the rule be adopted

agreeably to our opinion or to yours? (Ms. M. . . . פִּתְחִין; פִּתְחִין; ib. 142<sup>b</sup>. Y. Ber. I, 3<sup>a</sup> top עוֹבְדָא כִּי־חִיָּה acted in accordance with his own opinion; a. fr.

**כּוּתָּה** pr.n. pl. *Cuth, Cuthah*, a Babylonian town whence Assyrian colonists were introduced into Samaria (v. Schr. KAT<sup>2</sup>, p. 278). Targ. II Kings XVII, 24; 30. [Targ. Is. XXXIV, 9 רְכוּת some ed. (ed. Lag. דְּרוּמִי; missing in ed. Wil.)—an inserted gloss, v. Lag. Prophetæ I, p. XXX<sup>33</sup>.]—V. פִּתְחִי.

**כּוּתָּה**, v. פִּתְחִי I.

**כּוּתָּה**, v. פִּתְחִיָּה.

**כּוּתָּה** f. owl, v. פִּתְחִיָּה.

**כּוּתָּה**, v. פִּתְחִיָּה.

**כּוּתָּה** m. (פִּתְחִי) 1) *writing, writer*, v. פִּתְחִי. — 2) *the pointed end of the writing instrument (stylus)*, contrad. to מוֹחֵק the flat end for erasing. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4; Y. Sabb. VIII, 11<sup>b</sup> bot.

**כּוּתָּבִין** m. (v. preced.) *writer, calligrapher*.—Pl. פּוֹתְבָנִים. Y. Meg. I, 71<sup>d</sup> bot. כּוּתָּבִין professional writers of Biblical books.

**כּוּתֶּבֶת** f. (comp. קֶשֶׁבֶת) *date of a certain species, kothebeth*, used as a measure of size פֶּבֶ' (comp. יוֹרִי). Yoma VIII, 2. Bets. I, 1 רִמְיָן בְּכֶבֶ' the standard for leavened bread (on Passover, as for being guilty of a transgression) is the size of a *kothebeth* (less than an olive); a. fr.—Pl. פּוֹתְבָנִים. Succ. II, 5 (26<sup>b</sup>) כּוּתֶּבֶת שְׁנֵי Ms. M. (ed. שְׁנֵי) two dates.

**כּוּתָּה**, v. פִּתְחִי.

**כּוּתָּה** m. (Pers. *katah*, v. Perl. Et. St. p. 85, note; Fl. to Levy Talm. Dict. II, p. 459<sup>b</sup>) *a preserve consisting of sour milk, bread-crusts and salt*. Pes. III, 1 כּוּתָּה the Babylonian *k.*, described ib. 42<sup>a</sup>, v. אֶמְאָה a. אֶמְאָה.

**כּוּתָּה** ch. same. Keth. 60<sup>b</sup>; Erub. 62<sup>b</sup> אֶפֶ' אֶפֶ' even as plain a case as the question about an egg that fell into *k.*, a student must not decide in the presence of his teacher. Kerith. 6<sup>a</sup> מִכּוּתָּה דְּרִמִּי כִפִּי than a *k.* which is hard enough to break rocks; Hor. 12<sup>a</sup> (Ms. M. כִּמְכָה, v. Rabb. D. S. a. l. note). Erub. 65<sup>a</sup> כּוּתָּה לִי (Ar. פִּתְחִיָּה) hand me the *k.* Sabb. 145<sup>b</sup> רִיחַ מִכּוּתָּה (Ar. מְכוּתָּה) spat out when thinking of the *k.* of the Babylonians.

**כּוּתִּי** I pr. n. pl. (v. פִּתְחִי) *Kuthi*, a Babylonian town. B. Bath. 91<sup>a</sup> Abraham was imprisoned בְּכּוּתִי (v. Rabb. D. S. a. l. note, a. Koh. Ar. Compl. s. v. כְּדָרִי) three years in Kuthi &c.; Pirké d'R. El. ch. XXVI כּוּתִי.

**כּוּתִּי** II m. (פִּתְחִי) *Cuthean, a member of the sect of Samaritans*. [In editions published under censorial influences our v. frequently takes the place of גִּי, עֲבוּרִים, &c., a. vice versa.] Hull. 3<sup>b</sup>. Tosef. Ab. Zar. III, 5 (distinction between כּוּתִּי a. גִּי). Ib. 13<sup>a</sup>. Y. Keth. III, beg. 27<sup>a</sup>; a. fr.—Pl. פִּתְחִיָּה, פִּתְחִיָּה, פִּתְחִיָּה. Y. Yeb. VII, 8<sup>b</sup> bot. Hull. 3<sup>b</sup>

Sot. 33<sup>b</sup> סִפְרֵי כּוּתִי the books of the Samaritans, v. יוֹקָה I; Shn. 90<sup>b</sup> צִדְקִים ed. (Ms. M. כּוּתִי, v. Rabb. D. S. a. l. note); a. fr.—Fem. כּוּתִיָּה. Keth. III, 1. Tosef. Oh. XVIII, 6; a. fr.—Pl. פִּתְחִיָּה. Nidd. IV, 2; Tosef. ib. V, 2; a. e.

**כּוּתִיָּה**, **כּוּתִיָּה** ch.=h. פִּתְחִי II. Y. M. Kat. III, 83<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> bot.; a. e.—Pl. פִּתְחִיָּה. Y. Ab. Zar. V, 44<sup>d</sup>. Hull. 6<sup>a</sup>; a. fr.

**כּוּתִירִין** (9) pr. n. pl. *K'vathirin*, Targ. Y. Deut. IV, 43 (h. text פִּצְרִין).

**כּוּתִל** (כּוּתִל) m. (b. h. כּוּתִל; כּוּתִל to press together, comp. כּוּתִל [something solid, comp. אֶשְׁמִים, אֶשְׁמִים] wall. Gen. R. s. 68 (ref. to Gen. XXVIII, 11 'he struck') כּוּתִל... נִעֲשֶׂה the whole world was before him blocked as by a wall. Ohol. VI, 3 שְׁדוּת לְאוּרִי כּוּתִל a wall which faces the air (which is continued above the roofing, or faces the court yard). Ib. הַמְשַׁמֵּשׂ אֶת הַבֵּית כּוּתִל a wall made for forming an enclosure, contrad. to ib. 6 בֵּית הַמְשַׁמֵּשׂ אֶת הַבֵּית a wall formed by digging two cavities next to each other. B. Bath. I, 1; a. fr.—Pl. כּוּתִלִּים, כּוּתִלִּין, כּוּתִלִּים. Y. Shek. IV, 48<sup>b</sup> bot. כּוּתִלִּין (Bab. ed. כּוּתִלִּים, Ms. M. כּוּתִלִּין). Gen. R. s. 18, beg. כּוּתִלִּים שֶׁל זָהָב golden partitions (of Adam's tent). B. Mets. 59<sup>b</sup> כּוּתִלִּים בֵּית הַבֵּית let the walls of the school house decide. Nidd. 3<sup>a</sup> כּוּתִלִּים בֵּית הַבֵּית the enclosures of the womb; a. fr.

**כּוּתִלָּה**, **כּוּתִלָּה** ch. same. Targ. I Sam. XX, 25. Targ. II Kings IV, 10; a. fr.—Sabb. 80<sup>b</sup>. Y. Kil. I, 27<sup>a</sup> top; a. e.—[Ber. 58<sup>b</sup> נָפַל כּוּתִלָּה Ar., ed. בְּרַחֲמִים, v. בְּרַחֲמִים].—Pl. כּוּתִלִּין, כּוּתִלִּין, כּוּתִלִּין. [Esra V, 8 כּוּתִלִּין]. Targ. Lev. XIV, 37; a. fr.—Yoma 28<sup>b</sup> כּוּתִלִּים מִזְמַן מִשְׁחַרְיָה from the time the walls throw a shadow (in the afternoon); a. fr.—כּוּתִלִּים דְּחִיָּרִי (כּוּתִלִּים) *bacon* (comp. אֶשְׁמִים). Hull. 17<sup>a</sup> כּוּתִלִּים (Ar. כּוּתִלִּים). Meg. 13<sup>a</sup> Ms. M. a. Rashi (ed. קִדְלִי).

**כּוּתִנָּא**, Y. Peah I, 18<sup>a</sup>, read: כּוּתִנָּא, v. כּוּתִנָּא. [Comment. כּוּתִנָּא *dealers in linen*, v. פִּתְחִין.]

**כּוּתִנָּא**, **כּוּתִנָּא**, v. כּוּתִנָּא.

**כּוּתִנָּא**, Y. Maas. Sh. IV, beg. 54<sup>d</sup>, read: כּוּתִנָּא.

**כּוּתִנָּא**, v. כּוּתִנָּא.

**כּוּתִנָּא**, v. כּוּתִנָּא.

**כּוּתִנָּא**, v. כּוּתִנָּא.

**כּוּתִנָּא** f. (b. h. כּוּתִנָּא; כּוּתִנָּא) *crown, capital*. Tanh. B'har I כּוּתִנָּא a capital above and a pedestal beneath; Yalk. Cant. 990; (Cant. R. to V, 15 כִּפְלוּרִיסִים).

**כּוּתִנָּא** ch. same. Targ. Ez. XLI, 18, sq. (h. text כּוּתִנָּא).—Pl. כּוּתִנָּא, כּוּתִנָּא. Ib. 20. Ib. XL, 16; 22 (ed. Wil. sing.); a. e.

**כּוּתִנָּא** m. (כּוּתִנָּא) *a vessel for olives*, v. כּוּתִנָּא. [שְׁעַר כּוּתִנָּא, v. כּוּתִנָּא.]

**כּוּזִב** (b. h.; comp. כּוּזִב [to shrink, comp. כּוּתִנָּא,] *to fail, dry up* (of watercourses); *to be false, to lie; to flatter*. Tosef. Par.

IX (VIII), 2 מפני שקִבְּהָ וּכ' because it gave out during the war.—Snh. 82<sup>b</sup> (play on כֹּזֵב, Num. XXV, 15) כֹּזֵבָה she was false to her father (in disobeying his instructions). Tanh. Sh'lah 5 לא קִזְבְּתִי לָךְ I did not tell thee a falsehood; a. e.

**פָּא** same. Par. VIII, 9 המים המְקִבְּרִים waters which fail at certain times. Y. Taan. II, 65<sup>b</sup> bot. (ref. to Num. XXIII, 19) מְקִבֵּב דָּא . . . אִם יֹאמֵר if a man says, I am a God, he is a deceiver. Num. R. s. 23 (ref. to Num. I. c.) מְקִבֵּב אִישׁ אִישׁ עֲשֵׂה לֹאֵל שְׂכִיבָא may cause God to fail (to execute his evil decrees); Tanh. Masé 7 לא אִישׁ עֲשֵׂה לֹאֵל שְׂכִיבָא does not a man cause God &c.?—Yoma 68<sup>b</sup> לא מְקִיבֵי לִי Ms. M. (ed. בו) they would not be false in His praise (flatter); a. fr.—*Part. pass.* מְקִיבֵב, *pl.* מְקִיבֵבִים *reduced*. Ruth. R. to I, 1 (play on כֹּזֵב, I Chr. IV, 22) מְקִיבֵבִים אֵלֵי בְנֵי שְׂדֵי (Elimelech's) sons who were reduced (died).

**בָּזֵב**, *Pa.* same. Targ. Job VI, 28 (Ms. כֹּזֵב). Targ. Prov. XIV, 5 (ed. Lag. מְכַדֵּב); v. קָדֵב.

**כֹּזֵב** m. (b. h.; preced.) *falsehood*.—*Pl.* מְקִיבֵבִים. Pesik. Bahod., p. 154<sup>a</sup>; Lev. R. s. 29 וְכ' חֲבֵלִים vain and false things. Cant. R. to II, 13 (play on כֹּזֵב, ib. 11) that is the wicked (Roman) government מְכַדְּבֵיהָ . . . בְּכֹזְבֵיהָ which entices the world and leads it astray with its falsehoods. Pesik. R. s. 40 וְכ' שִׁישְׁרָאֵל מְכַדְּבִים וְכ' the falsehoods which the Israelites commit during the whole year.—[Ex. R. s. 42 מְכַדְּבִים, v. מְכַדֵּב, v. מְכַדֵּב כֹּזֵב].—[פְּכֵב, v. מְכַדֵּב, v. מְכַדֵּב]

**כֹּזֵבִי** m. (preced.) *liar*. Tanh. Masé 5 כ' אֶחָדֶשׁ I shall be considered a liar; Num. R. s. 23.

**כֹּזֵבָא** ch. same. Gen. R. s. 47.

**כֹּזֵב** (v. P. Sm. 1691 s. v. כֹּזֵב, [to shrink,] to be shy, bashful. Part. מְכַדֵּב. Pes. 72<sup>b</sup> מִיָּדָא כ' Ar. a. Ms. O. (v. Rabb. D. S. a. l. note, ed. בִּזְיָא) he is reserved towards her (not yet intimate). Yeb. 26<sup>a</sup> מִיָּדָא דְּכ' Ar. (ed. דְּכ') before him his son is shy. Ib. 112<sup>a</sup> מִיָּדָא כ' Ar. (ed. דְּכ') ילדה דְּכֹזֵבָא לְמִשְׁכָּל 15<sup>b</sup> נִידָא. Nidd. 15<sup>b</sup> מִיָּדָא (מִיָּדָא) opp. גִּיס, v. גִּיס I. Nidd. 15<sup>b</sup> מִיָּדָא (מִיָּדָא) a young woman who is ashamed to go to the bath-house.

**כֹּזֵבִי** (b. h.) pr. n. pl. *Chezib*, v. אֶחָדֶשׁ. Hall. IV, 8 (Y. ed. גִּיס). Dem. I, 3 (Y. ed. גִּיס, Ms. M. גִּיס, corr. acc.); a. fr.

**כֹּזֵבָא**, v. מְכַדֵּב.

**כֹּזֵבָא**, Y. Kidd. I, 60<sup>b</sup> top, v. מְכַדֵּב.

**כֹּזֵב** (comp. כֹּזֵב) to shrink; to be hard (v. אֶחָדֶשׁ a. denom.). *Ithpe.* אֶחָדֶשׁ לְכֹזֵב. Targ. Job. X, 1 (Ms. אֶחָדֶשׁ, ed. אֶחָדֶשׁ) I myself loathe my life.

**כֹּזֵב**, v. מְכַדֵּב.

**כֹּזֵב** m. (b. h.; v. רִכְזָא) *firmness, strength, power*. Hor. 9<sup>a</sup> וְכ' בְּנֵי בָבֶל in beauty, in physical strength, &c. Hag. 12<sup>a</sup> Snh. 96<sup>a</sup> חֲשֵׁב כֹּזֵב his strength failed him. Ber. 63<sup>a</sup> אִין בִּי כֹזֵב . . . כֹּל he who is careless about the study of the Law, will have no strength to endure on the day of trouble; a. v. fr.—Bets. 2<sup>b</sup>, a. fr. (mixed diction) לְחַדְרֵיךְ . . . כֹּזֵב to show the power of . . . i. e. how far-reaching

are the consequences of the opinion of . . . Ib., a. fr. showing the power of the more lenient opinion is preferred (as an evidence of courage of conviction, while the more rigid opinion may be the outcome of doubt).—*indirect action*, opp. *direct action*. B. Kam. 18<sup>a</sup> כֹּזֵב לֵבָא כֹּזֵב שְׂאֵי . . . בֵּין נֹק כֹּזֵב לֵבָא כֹּזֵב S. distinguishes between direct and indirect injury. Ib. 19<sup>a</sup>. Macc. 8<sup>a</sup>.—Ab. Zar. 60<sup>a</sup> כ' כ' pressing wine by turning a wheel. B. Kam. 10<sup>b</sup>, v. גִּיס.—Snh. 77<sup>b</sup> כ' רִשְׁיוֹן כ' *direct agency*, v. *indirect agency*.—Shebu. 48<sup>a</sup>, a. fr. כ' רִשְׁיוֹן כ' *direct agency*.—Ohol. XVIII, 6 שְׂכִיבָא רִשְׁיוֹן who (which) can endure pressure without shaking, opp. כֹּזֵב רִשְׁיוֹן; Zab. III, 1; B. Mets. 105<sup>b</sup>; a. e.—Gen. R. s. 98, v. לְרִשְׁיוֹן. Y. Pes. I, 27<sup>c</sup> bot. לֹאֵל שְׂכִיבָא a prohibition derived from a positive law, v. גִּיס; a. fr.—Trnsf. *coition*. Yeb. 34<sup>a</sup>.

**כֹּזֵב** (ch. 1) same. Targ. Lam. I, 6.—Bets. 2<sup>b</sup>, a. fr. (mostly in Hebrew form), v. supra.—2) name of a lizard. Targ. Lev. XI, 30 (h. text כֹּזֵב).—3) *בר עֹזְרָא* pr. n. m. *Bar-Koha*. Y. Sabb. XIV, 14<sup>d</sup> bot.

**כֹּזֵב** (b. h.; comp. כֹּזֵב) to diminish.

*Pi.* כֹּזֵב to withhold, deny. Num. R. s. 13 מִיָּדָא כ' לא did not withhold (the truth) from &c.

*Hif.* כֹּזֵב to destroy. Ib. s. 20 לְכֹזֵבֵיהֶן to curse and destroy them. Ex. R. s. 12; a. e.

*Nif.* כֹּזֵב to be destroyed. Ib. s. 12 מִן כ' thou wouldst have been wiped out from the earth.

**כֹּזֵב** ch. same. [Y. Sabb. VII, 10<sup>a</sup> bot. מְכַדֵּב, v. מְכַדֵּב.]

*Ithpa.* כֹּזֵב to be destroyed. Targ. Job IV, 7.

**כֹּזֵב** m. constr. (preced.) *missing, being missed*. Targ. Ps. CXXXIX, 16 (ed. Lag. a. oth. בָּחַד, Var. כ').

**כֹּזֵבָא**, v. מְכַדֵּב I.

**כֹּזֵבָא**, v. מְכַדֵּב.

**כֹּזֵבָא**, v. מְכַדֵּב.

**כֹּזֵבָא** m., *lean, weak*, v. מְכַדֵּב.

**כֹּזֵב** (onomatop., comp. כֹּזֵב II) [to scratch,] to cough, to bring up mucus. Erub. 99<sup>a</sup> כֹּזֵב בְּפִי רַבִּי (not cough, v. Rabb. D. S. a. l. note 16) he who coughs in sight of his teacher, expl. ib. כֹּזֵב וּרְקָא (not cough) when he coughs and spits out. Tosef. ib. XI (VIII), 8 (כֹּזֵב) he who coughs (brings mucus up in his mouth) in the street. Tanh. Noah 9 כֹּזֵב וְכֹזֵבָא coughing and spitting blood; (Tanh. ed. Bub. ib. 14 מְכַדֵּב, v. מְכַדֵּב).

**כֹּזֵבָא** m., *lean, weak*, v. מְכַדֵּב. Kidd. 24<sup>b</sup> כ' כֹּזֵבָא feeble eye-sight, opp. בְּרִיא normal. B. Bath. 155<sup>b</sup> לִיכְרִי אִי כ' if he is lean, we let him be fattened. B. Mets. 105<sup>b</sup> כֹּזֵבָא הָיָה כ' אֶרְעָא the soil was exhausted, opp. מְכַדֵּבָא.—*Pl.* מְכַדֵּבָא. Targ. Y. Gen. XLI, 27.—B. Kam. 118<sup>b</sup>, opp. בְּרִיאָא.

**כֹּזֵבָא** f. (preced.) *reduction, weakness, leanness*. Targ. Koh. XII, 5.—Yeb. 79<sup>b</sup> כֹּזֵבָא בֵּיתָא it was weakness that befell him (but no organic defect). Bekh. 45<sup>b</sup> כֹּזֵבָא כֹּזֵבָא it is a weakness of the right hand, v. מְכַדֵּבָא. B. Bath. 155<sup>b</sup>; a. e.

**פחל** <sup>א</sup> v. פחל.

**פחל** (b. h.; denom. of פחל) to paint the eyelids (for medical or for cosmetic purposes). Sabb. VIII, 3 (78<sup>b</sup>) כדרי לכהול וב' a quantity sufficient for painting one eye. Ib. 80<sup>a</sup> צנועו פחלוח וב' chaste (veiled) women paint only one eye. Ib. X, 6 הכולה she who paints her eyes (on the Sabbath); a. fr. — Part. pass. פחול; f. פחול; pl. פחולות. Gen. R. s. 98 (play on חכלילי, Gen. XLIX, 12) שעיניהם כחולות whose eyes are bright as if painted, and whose abilities for study are fine. [Y. Sabb. VII, 10<sup>a</sup> top להכחיל, v. פחל II.]

**פחל** I ch. 1) same. Targ. II Kings IX, 30; a. e. — Sabb. 80<sup>a</sup> פחל לא עין but people never paint one eye only! — 2) (ironically, v. infra) to blind the eyes. Ber. 58<sup>a</sup> פחל חבוריו his associates put his eyes out, v. פחל. — [Y. Ab. Zar. II, 40<sup>d</sup> top כחל, read in one w., v. פחל II.] Ithepe. פחל to be painted. Nidd. 55<sup>b</sup> if one desires to become blind, פחל מארמאי, ליהפחל (מכ"ז) let him have his eyes painted by gentiles; Y. Ab. Zar. I. c. מיהפחל מיהפחל.

**פחל** (tradit. pronunc. פחל) m. (prob. from its reddish color, v. פחל) udder, bag. Hull. VIII, 3. Tosef. ib. VIII, 8 פחל של מניקה כ' the bag of a milk-cow; a. fr.

**פחל** II, פחל ch. same. [Targ. Ps. LXXIV, 6 some ed., read פחל] — Hull. 110<sup>a</sup> פחל פחל Ar. (ed. פחל) a dish made of udder. — Pl. פחלי. Ib. כ' ... פחלי in Sura they do not eat udders. Ib. לכהליהו (not להכליהו) all of them brought out the udders they were about to cook.

**פחל** m. pl. = h. פחל, carbuncle. Targ. Cant. V, 14 (corresp. נפק, Ex. XXVIII, 13).

**פחל** Hull. 110<sup>a</sup>, v. פחל II.

**פחל** (b. h.; cmp. פחל; cmp. פחל, פחל &c.) 1) to fail, be reduced, be lean, opp. פחל, בריא, שכן. B. Kam. 34<sup>a</sup> פחל וב' if the injured ox became reduced after being wounded, damage is assessed according to the value at the time of standing before court; Y. ib. III, end, 3<sup>d</sup> פחל. Gen. R. s. 53 (ref. to Hab. III, 17) פחל (Sarah's face) was haggard (and the announcement of the angels made it shine like olive oil); Yalk. Hab. 565 פחל; [oth. interpret., v. infra]. — Part. pass. פחול; f. פחול; pl. פחולות. פחול lean, reduced, weak. Snh. 78<sup>a</sup> כ' a weak force. Hull. 97<sup>a</sup> (in Chald. diction). B. Kam. 6<sup>b</sup> אכל כ' if he ate fruits of a garden-bed with scanty fruits; Gitt. 48<sup>b</sup>; a. fr. — 2) (cmp. פחל) to be false. Gen. R. I. c. פחל were they (the angels) false (deceiving)? —

Hif. פחל 1) to be reduced, fail, deteriorate. Y. B. Kam. I. c., v. supra. — Meil. 17<sup>a</sup> פחל וב' if you have an enemy, do you desire him to be weak or strong? Ib. ויהפחל let their children be circumcised..., and they will become weak. Yeb. 34<sup>b</sup> ויהפחל יופיה her beauty may be ruined. Y. M. Kat. I, beg. 80<sup>a</sup> פחל if the field ceased to deteriorate; a. e. — 2) to lessen, reduce, ruin, weaken. Gitt. 70<sup>a</sup> פחל וב' three things lessen a man's energies. Snh. 84<sup>b</sup> פחל פחל he ruined the animal by loading stones upon her (without causing a

wound). Y. B. Kam. I. c. פחל חמשים וב' he lessened his (the ox's) value by fifty Zuz. Esth. R. to I, 1 (play on פחל) he caused haggardness to the heads of &c. Sabb. 22<sup>a</sup> פחל מצוה he impairs the religious act (lessens the brightness of the Hānuckah lights). Snh. 67<sup>b</sup>; Hull. 7<sup>b</sup>, v. פחל; a. fr. — [Yalk. Ps. 627 פחל, v. פחל] — 3) to declare false, deny, contradict, v. פחל. Keth. 20<sup>a</sup> פחל וב' אין פחל מדין as an evidence of alibi cannot be taken up except by confrontation, so cannot contradictory evidence &c. Ber. 27<sup>b</sup> פחל וב' פחל can the living contradict the living? Gen. R. s. 48, beg. פחל מה אהה פחל וב' why dost thou contradict me (declare me wrong) in the presence of my servant? — Sifra introd., v. פחל; a. fr.

Pi. פחל to be false; to flatter. Sifre Deut. 356 בשעה פחל... when the Israelites prosper, the nations flatter them; Yalk. Deut. 967.

Hof. פחל to be contradicted, rebutted. B. Kam. 74<sup>b</sup> פחל עדות שהפחל בפנש witnesses that have been contradicted in a capital case. — Ib. פחל witnesses whose evidence has been contradicted (but not rebutted through an alibi). Keth. I. c. פחל עדות a rebutted evidence; a. fr.

Hithpa. פחל to contradict each other. Sifre Deut. 37 פחל, v., however, פחל.

**פחל** ch. same, to be lean, weak; v. פחל. — Snh. 95<sup>a</sup> פחל כ' his strength failed him. B. Mets. 104<sup>b</sup> (prov.) פחל ארעא ולא ליהפחל Ms. M. (ed. פחל) let the land deteriorate (exhausted by strong seeds) rather than that its owner become reduced (by reduced income); a. e.

Af. פחל 1) to reduce, weaken, impair. Nidd. 47<sup>b</sup>; Yeb. 97<sup>a</sup> פחל reduce him (by scanty food); B. Bath. 155<sup>b</sup> פחל Ms. M. (corr. acc., ed. פחל, v. infra). B. Kam. 34<sup>a</sup> פחל את thou didst ruin her (by neglect), and I should pay for it? — 2) to contradict. Gen. R. s. 48, beg. פחל קרמה he contradicted her (his wife) in her (the servant's) presence.

Ithepe. פחל 1) to reduce one's self, to be reduced. B. Bath. I. c. פחל let him reduce himself. B. Mets. I. c., v. supra. — 2) to be contradicted, rebutted. B. Kam. 74<sup>b</sup> פחל are contradicted, contrad. to פחל, v. פחל. — Snh. 81<sup>b</sup> פחל פחל they contradicted each other in cross-examinations, v. פחל.

**פחל** m. (preced.) reduction, deterioration. B. Kam. 59<sup>a</sup> פחל גופנא the weakening of the vine (by allowing the grapes to remain on it until they are ripe). B. Mets. 101<sup>a</sup> פחל because he exhausted the soil by planting trees. Ib. 104<sup>b</sup> פחל ליה כ' דארעא he must allow him a reduction of his rent in consideration of the lesser exhaustion of the soil (by having planted wheat in place of poppy).

**פחל** Ab. Zar. 39<sup>a</sup> ed., Ms. M. פחל, Hull. 66<sup>b</sup>; Tosef. ib. III (IV), 27 פחל, a corrupt. of פחל, פחל (sword-fish, v. פחל).

**פחל** the Greek letter Chi (χ). Men. VI, 3 כ' כי, expl. ib. 75<sup>a</sup> כ' כי (Ar. כי) drawing the figure of a Greek Chi; Tosef. ib. VIII, 8; 10; Ker. 5<sup>b</sup>; Hor. 12<sup>a</sup>, expl. כ' כי ed. (Ms. M. כ'). Kel. XX, 7.

I. פִּד, v. פִּיד - פִּיד, פִּיד.

פִּדְבָּא, v. פִּדְבָּא.

פִּדְדוּ, v. פִּדְדוּ.

כִּדּוּם, v. כִּדּוּם.

פִּדְדוֹן I m. (b. h.) name of a tree, trnsf. *light spear*, *javelin*. Kel. XI, 8. Num. R. s. 9 כִּבְּ יִכּוּל כִּבְּ you might think (Absalom with his head of hair was slender, looking) like a *kidon*, opp. כַּחֲרוּבִיָּה; Y. Sot. I, 17<sup>b</sup> בִּבְּ (corr. acc.); Midr. Sam. ch. XIII; ib. XXVII; a. e.—Pl. פִּדְדוֹנִים Yalk. Gen. 133.

פִּדְדוֹן II (b. h.) pr. n. m. *Kidon*; כִּבְּ the threshing floor of K. (I Chr. XIII, 9), in place of נָכֹן (II Sam. VI, 6). Sot. 35<sup>b</sup>; Num. R. s. 4 וְכִבְּ בַּחֲלָה at first (the Ark was shaking like) a javelin (v. preced.), but afterwards (it was) firmly established; [oth. interpret., v. Rashi to Sot. I. c.]

כִּדּוּם, כִּדּוּם, Tosef. Meg. IV (III), 30, read: כִּדּוּם.

פִּדְדוֹר pr. n. pl. *Kidor*. Yoma 83<sup>b</sup> (as an ominous name, with ref. to דֹּר, Deut. XXXII, 20); Y. R. Hash. III, end, 59<sup>a</sup>.

פִּדְדוֹקָא, v. פִּדְדוֹקָא, כִּבְּ וּמַנְקִיָּה, p. 162<sup>a</sup>, Pesik. Shub., v.

כִּדּוּם, כִּדּוּן, v. כִּדּוּם.

פִּדְדוֹן m. (denom. of פִּדְדוֹן) *priestly outfit*. Yoma 43<sup>a</sup> הכֹּהֵן בְּפִדְדוֹנֵהוּ 'the priest' (as such) in his priestly garments (v. Rabb. D. S. a. l. note 7); Yalk. Num. 760.

פִּדְדוֹר, v. פִּדְדוֹר.

פִּדְדוֹן, v. פִּדְדוֹן, a. פִּדְדוֹן.

פִּדְדוֹן, פִּדְדוֹן, v. פִּדְדוֹן, פִּדְדוֹן, פִּדְדוֹן.

פִּדְדוֹן m. (b. h.) *Kiyyun*, name of an idol. Targ. Am. V, 26 (some ed. פִּדְדוֹן).

פִּדְדוֹן m. (פִּדְדוֹן) [*firmness, directness, fitness*;] 1) (adv.) *directly, exactly*. Pes. 37<sup>a</sup> וּרְקֵבָנָה כִּבְּ אִשֶּׁר he may form the dough in a mould and attach it to the cake directly (well fitting, without loss of time). Tam. III, 6 (with one key) a priest puts his hand through an opening in the door (v. אֲפִדָּה), and another priest opens (with the other key) directly; (Talm. ed. 30<sup>b</sup> וְאִדָּה שְׂדֵהָ וְאִדָּה שְׂדֵהָ and another key which opens directly). —2) (conj. followed by שֶׁ) *as soon as, since*. Macc. 3<sup>a</sup>, a. fr. כִּבְּ שֶׁהִגִּיד וְכִבְּ as soon as a witness has finished his evidence, he is not permitted to testify again (retract or modify). Keth. 11<sup>a</sup> כִּבְּ שֶׁהִגִּידָהּ וְכִבְּ as soon as she was of age for one while without protesting &c. Erub. 93<sup>b</sup> כִּבְּ שֶׁהִזְדַּרְהָ הוּחָרָה being once permitted (for one part of the Sabbath), it remains permitted; a. v. fr.

פִּדְדוֹן, פִּדְדוֹן ch. same, 1) *firmly established, true, straight-forward*. Targ. Deut. XIII, 15 (h. text נָכֹן). Targ. Hab. I, 4 כִּבְּ (h. text מַעֲיָקֵל) —Pl. פִּדְדוֹן *honest men*. Targ. O. Gen. XLII, 11; 19; a. e.—2) (conj. followed by שֶׁ) *as soon as, when, since* (also פִּדְדוֹן). Targ. Y. Gen. XXI, 15. Targ. Y. II Gen. XXVIII, 10; a. fr.—Ber. 8<sup>a</sup> כִּבְּ דִּמְרֵי לֵיָּהּ when

they told him. Ib. כִּבְּ דִּשְׁמַעְנָא לְהָא וְכִבְּ when we heard that which &c.; a. v. fr.

פִּינָא I c. (preced.) *straight, proper*. Targ. II Sam. XXII, 31 (ed. Lag. פִּינָא).—Pl. f. פִּינָא. Targ. Ps. XVIII, 31 (ed. Lag. פִּינָא); a. e.

פִּינָא II, פִּינָא f. (preced.) *propriety, proper thing* (h. יִשְׁרָה, נִכְיָה). Targ. Job XLII, 7 (ed. Wil. פִּינָא); ib. 8 (ed. Lag. פִּינָא). Targ. Mic. III, 9 (ed. Lag. פִּינָא). Targ. Am. V, 10 (ed. Lag. פִּינָא; h. text תַּמִּים).—Pl. פִּינָא. Targ. Is. XXXIII, 15; XLV, 19 (h. text מִשְׁרִים).—[Targ. Ps. XXXII, 9 בִּינָא, some ed., read: פִּינָא.]

כִּוּנָּה, Targ. Ps. CIII, 2, in an interpolation, read: פִּינָא.

פִּינָא, פִּינָא, v. פִּינָא.

פִּינָא (פִּינָא) m. (פִּינָא, פִּינָא) *paneling work, panel* (abacus). B. Bath. 53<sup>b</sup> וְכִבְּ אִדָּה אוֹ כִבְּ אִדָּה and added one piece of stucco or one panel. Midd. IV, 6 כִבְּ אִדָּה one cubit for the paneling work (tablature of the ceiling in the Temple). Zeb. 62<sup>a</sup>, v. פִּינָא.

פִּינָא m. (b. h.; cmp. פִּינָא II) *basin, esp. the laver* for the priests in the Temple court. Midd. III, 6. Tosef. Yoma II, 2; a. e.

פִּינָא (פִּינָא) ch. same. Targ. Ex. XXX, 18; a. fr. —Pl. פִּינָא, פִּינָא. Targ. II Chr. IV, 6. Targ. I Kings VII, 40; a. e.

פִּינָא (פִּינָא) ch.=h. פִּינָא *panel-work*. Targ. II Chr. VI, 13 (h. text פִּינָא).—Pl. constr. פִּינָא; כִבְּ אִדָּה *cedar panels* in ceilings. Targ. II Sam. VII, 2; 7; Targ. I Chr. XVII, 1 (ed. Rahm. כִּינָא).—Targ. Jer. XXII, 14. Targ. Hag. I, 4 (ed. Wil. פִּינָא).

\*פִּינָא m. (supposed to be) *a measure of length*, v. פִּינָא.

פִּינָא, פִּינָא, v. פִּינָא, פִּינָא.

פִּינָא m. (פִּינָא) *coughing, phlegm* of the lungs. Erub. 99<sup>a</sup> כִּבְּ שֶׁנִּלְשָׁה it refers to the phlegm in his mouth. Ib. כִּבְּ שֶׁנִּלְשָׁה כִּבְּ שֶׁנִּלְשָׁה phlegm which is loose in the mouth. [Ib. כִּבְּ שֶׁנִּלְשָׁה כִּבְּ שֶׁנִּלְשָׁה, v. פִּינָא].—B. Kam. 3<sup>b</sup> כִּבְּ וְנִינָא the phlegm brought out by coughing or hawking. Nidd. 55<sup>b</sup>. Ib. 56<sup>a</sup> כִּבְּ וְנִינָא phlegm, mucus and spittle (prob. to be read כִּבְּ וְנִינָא). Kidd. 81<sup>b</sup> (in Chald. dict.) כִּבְּ, v. אֲבָר.

פִּינָא, v. פִּינָא.

פִּינָא, v. פִּינָא.

פִּינָא, v. פִּינָא.

פִּינָא, v. פִּינָא.

פִּינָא m. (פִּינָא) *measurer, a rural officer*. Y. B. Mets. IX, beg. 12<sup>a</sup>.—Pl. פִּינָא. Tosef. ib. IX, 14 הַבִּי' (corr. acc.).

פִּינָא, פִּינָא m. (preced.) *measure*. B. Mets. 40<sup>a</sup> (Ms. H. כִּבְּ חֲסִידָה, v. Rabb. D. S. a. l. note 6). Bets. 38<sup>b</sup> כִּבְּ חֲסִידָה

Ms. M. (ed. כ"ר) he lessened the measure (quantity) of his wheat by taking out the pebbles. Ib. 29<sup>a</sup> מִנָּה דָבֹא a vessel used for measuring.

**פִּירָפָּא** m. (פִּירָפָּא) *pressure, necessity*. Targ. Prov. XVI, 26 ed. Lag. (oth. פִּירָפָּא).

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא**, Y. B. Mets. IX, beg., 12<sup>a</sup>, v. פִּירָפָּא.

**פִּירָפָּא** m. pl. (= בלכלי, Assy. Kulukuku, Kaku-ullu, v. Del. Assy. Thiernamen, p. 103) *partridges*. Yoma 75<sup>b</sup> 'קִירָפָּא 2, קִירָפָּא 1 (קִירָפָּא; Ms. M. 1 קִירָפָּא 1, v. Rabb. D. S. a. l. note) there are four kinds of *s'lav* &c. (v. Winer Realwörterbuch s. v. Wachtel); Yalk. Ex. 260 קִירָפָּא. [Mus.: *αίγλη*, thrush.]

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא**, Y. Pes. III, beg. 29<sup>d</sup> כ' עֲבִירָא עֲבִירָא—prob. a corrupt. to be restored after Bab. ib. 42<sup>b</sup> שְׂוֹאֵבֶת הַזֶּהוּמָא.

**פִּירָפָּא** f. (פִּירָפָּא or פִּירָפָּא) [*enclosure, curtain, curtained bed, canopy*]. Gen. R. s. 36, beg. פִּירָפָּא כ' עַל פִּנּוֹתָיו like a judge before whom they spread the curtain (that he may be undisturbed; Lev. R. s. 5 הוֹלִין אֶת הָאֹרֶן). Y. Sabb. XX, beg. 17<sup>c</sup> (in Chald. dict.) הָאֹרֶן כ' דַּעֲלֵה וְכ' (אֶת הָאֹרֶן) that curtain before the ark. Succ. 10<sup>b</sup> וְכ' וְכ' מִיִּתְּרֵי לִישָׁן בְּכ' וְכ' it is permitted to sleep in the Succah in a tester-bed though it has a top cover. Ib. 11<sup>a</sup> פִּירָפָּא a bridal bed (without cover overhead). Num. R. s. 12 (ref. to Cant. III, 9, v. אֶפְרַיִם) 'the king... made for himself a bridal litter', that is the world כ' פִּירָפָּא עֲשִׂי כִּמְדִין which is formed like a canopy (v. Ps. CIV, 2, sq.). Ib. s. 13; a. fr.—Pl. פִּירָפָּא (fr. פִּירָפָּא or פִּירָפָּא). Gen. R. s. 28 (Yalk. ib. 47 וִירָפָּא, some ed. פִּירָפָּא, read: פִּירָפָּא).

**פִּירָפָּא**, Yalk. Esth. 1056, v. קִירָפָּא.

**פִּירָפָּא**, v. קִירָפָּא.

**פִּירָפָּא**, Targ. Ps. LIX, 14 Ms., v. פִּירָפָּא.

**פִּירָפָּא**, v. פִּירָפָּא II.

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא** m. (פִּירָפָּא) 1) *finishing*. Sifra K'dosh. ch. I; Y. Peah IV, 18<sup>b</sup> בְּשִׁעָה הַכֹּהֵן בְּשִׁעָה הַכֹּהֵן at the time when the end of the field is cut (with ref. to רָחֵלָה, Lev. XIX, 9); a. e.—2) *extinction, destruction*. Lev. R. s. 7, beg. (ref. to שְׂמֵרָה, Deut. IX, 20) כ' בְּנֵי וְכ' the extinction of his family; ib. s. 10. Mekh. Bo s. 8 מִצֹּת פִּירָפָּא it (the leavened bread) may be destroyed in any manner, opp. בְּשִׁעָה פִּירָפָּא it must be destroyed by fire.

**פִּירָפָּא** ch. same, *destruction*.—פִּירָפָּא (or פִּירָפָּא)

*destruction of thistles*, name of an insect, prob. *caterpillar* (or *bruchus* (?), v. Sm. Ant. s. v.). Gen. R. s. 51, beg. (expl. כְּהִירָן כ' סִילִי כְּשִׁלְשֹׁל וְכ' [read:] שְׂבִילִי, Ps. LVIII, 9) [read:] שְׂבִילִי is a gloss borrowed from a comment. to Ps. 1. c. and absent in Yalk. Ps. 776] like the caterpillar, like the abdominal secretion &c. Y. Shek. VI, 50<sup>a</sup> טֹפֶת סִילִי וְכִילִי (Bab. ed. to VI, 2 Ms. M. סִילִי וְכִילִי, early ed. only) the water coming forth from the Temple (Zech. XIV, 8) will be . . . as minute as the horns (feelers) of the caterpillar (thinner than those of the *הַגְּבִירִים*).

**פִּירָפָּא** m. (כִּילָא) *crowning, finishing; house-finishing*, the reception given on the finishing of a house. Tanh. B'resh. 2 (Sh'ilt. 1 חִילֵּל בְּרִי).

**פִּירָפָּא** m. (v. אִירָפָּא II) *one whose head has the shape of a basket* (calathus), *wedge-shaped*. Bekh. VII, 1, expl. ib. 43<sup>b</sup>. [Mus. refers to Lat. *cilo*.]

**פִּירָפָּא**, Y. Sabb. VII, 10<sup>b</sup> bot., v. בִּילֹס.

**פִּירָפָּא**, v. בִּילֹס.

**פִּירָפָּא**, Pesik. R. s. 23 כ' כְּשֶׁהוּא כֹּהֵן, read: (פִּירָפָּא) when he is *liberal* (v. פִּירָפָּא).

**פִּירָפָּא** (חִילָא) *one thousand*. Pesik. Bahod., p. 107<sup>b</sup>; Pesik. R. s. 21; Yalk. Ps. 796 [read:] מִיִּרְאֵי מִיִּרְאֵי (חִילָא-חִילָא, μῦτ-μῦτ) a thousand times thousand, a myriad of myriads.

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא** m. pl. (חִילָא) *thousands*, v. פִּירָפָּא.

**פִּירָפָּא** m. = פִּירָפָּא, *enclosure, partition, curtain*. Y. Ber. III, 6<sup>d</sup>.

**פִּירָפָּא**, Lam. R. to I, 4 quot. in Ar., prob. a corrupt. of פִּירָפָּא (v. פִּירָפָּא); ed. בִּילֹס, v. פִּירָפָּא.

**פִּירָפָּא**, Gen. R. s. 51, beg. כ' סִילִי; Y. Shek. VI, 50<sup>a</sup> טֹפֶת סִילִי, v. פִּירָפָּא.

**פִּירָפָּא**, Yalk. Lam. 1042, v. פִּירָפָּא.

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא**, v. פִּירָפָּא.

**פִּירָפָּא** f. (= כִּילָא, v. בלכל, or denom. of כִּילָא, emp. פִּירָפָּא) name of a *small fish*, supposed to be *stickleback*. Tosef. Ab. Zar. IV (V), 11 כ' שְׂרִיבָא כִּילָא ed. Zuck. (Var. כִּילָא . . . כִּילָא) when one or two *k.* swim in it (the brine); Ab. Zar. 39<sup>b</sup> bot. כִּילָא ed. (Ms. M. מִלְכִּי, read כִּילָא as ib. 40<sup>a</sup>; Alf. ed. Cost. כִּילָא, v. Rabb. D. S. a. l. note). Sabb. 77<sup>b</sup> וְכ' אִירָפָּא ed. (Ms. M. פִּירָפָּא, Ms. O. כִּילָא) the fear which the Leviathan has of the *k.*—Hull. 97<sup>a</sup>.

**פִּירָפָּא** m. ch.=h. פִּירָפָּא, *curtain, cover*. Targ. Y. I Gen.

XXV, 25 (Y. II פִּבְלָן read: פִּבְלָן, q. v.). — Y. Meg. III, 73<sup>d</sup> bot. [read:] כ' תחתיו דההן under the curtain or wrapper (for the chest containing the Book of the Law).

**כילרין**, v. בולרין.

**כילתא** I f. same, *enclosure; bridal canopy, curtain-bed*. Targ. Job XV, 32 פִּילְתִּירָה Ms. (ed. פִּילְתִּירָה, h. text פִּילְתָּה). Targ. Y. Ex. II, 1. Targ. Y. Gen. XLVI, 21 פִּילְתָּה (to h. text פִּילְתָּה, v. חופה).—Snh. 29<sup>b</sup> בְּכִילְתִּירָה behind the curtain of his bed-room. Succ. 26<sup>a</sup> כ' לִמְיִנְתָּה בכ' to sleep in the Succah under a canopy.

**כילתא** II f. (v. פִּירְלָא) *measure, vessel*. — B. Mets. 40<sup>a</sup> Ms. H., v. פִּירְלָא.—Pl. constr. פִּירְלָוֹת. Targ. Job XXXVIII, 37 (Ms. פִּירְלָוֹת?; h. text נָבִילִי).

**כִּימָא**, v. next wds.

**כִּימָה** f. (b. h.; כִּימָה or כִּימָה, cmp. Assy. *Kimmūt*, Rawl. Five Gr. Mon. ch. VII; *Kimtu* family, Schr. KAT<sup>2</sup> p. 557) *Kimah* (Gracing), a constellation, prob. *Draco* (not Pleiades). Ber. 58<sup>b</sup> (etymol. play) כִּמָּאָה כִּכְבֵּי as bright as a hundred stars. Ib. 59<sup>a</sup>; Yalk. Gen. 56 'מכ' וכ' the Lord took two stars away from *K*. and brought the flood &c.; R. Hash. 11<sup>b</sup>, sq. B. Mets. 106<sup>b</sup>. Y. Taan. I, 64<sup>a</sup> bot. Num. R. s. 10 'כ' knowledge is compared to the *K*... as the *Kimah* causes the ripening of the fruits and gives them taste, so does knowledge &c. Gen. R. s. 10 'כ' מערנת וכ' v. עֲדָן; a. e.

**כִּימָא, כִּימָה** ch. same. Targ. Am. V, 8 (ed. Lag. Targ. Job IX, 9 כִּימָה (Ms. כִּימָה). Ib. XXXVIII, 31. Targ. II Esth. III, 3 כִּימָה.

**כִּין**, v. כִּין.

**כִּינָה (כִּינָה)** ch.=h. כִּינָה, *louse, vermin*. Sabb. 82<sup>a</sup> (Ms. M. a. some ed. כִּינָה). Erub. 65<sup>a</sup> כִּינָה.

**כִּינָא**=כִּינָא. Tosef. Shebu. III, 6 ed. Zuck.

**כִּינָה** f. **כִּנָּה** (כִּנָּה, cmp. קִנָּה) 1) *nest, cavity, chamber*. —Pl. פִּינָה, פִּינָה, פִּינָה. Lev. R. s. 14 Ar. (ed. פִּינָה); Yalk. Job 905; cmp. פִּינָה, collect. פִּינָה. 2) (b. h. pl. פִּינָה, collect. פִּינָה) *vermin, louse* (also collect.). Par. IX, 2 הִבְחִיבָהּ הַכִּינָה the vermin in grain. Hag. 5<sup>a</sup>; a. e.—Pl. as above. B. Kam. 82<sup>a</sup> הִינָה (Var. in Ms. הִינָה) (garlic) kills the parasites in entrails. Pes. 112<sup>b</sup>. Kidd. 49<sup>b</sup>; Esth. R. to I, 3; a. fr.—Sabb. 107<sup>b</sup> כ' בִּיצִי *nits*, or a species of vermin called *lice-nits*; Ab. Zar. 3<sup>b</sup>.

**כִּינָר, כִּינָר** m. (כִּינָר) *by-name, surname; attribute, substituted word*. Snh. VII, 5 בכ' the witnesses are examined by using a substitute for the Divine Name (v. יוֹסִי). Sot. VII, 6 ובמדינה כִּינָרִי... in the Temple the Divine Name is pronounced as it is written, in the country (outside the Temple) by its substitute (Ádonai). Ib. 38<sup>a</sup> בכ', opp. המפורש; a. e.—Pl. פִּינָרִים words used as substitutes for vows (נדר); ib. 2 לחֵרֶם כ' substitutes for *herem* (v. חֵרֶם); a. fr.—P. פִּינָרִים secondary substitutes, e. g. the use of *g'rog'roth* for *tiros* and this for *eshkol*, v. גְּרוֹגְרוֹת. Tosef. Naz. II, 1; Y. ib. II, beg. 51<sup>d</sup>.

**כִּינָר, כִּנָּה** ch. same. Targ. Y. Lev. XXIV, 15 constr. כִּינָר.

**כִּינָר, כִּינָר** m. 1) *gathering, piling up*. Kel. XV, 5 a vessel used for piling up (shovel &c.), opp. כ' ע"י דההן as a receptacle. Nidd. 49<sup>b</sup> כ' ע"י דההן receiving (absorbing) liquids under pressure (through pores, perforations &c.) B. Bath. 68<sup>a</sup> כ' הַעֲצִים בִּירָה (Ms. O. פִּינָס; Tosef. ib. III, 3 פִּינָס) store-room for wood. Snh. VIII, 5 לְרִשְׁעִים כ' gathering (living together) of the wicked is bad &c., opp. פִּינָר. Y. Kidd. I, 59<sup>d</sup> top מקום כ' שיער a spot of the body where hair grows in quantities. Gen. R. s. 32 (ref. to Gen. VII, 5) וְזֶה שִׁיכּוֹן לְיוֹרֵי this is the execution of the command to gather in the animals. Midr. Till. to Ps. VIII (ref. to Gen. II, 19) כ' לִשּׁוֹן it means the gathering (the animals before Adam); Gen. R. s. 17 לְכַבּוֹשׁ (corr. acc.); a. fr.—2) (cmp. פִּינָס) *retirement for prayer*. Ib. s. 84, beg. (ref. to Gen. LVII, 13) כ' בְּנוֹת יַעֲקֹב (Jacob's) and his sons' prayers saved him &c.; Yalk. Gen. 140; Yalk. Is. 349.

**כִּינָר, כִּינָר**, v. כִּינָר.

**כִּינָר, כִּינָר** v. sub כִּינָר.

**כִּינָר**, v. כִּינָר.

**כִּינָר, כִּינָר**, v. כִּינָר.

**כִּינָר, כִּינָר**, v. sub כִּינָר.

**כִּינָר, כִּינָר**, Tosef. Kil. III, 12 ed. Zuck., v. כִּינָר.

**כִּינָר, כִּינָר** v. sub כִּינָר.

**כִּינָר** (b. h.; cmp. פִּינָר I) *receptacle, pouch, bag; purse, fund*. Bekh. 39<sup>b</sup>; Tosef. ib. IV, 6, v. כִּינָר. B. Kam. X, 1 כ' the collection fund of (royal) collectors. Erub. 65<sup>b</sup> כ' who formed a partnership for business. Y. Hor. III, 48<sup>c</sup> (ref. to Prov. XVI, 11) מִכָּל אֶחָד... כִּינָרֵיהֶם all of them receive their wages out of the same fund (of divine rewards).—חֲסִדוֹן the gonorrhoeist with his bag (for his genitals); וכ' הַעֲצִים בִּירָה the goats with the bag over their teats; Tosef. ib. IV (V), 5 בכִּינָר. Lev. R. s. 12 (ref. to כִּינָר, K'ri, Prov. XXIII, 31) הוּא נוֹתֵן he (the drunkard) sets his eye on the cup, the shopkeeper—the money bag. Ib. כִּינָר כִּינָר it is written (Prov. I, c.) 'on the bag' which is a euphemism (for illicit intercourse) as in (Prov. I, 14) &c. Tanh. Sh'mini 11; a. fr.—Pl. כִּינָרִים, כִּינָרִים. Y. Ab. Zar. III, 42<sup>d</sup> bot.—Tosef. I, c.; a. e.

**כִּינָר, כִּינָר** ch. same. Targ. XLVI, 6. Targ. Prov. I, 14; a. e.—Ber. 58<sup>b</sup> כ' שֶׁקֶל יָרָא מִן לֹא never took his hand out of his pocket (always prepared for charity). Pes. 113<sup>a</sup> כ' untie thy purse, open thy sack, i. e. sell only for cash (Var. lect., v. Rabb. D. S. a. l. note). [Sabb. 67<sup>a</sup> כִּינָר, v. פִּינָר].—Pl. כִּינָרִים words used as substitutes for vows (נדר); ib. 2 לחֵרֶם כ' substitutes for *herem* (v. חֵרֶם); a. fr.—P. כִּינָרִים secondary substitutes, e. g. the use of *g'rog'roth* for *tiros* and this for *eshkol*, v. גְּרוֹגְרוֹת. Tosef. Naz. II, 1; Y. ib. II, beg. 51<sup>d</sup>.



147<sup>a</sup> בִּישָׁא pouches (a sort of *cape* or *hood*) worn by the Babylonian women; (Ar.: כִּישִׁי, Ms. M. כִּישִׁי, v. כִּישָׁא a. כִּישָׁא.—V. כִּישָׁא.)

**כִּישָׁא** or **כִּישָׁא** m. (כִּישָׁא) 1) *thorn* (emp. כִּישָׁא).—Pl. כִּישָׁא. Y. Sabb. VI, 8<sup>c</sup> bot. כִּישָׁא to cut thorns. Sabb. 77<sup>b</sup> כִּישָׁא (Ms. M. בִּישָׁא, Ar. בִּישָׁא) (the camel) eats thorns. B. Mets. 42<sup>b</sup>, sq. דָּמִי . . . בִּישָׁא (Ms. H. v. v. Rabb. D. S. a. l. note 6) when what he gave him in trust was thorns (on which the cuscutea was hanging), and he pays him the value of thorns.—2) *fodder*, v. כִּישָׁא II.

**כִּישָׁאִין**, **כִּישָׁאִין**, v. כִּישָׁאִין.

**כִּישָׁאִין** m. (כִּישָׁא) *cutting down, clearing*. M. Kat. 3<sup>a</sup>. Gen. R. s. 12; Cant. R. to I, 1; Koh. R. to II, 12 דָּרַךְ in the path made by clearing the thicket; a. e.

**כִּישָׁאִין** m. (כִּישָׁא II) 1) *act of covering*. Hull. VI, 1 כִּישָׁא the law concerning the covering with ashes of the blood of killed animals (Lev. XVII, 13). Ib. 4 כִּישָׁא for all of them one covering up is sufficient.—Koh. R. to IV, 6 (ref. to cover, Lev. XVI, 13) what this expression 'to cover' meant &c.—2) *cover, lid, roofing*. Num. R. s. 4 כִּישָׁא interch. with כִּישָׁא (b. h. constr.). Gen. R. s. 1 וְכִישָׁאִין, v. אֶלְפִּס. Pes. 94<sup>a</sup> כִּישָׁא like the lid of a pot. Kel. XII, 3, v. כִּישָׁא. Tosef. ib. B. Mets. IV, 11<sup>a</sup> כִּישָׁא, v. כִּישָׁא; a. fr.—[Pesik. R. s. 39 כִּישָׁא, read: כִּישָׁא, v. כִּישָׁא I.]—Pl. כִּישָׁאִין. Tosef. l. c.; a. e.—[Y. Ter. VIII, 45<sup>d</sup> חֲכִישָׁאִין, read: חֲכִישָׁאִין, v. חֲכִישָׁא II.]

**כִּישָׁאִין** ch. same, 1) *covering, roofing*. Taan. 22<sup>b</sup> כִּישָׁא (Ms. M. כִּישָׁא, corr. acc.) as high up as the arch of the oven.—2) *cover, cloak*. Keth. 68<sup>a</sup> לְבִישָׁא garment and wrap.—Pl. כִּישָׁאִין. Targ. II Esth. VI, 10 [read: כִּישָׁאִין] *secret*.—Pl. fem. כִּישָׁאִין. Targ. Job XI, 6.

**כִּישָׁאִין** m. (כִּישָׁא) *putting to shame; disgrace, shame*. Targ. Y. Gen. III, 10 (nakedness). Targ. Ps. LXIX, 8 (fem.); a. fr.—Hor. 13<sup>b</sup> כִּישָׁא לִידֵי this may lead to putting (R. S.) to shame. Taan. 9<sup>b</sup> מִכִּישָׁא the Lord save us from being put to shame through Shimi (by his questions). Snh. 11<sup>a</sup> כִּישָׁא in order to save the man from shame. Taan. 25<sup>a</sup> top כִּישָׁא to avoid exposure, v. אֶתְקַרְתָּא. B. Kam. 86<sup>b</sup> כִּישָׁא feeling of shame, contrad. to לִישָׁא disgrace though not felt. Num. R. s. 14 כִּישָׁא . . . בִּישָׁאִין in the Jerusalem dialect (of the Chaldaic) they say for *herpah, kissufa*. [Targ. Prov. II, 22 some ed., read: כִּישָׁאִין, v. כִּישָׁא II ch.]

**כִּישָׁאִין**, v. כִּישָׁא.

**כִּישָׁאִין** f. (dimin. of כִּישָׁא) *a little bag*. Meg. 26<sup>b</sup> bot. כִּישָׁאִין Ms. M. (Ms. M. 2 כִּישָׁאִין pl. of כִּישָׁא; Ms. O. כִּישָׁאִין; ed. כִּישָׁא, v. Rabb. D. S. a. l. note) to alter it into a bag for a book of the Law.

**כִּישָׁאִין** m. (כִּישָׁא) *rubbing* (clothes, in washing). Zeb. 94<sup>b</sup> כִּישָׁא washing without rubbing.

**כִּישָׁאִין**, v. כִּישָׁא.

**כִּישָׁאִין**, v. כִּישָׁא.—[Sabb. 138<sup>b</sup> כִּישָׁא, v. כִּישָׁא.]

**כִּישָׁאִין**, v. כִּישָׁאִין.

**כִּישָׁאִין** (כִּישָׁאִין, כִּישָׁאִין) m. pl. (כִּישָׁא) *nibblings, dessert*. Tosef. Ber. IV, 4 כִּישָׁא ed. Zuck. (Var. כִּישָׁא, Ber. 41<sup>b</sup> bread offered as dessert. Y. Snh. X, 28<sup>d</sup> top כִּישָׁא women selling all kinds of sweetmeats (Sifrē Num. 131 בשמים). Y. Pes. X, beg. 37<sup>b</sup> כִּישָׁא nibblings.

**כִּישָׁאִין** (כִּישָׁא, כִּישָׁא) ch. same. Targ. Y. Num. XXIV, 25 (v. Y. Snh. quot. in preced.). Targ. I Kings XIV, 3 (h. text כִּישָׁא). Targ. Josh. IX, 5; 12 *crumbling* (h. text כִּישָׁא).—Erub. 29<sup>b</sup> כִּישָׁא ed. (Ar. ed. Koh. כִּישָׁא, oth. ed. כִּישָׁא). Keth. 17<sup>b</sup> כִּישָׁא at the wedding of a widow no nibblings (roasted ears) are distributed.

**כִּישָׁאִין**, v. כִּישָׁאִין.

**כִּישָׁאִין** I f. = כִּישָׁא, bag. Ber. 24<sup>a</sup> bot. כִּישָׁא (Ms. F. כִּישָׁא) in the bag (of the T'fillin). Sabb. 105<sup>b</sup> top כִּישָׁא Ms. M. (ed. כִּישָׁא, Rashi כִּישָׁא, v. Rabb. D. S. a. l.) when he shapes the garment so as to form (a kind of) a pocket. Pes. 72<sup>a</sup> כִּישָׁא כִּישָׁאִין and it was to him as if lying in his pocket (ever ready to recite it); Keth. 50<sup>a</sup>; Meg. 7<sup>b</sup> כִּישָׁא. [Keth. 98<sup>a</sup>, v. כִּישָׁא.]

**כִּישָׁאִין** II, כִּישָׁא f. (כִּישָׁא) *fodder*. Targ. O. Gen. XXIV, 25; 32 (v. Berl. Targ. O. II, p. 9; Targ. Y. אֶתְקַרְתָּא, Ar. כִּישָׁא). Targ. Jud. XIX, 19; 21 (some ed. כִּישָׁא); a. e.—B. Mets. 85<sup>a</sup> כִּישָׁא when casting fodder for the animal.

**כִּישָׁאִין** m. (כִּישָׁא) *hideousness*. Hull. 44<sup>b</sup> (prov.) חֲרֹק keep aloof from everything hideous and from whatever seems hideous; Ab. d'R. N. ch. II; Tosef. Yeb. IV, 7; a. e.

**כִּישָׁאִין** to bend, v. כִּישָׁא.

**כִּישָׁאִין**, pl. כִּישָׁאִין, v. כִּישָׁא.

**כִּישָׁאִין** f. (b. h.; כִּישָׁא) 1) [ball] *rock*.—Pl. כִּישָׁאִין, constr. כִּישָׁאִין. Y. Shek. VI, 50<sup>a</sup>; Gen. R. s. 23, v. כִּישָׁאִין. —2) *arch, tuft, umbel*. Tosef. Kel. B. Bath. V, 5 כִּישָׁא a tuft of papyrus; כִּישָׁא of hemp.—Pl. כִּישָׁאִין. Ib., sq.; v. כִּישָׁא.

**כִּישָׁאִין** I ch. same, *rock, stone, ball*. Targ. Is. XXXII, 2. Targ. Prov. XVII, 8; a. fr.—Y. Shek. V, 48<sup>d</sup> כִּישָׁא which rock (when bored) will give forth water, and which &c., v. כִּישָׁאִין. —Pl. כִּישָׁאִין, Targ. Y. I Deut. XXXII, 13. Targ. I Kings XIX, 11. Targ. Ps. CIV, 18; a. fr.—כִּישָׁאִין pearls, jewels. Targ. Prov. III, 15; a. e.—M. Kat. 25<sup>b</sup> כִּישָׁאִין (Ms. M. כִּישָׁאִין) fire-balls; כִּישָׁאִין hail-stones. Y. Ab. Zar. IV, 43<sup>d</sup> כִּישָׁאִין thou must remove these stones. Keth. 112<sup>a</sup>

bot. kissed the rocks (Rashi: *corals*) of the shore of Ptolemais (as sacred ground); Y. Shebi. IV, end, 35<sup>c</sup> לִכְיִפְתָּהּ. Ib. מִרְקָל כִּיפִי weighed the stones (to demonstrate his appreciation of the sacred ground); a. fr. — Esp. כִּיפִי (v. supra) *precious stones, jewelry* (prob. *amber*, v. כִּיפָה). Erub. 96<sup>b</sup>; Keth. 81<sup>b</sup> לֵה כִּי הָאֵל has he jewelry suspended on it (his opinion)?, i. e. must his opinion absolutely be accepted?—B. Bath. 52<sup>a</sup>. B. Mets. 35<sup>a</sup> הָב לִי כִיפִי. Ib. חֶבֶר כִּיפִי in trust &c. (Ms. M. כִּיפִי) give me my jewelry back; a. e.—3) also כִּפָּא (cmp. כֶּפֶה, כָּף &c.) *shore, border*. Targ. Jud. VII, 12. Targ. Is. XIX, 7 כִּיפִיָּה (ed. Lag. כִּכְפִיָּה; ed. Wil. בִּכְפִי, corr. acc.) like its shore.—Pes. 4<sup>a</sup>, v. אֶסְכִּינָא. Ned. 40<sup>a</sup> bot. נִהְרָא כִּיפִיָּה the Euphrates grows from (the waters coming down) its shores (not from rain); Sabb. 65<sup>b</sup>; Bekh. 55<sup>b</sup>. Koh. R. to XI, 1 הוּא מִיִּטְמֵר בְּבִקָּה רִמָּא (some ed. כִּיפִיָּה) was hiding himself at the sea-shore; a. e.—Pl. as ab. Targ. Is. VIII, 7 כִּיפִיָּה; Targ. Josh. III, 15 (some ed. כִּפְיָה).—Sabb. 65<sup>b</sup> מִכִּיפִיָּה some ed. (v. supra).—M. Kat. I. c. כִּי נִשְׁקוּ . . . the shores of . . . touched each other (the waters rising to the level of the shores; Rashi: *the arches* of the ruined bridges, v. infra).—4) *arch, vault*, v. כִּיפְתָּה. —5) *cap*, v. כִּיפָה. —6) *bundle, sheaf*, v. כִּפָּא. [Tosef. Mikv. IV, 5, v. כִּיפָה, end.]

כִּיפָא II m. *pressure, necessity*, v. כִּיפְתָּה.

כִּפָּה, כִּפִּיה f. (v. כִּיפָה) 1) *ball, stone*. Ohol. VIII, 5 כִּפִּיה hail-stone.—2) *resin* (or something similar) *found in balls*. Tosef. Dem. I, 29 כִּפָּה הַמִּרְדִּיחַ ed. Zuck. (Var. בַּפָּה, emend. by El. Wil. כִּיפָה) resin used (with oil) in the bath-room.—כִּיפָה הַיִּרְדֵּן Jordan-resin, *amber* (an adapt. of Eridanus, v. Sm. Ant. s. v. Electrum, Lübkner's Reallex. s. v. Electron). Kerith. 6<sup>a</sup> (one of the ingredients of frankincense).—3) *ball, lump*. Y. Sabb. V, 7<sup>b</sup> bot. (in Chald. dict.), v. כִּיפְתָּה.

כִּיפָה f. = כִּיפְתָּה, *bending*. Y. Succ. III, 54<sup>a</sup> top (in mixed dict.) קִימִי כִי (not קִימִי) bending is due before Him; Y. Meg. I, 72<sup>a</sup> top קִימֵךְ בַּפָּה (corr. acc.).

כִּפָּה, כִּפִּיה f. (b. h.; כִּפָּה) 1) *arch, doorway, bow*. Yeb. 80<sup>b</sup> כִי עוֹשֶׂה forms a bow (when urinating). Yoma 11<sup>b</sup>; Erub. 11<sup>b</sup> כִי רָמַד כִי as to an arched doorway R. M. says, it requires a M'zuzah. Tosef. ib. VII (V), 2 עַד מְקוֹם הַכִּי (ed. Zuck. הַקּוֹפָא) to the site of the (now ruined) arch (of Tiberias); Y. ib. V, 22<sup>d</sup> bot. עַד הַכִּי. Y. Naz. VII, 56<sup>a</sup> top לֵכְּ הַגִּיטִי when they arrived at the arch (or arcade). Ab. Zar. I, 7 (16<sup>a</sup>) כִי שִׁמְעִידִיכִי the arched chamber in the bath where they put up idolatrous statues. Pesik. R. s. 41 כִי אֹהֶל . . . an arcade named Arch of Accounts (a sort of Exchange) existed outside of Jerusalem, and they used to go out and settle their accounts under this arcade &c. Tanh. B'shall. 17 (ref. קָפָא, Ex. XV, 8) כִּפָּה (Mekh. ib., Shbir. s. 6 קִיפָה) like a vault; a. e.—Esp. כִּיפָה הַרְקִיעַ, or כִּיפָה the *heavenly arch, sky* (believed to be a solid mass). Gen. R. s. 48, beg. Ib. s. 4 כִי וְכִי הַלַּקֶּה הַרְקִיעַ the firmament is like a lake, and above the lake is the arch, and owing to the heat of the lake the arch exudes drops &c. B. Bath. 25<sup>b</sup> אֲחֻרֵי

כִי בַּחֲזָקָה (above) the sky. Meg. 11<sup>a</sup> מַלְכֵי הָרוֹחַ חֲכִי Ms. M. 2 (ed. בכִי, Ms. M. 1 בַּקּוֹפָה) three persons ruled over the whole world; a. e.—2) *a vaulted chamber, prison*. Snh. IX, 3 כִי כוֹנְסִין אוֹרֶן לֵכְּ they put them in prison (for life). Ib. 5.—3) *skull-cap, cap*. Y. Gitt. IV, 45<sup>d</sup> bot.; Bab. ib. 20<sup>a</sup>; v. אֲנִדְכֻרִי; Treat. 'Abadim ch. III (ed. Kirchh.) קִיפָה. Sabb. 57<sup>b</sup> כִי שֶׁל צִמְרָא a woolen cap, v. קִבּוּל II. Y. ib. V, end, 7<sup>c</sup> כִי שֶׁל צִמְרָא a woolen cap on the head of a lamb, v. קִיפָה I; a. e.—Tosef. Mikv. IV, 5, v. infra.—4) (cmp. קִיפָה) *heap, pile*. Y. Snh. X, 27<sup>d</sup> bot.; Y. M. Kat. III, 83<sup>c</sup> top כִי אֲבָנִים a heap of stones; Gen. R. s. 100 אֲבָנִים קִיפָה. Hull. 129<sup>a</sup> וְכִי קִיפָה שֶׁאִירֵי קִיפָה a heap (lump) of leavened dough which one intended to use as a block to sit on; Pes. 45<sup>b</sup> כִיפָה some ed. (corr. acc.; Ms. M. 2 כִי; v. Rabb. D. S. a. l. note 90); v. כִּיפָה.—Pl. כִּיפִיָּה, כִּיפִיָּה (or כִּיפִיָּה) *top-branches (arches) of palm-trees*. Tosef. Shebi. VII, 16 כִיפִיָּה. ed. Zuck. (Var. שֶׁבִּכּוּפִין, עַל מֵה שֶׁבִּכּוּרֵי); Pes. 53<sup>a</sup> חֲכִי עַל שֶׁל בֵּין הָעֵצִים as long as there are fruits in the tops. Tosef. Kel. B. Bath. II, 1 כִיפָה שְׁתֵּי כִיפָה שֶׁל הַמִּרְדֵּה וְכִי (R. S. to Kel. XXII, 9 כִיפָה) who tied together two palm branches and sat upon them. Sabb. XXIV, 2 כִיפָה מִפְּסָפְסִין אֵת הַכִּי you may spread the bunches of branches (for fodder), *contrad.* וְיִרְדֵּן a. יִרְדֵּן. Ib. 155<sup>a</sup> כִיפָה כִי הִלְתָּה בִּנְיָן כִיפָה a bunches are called *kippin* when tied with three bands.—b) *billow-crests, surf*. Sot. 34<sup>a</sup>. Hag. 19<sup>a</sup>; Hull. 31<sup>b</sup> כִיפָה מִבְּחִילִין אֵין אֵין מִבְּחִילִין כִיפָה you must not immerse vessels in the surf (caps of waves), *contrad.* רֵאשֵׁי; Tosef. Mikv. IV, 5 כִיפָה ed. Zuck. (oth. ed. בִּכְיָה).

כִּיפָה, v. כִּיפָה.

כִּיפָה, כִּיפָה, כִּיפָה m. (כִּיפָה) 1) (sub. שׁוֹקֵם) *one having high and arched shoulders, hump-backed*. Y. Keth. VII, end, 31<sup>d</sup> כִי . . . עוֹבְדָא (not כִיפָה) a case (petition for divorce) came before R. J. against a husband who had become hump-backed (after marriage), and he forced him (to a divorce).—2) (v. גִּבִּיחַ, גִּבִּיחַ) *an extremely tall and unshapely person*. Bekh. VII, 6 (45<sup>b</sup>) כִי Ar. (ed. קִיפָה, v. גִּבִּיחַ. Y. Ber. IX, 13<sup>b</sup> bot. כִי; Bab. ib. 58<sup>b</sup> קִיפָה ed. (Ms. M. קִי; Ms. F. כִיפָה, corr. acc.); Tosef. ib. VII (VI), 3 כִי (Var. כִיפָה, כִיפָה); Tanh. Pinh. 10; ed. Bub. I. קִי. V. הַדְּרִיכִים.

כִיפָה, כִיפָה pr. n. pl. *Be-Khefē* in Babylonia. Ber. 31<sup>a</sup> (Ms. M. כִיפָה, v. Rabb. D. S. a. l. note).

כִּיפָה, כִּיפָה, כִּיפָה m. (כִּיפָה) *duplication*; כִּיפָה double. Targ. Y. II Gen. XLIII, 12. Targ. Job XLII, 10; a. fr.—Y. Pes. 30<sup>d</sup> bot. [read:] וְקִנְסִיהָ בִּכְפִּילָהָ and he fined him double the amount. Y. Peah VII, 20<sup>b</sup> top כִיפָה מִעֲבִירֵי it would have yielded twice the quantity. Gen. R. s. 91 כִיפָה יִהְיוּ לִי בִי give me double the amount. Lam. R. tó I, 5 כִיפָה כִיפָה twice as many troops; a. e.—V. כִּיפָה.

כִּיפָה, v. preced.

כִּיפָה, כִיפָה Y. Peah VII, 20<sup>a</sup> top כִיפָה, read: דִּיעֵבֵר דִּיעֵבֵר דִּיעֵבֵר.

כִּיפָה pr. n. m. *Kippar*. Gitt. 14<sup>b</sup>; Y. ib. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> כִיפָה (כִיפָה); Tosef. Shebi. II, 5; a. fr.

כִּפְּרָא, v. כִּפְּרָה.

כִּפְּשׁ, v. כִּפְּשׁ.

כִּפְּשׁ, constr. of כִּפְּשׁ; כִּפְּשׁ, constr. of כִּפְּשׁ.—[Tosef. Ohol. XII, 2, a, e. כִּפְּשׁ ed. Zuck., v. כִּפְּשׁ].

כִּפְּשׁ, כִּפְּשׁ, כִּפְּשׁ f. ch.=h. כִּפְּשׁ 1) vault, vaulted chamber; arcade. Y. Snh. VII, 25<sup>d</sup> top כִּפְּשׁ the vaulted chamber (in the bath) seized them (kept them spell-bound). Y. Naz. VII, 56<sup>a</sup> top כִּפְּשׁ the arcade of the gate of Caesarea (considered unclean); Y. Ber. III, 6<sup>a</sup> כִּפְּשׁ.—Pl. כִּפְּשׁ. Targ. II Esth. I, 5, v. כִּפְּשׁ.—2) bow, curve. Targ. Job XLII, 12 כִּפְּשׁ which forms a bow (in boiling over; h. text וְאֵלֶּיךָ); comp. כִּפְּשׁ beg.

כִּפְּשׁ, כִּפְּשׁ f. (כִּפְּשׁ) 1) stocks, an instrument of torture in the shape of a wooden collar. Targ. Jer. XX, 2, sq.; ib. XXIX, 26 (h. text כִּפְּשׁ, which Rashi explains by (כִּפְּשׁ)).—2) (v. כִּפְּשׁ) muzzle with fodder basket. Snh. 98<sup>b</sup> (כִּפְּשׁ) Ms. M. (ed. כִּפְּשׁ, v. כִּפְּשׁ) in the shadow of the basket of the Messiah's ass.—Pl. כִּפְּשׁ, כִּפְּשׁ. Midr. Sam. ch. XXI (expl. רִירוֹ, Ps. CXL, 9, v. וְזָקַם) (some ed. כִּפְּשׁ) lift high his muzzle (strengthen his enemies); Lev. R. s. 21; Yalk. Sam. 126 כִּפְּשׁ (corr. acc.) tighten his muzzle.—[Y. Shebi. IV, end, 35<sup>c</sup> כִּפְּשׁ, v. כִּפְּשׁ I.]

כִּפְּשׁ (contr. of כִּפְּשׁ, v. כִּפְּשׁ) how?, in what manner?, in what respect? B. Kam. II, 1 כִּפְּשׁ in what respect is the foot of an animal a constant danger (no fore-warning being required to make the owner responsible)? Ib. V, 4 כִּפְּשׁ how is the value of the embryo assessed? Zeb. V, 3 כִּפְּשׁ in what manner (is the sprinkling performed)?—B. Mets. III, 12; a. v. fr.—Tosef. B. Kam. IX, 2, a. fr. ed. Zuck. כִּפְּשׁ.—Num. R. s. 4 כִּפְּשׁ (some ed. כִּפְּשׁ) how now &c.?

כִּיר (כִּיר), Pi. כִּיר (denom. of כִּיר II or of כִּיר II) [to do the work of the stove-setter or of the potter (כִּיר, v. כִּיר),] to cement; to lay out with tiles, panels &c. [Ar. reads כִּיר, editions mostly כִּיר.] B. Kam. 51<sup>a</sup> bot. כִּיר (Ms. F. כִּיר) if one dug a pit ten handbreadths deep, and another came and lined it with plaster and cemented it; Mekh. Mishp., N'zik., s. 11. Ab. Zar. III, 7 (47<sup>b</sup>) כִּיר Mish. (Bab. ed. כִּיר) he plastered the room and put tiles on (v. Sm. Ant. s. v. Abacus) designing it for idolatrous purposes. Ib. כִּיר (Ms. M. כִּיר) if one plastered and stuccoed a stone (slab) for an idolatrous purpose. Gen. R. s. 28 כִּיר he plastered and panelled and painted the wedding chamber; Lam. R. to IV, 11 כִּיר. Tosef. Sot. VIII, 7 (כִּיר, כִּיר) they panelled the stone and stuccoed it and wrote upon it. B. Bath. 60<sup>b</sup> כִּיר we must not decorate our rooms with plaster, panels and paintings in these days (after the destruction of the Temple); Tosef. ib. II, 17.—Part. pass. כִּיר, f. כִּיר. Ib.

כִּיר, Y. Kil. I, 27<sup>a</sup> bot. כִּיר, read; כִּיר.

כִּיר, f. (b. h.; בר) a circle, esp. banquet. B. Bath. 75<sup>a</sup> (expl. Job XL, 30, with ref. to II Kings VI, 23) אֵלֶּיךָ כִּיר means banquet.

כִּיר I f. (כִּיר) 1) digging, making a pit. Mekh. Mishp., N'zik., s. 11 (prob. to be read: כִּיר).—2) [selecting,] buying, sale. R. Hash. 26<sup>a</sup> כִּיר (in the sea-towns) I heard them call a sale kirah (which accounts for כִּיר, Gen. I, 5); Sot. 13<sup>a</sup>.

כִּיר II f. (b. h. כִּיר; comp. כִּיר II) a portable stove on feet, with caves for two pots, v. כִּיר. Sabb. 38<sup>b</sup>. Ib. III, 1. Ib. 138<sup>b</sup>, v. כִּיר. Kel. VI, 1 כִּיר if one improvises a stove by means of two stones; Tosef. ib. B. Kam. V, 3 כִּיר ed. Zuck. (R. S. to Kel. VI, 4 כִּיר). Kel. VI, 2 כִּיר the butchers' stove (improvised with several stones). Y. Bets. II, 61<sup>c</sup> top כִּיר a time when thine own (private) stove is closed (when you are not permitted to cook), opp. כִּיר thy Master's stove (the altar); Bab. ib. 20<sup>b</sup>; Tosef. Hag. II, 10; a. fr.—Pl. כִּיר. Kel. VI, 3 כִּיר two fire-places.—Dual form: כִּיר, כִּיר. Sabb. III, 2. B. Mets. VIII, 7. Sifra Sh'mini Mill. כִּיר אֵלֶּיךָ they brought the fire in from the (private) stove; Lev. R. s. 20; Tanh. Aharé 6; ed. Bub. 7 כִּיר from the kitchen. Ab. d'R. N. ch. XII כִּיר (Var. כִּיר; v. II Vers., ed. Schechter, ch. XXVIII) this stove is unclean.

כִּיר, v. כִּיר.

כִּיר m. pl. (χειρομάνικα=μανίκα, S.) [tight sleeves,] handcuffs, manacles (comp. Lat. manicae). Targ. II Chr. XXXVI, 6 (a gloss to כִּיר). Ib. XXXIII, 11 כִּיר ed. Lag. (h. text כִּיר);—Y. Snh. X, 28<sup>c</sup> bot.; Ruth. R. to II, 14 כִּיר Pesik. Shub. p. 162<sup>a</sup> כִּיר (corr. acc.). Cant. R. to IV, 8 (ref. to זָקִים, Is. XLV, 14) כִּיר, Bxt. כִּיר (corr. acc.).

כִּיר, v. כִּיר.

כִּיר (χαῖρε, imper. of χαίρω) hail! Gen. R. s. 89 (play on כִּיר, Is. XXX, 23) (when thy cattle has pasture) כִּיר 'hail! hail!' is largely heard in the world (good-will prevails); [ed. כִּיר אֵלֶיךָ; 'Rashi': כִּיר; כִּיר χαῖρε, O Lord &c.), misinterpreting: כִּיר (v. next w.), which gloss came into the text of the ed. in place of the original passage]. Tanh. Mikk. 9 כִּיר Mus. (ed. ברא; ed. Bub. 11 כִּיר; corr. acc.), he said to him, hail mylord!

כִּיר I m. (χαῖρε, vocat. of χαῖρε=εὐχαῖρε) in the control of, captive. Erub. 53<sup>b</sup> (of a Galilean woman who wished to say כִּיר, χαῖρε, O Lord) כִּיר. Hull. 139<sup>b</sup> (of doves which uttered a sound like כִּיר) כִּיר (corr. acc.) said she, blind one, say rather χαῖρε lord slave (an allusion to Herod the Great, v. תְּהִי אֵלֶיךָ).—[Gen. R. s. 89 כִּיר אֵלֶיךָ, v. כִּיר, v. כִּיר.]

כִּיר II, Kiri Ram, an imitation of a musical

sound for beating time for dancers. Num. R. s. 4 (expl. מכרכר, II Sam. VI, 14) ואומר כ' רם . . . וזאמר כ' רם he clapped his hands and kalled *kiri ram*.

כירי Hull. 62<sup>b</sup> Ar., v. כירא.

כ' דבית סכל, כירא pr. n. pl. *Kiraya near Beth Sekhel*. Targ. Y. I Num. XXXIV, 9 (v. Hildesh. Beitr., p. 46, sq.).

כירי, כירי, v. כירי.

כירי, v. כירי II.

כירי, כירי, m. pl. *iron tools for crowding olives into the vat* (Maim.; cmp. כירי). Kel. XII, 8 (some ed. כירי, ed. Dēhr. כירי; Ar. כירי, Var. כירי, expl. = כירי q. v. —R. Hai Gaon quotes a Var. (כירי); [Tosef. ib. B. Bath. VII, 12, עירי, some ed. עירי, עירי].

כירי, v. כירי.

כירי, v. sub כירי.

כירי, v. כירי.

כיש (cmp. כיש, *kish*, an imitation of a clapping sound. B. Mets. 85<sup>b</sup> (prov.) a coin in a bottle cries *kish kish* (clappers, i. e. an ignorant man boasts of what little knowledge he has).

כיש m. (כיש, cmp. כיש, B. Bath. 146<sup>b</sup> 1) *bunch*. B. Bath. 146<sup>b</sup> מכ' a bunch of vegetables. Kidd. 45<sup>b</sup>. Hull. 105<sup>b</sup> מכ' out of a bunch which the gardener has tied. Sabb. 140<sup>b</sup> כי כ' (Ms. M. ב', incorr.) a bunch is a bunch, v. אירי. Ib. כיש fem. (Ms. M. כיש, corr. acc.; Ar. כיש. —<sup>2</sup>) a pouch (of a garment). —Pl. כיש. Ib. 147<sup>a</sup> Ar. (Ms. M. כיש, v. כיש. a. כיש. —[Ib. 108<sup>b</sup>, v. כיש.])

כיש, כיש m. (כיש) *sorcery, witchcraft*. Snh. 56<sup>b</sup> the prohibition of sorcery is also included in the Noachidic laws (v. כיש). Ib. פרש כ' (Ms. M. a. Rashi (כיש) the passage referring to sorcery (Deut. XVIII, 10, sq.). Pesik. R. s. 14 ולא כשפים וכ' I applied neither sorcery nor witchcraft; a. e.

כיש, v. כיש.

כיש, v. כיש.

כיש, כיש m. (כיש, כיש, *virtue, fitness*. Num. R. s. 3 (ref. to כיש, Ps. LXVIII, 7) בכ' אין כיש it is not written here 'in fitness' but *bakkosharoth*, that means through the merits of noble and worthy women.

כיש, v. כיש.

כיש I m. (כיש) *beating (of flax)*. Sabb. 140<sup>b</sup>, v. כיש.

כיש II *band*, v. כיש.

כיש f. same, v. כיש.

כיש, כיש m. ch. (v. כיש) = *linen coat*, in gen. *undergarment, shirt*. Targ. O. Gen. XXXVII, 3; a. fr. —R. Hash. 27<sup>b</sup> כיש כ' דרפניה that he turned it like a shirt (the inside outside). Ned. 55<sup>b</sup> כיש כ' דרפניה a leather coat (v. אירי). Hull. 46<sup>a</sup>, v. אירי; a. e. —Pl. כיש, כיש, כיש. Targ. Ex. XXVIII, 40. Targ. Is. III, 22; a. fr.

כיש f. (diminut. of preced.) *fine linen shirt*. Sabb. 140<sup>b</sup> כיש כ' וי' he who wishes to buy &c. Ib. כיש כ' Ms. O. (not כיש) what is a k.? —Fine flax; ed. כיש 'fine beating', v. כיש I. —Pl. כיש, כיש. Ib. bot. Ms. M. (ed. כיש q. v.).

כיש, v. כיש.

כיש, v. כיש.

כיש, v. כיש.

כיש, כיש, כיש m. (כיש, cmp. כיש, a. כיש) [*beaten*] *flax*. Targ. Deut. XXII, 11. Targ. Ex. IX, 31; a. fr. —Y. Snh. X, 29<sup>a</sup> bot. (in Hebr. dict.) כיש כ' הוא sow wheat and flax. Yoma 71<sup>b</sup> כיש כ' הוא what proof is there that *shesh* means flax?; ib. כיש כ' אנב flax splits into branches only when beaten (while it grows in plain stalks); Zeb. 18<sup>b</sup>. B. Mets. 29<sup>b</sup> bot. Roman (fine and expensive) linen; Hull. 84<sup>b</sup>. Ib. 51<sup>b</sup> כיש כ' רעביד כיש flax-stalks in bundles. Ib. כיש כ' רעביד כ' flax which has been pounded &c., v. כיש. Y. Sabb. II, beg. 4<sup>c</sup> (expl. כיש) 'water-flax' (a sort of lichen); a. fr. —Pl. כיש. Ib. VII, 10<sup>a</sup> bot. כיש (insert הוה) he who works in flax-stalks &c., v. אירי.

כיש, Y. Peah I, 16<sup>a</sup>, v. כיש.

כיש, כיש f. collect. noun (preced. wds.) *washed linen clothes, underwear*. Sabb. 140<sup>a</sup> כיש כ' ed. (Or Zar. Sabb., end כיש, R. H. quot. ib. כיש, Ms. M. כיש, pl. of כיש, Alf. a. Ash. כיש to rub the starch out of linen underwear; he intends only to soften the linen &c. Ib. bot. וכ' (Or Zer. l. c. a. Ash. כיש, v. Rabb. D. S. a. l. for Var. lect.). Y. Snh. II, 20<sup>c</sup> bot. אירי read: כיש (= כיש) his linen garments.

כיש, v. כיש II.

כיש and even (b. h. כיש) *thus, so*. Ab. IV, 5, 5 וי' חלל וכ' and even so (in the same sense) did Hillel say. B. Kam. 61<sup>a</sup> כיש כ' such is my tradition from &c. Tosef. Keth. V, 9 even so much (and no more) may you have wherewith to endow your daughters; Bab. ib. 66<sup>b</sup>; ib. 65<sup>a</sup> so and so much and so many, a certain number, date &c. R. Hash. 18<sup>b</sup> כיש כ' in the year — of John &c.; a. fr. —כיש (cmp. b. h. כיש) for such a purpose, therefore. Ab. II, 8, v. כיש. Num. R. s. 4, beg. כיש therefore be

exact in recording the numbers &c.; a. fr.—V. הִלְכֵּךְ, לְפִיכֵךְ.

**בָּכָא** m. (collect. noun), pl. בָּכֵי (אֶכְךְ or חֶכְךְ, dropped guttural; cmp. אֶכְכָּא) *molars*, in gen. *teeth*. Targ. Jud. XV, 19 ed. Lag., a. Kimhi Var. (ed. בָּכֵי, h. text מִכָּח). Targ. Y. Num. XXI, 35 בָּכֵיהּ וּשְׁנֵיהּ his molars and his (front) teeth. Ib. XI, 33; a. fr.—Pes. 113<sup>a</sup> ב' לֹא נִשְׁכַּח לֹא never have a molar tooth extracted. Gitt. 69<sup>a</sup> לֹא לִבִּי לִפְנֵי פַּיִן sixty pains befall the teeth of him who hears his neighbor's sounds (at meals) and is himself not permitted to eat (not being invited). Ab. Zar. 28<sup>a</sup>; a. e.—דֹּאקִלְרָא ב', דֹּאקִלְרָא. —B. Bath. 167<sup>a</sup> בָּכֵיהּ דְּבִי' Ar., Ms. H. (Ms. M. בבִּי, v. Rabb. D. S. a. l. note; ed. בָּכֵיהּ דְּבִי' וּכְרֵיעָה) the teeth, the upper and the lower horizontal lines of the letter Beth.—[בָּכֵי, v. בָּכֵי, cakes, v. בָּכֵי.]

**בָּכָא, בָּכָא**, v. sub. בָּכָא.

**בָּכֵיחָא**, v. בָּכֵיחָא.

**בָּכָה**, v. בָּכָה.

**בָּכֵי** f. (כֵּי, v. כֵּי, cmp. בָּכָא) [*small apertures, meshes*], *spiderweb*; transf. *the web-like marrow of reeds*. Ohol. XIII, 5 מִשְׁכַּח בֵּה מִשְׁכַּח כ' substantial spiderweb; [oth. opin.]: substantial reed marrow. Kel. XVII, 17 מִשְׁכַּח עֵד מִשְׁכַּח (Var. בבֵּי, read בָּכָא) until he has taken out the entire marrow; Tosef. ib. B. Mets. VII, 12 כ' quoted by R. s. to Kel. l. c. (ed. זָכָר).

**בָּכָלָא** m. (χρῶλος) *purple-fish* (murex); transf. *purple*, esp. *the purple stripe on the tunica, a badge of nobility*. Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to צִיִּצִיִּת on the Jewish garment.

**בָּכָלִין** m. (preced.) *purple cloak*. Targ. O. Gen. XXV, 25 ed. Berl. (oth. ed. בָּכָלִין, codices בָּכָלִין, v. Berl. Targ. O. II, p. 9); Targ. Y. II ib. בָּכָלִין (corr. acc., or בָּכָלִין).

**בָּכָר**, Targ. Prov. XVII, 25 מִכָּבֵר Ms., v. אֶכְרֵ Af.

**בָּכָר** c. (b. h.; = כָּרַר, v. כָּרַר) [*circle*], 1) *district*. Gen. R. s. 41 כָּל עָרֵי הַב' all the towns of the (Jordan) district.—2) *loaf*. Erub. VIII, 2; Kel. XVII, 11 מִכָּ בְּפִנְדִּיִן כ' bread for two meals consists of a loaf bought for a *dupondium* when four S'ah of wheat are worth one Sela; ib. מִשְׁכַּח יְדוּת לִבִּי of two thirds of a loaf three of which represent a Kab of grain. Sifré Deut. 40 וּמִקֵּל כ' bread and stick (reward and punishment) came down from heaven tied together; a. v. fr.—Pl. בָּכָרִים, בָּכָרִים. Toh. V, 6 שְׁנֵי כ' Ber. 39<sup>b</sup> שְׁנֵי כ' a. fr.—3) *Kikkar*, a weight of silver or gold, *talent* (=3000 Shekel, v. Zuckerm. Talm. Münz. p. 7). Ab. Zar. 44<sup>a</sup> שְׁנֵי כָּבֵר וְהֵב worth a gold talent; a. fr.—Pl. בָּכָרִים, constr. בָּכֵי. Y. Shek. VI, 50<sup>b</sup> top.

**בָּכָרָא** ch. same, 1) *talent*. Targ. O. Ex. XXV, 39; a. e.—Pl. בָּכָרִין, בָּכָרִין, Ib. XXXVIII, 27; a. e.—Bekh. 5<sup>a</sup> כָּלִי קִשְׁיָא large round sums the Bible counts

by Kikkars, units of Kikkars it does not (but counts by Shekels).—2) *ball*.—Pl. as ab. B. Mets. 86<sup>a</sup>, v. בָּכָרָא.

**בָּכֵיחָא** f. (preced.) [*loaf*], *honey-comb*. Targ. Prov. V, 3 ed. Lag. (Ar. a. Lev. בָּכֵיחָא, v. Koh. Ar. Compl. II, p. 221); a. e., v. בָּכֵיחָא I.

**בָּכֵיחָא**, Y. Succ. II, 52<sup>d</sup> bot., v. בָּכֵיחָא.

**בָּל**, constr. בָּל (b. h.; בָּלִי) *all, every one*. Sot. 5<sup>a</sup> הָקֵב הַלֹּדִיָּה כָּל הָרִים וְכָל הַבְּרָכִים the Lord passed over all mountains and hills and caused his Presence to rest on Sinai. Ib. (ref. to Job XXIV, 24) כָּל בָּל כָּל בָּל כָּל בָּל like Abraham, Isaac and Jacob of whom is written 'with everything' &c. (Gen. XXIV, 1; XXVII, 33; XXXIII, 11).—Hull. I, 1 חָבֵל כָּל שְׂוֵהֵינָן all persons are competent to slaughter &c.; but all those (mentioned as unfit), if they &c. Ib. 2 and you may slaughter with any cutting tool except &c. Tem. I, 1; a. v. fr.—כָּל הַכָּל the words of all, (*it is*) *the unanimous opinion, all agree*. Bets. 9<sup>a</sup> אֵין כָּל all agree that it is permitted; a. fr.—כָּל אֵין מִפְּרִישׁ כָּל עֵינֵיכֶם he does not set aside at all; a. fr.—Y. Shebi. VIII, beg. 37<sup>d</sup>, a. e. חֲרִיבִי it is not in his power to do so, v. חֲרִיבִי. —כָּל הָעוֹלָם כָּל הָעוֹלָם Ber. 17<sup>b</sup>; a. fr.—כָּל הָאֱמִנָּה כָּל הָאֱמִנָּה who-ever says, 'Give you' (a letter of emancipation &c.), is considered as having said, Take possession (in behalf of the person concerned). Kidd. 43<sup>b</sup> כָּל שְׂוֵהֵינָן יְכִילָהּ וְכ' whatever woman is incapable of guarding her letter of divorce, is incapable of being divorced. Hag. 4<sup>b</sup>, v. רֶשֶׁת; a. v. fr.—כָּל שְׂוֵהֵינָן whatever it be, i. e. *the smallest quantity*. Macc. 17<sup>a</sup>, a. e. לְמִכְרֹת כ' for punishment with lashes, the partaking of any quantity is sufficient, opp. כִּדִּי, v. כִּדִּי. Shebu. III, 1 כָּל שְׂוֵהֵינָן and ate the least thing; a. v. fr.—כָּל שְׂוֵהֵינָן (abbr. כָּל) there is every reason that it is even so, i. e. *so much the more, a matter of course*. Sabb. 63<sup>a</sup>... אֲוִיךָ כָּל שְׂוֵהֵינָן there is length of life promised and, as a matter of course, wealth and honor; a. fr.—כָּל שְׂוֵהֵינָן, v. חֲרִיבִי.

**בָּל**, ch., v. בָּל.

**בָּלָא**, v. בָּלָא.

**בָּלָאב** (b. h.) pr. n. m. *Chileab*, son of David. Tanh. Tol'doth 6 כָּלָאב שְׂוֵהֵינָן כִּלָּב, he was entirely (like) his father; Y'lamd. to Gen. XXV, 19 אֲבִירִי אֲבִירִי.

**בָּלָא** f. ch. = h. בָּלָא, *extinction*. Lam. R., intro. (R. Joh. 1) לֹא תִשְׁוִינָן כָּל גְּמִירָא do not exterminate (them) entirely.

**בָּלָא** m. pl. (בָּלָא I), *guard-house at the gate* (cmp. הַרְזִיקִי. Ned. 91<sup>b</sup> בָּלָא אֲתִיבֵי בָּלָא he was placed in the guard-house &c. [Ar. s. v. בָּלָא, ed. Koh. בָּלָא].

**בָּלָאִים** m. du. (b. h.; בָּלָא, v. Ges. H. Dict. s. v.) *junction of two*, esp. *Kilayim, the forbidden junction of heterogeneous plants in the same field, of heterogeneous animals by hybridization or by harnessing together, of wool and linen in the same web* (Lev. XIX, 19; Deut. XXII, 9 to 11). Gen. R. s. 82; Y. Ber. VIII, 12<sup>b</sup> top וְהָאֵשׁ וְהַבָּיִת fire and hyb-

rids (mules) although not having been created in the six days &c. Kil. VIII, 1 פלאי הכרם mixed seeds in the vineyard. Ib. I, 1 זה בזה אינם כ' זה בזה are no forbidden junction. Ib. 9 כ' משום as coming under the law of K.—Tosef. ib. III, 16 כ' כשור אינו כ' *euscuta* is not forbidden (in the vineyard); Sabb. 139<sup>a</sup>; a. v. fr.—*Kilyim*, name of a treatise of the Mishnah and Tosefta, of the Order of Z'raim.

**פלאמין** *chlamys*, v. פלמוס.

**פלב** (emp. פלל) *to seize*.—Denom. פלב.

**פלב** *Hif. הפלבי* (denom. of פלב) [*to make stitches resembling dog-bites* (emp. our 'cat-stitching'),] *to stitch*, opp. *to sew* in a workmanlike manner. M. Kat. I, 8 (8<sup>b</sup>) פלבי האומן מלביב Ms. M. a. Y. ed. (Mish. a. Babli פלבי) the professional tailor is permitted (during the festive week) to stitch (but not to sew); expl. ib. 10<sup>a</sup> מפסיב he makes wide steps (cross-stitches); (another opin.) שיני כלבה (Ms. M. only פלבה q. v.) dog's teeth, i. e. irregular stitches; Y. ib. 80<sup>d</sup> bot. מפסיב; (oth. opin.) אחת אחת each stitch singly. Ib. הרוצענין מלביבין the saddlers are permitted to do dog-stitching.

**פלב** m. (b. h.; preced.) *dog*. Snh. 63<sup>b</sup> (expl. נבחן, II Kings XVII, 31) כ' they worshipped a dog. Yoma VIII, 6, a. e. כ' a mad dog. Kil. I, 6, v. פופרי. Kel. XVII, 13 כ' פלבי sea-dog. Gen. R. s. 77, v. אגריאון. Y. Snh. VII, 23<sup>e</sup> top (ref. to Ps. XXII, 21) של ו' מלביב from the dog (the vicious accuser) of that pious man, v. ib. 23<sup>b</sup> bot., sq.; a. fr. Pl. פלבים. Ber. 3<sup>a</sup>. Tosef. B. Kam. VIII, 17. Ex. R. s. 20 של ו' the Egyptians made golden dogs by sorcery that they should bark &c.; a. fr.

**פלב** **פלב** **פלב** I ch. same. Targ. Ps. LIX, 7. Targ. Prov. VII, 22 (Ms. פלבי; h. text עכס) a. fr.—Y. Ab. Zar. III, 42<sup>d</sup> top, expl. נבחן, v. preced.—Erub. 61<sup>a</sup> (prov.) כ' a dog away from home barks not for seven years, i. e. however quarrelsome a man may be, he will not fight in a strange place; a. fr.—Trnsf. a mean person. Lev. R. s. 9.—Pl. פלבי, פלבי, פלבי. Targ. Ps. XXII, 17. Targ. Is. LVI, 10; a. e.—Y. Peah I, 15<sup>b</sup> bot.; Y. Kidd. I, 61<sup>b</sup>, v. פדוש. Sabb. 152<sup>a</sup> ו' פלבי ל' his (euphem. for my) dogs no longer bark, i. e. my voice is weak from old age. B. Mets. 94<sup>a</sup> top ו' אינא כ' וכך כ' so and so many dogs have we with us. Pesik. B'shall, p. 86<sup>a</sup> דורשין פלבי (not כלבי) two dogs (of gold) made by the sorcerers (v. preced.). Ib., sq. דקושא כ' the real (natural) dogs do not bark at us (ref. to Ex. XI, 7); a. e.—[Targ. Koh. IV, 6 גילא, some ed., read ג' בלא.—Lam. R. to I, 4 כלבא, read: פלבה.]

**פלב** II, pr. n. m. שבוש בן פלבי *Ben Kalba S'bu'a*, name of a wealthy citizen of Jerusalem. Gitt. 56<sup>a</sup>.

**פלב** III or **פלבא**, Var. of אכלבא. V. Ar. Compl. ed. Koh. IV, 235.

**פלבה** f. (v. פלל) 1) *she-dog*. Lam. R. to I, 4 (not כלבה). Y. Snh. VI, 23<sup>b</sup> bot. ל' נזקקין having connection with a dog. Koh. R. to VII, 26.—2) *tongs, pinchers*. Tosef. Kel. B. Mets. III, 11 של ספרין ו' the barbers' tongs, the physicians' &c.; v. פלמוס.

**כלבודא**, v. פלפיר.

**פלפוס** m. (enlarg. of פלל, v. פלבה 2) 1) *tongs, pinchers*, Sot. 19<sup>b</sup> של ברזל ו' (Alf. פ' ק') iron tongs (to force her mouth open; Tosef. ib. II, 3 צבה). Tosef. Kel. B. Mets. III, 11 some ed., v. פלבה. Men. 63<sup>a</sup> עמוק כ' כמין (Ar. בריל) a baking form in the shape of forceps with cavities (which clapped together give the dough the shape of an apple &c.).—2) (v. פלל) *shape of cross-stitches, zigzag* of nails in the sole. Sabb. 60<sup>b</sup> עשאו כמין כ' כלבים, Alf. פ' ק' if he drove the nails in in the shape of &c. Koh. R. to XII, 11 חכ' אינו ו' פלבה. [B. Kam. 100<sup>b</sup> כ' v. פלמוס.—Tanh. Balak 13, read: פלפוס.]

**פלפא** f. (an assumed word for פלבה, after the form of פלבה) *she-dog, bitch*. Midr. Till. to Ps. XXXIX (in an allegorical contest of the limbs) כ' חלב here is dog-milk for thee, ed. Bub. כלבא; Yalk. Ps. 721 כלבא (corr. acc.). Ib. כ' דבאח חלב (read with Yalk. l. c. פלבה; ed. Bub. כלבא) thou hast brought dog-(instead of lion-) milk. Ib. וידר ג' כ' לבייא קורין אורח כ' (differ. in Yalk; ed. Bub. לבייא) and furthermore a lioness may likewise be called a bitch.

**פלפית**, v. פלפית.

**פלפית** f. (פלל, v. פלמוס) *dog-stitch, the shoemaker's pegging* of the sandal. Y. Snh. X, 28<sup>a</sup> ו' אינה עולה ו' the *kallebeth* does not count among the number of nails to be driven into shoes; Y. Sabb. VI, 8<sup>a</sup> בריח (corr. acc., or הכלבוס אינו ו' Koh. R. to XII, 11 פלפית).

**פלפיתא** (tradit. pronunc. פלפיתא) f. ch.=h. פלבה, *bitch*. R. Hash. 4<sup>a</sup>. Yalk. Ps. 721, v. פלפיתא; a. e.—כ' (emp. preced. w.) *dog-stitch*. M. Kat. 10<sup>a</sup>, v. פלל.

**פלפיתא** m. ch., pl. פלפיתא *Chaldeans, soothsayers*. Sabb. 119<sup>a</sup>. Yeb. 21<sup>b</sup>; a. e.

**פלפית** m. h. same. Pl. פלפית. Pes. 113<sup>b</sup> אין שואלין ב' (פלפיתא) we must not consult soothsayers.

**פלל** m. (v. פלבה, אכלבא) *K'lah*, a measure for spices. Y. Bets. III, end, 62<sup>b</sup> ו' לי כ' give me a *k'lah* of spices, for housekeepers are in the habit of putting a *k.* of spices &c. Y. Peah VIII, 20<sup>d</sup> bot. כולה חבלין a *K.* is the ordinary quantity for spices; (Erub. 29<sup>a</sup>; R. S. to Peah VIII, 5 טרכלא).

**פלל** f. (b. h.; פלל) 1) [*crown, ornament*, v. Is. XLIX, 18,] (sub. פלל, v. פלל, emp. פלל) *bride; daughter-in-law*. Yeb. I, 1 ופללו and his (deceased) son's wife. Sot. IX, 14 שרצא חכ' ו' that the bride on her wedding day may be taken around in procession, v. אפריון. Keth. 71<sup>b</sup>; Pes. 87<sup>a</sup> כ' שנמצא ו' like a bride (daughter-in-law) found perfect in the house of her father-in-law. Ib. בריח אביה כ' a bride in her father's house (not yet taken to her husband's paternal house). Ex. R. s. 41 (play on מקושטו ו' כ' Pa.) פלל פלל. Ex. XXXI, 18, ככלהו as the bride is adorned &c.; a. fr. [Tanh. Ki Thissa 18 Sot. 1, read with. ed. Bub. ib. 9 קלי ניפא ו' Pl. פלל. Sot. l. c. עטרת (Talm. ed. sing.) the bridal wreaths. Ib. 49<sup>b</sup>; a.

fr.—2) *general assembly*, esp. *Kallah*, the assembly of *Babylonian students in the months of Elul and Adar*. Ber. 8<sup>b</sup> פרשיותא Ar. (Ms. Paris דבֿלָא v. Rabb. D.S., Vol. I, p. 384; ed. דיכילא שרא) the weekly Scripture lessons of the Kallah weeks (during which R. Bibi could not find time to peruse the section of each week). Ib. 6<sup>a</sup>, v. דִּיחֶקָא. Ib. 57<sup>a</sup>, ראש לבני ב' B. Bath. 22<sup>a</sup> ריש the president of the Kallah.—Pl. (of בֿלָא) בְּלִי Hull. 49<sup>a</sup> מִסְכַּח כֻּלָּה—ריש. B. Bath. 22<sup>a</sup> a (small) treatise of the Talmud named *Kallah* (from its first word). Sabb. 114<sup>a</sup>; Kidd. 49<sup>b</sup>; Taan. 10<sup>b</sup>; [oth. opin.: a subject which has been discussed in the general assembly].

בְּלִי, v. בְּלִי.

בְּלוֹ, constr. בְּלוֹ f. (בְּלִי, sub. דִּיחֶקָא) *finishing, venting full wrath*. Targ. Y. Deut. XXIX, 27. Targ. Ps. LIX, 14 (Ms. בְּכִילֵה). Targ. Y. II Gen. XXVII, 44 כִּילְרִיָּה (read: בְּכִילְרִיָּה). Targ. Y. Deut. XXIX, 22 בְּכִילְרִיָּה.

בְּלוֹב m. (b. h.; בְּלוֹב) [*twisted together, united by tenons*], *shed, coop*. Bets. 24<sup>a</sup> בְּלוֹבֵן בֵּיעֵרָב enter their coop in the evening.

\*בְּלוֹב m. (בְּלוֹב, cmp. בְּלוֹב) *axe*.—Pl. בְּלוֹבֵן. Pesik. Zakh., p. 22<sup>b</sup>.

בְּלוֹבָא ch. same, v. בְּלוֹבָא.

בְּלוֹד, Yalk. Gen. 147, v. בְּלוֹד.

בְּלוֹזָא B. Bath. 8<sup>a</sup> Ms. H. (Ar. s. v. 11 quotes אֲבִילְזָא). (בְּלוֹזָא).

בְּלוֹזָא pr. n. pl. *Be-K'luhith*. Bets. 5<sup>b</sup> מִבְּרִי ב' (Ms. M. מִבְּרִי). Keth. 40<sup>b</sup>.

בְּלוֹזָא, v. בְּלוֹזָא.

בְּלוֹכְסִין, v. בְּלוֹכְסִין.

בְּלוֹל m. 1) בְּלוֹל; 2) part. pass. of בְּלוֹל. [Tanh. Bo 5 אין לברור, read: בְּלוֹל (v. Levy, Catal. of Rabb. Semin. of Breslau 1889, p. 38, note).]

בְּלוֹל m. (= בְּלוֹל, cmp. בְּלוֹל) 1) *anything, something, somebody* (Lat. ullus). Targ. Koh. I, 9 לִירָה (h. text אין מפניך... ואין (ref. to Num. X, 35) Yalk. Num. 730 before thee they flee, and are we nothing before them? Bets. 5<sup>b</sup> לפנינו וכשאין פניך לפנינו but (it means) when thy countenance is with us we are *something* before them &c.; Sifrē Num. 84 (corr. acc.).—Kel. XXIV, 1 כִּי טוֹרָה מִכִּי is clean from any (of the aforementioned impurities). Ber. 22<sup>b</sup>, a. fr. פטור מ' is entirely exempt. Ned. I, 1, a. fr. אמר מ' he has said nothing, i. e. what he said is void.—לא לא עשה ולא לא עשה at all. Erub. 11<sup>a</sup> לא עשה at all, i. e. what he has done has no legal consequences. Ib. <sup>b</sup> הכל לא מודין Ms. M. all agree that if... there is nothing at all (to consider; ed. ב'—לא ולא לא עשה at all).

is exempt, and there is nothing &c.); Yoma 11<sup>b</sup> ב' (לא) דִּירָא (v. Rabb. D. S. a. l. Ms. M. and note).—Koh. R. to IX, 10 ב' דִּירָא ב' דִּירָא ב' דִּירָא ב' if a person is somebody and comports himself as somebody (is proud of his value), it were better he had not been born; a. fr.—2) (interrog.) introducing a question to which a negative answer is expected, *is there any? has any?* &c. Snh. 105<sup>a</sup> ב' יש לזה על זה ב' has the one still any claim on the other? Sabb. 31<sup>a</sup> ב' מעמידין ו' is there ever a king appointed except &c.? Ned. VIII, 7 ב' אמרת ו' wouldst thou have said it, but for thy wish to honor me?; a. fr.—[Tosef. Men. XIII, 19; Tosef. B. Kam. VII, 8, v. בְּלוֹל].

בְּלוֹמַר (= בְּלוֹמַר) *as though one said, that is to say, this means*. Naz. II, 3 (11<sup>a</sup>) ב' לא נחזקונה זו אלא ב' (Mish. ed. לומר) she had no intention except that of one who says, 'This be unto me a sacrifice', i. e. she meant only to forbid herself this cup (cmp. ib. בְּלוֹמַר). Snh. VI, 4 (interpret. ב' מפיני מה ו' Deut. XXI, 23) which means as much as, (people will say), Why has this man been hanged? &c.—Ib. 6 ב' שאני ו' as if saying (intimating), we bear no grudge &c. Ex. R. s. 41 ו' היא מגלה פניה כ' as if saying &c.; a. v. fr.

בְּלוֹנוֹס, Ab. d'R. N. ch. XLIV, ed. Schechter, v. בְּלוֹנוֹס.

בְּלוֹנוֹס, v. בְּלוֹנוֹס.

בְּלוֹנוֹס, Tosef. Kel. B. Mets. IV, 7, v. בְּלוֹנוֹס.

בְּלוֹנָס m. (a sing. of κελώντες, as if κελόνος) *beam of the loom, in gen. beam, pole*. Kel. XX, 3 קבעי ב' if he inserted the transverse staff of the loom in the beam; ב' כסא שקבעי ב' if one fixes a chair on the top of a beam; Tosef. ib. B. Mets. XI, 5. Zab. III, 3 על חב' Ar. (ed. דאב') was seated on a beam. Tosef. Kel. B. Bath. II, 2 כלינרס ed. Zuck. (corr. acc.). Ib. VII, 2 כלינרס ed. Zuck. (ed. כלינרס, corr. acc.). [Ab. d'R. N. ch. XXIV, v. בְּלוֹנוֹס.—Pl. בתולות. B. Bath. 67<sup>b</sup> (expl. בְּלוֹנוֹס) cedar beams supporting the transverse press beam. R. Hash. II, 3 (22<sup>b</sup>) בְּלוֹנוֹס (Ms. M. 2 בְּלוֹנוֹס). Sifrē Num. 160. Tosef. Kel. B. Bath. II, 2; a. e.

בְּלוֹנוֹס ch. same. Targ. I Kings VI, 4; VII, 5 Ar., Rashi a. Kimhi (ed. בְּלוֹנוֹס, Levita Var. בְּלוֹנוֹס; h. text שקה) beam used for arches (v. Sm. Ant. s. v. Camara). Ib. 4.—Pl. בְּלוֹנוֹס. Targ. Y. II Num. XXXV, 20 (v. Sifrē Num. 160).

בְּלוֹסִין, v. next w. a. בְּלוֹסִין.

בְּלוֹסִין, בְּלוֹסִין, בְּלוֹסִין m. pl. (Lesbii; v. בְּלוֹסִין a. בְּלוֹסִין) *Lesbians*, 1) a species of figs. Ned. 50<sup>b</sup> (quoting Maasr. II, 8) ב' היה עושה ב' if one is doing hired labor among Lesbian figs; Maasr. l. c. בְּלוֹסִין; Mish. Y. ed. לְבָסִים; Y. ib. II, 50<sup>a</sup> בְּלוֹסִין. Ned. l. c. ב' מאי ק' Ans. מִינָה דְּתַאנִּי ו' a species of figs used for cooking purposes. Ib. 49<sup>b</sup> (in Chald. dict.) בְּלוֹסִין read בְּלוֹסִין (or בְּלוֹסִין); Mus. refers to φιλύλας, a species of *early figs*.—2) (cmp. בְּלוֹסִין) a species of *table-olives*, opp. זִיתֵי שֶׁמֶן. Tosef. Ter. IV, 3 (זִיתֵי כֶּבֶשׂ Ter. II, 6 בְּלוֹסִין; ed. Zuck. (Var. בְּלוֹסִין; Ter. II, 6 בְּלוֹסִין).





**פלא** II, Af. **אַפּלי** (v. preced.) [to assemble, call together (cmp. **אַפּלֶסָא**)] 1) to call, give a signal. Targ. Jer. I, 15. Targ. Zeph. II, 15; a. e.—2) (of the lion) to roar; to shout, thunder &c. Targ. Ps. CIV, 21, v. **אַפּלי**. Ib. XXIX, 3. Ib. LXXIV, 4; a. e.—B. Bath. 5<sup>a</sup> בעלמא עריא לא לאכלויי v. Ar. s. v. כל; (incorr. in eds. **אַפּלֶסָא** מְפִלֵּן בַּהּ) as to a goat, we need only shout at her (to drive her off). Ib. לאכלויי בַּהּ Rashi (ed. דמיכלי, read דמִכְלִי) and need you not a man to shout at her?; [oth. opin. we need only keep her off, v. preced.]

**פּלִיָּה**, v. **פּלִיָּה**.

**פּלִיָּה**, v. **פּלִיָּה**.

**פּלִיָּה**, v. **פּלִיָּה**.

**פּלִיָּה**, v. next w.

**פּלִיָּה** f. (v. **פּלִיָּה**) box, consisting of movable tenoned links. Tosef. Kel. B. Mets. IX, 1 של הייטין כ' the tailors' box.—Pesik. Anokhi, p. 138<sup>a</sup> ונתנם בכ' and put them (the Cherubs of the Temple) in a box; a. e.—Esp. coffin with bier. M. Kat. 27<sup>a</sup>, sq. ועניי (not בכליה) and the poor were carried out on a common bier; opp. דרגש; Tosef. Nidd. IX, 16 בכליה קרן של כ' the movable support of the bier, Maim.; (oth. opin.: the ring for keeping the corpse in position). Lam. R. to III, 16 כליה.

**פלידא** m. (**χάλις**, -ιδος, only in **χαλιδόφορος**; **χάλις**, **χάλις**, calix) 1) cup. Targ. II Chr. IV, 5. Targ. O. Gen. XLIV, 12, a. e. (Var. **ק**, v. Berl. Targ. O. II, p. 16). Targ. Ps. XI, 6; a. e.—Pl. פלידן Targ. Jer. XXXV, 5.—2) calyx of flowers. Pl. as ab. Targ. Ex. XXV, 33, sq. (Ms. I ק).

**בלידרין, בלודרים, בלודים, בלוד**, corrupt. of **בל**, v. **בל**.

**פוליה, פוליה, פוליה** f. (b. h. **פּוּלִיָּה**, v. **פּוּלִיָּה**) 1) kidney. Y. B. Mets. II, beg. 8<sup>b</sup>. Hull. 55<sup>a</sup> כוליא a. fr.—Pl. פוליה, constr. פוליה. Ib. III, 2. Ber. 61<sup>a</sup>, a. e., v. **פּוּלִיָּה**. Tanh. Vayigg. 11, a. e. **פּוּלִיָּה** II; a. fr.—2) the belly of a stove. B. Bath. II, 11 כליא (Ms. F. a. H. כליא). Ib. 20<sup>b</sup> כליא כ' the protuberance of the belly of the stove is one hand-breadth beyond the rim; Tosef. ib. I, 3 כליא ed. Zuck. (Var. **פּוּלִיָּה**, **פּוּלִיָּה**). [R. Hānanel: כליא=κοιλία.]

**פּוּלִיָּה**, v. **פּוּלִיָּה**.

**פּוּלִיָּה**, Tosef. Kel. B. Bath. VII, 2, v. **פּוּלִיָּה**.

**פּוּלִיָּה** f. (**פּוּלִיָּה** I 3) cheer, trust. Targ. Ps. CXIX, 116 Ms. (ed. **פּוּלִיָּה**; h. text שבר).

**פּוּלִיָּה** m. pl. (v. **פּוּלִיָּה**) [crowns, ornaments, brides. Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Peah I, 15<sup>d</sup>.—Targ. Y. Deut. XXIV, 6 חתנין ופליין (h. text ורכב פליין).—[Targ. Y. II Gen. XVIII, 21 **פּוּלִיָּה**, v. **פּוּלִיָּה**.]

**פּוּלִיָּה**, v. **פּוּלִיָּה**.

**פּוּלִיָּה** f. (**פּוּלִיָּה**) destruction, diminution, extinction. Ab. V, 8 כ' רעב של כ' a destructive famine (general miscrop). Y.

Ber. II, 5<sup>c</sup> bot. Snh. 63<sup>a</sup> כ'... הנחריבו שונאיהם the enemies of Israel (censorial change רשעיהם, euphem. for Israel) would have been condemned to destruction. Gen. R. s. 10 כ' לשון... **וַיִּכְחַלּוּ** (Gen. II, 1) has the meaning of affliction, of diminution (ref. to the reduction of the planetary courses after Adam's sin). Ib. s. 49 (expl. בלח, Gen. XVIII, 21) כ' הן חריבין they deserve extinction; [Targ. Y. II Gen. I. c. עבריה עברו גמירא, read: עבריה גמירא]. Mekh. B'shall., Shirah, s. 5 כ' לא תחשית גמירא thou hast passed the verdict of destruction &c.; a. fr.

**כליכה**, v. **פּוּלִיָּה**.

**פּוּלִיָּה** m. (b. h.; **פּוּלִיָּה**) entire, esp. **Kalil**, a sacrifice burnt entirely. Sifra Tsav, Par. 3, ch. V; Men. 51<sup>b</sup> shall be burned as a **Kalil**. Y. Sot. III, 19<sup>b</sup> top כ' קריבה בכלל is offered as a **K**.—Men. 74<sup>a</sup>; a. e.—Tosef. Par. I, 2; Zeb. V, 4 לאישים כ', v. **אִישָׁה**.

**פּוּלִיָּה** c. (**פּוּלִיָּה**) 1) circle, wreath, crown. Targ. Y. II Ex. XXV, 11. Targ. Num. VI, 7 (h. text **קֶרֶן**). Targ. Y. I Deut. XIV, 1 ויסע כ' (cmp. **פּוּלִיָּה**). Ib. XXXIV, 5 fem. (also **פּוּלִיָּה** constr.). Targ. Is. XXVIII, 5; a. fr.—Sabb. 152<sup>a</sup>, v. **חִיָּלָא** II. Gen. R. s. 98, end (ref. to **קֶרֶן**, Gen. XLIX, 26) **פּוּלִיָּה** ראויהן the crown of thy brothers. Gitt. 7<sup>a</sup> לברתיה כ' a bridal wreath for his daughter. B. Bath. 4<sup>a</sup>, v. **קֶרֶן**. a. e.—Pl. **פּוּלִיָּה**, **פּוּלִיָּה**, **פּוּלִיָּה**. Targ. Y. Deut. I. c. Targ. Job XXXI, 36. Targ. Jud. VIII, 26 ed. Lag. (oth. ed. **sing.**); a. e.—B. Bath. 16<sup>b</sup> דודו לודו Ms. M. (ed. **sing.**) they had wreaths (each dedicated to a friend).—2) כ' דמי or כ' coronation tax (aurum coronarium, v. Sm. Ant. s. v.). Ib. 8<sup>a</sup> כ' דמי as in the case of a coronation tax which they put on the city of Tiberias. Ib. כ' (בטל) the tax was repealed.—3) **פּוּלִיָּה** or כ' **melilot**. Keth. 77<sup>b</sup>. Sabb. 109<sup>b</sup> דודו כ' **פּוּלִיָּה** five parts of **melilot** (Rashi: roses). [Y. M. Kat. II, 81<sup>d</sup> bot. **פּוּלִיָּה** מנהין **פּוּלִיָּה** (Rashi: roses).] [Y. M. Kat. II, 81<sup>d</sup> bot. **פּוּלִיָּה**, read: **פּוּלִיָּה**.]

**פּוּלִיָּה** m. pl. (v. preced.) coronation tax. Meg. Taan. II כ' the coronation tax was remitted (v. I Macc. XIII, 39); [Scholion to Meg. Taan.: wreaths, an idolatrous rite forced upon the Jews by the Syrians.]

**פּוּלִיָּה**, constr. **פּוּלִיָּה**, v. **פּוּלִיָּה**.

**פּוּלִיָּה** f. (b. h. **פּוּלִיָּה**; **פּוּלִיָּה**) disgrace, usu. with **פּוּלִיָּה**. B. Bath. 75<sup>a</sup>; a. fr.

**כלימך**, Ex. R. s. 15 Mus., read: כל הימך, v. **הימך**.

**פּוּלִיָּה**, v. **פּוּלִיָּה**.

**פּוּלִיָּה** m. (**χάλινος**) bridle. Tanh. Balak 13 כלבים (corr. acc.); Num. R. s. 20 בליתים; Y'lamd. to Num. XXIII, 5 quot. in Ar., v. **פּוּלִיָּה**.—Ab. d'R. N. ch. XXIV לסיס שיש לו **פּוּלִיָּה** Ar. (ed. כלבים נאים, Var. כלבים, corr. acc.) like a horse which is bridled. Tosef. Kel. B. Mets. IV, 7 כלבים (corr. acc.). Pesik. R. s. 42 ב' (corr. acc.).

**פּוּלִיָּה** m. (**χλαινίδιον** meant for **χλαμύδιον**, cmp.



בָּלַל when he (in his vow) includes permitted things as well as forbidden things. Ib. 24<sup>a</sup>, a. fr. וְיִבְלַל מִלְכִּיּוֹת עִמּוֹן, v. אִיסִּיּוֹ. R. Hash. IV, 5 and inserts that section of prayers concerning the divine rulership, v. מִלְכִּיּוֹת; a. fr.—*Part. pass.* בָּלַל, f. בָּלְלוּ a) *included*. Y. Pes. V, 32<sup>c</sup> bot. וְכִי יִרְדֵּה גֶשְׁמִים כִּי וְכִי the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67<sup>a</sup>, end.—Y. Ber. I, 3<sup>c</sup> top עֶשְׂרֵת הַדְּבָרִים בָּלְלוּן the Ten Commandments are contained therein.—b) *entire*, v. בָּלְלוּ. —2) *to generalize* (v. בָּלַל). B. Kam. 63<sup>a</sup> דָּוָר (הַדָּוָר) the text generalizes again.—[Y. Ab. Zar. IV, 44<sup>b</sup> top בִּדְבָרֵיךְ, v. בִּדְבָרֵיךְ, read: שׁוֹמְנִין, v. בִּדְבָרֵיךְ.]

*Nif.* בָּלַל *to be implied, to be stated in general terms*, opp. נִפְרַט. Y. Sot. VII, 21<sup>d</sup> top שֶׁנֶּכְלָלוּ וְנִפְרָטוּ things which have been stated both implicitly and specifically.

*Pi.* בָּלַל 1) *to crown*. Tanh. R'eh 7 וּמִבְּלָלִין... וְנִצְחִין אִם נִצְחִין when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) *to include, imply*. *Part. pass.* מְבֻלָּל, *pl.* מְבֻלָּלִים *enclosed* (as a germ), *potential*. Gen. R. s. 10 (ref. to יִרְבְּלוּ, Gen. II, 1) things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10<sup>a</sup> top בָּלַל, read: וְבָלְלוּ, v. בָּלַל.]

*Hif.* בָּלַל *to crown, finish, perfect*. *Part. pass.* מְבֻלָּל. Yoma 54<sup>b</sup> (expl. מבולל, Ps. L, 2) מִצִּיּוֹן מִיּוֹפִיּוֹ וְכִי מִצִּיּוֹן from Zion the beauty of the world was perfected (by religion). [Cant. R. to V, 11, end מְבֻלָּלִים, read: מְבֻלָּלִים, v. בָּלַל.]

בָּלַל ch. same, 1) *to surround, crown*. Targ. Cant. III, 11.—2) (denom. of בִּלְוָה) *to make whole, combine*. Y. Meg. IV, 75<sup>b</sup> bot. לֵינָן דְּהוֹרִין וְנִבְלָלוּ לֵינָן do we not again combine them (the separated portions)?

*Pa.* בָּלַל 1) *to surround, crown*. Targ. Ps. V, 13.—2) (v. בִּלְוָה, I) *to prepare a bridal room*. B. Mets. 101<sup>b</sup> בָּלְלוּ לְבֵרִית if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 כֹּלֵי יוֹמָא הָיוּ מְבֻלָּלִין (בֵּרִית) לֵיהּ the whole day they were helping him to prepare the bridal chamber (decorating it).

*Af.* בָּלַל *to crown, surround*. Targ. Ps. LXV, 12. Ib. OIII, 4; a. e.—[Kidd. 81<sup>b</sup> מְבֻלָּלִים, read: מְבֻלָּלִים, v. בָּלַל I.]

*Ithpa.* אִתְבָּלַל, *Ithpe.* אִתְבָּלַל 1) *to be crowned, to adorn one's self*. Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) הַיְשָׁרִים הַיְשָׁרִים הַיְשָׁרִים shall adorn themselves with me.—2) *to be led into the bridal room, be married*. Meg. 27<sup>b</sup> כִּי אִיכָא רַבָּה וְכִי when his son R. was to marry.

בָּלַל m. (preced. wds.) 1) *general rule, principle*. Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) הַדָּוָר this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Hull. III, 1 הַדָּוָר this is the general rule; a. v. fr.—Transf. בָּלַל *under the influence of*. Sifré Num. 157 כֵּסֶם לְפִי שְׁהִיָּה בְּכִי because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community*. Ber. 49<sup>b</sup> הֵכֵן הֵכֵן אֵל לִשְׂרָפָה אֵל a person must never exclude himself from the community

(by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisha, s. 18 מִן הַכֹּהֲנִים... וְלִפְנֵי שְׁחוּצָא and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum*. B. Bath. 123<sup>a</sup> בְּכָלֶנָּה אַחַד וְכִי as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication*, opp. נִפְרָט. Ber. 26<sup>b</sup>, a. fr. וְכִי וְכִי וְכִי interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. דְּבַר שְׁחִירָה *comprehension under a class*. Ber. 26<sup>b</sup>, a. fr. וְכִי וְכִי when a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. beg. מִכֹּחַ וְכִי if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Deut. XIV, 26). Tosef. Sot. VIII, 10; Sot. 37<sup>a</sup> וְכִי אֲדִיר בְּכִי.. אֲדִיר בְּכִי 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Deut. XXVII, 26) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr.—by implication. Ned. 11<sup>a</sup>, a. fr. מִכֹּחַ לֹא אִתְּרָה שְׁמוֹעַ דִּין from no you understand yes, v. הֵן.—Pes. 16<sup>b</sup> וְכִי שְׁחוּצָא מְבֻלָּלָהּ which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77<sup>a</sup>). Hull. 37<sup>b</sup> מִכֹּחַ דְּרִפְפָּה this proves by implication that *r'efah* is not the same as &c.; a. v. fr.—כֹּחַ... לֹא *not at all* (cmp. בָּלַל). Ib. 20<sup>b</sup>; a. fr.—[Mekh. Bo., beg. לְבֵרִית, read: בָּלַל.]—*Pl.* בָּלְלוּ (fem.). Naz. 48<sup>b</sup>. Erub. 27<sup>a</sup> מִן הַדָּוָר from general rules (the use of the word כֹּחַ, as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. בָּלְלוּ.

בִּרְכָּה בְּכִי ch. same. Targ. Y. Deut. XXVII, 26 בִּרְכָּה בְּכִי blessings in general &c. (v. Sot. 37<sup>a</sup> quot. in preced.). —Sabb. 147<sup>a</sup>, a. fr. בִּרְכָּה כִי בִרְכָּה take this as a rule. B. Mets. 103<sup>b</sup>, a. e. בִּרְכָּה כִי the general rule is &c. Hull. 95<sup>a</sup> אִתְּרָה אִתְּרָה אִתְּרָה אִתְּרָה this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9<sup>a</sup>; a. fr.—Yeb. 21<sup>b</sup> הִיא כִי this is the rule without exceptions?—Shebu. 26<sup>a</sup> וְכִי לֹא אִתְּרָה the generalization (after specification) has the effect of including &c.; a. v. fr.—*Pl.* בָּלְלוּ, בָּלְלוּ, בָּלְלוּ. Y. Ter. I, 40<sup>c</sup> הַדָּוָר הַדָּוָר הַדָּוָר the general rules of Rabbi (in the Mishnah; expressions like הַדָּוָר or הַדָּוָר &c.) are not without exceptions. Keth. 60<sup>a</sup> לֹא כִי רִבִּי וְכִי do not heed those rules which my brother... laid down. Gen. R. s. 33 [read:] וְכִי דְּאִתְּרָה וְכִי אִתְּרָה... all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

בָּלַל (b. h.; cmp. בָּלַל) *to be restrained, to be retired*. *Nif.* בָּלַל *to be retired*, (cmp. בָּלַל) *to be put to shame, be rebuked*. Ab. d'R. N. ch. IX (ref. to Num. XII, 14) שְׁחִירָה דְּיָמִים that she should live in retirement for seven

days (and not appear before the king); (Sifré Num. 106 (ש.ת.א. מוֹקְלָמָר). Ber. 16<sup>b</sup> נָפְלָם מֵאֲבוֹתֵינוּ (v. Rabb. D. S. a. l. note 4) that we may not be put to shame and not be abashed when compared with our fathers (Y. ib. IV, 7<sup>d</sup> bot. נָפְלָם מֵאֲבוֹתֵינוּ לְעוֹרְחָם. Cant. R. to I, 14 בְּהַפְלָמוֹ in his shyness.

*Hif.* to *cause to retire, to rebuke, shame*. Kidd. 31<sup>a</sup> bot. וְלֹא הִקְלִימָהּ and he did not scold her. Ib.<sup>b</sup> כְּלוּם וְלֹא הִקְלִימָתָה... did she (thy mother) throw a bag of money into the sea in thy presence, and thou didst not reproach her?—Midr. Till. to Ps. IV, 3 וְכִי עַד מָה אֶחָד מִבְּלִימִין וְכִי how long will you slander me and my dignity?; a. e.—Part. Hof. מוֹקְלָמָהּ, f. מוֹקְלָמָהּ, v. *supra*.

**פָּלַם** ch. same. [Targ. Y. Deut. XXIX, 4 כְּלָמוּ, Var. בְּלָמוּ, read: בְּלָח or בְּלִיאוּ, v. *supra* I.]

*Af.* as preceded. *Hif.* Targ. I Sam. XX, 34. Ib. I, 16; a. e.—B. Kam. 86<sup>a</sup> bot. דְּמִקְלָמִי לִיה וּמִקְלָם when you rebuke the child and he shrinks back in shame; ib.<sup>b</sup> (not דְּמִיכְלָמוֹ).—Part. pass. מְקָלָם. Y. Yeb. XII, 12<sup>d</sup> bot. וְהָיָא מְקָלָמָהּ and she (the young woman) will be put to shame on account of thee (the old man); ib. וְהָיָא מְקָלָמָהּ (read: מְקָלָם).

*Ithpa.* אִיִּתְפַּלֵּם, *Ithpe.* אִיִּתְפַּלֵּם, *as preceded*. *Nif.* Targ. O. Num. XII, 14. Targ. II Sam. X, 5; a. e.—B. Kam. l. c., v. *supra*.

\* **פָּלְמוּא, פָּלְמָא** m. (preced.) *refraining, warding off*.—Pl. פָּלְמִי. B. Mets. 103<sup>b</sup> Ar. (Ms. 'כלומ', ed. פָּלְמִי q. v.).

**פָּלְמָא** pl. פָּלְמִי *vermin*, v. *supra*.

**פָּלְמוּס** m. (χλαμύς) *chlamys, officer's cloak* (v. Sm. Ant. s. v.). Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to the Jewish garment שְׁלִיחַ, v. *supra*.—Tanh. Vayera, ed. Bub., 21 [read:] וְהָיָא מְהֻלֵּךְ בְּסָגוּן (v. ib. notes 124; 125) as long as he was on the road, he travelled in a *sagum* (common soldier's cloak), when he entered to take office, he put on the chlamys; Gen. R. s. 50, beg. בְּקָאֵלְמִין; Lev. R. s. 26 בְּקָאֵלְמִין... כְּפָגַן; Yalk. Gen. 84 בְּקָאֵלְמִין... כְּפָגַן (read: בְּקָאֵלְמִין or בְּקָאֵלְמִין).

**פָּלְמָתָא** קָלָּ f. (collect. noun; a dialect. adapt. of h. פָּנָם, v. *supra*) [*nesting*, cmp. כָּלָם,] *vermin*. Targ. O. Ex. VIII, 12 sq. ק' (cod. 10 'כ', v. Berl. Targ. O. II, p. 21).—Targ. Y. ib. ק'.—Ber. 51<sup>b</sup> כ'.... מִמְּהוֹרֵי from peddlers comes gossip, from rags—vermin. Nidd. 20<sup>b</sup> כ' (Ar. s. v. סָרָק : קָלָמִי).

**פָּלָן** Y. Peah VIII, 20<sup>d</sup> bot., v. *supra*.

**פָּלָן** v. *supra*.

**פָּלָנוּס** v. *supra*.

**פָּלְנוֹדִיָּא** m. pl. (χαλνιδιον, -ια) *fine cloaks for women*. Y. Sabb. VI, 8<sup>b</sup> bot. כ' (expl. הרעלות, Is. III, 19; not 'ב').

**פָּלְנִיתָא** v. *supra*.

**פָּלְנִסָא** v. *supra*.

**פָּלְסָם** Y. Ter. VIII, 46<sup>a</sup> וְאִרְחָבִי, v. *supra*.

**פָּלְפִּי** h. a. ch. (=פָּר) (וּן) לֹא־פִּי directed towards, opposite, against. Targ. Job XXIV, 15; a. e.—Snh. VI, 4 פָּרִי כ' דָּעָם his (the culprit's) face towards the people; כ' הָעֵץ towards the cross. Ib. 105<sup>a</sup>, v. וְהָיָא. Pes. 8<sup>b</sup> כ' שְׁאִמְרָה הוֹרָה in the face of what (considering that) the Law says; Y. Macc. II, 31<sup>d</sup> top שְׁאִמְרָה; a. fr.—כ' אֵלֶיהָ, v. *supra*.

**פָּלְקִידָא** v. *supra*.

**פָּלְקִידָא** v. *supra*.

**פָּלְקִידָא** read:

**פָּלְקִידָא** (m. pl. χαρακτήρες) *features of the face*. Lev. R. s. 23 וְכִי אֵחָד כָּל קְטוּרִין (corr. acc.) I will shape his features in resemblance to &c.; Pesik. R. s. 24 וְיִשָּׁב וְצָר בְּל' וְכִי (corr. acc.) was painting the picture of the ruler (Lev. R. l. c. בּוֹלְקִיָּר). [Ar. s. v. קִנְבִּירִין : קִנְבִּירִין.—V. also בּוֹלְקִיָּר].

**פָּלְקִידָא** v. *supra*.

**פָּלְקִיס** pr. n. pl. (Χαλκίς) *Chalkis, a town of Coele-syria*. Y. Meg. I, 70<sup>c</sup> bot. . . בְּמִדְרֵינָא . . . במדינת . . . in the city of Ch. and in Beth Zibdin; Y. Taan. II, 66<sup>a</sup> בּוֹלְקִיס (כּוֹלִי); Meg. Taan. XII בּוֹלְקִיָּר (corr. acc.). [Schol. to Meg. Taan. defining our w.: בְּמִדְרֵינָא קוֹסְלִיקוֹס, prob. a corrupt. of Coele-syria.]

**פָּלְקִידָא** v. *supra*.

**פָּלְקִידָא** Tosef. B. Kam. VII, 4 אֵחָד אֵחָד some ed., read: אֵחָד חָבֵל, דִּירָה.

**פָּלְקִידָא** פָּלָּ f. ch.=h. פָּלָּ, *bride; daughter-in-law*. Targ. Is. LXI, 10 (ed. Wil. פָּלְקִידָא). Targ. Gen. XI, 31; a. fr.—Gitt. 57<sup>a</sup> וְכִי הָיוּ מִפְּקִי חֲתָנָא וְכִי when they led forth bride and groom in procession. B. Bath. 143<sup>b</sup> דְּחָבָא דְּכַלְתִּיהָ דְּנֻן Meil. 19<sup>a</sup> דְּחָבָא דְּכַלְתִּיהָ דְּנֻן the gold ware of the daughter-in-law of Nun (which was found to have lost in weight); a. fr.—[Targ. Job XXV, 32 וְכַלְתִּיהָ, v. *supra* I.]—Pl. פָּלְקִידָא, פָּלְקִידָא. Targ. Ruth I, 6. Targ. Jer. VII, 34.—Meil. l. c. פָּלְקִידָא דְּנֻן the gold ware which thy daughters-in-law cast carelessly about (by which they wear off). Keth. 17<sup>a</sup> כִּי כָּלָהּ they sang before (the processions of) brides. Yeb. 21<sup>b</sup> כִּי דְּבִי the daughters-in-law of the house of . . . (where there were wives of his daughter's sons and wives of his son's sons).—V. פָּלְקִידָא.

**פָּלְקִידָא** Y. R. Hash. II, 58<sup>a</sup> top, read: פָּלְקִידָא.

**פָּמָא** (v. פָּמָא a. e. 1) (followed by וְ) *like that which*. Targ. Jud. XI, 39 a. fr. [Usu. וְהָיָא : פָּמָא :—

2) (mostly במה) *how! how many!, how much!, how long!*; (also interrog.) *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.—Gen. R. s. 6 כ' נפשיה וי' how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only נפשיה וי'). Yoma 22<sup>b</sup>, v. חָלִי. Ber. 14<sup>b</sup> כ' מעליא וי' how excellent &c. B. Mets. 86<sup>a</sup> כ' ככרין וי' how many cakes of nardus do we owe to &c. —M. Kat. 16<sup>b</sup> כ' דרוה וי' כל כ' דרוה וי' as long as &c.; a. fr.—Y. Ab. Zar. II, 41<sup>a</sup> כ' קטל קמן how many of them did he kill?

**כְּמִיָּא** (v. preced.) *as much as*. Yoma 43<sup>b</sup> כ' דמסיק וי' (Var. במה) as much as a fox carries (on its feet) from a ploughed field; (Nidd. 65<sup>b</sup> כ' דמסיק).

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא** h. (preced. wds.) 1) *how much?, how many?* Kidd. 9<sup>b</sup> כ' אהר נותן וי' how much (dowry) wilt thou give &c.? Ber. 14<sup>a</sup> כ' עד כ' up to how much? Ib. 30<sup>b</sup> כ' ישעה וי' how long must he pause between &c.?, a. fr.—2) *how!, how many!, how much!* Sabb. 12<sup>b</sup> כ' גדולים דברי וי' how grand are the words of &c.; a. fr.—כ' וי' אחר, v. אחר. —3) (I don't know) *how many, many*. M. Kat. 16<sup>b</sup> איברתי כ' דוד מפניו I should have destroyed many Davids for his sake. Y. Keth. V, 30<sup>a</sup> bot. כ' ימים אחר כ' לארר כ' ימים after ever so many days. Ib. כ' אפי' even much longer; a. fr.—[Y. Succ. I, 51<sup>d</sup> top מבמה ממה, prob. to be read: אממה = ממה מעשרים ib.]

**כְּמִיָּא**, **כְּמִיָּא**, **כְּמִיָּא** c. pl. (כְּמִיָּא to be hot, to thirst, long for) a kind of mushroom, *morils*. Gen. R. s. 69, beg. (ref. to במה, Ps. LXIII, 2) כ' חללו שהן מצפין כ' like those morils which look out for water; Yalk. Gen. 119 כ' כְּמִיָּא (not 'כמ'); Yalk. Ps. 786 כאמבטאות (corr. acc.). Ned. 55<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> top, כ' ופטריות, morils and truffles which are not planted; Ber. 40<sup>b</sup>; a. fr.

**כְּמִיָּא** ch. same. Y. Bets. V, end, 63<sup>b</sup>.

**כְּמִיָּא** (b. h.; v. כְּמִיָּא) *as, like*. Yalk. Ex. 246 חקשו לבם כ' they made their hearts hard like stones (Mekh. B'shall, Shirah, s. 5 כאבן). With suffixes: כְּמִיָּא &c. *like me, like thee* &c. Ned. 9<sup>b</sup>, v. כְּמִיָּא. Mekh. l. c., s. 8; a. fr.—V. כְּמִיָּא.

**כְּמִיָּא**, a word in a charm formula. Sabb. 67<sup>a</sup> (v. next wds.).

**כְּמִיָּא** m. (b. h. כְּמִיָּא, v. כְּמִיָּא, comp. חֲמִיָּא) *cumin*. Dem. II, 1. Ter. X, 4 כ' של וי' with cumin stalks of T'rumah.

**כְּמִיָּא**, **כְּמִיָּא** ch. same. Targ. Is. XXVIII, 25; 27. —Ab. Zar. 29<sup>a</sup>, v. כְּמִיָּא. —Pl. כְּמִיָּא, Sabb. 67<sup>a</sup> כְּמִיָּא (Rashi: כְּמִיָּא; Ms. M. sing.), v. כְּמִיָּא I.

**כְּמִיָּא** m. (כְּמִיָּא) *insidiousness, crafty plan*. Targ. Y. II Ex. XXI, 14 (h. text ערמה). —V. כְּמִיָּא.

**כְּמִיָּא** (= כְּמִיָּא, comp. כְּמִיָּא) *like, as*. Y. Maas. Sh. IV, 54<sup>d</sup> כ' שווא מוכר כ' according to the selling price. Sabb.

51<sup>a</sup>, a. fr. (דרי) כ' שווא in its natural condition (raw). Keth. 17<sup>a</sup> כ' כלה כ' שווא the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כְּמִיָּא, כְּמִיָּא &c. *like myself, like thyself* &c. B. Mets. 59<sup>b</sup> כ' אם הלכה כ' if the law is in accordance with my opinion, v. כְּמִיָּא. Y. Ned. I, 36<sup>d</sup> bot. כ' ירבו כ' may there be many like thee &c.; (Bab. ib. 9<sup>b</sup> כְּמִיָּא). Ber. V, 5, a. fr. שלוחו של אדם כְּמִיָּא a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

**כְּמִיָּא**, **כְּמִיָּא**, v. sub כְּמִיָּא.

**כְּמִיָּא**, a word in a charm formula. Sabb. 67<sup>a</sup>.

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא**, m. (Pers. Kāmakh, Arab. Kāmāh, Fl. to Levy Talm. Dict. II, 452<sup>2</sup>) *Kamakh, a Persian sauce* of milk, curdled milk &c.; comp. כְּמִיָּא. Nidd. 51<sup>b</sup> כ' שבת העשירה לכ' intended to be put into the k.

**כְּמִיָּא** ch. same. Pes. 30<sup>a</sup> Ar. (ed. בורחא). Ib. 76<sup>b</sup> Ar. (ed. בורחא). Hor. 12<sup>a</sup> Ms. M. (ed. כור). Hull. 112<sup>a</sup>; a. e.

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא** (comp. כְּמִיָּא) [to be heated in the ground,] to be hidden, lie in wait.

\*Pi. כְּמִיָּא to hide fruits in the ground. Maasr. IV, 1 וימכר Mish. a. Bab. ed. (Ms. M. וימכר, Y. ed. וימכר, v. כְּמִיָּא).

*Hif.* כְּמִיָּא to keep witnesses hidden, a proceeding applied only against seducers to idolatry (v. כְּמִיָּא). Snh. VII, 10 כ' עדים וי' the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15<sup>d</sup> bot.; a. e.—Y. Snh. VIII, 21<sup>e</sup> top כ' וימכר עדים וי' he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

**כְּמִיָּא** ch. same. Targ. O. Ex. XXI, 13; a. fr.—Part. כְּמִיָּא, f. כְּמִיָּא (כְּמִיָּא). Targ. Jer. IX, 3 כ' (h. text כְּמִיָּא). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr. Till. to Ps. IX, v. כְּמִיָּא.

*Pa.* כְּמִיָּא to hide, cover. Targ. Prov. X, 18 כְּמִיָּא Ms. (ed. כְּמִיָּא). —Part. pass. כְּמִיָּא *lurking*. Targ. Lam. III, 10 (ed. Amst. כְּמִיָּא; h. text ארב).

*Af.* כְּמִיָּא 1) same, v. supra.—2) as preced. *Hif.* Snh. 29<sup>b</sup>.

**כְּמִיָּא**, v. כְּמִיָּא.

**כְּמִיָּא** f. (preced. wds.) *ambush, trap; insidiousness*. Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. כְּמִיָּא; h. text ערמה); a. e.—Pl. כְּמִיָּא, constr. כְּמִיָּא. Targ. I Chr. I, 20 (ed. Lag. כְּמִיָּא). Targ. Ps. X, 8; 10.—V. כְּמִיָּא.

**בְּמִנְתָּ** f. h. same.—*Pl.* בְּמִנְתָּ. Yalk. Deut. 804 . . . אין כ' there is no road on which ambushes are not to be apprehended; Sifrē ib. 20 בקומות (corr. acc.).

**כַּמְיוֹן** m. (preced. wds.) *craft, artfulness*. Kph. R. to IX, 14 (expl. מִצְדִּירִים ib.) וַיִּכְמְיוֹן כִּי Craft and Trap (allegorical names of towers); Yalk. ib. 989 כַּמְיוֹן Gen. R. s. 33 עֲקָמֹן וַיִּכְמְיוֹן Tricky and Wily.

**פָּמַס** (b. h.; cmp. **פָּמַץ**) *to hide, store away*. Part. pass. **פָּמוּס**. Yalk. Ex. 165 מִיִּיְיָ כ' הוּא he is hidden from our sight; Pirké d'R. El. ch. XLVIII.—V. **פּוֹמֶסָה**.

פְּסִיקָם m. (preced.) *subterranean prison* (carcer). Yalk.  
Hos. 53<sup>2</sup> וְכִי יִשְׁפָּט ה' אֶת-יִשְׂרָאֵל . . . . נִתָּן לוֹ כ' וְכִי  
reads the charge, then he strikes him (to extort con-  
fession), and then he assigns to him a prison &c.; Pesik.  
Shub., p. 159<sup>b</sup> (corr. acc.).

**בִּמְסִי** ch. (v. preced.) *store-room, cellar* (Assyr. **בִּמְסִי**, Schr. KAT<sup>2</sup> p. 559). B. Bath. 145<sup>b</sup> **בְּרִיךְ** rich of stores.

**בְּמִסְתָּה** c. (v. **מִסְתָּה**; a phrase borrowed fr. Deut. XVI, 10; 17, v. Targ. Y.; = **מְדִירִי**) *adequate, able, worthy*. Targ. Y. II Lev. XXIII, 29 **רַב־וְ** that is able (or of adequate age) to fast. Targ. Y. Gen. XX, 16. Targ. II Sam. VII, 18; Targ. I Chr. XVII, 16 **לִירֵא אֵנִי כִי** I am not worthy (h. text **אֲנִי כִי**).

בוֹמֵר (b.h., v. בָּמֵר, בָּמֵן, בָּמָה) 1) [to heat,] to make *בוֹמֵר* (v. בּוֹמֵר I), to produce *shrinking and maturing of fruits by underground storage or by exposure to the sun*. Tosef. Men. IX, 10 וּבּוֹמְרִין אוֹתָן . . . לֹא דִירִי (Var. וּבוֹרְמִין) they did not cut the grapes and let them shrink (before putting them in the press), but cut and immediately pressed them. B. Mets. 89<sup>b</sup> וְלֹא יִבְמֹר בְּאֶרְמָה וּכ' (Ar. יִבְמֵר *Pi.*, v. Rabb. D. S. a. l. note 90) the laborer must not hide grapes in the ground (to eat them afterwards).—2) (transf.) to watch, guard.—Denom. בּוֹמֵר II.—3) to lay a trap, v. infra.

*Pi.* חִפֵּימָר, *Hif.* חִפֵּימָר 1) *to hide in the ground, heat.* Maasr. IV, 1, v. פָּחַן. B. Mets. l. c., v. supra.— 2) (denom. מִכְמָר) *to lay a trap, net.* Tosef. Yeb. XIV, 6 מִכְמָרִין שֶׁהֵיוּ מִכְמָרִים that were laying nets; Yeb. 121<sup>a</sup> מִכְמָרִין; Y. ib. XVI, 15<sup>d</sup> top מִכְמָר מִן.

*Nif.* נִפְּךָ 1) to shrink, fall in by the effect of the heat, to tumble inward. Y. B. Mets. X, beg. 12<sup>c</sup> בָּתוּרָא ר' if the house fell in like a furnace, opp. שָׁבַל לִחוּץ.—2) (transf.) with רַחֲמִים, to be bent over, to feel compassion (comp. גָּלַגַּל). Yalk.Gen.150 יִפְּךָ רַחֲמֵי שֶׁל יִרְמְיָהוּ Joseph was moved to compassion; (Tanh. Vayigg. 4 ר' (תַּנְחֻלְגֵּלָה)).

**כִּמְר** ch. same, 1) *to hide, keep warm* (corresp. to h. גִּיפְתָּהּ. Y. Sabb. IV, beg. 6<sup>d</sup> (read:] גִּיפְתָּהּ גו גִּיפְתָּהּ, v. גִּיפְתָּהּ. Ib. מְדוּסֵר מִכְמֵר וְעִזּוּלֵי 74<sup>a</sup> put it in &c. B. Mets. 74<sup>a</sup> מְדוּסֵר מִכְמֵר וְעִזּוּלֵי requiring heating (of grapes) and carrying to the press. — 2) *to shrink, be wrinkled*. Pes. 58<sup>a</sup> בִּישׁוּרָא מִכְמֵר the shrinking and drying up of the meat (from lying over too long).—3) (with רַחֲמִין as object) *to feel compassion*. Targ. Y. Deut. XIII, 18. Targ. Ps. LXXVII, 10. — [Kidd. 81<sup>b</sup>, v. אֲכַמֵּר.]

פּוֹמֶרָא, פּוֹמֶר. v. פֹּמֶרָא, פֹּמֶר.

**פִּמְרֵי אֶתָּא** f. pl. (preced. wds.) *withered, black fruits*.  
Lam. R. to V, 10 (expl. נִכְמְרֵי ib.) כ' כְּאֵילָן *wrinkled like*  
*withered fruits*.

קמרוזטא, Num. R. s. 12, v. כמרוזא

**כָּמַשׁ** (cmp. **בָּמַר**) to wrinkle, wither. Y. Maas. Sh. IV, 54<sup>d</sup> bot. שִׁרְכָּמוּשׁ עַד כִּד שִׁרְכָּמוּשׁ until they are withered.—Part. pass. **כָּמוּשׁ**, f. **כְּמוּשָׁה**; pl. **כְּמוּשִׁין**. Lev. R. s. 23; Cant. R. to II, 2 **וְהָיָה כִּי יָבֹא** . . . **וְהָיָה כִּי יָבֹא** as the lily, when the heat comes upon it is withered, but blooms again when the dew falls . . . **וְהָיָה כִּי יָבֹא** so does Israel . . . seem to be withered &c. Succ. 31<sup>a</sup> bot. **כָּמוּשִׁין** withered fruits, contrad. to **יָבֹשִׁין** dried up; a. fr.

*Nif.* נִכְמַשׁ same. Cant. R. to II, 1 לְהַכְמִישׁ withers easily.

**כָּמֶשׁ** ch. same. B. Bath. 16<sup>b</sup> וּכְּמֶשׁ וְכִי וּכְיִין and when they withered, they knew (that an accident had befallen their friend).—Part. כָּמֶשֶׁן, pl. כְּמִשְׁתִּין. Y. Pes. IV, end, 31<sup>c</sup>; Esth. R. to I, 4, v. לִילֵל.

**כְּמַתָּה** (v. כְּמַתָּה a. דְּכַמַּתָּה) *like*.—Targ. Ps. LXXIII, 15  
דְּמַכְמַתָּהוּ ed. Lag. (oth. ed. דְּכַמַּתָּהוּ) (something) which  
is of the nature of their speeches.

כֶּן *here*, v. פֶּנ.

וְכֵן I (b. h.; v. יָכֵן, כֵּן) so, thus. Ber. 11<sup>b</sup> וְכֵן הוּא אָמַר and so we read; a. v. fr. — אֵלֶּם אֵם כֵּן, אֵלֶּם אֵם, v. אֵם. — לְכֵן for such a purpose. Y. Maas. Sh. II, 58<sup>b</sup> bot. לְ יִרְדּוּ it is usually employed for such a purpose. Y. Erub. VII, beg. 24<sup>b</sup> יִרְדּוּ הָיָה יִרְדּוּ he devoted it to such &c. — יִרְדּוּ עַל כֵּן, יִרְדּוּ מִכֵּן, יִרְדּוּ I.

**בֵּן, בֵּן**, ch. same. Targ. Is. LI, 6. Targ. O. Ex. I, 12; a. fr.—Ber. 11<sup>b</sup> וּבֶן אֲדָרִי לִיהוֹ וּבֵן אֲדָרִי לִיהוֹ and so taught R. El. &c.; a. v. fr.—בֵּן, contr. בֵּן, *after this; therefore*. Targ. II Sam. II, 1; a. fr.—Ib. XXII, 47; a. e. מִבֵּין יְהִיָּה, מִבֵּין יְהִיָּה from now and further on = h. מִכָּאן וְהִלָּךְ. Targ. I Kings XIV, 14.—Y. Sabb. XIV, 14<sup>d</sup> מִשְׁתַּחֲוִיָּה רַ"ד *such (disease) befell R. J.; Y. Ab. Zar. II, 40<sup>d</sup> הוּרָה לִיהוֹ בֵּן (idolotrous cure); a. fr.—Y. Ber. III, 8<sup>b</sup> תּוֹפֵי דְרִיתִין לָבֵן (v. preced.) it is for this purpose that we came here (to be reminded of death).—הֵל בֵּן, הֵל בֵּן, v. הֵל. בֵּן דִּבְנִי, בֵּן דִּבְנִי. *it is so; (interrog.) is it so, indeed?* Y. Peah II, 17<sup>a</sup> *bot.* וּבֵן אֵלֵּיךְ is that so? (No), but it is thus. Ib. III, 17<sup>c</sup> *top* כִּי (insert Mishnah); ib. II, beg. 16<sup>d</sup> מִשְׁתַּחֲוִיָּה רַ"ד (not כִּי) so is the Mishnah to be read. Y. B. Mets. III, beg. 9<sup>a</sup> וְאִלָּן כִּי but if this be so; a. fr.*

**בַּן** II, with suff. **בְּנֵי**, m. (h.h.; **בְּנִין** or **בְּנֵי**; 1) *base, stand, rest*. Cant. R. to I, 1 (ref. to **וְיִזְכֶּרְהוּ הַלֵּלִים**, I Kings III, 15) **עָלָה עַל בְּנֵי** the dream (after he awoke) remained standing on its firm stand (he realized); Yalk. Kings 175. Yoma V, 3, sq. **הֵחִירוּ עַל כִּי וּבֵן** he set it down on the stand. Tosef. Kel. B. Mets. II, 17 **כֵּל מְרוֹסְרִין בֵּן** vessels that have lost their rest; a. fr.—*Pl.* **בְּנֵי**, constr. **בְּנֵי**. Kel. XI, 3,—

**כ' פַּרְוּא** m. *Kanya Parva*, name of an unclean bird. Hull. 62<sup>b</sup> **כ' פ' אסיר** Ar. (ed. **כ' פ' אסיר**).

**בְּנִימָה** f. (denom. of בְּנִים; cmp. בְּלִמְיָה *vermin, moth*. Sifré Deut. 40. Y. B. Kam. IX, beg. 6<sup>d</sup> הָרְקוּבִים מִן הַכֹּחַ if the grain became ruined by moths, contrad. to תוֹלְעִים. Makhsh. VI, 1; Tosef. ib. III, 1 מִפְּנֵי הַכֹּחַ in order to prevent the grain from getting mothly.—Pl. בְּנִימָה. Midr. Till. to Ps. XXXIII 'עוֹשֵׂי עוֹשֵׂי' (ed. Bub. בְּנִימָה בְּהֵם עוֹשֵׂי עוֹשֵׂי) v. note a. l.) but did they not get vermin?; Cant. R. to IV, 11 בְּנִימָה; (Yalk. Ps. 691 בְּלִימָה; Deut. R. s. 7 מִבְּלִימָה)

**בְּנִימָה**, v. בְּנִימָה.

**בְּנִימָה** f. (בְּנִים) 1) *gathering, assembly*. Meg. I, 1 מקרימין read the M'gillah in advance on the gathering (market) day before Purim. Ib. 4<sup>b</sup>; a. e.—2) *entering*, opp. *receding*. Y. Erub. V, 22<sup>c</sup>; Midd. I, 3, v. רִצְיָה. B. Mets. 104<sup>a</sup> רִצְיָה when they were being led to the wedding chamber. Keth. 12<sup>a</sup>. Ber. IV, 2 בְּנִימָה לְבַח on his entering college (for teaching and judging). B. Mets. 83<sup>b</sup> בְּנִימָה the time consumed in going home, v. פוֹעֵל; a. fr.—3) *keeping in, detention*. Yalk. Num. 782, v. גְּזִירָה.—[Y. Shebi. VII, beg. 37<sup>b</sup> כְּנִיסָה, v. בְּנִימָה.]—4) *recess, settle*. Men. 97<sup>b</sup>, interch. with כְּנִיסָה.

**בְּנִימָה**, Targ. Prov. XXV, 23 some ed., read בְּנִימָה, v. בְּנִימָה.

**בְּנִימָה** m. (בְּנִי) *festive gathering*. Targ. O. Deut. XVI, 8. Targ. II Chr. VII, 9 (h. text עצרת).

**בְּנִימָה** f. (preced.) 1) *gathering; assembly*. Targ. O. Gen. I, 10 בֵּית בְּנִימָה מִיָּא (h. text מקוה). Targ. Ex. XXXV, 1 (ed. Amst. בְּנִימָה). Targ. Joel I, 14. Targ. Ps. XLVIII, 12 (some ed. בְּנִימָה pl., h. text בְּנִימָה); a. fr.—Y. Peah I, 15<sup>d</sup> עֲלִיָּה צוֹר כִּי עֲלִיָּה shall I call a meeting against him?; a. e.—2) or בֵּית כִּי or בֵּית בֵּית *synagogue, school-house*. Targ. Ez. XI, 16; a. fr.—Y. M. Kat. III, 81<sup>d</sup> bot. כִּי קוֹמֵי הָרָא before a certain synagogue. Ber. 7<sup>b</sup>; a. fr.—the Great Synagogue, *Synagoga Magna*, v. בְּנִימָה. Targ. Cant. VI, 5; a. e.—Pl. בְּנִימָה, v. supra. Y. Kil. IX, 32<sup>b</sup> top אֲשֶׁר יוֹרְדִים הָיִינוּ עִשְׂרִי כִי they stopped the funeral procession eighteen times for mourning assemblies; Y. Keth. XII, 35<sup>a</sup> (corr. acc.).—[B. Mets. 21<sup>a</sup> דְּבִי דְּרִי Ar., v. מְבַנְיָה.]

**בְּנִימָה**, v. בְּנִימָה.

**בְּנִי** (cmp. בְּנִימָה a. בְּנִימָה) *to nest*.—Denom. בְּנִי. Pi. *to form circles, to wind around*. Par. VII, 7 (על יד על יד) he who winds the rope (for drawing the bucket up) around his hand until a sufficient length is wound up; וְאֵם בְּנִי but if he winds it after he has finished drawing; Tosef. ib. VII (VI), 4 וְיֹדֵעַ וְיֹדֵעַ ed. Zuck. (Var. יר. read: as R. S. to Par. l. c.).—Part. pass. a) *wound around*. Makhsh. IV, 1 וְכִי בַחֲבֵל שְׂוֵאָה מִכֹּחַ with the rope which is wound around the neck of the vessel.—2) *nested*. Gen. R. s. 37 כְּבִרְצָה מִכֹּחַ shut up in the nest like an egg, i. e. selfish; Yalk. Ps. 832 מְבִנִּיהָ (corr. acc.).

**בְּנִי** (b. h.; v. פִּס I) 1) *to collect, gather; to cover, shelter, bring home*. B. Kam. VI, 1 הַפּוֹנֵם צֶאֱן לִדְרִי he who takes

the flock into the stall; a. fr.—מִשְׁקָה כִּי *to absorb liquids* through pores, opp. to הוֹצִיָּא to let liquids escape through pores. Nidd. 49<sup>a</sup> וְכִי אֵם בְּנִימָה וְכִי get a tub full of water and put the pot in, if it draws water &c. Kel. X, 8 הָיִי בְּכוֹנִים מִשְׁקָה (sub. נְקוּבִין) if the vessels were so porous as to be called absorbers of liquids. Nidd. l. c. לִידָה . . רִצְדָה . . לִידָה how do we examine to find out whether a vessel is porous to the extent of absorbing liquids? (v. supra); a. fr.—Esp. *to take a woman home, to consummate a marriage by conducting a woman to one's house, to wed*, v. אֲרוֹסִין a. נִשְׁוֹאִין. Keth. 3<sup>b</sup> כְּנִיסָה וְכִי וְכִי on the fourth day of the week he weds her. Ib. וְכִי וְכִי . . לְכִנּוּס וְכִי . . the people adopted the custom to wed on the third day; . . וְכִי וְכִי but on the second day one must not marry. Y. Yeb. IV, 6<sup>b</sup> וְכִי וְכִי he took her to his home but did not touch her &c.; a. fr.—Part. pass. כְּנִיסָה. Y. Sot. II, 18<sup>b</sup> top שׁוֹמְרֵי יָבָם וְכִי neither while waiting for the *yabam* nor after having been taken to his house.—2) (of a sore) [to gather,] *to grow smaller, to contract*, opp. *to expand*. Neg. IV, 7; Tosef. ib. II, 6; Sifra Thazr., Neg., Par. 2, ch. II; a. e.—3) (archit.) *to recede, to form a settle or recess* in a wall. Midd. III, 1 אֲמָה וְכִי אֲמָה (the altar) rose one cubit and then receded one cubit; Men. 97<sup>b</sup>.—Y. Erub. VII, 24<sup>b</sup> bot. (of an inclined plane) עוֹלָה אֲמָה it rises vertically one cubit, while the incline measures three cubits, v. בְּרִיבּוּשׁ.—Part. pass. כְּנִיסָה, f. כְּנִיסָה. Tosef. Erub. I, 10 כִּי מִחִבְרֵי וְכִי a wall which is more receding on one side than on the other, either the inner wall being even &c.; Erub. 9<sup>b</sup>; 15<sup>a</sup>; (Y. ib. 19<sup>b</sup> top כִּי הִנְכַּס even if the reduction be ever so large.

*Nif.* 1) *to be brought in, to enter*, opp. *to assemble, meet*. Erub. 65<sup>a</sup>. סוֹד. Ib. 15<sup>b</sup> וְיֹצֵא כִי is easily passed in and out. Kel. IX, 7 לִי . . מִלָּא when a piece of the size . . . can be passed, כִּי when it cannot pass (exactly fitting in). Y. Erub. I, 18<sup>a</sup> bot. לְכִיבָּנִים וְכִי it is not the habit of man to enter through one door and leave through another.—Hull. 3<sup>a</sup>, a. fr.—superintending by going in and out. Sabb. 137<sup>b</sup> וְכִי . . יָבָם as he (the child) has been entered into the covenant, so may he be introduced to the study of the Law &c. Snh. 101<sup>a</sup> וְכִי בְּנִימָה הַלְמִידֵי וְכִי his pupils came together to visit him. Tosef. Ber. VII (VI), 19, a. e. לֹדֵר לֹדֵר one must not enter the Temple mount &c.—Meg. I, 3 מְקוֹם שֶׁבְּנִימָה a place where the country people are in the habit of assembling on Mondays &c.; a. fr.—2) *to form a recess or settle*. Y. Erub. I, 19<sup>b</sup> top, v. supra.—3) *to be married*, v. supra. Y. Yeb. IV, 6<sup>b</sup> וְכִי וְכִי be my wife and raise thy sister's children; Koh. R. to IX, 9; a. fr.

*Pi.* *to gather, collect*. Tosef. Ber. VII (VI), 24 בְּנִימָה when people collect (learning), scatter, when they scatter (are indifferent), gather in (withdraw); v. בְּנִימָה; Ber. 63<sup>a</sup> הַמְבַנְיָה (read: הַמְבַנְיָה, v. Rabb. D. S. a. l. note 9). Ex. R. s. 17, beg. שְׁבִיבָה מִעַל הָאָרֶץ which (waters) he gathered from upon the land. Deut. R. s. 3 בְּנִימָה אֵם she assembled her children; a. fr.—Part. pass. כְּנִיסָה, f. כְּנִיסָה; pl. מְבַנְיָה. Erub. 21<sup>a</sup> מִיָּא מְבַנְיָה collected water, opp. מִיָּא מִיָּא. Midr. Till. to Ps. LXX חֲרִי



הַצֹּאֵן the flock is gathered again. Neg. IV, 3 בָּמָ' when the hairs on the leprous spot are close together, opp. מְפֹרֵד; a. fr.

**Hif.** הַבְּרִיחַ to bring in, to lay in, store up; to introduce, pass; to initiate. Lev. R. s. 9 הַבְּרִיחַ לְבֵיתוֹ he invited him to his house. Ex. R. s. 20 אִם אֶבְרִיחֶנּוּ if I lead them now into the land. Ib. הָיָה וְיָנִי וְכ' he stored his wine in the cellar. Men. 97<sup>a</sup> קָנָה וְכ' and passes a tube under it. Sabb. 118<sup>b</sup> הָיָה וְכ' he put his hand under his belt. Ib. הָיָה מְבַרְכֵּי שַׁבָּת who usher the Sabbath in (with prayer). Ib. 137<sup>b</sup> הָיָה לְהַבְרִיחַ לְבֵיתוֹ to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3<sup>a</sup> bot. וְכ' you want me to put my head between two great mountains. Mekh. B'shall., Shir., s. 6 מְבַרְכֵּי וְכ' neither lets escape nor receives, v. fr.

**Hithpa.** הִתְבַּרְכֵּשׁ, *Nithpa.* 1) to assemble, meet, be reunited. Taan. 27<sup>b</sup> הִתְבַּרְכֵּשׁ לְבֵיתוֹ meet at the synagogue. Gen. R. s. 39, a. e. אִם מִתְכַּנְסִין כָּל וְכ' if all human beings were to join for creating &c.; Cant. R. to I, 3 הִתְבַּרְכֵּשׁ. Mekh. B'shall. s. 6 אֵין הַגְּלִיטָה מִתְכַּנְסוֹת וְכ' the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מִתְכַּנְסִין וְיִצְחָק (Koh. R. to II, 12 הִתְכַּנְּסוּ) they go in and out.—2) to gather, become closer (v. supra). Neg. I, 6 הִתְבַּרְכֵּשׁ the sore gathered.

**כָּנַס** ch. same, 1) to gather, receive. Targ. Ps. XLI, 7 Ms. (ed. כָּנַס, h. text קָבַץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כָּנַס). Targ. Y. Gen. XVIII, 3 אֵיכָנְסִי I shall receive the passers-by.—V. כָּנַס.—2) to marry. Y. Erub. III, 21<sup>b</sup> top וּמִיִּתְכַּנְסִיךָ לְיוֹם כָּל וְכ' and to marry thee before such a date; Y. Gitt. VII, end, 49<sup>a</sup> וּמִיִּתְכַּנְסִיךָ (corr. acc.). Ib. וְכ' I shall not have married thee. Y. Keth. I, beg. 24<sup>d</sup> אֵילֵין דְּכָנְסִין וְכ' those who marry widows; a. fr.—3) to enter. Y. Snh. VI, 23<sup>c</sup> bot. כִּיּוֹן דִּכ' when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. כָּנַס.]

**Pa.** כָּנַס to gather, heap. Targ. Ps. XXXIII, 7 Ms. (ed. כָּנַס Af.). Ib. CXLVII, 2 (Ms. Pe.).

**Ithpe.** הִתְכַּנְּסוּ to be gathered, to assemble. Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer 'ארתכניש'). Targ. Ps. XLVII, 10 Ms. (ed. 'ארתכניש').

**כָּנַסָּא**, Targ. Job XVI, 10 Ms., v. כָּנַסָּא.

**כָּנַסָּא**, v. כָּנַסָּא end.

**כָּנַסְיָה** f. (preced. wds.) gathering, union. Ab. IV, 11 וְכ' every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end הָאֲחֵרִיתָהּ the latest gathering (for prayers); Yalk. ib. 840 כָּנַסָּא; a. e.—[Num. R. s. 1 אֵין בֵּינָה וְכ' read: אֲכַסְיָה, v. Tanh. B'midb. 2].—Pl. כָּנַסְיָה, v. next w.

**כָּנַסָּה** f. (preced.) 1) gathering, storage. Y. B. Bath. IV, 14<sup>b</sup> bot. בֵּית הַכֹּסֶם שֶׁל עֵצִים a store-house for wood (=אֵצֶר).—2) assembly, community, congregation, esp. congregation of worshippers. Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—3) בֵּית הַכֹּסֶם (abbr. בְּרִיחַ) synagogue. Ber. 6<sup>a</sup>. Meg. III, 1 (25<sup>b</sup>); a. fr.—Sot. VII, 7 הָיָה הַסֶּטֶן הַזֶּה הַבְּרִיחַ the sexton of the synagogue within the Temple precincts; Succ. 51<sup>b</sup> of the synagogue of Alexandria, v. חֲזָן; a. fr.—כָּנַסְיָה (abbrev. כִּי) the congregation of Israel, the

*Ecclesia*, (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—כָּנַסְיָה (abbr. כִּי) the Great Assembly, *Ecclesia* or *Synagoga Magna*, a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. הָג' אֲנָשִׁי the men of the original Great Synagogue. Ib. 2 כִּי הָיָה הַבְּרִיחַ the last members of the Great Synagogue.—Pl. כָּנַסְיָה, *כָּנַסְיָה*. Lam. R. introd. (R. Yitsh. 3) בְּנֵי כָנַסְיָה his fellow-members in the royal council; (Yalk. Is. 318 הַמֶּלֶךְ בְּרִיחַ) synagogues. Meg. 6<sup>a</sup>. Y. ib. III, beg. 73<sup>d</sup> וְכ' אַרְבַּע there were four hundred and eighty synagogues in Jerusalem, and each had a school &c. Hull. 51<sup>a</sup> מְפַסְרֵי כָּנַסְיָה janitor at meetings of scholars in college. Pes. 49<sup>b</sup> רִאשֵׁי כָּנַסְיָה chiefs of congregations or synagogues.

**כָּנַס** (b. h. כָּנַס) to press, oppress.—Part. pass. כָּנֻס, pl. כָּנֻסִים depressed, mournful. Y. Ter. XI, end, 48<sup>b</sup> כָּנֻסִים because they are low-spirited.

**Ithpe.** אִתְכַּנְּסוּ, *Ithpe.* to lower one's self, be humble. Targ. Y. Gen. XVI, 9 (h. text וְכָנַס). Targ. I Kings XXI, 29. Targ. Is. XLI, 11 (h. text וְכָנַס); a. fr.—Targ. Ez. XXIX, 7 בְּאִתְכַּנְּסוֹתֵינוּ Var., v. כָּנִי ch.—Y. Taan. III, 66<sup>c</sup> bot. מִתְכַּנְּסִין they humble themselves (in penitence).—Esp. to bow to a superior, to salute. Gen. R. s. 33 מִיִּרְיָה וְכ' and he did not salute him. M. Kat. 16<sup>b</sup> מִקְדָּמָה וְכ' and she did not bow to him; a. e.

**כָּנַסָּה**, Y. Ned. III, 37<sup>d</sup> bot., read: כָּנַסָּה.

**כָּנַסָּא** (b. h.) pr. n. *Canaan*, 1) son of Ham. Gen. R. s. 36 חָם חָטָא וְכ' Ham sinned and C. was cursed?; Tanh. Noah 15; a. e.—2) the land of *Canaan*. R. Hash. 3<sup>a</sup> כָּנַסָּא (Sihon is named) C. from his kingdom; a. fr.

**כָּנַסְיָה** m. ch. = next w. Targ. O. Gen. XII, 6.—Pl. כָּנַסְיָה, *כָּנַסְיָה*. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

**כָּנַסְיָה** m. (b. h.) 1) *Canaanite*. Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) כָּנַסְיָה the text speaks of a Canaanite slave, opp. to עֶבֶר עֶבְרִי a Canaanite slave is taken possession of &c.; a. fr.—Pl. כָּנַסְיָה. Tosef. B. Kam. IX, 10. Mekh. l. c. s. 3 כָּנַסְיָה כָּנַסְיָה as the Canaanite slaves go free. Sot. 35<sup>b</sup> כָּנַסְיָה Canaanites outside of Palestine.—2) *Phœnician, merchant*. Sifr. Deut. 306; Yalk. ib. 942 (ref. to Yer. Deut. XXXII, 2) כָּנַסְיָה לְשׁוֹן כָּנַסְיָה it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.', but 'break &c.' (עֲרוּךְ).

**כָּנַס** (b. h.) to bend; to cover.

**Nif.** כָּנַסָּה to be covered, hidden. Pesik. Zachor, p. 29<sup>a</sup>, a. e., v. כָּנַסָּה.

**כָּנַס** I ch. same, to press, crowd; to gather. Targ. Ps. XLI, 7 (כָּנַס).—Taan. 23<sup>b</sup> הָיָה גִבּוֹר הָיָה מִסְתַּבְּרִין let us go and crowd together (for prayer). Ab. Zar. 19<sup>b</sup> כָּנַסָּה וְכ' כָּנַסָּה all the world crowded about him.—Part. pass. כָּנֻס, *כָּנֻס*. Snh. 29<sup>b</sup> כָּנֻסִים וְכ' if they (before whom he made the admission, v. אֲדִירָא) were assembled (for some other business), opp. to כָּנַסְיָה אִידֵּהוּ if he himself called them to a meeting.

*Pa.* פָּנִיחַ 1) *to collect, grab* (corresp. to כָּנַף). Sabb. 73<sup>b</sup> 'וכ' מִיֵּי הַיָּם הַזֶּה he who grabs (skims with his palm) salt out of the salina. Bets. 33<sup>b</sup> 'וכ' מִיֵּי הַיָּם הַזֶּה Ms. M. (ed. מכניא, corr. acc.) it looks as though he raked together for the next day.—2) *to assemble, call a meeting.* Targ. Y. I Deut. I, 1.—Snh. l. c., v. supra. B. Kam. 113<sup>a</sup> לִירְדֹכוּ מִפְּנִיחָהּ Ms. M. (ed. v. מִפְּנִיחָהּ) have we assembled them for your individual benefit?—Part. pass. מִפְּנִיחַ. Ber. 58<sup>b</sup> דִּמְכַנְפִּי . . . דִּמְכַנְפִּי like one hundred stars . . . collected in one spot, opp. מִבְּדִיר. Gitt. 20<sup>a</sup>, v. infra.—3) (corresp. to קָפַל) *to fold, crease.* Sabb. 147<sup>a</sup> אֲדַעְתָּא דְּלִכְנֻפִּי with the intention of creasing.

*Ithpa.* אֲחֻפְּנִיחַ, *Ithpe.* אֲחֻפְּנִיחַ 1) *to be assembled, to meet, join.* Targ. Cant. VIII, 7.—Taan. 23<sup>b</sup>, v. supra.—2) *to be compressed.* Gitt. 20<sup>a</sup> מִפְּנִיחַ (ed. Rashi מִפְּנִיחַ, v. חָרַץ).

**כָּנַף** (mostly) m. (b. h.; preced. wds.; cmp. כָּנַף II) [*bend*]. 1) *wing, wing-feather.* Kel. XVII, 14 חֲזוּזֵי כָּנַף things made of feathers of the sea-eagle; a. e.—*Du.* כָּנָפִים, *pl.* כָּנָפִים. B. Bat. 102<sup>a</sup> כָּנָפִים if the wing-feathers are plucked out, v. לִנְיָה. Ib. 7 כָּנָפִים לוֹ אֲרֵבֶּה . . . that (locust) which has four feet and four wings . . . and whose wings cover the larger portion of its body (is clean); a. fr.—2) *border, lap.* Sifrē Num. 115 מִן הַכֹּהֵן, v. גְּדִילָה II. Ib. כֹּהֵן הַמִּצְוָה the law concerning the borders of garments (Num. XV, 38).—*Pl.* as ab. Lev. R. s. 18; Koh. R. to XII, 3 (ref. to חֲזוּזֵי ib.) אֵלֵי כָּנָפֵי those are the laps (extreme ends) of the lungs. Hull. 45<sup>a</sup> הַחֲזוּזוֹת עַד כְּנָפֵי רִיאוֹהָ the borders of the lowest lung (of the animal suspended by its feet).—Euphem. for *a woman's lap (pudenda).* Yeb. 4<sup>a</sup>; 49<sup>a</sup> (expl. Deut. XXIII, 1) שְׂרִיאוֹהָ אָבִיו כֹּהֵן the lap which his father has seen, i. e. any woman with whom his father has had sexual connection.—3) *cover.* Pesik. Zakh., p. 29<sup>a</sup>; Pesik. R. s. 12; Tanh. Ki Thetsé 11 (ref. to כָּנָפִים, Is. XXX, 20) . . . כָּל זֶמֶן כֹּהֵן כֹּהֵן as long as the seed of Amalek survives, it is as if a cover hid the face (of Divinity) &c.—4) (*pl.*) *hands, arms; (of animals) shoulders, fore-legs.* Pes. VII, 11 (84<sup>a</sup>) כָּנָפֵי הַחֲזוּזֵי the cartilaginous tops of the fore-legs. Y. Naz. VI, 55<sup>b</sup> bot. (ref. to Num. VI, 19) כֹּהֵן whether or not he has hands (to receive the offerings; Bab. ib. 46<sup>b</sup> (כָּנָפִים). Tosef. Dem. II, 11 מִקְּבָלֵינוּ we accept a *haber* (v. חֲבֵר), if he promises to observe levitical cleanness of hands; Bekh. 30<sup>b</sup>. Y. Dem. II, 23<sup>a</sup> top מִקְּרִיבֵינוּ לֵב. Ib. כֹּהֵן אֵלִישָׁע—the laws concerning hands, &c., v. מִקְּרִיבֵינוּ. one Elisha, a *haber* observing cleanness of hands. Y. Ber. I, 4<sup>c</sup> bot.; Sabb. 49<sup>a</sup>; 130<sup>a</sup> (legendary origin of the surname).—Lev. R. s. 32 כֹּהֵן the winged angel.—5) *curved attachments, handles &c.* Kel. XI, 6; Tosef. ib. B. Mets. I, 7, v. סִימְפּוּיָא. Kel. XIV, 4 הַמְּקַבְּלוֹת וְכֹהֵן the curves on the harness for holding the reins; ib. 5 כֹּהֵן or כֹּהֵן הַשְּׂכִינָה *divine protection*; *under the wings of divine Majesty, i. e. belief and faith in God, Jewish religion.* Lev. R. s. 2 הַשְּׂכִינָה we must reach out a hand to him (the proselyte) in order to take him in &c. Mekh. B'shall, Amalek, s. 2 מִתְּרֵי כָּנָפֵי . . . לְהַדְרִיכָהּ לְהַדְרִיכָהּ to lead thy people away from the faith in thee.—Ruth R. to II, 12; a. fr.

**כָּנָפִי II, כָּנָפִי** ch. same, 1) *wing, lap.* Targ. I Kings VI, 24; a. fr.—Targ. Zech. VIII, 23; a. fr.—B. Mets. 85<sup>a</sup> פָּשִׁיט רַבִּי in the lap of Rabbi's garment. Sabb. 5<sup>a</sup> כֹּהֵן he spread the lap of his garment and received it. B. Bath. 12<sup>b</sup> בְּכַנְפֵּיהָ דְּאָבִיהָ on her father's lap. Ib. 58<sup>a</sup> בְּכַנְפֵּיהָ דְּשָׂרָה in Sarah's lap; a. fr.—[Euphem. Targ. Deut. XXIII, 1, v. preced.]—Transf. *protection.* Targ. II Esth. IX, 14.—*Pl.* כָּנָפִי, כָּנָפִי, כָּנָפִי. Ib. Targ. Ez. XVII, 3. Targ. O. Num. XV, 38; a. fr.—[כָּנָפִי, constr. כָּנָפִי. Targ. Y. II ib., emend. by Bxt., ed. כָּנָפִי.]—2) *name of an unclean bird.* Targ. O. Deut. XIV, 13 (h. text חֲרָדָה).

**כָּנָר** m., pl. כָּנָרִים, כָּנָרִי=next w. Y. Meg. I, 70<sup>a</sup> bot., v. next w.

**כָּנָרִי I, כָּנָרִי** m. ch. name of a *shrubby tree, Christ's-thorn or lote* (Greek adapt. *κόρυμβος*, v. Löw, Pfl., p. 283 sq.). Meg. 6<sup>a</sup> Kinnereth is Ginnosar (Gennesareth) and why is it called Kinnereth כֹּהֵן פִּירָהּ because its fruits are as sweet as those of the Kinnara; [Var. quot. in Ar. כִּי קָלָה דִּבְכִּי as sweet as the sound of the lute; Ms. O. כִּי קָלָה דִּבְכִּי]. Y. ib. I, 70<sup>a</sup> bot. (hebr.) כָּנָרִי שֶׁהֵן מְגִדְלוֹת כִּנְנָרִים because they produce *Kinnars*. Pes. 111<sup>b</sup> טוֹלָא דְּכִנְנָרָא Ms. M. (ed. רִכְנָא, Ms. M. 2 רִכְנָא; Ms. O. רִכְנָא, v. Rabb. D. S. a. l. note) the shade of a *K. B. Bath. 48<sup>b</sup> חָלָא לְפָאֵרִי אֲבִי* Tabi suspended P. on a Kinnara (to force him to sell a field of his; for oth. opin., v. comment.).—*Pl.* כָּנָרִי, כָּנָרִי. Ber. 40<sup>b</sup> כָּנָרִי Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 80; ed. כִּנְרִי) *Rimin* (Dem. I, 1) means *K.*

**כָּנָרִי II, כָּנָרִי** *lute*, v. כָּנָרִי.

**כָּנָרִי, כָּנָרִי** Gen. R. s. 45 Ar., v. כָּנָרִי.

**כָּנָרִי, כָּנָרִי** (b. h.) pr. n. *Kinnereth* (Gennesareth), name of a town and of a lake in Galilee. Meg. 6<sup>a</sup>; Y. ib. I, 70<sup>a</sup> bot., v. כָּנָרִי.

**כָּנָשׁ** כָּנָשׁ=כָּנָשׁ, *Hithpa.* חֲזַבְנָשׁ. Cant. R. to I, 3 מִחֲזַבְנָשִׁין כָּנָשׁ.

**כָּנָשׁ** ch. (v. preced.) 1) *to gather, collect; to gather in.* Targ. Ex. XXXV, 1 (ed. Amst. כָּנָשׁ). Targ. Koh. II, 8. Targ. Is. XXIV, 22; a. fr.—Y. Maas. Sh. IV, end, 55<sup>c</sup> לִיֵּת 'כָּנָשׁ thou shalt not harvest; a. fr.—2) (cmp. כָּנָשׁ) *to rake together, to sweep.* B. Mets. 85<sup>a</sup> כָּנָשׁ בֵּיתָא Ms. M. (v. Rabb. D. S. a. l. note) was sweeping the house. Hull. 60<sup>a</sup> כָּנָשׁ לִיֵּת . . . אֶפְסָא a blast of wind came and swept it (the store of provision) into the sea.

*Pa.* כָּנָשׁ same. Targ. Mic. II, 12; a. e.—Lev. R. s. 25 חֲזַבְנָשִׁין she calls the chickens together. Y. Ber. IX, end, 14<sup>d</sup> כָּנָשִׁין, v. כָּנָשׁ; a. e.

*Af.* אֲחֻפְּנִיחַ same. Targ. Ez. XI, 17 (ed. Lag. אֲחֻפְּנִיחַ Pe.); a. e.

*Ithpa.* אֲחֻפְּנִיחַ, *Ithpe.* אֲחֻפְּנִיחַ *to be gathered, to be called in; to retire.* Targ. Jud. XII, 1 (ed. Wil. שׁ . . .) Targ. Gen. XXV, 8. Targ. Jer. XLVII, 6; a. fr.—Koh. R. to IX, 10 כָּנָשִׁין כָּל קִרְיָתָא all the towns (people) met to mourn for him. Tanh. Ki Thetsé 4 לְהַדְרִיכָהּ (not כָּנָשִׁין) it is better for the righteous man to be gathered in (die) in peace; Pesik. Zakh., p. 28<sup>a</sup> לִיֵּת טַב לִיֵּת לְהוֹרִיחַ סָבָא דְּמִתְכַּנְפִּי וְכֹהֵן; Yalk. Ps. 868 מִתְכַּנְפִּי וְכֹהֵן; Yalk. Ps. 868

**כְּנֶשֶׁת** f. (preced.) *gathering, people*. — Pl. **כְּנֶשֶׁת**, **כְּנֶשֶׁת**. Targ. O. Gen. XVII, 16 (Y. **כְּנֶשֶׁת** m.; h. text **כְּנֶשֶׁת**).

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת** f. (בִּכּוּן) *winding, convolution*, 1) (sub. **כְּנֶשֶׁת**) *ileum*, the third division of the small intestines. Hull. 48<sup>b</sup>; 113<sup>a</sup>, v. **כְּנֶשֶׁת**. Gitt. 69<sup>a</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** **כְּנֶשֶׁת** the ileum of a first-born. — Yalk. Koh. 976 (counting ten stations of the digestive process) **כְּנֶשֶׁת** **כְּנֶשֶׁת** **כְּנֶשֶׁת** from the large winding (jejunum) to the ileum (corresp. to **כְּנֶשֶׁת** **כְּנֶשֶׁת**, Lev. R. s. 3, a. Koh. R. to VII, 19). [Koh. R. l. c. **כְּנֶשֶׁת** **כְּנֶשֶׁת** some ed., read **כְּנֶשֶׁת** — 2) (cmp. **כְּנֶשֶׁת** **כְּנֶשֶׁת**) *wrapper* of loosely woven matting. Succ. 20<sup>b</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** Ar. (ed. **כְּנֶשֶׁת**, Ms. M. **כְּנֶשֶׁת**; v. Rabb. D. S. a. l. note) are fit for baling fruits. Keth. 105<sup>b</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** a bale of fruits, **כְּנֶשֶׁת** of small fish.

**כְּנֶשֶׁת**, a word in a charm formula. Yoma 84<sup>a</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** (קנני קנני קליריס. Ms. M. קליריס).

**כְּנֶשֶׁת**, Num. R. s. 1 **כְּנֶשֶׁת** **כְּנֶשֶׁת**, read **כְּנֶשֶׁת** **כְּנֶשֶׁת**, v. Tanh. B'midb. 2. — Sabb. 67<sup>a</sup>, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**, **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**, **כְּנֶשֶׁת**.

**כְּנֶשֶׁת** I *to cover*, v. **כְּנֶשֶׁת** II.

**כְּנֶשֶׁת** II *to reprehend*, v. **כְּנֶשֶׁת** a. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת** I, **כְּנֶשֶׁת** m. ch. = h. **כְּנֶשֶׁת**, *cup, calyx*. Targ. Gen. XL, 11; a. fr. — Targ. I Kings VII, 26; a. fr. — Targ. II Sam. XII, 3 **כְּנֶשֶׁת** ed. Lag. (oth. **כְּנֶשֶׁת**). — Ber. 28<sup>a</sup>, v. **כְּנֶשֶׁת**. Ib. 51<sup>b</sup>, v. **כְּנֶשֶׁת**. Y. Hag. II, 78<sup>a</sup> bot., v. **כְּנֶשֶׁת**. Ib. 40<sup>a</sup> **כְּנֶשֶׁת** out of a cup of sharp-edged glass drink quickly (ere it cut your lip); [Y. Bets. II, 61<sup>c</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת**; Y. Maas. Sh. V, 56<sup>c</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת**, Meiri to Bets. 20<sup>b</sup> **כְּנֶשֶׁת**]; a. fr. — Pl. **כְּנֶשֶׁת**, **כְּנֶשֶׁת**, **כְּנֶשֶׁת**. Targ. Jer. XXXV, 5. — Pl. Nidd. II, end, 50<sup>b</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** (not **כְּנֶשֶׁת** . . .) Tiberian glass cups (transparent). Pes. 110<sup>a</sup>; a. fr. — **כְּנֶשֶׁת** = h. **כְּנֶשֶׁת** (בִּירָה) **כְּנֶשֶׁת** = h. **כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**. Lev. R. s. 3; [Koh. R. to VII, 19 (of the human body) **כְּנֶשֶׁת**, by mistake borrowed from Lev. R. l. c.; v. Yalk. Koh. 976].

**כְּנֶשֶׁת** II m. (בִּכּוּס) 1) *fodder*, v. **כְּנֶשֶׁת** II. — 2) *hash*. **כְּנֶשֶׁת** **כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**. — Pl. **כְּנֶשֶׁת**. Ab. Zar. 38<sup>a</sup> ed.

**כְּנֶשֶׁת** m. (b. h.; an adapt. and contr. of **כְּנֶשֶׁת**) *bolsters, chair, throne*. Tosef. Bets. III, 11. Ib. 17 **כְּנֶשֶׁת** **כְּנֶשֶׁת** ed. Zuck. (Var. **כְּנֶשֶׁת**) you must not be carried out on a sedan chair (on Holy Days); Bets. 25<sup>b</sup>. Ib. **כְּנֶשֶׁת** **כְּנֶשֶׁת** what is your opinion about carrying a person on a chair &c.? — Kel. XXII, 3 **כְּנֶשֶׁת** **כְּנֶשֶׁת** the bolster in front of the cathedra (a kind of footstool). Ib. 4, v. **כְּנֶשֶׁת**; a. fr. — **כְּנֶשֶׁת** the throne of Divine Majesty. Hag. 13<sup>a</sup>; a. fr. — **כְּנֶשֶׁת** the throne of Divine judgment; **כְּנֶשֶׁת** **כְּנֶשֶׁת** mercy-seat. Lev. R. s. 29 **כְּנֶשֶׁת** **כְּנֶשֶׁת** I rise from the throne of judgment and seat myself on the throne of mercy; a. fr. — Euphem. **כְּנֶשֶׁת** **כְּנֶשֶׁת** Tam. I, 1 **כְּנֶשֶׁת** **כְּנֶשֶׁת** a chaste privy. Ber. 25<sup>a</sup>; a. fr. — Pl. **כְּנֶשֶׁת**,

**כְּנֶשֶׁת**; with suff. **כְּנֶשֶׁת**. Ex. R. s. 31; a. fr. — Tosef. Kel. B. Mets. X, 6 **כְּנֶשֶׁת** **כְּנֶשֶׁת** (not **כְּנֶשֶׁת**) the (stationary) seats in public courts. Pesik. R. s. 23-24 **כְּנֶשֶׁת** **כְּנֶשֶׁת** arose from their thrones. — [Zab. IV, 4 **כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.]

**כְּנֶשֶׁת**, **כְּנֶשֶׁת** m. (בִּכּוּס I) *mark, distinction; marked, appointed time*. Lev. R. s. 29; Pesik. Bahod., p. 153<sup>a</sup> (ref. to Ps. LXXXI, 4) **כְּנֶשֶׁת** **כְּנֶשֶׁת** 'on the New Moon', are all other new moons no New Moons (festive days)?; but (therefore is added) **כְּנֶשֶׁת**, on the distinguished (month), v. **כְּנֶשֶׁת** I. [Pirké d'R. El. ch. VII, end, a. Bets. 16<sup>a</sup> our w. is taken in the sense of *cover*.]

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**, **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. sub **כְּנֶשֶׁת**.

**כְּנֶשֶׁת** m. (denom. of **כְּנֶשֶׁת**) *an animal with a deformed hip*. Bekh. VI, 7 (40<sup>a</sup>) **כְּנֶשֶׁת** **כְּנֶשֶׁת** (Talm. ed. **כְּנֶשֶׁת**, corr. acc.) a *kasul* is one whose one hip is higher than the other. Ib. 40<sup>a</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** a *k.* is he whose one foot is seated in the loin and the other over the loin; Tosef. ib. IV, 10 **כְּנֶשֶׁת** **כְּנֶשֶׁת** (corr. acc.).

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת** f. *balcony*, v. **כְּנֶשֶׁת** a. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.

**כְּנֶשֶׁת** f. (b. h.; **כְּנֶשֶׁת** II) *cover, clothing*. B. Bath. 9<sup>a</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת** we must not investigate in the case of a poor man asking for clothes; Y. Peah VIII, 21<sup>a</sup>, v. **כְּנֶשֶׁת**. Tam. I, 1 **כְּנֶשֶׁת** **כְּנֶשֶׁת** and covered themselves with their own (private) garments; a. fr. — [Y. Hag. II, end, 78<sup>c</sup> **כְּנֶשֶׁת** **כְּנֶשֶׁת**, read **כְּנֶשֶׁת**, v. **כְּנֶשֶׁת**.]

**כְּנֶשֶׁת**, **כְּנֶשֶׁת** f. ch. same. Targ. O. Ex. XXII, 8 **כְּנֶשֶׁת**. Berl. (oth. ed. a. Y. **כְּנֶשֶׁת** m.). Ib. 25; a. fr.

**כְּנֶשֶׁת** (b. h.; cmp. **כְּנֶשֶׁת**) *to cut down, clear* (of thorns, bushes &c.); *to trim*. Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 **כְּנֶשֶׁת** **כְּנֶשֶׁת** like a

scythe cutting thorns and not being satisfied &c.; a. fr.—Part. pass. כָּסִיחַ, pl. כָּסִיחִים, Y. Maasr. III, 50<sup>d</sup> bot. כָּסִיחִין (כְּסִיחִין) I cut mowed thorns, i. e. I only put to death doomed culprits; Pesik. B'shall., p. 92<sup>a</sup> כָּסִיחִים כוֹסִיחִים (corr. acc.), v. כוֹס II.

*Pi.* כָּסִיחַ same. Kil. II, 5 כ' אִם נִכְשׁ אֵי if he weeded or cut. Shebi. II, 10 אֵין מְכַסְּחִין you must not cut (trim) rice plants (in the Sabbath year). Y. Shek. V, beg. 48<sup>c</sup> דְּרֵאשׁוֹנֵיהֶם... our predecessors sowed..., cleared..., yet we have nothing to eat, i. e. they did their utmost for the Law, but we do not profit by their labors. Sifra B'huck. Par. 2, ch. V כִּסְחָה ed. Weiss (corr. acc.); a. e.

כָּסַח ch. same. Targ. O. Lev. XXV, 3, sq.; a. e.—Snh. 28<sup>b</sup>. [Y. Sabb. VI, end, 8<sup>d</sup> לִמְכַסֵּחַ v. מוֹכֵסָא.]

*Pa.* כָּסַח same. Targ. Ps. LXXX, 13.

כָּסַח I (cmp. כָּסַח) to make incisions, mark, count. Part. pass. כָּסִיחַ marked, distinguished. Pesik. R. s. 39 (ref. to Ps. LXXXI, 4, v. כָּסַח) כ' מִהוּ בִכְסָא בְּחֹדֶשׁ שְׂהוּא (not כִּסְיֹה) what is *bakkesē*? In the month which is marked (v. infra).

*Nif.* כָּסַח, *Nithpa.* נִתְכַּסְּחָה to be marked, distinguished. Lev. R. s. 29 (ref. to Ps. I. c.) וְכָל הַחֳדָשִׁים אֵינָן נִתְכַּסְּחִין אֵלָּא are all other months (or New Moon Days) not marked?—But (it must be marked by) 'a festive day'; [read:] וְהָלֵא נִסָּן חֹדֶשׁ נִתְכַּסְּחָה וְיֵשׁ לוֹ חֹג: חֲגִוּ בִּפְנֵי עֲצֻמִּי (Ar. חֲגִוּ דְּחֹדֶשׁ וְנִתְכַּסְּחָה) but is not Nisan a marked month with a festival? (Answ.) Its festival is separate from it (not coinciding with the New Moon Day); אֵלָּא אִיזְדוּרֵהּ חֹדֶשׁ ל' אֵלָּא אִיזְדוּרֵהּ חֹדֶשׁ ל' but what month is there that is marked and has a festival, and that on the same day?; Pesik. Bahod., p. 153<sup>a</sup>.

כָּסַח, v. כָּסַח.

כָּסַח II (b. h.) to cover.—Part. pass. כָּסִיחַ, f. כָּסִיחָה; pl. כָּסִיחִים, כָּסִיחִין. Gen. R. s. 52 אֲחִים כָּסִיחִתָּם Gen. R. s. 52 אֲחִים כָּסִיחִתָּם... you have concealed from me the sight (of truth), therefore the son that you will raise will be of covered eyes (blind); Yalk. Gen. 91 כְּסוּחָה (corr. acc.); B. Kam. 93<sup>a</sup> בְּנִים כָּסִיחִי עֵינֵיהֶם... בְּנִים כָּסִיחִי עֵינֵיהֶם (v. Rabb. D. S. a. l. note). Y. Ter. VIII, 45<sup>d</sup> הַכָּסִיחִין (not הַכָּסִיחִין) the covered liquids.

*Pi.* כָּסַח, *Chaph.* כָּסַח to cover, hide. Hull. VI, 4... כ' שֶׁחַט וְלֹא כ' לִכְסוֹת if one slaughters and fails to cover the blood, and another person sees it, he is bound to cover it. Pes. 119<sup>a</sup> (ref. to Is. XXIII, 18) וְהוּא הַמְכַסֵּה רֵבְרִיּוֹת וְכ' he who keeps secret the things which the Old of Days has covered (mysteries). B. Kam. l. c.; Gen. R. l. c., v. supra. Pesik. R. s. 26 כָּסִיחָה אֵינִי מְכַסֵּה אֵינִי מְכַסֵּה shall I conceal it from thee?—Gen. R. s. 87 כָּסִיחָה פָּנֶיהָ she covered her (the idol's) face. Ib. כָּסִיחָה חֲרִיבֵהּ the Bible did not cover their guilt (v. רָחֵם); a. fr.—Part. pass. כָּסִיחָה, f. כָּסִיחָה; pl. כָּסִיחִים, כָּסִיחִין. Ib. s. 52 (ref. to Gen. XX, 16 [read:]) כָּסִיחָה מִן הָעֵץ he (Abimelech) made a matron of her (Sarah) (giving her) 'a cover of the eyes', by which she was protected from the gaze (of men). Pes. 54<sup>b</sup> מִן הָעֵץ seven things are hidden

from man; a. fr.—[Gen. R. s. 79, end מִן הָעֵץ מְכַסֵּה בִי read: כָּסִיחָה, v. כָּסִיחָה.—Sifra B'huck., Par. 2, ch. V כִּסְחָה, v. כָּסִיחָה.]

*Nif.* כָּסַח to be covered, hidden. Shh. II, i (18<sup>a</sup>; 19<sup>a</sup>) וְכָסִיחָה when they (who form the funeral cortege) are hidden from his view (when entering an alley), he (the high priest) appears; when they emerge, he disappears (in the alley). Cant. R. to II, 9 נִרְאָה וְדוּדוֹר וְכ' is visible and disappears again; Ruth. R. to II, 14; Pesik. Hahod., p. 49<sup>b</sup>. Num. R. s. 22 (play on נִתְכַּסְּחִים) וְכ' they disappear from one and appear to the other; a. fr.

*Hithpa.* כָּסַח to be covered, clothed. Bets. 16<sup>a</sup> (ref. to Ps. LXXXI, 4) בְּכִסְחָה what festival is that on which the new moon is hidden (seen only by a few)?; Pirké d'R. El. ch. VII, end כִּלְיוֹ שְׁמִי בְּיוֹם הַחֹדֶשׁ כָּסִיחָה what festival is that on which the moon is entirely covered. Deut. R. s. 3 אֵינִי מְכַסֵּה מִתְּכָא מִשְׁלִי מִשְׁלִי (the fosterfather's) expense. Ib. אֵינִי מְכַסֵּה מִתְּכָא מִשְׁלִי... all that is spent on you for eating and clothing &c. Keth. V, 8 מְכַסְּחָה, v. מְכַסְּחָה. Tam. I, 1 מְכַסְּחָה, v. מְכַסְּחָה; a. fr.

כָּסַח ch. same, Part. pass. כָּסִיחַ, f. כָּסִיחָה hidden. Targ. I Sam. III, 1 כָּסִיחַ Bxt. (ed. כָּסִיחַ, v. כָּסִיחַ; h. text יָקַר). Targ. II Kings VI, 8 (h. text פָּלַח). Targ. Job XXVIII, 21. Targ. II Kings VI, 9 כָּסִיחַ (h. text נִתְכַּסְּחִים).

*Pa.* כָּסַח to cover, hide, conceal. Targ. O. Gen. XXXVIII, 15 (Y. כְּסִיחָה). Ib. XLVII, 18; a. fr.—Part. pass. כָּסִיחָה unknown, remote. Targ. II Kings XIX, 2. Targ. O. Lev. IV, 13. Targ. II Sam. XIII, 2 (h. text אֵינִי מְכַסֵּה). a. e.—Sabb. 156<sup>b</sup> כָּסִיחָה רִישִׁיךָ keep thy head covered in order that the fear of the Lord may rest upon thee. Ib. 125<sup>a</sup> כָּסִיחָה to cover a nuisance with it. Gen. R. s. 52, [read as:] יָלַק. ib. 91 עֵינֶיךָ מִיָּנָה וְכָסִיחָה and close thine eye from upon me, i. e. take the indulgence money. Taan. 25<sup>a</sup> רָקִיעַ כָּסִיחָה 'cover thy face, O sky,' but the sky was not covered. Hull. 87<sup>a</sup> וְכָסִיחָה בְּחֵדָה וְכָסִיחָה he may kill with one hand and cover (the blood) with the other; a. fr.

*Itkpa.* כָּסַח to be covered, hidden; to cover one's self; to conceal one's self, withdraw. Targ. Y. Gen. XX, 16. Targ. Y. Lev. IV, 13. Targ. Gen. XVIII, 14 (h. text אֵינִי מְכַסֵּה, v. supra); a. fr.—Targ. Ps. CXXXIX, 6 מְכַסֵּה אֵינִי מְכַסֵּה אֵינִי מְכַסֵּה אֵינִי מְכַסֵּה he disappeared and slept seventy years. Keth. 63<sup>a</sup> וְכָסִיחָה וְכָסִיחָה borrow some garments and dress thyself; a. fr.

כָּסִיחַ hidden, v. preced.—[Tosef. Kel. B. Mets. II, 9, v. כָּסִיחַ.]

כָּסִיחָה, v. כָּסִיחָה.

כָּסִיחָה, Targ. Y. Ex. IX, 31, read: כָּסִיחָה, v. כָּסִיחָה.

כָּסִיחָה, v. כָּסִיחָה.

כָּסִיחָה f. (II) covering; blindness. Meg. 28<sup>a</sup> כָּסִיחָה כָּסִיחָה אֵלָּא כָּסִיחָה ed., v. כָּסִיחָה.

כָּסִיל m. (b. h.) 1) (a denom. of כָּסִיל q. v.) [one with thick loins, stout,] 1) (cmp. כָּסִיל, fool, foolish, overbearing. Y. Peah I, 15<sup>b</sup> bot.; Yalk. Ex. 415 (ref. to Prov. III, 26) כָּסִיל דְּבִרִים שֶׁאֵינָן כָּסִיל in things in which thou

art foolish (ignorant), He will guard thy foot &c.—*Pl.* עשו עצמך כ' (ref. to Prov. XXVI, 6) *K'sil*, the constellation *Orion* (v. Winer, Reallex. s. v. Nimrod). Ber. 58<sup>b</sup>.

**בְּסִילָא** ch. same, 1) *fool*.—*Pl.* בְּסִילָא. Targ. Ps. XLIX, 11 (Bxt. *sing.*). Ib. XCIV, 8 (some ed. בְּסִילָא). [In Targ. mostly סכלא.—] 2) *Orion*. Targ. Am. V, 8 (v. בְּסִילָא).—Ber. 58<sup>b</sup> בְּסִילָא (Ms. M. בְּסִילָא, Ms. F. בְּסִילָא).

**בְּסִיסְמָא**, **בְּסִיסְ** (ξέστης, v. Sm. Ant. s. v.) *xestes*, *sextarius*, a dry and liquid measure (nearly a pint).—*Pl.* בְּסִיסְמָא. Gen. R. s. 4; Yalk. ib. 5. [‘Rashi’ reads בְּסִיסְמָא.]

**בְּסִיפָא**, v. בְּסִיפָא.

**בְּסִיפִיפָא** f. = בְּסִיפָא. B. Mets. 22<sup>a</sup> כ' משום (Ms. M. מרומה בְּסִיפָא, v. Kidd. 52<sup>b</sup>).

**בְּסִיפָתָא**, v. בְּסִיפָתָא.

**בְּסִיפִיפָא** = בְּסִיפָא. Tosef. Kel. B. Mets. II, 9 some ed. (ed. Zuck. אמר).

**בְּסִירָא**, Targ. Y. Ex. IX, 31, v. בְּסִיר II.

**בְּסִירָא** f. (בְּסִיר II) [the covered, rare,] 1) *coral*; 2) *coral-wood*. B. Bath. 80<sup>b</sup>, sq.; B. Hash. 23<sup>a</sup>, v. אֶלְמוֹג; Yalk. Is. 314 סְבִירָא (corr. acc.). R. Hash. l. c. כ' רבי ארמאי מסקן ב' the light ships (v. בְּסִירָא) of the Romans are employed for fishing corals. Ib. (describing the diving process) .. וְקָסַר 'and flax ropes are tied to the coral plants &c. Keth. 98<sup>a</sup> דְּרַחְמֵי כ' Var. in Rashi (ed. בְּסִירָא) corals belonging to minor orphans.

\***בְּסִירָא** f. a phonetic rendition of קְשִׁירָא q. v. Gen. R. s. 79 (corr. vers. after Ar. s. v. קְשִׁירָא) (they heard one woman say to another) אֲשֶׁלִּי לִי קְשִׁירָא (for קְשִׁירָא, meaning to say למִירָא; (and furthermore) אֲפִיק הָרָא אֲפִיק הָרָא lead this *K'sitta* out to pasture (meaning to say למִירָא); [Ar. reads קְשִׁירָא].

**בְּסִיסְ** m. (transpos. of סִיסְ q. v.; cmp. בְּסִיסְ, pl. בְּסִיסְ, leather thongs for crosswise fastening (cmp. b. h. שְׂרָף a. שְׂרָף). Sabb. 138<sup>b</sup> הָגוּר בְּסִיסְ Ar. (Ms. O. בְּסִיסְ; ed. בְּסִיסְ, read: בְּסִיסְ, Ms. M. הָגוּר, read: הָגוּר בְּסִיסְ, v. Rabb. D. S. a. l.) it is permitted to stretch the milk (or wine) bag by its thongs, v. גִּיר. Ib. 139<sup>b</sup> בְּסִיסְ Ar. (ed. בְּסִיסְ) wrapt in a bed-curtain with the thongs attached.

**בְּסִיסְ** m. (next w.) *rubbing*. Zeb. 94<sup>b</sup> לִיהָ וְכ' washing without rubbing is not called *kibbus*.

**בְּסִיסְ** (v. בְּסִיסְ) 1) *to rub, scour*. Nidd. IX, 7 וְצִירָא one must scour with these substances three times. Sabb. 141<sup>a</sup> מְבַסְסִי מְבַסְסִי he may rub the mud off from the inside. Y. ib. VII, 10<sup>a</sup> בֹּט. בְּסִיסְ provided that he does not rub.—2) *to chew, gnaw*, v. בְּסִיסְ.

**בְּסִיסְ** ch. same, *to rub, to polish*. Sabb. 140<sup>a</sup> בְּסִיסְ, v. בְּסִיסְ. M. Kat. 10<sup>b</sup> לְבַסְסִי קִירִי to gloss fine clothes by rubbing with a substance. Zeb. 94<sup>b</sup> top שְׂכֹשְׁרֵי אֵינָן שְׂכֹשְׁרֵי (quot. in Sh'ilt. d'R. Aḥai s. 86; ed. ... שְׂכֹשְׁרֵי .. cleansing by rinsing is permitted, by rubbing is forbidden. [Sabb. 147<sup>a</sup> כְּמִדּוּב כְּמִדּוּב Ms. M. a. Ar., a gloss, interpreting בְּסִיסְ.]

**בְּסִיסְ**, v. בְּסִיסְ.

**בְּסִיסְיָא** m. pl. (v. preced.) *makers of confusion, of strife* (cmp. Is. XIX, 2), allegorical name of messengers from Sodom (Edom), v. בְּסִיסְיָא. Sabb. 67<sup>a</sup> Ms. M. (ed. כְּסִיסְ, read: בְּסִיסְיָא).

**בְּסִיסְיָא**, a word in a charm formula (v. preced.). Sabb. 67<sup>a</sup> Ms. M. (missing in ed.).

**בְּסִילָא** c. (b. h.; כְּסִיסְ, cmp. בְּסִיסְ) 1) [*incision*,] *groin, loin*.—Bekh. 40<sup>a</sup>, v. בְּסִילָא. Yalk. Gen. 133 (quot. fr. Midr. Vayisu) בְּסִילָא יָמִינָא in the right loin.—*Pl.* כָּל שְׂכִיסְלִי יוֹצֵאֵינִי Tosef. Bekh. IV, 10 [read:] a *kasul* is one whose loins protrude. Sabb. 31<sup>b</sup> וְיֵשׁ לָהֶם אֵל הָבָא Ar. (ed. בְּסִילָא) and yet have fat on the groins (are careless).—Trnsf. 2) (cmp. טִפְשׁ) *laziness, inactivity*; 3) *trust*; 4) *thought*. Yalk. Num. 742; Yalk. Ps. 819 quot. fr. Y'lamd. (v. Ar. s. v. כְּסִיסְ) *kislam* (Ps. LXXXVIII, 7) means their thought, as we read (Lev. III, 4, cmp. בְּסִילָא) 'that which is by the loins'; (oth. opin.) it means their inactivity, as it is said (Koh. IV, 5) &c.; (oth. opin.) *trust* as we read (Job XXXI, 24) &c.

**בְּסִילָא** I ch. same, 1) *ridge*. Ber. 6<sup>a</sup> (Ar. בְּסִילָא pl.), v. אֲוִיגָא.—2) *loin*.—*Pl.* בְּסִילָא. Targ. Ps. XXXVIII, 8 בְּסִילָא (Regia בְּסִילָא).

**בְּסִילָא** II, v. בְּסִילָא.

**בְּסִילָא** (b. h.; v. Schr. KAT<sup>2</sup>, p. 380) *Kislev*, the ninth month of the Jewish calendar, of thirty or twenty-nine days, beginning between the third of November and the first of December, and ending between the third of December and the second of January. Targ. Zech. VII, 1; a. e.—Sabb. 21<sup>b</sup>. Meg. Taan. ch. IX.

**בְּסִיסְ**, v. בְּסִיסְ.

**בְּסִיסְ** (cmp. בְּסִיסְ) [*to scrape*, cmp. בְּסִיסְ II] *to rebuke, chastise*. Targ. Y. Deut. XXI, 18; a. e., v. infra.

*Pa.* בְּסִיסְ same. Targ. Ps. XXXVIII, 2; a. fr.

*Af.* בְּסִיסְ same. Ib. XVII, 4. Ib. CXVIII, 18 מְבַסְסִי (some ed. מְבַסְסִי); a. fr.

**בְּסִיסְ** m. (preced.; cmp. בְּסִיסְ I) *mud, mire* (from its white and glistening surface). Targ. Ps. XL, 3 ed. Lag. (ed. סִיסְ, סִיסְ; Regia בְּסִיסְ). Targ. Job VIII, 11 כִּיסְאָא ed. Lag. (ed. בִּיסְאָא, בִּיסְאָא). Ib. XLI, 22 בְּסִיסְ Ms. (ed. בְּסִיסְ, בְּסִיסְ), v. בְּסִיסְ.

**בְּסִיסְ**, v. בְּסִיסְ.

א.בספטיאס, v. כספתיאס

**נסרא**, Targ. Job XVIII, 13 ed. Lag., read: **בסרא** or **בסר** as meat, a gloss to **משרה** חקוקה משכיה.

**בסר** f. (b. h.; denom. of **בסר**) 1) *bag, bolster, cushion*. Mikv. X, 2 **עור** של **בסר** ו**בסר** mattress and pillow cases of leather; **בסר** **כ** **עגולה** a round cushion (closed all around). Ber. VIII, 3; Tosef. ib. VI (V), 3 **על הב** on the cushion (whereon the diner reclines); a. fr.—**Pl. בסקרות**. Gitt. 56<sup>a</sup>. Kil. IX, 2; a. fr.—**בסיות**, **בסית**. Tosef. Zab. IV, 4 **על הד** stretched on five (separated) bolsters; Zab. IV, 4 (Talm. ed. Dehr. כסיות). —2) (transf.) *thick flesh*. —**Pl. בסקרות**. Bekh. 45<sup>a</sup> **כ** calves. Gen. R. s. 17; Koh. R. to III, 19 **כ** thick flesh of the ischium; Yalk. Koh. 969 **כסות** (corr. acc.). —3) **הב**, *Hakkeseth*, surname of one Ben Tsit-sith. Gitt. I. c. [בסר, Sifra B'huck. Par. 2, ch. V, v. **בסקת**].

**כעבין**, **כעבין**, v. **כעב**.

**כעס** m. (part. pass. of **כעס**) *an excited serpent*. Sabb. 62<sup>b</sup> (play on **כעס**, Is. III, 16) **כאס** ... **כאס** they caused lust to seize their (the men's) hearts (as hot as) as the venom of the excited serpent; (older eds. **כאס** **נחש** **כאס** **נחש**; Ms. O. של **עכנה**, Ms. M. **נענור**); Yoma 9<sup>b</sup>; Yalk. Is. 264.—V. **כעס**.

**כעירות** f. (**כעיר**) *ugliness, repulsiveness*. Y. Gitt. IX, end, 50<sup>d</sup> **כ** **עצמה מביאה לידה** even this very thing (neglect of toilet) will make her repulsive (in her husband's eyes); Sifra M'tsora, end (כעס **לד** **אברה**). Esth. R. to I, 3 (opp. **כ**).

**כעיר** m., pl. **כעירים**, **כעיר** (= **כעס**, transpos. of **כעס**, formed like **כעס**; cmp. **כעס**) [*pronged and lengthy unleavened cakes*]. Tosef. Hall. I, 7 **עשאה** if he shaped 'the dogs' dough' into prongs, opp. **לימודין**. Y. ib. I, end, 58<sup>a</sup> **כעבין** (corr. acc.); Ber. 38<sup>a</sup> top **כעבים** a. **כעבים** Ms. M. (ed. **כעב**). Pes. 48<sup>b</sup>.

**כעבא**, pl. **כעבי** same. Ber. 42<sup>a</sup> top **כ** Ar. (ed. only **כעב**, Ms. F. **רופחא**; Var. in Ar. **כעב**).

**כעכע**, v. **כעכע**.

**כען** (contr. of **כעין**, v. **כעין**) *now*. Targ. O. Num. XXIV, 4; 6 (Y. כען, h. text **כען**). Targ. II Sam. III, 8 **כען** (h. text **כען**); a. fr.—Cant. R. to I, 1 **כען** **כען** I was (king) when I was, but now I am no more.

**כענת** adv. (**כענ**) *correspondingly, and so forth*, i. e. and as the corresponding titles may be. Ezra IV, 10; a. e.—Ib. 17 **כענת**.

**כעס** (b. h.) [*to be dark, hot*, cmp. **כעס**, רמז.] 1) *to be angry, displeased*. Ber. 61<sup>b</sup> top, v. **כעס** III. Tem. 16<sup>a</sup> (play on **כעס**) **כעס** ... **כעס** whoever saw her became displeased with his own wife. Ned. 22<sup>a</sup>, a. fr. **כעס** **כעס** whoever allows himself to be carried away by his wrath. Ex. R. s. 45 **כעס** **כעס** a matron (queen) that was angry with the king's daughter; a. fr.—Part. pass. **כעס**, f. **כעסה**, pl. **כעסות**. Ib. **כעס** **כעס** when thou shalt be angry, I shall conciliate thee &c.; (Tanh. Ki Thissa 27 **כעס** **כעס**); a. e.—V. **כעס**. —2) *to*

*grow hot in the stomach, to ferment, swell*. Gitt. 70<sup>a</sup> **כעס** **כעס** Ar. (ed. **כעס**) when it (the food) swells, it will just fill the capacity of thy stomach.

**כעס** **כעס** *to provoke to anger*. Deut. R. s. 3. **כעס** **כעס** that they are going to provoke me (through idolatry). Ab. V, 2 **כעס** **כעס** were constantly provoking (the Lord). Snh. 27<sup>a</sup>, a. fr. **כעס** **כעס** in a spirit of defiance, v. **כעס**, a. fr.—Imper. **כעס** (for **כעס**). Ruth R. end (ref. to Ps. IV, 5) **כעס** **כעס** let thy tempter rage, but sin not; but the Rabbis say, arouse thy (good) inclination to indignation, and thou shalt not sin. [Midr. Till. to Ps. I. c. **כעס** **כעס** weaken thy tempter (by ascetics) &c.; Yalk. Ps. 627;—Pesik. Shubah, p. 158<sup>a</sup> **כעס**, corr. acc.]

**כעס** **כעס** ch. same. Targ. Ps. CXII, 10.—Y. Ber. VII, 11<sup>b</sup> bot. **כעס** **כעס** King Jannai heard of it and became angry; Gen. R. s. 91; a. fr.—[Targ. Y. Gen. XXXVIII, 15 **כעס** **כעס** angry-looking, morose (h. text **כעס**); prob. a. corrupt. of **כעס**, and **כעס**, at the end of the sentence, to be read **כעס**; cmp. Gen. R. s. 85].

**כעס** **כעס** *to provoke to anger*; קדם **כעס** **כעס** *to act provokingly, defiantly against*. Targ. Y. II Deut. XXXII, 19. Ib. 21.—Esth. R. introd. **כעס** **כעס** when the beloved children (Israel) defied &c.; (Yalk. Esth. 1044; Yalk. Job 920 **כעס**).

**כעס** m. (b. h.; preced.) *anger, grief*. Tosef. Yeb. VI, 6 **כעס** **כעס** if she had been living on bad terms with her husband; Yeb. 42<sup>b</sup>; Keth. 60<sup>b</sup> **כעס**; Erub. 47<sup>a</sup> **כעס**. Ex. R. s. 45 **כעס** **כעס**, v. **כעס**. Ab. IV, 18 **כעס** **כעס** do not try to pacify thy neighbor while he is excited. Sifré Num. 157, v. **כעס**; a. fr.

**כעסא** ch. same. Targ. Y. II Deut. XXXII, 19. Ib. 27.

**כעסא** **כעסא** (cmp. **כעס**) *to be dark, ugly, repulsive* (cmp. **כעס**, **כעס**, **כעס**; Part. pass. **כעס**, **כעס**; f. **כעסה**; pl. **כעסות**). —Part. pass. **כעס**, **כעס**; a. **כעס**, **כעס**. Gen. R. s. 36 **כעס** **כעס** **כעס** therefore shall this man (thou) be ugly and black. B. Kam. IX, 4 (100<sup>b</sup>) **כעס**, v. **כעס**. Esth. R. to I, 12 **כעס** **כעס** if they find me ungainly. Cant. R. to V, 11; a. fr.—b) **כעס**, **כעס**. Y. Keth. VII, 31<sup>c</sup> top **כעס** **כעס** that is indecent conduct, and cause for divorce; (Yeb. 24<sup>b</sup>, sq. **כעס**). Gen. R. s. 60 **כעס** **כעס** for it is unbecoming for a man to walk behind a woman. —c) (cmp. **כעס**) *not evident, strange, implausible*. Hull. 115<sup>b</sup>; 117<sup>a</sup>; Kidd. 9<sup>b</sup> **כעס** **כעס** is what R... taught to be rejected?—Tosef. Kel. B. Bath. II, 2 **כעס** **כעס** something more strange than this (or more inappropriate to be used as a seat) did R... declare unclean.

**כעסא** **כעסא** *to make or declare repulsive*. —Part. pass. **כעסא**, **כעסא**; f. **כעסה**; pl. **כעסות**; **כעסא**, **כעסא**. Keth. 105<sup>a</sup> **כעסא** **כעסא** contemptible is the judge who receives fees for giving judgment. Yeb. 24<sup>b</sup>, sq., v. supra. Yoma 86<sup>a</sup> **כעסא** **כעסא** how mean are his ways!; a. fr.

**כעסא** **כעסא** *to appear ugly, become ungainly*. Gen. R. s. 17 **כעסא** **כעסא** I appeared repulsive to him. Ib. s. 45 **כעסא** **כעסא** she becomes ungainly and is neglected. Cant. R. to II, 14 **כעסא** **כעסא**, v. **כעסא**.

**כָּפַר** ch. same; *Pa.* כָּפַר, part. pass. כָּפֵר, f. כָּפֵרָא *repulsive, ugly*. Nah. III, 6 (h. text כָּרַא).—Keth. 60<sup>b</sup> bot. (אֹכְלֵי בְנֵי מְכַפְּרִי) ugly children (differ. from מְכַפְּרִי).

**כָּפֶת**, v. כָּפַת.

**כ"ף** *Kaf*, the eleventh letter of the Alphabet. Lev. R. s. 19, v. כ"ף; a. e.—*Pl.* כָּפֵין. Sabb. 103<sup>b</sup>, v. כ"ף.

**כָּפַר**, v. כָּפַת.

**כָּפַר**, v. כָּפַת.

**כָּפַר** c. (b. h.; כָּפַר) [something arched, hollow,] 1) *palm of the hand, hand*.—*Du.* כָּפֵין. Y. Ber. I, 3<sup>c</sup> bot., v. כָּפֵין. Naz. 46<sup>b</sup>, v. כָּפֵין; a. fr.—כָּפֵין to raise the hands, to pronounce the priestly benediction. Ber. V, 4 יֵשׁוּ אֶחָד כָּפֵין לא must not pronounce &c.; a. fr.—2) *sole of the foot*. *Du.* as ab. Hull. 70<sup>b</sup> כָּפֵין animals walking on soles (having no split hoofs, Lev. XI, 27).—*Trnsf.* *glove; sole of the shoe*. Kel. XXVI, 3 קוֹצִים (כָּפֵין) the thorn-pickers' glove. Tosef. ib. B. Bath. IV, 5 רִיב כָּה אֶחָד, the larger portion of one sole; כָּל כָּה אֶחָד the whole of &c.—3) *the crest (fleshy elevation) over the genitals*. Tosef. Nidd. VI, 4, sq. כָּפֵין אֶחָד הָיָה (Var. שֶׁחָפְשָׁה אֶחָד הָיָה) when the crest (of the girl) begins to flatten; Y. Yeb. I, 2<sup>d</sup> bot. שֶׁחָפְשָׁה אֶחָד הָיָה (of a male); Y. Snh. VIII, beg. 26<sup>a</sup> כָּפֵין נִמְעָךְ הָיָה (of a male); Nidd. 47<sup>a</sup>, sq. כָּפֵין נִמְעָךְ הָיָה the crest grows lower. Ib. 52<sup>b</sup> כָּפֵין אֶחָד הָיָה one hair on the crest; a. e.—4) *pan, censer*. Tam. V, 4 (containing the כָּפֵין). Ib. VII, 2 וְכִסְיוֹהָ (כָּפֵין) the censer and its lid; a. fr.—*Pl.* כָּפֵין. Num. R. s. 14; a. e.—5) *spoon, mason's trowel* &c. Kel. XIII, 2; 4; a. fr. Sabb. VIII, 5 סִיר כָּפֵין, expl. ib. 80<sup>b</sup> כָּפֵין סִירֵּיין the plasterers' trowel.—*Pl.* כָּפֵין. Midd. III, 4 בְּרִיל כָּפֵין Ar. (ed. מאֲזִינִים) iron trowels.—6) (with, or without מִזְנֵה) *scale of the balance*. Ab. II, 8. Pesik. Ahārē, p. 167<sup>a</sup> כָּפֵין הָיָה הַמִּזְנֵה the scale of sins on the one side, and that of merits on the other; וְהַקֵּבֶל מִזְנֵה לְכָל זִכָּרוֹת (the balance) towards the scale of merits. Ab. I, 6, v. כָּפֵין; a. fr.—*Du.* כָּפֵין. Tosef. Kel. B. Mets. II, 5 (ed. Zuck. כִּיפֵין, read: כָּפֵין).—7) *shore, banks* (v. כָּפֵין). Num. R. s. 13, v. כָּפֵין.—*Pl.* כָּפֵין, constr. כָּפֵין. Lam. R. introd. (R. Hān. 3) (transl. הַיָּם הַמֶּלַח, II Chr. XXV, 11) כָּפֵין הַמֶּלַח the salt shores.

**כָּפַר** I ch. same, 1) *palm, hand*. Targ. Y. Gen. III, 19.—*Pl.* כָּפֵין. Targ. Ps. XCVIII, 8 (v., however, Num. R. s. 13, s. v. כָּפֵין).—2) *border, shore*, v. כָּפֵין.—3) *bundle, sheaf*. Snh. 26<sup>b</sup> bot. כָּפֵין דָּגָב Ar. (v. Rabb. D. S. a. l. note 6, Var. in Ar. s. v. הַזֶּמֶת, v. הַזֶּמֶת; ed. הַזֶּמֶת) one stole a sheaf.—*Pl.* כָּפֵין. Y. Sabb. III, 5<sup>d</sup> bot. מִיָּתֵן חֲלֵהָ (כָּפֵין) Y. Sabb. III, 5<sup>d</sup> bot. מִיָּתֵן חֲלֵהָ (of twigs) and put dishes upon them. Gitt. 86<sup>b</sup> כִּיפֵין דְּבִינֵי כִיפֵין, v. יִדְּכָא. Pes. 40<sup>a</sup>, v. כָּפֵין. Ned. 48<sup>b</sup> top כָּפֵין דְּכִיפָא flax bunches, v. כָּפֵין; a. e.—Ib. bot. כָּפֵין, v. דְּשִׁירָא כִּיפֵין.—4) *top branch of palm trees* (v. כָּפֵין).—*Pl.* כָּפֵין. Succ. 32<sup>a</sup> דְּחִמְרֵי כָּפֵין perhaps *kappoth* (Lev. XXIII, 40) means two tops of palm trees?—5) *pan, spoon* &c. Pes. 28<sup>a</sup>, v. כָּפֵין I. Sabb. 142<sup>b</sup> מִנָּה כָּפֵין אֶרְפֵין (Ms. M. כִּיפָא) placed a ladle on a pile of sheaves. Hull. 54<sup>a</sup> כָּפֵין what *kappa* do you mean?—*pan*

of the fore foot (shoulder), כָּפֵין דְּמִחוּא *scull*.—6) *shoulder* (also of human beings). B. Bath. 96<sup>b</sup> top אֶחָד Ms. M. a. Ar. (ed. אֶכְרָפָא); Sot. 34<sup>a</sup> bot. כָּפֵין Ar. (ed. לְכִרְפִּיָּה); Taan. 23<sup>b</sup> אֶחָד כָּפֵין Ar. (ed. כִּרְפִּיָּה, v. כָּפֵין).—Sot. 6<sup>b</sup> . . . אֶחָד כָּפֵין Ar. (ed. בְּכִרְפִּיָּה) do the young priests (that guard the woman) suspend her by her shoulder (Rashi: by her cap), i. e. can they watch all her movements?

**כָּפָא** II (Κάππα) the Greek letter *Kappa*, as a numeral (x') twenty. Lam. R. to I, 1 רְבֹעִי (אֶחָד בֵּר נֶשֶׁת), v. הִקְרִיָּא.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין, h. a. ch.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין.

**כָּפָא**, v. כָּפֵין.

**כָּפָא** m. (b. h. כָּפֵין; כָּפֵין) *redemption, atonement*; mostly *pl.* כָּפֵין, Meil. II, 1 כָּפֵין מְחִילֵין one wanting the ceremony of atonement for full restoration to cleanness; a. fr.—כָּפֵין, mostly כָּפֵין (abbr. כָּפֵין, יוֹדֵין, יוֹדֵין) *Day of Atonement*, the tenth day of Tishri. Yoma 85<sup>b</sup> כָּפֵין ed. (Ms. M. כָּפֵין). Y. Shebu. I, 32<sup>d</sup> bot. כָּפֵין a. כָּפֵין. Zeb. V, 1. Yoma I, 1. Ib. 4 עֶרֶב יוֹדֵין on the eve of the Day of Atonement (the ninth of Tishri). Ib. VIII, 9 כָּפֵין יוֹדֵין אֶחָד if one says, I will sin, and repent, the Day of At. will bring him no atonement. Y. ib. VII, 45<sup>b</sup> bot., v. אָפְשָׁה; a. fr.—Sifrē Num. 24 כָּפֵין (יִדֵין) (= כָּפֵין) the institution of the Day of Atonement being a strict one &c.—כָּפֵין *Yom hak-Kippurim*, name of a treatise of the Tosefta, v. יוֹמָא.

**כָּפָא** ch. same. Targ. Hos. III, 2.—Targ. Y. II Lev. XXIII, 29 כָּפֵין כָּפֵין. *Pl.* כָּפֵין. יוֹמָא דְּכָפֵין. Targ. Ex. XXIX, 36; a. fr.—כָּפֵין, יוֹמָא דְּכָפֵין. Targ. Lev. XXIII, 27; a. fr.—Yoma 20<sup>a</sup>; a. fr.—Keth. 67<sup>b</sup> כָּפֵין = מְעַלֵּי יוֹמָא רַב, v. עֶרֶב יוֹדֵין, v. preced.

**כָּפָא** I m. (b. h.; כָּפֵין) [*crust*,] *hoar-frost*, cmp. גָּלִיד. Ohol. VIII, 5; Tosef. ib. XIV, 6. Mikv. VII, 1.

**כָּפָא** II m. (b. h.; v. preced.) (prob.) *plated vessel*.—*Pl.* כָּפֵין, constr. כָּפֵין. Zeb. 25<sup>a</sup>; 93<sup>b</sup>; Men. 7<sup>b</sup> (ref. to Ezra I, 10, etymol. fr. כָּפֵין to wipe off).

**כָּפָא**, v. כָּפֵין.

**כָּפָא** I ch.=h. כָּפֵין I. Targ. Y. II Ex. XVI, 14.

**כָּפָא** II ch.=h. כָּפֵין II. Targ. I Chr. XXVIII, 17.—*Pl.* constr. כָּפֵין. Ib.



**כפורה** III ch.=h. כופר I, *cyprus flower*.—Pl. כפורין. Targ. Cant. IV, 13.

**כפורה** m. pl. (v. כפורה) *atonement*; כ' *the place of atonement*, v. next w.—Targ. Lev. XVI, 2 (some ed. O. (כפורה). Targ. I Chr. XXVIII, 11 (h. text הכפרה (בית). Targ. I Kings VI, 5 (h. text דביר) ; a. e.

**כפרת, כפורה** f. (b. h.; v. preced.) [*cover*; in symbolical language *place of atonement*,] 1) *cover of the Holy Ark*. Sifra Vayikra, N'dabah, Par. I, ch. II. Men. 27<sup>b</sup> אל 'up to the very front of the *kapporeth*, contrad. to *מבית לה* the room occupied by the *k.*, Holy of Holies. Ib. *מקדש שני דלא הווי ארון וכ'* during the Second Temple when ark and cover no longer existed. Yoma 55<sup>a</sup>; a. e.—2) (= *הבית*) *the innermost of the Temple, the Holy of Holies* (מקדש הקדש). Shek. VI, 5; Tosef. ib. III, 1 *זהב לכ' 1* (inscription on one of the offering boxes) 'Gold for the *k.*' expl. ib. 6 *ציפורי לבית קד'ק* ... of these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 *אפי' לאחורי בית הב' 8* we dare not use it for gold foils even for the back wall of &c.; [Ar.: *plating for the Temple roof*; comment. *כפ' (collect. noun) vessels*, v. כפור II.]

**כפרתא, כפ', כפ'** (כפ') ch. same. Targ. Ex. XXV, 17; a. fr.—*בית כ'*, v. כפורה.

**כפושח** v. כפישח.

**כפוח** m. 1) part. pass. of כפח.—2) *bandage*.—Pl. כפוחים. Pesik. R. s. 31 *כפוחינו דזקיקים וכ'* our bandages were as strong as iron.—[Tosef. Kel. B. Kam. VII, 7, v. קבוח.]

**כפוחא** f. (כפח, cmp. I, *כפח*) *ball, excrement*. B. Bath. 73<sup>b</sup> *כ' וכ' אפיק כ' וכ' Ar. (ed. כופחא, Ms. H. רמא רמי v. Rabb. D. S. a. l. note 2; Rashi to Snh. 98<sup>b</sup> (כופחא) it cast a ball of excrement with which it obstructed the Jordan; Zeb. 113<sup>b</sup> כפח (Ms. M. קלא, v. Rabb. D. S. a. l. note). Sabb. 110<sup>b</sup>.—[Snh. 98<sup>b</sup>, v. כפרחא; Rashi: excrement. —Ib. 110<sup>a</sup> כופחא ed., Ms. M. כפוחא, Ar. מלפפונא].*

**כפח** v. כפח.

**כפח** v. כפח.

**כפה, כפא, כפי** (b. h.; v. כפה) 1) *to bend over, invert, turn upside down*. Tam. V, 5 *היה כופה עליהן וכ'* he inverts a large vessel and puts it over them (the coals). Ib. *כופין כופין אותה וכ'* they invert it over &c. Pesik. Ekah, p. 123<sup>a</sup> *סיח את המנורה כ' כ' the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants outbidding each other in bribery); Y. Yoma I, 38<sup>b</sup> bot.; Lev. R. s. 21; Pesik. Ahare, p. 177<sup>a</sup>.—Esp. כ' את המיטה to upset the couch, to place the mattresses on or near the floor, as a sign of mourning, opp. to נקה. M. Kat. 15<sup>b</sup> top [euphemistic version, read with Ms. M.:] דמות ... בכם ובמנוחיהם*

*I (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top מרסוך כפה. Ib. כפיהם כבר we have already lowered them (the couches); Y. Ber. III, 5<sup>d</sup> bot. כפישם (corr. acc.). Keth. 4<sup>b</sup> *כופה מיטתו* he lowers his couch (when his wife is in mourning); *כופה מיטתה* she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. כפיה, f. כפיהה, pl. כפיהים. כפיהו. Tosef. Ohol. XII, 2 *פיה כ' על פיה* a dry measure turned upside down. Lam. R. introd. (R. Hān. 3) (play on *מלחמה* (פה, v. כה) כפי המלח those upset by war. Y. Ber. III, 6<sup>a</sup> top *כ' מטה* a lowered couch; a. fr.—Esp. *one on whom kindness is upset, ungrateful, unappreciative*. Ab. Zar. 5<sup>a</sup> *כפירי טובה בני וכ'* you ungrateful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force*. Keth. V, 5 *כופה לעשות וכ'* may compel her to work in wool. Yeb. 106<sup>a</sup>, a. fr. *כופין אורו עד וכ'* the court uses means of coercion, until he says 'I will', opp. to *ברחו*. Sot. 46<sup>b</sup> *כ' ללוייה* we force a host to escort (protect) his guest on parting. B. Bath. 12<sup>b</sup> *כ' על מדה סדום* in such a case we apply force on the ground of the law of equity (v. סדום). Y. Peah I, 15<sup>d</sup>; Y. Kidd. I, 61<sup>e</sup> *כופין* do we compel (a son to support his father)? Ib. *כפואו* we do compel &c.—R. Hash. 28<sup>a</sup> *כופין את הבן* if somebody forced him, and he ate Matsah (on the first Passover night). Ib. *כ' שד* a demon possessed him. Ib. *כפאיהו פרסיים* Persians (gentiles) forced him; a. fr.—[Snh. 70<sup>b</sup> כפאיו, v. כפה,]—V. כפה I a. כפה.*

*Nif. כפה* 1) *to be inverted, upset; to be forced*. Y. M. Kat. I. c. *כופה חסרסור* let the agent (of sin, the evil inclination) be overpowered (by mourning ceremonies); Y. Ber. I. c. *כפה* (corr. acc.). Ib. 5<sup>d</sup> bot.; Y. M. Kat. I. c. *כפיה אינה* need not be upturned, v. *כפיש*; a. fr.—2) *to be overtaken by a demon, esp. to be epileptic*. Lev. R. s. 26 *כפיה ישראל.. שנקפו* an Israelite and a priest that were afflicted &c.—Pes. 112<sup>b</sup> *כפיה רינתן* that child will become epileptic. Ib. *כפיה בנים* epileptic children; Keth. 60<sup>b</sup> (Chald. form) *כפיה*. Tosef. B. Bath. IV, 5 *כפיה ריה* she is subject to epileptic attacks; B. Mets. 80<sup>a</sup>. Yeb. 64<sup>b</sup> *כפיה משפחה* a family subject to epilepsy.

**כפה, כפא** ch. same, 1) *to bend, upturn, invert*. Gitt. 68<sup>b</sup> top *כפה מנייה* he bent his body away from it (the wall of the hut). Y. Hag. II, 77<sup>d</sup> bot. *כפיהו* and they inverted the pots and put them over their heads; a. e.—2) *to force*. Targ. Esth. I, 22.—Y. Gitt. I, 43<sup>b</sup> *כפיה ויהב לה חורן* the court compelled him to give her another letter of divorce. Snh. 107<sup>a</sup>, v. כפה I ch. B. Bath. 8<sup>b</sup> *כפיה רבא* Ms. M. (ed. אכפיה Af.) Raba forced R. N. Kidd. 45<sup>b</sup> *כפיה עד וכ'* she forced him, until &c.

*Af. כפה* same. B. Bath. 4<sup>a</sup>, v. כפה I ch. Ber. 56<sup>a</sup> *כפה* (Beth Nathan אכפה) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

*Ithpe. כפה* *to be upset*. Y. Ab. Zar. III, 42<sup>c</sup> top *כפה*, v. *אכפה*.

**כפיה** v. כפיה.

**נִפְּתָרָה** *f. (נִפְּתָה) inverting, the lowering* of the couch in mourning. M. Kat. 15<sup>a</sup> bot. אבל חייב בכ' *a mourner is bound to have his couch lowered.* Tosef. ib. II, 9 וכ' *המ' כ' he who has been observing* the lowering of the couch for three days &c., needs not invert it &c. Y. ib. III, 83<sup>a</sup>; a. fr.

כַּפֵּל v. כַּפִּיל

כַּפֵּל v. כַּפִּיל-  
כַּפִּיל

כ' ד' ודומשא m. ch. 1) = ח. כפּל. B. Kam. 65<sup>b</sup> the thief's fine amounts to four Zuz and the one-fifth-fine (v. דומשא) to one Zuz; a. e. — 2) *twofold condition*. Ned. 48<sup>b</sup> לארורי מלחא דשריא ב' (כפילה Ar. (marg. vers. to include that case (mentioned before) which was decided on the basis of a twofold eventuality (either the son or the grandson becoming a scholar); [ed. דשריא בכיפ. ה. that case which came up in consequence of the son's roaming about (stealing) sheaves of flax].

**כְּפֻלָּה**, **כְּפֻלָּה** f. (preced. wds.) 1) *the double share of the first-born*. Y. B. Bath. VIII, 16<sup>b</sup> top, opp. פְּשׁוּטָה the single share. Ib. כְּפֻלָּת אָבִיו the double share to which his (deceased) father would have been entitled.—2) *folding door*.—Pl. **כְּפֻלָּה**, **כְּפֻלָּה**. Lev. R. s. 18 כְּפֻרָּה (corr. acc.); Yalk. Lev. 557, v. כְּפֻלָּה.—3) *twofold condition*, v. preced.

**כַּפְּלָהָא, כַּפְּלָהָא** f. (preced.), 'מערה כ' *the double cave*, *Makhpelah*. Targ. Gen. XXIII, 19; a. fr. [Var. כַּפְּרִי, כַּפְּרִי, כַּפְּרִי].

פֶּפֶן m., פֶּפֶנָּה f. (פֶּפֶן) *hungry, starving*. Targ. Ps. CVII, 9; a. e.—V. פֶּפֶן I.—Meg. 7<sup>b</sup> (prov.) כִּי עֲרֵא וְלֹא יָדַע the poor man is hungry and knows it not (until food is placed before him). Koh. R. to V, 12 'an evil disease' וְהָיָה מִסִּכָּן וְרַעֲשֵׁי one poor and feeble (unable to work), naked (*unfit to go out*) and hungry (v. גִּלּוּס).—Ber. 58<sup>b</sup>; a. fr.—*פֶּפֶנִּי, פֶּפֶנִּי*. Targ. Job V, 5. Targ. Ps. CVII, 5. Ib. 36 (אֲפֻסִּים Ms. (ed. Lag. כִּפְרִים, oth. אֲפֻסִּים)

**כְּפִינִי** m. pl. constr. (preced.) *want, need, desire*. Targ. Y. Gen. XLII, 19; 33 (h. text רָעֲבוּן).

**כְּפִיס** m. (b. h.; v. כֶּפֶס) *girder, bond-lath*. [Midd. III, 4 שבב' של ריזל, read כפס, v. כֶּפֶס.—Y. Bets. III, 62<sup>a</sup> top שבב' read: שבכפס, v. שריץ.]—*Pl.* כְּפִיסִין, כְּפִיסִים. B. Bath. I, 1, v. אֶרְיָה. B. Mets. 117<sup>b</sup> בב' when the owner of the lower story desires to make an alteration ... in the girders. Tosef. Erub. XI (VIII), 2 כְּפִיס' (Ar. (כפירה)). Tosef. Kel. B. Bath. II, 3 כ' R. S. to Kel. XXII, 9 (ed. חריפין, כחפין, corr. acc.).

**כְּפִיפָה** f. (כָּפַף) 1) *bending, being bent*. Y. Ber. I, 3<sup>d</sup> top כ' כָּךְ unto thee is bending due. Ib. תִּזְכְּנוּ מִכְּפִיפְתֵינוּ erect us from our humiliation. Snh. 65<sup>a</sup> כִּוְּמוֹתוֹ bending one's body (before the idol). Sabb. 104<sup>a</sup> (ref. to the shape of certain letters, v. כָּפַף) כ' עַל כְּפִיפָתוֹ . . . הוֹרִיגָה the Lord has given thee repeated admonitions to humility, v. מִבְּדוֹ.—2) (v. כָּפִיפָה; cmp. Assy. *kuppū*, Schr. KAT<sup>2</sup>, p. 582) *cage, prison*. Keth. 72<sup>a</sup>, a. fr. אֵין אָדָם דֵּר עִם נַחֵשׁ כִּי nobody can be expected to dwell in a cage with a serp-

ent, i. e. no man or woman can be compelled to live with an obnoxious consort. Tosef. Dem. III, 9; Y. ib. II, 22<sup>d</sup> bot.—3] [*muzzle*, in gen.] *a basket of osier*, v. זִמְמָא. Kel. XXVI, 1 מַצְרִירָא כ' a basket made of palm twigs; Sot. II, 1; a. fr.—Y. Yoma VIII, end, 45<sup>c</sup> וְכ' מִתְרַחֵץ אִתּוֹ an ass brays only when a basket of carobs is before him, i. e. living in plenty makes haughty, emp. Ber. 32<sup>a</sup>.—Tosef. Kel. B. Kam. V, 8 Var., v. בְּפִישָׁה; a. fr.—Pl. בְּפִישָׁה Ter. IX, 3 וְכ' מִתְרַחֵץ אִתּוֹ we may muzzle beasts by hanging baskets with fodder &c.; Y. ib. IX, 46<sup>d</sup> top בְּרִישׁוֹ כ' וְכ' מִתְרַחֵץ אִתּוֹ you may hang a basket over the neck of a beast in threshing.

**בְּפִירָה** *f. (פָּרַר) denial*. B. Mets. 4<sup>a</sup> וְכִי תִפְרָר תִּפְרָר *claim and denial*. Shebu. 39<sup>b</sup> וְכִי תִפְרָר תִּפְרָר *v. טָעָה*. B. Mets. 36<sup>a</sup> בְּמִזְוֵי, *כִּי, בְּמִזְוֵי*. Ib. 4<sup>b</sup>, a. e. שְׂעִיבֹר קִרְקָעוֹת *a disputed hypothecary obligation; a. fr.*

**כְּפִישָׁא**, v. next w.

**כְּפִישָׁה** f. (כָּפַשׁ) 1) an *inverted vessel*, usu. a *vessel divided into two compartments by the bottom between*. T'bul Yom IV, 2 **בְּכ' מִצְרִית אוֹר וְכ'** on an inverted basket of twigs or on a tray (which have no distinct receptacles, **בִּירַת קְבוּל**, Tosef. ib. II, 14; Nidd. 7<sup>a</sup>; Tosef. Dem. III, 1 **כְּפִישָׁה** ed. Zuck. (Var. **לְחִיךְ**) on the rim of an inverted vessel; Gitt. 62<sup>a</sup> **בְּכַפִּישָׁה אוֹר בְּאִתְחֻרָא**. Tosef. Kel. B. Kam. V, 8 **כְּכ' שְׂוִיָּה** ed. Zuck. (Var. **בְּכַפִּישָׁה**, read **כְּכ'**) formed like a *k'fisha*, i. e. resting on the projecting sides, not on pegs. Ohol. V, 6 **נְרוֹנָה עֲלִיָּה וְכ'** and an inverted vessel put on it as a tight lid. Ib. 7 **כ' שְׂוִיָּה . . . שְׂבִחוֹךְ הֵל' וְכ'** if a *k'fisha* is put on pegs...with an unclean object beneath, the things which lie in the (upper compartment of the) *k.* are clean. Ib. XI, 8 **נְרוֹנָה וְכ' עֲמֻרָה**... **וְכ'** an inverted vessel is so put over it, that it would remain in position if you removed &c. Ib. 9 **בֵּין שְׂפָתֵי הֵל' לְבֵין וְכ'** between the sides (the hollow space) of the inverted vessel over the cistern and the sides of the cistern; a. fr.—Y. Shebi. VIII, 38<sup>a</sup> **וְכ' זֶה שְׂוִיָּה מוֹדֵד בְּכ' וְכ'** one who measures fruits in a *k.* whose capacities he has found out by using it twice or three times.—Transf. **מִדֵּר בְּכ' לִדְעַל** *unfairly*. Y. Yeb. XIII, 13<sup>b</sup>, v. **כְּפִשָׁה**. Tanh. Thazr. 6 Var.; ed. Bub. 8 **אֵין הַקֶּבֶ"ה מוֹדֵד בְּכ' (בְּנִפְשָׁה)** the Lord has not two measures for man. — 2) (colloquial expression) **כְּפִי'** or **כְּפִישָׁה** *an ungainly woman*. Midr. Till. to Ps. XXIV [read as] Yalk. Job 917 **הָיָה אֲבוּדֵי הַבְּחֹרִי הַזֶּה עַל הֵל'** this fine young man has thrown himself away on this &c. [Midr. Till. l. c. **הָיָה כְכ' הָיָה**, ed. Bub. **דַּכ'**, strike out **הָיָה** or **כְכ'**, v. Yalk. l. c.]

בְּפִתְיָן, pl. בְּפִתּוֹת, v. בּוֹפֶת. [Tosef. Erub. XI (VIII), 2, v. בְּפִתּוֹת.]

**כְּפִיָּתָהּ** f. (כִּפָּה) *binding, collar-band* for animals. Kel.  
XII, 1.

שָׁבָב, v. שָׁבָב.

**כָּפַל** (b. h.; cmp. **כָּפַת**) to bend over, fold, double. Ber. 63<sup>a</sup> his means of support will be doubled to him. Gen. R. s. 95, end כל מי שב שמו ר' every one whose name the Scripture mentions twice in the blessings of Moses;

(B. Kam. 92<sup>a</sup> שהחזיקו בשמות Succ. III, 11... מקום where it is customary to recite twice (each verse of Ps. CXVIII, 21—29), let one do so. Tosef. Pes. X, 9 רבי היה כופל בה דברים Rabbi used to repeat certain words (in singing the Hallel); Pes. 119<sup>b</sup>; Succ. 39<sup>a</sup> מוסיף adds (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75<sup>b</sup>) כופל אחד וכ' (Bab. ed. קיפל) he folds it twice over and breaks it (into four parts). Ned. 61<sup>b</sup> כפלי, v. קפל. Gitt. 62<sup>a</sup> כופלין שלום וכ' we must double the greeting (say twice *shalom*) &c. B. Mets. 104<sup>b</sup> 'where it is customary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr.—Part. pass. כפול, f. כפולה; pl. כפולים, Kel. XXVII, 5 נמדד כ' is measured as it is doubled (folded). Ib. 6.—Ohol. XI, 3 כ' Var. in R. S. a. l. (ed. פ') folded up one above the other. Ned. 66<sup>b</sup> כ' her ears are bent over (deformed).—Treat. Sof'rim II, 11 'letters which have two forms (מנצפך); a. fr.—חנאי, v. תנאי.

*Nif. כפול to be doubled.* Y. Kil. IX, 32<sup>c</sup> top שניו שנים his years of life were doubled to him. Gen. R. s. 30, beg.; Tanh. Sh'moth 18, a. e. שני שני כל every one whose name appears twice in immediate succession (as Noah Noah, Gen. VI, 9); a. fr.

*Hif. כפל to double, fold up.* Ned. 61<sup>b</sup>, sq., v. קפל.

*Hof. כפול to be doubled, bent.* Ib., v. קפל. M. Kat. 25<sup>b</sup> (in a poetic eulogy) 'הכפול לראות וכ' pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92<sup>a</sup>, v. supra.—Part. pass. מוכפול (*Pu. doubly guarded, surrounded.* Yalk. Lev. 557 מוכ' (the tongue) Lev. R. s. 16 בכמה כפולות בכמה כפולות is guarded by several folding doors (teeth, lips).

*Pi. כפול to fold.* Sifra l. c.; Men. l. c. מוכפלה לא היה (Bab. ed. מכ') he did not fold it (in four parts, v. supra).

*כפל* ch. same. Part. pass. כפיל double. Targ. Cant. VIII, 7.—Gitt. 62<sup>a</sup> רכפלין שלמה וכ' v. preced.

*Ithpe. 1) to be folded up, doubled.* Targ. Is. XXXVIII, 12 (ed. Lag. ארוך). Targ. Ez. XXI, 19.—B. Mets. 104<sup>b</sup> לא מיקנא א"י if formal obligation is to be entered into (v. קנן), the document must not be made out for double the amount, v. preced.; a. fr.—2) to be bent upon, take pains. Sabb. 5<sup>a</sup> רנא וכ' רנא איב' was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46<sup>a</sup> רנא וכ' רנא should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91<sup>a</sup> איבפל apply thyself (Rashi: marry again), and beget &c. Shebu. 48<sup>b</sup> איבפל ואראר וכ' have I taken the trouble to come all this distance for the sake of upsetting &c.?; a. e.—[Y. Ter. VIII, 46<sup>a</sup> top אכפל ed. Zyt., v. אפל.]

*כפל* m. (b. h.; preced. wds.) doubling, double amount, esp. (תשלומי) the additional amount to be paid as fine on restoring stolen goods (Ex. XXII, 3; 6—8). Snh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65<sup>a</sup> כפילו (fr. עולה) Rashi: (בתוך חכפל) is credited to him as the thief's fine; Tosef. ib. VIII, 8 כפילו... is deducted from &c. Y. Sot.

III, end, 19<sup>b</sup>; Kidd. 18<sup>a</sup> כפילו ולא cannot be sold for the fine; a. fr.—*Du. כפליים, כפלים.* Succ. 51<sup>b</sup>; Tosef. ib. IV, 6 כ' כיוצאיו ממצרים as many as those who went out of Egypt; a. e.—*Pl. כפלים even numbers.* Pes. 110<sup>a</sup> הושרה 'Ms. M. he who drinks even numbers of cups, v. זוגא.—*כפל* folding doors, v. כפל.

*כפלא* (or כ') m. (preced. wds.) 1) curve, winding road. Targ. Is. XL, 4 (h. text עקב). Ib. XLII, 16 (h. text מעקשים). —2) (cmp. כפסל) groin, loin. Targ. Job XV, 27.—Hull. 93<sup>a</sup> (כ' ברה... חמשא (Ar. כ' ברה... חמשא) there are five veins (of forbidden fat) in the loin.—*Pl. כפלי.* Targ. Y. Lev. III, 4 (ed. pr. כ') a. e.—Targ. Ps. XXXVIII, 8, v. כפלי.—Hull. 8<sup>b</sup>. Ib. 93<sup>a</sup>; a. e.—3) = כפסל, v. כפלא.

*כפלון* Gen. R. s. 59 מופלש בא בכ' read as Yalk. ib. 103 a. Ar. s. v. פלון: פלון.

*קיפלאוה, כפלויות\** f. pl. (κέφαλος) a species of mullet, a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. מדרני מלך, Gen. XLIX, 20), (not כ' ואנפיקין, Gen. XLIX, 20) mullets and oil of unripe olives. Sifre Deut. 355 (ref. to Deut. XXXIII, 24) שריה... בשמן אנפיקין ובקרי וכ' Asher made himself agreeable to his brother tribes by furnishing them oil... and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: fine fruits).

*כפליון* Y. Nidd. II, 50<sup>a</sup> bot. כפ' של ראש וכ' read: כפליון like the color of a felt cap &c.; v. אפיליון III.

*כפן* (b. h.; cmp. כפה) to bend; part. pass. כפון bent upon, eager for. Gen. R. s. 79, beg. (ref. to Job V, 22) זה לכן שבא 'וכ' that refers to Laban who rushed with eagerness at his (Jacob's) money to plunder it.

*כפן I, כפון* same 1) to bend.—Part. pass. כפון. Targ. Job XL, 17 (ed. Lag. כפה, ed. Wil. כפה, Ms. כאיף; h. text (רופץ).—2) to pine (for food), to starve. Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 62<sup>b</sup> (prov.) עד דכפנא eat while thou art hungry (delay nothing). Pes. 107<sup>b</sup> bot. דאיגרר כי דריבי דאגיר' ואכפן אמצה וכ' Ms. M. (read: דאיגרר) that I may get an appetite and be eager for the Matsah in the evening. B. Mets. 83<sup>a</sup> וכפנא and we are hungry; a. fr.—[Esth. R. to I, 4 כפנא I am hungry (?).]

*כפן II, כפנא* m. (preced.) hunger, famine. Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33<sup>a</sup> נפידו כ' swelling (and lying) from starvation.—Taan. 19<sup>b</sup> top, v. מצורא. Ib. 8<sup>b</sup> כ' ומותא and famine and pestilence; a. fr.—*Pl. כפנין* Targ. Ruth. l. c.—V. כפנין.

*כפנין* v. כפנין. *כפנין* v. כפנין. *כפנין* v. כפנין. *כפנין* v. כפנין.

*כפנית* f. (כפן, cmp. III א. כפנית) the inflorescence of palms, date-berry in its early stage.—*Pl. כפנית* Orl.

I, 9. Tosef. Maas. Sh. I, 14 'הרי הן כפרי וכו' *Kofniyoth* are in every respect to be considered as fruits, except &c.; a. fr.

**כַּפְּיָה**, **כַּפְּנִי**, **כַּפְּנִי**, **כַּפְּנִי**, ch. same. Y. B. Kam. VI, 5<sup>b</sup> bot. גַּבֵּי דָרָא כַּפְּנִי (corr. acc.) stole one palm-flower (cmp. Bab. ib. 59<sup>b</sup> s. v. כַּפְּנִי).—*Pl.* כַּפְּנִי, *pl.* כַּפְּנִי. Bekh. 18<sup>a</sup>; B. Bath. 107<sup>b</sup> 'וכי' עד דאכלה 'וכי' while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52<sup>b</sup> (identified with כַּפְּנִי).—Y. Shebi. IX, end, 39<sup>a</sup> [read:] מירבלא כַּפְּנִי לַאשְׁקֹלִין to export date-berries to A. (in the Sabbatical year).

**כַּפֵּס** (cmp. כַּפֵּס) *to tie, fasten.*—Part. pass. כַּפֵּס, f. כַּפֵּסָא, *pl.* כַּפֵּסָא. Targ. Esth. I, 6.

**כַּפְּסָא** (v. כַּפֵּס), *Hif.* חַפְּסָא *to upset, make havoc.* Gen. R. s. 28 מַכְפִּיעַ Ar. (ed. מַכְפִּיעַ, v. חֲרָצָא).

**כַּפֵּס** ch. *Ithpe.* אֲחַפֵּס, Targ. II Chr. XXXIII, 13, v. נָפַס.

**כַּפֵּף** (b. h.) 1) *to bend, curve.* Gen. R. s. 87, end כַּפֵּפָה Potiphar's wife said to Joseph (I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55<sup>b</sup> 'וכי' בַּפְּנִי he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. נִבְרָא כַּפֵּף דִּירֵי 'וכי' the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48<sup>b</sup> bot. מַכְפֵּף). Cant. R. beg. לְכֹנֶן אֹזְנֶךָ 'וכי' to bend thy ear and listen; a. fr.—Part. pass. כַּפֵּף, f. כַּפֵּפָה, *pl.* כַּפֵּפִים, *pl.* כַּפֵּפִים. Sabb. 17<sup>a</sup> 'ויושב' וכו' Hillel sat bent (in submission) before Shammai. Gen. R. l. c., v. supra. R. Hash. III, 4 בשל זכרים 'וכי' with bent horns of rams. Yalk. Ex. 276 'וכי' suffering and humbled (v. כַּפֵּף); a. fr.—Esp. the *curved letters* כַּפֵּף, *pl.* כַּפֵּפִים, opp. פְּשֻט the straight-lined, the shape of the final letters. Sabb. 104<sup>a</sup> (symbolization of letters) 'וכי' 'אמן' 'וכי' *Nun* bent, *Nun* straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103<sup>b</sup> 'וכי' כַּפֵּף that one must not write the curved letters straightened &c.—2) *to bend, force, conquer.* Y. Sh. I, 18<sup>a</sup> bot. וְדָן מִמֶּה שֶׁכָּפֵף שֶׁכָּפֵף an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12<sup>c</sup> 'וכי' ר' יצחק R. J. forced (the law requiring three judges for *hălitsah*); ib. 'וכי' it was our teacher who did it. Keth. 4<sup>b</sup> 'וכי' 'וכי' no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on כַּף) את רַבְרָא 'וכי' (some ed. שֶׁכָּפֵף) that refers to Abraham who conquered his inclinations &c.—3) *to invert, upset.* Y. Ber. III, 6<sup>a</sup> top כַּפֵּפָה גִּרְמָתִי לִכְפֹּפָה thou didst cause me to upset it (the divine image), v. כַּפֵּף; (M. Kat. 15<sup>b</sup> כַּפֵּף מִשְׁחָה כַּפֵּפָה Y. l. c. כַּפֵּף—מִשְׁחָה כַּפֵּפָה, v. כַּפֵּף; a. fr.—[Num. R. s. 10 חֲסִי כַּפֵּף, read כַּפֵּף, v. כַּפֵּף. Sabb. 106<sup>a</sup> כַּפֵּף Ar., ed. כַּפֵּף, v. כַּפֵּף.])—4) *to bend one's self upon, to take pains* (cmp. כַּפֵּף). Cant. R. to I, 17 'וכי' I took pains to destroy the passion for idolatry.

*Nif.* כַּפֵּף *to be bent.* Pesik. R. s. 28 [read:] עַד שֶׁנִּכְפְּפוּ שֶׁכָּפֵף so that their statues were bent under their load. Arakh. 19<sup>a</sup> שֶׁכָּפֵף שֶׁכָּפֵף a staff (of gold or silver) which cannot be bent. Num. R. s. 5, end, כַּפֵּף הִירִיעָה.

'וכי' the curtain around the Ark was bent aside (prob. to be read כַּפֵּף). B. Kam. 61<sup>a</sup> כַּפֵּף when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), opp. קִיּוּרָה or קִיּוּרָה. Cant. R. to I, 17. Pesik. R. s. 14 שְׁנֵי הַשְּׂעִירִים נִכְפְּפוּ (פִּים...) the two hairs (on the neck) are bent, opp. נִזְכְּפוּ; a. e.

**כַּפֵּף**, **כַּפֵּף**, ch. same, 1) *to bend.* Targ. Job XL, 17, v. כַּפֵּן I. Targ. Ez. XVII, 7 כַּפֵּף (h. text כַּפֵּף, v. כַּפֵּן). Targ. II Esth. I, 5 כַּפֵּף אֵילָנָא bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. כַּפֵּף, f. כַּפֵּפָה, *pl.* כַּפֵּפִים. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) *to invert.* M. Kat. 25<sup>a</sup> 'וכי' כַּפֵּף inverted a pitcher on the ground and placed thereon &c.

*Pa.* כַּפֵּף same. Targ. Ezek. XVII, 6. Ib. 7 כַּפֵּף some ed., v. supra.

**כַּפֵּפָה** f. ch.=h. כַּפֵּפָה, *muzzle, basket.*—*Pl.* כַּפֵּפָה. Midr. Sam. ch. XXI, v. כַּפֵּפָה.

**כַּפֵּר** (b. h.; cmp. כַּפֵּף) 1) *to bend, arch over, cover;* v. כַּפֵּר &c.—2) [to pass over with one's palm &c., to wipe out, rub (cmp. חִפֵּף)] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with כ of the object). B. Mets. 4<sup>a</sup> הַכֹּפֵר בְּמִלּוּהֵי he who denied having received a loan (and was refuted before being sworn, v. חִפֵּף). Ib. 'וכי' עַל מַה שֶׁכָּפֵר he is sworn on what he denied. Shebu. IV, 1 עַד שֶׁיִּכְפְּרוּ בְּדִין בְּבִי' until they declare their ignorance (of the testimony) before court. Ib. 4 כַּפֵּר שְׁנֵיהֶן 'וכי' if both witnesses pleaded ignorance at the same time. Ib. כַּפֵּר הִרְאֵינוּהוּ if the first set of witnesses pleaded ignorance. Ib. VI, 3 בְּקִרְעוֹתָיו 'וכי' and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116<sup>a</sup> מְכִירֵין וְכֹפְרֵין they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on כַּפֵּר, ib.) 'וכי' בְּאִי' He disowned the gentiles (did not assist them), opp. הִרְדָּה; a. v. fr.—*to deny the principle of religion* (unity of God &c.). B. Bath. 16<sup>b</sup>; a. fr.—Snh. 39<sup>a</sup> כֹּפֵר אֵל כֹּפֵר ed. (Ms. M. קִיסָר) an infidel said &c.

*Hif.* כַּפֵּר (v. כַּפֵּר) *to say of a person, 'May his death be an atonement for his sins!'* euphem. for *to be angry at.* Pes. 69<sup>a</sup> תַּכְפִּירֵי בִשְׁעָה הָרִיץ ed. (Ms. M. a. Ar. תַּכְפִּירֵי) do not make me an atonement (saying כַּפֵּר כַּפֵּר) at the time of judgment (differ. in comm.); Ab. Zar. 46<sup>b</sup> (some eds. תַּכְפִּירֵי).

*Pi.* כַּפֵּר, כַּפֵּר [to wipe out,] *to forgive, atone; to procure forgiveness.* Yoma 5<sup>a</sup> כַּפֵּר לֹא כַּפֵּר as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 כַּפֵּר עָלָיו כַּפֵּר לֹא כַּפֵּר he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55<sup>a</sup> ... כל זמן כַּפֵּר מִזְבֵּחַ מְכַפֵּר עַל 'וכי' as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's table must be the means of atonement (ref. to Ez. XLI, 22). Tanh. Vayishl. 6 מְכַפֵּר 'וכי' כַּפֵּר as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57<sup>a</sup>, a. e. מְכַפֵּר וּמְכַפֵּר I; a. v. fr.—[Ab. Zar. 46<sup>b</sup>, v. supra].

*Hithpa.* חִתְּפָא, *Nithpa.* נִתְּפָא *to be expiated; to be forgiven.* R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to I Sam. III, 14) 'מִתְּפָא... בִּזְבֹּחַ through sacrifice... it will not be expiated, but it may be so by the study of the Law. Shebu. 12<sup>a</sup> שֶׁנִּתְּפָא בְּעֹלֵי אִשָּׁם an animal dedicated for a guilt-offering... whose owner has otherwise obtained atonement; (Tem. III, 3 'שֶׁנִּתְּפָא whose owner has procured atonement &c.). Yoma 50<sup>b</sup>, a. e. הִתְּפָא he for whose atonement the animal is dedicated. Ib. 51<sup>b</sup> הַצִּבּוֹר מִתְּפָאֲרִין שָׂאִין as the community is not to obtain forgiveness through it (the bullock); a. fr.—Y. Macc. II, 31<sup>d</sup> bot. וְהִתְּפָא יַעֲשֶׂה... let him repent and he shall be forgiven; Pesik. Shub. p. 158<sup>b</sup>; Yalk. Ez. 358; Yalk. Ps. 702. Tanh. T'rūm. 8 נִתְּפָא they were forgiven; a. fr.

**כַּפֵּר** ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107<sup>a</sup> רִנְּכָפְרָה ed. (Ms. M. לִיָּהּ, רִנְּכָפְרָה, v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, מִתְּפָאֲרִין and the reason why he did not do so. Ib. 105<sup>b</sup> קָא מִמּוֹנָא לִיָּהּ through his denial he withholds from him value. M. Kat. 18<sup>b</sup> בַּהּ מִתְּפָא Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. בַּהּ 'thou renoucest the Lord'); a. fr.

*Pa.* כַּפֵּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167<sup>a</sup> לִיָּהּ וְכִ' Ms. M. (ed. מִתְּפָאֲרִין) he erased the horizontal lines of the Kethf (v. כַּפֵּא). Hull. 8<sup>b</sup> לְמִיתְּפָאֲרִין with which to wipe the knife off. Yeb. 115<sup>b</sup> כַּפֵּר he would have obliterated the mark. Gitt. 56<sup>a</sup> וְאִתִּי לְכַפֵּרִי וְכִ' and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6<sup>a</sup> מִקְרִיעָא לֹא מִכְּפָרָא as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

*Hithpe.* חִתְּפָא, *Nithpe.* נִתְּפָא 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50<sup>b</sup> וְכִ' מִתְּפָאֲרִין (Ms. M. 2 'מִיָּהּ) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24<sup>a</sup> מִיִּתְּפָאֲרִין בְּאִידֵּךְ הִבְרִיָּהּ my atonement shall be effected through the other animal; a. e.

**כַּפֵּר**, v. כַּפֵּר.

**כַּפֵּר** m. (b. h.; כַּפֵּר *to be round*, cmp. כַּפְרָה [circle], village, country town. Meg. I, 3 פָּחוּה מִכָּאן הָרִי if a place has less (than ten persons of leisure), it is considered a country place, opp. גִּדּוּלָה. Hag. 13<sup>b</sup> v. יִתְּפָאֲרִין. Eduy. II, 3; a. fr.—Pl. כַּפְרִים. Meg. I, 1, sq.; a. fr. [In compounds: . . . כַּפֵּר pr. n. pl., v. respective determinants.]

\***כַּפְרָא** m. (כַּפֵּר) *wipings, or covering*, כִּ' דּוּרִי (read: דּוּרִי) sediments of dye (or rust) of the kettles. B. Kam. 101<sup>a</sup> top (Rashi כַּפֵּר, v. כַּפֵּר).

**כַּפְרָה**, *pr. n. pl., v. כַּפֵּר.*

**כַּפְרָה** f. (כַּפֵּר) *atonement, expiation, expiatory service.* Zeb. 8<sup>a</sup> וְכִ' שְׁתִּיָּהּ that the act of expiation (sprinkling) be performed with the understanding that the sac-

rifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. חֲלוּקִי, כִּ' v. חֲלֹק. Neg. II, 1 כַּפְרָתִי אֲנִי my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 אֲנִי אִיבֹר [אֲנִי] כִּ' שֶׁל יִשְׂרָאֵל Kidd. 31<sup>b</sup> (one reporting an opinion of his deceased father must say) כִּ' דְּרִינִי כַּפְרָה מִשְׁכְּבִי so said my lord my father, may I be an expiation for his rest. Yoma 40<sup>b</sup> כַּפְרָה דְּמִיָּהּ atonement through blood; כִּ' דְּבִרִים atonement by confession; a. fr.—Pl. כַּפְרָה. Zeb. 52<sup>a</sup> (expl. Lev. XVI, 20) הֵכֵל with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33<sup>a</sup> מִתְּפָאֲרִין about the classes of atonements (v. חֲלֹק). Gen. R. s. 44 הֵכֵל הָרָאָה לוֹ he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr.

**כַּפְרָנִי**, v. כַּפְרָנִי.

**כַּפְרֻסָּא** m. pl., nom. gent. *Kafrusians.* Targ. Y. II Gen. X, 17 (h. text סיני, v. אֲרֻסָּא).

**כַּפְרִי** pr. n. pl. *Kafri* in Babylonia. Kidd. 44<sup>b</sup>. Snh. 5<sup>a</sup>. B. Bath. 153<sup>a</sup> כּוֹפֵר (Ms. M. כַּפְרִי). B. Mets. 73<sup>a</sup> (Ms. H. כּוֹפֵר); v. Berl. Geogr. p. 37, sq.

**כַּפְרִין** m. (כַּפֵּר) *denier, liar.* Shebu. 41<sup>b</sup> הָיָה לוֹ כִּ' he is presumed to be a liar (and cannot be sworn). Ib. 42<sup>a</sup>; a. fr.

**כַּפְרָנָא**, *כּוֹפֵ' m. ch. = h. כַּפֵּר, village.*—Pl. כַּפְרָנִי, *כּוֹפֵ' Targ. Num. XXXII, 41, sq. (h. text כַּפְרִין.*—Y. Ber. I, 2<sup>a</sup>, v. כַּפְרִין. Cant. R. to I, 5 (expl. Ez. XVI, 61) כַּפְרִינָא country towns.—Targ. II Esth. IX, 19 כַּפְרִינָא (Var. כַּפְרִינָא).

**כַּפְרָנוּת** f. (v. כַּפְרִין) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46<sup>b</sup> bot. מְלוּה שְׁנַעֲשִׂית מְלוּה שְׁנַעֲשִׂית (כִּ' אִינְהָ נִשְׁמַחַת) a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כִּ' מְלוּה שְׁנַעֲשִׂית a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מְלוּה שְׁנַעֲשִׂית (כִּ' גִּדּוּלָה בְּעִדְרִיהָ) a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39<sup>a</sup> מְלוּה שְׁנַעֲשִׂית מְלוּה שְׁנַעֲשִׂית (read: שְׁנַעֲשִׂית) (כִּ' שְׁנַעֲשִׂית).

**כַּפְרָתָא**, v. sub 'כַּפֵּר.

**כַּפְשָׁא** (cmp. כַּפֵּר) *to invert.* מִדָּה כַּפְשָׁא *an invertible measure*, a measure containing two uneven compartments separated by the bottom; כִּ' מִדָּה בְּמִדָּה *to deal unfairly*, v. כַּפְשָׁא. Yeb. 107<sup>b</sup> וְכִ' מִדָּה לְפִיכָךְ Pishon.. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—כַּפְשָׁא (sub. כַּפְשָׁא) *an ungainly woman*, v. כַּפְשָׁא. [Tosef. Ohol. VI, 3 הִתְּפָאֲרִין, read: כַּפְשָׁא, v. R. S. to Ohol. V, 7.]

**כַּפְתָּ** (cmp. preced.) *to twist, tie.* Tam. IV, 1 הִיוּ כִּ' they did not twist (tie together) the four feet of the lamb, opp. הִעֲקִיד, v. יַקְדֵּךְ. Snh. 70<sup>b</sup> (ref. to Prov. XXXI, 1) שְׁכַפְּרָה Ms. M. (ed. שְׁכַפְּרָה) his mother tied him to a post; Num. R. s. 10 כַּפְּפִי (corr. acc.). Par. III, 9 כַּפְּרָהּ they tied her (the red heifer) with a rope

&c. Gen. R. s. 56/כ' כופר וכו'... עוקר (some ed. כופש) as much as Abraham bound Isaac..., the Lord tied (held in check) the genii of the gentiles; Yalk. Gen. 101; Yalk. Nah. 561. Gen. R. l. c. כ' כפתני tie me well. Macc. III, 12 כופת וכו' (some ed. כופש) one puts both his hands in stocks on the pole. Gitt. 14<sup>b</sup> כפתו כופתני when they (the officers) say, put him in stocks, they put him &c. Succ. 32<sup>a</sup> (ref. to כפתו, Lev. XXIII, 40) כפתו כופתני (Ms. M. omits כפתו) it must be tied; if the branch is spread, one must tie it closely. Ib. כפתו מכלל וכו' 'tied' implies that it is sometimes spread, while this (the stalk) is always tied (closely pressed together). Toh. VII, 5 אפ' כפתו, v. תבל. Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> bot. ויוכי כפתו, v. תבל. Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> bot. ויוכי כפתו and (I saw) my brother J. in stocks and the lash passing over him. Midr. Till. to Ps. II, 3 (ref. to 'their bands', ib.). אלו שבע מצות שוקן כפתני בהן (not כופתני, ib.). כרפי, v. ed. Bub. note) these are the seven (Noachide) laws by which they (the gentiles) are tied (restrained); a.e.

*Pi.* זִיפֹת same. Tosef. Kel. B. Bath. II, 1. Y. Hor. III, 48<sup>b</sup> bot. מִזְכֵּר, v. מִזְכֵּרֶת.—Part. pass. מְזֻכָּר, pl. מְזֻכָּרִין, Esth. R. to I, 6, v. בִּזְמַנָּה.

*Nif.* נִכְפַּסְתָּ *to be tied.* Cant. R. to. I, 14.

**כֶּפֶת** ch. same. Targ. Y. Gen. XXII, 9. Targ. Ps. CXVIII, 27; a. e.—Part. pass. pl. כְּפֻתֵין (hebr.) *put in stocks*. Targ. Y. II Num. XXI, 29.—Tam. 31<sup>b</sup> כְּפֻתִיה בשרירא if one tied the sacrifice (hands and feet) with silk ropes. B. Bath. 167<sup>a</sup> כְּפִיתו ווארר he put him in stocks (or in prison), and he confessed. Gitt. 14<sup>a</sup> כְּפִיתו ושקליו וב' who use force (have him arrested) and collect their due immediately (allowing no time). Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> כְּפִיתוּן כְּפִיתוּן they put him in stocks and forced him to pay; a. e.—[Gitt. 62<sup>a</sup> מְכַפֵּת וב' אֲכַפֵּת.]

*Pa.* פִּסֵּית 1) same. Targ. Cant. VII, 5.—Y. Kil. IX, end, 32<sup>d</sup> ביה זִמְזִימָה he (the weaver) uses it for tying (or *knotting*, v. infra).—2) (v. P. Sm. 1803) *to produce knots, to mature fruits*. Targ. O. Num. XVII, 23 ed. Berl. (Var. פִּסֵּית, פִּסֵּית; h. text זִמְזִימָה; emp. פִּסֵּית).

פיפה v. כפר.

פִּיפְתָּא, פִּיפְתָּה v. כִּפְתָּא, כִּפְתָּה.

**כֶּפֶת** m. (כֶּפֶת) *tie, knot*.—**כֶּפֶתֶיךָ** Gen. R. s. 56; Yalk. Gen. 101; Yalk. Nah. 561 כֶּפֶתֶיךָ those bonds (with which the genii of the nations were tied, v. כֶּפֶת).—**חֵרִי מִכֶּפֶתֶיךָ** Esth. R. to I, 6 (in Hebr. dict.) של כֶּסֶף the couches were tied with silver straps.

**כִּפְתָּה** f. h. (v. preced.) *travelling implements tied up, bundle*.—**כִּפְתּוֹת** Gen. R. s. 100 קשרי כִּפְתּוֹתֵיהֶן הֵחִידוּ (some ed. קשרות) they (the Canaanites) untied the knots of their (the pall-bearers') bundles (assisted them in their preparations for camping); Yalk. Gen. 161 כְּפֻרְתֵּיהֶם (corr. acc.). Y. Sot. I, 17<sup>b</sup> bot. קשרי כְּפֻרְתֵּיהֶם (corr. acc.).

**כפתור** m. (b. h.; כפה with format. ר; v. כפה Pa. 2, a. preced. wds.) *ball*, esp. *an ornament* of the candlestick in the shape of a *pomegranate*. Gen. R. s. 91 end ויפיר כ' pomegranate and blossom!, i. e. well and nicely said!—Men. 28<sup>b</sup>.—Pl. כפתורים, כפתורים. Ib.

כפתורים (b. h. כפתרים) pr.n. gent. *Kaftoreans*. Gen.

R. s. 37; Yalk. ib. 62; Yalk. Chr. 1074 ננסין Kaft. were dwarfs.

פִּי־צֵד, v. כֶּצֵד.

מְוֹזְמָא a. פְּזוּצָה v. כְּצוּצָה, כְּצוּצָה

**בֶּר** m. (b. h.; כַּרְר, v. פָּרָה) 1) *bolster, mattress*. Mikv. X, 2. Kel. XXVI, 5, v. בָּסֵט; a. fr.—*Pl.* בָּרִים Kil. IX, 2; a. fr.—Meg. 12<sup>a</sup> (expl. כֹּרֶפֶס, Esth. I, 6) כ' של מַטְרֵסִים mattresses of striped goods.—2) *rounded;* (cmp. בָּקֶשׁ) *fat lamb*. Men. 66<sup>b</sup>, a. e., v. פֶּרְמֵל.—Esth. R. to I, 14 (play on שְׂנֵא one year old?—*Pl.* as ab. Meg. 12<sup>b</sup> בְּרִי שְׁנֵא Yalk. Esth. 1051 פרים (corr. acc.). [Y. Sabb. V, 7<sup>b</sup> bot. יוֹצְאָיו לְבוּדִין ed. Krot., read: וְזָכִירם.]—Transf. *commander*.—*Pl.* as ab. Koh. R. to XII, 7, a. e., v. כְּלוּדִירִן.—4) *runner, roller*.—*Pl.* as ab. Gen. R. s. 69 עֲלִיהֶם מַעֲבִירִין כ' גְּלוּלִים the paving rollers over them; (ib. s. 41 רִדְדָה Yalk. Is. 337 רִדְדִין).

**כַּרְסִי** ch. same, *bolster*. Gitt. 47<sup>a</sup> כַּרְסִי my fat belly is my bolster. Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>c</sup> [read:] כַּרְסִי (חֹדֶר) under his bolster.—*Pl.* כַּרְסִי. Targ. Lam. II, 21.

פֶּרִי a. פְּרִיָּה v. פָּרָא

פֶּרֶזָּא v. פֶּרֶזָּאזָא

פֶּרֶא, v. פֶּרֶא.

\* **פָּרַב** I (cmp. **פָּרָה**, Af. **אַפְרַב** *to surround, crown*. Targ. Job XXXI, 36, v. **פָּבֵן**).

**כָּרְבּ** II (preced.) [*to dig around*, denom. כְּרֹבֵא, fr. which כָּרַב *to plough*. B. Kam. 96<sup>b</sup> כָּרְבּוּ כָרְבָא (Ms. M. omits כָּרְבָא) he ploughed with them. Sabb. 33<sup>b</sup> . . . חֲזוּ כָרְבּוּ וְזָרְעוּ they saw people plough and sow. Ib. 73<sup>b</sup> מְכַרְבּ כָּרְבּוּ בְרִישָׁא do not people first plough (and then sow)? Ib. וְהָרָה כָּרְבִי . . . בָּא" the Mishnah speaks of Palestine where they first sow and then plough. B. Mets. 105<sup>a</sup> כָּרְבִי וְהָרָה I shall plough it over. Ib. 107<sup>a</sup> כָּרְבִי וְהָרָה I ploughs twice (after harvesting and before seed-time); a.e.

**פֶּרֶא** I m. (preced.) *ploughing*. B. Kam. 96<sup>a</sup>, v. preced. — B. Bath. 12<sup>a</sup> כ' יומא one day's ploughing (Rashi: at ploughing season, opp. to the second ploughing before seed-time). — ב' a ploughed field. Yoma 43<sup>b</sup>; Nidd. 65<sup>b</sup>, v. פֶּמֶא.

**כַּרְבָּא** II or **כַּרְבֵּא** m. ch.=h. כַּרְבֹּב II, *cabbage*. Macc. 16<sup>a</sup>, v. בִּינְיָהּ; [Tosaf. a. l. *a ploughed field*, v. preced.]. B. Kam. 92<sup>a</sup>, v. הַכָּא I. Sabb. 115<sup>a</sup>; a. e.—*Pl.* כַּרְבִּי. Hull. 62<sup>b</sup> רִבִּי ב' (Rashi sing.; Ar. כַּרְבִּי) those (locusts) found among cabbage.

II. פֶּרֶפֹּמָא v. כַּרְבוֹנִי

פֶּרֶא, Targ. Job IV, 10, v. פֶּרֶאִיא

v. כרביז, כרביז

\*כִּרְכִּיּוֹת f. (denom. of כִּרְכָּב I) *like a ploughed field, of rough surface*. B. Kam. 85<sup>a</sup> (expl. פְּתִיבָּנִי כ' נִתְרַם מִן הַכִּרְכִּיּוֹת); Yalk. Ex. 332 M. (v. Rabb. D. S. a. l. note; ed. כִּרְכִּיּוֹת; Yalk. Ex. 332 M.) a rough seam (of the wound), *scar*.

**כָּרַבַּל** (v. כָּרַב I) to turn around, shake a sieve (cmp. Y'lamd. to Gen. XXII, 21, quot. in Ar. כָּרַבַּל. (חור).

**כָּרַבְלִין**, v. כָּרַבְלִין.

**כָּרַבְלָה** f. (v. כָּרַב, cmp. (דוד), crown, crest. Sabb. 110<sup>b</sup> let him cut off his (the cock's) crest.

**כָּרַבְלָתָא** ch. same, 1) helmet, crest. Ber. 7<sup>a</sup>; Ab. Zar. 4<sup>b</sup> when the crest of the cock is white. Erub. 100<sup>b</sup> [read:] שוֹנֵא לִישְׁמִיחָא לְכָרַבְלָתָא דְהוּוּא (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee.—Pl. כָּרַבְלָתָא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כָּרַבְלָתָא, Dan. III, 22) קְסִירִין *cas-sides* (v. Koh. Ar. Compl. s. v.).—2) (cmp. אֲדָרָה) a certain kind of cloak. Ber. 20<sup>a</sup> רְחוּחַ לְבִישָׁא כ' דְהוּא saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbaltā* (which was considered improper for a Jewish woman).—Pl. as ab. Y'lamd. l. c., (another opin.) expl. כָּרַבְלָתָא (v. supra) טְלִיתָא, v. טְלִיתָא.

**כָּרַבְקָא** (Parel of כָּבַק, dial. קָבַק) to call, give a signal. Targ. Job XXVII, 23 ed. Ven. (oth. ed. שָׂרַק, ed. Lag. Var. בִּרְבַק, Bxt. s. v. quotes Var. בִּרְבַק).

**כָּרְבָּא** (כָּרְבָּא) m. (cmp. חֲרִיקָא, a. Arab. ḥarag) capitation tax, tax, tribute. Targ. Lam. I, 1; a. e.—B. Bath. 55<sup>a</sup> כ' אֲקָרְבָּא ו' *karga* rests on the head of man, i. e. is a personal liability, opp. to טְסָקָא. Ib. מִשְׁתַּעֲבָדִי אֲפִי... even the barley in the pot is seizable for *k*.—B. Mets. 73<sup>b</sup> דְּאִינְשֵׁי ו' אֲפִי דְּהוּבֵי זִוְי אֲפִי דְּאִינְשֵׁי ו' who pay the taxes for other people and force them to unreasonable services. Keth. 87<sup>a</sup>, v. אֲכָרְבָּא.

**כָּרְבָּה**, v. כָּרְבָּה.

**כָּרְדִּיטָא** m. (chiridota, χεριδωτός) a tunic with sleeves. Targ. I Sam. II, 18; a. e. (h. text אֲפִיר).—Pl. כָּרְדִּיטָא. Targ. II Sam. XIII, 18 (h. text מִעִילִים).—V. next art.

**כָּרְדִּיטָא**, v. כָּרְדִּיטָא.

**כָּרְדִּיטָא** (כָּרְדִּיטָא) m. pl. (a corrupt. of כִּנְדִּירִיטָא οὐ-δῖται) bread made of groats. Targ. Jer. VII, 18; XLIV, 19 (h. text כִּנְדִּירִיטָא).

**כָּרְדִּיטָא**, v. כָּרְדִּיטָא.

**כָּרְה**, v. כָּרְה.

**כָּרְה**, v. כָּרְה.

**כָּרְה** (v. כָּרַח) to shrink, be narrow, (with or sub. רִחָא) to be ill-tempered.—Part. כָּרְה, f. כָּרְהָא (=כָּרְהָא, כָּרְהָא) pl. קָרְה. Targ. Prov. XIV, 17; 29 רִחָא ו' (h. text רִחָא ו' קָרְה). (קָרְה אֲפִים, (blackish) grapes. Naz. 34<sup>b</sup>, a. e., v. כָּרְה ch.

*Itkpe* אֲכָרְהָא to be ill. Targ. Prov. XXIII, 35.

**כָּרְהָא** m. (preced.) distress, illness. Targ. Y. Deut. VII, 15 Ar. (Levita בְּרַחָא, ed. מַרְעִין, v. Koh. Ar. Compl. s. v.).

**כָּרְהָא**, כָּרְהָא m. same. Targ. Prov. XVIII, 14 (Levita כָּרְהָא).

**כָּרְה**, Pes. 111<sup>b</sup> מִשָּׂא כ' v. מִשָּׂא.

**כָּרְה** I m. (b. h.; cmp. כָּרַב I; v., however, Schr. KAT<sup>2</sup> p. 39; p. 609) [head.] Cherub. Succ. 5<sup>b</sup>; Hag. 13<sup>b</sup>... כ' מִיָּא כ' כָּרְהָא what is K'rub?—'Childlike', for in Babylonia they call a child *rabia*. Ib. וְהַפְכִי ל' and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. ו' the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77<sup>a</sup>. Lev. R. s. 32; a. e.—Pl. כָּרְהָא. Tanh. ed. Bub. B'resh. 25 (read: וְהַפְכִי, v. וְהַפְכִי) they are called Ch., because they are young (childlike), v. supra. Yoma 54<sup>b</sup> רִאָּא חֲכ' מִשְׁוִירִים ו' saw the figures of the cherubs twined around each other. Ib. כ' דְּצִוְרָתָא ו' painted cherubs were in the Second Temple; a. e.

**כָּרְה** II m. (v. preced.) [rounded.] cabbage. Ter. X, 11 cabbage from an irrigated field, opp. כ' שְׁקִירָא 3. בעל, v. 3. Ber. 44<sup>b</sup> cabbage stalk. Ib. כ' cabbage is good for a satisfying meal. Ned. VI, 10, v. אִיסְפָּרְגִּים; a. fr.

**כָּרְהָא** ch. same, v. כָּרְהָא II. Ber. 38<sup>b</sup> Ar. ed. pr. (ed. Koh. a. Talm. ed. כָּרְבָּא).—Y. R. Hash. I, 57<sup>b</sup> bot.; Y. Hall. I, 57<sup>c</sup> top [read:] אֲפִסְק כָּרְהָא... fasted two days in succession on a last meal of cabbage, and died.—Pl. כָּרְהָא various species of cabbage, cmp. אִיסְפָּרְגִּים. Y. Ned. VII, beg. 40<sup>b</sup>.

**כָּרְהָא** ch.=h. כָּרְה I. Targ. Ex. XXV, 19; a. e.—Pl. כָּרְהָא, v. כָּרְהָא. Ib. 18, sq.; a. e.

**כָּרְהָא** (כָּרְהָא) m. (כָּרַב II) dug around, marked off; כָּרְהָא (cmp. חֲקִלָּא) a certain measure of land. Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כָּרְהָא).

**כָּרְהָא**, v. כָּרְהָא.

**כָּרְהָא** f. (כָּרַב I, cmp. כָּרַבְלָתָא) wrap, blanket.—Pl. כָּרְהָא, constr. כָּרְהָא. Targ. Zech. XIV, 20 (ed. Wil. כָּרְהָא, ed. Lag. כָּרְהָא, Var. כָּרְהָא, h. text כָּרְהָא).

**כָּרְהָא**, v. כָּרְהָא.

**כָּרְהָא** m. a vessel. Lev. R. s. 10 כ' Ar. (ed. כָּרְהָא; Pesik. Shub. p. 163<sup>a</sup>; Yalk. Jer. 303 כָּרְהָא, v. כָּרְהָא).

**כָּרְהָא** m. (כָּרְהָא) public announcement. Lev. R. s. 6 וְהָא יוֹצֵא (43<sup>a</sup>) he issued a proclamation. Snh. VI, 1 (43<sup>a</sup>) וְהָא יוֹצֵא לְפָנֵי ו' (ed. ו') and it is cried out before him (the delinquent). Ib. 43<sup>a</sup> (missing in later ed.) and forty days before his (Jesus') execution, it was published &c.; a. fr.

**כָּרְהָא** m. (preced.) public crier. Y. Succ. V, 55<sup>b</sup> bot. שִׁילָח (not גָּבִי) G. the Temple crier. Pesik. R. s. 5 כָּרְהָא ו' he sent the crier forth. Esth. R. to VI, 12 כָּרְהָא ו'.—Pl. כָּרְהָא. Deut. R. s. 4.

**ברז** **ברזא** ch.=h. ברז. Targ. O. Ex. XXXVI, 6 ברז (Y. ברזא, some ed. ברז).—Y. Sabb. XVI, 15<sup>d</sup>; Y. Ned. IV, 38<sup>d</sup> top כ' ... אפיק R. I. issued a proclamation; a. fr.

**ברזא** ch.=h. ברז. Dan. III, 4.—Targ. Y. Lev. XIII, 45 יברז (read: יברז).—Y. Shek. V, 48<sup>d</sup> bot. (transl. הגבר. קרא) the Temple crier has announced the morning; Y. Succ. V, 55<sup>e</sup>.

**ברזא** **ברזא** m. (careum, sub. cuminum, v. Sm. Ant. s. v.) כ' ברזא caraway. Ab. Zar. 29<sup>a</sup> (a remedy for nausea, v. אינקלי I) כ' ברזא (Ar. ברזא כמזא, v. Koh. Ar. Compl. s. v. כמז, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמז כמז אגרום, obviously a corruption of a Provençal word.]

**ברזא** v. ברז.

**ברזא** to tie around, v. ברז I.

**ברזא** m. (preced.) band, priestly division. Targ. Y. Deut. XVIII, 6 (emp. Y. Yeb. XI, 12<sup>a</sup> bot. משמר שרצה).

**ברזא** **ברזא** f. (ברזא) winding, intestines; כ' קרזא small winding (duodenum), כ' עברא the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. ברזא. [Targ. Y. Lev. XI, 22 כרזא Ar. a. Levita, v. ברזא.—Y. R. Hash. I, 57<sup>b</sup> bot. כרזא, v. ברזא.]

**ברזא** v. ברזא.

**ברזא** Y. Shebu. III, 34<sup>d</sup> Ar., v. ברזא.

**ברזא** Y. B. Mets. II, 8<sup>e</sup> bot., Var. in ed. ברזא, פרוכ, ברזא, v. ברזא.

**ברזא** v. ברזא.

**ברזא** m. (ברזא) 1) [coating,] color, esp. yellow or green. Cant. R. to I, 14 (play on ברזא, ib.) כ' פניו וכ' ברזא that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) K'rum, name of a bird changing colors in the sun. Ber. 6<sup>b</sup>.

**ברזא** **ברזא** ch. same, color, v. אברזא.—אברזא sea-green, name of a beryll (agua marina). Targ. Ex. XXVIII, 20; a. e.—\* יברזא [green berries,] undeveloped grapes, worm-eaten grapes. B. Mets. 106<sup>b</sup> ברזא ed. a. Ar. (Ms. H. a. Rome 2, Alf. ברזא; v. Rabb. D. S. a. l. note 50). Naz. 34<sup>b</sup> (38<sup>b</sup>) ברזא (Ar. ברזא, Rashi frequ. ברזא, v. ברזא Hull. 58<sup>b</sup> top Var. ברזא).

**ברזא** m. service-tree. Pes. 111<sup>b</sup> ברזא ed. (Ms. M. ברזא, emend. ברזא; v. Löw Pfl. p. 287).

**ברזא** v. ברזא.

**ברזא** m. (χρᾶσπεδον, mostly pl. χρᾶσπεδα) edge, border, fringe. Targ. O. Num. XV, 38 ברזא ed. Berl. (Mss. a. ed. ברזא).—Pl. ברזא. Ib., sq. Targ. O. Deut. XXII, 12.

**ברזא** pr. n. m. Crusp'day. Snh. 69<sup>a</sup> (v. ברזא, a. ברזא).

**ברזא** m. pl. (prob. fr. ברזא, dial.=ברזא, emp. ברזא) dealers in vegetables, greens &c. M. Kat. 13<sup>a</sup> ברזא (Alf. ברזא).

**ברזא** Y. Sabb. VI, 8<sup>b</sup> bot. some ed., v. ברזא.

**ברזא** f. pl. (ברזא, emp. ברזא) balls, cakes. Gitt. 69<sup>b</sup> ברזא Ar. (ed. ברזא; Ar. s. v. כמז) barley cakes; כ' ברזא wheat cakes.

**ברזא** f. (=ברזא, v. preced.) [with large eye-balls,] name of a species of bats. Sabb. 78<sup>a</sup> ed. (Ms. M. ברזא, Ms. O. ברזא; Ar. ed. Koh. ברזא).

**ברזא** v. ברזא.

**ברזא** v. ברזא.

**ברזא** to call together (emp. ברזא II); to call out, announce. Tanh. Mishp. 19 ויכשהמלאך כרזא האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אם יהא מן ארון אלף כרזא if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 כרזא, v. ברזא. Deut. R. s. 4 ויכרזו כרזא וכ' and the criers (angels) call out before him, Give room &c., v. infra.

Hif. same. Tanh. l. c. ויכרזו... חנו וכ' and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 אלו חייב להכרזא v. אינקרזא. B. Mets. II, 1, sq. להכרזא אברזא the crier announces that something has been found (not defining the object), opp. to גלימא מכרזא 'a cloak' (or whatever the object may be).—Pes. 113<sup>a</sup> ה' חקב' ויכרזו Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

**ברזא** Af. same. Targ. Jon. III, 7 (h. text ויזעק); a. fr.—Targ. Ps. CV, 16 Ms. (ed. ויזעק, v. ברזא II). Targ. Y. Deut. XXIV, 3 אברזא וכ' אברזא (has been announced (decreed) in heaven.—Kidd. 81<sup>a</sup> מר זוטרא מלך ומברזא M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. לא רקא מברזא (מברזא) וכ' if it had not been called out in heaven, Beware of R. M. &c. Yoma 72<sup>b</sup>, a. fr.

**ברזא** m., pl. ברזא name of two species of winged locusts. Hull. 62<sup>b</sup> כ' דבי חילפ' וכ' ברזא (ברזא) those living in rushes are permitted, דבי כורי וכ' Ar. (ed. ברזא, v. ברזא II) those among heaps are forbidden (v. Tosaf. a. l.).

**ברזא** v. ברזא.

**ברזא** a species of locusts. Targ. Y. Lev. XI, 22 (Ar. a. Levita ברזא; h. text חגב). Targ. Ps. LXXVIII, 47 (h. text חגב). Emp. אברזא.

**ברזא** v. ברזא.

**ברזא** m. (ברזא, with format. ב) 1) the shepherd's as-



*sistant that gathers the scattered flock.* B. Kam. 56<sup>b</sup> מסרו לרועה לפרויליה Ar. (ed. לב, corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—Pl. פְּרִיָּה. Targ. Cant. I, 8 פְּרִיָּה (not פ, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

**פְּרִיָּה, פְּרִיָּה** pr.n.pl. *Karzayim*, near Jerusalem. Men. 85<sup>a</sup> חייט כ' (Ms. M. כריום, Ms. R. 2 a. Ms. K. ב', v. Rabb. D. S. a. l. note) wheat of K.

**פְּרִיָּה, פְּרִיָּה** v. פְּרִיָּה.

**פְּרִיָּה** f. pl. (פְּרִי) *calling out.* B. Mets. 40<sup>b</sup>, v. פְּרִיָּה.

**פְּרִיָּה** (v. פְּרִי a. פְּרִי) *to be tied, narrowed in.*—Denom. פְּרִיָּה.

*Hif.* פְּרִיָּה *to force, subdue.* Gen. R. s. 75, beg. (ref. to Ps. XVII, 13) פְּרִיָּה *force him down on the scale of guilt, break his resistance;* (Yalk. Gen. 130 אב בפשוטו הן מְרִיָּהוּ וכן Cant. R. to IV, 12 אב בפשוטו) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82<sup>b</sup> שליטין פְּרִיָּה).

**פְּרִיָּה** ch., v. פְּרִיָּה.

**פְּרִיָּה, פְּרִיָּה** m. (preced.) *force, unwillingness, necessity.* *against* (or *without one's will.* Ab. IV, 22 על פְּרִיָּה without thy will thou hast been created &c. Gitt. 21<sup>a</sup> בעל פְּרִיָּה against her will, opp. מדעתה, v. פְּרִיָּה; a. fr.

**פְּרִיָּה, פְּרִיָּה** ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text בוקר) —[Targ. Y. Deut. VII, 15, v. פְּרִיָּה.]

**פְּרִיָּה, פְּרִיָּה** v. next w.

**פְּרִיָּה** m. (χάρτης) *document.* Y. Keth. IX, end, 33<sup>c</sup> כהן (not סן) דמר אבד פְּרִיָּהוּ in accordance with the opinion of him who says, if one's document (of indebtedness) is lost, write a duplicate for him. Ib. כרטיסה קרמיה. Ib. 51<sup>a</sup> פְּרִיָּה (read: פְּרִיָּה or פְּרִיָּה) irrespective of a previous document (or previous documents, against me) which may be in thy possession. Ib. [read:] אורחא דבר נשא but is it a usual matter for a man to say (to his debtor), my document has been lost, write another for me?—V. פְּרִיָּה.

**פְּרִיָּה, פְּרִיָּה** (b. h.) [to round, heap, cave,] 1) *to dig.* Mekh. Mishp., N'zikin, s. 11 פְּרִיָּה מנין how am I to know that he who digs a pit is responsible?—B. Kam. 51<sup>a</sup> כורה כורה one who digs after another one, i. e. who completes the pit to its legal size. Succ. 53<sup>a</sup>; Macc. 11<sup>a</sup> בשעה דוד וכן when David dug for the foundations; a. fr.—Part. pass. פְּרִיָּה, f. פְּרִיָּה *hollowed out.* Kel. III, 5, a. e., v. פְּרִיָּה a. פְּרִיָּה.—2) *to sit in a circle,* v. infra.

*Hif.* פְּרִיָּה 1) *to heap, pile.* Gen. R. s. 100 (ref. to Gen. I, 5) פְּרִיָּה מנין פְּרִיָּה much money shalt thou pile up (give me) for it (the grave); (some ed. הכרה

Jacob piled up in settling with Esau). Ib. פְּרִיָּה (corr. פְּרִיָּה); v. פְּרִיָּה; Pesik. R. s. 1 וכן (not פְּרִיָּה) and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) *to invite to a banquet;* 3) (with play on כרה) *to excise, to destroy.* Snh. 20<sup>a</sup>; Yalk. Sam. 142 (ref. to להבריה, II Sam. III, 35, where Raba had before him a K'thib. להבריה) . . . בחלה לחכמה וכן פְּרִיָּה it is written *l'hakhroth* (to entertain) and read *l'habroth* (v. פְּרִיָּה): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. I. c., quoted in Rabb. D. S. Snh. I. c. note 9: להבריה בחלה לבריה וכן it is written *libroth* to pierce, comp. Ez. XXIII, 47), and we read *l'habroth* &c.].

**פְּרִיָּה, פְּרִיָּה** ch. same, *to dig, bore.* Targ. O. Ex. XXI, 33 פְּרִיָּה ed. Berl. (oth. ed. פְּרִיָּה). Targ. Ps. XL, 7; a. e.—B. Kam. 51<sup>a</sup> פְּרִיָּה ליה זיל פְּרִיָּה לן ואזל פְּרִיָּה (some ed. פְּרִיָּה hebr.) they said to him, go and dig for us, and he went and dug &c. Ib. 48<sup>a</sup> פְּרִיָּה דמי דמי he is as responsible as if he had dug it. Succ. 53<sup>b</sup> פְּרִיָּה פְּרִיָּה וכן we bore only a little and there comes water; a. e.—\*Taam. 24<sup>a</sup> פְּרִיָּה פְּרִיָּה דחיה פְּרִיָּה that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[*to benarrow, distressed, part.* פְּרִיָּה, פְּרִיָּה, pl. פְּרִיָּה, v. פְּרִיָּה]

**פְּרִיָּה** m. (preced.) *heap, pile.* Ex. R. s. 31 (ref. to ברייתו, Gen. I, 5, v. פְּרִיָּה) וכן . . . נטל he (Jacob) took all the money he possessed and made a pile of it; כ' של; a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. Ib. I, 40<sup>b</sup> bot. פְּרִיָּה (not פְּרִיָּה) if a man renounced possession of his pile (store) of grain. Ib. IV, 42<sup>d</sup> top פְּרִיָּה אר פְּרִיָּה to discharge the duty of T'rumah for his entire store. Y. Gitt. VII, 48<sup>c</sup> bot. פְּרִיָּה אר פְּרִיָּה if he gave T'rumah for his store; a. fr.—Pl. פְּרִיָּה. Y. Shek. III, end, 47<sup>c</sup> וכן אילו שני כ' וכן if it were a case of two piles for which a person had discharged T'rumah &c.

**פְּרִיָּה, פְּרִיָּה** ch. 1) same. B. Mets. 105<sup>a</sup> (in a tenant's contract) וכן פְּרִיָּה and I will place the pile (of my crop) before thee. Y. Maasr. I, 49<sup>a</sup> bot. (expl. משיחיה) . . . Pl. פְּרִיָּה from the time he gives shape to the pile; a. e.—Pl. פְּרִיָּה, פְּרִיָּה. Targ. Y. Ex. VIII, 10, v. פְּרִיָּה. Targ. II Chr. XXXI, 6, 7, sq. (h. text פְּרִיָּה)—2) *digging, ditch; well.* B. Bath. 8<sup>a</sup> פְּרִיָּה רמי כ' פְּרִיָּה (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. (ר' פְּרִיָּה וכן (Ms. F. פְּרִיָּה, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108<sup>a</sup> (v. Rabb. D. S. a. l. note 60). Ib. 110<sup>a</sup> וכן כ' and must do what digging may be required (ditch, well), v. פְּרִיָּה. Ib. ביה כ' for dredging the river (or channel).—\**House of Heaps* (Ruins), a cacophemistic change of the name פְּרִיָּה, v. פְּרִיָּה II. Ab. Zar. 46<sup>a</sup>; Tem. 23<sup>b</sup> (Var. פְּרִיָּה destruction).—[V., however, פְּרִיָּה, פְּרִיָּה—Meg. 6<sup>a</sup> פְּרִיָּה Ms. M. (ed. במיה, v. Rabb. D. S. a. l. note).]

**פְּרִיָּה II** m. (comp. פְּרִיָּה) *a worm in poppy,* v. פְּרִיָּה.

**פְּרִיָּה** f. (פְּרָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקויל 'כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), נפל לאחוריו מקויל, if it tumbled backward &c. B. Kam. 49<sup>b</sup> על עסקי 'כ' for the act of digging a pit (although not on his own soil). Ib. 50<sup>a</sup> כיסרי ה"א 'כ' I might have thought only when he dug the pit he is bound to cover it up; a. e.

**פְּרִיָּה** m. (v. פְּרָה) *sufferer*. — Pl. פְּרִיָּה, פְּרִיָּה. Sabb. 21<sup>a</sup> דמעבא כל 'כ' Ar. (ed. ברדיי, corr. acc.) all sufferers of Palestine, v. קִרְקִיּוֹן. Ib. 145<sup>b</sup> ברדיי ed. Sonc. (ed. 'כ'; Ms. Rashi, v. ברדיי, v. Rabb. D. S. a. l. note).

**פְּרִיָּה** f. (preced.) *distress, misfortune*. Sabb. 10<sup>a</sup> 'כ' Ar. is it such a misfortune &c., v. פְּרִיָּה.

**פְּרִיָּה** f. (preced.) *pain*. Targ. Prov. XXV, 20, v. פְּרִיָּה.

**פְּרִיָּה**, v. פְּרָה.

**פְּרִיָּה**, v. פְּרָה.

**פְּרִיָּה** m., pl. פְּרִיָּה *parasites, lichens, moss*. Lev. R. s. 15 'כ' היא עושה . . . כל זמן as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. חֲזוֹזִית; Yalk. Lev. 554 (היא עשויה בְּרִיָּה)).

**פְּרִיָּה** I m. (פְּרָה) *winding; rounded*. B. Kam. 50<sup>b</sup> (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

**פְּרִיָּה** II f. ch.=h. פְּרִיָּה, *sheaf*. — Pl. פְּרִיָּה. Targ. Y. Gen. XXXVII, 7 מברכן 'כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פְּרִיָּה).

**פְּרִיָּה** III m. (preced.) *bundle or band*. — Pl. פְּרִיָּה. Snh. 67<sup>b</sup> (of a juggler) שרי 'כ' cast ribbons (or bundles) of silk out of his nose.—V. פְּרָה.

**פְּרִיָּה** f. (פְּרָה) 1) *winding around*. Tanh. Vaëra 4 (ref. to Ber. V, 1) פְּרִיָּה נחש למלכות מה . . . what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrad. to אֶלְפָּה.—Pl. פְּרִיָּה. B. Mets. II, 1. Ib. 22<sup>b</sup>; a. e.—[Ib. 37<sup>b</sup> פְּרִיָּה, v. פְּרָה.]

**פְּרִיָּה** f. (v. פְּרִיָּה) *lichen-like, scabby*. B. Kam. 85<sup>a</sup> 'כ' (Yalk. Ex. 332 פְּרִיָּה, v. פְּרִיָּה).

**פְּרִיָּה**, v. פְּרָה.

**פְּרִיָּה**, v. פְּרָה.

**פְּרִיָּה** m. (v. פְּרָה) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 8<sup>c</sup> top אהן 'כ' א'ו' as to the chrysargyron: before that tax is arranged, it is

permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); emp. אכסני.—Pl. פְּרִיָּה. Cant. R. II, 2 (variously corrupted).—Midr. Till. to Ps. XII מרגאות, ed. Buh. מרגאות; Yalk. ib. 656 מרגאות, read: פְּרִיָּה (ascribed to Hadrian).

**פְּרִיָּה** m. (χρυσολάχανον) *orach*. Y. Kil. I, 27<sup>a</sup> bot. כירבי לבטן (corr. acc.).

**פְּרִיָּה** m. (χαριστήριον) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Dict.); *scales for minute weights* (P. Sm. s. v. ברסנוא, p. 1836). Lam. R. to I, 5 ברסנוא Ar. (corr. acc.; ed. פְּרִיָּה).

**פְּרִיָּה** f. (denom. of פְּרָה) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehr. כריזה, Ar. ed. Koh. כריזה, denom. of פְּרָה).

**פְּרִיָּה** pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157<sup>b</sup>; (R. Hash. 16<sup>b</sup> כריספא); Y. ib. I, 57<sup>a</sup> bot. כריספא ed. Krot.—Ib. II, 58<sup>b</sup> top כריספא; Y. Snh. I, 18<sup>c</sup> bot. כריספא. Pesik. R. s. 15 כריספא.

**פְּרִיָּה** f. (פְּרָה) *kneeling*. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>, contrad. to פְּרִיָּה. Y. Ber. I, 3<sup>c</sup> bot., a. e., v. פְּרִיָּה. Ib. d top 'כ' unto thee is kneeling due.—Pl. פְּרִיָּה. Ber. 31<sup>a</sup>, v. פְּרִיָּה.

**פְּרִיָּה** I (ברש), emp. פְּרִיָּה name of a fish, prob. *shark*. B. Bath. 74<sup>a</sup> bot. כריש Ms. M. (ed. כריש, ברש).

**פְּרִיָּה** II m. (v. preced.) *leek*. Sabb. VIII, 5 (80<sup>b</sup>) 'כ' כרי לזבל as much manure as is required for one leek plant. Y. ib. VII, 9<sup>d</sup> bot. כרי לזבל as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5.—Pl. פְּרִיָּה. Kil. I, 2 'כ' (garden) leek and field-leek . . . are not heterogeneous, v. פְּרִיָּה. Tosef. Sabb. XV (XVI), 14 גוזיון 'כ' ed. Zuck. (Var. כרישין) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39<sup>d</sup> bot., v. קפלוט. a. fr. — V. פְּרָה.

**פְּרִיָּה** f. (פְּרָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80<sup>b</sup> top כרי עד כרי (ed. 'כ', corr. acc.) until the grooves bloom (are covered with vegetation). Ib. פְּרִיָּה 'כ' ולא פסקי (are covered with vegetation), but the rains have not ceased (set in again); Y. Ter. VIII, 46<sup>a</sup> top כרי שרפוח 'כ' (corr. acc.).—2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

**פְּרִיָּה** pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כרת; h. text הכרת).

**פְּרִיָּה**, v. פְּרָה.

**פְּרִיָּה** f. (פְּרָה) 1) *cutting of genitals, mutilation*. Yeb. 84<sup>\*</sup>

75<sup>b</sup>, v. שֶׁפֶךְ.—2) *divorce by means of a deed* (סִפְרֵי פְּרִיחָה). Gitt. 10<sup>b</sup> יִנְהוּ בִּנְיָ כ' יִנְהוּ but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. בְּרִית) *the making of a covenant*.—Pl. פְּרִיחָה. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. בְּרִית.—4) *excision*. Macc. III, 15, v. פְּרִיחָה.—Pl. פְּרִיחָה, v. פְּרִיחָה.—5) *decision*. Pl. as ab. Midr. Till. to Ps. III (ref. to בְּרִית, II Sam. XV, 18) כ' כוֹרֵתִי (ed. Bub. בְּרִיחָה) those who pass (final) decisions.

**פְּרִיחָה** f. (b. h. פְּרִיחָה; preced.) *final divorce*. Sifré Deut. 269 (ref. to Deut. XXIV, 1) אֵין ... מִכָּאן שֶׁיֵּשׁ אֵין he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go . . . , this is no final (valid) divorce; Gitt. 83<sup>b</sup>. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21<sup>b</sup>; Succ. 24<sup>b</sup>, a. e. כ' כִּרְחַ the legal deduction from the use of the word כְּרִיחָה (Deut. l. c.) where the word פְּרִיחָה might have been used.

**פְּרִיחָה**, v. פְּרִיחָה.

**פְּרִיחָה**, v. פְּרִיחָה.

**פְּרִיחָה** (cmp. פְּרִיחָה) *to encircle, twine around, embrace, wrap*. Men. 39<sup>a</sup> רֹבֵחַ שֶׁכ' חֹלֶלֶת שֶׁכ' a fringe the larger portion of which he twined together (v. תְּכֵלֶת). Ib. שִׁבְרִיחָה. Ib. כִּרְיָה enough to twine around three times. Yoma 38<sup>a</sup> פְּרִיחָה embraced it (clung to the bronze door). Sabb. 133<sup>b</sup> (וְכִרְכָּה Ms. M. (ed. וְכִרְכָּה) and twine hand-some ribbons around it. Pes. 115<sup>a</sup>; Zeb. 79<sup>a</sup> וְכִרְכָּה used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18<sup>a</sup> פְּרִיחָה they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 פְּרִיחָה you may wrap the Pentateuch in covers intended for &c.; (Meg. 27<sup>a</sup> וְכִרְכָּה; a. fr.—Pes. IV, 8; Tosef. ib. II (III), 19 פְּרִיחָה they recited the confession of faith (Deut. VI, 4 sq.) in one פְּרִיחָה, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56<sup>a</sup>, a. Y. ib. IV, 31<sup>b</sup>.—Part. pass. פְּרִיחָה, f. פְּרִיחָה; pl. פְּרִיחָה; *twined around, wrapped up*; trans. (with אֲחֵרִי) *clinging to, running after*. Ber. V, 1 וְכִרְכָּה even if a serpent is wound around his heel, he must not interrupt his prayer, v. פְּרִיחָה. Kidd. 66<sup>a</sup> וְכִרְכָּה behold it (the Law) is wrapped up and lies in the corner, whoever wishes may study it. Gen. R. s. 78 אֲנִי מְהֻלָּךְ I shall walk with my face wrapped up (in humility).—Hull. 78<sup>b</sup> (expl. Lev. XXII, 28) אֲחֵרִי כ' מִי שֶׁבִּנְיָ כ' animal to whom the young clings (the mother). Sabb. 52<sup>a</sup> כִּרְכָּה with the chain or halter twined around them, opp. נִמְשָׁכִין led by the chain &c. Hull. 59<sup>b</sup> כִּרְכָּה (קִרְכָּה) horns the layers of which encircle one another. Ex. R. s. 33 בֹּזֵה כ' זֶה בֹּזֵה כ' their bodies were twisted around each other; a. e.

*Nif. פְּרִיחָה to be twined around; to be wrapped up*. Y. Ter. VII, 46<sup>b</sup> bot. וְכִרְכָּה הֵמָּה בְּסִדְרֵיהֶם shall the dead be wrapped up in his sheet?; i. e. shall that man be abandoned to his fate?—Yoma 69<sup>a</sup> וְכִרְכָּה lest one thread wind itself around (stick to) his body.

*Pi. פְּרִיחָה; Hif. פְּרִיחָה to wind around, wrap*. Ab. d'R. N. ch. III, beg. וְכִרְכָּה סִמְרִטוֹתָיו he who ties a bandage over his eyes (pretending blindness) &c. Men. 39<sup>a</sup> אֲפִי לֹא כִרְכָּה בִּדְוָה even if he formed only one link by winding the twine around. Y. Hag. III, 79<sup>a</sup> top וְכִרְכָּה let him wrap bast around it and so immerse it; ib. II, end, 78<sup>c</sup> (corr. acc.). Tosef. Kel. B. Mets. IX, 6 וְכִרְכָּה שֶׁהוּא מְכֻרָהּ בוֹ which one twines around the couch. Ib. מְכֻרָהּ. Part. pass. מְכֻרָהּ, pl. מְכֻרָהּ. Lev. R. s. 35 וְכִרְכָּה (פְּרִיחָה) וְכִרְכָּה (Sifré Deut. 40 וְכִרְכָּה) the sword and the book have been handed from heaven wrapped up together; a. e.—[Tosef. Kel. B. Mets. VI, 1, v. פְּרִיחָה.]

**פְּרִיחָה**, **פְּרִיחָה**, **פְּרִיחָה** ch. 1) same. Targ. Job XXXI, 36, v. פְּרִיחָה. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with Pa.).—Ta'an. 22<sup>a</sup> top וְכִרְכָּה in the morning they rolled the mattresses up and carried them off. Yoma 78<sup>b</sup>; Yeb. 102<sup>b</sup> כִּרְכָּה סוּדָא tied a cloth around his legs. Sabb. 110<sup>a</sup> רֶכֶּשׁ בֵּיהּ פְּרִיחָה וּמִנָּה לִיהּ לִפְרִיחָה he around whom a serpent has twined itself. B. Bath. 14<sup>b</sup> פְּרִיחָה וְכִרְכָּה לִיעִל Ms. H. (ed. פְּרִיחָה וְכִרְכָּה לִיעִל, v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18<sup>b</sup> פְּרִיחָה she embraced him; a. fr.—Part. pass. פְּרִיחָה. Y. Ter. VIII, 45<sup>d</sup> top וְכִרְכָּה wound around it.—Esp. כ' פְּרִיחָה to double the bread, placing salt, herbs &c. between (v. preced.), in gen. כ' כ' (or sub. כ') to begin a meal, to dine. Targ. Y. I Deut. XXXII, 50 לִמְכֻרָהּ . . . וְכִרְכָּה the guests were about beginning to eat.—Ber. 22<sup>b</sup> וְכִרְכָּה sat down to dine together. Ta'an. 23<sup>b</sup> אֲחֵרִי . . . וְכִרְכָּה he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64<sup>b</sup> bot., sq. אֲחֵרִי כִרְכָּה (corr. acc.).—Transf. פְּרִיחָה combine the two versions into one. Sabb. 34<sup>b</sup>. Men. 87<sup>a</sup>.—2) to surround, fortify. Targ. Jer. LI, 53.—Part. pass. פְּרִיחָה, f. פְּרִיחָה; pl. פְּרִיחָה; *surrounded, fortified*. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. פְּרִיחָה.]

*Pa. פְּרִיחָה 1) same, v. supra.—2) to turn around*. Targ. Prov. XXVI, 14 (h. text סָבַב).—Sabb. 129<sup>a</sup>, v. וְכִרְכָּה I.

*Itkpe. פְּרִיחָה 1) to be wrapped up*. Targ. Esth. VIII, 15 וְכִרְכָּה clothed in &c. (h. text וְכִרְכָּה). Koh. R. to VIII, 11; IX, 10 וְכִרְכָּה with his head wrapped up (in mourning). Sabb. 110<sup>b</sup> וְכִרְכָּה he wrapped himself up in the cloak and slept in it.—Transf. to attach one's self. Keth. 77<sup>b</sup> וְכִרְכָּה hast thou mingled with gonorrhoeists &c.? Ib. וְכִרְכָּה mingled with them.

**פְּרִיחָה** m. (preced. wds.) 1) *twining*. Men. 39<sup>a</sup> שֶׁל כ' הַחֵטָה the thread which is used for twining (v. תְּכֵלֶת).—2) *roll, volume* (of a book). B. Mets. 29<sup>b</sup> אֲחֵרִי ב' קוֹרֵינִי ב' three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle*; trans. *a combined action*; *simultaneously; without intermission*. Ib. 37<sup>a</sup> וְכִרְכָּה as if they had entrusted their money to him by one act (v. Rabb. D. S. a. l. note 50), opp. to פְּרִיחָה.

**כִּיָּר, כִּרְכֹּר** *circle, circuit, round about way.*—*Pl.* **כִּרְכֹּרִים**, **כִּיָּר**, **כִּיָּרִין**, **כִּרְכֹּרִים**. Gen. R. s. 20; s. 45, end; s. 63; Yalk. Gen. 80; 82 **כִּרְכֹּר בִּשְׁבִיל לְהִסִּית וְכ'** how many circuits did the Lord make before he addressed Sarah directly (ref. to Gen. XVIII, 13 to 15, and interpreting **וַיֹּאמֶר**, verse 15, 'and the Lord said'); Y. Sot. VII, beg. 21<sup>b</sup> [read: **מִכָּאֵי כִּרְכֹּרֵי כ' חֻסֵּה"ה מִתְּחִלָּה בִּשְׁבִיל לְהִסִּית**];

עם אותה צדקנה how many circles around circles did the  
 Lord draw in order &c.—2) *whirl*, v. **בִּרְבֵּר**.

**פֶּרֶשֶׁאָה** f. (v. פֶּרֶשֶׁאָה I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חֶלְדָּה).—B. Mets. 85<sup>a</sup> כ' בני כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Snh. 105<sup>a</sup> (prov.) כ' וְיִשְׁוֹרָא כ' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14<sup>b</sup> (translation of Huldah), v. חֶלְדָּה III.—[B. Kam. 52<sup>a</sup>, v. פֶּרֶשֶׁאָה I.]

פֶּרֶק מִישָׁא v. פֶּרֶק מִישָׁא

פֶּלְפֹּז, v. כַּרְכִּיךְ.

**פֿרײַש, v. פֿרײַש**

פְּרִיָּכָהּ v. בְּרִיָּכָהּ

**כָּרַח** (reduplic. of כָּרַם) 1) *to draw a circle*; denom.  
II. 2) (cmp. בָּרוֹם) *to paint, varnish; to polish, bronze.*  
Kel. XV, 2 סירקן או כְּבִימָן if he painted or varnished the  
boards. Ib. XXII, 9 כוּפָה שֶׁסִּירְקוּ או כְּבִימוּ וכו' a block which  
one painted or varnished so as to give it a distinguishable  
surface. Hull. 25<sup>b</sup> לְכָרְחָם Ar. to polish or bronze (metal  
vessels), v. כָּרַךְ. Tosef. Kel. B. Mets. VI, 1 לְכֵרֵחַם . . ואם  
שֶׁכָּרְחָם if he intends to varnish (the leather goods),  
they cannot become unclean until he has varnished  
them. Cant. R. beg. חִיתָתָה וּכְרָחָהּ he chiseled and pol-  
ished the stone, v. מָרַךְ. — כ' פָּנִים [to braise the face],  
*to be bold, defiant* (cmp. רָחַץ). Y'lamd. to Num. XX, 8  
quot. in Ar. והוא מְכַרְחֵם פָּנָיו כְּגֻזָּן (some ed. Ar. מְכַרְחֵם,  
(v. Koh. Ar. Compl. s. v.) and he (Moses) defied them)  
Yalk. Num. 763 נִתְכַּרְחָמוּ פָּנָיו v. infra.—Part. pass. מְכַרְחָם  
רַצְאוּ וּפְעִיתָם Gen. R. s. 99 *green, pale face.*—Denom. I. כְּרַחְמוּ  
מִכֵּן they went out pale-faced (abashed).—Denom. II. כְּרַחְמוּ

*Nithpa.* נִתְּפָם (denom. of פָּרֶס I, emp. פָּרַס, with פָּרַס 1) to look saffron-like, pale, abashed, grieved. Ib. s. 20 נִתְּפָמוּ he turned pale. Y. Snh. I, 19<sup>a</sup> bot. Pesik. Par. p. 38<sup>a</sup>; Num. R. s. 19 (some ed. נִתְּכָמוּ, corr. acc.).—Midr. Till. to Ps. XVIII, 35 מִתְּפָמִי and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 מִתְּפָמִי אֲבָרָה to become bronze-colored. Cant. R. to I, 6 פָּנָיו נִתְּפָם his face was tanned (from exposure to the sun; Yalk. ib. 982 נִתְּפָם).—3) to become angry, defiant. Yalk. Num. 763, v. supra.

פֶּרֶמָּא Ar., v. כְּשׁוּרָא בִּי<sup>a</sup> Sabb. 139<sup>a</sup>, כִּרְכֵּמָא

פּרוֹמֶשׂא v. כּרֶכְמוֹשׂא

I. פֶּרֶפֶס v. פֶּרֶפֶמִין

**פְּרָבִיּוֹ, פְּרָבִיּוֹשָׁא** m. (prob. a. denomin. of פְּרָבִיּוֹשׁ)  
lead (plumbum). Targ. Job XIX, 24. Targ. Y. I Num.  
XXXI, 22.

**כֹּרִי, בְּרַכְמִית** pr. n. f. *Kark'mith*, a freed woman.  
 Edy. V, 6; Ber. 19<sup>a</sup>; Sifrē Num. 7;—Yalk. Num. 706; Num.  
 R. s. 9 **כֹּרִי** Y. Sot. II, end, 18<sup>b</sup> **כֹּרִי** תֹּרִית let the case  
 of K. come in as evidence.

פרקם v. כרכם

**פרס** (b.h.) pr. n. m. *Carcas*, one of the seven attend-

ants of King Ahasuerus. Esth. R. to I, 10 (interpret. by way of acrostics) [read:] זורר וברכס גזרר וקצא של איתר רשע (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. 1.); v. ברססון.

**כַּרְסָא** ch. form of *preced.* Esth. R. to I, 10 (an objection to the interpretation וְכָרְסִים (v. *preced.*), because of ignoring the ס *כריב* כ' but it is written *Carcasa* (and not *Carcam*).

**ברכסון**, read: ברוכסין (ἐκήρυξεν, sub. ὁ κήρυξ; emp. בריכסון) *it has been announced*. Esth. to I, 10 (ref. to יִרְרָם and וְכָרַם, v. בְּרַפָּס כ' [בְּרַפָּס]) Carcas it a Greek expression ('see the profligacy . . . and *publish* it', κήρυξεν) as you say ἐκήρυξεν, proclamation has been made.

**פָּרַבֵּר** (Pilp. of פָּרַר, v. פָּרָה. 1) *to go around, go about*; [b. h. *to dance*]. Gen. R. s. 20, a. e., v. פָּרַבֵּר.—2) *to finish by designing circles, emblazon*. Hull. 25<sup>b</sup>, v. פָּרַבֵּר.—3) *to form a circle in order to make an announcement*. Pesik. R. s. 21 עומד ופָּרַבֵּר על וכו' like a king standing and gathering a circle around him at the entrance of his palace: כשעמד ומל' על דר סיני . . . כך so the Lord when he stood addressing a meeting on Mount Sinai.

**פֶּרֶפֶר** (**כרכר**) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81<sup>a</sup>) רֹאשׁ הַכִּרְכָר (Y. ed. a. Mish. Pes. הכרכר, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16<sup>b</sup>. Bab. ib. 123<sup>a</sup> כִּרְכָרִי בִּכּוּשׁ אֵי בִּכְּיָרִי (Ms. מִכְּיָרִי) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92<sup>b</sup>; Sifra Vayikra, Hōbah, ch. IX, Par. 7, v. לִבְיָרִי. Sifrē Deut. 96; Ab. Zar. III, 9 (49<sup>b</sup>) נָטַל הִימָנָה כִּי מִכְּיָרִי Ms. M. (ed. פֶּרֶפֶר, Var. כִּרְכָרִי, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner*,] *a rod used for shaking olives down*. Y. Peah VII, 20<sup>a</sup> בִּרְכִירָה, בִּרְכִירָה, read: פֶּרֶפֶר, פֶּרֶפֶרָה (f.), v. מִכְּיָרִי.

\* **כַּרְפָּא, כַּרְפֵּר** ch. as preced. 1. Y. Shek. IV, 48<sup>b</sup>  
 bot. שבטא דכרדר בינייהו (Bab. ed. דכרדרא, corr. acc.) the  
 staff of the shuttle (the cane which brings the threads of  
 the web into their place [arundo]), is between them, i. e.  
 there is a great difference between them (cmp. 'stamen  
 secernit arundo'. Ovid M. 6, 55).

**פִּרְסָן** f. pl. (v. פִּרְסָר) *dances, rejoicing*. Targ. Is. LXVI, 20 בְּרִכּוֹת בָּל (missing in ed. Lag.; h. text בְּרִכּוֹת, comp. Targ. II Sam. VI, 14 שָׁבָה for h. כָּרַר) with dances and songs of praise.

**פָּרַשׁ** I (reduplic. of פָּרַשׁ, v. פָּרַשׁוּתָא a. פָּרַשׁוּתָא) 1) *to hollow out*, v. פָּרַשׁוּתָא. — 2) (emp. b. h. פָּרַשׁ) *to bend, bow*. — (ב) *ירשׁא* ' *to nod assent*. Erub. 65<sup>b</sup> ' *לית ברישיה* . . . ' B. *nodded &c.* Nidd. 42<sup>a</sup> ' *לית ברישיה* showed his approval of it by nodding; B. Bath. 143<sup>a</sup> top.

**פִּרְיִשׁ, פִּרְיִשׁ II** = פִּיִּישׁ to knock, strike. Sabb. 77<sup>b</sup>  
 ed. (Ms. M. (לכַּשְׁבוּשִׁי, v. פִּשְׁשׁ.

**כַּרְפָּשָׁא** m. (כַּרְפֵּשׁ I) *large intestines, great-gut and rectum*. Sabb. 82<sup>a</sup> [read with Rashi:] הָאֵי כ' רַחֲבִים (or with Ms. O. רַחֲבִים... כַּרְפָּשָׁא, v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שְׁמֵינִי שֶׁמִּתְּחִיל לְדַכְּשָׁה &c. (Gitt. 57<sup>a</sup>; Ber. 62<sup>b</sup> חָיִט הֵרִיב לְכַרְפָּשָׁה he dropped his gut (from fright). Hull. 49<sup>b</sup> דִּבְּ' the fat glands surrounding the large intestines. Ib. 113<sup>a</sup> וּמַעֲרִיב כ' great-gut and (small) intestines.

**כַּרְקֶשֶׁתָּא** I, **כַּרְקֶשֶׁתָּא** f. (כַּרְפֵּשׁ II) *the shepherd's bell*. B. Kam. 52<sup>a</sup> (expl. משְׁכֹּכִיָּה כ' Ms. M. (Ms. R. 'כְּרוֹשׁ', v. Rabb. D. S. a. l. note; ed. 'קרק').

**כַּרְפָּשָׁא** II f. (כַּרְפֵּשׁ I) 1) = כַּרְפָּשָׁא q. v.—2) (comp. *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7<sup>a</sup> רַחֲפִיטִי ב' (Ms. R. 2 בכְּרֶשֶׁתָּא, corrected into בכְּרֶשֶׁתָּא, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

**כַּרְכָּתָּא** f. (כַּרְךְ) *a plantation fenced in from all sides*. B. Mets. 22<sup>b</sup> (Ms. R. 1 כַּרְכָּתָּא pl.; Ms. M. 'כִּרְכָּתָּא, corr. acc., v. Rabb. D. S. a. l. note).

**כֶּרֶם** (v. כַּרְהָ) 1) *to surround, cut off*. Denom. כֶּרֶם, כַּרְמִי II.—2) *to pile up*. Kel. XXIII, 4 the washer's chair פִּזְרֵי הַכֶּלִים (ed. Dehr. פִּזְרֵי) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שְׁמוֹכְרִין ed. Zuck. (oth. ed. שְׁמוֹכְרִים, read: 'שְׁמוֹכְרִי'; Sabb. 88<sup>b</sup> (play on עֵץ גָּדִי Cant. I, 14) כְּרָמִי עֵץ גָּדִי 'the guilt of the kid (= golden calf; oth. opin. פִּזְרֵי the idol Gad) which I piled (stored up) for me (for future punishment). Ib. כְּרָמִי לִישָׁנָא דְּמַכְנִישׁ הוּא (Ms. M. 'כְּרָמִי, Ms. O. דְּמַכְנִישׁ, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of pressing, preserving)?—Answ. (by ref. to Kel. I. c.) שְׁמוֹכְרִים עָלָיו אֵת הַכֶּלִים.—3) *to cover, paint*, v. כֶּפֶר I.—[Tosef. Men. IX, 10 וְכוּרְמִין Var., v. כֶּפֶר.]

**כֶּרֶם** m. (b. h.; preceded.) [enclosure,] *plantation, esp. vineyard*. Ber. 35<sup>a</sup>, a. e. סְחָמָא לֹא אֶקְרִי כ' סְחָמָא לֹא אֶקְרִי כ' an orchard of olive trees is called *kerem zayith*, but not plain *kerem*. Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) רַבֵּעַ הוּא הַנִּי כ' רַבֵּעַ one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'ēa* (plantation) &c. Lev. R. s. 32 (play on כֶּרֶם, Ps. XII, 9) כֶּרֶם הוּא הַנִּי the plantation (genealogy, comp. יְהוּסָה of the bastards. Peah VII, 6. Kil. IV, 1, v. כֶּרֶתָּה; a. v. fr.—Trnsf. circle of scholars, college, esp. בֵּיבְנָה כ' the college of R. Johanan b. Zaccai in Jamnia (v. לִבְנָה). Keth. IV, 6; B. Bath. 131<sup>b</sup>; Y. Ber. IV, 7<sup>d</sup> top; a. fr.—[Ber. 63<sup>b</sup> בֵּיבְנָה כ' for which Cant. R. to II, 5: אֲנִישָׁא.—Pl. כֶּרְמִיִּם. Men. VIII, 6 (86<sup>b</sup>) כ' בֵּיבְנָה carefully cultivated vineyards (dug over twice a year); a. e.—pr. n. pl. *Beth-Kerem*. Nidd. II, 7 בֵּית כֶּרֶם the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

**כֶּרֶם** ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 104<sup>a</sup>; B. Bath. 7<sup>a</sup> if one says לִדְרֹכִי כֶּרֶם (I sell thee a vineyard', although there are no vines in

it &c.; 'provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42<sup>b</sup> מִמַּחֲנִיחֵן דִּבְּ' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121<sup>a</sup> בכְּרָמָא, v. כֶּרְמִי.—Pl. כֶּרְמִי. Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 בֵּיבְנָה כ' schools, (v. preced.); a. fr.—Y. Kil. IV, beg. 29<sup>a</sup>, v. next w.—Succ. 44<sup>b</sup>, v. כֶּשֶׁשׁ.

**כֶּרְמוֹן** m. (preced.) *a row of vines in a vineyard*. Y. Kil. IV, beg. 29<sup>a</sup> נֹסַב הָרַב כ' if the owner took away one of the five rows.—Pl. כֶּרְמִין (prob. to be read: כֶּרְמוֹנִין). Ib. וְחָרִי בֵּינֵיהֶן כ' וְחָרִי דְּלֹחָא three rows and two intervals.

**כֶּרְמִי** pr. n. pl. *Carmi* in Babylonia. Yeb. 121<sup>a</sup> דֹּאטְבֵּי בְּכ' (Ar. בכְּרָמָא) a man that was drowned at C. and whose body was found &c.

**כַּרְמֶל** m. (b. h.; v. כֶּרֶם) 1) *a well-cultivated plot; whence (sub. גֵּרִישׁ) (grist of) early ripened and tender barley*. Men. 66<sup>b</sup>; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14), כַּרְמֶל רַךְ וְיָמֵל soft yet brittle; Y. Sabb. I, 2<sup>d</sup> bot. [read:] רַךְ מִלֹּא לַח וְיָמֵל soft yet brittle, neither green nor dry, but between the two. Sifra I. c.; Men. I. c. (another explan.) כַּרְמֶל כָּל מִלֵּא rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel*. Y. Succ. III, 53<sup>a</sup> כְּשֶׁעֶזֶר הוּא הַצֵּבֶל וְכִשְׁעֶזֶר הוּא הַלִּילִי of the color of wax or of the lily of Carmel (v. יִרְקֶרֶן); (Tosef. Neg. I, 5 וְכוּרְמִין, Var. וְכוּרְמִין; R. S. to Neg. XI, 4 (וְכוּרְמִין).—Y. Ber. I, 2<sup>b</sup> bot. ראש הָרַב (ראש הָרַב הַכִּי) (Ms. M. 'ראש הָרַב הַכִּי') the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Bahod., s. 5 (alluding to Jer. XLVI, 18) וְכִי מֵאֶסְפָּמִיָּה וְכִי מֵאֶסְפָּמִיָּה Tabor came (to the desert for the law-giving) from Beth-Elm and C. from Ispamia; Meg. 29<sup>a</sup>.

**כַּרְמֶלִי** m. (sub. יִין; v. preced.) *Carmel wine*. Tosef. Nidd. III, 11 [read:] הוּא מִזְגֵּי שָׁרוֹן וְהוּא מִזְגֵּי שָׁרוֹן שֶׁנֶּחֱמַד לִי שֶׁנֶּחֱמַד לִי Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21<sup>a</sup>.

**כַּרְמֶלִית** f. (v. כֶּרֶם) *a marked off plot in a public thoroughfare, in gen. an area which cannot be classified either as private ground (רְשִׁוּת דִּיהִרִי) or as public ground (רְשִׁוּת הָרַבִּים)*. Y. Sabb. XI, 13<sup>a</sup> כִּי נִקְרָא כ' what-ever obstructs the public road is called *karm'liith*. Tosef. ib. I, 1; Sabb. 6<sup>a</sup>, v. רְשִׁוּת. Ib. וְאִיסְמוּנִית וְהָיָה אֲבָל the sea, the valley, the colonnade and the *karm'liith*; expl. ib. 7<sup>a</sup> קֶרֶן זְוִיתָּהּ הַסְּמוּכָה לְהָרַב a corner plot adjoining the public road; a. fr.—Pl. כַּרְמֶלִית. Y. ib. XI, end, 13<sup>b</sup>.

**כַּרְמֶלֶת** f. (denom. of כֶּרֶם) *vines trained over the wall of the vineyard*. Tosef. Men. IX, 10 וְכִי מִן הַכִּי (Var. חֲכִמִּית) neither from vines trained over the wall nor from those trained on espaliers, v. קָלִיתָּהּ.

**כֶּרֶן** m., constr. כֶּרֶן (v. כֶּרֶן, comp. קֶרֶן) *roundness, fullness, essence*; כֶּרֶן הַיּוֹם the very day (h. יוֹמָא). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Nahm. to Lev. I. c. quotes a version כֶּרֶן.]

פְּרָדִיב' v. פֶּרֶנְבֹּאוֹת

**כרנבו** pr. n. f. *Carn'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91<sup>a</sup>.

\*כַּרְבֵּב f. (καρμύνη) *cabbage*. Lam. R. to III, 42 (not כַּרְבֵּב), v. פְּטִירִיָּא.

\* **כְּרִיבָאוֹת** f. pl. (χέρυψ, -βος) *vessels containing lustral water*, placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifrè Num. 158 כְּרִיבָאוֹת (corr. acc.; Ar. כְּרִיבָאוֹת).

פֶּרֶנְפִּי v. כַּרְנִי

\* ברם. v. אַכְרִים. *Af.* כרם.

**בֶּרֶךְ** f. (b.h. בָּרַשׁ בָּרֵינִי [בָּרֵינִי]; emp. בָּרֵכְשָׂא [*bag*], stomach, belly. Taan. 26<sup>a</sup> top וְכִי מלאה עַל נפש..וכ' when the appetite is satisfied and the stomach filled. Sabb. 151<sup>b</sup> (ref. to Koh. XII, 6) זֶה הוּא 'the pitcher is broken', that means the stomach. Ib. וְכִי בִקְעָתָהּ שְׁלוֹשָׁה..בְּיָמֵינוּ three days after burial one's stomach bursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15<sup>c</sup> bot.; Gen. R. s.100. Keth. 16<sup>a</sup>, a.fr. הִיא מַפְעֶפֶע בֵּין שִׁירָיה her belly extends to her teeth, i.e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read: יָדָה מִפְעֶפֶע] הִיא מַפְעֶפֶע בְּקִרְיָהּ burned in her stomach like the venom of &c.; [Y. Snh. X, 28<sup>d</sup> top כְּבִירָהּ, v. לְחִינָה]; a.fr.—Esp. *the stomach of ruminants, maw.* Hull. III, 1 הַפְּטוּמִית כל הכולל, expl. ib. 50<sup>b</sup> כֻּלּוֹ . . . ואֲזִירוֹ כֻּלּוֹ the inner stomach, the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טַפַּח בּוֹשֵׁט סְמוּךְ לָכֵן וְכֻלּוֹ טַפַּח בּוֹשֵׁט corrected; טַפַּח בּוֹשֵׁט סְמוּךְ לָכֵן וְכֻלּוֹ טַפַּח בּוֹשֵׁט one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. שְׁבִירָתוֹתֵיהֶן Succ. 21<sup>b</sup> בְּרִיסוֹת. —Pl. מִצִּילָתָא אֲסֻחוּמָא, v. שְׁבִירָתוֹתֵיהֶן Succ. 21<sup>b</sup>] רַחְבּוֹת whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שְׁבִירָתָן רַחְבָּהּ).

**פֶּרִיסָא**, **פְּרִיסָא** ch. same, also *womb*. Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (פֶּרִיסָא; h. text קֶרֶב). Targ. Job XXXI, 18; a. fr.—Hull. 50<sup>b</sup>, v. אֶסְתוּמָא. Ib. בבירה נפל כ' the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) כ' בבירה טענא רגליא the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12<sup>a</sup> שרי רנחא כריסא (Ar. רנחא כריסא) who is not worth the bread he eats; B. Kam. 97<sup>a</sup>. Koh. R. to XI, 9 פְּרִיסָיָה בועה דהאי חרמא קמך (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164<sup>b</sup> בועיה . . . כ' (masc.); a. fr.—Yeb. 65<sup>b</sup> bot. איכו אחריתי Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 בכ' רביחך (בקרוב ביהך) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55<sup>b</sup> bot. גי בביתך).—*Pl.* פְּרִיסָא (m.). פְּרִיסָא, פְּרִיסָן. Targ. Y. Num. V, 22 (not פְּרִיסָן). Targ. Ps. XVII, 14.—Keth. 103<sup>a</sup> ליה לא תאכל she has not two stomachs (double alimentation is of no use to her).

פּוֹרְסֵיטָא, *chair*, *pl.* פּוֹרְסֵטֶן, *v.*

**בִּרְטוֹן**, f. pl. (v. preced.) *upholstered seats*, satirical expression for *stoutness*. Lev. R. s. 34 חֲמִי כ' see (that beggar's) fat body! (Yalk. Lev. 665 עֲרֵפֶיךָ).

בִּרְטָם v. כִּרְסוֹם

פריסטווא v. כרסמייטא

ברסין, Tosef. Neg. V, 14 some ed., read: ברסין.

ברסלא, Snh. 5<sup>a</sup>, read: בַּר סְלָא (v. Rabb. D. S.a.l. note).

פֶּרֶס v. כֶּרֶס

**פרסנא** pr. n. m. *Carsana*. Y. Shebi. IX, 39<sup>a</sup> אילין ברסנא (corr. acc.) those of the family (or school) of C.—Y. Erub. III, 21<sup>a</sup> bot.; V, 22<sup>d</sup>, a. e. ר' שמעון בר כ' Y. Dem. III, 23<sup>b</sup> בר בר סנא (corr. acc.). [Fr. M<sup>fo</sup> b, p. 129<sup>b</sup>: *Carsana*, pr. n. pl., fr. which *caras* is derived.]

בְּרֵאשִׁית v. כְּרֵאשִׁית.

**פרספת** f. (cmp. פרזפא) a species of *locusts*. Hull, 65<sup>b</sup>  
(Var. in Ar. פרספת, כרסנית).

**פִּרְסָתָן** m. (denom. of פִּרְסָה) *large-bellied, stout*. Hull.  
60<sup>a</sup> שׁוֹר כִּי וְכִי an ox (in order to fetch a high price) must  
be stout, have large hoofs &c.

**כָּרַע** (b. h.; denom. of כָּרַע) to bow, bend the knee. Ber. 12<sup>a</sup> כְּשֶׁהוּא כּוֹרֵעַ וְכִי בָרַךְ when bowing in prayer, one must bow at the word *barukh*, opp. יָקָם. Ib. 34<sup>b</sup>; Y. ib. I, 3<sup>c</sup> bot. (interch. with שָׁרַע); a. v. fr.

*Hif.* הִכְרִיעַ 1) *to cause to kneel; to subdue; to humiliate, sadden.* Gen. R. s. 65; Yalk. Gen. 114 אֲנִי מִכְרִיעַ אֶת אֲוִיבִי I shall sadden my friend. Gen. R. s. 75, beg., v. כָּרַח. Ib. s. 67 מֶה אֲנִי מִכְרִיעַ וְכ' (Yalk. ib. 116 מִכְרִיעַ) why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh.* Y. Peah I, 16<sup>b</sup> bot. הַזֵּכוֹת מִכְרִיעוֹת הַטּוֹב הַזֵּכוֹת מִכְרִיעוֹת הַטּוֹב הַזֵּכוֹת מִכְרִיעוֹת the good deeds overbalance (the sins). Ab. II, 8 כֻּלָּם מִכְרִיעַ אֶת כֻּלָּם outweighs them all. B. Bath. V, 11 חַיִּיב לְהַכְרִיעַ לוֹ שֶׁפָּה (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עֵיין to weigh exactly. Ib. 89<sup>a</sup> וְהַכְרִיעָהּ... לִי וְהַכְרִיעָהּ שָׂקוֹל לִי... I must weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3<sup>e</sup> bot. הִכְרַע עָלָיו כֶּסֶף put money to it in the balance (bribe him). Gen. R. s. 80 כַּמָּה מִמֶּנּוּ ד' how much money he put in the balance (paid for it).—Transf. *to cast the deciding vote, to decide.* Tosef. Hull. VII, 1; Hull. 90<sup>b</sup>; Pes. 83<sup>b</sup> הָיְתָה הַדָּעָה מִכְרַעֵת הָרֵעַ, v. דָּעָה. Y. Keth. II, 26<sup>b</sup>; Y. Yeb. X, 10<sup>d</sup> bot. הָיְתָה מִכְרַעֵת בְּעֵדֵי מִיתָה הָיְתָה מִכְרַעֵת בְּעֵדֵי מִיתָה the reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance; transf. to harmonize two contrary opinions, to compromise.* Sifra introd. וְהַכְרִיעַ... הַמִּכְרַעִים שְׁנֵי כְּאוֹבִים הַמִּכְרַעִים when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Deut. IV, 36) השלישי חכ' a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Bahod. s. 9. Sifré Num. 58. — Kidd. 24<sup>b</sup> המְכַרְרִיעִים לפני האחד מכריע הלכה כדברי המכ' whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr. — V. הַכָּרֵעַ, הַכָּרֵעָה.

**כָּרַע** ch. same, 1) to bow, bend the knee. Targ. O. Gen. XXIV, 26 (Y. גוה). Targ. II Esth. III, 2; a. e. — Y. Ber. II, 5<sup>a</sup> bot. מגרמיה כ' הוא it (the head) bowed spontaneously. 2) (of the balance) to sink, outweigh. Targ. Y. Ex. I, 15. — 3) to decide by majority. Targ. Y. Deut. XXV, 1 (v. Shn. 10<sup>a</sup>).

Af. אָדַרַע 1) to sadden. Targ. Jud. XI, 35. — 2) to weigh. Pesik. B'shall, p. 82<sup>a</sup> ובאכרעא דאִכְרַעוֹן וכ' אִכְרַעָה. v. אִכְרַעָה.

*Ithpe.* אִתְכְּרַע to be weighed. Ib.

**כָּרַע** c. (b. h.; cmp. כָּרַח) [hollow, cmp. כָּרַח] knee, leg. Zeb. VIII, 5 כָּרַעוֹ של ו' the leg of one of them (Talm. ed. 77<sup>b</sup> כרעים du.). Kel. XVIII, 7 כ' שדירה וכ' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3, Ib. VIII, 8 כ' שפרש וכ' a leg of a bedstead which was taken off with the longside &c.; a. e. — Du. כָּרַעִים, כָּרַעִים; pl. כָּרַעִים. Tam. IV, 2. Zeb. VIII, 5. Succ. 15<sup>b</sup>, v. אִרְיָה. Cant. R. to VII, 3 ו' ו' . . . ו' as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

**כָּרַע** ch. same. Ber. 7<sup>a</sup> כָּרַע stands on one leg. Men. 34<sup>a</sup>; Yoma 11<sup>b</sup> כ' עקר איניש כָּרַעיה וכ' when a person starts to walk, he moves his right leg first. Ib. 78<sup>a</sup> דיה גבא דכ' היה my leg was hurting me. Ib. מסאנא דרב I mean the upper portion of the leg. Kidd. 49<sup>a</sup> דרב I want no shoe larger than my foot, i. e. I want no husband too high in rank. — Sabb. 104<sup>a</sup> כָּרַעיה דגמל' the foot of the letter Gimmel, . . . Daleth; a. fr. — Pl. כָּרַעִי, כָּרַעִי. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 חמון. Targ. Am. III, 12; a. e. — Y. Shek. V, 49<sup>a</sup> bot. כָּרַעִיה כ' look at these legs (how fat); Y. Bicc. III, 65<sup>c</sup> bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13. — Ab. Zar. 38<sup>b</sup> עד טופרי דכָּרַעִיה to the nails of their feet; a. fr. — Y. Maas. Sh. IV, end, 55<sup>c</sup> כָּרַעִיה דכרסא legs of the bed.

**כָּרַף** (cmp. כָּרַח, *Ithpe.* אִתְכְּרַף to become round (of the nipple of the breast), to develop. Nidd. 48<sup>b</sup> top (ref. to Ez. XXIII, 21) אישחורו דכ' . . . אישחורו דכ' thy breasts began to develop, yet thou didst not repent, thy breasts were fully developed, yet &c.; [other interpret. in Rashi: 'אי' to be swollen, אישחור to dry up; Ar.: איכרפית, v. Koh. Ar. Compl. s. v.].

**כרפונת, כרפונת**, Y. Kil. I, 27<sup>a</sup> top (ref. to פיל Mish. I, 1; Ar. ספרויה, R. S. to Kil. l. c. מרשיא) corrupt. of a probably Greek name for white beans.

**כָּרַפִּס** I m. (b. h.; cmp. *καρπασος*, carbasus, Sanscrit *carpāsa cotton*) fine linen. Esth. R. to I, 6, expl. כָּרַפְסִינִין. Meg. 12<sup>a</sup>, v. בר.

**כָּרַפִּס** II m. (cmp. כָּרַח II, *celery*) an umbelliferous plant, *celery*, *parsley*. Shebi. IX, 1 שבנהורח (Y. ed. Krot. כוסבר, corr. acc.) water-parsley, expl. Y. ib. 38<sup>c</sup> פירוסילינִין (*πετροσέλινον*), contrad. to garden-parsley; Succ. 39<sup>b</sup> (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10<sup>a</sup>; a. e. — [Tosef. Kil. I, 1 ו' הכוסבר ו' (ed. Zuck. ו' הכוסבר, v. פירוס I.).

**כָּרַפְסָא** I ch. = h. כָּרַפִּס I. Targ. Esth. VIII, 15.

**כָּרַפְסָא** II ch. = h. כָּרַפִּס II. Ab. Zar. 28<sup>a</sup> כ' בטילא parsley put in strong wine. Ib. 38<sup>b</sup> כ' parsley-seed. Keth. 61<sup>a</sup>. — [Tosef. Kil. III, 12 והכרפסא ed. Zuck., Var. ו' הכרפסא.]

**כרפת**, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כופת.

**כָּרַצָא, כָּרַצָא** m. (כָּרַץ, cmp. קָרַץ) intestinal worms. Gitt. 6<sup>b</sup> ל' ל' Ar. (ed. ל' ל') a remedy for &c. Ib. חוריא ל' for white worms.

**כָּרַקוֹמָא, כָּרַקוֹמָא**, v. sub כָּרַב.

**כָּרַקוֹמִיָא**, v. כָּרַקוֹמָא.

**כָּרַקָם**, v. כָּרַבָם.

**כָּרַר** m. (v. כָּרַר) upholsterer. M. Kat. 13<sup>b</sup> quot. in Kimhi Shorash. s. v.; v. כָּרַר.

**כָּרַשָא**, v. כָּרַש.

**כָּרַשִׁינָא** I f. ch. (v. כָּרַש) ball, pebble. — Pl. כָּרַשִׁינִין. Sabb. 81<sup>a</sup> כ' בבליחא כ' Babylonian pebbles (cloddy and brittle).

**כָּרַשִׁינָא** II (כָּרַשִׁינָא) f. (cmp. כָּרַש) a porraceous plant. — כ' בוריה an alkaline solution of *carshina*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>. — Pl. כָּרַשִׁינִין, כָּרַשִׁינִין. Sabb. I, 5 (17<sup>b</sup>) אין שורין... וכ' אלא וכ' (shortly before Sabbath) we must not lay in ink-material, . . . or alkaline plants; [comment. refer to next w.].

**כָּרַשִׁינָא** III (כָּרַשִׁינָא) f. (cmp. כָּרַשִׁינָא I) a species of vetch, prob. horse-bean, rarely used as human food. Bekh. VI, 1 (37<sup>a</sup>) כ' ניקבה מלא כ' if there is a hole in the ear lap of the size of a *carshinah*; ib. 37<sup>b</sup>, expl. כָּרַשִׁינִין; Tosef. ib. IV, 1. Y. Kidd. I, 59<sup>d</sup> top כ' פחות מן חכ' less than the size of &c.; a. e. — Pl. כָּרַשִׁינִין, כָּרַשִׁינִין. B. Mets. 90<sup>a</sup>. Hall. IV, 9, a. fr. כָּרַשִׁינִין חרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Hall. IV, 60<sup>b</sup> כ' אימרי גזרו על חכ' (contrad. to כָּרַשִׁינִין) when was the law declaring *carshinah* subject to Trumah enacted? — Answ. כָּרַשִׁינִין in days of famine (when it served as human food). Esth. R. to I, 14 (play on כָּרַשִׁינִין, ib.) אני I shall crush vetch (to be placed) before them (send a famine compelling



them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53<sup>c</sup> בכרשניי קל (read: בכרשניי) they made the law concerning *carsh*, less stringent. Ib. בכרשניי a dough made of *c*.—Meil. III, 6 כרשניי, Tosef. ib. I, 21 כרשניי ed. Zuck. (some ed. כרשניי, corr. acc.), v. חֲקָה־שׁ; a. fr.—Koh. R. to VI, 1 כרשניי בפלפלן he who puts vetch into pepper; (Tosef. B. Bath. V, 6 פוסקתה).

כָּרַשְׁנָי, כָּרַשְׁנָי, v. preced.

כָּרַשְׁתָּנָא, כָּרַשְׁתָּנָא, v. כָּרַשְׁתָּנָא.

כָּרַח, v. כָּרַח.

כָּרַח (b. h.; cmp. כָּרַח 1) *to cut*. Num. R. s. 16 ונקרא 'כָּרַח' and he (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home.—Esp. *to cut genitals, mutilate*. Bekh. 33<sup>b</sup> כָּרַח אחר כָּרַח, v. כָּרַח. —Part. pass. כָּרַח. Ib.; a. fr.—שָׁפַח כָּ' one that is mutilated at his membrum, v. שָׁפַח. Tosef. Yeb. XI, 2. Yeb. VIII, 2; a. fr.—2) *[to draw a circle, place outside, comp. meanings of חָרַם, דָּרַם, בָּרַר, ] to cut off, excommunicate, v. כָּרַח*. Y. Bicc. II, beg. 64<sup>c</sup>; Y. Snh. XI, 30<sup>b</sup> עונשין צא... עדותיהם deduct twenty years up to which age the divine court neither punishes nor decrees excision.—3) *to separate, divorce; to make final*. Gitt. 21<sup>b</sup>; Succ. 24<sup>b</sup> (ref. to Deut. XXIV, 3) ספר כָּרַח וְכָרַח the delivery of the deed divorces her and nothing else does. Ib. דבר הכָּרַח ביני דבר הכָּרַח something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect).—Part. pass. כָּרַח *definite*. Y. Gitt. VII, 48<sup>d</sup> כָּרַח כָּ' היא it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16<sup>c</sup> top היא כָּ' Y. Gitt. III, 44<sup>d</sup> top; IX, 50<sup>b</sup> bot. כָּ' לשמה וזה (not זו) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44<sup>c</sup> ראשונה לה כָּ' ... אלא שלא הר' לה כָּ' (strike out לה); a. fr.—3) *to decide, make final*. Ber. 4<sup>a</sup>; Snh. 16<sup>b</sup> (ref. to כָּרַח as a symbolical name for the Urim and Tummim, or for the Sanhedrin) שפוקתיהם את דבריהם they give definite and precise decisions; Midr. Till. to Ps. III כָּרַח כָּ' כָּרַח, v. כָּרַח; a. e.—כָּרַח (v. כָּרַח) *to covenant, make a firm promise*. Gen. R. s. 44 עב וְכָ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 כָּרַח.—Part. pass. כָּרַח, f. כָּרַח. M. Kat. 18<sup>a</sup>, a. fr. לשפחים, v. כָּרַח, R. Hash. 17<sup>b</sup> כָּ' לִי' מְדוּה וְכָ' there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10).—Transf. כָּ' *it is a necessity, unavoidable*. Nidd. 58<sup>b</sup> כָּ' לִי שָׁכַל כָּ' whoever crushes it cannot help smelling it.

Nif. כָּרַח 1) *to be cut, mutilated*. Yeb. VIII, 2 (expl. כָּרַח, Deut. XXIII, 2) כָּ' כל שני הגיד when the membrum is mutilated. Ib. 75<sup>b</sup> כָּרַח ביצים when the testicles

are cut out; a. fr.—2) *to be covenanted*. Sot. 37<sup>b</sup> כָּרַח עֲלֶיהָ upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed*. Y. Peah I, 15<sup>d</sup> bot. (ref. to Num. XV, 31) כָּרַח שְׁחָפַשׁ which intimates that (the idolator's) soul is cut off (through premature death, כָּרַח), while her guilt remains with her (unexpiated by death); Snh. 64<sup>b</sup> (ref. to the emphasized expression 'כָּרַח חַכְמָה', Num. I. c.) כָּרַח 'כָּרַח' *hiccareth* refers to this world &c.; a. fr.—Verbal noun כָּרַח, v. כָּרַח.

Hif. כָּרַח *to destroy, exterminate*. Tanh. R'eh 7 כָּרַח and exterminate them. Ib. כָּרַח כְּשֶׁרַחֲבִיתָּהּ when the Lord... shall have destroyed..., you will enter. Tosef. Snh. IV, 5 כָּרַח לְחֶרֶב to exterminate the seed of Amalek; a. fr.

Pi. כָּרַח *to doom to destruction*. Arakh. 15<sup>b</sup> כָּרַח כָּ' David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

כָּרַח ch. same, esp. *to separate, divorce*. Gitt. 21<sup>b</sup>, a. fr. כָּרַח מִסְרָה כָּרַח it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to כָּרַח כְּרִיתָּהּ it is the signing witnesses &c.—Imper. כָּרַח (only in) גִּטָּה *make the divorce final, definite* (v. preced.). Ib. 9<sup>a</sup> טַעַם מִשּׁוּם כָּ' הִיא the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150<sup>b</sup>.

כָּרַח f. (= כָּרַח, v. כָּרַח Nif.) *excommunication, extermination*; (in Talm. law) *divine punishment* through premature or sudden death, opp. to כָּרַח מִיָּד מִיָּד capital punishment. Snh. 60<sup>b</sup> כָּ' הִיא is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. *death by execution*. M. Kat. 28<sup>a</sup> כָּ' מִיָּד מִיָּד if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64<sup>c</sup> כָּרַח; Treat. S'mah. III, 8 כָּרַח. Ib. 10 מה כָּ' כָּרַח מִיָּד מִיָּד what is to indicate that they died by divine visitation?; Y. l. c. 64<sup>d</sup> top כָּרַח מִיָּד מִיָּד.—M. Kat. I. c. כָּ' נִפְקֵי לִי מִכָּ' I have escaped the punishment of *kareth* (being sixty years old). Ib. כָּ' רֶשֶׁת כָּ' the *kareth* of years, premature death; v. כָּ' כָּ' the *k.* of days, sudden death. Hull. 31<sup>a</sup> כָּ' אִסּוּר עֵין כָּ' a transgression punishable with *k.*, opp. נִפְקֵי מִיָּד מִיָּד כָּרַח. Macc. III, 15 (23<sup>a</sup>) כָּרַח (יָדֵי כָּרַח) are released from *k.* (which would otherwise await them). Ib. 13<sup>b</sup> כָּ' כָּרַח כָּ' why is the punishment of *k.* specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to כָּרַח, Zeph. II, 5, v. Targ. a. l.) כָּ' אֶתְּנָה גֹי שְׂרָא רָאִי a nation deserving extermination; (Yalk. Zeph. 567 כָּרַח); a. v. fr.—Pl. כָּרַח (fr. כָּרַח). Ker. I, 1 כָּרַח וְשֶׁשׁ כָּ' כָּרַח there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth*. Macc. III, 15, a. fr. כָּ' כָּרַח those on whose transgressions the penalty of *k.* is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

**כֶּרֶת, כֶּרֶתָה**, v. כֶּרֶת.

**כֶּרֶתָה**, Y. Kil. V, 30<sup>a</sup> top, read: כֶּרֶתָה, v. כֶּרֶתָה.

**כֶּרֶתִי** m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin (or Urim and Tumim)*. Ber. 4<sup>a</sup>, v. תַּרְחָה. Midr. Till. to Ps. III, v. תַּרְחָה; a. e.—*Pl.* כֶּרֶתִים. Men. 28<sup>b</sup> כֶּרֶתִי ed. (ed. Ven., a. oth., and Ar. הַכֶּרֶתִים) the shape of the apples of the *K'rethim* (Cretans?); ib. 63<sup>a</sup> הֵכֵל Ms. R. 2 (ed. הַבְּרִיתִים, v. בִּרְחִיתִי).

**כֶּרֶתִי (כֶּרֶתִי)** m. (Hebr. denom. of Ch. כֶּרֶתָה, v. next w.) *porraceous* (of color), *leek-green stuff*. Ber. I, 2 כֶּרֶתִי (מְשִׁיכֵר) בין הַכֶּלֶת לֵבָן when one can distinguish between blue and green; (Y. ed. כֶּרֶתָה; Ar. Var. כֶּרֶתָה, Succ. III, 6 כֶּרֶתִי הִירֹק כֵּב) an Ethrog green like a porraceous plant (v. כֶּרֶתִינִי).—Gitt. 31<sup>b</sup> כֶּרֶתִי סִרְבֵּלָה דֵּב a cloak of green wool.

**כֶּרֶתִי, כֶּרֶתִינִי** m. pl. ch.=h. כֶּרֶתִישִׁין (v. כֶּרֶתִישִׁין) *leek*. Targ. Num. XI, 5 ed. Berl. כֶּ (oth. ed. כֶּ); Yarg. Y. II כֶּרֶתִי, some ed. כֶּרֶתִי; h. text כֶּרֶתִי.—Ab. Zar. 10<sup>b</sup> כֶּרֶתִי he (the emperor) sent him leek (symbolically alluding to כֶּרֶת, 'my progeny will be cut off', Rashi). Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup>. Y. Kil. IV, end, 29<sup>a</sup> כֶּרֶתִינִי planted leek in his vineyard. Y. Sabb. VII, 10<sup>a</sup> כֶּרֶתִי וְכִי he who cuts (on the Sabbath) coriander . . . , leek &c. Bab. ib. 110<sup>b</sup>, v. כֶּרֶתִינִי a. כֶּרֶתִי; a. fr.

**כֶּרֶתִים, כֶּרֶתִין**, *ramifications*, v. כֶּרֶתִין.

**כֶּרֶתִין**, v. כֶּרֶתִי.

**כֶּרֶתִין, כֶּרֶתִין** m. (a denom. of כֶּרֶתָה, v. כֶּרֶתָה, formed after the Greek *πράσινον*) *leek-colored, green*. Y'lamd. to Gen. XLIX, 1 quot. in Ar. בין הַכֶּלֶת לֵבָנִי (Ber. I, 2 כֶּרֶתִין), v. כֶּרֶתִי. Y. Succ. III, 53<sup>d</sup> (ref. to Mish. כֶּרֶתִין, v. כֶּרֶתִי) כֶּרֶתִין לֵבָנִי כֶּרֶתִין (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

**כֶּרֶתִית**, Kel. XX, 1 Ar., v. כֶּרֶתִית.

**כֶּרֶתִין**, v. כֶּרֶתִי.

**כֶּרֶתִין** m. pl. (denom. of כֶּרֶתִי) *green material*. Targ. Esth. I, 6 (h. text כֶּרֶתִים, v. כֶּרֶתִים II).

**כֶּשֶׁ**, *Ikpa*, v. אֶכְשֶׁ, v. כֶּשֶׁ.

**כֶּשֶׁמָה**, v. כֶּשֶׁמָה.

**כֶּשֶׁב**, v. כֶּשֶׁב.

**כֶּשֶׁב, כֶּשֶׁב** m. ch.=next w.—*Pl.* כֶּשֶׁבִּי. Targ. Gen. XI, 28; a. fr.

**כֶּשֶׁרִי, כֶּשֶׁרִי** m. (b. h. כֶּשֶׁרִים, *pl.*) *Chaldean*. Meg. 12<sup>b</sup> כֶּשֶׁרִי . . . the vessel which I use (my wife) is neither . . . , but a Chaldean.—*Pl.* כֶּשֶׁרִים, Succ. 52<sup>b</sup>. Pesik. R. s. 37 כֶּשֶׁרִי מִן הֵכֵל when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15<sup>b</sup>. Lam. R. to I, 14 כֶּשֶׁרִי כֶּשֶׁרִי the Chaldean government was tyrannical (contrad. to בָּבֶל); a. e.—*Fem.* כֶּשֶׁרִית, *pl.* כֶּשֶׁרִיתִים. Snh. 92<sup>b</sup>.

**כֶּשֶׁרִי**, v. כֶּשֶׁרִי.

**כֶּשֶׁרִי, כֶּשֶׁרִי** f. (כֶּשֶׁר; comp. כֶּשֶׁרִי) *joist, beam, post*. Targ. Y. Gen. XIX, 8 (O. כֶּשֶׁרִי; h. text כֶּרֶתָה). Targ. II Kings VI, 2 (ed. Lag. שֶׁרִי, Var. שֶׁרִי, כֶּ); a. e.—B. Kam. 66<sup>b</sup>, v. כֶּשֶׁרִי. Ib. 11<sup>a</sup>, v. כֶּשֶׁרִי. Hor. 3<sup>b</sup> כֶּשֶׁרִי שֶׁיֵּבֵא מִכֹּחַ in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17<sup>a</sup> כֶּשֶׁרִי אִין דְּמִירִין עֲלֵיכֶם כֵּב if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86<sup>b</sup>; B. Kam. 98<sup>b</sup> כֶּשֶׁרִי לִצְלָמִי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. גָּבֵר. Kidd. 80<sup>b</sup> . . . מִיִּתְבָּרִי 'וכ' ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* כֶּשֶׁרִין. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 כֶּשֶׁרִינִי (some ed. כֶּשֶׁרִינִי); a. e.—Sabb. 67<sup>a</sup> כֶּשֶׁרִי ז' צִירִי מִז' seven chips from seven beams. B. Kam. 96<sup>a</sup> כֶּשֶׁרִי וְעִבְדֵיהֶם if one stole trunks and made them into joists (by trimming). Gitt. 67<sup>b</sup> כֶּשֶׁרִי אֵינֶסֶם בֵּבִי busied himself with carrying (or trimming) beams; a. e.—*Transf.* *lengthy slices of a radish*. Sabb. 108<sup>b</sup> כֶּשֶׁרִי בִמְעֵרָא Ms. M. (ed. כֶּשֶׁרִי, Ar. כֶּשֶׁרִי, Var. כֶּשֶׁרִי; Alf. כֶּשֶׁרִי) in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

**כֶּשֶׁרִי** f. same. Y. Bets. II, 61<sup>c</sup> top quot. in Hidd. Meiri, v. כֶּשֶׁרִי.

**כֶּשֶׁרִי** f. (comp. כֶּשֶׁרִי) 1) *tuft, pubescence, fine hairs or fibres*. Ukts. II, 1. Mikv. IX, 4 כֶּשֶׁרִי כֶּשֶׁרִי the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 כֶּשֶׁרִי כֶּשֶׁרִי quot. by R. S. to Mikv. I. c. (ed. כֶּשֶׁרִי) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. כֶּשֶׁרִי) *cuscuta*, a parasite growing on shrubs (v. Löw Pl. p. 230, sq.). Tosef. Kil. I, 11 (Var. כֶּשֶׁרִי), v. כֶּשֶׁרִי. Ib. III, 16 כֶּשֶׁרִי כֶּשֶׁרִי ed. Zuck. (oth. ed. כֶּשֶׁרִי); Sabb. 139<sup>a</sup> Ms. M. (ed. כֶּשֶׁרִי, v. כֶּשֶׁרִי).—2) (collect. noun, sub. כֶּשֶׁרִי) *cucumbers or melons in an early stage when they are pubescent*. Ib. 109<sup>a</sup> כֶּשֶׁרִי מִשּׁוּם כֶּשֶׁרִי כֶּשֶׁרִי pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. כֶּשֶׁרִי כֶּשֶׁרִי (Ms. O. כֶּשֶׁרִי, Ar. s. v. כֶּשֶׁרִי: כֶּשֶׁרִי or כֶּשֶׁרִי q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *trufa*, v. כֶּשֶׁרִי.

**כֶּשֶׁרִי, כֶּשֶׁרִי** ch. same, esp. *cuscuta*. Erub. 28<sup>b</sup> כֶּשֶׁרִי כֶּשֶׁרִי *cuscuta*, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the *cuscuta* on it dies. Sabb. 107<sup>b</sup> כֶּשֶׁרִי כֶּשֶׁרִי he who tears c. loose from the shrubs &c. Sabb. 139<sup>a</sup> כֶּשֶׁרִי כֶּשֶׁרִי *cuscuta* in a vineyard is a forbidden mixture (v. כֶּשֶׁרִי). Ib. 109<sup>b</sup> bot. כֶּשֶׁרִי כֶּשֶׁרִי ordered him to eat c. with salt and to run &c. Gitt. 69<sup>a</sup>, v. כֶּשֶׁרִי. —Hull. 47<sup>b</sup> כֶּשֶׁרִי כֶּשֶׁרִי looking like c. (yellowish).—V. כֶּשֶׁרִי.

**כֶּשֶׁרִי** (v. כֶּשֶׁרִי), *Af. כֶּשֶׁרִי to do well, prosper*. Targ. Josh. I, 8 כֶּשֶׁרִי (ed. Lag. כֶּשֶׁרִי; h. text כֶּשֶׁרִי, Pesh. כֶּשֶׁרִי).

**כֶּשֶׁרִי** m. (b. h.; כֶּשֶׁרִי) *a carpenter's tool for chipping, axe*. B. Kam. X, 10 כֶּשֶׁרִי כֶּשֶׁרִי when working with the axe, the chips belong to the owner, contrad. to מִצְעָד. Ib.

119<sup>b</sup>, v. חֲזָיָה. — Pl. כְּשִׁילָה, כְּשִׁילָה. Sot. VIII, 6 ש' כ' של iron axes (as a weapon in war). Sifrē Deut. 337 כשלים (corr. acc.).

**כְּשִׁילָה** ch. same. — Pl. כְּשִׁילָה. Targ. Jer. XLVI, 22 (h. text קרדמח).

**כְּשִׁירָה**, v. sub כְּשִׁירָה.

**כְּשִׁפּוּשׁ** m. (כְּשִׁפּוּשׁ) *striking* (with the tail). B. Kam. 19<sup>b</sup> a more than ordinary habit of knocking about. Ib. באמתה כ' Ms. M. (ed. כשכשה באמתה, v. Rabb. D. S. a. l. note), v. כְּשִׁפּוּשׁ.

**כְּשִׁכָּר** (כְּשִׁכָּר) pr. n. pl. *Cashkar, Cascara* (v. P. Sm. 1843) in Babylonia. Yoma 10<sup>a</sup> אכר זה כ' Ms. M. 2 a. Ms. L. (ed. 'ב'; v. Rabb. D. S. a. l. note 10) Accad is C. Sabb. 139<sup>a</sup> בני ב'. Gitt. 80<sup>b</sup> אַסְתְּנִדְרָא, v. אַסְתְּנִדְרָא. [V. Schr. KAT<sup>2</sup>, p. 346<sup>b</sup> Arku, Nipur, Kiš.]

**כְּשִׁפּוּשׁ** 1) (כשש); cmp. (כְּשִׁפּוּשׁ) *to knock, strike, move to and fro, shake*. Bets. 20<sup>a</sup> לרם בונבה כ' (Ms. M. לרם) he made for them (in their presence) striking movements with the animal's tail (making believe it was a female); Y. ib. II, 61<sup>c</sup> top בונבה כ' (כְּשִׁפּוּשׁ); Y. Hag. II, 78<sup>a</sup> bot. — Hull. II, 6 בונבה כ' unless the animal strikes about with its tail (an evidence of vitality). Ib. 38<sup>a</sup> top כְּשִׁפּוּשׁ כ' באונה if it shook its ears (with vital force). Y. B. Kam. II, beg. 2<sup>d</sup>; Bab. ib. 19<sup>b</sup> בונבה כ' if the beast struck (and did damage) with its tail. Ib. באמתה כ' (v. preced.) if she struck (and did damage) with her fore-leg. — V. כְּשִׁפּוּשׁ II. — [2] (= כְּשִׁפּוּשׁ; cmp. (כְּשִׁפּוּשׁ) *to soothe, pat*. Pesik. Zakh. p. 24<sup>b</sup> כְּשִׁפּוּשׁ (אח), v. כְּשִׁפּוּשׁ I.]

**כְּשִׁפּוּשׁ** ch. same, *to shake, knock about &c.* Yoma 84<sup>b</sup> וּמִכְשִׁפּוּשׁ לִיהָ באמורו Ms. M. (ed. בשבירש, Var. in Ar. s. v. כְּשִׁפּוּשׁ) he may rattle nuts for it (to entertain the child). Sabb. 77<sup>b</sup> לְכִשְׁפּוּשִׁי בָקִי Ms. M. (ed. לְכִשְׁפּוּשִׁי) to chase off gnats by striking (with the tail).

**כְּשִׁפּוּשׁ\*** (transpos. of כְּשִׁפּוּשׁ, v. I כְּשִׁפּוּשׁ) *to entangle, catch, confound*. Koh. R. to IV, 14 (ref. to חסורים ib.) he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

**כְּשִׁלָה** (b. h.; cmp. (כְּשִׁפּוּשׁ) *to strike against, stumble*. Lev. R. s. 19 (ref. to Is. XXXV, 3) כְּשִׁלָה כְּשִׁלָה knees which have the appearance of stumbling (threaten to stumble). Ib. שְׁכַלְתֶּם וְכ' for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 כְּשִׁלָה כְּשִׁלָה you have stumbled (were discouraged; Tanh. Shlah 2 (נחשלחם); a. e. — כְּשִׁלָה (law) *weak, under legal disadvantages* (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 יתנו ל' let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84<sup>a</sup> ל' שְׁכַלְתֶּם to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] ל' שְׁכַלְתֶּם to the widow, v. חֲזָיָה; Y. ib. IX, 33<sup>a</sup> top שְׁכַלְתֶּם ל' to him who is the weakest as to evidence, e. g. he who loaned without witnesses as against him who has witnesses. Ib. ל' ל' to him who is in feeble health (and poor).

*Nif.* 1) *to be struck, meet with an accident*. Mekh. B'shall. s. 2 לא נ' אחד ו' (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8<sup>c</sup> bot. באצבעי נ' got a sore finger; ib. XVI, 15<sup>c</sup> top; Lam. R. to IV, 20; a. e. — 2) *to stumble, fall; to be led to sin*. Pesik. Shub., p. 165<sup>a</sup> נ' ויהי and people stumbled over it (the rock); Yalk. Hos. 533. Ib. נ' אדם if man becomes a victim of sin. Gitt. 43<sup>a</sup> אדם נ' one never gets at the true sense of the words of the Law, except after mistakes; Hag. 14<sup>a</sup>; Sabb. 120<sup>a</sup>. — Ber. 28<sup>b</sup> ולא אֶחָשֵׁל בדבר הלכה and that I may not err against a *hálakhah*; 'נ' ולא nor may my colleagues &c. Midr. Till. to Ps. XXII נִכְשִׁלָה אֵינִי because I am a queen, I shall not come to grief; a. fr.

*Hif.* *to cause to stumble, to be an obstruction; to weaken; to cause sin*. Y. Shebi. III, end, 34<sup>d</sup> a breach in the fence whereby annoying the public (an obstruction to traffic). R. Hash. I, 6 ל' נִכְשִׁלָה thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77<sup>b</sup> נִכְשִׁלָה ו' that thou mayest not cause them to sin (by staying away from college); Kidd. 33<sup>a</sup>; Hull. 54<sup>b</sup> נִכְשִׁלָה (Pi.). — Ab. Zar. 11<sup>b</sup> פיהם נִכְשִׁלָה Ms. M. (ed. פיהם) their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16<sup>b</sup>; B. Bath. 9<sup>b</sup> (ref. to מכשלים, Jer. XVIII, 28) נִכְשִׁלָה ו' make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XO לְנַצְמִי I should have injured myself.

*Pi.* 1) same, v. supra. — 2) *to weaken, break the force of*. Y. Ber. IX, 13<sup>c</sup> bot. נִכְשִׁלָה בגבעות (Gen. R. s. 24 חָשֵׁל, v. מרשלו).

**כְּשִׁלָה** ch. same, *Af.* אֶחָשֵׁל *to bring to fall*. Gitt. 57<sup>a</sup> אֶחָשֵׁל פִּמְרֵהוּ פִּמְרֵהוּ his own mouth (his presumptuous prayer) caused Bar-Daroma's downfall.

**כְּשִׁלָה** m. (b. h.; preced.) *downfall, stumbling, weakness*. Hag. 14<sup>a</sup>; Sabb. 119<sup>b</sup> כְּשִׁלָה ו' even at the period of Jerusalem's downfall (moral decay) the men of faith did not fail her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) רעה ל' רעה the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897 (ref. to Job IV, 4) כ' חִייתָ thou didst console all the afflicted (Tanh. Vayishl., ed. Bub. 8 יסורין).

**כְּשִׁלָה**, v. כְּשִׁילָה.

**כְּשִׁלָה** (b. h.; cmp. (חֲשִׁב) *[to whisper, v. Fl. to Levy Talm. Dict. II, p. 459, to think, devise, v. מְשַׁפָּח]*.

*Pi.* *to charm, practice sorcery* (cmp. (לְחַשׁ) Snh. 43<sup>a</sup> (suppressed in later eds., v. חֲשִׁי ו' because he practiced sorcery and enticed &c. Ib. VII, 4 המכ' חֲשִׁי ו' he who practices witchcraft, expl. ib. 11 חֲשִׁי ו' he who produces a real effect is guilty, not he who produces an optical delusion, v. אֶחָשֵׁל; a. fr. — V. מְשַׁפָּח.

**כְּשִׁלָה** m., pl. כְּשִׁלָה (b. h.; preced.) *sorcery*. Hull. 7<sup>b</sup> (ref. to Deut. IV, 35) כ' אֵין עֹד מִלְכּוּדוֹ וְאֶפֶר' there is none (no power) besides Him', . . . not even sorcery (can do

**כָּשֶׁר** II m. (b. h.; preced.) 1) *fit*, esp. *kasher*, *ritually permitted*, *legal*, opp. טרפה, פסול. *Fem.* כְּשֶׁרָה, כְּשִׁירָה. Hull. I, 4 בשחיטה פסול במליקה כ' what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. כ' שְׁחִירְתּוֹ his act of slaughtering has been properly executed. Kidd. IV, 6 לכהונה בחי' כ' his daughter is fit to marry a priest. Gitt. IX, 4 חולר' כ' the issue is legitimate, is under no religious or civil disabilities; a. v. fr. — *Pl.* כְּשֶׁר, כְּשִׁיר, כְּשִׁירָה; f. כְּשִׁירוֹת, כְּשִׁירָה. Hull. III, 2 בבחמה אלו כ' בנחמה the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם כ' אדומים if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr. — 2) *worthy*, *honest*, of *noble conduct*. Ber. II, 7 היה כ' he was a worthy man. Kidd. IV, 14 בשבטבחים ה'ל' the best of butchers; a. fr. — *Pl.* as ab. Ib. כ' רובן כ' mostly honest

**כָּתַב** b. h.; v. Ges. H. Dict. s. v.) [to join sign to sign,] to compose, write; to promise in writing, to will, assign, consign. Gitt. 20<sup>a</sup> חָקַק וּכ' it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44<sup>b</sup> top, v. כְּתִיבָהּ. Macc. III, 6 (ref. to Lev. XIX, 28) 'וְכָתוּבָהּ וּכ' unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כְּתוּבָהּ.—Meg. 9<sup>a</sup> וּכ' לִי תוֹרַת וּכ' write (translate) for me the Law &c. Ib. 7<sup>a</sup> כְּתוּבִי בַסֵּפֶר Ms. M. (ed. לְדוֹרוֹת) write me down (record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. כְּתוּב אַתָּה write thou thyself. Sabb. XII, 3 וּכ' הַכּוּתֵב he who writes two letters (on the Sabbath). Ib. 5 נִחְוֵין לְכָתוּב דְּרִית if he intended to write a Heth.—Keth. IX, 1 וּכ' הַכּוּתֵב לְאִשְׁתּוֹ he who declares to his wife &c.; ib. 83<sup>a</sup> חֲדָמִי R. H. interpreted it, 'he who says' (verbally). Ib. 102<sup>b</sup> אֹמְרִים מֵאֵי בּוֹחֲבִין אֹמְרִים 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 וְיָדֵא כּוֹחָהּ וּכ' and she may write (a receipt), I have received &c.—Pes. 50<sup>b</sup> כּוֹחֲבֵי סֵפֶרִים וּכ' copyists of sacred books, or T'fillin &c. B. Bath. 14<sup>b</sup> כ' סֵפֶר וּכ' Moses

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. כְּתוּבִים, f. כְּתוּבִים; *pl.* כְּתוּבוֹתִים; כְּתוּבוֹתִים; כְּתוּבוֹתִים; Meg. 31<sup>a</sup> כִּי בְּחֻרֵהּ כִּי this is written in the Law, and repeated in the Prophets &c. Ib. 7<sup>a</sup> כָּבֵד כִּי I am already recorded in the chronicles of &c. Y. Shek. VI, 49<sup>d</sup> bot. כִּי הִלְחֻתָּהּ כִּי how was the writing on the tablets arranged?—Gitt. 54<sup>b</sup> לִשְׁמֵן כִּי כל סֵפֶר... כִּי any scroll of the Law in which the Divine names are not written with full consciousness, v. שָׁם; a. fr.—V. כְּתוּבִים.

*Nif.* **נִכְתָּב** to be written, be reduced to writing; to be written upon. Meg. I, 8 **נִכְתָּבִים בְּכָל שׁוֹנָן** the Biblical books may be written in (translated into) any language (v. ib. 9<sup>a</sup>); ib. **לֹא הִזְדַּירוּ שֶׁיִּכְתְּבוּ וּכ'** they permitted them to be translated only into Greek. Ib. 7<sup>a</sup> **לִיִּכְתֹּב** was indicated (by the divine spirit) for the purpose of being written (as a book); Yoma 29<sup>a</sup> **נִתְּנָה לִיִּכְתֹּב** (some ed. לְכַתֹּב); a. v. fr.

*Hif.* 1) *to cause to be written or recorded, to dictate, indite.* Gen. R. s. 22 'I have already ordered to be written in the Law &c. Ruth R. to II, 14, 'אילו היה ראובן יודע שחוק"בה מכתירב עליו וכו' if R. had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 פרישיות ג' (Pesik. R. s. 15; Yalk. Ex. 307 כתב) there are three sections that Moses indited for us in the Law.—2) *to consign, enlist in the army, levy.* Ex. R. s. 15 (מלך) 'וכ' a human king levies soldiers for himself, strong &c.; Tanh. Hayé 3 מסביר (corr. acc.). Cant. R. to II, 8, a. e. מכתרת, v. מירונקא.—Part. pass. מכתירב recorded; levied. Kidd. IV, 5, v. אסטרטא II.—Tosef. B. Bath. IV, 7; B. Bath. 92<sup>b</sup>; Keth. 58<sup>a</sup> מלמכות ל' levied for royal service (comment: s. 147 *to death*). Kidd. 11<sup>a</sup> נקתב.—Gen. R. s. 89 (Yalk. ib. 147 כתיב), v. סקריני.

**כְּתֹב** I, **כְּתֹב** ch. same. Targ. Deut. VI, 9 (v. Berl. Targ. Ō. II, p. 51). Ib. XXXI, 24. Targ. Josh. XVIII, 4; a. v. fr.—Part. pass. **כְּתִיב** (כְּתִיב). Targ. Ex. XXXI, 18. Targ. O. Num. XI, 26 (Y. כְּתִיבָא); a. fr.—B. Kam. 88<sup>a</sup> bot. **וְכִי כְּתִיבָא לִיכְתִּיבָא** she willed her property to &c. Gitt. 20<sup>a</sup> **לִיהָ כְּתִיבָא קָא אִירִי** she (the wife) had it written (at her expense). B. Bath. 168<sup>b</sup> **וְלִכְתִּיבָא לָן מֵר וְכִ** write for us another document (copy) in addition to this; a. v. fr.—Sabb. 115<sup>b</sup> **הִכָּא דְכְּתִיבִי הִרְגִּים וְכִ** when the books are written in Chaldaic or any other tongue (than Hebrew); a. fr.—Esp. (in arguments on Biblical texts) **כִּי רַחֲמָנָא וְכִ** the Lord has written, *the text reads*. Pes. 21<sup>b</sup> **טַעְמָא דְכִי רַחֲמָנָא** **לֹא יִאָּכֵל** (passive voice), but if it did not read so &c. Ib. **לְכָתֹב רַחֲמָנָא וְכִ** it ought to read &c. Ber. 3<sup>b</sup> **אִי אִם כִּי הָיָה לְכָתֹב מִהֲנֻשָּׁא וְכִ** if this were so (that hence invariably means *evening*), it ought to read (I Sam. XXX, 17) **הִנֵּנִי וְיִדְּ הַנֶּשֶׁק**; a. v. fr.—**כְּתִיבִי** *it is written, it reads* (used also in Hebr. diction). Ib. 13<sup>b</sup> **דִּבְּ הָיָה** for it says (Deut. XI, 19) 'to *speak* thereof'; **הָיָה** here, too, (in the first part of the Sh'ma) it says (VI, 7), 'and thou shalt *speak* thereof'!—Meg. 10<sup>b</sup> **וְיִדְּ הָיָה** here (Lev. IX, 1) *vayhi* is used, and there (Gen. I, 5) *vayhi* is used. Ib. **וְיִדְּ, וְיִדְּ** but does it not also read &c.?—Gen. R. s. 1 **אִי אִם אִי אִי** and what do we read after this?—**וְיִדְּ הָיָה** v. אִי, אִי. L.—Snh. 71<sup>a</sup>, a. e. **בִּינָן קָרָא דְכִי** we must construe the Bib-

lical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a. v. fr.—B. Kam. 66<sup>a</sup> כ' קוּינָה בְּתִיבָה וְהוֹנִינָה that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. פָּרִיב.

*Ithpe*, אִתְּפֵי, *to be written, recorded* &c. Targ. Esth. I, 19. Targ. Ps. XL, 8. Ib. LXXXVII, 6 דִּמְתִּינִי דִּמְתִּינִי *Pa.*; a. fr. — Meg. 7<sup>a</sup> וְכִי אִתְּפֵי (Ms. M. מִי רֵבִיעִי חֲתִיב, v. Rabb. D. S. a. l. note; Rashi: דָּאִי כִּי חֲתִיב) that which was liked was written down &c.; a. fr.

**כְּתָב** m. (b. h.; preced. *writing, writ; character*. Ab. V, 6; Pes. 54<sup>a</sup>; Sifré Deut. 355 (of things created in the last hour of the sixth day) הכֹּתֵב וְהַמְּכַתֵּב the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. וְהַמְּכַתֵּב and the pencil); Mekh. B'shall., Vayassa, s. 5 only כֹּתֵב. Ab. Zar. 10<sup>a</sup> לֹשֶׁן כֹּתֵב וְלֹא לֶחֶם כֹּתֵב they (the Romans) have neither (original) types nor language; Gitt. 80<sup>a</sup> (of פְּרִסְיִים). Y. Meg. I, 71<sup>b</sup> bot., v. לִיבֻנָּא. Snh. 21<sup>b</sup>; Meg. 8<sup>b</sup> עֲבִירָא (ר) כֹּתֵב, v. אֲשִׁירִי. [Ib. עֲבִירָא, strike out כֹּתֵב, v. Rabb. D. S. a. l., a. Meg. 9<sup>a</sup>.]—רֹרֵה שְׁמֵיךְ written Law, opp. פֶּה שֶׁבֶעַל פֶּה. Yoma 28<sup>b</sup>; a. fr.—Meg. 18<sup>b</sup> שֶׁלֹּא מֵן הֵכָּה without a written copy, from memory.—Pes. 21<sup>b</sup>, a. e. וְכָתוּב דְּבָרִים כְּתָבָן וְכָתוּב דְּבָרִים construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—כְּתָב יָד *signature*. Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 הִירֵךְ יָד שְׁלוֹךְ. — Gen. R. s. 48 בְּכָל מְקוֹם... הֵכָּה רַבָּה עַל הַנִּקְרָא אֵתָּה דְּרוּשׁ אֵת הֵכָּה וְכָתוּב wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. אֱלֹהִי (Gen. XVIII, 9) read אֵלָּי, where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 27 מִתְרַאֲתָא מִתְרַאֲתָא קִרְיָא אִתְּרִי אִתְּרִי כְּכָתְבֵי we read it as it is written (not as emended in the K'ri); a. fr.—Pl. תְּחִבִּין, תְּחִבִּים. Tanh. Masé 1; Num. R. s. 23, beg. רְעִים מִן הַמְּלָכוֹת government papers containing orders of hard measures against the Jews. Esth. R. introd. מִלְךְ תְּחִבִּין royal decrees. Ex. R. s. 20 עַד שֶׁלֹּמֶד בֵּנִי כֹתֵב (some ed. כְּתוּבִין) until my son shall have studied documents; a. e.

**כְּתָב** II, **כְּתָבָא**, **כִּתְ** ch. same. Targ. Y. Lev. XIX, 28 (h. text **כְּתָבָה**).—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. **כְּתוּבָה**). Targ. Ex. XXXII, 16 (h. text **מכתב**); a. fr.—Lev. R. s. 28, end **מה דאמר כְּתָבְכוֹן** what your sacred writ says.—*Pl.* **כְּתָבִין** (**כְּתָבִין**), **כְּתָבִין**, **כְּתָבִי**. Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 **כ' כְּתָבִין** evil decrees against the Jews of Caesarea (v. **כְּתָבִין**).—Tanh. Huok. 1.

פְּתִיב, v. כְּתִיב.

**כַּתָּב** m. ch.=h. כּוֹתֵב, *writer, copyist* (of Biblical books). Koh. R. to II, 18 R. Meir was מוֹבֵרֵר *an exceedingly skillful copyist*, v. לְבַרֵּר.

כְּתֻבָּה, v. כְּתוּבָה.

**כְּחֹב**, v. כָּחַב I.

**פְּתוּב** *m.* (פְּתַב) *Biblical verse, passage; הַ' the Bible text.* Hag. 18<sup>a</sup>, a. fr. מִדְּבַר הַ' *of what does the text speak?* Ib. הָא לֹא מִסְרֵן הַ' אֱלֹא וְכ' *this proves that the Law intended to leave it to the discretion of the scholars to decide &c.*—Pes. 3<sup>a</sup> עָקַם הַ' שְׁמֵהּ וְכ' *the text made a circumlocution of eight letters (more than would have been required).* Sifra introd., beg. בִּינֵן אֵב מִכ' אַחֵר *a standard rule derived from one verse.* Ib. end כ' אַחֵר אֹמֵר וְכ' *one verse reads . . . , and another reads &c.; a. fr.*—*Pl.* פְּתוּבִין, פְּתוּבִים. Sifra i. c. Snh. 45<sup>b</sup>; Meil. 11<sup>b</sup>, v. לְמַד; a. fr.—[Ex. R. s. 20, v. פְּתַב.]—Esp. *K'thubim, Hagiographa*, the third part of the Bible. Keth. 50<sup>a</sup> חוּרָה נְבִיאִים וְכ' *(abbrev. רַח"ך')* Pentateuch, Prophets and Hagiographa. B. Bath. 14<sup>b</sup> סִדְרֵן שֶׁל כ' וְכ' *the order of the books of the Hagiographa is: Ruth &c.* Meg. 31<sup>a</sup> וּמִשּׁוּלֵשׁ בִּכ' *and for the third time intimated in the Hag.; a. fr.*

**פְּתוּבָא** ch. same.—*Pl.* פְּתוּבָא. Y. Ned. I, end, 37<sup>a</sup> ב' כְּקוֹדֶשֶׁת as sacred as the Biblical writings.—*Esp.* פְּתוּבָא the *Hagiographa*.—*Taan.* 9<sup>a</sup> מִי אֵיכָא מִיּוֹדֵי דְּפְתוּבָא is there anything written in the *Hagiographa* that is not intimated in the Law? B. Bath. 8<sup>a</sup> עֲבַרְתָּ אֲדֹמִיּוֹרָא thou didst act against what is written in the Law, the Prophets and the *Hagiographa*. Keth. 106<sup>b</sup> דֹּאקְרִיךְ לֵאמֹר he who taught thee the *Hagiographa* has not taught thee the Prophets; a. e.

**פְּתוּבָה** **פְּתוּבָה** m. = פְּתוּבָה, *writer, notary*. Y. Gitt. IX, 50<sup>c</sup> bot. Y. Snh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> 'ר חֲתִימָא R. H., the notary.

**כְּתוּבָה** f. (preced. wds.) *writ, deed*, esp. *marriage contract*, containing, among other things, the settlement of a certain amount due to the wife on her husband's death or on being divorced; *K'thubah*, *the wife's settlement*. *widowhood*. [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14<sup>d</sup> מִדֶּשׁ כ' מִדֶּשׁ ב'ש עֲבָר כ' מִדֶּשׁ the Shammaites made the wording of the marriage contract the text for legal interpretation; מִסְפֵּר כְּתוּבָתָהּ לְמִמּוֹד from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר' מִיֵּאֵר עֲבָר כ' וְכ' R. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בְּרוּלָה מֵאִתָּהּ the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14<sup>b</sup>; 16<sup>b</sup> לְאִשָּׁה כ' שְׁמֵעוֹן...רִיקָן Simon b. Shetah introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82<sup>b</sup> רִיקָן כָּל נִכְסֵי לְחֻבָּתָהּ ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32<sup>b</sup>, sq. Bab. ib. 10<sup>a</sup> כְּתוּבָתָהּ the widowhood endowment is intimated in the Torah. Ib. כְּתוּבָתָהּ אֵלֶינָה אֵינָה וְכ' of one that married as a widow is not Biblical. Ib. 56<sup>a</sup> כ' דְּרִבְנָן the widowhood is a Rabbinical institution. Ib.

IV, 2 **כְּרוּבוּתָהּ** שלו **her** widowhood belongs to him (her father). Ib. IX, 8 **הַפְּגֻמָּה כְּרוּבוּתָהּ**, v. פָּגַם. Ib. 9 ... **הַיִּצִּיָּאָה גַּם** **הַיִּצִּיָּאָה** if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr. — **פְּלִי כְּרוּבוּתָהּ**. Ib. **כִּי גִבּוּרָה שֶׁהִיא כִּי** if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr. — **כְּרוּבוּתָהּ** *K'thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**כְּתוּבָה** f. (b. h. כְּתָבָה; preced. wds.) *writing, inscription*; etched-in inscription on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 וְכ' חֲקוּקָה וְכ' שְׁמִנְיָתָהּ an etched-in writing was found on his (Jojakim's) body. Gitt. 20<sup>b</sup> וְכ' בְּכ' in the case of the slave's emancipation being etched in on his hand (so as to be indelible).

**תְּחֻבָּה** ch.=h. תְּחֻבָּה. Targ. Y. II Gen. XXXIV, 12 (h. text מֶחֱךָ).—Keth. IV, 7 (in a Chald. formula of the marriage contract) לְתֻבָּתָהּ security for thy widowhood. Ib. 10 אֵינוֹן יִרְחוֹן כֶּסֶף כְּתוּבָתָהּ they shall inherit the amount of widowhood stated in thy K'thubah. Ib. 87<sup>a</sup> וּשְׂקִילָנָא מִתְּחֻבָּתָא and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* תְּחֻבָּתָא. Targ. Y. II Gen. XXXI, 15 לְחוּד תְּחֻבָּתֵךְ except our settlements (deposited with our father).—Kidd. 70<sup>b</sup> אֶקְרִין כְּמֵה כ' וּכ' many marriage contracts were torn (marriages cancelled) in Nehardea.

פֿירשטוּנא v. פֿאַרשטאַנא

**פְּתוּנָה**, **פְּתוּנָה**, **פְּתוּנָה** f. (b. h.; v. פְּתוּנָה, *פְּתוּנָה*)  
*[linen.] shirt, undergarment, esp. the priest's undercoat.*  
 Yoma VII, 5. Ib. 35<sup>b</sup>; Tosef. ib. I, 21. Zeb. 88<sup>b</sup>. Gen. R.  
 s. 84, v. פְּתוּנָה; a. e.—*Pl.* פְּתוּנָה. Ib. s. 20, v. אֵר II, 3. [Post-  
 biblical, *פְּתוּנָה*].

בְּתִישָׁא, v. בְּתִישָׁא.

פְּתִיחַ, v. פְּתוּחַ.

**פְּתִיבָא** m., **פְּתִיבָא** f. (I 1) *written; it is written*, v. **פְּתָב** I. — [Targ. II Esth. VII, 10 **פְּתִיבָא** some ed., read **פְּתָב**, v. **פְּתָב** II]. — 2) (Massorah) **פְּתִיבָא** *K'thib*, the traditional spelling of Biblical words, opp. to **קָרִי**, K'ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: **K'thib** הוֹצֵא (הוֹצֵא), K'ri הוֹצֵא; v. Treat. Sofrim VI, 5; VII, 4. Ab. Zar. 24<sup>b</sup> (ref. to I Sam. VII, 9) **וְיִעֲלֶה בָּ** the K'thib allows the reading **וְיִעֲלֶה** (with feminine suffix). Snh. 20<sup>a</sup>, v. **בְּרָה**; a. v. fr. — **פְּתִיבָן**. Ned. 37<sup>b</sup> **קִרְיָן וְלֹא** קִרְיָן וְכ' **וְלֹא** קִרְיָן וְכ' the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. **הִלְכָּה**). Ib. **פְּתִיבָן וְלֹא** קִרְיָן וְכ' **וְכִתְבָן וְלֹא** קִרְיָן are those read but not written; **וְכִתְבָן וְלֹא** קִרְיָן and those written but not read are &c.; v. Treat. Sofrim VI, 8—9.

**כְּתִיבָה** f. (כְּתַב) 1) *writing*. Sabb. 104<sup>b</sup> וְכִי דְרִיא אֵלֶּא וְכִי is a writing, and what is needed to make it one word bringing the two ends of the papers close together. m. 34<sup>a</sup> הַחוּגָה לְדִירוּת כִּי a mode of writing used at all times (not stone inscriptions). Sabb. 103<sup>a</sup> אֵין רִדֵּךְ כִּי בִכֵּךְ is (using the left hand) is not the way of writing. Ib.<sup>b</sup> וְכִתְבָתָם, Deut. VI, 9) שְׂחוּמָה כְּתִיבָה חֲמָה that the writing must be perfect. Ib. 105<sup>a</sup> (expl. אֲנֹכִי, Ex. XX, 2, אֲנֹכִי a sweet proclamation; a writing, a gift; Yalk. Gen. 81. Gitt. 17<sup>b</sup> מִשְׁעָה כִּי וְעַד וְכִי the time the letter of divorce was written to the time of its delivery. Ib. 45<sup>b</sup> (ref. to Deut. VI, 8—9) כֹּל only he who is under the obligation of binding (the T'fillin on his arm), is fit for writing (the scrolls of the Law &c.). Keth. 102<sup>b</sup> וְקִרְיָ לִיהָ and is 'saying' (verbal declaration) called 'writing' (consignment)?; a. fr. — 2) *the word* כְּתַב in *Biblical texts*. Ber. 16<sup>a</sup> לֵב וְכִי לֵב וְכִי if a person in reading the *Shema* is in doubt as to whether he is at *וְכִתְבָתָם* (of Deut. I, 9) or at *וְכִתְבָתָם* (of ib. XI, 20), he must go back to the first *וְכִתְבָתָם*; Y. ib. II, 5<sup>a</sup> כְּתִיבָה (corr. acc.).

**כְּתִיבָה**, v. preced.

**כְּתִילִיקוֹן**, v. preced.

**כְּתִיבָה**, v. preced.

**כְּתִיבָה**, v. preced.

**כְּתִיבָה** m. (כְּתִיבָה) a scab on a camel's back. B. Mets. 38<sup>b</sup> דְּבַשׁ דְּבַשׁ לְכִי דְּגִמְלָא spoiled honey is fit for a liniment on a camel's sore back, v. *כְּתִיבָה*.

**כְּתִיבָה** f. (כְּתִיבָה) *crushing, pounding*. Sabb. 74<sup>a</sup> עֲנִי בְּלֹא a poor man eats his bread without pounding the grain before grinding (to remove the husks), v. *כְּתִיבָה*. m. 7<sup>b</sup> וְהָא קָא עֲבִיד כִּי but (by crushing the clods of earth) does he not do the (forbidden) act of pounding? m. R. to I, 3 וְכִי אֵלֶּא עֲנִי כִי the oil cannot be improved except by pounding (the olives), so can rael only by suffering; Men. 53<sup>b</sup> מִזֶּה עֲנִי Ms. (ed. בריר, corr. acc.) as the olive gives forth its oil only through pounding &c.; Yalk. Jer. 289.

**כְּתִיבָה** m. (b. h.; כְּתִיבָה) 1) *oil gained from pounded olives*. Gen. VIII, 5. Ib. 86<sup>b</sup> אֵלֶּא כְּתִיבָה the Biblical *kathith* means *pounded*. [Ib. 53<sup>b</sup>, v. preced.]. — 2) *pl. כְּתִיבָה* (sub. g, v. preced.) *bread or pastry made of pounded wheat, delicacies*. Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שְׂמִיכְרִין שְׂמִיכְרִין מִיֵּי כִי וְכִל דְּבִר [טו] an animal's back from friction. Sabb. VIII, 1 (76<sup>b</sup>) דְּבַשׁ כְּדִי לִתְּנָה עַל פִּי (v. Rabb. D. S. a. l. note) honey, as much as required for putting on a scab (v. *כְּתִיבָה*); ib. 7<sup>b</sup>, v. מִרְשָׁא a. מִרְשָׁא. Ib. בְּרִיא שְׂבִלִיל לֵב He created the oil as a remedy for a scab; Y. Ber. IX, 18<sup>e</sup> bot. שְׂבִלִיל (ed. Lehm. (ed. לחזיון, v. לחזיון). — 4) (also *כְּתִיבָה*) *comeliness of rags* (comp. שְׂחָקִים, *pad*). [Tosef. Mikv. I, 10 גִּדִּיל שֶׁל גִּדִּיל, v. גִּדִּיל]. — *Pl. כְּתִיבָה*, *כְּתִיבָה*, *כְּתִיבָה*. Yosef. Sabb. XII (XIII), 14; Sabb. 134<sup>b</sup> יִבְשֵׁן כִּי dry com-

presses. Ib. 53<sup>a</sup> עֲנִי דְּהִשְׁבֵּר Ms. M. (ed. קשישין, Ms. O. pads upon a fractured limb. Ib. VI, 8 (66<sup>a</sup>); Yoma 78<sup>b</sup> אֵם יֵשׁ לִי בֵּית קְבוֹל כְּתִיבָה Ms. M. (ed. בריר) if the wooden leg has a cavity for the reception of pads, v. next w.

**כְּתִיבָה** ch. same, 1) *scab*. Sabb. 154<sup>b</sup> לֵב דְּגִמְלִי (Rashi: (לְכִתְבָתָּי דְּגִמְלָא); B. Mets. 38<sup>b</sup> (quot. in Rashi to Sabb. 76<sup>b</sup> a. v. *כְּתִיבָה*), *כְּתִיבָה*, v. *כְּתִיבָה*. — 2) *pad*. — *Pl. כְּתִיבָה*, *כְּתִיבָה*. Sabb. 134<sup>b</sup>, v. נִקְרָא 2. Yoma 78<sup>b</sup> כִּי דְּאִיתָ בֵּיהָ when the wooden leg has pads. Ib. כִּי מִשְׁוִי לִיהָ מִנָּה (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102<sup>b</sup> כִּי דְּאִיתָ בֵּיהָ when the felt-shoe has pads inside.

**כְּתִיבָה**, v. preced.

**כְּתִיבָה**, v. preced.

**כְּתִיבָה**, v. preced.

**כְּתִיבָה** (b. h.) *to be compressed, dark, hidden* (comp. אֲשַׁם, טָמֵן, טָמֵן).

*Nif.* כְּתִיבָה *to be stained, marked*. R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to Jer. II, 22) taken as equivalent with *כְּתִיבָה*. — *Part. Pu.* כְּתִיבָה *stained*. Midr. Till. to Ps. XVI (play on מִכְתָּם) David said to the Lord מִי אֲנִי ed. Bub. (oth. ed. מִכְתָּם, corr. acc.) I am stained (with sin).

**כְּתִיבָה** ch. same. — *Part. pass.* כְּתִיבָה *dark, red*. *Pl.* כְּתִיבָה. Targ. Is. I, 18.

**כְּתִיבָה** m. (b. h.; preced.) 1) *dark-red stain, esp. stain on a woman's clothes or body*, as an indication of uncleanness (v. *כְּתִיבָה*). Nidd. 4<sup>b</sup> כְּתִיבָה טָמֵא לְמַפְרֵעַ a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5<sup>a</sup> יֵשׁ לָהּ כִּי is subject to the law concerning *kethem*. Ib. VIII, 1. Y. ib. I, 49<sup>e</sup> כִּי אֵין לָהּ is not subject to the law &c., v. supra; a. fr. — *Pl.* כְּתִיבָה. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr. — 2) *gold*. Ex. R. s. 8; Tanh. Vaëra 8, v. מִי. R. Hash. 4<sup>a</sup> (ref. to Ps. XLV, 10) זִכְרוֹתָם לֵב אֹפִיר you are rewarded with gold of Ophir.

**כְּתִיבָה** ch. same, *blood-stain*. Targ. Jer. II, 22. — *Pl.* כְּתִיבָה. Nidd. 5<sup>a</sup>. [Snh. 95<sup>a</sup> כְּתִיבָה רֵמָא a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk. Sam. 155.]

**כְּתִיבָה**, v. preced.

**כְּתִיבָה** m. (v. preced.) *flax-beater*. Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 דְּשִׁתָּן ed. Zuck. (Var. וְכִי).

**כְּתִיבָה**, v. preced.

**כְּתִיבָה** (comp. כְּתִיבָה) *to join*; denom. כְּתִיבָה. — [Midr. Till. to Ps. II, 3 כְּתִיבָה, ed. Bub. כְּתִיבָה, read: כְּתִיבָה, v. כְּתִיבָה.]

*Pl.* כְּתִיבָה (denom. of כְּתִיבָה) *to carry; to shoulder*. Y. Shebi. VIII, 38<sup>b</sup> מְקַפְּסֵי פִירוֹת carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49<sup>d</sup> וְכִי דְּאִיתָ בֵּיהָ carried vessels with wine for libations; (Bab. ib. 6<sup>b</sup> גִּפְתָּה, v. גִּפְתָּה). — B. Kam. 31<sup>a</sup> עָמַד לְכַתְּחָה he halted for the sake of shifting the burden on his shoulder; Keth. 31<sup>a</sup>, sq.; Sabb. 5<sup>b</sup>. Ib. 8<sup>a</sup>; Erub. 33<sup>a</sup> עָלִיו רַבִּים מְקַפְּסִין people rest and rearrange





why do mourners beat their hearts?; a. e.—Part. pass. כָּרוּשׁ, f. כָּרוּשָׁה *crushed*. Men. 86<sup>b</sup>, v. כָּרוּשׁ.—Transf. *deflowered*. Y. Kidd. I, 59<sup>a</sup> top, v. כָּרוּשׁ.—2) *to press, to be closely joined, grouped*; שַׁעַר כָּרוּשׁ *a thick hair crown*, i. e. *ramifications forming a sort of arbor*. Peah II, 3<sup>b</sup> כָּרוּשׁ if the ramifications are intertwined; Y. ib. 17<sup>a</sup> top [read:] כָּרוּשׁ כָּרוּשׁ במכרשׁ וכו' (v. R. S. to Kil. V, 3) what does this כָּרוּשׁ mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. כָּרוּשׁ מן מה דרשין סער כורש ואין הגדר כורש וכו' reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

*Nif. כָּרַשׁ to be crushed, pounded.* Tanh. Ki Thabo 3 וכו' כָּרוּשׁ מה דרשין כָּרוּשׁ as oil is pounded, and the more it is pounded, the better it becomes, v. כָּרוּשׁ. Ter. I, 8 ורבים כָּרוּשׁ ליתרין כָּרוּשׁ. Tosef. ib. III, 14 כָּרוּשׁ ליתרין כָּרוּשׁ designated for pounding; a. fr.

*Pi. כָּרַשׁ to crush to powder.*—Part. pass. כָּרוּשׁ, f. כָּרוּשָׁה. Tosef. Ohol. II, 5 some ed. (oth. כָּרוּשָׁה, ed. Zuck. כָּרוּשָׁה; Y. Naz. VIII, 56<sup>c</sup> כָּרוּשָׁה).

*Hithpa. כָּרַחַשׁ [to come in contact with] to wrestle, fight* (cmp. כָּרַשׁ). Y. Peah IV, 18<sup>b</sup> top וכו' כָּרוּשׁ שנייה שהיו מתקבצין (וכ' (forgotten) sheaf; if two persons were fighting about a (forgotten) sheaf; Tosef. Peah II, 2 כָּרוּשׁ. Zuck. (Var. כָּרוּשׁ, corr. acc.). Sifré Deut. 37 ר' מלכיות מתקבצות וכו' (ed. Fr. מלכיות) four governments disputed about it (each naming it differently); Yalk. Num. 743 מלכות (corr. acc.); Pesik. Zut. Deut. ed. Bub. p. 9 מלכות מתקבצין . . . ; ib. p. 30 מלכות (corr. acc.).

*כָּרַשׁ* ch. same, 1) *to crush*. Targ. Y. Ex. XXX, 36.—Part. pass. כָּרוּשׁ, f. כָּרוּשָׁה; pl. כָּרוּשִׁין. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text כָּרוּשׁ).—2) (=h. כָּרוּשׁ) *to touch, strike, afflict*. Part. pass. as ab. Targ. Ps. LXXXIII, 14 (ed. Wil. כָּרוּשׁ). Targ. Is. XXVIII, 1 (h. text כָּרוּשׁ). Ib. LIV, 4; a. e.—Dem. כָּרוּשׁ. (הלומי).

*Ithpa. כָּרַחַשׁ, אָרַחַשׁ 1) to wrestle, fight.* Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. וכו' הוּא מְכַחֵשׁ וכו' was quarrelling with her maid. Lev. R. s. 9 מְכַחֵשִׁין . . . מְכַחֵשִׁין וכו' and I never saw two quarrel with one another without making peace between them. Ib. s. 22 מְכַחֵשִׁין וכו' Ar. ed. Koh. (ed. ציפרין מהנצירין).—2) mostly *Ithpe. כָּרַחַשׁ*

*to be smitten, afflicted* (with leprosy). Targ. Ps. LXXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1.—[Gen. R. s. 44; Yalk. ib. 77, v. כָּרַשׁ.]

\**Pa. כָּרַחַשׁ to press, beg persistently.* Shebu. 30<sup>b</sup>; Hull. 7<sup>b</sup>, v. כָּרַחַשׁ.

*כָּתַח* (b. h.) [*to join closely* (in a friendly or hostile sense);—Denom. כָּתַח;] *to press, crush*. Part. pass. כָּתוּחַ, *one whose parts are crushed*. Sifra Emor Par. 7, ch. VII; Kidd. 25<sup>b</sup>; Bekh. 39<sup>b</sup>.

*Pi. כָּתַח 1) to strike.* Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) הוּא הוֹדוּל מְכַתְּחוֹ he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII מ' מ' מ' דוּחַ מ' מ' מ' the angel of death smote fifteen thousand and some of them. Ber. 63<sup>b</sup> (play on הוֹסֵכָה, Deut. XXVII, 9) וכו' מְכַתְּחוֹ expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize*. Ab. Zar. 44<sup>a</sup> מְכַתְּחוֹ ground it (the bronze serpent) to powder.—Transf. (cmp. גָּרַס) *to discuss, argue*. Ber. I. c. וכו' וכו' first listen (and receive) and then discuss.—Part. pass. כָּתוּחַ, f. כָּתוּחָה, pl. כָּתוּחִין, v. כָּתַח.

*כָּתַח* ch. same, 1) *to join closely, be grouped*. Targ. Job XXX, 7 כָּתוּחִין Ms. Var., read: כָּתוּחִין (ed. כָּתוּחִין, h. text כָּתוּחִין).—Denom. כָּתַח, כָּתַח.—2) *to strike*, v. infra.

*Pa. כָּתַח 1) to pound, crush*. Ab. Zar. 44<sup>a</sup> וכו' וכו' by law it was necessary to grind it (the bronze serpent) to powder, v. preced.—2) *to ally, form into factions*. Targ. Y. I Num. XXIV, 23 (play on כָּתוּחִין, ib. 24) וכו' causes nations . . . to form alliances and incites them against one another.—Part. pass. כָּתוּחַ, v. infra.

*Ithpa. כָּתַח 1) to be powdered, crushed.* Succ. 31<sup>b</sup> וכו' מִכְּתַח שִׁיעוּרִיהָ the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Hull. 89<sup>b</sup> כָּתוּחַ שִׁיעוּרִיהָ (or מְכַתְּחוֹ, v. supra). Ib. וכו' כָּתוּחַ כָּתוּחַ the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103<sup>b</sup> כָּתוּחַ (or מְכַתְּחוֹ) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. ווּיָג). Gen. R. s. 78 (ref. to פָּגַשׁ, Gen. XXXIII, 8) וכו' וכו' מִכְּתַח אָנָּה גְּבִיהִין אָל וכו' said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.

# A DICTIONARY OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME II:

ת—ל

הועתק והוכנס לאינטרנט  
[www.hebrewbooks.org](http://www.hebrewbooks.org)  
ע"י חיים תשס"ט

LONDON, W.C.: LUZAC & Co. | NEW YORK: G. P. PUTNAM'S SONS

46, GREAT RUSSELL STREET

27 W. 23d STREET

1903

**ל** *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שְׁלֵשָׁה a. שְׁלִישָׁה a. נִדְּחָה a. נִדְּחָה &c.—as first radical letter often rejected in inflection, e. g. לָקַח, בָּחַ, מִדְּחָה, &c.

**ל**, as a numeral letter, *thirty*, v. **א**.

**ל־** (ל־, ל־, ל־, ל־) prefix (b. h.) *unto, to, toward, for*; (before infinitive of verbs) *to*. Pes. I, 1 אֲרִי לִאֲרֵבָעָה וְכ' 1, v. אֲרִי II.—לִחְבֵּא, לִבֵּא, v. בֵּא III. Ber. I, 1 לִאֲכֹל to eat; לִקְרֹה to read; a. v. fr.—Ib. לְיוֹם אֶחָד to one day, i. e. within one day (until morning). Zeb. 5, 3 לְיוֹם וּלְלַיְלָה וְכ' within a day and a night until midnight (v. comment.). Ib. לְפָנֶימָן מִן וְכ' inside of the curtains. Ber. 2<sup>a</sup> לְפָנֶימָן before it, לְאַחֲרֶיהָ after it. Ib. 14<sup>a</sup> בֵּין אֶלְהֵיכֶם לֵאמֹר between *Elohekhem* a. *Emeth*. Ib. 13<sup>a</sup> וְלִרְבִּי נָמִי וְכ' but as to Rabbi's opinion, might not also argument be raised &c.?. a. v. fr.—With personal pronouns: לִי *to me*, לָךְ, לָהּ, לָנוּ, לָכֶם, לָהֶם; Ch. לָךְ &c.—Ex. R. s. 3, v. נִדְּחָה. Ber. 2<sup>b</sup> לָהֶם שְׁמִיעַ לָהֶם was unknown to them.—Chald.: לִרְבִּי (v. לִרְבִּי) let the text read; לִימָא (v. לִימָא) let him say. Ib. 2<sup>a</sup>, sq.; a. v. fr.

**לֹא** (b. h.; v. לֹא) *not, no*. Ber. I, 1 לֹא קָרִינוּ וְכ' we have omitted to recite &c. Ib. III, 4 לֹא וְכ'... neither before nor after. Nidd. 5<sup>a</sup> לֹא אֵין לֹחַ וְכ' no; it means &c., v. לֹא; a. v. fr.—לֹא וְכ' *indeed not?* Hull. 4<sup>b</sup> וְכ' ולא והכריב וְכ' indeed not (is it so that the verb הִסִּיר never refers to persuasion by speech)? Do we not read &c.?. a. v. fr.—לֹא תַעֲשֶׂה a *prohibitory law*, opp. עֲשֶׂה, a positive command; v. לֹא. Kidd. I, 7. Macc. 14<sup>b</sup> bot.; a. v. fr.—לֹא without. Ber. 35<sup>a</sup> bot. בְּרִכָּה בְּ without pronouncing a benediction; a. v. fr.—וְהָיָא שְׁלֵא, v. הָיָא.

**לֵא** I ch. same. Targ. Gen. II, 5; a. v. fr.—Pes. 10<sup>b</sup> לֵא אֵין בָּרֵךְ... before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לֵא שְׁנָא there is no difference; a. v. fr.

**לֵא** II m. (preced. wds.) *particle, mote*. Yoma 20<sup>b</sup>, v. הָרְגָא. Midr. Till. to Ps. LXVIII, 3 כֻּלָּא חֲשִׁיבִי they are like a mote.

**לֵא** III pr. n. m. *La*, abbrev. of אֵילָא, v. Fr. M<sup>bo</sup>, p. 75<sup>b</sup>.

**לֹאגְרָה, לֹאגְרָה**, Koh. R. to VII, 11 end,—misplaced; read: סֵלֶק לֹאגְרָה וְכ'... ואמרה אה קצרה וְכ' v. ib. to IX, 10, end.

**לֹאָה**, v. לֹאָה.

**לֹאָה** h. a. ch. (v. לֹאָה) *no, not*. Targ. Y. II Deut. XXXIII, 3.—B. Kam. 60<sup>a</sup> לֹאָה וְכ' but if not, opp. אִם יֵשׁ.—Hull. 24<sup>a</sup> לֹאָה but without it (if the text did not say so).—B. Kam. 10<sup>a</sup> בְּלֹאָה אִידֵּוּ without him. Ib. לֹאָה לִי but for thee (sitting on it); אִי לֹאָה בְּרִידִי had you not been (sitting on it) with me. Ib. כְּגִפּוֹ דְּמִי כֹחַ לִי his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr.—לֹאָה but, must you not admit?, i. e. *but to be sure*, v. אִלָּא. Ber. 2<sup>b</sup>; a. v. fr.—לֹאָה מָאִי what (does this mean)? Does it not (mean) that &c. Nidd. 5<sup>a</sup>; a. fr.—Esp. לֹאָה (לֹאָה) m. (= לֹאָה תַּעֲשֶׂה) a *plain prohibitory law*, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. אֲרֵבָעִים, s. v. אֲרֵבָעִים). Men. 58<sup>b</sup>, a. e. שֶׁבִּכְלָלוֹ לֹאָה an implied prohibition, e. g. Lev. II, 11 (where כֹּל implies any mixture of leaven or honey); Ex. XII, 9 (where אֶל הָאֲכָלוּ refers to לֹאָה, and implicitly to any preparation not through the action of fire). Ib. לֹאָה כֹּל וְכ' the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41<sup>b</sup>.—לֹאָה מְכַלֵּל עֲשֶׂה.—(לֹאָה) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34<sup>a</sup>... לֹאָה the transgression of an implicit prohibition is punishable with lashes; ib. אֵין לֹאָה עֲלֵי לֹאָה is not punishable. Pes. I, c. הָבָא מְכַלֵּל עֲשֶׂה עֲשֶׂה a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Hull. 81<sup>a</sup>; a. fr.—לֹאָה הִנֵּחֶם לַעֲשֶׂה.—Pl. לֹאָה. B. Mets. 111<sup>a</sup> לֹאָה לִי לַעֲבֹד עֲלֵי בִשְׁנֵי לִי to make the transgressor answerable for two acts.—לֹאָה הַיִּידִי those guilty of transgressing a plain prohibitory law, punishable with lashes, contrad. to מִיחֻזָּה; חֲרִיבִי כְּרִירוֹת (v. חֲרִיבִי h.).—Yeb. 10<sup>b</sup>; a. fr.—Ch. pl. לֹאָה. Hull. 80<sup>b</sup>. Tem. 4<sup>b</sup>.—[Tosef. Erub. XI (VIII), 23, v. לֹאָה.]



87\*

the ceiling and with the floor); Erub. 9<sup>a</sup> מרור אחת אמרינן 'ל' משרי וכו' Ib. 4<sup>b</sup> the traditional rule applies 'ל' משרי וכו' to the fiction of stretching (v. קָנַד, of *labud* &c.; Succ. 6<sup>b</sup> Ms. M. (ed. וכו', corr. acc.). Erub. 9<sup>a</sup>, v. חָבוּשׁ.

לְבִיר, v. לְבִיר.

לְבוּטִים, v. לְבוּטִים.

לְבוּן, v. לְבוּן.

לְבוּנָה m. (לְבוּן) foundation. Sabb. 104<sup>a</sup>, v. לְבוּן.

לְבוּנָה f. (b. h.; לְבוּן) [white] frankincense. Ker. 6<sup>a</sup>. Snh. 43<sup>a</sup> they gave the culprit של ל' וכו' a grain of frankincense in a cup of wine to benumb his senses (v. שָׂרָה); Treat. S'mah. ch. II, 9; a. fr.

לְבוּנָה, לְבוּנָה ch. same. Targ. Is. LX, 6 (some ed. לְבוּנָה). Targ. O. Ex. XXX, 34; a. fr.

לְבוּצִין, v. לְבוּצִין.

לְבוּרְנִיקָא m. pl. (Liburnicus, cmp. Liburnici cuculli, Sm. Ant. s. v. Cucullus) Liburnian mantles. Targ. Is. III, 22 (h. text מַשְׁפָּרוֹת); ed. Wil. a. Bxt. ל' שושיפרא ל' taking ל' as an adjective: Liburnian clothes; (ed. Lag. וכו'; Var. וְלְבוּרְנִיקָא; Ar. reads ברנִיקָא to which cmp. בורני I).

לְבוּשׁ m. (b. h.; לְבוּשׁ) garment, covering. Ex. R. s. 1 חל' שלה his dress was Egyptian. Ukts. I, 2 לְבוּשֵׁי הַחֶמֶד the husk of the wheat grain; a. fr.—Pl. לְבוּשֵׁי הַצְּדִיקִים the righteous who are buried in their garments, v. גְּרוֹם; (Keth. 111<sup>b</sup> במלבושיהו). Meg. 16<sup>b</sup> חמשה לְבוּשֵׁי מַלְכוּת five official garments; Yalk. Esth. 1059 לְבוּשֵׁי שֶׁל מַלְכוּת; a. fr.—V. מְלָבוֹשׁ.

לְבוּשָׁא, לְבוּשָׁא ch. 1) same. Targ. Esth. IV, 2. Targ. II Kings IV, 42 בְּלָבוּשָׁה (ed. Lag. בְּלָבוּשָׁה); h. text (בצקלני); a. fr.—Keth. 63<sup>a</sup> וכו' לְבוּשׁ מֵאֵי בֹרֵךְ borrow dressy garments and cover thyself (to meet thy husband). Gen. R. s. 21 וְלְבוּשָׁה מִיָּדָה whose covering is a part of (inseparable from) its body. Taan. 21<sup>b</sup>, v. בּוֹשֵׁלָהָ. Sabb. 77<sup>b</sup> (playful etymology) לְבוּשָׁה לֹא בֹשֵׁה no shame. Nidd. 20<sup>a</sup>; a. fr.—Pl. לְבוּשֵׁי, לְבוּשֵׁי. Targ. Gen. III, 21. Targ. Esth. IV, 1; a. fr.—Taan. 32<sup>a</sup> לְבוּשֵׁי דְאַרְגָּוִין purple garments; a. e.—2) circumvallation. Targ. Zech. XII, 6 גִּיּוֹר (h. text כִּיּוֹר אֵשׁ).

לְבוּזָן, לְבוּזָן, contr. לְבוּזָן, לְבוּזָן m. (לְבוּ, cmp. [that which is joined to an object,] vertical rim, edge (by which a flat utensil is made into a vessel-like receptacle, v. פָּשִׁיט a. פָּשִׁיט). Pes. 48<sup>b</sup> מְבֵלָה שֶׁאֵין לָהּ לְבוּזָן Ms. M. (ed. לְבוּזָן pl.) a board which has no edges; Kel. II, 3 מְבֵלָה שֶׁאֵין לָהּ לְבוּזָן (L. S. in some ed. לְבוּזָן). Tosef. Ukts. II, 18 לְבוּזָן ed. Zuck. (oth. eth. לְבוּזָן). Tosef. Oh. XII, 5 an inverted vessel (v. פְּתִישָׁה) which has a rim of one handbreadth projecting from the bottom (so that it can be used as a receptacle in its inverted state). Tosef. Kel. B. Kam. VI, 17 יֵשׁ לָהּ הַלְיוּזָן (read יֵשׁ).

אֶסְטִינִיּוֹת. Mikv. IV, 2 לְבוּזָן Mish. ed.; a. fr.—Pl. לְבוּזָן, לְבוּזָן. Pes. I. c., v. supra. Kel. XVIII, 1 (ed. Dehr. לְבוּזָן). Tosef. ib. B. Mets. VIII, 1 (L. S. in some ed. לְבוּזָן). (L. S. in some ed. לְבוּזָן).

לְבוּזָה pr. n. m. Libzah. Y. Shebi. IV, 35<sup>a</sup> bot. בעלִירָה v. נְתָחָה בֵּיתָה.

לְבוֹט (b. h.; cmp. Sam. לְבוֹט = עָנָה, Ex. XXII, 21, sq.) to knock about, to send from place to place. Mekh. B'shall., Amal., s. 2 לְבוֹטָהּ לֹא שֶׁאֲבָרָהָם when Abraham was to be shown the holy land (Gen. XIII, 14) they did not trouble him to leave his place, and Moses but Moses they did put to the trouble &c. (Deut. III, 27).—Part. pass. לְבוֹט, pl. לְבוֹטִים outcasts. Gen. R. s. 52, beg., v. next w.

Nithpa. לְבוֹטָהּ לִי לְבוֹטָהּ to be troubled; to go from place to place. Sifré Num. 84 they began to murmur against the king that they were troubled to make that journey (to meet him); ib. שֶׁבִּשְׂכֵרֵלֶם נִלְוָה וכו' the king had a right to complain, for he had taken all that trouble for their sake; Yalk. Num. 729 (v. Targ. Hos. IV, 14 s. v. נִשְׁשָׁה).

לְבוֹט m. (preced.) trouble, misery.—Pl. לְבוֹטִים, constr. לְבוֹטִים. Gen. R. s. 52, beg. (ref. to Prov. X, 8 לְבוֹט, with play on words) לְבוֹט דָּבָר Lot brought upon himself the miseries of the outcasts (ref. to Deut. XXIII, 4 sq.); Yalk. Prov. 946 לְבוֹטִים לְבוֹטִים troubles after troubles.

לְבוֹטָהּ, v. לְבוֹטָהּ.

לְבוֹה, לְבוֹה (contr. of לְבוֹה, to be bright; cmp. לְבוֹה, II); Pi. לְבוֹה, לְבוֹה to blow ablaze, enkindle. B. Kam. VI, 4 (59<sup>b</sup>) וְלִי אִם בָּא אִדּוֹר וְלִי הַמְּלָכָה הַיָּרִיב if a third person came (after one brought the wood and another the light), and blew the wood ablaze, he who fanned the flame is responsible; (Y. ed. לְבוֹה, Mish. Nap., Ms. H. a. R. לְבוֹה, v. Rabb. D. S. a. l. note 30) if the wind enkindled it, all are free. Ib. 60<sup>a</sup> וְלִיבְתָה הָרִידוֹת if he blew and the wind set the fire ablaze, לְבוֹהֵהוּ כִּי כִּי לְבוֹהֵהוּ הָרִידוֹת if there was in his blow enough force to set it ablaze, he is guilty; Tosef. ib. VI, 22 וְלִיבְתָה הָרִידוֹת ... ed. Zuck. (Var. ל for ל).—B. Kam. I. c. וְלִיבְתָה הָרִידוֹת ... he who teaches libbah is not at fault, nor is he who teaches nibbah (ref. for libbah to labbath, Ex. III, 2, for nibbah to יָרִיב, Is. LVII, 19); Y. ib. II, 5<sup>c</sup> top (ref. for nibbah to Jer. XX, 9 'it (the word of prophecy, v. נִבָּא) was in my heart like a burning fire'). Bab. ib. I. c. כְּגוֹן שֶׁלִּי בִּרְחוֹ מְצוּרָה וְלִיבְתָה וכו' it means, if he blew while there was ordinary air stirring, and then an unusual wind set in, and blew it ablaze. Ib. 59<sup>b</sup> מִסֵּר לוֹ הֵחָלָה he placed in his charge glowing coals, and he (the irresponsible person) did the blowing, opp. to מִסֵּר לוֹ הֵחָלָה he lets hatchelled flax blaze over the hot ashes (so as to form a cover on which to place dishes for the Sabbath; Tosef. ib. III, 2 הדליקין).

Nithpa. לְבוֹהֵהוּ לִי לְבוֹהֵהוּ to flame up. Sabb. 37<sup>a</sup> וְנִתְלַבְּתָה.

**לְבַלֵּב** (v. לָבָה) *to bloom, sprout*. Yoma 39<sup>b</sup> (ref. to מִבְּמַה דִּיעֵר, I Kings X, 21 as designating the Temple) מִבְּמַה דִּיעֵר מַלְבֵּלֵב וְכ' as the forest produces sprouts, so does the

**לִבְנֵן** I (b. h.; denom. of לָבְנָה) to make or pile bricks.  
 B. Mets. X, 5 (118<sup>b</sup>) וְאֵין לִבְנֵן בִּכְנִישׁ but you are not permitted to pile up bricks (on the public road). Ib. גּוֹבֵלֵין, לִבְנֵן אֲבָל אֵין לִבְנֵן Ms. M. (v. Rabb. D. S. a. l. note; ed. בִּכְנִישׁ; Y. ed. לִלְבְּנִים) you may knead clay on the public road (for immediate use), but you are not permitted to form bricks; (Y. ed.; but not for making bricks). Tosef. Kel. B. Kam. III, 7; ib. Ohol. XVII, 7.



## לָבֵן II (cmp. לָבֵה) to glisten.

*Pi.* לָבֵן 1) to polish, brighten; to finish. Sabb. VII, 2 המלבינו... והמלבינו he who clips wool and he who cleanses it (by washing, removing clods &c.); Y. ib. 10<sup>c</sup> top המלבינו under *m'labben* of the Mishnah is implied (any preparation for improving raw material, e. g.) he who pitches wood &c., v. אֶלְיָקָה. Ib. המריינטון חירב משום (אֶמְרִינְטוֹן) comes under the law forbidding polishing (on the Sabbath). Tosef. Ber. VII (VI), 2; Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top וְכִי גָזַר וְכִי (Adam) clipped (wool) and cleansed &c. Ab. Zar. V, 12 לָבֵן בְּאוֹר שִׁדְרָכוּ... לָבֵן בְּאוֹר שִׁדְרָכוּ such utensils as are ordinarily cleansed by being put in the fire (metal spits &c.) he must cleanse by fire.—Gen. R. s. 70 (play on לָבֵן, Gen. XXIX, 5) do you know Him שְׂדֵרָא עֲדִיד לָבֵן who will cleanse your sins to make them appear like snow (Is. I, 18)?; a. fr.—*Part. pass.* מְלֻבֵּן finished, polished, refined. Nidd. 31<sup>a</sup> (of an embryo) מְלֻבֵּן well-formed and of strong vitality; Snh. 70<sup>b</sup>; Num. R. s. 10.—Ib. ברשע מְלֻבֵּן finished (refined) in wickedness, v. אֶפְרַסְכִּים; Gen. R. s. 60; Ruth R. to II, 1; Yalk. Gen. 109.—Esp. a) to glaze tiles; to heat tiles. Bets. IV, 7 (33<sup>a</sup>) אֵין מְלֻבֵּנִין אֹהֶר וְכִי you must not heat (new) tiles (on Holy Days) for roasting on them; Y. ib. IV, end, 62<sup>d</sup> מְלֻבֵּנִין בְּדוּרִיקָם he who says that you may heat tiles &c., refers to such as have been tested (to be sound under fire).—b) (of metal utensils, v. supra) to glow. Hull. 8<sup>a</sup> לֵב סִכִּין וְכִי if one made a knife glowing hot and cut with it; a. fr.—*Part. pass.* מְלֻבֵּן, f. מְלֻבֵּנִת. Y. Yeb. XVI, 15<sup>c</sup> bot.

*Hithpa.* מְלֻבֵּן, *Nithpa.* נִמְלֻבֵּן 1) to grow white, glossy, be cleansed. Ex. R. s. 23 (play on שְׁלֵמָה a. שְׁלֵמָה) מִזֶּה הַשְּׁלֵמָה (שְׁלֵמָה) as the garment gets soiled and is cleansed again &c.; (Yalk. Cant. 982 מתכבשת) Ib.; Cant. R. to I, 6 גִּישׁוֹ לִי his tanned skin became white again, v. פְּרָשִׁים.—2) to be glowed, heated. Sabb. 27<sup>b</sup> מְשֻׁלְבֵּנֵי רֶשֶׁת הַפִּלִּי... מְשֻׁלְבֵּנֵי רֶשֶׁת הַפִּלִּי bundles of flax are considered finished after they are baked; Sifra Thazr., Neg., Par. 5, ch. XIII.

*Hif.* הִמְלִיבֵן 1) to grow white. Neg. I, 6... וְהִמְלִיבֵנָהּ if the hair was black and turned white. Ib. IV, 4... עֵרְקָן if their roots are black and their tops white. Yoma VI, 8; a. fr.—2) to whiten, cleanse. Cant. R. to V, 11 לְהִמְלִיבֵן to make white one wing of a raven. Yoma 39<sup>b</sup> the Temple is called Lebanon because it cleanses the sins &c.—Keth. 59<sup>b</sup> הָרוּצָה שֶׁלְבָבָהּ אֶת בְּרוֹ הָרוּצָה he who desires to make his daughter white-complexioned (handsome); a. e.—Transf. (with פָּנִים) to put to shame, expose. Ab. III, 11 הַמְּלִיבֵן פָּנָיו he who exposes his fellowman to shame in public. B. Mets. 59<sup>a</sup> לֹאֵרֶם נִזְרָה לוֹ לֹאֵרֶם he should rather have himself thrown into a furnace than put his neighbor to shame. Yalk. Deut. 938 אֲנִי מְלֻבֵּן פָּנֵיהֶם I should put them to shame; (Pirké d'R. El. ch. XLIV מגלה, v. נָלָה). B. Mets. 58<sup>b</sup> כְּאִילוֹ שׁוֹפֵךְ דָּמִים he who puts his neighbor to public shame is considered as if he shed blood; a. fr.—Y. Succ. V, 55<sup>c</sup> bot. (play on נָבֵל) שְׂמֻלְבָּן כְּמֵה מִינִי (נָבֵל) many a musical instrument.

לָבֵן ch. (denom. of לְבָנָה, cmp. אָרִית) to have a strong

rest; to be well balanced. Sabb. 104<sup>a</sup> כְּרֵעִיהָ מִ"ט שָׁקֶר אַחֲרֶיהָ כְּרֵעִיהָ Ms. M. why has the word שָׁקֶר one single foot (in the letter ק), while the letters of אַחֲרֶיהָ have a level foundation?; (ed. שִׁיקְרָא אַחֲרָא כְּרֵעָא קָאִי וְאַחֲרָא מְלָבֵן לְבָנִיָּה falsehoood (שָׁקֶר) stands on one leg, while the foundation of truth (אֱמוּנָה) is level).

*Pa.* לָבֵן to found, rest. Erub. 14<sup>a</sup> וְכִי בְּטִיטָא וְכִי you may form a level rest for it by plastering, partly on this, partly on the other side, so that it will be firm.—Part. pass. מְלָבֵן, v. supra.

## לָבֵן I

(b. h.) pr. n. m. *Laban*, son of Bethuel, freq. יְבוּסָא לִי L. the Aramaean. Snh. 105<sup>a</sup>. Ab. Zar. 3<sup>a</sup> לִי יְבוּסָא let L. come and give testimony for Jacob &c. Gen. R. s. 60, v. אֶפְרַסְכִּים. Koh. R. to II, 26; a. fr.

## לָבֵן II

m. (b. h.; v. לָבֵן) white; white color, white substance. Gen. R. s. 73 לִי בֶן לִי a white child, opp. בְּוִשִׁי. Men. IV, 1 אֶת הַל'... אֶת הַל' the absence of the blue fringe is no obstacle to using the white one &c. Bekh. 45<sup>b</sup>, v. בְּרָחָק. Lev. R. s. 31 וְכִי אִין אָדָם רֹאֶה מְחוֹךְ הָלִי וְכִי man does not see through the white (of the eye). Yoma 75<sup>a</sup> כְּמִרְגִּלִּיהָ v. לִי, כְּמִרְגִּלִּיהָ II. Ib. VII, 4, a. fr. לִי בגדי לבן garments of white stuff. Ib. 1, v. אֶפְרַסְכִּים. a. v. fr.—(הִל') a bright, shadeless field, vegetable or grain field, opp. לִי אֶרֶץ אֶרֶץ orchard. Shebi. II, 1. M. Kat. I, 4<sup>c</sup>; a. fr.—Pl. לְבָנִים, לְבָנִים. Mikv. VIII, 2 (מים) white and cohesive matter (urin). Tosef. Sabb. I, 22 הַל' white garments, opp. צְבִירִים colored; a. fr.—Fem. לְבָנָה. Y. Shek. VI, 49<sup>d</sup> bot.; Cant. R. to V, 11 אֶשׁ לִי white fire. Sifra Thazr., Neg., Par. 5, ch. XIII מִזֶּה פְּשֻׁרִים לִי as 'linen' means 'of natural white color', so does 'wool' &c. Gen. R. s. 73 לִי שְׂדֵרָא is it the portrait of a black or of a white person?; a. fr.—Pl. לְבָנִים. Macc. 20<sup>b</sup> וְכִי בְּמִלְקָטָא לִי when he plucks the gray hair from among the black. B. Kam. 60<sup>b</sup>; a. fr.

## לָבֵן

ch. 1) same. Targ. Y. Gen. XXX, 37, v. next w.—\*2) לְבָנָה, brick. Targ. Y. II Ex. XXIV, 10 (Y. I, a. O. לבנת); h. text לבנת).

## לָבֵן

(לָבֵן) m. ch.=h. לְבָנָה, white poplar. Targ. O. Gen. XXX, 37 (יִפְרָה לָבֵן, v. פְּרָה). Targ. Hos. IV, 13.

## לָבֵן

לִיבָן, v. לָבֵן.

## לְבָנָה

לִי, m. brick; pl. לְבָנִים, v. לִיבָן.

## לְבָנָה

לִיבָן f. (b. h.; לָבֵן to stamp, tread, cmp. לָבֵן; v. Schr. KAT<sup>2</sup>, p. 121 note) brick. Lev. R. s. 23 (ref. to Ex. XXIV, 10, cmp. Targ. Y. ib.) אֶת הַל' וְכִי לְבָנָה וְכִי מִשְׁנֵגָלָא דִּירָבָן הִרְחָה דִּירָבָן שֶׁל לִי לְהִתֵּן וְכִי (the Israelites) were redeemed, but after their redemption the brick was placed where it belonged. Kel. IX, 6 לִי שְׂבִלְעָה וְכִי a brick in which a metal ring has entirely disappeared; Tosef. Mikv. VI (VII), 12 וְכִי טַבֵּעַ שְׁנוֹנוֹהָ בְּלִי וְכִי a ring which was stuck into a brick of soft clay. Ab. Zar. 46<sup>a</sup> לִי שְׂבִלְעָה וְכִי. Ex. R. s. 5. Pirké d'R. El. ch. XLVIII לִי לִיבָן between the layers of bricks. B.

Bath. I, 1; a. fr.—Trnsf. *l'benah*, the larger portion of a line filled out with writing; [Rashi: the blank], v. אֲרִיחַ.

**עֲרֶקְתָּ לִי, לְבָנָה**, v. עֲרֶקְתָּ.

**לְבָנָה** f. (b. h.) 1) fem. of לָבָן q. v.—2) moon. Ber. 59<sup>b</sup>. Erub. 56<sup>a</sup> וְהָיָה דְּאֶחָדֵיהּ לִי אוֹ בֵּל וְכ' provided the new moon sets in either at the moon-hour (the second hour of the night of the first day of the week and every eighth hour succeeding) or under the planet *Tsedek* (Jupiter). Pesik. R. s. 15, a. fr. מוֹנִיחַ לֵל II. Ib. מוֹלֵד ה' v. מוֹלֵד. Gen. R. s. 33, end יָמוֹת ה' v. יוֹם; a. fr.

**לְבָנָה, לְבָנָה**, v. לְבָנָה.

**לְבָנוֹן** (b. h.) pr. n. *Lebanon*, the mountain range in the north of Palestine. Cant. R. to IV, 15 ... שְׂחָהָה לְבָנוֹן until the decision (Halachah) sprouts forth (bright) like a kind of Lebanon; ib. V, 12 (cmp. לְבָנָה); a. fr.—Metaph. *King; Temple*. Sifrē Deut. 6; Gitt. 56<sup>b</sup>; Yoma 39<sup>b</sup>, v. לְבָנוֹן.—[Y. Kil. I, 27<sup>a</sup> bot., v. כִּירְכֵּל, v. כִּירְכֵּלֵינוּ.]

**לְבִנְיוּתָא** f. (לָבָן) *whiteness*. Neg. IV, 4 בָּלִי יֵהָא כַּמָּה how much of the hair must be white (as a symptom of leprosy)?—Lev. R. s. 14 לֵי שִׁפְחָה (not לְבִנְיוּתָא) a drop of white matter; Yalk. Lev. 547. Lev. R. l. c. לְבִנְיוּתָא; Yalk. l. c. לְבִנְיוּתָא; (Ar. של בניוּת, some ed. one w. שלבניוּת, corr. acc.).

**לְבִנְיוּתָא**, v. preced.

**לְבִנְיָא, לְבִנְיָא**, pl. of לְבִנְיוּתָא.

**לְבָנוֹן, לֵיבָן** ch.=h. לְבָנוֹן. Targ. Is. XXIX, 17; a. e.—אֲרָקָא, v. אֲרָקָא II.

**לְבָסָא** m. (λέβης; cmp., however, לָבַס) *caldron*. Kel. XIV, 1 (Var. לָבַס); Tosef. ib. B. Mets. IV, 1 כִּדְרֵי ה' the caldron (if defective) must be capable of serving as a receptacle for cups (in order to be fit for uncleanness).—Pl. לְבִיסָא. Sifrē Num. 158 לְבוֹסִין (corr. acc.); Pesik. Zutr. Matt., p. 279 ed. Bub. לְבוֹסִין; v. לְבוֹסִין.

**לְבָקָן**, v. לְבָקָן.

**לְבִירוּתָא** pr. n. *Libruth*, a river or canal. B. Mets. 87<sup>a</sup> לְבִירוּתָא דְּלִי כִי מוֹרִידָא דְּלִי (Ms. M. לְבִירוּתָא, Ms. R. לְבִירוּתָא, v. Rabb. D. S. a. l. note) it requires a Vav as large as a rudder on the L.; Meg. 16<sup>b</sup> (v. Rabb. D. S. a. l. note 6, a. לְבִירוּתָא II).

**לְבִירוּתָא, לְבִירוּתָא** m. (λαβρῶτον, λαυρεᾶτον, S.) *the emperor's portrait wreathed with laurels*. Yalk. Ez. 356 נִשְׂלָה לְבִירוּתָא שֶׁל מֶלֶךְ ז' (corr. acc.) she took the king's portrait and used it as fuel for making a hot drink. Ib. לְבִירוּתָא (corr. לְבִירוּתָא); Lam. R. to I, 9 לְבִירוּתָא, read לְבִירוּתָא (laureata, sc. imago). [Ar. s. v. ברִנַּת, quotes a Var. קוֹמוֹקָא, for נוֹרוֹתָא, a. expl. our w. = קוֹמוֹקָא.]

**לְבִירוּתָא**, Yalk. Esth. 1056, v. לְבִירוּתָא.

**לְבִירוּתָא, לְבִירוּתָא** m. pl. (v. לְבִירוּתָא I) *Liburnian ships*. Targ. Y. II Num. XXIV, 24 בָּלִי מִן ז' (ed. Amst. לְבִירוּתָא,

corr. acc.) on Liburnian ships from Rome; (Y. I למברניא מן ז' from Liburnia and the land of Italy). Targ. Y. II Deut. XXVIII, 68 (Y. I אִילִּפְרִיָּא); v. לְבִירוּתָא.

**לְבַשׁ** (b. h.) [to join closely; denom. לְבַשׁ garment, whence] לְבַשׁ, לְבַשׁ to be dressed; to put on (an undergarment), contrad. עֲנַק, כֶּסֶף. Y. R. Hash. I, 57<sup>b</sup> top 'לְבַשׁ שְׂחָהָה אִם ... לְבַשׁ שְׂחָהָה וּמַחֲמָהּ אִם a human court puts on dark clothes and wraps himself in dark clothes,...; אֲבָל יִשְׂרָאֵל אִינוּ כֵן אֲלָא לְבָשִׁים וְכ' but not so the Israelites (on the New Year), but they put on white (festive) clothes &c. M. Kat. 17<sup>a</sup> וְכ' לְבַשׁ שְׂחָהָה וּמַחֲמָהּ אִם let him put on dark clothes &c.; Kidd. 40<sup>a</sup>; Hag. 16<sup>a</sup>.—Gen. R. s. 75 לְבָשִׁי בְּרוֹל; Yalk. ib. 130 לְבָשִׁי, v. לְבָשִׁי. Ex. R. s. 15 לְבָשִׁי בְּרִיאִים כִּדְרֵי לְבָשִׁי וְכ' strong enough to wear helmets &c.; a. fr.—Part. pass. לְבָשִׁי, pl. לְבָשִׁי. Ib. אֲחֹד עֵרוֹם וְאֲחֹד לְבָשִׁי one (the depth) was naked, the other (the earth) was covered (with water). Pesik. Aḥārē, p. 177<sup>b</sup> וְכ' לְבָשִׁי clad in white and wrapped in white. Yalk. Gen. 130, v. supra; a. fr.

**לְבַשׁ** to invest; part. pass. לְבָשִׁי. B. Bath. 122<sup>a</sup> מְלֵא אֲוִרִים invested with the Urim and Tummim. Tosef. Ohol. XIII, 5 [read with R. S. to Ohol. XII, 4] מְלִבְיָא שְׂחָהָה a bed frame upholstered with tufts.

**לְבַשׁ** to clothe, invest. Ex. R. l. c. ... חָפְשִׁיט ה' he caused one slave to take off his garment and the other to put it on. Sot. 14<sup>a</sup> אִם ... אֲחָהּ ה' He clothes the naked..., so do thou &c. Tanḥ. Hayē 3 וְכ' לְבַשׁ (not לְבַשׁ) and clothes them in armor &c. Ib. (ref. to Ps. CIV, 1) חֹזֶק ה' that is the strength with which I invested thee at the Red Sea. Ib. מְחֹרֶךְ וְחֹרֶךְ ה' part of thy glory and majesty hast thou put on Abraham's head by granting him the dignity of old age. Yoma 5<sup>b</sup> כִּדְרֵי ה' in what order did Moses clothe them?—Y. Shek. V, 49<sup>a</sup> שְׂחָהָה (עַל הַמְּלִיכִים) v. I, 1, Mish. ed. ה' (the appointed person) with (had in charge) the high priest's garments; a. fr.

**לְבַשׁ, לְבַשׁ** ch. same. Targ. Gen. XXXVIII, 19; a. fr.—Part. לְבַשׁ, לְבַשׁ. Targ. Job XXVII, 17. Targ. Ez. IX, 2; a. fr.—Ber. 28<sup>a</sup> מִדָּא וְכָל מִדָּא וְכָל מִדָּא ... let him who has been invested with the priest's cloak wear it; or shall he who is not invested say to him who has been, take off thy cloak, and I will put it on?; i. e. let us respect the hereditary office of the Nasi, v. מְלִיכָא. Keth. 54<sup>a</sup> לְבָשִׁי לְבָשִׁי she put on all her dresses and wraps. Sabb. 10<sup>b</sup> [read:] מְלִיכָא (v. Rabb. D. S. a. l. note 30) cloaks are precious on those who are invested with them, i. e. a pupil likes to quote his teacher; a. fr.

**לְבַשׁ** 1) same. Targ. Ps. XCIII, 1; a. e.—Ber. l. c. Ms. M. לְבָשִׁי, v. supra.—2) to clothe. Targ. Ps. CXXXII, 16. Targ. Job XXIX, 14 וְכָל מְלִיכָא and it clothed (protected) me; a. e.—Kidd. 30<sup>b</sup> וְכָל מְלִיכָא וְכָל מְלִיכָא and let him clothe and cover her. Y. Keth. XII, 35<sup>a</sup> top מְלִיכָא (corr. acc.), v. לְבָשִׁי. Tam. 32<sup>a</sup>; a. e.—Trnsf. to take hold of, seize. Kidd. 81<sup>b</sup> וְכָל מְלִיכָא (her bashfulness in the presence of

her father is a sign that) sensuality has seized her; Keth. 51<sup>b</sup> passion has overpowered her (she speaks under the influence of sensual excitement).

לָגָא, לָגָא or לָגָא, v. לָגָא, לָגָא.

לָגָא, לָגָא, v. לָגָא, לָגָא.

לָגָא, Y. Sabb. V, beg. 7<sup>b</sup>, v. לָגָא, לָגָא.

לָגָא, v. לָגָא, לָגָא.

לָגָא (denom. of לָגָא) to stack with the pitchfork. Tosef. Sabb. IX (X), 10 ולָגָא שנים if two take hold of a pitchfork and stack; Sabb. 92<sup>b</sup>; Sifra Vayikra, Hobah, ch. IX, Par. 7.

לָגָא, לָגָא m. (legatum) bequest, legacy. Snh. 91<sup>a</sup> גיטין, v. רבנן, שנתן, אגטין (ed. Ar. s. v. גט) if a father made a bequest to his children in his life-time; Yalk. Gen. 110 לגיטין (read לגיטין pl.). — Pl. לגיטין, לגיטין (legata). Tanh. Noah 14 Abraham was the first (in the Bible) mentioned for old age, for a wayfarers' inn, 'ובל' and for disposing of property in life-time (ref. to Gen. XXIV, 6).

לָגָא f. (λάγεια, sub. δορά; v. Liddle et Scott Greek-Engl. Lex.) hare-skin. Gen. R. s. 20 Mus. (ed. לגא, Ar. לגא); Tanh., ed. Bab., B'resh. 24 לגיטין read לגיטין, sub. δέμμα).

לָגָא, לָגָא m. (legio) Roman legion, in gen. legion, troops. Ber. 32<sup>b</sup>, v. גסטרין. Tosef. Hull. VIII, 16 ל' עובר וכל' if a Roman legion passes from quarters to quarters, whatever has been used as a cover or shelter, (v. אהל) is unclean; Hull. 123<sup>a</sup>. Gen. R. s. 4, end קשה ל' an intractable legion. Tanh. Vayesheb 3 אחד נאה ומשובח a legion of fine and distinguished men, their heads reaching up to the capital of pillars; a. fr. — Pl. לגיטין, לגיטין. Ib. ל' אלו אינן וכל' these legions are not worth anything (in the economy of Providence). Num. R. s. 1 שמינה לגיונו עם ה' it is not worthy of the King that his own legion (body-guard) be counted with the legions. Y. Taan. II, 65<sup>b</sup> bot. שני ל' דוכוס שזרקן two wild-tempered legions. Ex. R. s. 15 לגיטין ל' a general before whom the legions cast the purple cloak (whom they proclaim emperor). Ib. ל' ומצאיהם ודגליהם and leads the legions out (in parade), and this dates the beginning of his rule. Lev. R. s. 16, end קורא חקב"ה ל' the Lord summons his legions (to execute punishment); a. e.

לָגָא, לָגָא ch. 1) same. — Pl. לגיטין, לגיטין. Targ. Y. Num. XIII, 1. Ib. XXIV, 24; Targ. Ez. XXX, 9 (h. text צים). [Targ. Job XV, 24 משרד לאסחרורא בל' quot. in Nahmanides a. l. ready to go around among the legions; ed. אישמיס גלגלג.] — 2) (popular corrupt. = legatus) legate, delegate. Lev. R. s. 30 עבר עליה דל' למגבר וכל' (Ar. ל' ל' עבר עליה דל' למגבר וכל' a royal legate passed by, sent to collect taxes; Pesik. Ul' kah., p. 182<sup>a</sup>).

לָגָא, v. לָגָא.

לָגָא, v. next w.

לָגָא f. (לָגָא, v. לָגָא) 1) quaffing, taking a draught. Y. Sot. I, 16<sup>c</sup> bot. כד לָגָא שלש וכל' (Bab. ib. 4<sup>a</sup> לגמע v. לָגָא) as much time as is required for quaffing three roasted eggs. — 2) (in gen.) eating and drinking, entertainment. Snh. 103<sup>b</sup> גדולה ל' שחרית וכל' a little refreshment plays an essential part, for its refusal estranged two tribes from Israel (Ammon and Moab, v. Deut. XXIII, 4 sq.). Ib. 52<sup>a</sup> (ref. to Ps. XXXV, 16) על עיסקי ל' שחרית וכל' they flattered Korah for the sake of entertainments (to which he used to invite them); Yalk. Ps. 723. — 3) living, support (our 'bread and butter'). Gitt. 7<sup>a</sup> (play on וכל' וכל' כל מי שיש לו צעקה לגיטין על חבירו ודומה וכל' Josh. XV, 31) if one has cause to complain of being hindered in his livelihood by his neighbor and keeps his peace, He who dwells in the thornbush will take up his cause. Bekh. 35<sup>a</sup> לא דירשינן לגיטין we do not apprehend that their testimony may be influenced by their bread and butter, i. e. by their dependence on their employers. — Pl. לגיטין. R. Hash. 18<sup>a</sup> ל' וכל' corresponding to the ten meals which Nabal gave to David's servants (I Sam. XXV, 5).

לָגָא, Y. Snh. II, 20<sup>c</sup> bot. לבוש ל' דרך, read: לָגָא.

לָגָא, m. (לָגָא, v. לָגָא, formed like לָגָא) 1) bottle, a vessel smaller than כַּד and larger than כַּד. T'bul Yom IV, 4 ל' a lugin which requires sunset to be clean (v. כַּד) and which was filled out of a cask containing tithes (intended for T'rumah); Erub. 36<sup>a</sup>; Y. ib. III, 21<sup>b</sup> bot. (corr. acc.). Tosef. Ohol. V, 10; Ohol. V, 4; Hag. 22<sup>b</sup> Ms. M. (ed. חנינא, לגיטין וכל' (read טמא). Ab. Zar. V, 1 חנינא the gentile put his wine bag on it. Tosef. Ter. VII, 16 ל' שחרית (ed. Zuck. שחרית, corr. acc. all the suffixes in the sentence); a. e. — Pl. לגיטין, לגיטין. Tosef. Dem. VIII, 22, sq. Kel. XXX, 4 גדולים ל' large flasks (of glass). Y. Hag. II, end, 78<sup>c</sup>. Kel. XVI, 5 בירה הל' a case of wickerwork for flasks; Tosef. ib. B. Mets. V, 13 בירה חליונית (corr. acc.). Ib. VI, 8 של עץ הל' a wooden flask case. — Bets. 15<sup>b</sup> בללי בללי these are people counting their wine by luginin (less rich than the בללי בללי, but wealthier than the בללי בללי). — Yalk. Sam. 161 שבלגינונה (the water) in the bottles. — 2) also לגיטין f. a garden-bed requiring a lugin of seed. Ter. IX, 5 מאה לגיטין Ms. M. a. Y. ed. (Bab. a. Mish. ed. לגיטין) one hundred beds planted with T'rumah seeds; Tosef. ib. VIII, 4 מאה לגיטין ed. Zuck. (Var. לגיטין; R. S. to Ter. I. c. quotes לגיטין); [v., however, לגיטין].

לָגָא, לָגָא m., f. same. Targ. Y. Gen. XXIV, 14—20 (h. text כַּד). Targ. Jud. VI, 38 Var. ed. Lag., v. לָגָא. [Targ. Y. Num. XIX, 4 לָגָא, prob. to be read: לָגָא.] — B. Mets. 85<sup>b</sup>, v. פיש. Yalk. Koh. 967, v. לָגָא. — Pl. לגיטין. Targ. Job. XXXII, 19 (Var. לָגָא, לָגָא; h. text אבדור). Targ. Lam. IV, 2 (h. text נבלי).

לָגָא, לָגָא (Pilp. of לָגָא, contr. of לָגָא) 1) to stammer,

*be undecided.* Deut. R. s. 5 אל תהי מלגלג בדין do not give judgment in a hesitating manner (speak clearly and with full knowledge, cmp. גִּמְגָם; Yalk. ib. 907 (קץ).—2) (with על) *to sneer.* Sabb. 30<sup>b</sup> עליו רב' a certain student sneered at him. Ber. 39<sup>a</sup> כועס אני על המלגלג אני I am angry with him who sneers; Y. ib. VI, 10<sup>c</sup> תלמה ללגלגתה למה אררה why didst thou laugh?; a. e.

**לָגַלַּג** I ch. same.

*lthpalp.* לָגַלַּגְתָּ *to be sneered at.* Targ. Esth. I, 17.

**לָגַלַּג** II (= גִּלְגַּל, v. גִּלְגַּל; cmp. גִּעְגַּע = גִּעְגַּע) *to proclaim, boast.* Targ. Y. I Gen. XXXIV, 31 מלגלג במלחיה ed. (Ar. בנפשיה; Y. II בליבירה (מזגאי).—Gen. R. s. 64, end ויל חזא ויל הוב' go and announce it that thou didst put thy head into the lion's mouth and camest out in peace; Yalk. ib. 111, end.

**לָגַלַּג** **לִיג'** m. (לָגַלַּג) *stammering.* Cant. R. to II, 4 (ref. to רגלו ib.) even the child's stammering is pleasing to me.

**לָגַלַּג** **לִיג'** m. = חֲלָלִיג (ח rejected) 1) *purslane*, v. חֲלָלִיג.—2) pl. constr. לָגַלִּיג, only in הרדל *stems of the mustard plant.* B. Bath. 18<sup>a</sup>; 25<sup>b</sup> איכלות לי הרדליי the bees eat the stems of my mustard plants, v. חֲרָלִי.

**לָגַמַּן** Tosef. Kel. B. Bath. VI, 9 אלי Var., read: אֶלְגִּיגִּין.

\***לָגַמַּן** **לִיג'** m. (a corrupt. of linea) *a narrow path between fields.*—Pl. לָגִיגִין. Targ. Is. XXVIII, 25 Regia (ed. Lag. לִיגִיגִין, Var. לִיגִיגִין; ed. בִּירִי; h. text שורה; cmp. Löw Pf. p. 221).

**לָגַנָּה** f. same, in gen. row, bed; v. לָגִין 2.

\***לָגַס** *Part. Pa.* מְלָגֵס, *to stammer.* Hag. 15<sup>b</sup> Ar. (ed. מגמגם).

**לָגַס** Y. Yoma III, 41<sup>a</sup> bot., v. לָגַס.

**לָגַשׁ** v. לָגַשׁ.

**לָדִיקָא** v. לָדִיקָא.

**לָדִיקִי** m. (v. לָדִיקָא) *Laodicean.* Kel. XXVI, 1 סנדל לי (ed. Dehr. לָדִיקִי) a Laodicean sandal.

**לָדָנָא** **לָדָנָא** m.=b. h. דָּנָן, *sheath.* Targ. I Chr. XXI, 27. Targ. II Sam. XX, 8; a. fr.—Targ. I Sam. XVII, 51 (ed. Wil. דָּנָן).

**לָדִיקִי** v. לָדִיקִי.

**לָדִיקָא** v. לָדִיקָא.

**לָהָא** v. לָהָא.

**לָהֵב** *to glisten, be bright*, v. *Shaf.* שִׁלַּח.

**לָהֵב** m. (b. h.; preced.) *flame.*—Pl. לָהֵבִים, constr. לָהֵבִי. Deut. R. s. 11 אש לי מרוח לי I am destined to receive the Law from between flames of fire.

**לָהֵב** ch. same.—Pl. constr. לָהֵבִי. Targ. Y. II Deut. XXXIII, 2. Targ. Y. Ex. III, 2.

**לָהֵב** f. (b. h.) same. Deut. R. s. 11 שרפי לי flaming Seraphim.

**לָהֵבִיתָא** ch. same. Targ. Ps. CVI, 18.

**לָהֵג** m. (b. h.; denom. of הָגָה) *study.* Num. R. s. 14 (ref. to Koh. XII, 12) אם יגעת הרבה בלי דברי וכל if thou takest great pains in the study of the words of the wise &c. (v. Erub. 21<sup>b</sup> וכל ההוגה בהן וכל).

**לָהֵגִינָא** = הֵגִינָא. Targ. Lam. III, 62 Var.

**לָהֵב** m. (לָהֵב) *flourishing, brandishing.* Targ. Nah. III, 3 וכל וצלחוב וכל (ed. Lag. וכל וצלחוב) producing sparks by the hoofs of the horses.

**לָהֵט** (b. h.; cmp. לָהֵב) *to glisten, glow.* Gen. R. s. 21, end מאש לִהְיוֹת מִי מִצֵּל... what will save my children from this glowing fire (hell)?; a. e.—Part. pass. לָהֵט, f. לָהֵטָה; pl. לָהֵטִים, לָהֵטִין, לָהֵטִין *glowing; (with אחר) passionately following, anxious for.* Gen. R. s. 94 אחר לי שדיו גריוני Y. Taan. VI, 69<sup>b</sup>; Pesik Dibré, p. 114<sup>a</sup> the Israelites were greedy for sweet things. Gen. R. s. 22 אחר האדמה לי אחר וכל the Israelites were anxious for the Divine Presence; a. fr.—Tanh. Huck. 4 (ref. to Ps. LVII, 5) שדיו לִהְיוֹתִים אחר (= לִהְיוֹתִים) they had a passion for denunciation; Midr. Till. to Ps. VII; Yalk. ib. 637; Yalk. Kings 213 לִהְיוֹתִים; Y. Peah I, 16<sup>a</sup>; a. e.

*Pl.* לָהֵט *to glow; to make glowing.* Lev. R. s. 16 הואש מלִהְיוֹתִים the fire was shining around him. Gen. R. s. 21, end (ref. to Gen. III, 24) וּמִלִּהְיוֹתִים... שדיו מרחפת... it (the fire of hell) turns around man and heats him through from top to bottom &c. Num. R. s. 18 לִהְיוֹתִים the fire seized him; a. e.

**לָהֵט** *Pa.* לָהֵט ch. same, *to heat.* Targ. Y. II Deut. XXXII, 22 וּלִהְיוֹתִים (prob. to be read: וּלִהְיוֹתִים).

**לָהֵטִיָּה** Y. Nidd. III, 51<sup>a</sup>, v. לָהֵט.

**לָהֵטִים** m. pl. (b. h.; Talm. etymol. fr. לָהֵט) *glittering; delusions.* Snh. 67<sup>b</sup> (ref. to Ex. VII, 11, a. 22) בְּלִיִּתִּים אלו מעשה שרים בלִיִּתִּים וכל 'with their *latim*' (secret arts) refers to works of demons, 'with their *l'hatim*'—to works of sorcery (with ref. to לָהֵט Gen. III, 24).

**לָהֵטִיָּה** v. לָהֵטִיָּה.

**לָהֵט** **לָהֵט** (cmp. לָהֵט) [*to be bent*; cmp. לָהֵט *to be tired.* Targ. Is. LXV, 23 ed. Lag., v. חָלִי. Ib. XLII, 4 חָלִי (ed. Wil. חָלִי Af.; ed. Lag. רחלי, v. חָלִי).—Part. *להי*, pl. לָהֵטִין. Targ. Y. II Deut. XXV, 18 (h. text *להי*).

*Af.* לָהֵט 1) same, v. supra.—2) *to tire, annoy.* Targ. Mal. II, 17 (ed. Lag. אֶחָלִי).—3) *to bend (one's self),* v. לָהֵט.

**לָהֵט** **לָהֵט** **לָהֵט** v. חָלִי, חָלִי, חָלִי.

**לָהֵט** *Hithpa.* הִלָּחֵט, v. הִלָּחֵט.

**לחן** = אֶלְהֵי, *but, only*. Taan. 12<sup>a</sup> (quot. fr. Meg. Taan. ch. XII, ed. Meg. Taan. lkn).

**לחית** (v. לחי), *cf. אֶלְהֵי to bend (one's self)*. Targ. II Kings IV, 34, sq. (ed. Wil. a. Bxt. אֶלְהֵי, v. לחי; Ar. אֶלְהֵי; h. text נחר).

**לח** unto him; v. -ל.

**לח** (homiletic interpret.) = לא. Gen. R. s. 73 .. כל דבר .. היה חוזר בו .. whatever agreements Laban made with Jacob, he retracted mentally ten times, for we read (Gen. XXX, 34) *hen, lu yes, no*; Yalk. ib. 130.

**לח**, v. לחי.

**לח**, v. לחי.

**לח**, v. לחי.

**לח**, v. לחי.

**לוב** (b. h.) pr. n. *Libya*, v. ליבוי. Y. Kil. VIII, 31<sup>c</sup> הדא .. זהא .. *this proves that Lub and Egypt are the same*, v. ליבוי.

**לובא** m. (preced.) = *Libyan*. Sabb. 51<sup>b</sup> חמרא .. *a Libyan ass*.—Pl. **לובא**. Targ. Nah. III, 9. Targ. II Chr. XII, 3; a. e.—Tam. 32<sup>a</sup> חמרי .. v. supra.—V. ליבוי.

**לובדקס**, *לובדקס*, v. ליבדקס.

**לובי** m. h. a. ch. (b. h., v. ליב) *Libyan*. Y. Kil. VIII, 31<sup>c</sup>; Y. Sabb. V, beg. 7<sup>b</sup> an Egyptian bean when fresh צווחין .. *Libyan, when dried, they call it Egyptian bean*; ... *this proves that Libyan and Egyptian means the same* (v. ליב). Ib. מל' a proselyte descendant of a Libyan. Y. Shebi. II, 34<sup>a</sup> bot. bunches of Libyan beans.—Pl. **לובים**. Y. Kil. l. c.; Y. Sabb. l. c., v. ליבדקס. Ib. גרים הבאים מל' proselytes, descendants of Libyans; v. ליבוי.

**לובריים**, *לובריים*, Yalk. Dent. 950, v. לופר.

**לובלניות**, v. לונכי.

**לובן** m. 1) (לבן) *white matter, white color*. Gitt. 57<sup>a</sup>, a. e. *the white of an egg*. Neg. IV, 1 מראה ל' the white color (of leprosy). Nidd. 31<sup>a</sup>, a. e. *the white substance (semen virile)*. Ib. *the white of the eye*; a. fr.—Pl. **לובנים**. Koh. R. to V, 10 לובן שממנו הל' the white (semen) out of which are formed the white substances of the embryonic body.—\*2) (לבן) *the mass of clay for bricks*. Pirké d'R. El. ch. XLVIII *הלבנים* .. *in the clay stamped for bricks*.

**לוג**, m. (b. h.; onomatop. to lick, lap; to gurgle v. Ges. H. Dict.<sup>10</sup> s. v. לנג) *a small narrow-necked vessel, Log, a liquid measure equal to the contents of (or the space occupied by) six eggs* (v. Herzfeld Metrol. p. 46, sq.). Men. IX, 2. B. Bath. 90<sup>a</sup>; Tosef. ib. V, 10. Tosef. Kel. B. Kam. II, 2; a. fr.—Pl. **לוגים**, *לוגים*, *לוגים*. Ib.; Kel. II, 2; a. fr.

**לוגא** (or **לוגא**) ch. same, 1) *small bottle*.—Pl. **לוגא** or **לוגא**. Yoma 83<sup>b</sup> [read:] *וצערי* (v. Rabb. D. S. a. l. note, a. גלגל) they surrounded him with bottles (of cordials) and dishes; (Ms. O. *צערי ולוגא* they placed around him dishes &c.).—2) *Log, v. preced.* Targ. Lev. XIV, 10; a. fr. (some ed. **לוגא**).—Pes. 109<sup>a</sup> *המקדש* the the Log measure of the Temple. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Shek. III, 47<sup>c</sup> top *המקדש* the Biblical Log, v. **לוגא**; a. fr.—Pl. **לוגא**. Targ. Y. Ex. XXX, 24. —Y. Ter. X, 47<sup>b</sup> top; a. e.

**לוגא**, *לוגא* pr. n. m. *Loga*. Tosef. Yoma II, 7 שמשין .. *לוגא*; Cant. R. to III, 6 *לוגא*; Y. Yoma III, 41<sup>a</sup> bot. *לוגא* (corr. acc.).

**לוגיסטים** m. (λογιστής = curator orbis among the Romans) *market commissioner*. Tanh. Tsav 1 *לוגיסטים* ed. Bub. *לוגיסטים* (corr. acc.); Yalk. Lev. 479 *לוגיסטים*; Yalk. Mic. 555 *לוגיסטים* (corr. acc.); (Tanh. Balak 12 בעל *לוגיסטים*).

**לוגלוגן** m. (לוגלוג) *sneerer*. Y. Ber. VI, 10<sup>c</sup> top ed. Lehm. (ed. *לוגלוגן*).

**לוגמא** c., pl. *לוגמין* (לוג, v. *לוגמין*) *puffed up cheek (filled with a quaff)*; *a mouthful, quantity of liquid filling one cheek*. Pes. 107<sup>a</sup> *לוגמא* מלא ל' (Ms. M. *לוגמא*). Yoma VIII, 2; Tosef. ib. V (IV), 3 *לוגמא* מלא ל' he who drinks (on the Day of Atonement) a quantity equal to the fill of his cheeks; expl. Bab. ib. 80<sup>a</sup> and corrected *לוגמא* say as much as would cause the appearance of puffed cheeks. Y. ib. VII, 44<sup>d</sup> bot. [read:] *לוגמא* *לוגמא* there is a version (for *לוגמא* *לוגמא* means) a mouthful which can be kept in one cheek. Ib. *לוגמא* של בן ו' the mouthful of Ben Abatiah which is more than a quarter of a Log; a. e.

**לוגמא**, *לוגמא*, Num. R. s. 2 דבר של ל' a corrupt. for *לוגמא* or *לוגמא* (λαγνεία or λάγνευμα) *lewdness*; (Lev. R. s. 20 *לוגמא*, Ar. *לוגמא*).

**לוגסטוס**, v. *לוגסטוס*.

**לוגשא** m. ch. = h. *לוגשא*. Y. Sabb. II, beg. 4<sup>c</sup>.

**לוד** (b. h. לוד) pr. n. pl. *Lod, Lydda* in South Palestine (Roman name *Diospolis*). Maas. Sh. V, 2 *לוד* מן המערב *Lod was the westernmost term (of one day's journey from Jerusalem)*. Tosef. Erub. IX (VI), 2. Y. Meg. I, 70<sup>a</sup> bot. *לוד* and Ge Haharashim belong to the fortified towns of the conquest days (v. *לוד*). B. Mets. IV, 3 *לוד* the merchants of L. Snh. 32<sup>b</sup> *לוד* follow R. El. to L.; a. fr.

**לוד** (b. h.) *Lud, Lydia*, a district of Asia Minor. Pes. 50<sup>a</sup>; B. Bath. 10<sup>b</sup>, a. e. *לוד* the martyrs of L., v. *לוד*.—Tosef. Yeb. IV, 5 (confession of a robber captured in Cappadocia) *לוד* I killed him on his entering Lydia (Laodicea); Y. ib. II, end, 4<sup>b</sup>; Bab. ib. 25<sup>b</sup>.

**לודא** (לודא) (cmp. next w.) pr. n. m. *Luda, (Ludaah)*, an Amora. Sabb. 96<sup>b</sup> (Ms. M. *לודא*; Ms.

O. לוריא; Yalk. Ex. 413 לור. Ib. 137<sup>a</sup> (Ms. M. לוריא; Ms. O. לוריא); Yeb. 71<sup>b</sup> לוריא.—Y. Taan. III, 67<sup>a</sup> לוריא.

**לִידָאָה** m. 1) = h. לִידָאָה *Lyddan*. Ab. Zar. 36<sup>a</sup> שְׂמֵלֵאֵי לִי thou citest Samlai, the Lyddan; (Y. ib. II, 41<sup>d</sup> bot. (הדרומי).—Yeb. 71<sup>b</sup>, v. preced.—Pl. לִידָאָה. Ab. Zar. l. c. רְמֻזֵּלִי it is different with Lyddan scholars, because they disregard traditional laws.—2) לִידָאָה (denom. of *ludi*, the latter being treated as a geographical term) *people hiring men for gladiatorial contests, lanistae* (v. Sm. Ant. s. v. Gladiator). Gitt. 46<sup>b</sup> bot. הָיוּ גִבְרָא דִּיבִין there was the case of a man who had sold himself to the *Ludaë*. Ib. 47<sup>a</sup> לִי... לִי Resh Lakish had sold himself &c.—Y. Ter. VIII, 45<sup>d</sup> top גִּרְמִךְ (not לִי) if thou hadst sold thyself to the lanistae, thou wouldst have sold (thyself) at a high price, but here thou hast sold (risked) thy life for a trifle.—V. לִיָּדִים.

**לִידָה**, v. לִידָאָה.

**לִידָה** m., pl. לִידָה of *Lod, Lyddan*. Pes. 62<sup>b</sup>.—[V. לִידָה].—*Fem.* לִידָה, pl. לִידָה. Kel. II, 2, v. לִידָה.—[V. לִידָה.]

**לִידָה** ch. = לִידָאָה, same. Ex. R. s. 3 ר' שמעון ל'.

**לִידָה** m. pl. (v. לִידָאָה 2) 1) *keepers of gladiators, also gladiators*. Pes. 12<sup>b</sup>; Sabb. 10<sup>a</sup> ל' מֵאֵל ל' the meal time of the gladiators (to whose diet special attention was paid). Y. Gitt. IV, end, 46<sup>b</sup> ל' מֵאֵל, v. לִידָאָה 2.—2) (= *ludi*) *public games*. Tanh., ed. Bub., Noah 20 בְּלֵכֶם Bal. introduced sleeping rooms (for prostitution), dice, public games and divinations; Tanh. ib. 14 לִידָה בְּסִמְסִים וּבִזְנוּתָא (v. לִידָה).—[V. לִידָה]. Ab. Zar. 18<sup>b</sup>, v. בְּלִידָה.]

**לִידָה**, v. לִידָה.

**לִידָה** f., pl. לִידָה (*gladiator's food* (of beans or wheat; *sagina gladiatoria*). Bets. 14<sup>b</sup> לִידָה לִי wheat (which can be made direct use of) for preparing &c.; Y. ib. I, end, 61<sup>a</sup> לִידָה... פִּיל (corr. acc.); Tosef. ib. I, 23 לִידָה ed. Zuck. (Var. לִידָה).

**לִידָה** m. *ladanum*, a soft resin, a product of the *Cistus* (v. Löw Pfl., p. 127; Sm. Ant. s. v. *Ladanum*). Keth. 77<sup>b</sup>.

**לִידָה**, Y. Ter. VIII, 45<sup>d</sup> top, v. לִידָאָה 2.

**לִידָה** pr. n. pl. *Laodicea*, name of several towns, esp. *L. ad Lycum*, a city of Asia Minor, counted to Lydia (v. לִידָה). M. Kat. 26<sup>a</sup>, v. לִידָה I. B. Mets. 84<sup>a</sup>, v. לִידָה. Y. Ab. Zar. III, 42<sup>c</sup> top לִידָה.—Koh. R. to III, 17; Taan. 18<sup>b</sup>; Treat. S'mah. ch. VIII; Sifra Emor, Par. 8, ch. IX (לִידָה); Meg. Taan. ch. XII (martyrdom of Lulianus and Papus, v. לִידָה). Gen. R. s. 11; Sabb. 119<sup>a</sup>; Pesik. R. s. 23.

**לִידָה** m. (*ludarius*, not recorded in Lat. Dict., v. Sachs Beitr. I, p. 121; P. Sm. 1905) *a gladiator trained to fight beasts at the Roman games*, analogous to the Spanish

*matador* (v. Sm. Ant. s. v. *Venatio a. Bestiarii*). Ex. R. s. 30, end, v. לִידָה. Gen. R. addit., ed. Wil. p. 376 top, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה** m. pl. (Syr. לִידָה, P. Sm. 1905; emp. לִידָה I) *the first milk after delivery, a dainty dish*. Targ. Job XX, 17 (ed. Lag. 'לִידָה'; some ed. לִידָה; h. text לִידָה). Ib. XXIX, 6 (ed. Wil. 'לִידָה'; h. text לִידָה). Targ. Y. Gen. XVIII, 8 לִידָה לִידָה שְׂמִין וְדֹלֶב ed. (Ar. לִידָה); Targ. Y. I Deut. XXXII, 14 לִידָה שְׂמִין.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה**, Ar. quot. fr. Y'lamd. to Num. XXIII, 7 or 18, or XXIV, 3,—quid?

**לִידָה**, Gen. R. s. 20 Ar., a corrupt. for לִידָה as in ed. a. Yalk. Gen. 32.

**לִידָה** f. (לִידָה) *curse*, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה** m. (לִידָה) *attachment*.—*surname, epithet*. Neg. XIV, 6 לִידָה כל אֹזֶבֶת nor any hyssop which is qualified by an epithet (לִידָה &c.); Par. XI, 7; Succ. 13<sup>a</sup>; Hull. 62<sup>b</sup>; Sifra Num. 124; 129; a. e.—Ned. VI, 9 (53<sup>a</sup>) לִידָה שֵׁם לִי for this (the addition of 'field') is a differentiating epithet.

**לִידָה**, v. sub 'לִידָה'.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה**, v. sub 'לִידָה'.

**לִידָה**, v. לִידָה.

**לִידָה**, v. לִידָה.

**לִידָה** I (b. h.) pr. n. pl. 1) *Luz*, in Palestine, identical with, or near, Bethel. Gen. R. s. 69, v. next w.; a. e.—2) *Luz*, in the land of the Hittites (Jud. I, 26), supposed to be Lizan in Kurdistan (v. Neub. Géogr., p. 394), a place, mentioned in the Talmud as still existing, from which the purple blue (רִחְלָה) was imported. Snh. 12<sup>a</sup> (in a secret letter) דְּבָרִים הַנַּעֲשִׂים בִּלְיָ (not לִידָה) things manufactured in Luz (רִחְלָה). Sot. 46<sup>b</sup> (ref. to Jud. l. c.) וְדִיָּה לִי שְׂצִיבֵינִי (רִחְלָה). Sot. 46<sup>b</sup> (ref. to Jud. l. c.) וְדִיָּה לִי שְׂצִיבֵינִי (רִחְלָה) it is that Luz where they dye purple blue, which

Sennaherib left undisturbed, and Nebucadnezar did not destroy, and where the angel of death has no permission to enter &c.; Gen. R. s. 69 (applied to Gen. XXVIII, 19).

**לוח** II m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree*. Bekh. 8<sup>a</sup> באילן *corresponding to chickens (hatched in twenty one days) is the almond tree among trees*; Y. Taan. IV, 68<sup>a</sup> bot. (ref. to שקד, Jer. I, 11) מהו ה' הזה *as the almond tree requires twenty one days from blossoming &c.*; (Koh. R. to XII, 7 והשקד). Gen. R. s. 69 (ref. to לוח, v. preced.). מהו ל' אין לו פה ו' (some ed. לוח, fem.) as the nut has no opening, so nobody could find the entrance to the town. Ib. היה עומד ו' a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. קשב; a. fr.—*Pl.* לוחין, לוחין. Y. Kil. I, 27<sup>a</sup> bot., v. בושמא.—Transf. של שדרה *the nut of the spinal column, a hard vertebra*, (Judenknöchlein, v. Löw Pf., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165). Lev. R. s. 18; Koh. R. to XII, 5; a. e.

**לוח** ch. same. Targ. Gen. XXX, 37.—*Pl.* לוחין, לוחין. Targ. Y. I Num. XVII, 23 (Y. II לוחין בר לוחין; h. text שקדים). Targ. Y. Gen. XLIII, 11.

**לוח** III (b. h.) *to turn, bend, twist*. Nif. לוח *to be perverse*, v. infra.

Hif. לוח or לוח *to turn*. Kil. IX, 8 (play on לו in ומלוח or למלוח הוא את אביו שבשמים עליו (לוח, v. שטמו) he (who disregards the law of שטמו) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father . . . on his account'].

**לוח** IV (v. לוח) *to talk about, sneer, talk disrespectfully*. Hif. לוח same. Y. Dem. II, 22<sup>a</sup> bot. לוח הכל מלוחין עליו *all people talked against him*. Lev. R. s. 6, beg. Cant. R. to IV, 12 *ושמע קול הבריות מלוחין אתו ו' heard the people talk evil of his daughters*. Gen. R. s. 54 מלוחין בארון spoke disrespectfully of the ark (v. Sot. 35<sup>a</sup> sq.); a. fr.—Y. Shek. V, 49<sup>a</sup> bot. מלוחין (some Bab. ed. מלוחין).

**לוח** v. לוח II ch.

**לוח** v. לוח.

**לוח** I (or לוח) (comp. לוח) *to join*.

Pi. לוח (denom. of next w.) *to place straps close together so as to form a boardlike surface*. Part. pass. לוחין, pl. מלוחין. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads מלוחין, v. ריח).

**לוח** II m. (b. h.; preced.; comp. לוח) *tablet, board*. Y. Shek. VI, 49<sup>d</sup> bot.; Ex. R. s. 47, a. e. *חמשה על ל' זה ו' five commandments on one tablet &c.*; a. fr.—*Pl.* לוחות (mostly of the tablets containing the ten commandments); the ל' ושברי ל' ו' (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14<sup>a</sup>; Men. 99<sup>a</sup>.—Y. Kil. IX, 32<sup>b</sup> top הברית ל' Y. Keth. XII, 35<sup>a</sup> top ל' (metaphorically for R. Jehudah han-Nasi; (Keth. 104<sup>a</sup> ארון ארון, v. דקדוש; a. fr.—Meg. 32<sup>a</sup>, v. בריהו.—Tosef. Kel.

B. Mets. VIII, 4 לוחות ו' Sabb. 47<sup>a</sup> לוחות (Ar. ed. Koh. לוחות, oth. ed. לוחות); Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13<sup>c</sup>, v. סביב. Sabb. XII, 4 לוח פנקס (Bab. ed. 104<sup>b</sup> לוח; Y. ed. רבי as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117<sup>a</sup> (expl. לוחות boards of the ceiling; a. e.

**לוח** ch. same. Targ. Y. Ex. XXXVI, 19, a. e. (O. רפא, h. text קרש). Targ. Prov. III, 3. Targ. Is. VIII, 1 (h. text לוחין); a. fr.—*Pl.* לוחין, לוחין. Targ. Y. I Ex. XXXVI, 15 (Y. II לוחין). Ib. 20. Targ. Ex. XXXI, 18; a. fr.—[Sabb. 18<sup>a</sup>; Gitt. 61<sup>a</sup> top, v. next w.].

**לוח** m. (= לוח; v. לוח) 1) *jaw, cheek*. Y. R. Hash. I, 58<sup>b</sup> top לוחין, v. רפא.—*Pl.* לוחין. Targ. Y. Deut. XVIII, 3.—2) *fish-hook*.—*Pl.* לוחין, לוחין. Sabb. 18<sup>a</sup> לוחין וקוקרי Ms. O. a. Ar. (ed. לוח) hooks (fish-lines) and traps of little joists; Gitt. 61<sup>a</sup> top.

**לוח** I pr. n. m. (b. h.) *Lot, the nephew of Abraham*. Ber. 54<sup>a</sup>, a. e. (O. רפא, h. text קרש). Targ. Y. Deut. XIX, 26). Erub. 65<sup>a</sup> לוחין *who is as drunk (unconscious) as Lot*. Gen. R. s. 44 (play on the name) לוחין לוח לוח cursed Lot shall not be Abram's heir; a. fr.

**לוח** II m. (b. h. לוח) *lotus*. Gen. R. s. 91, end, expl. v. מלוחין.

**לוח** (v. next w.) *to curse*. Part. f. לוח, pl. לוחין. Num. R. s. 9 (ed. Wil. p. 56) לוחין *all (women) shall swear by thee and curse each other saying, if thou hast done this, may thy end be &c.*

**לוח** ch. [to cover, talk secretly; comp. לחש.] *to curse*. Perf. לוח, לוח. Targ. Lev. XX, 9. Targ. I Kings II, 8 לוחין, a. fr.—Part. לוחין, לוחין. Targ. Y. I, II Num. XXIII, 8. Targ. Gen. XXVII, 29; a. fr.—*Part. pass.* לוחין, לוחין. Ib. III, 14; a. fr. Gen. R. s. 44 לוחין; Yalk. ib. 76 לוחין, v. לוח I.—Snh. 49<sup>a</sup> top (prov.) ed. (Ms. M. לוחין, v. Rabb. D. S. a. l. note, Rashi לוחין) be cursed rather than cursing. Ib. 111<sup>a</sup> לוחין קא לוחין wilt thou curse me?—Ib. 113<sup>a</sup> [read:] לוחין *he meant &c.*?—Lev. R. s. 17 (בגדה) לוחין (Yalk. ib. 563 לוחין) cursed (with leprosy) is the house with such accursed inmates (who refuse favors to their neighbors); ib. (play on שקעו, Lev. XIV, 37, as if שקעו ארר לוח to ruin goes the house with such &c.

**לוח** m. (preced.) *curse*. Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קלחין (h. text קלח); Y. ib. 34; a. fr.—*Pl.* לוחין, לוחין. Targ. Gen. XXVII, 12, sq.; a. e.

**לוח** Midr. Sam. ch. II לוח (some ed. לוח) a corrupt. of לוחין.

**לוח** pr. n. m. (corrupt. of Diocletianus?) *Lu-tianus, a Roman emperor*. Gen. R. s. 83, end שמלך יום

מגדיאל... on the day when L. became king, R. A. heard in a dream: To-day Magdiel became king (i. e. the last but one King of Edom-Rome, v. Gen. XXXVI, 43); Yalk. ib. 140 לומס.

לומס, v. לומס.

לומסאי, לומסאי m. pl. (prob.) *Arethusii*, the inhabitants of *Arethusia* between Epiphania and Emesa (v. תמץ. Targ. Y. I Gen. X, 18; Targ. I Chr. I, 16 (h. text ארתי).

לומריא, v. לומריא.

לומת, v. לומת.

לוי, לוי (b. h.) 1) to join, be connected, v. Piel, a. לוי.—2) (cmp. Sm. Ant. s. v. Nexum) to assume an obligation; to borrow. Shebu. 41<sup>b</sup>; Keth. 88<sup>a</sup>; B. Bath. 6<sup>a</sup> האומר לוי he who (being sued for a loan duly testified by witnesses) says, 'I have not contracted any loan', is considered as admitting that he has not paid. Hull. 84<sup>a</sup> כגון אלו (delicate persons) like ourselves may buy food on credit. B. Mets. 72<sup>b</sup> וכל שער וכל (also לוי) you must not borrow money with the choice of repaying in grain at the present price; (another defin., v. Rashi a. l.). Bets 15<sup>b</sup> עבד לוי make a loan on my (the Lord's) account; a. v. fr.—Esp. לוי, לוי debtor, opp. to מלווה creditor. Shebu. 47<sup>a</sup> מ' ברי' if the debtor died before the creditor; a. fr.—Pl. לוי. Ib. שני מלווין ושני (different) creditors and two debtors.

Pi. לוי, לוי 1) to order an escort for protection, v. לוי. Tanh. Bal. 12; Num. R. s. 20 לוי He appointed the clouds of glory to escort them. Sot. 46<sup>b</sup> לוי בשביל for the sake of the four steps which Pharaoh ordered his men to escort Abraham &c.—2) to escort, to walk a distance with a departing guest; to follow. Sabb. 119<sup>b</sup> שני מד' ש' מלווין לו שני two ministering angels escort man to his house on the Sabbath eve. Sot. l. c. כל שאינו מלווה ומקנה וכל whoever omits to escort a guest or (as a guest) declines an escort, is regarded as if he had shed blood; לוי for if the men of Jericho had escorted Elisha &c. Koh. R. to V, 17 ומה מלווה and what does escort him (to the grave)? Merits and good deeds; a. fr.

Hithpa. לוי, Nithpa. לוי 1) to join the company of, to associate. Midr. Till. to Ps. CIV, 26 (play on לוי, ib.) כל מי שמקנה עמוח עריר להעשות וכל whosoever joins them (the Romans) will be made sport of with them in future days. Ib. כל מי שמקנה עמוח עריר הקב"ה וכל him who joins them (the scholars), the Lord will cause to rejoice with them &c.; Yalk. ib. 862. Gen. R. s. 63, end; Yalk. ib. 111 שנתלוה עמו קלוי וכ' the disgrace of starvation was made his companion. Tanh. Vayishl. 3 לוי לוי to be his escort; a. fr.—2) to be escorted, to accept escort. Sot. l. c., v. supra.

Hif. לוי 1) to escort. Ber. 18<sup>a</sup> ומה מלווה if he does escort him (the dead).—2) to lend. Ex. R. s. 31 מלווה lends on interest; שלא ברביח without interest. Ib. שלא ילווה that they must not lend &c. Ib. ראי

see how much I lend (to man), without taking interest, and what the earth lends &c. B. Mets. V, 1 מלווה he who lends a Sela to get five Denars in return. Ib. 62<sup>b</sup> מלווה lend me a Maneh.—B. Kam. 94<sup>b</sup> רביח (a. ברביח) those who lend on interest; B. Mets. 62<sup>a</sup>; a. fr.—creditor, v. supra.

לוי, לוי ch. same, 1) to join, cling to. Targ. II Sam. XX, 2 (h. text דבק).—2) to join a caravan, travel with.—Hull. 7<sup>a</sup> לוי לוי an Arab that had been travelling with them.—3) to escort, v. infra.

Pa. לוי, לוי to escort. Targ. Y. II Gen. XXVIII, 12 לוי (והיטן לוי).—Gen. R. s. 48, end לוי, v. אכל I. Tosef. Keth. VII, 6 לוי (ed. Zuck. לוי, Var. לוי, read: לוי (the dead) that people may escort thee; Y. ib. VII, 81<sup>b</sup> bot. לוי (not לוי); Bab. ib. 72<sup>a</sup> לוי him who escorted, people will escort; a. e.

Af. לוי same. Targ. Gen. XII, 20. Ib. O. XVIII, 16 לוי ed. Berl. (some ed. לוי); Y. לוי walked with R. A. (on dismissing him) from &c.; Ber. 31<sup>a</sup> לוי; a. fr.

לוי, v. לוי.

לוי, v. לוי.

לוי (b. h.) pr. n. Levi, 1) the son of Jacob, progenitor of the tribe of Levi. Gen. R. s. 19, a. e. לוי Levi arose and brought her (the Shekkinah) down &c. Ex. R. s. 1; a. fr.—2) לוי, or לוי the tribe of Levi; or לוי a Levite. Yoma 26<sup>a</sup> לוי a descendant of the tribe of Levi.—Hor. III, 8 לוי a priest goes before a Levite (in religious privileges), a Levite before an Israelite. Gitt. V, 8. Ib. VIII, 5 לוי if she is the daughter of a Levite. Arakh. IX, 8; a. fr.—Pl. לוי, Levites. Hull. I, 6; a. fr.—3) name of several Amoraim, esp. Levi, or L. bar Sisi, disciple of R. Jehudah han-Nasi (v. Fr. M'bo, p. 110<sup>b</sup>). Y. Yeb. XII, 13<sup>a</sup> top. Pes. 76<sup>b</sup>; a. fr.—4) (law) a fictitious name. B. Bath. 43<sup>b</sup>; a. fr.

לוי, לוי m. ch. (preced.) Levite. Targ. O. Ex. IV, 14 (Y. לוי, corr. acc.).—Hull. 131<sup>a</sup>.—Pl. לוי, לוי. [Ezra VI, 16.]—Targ. Ez. XLIV, 15; a. fr.—Y. Maas. Sh. V, 56<sup>b</sup> bot.; a. e.

לוי, בר לוי pr. n. Bar-Livianus, name of a family (gens). Hull. 87<sup>a</sup>; cmp. לוי.

לוי, לוי I f. (לוי) 1) Levite, daughter or wife of a Levite. Y. Yeb. X, 10<sup>d</sup> top; Tosef. ib. VIII, 2. Bekh. 47<sup>a</sup>; a. fr.—2) the community of Levites, status of Levites. Ex. R. s. 1 לוי ברי כהונה וכל priestly and Levite families. Y. Maas. Sh. V, end, 56<sup>d</sup> לוי friends of priestly or Levite families. Bekh. l. c. פטורין the priests and the Levites are exempt; a. e.—3) the community of the attendants of the Tabernacle, priests and Levites. Sifre Num. 1; a. e.—4) the Levitical offices. Ex. R. s. 5 לוי the one (Aaron) took the priesthood and gave (Moses) the Levite offices; the other took the Levite offices &c.; (Tanh. Sh'moth 27 מלווה); a. e.



**לוייה** II or **לוייה** f. (לוייה) 1) *consort, wife*. Yoma 54<sup>b</sup> top (ref. to לוייה, i Kings VII, 36), v. ערה II.—2) (v. next w.) *the wailing woman's company*. Y. M. Kat. I, 80<sup>d</sup> top, [read:] אמר... רבי נחמן... לא חשור אשה לוייה... a woman must not stir up her company for wailing during the festive week; R. N. read *lvyatha* (with ref. to עורר לוייה Job III, 8; cmp. אילייהא).

**לוייה** f. (לוייה) *escort, company, esp. the traveller's escort for protection*. Sot. IX, 6 לוייה and we let him (the stranger) go without protection; (Y. ib. IX, 23<sup>d</sup> bot. חלויה. Bab. ib. 46<sup>b</sup> לוייה we may force (the inhabitants of a place) to provide escorts for travellers. Ib. וואין לו לוייה... ואין לו לוייה he who travels on the road and has no company, let him be engaged in study of the Law (ref. to לוייה, Prov. I, 9); Erub. 54<sup>a</sup>. Hull. 7<sup>a</sup> לוייה fellow-travellers. Midr. Till. to Ps. CIV, 1 ידא אלך לוייה (or לוייה) thy God be thy escort; a. e.

**לויים** pr. n. m. *Levitas* (Lat. *Levites*). Ab. IV, 4.

**לוייה** f. ch. = h. *לוייה, escort; caravan*. Gen. R. s. 16, beg.; Y. Yoma IV, 41<sup>d</sup> top (ref. to Gen. II, 12) בלוייה... בלוייה... happy he in whose house it is, happy he in whose company it is (on travelling); Ex. R. s. 35, beg.; a. e.—Gen. R. s. 92 עבר לכוון (not פוקר דל) leave now, for I have arranged on escort for you; Yalk. ib. 150.—Lam. R. to I, 1 (דד מאהיר) לוייה walk quickly that we may reach the caravan. Ib. וואר לוייה is there a caravan ahead of us?

**לוינמי** v. לוינמי.

**לויקן** v. לויקן.

**לוייה** v. לוייה.

**לוי** m. (b. h.) *Leviathan*, a legendary sea-animal reserved, with B'hemoth, for the righteous in the hereafter. Lev. R. s. 13, v. ב'המות. Ib. s. 22, end. Ab. Zar. 3<sup>b</sup>; a. fr.—M. Kat. 25<sup>b</sup> (in a wailing song) לוי a great man, opp. דגני רקס the fish of the swamp, common humanity (v. אודב).

**לוידין** v. לוידין.

**לויסון** v. next w.

**לויסן** adv. (λοξόν, v. אלוסון) *athwart, crosswise; diagonally*. Kel. XVIII, 5, v. אלוסון. Dem. VII, 8 נישל שתי he must take two barrels from diagonally opposite corners. Ib. שורה אחת לויסן one row of barrels following the diagonal line. Y. Kil. IV, 29<sup>c</sup> top לויסן (R. S. to Kil. IV, 6 אלוסון) when he measures by diagonal lines. Y. Yoma V, 42<sup>d</sup> bot. לויסן except that (corner of the altar) which was diagonally opposite to him. Lam. R. introd. (R. Josh. 1) לויסן שדוה ליכנסן וכו' he ploughed his field crosswise and put up an image in the center &c.; a. e.

**לול** a word in an incantation against thirst. Pes. 112<sup>a</sup> (Ms. M. ליל).

**לול** m. (b. h.; contr. of לעל, apocop. of לעל = לעל, cmp. formation of בסקה; cmp. לעל, לעל, לעל I) 1) *winding pathway, passage way, esp. a small room with a staircase leading up to the upper rooms* (v. Sm. Ant. s. v. House, Amer. ed. 1858, p. 519<sup>a</sup>). Men. 34<sup>a</sup> מן פתוח לול a small room opening (leading) from the ground floor to the upper room. Pes. 34<sup>a</sup> היה לול כי קטן היה לול there was a small passage way between the graded ascent (על) and the altar; ib. 77<sup>a</sup> (Zeb. 62<sup>b</sup> אורי; ib. 104<sup>a</sup> מרוז לערב 24<sup>b</sup> לולין, לולין. Y. Erub. VII, beg. מרוז לערב 24<sup>b</sup> לולין how about connecting two dwellings for Sabbath purposes by the way of the staircases (leading to the roofs)?—Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, 75<sup>c</sup> bot. לול אלו וכו' staircases above each other (well-hole) require M'zuzah, (to be furnished by him) who has the right of use of the lower threshold. Pes. 8<sup>a</sup>; Yoma 11<sup>a</sup> ומרחב לול the staircase rooms and the provision room; [comment. refer to Nr. 3, v. infra]. Midd. IV, 5; Pes. 26<sup>a</sup> וכו' היו פתוחין לול there were small passages in the loft leading to the Holy of Holies through which mechanics were lowered in boxes (closed elevators).—2) (anat.) *a passage from the vestibulum vaginae* (פרוורר). Nidd. 17<sup>b</sup>, v. עילייה. 3) *לול* he העושה נקב בל' וכו' 102<sup>b</sup> של הרינונים who makes a hole (for ventilation) in a hen-roost; ib. 146<sup>a</sup> משום ל' של וכו' in order to prevent making a hole in a hen-roost which is done for ventilation. Ib. 122<sup>b</sup>; a. e.—Pl. as ab. Pes. 8<sup>a</sup>; Yoma 11<sup>a</sup> ומרחב לול hen-roosts &c., v. supra.

**לולא** ch. same, *small room with a staircase*. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, 75<sup>c</sup> bot. לול דר' אילעא דרוה עבד וכו' the Lul of R. II. which was made (with reference to the law of M'zuzah) in agreement with the opinions of the Rabbis.

**לולא** v. לולא.

**לולב** m. (= לבלב; v. לבלב) 1) *sprout*. Esp. *Lulab*, the branch of the palm-tree used for the festive wreath on the Feast of Booths (Lev. XXIII, 40); also *the festive wreath* of the four species combined. Succ. III, 1 הגזל וכו' a palm-branch unlawfully acquired or one dried up. Ib. 4 אחד לולב one branch of the palm-tree is needed for the festive wreath. Ib. 9 ליטול לולב a traveller on the road who had no opportunity of performing the ceremony of taking the festive wreath in hand. Ib. כל היום כשר לולב the entire day is fit (no special time of the day is designated) for the ceremony &c. Ib. 12; R. Hash. IV, 3 במקדש וכו' (דל) the ceremony of Lulab was performed in the Temple seven days &c.; Succ. 46<sup>a</sup> וכו' ראשון מצות לולב on the first day it is the Biblical law of Lulab which is carried out, on the following days it is the carrying out of an ordinance of the elders; a. fr.—Pl. לולבין, לולבין. Orl. I, 7. לולבין זרדים leaves and eatable young sprouts. Shebi, VII, 5, a. e. לולבין זרדים Ber. 55<sup>a</sup>, a. e. לולבין גפנים sprouts of grape-vine; Yoma

*Hithpol.* הִתְחַלֵּן, *Nithpol.* נִתְחַלֵּן to seek shelter; to take refuge. Num. R. I. c. (ref. to Ps. I. c.) [read:] שָׁדֵה הִתְחַלֵּן

Almighty, be pleased to lodge in the shade which Bezaleel has made for thee. Yalk. Job 906 'have a place of refuge where to find shelter from the judgment of Gehenna; (Yalk. Jud. 41 שניצלו).

**לון** II (b. h.; cmp. לָוֵן) to join.

*Nif.* *Hif.* *Hif.* (cmp. קָוֵל) to rise against, murmur, rebel. Ex. R. s. 25 כִּיִּן שָׁלִיטֵי הָיָה וְכ' when they rebelled, it would have been necessary that the anger (of the Lord) &c.

*Hithpol.* הִתְלַוְּנוּ same. Tosef. B. Bath. VII, 9 הַמְתְּלַוְּנִים the rebellious (Num. XIV, sq.) and the spies ... took no share &c.

**לון** *unto them.* Y. Ber. III, 6<sup>b</sup> top; a. fr.

**לונביות, לונביאות**, v. לונבי.

**לונביות** f. (v. אֶלְוִיָּה I) *bathing clothes, sheet.* Y. Sabb. I, 3<sup>a</sup> top בִּלְ מִשְׁרֹעַתָּהּ from the time he wraps himself up in a sheet (for hair-cutting). Ib. IX, 12<sup>a</sup> bot.; a. e. (interch. with אֶלְוִיָּה). — *Pl.* לִנְבִיּוֹת. Ib. III, 6<sup>a</sup>; Tosef. ib. XVI (XVII), 15 לִנְבִיּוֹת Var.; a. e.

**לונביא**, v. לונבי.

**לונבא**, v. next w.

**לונבי** f. (λόγχη) *spear-head, lance, javelin.* — *Pl.* לִנְבִיּוֹת, לִנְבִיּוֹת. Snh. 14<sup>a</sup> שֶׁל בְּרוֹל ... לִי של ברול Ar. (ed. לִנְבִיּוֹת. Ms. M. לִנְבִיּוֹת, Ms. F. לִנְבִיּוֹת; v. Rabb. D. S. a. l. note) they stuck into his body three hundred iron spear-heads; Ab. Zar. 8<sup>b</sup> (ed. לִנְבִיּוֹת, Ms. M. לִנְבִיּוֹת). Sot. I, 8 (9<sup>b</sup>) לִנְבִיּוֹת. Num. R. s. 9 לִנְבִיּוֹת some ed. (corr. acc.); a. e. — Ch. לִנְבִיּוֹת. Snh. 110<sup>a</sup> bot. אֶרְלוֹי Ar. (ed. בְּרִישׁ רֹמְחָא) around the spear-head; B. Bath. 74<sup>a</sup>. — *Pl.* לִנְבִיּוֹת. Gitt. 70<sup>a</sup> Ar., v. אֶלְוִיָּה.

**לוס** pr. n. m. *Lus.* Gitt. 11<sup>b</sup>, v. גִּיּוֹס.

**לוע** m. (b. h. לֹעַ, or לֹעַ, cmp. לֹוֵג, a. לֹוֵחַ) *jaw.* Gen. R. s. 81; Yalk. Prov. 959 (ref. לֹוֵחַ, Prov. XX, 25) אוֹכֵל אֶת־כֹּדֶשִׁים בְּלֹוֵי who chews sacred things with his jaw. Ib.; Snh. 58<sup>b</sup> (ref. to Prov. I. c.) הַסּוֹכֵר לֹוֵי וְכ' he who strikes an Israelite's jaw, is regarded as if striking the Shekhinah.

**לועא**, לֹוֵי ch. same. Targ. O. Deut. XVIII, 3 (Y. לֹוֵיָא, h. text לֹוֵי). Targ. I Sam. XVII, 35; a. e. — Sabb. 54<sup>b</sup> (expl. סֹוֵלָם) בִּרְ לֹוֵי Ms. M. (ed. בִּרְ לֹוֵי, v. Rabb. D. S. a. l. note) a bandage or bar under the jaw to prevent friction. Ib. 67<sup>a</sup>, v. חֲסֵר. Snh. 18<sup>b</sup>; Y. ib. I, 18<sup>c</sup> bot. לֹוֵיָא, v. רִפְחָא.

**לועא**, v. preced.

**לועז**, v. לֹוֵז.

**לופ** m. (cmp. לֹוֵף) *lof*, a plant similar to colocasia, with edible leaves and root, and bearing beans. [It is classified with onions and garlic.] Peah VI, 10. Shebi. V, 2 וְכ' הַזֹּמֵן אֶת־הָלֹוֹף he who puts *lof* in the ground for preservation in the Sabbatical year. Y. ib. 35<sup>d</sup> bot. [read:]

so much about *lof*; how about onions? (Answ.) הֲיֵאֵרָא בְּצִלִּים the same law applies to *lof* and to onions. Ib. (ref. to Mish. 3) בְּעֵלֵי לֹוֵף שִׁיטָּה וְכ' the Mishnah speaks of leaves of the *wild lof*, i. e. *lof* trained for the leaves. Ib. VII, 1 הַשִּׁטָּה the (edible) leaves of the *wild lof*; ib. 2 הַשִּׁטָּה the (inedible) root of &c. Sabb. XVIII, 1 וְכ' מִתְּחִילָא permits the handling of (the beans) of *lof*, because it may be used as food for ravens. Tosef. Maasr. III, 10 גִּמְוָה הָלֹוֹף (ed. Zuck. 20<sup>c</sup>) *lof* preserved in pits, v. supra. Y. Erub. III, beg. וְכ' הַבֶּן הַלֹוֹף and of the colocasia (not eaten raw), a. fr.

**לופ** (cmp. לֹוֵף, לֹוֵף) to join. B. Bath. 4<sup>a</sup> bot. אֶת־חֲבֵרִיָּה (ed. לֹוֵף) his neighbor may go to work and join (a front) to the hedge (v. הָזִיָּה). — Part. pass. לֹוֵף, pl. לֹוֵפִי. Hull. 11<sup>a</sup> וְכ' הִיא when it remains joined (to the body), opp. חֲתִיךְ לְגִמְוָה. Ib. 107<sup>a</sup> לֹוֵפִי (fr. לֹוֵף) the waters are considered as connected. B. Mets. 100<sup>b</sup> בְּרִילִיָּה Ar. (ed. בְּרִילִיָּה, corr. acc.; Ms. M. בְּרִילִיָּה, Ms. H. a. oth. בְּרִילִיָּה, v. Rabb. D. S. a. l. note) when the goods are not yet cut. Shebu. 43<sup>a</sup> בְּרִילִיָּה (Ms. F. בְּרִילִיָּה, v. Rabb. D. S. a. l. note 5) when the girdle consists of pieces sewed together.

**לופי** m. pl. (לֹוֵף) *place of coupling, border* (= b. h. מִקְפָּרָה). Targ. O. Ex. XXVI, 4 (Y. לֹוֵפִיָּה); Y. a. O. ib. XXXVI, 11, sq.; a. e.

**לופין**, v. לופין.

**בר לֹוֵף** pr. n. m. (prob. corresp. to Joviani, cmp. לֹוֵפִיָּה) *Bar Lufiani.* Esth. R. to I, 4. Cmp. לֹוֵפִיָּה.

**לופין** (לֹוֵפִיָּה) m. (cmp. לֹוֵף) *one having thick and connected eye-brows.* Bekh. 44<sup>a</sup> לופין (Ar. לופין, v. Koh. Ar. Compl. s. v. note); Tosef. ib. V, 9 לופין ed. Zuck. (Var. לופין, v. לופין), v. לופין.

**לופיר**, v. לופיר.

**לופס**, v. לופס.

**לופר** (לֹוֵפִיָּה) m. (prob. corrupted fr. λογχοφόρος or δορυφόρος; cmp. דֹּרִיָּה) *spear-bearer, guardsman, satellite.* Num. R. s. 10 וְכ' הָלֹוֹף וְכ' the guardsman came and arrested them (the revellers). — *Pl.* לֹוֵפִיָּה. Gen. R. s. 61 (ref. to Gen. XXV, 3, which verse must be inserted in the Midrash text.) [read:] אֶת־דָּוִד רִמְּנוּ מִתְּחִילָא וְכ' וְכ' וְכ' although they render (the words *ashshurim* &c.) by 'merchants', 'satellites' and 'chiefs of tribes', yet they are all names of tribes; Yalk. Chron. 1073; v. לֹוֵפִיָּה. Pesik. V'zoth, p. 196<sup>b</sup> רַמְּנוּ לֹוֵפִיָּה שֶׁלֹוֵף he motioned to his guardsmen, and they stabbed him; Yalk. Deut. 950 לֹוֵפִיָּה (corr. acc.); Yalk. Sam. 151 לֹוֵפִיָּה (corr. acc.).

**לופתא** f. pl. (v. לופי) *couplings.* B. Bath. 6<sup>a</sup> וְכ' בִּקְרָנָא (Ms. M. בִּקְרָנָא, read בִּקְרָנָא) if a neighbor built against the party wall in an angle and joined his wall

to it with couplings; [Ar. ובקרן זויה if a neighbor joined a previously erected structure to the party wall or built against the latter in an angle].

**לרין** (b. h.; emp. לרין IV) to talk, esp. to scorn, scoff. Ab. Zar. 18<sup>b</sup> (ref. to Ps. I, 1) אם ישב סופו לרין if he sits (with scorners), he will finally scoff; ואם לרין and if he scoffs, the Scripture says of him &c.; Midr. Till. to Ps. I, 1.

**Hif. לרין** 1) (with אחר) to talk behind a person, sneer, deride. Ex. R. s. 52 beg. חרין קלרין אחריו they derided him (Moses); (Yalk. ib. 417 מלרין עליו Ib. מלרין משה (Yalk. l. c. מתלוצצים); a. e.—2) (with בעד) to speak in behalf of; to defend; to interpret.—Gen. R. s. 91 (ref. to Gen. XLII, 23) המלרין זה מנשה 'the interpreter' that means Manasseh.

**Hithpol. לתלוצץ** to talk frivolously, make light of, scoff. Ab. Zar. l. c. כל המלתוצץ ייסורין וכו' whoever speaks frivolously will be visited with suffering. Ib. (in Chald. dict.) I beg you לתלוצצו not to scoff. Kidd. 81<sup>a</sup> הוה עבירה (Rashi: of sin) (spoke as though temptation could never have power over him). Yalk. Ex. l. c., v. supra. Midr. Prov. to I, 6, v. מלרצה; a. e.

**לוק** v. לקם.

**לוקן** Ruth R. to II, 7, v. ליקטם.

**לוקומינינטיים** m. pl. (locum tenentes) lieutenants, viceroys. Midr. Till. to Ps. CXLIX [read:] מלך בריד יש לו דוכוסים a human king has a *dux*, has governors. [Our w. is a gloss to a word in the text which is now missing, prob. משנים.—Editions vary between לוקשנישום &c. V. Mus. s. v. in Ar. ed. Koh.]

**לוקוס** m. 1) (λύκος) wolf, an opprobrious epithet of the altar. Succ. 56<sup>b</sup>; Tosef. ib. IV, 28 לוקוס ed. Zuck. (corr. acc.); Y. ib. V, end, 55<sup>d</sup>.—2) pr. n. m. לוקוס, לוקוס, לוקין read לוקוס *Lucius*, v. לוקוס.

**לוקטא** m. (לקט) picking, pinch; ל' in small quantities. Lam. R. to I, 1 (הערר) לא יהבה לי ל' (Ar. קטלפתא q. v.) wilt thou not sell me (pepper) at retail?—Ruth R. to II, 7 (expl. שבתה הבירה מעט, ib.) [read:] תפשה לוקטא she took up a small quantity (of the ears) for her who was in the house (Naomi), who was looking out for her.

**לוקטור** Gen. R. s. 61 ודיכן הוא ל' Ar., read with Yalk. ib. 110 (הדיכן ששר שילוח וכו' (ed. ודיכן הוא נוח לבני קטורה).

**לור, לוקניא, לוקניא** m. pl. (λευκοῦν) a flower of the genus *leucoium*, snow-flakes. Bekh. 45<sup>b</sup> a man cried out, לוקניא מאן בשי ל' ואשתכח חורר, (Rashi: לוקניא v. next w.) who wants to buy *leucoiums*?, and it was found to be white flowers (snow-flakes). [Rashi: white lambs.] V. לוקן.

**לוקין** v. לוקן.

**לוקים** v. לוקם.

**לור, לור, לור** m. (a denom. of λεύκη, a kind of

elephantiasis) one who is white-spotted in the face. Bekh VII, 6 לב' ed. (Rashi: לור); ib. 45<sup>b</sup> expl. חורר (from analogy with לוקניא, v. preced.); Tosef. ib. V, 9 לורין (read: לור). Tosef. Ber. VII (VI), 3 לורין ed. Zuck. (Var. לוקין); Y. ib. IX, 13<sup>b</sup> bot. לור; Sifra Emor, Par. 3, ch. III לב'; Ber. 58<sup>b</sup> לור (Ms. M. לור, corr. acc.).

**לוקניא** v. לקניא.

**לורמא** v. לברטין.

**לוש** (b. h.) to knead. Sabb. VII, 2 הלש he who kneads (on the Sabbath). Y. ib. VII, 10<sup>b</sup> bot., a. fr. לוש משום לוש is guilty of an act coming under the category of kneading (v. בילוס). Pes. 30<sup>a</sup>, a. e. לוש את וכו' you must not knead dough (of bread) with milk; a. v. fr.—Part. pass. לוש, fr. לושא. Y. Sot. IX, 24<sup>b</sup> bot. לוש ב' ברבש וכו' kneaded with honey and cream (Bab. ib. 48<sup>b</sup> שני לוש וכו' (R. משה)).

**Nif. לוש** to be kneaded. Pes. 35<sup>a</sup> שני לוש, לוש וכו' dough kneaded with wine, oil or honey. Sot. 48<sup>b</sup>, v. supra. Men. V, 2 (55<sup>a</sup>) לוש ב' ב' (Bab. ed. לוש ב' ב' must be kneaded with tepid water; a. fr.—Yalk. Prov. 959 (etymol. of לוש) לוש ב' ב' (not בולש) man's flesh is kneaded between his (the lion's) teeth; Ab. d'R. N. II Vers. ch. XLIII (ed. Schechter, p. 122) שחבל (נעשין) לוש ב' ב' (not לוש ב' ב' כמין בצק).

**לוש** ch. same. Targ. O. Gen. XVIII, 6. Targ. Hos. VII, 4 רמלש, רמלש ed. Lag. (oth. ed. רמלש) from the time of kneading.—Part. pass. לוש. Targ. O. Num. XI, 8 (h. text לשד) לשד.—Pes. 36<sup>a</sup> לוש לי וכו' do not knead (the bread on Passover) for me with &c. Pesik R. s. 22 (the bread on Passover) for me with &c. Pesik R. s. 22 לוש אולא went to knead (and bake her bread) at her neighbor's; Lev. R. s. 6 למלש; a. e.

**לוח, לוח** (v. לח) unto; with. Targ. Gen. II, 19 לוח (constr.); a. v. fr.—With suff. לחי, לחי &c. unto me, unto thee &c. Ib. XXXIX, 15, sq. (h. text לחי); a. v. fr.—from the presence of. Targ. Ex. IX, 33; a. e.—B. Kam. 111<sup>b</sup>; B. Mets. 62<sup>b</sup> bot. לוחי נפך לוחי when I die, R. O. shall come to meet me; a. fr.

**לז** v. להז.

**לזא** to slip, move. Targ. Prov. IV, 21 לזא Ms.; v. לזל, לזל.

**לזבז** v. לזבז.

**לזז** v. להז.

**לזוז** f. (b. h.; לזז IV), constr. לזוז evil talk. Yeb. 24<sup>b</sup>; Keth. 22<sup>b</sup> (quot. fr. Prov. IV, 24).

**לח** m. (b. h.; לח to be sticky, sappy, fresh) moist, green, fresh; liquid; opp. יבש. Dem. II, 3 לח ויבש either fresh or dried fruits. Ib. 5 ובלח דינר in selling fresh fruits (or liquids), a denar's worth is wholesale; Y. ib. II, end, 23<sup>a</sup> לח דינר for fresh fruit they adopt the standard of value, for dried that of quantity (cmp. לחי); Tosef. ib. III, 12 ובלח דינר and for liquids the standard is a *Hin*. Gen. R. s. 79, beg. (play on לח, Job V, 26) לח וכו' רבא לח וכו'.



**לֶחֶלֶחַ** m. (לָחַח, v. לָחַח) *moisture*. Cant. R. to II, 1 כָּבֵד יֵשׁ בּוֹ there is still some moisture in it; (Midr. Till. to I. לַחֲלוּחִית).—V. לֶחֶלֶחֶת.

*Hithpa.* הִתְחַלְמוּ to contest, dispute. Y. M. Kat. III, 81<sup>d</sup>  
top אִם תְּהִיבָם מִתְחַלְמִים וְכ' if scholars are at variance with  
89\*

one another, what concern is it to you? (B. Mets. 59<sup>b</sup> מנצחים זה את זה וכ').

**לָחֶם** m. (b. h.; fr. *lāch* to *chew*, v. Ges. H. Diet.<sup>10</sup> s. v. *food, bread*; [Arab. *meat*]. Ber. V, 1 the benediction over bread (פַּת) reads: שָׂרֵי הָאֲרֶץ who make food grow out of the earth; ib. 37<sup>b</sup>. Men. XI, 1 שָׂרֵי הָאֲרֶץ (sub. בכורות) the two loaves of bread (Lev. XXIII, 17). Ib. לֶחֶם הַפָּנִים the show-bread (on the table of the Sanctuary); a. fr.—Trnsf. *tribute, tax, salary* (cmp. *annona*). Ruth R. to II, 14 לֶחֶם מַלְכוּתָא שֶׁל מַלְכוּתָא that is (thou shalt partake of) the royal maintenance. Zeb. 85<sup>a</sup>; Meil. 7<sup>b</sup> לֶחֶם מַלְכוּתָא the tribute belonging to the altar (cmp. Lev. XXI, 6; 8; Neh. V, 14).—Pl. *לָחֶמֶת*. Y. Hag. III, end, 79<sup>d</sup> שְׁנֵי לֶחֶם two sets of show-bread, opp. *לָחֶם אֶחָד*.

**לָחֶם לַחִים** ch. 1) same. Targ. Gen. XIV, 18. Ib. XLIII, 31; a. fr.—Snh. 100<sup>b</sup> (from Ben Sira) אִם יֹאמַר אִיכָל לֶחֶם אִיכָל לֶחֶם if a man says, 'wherewith shall I eat bread (to season it)?', take the bread from him. Ab. Zar. 35<sup>b</sup> לֶחֶם דְּרֵמָא (Ms. M. דְּרֵמָא) bread baked by gentiles, v. פַּת. Ber. 42<sup>b</sup> נִיזִיל וְנִכְוֹל לֶחֶם (Ms. M. דְּרֵמָא) let us go and dine at a certain place; a. fr.—2) *meat, flesh*. Ex. R. s. 42 (ref. to *לָחֶם*, Zeph. I, 17) בְּעֶרְבִיא קוֹרִין לְבִשְׂרָא לֶחֶם in Arabia they call meat *lahma*.

**לָחֶם** m., **לָחֶמֶת** f. (= בֵּית הַלָּחֶם) of *Bethlehem*. Tosef. Kel. B. Mets. VII, 1; Bekh. 22<sup>a</sup> בֵּית הַלָּחֶם Beth-lehem wine jug.—Pl. *לָחֶמֶת*. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

**לָחֶמֶת** f. pl. (denom. of *לָחֶם*) a sort of bread offered as *dessert, wafers*. Ber. 42<sup>a</sup> (Ms. F. להמנאה).

**לָחֶמֶת, לָחֶמֶת** v. sub. *לָחַח*.

**לָחַץ** (b. h.) to *squeeze; to force, press*. Kidd. 22<sup>a</sup> (ref. to Deut. XXI, 12) 'thou shalt bring her to thy house' מַלְמַדָּה מְלַמְּתָא שלא יִלְחָצֶנָּה this intimates that he must not urge her (to yield to him) during the war. B. Mets. 59<sup>b</sup> וְהַלּוֹחֲצוֹ וְהַלּוֹחֲצוֹ he who presses him (the stranger), contrad. דְּרוֹקִים.—Part. pass. *לָחוּץ*, pl. *לָחוּצִים*. Num. R. s. 11 מְלַחֲצִים pushed and pressed.

**לָחַשׁ** I (cmp. *לָחַח*, [to lick], to *flame, glow* (of coals), opp. *עָנָם*. Pes. 75<sup>b</sup> (ref. to *לָחַשׁ*, Lev. XVI, 12) גַּחְלֵי יִבְוֹל עֹמֶמֶת... הָא כִּיבֵּד מִבְּרָא מִן הַלּוֹחֲשֹׁת by *gahālē* I might understand dying coals, ...; by *esh* I might understand a flame; ... how is it now (that it reads 'גַּחְלֵי')? He takes from among the glowing coals; Y. Yoma II, end, 42<sup>a</sup>; Sifra Ahārē, Par. 2, ch. III; a. e.

**לָחַשׁ** II (b. h.; cmp. *לָחַח*, to *whisper*. Ber. 22<sup>a</sup> לָחַשׁ לֵרֵי said it in a whisper to R. A.—Esp. to *whisper an incantation, to charm*. Snh. X, 1 (90<sup>a</sup>) הַלּוֹחֲשׁ he who mumbles over a wound reciting the verse (Ex. XV, 26) &c. Ib. 101<sup>a</sup> לָחַשׁ לְחַיִּיתָּךְ you may whisper a charm over bites of serpents and scorpions on the Sabbath; [Rashi: charm serpents &c. to make them innocuous]. Y. Sabb. XIV, 14<sup>b</sup> bot. לָחַשׁ לְעֵינֶיךָ you may cure by charm a sore eye &c.; a. v. fr.

*Pi*, *לָחַשׁ* same, 1) to *whisper, hiss* (of the serpent); to *inform*. Tanh. Vaëra 4 (ref. to Ber. V, 1, v. מְלַחֲשֶׁת וְכָּהֵן the serpent hisses and kills, so does the (Roman) government hiss (inform) and kill; [read:] בְּרִית הָאֲסוּרִין the same (officer) puts a man in prison and the same informs against him and puts him to death; Ex. R. s. 9.—Tanh. Balak 14 מְלַחֲשִׁין אַחֲרָיו בְּרוּךְ שֶׁם וְכָהֵן they (the demons) repeat after him in a low voice, Blessed be the name &c.; Num. R. s. 20; a. e.—Trnsf. to *incite, mislead*. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> וְאִם לָחַשְׁךָ אֶדָּם לֹמֵר וְכָהֵן and if one mislead thee saying &c.; Gitt. 23<sup>b</sup>. Num. R. s. 4 מִי לָחַשְׁךָ שְׂדֵימָא וְכָהֵן who told thee that the Lord discharged the first-born (in disgrace) &c.?—[Erub. 91<sup>a</sup> מִי לָחַשְׁךָ, read *לָחַשׁ כְּרִ"ש*, as ib. 74<sup>a</sup>, v. Rabb. D. S. a. l. note 90.]

*Nif.* *לָחַח* (with ל) to *be hissed at, be incited*. Koh. R. to X, 11 וְכָהֵן אֵין הָקֵשׁ... אֲמַ"כּ לֵי לֵי וְכָהֵן no serpent bites unless it is set on from above; וְאֵין הַמְּלָכוּת... אֲמַ"כּ לֵי לֵי nor does government persecute a man, unless it is set on from above.

**לָחֹשׁ, לָחֹשׁ** ch. same, to *whisper, charm*. Targ. Y. Gen. XI, 28.—Y. Sot. I, 16<sup>d</sup> bot. מִלְּחֹשׁ לְעֵינֶיהָ רִירִי... מִלְּחֹשׁ let any woman that knows how to cure a sore eye by charm, come forth and charm for me. Ib. גְּרִיבֵי עֵינֶיהָ עֲבֹרִי גְרִיבֵיךְ act as if you were charming to him and you may spit into his eye; Num. R. s. 9; Lev. R. s. 9.—Y. Sabb. XIV, 14<sup>d</sup> bot., a. e., v. infra. Yoma 82<sup>b</sup>, v. infra; a. fr.

*Pa.* *לָחַח* same. Targ. II Sam. XII, 19.—Y. Ber. 1, 3<sup>c</sup> bot. גִּחְלֵי גִחְלֵי וְלָחֹשׁ bending and whispering (a prayer).

*Ilhpe.* *לָחַח* 1) to *be whispered to, be relieved by a whispered charm*. Yoma 82<sup>b</sup> [read:] לָחֹשׁ לֵרֵי לֵרֵי whisper to her that to-day is the Day of Atonement. They did whisper to her and she was relieved (of her morbid appetite); [Ms. O. וְלָחֹשׁ and the embryo in her womb was quieted; v. Rabb. D. S. a. l. notes 10 a. 20].—2) to *listen*. B. Mets. 59<sup>a</sup> [read:] וְהִלְחִישׁ and listen, v. גִּיחֵן.

**לָחַשׁ** m. (b. h.; preced.) *whisper*.—בִּלְיָ in a low voice. Erub. 54<sup>a</sup> הָיָה שׁוֹנֵה בִּלְיָ was in the habit of studying in a low voice; (ib. 53<sup>b</sup> bot. גִּירָם בְּלִיחָה. Hag. 14<sup>a</sup> (ref. to Is. III, 3) וְזֶה שְׂמוֹסְרֵיךְ לֹא סִתְרִי תוֹרָה שְׂוִתְנִין בִּלְיָ (v. Ms. M. in Rabb. D. S. a. l. a. Rashi to Is. I, c.) that is he to whom are handed over the secrets of the Law which are communicated in a low voice (cmp. Gen. R. s. 3, beg.); a. e.

**לָחַשׁ (לָחֹשׁ, לָחֹשׁ)** m. ch. same, 1) *whisper*. Y. Ber. I, 3<sup>c</sup> sq. מִדּוּ רִירִי לָחֹשׁ what means that whisper (what do they pray in a low voice)?—2) *spell, charm, secret art*. Targ. Jer. VIII, 17 ed. Ven. (Bxt. לָחֹשׁ, ed. Lag. לָחֹשׁ; Kimhi לָחֹשׁ).—Pl. *לָחֹשִׁין*, constr. *לָחֹשִׁי*. Targ. Ex. VII, 11 (h. text *לָחֹשׁ*); ib. VIII, 14 (h. text *לָחֹשׁ*).

**לָחַח**, *Hif.* *לָחַח* (cmp. *לָחַח*) to *loll the tongue* (of the dog); to *pant, be exhausted*. Lev. R. s. 13 הַחֲמִיר מִדּוֹךְ the ass walked (patiently) and the dog panted; Yalk. Hab. 563; Sifre Deut. 343.





V, beg. 7<sup>b</sup> (corr. acc.).—Gen. R. s. 98 (ref. to Gen. XLIX, 11) [read:] אחד ל' אחד רע אוסרין ל' אחד to carry the fruits of a less fertile vine they harness one ass &c. (v. Keth. 111<sup>b</sup>).

**לבווי** m. (לבוה) *blowing, fanning a flame*. B. Kam. 60<sup>a</sup> (בלבווי) v. לבוה.

**ליברוי** (read: ליבוי) pr. n. *Libya* in Africa, esp. a district of Northern Africa (*Libyae nomos*) between Egypt and Marmarica. Y. Kil. VIII, 31<sup>c</sup> מל' גרים הבאים מל' proslutes from L.; (Y. Sabb. V, beg. 7<sup>b</sup> מל'בוי) v. ליבוי.

**ליבון** m. (ליבן II) 1) *whitening, cleansing*. B. Kam. 93<sup>b</sup> מל' מי דיי שיניר ו' is whitening (the stolen wool) a change (by which the right of paying an indemnity instead of restoring the object is acquired)? Y. ib. IX, beg. 6<sup>d</sup>; a. e. —Pl. ליבויים זמן ל' לב, ליבויים *during which white garments are worn while marital contact is still prohibited*. Sabb. 13<sup>b</sup> בימי לבוייהו ו' how did he behave towards thee in thy days of white garments?—2) *heating, glowing*. Bets. 34<sup>a</sup> משום ל' רעפים because it resembles the act of heating (new) tiles, v. לבן. —Hull. 8<sup>a</sup>, v. ירהודי. Y. Ab. Zar. V, end, 45<sup>b</sup> ל' צריכה (not ו'הו' requires purification by fire (Num. XXXI, 23); צריך ו' and the heating must be such as to make sparks come forth &c.; a. e.

**ליבון**, Snh. 106<sup>a</sup>, v. אספר.

**ליבונא** foundation. v. לבונא.

**ליבונא** m. (preced., v. לבן II) *well-balanced form of writing, the Samaritan characters* (v. Geiger Zeitschr. V, p. 117). Snh. 21<sup>b</sup> (expl. עברי כתב).

**ליבליבא, ליבולבא, ליבולבא**, v. לבלבא.

**ליבלר**, v. לבלי.

**ליבנא**, pl. ליבנין, v. לבנא.

**ליבנוס** m. (Λιβανος) *Lebanon, the mountain range on the confines of Syria and Palestine*. Targ. Y. I Num. XXIV, 6 (not ליב').

**ליבנן**, v. לבנן.

**ליברה** m. (libra) *scales*. Y. Sabb. VI, beg. 7<sup>d</sup> מיהן ל' (ליברה) to put a pair of golden scales (as an ornament) on her head dress.

**ליברנין** f. (v. ביברני I) *Liburnian ship*. Y. Shek. VI, 50<sup>a</sup> top (Bab. ed. לבירני; Tosef. Succ. III, 8 ביברני).

**ליגא**, v. לוגא.

**ליגנין**, v. לגנא.

**ליגונין**, Tosef. Kel. B. Mets. V, 13, v. לגין.

**ליגנא, ליגלוג, ליגלוג, ליגלוג**, v. sub לג.

**ליגנין**, Tanh., ed. Bub., B'resh. 24, v. לגנא.

**ליד**, fut. תליד, v. ילד.

**לידה** f. (b. h. לידה; ילד) *birth, giving birth*. Ab. Zar. I, 3 הל' יום birthday. Y. Ber. II, 4<sup>d</sup> top כשעת לידתו ו' happy he whose time of death is like his time of birth, as when he was born he was innocent &c. Sabb. II, 6 בשעת לידתן (or לידתן) in their hour of confinement. Nidd. 29<sup>b</sup>; a. fr.—ל' טמאה (sub. טמאה) subject to the laws of cleanness for a woman in confinement (Lev. XII, 2—8). Ib. 23<sup>b</sup>; a. fr.—Pl. לידות. Y. ib. III, 50<sup>c</sup>; a. fr.

**לידנא**, v. לננא.

**לידהא** f. pl., v. גלידהא.

**לידא**, v. לננא.

**ליווקא** m. pl. (Λιβυκοι) *Libyans*. Targ. I Chr. I, 11 (ed. Lag. לאק, corr. acc.); Targ. Y. I Gen. X, 13 (h. text. להבים), v. לבא.

**ליווקין**, v. ליווקין.

**ליוונטי** pr. n. m. (Leontens) *Leonti*, name of an Amor. Y. Yeb. IX, end, 10<sup>b</sup>. Y. Sabb. III, 6<sup>a</sup> bot. (Var. ליוונטי, ליוונטי); a. e.

**ליוזיו, ליוזיו**, v. לבוזיו.

**ליזח** f. (לזח IV) *evil talk, suspicion*. Y. Yeb. III, 5<sup>a</sup> top כדור שלא להוציא ל' ו' in order not to give rise to a suspicion about the legitimacy of her children; Y. Gitt. IX, 50<sup>b</sup> top. Ib. IV, 45<sup>d</sup> top לזוח (corr. acc.).

**ליזח**, v. לזח.

**ליזחלוח, ליזחלוחות, ליזחלוח**, v. sub לזח.

**ליזחא**, v. לזחא.

**ליזט**, v. לזט.

**ליזור**, v. לזור.

**ליזורגא**, v. לזורגא.

**ליזורין** m. pl. (perh. a disguise of לזורין, or of לזורין, v. לזורין) *informers or advocates*. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) ל' פיסט לשלשה we have won over three informers (or speakers).

**ליטמא**, Yalk. Is. 316, read ליטנא.

**ליטרא, ליטרא** c. (λίτρα) *Litra*, the Roman *Libra*, a pound; also a measure of capacity (divided into 12 unciae). Tosef. Ter. V, 11; Y. ib. IV, 43<sup>a</sup> ו' קציעות וכ' a pound of figs which one pressed &c. B. Bath. 89<sup>a</sup> if a person wishes to buy ל' רביע ל' three quarters of a pound, he must not say, weigh for me ל' וכ' רביע ל' three quarters of a pound, each quarter separately &c. Y. Ter. X, 47<sup>b</sup> top

and how much is a L.? One hundred zin (v. II). Ned. 59<sup>a</sup> לִי בצלילים a Litra of onions; a. fr.—*Pl.* לִיטְרָתָא, לִיטְרָתָא, לִיטְרָתָא. B. Bath. l. c. Tosef. Ter. l. c. Gen. R. s. 10; Lev. R. s. 22. Y. Peah II, 20<sup>a</sup> bot.; a. fr.—Tosef. Kel. B. Mets. I, 16 לִיטְרָתָא (not לִיטְרָתָא), לִיטְרָתָא weights of a half-pound, a third of a pound &c.—Chald. pl. לִיטְרָתָא, לִיטְרָתָא. Lev. R. l. c. לִיטְרָתָא... וְחִירְתָא לִיטְרָתָא a pigeon on one side and two L. on the other; Gen. R. l. c. —[Y. Ned. VI, 39<sup>d</sup> top לִיטְרָתָא, v. לִיטְרָתָא.]

**לִיטְרָתָא** f. (preced.) (by the) pound. Y. Ber. II, 5<sup>c</sup> bot. לִיטְרָתָא how much is this (meat) a pound?—Pesik. R. s. 23 לִיטְרָתָא and a Jew bought it at a denar a pound.

לִיטְרָתָא, v. לִיטְרָתָא.

לִיטְרָתָא, v. לִיטְרָתָא.

לִיטְרָתָא, v. לִיטְרָתָא.

לִיטְרָתָא m. (לִיטְרָתָא) tail; v. לִיטְרָתָא, כַּלְפִּי לִיטְרָתָא.

לִיטְרָתָא, v. לִיטְרָתָא.

לִיטְרָתָא, v. לִיטְרָתָא.

לִיטְרָתָא, v. לִיטְרָתָא.

**לִיטְרָתָא** m. (לִיטְרָתָא) dough. Sifrē Num. 89 (ref. to לשׁוֹן, Num. XI, 8) [read:] לשׁוֹן משמש שלש לשונות this is short-hand writing, one word-sign serving for three words: dough, oil and honey, like a dough moulded into cake with oil &c.; Yalk. ib. 735.—[לִיטְרָתָא, v. לִיטְרָתָא.]

לִיטְרָתָא, ch. same, v. לִיטְרָתָא.

לִיטְרָתָא, v. לִיטְרָתָא.

לִיטְרָתָא, lion, v. לִיטְרָתָא.

**לִיטְרָתָא** I m. (לִיטְרָתָא) beating (wine and oil) into a mixture. Sabb. 134<sup>a</sup> לִיטְרָתָא it requires beating.

**לִיטְרָתָא** II (= לִיטְרָתָא) there is not, none. Kidd. 21<sup>b</sup> לִיטְרָתָא the case requires that he must say, 'I love my master and my wife' (Ex. XXI, 5), which he could not do (if the master were not permitted to give him a gentile slave to wife on account of his being a priest); ib. 22<sup>a</sup> לִיטְרָתָא which he cannot say (at the beginning of his servitude). Ib. 4<sup>b</sup> לִיטְרָתָא where there is no other reply. Ber. 25<sup>a</sup>, a. fr. לִיטְרָתָא מִינָּה לִיטְרָתָא from this nothing can be proved. Snh. 97<sup>a</sup> לִיטְרָתָא לִיטְרָתָא formerly I thought there is no truth in the world; a. v. fr.

לִיטְרָתָא, Snh. 106<sup>a</sup>, v. לִיטְרָתָא.

לִיטְרָתָא, v. sub לִיטְרָתָא.

לִיטְרָתָא, Tosef. B. Bath. I, 4, read: לִיטְרָתָא.

לִיטְרָתָא, Targ. Y. II Deut. XXXII, 10=לִיטְרָתָא, v. לִיטְרָתָא.

**לִילִיתָא** m. (b. h.) 1) night, evening; darkness; metaph. suffering, misery. Cant. R. to II, 17 לִילִיתָא של מלכות the misery (of exile) under the governments; לִילִיתָא מִצְרַיִם the sufferings in Egypt; v. לִילִיתָא. Y. Taan. I, 64<sup>a</sup> top, v. לִילִיתָא. Ber. 3<sup>a</sup> לִילִיתָא מִשְׁמִירָתָא הוּא לִילִיתָא the night is divided into three watches. Zeb. V, 3 לִילִיתָא לִילִיתָא the same day and the night following to midnight. Snh. 96<sup>a</sup> לִילִיתָא עֲמֵי לִילִיתָא Ms. M. (v. Rabb. D. S. a. l.) night-work was done for him (the stars helping, v. Jud. V, 20); a. v. fr.—*Pl.* לִילִיתָא, constr. לִילִיתָא (also used as a sing.: night-time, v. next w.). Ber. I, 5 לִילִיתָא at night (in the night prayer). Taan. 23<sup>a</sup> לִילִיתָא (רביעית ובל' רביעית) in the nights of Wednesdays and Sabbaths. Sifrā B'huck. ch. I שְׁבָע לִילִיתָא every Sabbath night; Lev. R. s. 35 שְׁבָע לִילִיתָא. Pes. 71<sup>a</sup> לִילִיתָא הַלַּיְלָה לִילִיתָא the night of the last (eighth) day of the festival; Succ. 48<sup>a</sup>; a. fr.—2) pr. n. *Laylah* (ref. to Job III, 3), name of the angel of night and of conception. Snh. 96<sup>a</sup>. Nidd. 16<sup>b</sup>.

**לִילִיתָא**, constr. לִילִיתָא ch. same. Targ. Gen. I, 5. Targ. Ex. XII, 42; a. fr.—Ber. 3<sup>b</sup> לִילִיתָא שִׁשׁ שָׁעֵי six hours of the night. Ib. לִילִיתָא נִשְׁמָה לִילִיתָא the night moves &c.; v. לִילִיתָא; a. fr.—*Pl.* לִילִיתָא, לִילִיתָא, לִילִיתָא, constr. לִילִיתָא. Targ. Y. Ex. I. c. Targ. O. Deut. IX, 9 לִילִיתָא... ed. Berl. (oth. ed. a. Y. לִילִיתָא...). Targ. I Sam. XXX, 12. Targ. Job II, 13 לִילִיתָא Ms. (ed. לִילִיתָא). Targ. II Esth. IV, 16; a. fr.—Gitt. 57<sup>a</sup>. B. Mets. 86<sup>a</sup> לִילִיתָא לִילִיתָא three nights; a. fr.—לִילִיתָא (v. preced.) night-time, at night. Targ. Y. I Gen. VIII, 22. Targ. Ps. I, 2. Targ. Is. XXXIV, 10; a. fr.—Pes. 2<sup>a</sup> (explain. אִיר, Mish. I, 1); a. e.—[Y. Dem. VII, beg. 26<sup>a</sup> לִילִיתָא, read: לִילִיתָא, v. R. S. to Dem. VII, 1.]

לִילִיתָא, v. לִילִיתָא.

**לִילִיתָא** f. (v. preced. wds.) לִילִיתָא [night-coal,] name of an insect glowing by night, fire-bug. Pesik. R. s. 33; Yalk. Is. 336.

לִילִיתָא, v. לִילִיתָא.

לִילִיתָא, Sabb. 134<sup>a</sup>, v. לִילִיתָא.

לִילִיתָא, v. לִילִיתָא.

לִילִיתָא, v. לִילִיתָא.

לִילִיתָא, v. לִילִיתָא.

לִילִיתָא, v. next w.

**לִילִיתָא** f. (b. h.; לִילִיתָא) night-demon, *Lilith*. Targ. Job I, 15 לִילִיתָא שֶׁר כֵּל לִילִיתָא (h. text שבא וכל'—Eruv. 100<sup>b</sup> לִילִיתָא she (woman) lets her hair grow like L.—Nidd. 24<sup>b</sup> לִילִיתָא (a fetus) like L. (with wings). B. Bath. 73<sup>a</sup> לִילִיתָא (Ms. M. לִילִיתָא, Var. in ed. a. Ms. לִילִיתָא, v. Rabb. D. S. a. l. note), v. לִילִיתָא. Sabb. 151<sup>b</sup> לִילִיתָא L. will take hold of him.—*Pl.* לִילִיתָא m. night-demons. Targ. Y. Num. VI, 24. Targ. Y. I Deut. XXXII, 24. Targ. Is. XXXIV, 14. Targ. II Esth. I, 2; a. e.—Eruv. 18<sup>b</sup>.

**לִילִיתָא** ch. same. B. Bath. 73<sup>a</sup>, v. preced.—Gitt. 60<sup>b</sup> לִילִיתָא II. (דלולית, Ar. דלילית, Rashi (ed. לִילִיתָא, v. לִילִיתָא).

## לימא, v. לימא II.

**למוד, לימוד** m. (b. h. למד) *teaching, learning, study* (interch. with למוד; *training; habit*. Kidd. 40<sup>b</sup> 'למוד is more (than practice), for study leads to practice; B. Kam. 17<sup>a</sup>; Meg. 27<sup>a</sup> (Ms. M. לימוד). Hor. 13<sup>a</sup> משכחים cause man to forget what he has learned; ib. 'למוד brings back to recollection the study of seventy years. Ex. R. s. 43 'לשון (the root לרד in *Hif.*) means *to teach*. Ber. 7<sup>b</sup> יורר מלמודה... יורר the ministrations (of the disciples to the doctors) of the Law are more valuable than the direct teaching of it. Tanh. Ki Thetsé 1 'למוד he seeks for the enjoyments to which he has been used and fails to find them; a. fr.—*Pl.* לימודים (עין, v. מיעין, Yalk. Deut. 918 (expl. מיעין, v. לימודין, who says) לימודי it is usual for the wheat crops to be fine in the ante-Sabbatical years; Tosef. Sabb. VII (VIII), 14; Sifré Deut. 171 להיות יפה... לימודי the ante-Sabbatical years are usually good (in crops); Sifra K'dosh. Par. 3, ch. VI להיות יפה... לימודי.

**לימודים, לימודין, לימודים** m. pl. (למד) [*junctions*,] 1) *mortised shingles or boards* used as frames. Kel. V, 9 'למוד ועשה לו... an oven which came in parts from the workshop and which (after being put up) was surrounded with a frame. Ib. סלק את לימודי ed. Dehr. (oth. ed. 'למד) if the frame was removed; Tosef. ib. B. Kam. IV, 12. Ib. VII, 9 'למוד... a chimney-flue which is lined with boards. Tosef. Pes. VII, 1. M. Kat. II, 2 'למוד ועשה לו... he makes a frame of shingles and covers the vat that the wine may not get sour; a. e.—2) *a sort of common bread, 'shingles'*. Tosef. Hall. I, 7; Y. ib. I, end, 58<sup>a</sup> 'למוד עשאה if he made the 'dog's dough', into 'shingles', it is exempt (from Hallah); Ber. 38<sup>a</sup> ed.; v. 'למוד.

**לימוד, לימוד**, Tosef. Bekh. V, 9, prob. a. Var. Lect. to 'למוד, v. 'למוד.

**לימן, לימן** harbor, v. 'למן.

**לימן**, Tosef. Dem. III, 12, v. 'למן.

**\*לימצא** (Provençal, corresp. to French limace) *snail*. Gen. R. s. 51, beg., a gloss to כילדי סילי, v. 'למא.

**לין**, v. 'לין = ליין.

**לין**, v. 'לין.

**לין**, Y. Sabb. II, 5<sup>a</sup> 'לי... מרחיבין, read: 'לון.

**לינה, לינה**, v. 'לי.

**לינה** f. (לין I) *night-rest, staying over night, lodging*. Y. Maasr. II, 49<sup>d</sup> top אינה טובלת 'לי taking a night-lodging (on the road to Jerusalem) does not make Tebel (v. 'לבל II). Ib. לשביתה why should there be a distinction between a night-rest and a day-station?—Ib. מבלגל אדם בל one has to put up with a night's lodging (cannot help

taking it and is contented with an improvised meal) &c., v. 'לבל. Hull. 91<sup>b</sup> 'לי רופא צדיק.. ורופא בלא 'לי (Jacob) has come to my lodging place (Beth El), and shall he be suffered to go without the hospitality of a night's rest?—Y. Sot. II, 18<sup>a</sup>, a. fr. 'לי נפסלין בל become unfit for use by being kept over night. Ex. R. s. 1; a. fr.—Gen. R. s. 60 (ref. to 'ללין, Gen. XXIV, 23, a. 'ללין, ib. 25) 'לי לינה אחד.. for many.—*Pl.* לינה אחד.. for many.—Num. R. s. 12, beg. (ref. to 'ללין, Ps. XC, 1) 'לינה אחד.. where he (Moses) lodged many nights (Ex. XXXIV, 28). Lev. R. s. 20; a. fr.

**לינה, לינה** f. (linea) *line; string*. Tanh. B'midb., ed. Bub., 23 'לי אחד של 'לי one string of fine pearls; (Tanh. ib. 20 'לינה, ed. Const. 'לינה, ed. Ven. 'לינה, corr. acc.); Yalk. Is. 316 לינה (corr. acc.); Num. R. s. 4, beg. (פרגמטיס). Cant. R. to I, 10 בלוניא; Yalk. ib. 983 בלוניא, read: בלוניא, v. 'לינה.

**לינוים**, v. preced.

**לינפה**, Yalk. Gen. 127, v. 'לינפה.

**ליסמא, ליסמא** m. ch. = *robber*. B. Mets. 84<sup>a</sup>, v. 'ליסמא. Koh. R. to VII, 26 [read:] בהווא ליסמא 'לי that night the robber (with his band) marched out, but the guard was close behind them. Esth. R. to I, 12 'לי (not 'ליסמא), v. 'לי. Lev. R. s. 30 'ליסמא that robber was captured. Yalk. ib. 651 'לי (in a gentile record concerning Balaam) 'לי פנחס... when Phineas, the robber, slew him; a. e.—*Pl.* 'ליסמא, 'ליסמא, 'ליסמא. Targ. Job IV, 11 (Ms. 'ליסמא... ). Targ. Jud. V, 11.—Pesik. Shub., p. 165<sup>b</sup> (synon. with 'ליסמא). Gen. R. s. 60; Y. Shek. V, 48<sup>d</sup> top; a. fr.

**ליסמא, ליסמא**, v. preced.

**ליסמא, ליסמא** f. (denom. of 'ליסמא) *robber's life, lawlessness*. Kidd. 30<sup>b</sup> 'לי כל שאינו... כל whosoever does not teach him (his son) a trade, trains him for robbery; a. e.—*Pl.* 'ליסמא. Yeb. 25<sup>b</sup> 'לי נחפס ע'ר he was arrested on account of robberies (that had been committed); Snh. 46<sup>b</sup> 'לי יצא יצא to lawlessness; (Ms. M. 'ליסמא = ληστεια).

**ליסמא, ליסמא**, read: 'ליסמא.

**ליסמא, ליסמא** ch. = preced. art. B. Mets. 84<sup>a</sup> (applied to Resh Lakish) 'ליסמא ב'ליסמא ידע (Ms. F. 'ליסמא) the (former) robber understands his handicraft (knows the nature of deadly weapons).

**ליסמא, ליסמא** (frequ. incorr. 'ליס) m. (ληστής) 1) *robber, pirate, freebooter*, in gen. *rover*. Targ. Y. Gen. XXI, 13.—B. Kam. 57<sup>a</sup>, a. fr. 'לי מוירין, v. 'לי. B. Mets. 43<sup>a</sup>; 58<sup>a</sup> 'ליסמא (corr. acc.). Y. Ber. IX, 13<sup>b</sup> top; a. fr.—*Pl.* 'ליסמא, 'ליסמא, 'ליסמא. Gen. R. s. 64 (v. 'ליסמא II) 'ליסמא rovers had come to his house and revelled with him the whole night. Sabb. 10<sup>a</sup>; Pes. 12<sup>b</sup> 'ליסמא the meal-time of the lawless (prize-fighters &c., emp. 'ליסמא);



ליקונין, v. לקוניא.

ליקום, v. לקום.

ליש I m. (b. h.) *lion*. Snh. 94<sup>b</sup> bot. (ref. to ליש, Is. X, 30) דמחל באריה ... of him (Sennaherib) be not afraid, but be afraid of Nebucadnezzar who is compared to a lion (Jer. IV, 7). Ib. 95<sup>a</sup> לי how can you draw an analogy between these two passages?; there (Is. l. c.) *layish* is used, while here it is *aril*—Ib. 'וכ' ... ששה שמות the lion goes by six appellations &c., v. לבאי; Ab. d'R. N. ch. XXXIX; ib. II Vers. ch. XLIII; Yalk. Prov. 959, v. ליש; a. e.

ליש II (b. h.) pr. n. pl. 1) *Laish*, the northern limit of Palestine, called *Dan*. Tanh. Ki Thissa 14 (ref. to Jud. XVIII, 27) ליש L. is Paneas; ib. R'eh 16; a. e.—2) *Laish*, or (*Laishah*), prob. between Anathoth and Gallim. Snh. 94<sup>b</sup>, v. preced.

ליש III *dough*, v. ליש.

לוישא, לויש, לי, לישא, ליש ch. same. Targ. O. Ex. XII, 39 לוי (Ms. I לוי; Y. לוישא). Targ. Y. ib. XVI, 2. Targ. Jer. VII, 18 לוי ed. Lag.; a. e.—Y. Pes. III, beg. 29<sup>d</sup> גרנפא crumbs of dough. Ab. Zar. 76<sup>b</sup> top, v. גרנפא. B. Kam. 18<sup>a</sup> בלישא (not בלישה), v. ויש.—Y. Hag. III, beg. 78<sup>d</sup> [read:] ליש as if (they drove nails) into dough.—Pl. ליש. Targ. Y. Ex. XII, 34 לישוהו (O. ed. Berl. לישוהו, Bxt. לישוהו).

לישביון, v. לביון.

לישה f. (ליש) *kneading*. Pes. 45<sup>b</sup> מקום לי that part of the vessel where the kneading is done (the interior). Y. Sabb. VII, 10<sup>b</sup> bot. על לישא for kneading it. Y. Snh. X, 29<sup>a</sup> top לישא the kneading of the show-bread; a. fr.—[B. Kam. 18<sup>a</sup>, v. לישא.]

לישבה, v. לשבה.

לישלת, לישלת, v. sub. לשל.

לש, לישנא, לישן m. ch.=h. לשון, *tongue; language; expression; meaning; version*. Targ. O. Ex. IV, 10. Targ. Y. II Gen. XXXI, 11 לשן קודשא sacred tongue (Hebrew); Targ. Y. ib. 47 לשן בית קודשא; ib. XLV, 12; a. fr.—Lev. R. s. 33 את זכך לי וכו' אנא when I told thee to, buy me the best thing in the market, thou boughtest a tongue, and when I told thee to buy me the worst, thou boughtest a tongue?—Hull. 142<sup>a</sup> לי ר' ר' saw the tongue of R. H. lying on the dunghill.—B. Kam. 6<sup>b</sup> לי קליא (*hab* for *hayab*, v. חוב) is the easier form (of the Jerusalem dialect).—לי מעליא refined expression, *euphemism*. Ber. 11<sup>b</sup>; a. fr.—Ib. 28<sup>a</sup> לי דברא has the meaning of *breaking*. Hull. 3<sup>b</sup> לי דאמרת according to this, thy interpretation that &c. Sabb. 154<sup>a</sup> (in an editorial gloss) לישא according to the latter version (אמרת אברהם); a. v. fr.—לישא אורינא (abbrev. לישא) another version (reads). Ib. 104<sup>a</sup>; a. fr.—לישן ביש,

לישנא = h. לשון הרע *evil gossip, calumny, denunciation*; also לישנא ל' the talk about third (absent) persons. Targ. Y. Lev. XIX, 16; a. e.—Arakl. 15<sup>b</sup> ל' קטל חליחא Ar. (ed. לשון, corr. acc.) the talk about third persons kills three persons. Ib. ל' לית בה משום לי' what-ever evil is spoken in the presence of the person concerned is not to be called evil gossip; ל' כל שכן ודצפא ול' so much the worse, it is impudence and calumny, Ib. 16<sup>a</sup> ל' לית בה משום לי' whatever has been said in the presence of three is not gossip (if repeated by one of those present); a. fr.—Pl. לישנא, לישנא. Targ. Esth. II, 22. Targ. II Esth. I, 2; a. e.—Men. 65<sup>a</sup>, v. פיל. —Keth. 91<sup>a</sup> ל' חרי לישנא וכו' those first two versions; a. e.

לישתא f., pl. לישתא = לישא. Targ. Y. Ex. XII, 17. Targ. O. ib. 34 ed. Bxt.

ליתא, לית, לית I (= לא איה) *there is (was) not, none*. Targ. O. Gen. II, 5 לית (some ed. לית; Y. לית). Ib. XLVII, 13 לית.—Targ. Prov. XXV, 14 לאיתא. Targ. Ps. XXXVIII, 4; a. fr.—B. Mets. 4<sup>a</sup> לית ל' ליתא the creditor has witnesses, the debtor has none. Ib. 5<sup>a</sup> ליתא דליהא ל' now, likewise, when R. Hya's opinion is not adopted. Ib. לית ל' he does not hold the opinion that the admission of the defendant must be of the nature of the claim; a. v. fr.—With suffix: ליתא I (am) not; ליתא thou (art) not; ליתא he (is) not (no more) &c. Targ. Y. I Deut. XXXII, 1. Targ. Gen. XLIII, 5. Ib. O. XLII, 13. Ib. XXXIX, 9 (Y. ליתא) there is none. Ib. XXXI, 2; 5 ליתא ed. Berl. (ed. ליתא). Targ. Ps. LIX, 14 ליתא ed. Lag. (ed. Wil. ליתא). Targ. Esth. III, 8 ליתא; a. fr.—Shebu. 48<sup>a</sup> ליתא אי איהא ... is to be adopted, it must be applied in each case; if rejected, in neither. Keth. 22<sup>a</sup> ליתא and one (of us judges) is no more. Shebu. 14<sup>b</sup> ליתא (not ... ) which do not occur in the Torah, opp. דאיהא; a. fr.

ליתא II, ליתא m. ch.=h. לית I. Targ. Gen. XLIX, 9 (h. text ליתא). Targ. Num. XXIII, 24. Targ. Job XXVIII, 8 (h. text ליתא). Targ. Ez. XIX, 2 (h. text ליתא); a. e.

לכת, לכת imperat. of כת; v. also כת.

לכת, לכת unto thee, v. ל; v. ויאר.

לכא, לכא cmp. Arab. *lakka*, Lat. *lacca* *juice of a plant*, used for dyeing. Pes. 42<sup>b</sup> לית ל' Ms. M. margin (ed. דבצבי ברו לבא) (bran-water) which they use as a priming for *lacca*. Hull. 28<sup>a</sup> ל' ל' its blood is used to be mixed with *lacca*.

לכא (v. כא) here. Targ. II Esth. I, 9.

לכאורח, v. אורח I.

לכד (b. h.) *to seize, conquer*. Yalk. Ex. 168.

*Nif.* ל' ל' the city was taken. Ex. R. s. 30 וכו' בוקנאו in his old age he was caught (in the tempter's net), and began to be afraid &c. Pesik. R. s. 31 ל' ל' when will she (Jerusalem) be taken?; a. e.

**לכד** ch. 1) same, to seize. Targ. Prov. XXVI, 17.—\*2) to contain. Targ. II Esth. I, 8 **לְכִיד** ed. Lag. (ed. Amst. למיד).

*Rhpe.* **לְכִיד** to be seized, caught. Targ. Koh. VII, 26.

**לְכִיד**, v. **לָךְ** a. **לָךְ**.

**לְכוּסִין**, v. **לָכֵס**.

**לְכוּן**, Snh. 106<sup>a</sup>, v. **אֶסְפֵּר**.

\***לְכוּסִים** m. (prob. a corrupt. of λευκισμοί) the white mullet. Y. B. Me's. II, beg. 8<sup>b</sup>, contrad. to **לְכוּסִים**.—[Gen. R. s. 7 **לְכוּסִים** אחר דור ודור Var. in Ar. s. v. **אֶסְפֵּר**.]

**לְכוּסִים** ch. same. Y. Kil. I, 27<sup>a</sup> bot., contrad. to **לְכוּסִים**.

**לְכִיד**, v. **לָךְ**.

**לְכִיד** (emp. **לְכִיד**) to mix thoroughly, to beat oil and wine (corresp. to h. **לְכִיד**). Sabb. 134<sup>a</sup> לא **לְכִיד** Ms. M. (ed. v. Rabb. D. S. a. l. note) let him not mix it thoroughly by beating.

**לְכִיד**, v. **לָכֵס**.

**לְכִיד**, Pesik. B'shall. p. 92<sup>b</sup> bot., v. **לְכִיד**.

**לְכִיד** m. (**לְכִיד**) (= **לְכִיד**) making palatable by moistening, as dipping into vinegar &c. Y. Ber. VIII, 12<sup>a</sup> bot. **לְכִיד** any food which is likely to be moistened with a liquid. Ruth R. to II, 14 (ref. to **לְכִיד** ib.) **לְכִיד** is symbolical of the seasoning of (Solomon's) deeds, i. e. of his amending his deeds, v. **לְכִיד**.—[Pesik. Eth. Korb., p. 58<sup>a</sup>, a. e., v. **לְכִיד**.]—2) **לְכִיד**, staining. Midr. Till. to Ps. XXIII; Yalk. Deut. 808 (play on **לְכִיד** Deut. II, 7) **לְכִיד** thy travels, thy getting soiled and thy pains about thy support.—Pl. **לְכִיד**. Mikv. IX, 4; Tosef. ib. VI, 17 **לְכִיד** the (moist) stains of excrements. Ib. 9 **לְכִיד** ed. Zuck. (ed. **לְכִיד**, corr. acc.) stains of fruit-juice. Ib. 18 **לְכִיד** the muddy sediments in the cup.

**לְכִיד**, **לְכִיד** f. same, 1) glutinous moisture, humors; vitality. Gen. R. s. 61 beg.; ib. s. 48 Ar., v. **לְכִיד**. Ib. s. 79 **לְכִיד** Ar. (read: **לְכִיד** thou shalt go to the grave in the fulness of vigor; (ed. **לְכִיד**, v. **לְכִיד**).—2) **לְכִיד** thick nauseating substance. Lev. R. s. 14 **לְכִיד** (of the semen virile). Ned. 66<sup>b</sup>, v. **לְכִיד**.

**לְכִיד**, **לְכִיד** (emp. **לְכִיד**) (= **לְכִיד**) to moisten; to season by dipping into vinegar &c. Ruth R. to II, 14 (v. **לְכִיד**) he (Manasseh) amended his conduct as if with vinegar (freeing it) from bad deeds.—Part. pass. **לְכִיד**, f. **לְכִיד**; **לְכִיד**, **לְכִיד**. Y. Hag. III, 78<sup>d</sup> **לְכִיד** dipped in liquid, contrad. to **לְכִיד**, opp. to **לְכִיד**. Y. Sabb. XII, 16<sup>b</sup> top **לְכִיד** if the cane is saturated with oil. Ker. 13<sup>a</sup> **לְכִיד** the drop with which the nipple is moistened; a. e.—2) to soil, stain; to defile. Midr. Prov. to XI, 22; Yalk.

Prov. 944 (ref. to Prov. I. c.) **לְכִיד** if thou puttest a golden ornament on the nose of a swine, it will soil it with mud &c.; **לְכִיד** so does a scholar . . . soil his learning; (Midr. Prov. I. c. **לְכִיד**).—Part. pass. as ab. Yoma 77<sup>b</sup> **לְכִיד** Ms. M. 2 (v. Rabb. D. S. a. l. note 100) if his hands are soiled &c. Gen. R. s. 65 **לְכִיד** I used to attend him in soiled (working) garments. Ex. R. s. 22, end (ref. to Job XVI, 17) **לְכִיד** he whose hands are soiled with robbery, will call . . . but not be answered. Ib. s. 27, end **לְכִיד** soiled with sins. Lev. R. s. 1, v. **לְכִיד**; a. fr.

*Hithpa.* **לְכִיד**, **לְכִיד** 1) to be moistened, flavored. Pesik. B'shall., p. 92<sup>b</sup> (not **לְכִיד**) they were perfumed with the moisture of the herbs &c.; v. **לְכִיד**; Yalk. Deut. 850.—2) to be soiled. Y. B. Kam. III, 3<sup>c</sup> **לְכִיד** (not **לְכִיד**) if his garments were soiled. Gen. R. s. 65 **לְכִיד** defiles himself with sins. Ex. R. s. 23; Cant. R. to I, 5 **לְכִיד**, v. **לְכִיד**. Esth. R. to II, 7 **לְכִיד** I became soiled with impurity; a. e.

**לְכִיד** ch. same, 1) to moisten, saturate. Part. pass. **לְכִיד**. Y. Meg. III, 74<sup>a</sup> bot. **לְכִיד** saturated with knowledge.—2) to soil. Y. Ab. Zar. V, 45<sup>a</sup> top (expl. **לְכִיד** **לְכִיד** it means that remnant of wine which soils (is thick, with ref. to **לְכִיד**, Hos. VI, 8).

**לְכִיד**, v. **לָךְ** I h. a. ch.

**לְכִיד**, Y. Kil. I, 27<sup>a</sup> bot., v. **לְכִיד**.

**לְכִיד**, v. **לָכֵס**.

**לְכִיד** m. the woolly substance of cedar twigs, used for wicks. Sabb. II, 1 (Ar. **לְכִיד**, v. **לְכִיד**).

**לְכִיד** f. (**לְכִיד**) going, thrusting forward, **לְכִיד** thrusting forward and pulling home, a bolt or pin attached to a cord for fastening the panniers, barrels &c. which hang down on each side of the beast of burden. Sabb. 102<sup>a</sup> **לְכִיד** it applies to thrusting a bolt which you can pull back by the cord in your hand; [Rashi reads: **לְכִיד** rope.]—Ib. 154<sup>b</sup> **לְכִיד** (Ar. some ed. **לְכִיד**) or when the burdens are fastened with a bolt (which you can pull out without touching the animal).

**לְכִיד**, v. **לְכִיד**.

**לְכִיד** I wherefore?; v. **לְכִיד**.

**לְכִיד**, **לְכִיד** (= **לְכִיד**) naught, vanity. Targ. I Sam. XII, 21. Targ. Is. II, 22; a. e.—V. **לְכִיד**.

**לְכִיד**, v. **לְכִיד**.

**לְכִיד** the letter **Lammed**. Y. Sabb. VII, 9<sup>b</sup> bot. Y. Meg. I, 71<sup>c</sup> bot., v. **לְכִיד**. Y. Yeb. I, 3<sup>a</sup> **לְכִיד** (to) a noun which would require the prefix **Lammed** (to) and has it not, is given a **Hé** as suffix; Gen. R. s. 86; a. fr.

*Hithpa.* הִתְלַמֵּד to practice. Gitt. 24<sup>b</sup>; Zeb. 2<sup>b</sup> בִּסְפֹרִים it treats of scribes who are in the habit of writing documents merely for practice. Gitt. 60<sup>a</sup> להחלי' בה לכתוב . . . to write one portion of the Pentateuch for a child for practicing purposes; a. fr.

**לִימִין, לִימִין, לִימִין** m. (λιμήν) *haven, bay*. Esth. R. to I, 8 אֶת־מִבְּקֶשֶׁת וְכ' אֶת־מִבְּקֶשֶׁת וְכ' two ships attempting to enter the harbor (from different directions); one desires a northern wind &c. Y. Yoma III, 41<sup>a</sup> לְמִירְקָה לְמִירְקָה the harbor of Japho. Y. Gitt. I, 43<sup>b</sup> בֹּת. לְמִירְקָה של רִפּוֹ שוֹחֵזֵה עֹמֵדֶה לִימִין ... שוֹחֵזֵה עֹמֵדֶה לִימִין of Casarea. Gen. R. s. 31 אִם יִשְׁחָזֵק אִם יִשְׁחָזֵק if a man wants to build a ship able to stand in the

harbor; (Yalk. Ps. 876 במים).—Erub. IV, 2 (41<sup>b</sup>) נכנסו ללמך Ar. (ed. למלך). Ex. R. s. 48, beg.; Koh. R. to VII, 1 (ref. to 'the day of death' &c. ib.) it is like two sea-faring ships 'אחת יוצאת מן ה'ל' and one entering it; Midr. Sam. ch. XXIII; (Yalk. Koh. 973 נמל). Koh. R. to VI, 5; a. e.

**לְמִינָה** ch. same. Y. Ber. III, 6<sup>a</sup> bot.

**לְמַלְא**, v. next w.

**לְמַלְא** (transpos. of מַלְא, v. מַלַּל; cmp. מַלְאָה) to talk against, murmur, sneer. Pesik. R. s. 6 ל' עיר לא ל' עיר לא no longer did any one talk behind Moses. Ib. מַלְמַלְמִין (not מַלְמַלְמִין); Yalk. Kings 184; (Ex. R. s. 52 מַלְמַלְמִין). Koh. R. to VIII, 8 מַלְמַלְמִין בְּפִיהֶם ו' (fr. מַלְמַל); Lam. R. introd. (R. Hān. 1) מַלְמַלְמִין sneering with their mouths; v. פָּרוּ.

**לְמִן** v. לְמִן.

**לְמִס** (v. II) unto tribute, tributary (used homiletically as an independent word). Lam. R. to I, 1 שְׂרָהּ (ref. to לְמִס, ib.) לפי שעבדו ישראל ע'ז לפיכך היתה לְמִס because the Israelites worshipped idols (מַלְמַלְמִין), therefore she (Jerusalem) became tributary, the letters of לְמִס and סַמֵּל being the same; ib. [read:] הפכה ה' לְמִס the inversion of לְמִס is סַמֵּל. Ib. סִינִי הוּא לְמִס the numerical value of סִינִי (130) is the same as that of לְמִס. Ib. ורובן אמרו לְמִסָּה דְּלִבָּא (v. I) but the Rabbis explain *lamas, unto melting of the heart* (she became faint); v. מִסָּה I.

**לְמִסָּה** (מִסָּה) unto him who refuses (used homiletically as an independent word, meaning in Greek) dog. Sabb. 63<sup>b</sup> (ref. to Job VI, 14, v. Targ. a. l.) ל' שכן בל' יורין ללכלב ל'. [The sentence is an interpolated gloss, v. Y. B. Kam. VII, end, 6<sup>a</sup>; Keth. 96<sup>a</sup>; Gen. R. s. 76, end. The interpolator may have had in mind λοιμός 'a plague', used as adj. in LXX for בליעל.]

**לְמִפָּד** m. (λαμπάς, -άδος) torch, light, lamp. Targ. Y. Ex. XX, 2 דִּינִיר ל' דִּינִיר ל' דִּינִיר ל' דִּינִיר ל' torch.—Greek genitive: לְמִפָּדָה. Y. Yoma III, 41<sup>a</sup> top (ref. to Dan. V, 5; v. LXX) ל' קבל ל' אַקְוִילָה (not רִם ...) Aquila translates *likbel nabrashta*: opposite the lamp.

**לְמִפָּדָה**, v. preced.

**לְגִין** m. pl. (lanae) woollen garments. Y. Shh. II, 20<sup>c</sup> bot. ל' דִּינִיר (not לְגִין); corresp. to דְּמִינָה in the second version ib.).

**לְגִין** = לְגִין. Y. Peah III, 17<sup>d</sup> top ל' אמרין ו' (abbrev. אַמ, v. R. S. to Mish. ib. III, 6) and why do we not say ... ידיר (in place of ידירין)?

**לְסוּמָה** (sub. חלוק, בגד m. (orig. = לְסוּמָה, used as an independent w. as if from a root לְסַח, cmp. לְמִס) the thin web worn by loose women (= חלוק של יוצאת חורון, Kel. XXVIII, 9, v. ר' יוחנן II); in gen. fine veil. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. ר' יוחנן, Is. III, 23) ל' כמה דחירין ו' it is the dress of the ill-reputed, as we read (Cant. V, 7) they took my veil

&c. (believing her to be a harlot). Ib. XIII, beg., 14<sup>a</sup> ו' ו' (not לְסוּמָה) as regards the thin web, even the finishing (adding the fringe) is considered an act of weaving (in the Sabbath law). Y. M. Kat. II, 81<sup>b</sup> top חורון decided concerning (the sale of) stuff for veils (during the festive week) &c.—Pl. לְסוּמָה. Y. Sabb. IV, 7<sup>a</sup> top, v. ח'—Chald. form: לְסוּמָה. Y. B. Mets. IV, end, 9<sup>d</sup> ל' R. A. was engaged in weaving veils. Ib. ל' what dare we do with those veils (dare we use means to give them a fine appearance)?

**לְסַמֵּי, לְסַמֵּין** v. sub לְסַמֵּי.

**לְסַמֵּי** (denom. of לְסַמֵּי) to attack, as a free-booter, to commit robbery. Ex. R. s. 1, beg. ח' ח' attacked and robbed the people. Shh. 72<sup>a</sup> יוצא ל' לפרשת דרכים ו' he will go out to the cross-roads and rob &c.; Yalk. Deut. 930.

**לְסוּמָה**, v. לְסוּמָה.

**לְסַח** f. (contr. of לְסַח, v. לְסַח) cheek, jaw. Nidd. 23<sup>b</sup>; Y. ib. III, 50<sup>c</sup> bot.—Pl. לְסַח. Nidd. l. c. Y. Yeb. XVI, beg. 15<sup>c</sup>. Sabb. 151<sup>b</sup>; Lev. R. s. 18, beg.; Koh. R. to XII, 2 (expl. ל' ח' that means the flesh-covered cheek-bones.

**לְסַחָה** ch. same. Targ. Y. Deut. XIV, 9. Ib. XXXIV, 7. Targ. Job XL, 26.—Pl. לְסַחָה. Targ. Lam. III, 30. Targ. Is. XXX, 28; a. e.—[Targ. Job III, 9, v. לְסַחָה.]

**לְעָה**, v. לְעָה.

**לְעָה**, Hif. לְעָה (b. h.; cmp. לְעָה) to mock, talk lasciviously (with ח).—Y. Sot. III, 19<sup>a</sup> ו' ו' who sits down and quotes Biblical phrases in a lascivious manner (e. g. Gen. XXX, 16).

**לְעָה**, Ithpa. לְעָה ch. same. Targ. II Kings II, 23. Targ. Jud. XIX, 25 (ed. Lag. אַתְּעָה, v. עָה).—Targ. Hab. I, 10 (some ed. אַתְּעָה, fr. אַתְּעָה).

**לְעָה**, m. (preced.) sport, mockery. Targ. Jer. XX, 7 (some ed. לְעָה). Targ. Ez. XXXVI, 4 (l. text לְעָה). Ib. XXII, 4 (Levita לְעָה), v. לְעָה ch.

**לְעָה** (b. h.; cmp. preced. wds) to jest, mock. Pesik. R. s. 34 ל' לְעָה לְעָה לְעָה in vain did we deride their words.

**לְעָה** same. Y. Peah I, 15<sup>d</sup> top (ref. to Prov. XXX, 17) ל' עין שהלעיגה על ו' the eye that mocked at the law commanding to honor father and mother and despised the law (Deut. XXII, 6) &c. Erub. 21<sup>b</sup> (ref. to Deut. XII, 12) ל' כל המלעיג על ו' whosoever derides the words of the wise, v. לְעָה. Gen. R. s. 94 ל' בשפוחותיהן spoke lasciviously. Esth. R. to III, 9, ל' ה' they deride us and our religion. Num. R. s. 16 ל' ה' they spoke irreverently of me. Y. Naz. I, beg. 51<sup>a</sup> [read:] ל' ה' how is this? Does he mean it sarcastically, or does he mean to say, I will be a Nazir like them? Yalk. Ex. 25 ח' ו' and the Spirit of Holiness laughs at him; a. e.





**לענתא** ch. same, *bitterness*. Targ. Y. II Deut. XXIX, 17 (not לענתא).

**לעס** (emp. לָעַס a. לֹעַס) to *chew, masticate*. Sabb. XIX, 2 'אין לֹעַס בשריני' one chews (cumin for a plaster) with one's teeth and applies it. Tosef. ib. XII (XIII), 8 'אין לֹעַס' you must not chew gum-mastich on the Sabbath. Tosef. Pes. VI, 11 'ולועס עד' (not להלועס) when the attendant gets up from the table to mix the wine, he must close his mouth and chew (the meat of the Passover lamb) until &c. Pes. II, 7 'אין לֹעַס' one must not chew wheat (on Pesah) and put it on one's wound; a. e.—Part. pass. לָעוֹס. Y. Ter. VIII, 45<sup>b</sup> bot., v. בָּלֵע.

**לעס** ch. same. Targ. Koh. XII, 3.

**לעדה**, v. לָעַד.

**לפד**, v. לָפִיד ch.

**לפדא** m. (לָפִיד, emp. לָפִיד) *pap, esp. of figs*. Sabb. 37<sup>b</sup> bot. (Alf. לפדא). B. Mets. 84<sup>b</sup> 'לִי שְׁטִי' sixty kinds of pap.—Pl. לָפִיד. Ned. 50<sup>b</sup> (expl. בלפוסין) 'מירנא' a species of figs of which pap is made. Ib. אלפא מירנא.

\***לפדא** m., prob. to be read: לָפִיד pl. (v. לָפִיד) *stew-pots*. Targ. Y. II Num. XI, 8.

**לפור**, v. לָפִיד.

**לפום**, according to, v. לפום.

**לפוסין** m. pl. *kettles*, v. לָפִיד.

**לפי** according to, because, v. לפי.

**לפי** to join.

**לפי** (emp. לָפִיד) to *arrange*. Targ. Y. Lev. VI, 5.

**לפיד** m. (b. h.; emp. לָפִיד) *a pot in which light is carried* (v. Maim. to Kel. II, 8 a. Ar. s. v.); *torch*. Kel. II, 8 'הל' (R. S. לפיד) the light-pot.—Midr. Till. to Ps. LII (ref. to Gen. XV, 17) 'אלא תורה ואין' torch means the Torah &c. (with ref. to Ex. XX, 18); a. e.—Pl. לָפִידים. Snh. 108<sup>b</sup> (ref. to לפיד, Job XII, 5) words 'שהם קשים כל' as hard as light-pots.—Trnsf. *lightning, flash*.—Pl. as ab. Mekh. Yithro s. 9 (ref. to Ex. I. c.) 'קולי קולות' various sounds and various flashes; 'וכמה' were there various kinds of sounds? various kinds of flashes? a. e.

**לפיד** ch. same. Gen. R. s. 30 (ref. to לפיד, Job XII, 5) 'המן אמרין כרוז ליה' (Ar. לפד) there (in certain places) they say (instead of) 'he has a crier' (that walks before him): 'he has a torch' (carried before him), i. e. he is a distinguished person.

**לפיטמו**, Tanh. ed. Bub. B'resh. 24, Var. לבטיטמו, read: לפיטמו m. pl. (leporinae, sub. lanae) *garments made of hare-wool*; (emp. Gen. R. s. 20 ארבעים).

**לפיקה** (= לָפִיד קָה, v. לפה a. לפה) *therefore*. Pes. X, 5. Keth. 2<sup>a</sup>; a. v. fr.

**לפיסא**, v. לָפִיד.

**לפיה**, v. לפה.

**לפלוגה** m. (לָפִיד) *glutinous substance, pus*. Mikv. IX, 2 'לִי שבעין' pus sticking around the eye; ib. 4 'לִי שבעין' in the eye, on the eye-lids.

**לפלופא** ch. (preced.) *pulp, soft portion of cabbage*. Y. Ter. X, 47<sup>b</sup> bot. 'לפופא' take (for thyself) from its trunk and give (as Trumah) its pulp.

**לפנים, לפני, לפני**, v. פנים.

**לפס** c. (לָפִיד, emp. לָפִיד) *a tightly covered pot, stew-pot*, v. אָלֶפֶס. Y. Hag. II, 77<sup>d</sup> top [read:] 'הוא וביסוריו' a stew of vegetables. Y. Shebi. VI, end, 37<sup>a</sup> 'אור של ירק' a stew of vegetables. Peah VIII, 4 'מלפסו' out of his stew. Y. Ned. VI, beg. 39<sup>c</sup> 'הדורד' a dish prepared in the stew-pot; (Bab. ib. 51<sup>a</sup> 'הדורד באילפס'; Tosef. ib. III, 2 'הדורד באילפס'). Hull. 84<sup>a</sup> [read:] 'יקח קלפסו' may buy for his stew a litra of &c.; a. fr.—Pl. קָלֶפֶס. Tosef. Sabb. XVI (XVII), 13; Y. Bets. IV, 62<sup>c</sup> bot., v. קָלֶפֶס. Eduy. II, 5, v. אִירִיזִית; a. e.

**לפסא** ch. same. Y. Peah VIII, 20<sup>d</sup> bot. 'הקנייה מן גיא' gave the Trumah out of the stew-pot. Ib. VII, 20<sup>a</sup> bot. 'אילפס כפר' (read: לָפִיד; Keth. 112<sup>a</sup> 'אילפס כפר') the pot of K'far H. (which was very large). Ib. VIII, 21<sup>a</sup> bot. 'מן' does not the dish originally come out of the (earthen) pot? Eat (now) of it, v. לָפִיד.—Pl. קָלֶפֶס. Targ. Y. I Num. XI, 8, v. לאפסיא.

**לפסן** m. (preced. ws.; emp. λψάνη) *charlock, a plant resembling the mustard plant*. Kil. I, 5.

**לפה** (emp. לָפִיד) to *cling to, to clasp*. Tanh. B'har 3 (ref. to Ruth III, 8) 'לפפה' she clasped him; Ruth R. to I. c. 'לפפתי' (some ed. לפפתי), v. חֲזוּזִית.

**לפה** 1) same. Bekh. 41<sup>a</sup> (interpret. לָפִיד) 'לפפה' it continues to cling (to the body) to the day of death, v. supra. Sot. 3<sup>b</sup> (play on לפפתי, Job VI, 18) 'לפפה' (sin) clings to him and goes before him on the day of judgment.—2) to *wrap, swathe*. Sabb. 129<sup>b</sup> bot. 'לפפתי את הולדו' you may swathe a new-born child on the Sabbath.—Part. pass. מְלַפֵּפָה; f. מְלַפֵּפָה. Deut. R. s. 3 'באש' the Torah scroll which was given to Moses,—the skin was of white fire, written upon with black fire, sealed with fire and swathed with bands of fire.

**לפה** ch., Pa. לָפִיד (interch. with לָפִיד) 1) to *swathe, bandage, wrap*. Targ. Y. Ex. XV, 2. Targ. Lam. II, 22 'לפפתי ינוקא' to swathe a new-born child.—Part. pass. מְלַפֵּפָה. Targ. II Chr. XXXIV, 15 (of a scroll, v. preced.). Targ. Lam. II, 20 (Ar. מְלַפֵּפָה).—Trnsf. to *handle in the way a child is swathed, to turn clay, mould, shape* (emp. מְלַפֵּפָה). B. Mets. 74<sup>a</sup> 'לפפתי ריבוי' does it not require





Tosef. Sabb. XVIII, 4 מְלֻקְטִין, *contrad.* to מְלֻקְטִין (v. מְלֻקְטִין); Sabb. 155<sup>b</sup>.—2) to arrange the gleanings by the poor. Peah IV, 5 (3) הוֹבֵל עַל הַחֹבֵל Y. ed. (Bab. ed. a. Mish. מְלֻקְטִין) arranged the gleanings by the line, leaving a corner at the end of each furrow.

*Hithpa.* הִתְלַקְטָה to be collected; to require collection. Maas. Sh. II, 5 הַמְּלֻקְטִים those coins which have been picked up singly, opp. הַנִּבְלִין. —Hull. 46<sup>a</sup> מְלֻקְטָה מִדָּו if the required size of sound flesh can be obtained only by collecting (it not being in one place), how is it?—Ib. 77<sup>a</sup> מִדָּו how is it, if the quantity of flesh required to cover the broken bone is scattered?

לָקַט, לָקַט, ch. same, to pick up; to gather. Targ. Gen. XXXI, 46. Ib. XLVII, 14 (ed. Berl. לָקַט). Targ. Ex. XVI, 26; a. e.—Part. לָקֵט, לָקֵט. Targ. O. Deut. XXIX, 10 לָקֵט ed. Berl. (ed. Amst. לָקַט, corr. acc.; h. text לָקֵט); Targ. Josh. IX, 21 לָקֵט Bxt. (ed. מְלֻקְטִין).—Sabb. 156<sup>a</sup> דֵּלָא לָקֵט בְּלִישְׁנֵיהּ (a calf) that does not take up with its tongue (the fodder placed before it), v. infra; a. e.

*Pa.* לָקַט same. Targ. Gen. XLVII, 14, v. supra. Targ. Lev. XIX, 9 (Y. II Pe.); a. fr.—Targ. II Esth. III, 8 וּמְלֻקְטִין שֶׁרִי הָיָה מְלֻקְטָה אֵל לָקַט he began to pick up (the scattered Denars); said he to him, pick up, pick up, for it is thine own thou art picking up.—Y. Sabb. VII, 10<sup>a</sup> בֹּט וּמְלֻקְטִין (not וּלְקַט) and gathers them (the sun-dried fruits in cakes or strings; v. Maim. Sabb. VIII, 6); a. e.

*Af.* לָקַט to cause to take up, to put the mouth to. Sabb. 156<sup>a</sup> מְלֻקְטִין יִרְחֹק Ms. O. (Ms. M. לִירָה מְלֻקְטִין, ed. מְלֻקְטִין, v. Rabb. D. S. a. l. note) we may make it take up (taste the fodder).

לָקַט m. (b. h.; preced. wds.) 1) gleanings; the poor man's share in the crop (Lev. XIX, 9). Peah IV, 3. Ib. 10 'what is called *lekhet* (the poor man's share)? That which drops &c. Ib. 11 לֵי לֵי where there is a doubt about *lekhet*, it is *lekhet*, i. e. the poor man has the benefit of the doubt. Ib. V, 1 'we calculate how much it would ordinarily give out for the poor man. Y. ib. V, beg. 18<sup>d</sup> שֶׁל לֵי for he piled up the stack over the poor man's share; a. fr.—2) pucker, seam. M. Kat. 26<sup>b</sup> מִדָּו הֵל' he who rends his garment . . . in a place which has been mended by a pucker (after having been rent for a death).

לָקַט, לָקַט, ch. 1) same, gleanings, poor man's share. Targ. Lev. XIX, 9.—2) the accumulated food in a bird's crop. Targ. Y. I Lev. I, 16.

לָקַט Maasr. III, 7; Ohol. XVIII, 10 הֵל' Ar. v. אֶלְקִטִּי.

לָקַט, לָקַט f. (lectica) sedan-chair. Mekh. Mishp. s. 1 לֵי לֵי he (the Hebrew servant) shall not be used to carry him (his master) in a litter, a chair or a sedan-chair; Yalk. Ex. 311; v. אֶלְקִטִּי.

לָקַט, לָקַט [to become less,] 1) to suffer, be under a disadvantage. B. Mets. III, 12 הֵל' בְּחֹסֶר וְיָרָד he suffers the disadvantages of loss or gain, i. e. he must pay ac-

cording to the original value of his charge in case of depreciation, or according to the present value in case of a rise in value. Tosef. Yeb. IX, 3 לֵי לֵי justice suffers under this rule, i. e. it is inconsistent; Y. B. Kam. IV, beg. 4<sup>a</sup>; a. e.—Esp. to be smitten, afflicted with disease (esp. leprosy); (of crops) to be struck (by hail &c.); to be blighted. Sabb. 87<sup>b</sup> בְּחֹרֶב לֵי the first-born (in Egypt) were smitten. Ib. 97<sup>a</sup>; Yoma 19<sup>b</sup> לֵי . . . הוֹרֵשׁ הוֹרֵשׁ he who entertains a suspicion against worthy men, will be smitten with disease; Ex. R. s. 3 לֵי לֵי thou, likewise, deservest to be afflicted with leprosy. Hull. 55<sup>a</sup> אֶחָד בְּכֹלֵיהּ אֶחָד לֵי if one of its kidneys is disordered.—B. Mets. IX, 7 לֵי the wheat crop was blasted.—Ber. 18<sup>b</sup> לֵי לֵי his crop was not struck by hail.—Makhsh. IV, 3, a. e. לֵי לֵי that the wall may not suffer (from the rain); a. fr.—2) (of luminaries) to be eclipsed. Mekh. Bo. s. 1 לֵי לֵי when there is an eclipse of the sun; כְּשֶׁמְזֻלֹת לֵי when planets are eclipsed; Succ. 29<sup>a</sup>; a. fr.—Part. pass. לָקֵט disordered, sickly, stunted. Sifra Thazr., Neg., ch. VII, Par. 5; Neg. X, 1 (expl. Lev. XIII, 30) קָצַר דָּק *dak* means diseased (sparse) and short hair. Yeb. 80<sup>a</sup> לֵי one born with defective genitals. Tosef. ib. X, 6 לֵי his voice is abnormal (womanly, thin). Ib. 7 קוֹלֵהּ her voice is abnormal (manlike); Yeb. 80<sup>b</sup> שֶׁרִי לֵי his hair is abnormal; a. fr.—3) (law) to be punished with lashes. Macc. I, 1 לֵי אַרְבָּעִים he receives forty lashes (v. אַרְבָּע). Ib. III, 1 אֵלֶּי הֵן הַלֹּקֵין the following persons receive (thirty nine) lashes. Shh. IX, 5 וְשֶׁן מִי שֶׁלֵּי he who has been lashed twice (and commits the same offence again); a. v. fr.

*Hif.* לָקַט 1) to disaffect, weaken, strike. Ber. 18<sup>b</sup> בְּרֵי לֵי hail will ruin his crops. Sabb. 113<sup>b</sup> מִפְּנֵי שֶׁהוּא לֵי because it makes thin (weakens one's constitution); a. e.—Part. pass. מְלֻקָּה sickly, broken down. Ruth R. to I, 5 'הוא מְשֻׁבֵּר וְי' he (the messenger) was likewise broken down and sick; Lev. R. s. 17; Pesik. Vayhi, p. 66<sup>a</sup>; Pesik. R. s. 17 מְלֻקָּה (part. *Pa.*).—2) to punish with lashes, flog. Macc. III, 10 כַּמָּה מְלֻקִין אִירֵי how many lashes does the court inflict? Ib. 12 מִיָּד מְלֻקִין אִירֵי how is the flogging done? Kidd. 81<sup>a</sup> מִדָּו הַשְׁמוּעָה עַל לֵי the court orders the flogging of a person for conduct giving rise to suspicion, basing its action on I Sam. II, 24. Gen. R. s. 7 אִירֵי לֵי, v. קָבֵלָה; a. fr.

לָקַט, לָקַט ch. same, to be affected, disordered, smitten, punished. Targ. O. Ex. V, 14 לֵי (Y. לָקֵט). Ib. 16 לֵי (Y. לָקֵט). Ib. IX, 31, sq. Targ. Y. I Num. XXVI, 11; a. fr.—Tem. 4<sup>b</sup> לֵי לֵי let him, too, be punished.—Ib. 5<sup>a</sup> לֵי לֵי if it should happen to thee to suffer, it is better that I suffer in thy place; Pesik. R. s. 23—24 לֵי לֵי (corr. acc.); a. fr.

*Af.* לָקַט as preced. *Hif.* Targ. Deut. XXII, 18 לֵי לֵי (not לֵי). Ib. XXV, 2, sq.—Targ. I Sam. V, 6; a. fr.—Sabb. 113<sup>b</sup> מִיָּד מְלֻקִין because it is ruinous to health.—Kidd. 81<sup>a</sup> מְלֻקִין מְלֻקִין punished the woman of bad repute and published the cause (for the protection of her children, v. לֵי). Ib. מִי לֵי לֵי why do you not likewise punish and publish?; a. fr.

**לְקַחָהּ** f. (לָקַח) 1) *taking, seizing*. Succ. 37<sup>a</sup> (ref. to Lev. XXIII, 40) בעיניו ל' חמה a real taking in hand is required. Ib. 11<sup>b</sup> ל' ל' ז' an indirect taking (with gloved hand, by a string &c.). Ib. 11<sup>b</sup> ל' ל' ז' he compares the expression לקח (in Ex. XII, 22 a. Lev. I. c.); a. fr.—2) *purchase, acquisition*. Ex. R. s. 28, beg. (ref. to Ps. LXVIII, 19) לו' נחמה לו' he gave the Law to him as an absolute acquisition.—Esp. *taking a wife, betrothal*. Y. Snh. IX, beg. 26<sup>d</sup>; Y. Yeb. XI, 11<sup>d</sup> top (ref. to Lev. XX, 14) בכולהו כתיב שכיבה וכאן כתיב ל' ז' in all the other laws of incest the verb *shakhab* is used, but here *lakah* is chosen, to intimate that one of the two must have been legally betrothed to him. Y. ib. VI, 7<sup>b</sup> bot.; (Bab. ib. 55<sup>b</sup> לקיחה); a. e.—3) *taking away by death*. Gen. R. s. 25, beg.

**לְקִיטָה** v. לקט.

**לְקִיטָה** m. (לָקַט) *gleaner, a sort of client, retainer*. Shebu. 46<sup>b</sup> לקיטו שכיירו ולקיטו מאי how about his hired laborer or his client (may they take the oath)?—Y. Erub. VI, 23<sup>c</sup> top שכיירו ולקיטו his (the gentile's) attendant or client. Keth. 54<sup>a</sup> וריוחיהו (Ar. בלקוט) and the reverse is the law (as to deducting from his wages the outlay for his garments) concerning the client; וכן בל' the same is the law &c.

**לְקִיטָה** I ch. same, esp. *beggar*.—Pl. לקיטתא. Y. Taan. IV, 69<sup>a</sup> bot. לל' (ed. לקיטתא, corr. acc.); Lam. R. to II, 2 quot. in Arab. s. v. גרב; v. מרקקע. I.

**לְקִיטָה** II m. (part. pass. of לקט) *pinched out, chiselled, in bass-relief* (cmp. Syr. לקטא *embroidery*, P. Sm. 1970). Targ. I Kings VII, 19. Ib. 26; Targ. II Chr. IV, 5 בשושנתא ל' chiselled in the shape of a rose.

**לְקִיטָה** f. (לָקַט) *picking, collecting, harvesting*. Peah I, 4 לקיטתו כאתרו and such fruits as are harvested all at once (not singly as they become ripe). R. Hash. 14<sup>b</sup> בשעתו לקיטתו the duty of giving tithes begins when it is being cut. Ib. 15<sup>a</sup>; Tosef. Shebi. IV, 21 למעשר אחר לקיטתו after it is harvested begins the duty &c.; Succ. 40<sup>a</sup> אחר לקיטתו לקיטתו ז' דעא עשייתן the cutting them is their making (preparing for the religious ceremony); a. fr.

**לְקִיטָה** m. (לקק, cmp. גליץ a. Greek λεχάνη) *bottle, flask*. Targ. Jud. VI, 38 לקטא ed. Lag. (Var. לקר, לקיטא, Ar. לקיטא; h. text ספל).—Sabb. 12<sup>a</sup> דמיא לקטא Ar. (Ms. M. בלקטא; ed. לקטא, corr. acc.) into a flask filled with water. Ib. 143<sup>a</sup> (Ms. M. בלקא, corr. acc.; Rashi Ms. לקיטא, v. Rabb. D. S. a. l. note 100). Ber. 62<sup>a</sup> בלקטא... מוקקשא (Ms. O. בלקיטא) clattered... with a nut in a flask. B. Kam. 113<sup>b</sup>, v. פליזא.—Pl. לקיטין, לקיטין. Targ. Job XXXII, 19, v. לקיטא.—Gen. R. s. 13, v. next w.

**לְקִיטָה** f. (preced.) *a little flask*. Koh. R. to I, 7 מלן לוקי מים ויהוין לטויה וז' they filled a flask with (Ocean) water and added water thereto, and it absorbed it.—Pl. לקיטתא. Gen. R. s. 13 ירחבין

(מלא לקיטין. Ar.) they handed him flaskfuls &c.; (Yalk. Koh. 967 לגיטתא).

**לְקִישָׁא** I pr. n. m. *Lakish, L'kisha*; רבי שמעון, R. Simeon ben Lakish (Resh Lakish) an Amora, contemporary and brother-in-law of R. Johanan by whom he was converted from a lawless life. Hull. 56<sup>a</sup>. Gitt. 47<sup>a</sup>; a. fr.—B. Mets. 84<sup>a</sup> בר לקישא; a. e.

**לְקִישָׁא** II, **לְקִישָׁא** m. (לָקַשׁ) *slow, late* (in the season); *late rain; late-born* (cmp. אפיל). Targ. Deut. XI, 14 (ed. Berl. לקי). Targ. Y. Lev. XXVI, 4. Targ. Hos. VI, 3; a. fr.—Snh. 18<sup>b</sup>, a. e., v. בקייר. Koh. R. to VII, 26 לקיטין, לקיטין, לקיטין, לקיטין; f. לקיטין. Targ. Y. I Deut. XXXII, 2 לקי. Targ. Gen. XXX, 42 (ed. Am. לקיט; h. text לקיטין). Targ. Y. Ex. IX, 32.—Gen. R. s. 73, end (ref. to לקיטין, v. supra) לקיטין the late-born were Laban's; Lev. R. s. 30 לקישא (corr. acc.).

**לְקִישָׁא** f. (preced.) *lateness, retardation*. Targ. O. Gen. XXX, 42 ענא בל' (ed. Berl. לקיטין, v. Berl. Targ. O. II, p. 11; ed. Amst. לקיטין) when the sheep were late (tired).

**לְקִיטָה** m. (לקי; transl. of λεπτόν) *a very small copper coin*. Y. Maas. Sh. IV, beg. 54<sup>d</sup> ול' (ובארבאל) and in Arbela the Denar is worth two thousand P'rutahs and one Lakan.—Y. B. Mets. IV, beg. 9<sup>c</sup> בל' אסיר ל' to lend money on Lakan against L. (counting Lakans in place of Denars) is forbidden.

**לְקִיטָה** v. לקיטא.

**לְקִיטָה** *Lakni*, name of a bird. Hull. 63<sup>a</sup>.

**לְקִקָּה** (b. h.; cmp. לחך) *to lap, lick*. Pesik. Zakh. p. 26<sup>b</sup> (not ארמה שבאה לקק); Tanh. Ki Thetse 9; Yalk. Deut. 938, v. לק.

**לְקִקָּה** same. Snh. 68<sup>a</sup> וז' חללקין לקק.

**לְקִקָּה** same. Par. IX, 3 מפני שהיא מלקקת (ed. Dehr. לקק) because it (the weasel) laps (lets the water drip back out of its mouth).

**לְקִשָּׁה** (b. h.) *to be slow, late*.

**לְקִשָּׁה** 1) *to retard*. Num. R. s. 1, beg. (ref. to שמא... והלקשתי אורחא אפיל) did I ever promise... and retard it?; Tanh. B'midb. 2; Yalk. Jer. 267; Num. R. s. 23 והלקשתי אתכם שמא did I promise to bring you... and keep you back?—2) *to do a thing late, finish in a hurry, in a state of exhaustion*. Lev. R. s. 30 (interpret. ריטקה, Ps. CII, 1, with ref. to Gen. XXX, 42) לקשתי קימעה ממלאכתי קימעה (מלאכתי) as a laborer sits waiting for the time when he may rest a while from his labor, and finally finishes it in a hurry (when it is late).

**לְקִשָּׁה** ch. same, *Pa. לקיש to be late, tired*. Targ. Y. Gen. XXX, 42 לקיש (infan., not ל'), v. לקיטתא.

**לַתֵּלַת** (cmp. לַיֵּשׁ a. Arab. *latta*) to stir, mix, esp. to stir the grain in water for the purpose of moistening it before grinding, in gen. to wash or moisten grain. Tosef. B. Kam. X, 9 וְלֹא לִתְּרֵן and the miller omitted to moisten it. Tosef. Makhsh. III, 2 לְלוֹתְרֵן בַּטֵּל וְכ' to have them washed in the dew or rain. Pes. 36<sup>a</sup> אֵין לִתְּרֵר וְכ' must not be washed before grinding; a. fr.

**לתח** ch. same. Pes. 36<sup>a</sup> [read:] מִלְתַּח נִמְי נִלְתַּח (v. Rabb. D. S. a. l. note 9; Ms. M. לִתְחַח read לְתַח Pa.) let it also be permitted to wash (the grain for the meal-offerings), Y. Gitt. I, 43<sup>c</sup> מִדֵּי אֶרֶץ לְתַח how do you moisten

the wheat (without fitting it for levitical uncleanness)?—אֶת שְׂלֵקֵינוּ בִיעֵין וְלַחֵין בְּמִיָּהוּן we boil eggs and wash with the water in which they were boiled; Y. Shebi. V, 36<sup>c</sup> top (corr. acc.).

## מ

**מ** *Mem*, the thirteenth letter of the Alphabet. It interchanges with **נ**, esp. in the plural termination מִים, (Ohalid.) מִין, e. g. קוֹרְאִים=קוֹרְאִין &c., with **ב**, v. letter **ב**.—**מ** is frequently inserted for emphasizing a succeeding labial, emp. מִמְּלִיכָה a. סִפְרֵינוּן a. סִפְרֵינוּן &c.—**מ** as a preformative letter in denominatives, e. g. מִזְבֵּחַ from מִזְבֵּחַ, מִדְּבָרָא from דְּבַר, מִדְּבָרָא from דְּבַר, מִדְּבָרָא from דְּבַר &c.

**מ'**, as a numeral letter, *forty*. [מ' the letter *Mem*, v. מ'ם.]

**מִי**, **מִי** (followed by Dagesh forte), **מִי** (before gutturals) prefix for **בֵּן**, 1) *from, of*, e. g. מִמְּקוֹם *from a place*; מִמֶּנִּי *from what time* &c.—**מִי**, v. מִי. —2) (v. מִי) *from the time that, when; from the fact that, since*; also separated **מִי**, e. g. Sot. IX, 7 מִי שֶׁנִּשְׁחַטְתָּהּ אַחֲרֵי הַחֵיפָה has been killed; Num. R. s. 2 מִי שֶׁדִּוַּר אָמַר after having said; Y. Shek. V, end, 49<sup>b</sup> מִי שֶׁחָזַר when I come back; Y. Peah VIII, 21<sup>b</sup> top מִי שֶׁחָזַר וּבָּיָא when we come back,—when they came back &c.; Y. Ber. II, 5<sup>c</sup> bot. מִי שֶׁכִּרְיָהּ ed. Lehm. (ed. סְבִירָה) because I thought; Y. Taan. IV, 69<sup>a</sup> מִנְּפִקֵין (Lam. R. to II, 2 מִן מִנְּפִקֵין) when they came forth; a. fr.

**מֵא**, **מֵא** ch.=h. מֵא, 1) *what?* Targ. O. Gen. XXXI, 26 ed. Berl. (mostly מֵא, q. v.). **מֵא**, contr. מֵא *what* (will happen) *if?*, *suppose*, *perhaps*. Targ. O. Gen. XVIII, 24 מֵא מֵא ed. Berl. (oth. ed. a. Y. מֵא); a. fr.—**מֵא** מֵא, contr. מֵא *what is this?*, *why?* Targ. I Kings I, 13 מֵא מֵא (ed. Lag. מֵא; h. text מֵא). Targ. Jer. XII, 1. Targ. O. Gen. XL, 7 (some ed. מֵא מֵא); a. fr.—2) *how!* Ib. XXVIII, 17 (ed. Berl. מֵא, oth. ed. a. Y. מֵא).

**מֵאגְנִית**, Pesik. R. s. 33 אַחֲרֵי עֶשֶׂר מֵא, a corruption, prob. for מֵאגְנִית, אַחֲרֵי עֶשֶׂר מֵא, v. אֶחָד II.

**מֵאד** m. (b. h., v. Schr. KAT<sup>2</sup>, p. 564) *much*; (adv.) *very*. Ber. IX, 5 (ref. to מֵאד Deut. VI, 5) . . . הוּי מֵאד לֹא בְּמֵאד (Ms. M. a. Y. ed. מֵא; Bab. ed. 54<sup>a</sup> omitted) whatever measure he may measure out to thee, give thanks to him very, very much. Ab. IV, 4 מֵאד בְּמֵאד be exceedingly lowly in mind (humble).

**מֵאדִים** m. (אֲדָם) *the planet Mars*. Gen. R. s. 10. Sabb. 129<sup>b</sup>, v. מֵאד I; a. e.

**מֵאדִין** *scales*, v. מֵאדִין.

**מֵאָה** (b. h.) *one hundred*. Tosef. Ber. VII (VI), 24 מֵאָה מֵאָה one hundred religious acts. Ib. 8; a. v. fr.—Pesik. Vattom., p. 131<sup>b</sup> חֹסֶר שְׁתֵּים וְעֶשְׂרִים ninety-eight; a. fr.—*Du.* מֵאָה. Ex. R. s. 23; Mekh. B'shall., s. 6. Macc. I, 2. Keth. I, 2, v. מֵאָה; a. fr.—*Pl.* מֵאָה. Macc. 23<sup>b</sup>; a. fr.

**מֵאָה** ch. same. Targ. Gen. V, 3, sq.; a. fr.—*Du.* מֵאָה, מֵאָה. Ezra VI, 17.—Targ. Gen. XXXII, 15; a. fr.—*Pl.* מֵאָה. Targ. II Sam. XVIII, 4 ed. Lag. (ed. מֵאָה; corr. acc.). Targ. I Sam. XXIX, 2.—Targ. O. Ex. XVIII, 21 מֵאָה ed. Berl. (oth. ed. מֵאָה; Y. מֵאָה); a. fr.—Y. Kil. IX, 32<sup>b</sup> bot. מֵאָה חֹלֶת מֵאָה three hundred fasts; Y. Keth. XII, 35<sup>a</sup> bot. מֵאָה (corr. acc.). Y. Naz. V, end, 54<sup>b</sup> חֹשֶׁשׁ מֵאָה קִרְבָּנִין three hundred Nazarites; Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91 חֹשֶׁשׁ מֵאָה, חֹלֶת מֵאָה; a. fr.

**מֵאֹזֶן** (or **מֵאֹזֶן**) m. (Arab. *mawz*) *the fruit of the wild Strawberry-tree* or *Arbutus* (v. Löw Pfl. p. 334; Sm. Ant. s. v. Arbutum).—מֵאֹזֶן מֵאֹזֶן the juice of the wild Strawberry, used for adulterating honey. Koh. R. to VI, 1; IX, 13 Var. in Lonzano (ed. מֵאֹזֶן, מֵאֹזֶן); Tosef. B. Bath. V, 6 מֵאֹזֶן ed. Zuck. (corr. acc.; Var. מֵאֹזֶן, read: מֵאֹזֶן; Sifra Vayikra, Hoba, Par. 12, ch. XXII; Yalk. Lev. 479 מֵאֹזֶן (corr. acc.).

**מֵאֹס**, Y. Ab. Zar. V, 44<sup>d</sup> bot. מֵאֹס=לֵאמֹס, v. מֵאֹס.

**מֵאֹן**, v. מֵאֹן.—[Tosef. B. Bath. V, 6 מֵאֹן ed. Zuck., v. מֵאֹן.]

**מֵאֹס** or **מֵאֹס**, Koh. R. to VI, 1; IX, 13, v. מֵאֹן.—[Part. pass. of מֵאֹס, q. v.]

**מֵאֹסָה**, מֵאֹסָה, v. מֵאֹסָה.

**מֵאֹר** m. (b. h.; אֹר) 1) *luminary, light*. Ber. VIII, 5 Beth-Shammai reads שְׁבִירָא מֵאֹר הָאֵשׁ (Blessed be &c.) who created the light of fire; Beth Hillel הָאֵשׁ מֵאֹר הָאֵשׁ the Creator of the lights (colors) of fire. Tosef. ib. VI (V), 6 they differ אֵשׁ עַל הָאֵשׁ as to the order of the benedictions over light and over spices; Ber. 52<sup>b</sup>; Pes. 103<sup>a</sup>; a. fr.—*eye-sight*. Ib. 62<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> top.—Hag. 5<sup>b</sup> (euphem.) הוּי עֵינָיו הוּא he is *blind* (emp. מֵאֹר).—Ber. 17<sup>a</sup> בְּמֵי הָאֵשׁ . . . בְּמֵי הָאֵשׁ may thy eyes shine through the light of the Law. Midr. Till. to Ps. CXIX, 135 פָּנִים בְּמֵי הָאֵשׁ with a shining face (benevolence); a. fr.—*Pl.* מֵאֹרָה; constr. מֵאֹרִי. Ber. 52<sup>b</sup> מֵאֹרִי there is a com-



bination of lights (colors) in the artificial light. Ib. פליגי מאור ומאורי they differ as to (saying in the benediction) *maor* or *m'ore*, v. supra. Meg. IV, 6 מימינו מ' כל שלא ראה מ' מימינו he who has never seen the luminaries (born blind). Ber. 12<sup>a</sup> (closing formula of a morning benediction) יוצר המ' the Creator of the luminaries; a. fr.—2) *light-hole, opening, window*. Ohol. XIII, 1 בחורילה מ' he who leaves an opening (in the wall) from the start (when building). Tosef. ib. XIV, 1 פרוח שעשאו למ' an opening which one made to serve as a window; למ' הגיפו if he filled the window up. Sabb. XXIV, 5; a. fr.

**מאורע** m. (אָרע) I *event, occasion*. Sifré Deut. s. 1; Yalk. ib. 792 נקראו על שם המ' they were named from a certain event which occurred there. Gen. R. s. 37, end דרו מוציאין שמן לשם המ' they passed (invented) names referring to events (instead of to genealogy). Y. Taan. I, 63<sup>d</sup> bot. המ' לפי דומין ... לפי המ' according to the season, according to the needs of the occasion. Sabb. 24<sup>a</sup> ראיתי מ' and insert words (in the prayer) corresponding to the needs of the occasion; (Tosef. Ber. III, 10, sq. מ' ed. Zuck., Var. מאורע); a. fr.

**מאושבן**, v. אָשָׁב.

**מאונן**, v. מוֹנֵן.

**מאננים** m. du. (b. h.; אָנן) 1) *balances*. Ab. II, 8, v. בָּשָׁ. Pesik. R. s. 20 מעשיו שקולים במ' his deeds are weighed on balances; a. fr.—2) *Libra*, a sign in the Zodiac. Ib. Yalk. Ex. 418; a. e.

**מאחא** m. collect. n. (אָח) *harmonious singers, chorus*. Targ. II Esth. I, 2, beg. איך מ' ירהיב וכו' (Var. איך מ' ירהיב) like a chorus that renders praise &c.

**מאחא**, v. מַחֵא.

**מאחור** m. (אָחור) = *seam* made by stitching together the rents of a garment after mourning time. Treat. S'mah. ch. IX.

**מא** (= מא' דהי) *what?; why?* Ber. 2<sup>a</sup> מא' דהי וכו' what does the change in putting evening before morning mean? i. e. why does the redactor of the Mishnah put &c.? Ib. ומצא דהאי וכו' and whence is it proven that this &c.—Ib.<sup>b</sup> ומה וכו' and what does *v'taher* mean? Ib. מא' why this *v'omer*, i. e. why is another citation required? Ib. 3<sup>b</sup>, a. fr. מא' לאי, v. לאי. Ib., a. fr. טעמא מא' v. טעמא. Hull. 107<sup>b</sup> הוי מא' ... וכו' and even if one touch the other, what of it? Ib. מא', v. מא'. Gitt. 56<sup>b</sup> אסורא מא' ... those remedies (mentioned before) which cured R. Z.,—what are they? Pes. 3<sup>b</sup> מא' דהי רבנן what does this (case) before us mean? Snh. 39<sup>a</sup> מא' דהי what does this (sign) mean?—Pes. 9<sup>a</sup>, a. fr. מא' דהי, v. דהי; a. v. fr.—In Talm. Y. also מא' מ' Y. Ber. VI, 10<sup>b</sup>; ib. III, 6<sup>b</sup> bot., v. מ' ; a. fr.

**מאים**, v. מַא. [Koh. R. to VI, 1; IX, 13, v. מאי]

**מאין** m. pl. = מַיִן, *water*. Targ. II Chr. XXXII, 4; a. e.

**מאונן**, Pesik. R. s. 33 מ' ר' אימר מ' (Y. Sabb. II, 4<sup>d</sup> bot. מאונן), corrupt. of ראשיתן, v. מאונן.

**מאים**, Koh. R. to VI, 1; IX, 13, v. מאי.

**מאים** (v. מאס) *to be sticky, soiled; to be repulsive* (emp. והם). Targ. Ps. XXXVIII, 6 (Ms. ארומסיו, v. ארומסיו).—B. Kam. 18<sup>a</sup> בלישא דמ' בלישא דמ' (not repulsive, v. ארומסיו).—Part. מאס. Targ. Ps. LVIII, 9 (ed. Wil. מאס, read מאס).—Keth. 63<sup>b</sup> מ' he is repulsive to me. Yoma 63<sup>b</sup> דמ' because it is offensive (on account of blemishes).—Ber. 50<sup>b</sup> מ' Ms. M. (ed. מַאֲסִים) something which is not sticky (the handling of which does not create aversion); a. e.—Pl. מאסין, מאסין. Targ. Y. Deut. XXVIII, 13 (opp. מַאֲסִין).—Yeb. 100<sup>a</sup> מ' because they (the uncircumcised and the unclean) are rejected on account of their physical condition; a. e.—Lam. R. to III, 45 (transl. סורי ומאס, ib.) פְּסִילִיָּהּ מַאֲסִיָּהּ loathsome, outcasts, v. פְּסִילִיָּהּ.

*Ikhpe* מַאֲסִיָּהּ *to become repulsive, to decay*. Ber. 50<sup>b</sup>, v. supra. Pes. 28<sup>a</sup> חמץ דמַאֲסִיָּהּ Ms. M. 1 (Ms. M. 2 דמַאֲסִיָּהּ; ed. דמַאֲסִיָּהּ) leavened matter which decays in course of time; ib. מַאֲסִיָּהּ מַאֲסִיָּהּ Ms. M. 1 (Ms. M. 2 מַאֲסִיָּהּ; ed. מַאֲסִיָּהּ, v. Rabb. D. S. a. l. note) an idolatrous object which is not subject to decay.

**מאס** f. (מַאֲסִיָּהּ) *rejection, contempt; use of the verb מאס*. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332. Lam. R. to V, 22 (ref. to מאס ib.) לית מאס וכו' if it be a rejection, there is no hope (of a reconciliation), but if it be anger, there is hope.

**מאסותא** f. (מַאֲסִיָּהּ) *repulsiveness*. Men. 69<sup>a</sup> מ' מ' (דמַאֲסִיָּהּ) it is on account of repulsiveness (that they must not be used for offerings), and when they have been sown, their repulsiveness is gone, or &c.?

**מאיר** pr. n. m. *Meir*, esp. R. M., a renowned Tannai, disciple of R. Akiba and of Elisha ben Abuya (v. Fr. Darkhe Mish., p. 154, a. אֶלֶיָּשָׁע. Erub. 13<sup>b</sup> שמו מ' לא ר' מ' שמו מ' (v. Rabb. D. S. a. l. note) his name was not R. M. but R. Maysha. Hor. 13<sup>b</sup>, v. אֶלֶיָּשָׁע. Gen. R. s. 9, a. fr. מ' מ' in R. M.'s copy of the Pentateuch. Hull. IV, 4; a. v. fr.

**מאירא**, v. sub. מַאֲרָא.

**מאישא**, v. מַאֲשָׁא.

**מאיר**, v. מַאֲרָא.

**מאד**, v. מַאֲדָּה.

**מאד** ch. (v. מַאֲדָּה) *to sink; to be humbled*. Targ. Jud. VI, 6. Targ. Is. II, 9. Ib. XXV, 5 יִמָּאֲדָּה (ed. Ven. יִמָּאֲדָּה; ed. Wil. יִמָּאֲדָּה, corr. acc.). Ib. XXIX, 4; a. fr.

*Af* מַאֲדָּה 1) *to lower, humble*. Ib. LI, 23; a. fr.—Targ. Ps. XLIV, 20 מַאֲדָּה Ms. (ed. מַאֲדָּה).—2) *to lower one's self, bow down*. Targ. Is. I, c.

*Pa* מַאֲדָּה *to lower, humble*. Ib. XXV, 5. Ib. XXVI, 5 Levita (ed. *Af*). Targ. Job XVII, 13. Targ. Ps. CXLVII, 6

Ms. (ed. מְכִיךְ, v. מְכִיךְ). Targ. Prov. XXIX, 11 ed. Wil. [read:] מְכִיכָה lowers it (appeases the fool's anger), v. חָשַׁב.

## מאכא, v. מאכא

**מאכלות** f. (אָכַל) 1) *louse*. Nidd. 14<sup>a</sup>. Ib. 52<sup>b</sup>. Tosef. Sabb. XVI (XVII), 21; Sabb. 12<sup>a</sup>; a. fr.—*Pl.* מאכלות. Y. Nidd. II, 49<sup>d</sup> bot. (ed. Krot. sing.).—2) *wood-worm*.—*Pl.* as ab. Y. Taan. IV, 69<sup>c</sup> מ' אינן עושים מ' do not produce worms (are never worm-eaten); Lam. R. introd. (R. Z'era) לָהּ .... (sing.).

**מאכל** m. (b. h.; אָכַל) *food; meal; meal-time*. Sabb. 10<sup>a</sup>; Pes. 12<sup>b</sup> לִידֵּים מֵאֵכָל, v. לִידֵּים. Ber. 40<sup>a</sup> עד .... אסור אסור a person is forbidden to eat before giving food to his animal. Taan. 20<sup>a</sup> אֵרֶם מ' אֵרֶם food fit for human beings; a. fr.—[Y. Hag. II, end, 78<sup>c</sup> אֵפֶר מ' אֵפֶר כִּסּוּסֵי אֵפֶר, read: אֵפֶר מִבֵּל אֵפֶר, v. רָבַל.]—*Pl.* מאכלות. Gen. R. s. 20 אֵרֶם מ' אֵרֶם that thou shouldst eat food like human beings; (Tosef. Sot. IV, 17 מערנים, Var. אֵרֶם מאכל).

**מאכלת** f. (b. h.; אָכַל) [*preparing food*], *slaughtering knife*. Gen. R. s. 56, v. בְּשֵׁר I. Pirk. d'R. El. ch. XXXI. Pesik. R. s. 40. Gen. R. l. c. בזכות אורח דמ' through the merit of (taking up) that knife (Gen. XXII, 10).

**מאכסני**, Targ. Prov. XXIV, 25, v. מְכַסֵּנָה.

**מאכלא** m. (אָכַל) *spy*.—*Pl.* מאכלין, מאכלין. Targ. Josh. II, 1. Targ. O. Num. XXI, 2; a. fr.

**מאמל**, Tosef. Maasr. I, 7 ed. Zuck., v. מְעַל.

**מאמר** m. (b. h.; אָמַר) 1) *command, order*. Ab. V, 1 וְהָיָה בְּמִלְכּוֹת הָאֵלֹהִים could not the universe have been created by one divine command?—Meg. 21<sup>b</sup>; R. Hash. 32<sup>a</sup> בְּרֵאשִׁית הָאֵלֹהִים the first verse of Genesis is also to be considered a command. Gen. R. s. 4 תְּלוּיִם בְּמ' the upper waters are suspended (in the air) by a divine ordainment; Taan. 10<sup>a</sup>.—Sabb. 63<sup>a</sup> כְּמִצְוֵהּ מִצְוֵהּ who executes a divine command as it has been ordained; a. e.—*Pl.* מאמרו. Ab. l. c. בְּעֶשְׂרֵה מ' וְכ' the world was created by ten divine orders (counting nine in Gen. ch. I, and the first verse, v. supra).—2) *word, esp. maḥmar, the Yabam's betrothal* (v. רָבַם) by word of mouth, contrad. to the consummation of marriage (בִּיאָה). Yeb. II, 1 אִיזוּ בָהּ מ' if he betrothed her to himself; Y. ib. 8<sup>c</sup> אִיזוּ בָהּ מ' what is a *maḥmar* with regard to a *Yabamah*? Saying, 'Be betrothed unto me', while handing to her money or money's worth. Ib. גִּוְמַר מ' betrothal consummates the *yabam's* marriage (carrying with it all the legal consequences of his marriage), v. קָבַר; a. v. fr.

**מאמרא**, constr. מאמר ch. same, *word, sentence*. Targ. Prov. XVI, 24. Targ. Cant. V, 13; a. e.—*Pl.* מאמריא, constr. מאמרי. Targ. Prov. IV, 5 (ed. Lag. מְאִמְרֵיהָ).

**מאן** *Pi.* מאן, מאן (b. h.; v. אָיִן) *to deny, refuse, esp. 1) (of a woman betrothed in childhood, on arriving at majority) to protest against, to annul one's marriage*. Yeb. XIII, 1 מְאִמְרֵיהָ אֵלֶּה אֵלֶּה אֵלֶּה only betrothed (not

married) women may have their obligation cancelled. Ib. מְאִמְרֵיהָ וְהִיא קְטִינָה she may protest (have her marriage cancelled) even while yet a minor, and even four or five times in succession. Ib. שְׂצִירֶיהָ לְמָאן... what minor is bound to make declaration (before leaving her husband)?—Ib. 4 וְהִיא מְאִמְרֵיהָ בְּאִישׁ וְכ' if a woman refuses her husband by declaration, he is permitted to marry her kindred (who otherwise would be forbidden to him); a. v. fr.—2) *to advise a protest*. Eduy. VI, 1 שְׂמִימָאִים וְכ' that the court eventually advises women married as minors to protest; Nidd. 8<sup>a</sup>; Ber. 27<sup>a</sup>.—V. מִיָּאָן.

**מאן** (cmp. מא) *who? what? which?; (relat.) who, which*. [Targ. Sabb. 57<sup>a</sup>, a. fr. דְּבִי וְכ' v. דְּבִי I. Yeb. 107<sup>b</sup> who is meant by 'they did not agree with him'? Ib., a. fr. רַחֲמָא מ' who is the authority for the law just quoted?, i. e. whose opinion is here represented?—Hull. 50<sup>a</sup> אָמַר מ' דְּרֵוּ somebody said; Bets. 27<sup>a</sup>; M. Kat. 22<sup>a</sup>; (Nidd. 48<sup>a</sup> וְזֵרָא מ' (ר'). Y. Kil. IX, 32<sup>b</sup> וְכ' פֻּקַּח דְּהוּי מ' בְּעִי וְכ' an intimation of a teacher's displeasure); Gen. R. s. 33 (some ed. מָן). Ber. 30<sup>b</sup>; Hull. 7<sup>a</sup> גְּבִרָא וְכ' see how great a man gives testimony about him. Y. Maas. Sh. II, 53<sup>b</sup> bot. דְּאָמַר מ' according to him who says &c.; a. v. fr.—V. מָן.

**מנא, מן, מאנא, מאן, מן** m. (v. preced.) [*thing*], 1) *vessel, utensil*. Targ. Ps. II, 9. Targ. Lev. XI, 33; a. fr. (interch. with מָן, מָן).—B. Kam. 17<sup>b</sup> חֲבִירָא חֲבִירָא it was a broken vessel he broke. Ib. חֲבִירָא חֲבִירָא we judge by the final cause by which the vessel was broken; a. v. fr.—*Pl.* חֲבִירָא חֲבִירָא broke broken vessels (pretending to be angry); a. fr.—2) (cmp. מָלָה) *garment, dress*. Ib. 113<sup>b</sup>; Snh. 94<sup>a</sup> קָרִי לְמִנְיָהּ קָרִי called his dress (garments) &c., v. קָבַר I; B. Kam. 91<sup>b</sup> בְּמ' (corr. acc.; v. Rabb. D. S. a. l.).—B. Mets. 47<sup>a</sup> דְּכִשְׁרָא לְמִקְנֵי בִּיהַּ (symbolical possession has been given) by means of a garment fit for the purpose; a. fr.—*Pl.* as ab. Ber. 6<sup>a</sup>. Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> top מְאִמְרֵיהָ, v. מְאִמְרֵיהָ. (a. fr.—3) [=h. מְאִמְרֵיהָ] *coulter of the plough*. B. Mets. 80<sup>a</sup>.

**מאס** (b. h.; cmp. מָסַס) [*to melt, faint*], (with ב) *to be tired of, loathe*; (with accus.) *to cast away, reject*. Ber. 8<sup>a</sup> מוֹאֵס ה' אֵין הַקֶּבֶד מוֹאֵס בְּחַפְלֵיהּ וְכ' the Lord never tires of the prayer of assemblies. Sifra B'huck. ch. III, Par. 2 מוֹאֵס מוֹאֵס despises others (for being his betters); (ib. מוֹאֵס מוֹאֵס, corr. acc.). Tanh. Mishp. 11 וְכ' מוֹאֵס מוֹאֵס their god has rejected them; Ex. R. s. 31. Ib. אִמְרָא שְׂמִימָאִים is it true that thou hast rejected thy son?; a. fr.—Part. pass. מוֹאֵס, f. מוֹאֵסָה; pl. מוֹאֵסִים, מוֹאֵסִים. Midr. Till. to Ps. LXXV, 9 (play on מוֹאֵס, Deut. XXXII, 34) reserved for the rejected (nations; differ. in Sifre Deut. 324). Der. Er. ch. II בְּעִינֵיהֶם דְּמ' those who are despised in their own eyes (think little of themselves); a. e.

*Nif.* מוֹאֵס *to be repulsive, loathsome; to be rejected*. Sifra B'huck. Par. 2, ch. VIII (ref. to Lev. XXVI, 44)... וְכ' שְׂמִימָאִים מוֹאֵס וְשְׂמִימָאִים... what has been left to them so that (it might be said) they were not cast away and loathed?; Yalk. Lev. 675 (corr. acc.). Hag. 5<sup>a</sup> וְכ' and be-

comes loathsome (creates aversion to his neighbor).—  
V. מראס.

**מאס** ch. same. Targ. Y. Lev. XXVI, 44; a. e.—V.  
מאס.

*Ilipa* אִלְפָּא to melt, faint. Targ. Ps. LVIII, 8 Ms.  
(רחמסון).

*Ilhpe* אִלְהֵפָּא v. מאיס.

**מאס** m. (preced.) *rejection, contempt*. Lam. R. introd.  
(R. Abba 2) חוררה של תורה the contempt of the Law; (Y.  
Hag. I, 76<sup>e</sup> בחוררה מאסם בחוררה).

**מאסא** m. (אסר) *healer*. Targ. Job XXXI, 18 Var. Ms.  
(ed. פאבא, Ms. פאבא).—Pl. מאסין, constr. מאסר. Ib. XIII, 4  
פמאסר (not פמאסר).

**מאסאסה** v. מִסְאָסָא.

**מאסיא, מאסיא** v. מאיס.

**מאספומיא** v. אספמריא.

**מאפה** f. (b. h.; אָפֶה) *something baked, batch*. Men.  
V, 9 מאפה כופה v. כופה. Erub. VII, 10 מאפה ורורא  
even a batch of a S'ah but consisting of broken  
pieces; Y. ib. VI, 23<sup>d</sup> top. Ab. Zar. 35<sup>b</sup>, v. פריני.

**מאפי** ch. same. Targ. O. Lev. II, 4 ed. Berl. (oth. ed.  
פה ., פה .).

**מאפל** m. (b. h.; אָפֶל) *darkness*. Tanh. B'midb. 2 לא  
מאפלם ... אני did I not myself illumine your darkness?

**מאפליה** f. (b. h.; preced.) 1) *darkness, gloom*. Yalk.  
Jer. 267 (ref. to Jer. II, 31) מאפליה נאה ורורא ארץ מ'  
did I tell them that it was a beautiful land, and it was  
a land of gloom?—2) (homil.) *lateness, procrastination*.  
Ib. 29<sup>d</sup> מאפליה שמא ו' (corr. acc.) another interpretation;  
did I promise to bring you good things and procrastinate  
it? הלקשה v. ואין מ' אלא לשון הלקשה; Tanh. B'midb. 2;  
Masé 9; Num. R. s. 1; s. 23; Yalk. Num. 683.

**מארא, מארא** lord, v. מר IV.

**מארא, מארא** f. (b. h.; אָרָר) *curse, evil; decrease, de-  
struction*, opp. בְּרָכָה. Ber. 20<sup>b</sup> ו' ו' curse (poverty)  
will come upon him &c.; Y. Dem. II, 22<sup>d</sup> bot.; Y. Peah  
V, end, 19<sup>a</sup>. Y. Snh. X, 28<sup>b</sup>; ib. 29<sup>d</sup> ב' ב' (not  
שלמה ב' ב' (poverty) was given power over them. Tanh.  
B'resh. 11 מארא אנו מילידיו למ' why should we give birth  
for curse (to see our offspring perish)?; Gen. R. s. 23. Ib.  
s. 34.—Sifra Thazr., Par. 5, ch. XIV (ref. to מארא, Lev.  
XIII, 51) ו' ב' ב' put a curse on it (the garment)  
that no use be made thereof. Bets. 15<sup>b</sup> ב' ב' these  
(being the last to leave) are poor men. Tosef. Kidd. I, 11  
מארא (Var. מארא) she will be cursed; a. fr.—Pl.  
מארא, מארא. Tosef. B. Bath. VI, 2 למארא (ed. Zuck.  
ten spoiled (bitter) pumpkins out of each  
hundred.

**מארופה\*** f. (אָרָה, dial. for גָּרָה or חָרָה; v. מְרִירָה) a.

shovel, rake.—Pl. מארופות. Shebi. V, 4 ed. (Ms. M.  
חרופה).

**מארי** v. מר IV.

**מארי** pr. n. m., v. מרי.

**מאריסא** m. (אָרִיסָא) *tenant*. Lev. R. s. 5, end  
David was a smart tenant (that knows  
how to persuade the landlord to reduce the rent).

**מארקן** = מִרְקָן = מִרְקָן. Mekh. B'shall., Vayassa, s. 1, v.  
אֲרִקָן II.

**מארע** m. (אָרֵעַ I, v. מִאֲרֵעַ) *that which is struck against,  
object of attack, mark*. Targ. Job VII, 20 (h. text מִפְגֵּעַ).

**מערעא, מארעא** constr. מִאֲרֵעַ, מִאֲרֵעַ, מִאֲרֵעַ m. (אָרֵעַ II)  
*holy convocation, festival*. Targ. O. Lev. XXIII,  
3; 8 מִעַרְבָּה, מִעַרְבָּה ed. Berl. (oth. ed. מִעַרְבָּה); Y. מא. a. fr.—Pl.  
constr. מִאֲרֵעַ, מִאֲרֵעַ. Ib. 4; a. fr.

**מאשי** v. משי.

**מאחא** town, v. מרחא.

**מאחן, מאחן** v. מאח.

**מבאנא** v. מברנא.

**מבגרי, מבגרי** pr. n. m. *Mabgay*, a Samaritan name.  
Macc. 11<sup>a</sup>; Gen. R. s. 80 (מבגרי), v. גִּדְרִי.—Erb. 64<sup>b</sup>; Tosef.  
Pes. I (II), 27 שְׁמִי מ' my name is M.

**מבחתנא** m. (בָּחַת) *causing shame, degenerate*. Targ.  
Prov. X, 5; XVII, 2; a. e.

**מבוא** pl. מְבוֹאוֹת v. מבוא.

**מבואח** m. ch. = h. מבוא. Erub. 15<sup>a</sup>. B. Bath. 21<sup>b</sup>  
ה' the inmate (of a building) in an alley. Keth. 77<sup>b</sup>  
(fem.).

**מבוג** pr. n. m. *Mabog*. Zeb. 9<sup>b</sup>.

**מבוי** m. (b. h. מְבוֹא; בּוֹא) *entrance, gate, esp. entrance  
to a group of buildings, alley, lane*. Erub. I, 1 שְׁוֵאָה  
an entrance the joist over which lies higher than  
&c. Ib. 8<sup>b</sup> מְבוֹא כְּמִלּוּךְ an alley formed like a polyp  
(with side entrances beside the main gateway). Tosef.  
ib. I, 2 שְׁוֵאָה לִּי צוּרָה פָּרוּחַ an alley which has the shape  
of a gate (archway); a. fr.—Pl. מְבוֹאוֹת (fem.). B. Bath.  
21<sup>b</sup> בְּנֵי מְבוֹאֵי בְּנֵי מ' inmates of the same alley. Y. Ber. II, 4<sup>b</sup> top  
filthy alleys; a. fr.

**מבול** m. (b. h.; נָבֵל; v. Friedr. Del. Proleg., p. 122) *decay,  
destruction*. Gen. R. s. 100 מְפִירָה דְּמִי in order to accelerate the  
decay (of my body in the ground; Midr. Haggad. (המיוול).  
by מ' של מים a destruction by fire; Y. Sh. 108<sup>b</sup> אש מ' של  
water; Gen. R. s. 39. Tosef. Taan. III (II), 1 מ' של כל בשר  
a destruction of all flesh (flood, Gen. IX, 11); ed. Zuck.  
(Var. מ' של יחידים) of individuals; ib. מ' של יחידים

this (drowning) is his *mabbul* (v. infra); מ' של דבר an epidemic.—Esp. ('רוב') the flood of Noah's days. Snh. X, 3, v. דור. Gen. R. s. 31 אנשי רוב' the men of the flood-period; a. v. fr.

**מבולא** ch. same. Targ. Hab. III, 6; a. e.—Gen. R. s. 33 במ' ... לא טפר Palestine was not submerged during the flood; Cant. R. to IV, 1. Gen. R. s. 32, v. טהק ch.; a. fr.

**מבוע** m. (b. h.; נבע) well, spring. Koh. R. to XII, 7 (ref. to Koh. ib. 6) על מבועי וי' the (drawing) pitcher of Barukh over the well (of prophecy) of Jeremiah: Lam. R. introd. (R. Josh. 2).—**מבועין**, **מבועין**. Mekh. B'shall, Vayassa, s. 1; Yalk. Ex. 257; a. e.

**מבועא** ch. same. Targ. Jer. XVIII, 14 (ed. Wil. מבועי pl.). Targ. Prov. XIV, 27; a. e.—Y. Ab. Zar. V, 44<sup>d</sup> וי' the well is before thee, drink! (i. e. do what you please, I shall not assist you). Y. Dem. I, 22<sup>a</sup> top ליה מבועין וי' our well does not supply us.—**מבועין**. Targ. O. Ex. XV, 27. Targ. Is. XLIX, 10; a. e., v. supra.—[Targ. Ps. CIV, 6 מבועין Ms., v. מבועין.]

**מבורא** m. (v. מבורא) ferry-man. Hull. 94<sup>a</sup> מבורין (not מבוריה) our ferry-man, v. פיס ch.

**מבועא** m. (בוע) shred of a garment.—Pl. מבועין. Targ. Ps. CIV, 6 (Ms. מבועין).

**מבינא** m. (= מלבינא; ל rejected as in מקח, fr. לקח, comp. מבינא fr. מבינא; v. לבינ II) broom. Targ. Is. XIV, 23 (some ed. incorr. מכ).—Gen. R. s. 79 end ואמר אשאל (not מבניך, מבניך) לי מבינך וי' thy broom, and she said, Lend me thy broom, and she said, Lend me thy broom; [Y. Meg. II, 73<sup>a</sup> bot. מבינא; correct etymol. s. v. מבינא].

**מבלבליה** v. בלבב.

**מבליגה** v. מבלגה.

**מבלעא** f. (בלע) the uppermost part of the gullet. Hull. 43<sup>b</sup>, expl. חורבין חורש.

**מבניך** v. מבניך.

**מבסימא** pr. n. m. *Mabsima*. Y. Maasr. V, end, 52<sup>a</sup> מנתם בר מ'.

**מבסין** Ar., v. מוכסין.

**מבסרנא** m. (בסר I) *despiser*; *haughty*.—Pl. מבסרניא. Targ. Ps. LXVIII, 17. Ib. CXXIII, 4.

**מבע** v. (מב) מבעא.

**מבעה** v. בעה.

**מבעיר** v. בעיר. [Tosef. B. Kam. IX, 1 ורמבעיר, read with ed. Zuck. ורמבעיר.]

**מברא** m. (= מעברא; עבר) ferry, ford, crossing board. Hull. 94<sup>a</sup> מברא was crossing on a ferry-boat; Keth. 105<sup>b</sup>

חור ורוב' וכ' Hull. 95<sup>a</sup> on a board (comp. גמלא). Hull. 95<sup>a</sup> וי' was sitting by the ford of &c., v. ארשחטיר. Ib. ב' בריק' made the readiness of a ferry-boat a foreboding test (whether it was auspicious to undertake the journey).

**מברחת** f. (ברה) a woman making an assignment before marrying in order to exclude her husband from the right of inheritance. Keth. 79<sup>a</sup> מ' the document of assignment. B. Bath. 150<sup>b</sup> מ' צריכה וי' a *mabrahath* must assign all her belongings. Ib. 151<sup>a</sup> מ' קני (sub. שטר) an assignment of a woman &c. gives possession to the assignee (although it is merely formal); a. e.

**מבר** f. (inf. Af. of ברא) strengthening food (v. תברא). Targ. Ps. XLII, 4 (ed. Wil. מ').

**מברין**, Y. Hull. I, 58<sup>a</sup> top, ed. Krot., v. מכרין.

**מברכתא** pr. n. pl. (v. next w.) *Mabrahtha*, a caravan station and market near Mahoza. Erub. 47<sup>b</sup> למ' דכרי דארו ל' rams that came to M. (on a Holy Day). Ib. ב' the inhabitants of M.; ib. 61<sup>b</sup>. Keth. 10<sup>a</sup>, v. תבט.

**מברכתא** f. (ברכה; comp. Gen. XIV, 11) a caravan (of camels). Y. Keth. XIII, 35<sup>d</sup> top היתה עוברת מ' a caravan passed (Shiloh); Y. Sot. I, 17<sup>a</sup> top; Gen. R. s. 85 בבאר שבע ... מ'.

**מבשקרא** m. (בשקר) [what is known by searching,] innermost, true nature (corresp. to b. h. חקר).—Pl. מבשקרני. Targ. Job XXXVII, 16 (h. text ממשקרי, comp. ממשקרי I).

**מבתורא** f. (בית) night-lodging. Targ. Jer. XIV, 8 (some ed. מבתורא). Targ. Is. I, 8 ערס מ' (ed. Wil. מבתורא, corr. acc.; Regia מבתורא; some ed. מכ, corr. acc.) the hammock for night-lodging (h. text מלונה).—**מבתורא** lodging place. Targ. Gen. XLII, 27; a. e.—Targ. Jer. IX, 1 מבתורא (constr.).

**מנאנא** v. מנאנא.

**מנאנא** v. מנאנא.

**מנאנא** v. מנאנא.

**מנבה** f. (נבה) collection. Y. Keth. IX, 33<sup>b</sup> bot.; Y. Gitt. V, 46<sup>d</sup> top חורבן חורש it (the widow's right of alimentation) depends on (ceases with) the collection of her widowhood; Y. Shebu. V, 36<sup>b</sup> bot.—Y. Meg. I, 70<sup>b</sup> bot.; B. Mets. 78<sup>b</sup>, 106<sup>b</sup>; וי' the collection for Purim must be given to the poor for the Purim festival; Tosef. Meg. I, 5 מנבה חורש what has been collected in one town. Lev. R. s. 5 לחכמים the business of collecting contributions for the maintenance of students; Esth. R. to I, 4 מנבה חכמים.

**מנבא** m. (נבא; comp. Syr. מנבא coagulum, P. Sm. 2001 [astrigent,] alum.—גילא (v. גילא II) מרחק חורש מ' (in a prescription) alum of the weight of a Zuz. Men. 42<sup>b</sup> bot. גילא (Ms. R. 2 גילא, v. Rabb. D. S. a. 1, note 8).

**מְגִיפָה** f. (גִּיפָה I), constr. 1) *bung, stopper*. Kel. IX, 1.



D. S. a. l. note 60; ed. (אטו דוא גופיה וכו') did he burn them on the very plate?; Yoma 67<sup>b</sup> במו' מקטר להו' Var. in Rashi a. Tosaf. (v. Rabb. D. S. a. l. note 9). Kel. XVI, 1 (קטרה ed. Dehr. המגיס; Tosef. ib. B. Mets. V, 10 קטרה). Y. Yoma V, beg. 42<sup>b</sup> כה' מ' Kaf (Mish. V, 1) means *plate*.

**מגיסא, מגיסא** ch. 1) same, *plate, dish*. Targ. Ps. OXXIII, 2 מ' וכו' looking out for (the remnant of) a dish at the hands of their masters (in ed. Wil. our w. omitted); Targ. Y. Num. XI, 6 (דמוריקן)—Lev. R. s. 28 כיון דהוה מ' עליל whenever a dish was brought in; ib. וסיון דמגוס' עליל as soon as a dish of mine comes in; (Koh. R. to I, 3 חבשילא)—Pl. מגיסא, מגיסא, מגיסא. Targ. O. Num. IV, 7 (ed. Amst. (מגיס); a. fr.—Targ. Ez. XIII, 19 מגוסין (not with; ed. Lag. מגוסין) plates with morsels from the tables (h. text פתורי)—Lev. R. l. c. למח מגו' why are the plates carried out without having been tasted?—2) (=Lat. *accubatio*) dinner, banquet. Koh. R. to I, 3 דבגין מגיסא אחיה that I came for the sake of thy dinner. Lam. R. to I, 1 רבתי [read:] ליה אעליה ועבדי ליה מגיסא (or מגיסא) he took him into his house and prepared a dinner for him.—[Targ. Y. Ex. XXVIII, 39 מגיסא, v. מגיסא ch.].—[Pesik. Ha'omer, p. 70<sup>a</sup> מגיסא, v. מגיסא.]

**מגיסמי, מגיסמא**, v. next w.

**מגיסמי, מגיסמי** m. (magister) a high imperial officer (v. Sm. Ant. s. v.). Ex. R. s. 30 קרבי קיסין למ' put the Magister in stocks. Lev. R. s. 28 פלסון וכ' he who used to appoint the Magister Palatii is now to be made a bather &c.—Pl. מגיסמי (magistri). Gen. R. s. 26 (expl. זמזמים, Deut. II, 20, v. זמזמים I) מגיסמי מנשרומין (some ed. מגיסמי בל' Yalk. ib. 47 מגיסמי מנשרומין) read: מגיסמי מנשרומין mensores (camp-surveyors) and magistri militum (chief commanders).

**מגיסטריני**, Targ. II Esth. IX, 3 (Var. מגיסטריני, מגיסטריני read: מגיסטריני m. pl. (magistratus) officials (h. text אחרשרפים).

**מגיסתא, מגיסתא** I f. (v. מגיסתא) tray, plate. Targ. O. Num. VII, 13 (ed. Amst. מגיסתא; h. text קטרה); a. fr.—Pl. מגיסתא, מגיסתא. Y. Snh. VIII, end, 26<sup>c</sup> [read:] מיסב מגיסתא to steal my (silver) plate.

**מגיסתא, מגיסתא** II f. (גיס I) haughtiness, violence. B. Kam. 114<sup>a</sup> בדינא דמ' (Ms. M. דמגיס; Rashi in early prints מגוש; oth. vers. מגוש; Ms. F. מגורא read מגורא, v. Rabb. D. S. a. l. note) in a court of violence, opp. מגורא in regular Persian courts. V. מגיסתא II.

**מגיסתא, מגיסתא**, v. sub מגיסתא.

**מגיסתא** rest, v. מגיסתא.

**מגיסתא, מגיסתא** m. (גיס I; v. מגיסתא II) fellow-inhabitant, neighbor. Koh. R. to II, 20; Lev. R. s. 25 אנתחיה דמ' the wife of a neighbor (of the old man). Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, end, 38<sup>d</sup> דוה דוה was a neighbor of (living in the same court with) R. J.; Y. Sabb. XVI, end, 15<sup>a</sup> במגורא (corr. acc.). Y. B. Bath. II, end, 13<sup>c</sup> דוה מגורא וכו' was his neighbor

in the field and in the house (living in the same court). Koh. R. to VII, 26 לרשעים מ' (not מגיסתא) a neighbor who was a robber. Ib. מגיסתא (not מגיסתא) our neighbor. Ib. X, 19; a. fr.—Pl. מגיסתא, מגיסתא. Y. Peah III, 17<sup>d</sup> top מגיסתא gentile neighbors. Lam. R. to I, 5 למגיסתא כל מ' do all neighbors, bent on doing evil, do it to their neighbors?—Midr. Till. to Ps. XLVIII (prov.) כמה לא אמרין מגיסתא... דאמרין (ed. Bub.) go not by what thy mother says (of thee), but by what the neighbors say. Cant. R. to VII, 2; a. fr.—[Lam. R. to II, 22 מגיסתא read: (מגיסתא) inmates of my house, v. קוסיטריני.]—Fem. מגיסתא, מגיסתא. Targ. Y. II Ex. III, 22 אחיה לגבי מ' (not רחא...)—Lev. R. s. 5, end... מגיסתא she comes to a neighbor..., peace with thee, my neighbor! Ib. s. 6; a. fr.—Pl. מגיסתא. Ib. s. 9 אמרין לה מגיסתא (some ed. אמרין לה מגיסתא) that thy neighbors will say of thy daughter &c. Y. Sabb. III, 5<sup>d</sup> bot. [read:] ובחודר לא ידעין מ' (not מגיסתא) provided the neighbors do not know it.

**מגיסתא, מגיסתא** f. (b. h. מגיסתא I) saw. Kel. XIII, 4. Bets. IV, 3. Hull. I, 2; a. fr.—2) plane. Tosef. B. Kam. XI, 15; B. Kam. 119<sup>b</sup>, v. מגיסתא I.—[Tosef. Kel. B. Mets. VIII, 1 מגיסתא ed. Zuck., v. מגיסתא I].

**מגיסתא, מגיסתא** m. (μάγειρος) baker, cook. Lam. R. to III, 16 אצל המגיסתא Ar., v. פקדנים. Lev. R. s. 28; Pesik. R. s. 18; Yalk. Lev. 643, a. e. מגיסתא I (the Lord) am thy cook (ripening thy fruits); Pesik. Ha'omer, p. 70<sup>a</sup> מגיסתא (corr. acc.). Ib. מגיסתא read: במגיסתא. Num. R. s. 4, end של ביד מ' (not מגיסתא, מגיסתא) the cook of a human master. Y. Keth. I, 25<sup>c</sup> קול מגיסתא בעיר when it was announced that a cook (or baker) was in town (Snh. 32<sup>b</sup> (קול רחם).—Pl. מגיסתא, מגיסתא. Lev. R. s. 7; Yalk. Num. 777 מגיסתא; Pesik. R. s. 16 מגיסתא (corr. acc.); Pesik. Eth Korb., p. 61<sup>a</sup>.—[Lam. R. to II, 22 מגיסתא Ar., v. מגיסתא.]

**מגיסתא, מגיסתא**, v. מגיסתא.

**מגיסתא, מגיסתא** m. (μαγειρεῖον) cook-shop, kitchen. Y. Bets. V, end, 63<sup>b</sup>.

**מגיסתא, מגיסתא**, Y. Sabb. III, 5<sup>d</sup> bot., v. מגיסתא end.

**מגיסתא, מגיסתא, מגיסתא**, v. מגיסתא.

**מגיסתא, מגיסתא**, v. מגיסתא.

**מגל** m. (b. h.; perh. contr. of מגל, v. מגל) or sickle, scythe, an implement with indentations. Succ. 32<sup>a</sup> עקום דומה למ' a Lulab curved like a sickle. Y. ib. III, 53<sup>c</sup> bot. עקום עשוי כמין מ' (and serried) like a sickle; Bab. ib. 34<sup>a</sup> דומה למ' an implement combining knife and saw. Kel. XIII, 1. Hull. I, 2. Bets. IV, 3 (used for splitting wood); a. fr.—Snh. 95<sup>b</sup> מגל נשחט (fem.), v. נשחט I.

**מגל, מגל, מגל** ch. same. Targ. Deut. XVI, 9; XXIII, 26 (h. text חרש מגל)—Taan. 31<sup>a</sup> יום חרש מגל the day of breaking the maggal (suspending the chopping of wood

**מִנְעֵי** m. (נָעַץ) *touch, contact*. Kel. I, 1, <sup>a</sup>. fr. מְטַמֵּא בִמְעַץ, makes unclean by contact. Toh. VI, 4 מִנְעֵי טוֹמְאָה אֵין דְּאִשְׁמְרֵי לֵב <sup>a</sup> a doubt as to having touched an unclean thing is judged in favor of uncleanness; Ab. Zar. 70<sup>a</sup>, a. e. — מִנְעֵי נְכָרִי wine touched by a gentile suspected of idolatrous manipulations. Ib. 58<sup>b</sup>. — Ib. 69<sup>a</sup> חֲבִירֵי מ' another ignorant



man's touching things kept in levitical cleanness; a. fr.—*Pl. מגפיע*. Y. Sabb. VII, 9<sup>d</sup> bot., v. מגפיע.—Constr. מגפיע. Y. Pes. VII, 34<sup>d</sup> bot. מגפיע זבין those unclean through contact with gonorrhoeists.

**מגפיע** f. (גפר) *threatening, shouting*. Yalk. Ps. 864; Midr. Till. to Ps. CVI, 9 ed. Bub. (missing in eds.) מגפיע לא אפי' לא it was not even a shouting (at the sea) but only a blowing. Yalk. l. c. (missing in Midr. Till. l. c.) מגפיע לא אלא not only a shouting but even a roaring.

**מגפיע** m. (גפר or גפרה) *sealer of wine vessels*. Y. Ab. Zar. V, 44<sup>d</sup> top מגפיע דרבנן שרימהוין (not מעש) the boring of which the Rabbis speak (Mish. V, 4) is the work of a professional sealer (requiring care and time).

**מגפיע** f. (b. h.; נגפה) [*striking*], 1) *wound*. Makhsh. VI, 8 מגפיעה דם the blood flowing from a woman's wound. Nidd. 55<sup>b</sup>; Ker. 13<sup>a</sup>. Hull. 35<sup>b</sup>. Yalk. Num. 710; a. e.—2) *sudden death, plague*. Mekh. B'shall. s. 2 אלמא אין המבזה אלא מגפיעה (Ex. XIV, 24) means pestilence. M. Kat. 28<sup>a</sup> מגפיעה א sudden death. Ber. 4<sup>b</sup> בשעת המגפיעה during an epidemic; a. fr.—[מגפיעה] Mekh. l. c., v. מגפיעה a. [נגפין].

**מגפיעין** m. du. (גפרה I) *greaves, metal leggins*. Sabb. VI, 2 (expl. ib. 62<sup>a</sup> פומקי). Kel. XI, 8; Tosef. ib. B. Mets. III, 1 מגפיעין ed. Zuck. (corr. acc.; Var. מגפיעין).

**מגפיעה** ch.=h. מגפיעה. Targ. Y. II Num. XXV, 8 פתח... (corr. acc.).

**מגפיע** Pa. מגפיע (b. h.; מגפיע; cmp. גפר) 1) *to drag down; to throw over*. Targ. Gen. XLIX, 17 (h. text ויפול). Targ. Ps. LXXXIX, 45. Targ. Ez. XXXIX, 3. Targ. II Kings IX, 33 (h. text שמש). Targ. Is. XXII, 19 (h. text וחרס); a. e.—2) [*to scrape off*] *to diminish, destroy* (corresp. to b. h. מגפיע a. e.). Targ. Ps. CXIX, 139. Ib. CI, 5; 8. Ib. CXLIII, 12; a. e.

*Ikpa. מגפיע to be diminished*. Targ. Job VI, 17. Ib. XXIII, 17 Ms. (ed. מחמיר, h. text מצמיר).

**מגפיע** v. מגפיע, a. מגפיע.

**מגפיעה** v. sub מגפיע.

**מגפיעה** v. מגפיעה.

**מגפיעה** f. ch.=h. מגפיעה, v. מגפיע. Hif. B. Kam. 99<sup>b</sup> מגפיעה (Ms. R. מגפיעה) a case of a *mugremeth*.

**מגפיע** v. מגפיע.

**מגפיעה** Pesik. R. s. 6, read מגפיעה.

**מגפיעה** v. מגפיעה.

**מגפיעה** f. (גפר; v. מגפיעה) 1) *spade, shovel*. Gen. R. s. 16, beg. פרוק במ' ארבעה he divided off the course of four river-heads with one (cut of the) spade.—2) *trowel*. Pesik. R. s. 6 [read:] לא נשבר לא מגפיעה nor axe was broken; Yalk. Kings 186 מגפיעה (corr. acc.).

**מגפיעה** ch. same. Gen. R. s. 38. Lev.

R. s. 24.—*Pl. מגפיעה*. Targ. Num. IV, 14; Targ. O. Ex. XXVII, 3 (Y. מגפיעה, corr. acc.); a. fr. (h. text רעים).

**מגפיעה** v. מגפיעה.

**מגפיעה** v. מגפיעה.

**מגפיעה** Pesik. R. s. 16, v. מגפיעה.

**מגפיעה** v. מגפיעה.

**מגפיעה** v. מגפיעה.

**מגפיעה** m. (גפרה) 1) *trowel*. Y'lamd. to Gen. XI, 1, quot. in Ar. s. v. גפרה.—2) *shovel*. Y. Shebi. III, 34<sup>c</sup>; Y. M. Kat. I, 80<sup>b</sup> וכלו ומגפיעה וכלו his basket and shovel show that he is preparing dung.

**מגפיעה** f. (preced.) 1) *spoon, ladle; trowel*. Kel. XXIX, 8 של ב'ב the ladle of the household (v. Maim. a. l.); של סידרים the plasterers' trowel. Tanh. Sh'moth 9 של טיט the trowel for clay; Ex. R. s. 1 (some ed. מגפיעה של טיט, v. preced.). Kel. XII, 4 מגפיעה (v. Maim. a. l.).—2) (usu. in connection with כל) *spade* used for digging and shovelling; *shovel*. Gen. R. s. 16; Sifré Deut. 6, a. e., v. גפרה.—Tosef. Toh. VIII, 13; Zeb. 99<sup>b</sup>. Sabb. XVII, 2 מגפיעה וכל one may handle a spade (on the Sabbath) for grabbing &c., v. גפרה. Num. R. s. 15; Yalk. Ex. 163. Lev. R. s. 23; Cant. R. to IV, 8 וכל וכלי וכלי (the Torah) and all its implements, v. מגפיעה.—Y. Hag. II, 78<sup>b</sup> bot. מחכה מגפיעה an iron spade (flat); a. e.—*Pl. מגפיעה*. B. Mets. 30<sup>a</sup>. Tam. II, 1. Gen. R. s. 46, beg.; a. e.—3) *magrefah*, a) name of a musical instrument in the Temple. Arakh. 10<sup>b</sup>; Y. Succ. V, 55<sup>d</sup> top.—b) name of a sort of *tympanum*. Tam. V, 6, lb. III, 8; Y. l. c. 55<sup>b</sup> bot.

**מגפיעה** v. מגפיעה.

**מגפיעה** f. (גפר I, v. מגפיעה) *strigil*. Tosef. Sabb. XVI (XVII), 19 מגפיעה במגפיעה ed. Zuck. (Var. מגפיעה במגפיעה); Sabb. 147<sup>b</sup> מגפיעה במגפיעה, v. I. גפר.—*Pl. מגפיעה*. Tosef. Kel. B. Mets. II, 12 מגפיעה ed. Zuck.; Kel. XII, 6 מגפיעה.

**מגפיעה** ch. same. Sabb. 147<sup>b</sup> (Ms. M. margin: מגפיעה; Rashi Ms. מגפיעה).

**מגפיעה** m. (b. h.; גפרה) *open space outside of a place*. Gen. R. s. 21, end (ref. to Gen. III, 24) וכל וכל he drove him out to the open outskirts of the garden of Eden. Macc. 12<sup>a</sup>, a. e. וכל וכל you must not change a cultivated field (outside of a town of refuge) into an open space &c.

**מגפיעה** v. מגפיעה.

**מגפיעה** Targ. Hos. XI, 4, v. מגפיעה II.

**מגפיעה** a prefix, = מגפיעה, 1) *than that*. Targ. O. Ex. XIV, 12 מגפיעה (ed. Amst. מגפיעה, corr. acc.); a. e.—2) *from the time that; from the fact that; since, because*. Targ. Gen. XLVIII, 15. Targ. I Sam. I, 12. Targ. O. Ex. XIV, 11; a. fr.—Ber. 2<sup>b</sup> וכל וכל שמע מינה וכל from the fact that the Boraitha says . . . we conclude that &c. Ib. 15<sup>b</sup>

... מכלל since the second clause reads, 'R. Judah says &c.', we must conclude that the first clause does not express R. Judah's opinion. — Gitt. 19<sup>b</sup> מדתא since one (of the papers found) was undoubtedly there (before the letter of divorce was thrown there), the other was surely there, too, and the letter of divorce may have been carried off by mice. B. Mets. 83<sup>b</sup> מדתא כולי since he is so bold. — מדאורייתא, מדרבנן, v. אורייתא. — Gitt. 37<sup>a</sup>, a. fr. מדרבנן as concluded from what R. ... said; a. v. fr.

מדא m. ch. = (b. h. מד; מדר) the priest's cloak. Ber. 28<sup>a</sup>, v. לבש.

מדא, v. מדא.

מדאנא, v. מדנא.

מדאנא f. (v. P. Sm. 2011) = מנדה, tribute, tax, fine. Targ. Prov. XII, 24 למ' Ar. s. v. כרגא (ed. למסא).

מדבא, v. מדבא.

\*מדבא m. (דבר) guide; torch or torch-carrier directing the work of night laborers. — Pl. מדבא. M. Kat. 12<sup>b</sup> Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. מדבא, Alf. מדבא).

מדבא m. ch. = (דבר) altar. Targ. Josh. XXII, 10. Targ. Gen. XII, 8; a. fr. — Zeb. 54<sup>a</sup> רב יבן כחפיו שכן Rab translated מרגם באחסותיה יחבני מ' on his possession shall the altar be built; a. e. — Pl. מדבא, מדבא, fem. מדבא. Targ. O. Num. XXIII, 1; 4; a. e. — Targ. Ps. LXXXIV, 4. — משקי ב' liquids used on the altar (wine, oil), contrad. משקי ב' מטבחייה liquids of the slaughtering place (blood, water). Pes. 17<sup>a</sup> (ref. to Eduy. VIII, 4); Tosef. Kel. B. Mets. V, 7 (ed. Zuck. מטב).

מדבא, v. מדבא.

מדבא m. (דבק) junction, welding. Targ. I Kings VII, 29; 36 (h. text מדבא). — Pl. constr. מדבא. arm-pits. Targ. Jer. XXXVIII, 12. Targ. Ez. XIII, 18 ed. Lag. (Var. מדבא; ed. Wil. מדבא).

מדבר m. (דבר) 1) speaker. — Pl. מדברים. Ber. 63<sup>b</sup>, a. e. the first among the speakers on all occasions (attribute of R. Judah). — 2) the anterior part of the tongue. Bekh. VI, 8; Tosef. ib. IV, 11; Kidd. 25<sup>a</sup>.

מדבר m. (b. h.; v. דבר) pasture-ground, desert. Gen. R. s. 31, end. Cant. R. to IV, 4 (play on מדבר ib. 3) אצל although the Temple is a desert, you are bound to observe the sacredness of its precincts now that it is ruined &c.; a. fr. — מ' the generation that died in the wilderness. B. Bath. 73<sup>b</sup> bot.; a. fr. — Tosef. Macc. III (II), 2; Macc. 9<sup>b</sup>; Y. ib. II, 31<sup>d</sup> top במ' (b. h.) Bezer in the Wilderness, on the eastern side of the Jordan. — Tosef. Men. IX, 13 בבשם ממ', read: ממדבר דברין; from the pasture-ground of Hebron; v. Men. 87<sup>a</sup>; Sot. 34<sup>b</sup>. — Pl. מדבריה. Ber. IX 2. Ib. 54<sup>b</sup> מדבר those travelling in the deserts; a. e.

מדברא m., מדברא f. ch. same. Targ. Ex. III, 1; a. fr. — B. Bath. 73<sup>b</sup>; 74<sup>b</sup> במ' אולינן we were travelling in the desert; a. fr. — Cant. R. to IV, 4 (ref. to מדבר, ib. 3) thy midbar is beautiful, this means thy waste (the ruined Temple) is beautiful, v. preceding; [Comment.: thy speech.] — Pl. מדברא. Targ. Ps. LXXV, 7. Targ. Is. LI, 3. Targ. Cant. II, 14.

מדברא m. (דבר) leader. Targ. Prov. XI, 14 (Levita מדברא; h. text חתולות, cmp. מדברא). — Targ. II Esth. IV, 1 Var. ed. Lag. (ed. מדברא). — Pl. constr. מדברא. Targ. Cant. I, 8.

מדברות f. pl. (דבר) 1) conduct, manners. Koh. R. to III, 18 (ref. to דבר, ib.) the way the righteous conduct themselves. — 2) (b. h.) conversation, talk. Ib. מדברות מ' the conversations which the wicked hold. Snh. 67<sup>b</sup>, a. fr. מדברותך אצל ו'; ib. 38<sup>b</sup>; כלך מדברותך אצל ו'; Ms. M. (ed. אצל ו'); Hag. 14<sup>a</sup> כלך מדברותך אצל ו'.

מדבר m., מדברית f. (denom. of מדבר) belonging to the desert. Erub. 83<sup>a</sup>, a. e. מ' סאה the S'ah of the Israelites in the desert, containing six desert Kab, or five Jerusalem Kab. — Pl. מדבריות, מדבריות. Men. VII, 1, a. e., v. סאה. — Esp. מדבריות pasture-animals. Bets. V, 7 (40<sup>a</sup>), opp. פירות; Tosef. ib. IV, 11.

מדבר f. pl., v. מדברא.

מדברא m. = מדברא, leader. Targ. II Esth. IV, 1. Targ. Prov. XI, 14, v. מדברא. — Snh. 14<sup>a</sup> ראשויה מ' (Ms. K. מדברא, v. מדברא) leader of his people; Keth. 17<sup>a</sup>.

מדברא f. (preced.) command, strategy; scheme (b. h. חתולות). Targ. Prov. I, 5; XX, 18; XXIV, 6. Ib. XII, 5.

מדברא, v. מדברא.

מדבשא pr. n. pl., v. מדבשא.

מדד (b. h.) [to stretch,] to measure. Sabb. 149<sup>b</sup> sq. (play on מדד, Is. XIV, 4) the nation that said ימדד measure (the area of thy land) and bring (tribute); Lev. R. s. 15, end (Ar.: ימדד measure and give). Erub. V, 4 אין מודדין אין Sabbath distances must be measured only with a rope of &c. Ib. 5 המימה מן המימה the measuring must be done only by the best experts. Y. Succ. I, 51<sup>d</sup> אם ימדד מן ו' if he measures from &c. Maas. Sh. V, 9 עשור שאני תמיד למדד one tenth (as tithe) which I shall measure off (when I come home); a. fr. — Sot. I, 7 במדה שאדם מודד בה מודדין לו the measure with which man measures will be measured out to him, i. e. as man deals, he will be dealt with, v. אקדמא; Tosef. ib. III, 1 בסאה מ' he measured by the S'ah (committed great wrong). Ber. IX, 5, v. next w. — Ib. 30<sup>b</sup> ימדד אדם ו' man must always measure himself (examine the disposition of his mind; cmp. אמד), if he feels that he can direct his mind, let him pray, if not &c.

Nif. נמדד to be measured. B. Bath. VII, 1 אינן נמדדין are not included in the measure. Arakh. VII, 1 נמדדים are included &c.; a. fr.

*Pi.* same, to stretch. Gen. R. s. 3; Midr. Till. to Ps. XXIV, a.e. מְמַדֵּד, v. מִדָּה.—[Cant. R. to VIII, 11 ממדדין v. נִדְדָה.]

**מִדָּה** f. (b. h.; preced.) 1) *dimension, measure, proportion*. Sabb. 150<sup>a</sup> (play on מִדְּרֹבָה, v. preced.) מֵאֵד bring much, very much, without measure. Peah VIII, 6 ז' זו' this proportion. Gen. R. s. 64; Esth. R. introd. (ref. to מִנְדָה, Ezra IV, 13) מִדַּת הָאָרֶץ that is the tax from the land as measured, i.e. the (Roman) land-tax. B. Bath. VII, 3 מ' בחבל וכו' I sell thee exact land-measure by the rope. Ib. 128<sup>a</sup> מִדַּת אֶרֶץ the length-measure of the cloak. Ib. מִדַּת מִשְׁקָלוֹתָיו the measure of its (the gold-bar's) weights, i.e. an estimate as to how many coins of a certain weight can be obtained from it. Hag. 12<sup>a</sup> מִדַּת הַיּוֹם מִדַּת לַיְלָה the combined length of day and night. Yeb. 76<sup>b</sup> (ref. to I Sam. XVII, 38) מִדַּתוֹ his (Saul's) garments such as fitted his stature. Mikv. X, 5; Hull. 73<sup>a</sup> מ' מִקְוֵה as far as the designed length of the handle (excluding the portion which it is intended to cut off).—Kidd. 42<sup>b</sup>; B. Mets. 56<sup>b</sup>, a.e. מ' וְשִׁבְמִשְׁקָל וכו' objects which are sold by measure, by weight or by the piece. B. Bath. 89<sup>b</sup> מ' חֲסִידָה וכו' ... מ' לִיִּלּוֹם one must never keep in one's house too small or too large a measure (smaller or larger than the legal size); a. fr.—*Pl.* מִדּוֹת, מִדּוֹת. Ib. 88<sup>b</sup> מ' עֲוֹנוֹת the divine punishment for fraudulent measures. Tosef. B. Mets. VI, 14 ... מ' מִמִּינֵי לֹא הָיוּ מִמִּינֵי ... מ' אֵלֶּה .. they (the *agoranomoi* in Jerusalem) were appointed not for the regulation of market prices but for the superintendence of the measures; B. Bath. 89<sup>a</sup>, v. מִצּוֹת; a. fr.—Men. 18<sup>a</sup> מִצּוֹת מִדּוֹת, v. מִצּוֹת.—Whence: *Middoth* (measurements of the Temple), name of a treatise of the Mishnah, of the order of Kodashim.—2) *dealing; reward or punishment; dispensation*.—מ' כִּנְגָד v. *retaliation, adequate punishment or reward*. Sot. I, 7, v. preced. Ib. 9<sup>a</sup> לִכְנֹס the verse is to intimate that God dispenses adequate punishments. Ib. 8<sup>b</sup> (ref. to ib. I, 7) אֲשֶׁר לֹא בָטִיל although retribution (by the Jewish court) has ceased, the adequate divine punishment has not ceased. Lam. R. introd. (R. Alex. 2) (expl. רִיבִינִי, Lev. XXVI, 43) מ' כִּנְגָד v. punishment corresponding to deed. Ned. 32<sup>a</sup>. Snh. 90<sup>a</sup> מ' כִּנְגָד v. all retributions of the Lord are in correspondence with man's doings. Ber. 48<sup>b</sup> 'whatever the Lord thy God has given thee' (מִדָּה) דִּינֶיךָ בְּכֹל .. בֵּין מ' טוֹבָה וּבֵין מִדָּה פֹּרֵעֲנָה he is thy judge in whatever sentence he decrees upon thee, whether it be a good or an evil dispensation. Ib. IX, 5, v. אֵלֶּה. Sabb. 97<sup>a</sup>. Ib. 151<sup>b</sup> מ' ז' לֵעֵלֶם at all times let one pray to be spared this fate (poverty); a. fr.—*Pl.* as ab. Snh. 90<sup>a</sup>, v. supra. Yoma 87<sup>b</sup> חֲמַעֲבִיר מ' מִיִּיְהוָה he who passes over his retaliations (who forbears to retaliate), his failings will be passed over (be forgiven); Meg. 28<sup>a</sup>. Ib. עֲמַרְתִּי עַל מִדּוֹתָי I never insisted on retaliation; Kidd. 71<sup>a</sup> מִדּוֹתָי (Rashi: מִמִּינֵי); a. fr.—3) *manner, ways, character, nature, condition*. Ber. 40<sup>a</sup> מ' כִּמְדַת חֻקֵּי ה' the nature of divine (intellectual) affairs is not like the nature of human (material) affairs. Ib. 11<sup>b</sup> לְהוֹדִיר מִדָּה יוֹם וכו' to mention the nature of the day (light) at night. Tanh. Balak 3 מִדָּה

what is the nature of his power. B. Mets. 33<sup>a</sup> וְאֵינָהּ מ' כ' it is a (meritorious) way (of studying) and is not, i.e. you might do better; Y. Hor. III, 48<sup>a</sup> top מ' שְׂאֵינָהּ מ' a. fr.—*Pl.* as ab. Ab. V, 10 אַרְבֵּעַ מ' בָּאֵם there are four different dispositions of men (as to treating one's fellow-man); ib. 11 אַרְבֵּעַ מ' בְּרִיעוֹת four characters (temperaments); ib. 12 אַרְבֵּעַ מ' בְּחִלְמִידֵם four natures of students (with regard to receptive and retentive faculties). Y. Snh. XI, 30<sup>a</sup> bot. מ' כ' כָּל שֶׁבַע מ' וכו' all the seven characteristic features of righteous men which the scholars have defined have been realized in Rabbi. Ned. 20<sup>b</sup> בְּנֵי חֹשֶׁעַ מ' children conceived under nine (abnormal mental) conditions. R. Hash. 17<sup>b</sup>, a. fr. מ' שְׁלֹש עֶשְׂרֵה the thirteen divine attributes (Ex. XXXIV, 6, sq.). Ned. 32<sup>a</sup>, v. פִּרְיָא. a. fr.—*Justice*. Tosef. Yeb. IX, 3, a. e., v. לִקְחָה. —Esp. the divine attribute of justice, opp. הֶרְחָמִים מ', v. דִּין II.—b) *common sense, logical argument*. Yoma 43<sup>b</sup> חֻקֵּי ה' מ' דִּין common sense dictates this; Shebu. 14<sup>a</sup>. Y. Maas. Sh. II, 53<sup>c</sup> top לִמ' דִּין (כִּי) common sense regulates the laws of Sabbath limits according to common sense (not by textual interpretation).—c) *decision in money matters, civil law* (contrad. to ritual law). Y. Gitt. V, 46<sup>c</sup> bot. אֵם לִמ' דִּין הֵן אֵם the same principle holds good for civil law (collection of claims, v. פְּרִיָּה); Y. Shebi. X, 39<sup>c</sup> bot. Ib. (last line) מ' דִּין וכו' do we apply the rules of Prosbol (v. פְּרוֹבּוֹל) to ordinary claims? Y. B. Kam. V, beg. 4<sup>d</sup> מ' דִּין אִמְרֵי הָרִיב (בְּמִמֶּנּוּ) in civil law we are not guided by probabilities (v. רִיב; emp. Bab. ib. 27<sup>b</sup>). Y. Ber. II, 5<sup>a</sup> bot. מ' but in civil law (questions of possession).—4) *principle, standard, consistency*. Men. III, 4 וכו' מ' follow-ing the principle of R. &c.; Pes. 77<sup>b</sup>; Y. ib. VII, 34<sup>c</sup> top. Shek. IV, 6 מ' אֵינָה דִּרְאָה (comment. אֵינָה מִן דִּרְאָה) this is not consistent (with a previous rule). Ib. 7 מ' אֵינָה (Y. ed. מִדּוֹתָיו) he makes his standards even (is consistent). Pes. I, 7 מ' אֵינָה דִּרְאָה (כִּי) this is not the right argument. Ib. 15<sup>b</sup> מ' אֵינָה דִּרְאָה מ' מ' דִּרְאָה why do you say, it is no argument? it is surely a correct argument. Y. Hag. III, 77<sup>d</sup> 'Menahem went out' means לִמ' יֵצֵא he went over from one principle to another (joined the opposition; Bab. ib. 16<sup>b</sup> מ' אֵינָה דִּרְאָה).—Esp. מִדּוֹת rules of interpretation. Sifra introd., ch. I, end וכו' Hillel the Elder explained seven rules &c.; Ab. d'R. N. ch. XXXVII; Tosef. Snh. VII, 11. Sifra introd., beg. (R. Yishm. said) מ' בְּשֵׁלש עֶשְׂרֵה מ' וכו' the Torah is interpreted by means of thirteen rules. [Appendix to treat. B'rakhoth. לִ"ב מ' the thirty two rules of R. José the Galilean.] —Lev. R. s. 3, beg. מ' דִּלְכֹּתָהּ decisions and interpretations (by which the decisions were reached), v. מִכִּלְתָּהּ.—Gitt. 67<sup>a</sup> מ' מִדּוֹתֵי הָרִיב מִדּוֹתֵי הָרִיב my rules of interpretation are the selection from selections of rules by R. Akiba.—Ber. 33<sup>b</sup> מ' חֲסִידָה חֲסִידָה he makes compassion the standard (or reason) of the divine laws, while they are decrees (the reasons for which it behooves not man to discuss); Y. ib. V, 9<sup>c</sup> מ' וכו' because it sounds as if he were finding fault with the ways of the Lord (as if the Lord were partial); כְּנִיחֵי; מ' אֵם אֵם as though he were setting limits to the attributes of the Lord.

**מִדָּה, מִדָּה** ch. 1) same. Targ. Ps. LVI, 5; 11 מִדָּה רִנָּה v. preced. Targ. Lam. I, 1; a. e.—Snh. 38<sup>b</sup> the two dimensions are alike. — [2] *tribute*. Ezra IV, 20, a. e., v. מִנְדָּה.]

**מִדָּה**, v. מִדָּה.

**מִדָּה**, Targ. Esth. I, 2 רבבל ית מ' רבבל ed. Lag. (ed. Amst. read מִדָּה ית רבבל (מִדָּה ית רבבל).

**מִדָּה** m. (דָּה) *affliction*. Targ. Esth. VI, 1 מִדָּה our affliction.

**מִדָּה**, v. דָּה I ch.

**מִדָּה**, v. מִדָּה.

**מִדָּה**, M. Kat. 12<sup>b</sup> some ed., v. מִדָּה a. מִדָּה.

**מִדָּה** m. (b. h.; דָּה) *flux*. Macc. 14<sup>b</sup>; Nidd. 41<sup>b</sup> עד מִדָּה until the flux is discharged through &c. Ib. 54<sup>b</sup> מִדָּה כמותה what flows from her is subject to the same laws as her body. Ib. מִדָּה מטמא (not מטמא).

**מִדָּה**, Yoma 23<sup>a</sup> Ar. s. v. דָּה, v. מִדָּה.

**מִדָּה**, Gen. R. s. 91 במ' דמכסא (ed. Wil. במדיו, v. מִדָּה. —Y. Kidd. IV, 65<sup>d</sup> top מִדָּה דולה, read: מִדָּה.

**מִדָּה**, v. מִדָּה, מִדָּה, מִדָּה.

**מִדָּה** m. (דָּה) *pestle*. Bets. I, 7; Tosef. ib. I, 18. Ib. 17; a. e.

**מִדָּה** m. ch.=next w. Lam. R. to I, 1 רבתי (3) מִדָּה a wooden mortar that had been thrown away (broken).

**מִדָּה** f. (b. h.; דָּה) 1) *mortar*. Tosef. Bets. I, 17. Yoma 75<sup>a</sup>, v. דָּה I. Kel. XXIII, 2 מִדָּה a Median mortar (on the protruding handles of which the pounders ride when at work); [Maim., (ed. Dehrenb. מִדָּה, corr. acc.): a sort of *saddle*, v. infra]. Sabb. 81<sup>a</sup> קטנה מ' כטנה (v. Tosaf. a. l.) as large as the leg of a small spice mortar; Y. ib. VIII, end, 11<sup>c</sup>. — 2) *a mortar-shaped seat*. Yeb. 16<sup>a</sup>; Y. ib. 3<sup>a</sup> bot. Kel. XXIII, 2, v. supra.

**מִדָּה** m. ch.=h. מִדָּה. Sot. 22<sup>a</sup> רמשעפ מ' פרוש מ' (he is called) the 'pestle-Pharisee' because he is bent sideways like a pestle (in the mortar).

**מִדָּה** m. (דָּה) *marker; mark*. —Pl. מִדָּה, v. מִדָּה.

**מִדָּה** f. ch.=h. מִדָּה. Targ. O. Num. XI, 8 (Targ. Y. II מִדָּה). —Y. Bets. I, 60<sup>d</sup> top. Y. Sabb. VII, 10<sup>a</sup> bot. מִדָּה. Ib. מִדָּה (corr. acc.). —[Lam. R. to I, 3; Num. R. s. 12 מ' כנישוא, v. מִדָּה.]

**מִדָּה** m. (apocopate infin. of דָּה) *the act of drawing water*. Targ. Y. Ex. II, 19, v. דָּה.

**מִדָּה**, v. מִדָּה.

**מִדָּה**, v. מִדָּה.

**מִדָּה** m. (דָּה I) 1) *dwelling*. —ע' עמים (מ' כותים, ע' עמים) *a dwelling that has been occupied by gentiles* (in Pales-

time, which is unclean until examined and found free of corpses). Tosef. Ohol. XVIII, 10 מ' דָּה how is a vacated gentile dwelling examined?—Ib. 6 כותים Samaritan inmates make a dwelling subject to the law of *m'dor ha'ammim*. Ohol. XVIII, 9; a. fr.—2) *story, compartment*. R. Hash. 24<sup>b</sup> מ' העליון the upper story of the heavens; מ' התחתון the lower story (sphere of the heavenly bodies). Nidd. 31<sup>a</sup> מ' התחתון the lowest compartment of the womb. Pirké d'R. El. ch. XXIII; a. fr.—Pl. מִדָּה, Ohol. XVIII, 7 הכותים מ' Pes. 9<sup>a</sup> מִדָּה (R. S. to Mikv. VIII, 1 מִדָּה) the dwellings therein.—[Tosef. Maas. Sh. I, 5 מִדָּה, v. מִדָּה. —[Midr. Prov. ch. VI; Yalk. ib. 939 מִדָּה, v. מִדָּה.]

**מִדָּה** ch. same. Targ. Ps. LXXVI, 3. Targ. Gen. XXX, 20; a. fr.—Pl. מִדָּה, Ib. VI, 16 (compartments of the ark); Targ. O. ib. 14. Targ. I Chr. IV, 41. Targ. Job XXXVII, 8; a. e.—Ib. XXXVIII, 40 מִדָּה.—[Midd. Bekh. 44<sup>b</sup>, v. מִדָּה.]

**מִדָּה** f.=next w. Targ. Is. XXX, 33 ראשון מ' (ed. Lag. מִדָּה, corr. acc.). V. מִדָּה.

**מִדָּה** f. (b. h.; דָּה I) *row, pile of wood, fire*. Tam. I, 1 מ' דָּה and there was an open fire place there. Bets. II, 5; a. e.—Pl. constr. מִדָּה. Midr. Prov. ch. VI; Yalk. ib. 939 גיהנם מ' ר' the fourteen pyres of Gehenna.

**מִדָּה** ch. same. Bets. 32<sup>b</sup>; Erub. 101<sup>a</sup>.

**מִדָּה** m. (v. next w.) *treading; (Arab.) polishing*. —חומרתא דמ'. Erub. 69<sup>a</sup> (Ms. O. מ'). M. Kat. 12<sup>b</sup>, v. מִדָּה.

**מִדָּה** f. (b. h.; דָּה) *that which is trodden or threshed*. Midr. Till. to Ps. CXIX, 25.—Pl. מִדָּה. Ib. (Gen. R. s. 69 דָּה, q. v.).

**מִדָּה** (b. h.) pr. n. *Media*. Shek. III, 4 מ' לשון מ' on behalf of the Median Jews. B. Kam. IX, 5 יוליכנו מ' אחריו he must carry it (the unlawful property) after him even as far as Media. Kidd. 71<sup>b</sup> מ' חולה Media is sick (doubtful as to purity of descent), v. גוסס; Gen. R. s. 37, end; Y. Yeb. I, end, 3<sup>b</sup>; Y. Kidd. IV, 65<sup>d</sup> top מִדָּה (read מִדָּה). Esth. R. to I, 3 מ' חשבה nine portions (of beauty) has Media; (different in Kidd. 49<sup>b</sup>). Ab. d'R. N. ch. XXVIII מ' עשרה של מ' (ed. Schechter רומי) the wealth of Media (Rome); a. fr.

**מִדָּה** m. (preced.) *Median*. Sabb. II, 1, a. e., v. מִדָּה. Yoma 11<sup>b</sup> מ' שער דמ' a Median gate (archway). Esth. R. to I, 22 מ' לשון מ' the Median language; a. e.—Fem. מִדָּה. Ib. Kel. XXIII, 2, v. מִדָּה; a. e.—Pl. מִדָּה. Esth. R. to I, 11. Sabb. VI, 6, v. מִדָּה. Y. ib. XII, 13<sup>c</sup> bot.; ib. IX, end, 12<sup>b</sup> מ' חטים Median wheat-grains; a. e.

**מִדָּה** ch. same. Dan. VI, 1.—Pl. מִדָּה. Targ. Esth. X, 2. [Y. Ab. Zar. II, 41<sup>c</sup> top מִדָּה, v. מִדָּה.]

**מִדָּה**, v. מִדָּה.

**מדידה** f. (מדי) *measuring*. B. Mets. 61<sup>b</sup> (ref. to מדידה, Lev. XIX, 35) קרקע מדידה קרקע this refers to land-measuring. Pesik. Vayhi, p. 7<sup>a</sup> (ref. to Ex. XXVI, 6 a. 11) אחד אחד one who refers to the measuring (fitting), the other to anointing (the tabernacle after it is put up). Y. Sot. IX, 23<sup>c</sup> bot.; Snh. 14<sup>b</sup>, v. עיסוק. — Sot. 45<sup>a</sup>, v. ענינה; a. e.

**מדיונים**, Pesik. Ekhah, p. 122<sup>b</sup>, v. מדיון.

**מדיח**, Targ. Prov. XIV, 14 ed. Wil., v. מרח II.

**מדיוא**, **מדיוא**, **מדיוא**, v. מדיוא.

**מדיוא**, v. מדיוא.

**מדיל**, v. מדיל.

**מדיון**, v. מדיון.

**מדיון**, v. מדיון.

**מדיון** I pr. n. (b. h.) *Midian*, a nomadic tribe. Targ. Ex. II, 16; a. fr. — Num. R. s. 20, v. מדיון; Snh. 105<sup>a</sup>; a. fr. — Denom. מדיון, pl. מדיונים. Num. R. l. c.; Tanh. Balak 3; a. fr.

**מדיון** II m. (b. h.; דין) *strife*. — Pl. מדיונים. Hor. 10<sup>b</sup> שחטל מ' בין ו' he (Lot) cast strife between Israel and Ammon; Naz. 23<sup>b</sup> (corr. acc.).

**מדינה**, v. מדינה.

**מדינה** f. (b. h.; דין I) [*jurisdiction*,] *district, country*. Maas. Sh. III, 4 (contrad. to Jerusalem). R. Hash. IV, 3; Succ. III, 12 (contrad. to the Sanctuary); a. fr. — In gen. *province; large town, capital*. Pes. 51<sup>a</sup> רמ' כל all the people of the place. Gen. R. s. 50, end, v. עירוי. Esth. R. to I, 1 wherever מ' is used in the Scriptures, it means a capital, wherever m'dinah is used, it means an hyparchia (province); a. fr.

**מדינה**, **מדינה** m. (דינה) *East*. Targ. Y. II Gen. XV, 19. Targ. Job I, 3 (h. text קדם); a. fr. — Y. Gitt. II, 44<sup>b</sup> top בני מ' (= בני קדם) nomads. Gen. R. s. 37, end (translating קדם, Gen. X, 30) הרי קדם מ' the mountains of the East. — Constr. מדינה. Targ. Num. XXXIV, 11; a. e. — Y. B. Bath. II, 13<sup>c</sup> top ממדינהיה on the east-side of him.

**מדינה** (דינה) f. ch. = h. מדינה. Targ. Is. X, 13 (ed. Lag. מדינה). Targ. II Esth. VIII, 9. — Targ. Prov. XVI, 32 (h. text עיר). Targ. Y. II Num. XXIV, 24 Constantinople (or Rome); a. e. — Taan. 19<sup>b</sup>, v. מדינה. Lam. R. to I, 1 רבתי beg. מ' the gate of that city; a. fr. — Pl. מדינה. Targ. II Esth. l. c. Targ. I Kings XX, 14. Targ. II Esth. IV, 11; a. fr.

**מדינה** m. (דינה I) = h. מדינה, *winnowing fan*. Targ. Is. XXX, 24 (ed. Lag. pl.). — Pl. מדינה. Targ. Jer. XV, 7.

**מדינה** m. (דינה) *marker, mark*. — Pl. מדינה. Targ. Jer. XV, 7.

**מדינה** f. (דינה) *cleansing, house-cleaning*. Targ. II Esth. III, 8.

**מדינה** f. (דינה) *clean fat* (permitted to eat), Bekh. 30<sup>a</sup> Var. in Ar., v. מדי.

**מדי**, part. Hif. of מדי.

**מדינה** m. (compound of מדי, a. e.) *belonging, property*. Y. Keth. VI, 30<sup>d</sup> bot. אחפיקר... ר' orphan's money was given in trust of R...; Y. Gitt. V, 46<sup>d</sup> bot. (insert גבירה); Y. Shek. IV, 48<sup>a</sup> bot. Y. Ned. IX, 41<sup>c</sup> מדינה הוא himself and whatever belonged to him. Lam. R. to I, 1 רבתי beg. מדינה and gave him his belongings in charge. Ib. end רחלית and all these riches and belongings. Ib. רחלית (read מדינה) I was afraid lest his relatives may take away his belongings; a. e. — V. מדינה.

**מדינה** I m. *watchman's lodge*, v. מדינה.

**מדינה** II m., pl. מדינה *drawing, resorbing*. Pes. 40<sup>a</sup> כל אנב מדינה ו' as long as the grains absorb liquid, they do not ferment; v. מדינה.

**מדינה**, v. next w.

**מדינה** f., pl. מדינות (denom. of מדינה) *gourd-fields*. Shebi. II, 1 במקשאו ו' (ed. Y. a. Ms. M. 'מקש' not (מדינה) in cucumber and gourd fields; ib. 2. Y. ib. II, beg. 33<sup>c</sup> ו' מדינה R. S. a. l. c. (ed. ו' מדינה) when he himself has a field of &c; a. e. — Erub. 104<sup>a</sup> מדינה Ms. M. (ed. ו' מדינה), v. מדינה.

**מדינה** m. (דינה) *sleeping*. — מ' *resting place, bed-room*. Targ. Job XXXIII, 15. Ib. 19 (Ms. 'מדינה). Targ. Y. Gen. II, 24 'מדינה; a. e.

**מדינה** = מדינה, v. מדינה.

**מדינה**, v. מדינה.

**מדינה** m. (מדינה) *knot* in reed-matting. Tosef. Kel. B. Mets. XI, 12 'מדינה two handbreadths of matting between each two knots. — Pl. מדינה, מדינה. Ib. 11 'מדינה (not קשר) before he knotted the tops of the knots. Ib. VII, 11 [read:] מדינה (v. R. S. to Kel. XVII, 17). Kel. XX, 7 מדינה. Succ. 13<sup>b</sup>; Y. ib. II, end, 52<sup>c</sup> מדינה.

**מדינה** ch. same, *bunch, bouquet*. — Pl. constr. מדינה. Sabb. 33<sup>b</sup> Ar. (ed. מדינה).

**מדינה** m. (דינה) *object of strife*. Targ. Ps. LXXX, 7 (Ms. a. Regia מדינה).

**מדינה**, **מדינה**, v. מדינה.

**מדינה** m. (דינה) *intelligence*, Macc. 23<sup>a</sup>, v. מדינה.

**מדינה** ch. same, *knowledge, teaching; reason*. Targ. Jer. III, 15. Targ. Prov. I, 5. Targ. Ps. XXXIV, 1 (Ms. מדינה) (euphem. for מדינה) *adult*. Targ. I Sam. XXV, 22; a. fr. — Pl. (fem. form) מדינה *objects worth knowing or well-known, (used of persons) notables*. Targ. O. Deut. I, 13; 15 (v. Berl. Massorah, p. 120; h. text מדינה). — V. מדינה.

**מדינה** m. (comp. of מדינה, v. preced., a. enclitic מדינה for מדינה) [*noticeable*,] *something; anything* (corresp. to h.

מאמץ, or מאמץ, מאמץ. Targ. Job XXXI, 7. Targ. Gen. XXII, 12 (Y. Levita מדרש). Targ. Deut. XVII, 1; a. fr.—Bekh. 51<sup>b</sup> ביש עברה מ' (Rashi a. Tosaf.) thou didst something wrong (in giving the redemption money with the expectation of getting it refunded). Snh. 55<sup>a</sup> אחרינא אמי' for doing something else (unnatural gratification) he ought not to be punished. Tanh. Huck. 2 מסאבא מ' from anything unclean. B. Bath. 123<sup>a</sup> לא מהניא ... ולא מ' (Ms. M. מידר) would Joseph have been given no preference whatever?; a. e.—V. מידר, מידר.

מדרע, v. מדרע.

מדר m. (דפא; v. דפא) *clap-board, trap for birds*. Kel. XXIII, 5.

מדר m. (נדר) *a vessel used for smoking bees out*, v. דבורה. Kel. XVI, 7.

מדר m. (נדר) *indirect contact by shaking, breathing &c. (emp. מדרס, מדרס, מדרס, or מ' the uncleanness of an object arising from an unclean person's indirect contact; the object thus made unclean; uncleanness of a minor degree*. Nidd. 4<sup>a</sup> נורח חורחי (Tosef. Toh. IV, 4 מדרס) and an object of minor uncleanness rests under it. Sifra M'tsor'a, Zabim, ch. IV, Par. 3 עשה מ' he makes the things under him (e. g. cushions directly under his head) unclean as a *middaf*; a. e.—Pl. *laws concerning middaf*. Y. Sot. V, 20<sup>b</sup>. Y. Dem. II, 23<sup>a</sup> top.—Y. Sabb. VII, 9<sup>d</sup> bot. מדר מהניא what kind of *middaf*oth? Contact.

מדר, v. דפא.

מדר, v. דפא.

מדר m. (transpos. of מדר, v. מדר) [*fallings*, v. גלל] *ordure, a material used for vessels*. Sifra M'tsor'a, Neg. Par. 6, ch. IV. [R. S. to Neg. XII, 6 quotes מדר, ref. to מדר Ab. Zar. 75<sup>b</sup>.]

מדר, Hif. מדר (denom. of מדר) *to slant, to incline*. B. Bath. 23<sup>b</sup> במדר אר' וכ' (Ar. a. Ms. F. (Ms. M. במדר; ed. במדר. Ms. H. במדר; Ms. O. במדר, v. Rabb. D. S. a. l. note) when he inclines the sill of his wall (so that none can stand or lean on it).

מדר m., pl. מדר (transpos. of מדר, v. מדר; emp. מדר) *water-courses, gutters*. Sabb. 145<sup>b</sup> דני מ' דבבל (Ms. M. מ'; Ms. O. מדר) the drains of Babylonia; Bekh. 44<sup>b</sup> מדר (corr. acc.).

מדר m. (transpos. of מדר, v. מדר; emp. preced.) *chastising whip*. Yoma 23<sup>a</sup> (Ms. L. מדר; Ar. s. v. מדר; Ms. O. מדר, v. Rabb. D. S. a. l. note 8), v. פקיד I.

מדר, מדר f. (b. h.; דרג) 1) *embankment, acclivity*. Kil. VI, 2 אר' בארץ ואר' בב' one row on level ground and one on the embankment. Y. ib. 30<sup>a</sup> top שיפוע המ' (not שופע) the slope of the embankment is considered as if on a level with the lower ground; Y. Sabb. XI, 13<sup>a</sup> bot.; a. fr.—Pl. מדר, מדר. Tosef. Peah I, 9. Shebi. II, 8; Tosef. ib. III, 4, v. גיא. —2) *step, rank*. Kidd. 40<sup>b</sup>.

מדר, pl. מדר, v. מדר.

מדר m. f. pr. n. (דר) *Madrokhitha*, name of a peak. Targ. I Sam. XIV, 4 (h. text מדר).

מדר, מדר (in Y. Dial. מדר, m. (v. מדר a. מדר II) *sloping; declivity*. Pes. 42<sup>a</sup>, opp. משוכן. B. Mets. 82<sup>b</sup>, sq.—Y. Sabb. XI, 13<sup>a</sup> bot. when the place was sloping; Y. Erub. X, 26<sup>a</sup> bot. מדר; Y. B. Bath. I, end, 13<sup>a</sup> מדר. Y. Erub. I, 18<sup>a</sup> top מדר (sub. (מדר) if there was a declivity in the middle of the alley. Y. Sot. IX, 23<sup>a</sup> bot. מדר.—Tosef. Mikv. IV, 10 (expl. מדר) rain water that runs down a declivity.

מדר, מדר ch. same. Targ. Mic. I, 4 (ed. Wil. מדר; h. text מדר). Targ. Ps. LXXXIII, 14 (ed. Lag. מדר). V. מדר II.

מדר, v. מדר.

מדר m. (דרס) 1) *treading, place trodden upon*, in gen. *basis, seat*, esp. *midras*, levitical uncleanness arising from a gonorrhoeist's immediate contact by treading, leaning against &c. Nidd. VI, 3 מ' כל המיטא whatever can be made unclean as a *midras*; expl. ib. 49<sup>b</sup> כל דחוי למ' whatever is fit to be used as a seat, couch &c. Kel. XXIV, 1. Par. X, 1; a. v. fr.—In gen. *uncleanness of the first degree*. Hag. II, 7; a. fr.—Pl. *cases of midras*. Hull. 35<sup>a</sup>. Sabb. 59<sup>a</sup>; a. e.—2) *a sort of shoe or heel*. Tosef. Kel. B. Mets. II, 14 מ' או למ' R. S. to Kel. XII, 5 (ed. למחרים, corr. acc.) if he made the nail for a shoe or a *midras*.

מדר, v. מדר.

מדר, v. מדר.

מדר m. (b. h.; דרש) *textual interpretation; study*. Keth. IV, 6 מ' דרש וכ' the following interpretation did R. . . . teach &c.; Shek. VI, 6.—Y. Yeb. XV, 14<sup>d</sup> עבדין לא רמי' הוא העיקר וכ' (Ab. I, 17 מ' כחובה מ' not study is the main thing, but practice is. Kidd. 49<sup>a</sup> bot. מ' . . . אומר מ' by Mishnah . . . , R. Judah says, we understand textual interpretation (as Sifra, Sifre &c.), contrad. to הלכות. Ib. מ' מדרש חורח (R. Johanan means) by Torah the interpretation of the Torah text; a. fr.—'מ' (abbr. 'מ' *school, college*. Meg. 27<sup>a</sup> כ' מ' you may change a synagogue into a school house; a. fr.—Pl. מדרש. Ker. 13<sup>b</sup>. Y. Ter. VIII, 45<sup>b</sup> top; (ib. I, 40<sup>d</sup> מדר). Gen. R. s. 42 מ' school houses; a. fr.—Esp. *Midrash, homiletic book*. *Midrash Rabbah, homilies on the Pentateuch (and the five M'gilloth)* (beginning with ר' הושעיא רבה מ' חורח (from its beginning חורח, Prov. XXII, 29) *Canticum Rabbah*; מ' אסתר *Midrash Esther or Esther Rabbah* &c. מ' הלל a Midrash to the Books of Samuel; מ' הלל, also מ' הלל (from its beginning, Prov. XI, 27) a Midrash to the Psalms. —Esp. *Midrash Tanhuma, to the Pentateuch*. —Pl. מדרשים *Midrashim*, esp. *Rabboth* (a plural of רב' by false analogy).

**מִדְּ, מִדְּרֵשָׁא** ch. same. Lev. R. s. 9 מ' (read: **חֲתַנָּה**; Num. R. s. 9 **אִינְי דְרֵשָׁא**) the lecture was delayed. — **בִּי מ'** (in Targ. frequ. only **מ'**) = **בֵּית הַמִּדְרֵשׁ**, v. preced. Targ. Y. Gen. IX, 27. Ib. XXV, 27; a. fr. — Ab. Zar. 74<sup>b</sup>; Erub. 60<sup>a</sup>, v. **בְּיִתָּה**. Y. Yoma III, 40<sup>c</sup> bot., v. **בְּיִתָּה**. Pes. 33<sup>a</sup>; a. e. — **Pl. מִדְּרֵשִׁין**, **מִדְּרֵשָׁא**, **מִדְּ**; Targ. Jud. V, 24. Targ. Ps. LXXX, 11; a. e.

מִרְיָא v. כְּנִישָׁתָא מ', מִדְרָתָא

**מָה**, **בְּמַה**. (b. h.) 1) something; anything. Num. R. s. 14; Tanh. Hayē 3, v. בְּלִי מָה.—2) what? which? Hull. 89<sup>a</sup> (play on אֵלֶם וְאֵלֶם, Ps. LVIII, 2) כֹּאֵלֶם... מָה אֲנִי עוֹשֶׂה which is the best policy for man in this world? Let him act as if he were mute (keep silence). B. Mets. 63<sup>a</sup>, a. e. לִי הָיוּ מָה לִי דְמִיתָן what are they to me and what their equivalent, i. e. what difference does it make whether the purchased objects or their equivalent be delivered?; Y. Yoma V, 43<sup>a</sup> bot. מָה בִּינִיתָ וּמָה בֵּין דְּמִיתָן B. Bath. 32<sup>b</sup>; 31<sup>a</sup> לִי מָה לְשָׁקֵר what motive could he have to tell a lie? Ib., a. e. וְכִי מָה לִי לְשָׁקֵר בְּמִקוֹם עֲדִים וְכִי we do not apply the principle that we believe a defendant because he has no motive to lie, where witnesses are on hand; a. v. fr.—אַתָּה... מָה מָה אַתָּה... אַתָּה וְכִי Gitt. 23<sup>b</sup> what... even so, i. e. as...so. Gitt. 23<sup>b</sup> as you (Num. XVII, 28) refers to Israelites, so must your delegate be an Israelite. Sabb. 133<sup>b</sup> אַתָּה וְכִי He is gracious and merciful, so be thou &c.; a. fr.—מָה לִי... שָׁכֵן II. יֵרֵךְ v. מָה... אֲנִי רֵךְ—פָּגַל, v. לֹא כָל שָׁכֵן... what has this to do with...? In this case..., whereas &c., i. e. it is different with...because &c. Kidd. 4<sup>b</sup> מָה הַצֵּחָה מָה לִיבְמָה שָׁכֵן... תֹּאמְרוּ וְכִי the case of a Y'bamah is different, because she can neither be acquired by means of a document, whereas this (an ordinary woman) &c.; a. fr.—מָה נִפְשָׁךְ (in Babli mostly: מִמָּה נִפְשָׁךְ; abbr. מ"נ) whatever be thy opinion (from whatever opinion thou start), i. e. whichever side you take, at all events. Y. Ber. I, 2<sup>b</sup> וְכִי at all events (he has offended); if it was day-time when the first stars (on Friday evening) were visible, it was day-time when the first stars (on Sabbath evening) were visible &c.; Sabb. 35<sup>b</sup> מִמָּה חֲטָאתָ מִמָּה must bring a sin-offering at all events (whether you consider twilight a part of the day or a part of the night). Ib. 34<sup>a</sup> (in Chald. dict.) מִמָּה נִפְשָׁךְ אִי וְכִי whichever side you take, if twilight is day &c. Erub. 10<sup>a</sup> לִמָּה לִי מִמָּה אִי וְכִי large...? In either case (it is incorrect), if it be to permit the use of the larger court &c. Hull. 29<sup>a</sup> מִמָּה אִי מִחֻצָּה וְכִי in either case (the slaughtering is ritually correct); if you adopt the opinion that an exact half is to be considered as if it were the larger portion &c.; a. v. fr.—Ib. 78<sup>b</sup> מָה אִם נִפְשָׁךְ v. שָׁכֵן, מָה אִם נִפְשָׁךְ B. Bath. 10<sup>b</sup> מָה הָיוּ דְרִיזִים וְכִי whereby can the horn of Israel be lifted up? Sabb. II, 1; a. fr.—בְּמָה in what case? דְּרִיזִים אֲמֹרִים (abbr. ב"ד, v. אָמַר I. תַּחֲלוֹת... סימְנָה לָמָּה לִי Ber. 3<sup>a</sup> wherefore? Ber. 3<sup>a</sup> what need is there for a sign for the beginning of the first watch? M. Kat. 28<sup>a</sup> לִי נִסְמַכְהָ וְכִי why is the account of the death of Miriam attached to &c.; a. fr.—לָמָּה לִי מָה לְשָׁקֵר? Kidd. 40<sup>b</sup> לִי צְדִיקִים מְשֻׁלָּם לִי what are the righteous to be compared to?—לִי הִרְבַּר דְּרִימָה v. דְּרִימָה; a. fr.—V. לָמָּה.

—3) (relat.) *which, what*. Pes. 88<sup>b</sup> מה שקנה עבדו *what-*  
 ever the slave acquires belongs to the master. Ber. I, 1  
 כּל מה שאמרו *for whatever act the scholars designated*  
 the time 'up to midnight' &c.; a. v. fr.

מה, **מַה** ch. same (v. **מָה**). Targ. II Sam. XVIII, 23. Targ. Ex. XXXIII, 21; a. v. fr.—Snh. 65<sup>b</sup>; Gen. R. s. 11, v. **מַה** נִשְׁמַרְרָא Y. Ned. VI, end, 40<sup>a</sup> **מַה** שְׂבָקְרִי חָמֵן what (prominent men) I left there (in Palestine); Y. Snh. I, 19<sup>a</sup> top (corr. acc.) [Ib. אֲנִי קִירְמִיךָ **מַה** מוֹדֵעַ לִי, read **מָאן**].—Y. Gitt. I, 43<sup>d</sup> **מַה** זֶה שֶׁמָּוֶה we stand at, i. e. what is the case before us? Y. Dem. I, 21<sup>d</sup> bot. **מַה** אֶפְשָׁר דְּרִי וִכ' what? is it possible that &c.? i. e. it is impossible that &c.; ib. מִיִּכּוֹל דְּרִי **מַה** רִי it is impossible that R. Z. should eat &c. Y. Sabb. XIV, 14<sup>c</sup> **מַה** בִּינְיֵהוּן **מַה** בִּינְיֵהוּן wherein do they differ?, v. **בֵּינָן**. Hull. 34<sup>a</sup>; a. e. **מַה** נֶפֶשֶׁךְ v. preced.; a. v. fr.—**מִיִּהֵא**=**מִיִּהֵא** **מַה**, how is it? Y. Sabb. I. c.

מִתְּחִלָּה, v. מִתְּחִלָּה.

**מִתְּגִינוֹת**, Y. Keth. 1, 25<sup>b</sup> top, v. תְּגִין. [Comment. take our w. as a geographical designation of coins; v. Zucker-  
mann Talm. Münzen, p. 15.]

**מִתְּחִלָּה** m. (תָּחִיל) *review, revision*. B. Bath. 157<sup>b</sup> וְכַּמָּה דָּר' וּב' (in) the first revision (of the Talmudic traditions) by R. Ashi he told us (v. Rabb. D. S. a. l. note 3). [In later literature 'מ' *edition*.]

**מְהַדְדֵּרָא** m. (הֲדָר) *peddler*.—*Pl.* מְהַדְדֵּרִי Ber. 51<sup>b</sup>, v. פלמחא.

**מָתָה, מָתָה, Pi.** מִתָּה (v. מִתָּה) *to dissolve, dilute*; (of clothes) *to make threadbare and ragged*.—Part. pass. מְתָתָה, f. מְתָתָה, מְתָתָה. Toh. IX, 9 משלית מְתָתָה ed. Dehr. (oth. ed. הָא . . .) a tattered (scorched) piece of cloth; Nidd. 58<sup>a</sup> מְשִׁלִּית הַמְתָּתָה; ib. 4<sup>a</sup> הַמְתָּתָה (corr. acc.). Kel. XXIV, 17 מְתָתָה מְתָתָה שֶׁלִּיִּי וְשֶׁלִּיִּי (corr. acc.). Kel. XXIV, 17 מְתָתָה מְתָתָה שֶׁלִּיִּי וְשֶׁלִּיִּי (corr. acc.). Kel. XXIV, 17 מְתָתָה מְתָתָה שֶׁלִּיִּי וְשֶׁלִּיִּי (corr. acc.).

*Nif. נִמְצָה, נִמְצָה to be tattered, fall to pieces. Ib. XXVII, 12 ed. Dehr. נִמְצָה, Mish. ed. נִמְצָה; Talm. ed. נִמְצָה).*

*Hif.* חִמְּהָ, חִמְּהָ to dissolve; to crumble, sift. Maas. Sh. V, 1 מִמְּהָ וּשְׂפָךְ Ar. (ed. pr. מִמְּהָ; ed. ממחה) he dissolves (the lime) and pours it over the spot; B. Kam. 69<sup>a</sup> מִמְּהָ Ms. R. (ed. חִמְּהָ.). Zeb. 54<sup>a</sup> 'וּמִמְּהָ וּכ' מִבֵּיא סִידֵּר Ar. (ed. וּמִמְּחָה) takes lime, molten lead and pitch and mixes them and pours &c. Ohol. XVIII, 4 מִלְּמִמְּהָ ed. Dehr. (Ar. מִמְּחָה, ed. חִמְּהָ...) and crumbles (and sifts the earth).

**מִהְיֶה** h. a. ch. (= מהו דו) *what is it? how is it?* Targ.  
 II Esth. I, 2(3); a. e.—Kidd. 33<sup>b</sup> מ' שיעמוד וכ' how is it, i. e.  
 must his father stand up before him? Ib. מ' לעמוד וכ' must  
 one stand up &c.?—Y. Yoma III, beg. 40<sup>b</sup> מ' בורק' וכ' what  
 does *bor'kay* mean?—Hull. 46<sup>a</sup> מ' מילקט' וכ' how is it if the  
 liver is &c., v. לַקֵּשׁ; a. v. fr.—מ' דרימא' וכ' what is it you  
 might think?, i. e. you might be under the impression.  
 Arakh, 21<sup>b</sup> מ' בוטלי' וכ' ר' ב' you might assume that he an-  
 nulled (the protest), therefore we are given to under-  
 stand &c., v. פשיטא; a. fr.

מחזיקת, מחזיקת, v. מחזיקת.

מחזיקת, v. מחזיקת II.

מחזיקת m. (מחזיק) *circumciser*. Sabb. 156<sup>a</sup>. — Pl. מחזיקת. Ib. 135<sup>a</sup>.

מחזיקת I f. = מחזיקת II. Keth. 8<sup>a</sup> ב' a festival of circumcision.

מחזיקת II m. (מחזיק) *sieve*. — Pl. מחזיקת. Y. M. Kat. I, 81<sup>b</sup> top ו' permitted to make sieves during the festive week for the use on the Festival.

מחזיקת I f. same. Gen. R. s. 81, v. חרש; Tanh. Vayishl. 8, v. חרש II. — Bets. 29<sup>b</sup> רמ' on an inverted sieve. — Pl. מחזיקת. Ib. M. Kat. 11<sup>a</sup> למיגדל מ' to plait sieves (during the festive week), v. preced.

מחזיקת, מ' II f. (מחזיק I) *circumcision; foreskin*. Targ. Ex. IV, 25, sq. (O. ed. Berl. מחזיקת). Targ. Y. Gen. XLV, 4; a. e.

מחזיקת, מחזיקת f. (b. h.; חרש or חרש) *commotion, trouble*. Ab. V, 8 רעב של מ' a famine in consequence of (war) trouble. Koh. R. to XII, 12 חרש מ' שכל... מ' חרש for *mehemmah* (ib.) read *m'hummah*, for whosever brings more than the twenty four Biblical books to his house, brings trouble &c.; a. e. [Nidd. 4<sup>a</sup> מחזיקת, v. מחזיקת.]

מחזיקת ch. same. Pl. מחזיקת. Targ. Esth. I, 10.

מחזיקת, v. מחזיקת.

מחזיקת, v. מחזיקת ch.

מחזיקת (מחזיקת), v. מחזיקת.

מחזיקת, v. מחזיקת.

מחזיקת f. (מחזיק I) *circumcision*. 'מחזיקת בר מ' fit for circumcision. Yeb. 71<sup>a</sup>.

מחזיקת, v. מחזיקת.

מחזיקת I m. *quick*, v. מחזיקת.

מחזיקת II m. *mahir*, a fabulous animal of gigantic dimensions. Y. Ab. Zar. I, 39<sup>d</sup> bot. [read:] מחזיקת לגדל is it permitted to raise animals (in Palestine)? Says R. Ba, Even an animal like *mahir* &c.; Y. Pes. IV, 30<sup>d</sup> bot. (corr. acc.); Y. B. Kam. VII, end, 6<sup>a</sup> (out of place).

מחזיקת f. (מחזיק I) *quickness, speed*. Gen. R. s. 10, oppos. מחזיקת.

מחזיקת (= מחזיק) *to circumcise*. Y. Yeb. VIII, 8<sup>d</sup> top על מחזיקת with the condition that he will circumcise them. Ib. bot. מחזיקת אר מחזיקת ב' thou must circumcise him (the slave) even against his will. Gen. R. s. 46. Cant. R. to I, 12; a. fr. — Part. pass. מחזיקת. Yeb. 71<sup>a</sup>, v. גבולית. Ib. מ' born without a prepuce; a. fr.

מחזיקת I ch. 1) same. Yeb. 71<sup>b</sup> מחזיקת לא מחזיקת and why did they not practice circumcision in the desert? Ib.

72<sup>a</sup> מחזיקת ב' we do not perform the operation on it (a cloudy day &c.). Sabb. 134<sup>a</sup> מחזיקת Ms. M. (ed. מחזיקת, v. Rabb. D. S. a. l. note) and then one (they) shall circumcise him. Ib. 136<sup>a</sup> מחזיקת ליה how dare we circumcise him (on the Sabbath)? Ib. מחזיקת מ' let us circumcise him at all events (v. מחזיקת); a. fr. — Part. pass. מחזיקת. Ib.; a. fr. — 2) (neut. verb) *to be circumcised*. Snh. 39<sup>a</sup> מחזיקת אנן דמחזיקת אנן we who are circumcised cannot become like you; ארזן מחזיקת ו' (Ms. M. מחזיקת, read מחזיקת) have yourselves circumcised and be like us.

מחזיקת II (cmp. מחזיק, a. מחזיק; cmp. Is. I, 22), *Af. מחזיקת to attenuate, dilute*. Pesik. Ekah, p. 122<sup>b</sup> (ref. to Is. I. c.) מחזיקת dilute it (the wine); Yalk. Is. 258 מחזיקת. — V. מחזיקת.

מחזיקת, v. מחזיקת.

מחזיקת m. (b. h.; מחזיקת) *way, journey, diurnal distance*. Hag. 13<sup>a</sup> מחזיקת מ' חמש ו' a journeying distance of five hundred years; Pes. 94<sup>b</sup>; Y. Ber. I, 2<sup>c</sup> bot.; a. fr.

מחזיקת (מחזיקת) ch. same. Targ. Jonah III, 3, sq. Targ. Y. Ex. XII, 31.

מחזיקת, v. מחזיקת II.

מחזיקת, מחזיקת f. pl. (b. h. מחזיקת; חמר, cmp. מחזיקת) *debris, mounds* used as burying places for executed criminals. Y. M. Kat. I, 80<sup>c</sup> bot. במ' בראשונה... in former days they buried them (the convicts) in mounds (while later on special places were provided for them; v. Snh. VI, 5); Y. Snh. VI, 23<sup>d</sup> bot. במד' (correct the entire passage in accordance with Y. M. Kat. I. c.).

מחזיקת m. ch. same. Targ. Ps. CXL, 11 Regia (ed. מחזיקת).

מחזיקת = מחזיקת. Y. Shebi. IV, 35<sup>a</sup> bot. מחזיקת מ' מודע ו' (Y. Snh. III, 21<sup>b</sup> מחזיקת) who told thee &c.? — [Y. Erub. V, end, 23<sup>a</sup>, read מחזיקת הגנן מחזיקת.]

מחזיקת, v. מחזיקת.

מחזיקת m. (מחזיקת) *perverse*. Targ. Prov. XVI, 28.

מחזיקת, v. מחזיקת.

מחזיקת (b. h.; מחזיקת) *to exchange, buy*. Denom. מחזיקת. Pi. מחזיקת (cmp. מחזיקת) 1) *to hurry, be speedy*. Sabb. 97<sup>a</sup> מחזיקת מחזיקת comes quicker than &c. B. Kam. 93<sup>a</sup> מחזיקת מחזיקת he who cries for revenge will sooner be punished than he who is cried against. Sifré. Deut. 277 מחזיקת אי I (the Lord) will sooner take revenge when a poor man is wronged than when a rich man is; a. fr. — 2) *to expedite*. Kidd. 31<sup>b</sup> מחזיקת expedite me (on my journey).

מחזיקת, v. מחזיקת.

מחזיקת, מחזיקת m. (b. h.; preced. art.) *quick, ready*. Ab. V, 12 מחזיקת מ' לשמע ומ' לאבד מ' quick of perception and quick to forget. Ex. R. s. 11, beg.; a. e.

מחזיקת f. (b. h.; preced.) *speed; quickly, easily*. Ab. V, 20 מחזיקת במ' בימינו soon, in our life-time. Ber. 17<sup>a</sup> מחזיקת



לא במ' הוא הוטא Ned. 20<sup>a</sup> soon destroy their counsel. will not easily be led to sin; a. e.

**מוֹאָב** pr. n. (b. h.) *Moab*, son of Lot; the *Moabite people*. Gen. R. s. 51, end במ' אב through the merits of Moab, that is *mi ab*, of him who is called father (Abraham). Num. R. s. 20 מדין Moab and Midian formed an alliance; a. fr.—Targ. Y. Num. XXV, 15. Targ. Gen. XIX, 37; a. fr.

**מוֹאָבָה**, v. next w.

**מוֹאָבָה** m. ch. = next w. Targ. O. Num. XXII, 3 (Y. מואב, read: מואב...); a. e.—Pl. מואב, מואב. Targ. Gen. XIX, 37. Targ. Deut. XXIII, 4; a. e.—Fem. מואביתא. Targ. Ruth IV, 5; a. e.

**מוֹאָבִי** m. (b. h.) *Moabite*. Yeb. VIII, 3 כמורי ומ' אכורים marriage with an Ammonite or a Moabite is forbidden and the prohibition continues forever (with reference to their descendants; Deut. XXIII, 4); a. fr.—Pl. מואבים. מואבין. Num. R. s. 20. Gen. R. s. 74; a. fr.—Fem. מואביתא. Yeb. 69<sup>a</sup>, a. e. (ref. to Deut. I. c.) מואביתא ולא מואביתא a male Moabite is excluded from intermarriage but not a female.

**מוֹאָבִיתָא**, v. מואביתא.

**מוֹאָבִינִי, מואבִינִי, מואבִינִי**, v. מואבִינִי.

**מוֹבֵלָה** f. (part. Hof. of בוא; cmp. Ex. XXVII, 7) *wedged into, exact size of*. Neg. VI, 6 כעשה מ' (Ar. מורב) exactly the size of a lentil; Tosef. ib. II, 10 quot. in R. S. to Neg. I. c. (ed. Zuck. מכוננת, v. פנין).

**מוֹבֵלָה**, v. מואבִינִי.

**מוֹבֵלִי, מובילי, מובילותא**, v. next w.

**מוֹבֵלָה** f. (part. Hof. of בוא; cmp. Ex. XXVII, 7) *wedged into, exact size of*. Neg. VI, 6 כעשה מ' (Ar. מורב) exactly the size of a lentil; Tosef. ib. II, 10 quot. in R. S. to Neg. I. c. (ed. Zuck. מכוננת, v. פנין).

**מוֹבֵלָה** c. same. Y. Hall. IV, end, 60<sup>b</sup>; Y. Dem. III, 23<sup>b</sup> bot. מ' (corr. acc.). Y. Taan. I, 64<sup>b</sup> bot. גלחיה he put his cloak over his load. Lam. R. to I, 1 רבתי, beg. דקיסין מ' a load of wood; a. fr.—Pl. מובלי. Ib. introd. (R. Joh. I), v. טענתא.

**מוֹבֵלָה**, v. מואביתא.

**מוֹבֵלָה** ch. = b. h. מוג, to melt.

*Af. מוג to cause to flow, to make sore*. Gen. R. s. 41 (ref. to מוג, Is. LI, 23) אילן דממין מוכח (Ar. מוגין) מוכח, fr. מוגי, v. לחלח; ib. s. 69; Yalk. Is. 337 דממין מוכח (some ed. דממין, corr. acc.).—V. מוגלא.

\**Ithpol.* מוג (v. Syr. מגי, P. Sm. 2001) to be languid, to act like a languid person. Ab. Zar. 70<sup>b</sup> דאממין מוג Ms. M. Var. (not דאממין; strike out, דאממין מוג he may say, I was only a little lazy (and stretched myself so as to reach over to the neighbor's roof; Rashi a. l. quotes a Var. מוג h.).

**מוֹג** m. (מג) a *melting substance, wax* (?). Pesik. R. s. 33 (play on 'אלמוג, II Chr. II, 7) הוה כמ' הוה the hard blocks became soft like mog, v. נמיר.

**מוֹגֵלָה**, v. מוגל.

**מוֹגֵלָה, מוגלית, מוגלית**, v. מוגל.

**מוֹגֵלָה** m. (denom. of מוג; cmp. מוגל) *pus, tenacious matter*. Hull. 48<sup>a</sup> מ' מליא if the abscess in the kidneys is full of matter, opp. זכר. Ib. 55<sup>b</sup>. Yeb. 75<sup>b</sup> ונפק מ' מנייה כחוט דמ' (Ar. ונפק מנייה מ') and there came out of the wound something like a thread of pus, and yet he begot children afterwards.

\***מוֹגֵלָה** m. (מגל with format. ס; cmp. מוגל) *pivot, hinge*.—Pl. מוגליתא. Targ. I Kings VII, 50 (h. text פורח).

**מוֹגֵלָה, מוגלית, מוגלית** m. (v. מוגל, a. גמל I) *spices put on coals, offered after dinner, perfume*. Ber. VI, 6. Y. ib. 10<sup>d</sup> מ' כיון שהעלה עשן וכ' as soon as the smoke rises from the burning spices &c.; a. fr.—Sabb. 18<sup>a</sup> מ' מניחין מ' Y. ib. I, 4<sup>a</sup> top מ' מניחין מ' מניחין מ' Ber. 43<sup>a</sup>.

**מוֹגֵלָה**, Y. Keth. IX, 33<sup>b</sup> bot. מ' מניחין מ'.

**מוֹגֵלָה, מוגלת, מוגלת** f. (אגל I) *storage, stored up provision, magazine*.—Pl. מוגלת. Tosef. Dem. I, 10 he who buys מ' מוגלת (מגלת, מוגל) from the stores in Zidon; Y. ib. I, 22<sup>a</sup> bot. מוגלת. Tosef. I. c. מוגלת (מגלת, מוגלת; Y. I. c. מוגלת, opp. מוגלת).

**מוֹגֵלָה**, v. גמל.

**מוֹגֵלָה**, v. מוגל.

**מוֹד** (cmp. מוד) [*to stretch one's self*] to swim. Gitt. 67<sup>b</sup> and let him swim.

**מוֹדָאָה**, Yalk. Ps. 656, v. מודא.

**מוֹדִיָּה** f. (modius) *modius*, a Roman dry measure, corresp. to סאה. Gitt. 57<sup>a</sup>.—Pl. מודיות. Ib. Y. Maasr. IV, 51<sup>b</sup> bot. מודיות. Num. R. s. 4, beg. מודיות.

**מוֹדִיָּה** ch. m. same. Esth. R. to I, 4 מ' מודי a modius of denars; Y. Pes. IV, end, 31<sup>c</sup> מודי (read מודי). Ib. III, 30<sup>a</sup> top, v. מודי. Erub. 83<sup>a</sup>, v. מודי. —Pl. מודי. Y. B. Kam. IX, 6<sup>d</sup>, sq. [מודי, frequ. in Talm. Y. for מודי, v. ירי.]

**מוֹדִים** m. *Modim*, the last but third section of the Prayer of Benedictions, so called from its beginning מ' אנוחי (we offer thanks). Ber. V, 3 (a reader who says) מ' מ' modim twice must be silenced; Meg. IV, 9 (25<sup>a</sup>). Y. Ber. II, 5<sup>a</sup> bot. מ' מ' מ' when it comes to modim; a. e.

**מוֹדִיעַ** m. (רע) *mark, mnemotechnical sign*.—Pl. מודיע. Erub. 54<sup>b</sup> bot. (play on מודע, Prov. VII, 4) מ' מ' מ' ed. Sonc. (ed. מודיע, v. Rabb. D. S. a. l. note 8) make mnemonical symbols for the study of the Law; Yalk. Prov. 940; Yalk. Jer. 315.

**מודיעים** מודיעים pr. n. pl., v. מודיעים.

**מודל** m. = מודל. Targ. Prov. XXIX, 3 Ms.; ib. XXVIII, 8 'מיר'; ib. VI, 31 'מיר' Ar. (ed. everywhere 'קל'; h. text 'הון').

**מודל** m., **מודל** f. 1) part. Hof. of דלה.—2) gourd-field, v. מודל.

**מודל** f. (דלה) hanging fruits. B. Mets. 91<sup>b</sup>, v. דלה.

**מודנא** c. (denom. of אדנא; v. מודנא) scale. Targ. Y. Ex. I, 15.—Pl. מאדנא. Targ. Koh. II, 8 ed. Lag. (oth. ed. מודנא). Targ. Y. Lev. XIX, 36 מודנא (not 'מירג').

**מודעא** (h. form מודעה) f. (ירע) declaration, esp. protest before witnesses against a forced or unduly influenced action. B. Bath. 40<sup>a</sup> אלא אפאן ו' we write a protest only against a person who does not submit to law. Ib. <sup>b</sup> לזכרתה מ' the order to write a deed of donation in secret is a protest annulling a subsequent disposal by deed. Ib. 49<sup>a</sup> דיו דברינו מ' if witnesses subscribed to a deed say, We signed after the owner had entered a verbal protest before us against the deed; a. fr.

**מודע** m. (v. next w.) of Modim, esp. 'ר (אלעזר) דמ'. R. El. of Modim. Ab. III, 11; a. fr.—Sabb. 55<sup>b</sup>; B. Bath. 10<sup>b</sup> עדיין אנו צריכין ל' we still need the Modite (for interpretation).

**מודעין** מודעין pr. n. pl. Modaim, Modim, Modin, the native place of the Asmonean family. [Eds. a. Ms. vary between 'מודע', 'מודע', 'מודע'.] Kidd. 66<sup>a</sup>. Pes. IX, 2. Ib. 93<sup>b</sup> מ' ולירושלם ו' from M. to Jerusalem are fifteen miles. Hag. III, 5; Tosef. ib. III, 33; a. fr.—[מודע, Erub. 54<sup>b</sup>, v. מודע.]

**מודעת** f. (b. h.; ירע) acquaintance; transf. (m.) friend. Y. Peah IV, beg. 18<sup>a</sup> שלא יראה לעמי מודעת ו' R. S. to Peah IV, 1 (ed. מודעת) that he may not see a poor man who is his friend and cast it before him.

**מודון** v. מודון.

**מודקא** v. מודקא.

**מודה** v. מוד.

**מודחא** f. (ירח) gift. Targ. Prov. XXI, 14. Ib. VI, 35 (some ed. מודחא, read מודחא).—Pl. constr. מודחי. Targ. Y. I Deut. XVIII, 8 (not 'מודחי').

**מודחא** מודחא, מודחי f. same. Targ. Prov. XVIII, 16. Targ. Ps. XVI, 5 מודחי constr. (Ms. 'מודחי'). Targ. Y. Deut. XVI, 17 מודחי; a. e.—Pl. מודחא. Targ. Prov. XV, 27 (some ed. sing.). Targ. Y. Deut. XVIII, 2 מודחא (corr. acc.).

**מודה** מודי, a disguise of משה. Ned. I, 2 (10<sup>a</sup>) נדר 'מ' (Mish. ed. במודה, Bab. ed. נדר במודי; corr. acc.) if one says, A vow by (that of) Mohi; Tosef. ib. I, 2 דאמר 'מ' מודה דאמר מודה ed. Zuck. (Var. מודה... מודה, a. מודה, read: 'מ' דאמר 'מ' דאמר if one says, (Neder) Mohi, or (Neder) d'amar Mohi, the vow of M. or the vow which

M. uttered; expl. Y. ib. I, 37<sup>a</sup> top [read:] 'מ' במודי דנדר משה ו' by the vow which M. vowed, that means, by the oath which Moses vowed, as we read (Ex. II, 21) &c.; Bab. ib. 10<sup>b</sup> לא אומר 'מ' if a person said, by Mohi, he said nothing, but if he says, by the oath which M. spoke &c. Ib. 22<sup>b</sup> ו' אר נדרה 'מ' if thou hadst vowed by M. (using the phrase 'מ' נדר) &c.—[מודי, water, v. מודי.]

**מודי** v. מודי.

**מודל** m. (v. מודל II) a thin secretion. Y. Naz. VII, 56<sup>b</sup> שרש the secretion (from a decaying corpse) which congealed, opp. עורדי מודי if it is still fluid. Ib. IX, 57<sup>d</sup> bot.; Y. B. Bath. V, beg. 15<sup>a</sup>. [Mish. a. Tosef. מודל, q. v.]

**מודל** m. circumciser, v. מודל.

**מודל** v. מודל.

**מודר** מודר m. (b. h.; מודר) exchange, esp. the price paid for the wife; (in later practice) the wife's settlement, widowhood (כרובה). Mekh. Mishp., N'zikin, s. 17 (ref. to Ex. XXII, 15) מלמד שרוא עושה עליו מ' this indicates that he (the father) imposes it upon him (the seducer) as a mohar; ו' אלא כרובה ו' and mohar means k'thubah, as we read (Gen. XXXIV, 12) &c.; Y. Keth. III, 27<sup>d</sup> top (read איהו for איהו). Bab. ib. 10<sup>a</sup> (ref. to Ex. XXII, 16) שידא זה כמ' הבריות ו' that this (fine) be equal to the indemnity for outraged virginity (Deut. XXII, 29), and the settlement of virgins be like this (indemnity, i. e. fifty Shekel silver); a. fr.—Pl. מודרי, constr. מודרי. Y. ib. III, beg. 27<sup>a</sup> [read:] כרוב כמודרי בתולות ו' אילו if it read, like the indemnities for virgins, it might be right (as you say).

**מודר** ch. same. Targ. Y. Gen. XXXIV, 12.—Pl. (with singular meaning) מודרי; constr. מודרי. Targ. O. ib. Targ. ISam. XVIII, 25. Targ. O. Ex. XXII, 16 (Y. מפורי).

**מודר** m. pl. (preced.) exchange, adaptation of a name of a Persian festive season and fair (comp. אקנייה). Ab. Zar. 11<sup>b</sup> (Ms. M. מודר; ed. Ven. a. oth. מודר, v. Rabb. D. S. a. l. note); Y. ib. I, 39<sup>c</sup> מודר a Babylonian season.

**מודר** m. pl. name of a Persian and of a Babylonian festive season, (v. preced. a. next w.). Ab. Zar. 11<sup>b</sup> (Ms. M. מודר); ed. Ven. a. oth. מודר; a. oth. מודר; Y. ib. I, 39<sup>c</sup> מודר, a Median season (prob. a corruption of our w.). [V. Fl. to Levy Talm. Dict. p. 305<sup>2</sup>.]

**מודר** m. pl. (used as sing., sub. שטר) surety, esp. for royal taxes (כרנא). Yeb. 46<sup>a</sup>; B. Mets. 73<sup>b</sup> מודר (Mish. M. 'מודר') the surety for these people lies in the archive of the king, and the king has ordained that he who pays no charga can be made the servant of him who pays (for him).—[Erub. 62<sup>a</sup> בריאה ו' (Rabad) מודר, v. Rabb. D. S. a. l. note: 60) a lease is sound if made legal by sureties and (counter-signed) by officers. Oth. explan., v. אבירגא.]

**מודר** Targ. Prov. XV, 8, some ed., a. Var. ed. Lag., a corrupt. for מודר or מודר.

מורח, v. ירחי.

מוחל, Tosef. Toh. VIII, 7, v. רבל I.

מוצי, v. יציא.

מוורון m. (μαυρός) black. Gen. R. s. 7 Ar. (ed. מירין), v. אספרין.

מווריאטיוס, v. מוריאטיוס.

מוצא m. (וא; emp. וצא) 1) chaff. Targ. Ps. I, 4; a. e., v. מוצא. — 2) דשמי' מ' leaves of onions, leek. Kidd. 52<sup>b</sup> דש' מ' דש' (Ar. דרשא, מ' a gloss to דש' מ'; Rashi: a handful of onions).

מוחב, Y. Keth. XI, 34<sup>b</sup> דמ' אמר וכו' read: רימי בה (v. Asheri to Keth. 53<sup>a</sup>).

מוחרין, Yalk. Deut. 945, v. נוח.

מוציפא m. (יוף) creditor. Targ. Ps. CIX, 11 Ms. (ed. מוצפא).

מוציקא, v. מוצקא.

מוזל, I, v. מזל.

מוזל II m. (אזל II) yarn. Midr. Sam. ch. XXIII 'cut thy yarn and cease thy talk (a proverbial expression).

מוזנן, מוזנן f. pl. = h. באזנים, scales. Targ. O. Lev. XIX, 36 (some ed. מוזנן, V. מורנא).

מוזניא m. pl. same. Targ. Y. II Lev. XIX, 36 (ed. Amst. מוזניא, corr. acc.). Targ. Is. XL, 12; 15.

מוזפו, v. מופו.

מוזפנא m. = מוזפא. Targ. Prov. XXII, 7.

מוח m. (b. h. מוח, v. מוחה) marrow, esp. (with or without ראש) brain. Tosef. Pes. VI, 10, v. קולירי. Hull. III, 1 קרים של מ' the membrane which surrounds the brain, v. תירי IV. Ib. 45<sup>a</sup> מ' כל מה ... as to moah, whatever is contained in the skull is considered as brain. Ib. 46<sup>b</sup> רוב מוחו the larger part of the marrow of the spine (spinal cord); a. fr.—Men. 80<sup>b</sup>; Yeb. 9<sup>a</sup> בקרקרו מ' אין לו מ' has no brains in his head.

מוחא, מוח ch. same, brain; also head. Targ. O. Deut. XXVIII, 35 (h. text קרקרו).—Hull. 45<sup>a</sup>, v. תירי IV. Meg. 19<sup>b</sup> ומוחו לה אמ' and they struck it (R. Hia's opinion) on the head, i. e. opposed it (Rashi: and he (R. H.) struck it, &c., i. e. modified it, read: ומוחי). Gen. R. s. 68 תירי IV, v. פצע, a. fr.—Pl. מוחא. Targ. Y. Deut. XXVIII, 22 (some ed. מוחא) marrow of bones.

מוחה, מוחו, Tosef. Ned. I, 2, v. מוחה.

מוחל m. (denom. of מוח, v. מוחל) thin secretion. Toh. IX, 2 דיוצא מוח' the fluid which runs out of the olives (before they are pressed); ib. 3 דיוצא מוח' that which runs (after the oil is pressed out); ib. דיוצא מן הבור.

which comes out of the pit after the oil has been taken out; Tosef. ib. X, 3 דיוצא מעיקת ביה הבר. Makhsh. VI, 5 דיוצא מוח' read: דיוצא מוח' (read: the secretion (of olives) cannot be excluded from the category of (must be classified with) (diluted) oil; Sabb. 144<sup>a</sup>, v. דיוצא; a. fr.

מוחא m. (מוח) the flat end of the writing instrument, used for erasing, v. מוחא. Kel. XIII, 2; a. e.

מוח (b. h.) to incline, waver, decline; to give way, bend. Y. Snh. X, 27<sup>d</sup> bot., v. infra. Tanh. B'har 1 כשמוח' when their power shall sink before Nebuchadnezzar. Tanh. Vayishl. 3 (ref. to Prov. XXV, 26) כשמוח' when he bends (humiliates himself) before the wicked; Gen. R. s. 75 א' א' לצדיק למוח' (Yalk. Gen. 130 למוח' it is impossible to the righteous to bend &c.; a. e.

Nif. מוח to be shaken, bent. Yalk. l. c., v. supra. Hif. מוח to bend, to shake. Zab. III, 3 שאינה יכולה כשמוח' (not אדם) (בה אדם) (Asheri מוח, v. סוט) a ship which has no staggering effect on man. Gen. R. l. c. מוח' humbles himself.

Hithpol. מוח to be declining; to sink. Y. Snh. X, 27<sup>d</sup> bot.; Yalk. Is. 338 (ref. to Is. LIV, 10) when thou seest the merit of the fathers decline and that of the mothers sink, go and cling to grace; Lev. R. s. 36, end theysank deeper and deeper (into poverty). B. Mets. 71<sup>a</sup> נכסיו מחמוטין (Ms. M. מחמוטין) his wealth will be reduced; Yalk. Ps. 665 מחמוטין he will sink. B. Mets. l. c. וכו' (Ms. R. 2 מחמוטין, v. Rabb. D. S. a. l. notes 2—4) these sink and rise again &c.; Yalk. l. c.

מוח ch. same. Targ. Lev. XXV, 35. Targ. Y. Deut. XXXII, 35; a. fr.

Af. מוח to balance, weigh. Pesik. B'shall., p. 82<sup>a</sup> with the balances with which they weighed, weighing was done to them; v. מוחה.

Hithpe. מוח to be weighed, v. supra (v. Bub. a. l. note 42). Hithpol. מוח to sink, waver, be reduced. Targ. Ps. XCIV, 18; a. fr.—B. Mets. 71<sup>a</sup> ומחמוטין Ms. R. (v. Rabb. D. S. a. l. note 4) who lend not on interest and yet become poor.

מוח m. (b. h.; preced.) balancing pole, staff. Bets. III, 3 (25<sup>a</sup>) לא במוח (Y. ed. במשה, v. Rabb. D. S. a. l. note 4) he must not bring it to town on a staff or on a barrow. Sot. 34<sup>a</sup> (ref. to Num. XIII, 23) ממשע שנאמר (do I not know that it was carried by two persons?—Pl. מוח. Ib., v. טיריטני. Tosef. Ohol. VII, 1, v. נרבה; a. e.

מוחב m. (יטב) 1) (it is) good, better. Tanh. B'har 1 מ' שירי if he amends, it is good. Bets. 30<sup>a</sup>, a. fr. ואלו' it is better that they fail unwittingly than &c. Snh. 7<sup>a</sup> (in Chald. diction) מ' דליעבורו וכו' it is better that they worship the golden calf (than commit murder). Ber. 28<sup>a</sup> מ' דאקום וכו' it is best that I get up and go to

them myself; a. fr.—2) *the better, the right conduct*. Lam. R. introd. (R. Abba 2) 'היה מתוירן למ' היה המאור the light in it (the Law) would have led them back to the right way. Snh. 101<sup>b</sup>; a. fr.

### מוֹטָה, מוֹטָה

f. (b. h.; v. מוֹט) 1) *a small barrow*. Bets. III, 3 (25<sup>a</sup>), v. מוֹט. —2) *pl. מוֹטוֹת bands of a yoke; yoke*. Tanh. B'shall. 23 ומרכבותי וכ' the yokes and the chariots ran (of themselves) &c.—\*3) *balances*. Pesik. B'shall., p. 82<sup>a</sup> במטה דאמיטין אהמיטין להון Ar. with the balance with which they weighed, weighing was done to them; [Ar.: as they made others sink, so were they made to sink (v. מוֹט); oth. opin.: במטה with the staff with which they struck, were they struck].

### מוֹטָה

f. (b. h. מוֹטָה; נְטָה) [*bend*], *the radial bone of a bird's wing*. Tanh. Thazr. 8; ed. Bub. 10 (ref. to Is. VIII, 8) *המ' דהו' וכ' the radial bone of a chicken is one sixtieth portion of its wings*; [Rashi to Is. I. c. quotes מוֹטָה, *pl.*]; Midr. Till. to Ps. LXXIX, beg.; Yalk. Is. 279.

### מוֹטָה, מוֹטָה

*reclining*, v. נָטָה.

### מוֹטָה, מוֹטָה

*Gen. R. s. 44 some ed., v. מוֹטָה*.

*מוֹטָה* m. pl. (מִטָּה) *business (?)*, an adaptation of the name of a *Persian festive season and fair*. Ab. Zar. 11<sup>b</sup> (Ms. M. מוֹטָה; Y. ib. I, 39<sup>a</sup>, a Median festival, *מוֹטָה*; Ar. מוֹטָה).

### מוֹטָה, מוֹטָה

m. pl. = מוֹטָה, *water*. Targ. Ps. I, 3; a. fr.—Targ. II Esth. III, 3 מוֹטָה (ed. Lag. מוֹטָה *its waters*); Targ. Is. LVIII, 11; Targ. Jer. XV, 18; a. fr.—מוֹטָה *her (its) waters*. Ib. I, 38; a. e.—Targ. Is. XIX, 10 מוֹטָה (Var. ed. Lag. מוֹטָה) read מוֹטָה—Y. Erub. X, 26<sup>a</sup> מוֹטָה *that he add no water to it*. Y. Pes. III, beg. 29<sup>d</sup>; a. e.

(b. h.) *to be crushed; to be low, sink; to be poor*. Tanh. B'har 3 על שמך בעיניו because he sank into sins.—V. מוֹטָה.

Hif. מוֹטָה 1) same. Mekh. B'shall., Amal., s. 1 כשהוא ולי מוֹטָה when he (Moses) let his hands sink, (it intimated) that Israel is destined to sink in the knowledge of the words of the Law to be given through his hands; Tanh. B'shall. 27.—2) *to lower, let sink*. Ib., v. supra.—Sifr. Num. 90 כאן הקב"ה מוֹטָה here the Lord lowers (his anger) and Moses raises (is more angry), but when the golden calf was made, the Lord raised, and Moses lowered (tried to soften his anger); Yalk. Num. 735 מוֹטָה (fr. מוֹטָה).

Nif., part. מוֹטָה; f. מוֹטָה; pl. מוֹטָה *low*. Kil. IV, 7 מוֹטָה lower than ten handbreadths. Ruth R. to III, 3 מוֹטָה in a low voice, opp. גבוה. Ber. 10<sup>b</sup>. Sifr. Num. 58. Ib. 83, v. מוֹטָה. Ab. V, 19 מוֹטָה a lowly spirit, v. גבוה.—Cant. R. to IV, 4 מוֹטָה the lower mountains; a. fr.

ch. same, 1) *to decline, sink*. Targ. Y. II Ex. XII,

42. Targ. Hab. III, 6; a. e. (v. מוֹכֵס).—2) *to become soft*. Snh. 95<sup>a</sup> מוֹכֵס ליה ארעא וכ' the ground under him became soft.—3) (denom. of מוֹכֵס) *to lay under, make a bed*. Targ. Ps. CXXXIX, 8.—Pes. 49<sup>a</sup> מוֹכֵס בר מוֹכֵס רב one who lays under (his cloak) and lies down (at any place, a shiftless person). Taan. 6<sup>b</sup>; Ber. 59<sup>a</sup> (prov.) מוֹכֵס שקיך וגו' if it rains when the doors are opened (in the morning), lay down thy bag, ass-driver, and sleep (do not export, for provisions will be cheap); a. e.—Part. מוֹכֵס. B. Mets. 84<sup>b</sup> מוֹכֵס הוּא מוֹכֵס ליה וכ' (Rashi: מוֹכֵס; Var. מוֹכֵס, v. Rabb. D. S. a. l. note 1) they spread for him sixty mattresses. Taan. 21<sup>b</sup> bot. מוֹכֵס Ar. (ed. מוֹכֵס, v. מוֹכֵס).—V. מוֹכֵס.

Af. מוֹכֵס 1) *to lower*. Targ. Ps. CXIII, 6 מוֹכֵס Ms. (ed. מוֹכֵס; h. text מוֹכֵס).—2) *to make soft, crush*. Ib. XLIV, 20 (h. text מוֹכֵס).—3) *to lay under, make a bed*. Targ. Job XLI, 22 (h. text מוֹכֵס).

m. (preced. 2) *a soft, spongy substance, hackled wool, rag, lint &c.* Sabb. VI, 5 שבאונה מ' wool in her ear (to resorb running pus) in her shoes (to soften them). Ib. 184<sup>b</sup> מ' רבש וכ' a dry compress or dry sponge. Tosef. Nidd. II, 6 מ' משמורת במ' insert a resorbent (to prevent conception); a. fr.—Pl. מוֹכֵס. B. Kam. X, 10 מ' שהוכס וכ' the lumps (of threads) which the washer takes out (of the trough). Tosef. ib. XI, 12; 13. Neg. XI, 12; a. fr.—[נָכָה, v. מוֹכֵס].

m. (נָכָה) *evidence*, v. הוֹכֵס.

v. מוֹכֵס.

v. מוֹכֵס.

f. (מִכְשָׁר) *machine for lifting weights, wheel-work*. Yoma III, 10 לכיוו מ' עשה made a machine for sinking the wash-basin (v. מוֹכֵס) into the well; Tam. III, 8. Kel. XVIII, 2 (ed. Dehr. מוֹכֵס). Tosef. Par. III (II), 9 מוֹכֵס. Hull. 15<sup>b</sup> מ' הוֹכֵס if one slaughters by means of a machine; a. e.

ch. (pl. form) same, *rollers*. Targ. II Esth. I, 2.—V. מוֹכֵס.

m. (כֵּס) *storage*. Tosef. Ab. Zar. VIII (IX), 1 מוֹכֵס these (vessels) are made for storage; (Ab. Zar. 74<sup>b</sup> מכניס לקיום Ms. M.).

m. (denom. of מוֹכֵס) *revenue farmer, publican, custom-collector* (considered a robber in Jewish law). B. Kam. 113<sup>a</sup> מוֹכֵס לוי קרעבה מ' שאין לו קרעבה a publican who is not limited by legal stipulations מ' העומד מאליה a self-constituted collector. Ab. Zar. 39<sup>a</sup>; Bekh. 30<sup>b</sup> bot. מ' קשרי the publican's knots (seals or written receipts); a. e.—Pl. מוֹכֵס. B. Kam. X, 2 מ' נטלו מ' נטלו if publicans took away his ass and gave him one taken from somebody else. Ib. 1; Tosef. ib. X, 22 מ' חרבה the treasury of the publicans. Ned. III, 4; Tosef. ib. II, 2, v. מוֹכֵס. Sabb. VIII, 2 מ' קשר מ' קשר large enough to write on it a tax-receipt (v. supra). Shebu. 39<sup>a</sup> מ' כולה מ' אין לך there is no family in which there is a publican, whose members may not all be considered as publicans (in Jewish law); a. fr.

**מוכסא, מוכסא, מוכס** ch. same. Y. Snh. VI, 23<sup>c</sup>; Y. Hag. II, 77<sup>d</sup> bot. מ' בריה דמעין מ' the son of Mayan the publican; Snh. 44<sup>b</sup> מ' בעינא v. בעינא. — Y. Sabb. VI, end, 8<sup>d</sup> [read:] ליה קריב למכסה והב ליה חמרא ואזיל ליה he came near (was caught by) a publican, and he gave him his ass and was let off, v. דפלא. — Pl. מוכסין. Targ. Jud. V, 11 (ed. Lag. מוכסין). — [מכסין, Ab. Zar. 14<sup>a</sup> Ms. M., v. next w.]

**מוכססין, מוכססין** m. pl. a species of figs. Bekh. 8<sup>a</sup> (inferior to שוה (בנוה שוה). Ab. Zar. 14<sup>a</sup> (Ms. M. מוכסין; Ar. מבססין).

**מול, מול** I m. (b. h.; Assy. mālā, prob. a comp. of מ' אל, v. Del. Proleg. p. 132) 1) *border, front, in sight of*. Hull. 19<sup>b</sup> (expl. ממול ערפו, Lev. V, 8, *border of the neck*, the space beginning with the back of the head, opposite the face, and ending with the end of the neck, opposite the throat) מ' הריאה את העורק the edge which sees the 'oref' (but not the 'oref' itself). Ib. דידיה ... מ' דידיה וכי' if you will say, we know not where 'oref' itself is, how can we know where its border is? — Sifre Num. 59 מ' ופנים (Ms. 3, a. Yalk. ib. 719 ופנים מ' פנים) give the candlestick an edge of the front (an edge and a front), i. e. a prominent central light towards which the lights on both sides are turned. Ib. 60 מ' פנים.

**מול II** (b. h.; v. preced.) 1) *to make an edge, to hem or fringe*. Tosef. Kel. B. Bath. V, 7 עד שעה שימול until he hems the girdle. Ib. ומל מרות אחת when he made a hem on one side (of the piece which he cut out of the middle of a piece of cloth). — 2) *to circumcise*. Sabb. XIX, 4 אחד למול אחד one child which was to be circumcised after the Sabbath &c.; ושכח ומל וכ' and by mistake he circumcised &c. Ib. 6 מל ולא פרע וכ' if he circumcised but failed to split the prepuce &c. Ib. 5 (137<sup>a</sup>) אין ... קטן Ms. M. (ed. מוהלין) a sick infant must not be circumcised. Pesik. R. s. 25 מי מל לשמי וכ' who circumcised a son in honor of my name, unless I gave him a son?; Lev. R. s. 27 מלל (corr. acc.); a. fr. — Part. pass. מול, pl. מולין, מולין. Yalk. Jer. 285.

*Nif. מול, נמול, to be circumcised*. Sabb. XIX, 5. Lev. R. s. 25; Gen. R. s. 46 ומידין נמול on what part of the body should one be circumcised? — Y. Shebi. IV, end, 35<sup>c</sup> משמולין מ' מ' from the time they are circumcised. Gen. R. I, c. גזר הרופא the physician ordered that they must be circumcised; a. fr. — [Polel מולל, v. פלל.]

**מול** ch., *Ithpol.* מולל (v. מלל) *to become brittle, fade*. Targ. Job XIV, 2. Ib. XXIV, 24 Ms. (ed. ירוקטב). Targ. Ps. XC, 6; a. e.

**מולא, מולא I** m. (מלא; comp. b. h. מלא) *plenty, power*. Targ. Prov. VI, 31 Ms. (v. Bxt. s. v. מדל; ed. מולא). Targ. Job XII, 6 first vers. מ' וי' ed. Lag. (some ed. מולא corr. acc.; in oth. ed. our w. is omitted).

**מולא II** m. (mulus) *mule*. Pesik. Shub., p. 162<sup>a</sup> (ref. to נחשת, II Chr. XXXIII, 11) כמין מ' של נחשת Ar. (ed. מולי) a sort of mule of bronze; Y. Snh. X, 28<sup>c</sup> bot. מילא;

Deut. R. s. 2 מולן; Ruth R. to II, 14 מולה; Yalk. Kings 246 מולה. — Pl. מולאור. Sabb. 52<sup>a</sup> (Ar. masc.). — Ch. v. מולאור.

**מוקלא, מוקלא** v. מוקלא.

**מוליגיה, מוליגיה, מוליגיה**, Lev. R. s. 12, read: מליגמא.

**מולבז, מולבז** v. מולבז.

**מולד** m. (comp. b. h. מולדת; ילד) *issue, descendant*. — Pl. מולדים, with suffix, emphatic form מולדיו. Keth. 72<sup>b</sup>, v. מולד.

**מולד** m. (ילד) *birth-time*. Sot. 11<sup>b</sup> זמן מולדתן their time of giving birth; Ex. R. s. 1 מולדתן (corr. acc.). — מולד (or only מ') the beginning of the first quarter of the moon, *New-Moon*. Pesik. R. s. 15 ו' חלבנה היה וכ' the New-Moon took place on a Wednesday at noon-time. — \*2) *travail*. B. Bath 16<sup>b</sup> מולדה ממולדה (not מרופא) she is relieved of her severe throes (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note).

**מולדא** ch. same. Targ. I Chr. XII, 32; Targ. Y. I Gen. I, 14 מולדא = מולד חלבנה. v. preced.

**מולדא** f. = ח. מולדת, *midwife*. Ab. Zar. 26<sup>a</sup> מולדתא מ' thou, midwife of Jewesses &c.

**מולדות, מולדות** v. מולדת.

**מולי** mule, v. מולא II.

**מולין** pl. מולין m. (v. מולא) *mule-drivers*. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, end, 75<sup>c</sup>, v. מולין II.

**מוליא** f. (מלי) *filled up ground, mound*. B. Bath. 54<sup>a</sup> ו' שקל מ' ושרא וכ' if one takes earth from the mound and throws it on the low ground; ב' מ' if one throws from mound on mound (to make them even); M. Kat. 10<sup>b</sup>. — Pl. מוליותא. Erub. 56<sup>b</sup>, v. מוליא. — V. מוליא. — [For pr. n. pl. with מוליא or מוליא, v. respective determinants.]

**מוליר, מוליר** m. (miliarium, *μυλῖριον*) *a large vessel to boil water in, caldron*. Sabb. III, 4 מ' הגרון a miliarium from under which the coals have been removed; Y. ib. III, 6<sup>a</sup> bot.

**מוליר** v. מוליר. — Ex. R. s. 1 מוליר, v. מוליר.

**מולידא** m. (ילד) *parent*. — Pl. מולידין. Cant. R. introd.; Yalk. Sam. 134, v. מוליד.

**מוליון** m. (mulio) *muleteer, a figure in a Roman play*; comp. מוליון. Tosef. Ab. Zar. II, 6; Yalk. Ps. 613. — [Y. Ber. VIII, 12<sup>b</sup>, v. מוליא.]

**מוליר** m. pl. (מלי) *filling*. Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top; Y. Hag. II, 78<sup>a</sup> bot., v. מולירא. [Hiddushé Meiri to Bets. 20<sup>a</sup> quotes: כשוררית בעיא מלאי a joist (to be felled) requires the (wooden) handle (of an axe), i. e. the teacher is beaten by his own pupil.]

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא f. (מֵלֵחַ) *stuffing, stuffed meat*. Pes. 74<sup>a</sup> דאָר מ' (Ms. M. 2 מוֹלֵחַתָּא, v. Rabb. D. S. a. l. note 50) a roasted lamb stuffed with raw and unsalted meat; ib.<sup>b</sup>.

מוֹלֵחַתָּא, pl. מוֹלֵחַתָּא a. of מוֹלֵחַתָּא.

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא m. (b. h. מֵלֵחַ) *Molekh*, the fire-god of the Canaanites and others. Shh. VII, 7 וְכִי יִשְׁמָר לִמּוֹ וְכִי יִשְׁמָר לִמּוֹ he who dedicates a child to M., is not punishable until he surrenders it to M. and passes it through fire. Ib. 64<sup>a</sup> (in general) and then of M.; דאָר מ' (ib. 64<sup>a</sup>) the Molekh worship is not included in general idolatry. Tosef. ib. X, 5 וְאִדּוּר מ' whether he passes his son through fire for M. or for any other idol, he is equally punishable; Shh. l. c. Ib. כל מ' . . . מ' מפני מה . . . מ' why does the Torah use the expression Molekh (when meaning any idol)? Whatever people make their ruler (מֵלֵחַ); Y. ib. VII, 25<sup>c</sup> top. Bab. ib. l. c. עראי מ' an improvised object of worship (a stone, piece of wood &c.); a. fr.

מוֹלֵחַתָּא m. (מֵלֵחַ) *counsel*. Targ. Y. I Num. XXI, 29. מוֹלֵחַתָּא.

מוֹלֵחַתָּא, v. מוֹלֵחַתָּא.

מוֹלֵחַתָּא f. (v. מוֹלֵחַתָּא II) *mule*. Targ. II Chr. XXXIII, 13. —Ib. II מוֹלֵחַתָּא (pl. constr., used as sing.).—Targ. Y. Ex. XIV, 7 מוֹלֵחַתָּא *team of mules*.—Pl. מוֹלֵחַתָּא, Targ. Y. II, ib. 25 (ed. Amst. מוֹלֵחַתָּא, v. supra; ib. מוֹלֵחַתָּא, corr. acc.).—Y. Ber. VIII, 12<sup>b</sup> ed. Lehm. (ed. מוֹלֵחַתָּא, corr. acc.). Y. Taan. III, 66<sup>c</sup> top.

מוֹמִי m. (b. h.; מוֹמִי; v. מוֹמִי; comp. מוֹמִי) 1) *something, anything*. Ned. 66<sup>b</sup>, v. רָפָה. —Y. Kidd. III, 64<sup>c</sup> bot. what is *mamzer* ממוזר ממוזר ממוזר? Something repulsive; Yeb. 76<sup>b</sup> ממוזר ממוזר ממוזר the Law says *mamzer* which means anything repulsive (male or female); Sifré Deut. 248 ממוזר ממוזר (corr. acc.) whatever is in any way repulsive.—2) *blemish*. Bekh. V, 5, a. fr. having a blemish (unfit for the altar, for priestly service &c.). Ib. VI, 9, a. fr. דאָר מ' this is a legal blemish; אינה מ' this is not &c.—Meg. 29<sup>a</sup>, v. רָפָה. B. Mets. 59<sup>b</sup> מ' do not reproach thy neighbor with a fault which is also thine own; a. fr.—Pl. מוֹמִי. Bekh. VI, 1 מ' וְכִי these are the blemishes in consequence of which a first-born animal may be slaughtered (after the destruction of the Temple). Ib. 2 מ' בלבן מ' a blemish in the white of the

eye is no blemish in the sense of the law. Ib. VII, 1 מ' פוסלין וְכִי the above named blemishes, whether permanent or transitory, make also human beings unfit (for priesthood &c.); a. fr.—Denom. מוֹמִי to become *blemished, defective*. Y. Shek. IV, 48<sup>b</sup> מוֹמִי מוֹמִי they had redeemed them when they were without blemish, and they became blemished. Num. R. s. 12, end; Cant. R. to VI, 4 מ' וְכִי and they have not become unfit for sacrifices on account of blemishes or old age &c., v. זָהָם.—Y. Yoma II, 39<sup>d</sup> מוֹמִי מוֹמִי frankincense which was extinguished is unfit for the altar.

מוֹמִי ch. same. Targ. Job XI, 15. Targ. Lev. XXI, 17; a. fr.—Bekh. 35<sup>a</sup> מ' דאָר מ' is a blemish in the sense of the law. Gitt. 56<sup>a</sup> מ' וְכִי דאָר מ' which according to our (Jewish) laws is a blemish (unfitting for the altar), but is not so according to their (Roman) ritual; a. fr.—Pl. מוֹמִי. Shh. 5<sup>b</sup>, v. מוֹמִי II. Bekh. 36<sup>b</sup>; a. fr.

מוֹמִי m. (μῖμος) *mimic actor, mime*. Lam. R. to III, 13 מוֹמִי מוֹמִי מוֹמִי (Ar. מוֹמִי, read מוֹמִי) they bring a mime on the stage, his head shaved &c.; ib. introd. (R. Abbahu 6) מוֹמִי (corr. acc.).—Pl. מוֹמִי. Gen. R. s. 80, beg.—Cant. R. to VII, 9 מוֹמִי מוֹמִי (read: מוֹמִי) *tiftayé* (Dan. III, 2) means the actors.

מוֹמִי, v. מוֹמִי h.

מוֹמִי, v. next w.—[Sabb. 58<sup>a</sup>, v. מוֹמִי.]

מוֹמִי m. (מוֹמִי; comp. מוֹמִי, Lat. tritus) *tried, skilled, expert, practical*. Shh. 5<sup>a</sup>; R. Hash. 25<sup>b</sup> מ' לריב מ' recognized by the public as an experienced judge. Ib. מ' לך מ' there can be no expert more popular than Moses was. Bekh. IV, 4 (28<sup>b</sup>) מ' לריב מ' a lawyer approved by a court. Ab. Zar. 27<sup>a</sup> top מ' רופא מ' a practical physician (that has a reputation at stake). Ib. אם היה מ' לריב מ' if he is a recognized practitioner. Sabb. VI, 2 מ' קמיע מ' קמיע שדאָר מ' קמיע שדאָר מ' which is not issued by an approved person; ib. 53<sup>b</sup> מ' קמיע מ' קמיע שדאָר מ' an unapproved amulet; Tosef. ib. IV (V), 10 מוֹמִי. Sabb. l. c. מ' לריב מ' of approved effect on human beings. Y. ib. VI, 8<sup>b</sup> top מ' קמיע מ' this amulet is approved.—Eruv. V, 5 (58<sup>b</sup>) מ' אלא מ' (Ms. O. מ' אלא, v. Rashi a. l.) only one of the best of the expert class; (oth. opin. v. Bart. a. l.).—Gen. R. s. 30 מ' צדיק מ' a righteous man and at the same time a practical man; a. fr.—Pl. מוֹמִי. Shh. III, 1 (23<sup>a</sup>) מ' כשרים מ' (Bab. a. Y. ed. מ' מ' מ' v. Rabb. D. S. a. l. note 1) men otherwise qualified and (or) authorized by the court; expl. ib. 23<sup>a</sup> מ' אם הוּא מ' כשר מ' if not disqualified (on account of kinship or bad conduct) they are to be considered as if they were authorized judges; a. e.—[מוֹמִי, מוֹמִי, Sabb. 58<sup>a</sup>, v. מוֹמִי.]

מוֹמִי m. pl. (מוֹמִי) *oath; imprecation, curse*. Targ. O. Num. V, 21 (מוֹמִי). Targ. O. Lev. V, 1. Targ. I Kings VIII, 31 (מוֹמִי); a. fr.—B. Mets. 85<sup>a</sup> מ' מוֹמִי מ' I swear, this (my desire) has been abandoned. Lev. R. s. 6 (prov.) מ' לריב מ' right or wrong, do not run the risk of an oath. Y. Ned. I, 37<sup>a</sup> top, v. מוֹמִי; a. e.

**מִזְמִיקָה** m. ch. (a corrupt. of מְזִיקָה) *necklace, official badge*, v. **הַמְזִיקָה**. Y. Sabb. VI, 8<sup>b</sup> top.

\***מִמִּיתָה** (prob. to be read **סְמִמִּיתָה**, or **שִׁמִּי**) f. (v. **סְמִמִּיתָה**) *a mite*. Y. Sabb. I, 3<sup>b</sup> **מִ דְּרִישָׁא** **מִ** head-mite, **דְּמִנִּי** clothes-mite.

מִזְמוֹר, pl. of מִזְמוֹרִים.

מִמּוֹמָר m. (part. Hof. of מוֹר) 1) exchanged, v. מוֹר.—  
2) converted, apostate, esp. *mumar*, an open opponent of Jewish law, non-conformist. [Our w. interchanges with מְשֻׁמָּר in eds. a. mss.] Hull. 4<sup>b</sup> אִפִּי יִשְׂרָאֵל מ' even a non-observant Israelite; Tosef. ib. I, 1 משוֹמֵר ed. Zuck. (Var. מ') Hull. l. c. לְעִרְלוֹת מ' opposed to circumcision; מ' לְאוֹרֵי opposed to this one practice (of slaughtering according to ritual); ib. הָדִי מ' לִבֵּל הַחוּרָה כּוֹלָה מ' is considered as a rebel against the entire Law; ib. מ' לִצְ"א מ' accused of idolatry. Ib. 5<sup>a</sup> וּמִנְסַךְ וּב' מ' לִנְסַךְ וּב' one accused of idolatrous libation &c. Erub. 69<sup>a</sup>, v. גִּילְיָי. Ab. Zar. 26<sup>b</sup> לְהִכְעִיֵּם וּב' מ' לְהִיאָבוֹן מ' להכעיס וּב' if eating unslaughtered flesh (גִּבּוּלִית) to gratify his appetite, he is called a *mumar*; if he does it in a spirit of defiance, he is called a *min* (heretic). Ib. (oth. opin.) אִפִּי לְהִכְעִיֵּם נָמִי מ' even if in defiance, he is only a *mumar*; Hor. 11<sup>a</sup>; a. v. fr. —Pl. מְמָרִים. Yalk. Lev. 434, quoted fr. Sifra Vayikra, N'dabab, ch. II, s. 2 (ed. משוֹמְרִים).

**מוֹמְרָא** ch. same.—*Pl.* מוֹמְרֵיָא. Targ. Y. Lev. I, 2.

**מוֹרָא (מוֹרְאָ)** f. (רָמַא, v. מוֹרִי; as to מוֹרָא comp. **מוֹרָא** fr. רָעַע) *oath, imprecation, curse*. Targ. Job XXXI, 30 מוֹרָא ed. Lag. (oth. ed. מוֹרָא). Targ. Ps. XXXVII, 22 מוֹרָא Ms. (ed. מוֹרָא). Targ. O. Num. V, 21 (ed. Amst. מוֹרָא). Targ. Ex. XXII, 10; a. fr.—B. Kam. 114<sup>a</sup> אֵינָהּ נִמְרָא אֵינָהּ נִמְרָא they (the gentile courts), too, in the case of there being only one witness, administer an oath to him (the claimant). Pes. 113<sup>b</sup> וּמִן מוֹרָא דְּהִכִּי (Ms. M. מוֹרָא וּמִן מוֹרָא דְּהִכִּי) v. Rabb. D. S. a. l. note) and thus they swear.—[Ned. I, 2 מוֹרָא, v. מוֹרָא.]

בר מ' 5, VII. Esth. II. Targ. *who?* (מִי-הוּוֹן) (contr. of מִי) *whose son?* (מִן) (ed. Amst.)

**מוֹנָה** pr. n. m. *Mona*; v. מִנָּה III.

**מִמְבַּז** pr. n. m. (Μονόβαζος) *Mumbaz*, 1) name of a King of Adiabene, and of one of his sons who embraced the Jewish faith (v. Jos. Ant. XX, 2, 1 sq.; B. J. II, 19, 2). Gen. R. s. 46.—Tosef. Peah IV, 18; Y. ib. I, 15<sup>b</sup> bot.; B. Bath. 11<sup>a</sup>. Yoma III, 10 (Ar. מִמְבַּז). Men. 32<sup>b</sup>; a. e.—2) name of a scholar. Tosef. Sabb. VIII (IX), 5; Sabb. 68<sup>b</sup>; Yalk. Num. 749.

**מוֹנֵגִינוֹס** (corr. מוֹנֵגִינִיס m. (μονογενής) *only child*.  
Pesik. R. s. 10.

מדרון v. מונדרון

מִינְתִּי, v. מוֹנְתִּי.

מוֹנוֹמָכוֹס (מִנוֹמ') m. (μονομάχος) *gladiator*. Y'lamd.

to Gen. XLIX, 1, quot. in Ar. עושה ריירותיך a gladiator makes no will (has nothing to dispose of; Yalk. Gen. 157 עבר; Gen. R., addit., ed. Wil. p. 376, Var. לידר).

**מוֹנְחֵי, מוֹנְחֵי**, Lam. R. to I, 13, prob. to be read:  
**בְּבִלְי**, v. **מוֹמְחָה**; v. **מוֹמְחֵי**.

מִלְכִּי, Gen. R. s. 44 some ed., v.

**מִוִּנְיָמָה, מוֹנֵטָה** f. (*moneta*) *mint*; *coin*, *coinage*.  
 Ex. R. s. 5. Lam. R. to I, 1 (חזקרי) 'מ' look at this coin. Esth. R. end 'וכ' מדרכי מ'... כך הולכת... as the King's coinage passed all over the country, so did his (Mordecai's) coinage &c.; 'שלו and ומה מ' and what was the legend of his coinage? Y. Snh. II, 20<sup>b</sup> top... 'עדיין מ' (masc.) our lord Saul's coinage still exists (he is yet king; Midr. Sam. ch. XXIII מטרע). Ex. R. s. 15 מ' the coinage of your gods is abolished (the Egyptian gods are defeated), and shall your coinage remain (shall you continue to beget)? — Gen. R. s. 37 כל מ' של מצרים אינה אלא בים וכ' every stamp (names of the descendants) of Mitsrayim is marked with ים (the sea in which they were destined to perish): *Ludim* (as though) *Lude-yam* &c.; Yalk. Chr. 1073; a. fr. — *Pl.* מוֹנֵיטִין. Yalk. Gen. 62 [read:] אינן אלא פסלין... כל מ'... אינן אלא פסלין [read:] יצאו להם מ' Gen. R. s. 39; Yalk. Josh. 17 [read:] יצאו להם מ' (מוֹנֵיטִין) their coins (medals in their memory) were issued; a. e. — [מוֹנֵטָה מן כדו], Gen. R. s. 44, v. מלכי.]

מוניטין, v. preced.

**מִנְיָקִים** (*m. (μινιὰκας, v. המניא'ה)*) necklace. Deut.  
R. s. 4 [read:] מִן חַרְטוּמֵי הָרֶמֶשׂ עֲשִׂיתָ רְצוֹנִי חֲרִי מִן  
חַרְטוּמֵי הָרֶמֶשׂ (v. Yalk. Is. 256) here is a necklace  
and here are chains; if thou doest my will, here is a  
golden necklace for thee; if not &c. Pesik. R. s. 29-30.—  
*Pl.* מִנְיָקוֹת. Ib. (ref. to נָקִים, Prov. I, 9) . . עֲשֵׂה חֻקֵּיהֶ'  
(מִן חֻקֵּיהֶם) the Lord made the letters of the Torah  
like necklaces and suspended them &c.

**מוֹרִינִי** m. pl. (a comp. of מור a. מִינֵה; Versions vary, betw. מוֹרִי, מוֹרִינִי a. מִינֵה) *fish-brine, small fish in brine*; in gen. *brine*. Keth. 60<sup>b</sup> רַאכְלוֹה מִי וִיכ' a woman that eats *moninē* (during pregnancy) will &c. Shh. 49<sup>a</sup> אִשָּׁה מִי בְּצִוְהָא אֵת אֶרְצָה (Yalk. Kings 172 רִצָּה מִי) even brine and (Yalk.; brine of) hatched fish he used to taste and give to the poor. Sabb. 110<sup>b</sup> מִי מִדְּקִבְעֵי brine of locusts. Ab. Zar. 29<sup>a</sup> מִי הַלְּעִינִינֵה (Ms. M. טִינִי) *m.* is good to eat after fasting. Gitt. 69<sup>b</sup>.

מִסְמַר, v. סִמְרָה.

**מִיִּסְיָא** pr. n. *Mysia*, a district of Asia Minor. Targ. Y. Gen. X, 2 Ar. (for h. text מִשְׁטָר; ed. אִיסְיָא q. v.); Targ. I Chr. I, 5 ed. Rahmer (ed. Lag. אִיסְיָא); Yoma 10<sup>a</sup>; Y. Meg. I, 71<sup>b</sup> bot. מִיִּסְיָא.

מזיטת v. מזסיר

מוסרת v. מוסירת

**מוֹסְפִיר** m. pl. (μόσχος, muscus) the animal perfume

*musk.* Y. Ber. VI, end, 10<sup>d</sup> (Ar. מוֹשֶׁקֶן, v. מוֹשֶׁקֶן. Keth. 75<sup>a</sup> Ar. (missing in ed.), v. מוֹרָא.

מוֹסָפִים, v. מוֹסָפִים.

מוֹסָפִים = מוֹסָפִים, v. מוֹסָפִים.

מוֹסָפִים m. (יָסָף) [addition, 1] attachment, rim (cmp. מ' הַיִּוֵּרָה Kel. V, 5 מוֹסָף הַחֲנוּרָה a chimney-piece; the rim around a boiler in the ground. Ib. 11 של מ' a moulding of clay around the stove; Tosef. ib. B. Kam. IV, 18. Tosef. Par. XII (XI), 10 יוֹרָה, v. supra. Ib. דְּמוּסָפִים (corr. acc.); a. fr.—2) (sub. קָרְבָּן, תַּפְּלוֹת) *Musaf*, additional offering, additional prayer on Sabbaths and festive (and fast-) days. Tosef. Ber. III, 10 כל שאין בו מ' a half-festival on which there is no Musaf (prayer or offering); וכל ימים ימים and one on which there is a Musaf; Sabb. 24<sup>a</sup> מ' since there is no Musaf appointed for it; a. fr.—Pl. (with sing. sense) מוֹסָפִין. Ib. Ber. IV, 1. Ib. 28<sup>a</sup>; a. fr.

מוֹסָפִים ch. same, *Musaf*. Y. Yoma VI, 43<sup>d</sup> מ' when he had finished the Musaf (on a fast day).—Pl. מוֹסָפִים, מוֹסָפִין, מוֹסָפִים. Targ. II Chr. VIII, 13; a. e.—Ab. Zar. 14<sup>b</sup>. Ber. 28<sup>b</sup>; a. e.

מוֹסָר m. (b. h.; יָסָר) discipline, morality, conduct. Midr. Prov. to I, 2 מ' למד... אם יש if a man has wisdom, he can learn good conduct; ib. to I, 7; Yalk. ib. 929; a. e.

מוֹסָר m., pl. מוֹסָרוֹת (b. h.; אָסַר) bands, fetters, restrictions. Yeb. 77<sup>a</sup> (ref. to Ps. CXVI, 16; cmp. מוֹסָר שְׁנֵי אִיסוּרֵי שְׁנֵי מוֹסָרֵי לְלִי פְתוּחָם וְכ' me thou hast untied (permitted) (by confining the prohibition of intermarriage to male Moabites and Ammonites), v. מוֹאָבִי.

מוֹסָרָה ch.=next w., v. מוֹסָרָה.

מוֹסָרָה, מוֹסָרָה f. (preced. art.) reins. B. Mets. 8<sup>b</sup> מ' (תָּפַס) he who sits in the wagon has not taken hold of the reins, while he who rides holds the reins (and leads the heterogeneous animals, v. נָהָג).—Esp. (sub. מוֹסָרָה or מוֹסָרָה; cmp. מוֹסָרָה) taking hold of the reins as a form of taking possession. Ib. מוֹסָרָה מוֹסָרָה Rashi a. Ms. R. 2 (v. Rabb. D. S. a. l. note 30) taking hold of the reins does not give possession to the finder. Ib. מ' getting the reins from a fellowman (the owner) means possession. Ib. מ' מוֹסָרָה what is the expression (the etymology of) *moserah*? (Answ.: from מוֹסָר).—Kidd. I, 4 quot. in Rashi to B. Mets. l. c. נָקִיטָה בְּמוֹסָרָה (ed. (in possession of by seizing the reins (or chain). B. Kam. IV, 9 בְּמוֹסָרָה... קָשָׁר if the owner tied the animal (to a fence &c.) by the reins. Par. II, 3 מ' קָשָׁר if he threw the reins over her back. Y. Kidd. I, 60<sup>a</sup> bot. מ' מוֹסָרָה if he handed him the reins of one of the camels; a. fr.

מוֹסָרָה, Y. Sabb. VIII, 10<sup>b</sup> bot. מ' שָׁרִי, read: מוֹסָרָה; v. בִּלְלוֹס.

\*מוֹסָפִים m. pl. (redupl. of מוֹסָף) olive barrels, consisting of loosely joined splices lined with pitch. Bets. 33<sup>b</sup>.

מוֹעֵדָה m., מוֹעֵדָה f. (עֵדָה) forewarned, esp. (law) *Mu'ad* (v. Ex. XXI, 29), an animal whose owner stands forewarned on account of three successive injuries; liable to full indemnity, contrad. to חָם. B. Kam. I, 4 שוֹר חָם an ox that has done damage three times. Ib. מ' לֹאכֹל וְכ' the tooth of an animal is considered a *mu'ad* with reference to eating such things as are fit to be eaten by it, i. e. damages for eating must be paid in full without previous forewarning. Ib. מ' לְשֹׁבֵר וְכ' the foot is a *mu'ad* &c., i. e. what an animal treads upon on its way must be paid for in full without forewarning. Ib. מ' לְנִשְׁכָּם הַחֲנֹשׁ הַחֲנֹשׁ is always a *mu'ad* (even when tamed). Ib. מ' מְשֻׁלָּם חֹק שְׁלֹם וְכ' the *mu'ad* pays full damage, collectible from the owner's best property. Ib. II, 4 מ' מ' כל שוֹעִירָו וְכ' a *mu'ad* is an animal against which three warnings on three days have been given; (another opin.) מ' שוֹעִירָו... פְּעָמִים against which three warnings have been given (even in one day). Ib. 5 אֶדָם all damage done by a human being must under all circumstances be restored in full. Ib. 17<sup>b</sup> מ' חֲדָרִים (דִּירָוֹת) damage done by chickens must be restored in full; אֵינִי מ' must not &c.; a. v. fr.—Transf. מ' לְעִבְרָה a *mu'ad* for sin, i. e. likely to sin again. Num. R. s. 9 שְׁנֵי שָׁנִים מ' לְעִבְרָה having sinned three times, he has become a *mu'ad* for sin.—Pl. מוֹעֵדָה, מוֹעֵדָה. B. Kam. I, 4; Tosef. ib. I, 4 מ' חֲמִשָּׁה there are five kinds of *mu'ads*. B. Kam. 16<sup>a</sup>; a. fr.

מוֹעֵד m. (b. h.; יָעַד) 1) appointed time, appointment. Pes. I, 3 (10<sup>b</sup>) מ' בְּרוּךְ חָם within the time appointed for the removal of leavened matter (up to the sixth hour of the day); מ' אַחֲרֵי חָם after the time (until nightfall), Rashi; (oth. interpret., v. infra).—Pl. מוֹעֵדִים. Erub. 54<sup>b</sup> מ' לְחֻדְרָה עֵשָׂה מ' לְחֻדְרָה have fixed times for the study of the Law, v. מוֹדֵעַ.—2) festive season, festival, esp. = חוֹל חָם, the week-days intervening between the first and the last days of Passover and of Succoth. M. Kat. I, 1; a. fr.—Pes. l. c. מ' בְּרוּךְ חָם during the festive week of Passover; מ' אַחֲרֵי חָם after Passover, Tosaf.; (oth. interpret., v. supra).—Pl. מוֹעֵדִים, מוֹעֵדִים. Pes. X, 6 מ' וּרְגִלִים אֲחֵרִים other seasons and festivals. Sabb. 145<sup>b</sup> מ' שְׁבָבֵל שְׁמִירָה the festivals in Babylonia are joyously celebrated; a. fr.—Mo'ed Katon, (half-festival) name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Mo'ed.—Mo'ed, name of the second order of the Mishnah, Tosefta and Talmud Babli and Y'rushalmi.

מוֹעֵדָה, מוֹעֵדָה ch. same. Targ. I Sam. I, 3; 4.—M. Kat. 18<sup>b</sup> מ' חוֹל חָם וְחוֹל חָם, v. preced. Y. Ab. Zar. I, 39<sup>b</sup> bot. מ' בְּרִיחַ the day or days after a (gentile) festival.—Pl. מוֹעֵדָה, מוֹעֵדָה. Targ. Lev. XXIII, 2. Targ. Hos. II, 13; a. fr.

\*מוֹעֵדָה f. ch.=מוֹעֵדָה liable to do damage. Targ. Prov. XXV, 19 מ' רָגֵלָה (h. text מוֹעֵדָה, v. B. Kam. I, 4; Ms. מוֹעֵדָה, מוֹעֵדָה; cmp. Lam. R. introd., R. Hānina 2, v. מוֹעֵדָה אֶרֶץ, v. מוֹעֵדָה).

מוֹעֵדָה, v. מוֹעֵדָה.



**מוצאי** III m., pl. constr. מוצאי (b. h.; *עצ*; מ' שבת (abbrev. מ"ש, מוצ"ש) the night following the Sabbath; מ' י"ט the night following a Holy Day. Tosef. Sabb. III, 5; Hull. 15<sup>a</sup>, a. e. יאכל במו"ש (or למו"ש) may be eaten after the Sabbath is past. Bets. 30<sup>b</sup>; Sabb. 45<sup>a</sup> עד מ' י"ט not before the end of the last day of the (Succoth) festival; a. v. fr. — שביעית מ' the period beginning with the end of the Sabbatical year. Shebi. IV, 2. R. Hash. 9<sup>a</sup>; a. fr.



מורה II, מורה f. (μωρά) *stupid, foolish*. Lam. R. introd. (R. Simeon) (play on מוראה, Zeph. III, 1) [read:] ל"י הוא שכן בל"י קורין לשוטרותא מ' it is a Greek expression,

for in Greek they call a foolish woman *mora*; Yalk. Zeph. 567 מירה (corr. acc.). Midr. Till. to Ps. IX, 21 (play on מורה, ib.) שכן בלי"י . . . מ' (מוריס) let folly enter into their hearts, for in Greek they call a fool *mora* (= מוריס).

**מורָאָה**, constr. מורָאָה, v. מורָאָה I.

**מורָאָה** f. (b. h. מרָאָה; v. מרָאָה *Hif.*) *crop* of birds. Zeb. VI, 5, sq. Yoma 21<sup>a</sup>; a. e.—*Pl.* מורָאָה. Tam. I, 4; Sifra Vayikra, N'dab., Par. 7, ch. IX.

**מורָאָה**, v. מורָאָה.

**מורביות, מורביותא, מורבית**, v. מורביותא.

**מורבית** I f. (רְבִיחָה) *young tree or bough*.—*Pl.* מורביותא. Succ. IV, 5 (45<sup>a</sup>) של ערבה מ' (Mish. a. Ms. M. מ'ר) young willows; Yalk. Ps. 876. Tam. II, 3 מר.

**מורבית** II f., pl. מורביותא (= מורביותא, v. מורביותא) *watering times*. Y. Shebi. II, 34<sup>a</sup> מ' מנע ממנו שלש מ' (Mish. ib. 9 עונות); Tosef. ib. II, 4 מורביותא ed. Zuck. (read: מורביותא; Var. מורביותא).—2) *layers, piles of heven stones*. Ib. III, 1; Shebi. III, 5.

**מורבית, מורבית, מורבית**, v. מורבית.

**מורבית**, Targ. Y. Lev. XIX, 36 some ed., v. מורבית.

**מורבית** f. (רְבִיחָה) *perception*.—*Pl.* מורביותא. Num. R. s. 14 (some ed. מורבית, v. מורבית).

**מורבית**, v. מורבית I.

**מורבית** m., **מורבית** f., v. מורבית.

**מורבית** I m. (b. h.; ירד) *descent*.—*Pl.* מורביותא. Erub. 56<sup>a</sup>.

**מורבית** II (or מורבית) m. name of a species of *locusts*. Tosef. Hull. III, 25.

**מורבית** f. pl. (רד to plough) *furrows*. Targ. Ps. CXXIX, 3 מורביותא ed. Lag. (Regia מורבית; ed. Wil. מורבית; ed. Ven. מורבית, corr. acc.).

**מורבית** m. (preced.; cmp. דור, Jon. I, 13) *rudder*. B. Mets. 87<sup>a</sup>; Meg. 16<sup>b</sup>, v. מורבית.

**מורבית, מורבית, מורבית**, v. מורבית.

**מורבית** m. (Pers. *murdah* mortuus, v. *Pl.* to Lev. Targ. Dict. I, p. 418<sup>1</sup>; cmp. מורבית *dead, withered flesh*. Hull. 121<sup>a</sup> (expl. מורבית, Mish. ib. IX, 1) R. J. says מורבית Ar. s. v. מורבית (ed. a. Yalk. Job 906 מורבית; R. Lak. says, מורבית בשלשון סבין (v. מורבית); [Targ. Job. XIII, 4, a gloss to מורבית דפלישה סבין; ed. Lag. (ed. Wil. מורבית; Ar. ed. Koh. s. v. מורבית: [רמ'].

**מורבית** *myrrh*, v. מורבית.

**מורבית** I m. (b. h.; = מורבית, of Phoenician origin, v. Wellh. Text d. B. Sam., p. 146, sq.) *razor*. Naz. IX, 5; Midr. Sam. ch. II וכ' מ' דאמורבית (v. מורבית) which is used in connection with Samson (Jud. XIII, 5) intimates that he shall be a nazirite, so also &c. (I Sam. I, 11); v. next w.—Num. R. s. 10 why is the razor (מורבית)

called *morah*? שאין השער מורביתא וכ' for the hair is afraid of nothing but the razor (v. מורבית); v. Midr. Sam. I. c.

**מורבית** II m. (cmp. מורבית) *authority*. Naz. IX, 5 ורלא אינ' מ' אלא של בור' does not this *morah* (I Sam. I, 11, v. Targ.) mean, 'the authority of man (shall not come upon his head)?' שכבר היה עליו מ' של בור' (Var. מורבית) the authority of man was obviously upon him (I Sam. XVI, 2); Midr. Sam. ch. II (corr. acc.).

**מורבית** III f. *stupid*, v. מורבית II.

**מורבית** I, part. *Hif.* of ירד; v. next w.

**מורבית** II m. (b. h. מורבית; part. of מורבית) *rebellious*.—*Pl.* מורבית. Tanh. Huck. 9 (ref. to מורבית, Num. XX, 10) what does this *hammorim* mean? There are several explanations of it: *hamm.* means 'trouble-some'; 'the *hammorim* means 'fools', for in the sea towns they call fools *morim* (v. מורבית); and some say, *hamm.* means those who presume to teach their teachers; (or) *hamm.* means those who shoot arrows (with ref. to I Sam. XXXI, 3); v. מורבית; Num. R. s. 19.

**מורבית** III (μωπέ, vocat. of μωπός, v. next art.) *fool!* Pesik. Shim'u. p. 118<sup>b</sup> אל חדי קורא לבני מ' like to a king who gave his son in charge of a pedagogue and said, never call my son fool; מה חדין לישנא מ' כהדין . . what does this *more* mean?—As in Greek they call a fool *moros*; Yalk. Jer. 285; Yalk. Num. 764 לְבָנִי מ' (corr. acc.).

**מורבית**, Targ. Ps. LV, 22, v. מורבית.

**מורבית** m. (μωπός) *fool*. Pesik. Shim'u. p. 118<sup>b</sup>, a. e., v. preced. art.—*Pl.* מורבית, Ib. לבני מ' . . . אל you shall not call my children fools (play on מורבית, v. preced. art.). Tanh. Huck. 9, v. מורבית II.

**מורבית** m. supposed to be the name of a clean bird with long legs and of a red color, Rashi (differ. in Ar.). Hull. 63<sup>a</sup>. [The sense of מ' וסימניך is obscure.]

**מורבית**, Tosef. Ter. IV, 15 = מורבית, v. מורבית.

**מורבית** m. (= מורבית) *bald-headed person*. Tosef. Naz. I, 6 (Naz. 46<sup>b</sup> נזיר המורבית).

**מורבית** pr. n. *Mauretania*, a district of northwestern Africa. Sifra Deut. 320; Yeb. 63<sup>b</sup> (not מורבית, v. מורבית).

**מורבית**, Yalk. Gen. 149, read מורבית.

**מורבית** m. (b. h. מורבית; cmp. מורבית *Pi*) 1) *an implement with grooves or indentations, esp. threshing sledge*.—*Pl.* מורבית, מורבית. Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup>; Ab. Zar. 24<sup>b</sup> (expl. מורבית, II Sam. XXIV, 22), v. מורבית. 2) *palate* (Rashi: all parts of the animal which are rough and indented).—*Pl.* as ab. Ber. 55<sup>a</sup>; Sabb. 81<sup>a</sup> מורבית בהמה the palate (or tongue &c.) of an animal.

**מוריקא** ch. same; 1) *threshing ledge*. Targ. Is. XLI, 15.—*Pl.* מוריקא. Targ. II Sam. XXIV, 22. Targ. Is. XXVIII, 27 מוריקא ביזלא (ed. Lag. מוריק; h. text מוריק).—Tem. 18<sup>a</sup> מוריקא אפי' אפי' Rash Ar. (ed. ממויק; Rash Ar. even if you have to take them away from the threshing sledges. —2) *palate*. Targ. Job XII, 11; a. fr.—*Pl.* as ab. (with sing. meaning). Targ. Ps. XXII, 16 (ed. Wil. sing.). Targ. Cant. V, 16; a. e.

**מוריקא** *morigan*, a word in an incantation. Sabb. 67<sup>a</sup> Ms. M. (ed. מריגו).

**מוריקא** (b. h.) *Mount Moriah*, the Temple mount. Taan. II, 4, sq. בורז חמ' וי' may He who answered Abraham on M. M. answer your prayer &c. Ib. 16<sup>a</sup>; Y. Ber. IV, 8<sup>c</sup> top; Cant. R. to IV, 4; Gen. R. s. 55; Pesik. R. s. 40 (homiletical etymologies).

**מוריקא**, v. מוריק.

**מוריקא** pr. n. m. *Mauriatinus* (?), eponymous hero of Raamah. Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. ממריא).

**מוריקא** m. pl. (v. שובללא, a. מור) an ingredient of *frankincense*, supposed to be *unguis odoratus*. Targ. Y. II Ex. XXX, 34 (not שובללא; h. text שובללא).

**מוריקא** f. (= מוריקא; ריקא) *decision, law*. Y. Snh. IV, beg. 22<sup>a</sup> (in Chald. dict.) לא ידע מ' that scholar did not know the law.

**מוריקא**, Cant. R. to II, 16, צמר מ', צמר מ'.

**מוריקא** m. (ירי) *teacher, scholar*. Keth. 23<sup>a</sup> אינן דמ' בני דמ' they are the daughters of a scholar. Y. Sabb. VIII, 11<sup>b</sup> top דנשיא מ' (not 'דנש' the teacher of the Nasi (R. Judah); Y. Shek. III, 47<sup>c</sup>; ib. VIII, beg. 51<sup>a</sup> מוריקא דנשיא.

**מוריקא** (ch. form מוריקא) m. (muries) *brine, pickle* containing fish-hash and sometimes wine. Ab. Zar. 34<sup>b</sup> אינן מוריק מ' you may use *muries* prepared by a gentile professional cook (because he puts no wine into it). Ib. קסרמא דמ' a ship-load of *muries*. Pes. 109<sup>a</sup> דמ' ארמא דמוריקא 'וכ' a xestos measure for *muries* existed in Sepphoris which corresponded to the Log of the Temple; Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot. 'וכ' חומנטא ערקתא דמ' an old Tumanta (eighth of a kab) for *muries* in Sepphoris. Y. Ter. VIII, 45<sup>b</sup> bot., v. צריא I. Tosef. Ber. IV, 2. Tosef. Dem. I, 24; Hull. 6<sup>a</sup>; a. fr.

**מוריקא** *morifath*, a word in an incantation. Sabb. 67<sup>a</sup> Ms. M. (missing in ed.).

**מוריקא** m. 1) (ירק) *crocus, saffron*. Targ. Cant. IV, 14.—[Targ. Ps. CXIII, 9, v. ירק].—Y. Kil. II, 28<sup>a</sup>, v. חריצ. Gitt. 70<sup>a</sup>, v. מוריקא. Hull. 47<sup>b</sup> וכמ'... דרמי which has the color of cuscuta or saffron; a. e.—2) v. מוריקא I.

**מוריקא** m. (part. Hif., denom. of ירי) *spitting, discharging secretion*. Tosef. Par. IX (VIII), 6 שדוא מפני שדוא R. S. to Par. IX, 2 (ed. מוריד, corr. acc.) because it

secretes liquid matter.—*Pl.* מוריקא. Ib. R. S. I. c. (ed. מוריק, corr. acc.). Neg. IX, 2, quot. by R. S. to Par. I. c.; v. מוריק.

**מוריקא** m. *testator, ancestor*, v. רש.

**מוריקא** m. (b. h. מוריק; מוריק) *faintness, cowardice*. Sifra B'huck. Par. 2, ch. VII (ref. to מוריק, Lev. XXVI, 36, without [read:] 'מוריק וי' מוריק וי' אלא... it does not read *morekh* (with 'i, which may be derived from מוריק and mean *hope*, v. מוריק) but *morekh* (without 'i) which means fear, terror, despair &c. (v. מוריק); Yalk. Lev. 675 (corr. acc.).

**מוריקא** f. pl. (מוריק; מוריק) *long boards, esp. the trough at the well* (h. מוריק). Targ. Y. I Gen. XXIV, 20 (ed. Amst. מוריקא, corr. acc.; Y. II מוריקא מוריקא, corr. acc.). Ib. XXX, 38; 41 (Y. II מוריקא מוריקא, corr. acc.). Targ. Y. Ex. II, 16 (ed. Amst. מוריקא, corr. acc.).

**מוריקא**, Y. Shebi. VI, end, 37<sup>a</sup>, v. רש.

**מוריקא**, Part. Hof. of ריש q. v.

**מוריקא** m. (prob. contract. of מוריק; מוריק) *morán*, name of a compartment of the house (the Greek peristyle?). B. Bath. I, 6 (11<sup>a</sup>) המ' (Ms. M. מוריק; Ms. H. מוריק).

**מוריקא** (Ar. מוריקא, מוריקא) name of a *parasite worm*. Ab. Zar. 26<sup>b</sup> לשום מ' (a circumcision performed) on account of a *murana*.—Hull. 49<sup>a</sup> מ' מ' פליגי וי' as to a *murana* found on the lungs, there is a difference of opinion &c. Ib. 67<sup>b</sup> Ar. (ed. ריני).—*Pl.* מוריקא. Targ. Y. Ex. XVI, 20. Targ. Job VII, 5 (not מוריק; a. e.).—[V. next w. a. מוריקא.]

**מוריקא** (or מ' מ') f. pl. (cmp. מ' מ') *ash-trees* (b. h. מוריקא). Targ. Is. XLI, 19; LX, 13 (ed. Wil. מוריקא; ed. Ven. I מוריקא).—2) *lances*, v. מוריקא.

**מוריקא**, Targ. Y. Ex. XXI, 18, a misplaced Var. lect. of מוריקא, v. מוריקא.

**מוריקא** f. (v. preced. art., cmp. מ' מ') *ash a. spear* spear, lance.—*Pl.* מוריקא. Ex. R. s. 17, end מ' שלי וי' it is for you my darts are prepared, which I send over the waves of the sea (on your ships). Ib. מ' שלי וי' my (the Lord's) darts are ready.

**מוריקא** ch. same, *lance, pole*. Targ. Ps. XLVI, 10. Targ. I Sam. XIII, 22; a. fr.—[Targ. Y. Ex. XXXI, 19 מוריקא his staff, v. מוריקא].—[Targ. Ps. CXXIX, 3 מוריקא ed. Ven., v. מוריקא].—*Pl.* מוריקא. Targ. Ps. LV, 22 (ed. Wil. מוריקא, corr. acc.). Targ. Jer. XLVI, 4. Targ. II Chr. XI, 12; a. fr.—[Targ. Ez. XXXIX, 9 מוריקא (h. text יר מוריקא, v. מוריקא).—Pesik. B'shall, p. 94<sup>a</sup>; Koh. R. to XI, 2 בחומרי וי' with sticks and poles.

**מוריקא**, Pesik. R. s. 21, v. מוריקא.

**מוריקא** m. (cmp. מ' מ') *abscess*. Eduy. II, 5; Tosef. ib. I, 8, a. e., v. מוריקא. Gitt. 69<sup>b</sup> למ' a remedy for an abscess.

**מוריקא**, v. מוריקא.

מירסינמון v. מורסינמון.

**מִירְסָן** m. (רִיסָן) *bruised grain, coarse bran* (differ. fr. **סִירְסָן**). Y. Sot. I, 17<sup>b</sup>; Y. Peah VII, 20<sup>a</sup> bot.; Keth. 112<sup>a</sup> **מִירְסָן** (corr. acc.). Tosef. Shebi. V, 8. Hall. II, 6 **מִירְסָן** the bran thereof; a. fr.

**מִרְסָתָא** f. (רִסס) *destruction, ruins*. Targ. Prov. XXVI, 26 (h. text מִשְׁאוֹן).

מִזְרַע = מִזְרָע q. v.

**מורה**, Y. Yoma VIII, end, 45<sup>c</sup>, read with Lev. R. s.  
3: כל רע.

מורר, *pl.* מוררין, *v.* מוריד.

**מורֶשֶׁת, מורֶשֶׁת** m. (comp. **רִישָׁא**) *projecting point*. Ber. 24<sup>a</sup> ר' רובע' מ' the top of the cap (the bag containing the T'fillin). Erub. 76<sup>b</sup>; Succ. 8<sup>a</sup> דקראתא מ' the projection of the corners (of a square inscribed in a circle). B. Bath. 3<sup>a</sup> מ' דקרינא the projections of a rough stone wall. Sabb. 77<sup>b</sup> קמא דכחית מ' the top of the scab, opp. **הדירנא**. Ib. 100<sup>b</sup> ויהא מ' אירי לה Ms. M. perhaps the ground in the water has a projecting eminence (v. Tosaf. a. l.; ed. **ויהא מ' אירי לה** but has not the ship a projecting point (a helm)?—Hull. 17<sup>b</sup> קמא וכו' מ' the anterior edge of a notch in a knife cuts smoothly (the skin and flesh) and the posterior edge tears the vital parts (**סימנים**). Men. 94<sup>b</sup> מורשה עביר לר' (מורשה **לר' (Rashi)** he attaches to the shipshaped cake a projection.

**מורָשָׁה** f. (b. h.; יִרְשׁ; *inheritance*. Snh. 59<sup>a</sup> (ref. to Deut. XXXIII, 4) וְלֹא לָנוּ מ' it is our inheritance, not theirs. Ib. מִיִּזְנוֹל דָּאִמְרַי מ' מִיִּזְנוֹל רַב according to him who reads *morashah*, he (the gentile studying the Law) robs (us). Ber. 57<sup>a</sup>, a. e. אַל תִּקְרֹא מ' אֶלָּא מִאֲרָשָׁה read not (Deut. I, c.) *morashah* inheritance, but *m'orasah* (betrothed), v. אֲרָס. Ex. R. s. 33.

מרשיא, v. מורשיא.

**מוֹרְרָא** f. (v. מוֹר), שחיקתה מ' a solution of pounded myrrh-gum. Y. Ber. VI, 10<sup>a</sup> bot.

**מִישׁ** (b. h.; v. מִישׁ) *to feel, touch.*

*Nif.* נִמְשׁוּ, part. pl. נִמְשָׂאוֹת [*gropers, searchers,*] the last troop of gleaners. Peah VIII, 1 מְשַׁלְכֵהוּ ה' from the time the last gleaners go. Y. ib. 20<sup>d</sup> בְּסוּף . . . לְמַעַן יִקְרָא שָׁמֶן ג'. לְמַעַן יִקְרָא שָׁמֶן ג' why are they called *n'moshoth* (searchers)? Because they come out last. Ib. אֲחֵר תֵּינִי ג' וְכ' (not נִמְשִׁיעָה) some read *n'moshoth*, others *mashoshoth* &c.; he who reads *mash*. calls them so, because they feel their way in walking (old people); B. Mets. 21<sup>b</sup>; Taan. 6<sup>b</sup> מֵאַיִן סִבֵּי וְכ' what is meant by *n'moshoth*? Old men walking on a staff; (oth. opin.) לְקוּשֵׁי וְכ' לקושי v. לקושא. Y. Peah l.c. הִירָה וְזָנָא היה וזנא used to go out among the last gleaners. בין ח' (not מִן) used to go out among the last gleaners.

**כִּישׁ** ch. 1) same. Targ. O. Gen. XXVII, 12; a. e.—  
2) (perh. fr. כָּשַׁשׁ; cmp. מְשַׁשׁ) to handle, attend to, pre-  
pare. M. Kat. 27<sup>b</sup> וְהָיָה אִתָּהּ כִּישׁ (v. Rabb. D. S.  
a. l. note; ed. incorr.) let that woman have her shroud in  
readiness. B. Kam. 92<sup>b</sup> מִשֵּׁי לַגִּיד כִּישׁ prepare a saddle  
for thy back, v. אִיכָפֶה.

*Af. אָפּ* to allow to touch. Targ. Jud. XVI, 26 אָפּ אַרְבֵּי שָׁמַיָא (ed. Lag. אָפּ אַרְבֵּי שָׁמַיָא, v, משא).

**מוֹשֵׁב** m. (b. h.; *seat, sitting*. Y. Ber. IX, 13<sup>a</sup> top  
His sitting (in judgment) is in holiness (with  
ref. to Ps. XLVII, 9). Meg. IV, 3 (23<sup>b</sup>) *the cere-*  
*mony of rising and sitting down at funerals*; a. fr.—*מוֹשֵׁב*—  
*the uncleanness caused by an*  
*unclean man's sitting, the unclean seat* (Lev. XV, 4). Kel.  
I, 5 *uncleanliness causes uncleanness of couch and seat*;  
Zab. I, 1; a. fr.—[Hull. 124<sup>a</sup> *the privy chair of*  
*one afflicted with gonorrhoea*; Ar. reads: *משבוג, מושבוג*  
*'a leather seat of a folding chair'*, v. *הוג*.]—*Pl.*  
*מוֹשְׁבוֹת*. Lev. R. s. 1; Tanh. Vayikra 1 (ref. to Prov. XXV, 7) *רחק*  
*keep removed from thy place two or three*  
*seats (behind that which is due to thy position), that*  
*they may say to thee, go up.*

מִרְשָׁבָה, v. preced.

הדא עירי דמ' *Y. Yeb. VIII, 9<sup>d</sup> top* מוּשְׁחָן or מוּשְׁחָן (or עירי); *Y. Kidd. IV, 65<sup>d</sup> bot.* הדא ערן רמשא', prob. to be read: עירן. מוּשְׁחָן I a. דמישן or עירן דמישא

מ.ש.ח. v. מושיחיות

**מוֹשִׁיעַ** m. (b. h.; מֹשִׁיעַ) protector, aid, esp. (by adopting the phrase Deut. XXII, 27) means of saving a betrothed damsel assaulted. Snh. 73a לָהּ בְּכָל דְּבַר מֹשִׁיעַ דָּא יֵשׁ מִ' לָהּ בְּכָל דְּבַר מֹשִׁיעַ but if there is aid, any means to save her is permitted (even by the death of the assailant). Ib. יֵשׁ מֹשִׁיעַ לָהּ בְּכָל דְּבַר מֹשִׁיעַ if there is another way of saving her, you dare not kill him.

מוֹשֶׁה, v. מוֹשֶׁק.

**מִשְׁכָּא** *hide*, v. **מִשְׁכָּא**.

**מִשְׁכֵּי בְּרַח: מ'** pr. n. pl. *the Fort of the Moschi*, a people whose territory formed the southern part of Colchis. Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup>.

**מוֹשְׁכִי** pr. n. pl. *Moxoene*, a town east of the upper Tigris sources. Kidd. 71<sup>b</sup> מְּ בִּי Babylonia extends (for genealogical purposes) as far as M. Ib. 72<sup>a</sup> מוֹשְׁכִי לְרוּר וּמְּ (K'rakh) Moshki (v. preced.) is different from Moxoene.

**מוֹשֶׁק** m. (v. מוֹסְקִין) *musk*. Ber. 43<sup>a</sup> (Ms. M. מוֹשֶׁק).—  
*Pl.* מוֹשֶׁקִין, v. מוֹסְקִין.

**מָוֶת** (b. h.) *to die*. Gitt. VII, 3, a. fr. **אִם יָמָיו** if I should die. Gen. R. s. 9 (play on **מָוֶת**, Gen. I, 31) **וְהָיָה** כְּשֶׁמָוֶת ר' יוֹכָן behold, it is good to die.—Kidd. 72<sup>b</sup> **וְכִי** when R. . . died. M. Kat. 28<sup>a</sup> **מִיּוֹמָתוֹ** if one dies suddenly. Sabb. 55<sup>b</sup> **בְּחַטָּאתוֹ** died for their sin. Tam. 32<sup>a</sup> (in Chald. dict.) **מָה יַעֲבִיר אִישׁ וְיָמָתוֹ וְכִי** what must man do in order to die? Let him feed himself, v. **יִרְיָה**. Shebu. 18<sup>a</sup>, v. **וְשָׁבַע**; a. v. fr.—**מָוֶת**. V.

*Hif.* **הִמָּוֶה** to put to death; to cause death. **סנה. 53<sup>a</sup>** **אם**  
**א"א אררה יכול להמיתו... שאחזק ממיתו וכו'** that if you cannot  
 put him to death in the manner legally prescribed, you  
 must execute judgment by whatever means you can. **Ib.**  
**56<sup>b</sup>** **ממיתין עליון דברים . . . ממיתין עליון** acts on which a Jewish court  
 passes a sentence of death. **Tam. l. c.** (in Chald. diet.) **מז**

**מִזְגֵּה** (denom. of מִזְגֵּה; b. h. מִסַּךְ) to mix wine with water, spices &c.; to temper; in gen. to fill the cups, to offer drink. Ab. Zar. 58<sup>b</sup> (to one who used מִסַּכֵּה) וְאֵימָא מִזְגֵּהוּ why do you not say *m'zago*? Ib. יַיִן שְׂמִיזְגוּ כְּרִי wine which a gentile mixed for drinking. Ib. 59<sup>a</sup> וְכִּי דְמִזְגֵּהוּ כְּרִי רַב wine which gentiles mixed and Jews drank. Pes. X, 2 וְכִי מִזְגוּ לוֹ כֶּסֶף they (the attendants) offer him the first cup &c. Num. R. s. 1 (ref. to Cant. VII, 3) מִי שְׂרָוָה מִזְגֵּה . . מִי שְׂרָוָה (not מִזְגֵּה) . . (not מִזְגֵּה) he who mixes wine properly, mixes one third wine with two thirds water; Tanh. B' midb. 4.

**מִצְוֵת** f. (b. h.; מִצְוֵה; comp. מִצְוֵה) [coupling, set,] door-frame, esp. door-post. Kidd. 22<sup>b</sup> (ref. to Ex. XXI, 6) דָּלַת וְכַּדְּוֹר וְכַּדְּוֹר וְכַּדְּוֹר וְכַּדְּוֹר door and post were my witnesses in Egypt (ib. XII, 23) when I passed ... and said, my servants are the sons of Israel and not servants of servants &c. Ib.



מזוזה as *m'zuzah* is used only of what is in a standing position, so is here *deleth* meant of the door in its position. Men. 34<sup>a</sup> אהרן למ' where there is only one door-post; a. e.—*Pl.* מזוזה. Mekh. Bo. s. 11; a. e.—Esp. *m'zuzah* (Deut. VI, 9; XI, 20) *the inscription on the door-post* (a slip of parchment containing Deut. VI, 4—9, a. XI, 13—21). Pes. 4<sup>a</sup> חובת דרר וכ' to fasten the *m.* at the door is the tenant's duty (not the owner's). Men. 44<sup>a</sup> כל שאין לו מ' בפתחו requires no *m.* Ib. 34<sup>a</sup> אהרן חייב במ' he who has no *m.* at his door. Ib. 34<sup>a</sup> אהרן חייב במ' is bound to have one *m.* at the door; a. v. fr.—Y. Meg. IV, 75<sup>c</sup> bot. ר' בריה מוזקרו של ר' the case of the *m.* in the house of Rabbi. —Yoma 11<sup>a</sup> מזוזה ריירה the *m.* in a private house.—*Pl.* as ab. Men. l. c. חייב בשתי מ' must have two door-post inscriptions; Yoma l. c.; a. fr.

**מזוזה** ch. same, *door-post; door-post inscription.* Targ. Ps. CXXI, 5 וכ' מן בגלל מ' ed. Lag. (missing in oth. ed.) for the sake of the *m'zuzah* &c. Targ. Y. Deut. XX, 5; a. e.—Men. 33<sup>a</sup> קבע לי מ' fasten the *m'zuzah* for me.—Ab. Zar. 11<sup>a</sup> ר' ר' saw the inscription at the entrance; a. e.—*Pl.* מזוזה, מזוזה, מזוזה. Targ. Lam. II, 9 (h. text 'בריה'). Targ. Deut. VI, 9; a. e.—[Targ. I Sam. I, 9 מזוזה, missing in ed. Lag.]

**מזוכתא, מזוכתא** = מזוכתא q. v.

**מזון** m. (b. h.; זון) *food, sustenance; meal; alimentation.* Erub. III, 1 וכ' הנדרר מן המ' he who vows abstinence from *mazon* (nourishment) is permitted to partake of water and salt. Ib. 30<sup>a</sup>; Ber. 35<sup>b</sup> וכ' דלא איקרי מ' וכ' מים ומלח הוא דלא איקרי מ' but all other food is included in *mazon*; Gen. R. s. 94, beg. Erub. VIII, 2 לאור המ' food for two meals. Ber. VIII, 8 ר' מברך על המ' he says the grace after meal. Ib. 5 נר ומ' the benediction for the light, then for the meal, then for the spices &c.; Pes. 103<sup>a</sup>. —Ber. VI, 8 ודא מזון and this was his meal.—Y. Yeb. XV, 14<sup>d</sup> bot. האשה והבנות (after a man's death). Ib. VII, 8<sup>a</sup> bot. חבטת מדרביתא the obligation to support the daughters from a man's estate is a Rabbinical enactment; a. fr.—*Pl.* מזוזה. Ber. 35<sup>b</sup> בורא מיני מ' (abbrev. במ' (Blessed be he) who created various kinds of food. Keth. IV, 6 חייב במ' bound to support his daughter. Ib. XI, 2 אין לה מ' she cannot claim alimentation. Ib. 3 למ' I have sold (a portion of my widowhood) for my support. Ib. XII, 2 דמי מ' her husband supports her, and they (the heirs) must give her the equivalent of her support; a. fr.

**מזונא, מזון** ch. same. Targ. O. a. Y. I Deut. XXIV, 6. Targ. Y. I Gen. III, 18; a. fr.—Ber. 44<sup>a</sup>, v. זינא I.—*Pl.* מזון, מזון. Y. B. Bath. IX, beg. 16<sup>d</sup> ליה לז' she cannot claim alimentation. Keth. 65<sup>a</sup> פסוק לי מ' decree aliment-ation to be given me (by my husband's heirs). Bets. 16<sup>a</sup> דא חק לישנא דמ' הוא that this *hak* (Ps. LXXXI, 5) means sustenance; a. e.

**מזוניחא, מזוניחא** v. זונחא.

**מזוניחא, מזוניחא** f. (preced. art.) *support, comfort.* Gen. R. s. 48 (ref. to Gen. XVIII, 5) ר' לבא bread is the comfort of the heart; Yalk. Gen. 82; Yalk. Jud. 75 מזוניחא (corr. acc.).

**מזופא** m. (זופא) *creditor.* Targ. Ps. CIX, 11 (Ms. מזופא).

**מזופיחא** I f. (preced.) *loan; creditor.* Targ. Ps. LXVI, 12. Targ. Y. Deut. XV, 2 (ed. Amsterd. מזופיחא).

**מזופיחא, מזופיחא** II f. (זופא) *threatening, rebuke, wrath.* Targ. O. Deut. XXVIII, 20 מ' ed. Berl. (oth. ed. a. Y. Y. Targ. Ps. XVIII, 9. Targ. Is. XXX, 17; a. fr.

**מזופתא** v. מזופיחא I.

**מזור** m. (b. h.; זור or זור) *compress.* Y. Sabb. II, 5<sup>a</sup> top לא כמי שעשאה מ' if he had made a compress out of it, it would have been clean; now that he soaked it in oil, is it not the same as if he had made it a compress?

**מזורח** m. ch. (v. preced.) *an implement for mashing olives &c.* Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>c</sup>, v. זורחא, —*Pl.* מזורח. Sabb. 123<sup>a</sup>.

**מזורח** Kel. XX, 1, v. מזורח.

**מזוז, מזוז** v. מזוז.

**מזוזילא** f. (זוזל) *gutter, spout.* B. Bath. II, 5 מרחיקין מזוזילא you must build your wall at a distance of four cubits from your neighbor's spout, so that he can put up a ladder (to repair it). Ib. 22<sup>b</sup> מזוזילא an inclined spout (under which people can pass). Ib. 59<sup>a</sup> מזוזילא a spout made of masonry. Tosef. Toh. IX, 15 חמ' מזוזילא שדחיה שורה וכ' a spout which an unclean person broke apart while it was receiving and discharging liquids; a. fr.

**מזי** pr. n. pl. *Mazi*, near Tyre (v. Hildesh. Beitr., p. 27, note 192). Y. Dem. II, 20<sup>d</sup> top; Tosef. Shebi. IV, 7 מזי (מזל, מזון).

**מזינא, מזינא** m. collect. noun (זא, emp. מזינא; Syr. pl. מזא, P. Sm. 2064) *hair.* Targ. Y. Deut. XXI, 12. —Naz. 39<sup>a</sup> ר' וכ' האז מ' (Rashi ברעא) does hair grow from beneath or from above?—Meg. 18<sup>a</sup> מזינא במזינא was busying himself with his hair; R. Hash. 26<sup>b</sup> Ms. M. (ed. Ned. 50<sup>a</sup>. Snh. 110<sup>a</sup> top למזינא she loosened her hair. Ib. למזינא he cut your hair off (shaved you all over). Yeb. 116<sup>b</sup> מזינא filters made) of human hair. —[Targ. Is. III, 20 קלמסמסא קלמסמסא ed. Lag.], Var. קלמסמסא, קלמסמסא, Ar. קלמסמסא, read: קלמסמסא *hair-pins* (h. text קשרים; LXX ἐμπελάουσ; emp. LXX Ex. XXXV, 22.]

**מזינא** v. מזינא I.

**מזינחא** I pr. n. pl., v. מזינחא.

**מזינחא** II f. (מזינ) *mixing the wine, offering drink.*

**מְזוֹמָרָא** ch. same. Lev. R. s. 34 וְכֻלָּה עֲנִינָא דִּבְי' and the entire contents of the psalm (CIX).—**מְזוֹמְרִין** Koh. R. to VII, 8 אֵילֵּן אֲמֵרִין בִּי וְכ' the ones recited psalms, the others alphabetic acrostics; Ruth. R. to III, 18; Yalk. Koh. 974 מְזוֹמְרִים.

**מְהַבֵּה** I m. (b. h.; *חֶבֶה*) *hiding place* in times of war &c. Nidd. IV, 7. Tosef. Yeb. XII, 4; Yeb. 99<sup>a</sup> בְּמֶ... יָלַד gave birth to two children (each to one child) in a hiding

place (so that the motherhood of each child could not be ascertained).

**מַחְבֵּה II, (מַחְבֵּה) f.** (preced.) a rod with which hidden olives are knocked down (Maim.); [the working men searching after the hidden olives (other comment.)]. Peah VII, 2 מִשְׁחֹךְ הֵם' (Bart. זמחבוי; Ms. M. משחוחך (משחוחך) from the time the *maḥbē* is gone; Y. ib. 20<sup>a</sup> bot. הלכה חלבה (ed. Ven. דחלבה); expl. משיניה את החכר (v. משיניה 2) פָּרָר' when he lays down the searching rod; v. next w.

**מִתְבּוֹאֵה** I, **מִתְבּוֹאֵה** m., **מִתְבּוֹאֵה** f. 1) = **מִתְבּוֹה** I. Keth. 27<sup>a</sup> **מִתְבּוֹאֵה** אֵת אִם יֵשׁ שָׁם מִתְבּוֹאֵה אֵת if there was only one hiding place (where the troops did not enter); Y. Gitt. III, 45<sup>a</sup> top **מִתְבּוֹה** הִיא שָׁם מִתְבּוֹה (read הִיחָה). — **מִתְבּוֹאֵה** m., **מִתְבּוֹה** (b. h. **מִתְבּוֹה**). Y. Keth. II, 28<sup>d</sup> **מִתְבּוֹה** שָׁם הִיא v. supra. — Men. 63<sup>a</sup> (play on **מִתְבּוֹה** חֵלֶב) **מִתְבּוֹה** רִאשִׁיתָא **מִתְבּוֹה** הֵלֶב it atones for the hidden (sinful) thoughts of the heart. — Y. Peah VII, 20<sup>a</sup> bot. (expl. **מִתְבּוֹה** a. **מִתְבּוֹה** as a substitute for **מִתְבּוֹה** II) **מִתְבּוֹה** שְׂוִיָּה מִשְׁרֵי אֵת הָמִי (not **מִשְׁרֵי**) for it (the rod) causes the hidden olives to fall off. — 2) = **מִתְבּוֹה** II, q. v.

\* **מִחְבֹּאִים II**, *pl.* **מִחְבֹּאִים** m. (homiletic transpos. of **מִבֵּה**, as if from **נָבַח**) *bursting forth, idle talk*. Men. 63<sup>a</sup> (play on **מִתְבַּח**) הִפֵּה אֶמְחֹבֵאִי הַפֵּה it atones for the outbursts of the mouth, **אִישׁוֹ מִיֵּבֶת נִפְתָּרִי** (Ar. ed. Koh. s. v. **חֹב** 2: **קָא מִבְּחֹבֵרִי**, prob. to be read **קָא מִיֵּבֶת נִפְתָּרִי**) as people say 'he blabs'. [Our w. seems to be a corrupt. for **מִפְתָּרִי**, formed like **מִבְּעֵי**, fr. **נָבַח**.]

**מַחְבוּטָא** m. (תַּבֵּט) stick for beating cumin &c. Targ.  
Is. XXVIII, 27.

מַחְבּוּא v. מַחְבוּיָה, מחבור

מחטרא v. מחפמא

**מַחְבֵּל** m. (חָבַל) *destroyer*, esp. (= מַלְאךְ הַבְּלָה) *messenger of injury*.—Pl. מַחְבְּלִין, מַחְבְּלִין. Num. R. s. 14. Ib. s. 20; a. e.

**מחבל** ch. same. Targ. Y. II Ex. IV, 25.

**מִתְפַּלֵּנָה** m. (preced.) *destroyer*. Targ. Prov. XVIII, 9;  
XXVIII, 24.

**מַחְבֻּלָּה** f. (חבל Pa.) *travailing woman*. Koh. R. to III, 2 רְחֵימָא מְשֻׁכְנָא וְכ' מ' רְחֵימָא צוֹרְחִין לָהּ מ' she is called *m'habballa* (v. חבל 1), because she is pledged in the hands of death (with ref. to Ex. XXII, 25). Gen. R. s. 60, v. יריתא II.

המ' אין 8, Men. V, *pan.* (הַבְּרִיּוֹתִים) f. (b. h., v. מַחֲבַת the *mahābath* has no lid; 'מ' צפה וּכ' the *m.* is flat, and what is baked in it is a thick mass (contrad. to מֵרָחֶשֶׁת); Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3; a. e.

**מִחְנֵה** m. (חֲנִי) *the rope around the neck of the animal tied to the wagon* (Hai G. a. oth.); [*the pin fastening the yoke to the pole to prevent the wagon from vacillating* (being חֲנִי, Maim.). Kel. XIV, 4.

**מַחְגְּרָא** m. (v. preced.) *M'haggra* (*girdler* (?) or *the lame one* (?)). Yeb. 116<sup>a</sup> surname of one Anan bar Hiya of Nehardea.

מִחֲדָרַי, Targ. Y. II Num. XXXIV, 6, v. מִחֲדָרַי.

מ.ח.י. v. מזהב.

מִתְּוֹא, v. מִתְּוֹא.

**מִחוּרָה** m. (חָנַג) *drawing figures in the air, gesture.*  
Ber. 46<sup>b</sup> מִחוּרֵי לִיהֵ בִמְיָ he talks to him by gestures. Hag.  
5<sup>b</sup> גְּבֵרָה לֹא יָדַע מֵאֵי מִחוּרֵי לִיהֵ בִמְיָ (differ. in Ms. M., v.  
Rabb. D. S. a. l. note) should a man who knows not what  
they indicate to him in gestures hold converse in signs  
before the King?

\* **מְהוּרָא**, **מְהוּרָא** f. (תּוּרָא) *indication, sign*.—*Pl.* מְהוּרָא, מְהוּרָא, מְהוּרָא. Targ. Y. Deut. XXIX, 1. Targ. Job X, 17. [Targ. Y. Deut. XXIX, 21, read: מְהוּרָא, v. מְהוּרָא.]

**מַחְוֵינָתָא** f. (preced.) *indication*; 'בר מ' the officer of a community who indicates the boundaries of properties; *topographical engineer*. B. Bath. 68<sup>a</sup>, sq. (Var. in Mss. 'מחוי', 'מחוי'; v. Rabb. D. S. a. l. note 400).

תַּיִר, תַּיִר v. מַחְוֶרֶפֶא, מַחְוֶרֶר, מַחְוֶרֶר, מַחְוֶרֶר.

מִתְחַלָּא, v. מִתְחַלָּא, a. מִתְחַלָּא

**מָהוֹז** m. (b. h.; מוֹז, מוֹז, emp. τέμενος, templum; Assy. mahâza town, Del. Hebr. Langu. p. 62) harbor, market-place (emp. Ber. 57<sup>a</sup> identifying מוֹז with מָהוֹז, Ps. CVII, 30), esp. *Mahoz*, prob. a coast district. Arakh. III, 2; Tosef. ib. II, 8 מוֹהוֹז; v. מוֹהֵז.

**מְחוֹזִי** ch. same, 1) *harbor, trading place*. Targ. Ps. CVII, 30.—*Pl.* מְחוֹזִין Targ. Y. I Num. XXXIV, 6 מְחוֹזִי (מְחוֹזִי) its harbors (or trading places; Y. II מְחוֹזִי מְחוֹזִי, corr. acc.). Targ. Lam. II, 19; IV, 1 (h. text מְחוֹזִי). Targ. O. Num. XXII, 39 מְחוֹזִי קִרְיָהּ (h. text מְחוֹזִי) his city of markets. Targ. Job V, 10.—2) in gen. *large town* (=כִּרְךְ). Tam. 32<sup>b</sup>. Sabb. 12<sup>a</sup> בְּנֵי מ' city people, opp. חֲקִלְתָּהּ. Ber. 37<sup>b</sup>, opp. חֲקִלָּא.—*Pl.* מְחוֹזִי. B. Bath. 73<sup>b</sup>.—Esp. pr. n. pl. *Mahozza*, a) a district in Palestine, v. preced.—b) *Mahozza* (*M'huza*), a large Jewish trading town on the Tigris. Targ. Esth. VIII, 15(?).—Ber. 59<sup>b</sup>. Yoma 11<sup>a</sup>. Sabb. 95<sup>a</sup>; a. v. fr.

**מַחוּזָּה** m. (preced.) 1) *belonging to harbors or trading places.*—Pl. **מַחוּזָּי**. Targ. II Esth. VIII, 13.—2) *of Mahoza*, v. **מַחוּזָּנָה**.

**מִהוֹז** m. (preced. wds.) of *Mahoz*. Mekh. B'shall. s. 3  
Abba José ה'מ of Mahoz.

**מַחֲזִיזָה** f. ch. a woman of Mahoza.—*Pl.* מַחֲזִיזָתָא. Kidd. 72<sup>b</sup> לְמִינֵיהּ אַחְתָּא מַחֲזִיזָה Asheri (ed. מַחֲזִיזָה Rashi to marry one of those Mahoza women.

מחוזות m. (preced.) of *Maḥoza*. Erub. 57<sup>a</sup>; Yalk.

Num. 787. Sabb. 87<sup>b</sup>; B. Kam. 72<sup>a</sup>. Macc. 16<sup>a</sup>. Gitt. 85<sup>b</sup>; Kidd. 6<sup>b</sup> מחורא. — V. מחורא II.

**מחור** m. pl. (חור) *idolatrous oracles*. Targ. Hos. III, 4 (h. text חורפים). Cmp. מחורא.

**מחור** m. (מחור) 1) *dissolved, watery*. Y. Naz. VII, 56<sup>b</sup>, v. מודל. — Tnsf. *wasted by dissipation*. Esth. R. to II, 3.—2) *blotted out*. Yeb. 24<sup>a</sup> (ref. to Deut. XXV, 6) פריש מ' excluding the eunuch whose name is anyhow blotted out; Y. ib. IV, 5<sup>c</sup> top מ' ששמו מ' (not יצא זה ששמו מ' he whose name would otherwise be blotted out. V. מחה.

**מחורי**, v. מירחי.

**מחורא** f. pl. = מחאה, *protests*. B. Bath. 39<sup>b</sup> דוריא מחורא (Ms. R. מחורא, Ms. H. מחורא, v. Rabb. D. S. a. l. note 60) had need to deposit a protest.

**\*מחור** I m. (חור) *laughter; obscenity*. Sabb. 64<sup>a</sup> Ms. M.; Yalk. Num. 786, v. מירחי.

**מחורא** II, **מחוכא** m. ch. (v. חכך I) *gold hooks over the female bosom* (h. פניו). Targ. O. Ex. XXXV, 22 (ed. Amst. מחור); Num. XXXI, 50.—Sabb. 64<sup>a</sup> דרינו ומחורא מ' that is the reason why the Biblical כרמו is rendered in the Targum with *mahokh* (obscenity, v. preced.), v. מירחי. — Pl. מחוכא, מחורא. Targ. Y. Ex. I. c.; Targ. Y. I Num. I. c. (not מחוכא; Y. II מחוכא).

**מחול** m. (b. h.; חול) [*circle*] 1) *untilled ground surrounding the vineyard* (between the vines and the fence). Kil. IV, 1, sq. מחול הכרם; Erub. 3<sup>b</sup>. Y. Kil. IV, 29<sup>b</sup> top ולא לכרם קטן מ' nor does the law concerning the planting of the *mahol* apply to a small vineyard. Ib. מ' יש לו מ' the law does apply to it. Ib. כשל דמ' (prob. to be read כשל) it has no more the nature of a *mahol*.—2) *chorus of singers and dancers*. Taan. 31<sup>a</sup> מ' לעשות מ' to arrange a chorus. Yalk. Is. 294, v. מחולא II.

**מחולת** f. (b. h.) as preced. 2. Koh. R. to I, 11, v. מחולת II.—Pl. מחולות. Cant. R. to VII, 1.

**מחוס**, v. מירחוס.

**\*מחוסא** m. (חסי) *insult*. Targ. Y. Gen. XVI, 5 מחוסא ושרידי צערי Ar. (differ. in ed.).

**מחוק**, **מחק** m. (מחק) 2) *strike, an instrument for levelling a measure of grain &c*. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 מ' שיש וכו' the strike which has a (secret) receptacle for a piece of metal (to increase its pressure fraudulently); Koh. R. to IX, 13 מחוק. B. Bath. 89<sup>b</sup>; Yalk. Lev. 618 מ' של דלעא וכו' the strike must not be made of gourd, because it is too light &c. Ib. מ' צדו וכו' (Yalk. I. c. צדה fem.) you must not make the strike thick on one side and thin on the other; a. e.—Pl. מחוקים. Y. Yoma I, 38<sup>c</sup> bot. Lev. R. s. 21 מחוקיתן the strikes sent with the measures were of silver.

**מחור**, **מירח** m. (חור) *white, white color*. Targ. O. Lev. XIII, 3, sq.; a. e.

**מחורי**, Y. Ab. Zar. I, 39<sup>c</sup>, v. מחורי.

**מחוש**, v. מירחש.

**מחורא** m. (חור) *going down, fall*.—Pl. מחורין. Targ. Y. Deut. XXVIII, 43. מחורא, Targ. Prov. XX, 30 ed. Lag., v. מחורא.]

**מחורא**, v. מחורא, a. מחורא.

**מחוריתא** f. (preced. art.) 1) *declivity*. Targ. Is. XV, 5; Targ. Jer. XLVIII, 5 ed. Lag. (ed. Wil. מחוריתא).—2) *alighting*. Lam. R. to II, 1 מחוריתא כמחוריתא לא his mounting was not like his alighting; his mounting was gradual, his coming down sudden; Yalk. Hos. 528 מחוריתא.—Pl. מחוריתין. Koh. R. to XII, 5 מ' אית חמין אית חמין are there any ascents (on the road), or any declivities?; Lev. R. s. 18 מחוריתין.

**מחורא**, v. מחור.

**מחורא**, **מחורא** m. (חור) *cycle*. Ber. 59<sup>b</sup> כל כ"ח מחורא Ms. M. (ed. וידור) every twenty eight years when the (solar) cycle begins anew.—Pl. מחורין. Targ. Y. I Gen. I, 14.—[In later Hebrew: מחור גרול the solar cycle of twenty eight years; מ' קמין the lunar cycle of nineteen years.—In liturgy: מ' prayerbook for the festivals.]

**מחורי** m. pl. (used as sing.; preced.) *turning around; transf. longing* (cmp. Sam. עוררה, Gen. III, 16; IV, 7). Gen. R. s. 26 לא ירד ליד מ' להבא מ' mayest thou never long for here (home); Yalk. ib. 43 מחור (corr. acc.).

**מחור**, **מירח** m. pl. (used as sing.; חור) *appearance*. Targ. O. Lev. XIII, 3; a. e. (some ed. מ').—With suffix מחוריה, מחוריה. Ib. 4; ib. 20 (some ed. מ'); a. fr.

**מחורית** m. (חור) = מחורא, *review, revision*. Y. Sabb. I, 2<sup>d</sup> (in a defective sentence) מ' תניינא א"ל וכו' on reviewing again he said to him &c.

**מחורית** f. (חור) *glass; (spy-glass?)* Mekh. Yithro, Amal., s. 2 מ' שחורין וכו' with the glass through which the kings look; Yalk. Ex. 270.

**מחוריתא** f. (preced.) 1) *mirror*.—Pl. מחוריתא. Targ. Is. III, 23 (h. text גלינים). Targ. O. Ex. XXXVIII, 8 מחוריתא. ed. Berl. (oth. ed. מחוריתא).—2) *show*. Cant. R. to VII, 1 מחוריתא אינין דאנתן and you shall be the admiration of the world.

**מחוקא**, Ned. 10<sup>b</sup>, read: מ' מחוקא.

**מחור**, v. מחורי.

**מחח**, **מחח**, v. מחח.

**מחט**, **מחט** (Ar. denom. of next w.; v. Kel. XIII, 8 מחטין) *to snuff, trim* with a pin. Bets. 32<sup>b</sup> מחטין לנר מ' you may trim the wick; expl. ib. מחטין לנר to remove the charred top; Y. ib. IV, 62<sup>c</sup> bot.—Sabb. 90<sup>a</sup>; Men. 107<sup>a</sup> מחטין בה וכו' Ar., Rashi a. Ms. M. Men. (ed.

(מחטטין) it was used for trimming the wicks and cleansing the snouts of the candlestick.—[מחטטת, v. מחטטת.]

**מחט** f. (חוט I) 1) *needle, pin*. Sabb. VI, 1 שאינה מ' נקיבה a *mahat* without a hole, i. e. a dress or hair-pin; ib. 3 רצה הוריש במחט וכו' a needle. Ib. I, 3 לא the tailor must not go out with his needle near Sabbath eve; ib. 11<sup>b</sup> במ' החובוה וכו' with his needle stuck in his garment; Tosef. ib. I, 8. Sabb. XVII, 2 של יד מ' a small (sewing) needle, של סקאים the sack-needle (for loose and coarse webs); Kel. XIII, 5. Y. M. Kat. I, 80<sup>d</sup> bot. Orl. I, 4, v. מ'הוה; a. fr.—2) *stitch*. Y. B. Kam. X, end, 7<sup>c</sup> מ' the length of a stitch which those of . . . interpreted to mean כפליים double the length of a stitch; Bar K. used the expression מ' מלא משרכה חמ' as much as is required for making a stitch (carrying the needle), which R. J. interpreted (כפליים) double &c.; Bab. ib. 119<sup>b</sup> מ' מלא מ' the length of a stitch and besides it a thread the length of a stitch (Rashi: the length of a needle).—Pl. מחטין (m.). Y. Kidd. I, 58<sup>c</sup> bot.; Y. Shebu. VI, beg. 36<sup>d</sup> שני מ' two needles (or pins). Sabb. 96<sup>b</sup> וזרקין מחטיהן וכו' the embroiderers of curtains threw their *spools* (v. מ'הוה) one to the other; a. fr.

**מחטא** ch. same, 1) *needle, pin*. Targ. Y. Ex. XXI, 6; Deut. XV, 17 (h. text מרצע).—2) *stitching*. Targ. Y. Ex. XXVI, 36, a. fr. מ' ציור stitched embroidery (h. text רקם).—Ber. 63<sup>a</sup> רחלמיוה מ' stitching in lines or furrows (quilting).—Pl. מחטין. Y. Yeb. XII, 12<sup>d</sup> bot.—Y. Ber. IV, 7<sup>d</sup> top; Y. Taan. IV, 67<sup>d</sup> מ' עביר making needles.—Targ. Is. III, 22 Ar. (ed. מחטא) *embroideries* (h. text חריטים).

**מחטבת** f. = חטבה, *chopping*. Macc. 8<sup>a</sup> מחטבת עצים felling of trees.

**מחטון** m. (חטא II) *seducer*. Gen. R. s. 52 (play on מ'חטו, Gen. XX, 6) מחטון לי יצרך וכו' thy seducer is in my power, thy inclination which made thee sin &c.

**מחטא** delicate, v. מחטא. I. תטי. Targ. Job I, 22, v. מחטא.

**מחטפא** m., pl. מחטפין (prob. = מחטבין; emp. Syr. מחטפ, P. Sm. 1247) *embroidered horse-covers*. Targ. II Esth. VI, 11.

**מחטא** m. (חט) *striking with the rod, punishment*. Sabb. 32<sup>a</sup> ליהויה בחר מ' ליהויה (Ar. Var. מחטבא) let the maid continue her rebellion, it will all go under one rod (in her hour of need a woman's sins are remembered).

**מחי** (מחח), *מחח* (b. h.; v. מחח) *to rub, wipe out; to wear out, destroy*. [In Talm. mostly מחח.] Erub. 13<sup>a</sup>; Sot. II, 4 (17<sup>b</sup>) (ref. to מחח, Num. V, 23) כתב שייכל למחח (Mish. מחח) a writing which one can wash off. Gen. R. s. 23 (play on מחח, Gen. IV, 18) I shall wipe them out of the world; a. e.—V. מחי.

Pl. מחי [to strike out, annul,] 1) *to protest against*. B. Bath. 38<sup>b</sup> שני מ' בפני שנים if he entered a protest against the illegitimate occupation of his property in the presence of two (v. מחי). Ib. וכו' למהוה וכו' must he protest in

the occupant's presence?—Keth. 11<sup>a</sup> מחי she protested against her conversion in childhood. Pes. 88<sup>a</sup> מחי she has the privilege of protesting (declaring her preference); a. fr.—2) (with ב or בר of the person) *to forewarn, interfere, try to prevent*. Sabb. 55<sup>b</sup> bot. מפני שוהיה מ' בחפני ולא מ' (not לחפני, v. Rabb. D. S. a. l. note) it was for Ph. to forewarn Hofni, and he did not. Ib.<sup>a</sup> (מ'ו . . . קבלו מהם) that if they warned them, they would not have heeded them. Pes. IV, 8, a. e. הם לא מ'ו they did not prohibit their doing so; a. fr.—Cant. R. to IV, 12 מ'והוה על (ו) מ'והוה the daughters (in their father's absence) entered a protest concerning themselves and gave themselves away to husbands (Pesik. B'shall., p. 82<sup>a</sup>, a. e. נרעסקו). (בנצמן).

Hif. מחי 1) *to dissolve, dilute*. Y. Pes. III, beg. 29<sup>d</sup> מחי if (by boiling) he made a mush of the leavened matter (made it unrecognizable). Hull. 120<sup>a</sup>; Y. Maas. Sh. II, beg. 53<sup>b</sup>, a. e., v. נמא; a. fr. (interchanging with מחי).—Tosef. Par. IX (VIII), 8 מחי באור (not באור) if he thawed the frozen water by artificial heat.—[Midr. Till. to Ps. VI, 7 ומחח, read ומחח, v. מחי].—2) *to rub off, cleanse, polish*. B. Bath. V, 10 מחי משקלוריו cleanses his weights. Lev. R. s. 7 (play on מחי, Ps. LXVI, 15) מחי בקערה like him who wipes a dish (licks the remnants up); Pesik. Eth Korb., p. 61<sup>a</sup>; Pesik. R. s. 16; a. e.—Pirké d'R. El. ch. XVII מחי בכפיה she produces a sound by rubbing her hands (in sympathy with the mourners).—3) (denom. of מחי) *to recognize as an authority; in gen. to authorize; to appoint*. Snh. 23<sup>a</sup> מחי רבים עליהם . . . שהמחיה רבים עליהם he cannot reject a judge whom the majority has recognized as an authority over them. B. Mets. IX, 12 מחי מחי if he gave him an order to the storekeeper. Y. Pes. VIII, 35<sup>d</sup> top אם במחין סחם האשה מחי וכו' if by giving authority (and not merely knowing and tolerating), it is tacitly understood that a woman makes an appointment as if saying, I will dine with my children; if it means merely knowing, then the Mishnah (Pes. VIII, 1) means appointment.—[Y. Sabb. XIII, beg. 14<sup>a</sup> המחיה ed. Krot., v. מחי.]

Nif. מחי *to be dissolved, washed away; to be wiped out, destroyed*. Y. Pes. III, beg. 29<sup>d</sup> a cake boiled מחי without being mashed beyond recognition (v. supra). Taan. III, 8, a. e. מחי וכו' whether the stone . . . has been washed away, v. מחי. Tosef. Par. I. c. מחי (fr. מחי) the water was thawed up. Gen. R. s. 28 . . . אפי' אסטובולין even the millstone was washed away. Ib. וכמה נימורו and how many of them were destroyed?; a. e.

**מחי** (מחח) I, *מחי* ch. same, 1) *to dissolve, mash* (by stirring &c.). Pes. 40<sup>b</sup> מחי ליה בחסיו Ms. M. (insert מחי for R. himself they made a mush with flour of parched grains (v. מחי); ed. מחי ליה וכו' (read מחי) R. himself had a mush made for himself &c. Ib. מחי למי מחי קרייה וכו' Ms. M. (ed. למי מחי) to make a mush &c. (corresp. to h. מחי).—2) *to wipe off, blot out*. Targ. Is. XXV, 8. Targ. Ex. XXXII, 32; a. fr.—3) *to protest, v. infra*.

Pa. מחי, Af. מחי 1) *to protest, forewarn, interfere*.

Targ. Koh. VIII, 4.—B. Bath. 38<sup>a</sup> ליה איבער ליה למחור he ought to have entered a protest. Ib. 39<sup>b</sup> למחור (למחור), v. מחור. Keth. 11<sup>a</sup> למחור she may protest (against her conversion in childhood). Y. B. Bath. II, 13<sup>b</sup> bot. למחור, v. מחור; a. e.—Ib. למחור בידה... למחור their neighbors may inhibit them.—2) (denom. of מחור) to declare approved, to recognize as efficient. Sabb. 61<sup>b</sup> למחור גברא (Ms. O. a. Rashi למחור) so as to make the man an approved physician; למחור to consider the amulet as approved.

*Ithpe.* מחור, איחמה, איחמה, 1) to be wiped off; to be blotted out. Targ. II Kings XXI, 13. Targ. Ps. CIX, 13 ed. Lag. (ed. Wil. רחמור). Ib. 14; a. fr.—2) to be diluted, dissolved. Pes. 74<sup>b</sup> bot. מחור Ms. M. 2 a. early eds. (v. Rabb. D. S. a. l. note; ed. מחור; Ms. M. 1 אחמה, corr. acc.) weak vinegar. Gitt. 69<sup>a</sup> מחור איחמה (some ed. ed. ח) it (the liver) is dissolved.—3) to be declared approved (מחור). Sabb. l. c. גברא א' the person has become an approved physician; א' קמיס the amulet is considered approved. Ib. 61<sup>a</sup> רמחמא גברא ומחמא קמיס early ed. (later ed. רמחמה... read 'מח'; Ms. O. איחמה, v. Rabb. D. S. a. l. note 1) until both, the person and the amulet, have been approved; a. e.

*Machir* II (preced.) [to diminish, cmp. נכה,] to smite, wound.—Targ. Ex. VII, 20. Targ. II Esth. II, 21 מחיר הדיח the serpent will bite him; a. v. fr.—Part. מחיר, מחיר, pl. מחיר, מחיר, 19 (Y. מחיר, corr. acc.). Targ. Is. X, 15. Targ. Y. Gen. III, 15; a. e.—Part. pass. pl. מחיר (מחיר). Targ. Is. LIII, 4.—B. Bath. 21<sup>a</sup> כי מחיר ליטקא לא מחיר when thou strikest a child, thou must strike it only with a shoe-strap. M. Kat. 17<sup>a</sup> גרול מחיר דהיה was striking a grown up son. Gen. R. s. 41, a. e. אמרת אין מחיר as soon as thou sayest, 'strike', I shall strike. Snh. 109<sup>b</sup> וכי רמח לאחורא וכי רמח לאחורא (v. Rabb. D. S. a. l. note) when a person struck his neighbor's wife, and she miscarried &c.; a. fr.—V. מחור.

*Ithpe.* מחיר to be smitten. Targ. II Sam. XI, 15. Targ. Esth. VII, 9 וזקקת רחמורי עליו (Ezra VI, 11) and hanging thereon he shall be flogged (to death).

*Machir* m. (= מחיר; אחי) sticher, fine weaver. Targ. O. Ex. XXVIII, 32. Targ. II Sam. XXI, 19 (some ed. מחיר).—[Targ. Is. LIX, 5 מחיר ed. Wil., read מחיר, or with ed. Lag. מחיר].—Denom.

*Machir* to interlace, weave. Targ. Is. XIX, 9 מחיר. Targ. II Kings XXIII, 7 מחיר. Targ. Is. LIX, 5 (v. preced.).—Y. Sabb. VII, 10<sup>c</sup> top כד מחירא וכי when she interlaces (plaits), she is guilty of an act of weaving. Sabb. 148<sup>a</sup>; Ber. 24<sup>a</sup>; Pes. 42<sup>a</sup>; Hull. 58<sup>b</sup>, v. מחירא.—[Machir, Targ. Is. XIX, 10 מחיר, some ed., read מחיר, v. מחיר.]

*Ithpe.* מחיר to be interwoven, fastened. Sabb. 58<sup>a</sup> מחיר Ms. M. a. Ar. (Ms. O. מחיר, v. Rabb. D. S. a. l. note; ed. מחיר ביה מחיר, some ed. מחיר, corr. acc.) it is fastened to it.

*Machir* f. (b. h.; תרה) 1) support, provision. Y. Peah III, 17<sup>d</sup> bot. יש לו מחיר he has left for himself something to live on (a permanent source of income). Sifre Num. 159; Yalk. Num. 787 שוקים וביה רמ' markets and a provision store (v. מחיר).—2) [healing,] light cicatrization.

ation. Y. Pes. VII, 34<sup>a</sup> bot., expl. מחיר (Lev. XIII, 24) חיריה it is and is not healed up (has only a thin covering). Neg. I, 5. Sifra Thazr., Neg., ch. II, Par. 2 מחירא if the half-healed part of it is as large as a bean. Ib. Par. 5, ch. XI; a. fr.—\*3) creatures; מחירא דים sea-animals. Gen. R. s. 7, end; Yalk. ib. 12 מחירא דים he who causes the cross-breeding of sea-animals (Tosaf. to B. Kam. 55<sup>a</sup> quotes: מחירא דים; Y. Kil. I, 27<sup>a</sup> bot. מחירא. (corr. acc.).

*Machir*, Y. Snh. VI, 23<sup>c</sup> bot., read: מחירא, v. מחירא.

*Machir*, v. מחיר.

*Machir* f. (מחיר; v. מחיר) enervation. Num. R. s. 10 (ref. to Prov. XXXI, 3) מחירא... מחירא be on thy guard against those things which are (the cause of) the enervation of kings.

*Machir*, Gen. R. s. 77 דמיטקסין מ' (Ar. some ed. מחירא), a corrupt., prob. for מחירא a mat (bale) of silk; (Cant. R. to III, 6 מחירא של מ' (הבילה של מ').

*Machir*, pl. of מחיר.

*Machir*, v. sub מחיר.

*Machir* f. (מחיר) pardon. Yoma VII, 1; Sot. VII, 7 על מחירא the benediction offering praise for forgiveness of guilt. Y. B. Kam. VIII, end, 6<sup>c</sup> עולמית מחירא will never be forgiven. Snh. 44<sup>b</sup>; a. fr.

*Machir* I m.=h. מחיר, a wall of loosely piled stones. Targ. Ez. XIII, 10, sq. (ed. Lag. מחירא, Regia מחירא).

*Machir* II, v. מחירא.

*Machir* I f. (מחיר) striking, wounding. Snh. 91<sup>b</sup> (ref. to Deut. XXXII, 39) מחירא וכי ורפואה באחד וכי as striking and healing refer to the same person, so do death and life refer to the same person; Yalk. Deut. 946 מחירא (corr. acc.).

*Machir* II f. (מחיר I or מחיר) 1) division. B. Bath. 2<sup>b</sup> מחירא may I not say, m'hitsah (ib. I, 1) means a division of property?—Answ. מחירא רצו להוציא וכי then it ought to have read, 'they agreed to divide'.—2) partition, wall. Ib. 3<sup>a</sup>, v. מחירא; a. e.—Esp. (in Sabbath law) a partition ten handbreadths high, to mark a space off as private ground (רשות היחיד). Erub. VIII, 7 מחירא לאחורא if a canal runs through a (private) court, you must not draw water out of it on the Sabbath, unless you made at its entrance and its exit a partition &c.; מחירא... מחירא the wall over the channel may serve as a legal partition. Ib. 8. Sabb. 101<sup>a</sup>, a. fr. מחירא מחירא an overhanging m'hitsah (not connected with the ground). Erub. 5<sup>a</sup> מחירא the beam (across an alley) serves as a legal fiction for a m. (as if its broadside were prolonged so as to form a partition), v. מחירא; a. v. fr.—3) divided off space, compartment; (for sacred law) camp, precinct, cmp. מחירא. Num. R. s. 4 מחירא הכהנים the camp of the priestly division. Macc. 20<sup>a</sup>, a. e. מחירא the limit (the area of Jerusalem) for consuming (the second tithes); מחירא the limit for protecting it (as having once entered the sacred precinct). Lev. R. s. 26 מחירא 'with me' (I Sam.

XXVIII, 19) in my division (in heaven). Ib. אין לי רשות I am not permitted to enter thy compartment. Num. R. s. 20 מחיצתן their compartment.—Gen. R. s. 98 (play on חציר, Gen. XLIX, 23) בעלי מחיצתו his camp-fellows (brothers); a. fr.—Pl. מחיצות. Erub. 89<sup>a</sup> במ' הניכרוז when the partitions (between one house and the other) are distinguishable on the roof. Num. R. s. 7 נחנו מחיצות the scholars fixed camps (for sacred law); Sifré Num. 1 מנו חכמים למ' (v. Kel. I, 9); a. fr.—*laws concerning partitions for Sabbath purposes*, v. supra. Erub. 4<sup>a</sup>; Succ. 5<sup>b</sup>.

**מחיצתא** ch. same, *partition*. Targ. Y. Num. XVII, 13.—Erub. 89<sup>a</sup>, v. next w.

**מחיצתא (מחיצתא)** f. same, 1) *partition, division*. Erub. 92<sup>a</sup> 'מ' למיכרא (v. Rabb. D. S. a. l. note 60) the partition between the two areas are distinguishable (v. מחיצתו). Sabb. 101<sup>a</sup>, a. fr. גר אחרת מ' imagine the partition continued downward. Erub. 89<sup>a</sup> אסיק מחיצתא imagine the partition continued upward, v. גר; a. fr.—2) (also מחיצתא) *compartment, wing, extension* (cmp. גזירה). Targ. I Kings VI, 6 (not מחיצתו; h. text יציע צלע). Targ. Ez. XLII, 5, 8, sq.; a. fr.—Pl. מחיצתא, מחיצתא. Ib. 6, sq. Targ. I Kings I. c. Ib. 15, sq.; a. fr.

**מחיק**, v. מחק.

**מחיקתא** f. (מחק) 1) *rubbing, blotting out*. Erub. 13<sup>b</sup> הדיא מחיקתא its preparation consists in washing (the writing) off (Num. V, 23). Y. Sot. II, 18<sup>a</sup> bot. נרחנה למ' is intended to be blotted out. Bab. ib. 18<sup>a</sup>; a. e.—2) *scraping*. Y. Sabb. VII, 10<sup>c</sup> bot. מאי מ' הדיחא וכ' what scraping was done in the preparation of the Tabernacle?

**\*מחיקתא** f. pl. (מחק) *a load counted by stricken measures*. B. Mets. 80<sup>b</sup> (oth. opin.: *reduced in weight by being worm-eaten*).

**מחיר** m. (b. h.; מחר, cmp. מחר) *exchange, that which is obtained by exchange; price*. Sot. 26<sup>b</sup>, a. e. זונה מ' the price obtained from selling a harlot.—[Tosef. Mikv. I, 19 מחיר ed. Zuck. (missing in ed.) a corrupt. for מחיר, a misplaced gloss to מחירי ib.]

**מחיות** part. pass. Af. of מחה.

**מחיותא** f. (מחי) *web*. Pes. 42<sup>a</sup> מ' (חדא) אטו כולתו אטו מחיותא wilt thou weave all these things in one web (bring under one category)?; Hull. 58<sup>b</sup> מחיותו (corr. acc.); Ber. 24<sup>a</sup> מחיותא מחיותו Ms. M. (ed. מחותא, corr. acc.); Sabb. 148<sup>a</sup> מחיותא (v. Rabb. D. S. a. l. note).

**מחיותא**, v. מחיתא.

**מחין** (sec. verb of חנה II) *to laugh*. Shebu. 34<sup>b</sup>; Bets. 14<sup>a</sup>, a. e. מחו עליהם they laughed at it &c.

**מחיתא**, Targ. Is. III, 22, read מחיתא, v. מחיתא.

**מחול** (cmp. מחה) [to blot out, annul,] *to remit (a debt); to forgive, pardon, to forego, renounce*. Keth. 85<sup>b</sup> מחול ומחול מחול if one sells a note of indebted-

ness to a neighbor, and then remits the debt, it stands remitted (and the buyer of the note must settle with the creditor). Ib. מחלה she remitted it. Y. B. Mets. VI, end, 11<sup>a</sup> מחול להם מוכסין to whom custom officers remitted the fine. Ib. לשם פלוני מחולנו we remitted (the fine) for this man's sake (individually). Ber. 12<sup>b</sup> על כל וכ' מחולין all his sins are forgiven to him. Ib. 32<sup>a</sup> עד וכ' איני מחול להם וכ' I will not leave thee until thou forgivest and pardonest &c.—Sabb. 30<sup>a</sup> מחול לי על וכ' forgive me that particular sin (the seduction of Bathsheba); מחול לך thou art forgiven; a. v. fr.—על כבודו מחול לך *forego the honor due to one's self*. Kidd. 32<sup>a</sup> מחול אם וכ' if a father allows a son to omit the acts of reverence due to him, his honor is remitted (the son may avail himself of the permission); a. fr.—Num. R. s. 19 מחול נעשה וכ' for he who is asked to forgive, must not be relentless (v. B. Kam. VIII, 7).

**מחול** *to be cancelled; to be forgiven, pardoned*. B. Mets. 17<sup>a</sup>; Gitt. 26<sup>b</sup>, a. e. שכבר נ' שעבודו on a note once given and paid off you cannot raise a loan again, because the security which it contains (v. מחול) has once been cancelled. Yoma 88<sup>a</sup> סדורין למחול (his sins) lie ready to be forgiven. Taan. 7<sup>b</sup> אלא מחול וכ' unless Israel's sins are forgiven. B. Kam. VIII, 7 אלא מחול נחין although he pays (the fine for insulting a neighbor), he is not forgiven (by the Lord), until he asks pardon; a. fr.—V. מחילה.

**מחול** ch. same. Keth. 86<sup>a</sup> ... מחול ומהמחל חזיר (מחילה) Asheri מחלה II ch. —Y. ib. XIII, 35<sup>d</sup> מחול לי הוא he might have remitted my debt. Kidd. 32<sup>a</sup> מחול ליה כבודו מחול ליה ליקירה, v. preced.

**מחולא** ch. = next w., *cavity*. —Pl. מחלין, מחל' Targ. Y. I Deut. XXXII, 18 (Y. II מחלין, read: מחל'; v. next w.). Targ. Is. II, 19.

**מחולתא, מחלה** f. (b. h.; חלל) *cavity, cave*. Mekh. B'shall., Amal, s. 2 let me enter the land under the cave Caesarion (Sifré Num. 135 חלל Tosef. Yeb. XIV, 6 דגים מ' an underground fish pond; Yeb. 121<sup>a</sup>; a. fr.—Pl. מחלות, מחל'. Tosef. Kel. B. Kam. I, 11 מחל' מ' the underground places under the Temple are not sacred area; Pes. 86<sup>a</sup>. Ib.; Tam. 27<sup>b</sup>, a. e. לא מחל' the caves under the Temple have not been consecrated. Keth. 111<sup>a</sup> מחל' נעשה וכ' underground passages are made for them (v. חלל). Ib. לא יוכה למ' perhaps he will not be privileged to pass underground. Gen. R. s. 96; a. e.—Pl. מחלים, מחלין. Pesik. R. s. 31. Gen. R. s. 1, beg. מחל' מ' man's body is made with many channels and cavities; Yalk. Ps. 835. Sifré Deut. 319 (play on מחללך, Deut. XXXII, 18) מחל' מ' who made thee full of cavities; Num. R. s. 9, beg. מחל' מ' I built you with many cavities, that means the hearts and the kidneys.

**מחלה** f. (b. h.; חלה) *sickness*. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 26) מחלה אם אין בהם וכ' if there is to be no sickness among them, what healing will they need?



B. Mets. 107<sup>b</sup>; B. Kam. 92<sup>b</sup> מ' זו מרה 'the sickness' means (affection of) the bile. &c., v. חלה.

**מחלוקת** f. (b. h. חלק; *division; separation; difference, dissension, strife, faction*. Gen. R. s. 4 למה אין 'good' written about the second day of creation? ... Because separation was created thereon (Gen. I, 6); 'אם מ' if to a separation which was made for the establishment and settlement of the world, 'that it was good' cannot be applied, how much less to a separation which tends to the confusion of the world! Ab. V, 17 שמים לשם שמים מ' a dissension which is carried on for the sake of heaven (of truth, without selfish motives). Ber. 37<sup>a</sup> ברין חמ' ... בין חמ' how long wilt thou put thy head between contending parties, i. e. why dost thou deviate from the established rule? Ib. 38<sup>b</sup> שנייה במ' this has been taught under a controversy of opinion. Y. Peah I, 16<sup>a</sup> בעלי במ' people who create strife. Y. Snh. I, 19<sup>e</sup> top 'וכ' in former days there were no conflicting opinions in Israel (they being settled by the Sanhedrin); Bab. ib. 88<sup>b</sup> 'וכ' they allowed no differences to spread &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 (pl.). B. Bath. 147<sup>a</sup> במ' אל תהיו במ' do not join a political faction. Hor. 11<sup>b</sup> מפני מחלוקתו של יב' (not מחלוקתו) on account of the contention of Adoniyah (who claimed the right of succession). Ib. כי איכא מ' בעיא 'וכ' wherever there was a contest between claimants, anointing was required; a. fr.—Pl. מחלוקת. Sot. 47<sup>b</sup> 'וכ' רבו במ' the factions in Israel became numerous. Tosef. Snh. l. c., v. supra. Meg. 3<sup>a</sup> 'וכ' שלא ירבו במ' in order that dissensions may not spread &c.; a. e.

**מחלוקתא** ch. same, *division*.—Pl. מחלוקתא. Targ. Y. I Gen. I, 1.

**מחלף** m. (b. h.; חלף) *sharp knife*.—Pl. מחלפים. Y. Yoma III, 41<sup>a</sup> top (ref. to Ezra I, 9) מ' אלו הסבירין ... *ma-hälafim* ... means the slaughtering knives.

**מחלץ** m., du. מחלצים, pl. מחלצין (חלץ, cmp. חלץ) *a sort of windlass, loops of a rope attached to a heavy slab for rolling over plastered roofing &c.*, v. מצעילה. Macc. 9<sup>b</sup> (מחצלו) until the entire ramming machine slips out of his hands (opp. to נפסק the breaking of the rope); Y. ib. II, beg. 31<sup>e</sup> (שיוריד) until he lets go all the loops (expl. = נפסק החבל). Ib. מה דמר ר' (נפסק החבל) what R. J. says ('until he drops the whole rope') refers to the slipping of the machine; Tosef. ib. II, 3 ed. Zuck. עד שיפול כל המחצלין מידו (read: שיפול את כל המחצלין) until he drops the whole rope. M. Kat. I, 10 (11<sup>a</sup>) אבל לא (שיפיל ... המחצלין). M. Kat. I, 10 (11<sup>a</sup>) אבל לא (שיפיל ... המחצלין) (Y. ed. ציריך ...; Ms. M. מחצלים) you may plaster over cracks in the roof, or roll them over with a (small) roller, using the hands or the feet, but not with the windlass, v. Y. ib. 81<sup>a</sup> top.—[The Var. lect. מחצלי rests upon a popular transposition, as if from מחץ. The interpretation of מחצל by commentators as *trowel* does not fit the context.]

**מחלציא** m. pl., ch. same. M. Kat. 25<sup>b</sup> ויהיו איש ואיש מחלציא

ed. (Ms. M. למחצליא, v. Rabb. D. S. a. l. note 80) the statues became smooth (effaced) and they were used as slabs for rolling machines.

**מחלקת, מחלקות**, v. מחלקות.

**מחלת** pr. n. f. (b. h.) *Maḥlath*, name of the mother of the queen of demons, v. אגרת. Pes. 112<sup>b</sup>; Num. R. s. 12.

**מחם**, v. מיתם.

**מחמדא** f. (חמד) *something desirable, treasure*. Koli. R. to V, 10 רמוביד מחמדא who loses a dear object.

**מחמיר, מחמיר** m. (חמיר) *sight, appearance*, v. יחמיר. Targ. Y. Gen. XXIII, 8. Ib. XLI, 21. Targ. Y. Deut. IV, 6; a. e.

**מחמע** m., **מחמעא** f. (חמע) *that which is leavened*. Targ. Ex. XII, 19, sq.

**מחמצין** m. (חמצין) *a wash-pit containing ordure &c. to create fermentation*. B. Bath. 19<sup>a</sup>.

**מחמר, מחמרא** (מחמ') m. (חמר) *a pile of debris, mound (of a ruined place)*. Targ. Is. XVII, 1 כרך מ' a fortress of debris.—Pl. מחמרין, מחמרי. Targ. Ps. CXL, 11.—V. מחמרא.

**מחמת** (popular pronunc. מחמת, v. מחמת).

**מחנה** m. (b. h.; חנה) *camp, esp. the encampment of the Israelites in the desert* (v. Num. II); transferred to the *limits of graded sacredness in Jerusalem* (v. מדרגה II). Sifre Num. 1 מחנה ישראל the camp of the Israelites (from the gate of Jerusalem to the Temple mount); מ' ליהו the camp of the attendants (priests and Levites, from the Temple mount to the Temple court); מ' שכינה the camp of the Divine Majesty (from the entrance of the court and further). Ib. מ' ארון the camp of the Ark in the desert (= מ' ליהו); Y. Sot. VIII, 22<sup>b</sup> bot.; a. fr.—Pl. מחנות. Sifre l. c. הן מ' שלש there are three camps of graded sacredness (= מדרגות).

**מחסא** m. (חס) *mercy*. Targ. Is. LXIII, 9. V. מרחם.

**מחסומית** f. (חסם II) *polish, glaze*. Tosef. Kel. B. Mets. I, 3 מחסומיתו מן 'וכ' (some ed. 'חסום'; R. S. to Kel. XI, 4 מחסומיתו, expl. *the steel-edge of an axe*) its glaze is of an unclean material.

**מחסור** m. (b. h.; חסר) *need*. Cant. R. to VII, 2 לכל כרי מחסור ... כדי גוריה according to its need; Ber. 29<sup>b</sup>.

**מחסור** ch. (preced.) *defect, shortcoming*. Targ. Y. Num. XI, 23.

**מחסורייתא** f. pl. (preced.) *defects (of sight)*. Bekh. 44<sup>a</sup> אבל מ' לא but mere defective eye-sight does not disqualify (opp. perfect blindness). Ib. מ' מדק the disqualification from defective eye-sight is derived from דק (Lev. XXI, 20).

**מַחְסִיָּא** *pr.n.pl. Matha M'hasia (or Mahseia, v. Jer. XXXII, 12), prob. a suburb of Sura (v. Berl. Beitr. z. Geogr., p. 45, sq.). Keth. 4<sup>a</sup>. Ber. 17<sup>b</sup> וְכִי בְּנֵי מַחְסִיָּא the (gentile) inhabitants of M.M. are obstinate. Kidd. 33<sup>a</sup>. B. Kam. 119<sup>b</sup>. Snh. 7<sup>b</sup>; Hor. 3<sup>b</sup>.*

**מַחְסִיָּא** *adv. (חָסֵל) complete measure. Targ. I Kings VII, 26, a. e. (h. text רָכִיל).*

**מַחְפּוּרָא** *m. ch.=next w.—Pl. מַחְפּוּרִין. Targ. Zeph. II, 9 (ed. Wil. מַחְפּוּר) salt-mines. Targ. Ez. XLVII, 11.*

**מַחְפּוּרָת** *f. (חֶפֶר) 1) mine. Keth. 79<sup>b</sup> שֶׁל צִירָה מ' an alum-mine.—2) product of the mine. Ah. Zar. 83<sup>b</sup> (expl. vessels made of alum crystals. כְּלֵי נֶחֶר 3) (v. חֶפְרִיהָ II) fruits obtained by digging, bulbous vegetables. Tosef. Maasr. I, 6 כֵּר שֶׁל כֵּר שֶׁל כֵּר stored vegetables (some ed. מַחְפּוּרִית pl.).*

**מַחְפּוּרָה** *a mnemonical abbreviation for מִיתָה penalty of death, חֲלוּשָׁה fine of one fifth, פְּדוּתָה not redeemable, and יִרְמָה forbidden to non-priests. Yeb. 73<sup>b</sup>.*

**מַחְפָּרָה** (or **מַחְפָּרָת**) *f. (חֶפֶר) a field which is cleared of trees.—Pl. מַחְפָּרוֹת. Tosef. Shebi. III, 18 ed. Zuck. (Var. מַחְפָּרִית).*

**מַחְפָּרָנָא** *m. (חֶפֶר II) one causing shame. Targ. Prov. XIX, 26.*

**מַחֲצֵה** *(b. h.; sec. r. of חֲצֵץ) to split, strike. Pirké d'R. El. ch. XXXIV וְכִי מַחֲצֵה אֶת יְרוּשָׁלַם I struck Jerusalem on the day &c.; Yalk. Deut. 946. Snh. 91<sup>b</sup>.*

**מַחֲצֵה** *m. (חֲצֵץ, v. Jud. V, 11) [distributor, cmp. מְחִירָה] ladle for filling vessels out of the well, or the wine- or oil-pit. Par. V, 5 שְׁוֵלֵי הַמַּחֲצֵה the sides of a broken ladle. Ab. Zar. 74<sup>b</sup>; Y. ib. V, end, 45<sup>b</sup>; Tosef. ib. VIII (IX), 1. Toh. X, 7 אִם הִיא זֹלָה מ' if he emptied the pit by using a ladle (to pour into the vessels).—Pl. מַחֲצֵצִין. Tosef. Kel. B. Kam. VII, 15.—[Fl. to Levy Talm. Dict. III, 309<sup>a</sup>: מְחִירָה, fr. מְחִירָה to stir, cmp. Ps. LXVIII, 24.]*

**מַחֲצֵה** *v. מַחֲצֵה I.*

**מַחֲצֵב** *m. (חֲצֵב) quarry, mine. Shebi. III, 5. Ib. 6 מ' פָּחוּת מִיָּדֵן if a stone fence is less than ten handbreadths high; it comes under the category of a quarry. Y. ib. 34<sup>c</sup> bot. מ' שְׁבִינֵי מ' a quarry situated between two estates. Ex. R. s. 15 וְכִי בְּרוּךְ הַמַּחֲצֵב blessed the quarry from which it was hewn. Lev. R. s. 26, end וְכִי לִפְנֵי הַמַּחֲצֵב and they filled the quarry before him with gold Denars. Esth. R. to I, 6 הַמַּחֲצֵב הַזֶּה this (marble) quarry had not been revealed to any man before &c.*

**מַחֲצֵבָא** *ch. same.—Pl. מַחֲצֵבֵי. Targ. Jud. III, 26 (h. text פְּסִילִים).*

**מַחֲצֵה** *f. (b. h.; חֲצֵה) division, half. Shek. VII, 1 מ' לְמַ at an equal distance from each. Hull. 29<sup>a</sup>; Pes. 79<sup>a</sup> מ' כִּי half to half (if the nation is equally divided between clean and unclean), we treat it as if the majority*

were clean. Hull. 28<sup>b</sup> מ' עַל מ' כִּי half (of the vital organ) cut and half uncut is considered as if the larger portion were cut. Lev. R. s. 10 חֲשִׁבָה תְּשִׁיבָה repentance effects half (the atonement); a. fr.

**מַחֲצֵלִין, מַחֲצֵלִים** *pl. מַחֲצֵלִין, v. מַחֲצֵלִין.*

**מַחֲצֵלָה** *f., v. מַחֲצֵלָה.*

**מַחֲצֵלִיָּא** *v. מַחֲצֵלִיָּא.*

**מַחֲצֵלָה** *f. (חֲצֵלָה) matting used for partition, covering &c., in gen. mat. Succ. I, 11 מ' קִנִּים a reed mat. Tosef. ib. I, 10 מ' שֶׁל שִׁירָה a mat of bulrushes. Bets. 36<sup>a</sup> מ' עַל גַּבְרִין you may spread a mat over bricks &c.; a. fr.—Pl. מַחֲצֵלִית. Succ. l. c. (expl. חֲצֵלִית) real mats. Y. ib. II, end, 52<sup>c</sup> מַחֲצֵלִית אִשָּׁה mattings of Usha.—Y. Erub. VII, 24<sup>c</sup> top מַחֲצֵלִית (not לִיִּית ...). Num. R. s. 21 מַחֲצֵלִית; a. fr.*

**מַחֲצֵלָה, מַחֲצֵלָה** *ch. same. Gen. R. s. 33... חֲמָה מ' בְּהֵרָא . . saw a poor man wrapped in a mat; Yalk. Ps. 727.—Pl. מַחֲצֵלָה, מַחֲצֵלָה. Y. Sabb. VII, 10<sup>c</sup> top. Y. Ab. Zar. III, 42<sup>c</sup> top מ' חֲפֹן אִיקוֹנָה they covered the statues with matting; Koh. R. to IX, 10 [read:] מ' חֲפֹן אִיקוֹנָה.*

**מַחֲצֵרָה** *m. (= מַחֲצֵר, v. מַחֲצֵר) trumpeter.—Pl. מַחֲצֵרִין. Targ. II Chr. V, 13. [מַחֲצֵרִין, part. pl., v. מַחֲצֵר.]*

**מַחֲקֵה** *(cmp. מַחֲקֵה) 1) to rub out, blot out. Sabb. VII, 2 מ' וְכִי הַמַּחֲקֵה he who rubs out in order to write over the erasure. Sot. 18<sup>a</sup> וְכִי כָתַב אֶת אֶתֶּר וְכִי if he wrote (the adjuration of the Sotah) by writing and washing off letter by letter. Ib. מ' וְכִי הַמַּחֲקֵה and washed them off in one cup. Sabb. 75<sup>b</sup> מ' אִם גְּדוּלָה מ' if he erased one large letter. Ib. מ' וְכִי הַמַּחֲקֵה in this case he who erases, is more severely dealt with than he who writes (on the Sabbath); a. fr.—Part. pass. מַחֲקֵה. Ab. IV, 20 מ' נִירָה erased papyrus (palimpsest).—2) to scrape, smooth. Sabb. VII, 2 (73<sup>a</sup>) הַמַּחֲקֵה he who tans its skin, and he who scrapes it. Y. ib. 10<sup>c</sup> bot. מ' מַחֲקֵה is guilty of an act coming under the category of scraping. Ib. 10<sup>a</sup> הַמַּחֲקֵה he who planes the beam; a. fr.—3) to level, strike. B. Bath. V, 11 מַחֲקֵה... יִמְחֹק. v. גִּדָּש. Sabb. 153<sup>b</sup>; Tosef. ib. I, 17 מַחֲקֵה סָאָה they made the measure (of laws passed) just even (so that anything added would make it overflow), opp. גִּדָּש. Y. ib. I, 3<sup>c</sup>; a. fr.—V. מַחֲקֵה.*

**Nif. מַחֲקֵה to be blotted out.** Sot. II, 4, v. מַחֲקֵה. Ib. 18<sup>a</sup> מ' קִדְּם שֶׁנִּמְחָקָה מִגִּילָה before the roll (containing the adjuration of the Sotah) has been washed off. B. Bath. 164<sup>a</sup> מ' בֵּן שְׁנֵי יָמִים an erasure of one day's standing, מ' בֵּן שְׁנֵי יָמִים an erasure two days old; a. e.

**Pi. מַחֲקֵה to smooth, shave.** Sabb. 73<sup>a</sup>, v. supra. Y. ib. VII, 10<sup>d</sup> top מ' מַחֲקֵה מ' מַחֲקֵה is guilty of an act coming under the category of scraping; a. fr.

**מַחֲקֵה, מַחֲקֵה** *ch. same, 1) to blot out, wash off, erase. Targ. Num. V, 23.—B. Bath. 164<sup>a</sup> וְכִי לִיָּה מ' וְכִי he may erase it and write over it what he may choose. Ib. מ' וְכִי לִיָּה let one erase (some writing) and compare;*

a. fr.—Part. pass. מִחָק, f. מִחָקָה. Gen. R. s. 65, beg. יריר שמא יוסב ליהוה מִחָקָה שְׁמָה let this man whose name deserves to be blotted out come and marry that woman &c.; Yalk. ib. 112; 113 (not מחקת).—Koh. R. to XII, 5 שמיה מ' עצמות שחיק Hadrian, his bones be ground, his name be blotted out. Esth. R. to I, 4 נבוכדנצר Nebuchadn., he be ground, blotted out &c.—2) to strike. Part. pass. as ab. Y. Pes. IV, end, 31<sup>c</sup>; Esth. R. l. c., v. מִחָק. B. Mets. 80<sup>b</sup>, v. מִחָקָה.

*Ithpe.* מִחָק to be blotted out. Gen. R. s. 28, end יתחַק שְׁמִיהּ דְּפִלְק as one says, that man's name be blotted out.

מִחָק m. strike, v. מחוק.

מִחָק or מִחָק m. (preced. wds.) erasure, erased spot. B. Bath. 163<sup>b</sup> bot. הוא ועדיו על המ' the document itself and the signature of witnesses written over an erasure. Ib. 164<sup>a</sup>; a. fr.—Pl. מִחָקִין. Ib. 161<sup>b</sup> וב' צריך כל all erasures written over must be ratified (on the margin).

מִחָקָה ch. 1) same. B. Bath. 164<sup>a</sup> וב' דהא מ' דהא (the erasure (written over) of one paper cannot be compared to that of another paper. Ib. על מ' we witnesses have signed our names over an erasure; a. e.—2) papyrus. Meg. 19<sup>a</sup> top (explaining נייר).

מִחָקָה m. (מִחָק 2) stricken measure. Targ. Y. Lev. XIX, 35, opp. מִדְּשִׁיקָה.

מִחָר m. (b. h.; = מאחר; אחר) next day, future day. Mekh. Bo. 18 יש מ' עכשיו וכ' there is a mahar which means now (the next day), and there is a mahar which means some future time; Yalk. Ex. 225.—Ber. 28<sup>a</sup> ואחריה למה אני ואחריה למה מ' מה איכיל I and you &c. Sot. 48<sup>b</sup> מה איכיל וכ' to-morrow I and you &c. Sot. 48<sup>b</sup> מה איכיל וכ' he who has bread in his basket and says, what shall I have to eat to-morrow? &c.—Y. Gitt. II, 44<sup>a</sup> bot. הוא לילה הוא לילה it makes no difference whether the same night or the next day or after some time; a. fr.—מִחָרָה f., constr. מִחָרָה. Men. 65<sup>b</sup> מ' יום מ' מחר the morrow of the Sabbath' (Lev. XXIII, 11) means the day after the first day of the Festival (Passover). Ib. או אינו מחר day after to-morrow. Midr. Till. to Ps. XII נלך וכ' and the day after to-morrow we shall go &c.

מִחָרָה ch. same. Targ. Ex. XVII, 9. Targ. Prov. XXVII, 1 דלמ' a. fr.—Lev. R. s. 34 היא היא (the soul) is no more here. Y. Gitt. II, 44<sup>a</sup> top מחר ומחר the day after to-morrow; a. e.

מִחָרָה f. pl. (חָרָה) strings (of meat, fish &c.). Tosef. Shek. III, 10 מ' if the meat found was on strings; Y. ib. VII, beg. 50<sup>c</sup> אם היו מ' fish on strings. Tosef. ib. II, 1 של קרדומות axes strung together; a. e.

מִחָרָה m. (חָרָה) singe, burn (wound). Targ. Y. Ex. XXI, 25.

מִחָרָה, Tosef. Kel. B. Mets. II, 14, read with R. S. to Kel. XII, 5: מִדְּרָס.

מִחָרָה f. (b. h. מִחָרָה; חָרָה) 1) plough. Tosef. Sabb. XIV (XV), 1 ירר של מ' the pin of the plough; Y. ib. XVII, beg. 16<sup>a</sup>. Y. Naz. VII, beg. 55<sup>d</sup> חמ' חמ' so that the plough might not stir them up. B. Mets. IX, 13 ואחריה חמ' and must give him back the (pledged) plough for the day; a. e.—2) strigil. Ib. 113<sup>b</sup> וכספא מ' a silver strigil (which, if pledged, the creditor may sell and give the debtor a common one); Keth. 68<sup>a</sup> וכספא מ' (such a luxury as) a silver strigil.

מִחָרָה pr. n. pl., v. מִחָרָה.

מִחָרָה, v. מִחָרָה.

מִחָרָה pr. n. pl. (חָרָה) M'harta d'Yattir (the Cave Region of Y., v. Hildesh. Beitr., p. 25), in Upper Galilee. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 סחורה; Sifrē Deut. 51 נחורא דיתר (read יתיר).

מִחָשְׁבֶת f. (b. h.; חָשַׁב) 1) thought, plan. Ber. 61<sup>a</sup> בחלה עלה במ' it was the original plan to create &c.—Kidd. 40<sup>a</sup> שנושה מ' an intention which bears fruit (is carried out). Ib. מ' טובה מצרפה וכ' the merit of a good intention does the Lord (in rewarding) add to that of a good deed; Y. Peah I, 16<sup>b</sup> top; a. fr.—2) troubled mind, care, apprehension. Snh. 26<sup>b</sup> מ' מועלה וכ' trouble (about sustenance) affects the memory even for the words of the Law (makes one forget one's learning).—Pl. מִחָשְׁבוֹת. Ib. 19<sup>b</sup>, v. בעל. Ib. 26<sup>b</sup> (ref. to Ps. XI, 3) אינו מִחָשְׁבוֹתוֹ וכ' if this wicked man's plans be not frustrated, what will the righteous man do?

מִחָשְׁבֶת f. (b. h.; preced.) design, art.—מלאכה מ' a productive work (with a direct purpose). Bets. 13<sup>b</sup>; Hag. 10<sup>b</sup>, a. fr. אסרה תורה מ' מלאכה the Torah forbids (on the Sabbath) productive work (by which you affect the property of an object, not mere changing of position, planless efforts &c.).

מִחָשְׁבֶת ch. (preced. wds.) 1) plan; art. Targ. Jer. XLIX, 20. Targ. II Chr. XXVI, 15; a. fr.—Pl. מִחָשְׁבֶת. Targ. Is. LV, 8, sq. Targ. Ez. XXXVIII, 10; a. fr.—2) trouble. Erub. 29<sup>b</sup> מ' ומבטלי and drive trouble away.

מִחָשֶׁן m. (חָשַׁן) darkening, dimness of eye-sight. Targ. Y. Deut. XXVIII, 65 וכ' (not דמ'; h. text כליון עינים).

מִחָתָה, part. act. a. pass. Af. of חָתָה.

מִחָתָה f. (preced.) declivity.—Pl. מִחָתָה. Lev. R. s. 18, v. מִחָתָה.

מִחָתָה f. (חָתָה II) 1) deficiency. Targ. Prov. X, 20 (h. text כמעט).—2) defect. Targ. Cant. IV, 7 (h. text מכה).—3) stroke, plague, slaughter (corresp. to h. מכה). v.

II).—Targ. Josh. X, 10. Targ. Y. Ex. IX, 27 (ed. Amst. (מִתְחַתֵּה). Ib. XXIII, 25 מִתְחַתֵּה (מִתְחַתֵּה), v. מִתְחַתֵּה; a. fr.—Pl. מִתְחַתֵּה. Targ. O. Deut. XXVIII, 59 (Y. מִתְחַתֵּה); a. fr.—Targ. Y. Lev. XXVI, 18 מִתְחַתֵּה. —Targ. Prov. XX, 30 מִתְחַתֵּה (ed. Lag. מִתְחַתֵּה, Var. מִתְחַתֵּה, corr. acc.); Targ. Y. Deut. XXIX, 21 מִתְחַתֵּה (fr. מִתְחַתֵּה).—[V. מִתְחַתֵּה]

**מִתְחַתֵּה** f. (b. h.; תְּחַתֵּה) 1) *coal-pan*. Kel. II, 3 פְּרוּצָה מ' a coal-pan the rims of which are broken off (having a flat plate only), opp. ib. 7 שְׁלֵמָה מ'. Yoma V, 1; a. e.—2) *snuff-dish*.—Pl. מִתְחַתֵּה. Men. 88<sup>b</sup> וּמִתְחַתֵּה מִן הַכֹּכַב ואין מלקחיה ומִתְחַתֵּה מִן הַכֹּכַב the tongs and the snuff-dishes of the candlestick were not made out of the *Kikkar* of gold; Yalk. Ex. 369; a. e.

**מִתְחַתֵּה, מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִתְחַתֵּה, מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִתְחַתֵּה** f. ch. = h. מִתְחַתֵּה. Targ. O. Num. XVII, 11 (Y. מִתְחַתֵּה). Targ. II Chr. XXVI, 19; a. fr.—Pl. מִתְחַתֵּה, מִתְחַתֵּה. Targ. Num. XVI, 6; 17. Ib. XVII, 2 (Y. ed. Amst. מִתְחַתֵּה, corr. acc.). Targ. Y. ib. 13; a. e.

**מִתְחַתֵּה** m. (נְחַתֵּה) *declivity*. Targ. Josh. VII, 5 (h. text מִדֹּר); a. e., v. מִתְחַתֵּה.

**מִתְחַתֵּה** f. (b. h.; תְּחַתֵּה) *breaking in, breach*. Snh. VIII, 6 וְיִדּוּן וְיִדּוּן he who breaks in is judged (allowed to be killed with impunity) on account of what he will do. Ib. 72<sup>a</sup>; Yoma 85<sup>b</sup> מִי שֶׁמָּצָא דָּמָא what is the reason of the law allowing to kill one breaking in (Ex. XXII, 1)?—Snh. 72<sup>b</sup> וְגַם לִי אֵלָּא מִי גָּנִי וְכִי the text speaks only of breaking in, whence can it be proven that the thief found on one's roof &c. may be killed?—Ib. וְכִי מִתְחַתֵּה his breaking in serves the place of forewarning (he knew what he might expect). Ib. 103<sup>a</sup> (ref. to יִדּוּן, II Chr. XXXIII, 13, v. S. Baer, Liber Chron., p. 126, a. Rabb. D. S. to Snh. l. c. note 200) עָשָׂה לִי ה' כִּכְרָבָה כִּמְנִי מִי וְכִי the Lord made for him an opening in the heaven to receive him &c.; (Pesik. Shub., p. 162<sup>b</sup> תְּחַתֵּה). Midr. Till. to Ps. CXVIII, מִי מָצָא מִן דָּמָא what has he found in our possession (taken) from the place we broke into? Ib. וְכִי הָעִיר דָּמָא the place broken into is the City (of Jerusalem); a. e.

**מִתְחַתֵּה** ch. same. Targ. O. Ex. XXII, 1. Targ. II Chr. XXXIII, 13 (v. preced.).—Snh. 72<sup>b</sup> וְכִי דָּמָא I should kill any one that would break into my house, except &c.—Ber. 63<sup>a</sup> (prov.) קָרִי גִבְרָא אֶפְסֹם מִי רַחֲמֵנָא קָרִי En Ya'akov (missing in ed.; Ms. M. 2 דִּיאֲגִינָא, v. Rabb. D. S. a. l. note 40) the thief at the entrance of the breach calls on the Lord for help.—Pl. מִתְחַתֵּה. M. Kat. 25<sup>b</sup>; Snh. 109<sup>a</sup> (Ms. F. מִתְחַתֵּה, v. Rabb. D. S. a. l. note 50), v. תְּחַתֵּה.

**מִתְחַתֵּה** m., מִתְחַתֵּה f. v. מִתְחַתֵּה.

**מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִתְחַתֵּה** m. (b. h.; טַחֲטָה) *broom*. Gen. R. s. 79, end, v. אֶלְבִּינָא; Y. Meg. II, 73<sup>a</sup> bot., v. אֶלְבִּינָא.

**מִתְחַתֵּה, מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִתְחַתֵּה** m. pl. (v. next w.), מִתְחַתֵּה (מִתְחַתֵּה) *slaughter-ing place* (in the Temple). Eduy. VIII, 4, a. e.—Kel. XV, 6; Tosef. ib. B. Mets. V, 7, v. מִתְחַתֵּה.

**מִתְחַתֵּה** m. pl. (טַחֲטָה) *slaughtering*; מִתְחַתֵּה *slaughter-ing place* (in the Temple). Midd. III, 5 (Mish. ed. מִתְחַתֵּה). Ab. V, 5 (Strack a. other pointed ed. read מִתְחַתֵּה).

**מִתְחַתֵּה, מִתְחַתֵּה** c. (טַחֲטָה II) 1) *coin, medal* (v. מִתְחַתֵּה). B. Kam. 97<sup>a</sup> sq. על הַמָּוֶלֶת וְכַסְלָהּ הַמָּוֶלֶת if one loans money in a certain coin, and that coin was afterwards repealed, נִוְרָן לִי מִי דְּיוּצָא וְכִי he must pay him in the present legal coin. Ib. וְכִי וְכִי עָלֵיו if one loans &c., and the coin was in the meantime made larger (heavier), נִוְרָן לִי מִי דְּיוּצָא וְכִי. B. Mets. 45<sup>b</sup>, sq., v. תְּחַתֵּה.—B. Kam. l. c. מִי שֶׁל אֲבָרָה the Abraham medal; a. fr.—Pl. מִתְחַתֵּה, מִתְחַתֵּה. B. Mets. II, 2 וְכִי זֶה וְכִי three coins heaped upon another, v. מִתְחַתֵּה. Y. ib. 8<sup>b</sup> וְכִי three coins of three different kings; a. fr.—Ab. d'R. N. ch. XVIII מִי מִי כָּל הַדְּרוֹרָה כֹּלֵלָה מִי (v. ed. Schechter note 5) he assorted the entire law (like) coins, i. e. systematized.—2) *type* (of prayers, documents), *formula*. Y. Ber. V, 9<sup>b</sup> וְכִי שֶׁלָּא רַשְׁנוּ מִתְחַתֵּה שֶׁל וְכִי that you do not change the formula of a benediction. Ib. וְכִי בְּרַכָּה מִי אֹמֵר he recites the regular form of the benediction. Ib. VI, 10<sup>b</sup> וְכִי מִן הַמְּשֻׁנָּה עַל הַמָּוֶלֶת (read) he who changes the formula of prayers which the scholars have fixed. Gitt. 5<sup>b</sup>, a. e. וְכִי מִן הַמְּשֻׁנָּה מִי מִי he who changes the formulas of documents &c. Y. Meg. III, end, 74<sup>c</sup> מִתְחַתֵּה מִשֶּׁהוּ הַתְּחִינָן מִתְחַתֵּה Moses introduced as a type of prayer, O God, the great &c.; a. fr.

**מִתְחַתֵּה** ch. same, *coin, medal*. Targ. II Esth. III, 9 מִתְחַתֵּה workers in the mint. Targ. Esth. IX, 4 מִתְחַתֵּה his medal (h. text מִתְחַתֵּה); cmp. מִתְחַתֵּה.

**מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִתְחַתֵּה** f. (b. h.; נִטָּה) *couch, bed, frame, bier*. Ned. VII, 5, v. מִתְחַתֵּה. Ib. 56<sup>a</sup>, a. fr. מִתְחַתֵּה, v. מִתְחַתֵּה. Ib. מִתְחַתֵּה מִי דְּמִיתוּתָהּ לְכִלְיִים a bed designated for the exhibit of garments (not slept upon); Snh. 20<sup>a</sup>. Ber. III, 1 מִתְחַתֵּה those carrying the bier; a. fr.—מִתְחַתֵּה מִי שֶׁל גִּילְתָּה—Sabb. 47<sup>a</sup>, v. מִתְחַתֵּה. Pl. מִתְחַתֵּה. Ned. 56<sup>a</sup>; a. fr.—Trnsf. *family, offspring*. Lev. R. s. 36 מִתְחַתֵּה שְׁלִימָה his bed was perfect, his children were all righteous; Sifra B'huck., Par. 2, ch. VIII. Ber. 60<sup>b</sup>. Pes. 56<sup>a</sup> וְכִי בְּמִתְחַתֵּה שָׂמָּה . . . . perhaps there is a blemish in my family; a. e.

**מִתְחַתֵּה** m. (b. h.; נִטָּה) 1) *staff*. Ab. V, 6 מִתְחַתֵּה the staff of Moses. Ex. R. s. 3 מִתְחַתֵּה שְׁרִירִסְרִנוּ בִי the staff with which thou shalt chastise him. Ib. the signs which I placed in thy hands' (Ex. IV, 21) מִתְחַתֵּה that means the staff; a. fr.—2) *tribe*. Tosef. R. Hash. III (II), 3 וְכִי מִי שֶׁלָּא שְׁלֹשׁ עַל כָּל מִי וְכִי three notes for each tribe; Y. Suca. V, 55<sup>c</sup>.

**מִתְחַתֵּה** v. מִתְחַתֵּה.

**מִמָּחַ** adv. (b. h.; משׁ fr. מָחָה, a. h. locale) *downward*,  
(used as a noun) *below*. Tanh. B'shall. 23 של מִמָּחַ  
מחמת אש של מִמָּחַ through the fire from above were his  
wheels below ignited; (Yalk. Ex. 235 שלמִמָּחַן v.  
infra). Hag. II, 1 (11<sup>b</sup>) מה למעלה ומה למִמָּחַ what is above  
(in heaven) and what is below (in the nether world, Rashi:  
above the Hayoth, below the Hayoth, v. תְּהִיָּה). Tosef. Ber.  
V, 5 שלמיני שלישי לִי he who is the third in rank re-  
sides below him (v. Sm. Ant. s. v. Triclinium); a. fr.—  
Euphem. for מעלה in order to avoid a blasphemous ex-  
pression: B. Kam. 79<sup>b</sup> של מִמָּחַ... ואוקן של מִמָּחַ  
כביכול עשה עין של מִמָּחַ he treated, if one may say so, the divine eye as if  
did not see, and the divine ear as if did not hear.—Frequ.  
מִמָּחַ. Y. Yoma VII, 44<sup>b</sup> של מִמָּחַ... כשירות של מעלן as the  
service in heaven, so is that on earth; Lev. R. s. 21, end  
(not שירותו). Y. R. Hash. II, 58<sup>b</sup> בִּי שֶׁלֵּם the court on  
earth; a. fr.

**מַטְרֵת** f. (צֶהַר) *water pipe of a bath, gutter*. Mikv. VI, 11; Tosef. ib. V, 8. Ib. VI, 4 בּוֹמֵן שֶׁמָּה שְׁלוֹה רֹב' when the gutter of the bath opens into private ground. — *Pl.* מַטְרֵתוֹ. Tosef. Erub. XI (VIII), 9.

**מִיִּנְיָו** f. (יָנַי) *inclining* (the ear &c.), *favor*.—**בִּי מ'** *to ask a favor, beg*. Targ. Y. Ex. XI, 8. Targ. Ps. LXXII, 12.—Yoma 87<sup>a</sup> (in Hebr. dict.) **הוּא מְבַקֵּשׁ מִי' וְכ'** *he who begs his neighbor (to forgive him)*.—**בְּמִתְחָא** (comp. **בְּנִי**) *I pray*. Targ. Y. Gen. XLIII, 20. Targ. Y. I ib. XLIV, 18. Targ. Y. Ex. XXXII, 31; a. fr.—Yoma 72<sup>b</sup> **בְּמ' מִיִּנְיָו** *I beg of you*. Snh. 97<sup>a</sup> **בְּנִי מִיִּנְיָו** *ed. (Ms. M. בְּמ' מִיִּנְיָו)*; a. fr.

**מַמְוִה** f. (b.h.; מַמְוִה) *yarn*. Midr. Till. to Ps. LXXIII, 4.

**מְסוּוִיָּאָה** f. (מְוִי) *spider*. Targ. Job VIII, 14 מ' **פִּיר**  
(Ms. **מְסוּוִיָּאָה**) *spiderweb*.

טבר, v. מזורד

**מַמְלֵטָה**, מַמְלוּמֶלֶת, מַמְלוּמֶלֶת f. (מַמְלֵטָה) 1) *plumbet, plumb-line*. Kel. XII, 8 מַמְלֵטָה Ar. s. Mish. (some ed. משטלה; ed. Dehr. מְשׁוּטְלוֹת; Talm. ed. משוטלת); Tosaf. ib. B. Bath. VII, 12 מַמְלֵטָה Kil. VI, 9 כְּאִילוּ מ' תְּלוּיָהּ וכו' (Ms. M. מְסוּל') as if a plumb-line were suspended on it (take the vertical line).—2) *stem with foliage attached to a fruit.—Pl.* מַמְלוּמֶלֶת (cmp. שׂוֹטְמוֹרֶתֶת Y. Ab. Zar. I, 3<sup>9d</sup> אֲצִטְרוּבִילִין כְּמַמְלוּמֶלֶת pine cones with their attachments (so that they can be used for the thyrsus, v. Sm. Ant. s. v. Thyrsus).—3) (cmp. מַפְטֵלָה) *a pad or cushion made of pieces of cloth*. Sabb. V, 3 בְּמ' יָצָא גַמֵּל בְּמ' the camel must not be taken out (on the Sabbath) with the pad on his back; expl. Y. ib. 7<sup>b</sup> bot., v. גְּבִירָתָא. Bab. ib. 54<sup>a</sup> חֻשְׁרוֹרָה בְּמ' the pad tied only to his tail (hence liable to slide down); Tosaf. ib. IV (V), 3 בְּמ' הַחֲלוּדָה וכו' with the pad hanging (loosely lying) on his hump to let the air strike through; ib. [read:] חֻשְׁרוֹרָה לוֹ בְּכֹנֵךְ וכו' the pad was on the top of the lid (of the coal pan) a kind of pad (with which to handle it). Tosaf. Sabb. VI (VII), 1 חֻשְׁרָא מ' וכו' he who

ties a pad to his hip (a superstitious custom).—*Pl.* מְשֻׁלָּה מְשֻׁלָּה, v. *supra*.

מפניה, Ber. 44<sup>b</sup>, v. ט"ז II.

**מִמְנוּל**, **מִמְנוּל** I (מְנוּל, v. אֶמְנוּל; emp. פִּין) *on account of, for the sake of*. Targ. Y. I Num. XXV, 8 מִמְנוּלֵי on account of these persons. Targ. Ps. XLIV, 27 (h. text למִמְנוּל).—מִמְנוּל *because, for*. Targ. Ps. I, 6.—מִמְנוּל *therefore* (h. עַל כֵּן). Ib. 5. [Ib. 4 מִמְנוּל ed. Wil., strike out מִמְנוּל, as ed. Lag.].—Ib. XLIX, 15; a. fr. מִמְנוּלֵי *for my sake, for thy sake*, &c. Targ. Prov. VIII, 15, sq. Ms. (ed. אֶמְנוּל אֶמְנוּל).—Targ. Ps. CXV, 1; a. fr.

מִצֵּד (I מִצֵּד) II מִצֵּד m. (מִצֵּד) *moving, march* (=h. מִצֵּד).  
Targ. O. Deut. X, 11 (ed. Berl. מִצֵּד), v. מִצֵּד II.

**מַטְוִיָּה** II m. h. (מַטְוִיָּה) *handkerchief*.—*Pl.* מַטְוִיָּה. Yalk. Gen. 7; Yalk. Ps. 848 וּבְמַטְוִיָּה and by waving handkerchiefs (for salutation); Gen. R. s. 5; s. 28 מַטְוִיָּה, מַטְוִיָּה (corr. acc.).—V. מַטְוִיָּה.

(מִטָּה, מִטְרָא, III מִטְרִי) מִטְרָא, III מִטְרִי  
 m. (מִטָּה) 1) *weight, burden* (h. מִטָּה). Targ. O. Num. XI.  
 11 (ed. Amst. מִטָּה). Targ. ib. IV, 27 (O. ed. Amst. מִטְרִי;  
 read: מִטָּה). [Ib. 24 לִמְטָה ed. Berl., לִמְטָה ed. Amst.; Y.  
 מִטְרָא, infin. of מִטָּה.]—Targ. Y. I ib. XXV, 8 מִטְרָא  
 through the weight (of the two bodies); a. fr.—Y. Hag.  
 I, 77<sup>b</sup> top מִטְרָא לֹאן הוּוּן מִתְכוּרִין. הדָּם מ' ...  
 חוּן (the Romans) made them carry loads (on the Sab-  
 bath), and they (the Jews) arranged it so that each two  
 persons should carry one load.—Pl. מִטְרִי. Targ. Is. XLVI,  
 1.—Y. Hag. I. c.—2) *burden of prophecy*. Targ. Is. XXI, 1  
 מִטְרָא (ed. מִטָּה); Y. Taan. IV, 69<sup>b</sup> top מִטְרָא  
 a heavy burden of prophecy (charge) against Arabia.  
 מִטָּה.

מִטּוֹטְלָה, v. מִטּוֹלְטָלָה.

**מְטוּלָא** f. 1) *booth*, v. מְטוּלָא. — 2) (with suff. of personal pronoun) *on account of*, v. מְטוּל.

I. טעמא v. מפרניך:

מטריקסא v, ממופרסא

מטו. v, ממותא

**מִמְחָה** or **מִמְחָה** m. (גז' I, v. Targ. Y. Gen. XV, 6)  
*rebellion, reproach.* Targ. Job I, 22 מ' מִמְחָה Ar. s. v. טה<sup>2</sup>  
 (ed. מוחשי, מוחשי, fr. חטא II, *sinful words*; h. text חפלה).

מִשְׁחָתָא, v. מִמְחָתָא

**מִטְחָן** m. (מִטָּח) *grinding mill* for olives. Ex. R. s.  
36, beg.

**מִמְחֶתָּה** f. **מֶחֱתָה** II; cmp. **מֶחֱתָה** Ps. LI, 8) *kidney, loin*.  
Gitt. 69<sup>b</sup> אֵת מִמְחֶתָּהּ וְכ' (Ar. ed. **מֶחֱתָה**, some ed. **מֶחֱתָה**) on this (his) loin and . . . on the other loin.

מטט, מטט, v. מטט h. a. ch.

מטטור, v. מטטור.

מטטור (מטט) pr. n. (= מטטור, redupl. of מטט, v. מטט) [Chief of the Service,] *Mattatron* (*Mittatron*), name of the chief of the angels (corresp. to שר הפנים). Targ. Y. I Gen. V, 24 ספרא רבא M., the chief recorder. — Snh. 38<sup>b</sup> (ref. to Ex. XXIV, 1, cmp. Targ. Y. a. l.) זה מ' ו' that is M. whose name is like that of his master (with ref. to Ex. XXIII, 21, cmp. Rashi a. l.). Hag. 15<sup>a</sup> מ' חזא Ms. M. (ed. repeatedly (מ')) saw M. to whom permission was given to be seated while writing down &c. Ab. Zar. 3<sup>b</sup> מ' Ms. M. (ed. repeatedly (מ')) if you choose, say it was M. (that instructed the children). Lam. R. introd. (R. Joh. 1) מ' בא מ' ונפל ו' M. came and fell upon his face. Sifré Deut. 338 [read:] מ' באצבעו היה מ' מראה ו' (Moses') finger Metatron pointed out to Moses &c.; Yalk. ib. 949 (v. מטטור). [Gen. R. s. 5, v. מטטור.]

מטח, מטח, v. מטח (= מטח) 1) to stretch, reach; to arrive at; to obtain; to happen to. Targ. Gen. XI, 4 (Y. II מטט). Targ. O. ib. X, 19 (h. text באכה). Targ. II Kings XIX, 26. Targ. Koh. VIII, 14; a. fr. — Targ. Esth. V, 2 [read:] מטח לידה and it (the scepter) reached her hand (v. Meg. 15<sup>b</sup>). — Snh. 109<sup>a</sup> מ' לראי ו' when he arrived at a certain inn. Keth. 63<sup>a</sup> מטח לגבריה when she came near him. Ib. מ' מעלי ו' the eve of the Day of Atonement came. R. Hash. 12<sup>b</sup> מטח בה משמיה R. Joh. and they arrived in the chain of tradition up to 'in the name of R. J. the Galilean' (an editorial gloss). Y. Ber. III, 6<sup>a</sup> top, a. fr. מטחיה אירא an accident (mourning) befell him. Y. Peah VIII, end, 21<sup>b</sup> ומטחיה כן and so it happened to him (as he had wished). Ib. מ' מ' מ' ולא מ' מ' and he had no chance to dine with him. Y. Snh. VI, 23<sup>c</sup>; Y. Hag. II, 77<sup>d</sup> bot. מ' מ' מ' ולא מ' wanted to fetch water but could not. Ib. 78<sup>a</sup> top כל מ' מ' מ' v. מטח. [Ib. מ' מ' מ' read: כל מ' מ' מ' read: let each of us do &c.] Y. Keth. IV, 28<sup>b</sup> top מטחיה ר' אמר ו' thou hast found that which R... said; ib. מטחיה. — Hag. 5<sup>a</sup> מ' לראי קרא when he came to this verse. Snh. 100<sup>a</sup> מ' מ' מ' when (in preparing wrappers for the scrolls) they came to the roll of Esther; a. v. fr. — [Hull. 132<sup>a</sup> top מטחיה we or they (the words of the text) have reached thee, agree with thee, Rashi; v. מטחיה.] — 2) (sub. וימנא or בישולא) to be ripe, ready. Hag. I. c. מ' מ' מ' שביק ה' דמ' מ' he left those (figs) which were ripe and plucked those which were not. Hull. 112<sup>a</sup> מטח מ' the lower portion was ready (roasted).

Af. מטח to cause to reach; to fetch, bring, offer. [Targ. Y. II Gen. XI, 4 מטח part. pass., v. supra.] Targ. Y. ib. XXVII, 25. Targ. O. Lev. IX, 12; a. fr. — B. Kam. 117<sup>a</sup> דרי מטח take it up and hand it over (to the King's treasury) in our presence; and ו' דרי ו' he did take it up &c. Ib. 119<sup>b</sup>, a. e. מטח ו' ו' (not אמטח) is leading the needle forth and bringing it home one stitch (= h. ו' ו' ו' B. Bath. 21<sup>a</sup> ו' v. מטח I. Keth. 103<sup>b</sup> sq. ו' ו' מטחיה they took him to Sepphoris which lies high. Gen. R. s. 14, beg.; ib. 20 ו' ו' ו' מטחיה

from your own language I will offer (proof) to you; a. fr.

Ilhpe. מטח to repair to. Targ. O. Num. XXIII, 15; a. fr.

מטכסא, v. מטכסא.

מטכסא (מטכ, מטכ, מטכ...) m. (μεταξα) silk. Y. Kil. IX, 32<sup>a</sup> top מטכ shirayin (Mish. ib. IX, 2) is silk. Sabb. 20<sup>b</sup>, v. מטכ. Y. B. Mets. IV, 9<sup>c</sup> bot. מטכ דיינין למ' gave an earnest money on silk. Lev. R. s. 34 information was brought against them ... בהדין מ' that they dealt in silks (v. Sm. Ant. s. v. Sericum). B. Kam. 117<sup>b</sup> מטכ מטכ one informed (the royal officers) of the silk goods of R. A.; a. fr. — Pl. מטכין, מטכין, מטכין. Targ. Esth. I, 6 (h. text מטכין). — Gen. R. s. 40 מטכ מטכ I am willing to pay the duty on silk goods. Y. B. Kam. VI, end, 5<sup>c</sup> מטכ מטכ it (the bag) contained silk goods. Gen. R. s. 77, v. מטכילא; Cant. R. to III, 6; a. fr.

מטל m. (מטל) javelin for thrusting. Targ. I Sam. XVII, 6 (h. text מטל). — Pl. מטל. Targ. Job XL, 18 Ms. (ed. מטל, Regia מטל; h. text מטל).

מטל m., constr. מטל (v. מטל III) imposed destiny; burden of prophecy. Targ. Is. XIII, 1 (h. text מטל). Targ. II Kings IX, 25. Targ. Is. XXI, 1 (Kimhi מטל, v. מטל; Rashi מטל); a. fr.

מטל, מטל, v. מטל.

מטל m. (מטל) I shade, cover. Targ. Y. Num. XIV, 14.

מטל m. (מטל, v. מטל; cmp. Jer. XXII, 26) exile, place of banishment. Num. R. s. 7 מטל מטל the place of exile for those condemned to banishment. Deut. R. s. 2; ib. s. 6, v. מטל.

מטל f. (diminutive of מטל) a small patch. — Pl. מטל, v. מטל.

מטל f. (מטל) 1) javelin, v. מטל. — 2) thrusting. — מטל מטל stoning to death, v. מטל. Targ. Y. Ex. XXXI, 15; a. e.

מטל m. (מטל) 1) exile, homeless. — Pl. מטל מטל. Targ. Mic. IV, 6, sq.; Targ. Zeph. III, 19 (h. text מטל). — 2) (mostly pl.) מטל מטל = next w. Yeb. 99<sup>a</sup> מטל מטל a slave is chattel, and chattel (in R. Meir's opinion) is seizable for widowhood; Keth. 81<sup>b</sup> מטל מטל and chattel is not seizable &c.; a. fr.

מטל, מטל m. pl. (מטל) movable goods, chattel, opp. מטל immovable property. Kidd. 26<sup>b</sup>; B. Bath. 156<sup>b</sup> מטל מטל had a large fortune in movables. B. Mets. 11<sup>b</sup>, v. מטל. Tosef. Kidd. I, 8, sq. B. Mets. IV, 1 מטל מטל all movables (exchanged) buy each other, i. e. taking possession by the one gives possession to the other party; a. v. fr.

מטל, v. מטל.

**מטליה**, Lam. R. to III, 7, v. מטליה.

**מטליותא** f. (טלל) *protection, shade*. Targ. O. Lev. XXIII, 43 Ms. (v. Berl. Targ. O. II, p. 37), v. מטליתא.

**מטלית** f. (טלא) *patch, strip; lining*. Kel. XXVII, 12 'מ' חדשה וכו' even a new piece of that stuff. Y. Meg. I, 71<sup>d</sup> top and is mended by underlining a patch. Gen. R. s. 4, beg. לרקיע מ' יעשה let there be made a lining to the firmament (be made stronger). Kel. XXVI, 2 טלה עליו (מטליה) if he underlined the bag. Tosef. Ohol. XIV, 6; Zeb. 94<sup>a</sup>; a. fr.—Trnsf. a strip of land. Lam. R. to III, 7 (ref. to גור בער, ib.) ז' מ' של וכו' (not מטליה) that means the Samaritan enclave (between Galilee and Judaea).—Pl. מטליתו. Ib. introd., end מ' מ' ז' ז' they planted the land by strips (not the whole at a time); Y. Keth. XII, 35<sup>b</sup> top מ' היתה נשרפה מ' מ' the land was burned up strip-wise; Y. Kil. IX, 32<sup>e</sup>; Pesik. Dibré, p. 114<sup>a</sup>; (Yalk. Dan. 1066 מטליותו). Lam. R. introd. (R. Abbahu 3, ref. to Ez. XXIV, 6) מ' הרי גולים מ' מ' they were exiled by districts (not all at once); Yalk. Ez. 362.—Dimin. מטליתא, מטליתא; pl. מטליתות, מטליתא. Sabb. 125<sup>a</sup> וכו' מ' שאין בהן וכו' (Ar. מטליות) strips of less than three square handbreadths; Succ. 16<sup>a</sup>; B. Bath. 20<sup>a</sup>; a. e.—Yalk. Dan. 1066, v. supra.

**מטלא, מטלל** m. (טלל I) *shelter, hut, booth*. Targ. Ps. X, 9 (Ms. מטלל).—Y. Succ. III, beg. 53<sup>e</sup> מטלא ליה עביר ליה מטלא ליה put up a festive booth for himself in the street.—Pl. מטליתא. Targ. O. Lev. XXIII, 42 (ed. Amst. מטליתא, corr. acc.). Targ. II Sam. XI, 11; a. fr.

**מטלחא, מטלחלחא** f. same. Targ. Is. I, 8. Targ. Jon. IV, 5. Targ. Y. Lev. XXIII, 42; a. e.—Constr. מטלח (מטלח). Targ. O. ib. 43 מטלח (Ms. I מטלח, III מטלח pl.). Targ. Is. IV, 6.—Esp. festive booth, Succah. Succ. 3<sup>a</sup> מטלחא Ms. M. (ed. מטלחא, בטלחא, v. Rabb. D. S. a. l. note) at the entrance of the Succah. Ib. 28<sup>b</sup> במ' in the Succah, 'מ' בר מ' without the Succah (in the house &c.). Y. M. Kat. III, 82<sup>a</sup> וכו' מטלחא if his (the mourner's) Succah is small; a. fr.—[Treat. S'mah. ch. XI, end מטלחא דכרמא the watchman's hut in the vineyard—a mistaken gloss to אורייתא, which found its way into the text; v. M. Kat. 27<sup>a</sup>, אורייתא].—Pl. מטלחא. Targ. O. Lev. I, c., v. supra. Targ. Gen. XXXIII, 17 (Y. מטלח).

**מטלנא** I m. *javelin*, v. מטל.

**מטלנא** II m. (טלנ, נטל, cmp. מטלון) *journey* (h. טעס). [Targ. Is. XXI, 1 מטלנ Kimhi, v. מטלנ].—Pl. מטלנא, constr. מטלנא. Targ. Num. XXXIII, 1; a. fr.

**מטלנית** f. diminutive of מטלית, q. v.

**מטלעא** f. (טלע) *limping*. Keth. 103<sup>b</sup> (to Levy who was lame) וכו' מטלעא do we need thee and thy limping (lame remark)?

**מטלת**, v. מטלית.

**מטלתא, מטלתא**, v. מטליתא.

**מטמ' מ' מ' m. (מטע) decline, use of the root** מ' מ' מ' Tosef. B. Mets. VI, 18 (ref. to מ' מ' Ps. XV, 5) (ed. Zuck. (המטע) we know not in what sense this 'decline' is meant; Y. ib. V, end, 10<sup>d</sup> המטע; [Yalk. Ps. 665 'מ' מ' מ' this yimmut &c.].

**מטמון** m. (b. h.; טמון) *secret chamber, treasury; treasure*.—Pl. מטמון. Num. R. s. 9 לוחד המ'... the inhabitants of the city began to put their gold and silver in the secret chambers of the fortress; Tanh. Naso 5. Lev. R. s. 1 הולך במ' he goes (to her) through secret walks (of the palace), v. next w. Cant. R. to I, 1, v. קפס; a. e.

**מטמונית** f. (preced.) *secrecy*.—Pl. מטמוניות. Tosef. Dem. II, 9 במ'... (Var. במטמונית, corr. acc.) if they repent in secret, opp. בפרהסיא; Ab. Zar. 7<sup>a</sup>; Bekh. 31<sup>a</sup>.—Lam. R., introd. (R. Josh. 1) קדו עוברין ארון במ' (some ed. במטמונית) they worshipped idols in secret; Yalk. Ez. 348.—Gen. R. s. 52 הולך במ' he goes to her in secret; ib. s. 74 (v. preced.). Ib. s. 17 למה במ' why did he do it secretly (while Adam was asleep)?—Pesik. R. s. 8 whatever a man does במ' בושך וכו' in secret, in the dark or openly; Yalk. Prov. 959. Pesik. R. l. c. שבמטמונית whatever is hidden in the secret chambers (of the heart); a. e.

**מטמונית** f. (preced.) *treasure in charge*. Snh. 100<sup>b</sup> (quot. fr. Ben Sira) ב' אבאיה מ' שוא a daughter is to her father a false treasure (causing anxiety).—Pl. מטמוניות. Midr. Till. to Ps. CXIX, 17.—V. preced.

**מטמועא**, v. מטמא.

**מטמועיתא**, Y. B. Bath. VI, end, 15<sup>e</sup>, v. מטמועיתא.

**מטמורא** m. (טמר) 1) *hiding place*. Targ. Is. XXXII, 14.—2) *hidden object*.—Pl. מטמורין. Targ. Ob. 6; Targ. Jer. XLIX, 10 (some ed. מטמר).

**מטמוריתא** f. (preced.) *hiding place, hidden place*. Targ. Is. XXXII, 8 (h. text טמר).—Pl. מטמוריתא. Targ. I Sam. XXIII, 23 (not מטמור; h. text טמר). Targ. Jud. VI, 2 (not מטמור; h. text מנחרת).

**מטמט**, *Nithpa*. נהמטמט (contr. of מטמטט, v. מטט) to be crumbled, reduced to atoms. Erub. 80<sup>b</sup>, v. מטט Nithpa.

**מטמט** ch. (v. מוט) to make shaky. Part. pass. f. מטמטת. Lam. R. introd. (R. Hān. 2) (expl. מועדת, Prov. XXV, 19) מ' a wavering walk; v. מידא.

**מטמויען**, v. מטמא.

**מטמונית**, v. מטמונית.

**מטמועא, מטמועא** m. (טמע) *sinking*; (with שמשא) sunset; west. Targ. Y. Deut. XI, 30 (ed. Amst. מטמא). Ib. XXI, 23 מטמא. Targ. Ps. CXIII, 3.—Pl. מטמויען. Y. R. Hash. II, end, 58<sup>b</sup> מטמויען מטמויען (corr. acc.) fourteen sunsets. Gen. R. s. 63 מטמויען יומא וכו' Ar. (ed. מטמויען, corr. acc.) on Friday at sunset.

מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה m. (b. h.; נָטַע) *plantation*. Y. Kil. IV, beg. 29<sup>a</sup> provided it was originally a large vine plantation. Lev. R. s. 25 בחלה במ' חלה לא חתסכו אלא במ' חלה במ' חלה as the first thing be engaged in nothing but planting; a. e.

מִטְפָּחָה, מִטְפָּחָה f. 1) same. Gen. R. s. 15, beg.; Midr. Till. to Ps. CIV, 16 יִשְׁבְּעוּן מִטְפָּחָה they (the cedars) shall enjoy their transplantation. Gen. R. s. 30 כְּמִטְפָּחָה כְּרָמִים כְּמִטְפָּחָה של כְּרָם Cant. R. to II, 3 כְּמִטְפָּחָה (prob. כְּמִטְפָּחָה pl.) like the rows of plants in a vineyard. Midr. Sam. ch. XXVIII מִדֵּחֵן מִדֵּחֵן whence is thy origin?—2) *cultivated state*, opp. חֲרוּבֵן. Y. Kil. IV, end, 29<sup>c</sup> מִטְפָּחָה מִטְפָּחָה more than when it is cultivated. Midr. Sam. ch. XXV שָׁוָה רִאשָׁה מִטְפָּחָה שְׁלֵי נִקְצָצָה וְכ' he saw his (Saul's) plantation cut down (his descendants put to death, v. II Sam. ch. XXI), and did not worry about it &c.; Yalk. Ps. 765 מִטְפָּחָה (corr. acc.).

מִטְפָּחָה, מִטְפָּחָה f. (נָטַע) *exhilarating effect of the wine*. Y. Gitt. III, end, 45<sup>b</sup> מִטְפָּחָה מִטְפָּחָה (the distinction between מִטְפָּחָה and מִטְפָּחָה is made) on account of its effect; Y. B. Bath. VI, end, 15<sup>c</sup> מִטְפָּחָה (corr. acc.).

מִטְפָּחָה f. (נָטַע) [*leading astray*], *prostitute*. Targ. Lev. XXI, 7 (some ed. מִטְפָּחָה). Targ. Y. I Gen. XXXIV, 31 מִטְפָּחָה.—Pl., v. next w.

מִטְפָּחָה f. same. Targ. Y. Gen. XXXVIII, 21, sq. Targ. Y. Deut. XXIII, 19.—Pl. מִטְפָּחָה. Targ. Y. Num. XXIV, 14. Targ. Y. Gen. XLII, 9 (not מִטְפָּחָה). Ib. 12 מִטְפָּחָה constr. (not '...').

מִטְפָּחָה f. (נָטַע) *savory, refreshing*. Targ. Hab. I, 16 (h. text מִטְפָּחָה).

מִטְפָּחָה m. (preced.) *refreshment*. Y. Snh. II, 20<sup>c</sup> bot. מִטְפָּחָה (corr. acc.) bring refreshment (for the mourner)—[which may also mean *good cheer*, whence the reply: 'send and get Menahem &c.'].

מִטְפָּחָה, Gen. R. s. 63, v. מִטְפָּחָה.

מִטְפָּחָה f. ch.=next w. Y. Ned. VIII, beg. 40<sup>d</sup> חֲתָם מִטְפָּחָה the partaking of food for the sake of tasting requires no benediction, nor is it subject to laws about robbery &c.

מִטְפָּחָה f. (נָטַע) *tasting*. Ber. 14<sup>a</sup> מִטְפָּחָה מִטְפָּחָה, v. preced.

מִטְפָּחָה f. (b. h.; II טָפַח) *towel, apron* (for wiping moist hands); in gen. *bandage, wrap*. Tosef. Hag. III, 2 מִטְפָּחָה his apron; Hag. II, 7. Kel. XXIV, 14 מִטְפָּחָה של יָדֵים (מ') של יָדֵים bands around shrouds; and וְשֵׁל נָבִיל בְּנֵי לֵוִי and the wraps of the musical instruments of the Levites (Maim.); (oth. vers. מִטְפָּחָה של תְּכָרִיךְ

bands used for tying up the instruments &c.). Ib. XXVIII, 5 מִטְפָּחָה כֶּסֶף שֶׁשָּׂאָה מ' a bag of a bolster which was changed into a plain sheet; a. fr.—Pl. מִטְפָּחָה. Ib. XXIV, 14 מִטְפָּחָה there are three kinds of *mitpahoth*, v. supra. Snh. 100<sup>a</sup> (in Chald. dict.) מִטְפָּחָה סְפָרִים בִּי Ms. M. were fitting up wraps for the books in the house of &c. Kil. IX, 3; a. fr.

מִטְפָּחָה f. pl. (נָטַע) II, emp. מִטְפָּחָה *drippings*. Lam. R. to I, 1 מִטְפָּחָה מִטְפָּחָה (7) מִטְפָּחָה מִטְפָּחָה from the nature of the drippings.

מִטְפָּחָה, מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה *silk*, v. מִטְפָּחָה.

מִטְפָּחָה m. (b. h.; נָטַע) *to drip*; emp. מִטְפָּחָה *rain*. Taan. 6<sup>b</sup> (ref. to מִטְפָּחָה, Am. IV, 7) מִטְפָּחָה מִטְפָּחָה it will be a place where the rain will stand (in pools). Ib. 9<sup>a</sup> מִטְפָּחָה מִטְפָּחָה rain is sent for the sake of an individual; a. fr.

מִטְפָּחָה, Hif. מִטְפָּחָה (b. h.; denom. of preced.) *to let rain*. Tanh. ed. Bub., B'shall. 20 מִטְפָּחָה מִטְפָּחָה I let rain bread &c.

מִטְפָּחָה ch., Af. מִטְפָּחָה same. Targ. Y. Gen. II, 5. Targ. O. ib. XIX, 24.

מִטְפָּחָה, מִטְפָּחָה ch. = h. מִטְפָּחָה. Targ. O. Gen. II, 5. Targ. Job XXXVII, 11 (h. text מִטְפָּחָה!); a. v. fr.—Sabb. 65<sup>b</sup>; Bekh. 55 מִטְפָּחָה . . . מִטְפָּחָה that rain fell in the West (Palestine), the Euphrates is the great witness (when the Euphrates rises, it indicates that Palestine has had rain). Taan. 6<sup>a</sup> מִטְפָּחָה מִטְפָּחָה, v. מִטְפָּחָה; a. fr.—Pl. מִטְפָּחָה. Targ. Y. Gen. XIX, 24. Targ. Ps. LXXV, 10 Ms. (ed. sing.).—Taan. 9<sup>b</sup> מִטְפָּחָה מִטְפָּחָה their rains are faithless (the signs of rain are deceptive). [מִטְפָּחָה מִטְפָּחָה *womb*, v. מִטְפָּחָה.]

מִטְפָּחָה, מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה m. (נָטַע); emp. Arab. *mitrad*, hasta brevis) *the hunter's spear*. Targ. Y. II Gen. XXXVI, 39 (play on מִטְפָּחָה, ib.) גִּבְרָא רִדְהָ לֵעִי בִּמ' ('Rashi') to Gen. R. s. 83 quotes: גִּבְרָא מִטְפָּחָה רִדְהָ לֵעִילָם כְּמִטְפָּחָה, read: מִטְפָּחָה (a busy) man, for all his life-time he worked with the hunting spear; Y. I ובסרדיה מִטְפָּחָה with hunting spear and with net; Targ. I Chr. I, 50 מִטְפָּחָה ובסרדיה.

מִטְפָּחָה, מִטְפָּחָה f. (matrona) *matron, lady* (mostly used of Roman women of quality). Gen. R. s. 41, beg., a. e., v. מִטְפָּחָה. Ib. s. 52 מִטְפָּחָה מִטְפָּחָה he raised her to the rank of a lady (who is protected from the gaze of men, v. מִטְפָּחָה II). Ex. R. s. 44 מִטְפָּחָה מִטְפָּחָה . . . מִטְפָּחָה he took her for wife and made her a lady and gave her a chain &c. Gen. R. s. 4; a. fr.—Pl. מִטְפָּחָה, מִטְפָּחָה, v. next w.

מִטְפָּחָה f. (preced.) *lady-like*. Ex. R. s. 3 מִטְפָּחָה מִטְפָּחָה a maid, opp. כֹּשֶׁרֶת a negress (slave). In gen. *lady*. Num. R. s. 16 (not מִטְפָּחָה); a. e.—Pl. מִטְפָּחָה. Y. Ned. III, end, 38<sup>b</sup> מִטְפָּחָה מִטְפָּחָה (not מִטְפָּחָה) this is to be compared to two ladies meeting one another (in car-



riages). Ex. R. s. 19 שְׂרֵי מִטְרֹנֹת דִּימֹת ed. Wil. (oth. ed. ירוח... two ladies apparently of equal rank. Sifré Deut. 317 (ref. to Deut. XXXII, 14 'with the fat of' &c.) אֵלֵי מ' this alludes to their (the Roman) ladies (living in luxury); a. fr.

**מִטְרֹנְיָהּ** ch. same. Hull. 105<sup>b</sup>. Ned. 50<sup>a</sup> bot. וְכֵן מ' and (he became rich) through a business affair with a matron (v. comment.). Kidd. 40<sup>a</sup>; a. e.—**Pl.** מִטְרֹנְיָהּ. Targ. Esth. II, 14 (not 'ג'...; h. text אֲשֶׁר־הָיָה). Targ. II Chr. XXXV, 25 (h. text שָׁרֵי וְיָרֵי).

**מִטְרֹפּוּלִין** f. (μυτρόπολις) *metropolis, capital; city*. Meg. 6<sup>a</sup> שְׂרֵי מ' של מלכיה... שְׂרֵי that is Caesarea... for she became the residence of (the Roman) governors; Lam. R. to I, 5 [read:] 'נִשְׁרֵי קִסְרִין מ' (strike out וְהַנְּשִׁירִין) Caesarea became &c. Gen. R. s. 92 מִטְרֹפּוּלִין הָיָה וְכֵן it was a metropolis and you say, 'they returned to the town!'; a. fr.—[Gen. R. s. 42, v. אֲלֵינוּ מִטְרֹפּוּלִין]

**מִטְרֹפֶסֶת**, v. מִטְרֹפֶסֶת.

**מִטְרֹפֶת**, v. מִטְרֹפֶת.

**מִטְרִיד** m. (פִּטְרִיד) *funnel*. Tosef. Kel. B. Mets. III, 12 מ' שְׁנִפְרִין וְכֵן (ed. Zuck. שְׁנִפְרִיד) a funnel which is broken into or the pipe of which is off.

**מִטְרִין** *womb*, v. מִטְרִין.

**מִטְרִפּוּלִין**, v. מִטְרֹפּוּלִין.

**מִטְרִנְיָהּ**, Sifré Deut. 204, v. מִטְרִנְיָהּ.

**מִטְרִנִּית**, v. מִטְרִנִּית.

**מִטְרָפָא** m. = טְרָפָא I, *leaf*.—**Pl.** constr. מִטְרָפִי. Targ. Y. Gen. III, 7.

**מִטְרָפּוּלִין**, v. מִטְרֹפּוּלִין.—[Midr. Till. to Ps. XXXVI, v. קִסְלִיפּוֹנוֹס.]

**מִטְרָפּוֹן**, Tosef. Ohol. XVIII, 13, v. מִטְרָפּוֹן.

**מִטְרָפָא** m. (מִטְרָפָא, Pales of טְרָפָא) *debt matured for collection by seizure*; 'get one's due, to be punished'. Pes. 57<sup>b</sup>... בְּרִיךְ רִחֲמָנָא דְאִשְׁקִיָּה לִישְׁשֹׁכְרָא... blessed be the Lord who caused Issachar... to receive his due at his (the king's) hand in this world; (Ms. M. לְמִטְרָפָא לִישְׁשֹׁכְרָא; Yalk. Lev. 469 דְּשִׁקְלִיָּה יִשְׁשֹׁכְרָא, read: לִישְׁשֹׁכְרָא; Ker. 28<sup>b</sup> דְּשִׁקְלִיָּה רַבִּי לְמִטְרָפָא יִשְׁשֹׁכְרָא; Yeb. 105<sup>b</sup> רַבִּי לְמִטְרָפָא יִשְׁשֹׁכְרָא Rabbi received his due (it served him right). Snh. 21<sup>a</sup> מִיכָל לְמִטְרָפָא Michal received her due.

**מִטְרָקָא** m. (מִטְרָקָא I) *goad, whip*. Yoma 23<sup>a</sup> (expl. מִטְרָקָא) (קִטְרִיא Ar. (ed. omit קִטְרִיא) a plaited whip of the Arabs the head (sting) of which is taken off. Ib. 77<sup>a</sup> דִּלְמָא מִסְסִיָּה אֲרֵי Ar. a. Ms. M. 2 (Ms. M. 1 'דִּמ'; ed. וְמִרְסָקָא, corr. acc.) perhaps *yahēf* (II Sam. XV, 30) means without horse and whip?

**מִטְרָקָא**, v. מִטְרָקָא, מִטְרָקָא f. (מִטְרָקָא) (=h. מִטְרָקָא).

**מִטְרָקָא** *service, post, watch, guard*. Targ. O. Num. III, 36 מִטְרָקָא, v. מִטְרָקָא. Targ. Is. XXI, 8. Targ. II Kings XI, 5. Targ. I Chr. XVIII, 17. Targ. O. Deut. XVIII, 8 the division on duty (h. text מִטְרָקָא). Targ. Ex. XIV, 24 (Bxt. מִטְרָקָא; h. text מִטְרָקָא).—**Pl.** מִטְרָקָא. Targ. Gen. XLIII, 17; 19; a. fr.—Lam. R. introd. (R. Abba 2) רִישׁ מ' the chief of the city guard.—**Pl.** מִטְרָקָא, מִטְרָקָא, מִטְרָקָא. Targ. I Chr. IX, 22. Targ. II Kings XI, 18. Targ. Ps. LXIII, 7 (ed. Wil. *sing.*; h. text מִטְרָקָא).—2) *safe, leather bag*.—**Pl.** מִטְרָקָא, מִטְרָקָא. Ab. Zar. 10<sup>b</sup> בְּמ' דְּהוּא שֹׁדֵר לֵיהּ.. בְּמ' (Rashi in early eds. מִטְרָקָא, v. Rabb. D. S. a. l. note 80) he sent him gold dust in bags and wheat on top. Keth. 110<sup>a</sup> לִי לְמָהּ לִי הַפּוֹכֵר why change bags (of equal weight from one side of the animal to the other)?, i. e. let the two accounts balance each other.

**מִי** I, מִי, מִי, *from, of; because*, v. מִי.

**מִי** II h. a. ch. (b. h.) 1) *who?; which?; he who*. M. Kat. 16<sup>b</sup> רִאָּה מ' קוֹרָא וְכֵן Ms. M. (ed. omit רִאָּה) see who calls thee outside. Keth. 64<sup>b</sup> מ' שׁוֹכֵר אֶת מ' which hires which?, i. e. which (of the two) hires and which is hired? B. Bath. IX, 1 מ' שָׁמַת וְכֵן he who (if one) died and left &c. Ib. VI, 7 מ' שְׂדֵיחָה דְּרִיךְ וְכֵן he through whose field there is a public passage. Ib. 6 מ' שֵׁשׁ לִי גִינָה וְכֵן he who has a garden &c.; a. v. fr.—(Chald.) Ab. Zar. 41<sup>b</sup> מ' דְּבִשְׁלִיָּה Ms. M. (ed. רִבְשְׁלָה) who can say (how do we know) that he cancelled it?—2) [*who will?*], Oh that! Sot. V, 2, a. e. מ' יִהְיֶה לִי רִחָה וְכֵן Oh that I had a scholar before me, and I would &c.; a. fr.—3) [*is there any?; in gen. introducing a question: is there?; does he? &c.* Sabb. 31<sup>a</sup> מ' כֵּאֵן חַלֵּל מ' does Hillel live here? Hull. 33<sup>a</sup> מ' אִיכָּא מִדְּרִי וְכֵן is there anything which is permitted &c. Ber. 34<sup>a</sup> top, v. מִטְרָקָא. Hull. 32<sup>b</sup> מ' מִצְטָרֵךְ וְכֵן how is it? can the first cut be combined with the second to effect &c.? Naz. 32<sup>b</sup> מ' הוּא נִדְרִיתוֹן if one had come... would you have vowed? Ib. מ' לִאֲמִירָה מ' יִדְעִין מ' יִדְעִין בְּהִי וְכֵן did they know when? Ib. מ' יִדְעִין בְּהִי וְכֵן did they know on what day?—Pes. 14<sup>b</sup>, a. fr. מ' דְּמִי (sub. לְהָא מ' דְּמִי) is there an analogy between the two cases?; v. I מ' a. v. fr.

**מִי**, *what?; v. מִי*.

**מִי**, *water*, v. מִי.

**מִיָּא** ch. pl. *water*, v. מִיָּא.

**מִיָּאָן** m. (מִיָּאָן) *a woman's protest against a marriage contracted during her minority, annulment of marriage*. Yeb. XIII, 4 גִּט אַחֵר מ' a divorce issued after annulment (her husband having remarried her after annulment and then divorced her); annulment following divorce (having divorced and remarried her during minority). Ib. 108<sup>a</sup>; Tosef. ib. XIII, 1 מ' בִּצְדָא (מִיָּאָן) in what way is *miun* performed? Ib. גְּדוּל מִיָּאָן there can be no surer protest than this; a. v. fr.—**Pl.** מִיָּאָנִים. מִיָּאָנִים. Ib. מ' שְׂטָרִי (Yeb. 107<sup>b</sup> מִיָּאָן) letters of protest. Yeb. 108<sup>a</sup> מִיָּאָנִיהָ דֵּן דֵּן קִידּוּשִׁיהָ דֵּן דֵּן her betrothal (to another man) serves as a declaration of protest. Snh. I, 3; a. fr.

**מִיָּאָן**, (מִיָּאָן) m. (מִיָּאָן) *repulsiveness, creating*

*aversion*.—מִחֲמַת מ', מִיָּקָצָה. Y. Maas. Sh. II, 53<sup>b</sup> bot.; Y. Sabb. XIV, 14<sup>c</sup> מִיָּאָס דִּיא it is a nauseous manipulation (and therefore forbidden on the Sabbath, v. מִיָּקָצָה).

**מִיָּאָסָה, מִיָּאָסָא** ch. same. Y. Maas. Sh. II, 53<sup>b</sup> bot.; Y. Sabb. XIV, 14<sup>c</sup> מִיָּאָ בְּיִידוֹ מ' what is the practical difference between them? It lies in the applicability of the Sabbath law concerning repulsive things, v. preced.

**מִיָּאָמוֹס**, Lam. R. to III, 13 Ar., v. מִיָּמוֹס.

**מִיָּאָשָׁא**, v. מִיָּשָׁא.

**מִיָּאָשָׁן**, v. מִיָּשָׁן.

**מִיָּבֵלָא, מִיָּבֵלָא**, v. מִיָּבֵלָא.

**מִיָּגָדָה**, v. מִיָּגָדָה.

**מִיָּגָדָה**, v. מִיָּגָדָה.

**מִיָּגָסָא**, v. גָּסָא.

**מִיָּגָזָא**, Y. Sabb. VI, 8<sup>b</sup> bot., v. מִיָּגָזָא.

**מִיָּגָזָא**, v. מִיָּגָזָא.

**מִיָּגָסָא**, v. גָּסָא.

**מִיָּגָסָא**, v. גָּסָא.

**מִיָּגָרָא**, Targ. Y. Ex. XV, 19 some ed., read: מִיָּגָרָא, v. מִיָּגָרָא.

**מִיָּדָבָא, מִיָּדָבָא** (b. h.) pr. n. pl. *Medeba*, a town on the Eastern side of Jordan. Mikv. XII, 1.

**מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה** m. (cmp. of מִיָּדָה or מִיָּדָה) 1) [*what-ever it may be*] something, anything. Targ. Job VI, 6 (sec. vers.). Targ. II Esth. I, 9.—Gitt. 56<sup>b</sup> וכ' מִיָּדָה מִיָּדָה ask something of me that I may grant thee. Hor. 13<sup>b</sup> .. דִּילְמָא מ' (מִיָּדָה) (Ms. M. מִיָּדָה) is perhaps something (a conspiracy against me) going on at college? Snh. 38<sup>a</sup> מ' and they did not speak at all. Gitt. 14<sup>a</sup> ולא פש גבריה ולא there was no surplus whatever in his account. Sabb. 62<sup>b</sup> ולא אמר ליה ולא and he said nothing to him (did not object). Ib. מ' דִּילְמָא בִּיהּ וכ' whatever is connected with enjoyment. Erub. 103<sup>b</sup> וְרוּחַ לא and there is nothing more to be said against it; a. v. fr.—Gen. R. s. 91 טַעֲנִין לָן בְּמִדּוֹרֵי רַמְבֶּסָא (ed. Wil. במִדּוֹרֵי) read: (בְּמִדּוֹרֵי) if we find that he argues with us about an affair of custom; Yalk. ib. 148 בְּמִדּוֹרֵי בְּמִכְסָא (corr. acc.).—2) (cmp. a. מִיָּדָה) [*is there?*] will he, will it? is it? &c. Ab. Zar. 53<sup>b</sup> מִיָּדָה דִּיּוֹר מ' will the war of Joshua come up again?; a. fr.—Shebu. 20<sup>b</sup>, a. fr. מִיָּדָה אִירִיא is this an argument?, v. אִירִיא. אִירִיא מ' דִּילְמָא מ' something which can be placed by the side of, because it is analogous to. Nidd. 3<sup>a</sup> מ' דִּילְמָא אִירִיא מ' because it is like the sensation of &c. Hull. 19<sup>a</sup>; a. fr.—[Not to be confounded with מִיָּדָה out of the power of, v. מִיָּדָה.]

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה** m. (= מִיָּדָה, with enclitic מ' for מא) anything. Targ. Prov. XXVII, 7 דִּמְרִירוֹר מ' כל מ' דִּמְרִירוֹר (ed. Lag. דִּמְרִירוֹר; Ms. מִיָּדָה, corr. acc.) anything however bitter.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה** (contr. of מִיָּדָה or מִיָּדָה a. מִיָּדָה) [*what-ever it be, be it as it may*], however, at all events. B. Kam. 106<sup>b</sup> (דִּשְׁתָּא מ' לא אודי Ms. M. (ed. לא אודי) now, however, you see, he has not confessed. B. Mets. 84<sup>b</sup> בְּרוּרָה מ' גְּדוּל מִמֶּךָ לא וכ' (even according to thy own admission) he was thy superior, (though) I do not know (cannot judge). Sabb. 125<sup>a</sup> אִירִיא קַחְנִי מ' do at least admit that &c., v. אִירִיא. Nidd. 6<sup>b</sup> כְּכֹרֹחַ מ' at all events it says 'loaves of T'rumah'; a. v. fr. [Not to be confounded with מִיָּדָה from this, v. אִירִיא.]

**מִיָּדָה** (preced.) [*be it as it may*], but. Snh. 39<sup>a</sup> לְרוּחַ מ' Ms. M. (ed. omit מ') very well; but we &c. Ib.; Ab. Zar. 10<sup>b</sup> מ' וכ' thou spoked well, but (there is a law that) he who defeats the King &c.; a. fr.—[Ib. 41<sup>a</sup> מִיָּדָה, read with Ms. M. מִיָּדָה.]

**מִיָּדָה** = מִיָּדָה. Targ. I Sam. XXV, 34; 36, a. e. ed. Lag., v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה** (not ...) m. (μαῖουμα, S., majuma) *May-day; largess (to soldiers); a kind of mock sea-fight* (in Rome). Tanh., ed. Bub., Sh'mini 8; Num. R. s. 10 כָּל שִׁבְטֵי מ' each tribe had its own May-day. Midr. Till. to Ps. XVIII, 13 [read as in ed. Bub.]: וכִּשְׁחֹרָא דְּרוּלֵךְ but when he (the King) goes out to celebrate his majuma; Yalk. Sam. 160 (Pesik. R. s. 21 לְפִיּוֹס; Ex. R. s. 29 אִירִיא II; Sifre Num. 102 לְשִׁלּוֹם).—[Pl. מִיָּדָה. Lev. R. s. 5 Ms. M. (ed. דִּמְרִירוֹר).]

**מִיָּדָה** 1) (adv.) seated, in a sitting position, opp. מִיָּדָה. Shebu. 38<sup>b</sup>, v. מִיָּדָה. M. Kat. 20<sup>b</sup> אִירִיא he recalled to mind that he had rent his garment while seated; a. fr.—2) sedate, collected, v. מִיָּדָה.

**מִיָּדָה** f. pl. (homiletically—מִיָּדָה) hundreds, (at least) two hundred. Num. R. s. 13 (play on קִימָה, Lev. XXVI, 13) a height of hundreds (Tanh. B'resh. 6; ed. Bub. 18 אִירִיא). Num. R. l. c. מִיָּדָה מִיָּדָה (קִימָה) is one hundred cubits, meyoth is two hundred (which combined makes three hundred); Gen. R. s. 12; Tanh. l. c.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

**מִיָּדָה, מִיָּדָה**, v. מִיָּדָה.

מִיָּזָקָא, מִיָּזָרָק, מִיָּזָן, v. sub מִיָּזָר.

\*מִיָּחָא m. (מִיָּחָה, v. מִיָּחָה I) *stirred flour in a dish, paste*. Sabb. 37<sup>b</sup>.—Ber. 37<sup>b</sup> Ar. a. Ms. M. margin (ed. קִימָחָה).

מִיָּחָי m. (מִיָּחָה) 1) *cleansing*. Pes. VI, 1 קִרְבֵּי מ' the cleansing of its bowels, expl. ib. 68<sup>a</sup>.—2) (מִיָּחָה) *protest, declaration*. Ib. 88<sup>a</sup> אֵין לָךְ מ' וְכ' there can be no more distinct manifestation of will than this.

מִיָּחֹס m. (חֹסֶה) *grace*. Targ. Y. Gen. XXXIII, 11. Targ. Y. II ib. XLIV, 21 מִיָּחֹס עֵינִי my gracious look.

מִיָּחֹשׁ m. (מִיָּחָה II) 1) *apprehension, doubt*. Kidd. 5<sup>b</sup> מ' בֵּית מ' אֵין כָּאן בֵּית מ' in this case there is no room for any doubt. —2) *indisposition, ailment*. Sabb. 11<sup>a</sup> רֹאשׁ מ' וְלֹא מ' כל מ' וְלֹא מ' only no headache. Tem. 16<sup>a</sup>; Mekh. Yithro, Amal., s. 2.—Pl. מִיָּחֹשׁ הָרֹאשׁ (those suffering from) headache.

מִיָּחֹזִי, v. מִיָּחֹזִי.

מִיָּחֹמִי, Targ. Job I, 22, v. מִיָּחֹמִי.

מִיָּחֹלָא, Gen. R. s. 77 Ar. some ed., v. מִיָּחֹלָא.

מִיָּחֹם m. (חֹמֶם) *vessel for heating water, boiler for mixing wine*. Sabb. III, 5 דָּמָ' שְׁפִינְהוּ וְכ' expl. ib. 41<sup>a</sup>, sq. a boiler which was emptied of its hot water; (oth. explan.) דָּמָ' שְׁפִינְהוּ וְכ' a boiler which has been removed from the stove; Y. ib. III, beg. 5<sup>c</sup> הַעֲבִיר דָּמָ' אֶת הַחֹמֶם when he has removed the boiler. Pes. VII, 13 הַחֹמֶם the boiler for mixing the wine is placed between the two parties. Kel. XIV, 1; Tosef. ib. B. Mets. IV, 1 דָּמָ' כָּרִי לִקְבֹּל סֻלְעִין a boiler (when defective) is susceptible of uncleanness as long as it can be used for keeping coins in it; a. fr.

מִיָּחֹמִי, v. מִיָּחֹמִי.

מִיָּחֹצָא, v. מִיָּחֹצָא I.

מִיָּחֹט, v. מִיָּחֹט.

מִיָּחֹט m., constr. מִיָּחֹט (b. h.; יָחֹט) *the choice of*. B. Kam. 7<sup>a</sup> (ref. to Ex. XXII, 4) מִיָּחֹט שֶׁל נִזְקִים it means the highest assessment of damage of the property of the injured party; מִיָּחֹט שֶׁל מִיָּחֹט the best property of the injurer is held responsible for the damage. Ib. אֵין מִיָּחֹט לֹא מִיָּחֹט must he pay only in the best value (as property, cash &c.) and in no other stock? Ib.<sup>b</sup> מִיָּחֹט הוּא all movable objects are payment in good value (must be accepted); a. fr.

מִיָּחֹטָא ch. same; מִיָּחֹטָא to pay the highest assessment and in best value. B. Mets. IX, 3; Y. Keth. IV, 29<sup>a</sup> top, a. e. (formula of a farmer's contract) מִיָּחֹטָא אֶשְׁלֵם בְּמִיָּחֹטָא I promise to pay indemnity in full and best value.

מִיָּחֹפָה, v. מִיָּחֹפָה.

מִיָּחֹפֶה, v. מִיָּחֹפֶה.

מִיָּחֹטָר, מִיָּחֹטָר m. (metator) *measurer of boundaries*;

(v. Sm. Ant. s. v. Castra) *officer sent in advance of persons of high rank, or of troops, to lay out the camp or to arrange quarters; quartermaster*. Tanh. Ki Thissa 35 (ref. to Ex. XIII, 21) מִיָּחֹטָר אֲנִי הוֹלֵךְ לִפְנֵיהֶם I went in advance of them as a metator. Y'lamd. to Deut. II, 31, quot. in Ar. מִיָּחֹטָר אֲנִי עֹדֵד לַעֲשׂוֹת מִיָּחֹטָר I will be the metator even of an uncircumcised person (ref. to Is. XLV, 2). Gen. R. s. 5 קוֹלֵי מִיָּחֹטָר... נִעֲשָׂה מִיָּחֹטָר לְמִשְׁחָה וְכ' the voice of the Lord was the metator for Moses, when he said to him, Rise &c. (Deut. XXXII, 49); ib. עַל הַמַּיִם מִיָּחֹטָר for the waters (assigning to them their courses, paving their roads &c.); Midr. Till. to Ps. XCIII מִיָּחֹטָר הָיָה מִיָּחֹטָר ed. Bub. (ed. מִיָּחֹטָר, corr. acc.).—[Sifre Deut. 338 quot. in Sachs Beitr. I, p. 108, read: מִיָּחֹטָר; v., however, מִיָּחֹטָר].—Pl. מִיָּחֹטָרִין (שְׁלוֹחֵינִי מִיָּחֹטָרִין (Tanh. Balak 10 מִיָּחֹטָרִין).

מִיָּחֹטָרָא, v. מִיָּחֹטָרָא.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָרִין, v. sub מִיָּחֹטָר.

מִיָּחֹטָרִין, v. מִיָּחֹטָרִין.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר f. (μῆτρα, μήτηρ, accus.) *womb, uterus*. Pesik. Zakh., p. 23<sup>a</sup> שֶׁלָּהּ חָתַךְ מִיָּחֹטָרָא he severed her womb (in birth); Tanh. Ki Thetsé 4 ed. Bub. (ed. מִיָּחֹטָרִין, corr. acc.); Yalk. Ps. 868 חָתַךְ נִמְיָטָרִין (corr. acc.). Gen. R. s. 47, a. e. עֵיקָר מִיָּחֹטָר (Yeb. 64<sup>b</sup> בֵּית וְלֹא מִיָּחֹטָר, v. גֶּלֶם; Pesik. R. s. 42 מִיָּחֹטָרִין; a. fr.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר, Gen. R. s. 45, beg. Ar., v. חֹמֶם.

מִיָּחֹטָר (מִיָּחֹטָר) m. pl. ch. = h. מִיָּחֹטָר, *water*. Targ. O. Gen. XXVI, 19 (Y. מִיָּחֹטָר). Targ. Gen. I, 2; a. fr.—Constr. מִיָּחֹטָר. Targ. O. Ex. XV, 19. Ib. VII, 19; a. fr.—Targ. O. Deut. XXIX, 10 מִיָּחֹטָר ed. Berl. (Var. מִיָּחֹטָר, v. Berl. Targ. O. II, p. 58) thy water.—Hull. 105<sup>b</sup> מִיָּחֹטָר אוֹסִיפְתָּא מִיָּחֹטָר having added water, you must add flour, i. e. having added to my objections, you are so much the more bound to find a solution. Hull. 97<sup>b</sup> דְּבִיעֵי מִיָּחֹטָר water in which eggs have been boiled; a. v. fr.

מִיָּחֹטָרָא, מִיָּחֹטָרָא, v. sub מִיָּחֹטָר.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר, v. מִיָּחֹטָר.

מִיָּחֹטָר m. *mayish*, name of a tree, *Celtis* (v. Löw Pf., p. 250) 'a tall tree with fruits like myrtle-berries'. Sifra Vayikra, N'dab, Par. 4, ch. VI; Tosef. Men. IX, 14; Tam.









מִינִיקָה, v. גִּנָּק.

מִינִיקוֹת f. (גִּנָּק) *nursing*. Y. Nidd. I, 49<sup>a</sup> bot.; ib.<sup>c</sup> top מִינִיקוֹתָהּ יָמִי the time during which she nurses; Bab. ib. 36<sup>a</sup>; 10<sup>b</sup>; a. fr.—[Tosef. Kel. B. Mets. IV, 5, v. מִינִיקָה.]

מִינִיקָה, v. מִינִיקָה.

מִינִיקָה, v. גִּנָּק.

מִינָן whence?, v. מִנָּן.

מִינָס m. (אָנָס) *oppression, violence*. Targ. Is. X, 1 (h. text אָנָן).

מִינָקָה m. name of an *undergarment* (perh. a corrupt. of manica = tunica manicata). Targ. Esth. VIII, 15 (some ed. מִינָקָה).

מִינִיקוֹתָהּ f. ch.=h. מִינִיקָה. Lam. R. to I, 1 רבתי רבתי . . . ירדתי מ' (6 חד מ'א) twenty-four months of nursing.

מִינִיקָה, מִינִיקָה f. (b. h.; גִּנָּק) 1) *a woman giving suck, wet-nurse*, v. גִּנָּק.—2) (v. אָנָק) *siphon, tube; small cup*. Kel. IX, 2. Ab. Zar. 58<sup>a</sup> במ' קדח tapped with a siphon. Kel. XIV, 2 במ' עשה בראשו if he put a knob (cup) on the top of the cane. Tosef. ib. B. Mets. IV, 5 מִינִיקָה שְׁעָשָׂהוּ ed. Zuck. (R. S. to Kel. XIV, 2 מִינִיקָה) a cup which one put under a door (as a pivot). Tosef. Dem. III, 6 מִינִיקָה ed. Zuck.; Y. ib. II, 22<sup>d</sup> bot. מִינִיקָה.—Y. Ab. Zar. IV, 44<sup>b</sup> top מִינִיקָה.—[Pirké d'R. El. ch. XLIII במ' בֵּין במ' מִינִיקָה. Tosef. Zeb. I, 12 במ' מִינִיקָה. ed. Zuck. (ed. מִינִיקוֹת) or when he made the libation out of tubes.—V. מִינִיקוֹת.]

מִינִיקָה, מ' חֲיוּרָה (read חֲיוּרָה or חֲיוּרָה) f. (גִּנָּק) [*sucker of animals*,] hedge-hog. Targ. Y. Lev. XI, 30, v. גִּרָּא.—V. חֲיוּרָה.

מִינָתָהּ, מִינָתָהּ m. (mentha, μένθα) *mint*. Ukt. I, 2 (Mish. ed. דְּמִינָתָהּ, corr. acc.; Var. in R. S. a. l. אֲמִינָתָהּ q. v.). Y. Dem. II, 22<sup>c</sup> bot.

מִינָה, v. מִינָה.

מִינָה, v. מִינָה.

מִינָה, Y'lamd. to Num. I, quoted in Ar., v. מִינָה.

מִינָה, מִינָה, מִינָה m. (גִּנָּק) *taking, lifting up*.—אִפְרִי—h. מ'—אִפְרִי, *partiality*. Targ. Y. Ex. XXIII, 3; a. e.—Targ. Y. I Gen. IV, 8 (not מִינָה). Targ. Prov. XXVIII, 21 באִפְרִי במ' (read: אִפְרִי).—[אִפְרִי] taking and giving, *dealing*. Targ. Is. IX, 4.

מִינָה, v. מִינָה.

מִינָה, read:

מִינָה m. (μέσος-ος) *middle*. Lam. R. to I, 1 רבתי רבתי במ' דְּאִדְרִינָה (7 חד מ'א) in the middle of the road. Ib. (מ'א) במ' דְּאִדְרִינָה (חד מ'א) in the middle of the shop.

מִינָה m. (missus) *course at dinner*. Tanh. ed. Bub. B'resh. 2 במ' במ' course after course.—Pl. same. Ib. במה במה how many courses had you?—Y'lamd. to Num. I, quot. in Ar. מִינָה (corr. acc.).

מִינָה, מִינָה, v. sub מִינָה.

מִינָה, v. מִינָה.

מִינָה, v. מִינָה.

מִינָה, v. מִינָה.

מִינָה *semissis*, v. מִינָה.

מִינָה, v. מִינָה.

מִינָה, Y. Gitt. I, 43<sup>b</sup>, a corrupt., prob. for מִינָה *hot-tempered*. [Comment.: = אִסְרָא *physician*,—does not fit the context.]

מִינָה, v. מִינָה.

מִינָה m. (גִּנָּק) *rising, (sun-) rise*. Targ. Ps. XXII, 5. Targ. Cant. III, 6, a. e., v. מִינָה.

מִינָה f. (אָסֶר) *bunch*.—Pl. מִינָה. Y. Shebi. II, 34<sup>a</sup> bot., v. מִינָה.

מִינָה m. (סוֹד) *seducer, tempter*. Pes. 107<sup>a</sup> Ar., v. מִינָה.

מִינָה, v. מִינָה.

מִינָה f. (μίσθωσις) *lease, rent*. Y. Pes. VI, 31<sup>b</sup> bot. מִינָה (corr. acc.); v. אִוִּי I.

מִינָה, v. sub מִינָה.

מִינָה, v. מִינָה.

מִינָה m. (מִעוּט) 1) *reduction of size, the space reduced*. Erub. 77<sup>a</sup> אם יש במִינָהוּ וכו' if the reduction of the height (by lowering the wall or raising the embankment) extends over four handbreadths; only as far as the reduction extends.—2) *minority*. Y. Pes. VII, 34<sup>c</sup> bot. במ' כְּדוּב אוֹ כְּמ' (כְּדוּב) do we treat the case as if it were a majority (of unclean persons), or as if it were a minority? Ib. אין דְּיָמִיר כְּמ' (במ') if you will consider it a minority. Y. Kidd. I, 59<sup>b</sup> top. Yeb. 119<sup>a</sup> מִינָה מִינָה a minority of women miscarry; a. e.—3) *the least of*. R. Hash. 11<sup>a</sup>; Yeb. 42<sup>a</sup>; Nidd. 38<sup>b</sup> (ref. to I Sam. I, 20) במ' הַלֵּאשׁתִּי the least of *tkufoth* (plural number) is two (seasons, of three months each), the least of *yamin* is two days; a. e.—4) *narrowing qualification, limitation*. Yoma 43<sup>a</sup>; B. Kam. 86<sup>b</sup>, a. fr. במ' אִדְרִינָה במ' אִדְרִינָה this is a limitation following a limitation, and a double limitation serves to widen the scope (because the repetition indicates that no limitation is meant, but only an exemplification); Y. Peah V, end, 19<sup>d</sup> (corr. acc.). Y. Hor. I, beg. 45<sup>c</sup> במ' אִדְרִינָה במ' אִדְרִינָה three successive limitations. Lev. R. s. 24, end במ' אִדְרִינָה לְשׁוֹן it says 'only' (Deut. XXVIII, 13) which intimates a limitation; a. fr.—Pl. דְּיָדִיד דְּרִישׁ Tosef. Shebu. I, 7 דְּיָדִיד דְּרִישׁ interpreted the Bible texts with a view to



widening and narrowing the limits of the respective laws. Y. Sabb. VII, 10<sup>b</sup> אַךְ הוּא אֵלֵינוּ מִיֻּצָא *akh and hu* (Ex. XII, 16, are limiting qualifications intimating that you must not cut, grind &c. (on the Holy Day). Y. Ber. IX, 14<sup>b</sup> bot., v. אֵלֵינוּ I; a. fr.

**מִיֻּצָא** ch. same. Erub. 77<sup>a</sup> אִי אֶחָד מִיֻּצָא if the reduction has any effect. Yeb. 119<sup>a</sup> מִיֻּצָא רַמְּפִלְחוֹתֵינוּ add the minority of miscarrying women to the half of female births, and the male births will be a minority. Hull. 6<sup>a</sup>, a. fr. מִיֻּצָא takes into consideration the minority (the possibility of the rarer cases). Yeb. 119<sup>b</sup>, a. e. מִיֻּצָא a minority of a minority he does not take into consideration. Kidd. 80<sup>a</sup> כִּמְאֵן לִדְרִיחָא דְּמִיֻּצָא a minority is considered as non-existent.—*Pl.* מִיֻּצָא. Snh. 45<sup>b</sup>, sq. דְּרִישׁ רִיבּוּיָא v. preced.

**מִיֻּצָא**, v. sub. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא** (a feigned part. lthp. of פִּזּוּז, denomin. of פִּזּוּז, a substitute of פִּזּוּז which again is a substitute of פִּזּוּז, v. מִיֻּצָא) *I will be a pahiz*. Ned. 10<sup>b</sup> מִיֻּצָא how is it, if one says *mipp'hazna* (for *mipp'zihna*)?

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא** m. (מִיֻּצָא) 1) *exit, end*. Targ. Ex. XXXIV, 22 (ed. Berl. מִיֻּצָא; cod. 7 מִיֻּצָא; oth. מִיֻּצָא, v. Berl. Targ. O. II, p. 31); ib. XXIII, 16.—*Pl.* מִיֻּצָא. Y. Ter. VIII, 46<sup>b</sup> bot., sq. מִיֻּצָא שְׁבִירָא = h. מִיֻּצָא שְׁבִירָא. III. —2) *going out*, v. מִיֻּצָא.

**מִיֻּצָא** to suck, v. מִיֻּצָא.

**מִיֻּצָא** m. (b. h.; מִיֻּצָא) [that which is won by squeezing,] juice. Y. Naz. I, 51<sup>b</sup> עֵרְלָא מִיֻּצָא the juice of 'Orlah fruits (v. מִיֻּצָא).

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא** f. (מִיֻּצָא) [that which is squeezed in,] the joint or collar of reeds, stalks &c. Kel. IX, 8 שְׁנִיָּהּ שֶׁל שִׁירְפֹן מִיֻּצָא the second joint of a stem of oats; מִיֻּצָא... שֶׁל קִנָּה of reeds.

**מִיֻּצָא** m. (מִיֻּצָא) 1) *squeezing, wringing out* (of the blood of the sacrifice). Zeb. 52<sup>a</sup>. Ib. 65<sup>a</sup>; a. fr.—2) (emp. מִיֻּצָא) *exact measure*. Bets. III, 8 מִיֻּצָא... בַּחֹל מִיֻּצָא in week-days he did the same (filled the measures beforehand) for the sake of exact measure (in order to allow the liquids to settle). Ib. 29<sup>a</sup> they collected three hundred *garab* of oil מִיֻּצָא as the surplus in his accounts realized from the remnants in the measures; Tosef. ib. III, 8 (v. ed. Zuck. Var.).—Trnsf. מִיֻּצָא [the squeezing of the soul out of the body,] agony of death.

Tanh. Mick. 10 (ref. to מִיֻּצָא, Ps. XXXII, 6) מִיֻּצָא let him pray that he may be spared the agony of death.—[the pressing through of the day,] sunrise and sunset. Gen. R. s. 92 (ref. to Ps. I. c.) מִיֻּצָא at evening-time; Y. Ber. IV, 7<sup>b</sup> bot. מִיֻּצָא שֶׁל יוֹם (pl.) at morning and at evening, v. מִיֻּצָא.—מִיֻּצָא final (exact) judgment (after death); מִיֻּצָא final count (of sins). Gen. R. I. c.—*Pl.* מִיֻּצָא, with suffix מִיֻּצָא (emp. מִיֻּצָא for מִיֻּצָא s. v. מִיֻּצָא; v. supra.

**מִיֻּצָא** m. (מִיֻּצָא) *middle, midst*. Targ. Job VII, 12 (Ms. מִיֻּצָא). Targ. Y. Deut. XXIII, 11.

**מִיֻּצָא** m. (מִיֻּצָא) *spoon*.—מִיֻּצָא (מִיֻּצָא) *mystromacherion*, an instrument having a spoon on one side and a knife on the other (emp. Sm. Ant. s. v. Cochlear). Lev. R. s. 33, beg. (ref. to Prov. XVIII, 21) מִיֻּצָא death on one side and life on the other; Yalk. ib. 661 מִיֻּצָא (read: מִיֻּצָא); Yalk. Ps. 768 מִיֻּצָא (read: מִיֻּצָא).

**מִיֻּצָא**, Sabb. 154<sup>b</sup>, v. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא** m. (מִיֻּצָא) *central, middle, between extremes*. Targ. Y. Num. XVII, 12, sq. (ed. Amst. מִיֻּצָא). Targ. Y. I, ib. XXII, 24. Targ. Y. I Ex. XIV, 27; a. fr.—B. Mets. 108<sup>a</sup> [read:] מִיֻּצָא (Rashi: מִיֻּצָא) in the centre of his (the seller's) land).

**מִיֻּצָא** m. (= מִיֻּצָא) *central, middle, between extremes*. Targ. Y. Lev. XIV, 17, v. מִיֻּצָא.—Ned. 31<sup>b</sup> top מִיֻּצָא (R. N. מִיֻּצָא) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly), v. מִיֻּצָא.—*Pl.* מִיֻּצָא. Targ. II Ohr. VI, 18 (ed. Lag. מִיֻּצָא).—Ber. 18<sup>b</sup>, Ker. 6<sup>b</sup> מִיֻּצָא in between (the other ingredients). B. Mets. 108<sup>a</sup>, v. preced.—Naz. 56<sup>b</sup> מִיֻּצָא those intermediate in the chain of tradition need not be mentioned (only the first and the last). V. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא** 1) part. Hif. of מִיֻּצָא q. v.—2) *pathway, narrow, balk*, v. מִיֻּצָא.

**מִיֻּצָא**, v. sub. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא**, v. מִיֻּצָא. —[Y. Dem. III, beg. 26<sup>a</sup> מִיֻּצָא, read: מִיֻּצָא.]

**מִיֻּצָא** m. (מִיֻּצָא) *standing*. Targ. Josh. IV, 3 אֲרֹר מִיֻּצָא (h. text מִיֻּצָא).

**מִיֻּצָא**, v. מִיֻּצָא.

**מִיֻּצָא** (מִיֻּצָא) to mock. Targ. Ps. CXIX, 51 מִיֻּצָא ed. Lag. (ed. מִיֻּצָא, ...).

**מִיֻּצָא** m. (מִיֻּצָא) *cooling*. Tosef. Sabb. XVII (XVIII), 18; Sabb. 151<sup>b</sup> מִיֻּצָא cooling vessels (glass &c.). Ib. 53<sup>b</sup> מִיֻּצָא (as placing in water) is not gener-

**מִישְׁרָא** I ch. same, 1) *bed*.—*Pl.* מִישְׁרֵי מִישְׁרֵי קִידָּה. Kidd. 39<sup>a</sup> מִישְׁרֵי מִישְׁרֵי זֶרַע Ar. (ed. מִישְׁרֵי) planted the garden of the school-house in beds (of various plants), v. preced.—2) *plain, valley*. Targ. Gen. XII, 6 (h.

text אֶלֶן. Ib. O. XXXV, 8 (h. text אֶלֶן). Targ. Deut. XI, 30 (h. text עֶרְבָה). Ib. III, 10 (h. text מִישָׁרָא); a. fr.—Lev. R. s. 12, beg. מ' דְּרוּחָא עֲבִיד בִּירוּחָא finally he (the drunkard) will make his house a level (v. מִישָׁרָא). Sabb. 110<sup>b</sup> דְּרַחֲרִי (sub. מִבְּרוּחָא דִּי) give me of what grows in the waste places of the valley (or bed) of leek.—Pl. מִשְׁרָאָא (מִשָּׁאָא). Targ. O. Num. XXII, 1 (Y. מִשְׁרָאָא, corr. acc.). Targ. O. Deut. XI, 30; a. e.—Gen. R. s. 42 (transl. אֵיל, Gen. XIV, 6) מִשְׁרָאָא דְּפֶאֶרֶן. Ib. end (ref. to אֶלֶן, ib. 13) דְּמִשְׁרָאָא מ'—Sabb. I. c. דְּמִשְׁרָאָא (Rashi מִשְׁרָאָא, Ms. M. מִשָּׁאָא, v. בְּרוּחָא a. בְּרוּחָא).

**מִישָׁרָא II, מִישָׁרִי** *camp*, v. מִשְׁרָאָא.

**מִישָׁתִּי, מִישָׁתִּי** v. sub מִשָּׁאָא.

**מִיתָא** I ch.=h. מִיתָא *to die, be dead*. Imperf. יָמִיתָא. Targ. Gen. V, 8. Ib. XLIV, 20. Targ. O. Num. XX, 29 אִרִי מִיתָא (Var. יָמִיתָא, דְּרִיחָא, v. Berl. Targ. O. II, p. 44). Targ. O. Gen. II, 17 מִיתָא דְּמִיתָא (ed. Amst. מִיתָא); a. v. fr.—Part. מִיתָא, מִיתָא, מִיתָא, מִיתָא; f. מִיתָא; pl. מִיתָא. Targ. Y. Num. XXII, 30 מִיתָא (ed. Amst. מִיתָא). Targ. Ex. XII, 33; a. fr.—Ber. 31<sup>a</sup> דְּמִיתָא that we must die. Y. Peah I, 15<sup>c</sup> bot. מִיתָא she (his mother) died. Snh. 97<sup>a</sup> מִיתָא לא הוּא מִיתָא none of that place ever died before his time; a. fr.

Af. מִיתָא *to cause death, slay*. Targ. O. Gen. V, 24 אִמִּירָא ed. Berl. (oth. ed. אִמִּירָא, אִמִּירָא). Ib. XXXVIII, 7 אִמִּירָא ed. Berl. Targ. I Sam. XIV, 13 מִיתָא (ed. Lag. מִיתָא *Polel*); a. fr.

**מִיתָא II m., מִיתָא I, מִיתָא c.** (preced.) *dead; corpse*. Targ. Deut. XIV, 1. Targ. O. Num. XIX, 11 (ed. Amst. מִיתָא); a. fr.—Y. Bicc. III, 65<sup>b</sup> מ' קוּמִי מִן קוּמִי who rise before the dead (being carried to burial); a. fr.—Pl. מִיתָא, מִיתָא. Targ. Num. XVII, 13; a. fr.—Y. Kidd. I, 61<sup>c</sup> bot. מ' כִּד הוּוּרִין קוּרִין עַל מ' (קוּרִין) when they stand by the dead (lamenting); a. e.

**מִיתָא II m.** (infin. of אָתָא) *coming*. Targ. I Sam. XVI, 4 מִיתָא ed. Lag. (ed. Wil. מִיתָא); a. fr.—Gen. R. s. 60 (ref. to מִיתָא, Gen. XXIV, 62) מ' וְכִי הָאָה מִיתָא he came from coming? Where did he go to?—Pl. מִיתָא (with sing. sense; cmp. מִשָּׁאָא). Targ. O. Gen. XXIV, 62 (Mithra).—Gitt. 30<sup>a</sup> מִיתָא מִיתָא this is not called 'coming home' (as fulfilling the condition). Keth. 17<sup>a</sup> בְּרִיד מִיתָא blessed by thy coming for peace; Snh. 14<sup>a</sup> מִיתָא.

**מִיתָא f.**, constr. מִיתָא = h. מִיתָא. Targ. Y. I Gen. XXXV, 8; a. e.

**מִיתָאָא**, v. מִיתָאָא.

**מִיתָא f.** (b. h.; מִיתָא) *death, penalty of death*. Sabb. 156<sup>b</sup> מִשְׁנֵה מ' an unnatural death; מִשְׁנֵה מ' natural death. Snh. 68<sup>a</sup> אִם יָמוּתוּ מִיתָא עֲצָמָא if they shall die a natural death. Ib. XI, 4 (89<sup>a</sup>) מ' בְּכִי"ד death at the hand of the court. Ib. 5 מִיתָא בִּידִי אִם he must be put to death by man (court); מִיתָא בִּידִי שְׁמִים he shall be put to death by the Lord. Keth. 37<sup>b</sup> אִרְכִּתָּא מ' one continued act of execution (comprising lashes and putting to death); a. fr.—Pl. מִיתָא. Snh. VII, 1 נִסְכֵּי לִב' מ' נִסְכֵּי לִב' four forms of capital punishment have been entrusted to the courts.

Sot. 8<sup>b</sup> מ' וְכִי הָאָה מִיתָא the divine judgment taking the place of the four forms of capital punishment (which the Jewish courts can no longer decree) has not ceased; a. fr.

**מִיתָאָא m.** (מִיתָא) *stretching, drawing tight*. Y. M. Kat. I, 80<sup>d</sup> bot.—מ' מִיתָא a pin used in weaving or embroidery to draw the thread tight, *spool*. Kel. XIII, 5 (Talm. ed. מִיתָא). Ib. מ' דְּרוּחָא (ed. Dehr. מִיתָא, v. מִיתָא II a. מִיתָא). Ib. 8; Yeb. 43<sup>a</sup> לִנְרָא אוֹ לִמ' (Kel. ed. Dehr. מִיתָא) made for snuffing the light (v. מִיתָא) or as a spool.

**מִיתָאָא m.** (מִיתָא) *stretching*, v. preced. Orl. I. 4 מ' מִיתָא (Ms. M. מִיתָא), v. preced.

**מִיתָאָא m. pl.** (μειθρία) *borders, frontiers*. Gen. R. s. 50, beg. Ar. (v. אִרְיָא I); Lev. R. s. 27 מִיתָאָא (corr. acc.).

**מִיתָאָא f.** (מִיתָא) *death, dying*. Targ. Y. I Num. XVI, 29; a. fr.—B. Bath. 16<sup>b</sup>; Taan. 23<sup>a</sup>, v. מִיתָאָא.

**מִיתָאָא** (a feigned part. Ithp. of נִיחָא, denomin. of נִיחָא, a problematic substitute of נִיחָא, itself a substitute of נִיחָא; v. מִיתָאָא) *I will be a nahiz*. Ned. 10<sup>b</sup>; v. מִיתָאָא.

**מִיתָאָא m.** (מִיתָא) [*death*], *the deceased*. Yeb. 37<sup>b</sup>, sq. מ' מִיתָא the son of the deceased person.

**מִיתָאָא m.** (מִיתָא) *bringing home, drawing towards one's self*. Sabb. 102<sup>a</sup>, v. מִיתָאָא; [Rashi: מִיתָאָא *rope*].—[Ukt. I, 2 מִיתָאָא, v. מִיתָאָא.]

**מִיתָאָא**, v. מִיתָאָא.

**מִיתָאָא** (a feigned part. Ithp. of נִיחָא, as a dialectic substitute of נִיחָא, denom. of נִיחָא, a substitute of נִיחָא, itself a substitute of נִיחָא) *I will be a na'iz*. Ned. 10<sup>a</sup>; v. מִיתָאָא.

**מִיתָאָא m.** (b. h.; מִיתָא) *cord, rope*.—Pl. מִיתָאָא, מִיתָאָא. Num. R. s. 12, end. Yalk. Ex. 374; a. e.—[Tanh. Ki Thetsé 4 מִיתָאָא, read: מִיתָאָא.]

**מִיתָאָא**, v. מִיתָאָא.

**מִיתָאָא**, v. מִיתָאָא.

**מִיתָאָא thy water**, v. מִיתָאָא.

**מִיתָאָא m.** (b. h.; מִיתָא) *lowly*. Sot. 10<sup>b</sup> (play on מִיתָא, Ps. LVI, 1) לִכְל מ' וְהָאָה מִיתָא he was lowly and sincere to everybody. Lev. R. s. 34 מ' לִכְל מ' וְהָאָה מִיתָא the poor man is called *makh*, because he is lowly before everybody, he is like the lowest threshold; Midr. Prov. to ch. XXII מ' עַד הָאֶסְקוּפָא וְכִי מ' מ' עַד הָאֶסְקוּפָא he is lowly (bent down) to the lowest threshold.

**מִיתָאָא m.** (= מִיתָאָא) *crushed, battered*.—מ' מִיתָאָא a battered Zuz (which cannot be passed). Sabb. 129<sup>a</sup>; B. Kam. 37<sup>a</sup> (Ms. M. מִיתָאָא); Bekh. 51<sup>a</sup> מִיתָאָא.

**מִיתָאָא**, v. מִיתָאָא.

**מִיתָאָא m., מִיתָאָא f.** (מִיתָא, Pi.) *broom; also the fan-shaped twig of the palm-tree*. Ukt. I, 3 מִיתָאָא של חֲמֵה.

29

*striking with the hammer.* Ab. Zar. 19<sup>b</sup> מ' אחרון the last stroke (driving the nail in).—[Tosef. Mikv. VI (VII), 17 דמכושים, ed. Zuck., read: דמכוששים, v. קבש.]

**מכוש** I, **מכושא** ch. same, *hammer*; *knocker.* Lev. R. s. 24 מ' דהוה ליה whoever has a hammer (or a hoe, v. next w.). Gen. R. s. 44 (ed. Wil. מבישה); Yalk. ib. 77 מבישה, v. קבש. Y. Meg. III, 73<sup>d</sup> bot., v. מבישה.

**מכושא** II ch. = h. מכוש I, *hoe, spade.* Lev. R. s. 25 יטעין מבישה (Var. in Ar. יסב פסא) shall take up his spade and go out and plant trees.

**מכוח** f. (מך) 1) *poverty.* B. Mets. 114<sup>a</sup>; Arakh. 17<sup>b</sup> (ref. to מך, Lev. XXVII, 8) וכ' he must have remained in his impoverished condition from the beginning to the end of the proceedings.—2) *humility.* Gen. R. s. 74, end (play on מכוח ורחמיו, Ps. LX, 1) humility (of David) and innocence; Yalk. Sam. 147 וחמיו לרד'.

**מכוחא** f. (Assyr. *makua*, v. Fränkel Zeitschr. für Assyriol. III, p. 53; Proceed. Soc. for Bibl. Archaeol. 1887, p. 103) a certain kind of *boat*, (*low boat*?). Keth. 69<sup>b</sup> אסקריא מ' דמ' (Ta'an. 21<sup>a</sup> דספינתא, v. Rabb. D. S. a. l. note 300), v. אסקריא; [Rashi: *sail*]. B. Bath. 161<sup>b</sup> מ' (צייר) drew a ship in place of his name (Rashb. *mast*); Gitt. 36<sup>a</sup>; 87<sup>b</sup> (Rashi: *sail-yard*).

**מכוחי** f. (מך) a *bite.* Koh. R. to VI, 11 [read:] אי דהא מ' v. מ'.

**מכחול** m. (מחל) *staff used for painting the eye.* Kel. XIII, 2 מ' שניטל חכה a painting staff the spoon-shaped side of which is broken off; Tosef. ib. B. Mets. III, 5, v. נקר. Snh. 68<sup>a</sup> כמ' בשפופרה; Cant. R. to I, 3, v. נקר. B. Mets. 91<sup>a</sup> כמ' בשפופרה as the painting stick is inserted in the tube; Macc. 7<sup>a</sup>; a. e.

**מכחל** m., **מכחל** f. ch. same. B. Kam. 117<sup>a</sup> חלחלו דלוי ליה במ' דכספא Ar. (ed. להא ...) they lifted his eyelids with a silver stick.—Pl. מ'חל. Gitt. 69<sup>a</sup> מ' חלחלו three staff-fuls of paint.

**מכא** m., **מכא** v. (מך) to *decline, bend.* Targ. Jud. V, 4; a. e. (v. מך).

**מכא** to *lower.* Gen. R. s. 17, beg. א'מכא לאפה she lowered her face (looked down sulkily); Lev. R. s. 34 אמכא על אפא (corr. acc.).

**מכא** to *be bent down, depressed.* Targ. Ps. XXXVIII, 9 א'מכא (ed. Wil. א'מכא; h. text מכא). Ib. CVI, 43. Targ. Job XXIV, 24 (Ms. א'מכא).

**מכא** m., **מכא** f. (preced.) 1) *bent, cowed, timid.* Lev. R. s. 13 [read:] דהא חיותא כי סלקא מן ימא דהא (מכא) Ar. (ed. מכא) an animal coming on land from the water is timid, coming out of the forest, it is not; Cant. R. to III, 4 (corr. acc.).—2) *low.*—Pl. מ'כא. Gen. R. s. 32 מ' חא if it is one of the low mounts; (Cant. R. to IV, 4 מ'כא, v. next w.).

**מכא** m., **מכא** f. (מך) 1) *low*;

*lowly, humble.* Targ. Lev. XIII, 20, sq.—Targ. Prov. XVIII, 14 (ed. Wil. מ'כא). Ib. XVII, 27; a. fr.—Pl. מ'כא. Targ. Is. LVII, 15. Targ. Job V, 11; a. fr.—Cant. R. to IV, 4, v. preced. [—2) *bolster, cushion*, v. מ'כא.]

**מכוחא** f. (preced.) 1) *lowliness, humility.* Targ. Koh. X, 6; a. e.—2) *langor.* Ib. 18 מכוחא דפסוקא langor in the observance of the law (h. text דירם).

**מכוחא** v. מ'כא.

**מכיל** f. (מיל) 1) *measure of capacity*; transf. (v. מ'דא) *retribution, dealing out.* Targ. O. Deut. XXV, 14. Targ. I Chr. XXIII, 29; a. fr.—Targ. Job IX, 22 מ' חדא the same destiny.—Pl. מ'כיל. Targ. Y. Deut. I. c. Targ. O. Lev. XIX, 36 (Y. מ'כיל. read: מ'כיל. Y. B. Bath. V, end, 15<sup>b</sup> מ' חדא מ'דא על מ' חדא punished for false measures.—2) *a vessel used in connection with the show-bread in the Temple.*—Pl. מ'כיל. Targ. Ex. XXV, 29 (h. text מ'כיל; a. e.—3) (comp. מ'דא) *a collection of rules of interpretation, treatise, tract.* Gitt. 44<sup>a</sup> עיין מ'כיל read it up in thy collection (Boraita). Pes. 48<sup>a</sup> מ'כיל ו' ואהדר ליה במ' ו' his reply is recorded in another collection.—Y. Ab. Zar. IV, 44<sup>b</sup> מ' אפיק R. Y. produced the M'khilta (v. infra; v. Mekh. Mishp. s. 20, ed. Weiss, p. 107, note 100).—Pl. מ'כיל. Lev. R. s. 3, beg. מ' בר מ' רעוריה he likes to be called a man mastering many Mekhiltas; Koh. R. to IV, 6 מ' מ' (some ed. מ'כיל. v. מ'כיל. II).—Esp. M'khilta, or M. d'bé R. Yishmael, a *Halakhic and Midrashic book* on Exodus from ch. XII, to XXXV.

**מכיר** v. נכר.

**מכיר** Pirké d'R. El. ch. XXXVIII, read מ'כיר, v. מ'כיר.

**מכירה** f. (מכר) *sale.* R. Hash. 26<sup>b</sup>; Sot. 13<sup>a</sup>, v. מ'כיר. I. Y. Kidd. I, 59<sup>a</sup> מ' מ' we draw an analogy between the expressions מכר (Deut. XV, 12 a. Ex. XXI, 7). Ib. bot. שביעית מ' של the seventh year counted from the date of sale, opp. מ' שאינה מ' של the Sabbatical year. B. Kam. 68<sup>a</sup> מכירה מ' חזורה a sale which cannot be reconsidered; a. fr.—Y. Maas. Sh. III, beg. 54<sup>a</sup> מכירתו מיוחדת its sale is permitted in a special Biblical passage (Deut. XIV, 24, sq.).

**מכירין** m. pl. (μάχαραι) *knives, daggers.* Tanh. Vayhi 9 לשון יוני דהא שקורין להרבות מ'כירין Gen. XLIX, 5) מ'כירין Gen. R. s. 99 מ' חדא מ' לשון יוני דהא מ'כירין Pirké d'R. El. ch. XXXVIII שדוהינים קוראים להרב מכיר (read: מ'כיר). Gen. R. s. 88 קינדא מ' חדא מ' (combine into one word: κονδομαχαιρα, v. S. compounds of κοντο) they put short daggers in to their shoes. Lev. R. s. 33, beg. מכירין (corr. acc.), v. מ'כירין.

**מכיצטרי** v. מ'כירין.

**מכישא** v. מ'כירין.

**מכין** (v. מ'כין) *Hif. ד'מך to bend, lower.* Tosef. Naz. IV, 7 מ'כין I bent my head.

**מכין** to *be crushed.* Sifé Deut. 296 נמכין v. חשל. Nithpa. מ'כין, v. מ'כין.

99\*

**מִכְסָּה** **מִכְסָּה** ch. same. Gen. R. s. 40 לִמְּ לִמְּ (לִבִּי מִ) when he arrived at the custom-house. Ib. רִבִּי מִ pay toll. Ab. Zar. 4<sup>a</sup> וְכִי לִיבָּ לִיבָּ they released him from taxes for thirteen years. [מִכְסָּה, infin. of מִכְסָּה, v. מִכְסָּה].—*Pl.* **מִכְסָּה** בִּי מִ. *Custom House*, name of a place. Keth. 112<sup>a</sup> top; Yeb. 45<sup>a</sup>; Gitt. 46<sup>b</sup>; v. מִכְסָּה II.

**מִכְסָּה**, v. מִכְסָּה.

**מִכְסָּה**, v. מִכְסָּה.

**מִכְסָּה** m. (b. h.; מִכְסָּה II) 1) *tent-cover*. Sabb. 28<sup>a</sup>; a. e.—*Pl.* **מִכְסָּה**. Ib. Num. R. s. 12, end; a. e.—2) (v. Lev. III, 3) *the cover of the inwards, peritoneum*. Y. Hor. I, 46<sup>a</sup> top מִ וְשֶׁל (not וְלִיבָּ) and the fat of the peritoneum.

\***מִכְסָּה**, **מִכְסָּה** m. pl. (כִּסְרִי, cmp. Arab. *kasar* and denom.) *division, settlement of shares* (cmp. מִכְסָּה). Y. lamd. to Num. XXIII, 10, quot. in Ar. שֶׁלְךָ וְחֶשֶׁשׁוּ אֶת שֶׁלְךָ וְחֶשֶׁשׁוּ אֶת שֶׁלְךָ when thou (Balaam) takest thy share and makest a settlement, thou shalt agree with (or thank) me. [Ar. refers to מִכְסָּה.]

**מִכְסָּה**, Y. Sabb. VI, end, 8<sup>d</sup> לִמְּ לִמְּ, read: מִכְסָּה, v. מִכְסָּה.

**מִכְסָּה**, Mekh. Yithro, Amal., s. 2 end, read: מִכְסָּה m. pl. (μαγιστρων) *magistrate's assistants*.

**מִכְסָּה**, v. מִכְסָּה.

**מִכְסָּה** (denom. of next w.) *to chastise*. [Targ. Ps. XCIV, 12, מִכְסָּה, Var. ed. Lag., read: מִכְסָּה, v. מִכְסָּה.]

*Ithpa.* מִכְסָּה *to be chastised*. Targ. Job XXXIII, 19.

**מִכְסָּה** m. (מִכְסָּה) *chastiser*.—*Pl.* מִכְסָּה. Targ. Prov. XXIV, 25 (ed. Lag. מאכסני, Ms. מאכסני).

**מִכְסָּה** f. (preced.) *chastisement, rebuke*. Targ. Ps. L, 17. Ib. XXXIX, 12 (some ed. מִכְסָּה, corr. acc.); a. e.—*Pl.* מִכְסָּה (v. next w.). Ib. XXXVIII, 15. Targ. Job XXIII, 4 מִכְסָּה ed. Lag. (corr. מִכְסָּה or מִכְסָּה; oth. ed. sing.).

**מִכְסָּה** same. Targ. Job XXXI, 23 מִכְסָּה Ms. (ed. Lag. מִכְסָּה; ed. Wil. מִכְסָּה).

**מִכְסָּה**, Y. Succ. II, end, 53<sup>b</sup>, read: מִכְסָּה.

**מִכְסָּה** f. (b. h.; מִכְסָּה) *doubling, coupling*. Erub. 53<sup>a</sup> מִכְסָּה that is the reason why it is called 'double cave'. Ib. שֶׁמֶת יִשְׂרָאֵל why is it called &c.?—Gen. R. s. 98 שֶׁמֶת יִשְׂרָאֵל hear, oh Israel, our father of the double cave!; a. e.

**מִכְסָּה** (b. h.; cmp. מִכְסָּה) *to sell*. Sifrē Deut. 169 (ref. to Deut. XVIII, 8) מִכְסָּה מִכְסָּה what have the fathers sold to one another? (Answ. the weekly turns); Succ. 56<sup>a</sup>; Y. ib. V, end, 55<sup>d</sup>. B. Bath. 64<sup>b</sup>, a. fr. מִכְסָּה מִכְסָּה the seller is presumed to sell liberally, i. e. to sell all except that which is specified as excluded; מִכְסָּה רִעָה מִכְסָּה he sells only that which is specified as sold. Ib. IV, 1. מִכְסָּה מִכְסָּה if one sells . . . , he has not implicitly sold &c. Sot. III, 8 מִכְסָּה מִכְסָּה a woman cannot sell her

daughter; a. v. fr.—Part. pass. מִכְסָּה; f. מִכְסָּה; pl. מִכְסָּה, מִכְסָּה. Tosef. Ab. Zar. III (IV), 18 מִכְסָּה he is sold (the sale is valid). B. Bath. IV, 3. Tosef. B. Kam. VII, 8 מִכְסָּה מִכְסָּה wine casks which have been sold to the shopkeeper (awaiting delivery); a. v. fr.

*Nif.* מִכְסָּה *to be sold*. Sot. I. c. מִכְסָּה . . . נִפְּ a man can be sold for his theft, but a woman cannot &c. Mekh. Mishp. s. 2; a. fr.

\***מִכְסָּה**, *Ithpa.* מִכְסָּה (denom. of מִכְסָּה) *to be made acquainted*. Targ. Prov. XIX, 14 Var. ed. Lag. (ed. מִכְסָּה, v. מִכְסָּה).

**מִכְסָּה** m. (b. h.; מִכְסָּה) *sale*. Kidd. 6<sup>b</sup> קִנְיָה בִּמְּ if the transaction is a sale (of land), he has not acquired possession (by delivering the purchasing money as a loan). Ib. 47<sup>a</sup> מִכְסָּה and they agree in the case of a sale. Keth. XI, 4 מִכְסָּה her sale is invalid; a. fr.—V. מִכְסָּה.

**מִכְסָּה** m. (b. h.; מִכְסָּה) *acquaintance, friend*. Y. Gitt. III, 45<sup>a</sup> מִכְסָּה מִכְסָּה has the poor man a friend? i. e., is he who separates the poor man's tithes permitted to reserve them for a certain person?—*Pl.* מִכְסָּה, constr. מִכְסָּה. Ib. מִכְסָּה מִכְסָּה the Mishnah speaks of friends of priests or Levites (to whom the owner is in the habit of giving the priestly shares); Bab. ib. 30<sup>a</sup>. Ib. מִכְסָּה מִכְסָּה (sub. מִכְסָּה) the Mishnah does not distinctly speak of friends. Hull. 133<sup>a</sup>; a. fr.

**מִכְסָּה** ch. same. Targ. II Kings XII, 6.—*Pl.* מִכְסָּה. Ib. 8.

**מִכְסָּה** f. pl. 1) (מִכְסָּה) *sales, trans. m.* (cmp. מִכְסָּה) *seller*. Gen. R. s. 98 (ref. to Gen. XLIX, 6 מִכְסָּה) for whom are those weapons fit? מִכְסָּה מִכְסָּה to their seller, to Esau who sold the birth-right (to their father).—2) (מִכְסָּה, fr. מִכְסָּה, cmp. מִכְסָּה) *friendship, neighborhood, neighbors*. Tanh. Vayhi 9; Gen. R. s. 99 (ref. to Gen. I. c.) מִכְסָּה מִכְסָּה מִכְסָּה (ed. Wil. מִכְסָּה) and some say *m'khorothem*, means their neighborhoods (ed. Wil.: and some say, read it *m'khorothem*) as we read (Ez. XVI, 3) &c.—V. מִכְסָּה.

**מִכְסָּה**, Y. Hall. I, 58<sup>a</sup> top מִכְסָּה (ed. Krot. מִכְסָּה) prob. to be read מִכְסָּה, the dough prepared by sellers (intended to be used as leaven).

**מִכְסָּה** m. (b. h.; מִכְסָּה) *hindrance*. Succ. 52<sup>a</sup> מִכְסָּה ישַׁעִיָּה *Isaiah* called the evil inclination 'hindrance' (Is. LVII, 14).

**מִכְסָּה** m. pl. 1) (מִכְסָּה) *preparatory means, preliminary acts*. Meg. 7<sup>b</sup> מִכְסָּה מִכְסָּה acts preliminary to the preparation of food (as grinding the slaughtering knife &c.). Ib. מִכְסָּה מִכְסָּה it says (Ex. XII, 16) 'that' (alone may be done), but not its preliminaries. Ib. מִכְסָּה מִכְסָּה acts which might have been done a day before. Erub. 102<sup>b</sup>, sq. מִכְסָּה requirements of a religious act (to be performed on the Sabbath, v. מִכְסָּה). Sabb. 136<sup>a</sup> מִכְסָּה requirements for circumcision. Tosef. Pes. V, 1; Y. Sabb. XIX, 17<sup>a</sup> top; a. fr.—2) *Makhsirin* (things which make an object fit for levitical uncleanness), name of a

treatise of the Mishnah and Tosefta, of the Order of Toharoth.

**מכשף** m. (b. h.; פֶּשֶׁף) *sorcerer*. Snh. VII, 4. Ib. 11 חֲמַ' a sorcerer, that is, he who performs a real act of sorcery; a. fr.—*Pl.* מְכַשְּׁפִים. Tanh. Vašra 3. Snh. 67<sup>b</sup> בְּכָלל מִ' דִּיר Ob and *Yid'oni* are included in the law against sorcerers; a. fr.

**מ' מכשפה** f. (b. h.; preced.) *sorceress*. Snh. 67<sup>a</sup> מִ' אִחֵר by the expression 'sorceress' (Ex. XXII, 17) both man and woman are meant. Y. ib. II, end, 25<sup>d</sup> בְּפִרְשָׁה מִ' בְּפִרְשָׁה מִ' in the section treating of sorcery; a. e.

**מכשפות** f. (preced.) *sorcery*. Tanh. Vayetsé 12 בְּמִ' (some ed. במכשפיו, corr. acc.) with sorcerous charms, v. צִיץ II.

**מכתב** m. (b. h.; כְּתָב) *writ, letter*. Ab. V, 6, a. e. הַכְּתָב וְהַמִּ' מְכַתְּבִין, מְכַתְּבִים. Tosef. Sabb. XVII (XVIII), 8 הַמִּ' שְׂבָכְרִים (ed. Zuck. הַמְּכַתְּבִין) the public announcements in cities.

**מכתבא, מכתב** ch. same. Targ. Esth. IX, 27.—*Pl.* מְכַתְּבִין. Targ. Y. I Deut. XXXII, 8.

**מכתב** m. (preced. wds.) *writing tool, pencil, stylus*. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4 מִ' שֶׁנֶּטַל הַכּוֹתֵב וְכִ' the stylus of which the pointed end is broken off, v. כּוֹתֵב; Y. Sabb. VIII, 11<sup>b</sup> bot. Kidd. 21<sup>b</sup>; a. e.—*Pl.* מְכַתְּבִים. Y. Taan. VI, 69<sup>a</sup> top בְּמִ' הָלְלוּ אֲנִי וְכִ' (not במכתובים) with these our pencils we shall march out and stab them; Lam. R. to II, 2; to III, 49.

**מכתבא** ch. same. Ab. Zar. 22<sup>b</sup>, v. הִגְלָא.

**מכתבא**, v. מכתב ch.

**מכתבאים**, v. מכתב.

**מכתוואתא** f. pl. (v. פתא) *after-crop*. Sabb. 110<sup>b</sup> מִמִּ' Ms. M., v. פתא.

**מכתיר**, v. פתיר.

**מכתם** m. (b. h.; פְּתָם) *impression, writ*.—*Pl.* מְכַתְּמִין. Tosef. Sabb. XVII (XVIII), 8 ed. Zuck., v. מְכַתְּבִין.

**מכתש** m. (b. h.; פֶּחַשׁ) 1) *mortar*. Y. Peah II, 17<sup>a</sup> top, v. פֶּחַשׁ.—2) *mortar-shaped cavity*;—3) *jaw*. Gen. R. s. 98 (expl. Jud. XV, 19) שָׁמָּה מִ' שָׁמָּה that place was named *Makhtesh* (Cavity); ib. מִלְּמַד שֶׁחֲבִיטָא לִי וְכִ' it intimates that the Lord opened to him a spring from between his (the ass') teeth (taking מִ' as *jaw*).—4) *an instrument of torture*. Tosef. Kel. B. Mets. VII, 8, v. פֶּחַשׁ. Pesik. Shek. p. 15<sup>a</sup>, v. חֲמוּר.

**מכתשא, מכתש** m. (פֶּחַשׁ) 1) *wound, plague, affliction*. Targ. Ex. XI, 1. Targ. Lev. XIII, 29; a. fr.—[Targ. Y. Gen. XII, 19 *fem.*]—*Pl.* מְכַתְּשִׁין. Targ. Gen. XII, 17. Targ. Ps. LXXXIX, 33.—2) [*pounding*.—*Pl.* מְכַתְּשִׁין, מְכַתְּשִׁין.

Targ. Prov. XXVII, 22, combining massoretic vers. with one from which LXX. a. Pesh. are translated, v. אֲמִירָה.]

**מכתשת** f. (preced.) 1) *mortar*. B. Bath. IV, 3 חֲמַ' the stationary mortar in the house. Ib. 65<sup>b</sup>; Tosaf. ib. III, 1 חֲמַ' חֲקוּקָה מִ' a mortar hewn out of a rock in the house. Taan. 28<sup>a</sup>; a. fr.—2) *cavity*. Tosef. Nidd. VIII, 6; Nidd. 61<sup>a</sup> מִ' מִלְּאָה עֲצָמוֹת a hole in the ground full of bones.

**מל**, v. מול.

**מל** m. (מָלַל) *brittle, easily crushed*. Sifra Vayikra, N'dab., ch. XIV, Par. 13 (play on כְּרִמֶּל, Lev. II, 14) רָךְ מִלְּ tender, yet brittle; Men. 66<sup>b</sup> רָךְ וּמִלְּ (Ms. M. ומלא, v. Rabb. D. S. a. l. note); Y. Sabb. I, 2<sup>d</sup> bot. רָךְ מִלְּ (corr. acc.), v. פְּרָמֶל.

**מלא**, v. מלאה a. מלאה.

**מלא** I (b. h.) *to be full*, v. מלא II.—Tosef. Dem. V, 24 מִלְּאָה לֵבְךָ הֵיכָן הֵיכָן how could thy heart be so full of thyself, i. e. how daredst thou?

*Pl.* מִלְּאָה מִלְּאָה *to fill, to draw* (water). Erub. VIII, 6 מִלְּאָהוּ בְּקִרְוִיבִים (Y. ed. מְמַלֵּין) you must not draw water out of it on the Sabbath. B. Bath. 162<sup>b</sup> מִלְּאָהוּ בְּקִרְוִיבִים if he filled the vacant space on the document with the signatures of relatives; Gitt. 87<sup>b</sup>. Hor. 11<sup>b</sup> מִקּוֹם הָיָה מִלְּאָה he was filling his ancestors' place, was a direct successor; a. fr.

*Hithpa.* מִלְּאָה, *Nithpa.* מִלְּאָה *to be filled*. Ber. 3<sup>b</sup>; 59<sup>a</sup> מִלְּאָה מִלְּאָה, אֵין חֲבוּרִי מִלְּאָה I. Y. Succ. III, end, 54<sup>a</sup> מִלְּאָה עַד שֶׁיִּהְיֶה מִלְּאָה until he has a full beard. Y. Ber. IX, 13<sup>d</sup> bot. מִלְּאָה מִלְּאָה be full of gold denars; וְהִיטָה מִלְּאָה וְהִיטָה מִלְּאָה וְהִיטָה מִלְּאָה Gen. R. s. 33 מִלְּאָה מִלְּאָה and it became filled with &c. Ib. מִלְּאָה מִלְּאָה be merciful to one another. Ib. מִלְּאָה מִלְּאָה I saw her in distress and was filled with pity for her; a. fr.

**מלא** ch. same, v. מלא.

**מליא, מליאת** f. (b. h.) *full*. Ab. IV, 20 מִלְּאָה מִלְּאָה many a new vessel is full of old wine (many a young man is full of wisdom). Meg. 6<sup>a</sup> (ref. to Ez. XXVI, 2) מִלְּאָה מִלְּאָה when one (of the two cities, Jerusalem and Caesarea) is full, the other is waste; a. fr.—Esp. *a full month*, of thirty days. Bekh. 58<sup>a</sup> מִלְּאָה מִלְּאָה at times (in some years) it is full, at times defective, v. חֲסֵר; a. fr.—*Pl.* מִלְּאָה מִלְּאָה, מִלְּאָה f. מִלְּאָה. Ber. 57<sup>a</sup>; Erub. 19<sup>a</sup>, a. e. מִלְּאָה מִלְּאָה are full of good deeds as a pomegranate (is full of seeds); a. fr.—[מִלְּאָה as a noun, v. מְלִיָּאָה.]

**מלא** h., v. מלא ch., v. מלא.

**מליאת**, v. מלא II.

**מלא** pr. n. m. *M'la'i*. Sabb. 139<sup>a</sup> (Ms. O. שמלא, v. Snh. 98<sup>a</sup>).

**מלא** I m. (מָלַה) *store, goods, merchandise*. Pes. 31<sup>b</sup>



and the goods (in the store) belong to gentiles. Tosef. ib. I (II), 17 של ישראל if the goods belong to an Israelite. Pes. 53<sup>b</sup> כל המטיל מ' לכיסו one who throws the profits of merchandise into the purse of scholars, i. e., gives scholars an opportunity of gaining a livelihood.—Sabb. 56<sup>a</sup> בעלי בתים they (the sons of Samuel) forced goods on private people (abused their station by making people their mercantile agents or their customers); Tosef. Sot. XIV, 6; ib. 5; a. e.

**מלאי II** m. *husk, glume*, v. מילע.

**\*מלאי** m. ch. (מלי) *helve of an axe*. Y. Bets. II, 61<sup>c</sup> top, quot. in Hiddushé Meiri, v. מילי.

**מלאך** m. (b. h.; לאך *to work*, cmp. לאח *messenger*, esp. *angel*. Gen. R. s. 50 אחד עשרה וכ' one angel never performs two missions. Snh. 96<sup>a</sup> שמואל וכ' the name of the angel that came to Abraham was Night. Gen. R. s. 9 מלאך חיים angel of life. Ib., a. fr. מלאך מות (abbrev. מ' מ') angel of death; a. v. fr.—Pl. מלאכים. Ib. s. 50 ולא שני מ' nor do two angels go on one mission. Ib. they appeared to him as angels. Ib. after they have done their mission, the text calls them messengers. Y. R. Hash. I, 56<sup>d</sup> bot. את שמותיהם אתה שמותיהם, too, came (to Palestine) with them (the exiles) from Babylonia; Gen. R. s. 48.—מלאכי (ח) שרה (abbrev. מ' מ') the ministering angels. Sabb. 55<sup>b</sup> ר' ר' the teacher who said (ib. top) that the angels asked the Lord &c. Ned. 20<sup>a</sup> ד' דברים סודו לי four things did the ministering angels tell me; ib. מ' מ' רבנן 'the ministering angels' means *teachers*; ib. ministering angels in the true sense.—Tosef. Sabb. XVII (XVIII), 3 מלאכי messengers of hindrance, opp. to מ' מ'.—Y. Shebu. VI, 37<sup>a</sup> bot., a. fr. מלאכי הבלה, v. חבלה.—Hag. 5<sup>b</sup>, a. fr. מלאכי (ח) שלום the angels of peace; a. v. fr.

**מלאכה, מלאך** ch. same. Targ. Y. I Ex. IV, 25; a. fr.—Pl. מלאכין, מלאכין. Targ. Gen. XIX, 1; a. fr.—B. Bath. 75<sup>a</sup> מלאכי הריי מ' ברוקי וכ' two angels in heaven, Michael and Gabriel, differ. Ib. הוא מ' שרר וכ' he saw ministering angels sitting &c. Koh. R. to IX, 11 (ref. to Ps. LXVIII, 18) אפי' מלכיהון רמ' וכ' even the chiefs of the angels, Michael and Gabriel, were afraid of Moses. Taan. 24<sup>b</sup>, v. מלאכה; a. fr.

**מלאכה, מלאכה** f. (b. h.; preced.) *work, trade, vocation; task*. Ab. I, 10 אוהב את המ' love trade, opp. to רבנות, office. Ned. 49<sup>b</sup>, v. גרול. Ber. 17<sup>a</sup> אני מלאכתי בעיר my work (study) is done in town, וכ' and his, in the field &c., v. גר. Ab. II, 14 בעל מלאכה (the Lord). Ib. 15 מריבה ורמ' the day (life) is short, and the task great. Ab. d'R. N. ch. XI and they made him work on (not ועשו בו מ' בשבת) the Sabbath. Sabb. VII, 1<sup>a</sup> אב מ' אב, v. אב; a. v. fr.—Pl. מלאכות. Ib. עשה מ' הרבה וכ' he did several (forbidden) labors on several successive Sabbaths. Ib. 2, v. אב; a. v. fr.

**מלאכות** f. (b. h.; denom. of מלאך) *messenger's func-*

*tion, angeldom*. Gen. R. s. 50; Yalk. ib. 84 מ' they put on the appearance of angels.

**מלאכי** (b. h.) pr. n. m. *Malachi*, the prophet. Meg. 15<sup>a</sup> מ' מ' זה מרדכי M. means Mordecai, וכ' and why is he called M. (minister)? Because he was vice-roy. Ib. הוא מ' שמו the prophet's real name was M. Ib. בנביאיו the prophetic book of M.—Ex. R. s. 28; a. e.

**מלאכה, מלאכה** v. מלאכה.

**מלאכה** f. ch.=ח. מלאכה, (the priestly gift from) the fruits laid in store. Targ. O. Num. XVIII, 27 ed. Berl. (oth. ed. מלאכה; Ms. I מלאכה, II מלאכה; Y. דמלאכה).

**מלבוש** m. (b. h. לבש) *dress, cover*. Shek. V, 1 המ' לבש v. Hif.—Deut. R. s. 7, end מלבושו its dress (shell), v. חליון. Sabb. 113<sup>a</sup> שבת כמלבושך וכ' that thy Sabbath dress be not the same as thy week-day dress.

**מלבן** v. מלבן.

**מלבינין, מלבינין** m. pl. (a corrupt. of mala pumica) *pome-granates*. Y. Sabb. VI, 8<sup>a</sup> bot.; Y. Yeb. XII, 12<sup>d</sup> top, v. אגוד.

**מלבינה, מלבינה** v. מלבינה.

**מלביש** v. לבש.

**מלבין, מלבין** m. (b. h.; לבן I, v. לבן) 1) *press, frame, mould*. Sot. 11<sup>a</sup> (ref. to Ex. I, 11) והביאו מ' וכ' they brought a brick mould and suspended it from Pharaoh's neck; Ex. R. s. 1. Zeb. 54<sup>a</sup> מ' שורא שלשים וכ' a frame of thirty-two by thirty-two cubits (which was filled with stones, cement &c.). Y. Sabb. XII, beg. 13<sup>c</sup> וכ' like taking a frame and putting it over the piled up bricks (which cannot be called building). Tosef. ib. XIII (XIV), 15 מ' של the frame (bottom) of a bedstead. Tosef. Erub. XI (VIII), 17 של ספקלריא מ' a window frame. Tosef. B. Bath. II, 14 מ' או צורה מ' a window frame or the shape of a door; B. Bath. III, 6. Tosef. Kel. B. Mets. V, 9 מ' לזיוור a bedstead bottom intended to be moved from one bed to another, opp. intended for one particular bed. Tosef. Ohol. XIII, 5 [read:] מ' מ' מ' וכ' the frame of a large saw. Neg. XIII, 3 מ' הבניי וכ' a casing to protect that portion of the beam which rests on the wall.—Gen. R. s. 38; Yalk. Prov. 961 (ref. to Prov. XXVII, 22) מ' מ' מ' like one undertaking to crush barley in a frame; a. fr.—Pl. מלבינין, מלבינין. Neg. I. c. B. Bath. 69<sup>a</sup> מ' של פתחים מ' door frames; window frames; מ' של כרעי המטה sockets for the legs of a bedstead. Kel. XVIII, 3 מ' לוי stands for the musical instruments of the Levites; Tosef. ib. B. Mets. V, 9 מ' לוי ed. Zuck. (corr. acc.); a. e.—2) (from its shape) a small garden-bed, a plot (of three hand-breadths in width).—Pl. as ab. Peah III, 1. Ib. 4 מ' הבצלים plots of onions between vegetables. Ib. VII, 2 מ' שורות ג' שורות של שני מ' three rows at a distance of two mal-

*benim* (six hand-breadths) from one another; Tosef. ib. III, 10. Ter. IV, 8 דב' (sub. רבלי) figs pressed in quadrangular moulds, opp. עגולים.

**מִלְבָּנָה** ch. same, *a quadrangular piece*. B. Mets. 116<sup>b</sup> ריחא a wide piece of cemented bricks of a fallen wall (Ms. F. ריחא a brick wider than the usual size, v. Rashi a. 1.).

\***מִלְבִּינִי, מִלְבִּנְתָּא** f. (preced. wds.) *quadrangular frame*. Targ. Y. Num. XXXIII, 20 [prob. to be read:] *מִלְבִּינְתָּא רבנין* (pl.) building moulds.

**מִלְבִּשְׁתָּא** v. רִבְשָׁתָּא.

**מִלֵּג** (emp. Syr. מלג, P. Sm. 2131) *to pluck, to strip* (of hair, feathers &c.). Tosef. Bets. III, 19 ו' מִלֵּגְנָא את ר' you may cleanse the head and legs of an animal (by scalding).

**מִלֵּג** ch. same, *to pluck* (emp. Pesh. Deut. XXIII, 26). Gen. R. s. 45, beg. (expl. מִלֵּג) מִלֵּגְנָא מִלֵּגְנָא Ar. whatever thou pluckest, is plucked; (ed. מִלֵּגְנָא מִלֵּגְנָא) כמא דר'מא מִלֵּגְנָא מִלֵּגְנָא; Y. Yeb. VII, 8<sup>a</sup> bot. כמא דאת (corr. acc.).

**מִלֵּגְנָא** m. (transpos. of מִלֵּג) *pitch-fork; the cook's fork*. Sabb. XVII, 2 (122<sup>b</sup>); Mish. a. Ms. M. מזלג; Y. ib. 16<sup>b</sup> top קטן את המ' לרח' עליו לקטן the kitchen fork to place food for a child upon it. Tosef. ib. X (XI), 7; Sifra Vayikra, Hobah, ch. IX, Par. 7, a. e., v. לֵגְנָא.

**מִלֵּה, מִלֵּה** f. (b. h.; מִלֵּה III) *word*. Lev. R. s. 16 (prov.) מ' where a word is worth a Sela, silence is worth two; Meg. 18<sup>a</sup> (v. Rabb. D. S. a. l. note 1). —Pl. מִלֵּה, מִלֵּה. Cant. R. to IV, 4, v. קָצַב; a. e. —Ch. מִלֵּה, v. מִלֵּה.]

**מִלֵּה**, Y. Naz. II, 51<sup>d</sup> bot., v. דל'ה.

**מִלְחָמָא**, v. לְחָמָא.

**מִלְחָא, מִלְחָא** m. (b. h.; מִלְחָא) *fulness, contents*. Mikv. III, 1, sq. מִלְחָא ממנו מִלְחָא ועוד until a quantity equal to its original contents and something besides have run off. Y. Succ. I, 51<sup>d</sup> top ו' מִלְחָא אתה an *exedra* which is (on one side) entirely open towards the public road. Ib. bot. מִלְחָא של דלי as far as the bucket is let down into the water (for filling it). Hull. II, 3 אם יש בסכין מִלְחָא צוואר if the slaughtering knife has the length of the width of the neck. Kidd. 33<sup>a</sup> עיניו מ' as far as his eye can reach. Sabb. 30<sup>a</sup>, a. e. נימא כמ' as much as a hair's breadth. Sifré Num. 160 (expl. אבן יד, Num. XXXV, 17) מ' as large as the grasp of the hand; a. fr. —[Tosef. Ohol. XVII, 3 טימא מ', v. לְחָמָא.]

**מִלְחָא, מִלְחָא** ch. same. Targ. Y. Num. XXXV, 17. Targ. O. Deut. XXXIII, 16 (Y. מִלְחָא, v. מִלְחָא II); a. e. —Ab. Zar. 29<sup>a</sup> ו' מ' as much as one can pinch with five fingers; ו' מ' as much as one can pinch with thumb and little finger; a. e.

**מִלְחָא, מִלְחָא** m. same, *full capacity*. Gitt. 70<sup>a</sup> מִלְחָא

(Ar. מִלְחָא, v. פֶּסֶס 2. Ohol. XIV, 2 מִלְחָא; Tosef. ib. XIV, 7 מִלְחָא the full extent of the hole which the carpenter's borer is capable of making, opp. מִלְחָא כל שווא opp. מִלְחָא. Ib. 4, a. e. —Pl. מִלְחָא, מִלְחָא (b. h.) [filling one's hands.] *investment, inauguration*. Lev. R. s. 11, a. fr. ימי שבעת ה' the seven days of the inauguration of the priests (Lev. VIII). Y. Yoma I, 38<sup>b</sup> bot. מה דרי מ' of what nature were the sacrifices at the inauguration?; a. e. —*Milluim*, name of the first division of Sifra Sh'mini.

**מִלְחָא** m. (מִלְג, v. מִלְג) [*plucking*], *usufruct*. —עבד מ' a wife's estate of which the husband has the fruition without responsibility for loss or deterioration, contrad. בְּרִיךְ, v. צָאן ברזל. Yeb. VII, 1; Tosef. ib. IX, 1. Keth. 79<sup>b</sup> מ' a domestic animal belonging to the wife &c. —Gen. R. s. 45 ה' ה' ה' Hagar was a handmaid of Sarah whom Abraham had to support but could not sell; a. fr.

\***מִלְחָא** m. ch. (v. מִלְג) *a hairless skin, bag*. —מ' דשכר a bag containing documents. Keth. 85<sup>a</sup>. B. Bath. 151<sup>a</sup>.

**מִלְחָמָא, מִלְחָמָא** c. (μλχαμα) *any emollient, plaster, poultice*. Sifra B'har ch. I (ref. to Lev. XXV, 6) but not to use (the fruits of the Sabbatical year) for a poultice; Succ. 40<sup>b</sup>; B. Kam. 102<sup>a</sup>. Tosef. Dem. I, 25 מ' flour to make poultices; a. fr. —Trnsf. *a soothing remedy*. Sabb. 119<sup>b</sup> מ' hot water after the exit of the Sabbath is soothing. Deut. R. s. 8 מ' the Law is an emollient for every wound; Midr. Till. to Ps. XIX מ' soothing for the heart; Yalk. Ps. 675; Lev. R. s. 12 מולג' (corr. acc.).

**מִלְחָמָא** m. of *M'loga* (supposed to be a Babylonian place), מ' קבא name of a particular *Kab* measure. Pes. 48<sup>a</sup> מ' קבא (Ar. a. Ms. M. 2 מִלְחָמָא of *Magla*, v. Rabb. D. S. a. l. note 100). Ib. מִלְחָמָא (Ms. M. 2 a. oth. אה ...).

**מִלְחָא** m. *creditor*, v. לָוִה.

**מִלְחָא** f. (לָוִה) *loan, debt*. Keth. IX, 2 ו' ל' פקדון או ו' and left a trust or a loan in the hands of strangers. Ib. 84<sup>a</sup> מ' ל' חוצא נתינה a loan is made to be spent (opp. to trust). Kidd. 6<sup>b</sup>, a. e. ו' מ' if one betroths a woman to himself by remitting her indebtedness to him, she is not betrothed (there being no consideration offered to her at the time); מ' בהנאה offering as a consideration the benefit of the loan (by extension). Ib. 47<sup>b</sup>, a. fr. מ' על מ' a verbal loan, ב' בשטר מ' against a note. Ib. 46<sup>a</sup>, a. e. מ' מ' if one betroths a woman with remittance of a loan and the offer of a P'rutah besides. —Bekh. 48<sup>a</sup>; a. e. מ' הכרובה ברורה מ' an obligation arising from a Biblical law, e.g. the duty of redeeming the first-born; a. fr.

**מִלְוִיתָא** f. (לָוִה) *funeral escort, wailing ceremonies*. Midr. Till. to Ps. CIV, 26 (play on זה, ib.) זה טובי מ' this (the reward of the hereafter) does him more good than that funeral service (with its eulogies, Koh. XII, 5; ed. Bub. מלוחא מ' טובי מן דאת מלוחא; Yalk. Ps. 862 זה טובי מן דאת מלוחא (corr. acc.).

**מִלּוֹן** בית מ' **מִלּוֹן** pr. n. pl. *Beth Milvan* (prob.=b. h. בית מלח, II Kings XII, 21; cmp. מִלְחָמָה. Y. Meg. IV, 75<sup>c</sup> bot.

**מִלּוּתָא**, v. מִלּוּתָא.

**מִלּוּזְמָח**, **מִלּוּזְמָח** m. (a Babylonian corrupt. of νόμισμα, numisma) *stamp* of a coin. Ber. 53<sup>b</sup> כְּדִי שִׁכִּיר בֵּין מ'... לְמ' וְכ' when one can distinguish the stamp of a Tiberian coin from that of a Sepphorian coin.

**מִלּוּחַ**, v. מִלּוּחִין, מִלּוּחִים pl.

**מִלּוּחַ** m. (b. h.; מִלּוּחַ) a *salt-plant, sea-purslane* (Halimulus).—Pl. מִלּוּחִין, מִלּוּחִים. Kidd. 66<sup>a</sup>. Pesik. R. s. 15 כל בֶּן אָדָם מִלּוּחַ מִי... אֲכֹל מ' whoever believes in him (the Messiah), is contented to live on salt-plants &c.

**מִלּוּחָא** ch. same. Pl. מִלּוּחִין. Targ. Zeph. II, 9 (h. text מִלּוּחִין).

**מִלּוּחַ**, v. מִלּוּחִין.

**מִלּוּזְמָחָא**, v. מִלּוּזְמָחָא.

**מִלּוּחַ**, v. מִלּוּחִין.

**מִלּוּחָא** f. (מִלּוּחַ) *place for drawing water, well*. Lev. R. s. 21 לִיָּהּ עָל מִלּוּחָהּ וְנָשִׂיא sat down by the place where the women draw water; Pesik. Ahārē, p. 176<sup>b</sup>; Yalk. Lev. 571 מִלּוּחָהּ; (Keth. 62<sup>b</sup> דְּנִרְחָא).

**מִלּוּחָא**, v. מִלּוּחָא.

**מִלּוּחַ** (b. h.) pr. n. m. *Malluch*, an Amora. Hull. 49<sup>a</sup> כִּי עָרְבָה מ' you quote M. the Arabian, but he said &c. Ib. לִיָּהּ אֶרֶצְהָ דְר' מ' the home of R. M. (in Arabia). Y. Succ. III, beg. 53<sup>c</sup>. Y. B. Bath. 16<sup>a</sup> top; a. fr.

**מִלּוּחָא**, v. מִלּוּחָא.

**מִלּוּחָא** f. (b. h.; מִלּוּחַ) *rulership, office*. Midr. Prov. ch. XXI כִּי עֲלֶה לְמ' לִיָּהּ when a human being rises to rulership, he is in the hands of the Lord; Yalk. ib. 959. Sabb. 56<sup>b</sup> שְׁנֵי יִחְלְקוּ אֶת הַמ' shall divide the rulership between themselves. Num. R. s. 3 מ' בְּעֵלֵי rulers; a. e.

**מִלּוּחָא**, v. sub מִלּוּחַ.

**מִלּוּחַ** m. (b. h.; לִיָּהּ I) *lodging*. Snh. 95<sup>b</sup> צָדִיק לָבִית... לְמ' this righteous man (Jacob) has come to my lodging place; Hull. 91<sup>b</sup>, v. לִיָּהּ. Midr. Prov. ch. IX שְׁנֵי מִלּוּחִין לִיָּהּ דְּר' מ' a beautiful lodging has been offered thee in the hour of thy death; a. fr.

**מִלּוּחָא**, v. מִלּוּחָא.

**מִלּוּחַ** m. (לִיָּהּ) *kneading trough*. Y. Gitt. VIII, 49<sup>b</sup> bot.

**מִלּוּחַ** (b. h.; denom. of מִלּוּחַ) *to salt, brine*; esp. (in ritual law) *to strew salt on raw meat* to resorb its blood. Midd. V, 3 לִיָּהּ מִלּוּחִין עֲרִיטוֹכִין they put salt on the hides of sacrifices.—Hull. 113<sup>a</sup> וְכִי יִפְחֶה יִפְחֶה unless one salts it carefully and washes it thoroughly. Ib. מִלּוּחִין וְכִי one must first wash the meat, then salt it and again

wash it. B. Bath. 74<sup>b</sup> וְכִי לְצִדִּיקִים וכ' and preserved it in salt for the benefit of the righteous &c. Hull. I, c. a clean fish which was salted together with an unclean one; a. fr.—Part. pass. מִלּוּחַ (v. מִלּוּחִין); pl. מִלּוּחִין, מִלּוּחִים. Ib. מִלּוּחִין שְׁנֵיהֶם both were salted, opp. הִפְסֵל. Yalk. Ps. 887 מ' salty secretions.—Y. Taan. IV, 69<sup>b</sup> top various kinds of salted food. Y. Sabb. I, 3<sup>c</sup> bot. מִלּוּחִין brines prepared by gentiles; a. fr.

**Hof.** מִלּוּחַ *to be strewn with salt*. Sifra Vayikra, N'dab., Par. 9, ch. XI מִלּוּחָא no salt had been put on it.

**Pa.** מִלּוּחַ same. Part. מִמּוּחָא *salted, transf. bright*. Kidd. 29<sup>b</sup> אִם הָיָה בְנוֹ זָרִיד וְנֹמֵר (מִמּוּחָא) if his son is eager to learn and bright; [our w. missing in Tosef. Bekh. VI, 10].

**מִלּוּחַ** I ch. same. Targ. Lev. II, 13. Targ. Y. Gen. XXXI, 19.—Sabb. 75<sup>b</sup> וְכִי בָשָׂר מ' הָיָה מִלּוּחַ he who salts raw meat (on the Sabbath) &c. Hull. 113<sup>a</sup> גִּרְמָא גִּרְמָא מ' לִיָּהּ גִּרְמָא גִּרְמָא separately. B. Bath. 74<sup>b</sup> לִיָּהּ לְנִקְבָּהּ let him preserve in salt the female (Behemoth); a. fr.—Part. pass. מִלּוּחַ, מִלּוּחִין, pl. מִלּוּחִין. Ib. מִלּוּחַ מ' מִלּוּחַ fish in salt is good; וְכִי בָשָׂר מ' מִלּוּחַ meat in salt is not.—Ib. צִיפִירִי מ' fowls in salt; a. fr.—V. מִלּוּחָא.

**Ithpe.** מִלּוּחַ *to be strewn with salt, be salted*. Targ. Ez. XVI, 4.—Hull. 112<sup>b</sup>. Ib. 97<sup>b</sup> מ' מִלּוּחִין were (ritually) salted.. with the nervus ischiadicus left therein; a. fr.

**מִלּוּחַ** II, **מִלּוּחַ** (denom. of מִלּוּחַ) *to row; to balance*. Keth. 85<sup>a</sup> מִמּוּחָא מִמּוּחָא (not מִמּוּחָא) rowed the boat (as an act of possession). B. Kam. 117<sup>b</sup> מ' בִּיהַ דְּר' מִינִירְדִּי (Alf.) one of them tried to keep the boat in balance (against the ass that threatened to upset it); [ed. לְהִמְרָא. (Var. מִלּוּחַ, v. Rabb. D. S. a. l. note 90) he tried to counter-balance the ass].

**מִלּוּחַ** c. (b. h.; cmp. מִלּוּחַ) [*brittle*], *salt*. Ker. 6<sup>a</sup>; B. Bath. 20<sup>b</sup> מ' סְרוּמִיָּהּ (sub. מִלּוּחַ) sea-salt, v. מִלּוּחִין. Hull. 112<sup>a</sup> מ' נֹאכַל מִמּוּחָא מִלּוּחַ is eaten on account of (with) the salt it has absorbed. Keth. 66<sup>b</sup> (prov.) מ' מִמּוּחָא מִלּוּחַ the salt (means of preservation) of wealth is its diminution (by charitable deeds), and some say *hesed* (benevolence). Gen. R. s. 51 מ' הָטָאָה בְּמ' she (Lot's wife) sinned through salt; וְכִי לִי מ' she went to all her neighbors and said, give me salt for we have guests; a. fr.

**מִלּוּחַ, מִלּוּחַ, מִלּוּחַ** ch. same. Targ. Lev. II, 13 מִלּוּחַ constr. ed. Berl. (Var. מִלּוּחַ, מִלּוּחַ, v. Berl. Targ. O. II, p. 32; Y. מִלּוּחַ. Targ. II Chr. XIII, 5. Targ. Y. Gen. XIX, 26 (v. Gen. R. s. 51 quot. in preced.); a. fr.—Kidd. 62<sup>a</sup>; Hull. 113<sup>a</sup>, v. מִלּוּחִין. Bekh. 8<sup>b</sup> מ' כִּי סָרִי וְכִי when salt becomes unsavory, where-with do they salt it? B. Bath. 74<sup>b</sup> מ' מִלּוּחַ (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note) as to the female (Behemoth), its brine is more savory. Yeb. 63<sup>a</sup>, v. מִלּוּחִין II; a. fr.—Pl. מִלּוּחַ, מִלּוּחִין. Pes. 8<sup>a</sup> בִּי מ' salt-store. Ab. Zar. 33<sup>a</sup> מ' דִּישְׁרָאֵל poured wine into a Jew's salt-store (Rashi: a vessel filled with salt).

**מִלּוּחַ** m. (b. h.; cmp. meaning of ἄλς a. מִלּוּחַ) *mariner, sailor*. Koh. R. to IX, 8.

**מִלְחָה** ch. 1) same.—*Pl.* מִלְחָה. Gitt. 73<sup>a</sup>, v. מִלְחָה II. Taan. 24<sup>b</sup> וְכִי מִלְחָה מֵלֹאכֵי רִאדִימוֹ לִמְּ וְכִי (differ. vers. in Ms. M.; v. Rabb. D. S. a. l. note) I saw angels disguised as boatmen who brought sand and loaded the ships.—2) *dealer in sailors' outfits*. Y. B. Mets. IV, end, 9<sup>d</sup>, v. סְרִיחָה.

**מִלְחָה**, v. מִלַּח ch.

**מִלְחָה מִן מַלְחָה** pr. n. pl. *Tower of Malha*, near Caesarea (v. Hildesh. Beitr. p. 9). Y. Dem. II, 22<sup>c</sup>.

**מִלְחָה מִלְחָה** pr. n. pl. *Milhaya*, native place of R. José, prob. in Galilee (v. Hildesh. Beitr. p. 9; Neub. Géogr. p. 269). Y. Ab. Zar. II, 41<sup>c</sup> top. Gen. R. s. 42. Lev. R. s. 26. Lam. R. to I, 9; Yalk. Is. 302 יוֹסֵף מִמְּלִי (corr. acc.).

**מִלְחָה** f. (b. h.; יָחַם II) *war, contest*. Sot. VIII, 1, a. fr. מִשְׁוֹר chaplain of the army (Deut. XX, 2); v. מִשְׁוֹר I. Ib. 7 מִלְחָה דְּרִשְׁוֹר (Bab. ed. 44<sup>b</sup>, pl.) secular (political) warfare; מִלְחָה מִן מִצְוָה a war for religious causes; מִלְחָה מִן חֻבָּה a war of duty. Ib. 44<sup>b</sup> מִלְחָה מִן יְהוֹשֻׁעַ וְכִי the war of conquest under Joshua, all agree, is a war of duty &c.—Meg. 15<sup>b</sup> מִלְחָה מִן חֻבָּה disputes about the Law; a. fr.—*Pl.* מִלְחָה. Sot. l. c. מִלְחָה בֵּית דָּוִד לְרוֹחָה the wars of the house of David for extending the dominion. M. Kat. 25<sup>b</sup> (in a eulogy) מִן יְעֶזְקֵל וְכִי an offspring of worthies came up from Babylonia and with him came the book of wars (allegorically for *knowledge of the Law*; oth. interpret. *R. Hammuna* who came with Rabbah). Snh. 97<sup>a</sup> מִלְחָה בְּשִׁבְעִינָה in the seventh Messianic year there will be wars; a. fr.

**מִלְחָה** f. (מִלְחָה) *saline atmosphere, corrosion produced by saline influences*. Ohol. III, 7 מִלְחָה דְּחֻבָּה a cave formed through saline corrosion.

**מִלְחָה** f. ch. (preced.) *salt deposit in a cavity in which sea-water was allowed to evaporate*. Sabb. 66<sup>b</sup>. Ib. 73<sup>b</sup>, v. מִלְחָה I.

**מִלְחָה** (b. h.) [to stand forth, project (emp. מִלְחָה)], to escape.

*Pi.* מִלְחָה to rescue. Midr. Till. to Ps. XLI רִעָה בְּיָמֵי מִלְחָה on the day of evil I shall save thee. Taan. 23<sup>a</sup> מִלְחָה thou hast saved it (the generation) through thy prayer. Yalk. Ps. 777 מִלְחָה מִכָּל מִלְחָה Michael helped David to escape from within and Jonathan from without; a. e.

*Nif.* מִלְחָה to be saved, to escape. Esth. R. introd. מִלְחָה נֹחַ Noah is the first of those saved (mentioned in the Bible). Koh. R. to IX, 15 מִלְחָה כֹּהֵן who-soever listens to the suggestions of his good inclination will be saved; a. e.

*Hithpa.* מִלְחָה same. Yalk. Deut. 854 מִלְחָה וְאַתָּה וְאַתָּה וְאַתָּה you and you will be saved from the judgment of &c.

**מִלְחָה** ch. same. *Ithpe.* מִלְחָה to be saved. Targ. Prov. XIX, 5 מִלְחָה (ed. Wil. מִלְחָה; Ms. מִלְחָה).

**מִלְחָה** m. (b. h.), pl. מִלְחָה, v. מִלְחָה.

**מִלְחָה**, v. מִלְחָה.

**מִלְחָה**, v. מִלְחָה.

**מִלְחָה**, v. next w.

**מִלְחָה** m. (denom. of מִלְחָה, fr. לִשְׁט or לִשְׁט to wrap, cover; emp. Syr. מִלְחָה P. Sm. 2136) *frame or casing around the beam-rest in the wall* (corresp. to מִלְחָה).—*Pl.* מִלְחָה. B. Kam. 67<sup>a</sup> (expl. צִלְעוֹת, Ez. XLI, 26) מִלְחָה (Ms. M. מִלְחָה; Ms. H. מִלְחָה, Ms. R. מִלְחָה, v. מִלְחָה).

**מִלְחָה** f. (מִלְחָה; emp. מִלְחָה) *crumbling, corrosion*. Targ. Prov. XII, 4. Ib. XIV, 30 מִלְחָה (Var. ed. Lag. מִלְחָה, cler. error). Targ. I Chr. XIV, 1.

**מִלְחָה**, v. מִלְחָה, a. מִלְחָה.

**מִלְחָה** to speak, v. מִלְחָה II.

**מִלְחָה** ch. = h. מִלְחָה, 1) to be full. Targ. Josh. III, 15; a. fr.; v. next art. Ab. Zar. 28<sup>a</sup> מִלְחָה דְּרִשְׁוֹר, a. e.—2) to fill. Targ. Gen. I, 22. Targ. Deut. VI, 11 (O. ed. Vienna מִלְחָה Pa.). a. fr.—Part. מִלְחָה; f. מִלְחָה; pl. מִלְחָה. Ib. O. XXIX, 10. Targ. Josh. IX, 21 (ed. Wil. מִלְחָה). Targ. Gen. XXIV, 11; a. fr.

*Pa.* מִלְחָה 1) to fill. Targ. Jer. XIII, 13; a. fr.—Lev. R. s. 21 מִלְחָה fill thy vessel; Pesik. Ahāre, p. 176<sup>b</sup>; Yalk. Lev. 571 מִלְחָה (read: מִלְחָה); Keth. 62<sup>b</sup> מִלְחָה Ab. Zar. 29<sup>a</sup> מִלְחָה and fill it with water. Taan. 29<sup>a</sup>; Shebu. 10<sup>a</sup>; Pes. 77<sup>a</sup> מִלְחָה they made the Tammuz of that year a full month (of thirty days); a. e.—2) to complement, compensate, replace. Targ. O. Gen. II, 21 מִלְחָה ed. Berl. (ed. Amst. מִלְחָה, corr. acc.).—B. Mets. 105<sup>a</sup> מִלְחָה he took pains to make up for the loss. Ib. מִלְחָה thou didst take pains to make up &c.; a. e.—[3] מִלְחָה to comfort. Targ. O. Gen. XXXIV, 3 ed. Berl. (v. Berl. Mass., p. 27); v., however, Kidd. 50<sup>a</sup>, quot. s. v. מִלְחָה II.]

*Ithpe.* מִלְחָה to be filled, full. Targ. Gen. VI, 13. Targ. Ex. XL, 34 מִלְחָה (filled); a. fr.

**מִלְחָה**, Y. Hall. I, 57<sup>d</sup> מִלְחָה נֹחַ, v. מִלְחָה. Yalk. Is. 302 מִלְחָה, v. מִלְחָה.

**מִלְחָה** m., מִלְחָה I c. ch. = h. מִלְחָה, full. Targ. Deut. XXXIII, 23 (Var. מִלְחָה, מִלְחָה). Targ. Ruth I, 21; a. fr.—Erub. 84<sup>a</sup> מִלְחָה כִּי when the pit is full of water; a. fr.—*Pl.* מִלְחָה. Targ. Deut. VI, 11; a. fr.—[Targ. O. Deut. XXIII, 26 מִלְחָה ed. Berl. those ears which are full (ripe); oth. ed. מִלְחָה.]

**מִלְחָה** II m. (preced.) *fulness*. Pesik. Hahod., p. 53<sup>a</sup> (ref. to Ps. LXXXIX, 38) מִלְחָה like the moon growing to fullness. Ib.; Yalk. Ex. 190 מִלְחָה this (Solomon's reign) is the full moon; Yalk. Chr. 1082; (Pesik. R. s. 15 מִלְחָה).—Constr. מִלְחָה (= h. מִלְחָה) the fill of, as much as. Targ. Ex. IX, 8. Targ. Ps. XCVI, 11; a. fr.—Meg. 16<sup>a</sup> מִלְחָה a handful.—V. מִלְחָה.

**מִלְחָה** f. (b. h.) 1) full, v. מִלְחָה.—2) *fulness, full growth*. Pesik. Hahod., p. 53<sup>a</sup> (ref. to Ps. LXXXIX, 38, v. preced.) מִלְחָה if you will do good,

you shall count (your historical records) by the nation's growth to fulness, opp. פנס decrease; Pesik. R. s. 15, a. e., v. preced. Gen. R. s. 12 על מליאדין ... על מליאדין those things had been created in perfect condition. Ib. s. 14 על מליאדין fully developed. Num. R. s. 12; a. e. — Gitt. 70<sup>a</sup> Ar., v. מליאדין—3) (the priestly gifts from) the ripe or stored fruits. Tem. 4<sup>a</sup> (ref. to Ex. XXII, 28) מ' זו בכוריים m'leah means the first fruits; Mekh. Mishp. s. 19 בכוריים מ' that means the first fruits which are taken from the fulness (the stored fruits). Ib. ... בכוריים שהם קרויין. Ib. ... first fruits which go by four names, reshith ... and m'leah; Yalk. Ex. 351.

מליאדין, מליאדין, read: גיליאדין.

מליאדין f. pl. women drawing water, v. מלי.

מליאדין m. (μελιγαλα, S.) honey- and milk-cake. Y. Hall. I, 57<sup>d</sup>, v. דרבנן.

מליאדין f. (מלי) filling, replacing, v. מלי Pa.

מליאדין m. (מלי) 1) preserved in salt, pickled. Hull. 113<sup>a</sup> מ' כדורח ... מ' ... salted meat, opp. חפץ. Ib. 97<sup>b</sup>, a. fr. כדורח ... what is preserved in salt, is ritually to be considered as if boiled or roasted; a. fr. — [Pl., v. מליאדין]—2) salted relish, dessert. Ber. VI, 7. Ib. 44<sup>a</sup> מ' כל סעודה שאין בה מ' Ms. M. (ed. מליאדין, corr. acc.; v. Rabb. D. S. a. l. note) a meal without salted preserves is no meal.

מליאדין ch. same, v. מליאדין I.

מליאדין v. מליאדין.

מליאדין v. מליאדין—מליאדין.

מליאדין v. מליאדין a. מליאדין ch.

מליאדין m. (מליאדין) counsellor. Targ. II Sam. XV, 12 (ed. Lag. מליאדין; Levita מליאדין).

מליאדין v. מליאדין.

מליאדין f. ch. = next w. — Pl. מליאדין. Targ. O. Deut. XXIII, 26 (ed. Berl. דרבנן, v. מליאדין).

מליאדין f. (b. h.; I) ripe ear, esp. parched ear. — Pl. מליאדין. Maasr. IV, 5 מ' החמול מ' who rubs parched ears; Tosef. Bets. I, 20. Tosef. Ter. III, 18 ... if one brought ears to his house with the intention of parching them. — Y. Pes. III, beg. 29<sup>d</sup>, v. מליאדין. Pesik. R. s. 43, a. e., v. קמח; a. fr.

מליאדין m. (P'ales noun of מליאדין, emp. מליאדין) [water-pot (emp. ὕδρα), a cooking vessel. Targ. I Sam. II, 14 (ed. Lag. מליאדין, Var. מליאדין; h. text מליאדין). Targ. Y. Num. XI, 8 מליאדין Levita (ed. מליאדין, לאמריא; h. text מליאדין). — Pl. מליאדין. Targ. II Chr. XXXV, 13 (h. text מליאדין).

מליאדין m. (= מליאדין) teacher. Targ. I Sam. XIX, 20. Targ. Ez. III, 17. — Pl. מליאדין. Targ. Jer. VI, 17. Targ. Is. L, 4; a. e.

מליאדין, v. מליאדין.

מליאדין f. (b. h.; I) speech, argument, defence; (in an evil sense) sneer, scorn. Midr. Prov. to I, 6 מ' זו דבורה ולמה נקראת m'bitsah (ib.) means the Law proper &c., and why is it called m.? Because it saves those engaged in it from the judgment of Gehenna; מ' נקראת שמה מ' שכל מי שמתלוצץ וכו' why is it called m'bitsah (scoff-producing)? Because whoever desires to scoff, will be amply supplied with scoffing. — 2) metaphor. Cant. R. to I, 1 מ' משל... they find confirmation in plain Biblical prose, in proverbs, and in metaphors.

מליאדין f. (מליאדין) pinching a bird's head. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65<sup>a</sup> מ' שקבע לה כותן the pinching, for which function the Text appoints a priest; a. fr.

מליאדין, Tosef. Neg. IV, 10 ed. Zuck. חמ' (oth. ed. דרבנן), read with R. S. to Neg. X, 10 דרבנן.

מליאדין f. (מליאדין) filling up, complement. B. Bath. 164<sup>b</sup> top [read:] ואי איכא יתירא למ' דחשעה וכו' (v. Rabb. D. S. a. l. note 40) and if there is a surplus, it must go to make up the nine kab.

מליאדין, מליאדין, מליאדין f. (preced.) 1) mound, rampart. Targ. II Sam. V, 9; Targ. I Kings IX, 24 (ed. Lag. מליאדין; h. text מליאדין). Targ. II Sam. XX, 15 (h. text מליאדין); a. e. — Pl. מליאדין, מליאדין. Targ. Jer. XXXII, 24. — 2) stuffing. Pes. 74<sup>a</sup>, v. מליאדין.

מליאדין\* (= מה לך?) what is it to thee?; of no practical value. Sabb. 150<sup>a</sup> sq. בשך מ' ושל מ' מה בכך (Ms. M. מ' לך, v. Rabb. D. S. a. l. note) accounts of 'what is it to thee?' and of 'what is in it?', i. e. for no practical purpose. [Oth. opin., v. Ar.]

מליאדין (b. h.) [to lead in council,] to preside; to officiate; to be ruler. B. Bath. 164<sup>b</sup> מ' שנה מונין לו שנה מ' when he has been in office one year, they date (in documents) 'the second year'. Meg. 11<sup>a</sup> (ref. to דמליאדין, Esth. I, 1) מ' מעצמו מ' started a dynasty with himself (had no claims of succession). Ib. מ' שנה שם מ' בקדשה, v. מליאדין. Zeb. 118<sup>b</sup> מ' ושנה שם מ' ten years during which Samuel ruled alone, and one year during which Saul and Samuel ruled conjointly; Tem. 15<sup>a</sup>; a. fr.

Nif. מליאדין [to be led,] 1) to take council, to ask advice or permission. Ber. 3<sup>b</sup> מליאדין בסנהדרין they ask the Sanhedrin for their confirmation. Ib. 4<sup>a</sup> מליאדין במשרבשתי אמי ... in whatever I undertake, I consult the opinion of M., my teacher. Ib. 29<sup>b</sup> מליאדין בקונן וצא and when thou art about to go on a journey, take council of thy Maker (pray) and go out. B. Mets. 14<sup>a</sup> מליאדין למהלך the scribe must ask for authorization (to insert in the contract); a. fr. — 2) [to take council with one's self,] to reconsider, change one's mind. Gitt. III, 1. Dem. III, 2 מליאדין ... if one buys vegetables ... and then decides to return (the goods). Ib. 3 מליאדין וכו' להצניע if he took

them up to eat them and changed his mind (deciding) to keep them; a. fr.

**Hif.** *to appoint or elect for rulership, to acknowledge the authority of.* Snh. 64<sup>a</sup> שְׁמַלְכִיכֶוּ עֲלֵיהֶם (ref. to Ps. LXXXI, 10) זר שבקרבך allow not the tyrant within thee (the evil inclination) to rule over thee. Ab. Zar. 18<sup>a</sup> זו אומה זו this (Roman) nation has been given the rulership by divine decree. R. Hash. 16<sup>a</sup> אֲמַר לִפְנֵי מַלְכִּיכֶוּ recite before me verses of homage (v. מַלְכִּיכֶוּ), in order that you may declare me your ruler; a. fr.

**מַלְכִּיכֶוּ, מַלְכִּיכֶוּ** ch. same, 1) *to rule.* Targ. Gen. XXXVII, 8; a. fr.—Part. מַלְכִּיכֶוּ. Targ. Jer. XXXIII, 21 (ed. Wil. מַלְכִּיכֶוּ, corr. acc.); a. fr.—Ab. Zar. 10<sup>a</sup> בְּעִינֵי דְרַמְלָךְ וְכ' I desire that my son Severus be king after me; ib. דְרַמְלָךְ. Ber. 64<sup>a</sup> רבא Rabbah officiated (as teacher and judge); a. fr.—2) (mostly מַלְכִּיכֶוּ) *to decide.* Targ. Is. XIV, 27. Ib. XXIII, 8 (ed. Ven. מַלְכִּיכֶוּ). Ib. 9 מַלְכִּיכֶוּ ed. Lag. (some ed. מַלְכִּיכֶוּ, read: מַלְכִּיכֶוּ); a. fr.—Part. pass. מַלְכִּיכֶוּ. Ib. XIV, 26; a. e.—3) *to advise.* Targ. II Sam. XVII, 7. Targ. I Kings I, 12; a. fr.

**Pa.** מַלְכִּיכֶוּ 1) *to advise.* Targ. Job XXVI, 3.—2) *to decide, v. supra.*

**Af.** מַלְכִּיכֶוּ 1) =preced. **Hif.** Targ. I Kings III, 7; a. fr.—2) *to counsel, persuade.* Targ. Josh. XV, 18. Targ. Y. Deut. XXX, 6; a. e.—[Targ. Prov. VIII, 15 מַלְכִּיכֶוּ ed. Lag. rule (oth. ed. מַלְכִּיכֶוּ).]

**lthpa.** אֲתַמְלִיךְ, **lthpe.** אֲתַמְלִיךְ, אֲתַמְלִיךְ = preced. **Nif.**—Targ. Is. XXXII, 7; a. fr.—B. Bath. 4<sup>a</sup> בְּתֵר דְּעִבְרִין do people ask for advice (or permission) after they have acted? Ber. 27<sup>b</sup> וְכ' אֲתַמְלִיךְ consult my family. Ib. אֲדִיל וְאֲמִי he went and consulted his wife. Ned. 54<sup>a</sup> כָּל מִלְתָּא דְּצִרִיךְ שְׁלִיחָא לְאַמְלִיכֵי וְכ' any change of order for which the messenger has to ask special authorization, is heterogeneous (to the object of the original commission); a change for which the messenger asks for instructions is homogeneous. Sot. 43<sup>b</sup> עֲלֵה אִי אִימְרֵי if he reconsiders his original disposal; a. fr.

**מַלְכִּיכֶוּ** m. (b. h.; preced.) *leader in council, chief, king.* Ber. 30<sup>b</sup> מַלְכִּיכֶוּ אֲדִינוּרֵי וְכ' our lord the king! Tosef. Snh. VIII, 5, a. fr. מַלְכִּיכֶוּ מַלְכִּיכֶוּ the Most Supreme King (the Lord). Ib. IX, 8 מַלְכִּיכֶוּ מַלְכִּיכֶוּ even a king of kings (great sovereign). Snh. 38<sup>a</sup>, a. fr. מַלְכִּיכֶוּ מַלְכִּיכֶוּ (בְּשֵׁר) a human chief. Ab. Zar. 10<sup>a</sup> בֶּן מַלְכִּיכֶוּ אִין מוֹשִׁיבֵינָא מַלְכִּיכֶוּ they (the Romans) do not allow the son of a king to succeed his father. Kerith. 5<sup>b</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ a first king, starter of a dynasty. Shebu. 6<sup>b</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ this hyparch's chief. Num. R. s. 18 מַלְכִּיכֶוּ מַלְכִּיכֶוּ Moses has made himself the chief, and Aaron is high priest &c.; a. v. fr.—Pl. מַלְכִּיכֶוּ. Hor. 12<sup>a</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ how are kings anointed? By drawing with the oil the outlines of a crown; Ker. 5<sup>b</sup>. Ib. מַלְכִּיכֶוּ מַלְכִּיכֶוּ the kings of the house of David (southern kingdom); מַלְכִּיכֶוּ מַלְכִּיכֶוּ the kings of the northern kingdom; a. v. fr.—מַלְכִּיכֶוּ מַלְכִּיכֶוּ *Princess*, name of a demon afflicting the eye, also a certain disorder of the eye, v. בַּת חוּרִין I. Sabb. 109<sup>a</sup> (Var. חוּרִין, v. Rabb. D.S. a. l. note).—Pl. מַלְכִּיכֶוּ. Tosef. B. Kam. IX,

27 מַלְכִּיכֶוּ מַלְכִּיכֶוּ the 'princesses' (humors of the eye) escaped (in consequence of a blow).

**מַלְכִּיכֶוּ, מַלְכִּיכֶוּ, מַלְכִּיכֶוּ** ch. same. Targ. Ps. XXIV, 7; 9. Targ. Ex. I, 8; a. fr.—Snh. 110<sup>a</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ he (Moses) himself is chief. Y. Yeb. XVI, 15<sup>c</sup>, v. אֲרַמְלִיכֶוּ. Y. Ter. VIII, 46<sup>b</sup> bot. מַלְכִּיכֶוּ מַלְכִּיכֶוּ he (Dioclet) became king; a. fr.—Pl. מַלְכִּיכֶוּ, מַלְכִּיכֶוּ, מַלְכִּיכֶוּ. Targ. Gen. XVII, 6. Ib. XIV, 5. Targ. Prov. VIII, 15; a. fr.—Gitt. 62<sup>a</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ (to scholars) peace be with you, chiefs!—Shebu. 6<sup>b</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ two kings and two viceroys (hyparchs); a. fr.

**מַלְכִּיכֶוּ, מַלְכִּיכֶוּ, מַלְכִּיכֶוּ** m. (preced. wds.) *counsel, advice.* Targ. Is. III, 3. Targ. Y. Deut. VIII, 18 (O. עֲצָה; h. text מַלְכִּיכֶוּ); a. fr.—Pl. מַלְכִּיכֶוּ, מַלְכִּיכֶוּ. Targ. Is. XXV, 1. Targ. Job XII, 17 (not 'מ'). Targ. Hos. X, 6; a. e.

**מַלְכִּיכֶוּ, v. מַלְכִּיכֶוּ.**

**מַלְכִּיכֶוּ** f. (b. h.; מַלְכִּיכֶוּ) *queen, king's wife.* B. Bath. 15<sup>b</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ מַלְכִּיכֶוּ whoever says *malkath Sheba* (I Kings X, 1) means a woman is mistaken; ... it means the kingdom (מַלְכִּיכֶוּ) of Sheba. Sabb. 119<sup>a</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ the queen Sabbath; a. fr.

**מַלְכִּיכֶוּ** f. (מַלְכִּיכֶוּ) *consultation.* Gen. R. s. 8; Yalk. ib. 13 (ref. to Gen. I, 26) מַלְכִּיכֶוּ מַלְכִּיכֶוּ this does not mean holding council (with the ministering angels).

**מַלְכִּיכֶוּ, v. מַלְכִּיכֶוּ.**

**מַלְכִּיכֶוּ** f. (b. h.; מַלְכִּיכֶוּ) 1) *kingdom, government; office.* Ab. III, 5 מַלְכִּיכֶוּ מַלְכִּיכֶוּ the yoke of (secular) government (burden of office). Ber. 13<sup>b</sup>, a. fr. מַלְכִּיכֶוּ מַלְכִּיכֶוּ the yoke of (submission to) divine government. Gitt. VIII, 5, v. מַלְכִּיכֶוּ. Ber. 48<sup>b</sup>, a. e. מַלְכִּיכֶוּ מַלְכִּיכֶוּ, אִין מַלְכִּיכֶוּ נִגְזַר וְכ' dynasties.—מַלְכִּיכֶוּ מַלְכִּיכֶוּ to rebel against the government, to commit treason. Snh. 49<sup>a</sup>; a. fr.—מַלְכִּיכֶוּ מַלְכִּיכֶוּ the wicked government (Rome). Ber. 61<sup>b</sup> Ms. M. a. early ed. (later ed. מַלְכִּיכֶוּ); a. fr.—מַלְכִּיכֶוּ מַלְכִּיכֶוּ connected with the court (influential). B. Kam. 83<sup>a</sup>. Gitt. 14<sup>b</sup>; a. fr.—Pl. מַלְכִּיכֶוּ. Gen. R. s. 44 מַלְכִּיכֶוּ מַלְכִּיכֶוּ גִּיחִינָא וְכ' the Lord showed him (Abraham) four things: future punishment, (persecution by foreign) governments &c.; Mekh. Yithro, s. 9 מַלְכִּיכֶוּ מַלְכִּיכֶוּ the four empires which were destined to subject his descendants. Ber. 34<sup>b</sup>, a. e. מַלְכִּיכֶוּ מַלְכִּיכֶוּ there will be no difference (in the conditions of life) between the present and the Messianic days except (the delivery from) the oppression of governments; a. fr.—2) (in liturgy) *a benediction invoking God as king* (מַלְכִּיכֶוּ מַלְכִּיכֶוּ). Ib. 12<sup>a</sup> מַלְכִּיכֶוּ מַלְכִּיכֶוּ a benediction in which the word 'king' does not occur, is no benediction.—Pl. מַלְכִּיכֶוּ מַלְכִּיכֶוּ the references to the divine kingdom in the *Musaf of the New Year's Day*, the section called *Malkhiyoth*. R. Hash. IV, 5. Ib. 6 מַלְכִּיכֶוּ מַלְכִּיכֶוּ the recitation of ten Biblical verses referring to the divine government. Ib. (32<sup>b</sup>) מַלְכִּיכֶוּ מַלְכִּיכֶוּ Ms. M. (ed. sing.), v. זְבִירָן. Y. ib. III, 58<sup>d</sup>; a. e.

**מַלְכִּיכֶוּ, מַלְכִּיכֶוּ** f. same, *kingdom, rulership.* Targ. Ob. 21. Targ. Jud. IX, 9; a. fr.—B. Kam. 113<sup>a</sup>, v. מַלְכִּיכֶוּ.

Ber. 58<sup>a</sup> דרקיטא מ' דאריטא כעין מ' royal majesty on earth is similar to that of heaven. Ab. Zar. 10<sup>b</sup> יסני מלכו וכ' the notables of the (Roman) empire. Tam. 32<sup>a</sup> let him shun government and governor; וכ' ירחם מ' let him be a friend of government and ruler and (use his influence to) do good to mankind. Pes. 113<sup>a</sup> מלכותיהוה אחורר וכ' their rulership dwells behind their ears, i. e. they may rise to power at some future time. Ab. Zar. 2<sup>b</sup> 'מלכותיהוה עד וכ' משכי במלכותיהוה עד וכ' (or 'מלכך', pl.) they will continue in power until the Messiah comes; a. fr.—Pl. מלכך, מלכותא, מלכותא, Targ. Gen. XXV, 23. Targ. Deut. III, 21; a. fr.

**מלכיא, מלכיא** c. (מלך, cmp.) *deliberation, vacillation*. Pesik. R. s. 15 לבך דרא מלכיא cut (end) this deliberation of thy heart (decide); Pesik. Haḥod. p. 43<sup>a</sup> (פסוק דרא מלכיא, and insert מלכיא מן לבך 43<sup>a</sup> Gen. 77 קטש דרין מלכי מלכך (read with Matt. K. to Gen. s. 44; (מלכיא; Gen. R. s. 44 מושניא מן כדו (ed. Wil. מושניא; Ar. s. v. קטש; Midr. Till. to Ps. XI, end מלכיא (ed. Bub. מלכיא); Yalk. Ps. 737 דרין מלכיא (corr. acc.). [מלכיא, seems to be a corrupt. of πετάνοια in the sense of *change of mind*, the Greek equivalent of our w.]

**מלכיא** f. (μαλαξία, malacia) *want of appetite, nausea*. Deut. R. s. 6 באחרות מ' שעלת (not לראותה) whose sister was suffering from malacia.

**מלכיה, מלכיה** (b. h.) pr. n. m., 'מלכיה *Rab Malkia*, an Amora. Sabb. 46<sup>a</sup>; a. e., v. next w.

**מלכיה** pr. n. m. *M'lakhia*, 1) father of R. Kahāna. Erub. 8<sup>b</sup>.—2) *Rab M.*, an Amora. Keth. 61<sup>b</sup>; Macc. 21<sup>a</sup>; Nidd. 52<sup>b</sup>. 'מלכיה *Rab M.* reports in the name of R. Ada &c.; Bets. 28<sup>b</sup> Ms. M. (v. Rabb. D. S. a. l. note). Ib. (mnemonical rules by which to distinguish between the subjects reported by R. Malkia and those by R. M'lakhia); ib. מלכיה מלכיה and the mnemotechnical mark is: the Mishnah is queen, i. e. all opinions referring to Mishnah (and Boraitha) belong to Rab Malkia (*God is King*).

**מלכיה, מלכיה** m. (מלך) *counsel, wisdom*. Targ. Prov. VIII, 14. Ib. XXIV, 6 (ed. Lag. מלכיה); a. e.—V. מלכיה.

**מלכיה** f. ch.=h. מלכיה. Targ. I Kings XI, 19; a. fr.—Ker. 28<sup>b</sup>; Pes. 57<sup>a</sup>; a. fr.—Pl. מלכיה, מלכיה. Targ. I Kings XI, 3. Targ. II Esth. V, 1.

**מלכיה, מלכיה** f.=מלכיה, *counsel*. Targ. Ps. XXXIII, 11. Ib. I, 1; a. e.—Pl. מלכיה, מלכיה. Ib. V, 11; a. e.

**מלכיה, מלכיה** f. (preced.) *consultation, meeting of councilmen*. Targ. Prov. XI, 14.

**מלכ** m. (denom. of מל) *border, hem*. Kel. XXVIII, 7; Sabb. 29<sup>a</sup> דרוץ מן דמ' the measure of three square handbreadths of which the Rabbis speak, means exclusive of the portion used for hemming. M. Kat. 26<sup>b</sup> מרוץ דמ' he who rends his garment only

as far as the hem goes; Y. ib. III, 83<sup>b</sup> top דמ'—Denom.:

**מל** I to hem, edge. M. Kat. 26<sup>a</sup> למולך... and all these rents may be mended by... hemming. Kil. IX, 9 מולך עד וכ' he hems (the purple band) before he knots it.

**מל** II (b. h.) 1) to crush, squeeze, esp. to rub ears for husking the grain. Taan. 6<sup>a</sup> שמי' רבר, v. מלך. Maasr. IV, 5, v. מלך. Bets. 13<sup>a</sup> במלכותו למולך with the intention of husking them when parched. Tosef. Sabb. XVI (XVII), 22; Sabb. 12<sup>a</sup> מולך he rubs it between two fingers; a. fr.—Part. pass. מולך. Tosef. ib. XIV (XV), 17 מולך את דמ' you may husk that which needs husking.—2) to stir a mush, make a pulp. Pes. 40<sup>b</sup> והרוצה שמי' מולך... אין מולך... והרוצה שמי' מולך (in the usual way) on Pass-over, but he who desires to make a mush, must put in the flour and then add vinegar.—Part. pass. as ab. Tosef. Maasr. I, 7 מולך ed. (ed. Zuck. דממל, Var. דממל) out of the olive pulp.

*Nif.* מל to be compressible, (of webs) to be soft and downy. Gitt. 59<sup>a</sup> (ref. to מלכות, II Kings X, 22) דבר דממל a cloth which can be compressed (creased) and stretched (again, showing no creases when unfolded); [Rashi: a stuff the thread of which is twisted between the spinner's fingers and stretched].—V. מלכה.

**מל** I ch. same, v. מל ch.

**מל** ch., constr. of מל ch.

**מל** III, *Pi*, מל, מל (b. h.; denom. of מל) [to present, show; cmp. מל, מל, מל] to proclaim, utter, speak. Hor. 13<sup>b</sup>; Meg. 18<sup>a</sup>; Macc. 10<sup>a</sup> (ref. to Ps. CVI, 2) למי נאה למל וכ' whom does it become to utter the mighty deeds &c.?—Y. Keth. II, 26<sup>d</sup> bot. אשה מל על פלי' אשה we heard that man speaking of (pointing out) that woman as his wife; מל מל על בני' speaking of her children; a. e.—[Lev. R. s. 27 מל מל, read: מל, v. מל II, 2.—Lam. R. introd. (R. Hān. 1) מל מל, v. מל מל.]

**מל** II, *Pa*, מל, מל ch. same, in gen. to speak (corresp. to b. h. מל, מל, מל). Targ. Gen. XXXIV, 3 (O. ed. Berl. מל). Ib. XVII, 22, sq.; a. v. fr.—Part. מל &c. (in ed. frequ. with one מ, corr. acc.). Targ. Job II, 10; a. fr.—Kidd. 50<sup>a</sup> מל מל עלי' (= מל מל) they speak against me.

*Ithpa.* מל 1) to be spoken, said, told. Targ. Ps. LXXXVII, 3. Targ. Y. Ex. XX, 16; a. e.—Y. Shek. VI, 50, top (play on מל, Ez. XLVII, 5) [read:] מאי מי שרו מל? what is the *salu*? Waters which are spoken of in the world (v. שרו).—2) to converse. Targ. Y. Ex. XXXIII, 9. Targ. Ez. II, 2; I, 28; a. e.

**מל** (מל) m. (preced.) *word, speech*. Targ. Job XV, 11. Targ. II Esth. VII, 9 מל (constr.); a. e.—Pl. מל, constr. מל. Targ. Y. II Deut. XXXI, 24 (ed. Amst. מל).

**מל** מ' m. (מל I) 1) only in דמ' embers. [Comm. identify our w. with preced., referring to the double

meaning of *לְחַשׁ*.] Ab. Zar. 28<sup>b</sup> (Var. מוֹלָא, v. Rabb. D. S. a. l. note 400).—Pl. מִלְּאִי, מִלְּאִי. Sabb. 109<sup>b</sup> דִּנְי מִלְּאִי דִּנְי (Ms. M. (במל) between the embers.—\*2) gold ore as broken in the mine. Keth. 67<sup>a</sup> במ' Ar. (ed. במִּמְלָא) it means ore (Rashi: gold leaf).

**מִלְּאִי** m. (= מִלְּאִי, v. מִלְּאִי) spy.—Pl. מִלְּאִי, מִלְּאִי. Targ. Y. II Deut. I, 1 (Y. I אלִּיא, v. מִלְּאִי).—[מִלְּאִי, v. מִלְּאִי.]

**מִלְּאִי** f. (מִלְּאִי II) speaking. Constr. מִלְּאִי. Targ. Y. Ex. XXXIII, 16.

**מִלְּמֵד** m. (b. h.; מִלְּמֵד) ox-goad. Kel. IX, 6, v. הָרֵבֶן. Y. Snh. X, 28<sup>a</sup> מ' שוֹרָא מִלְּמֵד וְכ' it is called *malmed*, because it trains the cow &c.; Pesik. Bahod., p. 153<sup>a</sup>; a. e.

**מִלְּמוֹל** m. (מִלְּמוֹל II), pl. מִלְּמוֹלִין *crumbs*. Mikv. IX, 2 מ' the crumb-like particles of dirty or sweaty hands when they are rubbed against each other.

**מִלְּמוֹלָא** ch., pl. מִלְּמוֹלִין same. Y. Pes. III, beg. 29<sup>d</sup>, לִישׁ.

**מִלְּמֵל** (Pilpel of מִלְּמֵל) to talk, v. לָמַם.

**מִלְּמֵלָא** (מִלְּמֵלָא) f. (מִלְּמֵל II; cmp. מִלְּמֵלָא) cloth of a fine and downy texture. Gitt. 59<sup>a</sup>, explained דָּבָר הַנִּמְלָל, v. מִלְּמֵל II, Nif.

**מִלְּמֵר**, מִלְּמֵרָא, v. מִלְּמֵר.

**מִלְּסַפְּוֹן** Tanh. Yithro 7, v. מִלְּסַפְּוֹן.

**מִלְּעֵ** m. (לִיעַ, v. לִיעַ) whiskers; של שִׁירֵבוֹלִין *glume*, the outer husk of grains.—Pl. מִלְּעֵין. Ukts. I, 3; Hull. 119<sup>b</sup>, sq. מִלְּעֵין; Tosef. Ukts. I, 2 מִלְּעֵין של שִׁירֵבוֹלִין ed. Zuck. (R. S. to Ukts. I. c. מִלְּעֵין; Var. Tosef. ed. Zuck. "סלע", corr. acc.).—Hull. I. c. מִלְּעֵין שִׁירֵבוֹלִין when he takes hold of a number of glumes (which do not break).

**מִלְּעֵין**, pl. מִלְּעֵין, v. מִלְּעֵין.

**מִלְּפָא**, מִלְּפָא, infinit. Paël of מִלְּפָא or מִלְּפָא. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. מ' גִּלְיָא, v. מִלְּפָא II.

**מִלְּפֵין**, Tosef. Ukts. II, 10, v. מִלְּפֵין.

**מִלְּפֵנָא** m. (v. מִלְּפֵין) teacher. Yeb. 21<sup>b</sup> הוּיָא מ' thou shalt be a teacher. Gen. R. s. 68, beg. מִלְּפֵנָא, v. מִלְּפֵנָא.

**מִלְּפֵפֹנָא**, מִלְּפֵפֹנָא, v. sub מִלְּפֵין.

**מִלְּקֵ** (b. h.) to pinch a bird's neck with the finger nail. Zeb. VI, 5; Ib. VII, 5; a. fr.—Part. pass. מִלְּקֵין; f. מִלְּקֵין. pl. מִלְּקֵין. Sifra Vayikra, N'dab., Par. 9, ch. XI מִלְּקֵין a bird that has been pinched for a profane purpose, opp. מצוה מ' מ' מצוה. Ib. מִלְּקֵין יִשְׂרָאֵל birds pinched by Israelites (not for sacrificial purposes), opp. כְּהֻנִּים מ' כְּהֻנִּים.

Nif. מִלְּקֵין to be killed by pinching. Y. Sabb. II, 5<sup>a</sup> bot. מִלְּקֵין after the pinching has been performed. Ab. d'R. N. ch. I כמה עוֹפֹרִין נִמְלָקִין עֲלֵיךְ how many birds have been pinched for thee (the altar)!; a. fr.

**מִלְּקֵין** ch. same. Targ. O. Lev. I, 15; a. e. (Y. חֹס).

**מִלְּקֹט** m. (לָקַט) bag. Kel. XVI, 7 של בָּקֶר the bag

for receiving the excrements of working cattle; [Tosaf. Yom. Tob a. l. attests a version מִלְּקֹט]. [Tosef. Kel. B. Mets. III, 14, v. מִלְּקֹט II.]

**מִלְּקֹשׁ** m. (b. h.; לָקַט) late rain. Taan. 6<sup>a</sup> בְּנִיסָן מ' the late rain (the *malqosh* of the Bible) is the rain in Nisan. Ib. (play on מִלְּקֹשׁ וְכ' קְשִׁירוֹתָיָהּ) Rashi (ed. קְשִׁירוֹתָיָהּ) something which crushes the stiffneckedness of the Israelites (who humble themselves in prayer for rain); דָּבָר יֵרֵד עַל הַמִּלְּקֹשׁ וְעַל הַקֶּשֶׁן which fills the grain in its stalks; דָּבָר שִׁיּוּר עַל הַמִּלְּקֹשׁ וְעַל הַקֶּשֶׁן which falls upon both the ears and the stalks; Yalk. Deut. 863. Sifré Deut. s. 41; a. fr.

**מִלְּקֹשָׁא** ch. same. Targ. O. a. Y. II Deut. XXXII, 2. —Pl. מִלְּקֹשִׁין. Targ. Y. Ex. XL, 4.

**מִלְּקֹתָא** f. (לָקַח) the punishment of lashes. Macc. I, 3 שוֹאֵה חַיִּיב מ' אַרְבַּעִים that he (has done something for which he) is subject to forty lashes. Y. Naz. IV, 53<sup>a</sup> bot. מ' הַחֹרֶה אַרְבַּעִים מ' the Biblical punishment consists of thirty-nine lashes; a. fr.—Pl. מִלְּקֹתָא. Snh. 81<sup>b</sup> שֶׁל כִּירוֹחַ מ' the punishment of lashes for offences punishable with extinction. Ber. 7<sup>a</sup>, v. מִרְּדִיחַ I; a. fr.

**מִלְּקֹתָא**, מִלְּקֹתָא ch. same, chastisement. Targ. Y. Deut. XXV, 3. Targ. II Sam. VII, 14.

**מִלְּקָחָא**, v. מִלְּקָחָא.

**מִלְּקָחִים** m. du. (b. h.; לָקַח) tongs; (in Midr.) two pairs of tongs. Pesik. R. s. 33; Yalk. Is. 271 (ref. to Is. VI, 6) מ' מָרוּ בָּמָּה why with two pairs?; v. next w.

**מִלְּקָחָא** f. (preced.) tongs. Pesik. R. s. 33; Yalk. Is. 271 מ' אַחֵרָה (some ed. מִלְּקָחָא) he took another pair of tongs.

**מִלְּקָט** I m. (לָקַט) gatherer, eclectic scholar. Ab. d'R. N. ch. XVIII, end מ' יִפְחָה יִפְחָה בְּלֹא וְכ' a discriminating eclectic scholar without any pride.

**מִלְּקָט** II m., מִלְּקָטָא f. (לָקַט) pinchers for picking hair, wool &c. Macc. III, 5; Naz. 40<sup>b</sup>, v. לָקַט. Kel. XIII, 8 (ed. Dehr. 10) וְעָשָׂא לְמִלְּקָטָא and he makes use of them as pinchers; Yeb. 43<sup>a</sup> לְמִלְּקָטָא. Tosef. Kel. B. Mets. III, 14 מִלְּקָטָא (הַמִּלְּקָטָא שֶׁל כּוֹבְסִין) (ed. Zuck. מִלְּקָטָא שֶׁל כּוֹבְסִין) the fullers' pinchers (with which they remove knots in a web). Sabb. 97<sup>a</sup> וְכ' אֵין אֶפְשָׁר לִי אֶפְשָׁר a public road cannot be made even (as skin is made) with pinchers and razors.

**מִלְּקָטִי**, Y. Naz. I, 51<sup>b</sup> bot., קִיּוֹן, read: חֲלָקָטִי, v. פִּרְץ.

**מִלְּקָטָא** m. ch., pl. מִלְּקָטִי (preced. art.) snuffers. Targ. Y. Num. IV, 9 (Ar. ed. Koh. מִלְּקָטָא, Var. מִלְּקָטָא, h. text (מִלְּקָטִי). Targ. Y. Ex. XXV, 38; XXXVII, 23 מִלְּקָטָא (Ar. מִלְּקָטָא).

**מִלְּקָטָא**, v. מִלְּקָטָא II.

**מִלְּקָטָא**, v. מִלְּקָטָא.



מלקט v. מלקט II.

מלרין, מלרין, v. בלרין.

מלרע, v. לרע.

מלשין m. (לשן) slanderer, informer. Midr. Till. to Ps. CXX.

מלשינא ch. same. Targ. Ps. CXX, 3.

מלשינא f. (preced.) slander. Targ. Ps. LII, 4.

מלת, v. מילת.

מלת, v. מילת I.

מלתא, v. מילתא.

מלתא mound, v. מילתא.

מלתא place for drawing water, v. מילתא.

מלתא f. (b. h.) wardrobe. Gitt. 59<sup>a</sup>, v. מיל II.

מלתין, v. מילת.

מלתרה, read מלתרה.

מלתרה, v. מלתרה.

מם, מם Mem, name of the thirteenth letter of the alphabet. Sabb. 103<sup>b</sup> דשם סרומה Ms. O. (ed. סרומ) the Mem in *shem* is closed (final letter); (ed. פתוח) the Mem in *Shim'on* is open (initial letter). Ib. 104<sup>a</sup> מם סרומה מאמר וכ' the open and the closed Mem intimate that there are subjects in the Law which are open to all, and such as are closed (esoteric studies). Y. Meg. I, 71<sup>d</sup> why is it that the letters Mem, Nun &c. are written in two ways?—Maas. Sh. IV, 11; a. fr.—Pl. מרמין. Sabb. 103<sup>a</sup> one must not write 'מ' סמכין וכ' Mem like Samekh or vice versa; a. e.

ממאי, v. מאי.

ממת, Y. Erub. IV, end, 22<sup>a</sup> ביה, v. ממיל.

ממת, v. ממיל.

ממוכן (b. h.) pr. n. m. Memucan, one of the seven princes of Persia and Media. Meg. 12<sup>b</sup>; Esth. R. to I, 14 (play on the name), v. מוכן a. כון.

ממולאי (מולאי) m. pl. (מל II) frail, short-lived people (by the way of play on ממלא, q. v.).—Fem. pl. ממולאית (מולית) (with מילית) frail words (untenable arguments). Yeb. 75<sup>b</sup> sq. אמריו מילי because you are frail, you speak frail words; (Var. because you are frail, you are descendants of &c.); B. Mets. 109<sup>a</sup>; B. Bath. 137<sup>b</sup> (Ms. R. דאחון); 151<sup>a</sup> (ed. Pes. ממולאית).

ממוזר, v. מוזר.

ממון m. (contr. of ממון, v. ממון; קמון) accumulation, wealth, value (in Greek writers: Mammon). Tanh. Matt. 7 'you loved your wealth (of cattle) more than your souls'; Num. R. s. 12. Ib.; Tanh. l. c. 6 more than money is named mamon, that which thou countest is nothing. B. Mets. 2<sup>b</sup>, a. fr. property of doubtful ownership (with several claimants). Tosef. B. Mets. VII, 13; B. Kam. 116<sup>b</sup> the loss of a caravan attacked by robbers (the redemption paid them) is apportioned according to the value of the freight which each passenger carried, contrad. to לפי נפשו according to the number of passengers. Ib. 83<sup>b</sup> עין חחר עין ב' 'eye for eye' (Ex. XXI, 24) means a fine in value, opp. עין ממש an actual putting out of the eye; a. v. fr.—[Pesik. R. s. 21 (ed. Fr., p. 105<sup>b</sup>) אין בממונו אתה עומד, read בממונו, thou canst not define its value; Fr. a. l. emends בממונו, v. טרמי.]—Pl. ממונו. Snh. I, 1, v. דין; a. fr.

ממונא, ממונא ch. same. Targ. Gen. XXXVII, 26 מה (Y. דניר מ' h. text בצע מ'). Targ. Ex. XXI, 30 (h. text פלג נוקא מ' a. fr.—B. Kam. 15<sup>a</sup> the payment of 'half-damage' is considered as a due indemnity, opp. two kinds of indemnity (for the same action); ib. דניר ממונא two indemnities; a. fr.

ממונה f. (מנה) appointed, deputy, superintendent, in gen. officer. Tosef. Pes. II (III), 11 דניר הממ' Pes. 49<sup>a</sup> זונין הממ' Zunin the deputy of Rabban G. (superintendent of the College). Sot. 42<sup>a</sup> על גברי מ' who has a superior in office. Ib. הוא מ' סגן לאר מ' the deputy high priest is no active officer. Snh. II, 1 המ' ממצעו וכ' the m'munneh places him between himself and the people; ib. 19<sup>a</sup> דנינו מ' the sagan (Tosef. ib. IV, 1) is the same as the m'munneh (in Mish. l. c.), i. e. the deputy high priest. Shek. V, 4 על ו' who was the superintendent of seals &c.; a. fr.—Pl. ממוני, ממוני. Ib. 1 אלו הן המ' וכ' those were the special officers in the Temple; a. e.

ממוש m. (מוש) touch, feeling. Targ. Y. II Gen. XXVII, 22 (Y. I ממש... ממש).

ממותא m. (מות) pestilence, death. Targ. Ps. LXXVIII, 50 (Var. מותא).—Constr. ממת. Targ. Jer. XVI, 4; a. e.

ממוזר m. (v. מוזר) twisted yarn, cord. Y. Sabb. VII, 10<sup>e</sup> top.

ממוזג m. (מוזג) druggist. Targ. Y. Ex. XXX, 25; 35, v. מוזג.

ממוזר, v. ממוזר.

ממוזר m. (b. h.; מזר, sec. r. of מזר, emp. ממזר) rejected, outcast, bastard. Yeb. IV, 13 כל שאר מ' who is a mamzer? The issue of any connection forbidden in the Torah; (oth. opin.) the issue of a connection forbidden under the penalty of extinction; a. fr.—Pl. ממוזרים. Kidd. III, 13 לישר מ' there is a possibility for the issue of bastards to be rehabilitated. Yeb.

VIII, 3. Y. ib. 9<sup>c</sup> bot. ממזריון the bastards among them; a. fr.—*Fem.* ממזרה. Tosef. Kidd. V, 2. Yeb. 78<sup>b</sup>; a. fr.

**ממזרה** *ch. same.* Targ. O. Deut. XXIII, 3.—Yeb. 78<sup>b</sup>; a. e.—*Fem.* ממזרה, ממזרה. Lev. R. s. 32; Y. Yeb. VIII, 9<sup>c</sup> bot. 'שמע קלון קריין ממזרה ומ' he heard people call (certain persons) bastards.

**ממזרה** *f. (preced.) the legal condition of a mamzer, bastardship.* Y. Gitt. IV, beg. 45<sup>c</sup> לידה שלא חבוא לידה 'מ in order to prevent cases of bastardship. Ib. בניה באין 'מ her children will be subjected to the restrictions of &c. Y. Kidd. I, 58<sup>d</sup> top 'מ בניה ואח וכ' the difference between the two opinions concerns bastardship, and you say so (that the several followers of the two opinions did not hesitate to intermarry)?; Y. Yeb. I, end, 3<sup>b</sup> ממזרה (corr. acc.). Yoma 18<sup>b</sup> 'מ . . . וממלא and fills the world with cases of bastardship; Yalk. Lev. 617; (Yeb. 37<sup>b</sup> ממזרין; a. e.

**ממזר** *m. (preced.) descendant of a mamzer, belonging to the mamzer class.* Kidd. IV, 1; Tosef. ib. V, 1.

**ממזרה**, *v. ממזר.*

**ממזרה**, *v. ממזר.*

**ממזר** *m. (מזק) scorner.* Targ. Prov. IX, 7; a. fr.—*Pl.* ממזר. Targ. Ps. I, 1; a. e.—Ib. XXXV, 16 ממזר ממזרין *scorning words* (ed. Wil. ממזר).

**ממזר** *f. (preced.) scorn.* Targ. Prov. I, 22; a. e).

**ממזר** *m. (בכר) sale.* B. Bath. 155<sup>b</sup> 'מ ממזר her sale is valid.—Ib. ממזר their sale &c.; a. e.—ממזר commerce, commercial transactions. B. Mets. 79<sup>b</sup>; a. e.

**ממזרה**, Targ. Prov. XV, 13, read with ed. Lag.: ממזרה.

**ממזר** *m. (מלל II) crushing tool, press-beam (or stone) for olives; mill.* B. Bath. IV, 5; expl. ib. 67<sup>b</sup> ממזר. Tosef. Ter. III, 13 'מ ממזר when he puts them in the mill and walks over them crosswise; Y. ib. III, 42<sup>b</sup> top 'מ ממזר. Maasr. I, 7 'מ ממזר Mish. ed. (Bab. ed. בבית 'מ ממזר; Y. ed. a. Ms. M. ממזר) from the pulp under the press; Tosef. ib. I, 7 'מ ממזר ed. Zuck. (Var. ממזל, הממל, חמ).

**ממזל** *pr. n. m. Mammal.* Tosef. Erub IV (III), 17 בית 'מ the family of M.; Y. ib. IV, 22<sup>a</sup> ממזל (corr. acc.).—Yeb. 105<sup>a</sup>; Y. Bets. I, 60<sup>b</sup> top, a. fr. 'מ ממזל (בא) אבא בר 'מ.

**ממזל** *I ore, v. מלל.*

**ממזל** *II pr. n. pl. Mamla, a place whose inhabitants were short-lived.* Gen. R. s. 59, beg.; Midr. Sam. ch. VIII; a. e.; v. ממזל.

**ממזל** *m. (מלל II) speech.* Targ. Gen. XI, 1. Targ. Ex. XXXIII, 11 (h. text פנים); a. fr.

**ממזל** *m. (ב. h.; פסח) mixture, mixed drink.* Num. R. s. 10 'מ ממזל אין 'מ אלף יין ביהן mimsakh (Prov. XXIII, 30) means a mixture of wine with wine.

**ממזל** *pr. n. pl. Mamtsi, a Palestinian border town* (v. Hildesh. Beitr., p. 26). Y. Shebi. VI, 36<sup>c</sup> 'מ דאברהם; Tosef. ib. IV, 11 דאברהם 'מ (Var. דאברהם, דאברהם); Sifré Deut. 51 מנה דאברהם; Yalk. Deut. 874 'מ דאברהם.

**ממזל** *pr. n. pl. Mamtsia.* Y. Succ. IV, 54<sup>b</sup> bot., v. ממזל II.

**ממזל**, *v. ממזר.*

**ממזל** *m. (ממז) decay, worm-eaten material.* Sabb. IX, 6 (90<sup>a</sup>) 'מ ממזל ספרים וממזל 'מ Y. ed., Ms. O. a. Ar. (v. Rabb. D. S. a. l. note 60; ed. ממזל) worm-eaten sacred books and their worm-eaten bands.

**ממזל** *I (b. h.) pr. n. m. (or pl.) Mamre.* Gen. R. s. 42, end (ref. to Gen. XIV, 13) 'מ . . . ממזל it was a place called M.; 'מ . . . ממזל it was a man &c.—Men. 85<sup>a</sup> name of an Egyptian sorcerer, v. יודאני.

**ממזל** *II m. (ממז) rebellious, (על פי ב' ד') an elder disregarding the decision of the Supreme Court.* Snh. XI, 1 (84<sup>b</sup>); 2 (86<sup>b</sup>). Y. Sabb. I, 3<sup>d</sup>; a. e.

**ממזל** *f. Mamru, name of a plant.* Gitt. 69<sup>a</sup>, v. דאמרי.

**ממזל**, *v. ממזר.*

**ממזל**, *v. ממזר.*

**ממשל** *m. (משש) [something tangible,] substance; substantial, real.* Ex. R. s. 14, beg. (ref. to ימשש, Ex. X, 21) 'מ ממזל there was substance in the darkness (it was thick). Ab. Zar. 67<sup>a</sup> ממזל ממזל anything the taste of which (in a mixture) as well as its substance is forbidden. Ib. ממזל ממזל a mixture in which there is the taste of a forbidden thing whose substance, however, is not visible, is forbidden. Hull. 108<sup>a</sup> ממזל ממזל that a forbidden substance should ritually affect a mixture in which is left a taste after its removal, is in all cases a Biblical rule. Snh. 63<sup>b</sup> . . . יודאני. The Israelites knew very well that there is no reality in idols, yet they worshipped them for the sake of being permitted public licentiousness. B. Kam. 83<sup>b</sup> 'מ ממזל, v. ממזל. Ib. ממזל ממזל actual putting to death. Snh. 64<sup>a</sup>, v. ממזל; a. v. fr.—Y. Ber. III, 6<sup>d</sup> bot. ממזל ממזל its substance remains (on the skin, even if dried up).

**ממשל** *ch. same.* Targ. Y. II Deut. XXXII, 17.—Sabb. 152<sup>b</sup> bot. ממזל ממזל Ms. O. a. Ar. (ed. ממזל, v. Rabb. D. S. a. l. note 10) that there is substance in him (that it is not a mere apparition).—[ממשל constr. touch, v. ממזל.]

**ממשל**, *v. ממזל.*

**ממשל** *f. (b. h.; I משש) rulership, power.* Koh. B.

to X, 4 'וב' כִּי בָּאָה לָךְ if rulership happens to be thine, leave not thy humility.—Gen. R. s. 53 נָטְלָה... דָּחַק that rulership was taken from them; a. e.—[Gen. R. s. 20, read: מִשְׁלָה, v. מִשָּׁל.]

משמורת v. ממשורת

ממזח, v. ממה.

**ממחר"ס** a combination of each first letter of the words **חָקֵל וְפִסְטִין מִנָּה מִנָּה** divided off in groups of three letters each (Dan. V, 25). Shn. 22<sup>a</sup>; Cant. R. to III, 4; v. **אֶלְרִי**.

**מִמְתָּקִין, מִמְתָּקִין** m. pl. (b. h.; מתק) *sweet things*.  
Mekh. Yithro, Amal., s. 1.

מִן (b. h.) *from, of; more (or less) than*. Ab. Zar. 18<sup>a</sup>  
המזרחין מן המזרחין from heaven they will have mercy (on  
me), i. e. I trust in God. Sabb. 21<sup>b</sup> המזרחין מן המזרחין  
—מִמִּזְחָה v. מִן המזרח; בְּחֵר v. מִן המזרח. —חֵר v.  
28<sup>a</sup> מִן הבהמה להוציא 'of the cattle' (Lev. I, 2) intimates  
the exclusion of &c.; a. v. fr. —מִן, מִן, מִן, מִן q. v. —  
מִן, מִן, מִן (= b. h. מִן, מִן) whence? whence is  
it proven? —Yoma 32<sup>a</sup> מִן להמש ו' whence is derived the  
regulation about five immersions &c.? Ib. שכל טבילה  
ו' and whence is the rule derived that each immersion  
requires &c.? Ib. 44<sup>a</sup> מִן לֹא אֵין this would prove  
to me only in favor of ..., whence do you derive that  
the same applies to ...?; a. v. fr.

**מִן** ch. same. Targ. Gen. I, 2; a. v. fr.—With suffixes of pers. pron. **מִי**, *from me*; **מִיךָ**, *from thee*; **מִיָּה**, *from him, it &c.* Ib. XXII, 12. Ib. III, 3; a. fr.—Y. Ber. II, 5<sup>a</sup> bot. רסלס מן הן דסלס to where he had come from. Sabb. 80<sup>b</sup> ליה מן דיליה דא ליה this came to him from his own doing. Sot. 40<sup>a</sup> נפקא ליה מיקה ומאי נפקא and what difference does it make? מן ומיקה יתקלס וכ' through myself and him the Most High is exalted. B. Kam. 18<sup>a</sup> קאדל מיניה it was lost through its (the chicken's) action alone. Y. Peah VII, 20<sup>b</sup> מיניה וביה הוא (the sweetness) is entirely its own (no honey has been added). Shh. 39<sup>b</sup>, v. אָפָא; a. fr.—לא כל כמיניה, לא כולא מיניה—*it is not at all in his power; v. כולא*.—*from the time that, after; from the fact that; when; because.* Lam. R. to II, 2 מן דאכלין after they had eaten; a. v. fr.; v. מַד.

**מן** I m. (b. h.; מְנָה) *portion, food*. Num. R. s. 12 (play on אינמן) the sun שִׁירָדוֹר הַקֶּבֶד'ה לִאֲרוֹג מִן כֹּ' whom the Lord has created to weave (ripen) food for creatures; וְאֵין; *man* means fruits and food (with ref. to *man*, Dan. I, 5).—Esp. (ה) מֶן *the manna* of the desert. Ex. R. s. 25. Tanh. B'shall. 20; Mekh. ib., Vayassa, s. 2 אוֹכְלֵי הַמֶּן those eating manna (not troubling themselves about to-morrow). Yoma 75<sup>a</sup>; a. fr.

**מָנָה** **מָנָה** I, **מָנָה** ch. same (*a day's*) support. Succ. 39<sup>b</sup> בכרר **מָנָה** **מָנָה** for as much only as is needed for the day. Ib. דְּרָמָא. **מָנָה** **מָנָה** **מָנָה** that *man* means support, v. preced.—Esp. **מָנָה** **מָנָה** the *manna*. Targ. Ex. XVI, 31. Targ. Y. ib. 27; a. e. (some ed. **מָנָה**).

מָה, מָה II *who? what?*, v. מאַ. Targ. Gen. XXIV, 23. Ib. XXXIII, 8 (ed. Berl. מאַ; oth. ed. מָה); a. fr. — Emphatic. מָה־מָה (מָה־מָה). Targ. Ps. XXXIX, 5. Targ. Prov. IV, 19; a. fr.

III, מִנָּה I *thing, vessel, garment; coulter*, v. מִנָּה.

מַנָּה I, (מַנָּה II) *who?, what?*, v. מָן II.

**מִנָּה II** (apocop. of מִן אֵן = h. מִפְּנֵי; v. מִזֵּן) *whence?*;  
*whence is it proven?* B. Kam. 117<sup>a</sup> וּבִי תִּמְרָא דְּמִקְסָא וּכ' *but whence will you prove that we draw no analogy from*  
*finer?* Ib. 44<sup>a</sup> bot. וּבִי יִדְעִין וּכ' *and how do we know &c.?* Snh. 61<sup>b</sup> לֹא אֲמִירָא לֹא *whence (on what evidence) do I*  
*say so?* a. fr. — מִנָּה חֲזִי מִיֵּלִי, מִנָּה חֲזִי מִיֵּלִי v. II. מִיֵּלִי II. — מִנָּה חֲזִי מִיֵּלִי, מִנָּה חֲזִי מִיֵּלִי *whence do we*  
*have this?* Gen. R. s. 11, v. יִדְעָ. — מִנָּה לֵן — יִדְעָ. *whence do we*  
*have this?* *how do we know?* Ber. 7<sup>a</sup>. Meg. 2<sup>a</sup> דְּבִרְעִין מ' *'whence do we derive this?—Whence we derive this?*  
*(you ask, as if it were a law requiring an intimation in*  
*the Biblical text, while it is merely a measure of accom-*  
*modation), as we were going to explain further on. Ib.*  
 20<sup>a</sup>; a. v. fr.

מַנָּה, (מָנָה) *manna*, v. מָן I.

**מְנֵה** *to count*, v. מְנֵה.

**מָנָה** III, (מִזְנָה) pr. n. m. *Mana* (*Mona*), name of several Amoraim. Y. Sabb. I, 2<sup>d</sup> top. Y. Dem. IV, 24<sup>a</sup> top; Taan. 23<sup>b</sup> מְנָה.—Y. Ab. Zar. II, 42<sup>a</sup> top; a. fr.—V. Fr. M'ho, p. 114<sup>b</sup>, sq.

**מנא** IV *a weight*, v. מנה.

**מנאין**, Koh. R. to VII, 7, 'תריין מ', read with Y. Taan. IV, 68<sup>a</sup>: מנאין, v. מנאין ch.

**מֵנָּה** *whence?*, v. מֵנָּה II.

מִלֵּבָד, v. מִלֵּבָד.

**מִנְדָנָה** m. (מִנְדָּה) *lasher* at court. Yoma 15<sup>a</sup>; 54<sup>b</sup> sq.; Zeb. 38<sup>a</sup> (expl. כַּמְצִילָה 'כִּמ' R. Judah showed it by imitating the movement of the *lasher*, v. טָבַר).

מִינְיֹון v. מִנְגֵּן, מִנְגֵּן

**מגירות**, v. next w.

**מִכְנָא** m. (v. next w.) *any means of charming; art, contrivance.* Tanḥ. Lekh 15 (play on מִכָּן Gen. XIV, 20) מ' עשה הקב"ה וכו' (ed. Bub. ib. 19 מגידה, corr. acc.) the Lord made a charm..., for Abraham took dust &c. Zeb. 116<sup>b</sup> Ms. M. מַכְנָאוֹת; Yalk. Lev. 579 מִכְנָא—מִכְנָא II.—Pl. מַכְנָאוֹת. Gen. R. s. 43 כמה מ' עשיתי וכו' (Ar. מַכְנָאוֹת) how many arts did I not contrive to bring them under thy power?; Yalk. ib. 74 מַגְנֵיאוֹר (corr. acc.).—Esth. R. end (ref. to Ps. LXVI, 3) מה דחילין איתני מַכְנָאוֹת שולך וכו' (corr. acc.) how fearful are thy contrivances; those that be slain slay their slayers &c.; Midr. Till. to Ps. XXXII דרך מַכְנָאוֹת; Yalk. Ex. 225; Yalk. Ps. 790; Pesik. B'shall., p. 81<sup>a</sup> מַכְנָאוֹת.

**מִנְגִּינִן** m. (μύγγανον) same, 1) *charm, potion*. Gen. R. s. 88 מ' עשו לו לִנְגִּינִן (ed. Wil. מִנְגִּינִן, pl.) they prepared

a charm for him to choke him.—2) *art, contrivance*. Ex. R. s. 18 (play on גניתי, Ps. LXXVII, 7) 'מ' שעשית וכו' (ed. Wil. *pl.*) thy contrivance in Egypt (in not sending the plague of the first-born at once). Ib. 'מ' יודע 'מ' וכו' (ed. Wil. *pl.*, corr. acc.) who understands thy contrivances at the Red Sea (when those who had drowned the Israelitish children, were drowned)? Tanh. B'har 2 דופק 'מ' יודע 'מ' וכו' (not שלי 'מ' שלי וכו' I will reverse my plans and make him (the poor) rich &c. Y'lamd. to Deut. VII, 12, quot. in Ar. (ed. מנהגיו) he did not know the mechanism (of the throne of Solomon); Pesik. Aḥarē, p. 168<sup>a</sup> מנהג שלי מנגנן (corr. acc.); Tanh. Va'ethh. 1 מנגנן שלי מנגנן (corr. acc.); Yalk. Esth. 1046; Targ. II Esth. I, 2 במ' by machinery (in the throne of Solomon).—*Pl.* מנגנן. Ib. Yalk. l. c. מנגנן שלי מנגנן הדי מנגנן פוקיעים (v. supra).—*a. fr.* (v. supra).—*Pl.* מנגנן, v. preced.

**מנהג** f. (Ezra IV, 13; = מנהג; comp. מנהג a. מנהג *land-tax*. Esth. R. introd.; Gen. R. s. 64, v. מנהג; Ned. 62<sup>b</sup>; B. Bath. 8<sup>a</sup> מנהג 'מ' וז מנהג המלך 'מ' *mindah* is the king's share (of the crops).

**מנהג** pr. n. pl. *K'far Mandu* (Kafr Menda, north of Sepphoris; v. Sm. Bible Dict. s. v. Madon, a. Fischer a. Guthe Map of Palestine). Pesik. Shub., p. 163<sup>b</sup>; Yalk. Job 906; Gen. R. s. 52 a. Lev. R. s. 1 ed. Wil. מנהג.—[Tosef. Yeb. X, 3 כפר מנהג ed. Zuck., Var. מנהג.]

**מנהג**, v. preced.

**מנהג**, v. מנהג.

**מנהג**, v. מנהג.

**מנהג**, v. מנהג.

**מנהג** m. (= מנהג; comp. מנהג) *knowledge, wisdom*. Targ. Y. Deut. I, 13 מנהג מרי 'מ' possessors of knowledge (O., v. מנהג). Targ. Job XXXIII, 3; a. fr.

**מנהג** f. same. Targ. Koh. IX, 11.

**מנהג**, v. מנהג.

**מנהג** f. (v. preced. wds.) *sentiment, disposition*.—*Pl.* מנהג (comp. מנהג). Targ. Job XXXVI, 4 (some ed. *sing.*; Ms. מנהג; h. text רעה).

**מנהג**, v. מנהג.

**מנהג**, Y. Naz. I, 51<sup>a</sup> bot., read: מנהג.

**מנהג** m. (b. h., from which מנהג, mina; מנהג) [*one hundred*], *Maneh*, a weight in gold or silver, equal to one hundred common or fifty sacred shekels (v. Zuckerm. Talim. Münz. p. 7, sq.). Bekh. 5<sup>a</sup> מנהג כפול היה 'מ' the sacred *Maneh* was double the weight of the common. Ib. VIII, 7 מנהג כפול היה 'מ' taking the Tyrian *M.* as a standard. Ib. 49<sup>b</sup> מנהג כפול היה 'מ' ... מנהג 'מ' 'the Tyrian M.' ... means

the standard of the Tyrian system (one Sela.=4 Zuz, Bashi). Keth. I, 2 מנהג כפול היה 'מ' the widowhood of a maiden is two hundred (Zuz), and that of a widow (remarried) is one hundred (Zuz, a common Shekel). B. Kam. 90<sup>b</sup> מנהג כפול היה 'מ' does the Mishnah (VIII, 6) mean a Tyrian or a country *Maneh* (twelve and a half Zuz)? Shebu. VI, 1 מנהג כפול היה 'מ' thou owest me one hundred denars. Snh. VIII, 2 מנהג כפול היה 'מ' meat of the weight of a *Maneh*. Shebi. I, 2 מנהג כפול היה 'מ' the weight of sixty M. in the Italian system. Ker. 6<sup>a</sup>; a. fr.—Erub. 85<sup>b</sup> bot. מנהג כפול היה 'מ' make room for one worth one hundred M. (in gold).—Trnsf. form: מנהג כפול היה 'מ' a *Maneh* son of a *P'ras* (half a *Maneh*), i. e. a distinguished son of a less distinguished father. Taan. 21<sup>b</sup>.—*Pl.* מנהג. Y. Shek. VI, 49<sup>c</sup> bot. מנהג כפול היה 'מ' the weight of fifteen hundred M. Ker. l. c.; a. e.—Chald. form: מנהג. Targ. Ez. XLV, 12 (Kimhi) מנהג כפול היה 'מ' מנהג כפול היה 'מ' Ib. Targ. Is. VII, 23. Targ. I Kings X, 17; a. e.—Esth. R. to VI, 10; Lev. R. s. 28.—Sabb. 133<sup>b</sup> מנהג כפול היה 'מ' (not מנהג כפול, v. Rabb. D. S. a. l. note 90) fat weighing seven M. (Rashi: seven portions of fat). Y. B. Kam. IX, 6<sup>a</sup> bot. [read as Tosaf. to Bab. ib. 100<sup>b</sup>]: מנהג כפול היה 'מ' סממנין וכו' wool worth five M., dyeing material worth five, and ten M. wages. Y. Meg. IV, 74<sup>d</sup> bot. מנהג (corr. acc.); a. e.

**מנהג** I f. (b. h.; preced.) *share, portion*. Bekh. V, 1 מנהג כפול היה 'מ' you must weigh one piece (of the meat of the first-born) against another piece (of secular meat of ascertained weight). Gitt. 59<sup>b</sup>, a. e. מנהג כפול היה 'מ' רעה ראשון that he (the priest) have the privilege of first choice (when a division is made). Sifré Deut. 53; Yalk. ib. 875 מנהג כפול היה 'מ' the best portion (at the meal). Yalk. Num. 765, end מנהג כפול היה 'מ' a king who selected a portion for himself, and another came and spoke disparagingly of it; a. fr.—*Pl.* מנהג. Sabb. 149<sup>a</sup>; Tosef. ib. XVII (XVIII), 5. Ib. 4 מנהג כפול היה 'מ' cast lots for their portions (at the table); a. e.—V. מנהג.

**מנהג** II *to count*, v. מנהג.

**מנהג** m. (b. h.; מנהג) *conduct, manner, usage*. B. Mets. VII, 1 מנהג המדינה the usage of the country. Tosef. ib. VII, 13 מנהג שיריה 'מ' the usage among members of a caravan; ib. 14 מנהג הספן 'מ' the usage of shippers (in cases of jetsam). Y. Pes. IV, 30<sup>d</sup> top מנהג אינו 'מ' this is no religious usage (deserving recognition); 'מ' it is &c. Hull. 13<sup>b</sup> מנהג הגוים נכרים ... אלא 'מ' אבותיהן בירדהן the gentiles outside of Palestine are not to be considered as idolaters, they only continue the usages of their ancestors. Ab. Zar. 54<sup>b</sup> מנהג עולם כמנהגו נהג the world (nature) follows its laws. Pesik. Aḥarē, p. 168<sup>a</sup>, v. מנהג. a. fr.—*Pl.* מנהג. Lev. R. s. 20, beg. מנהגו its arrangements, v. מנהג.

**מנהג** ch. same. Targ. Ruth IV, 7; a. e.—Snh. 46<sup>b</sup> מנהג 'מ' a mere usage (is incidentally recorded in the Bible, not meant as a law). Ib. מנהג 'מ' ולא לשהי 'מ' in order not to depart from the common custom; דלישתנו 'מ' intimating that they will be treated differently from the common usage (as a disgrace). Nidd. 66<sup>a</sup> מנהג 'מ' איסורא ואח אסורא I speak of a legal prohibition, and

you quote a usage; Yeb. 13<sup>b</sup>; a. e.—[Y. Ber. V, 9<sup>a</sup> מנהגו זהו בלא מ', מנהגה חגי. v. מנהגה]

**מְנַהֵרִי** f. (נָהַר) *roaring*. Yalk. Ps. 864, v. מְנַהֵרִי.

**מְנַהֵג** m. (נָהַג) *leader, director*. Gen. R. s. 39, beg.; a. e. אי. . . שאבר מְנַהֵגוּ וְכ' is it possible that this world has no leader?—B. Bath. 91<sup>a</sup> sq. וְכ' woe to the world (humanity) whose leader is gone, woe to the ship whose captain is gone!; a. e.—Pl. מְנַהֵגִים. Gen. R. s. 24 וְדוֹר וּמְנַהֵגוֹ generation after generation and their several leaders. Ib. s. 12 וְיִמְנַהֵגֵיהֶן Pl. created them (the heavens) and their directing agencies, v. נָהַג. V. מְנַהֵג.

**מְנַהֵגִי** = מְנַהֵגִי v. מְנַהֵגִי.

**מְנַהֵרָא** m. (נָהַר I) [*light-giver*], *morning star*. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>d</sup>, v. בְּרַק I.

**מְנַהֲרוּתָא** f. (preced.) *fine appearance, display of dignity*. Ned. 38<sup>b</sup> עֲבִידֵיךָ לְמ' עֲבִידֵיךָ Ar. (v. Asheri a. l.; ed. למְנַהֲרוּתָא; Var. in R. Nissim למְנַהֲרוּתָא) slaves are mainly used for display (and need no fattening food).

**מְנַהֵר** (מֶן דָּהּ) *who is he?, who is it?* Snh. 14<sup>a</sup> וְהוּא וְיִנְתָּן וְכ' and one with him, and who is the one? R. J. &c.; a. fr.—Fem. מְנַהֵרִי (מֶן דָּהּ). Sabb. 140<sup>b</sup> לֹא מְנַהֵרִי Who is he? (at the door) but 'Who is she?'—Esp. מְנַהֵרִי (הוּא) (ellipt. for דָּהּ) whose opinion is it (you represent)? This is neither Rabbi's nor &c. Succ. 3<sup>a</sup> וְכ' וְכ' Ms. M. (v. Rabb. D. S. a. l. note) he who said this to thee,—do you know whose opinion he represents? Beth Shammai's &c.; a. fr.—[B. Bath. 91<sup>a</sup> מְנַהֵר, v. next w.]

**מְנַהֲבִיָּתָא, מְנַהֲבִיָּתָא** m. (comp. of מְנַהֵר a. מְנַהֵר) *manager of the house, executor*. B. Bath. 91<sup>a</sup> (prov.) עַד קִימָא מְנַהֲבִיָּתָא Ms. M. (ed. v. Rabb. D. S. a. l. note) before the dying man is dead, his executor stands (ready to assume the administration).

**מְנַהֵר** m. (b. h.; נָהַר) *shaking; shaking of the head, ready assent, submission*. Sabb. 104<sup>a</sup> (ref. to the shapes of certain letters, v. נָהַר) (בְּמִן) the Law has been given under repeated signs of assent.

**מְנַהֲלִין** v. מְנַהֲלִין II a. מְנַהֲלִין.

**מְנַהֲלָא** f. (נָהַל I) *nasty, muddy*. Taan. 6<sup>b</sup>, v. מְנַהֲלָא.

**מְנַהֲלָא** v. מְנַהֲלָא.

**מְנַהֵל** I (b. h.) pr. n. m. *Manoah*, 1) the father of Samson. Ber. 61<sup>a</sup>. Num. R. s. 10. B. Bath. 91<sup>a</sup>; a. fr.—2) M., father of R. Huna. Taan. 9<sup>a</sup>.

**מְנַהֵל** II m. (b. h.; נָהַר) *rest*. Sabb. 152<sup>b</sup> וְכ' (Ms. מְנַהֵל) find rest. Lam. R. to I, 3, וְכ' if

she (Judah) had found rest (among the nations), she would not have returned (to the Lord); a. e.

**מְנַהֵחָא** f. (b. h.); same. Num. R. s. 10 חֲנוּכָּא נִקְרָאָה 'מ' inspiration is called resting (ref. to Jer. LI, 59, a. Is. XI, 2). Ber. 64<sup>a</sup> 'מ' scholars are never at rest (constantly progressing). Ex. R. s. 1 רָאָה שְׂאֵר לָהֶם 'מ' he saw that they had no recreation from labor; a. fr.—Esp. *the seat of the central sanctuary* (with ref. to Deut. XII, 9). Tosef. Zeb. XIII, 20; Zeb. 119<sup>a</sup>, sq.

**מְנַהֵיָּא, מְנַהֵיָּא** v. sub מְנַהֵיָּא.

**מְנַהֲמָא** v. מְנַהֲמָא.

**מְנַהֲמָא** v. מְנַהֲמָא.

**מְנַהֵן** m. (b. h.; מְנַהֵן; sub. מְנַהֵן) *manager, executor*. Gen. R. s. 22 (ref. to Prov. XXIX, 21) סוֹפֵי לַחַיִּיתָא... if one indulges his passion in his youth, it will be his ruler in his old days; (Yalk. Prov. 962 מִיּוֹתָא, some ed. מִיּוֹשֵׁל; ib. 961 מִיּוֹתָא). Succ. 52<sup>b</sup>, v. אֲשֶׁר־[Cant. R. to II, 1 מְנַהֵן עֲבוּרִי, a corrupt gloss, perhaps for עֲבוּרִי, a reference to Ex. R. s. 23.]

**מְנַהֵן** m. (v. מְנַהֵן; מְנַהֵן) *the ordinary daily food*. Targ. Y. II Deut. VIII, 3 (h. text לֶחֶם).

**מְנַהֲנִי** v. מְנַהֲנִי.

**מְנַהֵן** m. (b. h.; נָהַס) *refuge*. Ex. R. s. 1 נָהַס לְמֹשֶׁה וְכ' suffered Moses to take refuge with an idolater. Yalk. Job 906; Yalk. Jud. 41, v. לָקַח; a. e.

**מְנַהֲסָא** f. same. Midr. Till. to Ps. LXVIII 'מ' have no resort to which to flee.

**מְנַהֲלָא** f. (b. h.; נָהַר) *candlestick, lamp*. Pesik. Ekah, p. 123<sup>a</sup>, a. e., v. נָהַר. Gen. R. s. 20 מִן שֵׁל זָהָב וְנֶר וְכ' a golden candlestick with an earthen lamp on top (typical of a noble woman married to an ignoble husband); a. fr.—Esp. *the candlestick in the Sanctuary*. Num. R. s. 15. Men. 29<sup>a</sup>. Tam. III, 9; Yoma 21<sup>a</sup>, v. נָהַר; a. fr.—Pl. מְנַהֲלָא. Men. I. c.

**מְנַהֲנִי, כֹּפֶר מְנַהֲנִי** v. מְנַהֲנִי.

**מְנַהֲנִי** v. מְנַהֲנִי.

**מְנַהֲנִי** read: מְנַהֲנִי.

**מְנַהֲנִי, מְנַהֲנִי** (a feigned denom. of מְנַהֲנִי, with suffix of first person) *I will be a Nazir* (substitute of Nazir), v. next w.

**מְנַהֲנִי, מְנַהֲנִי** (v. preced.) *I will be a Nazir* (substitute for Nazir). Y. Naz. I, beg. 51<sup>a</sup> [read:] אֵינִי כִּינּוּרִי כִּינּוּרִי what are the substitutes of substitutes? . . . I will be a Nazir, a Nazir &c. Ib. אֵינִי אֶלְכִי כִּינּוּרִי כִּינּוּרִי מִמֶּנּוּ אֵינִי אֵינִי הָאוֹמֵר מְנַהֲנִי שְׁמָא אֵינִי מִדֵּר כִּךְ הָאוֹמֵר מְנַהֲנִי מְנַהֲנִי כְּאוֹמֵר מְנַהֲנִי these are not substitutes of substitutes; these are direct substitutes. If one said *manzirna* (I will be a Nazir), is he not a Nazir? So he who says &c. (turning the sub-

stitute nouns into verbs) must be considered as if he had said *manzirna*. Ned. 10<sup>b</sup> [read:] מְזַכֵּר מְזַכֵּר מְזַכֵּר.

**מְנַזֵּירָנָא** (v. preced.) *I will be a Nazir.* Y. Naz. I, beg. 51<sup>a</sup> (not מְנַזֵּיר, v. preced.).

**מָנַח** m. ch. = h. מְנוּחַ, 1) *rest, relief*. Targ. O. Gen. VIII, 9. Targ. Deut. XXVIII, 65 (Y. some ed. מְנוּחַ). Targ. Ps. CXLVI, 7 מְנוּחָיִךְ (Ms. רִיחַ, Regia רִיחַ).—2) *going to rest, decline* (v. next w.). Targ. Gen. III, 8 מְנוּחַ יִרְמָא (h. text רִיחַ).

**מִנְחָה** f. (b. h.; נִיחָ; cmp. מְנַח) 1) [*laid down*,] *offering, present*.—*Pl.* מִנְחֹתָי Num. R. s. 13 שֶׁלֹּשְׁמֵה הָבִיאוּ as the nations brought gifts to Solomon &c.; a. e.—Esp. (in ritual) *meal-offering*. Men. I, 1 מִנְחָה הוּטָא the sinner's meal-offering (Lev. V, 11). Ib. X, 6 (88<sup>b</sup>) מִנְחָה בַּהֲמָה the meal-offering connected with animal offering (e. g. Lev. VII, 13). Ib. XII, 3 וְכ' I vow a *minḥah* of barley; a. v. fr.—*Pl.* as ab. Ib. I, 1; a. fr.—*M'nahoth*, name of a treatise of the Mishnah, Tosefta, and Talmud Babli of the Order of Kodashim.—2) (cmp. preced. 2) [*decline*,] *afternoon* (corresp. to b. h. אַרְבַּעִים) (יְבִין הַפְּתִיחַ) *afternoon-prayer*, *Minḥah*. Ber. IV, 1 (26<sup>a</sup>) עַד הַחֵצֶה the *Minḥah* may be read until sunset; ib. 26<sup>b</sup> שְׁחֵרֵי חֲמִידָא של בין הערבים וְכ' תפלת הַמִּנְחָה may be read &c., because the daily sacrifice of the afternoon could be offered until sunset. Ib. עַד פְּלֵגָה (מִ) גְּדוּלָה the *Minḥah* may be read &c., because the daily sacrifice of the afternoon could be offered until sunset. Ib. עַד פְּלֵגָה (מִ) גְּדוּלָה the large (first) afternoon, i. e. the time from six and a half hours after sunrise to sunset (the day being divided into twelve hours); קְטָנָה (מִ) אַחֲרִיתוֹת the smaller (later) afternoon, i. e. from nine and a half hours to sunset. Ib. אַחֲרִיתוֹת פְּלֵגָה מִן הַמִּנְחָה the middle of the late (small) afternoon. Ib. top מִן טָעָה וְלֹא הִתְחַלֵּל if by mistake he failed to read the *Minḥah*; a. fr.

**מְנַחֵם** (b. h.) pr. n. m. *Menahem*, 1) King of Israel. Yalk. Mesech. 236 (from Seder 'Olam).—2) name of the Messiah to come. Snh. 98<sup>b</sup>. Y. Ber. III, 5<sup>a</sup> top; Lam. R. to I, 16; Pirké d'R. El. ch. XIX עֲמִיאל בֶּן יוֹסֵף.—3) M., associate judge of Hillel. Hag. II, 2. Ib. 16<sup>b</sup> יֵצֵא מִלִּפְנֵי הַמֶּלֶךְ 'M. resigned from the judgeship to enter the King's (Herod's) service.—4) M. bar Simai, surnamed 'the son of saints'. Pes. 104<sup>a</sup>; Ab. Zar. 50<sup>a</sup>; (Y. ib. III, 42<sup>a</sup> top נְחֻם אִישׁ קִדְּשִׁים נְחֻם אִישׁ קִדְּשִׁים).—5) name of several scholars. Y. Maasr. V, end, 52<sup>a</sup> M. bar Mabsima.—Y. Erub. VII, 24<sup>c</sup> top.—Tosef. ib. XI (VIII), 10 אִישׁ גְּלִיָּא (Keth. 60<sup>a</sup> נְחֻם).—Tosef. Shebu. I, 7 אִישׁ גִּם הוּא 'M., v. גְּמִיזוּ.—Tosef. Keth. V, 1; a. fr.

מִנְחָרֹתָא v. מִנְחָרֹתָא

**מַנְיָחַשׁ** m. (b. h. נָחַשׁ) *diviner*, v. נָחַשׁ.

10.—*Pl.* מְנַחֵשׁ, מְנַחֵשׁ ch. same. Targ. O. Deut. XVIII, 30.—*Pl.* מְנַחֵשׁ, מְנַחֵשׁ. Targ. Y. Lev. XXVI, 30; a. e.

**מִנְחָה**, **מִנְחָה** f. ch.=h. מִנְחָה, 1) *offering; meal offering*. Targ. Lev. II, 1; a. fr.—**מִנְחָה**. Targ. O. Num. XVIII, 9 ed. Berl. (ed. 'מִנְחָה').—2) *afternoon, afternoon*

*prayer, Minhah.* Targ. I Kings XVIII, 29.—Y. Pes. V, 30<sup>d</sup> top.—Sot. 39<sup>b</sup> דַּעֲוֵיט בִּמְדַּעֲוֵיט in the Minhah of the fast-day.—*Pl.* מִנְחָה. R. Hash. 31<sup>a</sup> דַּעֲוֵיט בִּמְדַּעֲוֵיט in the Minhah of Sabbath days; a. e.

**מַנְטוּלִין** f. (correct מַנְטִיָּה, mantela, μαντήλιον, of Semitic origin, v. מַנְטִיל II) *naphkin, handkerchief*. Y. Ber. III, 6<sup>d</sup> bot. וְכִּי דִרְקָא אֶמָּ' וְכִי' quot. in Asheri to Ber. 24<sup>b</sup> (ed. אֶצְטִינִין, Rashba שִׁיבִילִין אֶמָּ, Var. אֶמָּ אֶצְטִינִין, corr. acc., and read: אֶסְטִיר אֶמָּ) who spits into his handkerchief.—*Pl. same*. Gen. R. s. 5; s. 28 וּבִמְטוּלִין וּבִמְטוּלִין (corr. acc.), v. מַנְטִיל II.

**הַמְסִיר** *the charge of.* Targ. Y. Num. III, 36 (O. לִמְסִיר *ed.* Berl., oth. ed. **הַמְסִיר**).—2) [*guard,*] *border, edge* of a cloak (corresp. to Lat. *clavus*). Targ. Y. Ex. XXVIII, 31; 34.—Tnsf. (like *clavus*) *unic.* Targ. I Chr. XV, 27.

מְגִיסֵטִיר, v. מַנְטְרוֹמִין

**אַרְעַ מִּינִי**, pr. n. *Land of Minni* (supposed to be *Minyas* in Armenia). Targ. Ps. XLV, 9; (Targ. Jer. LI, 27 (הארמיני)).

מִנִּי pr. n. m., v. מִנִּי.

מִפֵּי, v. מִפֵּי.

**מִנִּי** *a weight*, v. **מָנָה**.

**מִנְהָ** (b. h.) to divide, distribute; to count. Bekh IX, 7 (וּמוֹנִין אֶחָד וּכ' (Bab. ed. 58<sup>b</sup> (א' (וּמוֹנִין) and he counts with the rod, one, two &c. Ib. מִנְהָם רְבוּצִין if he counted them while they were crouching. Shebu. 34<sup>a</sup> bot. 'מִנְהָ מְתִירָה לָךְ וּכ' (not מְתִירָה, v. Rabb. D. S. a. l. note) I counted (delivered) to thee a Maneh (as a loan) in the presence &c.; ib.<sup>b</sup> R. Hash. 12<sup>a</sup> מוֹנִין לְבִלְבּוֹל וּכ' (the Jewish scholars count the dates of the flood in accordance with R. El. (beginning the year with Tishri), and the astronomical calendar in accordance with R. J. (beginning with Nisan). Pesik. R. s. 15, beg. אֵין מוֹנִין לִלְבָּנָה אֵין מוֹנִין לִלְבָּנָה Succ. 29<sup>a</sup>, a. fr. מוֹנִין לִלְבָּנָה by the moon (have a lunar year). Men. 65<sup>b</sup>, a. e. מִנְהָ מֵיָמִים וּכ' count the required number of days and proclaim (one day as) the New Moon Day. Yoma V, 8; a. fr. —Part. pass. מְנַיִ; f. מְנִיָּה; pl. מְנִיָּיִם. מְנִיָּיִן, מְנִיָּיִן a) counted. Taan. 8<sup>b</sup> דָּבָר הַזֶּה that which has been counted (is known by number). Bekh. IX, 7 אֶחָד מִן הַבָּיִת one of the sheep already counted. — b) classified; (pl.) class. Hag. 17<sup>b</sup> עֲצָרָה אֶת מְנִיָּתָיו אֶת עֲצָרָה מה חדש לְמִנְיָתָיו אֶת עֲצָרָה (שבוע של ע') = עֲצָרָה לְמִנְיָתָיו as the New Moon festival belongs to its class (of days), so does the Pentecost (which is determined by counting weeks) belong to its class (of weeks), i. e. the pilgrim's sacrifice (תְּחִלָּה) may be offered during the entire eighth week from Passover; R. Hash. 5<sup>a</sup> לְמִנְיָתָיו. — c) (v. Nif.) entered for a share in the sacrifice. Zeb. V, 8 אֵינוֹ נֶאֱכָל אֶלָּא לְמִנְיָתָיו can be partaken of only by those registered for it. Pes. V, 3 (61<sup>a</sup>) שֶׁחָטָא לְאֹכְלוֹ (לְמִנְיָתָיו) if while slaughtering he had

in mind such as were unable to partake of it (sick persons &c.) or such as had not been registered for it. Ib. 61<sup>a</sup> bot. ארוקש אוכלין למניין (Ms. M. למניין) the partakers (to be held in mind) are analogous to the registered. Ib. 70<sup>a</sup> למנינה Ms. M. (ed. incorr. למניין) it (the pilgrim's sacrifice) can only be partaken of by those registered for it; a. fr.

*Nif. נִפְּנָה* 1) *to be counted*. Num. R. s. 1 אינן נִפְּנָה are neither numbered nor measured. Bets. 3<sup>b</sup>, a. e. נמני נִפְּנָה את שורכו לִפְּנָה Gitt. V, 6 נִפְּנָה (usu. נמני) they (their votes) were counted, they resolved, v. נמני II; a. fr.—2) *to be counted on for a share in the Passover lamb, to be registered* (Ex. XII, 4). Pes. VIII, 3 לעולם נִפְּנָה persons may continually be entered for a share in it, as long as there remains for each &c. Ib. נִפְּנָה ומושיבין they may be entered and withdraw again. Ib. 89<sup>a</sup> אבל לִפְּנָה but as for registering (additional names). Tosef. ib. VII, 7 רצו להמשיך ולהפנות ו' (ed. Zuck. incorr.) if some of them wish to withdraw and have others entered on their share &c.; a. fr.—3) *to be specified*. Y. Taan. IV, 68<sup>b</sup> (ref. to Mish. IV, 5) לִפְּנָה . . . what reason was there for that specification of the time when each family of priests and the people had to offer wood?; Y. Shek. IV, beg. 47<sup>d</sup>; Y. Meg. I, 70<sup>c</sup> top.

*Hif. הִפְּנָה* 1) *to cause to be entered; to add to the number of sharers; to transmit one's share to another person*. Y. Pes. VIII, 36<sup>a</sup> top אורו על חנם he gave him a share gratuitously. Tosef. ib. I. c. להפנות ו' (ed. Zuck. לִפְּנָה) members of a party who desire to give others a share in their own portion. Ib. הִפְּנָה אחרים (ed. Zuck. פסרו) he who assigns to others a share in his portion; a. fr.

*Hof. הוֹפְּנָה* *to be added to the number; to be entered as a member of a group or of a family*. Tosef. ib. 3 ד' if he (the orphan) has been entered as his guest by one of the guardians. Ib. 6 בני חבורה שהופננו ו' (ed. Zuck. oth. ed. שנמנו) members of a group who have been entered (in a body) in addition to the original participants; a. e.

*Pi. פִּיְּנָה* 1) *to appoint, elect*. Gitt. V, 4 לון אביון ו' for whom their father had appointed an executor. Ib. שִׁפְּנָה אביו whom the father . . . has appointed. Taan. 10<sup>b</sup> כל שראוי לִפְּנָה ו' who is worthy to be elected manager &c.; a. fr.—Part. pass. פִּיְּנָה pl. פִּיְּנָה. Sot. 42<sup>a</sup> למדו כגן מ' what purpose is a deputy high priest appointed?; Yoma 39<sup>a</sup> מִיִּמְנֵהוּ ed. (corr. acc.; v. Rabb. D. S. a. l. note); a. fr.—Hor. 13<sup>b</sup> ו' שמו' אביו = שמו' אביו (ed. incorr.) whose father is of those worthy to be elected manager (v. Taan. I. c.).—V. פִּיְּנָה.—Esp. *to ordain as teacher and judge*. Y. Snh. I, 19<sup>a</sup> bot. ו' ב"ד שמו' אביו a court that ordained without the consent of the Nasi. Ib. כל אחד מִפְּנָה ו' each teacher used to ordain his own pupils; a. fr.

*Hithpa. הִתְּפָנָה*, *Nithpa. נִתְּפָנָה* 1) *to be appointed, designated as deputy, to be ordained*. Sifra Ahare Par. 5, ch. VIII להפנות כהן אחר המִתְּפָנָה to imply the other priest that is designated as a deputy. Y. Bicc. III, 65<sup>d</sup> top חכם ו' when a scholar is ordained, his sins are forgiven. Ib. ו' זה שהוא מִתְּפָנָה (not מִתְּפָנָה) before him who

has been ordained for money, we must not stand up, nor do we call him rabbi, and the cloak upon him is like the cover of ass. Yoma 22<sup>b</sup>. Y. Shek. V, 48<sup>d</sup> bot. מא' אם זה שני' על . . . אם שמו' מִתְּפָנָה ו' if this one appointed superintendent of wicks, was privileged to be counted among the great of the generation, how much more you who are to be appointed over the preservation of lives (as directors of charities). R. Hash. II, 9 (25<sup>a</sup>) שִׁפְּנָה Ms. O. (ed. שְׁפָנָה, v. Rabb. D. S. a. l. note 90) who have been ordained as a court for all Israel; a. fr.—2) (of things) *to be assigned*. Tosef. Sot. VII, 20 נִתְּפָנָה ו' if a livelihood has been assigned to a man (by Providence, i. e. if he has succeeded in establishing a livelihood), he must buy a house; ו' חור' ל' ל' יקח ו' (v. ed. Zuckerm. note) if more has been provided for him, he must buy a field . . . and then marry a wife.

*ch. same* 1) *to count*. Targ. Ps. LXXXVIII, 9 מני (ed. Lag. מני, corr. acc.) they calculated the term (of redemption). Targ. Num. I, 44; 49; a. fr.—Men. 68<sup>a</sup> למִיְּנָה יומי ו' to count the days . . . and the weeks (of the Omer). Ib. מני יומי ו' Ms. M. (ed. מני) the scholars of . . . counted the days but not the weeks. Hull. 60<sup>b</sup> לִמְנָה בך ו' the Israelites shall count days and years after thee (the moon); a. fr.—[Yalk. Is. 337 דמנין, v. מני.]—2) *to appoint*, v. infra.

*Pa. פִּיְּנָה* 1) *to appoint, ordain*. Targ. O. Gen. XLI, 33, sq. (Y. Pe.); a. fr.—Y. Bicc. III, 65<sup>c</sup> bot. מִתְּפָנָה ו' they wanted to ordain him; ib.<sup>d</sup> top מִתְּפָנָה ו' and they ordained him. Sot. 40<sup>a</sup> לממנייהו ו' the scholars agreed to appoint him first; a. fr.—Part. pass. פִּיְּנָה pl. פִּיְּנָה *appointed; officer* (v. מִתְּפָנָה). Targ. Y. Num. II, 5. Targ. Jer. XXXVII, 13. Targ. I Chr. IX, 19; a. fr.—2) *to assign, commit*. Targ. Ps. XXXI, 6. (h. text אֶפְּנָה). Targ. II Chr. XII, 10; a. e.

*Af. אֶפְּנָה* 1) *to register, enter, designate for a share*. Pes. 89<sup>a</sup> דִּמְנֵיהוּ מעיקרא that he had originally designated them for participation in the Passover meal; a. e.—2) *to take a vote*. Ib. 52<sup>a</sup> מִמֵּנָה Ms. M. (ed. ממנין, read מִמֵּנָה, v. נִתְּפָנָה II.

*Ithpa. אִתְּפָנָה*, *Athpe. אִתְּפָנָה* 1) *to be numbered, counted; to vote*. Targ. Num. II, 33; a. fr.—Sot. 40<sup>a</sup>, v. supra. Gitt. 56<sup>b</sup> ו' חשיבו ו' (not . . . ואימנא . . .) the nobles of Rome have agreed to place thee at the head; a. e.—2) *to be appointed; to be ordained*. Targ. Ps. CX, 4; 6; a. fr.—Y. Bicc. I. c. מִתְּפָנָה (read: (רִמְתְּפָנָה) one of those ordained for money's sake. Ib. (adapting Hab. II, 19) ו' לא בכספיה א' has he not been ordained for money? &c. Ib. מִתְּפָנָה ו' he would not allow himself to be ordained; a. fr.—3) *to be designated for a share*. Targ. O. Ex. XII, 4.—Pes. 89<sup>a</sup> ו' מִתְּפָנָה כל חד וחד Ms. M. (Ms. O. ו' מִתְּפָנָה בחדו כל חד וחד; ed. ו' מִתְּפָנָה עילוי דחני ו' v. Rabb. D. S. a. l. note) and let them be designated as participants with each of them (and let each of them be designated &c.). Ib. ו' מִתְּפָנָה מ' קא מחמי after the lamb is slaughtered how can he be entered? Ib. 60<sup>b</sup> אחריו ו' (v. Rabb. D. S. a. l. note 200) and other persons will be entered for a share in it; a. e.

*Nif.* נִמְנַעַת 1) *to restrain one's self; to shrink.* Eduy. IV, 8; Yeb. I, 4 לא נִמְנַעַתוּ (מ) לירשׁא וּב' they did not refrain from intermarriage. Ib. נִמְנַעַתוּ מִלְּהִירְשׁא וּב' (להירושׁ) they did not shrink from relying on one another in the observances of levitical pureness; Tosef. ib. I, 10. Ib. 12 מִן נִמְנַעַתוּ וּב' (אבל) מִנְּמִנְתָּן they did not shrink (from interchange) where the case was doubtful &c.; Yeb. 14<sup>b</sup>. Gitt. 36<sup>a</sup> מִנְּמִנְתָּן מִלְּהִירְשׁא וּב' they hesitated to lend money to one another; a. fr. — 2) *to be withheld.* Num.



R. s. 15 'נמנעה השמחה וכו' (some ed. נמנעת). joy was withheld from the wicked and given to &c.

*Hif.* מנעין to keep apart. Y. Taan. I, 64<sup>b</sup> top שאח מנעין for thou keepest them (the rain-drops) from commingling (v. נפוס); Y. Ber. IX, 14<sup>a</sup> top ממנימין (corr. acc.).

**מנע** ch. same, to diminish; to withhold. Targ. Gen. XXII, 16. Ib. XXX, 2. Targ. O. Deut. XIII, 1 (h. text נגר); a. fr.

*Ithpe.* אִתְּמַנְע, אִתְּמַנְע 1) to be diminished; to cease, omit. Targ. Ex. V, 11 (O. ed. Vien. יתמנע; h. text נגר). Ib. IX, 29 (h. text חרל). Targ. Deut. XXIII, 23 (O. ed. Vien. יתמנע). Targ. Jud. XV, 7; a. fr.—2) to restrain one's self; to refuse, shrink. Targ. Ex. XXIII, 2; a. e.—Gitt. 52<sup>b</sup> ארר לאימניתי ארר he might shrink (from becoming a guardian). Y. Sabb. VII, 9<sup>b</sup> bot. מִתְּמַנְעִין לֹא, v. דה"א; a. e.

**מנעול** m. (b. h.; נעל) lock. B. Bath. 65<sup>b</sup>; Tosef. ib. III, 1 אר הדגור דאר דאר the bolt (fastened to the wall) and the lock (fastened to the door), opp. מפתח the portable key. M. Kat. I, 10. Zab. IV, 3; a. fr.—Trnsf. the lock of the buttock, anus. Koh. R. to III, 10; Gen. R. s. 17 (some ed. מנעל); Yalk. Koh. 969 מנעל; v. אפישין.

**מנעל, מנעול** m. (b. h.; נעל, v. נעל) foot-covering, shoe, contrad. to סנדל sole. Kel. XXVI, 4. Esth. R. to IV, 15, v. לְתוֹךְ. Yeb. XII, 1. Tosef. ib. XII, 10 'במ' שנפרס וכו' with a torn shoe which still covers the larger portion of the foot; a. fr.—Pl. מנעלים, מנעלין. Sabb. 129<sup>a</sup>. Pes. 113<sup>b</sup>, v. מנע. Y. Sabb. VI, 8<sup>a</sup>; a. fr.—Kil. IX, 7 מנעלות הפינין cloth socks, v. ירדקא.

**מנעל**, v. מנעול.

**מנפה** f. (נפה) 1) fan. Kel. XVI, 7 (Ar. מנפה). Yeb. 63<sup>a</sup> מנפה ב'מ' חרופספ Ar., v. נפה ch.—V. מנפא. —2) (v. מנפה) flag.—Pl. מנפח. Mekh. B'shall, s. 2 מנפה (corr. acc.); v., however, כיננין.

**מנפוח**, Pesik. R. s. 17, read: מנפס.

**מנפול** m. (μονοπώλιον) a trading mart enjoying a monopoly. Dem. V, 4 'המ' בלוקח מן דמ' when he buys (loaves of bread) in a monopolized market (where the numbers of bakers and of retailers are limited). Y. ib. 24<sup>d</sup> top אידיד וכו' what sort of a mart? Where there are nine sellers supplied by eight bakers, so that eight may have bought from one baker severally, but one baker must necessarily have supplied at least two sellers.

**מנפס** pr. n. pl. (Μένψ, Μέμφις) Memphis, in Egypt. Pesik. R. s. 17 מנפס; Pesik. Vayhi, p. 63<sup>b</sup> מרפס (corr. acc.) the Biblical Nof is Memphis; v. מנפס.

**מנפש**, Tosef. Kel. B. Mets. III, 1 ed. Zuck., v. מנפס.

**מנפץ** m. pl. Mant's fakh, a vox memorialis for the five letters (מ, נ, צ, פ, א. ת.) which have separate forms at the end of words. Y. Meg. I, 71<sup>d</sup> מ' הלכה וכו' the double forms for the five letters are a Mosaic tradition. Ib. מידו מ' what does the vox M. in-

timate? What the inspired seers (prophets) have instituted for thee; Gen. R. s. 1. Ib.; Sabb. 104<sup>a</sup>; Meg. 2<sup>b</sup> מ' צופים M. intimates that the seers indited them; Num. R. s. 18; Tanh. Korah 12.

**מנקדוהא**, v. מנקדוהא.

**מנקט**, Ab. d'R. N. ch. XVIII, end, v. מנקט.

**מנקטא** f. (נקט) holder, מ' פארי a band on which various trinkets are suspended. Sabb. 59<sup>b</sup> (defining נקטא), v. פארי.

**מנקיות** f. pl. (b. h.; נק; v. מנקת) tubes. Men. 97<sup>a</sup> (ref. to Ex. XXV, 29) מנקיותיו אלו קנים by m'nakiyyoth are meant the tubes placed between the show-loaves to let the air pass; Rashi: 'which keep the bread clean from mould', fr. נקה; v. נקה I Pi.—[LXX translates our w. with καθαυσι.]

**מנקירותא, מנקירותא** f. (נקר II) cleanliness. Hull. 105<sup>b</sup> (Ar. מנקר). Ab. Zar. 30<sup>a</sup> (Ar. מנקר; Ms. M. נקירותא.)

**מנקת**, v. נק, a. מנקת.

**מנרה** f. ch.=h. מנורה, lamp. Targ. Ex. XXV, 31; a. fr.—Y. Yoma III, 41<sup>a</sup> top, expl. נברשה. Gen. R. s. 63, end (translat. צפה הצפיר Is. XXI, 5) מ' arrange the lamp; Cant. R. to III, 4 'וכ' אקירמ מ' (Belshazzar) hast put up the lamp, kindled the light; a. fr.—Pl. מנרה. Targ. Jer. LII, 19; a. e.

**מנשה** (b. h.) pr. n. m. Manasseh, 1) son of Joseph; also the tribe of Manasseh. Gen. R. s. 84 גרים לשבטים מ' גרים לשבטים M. was the cause that the sons of Jacob rent their garments (Gen. XLIV, 13; v. Gen. R. s. 91); a. fr.—2) M., King of Judah. Snh. X, 2; Tosef. ib. XII, 11. Yeb. 49<sup>b</sup> מ' הרגו M. put Isaiah to death; a. fr.—3) M., grandfather of Jonathan (Jud. XVIII, 30). Tosef. Snh. XIV, 8; B. Bath. 109<sup>b</sup> 'וכ' מ' וכו' was he the son of M.? Was he not the son of Moses? Ib. מ' שעה מעשה מ' וכו' because he acted like king Manasseh &c.—4) M., a scholar. Y. Meg. II, 73<sup>a</sup> bot.

**מנשיא, מנשיא** pr. n. m. M'nashia. Y. M. Kat. III, 83<sup>c</sup> top; Y. Meg. III, 73<sup>b</sup> מנשיא (corr. acc.).

**מנה** f. (b. h.; מנה) 1) portion, share. B. Bath. 12<sup>a</sup> מ' מנה המלך I sell thee a portion of my vineyard.—the king's share (annona). Ned. 62<sup>b</sup>; B. Bath. 8<sup>a</sup>, v. נקה. Ab. Zar. 71<sup>a</sup> מלך עלי מ' settle for me the annona (in kind or money).—2) appointment; מנה, במנה (abbrev. צ"מ) on condition that, for the sake of. Tosef. Dem. VI, 13 (מרחלה ע"מ לעשות כן ed. Zuck. (Var. מרחלה עמו כן but if he originally had made that agreement (of dividing the profits) with him. Ib. VII, 3 מ' לעלות לו וכו' with the condition that the tithes be mine. Y. B. Mets. V, 10<sup>b</sup> bot. מ' לעלות לו וכו' with the condition that he will give him (as his share) one new-born animal or one crop of wool. Ab. I, 3, v. נקה. Tosef. Snh. XI, 2 יודע אני וכו' I know (the nature of the offence and

its penalty), and on that condition I am committing it; Mekh. Mishp. s. 20 יודע אני ע"מ כן (read: ע"מ). Kidd. 6<sup>b</sup> מנה ע"מ a present made with the condition that it shall be returned (possession for the time being); a. v. fr.—Ab. Zar. 37<sup>a</sup>, a. fr. מעבשיר ע"מ... כל האומר ע"מ if a man says 'on condition', it is to be considered as if he had said 'from now', i. e. the stipulated transaction takes retrospective effect when the condition is fulfilled.—B. Bath. X, 8 (175<sup>b</sup>) על מנהו הלוחו Ar. (ed. אמנוח, v. אמונה) he extended the loan to him (the friend) on the condition which he (the guarantor) offered.

**מנה** ch. same. Targ. II Sam. VI, 19 (ed. Wil. מנה).—B. Bath. 167<sup>a</sup> (in a contract) מנה ראובן ושמעון ושמעון the share of Reuben and Simeon the brothers. B. Kam. 113<sup>b</sup> מנה דמלכא מ' דמלכא מ' v. preced. B. Mets. 109<sup>b</sup> מ' thy share. Yeb. 37<sup>b</sup>; a. e. על מ' v. preced. Targ. Y. II Gen. XLIV, 18 ע"מ מיעבד וכו' even if it must be done against the will &c.—Pl. מנוחה. Targ. II Esth. II, 9.

**מס** I m. (מסס) 1) (cmp. מסס II) juice. Num. R. s. 14 (play on המשמרוח, Koh. XII, 11) כמס מרוח (bitter) as the juice of bitter things, v. מסס II.—2) melting, fainting. Lam. R. to I, 1 שרירי v. לָמַס.

**מס** II m. (b. h.; =מס; נסה; נשאה) impost, tribute, tax. Lam. R. to I, 1 שרירי v. לָמַס. a. מס I.—Pl. מסים. מסין, מסין, מסין the places which were made tributary (under Joshua) are considered as conquered (belonging to the Holy Land); Y. Shebi. VI, 36<sup>c</sup> bot. בעלי מסין (corr. acc.); Gen. R. s. 98. Lev. R. s. 33, end וכו' לא למסגר אלא למפלה במו' וכו' (this ועברום, Deut. IV, 28) does not mean 'to worship' but 'to serve' by paying imposts, *annonae* &c. Ib.; Cant. R. to II, 14 אמר... 'אם למ' (לפסים) if it be a question of taxes... thou art king over us... (we recognize thy sovereignty)... but &c.

**מסא** ch. same. Targ. Prov. XII, 24, v. מִסְתָּא. —Pl. מסין, מסין. Targ. Josh. XVII, 13; a. fr.

**מסא** I m. ch. = מס I, melting; מ' דליבא v. faint heartedness. Lam. R. to I, 1 שרירי v. לָמַס.

**מסא** II m. (נסא, v. נָסַח) peel, shovel for taking bread out of the oven. Taan. 25<sup>a</sup> וכו' מ' איירי bring the shovel, for thy bread is getting charred. Bekh. 27<sup>a</sup> בריש מ' she takes the priest's gift of the dough on the point of the shovel (to avoid direct contact).

**מסא** to melt, v. מסא a. מסא.

**מסאבא** m. (מסאב) repulsive; unclean. Targ. O. Lev. V, 2 (Y. מסאב). Ib. XIII, 45; a. fr.—Eduy. VIII, 4 Ms. M. (ed. מסאב); Ab. Zar. 37<sup>a</sup>; a. e.—Pl. מסאבין, מסאבין, מסאבין. Targ. Lev. XI, 26; a. fr.—Fem. מסאבא, מסאבא. Targ. Ez. IV, 14. Targ. Lev. V, 2; a. fr.—Y. Kil. IX, 32<sup>c</sup> bot. ארעא מ' an unclean land (outside of Palestine); Y. Keth. XII, 35<sup>b</sup> מסאבא.

**מסאחירא**, v. מסאחירא.

**מסאחירא**, v. מסאחירא.

**מסאב**, v. מסאב.

**מסאנא** m. (סאנא to tread; v. סאנא) shoe. Targ. Ps. LX, 10 (ed. Wil. מסנא pl.); a. e.—Gitt. 56<sup>a</sup> מ' דרה שליפא she happened to be barefooted. Ib. מ' דרה סירי דר' (not (מסאנא) he had put on one shoe. Kidd. 49<sup>a</sup>, v. פריעא. Gen. R. s. 41, beg.; s. 52, end, v. מולמסין; a. e.—Pl. מסאנא. Lam. R. to I, 5 תרין מסאנא both my shoes. Taan. 22<sup>a</sup> מ' מסאנא black shoes (worn by gentiles).—Contr. מסנא, מסנא, q. v.

**מסאנא**, Y. Dem. II, 21<sup>d</sup> bot., v. מסנא.

**מסאסא** m. (נסא to move; Hif. to drive; v. Fl. to Levy Talm. Dict. III, p. 313<sup>a</sup>) ox-goad. Pesik. Bahod., p. 153<sup>a</sup>; Lev. R. s. 29; Yalk. Lev. 645 מאסאסא (corr. acc.); Yalk. Num. 782. [Ar. s. v. סקד: מסאסא.]

**מסא** to saw, v. מסר II.

**מסארא**, v. מסרא.

**מסארא** f. (נסא; v. P. Sm. 2179; 2391) balance, pair of scales. Targ. Prov. XVI, 11 ed. Lag. (ed. Wil. מסארא). Ib. XI, 1 ed. Lag. (Var. מסארא, corr. acc.; ed. Wil. מסארא). Ib. XX, 23 (ed. Lag. a. oth. מִשְׁתָּא; v. מסתא).

**מסב**, v. מסב.

**מסב** m. (b. h.; סבב; סבב) dining couch. Sabb. 63<sup>a</sup> top מ' רחב וכו' on a wide couch or on a narrow couch (an obscene disguise for a fat or a lean woman, v. מִתְרַחֵץ).—Cant. R. to I, 12 במסב בריקיע 'on his couch' (ib.), in heaven.

**מסבא** f. (preced. 1) banqueting party. Sabb. 149<sup>b</sup> bot.—2) banquet, dinner. Ber. 52<sup>b</sup> מסבא כורזים (Ms. M. מסבא גוים) the banqueting of gentiles is presumed to be dedicated to idolatry. B. Bath. 120<sup>a</sup> במ' חלך אורז in sitting down for a festive meal age takes the precedence.—3) (b. h.) winding staircase. Tam. I, 1 החולקת מ' the staircase leading (to a well) under the Temple. Midd. IV, 5; a. fr.

**מסבא** ch. same, winding staircase. Targ. Ez. XLI, 7 (h. text ונסבה).—Pl. מסבא, מסבא. Ib. Targ. I Kings VI, 8 (h. text לולים).

**מסבין** m. (סבין) a netted, meshy plant, perh. pine-cone. Par. III, 3 קושרין מקל ומ' וכו' (Var. מ' או מ') they tied (to the top of the rope) a stick with a cone (to which the ashes would adhere).

**מסבלי**, v. מסבלי.

**מסבסלה**, a corrupt. for מסבילא m. pl. (μἐδλίλα) medlars. Y. Sabb. VII, 10<sup>a</sup> bot. [read:] הוזן מ' ומלכטן he who spreads (for drying) dates, grapes or medlars and gathers them (on the Sabbath).

**מִסְנָה** m. (סִנְי I) *multitude*. Targ. Y. Dent. X, 22. Targ. O. Gen. XXX, 30; a. e.—[Targ. Is. V, 24, v. מִסְנָה]—V. סִנְי III.

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** m. (סִנְי I) *greatness*. Targ. Is. V, 24 (ed. Lag. (מִסְנָה)).

**מִסְנָה** m. (b. h.; סִנְי 1) *enclosure*. Ex. R. s. 15 וַעֲלֵה הַמִּזְבֵּחַ he locked the enclosure up before it (the cattle). Y. B. Kam. V, 4<sup>d</sup> bot.; ib. VI, 5<sup>b</sup> bot. (in Chald. diction) 'מִסְנָה (not לִיחָה) when it (the stack of grain) has an enclosure around it.—2) *locksmith*; (allegorically) *scholar*. Shh. 38<sup>a</sup>; Gitt. 88<sup>a</sup>; v. סִנְי.

**מִסְנָה**, **מִסְנָה** ch. same, *enclosure, prison*. Targ. Ps. CXLII, 8.

**מִסְנָה** pr. n. pl. *Misgaria*, in Babylonia. Kidd. 72<sup>a</sup> (Rashi: מִסְנָה).

**מִסְנָה** f. (b. h.; סִנְי) *rim*. Men. 96<sup>b</sup> מִסְנָה the rim of the table; Succ. 5<sup>a</sup>; Yalk. Ex. 369.

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** f. (b. h.; נִסְה) *trial; wonder*.—Pl. מִסְנָה. Pesik. R. s. 33. Deut. R. s. 7, v. מִסְנָה.

**מִסְנָה** m. (סִנְי) *witness*. Targ. Job XVI, 19.

**מִסְנָה** m. (מִסְנָה; cmp. הַמִּסְנָה) *a liquid substance used for curdling*. Gen. R. s. 4, end מִסְנָה אֶחָד של מִסְנָה one drop of m'so. Ib. s. 14; Lev. R. s. 14; Yalk. Job 905.

**מִסְנָה**, Sabb. 78<sup>a</sup>, read with Ms. M. מִסְנָה=מִסְנָה, v. מִסְנָה.

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** m. (סִנְי; v. מִסְנָה) *reclining; invited guest*. Lam. R. to IV, 2 (in Chald. diction) מִסְנָה לֵיחָה thou art not invited.—Pl. מִסְנָה *guests, dining party*. Gen. R. s. 71 (לִפְנֵי רֹב מִסְנָה לֵיחָה הִיא אֶתְּנָה לֵיחָה) most of the guests (assembled at Boas' wedding, Ruth IV, 11) were descendants of Leah, and yet they made Rachel the chief person (placing her before Leah); Ruth R. to l. c.; Pesik. Ronni, p. 141<sup>b</sup> (not מִסְנָה); a. e.

**מִסְנָה** f. (סִנְי; v. מִסְנָה) *keeper of a wine shop*. Ab. Zar. 70<sup>b</sup> מִסְנָה לֵיחָה לֵיחָה Ms. M. (ed. incorr.) a shopkeeper who gave her key in charge of a gentile woman.—[Sabb. 105<sup>b</sup> Alf. Ms. מִסְנָה, v. מִסְנָה.

**מִסְנָה** m. (סִנְי) *load*.—Pl. מִסְנָה. B. Bath. 86<sup>a</sup> מִסְנָה Ar. (Ms. H. מִסְנָה, Ms. M. מִסְנָה, v. Rabb. D. S. a. l. note; ed. מִסְנָה q. v.) in the case of loads of garlic (which are not packed in bags or baskets).

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** m. pl. (סִנְי; cmp. סִנְי) *low border-marks* (v. מִסְנָה). Y. B. Bath. II, 13<sup>b</sup> bot. מִסְנָה if partners of a property divide off between one another by means of border-marks (which can easily be stepped over), they may object (to opening a school; v. Tosef. ib. I, 4).

**מִסְנָה** m. (b. h.; סִנְי, Ges. Thes. p. 941) *cover, sheath*; מִסְנָה the (iron) sheath of the ploughshare. Tosef. Kel. B. Bath. I, 7 (R. S. to Kel. XXI, 2 שבִּמְעַד רֹמֵם). Erub. 22<sup>a</sup> Ms. O., v. מִסְנָה.

**מִסְנָה** m., **מִסְנָה** f. pl. (preced.) *veils, masks*. Lam. R. to IV, 3, v. מִסְנָה.

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** load, v. מִסְנָה.

**מִסְנָה**, **מִסְנָה**, Lev. R. s. 22, bag. לֵיחָה, v. מִסְנָה.

**מִסְנָה** m. (סִנְי II) *critically ill*. Gitt. VI, 5 אִם הָיָה הָאִשָּׁה מִסְנָה she applies to one taken sick; Y. ib. 48<sup>a</sup>, sq. מִסְנָה מִסְנָה is he who was suddenly overcome, contrad. to מִסְנָה. Ber. 62<sup>b</sup> הָיָה סִבָּר מִסְנָה and he thought his health was endangered (by a delay); Tam. 27<sup>b</sup> הָיָה מִסְנָה; a. fr.—Fem. מִסְנָה. Hull. II, 6 הָיָה אִשָּׁה הָיָה מִסְנָה he who slaughters a beast which threatens to die.—[Midr. Prov. ch. XXII מִסְנָה בְּחֵייו, v. מִסְנָה].

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** m. (סִנְי) *stopper*. Sabb. 111<sup>a</sup> bot.; Keth. 6<sup>a</sup>; Bekh. 25<sup>a</sup> מִסְנָה מִסְנָה (Ar. s. v. סִבָּר, a. Ms. M. a. F. Sabb. l. c.: מִסְנָה) the stopper of the brewing boiler (made of soft material, as rags &c.).

**מִסְנָה**, **מִסְנָה**, **מִסְנָה**, read:

**מִסְנָה** m. (denom. of סִנְי) *a shoe consisting of a mere sole*. Yeb. 103<sup>b</sup> מִסְנָה לֵיחָה to exclude the sandal which consists merely of a sole and has no heel; Yalk. Deut. 938 מִסְנָה, מִסְנָה; Kidd. 14<sup>a</sup> sq. מִסְנָה (לִסְנָה).

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה** m. (מִסְנָה; v. מִסְנָה) *stomach (of man)*. Koh. R. to XII, 4 (ref. to מִסְנָה, ib.) מִסְנָה because the stomach grinds no more; (Sabb. 152<sup>a</sup> קֹרֶקֶב; Lev. R. s. 18 מִסְנָה).

**מִסְנָה** m. pl. (μειστόλυον, -α) *intercolumniation, space between two columns*. Y. Ned. III, 37<sup>a</sup> bot. אִשָּׁה אִשָּׁה (עֹמֶר) I saw the tanned slough of a serpent stretched over eight intercolumniations; Y. Shebu. III, 34<sup>d</sup> מִסְנָה מִסְנָה II. אִשָּׁה.

**מִסְנָה**, v. מִסְנָה.

**מִסְנָה**, Tosef. Sabb. VIII (IX), 22 ed. Zuck., v. מִסְנָה.

**מִסְנָה**, v. next w.

**מִסְנָה** f. (נִסְה) *ascent, step*. Targ. Y. I Num. XXXIV, 4 (some ed. מִסְנָה; Y. II מִסְנָה). Targ. Is. XV, 5.—Pl. מִסְנָה. Targ. Y. Ex. XX, 23; a. fr.—Targ.

Ps. CXX, 1 מסוקין דהומא על מסוקין (מִסְקִין) on the rise of the depths (v. Succ. 53<sup>a</sup>); ib. CXXI, 1 מִסְקִין Lag.; ib. CXXIII, 1 מִסְקִין (h. text מִסְקִין).—[Koh. R. to XII, 5 מסוקין (מסורין) are there any steps to go up?, a Var. lect. inserted in the text; v. מִסְקָא.]

**מִסְקָא** f. (preced.) *going up*. Targ. Y. I Deut. XXXII, 49.

**מִסְר** m. (מִסַּר) *informer, traitor* (delivering Jews into the hands of the Roman government). B. Kam. 119<sup>a</sup> מִסְרֵי מִן הַיָּדֵי דְרֹמָא 'מ the property of an informer. Ker. 2<sup>b</sup>; B. Kam. 5<sup>a</sup> Ms. M. (ed. מִסַּר, corr. acc.); a. fr.—*מִסְרֵי*. Y. Sot. IX, end, 24<sup>c</sup>, a. e. מִסְרֵי דְרֹמָא (studying Greek was forbidden) on account of the informers (whose familiarity with Greek tempted them to treason, v. Bab. ib. 49<sup>b</sup>). R. Hash. 17<sup>a</sup> מִסְרֵי (v. Rabb. D. S. a. l. note 50) the heretics and the informers.—*Fem.* מִסְרָה. Midr. Till. to Ps. XII הוא אֶת מִסְרָה מִסְרָה (ed. Buh. אֶת מִסְרָה, corr. acc.) may thy own people turn informer against thee; Yalk. Ps. 656 (not אֶת מִסְרָה).

**מִסְרִין**, Koh. R. to XII, 5, read: מִסְרִין, v. מִסְרִין.

**מִסְרָה** f. (מִסַּר) (*a chain of*) *tradition*. Sot. 10<sup>b</sup> דְּרֹמָא מִסְרָה מִן אֲבוֹתֵינוּ 'מ we hold a tradition from our fathers that &c. Hull. 63<sup>b</sup> עֵינָא מִסְרָה נֶאֱכַל בְּמִי as for eating clean birds we rely on tradition (there being no rules for distinguishing them in the Biblical law).—Esp. *the traditional Scriptural text without vowels*, contrad. to מִקְרָא the traditional vocalization, v. אָם. Y. Meg. IV, 74<sup>d</sup> bot. (ref. to Neh. VIII, 8) 'they explained the reading', זה הִמְּנוּ this means the traditional text; Bab. ib. 3<sup>a</sup> הַמִּסְרֹת (some eds. מִסְרֹת; v. Rabb. D. S. a. l.); Ned. 37<sup>b</sup> הַמִּסְרֹת Ab. III, 13 הַמִּסְרֹת מִן הַתּוֹרָה the tradition is the fence for (preserving the integrity of) the Torah. Zeb. 37<sup>b</sup>, sq. אֲהֵי מִסְרָה the traditional vocalization is a help (in interpretation), and so is the traditional literal text (e. g. בכֹּה, Lev. XXIII, 42, which may be interpreted as singular number, and which is read as a plural); a. fr.—*מִסְרֹת*. Tanh. Vaethh. 6 הַמִּסְרֹת נִשְׁלַח מִן חֻמְרֵי מֹשֶׁה וְנִתְּנָה לְיוֹשֻׁעַ the traditions of wisdom were taken from Moses and given to Joshua.—Meg. 3<sup>a</sup>; Ned. 37<sup>b</sup>, v. supra.—*Massorah* מִסְרָה, the collection of textual readings systematically arranged.]

**מִסְרָה** ch. same. Targ. Job XV, 18. Targ. Is. XXX, 11 מִסְרָה (Bxt. מִסְרָה, corr. acc.).

**מִסְרָה**, Tosef. Pes. II (III), 3 דְּרֹמָא ed. Zuck. (Var. דְּרֹמָא, Tosef. Pes. II (III), 3 דְּרֹמָא or דְּרֹמָא (v. Pes. 40<sup>b</sup>)).

**מִסְרָה** f. (=מִסְרָה q. v.) *bath*. Snh. 62<sup>b</sup>; Erub. 27<sup>b</sup>, v. רִבֵּל. B. Mets. 6<sup>a</sup>, sq. מִסְרָה מִן הַיָּדֵי (not מִסְרָה) there was a bath-house which two contested, one saying, it is mine &c. Lev. R. s. 28, end [read: ] אֶת מִסְרָה מִן הַיָּדֵי he put on his bathing apparel, v. מִסְרָה.

**מִסְרָה** m. (מִסַּר) *balance*, v. מִסְרָה.

**מִסְרָה** f. (מִסַּר) *bath; bath-house*. Kidd. 33<sup>a</sup> דְּרֹמָא מִסְרָה was sitting in the bath-house; v. מִסְרָה.

**מִסְרָה** m. (מִסַּר) *squeezing appliance, wringer*. Tosef. Kel. B. Mets. VI, 7 דְּרֹמָא מִן הַיָּדֵי a wringer on hinges.

**מִסְרָה**, v. מִסְרָה.

**מִסְרָה**, Targ. I Sam. XVII, 6 (Kimhī in ed. Ven. I מִסְרָה, read: מִסְרָה (v. מִסְרָה) *scaly*. [The entire clause קוֹלָסָא ... דְּנִחְשָׁא 'מ is a misplaced and corrupted gloss to verse 5, ref. to וְשִׁרְיוֹן קִשְׁקִישִׁים of the text, v. מִסְרָה a. גִּלְגָּל.]

**מִסְרָה** m. pl. (מִסַּר; cmp. מִסְרָה) *feasters, those who feast mourners*. Targ. II Esth. I, 2 (3) מִן קִבְרֵי מִן ed. Lag. (ed. מִסְרָה, מִסְרָה, corr. acc.; ed. Frf. מִסְרָה).

**מִסְרָה**, **מִסְרָה** f. (מִסַּר) 1) *balance, pair of scales*. Targ. Ps. LXII, 10.—*מִסְרָה*. Targ. Job VI, 2 ed. Lag. (ed. Wil. מִסְרָה). Ib. XXXI, 6 מִסְרָה Ms. (corr. acc.; ed. מִסְרָה). Targ. Y. Deut. XXV, 15 (not מִסְרָה).—2) *weighing counter, esp. butcher's stall*. Hull. 132<sup>b</sup> הֵב עִמָּךְ קִבְרֵי מִן הַיָּדֵי he put up a permanent stall for selling meat. Shebu. 42<sup>a</sup> אִתְּרִיבָה אִתְּרִיבָה אִתְּרִיבָה אִתְּרִיבָה you sat by the stall and took your (advanced) money as the meat was being sold. B. Kam. 23<sup>b</sup> תִּרְבֵּי אִתְּרִיבָה (sell your animal to the butcher, and) sit by the stall and get your money (v. Rabb. D. S. a. l. note); a. e.

**מִסְרָה** m. (Ithpe. noun of סָבַב) = אִתְּרִיבָה, *porch, esp. dealer's stall with a bench attached to the house*. Y. B. Bath. II, beg. 13<sup>b</sup> וְשִׁירִי בֵּה הָרִיב מִן הַיָּדֵי sold his dwelling and reserved for himself one porch.

**מִסְרָה** f. same. Cant. R. to VI, 12 אִתְּרִיבָה מִן הַיָּדֵי (not מִסְרָה) if he looks up to that stall where he used to sit tailoring &c.—*מִסְרָה*. Y. Bets. I, 60<sup>c</sup> bot. מִן הַיָּדֵי מִן הַיָּדֵי sit not on the outer benches of the hall of Bar Ula, for they are cold.

**מִסְרָה** f. h. same (cmp. מִסְרָה). Y. Kil. IX, 32<sup>a</sup> מִסְרָה מִן הַיָּדֵי placed on a stationary stone bench, opp. מִסְרָה, couch. Y. Erub. VII, 24<sup>b</sup> bot. מִסְרָה מִן הַיָּדֵי (not מִסְרָה) if he attached a porch along the whole front of the wall.—*מִסְרָה*. Y. Pes. V, 32<sup>c</sup> bot. מִסְרָה מִן הַיָּדֵי they made for them projecting boards (along the wall, that they should not step on the blood; Bab. ib. 65<sup>b</sup> מִסְרָה מִן הַיָּדֵי, v. מִסְרָה מִן הַיָּדֵי).

**מִסְרָה**, Targ. Is. XXX, 11 Bxt. Lex. p. 1462, a corrupt., v. מִסְרָה.

**מִסְרָה** m. (מִסַּר) *a blow, slap*. Tanh. Hayé 3 מִסְרָה מִן הַיָּדֵי he slapped him in the face; a. e.; v. מִסְרָה.—*מִסְרָה*. Yalk. Koh. 968 (play on מִסְרָה, Koh. II, 9) הַלֵּשׁוֹן הַזֶּה הַיָּדֵי הַזֶּה הַיָּדֵי the lesson which I learned with 'heat' remained to me; ... the very lesson which I learned with (my teachers') slaps stood by me; Koh. R. to l. c. מִסְרָה מִן הַיָּדֵי מִן הַיָּדֵי מִן הַיָּדֵי (corr. acc.; v. Matt. K. a. l.).

**מִסְרָה** secret, v. מִסְרָה.

**מִסְפֵּס** m. (סִפֵּי) *one who diverts judgment from its straight path* (=h. מְסֵה דֶרֶךְ, *prevaricator*. Targ. Is. LVIII, 6 מ' דֶּרֶךְ (h. text מְסֵה דֶרֶךְ).—Gen. R. s. 50 (fictitious name of a Sodomite judge) רַב מִסְפֵּסִין (=מִסְפֵּי דֶרֶךְ, some ed. מִסְפֵּסִין, corr. acc.) Chief Prevaricator (Snh. 109<sup>b</sup> דִּינָא מִסְפֵּסִין); Yalk. ib. 84 (corr. acc.).

**מִסְפֵּסִין**, v. preced.

**מִסְפֵּסִי** f. (μαστική) *gum mastic*. Gen. R. s. 91 end; Yalk. Gen. 149 (expl. לֹא Gen. XLIII, 11; ed. מִסְפֵּסִי מִצְטָרֵה, מִסְפֵּסִי מִצְטָרֵה corr. acc.). Tosef. Sabb. XII (XIII), 8, v. גִּלְעָס.

**מִסְפֵּסִים**, v. next w.

**מִסְפֵּסִין**, **מִסְפֵּסִי**, **מִסְפֵּסִי** m. sing. a. pl. (μυστήριον, -α) *secret*. Midr. Till. to Ps. IX, 6 אֲנִי מִסְפֵּסִין דִּינָא מִסְפֵּסִין (ed. Bub. (ed. מִסְפֵּסִין, corr. acc.) this secret I reveal to thee. Gen. R. s. 50; s. 68 וְכִי שֶׁגִּלְּוּ מִ' וְכִי because they revealed the mysteries of the Lord (Gen. XIX, 13); Yalk. ib. 84 מִסְפֵּסִין. Gen. R. s. 71 עֲלֵי בִעֲלֵי secret-keeping, discreet men. Ib. s. 98; Tanh. Vayhi 8; Pesik. R. s. 21 מִסְפֵּסִים (corr. acc.). Y. Gitt. II, 44<sup>b</sup> top מ' כָּתַב א' סֵתֶר לְתֵיבָה (Y. Sabb. XII, end, 13<sup>d</sup> מִסְפֵּסִין; a. fr.—Targ. Y. I Gen. XXVIII, 12 מִסְפֵּסִין (some ed. מִסְפֵּסִי, corr. acc.). Targ. Y. Num. XVI, 26 מִסְפֵּסִין (some ed. מִסְפֵּסִין, corr. acc.).—[Gen. R. s. 50; Yalk. ib. 84, v. מִסְפֵּסִי]

**מִסְפֵּסִי** m. (סֵפֶר) *slap in the face*. Ex. R. s. 15 מ' סֵפֶר, מ' סֵפֶר, v. מִסְפֵּסִי. Num. R. s. 20, end וְכִי מִסְפֵּסִי אֶחָד מִן הַבָּנִים he slapped one of the boys; (Tanh. ed. Bub. Balak 30, note 175 מִסְפֵּסִי).—V. מִסְפֵּסִי.

**מִסְפֵּסִין**, **מִסְפֵּסִי**, **מִסְפֵּסִי**, v. מִסְפֵּסִין.

**מִסְפֵּסִין** m. (μυστηριώδης) *of a secret nature*. Y. Sabb. XII, end, 13<sup>d</sup>, v. מִסְפֵּסִין.

**מִסְפֵּסִי**, v. מִסְפֵּסִי.

**מִסְפֵּסִי** (b. h.) *to melt, flow; to cause running off, effect curdling*. Midr. Till. to Ps. LXXVIII, 25 שֶׁלֹּא יִמָּסֶה that the manna might not melt.—Denom. יִמָּסֶה.

**Hif.** מִסְפֵּסִי *to cause to flow*. Ib. to Ps. VI, 7 הִחֲזִיל בִּיכָה (ed. Bub. (ed. מִסְפֵּסִי) he began to weep and make his bed flow with (his) tears; Yalk. Ps. 636.

**Pi.** מִסְפֵּסִי same, *to dissolve, weaken*. Deut. R. s. 7 (play on מִסֹּת, Deut. XXIX, 2) וְכִי הַמִּכּוֹת מִסֹּת גִּיפְתֵּיהֶן the plagues weakened the bodies of the Egyptians; Yalk. ib. 940.

**Nif.** מִסְפֵּסִי *to be melted, to fall away*. Tosef. Sot. III, 4 מִסְפֵּסִי her thigh will fall away.

**מִסְפֵּסִי** ch. same, *to flow, melt away*. Targ. II Sam. XVII, 10 מִסְפֵּסִי (ed. Wil. מִסְפֵּסִי Af.), v. מִסְפֵּסִי.—Part. מִסְפֵּסִי. Targ. O. Num. V, 21 (ed. Vienna מִסְפֵּסִי = מִסְפֵּסִי, v. infra).

**Pa.** מִסְפֵּסִי *to cause melting, falling away*. Targ. Ps. XXXIX, 12 מִסְפֵּסִי. Targ. Y. Num. V, 22 מִסְפֵּסִי.—Part. pass. מִסְפֵּסִי, f. מִסְפֵּסִי, v. supra. Pes. 28<sup>a</sup> Rashi מִסְפֵּסִי is not dissolved in water, v. מִסְפֵּסִי.

**Af.** מִסְפֵּסִי same. Targ. O. Num. I. c.; a. e.—Targ. II Sam. I. c., v. supra.

**Ithpe.** מִסְפֵּסִי *to be melted, fall away*. Targ. Num. V, 27. Targ. O. Lev. XXVI, 39 (v. מִסְפֵּסִי); a. fr.—Targ. Y. Gen. VII, 21 מִסְפֵּסִי (not מִסְפֵּסִי; h. text מִסְפֵּסִי).

**Ithaf.** מִסְפֵּסִי same. Targ. Ps. LXXXVIII, 6 Ms., v. מִסְפֵּסִי. Ib. LXXVIII, 3 Ms. (ed. Ithpe.); a. fr. (in Ms.).

**מִסְפֵּסִי**, pl. מִסְפֵּסִין, v. מִסְפֵּסִי.

**מִסְפֵּסִי**, Targ. Is. III, 20 ed. Lag., v. מִסְפֵּסִי.

**מִסְפֵּסִי** = מִסְפֵּסִי, v. מִסְפֵּסִי.

**מִסְפֵּסִי**, Targ. Y. Gen. IV, 8 אֶפֶן מ' some ed., read: מִסְפֵּסִי.

**מִסְפֵּסִי**, v. sub מִסְפֵּסִי.

**מִסְפֵּסִי** f. (מִסְפֵּסִי) *melting, losing courage*. Yalk. Ex. 251; (Mekh. B'shall., Shir. s. 9 מִסְפֵּסִי).

**מִסְפֵּסִי**, v. מִסְפֵּסִי.

**מִסְפֵּסִי**, v. מִסְפֵּסִי.

**\*מִסְפֵּסִי** f. (מִסְפֵּסִי, Hif. מִסְפֵּסִי) *easing one's bowels*. Y. Yoma III, 40<sup>b</sup> bot. מִסְפֵּסִי (corr. acc.), v. מִסְפֵּסִי.

**מִסְפֵּסִי** f. (b. h.; סֶלֶל II) *path, road*. Yalk. Deut. 907, v. מִסְפֵּסִי. —Pl. מִסְפֵּסִי. Ber. 59<sup>b</sup>; Lev. R. s. 23 מִסְפֵּסִי the planets on re-entering their periodical orbits.

**מִסְפֵּסִי**, **מִסְפֵּסִי**, **מִסְפֵּסִי** m. (a popular corruption of semissis) *semissis*, a Roman value, equal to half an as or six ounces. Tosef. B. Bath. V, 12 מִסְפֵּסִי מִסְפֵּסִי a semissis is equal to two quadrantes; Kidd. 12<sup>a</sup> שְׁנֵי מִסְפֵּסִי מִסְפֵּסִי. —Pl. מִסְפֵּסִי. —שְׁנֵי קַרְדִּינָנְסֵי מִסְפֵּסִי. —Y. ib. I, 58<sup>d</sup> מִסְפֵּסִי. —Tosef. l. c. מִסְפֵּסִי an as has two semisses; Kidd. I. c. מִסְפֵּסִי; Y. I. c. מִסְפֵּסִי.

**מִסְפֵּסִי**, a species of wood, v. מִסְפֵּסִי III.

**מִסְפֵּסִי**, v. מִסְפֵּסִי.

**מִסְפֵּסִי**, Y. Taan. IV, beg., 67<sup>b</sup>, v. מִסְפֵּסִי.

**מִסְפֵּסִי** m. (=מִסְפֵּסִי; סֶלֶל; cmp. מִסְפֵּסִי with which our w. interchanges) *border-mark, partition consisting of wooden or stone pegs*, contrad. *to divide* or *to partition*. Erub. 72<sup>a</sup> (Ms. O. twice מִסְפֵּסִי, v. Rabb. D. S. a. l. note 10), opp. *to divide* a partition ten hand-breadths high. B. Bath. 2<sup>b</sup> בְּמִ' בְּעֶלְמָא (Ms. M. מִסְפֵּסִי, v. Rabb. D. S. a. l. note) where there are only pegs as border marks, opp. *to divide*. Ib. bot. בְּמִ' (Ms. M. מִסְפֵּסִי, emended) (Ms. M. מִסְפֵּסִי). Ab. Zar. 70<sup>b</sup>; Y. ib. V, 44<sup>d</sup> bot. בְּמִ' a court which is divided off by mere marks (cmp. מִסְפֵּסִי). Tosef. Sabb. VIII (IX), 22 [read:] כְּדִי לַעֲשׂוֹת מ' Var. ed. Zuck. (ed. מִסְפֵּסִי) large enough to be used for a marking peg.—Pl. מִסְפֵּסִי. Yalk. Ex. 422 [read:] מִסְפֵּסִי a sort of marks were on top (to distinguish between the Holy and the Holy of Holies; ib. 370 מִסְפֵּסִי דִּירָה וְכִי).

**מָסִיק** m. (מָסִיק) *olive harvest*. Y. B. Bath. III, 14<sup>a</sup> top, v. בָּצִיר I. Hall. III, 9 וְיָרִי olives collected at the regular harvest, opp. גִּילְיָהּ gleanings (v. גִּילְיָהּ II); Y. Maasr. V, 51<sup>d</sup> top (not מָסִיק). Y. Yeb. XV, 14<sup>d</sup> מִן הַגֵּרֶם וְנִכְסֵי מִן הַגֵּרֶם when the grape-cutting is over, the olive-harvest begins; a. e.—V. מְסִיקָה.

**מָסִיק**, part. Af. of נָסַק.

**מָסִיק** I m. (נָסַק) *reaching definite conclusions, deciding*. Hor. 14<sup>a</sup>, v. מְקַשֶּׁה.—V. נָסַק.

**מָסִיק** II m. (נָסַק; sub. מָסִיק &c.) *one who levies contributions, in gen. a Roman collector, oppressor* (interch. with מְצִיק). Tosef. Ohol. XVI, 13 (ed. Zuck. מְצִיק; Y. Pes. I, 27<sup>c</sup>; (Bab. ib. 9<sup>a</sup>, a. Ab. Zar. 42<sup>a</sup> מְצִיק).—Pl. מְסִיקִין. B. Kam. X, 5 מְסִיקִין וְנִשְׁלָחוּ and government officers confiscated it. Ib. 116<sup>b</sup> וְכִי מְצִיקִין he who reads *massik'in* is not at fault, nor is he who reads *m'tsikin* (ref. for the latter to *מְצִיק*, Deut. XXVIII, 57, for the former to Chald. סִיפֶךְ לַעֲשׂוֹת, ib. 42). Y. Sabb. XVI, end, 15<sup>d</sup> לַעֲשׂוֹת כִּי תִשָּׁלַח לְפָנֶיךָ וְכִי תִשָּׁלַח לְפָנֶיךָ the officers.—Y. Dem. VI, 25<sup>b</sup> מִן הַמֶּלֶךְ it means that he rented the field from the officers (who had confiscated it).

**מְסִיקָה** ch. same.—Pl. מְסִיקָה. Targ. Y. Deut. XXVIII, 42 (h. text צִלְצֵל, v. B. Kam. 116<sup>b</sup> quot. in preced.).

**מְסִיקָה** f. = מָסִיק. Sabb. 17<sup>a</sup>.—Pl. מְסִיקוֹת. B. Bath. 36<sup>b</sup> שְׁלֹשׁ מְסִיקוֹת three olive-crops.

**מְסִיקוֹת**, v. מְסִיקוֹת.

**מְסִירָה** f. (מָסַר) 1) *harnessing, taking possession of a working animal by an act resembling harnessing*. Kidd. I, 4, v. מְסִירָה. Tosef. ib. I, 8 וּמְסִירָה לוֹ. . . וּמְסִירָה לוֹ (ed. Zuck. מְסִירָה, Var. וּמְסִירָה) what is *m'sirah*? He (the seller) hands him (the buyer) a bit and he harnesses it (the animal); Kidd. 22<sup>b</sup> וְכִי יִרְצֶה בְּמִן אֲחֻזָּה וְכִי *bim-sirah* (Kidd. I, 4)? He seizes its hoof, hair &c., a. fr.—2) *handing, delivery*. Gitt. 9<sup>b</sup>, a. fr. עָדִי, v. קָרָה; a. fr.—3) *levy*. Cant. R. to IV, 4 (ref. to Num. XXXI, 5) . . . שְׁנַיִם . . . twelve thousand men were raised by levy, opp. בְּנִדְבָה as volunteers.

**מְסִירָה** m. pl. (מָסַר) *rebels*, v. מְסִירָה.

**מְסִית**, v. יָסַת.

**מְסִית** m. (סָתָה) *stone-cutter*. Pesik. S'ilh., p. 166<sup>a</sup>; Yalk. Num. 744, v. גָּשָׁשׁ.

**מָסֶךְ** I (b. h.; denom. of מָסַךְ) *to temper, mix wine* (emp. מָזַג). Ab. Zar. 58<sup>b</sup>, v. מָזַג. Num. R. s. 10 מָסֶכֶּה יִינִי מִיַּיִן Eve mixed wine for Adam. Ib. וְכִי מִיַּיִן מְסִיכִים יִינִי וְכִי they mixed strong with light wine; a. e.

**מָסֶכֶת** II (b. h.; denom. of מָסַכָה I) *to cast (metal)*. Y. Ber. I, 2<sup>d</sup> top; Gen. R. s. 12, end מָסֶכֶת Ar. (ed. Y. Ber. מָסֶכֶת; Gen. R. מָסֶכֶת, v. בָּלָס).—[Yalk. Ex. 165 מְסַכֵּת, read מְסַכֵּת, v. סִיף.]

**מָסֶכֶת** m. (b. h.; מָסַכָה II *to be clear*; emp. מָזַג) *clarified, mixed drink*. Ex. R. s. 42, end (play on מְסַכֵּה, Ex. XXXII, 8) 'קֹכַב קִנְטָרִיין מִיַּיִן מָסֶכֶת' the gold in the calf weighed 120 centenaria, corresponding to the numerical value of *mesekeh* (drink) which removes Hé (the Lord, i. e. leads to godlessness).

**מָסֶכֶת** m. (b. h.; מָסַכָה I) *web, screen, curtain*. Num. R. s. 6 'וְכִי מָסֶכֶת הַמִּשְׁכָּה וְכִי' the curtain for the gate of the court. Yalk. Ex. 372; a. e.

**מָסֶכֶת**, Sabb. 96<sup>b</sup>, v. נִסְכָּה III.

**מָסֶכֶת** I f. (b. h.; מָסַכָה) *molten image*. Snh. 103<sup>b</sup> (play on Is. XXVIII, 20 וְהַמְסַכָּה לוֹ מִן הַיָּם וְהַיָּם מִן הַיָּם should a molten image be made a rival to him 'who gathers the waters of the sea together like heaps'?; Num. R. s. 7; Yoma 9<sup>b</sup>. Sifra K'dosh, beg. (idols are called) מִן הַמְסַכָּה, because they are cast.

**מָסֶכֶת** II f. (b. h.; מָסַכָה I) *web, garment*. Ex. R. s. 42, end (ref. to Ex. XXXII, 8) 'וְכִי מָסֶכֶת מְשֻׁרֵי וְכִי' a bad web have you woven for future generations (follows the Chaldaic translation).—V. מְסַכָּה.

**מָסֶכֶת** III (homiletic play, = מָסִי כָה, v. אָסִי) *thus healing*. Ex. R. s. 42, end [read:] כִּי . . . כִּי (מָסֶכֶת) it is a contraction; the Lord says, 'Shall I thus cure them?', as we read (Ex. XXXII, 8—9): 'They have made themselves a molten calf' . . . and the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people' (i. e. it is incurable).

**מָסֶכֶת**, v. מָסֶכֶת, מָסֶכֶת, מָסֶכֶת.

**מָסֶכֶת** m. (next w.) *poverty*. Cant. R. to I, 4 (interpreting מָסֶכֶת, v. מָסֶכֶת II; strike out אֲחֵרִי מִמֶּנִּי מִמֶּנִּי מִמֶּנִּי out of my poverty, we shall run after thee.

**מָסֶכֶת** I m. (b. h.; מָסַכָה I) *poor man*; (adj.) *scanty, scarce*; trnsf. *mean*. Midr. Prov. ch. XXII בְּרִיּוֹ מָסֶכֶת בְּרִיּוֹ the poor man is called *misken*, because he is sparsely supplied with means of livelihood; Lev. R. s. 34 בְּרִיּוֹ מָסֶכֶת he is called *misken*, because he is despised of all men (ref. to Koh. IX, 16). Ruth R. to I, 1 (ref. to Koh. I. c.) וְכִי חֲכָמָהּ שֶׁל רֹעִי שְׁהִידָה מִן בְּרִיּוֹ הִיא אֵלָּא מִהוּ מִן מִי שְׁהִידָה was the wisdom of R. Akiba who was a poor man despised? But what does *misken* here mean? One who proves himself mean by his own words (not practicing what he preaches); Koh. R. to I. c. [read:] אֵלָּא אֵלָּא הָיָה רֹמֵם בְּדַבְרֵי רֹמֵם בְּדַבְרֵי אֵין מִן אֵלָּא מִן שְׁמִמְסָכִין (וְחֲכָמָהּ), Koh. R. I. c. behold, a *misken* is none but he who makes his words appear mean. Ib. to IX, 15 וְלָמָּה קִרָּא וְכִי מִי שְׁהִידָה מִן מִי שְׁהִידָה מִן מִי שְׁהִידָה and why does the text call him (the good genius in man) *misken* (scarce)? Because he is rare among men, and (*mean*) because the majority of people do not listen to him; ib. to IV, 13; a. fr.—Yalk. ib. 979; Y'lamd. to Num. XXIV, 5 quot. in Ar. מְדַבְּרִי חוּרָה, read: בְּדַבְּרֵי שֶׁמֶן, v. supra.—Denom.

**מִסְכֵּן II, מִסְכֵּן** *to make poor, make contemptible.* Koh. R. to IX, 16, v. preced. Ex. R. s. 1; Sot. 11<sup>a</sup> (play on **מִסְכֵּנוֹת**, Ex. I, 11) שִׁמְמִינֵנוּ אוֹר בְּעִלְיָהֶן (read: בְּוִתְיָהֶן) for they (the buildings) impoverish their builders; Yalk. Ex. 162 שִׁמְמִינֵנוּ (corr. acc.). Cant. R. to I, 4 (play on **מִסְכֵּנִי**, ib.) [read:] מִסְכֵּנִי אַחֲרֶיךָ נִרְדָּה make me (Israel) poor, and we shall run after thee (v. preced.).

**Itpha. מִסְכֵּן, נִתְמַסְכֵּן** *Nithpa. מִסְכֵּן to become poor.* Sot. 1. c. whoever makes building his business will get poor; Yeb. 63<sup>a</sup>; Ex. R. l. c.; Yalk. Ex. l. c.

**מִסְכֵּן, מִסְכֵּנָא, מִסְכֵּן** *m. ch. = h. מִסְכֵּן I.* Targ. Koh. IV, 13, sq. Targ. O. Deut. XV, 11; a. e.—Y. B. Mets. II, 8<sup>c</sup> top מ' אִישׁ א' a poor man. Y. Peah VII, 21<sup>b</sup> top; a. fr.—*Pl. מִסְכֵּנִי, מִסְכֵּנִי, מִסְכֵּנִי* Targ. Y. Deut. 1. c. (not **מִסְכֵּנִי**). Targ. Prov. XXII, 7; a. e.—Y. Peah l. c. יִרְחוּן יִרְחוּן יִרְחוּן gave his son Samuel money to distribute among the poor. Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> יִרְחוּן let the poor come and eat it, that it may not go to ruin. Y. Sot. III, 19<sup>a</sup>; Y. Peah VIII, 21<sup>a</sup> bot. . . יִלִּיחַ זֶכֶר מ' used to give him the tithes of the poor every third year; a. fr.—Denom.:

**מִסְכֵּן, מִסְכֵּן** *II, to make poor, reduce.* Targ. Ps. LVI, 8 (h. text **וְהִרְדָּה**). Ib. XCIV, 5 (h. text **וְהִרְדָּה**). Targ. Job VI, 9 (h. text **וְהִרְדָּה**); a. e.

**מִסְכֵּן, מִסְכֵּנִי, מִסְכֵּנִי** *f. (preced.) poverty, scarcity.* Targ. O. Deut. VIII, 9 (ed. Vien. **וְהִרְדָּה**). Targ. Job V, 11 מ' אִישׁ א' those black from starvation (h. text **וְהִרְדָּה**); a. e.—Lev. R. s. 35; Pesik. Shim'u, p. 117<sup>a</sup>; Yalk. Lev. 670; Yalk. Is. 256 מ' לִידִירָא ו' poverty is as becoming to Jews as a red line on a white horse; Lev. R. s. 13 מִסְכֵּנוֹתָא (read **מִסְכֵּנוֹתָא**).

**מִסְכֵּנִי f. (preced.) making poor.** Targ. Jud. XIV, 15.—[Targ. Ps. XXXIX, 12, v. **מִסְכֵּנִי**.]

**מִסְכֵּנִי, v. סִכְסֵּךְ.**

**מִסְכֵּן f. (b. h.; I) 1) web on the loom.** Ohol. VIII, 4 מ' the spread web, i. e. the web hanging from the transverse beam (*vestis pendens*, v. Sm. Ant. s. v. Tela). Kel. XXI, 1 מ' נֶשֶׁת the woof, opp. to מ' the warp of the standing loom. Midr. Till. to Ps. XXXVIII; Yalk. Ps. 733 מ' אִנִּי דָבָר we are the web, and Thou the weaver; a. e.—2) (cmp. Lat. textus) *construction, Talmudic treatise.* Ruth R. to II, 9 (play on **וְיִסְכֵּךְ**, II Sam. XXIII, 16) עֲשָׂאָהּ he (David) constructed it and fixed it as a rule for future generations that the king forces the road &c. (v. Snh. II, 4); Midr. Sam. ch. XX; Y. Snh. II, 20<sup>c</sup> top. Sabb. 114<sup>a</sup>, v. כָּלָה; a. fr.—*Pl. מִסְכֵּנוֹתָא* Midr. Till. to Ps. CIV, 25 מ' רִבִּי ר' those are the systematic collections of Bar K. &c. Num. R. s. 18 שְׁשִׁים מ' sixty Talmudic treatises [editions, however, count sixty-three]; Tanh. Korah 12; Cant. R. to VI, 9 (not **וְיִרְחוּן**...); a. fr.

**מִסְכֵּנָא ch. same, text, treatise &c.** Snh. 49<sup>a</sup> דְּפִתְחָא a legal subject had just been opened for them

(for discussion, and he would not disturb them). Hor. 10<sup>b</sup> מ' אִישׁ א' have you put up such and such a web, i. e. have you mastered this and that subject?

**מִסְכֵּלָה, v. מִסְכֵּלָה.**

**מִסְכֵּלָה m. (סִכְלִי) rejectable, drossy.** Targ. Prov. XXVI, 23 כִּסְפָּא מ' (h. text סִיגִים כִּסְפָּא).

**מִסְכֵּלָה m. (v. סִכְלִי) hair-dresser.** Lam. R. to I, 15 (expl. סִכְלָה, ib.) [read:] מ' בְּעִרְבִיָּא צוֹרוֹחִין סִכְלָה he combed them (carded their skins) with an (iron) comb, for in Arabia they call the hair-comber hair-curler.

**מִסְכֵּלָה f. (סִכְלָה) closing a cavity,** אָבֵן, v. אָבֵן. Nidd. 69<sup>b</sup> מ' בָּאָבֵן when the apparent corpse lies on a stone under which there is a cavity; Sabb. 82<sup>b</sup> (Ms. M. מִסְכֵּלָה, v. Rabb. D. S. a. l. note). Sifra M'tsora, Zab., Par. 2, ch. III; a. fr.

**מִסְכֵּם, v. מִסְכֵּם III.**

**מִסְכֵּם I (v. מִסְכֵּם) to melt, dissolve.**

**Nithpa. מִסְכֵּם to be molten, to be in a state of dissolution or liquefaction.** Hull. 45<sup>b</sup>, v. מִסְכֵּם. Ib. 53<sup>b</sup> הִרְדָּה if (in one spot of an animal known to have been attacked by a beast of prey) the flesh appears decayed; ib. הִרְדָּה what do you mean by 'decayed' (Answ. מ' שְׁחִירָא) what a physician would peel off, until he comes on sound flesh; ib. 77<sup>a</sup> מִסְכֵּם. Y. Ter. VIII, 46<sup>a</sup> top מ' מִסְכֵּם (a melon) the core of which is liquefied.

**מִסְכֵּם ch. same, 1) to melt, make faint.** Targ. Y. Deut. I, 28 מִסְכֵּם (not **מִסְכֵּם**; h. text **וְהִרְדָּה**).—Y. Shek. V, 48<sup>d</sup> מ' דִּיר דִּיר חֲמֵר מִסְכֵּם Bab. ed. (v. Rabb. D. S. a. l. p. 43; oth. ed. ed. Ms. M. סִכְלִי) which wine loosens the bowels. —2) *to soil, make loathsome.* Hull. 18<sup>a</sup> מ' בִּפְתָּחָא מִסְכֵּם the authority soils the meat with dung, so that it cannot be sold &c.—Part. pass. מִסְכֵּם. Ib. 28<sup>a</sup> מ' קִיעִיָּה רִמָּא its throat stained with blood; ib. 53<sup>b</sup>.

**Itpha. מִסְכֵּם to be dissolved, melt away, perish.** Targ. Job IX, 23 (h. text **מִסְכֵּם**).

**מִסְכֵּם II (cmp. מִסְכֵּם) 1) to press, squeeze.—Part. pass. מִסְכֵּם mashed, shapeless.** Num. R. s. 14 (play on **מִסְכֵּם**, Koh. XII, 10) מ' מִסְכֵּם הֵם מִרְיָהּ מִשְׁמִירָה when they (the words of the Law) come out disfigured, they are bitter (drops) to those who hear them; v. מ' I; Y. Snh. X, 28<sup>a</sup> bot.—Nidd. 24<sup>a</sup> (מִסְכֵּם) מ' מִסְכֵּם (= מִסְכֵּם) a foetus whose face is mashed, contrad. to מ' מִסְכֵּם, v. מ' I. —2) (cmp. מִסְכֵּם) *to press, urge, esp. (of medical treatment) to sustain vital energies.* Gen. R. s. 82 כִּךְ מ' מִסְכֵּם this is the way they stimulate the vital energy of the travailing woman; (Yalk. ib. 136 מִסְכֵּם); Yalk. Is. 263 מ' מִסְכֵּם אֶת הַחֵיָה (corr. acc.).

**מִסְכֵּם ch. same, 1) to press, squeeze.** Hull. 4<sup>a</sup> מ' מִסְכֵּם he holds the bird's head closely in his hand (so that no mark, if there was any on it, could be rec-

ognized).—2) *to stimulate, sustain strength*. Yeb. 42<sup>b</sup> 'וכ' מִמִּסְמָה לִיהָ she may sustain the child's strength with eggs and milk (replacing the mother's milk).

*Ithpa.* אֶתְמִסְמָה to be squeezed, mashed. Y. Yeb. VIII, 9<sup>a</sup> top; Y. Sabb. XIX, 17<sup>a</sup> bot. [read:] הָדָר אֶתְמִסְמָה בִּיהָ וּמִיהָ a son was born to him with his membrum mashed, and he died.

**מִסְמָם III, מִסְמָם** m. (v. מִסְמָם I) *polished wood*, prob. (=אֶלְמִיגָה, cmp. מִיגָה) *coral-wood*. Hag. 28<sup>b</sup> מ' כְּלִי Ms. M. (some ed. מִסְמָם, read מִסְמָם; Ar. מִסְמָם) vessels of polished wood, opp. to אֶבֶן מִסְמָם; Men. 97<sup>a</sup>.—[Kidd. 12<sup>a</sup> מִסְמָם, v. מִסְמָם.]

**מִסְמָסָה**, v. מִסְמָסָה.

**מִסְמָסָה**, Targ. Ez. XLIII, 14 Ar., v. מִסְמָסָה.

**מִסְמָר** m. (b. h. only in pl.; סְמָר) 1) *a pointed object, nail, pin*. Sabb. VI, 10 (67<sup>a</sup>) מ' מִן הַצְּלִיב (Y. ed. מִן הַצְּלִיב) a nail from the gallows of an impaled convict (used as an amulet). Kel. XII, 4 הַגֶּרֶם מ' the blood-letter's pin (v. infra); מ' הַגֶּרֶם the style of the sun-dial; מ' הַגֶּרֶם the weaver's pin. Ib. 5 מ' שְׁחֻקְיָנוּ וּכ'; Tosef. ib. B. Mets. II, 14 מ' שְׁעָמָר וּכ' an iron pin which was bent in order to be used as a key. Kel. I. c. שֶׁל הַבַּנְקֵר's pin for fastening the shutters, v. תְּרִיסִים.—Num. R. s. 14 מ' שֶׁשֶּׁנָּה a nail which has a big knob.—Tosef. Kel. B. Mets. IV, 3 מ' שְׁעָמָר וּכ' a staff to the end of which a pin was attached for the sake of taking hold of the threshing floor (of making it stationary); ib. V, 10. Ib. B. Bath. VII, 2 מ' שֶׁל רֹמֵם the builder's cord to which a pin is attached (i. e. plumb-line). Ib. B. Mets. II, 11 מ' הַגֶּרֶם מ' the scraper's pin (fastened to the smith's block); a. fr.—Pl. מִסְמָרוֹת, מִסְמָרִין, מִסְמָרִים. Gen. R. s. 68, end. B. Bath. 7<sup>b</sup> מ' קָבַע בָּהּ מ' drive nails into it, i. e. remember it well. Tosef. Kel. B. Mets. II, 11 מ' שְׁכֻלָּה מ' a store-keeper's bowl (?) studded all over with nails. Tanh. B'haäl. 15 (ref. to Koh. XII, 11) מ' שְׁכֻלָּה מ' (like guards) and we read *k'masm'roth* (like nails) to teach thee, if thou drivest them like a nail into thy heart, they will guard thee; Num. R. s. 4. Esth. R. to VI, 10 מ' אֵי I prepared for thee ropes and nails (for impaling); a. fr.—2) (pl.) *cloves*. Num. R. I. c. כְּמִי נִשְׁעִים as sweet to their hearers as cloves.—3) *a peg-shaped attachment to a loaf, knob*. T'bul Yom I, 3 מ' שְׁאֵר הַכֶּבֶד מ' the knob on the back of the loaf (supposed to serve as trade-mark).—4) *a wart or corn* (cmp. Lat. *clavus*).—Pl. מִסְמָרוֹת. Sifra Thazr. Neg., Par. 1, ch. II הָמָּה; Tosef. Neg. II, 12 מִסְמָרָה (sing.).

**מִסְמָרָה**, **מִסְמָר** ch. same, *pin, nail*. Targ. Y. Num. XXV, 3.—Y. Hag. III, beg. 78<sup>d</sup> מ' וְכ' כל הָדָר וְהָדָר נָסִיב הָדָר מ' each took one nail and drove it in. Y. Pes. V, 32<sup>b</sup> top [read:] מִסְמָרָה נִבְּךְ כְּמִסְמָרָה let this be fixed in thy memory like a nail; Y. Yeb. XIII, 13<sup>c</sup> top מִסְמָרָה (corr. acc.); a. e.—Pl. מִסְמָרִין, מִסְמָרִים, מִסְמָרִין. Targ. Jer. X, 4; a. e.—Y. B. Bath. II, 13<sup>b</sup> bot. [read:] מִסְמָרִין לִאֵילָן מ' refused to one another the fastening of the weaver's pin to the party wall.—[מִסְמָרָה, v. מִסְמָר.]

**מִסְמָרָה** f. *wart or corn*, v. מִסְמָר h., end.

**מִסְמָה** f. (סְמָה) *one of the marked-off tiers or settles of the altar* (v. Midd. III, 1). Targ. Ez. XLIII, 14; 17 (ed. Lag. מִסְמָה a. מִסְמָה; ed. Wil. first time מִסְמָה, Ar. מִסְמָה; corr. acc.; h. text עֲזָרָה).

**מִסְנָה** m. (v. מִסְנָה) *shoe*. Targ. O. Gen. XIV, 23. Targ. Ez. XVI, 10; a. fr.—Lam. R. to I, 5 מִסְנָה מ' one of his shoes; הָדָר מ' הָדָר the other shoe; a. e.—Kidd. 22<sup>b</sup> bot. מִסְנָה (prob. to be read: מִסְנָה) my shoe.—Pl. מִסְנָה, מִסְנָה. Targ. Josh. IX, 5 (ed. Wil. מִסְנָה). Targ. Is. III, 18 (h. text מִסְנָה).—Hebr. pl. מִסְנָה. Y. Pes. X, beg. 37<sup>b</sup>, v. מִסְנָה.

**מִסְנָה**, v. next w.

**מִסְנָה** m. (סְנָה) *pure gold*. Targ. Is. XIII, 12 (ed. Wil. מִסְנָה; ed. Lag. מִסְנָה; h. text מִסְנָה).

**מִסְנָה** f. (סְנָה) *strainer; the strained mass*. Sabb. XX, 2 (139<sup>b</sup>) מ' שֶׁל הָרִירָה a mustard mixture in the strainer (v. Rashi a. l.). Ib. 134<sup>a</sup> מ' שֶׁל מִסְנָה you must not strain a mustard mixture (on the Holy Day) in the strainer designated for it.

**מִסְנָה** f. (preced.) *sieve, basket*. Y. Dem. II, 21<sup>d</sup> bot. Ib. מִסְנָה (corr. acc.).

**מִסְסָה** (b. h.) *to melt, dissolve*.

*Nif.* מִסְסָה, מִסְסָה, מִסְסָה, מִסְסָה *to melt, be liquefied; to fall away; to faint; to despair*. Ex. R. s. 25 מִסְסָה (Var. מִסְסָה) they faint. Yalk. ib. 251 מִסְסָה מ' they began to lose heart; Mekh. B'shall., Shir., s. 9 מִסְסָה. Deut. R. s. 1, end מִסְסָה may this man's (thy) eye run out. Maasr. I, 2 מִסְסָה מ' pomegranates are subject to tithes when their core becomes pulpy; expl. Y. ib. 48<sup>d</sup> bot. מִסְסָה (cmp. מִסְסָה II) when the eatable portion (core) can be mashed under one's fingers; [anoth. definition taking our w. in the sense of *falling away, diminution*; מִסְסָה when the ripening core is reduced to half the capacity of the cavity,—upon which the remark is made, מִסְסָה... מִסְסָה... perhaps he learned it from the homiletical teachers who interpret *hemassu* &c. (Deut. I, 28), they divided our hearts (an allusion to Num. R. s. 17)].

*Hif.* מִסְסָה *to cause to melt away*. Deut. R. s. 2, beg. (ref. to Ps. XXXIX, 12) מִסְסָה מ' הָמָּה (not חֲמָה) all the delight which Moses longed for, to enter the land,—thou hast caused it to decay as a moth enters garments and makes them decay. V. מִסְסָה.

**מִסְסָה** ch. same. Targ. II Sam. XVII, 10 מִסְסָה (ed. Lag. מִסְסָה, v. מִסְסָה).

*Ithpe.* מִסְסָה *to melt, decay*. Targ. Ps. LXXXV, 4.—[מִסְסָה, v. מִסְסָה.]

**מִסְסָה** m. *stomach*, v. מִסְסָה.

**מִסְסָה**, v. מִסְסָה.

**מִסְסָה**, v. מִסְסָה.



**מָסַע** m. (b. h.; נָסַע) *removal; journey; station*. Cant. R. to III, 6 לִמְ/מִן from station to station; a. fr.—*Pl.* מְסַעוֹר (fem.). Snh. 94<sup>b</sup> עָשָׂר מִן נִסְעוֹ וְכִי (Sennacherib) marched ten journeys in that one day; Yalk. Is. 284. Tanh. B'midb. 2' וּבָאָה עִמָּהֶן בִּמְ/ and it (the well) went with them on their journeys; Num. R. s. 1. Tosef. R. Hash. III (II), 3 וּבִמְ/ and the signal for marching (Num. X, 2-8); a. fr.—Pesik. R. s. 16 הַמְּסָעִים the marches in the desert.—[Tosef. R. Hash. II (I), 2 מַסְעוֹת, v. מְשׁוּאָה.]

**מָסַעַר** m. (סָעַר) *assistant, attendant*.—*Pl.* מְסַעְרִים. Par. III, 6 פָּרָה וְכָל מְסַעְרֶיהָ the red cow and all her attendants.

**מַסְעִיּוֹת**, v. מְשׁוּאָה.

**מָסַפֵּד** m. (b. h.) = הָסַפֵּד. Lam. R. introd. (R. Joh. 1) מָ/ מִן לָכֵן קוֹשְׁרֵינוּ מָ/ lamentations?, v. הָסַפֵּד.

**מָסַפֵּד, מָסַפֵּד, מָסַפֵּד** ch. same. Targ. Gen. L, 10. Targ. Y. Deut. X, 6; a. e.—*Pl.* מְסַפְּדִיא. Targ. Am. V, 16 (ed. Lag. a. oth. *sing.*).

**מַסְפּוֹטְמִיָּא**, v. אֶסְפְּמִיָּא.

**מָסַפּוֹרָה** v. מְסַפְּרָה.

**מָסַפִּירָא** m. (סָפִיר) *fearfulness*. Targ. Job XLI, 17 (Ms. מְסַפִּיר; h. text שָׁח). Ib. XXXI, 23 (ed. Lag. מְסַפִּיר; Ms. Var. מְסַפִּירָא; h. text שָׁח).

**מָסַפֵּק** m. (סָפֵק II; v. סָפֵק) *strait, dilemma; difficulty*. Y. Sot. III, 19<sup>a</sup> bot. הִנֵּחָהּ עֲצָמָה לִמְ/ הִנֵּחָהּ הַמְּרִיבָה she placed herself in such a dilemma (to be suspected of adultery and to have to drink the waters of jealousy). Y. Gitt. VIII, 49<sup>c</sup> bot. מִ/ הִנֵּחָהּ עֲצָמָה לִמְ/ הִנֵּחָהּ הַמְּרִיבָה what was thy reason for taking such a responsibility (by deciding in favor of a lenient opinion)?—Esth. R. to II, 3 הִנֵּחָהּ בָּאוּ לִירֵד הֵמָּה they (the Persian matrons) came to that trouble (to have to compete with all maidens of the country); a. e.

**מָסַפְקָה, מָסַפְקָה** m. (סָפֵק II) 1) *sufficiency*. Y. Ber. IV, 8<sup>a</sup> top [read:] אֵינָהּ לָךְ מָ/ לְכָל הָיָא וְהָיָא אֲדִכְרִיָּה מִיְנֵהוּן you have enough material for each Divine Name out of them (the combined benedictions); Y. Taan. II, 65<sup>c</sup> top.—2) *Pa.* of סָפֵק q. v.

**מָסַפֵּר** m. (b. h.; סָפֵר) *number, count*. Cant. R. to VI, 9 (ref. to II Sam. XXIV, 9) מִ/ זֶה הַמִּסְפָּר וְכִי *mispar* means counting, *mifkad*, summing up. Pesik. R. s. 11 הֵיוּ מָ/ הֵיוּ they were a limited number; וְיִהְיוּ בִמְ/ innumerable; a. fr.

**מָסַפְרָא, מָסַפְרָא** m. (סָפֵר) *tool for cutting hair, razor, scissors*. Targ. O. Num. VI, 5. Targ. Ez. V, 1 (not מָסֵר); a. e.—Snh. 96<sup>a</sup> הָבִי לִי מָ/ (Ms. F. מְסַפְרָא) give me a razor; ib. מְסַפְרָא לִיָּהּ מְסַפְרָא; Yalk. Is. 276 מְסַפְרָא.

**מָסַפְרִים, מָסַפְרִים** m. du. (preced.) *shears, scissors*. Kel. XVI, 8 הֵיכָן מְסַפְרָא וְכִי the sheath of a shearing knife or of scissors. Y. M. Kat. III, 82<sup>a</sup> top בִּמְ/ with scis-

sors, contrad. to סָכִין a. מְסַפְרָא; Bab. ib. 17<sup>b</sup>; a. e.—[Tosef. Kel. B. Mets. IV, 5 מְסַפְרִים ed. Zuck., read מְסַפְרִים.]

**מָסַפְרָה, מָסַפְרָה** f. (preced.) *shearing knife, clipping tool*. Kel. XVI, 8, v. preced. M. Kat. 17<sup>b</sup>, a. e., v. preced. Kel. XIII, 1 (Maim. מְסַפֵּר, ed. Dehr. מְסַפְרָה). Tosef. ib. B. Mets. III, 4 שֶׁל פְּרָקִים מָ/ shears consisting of separable blades; Sabb. 48<sup>b</sup>; 58<sup>b</sup> מְסַפֵּר. Tosef. Bets. III, 19, v. סָפֵר; a. e.

**מָסַפְרָה** f., v. מְסַפֵּר.

**מָסַק** (denom. of a noun מָסַק, fr. נָסַק to ascend) to harvest olives, opp. to נָקַק to pick, glean. Tosef. Dem. VI, 6 יִזְחִירוּ לְמָסַק בִּזְחִירֵי יִשְׂרָאֵל if an Israelite rented from a fellow Israelite... his olive trees for harvesting, the rent to be payable in olives; יִזְחִירוּ לְמָסַק בִּשְׁמֵן payable in oil; Y. ib. VI, 25<sup>b</sup> top. Neg. II, 4 כְּמוֹסָק וְכִי in the position of one taking olives down. Tosef. Toh. X, 4 עַד שֶׁלֹּא מָסַק before he plucked them; a. fr.—Part. pass. מְסַקֵּן; *pl.* מְסַקֵּיָן. Tosef. B. Mets. IX, 1.—Denom. מְסַקֵּן, מְסַקֵּן.

**מָסַק** part. *Asc.* of נָסַק.

**מָסַקָא** m. (סָסַק) *ascent*.—*Pl.* מְסַקֵּין. Lev. R. s. 18; Koh. R. to XII, 5; v. מְחֻזְקִיָּהּ.

**מָסַקָאנָא**, v. מְסַקֵּנָא.

**מָסַקִּים**, Y. Bicc. III, 65<sup>d</sup>; v. דְּמָסַקִּים.

**מָסַקְנָא** m. (נָסַק) 1) *ascent, height, steps*. Targ. I Sam. IX, 11 (ed. Lag. מְסַקָּנָא). Targ. Is. XXXVIII, 8; a. e.—2) *final result, upshot*. Meg. 14<sup>b</sup> וְכִי הָיָא דְּמָסַקָּנָא and so it finally came to pass.

**מָסַקִּין**, v. מְסַקֵּיָן.

**מָסַקְתָּא** f. pl. (preced. wds.) *going up, procession*. Targ. II Chr. IX, 4.

**מָסַר** (b. h.; sec. r. of אָסַר, cmp. meanings of b. h. רָסַר) 1) to seize (v. Num. XXXI, 5).—Denom. מְסַרֵּה 1.—2) to hand over; to deliver, transmit. Ab. I, 1 וְכִי מָסַרְהָ וְכִי and handed it (the Law) over to &c. (in the chain of tradition). B. Mets. 8<sup>b</sup> (expl. מְסַרֵּה דְּבִרָּה וְכִי like one handing over (giving possession) &c. Ib. 111<sup>b</sup> bot. דְּבִרָּה שֶׁמָּסַר אֶת נַפְשׁוֹ, Deut. XXIV, 15) נָשָׂא אֶת נַפְשׁוֹ דְּבִרָּה Ms. M. (ed. רַבּוּסִר, v. Rabb. D. S. a. l. note) a labor for which he binds (obligates) himself; [oth. explan.] ib. 112<sup>a</sup> מָ/ אֶת עֲצָמָה לְמִירָה (Ms. M. מָ/ לִי נַפְשׁוֹ עֲלִי) he delivered himself to death, i. e. risked his life; (Ms. M. for which he surrendered his life to the employer); Sifr. Deut. 279 מָ/ לִי נַפְשׁוֹ עֲלִי he surrendered his life to thee (the employer); a. v. fr.—עַל-דִּין מָ/ to surrender one's case against a man (to Providence); v. דִּין. B. Kam. 93<sup>a</sup>; R. Hash. 16<sup>b</sup>; a. e.—Esp. a) to surrender a person to the authorities, to inform against. Gitt. 7<sup>a</sup> וְכִי לְמִכְרָהּ לְמַלְכוּת רֹמָא it is in my power to bring them to judgment through the (Roman) government. Tosef. Ter. VII, 20 וְכִי וְכִי וְכִי let them

all suffer death rather than surrender one Israelite &c.; a. fr.—V. מִסֵּר (b)—מִצְמִי (sub. למִיחָה) *to suffer martyrdom*. Pes. 53<sup>b</sup> שְׁמִסְרוּ צִצְמֵן עַל קְרוּשַׁת ו' *who were ready to suffer death for the sanctification of the Name (of the Lord)*. Yalk. Ex. 182 אֹמְרָה הַמִּסְרָה צִצְמָה ו' *a people that is ready to die for the unity of my Name*; a. fr.—Part. pass. מִסְרִי; f. מִסְרָה; pl. מִסְרִים, מִסְרִין. Kidd. 32<sup>b</sup>; B. Mets. 58<sup>b</sup> ו' לֵבָב ו' דְּבַר הַמִּי לְבָב ו' *an injunction which is entrusted to the heart (over which human authorities have no control), the Text adds, 'and thou shalt be afraid of thy God.'* Mekh. Ki Thissa (ref. to לָכֵם, Ex. XXXI, 14) לָכֵם שַׁבַּת הַמִּי וְיֵאָר אֲחֵם מִי לְשַׁבֵּר *the Sabbath is given in your charge, but you are not surrendered to the Sabbath*, i. e., there are higher objects for which the Sabbath law must eventually be violated; Yoma 85<sup>b</sup>; a. fr.

Nif. מִסֵּר *to be delivered, transmitted*. Num. R. s. 4 הַמִּסְרָה לִּי בְכוּרָה *the birth-right (priesthood) was transferred to him*. B. Kam. 82<sup>b</sup> אֵין נִמְסְרִים בְּרֹכֵם *they will not be given into your hands, you will have no power over them*; Men. 64<sup>b</sup>. Y. Yoma III, 40<sup>d</sup> בּוֹת. לֹא הִיָּה נִמְסֵר *it (the pronunciation of the Tetragrammaton) was not communicated to any but &c.*; a. fr.

מִסֵּר (מִסֵּר) I ch. same. Targ. Gen. XXXIX, 8. Targ. Am. I, 6. Targ. O. Deut. XXIV, 15; a. fr.—Part. pass. מִסְרִי; f. מִסְרָה; pl. מִסְרִין, מִסְרִים. Targ. Num. III, 9; a. fr.—[Targ. Y. II Gen. XVI, 5 בִּירְדִּי, a corrupt, prob. to be read: מִסְרִיהָ עַלִּי; cmp. B. Kam. 93<sup>a</sup>.]—B. Mets. 8<sup>b</sup> לִיָּה דְלִיקְנִי קָא מִי לִיָּה דְלִיקְנִי *who is there to deliver it to him, that he might take possession?* Y. Yoma III, 40<sup>d</sup> בּוֹת. אֲנִי מִסֵּר יְחִידָה לָךְ *I will transmit it (the pronunciation of the Tetragrammaton) to you*. Koh. R. to III, 11 [read:] אִיָּה אִיָּה *there is a person here to whom I might communicate it?* כִּד אֲרִי מִיָּמָסֵר *when he was about to communicate it*. Kidd. 12<sup>b</sup> ו' מוֹדְעָא ו' *who enters a protest against his own letter of divorce*. Ber. 20<sup>a</sup> אֲנִי לֹא מִסְרִין ו' *we are not ready to suffer martyrdom for the sanctification of the Name*; אֲנִי לֹא מִסְרִין ו' *we are not ready to suffer &c.*; a. fr.

Ittpe. מִסֵּר *to be surrendered, transmitted; to surrender one's self*. Targ. Lev. XXVI, 25. Targ. Ps. LXXIX, 11; a. e.—Gitt. 66<sup>b</sup> מִיָּמָסֵר; 29<sup>a</sup> מִיָּמָסֵר, v. מִיָּלָא II. Snh. 26<sup>a</sup> מִיָּמָסֵר *have decided to surrender (to capitulate)*. Koh. R. l. c. וְלֹא קָבַל עֲלֵיהָ מִיָּמָסֵר *he declined to have the Tetragrammaton transmitted to him (v. Y. Yoma l. c.)*.

מִסֵּר II, Pa. מִסֵּר (denom. of מִסְרָה) *to saw*. Targ. Is. XLIV, 13. Targ. II Sam. XII, 31 (ed. Wil. מִסֵּר); Targ. I Chr. XX, 3 (ed. Rahm. מִסֵּר).—Part. pass. מִסְרִי. Targ. I Kings VII, 9.

מִסֵּר m. (b. h. מִסְרִי; מִסְרִי) *a tool with rough edges or teeth, file, saw*. Sabb. XVII, 4 הַגִּדְלוּ מִי סַר *saw for cutting wood*. Kel. XXI, 3; Tosef. ib. B. Bath. I, 8 מִי סַר *the frame of the saw*. Y. Succ. III, 53<sup>c</sup> בּוֹת. מִיָּלָא *leaves serrated like a saw*, v. מִיָּלָא; Tosef. ib. II, 7; Bab. ib. 34<sup>a</sup> דְּוִמָּה לִמִּי. Gen. R. s. 6; Midr. Sam. ch. IX, v. נִסֵּר; Ex. R. s. 5 כֵּס (Var. כִּמְסֵר); a. e.

מִסֵּר ch. same. Targ. Is. X, 15 (ed. Wil. מִסֵּר).—Pl. מִסְרִין. Targ. I Kings VII, 9. Targ. II Sam. XII, 31; Targ. I Chr. XX, 3 (ed. Rahm. מִסְרִין).

מִסְרָבָא, pl. מִסְרָבִין, v. מִסְרָבִין.

מִסְרָבִי pr. n. m. *M'sarbay*, by-name of the family of Jojarib. Y. Taan. IV, 68<sup>d</sup> ו' מִסֵּר בִּיחָה ו' *he was surnamed M., because he surrendered the Temple to the enemy*; מִסְרָבִי וְסִרְבִּי *the Lord went into judgment... because they rebelled against him*.

מִסְרָבָא, מִסְרָבָא m. (רִבָּה I) *rebellious*. Targ. Ps. LXXVIII, 8 (ed. Lag. מִסְרָבָא, Var. מִסְרִין; ed. Wil. מִסְרִין, pl. followed by sing. מִסְרִין; Ms. מִסְרָבָא). Targ. Is. LXV, 2.

מִסְרָדִי, v. מִסְרָדִי.

מִסְרָתָא m. (סָרָה) 1) *impatient, impetuous*. Targ. Prov. XXI, 5 (h. text אָץ).—2) *rebellious*.—Pl. מִסְרָתִין. Targ. Y. Deut. XXXI, 27. Targ. Ps. LXVI, 7 ed. Wil. (ed. Lag. מִסְרָתִין; Ms. מִסְרָתִין; h. text סָרִים).

מִסְרָתָא adv. (preced.) *impetuously*. Targ. Prov. XXV, 8 (h. text מִסֵּר).

מִסְרָתָא, v. מִסְרָתָא.

מִסְרָתִין, v. מִסְרָתִין.

מִסְרָתִין, v. מִסְרָתִין.

מִסְרָכִי, v. מִסְרָכִי.

מִסְרָלָה, Y. Ned. VII, beg. 40<sup>b</sup> וְפִלְוִיָּה *a corrupt. for מְלִיסִפּוֹפִילִין m. (μελισσοφυλλον, comp. Syr. Melissophyllon, melissa or baum, an herb (v. Sm. Ant. s. v.); v. מְלִיסָא.*

מִסְרָק, v. מִסְרָק.

מִסְרָקָא m. (סָרָק II) *hair-comber*. Lam. R. to I, 15, v. מִסְרָקָא.

מִסְרָקָא, v. מִסְרָקָא.

מִסְרָקָא, v. מִסְרָקָא.

מִסְרָקָא, v. מִסְרָקָא.

מִסְרָקָא m. (סָרָק I) *band with which the saddle is fastened around the ass' belly*. Tosef. Sabb. IV (V), 2 מִסְרָקָא *he must not tie his band*; Sabb. 53<sup>a</sup> מִסְרָקָא *Ms. M. (ed. Y. ib. V, 7<sup>b</sup> bot. מִסְרָקָא, read: מִסְרָקָא)*.

מִסְרָק m. (סָרָק II) 1) *comb, strigil*. Kel. XIII, 8 שֶׁל מִיָּלָא *hackle for flax*. Ib. 7; T'bul Yom IV, 6 שֶׁל מִיָּלָא *comb*; a. e.—Tosef. Kel. B. Mets. IV, 4 מִסְרָקָא *(an iron) comb to which a sting is attached (an instrument of torture cmp. מִסְרָקָא)*.—2) *an indented attachment to a vessel*

or a plant &c. Ib. 9 שלשלת חביר על חמ' a lamp-chain is considered as joined to 'the comb'. Kel. II, 8 של צרצור; Tosef. ib. B. Kam. II, 8 מסרוק, v. צרצור. Ukts. II, 3 חמ' the crown of a pomegranate. — Pl. מִסְרָקוֹת. Ber. 61<sup>b</sup>, a. e. של ברזל מ' iron combs for flaying, v. supra.

**מִסְרָקָא, מִסְרָא** ch. same. Ber. 18<sup>b</sup> my comb. — Pl. מִסְרָקִין, מִסְרָקִי. Gitt. 57<sup>b</sup> with iron combs, v. preced.; Lam. R. introd. (R. Josh. 2); ib. to II, 2 מִסְרָקִין (not קון...); Koh. R. to III, 16 מסרקה (sing.).

**מִסְרָה** f. (b. h. מִשְׁרָה; v. נָסַר) a mould for frying a batter (חליט), in gen. *pan*. Hall. I, 4 חלה חמ' Ms. M. (ed. חליט) cake formed in the mould; Pes. 37<sup>a</sup>; expl. ib. חליט (חמ' home-made *halut* (v. חליט I). Y. Hall. I, 57<sup>d</sup>, v. חליט III. Y. Pes. II, 29<sup>b</sup> bot.

**מִסְרָה, מִסְרָא** ch. same. Targ. II Sam. XIII, 9 (ed. Wil. מִסְרָא). Targ. Lev. II, 5 (also מִסְרָא; h. text מחבת). Targ. Ez. IV, 3. Targ. I Chr. IX, 31 (h. text חבתים).

**מִסְרָה, מִסְרָא** v. מִסְרָה.

**מִסְתָּה** f. constr. (b. h.; v. next w.) as much as, in accordance with. Hag. 8<sup>a</sup> (ref. to Deut. XVI, 10) .. מ' מלמד .. מביא הוגנתו וכו' Ms. M. (v. Rabb. D. S. a. l.) 'in accordance with' (the free-will offering &c.), this intimates that one must procure his festal offering with secular money (not from second tithe-money). Ib. וכו' מאי משמע דהוא מ' וכו' where is the intimation that this *missath* means secular? (Answ. ref. to במס, Esth. X, 1).

**מִסְתָּה, מִסְתָּה** f. ch. (מסס; cmp. fr. דָּה) plenty, enough. Targ. Prov. XXX, 15, sq. (h. text דון). — Constr. מִסְתָּה, מִסְתָּה, מִסְתָּה, מִסְתָּה. Targ. II Sam. XXIV, 16 (h. text רב). Targ. Ex. XXXVI, 5 (h. text מדי). Ib. O. 7 (Y. כְּמִסְתָּה; h. text דים). Targ. Prov. XXX, 8 מִסְתָּה enough for me (h. text חקי). Targ. Jer. XLIX, 9 מִסְתָּהוֹן (h. text רים); a. fr. — קמ', קמ' as much as required. Targ. Y. Ex. I. c., v. supra. Targ. Lev. XII, 8 (Y. ed. Amst. כְּמִסְתָּה). Targ. II Chr. VIII, 13 (ed. Lag.); a. fr. — V. כְּמִסְתָּה. \*Lev. R. s. 3 מִסְתָּה מחפרע מיתון לעלמא דאחר וכו' it is enough, they will pay for it in the hereafter (Yalk. Koh. 971 מִסְתָּה). — V. מִסְתָּה.

**מִסְתָּה, מִסְתָּה** v. מִסְתָּה.

**מִסְתָּה, מִסְתָּה** v. מִסְתָּה.

**מִסְתָּהוֹן** m. pl. (מִסְתָּה II, v. next w.) confusion. Yalk. Gen. 126 בר מ' סתוהים.

**מִסְתָּהוֹרָה** f. (מִסְתָּה II) reel. Hull. 60<sup>a</sup>, v. לָלַה.

**מִסְתָּה, מִסְתָּה** f. (denom. of מִסְתָּה) 1) (it is) enough. Targ. Y. Num. XII, 14 מִסְתָּה it is enough for her. Targ. I Chr. XXI, 15; 27 מִסְתָּה; (Targ. II Sam. XXIV, 16 מסס). — Y. Keth. I, 25<sup>c</sup> לא מִסְתָּה וכו' is it not enough for her that she has been raised to priesthood? — Gitt. 14<sup>b</sup> לא מִסְתָּה וכו' (some ed. מִסְתָּה) not enough that he did not help us but &c. Ib. 56<sup>b</sup> חזית וכו' &c.

'thou art sufficiently rewarded by seeing the distress of thy enemy. B. Bath. 126<sup>a</sup> וכו' לא was it not enough that thou didst sell his property &c.? Ber. 55<sup>a</sup> חזיתו his joy (over his good dream) is enough for him (he must not expect its realization); a. fr. — Yalk. Gen. 62 this (sample) is enough to prove that all the wine is bad; Gen. R. s. 38 מִסְתָּה Ar. (ed. מִשְׁפָּה; prob. to be read: מִשְׁפָּה מ' וכו' (v. P. Sm. 2184) saturation, plenty. Targ. Job VI, 7 (sec. vers.) דחור .. דחור .. they made me sickly, and thus there was more than enough for my meal (h. text חזית דחור, play on דחור a. דחור, v. דחור).

**מִסְתָּהוֹרָה, מִסְתָּהוֹרָה** v. מִסְתָּהוֹרָה.

**מִסְתָּהוֹרָה, מִסְתָּהוֹרָה** f. (מִסְתָּה; cmp. אוֹסֶת) substructure filled with earth, tier; v. מִסְתָּהוֹרָה.

**מִסְתָּה, מִסְתָּה** m. (b. h.; סִתָּה I) secret. — Pl. מִסְתָּהוֹרָה, מִסְתָּהוֹרָה. Gen. R. s. 82 (quot. adopted fr. Jer. XLIX, 10) מִסְתָּהוֹרָה I laid open his (Esau's) secrets in order to expose his bastards; Yalk. Jer. 331; Yalk. Chr. 1073 shall not learn his (Israel's) secrets. Hag. 5<sup>b</sup> וכו' שמו the Lord has one special place whose name is *mistarim* (Jer. XIII, 17). — V. מִסְתָּהוֹרָה.

**מִסְתָּה, מִסְתָּה** Targ. Y. Deut. XXIX, 5, v. סִתָּה I.

**מִעָה** I ch. = h. מִעָה, [grain,] m'ah, a coin and a weight. Targ. I Sam. II, 36 (h. text אגורה). Targ. Job XLII, 11 Ms. Var. (ed. דורפא, h. text קשיטה). — Pl. מִעָה, מִעָה. Targ. O. Ex. XXX, 13 (Y. מִעָה; h. text גרה). — B. Mets. 102<sup>b</sup> if he said 'an Istira', (adding) 'one hundred m'ah', he must pay one hundred m'ah. Kidd. 81<sup>a</sup>, v. דָּמָה. Snh. 26<sup>a</sup>; a. fr. — מִעָה = h. מִעָה, money. Targ. Esth. IX, 22.

**מִעָה** II ch. = h. מִעָה, belly, womb. Targ. Ps. CXXXVII, 4. Ib. LVIII, 4 מִעָה מן (h. text מרחם). Ib. XLIV, 26 מִעָה Ms. (ed. מִעָה; h. text כשנו). — Mostly pl. מִעָה, מִעָה, bowels, intestines. Targ. Gen. XXX, 2. Ib. XXV, 22, sq.; a. fr. — Hull. 93<sup>a</sup> מִעָה the starting point of the (large) intestines. Yalk. ib. 976, v. מִעָה. Lev. R. s. 3 מִעָה (some ed. מִעָה) the small bowels; Koh. R. to VII, 19 [read:] מ' בנת מ'; a. fr. — V. מִעָה.

**מִעָה, מִעָה** m. (עָה) doing. — Pl. מִעָהוֹרָה. Targ. Job XXXIV, 25.

**מִעָה, מִעָה** v. עָה.

**מִעָה, מִעָה** m. (preced.) maker; parent. Gen. R. s. 68; Yalk. Ps. 878 (play on חזית, Ps. CXXXI, 1) מִעָהוֹרָה I lift my eyes unto the *horim*, to my teacher and my begetter.

**מִעָה, מִעָה** f. (preced.) making, getting. Targ. Prov. XXI, 6.

**מִעָה, מִעָה** v. מִעָה.

**מַעֲבָרָה** m. (עֲבַר; v. עֲבִירָה) *growth*. Y. Ned. VII, 40<sup>c</sup> top מַעֲבָרָה v. דִּגְנָה.

**מַעֲבָרָה** f. (b. h. מַעֲבָרָה; עֲבַר) *ferry-boat*. B. Kam. 116<sup>a</sup> (Ms. M. מַעֲבָרָה); Yeb. 106<sup>a</sup> (ed. מַעֲבָרָה; corr. acc.).

**מַעֲבָט** Toh. X, 5, Ar., v. עֲבִירָה.

**מַעֲבִיּוֹת** Lam. R. to IV, 19, v. עֲבִירָה a. עֲבִירָה.

**מַעֲבָר** m. (עֲבַר) *pitchfork* for the first stage of winnowing (passing the grain from one side to the other). Kel. XIII, 7; T'bul Yom IV, 6. [Ar. reads מַעֲדָר, with Var. lect. מַעֲבָר, מעבֵּר.]

**מַעֲבָרָה** m., constr. מַעֲבָרָה (עֲבַר) *passing, mustering*. Targ. Is. XXX, 32.—V. next w.

**מַעֲבָרָה** m. (עֲבַר) *ford, ferry*. Targ. O. Gen. XXXII, 23 מַעֲבָרָה constr. ed. Berl. (oth. ed. מַעֲבָרָה).—Yeb. 106<sup>a</sup>, v. מַעֲבָרָה. Hull. 95<sup>a</sup> Ar. (ed. מַעֲבָרָה). Ned. 27<sup>b</sup> מַ' פִּסְקִירָה the ferry cut him off, i. e. there was no ferry to take him over. Ib. מַיְגָלִי אוֹסִידָה מַ' the accident of missing a ferry can be foreseen.

**מַעֲבָרָה** f. (b. h.; preced.) *crossing, esp. the place of crossing*.—Pl. מַעֲבָרָה, constr. מַעֲבָרָה. Ber. 54<sup>a</sup> הִים מַ' the place where the Israelites crossed the Red Sea; מַ' הַיַּרְדֵּן where they crossed the Jordan; a. e.

**מַעֲבָרָה** ch. same, 1) *crossing, ferry, ford*. Y. Taan. IV, 68<sup>c</sup>, sq.—B. Bath. 73<sup>a</sup> Ms. F., v. מַרְבֵּעָה.—2) *a parted beard* (perh. = מַעֲבָרָה, *pronged like a fork*). Snh. 100<sup>b</sup>.—3) *the hollow rim of the capsule of the T'fillin of the arm through which the thong is slipped*. Men. 35<sup>a</sup>.

**מַעֲגִיל** m. (v. next w.) *rolling machine*. Sifré Deut. 229 מַעֲגִיל הוּא מְקוֹם מַעֲגִיל וְכ' how large a railing is required around the place where one puts his rolling machine? Three handbreadths, opp. to הוּא דְיוֹסִין the part of the roof used for moving about; Yalk. ib. 930 מַעֲגִיל.

**מַעֲגִילָה** f. (עֲגַל) 1) *roller, a slab for rolling over a plastered roof*, v. מַחֲלָץ. Macc. II, 1; Tosef. ib. II, 3; Y. ib. II, beg. 31<sup>c</sup>. M. Kat. I, 10 וּבְרִגְלָה בְּמַ', expl. ib. 11<sup>a</sup> כֵּעֵין מַ' with hands and feet as with a roller.—2) *a press for straightening wood*. Sifré Deut. 308, v. בֵּין P.; Yalk. ib. 942 מַעֲגִילָה.

**מַעֲגִל** m. 1) (b. h.; עֲגַל) *the wagons surrounding the camp, ring*. Num. R. s. 19; Midr. Till. to Ps. VII; a. e.—2) v. מַעֲגִיל.

**מַעֲגִלָה** v. מַעֲגִילָה.

**מַעֲדָיָה** f. with child, v. עֲדָיָה I.

**מַעֲדָר** v. מַעֲבָר.

**מַעֲדָן** I m., pl. מַעֲדָנִים (עֲדָן; מַעֲדָנוֹת) (b. h.; מַעֲדָנוֹת) *Arakh. 25<sup>a</sup> מַעֲדָנוֹת וְכ' neither too densely, nor too sparsely sown. Succ. IV, 9 (48<sup>b</sup>); a. e.—Pl. מַעֲדָנוֹת. Pes. 64<sup>b</sup> וְדִין*

**מַעֲדָן** II m., pl. מַעֲדָנִים (עֲדָן; מַעֲדָנוֹת) *dainties, sweets*; מַעֲדָנֵי עוֹלָם the best things in the world. Sot. 9<sup>a</sup>; 15<sup>b</sup>. Num. R. s. 7 מַ' עִ' מַעֲדָנִים בְּמַן they found in the manna the taste of all the best things &c.—Y. Ber. VI, 10<sup>b</sup> top מַ' בּוֹרֵא מִינֵי מַ' the Creator of various kinds of sweet things (fruits &c.). Ib. מַעֲדָנֵי וְעַל מַעֲדָנֵי for the land (Palestine) and its good things. Gen. R. s. 67 טַעַם מַ' the taste of all good things in the world; Yalk. ib. 115 מַעֲדָנִים (corr. acc.); a. fr.

**מַעֲדָר** m. (b. h.; עֲדָר) *mattock, also the share of the plough*. Kel. XIII, 7, v. מַעֲבָר. Tosef. ib. B. Mets. III, 14; IX, 3 מַעֲדָר. Tosef. ib. B. Bath. I, 7, v. מַקְחָה. Ib. 8.. חֲמִשְׁתִּיּוֹת the strings and thongs of the share-beam; a. e.

**מַעֲדָר** ch. same. Targ. Is. VII, 25.

**מַעֲדָה** f. (b. h. pl. מַעֲדָה, Is. XLVIII, 19, v. Targ.; emp. next w.) [*grain of sand &c.*] *m'ah*, (emp. מַעֲדָה) 1) *a weight*. Y. Kil. I, 27<sup>a</sup> top מַ' אֶחָד וְכ' one m'ah's weight from the top of a melon, cucumber &c.; [R. S. to Kil. I, 2: one seed taken from the top &c., v. next w.].—Lev. R. s. 17 מַ' וְכ' one m'ah's weight of coarse thread &c.; (Midr. Till. to Ps. LXXIII, 4 מַעֲדָה).—2) *a coin, corresp. to the Tyrian Obolus* (v. Zuckerm. Talm. Münz. p. 4). Tosef. B. Bath. V, 12 כֶּסֶף מַ' שֶׁשׁ מַ' כֶּסֶף שְׁנֵי וְכ' six m'ah silver make one denar; Y. Kidd. I, 58<sup>d</sup>; Bab. ib. 12<sup>a</sup>; Bekh. 50<sup>a</sup>. Y. Shebu. VI, beg. 36<sup>d</sup>; a. fr.—Pl. מַעֲדָה. Ib.; a. fr.—מַעֲדָה in gen. *small coins, money*. B. Mets. IV, 1, v. קֶנֶה. Pes. 50<sup>b</sup> הִים מַ' proceeds from trans-oceanic traffic. Ib. יְתוֹמִים מַ' orphans' money (invested at half-profits between executor and orphans). Ab. Zar. 17<sup>b</sup> שֶׁל פּוּרִים מַ' של צדקה, money laid aside for Purim enjoyments; Ib. אִם מַעֲדָתוֹ וְכ' one must not give his contribution to the charity fund, unless its manager be &c.; a. fr.

**מַעֲדָה** (or מַעֲדָה) m.; pl. מַעֲדָה, מַעֲדָה, מַעֲדָה (b. h.; עֲדָה) [*curve; emp. מַעֲדָה, inside, bowels, belly*. Kinn. III, 6 מַעֲדָה] *curved*; emp. מַעֲדָה its large intestines are used for harp-strings &c., v. בְּגָדוֹ. Nidd. 22<sup>b</sup> מַעֲדָה מַעֲדָה has an internal wound (abscess); (Tosef. ib. IV, 3 מַעֲדָה). Y. Naz. VII, 56<sup>c</sup> bot. מַעֲדָה הַגִּמְלָה under the belly of the camel; מַעֲדָה הַחֹת מַעֲדָה under the arch of the gate. Snh. VIII, 2 (52<sup>a</sup>) מַעֲדָה בִּין מַעֲדָה runs into his inside and scalds his bowels. Hull. 56<sup>b</sup> בִּין מַ' by the intestines of birds (Mish. III, 3) are meant the stomach, the heart &c.—Eduy. III, 3 מַעֲדָה the seeds and the juice of the melon (v. preced.). Y. Maasr. I, 48<sup>d</sup> מַעֲדָה מַעֲדָה לְמַ' מַעֲדָה what is the difference between the core of the melopepon and that of the melon?—Y. Ter. VIII, 46<sup>a</sup> top, v. מַעֲדָה I.—Tosef. Kel. B. Mets. IX, 2 מַעֲדָה the stuffings of the sofa.

**מַעֲדָה** II, v. עֲדָה.

**מַעֲדָה** m. (עֲדָה) *dense, large-sized*, opp. מַעֲדָה, v. קָדָה. Arakh. 25<sup>a</sup> מַעֲדָה וְכ' neither too densely, nor too sparsely sown. Succ. IV, 9 (48<sup>b</sup>); a. e.—Pl. מַעֲדָה. Pes. 64<sup>b</sup> וְדִין

קוראין אורח פסח מ' (not אורח, v. Rabb. D. S. a. l. note 9; Ms. M. מַעֲוָה, v. מַעֲוָה) and they called it the Passover of the crowded, v. מַעֲוָה.

מַעֲוָה, v. מַעֲוָה.

מַעֲוָה, v. sub מַעֲוָה.

מַעֲוָה, infin. Pa. of מַעֲוָה.

מַעֲוָה, v. מַעֲוָה.

מַעֲוָה, v. II.

\*מַעֲוָה m (denom. of מַעֲוָה) *having many eyes or colors*, name of a *plant* (prob. πολυόφθαλμος = πολυφθαλμος), *Chrysanthemum*. Y. Kil. I, 27<sup>a</sup>, v. מַעֲוָה.

מַעֲוָה, v. II.

מַעֲוָה m., מַעֲוָה f. (עֲלִיָּה, Pi.) *prominent, distinguished*. Ber. 10<sup>b</sup> (expl. מַעֲוָה, II Kings IV, 10) בבית מ' the most distinguished room (the *exedra*); Ned. 56<sup>a</sup> (expl. מַעֲוָה, Mish. VII, 4) שְׁבִיבֵי מ' (Var. שְׁבִיבֵי) the best room. Men. 108<sup>b</sup> שְׁבִיבֵי מ' (Ms. M. שְׁבִיבֵי) my best room. B. Kam. 18<sup>b</sup> (expl. מַעֲוָה, Mish. I, 4) במ' שְׁבִיבֵי with the best portion of his estate; a. e.—Pl. מַעֲוָה with the best portion of his estate; a. e.—Pl. מַעֲוָה. Ib. שְׁבִיבֵי מ' the most distinguished of his family; a. e.

מַעֲוָה adv. (עֲמִיד) *standing, in a standing position*. Shebu. 38<sup>b</sup> וְכִי מ' שְׁבִיבֵי an oath must be taken standing, but scholars may remain seated. Ber. 30<sup>a</sup> אמר ר' חסדא אמר מ' Rab H. says (he who is walking on the road) must stand still (during prayer), opp. מַעֲוָה; Y. ib. II, beg. 4<sup>a</sup>. Sifre Deut. 155 אין שִׁירָה כְּשֶׁר אֵלֶּה מ' no function is properly performed if the priest is not standing; a. fr.

מַעֲוָה I m. (b. h.; עֵינִי) 1) [selection; emp. בְּיָדָה,] *residence*, esp. *the Temple*; דָּבָר by the Temple! Tosef. Keth. III, 2. Tosef. Ker. IV, 4. Num. R. s. 12 מַעֲוָה בְּעֲלִיָּהּ thou hast placed thy residence with the uppermost (angels). Koh. R. to XII, 7 מַעֲוָה שָׁמַיָּהּ my residence (in heaven) is pure; a. e.—2) *Ma'on*, name of one of the heavens. Hag. 12<sup>b</sup>.—3) [that which is looked for.] *sustenance, support* (v. I Sam. II, 29; 32). Gen. R. s. 68, a. e. של מַעֲוָה the Lord is the support of his world; emp. מַעֲוָה.—[Ex. R. s. 24 מַעֲוָה בְּחֹךְ גִּבְרָתוֹ read: מַעֲוָה]

מַעֲוָה II pr. n. pl. 1) (b. h.) *Maon*, in Judaea. Mekh. Yithro, Bahod. s. l. יְהוּדָה מ'—2) מַעֲוָה, also מַעֲוָה, *Beth Maon*, near Tiberias. Sabb. 139<sup>a</sup> bot. מַעֲוָה דָּבָר the synagogue of M.; (Gen. R. s. 80, beg. מַעֲוָה דָּבָר, read מַעֲוָה; Y. Snh. II, end, 20<sup>d</sup> מַעֲוָה דָּבָר). Y. Erub. V, 22<sup>b</sup> bot. מַעֲוָה דָּבָר; Y. Sot. I, 17<sup>a</sup> bot. מַעֲוָה דָּבָר (corr. acc.); Num. R. s. 9 (ed. Wil. p. 58).—[Tosef. Shebi. VII, 13 מַעֲוָה דָּבָר Var., ed. Zuck. שְׁמִיעִין; oth. ed. מַעֲוָה.]

מַעֲוָה m. (preced.) of *Maon*. Gen. R. s. 80, beg. יְדִיעִי מַעֲוָה of M.; Y. Snh. II, end, 20<sup>d</sup> מַעֲוָה (h.); Yalk. Ez. 357 מַעֲוָה דָּבָר.—Pl. מַעֲוָה. Ib. בבית שְׁמִיעִין; Gen. R. l. c. (not מַעֲוָה), v. preced.

מַעֲוָה m. 1) of *Maon*, v. preced.—2) מַעֲוָה the *Book M'oni*, name of a Pentateuch copy in Jerusalem in which מַעֲוָה was written in place of מַעֲוָה (Deut. XXXIII, 27). Y. Taan. IV, 68<sup>a</sup> bot. מַעֲוָה; Sifre Deut. 356 מַעֲוָה; Treat. Sofrim VI, 4 מַעֲוָה (corr. acc.).

מַעֲוָה, v. מַעֲוָה.

מַעֲוָה, v. מַעֲוָה.

מַעֲוָה, v. מַעֲוָה.

מַעֲוָה, Midr. Till. to Ps. LXXIII, 4, read with ed. Bub. מַעֲוָה, v. מַעֲוָה.

מַעֲוָה, read: מַעֲוָה.

מַעֲוָה m. (denom. of עֲרֵב) *one who has become clean with the setting of the sun* (Lev. XXII, 7), opp. to מַעֲוָה, v. מַעֲוָה I.—Pl. מַעֲוָה (ח) שְׁמֵשׁ. Par. III, 7; Tosef. ib. III, 7. Ib. 6 מַעֲוָה שְׁמֵשׁ, מַעֲוָה שְׁמֵשׁ (corr. acc.).—Fem. מַעֲוָה. Sifra M'tsora, Zab., Par. 5, ch. IX.—[מַעֲוָה mixed, v. מַעֲוָה I.]

מַעֲוָה מַעֲוָה מַעֲוָה m. (v. עֲרֵב) *from goats, goats-hair, horn &c.* Targ. O. Ex. XXV, 4 מַעֲוָה ed. Berl. (v. Berl. Targ. O. II, p. 27, a. Massorah, p. 111); Y. מַעֲוָה. Ib. XXVI, 7 מַעֲוָה ed. Berl. (רַמְבַּם). Targ. Num. XXXI, 28. Targ. O. Ex. XXXV, 26 מַעֲוָה (ed. Berl. מַעֲוָה; Y. מַעֲוָה).

מַעֲוָה f. (עֲרֵב, v. infra) *a concrete of stone chippings*. clay &c., used for paving floors, *pavement* covering the ceiling (הַקֶּרֶת) of the lower story and serving as flooring to the upper story. B. Mets. X, 2 דָּבָר הַמַּעֲוָה הַזֶּה the dweller below must provide the ceiling, and the one above the pavement. Ib. 117<sup>a</sup> מַעֲוָה הַזֶּה the plaster preserves the ceiling (thus benefitting the owner of the lower story); (oth. opin.) מַעֲוָה הַזֶּה it serves only to level the floor. Succ. I, 7 מַעֲוָה הַזֶּה a ceiling not covered with pavement; a. fr.—[עֲרֵב, Neh. III, 8 is supposed to mean: *to form a concrete for fortification purposes*.—Our w. seems to be a hebraization of *caementum* (v. P. Sm. 2137), by confounding it with h. r. מַעֲוָה; emp. מַעֲוָה a. מַעֲוָה.]

מַעֲוָה m. (עֲרֵב) *spinner*. Koh. R. to VII, 9 (prov.) מַעֲוָה דָּבָר חִיבָא דְּמַעֲוָה עֲרֵב על פלכתיה כן סליק ליה מפלכתיה (not בַּיְּמֵי, being a Var. lect. or gloss to סליק) as the spinner winds (the yarn) on his distaff, so will it get off his distaff, i. e. the rash man hurts none but himself; v. מַעֲוָה III.

מַעֲוָה m. (preced.) *the yarn on the distaff*. Targ. Prov. XXXI, 19 (h. text פֶּלֶךְ).

מַעֲוָה (b. h.; emp. מַעֲוָה) *to be thin, minute*.—Part. pass. מַעֲוָה, f. מַעֲוָה; pl. מַעֲוָה. Y. Pes. V, 32<sup>a</sup> bot.; Y. Snh. I, 18<sup>c</sup> bot. מַעֲוָה רַחֵם big in spirit (haughty) and small in learning (of narrow capacity). Tosef. Hall. I, 7; a. e.—Tam. IV, 2 במַעֲוָה at least (Talm. ed. 31<sup>a</sup> comment, במַעֲוָה on the smallest of the tables).

*Pi.* מעט, 1) *to diminish, reduce; to do little.* Ab. IV, 10 'do less business, and busy thyself with the Law. M. Kat. 22<sup>a</sup>, v. עסק. Taan. I, 7 'מעטען we must reduce business transactions, building &c. Ib. IV, 6 'מעטען אב בשמחה with the beginning of the month of Ab we must reduce rejoicing. Hull. 60<sup>b</sup> 'מעטען אר עצמן go and make thyself smaller (be reduced). Shn. 17<sup>a</sup> 'מעטען עצמכם because you made yourselves small (were modest); Num. R. s. 15. Tosef. Erub. IX (VI), 15 'מעטען באברים וכ' if he reduced the size of the gap by means of stones &c. Y. ib. VII, beg. 24<sup>b</sup> 'מעטען בכלים you may use utensils for reducing the opening. Bab. ib. 77<sup>b</sup> 'מעטען effects the reduction, i.e. puts the two adjoining places in the legal condition of dwellings connected by a gate; a. fr.—2) (interpret.) *to limit, qualify, exclude from the rule.* Shebu. 26<sup>a</sup> 'מעטען דורש היה interpreted the entire Law on the principle of 'It includes and it excludes', i. e. on the principle that if, in the Biblical text, a specification is preceded and followed by general terms, both an extension (ריבוי) and a limitation (מינוט) must be found; e. g. ib. (ref. to Lev. V, 4) 'וכ' או נפש... להרע... or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); 'וכ' ומהי and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 'מעטען אם מסמיכה מרובה לא אם מעטען בתנופה וכ' (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?<sup>?</sup>; a. fr.—Part. pass. קמעט, v. מעטען.

*Hif.* 'מעטען *to do little, less.* Ber. 17<sup>a</sup> 'מעטען שמה האמר אני lest you say, I do much good, and he but little; 'מעטען אחד המעטען ואחד המעטען וכ' we have learned, whether one does much or little (they are equally worthy), provided one directs his heart &c.; Men. XIII, 11; a. fr.

*Nithpa.* 'מעטען, *Hithpa.* 'מעטען *to be diminished, reduced.* Erub. VII, 5 'מעטען רובן מעשרה וכ' if the pile of straw has been reduced to less than ten handbreadths. Ib. 54<sup>b</sup>; Ab. Zar. 19<sup>a</sup> 'מעטען he will become less (will decline in learning). Arakh. 30<sup>b</sup> 'מעטען כספו if his value was reduced. Tosef. Sot. XIV, 10 'מעטען הימים וכ' the days were reduced, and the years shortened. Ib. 'מעטען הגוים להרבות ישראל the nations began to grow and the Israelites to be reduced (in rank). Pesik. R. s. 14 'מעטען ירו he became reduced in fortune. Midr. Till. to Ps. XII, end 'מעטען נפשם עליהם their soul within them shrinks, i. e. they feel jealous and angry; Yalk. ib. 659; Lev. R. s. 32, beg. 'מעטען (corr. acc.). Sifra l. c. 'מעטען תנופה the sphere of the act of waving is the smaller one; 'מעטען סמיכה the laying on of hands has the smaller sphere; a. fr.—Erub. 80<sup>b</sup> 'מעטען מאי 'it was reduced' (Mish. VII, 7) means, it was reduced to atoms, v. מעטען.—B. Mets. 71<sup>a</sup> 'מעטען נכסיו מעטען נכסיו v. מעטען.—Tosef. Mikv. VI (VII), 14 'מעטען מעטען, v. מעטען.

*I ch.* *Pa.* 'מעט same, *to reduce; to exclude.* Yoma 74<sup>a</sup> 'מעט... למה... this 'none but' is to exclude what (whom)? ... It excludes the king; Shebu. 31<sup>a</sup> Ms. M. (ed. לאפיקי); a. fr.

*Ithpe.* 'מעטען *to be reduced; to be excluded.* Erub. 79<sup>b</sup> 'מעטען דא' when its size was reduced the day before; a. e.

*II m.* (b. h.; preced.) *a little, little.* Ab. I, 15 'מעטען אומר מ' ועשה הרבה promise little and do much. Sabb. 31<sup>b</sup> (ref. to Koh. VII, 16) 'מעטען מ' לירשע but a little wrong one may do?; a. e.—V. מעטען.

*מעטען, מעטען m.* (עצן) *vat or pit* where olives are packed until they form a viscid mass. Toh. IX, 1 'מעטען דיעה רמ' the (intended) exudation produced by lying in the vat, opp. דיעה חקופה the (unwelcome) exudation originating in the pile or basket, v. דיעה h. Ib. 9; Tosef. ib. XI, 1. Tosef. Maasr. III, 7 'מעטען Ib. 13, a. e. מעטען Y. Dem. VI, 25<sup>d</sup> 'מעטען של דודים a mass of olives from the vat; a. fr.

*מעטען ch.* same.—*Pl.* 'מעטען. Shn. 11<sup>b</sup> (Rashi מעטען); Tosef. ib. II, 6 'מעטען; Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top.

*מעטען f.* (עצן II) *wrap.* Tosef. Kel. B. Bath. V, 4.

מעטען, v. מעטען.

מעטען, מעטען, v. מעטען.

מעטען, v. מעטען.

מעטען, v. מעטען.

מעטען, מעטען, v. מעטען.

מעטען, v. מעטען.

*מעטען m.* (b. h.; עיל) *cloak, robe.* Ruth R. to IV, 8 (ref. to I Sam. XV, 27) 'מעטען של מי whose cloak (did Samuel seize and rend)?; Midr. Sam. ch. XVIII; a. e.—Esp. *the high priest's robe.* Yoma VII, 5. Zeb. 88<sup>b</sup>; Arakh. 16<sup>a</sup>; a. e.

*מעטען ch.* same. Targ. I Sam. II, 19. Targ. Ex. XXVIII, 4; a. fr.—*Pl.* 'מעטען. Targ. Ez. XXVI, 16.

*מעטען f.* (מעל; b. h. מעל) *false dealing, bad faith.* Sifre Num. 7 (ref. to Num. V, 12, sq.) 'מעטען עררה this (context) proves that *ma'al* refers to marital faithlessness (not to pecuniary defalcation). Ib. ... 'מעטען ארץ מ' *m'alah* everywhere (in the Scripture) has the meaning of false dealing; Num. R. s. 8. B. Bath. 88<sup>b</sup> 'מעטען זה הוקדים חטא למ' this one (who robbed a man) makes sin precede faithlessness (ref. to Lev. V, 21), whereas that one (who robbed the Temple) makes faithlessness precede sin (ib. 15); a. fr.—*Pl.* 'מעטען. Num. R. s. 9 (ref. to Num. V, 12) 'מעטען שר' מ' הללו וכ' why this repetition of the stem *alah*—Esp. *m'alah* the law concerning the unlawful use of sacred property (Lev. V, 15 sq.). Tosef. Meil. I, 5 .. מעטען

'מ protects the flesh of the other animal from being subject to the law of *m.*, i. e. no use made of it is considered sacrilege. Ib. 8 מ' יצא ירד מ' is no longer amenable to the law &c.; Meil. 2<sup>a</sup>. Tosef. ib. III, 2 מ' לחרקן to what fund does this fine for mal-appropriation go? Meil. 12<sup>a</sup> מ' איר ביה מ' אירא the law of *m'* applies to it; a. fr.—*Pl.* as ab. Zeb. V, 5 מ' אשם the guilt-offering for mal-appropriations of sacred property; a. fr.—*M' ilah*, name of a treatise of the Mishnah, Tosefta and Talmud Babli of the Order of Kodashim.

מַעֲסֵם, מַעֲסֵן, v. מַעֲסֵה.

מַעֲסֵה, מַעֲסֵן, v. מַעֲסֵה.

מַעֲסֵן, v. מַעֲסֵה.

מַעֲסֵן, מַעֲסֵן m. (b. h.; עֵין; emp. עֵין) 1) *spring, fountain; source, issue*. Mikv. V, 1. Ib. 3, v. נָדַל. Ned. 41<sup>b</sup> מ' הנובע ב' כל שער... מ' a bubbling well, v. בּוֹרֵרִים. Tanh. Thazr. 6 מ' a separate well (which feeds it). Ex. R. s. 24 מ' ו' ו' (not מַעֲסֵן), v. מַעֲסֵן. Gen. R. s. 26; Midr. Till. to Ps. I, 2 מַעֲסֵנוּ the Lord held back his germinating issue. Lev. R. s. 32; Cant. R. to IV, 12 מ' הרום אלו הזכרים 'a sealed well' (Cant. l. c.), that means the (pure) males. Yeb. 64<sup>b</sup> מ' גרם the well (in her womb) is the cause of the death of her successive husbands. Nidd. 11<sup>b</sup>; ib. 35<sup>b</sup> מ' אחד הוא מ' it is one and the same source (from which the menses and the blood at parturition issue); a. fr.—*Pl.* מַעֲסֵנוּ, מַעֲסֵנוּ. Ib. B. Meis. 87<sup>a</sup>, a. e. מ' כשני like two springs. Pesik. R. s. 42 מ' רבש כל המ' he laid dry all the wells (secretory organs) both his own and those of his household &c. Tosef. Sot. XV, 3, a. e. מ' חכמה the well-springs of wisdom. Nidd. 28<sup>b</sup> מַעֲסֵנוּתָהּ his, her (the leper's) discharges; a. fr.—2) (emp. מַעֲסֵה) *inside, digestive organs*. Snh. 81<sup>b</sup> מ' עד שירקן until his bowels are shrunk.

מַעֲסֵנוּ מַעֲסֵנוּ ch. same, *belly, womb, bowels*. Targ. Ps. XLIV, 26 (v. מַעֲסֵה II). Ib. XXII, 11; a. e.—Taan. 10<sup>b</sup> bot. מ' מ' מ' מ' to prevent disorder of the bowels; ib. 11<sup>a</sup> מ' קסבר משום מ' he thought the reason for recommending short diet was to prevent disorder of the bowels (of which he was not afraid).—*Pl.* מַעֲסֵנוּ, מַעֲסֵנוּ. Targ. Ps. XL, 9; a. e.

מַעֲסֵה, מַעֲסֵה f. (עֵסֵה, denom. of עֵסֵה) *a paste made of flour on which boiling water is poured*, contrad. to חֲלִיטָה. Hall. I, 6; Pes. 37<sup>b</sup> (Ms. O. חֲמֵסֵה); Eduy. V, 2 (Ms. M. חֲמֵסֵה); a. e., v. חֲלִיטָה II. Tosef. Hall. I, 2 חֲמֵסֵה.

מַעֲסֵה, מַעֲסֵה, v. עֵסֵה.

מַעֲסֵה I m. (עֵסֵה) *oppressor* (=ח. מַעֲסֵה). Targ. Is. LI, 13. Targ. Job XXXVI, 16 (h. text עֵסֵה). Targ. Esth. VII, 4; a. e.

מַעֲסֵה II f. (preced.) *oppression, distress* (=ח. מַעֲסֵה). Targ. Ps. CXIX, 143; a. e.—*Pl.* מַעֲסֵה. Ib. CVII, 13; 19. Ib. 6 מַעֲסֵה; a. e.—[מַעֲסֵה, part. f. of מַעֲסֵה, q. v.]

מַעֲסֵה (b. h.; emp. מַעֲסֵה) *to crush; to dissolve by rubbing*.

Lam. R. to I, 1 מַעֲסֵה אור הוֹקֵן (חֲסֵר) they crushed an old man to death. Yeb. 34<sup>b</sup> מַעֲסֵכֹת, v. infra. Tosef. Pes. IV, 3, v. infra.—*Part. pass.* מַעֲסֵה; f. מַעֲסֵה; pl. מַעֲסֵהִים. מַעֲסֵה מַעֲסֵה dissolved by rubbing, crushed. Nidd. 22<sup>b</sup> מ' ע"י א' foetus which can be squashed by rubbing, although with some difficulty. Y. Dem. VI, 25<sup>d</sup> מ' חֲסֵר a substance pressed into a mass (as olives in the vat) is considered as connected, v. חֲסֵר. Midr. Till. to Ps. LXXIII, 4 מַעֲסֵה ed. Bub., v. קָטַף.—Lam. R. l. c. מַעֲסֵה (not מַעֲסֵה) the Passover of the crushed (crowded); Pes. 64<sup>b</sup> מַעֲסֵה... פַּסַּח מ' שְׁנַמְכֵן when one old man was crushed to death, and they called it &c. Tosef. ib. IV, 3 נכנסו מ' ישראל the Israelites entered the Temple mount and it could not contain all of them, and they called it &c.; (Var. מַעֲסֵה the Passover of the crushers; Var. מַעֲסֵה); Pes. l. c., v. מַעֲסֵה.

מַעֲסֵה 1) same. Nidd. l. c. מ' בְּרִיחַ ו' she tests the nature of the foetus by pressing and rubbing with her nail moistened with spittle. Y. Yoma VIII, 44<sup>d</sup> bot. מַעֲסֵה צֶרֶךְ לִמְעָה you must squeeze the core of the olive together (to be used as a standard of size). Yeb. 34<sup>b</sup> מַעֲסֵה תָמַר Tamar destroyed her virginity by friction with her finger; (ib. מַעֲסֵה brides acting like Tamar). Y. Sabb. XX, 17<sup>e</sup> bot. מַעֲסֵה (Bab. ib. 140<sup>a</sup> מַעֲסֵה, v. מַעֲסֵה). Keth. 36<sup>b</sup>; Gitt. 81<sup>a</sup>.—Esth. R. to I, 14, v. מַעֲסֵה; a. e.—2) (emp. מַעֲסֵה) *to lower*. Ber. 45<sup>a</sup> מ' קוֹלָה (Var. מַעֲסֵה Hif.), v. מַעֲסֵה.

מַעֲסֵה 1) מַעֲסֵה, מַעֲסֵה *to be crushed, squashed, rubbed off*. Y. Maasr. I, 48<sup>b</sup> bot., v. מַעֲסֵה. Pes. l. c., v. supra. Tosef. Mikv. VI (VII), 14 מַעֲסֵה עַל הַבְּגָדִים quot. in R. S. to Mikv. IX, 2 (ed. Zuck. מַעֲסֵה) they are rubbed against (and stick to) the garments, v. מַעֲסֵה. Men. X, 4 (66<sup>a</sup>) מַעֲסֵה שֶׁלָּא that its grains may not be crushed; a. e.—2) *to be lowered, flattened*. Nidd. 47<sup>a</sup>, sq., v. מַעֲסֵה.

מַעֲסֵה ch. same. Part. pass. מַעֲסֵה *having crushed genitals*. Targ. Y. Lev. XXII, 24.

מַעֲסֵה same. Gen. R. s. 57, end; Yalk. ib. 102 (play on מַעֲסֵה, Gen. XXII, 24) מַעֲסֵה מַעֲסֵה crush them; v. מַעֲסֵה.

מַעֲלֵה m. (adopted fr. Deut. XXV, 9) [from on,] *upper* of the shoe. Yeb. 102<sup>a</sup> מ' וְלֹא מ' רֶגֶל the text says 'from on' (his foot) but not the cover of a cover, i. e. the upper must be immediate to the skin of the foot, v. אֶפְתָּה. Ib. מ' לִיכָחוּב רִמְנָה בִּמ' רִגְלוֹ if it were so (that a'k meant 'to fasten'), the text ought to have read 'on the upper part of his foot'.

מַעֲלֵה m. (b. h.; עֵלָה or עֵלָה; emp. עֵלָה) *circumvention; fraud, adulteration, faithlessness*. Yalk. Ex. 343, v. מַעֲלֵה. Num. R. s. 7, v. next w.

מַעֲלֵה (b. h.; denom. of preced.) *to circumvent, defraud*. Sifrē Num. 7 (ref. to Num. V, 12) מ' עֲרִיבָה ו' does 'she was faithless to him' refer to marital betrayal or to money matters? v. מַעֲלֵה.—Esp. *to make inappropriate use of sacred property, to be guilty of transgressing, be amenable to, the law concerning* (Lev. V, 15, sq.). Meil. I, 1 מַעֲלֵהִים in using them inadvertently.

מ' מרא, מעלת pr. n. pl. *Ma'älath M'ra.* Targ.



Y. I Num. XXXII, 3; 37 (h. text אלעלה; O. some ed. בעלי לעלא; Y. II לעלא).

**מַעֲלָתָא** f. pl. (עָלָל) *income*. Pesik. R. s. 31 (emend. in ed. Fr.) שיבבא ברשא מני מ' ולא מני נפקרא a bad neighbor counts (his neighbor's) income but not (his) expenses.

**מַעֲמִיד** m. (b. h.; עָמַד) 1) *standing up*; and *sitting down*, *halt of the funeral escort on returning from burial for lamentation or consolation*. Tosef. Pes. II (III), 15 'וכ' אין מ' ומו' no less than seven halts are made. Ib. 14 'וכ' אין מ' ומו' מקום שנהגו לעשות מ' ומו' where it is customary to make halts (on the eve of Passover). B. Bath. 100<sup>b</sup> 'וכ' arranged for hersake a *mā'amad* &c. Meg. IV, 3 (23<sup>b</sup>) 'וכ' בפתוח מעשרה... we arrange no *mā'amad* &c. with less than ten persons; a. fr.—B. Bath. l. c. מקום... המוכר if one sells his grave, the road to his grave, or his halting place.—Pl. מעמדות. Ib. ומושבות. Ib. אין פותחין מ' מ' ומושבות no less than seven &c., v. supra.—2) (law) *presence of witnesses*, judges &c. Ib. 144<sup>a</sup> bot. במעמד שלשון in the presence of us three (the owner, the trustee, and the recipient). Y. Shebu. VI, 37<sup>a</sup> top; Y. Gitt. IX, 50<sup>c</sup> bot., v. אָשֶׁר. Y. Keth. XIII, 36<sup>a</sup> bot. במעמדה when her father made the promise in her presence; a. fr.—3) *post*, a division of popular representatives deputed to accompany the daily services in the Temple with prayers, and also a corresponding division in the country towns, answering to the divisions (guards, v. מַשְׁמֵר) of priests and Levites. Taan. IV, 2 על כל משמר ומשמר כל משמר ומשמר דיהי מ' וכו' corresponding to every guard was a post of priests, Levites and Israelites stationed in Jerusalem. Ib. 4 אין בו מ' no prayer meeting of the *mā'amad* took place.—אָנְשִׁי, v. אָנְשִׁי; a. fr.—Pl. as ab. Ib. 2 'וכ' אין מ' this is the origin of the *mā'amad*. Ib. 27<sup>b</sup>, a. e. 'וכ' אלמלא but for the prayer meetings of &c. Meg. III, 6 במעשה בראשית at the prayer meetings the first chapter of Genesis was read (one section each day of the week).

**מַעֲמִיד** m. (עָמַד II) *support, frame*. Sabb. 60<sup>a</sup>; 15<sup>b</sup> 'הכל הולך אחר המ' (in levitical law) everything depends on the nature of the support (e. g. the seal is judged by its setting, the ladder by its frame). Tosef. Kel. B. Bath. II, 5 'למ' a piece of a web which can be used for the weaver's frame, v. נְוִלָה.—Pl. מַעֲמִידִין. Y. Yeb. XII, 12<sup>d</sup> top 'של עץ' the main body of the shoe made of wood. Y. Sabb. VI, 8<sup>b</sup> 'אחר מעמדיו' it depends on the nature of its supporters (i. e. the parts which keep the framework in position; (Bab. ib. 60<sup>a</sup> מסמדות; Tosef. Kel. B. Mets. III, 13 השלובים).

**מַעֲמָקִים** m. pl. (b. h.; עָמַק) *depths*. Ab. d'R. N. ch. III 'כשרדתי למעמקי מצולה when I went down to the depths of the abyss.

**מַעֲנָה** Lev. R. s. 32 מרמננה, v. מעט.

**מַעֲנָה** m. (b. h.; עָנָה I) *answer*. Midr. Till. to Ps. VIII 'למ' they knew not what to answer him.

**מַעֲנָה** f. (b. h.; preceded.) 1) *turn of the plough, furrow, furrow's length*. Tosef. Hull. IV (V), 6. Ohol. XVII, 2;

a. e.—2) (perh. מַעֲנָה m.) *handle of the plough; coulter*. Tosef. Shebi. III, 20 'וכ' ובלבד שלא יסמוך לה מ' Y. ib. IV, 35<sup>b</sup> bot. 'וכ' ובלבד שלא יסמוך אחר המ' provided that (in training the cow for ploughing) he will not press the coulter (so as to make the appearance of real ploughing).

**מַעֲנִין** m. (עָנָן I) *augur from clouds*. Targ. O. Deut. XVIII, 10 'מַעֲנִין' ed. Berl. (oth. ed. 'מַעֲנִין').—Pl. מַעֲנִינִין, מַעֲנִינִין, מַעֲנִינִין. Ib. 14 'מַעֲנִין' ed. Berl. (oth. ed. 'מַעֲנִין').

**מַעֲסָרָא** v. מַעֲסָרָא.

**מַעֲסָרָא** v. מַעֲסָרָא.

**מַעֲפָרָת** f. (denom. of עָפַר) [*duster*,] *apron, any garment for the protection of clothes*. Zeb. 94<sup>b</sup>; Hull. 123<sup>b</sup> 'וכ' כד' enough to be used as an apron. Sabb. 9<sup>b</sup> 'וכ' משיערה מעפרתו (Rashi: משיערה מעפרתו) from the time he puts the hair-cutters' wrap upon his knees. Ib. 'וכ' משיערה מעפרתו (Rashi: משיערה מעפרתו) from the time he shakes his wrap off (to prepare for bathing).—Esp. a travelling cloak with a hood (cmp. Sm. Ant. s. v. Cucullus), also a short cloak with a hood (pal-liolus). Tosef. Meg. IV (III), 30 'וכ' עטרה במ' for one wrapt in a travelling cloak, a birrus... it is unbecoming to read &c. Sifré Deut. 234 'וכ' שלא למ' exclude a *mā'afroreth* with which one cannot cover his head and the larger portion of his body; Yalk. ib. 933 (not מעפרתו). Y. Ter. VII, 44<sup>d</sup> bot. מעפרתו. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> (one of a class of clothes permitted to be saved on the Sabbath). Lev. R. s. 2; Pesik. Shek., p. 17<sup>a</sup>.—Pl. מַעֲפָרִית, מַעֲפָרִית. Ib.

**מַעֲפָרָא** m. (denom. of עָפַר) *pitchfork for the first stage of winnowing (to remove dust &c.)*, v. מַעֲפָרָא.

**מַעֲפָרָא** f. (v. מַעֲפָרָא) *cloak with a hood*. Targ. I Kings XX, 38; 41 (Ar. מעפרא; Kimhi מעפרא; h. text אָפֶר).—Pl. מַעֲפָרִין. Y. Sabb. VI, 8<sup>b</sup> bot. (transl. מעפרא, Is. III, 22) 'וכ' colobia and m.

**מַעֲפָרָא** Y. Bicc. III, 65<sup>d</sup> 'וכ' שמעין דמ' v. עֲפָרָא.

**מַעֲפָרָא** v. מַעֲפָרָא.

**מַעֲפָרָא** v. מַעֲפָרָא.

**מַעֲפָרָא** Y. Sabb. XIV, 14<sup>c</sup> bot., v. עֲפָרָא.

**מַעֲצָדָא** m. (b. h.; עָצַד to cut) *adze*. B. Kam. X, 10 מ' 'החפץ' the chips which the carpenter makes with the adze; Tosef. ib. XI, 15. Kel. XIII, 4. Sabb. XII, 1 (the stone-cutter's trimming adze). Sifré Deut. 308; Yalk. Deut. 942, v. פָּסָל. Kel. XXIX, 6 'לגיונות' the battle-axe of the legions. Tosef. ib. B. Bath. I, 7 מַעֲצָדָא (corr. acc.); a. e.—Pl. מַעֲצָדִין. Arakh. VI, 3 (Bab. ed. 23<sup>b</sup> מַעֲצָדִין, corr. acc.).

**מַעֲצָרָא** m. (עָצַר) *vat*. Targ. Is. LXIII, 2, sq.; a. fr.—Ab. Zar 60<sup>a</sup> (Ar. מַעֲצָרָא, v. וְיָצַר).—Pl. מַעֲצָרִין, מַעֲצָרִין. Targ. Is. XVI, 10.

**מַעֲצָרָא** I f. (preced.) *press-room (=h. בית*

הגיתות, v. גִּית. Targ. Num. XVIII, 27 (h. text יָקַב).—Ab. Zar. 70<sup>a</sup>. Ib. 74<sup>b</sup> מַעֲרָהּ my press-room; a. e.

**מַעֲרָהּ** II f. (מַעֲרָה; cmp. מַעֲרָה I) *meeting room, school-house*. Erub. 49<sup>a</sup>; 60<sup>a</sup>.

**מַעֲרָהּ** (v. מַעֲרָה) *to beat, stamp; trnsf. to scorn*. Part. f. מַעֲרָה. Targ. II Kings XIX, 21; Is. XXXVII, 22, v. מַעֲרָה. — Y. Ber. II, 4<sup>d</sup> top לָן וְאֵינָן מַעֲרָהּ לָן to-morrow they will be with us (the dead), and now they scorn us (by treading on our graves).

**מַעֲרָהּ** m. (b. h.; עָקַה *to restrain*) *railing*. M. Kat. I, 10. Sifre Deut. 229 פָּטוּר מִן הַמַּעֲרָה not subject to the law &c. (Deut. XXII, 8). Tosef. Kel. B. Mets. VIII, 2, v. קִיפָה; a. e.—'מַעֲרָהּ pr. n. pl. Beth-Ma'ākeh. Y. Maas. Sh. IV, 54<sup>d</sup> bot., v. מַעֲרָה III.

**מַעֲרָהּ** f. (מַעֲרָה) *sting*. Koh. R. to VI, 11 [read:] אִי מַעֲרָהּ either a bite or a sting; v., however, אַמְכֹּתִי.

**מַעֲרָהּ**, v. מַעֲרָה II.

**מַעֲרָב** m. (b. h.; עָרַב) *sun-set, West*. Erub. III, 5, v. עָרַב. B. Bath. II, 9 מַעֲרָבָה west of the town; a. v. fr.

**מַעֲרָבָה** ch. same. Targ. Prov. VII, 9 מַעֲרָבָה (h. text יָוֵם עָרַב). Targ. Gen. XXVIII, 14; a. fr.—In Talmud Babli *the West, Palestine*. Ber. 2<sup>b</sup> בְּמַ' in the Palestinian colleges. Yeb. 117<sup>a</sup>; a. fr.—[Lev. R. s. 17 בְּמַ' read, בְּמַעֲרָבָה, v. עָרַב.]—[Sot. 41<sup>b</sup> בר' prob. pr. n. m.]

**מַעֲרָבָהּ** m. ch. = h. מַעֲרָבִי *western, western man*. Targ. Is. XXIII, 4. Targ. Joel II, 20; a. fr.

**מַעֲרָבָהּ**, v. עָרַב.

**מַעֲרָבָהּ** m. (denom. of מַעֲרָב) *western*. Zeb. V, 2; a. fr.—Fem. מַעֲרָבָהּ. Ib. 3 צְפוֹנִיתָהּ (קרן) north-western corner of the altar. B. Bath. 25<sup>b</sup> צְפוֹנִיתָהּ north-west; a. fr.—[מַעֲרָבִי, Tosef. Par. III, 6, v. מַעֲרָבִי.]

**מַעֲרָבָהּ** m. (עָרַבָה) *whirlpool*. — Pl. constr. מַעֲרָבָהּ. Targ. Job XXXVIII, 16.

**מַעֲרָהּ** f. (b. h.; עָוַר, cmp. אָוַר) *cave*. Y. Ber. IV, 7<sup>d</sup> top, v. מַעֲרָה II. Sabb. 33<sup>b</sup> לְמַעֲרָהּ go back to your cave (hiding place). Yeb. 119<sup>b</sup>; a. fr.—מַעֲרָהּ המַעֲרָה, v. מַעֲרָה. — Pl. מַעֲרָהּ. M. Kat. 5<sup>b</sup>; a. fr.

**מַעֲרָהּ**, v. מַעֲרָה.

**מַעֲרָהּ** m. (עָרַה) *board on which the baked bread is arranged* (Maim.); *rolling pin* (R. S. a. oth.). Kel. XV, 2.

**מַעֲרָהּ** ch. same. Y. Sabb. VII, 10<sup>a</sup> bot. מַעֲרָהּ בְּמַ' (not במַעֲרָהּ) he who beats flax (on the Sabbath) using a rolling pin, is guilty of an act of the category of grinding (crushing the seeds).

**מַעֲרָהּ**, v. מַעֲרָה.

**מַעֲרָב** m. (ח' עָרַבִים, II עָרַב) *who causes the evenings to set, name of the first section of the night prayer*. Ber. 12<sup>a</sup> עָרַב בְּמַ' if one began the first section with *ma'arib 'arabim* and closed with 'Creator of the lights'. Ib. עָרַב בְּמַ' if he closed with m. 'ar. (in place of 'Creator of the lights').—[In liturgy: מַעֲרָבִי (תַּפְּלָה) the night prayer.]

**מַעֲרָכָהּ** f. (b. h.; עָרַךְ) 1) *arrangement, order, esp. pile of wood on the altar in the Temple*. Yoma 33<sup>a</sup> אַבְרִי Abbayi related the order of the priestly functions in behalf of the college . . as follows: the large pile comes before &c. Tam. II, 3, sq. Tosef. Yoma III (II), 3; Yoma 45<sup>a</sup>; a. fr.—Pl. מַעֲרָכֹת. Ib. IV, 6; a. fr.—2) *line of battle, battle-field*. Midr. Sam. ch. XI; Yalk. ib. 102 דִּידָהּ בְּמַ' he (Saul) was in the battle.

**מַעֲרָכִים**, Yalk. Gen. 115, read: מַעֲרָכִים.

**מַעֲרָכִים** m. pl., constr. מַעֲרָכִי (b. h.; עָרַךְ) *arrangements, ordinances, esp. מַלְחָמָה (בְּחָן) the regulations concerning excuses from the army to be proclaimed before battle* (Deut. XX, 5—9). Tosef. Sot. VII, 18 on arriving at the frontier he says, מַלְחָמָה, let him who hears (this) go to hear the proclamation of the priest of war (v. מַשְׁנֵה); מַלְחָמָה מִדּוֹ אֹמֵר what is said in the proclamation before the battle? Sot. 42<sup>b</sup> top מַלְחָמָה listen to the words of the proclamation. Ib. VIII, 2 וְכִ' all these listen to the words of the priest appointed over the ordinances of battle and go back &c.; Sifre Deut. 193, sq.—V. עָרַךְ.

**מַעֲרָהּ**, v. מַעֲרָה.

**מַעֲרָהּ** m. (עָרַק) *run, haste*. Targ. Ps. CXVI, 11.

**מַעֲרָהּ** m. (preced.) *fugitive*.—Pl. מַעֲרָהּ. Targ. Jer. XLVIII, 19 (ed. Wil. מַעֲרָהּ; ed. Lag. מַעֲרָהּ). Targ. Y. Lev. XXVI, 36 מַעֲרָהּ (מַעֲרָה).

**מַעֲרָהּ** f. ch. = h. מַעֲרָה. Targ. Gen. XIX, 30; a. fr.—Sabb. 33<sup>b</sup>, a. fr.—Esp. *burial cave*. B. Bath. 58<sup>a</sup> מַעֲרָהּ the cave where Abraham was buried; a. fr.—Pl. מַעֲרָהּ. Targ. I Sam. XIII, 6.—B. Bath. I. c. הָיָה מַעֲרָהּ he undertook to mark the burial caves.

**מַעֲשֶׂה** m. (b. h.; עָשָׂה) *deed, act; practice; fact, event*. Yeb. IV, 9 מַ' עַד שֶׁיַּעֲשֶׂה until thy older brother takes action concerning her (v. הָלִיצָה). Ab. I, 17, v. מַעֲשֶׂה. Kidd. 40<sup>b</sup>, v. לִימִיד. B. Bath. 130<sup>b</sup> . . אֵין לְמִדִּין הִלְכָהּ you dare not derive a law either from a theoretical decision or from an act (of your teachers) unless they declare their decision a rule for practical guidance. Ib., a. fr. רַב מַ' a practical decision is a teacher (a guiding precedent). Yeb. XV, 2 שְׁהִיָּהּ and only in the same way as it (the precedent) happened. Ib. 116<sup>b</sup>, a. fr. בִּירְדִּין מַ' on account of an occurrence. Ib. . . שְׁהִיָּהּ only for the Jordan and for a ship exactly as the event took place, they established the ordinance &c. Ber. I, 1 וְבִאֵי וְכִ' it happened that &c. Bets. III, 2 מַעֲשֶׂה

it happened that a gentile brought &c. Ib. 24<sup>a</sup>, a. fr. you quote a fact which disproves your rule! Yeb. 70<sup>b</sup> בגיפ' מ' רמ' מוטר' מ' (the uncircumcised) lacks an act and this to be performed on his body; a. fr.—אנשי מ' (נפיש) *men in whose behalf miracles occur, saints*. Sot. IX, 15; a. fr. מַעֲשֵׂה מִרְכָּבָה—Pl. מַעֲשֵׂה, constr. מַעֲשֵׂה. B. Kam. 95<sup>b</sup>, a. fr. הוא מ' בכל יום is it not a daily occurrence? Tosef. Nidd. IV, 3 שני מ' הוליד וכו' my father brought the report of two precedents from Tabin to Jabneh. Ber. 32<sup>b</sup> טובים מ' good deeds; a. v. fr.

**מַעֲשֵׂה** m. (מַעֲשֵׂה) *stronghold*. Targ. Prov. X, 29 (Ms. מַעֲשֵׂה).  
**מַעֲשֵׂה** m. (b. h.; denom. of תִּשְׁתֵּי) *tithe*.—ה' תרומת מ' the tithe of the tithe which the Levite owes to the priest (Num. XVIII, 26); מ' or ראשון מ' the first tithe belonging to the Levite; מ' שני the second tithe to be consumed by the owner in Jerusalem (Deut. XIV, 22, sq.); מ' עני- the poor man's tithe, every third year (ib. XXVI, 12). Maas. Sh. V, 6; a. v. fr.—Pl. מַעֲשֵׂרוֹת (מַעֲשֵׂרוֹת). Maasr. I, 1 הוא מ' is subject to tithes; a. v. fr.—*Ma' asroth, Ma' aser Shenit*, respective names of two treatises of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'raim.

**מַעֲשֵׂה** ch. same. Targ. Num. XVIII, 26 (ed. Berl. מַעֲשֵׂה); a. fr.—Targ. Y. Deut. XII, 6 מַעֲשֵׂהֶיךָ (collective noun).—Pl. מַעֲשֵׂרוֹת, מַעֲשֵׂה, מַעֲשֵׂה. Targ. Num. XVIII, 28; Targ. O. Deut. I. c. מַעֲשֵׂרוֹת. ed. Berl. (ed. Vienna מַעֲשֵׂרוֹת). Targ. Mal. III, 8; 10; a. fr.

**מַעֲשֵׂה**, v. preced.

**מַעֲשֵׂה**, v. sub מַעֲשֵׂה.

**מַעֲשֵׂה** m. (מַעֲשֵׂה) *maffi' a (plague)*, name of an animal of which the lion is afraid, the *Aethiopian gnat* (Levys. Zool. d. Talm. p. 316). Sabb. 77<sup>b</sup> (Rashi: a small beast frightening the lion with its howl).

**מַעֲשֵׂה** f. (מַעֲשֵׂה I) *desolation*. Targ. Is. XLIX, 19.

**מַעֲשֵׂה**, Targ. Y. Ex. XXII, 16 some ed., v. מַעֲשֵׂה.

**מַעֲשֵׂה** f. (מַעֲשֵׂה) 1) *flag*. Num. R. s. 2 לכל נשיא ונשיא מ' צבע מ' for each prince a flag of a different color. Ib. צבע מ' the color of the flag; a. fr.—[Pl. מַעֲשֵׂה. Mekh. B'shall. s. 2, v. מַעֲשֵׂה.]—2) (emp. Lat. mappa, of Punic origin) *napkin, towel*. Ber. VIII, 3; a. fr.—3) *bandage* around a scroll. Y. Meg. I, 71<sup>d</sup>; Y. Erub. X, 26<sup>b</sup> top מ' עלי מ' a scroll which is not bandaged (so that the writing is partly exposed).

**מַעֲשֵׂה** m. (b. h. מַעֲשֵׂה; מַעֲשֵׂה) 1) *mechanic's bellows*, contr. to מַעֲשֵׂה שְׂפִירָה blowing tube. Tosef. Bets. III, 15.—2) *smithy*. Tanh. Vayesheb 1, v. גִּיּוֹן—Gen. R. s. 84 לנפה פרוח, read: מַעֲשֵׂה, v. מַעֲשֵׂה.

**מַעֲשֵׂה** ch. same, *bellows*. Taan. 12<sup>a</sup> מ' belows full of wind (abstinence without merit).

**מַעֲשֵׂה**, v. מַעֲשֵׂה.

**מַעֲשֵׂה**, v. מַעֲשֵׂה.

**מַעֲשֵׂה** f. (מַעֲשֵׂה) 1) *dropping, throwing seed*. Arakh. 25<sup>a</sup> מ' כור זרע... במ' we assess the value of a field by the quantity of seed... which it takes when strewing with the hand, opp. to שוורים מ' strewing from a perforated bag or wagon drawn by oxen; B. Mets. 105<sup>b</sup>; a. e.—Y. Ber. III, 6<sup>e</sup> bot. במַעֲשֵׂה יד with one and the same throw.—2) *falling in, debris*. Ber. 3<sup>a</sup>, sq. you must not enter a ruined building for prayer 'מפני דמ' because it may fall in. Y. Sabb. XVI, 15<sup>d</sup> top מ' מיר דמ' we must save (on the Sabbath) . . . persons buried under debris. Pes. II, 3 מ' שנפלה עליו מ' leavened matter covered with debris; a. fr.—3) (= מַעֲשֵׂה) *downfall*. Y. Ber. V, beg. 8<sup>d</sup> מ' של מהריביו חתם Jeremiah closed with prophesying the downfall of the destroyers of the Temple; (Midr. Till. to Ps. IV במַעֲשֵׂה).

**מַעֲשֵׂה** m. pl. (v. מַעֲשֵׂה II) *gliding, sinking*. Koh. R. to VIII, 11 (in Chald. dict.) ליר לירן . . . הוא רומיא עללן . . . ליר לירן (מַעֲשֵׂה) those haughty ones (or Romans) go in, . . . go out, they never slip.

**מַעֲשֵׂה** (a feigned denom. of פורח, v. מַעֲשֵׂה) *I will be a pazir (a substitute for nazir)*. Y. Naz. I, beg. 51<sup>a</sup> מַעֲשֵׂה (corr. acc.); Ned. 10<sup>b</sup> מַעֲשֵׂה (corr. acc.); v. מַעֲשֵׂה.

**מַעֲשֵׂה** m. (b. h.; מַעֲשֵׂה) *blowing, expiring; exhaustion, despair*. Tanh. Sh'mini 11.—[Tosef. B. Bath. II, 17 מַעֲשֵׂה, read with ed. Zuck. מַעֲשֵׂה, v. מַעֲשֵׂה.]

**מַעֲשֵׂה** m., **מַעֲשֵׂה** f. ch. same; מַעֲשֵׂה נפש *exhaustion, despair*. Targ. Job XI, 20. Targ. Is. XVII, 11. Targ. Deut. XXVIII, 65 מַעֲשֵׂה (ed. Vien. מַעֲשֵׂה, pl. constr.; Y. מַעֲשֵׂה).—[Pl. מַעֲשֵׂה. Targ. Ps. XI, 6 דאשרה מ', v. מַעֲשֵׂה.]

**מַעֲשֵׂה**, v. מַעֲשֵׂה.

**מַעֲשֵׂה**, v. מַעֲשֵׂה.

**מַעֲשֵׂה**, Sifré Deut. 43, v. מַעֲשֵׂה.

**מַעֲשֵׂה** m. v. מַעֲשֵׂה.

**מַעֲשֵׂה** m. (מַעֲשֵׂה) *dismissal from school, reading of Scriptures and prayers at dismissal*.—Pl. מַעֲשֵׂה. Ber. 53<sup>b</sup> בעידן מַעֲשֵׂה (Ms. F. מַעֲשֵׂה) at the time of their dismissal with devotional exercises; מ' ברלא עידן מ' (Ms. F. דקא מגמרי להו) not at dismissal (when they recite merely for practice).

**מַעֲשֵׂה** f. (מַעֲשֵׂה) *divorced*. Targ. Y. Lev. XXI, 7; 14.

**מַעֲשֵׂה** (b. h.) pr. n. m. *Mephibosheth*, son of Jonathan, fabled to be a great scholar and acknowledged by David as his teacher. Ber. 4<sup>a</sup>. Num. R. s. 8; a. fr.—Erub. 53<sup>b</sup>, v. מַעֲשֵׂה.

**מַעֲשֵׂה**, v. מַעֲשֵׂה.

**מַעֲשֵׂה** pr. n. pl. *Memphis in Egypt*. Targ. Jer. II, 16, a. e. (h. text מַעֲשֵׂה). Targ. Ez. XXX, 13 מַעֲשֵׂה ed. Wil.—V. מַעֲשֵׂה.

מפס, v. פס.

מפיקים, v. מפיקים.

מפיריא, Yalk. Lev. 547, מ' של מעור, read: מפיריא.

מפן, inf. of מפן.

מפלה f. (b. h.; נפל) *fall, downfall*. Gen. R. s. 17 חזלה מ' the beginning of (moral) ruin is sleep (laziness); Yalk. ib. 23 מפלה (pl.). Snh. 39<sup>b</sup> של רשעים the downfall of the wicked; Midr. Till. to Ps. IV, v. מפלה; a. fr.—Pl. מפלה. Yalk. l. c.; a. e.

מפלצת f. (b. h.; פליץ) *debauchery*, name of an idol. Ab. Zar. 44<sup>a</sup>, v. ליצנותא.

מפלה, v. מפלה.

מפלה f. ch.=h. מפלה, a. מפלה. Targ. Ez. XXXI, 13; 16; a. fr.—Pl. מפלה. Y. Taan. III, end, 67<sup>a</sup> מ' דוויין חמין 67<sup>a</sup> ruinous houses were there.

מפנה m. (פנה) *vacancy*. Toh. X, 5 מקום חמ' a vacant place.

מפני, v. פנים.

מפני, Gen. R. s. 63 רמשא מ', v. פני I.

מפנה m. (part. pass. of פנק) *brought up in wealth, delicate, fastidious*. Targ. Prov. IV, 3; a. e.—Keth. 67<sup>b</sup> מ' כלי האי is he used to such comforts?—B. Kam. 84<sup>a</sup> מ' איכא איניש דמ' וכ' one man is delicate and feels pain more intensely, another is hardened &c.; a. e.—Pl. מפנה. Targ. Is. XLIV, 4; a. e.—Hag. 4<sup>a</sup> sq. מ' לארורי to include delicate persons (that do not walk barefooted). Sabb. 109<sup>a</sup>; a. fr.—Fem. מפנה, מפנה. Targ. O. Deut. XXVIII, 56 (מפנה). Targ. Is. XLVII, 8; a. e.—Pl. מפנה, מפנה. Targ. Lam. IV, 3.

מפנה f. (preced.) used as adv. *in the manner of a nobleman*. Targ. I Sam. XV, 32 (h. text מעור).

מפנה f. (preced.) *good breeding; delicacy, fastidiousness*. Targ. O. Deut. XXVIII, 56 ed. Berl. (Ms. I מפנה, some ed. מפנה, v. Berl. Targ. O. II, p. 58; Y. פריקא).—Pes. 50<sup>b</sup> מ' הוא it is merely because they are used to indulgence (idleness). Hag. 6<sup>a</sup> מ' יחירה Hannah saw in Samuel extraordinary tenderness (saw that he was a very delicate child).

מפנה, v. מפנה.

מפס, v. מפס.

מפסלה, v. מפסלה.

מפסועיה f. (פסע) *trotting*. Targ. Jer. VIII, 16 ed. Lag. (ed. פסיעות, Kimhi פסיעות). Ib. XLVII, 3 (ed. Wil. מפסוע).

מפסלה, v. next w.

מפסלה f. (פסל) 1) *plane*. Kel. XIII, 4 (ed. Dehr. 5; Mish. ed. מפסלה; Maim. in comment. מפסלה).—2) *sculptor's chisel*. Tosef. Sabb. XIII (XIV), 17, v. מפסלה.

מפסלה f. ch. (preced.) *sculptor's work, engraving*. Targ. Ps. LXXIV, 6 מפסלה ed. Lag. (some ed. מפסלה; ed. Wil. מפסלה), v. מפסלה.

מפס m. (פציץ to split) *mat of reeds, bark &c.; the poor man's mattress*. B. Mets. 113<sup>b</sup> in cases of seizure for debt we must allow 'וכ' מיטה ומיטה ומ' (dining) couch and a couch with matting to the poor man, contrad. to קציץ. Sabb. 84<sup>a</sup>, sq. Kel. XXVII, 2; a. fr.

מפס ch. same.—Pl. מפס. Sabb. 65<sup>a</sup> מ' ביומי תשרי and had mats for them (spread at the bottom of the river in which they bathed; oth. opin. put up on the shore as screens) in the days of Tishri; Ned. 40<sup>b</sup>; a. e.

מפסלה f. *plane*, v. מפסלה.

מפסא, v. מפסא.

מפסא m. (נפק) 1) =h. מוצא, *coming forth; spring*; (of a building) *exit*; (of troops) *exodus, march*. Targ. II Kings II, 21.—Pl. מפסא. Targ. Ps. CXXVI, 4.—Targ. Ez. XLII, 11. Targ. Num. XXXIII, 2 (ed. Berl. מפסא; Y. ed. Vien. מפסא); a. e.—2) *discharge from the bowels*. Gitt. 56<sup>b</sup>, v. מפסא.—V. מפסא.

מפסא f. same, 1) *source; mine*. Targ. Ps. CVII, 33. Targ. I Chr. I, 23; a. e.—2) *that which comes forth, sprouting*. Targ. Job XXXVIII, 27.—Targ. Ps. LXXXIX, 35 (Targ. O. Deut. XXIII, 24 מפסא).—3) *going out, leaving*. Targ. Ex. XXI, 7 (ed. Vienna מפסא). Targ. Ps. LXVIII, 21 מפסא death.—V. next w.

מפסא f. (preced.) =h. יציאה, 1) *discharge, excrement*. Constr. מפסא. Targ. Ez. IV, 12. Targ. O. Deut. XXIII, 14 (ed. Lisb. מפסא; Ms. מפסא); a. e.—Sabb. 134<sup>a</sup> מפסא (בי) its anus.—2) *expense, outlay*. Lev. R. s. 34 מ' (not דמא) who shall make the outlay?; Yalk. ib. 665.

מפרוכה, v. מפרוכה.

מפרוכה m. (פרך) *wife's settlement*.—Pl. constr. מפרוכה. Targ. Y. Ex. XXII, 16 (not מפרוכה; O. מפרוכה).

מפרוכה f. pl. (פרה) *loose threads of a tassel, fringes*. Sabb. 59<sup>b</sup>.

מפרוכה f., pl. מפרוכה =מקל, *press-beam or stone*. B. Bath. 67<sup>b</sup> Ms. M. (ed. מפרוכה; Ms. R. מפרוכה); Y. ib. IV, beg. 14<sup>c</sup>; Tosef. ib. III, 2.

מפרע, v. מפרע.

מפרע m., infin. of פרן q. v.

מפרע m. (part. pass. of פרע) =מפסע. Targ. Y. I Dent; XXVIII, 54.—Fem. מפסע, מפסע. Ib. 56 (not מפסע). Ar. מפסע. —Pl. מפסע. Targ. Y. Num. XXXI, 50.

**מפרע** m. (פרע) *upsetting*; לִמ' (adv.; cmp. הפך) 1) *irregularly, out of order*. Meg. II, 1 לִמ' he who reads the Book of Esther in an irregular way (corresp. to סרוסין, ib. 18<sup>b</sup> top). Ib. 17<sup>a</sup> (ref. to Esth. IX, 27) מִה זמנֵה לִמ' as you cannot disregard the order of these days in celebrating their season, so you must not transpose the order in which the events of these days are described. Ib. (ref. to Esth. IX, 28) לִמ' as you cannot subvert the celebration, so you must not subvert the order of recitation. Ber. 13<sup>a</sup>; Sot. 32<sup>b</sup>; a. e.—2) *backward, retroactively, retrospectively*, opp. מִבֵּית לִמ' מִבֵּית לִמ' he becomes disqualified as witness retroactively, i. e. his testimonies are invalidated from the time that he perjured himself (opp. מִבֵּית לִמ' מִבֵּית לִמ', v. מִבֵּית לִמ' III). Erub. 37<sup>b</sup>, sq. לִמ' and the retroactive result would be that he drank untithed wine at the time; Y. Dem. VII, 26<sup>b</sup> לִמ' Y. Gitt. III, end, 45<sup>b</sup> לִמ' נִשְׁנָה הוּמָן is it to be considered as sour wine at the time, i. e. from the day that he was bound to examine it? Tosef. Sot. XI, 9 לִמ' count thirty-three days backward. Gen. R. s. 49 לִמ' take up the argument going back gradually (from fifty to forty-five &c.); a. fr.—Tosef. Ber. IV, 19, sq. (ל) לִמ' to say the blessing after meal, opp. לִמ' Pes. 101<sup>b</sup>.

**מפרעתא** f. (פרע) *tearing open*, esp. (sub. בית) *the place of the abdomen which the butcher strikes when tearing the peritoneum*. Hull. 50<sup>b</sup> (expl. כרס הפנימי) (some ed. מפרעתא).

**מפרק** m. (פרק) *joint*.—Pl. constr. מפרקי. Naz. 52<sup>b</sup> מפרקי דידים וכו' the joints of arms and legs.

**מפרקתא** f. (b. h.; preced.; cmp. אפרקתא) [*that which branches off*], *neck, nape*. Hull. 113<sup>a</sup> מפרקתא וכו' he who breaks the neck of a slaughtered animal before it is dead. Zeb. 65<sup>b</sup> מפרקתא וכו' he cuts (with his nail) the spinal column and the nape; Hull. 21<sup>a</sup>; 28<sup>a</sup>. Ib. 10<sup>b</sup> (in Chald. dict.) כנפס דמ' אפרנס the knife may have been notched on striking the neck-bone; a. fr.

**מפרש** m. (פרש) *one who undertakes a voyage*. Gitt. VI, 5 מפרש דמ' ודיוצא וכו' one who starts for a sea voyage or a caravan journey.—Pl. מפרשיים. מפרשיים דמ' ימים מפרשיים דמ' ימים מפרשיים דמ' ימים I went around inquiring of all sea-faring people; (Bab. ib. 20<sup>b</sup> נחוריי ימא.—[In later Hebr. מ' commentator.]

**מפשתייה** f. (פשט; v. פישט) *stretching out hands and feet, prostration at prayers* (=h. הַשְׁתַּחוּיָה). Y. Ab. Zar. IV, 43<sup>d</sup> top מפשתייה וכו' the prostration on fast days (that it must not be done on stone floors, v. ib., a. Meg. 22<sup>b</sup>), and the arrangement of the calendar with regard to the seventh day of Succoth (that it should not fall on the Sabbath), v. ערבתא; Y. Shebi. I, 33<sup>b</sup> bot.; Y. Succ. IV, beg. 54<sup>b</sup> מפשתייה.

**מפתח** m. (b. h.; פתח) *opening, entrance*. Mikv. VIII, 1 מפתח (Var. לפתח) outside of the (town) gate; Tosef. ib. VI, 1 (R. S. to Mikv. I. c. פתח).—Pesik. R. s. 37 מפתח שפתייה

the opening of his lips is blessing and peace. Sabb. XV, 2 (111<sup>b</sup>) מפתח (מפתחי) the neckhole of her shirt; Y. ib. 15<sup>b</sup>; a. e.—Pl. מפתחים, constr. מפתחי. Ber. 61<sup>a</sup> bot. מפתח דמ' דמ' man's evil inclination resembles a fly and is seated between the two valves of the heart; Yalk. Koh. 979; Yalk. Gen. 38.—מפתח, v. supra.

**מפתח** ch. same, *opening*. Targ. Ez. XXIX, 21.

**מפתח** m. (פתח, Pl. 2) 1) *engraver, sculptor*.—Pl. מפתחים. Kel. XXIX, 5 מפתח אבנים the sculptors' mallet (contrad. to סתח stone-cutter).—2) *seal-ring*. Tosef. Sabb. IV (V), 11 מפתח שבעה; Sabb. 62<sup>b</sup> מפתח שבעה (corresp. to שבעה שיש עליה דורח, ib. VI, 3).

**מפתח** c. (b. h.; פתח) *key*. Kel. XIV, 8, v. מפתח. Bech. 45<sup>a</sup>. Taan. 2<sup>a</sup>, sq.; a. fr.—Pl. מפתחות. Tam. III, 6. Taan. I. c.; a. fr.

**מפתחא** ch. same. Targ. Jud. III, 25. Targ. Is. XXII, 22. Targ. Y. Deut. XXVIII, 12; a. e.—Y. Bets. I, 60<sup>c</sup> bot., v. מפתח; a. e.—Midr. Sam. ch. VII וכו' מפתחא the key (of the College, i. e. Resh Lakish, the chief arguer, v. infra) is in Migdal Z.; Y. Hor. III, beg. 47<sup>a</sup> מפתחא (=מפתח) and where is the key?; Y. Snh. II, 20<sup>a</sup> top (incorrect version).—Pl. מפתחין, מפתחין, מפתחין... Targ. Y. Deut. I. c.—Y. Sabb. XIX, 16<sup>d</sup> bot.—Transf. מפתחא, or מפתחא, a scholar that opens the discussion, arguer. Y. Sabb. I, 3<sup>a</sup> bot., a. e. מפתחא דמ' דמ' we must not heed what is reported in behalf of R. Shesheth, for he is an arguer, i. e. brings matters up for mere argument's sake; Yalk. Ps. 735 מפתחא (read: דמ').

**מפתן** m. (b. h.) *threshold*. Ab. Zar. 41<sup>b</sup>; Y. ib. III, 42<sup>d</sup> top מפתן וכו' they revered the threshold more than the Dagon; a. e.—Pl. מפתנות. Ib. ישראל עשו ישראל עשו the Israelites worshipped many thresholds.

**מצא** v. מוצא.

**מצא** v. מצי.

**מצבה** m., **מצבתא** f. (יצב) *plant, set*. Targ. Is. V, 2 מצבה (ed. Lag. מצב).—Pl. מצבות. Targ. Mic. I, 6 מצבות (ed. Wil. מצב, ed. Lag. מצב).

**מצבה** f. (b. h.; יצב) *array, general assembly*. Tanh. Nitsab. 1 (ref. to Deut. XXIX, 9) וכו' מצבה משה משה why did Moses call them for a general meeting? Because they were to be handed over from one administration to another.

**מצבה** f. (b. h.; יצב) *pillar, statue, monument*. Sifra K'dosh. introd. (idols are named) מצבות, because they are made to stand. Sifre Deut. 146 (ref. to Deut. XVI, 22) וכו' מצבה משה מצבה (of the Lord) in the fathers, is hateful in the descendants &c. Y. Ab. Zar. IV, 44<sup>a</sup> top מצבה משה מצבה, v. מצבה; a. fr.

**מצבתייה** v. מצבתייה.

**מצדות** v. מצדות.

**מצדה** I, **מצדה** f. (צד) *net, trap*. Targ. Jer. XLVIII,

43. Targ. Ex. XXXVIII, 4 (Y. some ed. מצדה, corr. acc.; h. text מצדה); a. fr.—*Pl.* מצדה, Targ. Is. XIX, 8, sq. (ed. Wil. מצדה). Targ. Koh. VII, 26 מצדה.—Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top מצדה by מ' מצדה are meant woven nets (not traps).—V. מצדה.

**מצדה** II m. (ציד; v. מצדה) *fort, stronghold*.—*Pl.* מצדה. Targ. I Sam. XXII, 4, sq. (ed. Wil. מצדה). Targ. Ez. VII, 7; a. e.

**מצדה** f. (preced. wds.) 1) *net*, v. מצדה. — 2) *fort*. Targ. I Sam. XXIV, 1 (h. text מצדה); a. e.—*Pl.* מצדה, מצדה. Targ. Jer. XLVIII, 41.—V. מצדה.

**מצה**, v. מצי II.

**מצה** f. (b. h.; מצץ) 1) [*dry, pressed bread*,] *unleavened bread*, esp. *the bread served at the Passover meal*. Pes. X, 3. Ib. 5/ פסח מ' כל whoever does not explain, at the meal, the following three ceremonies, has not done his duty, and these they are: the Passover sacrifice, the eating of *matsah* and the bitter herbs. Men. V, 1 כל מ' המנחות all meal offerings are offered in an unleavened condition, opp. חמץ. Pes. 35<sup>a</sup> .. דברים הבאים .. one performs his duty of eating *matsah* (on the first Passover night) with such things only as are capable of leavening (the five species of grain); a. fr.—*Pl.* מצה. Mekh. Bo, s. 8 מ' כל מ' במשמע I might think anything unleavened is included (may be used for eating on the first Passover night); a. fr.—2) *a hide not tanned by a process of fermentation, untanned hide*. Kel. XVII, 15. Gitt. 22<sup>a</sup>; Sabb. 79<sup>a</sup> מ' ו' there are three kinds of hides, *matsah* &c., v. דפחה. Ib. מ' במשמע ו' m. is what its name implies, not salted and floured nor tanned with gall-nut.

**מצהב** m. (b. h.; צהב) *a bright metal*; מ' נחשת מ' *bronze*. Targ. II Chr. IV, 16 נחש מ' (h. text מ' נחש).—Y. Succ. V, 55<sup>d</sup> top; Arakh. 10<sup>b</sup> (quot. fr. Ezra VIII, 27) נחשת מ'.

**מצו**, v. מצוה.

**מצובה** m. (צב) *pyramid, pyramidal pile*. Y. B. Mets. II, 8<sup>b</sup>, sq., v. קרפסא.

**מצובה** pr. n. pl. *Pi-M'tsubah (Maasûb)*, Neub. Géogr. p. 22, in the district of Tyre. Y. Dem. II, 22<sup>d</sup> top (ed. Krot. מצובה; Tosef. Shebi. IV, 9 פומא ציבא).

**מצוביה** f., pl. **מצוביות** (v. ציב) *tufts or thrums*. Sabb. 105<sup>a</sup> (expl. קריס מ') (Ms. O. מצובי, v. Rabb. D. S. a. l. note 6) the thrums or slips to which the threads of the warp are attached. Ib. שליו מצובי Ms. O. a. Rashi (ed. מצוביה; Ms. M. מצוביה; Ms. Alf. מצוביה, v. סיב) pulled the thrums (of his garment, to indicate his anger). — [2] (v. ציב II) *dry twigs, chips*. Succ. 29<sup>a</sup> ארז ויקא מצובי Ar. (ed. מצוביה ציביות; Ms. M. 1 ויקא מבלבל מ' מצוביה; ed. Pes. a. oth. ציב) a wind came and stirred up the withered twigs of the covering of the Succah.

**מצובת**, v. מצובה.

**מצונה** m. (צנ) *stalk*.—*Pl.* מצונה, מצונה. Targ. Y. Gen. XL, 10 (not מצונה). Targ. Y. I ib. 12 (h. text שריג).

**מצודה** m. = מצדה II. — *Pl.* מצודה, מצודה, מצודה. Targ. Koh. IX, 14. Targ. I Sam. XXII, 4, sq. ed. Wil. (v. מצדה II).

**מצודה** f. (b. h.; צוד) *hunting apparatus, net, trap*; *bow*. Kel. XXI, 3, v. אשוד. Ib. XV, 6 מצודה החולדה a trap for weasels. Sabb. 43<sup>b</sup> מ' שלא יעשנה כמ' he must not spread the mat so as to form a trap (for the bees). Esth. R. to III, 2 (ref. to Ps. CXL, 6) מ' פרוש לי א' ו' the nations laid a trap to ruin me, saying to me, worship idols &c. Ab. III, 16 מ' פרוסה עליו a net is spread over all the living (none can escape divine judgment); a. e.—Ber. 9<sup>b</sup>; Pes. 119<sup>a</sup> מ' ו' שאין בה דגים Ms. M. (v. Rabb. D. S. a. l. note 30) like a net without fish; (oth. vers. דגן.. כמ' like a *fort* without provision; Rashi: like a *trap* without grain to attract the birds), v. מצודה. — *Pl.* מצודה. Tosef. Bets. III, 1; Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top מצודה; a. fr.—[Y. Erub. IV, 21<sup>d</sup> bot. מצודה, read: מצופות.]

**מצודניות**, Tosef. Bekh. V, 3, v. מ'ודניות, a. צידן.

**מצודה** f. ch.=h. מצודה, 1) *net, trap*. Y. Kil. I, 27<sup>a</sup> bot. מצודה הכא פ'ס כהנא מצודה ו' herewith Kahana laid his net for Resh Lakish and caught him; Gen. R. s. 7, end (some ed. מצודה); a. e.—2) *stronghold*.—*Pl.* מצודה. Targ. Jud. VI, 2 (ed. Lag. מצודה). V. מצודה.

**מצוה** f. (b. h.; צוה) *command, esp. religious act, meritorious deed*. Hull. 141<sup>a</sup>, a. fr. מ' לדבר for a religious purpose, opp. לדבר הרשות for a secular or religiously indifferent purpose.—מ' לחמה v. מ' לחמה.—Ab. IV, 11 אחת מ' one good deed, opp. עברה sin. Ib. מ' מ' the reward of a good deed is another good deed, v. גרר. Ib. II, 1 קלה מ' a light command (obeyed with little sacrifice); Ned. 39<sup>b</sup>; a. fr.—מ' הבאה בעבירה a religious act achieved through a wrong deed, e. g. using an illegitimately obtained object for a religious ceremony. Succ. 30<sup>a</sup>; a. fr.—Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Hall. I, end, 58<sup>a</sup> מ' אין עבירה מ' no-sin is virtue; אין עבירה מ' no-virtue is sin.—Zeb. 52<sup>a</sup>, a. fr. מ' (sub. קרבן) an offering dependent on certain occasions as ordained in the Law, opp. מצוה מצוה an obligatory offering (at regular seasons).—Y. Sot. I, beg. 16<sup>b</sup> לעיוב מ' (או) איזהרמח מ' is this said only as a recommendation or as an indispensable act?; Y. Pes. II, 29<sup>b</sup> bot., a. fr., v. עיוב.—Hull. 106<sup>a</sup> מ' משום because it is meritorious; מ' מ' what is the merit of it? It is meritorious to obey &c. Ib. אלא רשות מ' אלא רשות neither an obligatory, nor a meritorious, but a religiously indifferent act; Sabb. 25<sup>b</sup> מצוה מצוה (abbr. מ'ע) a *positive command*; Kidd. I, 7; a. v. fr., v. גרמא, a. לא, לא מ' the corpse of a person whose relatives are unknown and whose burial is obligatory on everybody. Hor. 13<sup>a</sup> פגע בהם מ' they struck upon a corpse; a. fr.—M. Kat. 20<sup>a</sup> מ' מ' (besides father and mother) whom one is obliged to bury (Lev. XXI, 2, sq.).—Lev. R. s. 34 מ' give

**מצח** m. (b. h.; צחה to *glisten*) forehead. Koh. R. to XII, 2 'והירח זה הַצֶּחַ' 'and the moon' (ib.) means the forehead; Lev. R. s. 18 'והאור זה הַצֶּחַ' (Sabb. 151<sup>b</sup> 'זו פדחת הַצֶּחַ' Yoma 7<sup>b</sup>, a. e. עורוה על מצחו as long as it (the plate) is on the high priest's forehead; a. e.—Transf. *effrontery*.

Tanḥ. T'rum. 11 הנחשת על מ' לכפר על מ' to atone for the brazen front. Kidd. 70<sup>b</sup> עזרת מ' v. עזרת; a. e.

**מִצָּה** ch. same. Targ. Y. I Gen. IV, 8.

**מִצְטַבֵּל** Gen. R. s. 65, end למ' read למצטבל v. צלב.

**מִצְטַר** v. sub מִצִּי.

**מִצָּה** (b. h.; emp. מִצִּי) to reach; to find. B. Mets. I, 1 **מִצָּה** I found it. Ib. 2<sup>a</sup> **מִצָּה** מאי מצאתיה I might have thought 'I found it' meant 'I discovered it', although he had not taken it up &c. Ib., a. e. **וְהִמָּצְתָה דִּרְהָא** 'and which thou hast found' (Deut. XXII, 3) means that it came into his possession. Gitt. IX, 10 **מִצָּה** מ' he discovered in her something disgraceful (infidelity); **מִצָּה** מ' he found another woman handsomer than she; a. fr.—**אָהָב וְכִי**... מה מִצִּי בִי... what do we find with regard to?—So also &c., i. e. *as in the case of—*, so &c. Sifra Vayikra, N'dab., ch. VIII, Par. 7 **מִצָּה** מ' as when burning (the sacrifice on the altar) the head is separated from the trunk, so when pinching the neck of the bird the head must be severed &c.; a. fr.—**Part. pass.** מִצִּי, f. מִצִּיָּה; pl. מִצִּיָּו; **מִצִּיָּה** accessible, frequent; likely. Arakh. 30<sup>b</sup> **וְהִמָּצְתָה** 'and he find the means' (Lev. XXV, 26), this excludes the case of the means being accessible, i. e. of one who had the means at the time being. B. Mets. 27<sup>a</sup> (ref. to Deut. XXII, 3, v. supra) **מִצָּה** מ' that which is lost to him but accessible to any body else; **מִצָּה** מ' lost to him and inaccessible to every one else (e.g. swept away by a flood). Sabb. 151<sup>b</sup> **מִצָּה** מ' עשה עד מ' שאתה מוצא מ' לך do good while thou findest (an opportunity), and it is possible to thee (thou hast the means); and thou art yet in thy own power (possesest thy faculties). Shn. 86<sup>a</sup> **מִצָּה** מ' כי ימצא פרט למ' 'if one be found stealing &c.' (Deut. XXIV, 7), this excludes the case when the abducted and sold person was in his power (his own child &c.). Ib. **מִצָּה** מ' the case is to be judged as if they (the children) had been in his possession. Gen. R. s. 85 **מִצָּה** מ' the note can be produced for collection, i. e. evidence can be found against us. Gitt. 2<sup>b</sup> **מִצָּה** מ' אין עדים מ' no witnesses are to be had to identify it. B. Mets. 18<sup>a</sup> **מִצָּה** מ' במקום where caravans pass frequently. Esth. R. to I, 1, v. **מִצָּה** מ' Ib. (ref. to Ps. XXI, 9) **מִצָּה** מ' thou shalt have the opportunity of punishing thy enemies. B. Kam. 4<sup>a</sup> **מִצָּה** מ' חזיקה מ' an ordinary wind, **מִצָּה** מ' an extraordinary wind; a. v. fr.

**Nif. מִצָּה** to be found. Gen. R. s. 85 **מִצָּה** מ' who are caught at a theft; a. fr.—Esp. *to turn out, to follow, to result.* Hull. I, 4 **מִצָּה** מ' ל' כשר וכו' the result is, what is legal in slaughtering is illegal in pinching. Pes. 25<sup>b</sup> **מִצָּה** מ' v. **מִצָּה** II. Sifra Deut. 210 **מִצָּה** מ' from which we can consequently derive.—Y. Pes. V, beg. 31<sup>c</sup>, a. fr. **מִצָּה** מ' thou turnest out saying, i. e. *the result is, consequently.*—**מִצָּה** (אח"כ) אם תמצא (אח"כ) if you will say. Gitt. 82<sup>b</sup> **מִצָּה** מ' אם תמצא לומר אח"כ if you will adopt the opinion of &c. Sabb. 136<sup>a</sup> **מִצָּה** מ' פליגי וכו' if you assume that they differ &c.; a. fr.—Tosef. Ohol. IV, 12 **מִצָּה** מ' כשהמצא לומר וכו' if you assume &c.

**Hif. מִצָּה** to furnish, provide with. Gen. R. I. c. **מִצָּה** מ' נאבדו וכו' (the tokens) had been lost, and the Lord provided others instead. Hag. 5<sup>a</sup> (ref. to **מִצָּה** Deut. XXXI, 21) **מִצָּה** מ' what remedy is there for a slave for whom his master invents evils and troubles? Ib. **מִצָּה** מ' מִצָּה לוֹ מִצָּה he who is ready to furnish the means (of his delivery) to the poor man in distress (by which the persecutor's greed is increased); [Rashi: he who has money ready for the poor man in extreme distress, instead of helping him to a livelihood in due time]. Arakh. 30<sup>b</sup> (ref. to Deut. XIX, 5) **מִצָּה** מ' ומצא פרט למצא 'and it strikes', this excludes the case of one who brings himself within the range of the missile (after it is started); Macc. 8<sup>a</sup>; a. e.

**מִצָּה** I, **מִצָּה** ch. same, to reach, be able; to master. B. Mets. 114<sup>b</sup> **מִצָּה** מ' לא בארבעה I could not master four orders of the Talmud, how could I master six?—Ib. 14<sup>a</sup>, a. fr. **מִצָּה** מ' ליה he may say to him. B. Bath. 84<sup>a</sup> **מִצָּה** מ' (הורה) לא (v. Rabb. D. S. a. l.) thou wouldst not have had the right to retract; **מִצָּה** מ' now that thou hast overreached me, canst thou retract?; a. fr.

**Ilhpe. מִצָּה** 'אִמָּה' [to find one's self,] to succeed. Keth. 62<sup>a</sup> **מִצָּה** מ' לא א' נכרי וכו' the gentile did not succeed in keeping pace with him. Ned. 89<sup>b</sup> **מִצָּה** מ' ולא א' למירחא he tried his utmost (v. **מִצָּה** I), but had no success in his studies; a. e.

**As. מִצָּה** (with נפשיה, or without) to place one's self within sight of an enemy so as to give him a chance for reconciliation, to be ready for reconciliation. Yoma 87<sup>a</sup> **מִצָּה** מ' (v. Rabb. D. S. a. l. note; ed. **מִצָּה** מ' [Keth. 60<sup>b</sup> **מִצָּה** v. **מִצָּה** II.]

**מִצָּה** (מִצָּה) (b. h.) to squeeze, wring, esp. to wring out the blood of the bird sacrifice. Sifra Vayikra, N'dab., ch. VIII, Par. 7 **מִצָּה** מ' הוא מוצא he wrings it; a. fr.

**Pi. מִצָּה** 1) same. Zeb. VI, 5, sq.; a. fr.—2) to pour out to the last drop, to drain. Ib. 64<sup>b</sup> **מִצָּה** מ' (ed. punctuate **מִצָּה**, **Hif.**) it does not say (Lev. V, 9), 'he shall pour out (the remainder) at the bottom &c.', but 'it shall be wrung out', which means, that it will run out to the bottom of itself. Ter. XI, 8 **מִצָּה** מ' (Y. ed. **מִצָּה**; Ms. M. **מִצָּה**) if he bent the vessel and drained it; B. Bath. 87<sup>b</sup> (Ms. H. a. R. **מִצָּה**; ib. V, 8 (87<sup>a</sup>) **מִצָּה** מ' (Y. ed. **מִצָּה**; Bab. **מִצָּה**; Ms. M. **מִצָּה**; Ms. R. **מִצָּה**) Gen. R. s. 85; s. 92 (play on **מִצָּה**, Gen. XLIV, 16) **מִצָּה** מ' כזה שהוא מוצא מ' as one drains a vessel and leaves nothing but the lees. Midr. Till. to Ps. LIX (play on **מִצָּה**, Prov. XVIII, 22) **מִצָּה** מ' כשהאשה רעה היא מוצא מ' (כל) ed. Bub. (oth. ed. **מִצָּה**, a. oth. variants) when the wife is bad, she drains all the good things out of his house and makes him poor; Yalk. Prov. 957 **מִצָּה** מ' (read: **מִצָּה**; a. fr.—3) (emp. **מִצָּה**) to measure exactly. Erub. IV, 11 (52<sup>b</sup>) **מִצָּה** מ' אין המשורחות מוצא מ' (the surveyors (in marking distances for Sabbath limits) do not measure exactly (but mark within the limits), in order to allow for mistakes.—Transf. to sound one's learning. Men. 18<sup>a</sup> **מִצָּה** מ' למצות מידותי to have my own learning examined; **מִצָּה** מ' למצות מידותי וכו' to sound the learning of &c.

**Hithpa. מִצָּה** to be wrung out; to be emptied, drained



Sifra Vayikra, Hob., Par. 10, ch. XVIII; Zeb. 64<sup>b</sup> שהשרירין לסיור where the remainder is poured out towards the bottom of the altar; a. fr. [Ib. VI, 4 (64<sup>b</sup>) read וידה מהמצוה, v. Rabb. D. S. a. l. note 50].—Y. R. Hash. I, 56<sup>d</sup> top; Y. Shek. III, beg. 47<sup>b</sup> וכ' עד כאן הן מהמצוה לילד וכ' up to that time (the first of Elul) the latest births of the old year (of those conceived before the first of Nisan) take place &c.—Trnsf. (with וחשבון) to be exactly counted, to be finally settled. Y. Sot. I, 17<sup>a</sup> (he suffers a loss by the death of his ox &c.) והחשבון מהמצוה and the account (of his sins) is settled; ib.; Num. R. s. 9 אחת מחארעא, v. ארע I; Koh. R. to VII, 27.

**מְצִיר** II ch. same, 1) to wring. Zeb. 65<sup>b</sup> לרם רמצי לרם וכ' (not רמצי רם, v. Rabb. D. S. a. l. note 1) and since he wrings the blood out, he does the act prescribed for the burnt-offering &c.—2) to suck. Sabb. 54<sup>b</sup> לרמצינה, v. רילא.

**Pa.** מצי to give suck. Keth. 60<sup>b</sup> טפי ליה מצי she will give him (her own child) more suck.

**Ithpa.** ארמצי, **Ithpe.** ארמצי to be wrung out, drained. Targ. Lev. I, 15; a. e.—Targ. Job IV, 12 ארמצי (Ms. ארמצי Itaf.; h. text שמץ).

**מְצִירָא** m. (נצי) quarreler, v. מצירינא.

**מְצִירָא**, Tosef. Sabb. VII (VIII), 1 'ומ', v. רמציא.

**מְצִירָא** f. (מצא) 1) finding, discovery. Y. Sot. I, beg. 16<sup>b</sup> (ref. to מצא, Deut. XXIV, 1) 'אין מ' בכל מקום וכ' 'finding' means everywhere ascertaining through witnesses.—2) something found. Gitt. V, 3 לא ישבע מ' the finder of a lost object cannot be made subject to an oath (if the owner claims more). B. Mets. 8<sup>a</sup>, v. נבחה; a. fr.—**Pl.** מציאות. Ib. II, 1 מ' שלי וכ' the following things if found belong to the finder, and the following must be published; a. fr.—Trnsf. precious things.—Pl. as ab. Gen. R. s. 50 (ref. to הנמצאות, Gen. XIX, 15) וכ' two precious acquisitions, Ruth &c.; ib. s. 41; Yalk. ib. 70; 84.

**מְצִירָא** ch. same.—**Pl.** מציאן. Y. B. Mets. II, 8<sup>c</sup> bot. 'ועבר גרמיה מחור מ' ועבר וכ' he gains for himself the reputation of one returning lost objects, and makes great gains; וכ' people see him return lost objects and give in his trust &c.

**מְצִירָא**, Tosef. Kel. B. Mets. I, 7, v. מצירינא.

**מְצִירָא**, v. מצירינא.

**מְצִירָא**, v. מצירינא.

**מְצִירָא** f. (מצר) wringing out the blood. Sifra Vayikra, N'dab., ch. VIII, Par. 7.—**Pl.** מצירי. Hull. 132<sup>b</sup> bot. (missing in Tosef. Dem. II, 7; Men. 18<sup>b</sup>).

**מְצִירָא** f., pl. מציולות (b. h. מצולות) 1) bells. Pes. 50<sup>a</sup> (ref. to Zech. XIV, 20) כל מ' שחילין וכ' all bells which they suspend on the horse... shall be sacred unto the Lord.—[2] (homilet.) shades. Ib.; Y. ib. III, end, 30<sup>b</sup>, v. צלל. Hif.]

**מְצִירָא** f. (נצל) the washers' fork (?). Targ. I Sam. XIII, 21 Kimhi (ed. מצלח, מצ' ed. Lag. מצלח; h. text קלשון).

**מְצִירָא**, v. מצירינא.

**מְצִירָא** m. (מצע) 1) (noun) middle, midst. Targ. O. Num. XXXV, 5 מציע ed. Berl. (oth. ed. מציעה; Y. מציעה).—Constr. מצע. Targ. Ps. XXII, 23; a. e.—**Pl.** מציעין. Targ. Jud. XV, 4 ed. Lag. (oth. ed. מציעין).—2) (adj.) middle, average. Ned. 31<sup>b</sup> top R. N. (ed. מציעה).—בבא מציעה. v. בבא I.—[מציעה, Targ. Prov. XXI, 13 Ms., v. מציעה.]

**מְצִירָא** m. (preced.) lying between, central, average. Targ. Ex. XXVI, 28; a. e.—**Pl.** מצירינא. Targ. Jud. XVI, 29; a. e., v. מציעה.—**Rem.** מצירינא, מצירינא. Targ. I Kings VI, 6 מציעה ed. Lag.; ib. 8.—B. Bath. 107<sup>a</sup> מציעה it is the average (between twenty and thirty).—Esp. מציעה the middle clause of a Mishnah &c., contrad. to רישא first clause, and סופא the ending clause. Hull. 94<sup>b</sup>; a. fr.

**מְצִירָא** f. (preced. wds.) middle, centre; constr. מצירינא. Targ. II Chr. VII, 7. Targ. Ps. XXXVI, 2; a. e.

**מְצִירָא**, v. מצירינא.

**מְצִירָא**, v. מצירינא.

**מְצִירָא** m., pl. constr. מצירינא compressed; מ' עינא having blinking eyes. Keth. 60<sup>b</sup> bot.

**מְצִירָא** m. (b. h.; צורק) oppressor, esp. Roman tax collector, v. מסיק II.—**Pl.** מצירינא, מצירינא. Sifra Deut. 317; Yalk. ib. 944 מ' שהחזיקו בה וכ' the oppressors that have taken possession of Palestine &c.

**מְצִירָא** m. pl. (Chald. adapt. of h. מצורק) mortals. Y. Kil. IX, 32<sup>b</sup> top מ' שרין rest now, ye mortals (it is Sabbath); Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11 מצירינא (h. form).

**מְצִירָא**, v. צלקה.

**מְצִירָא**, v. מצילתא.

**מְצִירָא** m. pl. = מצלילין, cymbals. Targ. I Chr. XV, 28 ed. Lag. (ed. Rahm. נצלילין, Var. מצ').

**מְצִירָא**, v. מצילתא.

**מְצִירָא**, Yalk. Dan. 1061 אורייא למ' אורייא (some ed. למכלחייא read: לצלמי מלכייא; there (Deut. IV, 28) the images of the kings are called gods (authorities); Lev. R. s. 33 למלכייא).

**מְצִירָא** m. (צמח) brightness; מצמחיה דיומא noon. Lev. R. s. 24 (Tanh. K'dosh. 9 צורים).

**מְצִירָא** (v. מצץ) to squeeze, suck, sip. Y. Ter. XI, 47<sup>d</sup> bot. במחוסרים למצמן when they are too poor to be sucked out. Y. B. Mets. VII, beg. 11<sup>b</sup> וימצמן שלא יקלקל בחמנים וימצמן he must not peel (taste the surface of) the figs

or take a suck of the grapes (and throw them away); Y. Maasr. II, 50<sup>a</sup> bot. ומצמן (read: ומצמן). Gen. R. s. 60 (expl. משהאח, Gen. XXIV, 21, as if fr. שָׁהָה) ומצמן he sipped (the water which she handed him) and looked at her; Yalk. ib. 109.

### מִצְנֶפֶת, מִצְנֶפֶת, מִצְנֶפֶת, v. מִצְנֶפֶת.

**מִצְנֶפֶת** f. (b. h.; v. צנף a. derivatives) [the bright head-dress,] turban esp. the priest's turban. Tosef. Yoma I, 10 'וכ' בבגדי חול של ו' he took the turban from the head of one of them, and they knew that the count for the lot was to begin with him; Yoma 25<sup>a</sup>. Ib. 'וכ' is there a turban (*mitsnefeth*) among common dresses (not used at the priestly service)? Ib. VII, 5; a. fr.

**מִצְנֶפֶת, מִצְנֶפֶת, מִצְנֶפֶת** ch. same Targ. Is. XXII, 18. Targ. Ex. XXVIII, 37. Targ. Zech. III, 5; a. e.—*Pl.* מִצְנֶפֶת. Targ. Y. Ex. XXVIII, 4 (ed. Vien. מִצְנֶפֶת; O. ed. Berl. מִצְנֶפֶת).

**מִצֵּץ** (v. מצה) to press, squeeze.—Denom. מִצֵּץ q. v.

*Pl.* מִצֵּץ 1) (v. מצה *Hithpa.*) to be exact in calculation, to measure exactly. Tosef. Erub. IV (III), 4 'ואם מִצֵּץ את' read: מִצֵּץ את 'וכ' and if they (those authorized to lay for him the Erub, v. מִצֵּץ) measured the Sabbath limit exactly. (laying the Erub in opposite directions, each exactly at 2000 cubits from his present place), he must not move from his place; Erub. 50<sup>b</sup>; Y. ib. III, 21<sup>b</sup> 'וכ' (read: מִצֵּץ) if they (the partners) laid the Erub &c.; Tosef. ib. IX (VI), 12 מִצֵּץ (read: מִצֵּץ); a. e.—2) (denom. of מִצֵּץ) to place in the middle. Snh. II, 1 'מִצֵּץ, v. מִצֵּץ. Y. Ber. V, end, 9<sup>d</sup> 'הכהן את ה' the priest is called upon to read between the two common Israelites. Gen. R. s. 95 'וכ' they took him in the middle and guarded him. Pes. 111<sup>a</sup> 'מִצֵּץ ולא מִצֵּץ there are three objects we must not allow to pass between two persons, nor must any person be passed between them.—*Part. pass.* מִצֵּץ a) exactly placed (=מִצֵּץ); b) placed between. Zeb. 58<sup>b</sup> 'וכ' ועומר ממ' the altar was placed exactly in the centre of the Temple; Yoma 16<sup>a</sup>; ib. 33<sup>b</sup>; Sifra Vayikra, N'dab., Par. V, ch. VII מִצֵּץ. Ex. R. s. 2 'וכ' ועומר באמצע who was standing in the very centre of the fire. Y. Ber. IV, 8<sup>b</sup> 'שדה מִצֵּץ ... גדולה knowledge is something great, for it is placed between two divine names (I Sam. II, 3).

**מִצֵּץ** ch. *Pa.* מִצֵּץ same, to pass between. Pes. 111<sup>a</sup> 'וכ' (ואי מִצֵּץ מאי קטורה) and if it (the serpent) passed between &c. (ed. and if they allowed it to pass &c.). Ib. 'דמצע לר' ed. (Ms. M. רפצא, v. רפצא; Ar. s. v. פין; Ms. O. רפצא; Rabb. D. S. a. l. notes 200, sq.) between whom a menstruant has passed.—[Y. Ab. Zar. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>d</sup> top מִצֵּץ סביב, v. מִצֵּץ.]—*Part. pass.* מִצֵּץ=h. מִצֵּץ, v. preced. Targ. Y. Num. XIX, 4. Targ. Y. II Gen. XLIX, 14. Targ. Y. Num. XXI, 13 מִצֵּץ (h. form).

**מִצֵּץ, מִצֵּץ, v. מִצֵּץ.**

**מִצֵּץ** m. (b. h.; רִצֵּץ) mattress, bed. B. Mets. 119<sup>b</sup>, v. מִצֵּץ. Ab. Zar. 10<sup>b</sup> 'וכ' מי ישימי מ' Oh! that I might be thy mattress in the hereafter!—Sabb. 55<sup>b</sup> 'מִצֵּץ א' בילבל א' he upset her (Bilha's) bed; a. e.—*Pl.* מִצֵּץ. Ib. Nidd. 32<sup>b</sup>. B. Bath. 53<sup>b</sup>. Hag. 14<sup>b</sup> 'מִצֵּץ נ' (fem.) fine dining couches were prepared for you; a. e.

**מִצֵּץ** ch. same. Targ. Y. Ex. XXII, 26 מִצֵּץ (constr., not מִצֵּץ). Targ. Y. Gen. XXXV, 22 (v. Sabb. 55<sup>b</sup> quot. in preced.).—*Pl.* מִצֵּץ. Targ. Ps. CXXXII, 3.

**מִצֵּץ, v. מִצֵּץ.**

**מִצֵּץ** m. (b. h.; צֵּץ) step.—[Tosef. Kel. B. Bath. I, 7, v. מִצֵּץ.]—*Pl.* מִצֵּץ, constr. מִצֵּץ. Yalk. Jon. 550 'וכ' כל דר א' and the steps of every living creature dost thou examine.—[Arakh. VI, 3 (23<sup>b</sup>) מִצֵּץ, v. מִצֵּץ.]

**מִצֵּץ** m. (מצע) oppressor, creditor. Targ. Prov. XXIX, 13 'וכ' נברא מ' (Ms. מִצֵּץ, read 'וכ' of oppression; h. text הכבדים).

**מִצֵּץ, מִצֵּץ** (b. h.) pr. n. pl. Mizpeh or Mizpah (Watch-Tower). Peah II, 6 'איש המ' the man of M. (or the governor of the Watch-Tower of the Temple).

**מִצֵּץ** pr. n. pl. (v. preced.) =h. מִצֵּץ, name of several places. Targ. Josh. XI, 3. Targ. I Sam. XXII, 3; a. fr.—*V.* מִצֵּץ.

**מִצֵּץ** (b. h.; v. מִצֵּץ) to press, suck; to drain. Sabb. XIX, 2 'וכ' ומִצֵּץ and compress the blood-vessels of the wound by sucking. Par. IX, 3 'שדה מִצֵּץ she (the dove) sips (and lets no water out of her mouth again). Tosef. Sot. V, 9 'וכ' נטלו ומִצֵּץ ואוכל he takes out the fly and sucks it out and eats the dish; Y. ib. I, 17<sup>a</sup> bot.; Gitt. 90<sup>a</sup>. Lev. R. s. 15 'וכ' לא שדה מִצֵּץ not that the dry sponge drains the wound, but it protects it. Deut. R. s. 2 'וכ' מִצֵּץ א' hast thou not a ring (containing poison)? Suck it and die; a. fr.—[Cant. R. to III, 10 'וכ' מִצֵּץ, read: מִצֵּץ, v. מִצֵּץ.]

**מִצֵּץ** ch. same, 1) to suck, drain. Targ. Ps. XII, 9. Ib. LXXXV, 9 (some ed. מִצֵּץ *Pa.*)—2) to wring, press. Ib. LXXXIII, 10 מִצֵּץ Ms. (ed. מִצֵּץ; h. text מִצֵּץ).—*V.* מִצֵּץ, II.

**מִצֵּץ** (sec. r. of רִצֵּץ) to pour, cast. Hor. 12<sup>a</sup> 'וכ' מִצֵּץ (Ms. M. 'וכ' מִצֵּץ לו' שמן) they pour oil on his head; (Ker. 5<sup>b</sup> מִצֵּץ). Gen. R. s. 12 'וכ' מִצֵּץ, v. מִצֵּץ.—*Part. pass.* מִצֵּץ cast, (poet.) mortal, v. רִצֵּץ.

**מִצֵּץ** I (sec. r. of צֵּץ) to twist, make a rope. Y. Sot. VI, beg. 20<sup>d</sup> מִצֵּץ, v. מִצֵּץ.

**מִצֵּץ** ch. same. Y. Sot. VI, beg. 20<sup>d</sup> מִצֵּץ, v. מִצֵּץ.

**מִצֵּץ** II (denom. of מִצֵּץ) to define the boundaries, to bound. B. Bath. 61<sup>b</sup>, sq., v. מִצֵּץ h.

**מִצֵּץ** ch. same. B. Bath. 61<sup>b</sup> top 'וכ' מִצֵּץ א' although he mentioned in the agreement the outer bound-

aries of the land. Ib. הוה ליה למימער ליה ולא מ' he ought to have defined (the parts of the house which he sold), but did not do so. Ab. Zar. 70<sup>b</sup> קמער דגג קמערנא Ms. M. (v. Rashi a. l.) he may say (I-stretched my hand over to the neighbor's roof, because) I wanted to measure the boundary lines on the roof; v. infra.

*Ithpe.* אימער קא *to stretch one's self.* Ib. ed. אימערנא (not ממערנא; v. Rashi a. l., a. Koh. Ar. Compl. s. v. מר; Rashi Var. אימערנא קא ממערנא, corr. acc.) I stretched myself, v. מוג ch.—[B. Bath. 6<sup>b</sup> קמערנא קא ממערנא, a gloss borrowed fr. Ab. Zar. l. c.; v. Rabb. D. S. a. l. note 300.]

**מִצָּר, מִצָּר** m. (b. h.; I) *narrow, pass.* Hull. 50<sup>b</sup> (expl. חרס הפנימי) from where the stomach begins to narrow and downward (the animal being suspended with its head down).—2) *distress.* Midr. Till. to CXVIII, 5 'out of distress' (ib.) alludes to Egypt; Yalk. ib. 875.—3) *a narrow path marking the boundary between fields, balk, ridge;* in gen. *boundary.* B. Bath. 55<sup>a</sup>, v. חצב II. Y. ib. III, beg. 13<sup>b</sup>; Y. Kidd. I, 60<sup>d</sup> top מ' even the (common) balk between them; Y. Peah II, beg. 16<sup>d</sup>. B. Mets. 107<sup>a</sup> אילן העמוד על המ' a tree standing on the balk. Ib. כילו כל המ' when it covers the entire width of the balk. B. Bath. 53<sup>b</sup> דהאי מ' דהאי ארעא הוא Ms. M. (ed. דהאי חד הוא do we say, this balk belongs to both fields (and taking possession of it means possession of both)? Ib. אפסרמא (Ms. O. מוסרמא; differ. in Ms. M.), v. אפסרמא. Ib. 62<sup>a</sup> מ' ראיבנא the field which I sell thee is contiguous to Reuben's on the east and on the west side; a. fr.—*Pl.* אפסרמא *boundary lines, bounds.* Ib. 61<sup>b</sup> מ' although he defined (in the agreement) the outer-most lines (of the group of buildings or fields) מ' he intended only to give an amplified description of the situation (not to sell him the entire group). Ib. VII, 3 גבסמני ובמערנא (if he says, I sell thee a Beth Kor of land) giving its description and boundaries (and it turns out to be less than a Beth Kor); a. fr.—Sabb. 118<sup>a</sup> בלא מ' a boundless possession.

**מִצָּר, מִצָּר** I ch. same. B. Bath. 5<sup>a</sup> זבין ארעא מ' ובין ארעא מ' bought a field contiguous to the estate of R.—Ib., a. fr. מ' דינא דבר מ' the prerogative of the neighbor, the right of preemption. B. Mets. 108<sup>b</sup>, a. fr. דינא דבר מ' the law of preemption does not apply in this case. B. Bath. 62<sup>b</sup>, v. פלגא; a. fr.—*Pl.* מ', מ'. Ib. 61<sup>b</sup>, v. מ' II.

**מִצָּר, מִצָּר** II m. (I מ' v. I מ') *rope of rushes &c.; 1) a contemptuous name for slave* (comp. ארמסא). B. Bath. 127<sup>b</sup> מאה מ' עבדא when he had been in the habit of calling him (whom he now claims to be his son) promiscuously 'slave', 'metsar (rope)', 'one hundred'; (v. Rabb. D. S. a. l. note 70) what is *metsar meah*? *M.* means slave; *meah*, that he is worth one hundred Zuz; [differ. interpret. in comment.—Alf. עבדא מאה זוזי people say, 'the rope of a slave (is worth) one hundred Zuz'.—2) *a cable stretched across a river and holding*

*a board suspended, rope-bridge.* M. Kat. 6<sup>b</sup> bot. Kidd. 81<sup>a</sup>. Bets. 7<sup>b</sup>. B. Bath. 167<sup>a</sup> אנדי ידאי אמ' I would put my hand on a rope-bridge (and write to imitate the writing of a trembling hand).

**מִצָּר** m. *vat, v. מעצרא.*

**מִצָּר, מִצָּר, מִצָּר** m. ch.=h. *Egyptian.* Targ. Gen. XXXIX, 1; 2; 5 (Y. ראי ..., read: ראי. .). Targ. O. Ex. II, 11 מ' ed. Berl. (oth. ed. יי. .; Y. מ', corr. acc.). Targ. Y. II ib. 12 מ' (read לוי. .); a. e.—Y. Sabb. V, beg. 7<sup>b</sup> מ' פולא מ' קורא מ' Gen. R. s. 64, end מ' קורא מ' Egyptian heron; a. e.—*Pl.* מ'. Targ. Gen. XLIII, 32; a. fr.—*Fem.* מ'. Ib. XVI, 3.—*Pl.* מ'. Targ. Ex. I, 19 (Y. ed. Vien. ריחא ..., corr. acc.).

**מִצָּר** v. מ'.

**מִצָּר** v. מ'.

**מִצָּר** I m. (v. מ' I) *anything twisted of rushes, palm-twigs &c.* מ' a common rope (badge of disgrace worn by the Sotah, v. סוטה). Sot. I, 6; a. fr.—[Y. ib. I, 17<sup>a</sup> top; Num. R. s. 9 take our w. to mean *Egyptian*, v. next w.].—*Fem.* מ'. Sot. II, 1, a. fr. כפיפה מ', כפיפה.

**מִצָּר** II m. (b. h.) *Egyptian.* Yeb. VIII, 3 מ' ואדומי an Egyptian and an Edomite convert. Ib. 76<sup>b</sup>, a. e. מ' an Egyptian proselyte was my fellow student &c. Ib. ראשון מ' an original Egyptian proselyte, opp. to שני מ' the son of an Egyptian proselyte. B. Bath. III, 6 מ' סולם an Egyptian (small) ladder; a. fr.—*Pl.* מ'. Pes. X, 5. Ex. R. s. 1; a. fr.—*Fem.* מ'. Yeb. I. c. מ' ראשונה מ', v. supra. B. Bath. I. c. מ' חלון מ', a. fr.—*Pl.* מ'. Ex. R. I. c.; a. fr.

**מִצָּר, מִצָּר** v. מ'.

**מִצָּר** (b. h.) pr. n. *Egypt.* Pes. IX, 5 מ' פסח מ', v. פסח. Ex. R. s. 1; a. v. fr.

**מִצָּר, מִצָּר** v. מ'.

**מִצָּר** m. (v. next w.) *growing on the balk.* Yoma 18<sup>b</sup> (Ms. M. מ', v. מ').

**מִצָּר** m. pl. (v. מ' I) *boundaries, adjacent fields.* Targ. Y. Num. XXXIV, 12.—B. Bath. 63<sup>a</sup> if he added in the agreement מ' אילין מ' (Alf. מ' adjacent to it. Ib. 128<sup>a</sup> מ' מאשר דמכוין מ' he may know exactly the estates contiguous to the field which he identifies. B. Mets. 108<sup>b</sup> בני מ' וכ' those four neighbors of a field (entitled to preemption, v. מ' I).

**מִצָּר** v. מ'.

**מִצָּר** v. מ', מ', מ'.

**מִצָּר** f. (צוה) *bending;* making the ear willing to hear. Targ. Y. Gen. II, 7.

**מקבא** m. = h. מקבא, *mallet*. Bekh. 43<sup>b</sup> מקבן דרמי (not למבן) רישיה למ' a *makkaban* is one whose head resembles that of a mallet.—*Pl.* מקבין. Targ. Jer. X, 4 (ed. Lag. מקובין. Targ. Is. XLIV, 12 (ed. Wil. מקובין).

**מקביל, מקביל** v. מקביל II.

**מקבילות** f. pl. (a jocular denom. of קבילה, adopted fr. Ex. XXVI, 5) *founded on tradition*; contrad. to מקבילות a corresponding feigned denom. of מקבא, *founded on the Bible*. Y. B. Kam. VIII, end, 6<sup>c</sup> לָמָּה לָמָּה לָמָּה לָמָּה לָמָּה לָמָּה (= לָמָּה) where didst thou learn these things, founded neither on Bible nor on tradition?

**מקבלנא** m. (קבל I) *one who takes in, wins*. Targ. Prov. XI, 30, v. next w.

**מקבל ניהא** f. (preced.) *taking in, winning*. Targ. Prov. XI, 30 דנפשי הכמהא מ' (ed. Lag. נפשיה) (the art of) winning souls is wisdom (Lag. a winner of souls is wisdom; h. text נפשוה חכם).

**מקבן** m. (denom. of מקב) *one whose head is mallet-shaped*. Bekh. VII, 1, v. מקבא.

**מקבת** f. (b. h.; מקב) *mallet*. Kel. XXIX, 7 של סרחין מ' the stone-cutters' mallet. Ib. 5, v. מפתח. Tosef. Sabb. XIII (XIV), 17 ולא יכה במ' ע"ג מפסלת וכו' he must not strike (on the Sabbath) with the mallet on the chisel (to open a casket of dates) ... as one does on week days.—*Pl.* מקבות. Par. III, 11 של אבן מ' stone mallets.

**מקדה** v. מקדה.

**מקדח, מקדח** m. (קדח) *borer*. Kel. XIII, 4. Ib. XVII, 12 גדול של לשכה וכו' as large as the hole made with the large carpenters' borer kept in the Temple cell, which is the size of an Italian *dipodium* &c.; Ohol. XIII, 1; Tosef. ib. XIV, 1. Ohol. II, 3 באיהו מ'...בבסן וכו' what borer do they mean? The small one used by physicians &c. Ib. XIV, 2 כל שרוא מ' כל שרוא any hole made with the borer, v. מלוא; Tosef. ib. XIV, 7. Tosef. Sabb. XIII (XIV), 17 מקדח; a. fr.—[Num. R. s. 9 של חרס מ' some ed., read מקדה.]

**מקדון** v. מקדון I.

**מקד"ש**, an abbreviation for מִקְדָּשׁ, מִקְדָּשׁ, מִקְדָּשׁ and *wrong intention* at slaughtering a sacrifice, illegality concerning one *part* of a sacrifice, the legal effect of the sprinkling of the blood, and the occurrence of the word *shlishi* (third) in both laws under discussion. Zeb. 28<sup>b</sup>.

**מקדש** m. (b. h.; קדש) *sanctuary*, esp. ה' or ה' (abbr. מ' ביה) the Jerusalem Temple, contrad. to משכן the Tabernacle. M. Kat. 9<sup>a</sup>. Erub. 2<sup>a</sup> משכן דאקרי מ' we find that the Tabernacle is sometimes called *mikdash*, and the Temple *mishkan*.—מ' ראשון the first Temple (the Solomonic Temple); מ' שני the second (post-exilic) Temple. Yoma 21<sup>b</sup>; a. e.—Ib. ביה"מ ... בשעה when Solomon had built the Temple; a. fr.—*Pl.* מקדשים. Meg.

16<sup>b</sup> שני מקדשים (that of Shiloh and the Jerusalem Temple); Yalk. Gen. 152.

**מקדשא, מקדש** ch. same. Targ. Ex. XXV, 8; a. fr.—Y. Ber. II, 5<sup>a</sup> top ביה, ביה = h. בית המקדש, v. preced.; Lam. R. to I, 16 בית מקדשון דירושלם (not מקדשון) the Temple of the Jews.—*Pl.* מקדשין. Targ. Ez. XXI, 7; a. e.

**מקדשהא** f. = h. קדשה, *prostitute*. Targ. O. Gen. XXXVIII, 21, sq. (ed. Vien. מקדש).

**מקובה** v. מקובה.

**מקוה** m. (b. h.; קוה) *gathering of water, esp. the ritual bath of purification*. Yoma VIII, 9 (play on מקוה hope, Jer. XVII, 13) מזה מ' מטהר וכו' as the bath purifies the unclean, so does the Lord &c. Ib. 31<sup>a</sup> מ' ארבעים סאה the contents of a ritual bath must be forty S'ah; Num. R. s. 18. Mikv. I, 7 וכו' שיה לכו' has the qualification of a ritual *mikveh* when gathered in a pond, contrad. to מִקְוֵה; a. v. fr.—*Transl. means of purification*. Kidd. 64<sup>a</sup> בנות ישראל בבית מקוה daughters of common Israelites are the means of purity (reinstatement to priestly status) for (the issue of) degraded priests, i. e. the daughter of an Israelite woman and a degraded priest may marry into priesthood; ib. 77<sup>a</sup>; Tosef. ib. V, 3; a. e.—*Pl.* מקוה, מקוה. Y. Ter. IV, 43<sup>a</sup> bot. שני מקוה Mikv. II, 3 שני מקוה two adjacent reservoirs one of which contains &c. Ib. I, 1; a. fr.—*Mikvaoth*, name of a treatise of Mishnah and Tosefta of the Order of Tohāroth.

**מקוה I** ch. (v. preced.) 1) *gathering of merchants, fair, merchants' station*; 2) *goods at the fair*. Targ. I Kings X, 28.—3) *reservoir*.—*Pl.* מקוה. Targ. Is. XXII, 11 (h. text מקוה).

**מקוה II** m. (קוה) *acid*. Keth. 75<sup>a</sup> Ar., v. קוה.

**מקוילים** v. next w.

**מקולין** m. pl. (macellum, μακαλλων) 1) *slaughter-house*. Gen. R. s. 86, beg.; Midr. Till. to Ps. CV, 16.—2) *meat-market, provision-market*. Hull. 95<sup>a</sup> מ' וטבחי ישראל if there are meat-stands (kept by gentiles) in a place where the butchers are Jews. Ib. 92<sup>b</sup> top אין שוקלין בשר במ' they (the gentiles) do not retail carrion in the markets; a. fr.—[Sifré Num. 131 להם מקוילים בניו they erected markets for them (Var. קוללים), v. קלל III.]—Y. Hag. I, 76<sup>b</sup> top מ' מקולין אפי' even if you have to buy your meat in the market (having no sacrifice of your own).

**מקולס** v. קלס I.

**מקום** m. (b. h.; קום) 1) *place*. Ab. Zar. 8<sup>b</sup>; Snh. 14<sup>b</sup> בשמן יקראוך ובמקומך וכו' Yoma 88<sup>a</sup> bot. וכו' thou shalt be called by what name thou deservest, and given the place due to thee &c., i. e. be not afraid of human envy. Shebu. VII, 4 חזרה השבועה למקומה the oath goes back to its home, expl. ib. 47<sup>a</sup> חזרה שבעה לסני חזרה שבעה לסני i. e. no oath is demanded and

no decision rendered, the case being surrendered to him who proclaimed on Sinai, 'thou shalt not rob'; oth. opin. the oath goes back to him who by right should have been asked to make oath but could not be permitted to swear on account of disqualification, i. e. he must pay; a. v. fr.—כל מ' בכל מ' (abbr. כ"מ, ב"מ) *everywhere*. Sabb. 40<sup>b</sup>; a. fr.—כל מ' שר— *wherever*. Erub. 81<sup>b</sup>. Meg. 29<sup>a</sup>; a. fr.—אורו מ' v. אורו III.—2) *existence, substance*; רַבִּי the *Existence, the Lord* (cmp. מַעֲיֵן). Gen. R. s. 68 מ' מִכְנֵן שְׁמוֹ שֶׁל הַקֹּדֶם וְקוֹרְאִין אוֹתוֹ מ' in circumscribing the name of the Lord, why do we call him *Makom*? שְׁרֹא מְקוֹמוֹ שֶׁל עוֹלָם וְאֵין עוֹלָם מְקוֹמוֹ because He is the existence (the preserver) of the world, but His world is not His existence; Pesik. R. s. 21; a. e.—Ab. Zar. 40<sup>b</sup> blessed be the Lord who has given his world over to preservers (who has created remedies). Nidd. 49<sup>b</sup> הֵמָּה יְרֵידָה בְּעוֹרֵי הַלֹּדֶם the Lord be with him. Ber. 16<sup>b</sup>; Lev. R. s. 5, v. הִסְתִּין; a. v. fr.

**מקום**, Treat. Sof'rim XXI, 7 מ' ברבי, v. מְרוֹם.

**מקומא**, v. מְקָמָא.

**מקור** m. (קוּר, קפָּה; cmp. קוּפָּא *needle-eye*) *the eye of the coultter for the insertion of the horizontal pole*. Kel. XIII, 3.

**מקור** m. (b. h.; קוּר, v. קוּר I) *fountain*, esp. =מְקוֹר הַבֵּית, *the interior of the womb from where the menses are discharged*. Nidd. 65<sup>b</sup>. Ib. 68<sup>a</sup>; a. fr.—[Pesik. B'shall., p. 89<sup>b</sup> מקור דשבריא, v. מְקוּרָא I.]

**מקור** m. (קִר, v. next w.) *beak, a tool for whetting millstones*. Kel. XXIX, 6 (not מקיר).

**מקורא** ch. same, *beak of a bird*. Gen. R. s. 64, end, the Egyptian heron דְּמִקְרִיָּה אֲרִיךְ whose beak is long; Yalk. ib. 111, end דְּמִקְרִיָּה (corr. acc.). Gen. R. l. c. יְרֵידָה (not מקוריה) he put his beak (into the lion's mouth), and brought the bone out; Yalk. l. c. קוּעִידָה (corr. acc.).

**מקורא**, v. מְקָמָא.

**מקורזל**, v. קְרוּזֶל.

**מקושא** m. (מְקוּשָׁה; v. נְקֵשָׁה) *knocker*. Y. Bets. V, 63<sup>a</sup> bot. [read:] מ' דְּנִישְׁתָּא מוֹתָר the use of the knocker in the synagogue is permitted (on the Sabbath); [oth. emend. v. ed. Krot. marginal note].

**מקושא** I, v. קֶשֶׁשׁ I.

**מקושא** II, בֵּן מ' pr. n. pl. (?) *Ben M'koshesh*. Yeb. 15<sup>b</sup>; Y. ib. I, 3<sup>a</sup> bot. קֶשֶׁשׁ בֵּית.

**מקוה**, Koh. R. to I, 9 כְּמוֹהֵם מ' פִּסְתִּין, a corrupt Var. lect., v. חֲסִידוֹפְנוֹס.

**מקוור**, v. next w.

\***מקווא** m. (קוּו, cmp. גוּו a. Arab. *kazz salire*) *jumper, runner*. Y. R. Hash. II, 58<sup>a</sup> top מְקוֹנֶה (corr. acc.) the torches were moved (v. Mish. ib. 4) in the manner of

the runner (in zigzag).—Pl. מְקוּוֹר. Pesik. B'shall. p. 84<sup>a</sup> מְקוּוֹרֵי מִן קְדָמֵי וְכ' (מְקוּוֹרֵי; Yalk. Ex. 225 מְקוּוֹרֵי, corr. acc.) his runners before him, his runners behind him (Cant. R. to IV, 12 מְחַלְכֵּן אַחֲרָיו).

\***מקווא**... f. (קוּו) *calculation*. Y. Shebi. I, 33<sup>b</sup> bot. מ' אֵלֶּה דְּרֵא מ' וְכ' this calculation has also been adopted (v. מְפִשְׁטִיָּה): that ten young plants within an area of a Beth-S'ah are equal to three old trees as regards the Sabbatical year laws; Y. Succ. IV, beg. 54<sup>b</sup>; Y. Ab. Zar. IV, 43<sup>d</sup> top.

**מקח** m. (b. h.; לָקַח) 1) *taking*. Ab. IV, 22 שוֹרֵר מְקַח bribe-taking. Pes. IX, 5 מְקַחוֹ מִבְּעוֹשֵׁר it must be selected (designated) on the tenth day of the month (Ex. XII, 3).—2) (traditional pronunc.) *buying, purchase, bargain*. Ib. 112<sup>b</sup> וְכ' אֵל תַּעֲמֹד עַל הָמָא do not stand bargaining when you have no money. B. Mets. IV, 3 שְׁרֹא לִמ' if the overcharge amounts to one sixth of the price paid. Ib. 50<sup>a</sup> רֵן לִי מְקַחוֹ give me back my goods. Ib. 51<sup>a</sup> לִקְחָה מִכֹּחַ בִּידֵי הַמַּכְרָא the purchaser has his purchase in his possession (and can show it to his friends to have it valued); a. v. fr.—אֲבָן רֵמָא *auction-stone* for slaves. Sifra B'har ch. VII, Par. 6 (Yalk. Lev. 667 חֲלָקָה), v. מְמַר. v. מ' וּמְמַר I. סִימָנָא.

**מקמורא** m. ch. (קִמְר II) *the upper garment with the girdle, walking cloak or sheet*. Y. B. Mets. II, beg. 8<sup>b</sup> בְּמ' בִּידֵי אִשְׁכָּה found a web wrapped up in a cloak. Ab. Zar. 58<sup>b</sup> וְכ' אֲדַמְקִטְרֵךְ עֲלֶיךָ before you take off your cloak, go back (and rescind your decision).

**מקמורא** m. h. same. Tosef. Kel. B. Bath. VII, 1 נִימֵי וְיִמְקִטְרִין (R. S. to Kel. XXIX, 1 פִּסְתִּיָּה וְהִמ' shreds of the girth and of the wrapping clothes. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> top (differ. fr. מעפורא).

**מקמרא** m. (denom. of קִמְרָא) *cucumber-field*. Targ. Is. I, 8 ed. Lag. (oth. ed. מְקִשְׁרָא).—pr. n. pl. *Bar-Mikt'ya*. Y. M. Kat. I, 80<sup>b</sup> bot.

**מקמרא** m. pl. (קִמְר) *objects held in the hand while making oath*. Tosef. Snh. V, 1 [read:] בְּקִישָׁא... וְכ' if the contestant says, swear to me by thy life, or by the object or objects which I hold (v. קִמְרָה); Y. ib. III, beg. 21<sup>a</sup> (corr. acc.).

**מקמרא**, v. קִמְרָה.

**מקרא**, v. קִמְרָה.

**מקנה** f. (קִנָּה) *fire-pot, fragment of a vessel used for carrying fire*. Sifra M'tsor., Par. 1, ch. I חֲרָס מ' וְכ' from the word *heres* (Lev. XIV, 5) I might infer that a fragment of a vessel was meant, therefore it says 'a vessel'. Y. Sot. II, 17<sup>d</sup> bot. בְּשִׁנְיָה מ' לֹא בְּמ' בְּשִׁנְיָה means a vessel the larger portion of which is missing. Num. R. s. 9; Sot. 9<sup>a</sup> חֲרָס מ' שֶׁל חֲרָס a piece of an earthen vessel, opp. כִּסְוָה מְשֻׁבָּחִין; ib. 32<sup>b</sup>. Sabb. XXIV, 5; a. fr.

**מקילון** m., v. מְקַלֵּין.

105\*

up to the time when people lay the figs in layers; [oth. opin.: people fold up the *knives* (v. preced.) to store them away; oth. opin.: people fold up the *matting* on which the figs are dried before they are stored]. Ib. 82<sup>a</sup>. Tosef. Dem. I, 3 משיקפלו המקצעות; Y. ib. I, beg. 21<sup>c</sup> המקצעות.

**מקצה** f. (b. h.; קצח; v. קצח) *a part; (adv.) partially, in some cases*. Shebu. VI, 3 וכ' ממין לו מ' מקצה since he has admitted a part of what is comprised in the claim (empty 'casks' against the claim of 'pitchers of oil'). Ib. מודה (ב) מ' חטונה B. Mets. 3<sup>a</sup>, a. fr. חטונה if he admits that he owes a portion of the vessels claimed.—B. Mets. 3<sup>a</sup>, a. fr. חטונה if a part of the claim must make oath. Y. Shebu. VII, beg. 38<sup>b</sup> וכ' ומדנה מ' מקצה because he is benefitted to a certain extent and benefits (the owner) to a certain extent, he must swear in some cases and pay damage in other cases. Sifra Sh'mini, Par. 9, ch. XI מ' ושהרה מ' you make it possible to declare (the seeds) unclean in some cases and clean in others. Ab. V, 8 מ' מקצתן מעשרין ומקצתן if a part of the people give tithes and a part give not, v. בצורת. Koh. R. to VII, 27, a. e. חנפשו כלל חנפשו loss of a part of one's life (pain, loss of property &c.) is considered like a sacrifice of one's entire life; a. fr.—Ch. v. קצח.

**מקק** (b. h.; emp. מוק) *to soften*.

*Nif. מוק, נמוק, נמוק to be softened; to decay; to be squashed beyond recognition*. Nidd. X, 4 עד שימוק הבשר until decay has set in. Bicc. I, 8 נמוק if the first fruits became decayed. Sifra B'huck., Par. 2, ch. VIII (ref. to Lev. XXVI, 39) אינו אומר נמוק אלא נמוק it does not merely mean 'they shall decay' (when a portion remains sound), but 'they shall dissolve' (v. Macc. 24<sup>a</sup> bot.). Nidd. III, 4 נמוק the embryo may have been mashed (mixed up with the blood) before it was passed. Y. ib. III, end, 51<sup>a</sup> נמוקה שלייה the placenta was mashed. Bab. ib. 27<sup>a</sup> אינו דומה נמוק פנים וכ' there is no comparison between one presumption that the embryo was mashed and two such suppositions (that the placenta of one embryo and the embryo of another placenta were mashed). R. Hash. III, 8 נמוקים חרוי they decayed (from the serpent's bites), opp. מחרפאין; a. e.—Tanh. Noah 10 נמוק יסודו; Yalk. Dan. 1060 נמוק סירו, v. infra.

*Hif. מוק 1) to squash*. Y. Ab. Zar. II, 40<sup>c</sup> bot. מוק lest she may squash the embryo in her womb.—2) *to enervate, cause consumption*. Keth. VII, 10 מוקה she (the intercourse with her) will enervate him (the leper).

*Hof. מוק to be crumbled, to dissolve*. Snh. 92<sup>b</sup> סירו (Rashi) his (Nebucadnezzar's) pride was crumbled (he confessed his wrong), v. מוק; (ed. סירו its (the kiln's) foundation was crumbled (from the heat); [oth. vers. סירו the lime in it melted; Tanh. Noah 10 מוק יסודו; Yalk. Dan. 1060 מוק סירו].

*Hithpalp. מוק to be crushed, to pine*. Taan. 25<sup>b</sup> עד שימקמק ויגשש until he is made submissive (by starvation) and feels pain.

**מקק** ch. same.

*Ithpalp. מוק 1) to pine away, be weakened*. Targ. Y. Deut. XXXI, 18; a. e.—2) *to decay, melt*. Targ. Job XIV, 10 (h. text חלש). Targ. Ps. LXXIII, 8 (h. text מוק).—3) *to sneeze, v. infra*.

*Ithpe. מוק (emp. מוק, Ithpol.) 1) to be languid, to stretch one's self*. Targ. I Kings XVII, 21.—2) *[to collapse; v. מוק a. מוק] to sneeze*. Targ. II Kings IV, 35 ed. Lag. (ed. Ven. I מוק Ithpol. of מוק; Regia מוק; ed. מוק; h. text מוק; Pesh. מוק).

**מקק** v. מוק.

**מקק** m. (preced.) מוק *book-worm*. Sabb. 90<sup>a</sup>.

**מקק** m. (v. מוק, Ithpe.) *sneezing*.—Pl. מוק, מוק. Targ. Job XLI, 10 מוק Regia (Ms. Var. מוק; ed. מוק; h. text מוק).

**מקק** v. מוק.

**מקק** m. ch.=h. מוק, *cooling; מוק shady rock*. Targ. Is. XXV, 5 (h. text מוק).

**מקק** pr. n. m. (Μακρός) *Macra*. Gen. R. s. 46 [read:] מוק this interpretation of M. is plausible; (Lev. R. s. 25 מוק).

**מקק** m. (קרא) *being called, summons*. Y. Ber. II, 4<sup>d</sup> top; Y. Meg. I, 71<sup>c</sup> (play on מוק, Prov. V, 18) וכ' blessed be thy being summoned to the grave; Yalk. Prov. 937; Koh. R. to IV, 17. Ib. בבית מוק be blessed in the house to which thou wilt be called.

**מקק** m. (b. h.; קרא) 1) *call, convocation*. Sifra Emor, Par. 11, ch. XIV קרא אם עשאו מ' unless one made it (the Day of Atonement) a holy call (observed it). Ib. ch. XIII, Par. 11 קרא מ' קרא וכ' the sons of Israel are a holy convocation (called to celebrate the festivals) &c. Mekh. Bo. s. 9; a. fr.—2) *reading, esp. the reading from the Scriptures*. Ber. II, 1 זמן מ' the time for reading the Sh'm a. Meg. 3<sup>a</sup>, a. fr. מילה מ' the recitation of the Book of Esther. Tosef. Ber. II, 20 ורפלה מ' reading יש שם מ' reading the Scriptures and prayer are permitted there; Sabb. 10<sup>a</sup>; a. e.—Meg. I. c. (ref. to Neh. VIII, 8 מ' ויקראו מ' this means the reading of the text; Ned. 37<sup>b</sup>; a. fr.—3) *pronunciation, vocalization*; מ' ספרים the traditional vocalization of the Scripture texts. Ib.—4) *teaching the Bible, primary instruction*. Ib. IV, 3 לא ילמדנו מ' he must not teach him Bible, contrad. to מדרש &c. Ib. 36<sup>b</sup> bot. על המ' where is it customary to take remuneration for teaching the Bible. Y. Meg. III, beg. 73<sup>d</sup>; Y. Keth. XIII, beg. 35<sup>c</sup> Beth Sepher was the school for Bible, Beth Talmud for Mishnah. Lev. R. s. 2, beg. נכנסין למ' enter the primary school; a. fr.—5) *the Scriptures*. Y. Taan. IV, 68<sup>a</sup> bot. על כל המ' ויורנו, v. מוק; a. fr.—6) *Biblical verse, text*. Sot. V, 2 מ' מן הדורה וכ' there is for it no passage in the Torah intimating that it is unclean. Ib. מ' מ' produces for it a Biblical text in evidence &c. Yeb. 11<sup>b</sup>, a. e. מ' מ' מ' a Bible verse can never lose its literal sense (although its meaning

מקשיא, מקשייא, f., part. pass. Af. of קשי.



**מִרְאָה**, m. (b. h.; רָאָה; *sight, looks, appearance; color*; *shade*. Yoma 74<sup>b</sup> מִרְאָה עֵינַיִם בְּאִשָּׁה the pleasure of looking at one's wife. Tosef. Neg. I, 2 רֵאשִׁיט *the first inspection of a leprous affection* (Lev. XIII, 3), מ' שֵׁנִי *the second* (ib. 5) &c. Ib. 4 כָּל מ' לָבָן *all shades of white*; מ' סִיבּוֹת *color*. Ib. 5 גִּבּוֹר מ' *the appearance of an elevation*; מ' כִּבֵּשׁ *as the appearance of a shade thrown on a unlit object*; Sifra Thazr., Neg., ch. I; a. fr.—*Pl.* מִרְאֹה *with pronom. suffix* מִרְאֵיָהּ, מִרְאֵיוֹ &c. Neg. I, 1. Sifra ch., Par. 2, ch. II בְּמֵרֵאשִׁיט *retaining its original color*; כָּהוּ *color, fainter than its original color*. Bekh. VII, 5; v. חֲשֵׁשׁ; a. fr.

**מראה** f. (b. h.; preced.) 1) *mirror*. Kel. XIV, 6 שעשה מ' (not שעשאה) one part of which he polished to serve as a mirror. Tosef. Sabb. XIII (XIV), 16; a. fr.—Pl. מראות. Gen. R. s. 4 גדולות מ' magnifying mirrors; מ' קטנות diminishing mirrors; a. e.—2) *picture*.—Pl. as ab. Ib. s. 73 לך היה שחורה מ' בחוך ביתך didst thou have pictures in thy house? שחורה ... או לבנה of black persons or of white?

**מראה**, v. מראה.

**מראה**, v. מראה.

**מראה** f. (ראה) מ' (ה) עין, *appearance, sight, semblance*. Bekh. VII, 3 מפני מ' הו' because he is repulsive to look at. Lev. R. s. 26; Midr. Till. to Ps. VII מ' מפני מ' he does not take his children with him, because he is afraid of the evil eye.—Esp. מ' (ה) ע' in order to avoid the semblance of wrong-doing, for appearance sake. Bets. 9<sup>a</sup>, a. fr. מ' מפני מ' הו' כל מקום שאסרו חכמים מפני מ' הו' wherever the scholars have forbidden a thing for appearance sake, it is forbidden even in strictest privacy, comp. ידבר; Y. Erub. VIII, end, 25<sup>b</sup>. Y. M. Kat. I, 80<sup>b</sup>. מ' ולית לרבנן לרבנן מפני מ' ע' appearance?; a. fr.

**מראה**, v. מראה.

**מראשות** f. pl. (b. h.; denom. of ראש) *head-part of the bed, bolster, pillow*. Y. Ber. III, 6<sup>d</sup> bot. מ' (ב) מ' ... חולה he may suspend them from the head-board of the bed, opp. מרגלות. Yoma 78<sup>a</sup> מראשותיו put it under his bolster. Sabb. 12<sup>b</sup> מראשותיו של (=ממ') חולה the Divine Presence is above the head-side of the patient; Yalk. Ps. 741.

**מירב**, (b. h.) pr. n. f. *Merab*, daughter of King Saul. Snh. 19<sup>b</sup>; a. e.

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב** m. (רבי) 1) *educator, teacher*. Targ. Prov. II, 17 ed. Lag. (ed. מירב *teaching*; h. text מירב (=h. רבי) *raised (servant or child)*.—Pl. מירבין constr. מירבין. Targ. Y. I Gen. XIV, 14 (II מירבין, corr. acc.). Ib. XVII, 12. Targ. Y. Num. XIII, 23; 28; a. e.—3) (*pl.*) *sprouts*. Targ. Ps. LXV, 11 צמחה מ' (Ms. נצירה; h. text נצירה).

**מירב** f. (preced.) *nurse, foster-mother*. Targ. Y. II Gen. XXXV, 8 (Ar. מירב; h. text מירב).—V. מירב.

**מירב**, v. מירב.

**מירב** f. = מירב. Kidd. 31<sup>b</sup> הו' מירב הוא (Ar. מירב) she (whom he calls his mother) was his foster-mother (or nurse).

**מירב**, pl. מירב, v. מירב.

**מירב**, v. מירב.

**מירב**, Targ. Y. II Gen. XIV, 14, v. מירב.

**מירב** f. (b. h.; רבה) 1) *increase, profit*. B. Mets. 61<sup>a</sup>. —2) *young tree*.—Pl. מירב, v. מירב.

**מירב** f. 1) =h. מירב I, *a growing tree* (not yet fully developed). Y. Shebi. I, end, 33<sup>c</sup> .. מ' חמיר דורא .. (not בפורי) and yet we see young fig trees come out with full fruit; [Y. Or. I, 61<sup>a</sup> .. מ' מורחא ... a corrupt gloss transferred from Y. Shebi. i. c.].—2) *training, teaching*. Targ. Prov. II, 17, v. מירב.

**מירב**, v. מירב.

**מירב** m. (רבה) *an irregular pile*. Ohol. III, 7 מ' של אבנים (Ar. מירב, Var. מירב) a pile of (large) stones; Succ. 20<sup>b</sup> ed. (Ms. M. 2 מירב). Sabb. 125<sup>b</sup> מירב (Ar. מירב).

**מירב**, v. מירב.

**מירב**, pl. מירב, v. מירב.

**מירב** f. (רבע) *crouching; den, resting place*. Targ. Am. III, 4 מירב ed. Lag. (ed. Wil. מירב). Targ. II Esth. I, 2 מירב.—B. Bath. 73<sup>a</sup> מירב the resting place of a small star (Ms. F. מירב) the transit of &c.; v. Rabb. D. S. a. l. note 40). Ib. מירב the place where his head rests.

**מירב** to sway to and fro, vacillate.

*Pa. to cause swaying*. Targ. II Sam. VI, 6; Targ. I Chr. XIII, 9.

*Ilkpe. to be swayed, become unsteady*. Targ. O. Deut. XIX, 5 Regia a. oth. (ed. Berl. מירב, v. Berl. Targ. O. II, p. 55; h. text מירב).

**מירב** pr. n. pl. *Marguan* (prob. Antiochia Margiana, in Central Asia). Ab. Zar. 31<sup>b</sup> (Ms. M. מירב, Tosaf. R. Elh. מירב, v. Rabb. D. S. a. l. note).

**מירב** f. =b. h. מירב (omp. מירב), *rest, ease*. Targ. Job XXI, 13 (h. text רגע).

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב**, v. מירב.

**מירב** m. pl. (transpos. of מירב) *mincing knives, meat-chopper*. Y. Sabb. VII, 10<sup>a</sup> bot. מ' כד when he chops (meat &c. for sausages) with the chopper, v. בגומא.

**מירב** f. (רע) *irascible, quarrelsome*. Targ. Prov. XXI, 19 (Levita מירב).

**מירב** I f. (רגל, v. רגל) *habitual saying, a familiar*

word; מִרְגָּל used to say. Ber. 17<sup>a</sup>.—Snh. 50<sup>b</sup>; Zeb. 36<sup>b</sup> (of a traditional law).

**מִרְגָּל** II m. (v. מִרְגָּלָה) *a jewel*. Targ. Job XXVIII, 19, v. מִרְגָּלָה.—Pl. מִרְגָּלָה.

**מִרְגָּלוֹת** f. pl. (b. h.; denom. of רָגַל) *the bottom-part of a bedstead*; (also adv.) *at the bottom of* &c. Y. Ber. III, 6<sup>d</sup> bot., v. מִרְגָּלוֹת. Yalk. Ruth 606 שוכבת... נשחררה מִרְגָּלוֹת (not שוכב) she tarried six hours lying at his feet.

**מִרְגָּלִיָּא, מִרְגָּלִיָּא**, v. מִרְגָּלָה.

**מִרְגָּלִיָּמִים** (not טִיטִים...) m. (μαργαριτης) *margarites chersaios*, name of a precious stone. Ex. R. s. 38, end (corresp. to יִשְׁפָּה, Ex. XXVIII, 20).

**מִרְגָּלוֹת** f. (emp. μαργαριτης, μαργαριτης &c., prob. of Semitic origin, emp. רִגְג, רִגְגָּה *gem, jewel, pearl*, mostly pl. מִרְגָּלוֹת. Ab. Zar. 8<sup>b</sup> וְכִּי יִבְרָא מִן וְכִּי יִבְרָא מִן in setting pearls and a precious stone (for an ornament), which is made the base (subordinate) to the other?—Gen. R. s. 31 (expl. צֹרֵר, Gen. VI, 16) מִרְגָּלִיתָּהּ a polished gem; Y. Pes. I, 27<sup>b</sup> top; Pirké d'R. El. ch. XXIII וְכִּי יִבְרָא מִן one jewel was suspended in the Ark which lighted up &c.; Snh. 108<sup>b</sup>.—Y. Shek. II, beg. 46<sup>c</sup> מִן וְיִעֲשֶׂה אֹתָן מִן why not let them exchange the coins (to be taken to Jerusalem) for a jewel... שְׂמָהּ תִּזְוֶה הֵם the jewel may fall in price. Yoma 75<sup>a</sup> לָבֵן כִּמְּהָרָה white as a pearl; a. fr.

**מִרְגָּלִיָּא, מִרְגָּלִיָּא** ch. same. Targ. Y. Ex. XXVIII, 10; a. fr.—Y. Dem. I, 22<sup>a</sup> top מִרְגָּלִיָּא מִן מִלְכָּהּ the King. Esth. R. to I, 6, v. מִרְגָּלִיָּא II. Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>c</sup> bot. אֵנָּה מִרְגָּלִיָּא I am to give up my pearl (soul) in an unclean land; a. fr.—Lam. R. to I, 9 מִן this precious idea (emp. מִרְגָּלִיָּא II); a. e.—Pl. מִרְגָּלִיָּא. Targ. Y. Ex. XXVIII, 9; 11. Targ. Is. LIIV, 12 מִרְגָּלִיָּא (prob. to be read מִרְגָּלִיָּא). Targ. Ez. XXVII, 16 ed. Lag. (ed. Wil. מִרְגָּלִיָּא); a. fr.

**מִרְגָּלָה** f. pl. ch.=h. מִרְגָּלוֹת, *(the bolster at) the bottom of the bed*. Y. Maas. Sh. IV, end, 55<sup>c</sup>, v. מִרְגָּלָה.

**מִרְגָּלִיָּא** m. pl. (μάραγμα) *whips, scourges*. Targ. I Kings XII, 11; 14; Targ. II Chr. X, 11; 14.

**מִרְגָּלִיָּא** f. (v. מִרְגָּלָה) *pearl or jewel*. B. Bath. 146<sup>a</sup> וְכִּי יִבְרָא מִן שְׂחָקִי לִיָּהּ they ground for him a pearl worth &c. Kidd. 26<sup>b</sup> וְכִּי יִבְרָא מִן he set in it (the needle) a pearl (or a precious stone) worth &c. Ib. 18<sup>a</sup> מִן בִּירֵיהּ he possessed a pearl (a precious slave). Ber. 33<sup>b</sup> מִן they composed for us a precious prayer. Yeb. 94<sup>a</sup> דִּרְהָהּ R. E. had an opportunity for a most precious interpretation, opp. חֲסֵפָה. Ib. 92<sup>b</sup>, a. e., v. דִּרְהָהּ; a. fr.—Pl. מִרְגָּלִיָּא. R. Hash. 23<sup>a</sup> מִן they bring up pearls (from the bottom of the sea).

**מִרְגָּשׁוֹת** f. pl. (רָגַשׁ) *noises*. Lam. R. introd. (R. Joh. 1) מִרְגָּשׁוֹת this expression דָּוָה... צָרָה מִן serves for three meanings: distress, noises and darkness;

Yalk. Is. 289 מִרְגָּשׁוֹת (corr. acc.).—[Num. R. s. 14 מִרְגָּשׁוֹת some ed., v. מִרְגָּשׁוֹת.]

**מִרְד** I (b. h.; denom. of מִרְדָּה; emp. מִרְדָּה a. מִרְדָּה) 1) *to rebel, refuse obedience; to protest*. Keth. V, 7 מִרְדָּה על בעלה she who rebels against her husband (refusing marital duties; oth. opin. refusing to work). Ib. מִרְדָּה על אִשְׁתּוֹ a husband refusing marital duties (oth. opin. refusing to give her work and support); ib. 63<sup>b</sup>. Snh. 49<sup>a</sup>, a. fr. מִרְדָּה מִלְכּוֹת rebel.—Meg. 13<sup>a</sup> מִן בְּעֵצָה מִרְגָּלִים he (Caleb) protested against the counsel of the spies. Ib. בִּגְלוּלִי מִרְדָּה she refused homage to the idols of her father's house; a. fr.—[Y. Maas. Sh. I, 52<sup>d</sup> top מִרְדָּה שְׂמָרָה, read: מִרְדָּה של מִרְדָּה, q. v.]—2) *to incite to rebellion*. Gen. R. s. 23, v. infra.

*Hif. מִרְדָּה to make rebellious, to incite*. Y. Keth. V, 30<sup>b</sup> bot. מִרְדָּה הַחֲרִיף הַחֲרִיף the Law requires her to be rebellious against him (to refuse sexual connection). Gen. R. s. 26 מִרְדָּה זֶה הָאִישׁ נִמְרוֹד this man (Nimrod) made them rebel against me; ib. s. 23 מִרְדָּה זֶה הָאִישׁ נִמְרוֹד ('Rashi':).

**מִרְדָּה** II (v. preced., emp. מִרְדָּה) *to run, discharge matter; to be sore, inflamed*. Ab. Zar. 28<sup>b</sup>; Y. ib. II, 40<sup>d</sup> top מִרְדָּה an inflamed eye (comment.: 'which rebels', i. e. threatens to burst out of its socket).—Sifra Thazr., Neg., Par. 3, ch. IV מִרְדָּה וּמִרְדָּה מִרְדָּה a running (open) wound from contusion or from a burn; Neg. VI, 8; VIII, 5 מִרְדָּה (מִרְדָּה) הַשְׂחִיחַ הַמִּכְבֹּה וְהַקֹּרֶה מִרְדָּה from contusion, burn or inflammation; Tosef. ib. III, 10 מִרְדָּה וְהַשְׂחִיחַ וְהַמִּכְבֹּה וְהַקֹּרֶה ed. Zuck. (Var. מִרְדָּה, corr. acc.; v. R. S. to Neg. I, c.; R. S. to Neg. VI, 8 quotes a Var. מִרְדָּה, v. R. S. to Par. IX, 2; v. מִרְדָּה). Sifra I, c., Par. 4, ch. VII מִרְדָּה; Y. Pes. VII, 34<sup>a</sup> bot. מִרְדָּה (corr. acc.); a. fr.

**מִרְדָּה** ch. 1) =h. מִרְדָּה I, *to rebel, run away*. Targ. I Kings XV, 27 (h. text קָשָׁר). Targ. II Kings IX, 14 (ed. Wil. מִרְדָּה; h. text קָשָׁר *Hithpa.*). Targ. Jer. VIII, 5 מִרְדָּה מִן ed. Lag. (ed. מִרְדָּה) to run away from (desert); a. fr.—Ber. 44<sup>a</sup> מִרְדָּה רָחַק מִן מִרְדָּה he ran away (bewildered).—2) emp. מִרְדָּה II a. מִרְדָּה *to rule*. Targ. Lam. I, 7.

*Hithpe. מִרְדָּה to become rebellious, run away*. Keth. 63<sup>b</sup> מִרְדָּה Rashi (ed. מִרְדָּה, Alf. מִרְדָּה) ran away (from her husband). B. Mets. 84<sup>b</sup> מִרְדָּה אִמָּהּ וְכִּי מִרְדָּה (Ms. M. מִרְדָּה, v. מִרְדָּה) she ran away and went to her paternal home.

**מִרְדָּה** I m. (b. h.; denom. of מִרְדָּה) [*running away, running against*, emp. מִרְדָּה] *desertion, rebellion*. Pes. 55<sup>b</sup> אַחֲרֵי שְׁלֹשָׁה יָמִים מִרְדָּה after three days since her (the bird's) deserting the eggs; ib. מִרְדָּה. Midr. Till. to Ps. XC מִרְדָּה I beg for amnesty for the rebellion which I made. Gen. R. s. 23; s. 26 (ref. to דָּוָה, Gen. I, 26; VI, 1; X, 8) מִן it means desertion from the Lord (emp. מִרְדָּה, חֲלָלָה; a. fr.—מִרְדָּה a document stating a wife's, or a husband's, refusal of duties, v. מִרְדָּה I. Keth. 64<sup>a</sup>; Y. ib. V, 30<sup>b</sup> bot.; Y. Kidd. I, 59<sup>a</sup> bot.; a. fr.—Pl. מִרְדָּה *rebellious acts*, contrad. to sins of passion (זִדְיוֹנוֹת). Tosef. Yoma II, 1; Yoma 36<sup>b</sup>; Y. ib. III, 40<sup>d</sup> bot., v. מִרְדָּה.

**מִרְדָּה** II m. (v. preced.; emp. מִרְדָּה I a. מִרְדָּה) [*bringing*

down,] subjugation. Gen. R. s. 42 (ref. to Gen. XIV, 4, sq.) in the fourteenth year counting from their subjugation; Yalk. ib. 72.

**מִרְדָּה** I. **מִרְדָּה**, **מִרְדָּה** (Bibl. chald. **מִרְדָּה** ch. = h. **מִרְדָּה** I. Targ. Josh. XXII, 22 **מִרְדָּה** ed. Lag. (ed. **מִרְדָּה** I. Targ. II Sam. XV, 12 (h. text **קֶשֶׁר**); a. e. — **Pl.** **מִרְדָּה**, **מִרְדָּה** Targ. Job VIII, 4. Ib. XXXV, 6 **מִרְדָּה** Ms. (ed. **מִרְדָּה**, v. **מִרְדָּה**).

**מִרְדָּה** f. (**מִרְדָּה**) rebellious. Targ. Y. Deut. XX, 20 (ed. Amst. a. oth. **מִרְדָּה**).

**מִרְדָּה** I **מִרְדָּה**'s shovel, v. **מִרְדָּה** I.

**מִרְדָּה** II name of a bird, v. **מִרְדָּה** II.

**מִרְדָּה** III f. (v. **מִרְדָּה** II) moist, green. Targ. Is. XVII, 6 (h. text **פִּירָה**); cmp. **מִרְדָּה**.

**מִרְדָּה** m. (**מִרְדָּה**; v. **מִרְדָּה**) ordure, a material for vessels. Ab. Zar. 75<sup>b</sup> **מִרְדָּה** (some ed. **מִרְדָּה**; Alf. **מִרְדָּה**, v. Rabb. D. S. a. l. note) a **mirda** vessel (v. **מִרְדָּה**); Tanh. ed. Bub. Huck. 2 **מִרְדָּה**.

**מִרְדָּהוֹת**, v. **מִרְדָּה**.

**מִרְדָּה** I f. (**מִרְדָּה** II) **baker's shovel, peel**. Tosef. Kel. B. Mets. III, 7. Taan. 25<sup>a</sup> (Var. **מִרְדָּה**).

**מִרְדָּה** II (or **מִרְדָּה**) m. **mardeh (mardah)**, name of a lowland bird. Hull. 65<sup>b</sup> Ar. (ed. **מִרְדָּה**).

**מִרְדָּה** I m. (?) same. Hull. 62<sup>b</sup> **מִרְדָּה** and this ('hen of the marsh') is **mardu**. Ib. **מִרְדָּה** (Bashi **מִרְדָּה**, v. **מִרְדָּה**).

**מִרְדָּה** II f., v. **מִרְדָּה**.

**מִרְדָּהוֹת** I f. (**מִרְדָּה** I) chastisement, punishment. Ber. 7<sup>a</sup> **מִרְדָּהוֹת** one chastisement in the heart of man (self-reproach) is better than many lashes. Gen. R. s. 23, beg. all (those names) have the meaning of chastisement; ib. s. 57 end. Ex. R. s. 42 (play on **מִרְדָּה**, Ex. XXXII, 7) **מִרְדָּהוֹת** they need chastisement. Ib. s. 1 **מִרְדָּהוֹת** he who refrains from punishing his son; a. e. — **Pl.** **מִרְדָּהוֹת**. Tanh. M'tsora, ed. Bub. 3 **מִרְדָּהוֹת** (corr. acc.) these punishments do not come to thee by mistake (or suddenly, v. **מִרְדָּה**, v. Bub. a. l. note 10), I have warned thee &c.; Tanh. ed. 1 **מִרְדָּהוֹת** (read: **מִרְדָּהוֹת**); Yalk. Lev. 558 **מִרְדָּהוֹת**].

**מִרְדָּהוֹת** II f. (b. h.; **מִרְדָּה** I) rebellion, disobedience. — **מִרְדָּהוֹת** (מִרְדָּה, abbrev. מִרְדָּה) punishment for disobedience, left to the discretion of the court, contrad. to the Biblically ordained punishment (מִרְדָּהוֹת). Naz. IV, 3 (23<sup>a</sup>) **מִרְדָּהוֹת** she cannot receive the lawful punishment of forty lashes, let her receive the punishment for rebellion. Keth. 45<sup>b</sup>. Sabb. 40<sup>b</sup>; Yeb. 52<sup>a</sup>; Hull. 141<sup>b</sup>. [Bashi: **מִרְדָּהוֹת**, 'blows enforcing submission', v. **מִרְדָּה** II a. preced. w.]

**מִרְדָּהוֹת** I ch. = h. **מִרְדָּהוֹת** I, chastisement, correction (corresp. to b. h. **מִרְדָּהוֹת**). Targ. Ps. II, 10. Targ.

Prov. XXII, 15. Targ. Y. II Lev. XIX, 20 **מִרְדָּהוֹת** (h. text **מִרְדָּהוֹת**); a. e. — **Pl.** **מִרְדָּהוֹת**. Targ. Y. ib. XXVI, 18; 23.

**מִרְדָּהוֹת** II ch. = h. **מִרְדָּהוֹת** II. Targ. I Sam. XX, 30.

**מִרְדָּהוֹת** rudder, v. **מִרְדָּהוֹת**.

**מִרְדָּהוֹת** m. (**מִרְדָּהוֹת**) ploughshare. Targ. Ps. CXXII, 7 (ed. Wil. **מִרְדָּהוֹת**, corr. acc.).

**מִרְדָּהוֹת** m. pl. (v. **מִרְדָּהוֹת**) rebellious acts, political crimes, esp. the unauthorized exercise of criminal jurisdiction by Jews under the Parthian government. B. Kam. 117<sup>a</sup> **מִרְדָּהוֹת** מלכותא דיונאני הוו... השתא פרסאי נינא... Ms. M. (v. Rabb. D. S. a. l. note) formerly the rulers were Greeks who cared not about bloodshed (execution by unauthorized courts), but now they are Persians (Parthians) who do care &c., and cry, rebellion! rebellion! — B. Mets. 39<sup>a</sup> **מִרְדָּהוֹת** בורח מהמה מ' who flees from persecution for political offenses; B. Bath. 38<sup>b</sup>. [Hai Gaon derives our w. from the Persian, giving it the meaning of murder; Fl. to Levy Talm. Dict. III, p. 317<sup>b</sup> suggests **murdan**, to die.]

**מִרְדָּהוֹת**, Gen. R. s. 71 **מִרְדָּהוֹת** וּמִרְדָּהוֹת, v. **מִרְדָּהוֹת** I.

**מִרְדָּהוֹת** (b. h.) pr. n. m. **Mordecai**, 1) the uncle of Esther. Pes. 117<sup>a</sup> **מִרְדָּהוֹת** אִמְרֵיהּ מ' M. and Esther recited (composed) those psalms of Hallel. Yeb. 24<sup>b</sup>, v. **מִרְדָּהוֹת**; a. fr. — 2) name of an Amora. Keth. 87<sup>a</sup>. Ber. 31<sup>a</sup>; a. fr.

**מִרְדָּהוֹת** f. (transpos. of **מִרְדָּהוֹת**; **מִרְדָּהוֹת**, cmp. **מִרְדָּהוֹת** for **מִרְדָּהוֹת** &c.) staff, crutch. Targ. Y. Ex. XXI, 19 Ar. (ed. **מִרְדָּהוֹת**, misplaced Var. **מִרְדָּהוֹת**, corr. acc.).

**מִרְדָּהוֹת**, Yalk. Deut. 945 some ed., v. **מִרְדָּהוֹת**.

**מִרְדָּהוֹת** m. (**מִרְדָּהוֹת** to **מִרְדָּהוֹת**) the handle of the plough, having on one end a broad iron blade (**מִרְדָּהוֹת**), on the other a spud (**מִרְדָּהוֹת**). Kel. XXV, 2; Tosef. ib. B. Bath. III, 5. Num. R. s. 14; Pesik. R. s. 3 **מִרְדָּהוֹת** the Mishnah calls it **mardē'a**, whereas the Bible calls it **dar'ban** and **malmād**. Ib.; Koh. R. to XII, 11 (phonetic etymol.) **מִרְדָּהוֹת** because it teaches the (ploughing) cow sense. B. Bath. II, 13 (27<sup>b</sup>) **מִרְדָּהוֹת** as far as the handle protrudes over the plough (differ. in comment. which take our w. to mean **ox-goad**). Y. R. Hash. I, 58<sup>a</sup> bot. **מִרְדָּהוֹת** מלא מ' אחר a distance equal to the length of &c. — **Pl.** **מִרְדָּהוֹת**. Ib. — **מִרְדָּהוֹת** (fr. **מִרְדָּהוֹת** f.). Sabb. 12<sup>b</sup>; 149<sup>a</sup> **מִרְדָּהוֹת** שתי מ' the height of two m. — R. Hash. 24<sup>a</sup> (Ms. O. **מִרְדָּהוֹת**, v. Rabb. D. S. a. l. note 80); Tosef. ib. II (I), 2 **מִרְדָּהוֹת** ed. Zuck. (Var. **מִרְדָּהוֹת**, **מִרְדָּהוֹת**).

**מִרְדָּהוֹת** f. (Syr. **מִרְדָּהוֹת**, P. Sm. 604; Arab. **barda'at**, v. Fr. **āram**. Fremdw., p. 104) a garment made up of patches. Lam. R. to I, 1 **מִרְדָּהוֹת** (כוח) רבתי מ' אית ליה וכ' (1 חר כוח) (fr. **מִרְדָּהוֹת** f.). Sabb. 12<sup>b</sup>; (ed. Wil. **מִרְדָּהוֹת**, corr. acc.) he has a garment made up of twenty four patches, v. **מִרְדָּהוֹת** II.

**מִרְדָּהוֹת** f. (preced.) pack-saddle or cushion, consisting of patches. Sabb. V, 2 (52<sup>b</sup>) **מִרְדָּהוֹת** חמור יוצא במ' וכ' an ass may be driven out (on the Sabbath) with the cushion tied on his back (as a protection from cold); ib. 53<sup>a</sup>. Tosef. Kil. V,

18 one must not put a cushion of patches on his shoulder (on account of the mixture of stuffs, *פִּלְאָרִים*). Y. Bicc. III, 65<sup>d</sup> top וְכ' his official cloak is as befitting to him as an ass' pack-saddle; Midr. Sam. ch. VII; a. e.

**מִרְדָּקָא**, v. מִרְדָּקָא.

**מִרְדָּפָא** (מִרְדָּתָא) f. (מִרְד) 1) *running about, turbulent*. Targ. Prov. VII, 11 (Ms. מִרְדוּתָא, read: מִרְדִּי. — \*2) name of a synagogue in Caesarea (*the turbulent synagogue*, v. Josephus B. J. II, 14, 5). Y. Naz. VII, 56<sup>a</sup>; Y. Ber. III, 6<sup>a</sup> bot. מִרְדָּה (ed. Krot. מִרְדוּה); Lam. R. to I, 3 מדוכה; Num. R. s. 12 מִרְדוּחַ (prob. to be read: מִרְדוּחַ).

**מִרְדָּתָא**, Tanh. ed. Bub. Huck. 2, v. מִרְדָּא.

**מִרְדָּה** I f. (b. h.) 1) fem. of מִר II, *bitter*. — 2) *bitter taste*. Y. Ber. VI, 10<sup>a</sup> בשלח מִרְדָּה their bitter taste is gone. — 3) *drop, poison* (v. אֶרֶס). Ter. VIII, 5 הִמ' the serpent's discharge. — Esp. gall, bile. Hull. III, 1; a. fr. — B. Mets. 107<sup>b</sup> (ref. to Ex. XXIII, 25) מ' that means (overflow of) bile, v. חֶלְהָה. — Transf. *austerity, gravity*. Cant. R. to IV, 4 (play on מִרְדָּה) שממנו יוצאה מ' לעולם (not יוצא) from it austerity (responsibility) went forth to the world. Keth. 103<sup>b</sup> דירק מ' cast bile among the students (be austere against them). Sifré Deut. 323 (ref. to Deut. XXXII, 32 as to the great among you, their bile (austere rebuke) is distributed among you as the juice in the grapes; Yalk. ib. 946 מִרְדָּה פרוסה בתן וְכ' their bile is distributed within them.

**מִרְדָּה** II (b. h.) pr. n. pl. *Marah*, a station in the desert (so named from its bitter waters). Snh. 56<sup>b</sup>; Hor. 8<sup>b</sup>; a. e.

**מִרְדָּה** III *hoe*, v. מִרְדָּא.

**מִרְדָּה** IV 1) *to be fat*; 2) *to be disobedient*, v. מִר I, II.

\***מִרְדָּתָא** m. (רִדָּה) *pride, haughtiness*. Targ. Ps. XXXV, 16 (ed. Wil. מִרְדָּתָא (v. רִדָּה) *sports*).

**מִרְדָּה** m. (רִדָּה); cmp. Lat. *salvia*, v. Sm. Ant. s. v. *Elelisphacos* *marva*, a medicinal plant; white מ' *marva*, *sage*. Sabb. 109<sup>b</sup> (a defin. of יִרְדָּה; Ms. M. מִרְדָּה, מִרְדָּה; cmp. מִרְדָּה).

**מִרְדָּה** m. (v. מִר IV) *power, dominion; tyranny*. Targ. Nah. III, 14 וְכ' increase the yoke of tyranny and force them &c. Targ. Is. XXVIII, 20. Ib. XLVII, 2 Regia (ed. מִרְדָּה). — V. מִרְדָּה.

**מִרְדָּה** f. (רִדָּה) *intoxicating drink*. Targ. Ps. LXIX, 13 Ms. (ed. מִרְדָּה). — V. מִרְדָּה.

**מִרְדָּה** m. (רִדָּה) *large, numerous, frequent*; opp. מִרְדָּה; pl. מִרְדָּה. Hag. I, 5<sup>a</sup>; a. fr. — Sifra Tsav ch. XV, Par. 11 מ' (מִדָּה) the more frequent act, v. מִרְדָּה. Pes. 37<sup>a</sup>; Bets. 22<sup>b</sup> מ' I; a. fr. — R. Hash. 4<sup>b</sup>, a. fr. מִרְדָּה the larger sphere, v. מִרְדָּה. —

**מִרְדָּה** the priest distinguished by a larger number of official garments (v. Yoma VII, 5), i. e. the high priest during the second Temple when no anointing took place. Sifra Tsav, Par. 3, ch. V (ref. to Lev. IV, 5) מִרְדָּה how do you know that the law refers to the high priest even when he has not been anointed? Hor. III, 4. Ib. 12<sup>a</sup>; a. fr.

**מִרְדָּה** square, v. רִבֵּעַ.

**מִרְדָּה** m. (רִדָּה; cmp. רִדָּה) the lowest, youngest. Gen. R. s. 23, beg. חֲמִי' שבכולם Ar. s. v. חֲמִי' (ed. חֲמִי' שבהם).

**מִרְדָּה** m. (מִר I) *rebel*. Tosef. Maas. Sh. I, 5 מ' (not מִרְדָּה, Var. מִרְדָּה, corr. acc.) a coin issued by a rebel (Bar Kokhba); Y. ib. I, 52<sup>d</sup> top, v. מִר I.

**מִרְדָּה** I ch. same. Targ. Y. Lev. XXIV, 10. Targ. Y. I Num. XXIV, 19 (not מִרְדָּה); a. e. — Pl. מִרְדָּה, מִרְדָּה. Targ. Job XXIV, 13 (ed. Wil. מִרְדָּה; oth. ed. מִרְדָּה). Targ. Is. XXX, 1; a. e.

**מִרְדָּה** II (or מ') m. (מִר); cmp. רִדָּה a. b. h. *running wild, esp. the wild ass*. Targ. O. Gen. XVI, 12 (h. text פִּרָּה). Targ. Job. VI, 5 (Var. שִׁרְדָּה). Ib. XXXIX, 5; a. e. — Pl. מִרְדָּה. Ib. XXIV, 5.

**מִרְדָּה** (or מ') m. (מִר) *rebelliousness*. Targ. Ps. L, 16 (ed. Wil. מִרְדָּה, corr. acc.). — Pl. מִרְדָּה, מִרְדָּה. Targ. Lam. I, 5 מִרְדָּה (some ed. מִרְדָּה, corr. acc.). Targ. Ps. XXXII, 1; 5.

**מִרְדָּה** f. (מִר II) *running*. — Pl. מִרְדָּה. Tosef. Bekh. V, 3 (ed. Zuck. מִרְדָּה, v. מִרְדָּה).

**מִרְדָּה**, v. מִרְדָּה.

**מִרְדָּה**, v. מִרְדָּה.

**מִרְדָּה**, v. מִרְדָּה.

**מִרְדָּה**, Y. Taan. IV, 65<sup>b</sup> bot., read: מִרְדָּה, v. מִרְדָּה.

**מִרְדָּה** m. (b. h.; v. מִר I) (denom. of רִדָּה) *filled with air*. Bekh. VII, 5 (expl. Lev. XXI, 20) he who has wind in his testicles; Tosef. ib. V, 4 (v. קִילִימִס); Yalk. Lev. 632. — 2) (= מִרְדָּה, v. מִרְדָּה) *smashed*. Ib. (R. Yishm.) מִרְדָּה חֶשֶׁן = מ' אשך [3] — (שחוק. l. c. Tosef. l. c.) *black complexion*. Bekh. l. c., opin. of R. Antigonus.]

**מִרְדָּה** f. (מִרְדָּה; sub. שִׁעִירָה) *plucked hair*, nickname of a baldheaded person. Ex. R. s. 24; Tanh. B'shall. 18; Yalk. Ex. 255.

**מִרְדָּה** m. (רִדָּה) *intoxicating drink*. Targ. O. Lev. X, 9 (Y. מִרְדָּה). Targ. Zech. XII, 2 מִרְדָּה. — V. מִרְדָּה.

**מִרְדָּה**, v. מִרְדָּה.

**מִרְדָּה** f., pl. מִרְדָּה (רִדָּה) *dripping olives*. Y. Maas. I, 49<sup>a</sup> top [read:] מ' שִׁעִירָה מ' שִׁעִירָה from the time that the olives of the second year in the store-house begin to drip (from the heat).

**מרוותא**, Y. Orl. I, 61<sup>a</sup>, v. מרביצא.

**מרוך**, v. מורך.

**מרום**, Tosef. B. Kam. I, 4 Var., v. מרודא.

**מרום** pr. n. m. *Merom*. Y. Taan. IV, 68<sup>b</sup> top; Y. Meg. IV, 75<sup>a</sup> bot. מ' (א) לכוז בר מ' (א); Treat. Sof'rim XXI, 7 מרבי (corr. acc.). Gen. R. s. 66 מרוך; Cant. R. to VII, 1 מקום (corr. acc.). Ruth R. to II, 5 מרים; Yalk. ib. 601 מרוך (corr. acc.).

**מרום** m. (b. h.; רום) *height, on high*. Lev. R. s. 5; Yalk. Is. 290, v. רעב. —Pl. מרומים, constr. מרומי. Nidd. 16<sup>b</sup> (cit. fr. Ben Sira) מרומי שבו במ' קרה he who places his (scholar's) seat on the heights of the city.

**מרומא** I ch. same. Targ. Ps. LXXV, 6; a. e. —Y. Taan. I, 64<sup>b</sup> bot. מרום מובלה, v. מרובלא. —Pl. מרומיא. Targ. Job XVI, 19.

**מרומא** II f. (preced.) *uplifted*. Targ. Y. Ex. VI, 6, v. מרמם.

**מרומא** m. (רמא) *fraudulent*; מ' a case in which the court has reason to suspect legal trickery or conspiracy. Snh. 32<sup>b</sup>. Shebu. 30<sup>b</sup>.

**מרון** I m. (מרה) *rebellion*; מ' *rebels* who surrender, v. אימרינא. R. Hash. I, 2 (16<sup>a</sup>) (differ. in comment.); v. also next w. —[B. Bath. I, 6 Ms. M., v. מרון.]

**מרון** II, בית מ' pr. n. pl. *Beth Maron*, a place the access to which was by a narrow path. R. Hash. 18<sup>a</sup> (expl. מ' כמעלות בית מ' like going up the ascent to B. M. (in single file; Var. ביה דורון). Erub. 22<sup>b</sup> (v. Rabb. D. S. a. l. note 20). —V. next w.

**מרון** 1) pr. n. pl. *Meron*, in Galilee, south of Giscala. Y. Shebi. IX, 38<sup>d</sup> bot. Tosef. Dem. IV, 13 מ' ed. Zuck. (Var. מירון). Tanh. ed. Bub., P'kudé 7 בקעה שעל פני מ' the valley in front of M., his native town; Ex. R. s. 52 בקעה אחת שעל פני מרון some ed. (corr. acc.). Cant. R. to VIII, 1 מ' (not מר); Ex. R. s. 5, beg. בית מר. Y. Taan. IV, 68<sup>d</sup> (in a fragmentary passage) מר קררה (in connection with Jojarib) designates the place (of the family). —2) pr. n. m., v. מירום. —[Hull. 60<sup>b</sup> מרון מרין Ar., v. המירם.]

**מרומא** m. (preced.) of *Merom*. —Pl. מרומאי. Koh. R. to XI, 2; Pesik. B'shall., p. 94<sup>a</sup> sq. בני מרומאי.

**מרומי** h. same, (or מרומי of *Maron*). B. Bath. 156<sup>b</sup> (Ms. F. מרומי, v. Rabb. D. S. a. l. note 8); Kidd. 26<sup>b</sup> (Ms. F. Peah IV, 17<sup>d</sup> מר).

**מרום**, Tosef. B. Kam. I, 4, v. מרודא.

**מרועא** f. (רע) *(evil) occurrence, visitation* (comp. ארע). Targ. Hos. XI, 7. Targ. Mic. VI, 3. Targ. Is. XLVII, 2 (v. מרעא II).

**מרועא** I f. (b. h.; ריע) *running*. Yalk. Gen. 109 חכר

בי שמרועא לרעה (some ed. שמרע) he (Eliezer) recognized that his (Laban's) running was for evil. Midr. Till. to Ps. LXIII ed. Bub. היה רץ .. במ' would run after the horse in speed.

**מרועא** II f. (b. h.; רע) *oppression, arrogance*. Ruth R. introd., v. מרועא.

**מרועא** I m. (מרק) *a substance used for polishing*, prob. *pumice* (v. מרקה). B. Mets. 47<sup>a</sup>, sq. מ' קינין במ' (Ar. ed. Koh. במרעא) you may take vicarious possession with a vessel made of *marofa* (although it is too brittle for practical use; Tosaf.: 'date-stones used for smoothing parchment'; Rashi: 'a vessel made of baked ordure', v. גלל). Ib. מרועא ed. (Ms. M. מרועא, v. Rabb. D. S. a. l. note).

**מרועא** II m. (v. מרועא) *saffron-colored*. —Pl. מרועין. Targ. Esth. I, 6.

**מרור** m. (b. h.; מרר) 1) (adj.) *bitter*. —Pl. מרורים. Snh. 108<sup>b</sup>; Erub. 18<sup>b</sup> מ' ו' ידיו מזוהרי מ' let my food be bitter as an olive leaf but given at thy (the Lord's) hand &c.; a. e. —2) *bitter herb*, esp. *maror*, (comp. πικρα) a plant, prob. *Cichorium litybus*, *Succory*. Pes. II, 6, expl. ib. 39<sup>a</sup> מה מ' חזילתו רך. Ms. M. (ed. only מרורא). Ib. מרורא דאמנא Ms. M. (ed. incorr.) as *maror* is soft (mild) in its beginning and hard (pungent) at its end (root). Ib. ממאי מ' ו' מרור (ררם) מ' ו' how can you tell that the *maror* (ררם), Ex. XII, 8) means an herb, perhaps the gall of a *kufia* is meant? Ib. מ' ו' אימא מ' ו' but may I not say, *maror* means one certain species exclusively? Ib. מ' כל שיש בו טעם מ' whatever has the taste of *maror* (bitter, v. supra). Ib. מ' מ' מ' bitter herbs which are subject to tithes merely by rabbinical enactment; a. fr. —Pl. מרורים, מרורין. Ib. a. e.

**מרורא** ch. same, 1) *bitterness, bitter taste*. Targ. Is. Sam. XV, 32 מרור Regia, v. מרר II. —Ab. Zar. 31<sup>b</sup> מ' דכשוואה the bitter sap of cuscutea. —2) *bitter herb*. —Pl. מרורין. Y. Meg. IV, 74<sup>d</sup> bot.; Y. Bicc. III, end, 65<sup>d</sup>, v. מרורין. —3) (transf.) *evil-doer*. —Pl. מרוריא. Targ. Y. I Deut. XXXII, 2 [prob. to be read: מרוריא, v. מרוריא. —Targ. Lam. I, 5 מרוריא, v. מרוריא].

**מרורה** f. (b. h. מרה; preced. wds.) *venom*. Pirké d'R. El. ch. XIV מרורות פתנים, v. פתן. —Pl. מרורות troubles, evils. Esth. R. introd. to Par. 5 (ref. to מרור, Deut. XXXII, 32) מרורות הבלו הביאו מ' לעולם (some ed. מרורות) it is they (the grapes) that brought troubles into the world; Lev. R. s. 12 מרורות (corr. acc.); Gen. R. s. 15 מרורות הביאו מ' ו' Yalk. Deut. 946 (some ed. מר, corr. acc.).

**מרושא**, Erub. 69<sup>a</sup> Ms. O., v. מרשא.

**מרושין** vessels (?). Y. Ter. VIII, 45<sup>d</sup> bot. על . . . ורשין I חס. דרשין=הרשין (prob. to be read: ארבעה מ' דמין and he put the posts of his bedstead into four vessels filled with water (comp. Ab. Zar. 32<sup>a</sup>; Y. ib. II, 41<sup>b</sup> לסמך להמשה).

**מרשניא**, v. מרשניא.

**מִרְיָה** *f. intoxicating drink*, v. **מִרְיָה**.

**מִרְיָה** *f. (מִר) 1 authority, dominion*. Pesik. R. s. 40 (play on **מִרְיָה** בחוכה... (not לחוכה) the district in which the lordship of the world resides; ואם and the place, too, is the ruler of all other places (ref. to בעלחא, I Chr. XIII, 6, as a surname of Zion, v. **בְּעִלְחָה**). Ber. 48<sup>a</sup> (in Chald. dict.) קא הוית דלא (v. **בְּעִלְחָה**) you see that they (the Pharisees) recognize no (royal) authority.—2) *domestication*. Sabb. 106<sup>b</sup> (v. **דְּרִיר**) מ' שאינה מקבלה it does not submit to domestication. Tosef. B. Kam. I, 4 א' דרי מ' Var. in ed. Zuck. (sub. של; ed. מרוס, מרוס; ed. Zuck. **תְּרִבְתָּה**) if they (the animals) were domesticated, opp. באי מן המדבר.

**מִרְיָה**, **מִרְיָה**, **מִרְיָה** *ch. same, authority, dominion* (v. **מִרְיָה**). Targ. I Sam. I, 11 (v. **מִרְיָה** II). Targ. Ez. XVI, 9 **מִרְיָה** ed. Wil.; a. fr.—Gen. R. s. 55 (play on **מִרְיָה**) מ' אחר מדוי דעלמא (מִרְיָה) the seat of the dominion of the world, v. preced.—**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה** *m. (בְּרִי, transpos. of בְּרִי; cmp. בְּרִי) 1 tube, spout; esp. the movable tube attached to the roof gutters* (מִתְקִילָה). B. Bath. III, 6 חמ' אין לי חזקה no claim, based on undisturbed use, can be made for the special position of the pipe discharging the water into the neighbor's yard; expl. ib. 58<sup>b</sup>; Y. ib. III, end, 14<sup>b</sup> מקום חמ' בחצרי רש'.. מקום חמ' בחצרי רש' the right of a pipe for the discharge of water into the neighbor's court can be claimed on the basis of undisturbed use, but not the special place of its discharge; (Tosef. ib. II, 13 צינור Yeb. 75<sup>b</sup> כמ' if the mutilated membrum has the shape of a spout (leaving the urinary canal unprotected). Sabb. 146<sup>b</sup> גיירה משום מ' it is forbidden, lest he shape a regular tapping tube (v. **מִרְיָה** I).—2) a sort of *cape*, having the shape of a gutter, formed by throwing the edges of a garment over the shoulders backward. Ib. 147<sup>a</sup>, v. **בְּרִיָּה**.

**מִרְיָה**, **מִרְיָה** *ch. same*. Targ. Job XXXVIII, 25 אוחבה רוחי מרוי' (מִרְיָה).—Hull. 105<sup>b</sup> מרוי' they put it under a spout. Gitt. 69<sup>a</sup> מרוי' מרוי'—**מִרְיָה**. Targ. Koh. II, 8 (h. text שרה מרוי' (מִרְיָה) pl. **מִרְיָה** those who cheer the mourners. Targ. II Esth. I, 3 ed. Frf. (v. **מִסְתַּרְיָה**).—Y. Ber. III, 6<sup>a</sup> top לאתקבלין.. (מרוי' (מִרְיָה) after my death do not receive to-day mourning (condolence) and to-morrow merry-makers.

**מִרְיָה** *m. (Pers. marzbán, Vullers II, 1161) [custodian of borderland,] prefect, duke*.—**מִרְיָה**. Meg. 6<sup>b</sup> (Ms. O. מִרְיָה, v. Rabb. D. S. a. l. notes 70 a. 90).

**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה** *f. pl. (v. **מִרְיָה**) hammers, as instruments of torture*. Lev. R. s. 27 במ' ובמגלכין Ar. (ed.; Num. R. s. 10, beg.; Cant. R. to V, 16 בגיר ובושת read: במְרִיָּה or במְרִיָּה) with hammers and whips.

**מִרְיָה** *m. pl. (בְּרִי, transpos. of בְּרִי, as in מְרִיָּה; cmp. מִרְיָה II, מִרְיָה &c.) mats (used for partitions), mat-*

*ting*. Succ. 20<sup>a</sup>, explaining הוצלתו (v. הוצלתו) (some ed. מ' (some ed. מ' what is marzabé? R. A. (judging by phonetic resemblance) says, bags filled with foliage; R. S. says, real matting. Ib. מ' של ו' Ms. M. (ed. מרובלים).

**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה** *m., pl. **מִרְיָה** (v. **מִרְיָה**) banqueters, merry-makers*. Lev. R. s. 5 (ref. to Am. VI, 7) [read:] מדוי מרוי' what is mirzah s'rukim? The banqueting of the feasters.

**מִרְיָה** *m. (מִרְיָה, transpos. of פִּרְיָה; cmp. מִרְיָה) hammer* (=מִרְיָה).—**מִרְיָה**. Targ. Ps. LXXIII, 10 (h. text מרוי' מרוי' (v. **מִרְיָה**). Ib. LXXIV, 6 מרוי' כבמ' (some ed. בכמ', ed. Wil. במ', corr. acc.; h. text **מִרְיָה**).—V. **מִרְיָה**.

**מִרְיָה** *m. (b. h.; זוח or זוח, with ר inserted) merry-making, banquet, also the banquet given to mourners to cheer them up*. Lev. R. s. 5, v. **מִרְיָה**.—[M. Kat. 28<sup>b</sup>, v. II.]—**מִרְיָה**, **מִרְיָה**, **מִרְיָה**. Sifré Num. 131 חזרי הכול סופדין for them. Koh. R. to VII, 1, and this wicked man (Nabal) holds banquets; Yalk. Sam. 134; Midr. Sam. ch. XXIII. Esth. R. to I, 2; ib. to I, 9; a. e.

**מִרְיָה**, **מִרְיָה** *ch. 1) same*. Keth. 69<sup>a</sup>, v. infra.—**מִרְיָה**, **מִרְיָה**. Targ. Am. VI, 7. Targ. Y. I Num. XXV, 2 (v. Sifré Num. 131, quot. in preced.).—Esp. (banquet) exhilarating the mourner; **מִרְיָה** (בִּירָה) the place of the mourners' meal. Targ. Jer. XVI, 5.—Keth. 69<sup>a</sup> מ' ו' who sits at the head at mourners' meals? expl. ib. אָבֵל (be-marzēha means (house of) mourning (ref. to Jer. l. c.).—2) **מִרְיָה** pl. **מִרְיָה** those who cheer the mourners. Targ. II Esth. I, 3 ed. Frf. (v. **מִסְתַּרְיָה**).—Y. Ber. III, 6<sup>a</sup> top לאתקבלין.. (מרוי' (מִרְיָה) after my death do not receive to-day mourning (condolence) and to-morrow merry-makers.

**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה**, v. **מִרְיָה**.

**מִרְיָה** *f. = אֲרִיפָה I, hammer*. Targ. Jud. IV, 21 (quot. in Rashi to Ber. 34<sup>a</sup> top; ed. אָר).—Ber. 34<sup>a</sup> מרוי' מרוי' we strike him with a smith's hammer, i. e. he must be taught his duty; Meg. 25<sup>a</sup> (some ed. אָר). Tanh. Huck. 1; (Gitt. 56<sup>b</sup> אָר).

**מִרְיָה** (b. h.; sec. r. of רִירו) to soften; to poultice.

**מִרְיָה** 1) to strike a plaster, rub a salve; in gen. to mash, crush. Tosef. Sabb. V (VI), 6 חמ' בשב' he who mashes ingredients for a plaster on the Sabbath; Erub. 102<sup>b</sup>; Y. ib. X, 26<sup>c</sup>.—Sabb. 75<sup>b</sup> חמ' רשיה ו' he who spreads and presses the poultice over a sore; Y. ib. VII, 10<sup>d</sup> top. Ib. XXII, 3 (146<sup>a</sup>) he must not put on wax מרוי' (Mish. Pes. מִרְיָה, v. Rabb. D. S. a. l. note 90) be-

cause it is an act resembling the spreading of plaster. Sifra Sh'mini, Par. 8, ch. X; Kel. V, 11 מֶרַחָה בִּשְׂרֵי if he smeared clay over it; Tosef. ib. B. Kam. IV, 10; 12. Ib. VII, 10 הכותל עם שפוחתיה ומ' and connected its rims with the wall by plaster or pitch; a. fr.—Part. pass. מְרוּחָה *crushed*. Bekh. 44<sup>b</sup> וְהָיָה מִמֶּנּוּ אֶשְׁךְ (not מְרוּחָה) if *m'roah* meant *crushed*, it ought to read *m'morah* &c.; Yalk. Lev. 632, v. מְרוּחָה.—2) *to pass (the hand) over a viscid mass, to wipe off, rub off*. Y. Sabb. VII, 10<sup>a</sup> בִּידוֹ מְרוּחָה בִּידוֹ he may wipe (or brush) it off with one hand; (Bab. ib. 141<sup>a</sup> בַּצֶּפֶן.—3) *to give a pile of grain an even shape, to finish the process of storing up*. Maasr. I, 6 מְרוּחָה (מְרוּחָה or מְרוּחָה) (is subject to tithes) as soon as he evens the pile, and if he does not even &c.; expl. Y. ib. I, 49<sup>a</sup> בִּידוֹ מְרוּחָה when he gives a finish to the surface of the pile. Ib. מְרוּחָה (not מְרוּחָה) בִּישָׁאָה בִּישָׁאָה לְמֶרַח when he has not the intention to even the pile; a. fr.—Part. pass. מְרוּחָה, f. מְרוּחָה; (מְרוּחָה) Ar. טְבִילִים מִמֶּנּוּ. Bekh. 11<sup>a</sup>, sq. מְרוּחָה (מְרוּחָה) untithed grain stored up in proper shape. Y. Peah IV, 16<sup>c</sup> בִּידוֹ מְרוּחָה a finished pile; a. e.—Tosef. Ter. IV, 15 מְרוּחָה = מְרוּחָה.—4) (denom. of מְרוּחָה) *to winnow*. Part. pass. as ab. Tosef. Maasr. II, 17 עֲשִׂיָּה מִמֶּנּוּ מְרוּחָה מְרוּחָה if one finds winnowed grain (which has been abandoned), if it is made up into a pile, you dare not take it, opp. פִּירָה מְרוּחָה scattered; Y. ib. III, 50<sup>c</sup> בִּידוֹ מְרוּחָה.

*Nif.* מְרוּחָה 1) *to be crushed into a viscid mass*. Bekh. VII, 5 (expl. מְרוּחָה אֶשְׁךְ, Lev. XXI, 20) מְרוּחָה (Bab. ed., 44<sup>b</sup> מְרוּחָה) whose testicles are crushed; (refuted ib. in Gem.) מְרוּחָה וְהָיָה מִמֶּנּוּ אֶשְׁךְ, v. supra.—2) *to be smeared over*. Tosef. Kel. B. Kam. VII, 10 מְרוּחָה עַד שֶׁתִּמְלֵךְ עִם הַשֶּׁפֶה until it is smeared over so as to be even with the rim. *Hithpa.* מְרוּחָה, *Nithpa.* מְרוּחָה *to be shaped into an even pile, to be finished*. Y. Peah I, beg. 15<sup>a</sup> עַד שֶׁלֹּא נִתְמַלְךְ הָאֵר as long as the pile is not struck off; a. e. [Y. Maasr. I, 49<sup>a</sup> בִּידוֹ מְרוּחָה, מְרוּחָה, read: מְרוּחָה, v. supra.]

מְרוּחָה I ch., *Pa.* מְרוּחָה same, *to strike off the pile, finish*. Bekh. 11<sup>b</sup> מְרוּחָה מִיָּדוֹ מְרוּחָה who, do you mean, finished the pile?

מְרוּחָה II (denom. of מְרוּחָה) *to blow up*.—Part. pass. מְרוּחָה *haughty, bold*. Targ. Prov. XIV, 13 (ed. Wil. מְרוּחָה, corr. acc.; h. text סוֹג).—V. מְרוּחָה.

מְרוּחָה m. (רֵחַם) *friend*.—Pl. מְרוּחָה, מְרוּחָה. Targ. Lam. I, 19. Targ. O. Gen. XXVI, 26 מְרוּחָה (ed. Berl. מְרוּחָה, v. Berl. Targ. O. II, p. 10); Gen. R. s. 65 מְרוּחָה.—Sabb. 32<sup>a</sup>, v. מְרוּחָה I.

מְרוּחָה m. (preced.) *friendly, compassionate*.—Pl. מְרוּחָה, מְרוּחָה. Targ. II Esth. I, 2 (3) מְרוּחָה (ed. Lag. a. oth. מְרוּחָה). Ib. מְרוּחָה מְרוּחָה (Var. מְרוּחָה, read: מְרוּחָה).

מְרוּחָה c. (רֵחַח) *bath*. Y. Ber. IX, 14<sup>b</sup> תְּפִילָּה הָאֵר מְרוּחָה prayer on entering and on leaving the bath-house. Ib. מְרוּחָה מְרוּחָה a heated (vapor) bath. Ab. Zar. III, 4, v. מְרוּחָה; a. fr.—Pl. מְרוּחָה. Ib. 2<sup>b</sup>; Sabb. 33<sup>b</sup>. Cant. R. to I, 6 מְרוּחָה מְרוּחָה with a slight bath in

one of the bath-houses. Arakh. 32<sup>a</sup> מְרוּחָה; Sifra B'har, ch. V, Par. 4; Y. Maasr. III, end, 51<sup>a</sup> מְרוּחָה; a. fr.

מְרוּחָה m. (b. h.; רֵחַח) *distance*. Yalk. Prov. 964 מְרוּחָה מְרוּחָה for she (Sarah) came from a distant land; a. e.

מְרוּחָה m., מְרוּחָה f. (רֵחַח) *abominable, unclean*. Targ. Job XV, 16 (h. text נִרְעָב). Targ. O. Lev. VII, 18 (h. text פְּגוּל). Targ. O. Deut. VII, 26 מְרוּחָה that which is abominable (cmp. מְרוּחָה). Targ. Lev. XX, 21 (ed. Berl. מְרוּחָה; h. text מְרוּחָה); a. fr.—Pl. מְרוּחָה. Targ. Y. Deut. XXIV, 4.

מְרוּחָה מְרוּחָה f. (preced.) *abomination*. Targ. Deut. XXIV, 4. Targ. Prov. XIII, 19; a. fr.

מְרוּחָה מְרוּחָה (Assyr. *Araah samna*, Schr. KAT<sup>2</sup>, 380) *Marheshvan*, the eighth month of the Jewish calendar, containing twenty nine or thirty days, varying between the fifth of October and the second of December. Targ. Y. Deut. XI, 14. Targ. II Esth. III, 7.—R. Hash. 11<sup>b</sup>.

מְרוּחָה I f. (b. h.; v. רֵחַח) *deep and covered pan*. Men. V, 8; Sifra Vayikra, N'dab., Par. 10, ch. XII; a. e.; v. מְרוּחָה.

מְרוּחָה II pr. n. pl. *Marhesheth* (v. Hildesh. Beitr., p. 31). Y. Shebi. VI, 38<sup>c</sup>; Tosef. ib. IV, 11 מְרוּחָה ed. Zuck. (Var. מְרוּחָה); Sifra Deut. 51 מְרוּחָה; Yalk. ib. 874 מְרוּחָה.

מְרוּחָה (b. h.) *to pluck off (hair, wool &c.); to pull*. Tosef. Sabb. IX (X), 20; Sabb. 74<sup>b</sup> מְרוּחָה and he who plucks the down off the large feather of the wing. B. Mets. 68<sup>b</sup> מְרוּחָה (גִּזְזוּת) they yield wool by being shorn, by passing through water, and by being plucked (in passing bushes &c.); [prob. to be read מְרוּחָה וּמְרוּחָה].

*Pi.* מְרוּחָה 1) same. Naz. 39<sup>b</sup> מְרוּחָה מְרוּחָה if he pinched his hair (near the root), plucked it off, or trimmed it &c.; (Ar. s. v. מְרוּחָה: 'created a bald spot by using a depilatory'). Sabb. I. c. מְרוּחָה מְרוּחָה he who plucks the down (v. supra) is guilty of an act coming under the head of scraping (leather).—Part. pass. מְרוּחָה *bald-headed*. Naz. 46<sup>b</sup>; Yoma 61<sup>b</sup> מְרוּחָה; Tosef. Naz. I, 6 מְרוּחָה; Y. ib. VI, end, 55<sup>d</sup> מְרוּחָה מְרוּחָה (read: מְרוּחָה מְרוּחָה or מְרוּחָה מְרוּחָה).—2) *to smooth, polish*. Num. R. s. 12 מְרוּחָה מְרוּחָה (prob. to be read: מְרוּחָה מְרוּחָה) polished bronze.

*Nif.* מְרוּחָה *to be plucked, to be bald*. Sifra Thazr., Par. 5, ch. X מְרוּחָה מְרוּחָה if his head became bald through sickness.

מְרוּחָה I ch. same. Targ. O. Lev. XXI, 5. Targ. Jer. XVI, 6; a. e.—Part. מְרוּחָה, pl. מְרוּחָה. Targ. Is. I, 6 ed. Lag. (oth. ed. מְרוּחָה; ed. Wil. מְרוּחָה).

*Ithpe.* מְרוּחָה *to be laid bare, to have the shoulder uncovered (in mourning)*, v. קָלָן. Targ. Ez. XXIX, 18 (ed. Wil. מְרוּחָה; h. text מְרוּחָה). Pesh. חֲלִיץ.

*Pa.* מְרוּחָה, v. infra.

*Palp.* מְרוּחָה *to pull to pieces, to divide, plunder*. Targ. Job XVI, 11 מְרוּחָה ed. Lag. (Ms. מְרוּחָה, Var. מְרוּחָה *Pa.*; h. text מְרוּחָה). Targ. Ps. XXXIX, 3 מְרוּחָה מְרוּחָה he lacerates my wound (h. text מְרוּחָה).—Hull. 92<sup>b</sup> מְרוּחָה מְרוּחָה he pulled the fatty fibres out (going to the root).



*Ithpalp.* אֵיִתְפַּלְפֵּט *to be torn to pieces, dismembered.* Ab. Zar. 69<sup>a</sup> אֵיִתְפַּלְפֵּט אֵיִתְפַּלְפֵּט (the mouse in the liquid) was dismembered. Nidd. 56<sup>b</sup> אֵיִתְפַּלְפֵּט אֵיִתְפַּלְפֵּט it would have been dismembered.—[Koh. R. to X, 16 אֵיִתְפַּלְפֵּט, read: אֵיִתְפַּלְפֵּט, v. מֶרֶס I.]

**מֶרֶס II, מֶרֶס m.** (preced.) 1) *baldness.* Targ. O. Deut. XIV, 1. Targ. Is. XV, 2; a. fr.—2) *plucked wool, tuft.* Sabb. 49<sup>a</sup> מֶרֶס דְּבִינִי אֶתְמִי of wool plucked from between the flanks (of a living animal, which contains moisture).

**מֶרֶס מֶרֶס, מֶרֶס m.** (preced.) 1) *tuft of plucked wool, &c.; lint.* Y. Kil. IX, end, 32<sup>d</sup> מֶרֶס דְּבִינִי a compress of wool lint; דְּבִינִי of linen lint. Y. Sabb. IV, end, 7<sup>a</sup> וְכִי אֵילֹו מֶרֶס דְּבִינִי if one takes a tuft of wool and puts it on his head in cold weather. Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>c</sup> מֶרֶס דְּבִינִי soaked a tuft.—2) *a garment made of (plucked) wool* (v. P. Sm. 2224; Arab. *mirt* species indumenti ex lana &c.), *a coarse garment.* Targ. Prov. XXV, 20. Ib. XXVII, 13.—*Pl.* מֶרֶס מֶרֶס. Y. Maas. Sh. I, 52<sup>d</sup> bot. מֶרֶס מֶרֶס בֵּית מֶרֶס מֶרֶס (not טָבִין...) R. S. is still alive, and you hang your garments on him, i. e. you refer to him as your authority!

**מֶרֶס מֶרֶס, מֶרֶס m.** (preced.) 1) *whip.* Yoma 77<sup>a</sup>—2) *withered flesh,* v. מֶרֶס מֶרֶס.

**מֶרֶס מֶרֶס, v.** מֶרֶס מֶרֶס.

**מֶרֶס מֶרֶס, v.** מֶרֶס מֶרֶס.

**מֶרֶס m.** 1) (transp. of מֶרֶס, q. v.) *whip.* Yoma 77<sup>a</sup>—2) *withered flesh,* v. מֶרֶס מֶרֶס.

**מֶרֶס, v.** מֶרֶס.

**מֶרֶס I, מֶרֶס (b. h.)** *to be strong, fat.*

*Hif.* מֶרֶס *to fatten, stuff.* Sabb. XXIV, 3 (155<sup>b</sup>) אֵין מֶרֶס (Y. ed. מֶרֶס; Bab. ed. מֶרֶס, v. מֶרֶס II) you must not stuff calves (on the Sabbath), v. מֶרֶס I.

**מֶרֶס II, מֶרֶס (b. h.; v. preced.; cmp. מֶרֶס, v. מֶרֶס)** *to rebel against.* Part. מֶרֶס. *the rebellious son,* amenable to the law (Deut. XXI, 18–21). Snh. VIII, 1 מֶרֶס מֶרֶס when is one to be dealt with as a *sorer umoreh?* Ib. 68<sup>b</sup>; a. fr.—*Pl.* מֶרֶס, מֶרֶס, v. מֶרֶס II, a. מֶרֶס.

*Hif.* מֶרֶס 1) *to make strong, energetic.* Gen. R. s. 42, end (play on מֶרֶס) וְכִי שֶׁדִּי שֶׁדִּי he showed a stern countenance against Abraham (rebuking him).—2) *to provoke, to rebel.* Y. Kidd. IV, beg. 65<sup>b</sup> (play on מֶרֶס, Neh. VII, 61) וְכִי שֶׁדִּי שֶׁדִּי they provoked God with their evil doings. Ex. R. s. 1, end (מֶרֶס) וְכִי שֶׁדִּי שֶׁדִּי that they will rebel at the Red Sea; a. fr.—Esp. *to disregard the authority of the Supreme Court* (v. מֶרֶס II). Snh. 14<sup>b</sup>; Sot. 45<sup>a</sup>; a. e.—3) *to incite one against the other, to arrange a race; to bet.* Snh. 25<sup>b</sup> (expl. מֶרֶס וְכִי שֶׁדִּי שֶׁדִּי those who race doves (and bet on them). Sabb. 31<sup>a</sup> top אֵין מֶרֶס who entered a wager.

**מֶרֶס ch.** same; *Af.* מֶרֶס *to provoke.* [Targ. Zech. XII, 10, v. מֶרֶס].—Sot. 35<sup>b</sup> מֶרֶס דְּבִינִי מֶרֶס דְּבִינִי

(Ar. ed. Koh. s. v. מֶרֶס דְּבִינִי, corr. acc.) who provoked thee that thou didst get angry?; Num. R. s. 5, end.—Gen. R. s. 42 (play on מֶרֶס) וְכִי שֶׁדִּי שֶׁדִּי he provoked and made sport of &c.

*Ithpe.* מֶרֶס 1) *to get angry.* Num. R. l. c. מֶרֶס; Sot. l. c., v. supra.—2) *to quarrel, rebel.* B. Mets. 84<sup>b</sup> מֶרֶס Ms. M., v. מֶרֶס.—Hull. 58<sup>b</sup> לִבְנָה... מֶרֶס Ar., v. מֶרֶס (ed. מֶרֶס... מֶרֶס) she ran away in anger from &c., (מֶרֶס). Keth. 63<sup>b</sup> מֶרֶס in Rashi to Job XXXIX, 18 (ed. מֶרֶס).—3) *to refuse to abide by a bargain; to retract.* B. Mets. 77<sup>a</sup> וְכִי שֶׁדִּי שֶׁדִּי labor became dearer, and the laborers struck. Ib. וְכִי שֶׁדִּי שֶׁדִּי Ar. (ed. מֶרֶס, fr. מֶרֶס, v. מֶרֶס I) and the employer refused &c.

**מֶרֶס pr. n. m.** *Mari,* name of several persons. Sabb. 154<sup>a</sup> (v. marginal note); B. Mets. 110<sup>a</sup> מֶרֶס בֵּית מֶרֶס; B. Bath. 149<sup>a</sup> מֶרֶס (רֶמֶס מֶרֶס); Y. Ber. VI, 10<sup>b</sup> top מֶרֶס רֶמֶס רֶמֶס (Bab. ib. 51<sup>a</sup> top מֶרֶס רֶמֶס); comp. מֶרֶס. —B. Mets. 39<sup>b</sup>, v. מֶרֶס. —Bets. 28<sup>b</sup> מֶרֶס בֵּית מֶרֶס; a. several others.

**מֶרֶס, v.** מֶרֶס.

**מֶרֶס name of a jewel** in the high priest's breastplate. Targ. Cant. V, 14 (corresp. to שֶׁמֶשׁ, Ex. XXVIII, 20).

**מֶרֶס f.** (b. h.; רֶמֶס) *strife.* Num. R. s. 3 מֶרֶס מֶרֶס those who caused strife between him and her. Ib. מֶרֶס מֶרֶס they, too, were men of strife. Pesik. R. s. 20 אֵין מֶרֶס מֶרֶס you have at all times been in the opposition. Ib. אֵין מֶרֶס מֶרֶס (corr. acc.) you are of the opposition. Midr. Till. to Ps. CIII מֶרֶס I entered a contest. B. Mets. 59<sup>a</sup>; a. fr.

**מֶרֶס a word** in an incantation. Sabb. 67<sup>a</sup>, v. מֶרֶס.

**מֶרֶס, v.** מֶרֶס.

**מֶרֶס m.** (preced.) *rebellious.* Targ. Prov. XVII, 11 מֶרֶס ed. Will. (ed. Lag. מֶרֶס; h. text מֶרֶס).

**מֶרֶס f.** (מֶרֶס) *rebellion.* Nom. R. s. 18, beg.; Tanh. Kor. I., a. e.

**מֶרֶס, Hull. 59<sup>a</sup> top, v. מֶרֶס, a. מֶרֶס.**

**מֶרֶס, v.** מֶרֶס.

**מֶרֶס m. pl.** (Μαρεώτης) *the people of Mareotis,* a district of Lower Egypt with the town of Mareia. Targ. Y. Gen. X, 13 (some ed. מֶרֶס); Targ. I Chr. I, 11 ed. Rahmer (ed. Lag. מֶרֶס, read יִי for מֶרֶס; h. text מֶרֶס).

**מֶרֶס, Pes. 39<sup>a</sup> Mus., v. מֶרֶס.**

**מֶרֶס pr. n. m.** (Μαρίων) *Marion,* name of several persons. Y. Succ. II, 53<sup>a</sup> מֶרֶס רֶמֶס (cmp. מֶרֶס); Pesik. R. s. 15 מֶרֶס; Yalk. Hos. 518; a. e.—M. Kat. 11<sup>b</sup> מֶרֶס דְּבִינִי —B. Bath. 12<sup>b</sup> מֶרֶס כִּי נִכְסֵי דְבִינִי (Ms. M. מֶרֶס; v. Rabb. D. S. a. l. note 10) as (improved as) the estate of the house of Bar M. —B. Mets. 84<sup>b</sup> מֶרֶס בֵּית מֶרֶס Ms. M. (ed. בֵּית מֶרֶס). —Yalk. Ruth 601, v. מֶרֶס.

**מֶרֶס m.** (מֶרֶס) *rebel.* —*Pl.* מֶרֶס. Pesik. Ekshah, p. 122<sup>b</sup>, v. מֶרֶס (III). —*Pl.* מֶרֶס.

מריה, v. מריה II.

מריחא m. (preced.) a haughty man. Targ. Prov. XXI, 24 (h. text יחירי).

מריית, מריית pr. n. m. *Marya* (comp. מרי). Y. Pes. V, 32<sup>c</sup> bot.; Y. Peah I, 15<sup>c</sup> top מריא; Y. Ter. XI, beg., 47<sup>c</sup> מריה; Y. Ab. Zar. II, 41<sup>c</sup> top מרייא (corr. acc.); Y. Bicc. II, 64<sup>d</sup> מריא; Y. Erub. VII, beg. 24<sup>b</sup> כד מ' (corr. acc.).

מרים (b. h.) pr. n. f. *Miriam*, 1) sister of Moses. Sot. I, 9 (9<sup>b</sup>). Ex. R. s. 1; a. v. fr.—2) name of several persons. Lam. R. to I, 16, v. פריחוס.—Ib.; Pesik. R. s. 29-30-30 (ed. Fr. p. 140<sup>a</sup>) M., daughter of Nakdimon.—Lam. R. l. c. M., daughter of Nahtom; Yalk. Deut. 938 (of Tanhum).—M. the hair-dresser; M. the children's nurse, v. פל I, II.—M. a member of the priestly family of Bilgah. Tosef. Succ. IV, 28; Succ. 56<sup>b</sup>; Y. ib. V, end, 55<sup>d</sup>; a. others.—3) *Imma Miriam*. Keth. 87<sup>a</sup>; 88<sup>b</sup>.—[Ruth R. to II, 5, v. מרים.]

מרימות, Cant. R. to I, 6, read: מרכבות, v. מרפבה.

מרמר pr. n. m. *M'remar*, name of several Amoraim. Hull. 62<sup>b</sup>. B. Bath. 3<sup>b</sup>. Ab. Zar. 33<sup>b</sup> בעו מיניה ממ' (Pes. 30<sup>b</sup> מאממר). Ib. דריש מ'; a. fr.

מרינוס pr. n. m. (*Μαρίνος*) *Marinus*, name of several persons. Tosef. Toh. VII, 7.—B. Bath. 56<sup>a</sup>.—Lam. R. to II, 22. Y. Gitt. IV, 46<sup>a</sup>.

מריע m. (v. מריע) *weak, ailing*. Targ. Mal. I, 8 דמ' (ed. Lag. מריע) that which is sick; ib. 13.—Pl. מריעין, מריעין. Targ. Y. Ex. XVIII, 20. Targ. Ez. XXXIV, 4 (ed. Lag. מריעין).—B. Hash. 16<sup>a</sup> אקצירי ואמ' we pray now for the sick and the ailing; Ned. 49<sup>b</sup> קצירי קצירי ממש מ' by *k'tsire* we mean the really sick, by *m'ri'e* we mean the scholars (in delicate health).

מריעות f. (denom. of רע) *friendship, sociability, social gathering*. M. Kat. 22<sup>b</sup>.—[Tosef. Shebi. II, 4, v. מריעות II.]

מריצח I f. (רציץ) *a tool for crushing bones, stones &c.* Shek. VIII, 2 ורמ' ורמ' ורמ' . . . חוץ מן Ms. M. (ed. המידות, v. Rabb. D. S. a. l. note; Ms. M. ורמ' ורמ'; Y. ed. omits our w.) except the basket (for gathering disinterred bones for burial), the shovel, and the crusher, and things specially designated for burial purposes. Y. ib. 51<sup>a</sup> bot. מ' מ' (v. Rabb. D. S. to Bab. ed., p. 68<sup>a</sup>; Bab. ed. add לבירה הקבריה) he who calls the tool *m'ritsah* (instead of צפורין) does so, because it makes the stones run (fr. ריץ), i. e. makes them portable.

מריצה II, v. מריצה I.

מריק, v. מריק.

מריקה, מריקה, v. מריקה.

מריקה f. (מריק) *scouring, washing*. Sifra Tsav, Par. 3, ch. VII הכוס מ' the *m'rikah* (Lev. VI, 21) means like washing a cup, contrad. to שטיפה (rinsing);

Zeb. XI, 7. Tosef. ib. X, 14 מריקתן their being washed; a. fr.

מריקא I, מריקא m. (מרי) *bitter, embittered, grieving*. Targ. I Sam. XXII, 2. Targ. O. Gen. XXVII, 34 מ' ed. Berl. (ed. מ'). Y. מריקא. Targ. II Esth. IV, 1; a. fr.—[Targ. Prov. XVII, 11 מ' גברא (ed. Wil. מריקא; h. text מרי).]—Ber. 56<sup>a</sup> מ' עסקך כי חסא thy business will be bitter (thy goods disliked) like lettuce (v. חסא I). Sabb. 127<sup>b</sup> bot. B. Mets. 113<sup>b</sup>; a. fr.—B. Bath. 20<sup>a</sup> bot. במריקא bitter (salt) is meant.—Pl. מריקין, מריקין, מ' f. מריקין. Targ. Ex. XV, 23. Targ. Num. V, 18, sq. Targ. I Kings II, 8 (ed. Lag. מרייא, corr. acc.).—[Targ. Y. Num. V, 24 מריקא, read: ריקא . . .].—Lam. R. to III, 40, v. בסימא.

מריקא II, m. מריקא f. (preced.) *bitterness, bitter disposition, grief*. Targ. I Sam. XV, 32 מריקא (Regia מריקא) the bitterness of death. Targ. Ez. III, 14. Targ. Is. XXXVIII, 17; a. fr.—V. מריקא.

מריקה f. (b. h.; preceded. wds.) [b. h. *bile*,] *bitterness*, transf. 1) *sin*. Ex. R. s. 43 (ref. to ורחל, Ex. XXXII, 11) 'מריקה sweeten thou the bitterness of Israel (pardon their sins) and heal them.—Pl. מריקה. Ib. מריקה מי שיהלו one to sweeten our bitterness (to pray for us). Lev. R. s. 12 (ref. to Deut. XXXII, 32) 'מריקה it is they (the grapes) that brought sins &c.—2) (v. next w.; comp. מריקה II) *curse*. Midr. Till. to Ps. XC, 9 (expl. מריקה ib.; comp. מריקה א. אגא. מ' that means 'curse').

מריקה ch. same, 1) *bitterness*. Targ. Prov. XIV, 10. Targ. Ps. LXXV, 9 ed. Lag. (oth. ed. מריקה). Targ. Esth. IV, 1.—2) *curse*. Targ. O. Num. V, 24; 27 (Ms. I, III מריק; ed. Berl. a. Y. לָקַט; h. text מרים); v. preced.

מריקא, v. מריקא.

מרידות, Tanh. M'tsora 1 'המ' v. מרידות I.

מריקה, v. מריקה.

מריק m. (b. h.; v. preced. arts.) [*poisonous*,] 'מריק or (Kefeb) *M'riri*, name of a demon. Num. R. s. 12; Lam. R. to I, 3; Tanh. Naso 23; Midr. Till. to Ps. XCI, 6; Yalk. Ps. 842. Pes. 111<sup>b</sup>. Ber. 5<sup>a</sup> (quot. fr. Deut. XXXII, 24).

מריקה, v. מריק I.

מריקה f. (מרי) 1) *bitter*, v. מריק I.—2) also מריקה, מריקה = h. מריקה, *gall, bile*. Targ. Y. Ex. XXIII, 25 מ' מריקה מריקה הריקה I; a. e.—Keth. 50<sup>a</sup> מריקה הריקה (v. הריקה) the gall of a white *dayah* (v. הריקה). Pes. 39<sup>a</sup>, v. מריקה. [Ib. מריקה, v. אמריקה; במריק מריקה.]

מריש m. (contr. of מארש, v. ארש; comp. Targ. of מריש, Job XVII, 11: לווי) *joist, beam* (comp. מריש). Gitt. V, 5 'המ' an illegally taken joist which was placed in a group of buildings. B. Kam. 66<sup>b</sup> (ref. to Gitt. l. c.) 'והרי here is the case of the *maresah* (where the stolen object changed its name), before it was placed it was named כשורא, and now it is טללא (ceiling); a. fr.—Pl. מריש.

Ib. 67<sup>a</sup>, v. עֲזָב. Y. B. Bath. I, beg. 12<sup>d</sup> מְרִישָׁא it means (a protection) by means of its timber (roofing).

**מְרִישָׁא** ch. same; (collect.) *timber*. Targ. Hab. II, 11. Targ. I Kings VI, 36; a. e.

**מְרִית** (מְרִית) m. (denom. of מְרִית) *first flow of trodden grapes, sweet wine*. Targ. Is. XLIX, 26 (h. text עֲסִיס); a. e.

**מְרִי** v. מְרִי.

**מְרִי** (denom. of מְרִי) *to be soft; to soften*. Nithpa. מְרִי *to be softened; liquefied* (of the brain or the spinal column). Hull. 45<sup>b</sup>, v. מְרִי.

**מְרִי** ch. same. Itphe. מְרִי (emp. מְרִי) *to be faint, become unsteady*. Targ. O. Deut. XIX, 5 ed. Berl., v. מְרִי.

**מְרִיב** m. (b. h.; רִכָּב) *riding seat, saddle, handle of the saddle*, esp. מְרִי *that degree of uncleanness which arises from an unclean man's riding* (Lev. XV, 9); *unclean saddle*. Tosef. Kel. B. Bath. II, 7; Erub. 27<sup>a</sup> האֲכֹכָה מְרִי טְמֵא מִשֵּׁב וְהַרְפִּס טְמֵא מְרִי (on which an unclean man sat) is unclean as a seat, and its handle is unclean as a riding implement. Kel. I, 3. Zab. V, 8; a. fr.

**מְרִיבָא** ch. same. Targ. Lev. XV, 9; a. e.

**מְרִיבָתָא** f. (b. h.; preced.) *chariot*. Esth. R. to I, 2 (ref. to II Chr. IX, 17) [read:] שְׂדֵייה עֲשִׂי כְּמְרִיבָתָא שֶׁל מִי מְרִיבָתָא it was made like the chariot of him who spoke and the world existed. Num. R. s. 12 וּמְרִיבָתָא Igrath.. and her chariot; a. e.—Esp. *the divine chariot of the vision of Ezekiel* (Ez. I); מְרִיבָתָא, or *the mystic speculations on the divine chariot, esoterics*. Gen. R. s. 82 האֲבוֹתָא הֵן הֵן הַמְּרִיבָתָא the patriarchs are the divine chariot. Hag. II, 1. Ib. 13<sup>a</sup> אֲנִימְרִי בְּמַעֲשֵׂה הַמְּרִיבָתָא I shall instruct thee in the secret of the vision of Ezekiel. Ib. עַד הֵיכֵן מַעֲשֵׂה הַמְּרִיבָתָא up to which verse (in Ez. I) do the speculations on 'the Chariot' go (the communication of which is subject to certain restrictions)?—Tosef. Meg. IV (III), 28. Cant. R. to I, 4 (ref. to תְּהִיבָתָא ib.) מְרִיבָתָא how should Ezekiel be able to reveal to them the inwardness of the Chariot? Ib. 10 וְכִי בְּסִדְרֵי שְׁמָא בְּהוֹרֵי מְרִיבָתָא hast thou perhaps been studying the secrets of the Chariot?; Lev. R. s. 16 בְּסִדְרֵי מְרִיבָתָא (corr. acc.); a. fr.—Pl. מְרִיבָתָא. Pesik. Bahod., p. 107<sup>b</sup>; Pesik. R. s. 21; a. fr.

**מְרִיבָתָא** m. (preced. wds.) *chariot-driver*. Targ. I Kings XXII, 34.

**מְרִיבָתָא** ch. = h. מְרִיבָתָא *the divine Chariot*. Targ. I Kings VII, 33; a. e.

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** (מְרִיבָתָא) m. (emp. מְרִיבָתָא) *markof*, name of a *musical instrument* made stationary. Kel. XV, 6 הַמְּרִיבָתָא הַזֶּה (used in the Temple) is not susceptible of un-

cleanness. Ib. XVI, 7 שֶׁל מְרִיבָתָא the *m.* used for the accompaniment of songs; Tosef. ib. B. Mets. V, 10.

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** m. = מְרִיבָתָא. Y. Sabb. X, 12<sup>c</sup>. Y. Shek. V, 49<sup>a</sup>; a. e.—Pl. מְרִיבָתָא. Shek. V, 3 Y. ed.; a. e.

**מְרִיבָתָא** v. מְרִי.

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** f. (b. h.; רִמָּה) *fraud, guile*. Num. R. s. 20. Koh. R. to I, 16 הַלֵּב עֹשֶׂה מְרִיבָתָא the heart plans fraud; a. fr.

**מְרִיבָתָא** m. (v. Löw Pl., p. 252) *Origanum Marjorana, marjoram*, an aromatic plant. Gitt. 69<sup>b</sup> top גִּוּוּא דְּמִי Ar. ed. Koh. (other ed. Ar. דוּן . . .; Talm. ed. דוּן . . .) a piece of the stem of marjoram.

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** f. (רִמָּה, v. רִמָּה) *a wound from stepping on a pointed stone*. Koh. R. to VI, 11 אוֹרְחָא מְרִיבָתָא (not חַד, v. מְרִיבָתָא).

**מְרִיבָתָא** v. next w.

**מְרִיבָתָא** a corruption, prob. to be read: מְרִיבָתָא f. (רִמָּה) *trance, catalepsy*. Gen. R. s. 17 (and thence copied in s. 44; Yalk. Gen. 23 מְרִיבָתָא; Yalk. Sam. 139 דְּרִיבָתָא).

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** m. (marmor, μάρμαρος) *marble*, in gen. *polished stone*. Targ. Y. Deut. IX, 9, sq.; a. e.—Pl. מְרִיבָתָא. Ib. V, 19. Targ. Esth. I, 6. Targ. I Chr. XXIX, 2. Targ. Lam. III, 9.—V. מְרִיבָתָא.

**מְרִיבָתָא** m., **מְרִיבָתָא** f. (רִמָּה) *uplifted, high*. Targ. O. Ex. VI, 6 (ed. Vien. מְרִיבָתָא; Y. מְרִיבָתָא). Targ. Y. I Ex. XIV, 8; a. fr.

**מְרִיבָתָא** m. (b. h.; רִמָּה) *that which is trodden upon*. Tanh. ed. Bub., B'resh. 23; Yalk. Dan. 1066 מְרִיבָתָא דְּמִיבָתָא how long will they be trodden upon by the nations? Gen. R. s. 21 לְפָנֵי מְלָאךְ וְכִי מְרִיבָתָא trodden upon by the angel of death.

**מְרִיבָתָא** f. (רִמָּה) *casing, ouch*.—Pl. מְרִיבָתָא. Targ. Ex. XXVIII, 13, sq. (h. text מְרִיבָתָא); a. e.—V. מְרִיבָתָא.

**מְרִיבָתָא** v. מְרִיבָתָא.

**מְרִיבָתָא** Y. B. Bath. X, 17<sup>c</sup> some ed., read: מְרִיבָתָא, v. מְרִיבָתָא.

**מְרִיבָתָא** m. (v. מְרִיבָתָא) *white marble*. Succ. 51<sup>b</sup> שִׁישׁ כֹּהֵלֵא yellow, black and white marble; B. Bath. 4<sup>a</sup>; Yalk. Deut. 913.—Pl. מְרִיבָתָא (marmora) *marble or cemented pavement*. Targ. Esth. I, 6.—Y. Ter. VIII, 45<sup>d</sup> bot. יִרְחִי מְרִיבָתָא בְּהוֹרְ אֲזִילָא in a house the pavement (of which) was worn out.

**מְרִיבָתָא** (b. h.) pr. n. m. *Meres*, one of the attendants of King Ahasver. Esth. R. to I, 14, v. next w.

**מֶרֶס** *Pl.* מֶרֶס (denom. of מֶרֶס fr. רָסַס to crush; to rub; to stir. Esth. R. to I, 14 (play on מֶרֶס ib.) שוּדִיָּה מֶרֶס he prepared the hash of birds; ib. (play on מֶרֶס, ib.) שוּדִיָּה מֶרֶס he stirred the flour (making dough). Ib. מֶרֶס לֶפֶן אֶת הַדָּם (not הַשְׁפֹּתָה v. infra) who will stir before thee the blood (of the sacrifices)?; הַסְלִחוֹת ... מִי מֶרֶס who will stir the flour (for the meal offerings)? Ib. (play on מֶרֶס לֶפֶן אֶת הַדָּם, ib.) מֶרֶס אֵנִי I will crush, chop and dissolve their lives &c.; Meg. 12<sup>b</sup> כָּלֹם מֶרֶסוּ בְּרֵם לִפְנֵיךָ did they ever stir the blood (of sacrifices) before thee? בְּמִנְחֹתָם did they ever stir the flour for the meal offerings &c.; Yalk. Esth. 1051 מֶרֶסוּ Yoma IV, 3; V, 3; a. fr.—Shebi. II, 10 מֶרֶס בְּמִנְחֵיךָ בְּאֹרֶזְךָ you may, in the Sabbatical year, stir (mix) the ground of a rice field with water (so as to make it dough-like).

**מֶרֶס** ch. same. Targ. Esth. I, 14.—Gitt. 69<sup>a</sup> וְכִי־מֶרֶסוּהוּ וְכִי־מֶרֶסוּהוּ and let him rub it (the garlic) with oil.—Part. pass. מֶרֶס. Targ. O. Lev. XXI, 20 (h. text מְרוּחַ v. מְרָחָה). Ib. XXII, 24 (h. text מִשְׁחָה).

**מֶרֶסְנָא** (b. h.) pr. n. m. *Mars'na*, one of the attendants of King Ahasver. Esth. R. to I, 14; a. e., v. מֶרֶס.

**מֶרַע** *m.* מֶרַע (רָעַע) *shaking, weakening*. Y. B. Mets. I, end, 8<sup>a</sup> כֹּחַ מֶרַע מִפְּנֵי מֶרַע because this would injure the privilege of the purchaser.

**מֶרַע** I (denom. of next w.) 1) to become or be weak, fall sick. Targ. Is. XIV, 10. Ib. XXIII, 4 (h. text חֲלִי). Targ. Ps. XLI, 9 (h. text שָׁכַב v. next w.); a. e.—2) to be shaken, quake. Targ. Mic. IV, 10.

*Af.* מֶרַע to make sick, afflict. Targ. O. Deut. XXIX, 21. Targ. Y. II Gen. III, 15.

*Pa.* מֶרַע same. Targ. Jer. XIV, 17; Targ. Nah. III, 19 (not מֶרַע) *grievous* (h. text חֲלָה).—Part. pass. מֶרַע *suffering, unwell*. Targ. Jer. XIV, 18. Targ. I Sam. XIX, 14 ed. Lag. (oth. ed. מֶרַע שָׁכַב v. next w.). Targ. I Kings XIV, 5 ed. Lag. (oth. ed. מֶרַע); a. e.

*Ithpa.* מֶרַע, *Ithpe.* מֶרַע 1) to fall sick. Targ. I Kings XIV, 1 (ed. Lag. מֶרַע). Ib. XXII, 34 ed. Lag. (oth. ed. מֶרַע). Targ. II Sam. XIII, 2; a. e.—Koh. R. to X, 16 (ref. to שָׁכַב, I Kings III, 19) אִתְּחַלְחַל עָלָיו (not רָשָׁה...) she fell sick (fainted and fell) upon him (cmp. Targ. to Ps. XLI, 9); a. e.—2) to feign sickness. Targ. II Sam. XIII, 5, sq.—3) to be shaken, quake. Targ. Jer. LI, 29.

**מֶרַע** II, **מֶרַע** *m.* (denom. of רָעַע) *sick, suffering*. Targ. Y. Gen. XVIII, 1 מֶרַע מִן הַמָּוֶת (not מֶרַע) suffering from the wound &c.; Targ. Y. I Deut. XXXIV, 6 מֶרַע מִן הַמָּוֶת (not מֶרַע) suffering from the wound &c.; Targ. O. Gen. XLVIII, 1 מֶרַע ed. Berl. (oth. ed. a. Y. מֶרַע); a. fr.—Esp. (in Talm. also in Hebr. dict.) מֶרַע *dangerously ill, expected to die*. Targ. I Sam. XIX, 14 (v. preced.).—B. Bath. IX, 6 שָׁכַב מֶרַע שָׁכַב if a sick man assigns all of his property to a stranger (as an unqualified donation, v. מֶרַע). Ib. מֶרַע לֹא כָרַב בָּהּ שֶׁ מֶרַע if it was not stated in the document that he was sick; מֶרַע אָמַר שֶׁ מֶרַע

he (the donor) says that he was sick (at the time), opp. בְּרִיא. Ib. 152<sup>a</sup>, a. fr.—*Pl.* מֶרַע, מֶרַע, מֶרַע Targ. Y. I Deut. I, c. Targ. Ps. OXXXVI, 1 וְכִי־מֶרַע like the sick when recovering (h. text כְּחֹלִים v. חֹלִים I). Targ. Ez. XXXIV, 4; a. e.; v. מֶרַע.—*Fem.* מֶרַע, מֶרַע, מֶרַע Targ. Ps. LXIX, 21 וְהָאֵלֹהִים מֶרַע ed. Lag. (Var. מֶרַע, cler. error; ed. Wil. וְהָאֵלֹהִים חֹלִים). Targ. Cant. II, 5. Ib. V, 8. Targ. Koh. V, 12; 15; a. e.—*Pl.* מֶרַע, מֶרַע Targ. Y. Gen. XXX, 36 (some ed. מֶרַע).

**מֶרַע** III, **מֶרַע** *c.* (preced.) *evil, sickness, affliction*. Targ. I Kings VIII, 37. Targ. Koh. VI, 2; a. fr.—B. Bath. 153<sup>a</sup> (in a formula of a deed of donation) וְכִי־מֶרַעוֹ וְכִי־מֶרַעוֹ and in consequence of (this) his sickness he departed &c.—*Pl.* מֶרַע, מֶרַע Targ. O. Ex. XXIII, 25. Targ. Ps. OXXVI, 3 מֶרַע Ms. (ed. מֶרַע); a. fr.

**מֶרַע** *v.* מֶרַע I.

**מֶרַע** *m.* (b. h.; I רָעָה) *pasture*. Pesik. R. s. 16; Yalk. Kings 176 (expl. רָעָה, I Kings V, 3) דָּמָה מֶרַע directly from the pasture ground. Num. R. s. 10 דָּמָה כָּל הַצֹּרֶם the whole flock; a. e.

**מֶרַע** *f.* = מֶרַע III. Targ. Ps. LXXXVII, 11 מֶרַע (ed. Wil. מֶרַע; Ms. מֶרַע). Ib. XXXV, 13; v. מֶרַע I.

**מֶרַע** I, **מֶרַע** *m.* ch. = h. מֶרַע. Targ. Y. I Gen. XIII, 7. Targ. II Esth. IV, 1.—*Pl.* מֶרַע, מֶרַע Tem. 18<sup>a</sup> אֲפִלּוּ אֲפִלּוּ אֲפִלּוּ even if you have to take them away from their pastures, v. מֶרַע.—[Targ. Y. Deut. XXXIII, 24, v. II רָעָה.]

**מֶרַע** II *m.* (v. II רָעָה) *dung*. Targ. Y. II Lev. XVI, 27 מֶרַע.

**מֶרַע** *v.* מֶרַע.

**מֶרַע** I *f.* (b. h.; I רָעָה) *pasture-ground, pasture*. Pesik. R. s. 26, end וְהָאֵלֹהִים עָשְׂתָהּ מֶרַע and she (Zion) has become a pasture-ground for the beasts of the field. B. Mets. 86<sup>b</sup> (fusion of Hebr. a. Chald.) מֶרַע מֶרַע וְכִי־מֶרַע (v. Rabb. D. S. a. l. note 60) they bring from his pasture an ox that has not been forced (used for labor) &c.; Yalk. Kings 176 (not מֶרַע); a. e.—Trnsf. *feeding one's eye, satisfaction*. Cant. R. to IV, 5 (ref. to וְהָאֵלֹהִים, ib.) וְהָאֵלֹהִים מֶרַע where did the Israelites have their satisfaction on Egypt?

**מֶרַע** II, **מֶרַע** *f.* = מֶרַע, *evil* &c. Targ. Ps. CXXIV, 4 (h. text נִחְלָה); a. e., v. מֶרַע.

**מֶרַע** II *f.* ch. = h. מֶרַע. Targ. I Chr. IV, 39, sq.

**מֶרַע** *v.* מֶרַע II.

**מֶרַע** *m.* (רָעָה) *long pouch thrown over an animal's back, haversack*. Lev. R. s. 25; Koh. R. to II, 20.

**מֶרַע** II, **מֶרַע** *pr. n. pl., v.* מֶרַע.

**מִרְפָּא** m. (b. h.; רָפָא) *healing, recovery*. Keth. 103<sup>a</sup> מ' לשון חכמים (v. Prov. XII, 18) the tongue of the wise teaches medicine (indirectly, ref. to Pes. II, 7).—Esp. 'your health', a wish uttered to one sneezing. Tosef. Sabb. VII (VIII), 5 (האמר מ' דורי זה וכו') to say *marpé* is a superstitious practice (v. אמורי וכו'). Ib. לא אמר מ' מפני וכו' did not say m. (at college), because it is an interruption of study; Ber. 53<sup>a</sup>.

**מִרְפָּא** m. (preced.) *surgeon, operator*. Mekh. Mishp., N'zik., s. 4 שדומה מ' a surgeon who caused the death of his patient (through negligence), v. עָרַם II.

**מִרְפִּיּוֹתָא** f. pl. name of certain *fruits* (prob. so named from their loosening effect on the bowels, v. רָפָה), perh. a certain kind of *apples*. Y. Maasr. I, 48<sup>d</sup> bot.

**מִרְפִּים**, v. מִרְפִּים.

**מִרְפִּיקָא**, v. מִרְפִּיקָא.

**מִרְפָּס** m. (b. h. מִרְפָּס; רָפַס) *that which is trodden*. Pirké d'R. El. ch. XLVII רגלם מִרְפָּס רגלם ... כי אם מִרְפָּס רגלם ... that no Israelite shall drink the wine of idolaters, but only wine trodden with their own feet (allud. to Ez. XXXIV, 19).

**מִרְפָּסָתָא** f. (preced.) *a gallery or balcony* to which doors of the upper compartments open, and from which steps lead down to the court. Erub. VIII, 3 אנשי מ' tenants that have a common gallery; ib. 83<sup>b</sup>, sq. מ' בני מ' at first it was thought *marpeseth* (in Mishn. l. c.) meant the dwellers of the upper story, and they are so called, because they go up to their rooms by the way of the gallery; אורח הדירים במ' those who have rooms on the gallery itself. Tosef. ib. IX (VI); 19; a. fr.

**מִרְפָּק** m. (b. h. מִרְפָּק; comp. Arab. marfik) *elbow*. Sabb. X, 3 (92<sup>a</sup>). Arakh. V, 1 עד מִרְפָּקוֹ up to his elbow (Tosef. ib. III, 2 האציל). Ohol. I, 8 שנים במ' two joints are in the elbow. Gen. R. s. 44 אוחזין אותו במִרְפָּקוֹ held him by his elbow that he might not fall; ib. s. 65; Yalk. Gen. 115; Yalk. Is. 313.

**מִרְפָּקָא** ch. same; pl. constr. מִרְפָּקִי same. Targ. Ez. XIII, 18; (Tosaf. to Men. 37<sup>a</sup> quotes מִרְפָּקִי R. S. to Ohol. I, 8 מִרְפָּקִי; v. מִרְפָּקִי).

**מִרְפָּץ** (b. h.; sec. r. of רָפַץ) *to quicken*.

Nif. מִרְפָּץ *to be made rapid, to flow rapidly* in a gutter. Tosef. Par. IX (VIII), 8 המים המושכין והמִרְפָּץ ed. Zuck. (Var. והמִרְפָּץ v. נָגַר; R. S. to Par. IX, 5 והמִרְפָּץ) water running slowly in a channel or rapidly in a gutter. Num. R. s. 9 (play on מִרְפָּץ, Mic. II, 10) מִרְפָּץ; Sabb. 105<sup>a</sup> (play on מִרְפָּץ, I Kings II, 8), v. מִרְפָּקִין.

**מִרְפָּקִי** f. (רָפַץ) *contusion*. Koh. R. to VI, 11 (a gloss to מִרְפָּקִי ויש אימרים מ' (מרפָּקִי).

**מִרְפָּקִי** m., only in pl. מִרְפָּקִי, מִרְפָּקִי *packing bags, leather bags*, esp. adapted for ship-loads. Kel.

XX, 1 (ed. Dehr. מִרְפָּקִי. B. Bath. V, 1. Y. Sabb. X, end, 12<sup>d</sup>, v. מִרְפָּקִי; a. fr.—[Omp. μάρσιπος, marsupium, prob. of Semitic origin.]

**מִרְפָּקִי**, v. מִרְפָּקִי.

**מִרְפָּע** m. (b. h.; רָפַע) *awl, borer*. Kidd. 21<sup>b</sup> להביא מ' 'the awl' (Deut. XV, 17), this includes the largest awl (borer); Sifré Deut. 122; a. fr.—Pl. מִרְפָּעִין. Kidd. I. c.

**מִרְפָּעָא** ch. 1) same. Targ. O. Ex. XXI, 6; a. e.—Y. Maas. Sh. V, 56<sup>b</sup> sq. מִרְפָּעָא דְעִקְבָא וכו' the awl (penetrating acumen) of Akiba ... has been here.—2) (comp. רָפַעָא strap.—Pl. מִרְפָּעִיָּה, contr. מִרְפָּעִיָּה. Y. Sot. I, 16<sup>d</sup> bot. [read:] לא הוינן מייחין ספסליה וכו' ומלקין ליה ומרצין וכו') should we not have brought in benches and straps and smitten him and reconciled him to his wife?

**מִרְפָּעָא**, v. מִרְפָּעָא.

**מִרְפָּק** (b. h.; sec. r. of רָפַק; comp. מצהב. Targ. II Chr. IV, 16) *to brighten, cleanse (metal); to scour, scald*. Sifra Tsav, Par. 3, ch. VI; Zeb. XI, 6 מִרְפָּקוֹ וישוטפו וכו' he must scour and rinse it &c.; Tosef. ib. X, 13 מִרְפָּקוֹ (not מִרְפָּקוֹ); a. fr.

Nif. מִרְפָּק *to be cleansed, purged*. Ab. d'R. N. ch. I, beg. מִרְפָּק בשביל שֶׁמִּרְפָּק מכל וכו' that he might be cleansed of all the food and drink in his bowels.—[Tosef. B. Bath. XI, 9 נמק, read: נמק].

Pi. מִרְפָּק 1) *to polish up*. Koh. R. beg. מִרְפָּקָא וימירקָא he chiselled the stone and polished it, v. מִרְפָּק. Sabb. 33<sup>a</sup> (ref. to תמרוק, Prov. XX, 30) מִרְפָּקוֹ עצמו וכו' he who polishes himself (makes toilet, prepares himself) for a sinful act; (Rashi: who makes himself free from all other thoughts, devoting himself entirely to sin, v. infra).—2) (comp. מִרְפָּק *to finish*. Tosef. Hull. I, 2 וכו' הגוי וכו' and a gentile finished the slaughtering (by cutting farther than the ritual requires); (Hull. 121<sup>b</sup> גמר); Yoma III, 4 וכו' מ' אר ההפשת Tam. IV, 2 וכו' מ' he finishes the flaying. Mikv. X, 1 וכו' מִרְפָּקוֹ he inserted the handles properly but did not finish them off (by fastening &c.). Ohol. XIII, 3 מִרְפָּקָא ולא מִרְפָּקָא he fitted the door in, but did not finish it off (so that it fitted accurately). Y. R. Hash. I, end, 57<sup>c</sup>, a. e. מִרְפָּק ... מִכִּין שְׁתַּחֲלִיל inasmuch as he commenced the act, we say to him, finish it; a. fr.—3) *to cleanse from sin by suffering, to remove sin, effect forgiveness*. Ber. 5<sup>a</sup> וכו' מִרְפָּקִין כל וכו' sufferings which cleanse the entire body of man; ib. מִרְפָּקִין. Y. R. Hash. I, end, 57<sup>c</sup>, a. e. מִרְפָּקִין כל עוונותיו וכו' wash away all sins of man; Yalk. Ex. 339; Yalk. Deut. 850. Yoma 86<sup>a</sup> מִרְפָּקָא מִיָּתָא death finishes the atonement (v. supra); Y. Snh. X, 27<sup>c</sup> bot. מִיָּתָא מִמִּרְפָּקָא death removes the last third of sins; a. fr.—Y. Keth. VI, beg. 30<sup>c</sup> (in mixed dict.) מִרְפָּקָא לֵה פורנה and does not pay off the entire dowry.—Sabb. 33<sup>a</sup>, v. supra.

Hof. מִרְפָּק *to be washed off, cleansed*. Snh. 92<sup>a</sup> וכו' מִרְפָּקִין Hof. Ar. s. v. מִרְפָּקִין, ed. Koh., v. מִרְפָּקִין Hof.

**מִרְפָּקִי** ch. same, *to polish; to cleanse*. Targ. Is. XXI, 5 (ed. Wil. מִרְפָּקִי Pa.). Targ. Y. II Lev. XXVI, 43.—[Y. Bets. I, 60<sup>d</sup> שווק הוא מִרְפָּק קוֹרְדִּין מִרְפָּקִין, read: שווק מִרְפָּקִין מִרְפָּקִין, v. R. N. to Alf. Bets. I, 7; v. קוֹרְדִּין מִרְפָּקִין.]

Pa. מִרְפָּקִי same, *to cleanse, clear, finish*. B. Mets. 15<sup>a</sup>



ly. Esth. R. to III, 9 (ref. to Is. XXXIII, 7) בוכים.. כל צבא all the hosts on high weep bitterly.—2) *sin*. Cant. R. to V, 5 (play on עבר *ib.*) מָרַר he passed over (pardoned) my sin.—*Pl.* מָרַר. Ib. מורש מ' troubles,—when Cyrus decreed and said &c. Ib. מ' מ' troubles, —when I said of the calf, these are thy gods &c.

מָרַר ch. same, 1) *trouble*. Snh. 19<sup>a</sup> אגב מָרַר in his trouble (excitement of mourning).—במ' bitterly. Targ. Esth. VI, 1; a. fr.—2) *curse*. Targ. O. Num. V, 24; 27, v. מָרַר.—3) *bitter herb*.—*Pl.* מָרַר. Targ. O. Ex. XII, 8; a. e.; v. מָרַר.

מָרַר f. ch., *pl.* מָרַר = h. מָרַר, a bitter herb, prob. *succory*. Succ. 13<sup>a</sup> וז' דאגמא וז' that succory of the marsh. Ib. סחמא שמירדו' the name of that plant is plain *m'raritha*, and the reason why they name it 'm. of the marsh' is, because it is frequent in marshes. Pes. 39<sup>a</sup> (expl. מָרַר) Ms. M. (ed. only מָרַר, read מָרַר). Ib. הוה מוהר אמרחה ed. (corr. acc., as in Tosaf. to Succ. l. c.; Ms. M. 2 אמרחה דברא) took pains to get *m'raritha* (of the field). Hull. 59<sup>a</sup> עיקרא דמירחה ed. (read as Tosaf. to Succ. l. c. דמירחה; Ar. דמירחה) the root of &c.

מָרַר, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר f. pl. (Syr. מרשח, מרשח, P. Sm. 401; מרחקא Y. B. Bath. II, 13<sup>b</sup> bot. [read:] mortars (רשח) מרחקא (v. Mus. in Ar. s. v.; ed. מרחקא, read: נקה...) to remove those mortars from the walls &c. [Comment. saw-mill (v. מָרַר) — which corresponds neither to form nor to context.]

מָרַר, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר, Ex. R. s. 51 בר' מ' שמואל בר' מ' read: מָרַר or מָרַר.

מָרַר m. 1) [*knuckles*]. fist. Targ. Y. Ex. XXI, 18.—2) a blow with the fist. Y. M. Kat. III, 83<sup>b</sup> (ed. Krot. מָרַר); Y. Snh. VII, 25<sup>b</sup> top.—3) *knocker* at the door. Ib. d top [read:] במרחקא whoever entered (the bath-house) struck him with the knocker, v. מָרַר ch.—V. מָרַר.

מָרַר f. (*pan*). Targ. Y. Lev. II, 7; VII, 9 (h. text מרחשת).

מָרַר, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר m. (Pers. *murtakh*, older form of *murdah*, v. מָרַר) *litharge*, dross formed during the purification

of silver from the lead with which it is combined. Gitt. 69<sup>b</sup>. Ib. 86<sup>a</sup>.

מָרַר m. (*store-room, cellar* where vessels are stored in rows and layers. Pes. I, 1 כל פני כל שרי שורות על פני כל the two rows of piled vessels in front of the cellar. Snh. 108<sup>a</sup> מ' של דומין a store-room for vinegar. Lev. R. s. 24, end; a. fr.

מָרַר ch. same.—*Pl.* מָרַר, מָרַר, מָרַר. Targ. I Chr. XXVII, 27 (h. text מָרַר).

מָרַר m. = מָרַר, blow. Gen. R. s. 51 (expl. 'from the Lord', Gen. XIX, 24) מ' מן גבר as (we say), 'a blow from a strong man'; Yalk. ib. 85.

מָרַר, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר m (b. h.; נָשָׂא) 1) *carrying*. Kel. I, 1 מָרַר במ' make the carrier unclean. Ib. 3 מָרַר לְמָשָׂא the touch of which has the same effect as the carrying of it; a. fr.—2) *carrying and giving, business, dealings; worldly affairs; intercourse*. Sabb. 120<sup>a</sup> ומ' במ' in worldly affairs, opp. בדברי תורה. Kidd. 35<sup>a</sup> ומ' איש דבר מ' a man (has the protection of the law) because he is engaged in business. Yoma 86<sup>a</sup> מָרַר וּמָתְלוּ וז' his dealings with men; a. fr.—Kidd. 30<sup>b</sup> כל מָשָׂא ומָתְלוּ בך he (the tempter) will always be busy with thee.—3) *burden*. Tanh. B'midb. 2, v. מָשָׂא.—Transf. *burden of prophecy*. Gen. R. s. 44 עשרה מ' prophecy goes by ten names: 'vision'... 'burden' &c.; ib. מ' כְּמָשָׂא וז' the Rabbis say, the severest of all is *massa*, as its name indicates (burden) &c.; Cant. R. to III, 4; a. e.—*Pl.* מָשָׂא. Gitt. 71<sup>a</sup> ומָתְלוּ מ' business transactions.

מָרַר, v. מָרַר.

מָרַר, Pes. 111<sup>b</sup> כרו מ' כרו, v. מָרַר.

מָרַר, v. מָרַר.

מָרַר m. (*stretching*). B. Bath. 73<sup>b</sup> מ' דציאריה (Ms. M. מ' מָרַר) the length of its neck when stretched was &c.

מָרַר f. (b. h.; שָׂא) *request, prayer*.—*Pl.* מָרַר. Num. R. s. 11 יחנך במָרַר 'be gracious unto thee' (Num. VI, 25) by granting thy prayers (beyond deserts); Sifré Num. 41; Yalk. ibid. 710.

מָרַר m. constr. (שָׂא) *the rest of, others*. Targ. Y. II Ex. XXXV, 34 ואמנא מ' the other mechanics. Targ. Y. Num. XIX, 3 בערין מ' other (not dedicated) animals.

מָרַר, v. מָרַר.

מָרַר f. 1) (b. h.; שָׂא) *to swell, rise; emp.* מָרַר *baking trough or dish*. Tanh. Vaëra 14 (ref. to Ex. VII, 28) מ' מצויה מ' מצייה when is the trough near the oven?—2) *remainder*.—*Pl.* מָרַר. Mekh. Bo s. 13 (ref. to משארה, Ex. XII, 34; v. Targ.) מ' שריד מצוה





**משוחא** ch. same. B. Mets. 107<sup>b</sup>.

**משוח** m. (b. h.; שוח; oar. Zab. IV, 3.—Pl. משוחין. B. Bath. 73<sup>a</sup> ed. (Mss. משוחין, v. Rabb. D. S. a. l. note).

**משוחא** ch. 1) same. Targ. Ez. XXVII, 29.—Pl. משוחין. Ib. 6.—2) *light ship*.—Pl. as ab. Targ. Is. XLIII, 14 (h. text יריחם!).

**משוח**, v. משוח.

**משוח** m. (משח) *one who has his prepulse drawn forward in order to disguise the sign of the covenant*. Tosef. Sabb. XV (XVI), 9; Y. Yeb. VIII, 9<sup>a</sup> top *המושח* (corr. acc.). Bab. ib. 72<sup>b</sup> *המושח* that a *maskukh* must be circumcised again is a Biblical injunction; a. fr.—Pl. משוחין. Y. Yeb. l. c.

**משוחה** f. (b. h.; שחך=שחך) *hedge, a hedged-in place, fold*.—Pl. משוחה. Tosef. Ohol. XVIII, 12 (ed. Zuck., a. R. S. to Ohol. XVIII, 10 *משחכה*; ed. Zolk. *משוחה*).

**משוחה** f. (שלה) *a divorced wife taken back after being married to another man* (against the law, Dent. XXIV, 4). Nidd. 69<sup>b</sup> *במ' המשוחה* the daughter of a woman illegitimately remarried.

**משוחש** m. (b. h.; שחש; denom. of שחש) *pl. משוחשים*, 1) *developed to one third of the full growth*. B. Mets. V, 4.—2) *group of three*. Y. Shebi. I, 33<sup>b</sup> *משוחש* the quantity (of one cake of figs) for each three trees out of nine.

**משוחד** m. (שמד) *one deserving extinction*; (interch. in edd. a. mss. with *משחד* q. v.) *open opponent to Jewish law, apostate*. Y. Snh. X, end, 29<sup>d</sup> *משוחד* it comes under the category of dedicated sacrifices of an apostate (which cannot be offered, but are forbidden for private use). Y. Pes. VII, 34<sup>c</sup> *משוחד* a heretic inasmuch as he opposes the decisions of the Supreme Court (v. *משחד* II). Y. Hor. III, 48<sup>b</sup> *משוחד* if a proselyte and a (penitent) apostate ask for charity, the apostate has the preference; a. fr.—[Y. Snh. III, 21<sup>b</sup> top *משוחד*, v. *משחד*.]—Pl. משוחדים. R. Hash. 17<sup>a</sup> Ms. M. (missing in ed.). Sifra Vayikra, N'dab., ch. II, Par. 2; a. e.

**משוחדות** f. (preced.) *apostasy*. Pes. 96<sup>a</sup> Ms. M. (ed. *משחדות*), v. *משחדות*; Yalk. Ex. 211 *משחדות פסולות* (read: *משוחדות פסולות*).

**משמשנא** m. (משש) *servant, attendant*. Targ. Num. XI, 28; a. fr.—Pl. משמשנאין. Targ. I Kings X, 5 *משמשנא* (ed. Lag. *משש*..., corr. acc.).—Koh. R. to I, 3 *משמשנא* אמר ר' אבהו and Rabbi asked his waiters; Lev. R. s. 28 *משמשנא*.

**משוחת** m. (denom. of שחח) *(be) excommunicated*. Sabb. 67<sup>a</sup> (in an incantation).

**משוחית** f. (next w.) *grotto*. Tosef. Ohol. XVIII, 12, v. *משוחית*.

**משוחית** f. (denom. of שחח *tooth*) 1) *jaw*. Erub. 100<sup>a</sup> *משוחית* (some ed. *משחית*...; Ms. M. *משחית*) if the roots on the surface are shaped like a jaw-bone (Rashi: 'rocky crag', v. infra).—2) *cliff; bluff; grotto*. Gen. R. s. 10 *משוחית* the bluffs at Caesarea; (Koh. R. to XI, 1 *משוחית*; ib. to V, 8 *משוחית*).—Ta'an. 23<sup>a</sup> *משוחית* a grotto formed around him; Midr. Till. to Ps. CXXXVI. B. Mets. 108<sup>b</sup> *משוחית* if a craggy mound separated the fields. Ib. 109<sup>a</sup> *משוחית* he surrounded the fields with an embankment.

**משוחי** f. (נשח) *blowing*. Yalk. Ps. 864, v. *משוחי*.

**משוחש** m. (transpos. of משפחש, v. משפחש; cmp. שחך) *small side-door, passage-way* (v. Tam. III, 7). Zeb. 82<sup>b</sup> *משוחש* (v. *משוחש*) by the way of small passages in the loft (v. Midd. IV, 5 *משוחש* s. v. *משוחש*). Men. 27<sup>b</sup> *משוחש* by breaking through a side entrance (or walking in a zigzag as on winding stairs); [Rashi: = *משוחש*, v. *משוחש*]; Yalk. Lev. 571 *משוחש* (corr. acc.).

**משוחש**, v. שחש.

**משורה** f. (b. h.) *m'surah*, a measure of capacity, one thirty-sixth of a Log. Ab. ch. VI (adopted fr. Ez. V, 11). B. Mets. 61<sup>b</sup>; B. Bath. 89<sup>b</sup>.—Sifra K'dosh. Par. 3, ch. VIII *משורה* *במ' זו דור הגדול* (Lev. XIX, 35) that means you must leave a large crest (in dry measure), v. *זר*.

**משורא** f. (שור) *journey*.—Pl. משוראין. Targ. Y. I Num. XXI, 1.

**משורר** m. *singer*, v. *שורר*.

**משור** m. (משש or משש; cmp. *gropser, slow walker*).—Pl. משורין. Y. Peah VIII, beg. 20<sup>d</sup>, v. *משור* h.

**משורב**, etc., v. sub *משורב*.

**משח** I (b. h.) *to stroke, smear; esp. to anoint; to install in office by anointing*. Ker. 5<sup>b</sup> *משח* את המלכים *משח* in anointing kings you draw the figure of a crown with the oil on your finger &c., v. *משח*. Ib. אין *משח* a king succeeding his father is not anointed; a. v. fr.—Part. pass. *משחית*, pl. *משחיתים*, *משחית* a high priest installed with the ceremony of anointing, contrad. *משחית*, v. *משחית*. Hor. III, 4; Meg. I, 9 *משחית* אין בין כהן *משחית* *משחית* there is no difference between the anointed and the unanointed high priest except &c. Sifra Tsav, Par. 3, ch. V; a. fr., v. *משחית*. *משחית* the priest anointed as the chaplain of the army. Yoma 72<sup>b</sup>; a. fr., v. *משחית*.—Pesik. R. s. 8 *משחית* *משחית* the kings of the house of David are anointed kings, those of Israel are not installed by anointment; a. fr.

*Nif.* *משחית* to be anointed. Ib. *משחית* לא *משחית* Jehu would not have been anointed but for the contest of Joram's followers. Ib. *משחית* *משחית* *משחית* with that oil (prepared by Moses) were anointed the Tabernacle &c.;

**מָשָׂא** (emp. מִישׁ 1) *to feel, touch*. Targ. O. Gen. XVII, 22.—2) (with רָדַד *to rub*, whence *to wash and dry*, p. one's hands before and after meals. Ber. 46<sup>b</sup> מָשִׂי יָדָךְ wash thy hands. Hull. 107<sup>a</sup> מָשִׂי יָדֶיךָ wash your hands the morning. Ib.<sup>b</sup> וְלֹא מָשִׂיתִי יָדֶיךָ (not יָדֶיךָ) and didst not wash thy hands. Ib. וְאֵנִי מָשִׂיָּהּ and I should wash? Pes. 112<sup>a</sup>. Ned. 91<sup>a</sup> מָשִׂיָּהּ דִּירָהּ וּכ' she washed her husband's hands. Ib. לְמַשְׂאָה *to wash*; a. fr.—Sabb. 77<sup>b</sup> וְאֵנִי מָשִׂיָּהּ כְּרֵנָה וּכ' Kidd. 52<sup>b</sup> מָשִׂיָּהּ וְאֵנִי was washing foot in a basin of water.

**מְשִׁיכָּהָ** m. (שבֵּל, Shaf. of בגֵּל; emp. מְכִילָה. 1) *a wash-basin*. Sabb. 77<sup>b</sup> (phonetic etymol.) מְאִיר כֹּלֵה 'washing everybody', contrad. to מְשִׁכִּילָה 'washing brides' (distinguished people), Kidd. 52<sup>b</sup>, v. מְשִׁי. — *Pl.* מְשִׁיכֵי. Ab. Zar. 39<sup>a</sup> דְּהִירֵי מ' white (glazed) basins. B. Mets. 84<sup>b</sup> רֵמָא מ' שִׁירֵין sixty basin-fuls of blood. M. Kat. 18<sup>b</sup> ב' דְּמִנֵּי רֵב' (Ms. M. sing.) basins filled with linen garments (for rinsing in the lake). Gitt. 69<sup>b</sup> bot.—Fem. form מְשִׁיכָּהָ (מְשִׁכִּילָה). Sabb. l. c. מְשִׁיכָּה Ms. M. (ed. מְשִׁכִּילָה), v. supra. Hull. 47<sup>b</sup> מְשִׁיכָּה דְּמִנֵּי רֵב' (corr. acc.) a basin of tepid water. Ab. Zar. 51<sup>b</sup> דְּסַחֲפָא לִיה מ' אֲרִישֵׁיה (v. Rabb. D. S. a. l. note 8) the idolatrous statuary has an inverted washbasin on its head. — 2) (emp. מָאן, כְּלִי as vessel and garment) *a sort of cloak*. Lev. R. s. 23 (expl. שְׂמִיכָה, Jud. IV, 18) רַבְּנָן דְּחִמְרָא אֲמַרְי ב' the rabbis here (in Palestine) say, it means with a *sudra* (סִטְרָה), while the Galilean rabbis say *m'shikkla*; Yalk. Jud. 44; Yalk. Lev. 585.

מִשְׁכָּלָא v. מִשְׁכָּלָא.

מִשְׁכָּלָא v. מִשְׁכָּלָא.

מִשְׁכָּלָא f. שוים, formed with ref. to שוים (Deut. XVII, 15) *appointment, office*. — Pl. מִשְׁכָּלָא Yeb. 45<sup>b</sup> כל שאתה משימם מ' whatever offices thou createst, the elected must be from among thy brethren; Kidd. 76<sup>b</sup>; a. e.

מִשְׁכָּלָא f. (שוק) *embrocation*. Sabb. 77<sup>b</sup>.

מִשְׁכָּלָא v. מִשְׁכָּלָא.

מִשְׁכָּלָא v. מִשְׁכָּלָא.

מִשְׁכָּלָא pr. n. m. *M'shitha*, surname of one Joseph or José. Gen. R. s. 65; Yalk. Gen. 114 משיחה.

מִשְׁכָּל (b. h.) pr. n. *Meshech*, a son of Japheth and progenitor of a race of the same name (v. Schrader KAT, p. 84). Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup>, v. מִשְׁכָּל.

מִשְׁכָּל (b. h.; emp. מִשְׁכָּל II) *to draw, pull; to seize; (with) to withdraw; in gen. to stretch, produce a continuous line or flow; to conduct*. Kil. VIII, 2 לחרוש למִשְׁכָּל to plough with, to pull (by the head, go in front of), and to drive. Gen. R. s. 86 שחיו מושכין ו' v. infra. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) מִשְׁכָּל מִי שיש לו ו' 'lead forth' (select), refers to him who has a lamb, 'and buy', refers to one who has none. Ib. מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל withdraw from idolatry. Ib. מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל that you may withdraw your share in the Passover lamb as long as it has not been slaughtered (v. מִשְׁכָּל); Pes. VIII, 3. Ib. IX, 10 מושכין אלו מושכין (v. מִשְׁכָּל); Pes. VIII, 3. Ib. IX, 10 מושכין אלו מושכין the one company select one lamb, the other &c.—M. Kat. I, 3 מושכין את המים ו' you may draw (conduct) the water in channels from tree to tree. Pesik. R. s. 26 מִשְׁכָּל לו חלב והוא אינו מִשְׁכָּל (the breast) will yield him milk when sucking, but it did not yield. Ex. R. s. 52 מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל it (the valley) began to give forth a flow of gold denars before their eyes. Tosef. Sot. XIV, 8; Sot. 47<sup>b</sup> מושכין הרוק those who draw out their spittle (assume aristocratic airs). Hag. 14<sup>a</sup> מושכין מושכין they draw the heart of the people as one conducts water, when they lecture; Sabb. 87<sup>a</sup> (play on words דברים שמושכין . . . כאגדה נגד) Ex. XIX, 9, v. מִשְׁכָּל words which draw (attract) the heart of man like a lecture. Y. Ab. Zar. III, 42<sup>b</sup> top מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל the gutters of Laodicea carried a flow of blood; a. v. fr.—Esp. (law) *to take possession* by drawing or seizing an object, v. מִשְׁכָּלָא. B. Mets. IV, 2 מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל if he took possession of fruits bought of him before paying. Ib. 47<sup>a</sup> מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל he had not yet had time to take possession of the ass; a. v. fr.—Zeb. 6<sup>b</sup> מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל the slaughtering knife takes possession of them for what they are to be, i. e. the slaughtering of the sacrifices decides their purpose; Shebu. 12<sup>b</sup>. — מִשְׁכָּל מִשְׁכָּל מִשְׁכָּל *to stretch the prepuce, to disguise circumcision*. Y. Peah I, 16<sup>b</sup>; a. e.—Part. pass. מִשְׁכָּלָא; f. מִשְׁכָּלָא; pl. מִשְׁכָּלָא; *straight-lined, continuous*. Nidd. 57<sup>b</sup> אם מ' if the blood-stain has the shape of a line, opp. עגול. Y. Erub. I, 19<sup>b</sup> top מ' חיה if the wall is straight-lined. Ib. מ' חיה חקירה מ' ו' שלא תהא חקירה מ' ו' במשכין. Ib. מ' חיה חקירה מ' ו' when they are longer than &c.; a. fr.—Mikv.

V, 3, v. מִשְׁכָּל. — b) (with מ') *withdrawn*. Pes. IX, 10 מִשְׁכָּל מ' thy share be withdrawn from thy lamb, and be transferred to ours; a. e.—c) v. מִשְׁכָּל.

מִשְׁכָּלָא 1) *to be stretched*. Y. Yeb. VIII, 8<sup>d</sup> bot. מִשְׁכָּלָא if the prepuce overgrew the corona of itself, v. מִשְׁכָּלָא. — 2) *to be prolonged, continued*. Hor. 12<sup>a</sup> . . מושכין . . kings are anointed at a spring in order that their government may be prolonged (emp. Hag. l. c.). Ib. מושכין מלכותן their dynasty was prolonged; a. fr.—3) *to be withdrawn*. Tosef. Pes. VII, 7 מושכין רצו להמשך (ed. Zuck. incorrect) if they desire to withdraw, and that others be entered &c. Ib. מושכין וחולכין ו' they may go on withdrawing &c., a. fr.—4) *to be drawn after; to follow*. Ex. R. s. 24. Gen. R. s. 86 מושכין . . מושכין like a cow which they attempt to pull to the slaughter-house, and which will not go; a. fr.—5) *to be conducted in a channel*. Tosef. Par. IX (VIII), 9 מושכין מושכין well-water derived into a channel &c., v. מִשְׁכָּל; a. e.

מִשְׁכָּלָא 1) *to cause to extend*. Keth. 10<sup>b</sup> (the rain) מושכין מושכין gives beauty and enlargement (to the fruits). — 2) *to draw, pull*. Y. Kil. VIII, 31<sup>a</sup> top, a. e. מושכין מושכין if he drove the animal, or pulled it, or called it. Ex. R. s. 20, beg. מושכין מושכין I pulled him by the bridle; a. e.—3) *to conduct water into channels*. Tem. 12<sup>b</sup> מושכין מושכין a collection of drawn water all of which has been conducted through a channel. Y. Shebi. II, end, 34<sup>b</sup> מושכין מושכין to irrigate by gutters, contrad. להשקות. Y. M. Kat. I, 80<sup>b</sup> top מושכין מושכין he led the water of a well into it. Tosef. Sabb. VII (VIII), 16 מושכין מושכין you may let wine or oil run in gutters before bride and groom; Ber. 50<sup>b</sup>; a. fr.—4) *to prolong a meal, to add a course*. Succ. 27<sup>a</sup>, v. מִשְׁכָּלָא.

מִשְׁכָּל I ch. same, 1) *to draw, carry along*. Targ. Y. Gen. IX, 20 מושכין מושכין (read: מושכין) which the river had carried along from &c.—Zeb. 53<sup>b</sup>, a. e. מושכין מושכין the many brought the single man over (to their opinion). — 2) *to attract*. Ab. Zar. 27<sup>b</sup> מושכין מושכין it is different with heresy, because it attracts (persuades, offers inducements). — 3) (neut. verb) מושכין מושכין *to run in a continuous line; to be prolonged, continued*. Targ. Y. Num. XXI, 35; Ber. 54<sup>b</sup> מושכין מושכין his teeth were prolonged. Hor. 12<sup>a</sup> מושכין מושכין as the water runs continually, so may the traditions which you teach be continued. Ib. מושכין מושכין (Rashi) if the light continues to burn; Ker. 5<sup>b</sup>. — [Ib. מושכין מושכין read: מושכין]—Pes. 8<sup>a</sup> מושכין מושכין the light (of a lamp or a candle) burns steadily, opp. מושכין מושכין they will continue their rulership; Yalk. Is. 316 מושכין מושכין; a. e.—4) *to take possession*. B. Mets. 48<sup>a</sup> מושכין מושכין until he takes possession; a. e. Ib. 49<sup>a</sup> מושכין מושכין he has taken possession of it; a. fr.—Meg. 31<sup>a</sup> מושכין מושכין 'take possession of the ox' (mnemotechnical words to designate the order of Scriptural readings on the Passover days, ref. to מושכין, Ex. XII, 21; שור, Lev. XXII, 26 &c.).

מִשְׁכָּלָא 1) *to be attracted, carried away, seduced*. Ab. Zar. I. c. מושכין מושכין he may be induced to

follow them (the heretics). Snh. 70<sup>a</sup> הוא אימלשקי הוא it is in order to prevent being carried away (led to intemperance); and לא ממשקי he will not be carried away (it has no attraction for him); Yalk. Deut. 929. Sabb. 147<sup>b</sup> ברריריהו he was drawn after them, he indulged in the luxuries of the place; a. fr.—2) (v. preced. Nif.) to withdraw. Pes. 78<sup>b</sup> אי ממשקי הנני וכ' if these should withdraw (from their participation in the Passover sacrifice), it would remain fit for the others.

**מִשְׁכָּה** II, **מִשְׁכָּה**, **מִשְׁכָּה** m. (preced.) *hide, skin*. Targ. O. Num. XXXI, 20. Targ. Lev. XIII, 8 (ed. Berl. **מִשְׁכָּה**). Targ. Y. Gen. III, 14 **מִשְׁכָּה**; a. fr.—Y. Ned. III, 37<sup>d</sup> bot. **מִשְׁכָּה** the hide of a serpent. B. Kam. 66<sup>b</sup>, v. **מִשְׁכָּה**. Tanh. B'resh. 7 **מִשְׁכָּה** ערקא מן הדין מ' **מִשְׁכָּה** (such poor work with such good material)!; a. fr.—Pl. **מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה**. Targ. Ex. XXVI, 14. Targ. Gen. XXVII, 16; a. fr.

**מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה**.

**מִשְׁכָּה** m. (b. h.; **שְׁכָּה**) 1) *couch, bed; grave*. Kidd. 31<sup>b</sup> (מִשְׁכָּה) **מִשְׁכָּה**, v. **מִשְׁכָּה**. Keth. 104<sup>a</sup>; a. fr.—Esp. **מִשְׁכָּה** (מִשְׁכָּה) *the uncleanness caused by an unclean person lying on an object*, v. **מִשְׁכָּה**. Kel. I, 3; a. fr.—Pl. **מִשְׁכָּה**. Keth. I. c. Midr. Till. to Ps. CXLIX; a. e.—2) *sexual connection*. Snh. 55<sup>a</sup>; a. fr.—(זכר) **מִשְׁכָּה** *pederasty*. Succ. 29<sup>a</sup>; a. fr.—Pl. as ab. Snh. I. c. **מִשְׁכָּה** *two ways* (the natural and the unnatural way) of sexual gratification. Ib. 54<sup>a</sup>.

**מִשְׁכָּה**, **מִשְׁכָּה** ch. same. Targ. Lev. XV, 4; a. fr.—Ber. 56<sup>b</sup> הפוך **מִשְׁכָּה** (Ms. M. **מִשְׁכָּה** h.) (his) couch will be upset (his domestic life disturbed).—Pl. constr. **מִשְׁכָּה**. Targ. O. Gen. XLIX, 4. Targ. Num. XXXI, 17; a. fr.

**מִשְׁכָּה**, **מִשְׁכָּה**, v. next wds.

**מִשְׁכָּה** f. (מִשְׁכָּה) *the shepherd's leading implements, as staff, bell &c.; transf. the bell-wether, leader*. B. Kam. 52<sup>a</sup> קנה **מִשְׁכָּה** ... בין שמר לו **מִשְׁכָּה** (Ms. M. **מִשְׁכָּה**). Alf. ed. 52<sup>a</sup>, Ms. **מִשְׁכָּה**, v. **מִשְׁכָּה**. D. S. a. l. note) as soon as he delivers the *maskokhith*, the sale is perfected. Ib. מאי **מִשְׁכָּה** what is **מִשְׁכָּה**? Here (in Babylonia) they explain it, 'the bell'. R. J. says, 'the goat that leads the herd'; Y. Kidd. I, 60<sup>b</sup> top, expl. 'the staff', 'the pipe', 'the leader'; Y. B. Bath. III, beg. 13<sup>d</sup>, v. **מִשְׁכָּה**.

**מִשְׁכָּה** f. ch. (preced.) *the leading flock*. Targ. Y. Gen. XXX, 40 (ed. **מִשְׁכָּה**, corr. acc.; h. text פני הצאן).

**מִשְׁכָּה** m. (שְׁכָּה) *security, pledge*. B. Mets. VI, 7 הלוי **מִשְׁכָּה** ... **מִשְׁכָּה** **מִשְׁכָּה** if one loaned on a pledge. Ib. **מִשְׁכָּה** **מִשְׁכָּה** man is permitted to hire out the poor man's pledge (for the debtor's benefit). Ib. 82<sup>a</sup> (in Chald. dict.) **מִשְׁכָּה** **מִשְׁכָּה** when the pawn is not worth the money loaned on it. Ib. **מִשְׁכָּה** **מִשְׁכָּה** the creditor owns the pledge (for the time being, and is responsible for it); a. fr.—Ex. R. s. 31 **מִשְׁכָּה** **מִשְׁכָּה** read not (Lev. XXVI, 11) 'my dwelling' but 'my pledge'. Ib. s. 35 (play on **מִשְׁכָּה**, Ex. XXVI, 15) **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** as a pledge, when the Israelites deserve destruction, it is seized on their account.—Pl. **מִשְׁכָּה**, **מִשְׁכָּה**. Ib. s. 31 (ref. to

Num. XXIV, 5) **מִשְׁכָּה** **מִשְׁכָּה** (the First and the Second Temple); Num. R. s. 12 **מִשְׁכָּה** **מִשְׁכָּה** read not thy dwellings &c. (v. supra); Tanh. Naso 14. Ex. R. l. c. (with ref. to Ex. XXII, 25), emp. **מִשְׁכָּה**; a. fr.

**מִשְׁכָּה**, **מִשְׁכָּה** ch. same, *pledge, seized goods*. Targ. Am. II, 8. Targ. Gen. XXXVIII, 17; a. fr.—Gen. R. s. 70 (מִשְׁכָּה) **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** give me a pledge that none of you will divulge it; a. e.—Pl. **מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה**. Targ. Y. Gen. XXXVIII, 25 (not **מִשְׁכָּה** ...).—Gen. R. l. c.—Y. Pes. IV, 31<sup>b</sup> bot. **מִשְׁכָּה** **מִשְׁכָּה** and their children were placed as pledges with them (for military levies).

**מִשְׁכָּה**, **מִשְׁכָּה**, v. **מִשְׁכָּה**.

**מִשְׁכָּה**, **מִשְׁכָּה**, v. **מִשְׁכָּה**.—[Y. Yeb. VIII, 9<sup>b</sup> top **מִשְׁכָּה** **מִשְׁכָּה**, v. **מִשְׁכָּה**.]

**מִשְׁכָּה** or **מִשְׁכָּה**, v. **מִשְׁכָּה**.

**מִשְׁכָּה** (denom. of **מִשְׁכָּה**) *to take a pledge; to seize, levy*. B. Mets. 81<sup>b</sup> **מִשְׁכָּה** **מִשְׁכָּה** he made him give a pledge at the time when the loan was transacted; **מִשְׁכָּה** **מִשְׁכָּה** he seized it (through court proceedings) after the transaction of the loan. Ib. 113<sup>b</sup> **מִשְׁכָּה** **מִשְׁכָּה** when the court messenger comes to seize his goods. Shek. I, 3 **מִשְׁכָּה** **מִשְׁכָּה** against whom was seizure (for the contribution of the half-Shekel) executed?—Y. ib. II, beg. 46<sup>c</sup> **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** since the court had a right to seize and did not do so (because the claim was satisfied with another man's money). Cant. R. to I, 4 (play on **מִשְׁכָּה**, ib.) **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** against me (take my sanctuary, v. **מִשְׁכָּה**), yet after thee we run. Ex. R. s. 35 **מִשְׁכָּה** **מִשְׁכָּה** I take a righteous man from them and seize him for their guilt; a. fr.—Part. pass. **מִשְׁכָּה**; pl. **מִשְׁכָּה**. Y. Shek. I. c. **מִשְׁכָּה** **מִשְׁכָּה** in distributing the Temple contributions we do not take into account that which is being collected (and has not yet come in) or that which is to be obtained by seizure. Peah VIII, 8. B. Mets. 73<sup>b</sup>, v. next w.; a. e.

**מִשְׁכָּה**, **מִשְׁכָּה** *to be seized*. Ex. R. s. 51, beg. **מִשְׁכָּה** **מִשְׁכָּה** it (the sanctuary) was twice seized for their sins, v. **מִשְׁכָּה**. Ib. s. 35; Tanh. Vayakh. 9 **מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה**, **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** and they (the righteous) will be seized &c. Num. R. s. 12 **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** **מִשְׁכָּה** the Tabernacle and the Temple shall be seized &c.; a. fr.

**מִשְׁכָּה**, **מִשְׁכָּה** ch. same. Targ. Y. Ex. XXII, 25. Targ. Job XXIV, 3; a. fr.—B. Mets. 68<sup>a</sup> **מִשְׁכָּה** **מִשְׁכָּה** (not **מִשְׁכָּה**) A pledged his field to B, and then rented it from him. Ib. 73<sup>b</sup> top **מִשְׁכָּה** **מִשְׁכָּה** a gentile gave his house (for occupation) as a pledge, and then sold it to &c. Ib. 113<sup>a</sup> **מִשְׁכָּה** **מִשְׁכָּה** Ms. M. (ed. **מִשְׁכָּה**) but to take a pledge out of his house he (the messenger of the court) is not permitted; a. fr.—Part. pass. **מִשְׁכָּה**, **מִשְׁכָּה**. Koh. R. to III, 2, v. **מִשְׁכָּה**. B. Mets. 73<sup>b</sup> **מִשְׁכָּה** **מִשְׁכָּה** if I (דחה **מִשְׁכָּה**, corr. acc.; ed. **מִשְׁכָּה**) if I

had known that the house was pledged to you. Y. ib. VIII, end, 11<sup>d</sup> וְכִּי הָיְתָה הַבַּיִת מְשֻׁכָּן his house was pledged to &c.; a. e.

*Ithpa.* אֶתְּנָה לְךָ אֶתְּנָה *to be given as a pledge; to be levied upon; to borrow on pledge.* Targ. II Chr. XXV, 24 (h. text וְהָיָה). Targ. Y. Deut. XV, 6; a. e.

**מִשְׁכָּן** m. (b. h.; שְׁכָן) *dwelling, esp. the sanctuary of the desert, the Tabernacle.* Erub. 2<sup>a</sup>, v. מְשֻׁכָּן. Num. R. s. 12; a. v. fr.—*Pl.* מִשְׁכְּנֵיהֶם. Ib.; a. fr.

**מִשְׁכְּנָא** m. ch. same, *dwelling, tent.* Targ. Job XVIII, 14.—*Esp. the Tabernacle.* Targ. Ex. XXV, 9; a. fr.—*Pl.* מִשְׁכְּנֵיהֶם. Targ. Gen. IV, 20. Targ. Ps. CXXXII, 5. Ib. LXXXIV, 2; a. fr.

**מִשְׁכְּנֵיהֶם** f. (v. next w.) *pledged property, occupancy subject to redemption at the original owner's will.* Cant. R. to I, 4 (play on משכני, ib.). לארצא טבאחא 'מ' מִשְׁכְּנֵיהֶם to the good land which is called a tenancy (cmp. Lev. XXV, 23); Yalk. ib. 981 מִשְׁכְּנֵיהֶם.

**מִשְׁכְּנֵיהֶם** f. (v. מִשְׁכָּן) *a loan transaction whereby landed property is transferred to the creditor with the privilege of redemption by returning the loan (v. Sm. Ant. s. v. Pignus).* [The particular conditions of the 'מ' depend on local usages.] B. Mets. 67<sup>a</sup> בארצא דמסלקי וכו' as to the settlement of a *mashkanta*, where the usage allows the debtor to repay the loan at any time, he may reclaim his property as soon as the value of the creditor's usufruct has reached the amount of the loan, but if the usufruct amounts to more, the balance cannot be claimed. Ib. <sup>b</sup> top, v. נִקְדָּיָה. Ib. 68<sup>a</sup> ארצא 'מ' without a fixed term for redemption is meant for a year (during which the occupant cannot be disturbed), Ib. 110<sup>a</sup>, a. e. 'מ' דסורא וכו' the agreement of a *m.* customary in Sura, in which it is written, 'After the lapse of so and so many years, the property shall go back without payment'. Ib. 'מ' דסורא the document of a *m.*; a. e.—Yalk. Cant. 981, v. preced.

**מִשְׁלָה** I (b. h.) 1) *to handle, to touch.* Yoma 46<sup>a</sup> מִשְׁלָה הָאֵשׁ the flames had attacked them. — 2) *to attend, manage, control.* B. Mets. 75<sup>b</sup> עֲלִי לְךָ מִשְׁלָה he whom his wife rules. Hull. 60<sup>b</sup> לְךָ וּמִשְׁלָה בִּיּוֹם וכו' (not go thou and attend by day and by night.—B. Bath. 78<sup>b</sup> (ref. to Num. XXI, 27) דְּמוֹשְׁלִים who control their inclinations; a. e.—*governor, consul.* Yad. IV, 8 אַתָּה כוֹתְבִים אֶת הַמִּשְׁלָה וכו' you write the governor's name and year together with the name of Moses in a document. [B. Kam. 38<sup>a</sup> מִשְׁלָה, censorial emendations for מִשְׁלָה, v. Rabb. D. S. a. l. notes.] *Pi.* מִשְׁלָה *to handle, dispose of, use.* Gen. R. s. 20 יִכּוֹל צַדִּיק מִשְׁלָהּ you might think, he may use her in whatever way he pleases; Yalk. ib. 32.

*Hif.* מִשְׁלָה *to make a ruler.* Sot. 36<sup>b</sup> עֲבַד ... הַמִּשְׁלָה a slave whom his master bought for twenty pieces of silver,—wilt thou make him a ruler over us?; a. e.

**מִשְׁלָה** II (b. h.; denom. of next w.) 1) *to speak metaphorically.* Nidd. V, 7 מִשְׁלָה מִשְׁלָה the scholars introduced metaphors for designating the stages of female puberty.—

2) *to compare, to give an illustration.* Tosef. Ber. I, 11 'מִשְׁלָה לְךָ מִשְׁלָה they made a comparison: what is this to be compared to? To &c. R. Hash. 17<sup>b</sup> מִשְׁלָה לְךָ מִשְׁלָה let me tell thee a parable: what is this like to? To &c. Cant. R. to II, 15 הַמִּלְכִּיּוֹת אֵינָם מִשְׁלָה אֶת הַמִּלְכִּיּוֹת אֵינָם מִשְׁלָה when one wants to find a simile for hostile governments, one compares them to fire; a. v. fr.—*Part. pass.* מִשְׁלָה; f. מִשְׁלָה; *pl.* מִשְׁלָה; *pl.* מִשְׁלָה; Meg. 16<sup>a</sup> 'מִשְׁלָה לְכַפֵּר וכו' 'מִשְׁלָה לְכַפֵּר וכו' that nation (Israel) is compared now to dust and now to the stars; a. v. fr.

*Nif.* מִשְׁלָה *to be compared* (followed by לִי, כִּי, or בִּי). Taan. 7<sup>a</sup> מִשְׁלָה דְּבָרֵי הָרִירָה לֵאשׁ Ms. M. (ed. באש, כאש, v. Rabb. D. S. a. l. note) the words of the Law are compared to fire. Gen. R. s. 41 הָרִירָה שֶׁנִּמְשָׁלָה לְמִים the Law which is compared to water; a. v. fr.

**מִשְׁלָה** m. (b. h.; v. מִשְׁלָה I) [something tangible, substantial, plausible; cmp. מִשְׁלָה,] *a truth substantiated by an illustration, wise saying; fable, allegory; example; mashal.* Cant. R. introd. הָיָה קֵל וכו' do not esteem the *mashal* lightly, for through it man gets at the basis of &c. Ib. ויש לו מקרא ויש לו מ' וכו' Ex. R. s. 40, beg. מ' צִירִךְ אֵדֶם לְחִיּוֹת נִשְׁלָה מ' man should take an example (of the Lord). Pes. 49<sup>a</sup> bot. מ' לַעֲנֹבֵי וכו' it is like mixing grapes with &c.—לְמַד הָרִירָה דְּמִתָּה—מ' לְמַד הָרִירָה דְּמִתָּה the story of Job never occurred, but was invented merely as a parable. Snh. 92<sup>b</sup> דִּיהָ מ' אֶמֶת (the vision of the valley of the dead) was the truth of a *mashal*, (emended:) בְּאֶמֶת in the truth (the fact of resurrection) there was a symbol (for the redemption of Israel from captivity; Ez. XXXVII, 11).—Y. Keth. IV, 28<sup>c</sup> top; Y. Snh. VIII, 26<sup>c</sup> top מ' שְׁנֵי מִשְׁלָה בְּרִירָה בְּמ' ... this is one of the three verses in which the Law uses metaphorical expressions (Ex. XXI, 19; XXII, 2; Deut. XXII, 17); Mekh. Mishp. 6; a. fr.—*Pl.* מִשְׁלָה, מִשְׁלָה. Sot. IX, 15 (49<sup>a</sup>) מִשְׁלָה מִשְׁלָה with the death of R. M. ceased the composers of fables. Cant. R. l. c. מִשְׁלָה מִשְׁלָה the wise sayings of Solomon. Ib. מִשְׁלָה מִשְׁלָה didactic literature, opp. זִמְרָה. Ib. מִשְׁלָה מִשְׁלָה three collections of sayings (Prov. I to IX; X to XXXIV; XXV to XXXI). Num. R. s. 14, end מ' אֵם בְּמ' God spoke to Balaam only through allegories (visions).—Succ. 28<sup>a</sup> מִשְׁלָה שְׂוִיעִלִין (Ms. M. מִשְׁלָה, v. Rabb. D. S. a. l. note) fox-fables; מ' כִּיבִישִׁין washers' fables; B. Bath. 134<sup>a</sup>. Snh. 38<sup>b</sup> (Ms. M. מִשְׁלָה); Yalk. Prov. 947.—Gitt. 35<sup>b</sup> bot. מִשְׁלָה מִשְׁלָה copies of the Books of Job and Proverbs (v. infra).—*Mishle* (sub. מִשְׁלָה) *Mishle, the Book of Proverbs* (commencing with the word *mishle*). Cant. R. l. c. B. Bath. 14<sup>b</sup>. Y. Yoma I, end, 39<sup>b</sup>; a. e.

**מִשְׁלָה** tired, v. מִשְׁלָה.

**מִשְׁלָה** f. (b. h.; שְׁלָה) 1) *errand, message; substitution.* Num. R. s. 14 וְהָיָה רִירָה בְּמִשְׁלָהוֹ and he (Naftali) was zealous in carrying out his mission. Koh. R. to VIII, 8 (expl. מִשְׁלָה, ib.). אֵין אֵדֶם וכו' ('there is no substitution in war'), none can say to the angel of death, let my slave or an inmate of my house go in my place.—2) *letting loose* (by divine dispensation), *visitation* (of wild beasts). B. Mets. VII, 9; a. e., v. נֶאֱמַר.

**משלי** v. משל.

**משליא** m. (שלי I) *fork*. Targ. I Sam. II, 13, sq. (ed. Wil. מְשִׁילָא).—*Pl.* מְשִׁילָא, מְשִׁילָא, מְשִׁילָא. Targ. I Chr. XXVIII, 17. Targ. Y. Ex. XXVII, 3 (some ed. 'ב'). —[Tosef. Sabb. XIV (XV), 3, v. next w.]

**משלית** f. (preced.) *a tool for lifting objects out of a well, lifter*. Tosef. Sabb. XIV (XV), 3 (some ed. מְשִׁילָא, corr. acc.).

**מ' משלם** m. (שלם) *completion, end*. Targ. Job I, 4. —B. Mets. 67<sup>b</sup>, a. e. מְשִׁלֵּם שְׁנֵי אֵילָן after the lapse of so and so many years, v. מְשִׁלָּה.

**משמדות** v. מְשִׁמְדוּת.

**משמדיה** pr. n. pl. *Mashmahig* (P. Sm. 2245), a place on an island of the Persian Gulf.—*Pl.* פְּרוּרָא דְמִי the port of M., mentioned for its pearl fisheries. R. Hash. 23<sup>a</sup>. Yoma 77<sup>a</sup> (in a passage omitted in many editions) 'פ' דמ' (ed. cited in Rabb. D. S. a. l. מְשִׁמְדוּת, Ms. O. מְשִׁמְדוּת).

**משמורטא** m. (שְׂמַט) *a sneak thief*, opp. to לַסְטִים. Ab. Zar. 15<sup>b</sup> בְּמִי דְרִימְנִין וְכ' (Ms. M. בְּמִי שְׂמַטָּא בעלמא, Rashi 'במשמורטא') it refers to an (ordinary) thief who sometimes commits murder to save his own life.

**משמוש** m. (מְשִׁשׁ) *touch*. Gen. R. s. 52 מ' יררם an illicit touch (of her) with his hand. Midr. Till. to Ps. VIII, 4 [read:] הַעֲלִיזוּנִים... אֵלֶּה מ' אֲצַבְעוֹתֶיךָ (ed. Bub. מְשִׁשׁ, corr. acc.) those above (the angels) and those below have only (as much power as) the touch of thy fingers; ib. to Ps. XIX כְּדִי אֲצַבֵּעַ (ed. Bub. כְּדִי אֲצַבֵּעַ, corr. acc.); Yalk. Ps. 640.—[Y. Ber. III, 6<sup>d</sup> bot., v. מְשִׁשׁ.]

**משמע** m. (b. h.; שְׁמַע) 1) *obedience*. Sifre Deut. 357 ref. to Deut. XXXIV, 9) מ' דְּרִיל וְכ' there can be no obedience greater than this.—2) *ordinary sense*.—*Pl.* מְשִׁמְעָא in its usual sense. Yoma 61<sup>a</sup> מִזְבֵּחַ כְּמ' 'altar' in its usual sense (requires no explanation); הַכֹּהֲנִים מְשִׁמְעֵן 'the priests' &c.; a. fr.

**משמע** m. (Hif. שְׁמַע) *intimation, logical conclusion*. Yoma 42<sup>b</sup>, v. מִילָא II.—Esp. מְשִׁמְעָא by implication, constructively. Y. Erub. III, 21<sup>b</sup> top; Y. Ned. I, end, 37<sup>a</sup>, v. הָן.—מ' אֵינִי יוֹדֵעַ... שְׁנֵאמַר מ' by mere logical conclusion from the text..., would I not learn that &c.? B. Bath. 110<sup>a</sup> מ' שְׁנֵאמַר וְכ' when the text says 'the daughter of Amminadab', do I not know that she is the sister of N.? B. Mets. 113<sup>a</sup>; a. fr.—*Pl.* מְשִׁמְעוּר. Y. Yoma V, 43<sup>a</sup> top מ' בִּינְיָהוּ they differ only as to the grammatical construction of the text (without any difference in the law of the case).—מְשִׁמְעוּר דּוֹרְשִׁין אֵיכָא בִּינְיָהוּ they differ only as to the texts from which the law is derived. B. Mets. 27<sup>a</sup>; Snh. 76<sup>b</sup>; a. fr.

**משמע** ch., v. שְׁמַע I.

**משמעה** (מְשִׁמְעָא) m. (שְׁמַע I) *hearing*. Targ. Job XLII, 5. Targ. Y. I Gen. XLIV, 18 (Y. II some ed. מְשִׁמְעָא); a. fr.

**משמעה** f. (preced.) 1) (= b. h. מְשִׁמְעָא) *following, suite*. Targ. I Sam. XXII, 14. Targ. II Sam. XXIII, 23.—2) (= שְׁמַעָא) *tradition*. Nidd. 20<sup>a</sup> כְּמִשְׁמַעֲתֵיהּ whose own opinion agrees with his tradition (Var. כְּשִׁמְעֵיהּ).

**משמר** Y. Shebi. IV, 35<sup>a</sup> bot., v. נֶאֱחָסָה.

**משמר** m. (b. h.; שְׁמַר) 1) *guard, esp. a division for duty of priests and Levites*. Taan. IV, 2, v. מְעַמְד. Hor. 13<sup>a</sup> מ' רֹאשׁ chief of the guard. Taan. I. c. מְעַמְדוֹ the Israelites attached (as מְעַמְד) to that division; a. fr.—*Pl.* מְשִׁמְרוֹת. Ib. Num. R. s. 3; a. fr.—2) (= אֲשִׁמְרוֹת) *watch, a certain portion of the day or the night*. Ber. 3<sup>a</sup> וְכ' at the beginning of every watch.—*Pl.* as ab. Ib.; Tosef. ib. I, 1 בְּלִילָה מ' שלש the night is divided into three watches.

**משמרה** f. as preced. 2, *watch*. Ber. 3<sup>a</sup> מ' רִאשׁוֹנָה וְכ' (at the entrance of) the first watch, &c.—*Pl.* מְשִׁמְרוֹת. v. preced.

**משמרת** f. (b. h.; preced.) *guard, transf. (v. פָּקַד) preventive measure*. M. Kat. 5<sup>a</sup>; Yeb. 21<sup>a</sup> (ref. to Lev. XVIII, 30) לְמִשְׁמַרְתִּי עָשׂוּ מ' make a guard to my guard, enact measures to prevent a transgression of Biblical laws.

**משמרת** f. (שְׁמַר Pa.) *filter, strainer*. Sabb. XX, 1 you may suspend (spread out) a strainer &c. Y. Ter. VIII, 45<sup>d</sup> אֲרָם עֲשִׂי לְמִשְׁמַשׁ 21<sup>b</sup> a strainer filled with wine; a. fr.—*Transf.* Ab. V, 15 מ' a scholar retaining what is useless and discarding the useful knowledge.

**משמש** (v. מְשִׁשׁ, מִשְׁשׁ) *to touch, feel; to handle, manipulate; to examine, search*. B. Mets. 21<sup>b</sup> לְמִשְׁמַשׁ אֲרָם עֲשִׂי a person (carrying money with him on the road) usually feels for his bag at short intervals. Men. 36<sup>a</sup> מְשִׁמְשׁ he puts his hand on them. Erub. 54<sup>b</sup> top כל כ' as often as one searches it (the fig-tree); כ' שְׁוֹחֲרִינוֹק מְשִׁמְשׁ בְּרִי as often as the suckling touches the breasts. Sabb. 82<sup>a</sup> וְכ' לְמִשְׁמַשׁ בְּצִדּוֹ let him manipulate (stimulate the rectum) with pebbles. Erub. 13<sup>b</sup> לְמִשְׁמַשׁ בְּמַעֲשֵׂי let him examine what he is doing, contrad. to יִפְשַׁע search (investigate) his past doings. Keth. 12<sup>a</sup> לְמִשְׁמַשׁ אֲרָם עֲשִׂי to be around (watch) the bridegroom and bride (in order to prevent deception). Snh. 63<sup>b</sup> מְשִׁמְשִׁין הֵן הֵם (the famished animals) licked them (begging for food); a. fr.—*Pl.* מְשִׁמְשִׁין מ' לְבֹאֵה—*Y.* Peah VIII, beg. 20<sup>d</sup>, v. מִשְׁשׁ h.—*Y.* Ned. III, 38<sup>a</sup> מְשִׁמְשִׁין רֹאשׁוֹ if he saw the king's cutters come near and nearer, v. קָצִיצִי; ib. מְשִׁמְשִׁין רֹאשׁוֹ if he saw the fire coming near and nearer.

*Pulpel* מְשִׁמְשׁ to be attended to, watched. Keth. I. c. מ' כֵּן כֵּן כֵּן when he was not watched.

**משמש** ch. same. Targ. Is. LIX, 10 (h. text נִשְׁשׁ). Targ. Ps. CXV, 7 (h. text 'רִישׁ'); a. fr.—B. Mets. 21<sup>b</sup> מְשִׁמְשִׁין מְשִׁמְשִׁין he feels for them (to make sure that he has not lost them). Ib. מְשִׁמְשִׁין מְשִׁמְשִׁין he has been looking after the fruits (which he was carrying, and found out their loss). Erub. 41<sup>b</sup> לְמִשְׁמַשׁ לְרֹאשׁוֹ וְזוֹרָא (not בְּרֹאשׁוֹ) to make shrouds ready for them.

**מִשְׁמָשׁ** m. (preced. wds.; cmp. מִשְׁשׁ) *substance*. Y. Ber. III, 6<sup>d</sup> bot. בְּמִשְׁמָשׁ קִירִים its substance remains visible; (משמשה, ed. Lehm. (not משמשה) of liquids there is no substance left (when the spot is dried up).

**מִשְׁמָשְׁנִית** f. (preced. wds.) *one who touches everything, thievish*. Gen. R. s. 74 וְהָיָה מְכִירָה שְׂרָיָה מ' he knew her to be inclined to steal. Ib. s. 18 'מִשְׁמָשׁ'; Yalk. ib. 24 'מִשְׁ'; Yalk. Is. 265 'מִשְׁ' (Deut. R. s. 6 גִּזְבָּתָהּ).

**מִשְׁשָׁן** v. מִשְׁשָׁן.

**מִשְׁנָה** I m. (b. h.; יְשָׁרָה I) *lieutenant, viceroy*. Midr. Till. to Ps. CXLIX מ' לֹא... וְלֹא ה' the Lord has no dux nor eparch nor lieutenant.

**מִשְׁנָה** II m. (b. h.; preceded.) 1) *repetition*. מִשְׁנָה (ספר) *the Book of Deuteronomy*. Gen. R. s. 3; Yalk. Gen. 4. Meg. 31<sup>b</sup> קְלָלוֹת שֶׁבַּמ' ר' יוֹסֵף the curses contained in Deuteronomy (Deut. XXVIII, 15—68); a. e.—2) *copy, duplicate*. Snh. 22<sup>a</sup>.—3) = next w. Sifrē Deut. 161; Yalk. ib. 915 מְבִיא לִידֵי מ' מ' מְבִיא לִידֵי מ' interpretation (of the Law, Targum) leads to oral law, the study of the oral law leads to discussion (Talmud).

**מִשְׁנָה** f. (preced.) *repetition, verbal teaching by repeated recitation; traditional law*, opp. to מִקְרָא. Ab. III, 7 כל הַשּׁוֹכֵחַ... מִשְׁנָתוֹ interrupts his study. Ib. 8 מִשְׁנָתוֹ... מִשְׁנָתוֹ he who forgets one word of what he has learned. Ib. his study was too hard for him. Erub. 54<sup>b</sup> מִי צִוָּה לְסַדֵּר סֵדֶר (ה) מ' what was the order of delivery of the oral law? Ber. 5<sup>a</sup> (ref. to Ex. XXIV, 12) וְהַמִּצְוָה זוֹ 'Torah' means the Pentateuch, 'Mitsvah', the oral law; a. fr.—Esp. *Mishnah, a collection of oral laws*, esp. that edited by R. Judah han-Nasi; also a *section of the Mishnah*. Esth. R. to I, 2, a. fr. שֵׁשׁ סִדְרֵי מ' the six Orders of the Mishnah; Cant. R. to VI, 4; Pesik. Vayhi, p. 7<sup>a</sup>, sq. 'עֲרִכִי הַמ' v. עֲרִכִי הַמ' Ned. 91<sup>a</sup> רִאשׁוֹנָה מ' the earliest collection, מ' שֵׁנִיָּה the second edition. Y. Keth. V, 29<sup>d</sup> bot.; Y. Ter. VIII, beg. 45<sup>a</sup>, sq.; a. fr.—Y. Yeb. III, 4<sup>a</sup>, a. e. אֲבִי מִשְׁנָתוֹ שֶׁל ו' the collection made by &c.—Y. Ter. VIII, 46<sup>b</sup> bot. עֲשִׂירִי מ' did I not follow the law of the Mishnah?; ib. הַחֲסִידִים but is this the *mishnah* of the pious (who must act kindlier than the strict law demands)?—Erub. 62<sup>b</sup>, a. fr. קָב וְיָקִי... מִשְׁנָתוֹ the opinions of R... recorded in collections are merely a *kab* (few) but pure (incontestable); a. fr.—Pl. מִשְׁנָתוֹ. Y. Hor. I. c. גְּדוּלָתוֹ מ' the large collections. Ib. מ' רַבִּי... רַבִּי רֵבִי (in his collection) most of the collections (of his predecessors); a. fr.

**מִשְׁנָתָא** m. (preced.) *Mishnah-teacher*. Y. Maasr. III, 50<sup>d</sup>, v. סָפֵר.

**מִשְׁנִיחוּתָא** f. pl. (שָׁנָה) *different directions of the axis of the eyes, squinting, strabismus*. Bekh. 44<sup>a</sup> מִשְׁנִיחוּתָא מ' the disqualification from strabismus is derived from *b'eno* (Lev. XXI, 20). Ib. מִשְׁנִיחוּתָא משום משניוה (corr. acc.; Rashi: מִשְׁנִיחוּתָא).

**מִשְׁנִיחוּתָא** v. מִשְׁנָה.

**מִשְׁנִיחוּתָא** v. preced. art.

**מִשְׁנִינִין** m. pl. (= מִשְׁנִינִים, denom. of מִשְׁנָה) *teachers of Mishnah*. Lam. R. introd. (R. Abba 2); Y. Hag. I, 76<sup>a</sup>, a. e. teachers of Bible and of Mishnah. Ex. R. s. 47 יִשְׁבְּנוּ דָמִי יִשְׁבְּנוּ דָמִי that the teachers of Mishnah should hold sessions in the morning &c.; a. e.

**מִשְׁעָמְמוּתָא** v. מִשְׁעָמְמוּתָא.

**מִשְׁעָנָה** f. (b. h.; שָׁעָן) *crutch*. Gitt. 72<sup>b</sup>, sq. חָלַךְ עַל מִשְׁעָנָתוֹ when he walked on his crutch; a. e.

**מִשְׁעָר** m. (denom. of שָׁעָר) *market-commissioner*. Gen. R. s. 98.

**מִשְׁפָּר** f. (שָׁפֵר) *wine-sample*. Gen. R. s. 38 (play on שָׁפֵר, Gen. XI, 1) דְּכֹלָא בִישָׁא מ' דְּכֹלָא בִישָׁא (proves) that all the wine is bad, v. מִשְׁפָּרָא.

**מִשְׁפָּחָה** f. (b. h.; שָׁפֵחַ, cmp. סָפֵחַ) *family, kinship*. Tanh. ed. Bub., Noah 24 (play on שָׁפֵחַ, Gen. XI, 1) אֶחָד מ' one kinship (all equally bad, cmp. preced. w.). B. Bath. 109<sup>b</sup> מִשְׁפָּחָה אֲבִי קְרוּיָה מ' the father's kinship is called one's family (not the mother's). Eduy. VIII, 7; Kidd. 71<sup>a</sup> מִשְׁפָּחָה בֵּיתָא (not מִשְׁפָּחָה בֵּיתָא) a family named Beth &c.; a. fr.—Pl. מִשְׁפָּחוֹת. Tosef. Naz. I, 3, a. e., v. גָּלָה; a. fr.

**מִשְׁפָּט** m. (b. h.; שָׁפֵט) *sentence, judgment; justice, law*. Meg. 21<sup>a</sup> top; Snh. 11<sup>b</sup> מִשְׁפָּט מִדֵּי מ' בִּירוֹם ו' as sentence can be passed in day-time only &c. Eduy. II, 10 מִשְׁפָּט רְשָׁעִים ו' the judgment (punishment) of the wicked in Gehenna lasts twelve months. Tanh. Mishp. 1 מִשְׁפָּט אֵינִי רֹדֵף a man of might does not care to act according to law, but ignores the law; a. fr.—Pl. מִשְׁפָּטִים. Ex. R. s. 30 שְׁנֵי חֲזָיוֹת לָהֶם ו' through the laws which thou hast given to them, they, having a dispute with one another, go to law and make peace. Ib. בִּבְקֵר נִרְחָה הַחֲזוּרָה... נִרְחָה הַמ' in the morning the Law (religious principles) was given, and in the evening the civil law (Ex. XXI, sq.). Midr. Till. to Ps. XXXVI מִשְׁפָּט לֹא מִשְׁפָּט there is no limit to the judgments for the wicked; a. fr.—*Mishpatim*, name of a Scriptural lesson of a week (Ex. XXI, 1 to XXIV, 18).

**מִשְׁפָּן** m. (שָׁפֵן) *funnel*. Kel. III, 8. Tosef. Sabb. VIII (IX), 10; a. fr.—Ab. V, 15 מ' a scholar that learns and forgets easily, cmp. מִשְׁפָּחָה. —Pl. מִשְׁפָּנִים. Tosef. Kel. B. Mets. II, 7.

**מִשְׁפָּן** m. ch. (preced.) מ' מִשְׁפָּן *outpouring (of torrents) from the heights, ravines; slopes*. Targ. O. Deut. III, 17 (ה. text אֲשֶׁרֶת). Targ. Josh. X, 40; a. fr.

**מִשְׁפָּלָה** f. (שָׁפַל, cmp. שָׁפַל) *a wicker basket carried on a pole over the shoulder*. Kel. XIX, 10. Tosef. ib. B. Mets. VI, 9; a. fr.—Pl. מִשְׁפָּלוֹת. Kel. XXIV, 9. Shebi. III, 2 baskets (of foliage for dung) of a *lethekeh* each. Ib. מ' מוֹסִיפִין עַל הַמ' ו' you may add to the number of baskets (to be put on the dunghills) &c. Y. ib. 34<sup>a</sup> top מ' לֹא יִפְרוֹק אֶת הַמ' he (the Israelite) must not unload the baskets. Cant. R. to VII, 3; a. fr.



**משקדי\*** m. pl. (שקר) *guards*; חלזני *snail-shells*. Ab. Zar. 28<sup>b</sup> ed. (Ms. M. a. Ar. משקרי).

**משקה** m. (b. h.; שקה) *drink, liquid*. Sifra Sh'mini ch. IX, Par. 8 וזה דורין *'drink'* (Lev. XI, 34) means wine. Ib. *ב' משקרי* spoiled liquid; Pes. 18<sup>a</sup>; a. fr.—*Pl. משקים* Ib. 17<sup>b</sup> הבאין מדומת ידיים *'liquids which have become unclean through contact with unclean hands'*. Ib. שנשמא *'vessels which have become unclean through the liquids put into them'*; a. fr.—*משקרי בית משבחה*, v. מןבחה *'א משבחה'*.

**משקורי**, v. משקרי.

**משקול**, v. משקל.

**משקולת** f. (b. h.; משקל; שקל; sub. אבן) *plummet*. Kel. XXIX, 3. כנגד דרוט *plumb-line*. B. Bath. II, 13 כנגד *'the measure by the plummet (cutting off all branches as far as they hang over the border line)'*; Tosef. ib. I, 15; comp. משוקלח; a. e.—*Pl. משקולות* Kel. XII, 8 Talm. ed. (משקולות *(Mish. ed., a. ed. Dehr. משקולות)* two kinds of plummets (R. S. *weights*, v. משקל).

**משקולתא**, **משקולתא** ch. same. Targ. Zech. IV, 10; a. fr.

**משקוף** m. (b. h.; שקה) *cross-piece, lintel*. Ab. d'R. N. ch. XXVI, end ודליון *'the lintel, contrad. to ארסקופה'*. Mekh. Bo, s. 11; Yalk. Ex. 197 *'המ' וכן'* *'our ancestors in Egypt had three altars; the lintel and the two posts'*; a. e.

**משקוף**, **משקוף** f. (שקה) *knock, bruise*. Targ. O. Ex. XXI, 25 (not פ'...). Targ. Y. I ib. XV, 25.

**משקין**, **משקין** m. ch. 1) = *משקה*, *drink*. Targ. Lev. XI, 34; a. e.—Koh. R. to III, 9 חד משקורי *'one hot drink'*.—2) = *ה. משקה*, *feast*. Targ. Esth. I, 3. Targ. II Esth. IX, 17, sq. *משקין*; a. fr.

**משקיצתא** f. pl. (שקץ) *abominations, idols*. Targ. Y. II Deut. XXIX, 16 *משק' (corr. acc.)*.

**משקל** m. (b. h.; שקל) *weighing, weight*. Tosef. Hull. IX, 9 לקח הימני *'if he bought of him by the weight'*. B. Bath. V, 10 *'על כל מ' וימ' as often as he uses the weights'*; Sifra K'dosh. Par. 3, ch. VIII *'על כל מ' (corr. acc.)'*. Ib. (ref. to Lev. XIX, 35), v. מןבחה *'המ' וכן'* *'he must not use one weighed species as a weight for the other'*; a. fr.—*Pl. משקלות* Sifra l. c.; B. Bath. l. c.; v. מנה. Tanh. Balak 12 *'מנה ומשקל (not מעולה) committing wrong and fraud in weights'*; ib. *'משקל using false weights'*; Yalk. Num. 765; a. fr.

**משקליתא**, **משקליתא**, v. משקולת.

**משקרי**, v. משקרי.

**משר**, v. משר.

**משרא** I *garden-bed; plain*, v. משרא.

**משרא** II *camp*, v. משרי.

**משרה** f. (b. h.; שרה) *infusion; steeping*; משרת ענבים *infusion of grapes*. Pes. 44<sup>a</sup> *'הא משרת וכן'* this additional specification of *mishrath* (Num. VI, 8) &c.; a. e.—Tosef. Shebi. VI, 25, v. מןבחה.—B. Kam. 102<sup>a</sup>, a. e. *'לאכלה ולא'* you may use the products of the Sabbatical year *'for eating'* (Lev. XXV, 6), but not as substances for steeping, v. מןבחה; a. fr.—Esp. *a pond for steeping flax* &c. B. Bath. II, 10 *'מ' וכן'* *'you must keep your pond removed from your neighbor's vegetable garden &c.'* Ib. 18<sup>b</sup> *'מ' וירקא'* the legal distance between a pond and your neighbor's vegetable garden; a. e.

**משרי**, v. משרי.

**משרוניא** pr. n. pl. *Mashrunia*, in Babylonia. B. Mets. 107<sup>b</sup> בני מ' (Ar. מןבחה; oth. Var., v. Rabb. D. S. a. l. note 6) the community of M. (to which the adjacent forest belonged).

**משרועא** m. (שרע) *slippery spot*.—*Pl. משרועין*. Targ. Jer. XXIII, 12.

**משרועיתא** (preced.) pr. n. *Mashru'itha*, name of a peak. Targ. I Sam. XIV, 4 (h. text מןבחה).

**משרי**, **משרי** m. (שרי) *camp, resting place*. Targ. Y. Gen. XXXII, 9. Targ. Ps. XIX, 5 משרי *'משרי'*; Ms. (משרי). Targ. Is. XIII, 22 משרי; a. fr.—*Pl. משרי*, v. next w.

**משריתא**, **משריתא** f. same. Targ. O. Gen. XXXII, 9; a. fr.—Constr. משרית, משרית, משרית. Targ. Num. II, 9; a. fr.—*Pl. משריתא*, משריתא, משריתא. Targ. Gen. XXXII, 8; 11 (Y. משרית, v. preced.). Targ. Num. XXIII, 10; a. fr.—Snh. 28<sup>a</sup>, sq. *משריתא* in the face of his camps (soldiers); *משריתא היכא* where are thy soldiers?

**משרשיא**, **משרשיא** pr. n. m. *M'sharsh'ya*, an Amora. Snh. 63<sup>b</sup>. Ker. 6<sup>a</sup>; a. fr.

**משרת**, v. משרת.

**משרת** f. (נשר) *a depilatory substance*. Naz. 42<sup>a</sup> מפני *'because he might eventually use a depilatory earth.'*

**משרת**, v. משרת.

**משרת** m. (b. h.; שרה) *servant, attendant*. Y. Ned. IX, beg. 41<sup>b</sup> *'מ' ר' מאיר וכן'* I was the attendant of R. Meir on both his flights; a. e.—[Ber. 63<sup>b</sup> *'מ' ר' מאיר וכן'*—*Pl. משרתים* Snh. 63<sup>b</sup> *'מ' ר' מאיר וכן'* idolatrous temple-servants.

**משש** (b. h.; v. מוש) *to feel, grope, search*.—*Palp.* משש q. v.

**משש** I ch., *Pa. משש* same. Targ. O. Gen. XXXI, 34; 37 (Y. משש).

**משש** II, **מששא** m. (preced.) *substance; essence; reality*. Targ. Lam. II, 14. Targ. Job XV, 3; a. e.—Ab. Zar. 55<sup>a</sup> *'לית בה מ' דע'* that there is no reality in idols. Pes. 4<sup>b</sup> *'אנא אמריה דחזי מירי מ' איה בית'* has their decla-

ration any significance?—Yeb. 102<sup>b</sup>, v. חָלֵץ. Sabb. 152<sup>b</sup> bot., v. מְשַׁעֵר; Yalk. Gen. 33 מְשַׁעֵר.

**מִשְׁתָּהֵן** part. *Hif.* of שָׁהַ q. v. Koh. R. to VII, 19.

**מִשְׁתַּאֵל** m. (שָׁאֵל) *one inquiring of the oracle, augur, diviner.* Targ. Is. III, 2 (h. text קָסֵם).

**מִשְׁתָּה** m. (b. h.; שָׁהַ) *drink.* Keth. 8<sup>b</sup> כְּמִשְׁתָּה רָאשֵׁינִים (b. h.; שָׁהַ) *as those before you drank (the cup of grief) &c.*—Esp. *feast, wedding meal &c.* Gen. R. s. 53 מִשְׁתָּה גְדוֹלִים 'a great feast' (Gen. XXI, 8) a festive gathering of great men. Keth. 4<sup>a</sup>, a. fr. שְׁבַעַת יָמֵי הַמָּוֶל the wedding week. Sabb. 67<sup>b</sup> לִבְנֵי מִ' לָבַדַּת עֶשֶׂה אֶת הַמִּשְׁתָּה in honor of his son. Keth. 8<sup>a</sup> נְגִידָתָם מִ' נִגְדִים the voices of the youths singing at their banquets. Ber. I, 1, a. fr. בֵּית הַמָּוֶל (the house of a) wedding. Deut. R. s. 1, end; a. fr.—*Pl.* מִשְׁתָּהוֹת. B. Bath. 91<sup>a</sup>. Ruth R. to IV, 2; Y. Keth. I, 25<sup>a</sup> מִ' מִכָּאן לְבֵיתָהּ הַזֶּה שֶׁהַמַּנְיָם ... בְּבֵיתָהּ מִ' (Ruth l. c.) (this house (of the Nasi) learned to ordain elders at its banquets. Nidd. 16<sup>b</sup>, v. רָגַל; a. fr.

**מִשְׁתֻּרְוִין** m. pl. (v. מִשְׁתָּה) *foundations, supports;* transf. *faith.* Targ. Y. II XXX, 11, v. מִשְׁתָּה.

**מִשְׁתֻּקָּא** m. (שָׁקַט) *silence.* Targ. Y. Lev. X, 3.—Meg. 18<sup>a</sup>, a. e. הַרְרִין מִ' מִלָּה בְּסֵלֶה a word is worth a Sela, silence is worth two. Ib.; Y. Ber. IX, beg. 12<sup>d</sup> מִ' סָמָא דְכּוּלָּא מִ' v. סָמָא II.

**מִשְׁתֻּתָּא** f. ch.=h. מִשְׁתָּה, *drinking; feast.* Lam. R. to I, 7 דְּמִ' ... מִדְּכִרָא she remembers the seven days of her wedding feast. Gen. R. s. 3 כֵּן וְכֵן אֵנָּה מִפְקֵד .. this is my order for my wedding feast. Y. Shebi. IV, end, 35<sup>c</sup>; Lev. R. s. 11, beg., v. פִּירוּשׁ מִשְׁתָּה. Koh. R. to III, 2 כְּמִשְׁתֻּתָּא at his wedding. Y. Ber. VI, 10<sup>c</sup> bot. מִשְׁתֻּתָּא to the wedding of &c.; a. e.—*Pl.* מִשְׁתֻּתָּא. Esth. R. to I, 9 מִשְׁתֻּתָּהוֹן, v. קָרַר.

**מִשְׁתֻּתָּא** f. ch.=h. מִשְׁתָּה, *foundation.* Esth. R. to I, 9 (play on גִּם a. וְשָׁהַ [read:] וְשָׁהַ דְּגִיט) (and level, level the foundation of Vashti, the time has come &c., v. גָּמַם).

**מִשְׁתָּה** web, v. מִשְׁתָּה.

**מִשְׁתָּה** m. ch.=h. מִשְׁתָּה. Targ. Is. III, 1. Targ. II Chr. IX, 20. Targ. I Sam. XXV, 36; a. fr.—Sabb. 152<sup>a</sup> עֵקֶר מִ' מִשְׁתָּה drinking is more effective. Pes. 103<sup>b</sup> עֵקֶר מִ' מִשְׁתָּה Ms. (ed. מִשְׁתָּה) he has discarded the thought of drinking; a. e.—[Yalk. Is. 289, v. next w.]

**מִשְׁתָּהִי** m. pl. (preced.) *horsemen watering their horses.* Lam. R. introd. (R. Joh. 1) (expl. שָׁהַ שָׁהַ, Is. XXII, 7) מִ' אֶחָד מִ' אֶחָד one troop watering their horses went, another came, so that they appeared to be very numerous; Yalk. Is. 289 מִשְׁתָּה (corr. acc.).

**מִשְׁתָּה** f. (denom. of שָׁהַ, *pl.* שָׁהַ) *foundation.* Gen. R. s. 71 (play on בָּגַד, Gen. XXX, 11) בָּא מִ' שְׁעָרֵי לְגֹדֵד מִשְׁתָּהוֹן he is coming who is destined to cut down

the foundation (idolatry) of the gentiles (Elijah the Gadite), v. מִשְׁתָּהִי; Midr. Till. to Ps. XC, 1 מִשְׁתָּהִי the foundation of idolatry. Gen. R. s. 75 (ref. to מִשְׁתָּהִי, Ps. XI, 3) Jacob שְׁהוּא מִשְׁתָּהִי וְיִסְדּוֹר וְכ' who is the foundation and basis of the world; (Yalk. Ps. 653 מִשְׁתָּהִי עוֹלָם, v. שְׁתָּהִי). Koh. R. to II, 5 מִשְׁתָּהִי the foundation (centre) of the earth. Ib. to II, 12. Midr. Sam. ch. XXVI.

**מִשְׁתָּהִי** drink, v. מִשְׁתָּה.

**מִשְׁתָּהִי** f. (שָׁהַ II) web. Targ. Jud. XVI, 13, sq.—Nidd. 58<sup>a</sup>. Ex. R. s. 42, end מִשְׁתָּה בִּישְׁתָּה, v. מִשְׁתָּה II.

**מִשְׁתָּהִי** m. (v. אֲשֶׁת־מוֹדַע) *acquaintance, friend.* Targ. Ps. CXLII, 5.

**מִשְׁתָּהִי**, prob. to be read: מִשְׁתָּהִי m. (שָׁהַ) *borer, siphon.*—Y. Erub. X, 26<sup>d</sup> top, expl. דְּיוֹבֵרֵיט.

**מִתָּה** m. (b. h.; מָוֶה) *dying, dead; corpse.* Ber. 3<sup>b</sup> בְּפִנֵּי מִתָּה in the presence of a dead body; מִתָּה affairs concerning the dead. Ib. 18<sup>b</sup>, a. e. וְכ' קָשָׁה יָמָה לְמִתָּה the gnawing of the worm is as painful to the buried corpse as a pin &c.; a. v. fr.—מִתָּה מִצֹּרֶה, v. מִצֹּרֶה. *Pl.* מִתָּה, constr. מִתָּה. M. Kat. 20<sup>a</sup> מִצֹּרֶה מִתָּה, v. מִצֹּרֶה. Ber. 18<sup>b</sup>. Tosef. Sabb. VI (VII), 1 לְבֵיתָהּ מִ' to the graveyard; a. v. fr.—Snh. 55<sup>a</sup>, a. fr. מִשְׁתָּה מִשְׁתָּה coition with *membrum mortuum*.

**מִתָּה**, v. מִתָּה I a. II.

**מִתָּה** f. (=מִתָּה; מִתָּה; cmp. מָקוֹם; Mand. מִתָּה; Assyr. mātū, constr. māt land, v. Schr. KAT<sup>2</sup>, p. 510; 568) *home, place, town.* Men. 85<sup>a</sup> (prov.) יִרְקָא יִרְקָא שְׁקוֹל Ar. a. Ms. K. (Ms. M. לְבֵיתָהּ; ed. לְבֵיתָהּ יִרְקָא) carry vegetables to the home of vegetables; Ex. R. s. 9 יִרְקָא; Yalk. Ex. 182 בְּמִ' שְׁמָאֵי שְׁלָא בְּמִ' וְכ' (prov.) Sabb. 145<sup>b</sup> bot. (prov.) לְבֵיתָהּ מִ' Ms. M. (ed. בְּלָא מִ') at home my name (will give me my position), abroad, my dress. B. Kam. 113<sup>b</sup> בְּרִי מִ' אֶבֶר מִ' one citizen may be levied upon for the delinquent taxes of a fellow citizen. Snh. 112<sup>a</sup> בְּרִי מִ' citizens (tax-payers, after a residence of twelve months); יִרְבֵּי מִ' residents (after thirty-days). Yeb. 17<sup>a</sup> מִתָּהִי, v. יִרְבֵּי מִ' a. v. fr.—*Pl.* (fr. מִתָּהִי, v. P. Sm. 2246) מִתָּהִי settlements. Gitt. 7<sup>a</sup> מִ' דְּאֶרְעָא וְכ' small Palestinian places. Erub. 21<sup>a</sup> מִ' מְבֻלְקֵי מִ' (ruined) settlements within a distance of &c.—מִתָּהִי, v. מִתָּה.

**מִתָּהִי** pr. n. m. *Mattai* (abbr. of מִתָּהִי), *Matthew*, a disciple of Jesus. Snh. 43<sup>a</sup> (in a passage omitted in most editions), Jesus had five disciples; M. etc. Ib. (by way of play on מִתָּהִי, Ps. XLII, 3, a. XLI, 6) מִתָּהִי, v. מִתָּה.

**מִתָּהִי** m. (תָּהִי) *twin-; esp. twin-leaf, the central rib of a branch of palm-leaves.* Y. Succ. III, beg. 53<sup>c</sup>; v. מִתָּהִי.

**מִתָּהִי** f. (preced.) *twin-teeth (bicuspid), molar teeth.* Bekh. VI, 4 מִשְׁתָּה Mish. (Talm. ed. 39<sup>a</sup>

**מְדַבֵּרִים** m. (אֲרָגִים) *interpreter*. Lam. R. to I, 13 (ref. to Esth. VII, 5) וַיֹּאמֶר יְהוָה לִּי King Ahasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16<sup>a</sup> אֲרָגִים).—Esp. a) *translator* (into Chaldaic or Greek) of the *Biblical portion read at services*. Meg. IV, 4 לֹא יִקְרָא עִם וּבִי one must not read

for the translator more than one verse at a time. Ib. ער 'מ' occupying no more time (in rolling the scroll) than the translator requires for interpreting the verse last read; a. e.—b)—אמורא q. v. Hull. 142<sup>a</sup> ר' ... לין מתורגמנים. Ex. R. s. 3, end; a. e.—Pl. חוצצתה 'מ' Koh. R. to VII, 5. Ib. to IX, 17. Pes. 50<sup>b</sup>; a. e.

**מתורגמנא, מתורגמן** ch. same. Targ. Gen. XLII, 23.—Targ. Ex. IV, 16; a. e.—Pl. מתורגמין. Targ. II Chr. XXXII, 31.

**מתורין** v. מתורין.

**מתושע** m. (denom. of תשע) a group of nine.—Pl. מתושעים. Y. Shebi. I, 33<sup>b</sup> מ' חשבון the aggregate quantity (of one cake of figs) for each nine trees; v. משולש.

**מתח** (b. h.) to extend, stretch (cmp. משך, משה). Kil. VI, 9 מ' המוחה זמורה if one trains a vine from one tree to another. Sabb. 75<sup>a</sup> מ' המוחה חוט וט' he who pulls the thread of a seam (bringing the ends closer together), v. infra. Gen. R. s. 3, a. e. מ' תאמר מיכאל דרה מוחה וט' lest you say, Michael stretched (the world) in the south &c., v. מידר. Midr. Till. to Ps. XXIV מ' מ'מ'מ'מ' Y. Ber. I, 2<sup>d</sup> top מ' מוחה אהל וט' when one stretches a tent-cover, in course of time it becomes loose; Gen. R. s. 12, end; Yalk. Is. 314.—Gen. R. s. 10, end, v. Nif.—[Yalk. Prov. 961 מ' מוחה v. סופו להיות מוחה v. מ'מ'מ'מ'—Part. pass. מוחה; f. מוחה; pl. מוחהים stretched, extended; (of a bow) bent; transf. (of judgment) ready to be discharged, aimed. Kel. XXI, 3. Gen. R. s. 35 ... כנגד מ' שדירה מ' כנגד וט' that very judgment which was aimed against Israel, did the Lord turn and aim against the Egyptians. Y. M. Kat. III, 83<sup>c</sup> top מ' כנגד וט' judgment is ready against the whole family. Pesik. R. s. 38; a. fr.

**Pi. מיתח** same, esp. to straiten straps; to bring objects closer together. M. Kat. I, 8 מ' מ'מ'מ'מ' you may also straiten (bed-straps). Ib. 10<sup>a</sup> מ' מ'מ'מ'מ' 'you may stretch', means when it (a strap) is lax, you may straiten it; Y. ib. I, 80<sup>d</sup> bot. Tosef. Kel. B. Bath. IV, 10 מ' מ'מ'מ' need ... stretching. Midr. Till. I. c., v. supra.—Y. Sabb. XIII, beg. 14<sup>a</sup> מ' מ'מ'מ'מ' צדיין (ed. Krot. מ'מ'מ'מ' ed. Krot. acc.) he who brings the ends of two pieces close together (by pulling the thread up and knotting it), v. supra; Y. Kil. IX, end, 32<sup>d</sup> מ' מ'מ'מ'מ' צדיין (or מ'מ'מ'מ' or מ'מ'מ'מ' Hif.; not צדיין); a. e.

**Nif. מיתח** to be stretched, spread, drawn. Snh. 38<sup>b</sup> מ' מ'מ'מ' his limbs were stretched (shaped); (Ab. d' R. N. ch. I (נרקשר); Yalk. Gen. 15. Ib. 16 מ' מ'מ'מ'מ' (ib. also מ'מ'מ'מ'; Gen. R. s. 10, end מ'מ'מ'מ' they (the works of creation) continued to extend (develop). Y. Ber. I, 2<sup>c</sup> bot. מ' מ'מ'מ' (or מ'מ'מ' or מ'מ'מ' let the firmament be stretched out. R. Hash. 22<sup>b</sup> מ' מ'מ'מ' shall be stretched on the pillory. Y. Hor. II, 46<sup>d</sup> מ' מ'מ'מ' the bow was bent (euphem. for erection). Yalk. Ps. 796 מ'מ'מ'מ' the sword (of judgment) was drawn; (Tanh. B'midb. 7 נמשכה; ib. ed. Bub. 7 נמשטה).

**Hithpa. מיתח** same. Tanh. Hayé 8 מ' מ'מ'מ'מ' והיו דולכין ומ'מ'מ'מ' they would have gone on spreading &c.

**מתח** ch. same. Targ. Ps. CIV, 2. Ib. LXIV, 4 Ms. (ed. מ'מ'מ' II).—Ib. L, 4; a. e.—Part. pass. מ'מ'מ' מ'מ'מ' (מ'מ'מ'). Ib. VII, 13; a. e.—Gen. R. s. 63, a. e., v. זרעא.

**Af. מיתח** same. B. Mets. 107<sup>b</sup> מ' מ'מ'מ'מ' אשליון for pulling their ropes (to drag boats), v. מ'מ'מ'מ'. Ib. מ'מ'מ'מ' וט' (v. Rabb. D. S. a. l. note) if they can pull their ropes all along the shore, they will walk there. Keth. 85<sup>a</sup>, v. מ'מ'מ'מ'; a. e.

**Ithpe. מיתח** to extend, spread. Targ. Job XV, 29.

**מתחא** m. (preced.) 1) extension. Targ. Ps. XIX, 5 מ'מ'מ' (constr.).—2) tent-pin.—Pl. מ'מ'מ'מ'. Targ. Y. Ex. XXXVIII, 20 (not מ'מ'מ'מ'; a. fr.—3) (with מ'מ'מ' bow-string.—Pl. constr. מ'מ'מ' Lev. R. s. 5 (expl. מ'מ'מ', Ps. XI, 2) מ' גירא.

**מתחלא** m. (תחל; cmp. תחללא) the calyx surrounding the date in its early stage. Keth. 77<sup>b</sup>.—Pl. מ'מ'מ'מ'. Pes. 52<sup>b</sup>; Ber. 36<sup>b</sup>, v. שומר.

**מתחחא** f. (מתח) stretching; the borders of stretched parchment, distinguishable by their darker color. Gitt. 88<sup>a</sup> מ' מ'מ'מ'מ' ביה מ' דמ' when the borders of the document are distinguishable (evidence that nothing has been cut off).

**מתח** pr. n. m., v. מתח.

**מתח** v. מתח.

**מתח** (b. h.) when? Ber. I, 1 מ' Ar. (ed. מ'מ'מ'). Midr. Till. to Ps. IV, 3; 5 מ' מ'מ'מ' how long will you &c.? Succ. 56<sup>b</sup>; a. fr.

**מתחא** f. Part. Af. of מ'מ'מ'. Ned. 81<sup>a</sup> מ' מ'מ'מ' leads to (may cause) &c.; a. fr.—[מ'מ'מ', v. מ'מ'מ'.]

**מתחא, מתחא** pl. n. m. (abbrev. of מ'מ'מ'מ' Mattia (Matthew). Shek. V, 1 (Mish. ed. מ'מ'מ'מ'). Eduy. II, 5 (Ms. M. מ'מ'מ'). Yoma VIII, 6; Ab. IV, 15, a. fr. מ' מ'מ'מ'—Y. Orl. I, 60<sup>d</sup> top מ' מ'מ'מ'מ' מ' מ'מ'מ'מ'.

**מתחב** Targ. Y. I Gen. IV, 8 מ' מ'מ'מ', v. מ'מ'מ'.

**מתחבא, מתחבא** I f. (יחב; v. יחבא) 1) seat, sitting, esp. school, academy; council. Targ. I Chr. XI, 25. Ib. IV, 22 מ' מ'מ'מ' (constr.); a. e.—Ber. 18<sup>b</sup> מ' מ'מ'מ' the college of R. E.—Ib. מ' מ'מ'מ' the heavenly session (of the departed scholars). B. Mets. 86<sup>a</sup> מ' מ'מ'מ'מ' וט' and all those participating in the heavenly session declared &c. Yeb. 105<sup>b</sup>; a. fr. 2) the proceedings at college, subject of discussions. B. Kam. 117<sup>a</sup> מ' מ'מ'מ'מ' מ'מ'מ' he finished up (reviewed) the subject discussed that day before the scholars. Ib. מ'מ'מ'מ' מ'מ'מ' study carefully the subject of discussion for to-morrow; a. fr.—Pl. מ'מ'מ'מ' מ'מ'מ'מ' Gitt. 6<sup>a</sup> מ' מ'מ'מ'מ' because there are colleges (in Babylonia). Ib. מ'מ'מ'מ'מ' מ' the colleges are engrossed in their theoretical studies.

**מתחבא** II f. (חב) answer, argument.—Pl. מ'מ'מ'מ'. Y. Gitt. VIII, 49<sup>c</sup> top מ' מ'מ'מ' all the same arguments which &c.

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה f. (preced.) *basin*. Hull. 46<sup>b</sup> (Rashi מְשִׁיכֵלָה).  
apothecary's pot. Targ. Job XLI, 23 מִתְּחִלָּה ed. Lag. (ed. Wil. מִתְּחִלָּה).

מִתְּחִלָּה f. (preced.) *basin*. Hull. 46<sup>b</sup> (Rashi מְשִׁיכֵלָה).

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה (מִתְּחִלָּה) m. ch.=h. מִתְּחִלָּה, *slow, careful*. Targ. Y. I Lev. XXIV, 12 (ed. Amst. מִתְּחִלָּה; Y. II מִתְּחִלָּה); Targ. Y. I Num. IX, 8 מִתְּחִלָּה ed. Amst. (oth. מִתְּחִלָּה; Yr. II מִתְּחִלָּה).—Pl. מִתְּחִלָּה. Ib. Targ. Cant. V, 12. [The form מִתְּחִלָּה מִתְּחִלָּה=מִתְּחִלָּה.]

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה f. (מִתְּחִלָּה) *deliberation, consideration*. Gen. R. s. 67 במ' Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib. 115.

מִתְּחִלָּה f. (preced.) *slow motion*, opp. מִתְּחִלָּה. Gen. R. s. 10.

מִתְּחִלָּה f. (מִתְּחִלָּה) *that which is waited for, hope*. Targ. Job XVII, 15 מִתְּחִלָּה.

מִתְּחִלָּה m., מִתְּחִלָּה f. (מִתְּחִלָּה) *sweet*.—Pl. מִתְּחִלָּה; מִתְּחִלָּה. Targ. Cant. II, 5 (ed. Amst. מִתְּחִלָּה).—Meg. 6<sup>a</sup>, v. מִתְּחִלָּה I.

מִתְּחִלָּה f. (מִתְּחִלָּה) 1) *sweet taste*. Y. Ber. V, 9<sup>a</sup> top.—2) *seasoning, relish*. B. Mets. VII, 1.—3) *sweet meats, delicacies; sweet drinks*. B. Kam. 85<sup>a</sup>. Y. Or. II, 62<sup>b</sup> top. Esth. R. to I, 9 מִתְּחִלָּה. Y. Ned. VII, 40<sup>b</sup> bot. מִתְּחִלָּה he who vows abstinence from *tirosk*, is forbidden all kinds of sweet (unfermented) drinks; a. e.

מִתְּחִלָּה m. (מִתְּחִלָּה, Hif.) 1) part. Hif. of מִתְּחִלָּה q. v.—2) *that which makes an object permitted for enjoyment*. Zeb. II, 3 מִתְּחִלָּה the blood (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—Pl. מִתְּחִלָּה. Ib. IV, 3; Meil. II, 9 מִתְּחִלָּה כל שיש לו מ' whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מִתְּחִלָּה those things which cause it to be available. Ib. 10<sup>b</sup> מִתְּחִלָּה דבר שיש לו מ' a thing (sacrificial object) which requires an act to make it permissible, is not subject to *קְטִילָה*, until the things by which it is made available have been offered on the altar.—Bets. 3<sup>b</sup> מִתְּחִלָּה דבר שיש לו מ' a thing which may become permitted (being prohibited only for the day). B. Mets. 53<sup>a</sup> מִתְּחִלָּה דבר שיש לו מ' it would be considered a thing which can be made fit (by redemption); a. fr.

מִתְּחִלָּה, Y. Ab. Zar. I, 39<sup>c</sup>, v. מִתְּחִלָּה.

מִתְּחִלָּה m. (מִתְּחִלָּה) *cast metal; molten image*. Targ. I Kings VII, 16; 23 (h. text מִתְּחִלָּה). Targ. Is. XLVIII, 5.

מִתְּחִלָּה f., constr. מִתְּחִלָּה same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מִתְּחִלָּה). Targ. Is. XXX, 22; a. fr.—Pl. מִתְּחִלָּה. Targ. O. Num. XXXIII, 52 (Y. מִתְּחִלָּה, fr. מִתְּחִלָּה).

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה f. (b.h. מִתְּחִלָּה; מִתְּחִלָּה) *measure, required amount*. Tanh. Ki Thetsé 9 מִתְּחִלָּה שם חקוק עליהם במ' הלבנים (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 מִתְּחִלָּה הלבנים pl.—Ker. 8<sup>b</sup> מִתְּחִלָּה במ' חיה מִתְּחִלָּה בכל יום היה מִתְּחִלָּה he might prepare every day the quantity of frankincense required for the occasion.

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה, v. מִתְּחִלָּה.

מִתְּחִלָּה f. (מִתְּחִלָּה) [molten] *metal*. Kel. XIII, 6 מִתְּחִלָּה כֵּן הַמִּשְׁמַשׁ Kel. XIII, 6 מִתְּחִלָּה the wooden part of a utensil which is subservient to the metallic part. Ib. 7 מִתְּחִלָּה עָשָׂא שֶׁל מ' he replaced it by a metallic tooth; a. v. fr.—Pl. מִתְּחִלָּה. מִתְּחִלָּה metallic vessels, utensils, tools &c. Ib. XIV, 1. Hull. I, 6; a. v. fr.

מִתְּחִלָּה I ch.=h. מִתְּחִלָּה II, 1) *to speak metaphorically, recite a mashal*. Targ. Ez. XII, 23; a. fr.—Pes. 114<sup>a</sup> מִתְּחִלָּה מִתְּחִלָּה they have a saying (witticism) about it in the West. Y. Dem. I, 21<sup>d</sup> top; a. e.—2) *to banter, sneer*. Targ. Prov. XIV, 9 (h. text מִתְּחִלָּה).—3) *to place beside, to compare*. Y. Dem. I. c. (play on מִתְּחִלָּה) מִתְּחִלָּה מִתְּחִלָּה guarding bitterness—who classed thee among the spices? Ib. (play on מִתְּחִלָּה) מִתְּחִלָּה מִתְּחִלָּה, מִתְּחִלָּה מִתְּחִלָּה. Part. pass. מִתְּחִלָּה; f. מִתְּחִלָּה pl. מִתְּחִלָּה compared, comparable. Targ. Koh. XII, 2; a. e.—Hull. 59<sup>b</sup> מִתְּחִלָּה מִתְּחִלָּה is compared to a lion.—B. Mets. 83<sup>b</sup> מִתְּחִלָּה מִתְּחִלָּה are they (robbers) not like wild beasts?—Ber. 53<sup>b</sup>, v. infra; a. fr.

מִתְּחִלָּה 1) *to recite a mashal*. Targ. Ez. XXI, 5.—2) *to propound a riddle*. Targ. II Esth. I, 3.

מִתְּחִלָּה, מִתְּחִלָּה, מִתְּחִלָּה *to be compared, to be like*. Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not מִתְּחִלָּה); a. e.—Snh. 95<sup>a</sup> מִתְּחִלָּה מִתְּחִלָּה the community of Israel is compared to a dove; Ber. 53<sup>b</sup> מִתְּחִלָּה Ms. M. (ed. מִתְּחִלָּה, corr. acc.); Sabb. 49<sup>a</sup> מִתְּחִלָּה, read: מִתְּחִלָּה; a. e.

מִתְּחִלָּה II, מִתְּחִלָּה m. (preced.) 1) =h. מִתְּחִלָּה, *parable, witty saying, riddle, comparison; by-word*. Targ. Prov. I, 6 (some ed. מִתְּחִלָּה, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. ISam. XXIV, 14 (Bxt. מִתְּחִלָּה, v. מִתְּחִלָּה). Targ. Num. XXXIII, 7; a. fr.—Y. Dem. I, 21<sup>d</sup> top. Pes. 114<sup>a</sup>, v. preced.—Gen. R. s. 48, end מִתְּחִלָּה מִתְּחִלָּה the proverb says; a. fr.—2) *plausible reason*, v. מִתְּחִלָּה. Y. Yoma III, end, 41<sup>b</sup> מִתְּחִלָּה מִתְּחִלָּה offered good reason for their doing so. Y. Keth. II, 26<sup>c</sup> bot.—Pl. מִתְּחִלָּה, מִתְּחִלָּה. Targ. Y. Deut. I. c.—Targ. Prov. I, 1; a. fr.—Snh. 38<sup>b</sup> ... מִתְּחִלָּה מִתְּחִלָּה R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 מִתְּחִלָּה מִתְּחִלָּה three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מִתְּחִלָּה.

מתלה, v. מתלה.

מתלחה, v. מתלה.

**מתלהם** m., pl. מתלהמים (b. h.; להם, emp. להם) *professing attachment, flatterers, hypocritical sympathizers*. Sifrē Num. 85 (ref. to Num. XI, 1 [read:] אמר כמתאוננים אין כמתאוננים) *k'mithon'nim* means like those who pretend to sympathize (with their neighbors' troubles, v. אונן), and even so we read (Deut. I, 27) *vatterag'nu* &c. what does *vatterag'nu* mean? They were speaking like sympathizers (with ref. to Prov. XXVI, 22); Yalk. Num. 732. Sifrē Deut. 24 (ref. to Deut. I. c.) ואומרים ... ויחזקו דברים כמ' ויחזקו דברים כמ' ויחזקו דברים כמ' which intimates that they sat in their tents and spoke words like sympathizers and formed crowds like sympathizers, as we read (Prov. I. c.) &c.; Yalk. ib. 805. Ib. בוכין ומבכין כמ' (or במחלחל, sing.; not להם) weeping and moving to tears like sympathizers.

מתמחא, מתמחא, v. מתני I.

**מתן** [to stretch,] (emp. ארך) *to be long, slow; to wait; esp. (of fruits taken off the tree) to lie over for complete ripening*. Toh. IX, 5 שיתמחונו שידרו וכ' that they (the olives) may lie over so that they be easy to crush; ib. שיתמחונו שיתמחונו that they may lie over until they be ripe for salting; Tosef. ib. X, 10 שיתמחונו שיתמחונו (*Hif.*) to let them lie over &c.

*Hif.* 1) (neut. verb) *to last, remain fresh, keep*. Makhsh. VI, 2 בשביל שיתמחונו (Maim. in comment. ed. Dehr. שיתמחונו) that they may remain fresh (Maim.). Sabb. XXIII, 5 (of a corpse) בשביל שיתמחונו (Ar. שיתמחונו, *Nif.*) that it may be preserved.—2) *to keep, to let (fruits) lie over*. Tosef. Makhsh. I. c., v. supra.—3) *to wait, tarry, postpone*. Hull. II, 4. Ib. 47<sup>b</sup> לו עד וכ' postpone his circumcision until &c. Y. Pes. X, 37<sup>d</sup> וכל אילו נמתין (not מתין) if we were to wait (with the recital of the exodus) until &c. Gen. R. s. 18 (play on רחשש, Gen. II, 25) לא נמתינו they did not remain in their happiness for six hours; a. fr.—4) *to be slow, patient*. Ab. d'R. N. ch. I אדם שמתין ברבריו ואל יראה מקפיד על ברבריו that man should be slow and patient in giving his opinion, and not angrily insist on his words.

**מתן** ch. same, *to cause delay, to let wait*. Targ. Job XXXII, 4 (חזקה).—Part. pass. מתין *waiting, detained*, fr. which מתין, מתין *to wait for, hope; to be slow*. Targ. Lam. II, 16. Targ. Esth. II, 12. Targ. Ps. LVI, 7. Ib. CXXX, 5 מתין נסיון Ms. (ed. אפיקורוס Af.); a. e.—Yeb. 63<sup>a</sup> וכ' מתין one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 אחר וכ' אחר (with the finger dipped in the blood) at the four corners. Ib. 4 שתי מתין שתי שתי שתי שתי two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

*Af.* מתין *to tarry, remain; to wait*. Targ. Y. I Gen. II, 25 (v. Gen. R. s. 18, quot. in preced.). Ib. XXXI, 28 לא מתין לאמתין thou didst not wait for me (give me an opportunity, h. text נשחתי). Targ. I Ohr. IV, 18; a. fr.—Yeb. 91<sup>b</sup> לאמתין she ought to have waited.

**מתן** = מתן, v. מתן. Targ. O. Num. XVI, 2; 17 ed. Berl.

**מתן** m. (b. h.; נתן) *giving, gift*.—מתן הוריה giving of the Law, revelation at Mount Sinai. Ber. 58<sup>a</sup> bot. Gen.

R. s. 34; a. fr.—שכר מ' *reward*. Ab. II, 16; a. fr.—דמים מ' *sprinkling or smearing the blood* (on the altar &c.). R. Hash. 28<sup>b</sup>; a. fr.—Zeb. VIII, 10 ארבע במ' ארבע במ' blood requiring four applications mixed with &c.; R. Hash. I. c.; Y. Erub. X, end, 28<sup>d</sup>; Bab. ib. 100<sup>a</sup>. Ib. ארבע במ' אחר (במתנה) blood requiring four applications mixed with blood requiring one application; a. fr.—ומ' מ' מ' מ'.

מתנה, מתנה, v. מתנה.

**מתנה** pr. n. m. (abbrev. of מתנה) *Matt'na*, an Amora. Hull. 42<sup>b</sup>. Y. Taan. III, 67<sup>a</sup> top; a. fr.

**מתנה** c. (מתן) *steaming, reeking*. Pes. 111<sup>b</sup> bot. [read:] ארמיהנה (v. Rashi a. l.; Rashb. ארמיהנה, read ארמיהנה כרעה; ed. ארמיהנה כרעה; Ms. M. ארמיהנה כרעה, Ithpe. of רעה) while his foot is still steaming (from bathing). V. מתנה.

**מתנה** m. (מתן; emp. משיחא II. fr. משיחא) *cord, strap*. B. Bath. 89<sup>a</sup> מיתנה Rashb. (ed. מתנה, h. form) the cord of the scales. Men. 35<sup>b</sup> top (בירה) כל הידי דכי מיתלי (Rashi ed. במר'; Ms. R. 2 במר') whenever it is lifted up by its strap and it (the capsule of the T'fillin) follows after it (the strap not breaking). Erub. 34<sup>a</sup> מיתנה let him bring it down through the window (of the tower) and with a string. Sabb. 51<sup>b</sup> בעלמא במר' (Ms. M. במיתנה, incorr.) a mere string would have been sufficient for controlling the animal. B. Mets. 113<sup>b</sup> מאן דכיתנה מי' דכיתנה מי' דכיתנה מי' who ties a rope of moist flax around his loins. Y. Ned. III., beg. 37<sup>d</sup> מר', v. מתני I; a. e.

מתנה, v. preced.

מתנה, v. מתנה.

**מתנה** f. (b. h.; נתן) 1) *gift, present, donation; grant, privilege*. Y. Peah III, 17<sup>d</sup> bot. מ' מ' מ' what is a *mattanah*? All my property be given to— as a gift from now, contrad. to מתנה. B. Bath. 147<sup>a</sup> למתנה how can it be proven that the donation of one expecting to die is legal by Biblical law (without formal possession)? Kidd. 6<sup>b</sup>, a. fr. מ' מ' מ' להחזיר שמה מ' a present made with the condition that it must be returned, is legally a present (the recipient's property for the time being); a. v. fr.—Pl. מתנות. Ber. 5<sup>a</sup>; a. fr.—מתנות כהונה—the priestly privileges outside of the Temple. Ib. 8 יש לו במ' has a right to priestly gifts. Tosef. Peah II, 13 בכרם מ' there are four gifts for the poor connected with the vineyard; Hull. 131<sup>a</sup> מתנות עניים; a. fr.—2) (Lev. VIII, 15) *sprinkling or smearing the blood* (on the altar &c.). Zeb. V, 1 אחת מ' one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 אחר וכ' אחר (with the finger dipped in the blood) at the four corners. Ib. 4 שתי שתי שתי שתי two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

**מתני** m. ch. (מתני) = משיחא, *teacher of the Mishnah*. Keth. 8<sup>b</sup>, contrad. to מתני. V. מתני.

*Af.* שירי, Koh. R. to III, 9, v. מתרין





**נָאָחַ** I f. (b. h.; cmp. **אָנָן**) *groaning*. Ex. R. s. 1 (ref. to Ex. II, 24) **נָאָחַ הַחֲלָלִים** the groaning of the wounded. Ib. s. 6; a. e.—Esp. *n'akah* (*prayer in distress*), one of the expressions for prayer. Lam. R. introd. (R. Hānina); Sifré Deut. 26; Deut. R. s. 2; a. e.

**נֶאֱמָר II, נֶאֱמָר (נֶאֱמָר) f.** (v. preced.; cmp. עֵנֶךְ) [*longnecked*] camel. Kel. XXIII, 2 (Ar. נֶאֱמָר); Sifra M'tsora, Zab., Par. 2, ch. III נֶאֱמָר. Tosef. Kel. B. Bath. II, 7 יְשִׁיבֶהּ הַנֶּקֶה the seat (saddle) on the camel's back. Sabb. V, 1 (51<sup>b</sup>) נֶאֱמָר (Ms. M. אֵל; Y. ed. הֶנֶקֶה); Y. Bets. II, 61<sup>e</sup> bot. הֶנֶקֶה.

**נֶאֱמָר**, Midr. Sam. ch. VII, v. נֶאֱמָר I.

**נֶאֱמָר, נֶאֱמָר** ch.=h. נֶאֱמָר II. Sabb. 51<sup>b</sup>.—Lam. R. to I, 1 רִבְרִי (7 חד מִאֲרָ) (Ar. (ed. נֶאֱמָר חֲדָא) a blind camel.

**נֶאֱמָר**, v. נֶאֱמָר I.

**נֶאֱמָר f.** (אֲרֵה) [*joint*], seam of a wound, *cicatrix* (cmp. נֶאֱמָר II). B. Kam. 85<sup>d</sup>, v. נֶאֱמָר (Ar. נֶאֱמָר; ed. נֶאֱמָר).

**נֶאֱמָר** eggs of lice, Var. in Ar. for נֶאֱמָר II.

**נֶאֱמָר, נֶאֱמָר**, v. נֶאֱמָר II.

**נֶאֱמָר**, v. נֶאֱמָר.

**נֶאֱמָר, נֶאֱמָר** (cmp. פֶּאֱמָר s. v. בִּיג) to break forth, come to the surface. Succ. 53<sup>b</sup> יִנְבְּגִי מֵאָרָא ... כְּרִינִי Ar. (ed. נֶאֱמָר, v. Rabb. D. S. a.l. note 80; Tosaf. to Bekh. 44<sup>b</sup> נֶאֱמָר we dig a little, and water bubbles forth. Snh. 82<sup>a</sup> קְבִירָה he buried the skull, but it came up again; ib. 104<sup>a</sup> וְהָרָה נֶאֱמָר (Mss. F. a. K.); Yalk. Kings 249 נֶאֱמָר.

**נֶאֱמָר m.** (preced.) shoot, twig. Pes. 74<sup>a</sup> לֵב שֶׁרָא (Ms. M. מִי) a twig (of the pomegranate tree) of this year's growth.

**נֶאֱמָר m.** (preced.; cmp. בִּבְבִּיק a vessel, nabga, a certain measure, v. אֶבְבִּיק. Ber. 51<sup>b</sup> וְכֵן הָאֵל כָּל הָאֵל the whole nagba is of the wine over which the blessing has been pronounced.

**נֶאֱמָר**, v. נֶאֱמָר.

**נֶאֱמָר**, v. נֶאֱמָר I.

**נֶאֱמָר (b. h.) 1** pr. n. pl. *Nebo*, a town on the eastern side of the Jordan. Sot. 13<sup>b</sup> (identifying נֶאֱמָר with נֶאֱמָר). —2) *Mount Nebo* in Moab. Ib.; a. e.—3) *Nebo*, name of an Assyro-Babylonian deity. Snh. 63<sup>b</sup>; a. e.—[Tosef. Pes. II (III), 20 הִרִי, נֶאֱמָר, v. הִרִי, נֶאֱמָר.]

**נֶאֱמָר f.** (b. h.; נֶאֱמָר) prophecy, inspiration. Y. Hor. III, 48<sup>b</sup> bot. (ref. to Zech. III, 8) לֵב מִפֶּת אֵלָה מִפֶּת מִפֶּת means prophetic gift. Cant. R. to III, 4; Gen. R. s. 44, v. הֶסֶפֶה. Koh. R. to I, 1 נֶאֱמָר בְּעֶצְמָן their prophecy went by their own names ('the words of—'). B. Bath. 12<sup>a</sup> מִשְׁלַח הַיּוֹם the destruction of the Temple נֶאֱמָר prophetic inspiration was taken away from the prophets and given to &c. Y. Macc. II, 31<sup>d</sup> bot.; Yalk. Ps. 702 שֶׁאֵלָה לֵב prophecy was asked, what is the sinner's punishment?—Meg. 14<sup>a</sup> מִנְּקִימָה נֶאֱמָר where is thy prophecy? Ib. לֵב לֵב לֵב לֵב where is thy prophecy? Ib. לֵב לֵב לֵב לֵב (Ex. II, 4) to know what will be the end of her prophecy; a. v. fr.—Pl. נֶאֱמָר.

Lev. R. s. 10, beg.; Yalk. Is. 307 מִשְׁלַח הַיּוֹם plain words of prophecy, נֶאֱמָר repeated words &c. (as *nahamu nahamu*, Is. XL, 1); a. fr.—V. נֶאֱמָר.

**נֶאֱמָר, נֶאֱמָר** ch. same. Targ. O. Gen. XV, 1. Targ. Num. XI, 28. Ib. 29 (Y. נֶאֱמָר=נֶאֱמָר); a. fr.—B. Bath. 14<sup>b</sup> כְּרִיב נֶאֱמָר גְּבִירָה his (Hosea's) prophecy is joined to Haggai &c. (belonging to the twelve Minor Prophets); a. e.—Pl. נֶאֱמָר. Targ. Ez. XIII, 14, sq.

**נֶאֱמָר, נֶאֱמָר**, v. נֶאֱמָר.

**נֶאֱמָר, נֶאֱמָר** ch. נֶאֱמָר.

**נֶאֱמָר m.** (b. h.; נֶאֱמָר, cmp. פֶּרֶב hollow; trnsf. hungry. B. Bath. 12<sup>b</sup> (homiletic interpret. of Job XI, 12).

**נֶאֱמָר m.** (בוֹז) distributor (of royal largesses), chief. Cant. R. to VII, 7 (ref. to נֶאֱמָר, Dan. V, 17) נֶאֱמָר means chief (officer); ib. [read:] נֶאֱמָר ... נֶאֱמָר there (in Rome) they name an eparch (a high officer) distributor of largesses (Comes Largitionum).

**נֶאֱמָר, נֶאֱמָר**, v. preced.

**נֶאֱמָר (b. h.) pr. n. m. Nebuzaradan**, a high officer of king Nebuchadnezzar. Ex. R. s. 46. Gitt. 57<sup>b</sup>. Snh. 96<sup>b</sup>; a. e.

**נֶאֱמָר m.** (b. h.; נֶאֱמָר) bewildered, confused, perplexed. —Pl. נֶאֱמָר, נֶאֱמָר. Mekh. B'shall., s. 1, v. נֶאֱמָר.

**נֶאֱמָר, נֶאֱמָר** (also in two words נֶאֱמָר) (b. h.) *Nebuchadnezzar*, king of Babylonia. Ber. 57<sup>b</sup> רִאשֵׁי הַיּוֹם when one sees the ruined palace of N. Ib., a. fr. נֶאֱמָר. Ex. R. s. 8 (among the four kings that declared themselves gods); a. v. fr.

**נֶאֱמָר**, v. נֶאֱמָר.

**נֶאֱמָר m.** (נֶאֱמָר) mean person, scamp.—Pl. נֶאֱמָר. Y. Macc. I, end, 31<sup>b</sup> וְכֵן מֵאֵלָה there are plenty of mean persons who see their fellowmen taken out for execution (through false testimony) and say nothing (although they could save them).

**נֶאֱמָר (כְּפָר) pr. n. pl. (Kfar) Nibbur Hayil**, v. next w.

**נֶאֱמָר, נֶאֱמָר** pr. n. pl. *K'far Nibburaya* (prob.=Nimrin, near Tiberias, v. Hildesh. Beitr. p. 60, note 444), mentioned as the home of one R. Judah and one R. Jacob. Meg. 18<sup>a</sup> לֵב אִישׁ נֶאֱמָר דִּיל Ms. M. (ed. ג for נ) of K'far Nibburaya, and some say, of Nibbur Hayil; Keth. 65<sup>a</sup> נֶאֱמָר (corr. acc.). Gen. R. s. 7, beg. אִישׁ כְּפָר נֶאֱמָר (corr. acc.); Koh. R. to VII, 23; Tanh. Huck. 6; Pesik. R. s. 14 נֶאֱמָר; ib. נֶאֱמָר (read: נֶאֱמָר or נֶאֱמָר); Pesik. Par., p. 35<sup>b</sup> נֶאֱמָר (corr. acc.); Num. R. s. 19 נֶאֱמָר ed. Wil.; Yalk. Gen. 11 צִפּוּרִי (corr. acc.); Y. Yeb. II, 4<sup>a</sup> נֶאֱמָר; Y. Kidd. III, 64<sup>d</sup> bot.—Y. Ber. IX, beg. 12<sup>d</sup>; Midr. Till. to Ps. XIX, 1 נֶאֱמָר ed.

Bub. (oth. ed. נבירא, corr. acc.). Y. Bicc. III, 65<sup>d</sup> top. יעקב  
נ' אש כ' נ' Midr. Sam. ch. VII (not 'בב').

**נבואה** (b. h.) pr. n. m. *Naboth*; a citizen of Jezreel. Snh. 102<sup>b</sup>, a. e. (ref. to I Kings XXII, 22) של נ' the spirit of (the murdered) Naboth. Shebu. 35<sup>b</sup> וכ' כל שמות (Elohim) mentioned in connection with Naboth (I Kings XXI, 10; 13) are sacred (meaning God).

**נבואתא**, v. נבואתא.

**נבואתא** f. (= נבואת, v. נבואת) *present, largess*. Dan. II, 6; a. e.—*Pl.* נבואת. Targ. Jer. XL, 5 (ed. Wil. נבואת). —נבואתא (fr. נבואת), constr. נבואת. Targ. Y. Deut. XXIII, 24.—[Dan. V, 17, v. נבואת.]

**נבוא** (b. h.) *to bark*. Y. Yoma VIII, 45<sup>b</sup> top (of the mad dog) והכלבים נבואין בו the dogs bark at him; ib. אה הוא נבוא he barks, too, but his voice is not audible; Bab. ib. 83<sup>b</sup>. Ex. R. s. 20, end; a. e.

**נבוא** ch. same. Targ. Ex. XI, 7 למנבוא (ed. Berl. נבוא). Targ. Is. LVI, 10 למנבוא Lag. (oth. ed. למנ).—Pes. 113<sup>a</sup> do not live in a place כלבא דלא נ' where no dog barks. Erub. 86<sup>a</sup>, v. נבואתא; a. fr.

*Pa.* נבוא 1) same. Gen. R. s. 59 end נבואתין ושמע קל כלבא נבואתין (not נבואתין) and hears the dogs bark; Yalk. ib. 107.—2) *to produce a dull sound*. Ber. 57<sup>a</sup> נבואי v. נבואי I.—Bets. 14<sup>a</sup> נבואי the sound produced by pounding spices is a dull one, opp. צליל.

**נבואן** (b. h.) *Nibhan*, name of an idol. Snh. 63<sup>b</sup>, expl. dog (cmp. preced.).

**נבבא** (b. h.; cmp. נבבא, v. Friedr. Del. Proleg. p. 98) *to burst forth, to shine*.

*Hif.* נבבא 1) *to illumine*. Targ. II Esth. I, 2 (in an enigma about nafta) כמים ומבבא לבית it is poured out like water and illumines the house.—2) (cmp. נבבא fr. נבבא) *to look*. Yalk. Gen. 76 (ref. to Gen. XV, 5) אין נבבא הארקותין רחוקין v. נבבא Gen. R. s. 44 נבבא v. נבבא Pesik. R. s. 21 [read:] רחוקין a thousand people look at a portrait, every one says, it is looking at me. Ib. נבבא וכלהבית and for the Lord to look at every one of the Israelites and say &c. Ib. לך מבבא באלו why dost thou look up to those men?; a. fr.

*Pi.* נבבא same, *to have a vision*. Snh. 101<sup>b</sup> (play on נבבא) נבבא he (Nebat) had a vision but did not see (interpret it properly); ib. שלשה נבבא וכו' Yalk. Kings 196.

**נבבא** ch. (v. preced.) *to sprout, grow*. Taan. 4<sup>a</sup> נבבא נ' when it once has sprouted, it grows fast. M. Kat. 18<sup>b</sup> נבבא (the rumor after having died out) comes up again.

**נבבא** I (b. h.) pl. n. m. *Nebat*, father of Joroboam I. Snh. 101<sup>b</sup>, v. נבבא. Ber. 35<sup>b</sup>; a. fr.

**נבבא** II *Nebat*, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. נבבא). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text נבבא).

**נבבא** m. (preced.) *Nabaṭean*. Y. Shebi. VI, 36<sup>b</sup> bot. (transl. נבבא, Gen. XV, 19); Y. Kidd. I, 61<sup>d</sup> top נבבא; Gen. R. s. 44 end נבבא (B. Bath. 56<sup>a</sup> נבבא, transl. נבבא, Gen. I. c.; v. Rabb. D. S. a. l. note 6).—V. נבבא.

**נבבא** I, *נבבא* (cmp. next w.), *Pi.* *to blow ablaze*. Tosef. B. Kam. VI, 22; B. Kam. 60<sup>a</sup>, v. נבבא.

**נבבא** II, *נבבא* (b. h.; cmp. נבבא) *to burst forth, blow*.

*Nif.* נבבא *to be inspired, to prophesy*. Snh. 39<sup>b</sup> ... יבא let Obadiah come ... and prophesy against &c.; a. e.

*Hithpa.* נבבא, *Nithpa.* נבבא same. Ex. R. s. 4 ... כמה נבבא how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12<sup>b</sup> נבבא she prophesied unwittingly. Ib. נבבא she prophesied but did not know what she prophesied. Meg. 14<sup>a</sup> נבבא להם וב' forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15<sup>b</sup>; a. fr.

**נבבא** ch., *Nithpa.* נבבא, *Nithpa.* נבבא same. Targ. Num. XI, 25, sq.; a. fr.—Meg. 14<sup>b</sup> נבבא דהיכי נבבא how could she (Huldah) dare to prophesy in the same place with Jeremiah? Snh. 96<sup>b</sup> נבבא ליה לשראא the destruction of the Temple. B. Bath. 15<sup>b</sup> נבבא לאומות העולם (read. נבבא; Ms. M. נבבא) they prophesied for the gentiles; ib. נבבא נמי ארוב ארובי ארובי לעב' &c. so Job likewise prophesied for the gentiles. Ib. [read:] מי נבבא אנו כולדו נבבא מי נבבא (Ms. M. נבבא, v. Rabb. D. S. a. l. note) did not all prophets prophesy for the gentiles?

**נבבא**, *נבבא*, constr. of נבבא.

**נבבא** m. (b. h.; preced. wds.) *prophet*. B. Bath. 12<sup>a</sup> נבבא נבבא was a scholar never a prophet? Ib. נבבא נבבא a scholar is superior to a prophet. Meg. 15<sup>a</sup>; a. v. fr.—*Pl.* נבבא. Sot. IX, 12 נבבא the early prophets (of the first Temple). Lev. R. s. 1, beg., v. נבבא. Pes. 66<sup>a</sup> נבבא נ' הן בני נ' הן בני נ' if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17<sup>a</sup> top. Lev. R. I. c.; Gen. R. s. 74 נבבא נבבא Israelitish prophets; a. v. fr.—*Pl.* נבבא (sub. נבבא) *N'biim, Prophets*, the second division of the Scriptures. Tosef. Meg. IV (III), 18 נבבא נבבא we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21<sup>b</sup> נבבא נבבא and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. 27<sup>a</sup> נבבא נבבא you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14<sup>b</sup> נבבא נבבא the order of the books of Prophets; a. fr.—*Fem.* נבבא. Pes. 9<sup>b</sup> נבבא נבבא is the weasel (*huldah*) a prophetess to know &c.? Deut. R. s. 6; a. fr.—*Pl.* נבבא. Meg. 14<sup>a</sup>; a. e.

**נבבא** ch. same; constr. נבבא, נבבא. Targ. Jud.



(cithern) are the same, with the only difference of more strings (for the former). Ib. נבל נקרא נבל שהוא מלכין וכו'. למה נקרא נבל שהוא מלכין וכו'. Ib. נבל on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 וכו' לא היו אומרים בל' וכו' they (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13<sup>b</sup> does this intimate that *nebel* and *kinnor* are not the same?; a. e.—3) a leather wind-instrument, a sort of bellows. Ib. (ref. to Ps. XXXIII, 2 sq.) לעזר'ב אידי דנפשי נמין ידירה נפש קליה כי נ' קרי ליה נ' because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel*.—Pl. נבלים. Ib. II, 3. Kel. XV, 6 נבלי השרה the instruments for secular music; נ' those of the Levites (in the Temple). Ib. XXIV, 14, v. מנפחת.

**נבלי** I ch. same, 1) *lyre, nebel*. Targ. Is. V, 12. Targ. O. Gen. IV, 21; a. e.—Pl. נבלין. נבלין. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, comp. Sm. Dict. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jugum) the upright loom. Y. Kil. IX, 32<sup>a</sup> top נבלי דעמר וכו' not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).

**נבלא** II m. (נבל) = h. נובלח, an inferior variety of figs. Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—Pl. נבלי. נבלי. Gen. R. s. 49 הווא צדיקים דהא אינם צדיקים נ' I wished, they were righteous, but they are only righteous men of an inferior quality (comp. פגה); Yalk. ib. 83 (some ed. נבלי).

**נבלא**, v. נבלח.

**נבלח** f. (b. h.; נבל) *carriion, an animal that has died a natural death*. Gen. R. s. 81, end נבלח אחר הני' greedy for carrion. Ukts. III, 3 נבלח בהמה טמאה the carcass of an unclean animal; a. fr.—Esp. (ritual) an animal not slaughtered according to the ritual rules (v. נבחה, נבחה &c.). Hull. II, 4 כל שנפסלה בשחיטתה נ' whatever has become unfit through faulty slaughtering, is called *n'belah*, contrad. to נבחה. Ab. Zar. 67<sup>b</sup>sq. כל הראויה לגר קרויה נ' that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah*. Ker. 21<sup>a</sup> נבילתו מלן whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35<sup>a</sup> bot. (in Chald. dict.) בשר דנ' forbidden meat; Hull. 95<sup>a</sup> בשר, opp. בשר שחטה. Ib. מותרות נ' they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr.—Pl. נבילות, נבילות. Ib.; Shek. VII, 3 נבילות איברים if found cut in limbs, they are forbidden, opp. מותרות. Eduy. VIII, 1. Ib. V, 1; a. fr.

**נבלח** f. (b. h.; נבל) 1) *meanness, obscenity*. Treat. Der. Er. ch. II נבלין those talking obscenely. Ib. דודי כח אשור who lives with his wife in an obscene manner; a. e.—Pl. נבלות. Ex. R. s. 24 (ref. to Deut. XXXII, 6) נבל

'a disgraced people', for they did disgraceful things, as it is said (Ps. LXXXIX, 2), they made 'the disgraced' of thy people food &c. (taking נבלח as if from נבלח).—2) *destruction*. Gen. R. s. 38; Yalk. ib. 62 (play on נבלח, Gen. XI, 7) נ' (עמדם) through their own lips I shall bring destruction upon them.

**נבלות** f. (b. h.; preced. wds.) *obscenity, levity*. Sabb. 33<sup>a</sup> נבל נ' obscene talk, v. נבל. Pi.—Lev. R. s. 5 (play on נבל, Am. VI, 5) נ' words of levity, v. נבל.

**נבלי**, **נבלא**, **נבלי** ch. = h. נבלח. Targ. O. Deut. XXI, 23 נבלח גושמיה. נבלח. Y. נבליהו ed. Berl. (oth. ed. נבליהו) his corpse. Targ. Lev. XXII, 8 (some ed. נבליהו); a. fr.—B. Bath. 110<sup>a</sup>; Pes. 113<sup>a</sup> (prov.) נ' בשוקא וכו' flay a carcass in the street and earn a living, and say not, I am a noble priest; a. fr.—Pl. נבליהו. Ib. הפוך בל' v. הפוך. [Targ. Job V, 16 נבליהו ed. Lag., Ms. נבליהו, read with ed. Wil. נבליהו.]

**נבע** (b. h.; comp. נבא. a. נבא. 1) *to burst forth; to flow, gush*. Ned. 41<sup>b</sup> נבוע הנובע, a bubbling spring, v. נבוע. — 2) *to give forth, utter*. Midr. Till. to Ps. XVI וכו' ודודי נבועות וכו' and they (the kidneys) poured forth wisdom &c.; ib. to Ps. I; Gen. R. s. 61, beg.; Tanh. Vayigg. 11 ודודי נבועין וכו'; a. e.

**נבוע** 1) *to cause bubbling, fermenting* (of ointment). Koh. R. to X, 1 אינו מבאיש ומבוע וכו' one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 18).—2) *to utter* (speech). Ib. מביעים דברים they utter words (of praise).

**נבע** ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part. נבוע. Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 נבוע some ed., read: נבוע, v. נבוע.]

**נבוע** as preced. **נבוע**. Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25<sup>b</sup> (first time in Hebr. Dict.) נבוע (Ms. M. first time נבוע) let thy waters spring forth. B. Bath. 151<sup>b</sup>; Keth. 91<sup>a</sup> נבוע דמא נבוע דמא we shall strike you with the thorn which makes no blood flow (i. e. excommunication). Sabb. 88<sup>a</sup> נבוע נבוע נבוע נבוע blood burst forth from his fingers.

**נבעה**, name of a plant (vāṭu?). Y. Ned. VII, beg., 40<sup>b</sup>, [prob. to be read: נבעה].

**נבר** (comp. נברא) *to dig; (of the swine) to turn the ground up with the snout*. Tosef. B. Kam. I, 8 נובר; B. Kam. 17<sup>b</sup> נובר.

**נבר** ch., impf. נובר or נובר (denom. of נברא, Syr. נברא P. Sm. 2273) same. Targ. Ps. LXXX, 14 נובר (ed. Wil. נובר).

**נברא**, **נברא** m. (comp. נבר I; corresp. to n. נבר) *covering, bast, bark* (Syr. נברא fibrae palmarum, P. Sm. 2273). Sabb. 30<sup>b</sup> נברא נ' בר קורא and as to (something corresponding to) fine woolen garments, he showed him the bark of a young palm-shoot. Ib. 90<sup>b</sup> נברא (ed. נברא) a palm which has only one covering; Erub. 58<sup>a</sup> (expl. נברא) a rope made of fibres of) a

palm &c.—Hull. 51<sup>b</sup> *נדרשין* if an animal fell upon a pile of dried bark, we apprehend internal injury (v. *נדרשין*).

**נברא**, v. *נברא*.

**נברכת** f. (v. *נברכת*) wash-pond. M. Kat. I, 6, expl. ib. 8<sup>b</sup> *נברכת*, v. *נברכת*; Y. ib. I, 80<sup>d</sup>. B. Bath. II, 1 כובסין; a. fr.

**נברקוס**, v. *נברקוס*.

**נברשת** f. (v. next w.) lamp. Yoma III, 10; Tosef. ib. II, 3 נברשת ed. Zuck. (Var. שח...); expl. Y. ib. III, 41<sup>a</sup> קינברשת a. *נברשת*.

**נברשתא**, *נב* ch. (dial. for נבלש, fr. בלש; cmp. Targ. Zeph. I, 12) same, lamp, candle. Targ. Zeph. I, 12.—Y. Yoma III, 41<sup>a</sup>, v. *נברשת*.

**נברתא**, Yalk. Deut. 874, v. *נברתא* II.

**נבאנא**, v. *נבאנא*.

**נב** m. (b. h.; v. next w.) 1) dry soil. Tosef. B. Kam. VIII, 19.—2) south (in Talm. *נב*).—3) pr. h. pl. *Negeb*, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. *נב*).

**נב** (cmp. *נב*) [to have a crust,] to be dry. Ab. Zar. V, 3 (69<sup>a</sup>) *נב*... *נב* as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. שיפחה כדי שיפחה... *נב* to open the jug and close it up again, and (for the clay) to dry; a. e.—Part. pass. *נב*; f. *נב*; pl. *נב* dry. Hag. III, 3 *נב* dry eatables (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. *נב*); Tosef. ib. III, 11. Ib. 12 *נב* are the exemptions in favor of dry objects applicable to sacred matter?; Hag. 24<sup>b</sup> *נב* וכי יש נבובה וכי (Ms. M. *נב*). Ib. 4, sq. *נב* one dry hand (which has become unclean) makes the other hand unclean; a. e.

*Pi* *נב* to dry, wipe, scour. Ib. III, 1 (20<sup>b</sup>) *נב* ומשכיל (Bab. ed. *נב*, v. Rabb. D. S. a. l. note 3; Y. ed. *נב*) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. *נב* עד שלא *נב* before he gets it (the garment) dry and glossy; ib. *נב* את הארץ and makes the earth dry; Koh. R. to I, 3 *נב* ומבשיל ומגבשן (the plants) and ripens and glosses them. Ab. Zar. V, 11 *נב* he scours them? ... with ashes, ... with water. Ib. 75<sup>a</sup>; a. fr.—Part. pass. *נב*, parched, sapless, bare of. Tem. 16<sup>a</sup> (play on *נב* Josh. XV, 19) *נב* a household bare of all that is good; Yalk. Josh. 27 *נב* אדם הזמל &c. a man bare &c.

*Hif.* *נב* 1) same, v. supra.—2) (denom. of *נב*) to go south. Erub. 53<sup>b</sup> (in an enigmatic speech) *נב* and went south to the great scholar (v. *נב*).

*Nithpa* *נב* to be dried up. Sifra B'hucl. ch. I *נב* ונחל the ground was dried up; Lev. R. s. 35.

**נגב**, *נגב*, *נגב* ch. same, to be dry, to dry out. Targ.

Gen. VIII, 13; a. e.—Y. Sabb. V, beg. 7<sup>b</sup> *נגב* when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31<sup>c</sup>.—Y. Gitt. VII, end, 49<sup>a</sup> *נגב* the canal dried up. Ib. *נגב* that the canal may dry up; a. e.

*Pa.* *נגב* to dry, wipe. B. Mets. 24<sup>a</sup> *נגב* wiped (his hands) on his neighbor's cloak; a. e.—Part. pass. *נגב*; f. *נגב* parched. Targ. Y. Num. XI, 6.

*Ithpe.* *נגב* to be dried up. Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

**נגד** (b. h.) to draw a line; denom. *נגד*.

*Hif.* *נגד* (denom. of *נגד*) to show; to announce, tell; to testify. Tanh. Tsav 13 *נגד* from there Miriam learned it and told Aaron. Ib. *נגד* מוריס this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 *נגד* to show the greatness &c. Ib. 44<sup>b</sup>, a. e. (ref. to Lev. V, 1) *נגד* after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr.—[Pes. 87<sup>a</sup>, v. *נגד*.]—V. *נגד*.

*Hof.* *נגד* to be told, proclaimed. Yalk. Koh. 989 *נגד* the word which has been proclaimed at Sinai; a. e.

*Pi.* *נגד* to oppose. Yeb. 63<sup>a</sup>; Yalk. Gen. 23 (ref. to *נגד* Gen. II, 18) *נגד* if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. *נגד* II); Pirke' d'R. El. ch. XII *נגד* אם זכה *נגד* read not *k'negdo*, but *l'nagg'do*; if he is favored, she will be a help to him, if not, 'to oppose him', to fight.

**נגד**, *נגד*, *נגד* ch. 1) (corresp. to h. *נגד*, a. *נגד*) to stretch; to draw, pull, spread. Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10.—Targ. Ps. LV, 4 *נגד* (v. *נגד*, h. text *נגד*). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 *נגד* ידיכון וכי withdraw your hands from (v. *נגד*); a. fr.—Succ. 4<sup>b</sup> *נגד* אסכ וכי stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. *נגד*). Sabb. 101<sup>a</sup> *נגד* אררית וכי stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4<sup>b</sup> *נגד*, *נגד*. Gitt. 68<sup>b</sup> *נגד* מנייה מיכליה (Rashi: *נגד*) withdraw his food from him, reduce his rations. B. Mets. 74<sup>a</sup> *נגד* למיריש ולמקנר to tread the grapes and to conduct the wine into the pit. Ib. 84<sup>b</sup> *נגד* מחותריה וכי they drew from under him sixty &c., v. *נגד*. B. Bath. 111<sup>b</sup> *נגד* draw (take me away from here), this man does not want to learn. Pesik. B'shall, p. 90<sup>a</sup>; Koh. R. to X, 8 *נגד* lead the way, show it to me. Bekh. 44<sup>b</sup> *נגד* they spread for him (held up between him and the people) a cloak. Erub. 94<sup>a</sup> *נגד* בה take a cloak and spread it (as a partition); a. v. fr.—Ab. I, 13 *נגד* he who stretches his fame (is ambitious), will lose his name.—2) to lash, v. *נגד*.—3) to guide, rule. Targ. Ruth I, 1 (h. text *נגד*).—4) to grow long; to be drawn, follow after; to flow. Targ. Job XXI, 33 (h. text *נגד*). Targ. Jer. VI, 4 (h. text *נגד*). Targ. Cant. I, 4 *נגד* we

are drawn after &c. Targ. Deut. XXXIII, 13; 22; a. fr. (v. נָגַד).—B. Bath. 91<sup>b</sup> וְהוּא וְהוּא נָגַד רוּחָא וְכ' a line of honey flowed over both his arms; Y. Peah VII, 20<sup>a</sup> bot. וְכ' מֵלֵא וְכ' and honey flowed as much as my hands could hold; a. e.—Part. pass. נָגִיד *stretched, fainting* (v. *lthpe.*). Targ. Ps. LXXXVIII, 16.—Sabb. 152<sup>a</sup>, v. *lthpe.*

*Pa.* נָגַד (denom. of נָגַד II) *to lash, punish*. Targ. Cant. VII, 5 לְנָגַד .. לְמִינֵהוּ.—Keth. 33<sup>b</sup> וְנָגַדְהָ v. אֶלְמֵלָא. Kidd. 12<sup>b</sup> נָגַדְהָ *punish him in accordance with Rab's practice*. Pes. 52<sup>a</sup> וְלִינְגַדְהָ מִר נָגִידִי Ms. (ed. נָגִידִי, corr. acc.) why do you not order him to be lashed?; a. e.

*Af.* נָגַד *to declare liable to lashes*. Kidd. l. c.; Yeb. 52<sup>a</sup>, a. e. וְכ' רַב מִנְגִידִי Rab decreed punishment for him who &c. Kidd. l. c. לֹא מִינְגִידִי (read: מִנְגִידִי, as) Yeb. l. c.

*lthpe.* נָגִידִי, אֶתְנָגִיד, אֶתְנָגִיד, *lthpa.* 1) *to be drawn, to extend; to run*. Targ. Is. XXXIV, 11. Targ. Y. Num. XXV, 8. Targ. Y. Gen. XLV, 19. Targ. Is. XLIV, 3; a. e.—2) *to spread, invade*. Targ. I Sam. XXVII, 10 (h. text פָּשַׁט); a. e.—3) *to be withdrawn*. Targ. Josh. IV, 18; a. e.—4) *[to stretch one's self;] to faint, fall away, die* (h. גָּזַע). Targ. Gen. XXV, 8; a. fr.—Pes. 50<sup>a</sup> כִּי רַב וְכ' was sick and fainted (seemed to be dead), and when he came to &c.; B. Bath. 10<sup>b</sup>. Snh. 39<sup>a</sup> נָגִיד א' he became faint and sighed; Sabb. 152<sup>a</sup> נָגִיד וְאַחֲרָהוּ נָגִיד 5) *to be lashed*. Macc. 11<sup>b</sup>; Pes. 113<sup>b</sup> מִינְגִידִי v. וְאַחֲרָהוּ.—[Kidd. 12<sup>b</sup> מִינְגִידִי v. supra.]

נָגַד m. (b. h.; נָגַד) *line, direction*; prep. נָ, mostly נָכָּן *towards, opposite, corresponding to*. Sifra Tsav, Milluim, Par. 1 וְזֶה נָ וְזֶה נָ וְזֶה נָ וְזֶה נָ has not the Scripture, before this, paired the two rams, one to correspond with the other? Tam. II, 5 (29<sup>a</sup>) וְכ' מִעֲרִיבָה דְרוּמִית מִשְׁדָּךְ (Mish. ed. (מִכְּנֵי) in a line with the south-west corner of the altar continued northward to a distance of &c.; Zeb. 58<sup>a</sup>. Ib. וְכ' אִם הִשְׁחַתּוּם בְּקִרְקֵם if he slaughtered them in the corresponding direction, but in the ground. Mekh. Yithro, Bahod, s. 11 (ref. to Ex. XX, 24) כְּנָגְדוֹ 'alav means in a certain direction opposite the altar (not on top of it). Ber. 10<sup>a</sup> אִמְרֵי דְהַנָּהוּ with reference to whom did David compose these five psalms beginning with *bar'khi nafshi*? Ib. 26<sup>b</sup> כְּנָגְדוֹ corresponding to the daily offerings. Num. R. s. 18 וְכ' אִינֵהוּ כְּנָגְדוֹ אֵלֵא כֵּן וְכ' this rebellion is not directed against us but against &c.; a. v. fr.—Yeb. 63<sup>a</sup> (ref. to Gen. II, 18) לֹא זָכָה כְּנָגְדוֹ if he is favored, she will be his help, if not, she will be against him; ib. כְּרִיב כְּנָגְדוֹ וְקִרְיָן כְּנָגְדוֹ (missing in Yalk. Gen. 23) following the writing we may read *k'nagg'do* (opposing him, v. נָגַד), but the Massoretic reading is *k'negdo* (corresponding to him); Gen. R. s. 17 כְּנָגְדוֹ לֹא כְּנָגְדוֹ; Pirke d'R. El. ch. XII, v. נָגַד at a distance. Num. R. s. 2 (ref. to Num. II, 2) מִדּוּ מִנְּכָהוּ what distance is meant by *minneged*? Ib. וְכ' מִנְּכָהוּ we draw an analogy between *minneged* (Num. l. c.) and *minneged* (Gen. XXI, 16) &c.; Gen. R. s. 53 נָגַד מִנְּכָהוּ.

נָגַד m. (נָגַד) 1) *prolongation; length, distance*. Targ. Ps. XXI, 5 (ed. Lag. h. text. נָגַד). Targ. Prov. III, 16 (ed. Lag. נָגַד v. q.); a. fr.—Gen. R. s. 11 אֵת לִי לִי thou leadest me to a distant place; i. e. thy evidence

is far off.—2) [*lead, path, pass.*—Pl. נָגַד, נָגַד. Targ. Is. XLI, 18; a. e.—Targ. Y. Ex. XIV, 3 נָגַדוֹ his narrows in the desert.—נָגַדִּין (or sub. נָגַדִּין) *river-courses* (corresp. to b. h. מִים). Targ. Is. XLIV, 4. Ib. LIII, 2. Targ. Jer. IV, 11 (h. text שְׁפִים). Ib. XVII, 8 נָגַדִּין ed. Lag. (ed. Wil. נָגַדִּין; h. text יִשְׁכָּל). Targ. Ez. XXXI, 3 (ed. Lag. נָגַד; h. text שְׁכָרִים).

נָגַד I m. 1) (נָגַד; =b. h. מִשְׁכָּה) *load, freight*. Targ. Ps. CXXXVI, 6 (Ms. נָגַד, ed. Lag. נָגַד). Targ. Job XXVIII, 18.—2) v. preced.

נָגַד II m. (נָגַד; emp. מִשְׁכָּה) *leather-strap, lash; trnsf. lashing, punishment*. Yoma 23<sup>a</sup> נָגַד (Ms. M. מִשְׁכָּה) *p'k'a* (Shek. V, 1) means lashing. Pes. 52<sup>a</sup> מִמֵּינִי (מִמֵּינִי not מִמֵּינִי; Rashi a. Ms. O. אֲנִי; Ms. M. אֲנִי) a vote must be taken on the lashing of a scholar; ib. נָגַדִּין Shebu. 41<sup>a</sup> עַד דְּרַמְשָׁה זְמַן נָגַדִּין until the time comes when he is to be lashed (for not heeding the excommunication).

נָגַד pr. n. m. *N'gada* (Long). Lev. R. s. 25; (Gen. R. s. 46 מִכְּרָה).

נָגַד m. (נָגַד) 1) (v. נָגַד) *one who tracks a vessel*.—Pl. נָגַדִּין. B. Mets. 107<sup>b</sup>, v. פִּתְפֹּתָה. Sot. 48<sup>a</sup> זְמַרָה דְּנָגַדִּין the songs of the draggers. Snh. 106<sup>a</sup> bot., v. נָגַדִּין.—2) *leader*, v. נָגַדִּין.

נָגַדִּין f. 1) (collect. noun; v. נָגַדִּין) *leaders of the flock*. Y. Kidd. I, 60<sup>b</sup> top; (Y. B. Kam. X, end, 7<sup>c</sup>, a. e. תִּרְשָׁא רִיבָה).—2) *lashing*, v. נָגַדִּין II.

נָגַה (b. h.) *to burst forth; to be bright, shine*. V. נָגַה.

*Hif.* נָגַה 1) *to shed light*. Pirké d'R. El. ch. XXXVIII; Yalk. Josh. 18 [read:] מִנְּיָהוּ אֶת אִירָהוּ its (the tribe's) jewel shed its light; a. e.—2) (emp. *Hif.* of נָגַה) *to look over; to revise a manuscript, to correct, restore* (when faded). Ber. 13<sup>a</sup> בְּקוּרָא לְהַגִּיהָ when he reads for the sake of revising. Y. Sabb. VII, 10<sup>b</sup> bot. (in a misplaced passage) אִם לְהַגִּיהָ כְּדִי לְהַגִּיהָ (not להגות) if (he carries ink) for the purpose of correcting, (he is guilty when carrying) enough to correct one letter. Keth. 106<sup>a</sup> מְצִיָּהוּ the official revisers of Biblical manuscripts; Y. Shek. IV, 48<sup>a</sup> top מְצִיָּהוּ סֵפֶר הַעֲזָרָה (Bab. ed. Var. עֲזָרָה, v. Rabb. D. S. a. l. note) the revisers of the Temple manuscript. M. Kat. III, 4 (18<sup>b</sup>) אִין מְצִיָּהוּ אֶת אֶחָא אֶפֶר (Bab. ed. Var. Ms. M. (ed. בספר עֲזָרָה, v. Rabb. D. S. a. l. note) we dare not (during the festive week) correct (restore) one letter even in the Temple books (ed. in the manuscript named after Ezra). Meg. II, 2 וּמְצִיָּהוּ אִין הִידּוּ if he recited the Book of Esther while he was writing or teaching or correcting it; a. fr.—Part. pass. מְצִיָּהוּ *revised, correct*. Pes. 112<sup>a</sup> מְצִיָּהוּ בִסְפֵר מִלְּפָנֶיךָ when thou teachest thy son, teach him from a corrected book. Keth. 19<sup>b</sup> סֵפֶר מִלְּפָנֶיךָ an unrevised Bible manuscript.

נָגַה ch. 1) same, *to be bright, shine*. Yoma 28<sup>b</sup> אִי הָיָה נָגַה (Ms. M. נָגַה, v. Rabb. D. S. a. l. note) if that is so (that it was the time for working men to go to their labors), it must have been bright day-light (sunrise). M.

Kat. 16<sup>b</sup> בְּחִירָא לִי מִרְבֵּי בְּחִירָא לִי מִרְבֵּי (or בְּחִירָא, not בְּחִירָא, v. Rabb. D. S. a. l. note; Ms. M. נָהָה a. differ. version; ed. Ven. נָהָה, v. נָהָה) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of נָהָה) to get dark, to be belated. Taan. 24<sup>a</sup> לֵילוֹ וְכִי night set in, and no food was brought to them. Ib. דְּנָהָה הָאֵר (differ. in Ms. M.) the reason why I am late. Sabb. 10<sup>a</sup> לְעֵלֶיךָ the time for the evening prayer arrived (Rashi: he delayed).—[Y. Dem. II, 22<sup>c</sup> נָהָה, read: נָהָה.]

Af. נָהָה to dwell until late. Nidd. 65<sup>b</sup> בִּיהַּ טַפְרֵי וְכִי דְמַנְהֵי בִיהַּ טַפְרֵי (v. נָהָה) they protract their negotiations before they sign.

נָהָה, נָהָה m. (preced.) 1) light, morning. Dan. VI, 20.—Pl. נָהָה. Pes. 2<sup>a</sup> מִשְׁמַח קִסְרֵי . . . נָהָה the first impression was that he who explained אִוֵּר (Mish. I, 1) by *naghê* meant really light (morning).—2) (cmp. נָהָה) the breaking in of the night, the beginning of the calendar day, evening. Ib. 3<sup>a</sup> וְכִי קָרוּ . . . בְּחִירָא in the home of R. H. they call the evening *naghê* ('night-break'), while in the home of R. J. they call it *lelê*. Ib. 4<sup>a</sup> בְּחִירָא בְּחִירָא on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68<sup>b</sup>.

נָהָה, נָהָה v. נָהָה.

נָהָה, נָהָה v. נָהָה.

נָהָה f. (נָהָה) law of levitical cleanness concerning dry objects. Hag. 24<sup>b</sup> לְקַדְשׁ וְכִי יֵשׁ נָהָה (Ms. M. נָהָה) is there any distinction in favor of dry objects as regards &c.?, v. נָהָה.

נָהָה f. (נָהָה) dry, waste. Targ. Ps. CII, 7.—V. נָהָה.

נָהָה, נָהָה v. נָהָה.

נָהָה (נָהָה) m. leader. Sifra Ahâré, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) לֹא הַמְשַׁנָּה נָהָה (Rabad: נָהָה) not the teaching is the guide, but the practice (precedent, v. נָהָה, s. v. נָהָה).

נָהָה ch. same, esp. ruler, judge. Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. נָהָה); a. e.—B. Kam. 52<sup>a</sup> (prov.) עֲבִיר לִי סְמוּחָא . . . כְּרִיגִי Ms. M. (ed. נָהָה) when the shepherd is angry with his flock, he makes the leader blind.—Pl. נָהָה, נָהָה. Targ. Jud. II, 16; 18 (ed. Wil. נָהָה). Targ. I Chr. XVII, 6; a. fr.

נָהָה m. lashing, v. נָהָה II.

נָהָה I, נָהָה m. (נָהָה, v. נָהָה I) a vessel of beaten metal.—Pl. נָהָה, נָהָה. Targ. Prov. XXV, 11 (h. text נָהָה).

נָהָה II m., constr. נָהָה (נָהָה) duct, canal. Targ. Job VI, 15 (some ed. נָהָה); v. נָהָה.

נָהָה, נָהָה, נָהָה f. pl. (נָהָה, cmp. נָהָה; Assy. *nagû*, pl. *nagê*; cmp. נָהָה) plains, esp. islands, sea-districts; also inhabitants, colonists. Targ. O. Gen. XXV, 3

נָהָה (ed. Berl. נָהָה = נָהָה; cmp. Nöld. Mand. Gramm. p. 166, note; h. text נָהָה). Ib. X, 5 נָהָה ed. Berl. (oth. ed. נָהָה; h. text נָהָה). Targ. Is. LXVI, 19; a. fr.

נָהָה m. (prob. a Babylonian corrupt. of unguentum; cmp. נָהָה for נָהָה) a spiced drink (v. Sm. Ant. s. v. Vinum); [Ar. a cup]. Ab. Zar. 38<sup>b</sup> נָהָה a spiced drink of sour wine.

נָהָה, נָהָה v. נָהָה.

נָהָה, נָהָה v. נָהָה.

נָהָה, constr. נָהָה, v. נָהָה.

נָהָה, נָהָה m. (נָהָה) a complainant in a case of robbery. Shebu. VII, 1; a. fr.

נָהָה (b. h.) to break forth (v. נָהָה); to gore, butt, fight. B. Kam. V, 1 וְכִי שֹׁר שָׁחַב if an ox gored a cow, and her embryo is found (dead) by her side. Ib. שָׁחַב נָהָה אם עד שלא נָהָה whether she gave birth before he gored her. Tosef. ib. IV, 6 שִׁחְכוּר לִיָּהּ עד שִׁחְכוּר unless he pushes intentionally. Ib. 10 יֵשׁ בְּנִיָּהּ וְכִי there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end נָהָה some ed., read: נָהָה.]

Pi. נָהָה same. Hull. 51<sup>a</sup> וְכִי זִכְרִים הִמְנִיחוּן rams that butt one another. Ex. R. s. 41, end וְכִי בָרַח אֲתָמול מִנִּפְחֵי בָרַח (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanh. Balak 3; Num. R. s. 20, beg. מִנִּפְחֵי שֹׁר מִן as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56<sup>b</sup> שִׁמְעֵהוּ בְּחִירָא if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. נָהָה. Tosef. B. Kam. III, 6 וְכִי אִפְרִי even if the one is found gored.

Hif. נָהָה to stir up to fighting. B. Kam. IV, 4 נָהָה שָׁחַב כי יָנַח שָׁחַב 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

Hithpa. נָהָה to fight with one another. Tanh. Vayigg. 4 וְכִי שֹׁר וְאֵרִי מִתְנַהֲחִין ox and lion fighting with each other; a. e.

נָהָה ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. נָהָה Af.). —B. Kam. 47<sup>a</sup> נָהָה כי נָהָה at the time he gored her; a. e.—to wage war. Targ. Y. Gen. XXI, 10 (v. נָהָה).—Part. pass. נָהָה breaking through, flowing over. B. Bath. 68<sup>b</sup> קָאִירוּ לִגְרִי Ms. M. (ed. קָאִירוּ); Rashb. נָהָה; Ms. F. a. R. וְנָהָה in one w., Ar. דִּנְהָה corr. acc.) when their outlet runs inside of the township (v. קָאִירוּ, cmp. נָהָה).—Transf. enough (cmp. נָהָה). M. Kat. 16<sup>b</sup> בְּחִירָא לִי לא ... בְּחִירָא ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. נָהָה.

Pa. נָהָה same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21<sup>a</sup>; Sot. 48<sup>a</sup> נָהָה כי חִירָא he butts like an ox.

Af. נָהָה same. Tosef. Sot. XIII, 5, a. e. נָהָה קָרְבָּא to wage war. Nidd. 65<sup>b</sup> נָהָה Var., v. נָהָה.

נָהָה m. (preced.) wont to gore, a butter. Targ. O. Ex. XXI, 29; 36 (some ed. נָהָה).



**נֶחֱתִין** m. h. same. B. Kam. 46<sup>a</sup>; B. Bath. 92<sup>a</sup>; Y. Shebi. V, 38<sup>a</sup> נֶחֱתִין; a.e.—*Pl.* נֶחֱתִין. B. Kam. 39<sup>a</sup> נֶחֱתִין if they are known as butters.—*Fem.* נֶחֱתִינָה. B. Mets. 80<sup>a</sup>; Tosef. B. Bath. IV, 6.

**נִגְחָנָא**, **נִגְחָן** ch. same. Targ. Y. Ex. XXI, 36 (ib. 29  
(נִגְשָׁן).—B. Kam. 24<sup>b</sup>, a. e. **וְהָיָה לְךָ חֵמָה** thou hast a butter  
in thy herd.—*Pl.* **נִגְחָנִין**. Targ. Ps. XXII, 13 Regia (ed.  
סגורין).

נָגַב, v. כָּנַב.

**נְגִיבָהּ, נְגִיבָהּ** f. (preced.) *dry land*. Targ. Y. I Ex.  
XIV, 21. Targ. Y. Gen. I, 10.

**נָגִיד** I m. (b. h.; נְגִד; *leader, ruler.* Sifra Aḥārē, ch. XII, Par. 9, v. נָגִיד.—*Pl.* נְגִידִים. Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) וַיִּשְׁבֵּר וַיָּבִין ל' רוֹשֵׁיבָר lift her (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נָגִיד h.]

יָבֹוֹל II m. (a Chaldaism, v. יָבֹוֹל Part. pass., a. *Itupe.*)  
*a frail animal.*—*Pl.* יָבֹוֹלִים, יָבֹוֹלִים. B. Kam. 67<sup>b</sup> הַיָּבֹוֹלִים  
 ג' (v. Rabb. D. S. a. l.) you might think ..., he may pay  
 as a fine five emaciated oxen.

**גָּנֵד** m., **גָּנְדָא** I c. (גָּנֵד) 1) *stretched*. Targ. Esth. VIII, 15 **גָּנְדָא** ג' (ed. Amst. a. Vien. **גָּנֵד**) *stretched* *to shade, awning*. — 2) (of metal) *beaten, beaten work*. Targ. Ex. XXV, 18 (h. text **מִקְשֵׁה**). Targ. O. Num. VIII, 4. — Targ. Jer. X, 5; a. e. — 3) (with **וִידְנָא**; interchanging with **קָנֵד**) *long-suffering, forbearing*. Targ. Prov. XIV, 29 (ed. Lag. **רָא** . . .). Ib. XXV, 28 **גָּנְדָא** ed. Lag. (oth. ed. **מִנְיָסָר**). Ib. XVI, 32 **וִידְנָא** (**אֲסִי**) **גָּנֵד** (ed. Lag. **גָּנֵד**). — 4) *duct*, v. **גָּנְדָא** II. — [Targ. Ruth I, 1 **גָּנֵד**, inf. of **גָּנַד**.]

II m. *leader*, v. **גִּבּוֹרָא**, **בְּגִיד**

*dragging* (גָּרַד, גָּרָד) f. (מְגִידָה, מְגִידָא), III. גְּגִידָא  
*out of the grave by necromancy*. Gitt. 56<sup>b</sup> אֶסְקִיָּה לְשִׁיטָּה  
 בֶּן (Ar. ed. Koh. יִה ...; oth. ed. Ar. יֵא ... ) he had Titus  
 brought up out of his grave; ib. 57<sup>a</sup> top אֶסְקִיָּה לְשִׁיטָּה בֶּן  
 Ar. (ed. יִשְׂרָאֵל). Sabb. 152<sup>b</sup> בֶּן .. אֹוֹבָה סָמְיָא how  
 could the necromancer have brought Samuel up (if his  
 soul was not in the grave)?

**נְגִידוּתָא** f. (נְגִיד I, 3) *prolongation*, with דוּתָא *forbearance*. Targ. Prov. XXV, 15 (ed. Lag. נְגִירוּת, Var. נְגִירוּת); cmp. אֲוִגְדוּתָא.

כָּבֵדָה, v. כְּבִירָה.

**גִּירָה** f. (גָּיַח) *goring*. B. Kam. 2<sup>b</sup> (ref. to Ex. XXI, 28) אֵין לִי אֵלָּה בִּקְרִין the root גָּיַח refers to injury by the horn, *contrad.* לִגְמִיחַ collision of bodies. Ib. הֵאָרַג גִּירָה הָאֵלֶּה *that nagaf* (Ex. ib. 35) means injury through *goring*. Y. ib. I, beg. 2<sup>a</sup>. Mekh. Mishp., s. 12; a. fr.

הוּרָא f. (preced.) *being pushed*. Hull. 51<sup>b</sup> הוּרָא... קָל גִּיחָתוֹרָהּ  
 ing, and the sound of his forced fall was heard; [Rashi:  
 גִּיחָתוֹרָהּ his groaning, v. גָּחַח].

**נְגִינָתָהּ** f. (b. h.; נָגַן; 1) *knocking, affliction, defeat*. Ex. R. s. 18 (ref. to נְגִינָתָהּ, Ps. LXXXVII, 7) מִנְּכַרְתִּי אֲנִי הַשְׁבָּרִים אֵין נְגִינָתִי אֲלֵא לְשׁוֹן שֶׁבֶר; 'כִּי I remember the defeats &c.; שֶׁבֶר *n'ginathi* means breaking; a. e. v. שֶׁבֶר L.—2) *music*. Ib. (ref. to נְגִינָתָהּ, Ps. l. c.) 'כִּי מִנְּכַרְתִּי אֲנִי שִׁירִים אֲכִי I remember the songs &c.—[In later Hebrew: '2 *accent*.]

בְּגִינָה v. בְּגִינָה.

**נְגִינָה** f., pl. נְגִינָה (v. נְגִינָה) *musical instruments*.  
Targ. Ps. VI, 1; a. fr.

**נִגְיָפָה** f. (נָגַף) *striking, injury through collision, pushing* &c. Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] וְנִגְיָפָה בְּכָלֵל נִי *striking includes goring, pushing &c.*; Yalk. Ex. 341. B. Kam. 2<sup>b</sup>; a. fr., v. נִגְיָפָה.

**בְּגִידוֹתָא, בְּגִירָה, בְּגִירָא, בְּגִיר**

**נִגַּשָּׁה** f. (נָגַשׁ) *drawing near, addressing, use of the*  
*root נָגַשׁ*. Y. Sot. VIII, beg. 22<sup>b</sup>; v. הַנִּגַּשָּׁה.

בִּיגְמִי, בִּיגְמִי, בִּיגְמִי, Targ. II Esth. IV, 1, v.

**נָגַן** (b. h.; emp. נָגַע) to strike, knock, v. נִגְיָה. *Pi.* נָגַן (emp. Lat. pulso) to play on a musical instrument, in gen. to make music. Ber. 63<sup>b</sup> בְּכוֹר יִנְגֵּן בַּכּוֹר let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 וְהִירִי הַמְּנִיחָתָא and I (Israel) was singing unto thee; a. fr.

בִּזְרֵי, בִּזְרֵי same. Targ. II Kings III, 15.

בְּגֵרִים v. כְּבֹד

בְּנֵי, v. גָּנָא.—[Ab. Zar. 4<sup>a</sup> בִּנְיָנִי, v. פְּרִיגְנִי.]

בגנזך, Ex. R. s. 18 some ed., v. מן גנזך.

נַגְנִינָר (?) pr. n. pl. *Nagninar*, home of R. Johanan  
b. Nuri. Y. Kil. I, 29<sup>b</sup>; Y. Erub. I, 19<sup>c</sup> top נַגְנִינָר; Y. Succ.  
I, 52<sup>a</sup> נַגְנִינָר; (Tosef. Ter. VII, 14, a. e. כְּרִית שְׂעִירִים).

**נָגַס** *to break off; to bite off.* Ukts. II, 6 עד שרָגַס until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 שָׁנָס מִן הָאֵיבֶל וּבִי (not שִׁנָּה) who took a bite of some food, and something mixed with his saliva fell on his garments.

**נָגַס** ch. same, esp. to break bread, eat. Y. Ber. VII, 11<sup>b</sup>  
 bot. מִן דְּרִיבְרִין נִגְסִין ed. Lehm. (ed. אֲכָלִין) when they sat  
 down to dine; Gen. R. s. 91; Yalk. ib. 148 נִגְשִׁין Lev. R.  
 s. 34 וְנִגְשִׁים, v. לָגַי. Koh. R. to IV, 6 לִבִּי רְמוּתָהּ דְּמִתְקָרִי לִבִּי  
 it is his ambition to be called one who works for  
 a living; a. e.—[Esth. R. to I, 8 מִיָּגַס; Lev. R. s. 28 דִּרְגָסָן  
 v. דָּגַס, some of the citations in which may belong to  
 our w.]

**נגע** (b. h.) 1) *to touch; to strike; to injure* (with ב of object). Sabb. 13<sup>b</sup>. Num. R. s. 14 וְכִי בִּיאָהוּ אֵלָיו if he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) שָׁלוֹם בְּהִיבָהוּ the thing (the speech of the chief butler) did not harm him, v. נִגְבָּהוּ. Y. Peah VIII, 21<sup>a</sup> bot., a. e. נִגְבָּהוּ.

בה, v. מִכָּה. Y. Yeb. I, end, 13<sup>b</sup> לא דרי ב"ש נִגְעִין בו the Shammaites would not take up the case; a. v. fr.—נִגְעָה במחזיו כנ' בעדותו an interested witness. Snh. 34<sup>a</sup> במחזיו כנ' בעדותו he has the appearance of an interested witness. B. Bath. 43<sup>a</sup> top 43<sup>a</sup> top במחזיו כנ' בעדותו why are they admitted to testify? Are they not interested witnesses? Kidd. 43<sup>b</sup>; a. fr.—2) (v. Hif.) to arrive, to come to pass. Gen. R. s. 84 שחזרין וקרימנו להגיע for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

Hif. נִגְעָה 1) to reach; to become the property of; to obtain; to cause to reach. B. Mets. X, 5 הִגְעִיקָהּ they shall be thine. Arakh. VIII, 1; 3 (27<sup>a</sup>, sq.) הִגְעִיקָהּ it is thine (Bab. ed. הִגְעִיקָהּ I let thee have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הִגְעִיקָהּ thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הִגְעִיקָהּ it is his, i. e. he must pay for it. Y. Erub. III, 21<sup>a</sup> bot., a. e. הִגְעִיקָהּ thou hast been made to reach the final conclusion, i. e. thou must admit, v. הָוֵה. Ber. IX, 3 (54<sup>a</sup>) שחזרין וקרימנו להגיע לזמן (Mish. ed. שחזרין וקרימנו) who hast granted us life and sustenance and suffered us to reach this period. Pes. X, 6 הִגְעִיקָהּ ... כן so may He allow us to reach &c.; a. v. fr.—הִגְעִיקָהּ put thyself in the position, i. e. suppose. Y. Gitt. III, 44<sup>d</sup>, v. הִגְעִיקָהּ; a. fr.—2) to arrive, to come to pass; to concern. Gen. R. l. c. שחזרין וקרימנו להגיע למצב that the resurrection of the dead will come to pass in his days. Ib. שחזרין וקרימנו להגיע למצב that these things concern Bilhah. &c. Gitt. VIII, 3 כיון שד' לאורר וכ' as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 הִגְעִיקָהּ if he came as far as Antipatris. Num. R. s. 5 כשם שד' וכ' that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 עד שישגיע until the time (Passover) comes, opp. עד שיעברא until it is passed; a. fr.—[Tosef. Toh. VI, 14 ומהשיגה, v. הִגְעִיקָהּ.]

\*Hof. נִגְעָה to be brought to a condition. Zeb. 88<sup>a</sup>, sq. רש"י (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; נִגְעָה להוֹדֵם if they need cleansing with natron and aloes; (Yalk. Ex. 381 במים נִגְעָה if they can be cleansed with &c., v. הִגְעִיקָהּ.)

Pi. נִגְעָה (denom. of נִגַּע) to afflict with leprosy.—Part. pass. מִנְגְעָה; f. מִנְגְעָה; pl. מִנְגְעִים. Neg. XIII, 9 מִנְגְעָה he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 הַצִּירָה half the time (required for consuming it) is the measure for the stay in a leprous house. Tosef. Neg. VI, 1 ברה המנ' לא דריה וכ' a case of a leprous house has never occurred &c. Ib. אבנים מנ' stones from a leprous house; Snh. 71<sup>a</sup>; a. e.

Nithpa. נִתְנִיפָה to be afflicted with leprosy. Ker. II, 3: נִתְנִיפָה מִצִּירָה שני נגעים הרבה a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 ונִתְנִיפָה if one rented a house to his neighbor, and it became leprous; Arakh. 20<sup>b</sup>; a. fr.

נגַע ch. same, to touch. Snh. 19<sup>a</sup> לֹא אָרִי לִמְנִיפָה he will not chance to touch (the corpse). Y. Keth. VII, end, 31<sup>d</sup> דָּרֵךְ לִמְנִיפָה dared to touch, v. שִׁלְמִיפָה; a. fr.

Af. נִגַּע to bring in contact. Bekh. 28<sup>b</sup> ר' הוה שרין he (the judge) made the disputed objects touch a reptile; Snh. 33<sup>b</sup> דִּגְעִי וכו' (corr. acc.). Zeb. 88<sup>a</sup> דִּגְעִי he brings the blood in immediate contact with the altar; a. e.

Pa. נִגַּע to afflict with leprosy.—Part. pass. מִנְגְעָה. Hull. 60<sup>a</sup> they have a custom in Rome דִּגְעִי וכו' to give every one stricken with leprosy a reel &c., v. הִגְעִיקָהּ; Yalk. Ps. 862 דִּגְעִיפָה.

Ithpa. נִתְנִיפָה to be stricken with leprosy. Targ. Is. VI, 1.—Hull. l. c. אִתְנִיפָה she became a leper; Yalk. l. c. אִתְנִיפָה.

נגַע m. (b. h.; preced.) plague, esp. suspected leprosy. Neg. II, 4 חִיב רִאיוֹהּ חִיב רִאיוֹהּ what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 חִיב רִאיוֹהּ חִיב רִאיוֹהּ what are the proceedings at examining a plague in the wall?; a. fr.—Pl. נִגְעִים, constr. נִגְעִי. Ib. 1, a. fr. מִמִּטְהָרָה בִּי is subject to uncleanness from house plagues. Ib. 7 לְדִרְרָה ... חִיב רִאיוֹהּ plagues are the punishment for an evil tongue. Neg. II, 5 חִיב רִאיוֹהּ עֲצֻמָּה a priest may examine all suspicious plagues except his own; a. v. fr.—הִלּוּס הַלּוּס concerning plagues. Y. M. Kat. II, end, 81<sup>b</sup>; Hag. 14<sup>a</sup>, v. אֲדָרִיל.—N'ga'im, name of a treatise of the Mishnah and Tosefta of the Order of Tohároth, and of a section of Sifra (Thazri'a and M'tsor'a).

נִגְעָה f. (preced. wds.) hurt, detraction. Num. R. s. 14 (ref. to Gen. XLI, 12) בִּנְגַעֵי יוֹסֵף דבר .. בִּנְגַעֵי יוֹסֵף he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. נִגַּע.

נִגְעָה, Y. Shebu. III, 34<sup>d</sup>, v. נִגְעָה.

נִגַּח (b. h.) to strike, push; to injure. Tosef. B. Kam. I, 9 נִגַּח לוֹ נִגַּח לוֹ if he gored, pushed, bit &c. Num. R. s. 5 וְנִגַּח לוֹ נִגַּח לוֹ the Lord struck those who made the golden calf; a. fr.—Part. pass. נִגְחָה; pl. נִגְחִים. Midr. Till. to Ps. CXVIII, 23 אֵינָם אֱלֹהֵי הַיָּם וכ' when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

Nif. נִיגַח to be stricken. Yoma 19<sup>b</sup>.

Hithpa. נִתְנִיגַח to strike against. Lam. R. introd. (R. Joh. 2) לְכַשְׁתְּנִיגַח רַגְלֵיכֶם when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

נִגַּח ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

Pa. נִיגַח same. Part. pass. מִנְגְּחָה bruised, wounded. Yoma 53<sup>a</sup> עַד דִּמְנִיגָה כְּרִיעָה וכו' (some ed. דִּמְנִיגָה Ithpa.; Ms. M. a. Ar. מִנְקָה, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

Ithpa. נִתְנִיגַח to strike against, be bruised. Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

נִגְגָה m. (b. h.; preced.) plague. Ex. R. s. 15 לְכָרוֹת ... מִצָּרִים the Egyptians went around seeking a way how to flee from the plague; a. e.

נִגַּר (b. h.; emp. נגר) to carry along, roll, v. Nif.—2) to scrape, to saw; v. נָגַר.

Pi. נִגַּר (denom. of נָגַר) to do carpenter's work. Yalk. בְּלִי נִגְרוֹת הָיוּ בִּירוֹם מִנְגְּרִין Josh. II, 1), Josh. II, 1), Josh. II, 1).

**בְּנֵי־שׁוֹר** m. (בְּנֵי־שׁוֹר) = בְּנֵי־שׁוֹר. Targ. Y. Ex. XXI, 29.

נָד or נִד, v. נִיד.

בְּדִי, v. בְּדִי.

נָדָא, Ab. Zar. 28<sup>b</sup> וְאִדְדָא דִּנְיָ, v. נָדָא.

**נָדַב** (b. h.) 1) *to make willing, to prompt*. Tanh. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבו נִדְבֵּי ... יָצָא this excludes the insane whom his heart (reason) cannot prompt; (Tanh. ed. Bub. ib. 2 שאינו מתנדב בלבו).—2) (denom. of נִדְבָה) *to offer willingly, donate, consecrate*, contrad. to נָדָר (v. נִדְבָה). Ned. 9<sup>b</sup> (ref. to Mish. I, 1) חָנִי נִ' בְּמִנְיָ וּ' read *nadab* (in place of *nadar*), he made a noble vow &c. Ib. 10<sup>a</sup> חָנִי וּ' read *nodeb* (in place of *nodar*), he dedicates the sacrifice and fulfills (offers it).

*Nif.* נָדַב, נִדְּבָה *to be donated, dedicated.* Meg. I, 10 כל <sup>א</sup>שֶׁ שְׁחָטָהּ לַיהוָה whatever sacrifice is dependent on vow or dedication; Zeb. 117<sup>a</sup> כל הַנִּדְּבָה <sup>א</sup> Ms. M.; Sifrē Deut. 65; Tem. 14<sup>b</sup>. Ib. לֹא נִדְּבָה נִדְּבָה the sacrifices of the Nazarite are not to be classified among the vowed or free-will offerings; a. e.

*Hithpa.* הִתְנַחֵב *to be prompted; to vow a free-will offering; to donate.* Tosef. Ned. I, 1 אֵין הַרְשִׁיעִים מִתְנַחֲבִים wicked men do not vow offerings. Ib. מתנדבִּים נזירות used to vow to be Nazarites. Men. XII, 3 לֹא הָיָה כְּרוּךְ הַמִּתְנַחֵב he did not make his vow in the ordinary way of vowing people. Ib. 4 מִתְנַחֵב אָדָם וְכֵן a man may vow a meal offering of sixty &c. Tanh. ed. Bub. l. c. מתנדב בלבד is prompted by his heart, v. supra. Arakh. 6<sup>b</sup> עֲבִירִים שֶׁהָיָה מִנְהֵרָה וְכֵן if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 בְּשֶׁעָרָה שְׁמוֹ . . לְהִתְנַחֵב וְכֵן when the Lord of the world ordered free-will donations for the sanctuary; of the world ordered free-will donations for the sanctuary; וְכֵן שֶׁלֹא יִתְנַחֵב אִם גִּזְלֵי that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Snh. 48<sup>a</sup> מִתְנַחֲבוֹת וְכֵן . . נְשִׁים worthy women . . volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

**נָדַב**, ch. *Pk.* נָדַב, *Ilkpa*, אֶתְנָדַב same, *to donate; to be devoted to.* Targ. Is. XIII, 2 מְנַדְּבִין ed. Lag. (oth. ed. מְנַדְּבִין; h. text נְדָבָה). Targ. Ps. CX, 3.—Pes. 50<sup>a</sup> . . מְנַדְּבִין מִתְנַדְּבִין Israelites will grow rich and offer donations. Arakh. 6<sup>b</sup> נָדַב אֶת שְׁרָעוֹ donated a lamp &c.

**נִי, נִדְבָּא** f. ch.=next w. Y. Pes. IV, 31<sup>b</sup> bot. צרטרק  
the Rabbis were in need of contributions.

**נִדְבָה** f. (b. h.; preced.) *free-will offering, donation*. Kinn. I, 1 ואִירוֹר נִדְבָה ... ואִירוֹר נִדְבָה a vow is called *neder* when one says, I vow to dedicate a burnt-offering; *niḏabah*, when one says, this animal is to be a burnt-offering. Ib. 3 בְּחֻבּוֹרָה וּבִנְדָבָה when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 מִנְדָּבָה, opp. to מִנְחָה. Ib. 2<sup>a</sup> יִהְיֶה נִדְבָה it will be a free-will offering (and the vow itself is not yet fulfilled); opp. יִהְיֶה נִדָּר it will be the fulfillment of his vow; a. fr. — *Pl.* קְדוֹת. Kinn. I, 1. נִדְבָהּ like their (the good men's) free-will offerings or vows; a. fr.

נִידְבָּהּ, נִי pr. n. m. *Nidbah*. Y. Meg. I, 71<sup>c</sup> (twice)  
אֲשֵׁר בְּרִי; Men. 29<sup>a</sup> אֲשֵׁר בְּרִי מִדְּבַר (Ms. M. מִדְּבַר).

**נְדִבּוּתָא** f. (נָדַב) *willingness, devotion*. Targ. Ps. LI, 14  
Regia (ed. נבואה; h. text נדריבה).

**נִדְבָחַן** m. (ידך = v. Del. Prol., p. 150) 1) *rammed wall* (pisé), *a mould filled with earth or rubble*; *a block of a certain size* (four handbreadths cubic measure), or *a course of bricks &c.*, used as 'binder' (coagmentum); in gen. *a course of stones, layer*. Y. Shebi. III, 34<sup>c</sup> bot. וְהָיָה צִדְדֵי וְכ' שְׂוֵאָה מִקְבֵּל he who contracts to build *nidbakh*, must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115<sup>a</sup> אָמַר לִבְנָאֵי הָיָה שֶׁקֶעֶרֶה רֹחֵהוּ he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15<sup>c</sup> top. Ber. II, 4 mechanics at work may read the Sh'ma הָיָה בְּרִאשׁוֹ while standing on top of a course of the wall. Sabb. 125<sup>b</sup> אֲבָנִים נ' שֶׁל אֶמְלֵף a mouldful of stones (v. מִרְבֵּץ). a. fr.—2) *a frame* carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 'וְכ' אַרְבַּעָה שֹׂדְדֵי נִשְׁאָנִין אֶת הָזֶה וְיָאֵן וְכ' a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נִדוּד; Ar. נִדוּד, read: נִדְבָחַן; Maim. a *bier*). Zab. V, 2 אֲצַבְעֵי שֶׁל זֶה רֹחֵהוּ הָיָה the gonorrhœist has his finger under the frame (while it is carried).—Pl. נִרְבָּחוֹת, נִרְבָּבִין. Ohol. XIV, 1 נ' שְׁלֹשָׁה וְכ' a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 34<sup>d</sup> top. Ib. נ' שְׁלֹשָׁה עֶשְׂרֵה וְכ' three courses of trimmed stones making ten handbreadths, v. מִרְבָּחוֹת.

**יָדִי**, I, ch. same, *a course of stones, tier.* Ezra VI, 4 יָדֵיהֶם.—Targ. Hag. II, 15 (h. text אַבְנֵי).—*Pl.* יָדֵיהֶן.—Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (h. text סוּר).

נִדְבָק II pr. n. m., v. נִדְבָקָה.

**נִדְבָכָה** (sub. בִּירָה) pr. n. *Nidbakhah*, name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11<sup>b</sup>. [Ib. נִדְבָרָה some call it *Nithbara*, missing in Ms. M.; v. Rabb. D. S. a. l. note.]

**נָדַד** (b. h.) 1) to move, shake, chase. Snh. 107<sup>a</sup> (ref. to Ps. XI, 1) צפור נָדַדוּ .. שְׁלֵא יֵאמְרוּ lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נָדַד שָׁמַיִם כִּסְאוֹ וְכ' the heavens shook the throne of &c. Sifrē Deut. 38 וַיִּנָּדֶד שָׁנֹה וְכ' and chases away the sleep of his eyes (watches constantly) over it; a. e.—2) to be restless, flee. Meg. 15<sup>b</sup> (ref. to Esth. VI, 1) נָדְדָה מַלְכוּתֵי כוֹכָבִים the sleep of the King of the world fled; ib. נָדְדוּ עַלְיוֹנִיִּים those on high were agitated; Pirkē d'R. El. ch. I; a. e.—Tosef. B. Kam. IX, 27 וַיִּנָּדֶד וְכ' and the tooth was loosened.—Part. pass. נָדִיד; f. נָדִידָה. Ib. שִׁינוּ כֹּכָבִים (not נָדְדָה) if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24<sup>b</sup>; a. e.

*Pi.* שִׁנְדָּדוֹת <sup>10a</sup> to make unsteady, chase. B. Bath. 10<sup>a</sup> שִׁנְדָּדוֹת שֵׁינָם who chase the sleep from their eyes (study by night). Keth. 62<sup>a</sup> שִׁנְדָּדוֹת יֹכ' who keep themselves awake (while their husbands are studying); a. e. — Lev. R. s. 18, v. נִרְדָּד.

*Hithpa.* ובלבד שלא יאכלו חמץ *to be shaken.* Yalk. Lev. 571

provided it (the bench) be not shaken (when they sit on it).

**נדר** ch. same, *to be restless, flee*. Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נדר; a. fr.

**Pa.** (נדר 1) same. Targ. Job XV, 23 (some ed. נדר part. pass. *Af. driven about*).—2) *to make (sleep) flee, to keep awake*. Targ. Esth. I. c. נדר ed. Lag. (ed. Amst. נדר; oth. ed. נדר; corr. acc.).—3) *to cause to be sleepless*. Targ. II Esth. I. c.

*Ithpe.* to be restless, agitated. Ib.

**נדרת** נדר f. pl. constr., נ שינרא, (preced.) *wakefulness*. Targ. Job VII, 4 (h. text נדרים).

**נדר** נדר, v. נדר.

**נדרה** f. (b. h.; נדרה 1) (v. נדרה) *isolation, condition of uncleanness, esp. period of menstruation*. Sabb. 64<sup>b</sup>, a. e. (ref. to Lev. XV, 33) וכל נדרהה היא she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 שהתקיינה לנדרה which she has prepared for her menstruating time. Ib. II, 6 בל (= במצות) in the observance of the laws connected with menstruation; a. fr.—2) (sub. בעלת) *a woman during menstruation, menstruant*. Nidd. I, 7 חוץ הן, expl. ib. 11<sup>a</sup> נדרה ימי נדרה during the days of actual menstruation. Treat. Kallah beg. נדרה טבלה a woman after menstruation before she has taken the ritual bath; נדרה is to be treated like a woman during menstruation; a. fr.—*Pl.* נדרה. Nidd. IV, 1 נדרה are to be treated like menstruants; a. fr.—*Niddah*, name of a treatise, of the Order of Toharoth, of Mishnah, Tosefta and Talmud Babil and Yrushalmi (fragmentary).—Ab. III, 18 נדרה פורח the laws treated in Arakh. II, 1 (8<sup>a</sup>), v. פורח.

**נדרר** Neg. VI, 4 ed. Dehr., v. נדרר. —Ohol. VI, 1 Maim., v. נדרר.

**נדרין** נדרין, v. sub נדר.

**נדרין** נדר f. (נדר) [*migrant*], name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נדרין; v. נדרין).

**נדרין** נדרין m. (v. נדר) *a bride's outfit, given by her father; wedding equipment*. B. Mets. 74<sup>b</sup> נדרין נדרין paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; לסיק in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54<sup>a</sup> נדרין a man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24<sup>a</sup>; a. e.

**נדר** (b. h.) *to slip, move away*.

**Nif.** (נדר 1) (interch. with נדרה) *to be banished, exiled*. Y. Snh. X, 29<sup>c</sup> top (ref. to Is. XXVII, 13) ונתקדריים .. זו ונתקדריים 'those who were exiles in the land of Egypt' means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 שנקדרי (or שנקדרי); a. e.—2) *to be made to slip, to be led away (to idolatry)*; עיר הנדריה the case of a place whose inhabitants were led astray, the condemned town (Deut. XIII, 18 to 18). Snh. X, 4 נדר עיר הנדרה the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e.

a case of a condemned city never occurred nor ever will occur. Ib. עושין שלש עיריהו three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 נדריהו (Pu.); a. fr.

**Hif.** to lead astray. Snh. VII, 10 נדריהו זה האומר וכל maddiah (amenable to the law Deut. I. c.) is he who says, let us go and worship &c.; contrad. to נדריהו; ib. 67<sup>a</sup> נדריהו עיר הנדריהו the seducers of a condemned city are meant here. Ib. נבא שר' a prophet that led a town astray. Ib. X, 4 (111<sup>b</sup>) נדריהו נשים if women led a town astray; נדריהו חוצה לה if the seducers were outsiders; נדריהו אנשים unless the seducers are men; a. fr.

**Hof.** (נדרה 1) *to be led astray*. Ib. מיעוטה if a minority of the town was led astray. Tosef. ib. XIV, 3 נדריהו עמה they were led astray along with the inhabitants; a. e.—2) (interch. with נדרה) *to be banished*. Yalk. Num. 739 נדריהו I have been banished from the Tabernacle.

**נדר** ch. same, *to cause to slip*. Targ. Ps. LXII, 5 (some ed. למנר, corr. acc.).

**Ithpa.** נדרה to be banished. Targ. Job VI, 13 נדרה Regia (ed. ארברות; h. text נדרה).

**נדר** (b. h.; cmp. preced.) *to be restless, flee*.

**Pi.** נדר to banish, excommunicate. Ber. 19<sup>a</sup> נדר מי נדר whom did they (the scholars) excommunicate? Ib. ב"י נדרה the court proclaims the ban to protect a teacher's authority. Pes. 52<sup>a</sup> נדר על שני וכל we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדר על, v. נדר].—Part. pass. נדרה; pl. נדרה. M. Kat. 15<sup>a</sup> נדרה one excommunicated by the Lord, i. e. a mourner. Ib. נדרה מי נדרה dare an excommunicated person study the Law? Ib. נדרה מי נדרה must an excommunicated person rend his garments? Ned. I, 1 נדרה I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17<sup>a</sup> נדרה מי נדרה one excommunicated by a teacher must be treated as such by his disciple (the latter cannot raise the ban). Ib. נדרה מי נדרה one excommunicated by the authorities of his own city. Ib. 15<sup>b</sup> נדרה ... מי נדרה during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

**Hithpa.** נדרה, *Nithpa.* נדרה to be excommunicated. Edy. V, 6 נדרה שנקדרי God forbid (to say) that 'A. was excommunicated. Ib. כל נדרה ומה נדרה he who dies while under excommunication has a stone placed on his coffin; a. fr.

**I** ch. same; part. pass. נדר isolated, excommunicated. Ned. 7<sup>a</sup> נדרה ממך I will be isolated from thee (=h. נדרה, v. preced.).

**II** נדרה ch.=נדרה 1) *to bespatter, asperse*. Kidd. 49<sup>a</sup> נדרה נדרה Ar., that she may go and asperse me before my neighbors.—2) (neut. verb) *to spatter, be sprinkled*. Targ. II Kings IX, 33.

**Af.** (נדר 1) same. Targ. Lev. VI, 20 נדר (Ms. III נדר).—2) *to sprinkle*. Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 נדרה

ed. Lag. (some ed. גִּדְרָא, corr. acc.; ed. Wil. גִּדְרָא).—3) to throw, pitch. B. Kam. 98<sup>a</sup>, a. e. גִּדְרָא אֶדְרֵי, v. גִּדְרָא.

**גִּדְרָא** m. pl. (גִּדְרָא) *fugitives*. Y. Sabb. IV, 7<sup>a</sup> 'הרי נ' גִּדְרָא (ed. Krot. 'נדי') is there not against thee the case of the fugitives of Ashkelon? (Koh. R. to I, 15 וְהָלֵא וְהָלֵא אֶשְׁכֶּלֶן שְׁקֵעָה וְכ'—the case cited is unknown).

**גִּדְרָא** m. (גִּדְרָא) *nadyan*, a species of edible locusts, v. גִּדְרָא. Sifra Sh'mini, Par. 3, ch. V, expl. חֶגֶב (Lev. XI, 22); Hull. 65<sup>a</sup> גִּדְרָא, read גִּדְרָא.

**גִּדְרָא** m. (v. גִּדְרָא II) *wash-pond*. B. Bath. 19<sup>a</sup> 'הנ' גִּדְרָא (Ms. M., 'הנדי', Ms. H., 'המדיאן', ed. Pes. גִּדְרָא, v. Rabb. D. S. a. l. note 5), contrad. to מְחַבֵּץ.

**גִּדְרָא**, v. גִּדְרָא.

**גִּדְרָא** m. (v. Syr. גִּדְרָא, P. Sm. 2290, 925) *polyp, centipede*. Sifra Sh'mini, Par. 10, ch. XII, expl. מִרְבֵּה מַעֲיָן שְׁהוּא a well the waters of which are conducted in channels radiating like the feet of a centipede. Erub. 8<sup>b</sup>, v. מְבֹוֹ.

**גִּדְרָא** ch. same. Targ. Y. Lev. XI, 42.—Y. Sabb. I, 3<sup>b</sup> bot. 'ה אֶדְרֵי . . the skeleton of a fish changes into a centipede.

**גִּדְרָא** (Assyr. nadanu, v. Fried. Del. Proleg. p. 139; v. גִּדְרָא) *to give; to place*; (neut. verb) *to be given*. Y. Snh. X, 29<sup>b</sup> bot. (ref. to גִּדְרָא, Gen. VI, 3) 'לא יִהְיֶה רוּחִי . . שאֲנִי נוֹתֵן רוּחִי (I shall not put my spirit into them &c. (at the time of the resurrection); Bab. ib. 108<sup>a</sup>; Gen. R. s. 26; v. next w.

**גִּדְרָא** m. (b. h.; preceded.) [*place where a thing is put*]. *sheath, case*. Snh. 108<sup>a</sup> (ref. to גִּדְרָא, v. preceded.) 'הוֹיָהּ . . לִנְפֻשָּׁהּ their souls shall not return to their cases (bodies); Y. ib. X, 29<sup>b</sup> bot.; Gen. R. s. 26.—Pl. גִּדְרָא. Ib. . . אֶדְרֵי מְחַבֵּץ I shall not return their spirits to their cases.

**גִּדְרָא** ch. same. Targ. Ez. XXI, 35 (ed. Lag. 'לדני'), v. גִּדְרָא.

**גִּדְרָא** (Pilp. of גִּדְרָא) 1) *to make restless, shake, weaken*. Lev. R. s. 18 (ref. to גִּדְרָא, Is. XVII, 11) 'נִדְרָא עֲלֵיכֶם קִצְיָן וְכ' (or קִצְיָן; Ar. גִּדְרָא, fr. גִּדְרָא) (through your willing acceptance of the Law) you had made powerless over you the harvest (harvests, destructive forces) of the governments &c.; Yalk. Is. 287 נִדְרָא עֲלֵי (corr. acc.)—2) (neut. verb) *to be rocked*. Gen. R. s. 53 'לֹא נִדְרָא עֲרִיסַת וְכ' never was a cradle rocked before it was rocked in the house of Abraham, i. e. never before was there such a festival at the weaning of a child.

*Nithpa*. גִּדְרָא *to be moved, stirred up*. Ex. R. s. 20, end גִּדְרָא 'הוֹיָהּ Joseph's coffin (sunk in the Nile) was stirred up (and came to the surface; Tanh. Ekeb 6 גִּדְרָא; Tanh. B'shall. 2, a. e. גִּדְרָא). Cant. R. to VI, 10 (play on גִּדְרָא, ib.) כְּדֹר שְׁנוֹנְדָּנִי לְגִלּוֹתוֹ like the generation (of Hezekiah) that was stirred up for its exile; ib. גִּלּוֹתוֹ וְכ' that was stirred up for its exile; ib. גִּלּוֹתוֹ וְכ' (read: גִּלּוֹתוֹ) like the generation (of

the Messiah) which shall be moved about as if to go into exile, but shall not go. Ib. מִן־גִּדְרָא מִמְּסַע וְכ' moving from journey to journey; a. e.

**גִּדְרָא** m. (preced.) *moving about, exile*. Gen. R. s. 39 (expl. גִּדְרָא, Ps. LV, 9) 'נ' מִלְּשָׁלוֹ וְכ' n'dod means moving about, exile after exile.—2) (sub. ראש) *head-shaking*; 'נ' מִלְּשָׁלוֹ an act at which people shake their heads as being wrong. Tosef. Yeb. IV, 8; Pes. 50<sup>b</sup> (Ar. לעברה 'נ').

**גִּדְרָא**, v. גִּדְרָא.

**גִּדְרָא** (b. h.; emp. גִּדְרָא) [*to drive, scatter*] (neut. verb) *to spread* (of odors). Gen. R. s. 39, beg. הִדְרָא רִירוֹ גִּדְרָא its perfume went forth. Ber. 51<sup>a</sup> גִּדְרָא . . נִדְרָא Ms. M., shall he who has eaten garlic so that his breath smells, eat again, that his breath may smell still more?; i. e. having done one wrong, shall one do another wrong?; a. fr.

**גִּדְרָא** ch. same; part. גִּדְרָא. Targ. Cant. IV, 10. Targ. Y. Ex. XL, 5 (ed. Vien. גִּדְרָא).

**גִּדְרָא** *it blows*. Ab. Zar. 55<sup>a</sup> וְכ' אֶדְרֵי Ms. M., when a wind blows in the world and no rain comes, (v. גִּדְרָא).

**גִּדְרָא** (b. h.; emp. גִּדְרָא) [*to keep off*], *to vow* (abstinence). Ned. V, 1 מִזֶּה שְׁקִדְרָא וְכ' who vowed not to receive benefits from one another. Ib. III, 6 הַנִּדְרָא מִיִּדְרֵי הָיִם he who vows to forbid himself benefits from seafarers. Ib. VI, 1 הַנִּדְרָא מִיִּדְרֵי הָיִם he who vows to abstain from whatever is cooked. Ib. 77<sup>b</sup> וְכ' הַנִּדְרָא אֶדְרֵי whoever vows, even if he fulfills his vow, is called a sinner. Ib. I, 1 כְּמִידָא his is a valid vow implying nazariteship and sacrifice. Naz. IV, 4 שְׁקִדְרָא כְּמִידָא who vowed to be a Nazarite; a. fr.—Imperative: הִדְרָא. Snh. III, 2 הִדְרָא לִי בְרִי' I vow (swear) to me by anything concerning thy person (and I will accept it as a legal oath). Kidd. 41<sup>a</sup> הַנִּדְרָא מִיִּדְרֵי הָיִם renounce all benefit from him.—Ned. III, 4 הַנִּדְרָא מִיִּדְרֵי הָיִם (Tosef. ib. II, 2 הַנִּדְרָא) you are not bound by a vow made to escape robbery by highway-men &c. Arakh. I, 1, a. e. הַנִּדְרָא מִיִּדְרֵי may vow to dedicate the value of a certain person to the sanctuary, contrad. to עֲרָא q. v.—Part. pass. גִּדְרָא *being under the obligation of a vow; being the legitimate subject of a vow*. Shebu. 20<sup>a</sup> הַנִּדְרָא מִיִּדְרֵי הָיִם provided he was bound by a vow to fast on that day; Ned. 12<sup>a</sup> הַנִּדְרָא מִיִּדְרֵי הָיִם (v. Rashi a. l.). Ib. הַנִּדְרָא מִיִּדְרֵי הָיִם and he has vowed to fast regularly on that day (every week). Ib. 13<sup>a</sup> הַנִּדְרָא מִיִּדְרֵי הָיִם a thing which can be made forbidden by a vow (not otherwise forbidden by law). Ib. 46<sup>a</sup> הַנִּדְרָא מִיִּדְרֵי הָיִם interpret מִיִּדְרֵי as meaning, and he through his own vow is forbidden any benefit &c. Naz. 9<sup>b</sup> הַנִּדְרָא מִיִּדְרֵי הָיִם he is under the influence of a vow (of abstinence from dried figs) and is also a Nazarite; a. e.

*Nif.* גִּדְרָא 1) *to be made the subject of a vow; to have one's personal value dedicated to the sanctuary*. Arakh. I, 1 הַנִּדְרָא מִיִּדְרֵי הָיִם are entitled to dedicate (v. supra) and to be dedicated. Ib. 3 'נ' לֹא cannot be dedicated (has no value); a. fr.—2) *to be vowed for a sacrifice*. Meg. I, 10 גִּדְרָא מִיִּדְרֵי הָיִם, v. גִּדְרָא; a. e.

*Hif.* *to put a person under the influence of a vow; to prohibit, forbid.* Keth. VII, 1 **תִּמְנִיד אֶת אִשְׁתּוֹ** if one vows that his wife shall derive no benefit from him. Ib. **שֶׁלֹא תִשְׁמְרֶנּוּ** if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31<sup>b</sup> **וְיֵשׁ אִדָּם שֶׁמְדִיר אֶת אִשְׁתּוֹ** subjects his wife that which belongs to the necessities of life? Ib. bot. **לֹא תִשְׁמְרֶנּוּ** if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 **תִּהְיֶה תִּבְרִי** if his friend urged him under a vow to dine with him. Naz. IV, 6 **מִדֵּיר אֶת בֶּן כְּנֹזֵר** has power to make his (minor) son a Nazarite; a. fr.—*Transf. to make inaccessible.* B. Bath. 22<sup>a</sup> **בְּמִדֵּיר אֶת כּוֹחָיו**, v. **מִדֵּר**.

*Hof.* *הוּדַר* to be forbidden by a vow; to be subjected to the influence of a vow. Gitt. 35<sup>b</sup> כָּרְרִים שֶׁנֶּחֱרַץ בָּהֶם אֶת הַיָּדוּשׁ a votary prohibition imposed on a person in public; ib. 36<sup>a</sup>; a. e. Ned. IV, 1 הַמִּתְקַדֵּשׁ הַנָּאֵה מִחֲבֵירוֹ he who is forbidden; by, his neighbor's vow, to derive any benefit &c. Ib. 46<sup>a</sup> אִם יִהְיֶה אִתּוֹ אֶדְרֵם מִדֵּר וְכ' if one was forbidden &c., expl. 'forbidden through his own vow', v. supra. Ib. V, 4 הַמִּדּוּר אֲשֶׁר הָיָה אֵצֶל הַיָּדוּשׁ he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 מִיִּדְרִי מִמֶּךָּ I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5<sup>a</sup> מִדּוּר אֵיךְ מִמֶּךָּ לֹא מִשְׁחֵיטָא וְכ' 'I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

**נָדַר** I ch. same. Targ. Num. XXX, 3; a. fr.—Ned. 22<sup>a</sup>  
**אִלּוּ הָיִיתָ יוֹדֵעַ . . . מִי נָדַרְתָּ** if thou hadst known . . . , wouldst  
 thou have vowed? Ib.<sup>b</sup> **נָדַרְתָּ אֶתְּ הַדָּבָר** wouldst thou have  
 made the vow, if thou hadst known this. Ib. **לֹא נָדַרְתָּ** I  
 should not have vowed. Ib. <sup>a</sup> **לֹא נִדְרָא** I will not vow;  
 a. v. fr.

*Af.* אָר as *preced.* *Hif.* Ib. 21<sup>b</sup> וְאָמְרָהּ לְבָרְחָהּ who forbade her daughter all benefits from her. Ib. 24<sup>a</sup> אָמְרָהּ וְכִי מִמֶּנָּה the host urged the guest with a vow; אָמְרָהּ וְכִי the guest caused the host to invite him with a vow. Ib. 22<sup>a</sup> מִי אָמְרָהּ הוּא wouldst thou have forbidden her? *Gitt.* 36<sup>a</sup> אָמְרָהּ ר' אֶתָּה whom R. A. forbade to teach. *Keth.* 70<sup>b</sup> אָמְרָהּ thou hast put me under restrictions; a fr.

נִדָּר II (transpos. of נִדָּר, cmp. מִדָּר) *to run down* (v. Peshit. Mic. I, 4).

*Pa.* גָּנָדָר *to roll down.* Targ. O. Gen. XXIX, 3; a. e., v.  
גָּנָדָר I.

*Af.* אֶת־כֶּסֶף same. Targ. I Kings XIV, 10 Var. ed. Lag.,  
v. מִדֶּבֶר I.—V. מִדֶּבֶר, מִדֶּבֶר.

**נדר** m. (b. h.; נדר) *vow*. Kinn. I, 1, v. נדרה. Ned. II, 3 נדר יש נ' בנדר there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8<sup>a</sup> נדר נדר וכ' (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5<sup>b</sup> bot. ה'נדר the vow is annulled, i. e. the ban is rescinded.—Pl. נדרים, constr. נדרי. Ned. I, 1, v. פניני. Ib. III, 1 ארבע נדר four sorts of vows have the scholars declared not to be binding; נדר ודיוון נדר, v. נדרה &c. Ib. XI, 1, a. fr. נדר עניני vows referring to privation of the necessities of life; a. fr.—*N'darim*, name of a treatise.

of the Order of Nashim, of Mishnah, Tosefta, Talmud  
Babli a. Y'rushalmi.

נָרָה, נָרָה III, נָרָה ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8<sup>b</sup>, v. נָרָה. Ib. רְבִינָא הוּא לֹה. נָרָה I the wife of R. had made a vow. Snh. 109<sup>b</sup> נָרָה I have vowed; a. fr.—Pl. נָרָה, נָרָה. Targ. Ps. LXXXVI, 12. Targ. Num. XXX, 12; a. fr.

**נִדְרָא** m. (preced.) *he who vowed*. Targ.O. Lev. XXVII, 8  
ed. Lisb. (ed. Berl. a. oth. נִדְרָא, corr. acc.; ed. Amst. נִדְרָא;  
Y. נִדְרָא).

**בְּדִרְיָה**, v. next w.

**נדרר**, **נדרר** m. (preced. wds.) one went to make vows.  
Yalk. Sam. 143; Midr. Sam. ch. XXVI נדר.—*Fem.* נדררת.  
Keth. 71<sup>b</sup>, a. e. אֵי אֶפְשִׁי בַּאֲשֶׁר בִּי I will not live with a  
woman in the habit of vowing; Y. ib. VII, 31<sup>b</sup> bot. נדרת.  
(v. נשא).

גרהשור v. נדרשיר

נָתַן, v. נָתַן I.

גָּהִר, v. גָּהַר.

**נָהֵג** (b. h.) [*to drive an animal, to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced*]. Keth. 108<sup>b</sup> נָהֵג v. נָהֵג. Hull. VII, 1 נָהֵג v. נָהֵג. Sifra Tsav, Par. 11, ch. XVIII הָרַב לְהוֹדִיעַ which intimates that this order should be preserved at all times. Pes. IV, 1 מְקוֹם שֶׁנָּהֵג וְכ' where it is a local usage to &c. Meg. 6<sup>b</sup> כָּל מִצְוֹת שֶׁנִּהְיֶה בָשֶׁנִּי וְכ' all laws that apply to the second (Adar) apply also to the first. Ib. 5<sup>b</sup>, a. e. וְאֲחֵרִים נָהֵגוּ בְּהֵן אִיסוּר . . . דְּבָרִים things which are permitted, but which some treat as forbidden; a. v. fr. —כְּבוֹד, v. נָהֵג. —אֶבֶר, v. נָהֵג. —Ab. Zar. 54<sup>b</sup> —נָהֵג v. שְׂמֵרִים וְכ' —Yalk. Num. 764 מְנַהֵג v. עֵשֶׂה. . . נוֹהֵג applied oils and baths.

*Hif.* הִנְחִיג same, esp. 1) to drive, direct; to take possession of an animal by driving. Kil. VIII, 2 לִהְנִיֵּיג, v. מְשִׁיךְ. Ib. 3 הַמְנִיֵּיג the driver of heterogeneous animals. B. Mets. I, 2 אחד רוכב ואחד מנחִיג one rode (the animal that was found), and the other directed it (by leading). Ib. 8<sup>b</sup> מנחִיג במקום מנחִיג the rights of the driver as against those of the leader. Ib. במנחִיג ברגליו when the rider drives by means of his heels. Ib. רורי גוויני מנחִיג there are two ways of driving; a. fr.—B. Bath. V, 1 כל הַמְנִיֵּיגִין וְאֵת אֲרוֹתָהּ and all the implements needed for directing the ship; a. e., v. מְנִיֵּיג.—2) to lead, conduct. Ber. 35<sup>b</sup> הִנְחִיג אֶרֶץ combine with the study of the Law a secular occupation; Yalk. Deut. 863 הַהִנְחִיג. Snh. 92<sup>a</sup> כָּל פֶּה שֶׁנִּשְׁמָר וְיִמְנִיֵּיגֵם וְיִשְׁמְרֵם a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 אֶחָד הָיָה עָשָׂה לָּהֶם וְיִמְנִיֵּיגֵם made it a custom among the Jews in Rome &c. לַעֲשֹׂה בְּרִבּוֹנוֹת וְלִי לַעֲשֹׂה אֵימָר to assume airs of superiority. Sot. 13<sup>b</sup>; a. fr.

*Hithpa.* מִתְנַהֵּג 1) *to conduct one's self.* Sifré Deut. 323 וְכִי תִתְנַהֲגוּ אִתְּכֶם אֱחָדְכֶם בְּחֶסֶד conduct yourselves towards one another in charity; a. fr.—2) *to be conducted.* Y. B. Kam. VI, 5<sup>c</sup> top בִּי רוּחַ שֶׁהָעוֹלָם מִתְנַהֵּג a wind by which the world

**נָחַל** (Syr. **ܢܚܠ**, P. Sm. 2336; cmp. **נָחַי** I) *to shake, sift*  
(cmp. **Am. IX, 9**). Bets. 29<sup>b</sup> **נָחַלָה דִּבְרֵיהִי** the wife  
of R. J. sifted flour (on the Holy Day) on the back of &c.,  
v. **מִנְחָלָהּ** I; a. e.—Part. pass. **נָחֵלָה**, **נָחֵלָה**. Hull. 51<sup>b</sup>.  
**נָחַל** sifted ashes (which bake and harden when piled  
up). Ber. 6<sup>a</sup>. Taan. 9<sup>b</sup> **נ' (עִירָבָה)** 'a sifted cloud', a form  
of light and scattered clouds.



**נִתְּחָה** I, **נִתְּחָה** II, **נִתְּחָה** ch. same. Targ. Jon. II, 4. Targ. Gen. II, 10; a. fr.—Gen. R. s. 16 **בִּנְהוּ אֶבְרָה** **נִ** build (me a house) on the (western) banks of the river. Gitt. 60<sup>b</sup> **קָא מַחְסִיל לְנִתְּחָה** he spoils our portion of the canal. Ib. **נִ** **לִפְשִׁטָּה לִיזִיל** let the canal run its natural course (and those above have no right to dam it before those below have used it for irrigation). Hull. 18<sup>b</sup> (prov.) **נִ** **וּפְשִׁטָּה** every river has its own course, i. e. each place has its own usages; ib. 57<sup>a</sup>; a. fr.—*P.* **נִתְּחָה**, **נִתְּחָה**. Targ. Gen. I. c. Targ. Ex. VIII, 1.—Y. Sabb. VII, 9<sup>a</sup> top, a. e., v.

נִחְרָא I; a. fr.—Fem. forms: נִחְרָא, נִחְרָא, נִחְרָא. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25<sup>a</sup> נִחְרָא thirteen rivers of balsam oil; a. e.—נִחְרָא in pr.n. of canals or places, e.g. נִחְרָא אַבְבָּא *N'har Abba*, Sabb. 140<sup>b</sup>; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

נִחְרָא II, pr. n. *Nahāra* (v. preced.) 1) *Bab Nahāra* (River Gate), name of a canal or bay containing salt water. Succ. 18<sup>a</sup>; Ab. Zar. 39<sup>a</sup>.—2) נִחְרָא פִּי *Pum Nahāra* (River Mouth), name of a town. Kidd. 72<sup>b</sup>, a. e., v. נִחְרָא. Yeb. 17<sup>a</sup>; a. fr.

נִחְרָא III m. *brightness*, v. נִחְרָא.

נִחְרָבִיל pr. n. pl. *N'harbel*, in Babylonia (v. Neub. Geogr. p. 395). Hull. 87<sup>b</sup>; 136<sup>a</sup> מִלִּי (יוֹסֵפִי)—Denom.

נִחְרָבִילִי m. pl. of *N'harbel*. B. Mets. 104<sup>b</sup>. Snh. 17<sup>b</sup> נִחְרָבִילִי wherever it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8<sup>b</sup>.

נִחְרָדֵּא pr. n. pl. *N'hard'a*, *Nehardea* (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58<sup>b</sup>. Snh. 17<sup>b</sup> נִחְרָדֵּא by 'the judges of N.' is meant &c.; נִחְרָדֵּא אֲמֹרָאִים by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

נִחְרָדֵּא m. of *Nehardea*. Y. Pes. V, 32<sup>a</sup> bot.—Pl. נִחְרָדֵּא. Bab. ib. 62<sup>b</sup>.—Chald. נִחְרָדֵּא. B. Mets. 104<sup>b</sup> (Ms. M. נִחְרָדֵּא); B. Bath. 70<sup>b</sup>; a. e.

נִחְרָה, v. נִחְרָא.

נִחְרָה (= נִחְרָה) *itself, it indeed*. Y. Kil. IX, end, 32<sup>d</sup> נִחְרָה (נִחְרָה) this, indeed, is 'interlaced' (v. נִחְרָה). Y. Naz. III, end, 52<sup>d</sup>, נִחְרָה. Y. Yeb. X, 11<sup>a</sup> bot. נִחְרָה קָל (not נִחְרָה) is this the lighter case?

נִחְרָה I (b. h. נִחְרָה) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 68<sup>b</sup> נִחְרָה אֵלֶּכְסַנְדְּרִיָּא No is Alexandria; Pesik. R. s. 17 נִחְרָה אֵלֶּכְסַנְדְּרִיָּא (corr. acc.); v. Targ. Nahum III, 8.—V. אֶמְנוֹן II.

נִחְרָה II, נִחְרָה *beauty*, v. נִחְרָה.

נִחְרָה pr. n. pl. *N'vay*. Tosef. Shebi. IV, 8 נִחְרָה ed. Zuck. (Var. נִחְרָה) the district of N. in northern Palestine; Y. Dem. II, 22<sup>d</sup> top נִחְרָה (prob. נִחְרָה).—Sabb. 30<sup>a</sup> נִחְרָה (נִחְרָה) R. Tanhūm of N. (?).

נִחְרָה (b. h.; cmp. נִחְרָה) *to spring forth, flow*.—V. נִחְרָה.

נִחְרָה *to cause to flow, be fluent*. Lev. R. s. 16, end (ref. to Is. LVII, 19) נִחְרָה אִם הָיָה נִחְרָה if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9<sup>d</sup> הַנּוֹבָה ... עֲשָׂא).

נִחְרָה I m. (preced.) *growth, bud*. Targ. Hos. VIII, 7; IX, 16.

נִחְרָה II (b. h. נִחְרָה) pr. n. pl. *Nob*, 1) a town in Benjamin. Snh. 95<sup>a</sup> נִחְרָה שֶׁל נִי (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. נִחְרָה נִי נִי on thy ac-

count were the inhabitants of Nob, the sacerdotal city, massacred; a. e.—2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22<sup>d</sup> top.

נִיבִידִיקוּס m. (Numidicus) a *Numidian ass*. Y. Kil. VIII, 31<sup>e</sup> נִיבִידִי Ar. (some ed. נִיבִידִי; corr. acc.); Y. Sabb. V, beg. 7<sup>b</sup> נִיבִידִי (corr. acc.); v. נִיבִידִיקוּס.

נִיבִילָה f. (נִיבִיל) *unripe fruit, esp. date, fruit falling off unripe*. Y. Maasr. I, 48<sup>d</sup> bot. נִיבִיל it is unripe fruit (and not yet subject to tithes).—Pl. נִיבִילָה. Midr. Till. to Ps. XIV נִיבִילָה the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—Esp. *nob'loth* a) *an inferior quality of dates* (which generally fall off unripe). Dem. I, 1 הַחֲמִירָה. Ber. VI, 3, expl. ib. 40<sup>b</sup> נִיבִילָה (v. נִיבִילָה), and חֲמִירָה דִּיקָא (v. נִיבִילָה I). Y. ib. VI, 10<sup>e</sup> top נִיבִילָה when one sees *nob'loth* which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 הַחֲמִירָה. R. הִי the unripe dates which are sold with the palm; Y. ib. I, 21<sup>e</sup> bot. Tanh. B'midb. 15 מִדָּה נִיבִילָה as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. חֲמִירָה רַמְרִים (read נִיבִילָה); a. e.—b) *an inferior variety*. Gen. R. s. 17 נִיבִילָה a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. נִיבִילָה שֶׁל מַעְלָה נִיבִילָה a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

נִיבִיר, v. נִיבִיר.

נִיבִירָה m. (נִיבִיר) *dryness*. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

נִיבִירָה, v. נִיבִירָה I, II, a. נִיבִירָה.

נִיבִירָה m. (b. h. נִיבִירָה) *splendor, light; esp. (sub. נִיבִירָה) the planet Venus*. Num. R. s. 21; Tanh. Pinh. 14.—Pesik. R. s. 20 נִיבִירָה.

נִיבִירָה, נִיבִירָה ch. same, נִיבִירָה the planet Venus; v. נִיבִירָה.

נִיבִירָה, v. נִיבִירָה.

נִיבִירָה m. (נִיבִיר) *prolongation*. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. נִיבִירָה); v. נִיבִירָה.

נִיבִירָה, v. נִיבִירָה.

נִיבִירָה (b. h.; cmp. נִיבִירָה) *to move, be unsteady; to escape*. Sabb. 63<sup>b</sup> נִיבִירָה; v. נִיבִירָה.

Hof. נִיבִירָה *to be removed*. Part. נִיבִירָה. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) נִיבִירָה מִן מִשְׁמֵם they took a chip (of a pillar) removed from there (the palace).

נִיבִירָה ch. same, 1) *to move, be unsteady*. Targ. Is. XXIV, 19; a. e.—Part. נִיבִירָה, נִיבִירָה; f. נִיבִירָה, נִיבִירָה. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Erub. 46<sup>a</sup> נִיבִירָה מִיָּם the waters in the cloud are constantly in motion. Keth. 15<sup>a</sup> נִיבִירָה these (the caravans) are unsteady, opp. נִיבִירָה stationary (v. נִיבִירָה ch.). Zeb. 73<sup>b</sup> נִיבִירָה, v. infra.—Ber. 59<sup>b</sup> נִיבִירָה עִינִיָּהּ וְהַדָּם and the reason why

their eyes are unsteady. Kidd. 72<sup>a</sup> היינו רובא ... היה כיוון when he saw a Persian on horseback, he said, this is a restless bear. B. Bath. 25<sup>b</sup> היה נורה אפריו his cottage shook; a. e.—2) (with ל-) to shake the head, sympathize. Targ. Job II, 11. Ib. XLII, 11 וינדה.

Af. מניד 1) to scare. Targ. O. Lev. XXVI, 6 מניד (Y. מניד; a. fr.—2) to shake, (with רשע or ברישע) to shake the head; to nod. Targ. Zeph. II, 15. Targ. II Esth. I, 2. Targ. II Kings XIX, 21; a. e.—Snh. 95<sup>a</sup> ומניד ברישעו and shook his head (in derision).

Ithpa. מניד to be chased, scattered. Zeb. 73<sup>b</sup> ניכשברתו וינידו Rashi (Ms. M. מניד; ed. ויניד; corr. acc.) let us force them to scatter.

נוד c. (b. h. נאר; preced., v. Ges. Thes. s. v. נאר) leather bottle, skin. Ges. R. s. 53 (ref. to Ps. LVI, 9) כמות בעלת as (thou didst) to that woman carrying the water bottle (Hagar); Yalk. Ps. 774 נאר; Yalk. Gen. 94. Hull. 14<sup>b</sup>, v. בקע. Lev. R. s. 6 מביעין האדם ... אמרול היה הנ' הזה וכ' they administer an oath to a person by the book of the Law and bring before him blown-up (empty) hides, to intimate, yesterday this hide was filled with sinews and bones and now it is empty, so will he who wantonly causes his neighbor to swear become empty &c. Mekh. B'shall., Shir., s. 6 (ref. to Ex. XV, 8) מזה נוד צרור וכ' as a tied-up skin stands and neither lets (air) escape nor receives any &c.; Yalk. Ex. 248 נוד; a. e.—Pl. נודור. Lev. R. I. c. נפוחים נ', v. supra. Y. Taan. IV, 69<sup>b</sup> top נפוחות נ'; Lam. R. to II, 2 מניפוחות נ' blown-up bottles (having the appearance of being filled with water). Ab. Zar. II, 4; a. e.

נודא ch. same. Targ. I Sam. XIX, 13; 16 דעיא נ' a cushion of kid-skin (h. text העזים נודא).

נודיין m. pl. (perh. from their shape, v. preced.) Nodiin, name of a superior variety of olives. Y. Peah VII, 20<sup>a</sup> נ' (יה) דרכן לביבין נ' (יה) they are usually examined to see whether there are Nodiin among them.

נודירא v. נודיר (נודיר).

נודרן v. נודרן.

נודה to be pleasing, v. נוד.

נודה I m., (= נאה) becoming, handsome. Arakh. III, 1 הנאה Ar. (ed. הנאה) the handsomest in Israel, v. נאה. Naz. I, 1 הנאה Mish. (Bab. ed. נאה; Y. ed. הנאה) I will be handsome (like the Nazarite).

נודה II m., f. (b. h.; נאה, v. נאה II) marked-off place, circle, dwelling. Y. Ber. IX, 13<sup>c</sup> bot. (ref. to Jer. XXV, 30) בשביל נודהו on account of his (destroyed) dwelling (the Temple); Midr. Till. to Ps. XVIII. Mekh. B'shall., Shir., s. 3 (ref. to נאהו, Ex. XV, 2) ויאין נ' אלא וכ' (not נאה) naveh means the Temple (ref. to Ps. LXXIX, 7, a. e.). Sot. 9<sup>a</sup> (ref. to Ps. XXXIII, 1) נודה אלא נודה חלה read not *nāvah* (becoming) but *n'veh* of glory, i. e. a dwelling of glory is that of the righteous (which no human

hand is permitted to destroy). Ib. 47<sup>b</sup> (ref. to Hab. II, 5) he will not be pleasing (popular) even in his own household; B. Bath. 98<sup>a</sup>; Yalk. Hab. 562. Keth. XIII, 9 מוציאין מן הרעה ל' הרפה וכ' a husband may compel his wife to move with him from a worse to a better house (and style of living). Ib. הרפה בודק, v. בנק. Ib. 110<sup>b</sup> לנ' הרע including even a change from a better to a worse household; Arakh. 3<sup>b</sup>.—Transf. climate; health. Gen. R. s. 64 [read:] שנה ... שנה why did they not forbid (as unclean) the air of Gerariké? Because its climate is bad; Y. Shebi. VI, 36<sup>c</sup> bot. הררי עזה נודה. Ib. מפני מה לא גזרו על הרות .. שנה וכ' but there is Gaza whose climate is healthy. Y. B. Bath. II, 13<sup>c</sup> top ניהו (prob. to be read: ניהו) a tree makes the neighborhood unhealthy; v. ניהו 2.

נודה III pr. n. pl. Naveh, east of Gadara in Galilee (v. Neub. Géogr. p. 245). Lev. R. s. 23, a. e., v. ניהו. Ruth R. to II, 19 ניהו. Lev. R. s. 34 ניהו. Y. Shebi. VI, 36<sup>c</sup> bot. ניהו the line passing N. [prob. Neveh in Peraea].

נודה m. (נהג) custom; שבועות according to the custom of the world, ordinarily, naturally. Y. Ber. I, 2<sup>d</sup> top, ניהו. Gen. R. s. 70, end; a. fr.

נודר v. נודר.

נודה v. נודה, נודה.

נודא m. (nauta, ναύτης) seaman, sailor.—Pl. נודאים. Gen. R. s. 12 נ' הוא מעמיר עליה נ' and finally (when the ship is finished) he places sailors upon her; v'not'hem (Is. XLII, 5) allows the reading v'navtehem (and their (the heavens') sailors); Yalk. Is. 314 הנודא (corr. acc.).—Chald. pl. נודאים. Koh. R. to III, 6.

נודא m. (v. נבטא) Nabatean. Gen. R. s. 48; Yalk. ib. 82.—V. נודא.

נוד m. (next w.) contemptibility, degeneracy. Tanh. Vayesheb 1 להודיע נודם (נודם) to make their meanness known.—Pl. נודים. Ib. להודיע עקריהם ונודיהם to let people know their origins and their degeneration.

נוד (emp. נבל) to be disfigured, look repulsive; to degenerate. Tosef. Sot. XIV, 7 ונודא (Var. ונבל) becomes more and more corrupt.

Pi. נודה to disfigure; to disgrace. B. Bath. 154<sup>a</sup> לנודהו אי you are not permitted to disgrace him (to search a corpse for tokens of maturity). Sot. I, 6 לנודהו אי we divest her (of all jewelry) in order to disgrace her. Ned. 66<sup>a</sup> שוהעניו מנודהו Israel's daughters are handsome, it is only poverty that makes them appear homely. Sifré Deut. 240 (ref. to נבלה, Deut. XXII, 21) לא נודהו she has disgraced not only herself but all virgins of Israel; a. e.—Part. pass. נודה; f. נודה; pl. נודים. Y. Pes. VI, 33<sup>a</sup>, sq. מ' נודה, נודה, נודה a repulsive (putrid) sacrifice (Sabb. 116<sup>b</sup> כנבלה).

Naz. IV, 5, a. e., v. **אָפֿשׂ**. Tosef. Sot. II, 3 **דִּירָא בְּרוּקָה** she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81<sup>c</sup>. **שְׁלֵא . . מִנִּי** that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30<sup>b</sup> **אִם פּוֹעַ בְּךָ מִנִּי זֶה וְכִי** if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

וּמִלְכוּתָא אִזְלָא וּמִקָּלָא I ch. same. Sot. 47<sup>b</sup> כָּוֵל, כָּוֵל  
v. preced.

*Pa.* כְּהוּל as preced. *Pi.* Ib. 8<sup>b</sup> הִשְׁרַח כְּהוּלִי מִמֶּנּוּ וְיָרָה לָהּ וְכ' since the law requires her disgrace (by stripping her upper body), can there be any question as to these (jewels)? *Hull.* 11<sup>b</sup> יִרְמִינָהּ הִיא וְכ' we may dishonor his body (by a post-mortem examination); a. e.

*Ithpa.* אֶתְּפֹאֵר *to be disfigured, disgraced.* Ib. קָא he would be disgraced (by autopsy, v. supra). B. Bath. 8<sup>b</sup> קָא מִינוּוֹל רַב the one (put to death by the sword) is disfigured &c. Ib. 154<sup>b</sup> וְלִינוּוֹל let him be disgraced (by autopsy, v. supra); a. e.—V. מְנוּוֹלָה.

II (denom. of next w.) *to weave*. Snh. 95<sup>a</sup>  
 קא נירא (Ms. M. טרא; early ed. נירא; Ms. F.  
 קא טרא, v. Rabb. D. S. a. l. note) was weaving. Gitt. 34<sup>a</sup>  
 she was sitting and weaving.

**לֹוּם** I m. (v. בָּל. ch. 2) *loom*, also the *web on the loom*. Targ. Is. XXXVIII, מְנוּל גְּרִידָיוֹן Var. ed. Lag. (read: מְמָנוּל; ed. נָוֹל, corr. acc.; oth. בְּנָוֹל) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13<sup>b</sup> bot. 'מִיָּתָן דָּר נָוֹל רֶכַּ' to place one loom in the space between two neighboring walls. Bab. ib. 13<sup>b</sup> יִרְעָא פִּילְכָא 'וְ' (v. Rabb. D. S. a. l. note 8) understands the spindle and the loom (spinning and weaving).—Pl. נָוִילָה. Y. I. c. (ed. Krot. דְּנוּ לִיה, corr. acc.), v. מְסָמָר.

**חֲוָלָה II** pr.n.f. *Navla*. B. Mets. 67<sup>a</sup> אַרְי' אַרְי' (Rashi חֲוָלָה) thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כּל אַרְי' אַרְי' סִמְכָא דְעֵתֶיהּ וּב' Ms. M. (v. Rabb. D. S. a.l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. 'ז, a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

**בִּוּרְלָה** f. h. (a Chaldaism) = נְיִרְלָה I. Meil, 18<sup>a</sup> שֶׁן עִימַד לֵב for it (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. לְשׁוּלָה, v. שׁוּלָה).

כור, Pesik. R. s. 17, v. I.

וְיִמְרָא, Gitt. 69<sup>b</sup> bot. נ' צִימְרָא some ed., read : וְיִמְרָא  
צִימְרָא.

מזני v. בְּרוּכָה, בְּרוּכָא

\***נְוֹסִין** m. pl. (ναῦς) *ships, ship-building*. Gen. R. s. 16 Ar., ed. בנימוסין, v. נימוס II.

גרמיק v. נוורתוק

גִּיּוּתַי, v. בְּרוּרִי.

**כרוך** (comp. כרס) to twist, twine; to weave. Part. pass. כרוך.  
Kil. IX, 8 (expl. ששפלוו וכלו) אבן שדורא שיע טורי וכו' a substance  
(of wool and linen) which is hackled and fulled, or spun,  
or twined (R. S. woven); Sifrē Deut. 232; Yeb. 5<sup>b</sup>; a. e.—  
Nidd. 61<sup>b</sup> על עד שיראה שוע טורי ול until it is fulled *and* spun  
*and* twined (or woven).—Y. Kil. IX, end, 32<sup>d</sup> הווין אמריק דא קלוד מורא  
הוא לא חשבנו כי נעשה כן we might have thought, but to twist (wool  
and linen) is permitted.

נָי ch. same; part. pass. נָי. Targ. Y. Deut. XXII, 11  
(ed. Vien. נָי, corr. acc.).

נחל, Snh. 95<sup>a</sup> early ed., v. נחל II.

בַּזֵּל, בַּזֵּל v. בּוֹזְלִים, בּוֹזְלֵיָא

[illegible]

*Hif.* הִיָּחַת (fr. יָחַת) 1) *to set at rest; to set down, place.* Gen. R. l. c. (ref. to Gen. V, 29) או נח זה יִיָּחַתנוּ וְכ' either let him be called Noah, then it ought to read, 'he shall set us at rest', or Nahman &c. Sabb. l. c. שֶׁיִּנְחֶנָּה, v. supra; (Snh. 30<sup>b</sup> וְיִנְחֶנָּה, v. פָּנַח, v. Rabb. D. S. a. l. note 20). Hull. 91<sup>b</sup> עָלֵי הַיָּחַת צָדִיק וְכ' let this righteous man rest his head on me.—B. Kam. III, 1. B. Mets. VI, 6 פָּנַח put it down before me (I will take charge of it). Sabb. 21<sup>b</sup> לְהַנְחֶנָּה עַל פֶּתַח וְכ' to place it over the entrance &c.; a. fr.—2) *to leave; to leave alone; to allow.* B. Bath. IX, 1 מִי שָׁמַח וְה' בָּנִים וְכ' if a person died and left sons and daughters. Ib. 3 רְאוּ מֶה שָׁדַח לָנוּ וְכ' see what our father left us. Snh. 30<sup>a</sup> מֵעוּרָה לֹא אָבִינוּ money which his father had left him (without telling him where it was deposited). Pesik. R. s. 26; Yalk. Ps. 884 דָּרִי אֲבִינוּ יִרְמִיָּה דָּרִי אֲבִינוּ J., our father, wilt thou leave us there (in Babylonia, without a prophet)?—Bets. 30<sup>a</sup>, a. fr. הִנֵּחַ לָהֶם. לִישְׂרָאֵל leave Israel alone (let them do as they please). Yoma I, 4 לֹא חִזּוּ מִנִּיתִים אוֹתוֹ וְכ' they did not let him eat much. Ab. Zar. 10<sup>b</sup> וְהִנְחֶנָּה, v. נִטְמָה. Ib. 17<sup>a</sup> לֹא דֵּי זִוְנָה וְכ' he did not forego a single prostitute &c. Ex. R. s. 30 לֹא דֵּי שְׂלָא לָהּ הִיא הֵאָדָם he allowed no opportunity to pass without

tormenting him; a. v. fr.—3) *to relieve, remit*. Ab. Zar. 13<sup>a</sup> 'מִיָּדָה בְּיוֹם שֶׁאֵין מִצְוָה לוֹ a day on which the idol grants a remission of duties. Ib. קִיָּיִת . . . וְיִנְיָת . . . כל מי to him who will take a wreath and place it on his head (in honor of the deity), he will allow a remission &c.; a. fr.—4) *to wish rest* (to a deceased); *to bless the memory of*. Yalk. Ex. 411 מזכירין ומגידין there are those who are mentioned and blessed (opp. משחקין); Ex. R. s. 48 מזכירין ומגידין (Tanh. Vayakh. 4 מזכירין ומגידין); [Midr. Sam. ch. I we mention and *let alone*, neither praising nor blaming by mentioning the ancestry].—5) *to give pleasure*. Gen. R. s. 16 לְהַנְדִּיחֵהוּ to give him pleasure, to protect him &c.

*Hof. to be put down, rested*. Sabb. 4<sup>a</sup>, a. fr. קלופה an object intercepted in the air (crossing an area, v. רשעה) is considered as having rested there, v. נְקָחָה. B. Mets. III, 4, a. e. 'רַחֵם מִיָּדָה וְכִי יִשְׁכַּח Yoma 72<sup>b</sup> still lies (undisposed of), who-soever desires to obtain it &c. Kidd. 66<sup>a</sup> ומִיָּדָה הִיא מְכֻסָּה it (the Law) is wrapped up and lies in the corner, who-soever wishes to study &c.; a. fr.

*Nif. to be released; to be rested*. Cant. R. to VII, 5 וְהַגְלִייתָ בְּאֶרֶץ מִצְרַיִם and the exiles will come and rest under it; (Yalk. Is. 334 וְהַגְלִייתָ; Yalk. Zech. 575 וְהַגְלִייתָ). Y. Ber. V, end, 9<sup>d</sup> וְכִי בְנֵי שָׁנָה אֲנִי שָׁנָה I am confident that the son of . . . will recover from his illness. Gen. R. s. 13 they are relieved (out of danger). Yalk. Ohr. 1072, v. supra; a. e.

**נח** ch. same. Targ. Gen. II, 2 וְנָח. Targ. II Sam. XXI, 10 נָחָה, a. fr.—Part. נָחָה, נָחָה. Targ. Y. Num. XXIII, 24 נָחָה. Targ. Job III, 25 נָחָה (Ms. נָחָה); a. fr.—B. Mets. 86<sup>a</sup> נָחָה the storm subsided. Ib. כִּי הָיָה נָחָה נְפִישָׁה when his soul was at rest (when he was dead). Ib. נָחָה נְפִישָׁה הָיָה יוֹמָא rather die, than be delivered &c. Ib. 104<sup>a</sup>, a. fr. נָחָה on the day when he died. Keth. 104<sup>a</sup>, a. fr. נָחָה—is dead. Yoma 20<sup>b</sup> מִן נָחָה leave it alone, sir (be no longer my interpreter). Sabb. 3<sup>a</sup> bot. מִיָּדָה Ms. M. (v. Rabb. D. S. a. l. note) his body had been resting (and he lifted it from the ground in moving). Ib. 5<sup>b</sup> מִיָּדָה is it possible that water (running down an incline) is at rest at any time?; a. v. fr.

*Af. to give rest, to assuage*. Targ. O. Deut. III, 20 דִּינָה (ed. Vien. דִּינָה); Y. דִּינָה. Targ. Ezek. XXIV, 13; a. fr.—Targ. II Chr. XV, 15; XX, 30 דִּינָה (ed. Lag. דִּינָה; fr. דִּינָה, v. supra).—Ber. 28<sup>b</sup> דִּינָה he must let them lie (store them); a. fr.—Part. pass. דִּינָה; f. דִּינָה; pl. דִּינָה. Hull. 46<sup>a</sup> bot. דִּינָה where were they placed (at the time of death)?; a. fr.

*Ilhpa. to be relieved, recover*. Targ. Y. Lev. XXVI, 35.

*Ilhpe. to be laid down, placed*. B. Bath. 14<sup>b</sup> דִּינָה (Rashi דִּינָה, v. supra) it was placed by the side; a. e.—2) (v. דִּינָה) *to be satisfactory*. Kidd. 45<sup>b</sup>

it was agreeable to him. B. Bath. 129<sup>a</sup> אִתְּחִיבָה לָן הָיָה Ms. R. (v. Rabb. D. S. a. l. note 60; ed. אִתְּחִיבָה, v. דִּינָה) one of thy arguments has been satisfactorily disposed of for us.—Contr. אִתְּחִיבָה (a dialectical term) *this might be right, acceptable, might do well*. Sabb. 5<sup>a</sup> הָיָה בְּרִשְׁתּוֹ הַיָּחִיד וְכִי this might be acceptable with regard to a covered private ground, but &c. Ib. 132<sup>b</sup> וְכִי גִדּוּל תִּי this may apply to an adult, but &c.; a. fr.

**נח** m. (b. h.; preced.) *rest; satisfaction*. Tosef. Sot. XIV, 10 וְאֵין לָנוּ בְּעוֹלָם לְיִשְׂרָאֵל and there is no rest in the world for Israel; Sot. 47<sup>b</sup> וְאֵין לָנוּ בְּעוֹלָם there is no satisfaction (to the Lord) in the world.

**נח II** m., **נחח** f. (preced. wds.) 1) *pleasing, kind*. Ab. III, 12 לְהַשְׁווֹתָ וְכִי לְרֹאשׁ וְכִי לְתַתָּה be quick (to serve) to thy superior, and kind to youth; Y. Taan. II, 65<sup>b</sup> bot. מִפְּנֵי מִדַּת הָאֵלִים (corr. acc.).—2) *easy*. Gen. R. s. 17 מִפְּנֵי מִדַּת הָאֵלִים why is man easily pacified, and woman not? Ab. V, 11 לְכַעֵס וְכִי לְכַעֵס easily angered and easily reconciled, opp. קָשָׁה. Yalk. Deut. 845 לְקַנּוּת שׁוֹנֵא וְכִי it is easy to acquire an enemy, but hard to acquire a friend; נָח לְעוֹלָה לְבִרְמִיָּה וְכִי it is easy to be brought up to the platform of the court, but hard to come down (be acquitted); a. fr.—Pl. נָחָה, נָחָה, נָחָה. Gen. R. s. 90 וְכִי; Yalk. ib. 148 וְכִי, v. נָחָה. (3)—רָפֵס לָנוּ *it is good (better) for*. Erub. 13<sup>b</sup> לָנוּ לֵאמֹר שְׁלֵמָה וְכִי לָנוּ לֵאמֹר שְׁלֵמָה it would have been better for man not to have been born at all than &c. Sabb. 56<sup>b</sup> וְכִי לָנוּ לֵאמֹר . . . וְכִי לָנוּ לֵאמֹר it would have been better for that pious man, had he been a slave in an idolatrous temple, only that it might not be written about him &c.; a. fr.

**נח III** pr. n. m., v. נָחָה.

**נחש** pl. נָחָשִׁים, v. נָחָשׁ.

**נחש** ch. (b. h.; emp. a. מִשׁ) *to shake*.

*Af. to scare*. Targ. Y. Lev. XXVI, 6, v. נָחָה ch.

**נומומי**, Y. Maas. Sh. II, 53<sup>c</sup> ל' אִיִּר יוֹנָה וְכִי נוֹמִי, a corruption, prob. a corrupt tautography of אִיִּר יוֹנָה וְכִי אִיִּר שְׁלִיכָה מִכֵּן וְכִי ib.

**נומי**, v. preced.

**נומירין**, v. next w.

**נומירין** m. pl. 1) (notaria) *indictments*. Ex. R. s. 31 וְכִי כִיִּין שְׁקָרָה לְשׁוֹנוֹ and when he read the indictments against him, he said, And he lives yet?—2) (notarius, -ii) *clerks*. Sot. 35<sup>b</sup> וְכִי שְׁלֵמָה לְשׁוֹנוֹ (not נוֹמִירִין) they sent their clerks who peeled off the lime and copied the inscription; Y. ib. VIII, 21<sup>d</sup> נוֹמִירִין, Tosef. ib. VIII, 6 נוֹמִירִין ed. Zuck. (Var. נוֹמִירִין, corr. acc.).—[Sifré Num. 157 נוֹמִירִין, v. נוֹמִירִין].

**נומיריקון** m. (νοταριχόν, sub. μεθόδον, S.) *stenographer's method, abbreviation*. Sabb. XII, 5 אִתְּחִיבָה אֶחָד כִּי אִתְּחִיבָה אֶחָד (on the Sabbath) one letter as an ab-

breviation (e. g. ק' for קרבו). Ib. 105<sup>a</sup> לשון ה' the acrostic  
 method of speech (ref. to המון אב, Gen. XVII, 5, בתור אב,  
 נאמן, וחי, מלך, חריב, נאמן). Ib. 105<sup>a</sup> אנכי, v. אנכי; a. fr.—Transf.  
 לשון ה' by a mere hint. Deut. R. s. 2, v. קרדוש

**נָתַתְּ** I (b. h.) *to be becoming, pleasing*. Sot. 47<sup>b</sup>,  
a. e. **נָתַתְּ**, v. **נָתַתְּ** II.

*Hif.* הִתְקַדַּשׁ 1) *to beautify, adorn*. Y. Peah I, 15<sup>b</sup> (ref. to Ex. XV, 2) לְקוֹדֵשׁ אֶת בּוֹרְאוֹ וְכִי is it possible for man to beautify his Maker?; Mekh. B'shall., Shir., s.3 לְתִקְוָתוֹ לְקוֹדֵשׁ; (Yalk. Ex. 244 לְהַשְׁמִיחַ לְקוֹדֵשׁ, v. infra).—2) *to equal, adapt one's self to*. Sabb. 133<sup>b</sup> (expl. וְאֵנֹכִי, Ex. I. c.) הָיִי לִי דְרַמְהָ be like Him; Mekh. I. c. הָיִי לִי דְרַמְהָ let us be like Him. Yalk. I. c. לְהַשְׁמִיחַ לְקוֹדֵשׁ.. לְהַשְׁמִיחַ is it possible for man to equal his Creator?

*Nif.* אֶתְקַדַּשׁ *to adorn one's self.* Mekh. l. c. אֶתְקַדַּשׁ לְפָנָיו.  
v. נָאֵה.

*Nithpa.* נִתְּנָה to make one's self handsome, to be vain.  
 Sot. I, 8 בשעריו נ' אבשלום Y. ed. (Mish. a. Bab. ed. 9<sup>b</sup> נִתְּנָה)  
 Absalom was vain of his hair.

*Pi. בְּיָרֵהּ to beautify.* Mekh. l. c. (ref. to וְאֵינִי, v. supra)  
'וּבְיָרֵהּ בְּיָרֵהּ וּשְׁבַח לַחֲבִ"ה וּב' beautify Him, and praise the Lord  
before all nations (Yalk. l. c. וְאֵינִי נִאֲמָר וּשְׁבַח לַחֲבִ"ה, v. נִאֲמָר).

נָרַח II, *Hithpa.* הִתְנַחַח *to fall away*, v. נִרְחַח.

**נוֹא, נָהַר**, *beauty, ornament*. Kel. XIV, 2 **לְנוֹא** (ed. Dehr. **לְנוֹאֵר**) he attached them for ornamentation. Yeb. 39<sup>b</sup> **לְשֵׁם** he who married his deceased brother's wife (v. **רִבְכָּה**) for her beauty (not with the intention of perpetuating his brother's name). Y. Maasr. III, end, 51<sup>a</sup> **לְנוֹרִיָּה** של **חָצֵר** to embellish the court. Zeb. 54<sup>b</sup> (play on **בְּנוֹיָה**, I Sam. XIX, 18) **עוֹסְקִין בְּנוֹיָה** של **וֶיךָ** engaged in the embellishment of the world (consulting about building the Temple). Koh. R. to II, 12 **וְהוּא נֹאֵר** and this (the nose) is man's beauty; Gen. R. s. 12 **נָהַר** (corr. acc.). Pesik. R. s. 31 **בְּעֵלָה נָהַר** a handsome woman; a. fr.—*Pl.* **נוֹרִיָּה**. Yalk. Cant. 988 **בְּנוֹרִיָּה** (not **בְּנוֹרִיָּה**), v. **נָהַר**. — 2) **נוֹרִיָּה** or **נוֹרִיָּה** **נִי** (**בְּנוֹרִיָּה** II) *dwelling, climate*. B. Bath. 24<sup>b</sup> **מִשּׁוּם נֹרִיָּה חָצֵר** because of the health of the town (which suffers from trees; Rashi: because of the *beauty* of the town which requires an open space all around); Y. ib. II, 13<sup>c</sup> **טוֹפַּן שְׂמִיָּא** **נִי**; Y. Shebi. VI, 36<sup>c</sup> **בְּנוֹרִיָּה**, v. **נוֹרִיָּה** II.

בְּרִי, pr. n. pl., v. בְּרִיאִי.

נְבִירָה, v. נְבִירָה.

**מִן** m. (**נָכַח**) diminution, lesser portion. Sifra M'tsor<sup>a</sup>, Neg., Par. 3, ch. III (expl. **הַתְּיָדָה**, Lev. XIV, 14) וְכִ' וְכִ' inside of the lesser helix, which is the anti-helix, v. גְּדֵרָא.

נִבְזָרִיא v. נִבְזָרִיא, נִבְזָרִיא

נוֹכְרִיָּא, נוֹכְרִי, נוֹכְרָאָת, נוֹכְרָא m. ch. = h. נָכְרִי. *strange; stranger; gentile.* Targ. Prov. VI, 1. Targ. O. Deut. XVII, 15; a. fr.—[Targ. Prov. XI, 17; XVII, 11 נִכְרִיָּא some ed., v. נִכְרִיָּא.]—Sabb. 65<sup>b</sup> גִּזְמָא אַנְדְּרָא another person's body, v. אַנְדְּרָא.—Pl. נִכְרִיָּאָתָא. Targ. Lam. V, 2; a. e.—*Fem.* נִכְרִיָּאָתָא, נִכְרִיָּאָתָא, נִכְרִיָּאָתָא. Targ. Ex. II, 22. Targ. Job

XIX, 17; a. e.—Esp. נִבְרִיחָא *a gentile woman*. Targ. Prov. V, 20; a. fr.—[Ib. XXVII, 4 נִבְרִיחָא *Ms. abomination* (Pesh. מַרְחֻחָא), ed. נִבְרִיחָא].—Pl. נִבְרִיחָא, נִבְרִיחָא. Targ. Gen. XXXI, 15 (not נִבְרִיחָא).

נוֹכַח־רִיטָא, v. preced.

**נֹכְחָתָא** f. (נֹכַח)=h. נִשְׁךְ, *usury*. Targ. Prov. XXVIII, 8.

בְּרֵא, בְּרֵל, בְּרֵל &c., v. sub 'בר'.

נולד, v. ילד.

**בֹּרֵר, בֹּרֵר** f. (בֹּרֵר I) *offensiveness; dunghill, cesspool*.  
Ezra VI, 11. Dan. II, 5.

**נָאִים** I (denom. of נָאִים, as נָאֵם, Jer. XXIII, 31) *to speak, say*. Cant. R. to I, 1 שָׁנָם, v. לְהוֹאֵל. Tosef. Ohol. IV, 14 נָאֵם said he to me, Yes. Ib. נָאֵם said I; a. fr.—Part. נֹאֵם (fr. נָאֵם), fr. which (as in Chald.) נֹאֲמֵי &c. Yeb. XVI, 7 (122<sup>a</sup>) וְנֹאמְרֵי (Y. ed. נֹאמְרֵי, *Pi*.) and I said to him. Ib. נֹאמְרֵי Bab. ed. (Y. ed. נֹאמְרֵי); Mish. אמרה said she. Gitt. VI, 7 נֹאמְרֵי לשלמי (Ar. נֹאמְרֵי) we said to the messenger; a. e.—Y. Yeb. XII, 12<sup>c</sup> top לִי וְנֹאמְרֵי (ed. Krot. וְנֹאמְרֵי; Y. Naz. II, end, 51<sup>c</sup> נֹאמְרֵי (fr. נָאֵם); Tosef. ib. IV, 7 נָאֵם; Sifrē Num. 22 נָאֵם, נֹאמְרֵי.—Treat. Der. Er. ch. II who make motions with their hands when speaking.—[Tosef. Ohol. V, 12 נֹאמְרֵי ed. Zuck., oth. ed. נֹאמְרֵי, read: נֹאמְרֵי, v. עֲנֵה II.]

נִימ II (b. h.) *to slumber*.

*Hithpalp.* הִתְחַמְמֵם, *Nithpalp.* נִתְחַמְמֵם to be drowsy; to nap. Meg. II, 2 וְיִתְחַמְמֵם or (he read the Book of Esther) while he was half asleep. Pes. X, 8 הִתְחַמְמֵם if they napped (at the table), opp. נִרְדָּמָה. Ib. 120<sup>b</sup>, Meg. 18<sup>b</sup> נִתְחַמְמֵם דְּמֵי נִתְחַמְמֵם what condition is meant by *nithnamnem?* v. יָרָם. Yoma I, 7 בִּקְשָׁה לְהִתְחַמְמֵם if he showed a disposition to fall asleep; a. fr.—Koh. R. to V, 11 (in Chald. dict.) נָתַל עֲבָדָה וְיִדְמָה לֵּיהּ the slave was overcome with drowsiness and fell asleep.

**נרים** ch. same. Targ. Is. V, 27; a, e.—Part. נרים, נרים, Targ. Ps. CXXI, 3, sq. ימים Ms. (נאים, נרים).—Erub. 65<sup>a</sup> לא בעי מר מינם פורחא would you not take a little nap? Ib. וְיָנִים הַשָּׁמַיִם soon will come the days which are long and yet short (of deeds), when we shall have a long sleep. Pes. 120<sup>b</sup> מִיָּמֵינוּ קָא נָאִים were you asleep?, v. infra. Yeb. 24<sup>b</sup>, a. fr. כִּי נִיִּים וְשֹׁכְבִי וְכ' Rab must have said so when he was sleepy and going to bed; B. Kam. 47<sup>b</sup>; 65<sup>a</sup> (Ms. M. גָּאֵרִי, v. פָּגֵרִי). Snh. 7<sup>a</sup> דִּרְיָא נִרְיָאָא וְהִיא קֹלֵאא.

*Palp.* אֵין נִמְנוּמִי *to be drowsy; to doze.* Pes. l. c. Ms. O. (ed. incorr., v. Rabb. D. S. a. l. note 90) no, I was dozing. Kidd. 17<sup>b</sup>, וְהִינִימָא.—Esp. *to be in a comatose condition, be dying.* M. Kat. 28<sup>a</sup> דְּרוּהוּ קָא נִמְנוּמִים *that he was dying.* Kidd. 72<sup>a</sup> bot. רַבִּי. Ar. (ed. נִיחָא נִפְשָׁהּ) when Rabbi was dying.

*Ithpalp*. אִתְּפֶלֶפּ, *to be drowsy*. Targ. Ps. LXXVI, 6.  
— Y. Yeb. I, 3<sup>a</sup> bot. שֶׁרִירִין מִתְּנַמְמִין they began to be  
drowsy. Y. Meg. II, 73<sup>a</sup> bot.; a. fr.



gave the signal by waving a cloth; Succ. 51<sup>b</sup>. Pesik. R. s. 41 (ref. to נחם, Ps. XLVIII, 3) הריפה שוריא the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 (ref. to Is. XXX, 28); a. fr.—2) to fan. B. Mets. 86<sup>a</sup> הניף עלי Y. Yoma I, 38<sup>c</sup> and fan their masters. Pesik. R. l. c.; Yalk. Ps. l. c. והכל מניפין עליה and all fan her (are subservient to her); a. e.

*Pilp.* to swing, fan. Y. Ber. I, 2<sup>d</sup> והניפה רוח and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. הניפה את דגניה (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. והניפה את הדגנים a sheet suspended as a banner (Ohol. VIII, 5) הניפה את כלית הניפה a banner (emp. נפה).

*Hithpol.* 1) to be winnowed. Yeb. 63<sup>a</sup> (addressing the ears in the field, in Chald. dict.) אֵי במנפה תהנופפי Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: כמנפה תהנופפי (not) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) to swing one's self; to soar; to be proud. Ab. Zar. 24<sup>b</sup> וְהָתְנוּפְפִי rise (O Ark) in the &c., v. הָרָר; Gen. R. s. 54. Yeb. l. c., v. supra.

נחם ch. same; part. נחם. Yeb. 63<sup>a</sup> ראו נחם they saw them (the ears in the field) waving.

*Af.* to swing, wave, winnow. Targ. Is. XIII, 2. Targ. Y. II Lev. VII, 30.—M. Kat. 16<sup>b</sup> מְנִיפָה, v. הָנִיף.

*Hithpol.* אֶתְנוּפֶנֶה, אֶתְנוּפֶנֶה to swing one's self; to be proud. Yeb. l. c. (addressing the standing grain) אֶתְנוּפֶנֶה אֶתְנוּפֶנֶה Ar. (not) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. נִיפֶנֶה אֶתְנוּפֶנֶה how thou wavest! swing thyself &c.; (Rashi תנפני read: אֶתְנוּפֶנֶה or אֶתְנוּפֶנֶה).

נחם I (b. h. נחם) pr. n. pl. *Nof, Memphis* in Egypt. Pesik. R. s. 17; Pesik. Vayhi, p. 63<sup>b</sup>, v. מְנִיפִים.

נחם II m. (b. h.; נחם) *boughs of a tree, swinging branches, summit*. Y. Ber. I, 2<sup>c</sup> bot. לא סוף דבר נחם וְ... after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 וְנֹפֶה נִיפָה a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maasr. III, 10 הַכֵּל הַזֶּה the location of the branches decides the nature of the territory; Tosef. Arakh. V, 14 הַנֵּיךְ. Kidd. 40<sup>b</sup>; a. e.—*Pl.* נופים, נופין, נופים. Num. R. s. 20 מִי שֶׁאֵינוֹ בָּקִי בְּכִי מִי שֶׁאֵינוֹ בָּקִי בְּכִי he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to נחם, Ps. XLVIII, 3) [read:] יפה she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 יפה שלה (corr. acc.; Friedm. emends נחם שלה).

נחם ch. 1) same. Targ. II Kings XIX, 30 (h. text נחם). Targ. Ez. XIX, 10; a. e.—2) נפֶנֶה, q. v.

נחם, Tanh. Ki Thissa 18, v. נִיפָה.

נחם I a jewel, v. נחם.

נחם II m. (הנפה; emp. אֶתְנוּפֶנֶה) *exchange, consideration*. B. Kam. 99<sup>b</sup>; Kidd. 48<sup>b</sup> אם הוסיף לה נחם if he gave her in addition a consideration (a small coin) out of his own.

נחם, v. נחם.

נחם f. (b. h. נחם; denom. of נפה) 1) *sifted flour, flour-dust*; 2) *the net-like honey, honey-comb*. Sot. IX, 12 the *shamir* ceased and the *nofeth tsufim*; ib. 48<sup>b</sup> נפה ע"ג שפה what is meant by n. ts.? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) שתי ככרות וְ... two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) הַנְּחוּפִים Rashi (ed. הַנְּחוּפִים) honey which comes from Tzofim (צופים); Y. ib. IX, 24<sup>b</sup> bot. רבש חבא בצפירה. Gen. R. s. 71 (play on נחם) נחם לא שלי היא (נחם) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb 1 ... בכל מיני שוריא צפה בנפה וְ... (not) for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust'; Yalk. Ps. 676.—[Gen. R. l. c. נופתי פרחיה ed., v. נחם.]

נחם h., v. נחם.

נחם ch., v. נחם.

נחם f. (b. h.; נחם; נחם) 1) [*growth*], *feathers, down*. Hull. III, 4 אם נשלה ה' if the down is lost, contrad. to נחם; Tosef. ib. III (IV), 18 נחם. Ib. VI, 11. Zeb. VI, 5 he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65<sup>a</sup> עמה את ה' 'with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Vayikra, N'dab., ch. VIII, Par. 7 וְנִשְׁלַח עִם ה' a. fr.—Sabb. 28<sup>b</sup> של עדים *goats-hair*.—2) emp. נחם *maw containing the faeces* (= קורקבן). Zeb. l. c. (expl. בנחם, Lev. l. c.) וְנִשְׁלַח וְנִשְׁלַח he takes it (the crop) and takes the maw with it; Sifra l. c.

נחם, v. נחם.

נחם II, v. נחם.

נחם f. (v. נחם) *feathers, pinion*. Targ. Job XXXIX, 18 נחם (ed. Lag. נחם; Ms. נחם; [ed. Wil. נחם pelican (?)]).

נחם m. *Nazarene, of Nazareth* (in southern Galilaea).—Jesus of N. Snh. 43<sup>a</sup> Ms. M.; a. fr., נחם.—Ab. Zar. 7<sup>b</sup> יום נחם Ms. M. (v. Rabb. D. S. a. l. note; ed. נחם) the day of the Nazarene (Sunday).—*Pl. Christians*. Taan. 27<sup>b</sup> מפני נחם Ms. M. (ed. נחם; in some ed. the



entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נוצריין, Tosef. Toh. XI, 16, v. נצר III.

נוקבא, I hole, v. נקבא.

נוקבת II נוקבתא f. ch.=h. נקבה, female. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr.—Y. Taan. IV, 69<sup>a</sup> bot. Gen. R. s. 33, v. נדב II; a. fr.—Pl. ניקבין, ניקבתא, ניקבין. Keth. IV, 11, v. פיר II. Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. l. c., v. נדב II, a. e.

נוקבתא pr. n. pl., v. נקיפתא.

נוקד m. (b. h. נקד; I) [marker, accountant,] shepherd. Pesik. Shek., p. 12<sup>b</sup>; ib. Eth Korb., p. 60<sup>a</sup>; Pesik. R. s. 16; Tanh. Ki Thissa 5 רועה מהו נ' what is naked (II Kings III, 4)? A shepherd.

נוקד m. (נקד I; cmp. Arab. *nakd* probus et justiponderi nummus) a stamped coin. Par. I, 3 קררו נ' Ben 'Azzai called it (the sheep between one and two years of age, when it is neither פבש nor איל) 'a distinct coin'; R. Yishm. called it 'counterfeit'; v. פקבנגמא.

נוקדנא, v. sub נקד.

נוקל, Y. Yeb. X, 11<sup>a</sup> bot., v. נ.

נוקניקה m. (lucanica) a sort of sausages. Y. Shek. VII, 50<sup>c</sup> bot. (Bab. ed. VII, 2 נוקניקה, Var. נאפ כי קא, נאפני קא, Ms. M. נאפני קא, read: נוקנאניקא).

נוקנן, v. נקנן.

נוקננא, v. נקננא.

נוקשח m. (קשח) old, spoiled, esp. נ' (חמץ) a leavened substance unfit for food. Pes. 43<sup>a</sup> בעיניה נ' spoiled leavened substance in its natural condition, opp. חערבור, Var. ע"י חערבור, Ms. M. נאפני קא, read: נוקנאניקא.

נור as a verb, v. ניר I.

נורא m. (v. ניר; cmp. a. מיל. a. מיל) fire. Targ. Job XVIII, 5; a. fr.—Hag. 13<sup>b</sup>, a. e. דינור, v. דינור. M. Kat. 12<sup>b</sup>, v. מדבירא. Ned. 62<sup>b</sup> עברא דנ' a fire-worshipper (gheber). Ib. ב' נ' fire temple, gheber-service; a. fr.—[Lev. R. s. 27, a. e. ובגור ובפז, v. מרזובות.]

נוראות, נורא, v. נירא.

נורח, Tosef. B. Kam. VII, 8, some ed., v. נרה II.

נורי pr. n. m. Nuri, father of R. Johanan. Erub. IV, 5; a. fr., v. ירחנן.

נוריףא f. (Syr. נורא, Löw Pf., p. 258) Crow-foot (Ranunculus). Hull. 59<sup>a</sup> top Ar. (ed. מירדחא), v. מרידחא.

נורח, נורח, v. נחח.

נושקתא f. (נשק) kiss. —Pl. נישקתא. Targ. Prov. XXVII, 6 (ed. Wil. נישקתא).

נוטר, v. נטר.

נין, נזבא m. *nizba*, supposed to be a measure of length, the height of a fist with the thumb. Men. 69<sup>b</sup> Ms. M. (ed. כרובא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. ריזניקא].

נזח, v. נזח.

נזח (Syr. נזח, P. Sm. 2295; cmp. נזח II) to be agitated; to roar, low &c. Targ. Job VI, 5 נזח Ms. (Bxt. נזח Af.; ed. Lag. נזח, ed. Wil. נזח).

נזח to chide, rebuke. Sabb. 48<sup>a</sup> נזחיה רבא Ms. M. (ed. רבא) R. chid him.

נזח m. (preced.) chiding off, stirring on, cry. Pes. 112<sup>b</sup> נזח (Ms. M. נזח, corrected into נזח, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נזח the lion-hunter's cry; נזח the sailor's cry, v. נזח.

נזח, constr. נזח m. (נזח) rebuke. Targ. Koh. VII, 5.

נזח (cmp. נזח I) to be unsteady. Lev. R. s. 10 לכו נזח Ar. (ed. נזח, Ex. R. s. 37, v. נזח I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

Hif. נזח to make unsteady. Part. pass. נזח, pl. נזחין staggering, reeling. Pesik. Zutr. Ha'az., ed. Bub. p. 115 (expl. מפני הרעב, Deut. XXXII, 24) מירדח נזח they shall be reeling and shall fall on the dunghill from hunger; Sifre Deut. 321 מאווים ברעב (or מאווים, read: מאווים) staggering in starvation; Yalk. ib. 945 מירדחין, v. נזח.

נזח ch. same. Part. נזח, pl. נזחין. Yoma 78<sup>b</sup> נזח Ar. shaky vessels (that cannot stand, and are used as toys), v. נזח.

נזח (b. h.; cmp. נזח II) to be unsteady, shift. Yoma 72<sup>a</sup> נזח that it (the breast plate) may not slip.

Hif. נזח to move, loosen; to remove. Ib. נזח, v. נזח. Keth. 10<sup>b</sup> נזח (or נזח); Hull. 7<sup>a</sup> נזח (or נזח), v. נזח II.—Part. pass. נזח, pl. נזחין unsteady, reeling. Yalk. Deut. 945, v. נזח. [Ib. (ref. to נזח, Deut. XXXII, 24) נזח, read with Sifre ib. 321 נזח along in the dust, v. נזח.]

נזח, נזח (b. h.; cmp. נזח, a. נזח, II) to move, shake; to drip.

Hif. נזח to sprinkle. Yoma V, 3 נזח וד' ממנו נזח and sprinkled from it once upward &c. Ib. נזח וד' נזח and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 נזח נזח who comes asking to be sprinkled upon; נזח נזח we do not sprinkle upon him &c. Par. XII, 8 נזח נזח he must not sprinkle upon

the spindle and the whorl separately; a. fr.—Trnsf. to have a cleansing influence. Tosef. Dem. I, 14; Tosef. Makhsh. III, 15 וְכִּי אֶחָד מֵהֶם עַל וְכִּי one clean person has a cleansing influence on one hundred unclean persons; Y. Dem. III, 23<sup>b</sup> bot.

*Hof.* to be sprinkled. Par. I. c. וְאִם הָיָה מִיָּדָה בּוֹט but if he has sprinkled (on each separately), it is sprinkled (the lustration is valid).

**נָזִירָא**, v. נָזִירָא.

**נָזִיר** m. (b. h.; זִיר) dish, pottage. Toh. II, 3 וְנָזִיר a pottage containing T'rumah. Ib. 4 וְהָקִירָא a pottage containing sacrificial matter.

**נָזִירָא** f. (נָזִיר) chiding, railing. Snh. 41<sup>b</sup> מִיִּבְרֻחָא (v. Rabb. D. S. a. l. note; Ms. M. מזִיבְרֻחָא) as you speak kindly, we have said many things about it (which we will tell you), but when you rail at us &c.

**נָזִירָא**, Targ. Y. Num. V, 28, v. נָזִירָא.

**נָזִירָא**, v. נָזִירָא.

**נָזִירָא** naziah, a substitute for נָזִיר (פִּינִי). Ned. I, 2.

**נָזִיר** m. pl. (v. next w.) seeds to be pressed for their oil. M. Kat. 12<sup>b</sup> חֲזִיר לִי דְאִירָא בָּהּ (Ms. M. נָזִירָא) they (the sesame plants) are fit (for immediate use) for the seeds which they contain.

**נָזִירָא** f. pl. (cmp. נָזִיר, a. נָזִירָא I, II) beer in the process of brewing, brewage. Ab. Zar. 31<sup>b</sup>. Pes. 20<sup>a</sup> וְסִימֵךְ נָזִירָא and the mnemonical word (for remembering the order of the objects named) is the brewing process ('vessel', 'eatable' (dates), 'liquid'). Ib. 113<sup>a</sup> לְבִי נָזִירָא Ar. a. Ms. M. 2 (ed. סוּרְנָא) run to the brewery, v. נָזִירָא. Succ. 20<sup>b</sup> חֲזִיר לְנָזִירָא they (the mats) are fit for covering up the brewing vat. Keth. 6<sup>a</sup>, a. e., v. מִסְכְּרָא. B. Kam. 35<sup>a</sup> לִנְיָא (פִּסְקִיָּה) לִנְיָא they burst the vat open and drank the beer, and was cured.

**נָזִירָא** f. (נָזִיר) anger, rebuke, esp. n'zifah, a lower degree of excommunication; v. נִדְהִי. Snh. 68<sup>a</sup> גִּבְרָא בִּי נִדְהִי he frowned at him, and he (the son) went away feeling the rebuke. Sabb. 31<sup>a</sup> וְנִדְהִיָּא בִּי and made him go out in anger. Ib. 97<sup>a</sup> חֲזִירָא בִּי בעלמָא this (בִּי, Num. XII, 9) refers only to the anger (of the Lord, not to leprosy). M. Kat. 16<sup>a</sup> אֵין לִי פְתוּרָא the minor ban lasts no less than seven days. Ib. 1<sup>b</sup> דִּידֵּן לִי (the Palestinian) n'zifah; our (the Babylonian) n.; a. fr.

**נָזִירָא** ch. same. Targ. Koh. X, 12. — M. Kat. 16<sup>a</sup> חֲזִירָא בִּי נִדְהִי he considered himself under the minor ban for thirty days. Ib. 1<sup>b</sup>; a. e.

**נָזִירָא** nazik, a substitute for נָזִיר, v. פִּינִי. Ned. I, 2.

**נָזִירָא**, v. נָזִירָא.

**נָזִיר**, v. נָזִיר.

**נָזִיר** m. (b. h.; v. נָזִיר) 1) abstinent. Naz. II, 3 וְנָזִיר

I will abstain from this (cup); a. e. — Pl. נָזִירִים, נָזִירִין. Lev. R. s. 24, end, opp. נָזִירִים. — Esp. nazir, Nazarite, one bound by a vow to be set apart for the service of God, and as such to abstain from grapes and all productions of the vine and from intoxicating drinks, and to let his hair grow (Num. VI, 1—21). Naz. I, 1, a. fr. נָזִיר הוּא he is a Nazarite (his words mean the vow of naziritism). Ib. 2 שְׂמֵשׁוֹן נָזִיר a Nazarite like Samson; נָזִיר לְעֵלָם a nazirite for life; a. v. fr. — Pl. as ab. Ib. V, 5; a. fr. — Fem. נָזִירָה. Ib. III, 6. Ib. II, 2 וְכִּי אָמַר אִמְרָה פִּרְהָ זֶה הָרִירָא if he said, this cow thinks I will be a nazir, if I stand up . . . he is a Nazarite by implication (it being his meaning that he will be a Nazarite if the cow gets up); a. fr. — 2) guarded. Sifra B'har ch. I; Y. Shebi. VIII, 38<sup>b</sup> top. (expl. נִזְרָךְ, Lev. XXV, 5) מִן הַשְּׂמֹר בְּאֶרֶץ וְכִי of that which is guarded in the ground &c. (v. Rashi to Lev. I. c.), opp. מְבֻרָךְ. — Nazir, name of a treatise, of the Order of Nashim, of Mishnah, Talmud Babli and Y'rushalmi (in Tosefta N'ziroth).

**נָזִירָא** I ch. same, 1) Nazarite. Targ. Num. VI, 18; a. fr. — Num. R. s. 10 (ref. to the precautions prescribed for the Nazarite, Num. VI, 3) מְחַלָּא אִמְרָא לָךְ אִמְרָא (לָךְ) מְחַלָּא אִמְרָא the proverb says, go, go, they say (to the) Nazarite, go all around that thou mayest not come near the vineyard; Sabb. 13<sup>a</sup>, a. fr. מְשֹׁם לָךְ אִמְרָא נָזִיר as a measure of precaution; a. e. — Pl. נָזִירִים, נָזִירִין. Y. Naz. V, end, 54<sup>b</sup>; Gen. R. s. 91; a. fr. — 2) crowned, nobleman. Pl. as ab. Targ. Lam. IV, 7.

**נָזִירָא** II, נָזִירָא I pr. n. m. N'zira. Gen. R. s. 12 לִי נָזִירָא (ib. s. 11 נָזִירָא). Midr. Till. to Ps. XCII בִּשְׁמֵךְ נָזִירָא (בִּשְׁמֵךְ ר' נָזִיר); Pesik. R. s. 23 נָזִירָא בִּרְמָא (ed. Bub. נָזִיר); Y. Ber. VIII, 12<sup>b</sup> בִּירָה נָזִירָא (corr. acc.); Yalk. Ps. 843; 888. Y. Ber. II, 4<sup>b</sup> bot. לִי בִּרְמָא; Y. Shek. II, end, 47<sup>a</sup> בִּרְמָא נָזִירָא; Y. M. Kat. III, 8 בִּרְמָא נָזִירָא (corr. acc.); Yeb. 97<sup>a</sup> שְׂמֵשׁוֹן נָזִירָא (v. however, Bekh. 31<sup>b</sup>). Y. Sabb. II, 5<sup>a</sup> top שְׂמֵשׁוֹן בִּי נָזִירָא; Pesik. Dibré, p. 111<sup>a</sup> נָזִירָא בִּי.

**נָזִירָא** II f., v. נָזִירָא, a. נָזִירָא.

**נָזִירָא**, v. נָזִירָא.

**נָזִירָא** f. (denom. of נָזִיר or נָזִירָא) abstinence, esp. the Nazarite's vow, nazariteship. Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 נָזִירָא) the verb nazir means to abstain (guard); Num. R. s. 10 חֲזִירָא נָזִירָא; Yalk. Lev. 632; Sifra I. c. אִם קִיבֵּשׁ עָלָיו נִזְרוֹת בְּרוּךְ Num. R. s. 10 אִין נִזְרוֹת וְכִי a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 מְגַלַּח עַל נִזְרוֹתָא אֲבִיו may cut his hair (and sacrifice at the expiration of his vow) on the nazariteship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. חֲפִירִישׁ (Rashi to ib. 30<sup>a</sup>; נָזִירָא) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meil. I, 9. Ned. 3<sup>b</sup> חֲזִירָא חֲזִירָא (sub. נָזִיר) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr. — Pl. (of נָזִירָא, נָזִירָא, of נָזִירָא, Ned. I, 1 כִּי) the substitutes for nazir are as effective

as the word *nazir* itself. Tosef. Naz. 1. c. נזירותו for his other naziritic expenses. Naz. 14<sup>b</sup> שני נזירי two naziritic vows. Y. ib. V, end, 54<sup>b</sup> נזירותו ... and all of them must observe nine naziritic vows in succession; a. fr.

**נזירו, נזירותא** ch. same. Targ. O. Num. VI, 2 ed. Berl. (oth. ed. a. Y. נזירא).—Naz. 14<sup>b</sup> one Nazarite vow. Ib. 3<sup>a</sup> למיעבר על נזירותא to violate his vow; a. e.

**נזל** (b. h.; cmp. *זל*) to run, melt, be distilled. Gen. R. s. 13 (ref. to Job XXXVI, 28) בשחקים where are they (the salty waters of the Ocean) distilled? In the clouds; Yalk. Gen. 20 (corr. acc.); Koh. R. to I, 7 where are they made into distilled (sweet) waters? In the clouds; Yalk. Koh. 967.—Esp. *running waters*. Mekh, B'shall, Shir, s. 6; a. e.

**Pi. Hif. חזיל** to cause to flow; to distill. Sifré Deut. 306 (ref. to Deut. XXXII, 2) לסוף שארזה ... אם כנסה ... if thou gatherest the words of the Uters after the manner of those who collect rain water in the cistern, thou shalt finally be able to make them flow and give drink to others. B. Bath. 25<sup>a</sup> (ref. to Deut. 1. c.) זה רוח צפונית שמגלה וכו' that is the northern wind which makes the gold run (increases commerce; Rashi: *makes gold cheap*, v. *זול*). Cant. R. to IV, 15 (ref. to Uters, ib.) זה מליל מקצת דבר וזה מליל זה the one lets flow (utters, cmp. *נבע*) one part of the argument, and the other another part, until the *halakhah* shines forth like the Lebanon.

**נזל** ch. same; *part.* (or *adj.*) *pl.* נזליא *running waters, rivers*; v. *preced.* Targ. Y. Ex. XV, 8 (O. אזליא). Targ. Ps. LXXVIII, 16; a. e.

**נזם** m. (b. h.; *II. זמם*, cmp. *זממא*) nose-ring, earring. Kel. XI, 9; a. e.—*Pl.* נזמים. Ib. 8<sup>2</sup> earrings; נזמים nosegins. Sabb. VI, 1, expl. ib. 54<sup>b</sup> נזמים האם Ex. R. s. 48, end; a. fr.

**נזף** (cmp. *II. זף* a. *זעף*) to be angry, to rebuke, chide. Gen. R. s. 12 בעברו שני who rebuked his servant. Num. R. s. 13 משה נזף בו Moses reprimanded him; a. e.—*Part.* *pass.* נזופין, *נזופים*, *נזופין*, *נזופים*, *נזופין*, *נזופים* (v. *נזופה*). Tanh. Ki Thissa 16 הוא לפני וכו' he is banned in the sight of the Lord; Ex. R. s. 41 להקב"ה א. נזף; Ab. VI נזף א. fr.—Sabb. 115<sup>a</sup> Joh. the ex-communicated; Tosef. ib. XIII (XIV), 2 בן הז' (Var. *נזף*, *Nif*), v. *נזף*. Taan. I, 7 למקום הנ' like men ex-communicated in the sight of God. Yeb. 72<sup>a</sup>; a. e.

**נזף, נזירה, נזיר** ch. same. Targ. Gen. XXXVII, 10 (h. text *נזיר*). Targ. Ps. IX, 6. Targ. Num. XII, 14 *נזירה* ed. Berl. (Y. *נזירה*, not *נזירה*); a. fr.—*Part.* *pass.* *נזירה*. Hull. 133<sup>a</sup> רבא נזיר (Rashi *נזורה*) Raba under the ban.

**נזירה** *Ithepe* to be chid, chastised. Ab. Zar. 55<sup>a</sup> *נזירה*, *נזירה*, v. *נזירה*.

**נזיק** *Hif.* *נזיק* (denom. of *נזק*) to hurt, injure, damage. Ex. R. s. 20, beg. ולא נזיקו ... stepped over the child and did not injure it. B. Kam. I, 1 לילך ולנזיק to do in-

jury in moving (be an active agency of damage); ib. ולא נזיקו and when one of them caused damage, the offender (*נזיק*) is responsible. Ib. III, 6 ונזיקו זה וזה and hurt one another (by collision); a. fr.—V. *נזיק*.

**Hof.** *נזיק* to be hurt, injured, damaged. Ib. III, 1, sq. Ib. 31<sup>b</sup> כלים שהנזיק כלים כללים vessels (belonging to one person) were damaged by collision with (another person's) vessels; a. fr.

**Nif.** *נזיק* same. Ex. R. I. c. end. ונזיקה שלא that they be not hurt (by the wolves). Deut. R. s. 7 צפורי ונזיק rather than a nail of one of them be injured; a. e.—*Usu.* *part.* *נזיקין*, *נזיקין*, *נזיקין*; *pl.* *נזיקין*. Ber. 9<sup>b</sup> אין לו כל רע has no evil to fear for the entire day. Ib. 40<sup>a</sup> ואתה לא תחלה and thou shalt not get sick; a. fr.—Hull. 142<sup>a</sup>; Pes. 8<sup>b</sup>, a. e. *נזיק* שלוחו מצוה אין לו those going on a religious mission will not meet with evil; a. e.—V. *נזיק*.

**נזק** ch. same. Targ. Ps. XCI, 7 יקרבונו למנזק (h. text *נזק*); a. e.

**Pa.** *נזק* same. Targ. Jer. XII, 14 (h. text *נזק*); a. e. **Af.** *נזק* (נזק) *נזק* same. Targ. O. Gen. XXVI, 11. Targ. Ex. XI, 7 בלישניה ... לא נזק. Berl. (ed. Vien. *נזק*, corr. acc.; Y. *נזק*); a. e.—B. Kam. 27<sup>b</sup> הוא רוא' א' נזק it is he who hurt himself (through his own action); ib. 28<sup>a</sup> נפשיה וכו' Ib. 13<sup>b</sup> הנזק דמשהאל the ox of the lender injured that of the borrower. Ib. *נזק* ed. (read with Ms. M. *נזק*). B. Mets. 117<sup>a</sup> ונזק ונזק the water came down and damaged the property of those living below; a. fr.—Gitt. 53<sup>a</sup> לא נזק קא מכין (read: *נזק* or *נזק*, Rashi *נזק*) he has the intention to harm him.

**Ithepe.** *נזק*, *נזק*, *נזק*. *Ithepe* to be hurt, to meet with an accident. Targ. II Chr. XXXII, 31. Targ. Job V, 24.—B. Kam. 13<sup>b</sup> מעלמא אחרת if he had been hurt through any other cause. Ber. 9<sup>b</sup> ונזק ונזק and I met with evil; במאי איתנזק what was the evil thou didst meet with?—Lev. R. s. 24 נזק ונזק and you have never been injured. Kidd. 29<sup>b</sup> נזק ונזק they used to be hurt (by a demon, v. *נזק*); a. fr.

**נזק** m. (b. h.; denom. of *נזק*) [*junction, touch*; cmp. *נזק*, *נזק*, *נזק*] *accident, evil, injury, damage*; *indemnity*. Ab. Zar. I, 7 לרבים בו נזק or anything through which the public may be injured. B. Kam. I, 1 ... רב נזק ונזק the offender is bound to pay indemnity with the best of the land (out of his best lands, v. *נזק*). Ib. 2 הנזק I have been partly instrumental in injuring him, v. *נזק*. Ib. II, 5, a. fr. *נזק* indemnity up to half the damage, opp. *נזק* full indemnity. Ib. VIII, 1 *נזק* (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* *נזקין*, *נזקין*, *נזקין*; *constr.* *נזקין*. Ib. 84<sup>a</sup> נזקין ונזקין we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. שור בשור damages for an ox injured by an ox; a. fr.—*נזקין* (fr. *נזקין*) *cases of damages, laws concerning injuries; damages*. Ib. I, 1, v. *נזק* II. Mekh. Mishp. s. 14; a. fr., v. *נזקין*.—Esp. *N'zikhin*, (*Seder N'zikhin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilta Mishpatim. Sabb. 31<sup>a</sup>. Lev. R. s. 19 פרכים *N.* which

113

VII, 10, v. **בָּרָבָר**; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33<sup>d</sup> bot. לְדִירְחָא גִּבְרִין מִן חֲנִי' to seize (for the widowhood) copper vessels and dining plates.—4) *the (copper) bottom or rim*. Sabb. 41<sup>a</sup> מִפְּנֵי שְׁחִיבָתָהּ because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 שֶׁל חֲנִי' the (copper) rim of the stove. [Yoma 38<sup>a</sup>, v. next w.]—5) *the polished, smooth side of skin* (**קָלָהּ**). Y. Meg. I, 71<sup>d</sup> top מִקְּדָמָהּ on its smooth side, opp. מִקְּדָמָהּ שִׁיעָר the hairy side.

**נְחֹשֶׁתִּי** I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41<sup>a</sup> מַפְנֵי שֵׁנִי מַצְהִיב because bronze has the appearance of gold; (Bab. ib. 38<sup>a</sup> מַפְנֵי שֵׁנִי מַצְהִיב because the bronze of which they were made was goldlike). Tosef. l. c. כְּלִנְיָהּ דִּיהָ (Var. נְחֹשֶׁתִּי) it was Corinthian bronze; Yoma l. c. נְחֹשֶׁתִּי כְּלִנְיָהּ דִּיהָ (Ms. M. כְּלִנְיָהּ); Yalk. Cant. 985.

**נְחֻשְׁתָּן, נָחָשׁ** II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. II Kings XVIII, 4.

א. גתחתה v. גתחתה, גתחתה

**נָחֻמָּה, נָחֻמָּה** m. (נָחַם) *one going or coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51<sup>a</sup>, a. e. אֲבוּרְמָה (not אֲבוּרְמָה) A. who had been in Babylonia. Y. Kil. IX, 32<sup>c</sup> bot. עִלָּה נ' דִּירָה Ulla had gone to Babylonia; Y. Keth. XII, 35<sup>b</sup> bot. (not עִלָּה).—Pl. constr. נָחֻמִּי. Targ. Ps. CXV, 17 ed. Lag. (ed. נָחֻמִּי); a. fr.—יָמָה נ' *seafarers*. Ib. CVII, 23. Targ. Is. XLII, 10 נָחֻמִּי.—Sabb. 20<sup>b</sup>, 90<sup>a</sup> א' נָחֻמִּי נִשְׁאַלְתִּי בְּכָל נ' יָם I inquired of all sea-farers. B. Mets. 85<sup>a</sup> (not נָחֻמִּי); a. fr.

**נָחַם** (b. h.; cmp. נָחַם) to bring to rest, to lead.  
 Ex. R. s. 20 (ref. to Ex. XIII, 17) **לֹא נָחַם מִמִּצְרַיִם וְכ'** he did not lead them from Egypt to Palestine by the route of eleven journeys; Tanh. B'shall.<sup>1</sup> **נָחַם נָחַם** *naḥam* means, he led them; v. נִיחָם.

**קַבִּיל** *m.* (קָבַל, חָבַל, רָוַח) 1) *basket* for catching fish. Y. Sabb. XIII, end, 14<sup>b</sup> [read:] וְהָעֶלְוָה נ' שֶׁל דָּגִים 'and to bring up a basket of fish with the child; (Men. 64<sup>a</sup> מַצְרִיחַ).—2) *bee-hive*, also *the bees of a hive, swarm*. Y. Sabb. IV, 7<sup>a</sup> top שֶׁל דְּבוּרִיךְ (Bab. ib. 48<sup>a</sup> כּוֹרֵת); Y. Bets. V, beg. 62<sup>d</sup>; a. e.—B. Kam. X, 2 יָצָא נ' זֶה אֶת הַשְּׂוֹמֵם מִכָּאן this swarm came from here. Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 חָוֵל דְּבוּרִים שָׁבְרָם וְכ' ed. Zuck. (Var. חָוִיל) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—*Pl.* קְהִילִים. B. Bath. V, 3 נִשְׁלַח נֹשֵׁל שְׁלֹשָׁה וְכ' he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. כֶּרֶם.

**מְחִיל** ch. same, *swarm*. Targ. Y. Deut. XXI, 8  
a swarm of worms, v. מְחִילָה.

**נְחִילָה** f. (homilet. = נְחֵלָה) *inheritance*.—*Pl.* נְחִילוֹת. Midr. Till. to Ps. V, 1 (ref. to הנְחִילוֹת ib.) שֶׁחָלַל שְׁנֵי דָגִי הַנְּחִילוֹת וְשֶׁחָלַל שְׁנֵי עֲרֵבֵי הַנְּחִילוֹת. Bub. (oth. ed. שְׁנֵי, corr. acc.) for the two inheritances, because David inherited royalty &c.; Yalk.

ib. 629 **נַחֲלֵנוּ וְנִי**. Midr. Till. l. c. **נַחֲלֵנוּ וְנִי** two inheritances: we inherited thee and inherited the Torah.

גַּתָּם, v. גָּתִים.

**נְדָחָתָא** f. (נָחַץ) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) כִּי שָׁחֲדָה מֵחֶרֶם וּמִגֶּרֶם בָּלִי because he railed at them while driving them on to labor.

**נְחִיר** <sub>ṭ</sub> m., pl. נְחִירִין (b. h. נְחִירִים; נְחִיר nostrils; transf. outlets. Tosef. Mikv. V, 1.

**נחירא** ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69<sup>a</sup> מִן דְּרֵיתֵי נַחֲרֵיהּ for bleeding from the nose. Shh. 67<sup>b</sup> מִנְחִירֵיהּ . . . נָפֵץ וְיִשְׂרֵי blew his nose and threw bands of silk out of his nose (Rashi; מִנְחִירֵיו, v. preced.); a. fr.—Pl. נחירי, נחירי. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15<sup>c</sup> נִחְרֵיהוֹן . . . עַל רֵגְלֵיהוֹן putasters on their noses (to disguise themselves); Y. Sot. IX, 23<sup>c</sup> bot.; v. יִסְפְּלֵי.

**נְחִיחָה** f. (נָחַ) 1) *stabbing*. Hull. 17a שְׁלֹחַ וּב' the stabbing of them is named *sh'hiṭah*. Ib. בֶּשֶׂר בָּשָׂר flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 דָּם ב' blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64<sup>b</sup>.

נָחַת, v. נָחִיתָ.

נִתְחַא, v. נְחִיתָא.

נְחוּמָה v. נ' ימא, נחיתר

נִחַתָּה, v. נְחִיתָה.

**נָחַל** m. (b.h.; חוּל, חלל; cmp. מְדִירָה *wady, river-bed, ravine, stream*. Sabb. 56<sup>b</sup> (ref. to I Sam. XV, 5) עַל עֵסְקִי נ' (he was discussing) the subject of *nahal* (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 עַד רוּבֵּעַ כֵּן שׁוֹנְעָשָׂה until he (through his erudition) becomes like a bubbling stream; a. e.—*נְחָלִין, נְחָלִים*. Ib. מֵה נ' נ' וְנִשְׁטָן מִמֶּנּוּ as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) אֵת אֲהֵלִים וְכ' מֵה נ' אֵת אֲהֵלִים as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

**נְחִלָּא** ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נְחִלָּא, v. נְחִלָּא III.]—*Pl.* נְחִלָּא, נְחִלָּא, נְחִלָּא. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text חֲרִיצוֹת); a. e.

**נָחַל** (b. h.; denom. of נָחַלָה, q. v.) *to inherit*. B. Bath. VIII, 1 יש נִחְלִין וּמִנְחִילִין there are such relations as inherit from and eventually transmit to one another (e. g. father and son); ויש נִחְלִין וְאֵל מִמְחִילִין and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 וְיִוָּרֵךְ אֶת הָאָרֶץ and shall inherit the land (of life everlasting). Sifrē Num. 133 שֶׁבְנֵי יִרְדֵּה . . שֶׁבְנֵי מֹשֶׁה Moses knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) כִּי בָא עֲלֵיהֶם וכו' משֶׁנֶּחְלִי when they adopted idolatry, the angel of death came upon them. Ib. נָחַל.

they adopted the Lord as God, and he adopted them as a people; ib. מִמְּנוֹתָיִךְ נִחְלָקָהּ I adopted through the gift (of the well in the desert) I adopted God; מִחוּץ שֶׁנָּתַן לִי הַקֶּבֶל הַבָּאָר נִחְלָקָהּ אֹתוֹ (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54<sup>a</sup> אל בְּמִוְנָתוֹ נִחְלָקָהּ אֵל and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

*Hif. to transmit by legal succession; to give in possession.* B. Bath. l. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. שָׁלַל מִנֵּה כֵן ה' וְכ' Joshua gave possession of the land with such provisions (restricting the rights of ownership). Ukts. III, 12 עֲרִיד הַקֶּבֶל לְהַחֲזִיר וְכ' (Snh. 100<sup>a</sup> לִיתֵּן) the Lord will in the hereafter give every righteous man possession of &c. B. Bath. 114<sup>b</sup> בְּקִבְרָא אִמִּי בְּקִבְרָא אִמִּי a son in the grave does not succeed his mother so as to transmit his estate to his paternal brothers; a. fr.

נחלה, v. נחל. ch.

*נחלה* f. (b. h.; [turn, lot,] inheritance, right of succession. B. Bath. VIII, 4 אֲדָרָה הָבֵן וְאֲדָרָה הָבֵת בֵּן the same law of succession applies to sons and (eventually) to daughters (v. ib. 122<sup>b</sup>). Bekh. VIII, 1, v. בְּכֹרֶת. Midr. Till. to Ps. V, 1 (play on נחלילו ib.) וְכ' לְהַחֲזִיר וְכ' for the possession which you took from me, and for the possession which I took from you; a. fr.—Transf. the central sanctuary at Shiloh or at Jerusalem. Tosef. Zeb. XIII, 20; Zeb. 119<sup>a</sup>, sq.; Meg. 10<sup>a</sup>, contrad. to מְנוּחָה. — *Pl. נחלית*. B. Bath. VIII, 2 סֵדֶר ל' וְכ' the following is the order of succession (among relatives). Ib. 117<sup>a</sup> זֶה מְשִׁיבָה נְחִלָּה זֶה מְשִׁיבָה נְחִלָּה זֶה מְשִׁיבָה נְחִלָּה this division of inheritance (after the conquest of Canaan) is different from all other successions; a. fr.—Yalk. Ps. 629, v. נְחִלָּה.

*נחם* (b. h.; cmp. נחם) to be at ease. Ex. R. s. 20 (homiletic interpret. of נחם, Ex. XIII, 17) אָמַר הַקֶּבֶל אֵינִי מִתְנַחֵם until &c., for we read נחם נחם (perhaps meant for נחם Nif.).

*Pi. to comfort, console.* Pesik. Nah., p. 128<sup>a</sup> אֲנִי וְאַתָּה הַקֶּבֶל אֵינִי וְאַתָּה נִחְמָהּ the Lord said to them (the prophets), Myself and you, let us go and comfort her (Jerusalem); ib. נִחְמָהּ אֵינִי וְאַתָּה נִחְמָהּ comfort her, O my people; comfort her, you on high (angels) &c. Ib. שְׁלֹחֵי הַקֶּבֶל אֵינִי וְאַתָּה נִחְמָהּ the Lord sent me to thee (Jerusalem) to comfort thee. Ib. נִחְמָהּ אֵינִי וְאַתָּה נִחְמָהּ comfort me, O my people. Pesik. R. s. 30 וְנִחְמָהּ אֵינִי וְאַתָּה נִחְמָהּ and his friends came in to comfort him; מְנַחֲמִים אֵינִי וְאַתָּה נִחְמָהּ if it is for the loss of his wife that they seek to console him, and he refuses to be consoled &c. Midd. II, 2 הַיּוֹשֵׁב בְּבֵיתָא הַזֶּה נִחְמָהּ may He who resides in this house console thee. Y. Gitt. V, 47<sup>c</sup> top; Y. Dem. IV, 24<sup>a</sup> bot. וְנִחְמָהּ אֵינִי וְאַתָּה נִחְמָהּ and you must comfort the gentile mourners (of your place) as well as the Jewish mourners; Y. Ab. Zar. I, 39<sup>c</sup> bot. נִחְמָהּ (corr. acc.); Tosef. Gitt. V (III), 5; a. fr.—*the consoling friend of the mourner.* Yalk. Prov. 947 יֵשׁ בְּבֵיתָא חֹבֵל בְּרוּל פְּרִישׁ מִן יְהוּדָה לֵאמֹר לֵאמֹר לֵאמֹר לֵאמֹר in the house of the mourner, on week days, the comforter breaks the bread and gives it to the mourner, as it is written (Lam. I, 17), 'Zion breaks (the

bread) with her own hands, she has no comforter', but if she had a comforter, the comforter would break it &c.—*Pl. מְנַחֲמִים*. M. Kat. 27<sup>a</sup> בֵּיתָא דְּמִנְיָא הַיּוֹשֵׁב בְּבֵיתָא הַזֶּה מְנַחֲמִים אֵינִי וְאַתָּה נִחְמָהּ the comforters meet. Ib. אֵינִי מִן וְכ' as soon as the mourner nods with his head (indicating that he accepts their consolations), the friends are no longer permitted to sit with him; a. fr.—Sabb. 152<sup>a</sup> מִן מֵת שֶׁאֵין לוֹ מִן אֵין לוֹ מִן a deceased person that leaves no direct relations to be comforted.

*Nif. to be comforted, accept consolation.* Pesik. l. c. מִן צָרִיךְ לְהִנְחָם which of them is in need of being comforted?; ib. לְהִנְחָם. Snh. 19<sup>a</sup> הַיּוֹשֵׁב בְּבֵיתָא מְנַחֲמִים אֵינִי וְאַתָּה נִחְמָהּ receiving consolations from others. Pesik. R. l. c. מִתְנַחֵם אֵינִי וְאַתָּה נִחְמָהּ people accept consolation for dead persons but not for living ones (that have disappeared); a. fr.—Ib. s. 27 (expl. וִינָחֵם, Gen. VI, 6) מִתְנַחֵם אֵינִי וְאַתָּה נִחְמָהּ I have that consolation that I created him (man) to live on earth below &c.—2) to seek comfort; to be sorry, regret, reconsider. Ib. מִתְנַחֵם אֵינִי וְאַתָּה נִחְמָהּ I regret that I made him, and that he was placed on earth. Ex. R. s. 45, beg. וְאֵין מִתְנַחֵם אֵינִי וְאַתָּה נִחְמָהּ and I am sorry for him (reconsider my judgment). Num. R. s. 23 (ref. to Num. XXIII, 19) מִתְנַחֵם אֵינִי וְאַתָּה נִחְמָהּ did not the son of Amram cause him (God) to reconsider (Ex. XXXII, 14); ib. לְהִנְחָם; Y. Taan. I, 65<sup>b</sup> bot. שֶׁנִּחְמָהּ לֵאמֹר לֵאמֹר לֵאמֹר לֵאמֹר; a. fr.

*נחם, נחם* ch. same. [Targ. Y. II Gen. XXXV, 9 נִחְמָהּ; some ed., read: נִחְמָהּ Pa.; v. גָּרָם II.]

*Pa. to comfort.* Targ. Gen. I, 21 נִחְמָהּ ed. Berl. (v. Berl. Targ. O. II, p. 18). Targ. Is. LXI, 2; a. fr.—Targ. Job II, 11 לְהִנְחָם to comfort him.—Part. מְנַחֵם, pl. מְנַחֲמִים, v. preced. Targ. II Sam. X, 3.—Keth. 8<sup>b</sup> אֵין מְנַחֲמִים אֵינִי וְאַתָּה נִחְמָהּ he came to console, and he grieved him? Y. Shek. V, 48<sup>d</sup> bot., a. e. מְנַחֲמִים אֵינִי וְאַתָּה נִחְמָהּ desired to comfort him. Snh. 19<sup>a</sup> כִּי מְנַחֲמִים אֵינִי וְאַתָּה נִחְמָהּ when others comfort him; a. fr.

*Htpa. as preced. Nif.* Targ. Job XLII, 6; a. fr.—Y. l. c. וְלֹא קִבֵּל עָלָיו מְנַחֲמָהּ and would not allow himself to be comforted; a. e.

*נחמה* f. (b. h.; preced.) consolation, relief. Taan. 11<sup>b</sup> וְנִחְמָהּ אֵינִי וְאַתָּה נִחְמָהּ (Yalk. Ex. 264 בְּנִחְמָהּ צָבֹר, pl.) shall not live to see the relief of the community. Pes. 54<sup>b</sup> (man does not know) הַיּוֹם הַזֶּה what day his relief from trouble will come; a. fr.—Esp. הַיּוֹם הַזֶּה the comfort (of Zion), restoration of Israel. Macc. 5<sup>b</sup>, a. fr. (a euphemistic affirmation) מִן אֵין אֵין אֵין אֵין may I not live to see the consolation, if &c.—*Pl. נחמה*. Y. Ber. V, beg. 8<sup>d</sup> הַיּוֹשֵׁב בְּבֵיתָא הַזֶּה נִחְמָהּ the prophets with words of praise and of consolation (predictions of relief; Bab. ib. 31<sup>a</sup> (תְּנִיחוּתִים); a. e.

*נחמיה*, infin. Pa. of נחם q. v.

*נחמיה* (b. h.) Nehemiah, 1) N., son of Hachaliah, governor of Judea. Sabb. 123<sup>b</sup>. Snh. 93<sup>b</sup>; a. e.—2) name of several Tannaim and Amoraim. Yeb. XVI, 7 N. of Beth-Döli.—Ter. VIII, 6, a. fr. R. N.—Men. 68<sup>b</sup> Judah ben N.—Pes. 22<sup>b</sup>, a. fr. דְּמִינִי. —Y. Ber. III, 6<sup>a</sup> (some ed.

נחמיה.—Y. Peah I, 16<sup>c</sup> bot. עינקן ר' בר עינקן; Y. Yeb. XIV, beg. 14<sup>b</sup> ע' בר מר ר' בר מר.—Y. Shek. V, end, 49<sup>b</sup>; a. oth.—V. Fr. Darkhé p. 137; p. 176; M'bo p. 116<sup>b</sup>.

\***נחמם** m. (נחמם); formed like נחמם attendant at hot baths, bather (practicing medicine). Y. Ab. Zar. II, 40<sup>d</sup> top, opp. רופא אומן professional surgeon.

**נחמן** pl. of נחמא.

**נחמן** pr. n. m. *Nahāman*. Gen. R. s. 25, v. נחמן *Hif.*—Esp. name of several persons. Y. Dem. I, 22<sup>a</sup>; Y. Shek. V, 48<sup>d</sup> ר' שמואל בר נ' Y. Meg. I, 70<sup>b</sup> top; a. oth.—V. Fr. M'bo, p. 116<sup>b</sup>, sq.—Esp. R. N., the renowned Babylonian Amora. Keth. 94<sup>a</sup>; a. fr.

**נחמני** pr. n. m. *Nahmani*. Pes. 23<sup>b</sup>, a. fr. שמואל בר נ' Y. Sabb. I, 3<sup>d</sup> bot. נחמן בריה דר' שמואל בר נ' Y. Meg. I, 70<sup>b</sup> top נחמן בר נ' בר נחמן; v. preced.—R. Hash. 34<sup>b</sup>, a. fr. רבה בר נ'.

**נחמא** f. ch.=h. נחמה. *Pl.* נחמא. Targ. Y. Gen. I, 21. Targ. Is. XVIII, 4 (ed. Lag. נחמן); a. fr.—B. Kam. 38<sup>a</sup> מאי איה לי גבי ר' רבבלאי what do I care for the consolations of the Babylonians? B. Bath. 14<sup>b</sup> וסיפיה and ends with consolations. Ib. ר' ל' we join... the consolations at the end of one book to those at the beginning of the next, v. נחמא. Y. Snh. X, 28<sup>b</sup> bot. וכל וכל and all the good times and consolations (predicted) in the world have come true in my own days.

**נחמא** pl. of נחמא.

**נחץ** (cmp. חצץ I a. חוץ I) to squeeze in, strap. Part. pass. נחץ closely corded. Y. Meg. III, 74<sup>c</sup> bot. (נחץ), v. נחמא.

**נחור** (sec. r. of חור, חור) 1) to perforate, esp. to kill by stabbing. Hull. V, 3 הנחור if one stabs (instead of cutting according to ritual). Pes. 49<sup>b</sup> לנחור you may stab him.—[Sifra Ahāre, Par. 9, ch. XIII הנחור, read: נחש, v. נחש; Rabad נחור II.]—2) (denom. of נחור) to discharge mucus, run. Nidd. 64<sup>b</sup> שנחור כל זמן שנחור matter. V. נחור.

*Pi.* נחור to be stabbed. Hull. 17<sup>a</sup> (ref. to נחש, Num. XI, 22) נחור להם מיבעיא ליה (נחור) if no ritual cutting was prescribed for the people in the desert, the text ought to have read, 'shall be stabbed for them'.

*Pi.* נחור (denom. of נחור) to snort. Snh. 94<sup>a</sup> (play on נחור ונחור) he spoke and snorted forth words against heaven.

**נחור** ch. same, 1) to stab. Targ. Y. Num. XXII, 40.—Gitt. 69<sup>a</sup> ונחורו לכלבא ונ' and let them stab the dog in the pupil of his eye.—2) to blow the nose, sneeze, to give a sign by means of a nasal sound. Ib. 68<sup>a</sup> ונ' ליה רב ונ' R. H. uttered a sound of warning behind him. Sabb. 152<sup>b</sup> ונ' ר' R. A. (who was buried there) snorted at them (warned them off; Ag. Hatt. נחם). R. Hash. 34<sup>b</sup> נ' נחורא (ed. נחורא, v. Rabb. D. S. a. l. note 8) when I give thee a sign. Ber. 62<sup>b</sup>.

*Pa.* נחור to rebuke. Kidd. 81<sup>b</sup> נחורו ביה they rebuked him (for his misbehavior).

**נחורא** f. (preced.) *wrath*. Gen. R. s. 67 (ref. to Am. I, 11) נחורא ונחורא his anger and his wrath do not cease &c.; Yalk. ib. 116 נחורא (corr. acc.).

**נחש** (b. h.; cmp. לחש) to whisper.

*Pi.* נחש to divine, to make action dependent on an omen, to augur. Tosef. Sabb. VII (VIII), 13 נחש אידורו a diviner (under the law, Lev. XIX, 26) is he who says, 'my staff fell out of my hand' (it portends evil) &c.; Snh. 65<sup>b</sup>. Ib. 66<sup>a</sup> אלו הנחשים בחוליה ונ' like those who divine (evil or luck) from a weasel, birds &c. Y. Sabb. VI, end, 8<sup>d</sup> כל הנחש סופו לבוא עליו if one believes in omens, what he fears will finally befall him (with ref. to נחש Num. XXIII, 23, changed into נחש Ned. 32<sup>a</sup> לא נחש for him who believes in omens, the omen exists (will be realized). Ib. כל אדם שאינו נ' he who rejects divination. Mekh. B'shall. s. 2 נחש נחש ונ' lest they consider it a bad omen and go back. Ib. וקני מדין נחש ונ' and the Midianite elders considered (Balaam's death) a bad omen and went home; a. fr.—Sifra Vayikra, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) [read:] שלא תנחש thou must not augur (v. however, נקר II).

**נחש** I, *Pa.* נחש, נ' same. Targ. II Kings XXI, 6. Ib. XVII, 17 (ed. Wil. ונחש *Pe.*); a. fr.—Hull. 95<sup>b</sup> נחש because he had made his movements dependent on an omen. Yeb. 120<sup>b</sup> כס... מנחש אינשי ונ' as to purse and bag people are superstitious and do not lend them; a. e.

**נחש** II, *Af.* נחש, נחש (denom. of נחש) to use copper and plate it with silver, to plate. Pesik. Ekah, p. 122<sup>b</sup> נחש ליה make it plated for him (in place of solid silver); Yalk. Is. 258 נחש, read: נחש.

**נחש** m. (b. h.; נחש) divination from omen, superstition. Num. R. s. 20 בעל נ' a believer in omens. Ned. 32<sup>a</sup>, v. נחש. Y. Sabb. VI, 8<sup>c</sup> bot. נחש נ' ירש סימן although you must not make them an omen, they are a sign (pre-sage); Hull. 95<sup>b</sup>. Ib. נ' אינו... an omen which is not proposed in the manner of Eliezer... (Gen. XXIV, 13, sq.) or of Jonathan (I Sam. XIV, 9, sq.) is not considered a divination (in the sense of Lev. XIX, 26); a. fr.—*Pl.* נחש. Tanh. Balak 4 בעל נ', v. supra.

**נחש** m. (b. h.; נחש) 1) [the hissing,] serpent. Gen. R. s. 22 הקרמור נ' the original serpent (the seducer of Eve). Ib. s. 20 נחש בעל חשיבות ונ' that serpent is wicked and skilled in arguments. Bekh. 8<sup>a</sup> נחש שנים ונ' a serpent's pregnancy lasts seven years, and for that wicked animal I find no parallel (in the vegetable kingdom). Gen. R. s. 54 הנחש הנ' של בית the domestic serpent (harmless); a. fr.—*Pl.* נחשים. Ib. s. 84 נחשים ונחשים snakes and scorpions; a. fr.—2) a pungent (poisonous) fluid in the leaves or in the stems of onions kept for a long time in the ground. Erub. 29<sup>b</sup>.—3) a disease of the eye, v. נחש. Bekh. VI, 2 חלון ונ', expl. ib. 38<sup>b</sup> as identical with חלון; Tosef. ib. IV, 2; Sifra Emor ch. II, Par. 3.

**נחשא** ch.=h. נחש. Targ. Y. II Num. XXIII, 23.—

Snh. 19<sup>a</sup> להו רמי להו נ' (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. קן; a. e.—Pl. נחש, נחש, נחש. Targ. Num. l. c. (O. ed. Berl. נחש). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

**נחש (נחש), נחש** m. ch.=h. נחש. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58<sup>d</sup> ויקר נ' copper rises and falls (silver being the standard), v. נחש. Esth. R. to I, 22 (עוריה) נ' מה דהוין קרונה דנ' (ר' עוריה) what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (not נחש); a. e.

**נחשול** m. (נחש); Syr. מנחשול, P. Sm. 1404) a crushing wind (cmp. I Kings XIX, 11); esp. (נחשול) gale on high sea, also *Nahshol*, a spirit. Tosef. Yoma II, 4; Yoma 38<sup>a</sup> (Y. ib. III, 41<sup>a</sup> סער גרול). Tosef. B. Mets. VII, 14; B. Kam. 116<sup>b</sup>; Y. B. Mets. VI, end, 11<sup>a</sup> והיכל נ' ויהיכל נ' if a gale threatened the ship, and they lighted it ו' Pesik. R. s. 32 ארזו נחשולא (corr. acc.). Num. R. s. 13 (play on נחשול) because he was the first to go down to the surf (or to *Nahshol*) in the sea. Gitt. 56<sup>b</sup> נ' שבים ו' a *nahshol* in the sea stood up against him to drown him; Yalk. Koh. 972 נ' של ים.

**נחשולא, נחשול** ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 בימא נ' *nahshol* smote the sea; Gen. R. s. 10 מנחשולא נחשולא (corr. acc.); Koh. R. to V, 8 בימא נ'.

**נחשון** (b. h.) pr. n. m. *Nahshon*, prince of the tribe of Judah. Num. R. s. 13, v. נחשול h. Snh. 12<sup>a</sup> (in a secret letter) נ' עמוס ירידי נ' the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

**נחשור, נחשורן** (not נחשור) m. (Pers., v. Nöld. Mand. Gramm. p. 63) hunter; a shrewd man. Targ. Gen. XXV, 27 (h. text ציד נחשור; cmp. Gen. R. s. 63; Tanh. Tol'doth 8).

**נחשולא, נחשולא** v. נחשולא.

**נחשורן, נחשורן** v. נחשורן.

**נחשפן, נחשפן** v. נחשפן.

**נחת** f. (b. h.; נחת) 1) rest, tray, stand (v. נחתה). Hag. 26<sup>b</sup>; Men. 96<sup>b</sup>, a. e. כלי עץ הנשוי ל' a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 נקרא נ' החיבה נקרא Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103<sup>b</sup> של נ' סנדל נ' Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) ease; gentleness; comfort. Erub. 83<sup>b</sup> שלוחו which one neighbor can make use of with ease, opp. בקשה with difficulty. Ber. 56<sup>b</sup> ב' at a slow trot, opp. בריק at full speed. Snh. 92<sup>a</sup>, v. נחג; a. fr.—רימא נ' ר' עשיתי ר' gratification, pleasure. Keth. 95<sup>a</sup> עשיתי ר' she may say, I did it only to gratify my husband (but did not mean to sell). Hag. 16<sup>b</sup> לנשים נ' כדי לעשות נ' ר' לנשים נ' to let the (offering) women have the satisfaction (of put-

ting their hands on the sacrifices). Ber. 17<sup>a</sup> נ' ר' ועושה נ' ר' ויזרזר and acts so as to please his Creator; a. fr.

**נחת** (b. h.; sec. r. of נחת) to be put down, to go down. Nif. נחת same, to be humbled, bow. Y. Ber. IV, beg. 7<sup>a</sup> (ref. to Mal. II, 5) קודם נ' רוא before he mentions the Name (in the benediction), he must bow.—V. נחת.

**נחת, נחת** ch. same, to go down. Impf. נחת, inf. נחת. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II Gen. XLIX, 23 למנחתא, some ed. למנחתא, read: למנחתא Pa.]—Sabb. 41<sup>a</sup> נחת נ' when one is going down (to bathe). Ib. נחת נ' when they were going down. Meg. 25<sup>a</sup> ו' ארזא דנ' a man went down (to the praying desk) in the presence of &c. B. Kam. 39<sup>a</sup> ו' goes down to the depth of the law; a. fr.—B. Bath. 183<sup>a</sup> נחתא לירקלא she seizes the palm-tree for her widowhood, v. נחת.

**נחת** 1) to put down. Yoma 47<sup>a</sup> ו' נחת נ' and let him put down the pan; v. נחת I.—2) to lower, remove. Targ. Y. II Gen. XLIX, 23 (v. supra; Y. I למנחתא Af.).

**נחת, נחת** to put down, rest; to let come down. Targ. O. Deut. XXVIII, 56 (h. text נחת). Targ. Y. I Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—Part. pass. נחת (נחת); f. נחת; pl. נחת; placed, resting, lying; inlaid. Targ. O. Gen. VIII, 11 (ed. Vien. נחת; Y. נחת). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall, p. 91<sup>a</sup> ו' ויהי נחת לנ' and he will take bread down out of the oven (cmp. נחת II). Taan. 21<sup>b</sup> ו' נחת נחת used to place men apart &c. Sabb. 101<sup>a</sup> נחת נחת, v. נחת. Ned. 91<sup>b</sup> נחת נחת cress was deposited there. B. Bath. 69<sup>a</sup>, a. fr.

**נחת** 1) to be brought down. Ithpe. נחת, Ithpa. נחת 1) to be brought down. Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21<sup>a</sup> bot. נחת נחת became poor, v. נחת; Y. Keth. XI, 34<sup>b</sup> bot.—2) (of an argument) to be settled. B. Bath. 129<sup>a</sup> נחת נחת, v. נחת Ithpe.

**נחתא** f., constr. נחת (preced.) layer. Targ. O. Ex. XVI, 18 (Var. נחת, נחת; h. text שכבת). Targ. Ps. CX, 3 (Bxt. נחת).

**נחתם, נחתם** m. (נחתם; cmp. נחתם) baker of bread in moulds, professional baker. Tosef. Hall. I, 7 ארז נ' the professional baker has to give one forty-eighth portion of his dough to the priest, opp. הבית a private baker; Y. ib. II, end, 58<sup>d</sup>. Hall. II, 7 שווא נ' עשה למכור בשוק the baker that makes bread for sale in the market. Y. Dem. V, 24<sup>d</sup> top ו' each baker makes his own peculiar form of bread, while the dealer (פלג) deals with many bakers; ib. עשה נ' עשה נ' a baker makes several forms, while the dealer deals with one baker; a. fr.—R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Hag. II, 77<sup>b</sup> bot. Tosef. Ohol. XVIII, 13; a. e.—Pl. נחתם, נחתם. Y. Hall. I. c. Kel. XV, 2, v. ארזכה I; a. fr.

**נחתם, נחתם** ch. same. Targ. Gen. XI, 17; a. fr.—Pl. נחתם, נחתם, נחתם. Ib. 2. Y. ib. 1. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20<sup>b</sup> ברי נ' the bakers' ovens.



**בַּחֲמוֹמֶר** m. (preced.; cmp. חֲלִימָה) *bread-shop-keeper*.  
Y. B. Bath. II, beg. 13<sup>b</sup>.

נִחָמוּם, v. נִחָמָם.

נָטַי, v. נָטַא.

**בַּר נַ' נְמוֹנָא** pr. n. m. *Bar Nātoza*. Y. Ter. VIII, 45<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>a</sup>.

נְמוּל m. (נָטַל) *heaviness, load*. Targ. Prov. XXVII, 3.

בִּטָּל, v. בִּטְּלָה.

**נְמוּלָא** m. ch.=next w.—*Pl.* נְמוּלִי. Hull. 54<sup>b</sup> דרמא לני it may be classified with the cases of lost limbs.

**נְמוּלָה** f. (נָמַל) *the case of an animal in whose body an organ is found to be absent or destroyed.* Hull, 43<sup>a</sup>.—  
V. נָמַל.

נְמוּפָא pr. n. pl., v. גְּמוּפָא.

**נְמוּסָא** m.ch. (נִסְאָה)=h. נִסְאָה, *balm*. Targ. O. Ex. XXX, 34 (ed. Vien. ה'). Targ. I Chr. II, 54 (Var. ed. Rahmer נִסְאָה). Targ. Ruth IV, 20.—Gitt. 69<sup>b</sup> וַיִּנְגְּבוּל בְּנִסְאָא let him knead it with balm.

**נְטוֹפָה** I pr. n. m. *Netofah*. Targ. Ruth IV, 20 (after I Chr. II, 54 נְטוֹפָה).

**נְטוֹפָא, II, נְטוֹפָה** (נְטֻפָּה, b. h.) pr. n. pl. *Netofah*, near Bethlehem in Judea. Gen. R. s. 79 בְּקִעְרָא דְּבֵיתָא the valley of Beth N.; Yalk. Koh. 972; (Gen. R. s. 10 טַרְפָּא); v. טַרְפָּה. — (ח) name of a species of olives, *Netofah olive*. Peah VII, 1 an olive which bore at one time a special name כִּיזָּר נ' בְּשִׁעְרוֹ (אפי') Ms. M. (ed. דג) (even if it be) like the N. olive; Tosef. ib. III, 9. Y. ib. VII, beg. 20<sup>a</sup> חִיזָּרָא if two of the trees were N. trees; חִיזָּרָא נ' if all the trees of his field were N. Ib. (defining נ') שֶׁכְּפֻרֵי one dripping oil, contrad. to שֶׁכְּפֻרֵי (pouring), yielding large quantities of oil. Ib. נְטֻפָּה (corr. acc.). — Denom.:

מַלְמֵא הַנְּטוּפָה m. (b. h.) of *Netofa*. Taan. 28<sup>a</sup> סלמאי הַנְּטוּפָה  
 Ms. M. (ed. סלמאי הַנְּטוּפָה, v. Rabb. D. S. a.l. note; cmp.  
 I Chr. II, 54); Tosef. ib. IV (III), 8 סלמאי הַנְּטוּפָה Var. (ed.  
 Zuck. הַנְּטוּפָה); Y. ib. IV, 68<sup>b</sup> bot. סלמאי הַנְּטוּפָה (ed. Krot.  
 'רנ'; corr. acc.).

גִּיטוּפֶּתָא v. נִפְּוּפֶּתָא

**מַשְׂרֵטָה** *m. (מַשְׂרֵט) watchman, observer.* Yalk. Koh. 989 מִהֲוֵה שֶׁרֶשׁ *wherein lies the power of that sheep* (Israel), that it can feed among seventy bears (nations)? Said he, strong is the watchman that guards it against all of them.—*Pl.* מַשְׂרֵטָה, מַשְׂרֵטָה. Targ. Y. Deut. XVIII, 10 מַשְׂרֵטָה *(ed. Amst. 'מַשְׂרֵט) observers of omens* (h. text מַשְׂרֵטָה). Targ. Y. Gen. XLII, 6 (not מַשְׂרֵטָה); a. e.—Y. Hag. I, 76 בְּפָנֵי הַמַּשְׂרֵטָה *bring before us the guards of the town*; Lam. R. introd. (R. Abba 2); Midr. Till. to Ps. CXXXVII; Yalk. Ps. 881; ib. אֵלֶּיךָ הֵם קָרָא וִי *are these the*

guardians of the town? They are the destroyers &c. Lev. R. s. 12 צַר לִי מֵן I am afraid of the guards (to open the wine shop); Esth. R. to I, 22 (רִי עֲזִירָה); a. e.

**נְשׁוּרָא** m. (preced.) [*that which is reserved*,] reward.  
—*Pl.* נְשׁוּרִין. Gen. R. s. 11 ל' דוּגְמָא some ed., v. הַיְגֻמְסִין.  
[Tosef. Sot. VIII, 6 נְשׁוּרִים Var., v. נְשׁוּרִין.]

**נָטוּשׁ** *m. (נָטַשׁ) a fugitive whose estate is abandoned.* Y. Keth. IV, 29<sup>a</sup> bot. לְנָטוּשׁ *a natush* is he who left of his own accord (not carried away by force); Y. Yeb. XV, 15<sup>a</sup> top.—*Pl.* נָטוּשִׁין, נָטוּשִׁים. Ib.; Tosef. Keth. VIII, 3 וְכִי אֵלּוּ הֵם נָטוּשִׁין *this is (in a legal sense) the abandoned estate of n'tushim: if the heir took possession without a report of the absentee's death having arrived, contrad.* to רְטוּשִׁים; B. Mets. 38<sup>b</sup>. Ib. כְּשֶׁבִיִּין שָׁמַעְתִּי שֶׁנָּטוּשִׁין *I heard a tradition that the estate of fugitives is of the same legal category as that of captured persons.* Ib., sq. מֵאֵלּוּ הֵם נָטוּשִׁין *why are these called n'tushim, and the others r'tushim?* וְכִי רָבִיעִי *n. are those who emigrate against their will (fugitives from justice).*

**נָמַד** (b. h.) 1) (נָשַׁע, *to stretch; to pitch* a tent. Yalk. Gen. 67 בַּחֲלוּהָ לִי אֶחָדָה וְכִי (Gen. R. s. 39 נָשַׁע) first he pitched Sarah's tent &c.—2) *to hang over, incline; to decline*. Macc. II, 7 וְיִנְסֹוּ נִוְשָׁה II; Kidd. 40<sup>b</sup>. Ned. IV, 5, a. e. הַנּוֹשָׁת overhanging fruit. Y. M. Kat. III, 82<sup>a</sup> בְּלוֹשָׁתָא when one's mustache hangs over the mouth.—Snh. 6<sup>b</sup> לְהִיכֵן דְּרִיבָא which way the judgment will incline (in whose favor the verdict will be). Ib. 3<sup>b</sup> (ref. to Ex. XXIII, 2) לְהִיכֵן אַרְבָּעָא לְךָ בֵּיתָא אֵין דְּרִיבָא arrange for thyself a court which can lean towards one side, i. e. of uneven numbers. Gen. R. s. 96, a. fr. לְמַדָּה לִי one inclines towards dying, feels death approaching; a. v. fr.—3) *to bend, pervert judgment*. Mekh. Mishp. s. 20 וְאֵינִי .. שְׂמַא תִּהְיֶה חֹמֶר שְׂמַא תִּהְיֶה חֹמֶר lest you say, I will take a bribe but will not pervert the law.—*Part. pass.* נָשָׂא; f. נָשְׂיָהּ; pl. נָשְׂיָיִם, נָשְׂיָיִן, נָשְׂיָיִן a) *hanging over, threatening, inclining*. Snh. 109<sup>a</sup> קִירִי נִי אֶתְּרָהנָא a threatening wall; R. Hash. 16<sup>b</sup>; a. e.—Gen. R. s. 49 לְמַדָּה לִי, v. supra.—b) *spread; pitched*. Ohol. VII, 2. Tosef. ib. VIII, 2; a. e.

*Hif.* הִיטָה 1) (neut. verb) *to incline*. B. Mets. 59<sup>b</sup> הִיטָה וכו' the walls of the school-house bowed (threatening to fall). Ib. ויעדיין משיין ויטמדין and so they still stand bending over. Ber. 11<sup>a</sup> הִיטָהוּ, v. יָקָה. Keth. 84<sup>b</sup>; Erub. 46<sup>b</sup> משיין one is inclined (in favor of R. Akiba's opinion), i.e. the presumption is in his favor, opp. הִלְכָה definite decision for general practice. Y. Snh. I, 18<sup>a</sup> bot. (ref. to I. Kings XXII, 19) משיין לכה וכו' these argued in favor, and those against. R. Hash. 17<sup>a</sup> ורוב חסד משהו and He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr.—2) *to decline, move sideways*. Keth. 10<sup>a</sup> a man walking in the dark, מציא פתוח if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c.—Transf. *to perform coition without violently tearing the hymen*. Ib.—3) (act. verb) *to bend*; ידין *to wrest judgment*. Mekh. l. c. שלא יאָטא עליי את הדיין say not, because he is a wicked man, I will turn the verdict against him. Peah VIII, 9 ויטא את הדיין... כל דיין a judge that takes a bribe and

perverts judgment; a. fr.—4) (after Ex. XXIII, 2) *to decide by majority* (cmp. נָטַר). Snh. IV, 1 וְכִי רִיב מִמּוֹרֵר מִשְׁנֵי וְכִי in civil law a majority of one decides in favor or against (the claimant), וְכִי in criminal law a majority of one decides in favor of the defendant, but for a verdict against the defendant a majority of two is required, v. נָטַר. Mekh. l. c. מִשְׁנֵי put to death on a majority vote; מִשְׁנֵי בְּשֵׁנִים as incriminating witnesses must be two, so must the majority be two.—*Part. pass.* מִשְׁנֵי; f. מִשְׁנֵי *reclining, bending over*. M. Kat. 21<sup>a</sup>; Yeb. 103<sup>a</sup> בֵּין מִשְׁנֵי standing, sitting or reclining. Kel. IV, 8; Tosef. ib. B. Kam. III, 10 עַל מִשְׁנֵי דִּירָה if the vessel was misshaped so as to bend sideways like a sedan chair. Ib.; ib. 5 מִשְׁנֵי עַל צִדָּה.—V. מִשְׁנֵי.

נָטַר ch. same. Snh. 26<sup>a</sup> נָטַר .. נָטַר perhaps the opinion of the Lord inclines after the majority. Y. B. Bath. II, end, 13<sup>c</sup> חָד אֵילָן נָטַח גּוֹ וְכִי a tree the branches of which hung over that Roman's ground. Ib. יָדָה גּוֹ דִּירָה go and cut off what hangs over his ground; a. e.

Af. נָטַח to bend. Y. Ber. II, 4<sup>b</sup> top יָדָה גּוֹ it is not possible that he should not turn the discussion (so as to mention the exodus from Egypt; v. Bab. ib. 13<sup>b</sup>).

נָטַח f. (preced.) *spreading*. Ohol. VII, 2 נָטַח כְּנִשְׁתֵּי הָאוֹהֶל as a tent is spread; Tosef. ib. VIII, 2.

נָטַח m. (נָטַח) *heavy*. Y. Snh. VI, 23<sup>d</sup> bot., v. קָלָל.

נָטַח, v. נָטַח.

נָטַח f. (נָטַח) 1) *taking; lifting up; carrying*. Zeb. 34<sup>a</sup>; Maco. 14<sup>b</sup> נָטַח נִשְׁמָה death penalty. Y. Sabb. VII, 10<sup>c</sup> נִשְׁמָה taking life (destroying vitality); Bab. ib. 75<sup>a</sup>; a. fr.—Meg. II, 5 נָטַח לִילֵב taking up the festive wreath.—Pesik. R. s. 10 נָטַח רֹאשׁ lifting up the head (with the ambiguous meaning of 'taking off the head' or 'promotion'). Lev. R. s. 17; Y. Ber. II, 5<sup>c</sup> bot. נָטַח רִשְׁוֹ, v. רָשָׁה.—Y. M. Kat. III, 82<sup>a</sup> top, a. e. נָטַח צְפוּרִינִים cutting the nails; a. fr.—2) נָטַח יָדַי, or נָטַח הַיָּדַי before and after meals &c. Hull. 106<sup>a</sup>, sq. Sot. 4<sup>b</sup>; a. fr.

נָטַח, Targ. Ps. LV, 9, v. נָטַח.

נָטַח ch.=h. נָטַח, esp. *washing the hands*. Ber. 22<sup>a</sup> נָטַח בְּשִׁלּוֹהֵם they abolished the washing of hands (before prayer or studying the Law).

נָטַח f. (נָטַח) 1) *planting; plant*. Cant. R. to VI, 11 נָטַח בְּשִׁעָה when you plant them. Ber. 35<sup>a</sup> בְּרִי that which belongs to the vegetable Kingdom. Snh. 68<sup>a</sup> קִישְׁוִיָּאין planting of cucumbers; a. fr.—Esp. *young tree, shoot*. Bets. 25<sup>b</sup> הַחֲכָלִים the law concerning young trees (אֲרָלִים) cuts off the feet of the butchers (ought to teach them patience, so as not to use meat before flaying and dissecting). Shebi. I, 8 כְּשִׁמָּה by 'a young plant' (with reference to the Sabbatical year law) we understand what its name indicates (during the first year). Y. ib. 33<sup>b</sup> bot. נָטַח as to young shoots the proportion of ten to

a field of a S'ah's size is required, v. infra; a. fr.—Pl. נָטַח Cant. R. l. c. וְכִי the endurance of young plants and the beauty &c., v. יָדָה. Shebi. I, 6 נָטַח if ten young trees are scattered over a field of one S'ah's size, we may plough the entire field for their sake (on the eve of the Sabbatical year); Succ. 34<sup>a</sup>, a. e. נָטַח the law concerning young trees in a field &c. Taan. 5<sup>b</sup> bot. נָטַח יָדָה רִצּוֹן שָׁכָל may all shoots taken from thee be like thyself. Y. Yeb. I, 2<sup>b</sup> נָטַח הֵם planted five shoots, had five sons; a. fr.—Hag. 14<sup>b</sup>, a. e. נָטַח הֵם he mutilated the shoots (of the garden of religion, v. פָּרָה), i. e. became irreligious, v. קָצַץ.—Mekh. B'shall., Shir. s. 10, v. נָטַח.—2) *pitching a tent, putting up a temporary structure*. Meg. 5<sup>b</sup>, a. e., v. אֲכִירָנָא, a. e. נָטַח.

נָטַח, v. נָטַח.

נָטַח, v. נָטַח.

נָטַח m. 1) part. pass. of נָטַח.—2) *observance, worth observing*. Targ. O. Ex. XII, 42.—3) *in secret*. Targ. Job IV, 12.

נָטַח m. (preced.) 1) part. of נָטַח.—2) *guardman*. Targ. Ps. CXXVII, 1. Ib. CXXI, 4; a. fr.

נָטַח f. (נָטַח) *guarding, esp. (with ref. to Lev. XIX, 18) bearing grudge*. Sifra K'dosh., Par. 2, ch. IV עַד דִּירָן how far does the law forbidding to bear grudge extend? If you ask your neighbor for the loan of an axe, and he refuses, and the next day he asks thee ..., say not, I am not like thee; Yoma 23<sup>a</sup>.

נָטַח ch. same, *watching, proper care*. B. Mets. 42<sup>a</sup>, v. נָטַח. B. Kam. 48<sup>a</sup> נָטַח עֲלֵיהָ he assumed the duty of guarding. Ib. נָטַח עֲלֵיהָ דִּירָה the duty of guarding rests upon him. B. Bath. 7<sup>b</sup>, a. e. נָטַח לֹא צָרִיכִי scholars require no guard; a. fr.—Pesik. Hahod., p. 56<sup>a</sup>, v. נָטַח.

נָטַח f. (נָטַח) *renunciation, giving up*. Y. Peah VI, beg. 15<sup>b</sup> (ref. to Ex. XXIII, 11) אֲדָרָה כֹּה there is another resignation like this (תָּפַקֵּר). Ib. מִיֵּעַשׂ וְכִי the superfluous וְנִשְׁחָה (Ex. l. c.) intimates a limitation: *this* you must resign indiscriminately for the benefit of the poor or of the rich, but &c.

נָטַח (b. h.; cmp. נָטַח) 1) *to move, carry off; to receive, take*. B. Mets. I, 1 וְכִי הַחֲכָלִים the one (of the claimants) gets three shares &c. Y. Sot. I, 16<sup>d</sup> bot., a. e. וְכִי שָׂר what reward did they get for it?—Sifra Sh'mini, beg. מִסִּירֵי נִשְׁלִי לָהֶם they got (their punishment) from Sinai. Sabb. 151<sup>b</sup> מִלֵּךְ מִהוּ take away what thou hast put into me. Arakh. 16<sup>b</sup>; B. Bath. 15<sup>b</sup> עֵינֶיךָ remove the chip from between thy eyes (teeth); וְכִי קִירָה מִלֵּךְ remove the beam from &c. Gitt. VI, 1 וְכִי אֶת הָאוֹמֶרָה מִלֵּךְ even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78<sup>a</sup> נָטַח לִי take up thy letter of divorce from the ground. Pesik. R. s. 26, end נָטַח עֵינִי I lifted up my eyes. Ber. II, 8 Y. ed., לא כָּל הָרוֹצֵה לִּישׁוֹל לוֹ אֶת הַשֵּׁם וְכִי who desires to assume a name, may assume it, i. e. not

*Nif.* נִטְעַתָּה לְךָ עֵץ, *to be planted* with trees. B. Bath. 24<sup>b</sup>; Erub. 23<sup>b</sup> לִי רִיבֹה if the larger portion of it was planted with trees, opp. נִזְרַע. Ohol. XVIII, 3 אֵינָהּ נִטְעָה כָּל נֶשֶׁע must not be planted with any kind of trees; Tosef. ib. XVII, 10; a. fr.

**נָטַח** m. (b. h.; preced.) *plant, plantation*. Koh. R. to IV, 6 **נָטַח** כַּמָּה בֵּית ל' וֹכ' how much land fit for plantation is in it?—רַבְעִי-ל' the fourth year's fruits of a young tree (Lev. XIX, 24). Maas. Sh. V, 4; a. fr.; v. **נָטַח**.

**נָטַח** (b. h.; emp. **נָטַח**) to drip, overflow. Ker. 6<sup>a</sup> שֶׁרָק הַנִּיחָה the gum which exudes from balm-shrubs. Y. Peah VII, beg. 20<sup>a</sup>, v. **נָטַח** II. Sabb. 30<sup>b</sup>, a. e. הַנִּיחָה שֶׁנִּיחָה **נָטַח** II; a. fr.—**נָטַח** **נָטַח** dripping water, collected rain water. Mikv. V, 5, v. **נָטַח**; a. fr.—Transf. (emp. **נָטַח**) to speak, prophesy. Midr. Till. to Ps. LXXIII, end (ref. to Joel IV, 18) הַנִּיחָה אֵין יִנְיָפָה alludes to prophecy; v. **נָטַח** (—2) (emp. **נָטַח** III) to be too long, protrude, hang over. Bekh. 43<sup>b</sup> הַנִּיחָה אֵין הַנִּיחָה one whose nose overhangs his lips; Tosef. ib. V, 3.—[Y. Ber. I, 3<sup>c</sup> bot. **נָטַח** ed. Ven., v. **נָטַח**.]

**נָטַח** to drop. Taan. 19<sup>a</sup> הַנִּיחָה הַנִּיחָה the rain began to come down drop-wise. Ohol. III, 5 הַנִּיחָה a slain body whose blood flows in drops, opp. שֶׁנִּיחָה. Y. M. Kat. I, 80<sup>b</sup> הַנִּיחָה וְעוֹדָה מִנְיָנָה and when it is still overflowing; a. fr.

**נָטַח** 1) to be fed by an overflow. Tosef. M. Kat. I, 1 הַנִּיחָה שֶׁנִּיחָה שֶׁנִּיחָה (Var. ed. Zuck. **נָטַח** **נָטַח** **נָטַח** of **נָטַח**) a pond formed by the overflow (of rain) from a field &c.—2) to be inundated, to overflow. Y. l. c. הַנִּיחָה שֶׁנִּיחָה לְחֹךְ וֹכ' a field dependent on irrigation which discharged its overflow (from rain) into another field (and there formed a pond).

**נָטַח** to cause to flow; to drop. Y. Gitt. II, 44<sup>b</sup> top הַנִּיחָה וְכָתַב לֹא (ה) מִשְׁתָּה and he shall write' (Deut. XXIV, 1) but not form letters by dropping; Y. Sabb. XII, end, 13<sup>d</sup>. Y. Pes. V, 32<sup>c</sup> bot. הַנִּיחָה לֹא יִשְׁפֹךְ 'it shall be poured out' (Deut. XII, 27), but he must not let it fall in drops. Tosef. Sabb. XV (XVI), 9 צָרִיךְ לְהַשִּׁיחָה וֹכ' he must cause a few drops of the blood of the covenant to flow; Gen. R. s. 46. Midr. Till. to Ps. LXXIII, end; a. fr.

**נָטַח** ch. same, 1) to drip. Part. **נָטַח**. Targ. Prov. XXVII, 15. Targ. Ps. LXXII, 6 **נָטַח** (ed. Wil. **נָטַח**).—B. Bath. 73<sup>b</sup> לֹא נָטַח נִיחָה נִיחָה not a drop fell to the ground.—**נָטַח** (= h. **נָטַח**, v. preced.) dripping rain water, cohtad. to שֶׁנִּיחָה rain water collected in spouts (v. **נָטַח**). Ib. 6<sup>a</sup> וֹכ' אַחֲזִיק לִי if one has the right to let the dripping water from his roof run into his neighbor's yard, he may make spouts and gutters &c.—\*2) (emp. **נָטַח** to turn up, lift. Keth. 60<sup>a</sup> (to a woman who had her eyes cast down in order not to look at her child) **נָטַח** Rashi (ed. **נָטַח**) turn thy eyes up (look freely around).

**נָטַח** to drop. Targ. Ps. LXVIII, 9; a. e.—V. **נָטַח**.

**נָטַח** m. (2) **נָטַח** grapes hanging down directly from the trunk, v. **נָטַח**. Peah VII, 4; a. e.

**נָטַח**, v. **נָטַח**.

**נָטַח**, pl. **נָטַח**, v. **נָטַח**.

\***נָטַח** f. (transpos. of **נָטַח**, corresp. to Pers. **נָטַח**,

Fl. to Levy Talm. Dict. s. v.) *naphtha-salve*. Gitt. 86<sup>a</sup> אֶלְבָּן אֶלְבָּן a salve of white naphtha.

**נָטַח** (b. h.; emp. **נָטַח** I) to guard, observe. Sifr. Num. 157 (expl. **נָטַח**, Num. XXXI, 10) מְקוֹם שֶׁהָיוּ נֹשְׂרִים עִ"ז the place where they guarded their idols; Yalk. ib. 785 שֶׁהָיוּ נֹשְׂרִים שֶׁהָיוּ נֹשְׂרִים their idolatrous temple. Yalk. Prov. 964 כֶּסֶם שֶׁהָיוּ נֹשְׂרִים as the cock crows by night and holds guard for men; a. e.—Esp. (with ref. to Lev. XIX, 18) to reserve anger, bear grudge. Gen. R. s. 55 וְאַחַר נֹקַם וְנִשְׁכַּח .. וְאַחַר נֹקַם וְנִשְׁכַּח thou hast written in thy Law (Lev. l. c.) thou shalt not &c., and thou takest revenge and reservest wrath (Nah. I, 2)?; Koh. R. to VIII, 4 אֶלְבָּן I will not reserve &c. Yoma 23<sup>a</sup>; a. fr.—[Cant. R. to IV, 12 מִנְיָנָה, read: מִנְיָנָה, v. **נָטַח**.]

**נָטַח** ch. same, to guard, wait; to observe; to reserve. Targ. I Sam. XXX, 23, sq. Targ. Deut. V, 10. Targ. Ruth I, 13; a. fr.—Imper. **נָטַח**, pl. **נָטַח**. Targ. O. Deut. V, 12. Ib. XXVII, 1 (Y. **נָטַח**); a. e.—Part. pass. **נָטַח**, f. **נָטַח**; pl. **נָטַח**; **נָטַח**. Targ. I Sam. IX, 24; a. fr.—Targ. Y. Deut. V, 10 **נָטַח** read: **נָטַח**.—B. Bath. 74<sup>a</sup> וְנָטַח wait here until to-morrow. B. Mets. 63<sup>b</sup>; 65<sup>a</sup>, v. **נָטַח** I.—Hag. 5<sup>a</sup>, v. infra.

**נָטַח** same. Keth. 37<sup>a</sup> הַנִּיחָה נִיחָה (not **נָטַח**) she guarded herself (her purity).—[Yalk. Job 898 הַנִּיחָה נִיחָה, read as Hag. l. c. **נָטַח**.]—Part. pass. **נָטַח**, f. **נָטַח**, v. infra.

**נָטַח** 1) to be guarded; to be reserved. Targ. Hos. XII, 14. Targ. Y. Ex. XXIV, 11; a. fr.—Bets. 15<sup>a</sup> וְלֹא מִנְיָנָה וְלֹא מִנְיָנָה (or **נָטַח**) Ms. M. (ed. **נָטַח**) it is safe from dogs, but not from thieves.—\*2) to keep watch. Targ. Prov. VI, 22 (perh. to be read **נָטַח** Pe.).—3) to be preserved. Hag. 5<sup>a</sup> הַנִּיחָה מִנְיָנָה Ms. M. a. Rashi (ed. **נָטַח**, corr. acc.) these (the unripe figs) can be kept, but those (the ripe) cannot; Yalk. Job 898 **נָטַח**.

**נָטַח**, v. **נָטַח**.

**נָטַח** m. (preced.) *guard*. Targ. I Sam. XXVIII, 2.—Pl. **נָטַח**. Targ. Is. LXII, 6. Targ. Jer. LI, 12; a. fr.—[**נָטַח** f., part. of **נָטַח**.]

**נָטַח** m. (*νίτρον*) *nitrum*, (prob.) *native carbonate of soda* (v. Sm. Ant. s. v.). Y. Sabb. IX, end, 12<sup>b</sup> (expl. **נָטַח**, ib. IX, 5).

**נָטַח** m. (**נָטַח**) *Natrona* (Avenger), a symbolical name. Pesik. R. s. 15 מִי פוֹרֵעַ לָכֶם .. נָטַח who will avenge you on Rome? *Natrona*; Yalk. Ex. 191; Pesik. Hahod., p. 56<sup>a</sup> נָטַח (corr. acc.).

**נָטַח** I (b. h.; emp. **נָטַח** I) to polish, sharpen. Snh. 95<sup>b</sup> מִגְלָה נִיחָה (כלום) is thy sickle (of death) polished? Sabb. 67<sup>a</sup> (in an incantation) הַנִּיחָה וְקִלְעַן נִיחָה the sword is drawn and (the stones of) the sling sharpened.

\***נָטַח** ch. same, esp. (emp. **נָטַח**) to dress a dead animal. Snh. 100<sup>b</sup> לֹא הִנְיָחָה (Ms. M. **נָטַח**, v. **נָטַח**).—B. Bath. 110<sup>a</sup> נָטַח (Ms. M. **נָטַח**; Ar. **נָטַח**, v. **נָטַח**); (Pes. 113<sup>a</sup> **נָטַח**, Ar. **נָטַח**).

**נָשַׁח** II (b. h.; cmp. נָשַׁח II) to sink, drop (cmp. Num. XI, 31); to abandon, let alone, v. infra. Gen. R. s. 75 אִם רָחַק וְנָשַׁחְתָּהּ וּב' if thou wert to reject and abandon Jacob &c.; Yalk. Ps. 653.

**נָשַׁח** same. Snh. 6<sup>b</sup> (ref. to Prov. XVII, 14) לְנָשַׁח to drop it (the case, to compromise), v. גָּלַע; Tanh. Mishp. 6; Y. Snh. I, 18<sup>b</sup> לְנָשַׁח.

**נָשַׁח**, **נִפְּשָׁה**, **נִפְּשָׁה** to be torn loose, be released. Pesik. Bahod., p. 154<sup>b</sup> וּב' מְדוּרָשׁ וּב' (not מְדוּרָשׁ) released from one thicket and caught &c.; ib. Yalk. Num. 782 וּב' (not מְדוּרָשׁ); (Y. Taan. II, 65<sup>d</sup> top נִירוֹר, v. נִירוֹר I; Lev. R. s. 29, a. e. נִירוֹר, v. נִירוֹר).

**נָשַׁח** ch. same. Targ. Ps. XCIV, 14.

**נָשַׁח** same. Y. Shek. V, 48<sup>d</sup> top נִירוֹר דְּלֵא תִירוֹר נִירוֹר נִירוֹר Ms. M. (v. Rabb. D. S. a. l. p. 42), read: נִירוֹר נִירוֹר... let her go, that she may not die while with us; they did let her go (ed. אֶפְקוּרָה).

\***נָשַׁח** m. (preced.) *dropping, excrements*. Targ. Y. II Lev. I, 16 (h. text נִצָּח).

\***נִיא** m. *climate*. Y. B. Bath. II, 13<sup>c</sup> top, v. נִיא II a. e.

\***נִיאִיב**, **נִיאִיב** m. (נִיאִיב) *trough*. Y. Naz. I, end, 51<sup>c</sup> נִיאִיב (ed. Amst. שְׂאִיב); Num. R. s. 10 נִיאִיב; (Y. Ned. I, 36<sup>d</sup> bot. שְׂאִיב).

**נִיאִיב** m. (b. h. נִיאִיב; נִיאִיב) *lewdness, illicit intercourse*. Sifré Deut. 26 ל' דבר נ' an unchastity; Deut. R. s. 2. Ned. 20<sup>a</sup>. Num. R. s. 9; a. fr.

**נִיאִיב** m. (נִיאִיב) *insult*. Gitt. 56<sup>b</sup> נִיאִיב וְגִירוֹפּוֹ וּב' this man's (Titus') insult and blasphemy.—**נִיאִיב**, **נִיאִיב** these consolations... are insults; Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884 נִיאִיב.

**נִיאִיב** ch. same. Targ. II Kings XIX, 3; a. e.

**נִיאִיב**, v. אִיאִיב.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב**, v. נִיאִיב, pl. נִיאִיב.

**נִיאִיב**, Tosef. Kel. B. Kam. V, 8 ed. Zuck., v. נִיאִיב.

**נִיאִיב** to flow, v. נִיאִיב.

**נִיאִיב** m. (b. h.; preceded.) *flow, overflow; that which hangs over*.—(borrowed fr. Is. LVII, 19; cmp. next w.) *upper lip*. Hull. 128<sup>b</sup>. Gitt. 56<sup>a</sup>.

**נִיאִיב** I ch. same; (cmp. נִיאִיב, a. נִיאִיב, v. נִיאִיב) *tusks, canine teeth*; also pl. נִיאִיב. Targ. Ps. LVIII, 7 (h. text נִיאִיב).—[Targ. Y. I Deut. XXXIV, 7 לְסִתְרִיהּ his molar teeth; (h. text לְסִתְרִיהּ).]—B. Kam. 23<sup>b</sup>. Hull. 59<sup>a</sup> נִיאִיב גְּמֵלָה a camel has canine teeth. Sabb. 63<sup>b</sup> נִיאִיב לִיהּ his (the dog's) tusks are gone. Gen. R. s. 86, נִיאִיב לִיהּ break its tusks out; Yalk. ib. 145 נִיאִיב לִיהּ. Ib. מִסְכֵּל לִיהּ I.—Transf. the sinews connecting the hip-

bone with its socket. Hull. 54<sup>b</sup> אִיפְסִיב נִיאִיב (some ed. אִיפְסִיב) its sinews are severed.

**נִיאִיב** II m. *sproutings*, v. נִיאִיב.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב**, **נִיאִיב** m. (נִיאִיב) *disfigurement; disgrace, exposure*. Y. Ab. Zar. I, 39<sup>b</sup> bot., v. נִיאִיב. Ib. III, end, 43<sup>c</sup> נִיאִיב (an idol worshipped by an Israelite) is bad even when disfigured, i. e. its material can never be used even after its worshipper has abandoned and disfigured it. Gen. R. s. 87; Cant. R. beg., v. נִיאִיב.—**נִיאִיב** lascivious talk, v. נִיאִיב. Lev. R. s. 24.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב** m. pl. (נִיאִיב; cmp. נִיאִיב; Samar. נִיאִיב) *lots*. Y. Snh. VI, beg. 23<sup>b</sup> וּב' אֶסְקוּן לִי וּב' cast lots between you two, and one of you will at all events be caught.

**נִיאִיב**, v. נִיאִיב.—[נִיאִיב, Targ. Is. LIII, 9 some ed., v. נִיאִיב.]

**נִיאִיב**, Targ. Job V, 16 some ed., v. נִיאִיב.

**נִיאִיב**, Y. Erub. V, end, 23<sup>a</sup> לִי עִיב, read: וְחֻצָּה לִי אֶמֶת עִיב עִיב.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב**, **נִיאִיב** m. (נִיאִיב) 1) *playing on a musical instrument; use of the root*. נִיאִיב. Pes. 117<sup>a</sup>; Y. Succ. III, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top; a. e.—2) *musical accent, melodiousness*. Cant. R. to IV, 11 בְּעִינוֹתַי וּבְנִיאִיבִי.

**נִיאִיב**, **נִיאִיב** ch. same, *music*. Targ. Is. XXXVIII, 20; a. e.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב**, v. נִיאִיב.

**נִיאִיב**, **נִיאִיב** m. (נִיאִיב) 1) *gutter, dike*. B. Mets. 107<sup>b</sup> נִיאִיב (ד' אֶמֶת... דְּבִנִי אֶת) four cubits on the shores of a dyke belong to the owners of the dyke. Pes. 113<sup>a</sup> נִיאִיב לֵא leap not over a dyke (oth. opin., v. infra). B. Bath. 12<sup>b</sup> נִיאִיב לֵא two fields dependent on one dyke for irrigation; a. e.—**נִיאִיב**, **נִיאִיב**. Ib.—[V, also נִיאִיב].—2) *track, step*. Pes. l. c. נִיאִיב לֵא do not leap in place of walking (v. supra).—**נִיאִיב** as ab. B. Kam. 57<sup>a</sup> נִיאִיב לֵא Rashi (ed. sing.) they adopted the habit of running out into the fields; ib. 118<sup>b</sup> נִיאִיב לֵא (אֶנְקֵשׁ) he taught her the way out of the fold; B. Bath. 88<sup>a</sup> נִיאִיב לֵא he taught them &c.—Sabb. 51<sup>b</sup> נִיאִיב לֵא the gait of the ass is (in accordance with) the barley (which he feeds on). Ib. 66<sup>b</sup> נִיאִיב לֵא the sound of steps. Pes. 111<sup>a</sup> נִיאִיב לֵא sixty steps. Ber. 41<sup>b</sup> נִיאִיב לֵא iron run (unwearied walk).

**נִיאִיב** Targ. Cant. I, 12, v. נִיאִיב.

**נִיאִיב**, v. נִיאִיב.

**נִידָה**, v. נִדָּה.

**נִידָה**, m. (נִדָּה) *banishment, isolation*. Num. R. s. 10 חזא ב' (Sabb. 64<sup>b</sup>, a. e. כנדרה, v. נִדָּה.—Esp. *excommunication*, of a higher degree than נִדָּה and lesser than חֲרֵם. M. Kat. 16<sup>a</sup> אין 'נ פחות וכל' *niddah* lasts no less than thirty days. Ib. נִידָה the excommunication pronounced by him is valid. Ber. 19<sup>a</sup> נִידָה I should have decreed the ban over; a. fr.

**נִידָה** ch. same. Ned. 7<sup>b</sup> (ref. to מנודה, v. נִדָּה) לישנא ד' it has the meaning of excommunication (as if he had said נִידָה, v. נִדָּה I).

\***נִידָה** pr. n. pl. *Nayah* (prob. to be read נִידָה, v. נִידָה III). Y. Snh. III, 21<sup>b</sup> רבנן the rabbis of N.

**נִידָה** m. = אִידָה (mostly after an open syllable to avoid a hiatus, or after ה) *he, himself; it, it is*. B. Kam. 114<sup>b</sup> מאן נִידָה דילמא .. ויהא 'נ קא מפיק שמא and he himself spread the report (that they had been stolen). Ber. 58<sup>b</sup> לא ידענא מאי 'נ I do not know what it is (its nature). Taan. 24<sup>a</sup> אִידָה (differ. in Ms. M.) I am he (of whom you are speaking). Pes. 104<sup>a</sup>, a. e. 'נ בן וכל' (Ms. M. נִידָה, v. Rabb. D. S. a. l. note) who is (are) meant by 'the son of saints'; a. fr.—*Fem.* נִידָה. Ber. 44<sup>a</sup>.—*Pl.* נִידָה. Hull. 38<sup>a</sup> וכל' דברים וכל' נִידָה what are the movements indicating the agony of death? Ib. 79<sup>a</sup> חזא כולדו חזא they all belong to the same species. B. Mets. 24<sup>b</sup> רובא ישראל ננו the majority are Jews; a. fr.—With suffixes: נִידָה, נִידָה, נִידָה &c. (to) *myself, thyself, himself* &c. Hull. 59<sup>b</sup> נִידָה ליה נִידָה (Rashi: *Demochit* נִידָה) I want thee to show him to me (Rashi: to make him visible). Ib. 142<sup>a</sup> ויהרר לקניניהו and then let him transfer them to thyself. Ber. 54<sup>b</sup> בריך רחמנא דיהבך דיהבך בריך וכל' blessed be the Merciful who returned thee to us and not to the dust. Ned. 41<sup>a</sup>; Erub. 10<sup>a</sup>, a. fr. 'נ אמרת נִידָה thou didst cite it to ourselves &c. Keth. 92<sup>a</sup> מגבי לחו נִידָה ארעא he will give land in payment to the very claimants, and then seize it from them; a. fr.

**נִידָה**, m. (נִידָה) *leading*. Mekh. B'shall. beg.; Yalk. Ex. 226, v. נִידָה.

**נִידָה**, v. נִידָה.

**נִידָה**, Yeb. 17<sup>a</sup>, v. נִידָה.

**נִידָה** m. (נִידָה) *ugliness; disgrace*. M. Kat. I, 7 מפני נִידָה because it defaces her (for the time being); Y. Ab. Zar. I, 39<sup>b</sup> bot. נִידָה. Snh. VII, 3 (52<sup>b</sup>) נִידָה זה (the Roman way of decapitation with the sword) is a repulsive disfigurement. Y. Sot. III, end, 19<sup>b</sup> אשה נִידָה but a woman, because her disgrace (feeling of shame) is greater, must not be executed naked. Ib. 18<sup>d</sup> bot. רחמנא נִידָה the Lord will indemnify her for her (unmerited) exposure. Yalk. Prov. 943 חזא של נִידָה a hideous life (without enjoyment). Ned. 80<sup>a</sup> (in Chald. dict.) נִידָה לא שמיה נִידָה a neglected appearance for one day (by not bathing) is not considered self-neglect in the sense of the law; a. fr.

**נִידָה**, ch. same. Targ. Lam. III, 51.—Ned. 80<sup>a</sup> נִידָה it would make her repulsive.

**נִידָה**, v. נִידָה.

**נִידָה**, v. נִידָה.

\***נִידָה** m. pl. (naeviana, sub. pira) *naeviana*, a species of pears (v. Sm. Ant. s. v. Pyrus). Y. Kil. I, 27<sup>a</sup> נִידָה (corr. acc.).

**נִידָה** pr. n. m. *Nivli*. Hull. 45<sup>b</sup>.

**נִידָה** m. (נִידָה) *slumber; idleness*. Targ. Prov. XXXIII, 21.

**נִידָה**, f. same. Targ. Prov. VI, 4 ed. Lag. (ed. נִידָה; ed. Wil. נִידָה). Targ. Ps. CXXXII, 4.—*Pl.* נִידָה. Targ. Job XXXIII, 15 Ms. (ed. sing.).

**נִידָה** m. *Nabatean*. Sabb. 121<sup>b</sup> (Ms. M. כורי); Y. ib. XIV, beg. 14<sup>b</sup> נִידָה.

**נִידָה**, v. sub נִידָה.

**נִידָה** m. (נִידָה) *one who claims damages; pl. cases of damage claims*. Gitt. V, 1; v. נִידָה. B. Kam. 83<sup>b</sup>; a. fr.; v. נִידָה.

**נִידָה**, v. sub נִידָה.

**נִידָה**, v. נִידָה.

**נִידָה**, v. נִידָה.

**נִידָה** I m. (נִידָה) *soft, gentle*. Targ. Job XXXVII, 13; Taan. 3<sup>b</sup> bot. נִידָה a gentle rain, opp. רויא. Ib. נִידָה when a gentle rain has fallen.—*Fem.* נִידָה. Targ. II Esth. VIII, 13.—Sabb. 7<sup>b</sup> נִידָה it is convenient for use; a. fr.

**נִידָה** II m. (נִידָה) *ease, satisfaction*. Yeb. 118<sup>b</sup> נִידָה נִידָה נִידָה bodily comfort (even in an unhappy marriage) is preferable (to singleness). Snh. 45<sup>a</sup>, v. נִידָה. Sabb. 132<sup>a</sup> נִידָה נִידָה נִידָה what satisfactory reason had he at first (for his interpretation), and what was again the objection he attempted to meet?—*ל*—*one likes, prefers*. Targ. Y. Deut. XXXII, 50.—Meg. 28<sup>a</sup> נִידָה I do not want to be honored at the expense of thy disgrace. Ib. נִידָה נִידָה do you not want me to live? B. Bath. 172<sup>a</sup> נִידָה נִידָה something which is satisfactory to the creditor and &c. Arakh. 30<sup>b</sup> נִידָה it is better for man to sell his daughter than to borrow on interest. Erub. 32<sup>b</sup>; a. fr.—נִידָה (a dialectical term, v. נִידָה *Ithpe*.) *it is right; it will do*. Y. Pes. I, 27<sup>b</sup> top נִידָה נִידָה this is right as far as the uppermost and nethermost cavities are concerned. Y. Yoma III, 40<sup>c</sup>, sq. נִידָה נִידָה ... של משה אין חומר מיד נִידָה אין חומר ... if you say, sacred vessels are consecrated at once (as soon as finished), it is right; but if you say, they are not consecrated until they are used, it would be right as far as the Mosaic vessels are concerned, but &c.—Hull. 56<sup>a</sup>

this would be right according to the opinion of &c.; a. fr.—Cant. R. to I, 6 נ' (an editorial gloss, as a punctuation mark) as a positive assertion, opp. אֲרִיזָה.—V. נִיחָה.

**נִיחָה** III pr. n. m. *Niḥa*, name of an Amora. Y. Kil. IX, beg. 31<sup>d</sup>; Y. Yeb. VIII, end, 9<sup>d</sup>; a. e.

**נִיחֹרֶח** m. (b. h.; נִיחָה) *pleasing*. Koh. R. to IX, 7 כִּיחָה ל' like the pleasing flavor (of a sacrifice); a. e.

**נִיחָה**, **נִיחָה** m. (b. h.; נִיחָה) *comfort, consolation*. Mekh. B'shall., beg. (ref. to נִיחָה, Ex. XIII, 17) זה אינ' זה (this *(niḥam)* does not mean comforting but leading (i. e. the נ is not radical); Yalk. Ex. 226 אינ' נִיחָה, v. נִיחָה a. נִיחָה.—Pl. נִיחָה, v. נִיחָה (corr. acc.), v. נִיחָה. Pesik. Shim'u, p. 117<sup>b</sup> נִיחָה דְּבִרֵּי comforting words, opp. קִינּוּנֵי. Ib. Nahāmu, p. 124<sup>a</sup> דְּבִרֵּי שְׂמִיחָה; Yalk. Is. 307 דְּבִרֵּי שְׂמִיחָה דְּבִרֵּי. Lam. R. introd. (R. Joh. 1), v. נִיחָה; a. e.—V. נִיחָה.

**נִיחָה**, v. נִיחָה.

**נִיחָה** f. (נִיחָה) 1) *mildness, gentleness*. Targ. Job XXXI, 18 (v. נִיחָה).—Taan. 4<sup>a</sup>, v. אֶלֶף II. Arakh. 17<sup>a</sup> as regards ruling with rigor or with leniency. B. Bath. 25<sup>b</sup> בְּנִיחָה מִשְׁרָא when the rain comes down gently, opp. בְּשִׁפְכוּתָא. Sabb. 34<sup>a</sup>, a. e. צִירִי בְּנִיחָה he must say them in a gentle way; a. e.—2) *submission, humility*. Gitt. 36<sup>b</sup>, v. עֵלֶף. 3) *ease of mind, satisfaction*. Snh. 30<sup>b</sup>; Pes. 32<sup>b</sup> נִיחָה מַאי why this ease of mind (why does he say, Let thy mind be set at rest as thou didst mine)?

**נִיחָה**, v. נִיחָה I.

**נִיחָה** m. (נִיחָה) *overflow*. Y. M. Kat. I, 80<sup>b</sup> top.

**נִיחָה** f. (נִיחָה) *drop*. B. Bath. 73<sup>b</sup>, v. נִיחָה.—Pl. נִיחָה. Gitt. 69<sup>b</sup>.

**נִיחָה**, v. נִיחָה.

**נִיחָה**, v. נִיחָה ch.

**נִיחָה**, Pi. of נִיחָה.

**נִיחָה** I, v. נִיחָה ch.

**נִיחָה** II m.=h. נִיחָה II, *kind, gentle, pleasing*. Targ. Y. Deut. XVII, 18.—ל' it is good (better) for. Koh. R. to X, 5 [read:] ל' לִיה דְּקִבְרִיתָהּ it would have been better for him that I should bury him than &c.; (Y. Sabb. XIV, 14<sup>d</sup> bot. מִיחָה הוּא אֵילֵי הוּא מִיחָה). Koh. R. l. c. ל' לִיה דְּקִבְרִיתָהּ it would have been better that his head were taken off than to do this; a. e.

**נִיחָה**, **נִיחָה**, **נִיחָה** (נִיחָה) m.=h. נִיחָה I, 3) *rest, satisfaction*. Targ. Ps. XCV, 11 ed. Lag. (ed. Wil. a. oth. מְנַחֵם). Ib. CXVI, 7 Ms. נִיחָה (Regia נִיחָה; ed. נִיחָה). Targ. Job XXXVI, 16. Targ. Lam. I, 3; a. fr.—Y. Taan. I, 64<sup>a</sup> (transl. Is. XXX, 15) בְּשִׁפְכוּתָא וְל' וְל' through Sabbath

rest and repose you will be redeemed. Gen. R. s. 87 (ref. to Ps. CXXV, 3) אֵין לִי וְל' (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94<sup>b</sup> בְּנִיחָה gently.—V. נִיחָה, a. next w.

**נִיחָה**, **נִיחָה** f. h. same. Gen. R. s. 30 (play on נִיחָה, Gen. VI, 9) לִי לִי וְל' (ed. Wil. נִיחָה) he was a comfort to himself, a comfort to the world &c.; Yalk. ib. 48; Yalk. Chr. 1072 נִיחָה. Gen. R. s. 25 (ref. to נִיחָה, Gen. V, 29, a. נִיחָה, Ex. XXIII, 12) נִיחָה שׁוּר וְל' here ease is mentioned, and so there: as there appeasement of the ox is meant, so here (the ox submitting again to man's control, v. נִיחָה); ib. נִיחָה קִבְרִי rest in the grave; Yalk. Chr. l. c.

**נִיחָה**, v. נִיחָה.

**נִיחָה**, **נִיחָה** pr. n.=נִיחָה; v. נִיחָה.

**נִיחָה** m. (נִיחָה) [*blank*], *paper, parchment, papyrus* &c. Ab. IV, 20 חֲדָשׁ עַל נִיחָה ink on a new blank, opp. 19<sup>b</sup> palimpsest. Gitt. 9<sup>b</sup> חֲדָשׁ נִיחָה blank paper, v. חֲדָשׁ. Ib. Kel. B. Kam. VII, 11; Kel. X, 4. Sifr. Deut. 160 לֹא עַל נִיחָה not on a loose sheet, opp. מְגִלָּה; a. fr.—Pl. נִיחָה. Pes. 42<sup>b</sup> מְדַבְּקִין בָּהּ נִיחָה scribes... glue their parchments with it (Ms. M. נִיחָה ch. form). Kel. II, 5 נִיחָה כְּסוּי (Var. וְהִי) covers... made of papyrus; Tosef. ib. B. Kam. II, 5 נִיחָה ed. Zuck. (Var. וְהִי, corr. acc.).

**נִיחָה**, v. next w., end.

**נִיחָה**, **נִיחָה** m. (נִיחָה) *weeding; lopping (trees)*. Kel. XXIX, 7 קִרְדִּים שֶׁל נִיחָה (perh. נִיחָה; ed. Dehr. נִיחָה) the axe used for lopping trees (v. Maim. a. l. ed. Dehr.); Y. Meg. I, 71<sup>b</sup> top נִיחָה; Y. Ned. IV, beg. 38<sup>c</sup> מְכֻשׁ (corr. acc.). Tosef. B. Mets. VII, 6 גִּמְרֵי נִיחָה (ed. Zuck. נִיחָה) if he finished the weeding for which he was hired. Gen. R. s. 39 רָאָה נִיחָה when he saw them engaged in weeding (lopping) at the proper season &c.; a. fr.—[Pesik. R. s. 31 קִטָּה כְּמִין נִיחָה, ed. Fr. נִיחָה, read: קִטָּה כְּמִין, Fr. emends: כְּמִין צִינּוֹר; v. נִיחָה; Fr. emends: כְּמִין צִינּוֹר.]

**נִיחָה**, **נִיחָה**, v. sub נִיחָה.

**נִיחָה** pr. n. (Νῖλος) *the Nile, also the godhead Nilus*. Targ. Y. Gen. XLVII, 7; a. fr.—Sot. 13<sup>a</sup>. Gen. R. s. 87; Pesik. R. s. 6, v. נִיחָה; a. fr.

**נִיחָה** to *slumber*, v. נִיחָה.

**נִיחָה** m. (preced.) *slumber, sleep*. Pes. 120<sup>b</sup>; Meg. 18<sup>b</sup>, a. e. (expl. מְנַחֵם) נִיחָה וְלֹא נִיחָה a sleep which is no sleep, a wakefulness which is no wakefulness.

**נִיחָה**, Pi. of נִיחָה, v. נִיחָה I.

**נִיחָה**, v. נִיחָה II.

**נִיחָה**, **נִיחָה** f. (נִיחָה, cmp. נִיחָה) *fringe, cord, hair* (of the eye-brow); *bristle; fibre*. Bets. 14<sup>b</sup> וְלֹא שְׂמַח תִּכְרֹךְ נִיחָה lest a

fringe (shred of the garment used as mattress) wind itself around his body; Y. Kil. IX, 32<sup>a</sup> bot. Nidd. 67<sup>a</sup>, a. e. one single thread; Y. Sabb. VII, 7<sup>d</sup> top נמא (corr. acc.). Gen. R. s. 93 ו' ב' ב' (Ar. נמא) he tied rope to rope, string to string. Ib. אחז היה לו בלבי he had one bristle on his chest; Yalk. ib. 150. Gen. R. s. 65, end ו' ב' קשר בו לו (Ar. נמא) he tied a string to it ..., and hanged himself. Tosef. Sot. I, 2 כרי שיקשר הגרדי לו as much time as the weaver needs to knot a fringe; Y. ib. I, 16<sup>c</sup> bot.—B. Bath. 16<sup>a</sup> (ref. to סערה, Job XXXVIII, 1) נמא for each hair (of the eye-brow) &c., v. נמא. Sabb. 30<sup>a</sup>, a. fr. נמא a thread's (or hair's) breadth. Erub. X, 13 במקדש נמא קושרין they were permitted to knot a broken string of a musical instrument in the Temple; ib. 102<sup>b</sup> כינור נמא; a. fr.—Pl. נמא. B. Bath. I. c. Shek. VIII, 5 ed. (Ms. M. נמא); a. fr.—2) (cmp. נמא) pl. נמא mustache. Yoma 38<sup>b</sup> בין ה' the division line between the two parts of the mustache.—3) נמא (cmp. נמא III) leech. Ab. Zar. 12<sup>b</sup>. [Ib. 10<sup>b</sup>, v. נמא].

**נימא** ch. same, cord; string &c. Targ. Ps. XI, 2 (h. text ירה); a. e.—Pl. נמא, נמא. Targ. Koh. IV, 12. Targ. Y. Num. XV, 38. Targ. Ps. VI, 1; a. e.

**נימאין**, v. נמא.

**נימא**, v. נמא h.

**נימול**, v. נמול II.—[נימולין, Y. Yeb. VIII, 9<sup>b</sup>, v. נמול.]

**נימוס**, Tosef. Bekh. IV, 15; Tosef. Men. XIII, 6, read נמוס, v. נמוס.

**נימוס**, v. נמוס.

**נימוס** I pr. n. m. Nimos, 1) ה' הגרדי, v. נמא. — 2) N., brother of Joshua the grist-maker. Bekh. 10<sup>b</sup>; Tosef. Makhsh. III, 13 אינומיס ed. Zuck. (oth. ed. איני), read נמוס, v. נמוס.

**נימוס** II m. (νόμος) usage, law; religion (v. נמוס). Meg. 12<sup>b</sup> נמוס בנימוס, v. נמוס. Gitt. 65<sup>b</sup> נמוס deal with her according to law. Ex. R. s. 15 המלכות בני in accordance with the royal usage of warfare; (Tanh. Bo 4, a. e. נמוסין. Gitt. 43<sup>b</sup> נמוס .. נמוס Ar. (ed. נמוס) as soon as the gentile did to him (the hypothecated slave) what the law requires (to take possession, v. נמוס) Tosef. Ab. Zar. III (IV), 16 נמוסין (corr. acc.). Gitt. I. c. [read:] נמוס although he (the Jew) did what the law requires in regard to the field; a. fr.—Pl. נמוסין. Num. R. s. 18 ו' ב' דרכי הגוים יש לו it is the way of the nations to have many religious observances (for various deities) and many priests. Gen. R. s. 16 ב' ב' בשלשה (Ar. בנימוסין) in three things is Greece in advance of Rome: in codes &c., v. נמוסין. Ib. s. 67. Num. R. s. 8 ב' ב' שלנו in our (Roman) law; a. e.—[Ex. R. s. 15 נמוסין read: נמוסין, v. נמוס.]

**נימוס**, **נימו** ch. same. Targ. Ps. I, 2. Targ. I Sam. II, 13; a. fr.—Gen. R. s. 48 (prov.) נמוסין when you come to a place, follow its customs.—Pl. נמוסין,

ב' דבריה Targ. Ez. XX, 25; a. fr.—Y. Ber. V, 9<sup>a</sup> נמוסין ב' (ed. Lehm. sing.) he is engaged in studying the laws of his Creator.

**נימוק**, v. נמוק.

**נימוק**, **נמו** m. (contr. of נמוק; נמוק) depth, penetration. Ab. d'R. N. ch. XVIII; Gitt. 67<sup>a</sup> יוסי נמוק עמו R. Jose the surname, 'His depth is with him', i. e. he has deep reasons for whatever he says. Ib. ראינו לו עמו אלמלא ראינו לו עמו if thou hadst seen him, (thou wouldst have seen) his depth was &c. Erub. 51<sup>a</sup>. Bekh. 37<sup>a</sup> נמו דמיו דרימא you might have thought, we must adopt R. Jose's opinion because he is known to have deep reasons.

**נימוקת** f. (מור; cmp. נמוקת) a detachment of troops sent to take hostages until a requisition be complied with. Y. Pes. IV, 31<sup>b</sup> bot., v. נמוקת.

**נימוסין** m. du. (מסס) mashing mill. Ab. d'R. N. ch. XXXI, end, contrad. to נמוסין grinding mills (v. Ber. 61<sup>b</sup> top).

**נימוסין**, v. נמוסין.

**נימוסין**, **נמו** m. (νυμφεῖον, nymphaeum) a fountain consecrated to the nymphs, in gen. fountain. Tanh. Mishp. 8 (some ed. נמוסין, corr. acc.); Ex. R. s. 31 נמוסין (corr. acc.).

**נימוסין**, **נימוסין**, **נימוסין**, v. sub נמו.

**נין** m. (b. h.; נוני) [tender,] child, offspring. Mekh. B'shall., Amalek, s. 2 ו' ב' I will not leave over a son or son's son of Amalek; Yalk. Ex. 266).

**נינגי**, v. נניגי.

**נינה**, pl. of ננה.

**נינה** (b. h.) Nineveh, the capital of Assyria. Yoma 10<sup>a</sup>; Gen. R. s. 37. Sabb. 121<sup>b</sup>; Y. ib. XIV, beg 14<sup>b</sup> צירעה צירעה the hornet of N.; a. e.

**נינה**, **נני** I m. (contr. of נניע, cmp. נני) (slender) hemp-cord, line (v. P. Sm. 2362; 2387). Gen. R. s. 65; s. 93 Ar. (ed. נניעה).—[Lev. R. s. 22, beg. נניעה, read: נניעה, v. נניעה.]

**נינה**, **נני** II f. (v. preced.) ammi, Bishop's-weed (v. נניעה). Ab. Zar. 29<sup>a</sup> (Rashi: mint). Sabb. 128<sup>a</sup>; 140<sup>a</sup> נניעה. Ib. מעליה נניע nini is good for seasoning cress. Gitt. 69<sup>b</sup> תלת ביצי נני (Ar. בכ') three eggs' sizes of n.—V. נניעה.

**נינפה**, v. next w.

**נינפה**, **נני** f. (νύμφη) bride. Targ. Cant. IV, 8, sq.—R. Hash. 26<sup>a</sup> ו' דיו קורין לכלה נני I heard them call a bride נניפה. Gen. R. s. 71 (play on נפח, Gen. XXX, 8) נניפה נניפה I ought to have been made a bride before my sister; Yalk. Gen. 127 נינפה (corr. acc.). Ex. R. s. 36, beg. (ref. to נניפה, Ps. XLVIII, 3) נניפה לשון נניפה (some ed. נני) in Greek they call a bride



*nympe*. Ib. s. 52, end (ref. to Ps. l. c.) קלי ניר ed. Const. (missing in ed.) καλὴ καὶ ἡγεμένη, the beautiful bride; Pesik. R. s. 41 קלוינפיר (corr. acc.); Tanh. Ki Thissa 18 (ref. to יפת, Cant. IV, 11) כלה נופיר; ed. Bub. ib. 9 קלוינפיר, read נ' קלי.—[Yoma 10<sup>a</sup>, v. נ'פיר.]

נים, pl. נים, v. נים, נים.

ניסא, v. נסא.

ניסא, נסא m. (an adapt. of νῆσος, as if fr. נסא=נסע to emigrate, or נסא to subject; emp. נים, Sam. עניסויס, Gen. X, 32, Mand. נים, v. Nöld. Mand. Gr. p. XXX) settlement, colony, esp. island (v. נים, N. Targ. Is. XX, 6 (ed. Wil. נסא). Targ. Jer. XXV, 22; a. e.—Pl. constr. נים, נים. Targ. Is. XXIV, 15. Ib. II, 16 (ed. Wil. נים; h. text נים). Targ. Am. IX, 3 (h. text נים). Targ. Y. II Gen. X, 18 נים (belonging to ib. 5, as quoted in Ar.); a. e.—Hebr. form, pl. (of נים) נים, נים, נים; v. נים, נים.—[Deut. R. s. 2 נים; Yalk. Is. 369; Yalk. Deut. 825 נים.]

ניסא, נסא pr. n. (v. נים) Mount Nissay (Miracle), a substitute for Sinai, introduced for argument. Sabb. 89<sup>a</sup> (against one explaining נים as נים as הר נים, the mount whereon miracles were wrought for Israel) then its name ought to have been Har Nissay; v. נים, נים.

ניסא f. flight. Sot. VIII, 6 נים, corrected ib. 44<sup>b</sup> (as in Y. ed.) נים for the beginning of falling (in slaughter) is the rout; Y. ib. VIII, end, 23<sup>a</sup>; Sifre Deut. 198 נים for the beginning of flight means falling.

ניסא, נסא m. (נים) libation. Succ. IV, 1 נים the water libation (on the Succoth festival) is continued for seven days. Y. ib. 54<sup>d</sup> top; Tosef. ib. III, 15 נים at its libation the laws of sanctity must be observed; (Tosef. Meil. I, 16 נים). Zeb. VI, 2. Snh. 62<sup>a</sup> נים libation to idols; a. fr.—Pl. נים, נים, נים how many libations Jacob performed. Taan. 2<sup>b</sup>, a. e. נים two kinds of libations.—2) the manipulation by an idolater by which he causes wine to be forbidden to Jews as נים (v. נים). Ab. Zar. 56<sup>b</sup> (in Ohald. dict.) נים operating with the foot is not called a ritual manipulation (does not affect the wine); a. e.

ניסא, נסא ch. same, the act of libation; (in Targ. Y. also) the liquid used for libation. Targ. Num. XXVIII, 7. Ib. IV, 7; a. fr.—Pl. נים, נים, נים. Ib. O. some ed. Targ. Y. ib. XV, 13 (not נים); a. fr.—V. נים I.

ניסא, נסא m.; pl. נים, נים, נים (v. נים) [despaired of, given up,] palms which never mature their fruits, male palms; נים fruits of nishanê, stunted dates which cease growing early in the spring (נים). Pes. 53<sup>a</sup> בר נים he selected for felling (in the Sabbatical year) palms whose fruits had reached their limited maturity. Erub. 28<sup>b</sup> דם בר נים there it means fruits of the nishanê (which having reached their maturity are considered as food).

Ib. בר נים (read בר נים, v. Rabb. D. S. a. l. note 60) it does not mean fruits of the n. —[Ms. M. נים, Var. נים, נים, נים, v. Rabb. D. S. to Erub. l. c.—The Var. נים, dialect. for נים (emp. נים a. נים) gave rise to etymological derivation from נים.]

ניסא, נסא, נים, v. sub נים.

ניסא, נסא, v. נים, נים.

ניסא, נסא, v. נים, נים.

ניסא or נסא m. (v. נים II) easy-chair, (royal) arm-chair. Tosef. Snh. IV, 2 נים (strike out נים, as a gloss; Var. נים); Y. ib. II, 20<sup>e</sup> bot. (Var. נים).

נים (b. h.; v. Fr. Del. Proleg., p. 138, note) Nisan, the first month of the Hebrew calendar, containing thirty days, varying between the sixteenth of March and the eighth of May. R. Hash. I, 1 נים on the first of Nisan begins the royal year. Ib. 2<sup>b</sup> נים if a king dies in N., and his successor ascends the throne in N., we count a year for the one, and one (the first year) for the other; a. v. fr.

נים ch. same. Targ. Y. Ex. XII, 8; 18; a. e.—Y. Maas. Sh. IV, end, 55<sup>c</sup>; Ber. 56<sup>b</sup>; Lam. R. to I, 1 נים (הר נים), נים.

נים, נים, v. נים, נים.

נים, נים m. (transpos. of נים), v. נים, נים.

נים, נים, v. נים, נים.

נים, נים, v. נים, נים.

נים, נים, v. נים, נים. Targ. II Esth. III, 8 נים ed. Lag. a. oth., read: נים, נים, נים.

נים, נים, v. נים, נים.

נים, נים, v. נים, נים.

נים m. (נים) the effort made to remove phlegm, hawking; the phlegm discharged by hawking, contrad. to נים. Nidd. VII, 1 נים the phlegm (of an unclean person) and the spittle. Ib. 55<sup>b</sup> נים; B. Kam. 3<sup>b</sup>, v. נים; a. e.

נים, נים m. (נים) [something hanging, emp. Syr. Nidd. 1) fat-tail, rump. Targ. Y. II Lev. III, 9 (h. text נים).—2) breast of an animal. Ib. VII, 30 (h. text נים); [Ar. נים, v. Koh. Ar. Compl. s. v.]—Midr. Sam. ch. XIV נים the shoulder and the breast.

נים, נים, v. preced.

נים, נים m. (נים) shaking of a garment. B. Mets. 29<sup>b</sup>.

נים, נים, v. נים, נים.

נים, נים, v. נים, נים.

נִינְעָנֵעַ, נִינְעָנֵעַ, v. sub נִנְעַ.

נִינְ, Tosef. Arakh. V, 14, v. נִינְ II.

נִיפּוּחַ m. (נִפּוּחַ) *blowing into*. B. Bath. 79<sup>a</sup> (play on נִפּוּחַ, Num. XXI, 30) אֵשׁ שְׂאִינָה צִירִיכָה נִי a fire which needs no fanning (hell); Yalk. Num. 765.

נִיפּוּל m. (נִפֵּל) 1) *falling off*, esp. (with ref. to Lev. XI, 32) *of a limb detached from the body*. Hull. 74<sup>a</sup> נִיפּוּל מִיָּד הַחַיָּה the natural death of an animal causes the hanging limb (הַלְדוּל) to be considered as if detached (in life-time, so that it does not come under the law of נִבְלָה), but slaughtering does not &c. (and the dangling limb is considered as a part of the slaughtered animal. Ib. 129<sup>a</sup> נִיפּוּל מִיָּד הַחַיָּה if death causes the limb to be considered as detached, let it be susceptible of uncleanness as a limb cut off from a live animal, and if not &c.; a. fr.—Pl. נִיפּוּל פֶּתַח *bread which falls apart, spoiled bread*. Tosef. B. Kam. X, 9; B. Kam. 99<sup>b</sup>; B. Bath. 93<sup>b</sup>. Sifra B'huck., Par. 2, ch. VI פֶּתַח נִיפּוּל (corr. acc.; Yalk. Lev. 675 נִיפּוּל פֶּתַח).—[V. נִיפּוּל פֶּתַח]—2) *falling down* for prayer. Deut. R. s. 2, beg. (as one of the expressions for prayer, with ref. to Deut. IX, 25); Yalk. ib. 811; Sifré ib. 26.

נִיפּוּל m. (preced.) 1) *young birds found near their nests*. B. Bath. II, 6 (23<sup>b</sup>) נִיפּוּל דְּמִצָּעָא וְכ' (Ms. O. נִיפִיל; Ms. H. נִיפֵל, v. Rabb. D. S. a. l. note 300) birds found within fifty cubits &c.—2) a species of locusts, *nippol*. Hull. 65<sup>b</sup> נִיפּוּל (Ar. דְּמִצָּעָא) *Sal'am* (Lev. XI, 22) is *nippol*; Sifra Sh'mini, Par. 3, ch. V חֲרֹגַל זֶה נִיפּוּל.

נִיפּוּלָא, נִיפּוּלָא ch. as preced. 2. Targ. Y. Lev. XI, 22 (Ar. נִיפִיל, corr. acc.; h. text דְּמִצָּעָא).

נִיפּוּלָה, Sifra B'huck., Par. 2, ch. VI, v. נִיפּוּל.

נִיפּוּלִיָּה, v. next w.

נִיפּוּלִין pr. n. pl. *Neapolis* on the site of the ancient Shechem. Y. Ab. Zar. V, 44<sup>d</sup> נִיפּוּלִיָּה (corr. acc., or נִיפּוּלִים); Deut. R. s. 3 כֹּתֻרִים נִי. Num. R. s. 23 (expl. שָׁכָם, Josh. XX, 7) נִי.

נִיפּוּחָא, v. נִיפּוּחָא.

נִיפּוּחָא, v. נִיפּוּחָא.

נִיפּוּל, v. נִיפּוּלָה.

נִיפּוּלָא I m. (נִיפִיל) [*giant*], the constellation of *Orion* (h. נִיפִיל). Targ. Job IX, 9. Ib. XXXVIII, 31.—Pl. נִיפּוּלִין, constr. נִיפִילִי, נִיפִילִי Targ. Is. XIII, 10 (h. text נִיפִילִי).—Snh. 96<sup>b</sup> בֶּרֶךְ נִיפִילִי *son of giants* (?), surname of the Messiah (with allus. דְּמִצָּעָא, Am. IX, 11); Yalk. Am. 549 (some ed. נִיפִילִי).

נִיפּוּלָא II m. *untimely birth*, v. נִיפִילָא II.

נִיפּוּחָא, v. נִיפּוּחָא.

נִיפּוּר pr. n. pl. (Assyr. Nipur, modern Niffer, v. Schr. KAT. 2, p. 572) *Nifar*. Yoma 10<sup>a</sup> (identified with נִיפּוּר Ms. M. 2 (Ms. M. 1 נִיפּוּר for נִיפּוּר, v. Rabb. D. S. a. l. note; ed. נִיפּוּר, strike out the second w., as a corrupt gloss, induced by phonetic resemblance of נִיפּוּר a. נִיפּוּר, v. נִיפּוּר).

\*נִיפּוּרָא m. (a mutilation of λυγροφόρος, emp. לִיפּוּר) *torch-bearer*. Ab. Zar. 11<sup>a</sup> נִי Ar. (ed. נִיפּוּרָא; Ag. Hatt. נִיפּוּרָא; Yalk. Ex. 229 ed. Salon. אֲנִיפּוּרָא, v. Rabb. D. S. a. l. note 200); v. נִיפּוּרָא.

נִיפּוּשׁ m. (נִיפּוּשׁ)=h. נִיפּוּשׁ, *vacant space*. Targ. Y. Gen. XXXII, 17.

נִינְ (נִינְ) 1) *to sprout, blossom*. Targ. Ps. XC, 6 נִינְ. Ib. CXXIX, 6 נִינְ. Ms. (ed. נִינְ).—Snh. 18<sup>b</sup> נִינְ; Y. R. Hash. II, 58<sup>b</sup> top נִינְ, v. נִינְ; Y. Snh. I, 18<sup>c</sup> bot. נִינְ (corr. acc.).—2) *to shine* (emp. נִינְ). Targ. Ps. CXXXII, 18 (h. text נִינְ).

af. נִינְ to bring forth blossoms. Targ. Num. XVII, 23 (ed. Berl. נִינְ).

נִינְ, v. נִינְ.

נִינְפָחָא, v. sub נִינְ.

נִינְפָחָא m. (נִינְפָחָא) *glory; use of the stem for song*. Midr. Till. to Ps. IV (expl. לְמִנְפָּחָא) נִינְפָּחָא to him whose glory is everlasting. Ib. נִינְפָּחָא with glorification (use of נִינְפָּחָא) &c.; Pes. 117<sup>a</sup>, a. e. נִינְפָּחָא.

נִינְפָּחָא, v. נִינְפָּחָא.

נִינְפָּחָא m. pl. constr. (נִינְפָּחָא) *strife, rivalry*. Meg. 24<sup>b</sup> top, v. נִינְפָּחָא.

נִינְפָּחָא, v. next w.

נִינְפָּחָא f. (נִינְפָּחָא) *remnants, refuse*. Gen. R. s. 67 (ref. to נִינְפָּחָא, Gen. XXVII, 36) נִינְפָּחָא ed. (Ar. נִינְפָּחָא) of the leavings (of the poorest kind). Ib. s. 74 (ref. to נִינְפָּחָא, Gen. XXXI, 9) נִינְפָּחָא (Ar. נִינְפָּחָא) like one that saves things from among the refuse.—Pl. נִינְפָּחָא, נִינְפָּחָא. Tosef. Ter. X, 3 נִינְפָּחָא (corr. acc.; ed. Zuck. נִינְפָּחָא) the leavings and the rotten fruits &c.—V. נִינְפָּחָא a. נִינְפָּחָא.

נִינְפָּחָא c. (נִינְפָּחָא) 1) (b. h.) *spark, sparkling light*. Tanh. Vayesheb 1 נִינְפָּחָא one spark from thy smithy.—Pl. נִינְפָּחָא נִינְפָּחָא, נִינְפָּחָא, נִינְפָּחָא. Tosef. Yoma II, 3 נִינְפָּחָא נִינְפָּחָא sparkling rays proceeded from it (the golden tablet); Yoma 37<sup>b</sup> נִינְפָּחָא; Y. ib. III, 41<sup>a</sup> top נִינְפָּחָא; Y. Sot. II, 18<sup>a</sup> top נִינְפָּחָא. Num. R. s. 5, beg. נִינְפָּחָא נִינְפָּחָא two sparks of fire &c. Ib. נִינְפָּחָא נִינְפָּחָא two sparks preceded them. Y. Ab. Zar. V, end, 45<sup>b</sup> (v. נִינְפָּחָא) נִינְפָּחָא it must be so heated that sparks burst forth from it. Tosef. Sabb. VI (VII), 2 נִינְפָּחָא נִינְפָּחָא if snuff falls off the candle, and he says, we shall have guests &c. (v. נִינְפָּחָא). Sabb. III, 6 נִינְפָּחָא לקבל to receive the snuff; a. fr.—\*2) *shivers scattering from the broken sledge-hammer*. Sabb. 88<sup>b</sup>; Snh. 34<sup>a</sup> (ref. to Jer. XXIII, 29) נִינְפָּחָא נִינְפָּחָא as the sledge-hammer (when shattered by

נִיקָנוֹר, נִקְנָן pr. n. m. (Νικάνωρ) *Nicanor*, 1) a general

under Antioch Epiphanes and Demetrius I, defeated and slain by Judah Maccabi (I Macc. VII, 39; II Macc. XV, 30). Y. Taan. II, 66<sup>a</sup> top (Meg. Taan. XII) יום נ' Nicanor-Day (a half-festival); Y. Meg. I, 70<sup>c</sup> bot.—2) N., who imported Corinthian bronze doors for a Temple gate. Yoma III, 10; Tosef. ib. II, 4; Y. ib. III, 41<sup>a</sup>; Bab. ib. 38<sup>a</sup>. Midd. II, 3, a. fr. נ' שער (שערי), v. נהושחן.

**ניקצא, ניקרא, ניקר**, v. sub נק'.

**נר** I, נר (b. h.; v. Del. Proleg., p. 98, sq.) [to conquer,] to break ground, clear. Tosef. Men. IX, 3 שנה נ' נר he breaks the field the first year, the second year he ploughs it &c.; Men. 85<sup>a</sup>. Arakh. IX, 1 (29<sup>b</sup>) נר if he broke it (without planting). Tosef. B. Mets. IX, 7 נר לא יהא נר (Var. נ' he must not plough it over entirely one year and plant the next, but plough one half &c. Ib. 8 ודיח נר וי' and he ploughed all of it one year &c. Ib. 26 נאר (Var. ניר, נר; a. fr.—Part. pass. ניר; f. ניר. Ib. 29 נ' מניחה לפניו when he surrenders the field to him cleared, opp. נשלת. —[Men. 85<sup>b</sup> ניר הציר, Ms. M. נר.]

**נר** Pilp. נר to plough over repeatedly. Part. pass. מניח נר (= מניח; cmp. מניח a. מניח; f. מניח, pl. מניחים. Men. 85<sup>a</sup> לכך נר ודמ' לכך נר שדות (Ms. M. נר, corr. acc. or הניח Nif.) fields .. repeatedly ploughed over for that purpose; Tosef. ib. IX, 3 הניח, Var. הניח, read הניח or הניח).

**נר** Nif. נר (cmp. נר fr. נר) to be broken, v. supra.

**נר** ch. same. Targ. I Sam. VIII, 12 לניר (ed. Wil. למניר).

**נר** II m. (b. h.; preced.) 1) clearing, ploughing over. Tosef. B. Mets. IX, 24 בשעה נ' (read: בשעה) in the year during which he cleared the land.—2) newly broken land. Peah II, 1 נר fallow land or newly broken land. Y. Naz. VII, 56<sup>b</sup> top; a. e.—Pl. נר. Shebi IV, 3.

**נר** I ch. same. Targ. I Sam. VIII, 12.

**נר** II, נר III m. ch. (preced. wds.; Assyr. *niru*) yoke; servitude. Targ. Deut. XXI, 3. Targ. Num. XIX, 2.—Targ. Jer. XXVII, 8; a. fr.—Y. Sabb. V, end, 7<sup>c</sup>; Bab. ib. 54<sup>b</sup>, v. נר. —Pl. נר. Targ. Jer. XXVII, 2. Ib. XXVIII, 13.

**נר** IV m. (v. preced.; cmp. jugum a. ζυγόν, v. Sm. Ant. s. v. Tela) cross-beam of the loom, also the cross-rod under the cross-beam (liciatorium) to which the ends of the leashes are fastened; transf. (mostly pl.) נר, נר the leashes or thrums to which the threads of the warp are fastened; also the warp. Gen. R. s. 94, v. נר. B. Kam. 119<sup>b</sup> נ' ולא נ' לך you must not buy from the weaver remnants of woof or of warp threads. Kel. XXI, 1 נר ... he who touches the upper beam ... or the rods, contrad. נר ביה נ' —קירוס. —קירוס that portion of the web produced by passing the spool with the woof across the warp, mesh, slip. Sabb. XIII, 2 (105<sup>a</sup>) נ' ביה נ' Ms. M. (ed. בניר) he who starts a web by making two meshes, attaching them either to the cross-

pieces or to the slips (קירוס). Ib. 105<sup>a</sup> נ' ביה נ' within a distance of three meshes; (Tosef. ib. XII (XIII), 1 שני נ' בהם ... בניר אחד Y. ib. VII, 10<sup>c</sup> two sets of warp threads fastened to one old border web (licium) or two borders fastened to one set of warp threads. Shek. VIII, 5 נ' וי' Ms. M. a. Ar. (ed. בניר; v. Rabb. D. S. a. l., p. לר, note) the curtain was woven on seventy-two leashes, and each twist of the warp (נר) contained twenty four threads; Hull. 90<sup>b</sup>; Tam. 29<sup>b</sup> בניר; Num. R. s. 4 בניר; Tanh. Vayakh. 7 בניר; ed. Bub. 10 גירוס.

**נר** III ch. same; נ' the cross-rod (liciatorium). Sabb. 105<sup>a</sup> (expl. בניר בניר, v. preced.) שני נ' בניר בניר; v. Rabb. D. S. a. l. note) he passes a thread twice around the cross-rod and once around the cross-beam (jugum). Ib. 67<sup>a</sup> נ' ברקא a white twisted cord.—Pl. נר. Y. ib. XIII, beg. 14<sup>a</sup> (expl. בניר, v. supra) נ' the two cross-rods (the liciatorium and the jugum).

**נר**, v. נר.

**נר** pr. n. m. Nero, the Roman emperor. Gitt. 56<sup>a</sup> (קיסר). Lam. R. to I, 5 מיר (Gitt. 56<sup>b</sup> קיסר).

**נר** f. (preced.) a Neronian coin. B. Mets. 25<sup>b</sup>; Tosef. ib. II, 10. Kel. XVII, 12 ככלע הנר ed. Dehr. (ed. הנר, corr. acc.) the size of the Neronian Sela; Bekh. 37<sup>b</sup>. Ib. 38<sup>a</sup>.

**נר**, v. נר.

**נר, נר, נר**, v. sub נר.

**נר** m. (Pers. *našādūr*. v. Perl. Et. St. p. 48) gum-ammoniac. Gitt. 69<sup>a</sup> bot.

**נר** m. pl. (נר) taking in marriage (v. נר); married state. Keth. I, 4 מן הנ' a widow, a divorced woman ... after having been actually married, opp. מן הארוסין Ib. V, 1. Yeb. 23<sup>a</sup> (ref. to Deut. XXI, 15) מן הארוסין בניר for her (blameless) marriage, hated for her (illicit) marriage. Ib. 64<sup>b</sup> נר as to marrying (a third time), and as to the treatment of one twice lashed; a. fr.

**נר** ch. same. Targ. I Chr. VIII, 9 נר נר, read: נר נר for a novel interpretation of the law was established through her marriage; v. Y. Yeb. VIII, 9<sup>c</sup> top.

**נר**, v. נר.

**נר**, v. נר.

**נר** f. (נר) chaff. B. Bath. 94<sup>a</sup> (Ms. M. נר; Ms. R. נר).

**נר, נר, נר**, v. sub נר.

**נר** m. pl. (denom. of נר) drippings; קירא

דג *waax that runs through the beehive*. Sabb. 110<sup>b</sup> (Ms. M. נִשֵּׁשׁ).

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, m. (נִתְחַבֵּר) *dissection*. Zeb. V, 4, v. נִתְחַבֵּר. Gen. R. s. 34; a. fr.

נִתְחַבֵּר, v. sub נִתְחַבֵּר.

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, m. (נִתְחַבֵּר) *deceiver; hypocrite*. Targ. Prov. XI, 9 Ms. (ed. נִתְחַבֵּר).

נִתְחַבֵּר, m. (b. h.) *offspring, grandson*. Mekh. B'shall., Amalek, s. 2, v. נִתְחַבֵּר.

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, m. (b. h.; נִתְחַבֵּר) *crippled, paralyzed, lame*. Yalk. Deut. 933. נִתְחַבֵּר like a lame person that disturbed the peace of &c., opp. נִתְחַבֵּר. Pesik. R. s. 13, v. נִתְחַבֵּר.

נִתְחַבֵּר, (b. h.) pr. n. m. *Pharaoh Necho* (II), King of Egypt. Sot. 9<sup>a</sup>; a. e.

נִתְחַבֵּר, m. (b. h.; נִתְחַבֵּר) 1) *firm, ready*. Ber. 60<sup>a</sup>; a. e.—2) pr. n. נִתְחַבֵּר, v. נִתְחַבֵּר II.

נִתְחַבֵּר, m. (נִתְחַבֵּר) *butcher*. Y. Yoma III, 40<sup>c</sup> top (expl. קִרְיָן, Jer. XLVI, 20) נִתְחַבֵּר one says, it means the butcher (with ref. to Yoma III, 4 (קִרְיָן)).

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, m. (נִתְחַבֵּר) *he who lops trees*, v. נִתְחַבֵּר.

נִתְחַבֵּר, m. (v. נִתְחַבֵּר) *cruel*. Targ. Prov. XI, 17 (ed. Lag. נִתְחַבֵּר). Ib. XVII, 11 (ed. Wil. נִתְחַבֵּר).

נִתְחַבֵּר, f. (preced.) *cruelty*. Targ. Prov. XII, 10 (ed. Wil. נִתְחַבֵּר). Ib. XXVII, 4 (v. נִתְחַבֵּר).

נִתְחַבֵּר, (b. h.) *to be lessened*.—[Lev. R. s. 33 נִתְחַבֵּר, some ed., v. נִתְחַבֵּר.]

*Pi.* נִתְחַבֵּר, v. נִתְחַבֵּר. Hull. X, 3 נִתְחַבֵּר לִי וְכִי וְאִינוּ מִנְּקָה לִי וְכִי and the seller is not bound to allow him a reduction for the priest's share. B. Bath. VII, 2, sq. נִתְחַבֵּר he must make an allowance for what there is less than specified in the contract. Num. R. s. 20 (ref. to נִתְחַבֵּר, ib. XXII, 6) כְּמִי as one (purchasing grain) is prepared for a deficiency of one twenty-fourth for each S'ah (allowance for chaff, v. נִתְחַבֵּר); Tanh. Balak 4 (not נִתְחַבֵּר); ed. Bub. 6; a. fr.—[Cant. R. to III, 4 נִתְחַבֵּר some ed., read נִתְחַבֵּר, v. נִתְחַבֵּר.]

*Hif.* נִתְחַבֵּר, 1) *to injure, knock, strike*. B. Kam. VIII, 1 נִתְחַבֵּר הָיִיב וְכִי if he hit him (created a sore), he must pay for curing him. Ib. 3 נִתְחַבֵּר אִם וְכִי if a person strikes his father &c. Snh. IX, 2 נִתְחַבֵּר לְהַחֲבֹר וְכִי if he intended to hit him on his loins. Y. Peah I, 16<sup>a</sup> bot. (ref.

to Ps. OXX, 3, sq.) כָּל כְּלִי זָרִיךְ מִכִּיךְ וְכִי all weapons strike in their place, but this (calumny) strikes at a distance; a. v. fr.—Part. pass. מִנְּקָה; f. מִנְּקָה; pl. מִנְּקָה. Keth. VII, 10, a. fr. מִנְּקָה afflicted with leprosy. Ib. I, 3, a. fr. מִנְּקָה one who lost her hymen through an accidental lesion. Par. VIII, 9; Mikv. I, 8, v. מִנְּקָה.—2) (transf.) *to strike, produce sound, play*. Yoma I, 7 מִנְּקָה בְּאֶצְבָּעֵי וְכִי snap their middle-fingers. Arakh. II, 3, v. מִנְּקָה; a. fr.

נִתְחַבֵּר, ch. same.

*Pa.* נִתְחַבֵּר *to deduct*. Targ. Y. Lev. XXVII, 18.—Y. Sot. V, 20<sup>c</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot. נִתְחַבֵּר, v. נִתְחַבֵּר. Sabb. 140<sup>a</sup> מִנְּקָה, v. נִתְחַבֵּר. B. Kam. 97<sup>b</sup>, sq. מִנְּקָה. אִם מִנְּקָה לִי לִיבָה if provisions have become cheaper in consequence of the increased weight of the coin, we impose upon the creditor a corresponding reduction of the debt &c.; a. fr.

*Ithpe.* נִתְחַבֵּר *to be injured, suffer*. Y. Ab. Zar. II, 41<sup>d</sup> top נִתְחַבֵּר אֶשְׁחָדֵךְ.. וְאֶשְׁחָדֵךְ the first drank and did not die, but were sick; ib. נִתְחַבֵּר מִיִּרְחִין אֶשְׁחָדֵךְ read: וְאֶשְׁחָדֵךְ; (Y. Ter. VIII, 45<sup>d</sup> bot. only מִיִּרְחִין). Y. Dem. I, 22<sup>a</sup> top נִתְחַבֵּר וְלֹא אֶשְׁחָדֵךְ and they suffered no more (from mice). Ib. נִתְחַבֵּר וְלֹא יִעֲבֹרֵהוּ let him cross, he shall not be injured. Y. Keth. XII, 35<sup>b</sup> top נִתְחַבֵּר מִדֶּחַי מִדֶּחַי wherever he be buried, what does he lose (what difference does it make to him)?; Y. Kil. IX, 32<sup>c</sup> top נִתְחַבֵּר (corr. acc.).

*Af.* נִתְחַבֵּר *to harm*. Y. Sabb. III, 6<sup>a</sup> bot. (in Hebr. dict.) נִתְחַבֵּר הֲיָא לָהּ כְּלָמִם can he harm her in any manner?; Y. Bets. II, 61<sup>c</sup>.

נִתְחַבֵּר, m. (preced. wds.) *deduction*. B. Kam. 59<sup>a</sup> נִתְחַבֵּר payment is made with a deduction of the expense for the midwife (which the husband now saves); נִתְחַבֵּר a deduction for nursing expenses (incident to a regular confinement). Y. ib. VIII, beg. 6<sup>b</sup> מִדֶּחַי נִתְחַבֵּר the injured person must be fully indemnified, deducting what his ordinary alimentation would have cost; Tosef. ib. IX, 3 נִתְחַבֵּר מִדֶּחַי Var. (ed. Zuck. דִּמְיָה נִדִּיךְ, oth. var. נִדִּיךְ, corr. acc.).

נִתְחַבֵּר, m. (preced.) 1) *deduction; less*. Gitt. 15<sup>b</sup>; B. Bath. 57<sup>a</sup> נִתְחַבֵּר (the whole) less a quarter, i. e. *three fourths* (cmp. דֶּל I).—2) *loss, harm*. Y. Kidd. IV, 66<sup>b</sup> bot. מִשֵּׁם מִדֶּחַי because of 'what is his loss?', i. e. because it makes no difference in the law.

נִתְחַבֵּר, f. (preced. wds.) *reduction of a debt against a landed security (מִשְׁכָּנִית) by deducting a stipulated amount every year for usufruct*. B. Mets. 67<sup>b</sup> top נִתְחַבֵּר לֹא נִכְרֵל אֲלָא בְּנִי where the usage prevails that a land pledge can be redeemed at any time, the creditor must not have the usufruct except for the consideration of a rent deductible from the debt, v. נִתְחַבֵּר. Ib. 62<sup>a</sup> בְּלֹא נִי without paying any rent by deduction. Ib. נִתְחַבֵּר (נִכְרִי) in the case of usufruct from pledged land without consideration; a. fr.—Y. Ber. IX, 14<sup>b</sup> bot. נִתְחַבֵּר ed. Lehm., v. נִתְחַבֵּר.

נִתְחַבֵּר, *to be crafty; to contrive*. Targ. Ps. LXXXIII, 4.

*Pa.* נִתְחַבֵּר same; (with accus.) *to deceive*. Targ. O. Num.

XXV, 18 ed. Berl. (oth. ed. *Pe.*). Targ. Ps. XII, 3 (ed. Wil. מנבל). Targ. I Chr. XII, 17.

**נְכִיל** m. (preced.) *craftiness, fraud*. Targ. Mal. I, 14 (ed. Lag. נכל).

**נְכִילָא** m., **נְכִילָא** f. (preced.) *crafty, deceitful*. Targ. Ps. XLIII, 1. Targ. Jer. IX, 2. Targ. Ps. CXX, 2; a. e. — Targ. Hos. VII, 16 (ed. Lag. נִכְלָא).

**נְכִילוּתָא** f. = נְכִיל. Targ. Ex. XXI, 14; a. e. — Targ. Ps. X, 2 נכילר Ms. (ed. נְכִילָא; Regia נְכִילָא). Targ. Job V, 16 נְכִילָא ed. Wil. (ed. Lag. נְכִילָא, h. text נְכִילָא).

**נְכִילָא** v. נְכִיל, a. preced.

**נְכִים** to slaughter, v. נָכַם.

**נְכִים** m., **נְכִיסָא** f. (preced.) *slaughtered*. Targ. Lev. XIV, 6 (O. ed. Amst. נְכִיסָא). Ib. 51 (O. ed. Vien. נְכִיסָא); a. e.

**נְכִישׁ** m. = נִכְיֵשׁ q. v.

**נְכִית** v. נָכַת.

**נְכִיתָא** f. (נְכִית) *bite*; transf. *booty*. Cant. R. to III, 4 (play on נְכִיתָא, II Kings XX, 13) (some ed. נְכִיתָא) he showed him the bite which he had bitten off from Sennacherib, the booty &c.

**נְכִיל** v. נְכִיל.

**נְכִילָא** m., **נְכִילָא** f. (נְכִיל) 1) = b. h. *deceit*. Targ. Ps. XXIV, 4; a. fr. — Pl. נְכִילָא. Targ. Is. LIII, 9 (not נְכִיל). Targ. Mic. VI, 12. Targ. O. Num. XXV, 18; a. e. — 2) *deceitful; hypocrite*, v. נְכִילָא, a. נְכִילָא. — Pl. נְכִילָא. Gen. R. s. 49; Yalk. ib. 83, v. נְכִילָא II.

**נְכִילָא** v. נְכִילָא.

**נָכַם** (cmp. פָּקַם) 1) *to cut; to slaughter*. Imper. בּוֹס. Pes. 61<sup>a</sup> (expl. חוֹסו, Ex. XII, 4) כּוֹס לִי ... כּוֹס לִי is an abbreviated form (v. סוֹרֵס), as one says to his neighbor, *kos* (for נָכַם) &c., cut this lamb for me; Y. ib. V, 32<sup>a</sup> bot.; Mekh. Bo. s. 3. — Snh. 82<sup>b</sup> (play on נְכִים, Num. XXV, 15) she said to her father, cut (ruin) this people through me. Hull. 37<sup>b</sup> meat of an animal about which one says, 'cut, cut', i. e. meat of an animal hurriedly cut, because it threatens to die; Treat. Kuthim (ed. Kirchh., p. 33, sq.) we must not sell to Samaritans (sub. בָּשָׂר) meat of an animal on the point of death. — 2) *to mark, count*, v. נָכַם.

**נָכַם** ch. same; impf. יָכַם. Targ. Gen. XXXI, 54. Ib. O. XXII, 10 לְמִיכָם ed. Berl. (oth. ed. a. Y. לְמִיכָם); a. fr. — Snh. 25<sup>b</sup> bot. וְהָאֵינָא לִי אָבָא וְכֵן יִנְכְּמוּ אֲבִי וְהָאֵינָא לִי אָבָא and presently he will slaughter the father for the son and the son for the father (he will exercise extortions). Y. Shebi. V, end, 36<sup>a</sup> לְמִיכָם חֹרֵא וְכֵן יִנְכְּמוּ אֲבִי וְהָאֵינָא לִי אָבָא to slaughter an ox available for the plough; a. fr.

*Ihpe*. אֲחִיכִים, אֲחִיכִים to be slaughtered. Targ. Lev. XIX, 6; a. fr. — Gen. R. s. 33 לְמִיכָם וְכֵן יִנְכְּמוּ אֲבִי was

going to be slaughtered, and it lowed, as if to say, save me; Y. Keth. XII, 35<sup>a</sup> מִיכָם; Y. Kil. IX, 32<sup>b</sup> מִיכָם taken to be slaughtered.

**נָכַח** f. (preced.) *slaughter; slaughtering* (according to the ritual, שְׁחִיטָה, *sacrifice, feast* (=h. נָכַח). Targ. Is. XXXIV, 6 (h. text נָכַח). — Targ. Y. Deut. XIV, 21. Targ. Y. Lev. XVII, 13 (ed. Vien. נִיכָחָא). Targ. Gen. XXXI, 45; a. fr. — Targ. Y. Gen. XLIII, 16 בִּירָא לִי בִּירָא לִי place for ritual cutting (בִּירָא הַשְׁחִיטָה), *ritually cut throat*. — B. Bath. 92<sup>a</sup> אִי גִבְרָא דְּזִבְרָא לִי אִי if it is a man that sells cattle for food, the purchase was made for slaughtering (and not for work); B. Kam. 46<sup>a</sup> (not לִנְכָחָא; v. Rabb. D. S. a. l.); a. fr. — Pl. נָכַח, constr. נָכַח, (נִי, נָכַח); also נָכַח, (נִי). Targ. O. Ex. XXXII, 6 נִיכָח ed. Berl. (oth. ed. a. Y. נִיכָח). Ib. XVIII, 12; a. fr. — Targ. Ps. CVI, 28 נָכַח (Ms. נכח).

**נָכַחָא** v. preced.

**נָכַחָא** v. נָכַח.

**נָכַסִּים** m. pl. (b. h. [נָכַס or נָכַס]) *[counted things,] account; property, business*. Ber. 46<sup>a</sup> וְהָיוּ נָכַסִּי וְהָיוּ נָכַסִּי וְהָיוּ נָכַסִּי may he have great success in all his accounts (enterprises), and may his business and ours be successful and near a city. Ab. Zar. 19<sup>b</sup>, v. נָכַס. B. Bath. IX, 7, a. fr. אֲתִירִיתָא וְכֵן יִנְכְּסִי if a person disposes of his belongings by word of mouth. Yeb. IV, 3 וְכֵן יִנְכְּסִי property which the wife brings in and takes out again (v. נָכַס). B. Kam. I, 2 בְּרִיתָא וְכֵן יִנְכְּסִי Jewish property; individual property; a. v. fr.

**נָכַסִּי** ch. same. Targ. Y. II Num. XXXII, 1 (h. text מִקְנֵה) *herds*. Targ. Josh. XXII, 8 (h. text נָכַסִּים). Targ. Deut. VIII, 17 (h. text נָכַסִּים); a. fr. — B. Kam. 93<sup>a</sup> (prov.) בְּרִיתָא וְכֵן יִנְכְּסִי behind a man of wealth chips are dragged along, i. e. in the company of a wealthy man you have an opportunity of making money. Bekh. 48<sup>a</sup> אֲשֶׁר־עָבַד רָשָׁי וְכֵן יִנְכְּסִי Rashi (read: אֲשֶׁר־עָבַד; ed. אֲשֶׁר־עָבַד) has not the estate been made responsible for the debt (before the father's death)? Ib. וְכֵן יִנְכְּסִי does not a person's property merely take the place of a guarantor? B. Bath. 58<sup>a</sup> בְּרִיתָא וְכֵן יִנְכְּסִי all my property shall go to one son (of mine). Ib. וְכֵן יִנְכְּסִי דְּרָשָׁי all the property (of the father) goes to this (son).

**נָכַחָא** v. נָכַח.

**נָכַחָא** v. נָכַח.

**נָכַח** (b. h.) *to be unknown, strange*.

*Hif.* וְכֵן יִנְכְּסִי 1) *to recognize, know; to favor*. Ruth. R. to II, 10 (ref. to לְחִיבָא, ib.) she prophesied that he would know her in the way of all people (as his wife, cmp. נָכַח). Ber. 10<sup>b</sup> וְכֵן יִנְכְּסִי woman recognizes the character of guests better than man. R. Hash. II, 1 אִינָא מִינְיָא אִינָא if the court does not know him personally. Y. Yeb. IV, 6<sup>b</sup> וְכֵן יִנְכְּסִי he married her but did not touch her (v. supra). Snh. 7<sup>b</sup> (ref. to Deut. I, 17) וְכֵן יִנְכְּסִי thou shalt not

favor him (if he is thy friend); a. fr.—Num. R. s. 9 במקום שמכיר where he knows (the people), where he is acquainted; Sifré Num. 14 במקום שמכירין אותו.—2) to make known, identify; to acknowledge, own. R. Hash. l. c. מן המכירים on the declaration of those who identify (the witnesses; v. Rabb. D. S. a. l. note 2). Gen. R. s. 43 לא היה my name was unknown ... and thou hast made me known among my creatures. Sifré Deut. 217; Kidd. 78<sup>b</sup>, a. e. (ref. to יכיר, Deut. XXI, 17) לאחרים he may identify him before others (as his first born son). Sifré Deut. 312 שאחיה מכירי that I may make it known as mine. Ib. מהיכן מקום מכיר את חלקו beginning with whom does the Lord acknowledge his share (claim as his)? With Jacob; a. fr.

*Hof.* to be recognized; to be discernible. Kidd. III, 5 עברה ה' her pregnancy was certain, v. תכרה; ib. 62<sup>b</sup>. B. Mets. 93<sup>b</sup> ה' הגנב ה' the thief was found out; a. e.

*Nif.* same. Part. נִיכֵר. Ber. 28<sup>a</sup> אהוה נִיכֵר by the walls of thy house, one sees that thou art a smith. Kidd. 31<sup>a</sup> מן מכות דברך ל' from thy last words (the fifth and following commandments of the decalogue) it is seen that thy first one is true. Ib. מבין ריסי עניך ל' its location is discernible. Sot. 9<sup>b</sup> דברים אמר נִיכֵר words of truth are easily recognized. Gen. R. s. 43, v. supra; a. fr.

*Pi.* to treat as a stranger, ignore; to discriminate against. Snh. l. c. (ref. to Deut. I, 17) לא תִכְרֹה (if he is thy enemy) do not discriminate against him (v. supra). Sifré Deut. 322 בשעה... מִכְרִים ו' when Israel is in trouble, the nations ignore them and act as though they did not know them; a. e.

*נכר* ch. same; *Af.* to recognize, know. Targ. Y. I Gen. XXXVIII, 25, sq.

*Ilhpa.* to be distinguishable. B. Kam. 5<sup>a</sup> מִיִּכְרָא its reduction in value is distinguishable. Ib. 97<sup>a</sup> מִיִּכְרָא הִיזְקָה its reduction in value is distinguishable.

*Pa.* to make strange, remove. Sabb. 82<sup>b</sup> (ref. to חורם, Is. XXX, 22) נִכְרִיָּה מִיִּכְרָא (v. Rabb. D. S. a. l. note) remove them from thee like a strange (disgusting) thing.

*נכר* m. (b. h.; preced. wds.) *stranger, gentile*. [In editions published under the censor's supervision, our w. is frequently changed into עכו"ם, גוי, פוגש, &c.] Ab. Zar. IV, 4 (51<sup>b</sup>; 52<sup>b</sup>; Mish. ed. (עכו"ם). Sabb. 31<sup>a</sup>; a. v. fr.—Pl. גִּילְתִּים gentiles outside of Palestine are not to be considered as idolaters, they only continue their fathers' customs. Gitt. 61<sup>a</sup> מִפְּרִסְתִּין we must support the poor of the gentiles &c.; (Tosef. ib. V (III), 4 גוים). Gitt. V, 9 (61<sup>a</sup>) מִפְּרִסְתִּין מִיִּכְרָא (Mish. ed. (עכו"ם) we must lament for the dead of the gentiles &c.; a. v. fr.—Fem. נִכְרִיָּה. Yeb. 17<sup>a</sup>. Ib. III, 7 שלשה אחים in the case of three brothers, two of whom married two sisters, and one a stranger; a. fr.

*נכש* (comp. כשכש, קשקש) to come in near contact. *Pi.* נִיכֵש (denom. of מְכֹש I) to weed; to lop. Kil. II, 5 the law does not bind him to pluck out (the plants which grow among the fenugreek). Ib. והמִּנְכֵשׁ (Y. ed. (נִי) but if he did &c. Tosef. ib. I, 15

and he who does the weeding (in a field of mixed seeds); M. Kat. 2<sup>b</sup>; a. fr. [B. Bath. 54<sup>a</sup> Ms. R., v. מְכֹש I.]

*Hif.* to strike, wound, sting. B. Mets. 30<sup>b</sup>; B. Bath. 88<sup>a</sup> חָרַשׁ if he struck the lost beast which he took in charge. Gen. R. s. 30, beg. חָרַשׁ אֶרֶץ אֵרֶץ a lion struck and crippled him. B. Mets. 78<sup>a</sup> חָרַשׁ נחש a serpent bit her.—2) to cause injury by contact. B. Kam. 23<sup>b</sup> מְכֹש (Ms. H. מִשְׁרִיךְ) he who caused a neighbor's death by bringing the serpent's tooth in contact with his neighbor's body; Snh. 78<sup>a</sup>. Yalk. Deut. 944 מְכֹשִׁינִי; Sifré Deut. 317 שמכניים (corr. acc.).—3) (denom. of מְכֹש I) to insert the hoe or spade. B. Bath. 54<sup>a</sup>, v. מְכֹש I.

*Hithpa.* to be hoed for. Gen. R. s. 45 חֲרִיבִי for thorns there is neither hoeing (digging over) nor sowing, but they grow of themselves, while wheat &c.; Yalk. ib. 79 חֲרִיבִי לא נִכְוֶשֶׁת neither digging, nor ploughing, nor sowing &c.

*נכש* ch. same; *Pa.* to bite. Gen. R. s. 91 ... כִּן מִנְכֶּשָׁא so may this woman (I) take a bite of the flesh of this and eat; (Yalk. Gen. 148 only לאכלה); v. נָכַח.

*Af.* to weed. B. Mets. 105<sup>a</sup> I shall weed as much as is required for thy share.

*נכש* m. (preced.) he who lops trees; v. נִיכֵש.

*נָכַח* (v. next w.) to bite. Cant. R. to III, 4; v. נִכְרֶה.

*נָכַח* (comp. נָכַח, נָכַח) to wound, bite, injure. Targ. Num. XXI, 9. Ib. 8 (ed. Berl. נִכְרֶה *Pa.*); a. fr.—Gen. R. s. 98 חֲרִיבִי דְבַע לְמִיכָת ו' the serpent that is to bite my son. Y. Peah I, 16<sup>a</sup> bot. [read:] ... אִילּוּלִי דִּהָאֲמַר had I not been told from on high, 'bite', I should not bite. Koh. R. to VII, 1 מִנְכֶּשָׁא דִּנְכְרִיָּה ו' (קורדיקוס. Gitt. 67<sup>b</sup> expl.) young wine from the press has bitten him (made him delirious). B. Mets. 60<sup>b</sup> נָכַח לִיה ו' it is *neshekh* (usury, v. נָשָׁךְ), for he bites (injures) him, by taking from him something which he (the creditor) had not given him; a. fr.

*Pa.* same. Targ. O. Num. XXI, 6, v. supra.—Ab. Zar. 35<sup>b</sup> חֲרִיבִי וְאֵכַל ו' took a bite and ate of the bread (of a non-Jew) &c.—2) to cause to bite. Yeb. 76<sup>a</sup> ... וּמִנְכֶּשֶׁתָּן לִיה ו' we get a big ant and let it bite (insert its head into the opening) and cut its head off.

*Ilhpe.* to be bitten, stung. Targ. O. Num. XXI, 8. Targ. Y. II ib. 9.

*נָכַח*, v. נִיכֵש.

*נָכַח* m. (כרם) wooden lid of a water pitcher. Bets. 30<sup>a</sup>. B. Bath. 26<sup>a</sup> top כְּרִיבִי ו' as much as a lid on a pitcher shakes. Sabb. 105<sup>b</sup>. Pes. 112<sup>a</sup>.

*נָכַח* perf. of נָכַח.

*נָכַח*, *נָכַח*, *Pi.* נִיכֵש, נִיכֵש, v. נִיכֵש.

*נָכַח*, v. נִיכֵש.

**נמוך** m., **נמוכה** f. *low, lowly*, v. מוֹךְ.—Pl. נמוכים; נמוכות. Num. R. s. 19 with בגבוה שבגבוהים ובנמוך שכל' with the highest of the high (the cedar) and the lowest of the low (the hyssop). Sot. 5<sup>b</sup> נמוכי הרוח the humble. Koh. R. to IX, 10 פניהם כפורה with downcast countenances, opp. זקופות; a. fr.

**נמוס** *law*, v. ניוס.

**נמוס** v. מָס.—[Tosef. Bekh. IV, 16, read: נמוס, v. נמוס.]

**נמוק** v. מָק.

**נמוק** v. ניוק.

**נמור** m. (נמר) *speckled*. Targ. Gen. XXX, 32, sq.—Pl. נמורים; f. נמורה. Targ. O. ib. 39. Ib. 35 נמורה; Y. ib. נמורה (corr. acc.).

**נמורי** pr. n. pl., v. נמיר.

**נמורין** pr. n. pl., v. נמיר.

**נמורקין** v. נמורקין.

**נממא** f. (ממט or ממיט) *felt-mattress, felt-cloth*. Yoma 69<sup>a</sup>; Bets. 15<sup>a</sup>, v. נמר.—Pl. נממאי. B. Mets. 84<sup>b</sup>, v. מייך ch. B. Kam. 119<sup>b</sup> מאי בגדיה נ' what kind of garments is meant? Felt-spreadings; ib. 93<sup>b</sup>.

**נמר** v. נמר.

**נמיר** adv. (= נהי מ' ; cmp. ירדו II Sam. XVIII, 23) *at all events, really, even, likewise*. Pes. 102<sup>a</sup> נימא ניהוי I (נימא מהא נ' ירהוי חיובתיה נ' מהא I mean to say, at all events (even if the previous objection could be met) he will stand refuted from this citation; Erub. 30<sup>a</sup>. Pes. 114<sup>a</sup>, a. fr. נ' הכא (abbrev. 'ה'נ' v. הכא, Yoma 64<sup>a</sup> נ' נדי, v. נהי II.—'ה'נ' (abbrev. 'ה'נ' *it is really so; is it really so?* Hag. 11<sup>b</sup> 'ה'נ' will you say, it is really so (that this subject must be taught only in the presence of three students)? Hull. 11<sup>b</sup> sq. 'ה'נ' דלא (will you say) it is really so that he ate no meat?; וכי חימא 'ה'נ' וכי and if you will say, 'yes, it is so', what about sacred meat? Ib. 12<sup>a</sup> אפי' חרומה נ' אפי' then you must say 'yes' even with regard to Trumah; נ' לא אפי' then you must say 'no' even with regard to slaughtering. Ib. שמע אינש אר' נ' שמע Rashi (ed. incorr.) even if another person did overhear it. Ib. 51<sup>a</sup> ודאי נ' וכי and this animal has really measured its strength. B. Mets. 98<sup>a</sup>, a. fr. נ' או or indeed (which would be better).—R. Hash. 22<sup>b</sup>, a. fr. נ' הכי so, indeed, it stands to reason. Ib., a. fr. נ' הניא so, indeed, it has been taught. Ber. 4<sup>b</sup> ... מה קימא as on getting up you must recite ..., so on lying down likewise &c.; a. v. fr.

**נמיה** v. נמיה.

**נמיה** f. (denom. of נמוג, Nif. of מיה) *melting, loss of courage*. Mekh. B'shall, Shir., s. 9 (ref. נמוג to Ex. XV, 15)

מסס; אין נ' אלא מסייה the root מנ is synonymous with מסס; Yalk. Ex. 251 מסייה אין נ' אלא מסייה.

**נמיה** f. (supposed to be) *marten*. Hull. 52<sup>b</sup>. B. Bath. II, 5. Y'lamd. to Gen. XVI, 5, v. חמס; a. fr.

**נמיה** f. (נמי, dialect. corresp. to נבי; cmp. Arab. *namay*) *sproutings*, v. נמיה.

**נמירין** Yalk. Ps. 868, v. נמירין.

**נמיה** v. נמיה.

**נמיה** v. נמיה.

**נמיל** v. נמיל.

**נמיסה** f. (denom. of נמס, Nif. of מסיס) *melting, loss of courage*. Mekh. B'shall, Shir., s. 9, v. נמיה.

**נמירי** pr. n. pl. *N'miré*, a twin-town of (Hash-)Shulami, separated from it by the Jordan. Tosef. Bekh. VII, 3 כגון 'ה'נ' ed. Zuck. (Var. מנרי, corrupt.) like Hash-Sh. and N., being two autonomous places (v. אבטליון); Bekh. 55<sup>a</sup> של נמיר ונמירי (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top שלומי ונבירי.

**נמוך** (v. מוֹךְ, a. מוֹךְ), *Hif. to lower*. Sifré Num. 83 every hilly place he lowered, and every depression he raised; Yalk. Ex. 228.—Ber. 45<sup>a</sup> רנמיה וקולו Ms. F. (v. Rabb. D. S. a. l. note 6; ed. ימעך) the reader must temper his voice.

**נמל** m. (a popular corrupt. of נמין, q. v.) *haven, bay*. Erub. IV, 2, v. נמין. Tosef. Yoma II, 4 של יפו (Var. 'ה'נ' the harbor of Japho; Yoma 38<sup>a</sup> של עכו; a. e.

**נמלה** f. (b. h.; perh. a contr. of נעמלה, fr. עמל) *ant*. Hull. 63<sup>a</sup> (in Chald. dict.) וכי הוה חור נ' וכי when he saw ants (at work), he used to say, 'thy righteousness &c. (Ps. XXXVI, 7). Deut. R. s. 5; Yalk. Prov. 938 שלשה חור' in the house of the ant there are three stories. Ib. once an ant dropped a grain of wheat &c.; a. e.—Pl. נמלים. Peah IV, 11. Tosef. ib. I, 8; Men. 71<sup>b</sup>; a. fr.—Y. Yeb. VIII, 9<sup>b</sup> נמולין v. מביא נמולין [Chald. שוממין].

**נמנומא** m. (נמנמ) *sleeping couch*. Y. Keth. II, 26<sup>a</sup> bot., v. נמנמא.—[נמנמין, inf. of נמנמ.]

**נמנים** v. נים II h. a. ch.

**נמס** m. (b. h.; מסיס) *decayed*. Ex. R. s. 15 של עץ היה נ' that (idol) of wood appeared rotten; a. e.—V. מסיס.

**נמסאות** Tosef. Toh. VII, 11, read: נמסאות or נמסאות (v. Toh. VI, 10).

**נמסין** v. נמסין.

**נמקים** m. pl. (מקס) *decaying sores*. Sabb. 62<sup>b</sup>.



**נמר** m. (b. h.) *tiger* or *leopard*. Y. Yeb. VIII, 9<sup>c</sup> top, v. הוש II. Snh. I, 4; B. Kam. I, 4, v. בְּרָדְלִים; a. e. — *Pl.* נְמִירִים. Gen. R. s. 34. Midr. Till. to Ps. LXXVIII, 45; a. e. — [From Sabb. 107<sup>b</sup>, ref. to Jer. XIII, 23, it would appear that נמר, in Talmudic days, meant *leopard*.]

**נמר**, *Pl.* נְמִיר (denom. of preced.) to give a checkered or striped appearance, esp. נִי שָׂדֶה to take out or cut the ripe plants of a field, leaving the unripe stand for later crops. Peah III, 2. Men. 71<sup>b</sup> בְּנִמְרָא לְקַלְיוֹתָא when he cuts portions of the grain field with the intention of using the ears for roasting; במנמר לאוצר when he cuts for storage. — *Part. pass.* מְנִמְרָא striped, speckled. B. Kam. 119<sup>b</sup> בגד לְיֹחֲדִין מִן בְּנִמְרָא לְיֹחֲדִין מִן בְּנִמְרָא you may buy from them (weavers) (even) a checkered web (for which they may have used remnants of other people's wool). Gitt. 54<sup>b</sup> מִשּׁוּם דְּמִרְחִי כְּמִי because (if he were to pass his pen over all the Divine Names in the scroll) the writing would look speckled; Men. 29<sup>b</sup> bot. מִשּׁוּם דְּמִרְחִי it would look speckled (if he were to insert omitted vowel letters). Y. Succ. III, 53<sup>d</sup> bot.; Y. Maasr. I, 49<sup>a</sup> a speckled Ethrog.

**נמר**, *Pl.* נְמִירָא (נְמִירָא) ch. = h. נִמְרָא. Targ. Jer. V, 6; a. e. — Y. Peah III, 17<sup>c</sup> top (expl. דְּמִנְמָר ib. III, 2) making the field look checkered like a tiger (or leopard), v. נְמִירָא. — *Pl.* נְמִירָא, נְמִירָא. Targ. Cant. IV, 8 (ed. Vien. נְמִירָא). Targ. Hab. I, 8. — בֵּית נְמִירָא, בֵּית נְמִירָא, v. next w.]

**נמר**, *Pl.* נְמִירָא (b. h.) pr. n. pl. (*Beth Nimrah*, modern *Nimrin*, in Peraea. Tosef. Shebi. VII, 11; Y. ib. IX, 38<sup>d</sup> bot.; ib. (expl. בֵּית נְמִירָא, Josh. XIII, 27) נְמִירָא. — Targ. O. Num. XXXII, 3 ed. Berl. (ed. Vien. נְמִירָא). כּוֹמֵרִין דְּבֵית נְמִירָא, read with Y. 'מְכֹרֵר וּבֵית נ' (מְכֹרֵר); Targ. O. ib. 36; Y. ib. 36; (נְמִירָא) Tosef. Shebi. IV, 11 נְמִירָא מִלִּי (Var. נְמִירָא); Yalk. Deut. 874 מִלִּי (corr. acc.); Sifr. ib. 51 מִלִּי (corr. acc.); Y. Shebi VI, 36<sup>c</sup> only נְמִירָא. — [Sifr. l. c. נְמִירָא; Yalk. l. c. נְמִירָא; Y. Shebi. l. c. נְמִירָא; Tosef. l. c. נְמִירָא; V. Hildesh. Geogr. p. 60.]

**נמר**, v. נְמִירָא.

**נמר**, *Pl.* נְמִירָא pr. n. pl. *Nimrin*, 1) = בֵּית נְמִירָא, v. preced. art. — 2) *Nimrin* in Syria, the last station of messengers proclaiming the new moon. Y. Keth. II, 26<sup>d</sup> top עד נ' as far as the messengers to announce the new moon go, as far as N. Y. R. Hash. I, 57<sup>b</sup> bot. אֵילִין דְּאֵילִין דְּאֵילִין those messengers who go to N. — Tosef. Yoma V (IV), 3 כּוֹחֲבָא דְּנִמְרִין, v. נְמִירָא.

**נמר**, *Pl.* נְמִירָא f. (sub. שָׂדֶה; v. נְמִירָא) a checkered field. Y. Peah III, 17<sup>c</sup> top (in a corrupt and defective passage) מִקּוֹם (נְמִירָא) מִקּוֹם ... נ' קָרִי לָהּ their plants earlier (and such a field) is called *nimrirah*.

**נמר**, *Pl.* נְמִירָא f. of *Nimrah* or *Beth Nimrah*. Y. Yoma VIII, 44<sup>d</sup> bot. כּוֹחֲבָא דְּנ' Tosef. ib. V (IV), 3 דְּנִמְרִין; v. נְמִירָא.

**נמר**, *Pl.* נְמִירָא I.

**נמר**, v. נְמִירָא.

**נמר**, *Pl.* נְמִירָא pr. n. m. (prob. abbrev. of נְמִירָא) *Nannai*, a name frequent in Maḥza. Yeb. 115<sup>b</sup> bot., v. חָבִי.

**נמר**, v. נְמִירָא.

**נמר**, Sabb. 140<sup>a</sup> Ar. ed. pr., v. נְמִירָא II.

**נמר**, *Pl.* נְמִירָא.

**נמר**, *Pl.* נְמִירָא, v. נְמִירָא.

**נמר**, v. נְמִירָא.

**נמר**, v. נְמִירָא.

**נמר**, v. נְמִירָא.

**ננס** m. (νᾶνος, nanus, of Semitic origin, fr. נָס, comp. fr. מַלְאכִי *dwarf*; (adj.) *puny, stumped*. Nidd. 24<sup>b</sup>, opp. אֶרֶץ; Num. R. s. 9. Ber. 58<sup>b</sup> נ' one whose limbs are too small for his body, opp. בְּיָפֶה; Tosef. ib. VII (VI), 3 נָס ed. Zuck. (Var. bot.); Y. ib. IX, 13<sup>b</sup> bot.; Tanh. ed. Bub., Pinhas 1. Sifra Emor, Par. 3, ch. III; Bekh. VII, 6 (45<sup>b</sup>, of animals and of men). Cant. R. to II, 15; Gen. R. s. 65 שְׁבַנְסִים נ' a puny dwarf. Midr. Till. to Ps. CXXXVII; Pesik. R. s. 31 נָס that dwarf (Nebuchadnezzar); a. fr. — Hull. 63<sup>a</sup> thy sign (to remember that the small species of שְׁבַנְסִים is unclean) be, 'the dwarf is unfit' (for priesthood). — *Pl.* נְנָסִין, נְנָסִין. Cant. R. l. c.; Gen. R. l. c., v. supra. Ib. s. 37; Yalk. ib. 62 נ' Caphtorites (Gen. X, 14) are dwarfs; a. fr. — Tam. III, 5; Midd. III, 5 small columns. Ib. V, 2 נ' (sub. עמודים). — Fem. נְנָסָא. Bekh. 45<sup>b</sup>. Par. II, 2; a. e.

**ננס**, *Pl.* נְנָסִין ch. same. Targ. Y. II Lev. XXI, 20 נְנָסִין (h. text דִּבְרִי). — Pesik. Dibré, p. 112<sup>a</sup> sq. נ' דְּבַבֵּל (Ms. Parma) the Babylonian dwarf (Nebuchadnezzar); Yalk. Dan. 1062 (ref. to Dan. IV, 14 שְׁפֵל אֲנָשִׁים נ' וְכִי) that means N. the dwarf &c. (v. 'Rashi' to Gen. R. s. 16, end).

**ננס**, *Pl.* נְנָסִין m. ch. = h. נְנָס, *mint*. Y. Maasr. V, end, 52<sup>a</sup> וְהָאֵל (not וְהָאֵל) but there is mint (which has a quadrangular stem, whereas you say, there is nothing quadrangular in nature)? (Answ.) It is full of knots; Y. Ned. III, 37<sup>d</sup> bot. וְהָאֵל (corr. acc.); Y. Shebu. III, 34<sup>d</sup> bot. וְהָאֵל (corr. acc.).

**ננס**, a fictitious word made up of every second letter in וְהָאֵל וְהָאֵל, v. נְנָסִין.

**נס** I m. (b. h.); נָס to lift up, comp. נָסָא. B. Bath. V, 1, v. אֶרֶץ II. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) כִּנֵּס הָאֵל like the flag of a ship; ib. (ref. to נָסָא, Gen. XXII, 1) גָּדְלָא אֶבְרָהָם he lifted Abraham up like &c.; Yalk. Ps. 777 כִּנֵּס שֶׁל וְכִי (read: וְכִי); a. e. — 2) (comp. אֶרֶץ, אֶרֶץ sign, wonder, providential event. Nidd. 31<sup>a</sup> בכל אֶרֶץ even he to whom the providential sign happens, does not recognize it. Yoma 21<sup>a</sup> כְּרוּבִים נִסֵּם the cherubs (above the ark in the Solomonic Temple) stood by a miracle. Ib., a. e. נִסֵּם וְהָאֵל a

great miracle was connected with the show-bread which was as fresh at its removal &c. Sot. 47<sup>a</sup>, a. fr. בָּרוּךְ נִסְא a double wonder. Ned. 41<sup>a</sup> נִסְא שְׁנַעְשָׂה וְכ' the wonder of recovery which the sick man experiences, is greater than that which happened to Hananiah, Mishael &c. Sabb. 23<sup>a</sup>, a. e. הָנִי בְּאוֹרֵהוּ דָּנִס the women, too, were concerned in that wonderful delivery. Ib. וְיִמְעִט נִסְא why not omit the benediction mentioning the wonder (שְׁנַעְשָׂה נִסִּים וְכ')? a. v. fr.—*Pl.* נִסְא, נִסְא, נִסְא. Ber. IX, 1 (וְכ' בְּרוּךְ שְׁנַעְשָׂה נִסְא) he who sees a place where miracles happened to Israel, must say, Blessed be he who performed wonders &c. Ib. 60<sup>a</sup>, a. fr. נִסְא (abbrev. מִנִּי) a miraculous event, v. נִסְא. Yoma 29<sup>a</sup> אֶסְתֵּר סוֹךְ כָּל הַיּוֹם the Book of Esther is the last record of miracles. Taan. 25<sup>a</sup>; Snh. 109<sup>a</sup> top, v. נִסְא; a. v. fr.

\* *II island.* Deut. R. s. 2, v. נִסְא.—*Pl.* נִסְא, נִסְא, נִסְא. v. נִסְא.

*I m. ch.=h. I, 1) flag, sign, miraculous event.* Targ. Y. Num. XXV, 8; a. fr.—Y. Pes. V, 32<sup>c</sup> bot. נִסְא a great event (delivery from danger) had occurred; Y. Taan. III, end, 67<sup>a</sup> נִסְא Ber. 54<sup>a</sup> נִסְא a providential event which concerns the community, opp. נִסְא. Meg. 3<sup>b</sup> נִסְא because it is a duty to proclaim the wonderful event (in the Book of Esther); Sabb. 23<sup>b</sup> נִסְא to proclaim the wonderful events (of the Maccabean days, by lighting the candles); a. v. fr.—*Pl.* נִסְא, נִסְא, נִסְא. Targ. O. Ex. XVII, 15. Targ. Y. II Num. XXI, 14; a. fr.—Y. Ter. VIII, end, 46<sup>c</sup>. Yoma 21<sup>a</sup> נִסְא wonders which happened within the Temple; נִסְא outside of the Temple. Ib. נִסְא permanent, regularly recurring wonders; a. fr.—2) (= נִסְא) *trial.*—*Pl.* as ab. Targ. Y. II Ex. XV, 25.—Y. Maas. Sh. V, end, 55<sup>c</sup> (oneirocritical play on נִסְא) וְיִסְא לִיחָ אֶת הָמִי and thou shalt experience no trials; (Lam. R. to I, 1 נִסְא וְלֹא אֶתִּיר לִידֵי נִסְא Ber. 56<sup>b</sup> נִסְא (חד מחלמ').

*II, נִסְא, נִסְא* pr. n. m. *Nissa*, an Amora. Y. Erub. II, 20<sup>a</sup> bot. Y. B. Bath. II, beg. 13<sup>b</sup>. Y. Ter. XI, end, 48<sup>b</sup>; a. fr.

נִסְא, נִסְא, נִסְא. v. נִסְא.

נִסְא, נִסְא, נִסְא. v. נִסְא.

*נִסְא* (corresp. to h. נִסְא a. נִסְא) *to lift up; to take; to carry.* Targ. Gen. II, 21; a. fr.—*h.* נִסְא (= נִסְא) *to deal.* Targ. Zech. V, 6, sq.—*h.* נִסְא (= נִסְא) *to take to wife, marry.* Targ. Gen. IV, 19; a. fr.—*h.* נִסְא (= נִסְא) *to be partial, favor.* Targ. O. Gen. XXXII, 21. Targ. Y. Ex. XXIII, 3.—Part. pass. נִסְא, נִסְא; f. נִסְא, נִסְא. Targ. O. Gen. II, 23. Targ. Y. Num. V, 22 נִסְא wedded.—*h.* נִסְא (= נִסְא) *respected.* Targ. Is. III, 3 (not נִסְא); a. fr.—Y. B. Mets. II, 8<sup>c</sup> bot. וְהוּא נִסְא כֹּלֵא וְכ' and he takes everything (entrusted to him) and runs away. Gen. R. s. 84, beg. נִסְא דִּרְשָׁב מֵאָה וְכ' that he should receive one hundred lashes; Yalk. Job 904; Yalk. Gen. 140 דִּרְשָׁב (corr. acc.). Lam. R. to I, 1 נִסְא כֹּב מִבֵּלֵא וְכ' take that load &c. Ib. נִסְא take their price at my hands and carry

them &c. Y. Kidd. IV, 66<sup>a</sup> נִסְא וְכ' אִתְּרָא; Yeb. 63<sup>a</sup> נִסְא; v. נִסְא. Macc. 11<sup>a</sup>; Gen. R. s. 80, v. נִסְא; a. v. fr.—Zeb. 11<sup>b</sup> נִסְא דִּרְשָׁב הָרֵא הָרֵדָא נִסְא took this up (inserted it) by the way, v. נִסְא II.—Cant. R. to II, 16 וְהוּא נִסְא and he took courage, felt better; ib. וְהוּא נִסְא read: וְהוּא נִסְא נִסְא and I felt better.—Y. Sabb. I, 3<sup>a</sup> נִסְא washed his hands (v. נִסְא). Y. Ber. VIII, 12<sup>a</sup> נִסְא (נִסְא) wash your hands; ib. נִסְא נִסְא wash thy hands and say grace.—[Y. Maasr. IV, 51<sup>b</sup> bot. נִסְא, perh. to be read: נִסְא נִסְא, they took from him.]

*Af. נִסְא, נִסְא, נִסְא to cause to take, esp. to give in marriage to, to allow to marry.* Targ. Zech. III, 5. Targ. Y. Gen. XXXVI, נִסְא (not נִסְא ...); a. e.—Yeb. 121<sup>a</sup> נִסְא (נִסְא) and R. D. allowed his wife to marry again; ib. נִסְא (corr. acc.). Ib. 120<sup>a</sup> top נִסְא (Rashi: נִסְא) to permit her rival to marry before her. Lev. R. s. 34 אִתְּרָא וְכ' and they made him marry another wife; Yalk. Is. 352 נִסְא, read: נִסְא; a. fr.—[Sabb. 123<sup>a</sup> נִסְא אִתְּרָא to handle, treat the infant; v., however, אִתְּרָא.]

*Pa. נִסְא same.* B. Mets. 105<sup>a</sup> נִסְא thou causest my land to bear a bad reputation. Yeb. I. c. נִסְא we allow the rival to marry; a. fr.

*Ilhpa. נִסְא, נִסְא, נִסְא to be taken; to be taken away; to be married.* Targ. O. Num. XXXV, 17. Targ. Y. Gen. II, 23. Targ. Jud. XVII, 2; a. fr.—Snh. 51<sup>a</sup> נִסְא because she is married to one of those. Yeb. 120<sup>a</sup> (repeatedly) נִסְא (read נִסְא). Ib. 43<sup>b</sup> נִסְא to marry she is not allowed, but to be betrothed &c.; a. fr.—Cant. R. to II, 16 נִסְא, v. supra.

*נִסְא f. (preced.) selection, choice.* Targ. Ez. XVII, 5 נִסְא ed. Lag. a choice vine (ed. נִסְא; h. text נִסְא).

*נִסְא or נִסְא f. (preced.) free-will offering.*—*Pl.* נִסְא, נִסְא. Targ. Ps. CXIX, 108 (ed. Wil. נִסְא, corr. acc.). Targ. Y. Deut. XII, 17 (ed. Amst. a. oth. נִסְא, corr. acc.); v. נִסְא.

*נִסְא m. (נִסְא) one who removes, sweeper.* Y. Yoma III, 40<sup>c</sup> top, v. נִסְא.

*נִסְא f. (נִסְא) chips, saw-dust.* Sabb. IV, 1 (49<sup>a</sup>) נִסְא (Talm. ed. נִסְא) (fine) saw-dust of the carpenters; Y. ib. 6<sup>d</sup> bot. נִסְא נִסְא .. נִסְא we read *n'soreth*, the teachers of the house of Rabbi read *n' oreth*, which shows that both mean the same. B. Kam. X, 10 (119<sup>a</sup>) נִסְא Y. ed. (Mish. ed. נִסְא, some Bab. ed. נִסְא; v. Rabb. D. S. a. l. note 200; Ar. נִסְא) even the saw-dust belongs to the employer.

*\* נִסְא f. (preced.) saw-dust, name of a certain aromatic plant.* Y. Shebi. VII, beg. 37<sup>b</sup>.

*נִסְא (נִסְא) (b. h.; emp. נִסְא) to remove.* Sot. 42<sup>b</sup>; Yoma 75<sup>a</sup> (ref. to נִסְא, Prov. XII, 25) נִסְא (Ms. M. 2 נִסְא, v. Rabb. D. S. a. l. note 50) let him banish it from his mind; Yalk. Prov. 950; Snh. 100<sup>b</sup> נִסְא נִסְא v. נִסְא.

*Hif. נִסְא (with דִּעָא) to divert the mind, to discard.*

בְּשִׂירָהֶּא v. בְּסִירָהֶּא

נסיה, v. נסיה.

נסיה, v. נסיה.

נסיה m. (b. h.; נסיה) [anointed] *viceroy, prince* (contradist. מלך). Num. R. s. 20 (ref. to Num. XXII, 4) ורואה but was he not originally a viceroy? ... But when Sihon was slain, they appointed him king in his place; Yalk. ib. 765.

נסיה f. = נסיה, q. v.

נסיה m. (נסי) *falling away, grief*. Tem. 16<sup>a</sup> (interpreting עצבי, I Chr. IV, 10) הרני הולך בנסיה לשאול (not לנסיה) I shall go with my grief to the grave (cmp. Gen. XXXVII, 35; XLIV, 31; a. e.); Mekh. Yithro, Amal, s. 2 ורואה (corr. acc.); Yalk. Josh. 27 (a. Ar. s. v. בר) ברסיה (corr. acc.).

נסיה ch. 1) same, *evil, trouble*. Targ. II Esth. I, 3 ל' a trouble to the fish. [Targ. Koh. V, 16 בנסיה, v. נסיה; perh. to be read: בנסיה]—Pl. נסיה. Koh. R. to II, 17 בישן תלן three great evils.—2) adj. constr. *suffering, weak*. Targ. Y. Lev. XXII, 22 עניי Ar. (ed. עניי לקיין).

נסיה, or נסיעה, Koh. R. to I, 11, ענהה, read: נסיעה.

נסיעה f. (נסע) *moving, marching*. Y. Erub. V, 22<sup>a</sup> bot.; Men. 95<sup>a</sup> בנסיעה when marching, opp. הנסיעה. Mekh. Yithro, Bahod., s. 1; a. e.

נסיה, נסיה, נסיה f. (נסי) *trial*; pr. n. pl. *Nissetha, Nistha*. Targ. O. Ex. XVII, 7 (נסיה); Targ. O. Deut. XXXIII, 8 (מסה); a. e.

נסיה (b. h.) *to pour, cast*. Y. Ber. I, 2<sup>d</sup> top, v. נסיה II. Pl. נסיה 1) *to offer a libation*. Succ. IV, 9 ונסיה אומרים (of water), raise thy hand. Ib. נסיה אחזר נסיה אחזר for once it happened, that a priest poured the libation out at his feet. Snh. 62<sup>b</sup> ונסיה ... ונסיה if one sacrificed, burnt incense, and offered a libation (to an idol) &c.; a. fr.—Cant. R. to IV, 12 מן היו ישראל מנסים כל יום (read: מנסים; v. Matt. K. a. l.) whence did the Israelites take wine for their festive gatherings during the forty years &c.?—2) *to make wine forbidden (נסיה) by the manipulation of a gentile suspected of dedicating it to idolatrous purposes*. Keth. 27<sup>a</sup>; Sabb. 41<sup>a</sup> לנסיה אין פנאי לנסיה they do not take the time to manipulate the wine. Ab. Zar. 56<sup>b</sup> (in Chald. dict.) והא קא מנסך בידיה but might he not dedicate it to idolatry by putting his hand into it? והא קא מנסך ברגל? might he not do it with his foot (while treading the wine)? Gitt. V, 4 והמנסך he who does damage to his neighbor by touching his wine for idolatrous purposes (v. interpret. ib. 52<sup>b</sup>). Y. Ab. Zar. IV, 44<sup>a</sup> bot. מנסך כל הבור he causes all the wine in the pit to be forbidden; a. fr.

Nif. נסיה *to be offered as libation, to be poured on the altar*. Pes. 22<sup>a</sup> הנסיה כמים like the water which is poured on the altar, opp. הנשפך which is poured out at the foot of the altar.

Hithpa. נסיה, Nithpa. נסיה 1) same. Ib. הנסיה; a. fr.—2) *to be made forbidden (as dedicated to idolatry)*. Y. Ab. Zar. I. c. נסיה הבור ונסיה if the wine in the pit has been manipulated and become forbidden, the jet of wine poured into the pit becomes forbidden (affecting the wine in the vessel).

נסיה, נסיה ch. same, esp. *to offer a libation*. Targ. Cant. IV, 15; a. e.

Pa. נסיה, נסיה as preced. Pi. Targ. Ex. XXX, 9; a. fr.—Sabb. 41<sup>a</sup> לא מנסיה לא they will not take the time to manipulate &c., v. preced.

Ithpa. נסיה, Ithpe. נסיה as preced. Hithpa. Targ. Num. XXVIII, 7; a. e.—Ab. Zar. 71<sup>b</sup> ליה קמא קמא איהן ליה every drop as it comes out becomes forbidden.

נסיה m. (b. h.; preced.) 1) *libation*. Ex. R. s. 15 ל' wine from which a libation has been poured on the altar.—Pl. נסיה, נסיה; constr. נסיה, נסיה. Zeb. IX, 1 הנסיה ירדו the libations brought on the altar illegally, may be taken down. Tosef. ib. V, 1; Men. 15<sup>b</sup>, a. e. נסיה בהמה the libations connected with an animal sacrifice. Ib. II, 4 ונסיה and the libations belonging thereto; a. v. fr.—2) *wine known (or suspected) to have been manipulated by an idolater, wine forbidden to Jews because of such (known or suspected) manipulation*. Ab. Zar. IV, 8 (55<sup>a</sup>) ונסיה ונסיה (Bab. ed. עושה) it does not become (the gentile does not make it) forbidden wine until &c. Ib. V, 1 לנסיה עמו ביהן ל' to work with him in wine dedicated to an idol. Ib. 2 ל' נסיה if forbidden wine was poured over grapes. Ib. 74<sup>a</sup> bot. ל' really idolatrous wine, opp. סרה ל' suspected; a. fr.

נסיה, נסיה I ch. same. Targ. O. Ex. XXIX, 40 (נסיה); a. fr.—Pl. נסיה, נסיה. Targ. Jer. XIX, 13; a. fr.

נסיה, נסיה II (preced. wds.) *cast metal*. Sabb. 59<sup>b</sup>, v. נסיה.—Esp. *a piece of silver or gold, bar*, opp. to מנסיה, coined metal. B. Kam. 96<sup>b</sup> ונסיה ונסיה if one steals a piece of metal and makes it into coins. Ib. 98<sup>a</sup> שבה לענין ל' he profits by the increased value of the metal. Keth. 110<sup>b</sup> ואימא ל' but may not 'silver' in the agreement mean metal (not coins)?; Men. 107<sup>a</sup>; a. e.—B. Bath. 33<sup>b</sup> ונסיה ונסיה this is a case corresponding to that of a metal bar which R. Abba decided, the case being that one took by force a piece of metal &c.; Shebu. 32<sup>b</sup>; a. e.

נסיה, נסיה III m. (נסך) *weaving manipulation*. Sabb. 96<sup>b</sup> בהיה נסיה (Ms. מנסיה) at the last manipulation (when the weaver throws the clue through the web for the last time).

נסיה, v. נסיה.

נסיה (b. h. נסס) [*to pine away*] *to be sick; trnsf. to be troubled*. Targ. Esth. IV, 17.

Pa. נסיה *to trouble*. Targ. II Kings IV, 28 (h. text ונסיה).

Ithpa. נסיה, Ithpe. נסיה, אנס, אנס, אנס *to be troubled; to grieve; to be weak*. Targ. Gen. XLV, 5. Ib.

XXXIV, 7 (O. ed. Berl. אֶרְנָסָא; v. Berl. Mass., p. 77). Targ. II Chr. XVI, 10; a. e.—Sabb. 145<sup>b</sup>; Gitt. 56<sup>a</sup>; v. אֶרְנָסָא. Gen. R. s. 50 (expl. וּלְאֵלָא, Gen. XIX, 11) אֶרְנָסָא or אֶרְנָסָא they became weak.

**נסע** (b. h.) *to move, march*. Tosef. Sot. VIII, 1 בכל יום .. every day the ark moved behind two standards (divisions), ..., but on that day it moved in front; Sot. 33<sup>b</sup>. Num. R. s. 2 נִסְעִים .. נִסְעִים אַחֲרֵי אֵלֶּיךָ after these two standards had moved, the Levites marched (carrying) the Tabernacle. Yalk. ib. 686 מִתְקַבְּלִים came together to make ready for the march. Mekh. B'shall., Yavass'a, s. 1 זוֹ נִסְעָה לֹא נִסְעָה וְכִי this march they undertook by the order of Moses, but all other marches they made at the order of the Deity, a. fr.

**Hif.** 1) *to remove, cause to depart, to separate, take apart*. Mekh. l. c. בְּמַקְל בְּכֵל כְּרֹחַ הִסְעָן he forced them to march, against their will, with the staff. Ib. ע'ז' אֶת הַסֵּפֶל ... וְהִסְעָה מִשָּׁה וְכִי an idol went with the Israelites across the sea, and Moses removed it &c. Kel. V, 7 צִרְדֵּי הַסֵּפֶל he must (not only divide, but) separate the parts of the stove entirely. Sot. 8<sup>a</sup> בֵּית דִּין מְסִיעֵן אֶת הָעֵדִים וְכִי the court orders the witnesses to change their places; Tosef. Snh. IX, 1 (ed. Zuck. מְסִיעֵן). Gen. R. s. 38 (ref. to Gen. XI, 2) הִסְעוּ עַצְמָם מִמְּקוֹמָם וְכִי they removed themselves from the Originator of the world; ib. s. 41 ה' עֲצָמוֹ וְכִי he removed himself &c. Mekh. B'shall., Shir., s. 10 גִּפְן הַיִּשְׂרָאֵל the vine (Israel) which thou didst transfer from Egypt (Ps. LXXX, 9); a. fr.—B. Bath. 8<sup>b</sup> הִסְעוּ מִלְּבִי הַסֵּפֶל to remove (place outside of the protection of the law, Rashi) those who disregard the terms fixed by the authorities.—Erub. VIII, 5 (86<sup>a</sup>) הִסְעָה מִלְּבִי (Ms. M. הִסְעָה; ed. Sonc. מִדְּעִירוֹ, v. Rabb. D. S. a. l. note) he has removed from his mind (the thought of returning to his residence). Mekh. B'shall. s. 3 (ref. to Ex. XIV, 15) מִלְּבִי הַסֵּפֶל let them remove from their hearts the (evil) words which &c.; Ex. R. s. 21.—דָּעָה ה' דָּעָה, v. נָסַח. Y. Ber. V, 9<sup>c</sup> bot.; a. fr.—[Y. Taan. IV, beg. 67<sup>b</sup> מִסְעֵי, read: הִסְעֵי.—Tosef. Shebi. II, 20 מִסְעֵי, read: מְסִיעֵי]—2) *to signalize, v. נָסַח*.

**Hof.** *to be removed*. Tosef. Yoma I, 4 הַכֹּהֵנִית הַגְּדוֹלָה was removed (deposed) from the high priesthood; Y. Hor. III, 47<sup>d</sup> top.

**נסע** ch. same. Gen. R. s. 38 (ref. to Gen. XI, 2) נִסְעוּ מִן הַמִּזְרָח וְכִי they moved from the east to go further east.

**Af.** *to remove*. Y. Meg. IV, 75<sup>c</sup> top אֵין מִסְכֵּל I can look (at the priests) without diverting my attention (from my prayers); Y. Taan. IV, beg. 67<sup>b</sup> הִסְעָה; v. מְסִיעָה.

\***נסע** m. (preced.) *march*.—Pl. נִסְעִים. Num. R. s. 2 יְהוּדָה הָיְתָה הַשְּׂמִינִי (Judah was) the first in marching in the desert, opp. נִסְעִיָּהוּ.

**נסע** (b. h. נָסַח) *to go up, ascend*; v. מָסַח.

**Hif.** 1) *to impose a tax, to assess*, v. מָסַח II.—2) *to bring to a conclusion*, v. מָסַח I.—3) *to put on wood,*

*to make the flame rise*; [cmp. עָלָה **Hif.**] *to start a fire, to heat*. Bets. 32<sup>a</sup>, a. e. וְכִי בְּכֵלֶיךָ you may, on the Holy Day, use wooden vessels for heating &c. Pes. 27<sup>b</sup> הַמְסִיק הַחֹמֶר he who put the wood on. Ib. וְכִי הִנֵּחַ אֶת הָאֵשׁ אֶת הַחֹמֶר one heated an oven with wood belonging to the sanctuary &c. Sabb. III, 1 כִּירָה שֶׁהִסְקִיָּהּ בְּקֶשׁ וְכִי a range which they heated with straw &c. Tosef. Yoma II, 5; Yoma 38<sup>a</sup> מְסִיקִין placed the fire deep into the stove. Sabb. 41<sup>a</sup>; a. fr.—[Midr. Till. to Ps. XXVIII, v. infra.]

**Nif.** *to be heated*. Y. Ber. IV, 8<sup>b</sup> top נִסְקָה; ib. IX, 14<sup>b</sup> top נִסְקָה, v. מְרִיחֵן.—Pes. 30<sup>b</sup> top but if the oven has been made glowing. Midr. Till. to Ps. XXVIII וְכִי יִהְיֶה נִרְיָא if it (the furnace) is usually heated with one bundle, let it now be heated with seven; ib. מְסִיק בְּשֶׁבַע יִרְיָא מְסִיק if it be heated &c. Kel. V, 4. Tosef. Hull. I, 22 הִסְקִין עַד שֶׁלֹּא הִסְקִין before they are hardened by heating; a. fr.

**נסע** ch. same, *to go up*. Impf. נִסְעָה, inf. נִסְעָה, נִסְעָה; imper. נִסְעָה, נִסְעָה. Targ. II Sam. V, 22, sq. Targ. O. Num. XX, 19 נִסְעָה. Ed. Berl. Targ. Gen. XLIV, 17; a. fr.—Kidd. 50<sup>a</sup> אִיזְרָאֵל לִמְסָק וְכִי with the idea of going up to Palestine. Bets. 27<sup>a</sup> וְאִסְקָה; M. Kat. 22<sup>a</sup> וְאִסְקָה (not וְאִסְקָה, a. e., v. נָסַח; a. fr.

**Af.** 1) *to cause to rise, to bring up, offer*. Targ. Lev. II, 9, a. fr. (h. text הִקְטִיר). Targ. II Sam. VI, 2 לִאֲסָקָה ed. Wil. Targ. Lev. XI, 3, sq.; a. fr.—Targ. Josh. XVII, 13 מְסִיקֵי מִסְכֵּי tributaries.—Y. Keth. XI, 34<sup>b</sup> bot. וְהָיָה מְסִיק לִפְנֵי מוֹזְנֵי וְכִי he offered them support as long as they lived. Gitt. 56<sup>b</sup>, a. fr. אֲסָקִיָּהּ, v. אֲסָקִיָּהּ III. Y. Peah I, 15<sup>c</sup> אֲסָקִיָּהּ לְמֵאֲחֵרֵי וְכִי they raised the offer to two hundred, to one thousand; Y. Kidd. I, 61<sup>b</sup> top אֲסָקִיָּהּ. Y. Maas. Sh. IV, end, 55<sup>c</sup> מְסִיק הִסְקִין will produce lettuce; a. fr.—2) (sub. בִּישָׁרָא) *to produce new flesh, to heal*. Gitt. 69<sup>a</sup> וְכִי לִאֲסָקִיָּהּ for healing let him take &c.—3) *to heat*. Targ. Koh. II, 6.—4) *to finish*. Succ. 39<sup>a</sup> אֲסָקִיָּהּ הַפְּסֻלָּה the winding up of a proceeding; Yeb. 106<sup>b</sup> Ar. (ed. אֲסָקִיָּהּ).—5) (with בְּשֵׁמָא) *to name after, to adopt a name*. Yoma 38<sup>b</sup> מְסִיקֵינָא בְּשֵׁמֵיהֶן we do not name children after them. Gitt. 11<sup>b</sup> מְסִיקֵינָא בְּשֵׁמֵיהֶן names which Israelites are not in the habit of adopting. Shebu. 29<sup>a</sup> וְכִי (שֵׁמָא) וְאִסְקִין and named them coins; a. e.—6) (with א. ב. of person) *to produce a claim against*. Shebu. 41<sup>b</sup> רִמְסִיקָנָא כֵּךְ לִי.. רִמְסִיקָנָא כֵּךְ לִי give me the one hundred Zuz which I claim against thee (which thou owest me). Keth. 85<sup>a</sup> וְכִי מְסִיקֵי בֵּית דִּין וְכִי persons against whom he had a claim; a. e.—7) (with אֲדַעְרָא) *to have in mind*. Shebu. 29<sup>a</sup> וְכִי מְסִיקֵי אֲדַעְרָא they might have in mind an idol.

**Iltaf.** 1) *to be offered up*. Targ. O. Lev. II, 12 וְהִסְקִין. Ed. Berl. (oth. ed. a. Y. וְהִסְקִין); a. e.—2) *to be kindled, burnt*. Targ. Ps. LXXVIII, 21; a. e.

**נסקא**, v. נָקָא.

**נסר** (b. h. נָסַר, a. נָסַר; cmp. נָסַר a. נָסַר) *[to produce a rough, grating sound; cmp. נָסַר I,] to saw, plane*. Gen. R. s. 6 כְּמִסְרֵי הַזֶּה שְׂרָא נָסַר בְּעֵץ (the light of the sun pro-

duces a sound) like (that of) the plane which planes wood, opp. שָׁק to glide; Midr. Sam. ch. IX. Y. Ber. I, 2<sup>c</sup> bot. ער שחזמה לנסר ברקיע וכו' while the sun passes in the sky a journey of &c. Gen. R. s. 8, beg.; Lev. R. s. 14, beg. נסרו וכו' he sawed him apart &c., v. נב.

*Pi.* נסר same. Yoma 20<sup>b</sup> נסר חמה שמשנר ברקיע וכו' the globe of the sun which saws in the sky like a carpenter sawing cedars, v. supra. Gen. R. s. 65, end ... נחנו ... נסרו בו ודחו מנסרים they placed him on a sawing-jack (v. חמור) and sawed his body; a. e.

*Nif.* נסר to be sawed. B. Kam. X, 10 נסרום, נסרים, נסור.

נסר ch. same. Targ. Y. I Ex. XIV, 25 (h. text נסר; cmp. I Chr. XX, 3).

*Pa.* נסר, to split. Targ. Ps. XXIX, 7. — Yeb. 49<sup>b</sup> נסרום אחריהם they brought the cedar and sawed it through; Yalk. Is. 274. B. Bath. 75<sup>a</sup> נסרום אבנים וכו' Ms. M. (ed. מינסרי, corr. acc.) who were cutting precious stones. — V. נסר II.

נסר m. 1) (preced.) (planed) board. Cant. R. to I, 11 נסר he put gold on between one board and the other; Y. Shek. VI, 49<sup>d</sup> bot. Y. Hag. II, 78<sup>b</sup> bot. — *Pl.* נסרין, נסרין. B. Bath. IV, 6 הנ' the boards in the bath house. Ib. 67<sup>b</sup> הנ' the room in which the boards are stored. Ib. הנ' sold (with the press) the boards, v. נסרין. Kel. XXII, 10, v. נסר. Y. Sabb. III, 6<sup>a</sup> top נסרין to remove the boards (which covered the bathing tank). Bab. ib. 40<sup>a</sup>; a. e. — [2) *wicker*, v. נסר III.]

נסר ch. 1) same, board. — *Pl.* נסרין, נסר. Targ. I Kings VI, 15; a. fr. — Ib. VII, 30 דנחש נ' bronze plates (to cover the laver (?); h. text סנני). — 2) *veneer*. Sabb. 98<sup>b</sup> נסרין veneered boards, opp. שלמין solid. — *Pl.* constr. נסר. Targ. Hos. VIII, 6 נסרין gold foils for boards (h. text שבבים; cmp. נסרין).

נסר, v. נסר.

נסר, v. נסר.

נסר, v. נסר.

נסר, v. נסר.

נסר m. = נסר; pl. נסרים, v. נסר.

נעור, נעור m. (עיר) [hollowed out,] tank of the press (h. נקב). Targ. Y. Ex. XXII, 28. — *Pl.* נעור, נעור. Targ. Joel II, 24. Targ. O. Gen. XLIX, 12. — [Sachs, Beitr. II, 27: adaptation of Lat. *navia*.]

נעור f. h. same. Ab. Zar. 74<sup>b</sup> נעור (Ms. M. ארור) as to a tank (used by gentiles), cleanse it with hot water.

נעור, v. נעור.

נעור m. pl. (b. h.; נער) youth. Ex. R. s. 1 נעור canopy of youth (bridal canopy).

נעור, v. נעור.

נעור, v. נעור.

נעור f. (b. h. נער; נער) [light matter,] scraps, chips.

Y. Sabb. IV, 6<sup>d</sup> bot., v. נסור. — Esp. (של פשתן) *hatcheled flax*. Sabb. IV, 1 (49<sup>a</sup>) דקה של פ' thoroughly beaten flax (cmp. נקחא). Ib. 11<sup>a</sup>, a. e., v. נסר. Snh. 37<sup>a</sup>, v. נקחא; a. fr.

נעור ch. same; constr. נעור. Targ. Is. I, 31 (Regia נעור).

נעור, v. נעור.

נעור = נעור, q. v. (cmp. נעין).

נעילה f. (נעל) 1) *closing, shutting*. Y. Erub. III, 21<sup>a</sup> נעילה קשירה היא tying a door (the stem קשר) means the same as shutting (the stem נעל). Num. R. s. 14 (play on נעל, Ps. LX, 10) בנעילה גורנו by tying up his throat (strangulation). — נעילה שניים the time of closing the Temple gates; (sub. תפילה) the concluding prayer on the Day of Atonement, on public fasts and Ma'amadot (v. נעילה); the prayer called *N'ilah* (נעילה). Taan. IV, 1 נעילה בשחרית ... בל' ש' ארמתי הוא during the morning prayer, the Musaf, the Minhah and the N'ilah. Y. Ber. IV, 7<sup>c</sup> top נעילה הוא when the gates of heaven are closed (sunset); נעילה שניים when the Temple gates are closed. Ib. נעילה שניים that we may offer the N. prayer. Ib. נעילה שניים Yoma 87<sup>b</sup> נעילה שניים the concluding prayer exempts from reading the evening prayer; a. fr. — Transf. *locking up, interruption of business*. Cant. R. to VII, 2 (play on נעילה, ib.) נעילה שניים שניים נעילה נ' בפסח וכו' בהג' נעילה שניים נעילה שניים &c. — 2) *putting on sandals, wearing shoes*. Yoma VIII, 1. Ib. 74<sup>a</sup>. M. Kat. 15<sup>b</sup>; a. fr. — Gen. R. s. 100 נעילה שניים wearing shoes (by the mourner on the Sabbath) is a matter of choice, v. נעילה.

נעים I m., נעים f. (b. h.; נעים) *pleasing, lovely*. Ruth. R. to II, 5 נעים אורה נ' ומעשרה נאים when he saw that she was lovely and her conduct becoming. — *Pl.* נעים, נעים. Ib. נעים נאים her conduct is becoming and lovely. Midr. Till. to Ps. V נעים לנו טובים וכו' all the things which thou hast given us are good and pleasing. Gen. R. s. 23, v. נעים. Cant. R. to IV, 4 נעים וכו' all of you are welcome, all of you are pious &c.; a. e.

נעים ch. same. Targ. Y. Ex. XIX, 19.

נעים II pr. n. pl. *Na'im (Nain)*, in Isachar. Gen. R. s. 98.

נעים f. (preced.) 1) fem. of נעים. — 2) *taste, disposition*. Ab. d'R. N. ch. IV, end (Snh. 38<sup>a</sup>) נעים. — *Pl.* נעים. Ib. נעים זה מזה the Lord made the dispositions of men different one from the other. — 3) *tune, chant; trill*. Y. Shek. V, 48<sup>d</sup> bot. נעים היה יודע he knew an extraordinary way of singing; Yoma 38<sup>b</sup> נעים נוח קולו ב' כשרה נוח when he tuned his voice to a trill. Kidd. 71<sup>a</sup> נעים שם בנעים וכו' he let the Divine Name (the Tetragrammaton which he pronounced) be drowned in the chant of his brother priests; Num. R. s. 11, end נעים ברוך אמרו נעים וכו' he pronounced it during the chant &c. Y. Shek. V, 55<sup>c</sup> bot. נעים את הנ' סורה את הנ' אקרבלים, v. סורה את הנ'.

Meg. 32<sup>a</sup> he who recites Bible verses without chanting; Treat. Sôf'rim III, 10. Cant. R. to VIII, 14 בל' אחד in one accord; a. fr.

**נְעִימָה** ch. same, *sweetness, melody*. Targ. II Esth. I, 1 נְעִימָה constr. Targ. Y. Ex. XIX, 19 וְנִימָה and full melody.

**נְעִיץ** m. (נָעַץ) *a wedge-like ditch*.—Pl. נְעִיצִים. B. Kam. V, 5 (50<sup>b</sup>). Mikv. V, 6; a. e.

**נָעַל** (b. h.) 1) *to tie* (the door), *to lock up, close*. B. Kam. VI, 1 בְּנָעַל בְּרִאיוֹ if he locked it in (secured the flock) properly. Tosef. B. Bath. II, 11, a. e. וְכִּי יִגְדֹר וְכִּי יִנָּעַל (something on the property), fenced in or tore down, it is possession (חֲזָקָה). Sabb. XIII, 6 אֶחָד וְנִי אֶחָד and one blocked it (by placing himself in the entrance). Ib. 7 לְנָעַל אֶת בֵּיתוֹ וְכִי it is like one locking up (sitting at the entrance of) his house to guard it. Mekh. Mishp. s. 18 שָׁלֵא לְנָעַל בְּפִי וְכִי in order not to close the door to future proselytes (not to discourage them on account of advanced age). Shh. 32<sup>a</sup>, a. fr. שָׁלֵא כָרִי שָׁלֵא v. נָעַל. Y. Naz. VIII, 57<sup>a</sup> bot., v. נָעַד. Tosef. Sot. V, 9 [read:] שָׁנַעַל דְּלֹחַ וְכִי who locked his wife up (to prevent her from going astray); Y. ib. I, 17<sup>a</sup> bot.; Gitt. 90<sup>a</sup>; Y. Kidd. IV, 66<sup>a</sup>; a. fr.—Cant. R. to VII, 2 (play on נָעַל, ib.) וְאֵינִי נֹעֵל וְכִי you lock up (interrupt business) for my sake on Passover ..., and I lock up (the rain) for your sake, v. נָעַל. Ib. שְׂדֵי הָרִיב ... שְׂדֵי הָרִיב how great was the beauty of thy steps (pilgrimage to the Temple) which locked up (protected against) all troubles.—Part. pass. נָעֵל; f. נָעֵלָה; pl. נָעֵלִים. שְׂעָרֵי הַפֶּלֶא ... וְכִי Midr. Till. to Ps. IV וְכִי the gates of prayer are sometimes open, sometimes closed, but the gates of tears are never closed; a. e.—2) *to tie a sandal, to put shoes on*. Tosef. Sabb. IV (V), 8 וְנָעַל וְכִי one must not put on a nail-studded sandal &c. Y. M. Kat. III, 83<sup>c</sup> בְּיוֹם בִּרְיָהּ R. ... allowed (the people mourning for R. Yassa) to wear shoes on the same day. Tosef. Kidd. I, 5 לֹא כִסְתֵּל וְכִי if the slave tied his sandals for him (the new master) or untied them, it is possession (v. supra); B. Bath. 53<sup>b</sup> (Ms. M. נָעֵל); a. fr.—Part. pass. as ab., shod. Yalk. Josh. 7 וְכִי בְּמִנְעָלִים אָרָה וְכִי dost thou wear shoes and observe not mourning?

**Hif.** נָעַל *to put shoes on a person*. B. Bath. I. c.; Kidd. 22<sup>b</sup> הַלְבִּישׁוֹ הַנְּעִילֵהוּ if the slave helped him put on his clothes or his shoes or lifted him up (helped him into a conveyance), it is possession.

**Nif.** נָעַל *to be closed*. Ber. 32<sup>b</sup> נָעַל שְׂעָרֵי וְכִי since the day the Temple was destroyed, the gates of prayer have been closed. Ib. שְׂעָרֵי דְמַעַה לֹא נִנְעָלוּ; Midr. Till. to Ps. IV נָעֵלִים, v. supra. B. Mets. 59<sup>a</sup> נָעֵלִים דְּרוּץ וְכִי all gates (of prayer) are (at times) closed, except the gates for the cry of oppression. Ib. הַפְּרֹגֶד אֵילֵמָּה לְדַחְוִיָּהּ נָעֵלָה v. פְּרֹגֶד. Erub. 6<sup>b</sup>, a. e. נָעֵלָה כְּדֹרֵס (in an incantation for a swallowed fish-bone) thou art locked up as (within) a cuirass.

**נָעַל** ch. same, *to tie a shoe*. Part. pass. נָעֵל, נָעֵלָה. Targ. Y. Deut. XXV, 9 וְיִהְיֶה לְךָ וְכִי and there shall be tied on the foot ... a sandal which &c.

**Ap.** נָעַל *to provide with shoes*. Targ. II Chr. XXVIII, 15. [Dan. II, 25, a. e. הִנְעֵל to bring up, fr. נָעַל.]

**נָעַל** m. (b. h.; preced.) 1) (emp. Gr. ὑπόδημα) [tied under the foot,] shoe. Yeb. 102<sup>a</sup> וְכִי מִנְעָלוֹ וְכִי the Law (Deut. XXV, 9) says, what is tied to his foot, but not what covers his foot (a full shoe, v. מִנְעָלוֹ). Sifré Deut. 291 (ref. to Deut. I. c.) נָעַל שֵׁלוֹ his own shoe; a. e.—2) *lock, locking up*.—Pl. נָעֵלִים. Cant. R. to VII, 2, v. נָעֵלָה.

**נָעֵלָה**, Targ. Y. Lev. XI, 22, Ar., v. נִיפֵלָה.

**נָעַם** (b. h.) *to be pleasing, lovely*.

**Hif.** נָעַם 1) same. Shh. 24<sup>a</sup> (ref. to נָעַם Zech. XI, 7) וְכִי שְׂמִינִימִים זֶה לְזֶה וְכִי this refers to the scholars in Palestine who are polite to one another in discussion, opp. מְחַבְּלִים.—2) *to sweeten the voice; to sing, accompany*. Y. Shek. V, 48<sup>d</sup> bot. וְכִי הִדִּיחַ אֶת קוֹלוֹ וְכִי he sweetened his voice when singing, v. נָעִימָה. Gen. R. s. 23 שְׂהִירָתָה בִּירוֹחַ וְכִי she sang to the timbrel in honor of idolatry, v. נָעִימָה. Cant. R. to IV, 4 וְכִי מִי מְנַעֵם וְכִי מִי מְנַעֵם וְכִי David &c.; a. e.

**נָעֵמָה**, v. נָעִימָה.

**נָעֵמָה** (b. h.) pr. n. f. *Naamah*, 1) sister of Tubal-Cain. Gen. R. s. 23 (ref. to Gen. IV, 22) נָעֵמָה וְכִי לָמָּה הָיָה קוֹרְיָן אֶתְנָהּ N.? Because her doings were pleasing; ib. Tubal-Cain's sister was a different Naamah, and she was so named &c., v. נָעַם Hif.; Yalk. ib. 38.—2) N., the Ammonite, mother of King Rehoboam. Gen. R. s. 41; Yeb. 77<sup>a</sup>. Ib. 63<sup>a</sup>; a. e.

**נָעֵמִי** (b. h.) pr. n. f. *Naomi*, the mother-in-law of Ruth. B. Bath. 91<sup>a</sup>, v. נָעֵמִי. Shh. 19<sup>b</sup>. Ruth R. to I, 2; a. e.

**נָעֵמִי** f. (נָעַם; v. Pl. to Levy Targ. Dict. II, p. 569 sq.) ostrich. Kel. XVII, 14 מִצֵּה לֹא מִצֵּה הַשֶּׁלֶק the glazed shell of an ostrich egg; Tosef. ib., B. Mets. VII, 6. Y. Sabb. I, 3<sup>d</sup> וְכִי בִיצַת הַיֶּחֱזֵק וְכִי the child of a *ya'annah* (Lev. XI, 16), this intimates that the egg of an ostrich (and of all other unclean birds) is forbidden; a. e.—Pl. נָעֵמִי. Tosef. Sabb. XIV (XV), 8; Sabb. 128<sup>a</sup> לֹא מֵאֵל מֵאֵל because glass pieces are given to ostriches to swallow. Y. Yoma IV, 41<sup>d</sup> top. Midr. Sam. ch. XVIII; a. e.

**נָעֵמָה**, נָעֵמִי ch. (בָּרָה, נָעֵמִי) same. Targ. Lev. XI, 16 (ed. Berl. נָעֵמִי). Targ. Is. XXXIV, 13 נָעֵמָה ed. Wil. (ed. Lag. נָעֵמִי, corr. acc.). Targ. Job XXX, 29.—Sabb. 110<sup>b</sup> בִּיצַת דֵּין אֶתְנָהּ ostrich egg. Y. M. Kat. III, 83<sup>b</sup> bot. וְכִי; Bab. ib. 26<sup>a</sup> וְכִי.

**נָעֵמָן** I (b. h.) *Naaman*, a Syrian general. Gitt. 57<sup>b</sup> שִׁירָתָה נָעֵמָן וְכִי N. was a convert &c., v. נָעֵמִי. Ned. 40<sup>a</sup> וְכִי הָיָה נָעֵמָן וְכִי that he may meet with friends like those of N. who cured him of his leprosy. Deut. R. s. 2; a. fr.

**נָעֵמָן** II m. *Naaman*, name of a planet. Pirké d'R. El. ch. VI וְכִי חֲלוֹן נָעֵמָן window of N. (a station of the sun).

**נָעַנַה** m. (cmp. נִינְנָה II) *mint*. Y. Sabb. VII, 10<sup>a</sup> נָעַנַה ed. Krot. (oth. נִנְנָה).

**נָעַנַה** m. (נִינְנָה) *shaking* (the Lulab). Succ. 37<sup>b</sup>.

**נָעַנַה**, v. נָעַנַה h. a. ch.

**נָעַנַה**, v. נִינְנָה.

**נָעַץ** (cmp. אוץ, טוץ) 1) *to prick, stick; to wedge in*. Men. 64<sup>b</sup> נָעַץ צִפְרִינִי וְכ' the swine pressed its nails against the wall; Sot. 49<sup>b</sup>; Y. Ber. IV, 7<sup>b</sup>, a. e.—Y. Shek. V, 48<sup>d</sup> bot. כְּשֶׁהִדְרִיחַ נָעַץ גִּדְלוֹ וְכ' when he inserted his thumb into his mouth. Sabb. 17<sup>a</sup> נָעַצוּ הָרֵב וְכ' they stuck a sword into the floor of the college; a. fr.—Part. pass. נָעֵץ. Bets. 7<sup>b</sup>, v. נָעַר. Erub. III, 3; a. e.—2) *to cut a wedge-like ditch* (נִינְנָה). Y. Sabb. V, 9<sup>d</sup> bot.; Y. Kil. VII, 31<sup>b</sup> bot., v. נָעַר; a. e.

*Nif.* נָעֵץ *to be fixed, stuck in*. Sabb. 67<sup>a</sup> bot. (in an incantation, v. נָעַל) נָעֵץ תָּהָא (not תָּהָא ...) thou art stuck in like a pin.

**נָעַץ** (transp. נָעַץ) ch. same. Targ. Y. Gen. XXX, 38 (O. נָעֵץ). Targ. Y. Deut. XV, 17; a. fr.—Part. pass. נָעֵץ; f. נָעֵץ; pl. נָעֵץ; inserted; perforated. Targ. O. Gen. XXVIII, 12. Targ. Cant. II, 2.—Y. Ter. VIII, 45<sup>d</sup> top; Y. Ab. Zar. II, 41<sup>a</sup> bot. נָעֵץ סִכְנָא וְכ' (or נָעֵץ) to stick a knife into a radish.

*Pa.* נָעַץ (transp. נָעַץ) same, *to plant*. Cant. R. to I, 16 נָעַץ וְכ' (not נָעַץ) and now, even if you tried to stick into it sixty myriads of reeds &c., v. נָעַץ; Y. Taan. IV, 69<sup>b</sup>; Y. Meg. I, 70<sup>a</sup> bot. נָעֵץ (corr. acc.); Lam. R. to II, 2 נָעֵץ כֶּדָר (not נָעֵץ כֶּדָר).

**נָעֵצִין** m. (b. h.; preced.) *thorn*; (homilet.) *a wicked person*. Meg. 10<sup>b</sup> (ref. to Is. LV, 13); Yalk. Is. 345.

**נָעֵצִין** ch. same.—Pl. נָעֵצִין. Targ. Is. VII, 19.

**נָעַר** I (b. h.; cmp. next w.) [*to be excited, noisy*], esp. (of the ass) *to bray*. Ber. 3<sup>a</sup>. Ib. 56<sup>a</sup> (in Chald. dict.) נָעַר רָקֵא standing at the head of the bed and braying. B. Kam. 18<sup>b</sup>; Kidd. 24<sup>b</sup>; a. e.—[Cant. R. to IV, 8 נָעַר הָרָא בְּחֻלָּה הָרָא, read: נָעַר, v. נָעַר].

**נָעַר** II (b. h.; cmp. עִיר, עִיר) *to shake, stir*. Makhsh. I, 4 נָעַר הַגִּבּוֹר אֲגִידָה he who shakes (the rain off) a bundle of vegetables. Ib. V, 7. Pesik. R. s. 26 נָעַר מִן הָאֲשֵׁפָה וְכ' I shook Job (making him rise) from the dunghill, and concerning thee (Israel) it is written (Is. LIH, 2), shake thyself &c.; a. e.

*Pi.* נָעַר 1) *to shake*. Pesik. Shek., p. 17<sup>a</sup> נָעַר קִפְלָה shake it (the garment), fold it; Lev. R. s. 2. B. Mets. II, 8 נָעַר מִצָּא כְּסוּת מִנְּעִרָה וְכ' if one found a garment (and holds it in charge waiting for the owner to claim it), he must shake it once in thirty days. Sabb. 147<sup>a</sup> top; a. fr.—2) *to stir*. Hull. VIII, 3 נָעַר הָאֵר הַקִּדְרָה if he stirred (the meat in) the pot. Y. Ab. Zar. I, 39<sup>d</sup> top נָעַר הַגִּי בְּקִדְרָה the gentile might have stirred the pot; a. fr.—3) *to empty; to cause evacuation*. Toh. II, 1 נָעַר אֶת הַקִּדְרָה she may empty (or stir) the dish. Kel. XXVIII, 2 נָעַר בִּי וְכ' used for (lifting and) emptying the pot. Tosef. ib. B. Mets. II, 10 נָעַר שְׂחָמֹנִי which the shop-keeper uses when

pouring out &c. (or through which he pours for straining), v. נָעַר; a. e.—נָעַר הָאֵר *to use means by which to expedite the discharge of excrements of the flock on the spot to be manured* (v. נָעַר I, Pi.). Tosef. Shebi. II, 20; M. Kat. 12<sup>a</sup>; Y. Shebi. III, 34<sup>c</sup> bot. Ib. נָעַר ... לְנִינְנָה he who hires a flock (for manuring) is forbidden to use means &c.; expl. ib. נָעַר מִמְּקוֹם בְּמִלְכָּה by driving it from place to place.—Part. pass. נָעֵר; f. נָעֵר; pl. נָעֵר; מְנוּעָרִים: מְנוּעָרִים empty, vacant. Y. Ber. IV, 7<sup>b</sup> bot. (play on נָעֵר וְכ' they (the Babylonians) are vacant of (cannot perform) certain religious observances &c.; Koh. R. to XII, 7; Gen. R. s. 37 וְכ' נָעֵר (Babylonia) is deprived &c. Hag. 14<sup>a</sup> (play on נָעֵר, Is. III, 4) נָעֵר אֱלֹהֵי בְנֵי אָדָם that means persons empty of good deeds, opp. מְנוּעָר; Yalk. Is. 261.—[B. Bath. 74<sup>b</sup> נָעֵר וְכ' some ed., v. נָעַר I.—Hull. 51<sup>b</sup> נָעֵר, v. infra.]

*Nif.* נָעֵר 1) *to be stirred up; to bestir one's self*. B. Bath. 74<sup>b</sup> נָעֵר וְכ' R. El. was stirred up (awoke). Sot. 5<sup>a</sup> נָעֵר אֵין חֵסֶד וְכ' his dust will not be stirred up (for resurrection). Ex. R. s. 1 (play on נָעֵר וְכ' IChr. IV, 5) נָעֵר מִחֲלִיָּה וְכ' she (Miriam) was sick, but she bestirred herself (arose) from her sickness, and the Lord restored her to youth. Y. Ber. III, 6<sup>d</sup> top (play on נָעֵר וְכ' Gen. VIII, 21) נָעֵר מִשְׁעָרָא לִי וְכ' from the moment the embryo bestirs itself to come out into the world; Gen. R. s. 34; Yalk. ib. 61. Hull. 51<sup>b</sup> נָעֵר לְעִמּוֹד וְכ' Rashi (ed. נָעֵר) if the animal made an effort to get up, although it did not succeed; a. e.—2) (of flax) *to be hatched*. Y. Sabb. II, beg. 4<sup>c</sup> (expl. דִּוְסָן, ib. II, 1) נָעֵר שֶׁלָּא נָעֵר flax which has not yet been hatched.—3) *to be emptied, poured out*. Y. Ber. I. c. (play on נָעֵר וְכ' שֶׁשָּׁם נָעֵר for into that valley the dead of the generation of the flood were dumped; Gen. R. s. 37; Koh. R. I. c.—Snh. 92<sup>a</sup> נָעֵר קֶשֶׁתוֹ his bow will be empty (his sexual vitality broken).

*Hif.* נָעֵר *to stir up, to keep awake*. Erub. 53<sup>b</sup> (play on נָעֵר &c., v. נָעֵר) נָעֵר וְכ' and she kept him awake.

*Hithpa.* נָעֵר *to be emptied; trans. to be displaced*. Zeb. 116<sup>a</sup> (ref. to Cant. IV, 16) נָעֵר וְכ' (v. Rabb. D. S. a. l. note) removed be the (Roman) nation whose sacrifices are slaughtered northward (Lev. I, 11, which is entitled only to burnt-offerings), and let the nation enter &c.

**נָעַר** ch. same, *to shake, stir*.—Part. pass. נָעֵר *waking*. Targ. Job XXI, 32 (Ms. נָעֵר; ed. Wil. נָעֵר, v. נָעֵר).

*Pa.* נָעַר *to shake; to empty*. Yalk. Zech. 570; Cant. R. to IV, 8 (ref. to Zech. II, 17) נָעֵר וְכ' (דְּמִנְעָרָה וְכ' ch.; Gen. R. s. 75. Sabb. 142<sup>a</sup> נָעֵר וְכ' let him shake the fruit out of the basket.

**נָעַר** m. (b. h.; preced., cmp. נָעֵר, a. meanings of נָעַר, שִׁינְכֹבֵד &c.) *tender, young; lad*. Tanh. Hayé 1 נָעַר דְּרָקֵא that the old may be honored by the young. Ex. R. s. 1 יֶלֶד דִּידָא וּמְנַחֲגוֹ כִּי he was a child, but his behavior was like that of a lad; a. fr.—Pl. נָעֵר. Yoma 75<sup>b</sup> לֵי לָחֶם the manna was bread to the young, oil to the old &c. Tanh. Sh'mini 11 נָעֵר וְכ' if they (the elders) are young &c., v. נָעֵר. Ib. נָעֵר וְכ' they were young



**נֶפֶחַ** m. (preced.) *swelling; bulk, volume* (v. אִפְרִיתָ).  
B. Mets. VI, 5 קָשָׁה לְמִשְׁאָרֵי הַנֶּ' an increase of volume

makes the load harder for the animal (Bab. ed. 80<sup>a</sup> רח' קשה למשאוי an increase of size is as hard for the animal as an increase of weight), v. נִפְתָּה. B. Kam. 47<sup>a</sup> נִפְתָּה, v. נִפְתָּה.

**נִפְתָּה** m. (preced. wds.) *smith*. Gen. R. s. 84, beg. [read:] ל' שויה מפתו פתוח באמצע פלטיא ופתח בנו זחבי מפתו כנגדו a smith whose open shop was in the middle of the road, and whose son, a jeweler, opened a smithy opposite him; Tanh. Vayesheb 1; a. fr.—Y. R. Hash. II, 58<sup>b</sup> top, a. e. 'ה' the smith's son, i. e. R. Johanan, v. next w.—Pl. נִפְתָּה. Y. B. Bath. II, beg. 13<sup>b</sup> ל' ולא nor dare an oven for smiths be put up (without the precautions mentioned in the Mishnah).

**נִפְתָּה, נִפְתָּה** ch. same. Targ. Is. XLIV, 12.—Gitt. 69<sup>b</sup> ב' ר' Rashi (ed. only ל' by the fire of the smithy. Ib. ל' מ' water used in the smithy. Sabb. 25<sup>b</sup>, a. fr. ל' יצחק ר' R. Isaac, the smith. Hull. 77<sup>a</sup> יצחק בר ל' (corr. acc.)—a) the smith's son, v. יוֹהָנָן. Snh. 96<sup>a</sup> ל' טובא ד' better is what the smith (R. Isaac) said, than what the smith's son (R. Johanan) said. B. Mets. 85<sup>b</sup>; a. e.—b) name of a bird. Hull. 62<sup>b</sup>.—Pl. נִפְתָּה. Targ. Jer. VI, 29. Targ. Jud. V, 26 נִפְתָּה.

**נִפְתָּה, נִי** ch.=h. נִפְתָּה. B. Mets. 80<sup>a</sup> (expl. קשה למשאוי, v. נִפְתָּה) ל' כי תקלה ו' the volume of the load is like the weight, i. e. loads of the same volume are considered of the same weight as regards the stress on the animal, and if he added three Kab to the volume bargained for, he is responsible for any injury to the ass; ib. (expl. למשאוי, קשה) ל' ח' weight is weight, and the volume is an addition, i. e. if he changed the load for a more voluminous one although of the same weight, he is responsible for the additional volume. Tem. 30<sup>b</sup> ל' ב' ל' its fuller appearance is welcome to him; Ab. Zar. 34<sup>b</sup> ב' ב' B. Kam. 47<sup>a</sup> ל' מ' (Ms. F. נִפְתָּה) how about the gain in value from its fuller appearance?

**נִפְתָּה** pr. n. pl. *N'fahaya*. Targ. Y. Num. XXI, 30 (h. text נִפְתָּה).

**נִפְתָּה** *Pi*. נִפְתָּה (cmp. נִפְתָּה) to beat (cotton). Sabb. 73<sup>b</sup> ו' threshing, beating flax and beating cotton are all one kind of labor (threshing). [Ar. s. v. נִפְתָּה reads: ו' והנפס, v. נִפְתָּה.]

**נִפְתָּה** m. (prob. a transpos. of נִפְתָּה, a readaptation of νάφθα) *naphtha*. Sabb. II, 2. Ib. 26<sup>a</sup> ל' לבן 'white naphtha must not be used for lighting ... because it is explosive. Ib. ל' אלא ... and what shall the Cappadocians do who have ... only naphtha? Yoma 38<sup>b</sup>, sq. Y. Snh. VII, 24<sup>b</sup> bot. (v. נִפְתָּה) ל' ב' the Mishnah, describing capital punishment by burning, means a wick saturated with naphtha. Y. Sot. VII, beg. 22<sup>b</sup> ל' ש' 'fire' (Ps. XVIII, 13) corresponds to the arrows of the human armies tipped in naphtha; Pesik. R. s. 17 ל' ר' he (the besieger) throws naphtha &c. (βέλη πυροφόρα or πυροβόλα).

**נִפְתָּה** ch. same. Targ. Y. II Ex. XIV, 24. Targ. II Esth. I, 2.—Sabb. 46<sup>a</sup>.

**נִפְתָּה** m. (preced.) *dealer in naphtha*.—Pl. נִפְתָּה. Ned. 91<sup>b</sup>.

**נִפְתָּה, נִפְתָּה** *Pi*. נִפְתָּה (denom. of נִפְתָּה) to fan, winnow, sift. Maasr. IV, 5, v. נִפְתָּה. B. Bath. 94<sup>a</sup> ל' מ' if the buyer winnows (a sample of the wheat, and it is found to contain more than the legally allowed refuse), he winnows the entire quantity, and the seller has to indemnify him for the entire quantity lost by winnowing. Y. Maasr. IV, 51<sup>b</sup> bot. ו' ו' (better נִפְתָּה ו') but he must not blow the chaff out over a basket; a. e.—Part. pass. מ' מ' f. מ' Men. X, 4; VI, 7 מ' מ' fine flour sufficiently sifted. Tanh. T'savveh 5, v. מ' מ'; a. e.—Pesik. R. s. 3 (ref. to כ' כ', Gen. XLVIII, 7) בזמן ש' מ' (not כ' כ') at a season when the ground can be sifted and be shaken in the sieve.

**נִפְתָּה, נִפְתָּה** *Pa*. נִפְתָּה, same. Y. Sabb. VII, 10<sup>a</sup> bot. כ' כ' when she fans (blows the chaff out, on the Sabbath), she is guilty of an act coming under the category of winnowing. Ruth R. to III, 3 [read:] ו' ו' א' go and winnow it (again), and it will yield the remainder; Yalk. ib. 604 ו' ו' (not כ' כ').

**נִפְתָּה** f. (preced.)=h. נִפְתָּה, *fan, winnow, sieve*. Pes. 111<sup>b</sup> ו' ו' (Ms. M. נִפְתָּה) ו' ו' and he moves to and fro like a fan. B. Kam. 97<sup>b</sup> כ' א' (Ms. R. נִפְתָּה, v. Rabb. D. S. a. l. note 80) even if the new coin be of the size of a sieve?; Hull. 124<sup>a</sup> כ' א' even if the flesh on the hide be of the size &c.?—Gitt. 69<sup>a</sup> bot. פ' ר' the bran which comes up to the top of the sieve when shaken.—Hull. 45<sup>a</sup> ל' ו' to remember the process required to ascertain the condition of the trachea perforated like a sieve, think of the construction of a sieve; a. e.—Pl. נִפְתָּה, נִפְתָּה. Sabb. 134<sup>a</sup>, v. נִפְתָּה. B. Mets. 74<sup>a</sup> א' א' the winnowing may be done with a fan (independently of the wind). Succ. 20<sup>b</sup> ו' ו' can be used for covers and sieves, v. פ' פ'—Y. Sabb. VII, 10<sup>c</sup> top נִפְתָּה (fr. נִפְתָּה).—[Tosef. Hull. III (IV), 27 נִפְתָּה, v. א' א']

**נִפְתָּה, נִפְתָּה** v. נִפְתָּה.

**נִפְתָּה** f. (נִפְתָּה) *blowing, breath*. Y. Sabb. II, 5<sup>a</sup> bot. ו' ו' if he ignited and extinguished in one continued act of blowing. Gen. R. s. 14, end ו' ו' in this world the breath of life is put in by blowing (Gen. II, 7), ... but in the coming world by placing (Ez. XXXVII, 6). Ib. ו' ו' ב' ש' which is produced by the blowing of a human being, can be restored (when broken) &c.; a. e.—Y. Meg. III, 74<sup>b</sup> bot. ו' ו' in one breath (v. נִפְתָּה).—[Ruth R. to III, 3 נִפְתָּה, v. א' א']

**נִפְתָּה, נִפְתָּה** m., pl. *נִפְתָּה* (b. h.; cmp. פ' פ') *giants*. Gen. R. s. 26 ל' ש' they are called *n'filim*, because they caused the downfall of the world; a. e.—a) name of a demon. Bekh. 44<sup>b</sup> ב' ב' *nervous prostration*, v. נִפְתָּה II.—b) name of a species of lizards, living in the water. Sifra Sh'mini, ch. VI, Par. 5; Hull. 127<sup>a</sup> (not כ'). Ex. R. s. 15 ב' ב' some ed. (corr. acc.).

**נפיל** m., **נפילא** I f. ch. same, 1) *giant*. Ruth B. to II, 1 נָפִיל לְאִשָּׁה when a giant marries a giantess.—2) *Orion*. —Pl. נפילין, v. נפלא I.

**נִפְּלָא** II (נִפְּלָא) m.=h. *untimely birth*, *not viable*. Targ. Y. I Lev. XXII, 27 לֹא נִפְּלָא (ed. Vien. *נִפְּלָא*, ed. Amst. *נִפְּלָא*) that it is not an untimely birth. Targ. Ps. LVIII, 9 Ms. (ed. *נִפְּלָא*). Targ. Job III, 16 נִפְּלָא (Bxt. *נִפְּלָא*; Ms. *נִפְּלָא*).—*Pl.* נִפְּלָא ב' B. Bath. 101<sup>b</sup> ב' (v. Rabb. D. S. a. l. note 30, ed. *נִפְּלָא*) it means a lot set aside for burying untimely births. Ib. 102<sup>b</sup> ב' ר' *נִפְּלָא* we do not presume two lots to be set aside for &c.

**נִפְלֵת** f. (נָפַל) 1) *falling*. Sot. VIII, 6, a-e. v. נִרְפָּה. B. Kam. V, 7 (54<sup>b</sup>) לְנִפְלֵת הַחֹרֶב as to the laws relating to an animal falling into a pit (Ex. XXI, 33 sq.). Y. Ber. I, 3<sup>d</sup> top שְׂחַמְכֵּנוּ מִנִּפְלֵתֵנוּ that thou mayest support us in our downfall.—*Pl.* נִפְלֹת. Yalk. Esth. 1058 (ref. to Esth. VI, 13) שָׂרִי נִי חָלְלוּ לִמָּה why this double use of *nafal*?—2) (v. מְפֹרֵת) *quantity of seed required for a field*. Peah V, 1 (בִּכּוּרֵי כֹרֶךְ כִּי לְעֵנִיבִים נִפְלָה) (Y. ed. לעניבים נִפְלָה) he must give to the poor as much as the field requires for seed (v. Maim. a. l.; oth. opin.: as much as is generally dropped at cutting); B. Mets. 105<sup>b</sup>. Ib. IX, 5 אִם יֵשׁ בָּהּ כֹּרֶךְ נִי (Y. ed. נִרְפָּה) as much as is required for seed, expl. Y. ib. 12<sup>a</sup> כֹּרֶךְ הַזֵּרֵץ הַנוֹפֵל בָּהּ (Y. Peah. V, 18<sup>d</sup> כֹּרֶךְ נִפְלֹתָהּ (corr. acc.).—[Y. Or. I, 60<sup>d</sup> top כֹּרֶךְ נִפְלֹתָהּ R. S. to Or. I, 2, v. מְסַפְּרָה.]

נִפְצָה f. (נָפַץ) *shattering*. Y. Or. I, 60<sup>d</sup> bot. [read:]  
(נִפְצָה) היא עשייה היא הקמה היא שבריה היא נ'  
'making' an idol is the same as putting up, 'breaking' the  
same as shattering (v. Y. Ab. Zar. IV, 44<sup>a</sup>).

נִפֶּק, v. נִפְּיק.

**נָפִיק** m. (preced.; cmp. Syr. **נוּפֶקָא**, P. Sm. 2424) *quick, alert*. Targ. I Sam. XXIII, 22 ערים ונ' (h. text ערים).

some ed., oth. מאנין (מאניין) Lev. R. s. 26 נ' פיקא, פניקא, v. פניקא.

**פִּשַׁשׁ** (interch. with פּוּשַׁשׁ a. פִּשֵּׁר, q. v.) 1) [*to be blown up,*] *to be large; to increase.* Targ. Ex. I, 7; a. e. Imper. פּוּשַׁשׁ. Targ. Gen. I, 28; a. e.—\*2) [*to be blown away,*] *to be gone.* B. Bath. 121<sup>a</sup>; Ned. 78<sup>a</sup> אֶת־לִנְהֻרְדֵּיטָא אַר. Ar. (ed. אֶת־הַנְּהֻרְדֵּיטָא) he came to N. to see R. S.; he was gone.

*Af. אַפִּישׁ* (interch. with אַפִּישׁ, a. אַפִּישׁ) to extend, enlarge. Targ. Gen. XLVIII, 4 (some ed. מַפְשִׁי'. Targ. Y. Num. XIX, 6 אַפִּישִׁי; a. fr.—Men. 23<sup>b</sup> וְלִי רַבְרָבִין טַפִּי דַּא' לֵה רַבְרָבִין טַפִּי דַּא' when he made the quantity of spices larger than &c. Bets. 7<sup>a</sup> אַפִּישִׁי .. מַפְשִׁי' (or אַפִּישִׁי) לא מַפְשִׁי' כֵּן 7<sup>a</sup> we must not extend the range of unclean things by rabbinical enactments. Sot. 26<sup>a</sup> אַפִּישִׁי .. לֹא לִפְשֵׁ 26<sup>a</sup> we ought not to increase the number of illegitimate births (by allowing intermarriage between bastards). B. Bath. 12<sup>b</sup> בְּרִיתָא דַּא' אַרְיִסִי (Rashi לְאִפּוּשִׁי) I desire (it is an advantage to me) to have a large number of tenants around me (whom my neighbor must employ): Ib. מִרְחָא אַרְשִׁי דַּא' this plea about a large number &c., is no plea; a. e.—

Y. Kil. IX, 32<sup>a</sup> top; Y. Keth. XII, 35<sup>b</sup> top וְיִשְׁרָשׁוּ let  
us make room for R. H.

**נָפִישׁ** m., **נְפִישָׁא** c. (preced.) [*blown up*,] *large*, *numerous* (emp. **נָפִישׁ**). Targ. Y. Deut. XXV, 9.—B. Bath. 73<sup>b</sup> **כְּמַחַל הַיָּד הַזֶּה** how great is the strength of the tree. Keth. 66<sup>b</sup> **דְּלִי יִזְוֵנָה** the management of which is a large concern, v. **זִינָה** III.; a. fr.—*Pl.* **נְפִישֵׁי נְפִישֵׁי**. Targ. II Esth. VI, 10; a. e.—*Snh.* 52<sup>a</sup>, v. **הַדְּבָרִים**. Yeb. 74<sup>b</sup> **הַדְּבָרִים** those (laws relating to dedicated objects) are extensive. B. Bath. 1. c. **מֵשׁוּם דְּלִי מֵיָּא** because the water is deep; a. fr.

נִפְּשׁ, v. נִפְּשִׁים, *pl.* נִפְּשִׁים, נִפְּשִׁים.

נִפְּיִיתָא v. נִפְיִיתָא.

**נוֹפֶקֶת** m. (b. h.) name of a *jewel* in the high priest's breast plate, *emerald*. Ex. R. s. 38, end **על נ' היה כחוב וכו'** on the *nofekh* the name of Judah was engraven.

**נָפַל** (b. h.) *to fall, lie down; to be dropped; to occur.*  
 Sabb. XVI, 2 נִפְּלָה לִיקָהּ if a conflagration takes place.  
 Pes. II, 3, v. נִפְּלָה. Y. Sot. VII, 21<sup>d</sup> top (ref. to יָקַם, Deut.  
 XXVII, 26) וְכִי יֵשׁ חֹרֶה נִפְּלָה is there a falling law (to  
 need erection)? Ned. 65<sup>b</sup> וְכִי הִנּוּפֵל אִינוּ נֹפֵל לִירֵד וְכִי he  
 who falls (becomes poor) does not immediately fall into  
 the hands of (become dependent on) the charities (but  
 his friends support him for a time). B. Kam. IX, 11, a. fr.  
 וְנִפְּלָה רֵמִי לְנִרְבָּה its equivalent must be surrendered as a  
 donation to the Temple. B. Bath. IX, 4 שֶׁנִּי אֶחָד הָאֲדָמִין ..  
 וְנִפְּלָה לִיקָהּ if one of two partner brothers (heirs)  
 has been summoned to public service, his salary goes into  
 the common fund. Y. Shek. V, 49<sup>b</sup> top שְׂמֵעָרִי  
 בְּשֶׁבִיל שְׂמֵעָרִי since I heard that an inheritance has  
 fallen to thy share at a distant place, take (this as a  
 loan) &c.; a. v. fr.—Imperat. פֹּל. Tosef. Dem. VI, 4 וְפֹל  
 וְפֹל (Var. in some ed. sold) and surrender thyself  
 to public service in my place (v. supra).

*Hif. הִפִּיל* to cause to fall; to throw down. Gen. R. s. 26, v. נִפִּיל. B. Kam. III, 10 אֶת שִׁנָּיו struck out his tooth; Tosef. ib. IX, 23; a. fr.—Esp. to miscarry. Nidd. III, 1 וְכִּי הִמְפִּילָהּ if a woman loses a lump-shaped embryo; a. fr.

*Hithpa.* הִתְנַפַּל *to prostrate one's self.* Deut. R. s. 2,  
v. נִרְפַּל.

*Nif.* חָפַל (denom. of חִפּוּל) *to fall apart, be spoiled.*  
Tosef. Sabb. VI (VII), 14 שֶׁלֹא חִיפּוּל הָפֵחַ, v. צִיּוּחַ.

**נָפַל** ch. same. Targ. II Sam. I, 4. Targ. Koh. XI, 3  
**נִפְּלִי**; a. v. fr.—Imperat. **פִּיל**. Targ. Is. L, 11.—Part. **נִפְּלִי**  
 part. pass. **נִפְּלִי**. Targ. Prov. XI, 5 (ed. Wil. **נִפְּלִי**). Targ.  
 Ps. CXLV, 14; a. e.—Hull. 51<sup>a</sup> **לֹא יִפְּלוּ לָאָרֶץ** if they were  
 thrown down (violently). Ib.<sup>b</sup>, v. **נִפְּלִי**. Ned. 65<sup>b</sup> **כָּל**  
**נִפְּלִי** not every one that becomes poor, falls  
 on me (for support). B. Mets. 105<sup>a</sup> **גֵּר בֹּרֵא דְנִי** a seed (of  
 weeds) once fallen, has fallen (cannot be destroyed by  
 the plough). Meg. 15<sup>b</sup> **נִפְּלָה לִי מִלֵּב בְּרַעְיָהּ** something  
 (a suspicion) had entered his mind; a. fr.

*Af.* אַפִּיר, as *preced.* *Hif.* Targ. Ps. LXXVIII, 28. Targ. Y. Ex. XXI, 22; a.fr.—Hull. 42<sup>a</sup> top אַפִּיר אַפִּיר (read אַפִּיר)

she may have miscarried. Snh. 109<sup>b</sup> ליה וּמִפְּלֵא and she miscarried through his fault; a. fr.

*Ithpe.* אֵינִי לִי אֵינִי לִי *to be upset, fall in.* M. Kat. 2<sup>a</sup> דִּאֲרִי לִי a caving in (of the ground through which the water makes a road) might occur; ib.<sup>b</sup>; a. e.

נפץ, pl. נפצים, v. נפץ.

נפץ, נִי m. (preced. wds.) 1) *capacity for seed, v.* נפילה.—2) (b. h.) *abortion; premature, not viable birth.* Tosef. Ohol. XVI, 13; Pes. 9<sup>a</sup>, a. e.—Y. Yeb. XI, end, 12<sup>b</sup> 'נפץ is not considered a non-viable birth (for legal purposes); a. v. fr.—Pl. נפצים. Gen. R. s. 26 (play on נפצים, Gen. VI, 4) שֶׁמָּלְאוּ אֶת הָעוֹלָם לִי וְכִי they filled the world with abortions by their lascivious life. Tosef. l. c.; a. fr.

נפץ I (נפלא, נפלא) ch. same, v. נפץ.

נפץ II m. *giant, v.* נפיל ch., a. נרפא I.

נפץ III m., נפלאות f., pl. נפלאות f. *miracles.* Midr. Till. to Ps. CVI; v. נפלא.

נפץ, בר נִי, נפיל ch.

נפץ, v. נפץ h.

נפץ, נפץ, נפץ, v. נפץ.

נפץ (emp. נפץ, נפץ) *to blow, squirt into the mouth.* Ex. R. s. 1 (play on נפץ, Ex. I, 15) שֶׁדָּרְגָה נִפְצָה יָיִן וְכִי she squirted wine into the child's mouth after having given its mother to drink, v. נפץ.

*Hif.* נפץ *to blow air into the lungs, to revive.* Ib. שֶׁדָּרְגָה נִפְצָה יָיִן וְכִי she revived the child when they said it was dead.

נפץ (interch. with נפץ) *to shake.*

*Pa.* נפץ *to shatter.* Targ. Jer. XXIII, 29 ed. Lag. (ed. נפץ, corr. acc.; Bxt. נפץ).

*Ithpa.* נפץ *to be shattered.* Targ. II Chr. XXXIII, 13 (ed. Wil. נפץ, corr. acc.).

נפץ, Pi. נפץ, v. נפץ h.

נפץ, Pa. נפץ (preced.) *to fan, inspire.* Sabb. 134<sup>a</sup>, v. next w.

נפץ f. (preced.) *fan.* Sabb. 134<sup>a</sup> לִינְפִיחָהּ בִּנִי Ms. M. (not 'לִי'; ed. נפץ, Rashi 'בִּנִי' v. נפץ) let one fan the child with a fan.

נפץ f. (preced. wds.) *remnant of flour in the sieve.* Yeb. 114<sup>b</sup> וְכִי סִ"ד בִּהְיוֹת פִּירְתָּהּ דִּנִּי וְכִי can it be imagined that he could live on that little remnant of flour which thou hast left to him?

נפץ (b. h.; emp. נפץ) *to scatter, shake out, empty.* Bicc. I, 8 וְכִי נִפְצָה he scatters them on the ground, and does not read. Tosef. B. Bath. IV, 2 נִפְצָה he shakes the bag out. Keth. 72<sup>a</sup> (the Mishnah means) וְנִפְצָה וְנִפְצָה that she should receive (the semen) and then discharge it (by violent movements); a. e.

*Pi.* נפץ 1) same. Kil. V, 7 וְנִפְצָה he must shake the grain out of the ears; Y. ib. 30<sup>a</sup> bot. Deut. R. s. 3 וְנִפְצָה

וְכִי and scatter the stones prepared for rebuilding the Temple. Lev. R. s. 10; s. 19 וְכִי as soon as you shake it out (of its marrow), it is good for nothing. Midr. Till. to Ps. XVII שֶׁאֵינָהּ מְנַפֵּץ אֵינָהּ ... כִּשְׁם שֶׁאֵינָהּ מְנַפֵּץ I will dash thy babes against the rock, as thou didst my babes; a. e.—2) (interch. with נפץ) *to beat flax, to hatchel wool.* Sabb. XIII, 4 וְנִפְצָה (Y. ed. a. Ar. נפץ). Ib. VII, 2. Ib. 73<sup>b</sup>, v. נפץ. Ber. 58<sup>a</sup> וְנִפְצָה; Tosef. ib. VII (VI), 2 וְנִפְצָה, ed. Zuck. (Var. נפץ); Y. ib. IX, 13<sup>c</sup> top וְנִפְצָה; a. fr.—3) *to spread.* Midr. Till. to Ps. XXII וְנִפְצָה v. נפץ.

נפץ ch. same, 1) *to scatter, shake out.* Targ. O. Gen. XXIV, 20 (ed. Berl. נפץ). Targ. Jud. VI, 38 ed. Lag. (ed. נפץ, incorr.).—Nidd. 31<sup>a</sup> (prov.) וְכִי shake the salt off, and throw the meat to the dog (when life escapes, the body decays). Gen. R. s. 36 (ref. to נפץ, Gen. IX, 19) דִּנְפִיצָה עוֹבְרָהּ וְכִי like a large fish that scatters its roe &c.; a. e.—Snh. 67<sup>b</sup> דִּנְפִיצָה (Rashi נפץ) he scattered, i. e. *blew his nose.*—2) *to shatter, break.* Targ. Jud. VII, 19.—3) *to beat, hatchel.* Yoma 20<sup>b</sup>, v. נפץ II.—Part. pass. נפץ. Hull. 51<sup>b</sup>, a. e. כִּי בִּרְחֹמָיו דְּרִיבָּהּ וְכִי flax which has been pounded, but not carded (freed of hard substances).—4) *to snap* a chalked cord for marking. Targ. Is. XLIV, 13.

*Pa.* נפץ same. Targ. Jer. LI, 34.—Ib. XXIII, 29, v. נפץ.—Targ. Esth. I, 11 וְנִפְצָה. Part. pass. נפץ. Targ. Is. XXVII, 9.—B. Kam. 93<sup>b</sup> נפץ v. נפץ II. Sabb. 147<sup>a</sup> נפץ shake them in his face. Hull. 113<sup>a</sup> לִיה וְנִפְצָה and shakes the salt off. Ib. 76<sup>b</sup> נפץ v. נפץ split it, and found two nerves; a. e.—[B. Bath. 45<sup>a</sup> נפץ; Keth. 91<sup>b</sup>, sq. נפץ, v. נפץ.]

נפץ m. (preced.) *flax-beater, carder.* Yeb. 118<sup>b</sup>; Keth. 75<sup>a</sup> וְכִי גִבְרָא תִּקְרִייהּ וְכִי though the husband be a carder, his wife will call him out to the threshold and sit down (proud of her husband); [Ar. נפץ: a *guardsman in the vegetable garden*, denom. of נפץ.]

נפץ f. (preced. wds.) *scattering.* Nidd. 30<sup>b</sup> דִּנִּי כִי he made them drink a scattering drug (which destroys the semen in the womb).

\*נפץ (emp. נפץ) *to go out.* Cant. R. to III, 4 (play on נפץ, Is. XXI, 4) כִּי יָרַד שֶׁנִּפְצָה לְדַבֵּר לְצֹחַר because they went out for lascivious purposes.

נפץ ch. (corresp. to h. נפץ) same, 1) *to go out, come out; to result, end.* Targ. O. VIII, 7 מִפֶּסֶד ed. Berl. (oth. ed. a. Y. מִפֶּסֶד); a. v. fr.—Y. Ber. I, 2<sup>c</sup> top וְכִי when the king begins to march out, even if he has not yet gone out, we say, he has gone out. Ib. 3<sup>c</sup> bot. הִרְחִיף וְכִי we went out for fast and prayer. Koh. R. to X, 8 מִפֶּסֶד לִיה (= מִן) after he came out. Y. Taan. IV, 69<sup>a</sup> מִפֶּסֶד when they came out; Lam. R. to II, 2 מִן. Y. l. c. לֹא נִפְצָה שְׂבָאוֹ (Matt. K. to Lam. R. l. c. לֹא נִפְצָה) they did not end well. Pesik. B'shall., p. 94<sup>a</sup> וְכִי וְכִי וְכִי and the men of Giscala went out after them with sticks &c.; Koh. R. to XI, 2 וְכִי וְכִי וְכִי (corr. acc.); a. v. fr.—Imperat. נפץ. Targ. Gen. VIII, 16; a. fr.—Erb. 14<sup>b</sup>, a. e. וְכִי וְכִי וְכִי v. נפץ.

106<sup>a</sup>, a. e. וְכִי יִבְרַח בְּיָדוֹ, v. בְּיָדוֹ I ch.—Part. נֶפֶשׁ. Targ. I Kings XV, 17; v. next w.; a. fr.—כִּי נֶפֶשׁ בִּידוֹ (=h. כִּי) = h. כִּי נֶפֶשׁ בִּידוֹ (v. נֶפֶשׁ) similar to, corresponding. Targ. Y. II Gen. II, 18. Targ. Y. Deut. XIV, 8 (not נֶפֶשׁ, בְּנֶפֶשׁ).—Y. Ber. VI, 10<sup>b</sup> bot. וְכִי יִבְרַח בְּיָדוֹ do I do my duty?, v. נֶפֶשׁ. Succ. 36<sup>b</sup> and used it for doing his duty (for the ceremony of Ethrog).—Y. Sabb. VI, 8<sup>a</sup> top, a. e. מִזֶּה מִן בְּיָדוֹ what is the outcome from between them?, i. e. what is the difference between them in practice?—כִּי נֶפֶשׁ the practical difference is &c. Bets. 6<sup>b</sup> מִיָּנָה נֶפֶשׁ in regard to what practice is there a difference (whether or not eggs found in a chicken can be hatched)? לְמַקָּה וּמִמֶּכָּר it makes a difference in trade (if one bought eggs for breeding). Keth. 72<sup>a</sup> לֹא מִיָּנָה חֵרֶבְדִּי what difference does it make to her? let her do it; a. v. fr.—Tem. 7<sup>a</sup> נֶפֶשׁ it is derived from the Biblical word &c. Ib. חֵרֶבְדִּי let 'sprinkling' be derived from &c.—Gen. R. s. 52 וְנִפְשׁוּ דְדִי and do justice to it (to the verse to be explained), v. supra.—2) to take out, exclude. Sabb. 74<sup>a</sup> let him take out one (of the enumerated categories) and insert another one. Hull. 43<sup>a</sup> לֹא חֵרֶבְדִּי, v. infra.—[Targ. Am. IX, 13, v. infra.]

Af. חֵרֶבְדִּי, Haf. חֵרֶבְדִּי 1) to lead forth, carry forth; to bring forth, produce; to derive; to take out, exclude. Targ. Ex. XVI, 3. Targ. Am. IX, 13 במִפְּקֵי ed. Lag. (oth. ed. במִפְּקֵי, corr. acc.). Targ. Job XV, 13; a. fr.—Ber. 38<sup>a</sup> (ref. to הַמּוֹצִיא in the benediction over bread) מִשְׁמַע דָּא' it means 'who has brought forth'; רִפְּשִׁיק מִשְׁמַע it means 'who brings forth'. Ib. חֵרֶבְדִּי לִיהִי they brought out bread (and placed it) before him. Ib. (ref. to הַמּוֹצִיא, Ex. VI, 7) כִּי מִפְּקֵי לִי when I lead you forth, I shall do for you a thing that you may know that it is I who led you forth. Sot. 16<sup>b</sup>; R. Hash. 13<sup>a</sup> לֹא חֵרֶבְדִּי נֶפֶשׁ do not let thyself go beyond the established rule. B. Bath. 60<sup>a</sup> וְכִי חֵרֶבְדִּי which led to (opened towards) etc. Tem. 3<sup>b</sup> מִפְּקֵי שֵׁם utters the name of the Lord in vain. Ib. 7<sup>a</sup> מִפְּקֵי לְבִמְתָּ יִדְדִי we derive from it a rule for individual high-places.—Hull. 42<sup>b</sup> חֵרֶבְדִּי take out one category and insert another. Ib. 43<sup>a</sup> top חֵרֶבְדִּי לֹא חֵרֶבְדִּי Tosaf. (ed. חֵרֶבְדִּי) the two which thou didst exclude, do not exclude; a. v. fr.—לְאַפְּקֵי or לְאַפְּקֵי to the exclusion of, v. אֶפֶס.—2) to take out by legal decision; to collect; to claim. Keth. 76<sup>b</sup> אֲבִי מִפְּקֵי the father brings evidence and gets a verdict for collecting, opp. וּמִפְּקֵי for letting the money stand where it is. Y. Gitt. I, end, 43<sup>d</sup> וְאַפְּקֵי מִיָּדוֹ and collected from him. Ib. בְּשֵׁן מִפְּקֵי (v. supra Pe. 2) they wanted to collect. Y. Shebu. VII, 38<sup>a</sup> top וְכִי חֵרֶבְדִּי אֲחֵרִי אֲחֵרִי they came and claimed that he had not given them anything; a. fr.

Ithaf. חֵרֶבְדִּי, Ithaf. חֵרֶבְדִּי to be carried forth. Targ. Gen. XXXVIII, 25; a. fr.—Y. Gitt. VI, 48<sup>a</sup> bot. חֵרֶבְדִּי was led out to be executed.

נֶפֶשׁ m., constr. נֶפֶשׁ (preced.) going out; בֶּרֶךְ a male prostitute; fem. נֶפֶשָׁא, constr. נֶפֶשָׁא a female prostitute. Targ. Y. II Deut. XXIII, 18. Targ. Gen. XXIV, 35.—b) (sub בֶּרֶךְ) brothel, prostitution. Targ. I Kings XIV, 24; a. fr.

נֶפֶשׁ m. (preced. wds.) 1) = h. צָאָה, excrements. Gitt. 69<sup>b</sup> top.—2) = h. מִצָּא, outlet, opening; [Ar.: projection].—Pl. נֶפֶשִׁי, נֶפֶשִׁי. Erub. 87<sup>b</sup>.

נֶפֶשָׁא f. (preced. wds.) = h. הוֹצָאָה, expense. Ned. 7<sup>a</sup> וְכִי בְעֵלְמָא for general expense (not charity). Tosef. B. Mets. IX, 13 (in a farming contract) וְכִי בְעֵלְמָא וְכִי יִדְדִי and I shall get one half for my labor and my outlay; B. Mets. 105<sup>a</sup>.—[In Talmud. comment. and casuists: וְכִי outcome, difference. (v. נֶפֶשׁ).]—Pl. (fr. נֶפֶשָׁא). Pesik. R. s. 31, v. מִפְּקֵי.

נֶפֶשָׁא, constr. of נֶפֶשָׁא, v. נֶפֶשָׁא.

נֶפֶשָׁא, v. נֶפֶשָׁא.

נֶפֶשָׁא m. (an adapt. of λεόπαρδος) leopard. B. Kam. 16<sup>a</sup> (Ms. M. נֶפֶשָׁא, v. אֶפֶס).

נֶפֶשׁ m. (נֶפֶשׁ, b. h. Nif.) breathing, resting.—Pl. נֶפֶשִׁי, נֶפֶשִׁי. Tanh. Vaëra 6 (expl. ישעו, Ex. V, 9) וְכִי יִדְדִי (ואל ירוח) let them not play, that is, let them not rest (on the Sabbath); Ex. R. s. 5.

נֶפֶשׁ, v. נֶפֶשׁ.

נֶפֶשׁ f. (b. h.; preceded. wds.) 1) resting place, esp. a structure next to or over a tomb. Ohol. VII, 1 אֲדוּמָה לִי a solid tomb-structure (to which there is no access). Shek. II, 5 מִדֵּי מוֹרָא דְּמִיתָא בּוֹיָנִי לִי לִי וְכִי from what is left over of the appropriation for funeral expenses, we build a monument &c.; (Gen. R. s. 82 בִּרְחָא). Tosef. Erub. VI (V), 4, sq.; Erub. 55<sup>b</sup> (contrad. to קִבְרָא).—Pl. נֶפֶשִׁי. Ib. V, 1 sepulchres (containing a place of shelter). Y. Shek. II, 47<sup>a</sup> top; Gen. R. l. c. וְכִי אֵין עֵשֶׂרֶן לִי no monuments need be put up for the righteous, v. זִכְרוֹן. Tosef. Ohol. XVII, 4 וְכִי חֵרֶבְדִּי the presumption in the case of sepulchres in Palestine is that they are levitically clean, except those marked.—2) soul, life; person; will, desire, disposition. B. Mets. IV, 6 רִעָה לִי שְׂאֵרִי אֶלָּא לִי רִעָה for it (the refusal of a coin on the ground of a slight abrasion) proves merely a malevolent soul (illiberality in dealing); ib. 52<sup>b</sup>, v. קָהָר. Gen. R. s. 14 (names of the soul) לִי רִעָה וְכִי. Ib. לִי דָּמָא nefesh means blood (life). Ib. (ref. to Gen. II, 7, a. VII, 22) (נֶפֶשָׁא) here the text calls the soul (נֶפֶשָׁא), and there, ruah (spirit); ib. s. 32.—Soh. IV, 5 מִכּוֹן שְׂנֵאֵנִי one (person's) life. Y. Taan. III, beg. 68<sup>b</sup> וְכִי בִּינָא אֶלָּא לִי מִשְׁכָּח אֶת מִשְׁכָּח מִשְׁכָּח אֶת מִשְׁכָּח as soon as the court has declared its will to do a thing. Nidd. 65<sup>b</sup>, a. fr. וְכִי בִּינָא אֶת מִשְׁכָּח one who is master over his desire, a conscientious man.—Ber. 44<sup>b</sup> וְכִי מִשְׁכָּח אֶת מִשְׁכָּח וְכִי מִשְׁכָּח אֶת מִשְׁכָּח restores life; וְכִי וְכִי all life (animal food) restores life; and what is nearest life (the neck which contains the jugular vein) &c.—Y. Keth. V, 30<sup>b</sup> top דְּבִירִים שְׁוִי קִיּוּם לִי things required for sustaining life. Yoma 74<sup>b</sup> וְכִי מִשְׁכָּח אֶת מִשְׁכָּח, v. אֲבִירָה; a. v. fr.—רִעָה, v. רִעָה.—Sifra M'tsor'a, Zab., Par. 3, ch. VI וְכִי נֶפֶשָׁא לִמְרָא וְכִי נֶפֶשָׁא לִמְרָא (= ואם נֶפֶשָׁא לִמְרָא) or if you prefer (another argument); Hull. 78<sup>b</sup> bot. Ib. וְכִי מִשְׁכָּח אֶת מִשְׁכָּח why should you prefer another argument?, i. e. what objection can there be to the argu-

117\*

to be victorious, win, prevail. Y. Sabb. VII, 5<sup>b</sup> top אם להינצח whether to conquer or to be conquered. Pes. 119<sup>a</sup> (play on להינצח and להינצח) sing to him who rejoices when they conquer him (prevail over him to change his evil decrees); Midr. Till. to Ps. IV. Pesik. R. s. 40 'ו' I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. 'ו' Moses conquered me . . . , and I gained all those masses; a. fr.—Part. pass. נִצְחִי. Ib. בשעה שאני 'ו' נצחתי when I prevail, I lose, but when I am prevailed over, I gain; a. e.

*Pi.* נִצְחִי 1) to make illustrious, to glorify. Midr. Till. l. c. (expl. למנצח) נִצְחִי to him whom it is befitting to glorify.—2) to conquer, prevail over. Ib. מלך נִצְחִי a human king is angry when people defeat him (in argument; emp. נִצְחִי Pa.); Pes. l. c.—B. Mets. 59<sup>b</sup> נִצְחוֹנִי (or נִצְחוֹנִי) my children have won over me. Ib. scholars who defeat one another in discussion. Snh. 91<sup>a</sup> נִצְחוֹנִי if they defeat me, say to them, you have defeated an ignoramus among us; תורת משה נִצְחוֹנִי and if I defeat them, say to them, the law of Moses has defeated you; a. fr.—Part. pass. נִצְחִי. Midr. Till. l. c. to him who allows himself to be won over by his creatures (v. supra); a. e.

*Nif.* נִצְחִי to be defeated. Y. Sabb. II, 5<sup>b</sup> top v. supra.

נִצְחִי ch. same, 1) to be glad, to sing. Targ. II Esth. I, 2 וְהָיָה נִצְחִי it flew singing among &c.—2) to succeed, thrive. Targ. Koh. XI, 2.—3) to be victorious. Targ. O. Ex. XXXII, 18, v. נִצְחִי; a. e.—Y. Sot. IX, 24<sup>b</sup> נִצְחוּ הַבָּנִים (John Hyrcan's sons) have won the battle; Bab. ib. 33<sup>a</sup>; Tosef. ib. XIII, 5. Tam. 32<sup>a</sup>, v. נִצְחִי; a. e.

*Pa.* נִצְחִי to conquer, overpower. Targ. Y. Num. XVI, 14; a. e.—Lam. R. to I, 13 (expl. ויירדנה ib.) נִצְחָה (not נצחא) he conquered her.

*Af.* נִצְחִי to cheer up, play. Y. Ter. VIII, end, 46<sup>c</sup> וְאֵל נִצְחִי and played before them; (Gen. R. s. 63 מונח, v. מונח).

*Ithpe.* נִצְחִי 1) to be bright, shine, excel. Targ. Ez. XIX, 11. Ib. XXXI, 8; a. e.—2) to be defeated. Targ. Y. Ex. XXXII, 18.

נִצְחִי m., נִצְחִי f. (b. h.; preced.) successful, convincing, irrefutable. Snh. 105<sup>a</sup> (ref. to Jer. VIII, 5) נִצְחִי the congregation of Israel defeated the prophets with an irrefutable argument.

נִצְחִי m. (b. h.; preced.) success, endurance; (adv.) forever. Erub. 54<sup>a</sup> נִצְחִי כל מקום שנאמר נִצְחִי wherever the Biblical text has the words *netsah, selah, or va'ed*, it means &c., v. נִצְחִי.—Pl. נִצְחִי. Midr. Till. to Ps. IV, v. נִצְחִי.

נִצְחִי m. (preced. wds.) victor.—Pl. נִצְחִי. Targ. II Esth. I, 2 כליל ריש דנ' the crown of the chief of victors. Targ. Ex. XXXII, 18 (O. ed. Berl. נִצְחִי, v. נִצְחִי).

נִצְחִי m. (preced. wds.) 1) victory, strength. Sot. VIII, 1 נִצְחִי (Y. ed. בנצחא, corr. acc.) relying on the strength of &c.; a. e.—2) praise, song. Midr. Till. to Ps. LXXXIV; Yalk. Ps. 833 נִצְחִי נוֹתֵן עֲלֵיהּ כל מי שרואה . . . נוֹתֵן עֲלֵיהּ

whoever sees that wine press (Is. LXIII, 1 sq.), gives forth songs over it.

נִצְחִי m. (preced. wds.) victorious, strong. Targ. Job XXII, 8 Ms. (ed. v. next w.).

נִצְחִי, נִצְחִי m. ch. = b. נִצְחִי, strength, victory. Targ. Job XXII, 8 (h. text וְיָרִיעַ; Ms., v. preced.). Targ. Jud. VII, 18. Targ. Ps. XXXV, 23; a. fr.—Pl. נִצְחִי. Targ. Jud. V, 28. Targ. Y. II Ex. XIV, 14; a. e.

נִצְחִי pr. n. pl. *Nitshana*. Koh. R. to II, 8.

נִצְחִי f., constr. נִצְחִי = נִצְחִי. Targ. Y. I Ex. XIV, 14; a. e.

נִצְחִי, v. נִצְחִי.—[Sot. VIII, 1 (3), Y. ed. נִצְחִי ב' יוד, v. נִצְחִי.]

נִצְחִי, נִצְחִי to press; *Nif.* נִצְחִי (b. h.; emp. תָּבַל) to wrangle, fight.

*Hithpa.* נִצְחִי same. Tanh. Huck. ed. Bub. 1; Num. R. s. 18, end נִצְחוּ שְׁנֵי צִפְרִים מִן הַצִּיפורִים saw two birds fight &c.

נִצְחִי ch. same, 1) to be pressed; to shrink, be lean, v. נִצְחִי II.—2) to wrangle. Targ. Gen. XXVI, 20, sq.; a. fr.—Part. נִצְחִי; נִצְחִי; f. נִצְחִי; pl. נִצְחִי. Targ. Prov. XXVI, 17 נִצְחִי ed. Lag. (ed. Wil. נִצְחִי, corr. acc.). Ib. XXVII, 15. Targ. Ex. II, 13; a. e.—M. Kat. 16<sup>a</sup> נִצְחִי that we (the court) must contend (with persons disregarding legal summonses) and curse &c.

*Ithpa.* נִצְחִי, *Ithpe.* נִצְחִי same. Targ. O. Lev. XXIV, 10. Targ. Gen. XLV, 24; a. fr.—B. Mets. 84<sup>b</sup> וְהָיָה נִצְחִי his wife was quarrelling with &c. Kidd. 76<sup>a</sup> נִצְחִי when women quarrel with one another, they will eventually reproach one another with unchaste conduct; בְּיוֹחֶסֶן הָאִשָּׁה נִצְחִי when men quarrel, they will reproach each other with spurious descent (if there is any rumor about it). Ib. נִצְחִי because they (charity collectors) expose themselves to reproaches. Ib. נִצְחִי he and Rab Bibi strove with each other, one saying, I want the town office &c. Meg. 24<sup>a</sup> נִצְחִי because it may come to quarrels between them. Ib. נִצְחִי רַבִּי Ms. M. (ed. נִצְחִי) his father may take up the quarrel for him, or his teacher. B. Kam. 117<sup>a</sup> נִצְחִי, v. נִצְחִי III; a. e.

*Pa.* נִצְחִי same. Targ. Koh. III, 7; a. e.—Meg. 24<sup>a</sup> נִצְחִי will a minor quarrel (about precedence)? Ber. 56<sup>a</sup> נִצְחִי (Beth N. נִצְחִי; a. e. (v. supra).

נִצְחִי, v. נִצְחִי ch.

נִצְחִי, v. נִצְחִי.

נִצְחִי m. (נִצְחִי; emp. נִצְחִי) permanent resident, opp. נִצְחִי. Gen. R. s. 64 (ref. to Gen. XXVI, 2) נִצְחִי make a settlement in the land of Israel, be a planter, be a sower, be a citizen.

נִצְחִי m. (b. h.; נִצְחִי) officer, post; (in a secret letter) month. Snh. 12<sup>a</sup> נִצְחִי אחד to establish one post (to intercalate one month).

**נצירא, נציר** m. ch. = נצבא, q. v. Targ. Job XIV, 8, sq. Ms. — Pl. **נצירין**. Targ. Ps. CXLIV, 12. — Lev. R. s. 25, v. נצב; a. e. — Targ. Y. Ex. XXVI, 15 **נציריהן** the way they grow, v. **נצירא** I.

\***נצירא** m. (v. **נצא** II) *lean land*. Targ. Ps. LXV, 11 **נצירא חבירך** ed. Lag. (ed. Wil. צמחה; h. text צמחה). Ib. **נצירא רוי** Ms. (ed. צמחה; h. text צמחה).

**נצירא**, v. preced.

**נציר**, v. נצב.

**נציר** m. (b. h. Kethib; נצר) *guarded*; (homiletically interpreted = יצר) *that which is being formed, embryo, premature birth*. — Pl. **נצירים**, constr. **נצירי**. Y. Shebi. IV, end, 35<sup>c</sup> 'אפילו נפלים וכו' even premature births will have a share in the resurrection, as we read (Is. XLIX, 6) &c.

**נציר**, v. צור.

**נצל** (b. h.; cmp. **נצל**) *to remove, set aside*.

**Pi. נצל** *to empty, ransack*. Esth. R. to III, 9 **נצלו** עד שנגזלו so that they ransacked Egypt.

**Nif. נצל**, **נצל**, **נצל** \*1) *to be fit for throwing away* (as **נצל**), *to be decayed*. Y. Naz. VII, 56<sup>b</sup> bot. **נצל** בשר המת (Ar. ed. Rome **נצל**; שניצל, v. שניצל, (b. h.) *to be rescued, saved*. Midr. Till. to Ps. I **לא נצלתי מידו** I did not escape his power; Yalk. Num. 750 **נצלתי** (read: 'נצל'; ed. Liv. **נצלתי**). Yoma 86<sup>b</sup> ו' דימנה ..... **נצלתי** when an opportunity to sin offered itself to him once and again, and he escaped it; Kidd. 39<sup>b</sup>. Esth. R. to II, 7 **נצלתי** עריריך להנצל as soon as they are destined to be saved through me; B. Bath. 164<sup>b</sup> **נצלתי** שלש .. אין .. **נצלתי** there are three sins which man cannot escape &c.; a. fr.

**Hif. נצל** *to save, rescue*. Num. R. s. 18 **נצלה** אשתו his wife saved him. Ib. **נצלה** O Moses . . . , save us! Sabb. XVI, 1 **נצלתי** אורן וכו' we must save them from fire (on the Sabbath). Snh. VIII, 7 **נצלתי** בנפשי whom we must save (prevent from committing a crime) even at the risk of their lives. Ib. 73<sup>a</sup> **נצלתי** בנפשי it is a duty to save her (from rape) at the expense of the assailant's life; a. fr. — Trnsf. (in ritual and levitical law) *to protect*. Hull. 55<sup>b</sup> **נצלתי** בגלדה כל every part of the skin (which has remained unaffected) protects a flayed animal from being declared *ṭrefah*. Ib. **נצלתי** שרצא does it form a protection from &c.? Ohol. V, 3 **נצלתי** על הכל protects everything in it from uncleanness; a. v. fr.

**Hof. נצל** *to be saved*. Esth. R. to V, 3 **נצלתי** חנניה וכו' Hananiah and his colleagues have long ere this been delivered from the furnace; a. e.

**נצל** ch. same, *to save*. Taan. 9<sup>b</sup> **נצלתי** רחמנא v. **נצלתי**; a. e.

**Af. נצל** same. Snh. 72<sup>b</sup> **נצלתי** אצילי **נצלתי** when he cannot save him. Sabb. 115<sup>a</sup> **נצלתי** אצילי **נצלתי** since we are bound to save them (on the Sabbath), is it necessary to say that they require burying (when defective)?; a. fr. **Ḥaf. נצל** *to be saved*. Ab. Zar. 18<sup>a</sup> bot. **נצלתי** and thou shalt be saved.

**נצל** m. (preced. wds.) [that which is thrown away,] *decayed matter*, esp. (in levitical law) *liquid and coagulated portions of a corpse*. Ohol. II, 1; Naz. VII, 2. Y. ib. VII, 56<sup>b</sup> bot. **נצל** איזוהי נ' בשר המת שנתוק ומדול וכו' (what is *netzel* (in levitical law)? A corpse which is dis-solving &c., v. מולד; Bab. ib. 50<sup>a</sup> שרש שקרש איזוהי נ' בשר המת שנתוק ומדול וכו' a secretion from a corpse which became coagulated, and a liquid secretion exposed to heat. Tosef. Ohol. III, 6; a. e.

**נצמן** m. pl. (צמט) *clasps*, v. **נצירא**.

**נצנץ, נצנץ**, v. נצץ.

**נצע** transpos. of **נצץ** q. v.

**נציר, נציר** (cmp. **נצנץ**) *to chirp, squeal*. Targ. Is. XXIX, 4; a. e.

**Pa. נציר** same. Ib. XXXVIII, 14 (some ed. **נציר** Af). Ib. XIII, 22; a. fr.

**נצפה** f. *caper-bush*. Dem. I, 1 **נצפה**; expl. Ber. 40<sup>b</sup> **נצפה** the flower of the caper-bush. Ib. 36<sup>a</sup> **נצפה** (identical with **נצל**) the various products of the caper-bush which are eatable; the leaves &c. — Y. Sabb. XV, end, 15<sup>b</sup> **נצפה** סוכה של נ' one bush of &c.; Lev. R. s. 34, end **נצפה** של נ' (Sabb. 150<sup>b</sup> **נצפה**).

**נצץ (נצץ)** (b. h.; cmp. **נצץ**) *to sparkle, blossom*. Erub. 54<sup>a</sup> **נצץ**, v. **נצץ**.

**Hif. נצץ** 1) *to sparkle*. Y. Ber. I, 2<sup>c</sup> **נצץ** החמה; Gen. R. s. 50, a. e. (Pes. 93<sup>b</sup> **נצץ**, v. **נצץ**). — 2) *to blossom, sprout*. Shebi. IV, 10 **נצץ** משניצו (or משניצו) as soon as they blossom (expl. Y. Shebi. IV, end, 35<sup>c</sup> **נצץ** משניצו, v. **נצץ**). B. Bath. 147<sup>a</sup> **נצץ** בשעה שניצו (Ms. **נצץ** when they are in blossom. Koh. R. to XII, 5, v. **נצץ**; a. fr. — 2) *to cause to sprout*. Gen. R. s. 28 **נצץ** Ar. (ed. **נצץ**, v. **נצץ**).

**Pilp. נצץ** 1) *to sparkle, be enkindled*. Gen. R. s. 84 **נצץ** הרוח the spirit of prophecy was enkindled within him; Cant. R. to I, 12. Midr. Till. to Ps. XC, end, **נצץ** אורן וכו' a ray of the Divine Glory shone upon him, v. **נצץ**. — 2) *to sprout, grow*. Cant. R. to VI, 10 **נצץ** **נצץ** spreads wider and wider; (Midr. Till. to Ps. XXII **נצץ**).

**נצץ** ch. same, *to sprout, grow forth, bloom*. Targ. Ps. XOH, 8. Ib. LXXII, 16 **נצץ** Ms. (ed. **נצץ**).

**Pa. נצץ** 1) same, v. supra. — 2) *to sparkle*. Targ. Ez. I, 7 **נצץ** (ed. **נצץ** **נצץ**).

**נצץ, נצץ** m. = **נצץ**, **hawk**. Targ. Y. Lev. XI, 16; Targ. Y. Deut. XIV, 15 (**נצץ**). Targ. Y. Lev. XX, 25 **נצץ**.

**נצר** (b. h.; cmp. **נצר**, **נצר**) *to preserve, guard*. B. Bath. 91<sup>b</sup> **נצר** שנתוק וכו' who guarded their father's oath (of abstinence). Ber. 17<sup>a</sup> **נצר** לשוני מרע keep my law in thy heart. Ib. **נצר** לשוני מרע guard my tongue from evil. Tanh. B'midbar 13 **נצר** עד היכן up to what degree did He guard thee?; Num. R. s. 2. Midr. Till. to Ps. CXL **נצר** וכו' **נצר** if it is thy desire that I guard thee, guard thou my law; a. fr.



נְקִיָּה, נְקִיבוּת f. (preced.) 1) *female genitals, female sex*. Snh. 82<sup>b</sup>; (Y. ib. X, 28<sup>d</sup> bot., a. e. קִיבוּה). Yeb. 83<sup>b</sup> בְּנֵי שְׁלֹ

at his (the hermaphrodite's) female organ; (Y. ib. VIII, end, 9<sup>d</sup> נקבה נקבה (מקום נקבה). Ib. נקבה נקבה (ed. Krot. נקבה נקבה) inasmuch as he is a female, v. זכורה.—2) the broadside of a double tool. Bets. 31<sup>b</sup>, v. זכורה.

### נקבה, נקבה, v. נקבה.

**נקד** I (cmp. נקד) to sting, point, puncture, break through. Y. Keth. II, 26<sup>b</sup> bot. לברי נוקדיני my conscience stings me (I am afraid that I may have sinned); Y. Yeb. X, 11<sup>a</sup> top נוקדיני (corr. acc.). Gitt. 56<sup>a</sup> (play on נוקדיני) נוקדיני לו חמה שנקדה for his sake did the sun break through again (after being obscured); Yalk. Deut. 809; Taan. 20<sup>a</sup> Ms. M. (ed. נוקדיני). Ib. חמה נקדה Ms. M. (ed. נוקדיני). [Ib. שלשה נקדה Ms. M. (ed. נוקדיני, read, as Ab. Zar. 25<sup>a</sup>: עמדה).—2) (Massorah) to dot, mark with diacritical points. Ab. d'R. N. ch. XXXIV, נקדיני כבר נקדיני I (Ezra) have marked these words with dots.—Part. pass. נקדיני. Ib. שביניך נ' על י' there is a dot over the Yod of *benekhah* (Gen. XVI, 6). Snh. 43<sup>b</sup> נ' על י' why are there dots over *lanu* &c. (Deut. XXIX, 28)? Pes. IX, 2 נ' על י' therefore the Hé (of רחקה, Num. IX, 10) is marked &c.; a. fr.

*Nif.* נקדיני to be spotted. Maasr. I, 3 החרובים משנינקדיני carobs are subject to tithes as soon as they get dark spots; Y. ib. 48<sup>d</sup> bot. משנינקדיני.

**נקד** II (dialect. interch. with נקד) to be clean, v. נקד II.

**נקד** ch. same, v. נקד.

**נקדיני** m. (v. נקד) herder. Lev. R. s. 1 נקדיני אין גנאי it is not beneath a king's dignity to speak with his herder (the Lord spoke to Noah).—Y. Ber. I, 3<sup>c</sup> bot. (ref. to I Kings VIII, 54) כגון הדין נקדיני היה עומד (Var. נקדיני; corr. acc.) Solomon stood before the Lord like a herder (giving an account of the Temple expenses), expl. by R. El. bar A. וכי נכפדים חללו וכי.

**נקדים**, v. preced.

**נקדימון** pr. n. m. *Nakdimon* (Nicodemus) ben Gorion, a wealthy citizen of Jerusalem during the siege by Vespasian and Titus. Gitt. 56<sup>a</sup>. Taan. 20<sup>a</sup> (ed. Pes. נקדימון); Ab. Zar. 25<sup>a</sup>; Yalk. Deut. 809; Yalk. Josh. 21. Gen. R. s. 42. Lam. R. to I, 16; Pesik. R. s. 29—30—30.

**נוקדן, נקדן** m. (נקד I) a punctilious person, caviller. Der. Er. Zuta ch. VI (נ' נקד).—Pl. נוקדיני, נוקדיני. Tosef. Ber. V, 18 נוקדיני וזנתי חופשין וכי ed. Zuck. (Var. נוקדיני) the cavillers (overscrupulous) take him to task for it; Y. ib. VII, 11<sup>c</sup> top נוקדיני (ed. Lehm. נוקדיני); Bab. ib. 50<sup>a</sup> נקד (Ar. נקד), v. נקדן.

**נוקדן, נקדן** ch. same. Y. Ber. VII, 11<sup>c</sup> top בגין נוקדן (ed. Lehm. נוקדיני) because R. ... called R. ... a caviller.—Pl. נוקדיני. Ned. 49<sup>b</sup> נוקדיני those fastidious persons of Hutzal.

**נקד** I f, v. נקד.

**נקד** II to be clean, v. נקד.

**נקב** m., pl. נקבים, v. נקב. a. נקב.

**נקבה** m. ch. = h. נקבה, v. נקב.—Pl. נקבה. Hull. 42<sup>b</sup> נקבה נ' רמניה חור there are eight cases of perforations (which cause the animal so afflicted to be declared *t'refah*). Ib. 54<sup>b</sup>.

**נקבה** f., 1) v. נקב.—2) נ' anus, buttock. Pes. VII, 1 ברה נקבה חור; a. e.

**נקבה, נקבה, v. נקבה.**

**נקוד**, v. נקוד.

**נקוד** m. (b. h. נקד; נקד I) speckled.—Pl. נקודים. Tanh. Vayetsé 11 ויהי מנהפך עליו מן הנקודים לל' וכן חל' וכי he turned around (changing his wages) from the ring-streaked to the speckled and from the speckled to the ring-streaked; a. e.

**נקודה** f. (b. h. נקדה; preced.) point, dot, drop. Y. Sabb. VII, 10<sup>d</sup> top נ' אחת נ' אחת וכן sometimes a man writes one dot (a touch of the pen by which a Daleth is changed into a Resh &c.). Y. Hag. II, 77<sup>c</sup> נ' מראה לוח' וכן נ' (של מעל) וכי it (the letter Beth) points with its upper stroke (saying), He above (has created me); ib. נ' לנחרי the projecting point (of the Beth) beneath to the right side; Pesik. R. s. 21; (Gen. R. s. 1 נוקדן); a. fr.—Pl. נקודות. Y. Gitt. II, 44<sup>b</sup> top נ' עירב נ' even if he connected the dots (which he had dropped to form letters, v. נקד); a. fr.—Esp. (Massorah) mark by diacritical dots above letters. Ab. d'R. N. ch. XXXIV נקודות (מעל) I will remove the dots from above them. Gen. R. s. 48, v. נקד; a. fr.—Pl. as ab. Ab. d'R. N. l. c.; Treat. Sofrim VI, 3 נקודות עשר נ' בהורה there are ten passages in the Torah marked with dots; a. fr.

**נקודאי** m. pl. (נקב) laborers gathered from different places. B. Mets. 83<sup>b</sup> (Ms. H. נקודאי).

**נקודי**, v. נקודי.

**נקוניקא, נקוניקא, v. נקוניקא.**

**נקוסא, נקוסא** pr. n. m. *Nakosa*. B. Kam. 81<sup>b</sup> נקוסא נ' נ' Ms. M. (ed. נקוסא); Y. Ber. II, end, 5<sup>d</sup> ed. Lehm. (ed. נקוסא). Koh. R. to I, 8; VII, 26 (some ed. נקוסא).

**נקוד**, v. נקוד.

**נקופא** m. (נקב I) striking against, bruise. Targ. Ps. LVI, 14 (ed. Wil. נקופא).

**נקודא, נקודא, v. נקוד.**

**נקודות** m. pl. (נקד I) those sharpening the millstones, chisellers. Tosef. Kidd. V, 14; Kidd. 82<sup>a</sup>.

**נקושא, נקושא, v. נקושא.**

**נקז** (cmp. נקז a. נקד I) to puncture. *Hif.* נקז (mostly with נקז) to let blood; to be bled.

Bekh. V, 2 אין מקויון לו דם *you must not bleed it*; יקרו one may &c. Sabb. 129<sup>a</sup> דם ד' ר' דם וצטנן *if one feels chilly after having been bled*. Ib.<sup>b</sup> דם ד' ר' דם ויעמד *if one stands up after &c.* Ab. Zar. 29<sup>a</sup>. Ned. 54<sup>b</sup> על ר' דם ויכ' *you must not be bled after having eaten &c.* Sot. 22<sup>b</sup> (פרוש קיוואר) לכהתלים דם ד' ר' דם ויכהתלים *who bleeds himself by striking against the walls (walking with closed eyes from sanctimoniousness)*. Ber. 60<sup>a</sup> דם ד' ר' דם ויכ' *he who enters (the surgeon's office) to be bled*; a. fr.

בְּקָה ch., *Af.* אֶבְקָה same. Y. Ber. III, 5<sup>c</sup> bot. [V. בְּקָה.]

**נָקַט** (cmp. לָקַט) *to hold in hand, take, seize.* [נקטה] Pesik. B'shall., p. 81<sup>b</sup>; Yalk. Ex. 225, v. קוּט.]

*Pi.* וַיִּקֶּט *to cause to hold, to procure.* Ex. R. s. 1 וַיִּקֶּט להם שני ובי (some ed. ומלקט) and provided for them two balls (breast-shaped stones); (Sot. 11<sup>b</sup> ומלקט; Yalk. Ex. 164 ומלקט; Yalk. Ez. 354 ויטור).

**נָקַט** ch. same (corresp. to h. נָקַט). Targ. Esth. VI, 1; a. fr.—Part. act, נָקִיט, pass. נָקִיט *holding*. Ib. VIII, 15; a. fr.—Shebu. 38<sup>b</sup> וְנָקַט אֶת הַיָּדָא he held an object in his hand (on being sworn). Ab. Zar. 30<sup>a</sup> הוּא נָקִיט חֲמִירָא בְּדִירָא he was carrying wine with him. Ib. נָקִיטָה נְקִיטָה she holds fast (clings to) the habit of her (deceased) husband. Sanh. 5<sup>a</sup> נָקִיטָנָא רְשׁוּרָא I hold a license (to teach). M. Kat. 28<sup>a</sup>, a. e. נָקִיט לֵךְ מִיָּמָה וְכ' hold at least half of it in thy hand, i. e. admit as certain &c.; Snh. 90<sup>b</sup> נָקִיטָה (not נָקִיטָה); a. v. fr.—Hull. 53<sup>a</sup>, a. fr. נָקִיטֵינוּ, נָקִיטֵינוּ we hold a tradition.—Sabb. 116<sup>b</sup> top נָקִיט שְׂמֵינָא quoted in Levy Talm. Dict. (ed. שקיל) had the reputation that &c. Gitt. 56<sup>a</sup> נָקִיט נַפְשָׁךְ בְּקִצְרֵי have thyself counted among the sick, i. e. have the report spread that thou art sick. Hull. 87<sup>a</sup> לֵי נָקִיט וְכ' נָקִיט לֵי keep time for me &c., i. e. allow me three days' time.—Transf. to contract a habit. B. Kam. 57<sup>a</sup>, v. נִיגָרָא.

*Af. אָנְקִישׁ, אָקִישׁ, Pa. 1) to cause to hold, to give, hand. Targ. II Esth. IV, 18.—Pes. 110<sup>a</sup> לִיה אִימִיה מִנְקִישָׁא (not מְנִקִּישׁ, v. Rabb. D. S. a. l. note) his mother was ready to hand him two cups. Ib. מִנְקִישָׁא לִיה וְכ' (or מִנְקִישָׁא) his servant was ready to hand him &c. B. Kam. 85<sup>b</sup> לֹאֲנִקְשִׁיהּ גּוֹיָנָא to make him regain the natural color of flesh; a. e.—B. Bath. 22<sup>a</sup> שׁוּקָא לִיה נְקִישׁ make him take the market, i. e. give him the monopoly of sale.—2) to pick up, gather. Ned. 50<sup>a</sup> הִיא קָא מְנִקִּישׁ (הִיא.. מִנְקִישָׁא וְכ') she picked the straw out of his hair.—3) to contract a habit, train. B. Kam. 118<sup>b</sup>; B. Bath. 88<sup>a</sup> וְכ' אֲנִקְשִׁיהּ לְהוֹדוֹ \*to carry. Targ. Y. Ex. XXI, 37 בְּנִגְבֻיָּהּ he carried it (on his shoulder) when he stole it.*

*Ithpe*, ואָקײַט *to receive*. Yeb. 42<sup>b</sup> מִן־קֵיט וואָרְטֵי הַלֵּכְתָּא 'received instruction from him while walking.'

גִּרְקָט' v. בְּקֶטְמוֹן

**נָקָה, נָקִי** (b. h.) [*to be rubbed off, be white,*] *to be clean, clear* (cmp. זָכָה).

*Pi. נִקָּה* <sup>1)</sup> to cleanse. Ex. R. s. 1 וּמִנִּקָּה אֹרֶחַם and cleansed them (the new-born); Yalk. ib. 164; Yalk. Ez. 354; (Sot. 11<sup>b</sup> מַקְיָר (מַקְיָר). B. Kam. 93<sup>b</sup> וּמִנִּקָּה פֶּשֶׁרֶךְ if he stole flax and cleansed (bleached) it; Tosef. ib. X, 2; a. e.— 2) to clear. *let go unpunished*. Yoma 86<sup>a</sup> (ref. to Ex.

XXXIV, 7) מִנְקָה הוּא וַיֵּךְ he clears the repentant sinners &c.  
Tem. 3<sup>b</sup>. Pesik. R. s. 42 שָׂרָה לִנְקוּת אֶת in order to  
clear Sarah (from suspicion); a. fr.—Part. pass. מְנַקֵּה, *pl.*  
*מְנַקִּין* clear, clean, bare. Snh. 49<sup>a</sup> כִּי מִגֹּזֵל מִן innocent of  
robbery. Sot. 28<sup>a</sup>. Snh. 36<sup>b</sup>, a. e. מִן בִּצְרוֹן .. מִן  
כֻּשָׁם שֶׁב־ד' מִן בִּצְרוֹן as the judges must be clear (from suspicion) as  
to righteousness, so must they be free of every blemish  
(of descent). Gitt. 86<sup>a</sup> מִן מִכְלָו מִן מִכְלָו free from all objection-  
able qualities; a. e.

*Nif. נִקְּחָה, נִקְּחָה, Hithpa. הִתְנַקְּחָה to be cleared, vindicated.*  
Tosef. Sot. II, 3 שֶׁנִּי וְנִקְּחָה נִקְּחָה מִכָּל פְּרֻעָנוֹת וּב' (v. ed. Zuck, note) the text says (Num. V, 28) 'and she shall be cleared', she shall be cleared (released) from all the evils which might come upon her deservedly (because she gave rise to suspicion through her conduct). Ib. שְׁנִיקְלָהּ נִיּוּלָה (Var. שְׁנִיקָל) read: שְׁנִיקְלָהּ בְּנִיּוּלָה she is released from further visitation (being sufficiently punished) by her exposure to disgrace. Pesik. R. I. c. מִתְנַקְּחָה ... הָיָא by what severe means has Sarah been vindicated!

\**Hif.* הִנָּקָה *to clear, remove.* Kidd. 62<sup>a</sup> (ref. to הִנָּקִי, Num. V, 19) הִנָּקִי כִדִּיבִי it may be read *hanki*, clear thy life out of thy body (die, if thou art guilty); v. תִּנָּק.

**נָקָא, נִיקָר** ch. same. [Targ. Prov. XVII, 3, v. **נִיקָר**.]

*Pa. נָקִי* to cleanse, clear. Targ. Is. I, 25.—Keth. 87<sup>a</sup>  
 נִפְשָׁךְ נִקְיָא clear thyself by means of an oath. Part.  
 pass. מִנְקִי. Ib. מְשֻׁבָּעִתָּא thou art free from the  
 obligation of an oath.

*Ithpa.* אֶתְנַקֵּה, אֶתְנַקֵּה *to be cleansed.* Targ. Ez. XVI, 4;  
v. נִקֵּה II.

נָקִי. I m. (b. h.; preceded.) *clean, clear; bare*. Tosef. Toh. III, 8, opp. מְלוּכָּח. Pes. 22<sup>b</sup> (ref. to Ex. XXI, 28) as one says to his neighbor מְנוּכָּחִי מֵנֶכְסִי that man went out of his possessions empty-handed; B. Kam. 41<sup>a</sup>. Ib.<sup>b</sup> כּוֹפֵר מֵהֶצֶה כּוֹפֵר *free from paying the half-fine*. Taan. 23<sup>a</sup> (ref. to Job XXII, 30) וְרוּר שְׁלֵמָה הָיָה לִי וכו' thou hast saved with thy prayer a generation which was not clear from sin. Y. Meg. I, 71<sup>c</sup>; Y. Ber. II, 4<sup>d</sup> top (ref. to Koh. V, 17) וְרוּר שְׁלֵמָה הָיָה לִי שְׁמוֹרָה שְׁמוֹרָה... שְׁמוֹרָה שְׁמוֹרָה וכו' and guiltless when thou art called to the house of God; a. fr.—Erub. 62<sup>b</sup>, a. fr. וְרוּר קָב only a Kab (little in quantity), but well-sifted (v. infra).—(Adv.) נָקִי נָר *with-*out vow (as an oath), without oath; or: cleared by means of a vow &c. Keth. 87<sup>a</sup>.—*Pl.* נָקִיִּים. Gen. R. s. 98, v. נָקִיִּים. Gitt. IX, 10 נָקִיִּים הָיוּ הָעִירִים the pure-minded; a. e.—*Fem.* נָקִיָּה. Nidd. 31<sup>b</sup> נָקִיָּה בָּאָה a female comes into the world pure (without the means of making a livelihood). Y. Maasr. II, 49<sup>d</sup> נָקִי דַעְתּוֹ his mind is clear (he is wise). Y. Hag. II, 77<sup>b</sup> top אֵין דַּעְתָּן נָקִי their minds are not clear enough (for esoteric wisdom). Num. R. s. 9 וְכו' לְבַעֲלִיךָ כִּי כָרִי שְׂחָדִירִי *in order that thou be clean for thy husband through these waters*. Y. Shek. V, 48<sup>d</sup> bot. נָקִי bread of fine (sifted) flour; Pes. 37<sup>a</sup>, v. נִדְרָאָה. Kidd. 82<sup>b</sup> וְקִלְכָּה *a cleanly and easy trade*; Tosef. ib. V, 15; a. fr.

נֶקֶר II m. (preced.) *a young lamb* (v. Syr. נִקְרִיא, P. Sm. 2446). Sabb. 54<sup>a</sup>; Shebu. 6<sup>b</sup>, v. כֶּבֶד.

נִ' דְּעִיּוֹן, נְקִיפָא pr. n. pl. *N'kifta* (*Hollow*) of *Iyon* (Merg' Ayun), in the north of Palestine (v. Hildesh. Beitr., p. 37, sq.). Tosef. Shebi. IV, 11 (Var. 'נקיב, 'נקיב, 'נקיבא);

**נִקְמָתָהּ** f. h. (b. h.) same. Ber. 33<sup>a</sup> (ref. to Ps. XCIV, 1) **וְכִי** divine judgment is something great, for it is placed between two divine names. Ex. R. s. 20 **עַד שֶׁאֵין נִקְמָתָם** until I execute judgment for the slaughter of the Ephraimites. Midr. Till. to Ps. CXLIX, 7 **אֵיזוֹ הִיא** ... what revenge is meant here?... the revenge for the evil they did to Israel. Ib. **נִקְמַת אָדָם** nor will it be a revenge executed by man; a. fr. — *Pl. נִקְמָתָם*. Ib. **כָּל הַנִּקְמָתִים הָאֵלֶּיךָ יְיָ וְכִי** all these retaliations are reserved with the Lord for the wicked; a. e. — [Ber. l. c. — *שָׂרֵי*

why these two judgments (*n'kamah* in the plural)?; v., however, דוּפְּסָה.]

**נָקָמָה** m. (preced.) *vengeful*. Gen. R. s. 99, end כְּשֶׁם שֶׁנֶּחֱמָה אֶת הַנָּחֹשׁ אֶת שֶׁנֶּחֱמָה אֶת הַנָּחֹשׁ as the serpent is vengeful, so was Samson.

**נָקְמָה**, v. נָקַמָה.

**נָקְמָה**, v. נָקַמָה.

**נָקֵה** m. (cmp. נָקֵה) *cleft, cavity, ravine*. Kil. V, 4. Tosef. Erub. III (II), 3; a. e.—*Pl.* נָקֵהִים. B. Bath. VII, 1. Ib. 103<sup>a</sup>; Kidd. 61<sup>a</sup> מִלְּאִים מֵיִם 3 ravines filled with water; v. נָקְמָה.—Y. Sabb. VII, 10<sup>a</sup> תְּרוּמַת הַזֵּיתִים 3 cavities under olive trees; cmp. נָקְמָה.

**נָקַח** I (b. h.; cmp. נָקַח) *to bring in close contact; to knock, strike against, wound*. Hull. 7<sup>b</sup> אֵין אֶרֶם נִקְחָה וְכ' no one on earth bruises his finger, unless it is decreed &c. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> מִי שֶׁלֹּבֵן נִקְפָּה לְבִי נִקְפָּה he whom his heart smites (who has no clear conscience). Nidd. 3<sup>b</sup>, a. e. לְבִי נִקְפָּה לְבִי נִקְפָּה he may have scruples and separate himself entirely from his wife. Midr. Till. to Ps. IX, v. נָקַח.—Maas. Sh. V, 15; Sot. IX, 10 הַנִּקְפָּהִים those who knocked the sacrifices on their heads; expl. ib. 48<sup>a</sup>; Y. ib. IX, 24<sup>a</sup> bot.—Part. pass. נִקְפָּה; f. נִקְפָּה; pl. נִקְפָּהִים. Tosef. Hull. III, 24 לְקַדְרָה בִּיצִים 3 eggs cracked open into a dish (Hull. 64<sup>a</sup> טְרוּפָה).

**Hif.** נִקְחָה 1) *to cause a knocking together*. Sot. 22<sup>b</sup> (expl. נִקְפָּה) אֵין רִגְלֵי הַמִּנְקָה אֵין רִגְלֵי הַמִּנְקָה he who knocks his feet against each other (by his mincing walk; Rashi: who causes his feet to strike against objects on the road); cmp. שֶׁמֶקֶרֶת 2) *to bring closely together*. Bekh. VII, 6 שֶׁמֶקֶרֶת, v. נָקַח. Nidd. X, 7 וּמִקְפָּה and brings the vessel which contains the Hallah near the dough; T'bul Yom IV, 3, sq. Bets. IV, 5 וְאֵין מִקְפָּה שְׂרֵי וְכ' and you must not move two wine vessels together to put upon them &c.—Esp. (ritual law, in examining an organic defect found in a slaughtered animal) *to create a defect similar and near to the one found*, in order to ascertain whether the latter was not the result of an accident after slaughtering; in gen. *to compare*. Hull. 50<sup>a</sup> מֵעִים בְּבֵי מֵעִים we may compare defects in entrails in which was found a perforation the origin of which is doubtful by making a hole next to it. Ib. מִקְפָּה בְּקֵה we may compare defects in windpipes; a. fr.—Kidd. 40<sup>a</sup> בְּחִילֹל הַשֵּׁם no comparing (balancing of sins against good deeds) is granted when the Name of God is profaned; (oth. interpret., v. נָקַח II).—Part. pass. מִקְפָּה brought near. Erub. 30<sup>b</sup>; Hull. 7<sup>a</sup>; a. fr. לְהוֹרֵם שְׂלֵא מִן הַמָּה לְהוֹרֵם שְׂלֵא מִן הַמָּה to take Trumah out of a mass which is not in close neighborhood of those products which are to be redeemed; Bicc. II, 5; Ter. IV, 3; a. e.

**נָקַח** ch. same, *to strike, knock, push down*. Targ. Ps. CXL, 5. Targ. O. Ex. XXXIV, 20 וְהִקְפָּה ed. Berl. (oth. ed., a. Y. וְהִקְפָּה; ed. Vien. וְהִקְפָּה; h. text וְהִקְפָּה). Targ. Deut. XXI, 4 (O. ed. Berl. וְהִקְפָּה, Af.); a. e.—Part. pass. נִקְפָּה. Ib. 6 (O. ed. Vien. נִקְפָּה).—Erub. 53<sup>b</sup> (enigmatic speech) עָלָה נִקְפָּה בְּכַד וְהָיוּ אֵלֶּיךָ הַנְּקָהִים against the jug, shall the eagles fly to their nests (the wine is gone, shall the students go home)?

**Pa.** נִקְחָה same. Targ. Ps. CXL, 12 (Ms. Pe.).—Part. pass. נִקְפָּה. Ber. 6<sup>a</sup> כְּרִיעַ רִמְנָקְפִי bruised feet; Yoma 53<sup>a</sup>, v. נִקְפָּה.

**Af.** נִקְחָה 1) same; v. supra.—2) *to knock the feet against each other, to mince* (v. preced. Hif.). Targ. Is. III, 16 (h. text שֶׁפָּה).—2) *to compare defects* (v. preced. Hif.). Hull. 50<sup>a</sup> אֵין נִקְפָּה וְכ' they compared them, and they did not look alike.

**Ithpa.** נִקְחָה *to knock against, to stumble*. Targ. II Esth. IV, 13.—Yoma I. c. מִיִּקְפָּהִין Ar. ed. Koh., v. נִקְפָּה.

**נָקַח** II (b. h.; cmp. נָקַח a. נָקַח) *to circle; to bore*.—Part. pass. נִקְחָה; f. נִקְחָה. Gen. R. s. 100, v. נָקַח.

**Hif.** נִקְחָה 1) *to surround*. Erub. I, 8 (15<sup>b</sup>) כָּלִי כָּלִי (כלי) and they surrounded it (the camp) with utensils of travel (wagons, saddles &c.). Ib. 9 מִקְפָּהִין שְׁלֹשָׁה וְכ' you may surround the camp with three ropes &c. (for Sabbath purposes). Ib. 53<sup>b</sup> מִצְאֵרִי שֶׁמִּקְפָּהִין אֹתָהּ גִּטְרָה וְכ' I found that gardens and orchards surrounded the town (making it inaccessible); a. fr.—2) *to cause to go around*. Mekh. B'shall. s. 1 אֶקְרִים מִדְּבַר וְכ' I shall make them go around in the desert forty years; ib. הִרְיִנִי מִקְפָּהִין וְכ' Snh. VIII, 1 אֶתְּנֶה עַד שֶׁיִּקְרָה וְכ' until he has grown hair around &c., v. יָקַח.—3) *to cut all around, esp. (with ref. to Lev. XIX, 27) to cut around the corners of the hair of the head*. Naz. 57<sup>b</sup> אֶחָד הַמִּקְפָּה הַמִּקְפָּה he who cuts and he whose hair is cut are alike guilty; a. fr.—4) *to sell on terms* (v. נִקְפָּה), *to lend*. Ab. III, 16 הַדּוֹנֵנִי מִקְרָה הַדּוֹנֵנִי מִקְרָה allows credit (the Lord is long-suffering). B. Kam. 79<sup>a</sup> תֹּב יִדּוּ גִבּוֹר if he stole an animal and sold it on credit (and has received no pay); a. fr.—Kidd. 40<sup>a</sup> אֵין מִקְפָּהִין וְכ' no loan on time is granted (no chance for repentance is allowed), when the Name of the Lord is profaned; (oth. interpret., v. נָקַח I).

**Hof.** נִקְחָה *to be surrounded*. Arakh. 33<sup>b</sup>; Meg. 3<sup>b</sup> שָׂדֶה וְכ' it was surrounded (a fort was built) and then settled; a. fr.—Part. מִקְפָּה; f. מִקְפָּה; pl. מִקְפָּהִין. Ib. I, 1 הַמִּקְפָּה הַמִּקְפָּה fortified since the days of Joshua. Ib. 2<sup>b</sup>. Ib. 4<sup>b</sup>. Gen. R. s. 39, v. מִקְפָּה; a. fr.—Mekh. B'shall., s. 1 מִקְפָּה *semicircular*.

**Nif.** נִקְחָה *to have one's hair cut all around*. Naz. I. c., v. supra. Ib. כָּל הַיּוֹנֵה דִּן מִיִּדְּבָרֵי וְכ' whenever he who has his hair cut &c. is punishable (is not a minor or a woman), the cutter is punishable; a. e.

**Pi.** נִקְחָה 1) *to collect fruit which remained in the crown of the tree* (v. נִקְחָה II), *to glean olives* (corresp. to פָּאָר, Deut. XXIV, 20). Gitt. V, 8 מִה שֶׁתִּתְּרִי גֹל ... מִה שֶׁתִּתְּרִי גֹל when the poor man does the gleaning on the top of the olive tree, what falls down under him is forbidden to any other person; Y. ed. הַמִּנִּי בְּרֹאשׁ הָעֵץ גֹּל (corr. acc.; v. ib. 47<sup>c</sup> top).—2) *to cut all around, trim*. B. Kam. 119<sup>b</sup>; Tosef. ib. XI, 18 הַמִּקְפָּהִין הַמִּקְפָּהִין those who trim shrubs. Ib. נִקְחָה ... הַשּׁוֹכֵר ... if one hires a laborer to help him trim &c.

**נָקַח** ch. same.—**Af.** נִקְחָה as preced. **Hif.** Targ. Jud. XI, 18.—Targ. Lev. XIX, 27; a. fr. Part. pass. מִקְפָּה (= h. מִקְפָּה, v. preced. Hof.). Ib. XXV, 31. Targ. Is. XXIX, 2; a. fr.—Snh. 69<sup>a</sup> מִקְפָּהִין לְקַדְרָה before his hair around the genitals is grown.—Y. Ber. IX, 14<sup>b</sup> bot., a. e. (expl. נִקְפָּה) אֶתְּנֶה לִי (the Pharisee that says,) Lend me that I may do a certain pious work; a. fr.

**נָקַח** m. (נָקַח I) 1) *bruise*.—Pl. נָקַחִים. Sabb. 62<sup>b</sup> (expl. נָקַח, Is. III, 24); Yalk. Is. 264.—2) *beating* (of the heart), *scruples, doubt*. Midr. Till. to Ps. IX, 2 וְלֹא יִהְיֶה בְּלִבִּי שֶׁלֹּא שָׁלָא יִהְיֶה בְּלִבִּי שֶׁלֹּא שָׁלָא that there be no struggle in my heart (ed. Bub., a. Yalk. ib. 642: נָקַח לְבִי נָקַח, v. נָקַח I).

**נָקַחְתָּ** v. נָקַח I.

**נָקַחְתָּ** m. (נָקַח) *knocker, or borrower*, an opprobrious epithet for a sort of sanctimonious Pharisees. Sot. 22<sup>b</sup>, v. נָקַח I; Y. ib. V, 20<sup>c</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot., v. נָקַח II.

**נָקַחְתָּ** m. (נָקַח) *piece, splinter*. Targ. Prov. XXVI, 8 נִקְחָא ed. (ed. Lag. a. oth. נִקְסָא, transp. of נִקְסָא, comp. נִקְסָא) a splinter of foil (*mica*; h. text אֲבָן קִיסָא).

**נָקַח** I (b. h.; comp. נָקַח I) 1) *to dig, chisel, esp. to whet a millstone*. M. Kat. 10<sup>a</sup> וְלִנְקֹחַ יְרֵדִים you may roughen a millstone during the festive week. Sot. 46<sup>b</sup> וְלִנְקֹחַ v. infra.—2) *to bore, perforate; to put out*. Sabb. 130<sup>a</sup> וְנָקַח אֶת מֹדוֹ they shall perforate (or put out) his brain. Sot. I, 8 וְנָקַח פְּלִשְׁתִּים (or נָקַח) the Philistines put out his eyes; a. e.—3) (of birds, mice, serpents &c.) *to pick, gnaw at*. Tosef. Ter. VII, 17. Y. ib. III, beg. 42<sup>a</sup> נָקַח נֹקֵר when they saw the bird pick; a. fr.—[Y. Yeb. X, 11<sup>a</sup> top וְנָקַח נֹקֵר, v. נָקַח I].—Part. pass. נָקֻחִים; pl. נָקֻחִים. Y. Ter. l. c. Tosef. l. c. וְנָקַח שָׂמָנִי may be they were already picked at (by birds); a. e.

**נָקַח** same. M. Kat. l. c. וְנָקַח יְרֵדִים, v. supra. Sot. IX, 5 וְנָקַח שָׂמָנִי (ib. 46<sup>b</sup> וְנָקַח) and to chisel stones there.—Pes. 8<sup>b</sup> וְנָקַח (not נָקַח) thy hen shall be picking in the dunghill &c. Toh. IV, 3 וְנָקַח דְּרִיזִין if they have been picking them (the pieces of carrion) on the ground; a. e.

**נָקַח** to be picked at. Y. Ter. VIII, 45<sup>c</sup> top וְנָקַח דְּרִיזִין figs or grapes which have been picked at.

**נָקַח** ch. same. Targ. Y. Num. XXI, 35. Targ. I Sam. XI, 2 וְנָקַח (ed. Wil. נָקַח; a. e.—Yalk. Prov. 963 וְנָקַח the one (the raven) picks the eye out, and the other (the eagle) eats it; Midr. Sam. ch. VII וְנָקַח.—Pesik. B'shall., p. 93<sup>b</sup> one worm וְנָקַח דְּרִיזִין which shall bite me behind the ear.—Y. Sabb. XII, beg. 13<sup>c</sup> וְנָקַח he who chisels stones, columns, millstones &c.; a. e.—Part. pass. נָקֻחִים. Kidd. 80<sup>b</sup> וְנָקַח אִם אִתָּא if it had been picked at (by the hens after drinking of a red liquid), it would have been noticeable.

**נָקַח** same. Y. Ter. VIII, 45<sup>c</sup> top וְנָקַח דְּרִיזִין a serpent had been biting at figs.—M. Kat. 10<sup>a</sup> וְנָקַח דְּרִיזִין (Ms. M. נָקַח) whetted millstones &c.

**נָקַח** II (interch. with נָקַח; comp. נָקַח) *to be clean*. [Sifra Ahāré, Par. 9, ch. XIII וְנָקַח 'Rabad', be not *foppish* in dress in order to attract the admiration of women; v., however, נָקַח.]

**נָקַח** to keep clean. Hull. 41<sup>b</sup> וְנָקַח הוּא הוּא הוּא he who wishes to keep his court clean.

**נָקַח** to cleanse. Sot. 11<sup>b</sup> וְנָקַח, v. נָקַח.

**נָקַח** ch. same; *Ithpa*, אִתְּנָקַח, *Ithpe*, אִתְּנָקַח *to be cleansed*. Targ. Ez. XVI, 4 ed. Lag. אִתְּנָקַח (Var. אִתְּנָקַח; ed. Wil. אִתְּנָקַח; h. text מְשַׁח).—B. Mets. 103<sup>b</sup> בְּעִינָא

וְנָקַח אֶרְעָא (Ar. וְנָקַח אֶרְעָא) I desire that my field be clear (of stubble).

**נָקַח** m. (נָקַח I) *bite, trace of a bite*. Tosef. Ter. VII, 16 וְנָקַח אִם אִתָּא if there was a bite to be seen in a fig, and it shrivelled (v. נָקַח אִם אִתָּא, which is an indication that it was not a serpent's bite). Y. ib. VIII, 46<sup>a</sup> top וְנָקַח אִם אִתָּא they (the birds) ate from a spot which had been bitten at (by a serpent); a. e.—V. נָקַח.

**נָקַח** m. (נָקַח I) 1) *cleft*.—Pl. נָקַחִים. Targ. Y. I Num. XXIV, 21 (Y. II נָקַחִים, read: בְּנָקַחִים, v. נָקַחִים).—2) *rag, lint*. Sabb. 134<sup>b</sup> וְנָקַח מִסִּי Ms. O. a. Ar. (ed. הני) a compress of lint has a healing effect (and is not merely a protection).—3) *pickings, worms which hens pick*. Ab. Zar. 28<sup>a</sup> וְנָקַח מִקִּלְקִלָא (Ms. M. נִקְרִי pl.) worms from a dunghill.

**נָקַח** f. (נָקַח I) 1) *offal at chiselling, stone-dust*. Hull. 88<sup>b</sup> וְנָקַח פְּסוּלֵי נָקַח דִּשְׁתִּיל מִלְּשֵׁנוֹת. —2) *bite*. Toh. III, 8 Ar., v. נָקַח.

**נָקַח**, v. נָקַח.

**נָקַח** m. (נָקַח I) [*picker, carper, fault-finder*].—Pl. נָקַחִים. Y. Snh. X, 28<sup>d</sup> bot.; Num. R. s. 20, end; Sifré Num. 131 וְנָקַחִים (some ed. וְנָקַחִים; corr. acc.); Yalk. ib. 771 וְנָקַחִים (some ed. וְנָקַחִים; corr. acc.).—V. נָקַח.

**נָקַח**, v. נָקַח.

**נָקַח** (נָקַח I) *to strike against; to touch closely*. Bekh. VII, 6 (45<sup>a</sup>) (expl. נָקַח וְנָקַח) ... נָקַח וְנָקַח he whose legs do not touch each other when he puts his feet together. Meg. 12<sup>b</sup>, v. infra.

**נָקַח** 1) *to cause striking against; to knock*. Bekh. l. c. (44<sup>b</sup>) וְנָקַח בְּרִסְוֵלֵי וְנָקַח he who knocks his ankle-bones against each other (in walking, because his legs are bent outward), or rubs his legs against each other (his feet being bent outward). Midr. Sam. ch. IX וְנָקַח מִקְשָׁא with her feet and with her horns. Zab. IV, 1, sq. infra. if he knocked against &c. Meg. 12<sup>b</sup> (play on קִישׁ, Esth. II, 5) וְנָקַח (Ms. M. שָׁקַח) he (Mordecai) knocked at the gates of mercy &c.; a. fr.—Esp. (comp. נָקַח, נָקַח) *to strike an instrument, play*. Tam. VII, 3. Gen. R. s. 18 (play on וְנָקַח, Gen. II, 23) וְנָקַח עָלֵי כוּזָא ('Rashi': וְנָקַח) she is destined to be loud against me like a bell. Pesik. R. s. 31; Midr. Till. to Ps. CXXXVII וְנָקַח אִם אִתָּא I desire that you play on the cithern before me and the idol, as you played before your God. Ib. וְנָקַח אִם אִתָּא shall we stand playing before this dwarf (Nebuchadnezzar) and this idol? Ib. to Ps. XCII, end (play on וְנָקַח, Gen. XXV, 2) וְנָקַח מִקְשָׁא בְּרוּחַ לְעִבְרִים before idols; Yalk. Chr. 1073; Gen. R. s. 61 וְנָקַח בֵּיתָא (corr. acc.).—2) (comp. נָקַח) *to bring under the same category by juxtaposition, to compare*. Kidd. 5<sup>a</sup>, a. fr. (ref. to וְנָקַח a. וְנָקַח in the same verse, Deut. XXIV, 2) וְנָקַח וְנָקַח v. וְנָקַח, Snh. 60<sup>b</sup> (ref. to Ex. XXII, 19 a. XXXIV, 14) וְנָקַח אִתָּא ... לְעִבְרִים slaughtering for the idol would have been included in worshipping, and why is it singled out? To compare all other idolatrous functions

with it: as slaughtering is a function performed inside &c. Zeb. 5<sup>b</sup> **נָקַשׁ** the text (Lev. VII, 37) places it side by side with peace offerings; a. fr.

**Hof.** **נָקַשׁ** to be placed side by side, to be compared. Ker. 3<sup>a</sup> (ref. to Num. XV, 29, sq.) **נָקַשׁ** כל החוררה וכו' all the laws of the Torah are here placed on an equality with idolatry (as regards conditions of punishment). Ib. 2<sup>b</sup> **נָקַשׁ** כל העיריות כולן וכו' all laws concerning incest are put on an equality with &c. (Lev. XVIII, 29); a. fr.—Part. **נָקַשׁ**. Gen. R. s. 35 (play on קשרו Gen. IX, 13) דבר **נָקַשׁ** something comparable with me (with the Divine Glory); Yalk. ib. 61; v. קִישָׁרו II.

**נָקַשׁ** ch. same, to strike against; to knock, drive in. Targ. II Esth. VI, 10, sq. Targ. Jud. IV, 21 (ed. Wil. **נָקַשׁ**); a. e.—Snh. 25<sup>b</sup> **נָקַשׁ** וכו' אֵאָרָא אֵאָרָא Ar. (ed. **נָקַשׁ** Pa.; Bashi **נָקַשׁ** I know better how to clap (at the pigeon-race). B. Kam. 52<sup>b</sup> **נָקַשׁ** עליה **נָקַשׁ** it was his duty to go and knock upon it (to try the soundness of the board). B. Mets. 59<sup>a</sup> (prov.) **נָקַשׁ** ואזיל **נָקַשׁ** when the barley is gone out of the pitcher, quarrel knocks and comes in; a. e.

**Pa.** **נָקַשׁ** same, v. supra.

**Af.** **נָקַשׁ** 1) same. Y. B. Bath. IV, end, 15<sup>c</sup>; Y. Gitt. III, end, 45<sup>b</sup> **נָקַשׁ** על גרבא וכו' they knock at the vessel outside and know what is in it. Lev. R. s. 6 לארצא **נָקַשׁ** he took the cane and knocked it against the floor; a. e.—2) to compare. Targ. Job XXX, 19 (sec. Vers.).—Zeb. 5<sup>b</sup> **נָקַשׁ** מאי חזית דאָקֶשֶׁת ... **נָקַשׁ** why do you compare it with peace offerings? Compare it with sin offerings; Yalk. Lev. 470. Snh. 15<sup>a</sup> **נָקַשׁ** וכו' to place on an equal footing &c.; a. e.

**Ithpe.** **נָקַשׁ** to be knocked together. Targ. Koh. XII, 3 (of the trembling hands of the age-stricken; h. text **נָקַשׁ**).

**Ittaf.** **נָקַשׁ** to be set side by side, be compared. Pes. 61<sup>a</sup> (ref. to Ex. XII, 4) **נָקַשׁ** א' אֵאָרָא א' those who partake of the Passover lamb are placed on an equal footing with those who are entered as shareholders, i. e. it must be slaughtered in behalf only of those entered and of such among them as are able to partake. Snh. 15<sup>a</sup> **נָקַשׁ** א' עבד a slave is classed with landed estate. Ib. 63<sup>a</sup> **נָקַשׁ** אֵאָרָא אֵאָרָא they (the bowing and the sacrificing to the idol) are legally alike; a. fr.

**נָקַשׁ** m. (preced.) **knocking, rattling**. Snh. 25<sup>b</sup> **נָקַשׁ** ב' חזית מילחא (Ar. **נָקַשׁ**) the winning of the race depends on the clapping, v. preced.—V. **נָקַשׁ**.

**נָקַשׁ** v. **נָקַשׁ**.

**נֶר** c. (b. h.; v. נֶר) **light**. Sabb. 22<sup>b</sup>; Men. 86<sup>b</sup> **נֶר** מערבית שבתית וכו' the westernmost light (on the candlestick in the Temple) into which as much oil was put as all the others together contained. Sabb. 22<sup>a</sup> **נֶר** מדיקין you may light one Hanukkah light on the other; a. v. fr.—Ber. 28<sup>b</sup>, a. e. **נֶר** ישראל light of Israel (great scholar).—Ex. R. s. 36 **נֶר** my (the Lord's) light (the Law), **נֶר** thy (man's) light (the soul); Lev. R. s. 31 **נֶר** (the Lord's light in the Temple).—Pl. **נֶר**. Tam. VI, 1 **נֶר** שתי נֶר מערביים (Talm. ed. **נֶר** מערביים, corr. acc.) the two

easternmost lights. Ib. III, 9 (30<sup>b</sup>) **נֶר** מזרחית (Talm. ed. **נֶר** מערבית or מערבית); a. fr.

**נֶרָא** m. (v. preced.) **violet (color), violet (flower)**. Gitt. 19<sup>b</sup> **נֶרָא** בדיקין ליה במיא דנֶרָא we examine the sheet with a violet-colored liquid (to bring out any faded writing). Ab. Zar. 28<sup>b</sup> **נֶרָא** אורדא Ar. (ed. **נֶרָא** דנֶרָא; Ms. M. **נֶרָא**) violet-dyed wool. [R. Han.: **נֶרָא** decoction of the bark of the pomegranate-tree, Pers. **nār**, Perl. Et. St., p. 37, sq.]

**נֶרָא** c. (transpos. of **נֶרָא**, v. **נֶרָא**) **axe**. Targ. Y. Num. XXI, 35.—Ber. 54<sup>b</sup> **נֶרָא** ב' בר וכו' Moses took an axe measuring ten cubits. Keth. 10<sup>b</sup>, v. **נֶרָא**. R. Hash. 13<sup>a</sup> **נֶרָא** he swung an axe at it, i. e. disproved the opinion; Succ. 12<sup>a</sup>; Snh. 30<sup>b</sup>; Pes. 32<sup>b</sup>; a. e.—Pl. **נֶרָא**, **נֶרָא**. Targ. II Esth. I, 2 (3). Targ. Job XLI, 21 (ed. Wil. **נֶרָא**).—Yoma 37<sup>b</sup>; Bets. 33<sup>b</sup> **נֶרָא** (Ms. M. a. Ar. **נֶרָא**, v. Rabb. D. S. a. l. note) the helms of axes and adzes. Snh. 96<sup>b</sup> **נֶרָא** . . . חלח (not **נֶרָא**) three hundred mule loads of axes of iron that has power over iron (steel).

**נֶרָא** v. **נֶרָא**.

**נֶרָא** v. **נֶרָא**.

**נֶרָא**, Midr. Till. to Ps. LXXXVIII, 45 ed. Bub. (oth. ed. **נֶרָא**, read: **נֶרָא** or **נֶרָא**, v. **נֶרָא**).

**נֶרָא** m. (Pers. **nārgil**, Perl. Et. St. p. 38) **cocoanut, cocoanut-palm** the bast of which is used for making ropes. Erub. 58<sup>a</sup>, v. **נֶרָא**.

**נֶרָא** (b. h.) pr. n. **Nergal**, 1) a deity of the Cutheans (v. Schr. KAT<sup>2</sup>, p. 282, sq.). Snh. 63<sup>b</sup> (quoting II Kings XVII, 30 **נֶרָא**), expl. **נֶרָא** a cock; Y. Ab. Zar. III, 42<sup>d</sup> top **נֶרָא** has the meaning of **luck** in the sense in which the Scripture speaks of the luck of Jacob (Gen. XXX, 27 **נֶרָא**, for which **נֶרָא** in verse 30) and the luck of Joseph (ib. XXXIX, 5 **נֶרָא**), v. **נֶרָא**.—2) **N. Sarezzar**, one of the princes of Nebuchadnezzar. Targ. II Esth I, 2 (3).

**נֶרָא** v. **נֶרָא**.

**נֶרָא** v. **נֶרָא**.

**נֶרָא** m. (b. h.) **Nard**, an aromatic herb, **Valerian**. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>, v. **נֶרָא**.—B. Mets. 86<sup>a</sup> bot. **נֶרָא** כחיון ד' נ' [Cant. R. to I, 12 **נֶרָא**, expl. by R. M. **נֶרָא** my ill odor, v. next w.]

**נֶרָא** ch. same, believed to smell badly. Targ. Cant. I, 12 (ed. Lag. a. oth. **נֶרָא**, corr. acc.).

**נֶרָא** m. (**νάρδιον**, sub. **μύρον**) **nard-oil**. Cant. R. to IV, 14 (expl. **נֶרָא** ib.).

**נֶרָא** m. (Pers. a. Arab. **nard**, also **nardshir**) **Nardshir**, name of a game, **checkers**. Keth. 61<sup>b</sup> Ar. (ed. **נֶרָא**).

**נרוד**, Neg. VII, 4 Ar. (ed. נרוד, ed. Dehr. נרוד) pr. n. pl., prob. a corrupt fragment of *Brundisium*, v. בלודסין.—[Ohol. VI, 1 Ar., v. נרדך.]

**נרוס** m. (naurúz, Koh. Ar. Compl. s. v.) *narus*, the Persian and Median *New-Year's Festival*, at the vernal equinox. Y. Ab. Zar. I, 39°.

**נרוק**, v. נרקס.

**נרמק**, Yeb. 102<sup>b</sup> top ויג' נ' Ar., misreading of נרמק (ed. נרמק).

**נרקום, נרקום**, v. next w.

**נרקס, נרקס** m. (νάρκισσος) *narcissus*, prob. *White Daffodil*. Targ. Cant. II, 1 (some ed. ברקום, corr. acc.).—Ber. 43<sup>b</sup> נרקס דגוניחא Ar. (ed. נרקום; Ms. M. נרכום) garden narcissus, דברא wild n.

**נרש** pr. n. pl. *Narash (Ners), Narse* in Babylonia. B. Mets. 93<sup>b</sup> נרש the crossing of N. (v. נרש). Nidd. 67<sup>b</sup>. Erub. 56<sup>a</sup>; Hull. 127<sup>a</sup>, v. נרש. Yoma 81<sup>b</sup> נרש בירי נ' Beray near N.; a. e. (v. Berl. Beitr. z. Geogr., p. 54).—B. Kam. 115<sup>a</sup> bot. נרש.

**נרשאה** m. (preced.) of *Narash*. Hull. 127<sup>a</sup> נרשאה נ' נשקיד וי' if a Narashean kissed thee, count thy teeth. B. Kam. 115<sup>a</sup> נרשאה נ' אדא Ada of N.; a. e.—Pl. נרשאה. B. Mets. 68<sup>a</sup> נרשאה נ' נרשאה נרשאה, i. e. the owner gives a field in pledge for a debt and takes it back in tenancy, v. נרשאה.

**נרתיק, נרתיק** m. (νάρθηξ) [*narthez*, a small umbelliferous plant with a hollow pithy stalk, which may be used as a receptacle; in gen.] *case, casket*. Y. Ber. V, 9<sup>b</sup> top נרתיק של רופא a physician's medicine chest. Y. R. Hash. I, 57<sup>b</sup>. [Lam. R. to I, 9 נרתיק Vers. in Ar. (corr. acc.), v. נרתיק].—Y. Erub. I, 19<sup>b</sup> bot. נרתיק (של קרן) the pithy hollow part of the horn, opp. נרתיק. Gen. R. s. 6 נרתיק גלגל המזל the globe of the sun has a sheath; ib. נרתיק (מנרשחוק) (Ar. חקב"ה) the Lord will denude it of its sheath; Koh. R. to I, 5 (נרשחוק); Ab. Zar. 3<sup>b</sup> bot., a. e.—[Y. Yoma IV, 41<sup>d</sup> top, v. נרשחוק.]

**נרתיקא, נרתיקא** ch. same. Targ. Ruth IV, 7 sq. נרתיקא *sleeve* (h. text נרתיקא).—Pl. נרתיקא. Targ. Y. I Deut. XXV, 13 (weight-chests).

**נרתיקת, נרתיקת**, Cant. R. to IV, 4 נ', read: נרתיקת, v. נרתיק.

**נרתיקא, נרתיקא**, v. נרתיק.

**נשא** I m. = אִישׁ, only in נ' *son of man, human being*. Targ. Job VII, 1; 20; a. fr.—Y. Dem. I, 22<sup>a</sup> top; a. v. fr.—Pl. נשא, בְּנֵי נשא, also נשא, Targ. Ps. LXII, 10; a. fr.—Gen. R. s. 60. Y. Shek. V, end, 49<sup>b</sup>; a. fr.

**נשא** I f. (preced.) *woman*. Targ. Y. Deut. XXII, 5.—Pl. נשא, נשא, נשא. Targ. Ruth I, 4. Targ. Gen. VI, 2; a. fr.—Tam. 32<sup>a</sup> נשא דכוליה a place inhabited by women only. Ber. 17<sup>a</sup> נשא מאי זכרין Ms. M. (ed. נשים) whereby can women acquire merits? M. Kat. 28<sup>b</sup> נשא נשא the lamenting women of &c.; a. v. fr.—נ' a) *the wife's family, father-in-law* &c.—b) *the paternal house after the father's death*. B. Bath. 12<sup>b</sup> נשא דבי נשא contiguous

to the estate of his father-in-law (Rashi: of his deceased father). Sabb. 23<sup>b</sup>. Ib. 156<sup>a</sup> נשא ב' in the house of his deceased father (Ms. M. נשא, v. נשא). Yeb. 35<sup>a</sup> נשא their (the women's) paternal home; a. e.

**נשא II, נשא II** to forget, v. נשא.

**נשא III** m. name of a *plant* the sap of which is used as a depilatory. B. Kam. 86<sup>a</sup> נשא נ' he smeared *nasha* over it so that the hair will not grow again. Macc. 20<sup>b</sup>. Naz. 40<sup>a</sup>.—V. נשא.

**נשא** (b. h.; emp. נשא) 1) to lift up, carry. Sot. 35<sup>a</sup> נשא the Ark carried its carriers. Ab. ch. VI נשא נשא helps his brother to bear his yoke. Ber. III, 1 נשא, v. נשא. Meg. 9<sup>a</sup> (one of the changes in translating the Bible into Greek) נשא בני אדם a carrier of men (for נשא, Ex. IV, 20); a. v. fr.—Pesik. R. s. 6 נשא נשא I will raise and elevate their head; v. infra.—נשא נשא to lift up the face, to respect, favor, spare, be partial. Hag. 14<sup>a</sup> (expl. נשא פנים, Is. III, 3) נשא נשא he for whose sake his generation is favored in heaven. Sabb. 13<sup>b</sup> נשא נשא who spared him not for the sake of his scholarship. Yoma 87<sup>a</sup> נשא נשא that indulgence was shown him (by the Lord) in this world. Num. R. s. 11 נשא נשא shall I not favor thee for thy own sake? Ib. נשא נשא as they (the Israelites) honor me (by saying grace even after a scanty meal), so do I favor them; a. fr.—נשא נשא to lift up the soul to, to long for. Midr. Till. to Ps. XXV, 1 נשא נשא why dost thou lift up thy soul to me (why dost thou depend on me)?; Yalk. ib. 701.—נשא נשא to offer up a sacrifice. Ib. 702 נשא נשא if a man sinned, he offered &c.; Midr. Till. l. c. נשא נשא (corr. acc.).—Part. pass. נשא, f. נשא. Ib. נשא נשא now that we have no sacrifices, our soul is lifted up to thee.—2) to lift, remove. Pesik. R. l. c. (ref. to the double meaning of נ', to raise a. to remove) נשא נשא go and remove (or lift up) his head; a. fr.—נשא נשא to forgive. Y. Snh. X, beg., 27<sup>c</sup> (ref. to Ex. XXXIV, 7) נשא נשא the text does not say, 'removing iniquities', but 'removing iniquity', the Lord takes away (from the scales) one bond of man's sins, and the merits prevail &c.; Y. Peah I, 16<sup>b</sup> bot. (corr. acc.); Yalk. Ex. 400; v. נשא. Pesik. R. s. 45; a. e.—3) to take, esp. נשא נשא to take and give, to deal; to transact, argue. Sabb. 31<sup>a</sup> נשא נשא hast thou (while on earth) been dealing honestly? B. Mets. 48<sup>a</sup> נשא נשא he who concludes a bargain verbally. Tanh. Sh'moth 18 נשא נשא as well as they debate on the law below, so do they above. Ib. נשא נשא they argue in court, and the Lord argues with them; a. fr.—4) נשא נשא to take a wife into one's house, to marry. Keth. II, 1 נשא נשא thou hast married me as a virgin; a. fr.—נשא נשא I married thee as a widow. Yeb. 37<sup>b</sup> נשא נשא one may not marry in one country and go away &c. M. Kat. I, 7 נשא נשא no marriages may take place during the festive week; a. v. fr.—Part. pass. נשא (followed by accus.) having married; f. נשא (followed by ל) being married to; pl. נשא...;





ib. מהם ... משׁיאיִן they (the torturers) take their lives as pledges; Midr. Till. to Ps. XVI; Yalk. Ps. 667 מְשִׁיאיִן (corr. acc.)—3) to *cause to forget*. Snh. l. c. (play on מְשִׁיחָהּ וְכ' לאִבְרָהִם) he made Israel forget their Father in heaven; Yalk. Kings 245 שְׁחָשָׁהּ.

**נָשָׂא, נָשִׂי** ch. same, *to forget*. Targ. Deut. VIII, 19 (O. ed. Berl. *Ithpe*).

**אִף אֶנְשִׁי** 1) same. Targ. Ps. CXXXVII, 5; a. e.—Y. Dem. IV, 24<sup>a</sup> [read:] רִיבָמָא אֶנְשִׁיחָהּ מְחַקְנָהּ perhaps thou didst forget to prepare it (by giving tithes)? Keth. 20<sup>a</sup> וּמְנִשִּׁי and one of the witnesses has forgotten (that he knows of the case). Hull. 93<sup>b</sup> וְכ' אֶנְשִׁיחָהּ לְדָרִי they have forgotten R. Judah's opinion. Gen. R. s. 77 אֶנְשִׁיחָהּ דִּיבְמָא perhaps we forgot something (left behind). Ib. s. 78 אֶנְשִׁיחָהּ I forgot one hundred (of the fables); a. fr.—2) *to cause to forget*. Targ. Lam. II, 6 (ed. Vien. אִינְשִׁי, corr. acc.); a. e.

**אִתְּשִׂי, אִתְּשִׂי** *to forget*. Targ. O. Deut. VIII, 19 (v. supra); a. e.—Y. Shek. VII, 50<sup>b</sup> bot. וְאִתְּשִׂיחָהּ and forgot to take it out; a. e.

**נָשָׁח** v. נָסַח.

**נָשִׂיא** m. ch.=h. נָשִׂיחָהּ. Targ. Gen. XXXII, 33 גִּידָא דִּנִּי—Hull. 97<sup>b</sup> גִּידָא, v. גִּידָא.

**נָשִׂיא** m. (b. h.; נָשִׂיחָהּ) 1) *prince, chief, ruler, officer*. Num. R. s. 1 לִי שֶׁנֶּכְנֵס וְכ' like unto a chief that entered a country. Ib. שָׂלָא מִנָּה לִי לְשִׁבְטִי he appointed no prince for the tribe of Levi. [Ib. נָשִׂיחָהּ, read נָשִׂיחָהּ]. Hor. II, 6; a. v. fr.—*Pl.* נָשִׂיחָהּ. Num. R. s. 12 וְכ' לָמָּה נִדְרָדוּ הָאֵלִי וְכ' why were the princes so anxious to be the first &c.? Ib. s. 3; a. v. fr.—*Esp. Nasi*, the chief of the Great Sanhedrin in Jerusalem and of its successor in Palestinian places (v. אָב). Taan. II, 1. Pes. 66<sup>a</sup> מִימְרוֹ נִעְלִיחָהּ they elected him as their Nasi; a. fr.—R. Judah the Nasi, v. רַבִּי.—*Pl.* as ab. Hag. II, 2; a. e.—2) *pl.* as ab. clouds. Kidd. 32<sup>b</sup> חֶקֶבָהּ the Lord causes the wind to blow and brings up clouds and lets rain come down &c.

**נָשִׂיחָהּ, נָשִׂיחָהּ, נָשִׂיחָהּ** ch. same, *prince, Nasi*. Hull. 98<sup>a</sup> a. fr. לִי דְבִי those of the Nasi's (R. Judah's) house. Ib. 124<sup>a</sup> הַחֲתָנָה דְּבִי the son-in-law of the Nasi's (the Resh Gelutha's) house. Y. Hag. II, 77<sup>d</sup> bot. אֵינִי אָנָּה I am made Nasi; a. fr.—Y. Erub. VII, end, 24<sup>d</sup> רִי יוֹדֵן נָשִׂיחָהּ.

**נָשִׂיחָהּ II** f. (נָשִׂיחָהּ) 1) *lifting up*; נָשִׂיחָהּ כַּפִּים *pronouncing the priestly benediction*, v. נָשִׂיחָהּ, a. e. Taan. 26<sup>b</sup>; a. fr.—2) *carrying, loading*. Ex. R. s. 4, v. נָשִׂיחָהּ. Gen. R. s. 89 (ref. to Ps. LXXII, 3) וְכ' נָשִׂיחָהּ הָרִים נָשִׂיחָהּ when the mountains bear their load (of fruits), there is peace for the people.—3) *taking the sum, census*. Num. R. s. 6 (ref. to Num. IV, 2, sq.) לִי רִי לָמָּה הֻקְדָּם... why does the Biblical text give Kehath the first place in taking the census?; v. next w.

**נָשִׂיחָהּ** f. (נָשִׂיחָהּ, v. preced.) 1) *lifting, carrying*. Num.

R. s. 6 נָשִׂיחָהּ בְּהֵן נָשִׂיחָהּ the expression 'lifting up the head' (Num. IV, 1; 21; v. preced.) is used in connection with them. Ib. בְּנֵי קֶהָת the taking the census of the sons of Kehath (v. preced.) is not made dependent on their genealogical descent but on their office of carrying the Ark. Ib. s. 16 (ref. to Ps. CVI, 26, a. Num. XIV, 1) לִי כֶּנֶס lifting up the hand (for oath) against lifting up the voice (for murmuring)—עֵין *carrying sin, responsibility*. Tosef. Shebu. III, 4 (ref. to Lev. V, 1) וְכ' חֶלֶב הַכֹּהֵן the text makes the responsibility dependent on the telling. Y. Ter. I, 40<sup>c</sup> bot. (ref. to Num. XVIII, 32) אִי שְׂרָמָה בְּכ' only he who is responsible can separate T'rumah; ib. II, end, 41<sup>d</sup> וְכ' מִמֶּה שְׂרָמָה בְּכ' from the fact that he is made responsible, you learn that his act is valid. Y. Shebu. I, 33<sup>a</sup> bot.; a. e.—2) (denom. of נָשִׂיחָהּ) *elevation to office, dignity*. Num. R. s. 4 (ref. to Num. IV, 2) אִינִי אוֹמֵר לְשׁוֹן נָשִׂיחָהּ the text does not read *p'kod*, but *naso*., which expresses elevation; וְכ' מְרוֹדָהּ they were given a superiority over the other sons of Levi.—*Esp. the office of the Nasi*. Keth. 103<sup>b</sup> נָשִׂיחָהּ וְכ' נָשִׂיחָהּ occupied their office &c.; a. e. Sabb. 15<sup>a</sup> נָשִׂיחָהּ וְכ' נָשִׂיחָהּ occupied their office &c.; a. e.

**נָסִי, נָשִׂיחָהּ, נָשִׂיחָהּ** ch. same, *the office of the Nasi, the house of the Nasi*. Y. Pes. VI, 33<sup>a</sup> bot. דְּשִׁרְיָן who resigned from the Nasiate and appointed him (Hillel) &c.; Y. Kil. IX, 32<sup>b</sup> מְנַשִּׂיחָהּ (corr. acc.) Y. Sabb. XII, 93<sup>c</sup> bot. אֶחָדָהּ they married into the Nasi family. Y. Peah III, 21<sup>a</sup> bot. Y. Kil. IX, 32<sup>a</sup> bot. בֵּיתָהּ it is the Nasi's official residence, and is pledged to those who occupy the office (and the widow must leave); Y. Keth. XII, 35<sup>a</sup> top נְשׂוּתָהּ (corr. acc.); Gen. R. s. 100. Y. Ab. Zar. III, 42<sup>c</sup> אֵילָיִן דְּנָשִׂיחָהּ those of the family of the Nasi. Y. Sot. IX, end, 24<sup>c</sup> נִסְיִיחָהּ (corr. acc.), v. רֶחֶן.

**נָשִׂיחָהּ** v. נָשִׂיחָהּ.

**נָשִׂיחָהּ** pl. of נָשִׂיחָהּ I.

**נָשִׂיחָהּ** v. נָשִׂיחָהּ.

**נָשִׂיחָהּ** f. (נָשִׂיחָהּ) *biting, bite*. Mekh. Mishp., N'zikin, s. 12; Y. B. Kam. I, beg. 2<sup>a</sup>. Bab. ib. 2<sup>b</sup> חֲלִידָה דְּשִׁנָּה דִּיחָהּ is not biting a species of damage by the tooth? Ab. II, 10 נָשִׂיחָהּ דִּיחָהּ (the scholars') bite is the bite of a fox; a. e.—[Y. Ter. VI, end, 44<sup>b</sup> נָשִׂיחָהּ, read נָשִׂיחָהּ, v. נָשִׂיחָהּ.]

**נָשִׂיחָהּ** f. (נָשִׂיחָהּ) *falling off, chopping off; dropping*. Y. Macc. II, beg. 31<sup>c</sup> וְכ' נָשִׂיחָהּ as the verb *nashal* there (Deut. XXVIII, 40) means dropping, so here it means (ib. XIX, 5) the slipping (of the iron from the helve). Ib. מִדָּה נָשִׂיחָהּ as well as *nashal* there (Deut. VII, 1) means striking (diminishing), so here it means (Deut. XIX, 5) striking (the iron will cause a chip to fly off the wood). Koh. R. to IX, 12 נָשִׂיחָהּ אֲבָרִים they died from decaying limbs; a. e.

**נָשִׂיחָהּ** f. (נָשִׂיחָהּ) *breath*. Meg. 16<sup>b</sup> צָרִיךְ לְמִימְרֵיהֶן בְּכ' צָרִיךְ לְמִימְרֵיהֶן you must recite them (the names of the sons of

**נָשַׁל** (b. h.; cmp. **נָשָׁה**) 1) *to strike off, chip*. Tosef. Macc. II, 6 **נִחַרְבֵּל מִן הָעֵץ הַמְּחֻבָּק** if the iron(axe)chipped a piece off the wood which was to be split (and the chip struck a person dead); v. **נִשְׁלָהוּ**. — 2) *to slip off, fall off*. Lev. R. s. 22 **נִשְׁלָה אֲיָרָיו** his limbs fell off (by decay; Gen.

R. s. 10 נָשַׁף; Koh. R. to V, 8 נשרין, ch.). Macc. 7<sup>b</sup> וְנָשַׁל קָרְיִין, v. infra.

*Pi. נִשְׁלַח to strike off, to cause chips to fly off.* Ib. וְנִשְׁלַח כְּחִיב *v'nashal* (Deut. XIX, 5) may be read *v'nishshel* (*Pi.*) and the iron chips off a part of the wood &c., v. supra; and the traditional reading is *v'nashal*, and the iron slips out of the helve (v. אָס).

*Nif. נִשְׁלַח to fall off, decay.* Lev. R. s. 37, end 'וְנִשְׁלַח לִי מִמֶּנּוּ אֶבֶר אַבֵּר וְכ' limb after limb fell off his body and was buried each in a different place; ib. אֶבֶר אַבֵּר; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 'וְנִשְׁלַח בְּשָׂרָהּ לִי her flesh (limbs) shall fall off; a. e.

*Hif. נִשְׁלַח to let fall, drop.* Bets. V, 1 'וְנִשְׁלַח פְּרִיָּהּ וְכ' you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35<sup>b</sup>: משחילין; משרירין, מנשרירין, משרירין).

\**נִשְׁלַח ch., Af. נִשְׁלַח to send off.* Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וְנִשְׁלַח; h. text וְנִשְׁלַח).

*נָשַׁם* (b. h.; cmp. נָשַׁם) *to breathe.* Gen. R. s. 14 end, v. נִשְׁמָה.

*נָשַׁם* ch. same.

*Ithpe. אֶנְשָׁם, אֶנְשָׁם, אֶנְשָׁם 1) to take breath, to rest.* Pesik. B'shall, p. 93<sup>a</sup> 'וְנִשְׁמָה אֶרֶץ לִמְנוּחָהּ וְכ' wouldst thou rest a while?—2) *to recover, get well.* Y. Sabb. XIV, 14<sup>d</sup> bot.; Y. Ab. Zar. II, 40<sup>d</sup> 'וְנִשְׁמָה לִי he whispered .., and the person recovered, v. נִשְׁמָה. Lam. R. to II, 11 'וְנִשְׁמָה כְּדֹלֵל .. יִנְשָׁם use my eye-paint, and thou shalt get well. Y. Kil. IX, 32<sup>b</sup> bot. אֶנְשָׁם it (the tooth) was cured; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. s. 33 אֶנְשָׁם (some ed. אֶנְשָׁם I feel better). Lev. R. s. 9 'וְנִשְׁמָה אֶרֶץ לִי spit in my face seven times, and I shall be cured.

*Ittafel אֶנְשָׁם to breathe, to give signs of life.* Sabb. 134<sup>a</sup> 'וְנִשְׁמָה אֶרֶץ לִי Rashi a. Ms. O. (ed. מנשרה; מנשרה; Rashi Ms. מנשרה, v. Rabb. D. S. a. l. note 40; Ms. M. מנשרה) an infant which gives no signs of life.

*נָשַׁם* m. (cmp. נִשְׁמָה III) *neshem*, a medicine which produces depilation. Neg. X, 10 'אֶכֶל אֶכֶל אֶכֶל if one ate n. or smeared n.; Sifra Thazr., Neg., Par. 5, ch. X.

*נִשְׁמָה* m. (נשם) *breath, respiration.*—*Pl. נִשְׁמָה.* Succ. 26<sup>b</sup>; Yalk. Prov. 938 'וְנִשְׁמָה שִׁשִּׁים שְׁרִיָּין sixty respirations.—*Pl. נִשְׁמָה.* f. v. נִשְׁמָה.

*נִשְׁמָה* f. (b. h.; preceded.) *breath, spirit, soul.* Gen. R. s. 14, end, v. נִשְׁמָה. Snh. 52<sup>a</sup>, a. e. 'וְנִשְׁמָה שְׂרִירָה לִי וְנִשְׁמָה burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48<sup>c</sup> 'וְנִשְׁמָה תְּלִיָּהּ בּוֹ בחוקה שה' תְּלִיָּהּ בּוֹ under the presumption that he is still alive. Y. B. Kam. VII, end, 8<sup>a</sup> 'וְנִשְׁמָה תְּלִיָּהּ בּוֹ a part of an animal's body the removal of which results in death; a. fr.—*Pl. נִשְׁמָה.* Yeb. 62<sup>a</sup>, a. e., v. נִשְׁמָה II. Sabb. 152<sup>b</sup> 'וְנִשְׁמָה שֶׁל צְדִיקִים (not נִשְׁמָה) the souls of the righteous; a. fr.

*נִשְׁמָה, נִשְׁמָה* ch. same. Targ. Deut. XX, 16; a. fr.—*Pl. נִשְׁמָה.* Targ. Is. LVII, 16; a. e.

*נָשַׁף* (b. h.; cmp. נָשַׁם) *to blow, breathe.* Num. R. s. 20

'וְנִשְׁמָה וְכ' לא .. לְנִשְׁמָה וְכ' could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanh. Bal. 8. Yalk. Cant. 986 'וְנִשְׁמָה בָּהּ נִשְׁמָה and a serpent blew (hissed) at it (the dove); a. e.—*נִשְׁמָה (or נִשְׁמָה) to make the leaven swell, to stir up passion, hatred.* Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 'וְנִשְׁמָה עִסָּה כְּנֹחֶשׁ (not שְׁמָה) (insert כְּנֹחֶשׁ); Gen. R. s. 16 'וְנִשְׁמָה שֶׁן כְּנֹחֶשׁ (fr. שְׁמָה) (corr. acc.).—[*Nif. נִשְׁמָה, נִשְׁמָה, נִשְׁמָה* II.]

*נָשַׁף* I ch. same. Ber. 3<sup>b</sup> (expl. נִשְׁמָה) the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*); v. נִשְׁמָה, נִשְׁמָה.

*Ithpe. אֶנְשָׁם to be covered with breath, to become dim.* Men. 50<sup>b</sup> 'וְנִשְׁמָה לֵה' (Ar. 'אֶנְשָׁם, Var. 'אֶנְשָׁם; some ed. Ar. 'אֶנְשָׁם) the bread loses its glistening surface (when it gets stale).

*נָשַׁף* II (cmp. נָשַׁף I ch.) *to slip, glide, move.* Meg. 3<sup>a</sup> 'וְנִשְׁמָה מְדֻכְחָהּ let him move (Rashi: *skip*) from his place four cubits.

*Ittaf. אֶנְשָׁם to be made to slip.* B. Mets. 23<sup>a</sup> 'וְנִשְׁמָה אֶנְשָׁם it slips from its place (by people's stepping against it).

*נָשַׁף* m. (b. h.; [zephyr.] *early morning; sunset.* Keth. 111<sup>b</sup> 'וְנִשְׁמָה בֹּקֶר (fr. Ps. CXIX, 147) I got up early in the morning. Ber. 3<sup>b</sup> (ref. to Ps. I. c.) 'וְנִשְׁמָה אֶרֶץ לִי how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. 'וְנִשְׁמָה אֶרֶץ לִי does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joh. 2) 'וְנִשְׁמָה הָרִי הַזֶּה the mountains of darkness. Lev. R. s. 23 'וְנִשְׁמָה אֶרֶץ לִי when will the dusk come, when the evening?; a. e.

*נִשְׁשָׁף*, constr. נָשַׁף, נָשַׁף ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נָשַׁף).—*Pl. נִשְׁשָׁף.* Ber. 3<sup>b</sup> 'וְנִשְׁשָׁף there are two *neshef*, the night expires &c., v. נָשַׁף.

*נָשַׁק* (b. h.; cmp. נָשַׁף 1) *to touch closely; to kiss.* Y. Yeb. XV, 14<sup>d</sup> (ref. to נָשַׁק, Ps. OXL, 8) 'וְנָשַׁק בִּיּוֹם שְׁמֵרָה נָשַׁק when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. 'וְנָשַׁק עוֹלָמָהּ נָשַׁק when the two worlds touch each other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XII, 40) 'וְנָשַׁק אֶרֶץ לִי none shall kiss me (the kiss of homage) but thou. Ber. 8<sup>b</sup>, a. e. 'וְנָשַׁק אֶלָּה וְכ' when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 'וְנָשַׁק עַל עֵצֶם וְכ' with a thing which one puts close to one's neck, that is the bow; a. fr.—*Part. pass. נָשַׁק* (cmp. נָשַׁק fr. נָשַׁק) *kissing.* Sot. 42<sup>b</sup> (ref. to Ruth I, 14) 'וְנָשַׁק בְּנֵי הַנְּשָׁקָה ... הַרְבֵּקָה let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 'וְנָשַׁק .. הַרְבֵּקָה (denom. of נָשַׁק) *to arm, equip.* Cant. R. to I, 2 (expl. יִשְׁקֵנִי, ib.) 'וְנָשַׁק יִשְׁקֵנִי may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

*Pi. נָשַׁק 1) to kiss.* Snh. VII, 6 'וְנָשַׁק הַנְּשָׁקָה he who kisses (an idol); a. fr.—2) *to arm, equip.* Part. pass. מְנָשֵׁק; f.

**נְשִׂיתָק, נְשִׂיתָק** m. (נָשַׁק, emp. אִנְשָׁהּ, fr. נָשַׁם) *attachment*, a contrivance to prevent the handle of a coal-pan from getting too hot. Tosef. Yoma III (II), 3 בְּכָל יוֹם לֹא נ' נְשִׂיתָק on any other day the priest's coal-pan had no damper &c.; Yoma 44<sup>b</sup> נְשִׂיתָק (Ms. M. נִישָׁה; Rashi: 'a rattling ring'); Y. ib. IV, 41<sup>d</sup> נְשִׂיתָק. Koh. R. to I, 5 [read: מְשִׁיתָקוּ מִיִּבְרָטוֹ מִנְשִׂיתָקוּ (v. הַשִּׁיתָק)].

**נתב** = **נשב**, to blow. Targ. Ps. CXXIX, 6 (ed. Wil. נחש). Ib. CIII, 16 (ed. Wil. נחש, some ed. נחש, corr. acc.).

*Pa.* same. Targ. Y. I Deut. XXXII, 2 (ed. Vien. מנתבא *lthpe.*). Targ. Y. Gen. I, 2 (ed. Vien. מנתבא).

*Ap.* **נתב** to cause to blow. Targ. Ps. CXLVII, 18 (Ms. *Pa.*). *lthpe.* **נתב** to be blown, v. supra.—[Targ. Y. Gen. XII, 10 לאתנתבא, read: לאתנתבא, v. נתב.]

**נתבא**, v. נתב.

**נתב**, v. נתב.

**נתב**, (נתב), v. נתב.

**נתב**, *Pi.* **נתב** (sec. verb of **נתב**, v. Kidd. 25<sup>a</sup>) 1) (neut. verb) to squirt, fly off. Kidd. 25<sup>a</sup> מהו ונתב הוא (perh. *Nif.*) if a person (priest) was sprinkling for purification and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41<sup>a</sup> top, a. e. מנתבין, v. נצוין. B. Kam. II, 1 מל' ו' if stones flew off from under the animal's feet; a. e.—2) (act. verb) to cause to fly off. Ib. 19<sup>a</sup> אלא אם כן מנתב where the animal cannot help making stones fly off. Nidd. 61<sup>a</sup> ונתב they chopped with their axes.

*Hif.* **נתב** (b. h. נתב) to cause to fly off, to chop off; to squirt. B. Kam. l. c. כשהו ונתב she kicked and made stones fly off and thus did damage. Ib. 17<sup>b</sup>. Snh. 102<sup>a</sup> like two sticks which splinter one another. Sabb. 62<sup>b</sup> ונתב עליהם and caused the balsam to squirt at them; a. fr.—Esp. (with ראש) to decapitate. Snh. VII, 3 דיי מנתבין אתו they decapitated him with a sword. Y. Ber. IX, 13<sup>a</sup> ונתב he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. to separate syllables or words distinctly, to articulate (*sybillants*). Y. Ber. II, 4<sup>d</sup> צריך לחתו למנן חזכרו (ed. Lehm. צריך לר' וי"ן) you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. צריך לר' כי you must articulate *has-do* (so as not to make it sound *hasto* or *hazdo*).—[Gitt. 70<sup>a</sup> **נתב** scatter the strength &c.; En Yaak.]

*Hof.* **נתב** to be made to fly off, be cut off. Hull. 27<sup>a</sup>. Gen. R. s. 9, end ונתב ראשו בסיף his head shall be cut off with a sword.

*Nif.* **נתב** to fly off; to splash. Cant. R. l. c. ... ונתב the sword flew off the neck of Moses and struck &c. Nidd. 13<sup>a</sup> ונתבין, v. נצוין. Tosef. Macc. II, 1 ונתב if a chip flew off &c., v. נשל. Hull. VI, 6 ונתב דם הנתב דם' 88<sup>a</sup> Zeb. XI, 3; a. fr.

**נתב** ch. same, to gush forth, splash. Targ. O. Deut. I, 44 ונתב (ed. Vien. נתב, of bees). Targ. Job III, 23 (h. text נתב).—Sot. 48<sup>b</sup> (quot. fr. Targ. O. Deut. l. c.).

*Ap.* **נתב** (with ראש) to decapitate. Targ. I Chr. X, 9 (h. text נשא).

*Pa.* **נתב** to cause to fly off. B. Kam. 19<sup>a</sup> צרוות **נתב**, v. preced.

**נתב** pr. n. m. *Nithza*. Snh. 74<sup>a</sup> בעליה ביה נזב

they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21<sup>b</sup> top; Yalk. Deut. 838; Y. Shebi. IV, 35<sup>a</sup> bot. לבז. Kidd. 40<sup>b</sup>; (Sifré Deut. 41 שיר).

**נתב** (prob. to be read **נתב**) pr. n. m. Erub. 59<sup>a</sup> (Ms. M. נשאר; v. Rabb. D. S. a. l. note; Ar. נחור, prob. for נתב).

**נתב** (b. h.), *Pi.* **נתב** 1) to sever, dissect. Zeb. 85<sup>a</sup> ונתב he must flay and dissect it in its place (where he slaughtered it). Hull. 28<sup>b</sup> אבר אבר ונתב (not (דבר) since he cuts it into parts; a. fr.—2) to distraint, take by force, esp. to seize by waiting for the debtor to come out of the house with an object, opp. to **נתב**, to enter and seize. B. Mets. 113<sup>a</sup> ונתב לא ינתב read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

**נתב** ch., *Pa.* **נתב** same, 1) as preced. 2. B. Mets. 113<sup>a</sup> ונתב the court messenger may distraint out side of the house, but enter and seize he dare not?—2) to tear, pull. Bets. 10<sup>b</sup> גזלות מנתב מחדדי (not אחרדי; Ms. M. pigeons might pull against each other (and tear the bands); Gitt. 51<sup>a</sup>.

**נתב** m. (b. h.; preced.) *piece*.—*Pl.* **נתב**. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) ונתב יוכל ינתב you might think, he may cut its parts into their parts again; Hull. 11<sup>a</sup> ולא נחור ל' but he must not cut &c.; a. e.

**נתב** m. (b. h.) *highway, road*. Keth. 8<sup>b</sup> ונתב דא מששה ו' such is the road (the course of events) from the days of creation. Ex. R. s. 30 מהלכת באי זה ו' אני מהלכת the Torah says, what road do I follow?; a. e.—*Pl.* ונתב. Ib.

**נתב** f. ch. same. Targ. Prov. I, 15 Ms. (ed. שבי).

**נתב** m. (נתב; I; cmp. נצוין) *cast, firm*. Targ. Job XLI, 16 Ms. (ed. נתב).

**נתב** m. (b. h.; נתב) [*donated, dedicated to the Temple service*], *Nathin*, a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*Pl.* **נתב**, **נתב**. Yeb. 78<sup>b</sup> ונתב as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 ונתב אסורין ו' אסורין and N'thinim are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* **נתב**. Macc. l. c.; a. e.

**נתב** ch. same.—*Pl.* **נתב**. Targ. I Chr. IX, 2.—Kidd. 70<sup>b</sup> (play on דורננתב) רש"י (ed. רש"י) village of N'thinim.

**נתב** I, v. נתב.

**נתב** II pr. n. m. *N'thinah*, father of Dama, (v. נשא). Kidd. 31<sup>a</sup>; Y. ib. I, 61<sup>b</sup> top; a. e.

**נתב** III f. (נתב) 1) *donation*. Pes. 21<sup>b</sup>, a. e. (ref. to Deut. XIV, 21) ונתב לי אלא לגר ב' ו' from this I would

conclude that it is permitted to give it to the sojourner as a gift &c., contrad. to *מכירה*; a. fr.—2) *delivery*. B. Mets. 19<sup>a</sup> *נ' עד שער* up to the time of the delivery (of the letter of divorce). Y. Hag. II, 77<sup>b</sup> bot.; Cant. R. to I, 10 *מסיני נתינתן* v. *שמה*; a. fr.—3) *putting on*, opp. *חליצה* taking off. Y. Ber. III, beg. 5<sup>d</sup> *ב' דלכה* the practice is in accordance with ... as regards putting on (the shoes by mourners); Y. M. Kat. III, 82<sup>b</sup>; Gen. R. s. 100.

**נתינות** f. (נתין) *the legal status of the Nathin; the class of N'thinim*. Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) *מין אפי' מן הכ' even from the class of n'thinim* (i. e. they shall be restored to full Jewish citizenship). Ib. 2 *כל שאין בה לא משום נ' וכ' a family which is not suspected of intermarriage with N'thinim*; Keth. 14<sup>a</sup>, Ib<sup>b</sup>; a. e.

**נתיני** m. (preced.) *one belonging to the class of N'thinim*. Kidd. IV, 1; Tosef. ib. V, 1; v. *במקרי*.

**נתיצת** f. (נתיץ) *cutting out, breaking up*. Sifra Sh'mini, Par. 8, ch. X *נ' את שיש לו* that which can be broken up (brick-work &c.). Y. Sabb. IX, 11<sup>d</sup> *תפ מביה המנוגע* the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63<sup>a</sup> bot. *נ' דכריב* for the term *נתיץ* is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, contrad. to *חליצה* the removal of one affected stone. Mekh. B'shall, Shir., s. 10 *נטיצה שאין ב' a putting up not to be followed by a tearing down*. Y. Orl. I, 60<sup>d</sup> bot., v. *נפיצה*. Y. Ab. Zar. IV, 44<sup>a</sup>; a. fr.

**נתיקת** f. (נתיק) 1) *breaking loose*. Pesik. Shub., p. 163<sup>a</sup> (ref. to *אחזקת*, Jer. XXII, 24) *ממקום נתיקתו הוא חקתו* from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 *ממקום שנתתיקתה* (through repentance); Yalk. Yer. 303.—2) *forcing a door open*. Y. Shb. VII, 25<sup>d</sup> (in Chald. dict.) *ב' ליה* (היה) *נתיק* him by opening the door forcibly; v. *מחזקת*.

**נתיק** (b. h.; emp. *נתיק*) *to cut, reduce, smelt*. [Tosef. Shebi. III, 19 *לחוד ירוך* Var. ed. Zuck., v. *נתיק*.]

**Nif.** *נתיק* *to be smelted, reduced to slags*. Zeb. XII, 6 *נ' if the flesh in the fire is burned to hard lumps*; ib. 106<sup>a</sup>, contrad. to *נעשין אפר*; v. *תרוקן*.

**Hif.** *נתיק* *to smelt, cast, pour*. Ex. R. s. 15 ... *של כסף* the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10<sup>b</sup> bot. *נתיק* he who casts lead (on the Sabbath). Naz. 50<sup>b</sup> *והרחיבו* and he melted it (the fat); Tosef. Ohol. IV, 3 *והרחיבו* (corr. acc.); Y. Naz. VII, 56<sup>b</sup> bot. Y. Ab. Zar. III, 43<sup>b</sup>; ib. IV, 44<sup>b</sup> top *נתיק* he who casts a cup for an idol.—[Pesik. R. s. 31 *אחזיקה* read: *מכופתים*; v. ed. Fr. note 49.]

**Hof.** *נתיק* *to be molten; to be reduced to slags*. Meil. II, 3 (9<sup>a</sup>) *עד שיתקן חבשר* (Talm. ed. שיריך, corr. acc.) until the flesh is charred in small lumps; Zeb. 35<sup>b</sup>; 104<sup>b</sup>.—Part. *מתיק*. Sabb. 21<sup>a</sup>, a. fr. *חלב מ' Ar.* (ed. *מתיק*, v. *התק*) molten fat.

**נתיק** I ch. same; *Af.* *נתיק* *to melt, cast, pour*. Targ. Job X, 10 Ms. (ed. סנן). Targ. Ex. XXV, 12; a. fr.—Part.

pass. *נתיק*. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. *אפי' נתיק*) I cast him (made him strong, emp. *Hof.*); Yalk. ib. 620.

**Pa.** *נתיק* same. Targ. II Chr. XXXII, 21.

**\*נתיק** II (v. P. Sm. 2480; emp. *נתיק* Pi. 2) *to distraint, fine*. Targ. Prov. XVII, 26 (h. text *ענש*).

**\*נתיק** (v. P. Sm. 2480) *נתיק* *to give answer, teach*. Targ. Prov. XXVI, 4; 7.

**נתיק** (b. h.) pr. n. m. *Nathan*, 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73<sup>a</sup>; a. fr.—3) name of several Amoraim. Y. Erub. VI, 23<sup>c</sup> bot., v. *הרמא*; a. e.—Y. M. Kat. III, 82<sup>a</sup> *אבא*—Y. Ter. VII, 44<sup>c</sup> *הושעיה* *נ' בר מטיב*, a. fr.—4) N. d'Tsutsitha, a penitent. Sabb. 56<sup>b</sup>.—*נ' אבות דר' נ' אב II.*

**נתיק** (b. h.) *to give; to place, put*. Gitt. I, 6 *נ' ג' ו' give* this letter of divorce to my wife. Ib. *נ' ג' ו' give ye* &c. Ib. *נ' ג' ו' לא יתנו לאהר מיתה* they must not deliver it after the man's death; a. v. fr.—*נ' ג' ו' נשא*, v. *נשא*.—*נ' עיניו* (to put an eye upon) *to intend*. B. Mets. 19<sup>a</sup>, a. e. *לגרשה* as soon as he has resolved to divorce her; a. fr.—*נ' עיניו* (to have an eye on) *to desire, think of*. Ned. XI, 12 *שלא תהא אשה נותנת עיניה באהר* lest the woman have a liking for another man. Ib. 20<sup>b</sup> *נ' עיניו* lest I think of another woman. Ib. *נ' ו' יתן* one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp. *נ' עיניו* *to cast an angry eye at, to hurt by an angry look*. Ber. 58<sup>a</sup> *נ' ו' בי ונעשה* he cast an eye at him and he was changed into &c., v. *נ' ו' Sabb. 34<sup>a</sup>*; a. e.—Y. Ber. III, beg. 5<sup>d</sup>, a. fr. *תפלין* puts on T'fillin.—*נ' נעם*, v. *נעם*, the conclusion *ad majus* gives it, it is a legitimate conclusion. Bekh. 59<sup>b</sup>, a. fr. Ib. *נ' ו' דיה* (on the contrary), it is thus we should argue.—Gen. R. s. 33 *נ' ו' וידיו נותן* and it stands to reason.—Esp. *נ' (sub. דם)* *to put blood on the altar, sprinkle, smear*. Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 *נותן*, v. *נתיק*.]

**Nif.** *נתיק* *to be given, put &c.; to be intended*. Ned. 38<sup>a</sup> *נ' לא יתנה חורה אלא ו' the Law was given only to Moses and his descendants*. Ib. *נ' ו' וכולן נתנה* and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81<sup>a</sup> *לא נתיבא* the K'thubah is not intended to be collected during life-time. R. Hash. 28<sup>a</sup> *נתיבא* ... *נתיבא*; a. fr.—[Tosef. Ab. Zar. V (VI), 8 *נתיבא*, v. *נתיבא*; a. fr.—Esp. *to be put on the altar, sprinkled, smeared*. Zeb. VIII, 9 *נתיבא* blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 *נתיבא* shall be applied four times, v. *נתיבא*; a. fr.

**Hof.** *נתיק* *to be put*. Makhsh. I, 1 *נתיק* it comes under the law (Lev. XI, 38), i. e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 *נתיק* *אין בכי ירוך* do not qualify for uncleanness; a. fr.

**נתיק** ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is. LIII, 5 *נתיק* some ed., read: *ובדתינה*, v. *נתיק* I.]

*Nif.* נִתְּחַר, 1) *to be torn loose, be released.* Y. Taan. II, 65<sup>d</sup> top, v. נִתְּשׁ II a. נִתְּשׁ.—*Transf. to be untied, released from an obligation; to become permitted.* Y. Yeb. IV, 6<sup>b</sup> bot. (ref. to Deut. XXV, 10) וְכֵן שְׂדֵהוּ נִתְּחַר וְכֵן a house (of several wives) which is released (from the levitical marriage) by means of one *ḥidditsah* (performed on one of the wives). Y. Bicc. I, 64<sup>b</sup> top לִיהוֹר נִתְּחַר כל הַבִּיכּוֹרִים שֶׁנִּרְאוּ לִיהוֹר וְכֵן all the first fruits which are to be released (become permitted by being brought to the Temple) in the land (of Palestine), can become so only by reciting the confession (Deut. XXVI, 5—10). Erub. 10<sup>a</sup>; 12<sup>a</sup> וְכֵן נִתְּחַר אֶחָד הַצָּר a court becomes permitted (for Sabbath purposes) by &c., v. פֶּס. Ib. שְׂדֵהוּ נִתְּחַר וְכֵן that it is made available &c.; a. e.



*Hif.* הִתְהַר 1) *to loosen, untie, unscrew.* Tosef. Sabb. XVI (XVII), 5 שֶׁתְּהַרְרֵי which one unscrewed; Sabb. XX, 5 מִתְהַרְרִין, v. מִכְבֵּשׁ. Ib. 22<sup>a</sup> מִבְּגָד לְבָגָד (צִיצִית) you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 וְכִּי מִתְהַרְרִין וּמִצִּיצָה he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. תָּהָר.]—2) *to permit, declare permitted*, opp. אָסַר. Sabb. 4<sup>a</sup> וְכִי הִתְהַרְרֵי לוֹ would they (the scholars) permit him to take it out &c.? Ib. II, 4 וְכִי יִרְדּוּהָ מִתְהַרְרֵי but R. Judah declares it permitted. Ib. 2 וְכִי יִרְדּוּהָ מִתְהַרְרֵי; a. v. fr.—V. מִתְהַרְרֵי—3) *to free, surrender; to outlaw, proscribe.* Snh. 40<sup>b</sup> לְמִיתָה דִּי עֲצָמוּ did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41<sup>a</sup> (ref. to Deut. XVII, 6) וְכִי שִׁתְהַרְרֵי until he declares himself ready to undergo capital punishment for his act. Hull. 41<sup>a</sup>. Y. Peah I, 16<sup>a</sup> לְתִתְהַרְרֵי דְמֶן וְכִי they wanted a pretext to outlaw the rebels; a. fr.

*Hof.* הוֹתְהַר 1) *to be loosened, untied.* Lev. R. s. 28, beg., a. fr. הוֹתְהַרְרֵי הַרְצִיעָה, v. רְצִיעָה. Sabb. XX, 5 אִם הָיָה מִתְהַרְרֵי אם היה מותר (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9<sup>b</sup> שֶׁר מוֹתָר an ox that is not tied, opp. קָשׁוּר. Erub. II, 1 מִתְהַרְרֵי לא מִתְהַרְרֵי לא קָשׁוּרִים closely tied together, but not tied in a loose way; a. e.—2) *to be permitted.* Y. Sabb. II, 5<sup>b</sup> בְּחִילָה דִּי לֶחֶן וְכִי Snh. 68<sup>a</sup>. Hull. 17<sup>a</sup> וְכִי לֶחֶן דִּי הִנֵּר originally they were permitted to eat the flesh of an animal killed by stabbing (v. תְּהַרְרֵי). Ib. 9<sup>a</sup> שְׁרוּטָה הוֹתְהַרְרֵי when the animal has been slaughtered according to the ritual, it is (absolutely) permitted. Erub. 93<sup>b</sup> כִּיֹּן שְׁבַת שְׁבַת כִּיֹּן as regards Sabbath laws what has been permitted at the entrance of the Sabbath remains permitted the entire day; ib. 70<sup>b</sup> כִּל שְׁדִּי לְמִקְצָה וְכִי whatever is permitted for one part of the Sabbath &c.; a. v. fr.—Part. מִתְהַרְרֵי; f. מִתְהַרְרֵי; pl. מִתְהַרְרֵי, מִתְהַרְרֵי (it is, they are) permitted (of things and persons). Ter. X, 7. Yeb. I, 2 וְכִי בְּרִיחָהּ he is permitted (to him as wife). Ib. III, 2 וְכִי בְּרִיחָהּ and he is permitted to marry her sister. Ib. II, 10 מִתְהַרְרֵי לִנְשָׂא may be married to them; a. v. fr.—Pes. 48<sup>a</sup>, a. e. (ref. to Mishnah, Ez. XLV, 15) מִתְהַרְרֵי מִמִּשְׁקָה יִשְׂרָאֵל of what an Israelite is permitted to drink. Sabb. 108<sup>a</sup> (ref. to Bep. Ex. XIII, 9) מִתְהַרְרֵי the Torah must be written on the skin of an animal which is permitted in thy mouth (a clean animal).

*Nif.* נִתְהַר II, Pi. נִתְהַר (b. h.; cmp. נָתַח [to move.] to leap. B. Kam. 38<sup>a</sup> (ref. to Hab. III, 6) מִי מִשְׁמַע דְּרִיחָהּ לִישְׁנָה what evidence is there that this vayyatter has the meaning of sending into exile (causing to emi-

grate)? Answ. ref. to נִתְהַר (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) מִי מִשְׁמַע דְּרִיחָהּ יִקְפֹּץ וְכִי what does v'gittar mean? It will leap, as we read (Lev. I. c.) &c.

*Hif.* הִתְהַר to exile. B. Kam. I. c., v. supra. Lev. R. s. 6, beg. וְכִי הִתְהַר אֶת הַגְּנָבִים and condemned the thieves to exportation (v., however, תְּהַרְרֵי).

*Nif.* נִתְהַר ch.=h. נָתַח, to fall off, drop; to fall apart, decay; to become wearied, faint. Targ. Is. XL, 7. Ib. LXIV, 5; a. fr.—B. Mets. 21<sup>b</sup> דִּתְהַרָּהּ that it (the fig) dropped (and was not taken off the tree). Ib. וְכִי דִתְהַרְרִין יִרְדּוּ וְכִי even when the olives have dropped &c. Sabb. 33<sup>b</sup> וְכִי נָתַח עֵינָיו and the tears fell from his eyes; a. fr.

*Af.* אִתְהַר to drop, shed, let fall. Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 וְכִי אִתְהַרְרֵי (וְכִי).—Y. Kil. VII, beg. 30<sup>d</sup> וְכִי אִתְהַרְרֵי שְׁרִפְיָהּ where trees shed their leaves even in midsummer. Naz. 42<sup>a</sup> אֶרֶץ לֹא מִתְהַרָּהּ an earth which does not cause falling out of the hair; a. e.—Y. Yeb. XVI, 15<sup>d</sup> אִתְהַרְרֵי, v. infra.

*Pa.* פִּתְהַר 1) (neut. verb) to crumble, fall in. B. Kam. 9<sup>b</sup> וְכִי פִתְהַר בֵּיט דְּרִיחָהּ a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) to drop, shed. Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15<sup>d</sup> (if one says of a person) פִּתְהַר פְּלוֹנִי, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] אִתְהַר לְפְלוֹנִי I dropped that man something to eat.

*Nif.* נִתְהַר f. (b. h.; preced.; v. esp. Naz. 42<sup>a</sup> quot. in preced.) 1) (nitron,) natron, native carbonate of soda (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. אִתְהַרְרֵי a. e.—2) כִּלִּי נִתְהַר a vessel made of alum crystals. Kel. II, 1. Ab. Zar. 33<sup>b</sup> (expl. וְכִי מִתְהַרְרֵי, v. מִתְהַרְרֵי); a. fr. [v., however, Maim. to Kel. I. c.]

*Nif.* נִתְהַר I ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. יִתְהַר as in Pesh.).

*Nif.* נִתְהַר II ch.=h. נָתַח, dropping. Targ. O. a. Y. I Lev. XIX, 10 (h. text פִּתְהַר).

*Nif.* נִתְהַר (b. h.; cmp. נָתַח) to break loose, tear off.

*Nif.* נִתְהַר, נִתְהַר to be torn loose, be released. Lev. R. s. 29; Gen. R. s. 56, v. נָתַח II a. e.

*Hif.* הִתְהַר to uproot. Gen. R. s. 23, beg. (play on מִתְהַרְרֵי, Gen. IV, 18) וְכִי מִתְהַרְרֵי I shall tear them out of this world.—[תְּהַרְרֵי or תְּהַרְרֵי to weaken, v. תְּהַרְרֵי.]

*Nif.* נִתְהַר h. same. Targ. Ps. CXVIII, 10, sq. אִתְהַרְרֵי (ed. Lag. אִתְהַרְרֵי; Regia a. Levita אִתְהַרְרֵי, v. תְּהַרְרֵי).



**סַמְסַמָּה, סַמְסָה** m. h. a. ch. (= שער, סר, סמסע, comp. **סַמְסָה**; comp. **סַמְסָה**) *bristle, awn or beard of grain*. Sot. 5<sup>a</sup> (Ar. **סַמְסָה**). Hull. 17<sup>b</sup> רמיא לב' (Ar. **לססא**) if the slaughtering knife is rough like a bristle of &c.—Pl. **סַמְסָה**, constr. **סַמְסָה**. Koh. R. to IX, 11 שחיה רץ על ס' שיבולין וכו' (not *שיבולין*; some ed. **סַמְסָה**) he ran over the ears of standing grain, and they were not broken.

**סַפּוֹן** *m. soap, detergent*, v. **צָפוֹן** I.

**סֶאָה** I, **סֶאָה** f. ch.=**סֶאָה**, *S'ah*; *measure*. Targ. Is. XXVII, 8. Targ. Job XX, 22; a. e.—Y. Ter. X, 47<sup>b</sup> top **וְכַּיֵּן כַּמָּה סֶאָה עֲבָדָא** how much does a S'ah contain? Twenty four Log. Lev. R. s. 36; Y. Shh. X, 27<sup>d</sup> **וְהָאֵלֶּיךָ סֶאָה** ... כאֵינֶנּוּ as if one says, here is the bag, here is the Sela, and here is the measure, rise and measure (said of one who asks immediate reward for a good deed); Ruth R. introd. (some ed. **סֶאָה**); a. e.—*Pl.*, v. **סֶאָה** ch.

**סִלְחָתָא** II f. = סְחִיחָתָא, *sweepings, refuse*. Lam. R. to I, 15 (expl. סִלְחָה, ib.), 'עֲבַדִּי ס' וְכ' (some ed. סִלְחָי *pl.*) he made me like refuse before them. Ib. בְּבַר גַּמְזָא צוֹדְרִין לִסְ סִרְקִי (read סִלְחָתָא; Ar. לסחיתא סולחא .. לברגיא) in Bar Gamza they call sweepings *sallutha* (that which is thrown away); v. סִחִיחָתָא.

גַּם, v. סב.

עב, ב. סאבא I, סאבא m. ch. (v. סאבא II, סאבא) = h. *grey, old; elder; ancestor; scholar* (= הַן. וְהָן). Targ. Is. III, 2. Targ. Gen. XXIV, 2; a. fr.—Targ. Y. II Lev. XXII, 27 סַבְיָא.—Targ. II Esth. VII, 9 כַּאֲגַג אַבָּא סַב (ed. Lag. סב, אַבָּא, corr. acc.) like Agag my *grandfather*.—Y. Yeb. XII, 12<sup>d</sup> bot., opp. סַבְיָתָא. Hull. 6<sup>a</sup> ס' אַשְׁכַּחִיהּ הוּדָא an old man (or scholar) met him; Sabb. 34<sup>a</sup>. Gen. R. s. 74 (ref. to Ps. CXXIV, 1) ס' יִשְׂרָאֵלִי it means Israel the patriarch (not Israel the people); Midr. Till. to Ps. l. c. Y. Ned. X, end, 42<sup>b</sup> לְסַבִּי to my ancestor. Ib. ר' דוסטאי R. Dostay senior; a. fr.—[Y. Maas. Sh. V, 56<sup>c</sup> top, v. סַבְיָא I.]—*Pl.* סַבִּין, סַבִּין. Targ. Zech. VIII, 4. Targ. Joel I, 14. Targ. Prov. XX, 29 (Ms. סַבִּין); a. fr.—Y. Peah VII, end, 21<sup>b</sup> וְכ' אִתָּא הוּא דָּוָא there were (poor) old men in our days &c. Kidd. 33<sup>a</sup> ס' דַּרְמַתָּא I ... ר' R. J. used to rise before gentle old men. Sura. 17<sup>b</sup> ס' דַּרְמַתָּא to the scholars of Sura. B. Bath. 58<sup>b</sup> סַבִּין הוּא סַבִּין the Jewish scholars. Bekh. 8<sup>b</sup>, v. סַבִּין. אַבְיָתָא; a. fr.—*Fem.* סַבְיָתָא, סַבְיָתָא. Y. Maas. Sh. III, 54<sup>b</sup> top אַמְרָא לֵון חַד סַבָּא (read : לֵון חַד סַבָּא) said to them a certain matron (prob. wife of a scholar). Ib. מִימְרָא . . חַד סַבָּא that matron was of the opinion. B. Bath. 125<sup>b</sup> נַכְסִי לִי I bequeathe my property to my grandmother. Ib. אִי ס' קָדִים if that grandmother had sold the property bequeathed to her before the claim could be preferred, the sale would have been valid; a. fr.—*Pl.* סַבִּין. Targ. Zech. l. c.; a. e.—[*Pl.* סַבִּין to be old, v. סַבִּין.]

**סָבָה** II 1) pr. n. m. *Saba*. Y. Yeb. IX, beg. 10<sup>a</sup> **בְּרַב סָבָה** pr. n. pl. *K'far Saba*, in Samaria. Y. Dem. II, 22<sup>c</sup> bot. (ed. Krot. **בְּפִרְסָבָה**, one word). Nidd. 61<sup>a</sup>; Tosef. ib. VIII, 5 (v. Hildesh. Beitr., p. 10).

**סָבָא** III (b. h.; emp. שָׁבַע) to drink freely.—Part. pass. סְבֻיָּא, pl. סְבֻיָּאִין, סְבֻיָּאִין soaked, satiated. Nidd. 24<sup>b</sup> ס' צִמְצֻמוֹרֵי Ar. (עֲבֻיָּין) his bones are found satiated with moisture, i. e. porous, contrad. מְשֻׁוֹרֵין oily, smooth.

**סָבָא** ch. same. Part. **סָבִי**. Targ. O. Deut. XXI, 20.—  
[Targ. I Sam. XXX, 20 **וּסְבָא** some ed., read **וּשְׁבָא**.].

*Pa. סָבִי to retail wine in the shop or tavern. B. Bath.*  
 98<sup>a</sup> לְסַבֵּייתָ אֶדְעִתָּ with the intention to retail it.

*Af. אֶסְבֵּא to satiate, soak; transf. (cmp. סָפַג) to lash.*  
 Keth. 10<sup>a</sup> כּוּמְרֵי-אֶסְבֵּאוֹ make him absorb (strike him  
 with) palm switches. Ib. וּמִסְבִּירֵן לִיהוֹב and we lash him  
 nevertheless.

**סבב** (b.h.) *to go around, turn*. Num. R. s. 18 כשדירתי ... וחוֹזֵק וסוֹבֵב בְּלוֹ' when I travelled ... and went around all the towns; וְהִירִי סוֹבֵב וְחוֹזֵק מִיָּד רֹב' I went around from town to town. Erub. 56<sup>a</sup> אֶל צִפּוֹן בְּלִילָה 'and turns northward' (Koh. I, 6) by night; a. e.

*Nif. נִסְפָּה to take a turn.* Num. R. s. 4 למעלה ורחבה נִסְפָּה it turned upward and became wider.

*Pi.* סִבֵּב 1) *to surround*. Erub. l. c.; B. Bath. 25<sup>b</sup> (ref. to Koh. l. c.) סִבֵּבְתָן וּפְעָמִים מִחֻלְתָּן (Rashi סִבֵּבְתָן, v. Rabb. D. S. a. l. note 4) at seasons the sun goes around them (making a circuitous route), and at seasons it passes straight through (from north-east to south-west). Erub. 23<sup>b</sup>; Num. R. s. 13 סִבֵּב tie around; a. e.—Trnsf. *to be around a person, to wait upon*. Deut. R. s. 1 (play on סִבֵּב אֶת הָהָר, Deut. II, 3) עָשָׂו אֶת הָהָר וּכ' a long while has Esau been around his parent &c.—עַל הַפְּתוּחִים *to go around from door to door, to beg*. Tosef. Peah IV, 8 וְכ' the public charities are not bound to do anything. Y. ib. I, 15<sup>d</sup> top וְכ' אִתּוֹ אֶת מִסְבֵּב וְכ' אָפִי 'honor thy father and thy mother', even if thou have to go begging (thou must support them); Pesik. R. s. 23—24; a. e.—Ruth R. to I, 1 וְכ' מִסְבֵּבְתָן פְּתוּחֵי וְכ' now all Israel will surround my gate..., waiting for distribution of food; Yalk. ib. 598 מִסְבֵּבְתָן יִרְדּוּ—2) *to carry around from place to place*. Kel. I, 7 וְכ' מִסְבֵּבְתָן לְחֹזֶק וְכ' and you may carry a corpse from one (of the fortified places) to another; Tosef. ib. B. Kam. I, 14 וְכ' בְּרוּחֵן—3) *to place around*. Num. R. s. 2 וְכ' he placed four angels around his throne.—Part. pass. מִסְבֵּב, f. מִסְבֵּבָת *surrounded, closed*. B. Bath. 25<sup>b</sup>, v. אֶסְבִּירָא.—*Pi.* מְסֻבִּים, מְסֻבֵּי, *assembled, arranged around*. Ab. Zar. 18<sup>a</sup> מִס' לֹא וְכ' (Ms. M. מִסְבֵּבֵי אִוְרוֹ) (his sins) are arranged around him on the day of judgment (as witnesses). Yalk. Ruth l. c., v. supra.—Esp. *reclining on the dining couch around the tables* (v. מְסֻבָּה). Ex. R. s. 25 מִס' וְכ' וְכ' וְכ' וְכ' וְכ' וְכ' וְכ' וְכ' and eating and praising &c. Pes. 101<sup>b</sup> מִס' לְשֹׁנֵי בְּנֵי... the members of a party that were assembled for a feast; ib. 102<sup>a</sup>. Tosef. ib. X, 12; a. fr.—[Tanh. Hayé 3 מְסֻבֵּי, read: מְסֻבֵּי, v. מְסֻבָּה.]

*Hif.* הִסִיב, הִסִיבוּ, הִסִיבָה, הִסִיבוּהָ [to surround the table,] to recline for dining in company. Ber. VI, 6 (42a) וְכִי הִסִיבוּ אֶחָד וְכ' (Bab. ed. הִסִיבוּ; Y. ed. הִרְסִיבוּ) if they lie down for a meal, one says grace in behalf of all, opp. דָּרוּר יוֹשֵׁבֵינָּה. Tosef. ib. IV, 20 כִּי בָעַל הַבֵּית שֶׁהָיָה מֵסִיב מִסֵּב וְאֹרְכֵי וְכ' if a host has been reclining in company and eating, and a neighbor called

him away to speak to him. Ib. V, 5; Y. Taan. IV, 68<sup>a</sup> bot. וְיָמִיט וְ... בּוֹמֵן שֶׁנָּהָר שָׁרִי... when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. הָסֵב. Pes. X, 1 עד... אִפְרִי עֲנִי... even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) to cause to recline, to invite. Ex. R. s. 25 (ref. to וְיָמִיט, Ex. XIII, 18, a. שָׁלַח, Ps. LXXXVIII, 19) הִסִּיבֵן רוּחַ עֲנַנִי וְ... he invited them to recline under the clouds of glory (v. הִסִּיבֵן עֲנַנִי וְ...); a. e.—3) to turn around. Pesik. R. s. 14 עָרִיד אֲנִי לְהִסִּיב עַל עוֹלָמִי וְ... I shall turn again to my world in mercy.

Hof. הוֹסֵב to be transferred from tribe to tribe (Num. XXXVI, 7). B. Bath. 112<sup>a</sup> הוֹסֵבָה כְּבֵר הוֹסֵבָה the field had been transferred (before the division of the land); שִׁכְבַּר הוֹסֵבָה we do not adopt the argument that a transfer before the division made any difference (v. comment, a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

Polel סוֹבֵב to surround. Ab. Zar. 18<sup>a</sup>, v. supra.

סָבַב ch. same; Af. אָסַב to go around (announcing). Y. R. Hash. II, 58<sup>a</sup> top דְּהוּוֹן אֵילִין מְסָבִין יוֹמָא דִּין וְ... these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מְדוּ דִּיקְסָבִין. Ib. מְסָבָה, v. מְסָבָה.

סָבֵבָה m. (preced.; cmp. שִׁבְבָּה) neighbor, borderer.—Pl. סָבֵבָה. Targ. Is. VII, 20 בְּסִי וּבְמִגְרֵיָא בְּעִבְרֵי וְ... (ed. Lag. במְגֵרִיָּא) read: בְּסִי בְּעִבְרֵי וְ... being a gloss to our w.) among the borderers on the sides of &c.

סָבֵבָה, v. סִיבָה.

סָבֵבָה, Targ. Prov. II, 7 ed. Lag., read סָבֵבָה = סָבֵבָה.

סָבֵבָה m. = h. הָלַס, name of a jewel in the high priest's breast-plate, diamond. Targ. O. Ex. XXVIII, 18 (some ed. סָ); XXXIX, 11. Targ. Y. Num. II, 10.

סָבֵבָה, v. v. סִיבָה.

סָבֵבָה, v. סִיבָה.

סָבֵבָה, Yalk. Num. 773, v. סָבֵבָה, v. סָבֵבָה.

סָבֵבָה c. pl. (סָבָה) wine-retailers. Ab. Zar. 71<sup>a</sup> (Ar. סָבֵבָה); ib. 72<sup>b</sup> סָבֵבָה.

סָבֵבָה, v. סִיבָה.

סָבֵבָה, v. סִיבָה.

\*סָבֵבָה m. (סָבָה) load-carrier. B. Mets. 93<sup>b</sup> בְּרִי סָבֵבָה (Ms. R. סָבֵבָה; Ms. H. סָבֵבָה, Ms. F. סָבֵבָה of Saccala = Sacala in Gedrosia?).

סָבֵבָה, v. סִיבָה.

סָבֵבָה, Y. Sabb. VI, 8<sup>a</sup> bot. ed. Zyt., v. סָבֵבָה.

סָבֵבָה, v. sub. סָבֵבָה.

סָבֵבָה m. (סָבָה I) 1) a reasoner (opp. to learned, v. סָבֵבָה II). Y. Sabb. III, 6<sup>a</sup> וְלֹא יִלְיָן וְ... that reasoner who has neither studied nor attended scholars.—2) (adj.) imaginative, fanciful. Y. Kidd. III, 63<sup>d</sup> bot. סָבֵבָה (not אִינְשִׁי) for H. is a fanciful man (whose traditions cannot be relied upon).

סָבֵבָה m. hope, v. סָבֵבָה.

סָבֵבָה, v. סִיבָה.

סָבֵבָה pr. n. m. Sabta. Snh. 64<sup>a</sup> סָ בֵּן אֵלֶּם (v. אֵלֶּם, a. ib. X, 28<sup>d</sup> סִיבָה; Sifré Num. 131, a. Yalk. ib. 771 סָבֵבָה).

סָבֵבָה, v. preced.

סָבֵבָה, סָבֵבָה, סָבֵבָה pr. n., נָהָר (Σαββατειον, Σαββατιδος) the river Sabbath, said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65<sup>b</sup> נָהָר סָ יוֹכִיחַ let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 סָ; Gen. R. s. 11 סָ; Tanh. Ki Thissa 33 סָ; Pesik. R. s. 23 סָ. Gen. R. s. 73 סָ לְפָנֵינוּ מִנְהָר סָ the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29<sup>c</sup> bot. סָ; Targ. Y. Ex. XXXIV, 10 מִן לְגִיז לְנָהָר סָ.

סָבֵבָה m. 1) old, v. סָבָה.—2) officer of the royal household. Koh. R. to IX, 18 (expl. דְּמִכְיָר, II Kings XVIII, 18) סָ (some ed. סָבֵבָה).

סָבֵבָה (b. h.; סָבָה) around. Tanh. B'midb. 12 לְמִשְׁכַּן סָ around the Tabernacle; a. e.

סָבֵבָה f. (preced.) neighborhood.—Pl. סָבֵבָה. Num. R. s. 18 כִּיּוֹן שְׂרָאוֹ שֶׁנִּסְתַּלְקוּ יִשְׂרָאֵל מִסְבִּיבֵיהֶם when they saw that the Israelites had removed themselves from their neighborhood; a. e.

סָבֵבָה m. (סָבָה) = b. h. סָבָה, thicket. Targ. Ps. LXXXIV, 5. Targ. II Chr. XX, 2 סָבֵבָה דִּקְלֵיָא (h. text וְחֵרֶם).

סָבֵבָה f. (סָבָה) carrying a burden, use of the stem סָבָה. R. Hash. 11<sup>b</sup> סָ אֲרִיָּא Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סָבָה (Ex. VI, 6) and סָבָה (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

סָבֵבָה, Y. R. Hash. II, 59<sup>c</sup> top, v. סָבֵבָה.

סָבֵבָה, v. סִיבָה.

סָבֵבָה m. pl. (v. Löw Pfl., p. 188 sq.) mandrake flowers. Snh. 99<sup>b</sup> (expl. דְּוִדָּאִים, Gen. XXX, 14) סָ (Var. סִיבָה, Ms. M. סִיבָה; v. Rabb. D. S. a. l. note).

סָבֵבָה, v. סִיבָה.

סָבֵבָה, Y. Keth. I, 25<sup>b</sup> top, v. סָבֵבָה.

## סְבִירָה, v. סְבִירָה.

**סְבִירָה** (b. h.) *to interweave, interlace, esp. to make a hedge or dam with twigs, stones &c.* Shebi. III, 8 יִסְבִּירָהּ Ms. M. a. R. S. a. l. (ed. יסמוך) he must not cover the dam with earth, opp. עוֹשֶׂה חֵיירִין, v. חֵיירִין.

**Nif. סְבִירָה** *to be caught, entangled.* Lev. R. s. 29, a. e., v. נִסְבֵּי II. Yalk. Num. 782, v. infra; a. e.

**Hithpa. סְבִירָה, Nithpa. נִסְתַּבֵּר** same. Gen. R. s. 56 עֲתִירִין entangled in troubles. Ib. [read:] עֲתִירִין thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 נִסְבֵּרִין. Gen. R. s. 65 בְּשַׁעֲרוֹ וְכִי and the chaff stuck in his hair. Y. Sabb. VII, 10<sup>a</sup> bot. נִסְתַּבֵּר בְּגָדָיו וְכִי if his garments were caught in thorns; a. e.

**Hof. הוֹסְבֵּר** same. Peah VII, 3 [read:] עֵקֶן דִּי בַעֲלִים if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

**Pi. סְבִירָה to entangle.** [Y. Kil. II, end, 28<sup>b</sup> מְסַבֵּרִין, some ed., v. סְבִירָה.]—Part. pass. מְסֻבֵּר. Hull. 30<sup>b</sup> מִיִּי if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6<sup>a</sup> בְּמִסְבֵּרִין when the trees in the field are irregularly scattered (not planted in rows). Sot. 48<sup>a</sup>; Yalk. Is. 292 (ref. to אֵרֶז, Zeph. II, 14) אֵרֶז אֵיזֶר a house which lies in a thicket of cedars.

**סְבִירָה** ch. same. Part. pass. סְבִירָה. Hull. 48<sup>a</sup> וְהָאֵרֶז provided the perforated lung is intergrown with the fleshy part of the ribs.

**Pa. מְסַבֵּרָה to weave a net.** Targ. Prov. XXX, 28 מְסַבֵּרָה ed. Lag. (Var. מְסַבֵּרָה).

**סְבִירָה** m. (preced.) *net-work, web.* Tosef. Kel. B. Bath. VII, 1 אֵם יֵשׁ לָהּ סִי (ed. Zuck. a. oth. סִיךָ) if the fringes form a web. Ib. סִי עוֹלָה וְכִי a web of fringes is partly subject and partly not subject to the standard measure of &c.

\***סְבִירָה** m. (preced.) *net-weaver.* Erub. 72<sup>b</sup> top יְהוּדָה R. Han. a. Alfasi (ed. הסבר, v. Rabb. D. S. a. l. note 20).

**סִי, סְבִירָה** m. (preced. wds.) *net, head-dress.*—Pl. סִיבָה. Targ. Is. III, 18 (h. text שהרנים); v. next w.—[Ib. VII, 20 סִיבָה, ed. Lag., v. סְבִירָה.]

**שִׁי, סְבִירָה** f. (b. h. שִׁי) 1) same. Tosef. Sabb. IV (V), 11 סִי המוֹחֶבֶת (ed. Lag. סִיבָה, Var. סִיבָה, corr. acc.) a gold-embroidered hair net; Sabb. 57<sup>b</sup>. Y. ib. VI, 8<sup>b</sup> bot.; Neg. XI, 11, a. fr. סִי שְׂרִיס שֶׁל סִי, v. שְׂרִיס; Tosef. Kel. B. Bath. V, 15 שְׂרִיס שֶׁל סִי. Sabb. l. c. מִשָּׁה מִן הַסִּי whatever ornament is worn beneath the net; ib. 65<sup>a</sup> חֹסֶה; (Tosef. ib. IV (V), 7 חֹסֶה שְׁלִמְשָׁה מְשַׁעֲרָה, a. fr.—2) *any net-work, mat &c.* Kel. XXVIII, 9 שֶׁל זִקְנָה אִלֵּי הַיָּד הַיְמָנִית net-work (mat to sit upon, v. Maim. a. l.). Ib. חֹלִיק .. הַעֲשִׂי. Y. Ter. VIII, 45<sup>d</sup> כִּי עוֹמֵד כִּי הָאֵרֶס the public woman's shirt which is like net-work (gauze, v. חוֹק II). Y. Ter. VIII, 45<sup>d</sup>

venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41<sup>d</sup> top דִּימָה לִשְׁ; Y. Sabb. I, 3<sup>d</sup> top עֲשִׂי כֵּשׁ; a. fr.—Ib. VI, 7<sup>d</sup> מְבִירָה, read שְׂבִירָה, v. סְבִירָה II.—Pl. סְבִירָה, שִׁי. Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 שֶׁל שִׁי הֵן וְכִי there are three categories of nets with regard to levitical cleanness; a. e.

## סְבִירָה, v. סְבִירָה.

**סְבִירָה** f. ch.=h. סְבִירָה. B. Bath. 146<sup>a</sup> (Ms. M. סִיבָה, oth. Mss. סִיבָה, סִיבָה, v. Rabb. D. S. a. l. note), v. סִיבָה.

**סָבַל** (b. h.) *to carry a load; to sustain; to endure.* Lev. R. s. 4, end, וְהָקִיבָה סוֹבֵל אֶת עוֹלָמוֹ the soul supports the body, and the Lord sustains his world; (Tanh. Hayé 3 מְשַׁמֵּר ... מְשַׁמֵּר). Pes. 113<sup>b</sup> סוֹבֵלֵיךְ ... סוֹבֵלֵיךְ there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) לַעֲלִיּוֹנִים ... אֵיזֶר אֵיזֶר וְלַפְּשָׁעִי אֵין אֵיזֶר אֵיזֶר thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58<sup>b</sup> (ref. to Ps. CXLIV, 14) אֵלֹהֵינוּ ... בְּשַׁעֲרֵי סוֹבֵלֵיךְ אֵין אֵיזֶר אֵיזֶר when the great bear the small (take care of them), there is no breach &c.; ib. בְּשַׁעֲרֵי שְׂוֹקֵמִים סוֹבֵלֵיךְ וְכִי when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd. עֲבָרָה מִכּוֹחַ סָבַלְתָּ they endured maltreatment; a. fr.—Y. Peah I, 16<sup>b</sup> וְאֵינִי סוֹבֵלֵךְ הַפּוֹרֵק he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

**Pi. סָבַל to load.** Part. pass. מְסֻבֵּל. Ber. 17<sup>a</sup> (ref. to Ps. l. c.) מִיִּי סוֹבֵלֵיךְ laden with good deeds; במִיִּי סוֹבֵלֵיךְ laden with pains. Yalk. Deut. 963 וְכִי סוֹבֵלֵיךְ (Deut. R. s. 11 סוֹבֵלֵיךְ) carrying their silver and their gold; a. e.

**סָבַל** ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 לִמְסֻבֵּל, v. סְבִירָה. Gen. R. s. 38 דִּסְבִּיל רֹחַם, v. רִיחָם; a. e.

**Pa. סָבַל (v. סָבֵל) to send presents of betrothal.** Kidd. 50<sup>b</sup> מְסֻבֵּל וְהָרֵךְ מְקַדְּשִׁי where it is customary to send the presents before betrothal; a. e.

**סָבַל** m. (b. h.; preced.) *load-carrier.* Y. B. Mets. X, end, 12<sup>c</sup>; (Bab. ib. 118<sup>b</sup> בְּתָהּ). Kidd. 82<sup>b</sup>; Y. ib. IV, end, 66<sup>d</sup>; Tosef. ib. V, 15 (ed. Zuck. note). Tanh., ed. Bub., M'tsora 11 בְּרִיאִים כְּסָבֵל שֶׁל עוֹלָם as strong as he who carries the world; Yalk. Ps. 808.—Pl. סָבֵלִין. Kel. XXVIII, 9 כִּסֵּי הַסִּי the cushion which load-carriers wear on their heads.

**סָבֵל** f. (b. h.; preced.) *load, burden.*—Pl. סָבֵלִין. Lev. R. s. 37 סָבֵלִין, v. יָשָׁב. Ex. R. s. 1 דִּיהִי הוֹלֵךְ וּמִיִּי וְיָשָׁב לָהּ he saw their burdens and wept. Ib. סָבֵלִין הוֹלֵךְ he went and helped them to arrange their burdens; a. e.

**סִי, סָבֵלִין** m. (preced. wds.) 1) *load.* Sifra introd. מִשָּׁה אֲחֵרָה מְעֻשִׂי לִסְבִּילֵין made for the carrying of something else (than only persons).—2) *present, gift.* סִיבָה (emp. b. h. מְשַׁלָּה) presents, esp. presents of betrothal (donatio propter

nuptias). Kidd. II, 6 אֵלֶּם שְׁלָחָהּ כִּי although he sent presents after that (after an invalid betrothal). Ib. 50<sup>b</sup> לֹא הוֹשָׁעִין we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. כִּי קָא מְשַׁדֵּר אֵימָא ... I might think ... when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 הַשְׁלִיחַ if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146<sup>a</sup> הַשְׁלִיחַ לְיָבֻלָּהּ presents intended for immediate consumption or wear; a. fr.

סבנת, v. next w.

**סִיבִּי, סִיבִּי, סִבְנִי** m. (cmp. Arab. *sabamu*, nomen oppidi ... a quo panni nomen acceperunt (Freitag); cmp. *σάβανον*, *sabanum*) a cloth, esp. a head-cover which fell down over the shoulders, *sibni*. Y. Sabb. VI, 8<sup>a</sup> bot. כִּרְדָּן סִבְנִיהָ עָלֶיהוּן (ed. Zyt. סבונת, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12<sup>d</sup> bot. סִבְנָהָהּ. Gitt. 59<sup>a</sup> (סִי, Ar.) אַפִּי סִבְנִיהָ לֹא הָיָה יָרִידָהּ ל' V, 14 אֵין מִסְבֵּל וְר' לְמִסְבֵּל וְר' (he became so weak from studying that) he could not even carry his *sibni* (in his hand), but others had to take it off for him; v. next w.—*Pl.* סִבְנִין. Gen. R. s. 19 סִבְנִין (corr. acc.) a female head-cover, corresp. to סִבְנִין for males.

סבב צריך f. same. Sabb. 147<sup>b</sup> **סְבִינְתָא**, **סְבִינְתָא** Ar. (ed. סב; Ms. O. סְבִינְתָא; Rashi Ms. סְבִינְתָא, *pl.*) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall, p. 93<sup>b</sup> **סְבִינְתָא** Ms. O. (ed. סְבִינְתָא, v. Bub. notes a. 1.) even his s., if another person did not take it off for him, he could not &c. (Ar. אפי' ס' לא ריבול מעון, v. preced.). Y. Shebu. VI, end, 37<sup>b</sup> **סְבִינְתָא** וכו' tore his s. off his head and said, this sheet (סְבִינְתָא) shall not go out of my hands &c.—*Pl.* **סְבִינְתָא**, **סְבִינְתָא**, **סְבִינְתָא** Sabb. l. c., v. supra.—Y. ib. VI, 8<sup>b</sup> bot. (expl. משפחות, Is. III, 22) **סְבִינְתָא** large head-covers.

**סְבַסְטִיָּה** pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes שְׁהָיוּ יוֹשְׁבֵי בְּ (שְׁיוֹשְׁבֵי) לְבֵטָח בָּם (not שְׁיוֹשְׁבֵי) who dwelt safely in S.; Tanh. Sh'mini 5 סְבַסְטִיָּה. Arakh. III, 2 (14<sup>a</sup>), v. הוֹלֵת; Sifra B'huk. Par. 4, ch. X סְבַסְטִיָּה; Tosef. Arakh. II, 8 סְבַסְטִיָּה (Var. פְּרִימָנָה, corr. acc.).

\* **טַבְּסִימִין** m. pl. (σεβαστοι) *members of the imperial family, princes*. Tanh. B'midd. 2 [read:] אַתְּחָא אֲחֵכֶם חֲרַבְצִי אֲחֵכֶם כְּסִי וְכ' I caused you to recline on couches like princes; (ref. to **יֹרֵם**, Ex. XIII, 8) כְּדֹר כְּדֹר שְׁמֻלָּכִים מְסֻבִּין וְכ' just as kings recline; [Var. **בְּסִימִין**, **בְּסֻג'**, taken fr. Num. R. s. 1, beg., v. **סִימִין**].

**סבע** *to be satisfied*, v. **שבע**.

**סִיר**, **סִבְעָא** m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. **שִׁבְעָא**, **שִׁבְעָא**). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. **שִׁיר**, **שִׁיר**). Targ. Prov. III, 10 **סִבְעָא** Ms. (ed. **שִׁבְעָא**, **שִׁבְעָא**).

סִיבֶק, v. סִבְקִי.

**סָבַר** (b. h. שָׁפַר *Pi.*; Saf. of בָּרַר) [*to be bright,*] *to look for, be hopeful; to think, imagine. Part. pass.* סָבִיר, f. סָבִירָה; *pl.* סָבִירִים, סָבִירָיו, סָבִירָתוֹ *hoping; thinking.* Ruth R. to I, 1 עָלָיו הָיוּ the citizens were relying on him; (Yalk. ib. 598 כְּבוֹרָיו).—Keth. VII, 10 סֵי הָיִיתִי וְכִי I was in hopes that I might be able to bear it. Gitt. 56<sup>b</sup> וּכְסֵי and he was like thinking (he imagined) that &c., v. חָרַג; a. fr.—Tanh. P'kudé 3 הָיוּ סֹבְרִים וְכִי (perh. to be read: סָבִירִים) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI כְּסִבֹּרָיו.

*Hif.* *הקביר* to brighten, illustrate, make clear. Koh. R. to X, 10 (ref. to Koh. l. c.) ואני נקה... והוא אינו בא if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. פנים *to show a bright face; to be friendly; to encourage.* Ib. לתלמיד פ' להלמד and the teacher does not show the pupil a kind face (will not relent); ib. ואין הרב מסביר לתלמידו (פנים). Ib. ורָקִיבָהּ. Ib. ואין הרב מסביר and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43<sup>b</sup> שלא יראה הדיין וכו' that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. CXXXVII ויכין אלדוריהם... שמשקבירין לו פ' וכ' their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63<sup>b</sup> בהלכה נקביר פ' בחלכה let us cheer each other up in the *halakhah* (by discussion). Ib. כשם שאני ואנכי חסבירי... חסביר פ' וכ' חסביר פ' חסבירי as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

**סָבִיר** I ch. same, 1) (with אָפֵין) to show a bright face, be pleasant; to favor (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 יִסְבֵּר Ms. (ed. יִסְבֵּר Poë; some ed. יִסְבֵּר Pa.).—Part. pass. סְבִיר אָפֵין looked up to with favor, honored, popular. Ib. XXII, 8.—2) to be bright, intelligent. Targ. O. Lev. XIX, 32 סָבֵר (Y. ib. סְבִירִין).—3) to look out for, hope; to speculate, plan; to imagine, believe. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סְבִירִין. Targ. Prov. XIV, 12; a. fr.—Part. pass. סְבִיר סָבִיר looking for, planning, thinking, believing. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6<sup>c</sup> top תִּמְנֵי סְבִירֵיהִי there I thought about it, v. סָבֵר.—4) to conclude, argue, understand; to have an idea. Targ. II Sam. XII, 19; a. e.—B. Bath. 65<sup>a</sup>, a. fr. סָבֵר מִינָהּ וְכֵן they concluded from this that . . . , but it is not so. Gitt. 56<sup>a</sup> סָבֵר רַבְנָן לְקַרְוִיבָה the scholars proposed to offer it up on the altar. Keth. 87<sup>b</sup>, a. fr. סָבֵר לְמִיבָר . . . R. . . had an idea to say &c. (but was refuted). Ber. 3<sup>a</sup>, a. fr. מֵאֵי קָס' what is R. E.'s opinion? אֵי קָס' שֶׁלֹּא וְכֵן if he holds that the night contains three watches &c. Ib. 4<sup>b</sup> וְהִיוּקֵן מֵאֵי קָס' R. J. argues (thus) &c. Ib. 27<sup>a</sup> מֵאֵי סָבֵרָה דְּהָאֵי וְכֵן do

you think that &c. —Yeb. 72<sup>b</sup> ויִסְבְּרָהּ וכו' he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63<sup>a</sup> לִיִּסְבֵּר, v. יִסְרֵר II. Keth. 77<sup>a</sup> וקִסְבְּרָהּ וקִבִּילָהּ for she understood well (her husband's physical condition) and accepted it; ib. קִבִּילָהּ וקִבְּרָהּ did she not understand and accept? B. Mets. 65<sup>a</sup> סְבֵרְתָּ וקִבִּילְתָּ thou didst understand and accept; a. fr. —ס' כ' to think like, to agree with, adopt the opinion of. Succ. 33<sup>b</sup> ס' לֹא כוֹחִיהָ בְּחֵרָא וסְלִיגָא וכו' he agrees with him in one point, and differs in another point; a. fr. —ס' סְבֵרָהּ is of the opinion, shares the opinion. Ib.<sup>a</sup> ס' לֹא ס' כ' if we accept the opinion that &c. Hull. 48<sup>a</sup> וְלִיהָ לֹא ס' לִיהָ (abbr. ס' לִי) but he himself does not entertain that opinion; a. fr. —Tanh. P' kudē 2 סְבֵרֵי מִרְנָן have the gentlemen formed an opinion?, i. e. how do you vote? —Ib. (introducing the benediction over wine) סְבֵרֵי מִרְנָן have you agreed (to allow me to say the prayer)?, i. e. with your permission! —B. Kam. 32<sup>a</sup> וְהוּא סְבֵרָהּ how can you understand that?, i. e. is this not a contradiction? —Gen. R. s. 34; s. 38 ס' הוּא מְסַבֵּר לִיהָ וְלֹא ס' he explained to him, but he could not comprehend; סְבֵרָהּ לִיהָ אֵת סְבֵרָהּ why is it that you do not comprehend?

Pa. סבר 1) to look for, hope, trust. Targ. O. Gen. XLIX, 18 סְבֵרְתָּ (ed. Berl. סְבֵרְתָּ). —2) with אֲפִין to favor. Targ. Job XXXII, 22, v. supra.

Af. סבר 1) to trust. Targ. Prov. XI, 28 מְסַבֵּר Ed. Lag. (oth. ed. מְסַבֵּר Pa.); a. e. —2) to make confident. Targ. Ps. XXII, 10. —3) (with אֲפִין) to be kind to, cheer up. Targ. Y. Num. VI, 26 סְבֵר אֲפִין. Targ. I Chr. II, 55. —4) to illustrate, explain. Hull. 48<sup>a</sup> וְלִיהָ לֹא ס' לִיהָ Rabin. made it clear to me. B. Mets. 33<sup>a</sup> וְלִיהָ לֹא ס' who explained to us what zomalistrōn meant. Erub. 21<sup>b</sup> וְלִיהָ לֹא ס' and illustrated it by a simile. Y. ib. X, beg. 26<sup>a</sup> וְלִיהָ לֹא ס' R. H. enlightened me (saying) &c. Gen. R. l. e., v. supra; a. fr.

Ithpa. סבר 1) to look for, hope; to plan, intend. Targ. Ps. CVI, 13. —Targ. Y. II Gen. XLIX, 17. —2) to be understood, be intelligible, evident; to be rational, logical. R. Hash. 81<sup>b</sup> sq. וְלִיהָ לֹא ס' מִלְּפָנֵי וְלִיהָ לֹא ס' he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Johanan's) name. Y. Ab. Zar. I, 40<sup>a</sup> וְלִיהָ לֹא ס' it is not reasonable to follow this opinion that it is not forbidden. Ber. 36<sup>a</sup> וְלִיהָ לֹא ס' it is reasonable to follow thy opinion, i. e. thou art obviously right. Sabb. 76<sup>a</sup> כְּדֵמִיקְרָא אֲדִרְבָּהּ on the contrary, that which he first said stands to reason; a. fr.

Poël סבר, v. supra.

Ithpoël סבר (cmp. אֲפִין) provide one's self; to store up for one's self. Targ. Ez. XXXIX, 9. V. סְבֵרָהּ, סְבֵרָהּ.

סבר II, Poël סבר (cmp. סבל) [to encompass,] to carry; to bear, endure; to sustain. Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31. —Targ. Prov. XXX, 21 לִסְבֵּרָהּ Ms. (ed. לִסְבֵּרָהּ, לִסְבֵּרָהּ). Targ. Ps. XCVI, 8 וְלִיהָ לֹא ס' ed. Wil. (ed. Lag. תוֹבֵר וְלִיהָ לֹא ס', corr. acc.). Targ. I Kings IV, 7 (h. text וְלִיהָ לֹא ס' a. fr. —Y. B. Bath. II, beg. 13<sup>b</sup> וְלִיהָ לֹא ס' and could not carry it (and dropped it)).

סבר III, Poël סבר (Saf, of סבר; cmp. Arab. sabar

exploravit vulnus &c.; misbār specillum vulnerarium) to perforate, cut, (only used in the sense of) to let blood. Part. pass. מְסַבֵּר. Pes. 112<sup>a</sup> top וְלִיהָ לֹא ס' Ms. M. (ed. מְסַבֵּר, v. סבר II) he who has been bled and has not washed his hands. Yeb. 72<sup>a</sup> וְלִיהָ לֹא ס' Ar. (ed. מְסַבֵּר) and on it (that day) we must not be bled. Meil. 20<sup>b</sup> וְלִיהָ לֹא ס' (ed. דְּמִסְכֵּר; Ar. דְּסִבֵּר, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28<sup>b</sup> דְּכֹאֵב לִיהָ עֵינָא וְדִמָּא Ag. Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled. —V. סְבֵרָהּ II.

סבר m. (סבר I) reasoner, fine scholar. Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. Berl. סבר, v. סבר I). —Pl. סברין. Targ. Y. II Gen. XLIX, 10 (ed. Viēn. סב, corr. acc.; Y. I סברין).

סבר m. (b. h. שֵׁבֵר; סבר 1) hope. Gen. R. s. 91 (ref. to Gen. XLII, 1) וְלִיהָ לֹא ס' ... שֵׁבֵר ... read not yesh sheber (there is corn) but yesh seber (there is hope) &c., v. אֲפִין לִיהָ. Sifra Aḥārē, Par. 9, ch. XIII וְלִיהָ לֹא ס' אֲבָר סְבֵרִי וְלִיהָ לֹא ס' lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72<sup>a</sup> וְלִיהָ לֹא ס' אֲבָר סְבֵרִי וְלִיהָ לֹא ס' their prospect of restoration is gone &c. Erub. 21<sup>b</sup> וְלִיהָ לֹא ס' אֲבָר סְבֵרִי וְלִיהָ לֹא ס' (of return to God) &c. B. Mets. 33<sup>b</sup> וְלִיהָ לֹא ס' there is no hope for them &c.; Yalk. Is. 371 שֵׁבֵרִין .. שֵׁבֵרִין .. (read שֵׁבֵרִין). —2) with אֲפִין, brightness, friendly expression; in gen. countenance. Ab. I, 15 וְלִיהָ לֹא ס' receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr. —3) understanding, plain sense. Yalk. Sam. 158 וְלִיהָ לֹא ס' כִּי הוּא סְבֵרִי של דבר this is the plain sense of the thing (the common opinion), opp. to עֵקֶר של דבר the root, the deeper cause; v. סְבֵרָהּ.

סבר IV, סברא, ס' ch. same, 1) hope. Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 סברא ed. Wil. —Targ. Ps. IX, 19 סְבֵרָהּ (Bxt. סבר); a. fr. —Gen. R. s. 68 סְבֵרִי, v. סְבֵרִי. Ib. s. 53 וְלִיהָ לֹא ס' אֲבָר סְבֵרִי וְלִיהָ לֹא ס' (some ed. סְבֵרִי) as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אֲפִין, I Sam. II, 10) ... אֵלֶיךָ וְלִיהָ לֹא ס' that means the nations whose hope is cut off from their Creator (who have no faith); a. e. —2) with אֲפִין, countenance. Targ. Gen. XXXI, 2; a. fr. —Gen. R. s. 35, v. אֲפִין. Lev. R. s. 5 וְלִיהָ לֹא ס' מִן פְּנֵי אֲבִי וְלִיהָ לֹא ס' who can ever see the face of Abba Judan?; a. fr. —3) opinion. Y. Ab. Zar. I, 40<sup>a</sup> סְבֵרָהּ (ed. Krot. ס' ), v. סבר I, Ithpa.

סברא, סבר m. (preced.) 1) brightness of mind, ingenuity. Targ. Cant. V, 10. —2) speculation, logical argument. Meg. 18<sup>b</sup>, a. e. (expl. מְחַשְׁבֵּה, v. דְּמִסְכֵּר) וְלִיהָ לֹא ס' דְּקִרְיָהּ you call him, and he answers but cannot recall an argument. Y. Ber. III, 6<sup>e</sup> top וְלִיהָ לֹא ס' קָשִׁי דְּהוּא לִי חֲמֵן I had to do, there I did it. Ib. וְלִיהָ לֹא ס' חֲמֵן I had to do, there I did it. Ib. וְלִיהָ לֹא ס' כָּל הַיּוֹמָא סְבֵרָהּ קְשִׁיָּא וְלִיהָ לֹא ס' all that difficult subject of T'bul Yom I studied there. —Esp. logical deduction, conclusion by reasoning, opp. to גְּמָרָה verbal tradition. Yoma

33<sup>a</sup> bot. לא ידענא I know the final decision as a tradition, the argument I do not know. Gitt. 6<sup>b</sup> 'וכל' if it were a thing which depends on reason, you might be right, but this is a tradition. B. Bath. 77<sup>a</sup> 'או' is this a tradition or a logical inference? Ab. Zar. 34<sup>b</sup> 'ואב' I may say, it is founded on reason, or I may say, it is intimated in the Scriptures; a. v. fr.—3) *common sense, ordinary conception*, opp. עיקר. Y. Ber. IX, 13<sup>c</sup> bot.; Midr. Till. to Ps. XVIII, 8 דמילתא 'וכן הוא' v. סבר 3.

**סברותא** m. (dimin. of סברא) *dear hope, or dear little face*. Pesik. B'shall, p. 83<sup>a</sup> סברותא I; Yalk. Num. 773; Cant. R. to IV, 12.

**סברוס** m. (prob. a. geogr. term; cmp. סבריא *sibrosi*, name of a species of olive. Ber. 39<sup>a</sup> Ms. M. (ed. סברוס), v. אברוס.

**סיבר, סברתא, סברותא** f. = סברא, *hope*. Targ. Ps. IX, 11 סברותא (Ms. סיבר) the hope placed in thee. Targ. Job XI, 20 סברותא ed. Wil. (ed. Lag. סיבר); a. e.

**סבריקין, סבריקים** v. סבריקין.

**סברתא** v. סברותא.

**סבתא** v. סבתא. — [Ab. Zar. 58<sup>b</sup> סבתא, v. סבתא II.]

**סג** v. סג.

**סגא** v. סג.

**סגיד, סגד, סגד** (b. h. סגד) *to bend, bow; to worship*. Targ. Gen. XXIV, 26. Targ. O. ib. XXVII, 7; a. fr.—Part. סגיד, pl. סגידין. Targ. II Esth. III, 2; a. e.—Gen. R. s. 38, end ובעי' למסגד לבר יומיה woe to that man who is sixty years old and wants to bow to an idol made to-day!; Yalk. ib. 62 למסגד להדין דעבד יומא דין נסגור ו' let us worship the fire; said he to him, let us worship the water which extinguishes the fire. Cant. R. to II, 5 מְסַגֵּד, v. סגידתא; a. fr.—Hull. 62<sup>b</sup> סגיד, v. גיד.

**סגיד, סגיד** c. (preced.) *kneeling, worship*. Targ. O. Lev. XXVI, 1 סגידא ed. Berl. (oth. ed. סגידא; h. text (משכיה)—P. m. סגידין; סגיד, סגידתא; סגיד. Targ. O. Num. XXXI, 10 בית סגידתא; Y. בית סגידתא (ed. Vien. סג); h. text סגידתא).

**סגידו, סגידו** f. (preced.) *idol-worship*; trnsf. m. *idol*. Targ. Y. I Gen. XI, 4; Y. II סגידו בית (strike out בית).

**סגידים** v. סגידים.

**סגידות** read: סגידות; v. סגידות.

**סגידם** v. סגידם.

**סגיר** v. סגיר.

**סגור** v. סגור.

**סגורא, סגור** m. = סגורא, *idol-worship*. Targ. Y. Ex. XXIII, 24.

**סגוריתא** v. סגוריתא.

**סגולת, סגולא, סגול** m. (סגל) = חֶשֶׁבֶל, *cluster of grapes*. Targ. Y. II Num. XIII, 23. Ib., sq. סגולא Ar. (ed. לה ...). Targ. Y. II Deut. I, 24 סגולא —Y. Peah VII, 20<sup>b</sup> top סגולא that (much spoken of) cluster in the vineyard. Ib. סגולא דאח סבר דאח that ox which you think you see (at a distance), is a cluster.—Pl. סגוליתא. Targ. Y. I Gen. XL, 12. Targ. Y. ib. 10.

**סגולא** m. (v. next w.) *acquisition, property*. Targ. Y. II Gen. XIV, 21 (not סגולא; h. text רכש). Ib. XXXI, 18.—Hebr. form סגולתא (v. next art.). Targ. Y. II Deut. XXVI, 18.

**סגולת** v. סגולת.

**סגולת** f. (b. h. סגולת; סגל) *safe investment, heirloom, family relic, treasure*. Mekh. Yithro, Bahod., s. 2 (ref. to סגולת, Ex. XIX, 5) מזה סגולתו של אדם ו' as the heirloom a man possesses is dear to him, so &c.; Pesik. R. s. 11, end. B. Bath. 52<sup>a</sup> סגולתו לי ס' קבל מן הקטן יעשה לו ס' if one receives a trust from a minor, he must invest it safely (since he cannot return it to him until he is of age). Ib. ס' ו' what is a *s'gullah*? ... A scroll of the Law; ... a date-tree. B. Kam. 87<sup>b</sup>; Tosef. ib. IX, 8, sq.; a. e.

**סגולת** Deut. R. s. 11 סגולת בר' read with Yalk. ib. 963 סגולת בר' אשר.

**סגורין** m. pl. (saeculares, sub. ludi) *the secular games of the Romans*. Y. Ab. Zar. I, 40<sup>a</sup> סגורין (corr. acc.); Tosef. ib. II, 6 סגורין (Var. סגורין, corr. acc.); Bab. ib. 18<sup>b</sup> סגורין (corr. acc.); v. Var. Lect. in Rabb. D. S. a. l. note); Yalk. Ps. 613 סגורין.

**סגוס, סגוס** m. (σάγος, sagus, sagum) *a coarse woolen blanket, mostly mentioned as a mattress to sleep on*. Sifré Deut. 277 סגוס בלילה ו' he must give him back the sagum for the night (B. Mets. IX, 13 סגוס). Sifré ib. 234 (ref. to Deut. XXII, 12, 'wherewith thou clothest thyself') פ'ט' לס' this excludes the sagum. Kel. XXIX, 1. Ohol. XI, 3; a. fr.—Pl. סגוסין. Tosef. Kel. B. Bath. VII, 1 (ed. Zuck. סגוסין, oth. ed. סגוסין, corr. acc.; v. R. S. to Kel. XXIX, 1). Ib. V, 11 סגוסין (corr. acc.; v. R. S. to Kel. XXVIII, 8); ib. Neg. V, 14 סגוסין (corr. acc.).—[Tanh. ed. Bub., Vayera 21 פגן ב'טגו Ms. R. (Ms. Parma ב'טגו, printed text ב'טגו; Gen. R. s. 50, a. e. ב'טגו) read: ב'טגו ב'טגו he travelled in a sagum like a commoner; (v. Sm. Ant. s. v. Sagum.)

**סגור** v. סגור.

**סגורא, סגורא** v. sub סגורא.

**סגורא** m., constr. סגור *lock, secret*. Targ. Job XXXVIII, 16.

**סגיר** I (b. h. שגה, שגה; Saf. of גאי; cmp. Job VIII, 11) 1) *to swell, rise, grow, spread, increase, thrive*,



סָגַר, v. סָגַרָה, סָגַרָה

**סְגִירָה**, **סְגִירָהּ** f. **סְגִירָהּ**, **סְגִירָהּ** m., **סְגִירָהּ** m., **סְגִירָהּ** f. [*locked up*], declared leprous after being locked up; in gen. leprous. Targ. Lev. XIII, 44. Targ. O. ib. 45.—Targ. O. Num. XII, 10 **סְגִירָה** ed. Berl. (ed. Vien. **סְגִירָה**). Targ. Y. Ex. IV, 6; a. fr.—*Pl.* **סְגִירָהּ**; f. **סְגִירָהּ**, **סְגִירָהּ**. Targ. II Kings VII, 3.—Tosef. Neg. VI, 1 **סְגִירָהּ**; Snh. 71<sup>a</sup> **סְגִירָהּ** ..., v. **סְגִירָהּ** II.

**סָגַר** f. (סָרָה) 1) *closing in, use of the root סָרָה*. Mekh. B'shall. s. 1.—2) *enclosure*. Num. R. s. 13 מְשִׁלִּימִים לְסָגִירָה the completing the enclosure of the Tabernacle on its sides and that of the court from all sides.

סְגִירוֹתָא, סְגִירוֹת, סְגִירָה f. (סְגִיר) *leprosy*. Targ.  
Lev. XIII, 2, sq. Ib. 42; a. fr.

סְגִיר v. סְגִירָא, סְגִירָת

סַבֵּל, *Pi. סַבֵּל (Safel of Galla) [to heap up,] to lay by, save; to treasure as a relic.* Y. B. Bath. IX, 17<sup>a</sup> top בן מצאנו לו' שיש לו בית משלו if a son appears to have kept a separate household during his father's lifetime: what he has saved (of what he took out for his private expenses), he has saved for himself (does not belong to the estate). Lam. R. to I, 17 וס' וקנה וס' he made an effort and economized and bought himself sheep. Tanh. Emor, ed. Bub., 30 מְסַבְּלִין עֲוֹנוֹת וס' they accumulate sins during the whole year. Gen. R. s. 9 .. כלום אמרנו מְסַבְּלִין ... אנו נְסַבֵּל מִצְוֹת וס' the righteous live because they lay by good deeds, we shall likewise lay by good deeds (in order to live). Koh. R. to I, 3 מְסַבְּלוֹת בְּמִצְוֹת וס' provide for the future world by means of good deeds; (Lev. R. s. 28, beg. מְסַבְּלִין בְּמִצְוֹת *heap up*; Yalk. Koh. 966 מְסַבְּלִים בְּמִצְוֹת; Pesik. Ha'om., p. 69<sup>a</sup> מְסַבְּלִין, corr. acc.); a. fr.—Pesik. R. s. 11 (ref. סַבְּלוֹת, Ex. XIX, 5) יְכוּל כְּמוֹ שֶׁעֲבָד מְסַבֵּל מֵאֲחֵר רַבּוֹ וְהָבֵן ... וְהָאִשָּׁה .. כִּד אֲתָם מְסַבְּלִים לִי וס' you might think, as a slave lays by something from what his master gives him, or a son from what his father gives him, or a wife from what her husband gives her, so have you been given me as a keepsake: therefore it is written, For mine is the whole earth; Yalk. Ex. 276 כְּשֶׁם שֶׁהָאִשָּׁה מְסַבֵּל מִמֶּנִּי כִּד אֲתָם מְסַבְּלִין לִי מֵאֲחֵרִי as a wife ..., so could you lay by something for my benefit from what I give you; Mekh. Yithro, Bahod., s. 2 מֵאֲחֵרִי לִי מֵאֲחֵרִי (corr. acc.). Sifrē Deut. 48 two brothers מִמֶּנִּי אֲחָיו that saved what money their father gave them; Yalk. ib. 873. — *Part. pass. מְסַבֵּל given as a keepsake, v. supra.*

סגל ch. *to be round*, v. next wds.—[Targ. Ps. XLI, 4  
 יסגל Ms., read as in ed. יתגל, v. Ned. 40<sup>a</sup>.]

*Pa. סָלַל to lay by, save.* Midr. Till. to Ps. VII מִהּ כֹּל  
 נִסְבָּא whatever I may save, thou shalt have;  
 [read:] מִהּ דְּסָגִילִית where is all that I have  
 saved?; Yalk. Gen. 56 (not דְּסָגִילִית).

סגלגל, Targ. Y. Ex. XXVI, 28 some ed., read:  
מסגלגל.

**סגלגל** m., **סגלגלה** f. (preced. art.) *round*. Ned. 66<sup>b</sup>  
 ס' אמרו לו they said to him, (her head is) round.—*Pl.*  
 סגלגלות; סגלגליו, סגלגלים. Sabb. 31<sup>a</sup> ס' ... מה ראשיהן

(Ms. M. סגולה ... ראשם, v. Rabb. D. S. a. l. note) why are the heads of the Babylonians round?

**סִנְגָּלָה, סִנְגָּלָל** ch. 1) (adj.) same. Targ. I Kings VII, 23; a. fr.—*Pl.* סִנְגָּלָל; סִנְגָּלָלִין. Ib. 31. Targ. Ez. I, 7; a. e.—2) (noun) *door turning on pivots, folding door* (v. גִּלְגָּל).—*Pl.* סִנְגָּלָלִין. Targ. I Kings VI, 34 (h. text גִּלְגָּלִים). Targ. Esth. I, 6, v. הָשָׂא.

סגולה, s. סגולות.

סִיגְמוֹס, Y'lamd. to Num. I, quot. in Ar., read: סִיגְמוֹס;  
סִיגְמוֹסִין.

**סָגֵן** m. (b. h. *pl.* סְגָנִים; v. סָגַי I.; cmp. רב) *grantee*, *chief*, *viceroy*. Midr. Till. to Ps. CXIX, 134 אֶין ... חֵף *the chief of the priests, adjutant high priest*. Ab. III, 2. Yoma III, 9. Y. ib. III, 41<sup>a</sup> top ס' עד שנעשה ס' לא היה none could be appointed high priest, unless he was made a Sagan first. Sifra Tsav, Milluim, Par. 1 לאהרן ס' חכ' Moses was Aaron's aid; וכשם שנעשה לו ס' בחייו וב' and as he was his aid in his life-time, so was he his aid in his dying hour; a. fr.—*P.* סְגָנִין, סְגָנִין, constr. סָגֵן, סָי. Es. R. s. 1 ו' חכ' who made the chiefs (Pharaoh's counsellors) mute &c.?. Tanh. Sh'moth 10. Cant. R. to VI, 12 כשנעשו ס' ועשו ס' על ו' they were made free men and were redeemed and made the primates of all entering this world; Yalk. ib. 992 ו' חכ' they were made nobles and primates &c. Num. R. s. 18 אחיו סָגֵן ב"א אחיו his brother is high priest and his sons the high priest's aids; a. fr.—[סָגֵן], Midr. Till. to Ps. XX, end, ו' סְגָנִים—סָגֵן, Y'lamd. to Num. X, 2, quot. in Ar., v. סָגֵן.]

ס' כהנא, ס' ch. same. Targ. Jer. LII, 24 כהנא (h. text המשנה ביהו, v. preced.—Targ. II Kings XXIII, 4 (h. text pl.); a. fr.—Pl. ס' סגנא, ס' סגנא, ס' סגנא. Targ. I Chr. XVIII, 16.—Snh. 110<sup>a</sup> רבנא ס' (Ms. M. סגנא כהנא, v. Rabb. D. S. a. l. note). Ib. 106<sup>a</sup>, v. ירי. Esth. R. to I, 3, v. סגנא.

סִגְרִינָא II, v. סִגְנָא

II. סִיגְנָא v. סִיגְנָא, III. סִיגְנָא

סִיגְמוֹן v. (סִגְמוֹס) סִגְמוֹן, סִגְמוֹס

**סִגְנוֹת** f. pl. (v. סִגְרִי I, cmp. מִזְרִיחַ) [*made of twigs, leaves*], loosely woven mats used for covering up fruit. Kel. XVI, 5 של עֵץ ס' (R. S. סִגְרִי) mats made of leaves; של נצר ס' of wicker.—[סִגְנוֹת, Yalk. Ex. 232, v. סִגְנוֹת]

II. סִיגְנָה v. סִגְנִיר

סִגְיֵי, סִגְיֵי = סִגְיֵי I (with which our w. interchanges in mss. a. eds.). Targ. Ps. CXXXIX, 18. Targ. I Chr. XXIII, 17; a. fr.

סִיגָה, סִיגָה f. (preced.) *greatness, multitude*. Targ.  
Ps. V, 11, v. סִיגָה וְעֶזְרָא.—Pl. m. סִיגָה, v. סִיגָה.

סָפָה (*Saf.* of נָפַח) to plague, afflict (corresp. to b. h. עָנָה. B. Mets. VII, 10 (93<sup>b</sup>) סָפָה if he maltreated (starved)

her (v. סָכַח).—Part. pass. סָגוּחַ; f. סָגוּחָה; pl. סָגוּחִים. סָגוּחִין, סָגוּחִין (usu. combined with נָוֵר, v. נָוֵר). Sifrē Deut. 24; Yalk. ib. 805. Gen. R. s. 74; (ib. s. 60 [שְׁפִינִין]; a. e.; v. סָכַח a. סָכַח.

*Pi. סָגַר to afflict.* Taan. 22<sup>b</sup> לְסַגְרָא אֶחָד עָצְמוּ בְּצוּמָה לְסַגְרָא לֹא יִרְעִיב. Y. Dem. VII, 26<sup>b</sup> top... לֹא יִרְעִיב the hired laborer must not starve himself or undergo privations, because he lessens his employer's work; a. e.—[Yalk. Josh. 27 יִסְגְּרִי, v. שָׁלָא יִסְגְּרִי.]

*Hithpa. סָגַר to feel privation; to suffer.* Gen. R. s. 60 (חָסַר) he suffers; Ex. R. s. 26; Mekh. B'shall, Vayassa, s. 6; a. e.

*סָגַר* ch. same. Part. pass. סָגִירָה. Targ. Y. Dent. I, 27 (ed. Vien. סָגִירָה).

*Pa. סָגַר to afflict.* Targ. Y. Gen. XV, 13. Targ. Ps. XC, 13 (סָגִירָה) (incorr. סָגִירָה). Ib. 15. Targ. I Chr. XVII, 9 (סָגִירָה) ed. Lag. (oth. ed. סָגִירָה). Targ. Job XXX, 11 (סָגִירָה) (ed. Lag. סָגִירָה, read סָגִירָה); a. fr.—Part. pass. סָגִירָה; f. סָגִירָה. Targ. Is. LVIII, 10.

*Ithpa. סָגַר to be afflicted, reduced; to suffer.* Targ. Ps. CII, 24. Ib. CVII, 17; a. fr.

*סָגַר* (b. h.) *to bar, bolt; to lock up, close.* Snh. 38<sup>a</sup> (ref. to II Kings XXIV, 16) כִּיּוֹן שֶׁסָגְרוּן הַלְכָה וְכ' after they had closed the discussion about a law (declared it obscure), there was none to open again; Gitt. 88<sup>a</sup>; Sifrē Deut. 321 אַחֲרֵי שֶׁפָּתַח אֶחָד אַחֲרֵי שֶׁפָּתַח אֶחָד after he has opened (explained), none can close (raise objection). Tanh. Sh'mini 9 הָיָה סָגִירָה כָּל בֵּיתָא עַל כָּל בֵּיתָא he passed over all synagogues and schools and closed them. Mekh. B'shall, s. 3 הָיָה סָגִירָה וְכ' the sea forming a bar, and the enemy pursuing &c.; Ex. R. s. 21 (not סָגִירָה). Mekh. Yithro, Amal., s. 1 שְׂדֵהוּ סָגִירָה וְכ' formerly no slave could flee from Egypt, for it was shut up and barred (Josh. VI, 1); a. fr.—Cant. R. to III, 10 (expl. סָגִירָה) (וְכ' סָגִירָה) it locked up the shops of all workers in gold (ruined their trade); Y. Yoma IV, 41<sup>d</sup> top מְכַסִּים (corr. acc.); Num. R. s. 12 (not סָגִירָה); Ex. R. s. 35 שְׂדֵה סָגִירָה (corr. acc.).

*Nif. סָגַר to be locked up.* Yoma 45<sup>a</sup> כָּל הַחֲנוּטִים נִסְגְּרוּ all (gold) shops were closed (their business ruined, v. supra); a. e.

*Hif. סָגַר to lock up; to bind over, hand over, deliver.* Sifrē Deut. 322 הָיוּ מְסִירִים אֶתְּכֶם... בְּקִשְׁתִּי לְיִשְׂרָאֵל לְבָרִיחַ when the Israelites attempted to flee northward, they blocked their way. Ib. 323 (ref. to Deut. XXXII, 30) אֵינִי מְסִירָה לְיָדֵי הָאֹיֵב I shall not deliver you (into the hands of the enemy) directly, but through others (who will betray you). Ib. מִכְרִיתִי מִיָּד וּמִכְרִיתִי מִיָּד I sell and immediately deliver you. Tanh. Sh'mini l.c. (ref. to סָגִירָה, v. supra) שָׂוִי מְסִירָה לְכָל הָאֻמּוֹת all nations go before them into enclosures and flee, for they cause all nations to lock themselves up; a. fr.—Esp. *to lock up the leper* pending the priest's observation (Lev. XIII, 4, a. e.). Neg. V, 1; a. fr.—Part. pass. מְסִירָה a leper under trial, opp. מִחֻלָּט (v. מִחֻלָּט I). Meg. I, 7; a. fr.

*Pu. סָגַר to be closed, locked.* Part. מְסִירָה, f. מְסִירָה, v. supra.

*סָגַר* ch. same. Targ. Job XXXVIII, 8 Var. Ms. (ed. אֵינִי). Targ. Y. Deut. XXI, 5.—Part. pass. סָגִירָה, a) *fenced in, barred.* Targ. Cant. I, 9.—b) *leprous*, v. סָגִירָה. Af. סָגִירָה same. Targ. Lev. XIII, 4. Ib. XIV, 38; a. fr.

*Ithpa. סָגַר 1) to be locked up, closed.* Targ. Y. Gen. VIII, 2 (h. text וְכָסִיבִי). Targ. O. Num. XII, 14; a. fr.—Trnsf. *to be engrossed with; to be bewildered*, v. סָגִירָה.—2) (v. סָגִירָה) *to become leprous.* Targ. II Chr. XXVI, 22.

*סָגַר or סָגַר* m. (preced.) *lock, bolt.* Tanh. Hayé 3 and he shut the lock before her [perh. סָגִירָה].

*סָגִירָה*, Targ. Ps. I, 3 Var, corrupt. of מְגִירָה, v. מְגִירָה.

*סָגִירָה*, v. סָגִירָה.

*סָגִירָה*, v. סָגִירָה.

*סָגִירָה*, v. סָגִירָה.

*סָגִירָה* m. (b. h.; Saf. of סָגִירָה II, cmp. Jer. XXX, 23) *severe rain storm.* Y. Meg. I, 71<sup>d</sup>; Gen. R. s. 1 מַעֲשֵׂה הַיָּם it happened on a stormy day, when the teachers did not come to school &c. Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> bot. Yeb. 63<sup>b</sup> כִּיּוֹן קָשָׁה... כִּיּוֹן a bad wife is as hard to bear as a stormy day.

*סָגִירָה* ch. same. Targ. Prov. XXVII, 15.

*סָדָה* m. (b. h.; סָדָה *to join*; Arab. sadda, *to obstruct, block*) *block, torturing stock.*—Pl. סָדִירָה. Tosef. Ab. Zar. II, 4 לֹא סָדָה (ed. Zuck. סָדִירָה), v. סָדִירָה.

*סָדָה* ch. same. Pes. 28<sup>a</sup> (prov.) כְּדָא בְּסָדִירָה וְכ' Ms. M. 2 (ed. סָדִירָה, not סָדִירָה; early eds. סָדִירָה) when the maker of the stocks (the carpenter) sits in his own stocks, he is paid &c., v. סָדִירָה; Yalk. Ex. 201 סָדִירָה.

*סָדָה* m. (preced.) *carpenter*, v. preced.

*סָדָה*, v. סָדָה.

*סָדָה* raft, v. אָסָה.

*סָדוּם* (b. h.) pr. n. pl. *Sodom*, one of the cities in the plain of Jordan destroyed for their wickedness. Snh. X, 3 (108<sup>a</sup>) (ref. to Ps. I, 5) אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ this alludes to the men of S. Ib. 109<sup>b</sup> בְּסִי' וְכ' אַרְבַּעַת הָיוּ סָדוּמִיִּים lived in S. &c., v. וְכ' a. fr.—Sodomitic rule, unfairness, selfishness. Ab. V, 10 'mine is mine, and thine is thine', זוּ דִּיאָה מִי' that is a Sodomitic principle (justice without charity). B. Bath. 12<sup>b</sup> כִּיּוֹן עַל מִי' the law may use force against unfairness (where one claims a privilege which causes the neighbor no loss); a. fr.—Ib. 114<sup>b</sup> כִּיּוֹן בְּסִי' the law follows R. Joseph's opinion as to using force against unfairness.—*the Lake of Sodom* (usu. רִמְתָּא, Sabb. 108<sup>b</sup>, v. סָדָה I; a. e.

*סָדוּמִי, סָדוּמִי* m. (preced.) *Sodomite.* Gen. R. s. 41 כְּשֶׁאִישׁ רָע קוֹרִין אֹתוֹ when a man is bad, they call him

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*סודים, סודים, סודים, סודים*. Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13<sup>a</sup> top כורל סודים a wall of the Sodomites', i. e. a wall which may not have windows looking into the adjoining lot.

סִירָה' v. sub, סְדִירָא, סְדִיר, סְדִיק.

**סִדְיָא** f. (v. אִסְרָא a. סִדְ) *the head-board of a couch, head-side*. Keth. 61<sup>a</sup> אָבִי ב' by the head-side.—Esp. ב' *pillow, bolster*. Ber. 56<sup>a</sup>. Sabb. 118<sup>a</sup>; a. e.—*Pl.* סִדְיָתָא. Ib. 124<sup>b</sup> ב' הָנְהוּ Ar. (ed. סִדְיָתָא; Ms. M. מִסְדִּיָּתָא, v. Rabb. D. S. a. l. note).—[Hebr. pl. קִרְדוֹ. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. מִסְדִּיָּתָא, read: ב' *cushions*.]

סדידין, Tosef. Kidd. V, 14 Var., v. סדר.

סדיין, Koh. R. to V, 8, v. סדין ch.

**סֵדֵן** m. (b. h.) *sheet*, usually of fine linen (cmp. שטלס; v. Sm. Ant. s. v. Pallium). Yoma III, 4 של ביין וכ' פרשו they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32<sup>b</sup> top בס' אחרי נקבר Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35<sup>a</sup> top. Y. Yeb. I, 2<sup>b</sup>; Gen. R. s. 85 כל אחד כרוך in a sheet (preventing direct contact). Men. 37<sup>b</sup>, a. e. בגציצה a linen cloak with woollen show-fringes; a. fr.—*Pl.* סדינין, סדינים. Nidd. 61<sup>a</sup>. Kel. XXIV, 13 שלשה ס' הן there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לצורות ס' canvas sheets for paintings; ס' לאוהלים sheets for awnings. Tosef. Bets. II, 13 דרוו ס' sheets (covering the floor of the dining room) were spread; Bab. ib. 22<sup>b</sup>; Y. ib. II, 61<sup>c</sup> bot.; a. fr.

**סְרִינָא** ch. 1) same. Targ. Ps. CIV, 2 (h. text שלמה).—Men. 40<sup>b</sup> לְסְרִינָא ... שרא R. Z. untied the show-fringes of his linen sheet. Ib. 41<sup>a</sup> מִכִּסֵּי ס' he was wrapped in a linen sheet (without show-fringes); ס' בְּקִיטָא וס' you wear a linen sheet in the summer, and a *sarḇ'la* in the winter (without show-fringes), what is to become of the law &c.?.; a. fr.—*Pl.* סְרִינָא, סְרִינָא. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8<sup>b</sup> bot. (interpret. סְרִינָא, Is. III, 23).—\*2) (cmp. סְרִינָא) a litter. Y. Bets. I, 60<sup>c</sup> bot. מִשְׁעָנִי ... הוּרִי allowed Bar G., the physician, to be carried in a litter to visit the sick on the Sabbath.

סד"ק, v. סד"ק.

סְדִיקָא, v. סְדָקָא.

אין (v. סר) *block*. Ex. R. s. 1 (ref. to Ex. I, 16) אבנים אלה ס' (gloss: שיהא רבר קשה) *obhmayim* means a block (which means a hard object); מה יוצר זה . . . וס' as the potter sits with one leg on each side of the block (mould); Sot. 11<sup>b</sup>. Gen. R. s. 10, end כזה על הס' as one striking with the hammer on the block (anvil); Sabb. XII, 1. Snh. VII, 3 על ס' מניחין as they put his head on (the executioner's) block; a. fr.—Esp. של שקמה (or sub. שקמה) *the trunk of the succamore*

*tree.* Kil. I, 8 ש' של בוחך איך . . . you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pesik. R. s. 1 (ref. to Is. LXV, 22) [read:] זה עץ הים שגורשו וכ' that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 לשקמה (דורו); a. e.—*Pl.* סְפִינִים. Ib. s. 42 (expl. חֲשִׁירִים, Gen. XIV, 3) שורא בגלגל ס' which produces sycamore trees.

סֶדְנָה, וְסֶדְנָה, סֶדֶן ch. 1) same. Targ. Jer. XVIII, 3 (h. text אֲבִיָּים).—Hull. 16<sup>a</sup> ס' דפורה Ar. (ed. סֶדְנָה) the potter's block (wheel turned by hand); ס' דמיה wheel turned by water. Pes. 94<sup>b</sup> כ' ס' דריויה Ms. M. 2 a. Ar. (ed. כְּבֻצִינָה) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. בְּצִינָה. Ib. 28<sup>a</sup>, v. סֶדְנָה. Kidd. 27<sup>b</sup> הוּא דר דרנא ס' דארנא the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12<sup>b</sup> (Ms. M. פרנא).—Lev. R. s. 22 ס' וזוהו ביה חר the was in the garden one sycamore trunk; Koh. R. to V, 8 סִדְרִין (a. otherwise corrupted; corr. acc.).—[Pes. 113<sup>a</sup> ב' סֶדְנָה Ar., v. סֶדְנָה. ]—2) (perh. an adaptation of Latin *essedum*) *traveling carriage*.—Pl. סֶדְנָה, סֶדְנִי, סֶדְנִי Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סֶדְנִי, with ר).

סָבָן II m. *block-maker, carpenter*. Pes. 28<sup>a</sup>, v. סָבָן  
a. סָבָן.

בִּרְסִין, Sifré Deut. 234, v. סדסים

**סִדֵּק** (Saf. of דִּק) to cleave, tear apart. Part. pass. סָדֵּק; f. סְדֻקָּה; pl. סְדֻקִּים. סְדֻקוֹת; Hull. 59<sup>a</sup> פְּרָסוֹתֶיהָ אִם סִדֵּקוֹתֶיהָ if its hoofs are cloven. Cant. R. to VII, 3 מִה חִיטָּה סִדֵּקוֹתֶיהָ as the wheat grain is split (has an incision) &c. Nidd. 25<sup>b</sup>: a. e.

*Pi.* סִדְרָקָה 1) same. Cant. R. to III, 6 כִּדְרָקָה he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) to *chip, chisel* (the surface of a stone). Cant. R. to I, 1 וסִדְרָקָה וסִחֲתָהּ וכו' (ed. Wil. וסִדְרָקָה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסִחֲתָהּ וסִדְרָקָה; Yalk. Prov. 960 וסִדְרָקָה (corr. acc.); (Koh. R. introd. וסִחֲתָהּ וסִדְרָקָה).

*Nif.* נִסְדָּקָה 1) *to be split, cut into*. Bekh. VI, 1 נִסְדָּקָה if there is a slit in the ear of the first-born animal, contrad. to נִפְנְמָה; a. e.—2) *to be chipped off*; transf. (comp. פִּסַּל *to become unfit for use, to be abrogated*. B. Kam. IX, 2 גִּזַּל מִשְׁבַּע וְנִ' if a man stole a coin and it became 'chipped'; expl. ib. 97<sup>a</sup> מִשְׁבַּע נִ' chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] פִּסְלוּ מִלְכוּת נִמִּי the stamp was chipped off; [anoth. opin.] פִּסְלוּ מִלְכוּת נִמִּי if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6<sup>d</sup>.

**סְדִיק, סֶדֶק** ch. same. Targ. I Kings XI, 30 סְדִיקָה (not סְדִיקָא, ed. Lag. סְדִיקָא; h. text קרע). Targ. II Kings II, 12.—Part. pass. סְדִיק; f. סְדִיקָא; *pl.* סְדִיקִין; *cloven*. Targ. Lev. XI, 7. Ib. 3. Ib. 4. מְסִדֵּקִין (O. ed. Vien. מְסִדֵּק Af.). Targ. V. Deut. XIV, 7; a. fr.

*Af. אֶפְרַיִם to have a cloven hoof.* Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. אֶפְרַיִם). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. מַסְרִיקִי).

*Pa.* סדק to *splīt*. Targ. Ps. LX, 4 'סדק' (some ed. 'סדק'; ed. Lag. 'סדק'; corr. acc.; h. text 'פצמ').

**סדק** m. (preced.) 1) *splīt, slit*. Bekh. 37<sup>b</sup> 'הס' כל שהוא a slit in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 פתח של סדקין like looking through the crack of a door; a. e.—*Pl.* סדקין, Pes. 8<sup>a</sup> להורין סדוקן שנעצרו into holes and fissures. Ib. III, 5 (48<sup>b</sup>) סדוקן (Bab. ed. סדקין) dough is called *sidduk*, when its cracks run into one another. Ib. 48<sup>b</sup> סדק אין לך כל סדק (Bab. ed. 45<sup>a</sup> סדק) the cracks in the kneading trough; a. fr.—2) a *strip* of a sheet. Tosef. Kil, V, 22 ed. Zuck., v. סדס II.

**סדקא, סדקא** ch. same, *splīt, slit*; *rent*. Targ. Y. Deut. XIV, 6.—*Pl.* סדקא, 'ס. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סדקין); a. e.

**סדקארי**, read: סדקארי m. (sericarius, sub. textox) *silk-weaver*. Cant. R. to VIII, 11. V. סילקראוה.

**סדקית, סדקין** v. sub 'סד'.

**סדר** (Saf. of סדר) to *arrange, order* (corresp. to b. h. ערך). Pes. 54<sup>a</sup> סדקין על הכוס he pronounces them (the benedictions) in successive order over the cup. Yoma 45<sup>b</sup> top סדוקה על ע"ג המזבח שסודין that he must place them in order on the altar; וסודין... וסודין that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סדור; f. סדורה & c. Taan. 8<sup>a</sup> משנתו שאינה בשביל משנתו סדורה (ready) to be forgiven; Yoma 88<sup>a</sup>. B. Bath. 69<sup>a</sup> לגדר סדוק stones arranged for erecting a fence, contrad. to צבורות piled up (v. סור); a. fr.

*Pl.* סדור 1) same Tam. II, 3 לסדר אש המערכה to arrange the pyre, v. סדוקה. Num. R. s. 4 'וכ' סדוקה how did they arrange the showbread?; ib. also סדוקים, סדוקין (Hif.); a. fr.—סדוקה (cmp. סדוק, Ps. V, 4, a. e.) to *offer praise*. Ab. Zar. 7<sup>b</sup>; Ber. 32<sup>a</sup> 'וכ' אדם לסדר אדם one should always offer praise to the Lord first, and then pray (for what he needs). Ib. 34<sup>a</sup> ראשונה דומה לעבד שסדוקה 'וכ' in the first three benedictions of the T'fillah one is like a servant that offers praise to his master; a. fr.—Part. pass. סדור, Men. 95<sup>a</sup> במס' when everything in the Tabernacle was arranged, opp. במסילין when arrangements for moving were being made.—2) (corresp. to סדור, Lev. XXVII, 8) to *assess a person's value* with reference to the vower's ability to pay, whence: to *exempt from seizure* (bed, tools & c.; v. Arakh. VI, 3, sq.). B. Mets. 113<sup>b</sup> כדרך שמסדוקין בערכין כך מסדוקין בבעל חוב as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var! שמינה מנה אין מסדוקין 'וכ' Ned. 65<sup>b</sup> [שדר, v. משדורין] (משידורין) from this you may deduce that no exemption

is granted the debtor; B. Mets. 114<sup>a</sup> 'וכ' מהו שסדוקה is a debtor allowed an exemption? Y. B. Kam. IX, 7<sup>a</sup> top 'וכ' על מנת שלא לסדר מהו 'וכ' with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. מסדוקין לי מאותו החפץ this special object is not exempted; a. e.

*Hif.* סדור to *arrange, establish the order of*. Num. R. I. c., v. supra. Ber. 28<sup>b</sup>; Meg. 17<sup>b</sup> 'וכ' על הסדר 'וכ' arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. 'וכ' כשם שה' משה 'וכ' as Moses arranged the service of the Tabernacle, so he arranged & c.; a. e.

**סדר** ch. same. Targ. Y. II Ex. XL, 23 (Y. I a. O. סדר, some ed. סדר). Targ. Y. ib. XII, 39; a. e.—Part. pass. סדיר; f. סדירא Targ. Ps. VII, 13 *ranged*.

*Pa.* סדר 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סדר). Ib. XIV, 8 (O. ed. Amst. סדור). Targ. Job XIII, 18 (ed. Wil. סדור); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. סדיר; Targ. Y. Lev. XXIV, 6 (not סדיר). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13<sup>a</sup> 'וכ' לשבחה 'וכ' there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38<sup>b</sup> רדוה מסדור אגורא קמיה who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44<sup>d</sup> 'וכ' נקרוין נסדור לאילין let us get up early and set in order those thorn-bushes (meaning, let us kill those men).—Shebu. 30<sup>b</sup> רדוה מסדור רדינה Ms. M. (ed. רדוה) he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) to *allow exemption from seizure* (v. preced.). B. Mets. 113<sup>b</sup> ליה מסדוקין since we order his pledge (which consists of necessities) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

*Ilhpa.* סדור to *be arranged*, (of prayers) to *be offered*. Targ. Job XXXVI, 19.

**סדר** v. סדר.

**סדר** m. (b. h. סדרים *pl.* סדר) *row, pile, arrangement, order, succession*. Num. R. s. 4 'וכ' דולות לס' זה 'וכ' six cakes in one pile and six in the other. Yoma V, 7 האמור... כל... as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order) & c. Sifra Tsav, Mill. הסדר את הקרבנות the text arranges the sacrificial functions in their proper succession. Yoma 73<sup>a</sup> sq. David דוד שאל שלא כס' David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 להסדרן the regular reading (interrupted during the four distinguished Sabbaths, v. פקדון) is resumed. Ib. 30<sup>b</sup> הוא ה' ה' the regular order of the Pentateuch sections is resumed; 'וכ' הפסוקים לס' the regular order of Haftarah is resumed; a. v. fr.—ויעים 'ס' the Order of Seeds, the first Order of the Mishnah; מידר 'ס' the Order of Festivals, the second Order of the Mishnah & c. Sabb. 31<sup>a</sup>; a. fr.—Keth. 106<sup>a</sup> אליהו 'ס' (ד) אליהו—Esth. R. to

I, 9 רֹאשׁ הַסֵּפֶר as the first words of a pericope (Lev. R. s. 3 רֹאשׁ סֵפֶר).—Pl. סִדְרִים, constr. סִדְרֵי, —סִדְרֵי. מִשְׁנָה, v. מִשְׁנָה.—Keth. 103<sup>b</sup> הַחֻמֹּת orders (rules) of wisdom; v. נְשִׂאוֹת הַסֵּפֶר rules for the conduct of the Nasi's office. Sabb. 53<sup>b</sup> בְּרֵאשִׁית הַסֵּפֶר the order of nature; a. fr.—Esp. *regular homilies on the weekly portion*. Sot. 49<sup>a</sup> (ref. to Job X, 22) אִם יֵשׁ סִדְרִים תּוֹפִיעֵי וְכִי but if regular homilies are held, it (the earth) will come forth bright out of the dark.

**סִדְרָה**, **סִדְרַת**, **סִדְרָא**, **סִדְרָי**, ch., constr. סדר. **סדר**, same,  
1) row, order. Targ. Ex. XXVIII, 17, sq. (ח. text שרי).  
Targ. O. Lev. XXIII, 44 (Y. סידיורי); a. fr.—Pl. סדרין.  
**סִדְרָא**, **סִדְרֵי**, **סִדְרֵי**, **סִדְרֵי**. Targ. Ex. I. c. (Y. ed. Vien. סִדְרֵי). Targ.  
O. Lev. XXIV, 6, sq. (Y. סידיורי).—Targ. Y. Deut. V, 28  
סִדְרֵי the upper ranks (angels). Targ. Y. Gen. XIV, 8  
בגו סִדְרֵי battle-lines. Targ. II Esth. III, 8  
בניסִדְרֵי, corr. acc.) when among  
his troops; a. fr.—2) order or section of the Scriptures,  
*the portion of the Pentateuch* to be read at public service  
on Sabbaths &c.; in gen. *Scripture lesson*. Sabb. 116<sup>b</sup>  
פסקי סִדְרֵי (דבר') they closed the reading from the  
Pentateuch with a reading from the Hagiographa (v.  
הַפְּסֻקֹת). Yoma 87<sup>a</sup> bot. הוּא פסקי סִדְרֵי וכ' was reading the  
Haftarah; a. fr.—Sot. 49<sup>a</sup> דם קדושא v. קדושא.  
3) order or part of the Mishnah. Keth. 103<sup>b</sup> לחברך אחרי סִדְרֵי teach  
thy fellow student the Order which thou hast learned;  
a. e.—Pl. as ab. Ib. [read:] לשיחא סדרי מתנינא שיחא סדרי  
I taught six boys the six Orders of the Mishnah, one Order to each; a. e.—4) colonnade, esp. the hall  
of studies (cmp. אֶמְסִכְרֵיא). Y. Sabb. VII, 8<sup>a</sup> וכו' רובא מן סִדְרֵי from the large colonnade to the store of &c.; Y. Snh. X,  
28<sup>a</sup> bot. Y. Ber. III, 6<sup>b</sup> top כד הוי מסקינ ליה לסִדְרֵי when they  
were carrying him to the hall; a. fr.—[סִדְרֵי, סִדְרָא net,  
v. סִדְרָא].

סֵרְהֶנְגֶּרָא, v. סְדְרוֹנְגִּיאַ

סדרות, v. מרהיב.

סדריוט, v. סדריוט.

סדרות, v. סדרית.

**סוֹזֵרֶן, סוֹזֵרֶן** m. (סִרֵּר) *one who arranges traditions systematically, systematic scholar*, opp. פִּילפֶּלֶן *dialectician*: Y. Hor. III, 48<sup>c</sup> top הִסֵּר (Bab. ed. 'הִסֵּר'). Midr. Till. to Ps. LXXXVII (ref. to II Kings XX, 20) 'he brought the water (of the Law) into the city', שְׁוֵאָה סִר because he (Ezekiah) was a collector. v. next w.

סוד', סדרנא, סדרן ch. same. Midr. Till. to Ps. LXXXVII (v. preced.) וְכִי שָׁב וַיֵּרָא לְעֶזְקִיָּהּ when he (Ezekiah) saw a good systematiser, he made him come (to Jerusalem); Yalk. ib. 837 סדר'. Pes. 105<sup>b</sup> וְכִי שָׁב וַיֵּרָא לְעֶזְקִיָּהּ (v. Rabb. D. S. a. l. note 400) I am a teacher and systematiser of traditions.

**𐤔𐤕𐤁** (v. next w.) *to be witness.*

*Pi. סידור to provide witnesses for. Tosef. Gitt. VIII*

(VI), 8. סִדְרָו וְלֹא סִדְרָו (ed. Zuck. סִדְרָו) if a man gives his wife a letter of divorce without witnesses.

**סִחֵד, סִחֵד** (v. עֵד, a. וְהָה; Sam. סֵדֵר, v. Sam. Pent. Gen. XXXI, 52; cmp. also עֵד = סֵדֵר ib. VII, 16; for interch. of ע a. ו, ה, v. letters ה a. ו) *to be sure, be present; to witness.*

*Af. אָסְהֵר, אָסְהֵר* (corresp. to b. h. הָעֵד) 1) *to testify*. Targ. O. Ex. XX, 13; a. fr.—Keth. 21<sup>a</sup> אֲחֵרִימָתָא v. אֲחֵרִימָתָא. Ib. לא צִרְיָךְ אִיזִי לְאִסְהֵרִי וּכְ he would not need to identify his own signature; וְאִזִּל אִיזִי וְהָאִי וּמִסְתְּהִי וּכְ (or וּמִסְתְּהִי Pa.) and thus he and the other man might identify the signature of that man (the deceased); a. v. fr.—2) *to call to witness; to give warning*. Targ. Deut. IV, 26. Targ. Ps. LXXXI, 9. Targ. II Chr. XXXIII, 10; a. fr.

*Pa.* פָּסַד, שָׁדָר same, 1) *to testify*. Targ. Y. Ex. XX, 13; a. e.—Keth. 21<sup>a</sup> בְּשִׁבְעֵי אֵיזָא, v. supra. Y. Shh. I, 18<sup>b</sup> תִּיבֵּא עֲלֵי שָׁדָר come, testify in my behalf. Y. Shebu. VI, end, 37<sup>b</sup> וְשִׁבְעֵי דְלָא . . . כִּינֵשׁ like one that ties up the mouth of witnesses that they may not testify; a. fr.—2) *to warn*. Targ. Y. Gen. XLIII, 3 בְּשִׁבְעֵי אֵיזָא; a. e.

*Ittaf.* איתאסדר warning has been given. Targ. Ex. XXI, 29.

סד, v. סדוד.

שִׁי, סִתְהָה, סִתְהָה m. (preced.) 1) *witness*. Targ. O. Deut. XIX, 18. Targ. Prov. XII, 19; a. fr.—B. Bath. 38<sup>b</sup>. Sabb. 65<sup>b</sup> מִשְׁרָא .. סִתְהָה (the rise of) the Euphrates is a weighty witness (indication) that it rained in Palestine; a. fr.—*Pl.* סִתְהָה, סִתְהָה, שִׁי, Targ. Ex. XXII, 12. Targ. O. ib. 2; a. fr.—B. Bath. l. c. Kidd. 65<sup>b</sup> לֹא אֵיבְרִי סִתְהָה witnesses are created only for liars, i. e. the institution of witnesses is not intended to legalise an act, but only as a guard against faithless persons who might deny the transaction. Y. Shebu. VI, end, 37<sup>b</sup> פּוֹמְחֵהוּ דִּשׁ, v. preced. art. Ib. שִׁי יִרְחִי עֲלֵיהּ let him produce witnesses to confirm it. Y. Shh. III, end, 21<sup>d</sup> וְכִי רָכְבִּין לִשׁ and they received (heard) the witnesses in the absence of &c.; a. fr.—Ber. 17<sup>b</sup>, a. fr. אֲנִי סִתְהָה we know certainly.—Fem. סִתְהָה. Targ. O. Gen. XXXI, 52.—V. סִתְהָה.—2) *pl.* סִתְהָה, constr. סִתְהָה *testimony*. Targ. Y. Ex. XX, 13. Targ. Y. Deut. XIX, 18 אֲנִי סִתְהָה, a. e.; v. next w.

**שְׁ, סִדְדוּתָא, סִדְדוּ** f. (preced.) *testimony, evidence; warning*. Targ. Deut. V, 17. Targ. Is. VIII, 20; a. fr. — Y. Snh. III, end, 21<sup>d</sup> **כְּבִיל . . ס' דְּלֵא בִּאפֹרִי וּכ'** R. E. heard evidence in the absence of the party; a. fr. — **יָדַע בֵּס'** to know evidence, to have something to testify to. Macc. 5<sup>b</sup>; a. fr. Y. Snh. I, 18<sup>b</sup> top **יָדַע ש'** a. fr. — **סִדְדוּן, סִדְדוֹן, סִדְדוֹן**, constr. **סִדְדוּתוֹ**. Targ. Jer. XVIII, 18 **סִדְדוֹן** (ed. Lag. **סִדְדוֹן**, v. preced.). Targ. Y. Deut. XXII, 14 (not **רִדוֹן** ...) *evidence of virginity*. Targ. Ps. CXIX, 14; a. fr.

סַהַר, v. סַהַר.

סִדְרָא, סִדְרָא m. (part. of preced.) *witness*. Targ. Prov. XII, 17 סִדְרָא ed. Wil. (ed. Lag. סִדְרָא). Targ. O. Deut. XIX, 15; 18; s. fr.—Fem. סִדְרָא. Targ. Y. Gen. XXXI, 52.—*Pl.*, v סִדְרָא.

ספרד v. ספרד, ספרד, ספרד.

**סָתֵר** c. (b. h.; cmp. סדר) 1) *an enclosed place*, esp. *the enclosure for cattle* near a dwelling; *stable*. Erub. II, 3 (18<sup>a</sup>; Mish. a. Ms. M. everywhere סָתֵר). Ib. 22<sup>a</sup>; Y. ib. IV, 21<sup>d</sup> bot.; Tosef. ib. III (II), 9. Tosef. Sabb. X (XI), 1. Shebi. III, 4 'ס יכ' עשה ס' יכ' may put up (in the field) an enclosure covering an area of &c.; Tosef. ib. II, 15. Ib. 16 שחר; a. fr.—Tanh. Ki Thissa 2 (play on סָתֵר, Cant. VII, 3) 'הס' שדומה לסָתֵר וכו' (the meeting place of the Sanhedrin is called) *hassahar*, because it resembles a merchant's store.—2) (cmp. next w.) *moon*. Ib. ed. Bub. 1 חצי הירח *hassahar* means, 'like a half-moon' (the semicircular seats of the Sanhedrin), v. פָּתוּרִים I.—Pl. סָתֵרִין, סָתֵרִים. Tosef. Shebi. II, 19; Y. ib. III, 34<sup>e</sup> bot. סִתְרִין (corr. acc.).—Tosef. Dem. VI, 11 'זה (ש) הביא שָׁתֵרִי שבלים וכו' if one brought (into the partnership) stores of ears of his own crop &c.; a. e.

**סָתֵרָה, סָתֵרָה** m. ch. (זֶהר = סָתֵר) *light*, esp. *moon-light*. Cant. R. to VII, 3, v. זֶהרָה I. Ber. 53<sup>a</sup> 'ס' דאיכא (Ms. F. סִתְרָה) when there is moonshine.—V. סִתְרָה.

**סָתֵרִין** m., pl. סָתֵרִינִים (b. h. שָׁתֵרִינִים; preceded.; cmp. זָהָרִית *crimson* (or *saffron*) *colored ribbons*. Y. Sot. IX, 24<sup>e</sup> top סָתֵרִינִי זָהָב חלויין בָּהֶן with gold-embroidered ribbons hanging thereon (Tosef. ib. XV, 9 מוֹזָהָבוֹת); [oth. opin.: *moon-shaped ornaments of gold*].

**סָתֵרָנָה** pl. סָתֵרָנִיָּה ch. same. Targ. Jud. VIII, 26 (Bashi: עֲנִיקָה as Targ. ib. 21).

**סִיא**, v. סִי.

**סִיאָבָה** m. (= מְסִיאָבָה; סָאָב) *unclean*. Targ. Y. II Deut. XXVI, 14 'בִּלְבָּד' while unclean.

**סִיאָבוּתָה** f. (preced.) *uncleanness*. Targ. Y. Gen. XXXV, 2. Targ. Lam. I, 9; a. e.

**סִיאָבָתָה**, v. סִיאָבָתָה.

**סִינֹר, סִינֹרָה, סִינֹרָה** m. (dial. for צִנֹּר; צִנֹּר = צִנֹּר; v. Maim. to Ohol. III, 7 ed. Dehr.) *a pile of joists, frame*. Ohol. III, 7 קרייתו 'ס' של צִנֹּר (ed. Dehr. צִנֹּרָה, in comment. צִנֹּר; Var. צִנֹּר; Succ. 20<sup>b</sup> (Ms. M. סִינֹרָה); Y. Sabb. IV, 7<sup>a</sup> top צִנֹּר. Bets. 31<sup>b</sup> 'ס' וכו' 'הס' וכו' we must not chop (on the Holy Day, for immediate use) wood from a pile of joists (intended for building purposes), v. מִיָּנִין.—Tosef. Kel. B. Mets. V, 4 'ס' של נְתוּמִין הַפְּרוֹס וכו' (R. S. to Kel. XV, 2 סִינֹר) the baker's frame when it is plain (without rims) is unclean, because dough is cut and carried to the stove on it.—V. סִינֹר.

**סִיב** (sec. r. of סָבַב, Pa. סָבַב [to go all around,] to finish up, trim. Gen. R. s. 78 (a proverbial expression) *hast thou finished? hast thou trimmed* (so as to be entitled to wages)?; Yalk. ib. 133 סִיבָה.

**סִיב**, pl. סִיבִּין, v. סִיבִּין.

**סִיבֵּב** m. (סָבַב) *ring, hoop*. Kel. XI, 3, a. e. גִּלְגַּל 'ס' של גִּלְגַּל the iron hoop of a wheel.—Esp. 'הס' the *Sobeb*, a sort of

gallery around the altar for the priest to walk on. Midd. III, 1 'הס' זה הס' there (at five cubits from the bottom) the *Sobeb* was attached. Zeb. V, 3; a. fr.

**סִיבֵּבָה, סִיבֵּבָה** ch. same. Targ. O. Ex. XXVII, 5 'סִיבֵּב' (ed. Berl. סִיבֵּב, ed. Vien. סִיבֵּב, pl.; Y. סִיבֵּב; h. text סִיבֵּב). Ib. XXXVIII, 4 סִיבֵּבָה (ed. Berl. סִיבֵּב; Y. סִיבֵּב).

**סִיבֵּיית**, v. סִיבֵּיית.

**סִיבֵּין** m. pl. (סָבַב) *galleries*. Tosef. Kel. B. Mets. II, 8 [read:] 'הס' וְהַסִּבֵּיין שְׁלֹחֵן (v. סִיבֵּין) the galleries and colonnades on turrets (v. סִיבֵּיין).

**סִיבֵּין** m. pl. (preced.; cmp. הַרְדָּאָה) *flour of the second course, bran-flour* (differ. fr. מִדְּקָן). Keth. 112<sup>a</sup>; Y. Sot. I, 17<sup>b</sup>, a. e.—B. Bath. 98<sup>b</sup> (from Ben Sira) 'קל מִס' I have weighed everything ... and found nothing lighter than bran, but lighter (in mind) than bran is &c.; a. fr.—Sing. סִיב, with suffix סִיבֵּין. Hall. II, 6. Sabb. VII, 4 (76<sup>b</sup>).

**סִיבֵּן** m. (סָבַב) [*thicket*,] *the fleshy part of the leg, calf*. Hull. X, 4. Y. Yeb. XII, 12<sup>e</sup> bot.; Tosef. Yad. II, 1 'הס' ברַגְלָה עַד הַס' he must wash his feet up to where the calf begins.

**סִיבֵּלָהָה**, v. שִׁיבֵּלָהָה.

**סִיבֵּנִי**, v. סִיבֵּנִי.

**סִיבֵּנָה** m. (סָבַב) *plenty*. Targ. Ps. XVI, 11. [סִיבֵּנָה, v. סִיבֵּנָה.]

**סִיבֵּרָה** m. (סָבַב II) *carrying*. Y. Taan. IV, 68<sup>b</sup> 'ס' טַרְדָּה (not סִיבֵּרָה) the carrying of wood kept them busy.—[Hull. 18<sup>b</sup> סִיבֵּרָה, v. סִיבֵּרָה II.]

**סִיבֵּרָה, סִיבֵּרָה, סִיבֵּרָה**, v. סִיבֵּרָה, סִיבֵּרָה.

**סִיבֵּרִיקִין**, v. סִיבֵּרִיקִין.

**סִיבֵּרָה, סִיבֵּרָה**, v. סִיבֵּרָה.

**סִיג** I (b. h.) [*to cut off, separate, to fence in, mark off*. Y. Ab. Zar. IV, 43<sup>e</sup>, sq. 'ס' כל שְׂדֵיָא סָג וכו' any stone that is put up to mark the sea-shore or the roads. Y. M. Kat. I, 80<sup>e</sup> 'ס' פִּרְצָה שְׂדֵיָא סָג וכו' a fence which, though broken, still bars the ground behind it (from falling out); Y. Shebi. III, end, 34<sup>d</sup>, a. e.—Transf. (v. סָג a. סָג) *to guard against trespassing a law, to make a prohibition more restrictive; to exaggerate*. Ab. d'R. N. ch. I לְדַבְּרִי ... לְדַבְּרִי (v. ed. Schechter) the guard which Adam set to his words (by adding the prohibition to touch the tree of knowledge). Ib. 'אם סָג אֶרֶץ לְדַבְּרִי וכו' if a person exaggerates his words, he cannot abide by them.

**סִיג** to fence in. Part. pass. מְסִיגִין. Koh. R. to V, 14 'הס' וְהַיָּדֵי (the vineyard) was fenced in on all sides.

**סִיג** (with גִּבּוּל) *to remove the landmark*. Sabb. 85<sup>a</sup> (ref. to Deut. XIX, 14) 'לֹא תִסֵּג ... לֹא תִסֵּג' do not remove the landmark which those before thee (the Canaanites) have set.

**סג** ch. same. Targ. II Esth. III, 3 סג ירחיה (not סגיריה).—Part. סגיר, סגיר. Targ. Hos. II, 8 כמא דסגירין (missing in ed. Lag.).—Y. M. Kat. III, 83<sup>c</sup> top יסג ותרעתיך may the Lord fence in thy breach (guard thee from further trouble); Gen. R. s. 100. Y. Kidd. I, end, 61<sup>d</sup>; Y. Shebu II, end, 38<sup>c</sup>; a. e. סגירין סייגה ותרעתיך a fence is fenced around, and a breach broken into, i. e. the good are assisted by Providence in their good work, and the bad in their evil ways; וביני סגירין וכ' (not ובני) but is it right that the fence &c. ?; Yalk. Prov. 935 סגיר סוגיא (corr. acc.).

**סג II** m. (preced.) [*partition*], a large chest or basket with partitions for various kinds of provision. Dem. V, 6 סג אפי' מאורו חס' וכ' even if he buys the second time from the same chest and of the same kind (quality). Y. B. Kam. II, 3<sup>a</sup> סג שנתון וכ' a dealer's chest which stands at the entrance of the shop; a. e.—Pl. סגיר, סגיר. Kel. XVI, 13 סגיר (R. S. a. l. Var. סגיר; Tosef. ib. B. Mets. V, 3; 13 סגיר, v. סגיר) the large provision chests; Sifra Sh'mini ch. VII, Par. 6 סגיר (corr. acc.). Y. Sabb. XVII, 16<sup>a</sup> bot.; a. e.—[In later philosophical literature: סג class, species. —[Midr. Till. to Ps. CXLIX, 119 עששה סגיר, v. סגיר I.]

**סג I** m. *Suga*, name of a bird. Hull. 62<sup>b</sup>.

**\*סג II** pr. n. m. *Suga*. B. Bath. 90<sup>b</sup> Ms. M. (ed. פוגא; v. Rabb. D. S. a. l. note).

**סגיר, סגיר, סגיר** v. סגיר.

**סג f.** (*fence, enclosure*). Snh. 37<sup>a</sup> (ref. to Cant. VII, 3) סג אפי' בס' של שושנים וכ' even in a fence of lilies they will make no breach (they will not trespass a law however slightly guarded). Ib. (second time) בס' בשישנים (ed. (Ms. M. של ש' v. Rabb. D. S. a. l. note).

**סג, סג, סג** much, very, v. סג I.

**סג, סג, סג I** m. (*multitude*). Targ. Prov. VII, 21 סג Ms. (ed. סגיר). Ib. V, 23 סג (Ms. סגיר). Targ. Ps. LXXIX, 14 Ms. (ed. סגיר); a. fr.—V. סג. Lam. R. to I, 1 (שירי) סג their masses are bad; Gen. R. s. 50 סגיר בישין the masses of the place are bad; Yalk. ib. 84 סגיר. Y. Ab. Zar. I, 39<sup>c</sup> סגיר (not סג; prob. to be read סגיר) most of the garrison are Samaritans (Romans).

**סג II** m. (*walk*). Sabb. 66<sup>b</sup> top סג לחרצי ס' הוא דעביד to direct the walk (not as a support).—2) (cmp. סגיר, study, lesson, subject; practice, usage. Num. R. s. 12; Lam. R. to I, 3, v. סג I, a. e. Snh. 6<sup>a</sup> סגיר דעלמא (Ms. M. סגיר) the general practice (as regards that subject).—[Yalk. Prov. 935 סגיר סוגיא, v. סג ch. —Koh. R. to V, 8 סגיר, v. סג.]

**סג m.**, pl. סגיר (*twigs*). Erub. 29<sup>b</sup> סגיר (some ed. סגיר; Ms. M. סגיר, corr. acc.; Ms. O. סגיר) twigs of a willow.

**סג m. pl.**, with suffix סגיר (*plenty of it*). Targ. Y. Gen. XXVII, 28.

**סג, סג m.** (*plenty, largeness*; (adv.) much, frequently. Targ. Job XXXI, 25. Targ. Prov. X, 19 (ed. Lag. סג).—Targ. Ps. LI, 4. Targ. I Chr. XXII, 8; a. fr.—Pl. סג. Targ. Ps. XXXIII, 16 Ms. (ed. סג). Ib. 17 (ed. סג; some ed. סגיר); a. fr.

**סג f. same.** Constr. סג (adv.) enough. Targ. Ps. CXXIII, 4 (h. text רב).

**סג m.** (b. h.; סג) collar or muzzle. Sabb. 51<sup>b</sup>. Y. ib. V, end, 7<sup>c</sup>; Y. Bets. II, end, 61<sup>d</sup>, v. סג.

**סד m.** (b. h.; cmp. א. סד) 1) *foundation*. Snh. 92<sup>b</sup> סודי (Tanh. Noah 10 רסודי, v. מן. —Trnsf. principle. R. Hash. 20<sup>b</sup> ס' הדיבור ס' the Principle of Intercalation (title of a book). Ex. R. s. 15 ס' הלבנה ס' the principle of the lunar calendar.—2) *intimate union, circle, council*. Y. R. Hash. II, 58<sup>b</sup> (ref. to Ez. XIII, 9) ס' הדיבור ס' that means the council (of the Sanhedrin) for intercalation; Keth. 112<sup>a</sup>; Y. Snh. I, 18<sup>c</sup> bot. זה עיבור (corr. acc.).—3) *deliberation, counsel*. Erub. 65<sup>a</sup> (ref. to the numerical value of יין and סוד) ס' נכנס יין רצא ס' where the wine enters, counsel leaves; Snh. 38<sup>a</sup>; Num. R. s. 10; s. 11. Ib. יין רצא ס' when the wine has left (where there is abstinence), deliberation enters. Ib. (ref. to Prov. III, 32) ... דורא נור דורא אגשי סודי he is abstinent ..., therefore he is granted the counsel of divine wisdom. Ib. סודי אנשי סודי the men of his (God's) counsel, i. e. his friends. Pes. 113<sup>a</sup> (play on סודי) סודי נאח וכ' (beer-brewing is) a profitable device and a charity (requiring a very small capital); a. e.—4) *secret*. Ib. 49<sup>b</sup> ס' אפ' מגלין לה ס' we must not entrust a secret to them. Hag. 14<sup>a</sup> ס' חקב"ה מגלה להם ס' the Lord shall reveal a secret (solve mysteries) to them in the hereafter. Yeb. 63<sup>b</sup> (fr. Ben Sira) ס' וי' reveal a secret to one out of thousand; a. e.

**סד [cmp. סד, to boil, fr. which סד lime; denom. סד סד or סד (b. h. שד), to plaster, whitewash. Sot. VII, 5 סד סד they whitewashed it (the altar) with lime. Ib. 35<sup>b</sup>. Tosef. Sot. XV, 9 שלא יסד אדם וכ' that a person must not plaster his rooms &c. Tosef. B. Bath. II, 17; B. Bath. 60<sup>b</sup> סד אדם וכ' a man may plaster all his rooms &c.; a. e.—Esp. to paint the skin with a depilatory (of lime or orpiment). Sabb. VIII, 4 כד לסד כד as much as may be required for painting a little girl; ib. 80<sup>b</sup> כד לסד אצבע וכ' to paint the little finger &c.; Tosef. ib. VIII (IX), 20; a. e. Pi. סד to cover with plaster. Tosef. Sot. VIII, 7 סד, v. סד. Ab. Zar. III, 7; a. fr.—Part. pass. סד; f. סד. Tosef. B. Bath. I. c.; B. Bath. I. c.; a. e.—[Incorr. סד in some ed.]**

**סד ch. same.** Targ. Am. II, 1. Targ. O. Deut. XXVII, 2 סד (some ed. סד).

**סד, סד, סד** v. סד.

**סד m.** (v. סד h.) brewer; [oth. opin. סד beer]. Pes. 113<sup>a</sup> ס' לבי ס' (Ar. סד) to the brewery, v. סד. Ib. מאי ס' why is the brewer (beer) called ס' ?; v. סד.

**סד I m.** (preced.) brewer. Ber. 44<sup>b</sup>; Men. 71<sup>a</sup>;



*Nif.* נִפְּסוּט *to be shaken, moved.* Tosef. Zab. IV, 6 אם נִפְּסוּטֵי דְרִירִי if they moved (on account of his rapping, and did not merely vibrate). Tosef. Toh. X, 8 [read:] וּבִלְבָד

provided they are not shaken up by the vibrations of the partition.

**סנד** (יִסְטָה) ch. same, 1) to be unsteady, go astray. Targ. Koh. II, 15 (ed. Lag. סָטָה).—Snh. 67<sup>a</sup> (missing in some ed.) סָטָה, v. סָטָה.—2) to move, swing. Targ. Lam. II, 8 סָטָה (h. text סָטָה).

*Af.* סָטָה to shake. Targ. Y. Lev. XV, 10; a. e.

*Ithpe.* סָטָה to become wild (cmp. שָׁטָה); to shy. Ned. 41<sup>a</sup> איסטרות ed. (Ar. איסטרות, cler. error וייס ...).

**סנדא**, v. סָטָה.

**סנדא** f. (סָטָה) *faithless wife, a woman suspected of faithlessness*, to whom the law, Num. V, 12-31, applies; *Sotah*. Sot. 2<sup>a</sup>, a. e. פרש"ה the chapter concerning the Sotah (Num. l. c.). Ib. בקילקולה ו' whoever sees a Sotah in her disgrace, will vow abstinence from wine. Yeb. 85<sup>b</sup> ו' a convicted adulteress. Ib. מדוריר סָטָה as to taking back his wife suspected of adultery; a. fr.—Y. Keth. VII, 31<sup>c</sup> אין שוטה היא ו' if she is declared a Sotah, let her get out without dowry, and if she is not &c.—Pl. סָטָה. Sot. I, 5 ששם משקין אז הם there (in the Nicanor gate) they made the suspected women drink (the bitter water). Ib. 8<sup>a</sup> כאחת ס' two suspects must not be made to drink at the same time; a. fr.—*Sotah*, a treatise, of the Order of Nashim, of Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

**סנדא**, v. סָטָה II.

**סנדאחן**, Targ. Is. XXI, 8 ed. Lag., v. סָטָה.

**סנדא** pr. n. m. *Sutar*. Y. Ber. I, 2<sup>c</sup> top (for which Yalk. Ez. 340: סִיטָרָא).

**סנדא** m. (Saf. of נטר, cmp. סָטָה) [that which is reserved, cmp. נְטָרָה] reward, wages. Targ. Y. Ex. XXII, 30 בסנדא as his reward (for not barking at the Israelites, v. Ex. R. s. 31). Targ. Y. Lev. XIX, 13. Targ. Y. Deut. XXIV, 14, sq. Targ. Job XIV, 6. Ib. VII, 2 סָטָה.

**סנד** m. (נשא=נשא; cmp. שוֹא, Ps. LXXXIX, 10) [load,] large basket. B. Kam. 20<sup>a</sup> ס' מקצתו ו' (quot. by R. H. G. to Kel. XVI, 3; ed. בשו"י).—Pl. סָטָה, Kel. XVI, 3 R. H. G., a. R. S. a. l. Var. (ed. סָטָה); Tosef. ib. B. Mets. V, 1; 13 (quot. by R. S. l. c.; ed. Zuck. ורסאין, read: ורסאין, v. סָטָה II.

**סנד** (cmp. Syr. סנד a. cupio, P. Sm. 2540; 2546, a. עינה... ס' to be bright, cheer up. Keth. 62<sup>b</sup> I) דל עינה... ס' she lifted up her eye (attracted her attention), she saw him, her heart was overjoyed, her spirit fled (she fainted).

*Af.* סנד to look up with joy. Ib. 60<sup>a</sup> סנד לאמה (not דודה) the child looked up to her with joy (showing that he recognised his mother).

**סנדא** m. (סנד, cmp. Syr. mucus nasi, P. Sm.

2584) *nasty secretion, vomit*. Targ. Prov. XXIII, 29 some ed. (Ms. Var. סנדא; ed. Lag. סנדא, read סנדא, v. סנדא).

**סנד** (b. h.; cmp. נָסַךְ) to pour (oil), to anoint; to oil. Dem. I, 3 סנד שמן לְסָדָה ב' oil for vessels. Ib. 4 סנד שמן לְסָדָה with which the weaver oils his fingers. Sabb. VIII, 1 סנד אבר קטן as much as required to rub one small limb. Tosef. Ter. X, 10 סנד שמן on a marble plate &c. Ib. 11 סנד ב' מנעל ו' nor must you use it for oiling a shoe &c. Shebi. II, 5 סנד את הפנים ו' you may pour oil on green figs and pierce them (to accelerate ripening); a. fr.—Part. pass. סָדָה; f. סָדָה; pl. סָדָה; סָדָה. Y. Bicc. I, 63<sup>d</sup> bot. ס' ו' figs which have been oiled and pierced.

*Hif.* סָדָה same. Yalk. Ex. 165 סָדָה the rock by their side anointed them with oil like a confined woman that anoints her child; Pirké d'R. El. ch. XLII מניקה (corr. acc.).

*Nif.* סָדָה to be oiled, perfumed. Tosef. Ter. X, 10 אין סנד שמן the non-priest need not hesitate to rub it (on the priest's body), although he himself (his hand) is perfumed thereby.—[Nithpol. סָדָה, v. סָדָה II.]

**סנד** ch. same. Targ. Ruth III, 3. Targ. O. Deut. XXVIII, 40 סנד (some ed. סָדָה; ed. Berl. סָדָה).

*Ithpe.* סָדָה to be poured, rubbed. Targ. O. Ex. XXX, 32 ed. Berl. (ed. Vien. סָדָה).

**סנד** (שֹׁדֶן) m. (b. h. שֹׁדֶן; סנד=סנד) bough, bush. B. Kam. X, 2 (114<sup>a</sup>) לא יקצץ את סנדו ו' (some ed. ש'; Y. ed. סנד; v. Rabb. D. S. a. l. note 100) he must not cut off the bough of his neighbor's tree &c. Y. Keth. II, end, 27<sup>a</sup> when the bees have settled on his neighbor's bough (or bush); a. e.—Pl. סָדָה, constr. סָדָה. Succ. 13<sup>b</sup>; Tosef. Maasr. III, 5 סָדָה ס' boughs of fig trees. Erub. 101<sup>a</sup> ס' boughs of thorn-bushes and bundles of twigs of which one made a movable hedge before a breach; Tosef. ib. XI (VIII), 11 סָדָה של קוצים ed. Zuck. (Var. סָדָה); v. סָדָה.

**סנדא** ch. same. Targ. II Sam. XVIII, 9 (h. text שֹׁדֶן). Targ. Jud. IX, 49. Targ. Is. XVII, 6 (ed. Lag. a. oth. סָדָה); a. e.—V. סָדָה.

**סנדא**, pl. סָדָה, v. סָדָה.

**סנדא** (שֹׁדֶן) (b. h. שֹׁדֶן; סנד=סנד) Makhsh. I, 3. Y. Sabb. XV, end, 15<sup>b</sup>. B. Mets. 105<sup>b</sup>, v. סָדָה II. Pesik. R. s. 15 סנד from bush to bush; Cant. R. to II, 9; Yalk. ib. 986. Ab. d'R. N. ch. XXXIX ס' ו' cut this limb off the tree. Pesik. R. s. 10, beg. סנד של קוצים (not סָדָה) this thorn-bush. Tosef. Erub. XI (VIII), 11 (not סָדָה), v. סָדָה; Lam. R. to V, 13 סנד ארץ, v. ירדו, a. e.—Pl. סָדָה. Y. Bets. IV, 62<sup>c</sup> top סנד ס' הארץ, v. סָדָה.

**סנדא** f. (b. h.; סָדָה) cover of twigs; booth; esp. Succah, the booth covered with twigs &c. for the seven days of Succoth. Maasr. III, 7 סנדא גינזר the lodge of Genezareth gardens (inhabited during vintage); v. סנדא.

the potter's hut (the outer compartment serving as a workshop, the inner as a dwelling); (וְהָיָה הַסֹּכֶה הַזֶּה the festive booth. Num. R. s. 4 (ref. to יִסְכֵּךְ, Ex. XXV, 29) שֹׁדְרוֹ they put the bread up in the shape of a hut; כְּמִין 'ס' each cake forming a roof over that below (tubes being placed between them to allow the air to strike). Succ. I, 1 שֹׁדְרָא גְבוּדָה וְכ' a Succah which is higher than twenty cubits is unfit for ritual use. Ib. 2 שֹׁדְרָא תַּחַת עֵץ he who put up his Succah under a tree; a. v. fr.—Pl. סִבּוּחַ, סִבּוּחַ. Ib. 8<sup>b</sup> שְׁנֵי שֹׁדְרֵי ס' של וְצִדְרֵם. Ib. 8<sup>b</sup> combined huts of the potters, v. supra; a. fr.—Succah, name of a treatise, of the Order of Mo'ed, of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

**סוכו** (b. h. שֹׁכֵחַ a. שֹׁכֵחַ) pr. n. pl. *Soco, Sokho*, name of two towns in Judaea. Ab. I, 3, v. אֲנִיטִיגִנוֹס.

**ס' בְּנוֹת, (סִבּוּחַ) סִבּוּחַ** (b. h.) *Succoth B'noth*, name of an idol. Shih. 63<sup>b</sup> הַרְנוּגְלוּת ס' ב' Succoth B'noth (covering the young) ... is a hen; Y. Ab. Zar. III, 42<sup>e</sup> sq. הַרְנוּגְלוּתָא וּפְרִיָּהּ a hen and her chickens.

**סוכו**, Tosef. Succ. III, 6, v. סִבּוּחַ.

**סִבְכִּיָּה, סִבְכִּיָּה** m. (סִבְכִּי) of *Sokho*. Y. Yoma VIII, 45<sup>b</sup> bot. ס' לִי; Y. Erub. X, 26<sup>a</sup> bot. סִבְכִּיָּה (not ס'); ib. 26<sup>e</sup> bot. סִבְכִּיָּה (corr. acc.); Y. Pes. VI, 33<sup>b</sup> סִבְכִּיָּה (read: סִבְכִּיָּה); Y. Shebu. I, 33<sup>b</sup> לִי שֹׁבְדָא (read: שֹׁבְדָא); Y. Shebu. I, 33<sup>b</sup> לִי שֹׁבְדָא (read: שֹׁבְדָא).

**סִבְכִּיָּה**, v. סִבְכִּיָּה.

**ש', סִבְכִּלְתָּנָא, סִבְכִּלְתָּנָא** m. (I סִבְכִּל) *intelligent; intelligent person*. Targ. Prov. I, 5. Ib. X, 5. Ib. 19<sup>e</sup> ש'; a. fr.—Pl. סִבְכִּלְתָּנָא. Targ. Deut. I, 13. Targ. Is. XXIX, 14; a. fr.—[Targ. Prov. XXI, 11, v. next w.]

**סִבְכִּלְתָּנָא, סִבְכִּלְתָּנָא** f. (preced.) 1) *intelligence, intellect*. Targ. Ex. XXXI, 3. Targ. Is. XXIX, 14; a. fr.—2) *reasoning*. Targ. Prov. XXI, 11 דַּחְכִּמָא (corr. acc.) when the wise man is reasoned with.

**סִבְכִּיָּה, עֵין ס' סִבְכִּיָּה** pr. n. pl. *'En Sokher*. Sot. 49<sup>b</sup> ע' ס' the valley of 'E. S.—Y. Shek. V, 48<sup>d</sup>; Men. 64<sup>b</sup>, v. next w.

**סִבְכִּיָּה** m. (I סִבְכִּי) 1) *bolt*. Targ. Prov. XVIII, 19.—Y. Shek. V, 48<sup>d</sup> (of a mute man that wanted to point out the place 'En Sokher, v. preced.) וְיָדָהּ עַל ... וְיָדָהּ עַל ... he put one hand on his eye and the other on a bolt; Men. 64<sup>b</sup> סִבְכִּיָּה (corr. acc.; v. Rabb. D.S. a. l. note 5); Yalk. Ezra 1067.—2) *dam, lock*. Y. Bets. III, 62<sup>a</sup> top ס' דַּחְכִּמָא it is permitted to catch fish (on a Holy Day) which are kept in the lock of a river, v. דַּחְכִּמָא; Y. Sabb. III, 14<sup>a</sup> bot. סִבְכִּיָּה (corr. acc., or סִבְכִּיָּה).—[Y. Taan. IV, 68<sup>b</sup> סִבְכִּיָּה, v. דִּקְסָא.

**סִבְכִּיָּה** f. ch. = h. סִבְכִּיָּה. Targ. Jud. IX, 48.

**סִבְכִּיָּה** m. (v. סִבְכִּי I) *thorn, a wooden prick*. Y. Kidd. I, 59<sup>d</sup> top (ref. to Deut. XV, 17) וְכ' ס' בְּכִיָּה אֲפִי בְּכִיָּה whence do you prove that you may also use a prick, a thorn &c.?

Bekh. 37<sup>b</sup>; Shebu. 4<sup>b</sup>; a. e.—Pl. סִבְכִּיָּה, סִבְכִּיָּה. Num. R. s. 3, beg. ס' עוֹשֶׂה ... מִדָּה דְּחִמְרָא as the palm bears dates ... and also pricks (v. לִבְכֵּלָה); Midr. Till. to Ps. XCII, 13 סִבְכִּיָּה; ed. Bub. סִבְכִּיָּה (corr. acc.). Y. Ab. Zar. III, 42<sup>e</sup> bot. וְחִסְלוֹתִים (ed. Krot. וְחִסְלוֹתִים, corr. acc.), v. סִבְכִּיָּה.

**סִבְכִּיָּה** ch. same. Targ. Y. Num. XIX, 2.—Pl. סִבְכִּיָּה. Targ. Ps. CXIX, 119 (ed. Lag. פִּסְכִּיָּה; h. text סִבְכִּיָּה).

**סִבְכִּיָּה**, Pol. סִבְכִּיָּה, v. סִבְכִּיָּה I.

**\*סִבְכִּיָּה** pr. n. pl. *Sulla*. Cant. R. to II, 17 (ref. to דָּרִי ib.) ס' כִּד חֲסֵב מְלִכּוּתָא בְּחַר ס' when the (Roman) government will receive the payment for the massacre of S.

**סִבְכִּיָּה** m. (סִבְכִּי) *offal, dross*. Targ. Prov. XXV, 4 (some ed. סִבְכִּיָּה; h. text סִבְכִּיָּה; v. סִבְכִּיָּה ch.).

**סִבְכִּיָּה, סִבְכִּיָּה** f. *bread-basket* (?). Gen. R. s. 65 לֹא סִבְכִּיָּה דְּרִמִּי הָאֵל דְּרִמִּי ס' וְכ' you cannot compare him who sees an empty basket and is hungry, to him who sees it filled and is satisfied (even without eating); Koh. R. to V, 10 סִבְכִּיָּה סִבְכִּיָּה his basket; Yalk. Gen. 114; Yalk. Koh. 972 סִבְכִּיָּה (?).

**סִבְכִּיָּה**, read:

**סִבְכִּיָּה** m. (*solea*, accus. pl.) *sole, slipper* without heels. Yeb. 103<sup>b</sup>, a. e. Ar., v. בְּסִבְכִּיָּה. Kel. XXVI, 4 (not סִבְכִּיָּה). Y. Sabb. I, 3<sup>e</sup> top (ref. to Ps. CXI, 10, a. Prov. XXII, 4) עֲשֵׂה עֲנוּהָ עֲקֵב לְסִבְכִּיָּהָ that (fear of the Lord) which Wisdom makes the crown of her head, Humility makes the imprint of her shoe; Yalk. Prov. 960 עֲשֵׂה עֲנוּהָ סִבְכִּיָּה לְרִגְלָהּ (corr. acc.) Humility makes the shoe of her foot.—Hebr. adapt.: סִבְכִּיָּה (as if from סִבְכִּיָּה II). Tanh. B'resh. 1 סִבְכִּיָּה עֲנוּהָ וְכ' the Law,—her shoe (foot-print) is humility, her crown, fear.

**סִבְכִּיָּה** ch. same. Y. Taan. I, 64<sup>e</sup> bot. לְבִישׁ סִבְכִּיָּה סִבְכִּיָּה wearing his slippers; Y. Yoma VIII, 44<sup>d</sup> bot. סִבְכִּיָּה.

**סִבְכִּיָּה, סִבְכִּיָּה, סִבְכִּיָּה**, v. preced. h. a. ch.

**סִבְכִּיָּה** m. (b. h. סִבְכִּי II) 1) *ascent, ladder*. B. Bath. III, 6, v. מִצְרֵי II. Gen. R. s. 68 בְּכ' ס' (Gen. XXVIII, 12), that is, they went up and down the ladder. Ib. סִבְכִּיָּה זֶה סִינַי *sullam* (whose numerical value is 110) is Sinai; a. fr.—סִבְכִּיָּה שֶׁל צוֹר the *Ladder of Tyre* (Scala Tyriorum), a promontory south of Tyre. Y. Ab. Zar. I, 40<sup>a</sup> bot.; a. e.—Pl. סִבְכִּיָּה. Gen. R. l. c. וְכ' ס' הַלֹּדֶה יוֹשֵׁב וְעוֹשֶׂה ס' וְכ' the Lord makes ladders, causing one to go down, the other to rise (on the social scale). Sabb. 26<sup>a</sup> וְכ' ס' מִס' שֶׁל צוֹר ס' from the Promontory of Tyre (along the sea-coast) to Haifa. Ruth R. to IV, 21 (play on סִבְכִּיָּה) לְנִשְׂאֵי רִשְׁבָּיִים ס' לְנִשְׂאֵי רִשְׁבָּיִים thus far they made ladders for princes (the genealogical tree of chiefs), from now (Salmon) they made ladders for kings; a. fr.—2) *a yoke* in the shape of a ladder, put on the ass to prevent him from scratching a sore. Sabb. V, 4 (54<sup>b</sup>), v. לִצְנָא.—3) a sort of *hem, chain-stitch*. Y. M. Kat. III, 83<sup>d</sup>, v. קָנָשׁ.—Pl. as ab. Bab. ib. 26<sup>b</sup> וְכ' ס' הַקּוֹרֵעַ ... מִחוּץ הָאֵל he who rends his garment (in mourning) where it has been mended with chain-stitches after a previous rent.

**סולמא, סולמא** ch. same, *ladder*. Targ. Gen. XXVII, 12. (O. ed. Vien. סולמא; oth. ed. סול.)—Y. R. Hash. II, 58<sup>a</sup>, v. חשך. Y. M. Kat. I, end, 81<sup>a</sup> סולמא עוקא אירחב a round of his ladder broke; a. e.—Succ. 53<sup>b</sup> ס' דפרת (Rashi סולמא pl.; Ms. M. 2 סולמא) the upper part (the source) of the Euphrates.—Pl. סולמא, סולמא, סולמא. Targ. I Chr. II, 54 (v. Taan. 28<sup>a</sup>).—Y. B. Kam. IV, 4<sup>b</sup> לא משון לס' דצור וכו' they (the Roman delegates) had not yet arrived at the promontory of Tyre (v. preced.), when they had forgotten everything. Bekh. 55<sup>b</sup> דפרת ס', v. supra.

**סולעמוחא**, v. סולעמוחא.

**סולפירין, סולפירין**, v. סולפירין.

**סולקום**, v. סולקום.

**סולת, סולת, סולת**, v. סולת, סולת.

**סולתא**, Lam. R. to I, 15 Ar. ed. Koh., v. סולתא.

**סולתא**, Sabb. 150<sup>b</sup>, v. סולתא.

**סולתין**, Tosef. Kel. B. Mets. V, 5 ed. Zuck., v. סולתין.

**סולתנית (סולתנית)** f. (denom. of סולת) [*fish fried with flour*], a small fish believed to grow scales on reaching a certain age (cmp. אפירין). Hull. 66<sup>a</sup>; Ab. Zar. 39<sup>a</sup> כגון חס' וכו' one that has no scales now but will grow them after a time, as, for instance, the *sultanith* &c. Ib., expl. חס' I. (Ar. סולת).

**סולתניתא** ch. same. Y. Ab. Zar. II, 42<sup>a</sup> (expl. חס' וכו' סולתניתא) (Ar. סולתניתא).

**סוים I** (v. שוים) to attach, place; to tie together. Tosef. Shebi. I, 11 אין קמין אר הגפנים וכו' Var. ed. Zuck. (text: שוים; oth. ed. אין סכין) you must not bind the grapevines in the Sabbatical year.

**סוים 1** same. Cant. R. to VII, 1 (ref. to שולמית ib., a. Num. VI, 26) אומה ששקיימים לה שלום וכו' a nation to which peace is assigned every day; (Gen. R. s. 66 שהחננים לה שלום וכו')—2) to mark, name (cmp. שם, שם); to distinguish. Y. Peah VII, beg. 20<sup>a</sup> הרקל מסיימין ארן for it (that the owner did not forget it); they mark each other (cmp. Mish. ib. 1 שם שם). Deut. R. s. 7 סיימין (שיש לי שם) give me some distinction in the country, (by which to show) that I am thy son. Y. Ber. V, end, 9<sup>d</sup> וסיימין באותה וכו' and they noted (the time when he said it, at that very time he (the patient) asked for food. Y. Meg. I, 71<sup>d</sup> וסיימין אותן חכמים וכו' the scholars noted them (took their names &c., in order to be able to observe their career), and all of them turned out great men; Gen. R. s. 1. Y. Dem. V, 24<sup>c</sup> bot. סיימין... and he makes a mark (on the pile), and says to the priest, so far I have marked (as tithe); a. fr.—[Gen. R. s. 42 end ומסיים את עצמו v. סוים II.]—Part. pass. מסיים; f. מסיים, מסיים. Y. Peah I, c. ברעזו מ' היה וכו' if it (the olive or the sheaf left behind) was noted in his mind (so that

he could identify it), מ' כאילו הוא מ' it is to be considered as if it were marked (by a special name, locality &c.). B. Bath. 54<sup>a</sup> במצריה שדה המ' a field definable by its boundaries. Y. Yeb. XV, 15<sup>a</sup> אדם מ' a well-known man. Y. Shek. I, 46<sup>b</sup> top דבר המ' an object which bears the name of its owner. Gen. R. s. 44 מ' ארים חללי מ' as the islands are distinguishable in the sea, so were Abraham and Shem distinguished in the world; a. fr.—3) to tie up; to finish, wind up, opp. פתח. Arakh. 10<sup>b</sup> פתח בה באשרי וכו' באשרי וכו' he began it (the psalm) with *ashrê* and closed it with *ashrê*; a. fr.—Part. pass. as ab. Y. Bets. I, beg. 60<sup>a</sup> ברהמא every animal gives birth after a certain number of complete months, opp. למקושעין counting a fraction of the last month as a whole month.

**Nithpa.** 1) to be marked, defined. Y. Ter. III, 42<sup>b</sup> top מקום שנסתהימה וכו' where the T'rumah of one pile was marked, there (in the corresponding place) the T'rumah of the other pile was meant to be dedicated. Y. Shebi. VIII, 38<sup>a</sup> ונסתהימה לו וכו' if one used a basket for measuring and after using it two or three times knew exactly how much it contained; a. e.—2) to be finished, concluded. B. Bath. 125<sup>b</sup> דבר זה נפתח בגדולים וכו' this subject was opened by great men and has been concluded by small men.

**סוים, סוים** ch. same. Targ. O. Lev. XIX, 14 חס' ed. Berl. (oth. ed. חס'); a. e.—Part. pass. סוים, סוים, סוים. Targ. Prov. VI, 27. Ib. XXVI, 24. Ib. XI, 15.—V. שוים. Gitt. 56<sup>b</sup> דיה סוים דיה he had tied (put on) one shoe. Taan. 22<sup>a</sup> סוים דיה used to wear black shoes; a. e.

**Pa.** 1) same, esp. to put on shoes (cmp. Ez. XXIV, 17). Gitt. I, c. בעא למסיימא וכו' he wanted to put on the other shoe. Taan. 12<sup>b</sup> דמסיימין מסיימין וכו' that they wear their shoes and to the fast-meeting. Ib. מסיימין. כי מסיימין, v. אפנתא; a. e.—2) to mark, define. Y. Sabb. VI, 8<sup>c</sup> bot. סיימין they marked (the time), and so it was.—Part. pass. מסיימין. B. Bath. 100<sup>a</sup> מדיצתא when the partitions are distinctly defined; a. e.—3) to finish. Targ. Y. Gen. XLIV, 18 Tosefta (ed. מחסיל).—Meg. 25<sup>a</sup> חס' hast thou exhausted all the praises of the Lord? Ber. 12<sup>a</sup> ברהמא וכו' דשכחא וכו' he began the benediction under the impression that it was beer, and closed with the benediction over wine. Ib. 17<sup>a</sup> כי סיימין when he closed his prayer, he said &c. B. Mets. 76<sup>b</sup> סיימין קמיה they cited it (the Boraitha) before him to the end; a. fr.—Part. pass. as ab. Cant. R. to I, 11 מסיימין, v. חס'.—[Targ. Y. I Deut. VIII, 9 מסיימין, v. חס'.]

**Ithpa.** 1) to be marked, named. Ab. Zar. 16<sup>b</sup>, a. e. מסיימין מסיימין וכו' this tradition will be named from myself and from thee.—2) to be concluded, proved. Sabb. 31<sup>b</sup> וכו' רסחין דר' it can be conclusively proved that it was R. . . who said &c.; רסחין it is proved.

**סוים II** (or סוים) (preced.) [to tie up the eye,] to blind; to be blind.—V. סוים, סוים I.

*Nif* עיני .. יִסְמוּ to be blinded. Taan. 21<sup>a</sup> (or יִסְמוּ) may my eyes .. become blind.—V. סָמָא.

**סוּם** ch. same; *Pa.* סוּם to blind. Targ. Cant. V, 7.—V. סָמָא.

**סוּמָא** I m. (preced.) *blind, blind man*. Hag. I, 1. Ib. 2<sup>a</sup> ס' משרי עיניו blind in one eye. Taan. 21<sup>a</sup> ס' משרי עיניו blind in both eyes. Ex. R. s. 36 פקח וס' שריו וס' a seeing and a blind man that were walking &c. B. Bath. 12<sup>b</sup>; Nidd. 20<sup>b</sup> בארובה בס' v. אַרְבֵּה; a. fr.—*Pl.* סוּמָא. Gen. R. s. 53 נחפחוהו ס' הרבה ... בשעה when Sarah was remembered, many childless women were remembered with her, ... many blind persons had their eyes opened. Ib. (ref. to Gen. XXI, 19) ס' עד וס' הכל בחזקת ס' all men are to be considered as blind, until the Lord opens their eyes. Snh. 34<sup>b</sup> ב' cannot be performed by blind persons; a. fr.—*Fem.* סוּמָא. Keth. 17<sup>a</sup> ס' א' suppose the bride is lame or blind. Y. Sot. II, end, 18<sup>b</sup> ס' הוּא סוּמָא הוּא whether he (the husband) be blind, or she, (the law is the same). Hull. 139<sup>b</sup>; a. fr.—[Ch. סוּמָא, v. סָמָא.]

**סוּמָא** II f. ch. (סוּם I, cmp. שוּמָא) *mark, spot*. Targ. Y. Lev. XIII, 10. Targ. Y. II ib. 2 some ed. (oth. שוּמָא). [Targ. O. Num. XXXII, 3 quot. as. Var. by Levita: ס' רבית קבורה (or סוּמָא) the mark of the burial place of Moses, h. text ובו שכם; ed. Amst. and oth. סוּמָא רבית וס' סוּמָא. The entire passage came into Targ. O. by mistake; v. Berl. Mass. p. 60.]

**סוּמָבָא** v. סוּמָבָא.

**סוּמָה** I, v. סוּמָא I.

**סוּמָה** II pr. n. m. *Sumah*. Num. R. s. 14 בר כרבה ס'.

**סוּמוֹקָא** v. סוּמָבָא.

**סוּמוֹקָרִי** v. סוּמוֹקָרִי.

**סוּמוֹן** m. (סוּמָא) *the pin for attaching the pole to the wagon*, Maim.; [the ring (ס) suspended from the yoke and pulled over the front end of the pole, R. Hai G. a. Ar.] Kel. XIV, 4.

**סוּמָכָא** m. (סוּמָא) *thickness*. Targ. I Kings VII, 26; a. fr.—Hull. 55<sup>b</sup> בסוּמָכָא on the thick part of the milt, opp. קולש. Sabb. 98<sup>a</sup> ס' דקש the thickness of each board. Succ. 53<sup>b</sup> ס' דארעא the thickness of the rind of the earth (beneath which there is water); a. e.

**סוּמָכָא** f. pl. (סוּמָא) 1) *ap-proaches* (cmp. Ez. XXIV, 2), *works and troops of siege, forts*. Targ. Ez. XVII, 23. Ib. XXIX, 7 בית ס' fortification. Ib. XXIV, 5; a. e.—2) *auxiliaries*. Targ. I Kings X, 15; Targ. Jer. XXV, 20, a. e. (h. text חסר). Targ. Nah. III, 9 סוּמָכָא ed. Lag. (oth. סוּמָכָא; h. text צמח).

**סוּמָכּוֹס** pr. n. m. *Sumkhos (Symmachos)*, a Tannai, pupil of R. Meir. Erub. 13<sup>b</sup>. Ib. III, 1. B. Bath. 73<sup>a</sup>; a. fr.—(V. Fr. Darkhé, p. 198.)

**סוּמָכָא**, **סוּמָכָא**, v. סוּמָכָא.

**סוּמָנָא** m. (סוּם I; v. סוּמָנָא) *mark, balk*.—*Pl.* סוּמָנָא. Targ. Is. XXVIII, 25 (h. text נסמן).

**סוּמָפָנָא**, **סוּמָפָנָא**, v. סוּמָפָנָא.

**סוּמָא** to be red, v. סָמָא.

**סוּמָא** I m. (=סָמָא, Saf. of עָמָא; cmp. עָמָא) [dark,] *red*. Targ. O. Lev. XIII, 30 (h. text צרב). Targ. O. Gen. XXV, 30 ed. Berl. (v. סוּמָא). Targ. Y. Lev. XIII, 24 סוּמָא (ed. Amst. סוּמָא) *red spot*; a. e.—Pes. 25<sup>b</sup>, a. e. ס' טפי וס' what reason hast thou to assume that thy blood is redder? may be thy neighbor's blood is redder, i. e. you dare not save your life at the expense of your fellowman's life. Sabb. 134<sup>a</sup> ס' חזינא חזינא an infant that looks red. Gitt. 67<sup>b</sup> ס' red meat. B. Mets. 58<sup>b</sup>, v. חזינא; a. fr.—Yeb. 64<sup>b</sup> סוּמָא surname of R. Isaac ben Joseph.—*Pl.* סוּמָא. Targ. II Kings III, 22; a. e.—Y. Snh. I, 18<sup>c</sup> bot.; Y. R. Hash. II, 58<sup>b</sup> top (not סוּמָא). Hull. 93<sup>b</sup> ס' red veins. Sabb. 147<sup>a</sup> ס' white or red garments; a. fr.—*Fem.* סוּמָא. Targ. Y. Num. XIX, 2.—Hull. 46<sup>b</sup>, v. סוּמָא.

**סוּמָא** II m. (preced.) 1) *milt*.—*Pl.* סוּמָא. Gitt. 69<sup>a</sup>.—2) *inflammation of the eye*. Y. Ab. Zar. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top, v. סָמָא.

**סוּמָא** pr. n. *Sumki*, a fictitious name in a charm formula. Gitt. 69<sup>a</sup>.

**סוּמָקָא**, **סוּמָקָא**, Pesik. R. s. 29-30 beg., read וּמָקָרִיבָא.

**סוּמָקָא** f. (סוּמָא) *redness*. Targ. Prov. XXIII, 29 סוּמָקָא (ed. Lag. יורם קנצין, corr. acc., v. יורם).

**סוּמָקָא**, v. סוּמָקָא.

**סוּמָקָא**, **סוּמָקָא** pr. n. חקל ס' *Red-Field*. Y. Snh. II, 20<sup>b</sup> bot.; a. e., v. חקל II.

**סוּמָקָא** m. (preced. wds.) *red-painter*. B. Bath. 84<sup>a</sup> הוא סוּמָקָא the sun paints red.

**סוּן**, *Hithpol.* v. סָנָא.

**סוּנָא**, Pesik. R. s. 29-30 (Var. שרנא) *quid?*—perh. סוּנָא (v. סָנָא) *contusion*.

**סוּנָא**, v. סוּנָא.

**סוּנָא**, v. סוּנָא.

**סוּנָא**, Lev. R. s. 12, quot. in Ar., *quid?*—perh. סוּנָא (v. סָנָא) *tube?*

**סוּנָא** f. (v. סוּנָא II) *evil habit*, (by way of angry antiphrasis) *practice, virtue*. Gen. R. s. 50 ס' ברנא (Ar. ed. Koh. סוּנָא) wilt thou introduce also this bad practice (another of your noble virtues)?; Yalk. ib. 84 סוּנָא (corr. acc.). [Ar. refers to συνηθισα.]

סונקלדרוס, סונקלימיקוס, סונקלימוס, v. sub סנק.

סוס *to be bright, glad*, v. שוש.

סוס m. (b. h.; v. Nöld. Mand. Gr. p. 147) *horse*. Pes. 113<sup>b</sup>. Succ. 26<sup>b</sup> ה' שינת ה' the (short) sleep of the horse, v. נשמה. Cant. R. to VIII, 9 ו' פרסי ו' when thou seest the Persian horse (Parthian cavalry) tied &c. Snh. II, 5 על סוס on the king's horse; a. fr.—[Gen. R. s. 95, end לקבל ה' (read: לקבלך) the horse is before thee (has been surrendered), v. פוגעא.].—Pl. סוסין, סוסים. Snh. II, 4. Ib. 21<sup>b</sup> ה' הבטלנין 'ס, v. פגלן; a. fr.—Cant. R. to I, 9 נקבור 'ס mares.—Fem. סוסה. Ib. Pirké d'R. El. ch. XLII; סוסא;—Pl. סוסיו. Ex. R. s. 23, end נקבור 'ס, v. supra.

סוס ch. same, v. סוסא.

סוספיל m. a species of locusts. Ab. Zar. 37<sup>a</sup>, expl. אייל קמצא.

סוסה, v. סוס.

סוסא I b. h., *she-horse*, v. סוס.

סוסא c. ch. = h. סוס. Targ. Ps. XXXII, 9 (Ms. סוסא). Ib. XXXIII, 17 סוסא. Targ. O. Ex. XV, 1; a. fr.—Hag. 9<sup>b</sup>, v. פרוא II. Snh. 105<sup>b</sup> 'ס לא רכבה (א) why didst thou not come riding on horseback?; a. fr.—[Ab. Zar. 4<sup>a</sup> דארה 'ס, v. סוסא.].—Pl. סוסין, סוסין, סוסין, סוסין, v. סוסא. Targ. Y. Ex. XV, 1. Targ. Gen. XLIX, 17. Targ. Is. XXX, 16 סוסין ed. Lag. (ed. Wil. סוסין; some ed. סוסין our horses). Targ. Ex. XIV, 23 סוסין constr.; a. fr.—Cant. R. to I, 9 (ref. to סוסין Hab. III, 8) [read:] סוסין 'סוסין in the plural.

\*סוסא II m. (b. h. סוס or סוס) *swallow*. Targ. Is. XXXVIII, 14 דארה 'ס (h. text עגור) (כסוס עגור).—[Targ. Jer. VIII, 7 (h. text ועגור) (סוס ועגור) from which it would appear that our w. is meant for horse.].

סוסיתא, סוסיתא pr. n. pl. *Susitha (Hippas); district of Hippas* (Hippene, Jos. Bell. Jud. III, 3, 1). Tosef. Ohol. XVIII, 4 (gentile towns in Palestine) והבירותיה (סוסיתא) like S. and her sister towns. Tosef. Shebi. IV, 10 חומו סוסיתא Var. ed. Zuck. (ed. ציציתא, ציציתא) the district of S.; Y. Dem. II, 22<sup>d</sup> top 'ס. Y. Shebi. VI, 36<sup>c</sup> bot. 'ס 'ארץ טוב 'ס 'the land of Tob' (Jud. XI, 3) that is the district of S. Ib. VIII, 38<sup>a</sup> מן 'ס from S. to Tiberias. Gen. R. s. 31; s. 32 מן טבריא לסוסיתא (ed. Leipz. סוסיתא; corr. acc.) as the distance (on the Lake of Tiberias) from T. to S. Lev. R. s. 23 'ס לט' as hostile as S. to T.; Cant. R. to II, 2 סוסיתא (corr. acc.); Lam. R. to I, 17; a. e.

\*סוסיתא f. (= סוס; cmp. סוסא I a. סוסין) *a cutting pain in the bladder, stone*. Yeb. 64<sup>b</sup> (Ar. סוסיתא).

סוסיתא, v. סוסא.

סוסרנא m. (σιστρνα) *a garment made of goat-skin*

with the hair on.—Pl. סוסרנא. Y. Ned. VII, end, 40<sup>c</sup> כגון 'ס (not סוסרנא) like those garments made of goat-skins (the hair of which is not used for clothing).—V. סוסרנא.

סוסתא, v. סוסיתא.

סיע, v. סיע. [Targ. O. Lev. XIV, 42 ויסיע some ed., v. שיע ch.].

סיע m., v. סיע.

סיעה, סיעה, v. סיעה.

סיעה f. (b. h.; = מסיעה, v. סיע II) *storm-beaten, restless*. Pesik. R. s. 32; Yalk. Is. 339 ו' סיעה (so'arah (Is. LIV, 11) means stirred up, for the nations have stirred her (Israel) up (with ref. to Ps. CXXXVII, 7). [Pesik. R. l. c. המצות 'ס, read, with Yalk. l. c., ענייה.]

סיעה, v. סיעה.

סיה I m. (b. h.; v. סיה II) *reed, bulrush*.—'ס the sea of Suf (Red Sea). Sot. 12<sup>a</sup> sq. (ref. to סיה, Ex. II, 3) R. E. says, that means the sea; R. S. says, it means agam (v. אגם II, 2); Ex. R. s. 1. Ib. s. 22 סיה קריעה the splitting of the Red Sea (for the passage of the Israelites); Y. Ber. I, 3<sup>d</sup> bot.; a. fr.

סיה ch. same, only with 'ס, ימא. Targ. Ex. XIII, 18. Targ. Jon. II, 6; a. fr.

סיה II (b. h.) *to cut; to be cut off; to end*. Tanh. B'resh. 12 ו' וסיה וסיה and destroys the good and the bad.

Pl. סיה *to cut, diminish; to exterminate* (corresp. to b. h. סיה). Gen. R. s. 100 ו' וסיה ו' who can annihilate the dust? ... the beasts of the field? &c. Ib. s. 42 ו' מה אהה הולך וסיה אה עצמד ו' Var. in Yalk. ib. 73 for ו' (ed. מסיים) why wilt thou reduce (weaken) thyself among thy enemies? (v. Tanh. Vayera 3).—Part. pass. סיה (denom. of סיה); f. pl. מסייה left to the end, ripening late; opp. בפר, בפר. Y. Dem. I, beg. 21<sup>c</sup> והמס' (Tosef. ib. I, 3 רבכוריה והמסייה). Y. Shebi. IV, end, 35<sup>c</sup>; a. fr.

Nithpa. סיה *to be late in ripening, to be left on the tree beyond cutting time*. Y. Dem. I, beg., 21<sup>c</sup> ו' נסיה יפ, v. סיה a. סיה.

סיה ch. same, 1) *to finish; to destroy*. Targ. Y. II Num. XXXIII, 52 וסיה (Y. I וסיה). Targ. Lam. IV, 11; a. e.—2) *to cease*. Targ. Is. XIV, 4. Targ. Lev. XXVI, 20. Targ. Prov. II, 22; a. fr.—Part. סיה. Ib. XI, 31; a. e.—Koh. R. to X, 15 ו' סיה מביני .. סיה between the two (disputing) that unfortunate woman (Jephthah's daughter) perished; Lev. R. s. 37, end בין דין סיה ו' (some ed. נסיה, corr. acc.).

Pa. סיה *to finish; to consume, ruin*. Targ. Y. Gen. XLIV, 12 Ar. (ed. פסק). Targ. Y. Lev. XIX, 9. Ib. XXVI, 16; a. e.—Part. pass. מסייה. Targ. I Kings XIV, 10.—Yalk. Gen. 133 סיה, v. סיה.

Af. סיה same. Targ. O. Deut. XXXII, 22 (ed. Berl. אס; ed. Vien. אס; h. text אכלה). Ib. 23 (h. text אספה). Targ. Zeph. I, 8; a. fr.

**סוף** m. (b. h.; preced.) 1) *end*. Yeb. XVI, 4 (121<sup>a</sup>) 'waters without end (the shores of which you cannot see from all sides). Ned. 62<sup>a</sup> and honor will finally come of itself. Gen. R. s. 71, beg. (ref. to Ps. LIX, 34) 'סוף ולא סופו ראשו the first clause of this verse does not correspond (in syntactical construction) to its final clause &c. Sifra K'dosh. ch. III, Par. 2 אם גנבה סוףך לנחש וכו' if thou steal, thou wilt finally deny &c. Kidd. 31<sup>a</sup> 'מס' דברך לא ס' דבר—the whole (Jewish) world; a. v. fr.—2) *remnant*, esp. *fruit remaining on the tree after harvest time, late fruit*. Y. Yeb. XII, 12<sup>d</sup> bot. 'קידוש בגופו של ס' (prob. to be read *בגופו*) if one betrothed a woman, giving as a consideration a branch of a tree of his containing remainders (mostly worthless). Pes. 6<sup>b</sup> 'סופי... ומשמר וכו' if there are in a man's field late figs, but he watches his field for the sake of the grapes; v. סופת. [Tosef. Kel. B. Mets. II, 8 סופין ed. Zolk., read: סוכין.]

**סופא, סוף** ch. same. Targ. Job XXVIII, 3; a. fr.—Y. Snh. X, 29<sup>a</sup> bot. 'יהא סופיה וכו' v. חנק. Ab. Zar. 41<sup>a</sup> 'מזיקרא at first..., but finally &c.; a. fr.

**סופגנין, סופגנים** m. pl. (ספוג) *cakes made of spongy dough, a sort of crackers*. Hall. I, 4, expl. Y. ib. 57<sup>d</sup> 'סופגניא Hall. I. c. 5 'סופגניא if his first intention was to make regular dough (for bread), and then it was changed for crackers. Y. l. c. 'שנעשו באור ס' crackers baked over fire, opp. בחמה baked in the sun. Kel. V, 8; a. fr.

**סופדא, סופדא** v. ספדא.

**סופיינוס** Y. Ber. IX, 13<sup>a</sup> bot. 'מן דס' Yalk. Joel 537 'ראספסרינוס I am a follower of Vespasian; cmp. אספסריאני.

**סופינא, סוף** m. (v. סוף) *metal spike at the butt-end of the spear* (v. Sm. Ant. s. v. Hasta). Targ. II Sam. XXI, 16 (h. text *סוף*).—\*Pl. (in Hebr. dict.) Tosef. Kel. B. Mets. V, 6 'תלוי זיני וכו' ed. Zolk. (ed. Zuck. ספטי) the handles of weapons and spikes.

**סופיסטיים, סופיסטא** m. (σοφιστης, sophista) *sophist, teacher of grammar, rhetoric, mathematics &c., esp. arithmetician*. Y. Shebi. IX, 38<sup>d</sup> bot. Pesik. R. s. 21 'מקום שאין ס' יכול לחשוב (not טום...; some ed. 'מקום, corr. acc.) up to where no arithmetician can count; Pesik. Bahod., p. 107<sup>b</sup> 'עד מקום שהסופיסט וכו' (corr. acc.).—Pl. סופיסטין Targ. I Chr. XII, 32.

**סופיק, סופיק** ch. סופיק II, a. סופיק v. סופיק.

**סופלי** m. pl. (ספל, v. ספל) *scrapings, esp. [scraped]*

*date-stones used as fodder (eventually as fuel)*. Bets. 21<sup>b</sup>. B. Bath. 11<sup>a</sup> 'פירא דס' a pit where offal is deposited for fodder. Gitt. 69<sup>b</sup> bot. 'סופא דס' water in which date-stones have been soaked; a. e.—[Tosef. Sabb. XV (XVI), 3 'סופלי של שמן, v. ספל.]

**סופלני, סופלני** v. ספלני.

**סופני, סופני** pr. n. 'Lake of Sof'ne. Tosef. B. Kam. VIII, 18; Targ. Y. I Deut. XXXIII, 23 (h. text 'ים); v. סופני.

**סופפתא, סופפתא** pr. n. pl. (?) *Sofafta*. Y. Snh. II, 20<sup>a</sup> bot. (שמעון דרוספתא' (Y. Ber. III, 6<sup>b</sup> 'שמואל דס').

**סופק, סופק** II, v. ספק.

**סופקא, סופקא** m. (ספק II, cmp. אספספא) *large wine vessel*. Yalk. Esth. 1048 the Persians had a large goblet... ומחקרי ודוא נקרא (ed. Frf. a. oth. נקרא) which was called *Sufka*; (Targ. II Esth. I, 8 פופקא).

**סופקנא, סופקנא** m. (preced.) *sufficiency*. Targ. Prov. XXVII, 27. Ib. XXV, 16 סופקנא (not דופ).

**סופר, סופר** m. (b. h.; ספר) 1) *scribe, writer of documents, copyist of prayers &c.* Gitt. VIII, 8 'גט וכו' if the scribe wrote the letter of divorce for the husband and a receipt for the wife &c. Keth. 51<sup>a</sup>, a. e. 'טעות ס' v. טעות. B. Bath. 21<sup>b</sup> 'מרא ס' (Ms. M. ספר) town-scribe (libellarius); B. Mets. 109<sup>b</sup> top ספר B. Bath. 21<sup>a</sup> 'מרא ס' (some ed. ספר, v. Tosaf. a. l.; (Rashi: *principal of a town-school keeping assistants*, v. infra); a. fr.—2) *a scholarly man*, opp. בור illiterate. Ber. 45<sup>b</sup> 'אחד ס' if one is a scholar (knowing the prayers) and the other illiterate.—3) *school teacher, primary teacher*. B. Bath. I. c. 'יהודי ס' a Jewish teacher; a teacher of secular branches (oth. opin.: a gentile teacher). Ib. 'מרא ס', v. supra. Tosef. Meg. IV (III), 38 'מלמד כדרכי but the Bible teacher teaches (these passages) in his usual way; a. fr.—Pl. סופרין, סופרין. Gitt. 24<sup>b</sup> 'הנשויין וכו' v. הנשויין. Y. Hag. I, 76<sup>a</sup>, a. e. 'משנינים ס', v. 'משנינים. Ber. I. c. 'משנינים ס' when both of them are scholarly men (knowing the prayers); a. fr.—Kidd. IV, 13 'לא ילמד ס' must not be a teacher of primary schools.—*the Treatise Sof'rim*, one of the small treatises attached to the Talmud, containing rules for writing Torah copies; (in Septem Libri &c., ed. Kirchheim: מסכת ספר חוריה).—Esp. *Sofer, pl. Sof'rim*, title of the scholars of the ante-Tannaic period, beginning with Ezra (v. Ezra VII, 11). Y. Shek. V, beg. 48<sup>c</sup>. Kidd. 30<sup>a</sup> 'סופרי תורה... שדורי סופרים וכו' the early scholars were called Sof'rim, because they counted all the letters in the Torah; a. fr.—*enactments or interpretations* dating from the Soferic period. Yeb. II, 4 'מד' belonging to the prohibitions ascribed to the Sof'rim. Snh. XI, 3 'דיומר בר' disregard of Soferic enactments is more strictly dealt with &c., v. דיומר I. Ib. 88<sup>b</sup> 'מד' a law which is founded on the Torah, but the interpretation of which dates from the Soferic period. Tosef. Kidd. V, 21; a. fr.—'תקון ס', v. תקון.

## סופרא, v. ספר.

**סופת** f. (v. סוף) *late fruit*. Tosef. Maasr. III, 12 'ס (ed. Zuck. (אסיפח) if there are figs left on the tree, but he guards his field &c.; v. סוף.

## סינפחא, v. סינפחא.

## סיקויסין, v. סיקויסין II.

**סור** I (b. h.) 1) *to go around; to turn*; with ל *to turn to, follow*; with ב, *to turn away*; in gen. [*to turn from the right path*], *to go astray; to degenerate*. Snh. 21<sup>b</sup> (ref. to Deut. XVII, 17) אני ארבה ולא אסור I (Solomon) will take many wives and yet not go astray. Ber. 19<sup>b</sup>, a. fr. לא דלא תסור the prohibition implied in the words, 'thou shalt not deviate' (from the decisions of the courts, the interpretations of the Rabbis, Deut. XVII, 11); a. fr.—2) *to pass away, cease*. Num. R. s. 9 (ref. to Am. VI, 7) לא יחדל שמחה חסידים at that time shall the joy of the (corrupt) banqueters cease; a. e.

**Hif.** הסיר 1) *to remove, take off*. Num. R. s. 14 (play on סיר, Ps. LX, 10) ויהסיני הצרעת מעליי and I removed the leprosy from him; ויהסיני אותו מן הטביעה whom I removed (saved) from drowning, v. טביעה I; Num. R. s. 12 לא יסיר הסיר הטומאה out of thy house; a. e.—2) *to cause to deviate, to corrupt*. Snh. II, 4 (ref. to Deut. XVII, 17) לא יסיר את לבו ובלבד שלא יסיר יחד מסיירות את לבו provided they (the wives) do not corrupt his heart; אפי' even one wife, if she might corrupt his heart, he must not marry. Kidd. 68<sup>b</sup> (ref. to Deut. VII, 4) לא יסיר את לבו this is to intimate the extension of the prohibition of intermarriage to all nations that might lead astray; Yeb. 23<sup>a</sup>; Ab. Zar. 36<sup>b</sup> חסיירות.

**Hof.** הוסר *to be removed*. Macc. 5<sup>a</sup> (ref. to סרה Deut. XIX, 16) עד שהוסר גופה של עדות Ar. s. v. זומם (ed. שחסרה) until the testimony itself has been removed (an alibi has been proved).

**סור** ch. same, 1) *to turn*, esp. סרינא (v. Hull. 17<sup>b</sup>, quot. s. v. סופרא) *to turn the slaughtering knife on all sides, to examine*. Erub. 63<sup>a</sup> רבינא סר סרינא R. examined the slaughterer's knife (assumed the rabbinical function of superintending the slaughtering) in Babylonia. Hull. 18<sup>a</sup> לא סרינא סר דלא סר ו' who failed to examine his knife before an authorised scholar.—2) *to go around, visit, superintend*, esp. ניכסיה (or ארעיה) *to superintend one's estate, examine, watch laborers &c.*—Part. סריר. Ib. 105<sup>a</sup> מאן סריר (Ar. סריר) he who goes around examining his property every day. Ib. ואנא לא סרינא... אבא הוה ס' my father used to examine his estate twice a day, but I do it only once a day.

**Pa.** סריר same. B. Mets. 76<sup>b</sup>, sq. [read:] סריר לארעיה (v. Rabb. D. S. a. l. note) he visited his fields &c. Gitt. 38<sup>b</sup> (רסרייר) Rashi (ed. רסרייר) those who examine their property on the Sabbath; a. e.—V. סרי I.

**סור** II (b. h.) pr. n. שער הכ' *the gate of Sur*, name of a Temple gate. Y. Erub. V, 22<sup>c</sup>.

\***סיר** (emp. צבר, v. סרייר) *to pile, arrange*.—Part. pass.

העצום. f. סורח; pl. סורחות. Tosef. B. Bath. III, 6 . . . סורח; ed. Zuck. (Var. סורחות, some ed. סורחות, corr. acc.) wood or stones piled up whether for his untilled field (for building) or for his fence; v. סרר a. צבר.

**סור** m. (= סורר, v. סורר) *fermentation, froth, leaven*; trans. (emp. סורר, v. סורר) *germ, original nature, character*. Snh. 92<sup>b</sup> סורר his haughty nature; [oth. opin.: its (the kiln's) froth], v. מרק a. מרק. Kidd. 82<sup>a</sup> כל שעסקיו סורר... he who has a business which brings him in contact with women, has bad leaven in him (or else he would not have chosen such a trade). Hor. 13<sup>a</sup> מפני שסורר because they (the mice) are of a mischievous nature. B. Mets. 59<sup>b</sup> the Torah cautions repeatedly against ill-treating the proselyte (גר), the proselyte רע because his original character is bad (into which ill treatment might cause him to relapse). Kidd. 17<sup>b</sup> שמא יחזור לסורר lest he (the proselyte) relapse &c., v. קילקיל. Gen. R. s. 70 הוה סורר he (Aquila) might have gone back to his evil ways (to heathenism); v. סרייר. Ib. s. 74, end (expl. למקומו, Gen. XXXII, 1) לסורר to his evil manners (sensual pleasures). Cant. R. to II, 5; a. e.—Pl. סורר *degenerate, bad people*. Num. R. s. 3 סורר even the bad among them are charitable; (Midr. Till. to Ps. XCII בוקרים שבהם).

**סורא** I (or סורא) m. name of a bitter herb. Pes. 39<sup>a</sup>, v. סניס.

**סורא** II pr. n. pl. Sura, 1) a town in Southern Babylonia between the canals, seat of the college founded by Rab. Erub. 8<sup>a</sup>. B. Mets. 67<sup>b</sup>, a. e. משכנא רס' v. משכנא. B. Bath. 89<sup>a</sup> רב יהודה מס' Sura on the Euphrates (Souira-Soura, mod. Surie). M. Kat. 24<sup>b</sup> (v. Neub. Géogr. p. 343, sq.).—[Y. Shebi. VI, 36<sup>a</sup> בסורא, read: בסורא... Midr. Till. to Ps. XII מס' ed. Bub. (oth. ed. מסורא), prob. to be read: בסורא.]

**סוראה** m. (preced.) of Sura. Keth. 39<sup>b</sup> ס' אבא ס' the daughter of Abba of Sura (wife of R. Papa). Ib. 52<sup>b</sup>; a. e.

## סורפנא, סורפנא, v. סרפנא.

**סורג** m. (סרג) *lattice-work, Soreg*, name of one of the approaches of the Temple fortification. Midd. II, 3; Yoma 16<sup>c</sup>.

**סורחבן** m. (סרהב) *rebellious*. Targ. Y. Deut. XXI, 18; 20.—Pl. fem. סרחהבין. Targ. Y. Gen. XXVI, 35 (ed. Vien. a. oth. סרחהבין, corr. acc.; Ar. סרחהבין).

**סורחבניהא** f. (preced.) *rebelliousness*. Targ. Y. Deut. XXXI, 27.

**סורחא** m. (סרה II) *overhanging part*. Targ. O. Ex. XXVI, 12 (some ed. סר, סרי).

**סורחן** m. (סרה III) *corruption, sin, offense*. Yoma 86<sup>b</sup> סרחהני let my sin be recorded; Yalk. Ps. 718 סרחהני Tanh. Ki Thissa 22 מה סרחהני what is my sin?; a. e.—V. סריחון.



**סורחא** ch. same. Targ. Gen. XXXI, 36. Targ. Job XXXIV, 37; a. fr.—Lev. R. s. 27; a. e.—*Pl.* סורחני, סורחני. Targ. Job II, 1 ed. Lag. (oth. ed. סורח, סורח).—Cant. R. to V, 16.

**סורחנא** f. same. Targ. Job XXII, 29 Ms. (ed. סורחנא). Ib. XXXVI, 14 Ms. (Var. Ms. a. ed. שלוח). Targ. Y. Lev. X, 17 סורח. Targ. Y. Deut. IX, 21 סורחנא; a. e.

**סוריא** pr. n. (Συρία) *Syria*, name of several districts situated north-east of Palestine (v. Neub. Géogr. p. 292), sharing in many respects the sanctity of the Holy Land. Ab. Zar. I, 5 ובס' וז' but in Syria &c., contrad. to א"י (Palestine) and to לארץ (v. ארץ). Hall. IV, 11. Shebi. VI, 2; 5, sq. Ohol. XVIII, 7; a. fr.

**סוריאל** pr. n. *Surial*, name of an angel. Ber. 51<sup>a</sup> (v. Rabb. D. S. a. l. note 100).

**סוריאא** v. סורחא.

**סוריאני** v. סורחני.

**סוריאנה** m. ch. = h. סוריא. Meg. Taan. ch. VIII ס' the Soreg was broken up (v. Graetz Gesch. d. Jud. III<sup>2</sup>, p. 420).

**סוריאקא** v. סורחקא.

**סוריאטין** (Συριατι) *in the Syrian language*; מישמע ס' (ἐπιστάμεθαί Σ.) to understand Syrian. Y. Ned. X, 42<sup>a</sup> bot. (not סוריא).

**סוריאקא** v. סורחקא.

**סוריאיתא** Targ. Y. Gen. XXX, 38, ed. Amst., read: מוריאיתא.

**סורמק** pr. n. m. *Surmaki* (emp. סורמקי). Yoma 10<sup>a</sup> (Ms. M. סוריא, v. Rabb. D. S. a. l. note).

**סורס** m. *Sores* (?), name of a plant (?). Y. Ned. IV, 38<sup>d</sup> top ס' מי ס' a solution of S. &c., a spiced drink (perh. סוריא?).

**סורס** m. (סרס) 1) (emp. meanings of ἀπόκοπος a. ἀποκοπή) [castrated,] ס' *aphaeresis, dropping of a radical letter*. Mekh. Bo, s. 3; Pes. 61<sup>a</sup>; Y. ib. V, 32<sup>a</sup> bot. expl. רכסו (Ex. XII, 4) v. רחבסו. Ex. R. s. 42, end ס' לשון סוריאטין (corr. acc.), v. ס' ס' III. —2) (a contemptuous perversion of לשון ס' Syrian, in gen. *Aramaean language*. Sot. 49<sup>b</sup>; B. Kam. 82<sup>b</sup> sq. ס' ל' ס' במה וז' what has the Syrian tongue to do in Palestine? Speak either Hebrew or Greek. Y. Sot. VII, 21<sup>c</sup> top ס' ל' ס' do not despise the Syrian language, for it is employed in the Torah (Gen. XXXI, 47) &c.; Gen. R. s. 74 פריס (corr. acc.); Yalk. Gen. 130 פריס (corr. acc.); (Yalk. Jer. 286; Yalk. Dan. 1060 פריס). Y. Sot. l. c.; Y. Meg. I, 71<sup>b</sup> bot., v. ארמי; Esth. R. to I, 22 פריס (corr. acc.).—*Pl.* סוריאטין *Syrian cakes*. Y. Pes. II, 29<sup>b</sup> bot.; v. סוריאטין.

**סורקין** Tosef. Kel. B. Bath. V, 11 ed. Zuck., v. סורקין *סורחא*, Midr. Till. to Ps. XII, v. סוריא II.

**סות** or **סות** f. (b. h.; סוה, v. סוה) *dress, cloak*. Kel. XVI, 7 עושה ס' (oth. ed. סוה or סוה *pl.*), v. סוה. [Var. in Mish. ed. סוה, prob. meant for סוה = סוה, as a gloss to our w.; R. S. to Kel. l. c. שוה, Var. סוה; Hai G. סוה, Var. סוה.]

**סות** or **סות**, *Hif.* סוה, v. סוה.

**סות** f. (homilet. etymology fr. סוה) *being misled, error*. Tanh. Vayhi 10 (ref. to סוה, Gen. XLIX, 11) אין סוה (סוה) ס' (not סוה) *suthah* means error, as we read כי יסוה (Deut. XIII, 7): when an error in law is committed, it shall be washed clean in his (Judah's) borders (by the Sanhedrin); emp. Gen. R. s. 98, quot. s. v. סוה.

**סותרייתא** v. סורחיתא.

**סותא** v. סותא.

**סות** f. (b. h.; סוה) *swimming*. Tosef. Succ. III, 6 ס' אבל יעבירנה בס' Var. ed. Zuck. (anoth. Var. סוה; ed. Zuck. סוה, corr. acc.) but one may be able to cross it by swimming.

**סותא** ch. same. Targ. Ez. XLVII, 5.

**סותי** v. סות.

**סות**, with art. סוה, contract. of סוה, v. סוה.

**סות** m. (סוה) *surrounding*; ס' *all around*. Targ. O. Num. I, 53; a. fr. (v. סוה).—Sabb. 13<sup>a</sup>, a. fr. ס' לברא I. v. סוה.

**סותא** f. (preced. 1) *going around, circuit* (emp. סוה Ich.). Targ. Jer. XIV, 18.—2) *circulation, exchange*. Targ. O. Gen. XXIII, 16 ס' received as exchange.—3) *trade, traffic; goods*. Ib. XXXIV, 10. Ib. 21 (ed. Berl. סוה).—Lam. R. to I, 1 רבתי ס' (סוה) ס' וז' if I come to you with this ware (shoes), wilt thou sell it for me? Ib. ס' ס' he bought an assortment of shoes.

**סות** f. h. (b. h.) same, *traffic; goods*. Pesik. R. s. 10 (play on סוה, Cant. VII, 3) ס' והשכר דיו when they (the Sanhedrin) were in session, there were traffic and profit in the world. Ab. II, 5 ס' כל המרבה ס' not every one that has a large trade obtains wisdom. B. Mets. III, 2 ס' וז' ס' how (can this be)? Shall this man traffic with his neighbor's cow? Sifre Num. 23 שומע אני מסוה ומרפואתו I might understand, that the Nazarene must abstain from trading in wine or using it as external medicine; Num. R. s. 10. Ab. VI ס' במיעוט ס' by contentment with small business; a. fr.

**סותא** v. סותא.

**סותא** v. סותא.—[Y. Shek. VI, 50<sup>a</sup> top, Bab. ed. Ms. M. סוה, read: סוה, v. סוה.]

**סחט** (b. h. שחט) *to press out, wring, cause to flow*. Sabb. XXII, 1 *אין סחטין וכו'* you must not press fruits (on the Sabbath) for the sake of the juice. Ib. 144<sup>b</sup> *היו סחטין ברימונים* they squeezed pomegranates. Y. ib. X, 10<sup>c</sup> *top וכו' סחטין הסוּחַט והמכבס מלאכה* wringing clothes and washing are in the same category of labor. Bets. 3<sup>a</sup> *שחט וסחט* lest he may squeeze (fruit); a. fr.—Hull. 27<sup>a</sup> *אלא וסחט* read not (Lev. I, 5) *v'shahat* (and he shall cut), but *v'sahat* (and he shall get the blood-out) &c., v. חטא I.

**סחט** ch. same, *to absorb*. B. Mets. 114<sup>b</sup> *גלימא ריהא* his cloak had absorbed the scent (of Paradise; Ms. F. *סחטה* he wrung his cloak out; v. Rabb. D. S. a. l. note 60); Yalk. Lev. 675 *גלימיה ריהא* v.

**סחט** 1) (b. h. שחט) *to swim*. Part. סחט; f. סחטי. Targ. Y. Gen. VII, 18.—Y. Sabb. VII, 10<sup>a</sup> *בוט* swimming (on the Sabbath).—2) (=ח. סחט, v. Ez. XXVI, 4) [*to scrape, sweep*] *to wash, bathe*. Targ. Lev. XIV, 8; a. fr.—Y. l. c. *באל מיקטרי וכו'* went bathing with &c. Bab. ib. 141<sup>a</sup> *מאן דסחט במינא וכו'* he who bathes in the river &c. Y. Pes. X, beg. 37<sup>b</sup> *סחט וצחא* had taken a bath and was thirsty. Y. Ter. VII, end, 46<sup>c</sup> *סחט וכו'* take ye a bath, for your Creator will help you &c. Ib. *דא ראינו סחטין* until they shall have taken a bath. Ruth R. to II, 19 *נרחוין* (not מסחו) they went down to bathe &c.; a. fr.

*Pa. אסחט to wash, cleanse, bathe*. Targ. Job IX, 30 (Ms. אשחט, v. שחט). Targ. Lev. XIV, 9 (not וסחט); a. fr.—Ruth R. l. c. *כי קיימין מסיחטין יתיה* (or מסיחטין) when they were washing his body. Lev. R. s. 28 *עאל אסחיה* (not אסחט) he went in and scoured him (Mordecai); a. e.

**סחט** f. (סחט) *pressing, wringing*. Sabb. 144<sup>a</sup> *בני סחט* fruits designated to be pressed (for the juice). Y. ib. VII, 10<sup>c</sup> *top מלאכה סחט* the dyers in Jerusalem made the wringing (of dyed clothes) a special work; a. e.

**סחט** or **סחט** m. (סחט or סחט) *swimmer*. Yoma 77<sup>b</sup> *שכן קורין לשחיטא סחט* ed. (Ms. M. שחט; Ms. M. 2 סחט; Ar. סחט) for the swimmer is called s.; Yalk. Ez. 381 *שחט*; Y. Shek. VI, 50<sup>a</sup> *top שחט* (Bab. ed. שחט; Ms. M. סחט, read: שחט).

**סחט**, Y. Dem. I, 22<sup>a</sup>, read: סחט.

**סחט** m. (סחט II) *an inverted vessel*, opp. **סחט**. Pes. 40<sup>a</sup> *סחט* (ed. סחט; Ms. M. סחט) if the grain is roasted in an inverted vessel &c., v. **סחט** I.

**סחט** f. (סחט 2) = b. h. סחט, *sweepings, refuse*. Targ. Zeph. I, 17 (ed. Wil. סחט; Ar. סחט). Targ. Is. V, 25 (Regia סחט; some ed. סחט; h. text סחט).—Sabb. 121<sup>b</sup> *דחט דחט* Ar. (ed. דחט דחט) threw refuse (disgusting matter, cmp. סחט, before the Resh G'lutha). Y. M. Kat. II, 81<sup>d</sup> *top ודחט דחט* a woman swept the refuse out of the house and threw it &c. Lam. R. to I, 15, v. סחט II.

**סחט**, Y. Snh. X, 29<sup>b</sup> *top אסחט*, v. חטן I.

**סחט** (b. h.; cmp. חט II) *to rub, sweep*. Pirké d'R. El. ch. XIV *סחט במעיו על הארץ* in the pain of its growth, it (the serpent) shall sweep along (drag itself) with its belly on the ground.—Part. pass. סחט, pl. סחט *swept away, driven about*. Tanh. P'kudé 3 like a dog (some ed. חט) that is pushed this way and that way. Yeb. 47<sup>a</sup> *דחט דחט* broken down, pushed about, -swept (from place to place) and tossed about; [Rashi: covered in mourning, v. חט a. חט I]. Yalk. Ps. 735, v. סחט.

*Nithpa. סחט to be swept, be inundated, ruined by a flood*. Keth. I, 6 (12<sup>b</sup>) *נסחט שדך* (Y. a. Bab. ed. it is thy misfortune, i. e. it is thy misfortune, and I cannot be made to suffer for it. Ib. 2<sup>a</sup> *סחט* it is thy misfortune (that I was taken sick). Ib. VII, 8 *סחט דאב* the father has to bring evidence that these blemishes arose while she was betrothed and therefore it was his (the husband's) misfortune; a. e.

*Nif. סחט to be swept away, struck down*; (homilet. = *ספח*) *to be smitten with leprosy* (v. ספח). Tanh. Thazr. 11; Yalk. Kings 229; Zech. 586 (interpret. נסחט, Jer. XLVI, 15); Yalk. Lev. 555.

**סחט** I ch. same, *to sweep away; to reject, despise*. Targ. Prov. III, 34. Ib. X, 3 (h. text סחט).—Part. pass. סחט *hurried*. Targ. Esth. VIII, 14 (h. text סחט).

*Itkpe. סחט to be swept away; to be inundated, ruined*. Targ. Prov. XIV, 32 (h. text ידחט). Targ. Y. I Gen. XLIX, 4.

**סחט** II (v. חט I) *to put on as a cover; to tilt over, invert*. Snh. 104<sup>a</sup> *ארישטא* he inverted a fuller's trough over his head. Ned. 51<sup>a</sup> *על רישיה* and tilted it over &c. Sabb. 110<sup>a</sup> *ארישטא* (Ms. M. incorr. וליחט) and let him put a basket over his head. Ib. 121<sup>b</sup>, Hull. 8<sup>b</sup> *כפלי וכו'* one must not cover up meat with groins; a. e.—Part. pass. סחט; f. סחט. Ab. Zar. 51<sup>b</sup>, v. משיקל. Hag. 15<sup>a</sup> *כסרי דסחט* (Rashi) like two cups inverted one over the other.—V. סחט.

**סחט**, v. שחט.

**סחט** (b. h.) *to go around; esp. to travel as a merchant*.—[Num. R. s. 13 *סחט סחט*, read, as Yalk. Lev. 554, a. Yalk. Prov. 959 *סחט סחט* III.]—Denom. סחט.

**סחט** ch. same, 1) *to go around, turn* (corresp. to h. סבב). Targ. Koh. XII, 5, Targ. Cant. III, 2 (ed. Vien. Af.); a. fr. (V. Af.).—2) *to trade*. Gen. R. s. 52 *סחט בה וכו'* thou wentest to Egypt and tradedst with her (Sarah), thou hast come here and tradest with her.

*Pa. סחט to go around*. Targ. Koh. l. c. Targ. Lam. I, 6.

*Af. סחט 1) to surround, enclose*. Targ. Josh. VI, 3; 11; 14 (interch. with Pe.); a. fr.—2) *to go about*. Targ. II Chr. XVII, 9.—3) *to lead about, to move*. Targ. O. Ex. XIII, 18. Targ. I Sam. V, 8; a. fr.—4) (cmp. סבב *Hif.*) *to recline around the table, to dine*. Targ. Ex. XXXII, 6. Targ. I Sam. XX, 5; a. fr.

*Ithpa.* אִתְּפָה, *Ithpe.* אִתְּפָה 1) *to turn around, turn to or from, to be carried around.* Targ. O. Gen. XLII, 24. Targ. O. Ex. X, 10 (v. Berl. Targ. O. II, p. 22). Targ. O. Num. XXXIV, 4, sq. (some ed. *Pe.*, others *Af.*). Targ. I Sam. V, 8; a. fr.—2) *to be seated at the table.* Targ. Ps. I, 1. Targ. Gen. XXVII, 19.

סַחַר m. *enclosure*, v. סָחַר.

סַחְרוּנִי v. סָחַרְנִי.

סַחְרוֹן m. (סָחַר) *travelling merchant.* — Pl. סַחְרָנִים, סַחְרָנִי. Erub. 55<sup>a</sup>; Yalk. Deut. 940.

סַחְרָנוּתָא f. (סָחַר) *surrounding*; constr. סַחְרָנוּתָא (adv.) *in the neighborhood of, round about.* Targ. O. Ex. VII, 24. Targ. Ez. XXXII, 22, sq. (some ed. סַחְרָנוּתָא).

סַחְרוּנִי, סַחְרוּנִי m. pl. constr. (preced.) *neighborhood, neighbors of.* Targ. Jer. XLVIII, 17. Ib. XXXIII, 13; a. fr.—Sabb. 152<sup>a</sup> גִּלְדִּין סַחְרוּנִי (Ms. M. סַחְרָנוּתָא; Ms. O. סַחְרָנוּתָא), v. גִּלְדִּין.

סַחְרָתָא f. *neighborhood*, v. סַחְרָנוּתָא.—[Tosef. Shebi. IV, 11, v. מִתְּרָתָא.]

סַחַט m. (סָחַט; cmp. רָסִיט, a. the phrase יָד נְשִׂיא 1) *handle, that part of a handle which is indispensable in using the tool.* Tosef. Mikv. VI (VII), 21 מִסְּפָה וְלִחוּץ beyond the indispensable part of the handle, מִסְּ וְלִפְנִים within that part.—2) *swinging the forefinger*, v. סָחַט.

סַחַט v. סָחַט.

סַחְדָא (סָחַד) pr. n. (prob. of Greek origin, cmp. pr. n. Σαδάδης) *Satda*; ס' son of S., surname of Jesus of Nazareth. Sabb. 104<sup>b</sup>; Tosef. ib. XI (XII), 15; Y. ib. XII, end, 13<sup>d</sup> וְכִי לֹא חִבְדָּא בֶן ס' but did not Ben S. bring sorcery from Egypt only in this way (by making incisions in his flesh)? Y. Snh. VII, 25<sup>d</sup> top וְכִי כִי עָשָׂה לְבֶן סָחַד so they did to Ben S. in Lydda, when they made two scholars lie in wait for him &c.; Y. Yeb. XVI, 15<sup>d</sup> bot. Sabb. l. c. (in editions not controlled by censors, v. Rabb. D. S. a. l.) בֶּעַל ס' בִּיעַל ס' her husband's name was S., her lover's, Pandera; (refuted and changed) וְכִי אִמּוֹ ס' his mother's name was S. ... סָחַדָּה this one deserted her husband; Snh. 67<sup>a</sup> סָחַדָּה (v. Rabb. D. S. a. l. note).

סַחְדָּתָא v. סַחְדָּתָא.

סַחְדָּתָא f. (סָחַד) *aberration, madness.* Targ. Koh. II, 15 (ed. Vien. סָחַד).

סַחְדָּנוּר m. (stationarius) *station-master, police officer.* Gen. R. s. 26 הַק' בָּה עוֹשֶׂה ... ס' שְׁלֹחַם the Lord will make the angel of death their (the nations') officer (in the place of tyrants like Pharaoh &c.); ['Rashi': מִיִּשְׁטָר, v. בְּרִאדִּיר Ex. R. s. 51 אֶסְטִינִי] Yalk. Is. 295 אֶסְטִינִי v. בְּרִאדִּיר I have created thee (the angel of death) a *stationarius* for &c.—Pl. סַחְדָּנוּרִין, אֶסְטִינִי, אֶסְטִינִי. Cant. R. to VII, 1 (not רִין ...), v. אֶסְטִינִי.

סַחְדָּנוּר, סַחְדָּנוּר, v. אֶסְטִינִי.

סַחַה (b. h. שָׁחָה; v. נָשָׂה) *to deviate, to turn to or from.* Koh. R. to I, 16 סַחַה הַלֵּב the heart deviates (turns to evil).—Esp. (of woman) *to be faithless.* Y. Sot. II, 18<sup>b</sup> top; Y. Kidd. I, 60<sup>d</sup> וְכִי אִיִּסְתָּה אִיִּסְתָּה 'Amen', that I have not been faithless as a betrothed, as a married woman &c.—V. סַחַה.

סַחַה ch. 1) same (corresp. to b. h. נָשָׂה). Targ. Gen. XXXVIII, 1; 16 (h. text וִיטָה; a. fr.—Esp. *to deviate from the right path, to go astray; to be faithless.* Targ. Num. V, 12 (h. text וְשָׁחָה; a. fr.—Sabb. 104<sup>b</sup> סַחַה; Snh. 67<sup>a</sup> סַחַה, v. סַחַה.—2) (of the mind) *to wander, be mad* (cmp. h. שָׁחָה). Targ. Koh. II, 15 סַחַה ed. Lag. (ed. Vien. סַחַה, v. סַחַה).—Part. סַחַה; f. סַחַה; pl. סַחַה (a) (of the mind) *distracted.* Targ. I Kings XXI, 5 (h. text סַחַה).—b) *inclining.* Targ. Y. Ex. XXIII, 2 (h. text סַחַה).—c) *deviating from the right path, rebellious.* Targ. O. Deut. XXI, 18; 20 (h. text סַחַה). Targ. Jer. V, 23. Targ. Ps. CI, 3 Ms. (ed. וְשָׁחָה, ed. Wil. וְשָׁחָה). Ib. CXXV, 5; a. fr.

*Af.* סַחַה 1) *to turn (one's own way), to deviate.* Targ. Prov. XIV, 27 (h. text סַחַה).—2) *to turn, direct.* Targ. O. Num. XXII, 23 (h. text סַחַה); a. fr.—Esp. סַחַה *to divert justice; to oppress.* Targ. Is. XXIX, 21; a. fr.—V. סַחַה.

סַחַה f. (preced.) *deviation, revolt.* Targ. Deut. XIX, 16 (h. text סַחַה). Ib. XIII, 6; a. fr.

סַחַח m. (σάβας) *straw-mattress.* Tosef. Sabb. XIII (XIV), 15 וְיִשְׁכְּבוּם (Var. וְיִשְׁכְּבוּם) the boards on which the straw rests; Y. ib. XII, beg. 13<sup>c</sup> סַחַח (corr. acc.); Bab. ib. 47<sup>a</sup> סַחַח (Ms. M. סַחַח; Ms. O. סַחַח; v. Rabb. D. S. a. l. note). Tosef. Kel. B. Mets. VIII, 4 סַחַח (corr. acc.; R. S. to Kel. XVIII, 3 סַחַח). [The phonetic corrupt. of ס into ק in the Babylonian Talmud has been reimported as Variant into Tosefta.—For the phonetic relationship between *t* and *k*, cmp. Lidd.-Scott. Gr. Dict. sub lit. K.]

סַחַח m. = אֶסְטִינִי, *colonnade.* Y. Succ. V, 55<sup>a</sup> bot.; Y. Taan. III. 66<sup>d</sup> bot. אֶסְטִינִי לְפָנִים אֶסְטִינִי within a colonnade; Pes. 13<sup>b</sup> ס' לְפָנִים ס' = ס' = ס'; ib. 52<sup>b</sup>; Succ. 45<sup>a</sup>; Tosef. ib. IV, 6. Tosef. Sabb. X (XI), 1 וְכִי ס' דרך ס' וְכִי ס' through a colonnade into the street. Tosef. M. Kat. II, 13 וְכִי ס' דרך ס' a shop having an entrance from a colonnade; a. e.—Pl. סַחַחִין. Tosef. Kel. B. Mets. II, 8 וְכִי סַחַחִין ed. Zuck. (ed. Zolk. וְכִי סַחַחִין, corr. acc.), v. סַחַחִין.—V. אֶסְטִינִי, אֶסְטִינִי.

סַחַח m. *mosaic pavement.* Targ. Esth. I, 6 (h. רַצְפָּה). Targ. Y. Lev. XXVI, 1 סַחַח.

סַחַחִין v. סַחַחִין.

סַחַח v. סַחַח.

סַחַח v. סַחַח.

סַחַח v. סַחַח.

**סְטִיפָה** f. (פְּטָה) *having a pustulate face*. Y. Sabb. IX, end, 12<sup>b</sup> אִשָּׁה סְטִיפָה (prob. to be read סְטִיפָה).

**סְטִיפָה** f. ch.=h. סְטִיפָה q. v. Targ. Y. Num. VI, 2.

**סְטִיפָה** m.=אֶסְטִיפָה Lev. R. s. 28, end סְטִיפָה Ar. (missing in ed.) and he was a manufacturer of *stakton*.

**סְטִיפָה** f. (preced.; a corrupt. of *σταυτή*) *oil of myrrh or cinnamon*. Pes. 43<sup>a</sup> (expl. שֶׁמֶן הַמֵּר, Esth. II, 12); Meg. 13<sup>a</sup>; Yalk. Esth. 1083.—Targ. Esth. II, 12 מִכְסֵּה (corr. acc.).

**סְטִיפָה**, Y. Sabb. III, 6<sup>a</sup> bot. גִּי סְטִיפָה Ar. (Var. גִּי סְטִיפָה, ed. חֲבֵה גִי סְטִיפָה, v. נְטִיפָה, חֲבֵה גִי נְטִיפָה, v. נְטִיפָה).

**סְטִיפָה** (v. טִיפָה) *to close, to seal*. Targ. Esth. VIII, 8 קְטִיפָה (imper.).

**סְטִיפָה**, Pesik. Shek., p. 19<sup>b</sup>, read כְּכֹמֶיפָה, v. כְּכֹמֶה ch.

**סְטִיפָה** (b. h. שָׁטָן; emp. שָׁטָן) *to be hostile to; to hinder, accuse*. Pesik. R. s. 13 אִתְּהָ הַבְּרִיחַ אִתְּהָ (כל) אִתְּהָ thou art hostile to me on account of that blessing; it is given to you. Ib. s. 12; a. e. (interch. with שָׁטָן).

**סְטִיפָה** (with חֲשֵׁי) *to bring charges against, accuse*. Ib. s. 36 בּוֹאוּ וְנִשְׁטָן עַל דְּרֹדוֹ וְכִי come, let us bring charges against the Messianic generation, so that it may not be created. Ib. s. 12; a. e. (interch. with שָׁטָן) how dare you attack &c.

**סְטִיפָה** I ch. same. Targ. Y. Num. XXII, 22 לְמִשְׁטָן (לְמִשְׁטָן; ed. Berl. לְמִשְׁטָן). Ib. 32 לְמִשְׁטָן (O. ed. Vien. לְמִשְׁטָן; ed. Berl. לְמִשְׁטָן). Targ. Ps. XXXVIII, 21 לְמִשְׁטָן Levita (ed. Af.). Ib. CIX, 4 לְמִשְׁטָן (Ms. לְמִשְׁטָן); a. e.

**סְטִיפָה** 1) same. Ib. XXXVIII, 21, v. supra.—2) (denom. of לְמִשְׁטָן) *to mislead*. Yoma 20<sup>a</sup> לְמִשְׁטָן לְאַסְטִיפָה (not לְמִשְׁטָן) has no permission to seduce to sin.

**סְטִיפָה** II, **סְטִיפָה**, **סְטִיפָה**, **סְטִיפָה** m. (preced.)=h. שָׁטָן, 1) *hinderer, enemy*. [Targ. O. Num. XXII, 22; 32, v. preced.] Targ. I Kings V, 18; XI, 14 (interch. with שָׁטָן).—**סְטִיפָה**, **סְטִיפָה**. Targ. Ps. CIX, 20 קְטִיפָה (ed. Lag. קְטִיפָה). Ib. 29 (ed. Lag. קְטִיפָה).—2) *the accuser, seducer, Satan*. Targ. Job I, 6; a. fr.—Tam. 32<sup>a</sup> נִצָּח סְטִיפָה Satan has been victorious, i. e. wrong has won against right.—Yalk. Gen. 23 קְטִיפָה (in Hebrew dict.), v. סְטִיפָה.

**סְטִיפָה** pr. n. ch.=h. שְׁטִיפָה, *Sitnah* [enmity], name of a well. Targ. O. Gen. XXVI, 21 ed. Berl. (oth. ed. שְׁטִיפָה; Y. שְׁטִיפָה).

**סְטִיפָה**, **סְטִיפָה** (Saf. of בִּיטָה) [to cause dripping,] *to scarify sycamores &c.*—Part. pass. f. pl. מִסְטִיפָה *fruit burst open* (naturally or through scarification). Dem I, 1 Y. ed. a. Ms. M. (ed. מִסְטִיפָה, corr. acc.).—V. מִסְטִיפָה.

**סְטִיפָה** (v. סְטִיפָה II) 1) *to turn sideways*. Meg. 16<sup>a</sup> וְכִי וְכִי and an angel came and turned her hand towards Haman.—2) *to strike sideways, slap*. B. Kam. VIII, 6 קְטִיפָה if he slapped his neighbor, contrad. to קְטִיפָה to strike with the fist, a. to לִאחֹרֵי with the back of the

hand. Snh. 58<sup>b</sup> הַסֹּסֶר, v. לִיץ. Ex. R. s. 15 קְטִיפָה; Tanh. Hayé 3, v. מִסְטִיפָה, מִסְטִיפָה; a. fr.

**סְטִיפָה** same. Y. Peah I, 15<sup>a</sup> top וְכִי מִסְטִיפָה וְכִי his mother slapped him (with her shoe) &c., v. בִּיץ II; Y. Kidd. I, 61<sup>b</sup> top; Esth. R. to I, 16; Lev. R. s. 12 מִסְטִיפָה (some ed. מִסְטִיפָה; corr. acc.); Pesik. R. s. 23-24 מִסְטִיפָה (corr. acc.). Nidd. 25<sup>b</sup> שְׁטִיפָה Ar. (ed. שְׁטִיפָה); a. e.

**סְטִיפָה** I ch. same. [Targ. Prov. XV, 25 נִסְטָה ed. Lag., v. סְטִיפָה II.]

**סְטִיפָה** *to strike with the flat hand; to flatten*. Targ. Ps. CIV, 2 מִסְטִיפָה Ms. (ed. מִסְטִיפָה).

**סְטִיפָה**, **סְטִיפָה**, **סְטִיפָה** m. (contract. of צִיפָה, v. צִיפָה, *to be near*; emp. forms like מִסְטִיפָה, מִסְטִיפָה, מִסְטִיפָה &c.; emp. Samar. מִסְטִיפָה, מִסְטִיפָה, מִסְטִיפָה for our w.) *side, border*. [Dan. VII, 5 צִיפָה. Targ. O. Ex. XXV, 12 (Y. צִיפָה). Targ. Y. Num. XIII, 17 צִיפָה. Targ. Y. Ex. XX, 2, sq.; a. fr.—Y. Snh. VII, 24<sup>a</sup> top וְכִי מִן דִּין מִן דִּין one stands on this side (of the culprit) and one on the other side (contrad. to מִסְטִיפָה a. מִסְטִיפָה standing in front and behind). Sabb. 134<sup>a</sup> לִפְנֵיהָ לְמִסְטִיפָה (v. Rabb. D. S. a. l. note 8) let him turn its hem upwards (outside). Nidd. 56<sup>b</sup> בְּסִי in the borders (folds) of the garment. Koh. R. to XI, 2 קְטִיפָה ... the two serpents placed themselves by the side (of the cave); Pesik. B'shall., p. 94<sup>a</sup> לְמִסְטִיפָה; a. fr.—[Targ. Ps. LXXXIV, 6; CXLIX, 6, v. לְמִסְטִיפָה].—**סְטִיפָה**, **סְטִיפָה**, **סְטִיפָה**. Targ. Y. I Gen. III, 24 (Y. II סְטִיפָה, corr. acc.). Targ. Ex. XXXVII, 7, sq. Ib. XXV, 14 (Y. צִיפָה); a. fr.—[**סְטִיפָה** wages, v. סְטִיפָה.]

**סְטִיפָה** m. (preced.) *coming from the side*.—**סְטִיפָה**, **סְטִיפָה** money given in settlement of another case than the present transaction. Shebu. 42<sup>a</sup>.

**סְטִיפָה**, v. סְטִיפָה נְלִיָּיא.

**סְטִיפָה** m. pl. (στροφάματα) *covering for a couch, mattresses*. Koh. R. to III, 9 (not סְטִיפָה).

**סְטִיפָה**, v. סְטִיפָה נְלִיָּיא.

**סְטִיפָה**=אֶסְטִיפָה. Ex. R. s. 37.

**סְטִיפָה** m. אֶסְטִיפָה, *soldier*.—**סְטִיפָה**. Ex. R. s. 15 וְכִי מִסְטִיפָה levies as soldiers strong and sound men &c.; Tanh. Hayé 3 סְטִיפָה (read מִסְטִיפָה).

**סְטִיפָה** f. pl. (אֶסְטִיפָה) (v. אֶסְטִיפָה). Tanh. P'kudé 3 [read, as in ed. Warsaw:] מִסְטִיפָה לְמִסְטִיפָה in his fourth stage man is like the horse that runs in races.

**סְטִיפָה**, v. סְטִיפָה נְלִיָּיא.

**סְטִיפָה**, v. next w.

**סְטִיפָה**, **סְטִיפָה** f. (Saturnalia) *the Saturnalia*, a Roman festival beginning on the 17<sup>th</sup> of December and lasting several days. Ab. Zar. I, 3 Y. ed. (Mish. a.

Bab. ed. 8<sup>a</sup> variously corrupted or perverted). Y. ib. 39<sup>c</sup> (cacophemistic etymology) שנאה זמורה שונא נוקם ונוטר hatred hidden (under the merriment of social equality and good will), he (the Roman) hates &c. Ib. דברינשן. Ib. top ס' the Saturnalian fair of Scythopolis (v. פישן). Ib. top ס' during the Saturnalia trading is forbidden only with those who worship thereon (celebrate it). Bab. ib. 8<sup>a</sup> ס' שמונה ימים לפני וכ' the Saturnalia begin eight days before the solstice; Y. l. c. ס' לאהר וכ' (corr. acc.). Deut. R. s. 7 סטרנלים, סטרנלים (corr. acc.).

ס' (σέ) thee. Pesik. R. s. 40 ס' לעולה (not ור', v. שיה).

ס' f. *Siah*, a plant classified with hyssop, *Satureia Thymbra* (savory). Maasr. III, 9. Shebi. VIII, 1. Tosef. Kil. III, 12. Sabb. 128<sup>a</sup>, expl. צרר; a. fr. — V. Löw Pf., p. 135.

ס' Arakh. 18<sup>a</sup>, v. ס'צה.

ס' m. (שאר = סאר) fermentation, leaven. Hall. II, 6 וס'ארין Ar. (ed. וסארין) the leaven required for them. — Transf. original immoral condition; evil nature. Y. Ab. Zar. II, 41<sup>a</sup> top ס' לסיאור' הוור he returned to his old condition (heathenism). Koh. R. to VII, 8 ס' חור אילולי כי חור because but for it (Samuel's forbearance) that Persian would have gone back to heathenism; a. e. — V. סור.

ס' ch. same. Targ. Ps. LXXXV, 9 (ed. Lag. ס'אר; oth. ed. סכלא; h. text סכלא).

ס' v. ס'ינא.

ס' m. pl. of *Siân*, a Persian town. Keth. 67<sup>b</sup> ס' (Ar. ס'ינא, ס'ינא) Sian (gold) Denars (v. Zuckerm. Talm. Münz., p. 33 note).

ס' Tosef. Ukts. I, 8, v. שער.

ס' I m. (v. ס' II) gray, old; elder, scholar. Targ. Gen. XXV, 8; a. fr. — Y. Sabb. VI, 8<sup>a</sup> bot. ס' פוק חמי חד ס' go and look out for a scholar (observe his practice) and rely on him; Y. Yeb. XII, 12<sup>d</sup> top ס'; a. fr. — Pl. ס'יב. Targ. Prov. XX, 29 (some ed. ס'י).

ס' II, ס' (preced.) to be old. Targ. I Sam. II, 22. Ib. XII, 2 ס'יב; ed. Lag. ס'יב; a. fr. — Y. R. Hash. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot. ס' וכה למיכס וכ' he was permitted to reach so high an age that &c.; a. fr.

ס' to become old. Targ. Job XIV, 8 ס'יב; Ms. (ed. ס'יב).

ס' III m. (v. ס' II) fibrous substance, esp. bast of the palm-tree. Ukts. I, 2 ס' של ה' the fibrous root of the radish. Pes. 115<sup>b</sup> ס' כרן בס' if he wrapped them up in bast. Y. Succ. I, 52<sup>b</sup> bot. ס' חבלים של ס' ropes of bast; a. fr. — Pl. ס'יב. Gen. R. s. 41, beg.; Num. R. s. 3, beg. ס' the bast of the palm-tree is used for making ropes; a. e. — [Yalk. Ps. 841 ס'יב קמלפי].

ס' I ch. same. Lev. R. s. 22, beg. ס' למעבר חבלא.

(not ס'יב, v. preced.; Koh. R. to V, 8 (ed. Wil. ס'יב); Yalk. ib. 971 ס'יב (corr. acc.).

ס' II m. (I ס'יב) old age. Targ. I Kings XIV, 4.

ס'יב, v. ס'יבא.

ס' f. (ס'יב) transfer of property from tribe to tribe (interch. with ס'יבא). B. Bath. 111<sup>b</sup>, a. fr. ס'יבא נאמרה ס' בן נאמרה ס' בבבל II. Ib. 159<sup>b</sup> ס'יבא (Ms. M. ס'יבא) the transfer is spoken of (as forbidden) concerning the son succeeding his mother and the husband succeeding his wife; a. fr. — [Bibl. Hebr. ס'יבא: arrangement, divine dispensation; in later Hebr.: turn, misfortune; in philos. literature: cause.]

ס' f. (I ס'יב) gray head, old age. Targ. II Esth. VII, 9. Targ. Gen. XV, 15 (some ed. ס'יב); a. fr. — Targ. Y. II Deut. XXXIII, 25 ס'יב. — Cant. R. to VIII, 7 ס'יבא שבת לסיבא ס'יבא כלום that thou didst leave nothing for thyself in thy old age; Lev. R. s. 30; a. e. — Yeb. 65<sup>b</sup> ס'יבא מה ס' (not בי ס'יבא) what about her (my) old age? — Transf. old men, elders. Tosef. Hull. II, 24 (in Hebr. dict.) אפשר שהם הללו טיעים וכ' is it possible that these elders &c., v. ישיבה.

ס'יבא, Lev. R. s. 22, beg., v. ס'יבא.

ס'יבוי, Cant. R. to IV, 12, v. ס'יבוי.

ס'יבוי, v. ס'יבוי.

ס'יבול, v. next w.

ס' f. (ס'יב) sending provisions for a common meal, picnic. Pes. 89<sup>b</sup> ס' אפי' המשנה ונשו ס' (Ms. O. repeatedly ס'יבול, v. Rabb. D. S. a. l. note 7) even (in ordinary cases) when five persons sent articles of food for a picnic; Tosef. ib. VII, 10 (Var. ס'יבול, ס'יבול); Y. ib. VIII, 36<sup>a</sup> ס'יבול (with anorg. נ). Y. Maas. Sh. IV, 55<sup>b</sup> ס'יבול אני אומר ס'יבול I say (the inscriptions 'in behalf of-' intimate) that they have arranged a picnic among themselves (and each marked his contribution).

ס' I m. (I ס'יב) hope. Targ. I Chr. XXIX, 15. Targ. Prov. XI, 23. Ib. 7; a. fr.

ס' II m. (III ס'יב) blood-letting. Ab. Zar. 29<sup>a</sup> (interch. with ס'יבוי, ס'יבוי pl.). — Keth. 39<sup>b</sup> ס'יבוי רבא Ar. ed. Koh. (oth. ed. ס'יבוי, a Var. to ס'יבוי דכוסילתא, v. Rashi a. l.) the scar from blood-letting.

ס' f. h. = ס'יב, gray color, gray hair. Tosef. Neg. I, 4 ס'יבא gray color. — Y. Ber. IV, 7<sup>d</sup> top ס'יבוי ... נחמלא his entire head became grey.

ס'יבוי, v. ס'יבוי.

ס'יבא, Snh. 112<sup>a</sup>, v. ס'יבא.

ס'יבא, v. ס'יבא.

**סִיבְחַי** *the Lake of Sibkhay* יַמָּה שֶׁל ס', יַמָּה דֶס' pr. n. (Merom, Samachonitis). B. Bath. 74<sup>b</sup> (Ms. M. סִיבְחַי); Midr. Till. to Ps. XXIV; Y. Kil. IX, 32<sup>c</sup> bot. דֶסְמִכּוֹ; Y. Keth. XII, 35<sup>b</sup> bot. דֶרֶבְרִבּוֹ (corr. acc.). Y. B. Bath. V, 15<sup>a</sup> (ref. to Deut. XXXIII, 23) יַמָּה שֶׁל סִמְכּוֹ this means the Lake of S.—Targ. Y. I Deut. l. c. יַמָּה דֶסְמִכּוֹ; Tosef. B. Kam. VIII, 18 סִיבְחַי של יַמָּה.

סִיבְנִי v. סִיבְנִי.

סִיבֵּעָא, v. סִיבֵּעָא.

**סִיבֵּן** m. (sebaceus) *tallow-candle*. Midr. Till. to Ps. XC [read:] מִה בּוֹצִיץ שֶׁב קוֹמְדִי מִה סִי שֶׁב קוֹמְדִי וְכ' (ed. (סימבן, סומבן) of what good is a lamp before Him, of what good is a tallow-candle before Him?—Moses, a being of flesh and blood, dares to come before the Lord, who is all fire &c.; Yalk. Ps. 841 סִיב קמלפי (corr. ace.).—*Pl.* סִיבָּנִי, סִיבָּ. Ex. R. s. 36 קִירוֹנִי וְכ' wax and tallow-candles.

סִיבְרָא v. סִיבְרָה, סִיבְרָא

ספרותא v. סיפרתא

**סִבְתָּא**, f. 1)=**סִיבְתָּא**. Targ. Gen. XLII, 38 (O. some ed. 'שֵׁר'). Targ. Job XV, 32 (ed. Wil. 'סֶכֶה'); a. fr.—2) *eldership, receiving the title of סֶכֶה*. Y. Bicc. III, 65d בנח ליה מן סִיבְתָּיה בנה (not ויבה) and he informed him therein of his (expected) appointment as elder.—**פַּל סִבְתָּא**, 'סֶכֶה'. Ib. בגין איני ט קום וכ' for the sake of those appointments (which will take place), rise, come to &c.

סִיגָה I m. (b. h.; סיג; *[that which is to be removed; cmp. בְּדִילָה]* dross, base metal; refuse. Bekh. 51<sup>a</sup> שֵׁלָא לְעוֹרָה Ar. (ed. סיגָה) in order that one may not bring base metal to the Temple (therefore stamped silver coins had to be brought along; Rashi: וְכִסֵּף סִיגָה base metal or non-purified silver).—*Pl.* סִיגָה. Num. R. s. 14 (ref. to לוֹב, Prov. XIV, 14) אִוִּיר חֵלֶב שְׂוִיָּה מֵלֹא the heart full of base things, will get sick of its own ways. Ib. s. 13 יְחֻקָּא קוֹרָא אֹרֹחַ Ezekiel calls them base metal (ref. to Ez. XXII, 18). Midr. Till. to Ps. CXIX, 119 אֲכַל הַעֲנָבִים נִעְשָׂה סִיגָה ed. Bub. (ed. עִשָּׂה סִיגָה, corr. acc.) after he has eaten the grapes, it (the cluster) becomes refuse.

**סִיג** II m. (v. סִיג I; cmp. סִיגְיָא; for the apocopate form cmp. רֵעַ a. רֵעָה) *growth, sproutings*, esp. *luxuriant growth* (in good or bad sense). Tosef. Ukt. I, 2 (T'bul Yom III) חֹס' של אשכולות the foliage covering the clusters of grapes, שֶׁל רצפון the cobweb-like covering of fruits; Ukt. I, 2.—*Pl.* סִיגִים. S. s. 3 (ref. to Deut. VII, 13) מִה פִּרִי אֲדָמָךְ כִּי וְכ' as the fruit of thy ground will be of luxuriant growth; so will be the fruit of thy womb (strong people). Num. R. s. 16; Tanh. Sh'lah 12 (ref. to Is. XVII, 11) בְּיוֹם עֲשִׂיתָם כִּי (ל) עֲשִׂיתָם on the day that he intended to plant you in the land, you became a luxuriant growth (degenerated); Num. R. s. 7.—[Sifra Sh'mini, ch. VII, Par. 6, v. סִיג II].

סִינָא, סִינָא, v. סִינָא, סִינָא.

**סינא** m. (v. סיג II, emp. סוֹגְרִינָא) *twig*. — *Pl.* **סינא**. Koh. R. to V, 8 [read:] **ס' למיסק גינא** the twigs (of the palm tree) are useful for garden hedges; Lev. R. s. 22, beg. (**סינא** למיסק גינן; corr. acc.; Ar. סינא *גינן*); Yalk. Koh. 971 **סינא למיסק ביה גופני** (corr. acc.). — [Y. Ab. Zar. I, 39<sup>c</sup> סינא, v. סינא.]

סִיגָהָא v. סִיגְהָא, סִיגְהָא

**סִיגוֹ** **סִיגוֹ** m. (constr. of **סִיגָה** I) *plenty of, much; very*. Targ. Prov. XIII, 3. Ib. XV, 23 (ed. Wil. **סִיגוֹ**).—**פְּלִי** **סִיגוֹהֵי** Targ. Is. V, 13 **סִיגוֹהֵי** ed. Lag. (ed. Wil. **סִיגוֹהֵי**, sing.) *their multitudes* (h. text **חֲמֻלָּהּ**).

סִיגְוִיָּא, pl. constr. סִיגְוִיִּי, v. preced.

**סיגורם, סיגורם**, Sifra M'tsora, Zab., Par. 1, ch. II,  
read: **סגורם**.

**סִיגָרָה** m. (סִיגָה) *affliction, privation, ascetic practices*. Koh. R. to III, 18 מִבְּרִיחַם מִבְּרִיחִים על מדבריהם שהצדיקים מִבְּרִיחִים concerning the conduct with which the righteous conduct themselves in this world in privation, fasts and sufferings.

**סִגְוִיפָא, סִיגוּר** ch. same, *affliction, misery*.  
Targ. Is. VIII, 21. Ib. XLI, 17; a. fr.—**סִיגוּפִין** Targ.  
Y. Gen. XLI, 52.

סיגורין, Y. Meg. II, 73<sup>a</sup> bot., read: סירוגין.

סִיגִים, Gen. R. s. 52 some ed., v. סִיגִים.

**סִינְיָא** m. pl. סִינְיָי (סִנְיָ, emp. סִנְיָ) [bunch of] violets  
[Ar. s. v. עפר: root of the *Cyperus rotundus*, v. Löw Pf.;  
p. 269]. Targ. Y. Num. XXI, 12.—Snh. 99<sup>b</sup> (expl. דוראם  
Gen. XXX, 14). Sabb. 50<sup>b</sup>, v. בִּרְדָּא II. Ber. 48<sup>b</sup> (Ar. some  
סִנְיָי).

סִיגְמָטִין m. pl. (sigma, pl. *sigmata*) *semicircular couches for reclining at meals*, Num. R. s. 1, beg. (homiletic play on אֲרָכָם בָּס' *Ex. XIII, 18, v. אֲרָכָם* I caused you to recline on *sigmata* (like noblemen); Tanḥ. B'midb. 2 Var. סִיג' (some ed. 'סִיגוֹ', v. סִיגְמָטִין. —Y'lamd. to Num. I, quot. in Ar. אֲרָכָם כְּמֵה מִיטָה (read: כֹּרֵחַב ע"ג סִיגְמָטִין) writes on the *sigma* the number of courses.

סִיגְנָא I, v. סִיגְנָא

**סִיגְנָא**, **סִיגְנָא**, **סִיגְנָא** II, **סִיגְנָא** pr. n. pl. *Kfar Signa* (emp.  
 (בב' ס'). Tosef. Ter. III, 18 **בְּרִסְנָא** ed. Zuck. (Var. **סִיגְנָא**).  
 Kel. V, 4 **סִיגְנָא** (סִיגְנָא). Men. VIII, 6 (86<sup>b</sup>).—*Eduy.* VII, 8  
**בֶּן סִיגְנָא** Ms. M. (ed. **סִיגְנָא**).

סוּגְרִינָא III, v. סִיגְנָא

סִיגְנָה, סִיגְנָא, v. preced. art.

סִיגְנוֹן, סִיגְנוֹן, סִיגְנוֹן m. (signum, σῆμα S.) 1) *sign, ensign, banner*. Gen. R. s. 6, end סֵפֶר מִשְׁנֵה תוֹרַת הָיָה סִיגְנוֹן סֵפֶר מִשְׁנֵה תוֹרַת הָיָה סִיגְנוֹן (Ar. ed. Koh. סִיגְנוֹן, read סִיגְנוֹן) the Book of Deuteronomy was to Joshua a (commander's) banner; ... he took it up and showed it to the sun &c.; Yalk.

Josh. 22 שגנו ירושע (corr. acc.). Ex. R. s. 45 נטל סגנוס של ו' (some ed. סגנו; corr. acc.) the commander (of the mutinous legion) took the royal ensign and fled.; Yalk. Ex. 394 סיגנין (pl.); Tanh., ed. Bub., Ki Thissa 15; Y'lamd. to Num. X, 2, quot. in Ar. סיגנין נטלי סיגנין ו' they (the *singulares*, v. סיגנין) took the ensigns &c.—Pl. סיגנין, סיגנין, סיגנין (v. supra); סיגנין, סיגנין. Cant. R. to I, 9 נטל ה' שלחם ו' the Lord took away their (the Egyptians') ensigns &c.; Yalk. Ex. 232; Tanh. B'shall, 23 סיגנין (some ed. סיגנין, corr. acc.); Mekh. B'shall, s. 2 מנפוח (Var. מנפוח, corr. acc.; v. מנפוח); Y. Sot. VIII, 22<sup>b</sup> bot. ורפיל סיגנום שלהן (corr. acc., or סיגנום).—Midr. Till. to Ps. XX, end מנפוח סגנין שלו ed. Bub., not סגנין; oth. ed. רגלי מכל סגנין, read: 'ס' (רגלי מנפוח) recognises his regiment by its colors; Yalk. Ps. 681 סימנין.—[Tosef. Ab. Zar. V (VI), 1 וסיגנין some ed., read with ed. Zuck. הסיגנין. —2) watchword, signal. Snh. 89<sup>a</sup> א' אחד 'ס' אחד the same watchword (divine oracle) is passed to many prophets, but no two prophets prophesy under the same watchword (use the very same expressions).—3) sign in the heavens, constellation; v. אשטגנין.

סיגנין, pl. constr. of סיגנין.

סיגנין II, v. סיגנין.

סיגנין I, pl. of סיגנין.

סיגנין II, pl. of סיגנין.

סיגנום, Y. Sot. VIII, 22<sup>b</sup> bot., v. סיגנום.

סיגרון I m. (סיגרון, Pi. to surrender, cmp. I Sam. XXVI, 8) surrender. Num. R. s. 8 מי שכוהב את עצמו 'ס' כל מי שכוהב את עצמו (is enlisted) for surrender to the king, must renounce his father &c.; Pesik. R. s. 23—24 מכתוב עצמו שרגיון ו' (corr. acc.).

סיגרון II pr. n. (v. preced.) Siggaron (Guard), surname of the angel Gabriel. Snh. 44<sup>b</sup>.

סיד I, v. סיד.

סיד II m. (b. h. שיד; סיד) lime, plaster. Sifra Thazr., Neg., ch. II, Par. 2; Neg. I, i כס' הריכל (white color) like the plaster of the Temple walls (less intense than snow). Ib. 2; Sifra I. c. ו' the mixture of red and white colors (in plagues) resembles blood mixed with milk; a. fr.—Esp. lime or orpiment used as a depilatory and a cosmetic. Sabb. VIII, 4; a. fr.; v. סיד and טפל.

סידא ch. same. Targ. O. Deut. XXVII, 2; a. e.

סידוק m. (סידוק) being cracked; (sub. עיסת) dough, the surface of which is cracked in consequence of fermentation. Pes. III, 5 ישרה 'ס' dough in the stage of *sidduk* (during Passover) must be burnt; expl. נחצרו סדוקי, v. סדוק; ib. 48<sup>b</sup>; Mekh. Bo s. 9; a. e.

סידור I m. (סדר), corresp. to b. h. ערך, 1) arrangement, order. Gen. R. s. 32 סידורו של עולם the natural order, v. סידור II. Y. Meg. IV, 75<sup>a</sup> bot. שריא סידורו של דום

(not סידור) for this (the section of Amalek) is the order of the day.—[In later Hebr. 'ס' חפלה=, the order of prayers, *Prayerbook*.]—2) piling up, putting in order, esp. on the altar, the golden table &c., opp. סילוק, removal. Yoma 24<sup>b</sup> ב' ב' the putting (on the show-bread) of the frankincense from the vessels; ס' איברים the offering of the sacrificial parts. Men. XI, 6 קנים ס' the arrangement of the tubes for the show-bread. Ib. 29<sup>a</sup>, a. e. סילוק ס' when it (the show-bread) was removed, it was as fresh as when it was put on; a. fr.—3) [that which is arranged before a person,] offering, present. Lev. R. s. 9 take what he has brought as his tribute.—4) the daily ration.—Pl. סידורים. Ib. s. 5 של דוב ס' the portions (of honey) designated for the bear (in the vivarium).—5) (= ערך) determination of a man's obligation (to the sanctuary &c.) based upon his financial ability (v. ערך Pi. 2); exemption from seizure. B. Mets. 113<sup>b</sup> עיקר ס' the original exemption law is stated with reference to vows (Lev. XXVII, 8). Y. Naz. II, 51<sup>d</sup> bot. if one said (pointing to a person), 'I vow his *siddur*' (instead of ערכו), he must pay his value according to his age.—\*6) net in the flour mill. Tosef. Kel. B. Mets. II, 15 וסרן ו' the net and the block of the mill, if made of metal &c.—Sifra Metsor'a, Zabim, Par. 1, ch. II, v. סרד.

סידור II pr. n. m. *Siddur*, an Amora. Y. Hall. II, 58<sup>c</sup> top. Y. Sabb. VII, 9<sup>c</sup> top (ed. Krot. סידור).

סידורא, סיד ch.=h. סידור I, arrangement, order, row. Targ. Y. Num. XIX, 4, sq. (not סיד). Targ. I Chr. XXI, 23. Targ. Esth. II, 15 (h. text סידור).—Pl. סידורין, סידורא, סיד. Targ. Y. Lev. XXIV, 6, sq. Targ. Y. Num. XIX, 8 (not סיד); a. fr.

סידק, v. סדק.

סידקא, v. סדקא.

סידקי (interch. with סידקי) m. (v. סדק) 1) small dealer, retailer in the market, huckster, contrad. to פלטר shop-keeper. Y. Shek. VIII, beg. 51<sup>a</sup> (ref. to Deut. XXVIII, 66) ו' and thou shalt be in fear day and night', that is, he who buys from the huckster (who cannot lay in stock for a year), 'and thou shalt have no assurance of thy life'—that is, he who buys from the shop-keeper; ib. III, 47<sup>c</sup> צייק (corr. acc.); Y. Sabb. VIII, 11<sup>a</sup> bot.; Esth. R. introd., beg.; a. fr.—2) (also fem., sub. שוק) market-stand, provision market. Y. Ned. XI, 42<sup>c</sup> bot. ו' and there were provisions piled up in the market. Ruth R. to I, 1 יצחה 'ס' his maid servant went out and stood in the market (waiting for her turn to buy provision); Yalk. Ruth 598. Y. Dem. III, 23<sup>c</sup> שריא ס' a provision stand which was supplied with forbidden fruits one day; ib. II, 22<sup>c</sup> top ס' (corr. acc.); Y. Keth. I, 25<sup>d</sup> bot. סידקיה (סידק); a. fr.—Y. Kil. II, beg. 27<sup>c</sup> (in Chald. dict.) בסידקי in the market-stand.

סידקיה, סיד f. 1) same, v. preced.—2) (adj.) very fine. Erub. 53<sup>a</sup> נקב מחט ס' the eye of a very fine needle.—

סִימָנִיתָ, סֵם f. (סֵם) seal, signet ring. Targ. Y. Gen. XXXVIII, 18. Targ. Esth. VIII, 2; a. e.—B. Mets. 74<sup>a</sup> הָאֵל



**סִיפָא** m. (preced.) *sword-bearer, warrior*. Ab. Zar. 17<sup>b</sup> (אִי סִיפָאֵי לֹא וִיבִי אִי סִפָּא לֹא וִיבִי אִי סִפָּא לֹא וִיבִי) Ar. (ed. (אִי סִיפָאֵי לֹא וִיבִי) if one is a scholar, he is no warrior (robber), and if a warrior &c.

סִיפָא, *pl.* סִיפִי, *v.* סִיפָא.

סִיפּוֹת *f. pl. (v. סִיפָא) late (stunted) fruits.* Tosef. Dem. I, 3, v. סִיפּוֹת II. Gen. R. s. 22 אִתּוֹ אָרְזוּ ... שְׂדֵהוּ אוֹכְלִים who ate the first fruits and presented the late fruits to the king; a. e.—Constr. (m.) סִיפִי, סִיפִי. Midr. Sam. ch. I סִיפּוֹת (or סִיפִי סִיפִי) the very poorest produces.

סִיפִי, *v.* סִיפָא.

סִייר, *incorr. for סִייר, v.* סִייר.

סִינְאָרָא, סִינְאָרָא *m.* (סִינְאָרָא I ch.) *spy.* B. Bath 21<sup>b</sup> יֵהָבֵי סִי (the fish) place spies (to look out for bait).

סִינְאָרָא, Tosef. Kil. III, 12 ed. Zuck., read: סִינְאָרָא, *v.* סִינְאָרָא II.

סִינְאָרָא, *v.* סִינְאָרָא.

סִינְאָרָא, Tosef. Erub. XI (VIII), 11 של קִינְאָרָא, read: סִינְאָרָא.

סִינְאָרָא *f. (סִינְאָרָא) anointing, rubbing with oil.* Yoma VIII, 1. Y. Bicc. II, 64<sup>d</sup>, v. מְשִׁחָה. Eduy. IV, 6 כִּדִּי סִינְאָרָא כִּדִּי סִינְאָרָא, *v.* סִינְאָרָא; a. fr.—*Pl.* סִינְאָרָא. Tosef. Sabb. III (IV), 6 סִינְאָרָא all sorts of applications of oil.

סִינְאָרָא, *m.* (סִינְאָרָא) *what is looked for, prospect, hope.* Erub. 21<sup>b</sup> בָּטֵל סִינְאָרָא their prospect is frustrated. Sifra Ahārē, Par. 9, ch. XIII סִינְאָרָא, *v.* סִינְאָרָא. Ib. סִינְאָרָא I (the Lord) am thy hope. B. Mets. 33<sup>b</sup> סִינְאָרָא; Yalk. Is. 371 שְׂדֵהוּ סִינְאָרָא; a. e.

סִינְאָרָא, *ch. 1) same.* Targ. Prov. XIX, 18 (ed. Wil. סִינְאָרָא, *corr. acc.*); a. fr.—2) *looks.* Cant. R. to IV, 12 סִינְאָרָא (some ed. סִינְאָרָא, *corr. acc.*); Yalk. Num. 773 סִינְאָרָא (*corr. acc.*); (Pesik. B'shall., p. 83<sup>a</sup> סִינְאָרָא; *v.* סִינְאָרָא I.

סִינְאָרָא, *m.* (סִינְאָרָא) 1) *interlacing, training a creeper so as to be intertwined with another plant.* Tosef. Kil. I, 6 אֲסוּרָה בִּסְ וּכ' (Var. לִסְפָּה) must not be trained over vegetables; Y. ib. II, end, 28<sup>b</sup> שְׂאֵמֶר בְּנוֹעַ סִי (not סִינְאָרָא) the training spoken of (as forbidden) means real contact.—2) *the branches or reeds used for covering the festive booth (סִינְאָרָא); thatch-roof.* Succ. I, 9 וְכִי אִם הָרְחִיק אֶת הָסִי if he left a space of three handbreadths between the covering and the walls. Ib. 11 לִסְ if the reed-mat was intended for covering the Succah. Ib. 4 וְכִי אִם הָרְחִיק אֶת הָסִי but if the covering (fit for the Succah) is larger in quantity than they (the vines trained over the Succah); a. e.—3) *hedging in.* Gen. R. s. 41; Num. R. s. 3, beg. הָרְחִיק אֶת הָסִי the dry twigs of the palm-tree are useful for hedges (about garden beds; *cmp.* Koh. R. to V, 8, quot. s. v. סִינְאָרָא).

סִינְאָרָא, *m.* (סִינְאָרָא) 1) *intelligence, deliberation.* Targ. Prov. XXI, 16. Ib. XXIII, 9 (some ed. שִׁיבָה).

סִינְאָרָא, *m.* (סִינְאָרָא) 2) *endangering; risk of life.* Y. Peah I, 15<sup>d</sup> top; Y. Kidd. I, 61<sup>b</sup> bot.

סִינְאָרָא, *m.* (סִינְאָרָא) *affliction.*—*Pl.* סִינְאָרָא, סִינְאָרָא.

סִינְאָרָא. Lam. R. introd. (R. Nahm.) (expl. הָאֵלֶּיךָ וְהָאֵלֶּיךָ, Is. XXIX, 2) סִינְאָרָא the worst of afflictions; Yalk. Is. 302 סִינְאָרָא (*corr. acc.*); Lam. R. to II, 5 (ref. to Lam. ib.) סִינְאָרָא (*corr. acc.*).

סִינְאָרָא, *v.* סִינְאָרָא II.

סִינְאָרָא, *v.* סִינְאָרָא.

סִינְאָרָא, *v. sub.* סִינְאָרָא.

סִינְאָרָא *m.* (= סִינְאָרָא; *v.* סִינְאָרָא I) *confusion, folly.* B. Bath. 74<sup>a</sup> סִינְאָרָא כָּל בֵּר בֵּר דִּי סִינְאָרָא the whole Bar Bar Hanah is (all his stories are) nonsense (Rashi: = סִינְאָרָא q. v.).

סִינְאָרָא, *v.* סִינְאָרָא.

סִינְאָרָא, *m.* (סִינְאָרָא II) *grave, burial place.* Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup>, v. אֲבִיבָא.—*Pl.* סִינְאָרָא, סִינְאָרָא. Sabb. 67<sup>a</sup> עֲפָרִי סִינְאָרָא; Ms. M. (ed. סִינְאָרָא, Rashi; Ms. O. סִינְאָרָא; *v.* Rabb. D. S. a. l. note) seven specimens of earth from seven graves; [oth. opin. from under seven door sockets, *v.* סִינְאָרָא].—[Men. 64<sup>b</sup>, *v.* סִינְאָרָא.]

סִינְאָרָא, *m.* (סִינְאָרָא II) *pr. n. pl. Sikhra, near Mahuza.* (v. Berl. Geogr., p. 56). Ab. Zar. 40<sup>a</sup> (R. N. סִינְאָרָא). Keth. 100<sup>b</sup>. Hull. 18<sup>b</sup> סִינְאָרָא רֵב שְׁמֵן מִסִּינְאָרָא (*corr. acc.*); Nidd. 36<sup>a</sup> מִסִּינְאָרָא. Hull. 94<sup>b</sup>. B. Mets. 42<sup>a</sup>; Pes. 31<sup>b</sup> מִסִּינְאָרָא. B. Mets. 83<sup>a</sup>.

סִינְאָרָא, *v.* סִינְאָרָא.

סִינְאָרָא, *v.* סִינְאָרָא.

סִינְאָרָא, *m.* (סִינְאָרָא) *chair.* Lev. R. s. 25 סִינְאָרָא אֶת הָרְחִיק אֶת הָסִי a golden (or gilt) chair.

סִינְאָרָא, *m.* (b. h. סִינְאָרָא; *v.* סִינְאָרָא I) *rod, thorn.* Koh. R. to VI, 6 כִּדִּי סִינְאָרָא (not כִּדִּי סִינְאָרָא) like a green rod inverted (in the direction opposite to that of its knots, *v.* סִינְאָרָא I); Lev. R. s. 4 כִּדִּי סִינְאָרָא.—[Midr. Till. to Ps. XCII, 13 סִינְאָרָא ed. Bub., *v.* סִינְאָרָא.]

סִינְאָרָא, *m.* (סִינְאָרָא II; *cmp.* סִינְאָרָא) *path, gutter, in gen. duct, pipe, tube.* Kil. VII, 1 בִּסְ אִם הָרְחִיק אֶת הָסִי if in sinking a vine he conducted it through gourd shells or through a pipe (so that it could draw no nourishment from the ground which it passed); Y. Bicc. I, 63<sup>d</sup> top. Y. Kil. VII, beg. 30<sup>d</sup> חֶרֶס סִינְאָרָא an earthen pipe; *v.* סִינְאָרָא a leaden pipe. Sabb. III, 4 (38<sup>b</sup>) חֶרֶס סִינְאָרָא (Y. a. Bab. ed. סִינְאָרָא) they passed a duct of cold water through an arm of the hot springs. Tosef. Makhsh. II, 2 שֶׁל סִינְאָרָא an earthen water pipe. Bekh. 44<sup>b</sup>, a. e. סִינְאָרָא the urin in the urinary duct which is forced back. Num. R. s. 14 אֶשׁ סִינְאָרָא like a duct of fire; a. fr.—B. Bath. 99<sup>b</sup> סִינְאָרָא comment., *v.* סִינְאָרָא. Kel. II, 3; Tosef. ib. B. Kam. II, 3. Tosef. Erub. IX (VI), 18 סִינְאָרָא the culverts in large cities; Y. ib. VIII, end, 25<sup>b</sup>. Gen. R. s. 32 סִינְאָרָא הֵם קִלְקְלוּ סִינְאָרָא (not סִינְאָרָא) they abused their (seminal) ducts, therefore the Lord changed the order (of irrigation) of the world. Pirké d'R. El. ch. V סִינְאָרָא (not סִינְאָרָא) ducts rise from the depth to irrigate &c.; Yalk. Gen. 20 (*corr. acc.*).

**סילוקה** m. ch. same, *tube*. Y. Sabb. VI, 8<sup>b</sup> top מרוז מ' ס' how about putting it (the amulet) into a tube (and wearing it on the Sabbath)?

**סילונית**, v. סילון II.—Yalk. Lev. 537, v. סירונית.

**סל', סילוק** m. (סלק) *removal, taking up; being taken away*. Men. 29<sup>a</sup>, a. e. סילוק, v. סירור. Ib. 95<sup>a</sup>; Zeb. 60<sup>b</sup> מסעה at the time of packing up (the Tabernacle) for journeying. Yoma 24<sup>a</sup> ס' עבירה the function of removing (the ashes &c.). Nidd. 53<sup>a</sup> עם ס' ירדה at the moment she removed her hands. Lam. R. to I, 16 דעה ס' the loss of the senses; ס' שכינה the departure of the Divine Presence. Cant. R. to III, 6; VIII, 5 סילוקה ו' עילוייה ... סילוקה (Israel's) elevation (to her priestly mission) dates from the desert, her removal (from divine grace) dates from the desert; a. fr.—Esp. (ס' מן העולם) death. Lam. R. to I, 15 סילוקה של בחורים the death of youths. Gen. R. s. 62, a. e. בשעת סילוקה ו' when the righteous die &c. Pesik. R. s. 1 בשעת סילוקה מן העולם at the time of his death; a. fr.—Pl. סילוקים. Ex. R. s. 52 (ref. to סחק, Ps. XXXI, 19) ס' דברים words of removal ('go away'), i. e. harsh words.

**סילי** or **סיליי** m. pl. = סלק, *thorns*, v. סילויא.

**סיליון**, Y. Maasr. V, end, 52<sup>a</sup> דע דס', read with Maim. to Maasr. V, 8 דעליון; [R. S. to Maasr. I. c. quotes: [סלולין].

**סילין**, Midr. Till. to Ps. XCII, 13, v. סיל.

**סיליקראות**, **סיליקר'** f. (a denom. of סיליקר = סיר', sericarius, sub. textor) *silk-weaver's trade*. Pesik. R. s. 25; [Midr. Till. to Ps. VIII, ed. Bub. סירקה שירקוריים (note: סירקה שירקוריים read: סיריקוריים, sub. אומנות; Yalk. Ps. 639 סיריקר, read: סיריקר).—V. סוקאריס.

**סיליתא**, v. סליתא.

**סילפא** pr. n. *Silka*. Lev. R. s. 5 מן בטי דס' (not דבי ס'). Y. Hor. III, 48<sup>a</sup> bot. מן אילין דבר סילני (prob. ס').

**סילן**, v. סילון.

**סילני**, v. סילנא.

**סילעא**, **סילסל**, **סילסול**, v. sub סל'.

**סילק**, Yoma 10<sup>a</sup>, v. סליק.

**סילקא**, v. סלקא.

**סילקום**, v. סילוקום.

**סילקי**, Y. B. Mets. VI, 11<sup>a</sup> top בס', read: בבסילקי.

**סילת**, v. סלת.

**סילתא** m. (v. סלת) 1) *kindling chip*. B. Kam. 22<sup>b</sup>, v. ג'ווא I.—Pl. סליתא. Sabb. 74<sup>b</sup> ס' דאזי מאן דסלית ס' he who cuts chips (on the Sabbath). Ib. 150<sup>b</sup> (ed. סולתי), v. סלת.

Ib. 20<sup>b</sup>.—2) (emp. ב'קעס I) *log*. Nidd. 66<sup>b</sup>; [Rashi refers to סליתא II].

**סילתא** I f. (= סל) *bread-basket*. B. Bath. 74<sup>a</sup> [read:] ו' I took off my basket with provision &c. Ab. Zar. 38<sup>a</sup>. Pes. 111<sup>b</sup> (prov.) מווייה חלא סילתא חלא (ed. סילתא, v. Rabb. D. S. a. l. note 90) he who suspends his bread-basket (in the air), suspends his sustenance (brings poverty into the house).

**סילתא** II f. (emp. סול, סלנא) *rod, thorny twig*.—Pl. סליתא. Yeb. 63<sup>b</sup>, v. סליתא.

**סילתא** f. *after-birth*, v. סליתא.

**סילתית**, v. סלת.

**סים**, v. סום.

**סאמא I, סימא** m. (Pers. *saim*; v. however, next w.) *silver*. Targ. Ps. XII, 7. Ib. XV, 5 (ed. Lag. סמיר). Targ. Prov. X, 20. Ib. VIII, 19 ed. Lag. (ed. סניא for סניא). Ib. XVI, 16; XVII, 3 (some ed. סאמא, סאמא; corr. acc.); a. fr.; v. ג'קא I.

**סימחא, סימחא** II c., **סימחא** f. (סמי, v. סום) [*tied up, hidden*], *treasure*. Targ. Gen. XLIII, 23 (O. ed. Berl. סמין; h. text מ'סמין). Targ. Prov. XXI, 20 (h. text מ'סמין; a. e.—Y. B. Mets. II, 8<sup>c</sup> bot. ידיו ו' let the treasure (that has been found) belong to both of them. Ib. עלה למלכא. Lev. R. s. 27 סלקא לבי מלכא ו' and the treasure goes to the king's treasury; Tanh. Emor 6; Yalk. Ps. 727; Pesik. Zakhon, p. 74<sup>b</sup> sq. Y. Shek. III, 47<sup>c</sup> top ס' אשכח R. A. must have found a treasure (because he looks so bright); Y. Sabb. VIII, beg. 11<sup>a</sup> סמחא; a. fr.—Pl. סימחא, סימחא, סימחא. Targ. O. Gen. I. c. ed. Berl. (v. supra). Targ. O. Deut. XXXIII, 19 (ed. Vien. סימא sing.; ed. Berl. סימין; Y. II סימניא; ed. Vien. סימניא). Targ. Is. XLV, 3 (ed. Wil. סמין); a. fr.—V. סימחא.

**סימא** III f. (v. סמא II) *mark, sign*. Targ. Y. Ex. XXXII, 20. Targ. O. Num. XXXII, 3, v. סמא II.—Esp. pl. *military ensigns, standards*. Targ. Jer. IV, 21 (Bxt. סמין). Targ. Hab. I, 16; a. fr.—Meg. Taan. IX, beg. א'חנשלו ס' ו' the (foreign) insignia were removed from the Temple; expl. ib. as referring to Greek idolatrous emblems (סימנאות). [The peculiar application of our w. is caused by the adaptation of σῆμα a. σηματα.]

**סימא**, Pesik. Vattom., p. 133<sup>b</sup>, ס', v. סימון.

**סימא** pr. n. m., v. סימיר.

**סימדי**, v. סמירא.

**סימחא** f. h. (also סימחא) II, *treasure*. Cant. R. to IV, 12 (ed. Wil. a. oth. סימא); Yalk. Ex. 225. Y. Ab. Zar. II, 41<sup>d</sup> top (play on חזא ו' Ex. XXI, 1) ס' חזא ו' as a treasure is not revealed to every one &c.; Cant. R. to I, 2 סימחא. Lev. R. s. 17; a. fr.—סימחא ch., v. סימא II.

**סימנאות** f. pl. h., *ensigns*, v. סימא III.

**סימן, סימוןא, סימון, סימוןאחא**, ch. same, v. סימא III.

**סימון** m. (סימון) *making blind*. Lev. R. s. 6 עינים זה ו' this refers to the blinding of the eyes which they executed on &c.; Yalk. ib. 675; Yalk. Ez. 357.

**סימון**, v. סימוןאחא.

**סימון** pr. n. m. (Σίμων) *Simon*, name of several Amoraim. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Shek. VIII, beg. 51<sup>a</sup> (also שמואל). Y. Succ. IV, beg. 54<sup>b</sup>; a. fr.—Y. Pes. IX, beg. 36<sup>c</sup>. Y. Sabb. VII, 9<sup>a</sup> top; a. fr.—V. Fr. M'bo, p. 118<sup>a</sup>.—Lam. R. to IV, 15; (Pesik. Vatt., p. 133<sup>b</sup> סימא).

**סימוןא**, m. **סימוןא** *Simuna of the marsh-land*, name of a reed (v. Löw Pfl. p. 344). Hull. 16<sup>b</sup> (Ar. סימוןא a. סימוןאחא; v. Koh. Ar. Compl. s. v.).

**סימוןא, סימוןא**, v. next w.

**סימוןא, סימוןא** pr. n. pl. (Σιμωνίαι, Joseph. Vita 24) *Simonia* (Semūniye), west of Nazareth. Gen. R. s. 81, beg.; Tanh. Tsav 5; Y. Yeb. XII, end, 13<sup>a</sup> (not סימא); Yalk. Prov. 964 סימוןא.—Nidd. 24<sup>b</sup> סימוןא.

**סימן, סימוןא, סימוןא** m. (סימן) 1) *reddish*. Targ. O. Gen. XXV, 25 (ed. Vien. סימן). Targ. ib. 30 (O. ed. Vien. סימן); a. e.—Y. Dem. II, beg. 22<sup>b</sup> סימן (not סימן) it is reddish (blighted), v. אֶפְסָר. 2) (noun) *red meat*. Y. Ter. I, 40<sup>b</sup> [read:] אֶפְסָר (they gave him) dark wine after red meat; Y. Gitt. VII, beg. 48<sup>c</sup> סימן.—[Lam. R. to IV, 3 סימוןא (ed. Wil. סימןא), read: סימןא, v. סימןא.—Fem. סימןא. Targ. O. Num. XIX, 2 (ed. Vien. סימןא); a. e.

**סימןא, סימןא** I m. (סימןא, Saf. of מוש, emp. שמש; v. סימןא) *recess, alley* adjoining an open place to which merchants retire to transact business; *market-stand* under a colonnade. Keth. 84<sup>b</sup>, opp. רשות הרבים. Pes. 50<sup>b</sup>; Tosef. Bicc. II, 16 סימןא traders in market-stands. Sifra B'har, ch. VII, Par. 6, [read as:] Yalk. Lev. 667 (ref. to Lev. XXV, 42) סימןא one must not put up a stand and put them on the auction stone; a. e.—Pl. (h. form) סימןא. Y. Sabb. I, 2<sup>d</sup> bot. סימןא (Bab. ib. 7<sup>a</sup> only סימןא) the stands between the columns.

**סימןא, סימןא** II (v. preced.; emp. Lat. abscessus) *abscess, carbuncle*. Ab. Zar. 28<sup>a</sup> bot. Sabb. 67<sup>a</sup>.

**סימןא, סימןא**, v. sub סימןא.

**סימןא, סימןא**, v. סימןא I.

**סימןא**, Targ. Y. Lev. XIX, 14 ed. Vien., read: סימןא.

**סימא, סימא** pr. n. m. *Simay*, 1) a Tannai. Kidd. 64<sup>a</sup>; Keth. 29<sup>b</sup>. Tosef. Sabb. XII (XIII), 14; Y. ib. XII, beg. 13<sup>c</sup>; a. e.—2) an Amora. Ib. VII, 9<sup>c</sup> top. Y. Maas. Sh. II, 53<sup>b</sup>; Yeb. 74<sup>a</sup> סימא.—Pesik. Vattom. p. 134<sup>a</sup> סימא בר קיסא (v. Bub. a. l. note 81); Yalk. Is. 333 סימא.

**סימא**, Tosef. Shebi. I, 11, v. סימא I.

**סימא, סימא** m. pl. (semiserica) *half-silken garments*. Koh. R. to I, 7 (not סימן...)

**סימא** (σημερον=τήμερον) *to-day*. Y. Keth. II, 26<sup>c</sup> bot. סימא (Ar. סימא, corr. acc.), interch. with סימןא.

**סימא, סימא**, v. sub סימןא.

**סימא, סימא**, v. סימןא.

**סימן** m. (סימן I, v. סימן II) *mark, sign; omen; symptom; cipher, mnemotechnical note*. B. Mets. 22<sup>b</sup> סימןא לידרס סימןא a mark (on a lost object) which is liable to be effaced by treading upon it, is no mark (by which one can claim it). Ib. 23<sup>a</sup> סימןא an accidental mark (not made purposely). Ib. 24<sup>b</sup> סימןא he told a sign (by which he identified it). Ib. 27<sup>b</sup> סימןא a distinguished (specific) mark of identification.—Ber. 24<sup>b</sup> סימןא an auspicious omen. Taan. 30<sup>b</sup> סימןא will never see a sign of blessing (will labor without success).—Kidd. 16<sup>b</sup> סימןא all agree that it is a sign of puberty. Hull. 61<sup>a</sup> סימןא a bird which has one of the four marks of cleanness. Erub. 54<sup>b</sup> (ref. to סימןא, Deut. XXXI, 19) סימןא read not סימןא (put it), but *simanah* (its mark, catchwords). Ib. 54<sup>a</sup>, a. fr. (editorial gloss) סימןא the catchwords for the subject following are &c.; a. v. fr.—Transf. the organ, the cutting of which is an indication that the animal has been slaughtered according to the ritual, the windpipe and the gullet. Hull. 27<sup>b</sup> סימןא is made ritually fit for eating by the cutting of either of the organs; a. fr.—Pl. סימןא, B. Mets. 27<sup>a</sup>, a. fr. סימןא is identification by marks a Biblical or a rabbinical institution? Ib. II, 5 סימןא which can be identified by signs. Ib. 7 סימןא if he states the object he has lost, but cannot describe it.—Kidd. 4<sup>a</sup>, a. fr. סימןא evidences of puberty (v. סימןא). Ib. 16<sup>a</sup> סימןא acquires herself (becomes free) on showing evidences of puberty. Ib. סימןא a man-servant does not go out free on reaching puberty. Hull. III, 6 סימןא the distinguishing marks of cleanness in animals &c. Ib. 27<sup>b</sup> סימןא to make it obligatory to cut both organs (the windpipe and the gullet). Ib. 44<sup>a</sup> סימןא the case of the organs' being torn loose before cutting. Erub. 54<sup>b</sup> סימןא knowledge of the Law can be obtained only by means of signs (rubrication by catchwords). Ib. 21<sup>b</sup> סימןא notes of accentuation (v. סימןא); a. fr.

**סימןא, סימןא** I ch. same. Targ. Y. Gen. XXX, 39. Targ. Y. II Num. XVII, 3 (h. text סימןא).—Targ. Y. Ex. VII, 17 (fem.); a. fr.—Targ. Jer. IV, 21, v. סימןא III.—Hull. 96<sup>a</sup> סימןא that person whom I know by such and such a mark has killed a man; opp. סימןא, v. סימןא. Ib. 95<sup>b</sup>. Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup> סימןא there is something in an omen. Y. Snh. I, 18<sup>c</sup> bot. סימןא to abolish even this (last) distinction of Judaea.—Hull. 46<sup>a</sup> סימןא and thy sign (the words by which to remember) be &c. Sabb. 66<sup>a</sup> סימןא and the mnemonical sign is Samekh Samekh (i. e.

R. José is he that forbids); a. v. fr.—*Pl.* סימנא, סימנא. Targ. Y. I Gen. I, 14. Targ. Y. Ex. XXI, 7 with signs of puberty. Targ. Y. Num. XIX, 3 סימנא the windpipe and gullet (v. preced.); a. e.—B. Mets. 27<sup>b</sup>; a. fr.

סימנא II m. = סימנא II, *treasure*.—*Pl.* סימנא. Targ. Y. I Deut. XXXIII, 19, v. סימנא II.

סימנא pr. n. (v. preced. wds.) *Mount Simanay* (Sign), a substitute for Mount Sinai, introduced for argument. Sabb. 89<sup>a</sup> (against one explaining סימנא as סימנא the mount which has become a good sign for Israel) ליה then it ought to have been named Har Simanay; v. יסא.

(סימנא) סימנא, סימנא, סימנא m. (σημα, σφραγισμα) seal, signet, stamp. Pesik. B'shall., p. 82<sup>b</sup> שלו וסימנא her husband's signature (to the marriage contract) and his seal; Cant. R. to IV, 12. Y. Ber. I, 3<sup>b</sup> bot. סימנא; Cant. R. to I, 2. Ex. R. s. 19 (some ed. סימנא, corr. acc.) unless the invited guests show my seal (on the invitation card) &c.; a. e.

סימנא, v. preced.

סימנא, Midr. Till. to Ps. XVIII, v. סימנא.

סימנא f. (v. סימנא) mark.—*Pl.* סימנא. Sabb. 115<sup>b</sup> (ref. to Num. X, 35-36) סימנא for this section the Lord designated marks (an inverted נ) ... to indicate that it is not in its place; Yalk. Num. 729. R. Hash. 17<sup>b</sup> (ref. to Ps. CVII, 28-28) סימנא Ms. M. (ed. עשה להם חקב"ה סימנא) the Lord arranged for them marks. Sabb. XII, 3 (103<sup>a</sup>) if one writes two letters משני סימנא; Mish. (sub. מירי; Bab. ed. סימנא; Mish. ed. סימנא, v. Rabb. D. S. a. I. note) belonging to two different marks (abbreviated signatures, numerical signs &c.); Y. ib. 13<sup>c</sup> bot. סימנא or סימנא (corr. acc.).—V. סימנא.

סימנא, סימנא m. (= סימנא) [*ramification, interweaving*]. 1) *ramified blood-vessel, artery; bronchiae*. Y. Meg. I, 71<sup>c</sup> bot. סימנא if the writing was done in the shape of arteries (furcated); cmp. הליטה I.—Hull. 49<sup>a</sup> (expl. הסימנא, v. infra) סימנא the main branch (of the aorta); a. e.—*Pl.* סימנא, סימנא. Ib. III, 1 ער שרינקב סימנא until the perforation of the lungs reaches the starting point of the ramified blood-vessels (v. supra), expl. ib. 45<sup>b</sup> כולו סימנא into which all the vessels discharge themselves.—2) [*cross-writing*], *postscript to a document, codicil, conditions or modifications attached to a deed; receipt in full or in part*. Y. Gitt. VII, end, 49<sup>a</sup>; Y. Kidd. III, 64<sup>a</sup> top; Y. Erub III, 21<sup>b</sup> top סימנא this is the formula of a *simpon* (of betrothal), I—betroth thee—, with the condition that I marry thee on a certain day, and if that day arrives and I fail to marry thee, I shall have no claim &c. Ib. ירדו סימנא they entered into a conditional agreement in accordance with the principle of R. M. &c. (i. e. stating

both alternatives), v. סימנא. Y. B. Mets. X, 17<sup>c</sup> סימנא if one postscript is written at the top of the document, and one effaced at the bottom. B. Mets. I, 8 (20<sup>a</sup>) סימנא אם יש עמך סימנא יעשה מה שבסימנא (Bab. a. Mish. ed. *pl.*) if a postscript is attached to the documents, you must be guided by the postscript. Ib. 20<sup>b</sup> סימנא a postscript (receipt to a note) produced by the creditor. Ib. 21<sup>a</sup> סימנא a receipt signed by witnesses; a. fr.—*Pl.* as ab. B. Mets. I, 8, v. supra.—3) *an implicit condition the non-fulfillment of which annuls the agreement*, whence, a *bodily defect* (of a woman or a slave) *not stated in the contract*. Keth. 57<sup>b</sup>, a. fr. סימנא because a bodily defect may be detected before marriage, which would annul the betrothal. Ib. סימנא a bodily defect detected in a slave does not affect the validity of the purchase. Kidd. 10<sup>b</sup> סימנא ולא הדישה לסימנא do you not take into consideration the possibility of finding a bodily defect by which the betrothal might be annulled?; a. fr.

סימנא, סימנא ch. same, *artery, blood-vessel; bronchiae*. Hull. 48<sup>b</sup> סימנא רבה דאיה a pin which was found in the large bronchus of the lungs. Ib. 49<sup>a</sup> סימנא the large blood-vessel of the liver; a. e.—*Pl.* סימנא, סימנא. Ib. 47<sup>b</sup> סימנא סימנא Ar. (ed. סימנא) provided its bronchiae are unaffected.

סימנא, סימנא, סימנא f. (Dan. III, 5 סימנא; 10 סימנא, Keth. סימנא; 15 סימנא; v. preced., a. cmp. שבכא, סימנא Dan. II. cc.) [*air-passages*, cmp. meanings of σῦν, *simponia* (Greek adapt. σῦν, a wind instrument, double flute. Kel. XI, 6 סימנא סימנא if the *simp.* has a receptacle for the wings (i. e. a *bagpipe*); Tosef. ib. B. Mets. I, 7. Kel. XVI, 8 סימנא Mish. ed. a. e. Dehr. (Talm. ed. סימנא).—[Midr. Till. to Ps. XII, beg. סימנא ed. Bub. (oth. ed. סימנא, עוסקים הוסמנא Var. in Mss. עוסקים בהוריא סימנא &c., v. ed. Bub. note; Yalk. Ps. 656 סימנא a corrupt in a spurious passage; perh. to be read: סימנא engaged in *horoscopy*.]

סימנא, v. סימנא.

סימנא, Tosef. Makhsh. II, 4 ed. Zuck. יבס', read: ובימנא.

סימנא, סימנא m. (סימנא to tread) clay, dirt. Targ. Ps. XVIII, 43; Targ. II Sam. XXII, 43. Targ. Is. X, 6. Ib. LVII, 20. Targ. Mic. VII, 10; Targ. Zech. X, 5 סימנא ed. Lag. (ed. סימנא; Ar. סימנא). Targ. Job XLI, 22; Targ. Ps. XI, 3, v. סימנא.

סימנא m. (v. preced.) shoe. Targ. O. Deut. XXV, 9. Targ. Josh. V, 15 (ed. Wil. סימנא). Targ. O. Ex. III, 5.—Yeb. 39<sup>b</sup> ושרת סימנא and she has loosened his shoe &c.; Y. ib. XII, end, 13<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> bot.

סימנא, סימנא, v. sub סימנא.

סימנא, v. סימנא.

סימנא, v. סימנא.

סימנא, v. next w.

**סינדיקנוס** m. (a corrupt. of σύντεχνος, S.) *godfather, he who holds the male infant on his knees for circumcision*. Midr. Till. to Ps. XXXV, end, ed. Bub. (missing in oth. eds.) וְכִי בְּבִרְכִי אֲנִי נַעֲשֶׂה ס' וְכִי with my knees (I praise God)—when I am made the godfather of children that are circumcised on my knees; Yalk. Ps. 723 **אני עושה סינדיקוס** (some ed. **סינדיקוס**, corr. acc.).—[In ritual literature the godfather is called סנדק, *sandak*, and his function **סינדיקאיה**.]

**סינודיא** f. (συνὸδία) *travelling company, escort*. Y'lamd. to Num. III, 40, quot. in Ar. ומלאכי נעשיו. Tanh., ed. Bub., B'midd. 22 (Ar. ed. Koh. **סינודיא**; Tanh., ed. Bub., B'midd. 22 **סינודיא**, Var. in Mss. **סינודיא**, corrupt. of our w.; Yalk. Is. 316 **פמליא** I and my angels were thy escort.

**סינודותא**, v. **סינודא**.

**סינודופא**, v. **סינודא**.

**סינודקרת**, **סינודקריה**, v. sub **סנ'**.

**סינודיא**, v. **סינודא**.

**סינמומוס** **סינ'** (συντόμως) *concisely, briefly*. Cant. R. to I, 12 **אמר לי הקב"ה סינ' וכו'** the Lord has told me so concisely, No uncircumcised &c. (Ex. XII, 48); ib. to III, 7 **סינטי**; Num. R. s. 11 (some ed. **סינטי**).

**סינמרי**, Ex. R. s. 19 some ed., v. **סינמרי**.

**סיני** pr. n. (b. h.) **ס' (הר) Mount Sinai**. Sabb. 89<sup>a</sup>, v. **סינא**. Shebu. 47<sup>a</sup> (expl. השבועה למקומה, ib. VII, 4) **לס' the oath** (which ought to have been administered to one of the contestants) goes back to Sinai, i. e. the case is referred to Divine Justice that proclaimed from Sinai, 'thou shalt not rob', on which all Israelites are sworn. Ib. 22<sup>b</sup>, a. fr. **הוא סינ' מהר** does he not stand sworn (not to eat it) from Mount Sinai? Macc. 22<sup>a</sup> **הוא סינ' מהר** ... **משבע ועומד מהר** the oath (not to plough on the Holy Day) takes no effect, because he stands sworn &c. Ab. I, 1 **משה קבל חוריה מסינ'** Moses received the Law from Sinai (by revelation); a. v. fr.—**הלכה למשה**—**סינ'** R. M. interpreted that verse (Cant. VIII, 7) like a revelation; Arakh. 30<sup>b</sup>.—Trnsf. *erudite scholar*. Hor. 14<sup>a</sup>, opp. **עוקר הרים** (v. **הר**) dialectician; Ber. 64<sup>a</sup>. M. Kat. 12<sup>a</sup> **סינא** **אמר הלכה וכו'** Sinai (R. Joseph) has said &c. (and you dare to differ?).

**סיני** pr. n. (ref. to **ס' ארץ** Is. XLIX, 12) *Sinin*, homiletical name for *South*. Gen. R. s. 52 Var. (not **סיני**, texts incorr. **סיני**, **סיני**); Yalk. ib. 87.—[Gen. R. s. 94 **ירח סיני**, read: **ירח פני**, v. Midr. Sam. ch. XXXII.]

**סינין**, v. **סינין**.

**סינפון** m. = **סינפון**, *bronchial ramification*. Y. Peah VI, 19<sup>c</sup> bot. **סינפון** **היו עשויים כמין** if the berries were joined to one another in the way of bronchia.

(**סינפון**), **סינפון**, **סינפון**, v. sub **סינפון**.

**סינר** or **סינר** m. (סנר, secr. r. of סנר, emp. **סינר**, צנור, &c.) [*surrounding, protecting*], a sort of petticoat or breech-cloth. Sabb. X, 4 **האשה החוגרת בסינר** a woman that wears a *sinnar* (and attaches an object to it) whether in front &c. B. Kam. 82<sup>a</sup> **עזרא** ordained that woman must wear a *sinnar* (as a matter of chastity); Y. Meg. IV, 75<sup>a</sup>. Y. Sot. I, 16<sup>c</sup> bot. **לאחר החרה הסינר** after untying the *sinnar* (for immoral purposes). Sabb. 13<sup>b</sup>; a. e.

**סינר**, **סינר** m. (v. preced.) = **סינר** I, *door-socket*.—Pl. **סינר**. Sabb. 67<sup>a</sup> **שבעה סינר** seven specimens of earth from under seven door-sockets; v. **סינר** I.

**סיס** m. (סוס, emp. **סיס**) *tuft, tassell*.—Pl. **סיס**. Men. 42<sup>b</sup> **הסיס** if one made the show-fringes out of the tufts (cutting them into threads); Succ. 9<sup>a</sup>.

**סיסא** ch. same. Men. 41<sup>b</sup> **סיסא** rolled the show-fringes up so as to form a tuft. —Pl. **סיסא**. Targ. Y. I Num. XV, 38 (not **סיסא**).

**סיסא**, **סיסא** pr. n. pl. *Kfar Sisay*, a gentile place in Palestine, belonging to the district of Acco, although near Sepphoris. Gitt. 6<sup>b</sup>; Tosef. ib. I, 3 **סיסא** (Var. **סיסא**); Y. ib. I, 43<sup>c</sup> top **סיסא** (corr. acc.).

**סיסאנא**, v. **סיסאנא**.

**סיסין**, v. **סיסין**.

**סיסמא**, Gen. R. s. 32, v. **סיסמא**.

**סיסמין**, v. **סיסמין**.

**סיס**, Mekh. Yithro, 'Amal., s. 2 **סיס**, v. **סיס**.

**סיסי**, **סיסי** pr. n. m. *Sisi, Sisay*, name of several persons. Y. Maasr. I, 48<sup>d</sup> top **סיסי**—Y. Yeb. XII, end, 13<sup>a</sup> **סיסי**, v. **סיסי**; Gen. R. s. 81; Yalk. Prov. 964; Tanh. Tsav 5 **סיסי**; ed. Bub. 7 **סיסי** (corr. acc.).—Y. Sabb. VI, 7<sup>d</sup> bot. **סיסי** (Nahmanides) **סיסי** **סיסי** Y. Snh. II, 20<sup>c</sup> bot. **סיסי** **סיסי** Y. Ber. VI, 10<sup>c</sup> bot. **סיסי**.

**סיסין** f. (נסיס, emp. **סיסין**) *grief; bad humor; anger*. Ab. Zar. 4<sup>a</sup> (ref. to Am. III, 2) **סיסין** **סיסין** v. Rabb. D. S. a. l. note) if one is in bad humor, will he let it out on his friend?; Yalk. Am. 540. Tanh. Haaz. 7 (play on **סיסי**, Num. XIII, 11) **סיסי** he spoke rebelliously against the Lord, and caused anger.

**סיסין**, v. **סיסין**.

**סיסין** I c. (emp. **סיסין**) *Sisin*, name of a medicinal plant (expl. in Ar. a. Rashi *polio* or *poliol*) *pooley*. Ber. 44<sup>b</sup> [read:] **סיסין** a decoction of dry *sisin*; ib. 57<sup>b</sup> **סיסין**.

סִיף or סִיפָּה, *pl. constr.* סִיפִּי or סִיפֵּי, *v.* סִיפּוּת.

סִיפָה (סִיפָה), v. סִיפָה.

סִיפָה m. (v. סִיפָה) *end*. Y. Snh. X, 29<sup>a</sup> bot. סִיפָה (interch. with סִיפָה). B. Bath. 14<sup>b</sup>; a. e.—Esp. the last (second) clause of a Biblical verse; the last section of a Mishnah &c. Ber. 60<sup>a</sup> מסיפיה .. מרשיה לספיה .. כל היכי .. מרשיה לספיה whatever way you interpret that verse, whether from the first to the second clause, it gives sense, or from the second to the first clause, it gives sense. Hull. 94<sup>b</sup>, a. fr. ס' אימא how will you understand the last (third) clause? Sabb. 86<sup>a</sup> ס' בר' ו' the last (second) clause agrees with &c.; a. v. fr.

סִיפָה (סִיפָה), v. סִיפָה.

סִיפָה, v. סִיפָה.

סִיפָה m. (סִיפָה) *mourning, lamentation*. Targ. II Esth. IV, 3. Ib. VI, 11 סִיפָה (ed. Amst. סִיפָה).

סִיפָה m. (סִיפָה) *absorption, drying* after a bath. Zab. I, 4 כרי מביילה ו' (not ו'ספ) long enough to bathe and dry one's self; Tosef. ib. I, 9 (not ו'ספ); 12, sq.; a. e.—Pl. fem. שרי מביילה וש' ס' as much time as is required for twice bathing and getting dry. Tosef. ib. I, 10 סִיפָה (corr. acc.).

סִיפָה m. (v. סִיפָה) *lip; border*. Targ. Y. II Ex. XXVIII, 32 (ed. Vien. סִיפָה).—Pl. fem. סִיפָה, v. סִיפָה.

סִיפָה f. pl. (v. preced.; cmp. סִיפָה) *fruit (figs) remaining on the edges of trees, late fruits*. Tosef. Shebi. VII, 15 ed. Zuck. (Var. שִׁיפָה; Shebi. IX, 4 שִׁיפָה; Ber. 38<sup>a</sup> סִיפָה (not סִיפָה; Ms. M. סִיפָה; Ter. XI, 2; Hull. 120<sup>b</sup> סִיפָה).

\* סִיפָה m. (partial redupl. of סִיפָה) [*satiating nourishment*], bran mixed with flour, coarse meal (cmp. סִיפָה). Gitt. 56<sup>b</sup> מ' ד' Ar. (ed. סִיפָה, Rashi סִיפָה) coarse flour-water. Pes. 42<sup>a</sup> bot. (a gloss to סִיפָה, missing in ed.) ס' ר'פָה Ar. (Ms. M. סִיפָה; Ms. O. סִיפָה, v. Rabb. D. S. a. l. note).

סִיפָה m. (סִיפָה, denom. of סִיפָה; cmp. סִיפָה) *late fruits, leavings*. Tanh. B'eh 8 (ref. to סִיפָה, Ps. LXXXIV, 11) ס' של חרובין לא .. אפי' even if I had nothing but the leavings of carobs to eat in the land of Israel; Y'lamd. Vayesheb, quot. in Ar.—V. סִיפָה.

סִיפָה I m. (סִיפָה I) 1) *clapping of the hand on the hip*. Y. Bets. V, 63<sup>a</sup>, v. סִיפָה. —2) *connection, affixed object, attachment*. Kil. VI, 9 סִיפָה under the place where the rope is attached to the vine. Orl. I, 5 סִיפָה the connection of grape-vines (by training and engrafting); ס' סִיפָה engrafting on an engrafted branch; Sifra K'dosh. ch. V, Par. 3 ס' על ס' Yalk. Lev. 615.

סִיפָה II m. (סִיפָה II) *sufficiency, adequate power; supply*. Mekh. B'shall. Vayass'a, s. 3 אינ' ס' בידו (ed. Fr. סִיפָה; Yalk. Ex. 259 סִיפָה) he has not enough

power to give it to us. Tanh. Lekh 5 ס' הרבה לחם ו' a large supply of bread and meat.

סִיפָה, סִיפָה, סִיפָה ch. 1) same, *sufficiency, supply*. Targ. Jer. XXXI, 1 (2) סִיפָה (ed. Lag. סִיפָה, corr. acc.) a supply of their wants, Targ. Job XXXVI, 18 סִיפָה Ms. Var. (ed. מִיפָה; h. text שִׁפָה).—2) *bran mixed with flour*, v. סִיפָה.

סִיפָה m. (סִיפָה Pi.) *narration*. Gen. R. s. 78 ס' the text (Neh. IX, 7) mentions a fact.—[Naz. VII, 3 סִיפָה Y. ed., v. סִיפָה.]

סִיפָה, v. סִיפָה.

סִיפָה, v. סִיפָה.

סִיפָה m. (mostly as collect. noun; cmp. סִיפָה) *bag, luggage*. B. Mets. 73<sup>b</sup>; Yeb. 46<sup>a</sup> Ar. (ed. סִיפָה). Taan. 21<sup>a</sup> ס' דאבנים ו' (omitted in Ms. M., v. Rabb. D. S. a. l. note 2) a load of precious stones &c. Ib. שְׁקִלְהוּ כִּלְפִינְהוּ (Ms. M. בסִיפָה) they took out (the contents of) his bags and filled them with earth. Ib. שְׁרִינְהוּ (Ms. M. לְסִיפָה; Ms. M. 2 everywhere (שִׁפָה) they untied his bags; Snh. 109<sup>a</sup> (v. Rabb. D. S. a. l. note 60); Yalk. Is. 312 (Ms. סִיפָה, v. Rabb. D. S. to Taan. l. c. note). Snh. 82<sup>a</sup> ס' אורביה he put it (the skull) into a bag; ib. 104<sup>a</sup> בסִיפָה.

סִיפָה, v. סִיפָה.

סִיפָה, v. סִיפָה.

סִיפָה, v. next w.

סִיפָה f. (v. סִיפָה) *rag, compress, plaster*. Y. Kil. IX, end, 32<sup>d</sup>, v. מִרְשָׁט. Y. Sot. IX, 23<sup>c</sup> bot. ירוב .. מאן let him who wishes not to be recognized put a plaster on his nose &c. Ib. סִיפָה ו' (corr. acc.) they put plasters &c.; (Y. Yeb. XVI, beg. 15<sup>c</sup> איספָה).

סִיפָה or סִיפָה m. pl., v. סִיפָה.

סִיפָה m. (סִיפָה; cmp. סִיפָה) *late fruits, leavings*. Y. Peah VII, 20<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup> top; ib. IX, 24<sup>b</sup> bot.

סִיפָה, v. סִיפָה.

סִיפָה, v. סִיפָה.

סִיפָה m., v. סִיפָה I.

סִיפָה, v. סִיפָה.

סִיפָה, v. סִיפָה.

סִיפָה, סִיפָה f. = h. שִׁפָה 1) *border, hem*. Targ. O. Ex. XXVI, 4; 10 ed. Berl. (oth. eds. שִׁ). Ib. XXVIII, 26; a. fr.—2) *lip*. Targ. Ps. LXXXI, 6 (some ed. סִיפָה; Ms. סִיפָה). Ib. CXX, 2 Ms. (ed. סִיפָה). Targ. Prov. XII, 19; a. fr.—Pl. סִיפָה, סִיפָה, סִיפָה. Targ. II Esth. VII, 9 (10) סִיפָה. Targ. Job XI, 2. Targ. Lev. V, 4. Targ. Prov. XIV, 23; a. fr.—[Ib. XXIV, 22 סִיפָה, v. סִיפָה.]

סִיפָה m. *luggage*, v. סִיפָה.



**סִיר** m. (b. h.; cmp. סִירָה) *pot.* Num. R. s. 14 (ref. to Ps. LX, 10) מִן הַבָּשָׂר מִתְעַבֵּל בְּסִיר וְכ' as the flesh is consumed in the pot, so were they (David's parents and

kindred) consumed there (in Moab).—[סִירָא *thorn*, v. סִירָא I.]

**סִירָא I** m. = h. שִׁירָא, *coat of mail*. Targ. Y. Ex. XXVIII, 32 (Y. I שִׁירָא; h. text חֲרָא).

**סִירָא II** m. (v. סִירָא I) *thorn*. Midr. Sam. ch. II, v. שִׁירָא.—Pl. סִירָא. Targ. Is. XXXIV, 13.—[Hebr. סִירָא, v. סִירָא I, II].

**סִירָא III** pr. n. m. *Sira*; בן סִי; Jesus son of Sira (Sirach), author of the Hebrew original of Ecclesiasticus. Snh. 100<sup>b</sup>. Gen. R. s. 73, end. Ib. s. 8; Y. Hag. II, 77<sup>c</sup> top כִּרְא סִירָא; בר סִירָא; a. fr.

**סִירְגוּל** m. (סִירְגַּל) *drawing lines, ruling*. Gen. R. s. 24, end אַפִּי סִירְגוּלִי שֶׁל סֵפֶר even the way of ruling the parchment for the Book (the Pentateuch). Cant. R. to I, 11 'the silver dots' זֶה הָסֵי (some ed. הַסִּיגָל) that means the ruling for sacred scriptures. Lev. R. s. 19, beg.; a. e.

**סִירָא, סִירָא I** f. (b. h. סִיר; v. סִיר, סִיר) 1) [*degenerate growth*], *thorn, thorn-bush*. Bekh. 37<sup>b</sup>; Shebu. 4<sup>b</sup>, a. e. סִירָא a prick or a thorn, v. סִירָא. Ker. III, 8 (15<sup>b</sup>) pins it with a thorn (to a stationary object). Lev. R. s. 26; Y. Peah I, 16<sup>a</sup> bot.; Midr. Till. to Ps. VII, a. e., v. סִירָא I. Snh. 49<sup>a</sup> וְסִי גִרְמוֹ וְסִי well and thorn were the cause of Abner's death (i. e. when David had taken Saul's pitcher and spear, Abner said that the lads had left them at the well, and when the lap of Saul's cloak was shown in David's hand, Abner said, it was caught in a thornbush); a. fr.—Pl. סִירָא, סִירָא. Midr. Till. l. c. Ex. R. s. 30; a. e.—2) *refuse, foul matter*.—Pl. סִירָא. Midr. Till. to Ps. II, beg. מִה הֵימָּה כָּל סִירְחוֹתָיו עַל פִּי כֶךְ מה הֵימָּה הוּא כָּל סִירְחוֹתָיו עַל פִּי כֶךְ as all the refuse of the sea is on its mouth (shore), so the foulness of the wicked is in their mouths; Yalk. Is. 350. Yalk. Num. 771 וְסִי וְסִי מה הנחיר שומק את הסי וְסִי as the river carries off the refuse, so does the Day of Atonement &c.

**סִירָא, סִירָא II** f. (cmp. סִירָא, a. סִירָא a. b. h. סִירָא) *surrounded place, court, prison*. Cant. R. to VI, 11 מִה סִירָא as the nut has four store-houses (v. סִירָא) and a court (vacant space) in the centre &c. Sifra Emor, ch. II, Par. 3; Bekh. VI, 2 (expl. רַבֵּל, Lev. XXI, 20) לִבָּן הַפּוֹסֵק בְּסִי the white of the eye breaking through the ring and entering the black; ib. 38<sup>b</sup> הַפּוֹסֵק אֲבִרָהּ חוּץ לְסִי וְאֵינִי אֲבִרָהּ חוּץ לְסִי (Sarah says) Abraham is outside of the prison and I am placed within it (at Pharaoh's court). Ib. s. 42 וְסִי וְסִי נָתַן לוֹ אֲבִירָהּ בְּסִי וְסִי they put him (Lot) into an enclosure and took him with them.

**סִירָא** m. (סִירָא II) *ill-smell, nuisance*; *transf. quarrelsome person*.—Pl. סִירָא. Koh. R. to IX, 10, v. סִירָא.

**סִירָא, סִירָא** m. (סִירָא) *declining an office*. Y. Ber. V, 9<sup>c</sup> bot.; Bab. ib. 34<sup>a</sup> Ar. (ed. סִירָא).

**סִירָא, סִירָא** m. (סִירָא) *plaiting, strapping*. Y. M. Kat.

I, 80<sup>d</sup> bot. (expl. במסרגין, ib. I, 8) strapping a bedstead means length- and breadthwise; (anoth. opin.) strapping means either lengthwise &c. Bab. ib. 27<sup>a</sup> סִירְגוּל מְרוּכָן has the strapping inside (through slits in the frame); סִירְגוּלָא עַל גִּבָּהּ the strapping over the frame.—Pl. סִירְגוּלָא, סִירְגוּלָא (adv. with or without prepos.) *strapwise, in intervals, with interruption*. Meg. II, 2 if one read the M'gillah in intervals (pausing between passages). Tosef. R. Hash. IV (II), 9 וְכִי אִפִּי (ed. Zuck. בסִירְגוּלָא, corr. acc.) even if one heard the notes of the Shofar at intervals extending even over the entire day. Y. Meg. II, beg. 73<sup>a</sup> סִירְגוּלָא means in sections. Ib. (Rabbi's handmaid speaking Hebrew) לְמִה סִירְגוּלָא (not סִירְגוּלָא) why do you enter in a broken line?; Y. Shebi. IX, beg. 38<sup>c</sup>; Meg. 18<sup>a</sup>; R. Hash. 26<sup>b</sup>. Gitt. 60<sup>a</sup>; Yoma 38<sup>a</sup> top בְּסִי (the oath for the suspected woman on the tablet) was written by sections, i. e. the headings of sections were written out, and the rest intimated by initial letters. B. Bath. 62<sup>b</sup> top מִהוּ בְּסִי how is it, if he defined the borders of a field by the neighbors' alternate names (omitting one name on every side where there were two neighbors)? B. Kam. 37<sup>a</sup> לְסִי for every alternate case of goring. Nidd. 68<sup>b</sup> בְּסִי he counts (the dags of cleanness) with interruptions; (Tosef. ib. IX, 13 סִירָא); a. e.—V. סִירָא.

**סִירְחוֹן, סִירְחוֹן** m. (סִירְחוֹן III) *stench, nauseous substances*.—Pl. סִירְחוֹן. Lev. R. s. 14.

**סִירְחוֹת**, v. סִירְחוֹת.

**סִירְחוֹן** \*imper. aor. of סִירְחוֹן (*sweep*! Lam. R. to IV, 15 (play on סִירָא, ib.) it is Greek, (they call) *sweep, sweep!* (remove the blood-stains); Lev. R. s. 16.

**סִירְחוֹנִית, סִירְחוֹנִית** f. (סִירָא, an adapt. of Σειρήν) *Siren*, one of the mythical sea-damsels that entice the sailors with their songs. Sifra Sh'mini, ch. IV, Par. 3; Yalk. Lev. 537 הַסִּירְחוֹנִית (corr. acc.).

**סִירָא, סִירָא** m. (סִירָא) 1) *castration, mutilation*. Kidd. 25<sup>a</sup> סִירָא castration of a slave also entitles him to his liberty. Sabb. 110<sup>b</sup>; a. fr.—2) *breaking the line, irregularity*. B. Bath. 80<sup>a</sup> (expl. וּמִסִּירָא, Mish. ib. V, 3) גִּבְלִין גִּבְלִין he takes three broods of bees not in immediate succession of their birth, i. e. the first, the third and the fifth brood.—Pl. סִירָא, סִירָא (adv.) *out of order, irregularly*. Meg. 18<sup>a</sup>, sq.; Y. ib. II, beg. 73<sup>a</sup> סִירָא if one read the M'gillah in deranged order (= לְמִשְׁפָּט); cmp. סִירָא.

**סִירְחָא I**, v. סִירְחָא.

**סִירְחָא II, סִירְחָא** m. (סִירְחָא III) *stench, decay*. Succ. 26<sup>a</sup> סִירְחָא on account of the bad odor of the clay (on the floor of the Succah). B. Kam. 82<sup>b</sup> (Rashi סִירְחוֹן), v. next w.

**סִירְחוֹן, סִירְחוֹן** m. h. same. B. Kam. 82<sup>b</sup> (v. preced.) סִירְחוֹן on account of the bad odor of decaying matter in gardens. Pes. 35<sup>a</sup> סִירְחוֹן לִידֵי אֵלָא לִידֵי סִירְחוֹן

which do not ferment (v. תרמוץ) but decay; Y. Hall. I, beg. 57<sup>a</sup>. — Transf. *offense, mischief, fault*. Gen. R. s. 73, בה ינחלה הם' whatever mischief is done in the house is put upon her. Ib. s. 84 בי נחלה אלם none will be blamed but myself. Num. R. s. 20, end הם נמנים ע"י ס' they were counted whenever they had sinned (and had been punished with pestilence). Pesik. R. s. 44 מי שאין ס' מי חטא ולא ס' he who is without sin or fault; a. fr. — סודות.

סִירְחָן, v. סִירְחָן.

**סִרְמָא** m. (סִרַּט) *incision, scratch*. Tosef. Ter. VII, 14  
 'בּוֹמָן שֵׁשׁ בּוֹ when he has a scratch (on the skin, whereby  
 the poison might be communicated to the blood); Ab.  
 Zar. 30<sup>b</sup> 'מָקוֹם שֵׁשׁ 'מָ; Y. Ter. VIII, 45<sup>d</sup> top 'מָקוֹם 'מָ. Ib.  
 'פְּנֵי כָס' הוּא a man's face is as susceptible of poison as a  
 scratched spot.

**סִירְמוֹם** m. (סִרְמָה, v. סִרְמָה) *ruling*. Y. Meg. I, 70<sup>a</sup>  
top; cmp. סִרְמָה.—Mostly נְשִׂירְמוֹם.

מֵרִי, v. סִירִי.

סִירִיּוֹת, v. סְרִיּוֹת.

יָרִי v. סִירְרִי

v. שרידן, סירינא, סירינא

**בִּירַת ס', סִירִיקָה, סִירִיקָא** pr. n. pl. *Birath*  
*Sirika* in Samaria, Ab. Zar. 31<sup>a</sup> **סִירִיקָא** ed. (Ms. M. 'סִירִיק',  
 corr. acc.); Y. ib. V, 44<sup>d</sup>.

**סִירְיוֹקוֹן** m. (σηρικόν, sericum) *silk-stuff, silken garment*.—Pl. סִירְיוֹקוֹן Sabb. 20<sup>b</sup> an inferior silk, (contrad. to שִׁירָאִים); Men. 39<sup>b</sup> סִרְקִין (v. Rabb. D. S. a. l. note 6). Ib. סִירְקִין Hag. 16<sup>b</sup> נָבֻשִׁים סִ' dressed in silk. Kidd. 31<sup>a</sup> סִירְיוֹקוֹן שֶׁל זָהָב a gold-embroidered silk dress. Tosef. Kel. B. Bath. V, 11 סִירְקִין (R. S. to Kel. XXVIII, 8 סִירְיוֹקוֹן, read סִירְיוֹקִין) silk cloaks.

סִירִיקִין or סִירִינִין *Syrians*, v. סְרִיקִין.

סִירְכָא, v. סִירְכָא.

סִירְנוּקָא v. סִירְנוּקָא

מַרְסוֹר. v. סִירְסוֹר.

סֵרֶפֶיָא v. סִירֶפֶיָא

סִירְקֵי v. סִירְקֵי, סִירְקֵי

סִירְקוֹת, סִירְקִי, frequ. for סִירְקִי, סִירְקִי; [v. also סִירְקִי].

**סִרְתָּא** f.=h. סִרְתָּא I, *thorn*. Targ. Y. Num. XIX, 2.—  
Pesik. Shek., p. 11<sup>a</sup> (ref. to Prov. XV, 19) וְהוּא . . . סִרְתָּא  
(not סִרְתָּא) he (Esau-Rome) is like a thornbush, you extricate  
yourself here and get caught there; Yalk. Prov. 953; (Yalk.  
Ex. 386 סִרְתָּא).—*Pl.* סִרְתָּא, סִרְתָּא. Koh. R. to VII, 6 הֲלֵין  
וְהֵן . . . those thorns when burning crackle saying, we,

too, are wood; Yalk. ib. 973. Koh. R. to IV, 14 סִרְיָאָה; Midr. Till. to Ps. IX סִרְיָאָה, v. בְּשֵׁשׁ; Yalk. Koh. 971 סִרְיָאָה.

יָסַת, *Hif.* הִסִּיתָ, v. סִיתָ.

שִׁירָתָא v. סִירָתָא

סִתְרָה, v. sub 'סִתַּרְהוּ, סִתְרוּנִיָּה, סִתְרוּנָא, סִתְרוּנָא

סִפְּרִיָּיָא f. pl. (סִפְּרִי II) *used for tearing down*;  
 סִפְּרִיָּיָא מֵאֵי sapping instruments. Lam. R. to II, 1 (not 'סִפְּרִי).

כִּישוּרֶת, כִּישוּרֶת m. (כִּישַׁר) 1) *chiselling, cutting*. Y. Shebi. III, end, 34<sup>d</sup> וְכִּישוּרֶת צֵדָה חֲצִי מִשְׁפָּחָה לֵסֵף deduct half a hand-breadth for chiselling on one side &c. Y. Sabb. IX, 11<sup>d</sup> bot. כִּישוּרֶת שֶׁל אֲבָנִים the chiselling (smoothing) of stones is the finishing touch on them; Y. Ab. Zar. III, 43<sup>b</sup> top סוּרִירָן (read 'סוּר') Ib. IV, 43<sup>d</sup> bot. עַל כֵּל כֵּס 'וְסִי at every stroke by which he breaks the stone loose in the quarry; a. e.—2) *chip*. Y. B. Mets. X, end, 12<sup>e</sup> וְרוּחֹק אַחֵר שֶׁמִּסֵּרָה הַסֵּרָה לִסְבֵּל [read:] וְכִּישוּרֶת בֵּין בֵּס 'וְכִּישוּרֶת if a person was hurt after the stone-cutter had delivered it to the carrier, if by a chip, the cutter is responsible &c.

סִתְקִית, v. סִתְקִית.

**סִיתְקָתָא** f. (סִיתָא) *split*. Targ. Y. Deut. XIV, 6 Ar. (ed. סִיתָא); Targ. Y. Lev. XI, 3 Ar.

סִיתְרָא, v. סִיתְרָא, סִיתְרָא.

סֵךְ m. (v. סָכַי Af. 2)=חֶשְׁבֹן, *amount, number*. B. Bath. 21<sup>a</sup> סֵךְ מַקְרִי וכו' the number of pupils for a teacher in the primary class is twenty-five. [In later Hebr. סֵךְ הכל *the sum total*.]

סך, Ab. Zar. 11<sup>b</sup> קרר פלכער (Ms. M. ר), an alleged proclamation, made in Rome on the occasion of a sort of secular game, and intended as a satire of Esau (Rome) on his brother Jacob (Judaism). The interpretations of commentaries (סך number of years predicted for the coming of the Messiah, or סך brother) are unsatisfactory.

סְבִי, v. סְבָא

**סִיבָּא, סִיבָּא** m. [סִיבָּא] [*anything interlaced or inserted*,] 1) *thorn; pin, nail*, v. סִיבָּאָה.—[Yalk. Koh. 971 *למייעבר* סִיבָּא, חבלא, read: סִיבָּא; ib. *לממכד ביה גופנין*, v. סִיבָּא.—Lev. R. s. 22, beg. סִיבָּא some ed., read סִיבָּא.—]—*Pl.* סִיבִּין, סִיבִּיָּא, סִיבִּי, סִיבִּי. Targ. Esth. V, 14. Targ. O. Ex. XXXVIII, 20; a. fr.—Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) *ישרא דבהנין* סִיבִּין א' כאילין (ed. Krot. סִיבִּין) the upright among them is like those thorns. Sabb. 87<sup>a</sup> סִיבִּי ג' א. e., v. סִיבָּאָה. 2) —סִיבִּין (סִיבִּין) (or סִיבִּין) (or סִיבִּין) *coulter of the plough* (v. Sm. Ant. s. v. Culter). Num. R. s. 8 *יהב ביה סִיבִּין דפ' סִיבִּין* (some ed. סִיבִּין, corr. acc.) he (the Caesar) has a coulter put into him (orders him to be stabbed); Pesik. R. s. 23-24 *דפ' סִיבִּין* (corr. acc.).—*Pl.* as ab. Targ. Mic. IV, 3; Targ. Is. II, 4 (ed. Lag. סִיבִּין). 3) —סִיבָּא *a sort of spade*, v. סִיבָּאָה.

סָכָה, v. סָכִי.

סָכָה, v. סָכִיָה. — [Cant. R. to II, 9 מסכה לסכה, some ed., v. סָכִיָה.]

סָכָה, m. (סָכִי II) *watchman; seer, prophet*. Targ. II Sam. XIII, 34. Targ. I Chr. XXVI, 28; a. fr. — *Pl.* סָכָה, סָכָה, סָכָה. Targ. Is. XXI, 5. Targ. I Sam. XIV, 16; a. fr.

סָכָה, v. סָכִי, סָכָה, סָכָה.

סָכָה, v. sub. סָכִי.

סָכָה I f. = סָכִיָה. Tosef. Sabb. VIII (IX), 21 ed. Zuck. (Var. 'י). Sabb. VIII, 6 (81<sup>a</sup>) Ms. M. (ed. 'י). — *Pl.* סָכָה. Tosef. B. Kam. II, 6 ed. Zuck. (Var. 'י).

סָכָה II f. (סָכָה I), *something overhanging, shade* (v. סָכָה). Naz. 53<sup>a</sup> חס' אבן a rock shading a grave.

סָכָה, v. סָכִיָה.

סָכָה, v. סָכִיָה, סָכָה.

סָכָה m. (סָכָה; cmp. חָשֹׁבֹן) *fixed number, amount, sum total*. Ex. R. s. 1 שלהן חס' their fixed number (daily rate of bricks). Ib. 'אתם משלימין חס' ו' you will be unable to finish your task. Yalk. Gen. 130 (expl. amount (v. סָכָה). Tosef. Bets. III, 7 מנין ס' the sum total of the amount of things (received on credit); ממכר ס' the total amount of the value of his purchases; Bets. 29<sup>b</sup> מדה ס'; מקח ס' (v. Rabb. D. S. a. l. note 5).

סָכָה ch. same. Targ. Ps. CXLVII, 4 (h. text מספר). Targ. II Chr. V, 6. Targ. Y. Ex. XII, 4 (h. text מספר); a. fr. — *Pl.* סָכָה. Targ. I Chr. XII, 23; a. fr. — Pesik. Shek., p. 19<sup>b</sup> (expl. Ex. XXX, 13) ס' כל רעבר על ס' (not סָכָה; cmp. Targ. Y. II Ex. XXX, 12) all those who pass when the numbers are taken (census); Tanh. Ki Thissa 9, and.

סָכָה, v. סָכִי.

סָכָה, Ned. 55<sup>b</sup> Ar., Var. for סָכָה.

סָכָה, v. סָכִיָה.

סָכָה m. (b. h.) *Siccuth*, name of an idol. Targ. Am. V, 26 (ed. Lag. 'סִיכ').

סָכָה, v. סָכִיָה.

סָכָה I f. (סָכִי) 1) *outlook, watchpost*. Targ. O. Num. XXIII, 14 (h. text צִפִּים). Targ. Y. Gen. XXXVIII, 21 (עִינים; h. text סָכָה); a. fr. — 2) *hope*. Targ. Lam. IV, 17.

סָכָה II (v. preced.) pr. n. pl. *Sakhuitha* (corresp. to h. מצפה). Targ. Gen. XXXI, 49 (not סָכָה). — Yalk. Dent. 874; Sifré Deut. 51 מְבֹרָא (corr. acc.; v. Hildesh. Beitr., p. 58); Tosef. Shebi IV, 11 סִיכ' ed. Zuck. (Var. סָכָה). — Y. M. Kat. I, 80<sup>b</sup> bot. כְּהֹרָא דְבִנִּי (not דִּס') as in the case

of the men of S.; Bab. ib. 4<sup>b</sup> (prob. the same place). — Ab. Zar. 58<sup>b</sup> Ms. M. (ed. סָכָה).

סָכָה (cmp. סָכִיָה I) [*to be clear*; cmp. סָכִי] *to look, see, foresee*. Meg. 14<sup>a</sup> (play on סָכָה, Gen. XI, 29) שֶׁכָּתְבָה בְּרוּחָהּ she looked into the future in holy inspiration. Ib. שֶׁכָּתְבָה בְּרוּחָהּ Ms. M. (ed. סָכִי, incorr.) all looked at her beauty. Lev. R. s. 1, beg. (ref. to שֶׁכָּתְבָה = שֶׁכָּתְבָה, I Chr. IV, 18) the father of prophets שֶׁכָּתְבָה who see &c. — *Part. pass.* סָכִי *clear, transparent*. Nidd. 24<sup>b</sup> עֲצָמוֹתַי סָכִיָּין his bones are transparent (v., however, סָכָה III).

סָכָה ch. same, *to look out; to hope*. Targ. I Kings XVIII, 48. Targ. O. Gen. XXXI, 49 וְסָכָה ed. Berl. (oth. ed. וְסָכָה, וְסָכָה; Y. וְסָכָה *Ithpe*; h. text וְסָכָה). Targ. Y. ib. XLV, 28. Targ. Prov. XX, 22; a. fr. (interch. with וְסָכָה). — Lev. R. s. 34 סָכִי בִי אֲסַחֵל בִּי (the poor man says) look at me, observe me; סָכִי בִי מִה דְּוִינָא וְ סָכִי look at me (think) what I was, and observe what I am. Y. Taan. IV, 68<sup>b</sup> וְ סָכִי look out (be on your guard) that you come in while it is yet day-time; Y. R. Hash. IV, 59<sup>c</sup> תֹּפִי סָכִי וְסָכִי (corr. acc.).

*Pa.* סָכִי, *Af.* סָכִי 1) same. Targ. Hab. II, 1 מְסָכִיָּנָא (some ed. מְסָכִיָּנָא, incorr.). Targ. Is. XLVII, 13; a. fr. — Keth. 62<sup>b</sup> וְ סָכִיָּנָא הוּוּא הוּוּא his wife was looking out (for him, saying,) now he is coming &c. Midr. Till. to Ps. CV, 38 [read:] מִינִי וְאִיחָד מִסָּכִי. מִינִי וְאִיחָד מִסָּכִי (hoping), when will he get down off me?, and he was looking, when shall I get down &c.; a. e. — 2) (cmp. וְסָכָה) *to calculate, count, sum up*. B. Bath. 166<sup>b</sup> sq. וְ סָכִיָּנָא מְסָכִיָּנָא (ed. Berl. מְסָכִיָּנָא). Rashi (ed. מסכן, read: מְסָכִי; v. Rabb. D. S. a. l. note) he (they) would count them (the P'rutahs) and state their amount in Zuzé.

*Ithpe.* וְסָכִיָּנָא, *Ithpa.* וְסָכִיָּנָא same, *to look, face; to hope, wait*. Targ. O. Gen. XV, 5 (אֲסַחֵל; h. text חָבַשׁ). Targ. O. Num. XXI, 20 וְסָכִיָּנָא (ed. Berl. וְסָכִיָּנָא). Targ. Ps. XXXVII, 32; a. fr. — Snh. 97<sup>b</sup> וְסָכִיָּנָא לִיחָד מְסָכִיָּנָא until that time do not hope for him (the Messiah), after that hope for him; a. e.

סָכִי m. (preced.) *looking to the sun, euphem. for squinting, cross-eyed*. Tosef. Bekh. V, 3, expl. שְׂרֹאָה וְ סָכִי who takes in the room and the ceiling in one glance; Bekh. VII, 3, changed by R. Jose. ib. 44<sup>a</sup> סָכִי one who hates the sun, *blinkard*.

סָכִיָּנָא m. (preced.) *seer, prophet; guardsman*. Lev. R. s. 1 (ref. to I Chr. IV, 18, v. סָכָה) ס' בְּעֶרְבִיא קוֹרִין לְבִירָא ס' in Arabia they call a prophet *sakhia* (seer). — [Koh. R. to IX, 18 (expl. הַמְבַּחֵר, II Kings XVIII, 37) ס' watchkeeper (some ed. סָכִיָּנָא; v. סָכִיָּנָא).]

סָכִיָּנָא m. (preced. wds.) *looks or hope*. Pesik. B'shall., p. 83<sup>a</sup>, v. סָכִיָּנָא.

סָכִין, v. סָכִי.

סָכִין f. (b. h. שָׁכִין, v. סָכָה) *knife* (inserted in a handle), mostly *slaughtering knife*. Hull. I, 2. Ib. 8<sup>a</sup>; a. v. fr. — *Pl.* סָכִין. Ib. <sup>b</sup>; a. e.

## סבין, סבין

ch. 1) same. Targ. Gen. XXII, 6; a. e.—Keth. 77<sup>b</sup> **סבין** **לי** **הב** **א"ל** he said to him (the angel of death), give me thy knife. Ib. **הב** **לי** **סבין** give me my knife back. Hull. 8<sup>a</sup>; a. fr.—B. Bath. 111<sup>b</sup>, a. e. **הריפא** **ס**; Hull. 77<sup>a</sup>; Yeb. 122<sup>a</sup> **ס** **רוריק**, v. **רוריק**.—*Pl.* **סבין**, **סבין** (not **סבין**) a basketful of knives (pain-producing dates) for a Zuz. Ib. 24<sup>b</sup> **בס** **פורידה** his bed was marked with cuts made with knives; a. e.—2) **סבין**, v. **סבין**.

**סבין**, Pesik. B'shall., p. 93<sup>b</sup>, v. **סבין**.

**סבין**, v. **סבין**.

**סבין**, v. **סבין**.

**סבין** I (b. h.) to interlace, entangle; to be entangled, ramified.—Denom. **סבין**.

*Hif.* **סבין** 1) to weave. Sabb. VII, 2 **המיסך** and the work of the weaver. Y. ib. VII, 10<sup>c</sup> **המיסך** his act coming under the category of weaving; **המיסך** her act coming &c. Tosef. ib. VIII (IX), 2 **המיסך** שלשה וכ' ed. Zuck. (corr. acc.) he who weaves three threads (on the Sabbath); a. fr.—2) (denom. of **סבין**) to hang over, shade. Ohol. VIII, 2; M. Kat. 5<sup>b</sup> **המיסך** על הארץ a tree (with a seat of uncleanness on one of its boughs) throwing a shadow (forming a tent, cmp. **סבין** over the ground; a. e.; v. **סבין**.—3) **סבין** to cross one's feet, euphem. for: to ease one's self. Yoma III, 2. Y. Ber. IX, 14<sup>b</sup> bot.; a. e.

*Pl.* **סבין** 1) to cover with boughs &c., esp. to cover the festive booth (Succah). Ber. 62<sup>b</sup> (ref. to רגליו in a chaste manner) as in a booth. Succ. I, 4 **גבה** ... **סבין** if he trained a vine over the booth and put twigs over it. Ib. **סבין** you must not use it for covering. Ib. 14<sup>b</sup> **סבין** we covered a stable with them. Lam. R. to I, 17 (ref. to **סבין**, Ps. XLIII, 5) **סבין** and I went up (to Jerusalem) with trees forming shades over my head; a. fr.—Part. pass. **סבין**; f. **סבין**. Succ. 8<sup>b</sup> **סבין** and I provided the Succah is covered according to law. Gen. R. s. 42 (ref. to **סבין**, Ps. LX, 8) **סבין** the valley which is shaded with trees. B. Bath. 25<sup>b</sup> Ms. M., v. **סבין**.—2) to weave; to intertwine plants; to train a creeper over another plant. Men. 97<sup>a</sup> (expl. **סבין**, Ex. XXV, 29) the tubes **סבין** with which they interweave the show bread (which they lay crosswise between the loaves, to allow the air to pass through). Tosef. Kil. I, 6, v. **סבין**. Y. ib. II, end, 28<sup>b</sup> (not **סבין**) (תשבכני) it does not say, Thou hast woven me, but, Thou shalt weave me (in the future world).—3) to form shade, to creep, intergrow. Y. Kil. l. c. **סבין** the Egyptian gourd which creeps. Ib. **סבין** not all of them creep like the Egyptian gourd.

**סבין** ch. same, esp. to hedge in. Koh. R. to V; 8 **סבין** (למסך) (not **סבין**); Lev. R. s. 22, beg. (נניא) **סבין** (corr. acc.); v. **סבין**.

*Pa.* **סבין** 1) to weave. Targ. Prov. XXX, 28, v. **סבין**.—2) to fence in. Yoma 84<sup>b</sup> **סבין** Ms. L. (ed., v. **סבין**) he forms a fence (by placing vessels filled with water to check the fire).

**סבין** II or **סבין** (sec. r. of **סבין**; cmp. **סבין** I), *Nithpo.* **סבין** to be enlightened. Tanh. Vayakh. 8 (play on **סבין** I Chr. II, 55) **סבין** ברוח הקודש they (the men of the Great Assembly) were enlightened by holy inspiration.

**סבין** m. (**סבין** I) 1) overhanging boughs or twigs. Tosef. Kel. B. Mets. III, 3 **סבין** **בה** **את** **הס** he cuts the twigs (trims the trees) with it. Tosef. Nidd. IX, 13 **סבין** על יושב **סבין** sitting on boughs (in which there is a seat of uncleanness), v. **סבין**.—2) ceiling of twigs or matting, esp. the cover of the festive booth. Succ. 17<sup>a</sup> **סבין** **סבין** their cover is a proper one (such as is prescribed for the Succah); **סבין** **סבין** its cover is an unfit one; a. fr.—Y. Maasr. V, 51<sup>d</sup> bot. **סבין** **הס** **העבר** if he planted in a covered space and (after the seed reached a certain stage) removed the ceiling; [strike out the following **סבין** על גביו].—*Pl.* **סבין**. Y. Succ. I, 52<sup>b</sup>.

**סבין** m. ch.—next w. **סבין** 4<sup>b</sup> **סבין** **קרא** **סבין** that the Succah must be covered requires no special intimation in the Biblical text (it being self-explanatory).

**סבין** f. (preced. wds.) 1) covering the Succah. Succ. 6<sup>b</sup> **סבין** **קרא** **סבין** that the Succah must be covered does require a special intimation, v. preced.; Zeb. 38<sup>a</sup> **סבין** (Rashi: **סבין**) and one 'succoth' in the text is needed for intimating that the Succah must be covered.—2) *pl.* **סבין** (v. **סבין**) the case of overhanging boughs in one of which there is a seat of uncleanness. Ohol. VIII, 2, expl. **סבין** **סבין**, v. **סבין**; Tosef. ib. IX, 3; Naz. VII, 3; ib. 54<sup>b</sup>, a. e. Nidd. 68<sup>b</sup> **סבין** **סבין** a Nazarite that passed over unclean boughs or protruding stones; Tosef. ib. IX, 13, **סבין** **סבין** (v. **סבין**); a. fr.

**סבין** I (b. h. **סבין**; cmp. **סבין**) to be bright.

*Hithpa.* **סבין**, *Nithpa.* **סבין** to look at, observe; to reflect, keep in mind. Snh. 92<sup>a</sup> **סבין** **הסבין** he who looks at his nakedness; (oth. opin.: who allows his obscene thoughts to dwell on a woman forbidden to him). Ber. 10<sup>a</sup> **סבין** **סבין** he looked at the stars and planets and recited a song. Ib. **סבין** **סבין** he speculated on the day of death. Midr. Till. to Ps. XXXII (ref. to Prov. XV, 24) **סבין** **סבין** he who looks on high (prays to God); **סבין** **סבין** the sons of Korah who looked on high escaped. Lev. R. s. 34 (ref. to Ps. XLI, 2) **סבין** **סבין** it does not say, 'blessed who gives to the poor', but, 'blessed who looks at the poor', speculates how to do him good; a. fr.—V. **סבין**.

**סבין** ch. same, to see clearly, be sensible. Targ. Ps. XXXVI, 4 Ms. (ed. **סבין**). Targ. Prov. VIII, 5 **סבין** Ms. (ed. **סבין**).

*Af.* **סבין** 1) to become wise. Targ. Ps. XCIV, 8 Ms. (ed. **סבין**).—2) to explain, give to understand. Targ. Job VI, 24.

*Ithpa.* אֶתְחַבֵּל to look at, reflect; to become wise. Targ. Prov. I. c., v. supra. Targ. Is. I, 3. Targ. O. Ex. III, 6 (Y. מִסְתַּבֵּלִין אַחֲרָיָהּ; a. fr.—Gen. R. s. 86, end [read:] .. מִסְתַּבֵּלִין אַחֲרָיָהּ אֵת אֲחֵיהֶּם בְּנִיבְרִיהָ שֶׁל וְאָנָּה מִסְתַּבֵּל בְּנִיבְרִיהָ שֶׁל אוֹתָהּ דְּרִבָּה is on her back, but I look at that bear's tusks; Yalk. ib. 145. Pes. 113<sup>b</sup> [read:] לְאַסְתַּבֵּלִי ... לְאַסְתַּבֵּלִי בְּרוּ וְאִינְהוּ (v. Rabb. D. S. a. l.) they looked at them (the shoemakers), but the latter did not lift up their eyes to look at them. Y. Keth. XII, 35<sup>b</sup> top מִסְתַּבֵּלָהּ he lifted up his eyes in order to observe; Y. Kil. IX, 32<sup>c</sup> top מִסְתַּבֵּלָהּ; a. fr.

**סבל II** (b. h.; cmp. סבך I), *Hithpa.* אֶתְחַבֵּל to become confused. Meg. 2<sup>a</sup> הוֹאִיל וְיִסְתַּבֵּלִין וְכ' because (if the M'gillah were read on any other day) they might be confused by it (in their calculations as to Passover), therefore they must read it on its proper day; [oth. explan., v. Rashi and Alfasi a. l. — Var. ומסחכנין, v. סבך II]; Tosef. ib. I, 3 בומנה וּמסחכנין בה אין מחכנין אלא בומנה Var. (ed. Zuck. ומסחכנין, read with Var. ומסחכנין).

**סבל** ch. same, to be confused, to be foolish.

*Af.* אֶתְחַבֵּל to act foolishly. Targ. Gen. XXXI, 28.

*Ithpa.* אֶתְחַבֵּל to be confused, foolish. Targ. II Sam. XXIV, 10. Targ. I Sam. XXVI, 21.

**סבלא** שו', שו', סוב' m. (סבל I) reason, sense. Targ. Ps. CXI, 10 (Ms. סבל). Targ. Prov. I, 2 Ms. (ed. בריונא). Ib. 3 שו'. Ib. III, 4 שו' (Ms. שו'). Targ. Ps. XXXII, 1. Targ. II Chr. XXX, 22; a. fr.

**סבלא** (not ס) m. (סבל II) foolish, fool. Targ. Prov. X, 1. Ib. XVII, 10. Ib. 24 (Ms. סבלא); a. fr.—B. Bath. 126<sup>b</sup>, v. בורבא. I.—*Pl.* סבלא. Targ. Prov. I, 22; a. fr.—*Fem.* סבלא. Ib. IX, 13 (ed. Wil. סבלא; oth. סבלא).

**סבלנוחא** f. = סובלנוחא. Koh. R. to II, 3 (expl. סבלנוחא, ib.) (some ed. סבלנוחא) to hold firm to wisdom.

**סבלא**, סבלא, סבלא, v. סבלא.

**סבלנוחא**, v. סבלנוחא.

**סבם** (cmp. סבה) to look to, take in view. Macc. III, 10 (22<sup>a</sup>) (ref. to בספר Deut. XXV, 3, combined with ארבעים of next verse) Ms. M. (ed. מנין שהוּא סובם את הארבעים a number which faces (is matched in counting with) forty, (i. e. thirty nine); ib. 22<sup>b</sup>; Yalk. Deut. 937 סובם; Yalk. Zech. 581 סובם; Sifré Deut. 286 סובם לארבע.

*Hif.* חִסְבִּים 1) to contemplate, plan. Midr. Till. to Ps. LXXIII, 7 (ref. to משכיות, ib.) יֵשׁ שְׂחִיָּה מִסְבִּים וְכ' (ed. Lub. משכיות) one planned to become a centurio, and thou madest him a general &c.; על כל מה שהיו מְסַבִּים הַעֲבָרָה; thou didst carry them beyond all they ever contemplated (to become).—2) (cmp. חִשַּׁב, חִשַּׁבָהּ) to harmonize; to agree. Sifra Vayikra, N'dab., ch. IV, Par. 4 ואֵת דְּרִשָּׁהּ וְיִסְתַּבֵּלִין and thou interpretest the text and harmonizest it with the traditional law; Yalk. Lev. 440 ומסכרים

and harmonizest the tradition (with the text). Yeb. 62<sup>a</sup> וְהִסְבִּיחָה דַּעְתָּה לְדַעְתָּה וְכ' and his (Moses') opinion (the result of his deliberations) turned out to be in agreement with the Lord's; Sabb. 87<sup>a</sup> עֲמֵן ה' הִסְבִּיחָהּ the Lord agreed with him; ib. על ידו ה' הִסְבִּיחָהּ the Lord approved his doing; a. fr.

**סבם** ch. same, 1) to count, muster. Targ. Y. Num. XXVI, 63; a. fr.—2) to agree. Targ. I Chr. IV, 23. Targ. Job XV, 10 סבמו Ms. (ed. Lag. סבמו, missing in oth. eds.). Targ. Y. Num. XXVII, 5 על דַּעְתָּהּ וְכ' he decided them in the sense of (his decision was approved by) the Lord.

*Af.* אֶתְחַבֵּל to agree, approve. Targ. Cant. VIII, 13.—Gitt. 6<sup>b</sup> מִירָהּ עַל יְרִיחָהּ whose opinion the Lord approved. Y. Dem. I, 22<sup>a</sup> top מִסְבֵּמָה עִימָהּ דְּלִיתָהּ that he did not share his opinion; a. e.—Part. pass. מְסַבֵּם; f. מְסַבֵּמָה. Lam. R. to I, 2 וְכ' עֵינֵי הָאֵל הִסְבִּיחָהּ וְהָאֵל it is made final and confirmed by Jeremiah.

*Ithpe.* אֶתְחַבֵּל to be agreed upon, to be decreed. Targ. Y. Num. XVI, 29 (h. text יִסְבֵּל).

**סבמוחא** f. (preced.) approved sentence, final decree. Targ. Y. Num. XVI, 29 (h. text פְּקֻדָּהּ), v. preced.

**סבן I** (b. h.; *Saf.* of סבן, סבן; cmp. Targ. Y. Num. XXII, 30) to arrange, manage.—Denom. (b. h.) סִבֵּן q. v.

*Pl.* סִבֵּן to supply (rationes to the poor); to give niggardly.—Part. pass. מְסִבֵּן. Midr. Prov. ch. XXII, v. מְסִבֵּן I.

**סבן** ch. same; *Af.* אֶתְחַבֵּן to arrange. Targ. Ps. CXXXIX, 3 (h. text סבנה).

*Ithpa.* אֶתְחַבֵּן to be trained, prepared. Targ. Job XXXIV, 9 (h. text סבן).

**סבן II** (b. h.; cmp. סבל II), *Pl.* סִבֵּן to be perplexed; to despair; to be in danger. Ber. I, 3 וְהִסְבִּיחָהּ בְּעַצְמָהּ וְכ' and I despaired of my life on account of robbers (whom I met there); Y. ib. 3<sup>b</sup> bot. וְכִיפִי. Men. 64<sup>b</sup> בְּרִיבָהּ סִבֵּן v. זִבֵּן; בִּים ס' she was in danger of losing her eye-sight; בִּים ס' she was in danger of drowning in the sea.—Part. pass. מְסִבֵּן; f. מְסִבֵּנָה q. v.

*Hithpa.* אֶתְחַבֵּן 1) to become confused, to be misled; 2) to be exposed to danger. Tosef. Meg. I, 3; Meg. 2<sup>a</sup> Var. במקום שנכנסין וְכ' II; Y. ib. I, 70<sup>d</sup> וְכ' II; שְׂמִיחָהּ (read: שְׂמִיחָהּ, or שְׂמִיחָהּ, where people might be misled, they must read the M'gillah on the fourteenth; ר' יוסי בעי אם במקום שנכנסין אל יקראו וְכ' (correct as above) R. José (taking מְסִבֵּן in the sense of being in danger) objected, if danger to life is connected with reading the M'gillah, let them not read it at all.

**סבן, סבן** ch. same. Y. Shebi. IV, 35<sup>b</sup> top וסבן and got himself into trouble. Y. Ab. Zar. II, 40<sup>d</sup> bot. וס' ... רחם fell in love with a woman ..., and became dangerously ill; Y. Sabb. XIV, 14<sup>d</sup> bot. Y. Ab. Zar. I. c. וס' and let him drink it, that he may not get ill. Y. Shek. V, 48<sup>d</sup> סבנה ביענה she was in danger of losing her eye-sight; ס' בימה she was in danger of drowning &c.,

v. preced. Y. Ab. Zar. III, 42<sup>c</sup> וסכנן נפשוהא (not וסכנתן) human lives were in danger; a. fr.

*Pa.* to expose to danger; to hurt; to mislead, bring into trouble. Ber. 25<sup>b</sup> לברך לך את בני ישראל you might have brought my son into trouble (by causing him to sin unawares). Sabb. 116<sup>a</sup> לברך לך את בני ישראל they tried to give him trouble; a. fr.—Part. pass. סכנן. f. סכנא. Targ. II Sam. XXII, 5.—Y. Peah VIII, 21<sup>a</sup> top עד דהוא מצמיר לון הוא מס' until he gets them together for a meeting, he might be in danger (of starving).

*Ithpa.* to be exposed to danger, be hurt; to be in trouble. Targ. Y. Deut. XXV, 3. Targ. Ps. CXIX, 109.—Pes. 112<sup>b</sup> ליה וא' and he might be injured; ib. וסכנן. Keth. 61<sup>a</sup> אספני לאו .. אספני if he had not given it to me, I should have become seriously ill; a. e.

**סכנא** *pr. n. m. Sikhna.* Koh. R. to IV, 17 שמעון ס' (prob. to be read: סכנא, v. סכנין).

**סכנת** f. (סכן II) trouble, persecution, danger. Keth. 3<sup>b</sup> וסכנתא and since the days of danger (the Hadrianic persecution when the Romans enforced the *jus primae noctis*). Ib. אינס הוא ס' אינס הוא you call that risk of life (for religion's sake)? This is rather assault (which no woman is bound to sacrifice her life in resisting). Ib. ואחריו לירי ס' because there are chaste women who would rather suffer death, and their lives might be endangered. Succ. 14<sup>b</sup>; Sabb. 21<sup>b</sup>, a. fr. בשעת חס' in times of religious persecution. Y. Shebi. I, 52<sup>d</sup> top של ס' coins of the revolution (confiscated coins). Bets. 22<sup>a</sup> סכנתא נפשוהא risk of life (serious illness). Ib. ס' דבר שיש בו ס' a case of serious sickness; Succ. 26<sup>a</sup> ס' חולה שיש בו ס' an inflammation of the eye is a case of serious illness (with regard to breaking the Sabbath laws); a. v. fr.

**סכנין** v. סכנן.

**סכניא** or **סכניא** *pr. n. pl. (v. next w.) ס' K'far Sikhniya* (or *S'khanā*), the home of one Jacob, a disciple of Jesus. Ab. Zar. 27<sup>b</sup> (Ms. M. סכני, v. Rabb. D. S. a. l. note); Yalk. Mic. 551 סכניא; (Tosef. Hull. II, 22 סמא; Y. Sabb. XIV, 14<sup>d</sup> bot. סמא; Y. Ab. Zar. II, 40<sup>d</sup> bot. סמא; Tosef. I. c. 24 סכנין (?).—Gitt. 57<sup>a</sup> של מצרים ס' (?).

**סכנין** *pr. n. pl. (Σωγάνη, Jos. Vita 51) Sikhniin* (*Sukhniin*), north of Jotapata in Galilee, seat of R. Hānania b. T'radyon, and home of R. Joshua. Taan. 16<sup>b</sup> סיכני. Snh. 32<sup>b</sup> לס' (v. Rabb. D. S. a. l. note 30).—Y. Ber. IV, 7<sup>b</sup> bot., a. fr. יהושע דס'. Lev. R. s. 5 (ref. to סכני, Is. XXII, 15) היה ס' הוא he came from Sikhniin.—Tosef. Nidd. III, 11 בקעת סכני the Valley of S.—Omp. סיגנא II.

**סכנין**, Gen. R. s. 19, v. סכני.

**סכניתא**, Sabb. 147<sup>b</sup>, v. סכניתא.

**סכניתא** f. = h. סכנה. Constr. סכנת. Targ. I Chr. XI, 19. Targ. Lam. V, 9 Levita a. some ed.—Hull. 9<sup>b</sup> מדמית קא מי

איסורא how can you compare what is forbidden ritually with what is forbidden on account of possible risk to health? Ib. 10<sup>a</sup> וי' המירא, v. המירא I. Koh. R. to VII, 11 וי' דימא for bathing in the sea is dangerous; a. fr.

**סכסא**, v. סכסא.

**סכסותא**, v. סכסותא.

**סכסן** I (b. h.; Pilp. of סכן I) 1) to be caught; to stick. Nidd. 25<sup>b</sup> וי' אם מ'סכסן ... one takes a chip with a smooth head and introduces it at the place of the genitals (of a miscarried foetus), and if it gets caught (that it can proceed no farther), it is sure to be a male foetus.—2) to entangle, snare. Gen. R. s. 67 וי' וי'סכסן and (he hunted) birds and ensnared them, but an angel came and freed them; Yalk. Prov. 950.—Part. f. סכסנת (sub. סכין) a slaughtering knife having an indentation which catches the nail passing in one direction, contrad. to אגרת which catches the nail in either direction. Hull. 17<sup>b</sup> Ar. (ed. סכסנת part. pass.).

**סכסן** II (transpos. of סכסס; emp. ג'ג'ג; v. סכסס) to chew, nibble; (of fire, emp. ג'תך) to graze, singe, make brittle. Sabb. 21<sup>a</sup> מ'סכסנת בהן the flame nibbles at them (producing sputtering sparks). B. Kam. 6<sup>a</sup> top סכסנתא אבניו the lapping fire attacked his neighbor's stones; (Y. ib. II, 5<sup>c</sup> top סכסנתא). Tosef. ib. VI, 23 מ'סכסנת אם הירחא if the fire went on lapping, opp. קפצתא it skipped. Hag. 15<sup>b</sup> וי' וי'סכסנת (Ms. M. 2 סכסנת; v. Rabb. D. S. a. l. note 9) fire came down and lapped Rabbi's chair.

**סכסן** m. (= סכסס, v. סכסן I) of confused mind; fool. Snh. 100<sup>b</sup> (cit. fr. Ben Sira) עברקן ס' (Ms. M. סכסן; Rashi to B. Bath. 74<sup>a</sup> סכסן) a thick-bearded person has a confused mind, opp. קורטמן.

**סכסן** (Saf. of סכסן; emp. Del. Assyr. Handwört. s. v. סכסן) to bend, knock down, maltreat; to discourage. B. Mets. VII, 10 (93<sup>b</sup>) סכסן Y. ed. a. Ar. (v. Rabb. D. S. a. l. note 9), v. סכסן.—Part. pass. סכסן; סכסן. Gen. R. s. 88, beg. וי' (Yalk. ib. 146 שחופים; Yalk. Ps. 735 שחופין, v. סכסן), v. סכסן; v. infra.

*Hif.* to bend (a person's courage), to cause defeat, opp. סעד. Lam. R. to II, 2 וי' וי'סכסן (some ed. סעד. Chald.) neither raise up nor bend down (neither assist, nor discourage us); Y. Taan. IV, 68<sup>d</sup> bot. וי'סכסן (corr. acc.); ib. 69<sup>a</sup> (in the third person) וי'סכסן (read: וי'סכסן or וי'סכסן).

**סכסן** ch. same. Lam. R. to II, 2 וי' וי'סכסן let him neither help nor discourage; v. preced.

**סכסן** (b. h.; emp. סכסן I) to bar, dam in; to stop, choke; v. סכסן.

*Nif.* to be choked, stopped. Tanh. P'kudé 2 וי'סכסן let the mouth of the nations be stopped.

\**Hithpa.* to be dammed in; trnsf. (emp. Is. XIX, 4) to be hindered, curbed. Y. Hor. III, 48<sup>c</sup> top וי'סכסן ... צפה ליהושע (Var. וי'סכסן) Moses divined that the Israelites

would be curbed (oppressed) by foreign governments, and their chiefs would stand by them (protect them).

**סבר** I ch. same. Gitt. 60<sup>b</sup> במִי־סִבֵּר ואֲשֶׁקוּרִי as to damming (the canal) and using the water for irrigation. Ib. חֲנִינָא וְכ' סִבֵּר מִי־סִבֵּר דַּםְךָ הַסֵּבֶל, but &c., v. חֲנִינָא וְכ'.

**Pa.** סִבֵּר same. Targ. Prov. XXI, 13. Ib. XXVIII, 9 **Ms.** (ed. מִסְבֵּר Af.).—Sabb. 109<sup>b</sup> וְכ' נִסְבְּרִינָן let them stop up his orifices (ears and nose).

**Ithpa.** אִסְבֵּר, אִסְבֵּר, אִסְבֵּר to be dammed in, closed. Targ. O. Gen. VIII, 2 (Y. אִסְבֵּר).—B. Mets. 106<sup>b</sup> הָרַח הַמֶּלֶךְ הָא' נִסְבַּר הָרַח הַמֶּלֶךְ הָא' the Old King's Canal became obstructed (and the waters took a different direction). Ib. לֹא עָבִיר לֹא עָבִיר **Ms.** F. a. oth. (ed. דְּמִסְבֵּר) it is unusual (for this canal) to be obstructed.

**סבר** II, **Pa.** סִבֵּר a. **Po.** סִבֵּר (emp. סִבֵּר III a. פָּרִי) [to bore, dig,] to let blood. Gitt. 67<sup>b</sup> בַּח חֲרִיר יוֹמִי סִבְנִי לִשְׂמֵשָׁא... בַּח חֲרִיר יוֹמִי סִבְנִי לִשְׂמֵשָׁא... on the second day blood-letting is indicated (some ed. סִבְנִי pl. noun). Pes. 112<sup>a</sup>, a. e. מְסִבֵּר (interch. with סִבֵּר III).

**סבר** m. (סִבֵּר) maker of water-locks for fishing purposes, fisherman.—**Pl.** סִבְרִין Kel. XXIII, 5 מְצוּדוֹת הָסִי the skeins of the fishermen.

**סִבְרָא**, **סִבְרָא**, **סִבְרָא** v. סִבְרָא a. סִבְרָא.

**סִבְרָא** f. (v. סִבְרָא), (corresp. to h. יָחַד) 1) *thorn, peg, nail* (of the tent). Targ. Jud. IV, 21, sq.; a. e.—Gitt. 32<sup>a</sup> אִפִּי סִבְרָא even the peg in the wooden partition becomes loose (from the heat). Snh. 112<sup>a</sup> בִּסְרִי מִסְרִי **Ms.** M. (ed. סִבְרָא) it hangs on a peg; Arakh. 7<sup>b</sup>. Erub. 53<sup>a</sup> וְאֵין כִּי סִבְרָא for us (the labor of impressing traditions on our memory is) like driving a peg into the wall. Ab. Zar. 38<sup>a</sup> מִסְרִי סִבְרָא who threw a tent pin (or a coultter, v. infra) in the stove (to let it dry); Sabb. 74<sup>b</sup>.—Y. Dem. I, 22<sup>a</sup> בִּסְרִי סִבְרָא she remained hanging on a projecting peg (in the well). Yalk. Ex. 386, v. סִבְרָא; a. e.—**Pl.** m. סִבְרָא, סִבְרָא (from סִבְרָא). Sabb. 67<sup>a</sup> סִבְרָא סִבְרָא seven pegs from seven bridges, v. גִּבְרָא. B. Bath. 69<sup>a</sup> סִבְרָא דְּסִבְרָא when the door frames are fastened with pegs (easily removable); a. e.—Yeb. 80<sup>b</sup> סִבְרָא לִיהָ he had single prickly hairs in his beard.—2) a sort of spade. Targ. O. Deut. XXIII, 14 (ed. Amst. סִבְרָא; Y. סִבְרָא (not סִבְרָא).—3) סִבְרָא, coultter. Targ. I Sam. XIII, 20 סִבְרָא, constr. (not סִבְרָא).—Lam. R. introd., end הָרַח הַמֶּלֶךְ הָא' סִבְרָא he pressed his hand on his coultter.—**Pl.** סִבְרָא, סִבְרָא; constr. סִבְרָא. Targ. I Sam. XIII, 21.

**סִבְרָא** f. (v. סִבְרָא II; emp. b. h. מְסִבֵּר) *face, stamp of a coin*. B. Kam. 99<sup>b</sup> נִסְבַּר הָרַח הַמֶּלֶךְ הָא' סִבְרָא they (the experts having declared a coin cancelled) made a mistake in not noticing the new stamp (by which it was reinstated), for it just had come from the stamping process.

**סל** v. סלָא.

**סל** m. (b. h.; I; emp. סלָא) *basket*. Shebi. I, 2 וְכֵן סִבְרָא with his basket, v. אָרָה. Y. Kil. VI, beg., 30<sup>b</sup> [read:] מִלָּא

room for the grape-cutter and his basket; ib. one cubit for the cutter and one for his basket; a. v. fr.—Yoma 74<sup>b</sup>, a. e. אֵין דְּרִמָּה מִי שֵׁשׁ לִי אֵין דְּרִמָּה מִי שֵׁשׁ לִי you cannot compare one who has bread in his basket with one who has none, i. e. the craving of him who lacks the opportunity of gratifying it, is much more intense than that of him who has the opportunity.—**Pl.** סלָא. Gen. R. s. 46, beg.; a. e.

**סלָא** I ch. same. Targ. Gen. XL, 17; a. fr.—Y. Meg. IV, 74<sup>d</sup> bot., v. חֲזוֹר; Y. Bicc. III, end, 65<sup>d</sup> רִדְרִי אִמֵּר, read: סלָא; a. fr.—**Pl.** סלָא, סלָא. Targ. I. c., 16; 18; a. e.

**סלָא** II pr. n. m. *Salla*, name of an Amora. Ber. 29<sup>b</sup>; a. e.

**סלָא** II. אִסְלָא, אִסְלָא, אִסְלָא, אִסְלָא, v. אִסְלָא, אִסְלָא.

**סלָא**, **סלָא**, v. סלָא.

**סלָא** m. pl. (סלָא, dialect. for סלָא) *braided bands worn in the hair*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. שְׁבָסִים, Is. III, 18) ס' Ar. (or Mus. s. v.; ed. שְׁבָסִים, read שְׁבָסִים; Ar. s. v. שְׁבָסִים: שְׁבָסִים).

**סלָא**, v. סלָא.

**סלָא**, v. סלָא.

**סלָא** (b. h.; emp. סלָא I, סלָא) *to bound, rebound, shrink*. Makhsh. V, 9 מִפְּנֵי שֶׁהָיָה סלָא לִאֲחֻרָיָהּ because the jet of a viscous mass, when poured out and stopped, bounds backward (and the connection with the mass in the unclean vessel is not suddenly severed, v. נִצְרָק). Gitt. 57<sup>a</sup> לִבְנֵי בִיצָה סלָא מִן הָאֵיר the white of an egg contracts (and hardens) when heated, opp. רִידָה gets faint. Sabb. 40<sup>b</sup> בִּי סלָא when the hand put into it is spontaneously withdrawn (feeling the scald); Hull. 105<sup>b</sup> top. Pesik. B'shall., p. 103<sup>a</sup> לִאֲחֻרָיָהּ his soul starts backward (he shrinks back in disgust of the smell); Gen. R. s. 51 עָלִי וְנִפְשִׁי; Midr. Till. to Ps. XI ed. Bub. (oth. ed. מִסְלָלָה); Yalk. Gen. 85; (Yalk. Ps. 655 חֲסִמָּה סלָא)—Sifra Emor ch. II, Par. 3; Bekh. 43<sup>b</sup> חֲסִמָּה סלָא one whose nose is turned up (snub-nosed).

**Pl.** סלָא to spring, sport (euphem. for unnatural sexual gratification). Y. Gitt. VIII, 49<sup>c</sup> bot., v. סלָא I.

**סלָא**, v. סלָא.

**סלָא** (b. h.) *selah* (supposed to be a musical direction); forever. Erub. 54<sup>a</sup>, v. נִצְחָה.

**סלָא**, v. סלָא.

**סלָא** m. (סלָא=סלָא, v. סלָא) *rod, esp. prick, thorn*. Targ. Job XL, 26. Targ. II Chr. XXV, 18.—Ab. Zar. 28<sup>b</sup> ס' דְּחִרְיָהּ who was stung by a thorn. Ib. ס' חֲמִימִי hot water is good for a thorn sting; a. fr.—Keth. 91<sup>a</sup> מִבְּעֵי דְּמָא בִּסְרִי, v. נִבְעָה; B. Bath. 151<sup>b</sup>.—**Pl.** סלָא, סלָא, סלָא, סלָא, סלָא, סלָא, סלָא. Targ. Cant. II, 2. Targ. Job XXXI, 40.—Sabb. 67<sup>a</sup> top וְכ' סִבְרָא seven prickles from seven



palm-trees.—Yoma 75<sup>b</sup> (in Hebr. dict.) (ref. to שָׁלוּי כרם שליו וקרינון סְלִי... צדיקים אוכלין אותו בשָׁלוּי... ודומה לזה it is written with ש (and may be read *sh'lav*), and we read *s'lav*; ... the righteous ate it (the quail) in safety, but the wicked ate it, and it appeared to them like thorns; Yalk. Ex. 260 כְּסִלָּיִים; Yalk. Num. 738 אוכלין אותו בסילוא (corr. acc.); v. סְלִי.

**סְלוּוָקְיָה, סְלוּוָקְיָה** pr. n. pl. (Σελευκία) *Salvakhia* (*Seleucia*), in north-eastern Palestine (an anachronistic adaptation of סֶלֶּכָה). Targ. Y. Deut. III, 10; Targ. I Chr. V, 11 (Ar. סְלוּוָקְיָה).

סְלִי, v. סְלִי ch.

סְלֹוֹכִיָּא v. סְלֹוֹקִיָּא.

סליל m. 1) (dial. for צליל) *clear water*. Tosef. Mikv.  
III, 4 הַסִּי בַּשִּׁט וְכִי (some ed. הַסִּיל, corr. acc.) the clear  
water within the mud on the sides (of a pond) &c.—  
2) v. סלס.

סְלִיָּה, v. סְלִיָּה.

ספר, v. ספר.

סֵלֶקוֹנְגֶה־רִי v. סְלוֹנְדֶקִי

**בֵּית סַלְלֻנִי** pr. n. *Beth Salluni* (the family of Sallu). Gen. R. s. 63 ב' מֵאֵילָנֵי דְב' one of those of B. S. (Ba'al 'Akeda: מֵאֵילָנֵי דְבֵית סַלְלֻנִי R. M. at Beth Sallu; Yalk. Gen. 110 אֵילָנֵי דְבֵית סַלְלֻנִי).

סלפריה v. סלופיה

סִרְפּוּק, v. סִלּוּק.

ס. לקונגהרדט v. סלוקנרית.

סְלִקוּנְהֵרִי v. סְלוּקְתִּי

**סְלִיָּתָא** f. (סְלִי) *that which is thrown away, refuse.*  
Lam. R. to I, 15 (ed. סְרָקִי, סְרָקִי, corr. acc.; Ar. s.v. סְרָקִי:  
סְרָקִי, corr. acc.), v. סְרָקִי II.

סָלַח (b. h.; cmp. סָלַל) [Assyr. *to sprinkle*,] *to forgive*.  
 Y. Yoma VIII, end, 45c וְהִסְלַח לִי עַל כָּל עֲוֹנוֹתַי and forgive me all  
 my sins. Num. R. s. 16, end בְּשִׁבְרֵיךָ אֶסְלַח לָהֶם for thy sake  
 I will pardon them. Tanh. Ki Thissa 27 וְהִסְלַחְתִּי בְּדִרְבָּרְךָ  
 and I pardoned (Israel) according to thy word; a. fr.

*Nif. סָלַח, to be forgiven. Yalk. Ps. 755 וְנִי לִי (Midr. Till. to Ps. XLVIII וְנִי מִכֶּפֶר) and he is forgiven.*

סלח ch. same. Targ. Ex. XXXIV, 7; a. e.

*Pa.* תָּבַח 1) same. Targ. Is. LV, 7. — 2) *to effect forgiveness*. Targ. O. Num. XVIII, 1.

\* **זְרִיזָה** m. [*sprinkler*(?),] a small vessel with two or more apertures. Y. Ter. VIII, 45<sup>d</sup> bot.

סלה, סלא, סלי (b. h.) *to swing.*

*Hif.* הִשְׁבִּילָהּ, *Pi.* סִבְלָהּ 1) [to make rise,] to balance, outweigh. *Snh.* 82<sup>b</sup> (play on סִבְלָהּ, Num. XXV, 14) עָל שָׂרָה וְכִי because he outweighed the sins of his family; [oth. opin.: he caused the sins of his family to rise, i.e. become

notorious]; Tanh. Pinh. 2; Yalk. Num. 772; Num. R. s. 21  
בן שטילה וכו'.—2) *to throw away, reject*. Snh. 104<sup>b</sup>, v. פסל.

**סלא, סלר** ch. same. [Targ. Job XXVII, 23 **וירסלי** Ms.,  
read **וירכלי**, v. **פלי** II.]

*Af.* אָס, אָסן to throw away, despise, reject. Targ. Prov. III, 11. Ib. V, 12 ed. Lag. (oth. ed. אָשׁוּי); a. fr.—V. מַסִּיא.

**סָלָו** *f.* (b. h. שָׁלֵו, שָׁלֵו) *quail* (collect. noun). Yoma 75<sup>b</sup> הָיוּ שָׁלָו מִינֵי הַבְּרִי there are four kinds of *s'lav* (*fat birds*). Ib. כְּרִיב שָׁלֵו וְקִרְיִן ס', *סָלָו*; [En Yaák. ed. pr.: כְּרִיב שָׁלֵו וְקִרְיִן ס' it is written without Yod (which allows the reading שָׁלֵו) &c.]. *שָׁלֵו*. Cant. R. to II, 5 מְצֹרֵי לָהֶם וְהָיוּ שָׁלֵו and they had quails; a. e.

**סְלִי** ch. same. Targ. O. Ex. XVI, 13; Num. XI, 32, sq., ed. Berl. (oth. ed. vary between ס' a. ש').—*Pl.* **סְלִי** Targ. Y, Num. I. c. (ed. Vien. ש').—Targ. Y. II ib. 26 **סְלִי** (used as sing. m.).

סלוביָא v. סליוקא

**סֵלִיּוֹקוֹס** pr. n. m. *Seleucus* I, king of Syria. Midr. Till. to Ps. IX ed. Bub. סֵלִיּוֹק (oth. ed. סֵקִיּוֹלִים, corr. acc.); Yalk. Ps. 642 סֵלִי, סֵלִיּוֹקוֹס (corr. acc.), v. סֵלִיּוֹקֵיזָא.

סְלִיחָא, constr. סְלִיחָתָא, v. סְלִיחָתָא.

**סְלִיחָה** f. (b. h.; סַלַּח) 1) *sprinkling*. Ker. 24<sup>b</sup> (ref. to Lev. V, 18) וְהוּא לֹא יָדָע... וְרֵישׁ בִּשְׂמֶנֶת ס' and he (who got knowledge of his innocence after the blood was sprinkled) had no knowledge of it at the time of the sprinkling.—2) *forgiveness*. Taan. 30<sup>b</sup>; B. Bath. 121<sup>a</sup>. Tosef. Naz. III, 14; Naz. 23<sup>a</sup>. Ex. R. s. 42 אֵין ס' there is no forgiveness (for Israel); a. fr.—Pl. סְלִיחוֹת. Midr. Till. to Ps. XXV ... חֲקֻכָּה "הקב"ה ס' הרבה וכו' the Lord liberally granted us many pardons out of his own (treasury); a. e.—[סְלִיחוֹת: a) (in liturgy) *penitential prayers*.—b) name of a *Piska* in Pesikta (p. 166<sup>a</sup>, sq.).]

**סְלִיחוֹתָא** ch. same. Targ. Jer. VIII, 15. Ib. XIV, 19  
(some ed. סְלִיחוֹת).

סְלִיּוֹקוֹם v. סְלִיּוֹקוֹם

סליל, Tosef. Mikv. III, 4 some ed., v. סליל.

סליל m. (dimin. of סל) shuttle containing the spool.  
Neg. XI. 9.

**סִלְיָה** f. (denom. of סל) *the shopkeeper's basket stand*. Ab. Zar. II, 7 (39<sup>b</sup>) Y. ed. a. Ar. (Bab. ed. a. Mish. **הסל**, v. **הפסוק**; Tosef. ib. IV (V), 12 ed. Zuck. (oth. ed. **לֵא** . . .).—[Bab. ib. 40<sup>b</sup> **הס** מן **הס** (twice), read **הספנינה** v. Rabb. D. S. a. l. note 5.]

סֵלָה. v. סֵלִיף, סֵלִיף.

סֵלֶק, v. סֵלִיק.

סְלוּקְיָא, סְלוּקִיָּא pr.n.pl. (Σελεύκια) *Seleucia (Assyriae*  
or *Parthorum)*, on the confines of Assyria and Babylonia.

Yoma 10<sup>a</sup> אשור זה ס' Ms. M. (ed. סילק, v. Rabb. D. S. a. l. note); Keth. 10<sup>b</sup> סליקא.

**סליקוס** pr. n. pl. (preced.) *Seleucia*. Macc. 10<sup>a</sup> there were two Kadesh ... וואקרא דס' just as S. and the Fort of S. are two different places.

**סליקוסתא** f. (Pales of סלק, by false etymology of מנגמר q. v.) *a fragrant plant* used after meals in place of burnt spices. Sabb. 50<sup>b</sup> ed. (Ms. M. סליקתא, v. Rabb. D. S. a. l. note; Ar. Var. חליקוסתא, v. next w.).

**סליקוסתא II** f. (Pales of סלק) *refuse of boiled dates after brewing*. B. Kam. 31<sup>a</sup> top (Ms. F. סליקתא; Ms. H. a. Ar. חליקוסתא, חליקוסתא, fr. חלק, v. etymology of שלק).

**סליקתא**, v. preced. wds.

**סליקא** pr. n. pl. (סליק) *Seleucia*, the great city and fortress of Syria founded by Seleucus Nicator. Midr. Till. to Ps. IX ed. Bub. ס' סליקוס בנה ס' Seleucus built Seleucia; Yalk. ib. 642 ס' סולקוס בנה ס' (סליקא); [Midr. Till. ed. Bub. l. c. סקילוס בנה סקיליא, a corrupt Var. lect. of our wds.; oth. ed. contain only the corrupt version, some having סיציליא].

**סליקתא**, v. סלק.

**\*סלירא** f. (a corrupt. of sellula) *a little chair or stool*. Lev. R. s. 9 (mixed dict.) יושב עליה לו ס' וישב עליה give him a stool that he may seat himself on it; Yalk. ib. 493 ירבו ליה סלריא ויהרב עליה (corr. acc.).

**סלירא**, Ab. d'R. N. 2<sup>nd</sup> vers., ch. XXX (ed. Schechter p. 66), v. סלירין.

**סלית**, v. סלח.

**סליתא** (סילתא) f. = h. שְׁלִיָּה, *after-birth*. Sabb. 134<sup>a</sup> (Ms. O. סלירא, v. Rabb. D. S. a. l. note 60). Ber. 6<sup>a</sup> סלירא Ar. ed. Koh. (oth. ed. Ar. סילתא; ed. סלירא).

**סלל I** (b. h.; cmp. סלד) *to swing, be light; to bound*. Ab. d'R. N. 2<sup>nd</sup> vers., ch. XXX (ed. Schechter, p. 66) אם (לב) היא סוללת אחריה ... יעלה if you take an animal to the top of a roof, it will start backward (be afraid).—*Part. pass.* סולל; pl. סוללין *swinging, high*. Y. Maasr. V, end, 52<sup>a</sup> (expl. לוף העליון, ib. V, 8) דרע של לוף R. S. to Maasr. l. c. (ed. הסליון) the seed in the swinging tops of lof (Maim. סליון).

*Nif.* סלל *to rebound*. Y. Ab. Zar. II, 41<sup>b</sup>, v. עגל.

*Pi.* סלל, *Polel* סולל (fr. סול) *to sport; (euphem.) to commit lewdness*. Tosef. Sot. V, 7 קטן בנה סולל (ed. Zuck. סולל, Var. (המסולל) a woman that commits lewdness with her little son; Snh. 69<sup>b</sup> וסוללת (Ms. K. סוללת; v. Rabb. D. S. a. l. note 300); Y. Gitt. VIII, 49<sup>c</sup> bot. המסוללת. Yeb. 76<sup>a</sup> נשים המסוללות זו בזו women that commit lewdness with one another; Sabb. 65<sup>a</sup>; Y. l. c. המסוללות.—V. סלסל.

**סלל II** (b. h.) *to tread, press; (cmp. פבש) to make a path, pave*.—Denom. סלסל, סולל, סולל II.

**סלמא, סלמא**, v. sub סלמא.

**סלמאי** pr. n. m. *Salmai*. Taan. 28<sup>a</sup> (Ms. M. Tosef. ib. IV (III), 8; Y. ib. IV, 68<sup>b</sup> bot.; v. נשפתי).

**סלמינטין**, v. סלמנטין.

**סלמנדרא** c. (σαλαμανδρα) *salamander*, a reptile believed to be engendered in fire. Targ. Y. Lev. XI, 29 Ar. (ed. עכברא); ib. 30 ed. (h. text עכברא).—Sifra Sh'mini, ch. VI, Par. 5; Hull. 127<sup>a</sup> (classified under עכב).—Hag. 27<sup>a</sup> 'הסך מדמה וס' he who oints himself with the blood of the salamander becomes fire-proof; Yalk. Ex. 373; Tanh. Vayesheb 3.

**סלמנטון** m. (a corrupt. of salsamentum) *salted food, preserve*. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 22) יסון לא מלמטן (corr. acc., or סלסמן salsamen) 'old produces' (in natural condition,) not preserved; Yalk. Lev. 661 ולא סלמנטון (read: סלמנטון); B. Bath. 91<sup>b</sup> ס' סלמנטון without need of preserving; v. סלמנטא.

**סלסל** m. (next w.) 1) *loftiness, distinction, dignity*. Y. Bicc. I, 64<sup>a</sup> בעצמן נהגו ס' ויהיה נהגו but the priests decided to guard their dignity (by abstaining from marrying one both of whose parents were proselytes); Kidd. 78<sup>b</sup>. Bekh. 30<sup>b</sup> וס' שאין וס' ... ס' ... ס' the priests guarding their dignity decided not to entrust matters of levitical cleanness to everybody.—Y. Shek. IV, 48<sup>a</sup> bot. מעלה ... ס' הוא בפרה solemnity was to be given, solemnity was to be given to the ceremonies connected with the preparation of the ashes of the red cow; Y. Ab. Zar. II, beg. 40<sup>c</sup>; Pesik. Par., p. 40<sup>a</sup>; Pesik. R. s. 14 פרה ס' ממשו in order to lend solemnity to &c.—2) *curling the hair*. Naz. 3<sup>a</sup> (ref. to Ben Sir. I, 1) מלסלל הוא ס' שערא הוא ס' how do we know that this m'salsel means the curling of the hair?, v. next w.

**סלסל** (b. h.; v. סלל I) 1) *to swing, lift up; trnsf. to hold in high esteem*. Y. Ber. VII, 11<sup>b</sup> bot.; Y. Naz. V, end, 54<sup>b</sup>; Gen. R. s. 91, a. e. it is written in the Book of Ben Sir. I, 1 סלסלית ותרוממך וביין וס' hold her (the Torah) high, and she will uplift thee and seat thee between princes (v. Prov. IV, 8). Pesik. R. s. 20 וסלסלה בכל וס' to let her ride on an elephant .... and raise her among all the nobles of the kingdom; a. e.—*Part. pass.* מסלסל (v. סלל) *select, sublime*. Cant. R. to I, 1 המעולה שבשרירם the loftiest, the sublimest of songs.—2) (cmp. סלל) *to turn, to plait, esp. to curl the hair*. Pesik. R. s. 26 הרי מסלסל קווצותיו behold, he (Elijah) curls his locks! Meg. 18<sup>a</sup>; R. Hash. 26<sup>b</sup> (ref. to Prov. IV, 8) the Rabbis did not know what sals'leha meant, until they heard Rabbi's handmaid say to one twirling his hair, מרי עד מרי how long wilt thou curl thy hair (from which they deduced that sals'leha meant, 'turn the law in all directions'); Naz. 3<sup>a</sup>. Ib. I, 1 if one vowing uses the expression 'I will be a hair-curler', he is a Nazarite; Y. ib. I, 51<sup>b</sup> top מסלסלין מן הריני מסלסל it is as if saying, I will be one of those wearing curled locks. Ib. אסלסל I will curl my hair. Midr. Till. to Ps. LXXX (expl. פתואל וס' שוריה מסלסל בשעריו וס' he curled his hair like

a maiden (v. פתח); a. e.—[3] *to commit lewdness*, v. סלסל I.—[Yalk. Kings 232 מסלסלה, v. צלצל.]

**סלסלה** f. (preced.) [*curling*], a cloth of very fine texture. Gitt. 59<sup>a</sup>.

**סלסלה** f. (b. h.; v. סל) a small basket. Tanh. K'dosh. 8 (contrad. סל גדול).

**סלסלן** m. pl. ch. same, the grape-cutter's small baskets for the gleanings. Targ. Jer. VI, 9.

**סלע** m. (b. h.; Arab. *sal'a*, to cleave) 1) rock, clod, boulder. Tosef. B. Bath. I, 1 בס' הבא בדרם if there is (between the two pits) a clod which crumbles under one's hands; B. Bath. 17<sup>b</sup>; 19<sup>a</sup>. Orl. I, 3 אינן שנוקקין וחס' עמי if a tree has been uprooted with the clod on its roots; a. fr.—Pl. סלעין, סלעין. B. Bath. II, 1 מרדוקין ... את חס' deposits of stones (or earth) must be kept off the neighbor's wall &c.; Y. Sabb. IV, 6<sup>a</sup> bot. מרדוקין לא שח' not because they generate heat, but because they generate mould and ruin the wall. B. Bath. I, c. חס' לחול the Mishnah mentions stones and implies sand. Tanh. Huck. 20 סלעין כמין שדים rocks protruding like breasts; a. fr.—2) pl. as ab. scales on the bodies of serpents. Tanh. M'tsor<sup>a</sup> 2 חס' על הנחש וכו' the scales on the serpent's back are its leprosy.—3) Sela, a weight and a coin equal to one sacred or two common Shekels (v. Zuckerm. Talm. Münz., pp. 9; 24). Kel. XII, 7 סלעין שנוקקין וכו' a Sela which has been unfitted (as a coin) and which has been fitted up for use as a weight. Bekh. 50<sup>a</sup> סלעין the sacred S. contains 48 dupondia. Ib. every silver piece mentioned in the Pentateuch without any qualification means a S. Ib.<sup>b</sup> (ref. to B. Kam. VIII, 6) ארבע זוזי וכו' ולא תימא ס' ארבע זוזי וכו' think not that the Mishnah means a S. of four Zuz, but it means half a Zuz, for people call half a Zuz a Sela (split, cmp. בסק); B. Kam. 36<sup>b</sup> צורי ס' a Tyrian S.; ס' מדינה a country S. (one eighth of a Tyrian S., half a Zuz; v. supra); a. v. fr.—In gen. coin. Sabb. VI, 6 הצנינה ס' a coin placed on a sore of the foot. Ab. Zar. 54<sup>b</sup> שלי ס' my (the Lord's) coin (divine image of man), v. פוקמב.—Pl. as ab. Y. Sabb. I, c. סלעין של כסף it means s'la'im (coins) of silver; סלעין של זהב golden, copper s'la'im. Keth. V, 9 warp of the weight of five S. in Judaea which is equal to ten S. in Galilee &c. Y. Kidd. I, 59<sup>d</sup> bot., a. e. ... כל שקלים mentioned in the Pentateuch mean S., v. supra; a. fr.—[Tosef. Ukts. I, 2 (T'bul Yom III) של שבליים, v. מלע.]

**סלעא** ch. same, 1) Sela. Targ. Ex. XXX, 13 (h. text שקל); a. fr.—Y. Kidd. I, 58<sup>d</sup> bot. סלעין one Sela has four Denars; a. fr.—Pl. סלעין, סלעין, סלעין. B. Bath. X, 2 (165<sup>b</sup>; v. Rabb. D. S. a. l. notes 6; 7); a. fr.—2) pl. as ab. scales on the serpent. Gen. R. s. 20 סלעין ס' דביה וכו' (not סלעין) those scales on the serpent are leprosy (v. preced.); Ex. R. s. 3; Yalk. Gen. 30 (not רביה).

**סלעם** (Saf. of לעם; cmp. לעם, לעם) to swallow; to ruin

(corresp. to h. בלע. Targ. Job X, 8; a. fr.—Part. pass. מלעם; f. מלעמא. Targ. Nah. III, 11. Targ. Is. IX, 15 מלעמין (Hebraism).

*Ikhep*. אסלעם to be swallowed up, ruined. Ib. XXVIII, 7; a. fr.

**סלעם** m. (b. h.; preced.) name of a species of locusts. Hull. 65<sup>a</sup>, sq.; Yalk. Lev. 537 (defined רשון or רשול). Yoma 77<sup>b</sup> ס' קרני Ar., a. Mss. O. a. L. (ed. חגבים).

**סלעמיהא** f. (preced. wds.) destruction, ruin. Targ. Ps. LII, 6 (Ms. סלעמיהא).

**סלף** (b. h.; cmp. סלסל) to twist, pervert. Pi. סלף same. Tanh. Noah 19 לא תסלף הדרך do not pervert the way (deviate from the right path).

**סלף** ch. same. Part. pass. סלף. Targ. Prov. X, 10 Ms. (ed. סלף adj.).—[Targ. Job XXXIV, 29 ויסלף ed. Lag., read ויסלף, v. סלף.]

*Ikhep*. אסלף to be distorted. Targ. II Esth. VI, 10.

**סלפידים, סלפידין, סלפידים** m. pl. (σαλπίδες, accus. -δας, a form otherwise unknown; cmp., however, σαλπίζω, fut. σαλπισω &c.) trumpets, v. next w.

**סלפידים** m. pl. (accus. pl. of σαλπίς) trumpets. Lam. R. introd. (R. Josh. 2) ס' להרים קול בתרועה Ar. Var. (סלפידים Ar.; ed. סרפידים, corr. acc.) 'to lift up the voice in shouting' (Ez. XXI, 27), that means the trumpet signals; Koh. R. to XII, 7 בסרפידים (corr. acc.) Gen. R. s. 99 סלפידים (סלפידין, סלפידין, read ד for ר, v. preced.). Pesik. R. s. 5 סלפידין (corr. acc.). Pesik. Bahod., p. 152<sup>a</sup> וכו' כמה קרנות ... how many horns have they (the gentiles) ... how many trumpets!; Midr. Till. to Ps. LXXXI, 4 ספך ידים (ed. Bub. סלפידין; corr. acc.); Yalk. Lev. 645 סנפידים (corr. acc.); a. e. (variously corrupted).

**\*סלפיהא** f. *salpitha*, name of a species of fish. Y. Ab. Zar. II, end, 42<sup>a</sup> ס' אדורי ליה הוא he showed him the eggs of a *salpitha*; [Var. סלפיהא, סלפיהא, v. Tosaf. to Bab. ib. 40<sup>a</sup>; Asheri to Ab. Zar. II, end סלפיהא].

**סלן** 1) to go up, go away.—[2] to pile up. Tam. II, 1 סלן Talm. ed., v. סלן.]

Pi. סלן 1) to remove; to cause cessation, suspend. Sabb. XX, 4 וסלן גורפין... you may rake ... and remove to the corners. Nidd. IV, 7, a. e. מלעם suspends, v. ורדה. Ex. R. s. 3 סלן: אורח thou hast discarded him (omitted to mention him in connection with the Lord); a. fr.—Part. pass. מלעם; f. מלעמא; pl. מלעמין. Nidd. 68<sup>b</sup> מלעם דביה her menstruation is suspended. Y. Keth. IX, beg. 32<sup>d</sup> if one uses the expression וכו' ירדו ידי מלעם my hands are removed, my feet are removed from this field, he has said nothing (has not thereby renounced his rights); a. e.—2) to lift up, raise, esp. to tuck up the trail of a garment. Zeb. 18<sup>b</sup> כשרן... trailing (priestly) garments when tucked up by the belt, are fit for service; a. e.—Part. pass. as ab. lifted up, too short. Tosef. Men. I, 8; Zeb. 18<sup>a</sup>, sq., v. רשנ.

*Hithpa.* נִסְחַלֵּק, *Nithpa.* נִסְחַלֵּק *to be dismissed, removed; to rise.* Erub. 54<sup>b</sup> וְכִי אֶהְיֶה נִסְחַלֵּק אֶהְיֶה נִסְחַלֵּק וְכִי אֶהְיֶה נִסְחַלֵּק when his sons were dismissed. Yeb. 64<sup>a</sup> שֶׁנִּסְחַלֵּק מִיִּשְׂרָאֵל causes the Divine Presence to withdraw from Israel. Lev. R. s. 34 וְרֵאשׁוֹן רֵאשׁוֹן מִסְחַלֵּק and one after the other rose (from the meal). Ab. I, 16 וְהִסְחַלֵּק עִשָּׂה לֵךְ רַב וְהִסְחַלֵּק get thyself a teacher so as to be removed from (to escape) doubt; a. fr.—Esp. (with or without מִן הַעוֹלָם) *to be called away* from this world, *to die.* Tosef. Hag. II, 5. Gen. R. s. 62 לְהִסְחַלֵּק הָעוֹלָם וְהַיָּמִים the Lord knows when it is time for the righteous to be called away ..., and he does call them away. Ex. R. s. 52 וְהִיא הָיְתָה מִסְחַלֵּק was about to die; a. fr.

**סֶלֶק**, **סֶלֶק**, ch. same, (corresp. to h. סֶלֶק) 1) *to rise, go up; to go away.* Targ. Gen. XIX, 28 (Y. ed. Amst. XXXII, 27 (Y. ed. Amst. XXXII, 18; a. fr.—Bets. 38<sup>a</sup>, a. fr. וְכִי רָאָה when R. A. went up (from Babylonia to Palestine); ib. לְהַחֲמִיץ Ms. M. when he arrived there; a. fr.—2) *to occur.* Taan. 21<sup>a</sup> כָּל מִיּוֹמָה וְכִי דָּוִד הָיָה אָמַר וְכִי דָּוִד הָיָה אָמַר (Ms. M. בִּיהַר) whatever happened to him, he said, this, too, is for good; Snh. 108<sup>b</sup> bot.; a. fr.—3) (interch. with *Pa.*) *to stop, hush, keep silence.* Targ. Jud. III, 19; Targ. Am. VI, 10; VIII, 3 (h. text חָס).—4) *to turn out, result.* (with אֵלֶיכָם) *to agree with.* Targ. I Chr. XI, 11.—B. Kam. 92<sup>a</sup> bot. סֶלֶק לא היה סֶלֶק Ms. H. (ed. סֶלֶק, v. Rabb. D. S. a. l. note 30) whatever tradition he reported turned out not to be in agreement with the *halakha*.—5) with לִבָּא &c. (=h. על לב) *to occur to the mind; to desire; to entertain an opinion.* Targ. II Chr. VII, 11.—In Talm. דַּעְתָּא סֶלֶק = דַּעְתָּא, v. הִתְעָא.—Hull. 64<sup>b</sup>, a. fr. סֶלֶק לא סֶלֶק that cannot rise in your mind, no idea of it.—6) (cmp. אֲרוּכָה) *to grow, heal up.* Sabb. 134<sup>b</sup>, a. e., v. הִתְעָא.

*Pa.* סֶלֶק 1) *to remove.* Targ. Ez. XLV, 9 (not סֶלֶק). Targ. Job XXXIV, 29 (not סֶלֶק). Targ. Ps. CII, 25; a. fr.—Nidd. 51<sup>b</sup> וְכִי דָּסִיקוּ בָרַר after they have taken off their phylacteries. Gitt. 52<sup>b</sup> וְאִשְׁכְּחִינִי וְאִשְׁכְּחִינִי I shall remove him (from office). Ib. מִסְכְּחִינִי we (the court) must discharge him; a. fr.—2) (with or without בְּזוּזָא) *to dismiss with payment; to settle, satisfy.* B. Mets. 68<sup>a</sup> לִיה מִסְכָּח he has a right to settle with him (satisfy the mortgage). Ib. 67<sup>a</sup>, v. מִשְׁכָּחָא; a. fr.

*Hithpa.* אִסְחַלֵּק, *Ithpe.* אִסְחַלֵּק 1) *to remove one's self, rise, go away; to be removed, taken away; to die.* Targ. Gen. XII, 8. Targ. I Chr. V, 1 (ed. Lag. a. oth. אִסְחַלֵּק); a. fr.—Targ. Y. Ex. XII, 43 וְדָא who deserted the Jewish faith (O. ed. Berl. דַּשְׁמֵר; oth. ed. דַּשְׁמֵר; h. text נִכְרַח).—Keth. 106<sup>a</sup> וְכִי עָבַד דְּעָבַד after he had done this, he (Elijah) stayed away (ceased to appear to him); a. fr.—2) *to be accounted.* R. Hash. 27<sup>a</sup> לִיה בְּרִחְתִּי let it be accounted as two notes.—[Ber. 56<sup>b</sup> אִסְחַלֵּק Ms. M., v. אִסְחַלֵּק]

**סֶלֶק** (=שֶׁלֶק) *to boil down.* Gitt. 68<sup>b</sup>, sq. Ar. (ed. ש.)—Part. pass. סֶלֶק; f. סֶלֶקָה; pl. סֶלֶקָה. Pes. 34<sup>a</sup> סֶלֶקָה top of וְאִסְחַלֵּק Ar. (ed. Koh. סֶלֶקָה; Ms. M. 2 סֶלֶקָה;

ed. סֶלֶקָה) when the wheat has been boiled (in the brewery) and become repulsive; v. סֶלֶקָה II.

**סֶלֶקָה**, **סֶלֶקָה** I m. (v. next w.) *beet.* Ber. 35<sup>b</sup> bot., v. אִיִּירָן. Erub. 28<sup>b</sup>, sq. חֲרִי... חֲרִי 's raw (not sufficiently boiled) beets kill a healthy man; a. fr.

**סֶלֶקָה**, **סֶלֶקָה** II m. (פֶּלֶק) *well-boiled vegetable.*—Pl. אִיִּירָן. Ber. 35<sup>b</sup> sq. מִיָּא דְּכֹלֵהוּ Ar. (ed. ש.), v. אִיִּירָן.

**סֶלֶקוֹנְדָרִי** m. pl. (siliginarii or siliquarii) *bakers of wheat flour* (v. Sm. Ant.<sup>3</sup> s. v. Pistor). Ab. Zar. 39<sup>b</sup> (Ar. סֶלֶקוֹנְדָרִי, v. next w.

**סֶלֶקוֹנְדָרִי**, **סֶלֶקוֹנְדָרִי** f. (preced.) מִלַּח 's *lumpy salt* (used by bakers), for which, it was believed, entails of unclean animals were used as a condiment or to polish its surface. Ab. Zar. II, 6 (35<sup>b</sup>) מִלַּח Ms. M. (Mish. ed. סֶלֶקוֹנְדָרִי; Bab. ed. סֶלֶקוֹנְדָרִי; Y. ed. סֶלֶקוֹנְדָרִי; Alf. ed. סֶלֶקוֹנְדָרִי). Tosef. ib. IV (V), 12 מִלַּח סֶלֶקוֹנְדָרִי שְׁחֹרָה ed. Zuck. (Var. קִינְדָרִי, oth. ed. סֶלֶקוֹנְדָרִי) black Sal-kundre salt (prepared by pouring saline water over piles of burning wood, v. Lübker Reallex. s. v. Salinae); ... white Salk. salt; Y. ib. IV, end, 42<sup>a</sup>; Bab. ib. 39<sup>b</sup>. Ib. מִלַּח מִלַּח 's מִלַּח שֶׁכֵּל סֶלֶקוֹנְדָרִי רֹמִי אוֹכְלִין אוֹתָהּ (Ar. סֶלֶקוֹנְדָרִי) what is Salk. salt? A salt which all Roman *siliginarii* use at their meals (R. Niss. to Alf.: which all Roman nobles eat, i. e. those using fine bakery or confections).

**סֶלֶקוֹנְדָרִי**, **סֶלֶקוֹנְדָרִי** (רי or ar isen from ri), v. preced.

**סֶלֶקוֹנְדָרִי** f. (פֶּלֶק; cmp. Arab. šallāk) *beggar's bag containing victuals.* Y. Ter. VIII, 45<sup>d</sup> bot.

**סֶלֶקוֹנְדָרִי**, v. בִּלְקָשָׁר.

**סֶלֶקוֹנְדָרִי**, v. פֶּלֶק.

**סֶלֶקוֹנְדָרִי**, v. סֶלֶקוֹנְדָרִי.

**סֶלֶקוֹנְדָרִי**, v. פֶּלֶק.

**סֶלֶקוֹנְדָרִי**, Yalk. Lev. 493, v. סֶלֶקוֹנְדָרִי.

**סֶלֶקוֹנְדָרִי** f., v. next w.

**סֶלֶרִי** m. (salarium) *pay, pension, salary.* Lev. R. s. 34 וְכִי מַעֲלִין לוֹ 's Ar. (ed. מַעֲלִין) they grant him a salary (for his services); Yalk. Prov. 946 סֶלֶרִי (corr. acc.); Ab. d'R.N., 2<sup>nd</sup> vers., ch. XXX (ed. Schechter, p. 66) סֶלֶרִי the government grants him an annual pension. Ib. ch. XVIII (p. 38) סֶלֶרִי שְׁחֹרָה לוֹ סֶלֶרִי (corr. acc.) that he (Joiachin) had an annual grant.

**סֶלֶת**, **סֶלֶת** Pi. סֶלֶת (denom. of סֶלֶת) *to sift, select, produce fine flour.* Ter. XI, 5 וְכִי הִסְכֵּחַ קָב he who gets one or two Kab out of one S'ah of wheat. Y. ib. 47<sup>d</sup> bot. מסֶלֶת

וכ' the priest may sift out of the (flour of) wheat (of Trumah) as much as he wants (and abandon the rest). Tanh. T'savveh 5 וסלח לי מזוכה וכ' and get me out of it flour for one loaf (v. גליססא) fine and well sifted.—Part. pass. סלח, pl. מסלחים. Sifré Deut. 21 מן המס' out of the chosen, out of the select among you, ברוי.

**סלח** Pa. סלח (denom. of סלח II) to cut chips, trim. Sabb. 74<sup>b</sup>, v. סלח. Ib. 150<sup>b</sup> וסלחין סלח Rashi (ed. וסלחין, corr. acc.; Ms. M. וסלחין) and we chopped kindling wood. Bets. 19<sup>b</sup> וסלחין סלח since we are permitted to chop kindling wood (during the festive week), can there be a question about offering &c.? B. Kam. 113<sup>b</sup> לסלח... זבין ודיקלא Ar. (ed. לצלח) bought a palm-tree... to cut it for fuel.

**סלח** m. סלח (סלח) flour-sifter, fancy-baker (siliquarius).—Pl. סלח, סלח, Kel. XV, 3 סלח של סלח (Talm. ed. סלח) the bakers' frame for the reception of sifted flour, opp. בעל הבית. Ib. 4 של סלח (Talm. ed. סלח, corr. acc.). Tosef. ib. B. Mets. V, 5 (ed. Zuck. סלח, corr. acc.).

**סלח** f. (b. h.; סלח I, v. סלח) 1) sifted fine flour. Men. XII, 3 קמה יביא ס' if one vows an offering of flour, he must bring fine flour. Sifré Deut. 315 ויגשרו סלח and drop their flour on the ground. Cant R. to I, 1 לא ס' כל is not all of Solomon's wisdom fine flour (choice)?; a. fr.—Kidd. 69<sup>b</sup>; 71<sup>b</sup> Ezra did not leave Babylonia, a fr. until he made her (the Jews in Babylonia) like the purest sifted flour, i. e. established the purity of descent of their families by careful investigation (cmp. יסר).—Pl. סלח. Shek. IV, 3. Ab. Zar. 37<sup>b</sup> bot. Esth. R. to I, 14, v. סלח; a. fr.—2) a dish made of fine flour, pudding. Ber. 37<sup>a</sup> (v. Rabb. D. S. a. l. note 20). Y. ib. VI, 10<sup>b</sup>; a. e.

**סלח** ch. same. Targ. O. Ex. XXIX, 2. Targ. O. Gen. XVIII, 6 (ed. Vien. סלח); a. fr.—Y. Ber. VI, 10<sup>b</sup> bot. סלח (ed. Krot. a. oth. סלח), a. סלח flour-dish, v. preced.

**סלח**, v. sub סלח.

**סלח**, v. סלח.

**סלח**, v. סלח.

**סמ** m. (b. h. סמ pl.; סמ, cmp. Arab. *samma*, to penetrate) drug (healing or deleterious); medicine; poison; paint. Sabb. XII, 4 כתב בדיו בסמ וכ' if one wrote (on the Sabbath) with ink, with a paint (orpiment or sandaracha) &c. Lam. R. to II, 11, v. דמעה. Hull. III, 5 דמעה אם אכלה if the animal is known to have swallowed a deadly poison; ib. 58<sup>b</sup> דמעה דמעה what is deadly to animals, דמעה what is deadly to man. B. Kam. 85<sup>a</sup> בין סמ לסמ how much a person condemned by the government to have his hand cut off would pay for the difference (in pain) between the plain operation with the sword and that performed under the influence of a drug (mandrake, v.

Plin. H. N. XXV, 150). Yoma 72<sup>b</sup> (play on שם, Deut. IV, 44) וכ' if he applies his learning rightly, it becomes to him a medicine of life, if not, a deadly poison. Kidd. 30<sup>b</sup> (play on שמו, Deut. XI, 18) an unfailing remedy; Sifré Deut. 45; a. fr.—Pl. סמ. Gen. R. s. 10 (fr. Ben Sira) וסמ אלה העלה ס' God made drugs come forth out of the earth, with them the physician heals..., and out of them the druggist produces poisonous drugs. Ker. 6<sup>b</sup>; a. e.

**סמ** I ch. same. Targ. Y. Gen. XXIV, 33; a. e.—Nidd. 30<sup>b</sup>, v. נפח. Ib. ס' גופא דלא מקבל ס' sometimes a body is not susceptible to the effects of a drug. Hull. 54<sup>a</sup>, v. סמ. Sabb. 104<sup>b</sup> (expl. סמ, ib. XII, 4) ס' orpiment, v. preced. Yoma 72<sup>b</sup> דמעה ס', v. preced.; Sabb. 88<sup>b</sup>; a. fr.—[Targ. Prov. XXV, 20 למנא ס' some ed., read: סמ.—Y. Bets. III, 61<sup>c</sup> top דמעה ס', v. סמ I a. a. e.]

**סמ** II m. (סמ, to tie up, close; cmp. הסמ s. v. סמ ch.) [that which includes everything,] essence, sum. Y. Ber. IX, beg. 12<sup>d</sup>; Meg. 18<sup>a</sup>, a. e. (ref. to Ps. LXV, 2) ס' the sum (the highest) of all (praise) is silence. Y. Snh. XI, 30<sup>b</sup> וס' דמעה ס' to conclude the matter, it is not this, but &c. Y. Taan. IV, 69<sup>a</sup> ס' כל ס' דמעה ס' to end the matter, let us bring &c.; Lam. R. to II, 2. Koh. R. to V, 12.

**סמ** III 1) pr. n. m. *Samma*, name of several Amoraim (v. Yohasin sub lit. ס) Ab. Zar. 50<sup>b</sup>; a. fr.—2) pr. n. pl. *K'far Samma*, the home of one Jacob, a disciple of Jesus of Nazareth. Tosef. Hull. II, 22; Y. Ab. Zar. II, 40<sup>d</sup> bot.; a. e.; v., however, סמ.

**סמ**, pl. סמן, v. סמ II.

**סמ**, v. סמ.

**סמאל** pr. n. *Sammael*, name of an accuser and angel of death. Targ. Y. Gen. III, 6. Targ. Job XXVIII, 7 second vers.—Sot. 10<sup>b</sup>. Deut. R. s. 11 וס' דמעה ס' the angel S., the wicked, the chief of all Satans; a. fr.

**סמאל**, v. סמאל.

**סמאל**, v. סמאל.

**סמאל**, v. סמאל.

**סמדר** m. (b. h.) (berry) in the budding stage. Gitt. III, 8 וס' בדמעה ס' at budding time. Orl. I, 7 וס' בדמעה Ms. M. the leaves, the sprouts, the sap of vines and the budding berries are permitted in the third year; ib. וס' בדמעה ס' the buds are forbidden, because they are fruits; Sifra K'dosh. ch. V, Par. 3 ס' Ber. 36<sup>b</sup> (contrad. to בוסר). B. Kam. 58<sup>b</sup> ס' דמעה ס' he who cuts (the berries of) his neighbor's vineyard in the budding stage. Ib. 59<sup>a</sup>; a. e.

**סמדר** ch. same. Targ. Is. XVIII, 5 (h. text גמל).

**סמדרקום** m. (transpos. of *σαμάρδακος*) buffoon, quack. Ex. R. s. 46 וס' אריאמוס שפגע בס' the son of

a chief physician who met a quack and addressed him Lord, master, father.

**סמח**, Y. Keth. VII, end, 31<sup>d</sup> בס' דמטרונא Matt. K. to Gen. R. s. 41 בפנינא (some ed. בפסונא, read: בסנינא, v. סנינא; v. סנינא.

**סמח**, v. סמי.

**סמורחא** f. (סמי) blindness; (sub. בעיל) blind person. B. Kam. 31<sup>b</sup> כחורשא Ms. R. (ed. רסמורחא) barring the road in the position of a blind man's groping staff. Ib. 52<sup>a</sup> לגנא ס' ... לנגא Ms. R. (ed. סמורחא) when the shepherd is angry with his flock, he makes the leader blind.

**סמור**, v. סמה.

**סמור**, v. סמור.

**סמורא**, v. סמור.

**סמורא** m. pl. (סמור) 1) supports, pillars. Gen. R. s. 38.—2) (with or without רגלים or ידים) cushions tied to the cripple's feet or hands. Sabb. VI, 8 שלו ס' his foot-cushions. Ib. שלו ס' his stool and his hand-cushions. Yeb. 103<sup>a</sup> הרגלים ס' Ib. הירדס ס' Rashi (ed. סמורא). Ib. 102<sup>b</sup> סמורא הרגלים.

**סמורא**, v. סמורא.

**סמורא**, v. sub. סמי.

**סמורא** pr. n. m. *Sammoka* (dyer of red?), surname of R. Tayfa, v. טריפה.

**סמורא** pr. n. m. *Abba Simmukyad* (Red-hand). Num. R. s. 3.

**סמורא** m. (סמור) reddish, red. Targ. Y. Lev. XIII, 42 (ed. Vien. סמורא; h. text אדמס). Targ. Y. I Gen. XXV, 25 סמורא (ed. Vien. סמורא; II סמורא (h. text אדמיני).

**סמורא**, v. סמורא, a. סמורא.

**סמורא**, v. סמורא.

**סמורא**, v. next w.

**סמורא** pr. n. (transpos. of Sarmatia) *Sarmatia*, the country extending from the Vistula to the Rha (Volga). Cant. R. to II, 8; Pesik. Hahod., p. 48<sup>a</sup> סמורא (corr. acc.), v. סמורא.

**סמורא** (II סמור) to tie up, close; to make blind.—Part. pass. סמור; f. סמורא; pl. סמורא. a) tied up, hidden (cmp. סמורא). Taan. 8<sup>b</sup> (ref. to אסמור, Deut. XXVIII, 8) דבר חס' מן העין that which is hidden from sight (the exact quantity of which you do not know); B. Mets. 42<sup>a</sup>; a. e.—b) blinded, blind. Kidd. 24<sup>b</sup> וכ' וכ' הרר שדורחא עינו ס' וכ' if the slave's eye was

blind; and he (the master) cut it out. Keth. 105<sup>a</sup> ס' וכ' how blind are the eyes of (how short-sighted are) those who receive bribes!

**Pi. סמיא** 1) to blind, make blind. Kidd. l. c. ס' וכ' he injured the eye of the embryo (while operating on the mother). Ib. וסמורא ... שדורחא suppose the slave's eye was dim, and he (the master) made it entirely blind. Y. Kil. VIII, 31<sup>c</sup> top וסמורא; B. Kam. 91<sup>a</sup> וסמורא (Ms. M. וסמורא) and he made him blind. Ib. VIII, 7 וסמורא if one says (to his neighbor), blind my eye, the neighbor is responsible. Gen. R. s. 75, end שלח וכ' לסמורא ... לו he sent him a present in order to blind his eyes (with ref. to Deut. XVI, 19). Sabb. 109<sup>a</sup> top יד an unwashed hand put on the eye makes blind. Gen. R. s. 42 (ref. to עין משפט, Gen. XIV, 7 לסמורא) they wanted to blind the eye (of him) that established the rule of justice in the world; a. fr.—2) to tie up one's own eyes; to simulate blindness. Tosef. Peah IV, 14; Y. ib. VIII, 21<sup>b</sup> top; Keth. 68<sup>a</sup> את עינו וסמורא (a beggar) who ties his eye up.

**Nif. סמיא** to be blinded; to become blind. Num. R. s. 7, beg. Bekh. V, 5 (36<sup>b</sup>) שנסמורא עינו (Talm. ed. סמורא) that became blind on one eye; Keth. 77<sup>a</sup> וסמורא; a. fr.

**Hithpa. סמורא**, same. Arakh. 17<sup>b</sup>, sq. if he was open-eyed and became blind; B. Bath. 128<sup>a</sup>. Num. R. s. 18 מיד היה סמורא (not ויהיה) he would get blind at once; a. e.

**סמא** ch. same.—V. סמי.

**Pa. סמי** 1) to close the eyes of; to blind. Targ. Y. Ex. XXXIII, 8. Ib. XXI, 26; a. e.—Y. Ber. II, 4<sup>b</sup> קימור עיניה וסמי עיניה (euphem. for עיניך) pass it (the idol) and blind thy eye (ignore it); Y. Shek. II, 47<sup>a</sup> top; Y. M. Kat. III, 83<sup>c</sup> bot. וסמי (Af.). R. Hash. 24<sup>b</sup> וסמי עיניה דידן put its eye out (destroy the form of the figure); a. e.—Transf. (cmp. גנז) to declare apocryphal, repudiate, cancel. B. Bath. 77<sup>b</sup> אסמורא shall I cancel it (the Boraitha)?; ib. 78<sup>b</sup> (not אסמורא); Yeb. 40<sup>a</sup> אסמורא; B. Kam. 91<sup>b</sup>; a. e.—Sabb. 52<sup>a</sup> מאי הויה דסמורא הא מקמי הא סמי הא קמי הא what reason dost thou see to repudiate this opinion rather than the other? repudiate rather the other.—2) to bind, to act as an astringent. Y. Shek. V, 48<sup>d</sup> (Bab. ed. to V, 1) וסמי למעדין Ms. M. (v. Rabb. D. S. a. l. p. 48; ed. סמס, סמס) which wine is good for the bowels and which binds the bowels.

**Hithpa. סמורא** to become closed, get blind. Targ. Koh. XII, 2.—Y. Peah VIII, end, 21<sup>b</sup> וסמורא ... עיניה may the eyes of him who saw thee and gave thee nothing, become blind; Y. Shek. V, end, 49<sup>b</sup>. Lev. R. s. 22 וסמורא and she became blind. Ib. דין דהוה פתחא א' he who was open-eyed got blind; a. fr.

**סמא** m. (preced.) blind. Targ. Y. Lev. XXI, 18. Ib. XIX, 14 (ed. Vien. סמיא, corr. acc.); a. fr.—Gitt. 68<sup>b</sup> top וסמי (not וסמא) he saw a blind man that had lost his way, and led him back &c. Lev. R. l. c.; a. fr.—Pl. סמורא. Targ. Zeph. I, 17. Targ. Is. XXIX, 18 (some ed. סמורא). Ib. XXXV, 5 (some ed. סמורא); a. fr.—Gen. R. s. 30 בושין ס' צורחין לעוריא וכ' in the market

place of those whose eyes are closed, they call a blind man rich of light. Y. Peah IV, end, 19<sup>a</sup>, v. יְהוֹרָא; a. fr.

**סְמִיָּה** pr. n. m. *Simya*, v. סִימְיָרִי.

**סְמִיָּדָה** m. (comp. סְמִיָּדָה, a. σμυδαλιν) *finest flour* (in Targ. Y. corresp. to סֶלֶה in Targ. O.). Targ. Y. Ex. XXIX, 2; a. fr.—Targ. Y. Gen. XVIII, 6 וְסִינִיחָהּ a. (h. text סֶלֶה).—Gitt. 56<sup>a</sup> (contrad. to וְהִינִיחָהּ a. וְהִנִּיחָהּ).—Pes. 74<sup>b</sup> בֶּסֶל דְּמִיָּדָה Ms. M. (ed. בְּסִימְיָרִי דְּמִיָּדָה; Ms. M. 2 בְּסִימְיָרִי) in the case of a paste of the finest flour, which is brittle. Ib. 'a paste of &c. M. Kat. 28<sup>a</sup> וְכִלְכְּלִי וְכִ' Ms. M. (ed. סִ' only) bread of finest flour was given to the dogs and was not wanted (i. e. there was great affluence). Pes. 42<sup>a</sup> sq. פֶּת נִקְרִיָּה וְכִ' 'pure bread' means bread of fine flour. Yalk. Koh. 989 בְּרִיחַ אֵירִי צִמְדָּה וְכִ' bring me bread of fine flour and good wine &c.; a. fr.—Denom. סְמִיָּדָה, סְמִיָּדָה, v. supra.

**סְמִיָּדָה** f. (preced.) *pollen*. Gitt. 69<sup>a</sup> דְּכִשְׁוֹרָא אֶר' Ar. (ed. הוֹמִיָּדָה) pollen of cuscutha.

**סְמִיָּדָה** m. (v. next w.) *rope of a yoke*.—Pl. סְמִיָּדָה, v. סְמִיָּדָה.

**סְמִיָּדָה** m. (סְמִיָּדָה) *bond, shackle, fetter*.—Pl. constr. סְמִיָּדָה. Targ. Job XIII, 27 (h. text וְשָׁרִי). [Ib. XXI, 29 סְמִיָּדָהוֹן Ms.; ed. Lag. סְמִיָּדָה, read: סְמִיָּדָה].

**סְמִיָּדָה**, v. סְמִיָּדָה.

**סְמִיָּדָה** f. (סְמִיָּדָה) *being tied up, obstructed*. Keth. 105<sup>a</sup> סִ' עִינִיִּים obstruction of the mind, *dullness*.—Esp. עִינִיִּים *blindness*. Gen. R. s. 93, וְהִנִּיחָהּ; Yalk. ib. 150. B. Mets. 71<sup>a</sup>.

**סְמִיָּדָה**, v. סְמִיָּדָה.

**סְמִיָּדָה**, v. סְמִיָּדָה.

**סְמִיָּדָה**, v. סְמִיָּדָה.

**סְמִיָּדָה** f. (סְמִיָּדָה) 1) *proximity, close neighborhood*. Y. Kil. III, 28<sup>d</sup> bot. סִ' מִיִּנְיָהּ מִיִּנְיָהּ they differ as to planting (the gourd) near (the onions, without intervening space).—2) (= סְמִיָּדָה, v. Lev. I, 4) *putting hands upon the head of the sacrifice*. Men. IX, 8 (93<sup>a</sup>) שִׁירֵי מִצְוָה סִ' laying hands on the sacrifice is a dispensable act, v. שִׁירֵי. Ib. אֵלָּה] עַל הַסִּ' בְּצִבּוּר 88<sup>a</sup>, a. e. e. precede the slaughtering. Tosef. Hag. II, 8 except on the question of laying hands &c. (on the Holy Days, v. Hag. II, 2). Tem. 16<sup>a</sup> top סִ' דּוּפִי שֶׁל the taint which attached to them on account of their disputes concerning the *s'mikhah* (on the Holy Days). Snh. I, 3 סְמִיָּדָה the laying on of hands by the elders (Lev. IV, 15); Tosef. ib. I, 1, v. next w. Y. ib. I, 19<sup>a</sup> bot., v. next w.; a. fr.—Pl. קְמִיָּדָה. Kidd. I, 8. Men. 88<sup>a</sup>, a. e. e. in two cases of communal offerings is laying on of hands required (Lev. I, c., a. XVI, 21).—3) *laying hands on the scholar*, in gen. *ordination*. Snh. 14<sup>a</sup> בְּהִלֵּי אֵין ordination cannot take place outside of Palestine. Ib. סִ' אֵלָּה (I Sam. II, 32) can only refer to ordination as an elder; a. fr.—Ib. 13<sup>b</sup> סְמִיָּדָה וְקִנִּיִּים, v. next w.—4) *leaning against, support*. Keth. 111<sup>a</sup> sq. סִ' יֹשִׁיבָה שְׂאִין בָּהּ sitting without a back to lean

against; סִ' עִמִּידָה שְׂאִין בָּהּ standing without something to lean against; a. e.—5) *cripple's cushion*, v. סְמִיָּדָה.—[Y. Yoma III, 40<sup>b</sup> bot., read: סְמִיָּדָה.]

**סְמִיָּדָה** f. (preced.) *ordination*. Tosef. Snh. I, 1 סְמִיָּדָה וְכִ' the laying of hands (on the head of a communal sacrifice) and the ordination of elders require the presence of three; Snh. 13<sup>b</sup> סְמִיָּדָה וְקִנִּיִּים (v. סְמִיָּדָה I); Y. ib. I, 19<sup>a</sup> bot. הַסִּ' בְּשִׁלְשָׁה, expl. סִ' סְמִיָּדָה הִיא סִ' *s'mikhah* is not the same as *s'mikhuth*, v. מִיָּדָה.—[In later grammatical writings: סִ' *status constructus*.]

**סְמִיָּדָה** ch. same, *ordination*. Y. Snh. I, 19<sup>a</sup> bot., v. מִיָּדָה.

**סְמִיָּדָה** f. (סְמִיָּדָה) *solid, thick*. Ber. 25<sup>b</sup> סִ' כְּאֶרֶצָא דְּדִמּוֹ which is legally to be considered like solid earth. B. Bath. 20<sup>a</sup> כִּסְמִיָּדָה when the material of the rag is very thick. Taan. 9<sup>b</sup> סִ' עִיבָא a heavy cloud, opp. קִלְיָא.

**סְמִיָּדָה**, v. סְמִיָּדָה.

**סְמִיָּדָה** Samekh, name of the fifteenth letter of the Alphabet. Gen. R. s. 17; Yalk. ib. 23 מִדְּחֻלַּת הַסֵּפֶר יָצָא כֵּן מִן הַבְּרִיחַ מִן הַבְּרִיחַ ... נִבְרָא מִן הַבְּרִיחַ from the beginning to this verse (Gen. II, 21) there is no Samekh; when Eve was created Satan (temptation) was created (Gen. R. I. c. שָׁטָן). Meg. 9<sup>b</sup>; Y. ib. I, 71<sup>e</sup> top סִ' מִעֲשֵׂה נִסִּים the letter S. (on the tablets of the Ten Commandments) was suspended by a miracle. Sabb. 66<sup>a</sup>, v. סְמִיָּדָה I; a. fr.—Pl. סְמִיָּדָה. Ib. 103<sup>b</sup>, v. מִ"ם.

**סְמִיָּדָה** (b. h.) [to close, join,] 1) *to pack, make close, stamp*. Shebi. III, 8 בְּעֶפְרָא לֹא יִסְמִיָּדָה one should not support the dam by packing earth upon it, v. סְמִיָּדָה. Gen. R. s. 5 סְמִיָּדָה he crowded them between &c. (Lev. R. s. 10 וְכִ' a. e.—2) *to support, stem*. Midr. Till. to Ps. CXXXVI, וְכִ' וְכִ' Og broke a mountain loose and threw it on the Israelites ..., Moses took a pebble and mentioned the Holy Name over it and stemmed its fall; סְמִיָּדָה the hands which thus stem (the mountain); Deut. R. s. 1, end; a. e.—3) *to bring close, to join*. Y. Sabb. III, 5<sup>d</sup> bot. לְסִמְכָה אֶפְרָיִם even to place a vessel close to it (to be warmed); Bab. ib. 38<sup>b</sup>. Y. Kil. II, 27<sup>d</sup> עִמְרִין סְמִיָּדָה you may put packed sheaves by the side of &c. Kil. II, 7 לְסִמְכָה לֹא וְכִ' to plant closely adjoining to it &c. Ib. 8; a. fr.—Esp. (sub. יד) a) *to press hands on the head of a sacrifice* (to indicate ownership). Men. IX, 8 הִכָּל סְמִיָּדָה all persons are entitled to lay hands on their sacrifices, except &c. Hag. II, 2 לְסִמְכָה that the laying on of hands must not be done on the Holy Days. Ib. 3 וְכִ' but hands must not be laid on them; a. fr.—b) *to lay hands on the head of a scholar, in gen. to ordain*. Snh. 14<sup>a</sup> הַסֵּדֶם הִדְרִיב אֶת הַסֵּדֶם that whosoever ordained a scholar should be put to death, and whosoever be ordained should be put to death, וְכִ' וְכִ' וְכִ' and the town wherein the ordination takes place &c. Ib. וְכִ' שֶׁם חֲמֵשָׁה וְכִ' that R. Akiba never ordained R. M.—Ib. וְכִ' וְכִ' if those ordaining stand on Palestinian ground, and

those to be ordained outside of Palestine; a. fr.—4) *to lean, to rely*. Ber. 9<sup>a</sup>, a. fr., v. כְּרִי. Erub. 65<sup>b</sup> וְכִּי נִסְמָךְ let us rely on the opinion of &c.; a. fr.—Trnsf. a) *to support; to find support for an opinion or a rule*, (v. אֶסְמָכָהּ). Y. Shebi. X, 39<sup>e</sup> bot. (ref. to Deut. XV, 3) מִיֵּכֶן סָמְכֵי לַפְּרוֹבּוֹל here they found a support for the *prosbol* as a Biblical institution, expl. כְּמִכְּוֹנֵהוּ וְכִי when Hillel had instituted it, they supported it by reference to &c.—b) (with עֲנִין) *to bring under the same rule laws which are joined in the Biblical text*. Yeb. 4<sup>a</sup> (ref. to Ex. XXII, 17 a. 18) כְּמִכְּוֹנֵהוּ לֹא וְכִי they brought the subject (verse 17) close to it (verse 18) (to intimate) as the punishment for the one is stoning, so is it for the other. Ib. וְכִי can we put a person to death on an intimation suggested merely by the neighborhood of two subjects? (v. כְּמִכְּוֹנֵה, infra).—Part. pass. סָמְכָהּ; f. סָמְכָהּ; pl. סָמְכִים; a) *near, close by*. Meg. 3<sup>b</sup> וְכִי לֹא and all (the inhabited area) adjoining it. Men. 98<sup>a</sup>, a. e. בֵּי the preposition 'al means *immediately* on. Sifré Num. 131 וְכִי many sections (in the Torah) adjoin one another, and yet are (mentally) as far from one another &c. Sabb. I, 2 לְמִנְחָה סָ' near Minhah time; a. v. fr.—Esp. סָמְכִים, סָמְכִים the interpretation founded on the fact of local junction of texts (v. supra). Yeb. I. c. מִן סָ' where is it intimated that Biblical texts are to be interpreted on the basis of proximity? Answ. (ref. to Ps. CXI, 8): they are arranged &c. Ib. דֹּלָא סָ' מאן דלא he who does not adopt the interpretation based on textual proximity. Ber. 10<sup>a</sup>; a. fr.—b) *strong, hardened*. Num. R. s. 9 עֲלֵיהֶם סָ' her heart is hardened towards them (and their presence will prevent her from confessing her guilt); cmp. גִּטָּי.

Nif. נִסְמָךְ 1) *to be adjoined*. Ber. I. c. לִמָּה נִסְמָךְ וְכִי why has the section referring to Absalom (Ps. III) been joined to that relating to Gog and Magog (Ps. II)? Tanh. Huck. 20 וְכִי לִדָּר וְכִי and is close to the mountain opposite. M. Kat. 28<sup>a</sup>; a. fr.—2) *to be ordained*. Snh. I. c., v. supra. Yoma 87<sup>a</sup> לִסְמָךְ שְׂרָאִיִּין who are worthy to be ordained; a. fr.

Pi. סָמַךְ *to support, prop.* Y. Maasr. II, 50<sup>a</sup> top הַסָּמַךְ עוֹזֵר וּמְסָמֵךְ אֹתָהּ Yalk. Ex. 244 he who props vines. Bnפנים he thou art a helper and supporter to all &c.; a. e.—Part. pass. סָמְכָהּ, pl. סָמְכִים. Kel. II, 2 מִן שְׂלֵא מִן (vessels or fragments of vessels) resting without the need of a support.

Hif. סָמַךְ *to pack, tread*. Y. Maasr. I. c. מְסָמֵךְ בְּרַגְלֵיִי working with his feet is he who packs (sheaves &c.; Y. B. Mets. VII, beg. 11<sup>b</sup> מְסָמֵךְ).

Hithpa. סָמְכָהּ, Nithpa. נִסְמָכָהּ *to lean one's self*. Gen. R. s. 45, end וְכִי הָיְתָה נִסְמָכָהּ עַל וְכִי was leaning on her hand-maid. Sifré Num. 131 וְכִי וְהָיָה מְסָמֵךְ וְכִי and he went off leaning on his stick; a. e.

סָמַךְ I, סָמַךְ ch. same, 1) *to press, lay hands on, lean on*. Targ. Am. V, 19. Targ. Ex. XXIX, 10; a. fr.—2) *to support, uphold*. Targ. Ps. LI, 14; a. e.—3) *to rest on; to rely, feel safe*. Targ. II Sam. I, 6. Targ. Ps. LXXXVIII, 8. Ib. LXXXI, 6; a. fr.—Hag. 20<sup>b</sup> מְסָמֵךְ דִּעְתֵּיהֶוּ their mind is at rest (they feel safe that they cannot be seen).

Ab. Zar. 71<sup>b</sup> סָמַךְ דִּעְתֵּיהֶוּ he feels sure (of his bargain); a. fr.—4) *to bring close, join*. Y. Sabb. III, 5<sup>d</sup> bot., v. אֶדְרָא. Yeb. 119<sup>a</sup> מִיֵּעֲטָא וְכִי bring close, i. e. add &c.; v. מִיֵּעֲטָא; Kidd. 80<sup>a</sup>; a. e.—Esp. *to ordain* (v. preced., a. Targ. Deut. XXXIV, 9). Snh. 13<sup>b</sup> (expl. סָמִיכָה וְכִי, v. סָמִיכָה) בִּידָא מִמֶּשׁ סָמִיכִין לִיהֵא ordaining of elders. Ib. מִמֶּשׁ סָמִיכִין לִיהֵא Ms. M. must they ordain him by actually putting a hand on him, or merely by calling his name? Ib. וְכִי לֹא וְכִי and one alone cannot ordain? Ib. 14<sup>a</sup> סָמִיכָה... was it R. J. ben B. that ordained R. Meir? Ib. מִלְּמִסְמִיכָה Ms. M. was on his guard not to be ordained. Ib. דָּוָה סָמִיכֵנוּ לָנָא appoint for us as teachers, v. סָמִיכֵנוּ; a. fr.—Part. pass. סָמִיכָה, סָמִיכָה a) *ordained*. Pes. 49<sup>a</sup> סָמִיכֵי תְרֵי בְנֵי תְרֵי two sons both of whom were ordained teachers. — b) *near, adjoining*. Targ. Y. I Num. XXI, 14. Ib. II, 5; 12, a. e. (interch. with סָמִיכִין). Targ. Y. Deut. VI, 7.—Snh. 7<sup>b</sup> וְכִי לִיהֵא and next to it follows &c.; ib. 107<sup>a</sup>; a. fr.

Pa. סָמַךְ 1) *to press, stamp, make a thick mass*. Pes. 116<sup>a</sup> וְכִי וְכִי וְכִי and you must make it a thick mass so as to be emblematical of clay (v. תְּרוּסָה).—2) *to secure, esp. to refer to a depositary for payment; to draw an order for*. Y. Kidd. III, 64<sup>a</sup> top סָמִיכָה גְבִי לִי he referred him to Levy (as his depositary). Ib. גְּבִי וְכִי they secured the teacher by a deposit with a merchant. Y. Shebu. VII, 38<sup>a</sup> top, בְּתֵפֶא Y. B. Mets. IV, beg. 9<sup>c</sup>; a. e.

Af. סָמַךְ 1) *to give an order to*. Ib. דֹּאסְמִיכָהִי... אָנָּה בְּעִי I want to collect the money for which thou hast given me an order (at the banker's).—2) *to lean on; to find support; to give support*. Y. Ber. II, 4<sup>c</sup> מְסָמִיכִין... כֹּל מִלֵּיחָה... מִסְמָכִין וְכִי whenever a proposition is not evident, they try to support it by a large number of Biblical passages; Pesik. R. s. 22 מְסָמִיכִין, v. אָחֵר. M. Kat. 5<sup>a</sup> אֶסְמָכָה אֶקְרִיא gave it support by reference to a Biblical verse. Ber. 19<sup>b</sup> וְכִי אֶסְמָכִינָהוּ כֹל מִלֵּי they lean all rules of the Rabbis on the law, 'Thou shalt not deviate', v. סָדֵר I; a. e.—3) *to make substantial, put a thick layer on*. M. Kat. 13<sup>b</sup> מַעֲבִין מִן אֶסְמָכֵי m'abbin (Mish. II, 5) means covering with a heavy layer, opp. אֶקְלָשֵׁי, v. קָלָשׁ.

Ithpe. סָמְכָהּ *to lean; to rely*. Targ. Jud. XVI, 26. Targ. Is. I, 10; a. fr.—Yeb. 42<sup>b</sup> מְסָמִיכָה וְכִי R. A. walked leaning on the shoulder of &c. Y. Ber. II, 4<sup>b</sup>; Y. M. Kat. III, 83<sup>c</sup> bot. יִרְחֹק הָיָה מִסְמָכִיד וְכִי R. J. was (walking) leaning on &c.; a. fr.

סָמַךְ II m. (preced.) *support, help*. Targ. O. Gen. II, 18 (ed. Vien. סָמַךְ; Y. סָמַךְ). Targ. Y. I Deut. XXXIII, 7 סָמִיךְ (סָמַךְ); a. e.

סָמָךְ c. (preced.) 1) *socket, base*. Targ. O. Ex. XXXVIII, 27. Targ. Ez. XXXIX, 11 סָ' (h. text סָמָךְ); a. e.—Pl. סָמָכָהּ, Targ. O. Ex. I. c. Ib. XXVI, 19. Targ. Job XXXVIII, 6; a. fr.—2) [*reclining*], banquet. Targ. II Esth. I, 4.—3) *reliance; to trustworthiness* in reporting traditions. Kidd. 44<sup>a</sup> הָאֵבִין בְּרִי דְּהוּא can Abin be relied upon?; Yeb. 64<sup>b</sup> וְכִי אֵבִין (corr. acc.) A. is a trustworthy authority, Isaac . . is not.—Pl. סָמָכֵי. Kidd. 31<sup>b</sup> אֵבִין אֵבִין Abimi had five sons who were authorities in traditional law during the life-time of his own father.



סמכר, v. סמכר.

**סמל** m. (b. h.; Saf. of מול II; cmp. איומל [carving,] carved image. Gen. R. s. 68 (ref. to סלם, Gen. XXVIII, 12) הוא סלם הוא ס' וז' that means the image of Nebuchadnezzar, sullam is semel, the letters being the same.

**סמל** (or **סמל**) m. (v. preced.; cmp. γλῦφον, γλῦφα cutting tool.—Pl. סמלים, (or סמל). Y. Ab. Zar. III, 42<sup>c</sup> bot. [read:] וז' חסל וסמלים וז' חסל figures on a signet ring with emblems representing a basket, palm-pricks or shears are indications of common (commercial) use (opp. ornaments with idolatrous emblems), v. בנדין.

**סמאלא, סמלא** m. ch. = h. שמאל, left side. Targ. O. Num. XXII, 26 סמל ed. Berl. (oth. ed. סמא; ed. Vien. ש'; Y. ש'); a. fr. (interch. in editions with שמא).—Pl. סמלין. Targ. II Esth. VI, 11.

**סמלון** m., pl. סמלונים, סמלונין, סמלון (v. סמל; cmp. γλῦφα, Sm. Ant. s. v. Jugum) the carved ends of a yoke. Sifra B'huck., Par. 1, ch. III קצץ את חס' Rabad a. Ar. (ed. סמלון, v. סמלון) he cut off the carved ends. Tosef. Kel. B. Mets. III, 13 [read as:] Sabb. 59<sup>b</sup> bot. בעול as regards the susceptibility of a yoke to levitical uncleanness, go by its carved ends (if they are broken off, the susceptibility ceases); Y. ib. VI, 8<sup>b</sup> ונעול אחר סמלוניו (corr. acc.).

**סמליון** pr. n. m. S'malyon, a scholar. Sifré Deut. 357; Yalk. ib. 963; Sot. 13<sup>b</sup> אמר וז' S. says, (the voice called out,) And Moses died &c.

**סמליות** f. a species of wild beasts (?). Midr. Till. to Ps. LXXXVIII, 45 ed. Bub. Var. of כמליות (expl. ערב ib.).

**סמלק** m. jasmine. Ber. 43<sup>b</sup> top (v. Rabb. D. S. a. l. note 1).

**סמם**, v. סמם II.

**סממית** f. (b. h. ש'; v. סם; [poisonous] spider. Sabb. 77<sup>b</sup> (Ms. O. ש') a (crushed) spider is a remedy for a scorpion's bite; Y. Ber. IX, 13<sup>c</sup> bot. Sabb. l. c. אימה ס' the fear which the scorpion has of the spider; Yalk. Am. 544 ש' Snh. 103<sup>b</sup> ע"ג וז' Ar. (ed. ש') caused spider-web to cover the altar.—Pl. סממיות. Sifré Deut. 354 ס' מכישור אורו וז' (not סממיות) spiders bite him, and he dies &c.; Yalk. ib. 961.—[LXX a. Vulg. translate spotted lizard, v. next w.]

**סממיתא** ch. (v. preced.) [poisonous animal,] 1) spotted lizard. Targ. Y. Lev. XI, 30 Ar. (ed. ש'; h. text טאהא).—2) spider. Y. Sabb. I, 3<sup>b</sup> ודמניא שמי' and the mite in garments is changed into a spider.

**סמן, סמן** c. (v. סם) drug, 1) ingredient of frankincense. Y. Yoma IV, 41<sup>d</sup> bot. (expl. וצריים).—2) fraction of each ingredient.—Pl. סממין, סממין, סממין אחר מסממין וקסתר. Ib. סממין, v. קסתר. Ib. 41<sup>d</sup>; Ker. 6<sup>a</sup> סממין, v. קסתר.

one of the ingredients of the frankincense; a. fr.—Y. Sabb. XII, 13<sup>c</sup> bot. ליתע סממין to plant the spices for the frankincense.—2) pl. as above: paint, dye, colors; in gen. artist's material. Gen. R. s. 1 וז' שמצא . . . צייר your god is a great artist, but he found good material which helped him. Num. R. s. 12; Ex. R. s. 35, a. e. אתה בסממין thou (paint it) with thy materials, but I appear in my glory myself; Yalk. Ex. 369 בסממין; Pesik. Vayhi, p. 5<sup>a</sup> בסמין (corr. acc.). B. Kam. 101<sup>a</sup> שבו ס' the value of the dye (additional to that of the wool); a. fr.—[Tosef. Kel. B. Mets. III, 13 סממין, v. סמלון.]

**סמנא, סמנא** ch. same.—Pl. סממין, סממין, סממין. Targ. Y. I Gen. XLIX, 20. Targ. Jer. XLVI, 11 (h. text רפאר) (רפאר XXXIII, 14 (h. text ושר) a. e.—B. Kam. 101<sup>a</sup> סמנא לי חב give me back my dyes. B. Mets. 85<sup>b</sup> bot. [read:] וז' גובחא דס' וז' (Ms. M. סמנא) he placed the tube containing the medicine under his cushion.

**סממנות** f. (preced.), pl. סממנות, סממנות writing colors, inks. Sabb. XII, 3 (103<sup>a</sup>) משרי ס' with two inks, v. סממנות.

**סמן** (b. h. Nif.), Pi. סימן (denom. of סימן) to mark. Koh. R. to XII, 10, [read:] בקבורתו לך בסימניך being a gloss three signs did I mark out for thee with regard to the grave of Moses; Midr. Till. to Ps. IX (not סימנות).—Part. pass. מסומן; pl. מסומנים. B. Bath. X, 7 (172<sup>a</sup>) אמ דרי מ' (Y. ed. דרי אמ דרי סימין; Ms. M. דרי סימין, v. Rabb. D. S. a. l. note) if the two persons of the same name bear also the same marks.

**סמן**, Pa. סמן to believe in סימן, be superstitious. B. Mets. 27<sup>b</sup> משום דקסמין משרי ואריקני people are not likely to lend a money bag or purse, because they are superstitious about it.—Part. pass. מסמן; f. מסמנא auspicious. Kidd. 59<sup>a</sup> מילתא מס' ולא מס' and it is inauspicious (to sell the first field one has acquired).

**Ilkpa.** אסמין to be marked. Targ. Y. Num. II, 2 אורון וז' emblems which are marked out on &c.

**סמנא, סמנא**, v. סמנא, סמנא.

**סמנא**, v. סמנא II.

**סמנות**, v. סמנות.

**סמנון, סמנון**, v. סמנון.

**סמנים**, v. סמנא II.

**סמס**, Y. Shek. V, 48<sup>d</sup>, v. סמי.—Yalk. Is. 263 שמסמין, v. סמס II.

**סמפורינא**, v. סמפורינא.

**סמפנ', סמפנא, סמפנא**, v. sub סמפנ'.

**סמפורינא** m. (v. next wds., a. b. h. ספיר) lapis

*lazuli*, a jewel in the high priest's breastplate. Targ. Y. II XXVIII, 18 (some ed. סמפול).

**סמפורין** m. pl. (סמר; cmp. צפון) *nails, points*. Targ. Is. XLI, 15. Targ. I Chr. XX, 3 (ed. Rahm. סמפורין).

**סמפורין**, v. next w.

**סנפר', סנפר', סנפר'** m. (σαπφειρινος) *sapphir-like*; in gen. (=lapis sapphirinus) *sapphire*, *lapislazuli* (v. Sm. Ant. s. v. Sapphir). Tanh. Ki'Thissa 26 וישל סנפ' דיו וכ' and they (the tablets) were lapislazuli, and yet they were like a light object in his hands; Cant. R. to V, 14 [read:] וישל סנפ' דיו וכ' they were a miraculous work: they were of sapphire, and yet could be rolled up. Tanh. B'shall. 21 דמטה של סמפר' היה the staff (of Moses) was of sapphire; Ex. R. s. 8. Pesik. Aniya, p. 135 ב' הזה כס' סנפר' beautiful like sapphire. Ib. סמפ' יר' (corr. acc.); Pesik. R. s. 32; (Lam. R. to IV, 7 ספיר); a. fr.—Chald. Targ. Y. Deut. IV, 13. Ib. XXXIV, 12.

**סמיק, סמק** (v. סומק) *to be red* (interch. with *Pa.* in Targ. editions). Targ. Y. Num. XXXI, 18. Targ. Gen. XLIX, 12 (Ms. וסמיקין); a. fr.—B. Bath. 84<sup>a</sup> וס' סמקא וכ' רקא סמקא וכ' (the sun) is red in the morning and in the evening; a. e.

*Pa.* סמיק 1) same, v. supra.—2) *to redder*. Targ. Y. Gen. XLIX, 11.—Lev. R. s. 12 (expl. כי יראם, Prov. XXIII, 31) ודאי סמיק ליה (or ודאי סמיק *Hif.*) the wine will surely make him red (excite him). Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> אפרי סמקא אפרי (not מסמקי) in order not to make his face red (put him to shame); a. e.—*Part. pass.* סמקין; *pl.* סמקין. Targ. Ex. XXVI, 14. Targ. Nah. II, 4; a. e.

*Ap.* סמיק 1) *to become or be dark red*. Hull. 93<sup>b</sup>; Pes. 74<sup>b</sup> דא' אימצא דא' a piece of meat which is dark red (from congested blood). Ib. בין א' בין לא א' whether the fluid looks red; a. e.—2) *to make red*, v. supra.

**סמקא** c. (preced.) *reddish*. Targ. Y. Lev. XIII, 43.—*Pl.* סמקין; f. סמקין. Targ. O. Lev. XIV, 37 (Y. סמקין).—Lam. R. to IV, 3 דלא סמקין וכ' (not סמקין; some ed. סמקין, corr. acc.) lest they see their young red-colored and eat them up.—Yalk. Prov. 960 דעיינן סמקין inflammation of the eyes (Lev. R. s. 12 שמשמין).

**סמקי** pr. n. pl. *Samki*. Yeb. 121<sup>a</sup> דס' סמקי the swamp of S.

**ס', סמקן** m. (preced. wds.) name of a *red jewel*, *carneian*. Targ. O. Ex. XXVIII, 17. Targ. Ez. XXVIII, 18; a. e.

**סמקרי**, v. סמקרי.

**סמקתא**, v. סמקתא.

**סמקתא** f. = סמקין. Targ. Y. II Ex. XXVIII, 17 (not סמקין; Y. I סמקתא).

**סמר** [(b. h.)] *to stand erect, bristle*.—Denom. מסמר;

whence [סמר] *to nail, fasten*. Y. Meg. IV, 75<sup>c</sup> bot. זמר' he nailed it (against the door, in an inappropriate place).

*Pl.* סמיר *to stud with nails*. Kel. XIV, 2.—*Part. pass.* מסמיר. Sabb. VI, 2, a. fr. סנדל המס' a nail-studded shoe.

**סמר** I ch., *Pa.* סמר same.—*Part. pass.* מסמיר. Y. Hag. III, beg. 78<sup>d</sup> מ' כיפא ... עד to this day it is called the nail-studded rock.

**סמר** II (=h. שמר), *Ithpa.* אסמר, 'אס' *to take heed, beware*. Targ. O. Ex. XXXIII, 21. Targ. Josh. VI, 18 (some ed. אס'). Targ. Job XXXVI, 21 (Ms. אס'); a. fr.—[Ib. XXXIV, 17, v. סמחר.]

**סמראי**, or **סמראי** m. pl. *S'maraë* or *Samraë*, name of a Cushite tribe, prob. named from *Sabrata* (Abrotonum), in northern Africa; cmp. ויננא. Targ. Y. Gen. X, 7 סמד'; Targ. I Chr. I, 9 (ed. Rahmer 'סמר'; h. text סברה).

**סמרין**, v. סמרין.

**סמרוסי**, v. סמרוסי.

**סמרטומ** m. (Saf. of מרט; cmp. מרטוט) 1) *rag, lint*. Sabb. XIX, 2. Ib. XXI, 2.—*Pl.* סמרטומין. Shebu. 31<sup>a</sup> אחד ס' אחד one (of the contestants) clad in rags. Tosef. Bets. II, 11 לא יקרע לה ס' he must not tear rags (to dress the wound after circumcision). Tosef. Sabb. II, 1; a. fr.—2) (adj.) *ragged*.—*Pl.* as ab. Cant. R. to I, 5; Yalk. ib. 982.

**סמרטומא** ch. same.—*Pl.* סמרטומי. Ber. 51<sup>b</sup>, v. סמרתא.

**סמרטין** m. pl. (v. סמרטין) *Sarmatians*. Y'lamd. to Num. III, 45 (or VIII, 6) quot. in Ar. ברבריים ס' אפרי' (ed. Koh. סמרטין) even Sarmatians, even Barbarians; [perh. Samaritans, v. next w.].

**סמרטיק** f. (Σαμαρειτικη, sub. χώρα) *the Samaritan district*. Y. Ab. Zar. V, 44<sup>d</sup> bot.

**סמרטין**, v. סמרטין.

**סמרמורות** m. pl. (סמר) *shudder*. Nidd. IX, 8 (63<sup>a</sup>) Ar. [Var. in Ar. סמרמורות; Mish. ed. סמרמורות; Bab. ed. סמרמורות].

**סמרתא, סמרתא** m. (comp. of סמרתא, v. חורא, I חר' a; cmp. P. Sm. 2653 סמרתא) *an emollient, esp. cosmetics*. I חר' a. *cosmetic ointments* (v. סמרתא). Targ. Esth. II, 3; 9.—*Pl.* constr. סמרתין. Ib. 12.

**סמרתא** m. (preced.) *an emollient* put on a sore, *plaster*. Targ. Job V, 18 מ'על ס' (Bxt. סמרתא; h. text חבש).—V. סמרתא.

**סמרתא**, v. סמרתא.

**סמרתא** (preced. wds.) *to apply an emollient, to heal*. Targ. Job XXXIV, 17 סמרתא ed. Lag. (ed. יסמרת, Ms. יסמרת; corr. acc.; h. text יסמרת; cmp. סמרתא). [As regards

formation of a verb from a compound noun, cmp. ברנש, P. Sm. 582.]

**סמית** m. pl. (v. preced. wds.) a *vulnerary preparation*; *dragon's-blood*. B. Mets. 107<sup>b</sup> וכו' עברי ליה ס' וב' Ms. M. a. Ar. ed. Koh. (ed. סמית; Ar. ed. סמית) they might prepare *samitré*, and he might recover; Yalk. Deut. 849; Yeb. 114<sup>b</sup> (Rashi סמית). B. Bath. 74<sup>b</sup> דהו ס' דהו עישב ס' דהו (Ar. ed. סמית; v. Rabb. D. S. a. l. notes) that plant was s.—Hull. 54<sup>a</sup> quot. in Rashbam to B. Bath. l. c. עברי ס' (ed. ברדרי לה סמית).

**סמיתתא** f., v. סמיתתא.

**סן** סנין, cmp. סנה a. סן. Kel. X, 6 עשאו בס' (Mish. ed. סנין, corr. acc.) if he joined the boards by means of tenons, Maim. (R. S.: by placing between them *fine chips of thornwood*, v. סנה).

**סנה** v. סנה.

**סנה סנה** to hate, v. סני.

**סנה סנה** m. (preced.) *hatred*. Targ. Y. Ex. XXIII, 5. Targ. Y. Num. XXXV, 20 בישנה. Targ. Y. Gen. XXVII, 41; a. e.

**סנהב** v. סנהב.

**סנהא** f. = סנה. Targ. O. Num. XXXV, 20 ed. Berl. (ed. Amst. ס, corr. acc.).—V. סנהא.

**סנהא** m. (preced.) *hater, enemy*. Targ. Ex. XXIII, 5. Targ. II Esth. VI, 10; a. e.—Y. Ber. II, 5<sup>a</sup> top ישראל סנהא the enemy of Israel. Hull. 43<sup>b</sup> (euphem.) כלפי סנהא דרבה (not סנהא) against (the enemy of) Raba.—Pl. סנהא. Targ. Ps. XXXV, 19 (ed. Wil. סנהא). Targ. Ex. I, 10. Targ. Ps. CXXIX, 5 (Ms. סנהא; some ed. סני). Ib. XLV, 6 (some ed. ש); a. e.—Y. Taan. IV, 68<sup>d</sup> שנהא.—V. שנהא.

**סנהא** pr. n. m. *S'naah*. Taan. IV, 5 (26<sup>a</sup>) בני ס' (Ms. M. שנהא; v. Rabb. D. S. a. l. note); Y. ib. IV, 68<sup>b</sup> bot.; Tosef. ib. IV (III), 6 ed. Zuck. (Var. סנהא); Bab. ib. 12<sup>a</sup> סנהא (Ms. M. ש); Erub. 41<sup>a</sup> סנהא (Ms. O. סנהא).

**סנהא** v. סני.

**סנהאן, סנהאן** v. סנה.

**סנהא** f. = סנהא. Targ. II Sam. XIII, 15 (ed. Wil. סנהא). Targ. Ps. CIX, 5 (ed. Lag. סנהא). Ib. 3 סנהא. Targ. Prov. XXVI, 26 סנהא (ed. Lag. סנהא; Ms. סנהא).

**סנהבין** v. סנהבין.

**סנהבול** v. סנהבול.

**סנהבין** v. סנהבין.

**סנהבין, סנהבין, סנהבין** pr. n. pl. *Sennabris*, near the lake of Tiberias. Gen. R. s. 98; Y. Meg. I, 70<sup>a</sup> צי; v. ירת. Ib. III, 74<sup>a</sup> top Ursicinus burnt סנהבין דנהבין the

Torah scroll (of the synagogue) of S.—Denom. סנהבין, צי. Y. Shebi. VI, 36<sup>d</sup>; ib. IX, 39<sup>a</sup>; Y. Ab. Zar. II, end, 42<sup>a</sup> צי.

**סנהבין** v. סנהבין.

**סנהבין** v. סנהבין.

**סנהבין** v. סנהבין.

**סנהבין** v. next w.

**סנהבין** m. pl. (variously corrupted) *singulares, orderlies in the army*; (under the later Roman emperors) *imperial clerks in the provinces*. Yalk. Num. 771 גירא סנהבין he set the singulares on them, and they crushed their heads with clubs (v. Sm. Ant. s. v. Fustuarium); Sifre Num. 131 סנהבין, סנהבין; Y. Snh. X, 28<sup>d</sup> bot. סנהבין (corr. acc.).—Y'lamd. to Num. X, 2 quot. in Ar. s. v. סנהבין מה עשו סנהבין (corr. acc., or סנהבין signiferi?).

**סנהבין** v. סנהבין.

**סנהבין, סנהבין** corruptions of סנהבין.

**סנהבין** read: סנהבין.

**סנהבין, סנהבין** v. סנהבין.

**סנדל** c. (σάνδαλον, prob. from Pers. *sandal* = calceus) *sandal*, 1) a sole with straps, shoe, contrad. to סנדל a. סנדל. Sabb. VI, 2, v. סנדל. Yoma VIII, 1. Yeb. 102<sup>a</sup>; a. fr.—ס' a sort of shoe for animals (v. Sm. Ant., 3rd Engl. ed., s. v. Solea). Sabb. 59<sup>a</sup> ס' של וכו' a metal shoe for animals is liable to levitical uncleanness (expl. 'because it may be used as a drinking vessel in war' &c.); Kel. XIV, 5 סנדל בהמה (pl.). Par. II, 3 ס' של וכו' if one made a shoe for her (the red cow), that she might not slip.—ס' של ערסה a sort of shoe for the legs of a bedstead; [Ar.: a board placed under a short leg]. Ohol. XII, 4; Tosef. ib. XIII, 4.—Yeb. 103<sup>b</sup> ע' של נדה ע' Ar. (ed. של ע') the shoe for the rest of an idol.—Pl. סנדל. B. Bath. 58<sup>a</sup> 'the bed of a scholar' is ס' וכו' that under which nothing is placed except the sandals in summer and shoes in winter time. Y. Sabb. VI, 8<sup>a</sup>; a. fr.—2) a flat fish like the sole or turbot; transf. a flat, fish-shaped abortion. Nidd. III, 4 דמפלה ס' וכו' a woman who discharges a sandal-like foetus or a placenta. Tosef. ib. IV, 7 שומרי דומה ס' the sandal abortion of which they speak means a foetus resembling the sea-fish called sandal; [oth. opin.] דומה ללשון של שור resembling the fish called 'ox-tongue' (βούγλωσσος, lingulaca); Y. ib. III, 50<sup>d</sup> bot.; Bab. ib. 25<sup>b</sup>; a. e. [Snh. 59<sup>b</sup> סנדל מ. M., v. סנדל]

**סנדל, סנדל** ch. same. Targ. Y. I Gen. XIV, 23 רצועה סנדל a sandal provided with straps; Y. II רצועה ס' a shoe-strap. Targ. Ps. CVIII, 10; a. fr.—Gen. R. s. 44; Yalk. Jer. 285 עד סנדל וכו' v. סנדל I. Yeb. 102<sup>a</sup>, v. סנדל. Snh. 7<sup>b</sup> וכו' וכו' לי מאני סנדל get me my shop-tools (the judge's implements): a stick, a strap, a trumpet (with



**סְנִינְיָה** ch. same. Targ. Jer. VIII, 7 (h. text עֲנִיָּה).

**סְנִי**, **סְנִיָּה** m. (סְנִי) *pressure, exhaustion*. Sabb. 67<sup>a</sup>, v. פָּגַח.

**סְנִינְיָה**, **סְנִינְיָה** f. (סְנִי II, with anorg. נ) [*reddening*,] *a severe or insulting blow in the face (with the fist; oth. opin.: with the back of the hand; Rashi: with the saddle of an ass)*. B. Kam. 27<sup>b</sup> (Ms. M. סְנִינְיָה; Ms. F. סְנִינְיָה; ed. Sonc. סְנִינְיָה, corr. acc.; v. Rabb. D. S. a. l. note); Y. ib. VIII, end, 6<sup>c</sup> סְנִינְיָה סְנִינְיָה.

**סְנִינְיָה** m. pl. (b. h.; v. סְנִינְיָה) *blindness, dimness*, Yalk. Esth. 1056 על עֵינָיו his eye-sight was veiled.

**סְנִינְיָה**, v. סְנִינְיָה.

**סְנִינְיָה**, v. סְנִינְיָה.

**סְנִי** (cmp. Syr. סְנִי, P. Sm. 2676, a. Arab. sanut) [*to scrape*, cmp. II] [*to sneer, scoff, malign*. Gen. R. s. 71, beg. אַתְּ הַגִּידְתָּהּ כֹּל הָיָה חֶסֶד אֵלָיו סְנִינְיָה בָּהּ; Yalk. ib. 125. Gen. R. s. 68 סְנִינְיָה 'Rashi' (ed. Leipz. סְנִינְיָה, corr. acc.; ed. Wil. סְנִינְיָה; some ed. שְׂנִינְיָה, corr. acc.)].

**סְנִינְיָה**, v. סְנִינְיָה—סְנִינְיָה, v. next w.

**סְנִינְיָה**, **סְנִינְיָה** m. pl. (סְנִינְיָה; cmp. נָסָר) *grudge, hidden hatred, vindictiveness*. Gen. R. s. 67 סְנִינְיָה .. סְנִינְיָה אֶת־עַד. (ed. סְנִינְיָה, corr. acc.) to this day people exclaim, 'the vindictiveness of Rome' (with play on *senatores*); Yalk. ib. 115 סְנִינְיָה דְּרֹמָא (corr. acc.). Y. Ab. Zar. I, 39<sup>c</sup> (play on Saturnalia, v. סְנִינְיָה) ברומי in Rome they (the Jews) call it (that festival of apparent good-will) the hidden hatred of Esau (Rome).

**סְנִינְיָה**, v. סְנִינְיָה.

**סְנִינְיָה**, **סְנִינְיָה**, v. סְנִינְיָה.

**סְנִינְיָה**, v. סְנִינְיָה.

**סְנִינְיָה** (Saf. of נָסָר) *to guard, esp. to watch jealously; to bear grudge*. Gen. R. s. 67 (ref. to יִשְׂשָׁכָר, Gen. XXVII, 41) סְנִינְיָה (better סְנִינְיָה; Ar. a. Yalk. Gen. 115 omit our w.) he watched him grudgingly, and became to him a vindictive and grudge-bearing enemy; v. סְנִינְיָה.

**סְנִינְיָה**, **סְנִינְיָה** m. (preced.) 1) *guardsman, bailiff*. B. Bath. IV, 7 מְכַר אֶת הָעִיר ... מְכַר אֶת הָעִיר if one sells a township, he sells with it the *santer* (a slave, v. אֵיקוֹנוֹמוֹס); expl. ib. 68<sup>a</sup> מְכַרְתָּהּ, v. מְכַרְתָּהּ; [oth. opin. ib. באֲנִי the fields around the town]; Tosef. ib. III, 5. Snh. 48<sup>b</sup> פָּגַע בִּי a bailiff meets him (trying to contest his title to the field). Y. B. Mets. V, 10<sup>c</sup> אוֹ אִם יִשְׂרָאֵל שְׂמִינִת an Israelite who appointed a gentile his manager or guardsman. Gitt. 80<sup>b</sup> לֹשֶׁם שְׂבַעֲרִי even if he dates a letter of divorce from the rule of a bailiff of the town. Tanh. B'ra-khah 6 כְּסִי הָיָה וְכִי לִי like the guardsman that speaks before the king; a. e.—2) *the guarded land outside of a township*.

B. Bath. I. c., v. supra.—3) (cmp. meanings of סְנִי, and phrases like שְׂמֵר פְּחוּרֵי פִיךָ, Mic. VII, 5) [*fence*,] *jaw, jaw-bone, chin*. Ber. 24<sup>b</sup> מִנִּיחַ יָדוֹ עַל סְנִינְיָה (Ms. M. סְנִינְיָה) and when he yawned, he put his hand on his chin (to cover his mouth).—4) a sort of *cloak, santer* (cmp. סְנִינְיָה II). Treat. Der. Er. ch. XI וְקוֹבְעוֹ (Y. ib. 10<sup>a</sup>) he who walks with his *santer* hanging sideways and his cap turned back ..., belongs to the haughty.

**סְנִינְיָה**, **סְנִינְיָה** (סְנִינְיָה) ch. same, 1) *guardsman, bailiff &c.* Koh. R. to IV, 8 רִבְבֵּל סְנִינְיָה Belshazzar, governor of Babylon. Lev. R. s. 34 דְּקָרָא וְהָיָה she married the guardsman of the town; Yalk. Is. 352; Gen. R. s. 17 סְנִינְיָה (corr. acc.); Y. Keth. XI, 34<sup>b</sup> bot. סְנִינְיָה (corr. acc.). Pesik. Ha'om., p. 69<sup>b</sup> (ref. to Jer. V, 24 I סְנִינְיָה אֲנִי וְכִי (ישמר לנו) (guarding thy crops), and wilt thou not give me my guard's pay (tithes)?; Pesik. R. s. 18; Koh. R. to I, 3 סְנִינְיָה; Lev. R. s. 28. Pesik. Ekchah, p. 120<sup>b</sup> רִישׁ מִשְׁרָאֵס the chief of the town guard and the bailiff; Lam. R. introd. (R. Abba 2); a. e.—Pl. סְנִינְיָה, סְנִינְיָה, סְנִינְיָה Y. Shebi. IV, 35<sup>b</sup> top וְכִי סְנִינְיָה הָיָה הַשָּׂדֶה the field watchmen saw him (eat of the fruit) and began to strike him. Y. Hag. I, 76<sup>c</sup> רִישׁ סְנִינְיָה the guardsmen of the town (Pesik. I. c. רִישׁ מִשְׁרָאֵס, v. supra); a. e.—2) (only in pl.) *upper garments, outer clothing, walking dress*. Gen. R. s. 100 סְנִינְיָה came forth to meet him dressed in his upper garments (although a mourner); מֵאֵי סְנִינְיָה מֵאֵי (although a mourner); 'what do you mean by 'his *santerin*'? Garments which showed no rents; Y. M. Kat. III, 83<sup>c</sup> top סְנִינְיָה לְבִישׁ סְנִינְיָה expl. מֵאֵינִי דְּלֵא חֲפִינִי. —[Gen. R. s. 67 סְנִינְיָה, v. סְנִינְיָה.]

**סְנִינְיָה** f. (preced.) *watchman's pay, watchman's charge*. Pesik. Ha'om. p. 69<sup>b</sup> סְנִינְיָה (not סְנִינְיָה), v. preced.; Pesik. R. s. 18; Lev. R. s. 28 דְּסְנִינְיָה of that which I have guarded; Koh. R. to I, 3 סְנִינְיָה.

**סְנִינְיָה**, v. preced.

**סְנִי**, pl. of סְנִינְיָה.

**סְנִי**, v. סְנִינְיָה IV.

**סְנִי**, **סְנִינְיָה** to hate, v. שָׂנֵא.

**סְנִינְיָה** ch. same, 1) *to hate*. Targ. O. Deut. XXII, 16 (Y. ed. Amst. סְנִינְיָה). Ib. 13. Targ. Ps. XXXI, 7 Ms. (ed. 'ש') a. fr. (interch. with 'ש').—Part. סְנִינְיָה, סְנִינְיָה; f. סְנִינְיָה, pl. סְנִינְיָה. Targ. Prov. VI, 16. Ib. XXVI, 28 (some ed. 'שָׂא'). Ib. VIII, 13 (Bxt. Mic. III, 2; a. fr.—Yoma 9<sup>b</sup> מֵאֵי בְּאֵלָהּ דְּסְנִינְיָה לְכֹי Ms. M. (ed. אֵלָהּ אֵלָהּ) by God, we hate you (Babylonians). Keth. 105<sup>b</sup> לֵא לִידֵּן one must not act as judge in the case of one he loves, or of one he hates. Ib. מִיִּידֵּן סְנִינְיָה some of them hate me. Ib. (מִסְנִי) if there is hating (among them), they all hate me. Sabb. 153<sup>a</sup> לֵא דְּסְנִינְיָה (Rashi) whom all the people of Pumbeditha hate. Ib. 26<sup>a</sup> מִסְנִינְיָה לְכֹלֵהּ Ms. M. (ed. לְכֹלֵהּ) who hated her daughter-in-law. Pes. 113<sup>b</sup> לְכֹלֵהּ (some ed. לְכֹלֵהּ) is it permitted to hate a fellowman?

Ib. לשון קניינה... למימרה (Yalk. Ms. קניינה, v. Rabb. D. S. a. l. note 1) is it permitted to denounce him to his teacher that he may hate him? Ib. מסיא סני ליה Ms. M. (ed. מסיא) they should hate him. M. Kat. 17<sup>a</sup> רהוי סני whose reputation people disliked (who was ill-reputed, v. infra); a. fr.—*Part. pass.* סני, סני; f. סניא *hated, hateful; ungainly, unsavory*. Targ. Prov. XIV, 20 (ed. Lag. סאני; h. text סניא).—Sabb. 31<sup>a</sup> ו' דעלך סני v. דקניא. Meg. 25<sup>b</sup> רחמי שמיעניו Ms. M. (ed. דקניא) one whose reputation is bad, v. בן I. Ib. 14<sup>b</sup> סניין (Ms. M. סני; Ms. Halberst. שניאן; Ms. O. שניאן; v. Rabb. D. S. a. l. note) they are ungainly of name; (Ms. M. their names are ungainly).—2) (fr. part. pass.) *to be ugly*. Taan. 7<sup>b</sup> top ו' אי הווי סני ו' if they had been ugly, they would have been still greater scholars.

### סניא I f., v. preced.

סניא II m. (preced.) 1) *badness, inferiority*. B. Bath. 122<sup>a</sup> לישורא ו' to equalize the distribution of land with regard to the better or inferior quality.—2) *evil nature*; (by way of antiphrasis (טב) *nature*.—סניא ביש one whose nature is bad, *ill-natured*. Koh. R. to XI, 9 (some ed. ביש סניא).—V. סניא.

סניא III, סניא m.=h. סניא. Targ. Y. Ex. III, 4, sq.—Cant. R. to I, 1 (prov.) מן ס' נפיק וורא (some ed. נפיק וורא) from a thorn-bush comes forth a rose (good children of a bad father); Yalk. Sam. 134 ס' דאפיק ו' a thorn which produced a rose.—Pl. סניא. Targ. Y. Deut. XXXIII, 16 (prob. to be read סניא sing.).—[Targ. Prov. VIII, 19 סניא for סניא, v. סניא I.]

סניא IV, or סני m. (סני) *sieve*; מ' דיבי *mucal sieve*, name of a certain *part of the intestines*; [oth. opin.: *disliked by wolves*, v. סני. Hull. 50<sup>b</sup>.—Koh. R. to VII, 19 (some ed. סני); Lev. R. s. 3 *the ileum*; v. סניא.

סניא, Targ. Y. I Num. XXXIV, 11, read סניא.

סניא, v. סניא, a. סניא.

סניא m. (סניא) *advocate, attorney*, opp. קניא prosecutor. R. Hash. 26<sup>a</sup> סניא אינ קניא נישא ס' the accuser (gold reminding of the golden calf) must not be made an advocate (therefore must the high priest on the Day of Atonement not enter the Holy of Holies in gold-embroidered garments); Ber. 59<sup>a</sup>. Hag. 13<sup>b</sup> סניא יעשה ס' shall the accuser (the ox or calf) become an advocate? Lev. R. s. 30 ו' סניא ו' woe to this man, his advocate has turned prosecutor!; Y. Succ. III, beg. 53<sup>c</sup> שניא (corr. acc.); a. fr.—Pl. סניא, סניא, סניא. Y. R. Hash. I, 57<sup>b</sup> top; a. fr.—Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 7) שלא יעמיד ו' (the judge) must not allow advocates to stand by his side (in place of the parties themselves), for it is said, 'before the judge the words of both of them must come' (ib. XXII, 8); [Shebu. 30<sup>b</sup> סניאין שלא יעשה סניאין (Ms. M. סניאין; Yalk. Ex. 352 יעשה סניאין) that he must not appoint advocates for what he has to say (in defense of his decision, if a point

of law is raised against it); the entire passage seems to require emendation in accordance with Mekh. l. c.]

סניא pr. n. m. *Bar-Sannigora*. Targ. Y. I Num. XXXIV, 8 ס' כרכי דבר ס' the towns of Bar-S. (on the border between Syria and Palestine); [for סניא ib., read with Y. II *אנשי סניא*; Sifré Deut. 51 סניא (not (דבר); Yalk. ib. 874 (not כרכא); Tosef. Shebi. IV, 11 (סינא; Y. Shebi. VI, 36<sup>c</sup> כרכא רבה ובר סניא (corr. acc., or ס' כרכא רבה ובר סניא the large town of &c.).

סניא f. (סניא) *defence, speaking in behalf of*.—סניא to speak in defence of. Y. Taan. II, 65<sup>a</sup> top. הר' ד'הק ס' (read: הר' ד'הק ס' being a gloss to our w.) that holy spirit speaks in defence of both sides; a. fr.

סניא, a corrupt. of סניא (א). Tosef. Shebi. VI, 3; Tosef. Ter. IX, 10; v. סניא.

סניא, Shebu. 30<sup>b</sup>, read: סניא; v. סניא.

סניא II, v. סניא.

סניא f. (סניא) *dislike, displeasure*. Ned. 62<sup>a</sup> סניא מילתא ו' he thought that man spoke so from a dislike of the thing (spoke ironically because he was angry). Yalk. Dan. 1060, v. סניא.

סניא, v. סניא.

סניא m. (סניא) *attachment, wedge; key-stone*. Midr. Till. to Ps. XCI; Pirké d'R. El. ch. XXXV; Yalk. Gen. 120 סניא as one inserts a key-stone in an arch. Ber. 47<sup>b</sup>; Y. ib. VI, 11<sup>b</sup> top לעשרה אורו ס' we count him in so as to make up the requisite number; a. fr.—Pl. סניא, סניא. Tosef. Snh. VII, 9 עושין אותן ס' at a wedding feast we place them among (the adults); Hor. 13<sup>b</sup>. Taan. 25<sup>a</sup> סניא סניא they made them (the beams) in links, i.e. joined mortised pieces to them. Tosef. Men. XI, 6 סניא סניא (to the table) four golden attachments were there (the table) shaped like forks; Men. XI, 6. Ib. 94<sup>b</sup> ו' סניא סניא and these attachments supported the loaves; Num. R. s. 4; a. fr.—Kel. XXI, 3 ס' סניא סניא the side-pieces of a saw which hold the blade, and the wedge with which the cord is twisted.

סניא ch. same.—Pl. constr. סניא the barbed tops of a fence or wall. B. Bath. 4<sup>b</sup>, v. סניא.

סניא, v. סניא.

סניא, v. סניא.

סניא, v. סניא, a. סניא.

סניא [to sting, cmp. סניא; of color:] to be bright, shine. V. סניא.—Part. pass. סניא, pl. סניא. Num. R. s. 4 (expl. סניא) he was dressed in glistening, gold-embroidered garments shining like fine gold.

**סִינְיָ, סִנְקְלִימִיקוֹס** m. (συγκλητικός) *one of senatorial rank, senator*. Ex. R. s. 28 וְכָּךְ לְפָנֶיךָ וְכָּךְ לְפָנֶיךָ call such and such a senator that he may come with you.

Num. R. s. 18.—*Pl.* סְנֵקְלִישִׁיקִין, סְנֵקְלִישִׁיקִים. Sifré Deut. 317; Yalk. ib. 944, v. preced. art.

סִינִי, סִינִי, סְנֵקְדָּרוֹן v. next w.

סִינִי, סִינִי, סְנֵקְדָּרוֹס m. (συγκάθεδος) *assessor, associate*. Gen. R. s. 49 מֶלֶךְ שֹׂדֵדָה לוֹ סִי אֲדֹרִי (not ים ...; Ar. רֹן ... ) a king who had an associate; עֲשִׂיתִי ... I have appointed him my associate. Ib. s. 78 מֶלֶךְ שֹׂדֵדָה לוֹ סִינֵקְדָּרוֹ his associate regent. Tanh. Mishp. 5 סְנֵקְדָּרוֹס; ed. Bub. 3 סְנֵקְדָּרוֹס (corr. acc.); a. fr.—*Pl.* סְנֵקְדָּרוֹן, סִינִי, סִינִי. Yalk. Gen. 13 לוֹ סִינֵקְדָּרוֹ ... a king who had associates without whose consent he did nothing; Gen. R. s. 8 וְדִין ... סְנֵקְדָּרוֹן (some ed. מדַעֲחָם, corr. acc.). Yalk. Esth. 1057 סְנֵקְדָּרוֹן (corr. acc.).

סִינֵקְדָּרוֹ, v. סִינֵקְדָּרוֹ.

סְנֵקְדָּרוֹת, v. סְנֵקְדָּרוֹן.

סֵס m. (b. h.) *moth, worm*. Yoma 9<sup>b</sup> חֶסֶם מִן הָאֵרֶץ מִסְּנֵקְדָּרוֹ (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סְנֵקְדָּרוֹ.

סֵסָא ch. 1) same. Targ. Prov. XXV, 20 (some ed. סִימָא, corr. acc.).—Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top; Y. Hag. II, 78<sup>a</sup> bot. מִינִיָּה וְבִירָה סֵי (vers. of Meiri to Bets. 20<sup>b</sup>) the worm of the wood comes out of itself (the wood); v. סֵסָא I.—[2] = סֵסָא q. v.]

סֵסָגוֹן, סֵסָגוֹן m. (comp. of סֵס, v. סֵס a. שֹׁשׁ, a. פִּינָא) [of *glistening color*,] *sasgona, sasg'vana* (Chald. rendition of פִּינָא) 1) name of an animal the skin of which was used for covering the Tabernacle. Targ. Ex. XXV, 5. Ib. XXVI, 14 (Y. 'סֵסָגוֹן); a. e.—Sabb. 28<sup>a</sup> דִּמְחָרְגִּינִי מִן הָאֵרֶץ (שֹׁשׁ) that is the reason why we translate (*tashash*) with *sasgona*, because it glistened with many colors.—2) name of a *color, scarlet* (v. P. Sm. 2682). Targ. Cant. VII, 2 סְנֵקְדָּרוֹ (not דְּסֵסָגוֹנִי) scarlet shoes (cmp. Ez. XVI, 10).

סֵסָגוֹנִיָּה f. (preced.) *uratic stone* (from its color; Ar. *colored spots on the skin*). Yeb. 64<sup>b</sup> Ar. (ed. סֵסָגוֹנִיָּה).

סֵסָמָגוֹר\* m. (supposed to be a comp. of סֵס a. שֹׁשׁ, cmp. מִגְרָה) [*a sawing worm*,] name of a species of *cedar* subject to decay. Yoma 9<sup>b</sup> [read:] מִי אֲרוֹ שֹׁדֵדָה שׁוֹלֵט בּוֹ? ... what is the cedar over which decay has power? ... Sasmagor (Ms. L. omits our w., and has only the explanation of it: חֶסֶם אֲרוֹ מִגְרָה מִן הָאֵרֶץ, v. Rabb. D. S. a. l. note 200). [To the following 'מִי אֲרוֹ שֹׁדֵדָה שׁוֹלֵט בּוֹ?', the reply has obviously fallen out, whereas the subsequent אמר ר' אבא בריה דר' resumes the discussion interrupted by 'מִי אֲרוֹ שֹׁדֵדָה'—different in comment.]

סֵסָדָה (b. h.; Saf. of עִיר, cmp. סִידָה) 1) to *support, strengthen*. Lam. R. to II, 2; Y. Taan. IV, 68<sup>d</sup> bot. לֹא הִסְעִידָה, v. סֵסָדָה. Midr. Till. to Ps. XLI, 8 אֲנִי סֵסָדָה וּמַעֲמִידוֹ I will strengthen and raise him (from his sick-bed); a. fr.—2) (with or without לב) to *satisfy the appetite, to satiate*. Ib. to Ps. CIV, 15 וְלֹא הִסְעִידָה (ed. Bub. לבב) bread satiates, v. מְזִינָהָ. Yalk.

Lev. 675 (ref. to Lev. XXVI, 26) לִרְבוֹחַ כֹּל סֵסָדָה לֶחֶם (fr. a noun (סֵסָדָה) this include all supports by bread (all substitutes of food); Sifra B'huck. Par. 2, ch. VI מִסְעִידָה or רְצוֹנָה סֵסָדָה.—3) (denom. of סְעִידָה) to *dine*. Hull. 7<sup>b</sup> מִסְעִידָה please dine with me. Erub. 53<sup>b</sup> מִדּוּעַ אֵינְךָ סֵסָדָה why dost thou not eat?; I have had my meal in daytime; a. fr.—Sabb. 62<sup>b</sup> מַדָּה סֵסָדָה הַיּוֹם what did you dine on to-day? (a lascivious metaphor).—[Ib. 12<sup>b</sup> שִׁשְׁכִּינָה סֵסָדָה, v. סֵסָדָה I.]

*Pi.* סֵסָדָה to *support, assist*. Yalk. Num. 760 לִסְעִידָה in order to keep her (the cow) steady (on the ship). Sabb. XVIII, 3 אֲבָל מִסְעִידָה but you may assist (an animal in child-birth); expl. ib. 128<sup>b</sup>. Ib. (quot. fr. Tosef. ib. XV (XVI), 2) כִּיצַד מִסְעִידָה אוֹחוֹתָיו (Tosef. l. c. מִסְעִידָה).

סֵסָדָה, סֵסָדָה, סֵסָדָה ch. same, 1) to *assist, help*. Targ. I Sam. VII, 12 (ed. Wil. Pa.).—Targ. Gen. XXVII, 37 (h. text סֵסָדָה); a. fr.—Lam. R. to II, 2 לֹא יִסְעִידָה, v. סֵסָדָה.—2) (with or without לֵבָנָה) to *dine, eat*. Targ. Jud. XIX, 5. Targ. Ps. XIV, 4.—Gitt. 67<sup>b</sup> לֹא סֵסָדָה מִן הָאֵרֶץ why will you not dine with us?—3) to *satisfy, contrd.* to וְלֹא נִחְמָה מִסְעִידָה wine satisfies; Ber. 35<sup>b</sup> נִחְמָה מִסְעִידָה bread satisfies but does not exhilarate; a. e.

*Pa.* סֵסָדָה to *support, help*. Targ. II Chr. XXVIII, 23. Targ. Y. Ex. XVII, 12.

*Ithpa.* אֶסְעִידָה to *be supported*. Targ. Is. V, 6.

סֵסָדָה m. (preced.) *support, auxiliary*. Tosef. Snh. II, 4 אֶסְעִידָה אֶתְּכֶם עוֹשִׂין אֶתְּכֶם we consider each of these circumstances an auxiliary reason for intercalation; Snh. 11<sup>a</sup>; Y. ib. I, 18<sup>d</sup> top (corr. acc.).

סֵסָדָה I ch. 1) same, *support, assistance*. Targ. I Kings X, 12 סֵסָדָה Bxt. (ed. סֵסָדָה). Targ. Gen. XXI, 20; a. fr.—Lam. R. to II, 2 אֶתְּכֶם מִן הָאֵרֶץ the Lord help you against these (Romans); (Y. Taan. IV, 69<sup>a</sup> בְּרִיבְכִין מִן הָאֵרֶץ, constr. סֵסָדָה).—*Pl.* סֵסָדָה, constr. סֵסָדָה. Targ. Y. Lev. XXVI, 26 (v. סֵסָדָה).—2) *food*. Targ. Ruth II, 14.—\*3) *root of the Cyperus Rotundus*. Gen. R. s. 72 (expl. דוֹרָאִים, Gen. XXX, 14) סֵסָדָה Ar. (ed. שְׁעוֹרִין).

סֵסָדָה II, סֵסָדָה m. (preced.) *assistant, helper, follower*.—*Pl.* סֵסָדָה, constr. סֵסָדָה. Targ. O. Lev. XX, 5 סֵסָדָה ed. Berl. (not with ר; oth. ed. סֵסָדָה; h. text מִשְׁפָּחָה).

סֵסָדָה f. (preced. wds.) *sustenance, comfort*. Gen. R. s. 48 quot. in Rashi to Gen. XVIII, 5 (ed. מְזִינָהָ).

סֵסָדָה, v. סֵסָדָה.

סֵסָדָה m. = סֵסָדָה. Y. Ber. II, 5<sup>a</sup> bot. עוֹשִׂין עִמּוֹ אֶתְּכֶם if they work for him for their meals (the meals included in the wages).

סֵסָדָה f., v. סֵסָדָה.

סֵסָדָה f. (סֵסָדָה) *meal, dinner; feast*. Yoma 75<sup>b</sup> (ref. to Ex. XVI, 12) סֵסָדָה קָבַע לָהֶם זֶמַן מֹשֶׁה (Moses) introduced for them fixed meal-times. Succ. 26<sup>a</sup> קָבַע סֵסָדָה a regular full meal, v. עֲרָא. Tosef. Ber. IV, 10 לִשְׁבָּחָה בִּשְׁבָּחָה they put the banquet in charge of the cook; B. Bath. 93<sup>b</sup>. Tosef anything is wrong in the banquet; B. Bath. 93<sup>b</sup>. Tosef



l. c. 8 ed. Zuck. (Var. תְּסִיבָה); a. v. fr.—סְעוּרָא אַרְסִין—&c., v. respective determinants.—Ab. III, 16 (the hereafter). Pesik. R. s. 41, end, v. זָמֵן.—Pl. סְעוּרָא. Sabb. XVI, 2. Ib. 117<sup>b</sup>; a. fr.

**סְעוּרָא, סְעוּרָא** m. (סְעִיר) assistance, help; trans. helper. Y. Taan. IV, 69<sup>a</sup>, v. סְעִירָא I.

**סְעוּרָא, סְעוּרָא** f. ch.=h. סְעוּרָא. Targ. II Esth. VI, 11. Targ. II Sam. XI, 8.—Yoma 74<sup>b</sup>; 75<sup>b</sup> סָאן דְּאִיתָ לִיהּ סְעוּרָא he who has only one meal, let him eat it in day-time. Keth. 61<sup>b</sup>; a. fr.—Pl. סְעוּרָא. Gitt. 38<sup>b</sup> אַתָּה קָבַעְתָּ אִתָּךְ סְעוּרָא one family had their regular dining parties on the Sabbath &c. Ib. סְעוּרָאֵיהוּ their entertainments; a. e.

**סְעוּרָא** f. (סְעִיר I) visitation. Targ. O. Num. XVI, 29 ed. Berl. (oth. ed. סְעִירָא; Var. סְעִירָא, סְעִירָא, סְעִיר). Targ. Mic. VII, 4 סְעִירָא (constr.).

**סְעוּרָא, סְעוּרָא** pr.n.m. S'orim, S'oram. B. Mets. 73<sup>b</sup> רַב סְעוּרָא; M. Kat. 28<sup>a</sup> רַב שְׁעוּרָא (Ms. M. סְעוּרָא).

**סְעוּרָא** barley, v. סְעִירָא.

**סְעוּרָא** m.=סְעִירָא. Targ. Hos. IX, 7. Targ. Jer. XI, 23. Ib. XXIII, 12 (ed. Lag. סְעִירָא).

\***סְעוּרָא** f. (נָסַע; cmp. נָסַח a. נָסַע) sweepings. Pesik. Asser, p. 95<sup>b</sup> וְכִי מִן סְעוּרָא דְּבִיתָּךְ וְכִי אֵרָא (פְּתוּרָא) out of the sweepings of thy house thou mightest give me so much; [Tanh. R'eh 10 סְעוּרָא; ed. Bub. 4 סְעוּרָא (read: סְעוּרָא); Var. in a gloss סְעוּרָא; Var. in Ar. s. v. סְעוּרָא: סְעוּרָא, v. סְעִירָא.]

\***סְעִירָא**, a word in an enigmatic speech, Koh. R. to I, 8 סְעִירָא, perh. to be read: סְעִירָא help; [Matt. K. suggests סְעִירָא].

\***סְעִירָא** I (cmp. סְעִיר) to go around; to visit. Sabb. 12<sup>b</sup> שְׁהַשְׁכִּינָה מִן מִינֵי שְׁהַקְבָּה סְעִירָא אֵת הַחֹלֶה (סְעִיר) whence is it proven that the Lord visits the sick?—Answ. ref. to יִסְעִדְנוּ (Ps. XLI, 4), [to which is added in Ar.: יִסְעִדְנוּ read it יִסְעִדְנוּ 'shall visit him].

**סְעִירָא** ch. same, (corresp. to h. פָּקַד) to visit, examine. Targ. I Kings IX, 12 (ed. Lag. לְמַחֲזִי). Targ. I Sam. XIV, 17.—Esp. סְעִירָא (ל) שְׁלֵם to inquire after a person's health. Ib. XVII, 18 (ed. Wil. אִסְרָא Af.). Targ. II Kings X, 13 (ed. Wil. אִסְרָא, corr. acc.; v. Koh. Ar. Compl. s. v. סְעִירָא).

Af. אִסְרָא 1) same, v. supra.—2) (with עַל of person) to visit upon. Targ. Job XXXIV, 29. Ib. XXXVI, 23 אִסְרָא Ms. (ed. אִסְרָא, read אִסְרָא). Targ. O. Lev. XXVI, 16; a. fr.

Ithpa. אִסְרָא to be visited; to be inflicted upon. Targ. O. Num. XVI, 29 (some ed. אִסְרָא, Ithpe.).

**סְעִירָא** II (b. h.; cmp. עָרַר) to be rough; to be in commotion.

Pi. אִסְרָא to stir up, to blow. Kil. V, 7 וְכִי הָרָחַץ הָרָחַץ אִסְרָא and the wind drove the seed backward; Tosef. ib. III, 12 סְעִירָא, סְעִירָא, סְעִירָא ed. Zuck. (corr. acc., v. infra).

B. Bath. 25<sup>a</sup> (ref. to שְׁעִירָא, Deut. XXXII, 2) שְׁעִירָא... that is the east wind which stirs up the whole world like a *sa'ir* (demon); [Sifré Deut. 306 (שמשייר וְכִי); Yalk. ib. 942 שְׁמַשְׁוֹרָא which makes the sky black like goats.

Hif. אִסְרָא same. Tosef. l. c. וְהַשְׁעִירָא, read: וְהַשְׁעִירָא, v. supra. Num. R. s. 9 (play on שְׁעִירָא, Num. V, 15) וְהַשְׁעִירָא (not וְהַשְׁעִירָא) and the Lord scattered them among the nations (with ref. to Zech. VII, 14).

**סְעִירָא** ch. same; Ithpa. אִסְרָא to be excited, troubled. Targ. II Kings VI, 11.

**סְעִירָא** hair, v. שְׁעִירָא.

**סְעִירָא, סְעִירָא, סְעִירָא** I m. (preced. art.; cmp. אִסְרָא II a. אִסְרָא) hair. Targ. O. Gen. XXV, 25 ed. Berl.; a. fr. [Mostly with ש, v. שְׁעִירָא].—Y. Naz. IX, end, 58<sup>a</sup> סְעִירָא, v. שְׁעִירָא.—Pl. סְעִירָא f. Targ. Ps. LXIX, 5 (Ms. סְעִירָא).

**סְעִירָא II, סְעִירָא** f. visitation, v. סְעִירָא.

**סְעִירָא**, v. סְעִירָא.

**סְעִירָא** I f. (b. h.; סְעִיר II) storm-wind; (hypostatised) the wind-bag. Hag. 12<sup>b</sup> הַרוּחַ רָחוּ בְּסִי הַרוּחַ rests on the storm, for we read (Ps. CXLVIII, 8) as to the wind (*ruah*), storm does its bidding; וְכִי תִלְוִי וְכִי (not תִּלְוִי) and the storm depend on the arm of the Lord; Yalk. Am. 543; Yalk. Ps. 883; Y. Hag. II, beg. 77<sup>a</sup> הַרוּחַ תִּלְוִי בְּסִי הַרוּחַ depends on the *s'arah*; וְכִי עָשָׂה הַקֶּבֶל כְּמִין וְכִי and the Lord has made the *s'arah* a sort of charm and suspended it on his arm; a. e.

**סְעִירָא II** (v. שְׁעִירָא)=**סְעִירָא**, hair. B. Bath. 16<sup>a</sup> (ref. to אִיּוֹב בְּסִי הַרוּחַ Job IX, 17, a. סְעִירָא ib. XXXVIII, 1) וְכִי הַשְׁעִירָא Job when blaspheming used the word *s'arah* (storm, anger),... and he was answered with *s'arah*, for we read, And the Lord answered Job (by argument) from the *s'arah* (the hair of man), v. נִרְמָה; Nidd. 52<sup>a</sup> בְּשְׁעִירָא הַרוּחַ בְּסִי וְכִי.

**סְעִירָא, סְעִירָא, סְעִירָא** m. pl. barley, v. סְעִירָא.

**סְעִירָא** m. (סְעִירָא I) hairy. Targ. O. Gen. XXVII, 11 ed. Berl. (oth. ed. a. Y. שְׁ).—Pl. fem. סְעִירָא. Ib. 23, ed. Berl. (oth. ed. שְׁעִירָא; Y. שְׁעִירָא).

**סְעִירָא**, Targ. O. Ex. IX, 31 ed. Vien., v. next w.

**סְעִירָא** f. (collect. noun)=h. שְׁעִירָא, barley. Targ. Y. Ex. IX, 31 סְעִירָא (contr. of סְעִירָא). Targ. Job XXXI, 40 (some ed. סְעִירָא pl.).—Pl. סְעִירָא, סְעִירָא, סְעִירָא. Targ. O. Ex. l. c. (ed. Vien. סְעִירָא, corr. acc.). Targ. O. Num. V, 15 ed. Berl. (oth. ed. שְׁ). Targ. Is. XXVIII, 25. Targ. Ruth III, 15; 17; a. e.—Y. M. Kat. I, beg. 80<sup>a</sup> סְעִירָא (not דְּהוּרָא וְזִיעָא) which was planted with barley. Pes. 42<sup>b</sup> וְכִי הָרָחַץ הָרָחַץ אִסְרָא they put barley into it (the grape vinegar); a. e.

**סָה, סָה** part. a. perf. of סָה.

**סָה** m. (b. h.; סָהָ, v. סָהָ, to cut, hollow out; also to put ends together, join) 1) door-sill; 2) bowl. Mekh. Bo, s. 6

**ספדין** m. (preced. wds.) *hired mourner, speaker at funerals or memorial services.* **M. Kat. 8 א' ט' ו'** a wailer came and placed himself at the door (offering his services). — **Pl. ספדין, ספדין.** **Ber. 62 א' ו'** כשם... מן הס' וב' as the dead are called to account (for their deeds), so the wailers and those who respond after them will be made responsible (for their eulogies).

**ספדנא** ch. same. M. Kat. 8<sup>a</sup> 'וכ' כד הדר ס' וכ' whenever, in Palestine, a wailer comes around, they say, let all those who are of a bitter heart (mourning for a relative) weep with him (engage him for wailing). Ib. 25<sup>b</sup> פתח עליה ויבך with him (engage him for wailing). Ib. 25<sup>b</sup> פתח עליה ויבך the wailer on the occasion began thus; Hag. 15<sup>b</sup>; a. fr.—Pl. ספדנא, ספדנא. Taan. 5<sup>b</sup> וכי בכדי בכו בכייה 5<sup>b</sup> וכי בכדי בכו בכייה Ms. M., was it for nought that the weepers wept, and the wailers wailed &c.? Yeb. 121<sup>b</sup> כן וכן ס' הו' וכן וכן ס' הו' such and such wailers officiated there.

**ספה** f., pl. ספוח (b. h.; v. ספה) bowls, moulds of glassware. Tosef. Kel. B. Bath. VII, 7 שלהן מן הס' שלהן מן הס' as soon as they are taken out of their moulds.

**ספוג**, v. סיפוג.

**ספוג** m. (ספג, emp. ספח) a porous luxuriant growth, mushroom; sponge, any sponge-like material; wiper. Y. Sabb. VII, 10<sup>a</sup> (in Chald. dict.) 'וכ' הו' רגזו ס' וכ' he who cuts mushrooms etc. (on the Sabbath) is guilty of the acts of harvesting and of planting (the cutting being the means of advancing the growth). B. Kam. 115<sup>b</sup>; Succ. 50<sup>a</sup>; Yalk. Mal. 587 'וכ' רומה לס' ארס the venom of the serpent (on top of liquids) resembles a fungus (Ar.: a veil-like growth on the head of a certain sea-fish) and remains floating &c.; (Y. Ter. VII, 45<sup>d</sup> bot. עומר כסבכה, v. סבכה). Kel. IX, 4 'וכ' שבלע ס' a mushroom which has absorbed unclean liquids, though it is dry on the outside etc. Sabb. XXI, 3 'וכ' אס' אס' אס' אס' a sponge (used for sucking up liquids), if it has leather handles etc. Tosef. ib. V (VI), 3 'וכ' אס' אס' אס' אס' an absorbent substance (wool) put on a wound. Y. ib. XVII, 15<sup>c</sup> 'וכ' ריש ס' ונתן עליה and he put on it a dry sucker (compress); Lev. R. s. 15; Lam. R. to IV, 20; a. fr.—Ab. V, 15 'וכ' אס' אס' אס' אס' (a scholar indiscriminately cramming his mind is called) a sponge, because he absorbs every thing.—Pl. ספוגים, ספוגים. Y. Yeb. XVI, 15<sup>d</sup> 'וכ' רצו לחרוך ס' (divers) wanted to cut sponges. Sabb. 129<sup>b</sup> 'וכ' של צמר ס' tufts of wool; (Tosef. ib. XV (XVI), 3 (כסור). Ab. Zar. 18<sup>a</sup> 'וכ' של צמר ס' they took tufts of wool, soaked them with water, and put them on his heart; a. e.—[Σπῆγος, σπῆγος seems to be of Semitic origin.]

**ספוגא** ch. (preced.) a spongy cake.—Pl. ספוגין. Targ. Y. Lev. II, 4 (ed. Vien. 'ספג'); v. אספוג.

**ספוגניה** f. (preced.) sponge-like. Ukts. II, 8 פח ס' spongy bread.

**ספוגא**, v. סיפוגא.

**ספוגא**, v. סיפוגא.

**ספוג** m. soap, v. צפוג. I.

**ספוגא**, v. סיפוגא.

**ספוגא**, Tosef. Kel. B. Kam. VI, 17, v. ספג. a. ספג.

**ספוגא**, v. סיפוגא.

**ספוגיות**, v. סיפוגיות.

**ספוסמא**, v. ספסטי.

**ספוקא**, v. סיפוק.

**ספוקה**, v. סיפוקה. I.

**ספוקלמורא**, v. סיפוקלמורא.

**ספוק**, v. סיפוק.

**ספוק** m. (ספר), pl. ספודים, ספודים the days which have to be counted (Lev. XV, 28), legal calculation. Nidd. 30<sup>a</sup> בעינן ס' אפיק מאני ספודיה he took out his barber tools; ib. ואילין אונן מאניא ספודיה (read: מאני) and these are his (thy father's) tools; Yalk. Esth. 1058 and these are thy scissors; Esth. R. to VI, 10 ויריה ספרא מאני ספרא and thou shalt find his tools.

**ספורה** m. (ספר Pa.) hair-cutting; 'וכ' barber's tools. Lev. R. s. 28, end אפיק מאני ספודיה he took out his barber tools; ib. ואילין אונן מאניא ספודיה (read: מאני) and these are his (thy father's) tools; Yalk. Esth. 1058 and these are thy scissors; Esth. R. to VI, 10 ויריה ספרא מאני ספרא and thou shalt find his tools.

**ספורה** f. (b. h. ספורה; ספר) number.—Pl. ספודות. Y. Shek. V, beg. 48<sup>c</sup> (ref. to I Chr. II, 55 they are named Sofrim, because they arranged the Law by numbers (as in Ter. I, 1; Sabb. VII, 2 etc.); Yalk. Chr. 1074 ספודות.

**ספריא**, v. סיפריא. pr. n. pl. Kfar Sippuraya (Es-Sa-friye), near Lydda (Neub. Géogr. p. 81). Y. Kidd. III, 64<sup>d</sup> bot. [read:] 'וכ' הו'.

**ספח** (b. h.) to grow, swell, be added to.

**Pi.** ספח 1) to add, esp. (of a river) to cast out alluvial soil, make new land Gen. R. s. 13 למדינה על הנהר שספח למדינה when a river ameliorates the soil of a district, we say the blessing etc.; Y. Ber. IX, 14<sup>a</sup> מספיק (corr. acc.)—2) to join, conspire. Tanh. Thazr. 11 (play on ספח, Lev. XIII, 2) 'וכ' חמא שודיה חמא ספח with Ahasver to destroy etc.—3) (ספח) to smite with sores. Pesik. Vat-tom., p. 133<sup>a</sup> (ref. to וישפח, Is. III, 17) צרעה ואין ספח אלא צרעה אין וישפח means striking with leprosy; Tanh. l. c. וישפח 'וכ'; Lev. R. s. 16 בצרעה.

**Nithpa.** ספח to attack one's self, become a citizen. Ruth R. to I, 1 end שוהנידו ישראל ונפחתי ונפחתי they left Israel and became citizens in the fields of Moab.

**ספח**, v. סיפח.

**ספחיה**, Y. Shek. IV, 48<sup>a</sup> top, v. סיפחיה.

**ספחה** f. (b. h.; ספח) rising on the skin, sore. Sifra Thazr., Neg., ch. I (ref. to Lev. XIII, 2) 'וכ' שני לשאר (not sappahath is secondary to (is a species of) s'eth. Ib.; Shebu. 6<sup>b</sup> אלא טפילה אין ס' the word sappahath intimates an attachment (ref. to I Sam. II, 36). Yeb. 47<sup>b</sup>; 109<sup>b</sup>, a. e. בעור כס' גרים לישראל כס' גרים proselytes are as bad to Israel as a sore on the skin (ref. to ונספחו, Is. XIV, 1).

ספּטאַ, v. ספּטאַ.

\*ספּטאַ f. pl. (spatulæ) *small and broad swords*. Tosef. Kel. B. Mets. V, 6 (ed. Zolk. ספּטאַ).

ספּטאַ (b. h.; emp. ספּטאַ) 1) *to cut, esp. to cut a slice, to give a portion; to have a share in a meal*. Pes. 3<sup>b</sup> *slice, to give me a piece of the fat-tail*. Midr. Till. to Ps. IV, 7 ed. Bub. (לנו) לִשְׁפּוֹת עִמָּכֶם וּכְ (differ. in ed., v. ed. Bub. note) oh, that we could share with you in the good of the hereafter; Yalk. ib. 627 לספור (corr. acc.).— 2) *to consume, destroy*. Tanh. Vayera 8 (ref. to Gen. XVIII, 23) *as regards a human being, anger consumes him (carries him away), is it so with thee? Will thou consume the righteous with the wicked?*

Nif. ספּטאַ *to be destroyed, ruined*. Gen. R. s. 49 (ref. to Prov. XIII, 23) *בלא משפט מקומו* and thus he was ruined (by the tax-gatherers) not in accordance with the judgment of his place (which had been released from the tax in the meanwhile).

ספּטאַ ch. same, 1) *to cut, apportion, give to eat*. Targ. Y. Num. XI, 18 (ed. Vien. חֲסֵי Af.).—Pes. 3<sup>b</sup> *מי קא* have they given you a piece &c.? v. preced. Hull. 107<sup>b</sup> *לא ספּטאַ לך* I should not have given thee to eat. Ib. *לא ספּטאַ לבראי* and thou didst feed my son, and didst not wash thy hands (v. מְשִׁי). Ib. 95<sup>b</sup> *אירכו חששא ספּטא* how near you came giving the sons of B. forbidden food to eat. Ib. *לא ספּטא* (Ar. ספּטא) should I not have given thee a portion of the fat ox? Ib. *וּכְ* דובן. . . *לי* such and such a gentile bought of it, and he gave me of it. B. Bath. 21<sup>a</sup> *קביל וספּטא* . . . עד שית. . . (ed. חֲסֵי Af.) until six years of age take no pupils, from six and upward take (the child) and feed him (with knowledge) as you feed an ox; a. fr.—2) *to scrape together, collect*. Targ. O. Ex. XXVII, 3.—Cant. R. to I, 6 *הוא* he grabbed up sand and put it in his mouth. B. Mets. 114<sup>b</sup> *ספּטא* grab and take of these leaves (of Eden); *ספּטא* he grabbed and carried them off.

Af. ספּטא same, *to give to eat*. Targ. Y. Num. XI, 18, v. supra.—B. Bath. 21<sup>a</sup>, v. supra.—[Lam. R. to I, 7 *הספּטא* כלה, a corruption, prob. to be read: *when they give a bride to eat*, some words like 'coarse food' being omitted.]

חֲסֵי [to be withdrawn, emp. Nif. of חֲסֵי II Sam. XVII, 13; Jer. IV, 5, a. e.,] *to shrink, be afraid*. Targ. Job XXXII, 6 *חֲסֵי* (h. text חֲסֵי). Targ. Y. Gen. XXI, 17 *חֲסֵי* (not חֲסֵי). Ib. XLII, 4; a. fr.—Ber. 20<sup>a</sup> *לא ספּטא* are you not afraid of temptation? Ib. 62<sup>a</sup> *לא ספּטא* are ye not afraid? Snh. 94<sup>b</sup> *לא ספּטא* be not afraid of this one, but be afraid of &c.; a. fr.

ספּטא, Yalk. Gen. 133 *קולא* ס', read: ספּטא.

ספּטא m. (שפּטא = b. h. שפּטא) rim.—Pl. ספּטא. Y. Ab. Zar. II, end, 42<sup>a</sup>; Tosef. Kel. B. Kam. VI, 17 (not ספּטא), v. ספּטא. Kel. VIII, 9 *ספּטא*. Ib. IV, 4 *ספּטא*. Ar. ed. Koh. (oth. ed. Ar. ספּטא; ed. שפּטא).—Y. Sabb. VII, 10<sup>d</sup> top, v. ספּטא.

ספּטא, v. ספּטא.

ספּטא, v. ספּטא.

ספּטא m. (b. h. ספּטא; spontaneous growth, after-growth.—Pl. ספּטא. Shebi. IX, 1 (הספּטא. . . ספּטא) all spontaneous growths (of the Sabbatical year, dating from the sixth year) are permitted, except the after-growth of cabbage; Pes. 51<sup>b</sup> *כל חס' אסורין* (v. comment.). Sifra B'har, Par. 1, ch. I (ref. to Lev. XXV, 5) *חס' וּכְ* from here the scholars found a support for the prohibition of the after-growth. Shek. IV, 1 *בשביעית וּכְ* those appointed to watch the after-growth (of barley for the 'Omer) in the Sabbatical year receive their wages &c. Y. ib. 48<sup>a</sup> top *ספּטא* (corr. acc.); a. fr.

ספּטא, v. ספּטא.

ספּטא, v. ספּטא.

ספּטא, Y. Sabb. VII, 10<sup>d</sup> top, v. ספּטא.

ספּטא, v. ספּטא.

ספּטא, v. ספּטא.

ספּטא f. (b. h.; v. ספּטא) [storage,] freight-ship. Taan. III, 7, v. ספּטא. B. Bath. 91<sup>b</sup> top (on the death of Abraham) *ווע איז לאה לאה* woe to the ship whose captain is gone; a. fr.—Pl. ספּטא. Ex. R. s. 17, end *פירטין* pirate ships; a. e.

ספּטא ch. same. Targ. I Kings IX, 26, sq. ספּטא Bxt. (ed. ספּטא collect. noun; ed. Wil. ספּטא, pl.). Ib. X, 22.—Taan. 21<sup>a</sup> *אסקריא* v. אסקריא. Ned. 50<sup>a</sup>, v. אילא; a. e.—Pl. ספּטא, constr. ספּטא. Targ. O. Deut. XXVIII, 68. Targ. I Kings XXII, 49. Targ. Is. XXIII, 1; a. fr.

ספּטא, v. ספּטא. [Pesik. B'shall., p. 89<sup>a</sup>, *ס' להו*, read: ספּטא.]

ספּטא, v. ספּטא.

ספּטא, v. ספּטא, a. ספּטא.

ספּטא f. (ספּטא) sufficiency, opportunity, possibility. Targ. Y. Gen. XXXI, 29.—V. next w.

ספּטא I f. h. same (frequ. Chald. form ספּטא (v. preced.) or ספּטא). Y. Peah I, 15<sup>c</sup> sq. *האיש ס' בירו וּכְ* the man has the power (possesses the means, to honor his parents) but the married woman not; Y. Kidd. I, 61<sup>a</sup> bot.; Bab. ib. 30<sup>b</sup> *איך ספּטא* 259 *ספּטא* Yalk. Ex. 259 *ספּטא* I am unable to give it to you; Mekh. B'shall., Vayass'a, s. 3 *ספּטא* Koh. R. to I, 15 *ספּטא* thou didst have an opportunity to repent. Midr. Till. to Ps. LXXXVI, 1 *וספּטא בירו וּכְ* ed. Bub. (corr. acc.; oth. ed. *וספּטא*) while he has the power to prevent it. Ker. 5<sup>a</sup> *עיקר* v. עיקר; a. fr.

ספּטא II f. *doubt*; pl. ספּטא, v. ספּטא.

סָפַן (emp. צָפַן, צָפָה) [to look up to, look out for.] 1) to respect; to care for, mind Y. Snh. X, beg. 27<sup>c</sup> וְהוּא שְׂאֵמֵר וְרַחֵם... that is he who says, there is a Torah, but I do not mind its authority; Y. Peah I, 16<sup>b</sup> סִיבְלָה (corr. acc.). Tosef. Sot. III, 14 וְלֹא סָפְנוּהּ וְכ' (Var. סִיבְנוּהּ, corr. acc.) they minded him not, because he was merely a common soldier (פְּלִיטָר) Sifrē Deut. 33 (ref. to Deut., Deut. VI, 6) שְׂאֵין אָדָם סִיפְנָה... שְׂאֵין אָדָם סִיפְנָה Rashi ed. Berl. a. l. (ed. סִיבְנָה, corr. acc.; Ms. 3 צִיפְנָה, v. ed. Fr. note) that they be not in thy eyes like an antiquated ordinance which nobody minds; Yalk. Deut. 840 שְׂאֵין הָכֵל סִיפְנֵין אִיתָהּ (not סִיבְנֵין). Tosef. Keth. VII, 5 חָתָה מוֹטְלָתָּ וְאֵין כָּל בְּרִיָּה סִיפְנָה (not בְּרִיאָה) she will lie dead and none will care for her (to bury her); Keth. 72<sup>a</sup> סִיבְנָה... סִיבְנָה (R. Hillel quoted in Sifrē l. c., ed. Fr. note סִיבְנָה) and none will mourn for her, and some say *sof'nah*; (Y. ib. VII, 31<sup>b</sup> bot. מִשְׁנָהוּ).—Part. pass. סָפְנָן, סָפְנֵין, סָפְנִין. Ex. R. s. 20 וְהִירִיחִי ס' בְּפָנָי (some ed. בְּעִינָי) and I enjoyed his respect. Mekh. B'shall., Vayass'a, s. 2 וְכִי מָה אֲנִי ס' שְׂאֵמֵר וְכ' what is our distinction, that you murmur against us?; Yalk. Ex. 258. Tanh. Vayesh. 3 אֵתָהּ הָיָה... כְּאֵלֵי הָיָה thou wouldst treat the idolater as if he (his idolatry) was respected. Ib. אֵינִי ס' לְכִלּוֹם are regarded as nothing (before God); a.e.—[2] (b.h.) to provide, lay up; v. next w.]

**ספן** ch. same, 1) to brighten, scour; v. *Ithpe*.—2) to regard. Targ. II Esth. I, 12. Ib. VII, 9 (10).—3) to look out for, provide, store; (of a bird's ovary) to be fructified. Bets. 7<sup>a</sup> רפפנא מארנא eggs laid by a hen that was fecundated by friction in the dust, v. רפפנא. Hull. 58<sup>a</sup> בדספנא מארנא if the hen was fructified by friction &c.

*Ithpe*. אפפנא 1) to be brightened, scoured. Targ. Y. Lev. VI, 21 (emp. Tosef. Nidd. VIII, 11 הוצפנין, quot. s. v. אפפן I).—2) to be provided, laid in. Koh. R. to XI, 9 [read:] עד דאפפנא פריטיו until the money which he owes is hatched (brought together); (Pesik. Shub., p. 164<sup>b</sup> מרפפנא, v. פפנא).

**ספן** m. (denom. of ספנינא) sailor, captain of a freight ship. Shebi. VIII, 5, v. פפניר. Tosef. B. Mets. IX, 14, a. e.—Pl. ספנין. Sabb. XV, 1, sq. קשר חס, expl. ib. 111<sup>b</sup>, v. אפפנירנא. Kidd. IV, 14 רובין וכן ספנין sailors are mostly pious men. Y. M. Kat. III, 82<sup>b</sup> bot. איברי וספנין (not איברי) his farm-hands, and the sailors and camel drivers in his employment.

**ספנא** ch. same. Bekh. 8<sup>b</sup> bot. אל לספנא וכן he said to the captain, untie thy ship.—Pl. ספנינא, ספנינא. Targ. I Kings IX, 27. Targ. Jon. I, 5. Ib. 6 (not ספנינא). Kidd. IV, 14 רובין וכן ספנינא; Yalk. Prov. 964 ספנינא. Ned. 50<sup>a</sup>, sq.

**ספנא** m. (ספנינא; emp. ספנינא) store-room, hold. Snh. 108<sup>b</sup> ס' דהיבוחא the hold of the ark.

**ספסוניא** Yalk. Ps. 656, v. סימפנינא.

**ספסופא** m. (= אספס; אספס) riotous gathering, or indiscriminate capture of people during a riot. Y. Ter. VIII, 46<sup>b</sup> bot. איחציר בס' was caught in a riot.

**ספסיר** v. ספסל.

**ספסירא** c. (ספס; emp. σαυφίρα Jos. Ant. XX, 2, 2) sword. Targ. Prov. XII, 18. Targ. Esth. VIII, 15; a. e.—B. Bath. 21<sup>b</sup> למיקטליה שכל ס' he took up a sword to kill him. Y. Ter. VIII, 46<sup>b</sup> bot. ספסיר דוד carrying a sword; with this sword did Bar N. kill his brother. Snh. 7<sup>a</sup> וכן כי רמימתין ענינא אפריחא דס' when our love was strong, we found room to sleep on the broadside of a sword &; a. e.—Pl. ספסירי. Targ. Prov. XXX, 14 Ms. (ed. ספסיר).

**ספסירא** m. = ספסר. ספסר, accountant, middleman, broker. B. Mets. 42<sup>b</sup> ס' דזבין וכן a middleman who buys here and sells there (immediately). Ib. 63<sup>b</sup> לסי וזיזי e. has he not the advantage of saving the broker's fee?

**ספסירותא** f. (preced.) broker's work, agency. B. Mets. 63<sup>b</sup> ספסירותא וזיזי... a man's money does the brokerage for him, i. e. dealers come to the capitalist directly.

**ספסל** m. (v. ספל 2) frame, bench, stool. Kidd. 70<sup>a</sup> וכן call it *safsäl* (Hebrew) as the scholars do, or &c. (v. אפסלנא 2). Kel. XXII, 3 ס' שניטל וכן a bench (long board) which has lost one of its ends (supports). Tosef. ib. B. Bath. I, 12 שנתפרק ס' a frame which has

fallen apart. Mikv. V, 2; a. fr.—Pl. ספסלית. Y. Ber. IV, 7<sup>d</sup> top ס' חרו שם של וכן eighty benches (forms) of students were there. Tosef. l. c. 11 שבפניקסאות the (movable) benches in inns; ס' של מלמדי וכן the school teachers' benches (open frames serving as foot-rests for those behind). Kel. XXII, 10 ס' שבמרחץ (used as singular) the (marble) board-frame (with wooden supports). B. Bath. IV, 6 ס' לא מבר... (Babli ed. 67<sup>b</sup> ספסלית) has not sold (with the bath-house) the boards of the seats. Ib. 67<sup>b</sup> Ms. H. a. R. (ed. הספלים) the room where the seats are kept. Pes. 51<sup>a</sup> ספסלי נכרים the frames on which gentiles spread their goods. Snh. 104<sup>b</sup> בספסליהן (some ed. בספסליהם) fire lapped their benches; a. fr.

**ספסל** ch. same. Sabb. 29<sup>b</sup> ס' גרר dragged in a form (for the students to sit on). Y. ib. XV, beg. 15<sup>a</sup> ס' חן דמקפל על ס' he who folds a garment over a frame; a. fr.—Pl. ספסלית, ספסלית, ספסלית. Targ. Y. II Gen. XV, 17.—Ber. 28<sup>a</sup>, v. יספ. Y. Sot. I, 16<sup>d</sup> bot., v. מרצנא; a. e.

**ספסל** (denom. of סוף) to cut the ends of, trim; to graze. Naz. VI, 3 (39<sup>a</sup>) או שס' כל שדוא (Bart. שישפנא, emp. שפנא) or trimmed his hair ever so little. Ib. 39<sup>b</sup>. Y. ib. VI, 55<sup>a</sup> bot. לרבור את דמספסל to include (in the prohibition) him who trims his hair. Y. B. Kam. VI, 5<sup>c</sup> top או מספסל if the fire grazed his stones. Ib. מספסל or it went on grazing (objects) even to a mile's distance; v. מספסל II.—Y. Bets. IV, 62<sup>c</sup> bot. אורח באור you must not trim the ends of a wick by burning it (Bab. ib. 32<sup>b</sup> במהבהבין); v. ספסל II.

**ספסר** m. (reduplic. of ספס) accountant, expert in prices, speculator. B. Mets. 51<sup>a</sup> ס' ברור it means a speculating trader...he knows well what his goods is worth &c.—V. ספסירא.

**ספסירא** v. ספסירא.

**ספס** I (b. h.; emp. ספס, Pi. ספס 1) to strike, clap, esp. to clap the hands against the hips to a certain tune in mourning or in rejoicing; emp. ספס I. Bets. V, 2 (36<sup>b</sup>) ולא מספסן you must not clap or dance (on the Sabbath or Holy Day). Tosef. Sabb. VI (VII), 2 ס' המספסן he who strikes the hip, claps hands or dances by a flame (a superstitious practice); a. e.—V. ספס I.—2) (emp. נקש, נקש) to join closely; to attach; to engraft Y. Sabb. V, beg. 7<sup>b</sup> when he ties a rope to a rope (of the halter). Kil. VI, 9 ס' ספסא בובל וכן if, in training the vine, he attached to it a rope or a reed (with which he fastened it to a plant). Par. XII, 1 מספסן וכן if the hyssop is too short, he ties it to a thread &c. Y. Or. I, 61<sup>a</sup> bot. ילדה שספסא a young plant (subject to 'Orlah) which one engrafted on an old tree; a. fr.—V. ספס I.

**ספס** ch. same, to strike, knock. Targ. Job XXXIV, 26 ספסין ed. Lag. (ed. Wil. ספסין Pa.).—Esp. to clap hands. Targ. Lam. II, 15 (ed. Lag. a. oth. ט); a. e.—[Targ. Koh. IV, 16 לאספסא, read with ed. Lag. לאספסא, v. ספס I.]

**ספס** II (b. h. ספס) to divide, distribute; to supply;

to suffice. Mekh. B'shall, Vayass'a, s. 1 וְכִּי סָפְקוּ אֵלֶּיָּהּ וְכִי וְכִי and they supplied water for only seventy date trees; יָדוּן וְכִי... when the Israelites came and six hundred thousand men encamped around them, they supplied them (with drinking water), and this a second and a third time.

**Pi.** סָפְקוּ to supply, furnish. Ib. s. 6 צָרְכֵנוּ אֵם מִסָּפֶק לָנוּ צָרְכֵנוּ (ed. Weiss מְסָפֶק, Hif.) if he supplies our wants, we shall serve him &c. B. Mets. IX, 1 (103<sup>b</sup>) שְׁנֵיהֶם מְסָפְקִין מִשְׁנֵיהֶם the two together have to furnish the needed poles. Sot. 11<sup>b</sup> הָיוּ מְסָפְקוֹת לָהֶם מֵיָם וּמִזֶּן they supplied them with water and food; a. fr.—[Midr. Till. to Ps. XCII לִסְפֶּק, v. סְפִיקוּלָא, I.]—V. סְפִיקוּ II.

**Hif.** וְכִי 1) to distribute, supply. Lev. R. s. 4 (ref. to סְפִיקוּ, Job XXXIV, 37) וְכִי אַתָּה מְסָפֶק בֵּינֵנוּ וְכִי thou distribute thy sins among us, i. e. we have to suffer for thy sins; Yalk. Job 920 מְשַׁרֵּם (corr. acc.; Var. מְשַׁרֵּם). Mekh. l. c., v. supra; a. e.—2) (with בִּידָר) to give sufficient time or power; to allow an opportunity. Ab. V, 18 אֵין מְסָפְקִין אֵין בִּידָר no time (or opportunity) will be given him to do repentance; Yoma 87<sup>a</sup>; Toset. ib. V (IV), 11. Ib. 10 אֵין בִּידָר he will be given no opportunity (temp-tation) to sin; a. fr.—3) to have sufficient time, power &c.; to succeed, finish. Taan. 21<sup>a</sup> לֹא הִסְפִּיקוּ לְפִירוֹן וְכִי I had not yet finished unloading when &c. Y. Ber. IX, 14<sup>b</sup> bot. וְכִי לֹא הִסְפִּיק לֵאמֹר עַד וְכִי he had not yet finished saying Sh'm'a, when he expired; a. fr.—[Ib. 14<sup>a</sup> מְסָפֶק לְמִידָה, v. סְפִיקָה.]

**Hitpa.** וְכִי 1) to be supplied, to supply one's self. Pes. 8<sup>a</sup> בְּמִסְפָּקָא when it is a store-room from which supplies are taken for the table; ib. Y. Ab. Zar. V, 44<sup>d</sup> bot. וְכִי אֲבוֹתֵינוּ הָיוּ מְסָפְקִין מִשְׁלָנוּ וְכִי your fathers used to buy supplies (of wine) of our fathers, why do you not buy of us? Y. Dem. III, 28<sup>a</sup>, a. e. מְסָפְקָא, v. סְפִיקָה. Erub. 88<sup>a</sup> אִם עָשִׂי לְהִסְפִּיק סֹאמֵר וְכִי a person usually consumes two S'ah of water a day (from the supply in the cistern &c.); a. fr.—Der. Er. ch. VII וְכִי הָיוּ מְסָפְקִין they ate and were amply supplied (enjoyed their meal).—2) (cmp. סְפִיקוּ to be doubtful Y. Yeb. XI, end, 12<sup>b</sup> וְכִי הָיוּ בְּסִפְקָא he was in doubt.

**סְפִיקָה** ch. same, 1) to supply, furnish; to give an opportunity. Targ. Y. II Num. XXIV, 6. Targ. Y. II Deut. XXVIII, 32.—2) to be sufficient; to have enough; to have done. Targ. I Kings XX, 10. Targ. I Chr. XXVII, 24. Targ. O. Gen. XXIV, 19 וְכִי הָיוּ מְסָפְקִין ed. Berl. (oth. סְפִיקוּן, Pa.; Y. סְפִיקוּן); a. fr.—[Targ. Lam. II, 11 וְכִי הָיוּ מְסָפְקִין my eyes have done shedding tears; prob. to be read: סְפִיקוּ; h. text בְּלוּ.]

**Pa.** סְפִיקָה 1) to distribute, supply. Targ. O. Deut. II, 7 סְפִיקָה (ed. Berl. סְפִיקָה Poël; Y. ed. Vien. סְפִיקָה, read: סְפִיקָה). Targ. Hos. II, 7; a. fr.—2) to be sufficient. Targ. Jud. XXI, 24. Targ. Num. XI, 22; a. e.—Esp. (with וְכִי; interch. with Pe.) to be able, afford, Targ. Y. Lev. XIV, 21, sq.; 30, sq.—V. מְסָפְקָא.—3) to divide.—Part. pass. מְסָפְקָא divided in opinion, doubtful, questionable. Targ. Lam. V, 3 מִסְפָּקָא ר' אַסִּי סְפִיקוּ מִסְפָּקָא לִיהָ לִיהָ they are in doubt.—Bets. 4<sup>b</sup> לִיהָ לִיהָ R. A. was undecided in his opinion. Pes. 117<sup>a</sup> לִיהָ לִיהָ which proves that he was undecided; a. fr.—Hence: 4) to create a doubt, make doubtful, treat as doubtful. Kidd. 39<sup>a</sup> (ref. to doubtful 'Orlah fruit outside of Palestine) וְכִי

וְכִי make them doubtful for me (pluck them in my absence); and I shall eat them. Ib. מְסָפְקִי סְפִיקָה לְהִידָרִי they made (the fruit) doubtful to one another (by exchanging fruit cut by the one in the absence of the other). Bekh. 49<sup>a</sup> מְסָפְקִין לִיהָ לִיהָ we treat it as doubtful.

**Poël** סְפִיקָה to supply. Targ. Hos. XIII, 5. Targ. Deut. II, 7, v. supra.

**Af.** סְפִיקָה 1) same, to supply; to be sufficient. Targ. Y. II Gen. XLIX, 20. Targ. Josh. XVII, 16; a. e.—2) to divide, distribute. Targ. Job XXXIV, 37 (v. Lev. R. s. 4, quot. in preced.).

**סְפִיקָה** m. (preced.) sufficiency, v. סְפִיקָה I, a. סְפִיקָה II.—[Midr. Till. to Ps. LXXXI, 4 וְכִי יָדוּם, v. סְפִיקָה.]

**סְפִיקָה** m. (preced. wds.) 1) division, doubt, opp. וְכִי. Ker. IV, 1 אֵין אֵין אֵין אֵין אֵין if there is a doubt whether or not he has eaten forbidden fat; וְכִי אֵין אֵין if there is a doubt whether it was the legally required quantity. B. Bath. 10<sup>a</sup> אֵין אֵין אֵין אֵין אֵין it is uncertain whether it will be accepted from him or not. Ab. Zar. 41<sup>a</sup> וְכִי אֵין אֵין אֵין אֵין A. Bets. I, 60<sup>b</sup> bot. סְפִיקָה, סְפִיקָה where there is a doubt about it, v. וְכִי. Ib. אֵין אֵין אֵין אֵין what is the doubt there? i. fr. what difference does it make in practice?—Yeb. 37<sup>b</sup>, a. fr. בְּמִסְפָּקָא מִסְפָּקָא Ker. VI, 3 (25<sup>a</sup>) וְכִי (לְבִירָה הָיָה) וְכִי וְכִי וְכִי wait until you arrive at a condition of doubt, i. e. until you are in doubt as to having committed a sin requiring a sacrifice. Ib. 2 וְכִי הָיָה הָיָה הָיָה הָיָה the heifer has atoned for the doubt for which it has been put to death, and is gone (i. e. at the time of its being thrown down the murderer was unknown); ib. 25<sup>a</sup> כִּיפִירָה סְפִיקָה אֵין אֵין אֵין it had not yet atoned for the doubt for which it was to be put to death; a. v. fr.—Pl. סְפִיקָה, סְפִיקָה (fem.). Kidd. IV, 3 וְכִי אֵין אֵין אֵין and these are the cases of uncertain parentage. B. Mets. 83<sup>b</sup> וְכִי אֵין אֵין אֵין אֵין cases in which you act on doubts (mere suspicion), v. וְכִי. Y. Keth. I, beg. 24<sup>d</sup> וְכִי אֵין אֵין a double doubt, v. next w.; a. e.—2) dilemma, difficulty. Cant. R. to VII, 8 וְכִי לָמָּה בָּאוּ יִשְׂרָאֵל בְּסִפְקָא why did the Israelites get into trouble in the days of Haman?

**סְפִיקָה** ch. same. Targ. Y. Lev. VIII, 15 סְפִיקָה סְפִיקָה constr.—Ber. 3<sup>b</sup> וְכִי אֵין אֵין אֵין is there a doubt before God?; Gitt. 6<sup>b</sup>. Ker. 21<sup>a</sup>, a. e. אֵין אֵין אֵין the Koy is a doubtful animal (as to classification), v. בְּלוּ. Ib. אֵין אֵין אֵין אֵין אֵין does it need a special intimation in the Biblical text to forbid the blood of an animal of doubtful classification?; Yoma 74<sup>b</sup> אֵין אֵין אֵין אֵין does it need an intimation in order to include an animal of doubtful classification (i. e. is it doubtful with God who revealed the Law)?; a. v. fr.—סְפִיקָה סְפִיקָה the doubt of a doubt, double doubt. Ab. Zar. 70<sup>a</sup> bot. וְכִי אֵין אֵין אֵין it is a doubly doubtful case (first, whether a Jew or a gentile opened the cask, and secondly, if a gentile, whether he touched the wine). Keth. 9<sup>a</sup>; a. fr.—Pl. סְפִיקָה, סְפִיקָה. Hull. 18<sup>b</sup> וְכִי אֵין אֵין אֵין אֵין who records even the doubts as to the authorities of a Halakhah. Ib. 95<sup>b</sup> וְכִי אֵין אֵין אֵין אֵין thirteen camel loads of questionable cases of t'refah; a. e.

**סְפִיקָה** pl. סְפִיקָה, v. סְפִיקָה.

לח, ספקלא, ספוקלא. . . , v. ספוקלא.

**ספוקלאמור** masc. (speculator, v. נעשה executioner. Sifrē Num. 91. Lev. R. s. 26 (the serpent) has become the executioner for all who break down fences (of customs, with ref. to Koh. X, 8). Lam. R. to II, 1; a. fr.—Pl. ספוקלאמור. Ib. introd. (R. Josh. 2) לפתח 'to open the mouth for murder' (Ezek. XXI, 27) refers to the executioners. Pirké d'R. El. ch. XLVIII פריעה ספוקלאמור (not סנקלאמור) Pharaoh's executioners; a. e.

**ספוקלאמור**, v. preced.

**ספוקלא**, Koh. R. to IX, 18 (expl. על הכהן II Kings XVIII, 37), a corruption, prob. to be read פילקס (φύλαξ) chief of the guard (excubitor).—V. ספוקלאמור.

**ספוקלאריא** f. (specularia) window-panes; mirror. Y. Ber. VIII, 12<sup>b</sup> bot. ס' ברוך... נר a light in one's lap, in a lantern, or seen in a mirror. Kel. XXX, 2 חמור שישא ס' ed. Dehr., v. אספוקלאריא. Tosef. Erub. XI (VIII), 17 מלבן של ס' a frame with glass, i. e. a glass window; a. e.

**ספר** (b. h.) [to cut; to mark,] 1) to write; to count. Y. Kil. VII, end, 31<sup>a</sup> יספר he (who is in possession of property bought from an oppressor, v. נסם) must count (settle with the original owner according to rules, v. גורדיני), opp. יחזיר he must return the property; ib. יספר (or יספר Pi.). Kidd. 30<sup>a</sup> ספרים סופר, v. סופר. Nidd. 69<sup>a</sup> ספרתן she counts them in with the requisite number of seven days. Ib. 31<sup>a</sup> יושב וספר sits and records the copulations &c. Men. 65<sup>b</sup>, v. ספירה, a. v. fr.—[Sifrē Dent. 33 סופרה; read: סופנה, v. ספן].—Part. pass. ספוד, q. v.—2) to cut, shear, v. infra.

**ספר** Nif. ספר to be counted. Bekh. 45<sup>a</sup> דיד when the additional finger is counted (is in a line) with the others; Yalk. Sam. 156.

**ספר** Pi. ספר 1) to cut, shear. Sot. 49<sup>b</sup>, a. fr. ספר קומי. v. קומי I. Ib. ספר (ל) ספר ו' they allowed him to cut his hair in gentile fashion, because of his connections with royalty. Sifra Ahare, Par. 9, ch. XIII ספר, v. קומי I. Tosef. Bets. III, 19 ספרין הירק ו' you must not trim vegetables with the clipper (on the Holy Day) &c.; a. fr.—2) to tell, speak, count. Y. Kil. I. c., v. supra. Gen. R. s. 78 (ref. to אברים in place of אברים, Neh. IX, 7) ספרו he states a historical fact, saying &c. Y. Ber. IX, beg. 12<sup>d</sup> אם בא אדם לספר ו' if one were to undertake to count the mighty deeds of the Lord, he would be ruined (ref. to Job XXXVII, 20); ו' המספר בשבחו ו' he who tells the praise of the Lord more than is becoming. Ib. ספר beyond that (which has been adopted in ritual prayers) one must not tell &c. Arakh. 16<sup>a</sup> לעולם ספר man should not count up his neighbor's good qualities, for he may be induced to speak of his shortcomings; B. Bath. 164<sup>b</sup>. Sot. 42<sup>a</sup> רשע ספר גossipers. Snh. 38<sup>b</sup> ספר ארמי spoke Aramæan; a. v. fr.—Ib. 52<sup>b</sup> ספר ס' if he (the scholar) holds conversation with him.

**ספר** Hithpa. ספר to have one's hair cut. Ab. Zar. II, 2 אין

ספר you must not have your hair cut by them in any place (on account of danger to life). Tosef. ib. III, 5 ספר ישראל if an Israelite has his hair cut by a gentile, he must look into the mirror; Ab. Zar. 29<sup>a</sup>; a. fr.

**ספר** ch. same, 1) to count, mark, write, v. ספר I.—2) to shear, v. infra.

**ספר** Pa. ספר to cut, shear, shave. Targ. Job I, 20 (Ms. ספר Pe.). Targ. Y. Lev. XIII, 33 (not ספר); ib. XIV, 8, sq. (h. text גלה); a. fr.—Lev. R. s. 28, end וספר ליה (Haman) sat down and cut his (Mordecai's) hair; ib. מן דחכל (מן) when he had done cutting his hair; a. fr.—Part. pass. ספוד. Ib. איה בר נש... ולא מ' is there a man who puts the royal crown on his head without having his hair cut?; Esth. R. to VI, 10.

**ספר** m. (preced. wds.) 1) (v. ספר) Bible teacher. Y. Maasr. III, 50<sup>d</sup> מובלין לס' ולמשינה... ביה (not מובלין) school houses for Bible and Talmud make fruits *tebel* for the Bible teacher and for the Talmud teacher. [Perh. to be read: ספר Chald. form.]—2) hair-cutter, barber. Sabb. I, 2 לא יושב אדם לפני הס' ו' one must not sit down for the hair-cutter near Minḥah time before saying the prayer. Shebi. VIII, 5; a. e.—Pl. ספרין, ספרים. Kel. XIII, 1 של ס' the barbers' scissors. Sabb. 9<sup>b</sup>. v. מפיסות; a. e.

**ספר** ch. same, hair-cutter. Targ. II Esth. VI, 12.—Lev. R. s. 28, end; Esth. R. to VI, 10. Lev. R. s. 14, end וספר לגרמיה ליה ס' no hair-cutter can cut his own hair (i. e. the female sperm begets the male embryo and vice versa); a. e.

**ספר** m. (ספר) [mark, march,] boundary, border district. Yeb. 48<sup>b</sup> עיר הסמוכה לס' a town near the boundary. Sot. 42<sup>a</sup> ו' פנמים מדבר עמו אהרן בס' ו' the priest addressed the people twice, once on the border line (before entering the enemy's land) and once before the battle. Tosef. Erub. IV (III), 5 ספר... הסמוכה לס' בא if the enemy invades towns near the boundary (of Palestine); Y. ib. IV, 21<sup>d</sup> bot.; Bab. ib. 45<sup>a</sup>. Ib. ובל כעיר הסמוכה לס' ו' and Babylon is (as regards the duty of defence) like a town near the boundary, which was interpreted to mean Neharde'a. Num. R. s. 16 מה ראה לישב לו על הס' ו' what reason had he (Amalek) to settle on the border, on the way of the entrance of the Israelites into the land?; a. e.—Pi. ספרים, constr. ספרין. Y. Hall. II, 58<sup>b</sup> bot. ס' א' Palestinian districts, ס' חוצה לארץ foreign districts (conquered by Israelites).

**ספר** ch., constr. ספר, same; ימא ס' sea-district. Targ. O. Gen. XLIX, 13 (h. text ויהא); a. fr.—Pl. ספרין, constr. ספרין. Targ. Y. ib.—[Targ. Y. Lev. XIII, 45 ספרין, some ed., v. ספרין.]

**ספר** m. (preced. wds.) = ספירה, counting. Naz. VII, 3 (54<sup>a</sup>) ימי ספרין (comment. ספירין; Y. ed. ספירין) the days which the cured leper has to count (Lev. XIV, 8); Y. ib. 56<sup>c</sup> bot. ספירין.

**ספר** m. (b. h.; preced. wds.) letter, document, book. Erub. 15<sup>b</sup>; Gitt. 21<sup>b</sup>; Succ. 24<sup>b</sup>, v. ספירה. Edy. I, 12, a. fr. ס' the formula of a Ketubah. Y. Sot. IX, end, 24<sup>c</sup> משמת ר"א נגנו ס' החכמה with the death of R. El. a book



of wisdom disappeared; Bab. ib. 49<sup>b</sup> נגנזו ס' תורה Tosef. ib. XV, 3 תורה בטל ס' Gen. R. s. 24 ספרו של אדם the book of Adam (the destinies of humanity); Ex. R. s. 40; Lev. R. s. 15 beg.; a. fr.—Esp. a *Biblical book*. B. Bath. 15<sup>a</sup> ירמיהו כתב ספרו וס' מלכיוס' Jeremiah wrote his book (the prophecies of Jerem.) and the Book of Kings and the Lamentations. Ib. 14<sup>b</sup> משה כתב ספרו וס' Moses wrote his own book, and the Section of Balaam (the chapters on B., Num. XXII, 2—XXIV, 25) and Job; Y. Sot. V, end, 20<sup>d</sup>; a. v. fr.—ס' תורה (abbrev. ס"ת) (or ס' only) the *Pentateuch* in a scroll. Ab. Zar. 18<sup>a</sup> כרכורו בס"ת וכ' they wrapped him up in the scroll &c. Sabb. 116<sup>a</sup> ס"ת שנמחק a scroll of the Pentateuch the writing of which is effaced; Yad. III, 5 שנמחק ס' a. v. fr.—Kel. XV, 6, a. e. ס' העזרה the Pentateuch kept in the Temple court, v. עזרה. ס' הדין, ס' הדין &c., v. respective determinants.—ס' בית הדין the school in which the Bible is taught, secondary school, contrad. to תלמוד ביה תלמוד Y. Maasr. III, 50<sup>d</sup>, v. ספר 1. Midr. Till. to XCII, 16 ס' אלו הדינות שבבית הדין 'planted in the house of the Lord' (ib. 14), that means the children at school; a. fr.—*Pl.* ספרים, constr. ספרי, ספר. Ex. R. s. 41 ס' זרירי בכ"ד well-versed in the twenty-four books of the Scripture. Sabb. 116<sup>a</sup> ס' מינים (ס' צדוקים) heretical books, v. מין III. Shn. 68<sup>a</sup> ס' תורה ס' שתי כשני.... כשני ס' תורה which are like two rolled up scrolls of the Torah, a. v. fr.—Ch. ספרא, constr. ספר.

**סֹפֵר, סֹפֵרָא** I m. = h. סופר, 1) *scribe, writer of documents; copyist*. Targ. Jer. XXXVI, 20, sq.; a. fr.—Ab. Zar. 9<sup>a</sup>, v. בַּצִּירָא. Ib. 10<sup>a</sup>, v. הַזִּקְנָא. Hull. 64<sup>b</sup>, sq. פְּסִיק לְהוּ the copyist (of the Scriptures) divides them into two words. Y. Succ. II, 53<sup>a</sup> top סֹפֵרָא דִּגְוִפְרָא the scribe of Gufsa; a. fr.—2) *scholar, teacher*. Targ. Is. III, 2 (h. text נְבִירָא); ib. IX, 14. Targ. O. Gen. XLIX, 10 (h. text מְדַבֵּק); a. fr.—Gen. R. s. 70, end וְיָרִיב וְכ' אִישׁ is there a teacher that has no pupils?, i. e. I (Laban) learned trickery from you (Jacob).—Esp. *Bible teacher*. Y. Hag. I, 76<sup>c</sup>, a. e., v. מְתַנִּיץ; a. fr.—מֵתָא, v. סוֹפֵר.—Pl. סֹפֵרֵיא, סֹפֵרֵיא, סֹפֵרִי, סֹפֵרִי. Targ. Y. I Gen. XLIX, 10. Targ. I Sam. X, 15 (h. text נְבִירָא); a. fr.—Sot. IX, 5 (49<sup>a</sup>), v. חֲבִירָא. Midr. Till to Ps. XCI, 6 לֹס' וְכ' מִפְקֵד ordered the school teachers to let the children go free (during the summer) from the fourth to the ninth hour of the day; Lam. R. to I, 3; Num. R. s. 12 לְסֹפֵרָא; a. fr.

נפר II pr. n. m. *Safra*, an Amora. Pes. 52<sup>b</sup>. Hull. 110<sup>b</sup>; a. fr.—V. Fr. M'bo, p. 119<sup>a</sup>.

ch. סַפֵּר, v. סִפֵּר.

**סִפְרָא** ch., constr. סִפְרָא, 1)=h. סִפְרָא. Targ. Is. XXIX, 11, sq. Targ. Ex. XVII, 14. Targ. II Chr. XXXIV, 15; a. fr.—B. Mets. 85<sup>b</sup> bot. סִפְרָא דְּאָדָם the book of Adam, v. סִפְרָא. Ber. 23<sup>a</sup> דְּאֶגְרָא סִפְרָא a homiletical book, v. אֶגְרָא; a. fr.—Esp. *Biblical book; Pentateuch*. Snh. 93<sup>b</sup> מֵאֵי שְׁמִיָּה לָא הָיָה סִפְרָא דְּאֶזְרָא why was the book (of Ezra) not named from him (Nehemiah)? Meg. 22<sup>a</sup> קָרָא בֵּס' קָרָא he read from the Law. B. Kam. 82<sup>a</sup> בֵּס' דְּאֶזְרָא לְמִקְרָא דְּאֶזְרָא... רִשְׁכִּיחַ דְּאֶזְרָא דְּאֶזְרָא court is held on Mondays and Thursdays, because they (the villagers) are accustomed to come (to town) for the reading of

the Law; a. fr.—*Pl.* ספריא, ספרייא, ספרי, ס'י. Targ. Koh. XII,9; 12.—Y. Maasr.III, end, 51<sup>a</sup> ס'קוסמא called them (the books of Agadah) books of sorcery; a. fr.,—(2) ספרא דבי רב, or ס' *Sifra* (*of the school*), also called חוררית פתניים, a halakhic commentary on Leviticus. Targ. I Chr. XI,22.—Ber.18<sup>b</sup>. Ib.11<sup>b</sup>; a. fr.—*Pl.* ספרי *Sifrē* (*d'Be Rab*), a halakhic commentary on Numbers and Deuteronomy. Snh. 86<sup>a</sup> ס'וכ... סתם סיפרא an anonymous tradition in Sifra belongs to R. Judah, in Sifrē, to R. S.—Yoma 74<sup>a</sup> בשרא דבי רב in a fragment of the books of Be Rab (ref. to Sifra Emor, Par.11, ch. XIV).

**ספרגוס, read:**

נָחַם שְׁלוּ עָלָיו f. (*σφραγίς*) *seal*. Gen. R. s. 32 he put his seal on it (the prison door); ib. s. 49; Yalk. Gen. 34 שְׁמוֹ שֶׁל הַקֶּבֶר Midr. Till. to Ps. XVII, beg. אִיסְפָּרוֹס (ed. Bub. אִיסְטְרִיגִּיּוֹס; corr. acc.) the name of the Lord is impressed upon the hearts of the angels like a seal.

ספרא v. ספרה

כרפונה v. ספרות

**סְפֻרִיתָּה, סְפֻרִיתָּה** f. (denom. of סִפְרָא) *teacher's office*. Y. Meg. IV, 75<sup>b</sup> bot. לִיה מִן סְפֻרִיתָּה they discharged him from the teacher's office.

ספרינו, v. ספרינו.

ספרקין v. ספריקין

**ספר כיתא**, Targ. Prov. II, 12 (ed. Wil. מִפּ), read with ed. Lag. הַפִּיכִיתָּהּ or הַפִּיכִיתָּהּ; Ms. הַתְּפִיכִיתָּהּ; v. הַפִּיכָהּ.

**סִפְרָנָא** m. = סִפְרָא, *scribe, secretary*. Targ. Esth. V, 11.

**סַפְרִיקִין** m. pl. (*Saf.* of פַּרַס; cmp. אֲזִירָקִין) a sort of trousers. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> סַפְרִיקִין (פַּרַס = בֵּרַק; cmp. בָּקָר = פָּקָר). Kel. XXIX, 2 סֹבְרִיקִין (Var. סְוִירִיקִין; סַפְרִיקִין); Sifra M'tsor'a, Neg. Par. 7, ch. V. סֹבְרִיקִים.

**קָסַפָּה** (קָסַי) *to cut, chip, slice; to take a chip, a slice.* Tosef. Sabb. XIV (XV), 2 **לֹא יִקְסֹפוֹת הַיְמִנָה וְכ'** one must not take a chip of it (the broken cask) as a support to &c.; Sabb. 124<sup>b</sup> **וְכ' לֹא יִסְפֹּת מִמֶּנָּה שֶׁבִּיר וְכ'** he must not trim a fragment of it (break off its projecting points, Rashi) to cover with it &c. Tosef. Kel. B. Mets. I, 12 **כ' לֹא יִסְפֹּת מִמֶּנָּה שֶׁבִּיר וְכ'** if he cut a piece off it. Ab. Zar. 80<sup>b</sup> **כ' לֹא יִסְפֹּת מִמֶּנָּה שֶׁבִּיר וְכ'** if he offered to it (the idol) excrements (in the place of cakes, flesh &c.); a. e.—Esp. (with or without *to cut slices (of melons) and salt them; to make an incision in olives and salt them.* Sabb. 145<sup>a</sup> **לְסִפְתָּן בְּמֶלַח..... הַמִּפְצֵץ** (לְסִיפְתָּן) if one bursts olives open...with the intention of salting them. Maasr. II, 6 **כֹּסֶפֶת וְאוֹכֵל** (Var. כֹּסֶפֶת) he slices (and salts) and eats. Tosef. ib. II, 14 **לֹא יִסְפֹּת בְּמֶלַח וְכ'** the laborer must not cut and salt (the fruits on which he works) and eat, unless the employer has given him permission. Y. Mass. Sh. II, 50<sup>a</sup> top **כ' אֲבֵטִיחַ שֶׁכ' בִּיר וְכ'** a melon in which he made a cut, however small &c.—[Midr. Till. to Ps. IV, ed. Bub. **לְסִפְתָּהּ**, v. **לְסִפָּה**.]

פֶּקַח I imper. of נָתַק.

סַבְּ II m. = שַׁב, *sack, sackcloth*.—*Pl.* סָבִים, סָבִין. Tosef. Sabb. V (VI), 13 (Sabb. 62<sup>a</sup> שָׁבִין).—V. שַׁב. —[Sifré Num. 89 סַבְּ בְּקוֹשְׁלָא, v. סַבְּ בְּקוֹשְׁלָא.]

**סָקָא**, **סָקָא** ch. same. Targ. Am. VIII, 10. Targ. Ps. XXXV, 13. Targ. O. Gen. XLII, 25 (שׁ. **שׁ**); a. e.—Lev. R. s. 36; Ruth R. to I, 1, v. סָקָא I; (Y. Snh. X, 27<sup>d</sup> שׁ. **שׁ**). Sabb. 152<sup>a</sup> שׁרִי שְׁקָרָךְ untie thy bag (open thy mouth) and put in food; a. fr.—*Pl.* סָקָא, **סָקָא**, **סָקָא** Targ. O. Gen. XLII, 35 (ed. Berl. שׁ. **שׁ**; Y. **וּרְיִסְקָא**). Targ. Joel I, 13; a. e.

סְקָא m.ch.=h. סְקָא II. Targ.O. Deut. XXVIII, 42;  
quot. B. Kam. 116<sup>b</sup>.

סֵפֶר v. סֵפֶא

**סֶבֶק**, Pa. מְסַבֵּק (Saf. גִּרְבָּה; emp. נָקָה I a. הָ) *to make sore*. B. Mets. 27<sup>b</sup> [read:] מִשּׁוֹם אֲחֻפָּה לְמִשְׁכָּב לֵיחַ לְחִמְרָא people do not borrow a saddle, because it makes sore the ass' back (which it does not fit; Ms. M. דְּמִסְכָּב לְחִי לְחִמְרָא... ..) *people do not lend...*, for it makes their asses' backs sore, after having been worn by a strange ass; v. Rabb. D. S. a. l. note); Yeb. 120<sup>b</sup> (שִׂירֵלִי). *(שִׂירֵלִי)* לֵא שִׂירֵלִי... דְּמִסְכָּב וְכו'.

**סִּדְקָא** m. (preced.) *sore spot*. Kidd. 81<sup>a</sup> **ס' דשחא ריגלא** the sorest spot of the year (the time of the greatest danger to chastity) is the festive season (when people of all sorts congregate).

סַקְרָא, v. סַקְרָא.

סַקְבִּמְרִין, Lev. R. s. 21; Pesik. Aḥārē, p. 175<sup>ab</sup> Ar.,  
v. אַגְסִימְרִין.

**סָקַבַּל** (*Saf.* of קָבַל), *Itt.* אִתְּקַבַּל *to come to meet.*  
Targ. Prov. XII, 27 (h. text יִתְרַד; v. Pesh.).

**סִקְקָנָה** m. (סִקְבָּה) *sufferer from sores*.—*Pl.* סִקְקָנִי. Snh. 98<sup>a</sup> וְהָיָה בִּינִי סִדְרָמַי Ar. ed. Koh. (some ed. סִקְרִי; Talm. ed. עֲנִי סִבְלִי הָלָאִים ...) he (the Messiah) is seated among the sore-stricken of the Romans.

Ar., v. סְקִיבִים. סְקִיבִים

**סָקַר**, *Pa. סַפְּרִי (Saf. of נִיקַר I; interch. with סָקַר, emp. נִיקַר I) to sting, goad; to drive, train.* Targ. Y. Deut. VIII, 5 (some ed. מַסְקַר; incorr. מַסְקַר; h. text יִסַּר).—Pesik. Bahod. p. 153<sup>a</sup> (ref. to מַלְמֵד, Is. XLVIII, 17; emp. מַלְמֵד [read:] פָּרָא מַסְקִיר לָךְ כִּמָּא דְהוּרִין מַסְאָא מַסְקִיר לְהוּרָא פָּרָא who trains thee (through sufferings) as the goad trains the cow; [Ar. s. v. מַסְקִיר וְכִי מַסְקִירִנָּה I train thee &c.]; Lev. R. s. 29; Yalk. Num. 782; Yalk. Lev. 645 מַסְקִיר.

אגסיטרין v. סקוומרים, סקוומרים

סקיסמן, v. סקורסטן.

**סקוטל** f. (scutella, σκουτλον) = אַסקוּטל II, *salver, tray*. Sifré Num. 89 'וב' ס' כמין' לארץ נעשה... בגללה (not

סֵכָה בְּקוֹטֵלָה first (the dew) came down like a frozen mass, and on the ground became like a tray, upon which the mannah then fell; Yalk. Num. 735 כִּמְצֵי אֶסְקוּטֵלָה .

ס' נשריא, Treat. Sof'rim ch. XIII, 6, a corruption, v. קונשרא.

**מִשְׁכָּל** m. (*Saf.* of סָכַל) *mishap, accident.* Targ. Y. I Lev. X, 19. Targ. Y. Gen. XLII, 4; 38 סָכַל Ar. (ed. מורח; Sam. אֶסְכַּל; h. text אֶסְכֹּן).

אִיסְקוּנְדֵּרִי v. סְקוּנְדֵּרִי

v. sub 'סִיק', סְקוּסִין, סְקוּסִים

סְקוֹף, (סְקוֹף) m. (v. next w.) *lintel, threshold*. Targ. Y. Num. IX, 10 (ed. Vien. סְקוֹף); ib. 13 (ed. Vien. סְקוֹף). Targ. Ez. IX, 3 Kimhi (ed. סְקוֹף); a. e.—*Pl.* סְקוֹפִיָּא. Targ. II Chr. III, 7. Targ. II Kings XVIII, 16; a. e.—*V.* סְקוֹפִיָּא, אֶשְׁכָּפָא.

**סְקִיפָּה** f. h. (שְׂקָה, v. סָקָה) I, a. (אֶסְקִיפָּה) same. Lev.  
R. s. 34 כְּמִין ס' הַתְּחִינֹתָיִם like the lowest door-sill.

אֶסְקֶפֶטִי, Pesik. Bahod., p. 103<sup>a</sup>, v. סְקוּפּוּמִי

סְקִיפְתָּא = h. סְקִיפָּה. Targ. I Sam. V, 4 (ed. Lag. אִסְק).  
 Ib. 5 סְקִיפָּה constr. (ed. Lag. אִסְק). Targ. Ez. IX, 3 (v.  
 סְקִיפָּה). Ib. XLII, 25 (h. text עב); a. fr. — Pl. סְקִיפְתָּא Ib. 36 (ed.  
 Lag. סְקִיפְתָּא; some ed. סְקִיפְתָּא, corr. acc.; h. text עברם).

קורדקין, Gen. R. s. 45 Ar., v. סקורדקין.

**סְקוֹרְטֵיָה** f. (*scortea*, sub. *vestis*; v. **אִי־קוֹרְטֵיָה**) *leather coat*; also *leather apron*. Kel. XVI, 4 (Maim. *leather table-cover*, v. **צִי־יָה**). Ib. XXVI, 5 (6) עור ס' the skin intended for a *scortea*. Ohol. VIII, 1 ס' a *leather bed-sheet*. Tosef. Sabb. V (VI), 14. Ned. 55<sup>b</sup>, [read as:] Y. ib. VII, end, 40<sup>c</sup>; Tosef. ib. IV, 3 **אִי־סָ**; a.e. [Ned. l. c. מֵאֵר דִּצֵּה, כִּי־הוּמָה אִי־סָ *scortea* is a leather coat.]

\*סִקוֹת f. pl. (סִיָּק) *fire-brands*. Tanh. Mishp. 18 הָיוּ כְּמִי שֶׁ מִבְּשֵׁן הָאֵשׁ ... their faces became black like brands out of a furnace.

**סָקִי** *I m.* (denom. of סָק) *sack-maker; sack-carrier.*—*Pl.* סָקִיִּין, סָקָאִין. *Kel.* XIII, 5' של ס' (מחט) the sack-makers' needle. *Tosef. ib. B. Mets.* VII, 1; *Bekh.* 22<sup>a</sup> כַּפִּיקָה גְדוּלָה כַּשֵּׁל ס' כַּפִּיקָה of the size of a large stopper (seal) of the sack-carriers; a. e.

סָפָר II m. (preced.) name of a *locust* or a *beetle* (*sack-carrier*), supposed to be the *cricket*. Sifré Deut. 42 מַעֲרָה  
 ט (some ed. סָפָר) (the late rain) brings the cricket.—  
*Pl.* סָפָר, סָפָר. Taan. 6<sup>a</sup>; Yalk. Deut. 863.

מ. v. סְטִיבֵס. סְקִיבֵס.

q.v. Mus. ed., ס' פטריי IX, 18 Koh.R. to, סקיווי

**סִיקְלָא, סְקִילָא**, read סִקְלָא (scala) *a ship's ladder*.  
Tosef. Sabb. XIII (XIV), 11 עֲשֵׂה ס' וִירֵד בוֹ (read **בה**) *a*

סִקָּה I ch. same.

*Pa. סָפָה to turn over, transfer.* Targ. I Chr. X, 14 (h. text ויסב).

*Ithpa. אִתְּחַפָּה, Ithpe. אִתְּחַפֵּה* 1) *to be turned; to pass over.* Targ. Y. Num. XXXVI, 7 חִירָחָק (read חִירָחָקָה; h. text ויסב, v. supra).—2) *to be brought about; to happen.* Targ. Y. Gen. XLV, 8. Targ. Y. Num. V, 15. Targ. Esth. VII, 7; a. e.—3) *to be visited with.* Targ. O. Num. XI, 1 כִּי בִישׁ מִסְתַּפֵּן as though an evil (mourning) had befallen them (h. text מִתְאַנִּים, v. אֵינָן).—4) *to be the cause of.* Targ. Y. ib. IV, 18. Targ. Koh. IV, 12. Ib. 16 ed. Lag. (oth. ed. לֹאסְתַּפֵּא, corr. acc.); a. e.—5) *to turn against, seek occasion* (v. עִירָחָה). Targ. Lam. I, 22 (h. text וילל). Targ. O. Gen. XLIII, 18 (h. text ורגלל; v. עִנָּה).

**סָפָה II, (שָׁפָה) (Saf. of גִּרְפָּה, v. גִּרְפָּה I) to bring close together, knock, clap.** Targ. O. Num. XXIV, 10 ed. Lsb. (ed. Berl. a. oth. 'שָׁפָה'; Ms. I 'שָׁפָה').

*Pa. סָפָה same.* Targ. Job XXVII, 23 Ms. (ed. יִשְׁפָּה; ed. Lag. a. oth. יִשְׁפִּיעַ).—V. שָׁפָה.

**סָפָה, סָפָה, v. סָפָה.**

**סָפָה I (v. זָפָה) to thrust.**

*Nif. סָפָה to stagger.* Cant. R. to III, 6 בַּת. v. נִסְפָּה, v. נִסְפָּה. II.—[R. Hash. 18<sup>a</sup>, v. next w.]

**סָפָה II (b. h. שָׁפָה) [to blink, shine; denom. סִפְפָּה]** 1) *to look, gaze.* Y. Nidd. III, 50<sup>c</sup> bot. סִפְפָּה לְפָנֵיהֶן כְּאֵם they look forward (have their eyes in front of the head) like human beings (v. Bab. ib. 23<sup>a</sup>).—2) (denom. of סִפְפָּה) *to paint red, mark with sikra.* Bekh. IX, 7 (58<sup>b</sup>) חִירָחָה סִפְפָּה (Talm. ed. סִפְפָּה) he marks every tenth lamb that goes forth; ib. לֹא סִפְפָּה (Talm. ed. סִפְפָּה) if he failed to mark it. Sabb. 67<sup>a</sup> סִפְפָּה (v. Rabb. D.S. a. l. note 50); Hull. 77<sup>b</sup>; a. e.

*Pi. סִפְפָּה to paint* (the eyes). Pesik. Vattom. p. 132<sup>a</sup> (ref. to Is. III, 16) שִׁירֵי מִסְפָּרוֹת Ar. (ed. סִפְפָּרוֹת) they painted their eyes with *sikra*; Lam. R. to IV, 15 מִשְׁפָּרוֹת; Lev. R. s. 16; Yalk. Lam. 1030 מִשְׁפָּרוֹת עֵינֶיהָ וְכ' (not מִשְׁפָּרוֹת) she painted her eyes &c.

*Nif. סָפָה to be overlooked, reviewed.* R. Hash. 18<sup>a</sup> כּוֹלֵן סָפָה they are all reviewed with one glance; v. זָפָה.

**סָפָה I ch. same, to look at.** Targ. Job XX, 9; XXVIII, 7 (h. text וַיִּשְׁפֹּר).—(With ב) Lev. R. s. 22 בְּהוֹרֵא חוּיָא he looked at the (dead) serpent; Gen. R. s. 10 לְמִסְפָּר קָם לְמִסְפָּר לִית אֵחָא v. חֲבוּשָׁה. Koh. R. to XI, 9 לְחֲבוּשָׁה לִית אֵחָא v. חֲבוּשָׁה.

**סָפָה II, Pa. סָפָה to sting, goad, v. סָפָה.**

**סָפָה, v. סִפְפָּה.**

**סָפָה, v. סָפָה.**

**\*סָפָה, m. (scriptor) scribe, secretary.** Koh. R. to IX, 18 (ref. to חֲסֵפָה, II Kings XVIII, 37) Mus. (ed. סָפָה). [The entire passage seems to be a corrupt gloss; v. סָפָה, a. סָפָה.]

**סָפָה, v. סָפָה.**

**סָפָה f. (סָפָה II) looking around, coquettish.** Gen. R. s. 18 Eve was not made of Adam's eye 'שָׁלָא חֲדָה' (Ar. 'סָ') that she might not be a coquette; 'וְהָרִי דִּרְיָ סָ' and yet she (woman) is coquettish; Yalk. ib. 24 (not נִירָה..., יִירָה.); Yalk. Is. 265; Tanh. Vayesh. 6.

**סָפָה m. (sacrarium) shrine in a temple or in a house.** Gen. R. s. 89 שְׂכָךְ מִזְבֵּחַ בְּסָ' וְכ' (ed. סָפָה, סָפָה) for thus is it recorded in the *aerarium* of the Pharaoh that a slave cannot obtain an office &c. (v. Sm. Ant. s. v. Aerarium); Yalk. ib. 147 בְּסִיפָה; (Tanh. Mick. 3 בסָפָה).

**סָפָה f. (v. סָפָה II) red paint.** Gitt. 19<sup>a</sup> (expl. סִפְפָּה) שְׂמָה its name is *s'karta*.—Esp. marking with *sikra*. Bekh. 58<sup>a</sup> מְשֻׁם סָ' מְשֻׁם סָ' אֵי אִפְשָׁר you cannot tithe sheep on the Holy Day on account of the required marking with paint; Hag. 8<sup>a</sup>. Naz. 39<sup>a</sup> וְכ' תָּא שְׂמַע מִסָּ' וְכ' come, learn it (that the hair grows from the root) from the mark on sheep, where you can see that the wool beneath is loose (while that on top is matted).

**סָר = יָסָר, ten, v. יָסָר.**

**סָר m. (b. h. סָר, sub סָר; רָחַץ) one whom courage has left, low-spirited** (v. I Kings XXI, 5). Ex. R. s. 2 (ref. to סָר, Ex. III, 4) סָר וְזֶכֶר דִּרְיָ וְזֶה וְכ' low-spirited and indignant is this man, seeing the trouble &c.

**סָר אֶפֶס, pr. n., v. אֶפֶס.**

**סָר, v. סָר II.**

**סָר, Pi. סָר (Saf. of רָב) 1) to assume importance, to allow one's self to be coaxed; to decline an office.** Pes. 86<sup>b</sup> מְסָרֵיךְ לְקַטְנָא you may decline an offer from an inferior person than yourself, but not &c. Ber. 4<sup>a</sup> ... הַזֶּכֶר he who is asked to say the prayers, must first decline (wait to be asked again); 'וְאֵם אֵינוֹ מְסָר וְכ' and if he does not decline, he is like a dish without salt; 'וְאֵם וְכ' מְסָר יוֹרֵר מְדָר וְכ' but if he allows himself to be coaxed more than proper &c. Ib. פַּעַם רִאשׁוֹנָה יָסָר וְכ' when asked for the first time, he must decline, the second time &c., v. זָבָה; Y. ib. V, 9<sup>c</sup> bot. בְּתוֹלָה מְסָר וְכ' (with ב; v. זָבָה) [to be imperious,] to press, urge. Y. Dem. IV, 24<sup>a</sup> bot. לֹא יָסָר וְכ' one must not urge his neighbor to be his guest, when he knows that he will not accept; Tosef. B. Kam. VII, 8 הַמְסָר בְּתוֹרֵי וְכ' he who urges his neighbor to be his guest, when in his heart he does not mean to invite him; Y. Ab. Zar. I, 39<sup>c</sup> bot.; Tosef. B. Bath. VI, 14; Treat. Der. Er. ch. VIII; (Hull. 94<sup>a</sup> יִסְרָה). Tosef. Ned. IV, 8<sup>a</sup>; Ned. 21; a. e.—3) (= מָרָה) to rebel. Koh. R. to I, 16 הַלֵּב מְסָר the heart is rebellious, as we read (Jer. V, 23). Midr. Till. to Ps. V, 11 (expl. מָר, ib.) ed. Bub. (oth. ed. שָׁרִי, corr. acc.) they rebelled against thee; Yalk. ib. 632; a. e.

**סָר I, Pa. סָר ch. same, 1) to decline, refuse** (corresp. to b. h. סָר). Targ. Gen. XXXVII, 35; a. fr.—2) (with ל) to rebel. Targ. Deut. I, 26. Targ. O. Gen. XXVI, 35. Targ. Ez. II, 6; a. fr.—V. מְסָרֵךְ.

**סַרְבַּ** II, Pa. סַרְבַּ (Saf. of אַרְב, [to interlace,] to confound (cmp. סַרְבַּ). Targ. Lam. III, 9 ed. Lag. (Var. אַרְב; ed. Amst. סַרְב; h. text עוּר). Ib. 11 ed. Lag. (oth. ed. סַרְב; h. text סוּר). Ib. 36 ed. Lag. (ed. oth. לסַרְב; h. text עוּר).—Part. pass. פַּסְרַב, סַרְבַּ; f. pl. סַרְבִּין. Targ. Koh. I, 15 ed. Ven. (oth. ed. סַרְבִּין; h. text מַעֲרִיב).

**סַרְבִּימִין** m. pl. (סַרְבַּ, Saf. of בַּטַּט, with ר inserted; cmp. שַׁרְבִּיט [blossoms,] a head-dress hanging down the cheeks, garland. Sabb. VI, 1 (57<sup>a</sup>) Talm. ed. (Mish. a. Y. ed. סַרְבִּימִין). Ib. 5 (64<sup>b</sup>); a. e.

**סַרְבַּל** (cmp. אַרְבַּל II, a. סַרְבַּ II) to interlace. Part. pass. מַסְרַבֵּל; pl. מַסְרַבְלִין (with, or sub. בָּשָׁר, in interwoven with flesh, fat, thick. Sabb. 137<sup>b</sup> בָּשָׁר in a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2<sup>b</sup> כְּדִבּוּר (בָּשָׁר) fleshy like a bear; Meg. 11<sup>a</sup>; Kidd. 72<sup>a</sup>; Yalk. Is. 316.

**סַרְבַּל** ch. 1) same. Part. pass. מַסְרַבֵּל; f. מַסְרַבְלָא; pl. מַסְרַבְלִין; constr. מַסְרַבְלִי. Targ. Y. I Num. XI, 8 (O. לִישׁ). Targ. Ez. XVI, 26.—Y. Maas. Sh. IV, end, 55<sup>c</sup> רַגְלִי... רַגְלִי מַסְרַבְלָא (ed. Krot. מַסְרַבְלָא, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) to wrap up, cloak. Part. pass. as ab. Targ. Nah. II, 4.

**סַרְבַּל** m. (preced. wds.) a thick, shaggy web, cloak. [σαρβαλα, Pers. trousers.] Sabb. 101<sup>b</sup> חֵטְא a thread of a sarbal; Hull. 76<sup>b</sup>.

**סַרְבַּלָא, סַרְבַּלָא, סַרְבַּלָא** ch. same. Targ. Esth. VIII, 15.—B. Mets. 81<sup>b</sup> גִּזְצָא מִכְסֵּי סַרְבַּלָא the little man was covered with a cloak. Ib. 60<sup>b</sup> לְמַרְמָא חוּמֵי לִסְמֵ לְפִי to put fringes on a cloak (so as to make it appear more woolly); a. e.—Pl. סַרְבַּלִי, סַרְבַּלִי. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מִקְסִין. B. Mets. 116<sup>a</sup> bot. Ms. M. (ed. sing.), v. חוּמֵי I. Sabb. 58<sup>a</sup> סַרְבַּלִי סַרְבַּלִי scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

**סַרְבַּן** m. (v. next wds.) stubbornness. Pesik. R. s. 38 סַרְבַּן הוּא הוּא בְּסַרְבַּן he remains stubborn (refuses to forgive me).

**סַרְבַּן** m. (סַרְבַּ) 1) one who waits to be coaxed, declining. Ber. V, 3 וְלֹא יִהְיֶה סַרְבַּן in such a case one must not decline (when asked to say prayers).—2) persistent. Sot. 13<sup>b</sup> סַרְבַּן הוּא הוּא הוּא how rigorous the teacher, and how persistent the scholar!—3) rebellious, stubborn.—Pl. סַרְבַּנִים, סַרְבַּנִין. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

**סַרְבַּנָא, סַרְבַּנָא** ch. same, obstinate, rebellious. Targ. O. Num. XVII, 25 (ed. Berl. סַרְבַּ). Targ. Ez. II, 8; a. fr.—Pl. סַרְבַּנִי. Targ. Y. Num. I. c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבַּ; Y. סַרְבַּ, סַרְבַּ). Targ. Ez. II, 3 סַרְבַּ ed. Lag. (ed. Wil. סַרְבַּ, corr. acc.); a. e.—Fem. pl. סַרְבַּנִין, v. סַרְבַּנִי.

**סַרְבַּנִי** f, v. סַרְבַּנִי.

**סַרְבַּנִיָּא** f. (preced. wds.) 1) rebelliousness, obstinacy. Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סוּרְבַּנִי).—2) assumption, v. סַרְבַּנִיָּא.

**סַרְבַּנִיָּא** f. (preced.) rebellious woman. Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—Pl. סַרְבַּנִין. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סַרְבַּנִין, v. סַרְבַּנִין).

**סַרְבַּן** (transpos. of סַרְבַּן, Saf. of בָּרַק) to blink, cast eyes about. Targ. Is. III, 16 (h. text שָׁקַד).

**סַרְבַּן** (b. h. שָׁרַג; Saf. of אַרְג, Pi. סַרְבַּן [to interlace, plait,] 1) to strap (in zig-zag); to girth. Kel. XVI, 1 מַשְׁרָפִין 1) to strap from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 סַרְבַּן בְּמִשְׁתַּחֲוִיתָא if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] הַמִּטָּה בִּי אִתָּהּ with which one girths the bedstead. M. Kat. I, 8 הַמִּטָּה אִתָּהּ you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5<sup>d</sup>, a. e. כָּל שֶׁמִּסְרַבֵּן עַל וְכָל a bedstead on which the girths are drawn on top is called *mitṭah*, when drawn beneath, *dargesh*; Ned. 56<sup>b</sup> (v. אַבְרָחָא); a. fr.—Transf. a) to unite, combine. Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כְּדִי סַרְבַּן in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 לְסַרְבַּן (perh. to be read לְסַרְבַּן).—b) to make a partition by means of net-work, like lattices &c. Tosef. Men. X, 23 וְכָל מִסְרַבֵּן שֶׁם כְּנָגֵר וְכָל an area of about three S'ah.—Part. pass. מַסְרַבֵּן. Ber. 57<sup>b</sup>, v. next w.—2) to do a thing in a manner in which straps are drawn in bedsteads &c., i. e. in zig-zag; to skip. Tosef. Nidd. IX, 3 סַרְבַּן לֵהּ וְכָל if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64<sup>a</sup> סַרְבַּן if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48<sup>c</sup> bot. Ms. M. (ed. sing.), v. חוּמֵי I. provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—Part. pass. מַסְרַבֵּן; f. מַסְרַבְנָא; pl. מַסְרַבְנִין, מַסְרַבְנִין. Mekh. Yithro, Bahod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) (מַסְרַבֵּן) are the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Snh. I, 19<sup>c</sup> bot. עַל כֵּן the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סַרְבַּן.—Transf. a) to write in broken lines (leaving a vacant space in the middle of the line); to spread. Treat. Sofrim I, 11 מַסְרַבֵּן וְכָל he spreads the writing so as to make a small column of it.—Part. pass. as ab. Ib. 10 וְכָל מַסְרַבֵּן if he wrote in broken lines what is to be written in continuous lines or vice versa; אִי מַסְרַבֵּן or if he did the spreading not in accordance with the rule.—b) to trace cross-lines on stone, to carve designs. Pesik. 'Aniya, p. 137<sup>a</sup> מַסְרַבֵּן בִּי סַרְבַּן carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סַרְבַּן.—V. סַרְבַּן.

*Hithpa.* to be provided with girths, be strapped. Ned. 56<sup>b</sup> משה מִסְתַּרְגָּה על גבה if it be, that *mittah* is a couch, the straps of which are drawn over the frame &c.

**סָרְגָּה**, *Pa.* סָרְגָּה ch. same, to strap, saddle, harness.—Part. pass. מִסְרָגָה Ber. 57<sup>b</sup> דמס' (Ar. דמסורג, h. form) in the one case the elephant was seen saddled. B. Bath. 73<sup>a</sup> היה מִסְרָגָן ליה וכו' (Ms. R. a. Rashb. סָרְגָּן, Ms. O. שָׁרְגָּן, Part. pass. *Pe.*) two mules were saddled for him.—[Targ. Job XIV, 5, v. סָרְגָּה.]

**סָרְגָּה** m. (preced. wds.) weaver, net-plaiter.—*Pl.* סָרְגָּה Kel. XXIV, 8 של... משה the frame of the net-makers [oth. opin. harness-makers].

**סָרְגָּה**, v. סָרְגָּה.

**סָרְגָּה** m. (סָרְגָּה, with format. ר) [formed in zig-zag.] key-word. Y. Sabb. VIII, 11<sup>b</sup> bot., v. סָרְגָּה.

**סָרְגָּה** (*Saf.* of רָגַל) [to lead the writer,] to rule, draw lines. Y. Meg. I, 71<sup>d</sup> top מִסְרָגָן בקנה (for writing T'fillin) you must draw lines with a reed; Treat. Sof'rim I, 1 שמשרגלין בקנה it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מִסְרָגָה; f. מִסְרָגָה. Ib. (quot. in Tosaf. to Gitt. 6<sup>b</sup>) sheet (in a scroll) which is not ruled is unlawful.

**סָרְגָּה** ch. 1) same, esp. to trace outlines on hides for cutting. Y. Sabb. VI, 10<sup>c</sup> bot. מִסְרָגָן לון מִשְׁרָפְתִּין? They traced on them.—2) to level with a strickle. Part. pass. מִסְרָגָה level. Targ. Y. Ex. XVI, 14 (h. text מוספס).

**סָרְגָּה** m., v. סָרְגָּה.

**סָרְגָּה** f. (v. preced. wds.) [runner, Lat. currus,] chariot. Ex. R. s. 15; Tanh. Hayá 3 שלו מִסְרָגָה חֶבֶד a human king makes his chariot strong &c.; ib. חֶבֶד but the Lord makes clouds his chariot.—*Pl.* סָרְגָּה Ex. R. l. c.

**סָרְגָּה**, v. סָרְגָּה.

**סָרְגָּה** m. (v. next w.) net-maker. Yoma 85<sup>a</sup> לוי חס' Ar. (Ms. O. הסָרְגָּה; ed. הסָרְגָּה; Mekh. Ki Thissa, a. Yalk. Ex. 327 הסָרְגָּה.—*Pl.* סָרְגָּה. Tosef. Kidd. V, 14 (ed. Zuck. הסָרְגָּה; Var. הסָרְגָּה).

**סָרְגָּה** m. (transpos. of סָרְגָּה, v. סָרְגָּה; emp. מָרְגָּה fr. [arrangement,] 1) net-work, grate. Targ. O. Ex. XXVII, 4 (ed. Amst. סָרְגָּה; h. text מִסְרָגָה; ib. XXXVIII, 4 (ed. Amst. סָרְגָּה; a. e.—2) web with wide meshes, sail, hanging.—*Pl.* סָרְגָּה. Ib. XXVII, 9 (h. text קלעים). Ib. XXXV, 17 (ed. Amst. סָרְגָּה; ib. XXXVIII, 9; 14 (ed. Amst. סָרְגָּה; a. fr.—[Cmp. Syr. סָרְגָּה, P. Sm. 2533.]—[Targ. Y. II Gen. XXXVI, 39 סָרְגָּה במשרד ליה Ar., read: סָרְגָּה; מִשְׁרָגָה, v. סָרְגָּה, דְּהוּהָ לְעִי וכו']

**סָרְגָּה**, Gen. R. s. 49, v. סָרְגָּה II.

**סָרְגָּה** f. (preced. art.) 1) hunter's net. Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI, 39 (ed. Amst. סָרְגָּה, v.

מִסְרָגָה.—2) sail (emp. אֶסְרָגָה).—*Pl.* סָרְגָּה. Y. B. Mets. IV, end, 9<sup>d</sup> סָרְגָּה מִפְּתֵר דְּהוּהָ מִפְּתֵר steeped his sails in water (to improve their appearance).

**סָרְגָּה** m. (a corrupt. of σπαρτάτης, v. אֶסְרָגָה) Roman or Greek officer, captain. Tosef. Succ. IV, 28; Y. ib. V, end, 55<sup>d</sup>; Bab. ib. 56<sup>b</sup>. Sabb. 32<sup>a</sup> לִסְ כְּמִי שְׁנִמְסָר לִסְ as if given in charge of an officer (to be brought before court). Num. R. s. 15 לְמָחָר קִימִיס וּלְמָחָר the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—*Pl.* סָרְגָּה. B. Kam. 38<sup>a</sup> שְׁנִי סָרְגָּה (not סָרְגָּה; Ar. סָרְגָּה; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סָרְגָּה (read: סָרְגָּה; Sifre Deut. 344 סָרְגָּה (corr. acc.); (Y. B. Kam. IV, 4<sup>b</sup> אֶסְרָגָה).—[Cant. R. to IV, 8 הִקְרִיחַ אוֹתָם דּוֹרְנָתָהּ or אֶסְרָגָה]

**סָרְגָּה**, Ex. R. s. 42 לְשׁוֹן סָרְגָּה; read: סָרְגָּה; III. מִסְכָּה; v. סָרְגָּה.

**סָרְגָּה** I, v. סָרְגָּה.

**סָרְגָּה** II (b. h.; סָרְגָּה) deviation, sin, transgression. Sifre Deut. 189 (ref. to Deut. XIX, 16) עֲבִירָה אֵין סָרְגָּה sarah means transgression; Yalk. ib. 922; v. סָרְגָּה.

**סָרְגָּה**, v. סָרְגָּה II.

**סָרְגָּה** (*Saf.* of רָחַב; emp. סָרְגָּה) [to be imperious,] to order, urge, press. B. Kam. 32<sup>b</sup> לְצַחַת בּוֹ מִסְרָגָה כּוֹ (Ms. M. מִסְרָגָה) when his master (the smith) had strictly ordered him to leave the smithy. Hull. 94<sup>a</sup> אֵל מִסְרָגָה אֵדָם אל יִסְרָגָה אֵדָם (לְחַבְרִי, v. סָרְגָּה).

**סָרְגָּה** ch. same, 1) to press, hurry; (neut. v.) to hasten, be quick. Targ. Esth. VII, 7 (h. text עִוְרָה). Targ. II Chr. XXVI, 20 (h. text מָדָר). Targ. Ps. VIII, 8; a. fr.—Ber. 47<sup>a</sup> הוּהָ קָם מִסְרָגָה וְאָכַל he hastened his meal (in order to say grace with them). Sabb. 10<sup>b</sup> ר' אֵל מִסְרָגָה ר' אֵל מִסְרָגָה (his teacher to adjourn). Hull. 7<sup>b</sup> מִסְרָגָה אֵדָם I am in a hurry; a. e.—2) to be rebellious. Targ. Y. Deut. XXXI, 27.

**סָרְגָּה**, v. סָרְגָּה.

**סָרְגָּה** I m. (preced. wds.) anxious, quick.—*Pl.* סָרְגָּה. Targ. Ps. CIV, 4.

**סָרְגָּה** II f. = next w. Targ. Ps. CXLVII, 15 (h. text מִרְחָה).

**סָרְגָּה** f. (preced. wds.) anxiety, hurry. Targ. Ps. LV, 15 (h. text רָגַשׁ).—Esp. בִּסְ (adv.) quickly, soon (= h. מִרְחָה). Targ. Ps. XXXI, 3 (Ms. סָרְגָּה, v. preced.). Ib. XXXVII, 2; a. fr.

**סָרְגָּה** m. (v. סָרְגָּה) [arrangement,] stand with shelves, frame. Kel. XV, 2 של נְחוּמוֹמִין (Ar. סָרְגָּה) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II (Rabad) סָרְגָּה; Tosef. Kel. B. Mets. V, 4 סָרְגָּה, v. סָרְגָּה. Ib. 5, v. סָרְגָּה II. Ib. X, 5 של דִּישָׁן ed. Zuck. (oth. ed. סָרְגָּה) the frame of the tailors. Y. Sabb. X, 12<sup>c</sup> top; a. fr.

סְרִיחָה, סְרִיחָה, v. סְרִיחָה.

סְרִיחָה, v. סְרִיחָה.

סְרִיחָה, v. סְרִיחָה.

סְרִיחָה, read: סְרִיחָה.

סְרִיחָה m. of *Sirva* (?). Sabb. 45<sup>b</sup> ס' סְרִיחָה (missing in Ms. M.) of Kirva, and some say, of S.

סְרִיחָה m. (סְרִיחָה I) *perversion, wrong*. Targ. Lam. III, 59.

סְרִיחָה, v. next w.

סְרִיחָה pr. n. pl. *S'ringaya, S'ringin* (Sergünieh), near Tiberias (v. Hildesh. Beitr. p. 39, note 270). Y. Kil. IX, 32<sup>d</sup> top ד'ס... כְּנִישָׁתָא the old synagogue of S.; Y. Keth. XII, 35<sup>b</sup> bot. דִּירוּמִינִי (corr. acc.); Koh. R. to V, 8 דִּירוּמִינִי.—Denom. סְרִיחָה m. of *S'ringin*. Gen. R. s. 1 ס' אָבָה ר' Lam. R. to I, 16 בִּיבָא סְנוּרִיָּא (corr. acc.). Ib. to I, 13 בִּיבָא מְרִינִיָּא (corr. acc.). Tanh. Matt. 6 אָבָא סְנוּרִיָּא (Ms. סְרוּנִיָּא; v. Tanh. ed. Bub. ib. 9 note 44); Num. R. s. 22 מְרוּמִינִיָּא (corr. acc.); (Yalk. Num. 786 אָבָא ר' only; Yalk. Sam. 85 אָבִין ר'; Yalk. Ps. 812 אָבָא ר'; Num. R. s. 14 סְרוּנִיָּא (corr. acc.); Pesik. R. s. 3 סְרוּנִיָּא (corr. acc.).

סְרִיחָה, v. סְרִיחָה (a. next w.).

סְרִיחָה f. (סְרִיחָה II, with נ inserted) [*interception, sticking, choking, suffocation*]. Yoma 84<sup>a</sup> לֹס' מְקִיּוּן דָּם לֹס' בְּשַׁבָּת you may let blood on the Sabbath in a case of asphyxia. Snh. 37<sup>b</sup>; Keth. 30<sup>b</sup>; Sot. 8<sup>b</sup>; Num. R. s. 14 מָוֶה בֶּס' will die from suffocation.—Cmp. סְרִיחָה.

סְרִיחָה m. *hatchelled wool or flax*, v. סְרִיחָה.

סְרִיחָה m. (preced.) *hatcheller, dealer in hatchelled wool or flax*. Dem. I, 4 Ar. (ed. סְרִיחָה).—Pl. סְרִיחָה. Kel. XII, 2; Tosef. ib. B. Mets. II, 4 סְרִיחָה (corr. acc.). Tosef. Kidd. V, 14 סְרִיחָה ed. Zuck. (Var. סְרִיחָה; corr. acc.); Kidd. 82<sup>a</sup> סְרִיחָה Ar. (ed. סְרִיחָה, corr. acc.) the carders of women's garments.

סְרִיחָה, Y. Pes. II, 29<sup>b</sup> bot., read: סְרִיחָה.

סְרִיחָה, Ned. 50<sup>a</sup> דָּס' missing in En Ya'akov and unnoticed in comment., obviously a corrupt ditto-graphy of מְסִיחָה.

סְרִיחָה, Tosef. Kidd. V, 14, v. סְרִיחָה.

סְרִיחָה, Targ. Y. I Gen. XIX, 11 Ar. s. v. סְרִיחָה; a corrupt. of סְרִיחָה.

סְרִיחָה f. (סְרִיחָה II) *stench, decay*. Targ. Am. IV, 10 סְרִיחָה constr. (ed. Wil. סְרִיחָה; ed. Lag. סְרִיחָה, cmp. סְרִיחָה). Targ. Y. Num. XI, 20 סְרִיחָה.

סְרִיחָה I (Saf. of אָרָה; cmp. סְרִיחָה, סְרִיחָה) *to entangle, intercept*. Y. Succ. V, 55<sup>c</sup> bot. סְרִיחָה אָרָה הַנְּעִימָה because it (the sound of the organ) intercepts (confounds)

the melody of the song; (Arakh. 10<sup>b</sup> מעֲרִיבָה)—E-p. (of a rough-edged surface) *to catch* (cmp. סְרִיחָה); *to lacerate*. Kel. XXX, 4 סְרִיחָה אָרָה חִיד it (the flask whose mouth is broken off) catches the hand (when you attempt to get the aromatic unguent out). Tosef. ib. B. Bath. VII, 10 סְרִיחָה אָרָה חִיד the rough edges lacerate the lips (R. S. to Kel. XXX, 3 סְרִיחָה, read סְרִיחָה).

Hif. סְרִיחָה same, *to lacerate*. Keth. 61<sup>b</sup> סְרִיחָה אָרָה חִיד the flax (which the spinner moistens with saliva) makes the mouth sore; Y. ib. V, 30<sup>a</sup> bot. מְסִיחָה, v. מְסִיחָה.

Pi. סְרִיחָה *to clutch, grasp*. Erub. 54<sup>a</sup> (ref. to Ps. LXVIII, 11) אִם אָדָם מְשִׁיחָה... שְׁמִיחָה וְאִכְלָהּ כִּי if one makes himself like a beast of prey which seizes (with its claws) and eats (differ. in comment.), his learning will stay with him, i. e. only he who is plain in his living will become a scholar; Yalk. Ps. 795.

סְרִיחָה ch. same; Af. סְרִיחָה *to clutch*. Targ. Prov. XXVIII, 15 מְסִיחָה Ms. (ed. מְסִיחָה; h. text שֶׁקָּח).

סְרִיחָה II (b. h.; Saf. of סְרִיחָה, cmp. סְרִיחָה; cmp. Arab. *sara-ha*) *to be or to make wide; to extend*.—Part. pass. סְרִיחָה; f. סְרִיחָה; pl. סְרִיחָה; סְרִיחָה a) *overhanging, flapping*. Yoma 83<sup>b</sup> וְאִזְנֵי ס' וְאִזְנֵי ס' and his (the mad dog's) ears flap.—b) (v. Am. VI, 4; 7) *stretched indolently on the couch, banqueting*. M. Kat. 28<sup>b</sup>; Keth. 69<sup>b</sup>; Yalk. Am. 545 שֶׁר לֹס' נִעְשָׂה שֶׁר לֹס' Num. R. s. 9, v. סְרִיחָה I.—c) *emasculated, impotent*. Gen. R. s. 32 (ref. to Gen. VII, 16) פֶּרֶג לֹס' וּמִזְכֹּרֵי וִיב' (ed. Leipz. סְרִיחָה, corr. acc.) to the exclusion of emasculated animals (impotent from old age; 'Rashi': animals having overhanging, double, limbs) and mutilated ones. Deut. R. s. 3 (expl. וִיב' עֶקֶר וִיב', ib. VII, 14) וְאִילִנִּיחָה ס' (some ed. סְרִיחָה) impotent men or barren women.

סְרִיחָה ch. same, *to hang over*. Targ. O. Ex. XXVI, 12. Part. סְרִיחָה. Ib. 13.

Pa. סְרִיחָה *to cause to hang over*. Part. pass. מְסִיחָה. B. Kam. 117<sup>a</sup> וְיִמְסִיחֵהוּ וִיב', v. מְסִיחָה I.

סְרִיחָה III (v. preced.; cmp. סְרִיחָה) *to evaporate, be decomposed, to decay; to smell badly*.—Part. pass. סְרִיחָה; f. סְרִיחָה; pl. סְרִיחָה; סְרִיחָה. Ter. III, 1; a. fr.—Transf. a) (cmp. סְרִיחָה) *to sin, offend*. Snh. 71<sup>b</sup>; Keth. 45<sup>a</sup> בְּגִרָה בְּגִרָה if she sinned (had intercourse) and afterwards became of age. Num. R. s. 13 סְרִיחָה מְלָכָה וְאִם סְרִיחָה מְלָכָה (not סְרִיחָה) is she (the ass whom he rides) is not mischievous, he does not strike her, but if she is, he strikes her; Yalk. Lev. 554; Yalk. Prov. 959. Ib. סְרִיחָה וְאִם סְרִיחָה to chastise him with them in case he should offend. Yoma 75<sup>a</sup> ס' עָלִי ס' הוּא ס' he (my husband) acted offensively towards me; Yalk. R. s. 43 סְרִיחָה הוּא ס' סְרִיחָה סְרִיחָה thy people has degenerated. Midr. Till. to Ps. VI סְרִיחָה עָלִי מְדִינָהוּ one of his provinces rebelled against him. Ex. R. s. 43 סְרִיחָה כָּל סְרִיחָה הוּא וִיב' thou hast done all that mischief, and thou criest? Ib. s. 42 לֹא ס' סְרִיחָה וְאִם סְרִיחָה you ought not to have sinned either on the second or the third day, but must you sin on the very first day?; a. fr.—b) *to become senseless* (cmp. סְרִיחָה); *to be stupid*. Sot. IX, 15 (49<sup>b</sup>) וְהַכְמָה סְרִיחָה חֲכָמָה (or סְרִיחָה *Nif.*) and the wisdom of the scholars shall become

vapid (v. Jer. XLIX, 7); Snh. 97<sup>a</sup>; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 וְכִי רִיבָה שׁ' וְכִי that senseless fool &c., v. נֶחֱדָה. Num. R. s. 20; Tanh. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) אֵינֶם לְשׁוֹנוֹ... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

*Nif.* נִפְרָה to become vapid, be stupid. Hag. 5<sup>b</sup> (ref. to Jer. I. c.) נִפְרָה וְכִי when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

*Hif.* הִפְרָה 1) to make offensive. Sabb. 62<sup>b</sup> (ref. to סררה, Am. VI, 4) מְסַרְרִיחִין make their beds offensive with effusion &c.; Kidd. 71<sup>b</sup>. Tanh. Vaëra 14 מְסַרְרִיחִין they made Egypt stink; a. e.—2) to become vapid, putrid; to smell badly. Cant. R. to II, 13 הִיּוֹן יִפְרָה the wine will become vapid (Sot. I. c., a. e. בְּיוֹקֵר דְּרִיחִין). Gen. R. s. 34 הוּא מְסַרְרִיחִין it becomes putrid; וְאֵינָה מְסַרְרָה without decaying. Tanh. I. c. מְסַרְרִיחִין וְיִפְרָהוּ בְּמִצְרַיִם and spread stench in Egypt. Yalk. Ex. 391 מִסְרָהוּ galbanum gives only an offensive smell; a. fr.

סָרַח ch. same, to decay. Part. pass. סָרִיחָא. Targ. Job XLI, 19 Ms. (ed. בּוֹלְשִׁיחָא).—Esp. to sin. Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

*Af.* אִסְרָהוּ to make offensive. Targ. Y. Ex. V, 21 דְּאִסְרָהוּ (not דָּאִס').

סָרַח (b. h. שָׂרַח) pr. n. f. *Serah*, daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13<sup>a</sup>. Gen. R. s. 94 (some ed. שָׂ). Deut. R. s. 11 פְּגַעָה בּוֹ סָגוּלָה (read: בַּת סָ' בַּת). Koh. R. to IX, 18; a. e.

סָרַחָא v. סִרְחָא a. סִרְחָא.

סָרַחוֹן v. סִרְחוֹן.

סָרַחֵן m. (סָרַח III) sinner.—Pl. סָרַחֵינִין. Tanh. Vayera 13.

סָרַחֵן v. סִרְחֵן.

סָרַחְנִיתָא v. sub סִרְחָא.

סָרַח (b. h. שָׂרַח; contr. of סָרַח, *Saf.* of סָרַח) to make an incision; to mark. Tosef. Sabb. XI (XII), 6 הַסָּרַח he who draws one mark over two boards at the same time; (Sabb. 103<sup>b</sup> שְׂרִישָׁה Gen. R. s. 33, end וְכִי let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. וְכִי he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) שְׁשֵׁה שְׂכֵן... להיות שְׂוֹרֵשׁ (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. to wound the body in mourning, v. שָׂרַח.

*Pi.* סִרְחָ same. Sabb. XII, 4 הַמְסָרֵשׁ עַל בִּשְׂרֵי he who makes a mark on his body by scratching, contrad. to חֲבוּרָה. Sot. 48<sup>a</sup> (expl. נִקְפֵּיין) וְכִי שְׂרִישָׁה מְסָרֵשִׁין לְעֵגֶל וְכִי they used to make a scratch between the calf's horns, that

the blood might run over its eyes; (Tosef. Sot. XIII, 10 שְׂרִישָׁה, ed. Zuck. שְׂרִישָׁה). Ex. R. s. 24 ... שְׂרִישָׁה הִיא if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 מְסַרְרֵשִׁין וְכִי, strike out וְכִי as a corrupt dittography of מְסַרְרֵשִׁין; v. ed. Zuck.]—V. שָׂרַח.

*Nif.* נִפְרָה, *Hithpa.* הִתְפָּרַח to be scratched, wounded. Sabb. 53<sup>b</sup> כִּי שָׂרַח וְכִי כִּי that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 וְכִי but when he takes his hand out, it will be wounded.

סָרַח, *Pa.* פָּרַח same. Targ. I Sam. XXI, 14 וְכִי מְסַרְרֵשִׁין (Levita יִפְרָשׁ; Kimchi וְכִי) making marks (scribbling; h. text וְכִי).

סָרַח m. (preced.) 1) (= b. h. שָׂרַח) incision, v. שָׂרַח.—2) [that which is marked out for cutting.] stripe, strip of a sheet. Kil. IX, 9 (Ms. M. סָרַח); [Tosef. ib. V, 22 סָרַח ed. Zuck.; oth. ed. סָרַח].

סָרַחָא v. סִרְחָא.

סָרַחֵינִין, סָרַחֵינִין v. סִרְחָא.

סָרַחָא pl. n. pl. *Sarṭaba* (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 וְכִי מִהַר הַמְשָׁחָה לֵס' וְכִי from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. סָרַחָא; corr. acc.).

סָרַחֵינִין v. סִרְחָא.

סָרַחֵן v. שְׂרִישָׁה.

סָרַחֵן v. סִרְחָא.

סָרַחָא f. (= אִסְרָהוּ I) camp, station. Sabb. 6<sup>a</sup> וְכִי אִסְרָהוּ a camp and a large highway. (Ib. 151<sup>a</sup> אִסְרָהוּ). Erub. 22<sup>b</sup> וְכִי לְהַם דְּרִכִּים וְכִי (Ms. M. אִסְרָהוּ; ed. Sonc. סָרַחֵינִין) (Joshua) made for them roads with stations.—Pl. סָרַחֵינִין. Tosef. Ab. Zar. II, 5 לְסָרַחֵינִין הַעוֹלָה לְסָרַחֵינִין. Tosef. Ab. Zar. II, 5 לְסָרַחֵינִין הַעוֹלָה לְסָרַחֵינִין (for entertainments). Ib. 7 ... לְסָרַחֵינִין הַעוֹלָה לְסָרַחֵינִין (ed. Zuck. לְסָרַחֵינִין; corr. acc.) he who visits gentile camps (for entertainments). Ib. 7 ... לְסָרַחֵינִין הַעוֹלָה לְסָרַחֵינִין (ed. Zuck. (corr. 'לְסָרַחֵינִין, and strike out וְכִי) וְכִי לְסָרַחֵינִין oth. ed. לְסָרַחֵינִין, corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c., v. תָּשֵׁב (v. Ab. Zar. 18<sup>b</sup> וְכִי לְסָרַחֵינִין; Y. ib. I, 40<sup>b</sup> וְכִי לְסָרַחֵינִין הַעוֹלָה לְסָרַחֵינִין (read: וְכִי לְסָרַחֵינִין)).

סָרַחָא ch. same.—Pl. סָרַחֵינִין. Targ. Y. Gen. XLII, 6.

סָרַחֵן m. (סָרַח) [scratcher, scraper,] crab; Cancer, the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 וְכִי אִתָּה בּוֹרֵא סָ' וְכִי after that, what wilt thou create? Cancer; ... כִּי because man (in childhood) grabs out of holes and cracks like a crab; Tanh. Haáz. 1 וְכִי אִתָּה בּוֹרֵא סָ' at first



man is weak like a crab. Pesik. R. s. 27-28 ... חס' הזה (some ed. חס'טון) the crab lives only on what it finds in the water. Yalk. Ex. 418.

**סרמנא**, **סרמנא**, Y'lamd. to Num. XX, 8, quot. in Ar. —, prob. misread in place of סרמנא, סרמנא (= שטנה) *enmity, quarrel*.

**סרי** I c. = עשרי *ten*, only in compounds. Ned. 50<sup>a</sup> חס'סרי twelve. Ber. 29<sup>a</sup> חס'סרי eighteen; a. fr. — V. חס'סרי.

**סרי**, **סרית** (v. next w.) *to become offensive, vitiated; to decay*.

**Hif.** חס'סר *to cause to decay; to vitiate*. Macc. 5<sup>a</sup> (ref. עד שתס'סר גופה של עדות של עדות) until thou vitiatest the testimony itself (by proving an alibi of the witness himself).

**סרי**, **סרי** (dialect. for סרי; cmp. פרי = פתח) 1) (cmp. סרי II) *to become lax, feeble*. Snh. 22<sup>a</sup> (vers. in Ar.) when one is weak and steals no longer &c.; v. גנבא. — 2) (cmp. סרי III) *to decay, be spoiled; to smell offensively*. Targ. Ex. VII, 18; 21 (h. text שפ'סר); a. fr. — Targ. Cant. I, 12. Targ. Prov. XI, 22 טעמא (read: סריה) her sense is vapid (h. text טעם; Pesh. סריה; cmp. סריה, s. v. סרי III). — Succ. 12<sup>b</sup> sq. דסרי because their odor becomes offensive (when they wither). Ab. Zar. 38<sup>b</sup> מרסר סרי ed. (Ms. M. סרי, v. Rabb. D. S. a. l. note) it (the honey) would be spoiled (become running through an admixture). Bekh. 8<sup>b</sup> מילתא כי ס' ו' when salt has lost its savor, wherewith can it be salted? Ned. 50<sup>b</sup> ו'ס' she went and put the wine into gold and silver vessels, and it became stale; Taan. 7<sup>a</sup> ו'ס' Ms. M. (read: ו'ס'סרי, *Ithpe.*; ed. only ו'ס'סרי) it became sour and stale.

**Af.** סרי *to make offensive, unsavory; to corrupt*. Targ. Ps. XXIX, 6 מ'סרי פריה 'the mount which produces tasteless fruits' (h. text מ'סרי); Targ. Y. I Deut. III, 9 (Y. II מ'סרי read מ'סרי); Targ. I Chr. V, 23 מ'סרי פריה (in one w.) ed. Rahmer (Var. מ'סרי פרי; ed. Lag. מ'סרי פרי; read: מ'סרי פרי that drops its fruit; h. text מ'סרי). Targ. Cant. I, 12 מ'סריא עובדיהן they made their deeds unsavory. Targ. Koh. X, 1 מ'סרי חכמה makes the wise man vapid (stupid, v. סרי III).

**Ithpe.** סרי (אס'סריה) 1) *to be spoiled; to become mischievous*. B. Kam. 97<sup>a</sup> ולא נס'סרי עבדיה Ms. R. (ed. לנס'סריה) that his slave may not become mischievous (through idleness); B. Mets. 65<sup>a</sup> top נס'סרי. — 2) *to become a nuisance, a cause of corruption*. Sot. 5<sup>b</sup> לנס'סריה (Tosaf. לנס'סריה, Rashi לנס'סריה) that she may not become a cause of decay to his house; ib. חס'סרי.

**סרי** m. (preced. wds.) *stench; offense, sin*. Cant. R. to I, 12 (expl. נרדו ib., v. נרדו) my offense (the making of the golden calf) gave forth its odor. Yalk. Ex. 391 (ref. to Cant. I c.) סריה נרדו (not סרי) it ought to have read, 'my nard gave forth its stench'.

**סריא** m. ch. (preced.) *offensive, putrid*. Gitt. 56<sup>a</sup> איירי

get some putrid substance and have it placed by thy side (in the coffin). B. Bath. 19<sup>b</sup> בס' if the straw is decaying. — Trnsf. (of persons) *ill-reputed, rogue*. B. Mets. 93<sup>b</sup> bot. ס' סריה גנבא contemptible thief that thou art. Y. Snh. VII, end, 25<sup>d</sup> לס'סריה קרא וכ' (ed. Krot. לס'סריה) he called some rogue, and he stole &c., v. ב'סריה I.

**סריא**, v. סריה.

**סריג** m. (סריג; b. h. סריג *vine-branch*) *grate, lattice*. — Pl. סריגין, סריגין, סריגין. Tosef. Ohol. IX, 4 סריגין חלונות window lattices; Ohol. VIII, 4 סריגין שבחלונות. Tosef. Erub. XI (VIII), 17 סריגין של חלונות (Var. סריגין, מריגין, corruptions). Ib. X (VII), 12. — V. סריגין.

**סריגא**, **סריגא** m. ch. (preced.) 1) *hedged in, besieged, cut off*. — Pl. סריגין. Targ. Job XIV, 5 (h. text חס'סריגין). — 2) *net, checker-work*. Ib. XIX, 6 (h. text מצוד). Targ. I Kings VII, 17 (ed. Lag. סריגין; h. text שבכה). — Pl. סריגין. Ib. B. t. (oth. ed. סריגין, v. סריגין).

**סריגה**, v. סריגין, pl. סריגות.

**סריגה** f. *checker-work*, v. סריג.

**סריגות** f. (preced. wds.) *in a broken line, in alternate order* (v. סריגין). Lam. R. to I, 14 (expl. רש'סריגין, ib.) עשאן he put them (the conquerors) over me in broken lines (at intervals); he brought them over me in couples: Babylonia and Chaldaea, Media and Persia; עשאן he put them over me in alternate order (as to severity): Babylonia was rigorous, Media mild &c.

**סריגה**, **סריגה** f. (v. סריגה) *net, net-work*. Targ. Job XVIII, 8 (h. text שבכה). Targ. I Kings VII, 18; 20; a. fr. — Pl. סריגה, סריגה. Ib. 41, sq. Ib. 17; a. fr.

**סריד**, v. סריד.

**סרידה** f. (v. סרידה) [*net-work*], *coarse web or matting, esp. stuffed matting used for stoppers of stoves, bag*. Kel. VIII, 3 (some ed. סרידה); ib. IX, 7. Ib. X, 7; a. e. — Pl. סרידה. Tanh. B'shall. 18 חבא... וימלא ס' חבן (some ed. סרידה) get ten strong men and let them stuff bags with straw; ed. Bub. 17 סרידה; v. ארי I.

**סריה**, v. סריה.

**סריון** pr. n. *Siryon*, name of a mount. Targ. O. Deut. III, 9 (h. text שריון; v. סרי).

**סריה**, **סריה** f. (סרי) *offal, garbage, offensive matter; stench*. Y. Hag. II, 77<sup>c</sup> bot.; Gen. R. s. 1 מ'סרי a place where garbage is deposited. Ib. s. 28 ס'... they filled the whole city with stench. Ib. s. 63 ס'סריה (not סריה) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81<sup>b</sup>; Yalk. Ex. 225 ס'סרי putrid fish. Ex. R. s. 42 (ref. to p. 81, Ex. XXXII, 8, cmp. סריה a. סריה I) סריה סריה (not סריה) they have become refuse, they have become thorns. Y. Kidd. III, end, 65<sup>a</sup> ו'ס'סרי mud is

carried to mud, and refuse to refuse (v. סְרָה, a. correct quot. s. v.).—V. סְרָה I, 2.

סְרִיָּה ch. same, v. סְרָה.

סְרִיָּה, v. סְרָה.—[Y. Snh. VII, end, 25<sup>d</sup>, לסְרִיָּה, v. סְרָה.]

סְרִיָּה, v. סְרָה, סְרִיָּה, סְרִיָּה.

סְרִיָּה, v. סְרָה.

סְרִיָּה, Gen. R. s. 63, v. סְרִיָּה.

סְרִיָּה, v. סְרָה.

סְרִיָּה f. (סְרָה II) *climbing*. B. Kam. 22<sup>a</sup> (Ar. סְרִיָּה), v. סְרִיָּה I.

סְרִיָּה, v. סְרִיָּה.

סְרִיָּה, v. סְרִיָּה.

סְרִיָּה m. 1) (b. h.; I, emp. עֲקָר *impotent, castrate; eunuch*. Yeb. VIII, 4 סְרִיָּה אִם one emasculated by man, a castrate, opp. to חֲמָה, v. חֲמָה. Ib. 80<sup>a</sup>... וְהוּא רֹאשׁ... יבִיא וְרֹאשׁ... they shall bring evidence that he is twenty years old (without showing the symptoms of maturity), and this is the legal *saris*. Ib. נִשְׁעָה... he is considered as having been a *saris* at the time of the deed (and legally responsible), opp. קָטָן. Ib. סְרִיָּה... persons with the symptoms of impotency... are not legally proceeded against (as responsible persons) until they are twenty years of age; a. v. fr.—Pl. סְרִיָּה. Snh. 93<sup>b</sup> סְרִיָּה... real castrates (in the real sense). Deut. R. s. 3, v. סְרִיָּה II; a. e.—[2] (homilet., v. סְרִיָּה II) *mediator, manager*. Num. R. s. 11; Cant. R. to III, 7, v. מְנַפֵּלָה.]

סְרִיָּה I ch. same, *castrate*. Targ. Is. LVI, 3.—Pl. סְרִיָּה. Ib. 4.

סְרִיָּה II pr. n. m. *Sarisa*, surname of one Levi (on account of a simile drawn from a castrate which he used). Y. Sabb. III, 6<sup>a</sup> bot.; Y. Bets. II, 61<sup>c</sup>. Y. Gitt. VI, 48<sup>a</sup> bot. לִי פִרְסָה (corr. acc.).

סְרִיָּה m., pl. סְרִיָּה (Saf. of רָק, v. סְרָה I) *idlers, vagabonds*. Tanh. Ki Thetsé I וְכִי... שְׂכֵנֵי... for he (the rebellious son) will finally waste his father's fortune with the vagabonds with whom he eats &c. Snh. 70<sup>b</sup> סְרִיָּה... a company all of which are vagabonds.—Makhsh. I, 6 מפְּנֵי הַסְרִיָּה Var. lect., v. סְרִיָּה.—[Kidd. 82<sup>a</sup> סְרִיָּה, v. סְרִיָּה.]

סְרִיָּה m., pl. סְרִיָּה I c. h. same, 1) *empty; hungry*. Targ. Y. Gen. XXXVII, 24 (h. text רָק).—Targ. Ps. CVII, 9 (h. text שִׁוְקָה *longing*).—Yeb. 87<sup>a</sup> sq. סְרִיָּה... an empty body, opp. מְלִיא *pregnant*.—Pl. סְרִיָּה, v. סְרִיָּה. Ab. Zar. 37<sup>b</sup> סְרִיָּה, v. סְרִיָּה. Pl. as ab. Targ. Ps. CXIX, 113 סְרִיָּה... (ed. Wil. סְרִיָּה; h. text סְרִיָּה).—3) *idler, reckless person, robber*.—Pl. as ab. Targ. Jud. IX, 4; XI, 3 (h. text רִיקָה).

Targ. Ps. XXV, 3 בְּוִיָּה וְסִיָּה (h. text רִיקָה); a. e.—[סְרִיָּה, part. pass. of סְרָה q. v.]

סְרִיָּה II m. *hatcheller*, v. סְרָה.

סְרִיָּה, v. סְרָה.

סְרִיָּה f. (סְרָה II) *hatchelling, carding*. Sot. 46<sup>b</sup> סְרִיָּה... hatchelling of flax.

סְרִיָּה, v. next art.

סְרִיָּה, v. סְרָה.

סְרִיָּה I f. (סְרָה II) *comb*. Nidd. 20<sup>b</sup> (Ar. ed. pr. סְרִיָּה).

סְרִיָּה II f. (v. סְרָה) *idleness; vanity; recklessness*. Targ. Ps. II, 1 (h. text רִיקָה). Ib. LXXIII, 13; a. e.—Targ. Hos. VII, 3 סְרִיָּה ed. Lag. (ed. Wil. סְרִיָּה).

סְרִיָּה m. pl. (Syriaci, Συριοί) 1) *Syrians*. Y. Erub. V, beg. 22<sup>b</sup> סְרִיָּה... the monument of the Syrians (near Tiberias).—2) (cmp. סְרִיָּה) *Syrian cakes*. Tosef. Pes. I (II), 31 אֵין יִצְאֵין בֵּסִי... you do not comply with the law (commanding to eat unleavened 'bread of misery' on the first night of Passover) by eating Syrian cakes; Syrian cakes shaped in figures; Y. ib. II, 29<sup>b</sup> bot. סְרִיָּה (corr. acc.); Bab. ib. 37<sup>a</sup>. Ib. סְרִיָּה... the Syrian cakes in the house of Boëthos; a. e.

סְרִיָּה, constr. סְרִיָּה, v. סְרִיָּה.

סְרִיָּה I, סְרִיָּה (Saf. of אָרַךְ, cmp. סָרַךְ) *to interweave, twist; trnsf. (corresp. to h. עָרַךְ) to confound; to wrong*. Targ. Lam. III, 59; a. e. (interchanging with סָרַךְ II, q. v.).—Pes. 51<sup>a</sup>, v. next w.—Part. pass. סְרִיָּה, f. סְרִיָּה; pl. סְרִיָּה *intricate, perverted*. Targ. Koh. X, 3. Ib. I, 15.

Pa. סְרִיָּה 1) *to subvert, wrong*. Targ. Lam. III, 36 לְסָרְכָה (ed. Vien. לְסָרְכָה; ed. Lag. לְסָרְכָה; h. text לְסָרְכָה).—2) *to confound*, v. next w.

סְרִיָּה II (preced.; cmp. סְרָה I) 1) *to clutch, hold fast, hang to*. B. Bath. 86<sup>b</sup> סְרִיָּה... (Ms. R. סְרִיָּה). Pa., v. Rabb. D. S. a. l. note 2) it is different with taking possession of an animal, because it clutches (the ground). Hull. 51<sup>a</sup> סְרִיָּה... the animal has something to clutch (when falling, so as to break the shock); וְהָאֵי... while this (kid) had nothing to cling to. Ib. top סְרִיָּה... there is no object for the blood to hang to (around which to coagulate); מִסְרָךְ... since a needle has been found there, if the perforation had taken place before slaughtering, blood would have clung round it; a. e.—Part. pass. סְרִיָּה; f. סְרִיָּה; pl. סְרִיָּה. Gitt. 68<sup>b</sup> סְרִיָּה... an insane person does not cling to one fiction (he will betray his insanity in some other way than merely by repeating the same thing). Hull. 46<sup>b</sup> סְרִיָּה... two lobes of the lungs which adhere to each other (by a membrane). Ned. 50<sup>b</sup> סְרִיָּה... if there be a sore

in the bowels, it will cling to it (v. *סרומינא*); a. e.—2) to *confound*, v. *infra*.

*Pa. סרף* same, 1) to *clutch*; (cmp. *טפס*) to *climb*. Bets. 11<sup>a</sup> סרף וסליקו they clutched and climbed up. B. Kam. 20<sup>a</sup> סרף סליק וכו' it climbed, came up and ate &c. Ib. לסרובי ולמסלך (not לסרוביה; Ms. F. למיסרף, v. Rabb. D. S. a. l. note 30) to climb up; a. e.—2) to *cling to, adhere*. Hull. 111<sup>a</sup> סרף חלב (not סרוביה) milk adheres (and penetrates), opp. מישורן glides off. Ab. Zar. 22<sup>b</sup> (מסרף סרף) he clings to her (runs after her).—3) (v. *preced.*) to *confound*. Pes. 51<sup>a</sup> משום דמסרבי מילתא (דסריבי; Ms. O. במילתא) because they confound one thing with another (if you permit them one thing, they will allow themselves another); הני אינשי נמי סרבי מילתא (Ms. M. סריבי, Ms. O. מברבי) those people (ignorant Jews) will likewise confound &c.; a. e.

*Ithpe. סרף* to *cling to*. Ab. Zar. l. c. רמסרף. Rashi (ed. דמינר), v. יגרי.

*סרף* m. (*preced.*) *clinging to, following the example of; habit*. Nidd. 67<sup>b</sup> משום ס' ברה because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Hull. 108<sup>a</sup> נטילה משהו... the washing of hands before a meal on secular food was introduced for the sake of uniformity with T'rumah (to make it a habit). Y. Yoma III, 40<sup>b</sup> bot., sq. ס' טבילה an immersion required merely for the sake of uniformity; Bab. ib. 30<sup>a</sup> טבילה ס'. Y. Bicc. III, 64<sup>a</sup> bot.; Y. Hag. II, 78<sup>b</sup> נטילה ס' washing of hands (before meals) for the sake of uniformity (v. *supra*).

*סרף*, *סרף* ch. same, 1) *adhesion, cohesion*. Bets. 40<sup>a</sup> משום ס' דמשכא on account of the adhesion of the skin (because the hide is hard to flay unless the animal is watered before slaughtering).—[In ritual: ס' an *adhesion* of lobes of the lungs to each other or to the chest].—2) *climbing*, v. *סריבא*.—3) *habit*. Ab. Zar. 30<sup>a</sup> ס' דגברא she is supposed to have adopted her husband's habits. Snh. 51<sup>b</sup> ס' בעלמא נקט (v. Rabb. D. S. a. l.) he merely used the customary phraseology. Ber. 16<sup>a</sup> ס' סריבא v. *סריבא*.—4) (cmp. b. h. *branch*, *scion* of a figtree. Cant. R. to I, 1 (prov.) ס' דאקים תאנינא a scion which confirms (the reputation of) the fig tree, i. e. a good son of a good father; (Yalk. Sam. 134 הנינא ס' (some ed. ברכה), prob. to be read: ס' דאקים תאנינא).—[סריבא, Yalk. Gen. 116, v. *סריבא*].

*סרף* m. (*סרף*, *Saf.* of *ערך*, *אריך*; cmp. I ארין, a. *manager, commander*. Targ. Prov. VI, 7 (h. text *אריך*).—Pl. *סרבי*, *סרביא*, *סרבי*. Targ. Deut. I, 15. Ib. XX, 5; a. fr.

*סרפונא*, v. *סרפונא*.

*סרפן* m. (v. *סרפא*) *leader, officer* (corresp. to h. *נגיד*). Targ. Y. Gen. XLI, 41. Targ. I Chr. XI, 2 (two versions, with ארובין a. ס', combined); a. fr.—Targ. Y. Ex. XXIV, 1 Michael, the prince (angel) of wisdom.

*סרפמין*, v. *סרפמין*.

*סרניא, סרני, סרנא*, v. *סרן* ch.

*סרנוקא* m. (v. next w.) *choking, suffocation*. Targ. Ps. LXVIII, 21 (Ms. *סרניקא*; v. Ber. 8<sup>a</sup>). Targ. Job VII, 15 *סרנוקא* Ms. (Ar. *סרנוקא*; ed. *סרנוקא*).

*סרניק, סרניק* (= *סניק*, v. *סניק*) to *close, stop*. Targ. Ps. LXIII, 12 (h. text *סרניק*).

*סרניקא* f., v. *סרנוקא*.

*סרס* I, *Pi. סרס* (cmp. *רסס*, *רסס*) to *destroy, uproot; to mutilate, esp. to make impotent*. Tosef. B. Bath. IV, 7 חלות דבש איני רשאי לסרס וכו' ed. Zuck. (oth. ed. לירש) if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. Sot. 36<sup>a</sup> סרסוהו it (the wasp *צרעה*) mutilated them at their lower extremities. Cant. R. to I, 1 סרסוהו made him impotent. Kidd. 25<sup>a</sup> עבר שסרסוהו a slave whom his master mutilated by injury to his testicles. Sabb. 110<sup>b</sup> סרסוהו if one desires to emasculate a cock, let him take off his comb, and he will thereby be emasculated (without an operation). Ib. 111<sup>a</sup> במסרס אחר מסרס if one adds to the mutilation caused by another person; a. fr.—B. Bath. V, 3 נטל ג' נחלין ומסרס the buyer takes three broods, after which the owner may make the bees impotent of propagation; ib. 80<sup>a</sup> במה מסרסוהו by what means does one make them impotent?... By feeding them with mustard. Ib. לא חררל מסרסוהו mustard does not make them impotent &c.—Transf. to *disarrange, upset; to transpose*. Ib. (another interpret. of *ומסרס*, Mish. l. c.) בסרסוהו, v. נטל. Ib. 119<sup>b</sup> (ref. to Num. XXVII, 2) סרסוהו invert the order in which the persons are mentioned in that verse, and interpret it. Lev. R. s. 27, beg. (ref. to Ps. XXXVI, 7) סרסוהו transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. Ex. R. s. 5 (ref. to Ex. V, 2) סרסוהו transpose *mi* and read *yam*, the sea made thee know the Lord; a. fr.—[Lev. R. s. 12 מסרסוהו, read: *מסרסוהו*, v. *סרסוהו*.—Part. pass. *מסרסוהו* upside down, transposed &c. Nidd. III, 5 מס' if the embryo came out with its feet foremost. Num. R. s. 11 (ref. to Ex. XX, 24) מס' זה מקרא מס' this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. Mekh. B'shall, Vayass'a, s. 4. Gen. R. s. 70 (ref. to Gen. XXVIII, 22) מסרסוהו the accounts of the section are not in chronological order, opp. על הסדר וכו'; a. e.

*Hithpa. סרסוהו, Nithpa. סרסוהו* 1) to *be emasculated*. Sabb. 110<sup>b</sup> סרסוהו וכו', v. *supra*. Gen. R. s. 86; a. e.—2) (cmp. *עקרי*) to *be uprooted, removed*. Snh. 93<sup>b</sup> סרסוהו idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] שלא תסרסוהו שבח בראשיתו שבח ממקומה to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c. שלא תסרסוהו שלש וכו' that the three festivals

must not be removed from their place; Yalk. Ex. 356 שלא יסרו וכו' (corr. acc.).

**סִרְס**, Pa. סִרְס ch. same, 1) to emasculate. Targ. Y. Lev. XXII, 24.—Hag. 14<sup>b</sup> מדי לִסְרֹסִי וכו' is it permitted to castrate a dog?—2) to disarrange, transpose, reverse. Lev. R. s. 22 [read:] הוּא מְסַרְסֵם קְרִיָּא וכו' Resh Lakish interpreted the verse (Is. LXVI, 3) by transposition (making the subject the predicate &c.), 'he who kills a man (thinks of it as lightly as if he) had slaughtered an ox' &c. Y. R. Hash. II, end, 58<sup>b</sup> [read:] מְסַרְסֵם אֱלֹהֵינוּ קְרִיָּא וכו' R. S. b. L. interprets this verse just in a reverse way (to R. Johanan's interpretation), it is not written, 'our teachers bear', but 'our teachers are borne with', when the small bear with (the shortcomings of) the great, then there is no breach &c.—Transf. to plague, torment, weary into submission. Gen. R. s. 58 (ref. to ופגעו, Gen. XXIII, 8) [read as:] Yalk. ib. 102 לי לִסְרֹסִינִי לִי וכו' plague him for me, bore him for me, and if this has no effect, pray for him in my favor (that God may turn his heart to yield to my wishes).

**סִרְס II**, Pi. סִרְס (Saf. of אָרַס, cmp. אָרַס) to manage; trnsf. to argue. Y. Snh. I, 18<sup>a</sup> top; Cant. R. to III, 7 (ref. to סָרַס, II Kings XXV, 19) שְׁמָרְסֵם אַח הַחֲלֹכָה he manages the decision (argues the point of law); Gen. R. s. 70 (ed. Leipz. מפרד, corr. acc.), v. מִפְּלֵא.

**סִרְסָא** (סִרְסָא) m. (preced.) agent, manager on shares, esp. foreman of the brewery. Bekh. 31<sup>b</sup> אִידִי ר' אִידִי (סִרְסָא) R. J. was R. Shesheth's steward. B. Mets. 42<sup>b</sup> אָמַר לִיה לִסְרִסָּא וכו' (Ms. F. a. R. לִסְרִסָּא) he said to his brewer, take from this pile. Kidd. 52<sup>b</sup> הוּוּא סִרְסָא (corresp. to הוּוּא אִרְסָא, ib.).

**סִרְסוֹר**, סִרְסוֹר m. (reduplic. of סִרְס; cmp. Arab. *sursûr*) going around, examination; (sub. בעל) expert, middleman, broker (cmp. סִפְסָרָא, B. Bath. V, 8 אָם הִיָּה ס' לָם if a middleman is between them, and the cask is broken (before delivery to the purchaser), the middleman has to suffer the loss; ib. 87<sup>a</sup> ס' בְּמִדָּה when the vessel belonged to the middleman; Deut. R. s. 3 נִשְׁבְּרָה לָם נִשְׁבְּרָה לָם; Tanh. Ekeb 11 (corr. acc.). Gen. R. R. s. 8 ס' עָשָׂה לוֹ סְדוּרָה ע"י ס' a commissioner. Koh. R. to X, 16 וְהָסִי מְכַרְיָע וכו' the judge is seated, the parties stand, and the mediator tries to compromise between them. Y. Meg. IV, 74<sup>d</sup> top וכו' ס' כְּשֶׁם שְׁנָחָנָה ע"י ס' ס' as the Law was given through an agent (Moses), so it must be taught through an agent (the Amora, v. אֲמִירָא, Pesik. Haḥod., p. 45<sup>a</sup> הָסִי הָסִי the agent (Moses); Pesik. R. s. 15 הָסִי (strike out השליט or השליח, as a gloss to הָסִי). Lam. R. to I, 18 פִּדְיוֹ ופִּדְיוֹ סִרְסוֹרֵי אֵלַי against his commandment and that of his agent (the prophet); a. fr.—Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top הָסִי the agent of sin, v. קָפָה.—Pl. סִרְסוֹרִין, Num. R. s. 17, end (ref. to Num. XV, 39) הָלֵב הָלֵב the heart and the eyes are the body's agents (panders); Tanh. Sh'lah 15; a. fr.

**סִרְסוֹרָא**, סִרְסוֹר ch. same. Y. Ab. Zar. I, 39<sup>d</sup>

bot., v. סִרְסוֹר.—Pl. סִרְסוֹרִין, סִרְסוֹרִין, Y. Ber. I, 3<sup>c</sup> top הָלֵב הָלֵב the heart and the eye are the two agents of sin, v. preced.; Num. R. s. 10.

**סִרְסָא**, v. סִרְסָא.

\***סִרְסָא** f. (סִרְס; cmp. סִרְסָא) mutilated or reduced coin. Bekh. 49<sup>b</sup> וכו' אֲסִירָא (Rashi סִרְסָא; Tosaf. סִרְסָא, prob. meant for סִרְסָא or סִרְסָא) a battered or reduced Istira, eight of which sell for a Denar.

**סִרְסָר** (v. סִרְסָר) to negotiate, be agent. Deut. R. s. 3 כְּשֶׁמְסַרְסָרָה לְיִשְׂרָאֵל וכו' (not כְּשֶׁמְסַרְסָרָה) when thou wast the agent for Israel (conveying the Law to them), I gave thee as a reward &c. Tanh. Vayikra 6 לִוּוּ מִסְרָרִין זֶה לָזֶה they were the agents (pimped) for one another in sins; Yalk. Jer. 309.

**סִרְסָר** ch. same. Y. Ab. Zar. I, 39<sup>a</sup> sq. בְּרָא לְסִרְסָר קָנָס he fined the broker (for selling a camel to a gentile), and they called him a man that serves as a Roman agent. Pesik. Shub. p. 165<sup>a</sup> לִרְיָן מְסַרְסָר לִרְיָן וכו' and thus they pimped for one another.

**סִרְסָרוֹת** f. (preced.) agency, broker's fee. Gen. R. s. 72 סִרְסָרוֹתָן שֶׁל דּוּדָאִים the brokership (conciliation) through the *dudaim* (Gen. XXX, 16).

**סִרְסָפִים**, v. סִרְסָפִים.

**סִרְסָה**, Pi. סִרְסָה to cover with resin, v. שָׁרָה III.

**סִרְפָּא** m. pl. = h. שִׁרְפִּים, Seraphim, ministering angels. Targ. Ez. I, 8. Targ. Zech. III, 7 (ed. Wil. שִׁ; ed. Lag. סִרְפָּא).

**סִרְפִּינִסִם**, סִרְפִּינִסִם, v. סִרְפִּינִסִם.

**סִרְפִּים**, v. סִרְפִּים. Tosef. Ab. Zar. V (VI), 1 סִרְפִּים (corr. acc.).

**סִרְק** I (Saf. of סִרְק) to empty.—Part. pass. סִרְקָא, pl. סִרְקִין empty, barren; idle. Snh. 70<sup>b</sup> Ar. ed. R., v. סִרְקִין.—Denom. סִרְקָא.

**סִרְק** ch. same. Taan. 21<sup>a</sup> סִרְקִינָה לְסַפְּסִי Ar. (ed. they emptied the chests).

**סִרְק II** (cmp. preced.) [to cleanse,] to comb, card, hatchel (cmp. h. h. שִׁרְקוֹת, Is. XIX, 9). Sot. IX, 5 מוֹרָה לְסִרְקִין it is permitted to hatchel flax thereon. Naz. VI, 3 אָבֵל לֹא סִרְקֵהּ but must not comb his hair. Y. Pes. I, 27<sup>b</sup> top סִרְקָהּ סִרְקָהּ must comb her hair (before bathing). Ber. 61<sup>b</sup> הָרִי סִרְקִין אֶחָד בְּשָׂרוֹ וכו' they flayed his flesh with iron combs; a. fr.—Dem. I, 4 הִסְרִיקוּ, v. סִרְקוּ. [Tosef. Kel. B. Bath. VII, 10 סִרְקִים, R. S. to Kel. XXX, 3, v. סִרְה I.]—Part. pass. סִרְקָא, pl. סִרְקִין. Kel. XXVI, 5 הָרִי הַסִּרְקִין the skin on which the carded wool is placed for sale; עוֹר הַסִּרְקִין the skin which the carder uses as an apron. Yalk. Zech. 574 (play on סִרְקִים כִּדָּא וכו' וכו' שִׁרְקִים, Zech. I, 8) 'hatchelled material' as the root *sarak* is used (Is. XIX, 9) in 'the sense of flax; this refers to the sons of Gershon whose burdens consisted mostly of linen garments.

סִיחַ, סִיחִי, סִיחִיָּה, f., pl. סִיחִינִיּוֹת. (preced.) *winter-fruits, late fruits* (remaining on the tree until winter-time). Shebi. IX, 4. Ter. XI, 2 מִסִּיחַ vinegar made of late grapes; a. fr.—V. סִיפּוֹנִיּוֹת.

**סָתַם** (or **סָתַם**) m. (סָתַם) *closing up, pasting over*. Ab. Zar. 69<sup>b</sup> סָתַם נִכְר (or סָתַם; Ms. M. שָׁתַם) its paste will tell (that the cask has been tampered with); v. שָׁתַם.

**סָתַם**, v. סָתַם, a. סָתַם.

**סָתַם**, v. סָתַם.

**סָתַם**, v. סָתַם.

**סָתַם** (b. h.) pr. n. m. *Sethor*, one of the twelve spies. Sot. 34<sup>b</sup>; Gen. R. s. 71; a. e.; v. סָתַם. —[Tosef. Men. IX, 14 סָתַם II.].

**סָתַם** m. (סָתַם II) *destroyer*. —Pl. סָתַם. Yoma 10<sup>a</sup>, v. בָּנִיָּה.

**סָתַם** m. pl. (preced.) *confusion, mischief*. Gen. R. s. 71 (play on סָתַם q. v.) a doer of mischief; (Yalk. ib. 126 מְסָתִים, v. מְסָתִים).

**סָתַם**, v. סָתַם.

**סָתַם**, Lam. R. to I, 15 some ed., v. סָתַם II.

**סָתַם** f. pl. (*Hithpa.* noun of סָתַם, as שָׁתַם; comp. אֶסְתִּירָא, אֶסְתִּירָא *riggings, sail-yards*. Ab. d'R. N. ch. XXXI וְכֵן בָּעוֹלָם כֵּן בָּאָדָם וְכֵן בְּבֵית הָאָדָם there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

**סָתַם**, v. סָתַם.

**סָתַם**, v. סָתַם.

**סָתַם** f. (סָתַם) *closing, closure, cover*. Snh. 47<sup>b</sup>, a. e. מִן הַסֵּף וּלְפָנָיו Kel. VIII, 8 (ed. Dehr. from where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סָתַם.

**סָתַם** f. (preced.) *that which is closed up, secret*. —Pl. סָתַם. Targ. II Esth. IX, 14 (ed. Lag. סָתַם).

**סָתַם** m. (v. סָתַם) *an unnamed authority*. Bekh. 30<sup>a</sup>; Meg. 2<sup>a</sup> וְכֵן דְּבַר ר' אֶלִיָּהּ those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26<sup>a</sup> סָתַם. Keth. 101<sup>b</sup>; a. fr.

**סָתַם** I f. (סָתַם I) *hiding, retirement, esp. (with ref. to Num. V, 13) a married woman's retirement with a man under suspicious circumstances*. Sot. 2<sup>a</sup> קִינֵי רֹס' הָאִשָּׁה הַזֹּאת הָיְתָה בְּסָתָם הָאִשָּׁה הַזֹּאת the husband's jealousy (warning) and the wife's retirement. Ib. a. fr.

**סָתַם** II f. (סָתַם II) *tearing down, destruction*. Meg. 31<sup>b</sup> סָתַם הַבְּנִיָּה הַזֹּאת the tearing down of the old is building, the building of the young is tearing down; Ned. 40<sup>a</sup>; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 מִכֹּחַ מִכֹּחַ וּשְׁלֵשׁ מִכֹּחַ (סָתַם or סָתַם) and wood of any kind taken from a torn-down building (or a broken vessel; v. Sifra

Vayikra, N'dab., Par. 4, ch. VI; Men. 22<sup>a</sup> שְׁלֵשׁ נִשְׁחַטְשָׁה עֲצֵימָה.. שְׁלֵשׁ נִשְׁחַטְשָׁה עֲצֵימָה. —Transf. *discontinuance; cancelling*. Y. Naz. II, end, 52<sup>b</sup> מִשְׁחַטְשָׁה הָיְתָה כִּי מִשְׁחַטְשָׁה הָיְתָה הַנֶּזֶק the interruption of a Nazarete's vow brought about by cutting his hair, is like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55<sup>b</sup> תֹּפֶן שֶׁלֹּם לֵס' for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. סָתַם II.

**סָתַם** f. pl. סָתַם, v. סָתַם.

**סָתַם**, v. סָתַם.

**סָתַם** (b. h.; = סָתַם, *Saf.* of סָתַם) 1) *to stop up, close, shut*. Ab. Zar. V, 3 כְּדִי שִׁישְׁחֹתוּ וְיִסְתָּמוּ וְיִגְבּוּ B. Mets. VII, 5 שְׁלֵשׁ יָדָא וְיָדָא סָתָם אֶת הַפֶּתַח וְכֵן (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Hull. 43<sup>a</sup>, a. e. סָתַם הַבִּלְדָּה וְכֵן מִרְיָה שֶׁנִּיבְקָהּ וְכֵן if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49<sup>b</sup> חֶלֶב מִזֶּחֶר סָתָם clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56<sup>a</sup>) מִי גִיחֹן וְכֵן he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr. —Part. pass. סָתָם; f. סָתָם; pl. סָתָם; סָתָם; סָתָם; Yeb. 71<sup>b</sup>; Nidd. 30<sup>b</sup>; Lev. R. s. 14 וְכֵן הָיְתָה הַמֶּלֶךְ הַזֶּה הָיְתָה הָאֵלֶּל הַזֶּה (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 בֵּיתָא בֵּיתָא a room filled with fruit which was closed up (with bricks). Y. ib. 62<sup>c</sup> bot. סָתָם pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94<sup>a</sup> (ref. to סָתַם, Is. IX, 6) מִי מִפְּנֵי מֶה כָּל מֶה... וְכֵן why is every Mem in the middle of a word open, and this one is closed (final Mem). Meg. 3<sup>a</sup> וְכֵן בְּסוֹף וְכֵן open in the middle of words and closed at the end (v. מִנְצֵף); a. fr. —Esp. סָתַם פָּרָשָׁה a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line, opp. to פָּתוּחָה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sofrim I, 14 אֵיזוֹרִי כֵן כֵּן שְׁחִיבָה וְכֵן what is a closed paragraph? When space is left &c.; וְכֵן וְכֵן וְכֵן וְכֵן and how much space must be left ..., in order that the paragraph may be called closed?; a. fr. —2) *to conceal*. Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, שֶׁלֹּם מִמֶּנּוּ because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 מִנְצֵף, v. infra); a. e. —Part. pass. as ab. *concealed, not explicitly stated*, opp. *מְפֹרָשׁ*. Zeb. 53<sup>a</sup> מִן הַמִּשְׁפָּחָה let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Ahārē, beg. וְכֵן פָּתוּחָה לֵס' let the explicit statement throw light on the implicit. Meg. 15<sup>a</sup> אֲבוֹתֵינוּ כֵּן אֲבוֹתֵינוּ (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr. —Y. Bets. I, c. (in Chald. dict.) סָתָם the anonymous opinion, v. סָתָם.

*Nif.* סָתָם, *Hithpa.* סָתָם, *Nithpa.* סָתָם *to be closed; to be concealed; to be silenced*. Gen. R. l. c. מִמֶּנּוּ, בקש, וְכֵן מִמֶּנּוּ.

Jacob wanted to reveal the end of the captivity, and it was closed before him; Yalk. ib. l. c. נִסְתָּחַמֵּי מִמֶּנּוּ, v. supra. Cant. R. to I, 4 וַיִּסְתָּחֶמְיָן אֹרֶז he said a word (of charm) over them, and they became silent (dumb). Snh. 31<sup>b</sup> שִׁסְתָּחֵם שְׁעָנֹתָיו לְעוֹלָם... עַד שִׁסְתָּחֵם שְׁעָנֹתָיו (Alf. שִׁסְתָּחֵם; Asheri שִׁסְתָּחֵם) he may continually bring evidence and refute, until he declares himself closed as to his pleas, i. e., until he declares that he has no more evidence to offer. Yeb. 76<sup>a</sup>; Tosef. ib. X, 4, a. e. כָּשָׁר כִּי if the perforation in the membrum has closed itself again, he is considered unblemished. Kel. XIV, 8 נִסְתָּחֲמֵי נִקְבֵּי if the holes have been stopped up. Snh. 94<sup>a</sup> לִכְךָ נִסְתָּחֵם therefore the Mem was closed (the final מ was written). Sot. 13<sup>b</sup> וְכִי שְׁעָרֵי הַבַּיִת the gates of wisdom were closed before him (he lost his judicial judgment); a. e.

*Pi. מְסַמְּכִין to close.* Y. Snh. X, 28<sup>c</sup> bot. הֵיוּ מְסַמְּכִין וְכִי the ministering angels closed the windows (of heaven) that the prayer of Manasseh might not rise; Deut. R. s. 2; (Pesik. Shub., p. 162<sup>b</sup> סוֹמְכִין).

**סָתַם** ch. same. Targ. II Chr. XXXII, 3. Targ. II Esth. I, 2 (3) **סָתַם** (the gate) closed itself; a. fr.—Part. pass. **סָתַם**; f. **סָתַם**; *pl.* **סָתַם**. Targ. Ez. XLI, 16. Targ. Y. I Gen. XLIX, 1; a. e.—Hull. 49<sup>b</sup> **סָתַם** one of them stops up a perforation (by close adhesion, v. preced.). Ib. sq. **סָתַם** **לֹא** נָמַד **לֹא** **סָתַם** **לֹא** **סָתַם** they eat (that kind of fat), and for us was it not even to have the effect of closing up the perforation (that the animal in the case be permitted)?; a. fr.—Esp. *to conceal an authority; to state a law without naming the author*. Bets. 2<sup>a</sup> (ref. to Sabb. XXIV, 4) **רַבִּי** **לֹא** **סָתַם** where the editor of the Mishnah states the law anonymously, in agreement with R. S.'s opinion. Ib.<sup>b</sup> (ref. to Bets. IV, 3) **רַבִּי** **לֹא** **סָתַם** where the editor gives R. Judah's opinion anonymously; a. fr.

*Pa.* פִּסְתָּם same. Gitt. 68<sup>a</sup> וְכִּי בִּגְדֵי צֻנְיָהּ וְשִׁטְמָהּ וְשִׁטְמָהּ and stopped the waters up with wool.—Part. pass. מִסְתָּם; f. מִסְתָּמָה; *pl.* מִסְתָּמִּין; מִסְתָּמִּין. Meg. 3<sup>a</sup> in the Prophets ... אֵיכָה מִיָּלִיד רַמ' (Ms. O. דִּסְרִימִן) some things are clearly stated, others obscurely.

*Ithpa.* אִתְּחָא; *Ithpe.* אִתְּחָא to be closed, stopped up, sealed. Targ. Esth. VIII, 10. Ib. V, 14 (some ed. אִתְּחָא, incorr.); a. fr.—Targ. Y. Lev. XV, 3 אִתְּחָא (v. אִתְּחָא).—Keth. 106<sup>a</sup> אִתְּחָא מַעֲנִיָּה (v. preced.) he declared he had nothing to say (was intimidated). Shebu. 30<sup>b</sup> מַעֲנִיָּה רַבֵּל וְכ' מַעֲנִיָּה (Ms. מַעֲנִיָּה) the opponent will be intimidated; Yalk. Deut. 922 מַעֲנִיָּה וְכ' a. e.

סָתָם m. (preced.) 1) *closing up*. Tosef. Ab. Zar. VII (VIII), 14; Ab. Zar. 69<sup>b</sup>, v. סָתָם, a. שָׁתָם.—2) *something unknown, undefined*. Ib. 74<sup>a</sup> bot. סָתָם ייִן Ms. M. a. Rashi (ed. ייִן) wine of gentiles of which it is not known that it has been dedicated to an idol, opp. ייִן נֶסֶךְ Hull. 4<sup>b</sup>. Y. Ab. Zar. III, 43<sup>b</sup> bot. בַּסְּ הַלִּיקִין they differ with regard to a tree (Asherah) of which it is not known that it has been worshipped. Ib. סָתָם עוֹבְדֵי יוֹ those of them (the gentiles) not otherwise known worship an image but not a tree. Macc. 3<sup>b</sup> אֵל הַבֵּרִי אֵל הַמְלוּיָהּ he who makes a loan to his neighbor without terms, cannot claim payment

before thirty days. *Shh.* 25<sup>b</sup> *כֹּשֶׁר גִּבְיֵי אֶת* a tax collector, unless known to be dishonest, is admissible as witness; *שׂוֹמֵר* a shepherd, unless known to guard his flock from illicit pasture, is disqualified. *B. Mets.* 69<sup>a</sup> (in Chald. dict.) *אֵין חֵטְא לִי אִם יִשְׁמַע* the presumption is that a tenant obligates himself, etc. *R. Hash.* 7<sup>b</sup> *כִּי אֵין חֵטְא* as a rule, when one rents a house etc.; a. v. fr.—3) *an opinion stated without an authority, anonymous opinion.* *Yeb.* 42<sup>b</sup>, a. fr. *כִּי הִלְכָה וְאֵין חֵטְא* where differing opinions are quoted and followed by an anonymous opinion ('the scholars say'), the latter is the practice. *Hull.* 43<sup>a</sup>, a. e. *הִלְכָה כִּי הִלְכָה* the practice follows the anonymous opinion in the *Mishnah*. *Shh.* 86<sup>a</sup>, a. e. *מֵימֵי ר' מֵימֵי* *כִּי* wherever an anonymous opinion is stated in the *Mishnah*, it is *R. Meir's*; in the *Tosefta*, etc.; a. fr.—*Y. Sot.* I, 17<sup>b</sup> *בֹּת. כְּתוּב לָהּ שְׁנֵי* write the order for two men without specified names.

אי אמר ליה ארעתא ב' 61<sup>b</sup> ch. same. B. Bath. 61<sup>b</sup> 'put it down' without anything else (instead of הנה לפני or הנה לפניך); הא ב' from which we deduce that if he said merely, 'put it down', he has said nothing. Ib. 15<sup>a</sup>, a. fr. מילתא ב' ordinarily. B. Bath. 4<sup>a</sup> אין מחייבין אורו ב' but where there is no distinct usage in that respect, we do not force him; a. fr.—Yeb. 42<sup>b</sup> ו' if the Mishnah states an opinion anonymously (as undisputed), and the Boraitha records differences; ב' where the Boraitha states an undisputed opinion; a. v. fr.—Sabb. 157<sup>a</sup> ר"י ס' אחרינא אשכח R. J. found another ruling opinion of R. S. without having his name attached to it.—Y. Bets. IV, 62<sup>a</sup> bot. סתומא, v. סתם.

\*סִתֵּק (dial. for סִדֵּק) to split.—Part. pass. סִתֵּיק; f. סִתֵּיקָא. Targ. Y. Lev. XI, 3 Ar. (ed. סִדֵּי).—V. סִתֵּיקָא.

**סִדְקִיָּה** f. (preced.)=סִדְקִיָּה. Sot. 40<sup>a</sup> Ar. (ed. סִדְקִיָּה).

סתר I (b. h.) *to cover, hide.*

*Pi.* שְׁתִּירָהּ *to conceal*. Meg. 13<sup>a</sup> (play on אֶחָדֶיךָ she used her words with discretion (ref. to Esth. II, 20); Yalk. Esth. 1053 (not שְׁתִּירָהּ).—Part. pass. מְסִתָּרִים; *pl.* מְסִתָּרִים. Ab. d'R. N. ch. VI מְבִינֵי מִבְּנֵי דְּבָרִים אֲדָם הוֹצִיאָם וְכ' Men, A'kiba brought forth to the light.

*Hif.* אָנ"כּ שְׁחַמְמָהוּ *to hide*. Yalk.Deut. 941 אֲנִי אֶחְמָהוּ *although I hide my face before them, I will speak to him in a dream.*

נִסְתָּר, *Hithpa.* הִסְתָּתֵר *to be hidden, protected; to hide one's self.* Midr. Till. to Ps. XIX, 7 מִסְתָּר מִחֶמְתּוֹ 'לֵעֵל מִי נִסְתָּר מִחֶמְתּוֹ in the future who will be protected from his heat?—Esp. *to retire under suspicious circumstances* (Num. V, 13). Sot. 3<sup>a</sup> וְנִסְתָּרָהּ לָהּ קִינָא he was jealous of her (forewarned her), and she retired (with the man). Y. ib. I, 16<sup>b</sup> bot. לָמָּה נִסְתָּרָהּ לָמָּה what business had she to retire? Bab. ib. 5<sup>b</sup> הִסְתָּרָהּ אֵל אֵל do not hide thyself (with that man); ib. 2<sup>b</sup> (in Chald. dict.) לֹא הִסְתָּרָהּ וְכִי do not hide thyself with that man. Ber. 31<sup>b</sup> אֲנִי וְאֶחָתָּהּ וְכִי I will go and seclude myself (with a man) before my husband. Ib.

אין לך עסק ב' *if this be so, all childless women would go and hide themselves; a. fr.—סְתָרוּחַ f. pl. a) secret things, mysteries. Hag. 13<sup>a</sup> (fr. Ben Sira) אין לך עסק ב' thou must have nothing to do with (must not speculate on) mysteries; Gen. R. s. 8; a. e.—b) secret sins for which the whole community is made responsible. Snh. 43<sup>b</sup> לא ענש על ח' ו' the Lord did not punish (Israel) for secret sins until &c. Y. Sot. VII, end, 22<sup>a</sup> אין לך עסק ב' you will no more be made responsible for undetected sins.*

**סְתָר** ch., *Pa. סָתַר same, to hide.*—Part. pass. *מְסֻתָּר*. Targ. Is. LXV, 16. Targ. Jer. XVI, 17 (ed. Wil. *מְסֻתָּר*, corr. acc.).

*Ithpa. אִתְּסָתַר, Ithpe. אִתְּסָתַר to hide one's self; to find shelter. Targ. Koh. VII, 12.—\*Targ. Y. I Deut. XXIX, 5 כִּיִּן מְסֻתָּר finding shelter in your schools.—Ber. 31<sup>b</sup> וּמִסְתַּתְרָנָא when I closet myself (with a stranger), v. preced. Sot. 2<sup>b</sup> אִתְּסָתַרְתָּ וְאָמַר אִתְּסָתַרְתָּ (not *אִתְּסָתַרְתָּ*) it may happen that she did not closet herself with a man, but he (the husband) says that she did &c. Ib. (וּמִסְתַּתְרָנָא) Rashi (ed. וּמִסְתַּתְרָנָא) and she may closet herself, and we have in our days no waters... to test her &c.; a. e.*

**סְתָר II** (= סָתַר, Saf. of סָתַר; cmp. Arab. *ṣatar*) [*to dig under*,] 1) *to upset, tear down.* Meg. 31<sup>b</sup> אָמְרוּ לָךְ if the old tell thee, tear down, and the young, build, tear down and build not, v. סָתַר II; Ned. 40<sup>a</sup>. Sabb. VII, 2 הַבּוֹנֶה וְהַסּוֹתֵר he who builds (on the Sabbath) or who tears down. Yoma 10<sup>a</sup> בִּירַד שִׁיפְלוּ בּוֹנֵי בֵּית הַמִּדְבָּר (of the Temple, the Persians) should fall through the hands of the destroyers (the Romans), v. סָתַר. Ab. d'R. N. ch. VI וְקָרַח וְסָתַר he dug under it (the rock) and broke it loose &c. Koh. B. to VII, 26 וְסוֹתֵר... כּוֹחַל קֶשֶׁת a wall is strong, but man has more power and tears it down; a. fr.—2) [*to stir up*,] *to loosen, unravel.* Sot. I, 5 סוֹתֵר אֶת שְׂעָרֵי הַכּוֹהֵן the priest loosens her hair (Num. V, 18 וּפָרַע); v. infra.—4) *to undo, reverse, invalidate.* Snh. III, 8 סוֹתֵר אֶת הַדִּין whenever he offers new evidence, he reverses the decision, i. e. the court has to try his case again; לאחר שלשים יום סוֹתֵר אֵינוֹ after thirty days, the judgment cannot be disturbed.—Esp. *to make void the days of a Nazarite's vow which have been observed, to begin anew.* Naz. II, 10 סוֹתֵר שְׁבַעִים he must count seventy days again. Ib. III, 3 ס' אֵינוֹ חָלַל he must count over the whole period (of days); אֵינוֹ חָלַל אֵינוֹ ס' אֵלָּא שְׁבַעִים he has to count only seven days over. Tosef. ib. II, 13 יֵשׁ לוֹ לְסוֹתֵר סוֹתֵר ו' if there is a portion of the period left to undo, i. e., if the period of his vow has not yet expired, he must count thirty days again; וְאֵין לוֹ לְסוֹתֵר סוֹתֵר ו' whenever he becomes unclean on a day on which it is improper to offer a sacrifice, and he has nothing left to undo, i. e. his term

has expired, and he lacks only a sacrifice to be released: he must count seven days; a. fr.—5) (logics) *to contradict, disprove.* Succ. 26<sup>b</sup>, a. fr. מַעֲשֵׂה לְסוֹתֵר v. מַעֲשֵׂה. Sabb. 13<sup>b</sup> שְׂדֵי דְבִרְיוֹ סוֹתְרִין ו' but for him, the Book of Ezekiel would have been expunged from the canon, because its words seemed to contradict the words of the Law. Ib. 30<sup>a</sup> ו' לֹא דִיִּךְ שְׂדִירִיךְ סוֹתְרִין ו' not only do thy words contradict those of David, but they contradict one another; a. fr.—Num. R. s. 13 סוֹתֵר עַל הַבִּירָה neither of them conflicts with the other.—[Yalk. Ex. 356 שלא יסתר I *Hithpa.*]

*Hithpa. הִתְסָתַר to be disarranged, be undone.* Y. Kil. IX, end, 32<sup>d</sup>; Y. Sabb. XIII, beg. 14<sup>a</sup> מִסְתַּתֵּר הוּא the web will go apart again, opp. מְתַקְרֵם.

**סְתָר** ch. same, 1) *to tear down, destroy.* Targ. Y. Deut. VII, 5. Targ. Jer. I, 19; a. fr.—Taan. 20<sup>b</sup> ... אֲשֵׁירָא כל אֲשֵׁירָא every threatening wall he ordered to be torn down. B. Bath. 3<sup>b</sup> לֹא יִסְתָּר ו' one must not tear down a synagogue before having built another one. Ib. סָתַר ו' v. סָתַר; a. fr.—2) *to unravel, wind up.* Hull. 60<sup>a</sup>, v. סָתַר.

*Pa. סָתַר same.* Targ. Prov. XV, 25 (Var. ed. Lag. נִסְתָּר, corr. acc.). Targ. II Kings XI, 18; a. e.—Yeb. 116<sup>b</sup> קִרְע סָתְרִי rend thy garments, disarrange thy hair (in mourning). Ned. 50<sup>b</sup> עַד דְּמִסְתַּרִּין ו' until the people of his household disarranged their hair for him (in sympathy with his pain).

*Ithpa. אִתְּסָתַר to be torn down.* Meg. Taan. ch. VIII, v. סוֹתֵר.

**סְתָר** m. (b. h.; סָתַר I) *secrecy.* Sot. I, 2 (2<sup>a</sup>) עָמַד לְבֵיתָהּ (not בס') if she went with him to a closeted place, v. סָתַר. Gen. R. s. 45 סָתַרָה v. סָתַרָה in secret. B. Bath. 9<sup>b</sup> ו' גִּדּוּל הַנְּעוּשָׁה צְדָקָה בֵּס' ו' he that dispenses charity in secret, is greater than Moses. Hag. 16<sup>a</sup> סָתַר אֶת שְׂעָרָיו הַחַיִּים he who selects a secret place for committing a sin, is considered as though he pushed away the feet of the Divine Presence (denying the omniscience of God). Ab. IV, 4; a. fr.—Pl. סָתְרִים, constr. סָתְרִי, Mikv. IX, 3; Lev. R. s. 15, a. fr. סָתַר בֵּית הַס' covered parts of the body, posteriors &c. Meg. 3<sup>a</sup> מִי הוּא זֶה שֶׁגִּילָה סָתְרָיו מִן הָאֱדוֹמִים who is he that revealed my secrets to men? Ib. סָתַרְתָּ סֵתֶרֶת עֲרִיזוֹת I did reveal thy secrets. Hag. 11<sup>b</sup> סֵתֶרֶת סֵתֶרֶת סֵתֶרֶת the secrets of the laws of incest, i. e. the laws not explicitly stated (cmp. סָתְרִים). Y. Keth. V, 29<sup>d</sup> סֵתֶרֶת סֵתֶרֶת the secrets of the Law, i. e. logical deductions; a. fr.

**סָתַר, סָתַרָה, סָתַרָה** ch. same. Targ. O. Deut. XIII, 7. Targ. Jud. III, 19; a. e.—Pl. סָתְרִין, constr. סָתְרִי. Targ. II Esth. I, 2; a. e.

**סָתַר** f. (b. h. cover) same. Pesik. R. s. 1 אֵין אֵין אֵין we do not talk secrets (obscure language) &c.

**סָתְרִיָּאל** pr. n. m. *Sithriel.* Bekh. 57<sup>b</sup>.

**סָתַר** (= סָתַר, Saf. of סָתַר; Pi. סָתַר to chip, chisel; to polish. Sabb. XII, 1 הַסּוֹתֵר he who chisels (on the Sabbath). B. Kam. 93<sup>b</sup> אֵין אֵין אֵין if one stole



rough stones and chiselled them. Pesik. 'Āniya, p. 137<sup>b</sup>  
כִּסְּתֶיהֶן בִּי כֹחַ chiselling it, shaping it, carving it (v. כָּרַב).  
Ib. Shub. p. 165<sup>a</sup> וְכִסְּתֶיהֶן כִּימָעַה chip off little by little &c.  
Ab. d'R. N. ch. VI וְהָיָה בִּסְתֶרָה וְהוֹלֵךְ רַב he went on chip-  
ping, until he came to a big rock; a. fr.

**סֶתֶר** m. (preced.) *stone-cutter, chiseller*. Y. B. Mets. X, end, 12<sup>c</sup>, v. סִתְרוּר; Bab. ib. 118<sup>b</sup>, חֲצֹב, a. fr.—Tosef. Kel. B. Mets. IV, 6 כְּלֵי הַסֵּתֶר R. S. to Kel. XXI, 2 (ed. הַשֶּׁתֶּר) the stone-cutter's implements.—Pl. סִתְרִין, סִתְרִין. Kel. XXIX, 7. Y. Shek. IV, 48<sup>a</sup> top; a. e.

у

וֹ *ʾAyin*, the sixteenth letter of the Alphabet. It interchanges with א, and ה, v. letters א a. ה; also with י, v. letter י; dialectically with צ, e. g. צֵאן and צֵאן; with ק, e. g. קֵאָא a. קֵאָא—ע elided, e. g. מֵקֵאָא = מֵקֵאָא; מֵקֵאָא = מֵקֵאָא. —V. מֵקֵאָא.

𐤙 as a numeral letter, *seventy*, v. 'N.

**ΝΥ**, sometimes for **ΝΝ**. Targ. O. Num. XXXI, 20 ed. Vien. (ed. Berl. **ΝΝ**); a. e.

עֵל, עַל, עֵל, v. עֵל.

**עֵזָא** f.=h. עֵזָא, *small cattle, sheep*. Targ. Job I, 3 (ed. Wil. עֵזָא). Ib. XLII, 12; a. fr.—V. עֵזָא.—Cant. R. to III, 6 עֵזָא אֲחֵרֵי more sheep; v. עֵזָא.

\***וְעָצָה** = **עָצָה** to press, Targ. Job XVI, 9 Ms. Var. (ed. Lag. **עָצָה**; ed. Wil. **עָצָה**).

**עָרָא, עָרָא** f. (= עֲרָא; עֵר) *crookedness, perverseness, wrong*. Targ. Prov. XII, 21 רֵעַ (not וֵע). Ib. XV, 16. Ib. IV, 24 (ed. Lag. עָרָא, Ms. עֲרָא); a. fr.

**עב** I m., **עבה** f. (עבב) *thick, dense, large*. Men. III, 2, v. בליה. Pes. 36<sup>b</sup> sq.; Bets. 22<sup>b</sup> פה ע' וב' 22<sup>b</sup> you must not bake thick bread on the Passover; וכמה פה ע' טפח and how high must it be to be called thick bread? One handbreadth; ib. (Rabbi's interpret.) פת מרובה a large batch; a. fr.—*Pl.* עבים, עביר, עבות. Tosef. Kel. B. Bath. V, 11 אלי הן חז' these are the thick (heavy) garments; Kel. XXVIII, 8; Y. Sabb. II, 4<sup>d</sup> bot. חז' הרבים the thick but soft garments. Mikv. VIII, 3 ע' thick (turbid) drops; a. fr.—[Y. Kil. V, beg. 29<sup>d</sup> חז' עבות, ed. Krot. חצבות, R. S. to Kil. V, 1 חז' עבים, read: חצב, v. עבה.]

**עב** II m. (b. h.; preced.) [*thick*,] *dark cloud*. Gen. R. s. 13 **עב** שְׂהוּיָא מַעֲבָב וְכ' the cloud is called 'ab, because it makes the sky look thick (dark); Yalk. ib. 20; Y. Taan. III, 66<sup>c</sup> הַיָּקִיעַ אֵיזָא מַעֲבָבָא a. e.—*Pl.* עֲבִיבִים. Taan. 3<sup>b</sup> לְמַטָּר הָעֵלְי וְהַיָּדוּתָהּ שְׁנִיתָא the clouded sky and the winds are (as blessings) secondary only to the rain. Ib. 20<sup>a</sup> בְּעֵלְי נִקְרְשׁוּ שָׁמַיִם the sky became covered with clouds. Ib. נִתְפָּזְרוּ הָעֲנָנִים the clouds dispersed: a. e.

עֵב, v. עִוָּב.

**עֵבֶא, v. עֵיבֶא.**

**עבב** *to be thick, dark.*

*Pi.* עִיבַּב *to thicken, darken.* Gen. R. s. 13, a. e. מְעִיבַב.  
v. עב II.—V. עבה.

אֲבֵאבִית v. עֲבִית.

עָבַד (b. h.) [to work] 1) to serve, work for. Gitt. IV, 5 וְכַן עֹבֵד אֶת רַבּוֹ works one day for his master, and one for himself; a. fr. Esp. to do priestly service. Hull. 24<sup>b</sup> וְכַן לְעֹבְדוֹ... אֲדוּרֵי הַכֹּהֲנִים his brother priests allow him not to serve, until he is twenty years of age.—2) to prepare; to till the ground; to dress (hides). Gen. R. s. 22 אֲדָמָה עֹבֵד Cain the tiller of the ground. Y. Ab. Zar. II, 41<sup>b</sup> bot. גִּיזַּת עֹבְדֵיךָ; Tosef. ib. IV (V), 10 עֹבְדֵיךָ, v. רָבָב I; (Bab. ib. 33<sup>a</sup> עִיבָדִּי). Y. Sabb. I, 4<sup>b</sup> תִּתֵּן לָהֶם... וּמִצָּאָהּ נֶחֱמָה if one gave a gentile garments to wash, and found him working at them on the Sabbath; a. fr.—Part. pass. עֹבֵדִי, pl. עֹבְדֵיךָ dressed, v. infra.—3) (v. עֹבְדֵיךָ) to use esp. for idolatrous purposes; to worship. Tem. VI, 1, v. infra. Ab. Zar. III, 7 (אֲשֶׁרֶת וְעֹבְדֵיהֶן כל שֶׁעֹבְדֵיהֶן אֲשֶׁרֶת וְעֹבְדֵיהֶן a tree which is itself worshipped (not one at which idolatrous rites are performed). Ib. עֹבְדֵיךָ . . . הֵן עֹבְדֵיךָ since they worship merely the image (under the tree). Snh. VII, 6 הַיְּהוָה עֹבֵד אֱלֹהֵי הָעוֹבֵד וְכַן he who worships an idol, whether he goes through the regular forms of that particular worship (v. ib. 60<sup>b</sup>), or sacrifices &c. Ab. Zar. III, 5 הַיְּהוָה עֹבֵד אֱלֹהֵי הָעוֹבֵדִים as to idolaters that worship mountains and hills (as deities), they (the territories) may be used, but what is on them is forbidden. Ib. 45<sup>b</sup> וְלִבְסֻתָּא עֹבְדֵי אֵילָן if one planted a tree and afterwards made it a subject of worship. Ib. 46<sup>a</sup> וְעֹבְדֵיהֶן בְּסִימָתָא and those (Jews) who worship them are put to death by the sword; Tosef. ib. VI (VII), 8. Sabb. 56<sup>b</sup> ... אֵילָמְלִי אֵילָמְלִי הָאֵל עֹבֵד אֱלֹהִים had David not listened to evil gossip (against Mephibosheth),... Israel would not have worshipped idols (under Jeroboam). Ib. 105<sup>b</sup> עֹבֵדֵיךָ לֹא עֹבְדֵיךָ עד שיֵאמְרוּ לֹא עֹבְדֵיךָ until he (the tempter) finally tells him, worship idols; Tosef. B. Kam. IX, 31. Hull. 13<sup>b</sup> עֹבְדֵיךָ לֹא עֹבְדֵיךָ נִכְרִים שְׂבָחִיל לֹא עֹבְדֵיךָ gentiles outside of Palestine need not be considered as idolaters; a. v. fr.

*Nif.* וְנִבְרָךְ 1) *to be prepared, dressed.* Tosef. B. Kam. l. c. שְׂאִינָן נִבְרָכִין ed. Zuck. (oth. ed. עֲבוּדִין) undressed hides; a. e.—2) *to be used, esp. for illicit purposes; to be worshipped.* Tem. l. c. הַמִּקְצֶה וְהַנִּיבֵּן the animal designated for idolatrous purposes and the one used; expl. אוֹרוֹ כֹּל שֶׁעֲבוּדִין אֵינוֹ whatever they may use it for ((e. g. yoking the ox, shearing the sheep for the benefit of idolatrous temples). Ib. 28<sup>a</sup> נִעְבְּרָה בָּהֶן עֲבִירָה an illicit act has been done with them (by coupling them); ib. נִעְבְּרָה בָּהּ עֲבִירָה no sinful act has been done with it

(by which to unfit it for the altar). Ab. Zar. 46<sup>b</sup> יש גבוה נ' במחורב אצל גבוה does the law forbidding the use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground? Ib. יש שינוי בנ' does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry? a. fr.

*Nithpa.* נִתְּפַד same, v. supra.

*Hif.* הִעֲבִיד to enslave, oppress. Yalk. Ex. 162 הִעֲבִידוּ he (Esau) oppressed him with all sorts of troubles.

*Pi.* פִּיבֵד to prepare, esp. to dress hides. Sabb. VII, 2 (among the labors forbidden on the Sabbath) וְהִמְעִיד dressing the hide of the deer (to fit it for parchment). Ib. 75<sup>b</sup> מְעַבֵּד is guilty of a Sabbath offence coming under the category of tanning. Gitt. 54<sup>b</sup> לא פִּיבֵדְתִּין לשמן I did not prepare the parchment sheets with the proper intention; a. fr.

**עבד** *ch.* same (corresp. to h. עֲבָד) 1) to do, labor; to make; to act. Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60<sup>b</sup> כל דעבד רחמנא לשב Ms. M. (ed. לשב עבד; v. Babb. D. S. a. l. note 3) man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 עבד לשב Tem. 4<sup>b</sup> מי עבד רבנן תקנתא וכו' Yeb. 37<sup>a</sup> חני v. חני v. חני (not עבד) have the Rabbis adopted special measures for priests &c.? Ib. עבדנן כרבנן we act (decide) in accordance with the opinion of the Rabbis. Keth. 60<sup>b</sup> לא עבדנן נשי דחנקן וכו' women will not do such a thing as strangling their children. Kidd. 50<sup>a</sup> לא עבדנן דמשי וכו' a man will not declare himself a wrongdoer; a. v. fr.—2) to do, fare, prosper. Lev. R. s. 5, end מה את עבדך how art thou?; מה חרדך and how does the field fare?; מה חרדך how are the oxen? Ib. לב טב he assumes cheerfulness. Gen. R. s. 13 עבדך ארעא all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) to spend time. Y. Shebi. VIII, 38<sup>b</sup> top עבד טמיר במערה וכו' he remained hidden in a cave &c.; ib. IX, 38<sup>d</sup>. Y. Shek. V, 48<sup>d</sup> top עבדה she (the ass) remained hidden with them &c.; Gen. R. s. 60 עבדה גבון a. fr.—Part. pass. עבד; f. עבדה made, liable to, likely, used to. Y. Peah III, 17<sup>d</sup> bot. עבדך how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22<sup>b</sup>, a. e. מילחא דע' לאגלוי v. גלי. Shebu. 46<sup>a</sup>, v. גלי; a. fr.

*Af.* אֶעֱבִיד, *Pa.* עֲבִיד 1) to make, produce. Targ. O. Ex. XXXII, 10 אֶעֱבִיד ed. Berl. (oth. אֶעֱבִיד; Y. אֶעֱבִיד). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) to cause to prosper. Gen. R. s. 13 מרי עבדך ארעא all the prayers of men turn on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) to work through. Part. pass. עבד, מְעַבֵּד. B. Mets. 116<sup>b</sup> מְעַבֵּד מִינָא thoroughly kneaded clay.

*Like.* אֶעֱבִיד, *to be done; to be made, become.* Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXII, 4; a. fr.—Lam. R. to II, 2 בעיר לא עבדך (not עבדך) dost thou want to be made a senator? Lev. R. s. 28, end וכו' ארעא.. מאן דעבד he who made the comes...

is now to become a bather &c.; Esth. R. to VI, 10 דא ראי עבדך גבדא מְעַבֵּד.. עבדך בלן (corr. acc.); a. fr. [Zeb. 75<sup>b</sup> דא עבדך, read: דא עבדך, v. עבד I.]—V. דא עבדך.

**עבד** m. (b. h.; preced. wds.) *slave, servant.* Kidd. 20<sup>a</sup> וכו' עבדך he who buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89<sup>a</sup> כלום יש דא דא דא dare a servant salute his master (first)? Snh. 58<sup>b</sup> (ref. to Prov. XII, 11) וכו' לארמא אם if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 וכו' כנעני נקדה וכו' a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 ממוזר if a bastard marries a slave, the child is a slave; the child is a bastard slave (subject to the disabilities of both). Shebu. 47<sup>b</sup> מלך כמלך a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—Pl. עבדים Kidd. 22<sup>b</sup> (ref. to Lev. XXV, 55) וכו' לא עבד the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 וכו' אל דחורו כע' וכו' be not like the servants that wait upon their master for the sake of getting their fare (reward), v. פקס; a. fr.

**עבדא** *ch.* 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עבד; ed. Vien. עבד). Ib. 26; a. fr.—Gen. R. s. 86 עבדך זבין... עבדך (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13<sup>a</sup>, a. e. וכו' בחפצא וכו' v. חפצא; a. fr.—[Y. Ber. IV, 7<sup>c</sup> נפס עבדך, read: עבדך; a. fr.—Pl. עבדך, עבדך, עבדך. Targ. Gen. XXIV, 25. Targ. Is. LIIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97<sup>a</sup> וכו' דאנשי עבדך חקיקה וכו' used to seize slaves of men against whom he had a claim &c. Kidd. 70<sup>a</sup> רגיל עבדך he is in the habit of calling people slaves; a. fr.—2) worshipper. Ned. 62<sup>b</sup> דנרעא עבדך fire-worshipper (Geber); a. e.

**עבדך** v. עבדך.

**עבדות** f. (preced. wds.) *slavery, servitude; status of a slave.* Y. Kidd. I, 59<sup>a</sup> עבדותא (בעבדותא) one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) עבדותא מנ' לחורו he led us forth from slavery to freedom; Kidd. 22<sup>b</sup>. Hor. 10<sup>a</sup> אדם עבדך you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.

**עבדותא** *ch.* same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86<sup>a</sup> (in a deed of sale) עבדותא לעבדו this slave is lawfully a slave.

**עבדן** m. (עבד *Pi.*) *hide-dresser, tanner.* Kel. XXVI, 8 עבדן hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—Pl. עבדן. Kel. XV, 1 עבדן דע' (ed. Dehr. דעבדן) a trough used by tanners.

**עבדן** m. (comp. of עבד a. עבד; comp. of עבדן *thick-bearded.* Snh. 100<sup>b</sup> (Mss. F. a. K. עבד דקן, v. עבדן).

**עֵבֶה** I, f. of עֵב.

עב. II, v.

עבוד, Bekh. VI, 6 (40<sup>a</sup>) Ms. M., v. אבדה.

עִיבֹוד, v. עִבֹוד.

**עֲבוּדָה** f. (ב. עֲבָדָה; עֲבָד; עֲבָד) *work, labor, service, attendance*, esp. 1) (in agric.) *space required for attending to a plant*. Kil. VI, 1, a. e. נותנין לו את עֲבוּדָתוֹ (we must allow it (the vine) its space (within which no other seed should be planted)). Ib. ויכמה היא עֲבוּדַת הגפן and how large is the space for the vine? B. Bath. 83<sup>a</sup> כרר הכרם as much space as is required for attending to the vineyard. Tosef. Kil. II, 7 עֲבוּדַת ריק בירק אחר the space to be left between one vegetable and another; a. fr.—2) *service, agricultural implements, working cattle &c.* Gen. R. s. 42 (ref. to אֲתָלֶם, Gen. XIV, 11) וז' ע' this means their agricultural service.—3) *manual labor; servitude, service*. Men. 109<sup>b</sup>, v. שְׂרִידָה. R. Hash. 11<sup>a</sup> בְּר"ה ע' on the New Year's Day (prior to going out of Egypt) our ancestors in Egypt were freed from servitude; a. e.—4) *divine service, priest's service; worship*. Y. Kidd. I, 59<sup>d</sup> top ויפסל מן ה' (the priest) will be made unfit for service. Tosef. Shek. III, 26; Hull. 24<sup>a</sup> ל' twenty-five years is the age for apprenticeship, and thirty years for practical service. Ib. בְּחֶקְהָהּ the service of carrying the Tabernacle on the shoulder. Men. l. c. ע' אֲלֹמֶדְךָ סָרַר ע' I will teach thee the order of the priestly service. Yoma 32<sup>a</sup> ל' הַמְשִׁנָּה מִזֵּי ל' he who goes from one function of the Temple service to another. Ib. עֲבוּדַת הַיּוֹם בַּבֹּגֶרֶת וְכ' the special service of the Day of Atonement is performed in white garments. Ib. 39<sup>b</sup> הִיא ע' הִיא casting lots is no special function. Ib. III, 3 וְכ' אֵין אָדָם נֹכֵחַ לְעוֹדָה ל' no one must enter the Temple court for worship, unless &c. Snh. VII, 6 (60<sup>b</sup>) עֲבוּדָתוֹ וְז' הִיא (not עֲבוּדָתוֹ) this is the form of worshipping that deity; a. fr.—Transf. *the emoluments of the officiating priest*. B. Kam. 109<sup>b</sup>, sq. עֲבוּדָתָהּ. עֲבוּדָתָהּ (not עֲבוּדָתוֹ) the gifts for officiating at its offering and its hide belong to &c.—In gen. *divine worship, prayer*. Ab. I, 2. Taan. 2<sup>a</sup> (ref. to Deut. XI, 13) הִיא אִיּוֹ הִיא ע' שֶׁבֶלְךָ ... זוּ הִפֵּלָה הַחֵרֶת? Prayer. Arakh. 11<sup>a</sup> (ref. to Deut. XXVIII, 47) אִיּוֹ הִיא .. זוּ שִׁירָה what is the service in joy and cheerfulness of the heart? It is song. Ib. (ref. to Num. IV, 47) אִיּוֹ הִיא ע' שְׁצִרְיָהּ ע' what service is that which requires (accompanies) sacrificial service? It is song; a. fr.—'by the worship!', for 'by God!' Yeb. 32<sup>b</sup>. Sifra K'dosh., Par. 2, ch. IV; a. fr.—Esp. 'Ābodah, *the first of the last three sections of the Prayer of Benedictions (תפלה) containing the prayer for the restoration of the Temple service*. Ber. 29<sup>b</sup> ל' חֲזוֹר ב'ע' חֲזוֹר if he failed to insert the prayer for the New Moon Day in the 'Ābodah, he must begin the 'Ā. anew; כִּדְרִיָּהּ נִזְכַּר if he recalls the omission while reading the Hodaah (the second of the last three sections), he must begin &c. Y. ib. IV, 8<sup>a</sup> bot. עֲבוּדָה לְבָא אִמְרָתָהּ ב'ע' whatever prayer refers to the future is inserted in the

A.—Meg. 18<sup>a</sup> אֵי כַּיּוֹן שְׁבָחָה תְּפִלָּה בָּאת עַד מֶגֶץ הַמָּוֶת when you speak of prayer (praying that your prayer be acceptable), comes the prayer for the restoration of the Temple service. Ib. וְיְהוּדָא חֲדָא וְכ' 'Āb. and Hodaah are one thing (belong together); a. fr.—5) יָרָה (abbrev. י"ז) idolatry, mostly used for *idol, heathen deity*, interch. in editions with פֻּגְרִים וּמִצְלוֹת (abbrev. פ"א) and עֲבוֹדַת אֱלֹהִים (abbrev. ע"ם). B. Bath. 110<sup>a</sup> אֵלֶּךָ תַעֲשֶׂה כְּחוֹן לֵעֵלְךָ thou (Jonathan, grandson of Moses) to be a priest of idolatry?; I have a tradition from my grandfather, a man should rather hire himself out for 'strange service', than be dependent on man; הוא סבר לֵעֵלְךָ ממש... אלא עֵי שׁוֹרָה לוֹ he thought it meant real strange service (idolatry), but it means 'for labor strange to him' (beneath his station). Snh. V, 1 (40<sup>a</sup>) הַעֲבִיר כּוֹכְבִּים וְכ' (Mish. ed. ע"וֹם את מי עֲבַד וְכ') in the case of one accused of idolatry, (the witnesses are asked,) whom (what special deity) did he worship? and in what manner did he worship? Ab. Zar. 11<sup>b</sup> ע"א idolatrous temples (and fairs connected therewith); a. v. fr.—*'Ābo-dah Zarah*, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rūshalmi, of the Order of N'zikin.—Pl. בשעה קלה למדי שבועה Milium שבעה, עֲבוֹדָה. In a short moment they learned seven sacrificial functions: the slaughtering &c. Yoma 47<sup>b</sup> מֵעַ דְּרֵיא זוֹ קְשִׁיָּה this is one of the difficult services (manipulations) in sacrificial rites. Ib. 32<sup>a</sup> עַד הָיוּ חֲמִשָּׁה and there were five rites (on the Day of Atonement): the daily morning sacrifice &c.; a. fr.

אָכּוּז, v. אָבּוּז, a. עבּוּז.

**עֲבוּר** m. (b. h.; עָבַר; cmp. עָבַר s. v. עָבַר) [*fastening*; cmp. הָקָה, 1] *pledge, security*. B. Mets. 114<sup>b</sup> (expl. Deut. XXIV, 12) **לֹא תֵשֶׁב וְעֲבוּרֵי אֵצֶלךָ** thou must not go to bed with his pledge with thee.—2) = עֲבִירַת *saddle, saddle-bag*. [Tosef. Maasr. III, 13, v. עֲבִירָא.—Pl. עֲבוּרִית *saddle cushions, rugs &c., baggage*. Tanh. Emor, ed. Bub. 26, note 188 **אֵל וְהָאֵל וְהָאֵל וְהָאֵל** thou knowest that I have no gold. Said he to him, then give me the baggage, and he gave him a rug and other garments that he had robbed him of; ib. **אֵל וְהָאֵל וְהָאֵל וְהָאֵל** give me that baggage which thou hast taken from me; **אֵל וְהָאֵל וְהָאֵל וְהָאֵל** he gave him that gold (of which he had robbed him) and the baggage, but only a part thereof; Tanh. Emor 18 עֲבִירָא.

**עֲפֹרָה** m. (עֲפָרָה, comp. עֲבָב) *densely covered, thick with leaves*. Targ. O. Deut. XII, 2 (not עֲפֹרָה); Targ. Jer. III, 13 (h. text רִעֲנָן); a. fr.

**עֲפֹפִינָא** f. (preced.) *thick foliage*. Targ. Job XV, 32  
(h. text רעננה).

עִיבָּ, עִיבָּרָא, עִיבָּר, v. sub עִיבָּ.

נקדורה (b. h.; עֲבָר, עֲבָרָה for the sake of. Taan. 20<sup>a</sup> וְהָיָה שֶׁלֹּא יִשְׁתַּחֲוֶה הַשֶּׁמֶשׁ לְעֲבָרָהּ the sun was made to break forth for her sake. Ib. וְהָיָה שֶׁלֹּא יִשְׁתַּחֲוֶה הַשֶּׁמֶשׁ לְעֲבָרָהּ for their sake; a. fr.—[Pesik. Haḥod., p. 45<sup>a</sup> sq. חָרַגְשׁ בְּעֲבוּרָהּ, read: בְּעֲבוּרָהּ.]

**עבורא** m. (עבר) *passer-by, traveller*. Y. Taan. IV, 69<sup>a</sup> bot. **לע** *they would receive no stranger* (Lam. R. to II, 2 **אכסנא**).—Pl. **עבורא**. Targ. Y. Gen. XVIII, 3 (ed. Vien. **עבורא**, corr. acc.).

**עבורא** m. (עבר) *one who hands over*.—Pl. constr. **עבורא**. B. Bath. 133<sup>b</sup>, v. **אחסנא**.

**עבות** f. (b. h. **עבת**, *to twist, plait*) *network, matting*; **עץ** *a tree screened by a network of foliage*. Sifra Emor, Par. 12, ch. XVI (expl. Lev. XXIII, 40) **אח** *the tree the ramification around whose trunk resembles plaiting*; Y. Succ. III, 53<sup>c</sup> bot. **עץ** *the tree the branches of which cover its larger portion and which rises in the shape of a plaiting*; Bab. ib. 32<sup>b</sup> **אח** *whose branches cover up its trunk*. Ib. **דבר דמי ע** *what is 'aboth like (when is a tree called 'aboth)?* When three leaves are on each stem. Ib. **עבורא** *provided its network (three leaves on each stem) remains*; a. e.

**עבות** m. (b. h.; preced.) *chain, rope for fastening the yoke of the animal to the plough* (Maim.); [*the pole tied to the yoke by means of a knotted rope* (R. S.)]. Kel. XXI, 2. Sifra Sh'mini, Par. 6, ch. VIII.—Snh. 99<sup>b</sup> (ref. to Is. V, 18) **עבות** *at first the evil inclination resembles a thread of cobweb, and at the end it is like a wagon rope*; Yalk. Gen. 129.—Pl. **עבורא**. Succ. 52<sup>a</sup>; Yalk. Is. 270 (not **עבורא**).—V. **עביר**.

**עבט** v. **עבט**.

**עבט** (denom. of **עבטא**, v. **עבט**) *to seize a pledge*.

**Itthe** *to have one's goods seized*. B. Kam. 113<sup>b</sup> **עבט** *the goods of one resident may be seized for the delinquent taxes of a fellow resident* (v. **חפס**).

**עבה** (b. h.; cmp. **עבב**) *to be thick, dense, dark*. **Nif.** **עבה** *to become thick, swell*. Tanh. Vaëra 3 **עבה** *Aaron's staff swallowed them up and yet was not thicker than before*.

**Hif.** **עבה** same. Tosef. Kil. III, 4 **עבה** *if the plants on growing denser appeared to form a straight line*; Y. ib. V, beg. 29<sup>d</sup> **עבה** (R. S. to Kil. V, 1 **דרי עבב**; corr. acc.).

**Pi.** **עבה** *to make thick; to condense, darken; to facilitate growth*. Y. Taan. III, 66<sup>c</sup> **עבה**, v. **עב** II. M. Kat. II, 5 **עבה** *(during the festive week) you may cover up the cut figs with straw;... you may even &c.; expl. ib. 13<sup>b</sup> מחפין אקלושי מעבין אסמוכי* *m'happin* is meant a loose covering, by *m'abbin* a dense, packed covering; (anoth. opin.) **מחפין** *m'happin* means a loose or a dense covering, *m'abbin* means bringing the figs close together so as to form a pile. Y. Peah III, 17<sup>c</sup> **עבה** *if he set the plants close together with the intention of thinning them afterwards*. Ib. VII, 20<sup>b</sup> **עבה** *because he strengthens the remaining plants (by thinning the field), they produce more fruit the next year (and thus he benefits also the poor)*. Y. Shebi.

I, beg. 33<sup>a</sup> **עבה** *he advances the growth of the ramification*, opp. **מחיש כוזה**. Y. Bets. IV, 62<sup>c</sup> top **עבה** *when (in putting wood on the booth) he had not had the intention to cover it more densely; a. e.*—Tosef. Peah IV, 14 **עבה** *he who contracts his shoulders (simulating a hump)*, v. **קפח**.—Part. pass. **עבה**, q. v.

**עב** ch. same, *to be thick, rough, strong*. Hull. 38<sup>a</sup>, v. **עב**.

**עב** m. (preced.) *thick, rough*. Hull. 79<sup>a</sup> **עב** *the voice of a mule is rough, its dam is an ass, if shrill* (צניק), a horse.

**עב**, v. **עב**.

**עביא** m. (עבר) *cover, concealment*. Targ. Y. II Ex. XIX, 9 (Y. I a. O. **עביא**; h. text **עב**).—Y. Taan. II, 65<sup>b</sup> top **עביא** *they make it (their speech) a cover, they make it a screen for their guilty acts* (cmp. **עבו**).

**עבד** v. **עבד** I, II.

**עבדא**, **עבדא**, **עבדא** v. sub **עבד**.

**עבד** m. (עבט, v. **עבט**; cmp. **חבט** I) [*fastening, pressing*, 1] **עבד** *sumpter-saddle consisting of a pair of panniers tied across the animal's back* (Lat. clitellae, Gr. **επιθλα**); also *the cushion on the camel's back* (Arab. **عَبْد**). Sifra M'tsor'a, Zab., Par. 2, ch. III; Kel. XXIII, 2; a. e.—Pl. **עבד**. Tosef. Erub. III (II), 1; Erub. 16<sup>a</sup> top; Y. ib. I, 19<sup>b</sup> bot.—Tanh. Emor 18 **עבד** v. **עבט**.—2) **עבד** *a large basket, strapped on the carrier's back, in which grapes are carried during the vintage*. B. Mets. V, 7 (72<sup>b</sup>); Tosef. ib. VI, 2. Tosef. Maasr. III, 13 (ed. Zuck. **עבד**, corr. acc.). Tosef. Dem. VI, 11; Y. ib. VI, 25<sup>c</sup> bot. **עבד**. Y. Bets. V, beg. 62<sup>d</sup> **עבד**. Toh. X, 4, sq. **עבד** ed. Dehr. (ed. **עבט**; Ar. **מעבט**). Y. M. Kat. II, beg. 81<sup>a</sup> **עבד** *you may press, for the mourner, the grapes in the basket (to prevent ruin by delay)*; a. e.—3) **עבד** *a large vessel for the collection of urine* (for manufacturing purposes). Ber. 25<sup>b</sup> **עבד** *a vessel for the collection of excrements, and a tub for urine*; Tosef. ib. II, 16 Var. B. Bath. 89<sup>b</sup>.—Keth. 82<sup>b</sup>, read with Tosaf.: **עבד** *a bronze tub*.

**עביא** ch. same, *sumpter-saddle*. Targ. Gen. XXXI, 34 (h. text **עב**).—Gen. R. s. 74.—Trnsf. *burden, obligation*. Y. B. Kam. X, end 7<sup>c</sup> **עביא** *he (who has been forced to pay his neighbor's arrear taxes) can say to him, take thy saddle off me, i. e. pay me the amount you would have had to pay the government*. Bab. ib. 115<sup>a</sup> **עביא** *he said to that man (whose stolen goods had been bought in good faith), go, untie thy saddle, i. e. redeem thy goods by indemnifying the buyer*.

**עבין** Y. Taan. I, 64<sup>b</sup> bot. **עבין**, read: **עבין**, v. **עבדא**.

**עביצא** m. = **עביצא** 1.—Pl. **עביצא**. Y. Hall. I, 58<sup>a</sup> top.

עבִירָהּ v. עבִירָא

**עֲבִירָתָא** f. (עָבַר) *passing by*. Y. Erub. I, 19<sup>a</sup> top כְּדֵי  
 עֲבִירָתָא *as much space as is required for a person to pass.*

**עֲבָרָה**, **עֲבוּרָה** f. (preced.) *transgression, sin*. Sot.  
3<sup>a</sup> (play on עבר *Hif.*, with ref. to ויעבריו, Ex. XXXVI, 6)  
**וְכַן מְבַרְךָ אֱלֹהִים בְּסֵתֶר וְהִגְלוֹתוֹ בְּפָנֵינוּ** man commits a sin in  
secret, and the Lord causes his exposure in public; וְאֵין  
**וְכַן מְבַרְךָ אֱלֹהִים בְּסֵתֶר וְהִגְלוֹתוֹ בְּפָנֵינוּ** and the word *‘überah* (emp. preced.)  
has the meaning of publication (passing forth) &c. Ib.  
**וְכַן מְבַרְךָ אֱלֹהִים בְּסֵתֶר וְהִגְלוֹתוֹ בְּפָנֵינוּ** a man does not sin, unless  
a spirit of insanity has entered into him. Tem. 20<sup>b</sup>  
**אֵין יֵשׁ לְמַדְבָּר... אִם יֵשׁ לְמַדְבָּר**.... a person cannot obtain atonement  
by means of a thing which is connected with an offense,  
v. מִצְוָה; a. v. fr.—Esp. (emp. *איסורא*) *sexual immorality*.  
Gen. R. s. 90. Snh. 70<sup>a</sup> top **יֵשׁ לְמַדְבָּר... אִם יֵשׁ לְמַדְבָּר** for all  
people will finally associate with her in an immoral way;  
a. v. fr.—*Pl.* **עֲבָרוֹת, עֲבוּרוֹת**. Yoma VIII, 8 קלות **ע** light  
transgressions. Ib. 9 שבין אדם למקום **ע** sins affecting the  
relation of man to God; להבירי **ע** sins affecting the re-  
lation of man to his fellowman; a. fr.

עֲבִירִים v. עֲבִירִין, עֲבִירִים

עֲבִירָא f. = h. עֲבִירָה. Targ. Prov. X, 23 עֲבִירָא (not עֲבִירָה). Ib. XXI, 27. Targ. O. Deut. XXIII, 15; XXIV, 1 עֲבִירָה פִּתּוּם (h. text דְּבַר פִּתּוּם); a. fr. — *Pl.* עֲבִירָא. Targ. Job IV, 4 Ms. (ed. Lag. עֲבִירָה *sing.*, hebraism; ed. Wil. עֲבִירָא; oth. ed. עֲבִירָא, incorr.). Targ. Y. Num. XXXV, 25; a. e. — Y. Taan. I, 64<sup>b</sup> bot. [read:] יום חַמֶּשׁ עֲבִירָא הָאֵי גוֹבֵרָא עֲבִירָא בְּכָל יוֹם. he said to him, five sins does this man (I) commit every day.

\***עֲבִית** f., pl. עֲבִיּוֹת (עֲבָת; comp. עֲבוּת *engines for hurling missiles by means of twisted fibres, ropes &c.* (Lat. tormenta). Lam. R. to IV, 19, v. הִלָּק.

אֲבָאִית v. עֲבֵית

\*עֲבִי I (v. next w.) *to become white, be put to shame*.  
Targ. Ps. XXXIV, 6 עֲבָבִי Ar. a. Levita (ed. עֲבָבִי; h. text  
רחפרי).

עֲבָצָא II, עֲבָץ m. (transpos. of עֲבָצָן = עֲבָץ; emp.  
פֶּסֶחַ, transpos. of כֶּסֶחַ) *tin.* Targ. Ez. XXVII, 12  
(ed. Lag. בִּעְרִין). Targ. O. Num. XXXI, 22 ed. Berl. (oth.  
ed. אֲבָצָא).

**עָבַר** (b. h.) 1) *to be thick, swell; to run over.* Par. VI, 4 **וְכִי שֶׁיִּעָבְרוּ הַמַּיִם וְכִי** that the water may overflow into a vessel; a. e.—Ex. R. s. 15 **עוֹבֵר**, v. **עֲבָרָה**.—2) (emp. **סָגַר** I a. II) *to pass, to cross.* Tosef. Sot. VIII, 1; Sot. 33<sup>b</sup> **כִּי צָרַד עָבְרוּ יִשְׂרָאֵל אֶת וְכִי** did the Israelites cross the Jordan? Cant. R. to V, 13 **מִדָּוָה עוֹבֵר** he goes over his studies once and again &c.; a. fr.—**עָבַר אֶת הַדִּין** *to cross the line of justice, to be too severe.* Midd. II, 2 **וְכִי כְּאִילוּ עָבְרוּ עָלָיו** as if they had treated him too severely (arbitrarily). Ex. R. s. 30 **כַּשֶּׁם וְכִי** *as I (the Lord) have power to treat the nations with rigor, but refrain from*

doing so, so shall you not go beyond the line of justice.  
Ib. פִּיבְרָה אַח הוּרֵן (*Pi.*); a. e.—3) (with על) *to pass over*  
(a sin); *to forgive*. Cant. R. to V, 5 (play on עובר ib.),  
(the Lord) passes over my bitterness (sin). R. Hash. 17<sup>a</sup> (ref. to  
Mic. VII, 18) לֹא נִשְׂא עוֹן לֹא מִי שֶׁעוֹבֵר עַל פֶּשַׁע does he pardon? the iniquity of him who forgives (his  
neighbor's) transgression; a. e.—4) *to transgress, sin*.  
Yoma 86<sup>b</sup>, a. e. כִּיּוֹן שֶׁ' אָדָם עֲבִירָה וּשְׁנָה וּכ' as soon as a man  
has committed a sin and repeated it, it becomes to him  
a permitted act. Ib.<sup>a</sup>, a. e. עָשָׂה ע' על עֲשָׂה when one has trans-  
gressed a positive law (committed a sin of omission). Ib.  
'וכ' על כִּירוּתוֹ ע' when one has committed sins punishable  
with extinction or death by a court. Erub. 100<sup>a</sup>, a. fr.  
הַעֲבִירָה עַל דָּת וּכ' Keth. VII, 6 עֹבֵר עַל בַּל וּכ'  
if a wife offends against Mosaic or Jewish customs, v. יָרָה;  
Y. ib. VII, 31<sup>a</sup> top נִשְׂחָס הַמַּעֲבִירָה עַל הָרָח (*Pi.*); a. v. fr.—  
5) *to pass, overtake, precede*. Pes. 7<sup>b</sup> עֲלוּתָן בְּרַךְ מִבְּרַךְ עֲלוּתָן  
in the performance of all religious ceremonies  
one must say the benediction over them before doing  
them; מאי משמע דהאי עובר לישנא דאקדומי הוא what  
evidence is there that this '*ober*' has the meaning of  
precedence? Answ. by ref. to וַיַּעֲבֵר (II Sam. XVIII, 23)  
'and he arrived before the Cushite'.—6) *to pass by, go  
away, be removed*. Pes. III, 1 אֱלֻי נִזְכָּרִין בַּפֶּסַח the follow-  
ing things must pass away (their use must be suspended)  
during Passover. Bets. 26<sup>a</sup>, a. fr. מִטַּע עֹבֵר a transitory  
blemish, opp. קבוע. Ber. 26<sup>a</sup> יוֹמוֹ בָּטֵל קִרְבָּנוֹ ע' when its  
day is passed, the sacrifice of the day is void. Pes. II, 2  
שֶׁ' עָלֵיו הַפֶּסַח... שֶׁ' עָלֵיו הַמֵּץ leavened matter... over which Pass-  
over has passed (which had been in the house during Pass-  
over). Ber. IX, 3 לְשַׁעֲבֵר רִצּוֹן praying for what is  
passed (decided) is a vain prayer, e. g. if one's wife is  
with child, and one prays, may it be the will of God  
that my wife bear a male child; Y. Taan. II, 65<sup>c</sup> bot.  
וְכוֹן נִתַּן הוֹדִיָּה לְשַׁעֲבֵר רִצּוֹן one gives thanks for what is  
passed, and prays for what is to come. Gitt. VII, 7  
כֵּן זְמַן שֶׁאֶעֱבֹר מִכְּנֵג פִּנְיָ וּכ' as soon as I shall have been  
out of thy sight for thirty days; Toset. ib. VII (V), 10.  
Keth. 17<sup>a</sup> מִלְפָּנֵי כֵּלָּה ע' he passed aside to make room for  
a bridal procession. Yoma 66<sup>a</sup>, a. e. שֶׁעָבְרָה שְׁנָתָה  
a sin-offering whose year is passed (that is older than one  
year); Tem. 22<sup>a</sup> שֶׁעִבְרָה שְׁנָתָה (*Pi.*) whose year is completed  
(v. infra). Ib. 21<sup>b</sup> בְּכוֹר שֶׁעֲבִירָה שְׁנָתוֹ a first-born animal  
older than one year; R. Hash. 5<sup>b</sup>; Zeb. 29<sup>a</sup> bot. שֶׁעֲבִירָה  
Tosef. Snh. III, 6 בְּכוֹר שֶׁעֲבִירָה זְמָנוֹ ed. Zuck. (read with  
Var.: שֶׁעֲבִירָה). Keth. 87<sup>a</sup> עָלֵי נִינְיָ ע' as regards the past, v. יָחִיד;  
a. v. fr.—7) *in former days*. Gen. R. s. 47, opp. עָכְשִׁי;  
a. fr.

*Hif.* הָעֵבְרִי 1) *to lead past, stroke gently*. Tosef. Sabb. VII (VIII), 23 [read:] גַּבִּי הֵצִין בִּשְׁבַת you are permitted to stroke a sore eye on the Sabbath; Y. ib. XIV, 14<sup>a</sup> bot. מַעֲבִירִין עַל הַצֶּן. Ib. כְּלוּם הָעֵבְרִי they passed garments over it.—2) *to cause to pass; to remove, displace*. Keth. 17<sup>a</sup> וְכ' אֵת הַמַּחַט מִלְפָּנֵי כֹהֵן לְדַלֵּת a funeral procession is made to make way for a bridal procession, and both of them for the king, v. supra. Gitt. 57<sup>b</sup> שֶׁאֵין אֲנִי מַעֲבִירִין אוֹתוֹ בְּאַל אֲחֵר that we shall never displace him for another god; וְכ' שֶׁאֵין מַעֲבִיר אֲחֵרָיו that

he will never displace us for another nation. Ex. R. s. 30 'וכ' כאלו הוא מעביר אקנינו וכו' as if he removed (defaced) the king's portrait; a. fr.—3) *to go beyond*. Ib. מעביר איני מעביר. Ib. מעבירי על הדין וכו' men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) *to skip over; to forego, postpone*.—על מדותיו. מדה. v. supra.—Yoma 33<sup>a</sup>; 58<sup>b</sup>, a. fr. אין מעביריך על המצוה you must not forego the occasion for performing a religious act. Erub. 64<sup>b</sup> אין מעביריך על האוכליך you must not pass by eatables (and let them lie in the street); B. Mets. 23<sup>a</sup>; a. fr.—5) *to forego, overlook, pardon*. R. Hash. 17<sup>a</sup> (ref. to Mic. VII, 18) מעביר ראשון (Ms. M. וכו' ראשון וכך היא המדה a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעביריך לו על כל פשעיו all his transgressions are pardoned; a. fr.—6) *to cause to forego or disregard*. Erub. 41<sup>b</sup> שלשה מעביריך... על וכו' three things make a man disregard his own sense (of right) and the sense of his Maker; a. e.

Pi. עבר 1) *to be completed, full*. Tem. 22<sup>a</sup>, a. e., v. supra.—2) *to transgress repeatedly*. Y. Keth. VII, 31<sup>c</sup> top, v. supra.—3) *to go beyond*. Ex. R. l. c. עברה את הדין v. supra. [Tosef. B. Kam. VI, 22 שעיברה הדליקה עד read with Y. ib. VII, 5<sup>c</sup> אה... שעברה.]—4) (עבר) *to carry, be with young*. Kidd. 31<sup>b</sup> כי עברתו אמו וכו' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 and the cow became pregnant while she was in his possession. Hull. 58<sup>a</sup>; a. fr.—Part. pass. f. מעברת. pl. מעברות. pregnant. Yeb. XVI, 1. Ib. 36<sup>b</sup>, a. e. עברה אשה מע' חבירו וכו' a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מלכים אני מע' גואלים אני מע' I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (עבר) *to extend the city limits*, for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 כיצד מעברין וכו' (v. אבר), defined ib. 53<sup>a</sup>; Y. ib. V, beg. 22<sup>b</sup>; Y. Ber. VII, 12<sup>c</sup> top like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—5) *to complement, add to, esp. to intercalate a month*, (second Adar); *proclaim a leap year; to complement a month* (v. מלא) *by assigning to it an additional day* (thirty days). Tosef. Snh. II, 1 שנים אומרים צריכה לעבר if two judges say, it is necessary to intercalate a month. Ib. 2 על שלשה סימנים מעברין וכו' on three indications the intercalation is decided; על שנים מעברין וכו' when two of them exist, the intercalation is decreed. Ib. עברה דורי וכו' ואם עברה דורי וכו' but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—Part. pass. מעברת; f. מעברת. R. Hash. 19<sup>b</sup> אלא מע' אלו שלשים ימים. Snh. 11<sup>b</sup> אינה מע' אלא מע' the year is not a leap-year (the declared intercalation is invalid); a. fr.

Hithpa. נחעבר, Nithpa. נחעבר 1) *to swell* (with anger), *to become wroth*. Sifré Num. 135 (expl. וירעב, Deut. III, 26) כאדם שאומר נ' ב' פלוגי נחמלא וכו' as a man says, that man (became full) got wroth with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifré Deut. 29 נחמלא לשון מפני עברה (swelled,) like a woman that cannot bend down on account of the child

she is pregnant with; v. עברה.—2) *to become pregnant*. Gen. R. s. 45 נחעברה.. מביאה she conceived on her first intercourse; אין אשה נחעברה וכו' no woman conceives on &c.; Yeb. 34<sup>a</sup>. Ib. כד' שלא נחעבר וכו' that she may not become with child, and her beauty &c., v. נחש. B. Kam. IX, 1 ונחעברה אצלו v. supra; a. fr.—3) *to be extended, to be consolidated into one township*. Y. Erub. V, 22<sup>b</sup> bot. I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) *to be added to, to be proclaimed a full month* (of thirty days), *a leap-year* (of thirteen months). Y. R. Hash. III, beg. 58<sup>c</sup> מימיו נ' Nisan was never made a full month (by decree of the court); Y. Shebi. X, beg. 39<sup>b</sup>; a. e.—Snh. 12<sup>a</sup> שנה נחעבר... ראיה that year ought to have been a leap-year. B. Mets. נחעברה השנה נח' if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19<sup>b</sup>; a. fr.

Nif. נעבר (with עברה) *to be committed*. Tosef. B. Kam. X, 3 בוחמה ונעברה בה עברה if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. נעברה... עברה).

עבר, עבר ch. same, *to pass, cross, step over, forgive* &c. (v. preced.). Impf. מעבר; infin. מעבר. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 מעברת ed. Berl. (oth. ed. מעבר, מעבר, מעבר). Targ. Ps. CXXIV, 4; a. v. fr.—Sabb. 40<sup>a</sup> הוא מ' ארבען ד' he who disregards Rabbinical enactments. Y. ib. VII, 9<sup>a</sup> top; Y. Yeb. VIII, 9<sup>c</sup> עברה בידך וכו' v. פדי I. Y. Ab. Zar. III, 43<sup>b</sup> bot. עברו מדו how about passing it by?; ... עברו מדו וכו' pass it and ignore it, v. סמך; Y. Ber. II, 4<sup>b</sup> מעבר (מיהו) (not מעבר); Y. Shek. II, 47<sup>a</sup> top; a. fr.

Af. נעבר, נעבר as preced. Hif. Targ. O. Lev. XVIII, 21 נעברת ed. Berl. (oth. ed. נעבר, נעבר). Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Sam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עבר) *to pass through; to bar*. Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 38.—Part. pass. מעבר passed through, barring. Ib. XXVI, 28.—Hag. 5<sup>a</sup> מעבר במליה = מעבר על מדותיו v. preced. a. fr.

Pa. עבר 1) *to be with child, to conceive*. Targ. Ps. LI, 7 עברה (ed. Lag. עברה, Bxt. עברה, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עברה, corr. acc.); a. fr.—Part. pass. f. מעברת, מעברת, מעברת; pl. מעברות. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47<sup>a</sup> פרה מע' a pregnant cow. Hull. 59<sup>b</sup> כל מע' all pregnant women miscarried; a. e.—2) as preced. Hif., *to cause to pass; to remove, displace; to cover up*. Ab. Zar. 65<sup>b</sup> מעברת מעברת he passed them over the ford. Yoma 33<sup>b</sup> עברה שמתיה וכו' he excommunicated him and removed him (from his office). Ib. מעברין ליה וכו' we remove him and declare his meat t'refah. Ber. 27<sup>b</sup> ונעברת וכו' come, let us displace him. Ib. 39<sup>a</sup> לעברו וזרמא to carry off foul matter. Y. Ber. II, 4<sup>c</sup> bot. עברת דוח מעבר וכו' covered it with a sheet, v. פלגום; a. fr.—Yeb. 63<sup>b</sup> עברו v. infra.—3) *to declare a full month, a leap year*. Targ. I Chr. XII, 32. Targ. Cant.

VII, 5; a. e.—Snh. 11<sup>b</sup> בחר דעבריה after they had declared it a leap year. R. Hash. 20<sup>a</sup> לאלול עבריה they have declared Elul a full month; a. e.—Part. pass. מעבר; f. מעברתא. Snh. 12<sup>b</sup> מע' שנה a leap year; a. e.

*Ithpa.* אעבר, אעבר 1) to become pregnant. Targ. Y. Gen. XIX, 38, sq.; a. e.—Yeb. 45<sup>a</sup> איבער מכוני was with child by a Samaritan.—2) to get over it, to be appeased. Yeb. 63<sup>b</sup> במילא איבער מכוני... ועברתא she is irascible, but is easily appeased with a word.—3) to be waded through, be crossed. Targ. Ez. XLVII, 5.

**עבר** I (b. h.) pr. n. m. *Eber*, a descendant of Shem, believed to have maintained schools (oracles) in connection with Shem. Gen. R. s. 63 (ref. to Gen. XXV, 22) s. 37 נביא גדול היה ע' ו' E. was a great prophet, for he gave names alluding to coming events. Ib. s. 42 (expl. Gen. XIV, 13) ע' ש' because he is a descendant of Eber; a. fr.

**עבר** II m. (b. h.; עבר) *border, bank, side*. Gen. R. s. 42 (expl. דעברי, v. preced.) כל העולם כולו מע' אחד ו' the whole world was on one side (idolaters), and he (Abraham) on the other side; ו' הנהר מע' because he came from the banks of the river (Euphrates), and spoke the Hebrew language (v. עברו).—(עברו) לים beyond the sea. Erub. 55<sup>a</sup> (ref. to Deut. XXX, 12) אם מע' לים if the Law be beyond the sea, thou must go over to learn it.

**עבר** v. עבר II, a. next w.

**עברא** m. (עבר) *Pa.* bar, bolt. Targ. O. Ex. XXVI, 28 (ed. Berl. עברא). Targ. Jud. XVI, 3 (ed. Wil. עברא).—Erub. 102<sup>a</sup>, a. fr. עברא דרשא the door bolt.—Pl. עברין, עברי Targ. O. Ex. XXVI, 26, sq.; a. e.

**עברא**, v. עבר.

**עברא**, v. עבר end.

**עברה**, v. עברה.

**עברה**, v. עברה.

**עברה** f. (עבר) 1) = עברה q. v.—2) passing by; מ' passing from one act to another, ceasing. Y. B. Kam. II, 3<sup>a</sup> top בשעת עברתן while they were passing by. Nidd. I, 7 בשעת עברתן מלאכול ו' when they cease to eat Trumah.

**עברה** f. (b. h.; עבר) 1) [swelling, running over,] anger, indignation. Ex. R. s. 15 היא עברה קשה היא severe is the anger with which I am filled. Tanh. Vaethh. 6 עליו נחמלא חקב"ה ב' עליו the Lord was filled with anger at him (with ref. to Deut. III, 26). Yalk. Deut. 820 (expl. שדיא אוספת Gen. R. s. 13 נחמלא עלי ע') ויחעבר ויחעבר it calls in the wrath (i. e. it is a sign of forgiveness, with ref. to Ps. LXXXV, 4); a. fr.

**עברי** m., **עברית**, **עברית** f. (b. h.) *Hebrew*; ע' (לשון) *Hebrew language*; ע' (כתב) *Hebrew character, type*. Kidd. I, 2 עבר ע' a Hebrew slave; אמה ע' a Hebrew handmaid. Gen. R. s. 42 ע' ומשיח בלשון ע' v. עבר II. Gitt. IX, 6

ע' אחד עברי ו' if one witness signed in Hebrew type, and the other in Greek, and again one in Hebrew &c. Ib. 8 גט שכתבו עברית ו' if a letter of divorce was written in Hebrew, and its witnesses signed in Greek. Y. Meg. I, 71<sup>b</sup> bot.; Esth. R. to I, 22, a. e. לדיבור ע' the Hebrew language is adapted for oratory; a. fr.—Meg. 18<sup>a</sup> קראה עברית... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—Pl. עבריים, עבריים; f. עבריות. Ib. ע' an Aramaic translation read before Aramaean Jews. Ex. R. s. 3 על שם שעברו ים? Because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

**ע' עברא, עברא, עבר** ch. same. Targ. Gen. XIV, 13 (Y. ed. Vien. עברא, corr. acc.). Ib. XXXIX, 14; 17 (not עברא); a. fr.—Pl. עברא, ע' Ib. XL, 15; a. fr.—[Targ. Num. XXVII, 12; Targ. Deut. XXXII, 49 שורא ע' י' ה' ה' עבריים because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

**עברין** m. (עבר, v. עברה) *renegade*. Nidd. 13<sup>b</sup> נקרא ע' may be called a renegade (to idolatry).

**עבריונא** ch. same. Sabb. 40<sup>a</sup> bot. ע' למקרי ליה ע' it is permitted to call him an apostate.

**עברתא**, v. עברתא.

**ענא**, v. ענא.

**ענבא, ענבא** m. pl. *Agbeans, Agebeans*, a tribe in Ituræa, cmp. ארגוב. Targ. Ez. XLVII, 16 בריכת ע' (ed. Lag. חצר הריכות the pond of the 'Agebeans (h. text ענא)).

**ענבת** f., pl. ענבות (ענב to be round) *rump, buttocks* (ענבותיו not ענבותיו). Snh. 38<sup>b</sup> ו' מאקרא ו' (not ענבותיו) the earth for Adam's rump was taken from Akra &c.; Yalk. Ps. 888. Nidd. 30<sup>b</sup> ענבותיו ע' ע' and its (the foetus') two heels lie against the two sides of its rump; Lev. R. s. 14; Yalk. ib. 547. Ber. 24<sup>a</sup> משום ערה ע' the contact of posteriors (of two persons lying in one bed) does not come under the class of indecency (as regards prayer). Sabb. 152<sup>a</sup> (expl. דחגב, Koh. XII, 5) אלו ע' that means the rump; (comment. the genitals; Lev. R. s. 18 לז של שדרה to XII, 5 שדרה).

**ענג** (or עינג) (ענג) (cmp. ענג) [to round, roll, press; denom. ענג, fr. which] 1) to draw (cmp. ענג). Taan. III, 8 (19<sup>a</sup>); 23<sup>a</sup> ענג עג he drew a circle.—[2] to make a cake. Ez. IV, 12.]

**ענא**, v. ענא.

**ענא**, v. ענא.

**עגול** pr. n. m. *'Agul*. Y. Yeb. VI, 7<sup>c</sup> bot. בר ע' ע' ע'.

**עגול** m., **עגולת** f. (b. h. עגל, עגל) *round*. Nidd. VIII, 4 (58<sup>b</sup>) ע' a round blood-stain, opp. משוך lengthy. Y. Pes. VIII, 36<sup>a</sup> bot. ע' גל a round heap of debris, opp.

אריך. Snh. IV, 3; Ex. R. s. 5 גורן v. גורן. Y. Erub. II, 20<sup>a</sup>; a. fr.

**עגול** m. (preced.; v. עגול) *round cake, loaf*. Targ. Y. Ex. XXIX, 23 (h. text ככר).—Pl. עגולין. Ib. XL, 4.

**עגולא**, v. sub. עג'. עגול.

**עגולגולת**, **עגולגולת** f. (preced. wds.) *round, rolling*. Hull. 64<sup>a</sup>; Ab. Zar. 40<sup>a</sup>, v. עגול; Tosef. Hull. III (IV), 23 (not לית...).

**עגול** m. (preced. wds.) *circle*. Tosef. Neg. VI, 3, v. עגול.

**עגולא** m. (preced. wds.) *round shield*. Targ. Ps. XXXV, 2 (h. text צנה). Targ. II Chr. IX, 15; a. e.—Pl. עגולין. Ib. Targ. Ez. XXIII, 24. Targ. II Chr. XXIII, 9; a. e.—Targ. Ps. XLVI, 10, v. עגולא I.

**עגול** to be round; to roll; to circle. Sabb. 85<sup>b</sup> ועגול ביה חמשה and inscribes in it a circle of five in diameter.

**עגול** Nif. עגול to be rounded. Y. Ab. Zar. II, 41<sup>b</sup> הוא נעגול the cut in the skin of an animal (whose heart has been taken out while alive) rebounds and becomes rounded.

**עגול** Pi. עגול 1) to draw a circle. Part. מעגול, v. עגול. Taan. III, 8; a. e.—2) to roll, press, make even. Maasr. I, 8 מעגול when the figs are stored in a bin, they are subject to tithes when he has pressed them. Ib. היה עגול if after treading figs in a vessel or pressing in a bin &c. Macc. II, 1 היה מעגול במעגולה if he was levelling the roof with a roller, v. מעגול; Y. ib. II, beg. 31<sup>c</sup> (also מעגול, Hif.).—3) to roll on an oiled surface, to smooth a person's skin. Tosef. Ter. X, 10 גביו על גביו and oints it (the child) by rolling it on his own body; Y. Maas. Sh. II, 53<sup>c</sup> top מרעיו עגול.—4) to round off, form a round body, v. infra.

**עגול** Hif. עגול 1) to round off, form a round body. Ohol. VII, 4 עגול עגול ראה כפיקה; Tosef. ib. VIII, 8 עגול וכו' (v. R. S. to Ohol. I. c.), v. עגול I.—2) to roll, v. supra.

**עגולא** Hithpa. עגולא 1) to form globules. Nidd. 56<sup>a</sup> מה רוק עגולא as the secretion in the mouth is formed in globules on being discharged &c.; ib. 19<sup>b</sup>.—2) to roll one's self on an oiled surface, to smooth one's skin. Tosef. Ter. I. c. עגולא עליו של שרש ליהעגולא עליו on a marble plate to anoint himself upon it. Ib. 11; Tosef. Sabb. III (IV), 17; a. e.

**עגול** I ch. same, to be round. Y. Erub. II, 20<sup>a</sup> בהן עגולין in the case of those stones which are round (forming a fence).

**עגול** Pa. עגול 1) to round off. Men. 94<sup>b</sup> עגולא להו מעגולא he rounded them off.—2) to twine around. Y. Kil. IX, end, 32<sup>d</sup> [read:] נכס פסקא דעמר ועגולא וכו' (v. פסקא) he took a woolen band and wound it around both of them.

**עגול** m. (b. h.) *calves*. Sabb. V, 4. Tosef. Bekh. VI, 13; Kidd. 8<sup>a</sup> (Ar. עגול). Pes. 112<sup>a</sup>, v. עגול; a. fr.—Esp. ה'עגול the golden calf which the Israelites made in the desert. Tosef. Sabb. I, 17 שעשור בו ה'עגול that day was as ominous to Israel as the day whereon they made the golden calf; Sabb. 17<sup>a</sup>. Sot. 14<sup>a</sup> שכיבר על מעשה ה'עגול he made atonement for the sin of the golden calf; a. v. fr.—[Tosef. Neg. VI, 3

Var., v. עגול].—Pl. עגולים. Snh. 63<sup>b</sup>; a. fr.—[Ab. d'R. N. ch. VI, end מביאין ה'עגול, read: ה'עגולים, v. עגול].—Fem. עגולה *heifer*. Sot. VII, 2 פרשה ע' ערופה the verses to be read at the ceremony of breaking the heifer's neck (Deut. XXI, 7 sq.). Ib. IX, 7 (47<sup>b</sup>) וכו' אם נפרפה ה'עגול if the murderer was found after the heifer's neck was broken. Gen. R. s. 44 ה'עגול the Lord showed Abraham the ceremony of &c. Sot. 45<sup>a</sup> מדירה ע' מדידת the measuring which is done for the ceremony of &c. (to ascertain the nearest town). Par. I, 1 בר שנתה וכו' *heifer* (mentioned in the Law) means one not yet one year old, and *cow* means one two years old; a. fr.

**עגול II**, **עגול** ch. same, v. עגול.

**עגול III**, **עגולא** m. (עגול) [*rolling*], *swiftness*; ל'ע, very soon, swiftly, suddenly. Targ. Job XX, 5. Targ. Prov. XXIX, 1. Targ. II Esth. VI, 10 בע' בע' make haste.—Ber. 18<sup>b</sup> קא אהרי דל'ע because thou shalt soon come (to us, the dead). Snh. 52<sup>a</sup> ל'ע דל'ע דל'ע in order that he may be burnt to death so much sooner; Pes. 75<sup>a</sup> ל'ע דל'ע כי דל'ע דל'ע (Ms. O. לעגול) that she may die the sooner; Yalk. Lev. 630; a. e.

**עגולא I** f. *heifer*, v. עגולא.

**עגולא II** f. *wagon*, v. עגולא I.

**עגולא** pr. n., בריכת ע' the Pond of 'Iglā. Targ. Jer. XXXI, 38 (ed. Lag. עגולא; h. text פנה).

**עגולא** f. *heifer*, v. לעגול.

**עגולא** f. (b. h.; עגול) [*roller*], *wagon*. Bets. II, 10 ע' with children's wagon. Sabb. V, 4 בע' שחזח וכו' the little wagon under the tail (to protect the latter from friction, v. עגול II); a. e.—Pl. עגולות. Kel. XXIV, 2 שלש עגולות there are three classes of wagons (with regard to levitical cleanness), one shaped like a *cathedra*; like a couch..., and one for stones (loads). Gen. R. s. 95; a. e.—Esp. עגולא the constellation called Charles' Wain (Ursa Major). Pes. 94<sup>b</sup>.

**עגולא I**, **עגולא** (עגולא) ch. same. Targ. O. Num. VII, 3 עגולא ed. Berl. (oth. ed. a. Y. עגולא; Ms. II עגולא). Targ. Is. XXVIII, 27 (ed. Lag. עגולא); ib. 28; a. e.—Esp. Charles' Wain. Ber. 58<sup>b</sup> bot. רישא ד'ע the head-star of the Wain; [Rashi: the head of the Ox (Taurus)].—Pl. עגולא, עגולא. Targ. O. Gen. XLV, 21. Ib. 27 (ed. Vien. עגולא). Targ. Ps. XLVI, 10 Ms. (ed. עגולא round shields).

**עגולא II** f. = h. עגול, *basin*. Y. Sabb. III, 6<sup>a</sup> bot. ע' to put the bottle of oil into a basin (of hot water), v. עגולא.

**עגולא III** (עגולא) **עגולא**, **עגולא** f. = h. עגולא. Targ. Y. Gen. XV, 9. Targ. Deut. XXI, 4 (O. ed. עגולא). Targ. O. ib. 3 עגולא (ed. Berl. עגולא; Y. עגולא). Targ. Hos. X, 11; a. e.—V. עגולא.

**עגום** (b. h.; emp. עגום) 1) to be bent, weighed down.





a. v. fr.—Trnsf. *evidence, proof*. Sabb. 81<sup>a</sup> אַם יֵשׁ עֲלֶיהָ עֵד (euphem.) if there is an evidence (stain of excrements) on it. B. Kam. 11<sup>a</sup> top (ref. to Ex. XXII, 12) יִבְרֵא עַד עֵוֶרָה (Ar. (ed. אֶדְוֶרָה, אֶדְוֶרָה, v. אֶדְרָר) he shall offer in evidence its hide.—Esp. a piece of cloth used by women for ascertaining their condition of cleanness or uncleanness. Nidd. VIII, 4 עַד שְׂוִיָּא נִרְוֵן וְכ' if an examining rag (after use) has been put under the cushion &c. Ib. 14<sup>b</sup>; 12<sup>a</sup> 'הַשֶּׁמֶשׁ לְשִׁמּוֹשׁ וְעַד וְכ' to speak allegorically (euphemistically), the servant and the examiner stand by the side of the threshold &c. (v. שְׂמֵשׁ). Ib. זֶהוּ עֵדָן שֶׁל צְנוּעוֹת (Ar. עֵדָן) this (special) rag is that of the chaste women; a. fr.—Pl. as ab. Ib. I, 7. Ib. II, 1; a. fr.

עֵדָא, v. עֵדָא.

עֵדָא, v. עֵדָא.

עֵדָא I or עֵדָא f. = אָדָא I. Bekh. 45<sup>b</sup> אַם הָאֵל עֵדָא this proves. Pes. 53<sup>b</sup> הָאֵל עֵדָא let it be this (I admit).—V. עֵדָא I.

עֵדָא II m. (preced. II) *plunderer*.—Pl. עֵדָא. Targ. Jer. XXX, 16.

עֵדָא m. (preced.) *booty, spoil*. Targ. O. Num. XXXI, 11, sq. Targ. I Sam. XXX, 16; a. fr.

עֵדָא, עֵדָא, עֵדָא m. (עֵדָא, עֵדָא; cmp. עֵדָא) [*rolling*; cmp. עֵדָא] *lot, share*. Targ. O. Gen. XLIX, 21. Targ. Deut. XXXII, 9. Targ. Esth. IX, 24 עֵדָא ed. Lag. Targ. Cant. VIII, 11 עֵדָא (Var. עֵדָא).—Pl. עֵדָא. Targ. I Sam. XIV, 42. Targ. Y. Num. XVIII, 7; a. e.

עֵדָא (cmp. עֵדָא) *to cut, strip*. Part. pass. עֵדָא. f. עֵדָא. B. Kam. 11<sup>a</sup>, v. אֶדָר.—[Tosef. Makhsh. I, 3 עֵדָא, מְעוֹדָדָם, v. עֵדָר.]

עֵדָא I f. (b. h.; רֵעֵד) [*appointed meeting, assembly, congregation; court; prayer meeting*. Tosef. Snh. XII, 3 (ref. to Ex. XXI, 18) אֵם אֶרְוֹק הַיָּדִיד לֵעַ לֵעֲדִים וְכ' as the fist (of the slayer) is ascertained before court and witnesses, so must the stone (weapon) be &c.; B. Kam. 90<sup>b</sup>; ib. 91<sup>a</sup>. Snh. I, 6 (ref. to Num. XXXV, 24, sq.) עֵדָא שׁוֹפֵטָה there must be a possibility of an incriminating assembly (of ten persons), and of a saving assembly, which makes twenty persons; וּמִנֵּינִן לֵעַ שְׂוִיָּא וְכ' and where do we find an intimation that an 'edah consists of ten?; Y. Ber. IV, 11<sup>c</sup> top; a. fr.—Y. Maas. Sh. II, end, 53<sup>d</sup>; Koh. R. to IX, 9; Yalk. ib. 989 קְדוּשָׁה עֵדָא the holy brotherhood.

עֵדָא II f. = עֵדָא, *testimony*. Tosef. Bekh. III, 8 עֵדָא שְׂכָר עֵדָא ed. Zuck. (oth. ed. עֵדָא) pay for his testimony. —Pl. עֵדָא. Bekh. IV, 6 (29<sup>a</sup>) עֵדָא בְּטִילָה (Var. in Mish. ed. עֵדָא) his testimonies are void; (Kidd. 58<sup>b</sup> עֵדָא בְּטִילָה).

עֵדָא, עֵדָא, v. עֵדָא.

עֵדָא, עֵדָא, v. sub עֵדָא.

עֵדָא f. (b. h.; v. עֵדָא) *testimony, evidence*. Ber. 14<sup>b</sup> אֵם כְּאִילוּ מַעֲדָא עֵדָא as if offering evidence of falsehood

against himself. Succ. 29<sup>a</sup> עֵדָא שְׂכָר those who give false witness. Sabb. 22<sup>b</sup> (ref. to Lev. XXIV, 3) עֵדָא עֵדָא it (the light in the Temple) is an evidence to mankind that the Divine Presence dwells in Israel; Men. 86<sup>b</sup>. Ib. מַאי עֵדָא how did it give evidence (of the Divine Presence)?; Sabb. l. c. מַאי עֵדָא (corr. acc., as Ms. M.). Macc. 5<sup>a</sup> עֵדָא גִּיפָה שֶׁל עֵדָא (not עֵדָא) the testimony to the fact itself, v. עֵדָא. Ib. I, 7 בְּשֵׁנִים וְכ' if an evidence is legally established by two witnesses, why does the Scripture mention three? Ib. 8 מַדָּה שְׁנִים.. עֵדָא as in the case of two witnesses, if one of them is found out to be a relative or a disqualified witness, their testimony is void, so in the case of three &c. —Ex. R. s. 41 כָּל מִי שִׁוְדָע לִי עֵדָא as the bride ... on entering her chamber (in procession) uncovers her face, as if saying, whoever knows any evidence against me, let him come...; so must the scholar &c.; Yalk. ib. 391; Cant. R. to IV, 11 וְזֶה עֵדָא מַעֲדָא עֵלִי and this (procession) is my testimonial testifying for me; a. v. fr.—Trnsf. (v. עֵדָא) *tokens of virginity*. Gen. R. s. 60 מִמְּקוֹם עֵדָא (עֵדָא) at the seat of virginity. Ib. s. 45; s. 51 הַצִּיָּא עֵדָא Ar. (ed.; Yalk. ib. 79 עֵדָא).—Pl. עֵדָא. Macc. I, 9 עֵדָא these are two testimonies (two independent sets of witnesses); a. fr.—'Eduyoth, name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28<sup>a</sup> בְּיוֹם נִשְׁמֵרָה עֵדָא on that day 'Eduyoth was taught.

עֵדָא I (b. h.; cmp. עֵדָא) [*to turn, pass; cmp. עֵדָא and עֵדָא, to pass by; to pass away, v. next w.*

Hof. עֵדָא to be passed, be caught in passing. Lev. R. s. 26 (ref. to I Sam. XXIV, 11, a. XXVI, 14) בִּנְקָה אִמְרָה בְּסִירָה ... בְּסִירָה הַיָּדִיד as to the skirt (of Saul's cloak) thou saidst, it was caught in a bush: have the spear and the cruise also been caught in the bush?; Num. R. s. 19 הַיָּדִיד (read the second time הַיָּדִיד); Midr. Till. to Ps. VII; Yalk. Sam. 133, a. e.; (Y. Peah I, 16<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup> הַיָּדִיד, v. חַצְרָה, חַצְרָה, חַצְרָה).

עֵדָא, עֵדָא ch. same, 1) (corresp. to h. עֵדָא) *to pass by, between &c.* Targ. O. Gen. XV, 17 עֵדָא ed. Berl. (ed. Vien. עֵדָא; ed. Amst. עֵדָא). Targ. Is. XLIV, 14 עֵדָא (ed. Lag. עֵדָא). Targ. II Kings IV, 8 מִיֵּדָא ed. Lag. (oth. עֵדָא; fr. עֵדָא); a. fr.—Part. pass. עֵדָא, עֵדָא; pl. עֵדָא. Targ. Is. XLIV, 22. Targ. Jer. IX, 11 ed. Lag. (oth. ed. עֵדָא, corr. acc.). Targ. Ez. XXXIX, 14, sq.; a. fr.—Kidd. 33<sup>a</sup> כְּמָה עֵדָא... how many vicissitudes have passed over these (old men); R. Hash. 16<sup>a</sup>, v. הַיָּדִיד (2) (corresp. to h. עֵדָא) *to pass away, cease*. Targ. O. Gen. XLIX, 10. Targ. II Chr. XXXV, 15. Targ. O. Deut. IV, 9 עֵדָא (ed. Berl. (oth. עֵדָא); a. fr.—Yoma 53<sup>b</sup> עֵדָא וְכ' Gen. XLIX, 10).—3) *to carry, become pregnant, v. infra*. Gen. R. s. 23 (play on עֵדָא, Gen. IV, 19) because she was with child of him.

Pa. עֵדָא 1) *to remove*. Bets. 32<sup>b</sup> עֵדָא הוֹשָׁבָה v. עֵדָא.—2) (cmp. עֵדָא Pi.) *to carry, be pregnant, conceive*. Targ. O. Gen. IV, 1 (Y. Af.). Targ. O. Lev. XII, 2 (ed. Ber. עֵדָא; ed. Vien. עֵדָא; Y. עֵדָא, corr. acc.); a. fr.—Part. pass. עֵדָא, עֵדָא, עֵדָא [*made to carry, pregnant*.

Targ. O. Gen. XVI, 11. Targ. Jer. IV, 31. Targ. Am. I, 13. Targ. Lam. I, 16; a. fr.

*Itkpa*. אֶתְּעָא, *Ittaf*. אֶתְּעָא (corresp. to h. אֶתְּעָא) to be removed. Targ. O. Lev. IV, 31 (Y. אֶתְּעָא). Ib. 35 (Y. אֶתְּעָא; ed. Amst. אֶתְּעָא). Targ. Is. XVII, 1. Targ. II Esth. I, 1, beg.; a. e.

**עַדְרָא** II (b. h.; emp. עַדְרָא) to strip.

*Hif.* הַעֲדֵרָא same, to take off. Lam. R. introd. (R. Han. 1) מִדְּיָמִיּוֹן נְבֻכַדְנֶצְצַר on the day Nebuchadnezzar came in conflict with Israel, he deprived them of two garments, the garment of priesthood and the garment of royalty.

**עַדְרָא** ch. same, to strip, tear; to make spoil. Targ. Is. X, 6. Targ. Ez. XXXVIII, 12, sq.; a. e.

**עַדְרָא** I m. (preced.) spoil. Targ. Is. XXXIII, 23 (ed. Wil. עַדְרָא). Targ. Josh. XI, 14 (ed. Wil. עַדְרָא constr.); a. e.—V. עַדְרָא, עַדְרָא.—[V. עַדְרָא II.]

**עַדְרָא** II m. (b. h.; עַדְרָא I) that which is carried or put on, cloak, ornament. Meg. 12<sup>b</sup> bot., v. עַדְרָא. Esth. R. to V, 1 תַּפְאֶרֶתָהּ her cloak of state. Ib. טַמְכַּת עַדְרָא supporting her cloak (trail); a. e.—Pl. עַדְרָא. Ab. Zar. 24<sup>b</sup> עַדְרָא מְפֹאֶרֶת adorned with the choicest ornaments.

**עַדְרָא** pr. n. m. 'Adi. Ab. Zar. 33<sup>a</sup>; Men. 69<sup>b</sup>, v. עַדְרָא.

**עַדְרָא** I (v. עַדְרָא I) here is, here are. Ber. 42<sup>a</sup> כַּפְנֵי הַחֵטְא here (what we call) hunger. Gitt. 45<sup>a</sup>, v. עַדְרָא. Men. 34<sup>a</sup> (פַּצְיָמִין Ms. M. (ed. פַּצְיָמִין, read: פַּצְיָמִין) here (these extremities of the wall) are its posts.

**עַדְרָא** II m. (עַדְרָא I), sub נֹדֶדָה, passing light, flash. Targ. Zech. XIV, 6 (some ed. עַדְרָא; h. text יִקְרֹוּתָהּ, v. Rashi a. l.; Pesh. עַדְרָא cold, P. Sm. 2977).—V. עַדְרָא I.]

**עַדְרָא** m., (עַדְרָא) f. (preced.) a passing eruption, rash, scurf. Targ. O. Lev. XIII, 2, a. e. (h. text (סַפְחָה)): Ib. 6, a. e. (h. text (מַסְפְּחוֹת)).—[Targ. Y. II Deut. XIV, 12 ed. Amst. עַדְרָא, v. עַדְרָא.]

**עַדְרָא**, Targ. Y. II Gen. VI, 6 some ed., read: עַדְרָא, v. עַדְרָא I ch.

**עַדְרָא** = עַדְרָא. Sabb. 88<sup>b</sup>; Gitt. 36<sup>b</sup>, v. עַדְרָא; Yalk. Cant. 983 עַדְרָא. Cant. R. to II, 5, v. עַדְרָא; a. fr.

**עַדְרָא** f. (עַדְרָא I) [crossing,] board to cover a pit (?). Sifra M'tsor'a, Zab., Par. 1, ch. II.

**עַדְרָא**, v. עַדְרָא.

**עַדְרָא**, v. עַדְרָא.

**עַדְרָא**, v. עַדְרָא.

**עַדְרָא** m. (עַדְרָא I) ample, liberal. Yalk. Ps. 876 טוֹבָה לְךָ עַדְרָא thy goodness is ample towards all those entering the world, let thy goodness be ample towards me, and teach me thy law.—2) better, preferable, v. next w.

**עַדְרָא** m., עַדְרָא f. ch. (preced.) more, better,

preferable. Targ. Ps. XLV, 3.—Meg. 3<sup>b</sup> מִקְרָא מְגִלָּה עַדְרָא the reading of the M'gillah takes precedence; מִן מִצְוָה עַדְרָא the burial of a dead person without relatives (v. מִצְוָה) takes precedence. Yeb. 39<sup>a</sup> עַדְרָא חֲלִיצַת גְּדוּל the discharge of the Y'bamah (v. חֲלִיצָה) by the elder brother is preferable; מִן בְּרִית עַדְרָא the marriage of the Y'bamah to the younger brother is preferable; a. fr.—Pl. עַדְרָא. Meg. 3<sup>a</sup> עַדְרָא מִיִּנְיָהּ they (Haggai, Zechariah and Malachi) rank higher than he (Daniel); a. fr.—With personal pron. to be better &c. B. Mets. 101<sup>b</sup> לֹא עַדְרָא מִיִּנְיָהּ thou hast no more rights than I have. Keth. 103<sup>b</sup> לֹא עַדְרָא מִמֹּשֶׁה וְכִי I am not more than Moses our teacher; a. fr.

**עַדְרָא** f. (עַדְרָא) hoeing.—Pl. עַדְרָא. Koh. R. to II, 23 עַדְרָא עַדְרָא do for me hoeing of two fields; Gen. R. s. 27 עַדְרָא (fr. עַדְרָא).

**עַדְרָא**, Y. Keth. VI, 30<sup>d</sup> top עַדְרָא אֲשֶׁכְּחִינֵן ed. Krot., read עַדְרָא, v. עַדְרָא I.

**עַדְרָא** pr. n. f. 'Adisha (Khadija), legendary wife of Ishmael. Targ. Y. Gen. XXI, 21.

**עַדְרָא** I f., v. עַדְרָא.

**עַדְרָא** II f. (עַדְרָא v.) 1) booty, spoil. Targ. Y. Num. XXXI, 11, sq. (ed. Amst. עַדְרָא, corr. acc.). Targ. Prov. XVI, 19.—Lam. R. to II, 13 (ref. to אֲשֶׁרִיב, ib.), v. עַדְרָא II.—2) choice dwelling, v. עַדְרָא.

**עַדְרָא**, v. עַדְרָא.

**עַדְרָא**, v. עַדְרָא.

**עַדְרָא** (b. h.) [to turn, v. עַדְרָא] to be round, smooth, pliant.

Pi. עַדְרָא 1) to make pliant; to bend. M. Kat. 16<sup>b</sup> (play on עַדְרָא, II Sam. XXIII, 8) הָיָה מְעַדְרָא עַצְמוֹ וְכִי when sitting and studying the Law, he made himself pliant like a worm, opp. מְקַשֵּׁה עַצְמוֹ stiffening one's self.—2) to smooth, lubricate, to improve (the complexion); to refresh, invigorate. Cant. R. to I, 2 מִן שֶׁמֶן מְעַדְרָא as oil brightens the appearance of the head and the body, so the words of the Law &c. Pes. 43<sup>a</sup> עַדְרָא מְעַדְרָא מִשֵּׁר makes the hair fall out and improves the complexion. Y. Ber. VI, 10<sup>b</sup> top מְעַדְרָא אֲשֶׁר עָדְרָא מִכָּל אֵילָנִי וְכִי who created all sorts of delicacies to refresh therewith the soul &c. Gen. R. s. 16 עָדְרָא הָיָה מְעַדְרָא he nursed him (with fruits) of all the trees of the garden of Eden; ib. עָדְרָא הָיָה מְעַדְרָא he had intended to nurse him &c. Sabb. 33<sup>b</sup> עַדְרָא מְעַדְרָא מְעַדְרָא מְעַדְרָא (Ms. M. מְעַדְרָא מְעַדְרָא מְעַדְרָא, v. Rabb. D. S. a. l. note) (the Romans have erected baths) for their own enjoyment (not for the benefit of the people); Ab. Zar. 2<sup>b</sup>; Yalk. Is. 316. Sifré Deut. 306 עַדְרָא כָּל זֶמַן וְכִי as long as my son does my will, humor him, nurse him and indulge him and give him to eat and to drink; Yalk. Deut. 942 עַדְרָא מְעַדְרָא מְעַדְרָא... וְכִי רַבִּיבִים... וְכִי רַבִּיבִים as the rains come down on the plants and brighten them and embellish them &c.; Yalk. l. c.; a. fr.—Part. pass. עַדְרָא a) well-nursed, graceful. Y. Ned. IX, end, 41<sup>c</sup> (ref. to

132

**עֹבְדָּהָ** f. 1) same, *work*. Y. Ter. XI, end, 48<sup>b</sup> הוּא עֹבֵד עַל גְּבִי וְכ' did work for &c.; Y. Sabb. II, 4<sup>d</sup> תּוֹפֵק עֲבוֹדָתָהּ ed. Krot. (read: עֹבְדֶיהָ or עֲבוֹדֶיהָ) his work, v. עֲבוֹדָתָהּ.—2) *service, animals and their attendants, live stock*. Targ. O. Gen. XXXIII, 14 (Y. עֲבוֹדָתָהּ; h. text מלאכה).—[Targ. Y. Gen. XLIX, 22 עֲבוֹדָתָהּ ed. Amst., v. עֲבוֹרָה].

**עובטין**, Tosef. Ter. VII, 13, v. עֹבֵטִין.

**עבי, עביר** m. (b.h.; עֵבֶה) *thickness, diameter*. Y. Ber. I, 2<sup>a</sup> bot. עֹבֵיָהּ של רִקֵּעַ וְכ' the thickness (diameter) of the heavens is equal to a journey of 500 years; עֹבֵיָהּ של עֵרֶב the diameter of the earth; Gen. R. s. 4; Pes. 94<sup>a</sup>. Gen. R. s. 42 בעל קורה טעין בעוביה the owner of the beam must put his shoulder to the thickest part of it; Ber. 64<sup>a</sup> נותן עביה של חקרה 3 טָאָה. Tanh. Sh'moth עֹבֵיָהּ וְכ' he places the thick side (trunk) of one beam by the side of the top (the thinner part) of the other beam; Ex. R. s. 1. Ohol. XVI, 1 חמדע ב' measured by the diameter of the handle of a plough; Sabb. 17<sup>a</sup> מרדע שאמרו אין בְּעָרְוֵי וְכ' the handle of which they speak is less than a handbreadth in diameter, but is a handbreadth in circumference; a. e.

**עובי, עוביה, עוביא** ch. same, *thick mass; thick part*. Targ. I Kings VII, 46 עֹבֵי constr. (ed. Wil. עֹבֵי; h. text עֹבֵיָהּ); Targ. II Chr. IV, 17 (h. text עֹבֵי).—Y. Sot. VII, 21<sup>d</sup> רָחַק גְּבִי קִטְנָה וְכ' you place the thick part of one beam by the side of the thin part &c., v. preced. Y. Shebi. I, end, 33<sup>c</sup> לֵעִי increasing the size (of the fruits; v. however, R. S. to Shebi. I, 8); [Y. Orl. I, 61<sup>a</sup> bot., v. מְרִבְּרָא].

**עובידה, עובדה, עובדא**, v. עֹבֵדָה.

**עובר** m. (עֹבֵר) *passer-by, transient*. Snh. 70<sup>a</sup> גלילא דרש ע' a Galilean travelling lecturer preached; Hull. 27<sup>b</sup>; (Sabb. 88<sup>a</sup> גלילא דרש ע').—Mostly *traveller*.—Pl. עֹבְרִין. Y. Shebi. III, beg. 34<sup>c</sup> וְשָׁבִין וְכ' they cared not for eventual travellers (who might misconstrue the act); a. fr.—Snh. 103<sup>b</sup> בִּרְכָא שְׂפִירָא מְצִירָא לְעֹבְרֵי דְרַכִּים bread was ready for travellers, i. e. he was hospitable. Ib. 109<sup>a</sup> לָמָּה לֹא עֹבְרֵי דְרַכִּים וְכ' why should we admit those travelling merchants who come only to take away our money?; Tanh. B'shall. 12; a. fr.

**עובר** m. (עֹבֵר) *embryo*. Hull. IV, 1 חוציא ח' if the embryo put forth its forefoot. Ib. 58<sup>a</sup>, a. e. עֹבֵרָא ח' the embryo is a thigh (part) of its mother, i. e. comes under the same law. Yeb. 37<sup>a</sup> נִרְכָּה לְשִׁלִּישׁ יָמֶיהָ her embryo (pregnancy) is felt when she has arrived at the third portion of her days of pregnancy (three months). Sifra Deut. 29, v. עֹבֵרָא *Hithpa*; a. fr.—Ab. Zar. 40<sup>a</sup> דְּגִים וְעֹבְרֵין, v. infra.—Pl. עֹבְרִין. Snh. 57<sup>b</sup> אֵת עַל ח' the law (Gen. IX, 6) applies also to killing embryos; Gen. R. s. 34 ע' (read: ע'). Tem. I, 3. Sot. 30<sup>b</sup>; a. fr.—Hull. 64<sup>a</sup> top; Ab. Zar. I. c. עֹבְרֵין fish-roe. Ib. עֹבְרֵין דְּגִים וְעֹבְרֵין (עֹבְרֵין) the entrails of fish and their roe.

**עוברא** ch. 1) same. Targ. Cant. VII, 3.—Pl. עֹבְרָא, עֹבֵרָא. Targ. Ps. LXVIII, 27. Targ. Y. Gen. XXX, 21.—2) v. עֹבְרָא.

**עוברא** f., v. עֹבְרָא.

**עופרת, עופרה** f. (= מעוברת; עֹבֵר *Pi*) *pregnant*

*woman*. Erub. 53<sup>a</sup>, a. e., v. עֹבֵרָא *Pi*. Ber. 29<sup>b</sup>, v. עֹבֵרָא. Gitt. 23<sup>b</sup>; Tem. 25<sup>a</sup> לֹא יִדְּוָהּ ע' אם היתה ע' וְכָרָה לֹא if she (the slave) was with child (at the time of the emancipation of herself and her eventual issue), she can accept the privilege for it. Yoma 82<sup>b</sup> (in Chald. dict.) ע' וְכָרָה, v. רִיחָה. Tosef. Yoma V (IV), 4 עֹבְרָא ed. Zuck., v. רִיחָה; a. fr.—Pl. עֹבְרָא. Y. Keth. XII, 35<sup>a</sup> bot.; Y. Kil. IX, 32<sup>b</sup> bot. Nidd. 60<sup>b</sup>; a. e.

**עוברא, עוברתא** f. (עֹבֵרָא; cmp. חֲלִיפִים) *shoot, sprout, branch*. Targ. Num. XIII, 23 (24); Y. II עֹבְרָא. Targ. Ps. LXXX, 16 (h. text כִּנָּה). Targ. Ez. XVII, 3. Ib. 22 Ar.; a. e.—[Targ. Y. Gen. XXXIII, 14 some ed., read: עֹבְרָא. Targ. Ez. XVII, 6 (Bxt. עֹבְרָא m.). Targ. Y. I Gen. XLIX, 22 (ed. Amst. עֹבְרָא, corr. acc.).

**עוברתא** f. = h. עֹבְרָא, *wrath*. Gen. R. s. 67 עֹבְרָתָהּ; Yalk. ib. 116, v. עֹבְרָתָהּ.

**עובש** m. = הֹבֵשׁ (חֲבוּשׁ, *quince*). Tosef. Kil. II, 15 (ed. Zuck. עֹבֵשׁ).—Pl. עֹבְשִׁין. Tosef. Ter. VII, 13 עֹבְשִׁין Var. (corr. acc., v. חֲבוּשׁ). [Tosef. Ukt. I, 5 שְׂוֹרֵשׁ הַע' ed. Zuck., read with ed. עֹבְשִׁין].

**עוג** (b.h.) pr. n. m. *Og*, king of Bashan. Gen. R. s. 42 (ref. to Gen. XIV, 13) הָיָה ע' הָיָה *Og* is the one that escaped; Tanh. Huck. 25. Ber. 54<sup>a</sup> וְכ' אֲבָן הַלֹּחֶם הַזֶּה הָיָה ע' the stone which *Og* king of Bashan wanted to cast upon Israel. Ib. b, a. fr.

**עוג**, v. עֹגֵג.

**עוגא** m. (v. next w.) 1) cake.—Pl. עֹגִין. Targ. Y. II Num. XI, 8 (some ed. עֹגִין; Y. I חֹרֵן, v. next w.).—2) *cavity*, v. next w.

**עוגה, עוגות** f. (b.h. עֹגָה; עֹגֵג; 1) *circle*. Taan. II, 8; 23<sup>a</sup>, v. עֹגֵג; a. e.—2) *cake* baked on coals. Tanh. Bo 9 עֹגָה וְכ' אֵלֶּה לֶשֶׁן חֲרָה *uggah* has the meaning of *hārarah* (v. חֲרָה).—Pl. עֹגֹת. Ib. לֹא הָיוּ זְמַן לְעֹשֶׂה לֶחֶם לֵאמֹר ע' they had no time to bake cakes. Yalk. Ex. 209. Gen. R. s. 48 עֹגֹת עֹשֶׂה וְעֹשֶׂה בְּמִצְוֵה ע' (עֹגֹת) three S'ah of flour were used for cakes. Ib. s. 42 (play on עֹגֹת) ע' (Abraham) was engaged in the ceremony of preparing unleavened cakes; Yalk. ib. 72; Deut. R. s. 1, end חֲפִסָּה בַּע' חֲפִסָּה (read: ע' וְכ'); Yalk. Ps. 883 חֲפִסָּה. Yoma 75<sup>a</sup>; a. fr.—3) *cavity*; ע' של מים *pool*. Hull. II, 9 (41<sup>a</sup>; Mish. ed. עֹגָה; Ar. ed. Koh. עֹגִין; oth. ed. עֹגִין; Ar. s. v. עֹגִין). Tosef. M. Kat. I, 2 עֹגֹת של מים (ed. Zuck. עֹגֹת, corr. acc.).

**עוגה, עוגות** f. (עֹגִי, v. עֹגִיָּה) *cavity dug around a tree*.—Pl. עֹגִיָּה, עֹגִיָּה. M. Kat. I, 1. Ib. 3<sup>a</sup>; ib. 4<sup>b</sup> expl. עֹגִיָּה וְכ' עֹגִיָּה; Y. ib. I, 80<sup>b</sup> top; Tosef. ib. I, 2; Tosef. Shebi. I, 7. Ib. III, 7 מִזֶּה לָזֶה ע' וְעֹשֶׂה ע' and you may make ruts from one tree to another (Var. עֹשֶׂה מִזֶּה לָזֶה); Sifra B'har, Par. 1 אֵילָן לְאֵילָן חֲבִירוֹ (לָזֶה); Y. Sabb. VII, 10<sup>a</sup> top; a. e.

**עוגין** m. (עֹגֵג) *anchor, ballast*. B. Bath. V, 1 (Y. ed. עֹגִין); Yalk. Ez. 367. Tosef. Sabb. XIV (XV), 1, v. עֹגִין. [Pl. עֹגִיָּה, v. עֹגִיָּה].

**עוֹנָה** ch. = h. עוֹנָה, *rut, bed*.—Pl. עוֹנָה, constr. עוֹנָה. Targ. Ez. XVII, 7; 10 (ed. Ven. עוֹנָה, sing.; h. text עוֹנָה).

**עוֹנָל** m. (עוֹנָל; cmp. עוֹנָה, *pond, reservoir*. Tosef. Mikv. IV, 10 אַרְבַּעִים סָאָה ע' a reservoir containing forty S'ah. Hull. II, 8, v. עוֹנָה.—Cmp. אַנְלִים.

**עוֹנָם** v. אָנָם.

**עוֹד** (b. h.; cmp. עָדָה) *to turn, return, occur; to continue, endure, exist* (v. Ges. Thes. s. v.).—Denom. עָדָה, עוֹדָה, עוֹדָה.

*Polel* עוֹדָה *to straighten, erect, help up*. Midr. Till. to Ps. CXLVI, 9 מְעוֹדָה ... כל וְכִי does the Lord uphold all widows and orphans?—\*Part. pass. מְעוֹדָה; pl. מְעוֹדָה. Tosef. Makhsh. I, 3 שָׁק אַחַד מֵע' (ed. Zuck. מְעוֹדָה, Var. מְעוֹדָה; R. S. to Makhsh. I, 4 מְעוֹדָה; Makhsh. l. c. מְעוֹדָה) one bag standing upright (closely packed); ib. שְׁנֵי (מְעוֹדָה. ed. Zuck. מְעוֹדָה, Var. מְעוֹדָה, R. S. שְׁנֵי מֵע' שְׁקוֹן מֵע'.

*Hif.* עוֹדָה (denom. of עָדָה) 1) *to declare one's presence at a certain occurrence, esp. to establish a law from a witnessed precedent or traditional knowledge*. Eduy. II, 1 וְכִי R. H. ... related four things which he knew by tradition. Ib. 3 וְכִי he also reported as a precedent the case of a small village &c.; a. fr.—2) *to testify before court*. Ib. IV, 11 מְעוֹדָה אִירֵי וְכִי he concerning whom there were two sets of witnesses testifying; וְכִי the ones testifying that &c. Macc. I, 1 מְעוֹדָה אִירֵי בְּאִישׁ... שְׁנֵי וְכִי (Bab. ed. 3<sup>a</sup> אִירֵי... we testify about this man that he divorced &c. Ib. 2, sq.; a. v. fr.—Hag. 5<sup>a</sup> וּמִמָּחָר לְהִעָדָה and is quick to testify against him; Yalk. Mal. 589 וְכִי—3) *to call upon as witness*. Lev. R. s. 2 וְכִי I call upon heaven and earth as my witnesses &c.; Arakh. 16<sup>b</sup> וְכִי שְׁבַע נְבִיאִים. Lev. R. l. c. וְכִי seven prophets stood up for the nations exhorting them; לֹא הִעָדָה בָּנוּ they have not warned us; גִּירֵי הָדוֹר מְעוֹדָה בְּדוֹר the proselytes of every generation are an exhortation to their respective generation; a. e.—Esp. *to forewarn the owner of a noxious animal; to declare an animal noxious* (v. מוֹעֵד). B. Kam. II, 4 כל עַד שֶׁיִּעָדָה בּוֹ וְכִי unless he be declared noxious (testimony be deposited stating the facts on which the declaration is based) in the presence of the owner and in court. Ib. 24<sup>a</sup> וְכִי if the first case has been ascertained by two witnesses &c.; a. fr.—Part. pass. מוֹעֵד q. v.

**עוֹד** m. (b. h.; preced.) *existence, strength; (adv.) still, yet, more*. Pirké d'R. El. ch. XXXII אֲבִירָא עוֹדָה עִינִי וְכִי while I am yet in my strength (of mind, able to dispose), I will bless thee. Ib. שְׂרָאָה בְּעוֹדָה.—Y. Kil. IX, 32<sup>c</sup> top ע' and none more (shall be buried here). Y. Erub. VI, 23<sup>c</sup> וְכִי הִיא דְּבִיתָה שְׂמֵאָה this is still in agreement with the opinion of Beth Sh. Y. Peah III, 17<sup>d</sup> bot. בְּרִיא וְכִי when he is no longer well; וְכִי when he is no longer ill. Tosef. Mikv. V, 12 עוֹדָה הָרִאשׁוֹן וְכִי (not עוֹדָה רִאשׁוֹן) while the first bather is yet in the water; [בְּמִים] while the first is still with one foot in the water;

Hag. 19<sup>a</sup>. Tosef. Kel. B. Mets. V, 5 וְכִי (not שְׂרָאָה) because it is still a utensil, the girls sitting therein &c. Sabb. 151<sup>b</sup> וְכִי בִידְךָ (Ms. M. עוֹדָה) and while thou art yet in thy own power (while thou canst still dispose of thyself, s. supra). Ib. 43<sup>a</sup> עוֹדָה עִינִי when they are yet on it; שְׂאֵרֵי עוֹדָה עִינִי when they are no longer on it; a. fr.—וְכִי אֵלֶּיךָ and no more? But (also this), and not only this, but even more. Ber. 4<sup>a</sup>. Ib. 7<sup>b</sup>; Meg. 6<sup>b</sup>; a. fr.—מְעוֹדָה while there is yet, during. Sabb. I, 5 וְכִי כְּרִי שִׁשְׁוֹרִי מ' יוֹם in time to be soaked through during day-time (before sunset). Ib. 6. Yoma 81<sup>b</sup> וְכִי מִיָּוֶה מ' יוֹם he must begin the fast in day-time; a. fr.—[Targ. Y. Deut. XIII, 7 בְּעוֹדָה, read: בְּעוֹדָה, v. עוֹדָה.]

**עוֹדָה, עוֹדָה** m. (עוֹדָה, עוֹדָה) = אֹדָה, *tow-cotton, wool*. Y. Sabb. VI, 8<sup>b</sup> sq. עוֹדָה רְאוּנִיהָ נָפַל the cotton in his ear fell out.

**עוֹדָה** f. (עוֹדָה, cmp. עוֹדָה Ps. CXIX, 61) [*convolution, coil*]. Sot. 46<sup>a</sup>; Ab. Zar. 23<sup>a</sup> עוֹדָה ע' a bundle of (empty) bags; [oth. opin. in Rashi Ab. Zar. l. c.: the pin used for knitting sack-cloth.]

**עוֹדָה**, Y. Yeb. II, beg. 3<sup>c</sup>, read: עוֹדָה, v. עוֹדָה II.

**עוֹדָה** m. (עוֹדָה) *surplus*. Y. Dem. V, 24<sup>c</sup> עוֹדָה שְׁנֵי שְׁבַע' that portion of the surplus (over the exact tithe) which lawfully belongs to the second tithe. [Sifré Num. 126 עוֹדָה, read עוֹדָה, v. עוֹדָה.]

**עוֹדָה** ch. 1) same. Erub. 83<sup>a</sup> וְכִי וְכִי whereas the surplus (of the one measure as against the other) is sixty three egg-shells; [Ms. M. a. Rashi עוֹדָה f. h.].—2) *greater importance, gravity*.—Pl. עוֹדָה. B. Bath. 88<sup>b</sup> עוֹדָה מֵאֵר where in does their greater gravity consist?

**עוֹדָה**, v. עוֹדָה.

**עוֹדָה**, v. עוֹדָה.

**עוֹדָה** pr. n. m., v. עוֹדָה II.

**עוֹדָה**, v. עוֹדָה I.

**עוֹלָה, עוֹלָה, עוֹלָה**, v. sub עוֹלָה (with one v.).

**עוֹלָה**, v. עוֹלָה.

**עוֹלָה**, pr. n. pl., v. עוֹלָה.

**עוֹלָה**, Y. Yeb. I, 3<sup>b</sup> top, v. עוֹלָה.

**עוֹלָה**, v. עוֹלָה, עוֹלָה, עוֹלָה.

**עוֹלָה**, v. עוֹלָה.

**עוֹלָה**, v. עוֹלָה.

**עוֹלָה** m. (b. h.; עוֹלָה) *fortitude, strength, majesty*. Ber. 6<sup>a</sup> וְכִי לְיִשְׂרָאֵל ע' הם לְיִשְׂרָאֵל T'allin are a sign of strength to Israel. Ex. R. s. 8 ע' הַקֶּבֶץ הַזֶּה the garment of

the Lord is strength (with ref. to Ps. XCIII, 1). Midr. Till. to Ps. VIII, 3 'אין ע' אלא חזקה' means the Law, as we read (Ps. XXIX, 11) &c.; Mekh. B'shall., Shir., s. 3 'אין ע' 'my strength' (Ex. XV, 2) means &c. Ber. 16<sup>b</sup> 'בגדו חזקה' clothe thyself in thy majesty; a. fr.

**עז** II m. name of a bird, prob. black eagle (b. h. עזר). Kel. XVII, 14; Tosef. ib. B. Mets. VII, 5.—V. עזר.

**עזא** I, **עזא** m. (cmp. preced.) name of a bird of prey, prob. sea-eagle. Targ. Y. Lev. XI, 13; Targ. Y. I Deut. XIV, 12 (h. text פזא).—V. עזר, א. עז.

**עזא** II, **עזא**, **עז** (b. h.) pr. n. m. Uzza, 1) one of the brothers that accompanied the Ark to Gibeah. Sot. 35<sup>a</sup>; Num. R. s. 4. Ib. s. 21; a. e.—2) name of a fallen angel. Yoma 67<sup>b</sup> 'ועזא' the deed of U. and Azael (who came down and had connection with the daughters of man, v. Targ. Y. Gen. VI, 4). Pesik. R. s. 34 'ועזא' when U. and Azael... sinned on coming down &c. Deut. R. s. 11, end 'ועזא'—[Yalk. Gen. 44 שמחו שמחו ועזא; Targ. Y. Gen. VI, 4 ועזא.]

**עזא** m. (v. עז II) name of a bird of prey, prob. black eagle. Targ. O. Lev. XI, 13 (ed. Vien. עזא); Deut. XIV, 12 (ed. Amst. עזא; ed. Vien. עז; h. text עזר); v. עז.

**עזא** (b. h.) pr. n. m. Uzziel, 1) the father of Jonathan the translator. B. Bath. 133<sup>b</sup>, a. fr., v. יונתן.—2) name of two Amoraim. M. Kat. 5<sup>a</sup> 'ע' בר בריה דר' רבה R. U. grandson of R. U. the elder; Y. ib. I, 80<sup>b</sup> bot. 'ע' בר בריה דר' חזקיה Y. Bets. III, 62<sup>a</sup> top; a. e.—V. Fr. M'bo, p. 119<sup>b</sup>.—3) name of a fallen angel, v. עזא, a. עזא II.

**עזא** (b. h.) pr. n. m. Uziah, king of Judah. M. Kat. 7<sup>b</sup> 'ע' היה לו לע' Jotham was begotten by U. after the latter was declared a leper; Tosef. Neg. VIII, 6. Gen. R. s. 20; Yalk. jh. 35. Num. R. s. 4 'ע' נצטרע על דוד נצטרע on account of it (the offering of frankincense) U. became a leper. Ib. s. 7 'ע' שבקש זה ע' שבקש that is U. who attempted to encroach on the domain of priesthood; a. e.

**עזר** I m. (v. עזר; popularly conceived as a transposed reduplic. of עז) [small and shrunk,] medlar, crab-apple; sorb-apple. [Tosef. Kil. I, 3 (עזר), עזרין, עזרין, עזרין. Kil. I, 4 (Y. ed. עזרין) sorb-apples (Maim.). Maasr. I, 3 (Ms. M. עזרין, Y. ed. עזרין). Dem. I, 1 (Y. ed. עז); Ber. 40<sup>b</sup>, expl. עזר; a. e.]

**עזר** II m. (preced.) shrunk, hardened (reed).—Pl. עזרין. Erub. 34<sup>b</sup> 'עזר' Ms. M. (or עזרין; ed. עזרין). [Ib. עזרין ורזין Rashi, v. עזרין.]

**עזר** (b. h.) [to be curved, bent, crooked; to curve &c.] to pervert, do wrong. Yoma III, 8 'עזר' I have done wrong, I have transgressed &c. Ib. VI, 2 'עזר' thy people Israel has done wrong &c.; a. fr.

**עזר** f. (preced.) convulsion. Hull. 60<sup>b</sup> (play on עזר, Deut. II, 23) שצו את מקומן Ar. a. Rashi

(ed. עזר) they laid waste their home (deserted it); Yalk. Deut. 809; Yalk. Josh. 22 'עזר'—\*2) to curve one's self (like a serpent, v. עזר), wriggle. Ib. שצו את מקומן Ar. they wriggled before many deities (ed. עזר, v. עזר);

**עזר** I ch. same, to curve. \*Targ. Ps. LIX, 5 'עזר' ed. Lag. (oth. ed. עזר) without making a curve (deviation) (Ms. עזר).

**עזר** to be wrong. Ib. CVI, 6 (ed. Lag. עזר, v. עזר). **עזר** to be wronged. Targ. Prov. XVIII, 19 (v., however, עזר II).

**עזר** II, **עזר** Pa. עזר (cmp. עזר) to cry; Yoma 77<sup>a</sup> 'ע' וליכא ראשונה ביה (missing in later eds.; v. Rabb. D. S. a. l.) he cried and cried, and none minded him. Yeb. 71<sup>b</sup> 'ע' דלכא if the infant (on putting its head forth the first time) did not cry. Sabb. 134<sup>a</sup> 'ע' דלכא if an infant does not cry (breathe). Sot. 12<sup>a</sup> 'ע' דלכא in order that it should hear them and cry with them; a. e.—Hull. 53<sup>a</sup> 'ע' קא עזר when he (the lion) roars.

**עזר** f. (v. עז I) = h. curve; wrong, iniquity. Targ. Ps. LIX, 5 Ms. (v. עז I). Targ. Ex. XXVIII 38 'עזר' constr. (ed. Berl. עזר pl.). Targ. Ps. LI, 7 (ed. Wil. עזר); a. fr.—Pl. עזר, עזר, עזר. Ib. CXXX, 3 (ed. Wil. עזר). Targ. Lev. XVI, 21; a. fr.

**עזר** I m. (v. עזר) = serpent, Gen. R. s. 26 (play on עזר, v. עזר). Ar. (ed. עזר) in Galilee they call a serpent 'ivy' (for hivy).

**עזר** II pr. n. m. 'Ivy', an Amora. B. Bath. 129<sup>b</sup>; 133<sup>a</sup>, sq. (Ms. M. עזר; Ms. R. עזר, v. Rabb. D. S. a. l. notes).

**עזר** m. 1) = b. h. עזר, boy. Gen. R. s. 36 (ref. to Job XXI, 11) 'ע' in Arabia they call a child 'avila'; Lev. R. s. 5, beg.; Yalk. Job 908.—2) wrongdoer, v. עזר.

**עזר**, v. עז ch.

**עזר** I c., **עזר** = h. עזר, blind. Targ. O. Lev. XXI, 18. Targ. O. Ex. IV, 11; a. fr.—Lam. R. to I, 1 'ע' (7 חר מאר) רבתי and let the blind man say to him &c. B. Kam. 85<sup>a</sup> 'ע' תרתי shall I be both childless and blind? (v. next w.)—Pl. עזרין. Targ. Lam. IV, 14.

**עזר** II f. (preced.) blindness. Ned. 81<sup>a</sup>, v. עזר. —Sabb. 151<sup>b</sup> 'עזר' (Rashi) shall I suffer both, bereavement and blindness?

**עזר** III pr. n. m. 'Avira, an Amora. Hull. 42<sup>b</sup>; 55<sup>b</sup>; a. fr.—V. עזר II.

**עזר** Pa. of עזר.

**עזר** f. (preced.) convulsion. Hull. 60<sup>b</sup> (play on עזר, v. עזר) שכל הרואה אותם אוהו whoever saw them was



seized with convulsions (from fright); Yalk. Deut. 809; Yalk. Josh. 22. Gitt. 70<sup>a</sup>. Tosef. Sabb. VII (VIII), 21, v. פִּיקָה II. Koh. R. to I, 18 וְעָלִיו וְכָסִי hast thou ever seen an ass in spasms, a camel in spasms?; v. אֲבָבִירָא.

**עֵיבָבִירָן\*** m. (v. עֵבְבִירָת) *a dish of thistles* (Cynara Syriaca), the eating of which generates an evil smell of the body (v. Löw Pfl. p. 292, quot. fr. Dioscorides). Lam. R. to IV, 9 דָּוִד מָרַח מִרִּיחַ עַ' they died from the smell of the thistles (which they ate during the siege).

**עֵיבְלָא** m. (עֵבֵל, cmp. אֵיבְלָא II אֵיבְלָא, 'Ukhla, a small measure of capacity (also a weight). B. Bath. 89<sup>b</sup>. Ib. 90<sup>a</sup> מְחַמְשָׁה בְּבִרְיָע. ed. v. Rabb. D. S. a. l. to 89<sup>b</sup> note 400) and how much is an 'Ukhla? One-eighth (fifth) of a fourth of a Kab. Sot. 8<sup>b</sup>; Tosef. ib. III, 1 (missing in ed. Zuck.; Y. ib. I, 17<sup>a</sup> אֵיבְלָא); Num. R. s. 9. Erub. 29<sup>a</sup> אֵין עַ' חֶבְלִין אֵין עַ' U. of spices (v. פִּלָּה).—*Pl.* עֵבְלִי. B. Bath. 85<sup>b</sup> עֵיבְלָא עַ' עֵיבְלָא they struck (defeated) that opinion with a hundred measures against one (a hundred arguments against for one in favor of it; Rashi: with a hundred strokes with a lash to which the weight of an 'Ukhla was attached); Keth. 53<sup>a</sup> דְּאִמְרִינָא עַ' מִינָא for I may adopt the opinion of him who said, they struck &c.

**עֵל, עֵל** imperat. of עֵלָל.

**עֵל** (interch. with עֵלָל) 1) *to come, come in*. Perf. עָל, עָלָל, part. עָלָל, עָלָל, עָלָל. Targ. O. Ex. VII, 23 עָלָל; Targ. Y. Gen. VI, 19 עָלָל (ed. Amst. אֵלָל). Targ. O. Gen. XXIII, 10 עָלָל (ed. Berl. a. oth. עָלָל; Y. עָלָל). Targ. Prov. XVII, 10 עָלָל ed. Lag. (oth. ed. עָלָל); a. fr.—Y. Kidd. II, 63<sup>a</sup> top דְּרִיחַ כֹּמְכִים S. pressed on and went in. Yoma 51<sup>b</sup> נִיעֵל וְכַ' (Ms. M. נִיעֵר) let him make his entrance in the way prescribed by R. J. Ib. 52<sup>a</sup> בֵּין כְּנִיעֵל let him make his entrance between the candlestick and the wall. Pes. 112<sup>a</sup>; B. Bath. 21<sup>a</sup> שְׁבַשְׁתָּא כִּינן דַּעַל עַל a mistake once entered (into the mind) remains therein. Sabb. 98<sup>b</sup> דְּהָא עָלָל one will go in (recede), the other go out (protrude, i. e. form an uneven surface); a. v. fr.—2) *to bring in*. Targ. Y. Gen. VI, 19 עָלָל ed. Vien. (v. עָלָל).—Gen. R. s. 67 (ref. to Gen. XXVII, 40) עָלָל וְכַ' bring thy sword home (into its sheath), and thou shalt live; (Yalk. ib. 115 חֲסֵל, read: עָלָל).

*Pa.* עָלָל 1) *to come in habitually*. Inf. מְעָלָל, v. מְעָלָל. 2) *to bring in, insert*. Hull. 42<sup>b</sup> וְעָלָל. Erub. 44<sup>b</sup> בְּרִי עָלָלָנָהוּ wanted to bring them in. Sabb. 96<sup>b</sup> מִהּ עָלָלָנָהוּ what is the difference between carrying out and bringing in? Erub. 88<sup>b</sup> עָלָל וְכַ' R. H. brought (the subject) in, in order to show a contradiction &c. Keth. 61<sup>a</sup> עָלָלָתָא, v. חֲרִיקָא. Ib. 101<sup>a</sup> עָלָלָתָא if she brought him a cloak (as dowry). Yoma 47<sup>a</sup> עָלָל וְכַ' shall he bring in (one portion) and again bring in (another portion)?; a. fr.—3) *to produce, develop, ripen*. R. Hash. 13<sup>a</sup> עָלָל עַ' כֻּלָּל perhaps it means when it (the growing vegetation) had not yet begun to ripen at all? Ib. בִּרְיָע נְכָרִי the barley of

which the 'Omer was brought had ripened while in the possession of a gentile (a Canaanite). Ib. רִבְעָא רַ' if it has developed one fourth of the full size; a. e.

*Ilhpa.* אֲתַעֲבִיל *to insert one's self; to get in*. Yoma 51<sup>b</sup> לִיה מְתַעֲבִיל וְכַ' he could not get himself in (between the table and the wall).

*Af.* אֲתַעֲבִיל; *Ilhpa.* אֲתַעֲבִיל, v. עָלָל.

**עֵלָל** m. (b. h. עָלָל; עָלָל) *yoke; also pole of a wagon*. Kil. II, 6 מִלָּא הָעֵל הַשְּׂרוּנִי the width of the yoke (the team) used in the plain of Sharon. Kel. XIV, 4 מַלְכוּתָא הָעֵל הַמְצֻפָּה a metal pole (v. Maim. a. l.); ib. 5 מַלְכוּתָא הָעֵל הַמְצֻפָּה the metal-tipped pole. Sifrē Num. 123 בֵּין שְׁלֹא לַעֲבֹדָה וְכַ' the text speaks of a yoke not put on for working. Sot. 46<sup>a</sup> עַ' פֹּסֵל וְכַ' the bearing of a yoke disqualifies the animal for the ceremony, whether it was put on at working time &c.; a. fr.—*Transf. obligation, dependence*. Ab. III, 5 כֹּל מִשְׁכָּבֵהוּ הַמְקַבֵּל עָלָיו עַ' תּוֹרָה... מַלְכוּתָא וְכַ' whosoever takes upon himself the yoke (obligations) of the Law, from him shall be removed the yoke of government (oppression) and the yoke of worldly affairs; עַ' וְכַ' תּוֹרָה but he who throws off the yoke of the Law, will be made to feel the yoke of &c. Ber. II, 2 כִּדִּי שִׁיקְבָל עַ' מִצְוֹת in order that he may acknowledge his dependence on divine government first (by reciting Deut. VI, 4 sq., v. שְׁמַע) and then his subjection to religious duties (by reciting Deut. XI, 13 sq.); a. fr.—*Pl.* עָלָלָא. Tanh. V'zoth 5 עַ' וְכַ' thou putttest two yokes upon thy children; Yalk. Deut. 952.

**עֵלָל** (b. h.), *Pl.* עָלָל (denom. of עָלָל) *to act perversely; to do wrong, cheat*. Tosef. B. Kam. VII, 8 חֲמִשָּׁנָה וְכַ' he who cheats in measuring, and is false in weighing; Mekh. Mishp. s. 13. Yalk. Num. 765 מִהּ אֲתָה מַעֲלָא וְכַ' (read: מַעֲלָל) why dost thou cheat and give false weights?; Tanh. Balak 12 מִהּ אֲתָה מַעֲלָלָא (corr. acc.); ib. ed. Bab. 16; a. e.

**עֵלָל** m. (b. h.; עֵל; cmp. עָלָל) *perversion, fault*. Yalk. Lam. 999 מִצָּא בִי עַ' found no fault with me. Ib. מִצָּאָתָא בִי עַ' you found fault with me; a. e.

**עֵלָל, עֵלָל** ch. same. Targ. Y. I Deut. XXXII, 4 (O. עָלָל). Targ. Prov. XIII, 11.—*Pl.* עָלָלָא. Ib. XXXI, 8, v. next w.—V. עָלָלָא.

**עֵלָל, עֵלָל** m. (preced.) *pervert; wrong-doer*. Targ. Prov. XXIX, 27 (ed. Wil. עָלָל; some ed. עֵלָל). Targ. Job XVIII, 21 (ed. Lag. עָלָלָא).—*Pl.* עָלָלָא, עָלָלָא, עָלָלָא. Targ. Zeph. III, 5 (not עָלָל). Targ. Prov. XXXI, 8 (ed. Wil. עָלָל; h. text חֲלוּקָא). Ib. XXIX, 18 חֲלוּקָא דְּעֵלָלָא (h. text חֲלוּקָא דְּעֵלָלָא). [Ib. XIV, 22 ed. Lag. (ed. Wil. עָלָל; h. text חֲלוּקָא)].

**עֵלָל** I m. (b. h. עָלָל; עָלָל) [*that which is carried,*] *infant, nursing, child* (v. עָלָל). B. Bath. 9<sup>a</sup> sq. מִשְׁגֵּשׁ עֵלָלָא אֲחֵרִיתָא דְּאִמְרִינָא (Ms. H. אֲחֵרִיתָא דְּאִמְרִינָא, v. Rabb. D. S. a. l. note 4) the suckling that confounded its mother's way (a surname of R. Aḥadboy, or of R. Shesheth, v. Rashi a. Tosaf. a. l.).—*Pl.* עָלָלָא *foals*, v. עָלָלָא I.]

**עֵלָל** II pr. n. m. 'Ula (or 'Ulla), name of several

**עוֹלֵלֶת, עוֹלֵלָה** f. (b. h. עוֹלֵלָה *pl.*, = עֵל; עֵל) [*that which is searched after*.] *gleaning reserved for the poor*, in *gen. small single bunch* (on a single branch, or hanging down directly from the trunk), opp. to אֶשְׁכּוּל. Peah VII, 4 ע' אִיזוּר, v. פֶּתַח. Ib. בְּאֶרְכּוּבָה ע' a bunch on the knee of a vine. Ib. גִּרְגֵר יִרְדִּי ע'... (Mish. ed. עוֹלֵלָה *pl.*) single berries...are considered gleanings (belong to the poor); Sifra K'dosh., Par. 1, ch. III; a. fr.—Gen. R. s. 29 רָאָה ע' saw a single bunch (that was ripe), and said a blessing over it; ע' רָאָה this single bunch is worth

עֹמֵדִין, עֹמְדִים m. pl. (preced.) 1) *upright loom*.  
Neg. II, 4 בַּעַל כְּאוֹרֵתָא in the position of one weaving at an

upright loom; Sifra Thazr., Neg., Par. 3, ch. IV (not בעומה); Lev. R. s. 15 בעומה (corr. acc.); Yalk. ib. 551 (corr. acc.). —2) *side-pieces of a ladder*. Tosef. Kel. B. Mets. III, 13 'עומה the material of the side-pieces decides (v. עומה 4).

**עומה** f. (b. h. עומה; עומה, cmp. עומה) *junction; corresponding, against*. Keth. V, 8 'עומה must give her other products of the same nutritious quality.

**עומס** m. (עומס) *pack*; מלא עומס as much as one can pack into one's hand. Snh. 100<sup>a</sup>; Yalk. Ps. 797.

**עומק, עומק** m. (b. h.; עומק) *depth, profoundness*. Pes. 54<sup>b</sup> (among the things hidden to man) 'העומק the profundity of divine judgment; [oth. opin.: the intricacy of human law]; Mekh. B'shall., Vayass'a, s. 5. Meg. 8<sup>b</sup> top (ref. to Josh. VIII, 9, a. 13, v. Rabb. D. S. a. l. note 4) 'עומק Tosaf. (ed. שני only) he went and spent the night in the depth (of study) of the Law; Erub. 63<sup>b</sup> 'עומק he entered into the depth &c.; a. fr. —Meg. 6<sup>a</sup> 'עומק those who died in the valley (Babylonia), v. עומק. —Pl. עומק. Gen. R. s. 41 beg. Ar.; Yalk. Ps. 845, v. עומק II.

**עומק** I ch. same, 1) *depth, foundation; the soil under a building*. B. Bath. IV, 2 'עומק שכתב.. לא את החור.. אלא את הבנין (in selling a building, one has not implicitly sold) the well or the subterranean store-room, although he wrote in the contract 'depth and height' (ground under the building and space above the roof); ib. 61<sup>a</sup> 'עומק ורומה (corr. acc.). Ib. 63<sup>b</sup> 'עומק and height, unless explicitly stated, are not sold with the house (and the seller has a right to dig under and to build on top of the house); 'עומק ורומה the specification of 'depth and height' in the contract, has the effect to give possession of the ground beneath and the space above. Ib. 'עומק ורומה ליהוי 'עומק ורומה ואי ס'ד בסתמא קני 'עומק ורומה ליהוי but if we were to assume that depth and height are implied in the sale, let the specification of 'depth and height' have the effect to give possession of the well &c. Ib. 64<sup>a</sup>; a. fr. —Gen. R. s. 50 'עומק ורומה now, Sodom was situated in a depression, therefore he said, and I cannot escape to the mountain; 'עומק ורומה he dwelt in a valley, and they say to him, go out to the mountain (which has a healthier climate), and yet he speaks in that manner? B. Mets. 117<sup>b</sup> 'עומק ורומה; B. Kam. 53<sup>a</sup>; ib. 39<sup>a</sup> 'עומק ורומה; a. e. —Pl. עומק. Targ. Ps. CXXX, 1. Targ. Ez. XXVII, 34; a. e. —V. עומק. —2) (transf., cmp. עומק III) *intricacy, cunning, reservation*. Targ. Y. I Gen. XXII, 14 (Y. II פלגז).

**עומק II, עומק** f., constr. עומק; עומק; pl. עומקין, עומקין.

**עומקן** m. (v. עומקן I, 2) *reserved person, trickster*. Der. Er. Zuta ch. VI.

**עומקנה** ch. same, *tricky*. Targ. Ps. CI, 4 ed. Ven. (oth. ed. עומקנה).

**עומר, עומר** m. (b. h.; עומר) 1) *sheaf*. Peah IV, 3 'עומר the forgotten sheaf (Deut. XXIV, 19); a. fr. —Pl.

עומר, עומר, עומר. Ib. VI, 5 שכחה ע' two sheaves left in the field are considered as forgotten (belong to the poor). Ib. 6 'עומר שני ע' ובהם סאהים two S'ah between them (the ordinary size of a sheaf being one S'ah). Ib. 'עומר ו' is the privilege of the owner strengthened or infringed by the quantity of the sheaves (irrespective of their sizes)? Ib. V, 1; a. fr. [Lev. R. s. 15; Yalk. ib. 551, v. עומר]. —2) [the quantity of grain in a sheaf]. Omer, a dry measure, esp. the Omer of barley offered on the sixteenth day of Nisan (Lev. XXIII, 10—14). Men. X, 1 'עומר היה בא בשבת ו' the Omer, when offered on the Sabbath, was prepared by cutting three S'ah-fuls of barley (sifted down to one Omer). Tosef. Dem. I, 28 'עומר that which is left over when preparing the Omer. Men. X, 6 'עומר היה מחר ו' the offering of the Omer had the effect of allowing the use of the new crop in the country. Ib. 7 'עומר קודם ל' before the Omer was to be offered (before the sixteenth of Nisan); a. fr.

**עומר, עומר** ch. same, 1) *sheaf*. Targ. Deut. XXIV, 19. (O. ed. Vien. עומר) —2) *Omer*. Targ. Ex. XVI, 36 (Y. ed. Vien. עומר; O. ed. Vien. עומר). Ib. 33. Targ. Lev. XXIII, 10; a. fr. —Targ. Hos. III, 2 'עומר ארמורא (עומר) the Omer of the wave-offering (h. text חומר). —Pl. עומרין, עומרין. Targ. Ex. XVI, 22.

**עון** m. (b. h.; עון) 1) *perversion, wrong*. Deut. R. s. 3 'עון no sin or wrong. Sabb. 30<sup>a</sup> 'עון that sin (of David's, against Uriah and Bathsheba); Snh. 107<sup>a</sup> 'עון ל' כולי pardon me for that sin entirely. Sabb. 88<sup>b</sup> 'עון אם יש בי ע' זה עון. Snh. 44<sup>b</sup> 'עון אם יש בי ע' זה עון (for which I am to be put to death); a. fr. —גלין ע' may my death be an atonement for all my wrong-doings. Ber. 5<sup>b</sup> 'עון ל' כל עונותי is forgiven all his sins. Yoma III, 8. Ib. 39<sup>b</sup> 'עון ישראל the sins of Israel; a. v. fr. —2) (sub. penalty). Yeb. 47<sup>a</sup> 'עון לקט ו' we acquit him (the proselyte) with the consequences of a neglect of the laws concerning the share of the poor &c., v. עון. —עון as a punishment for, in consequence of. Sabb. 32<sup>b</sup> 'עון ב' (ביטול) as a punishment for the neglect of vows; 'עון ב' for neglecting the law concerning the door-post inscription; 'עון ב' for neglecting the study of the Law; 'עון ב' for unchastity; a. fr.

**עון** to be round, curved; denom. עון.

**עין** (denom. of עין) 1) *to look in, read*. Tanh. Ki Thissa 34 'עין בתורה ו' the interpreter must not look into the Torah (Hebrew text) and translate; (Pesik. R. s. 5 עין עין). —2) *to look carefully; to search, investigate* (cmp. עין עין). B. Bath. 115<sup>a</sup> (ref. ל' עין, Num. XXVII, 8) 'עין עין (Ar. עין) investigate his case (whether he has really no male issue); Yeb. 22<sup>b</sup>. Kidd. 4<sup>a</sup> (ref. to Lev. XXII, 13 'עין ל' (דור עין ל' (Chald.)) —3) *to speculate, contemplate*. Ber. 55<sup>a</sup> 'עין ל' he who stays long in prayer and speculates on it (expecting its fulfillment as a reward for his lengthy prayer); Yalk. Prov. 950; Ber. 32<sup>b</sup>; a. e. —4) [to measure with the eye] to balance exactly, opp. הכריע (v.

כרע). B. Bath. 89<sup>a</sup> במקום שמעדין... אין מעדין where it is customary to give overweight, you dare not sell by exact weight, and *vice versa*; a. e.—*Part. pass.* מעדין a) (adv.) weighed exactly, even-balanced. Num. R. s. 16, end (ref. to בעין, Num. XIV, 14) אחוה 'מע' אחוה 'וב' behold the scales are evenly balanced, thou sayest..., and I say &c.; Deut. R. s. 5 מאזנים בכך מזהר 'מע' judgment lies on evenly balanced scales. Tanh. Ki Thissa 34; Pesik. R. s. 5, beg. המאזנים 'מע' the claims on both sides are equal. Y. Shn. X, beg. 27<sup>c</sup> הריה 'מע' if it (his sins and his merits) be even; Y. Peah I, 16<sup>b</sup> bot.; Y. Kidd. I, end, 61<sup>d</sup> מחצית (corr. acc.); Yalk. Ps. 784 'היה' כה מאזנים 'מע' [היה] כה מאזנים 'מע' colors. Y. Kil. I, 27<sup>a</sup>, v. לעינים.

*Polel* עינן (b.h.) [to contemplate; to augur;] to produce apparitions, to conjure. Shn. 65<sup>b</sup>, a. e. (interpret. מעינן, Deut. XVIII, 10) על העין... הכעבר... Ib. (oth. interpret.) אתו. v. האותו את העינים who calculates what times and hours are auspicious &c.; [Comment. on המהשב עדים explain עינן as denomin. of עונה I]; Tosef. Sabb. VII (VIII), 14 וותני עדים 'וב'.

עין ch., Pa. עינן, עינן same, 1) to watch, guard. Targ. Y. II Deut. XXXII, 10 עיני (Paeli).—B. Kam. 32<sup>b</sup> ארבעי ליה עיני he ought to have been on his guard; Macc. 8<sup>a</sup> לעיניה—2) to look out for, select. Targ. Job VIII, 17 עיני ed. Lag. (oth. ed. עיני).—3) to look into, meditate, study, speculate. M. Kat. 14<sup>b</sup> לעיני בדיניה to study his case (not to decide it). Ib. ארו מצפרא ומעניני בדיניה 'וב' they meet in the morning and consider his case..., and then they come again at sunset &c. Ber. 25<sup>a</sup> אי 'וב' examine and see whether &c. Ib. 58<sup>a</sup> עד דמעניני ביה בדינה while they were arguing about him in court. Shn. 18<sup>b</sup> ומעניניא 'וב' and we argue on his case. Meg. 30<sup>b</sup> במילי דמתא 'וב' we look into the affairs (the moral condition) of the town. Gitt. 60<sup>a</sup>; Tem. 14<sup>b</sup> 'וב' used to study the book of &c. R. Hash. 16<sup>a</sup> בעלמא דהא 'וב' 'to probe' (בהן) means merely to investigate (without decreeing). Ber. 55<sup>a</sup> בה דמענין when he thinks of his prayer (expecting its fulfilment), v. preced; a. fr.—[Pol. עינן, v. עינן.]

עונג m. (b. h. ענג, ענג) pleasure, enjoyment. Sabb. 118<sup>b</sup> (ref. to וחתענג Ps. XXXVII, 4) 'ע' זה איני יודע 'ע' I should not have known what this 'delight' means, but when it is said (Is. LVIII, 13), thou callest the Sabbath a delight, I learn that this 'oneg means the enjoyment of the Sabbath; a. e.

עונה I f. (ענה I) [turn, circle, period,] 1) moment, esp. 'Onah, the twenty-fourth part of an hour. Yalk. Deut. 942 של כלום 'ע' ואין לרהר... אפי' 'ע' של כלום not criticise God's dealings with man even for a moment of the least duration; Sifre Deut. 307 (some ed. שנה, emended in ed. Fr. עולה; corr. acc.). Tosef. Ber. I, 3 בשעה... דה' 'ע' an 'Onah is the twenty-fourth part of an hour, and an 'Eth the twenty-fourth part of an 'Onah, and a Reg'a the twenty-fourth part of an 'Eth; Y. ib. I, 2<sup>d</sup> top; Lam. R. to II, 18 (corr. acc.).—2) 'Onah, a period of twelve astronomical hours, one half of the natural day and of

the natural night, or (at solstice) natural day, or natural night. Y. Ab. Zar. V, end, 45<sup>b</sup>; Bab. ib. 75<sup>a</sup>; Nidd. 65<sup>b</sup>. Y. Ab. Zar. I. c. 'ע' כדר 'ע' Tosef. Toh. XI, 16 מלא 'ע' for the term of an 'Onah; Ab. Zar. I. c. 'ע' וכמה how long? An 'Onah. Yeb. 62<sup>b</sup>; Nidd. 63<sup>b</sup> 'ע'... and how long before?... An 'Onah. Ib. אחריתי 'ע' an additional 'O. (day or eventually night). Ib. 65<sup>a</sup> 'ע' שלמה a complete 'O., expl. ib. לילה וחצי יום, expl. ib. 'ע' לילה 'וב' either the space of one night at solstice, or half a day and half a night &c., in midsummer or midwinter; a. fr.—Pl. עונות. Mikv. VIII, 3; Tosef. ib. VI, 6; Sabb. 86<sup>a</sup>. Ib. 'ע' full 'Onahs (not counting fractions); a. fr.—4) due season, period, stage. Peah IV, 8 before the harvested products have arrived at the stage when they are subject to tithes; Maasr. V, 5. Y. M. Kat. III, 83<sup>a</sup> top עונה קרה שמע the time of the day for reading the Sh'm'a. Y. Shek. I, beg. 45<sup>d</sup> כדר שירא... בעונתן so that the Israelites might deliver their Shekels in due time. Y. Erub. VIII, end, 25<sup>b</sup> אם 'ע' if it is during the rainy season; Y. Kil. IX, 32<sup>a</sup>. Y. Ber. II, 5<sup>c</sup> top עונתה 'וב' the owner of the fig tree knows when it is time for the figs to be picked; Gen. R. s. 76; Yalk. ib. 131. Sabb. 118<sup>b</sup> does this mean that R. J. neglected the regulations concerning the marital duty? Keth. 62<sup>b</sup>; a. fr.—Mekh. Mishp., s. 3 (ref. to Ex. I. c.) 'ע' וינקה זו דרך 'ע' her 'onah refers to marital visits; [oth. opin.: וינקה 'ע' her 'onah means, he must not give her summer apparel in winter &c., but אחד ואחד בעונתה 'ע' each in its due season; anothe. opin.: עונתה זו מונתה 'ע' her 'onah means her sustenance (with ref. to ויעקד Deut. VIII, 3; v. next w.); Keth. 47<sup>b</sup>; Y. ib. V, 30<sup>b</sup> top.]

עונה II f. (ענה II; cmp. עניני) trouble, suffering. Sifra B'huck., Par. 2, ch. VIII (play on וביען, Lev. XXVI, 43) 'ע' של מדבר (Yalk. Lev. 675 עונות) the privations in the desert; (של פטור Yalk. I. c. פטור) the suffering attendant upon the worship of Baal (Num. XXV, 3, Ps. CVI, 28, sq.); 'ע' של מלכי האמורי the suffering from the Amorite kings (Jud. II, sq.).—Pl. עונות. Lev. R. s. 17 (play on צבירות בע' LXXIII, 4, v. חריר) I did not make them swell from sufferings; ib. להם 'ע' אין להם 'ע' they (the wicked) have no swellings (accumulations) of sufferings with which they die (so as to atone for their sins) &c.; Yalk. Ps. 808.

עונה III f. (denom. of עין) 1) sight or affliction of the eye. Men. 64<sup>b</sup>, v. next w.—2) shade of color, pattern (in weaving, v. Sm. Ant. s. v. Tela).—Pl. עונות. Lev. R. s. 17 [read:] 'ע' אלו לצירים ולע' (v. Ar. s. v. אספרייך, where our w. reads: ולעירות) these (the coarse threads) are used for tassels and for producing (raised) patterns; Yalk. Ps. 808 ולעירות.

**עונה** IV f. (denom. of עֵן; cmp. Arab. 'ana manare) *wellbeing, flux*. Men. 64<sup>b</sup> a woman said, I am offering a sacrifice לְעֹנֵהָ after my recovery from flux, .. לְעֹנֵהָ מִשָּׁמֶשׁ (v. Rabb. D. S. a. l.) which they understood to mean really for her flux, when the suggestion was offered, לְעֹנֵהָ בְּעֵינֶיהָ שִׁכְנָה (v. preced.) perhaps she was in danger of losing her eye-sight; Y. Shek. V, 48<sup>d</sup> לְעֹנֵהָ, interpreted כְּמַעֲרִיךְ, v. שָׁפַע. — [Rashi, ignoring Y. Shek. l. c., takes our w. in the sense of *due season* for a sacrifice, v. עֹנֵהָ.] — [Tosef. M. Kat. I, 2 מִיָּם שֶׁל מִיָּם.]

**עני** I, **עני** m. (b. h.; עֲנָה II, v. עֲנָה) *misery, poverty, privation*. Ab. IV, 9 'וְכִי כָל הַמְקַיִּים מֵעַל זֶה' he who fulfills the Law in spite of poverty, shall finally do so in wealth; 'וְכִי וְכִי הַמְבַטֵּל... סוֹפֵר לְבַטְלָהּ מֵעַל' and he who neglects the Law on account of his wealth, shall finally neglect it from poverty. M. Kat. 17<sup>b</sup>, a. e. אוֹ מִיָּה אוֹ מִיָּה... כל מקום... אוֹ מִיָּה אוֹ מִיָּה... where the scholars put their eyes (upon a person, i. e. decreed the ban), there follows either death or poverty. Midr. Till. to Ps. V (ref. to I Chr. XXII, 13) בְּעֵינֵי בָצֵר 'וְכִי' what does 'in my misery' mean? In the pain which I suffered about it. Sifré Deut. 130 (ref. to Deut. XVI, 3) 'לֶחֶם עֵן' why is it called bread of misery? For the affliction which they suffered in Egypt; a. fr. — [Pes. 36<sup>b</sup> באוּרֵי עֵן... בְּאֵרֵי עֵן... you dare not use second tithes for unleavened bread to be eaten with the Passover lamb) from the expression 'bread of misery', which intimates 'that which it is permitted to eat in mourning (to the exclusion of second tithes, v. Deut. XXVI, 14); ib.<sup>a</sup> שְׁנֵאֵל בְּאֵרֵי עֵן... לֶחֶם עֵן' מה שְׁנֵאֵל בְּאֵרֵי עֵן... 'bread of recitation', bread over which they recite many words (the Hagadah, Hallel &c.).]

**עני** ch., v. עֲנִי.

**עוני** II pr. n. pl. 'Oni. Tosef. Ohol. XVI, 12 זהו עני' (R. S. to Ohol. XVI, 5 עֲנִי); cmp. אֲנִי.

**עוניהא**, Lam. R. to IV, 18 עוֹנִיָּהָ, read: אֲנִיָּהָ.

**עונן**, Y. Snh. VII, 24<sup>c</sup> top הַיָּמִינִי וְהַיָּמִינִי, read: הַיָּמִינִי וְהַיָּמִינִי.

**עונן**, v. עֲנָנָה.

**עונקא**, v. אֲנִיקָא I, a. אֲנִיקָא.

**עונקלא**, v. אֲנִיקָלָא.

**עונקא** f. = עֲנִיקָא (v. אֲנִיקָא I) *neck*. Y. Ber. II, 5<sup>c</sup> bot. is this man's neck loose yet?; ib. this neck which was loose is now laced (thou art going to be hanged).

**ענש, עונש** m. (b. h.; עֲנָשׁ 1) *punishment, penalty; responsibility*. Snh. 89<sup>b</sup> 'כִּי עֲנִשׁוּ רִכְ' v. בְּרִיא; Ab. d'R. N. ch. XXX. Snh. 54<sup>b</sup> top, a. fr. שְׁמַעְנוּ אֲחֵרֵי מִנֵּן we learn here the penalty, whence do we learn the prohibition? Yeb. 3<sup>b</sup>, v. אֲחֵרֵי. Ib. 47<sup>a</sup> מִצְוַת עֲנִיָּהּ שֶׁל מִצְוַת עֲנִיָּהּ and we acquaint him (the proselyte) with the penalty attending the neglect of the duties (of an Israelite), v. עֲנִיָּה. Sabb. 87<sup>a</sup> וְכִי עֲנִיָּה פִּירֵשׁ first he explained the

penalty for trespassing the Law, .. and then the reward for observing it. B. Bath. 88<sup>b</sup> עֲנִיָּהּ שֶׁל מִדּוּר the responsibility connected with measures (the punishment for giving wrong measures); Yeb. 21<sup>a</sup> עֲנִיָּהּ (corr. acc.); a. fr. — 2) *punishable act, sin*. Sabb. 115<sup>b</sup> 'וְכִי הָאֲחֵרִי וְכִי' the sinfulness of the latter act is greater than &c. B. Kam. 105<sup>b</sup> מִמֶּנּוּ עֵ' (עֵ' כְּפִירָה) the crime of denying an obligation; עֵ' שְׁבוּעָה the crime of false swearing; a. fr. — Pl. עֲנִיָּהּ. Snh. 43<sup>b</sup> עֵ' שְׁבוּעָה שֶׁל עֵ' sins committed publicly; a. e.

**עו' עונתא**, v. עֲנָתָא.

**עונתא** f. pl. (v. עֲנָתָא III) [eyes], *rings of a yoke* (αρχος). Targ. Hos. X, 10 (Rashi: עֲנִיָּהּ; h. text עֲנָתָא, K'ri עֲנָתָא). Cmp. עֵן 2.

**עוסקן** v. עֲסָקָן.

**עוף** I *to be bent, doubled; to be wearied*. Hull. II, 3 מִיָּב עֲנִיָּהּ... עֲנִיָּהּ. Midr. Sam. ch. XXIII, beg. עֲנִיָּהּ... on account of the multitude of my sins are the righteous in me wearied and faint. — Denom. עֲנָה, עֲנָה.

**עוף** ch., v. עֲנָה.

**עוף** II (b. h.; denom. of עֲנָה) *to fly*. Sabb. 26<sup>a</sup> מִפְּנֵי עֲנָה because it is volatile (explosive). [Sot. 45<sup>a</sup> עֲנָה, v. עֲנָה.]

**עוף** same. Ber. 63<sup>a</sup> לִי כְּעוֹף צִי his sustenance comes flying to him like a bird. Hull. XII, 3 הִיא הִיא הִיא if the mother bird was flying about the nest; Tosef. ib. X, 10. Pirké d'R. El. ch. IV 'וְכִי שְׁנֵאֵל בְּאֵרֵי עֵן' and with two wings they fly, and they sanctify &c.; Yalk. Is. 271; a. e.

**עוף** ch. same. Targ. O. Deut. IV, 17 דִּפְרָה דִּפְרָה ed. Lisb. (ed. only דִּפְרָה; דִּפְרָה being a gloss).

**עוף** m. (b. h.; עֲנָה I) [bird, wing; cmp. עֲנָה] *bird, fowl*. B. Kam. 92<sup>b</sup> (quoted fr. כְּתוּבִים) אִם (כְּתוּבִים) every bird nests according to (with) its kind, and man with one like himself; Yalk. Gen. 116; Yalk. Jud. 67. Hull. 27<sup>b</sup>, a. fr. אִין שְׁחִיטָה לֵעֵ' the ritual slaughtering of birds is not indicated in the Torah. Sabb. 130<sup>a</sup>, a. e. בָּשָׂר עֵ' בָּהֶלֶב ... במקומו ... בשר ע' בהלב ... in the native town of R. J. the Galilean they ate poultry prepared with milk; a. v. fr. — Pl. עֲנָה. Hull. l. c. Gen. R. s. 67, v. סְכָסֶךְ I; a. fr.

**עופא** I ch. same. Targ. Y. Lev. V, 10. Targ. Gen. I, 20; a. fr. — Pl. עֲנָה, עֲנָה. Targ. Ps. L, 11 Ms. (ed. sing.). Ib. XXIII, 5 ed. Lag. Targ. Y. Gen. XXV, 27.

**עופא** II pr. n. 'Ofa, name of a gate of Jerusalem. Targ. Zeph. I, 10 (h. text מִשְׁנָה, v. עֲנָה I; Kimḥi reads: עֲנָה, v. עֲנָה).

**עופא**, Targ. Job XXVIII, 3 some ed., read: עֲנָה.

**עופל** (b. h. עֲנָל; עֲנָל) [swelling], pr. n. *Ophel*, an elevation of the Temple mount (v. II Chr. XXXIII, 14). Y. Taan. III, 67<sup>a</sup> top קִרְיָהּ הַיָּמִינִי the summit of O.; v. אֲנָל II.

**עופר** m. (b. h. עֲפָר; עֲפָר *to be thick, strong*; cmp.

preced., a. אָפּיר *young animal*; trnsf. *youth, strong man*. Gen. R. s. 14 (play on עפר, Gen. II, 7) עולם על מליאתו the conqueror of the world was created in his fullness (completely developed).—Pl. עָפִיר. Y'lamd. to Num. XXIII, 10, quot. in Ar. (play on עפר, Num. I. c.) 'וכ' who will count the youths among them that have reached the age of marriage &c.?; Yalk. Num. 766 'יש וי' how many are the youths in Israel that study the Law &c.! (Tanna d'bé El. ch. XXI עפר, corr. acc.).

**עופרת** f. (b. h. עֵפֶר; v. preced.; cmp. אָפֶר) *lead*. Mekh. B'shall., Shir., s. 5; Yalk. Ex. 246.

**עוץ** (cmp. אָוֶץ) [*to press, urge*], *to encourage, advise*.—Part. עֲוִיץ. Targ. Y. II Num. XXIV, 14. Targ. II Esth. I, 15; a. e.—Kidd. 80<sup>b</sup> ויעוץ לו' עצותיו and is likely to give him bad advice. Yeb. 107<sup>a</sup> עוֹצֵר לָהּ her relatives may advise her (put her up to it) and take the property away from me.

**עוצבא** I m. (עֲצָב) *grief*. Ber. 56<sup>a</sup> מַעַ' אַהֲרֵי thou wilt find no pleasure in eating on account of the grief of thy heart.

**עוצבא** II, **עוצבא** f. (עֲצָב, v. אָפֶר) *fur trimmed* (or *to be trimmed*) of its ends, robe, cover. Kel. XXVI, 7; B. Kam. 66<sup>b</sup> Ms. M. (ed. 'עיצ). Ib. אִינְיָה צְרִיכָה קִיצוֹץ an 'utsba requires no trimming (in order to be considered a finished object of use). Zeb. 94<sup>a</sup> עֲלִיהָ לְקַצֵּץ a fur which the owner had intended to trim; Tosef. Kel. B. Bath. IV, 10 עֲצָבָה R. S. to Kel. I. c. (ed. אַצְבֵּעַ, corr. acc.); Zeb. I. c. דְּחָשִׁיב עֲלֶיהָ עֲלֵהָ וְכ'.

**עוצר** or **עוצר**, v. אָפֶר a. אָפֶר.

**עין** (b. h.; cmp. עֵינָן) 1) *to circle, round*.—Denom. עֵינָן. 2) (cmp. עֵינָן) *to hollow out*.—Denom. עֵינָן. 3) *to press*.—Denom. עֵינָן.

[Hif. עֵינָן (b. h.) *to press, make a rut* (in the ground).]

**עין** ch. (= h. עֵינָן) *to be narrow, pressed*.—Perf. עָנָן; part. עָנָן, עָנָן, עָנָן (עָנָן). Targ. Is. XLIX, 20.—Trnsf. *to feel pain, disgust; to be sick of*. Targ. Jud. XVI, 16 (h. text קָצַר). Targ. O. Gen. XXVII, 46 (Y. *Ilhpe*; h. text קָצַר); a. fr.—V. עֵינָן. —(h. עֵינָן) *to be in distress, fear, anxiety*. Targ. Ps. XXXI, 10, a. e. עֵינָן Ms. (ed. עֵינָן noun); v. עֵינָן. Targ. II Sam. XXII, 7 עֵינָן ed. Lag. (ed. Wil. עֵינָן); Targ. Ps. XVIII, 7 עֵינָן Ms. (ed. עֵינָן). Targ. O. Deut. IV, 30 עֵינָן (ed. Berl. a. Y. עֵינָן). Targ. O. Num. XXII, 3 (Y. אֲחֵינָן, v. עֵינָן); a. fr.—[Gitt. 78<sup>a</sup> עֵינָן, v. עֵינָן Ar., v. עֵינָן].

*Af. עֵינָן to press, trouble, annoy, distress*. Targ. Ex. XXIII, 9 (h. text לֹחֵץ). Ib. 22 (h. text צָרַר). Targ. Jud. XVI, 16; a. fr.—Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot. one tooth annoys me. Gen. R. s. 14 [read:] עֵינָן אֵלָּא דִּאֲחִיָּה לֹאֲעָקָא לִיהָ has this man (I) not enough trouble that thou camest to trouble him? Midr. Till. to Ps. II אֵלָּא אֵת אֲחִי אֲחִי לֹאֲעָקָא לִיהָ II (read: אֲחִיָּה); Yalk. ib. 621 אֵלָּא דִּאֲחִי מֵעֵינָן לִיהָ (read: מֵעֵינָן). Y. Ber. II, 4<sup>d</sup> top וְאִינוּן מֵעֵינָן לִיהָ to-morrow

they will be with us, and they trouble us (by treading upon our graves); a. e.—Part. pass. מְעִינָן troubled, feeling dread. Targ. Is. VII, 16 (h. text קָץ). Targ. I Sam. XXII, 2 (not מְעִינָן).

*Ilhpe. אֲחֵינָן to be distressed, sick*. Targ. Y. Gen. XXVII, 46 (v. supra).—Targ. Job XXXVI, 16 רָחֵק, v. רָחֵק.]

*Ilhpa. אֲחֵינָן to be narrowed in*. Targ. Job XVIII, 7, v. רָחֵק.

**עווק, עווק** m. (עֵינָן b. h.) *bundle of a ladder*.—Pl. עֵינָן, עֵינָן. Tanh. Vayetse 2; Pesik. Bahod., p. 151<sup>a</sup>; Lev. R. s. 29, a. e., v. עֵינָן. Y. B. Bath. III, end, 14<sup>b</sup> עֵינָן (not בכסא) a ladder of three or less runnels is considered a stool; Y. Sabb. III, end, 6<sup>c</sup> בכסא עֵינָן (corr. acc.).

**עוקבא** I, Snh. 96<sup>a</sup> Ar., v. עֵינָן.

**עוקבא** II, **עוקבא**, **עוקבא** pr. n. m. 'Ukba, 'Ukban, (Mar 'U.), name of several Amoraim and of one Resh Galutha (or two), commonly named Mar 'U. Snh. 31<sup>b</sup>. Pes. 115<sup>b</sup> רבנא עֵינָן. M. Kat. 16<sup>b</sup>.—Y. Ber. I, 3<sup>a</sup> bot. מר עֵינָן.—Sabb. 56<sup>b</sup> עֵינָן בר נחמיה וְכ' 'U. son of N., the Resh Galutha; a. e.—Eruv. 34<sup>b</sup> בר המא עֵינָן Ms. M. (ed. אבא, corr. acc.). B. Mets. 65<sup>a</sup>. Ber. 44<sup>a</sup> מר עֵינָן בר ד' (Ms. F. עֵינָן). Zeb. 55<sup>b</sup> רב עֵינָן Ms. M. (ed. מר); a. fr.—Y. Eruv. I, 18<sup>d</sup> bot. רבי עֵינָן. Y. Hag. II, 78<sup>b</sup> top עֵינָן ר' Y. Meg. I, 71<sup>a</sup> top מר עֵינָן; a. fr.—Lev. R. s. 28; Pesik. Ha'omer, p. 70<sup>b</sup> עֵינָן רב המא בר עֵינָן.—V. Fr. M'bo p. 120<sup>b</sup>, a. Koh. Ar. Compl. s. v.

**עוקבא** f. (עֵינָן; cmp. עֵינָן) 1) *cavity, trough, pit*. Y. Maasr. II, 50<sup>a</sup> top עֵינָן רוֹשְׁמֵן מִשְׁרֵד לֵעֵינָן oil (is subject to tithes), when it drips down into the trough; Y. B. Mets. VII, beg. 11<sup>b</sup> (insert רוֹשְׁמֵן). Eruv. VIII, 9 עֵינָן מְדוּקָה וְכ' a pit (in the court for receiving waste water) containing two S'ah. Ib. 88<sup>b</sup> עֵינָן מְדוּקָה וְכ' (masc.). Tosef. ib. IX (VI), 18. Mikv. VI, 1 עֵינָן מְדוּקָה a pit adjoining a grotto (filled with water); a. v.—2) *distress*, v. עֵינָן a. עֵינָן.

**עוקל**, v. עָקַל.

**עוקמא** m. (עָקַם) *insidious, tricky*. Targ. Y. II Deut. XXXII, 5 (h. text עָקַם).

**עוקמין**, Yalk. Jer. 382, v. עֵינָן.

**עק, עוקמין** m. (עָקַם) *trickster*. Gen. R. s. 33, v. עֵינָן. —Pl. עֵינָן, עֵינָן, עֵינָן. Sifré Deut. 308; Yalk. ib. 942. Y. Yoma VII, 44<sup>b</sup> bot. (not עֵינָן); Lev. R. s. 10 שְׂבֵלָב עֵינָן; Cant. R. to IV, 4.

**עוקמנא** ch. same, *tricky, trickster*. Targ. Y. I Deut. XXXII, 5 (h. text עָקַם, v. עֵינָן). Targ. Ps. CI, 4 (Levita עֵינָן, incorr.).—Pl. עֵינָן. Targ. Job V, 13.

**עק, עוקמנא** f. (preced.) *trickery, insincerity*. Targ. Y. I Deut. VI, 4. Targ. Ps. CXXV, 5 (Ms. עֵינָן).—V. עֵינָן.

**עוקמנא** same; v. preced.—[Targ. Ps. CI, 4 Levita, v. עֵינָן.]

עֵיִקְצָא, v. עֵיִקְסָא.

**עֵרֶק** m. (עָרַק) [*tail, end.*] 1) (= *thorn, point, prick, sting*. Y. Sabb. XIV, 14<sup>d</sup> top עֵרֶק סַבְבִּין Scorpion's Tail (name of a plant); Y. Ab. Zar. II, 40<sup>d</sup> top. Gen. R. s. 12 שָׁלוּ לְמַעַל רֹחַשׁ the pointed stroke of the letter *He* is directed upwards. Kel. XII, 5; Sabb. 52<sup>b</sup> עֵרֶקָהּ a needle whose point is broken off (v. חֹרֶר I); a. e.—Esp. *the peduncle of fruits*. Succ. III, 6 נָטַל עֵרֶקָהּ if its (the Ethrog's) peduncle is off. Ukt. I, 6; a. fr.—*Pl.* עֵרֶקִים, עֵרֶקֶת. Lev. R. s. 30 עֵרֶ בָּהּ אֵיכָל יֵשׁ בָּהּ אֵיכָל on the palm there is eatable fruit and there are prickles. Ukt. I. c. עֵרֶקֶי עֵרֶקֶי the peduncles of figs; a. fr.—‘*Uktsim*, ‘*Uktsin*, name of a treatise of the Mishnah and Tosefta, of the Order of Toharoth. Hor. 13<sup>b</sup> יָרִיר מִר וְיִתְרִי בֵּעַ’ come, sir, lecture on ‘Uktsin. Ib. עֵרֶקֶי explain ‘U.—2) (= b. h. עֵצָה) [*spine, haunch (with tail)*. Tam. III, 1. Ib. IV, 3. Hull. 93<sup>a</sup>; a. e.—3) (= *corner, recess*. Y. Dem. V, 24<sup>c</sup> עֵרֶ בָּהֶן כָּל וְכָל בְּחוּלָהּ (not *בְּחוּלָהּ*) at the beginning of each corner (in which fruits are piled up).

**עִקְצָא** ch. same, 1) *sting, tail, spine*. Num. R. s. 20  
 I want neither thy honey nor thy sting; Midr. Till. to Ps. I, 5 **מִעִקְצָא**... Y. Náz. IX, 57<sup>d</sup>  
 like fish that are fried, **עִקְצֵיהֶן** the head of one by the side of the other's tail. Ber. 58<sup>b</sup>  
**ע' דַּעֲקָבָה** (the) prick (tail) of the Scorpion. Erub. 100<sup>b</sup>  
**ע' דַּעֲקָבָה** (the) prick (tail) of the Scorpion. Ms. M. (ed. **עִקְצָא**); Ar. a. Ms. O. **עִקְצָא**  
 when they (the shoes) have spurs (pegs in the sole); a. e.  
 —*Pl.* **עִקְצָא**, v. supra.—2) *corner, recess*.—*Pl.* as ab. Sabb. 106<sup>b</sup>  
 כל הדיקה דליקה **ע' ד' וי'** (Ms. O. **אִיקְסִי**) a vivarium which is not divided off in recesses is called a small vivarium; Bets. 24<sup>a</sup> (Ar. **אִיקְסִי עִקְסִי**; v. Rabb. D. S. a. l. note 20).

**עורר** I (b. h.) [*to be stirred up*, v. עָרַר,] *to wake* (act. a. neut.). [Y. B. Bath. III., 14<sup>a</sup> וְצִירֵךְ לַעֲוֹר read לעורר, v. infra.]—Part. עָר; f. עָרָה; pl. עָרִים. B. Kam. II., 5 infra. בין ער בין ישן whether awake or asleep. Nidd. 12<sup>a</sup>. Sabb. 55<sup>b</sup>; Snh. 82<sup>a</sup> (ref. to Mal. II., 12) יְכוּנָה לוֹ עַד שֶׁלֹא יִיחַדוּ he shall have none awakening (teaching) among the teachers and none responding among the scholars. Cant. R. to V., 2 אני ישנה ולבי ער לגמילות חסדים I am asleep (negligent) in ceremonies, but my heart is awake for charity; אני ישנה ולבי ער לצשנות I am asleep (careless) about righteous deeds, but my heart awakens me (stirs me up) to do them; ib. לגאלינו ה' ער לבחינו but the heart of the Lord, is awake (anxious) to redeem me; Pesik. Hahod. p. 46<sup>b</sup>; Pesik. R. s. 15 לחבוקה ער לבחינו but my heart is awake (waiting) for the Lord to redeem me; Yalk. Cant. 988; Tanḥ. ed. Bub., Tol'doth 18. Der. Er. Zuta ch. V בין הער. אין אחד ישן ולא ער one must not be awake among those sleeping, nor asleep among those awake. Nidd. i. c. בין ישנים בין ער whether they are asleep or awake; a. fr.

*Nif.* נִעוֹר, נִיר, to be awake, wake up; to be stirred up, become active. B. Bath. 74<sup>b</sup> וְהִיא ר"א יִשָּׁן וְר"ה נִעוֹר (not נִינֵר) R. E. was asleep, and R. J. awake. Gitt. VIII, 2 (78<sup>a</sup>) וְכִי נִעוֹרָה קוֹרְאָה וְכִי (נִר) when she woke up, she read and

found it was her letter of divorce. Ab. III, 4 בלילה ה' he who is awake by night. Sifrē Deut. 314 כרי שיצורו (not שיצירו) that his young brood may wake up; Yalk. ib. 944. Cant. R. to IV, 8 (read:] בוחלה הוא נער וכ' (or נָעַר, v. נָעַר II) first he bestirs himself (and proceeds) from the Temple &c.; a. fr.—Ab. Zar. 73<sup>a</sup>, a. fr. מֵצֵא מִין מֵצֵא אֶת מִינוֹ found its kind and was stirred up, i. e. the two equal elements in the mixture join to become working agents.—V. נָעַר II.

*Hif. הָעִיר to wake up; to stir up, instigate.* Gen. R. s. 43 *לָבָם שֶׁל מִזְרַחִיִּים וְכ' who was he that stirred up the heart of the eastern nations that they should come and fall &c.?* Yalk. Is. 311 *שֶׁה' בָּלָבָם שֶׁל יִשְׁנִים... וְיִמְי הָעִירָן לָבָא וְכ' the nations were too indifferent to come under the wings of the Lord, and who waked them up to come under his wings?* Snh. 25<sup>b</sup> (expl. מִפִּירְהוּ יִירִים, ib. III, 3) *אֵלֵינוּ שֶׁמִּעִירָיו וְכ' Ms. M. (ed. שֶׁמִּעִירָיו) those who stir up the pigeons (on which they bet), v. מִרָה II.*

*Hof.* הֵיכָר *to be stirred up, be removed.* Gen. R. s. 85  
 שׁוֹר' מִן הַעוֹלָם II ע"ר v; Yalk. ib. 145.

*Polēl עוֹרֵר 1) to wake up.* Y. Ber. I, 2<sup>d</sup> (ref. to Ps. LVII, 9) לְרִיחַ הַשָּׁחַר מְעוֹרֵר ... לְרִיחַ הַשָּׁחַר מְעוֹרֵר it is usual with kings that the dawn wakes them up; Tanh. B'ha'āl. 10 מְעוֹרֵר מְעוֹרֵר the dawn wakes the sons of man, but I wake the dawn up. Y. Ber. IX, 13<sup>d</sup> bot. הוּא יוֹרֵד... הוּא יוֹרֵד he that knows your numbers wake you (from death); a. fr.—Y. Ter. V, end, 43<sup>d</sup> מְעוֹרֵר מְעוֹרֵר לֵאמֹר לֵאמֹר stirs up its kind (makes it an agent) to become forbidden, v. supra.—Maas. Sh. V, 15 מְעוֹרֵרִים מְעוֹרֵרִים abolished the wakers; Sot. IX, 10, expl. ib. 48<sup>a</sup>; Tosef. ib. XIII, 9 מְעוֹרֵרִים מְעוֹרֵרִים the wakers are the Levites, who ... sang, Awake &c. (Ps. XLIV, 24). Lev. R. s. 7, beg. הוּא יוֹרֵד... הוּא יוֹרֵד stirred up against them judgment upon judgment; a. fr.—2) *to excite to lamentation, arrange a memorial service, engage a travelling wailer.* M. Kat. I, 5 לֹא יְעוֹרֵר וּכ' one must not arrange a memorial service &c., v. סִפְדָּנָא; ib. 8<sup>a</sup> יַעֲרִיב יַעֲרִיב a. fr.—3) *to raise an objection; to contest the legality of.* Y. B. Bath. III, 14<sup>a</sup> (interch. with עָרַר) צָרִיךְ צָרִיךְ מִכֵּיּוֹן שְׁעָרִי.. צָרִיךְ צָרִיךְ since he contested the right of possession in three successive years, he need no longer contest. Ib. עָרַר צָרִיךְ (corr. acc.); v. עָרַר a. fr.

*Hithpol.* התעורר, *Nithpol.* 1) *to be waked up; to bestir one's self.* Lev. R. l. c. ער שנה שנתעוררה עליהן. *ib.* up to the year when it (hatred) was stirred up against them &c. *Ib.* s. 9 (ref. to Cant. IV, 16) לכשתעוררו הגליות *ib.* when the exiled colonies in the north are waked up (to be redeemed), they will come &c.; *ib.* לכתעוררו דבר *ib.* when Gog bestirs himself (to war) &c. *Ib.* דבר אשר ישרן ויחנך a thing (the daily offering) which was asleep (during the captivity) and has been reawakened (reinstated); a. e.—2) *to be lively; to enjoy one's self.* Midr. Till. to Ps. CXLIX עלי נהניו enjoy yourselves with me at your pleasure.

**עיר** ch. same, *to stir up, awaken; to awake*. Targ. Job XLI, 2 **יִעִיר** (ed. Lag. a. oth. **יִעַר** *Af.*).—Taan. 4<sup>a</sup> **עוֹרֵר**, v. **עוֹרְפִילָא**.—Part. **עוֹרֵר**, **עוֹרֵר**; f. **עוֹרֵרָא**. Targ. Cant. V, 2.—



*Part. pass.* עיר, *pl.* עירין *awake*. Y. Ber. I, 2<sup>d</sup> עד עיר כדון ברייתא עיר (the end of the first night-watch) men are awake. Snh. 29<sup>b</sup> וְשֹׁכְבֵי לִידֵּי וְאֵלֶּיךָ shall those awake and those asleep be witnesses against thee (i. e. wouldst thou say so within the hearing of &c.)?

*Af.* עיר, *1* to stir up, awaken. Targ. Is. XIV, 9 אֶעֱרֶה (ed. Lag. אערו, read אערה). Targ. Zech. IV, 1.—2) to wake, watch; to wake up. Targ. Y. II Deut. XXXII, 11 (not מעיר); a. e.—Midr. Till. to Ps. XXII (ref. to ib. LVII, 9) וְאֵלֶיךָ wake up, my dignity (soul), before the dignity of my Maker (v. infra).

*Polel* עיר *to stir up, awaken*. Targ. Ps. LXXX, 3. Targ. Y. I Deut. I, c.—Y. Ber. I, 2<sup>d</sup> (ref. to Ps. LVII, 9) אֲנִי הָיִיתִי I am wont to wake up the dawn, the dawn never wakes me up; Pesik. Vayhi, p. 63<sup>a</sup>; Pesik. R. s. 17 עֲרִירָה לא עוררתי; Midr. Till. I, c.; Lam. R. to II, 18; a. e.

*Itpe.* אֶעֱרֶה, *Ittaf.* אֶתְרֶה *to be stirred up; to awake; to bestir one's self*. Targ. Job XIV, 12. Targ. Gen. XLI, 4. Targ. Hab. II, 19; a. e.—Y. Ber. I, c. אֶעֱרֶה יקרי wake up, my dignity (v. supra); Pesik. I, c. אֶתְרֶה; Pesik. R. I, c.; Lam. R. I, c.; Yalk. Ps. 776 וְאֵלֶיךָ יקרי let my dignity wake up. Ber. 4<sup>a</sup> אֶתְרֶה מִשְׁנֵתִי (Ms. M. אֶתְרֶה) for the purpose of (his) being waked up from his sleep; Yalk. Ex. 186. Lev. R. s. 12, beg. א' מִשְׁנֵתִי וְא' when he woke up from his sleep, he saw &c.; a. fr.—Koh. R. to I, 8 כִּיֹּן וְא' since that wicked man's ass has been stirred up against thee (as it will be a constant reproach to thee that that man has caused thee to ride on the Sabbath), thou canst no longer stay &c.; [Matt. K.: since that wicked man's ass has brayed at thee, as if from נער, v. נער I.]

עיר II m. ch. (v. next w.) *husk, chaff*. Y. Sabb. XIV, 14<sup>d</sup>, v. אור II.

עור m. (b. h.; עיר; cmp. ערה I) *skin, hide*. Bets. I, 5, v. הורסן. Kel. XXVI, 5 (6), v. הורסן II. Ib. עיר עור the surgeon's leather apron; עיר הערסה the leather sheet in the cradle; a. v. fr.—Pl. עורות. Ib. 8 בעל הברת עיר the skins in the possession of a private man, opp. עבדן, של עבדן. Ab. Zar. II, 3, v. לָבַב; a. v. fr.

עיר I m. (b. h.; עיר; cmp. עור II) [*white, blank*], *blind*. Bekh. 44<sup>a</sup> (ref. to Lev. XXI, 18) עיר עיר וְא' בין סומא עיר *ivver* means both blind of one eye as well as of both; a. e.—B. Mets. V, 11, a. fr. עיר מִשֵּׁן וְלִפְנֵי it comes under the category of the law (Lev. XIX, 14), 'place no stumbling block before the blind' (cause no man to sin).—Pl. עֲרִירִים. Midr. Till. to Ps. CXLVI, 8 כֵּן... הדורות עֲרִירִים who are the blind? These latter generations that walk in the Law like blind men; a. e.—[Usually סִימָא].—Denom.

עיר II (b. h.) *to blind; to cause perversion of judgment*. Sifré Deut. 144 (ref. to Deut. XVI, 19) עיר עיר שאומר כי השוהר עיר עיר שואמר (bribe blindeth), that means, that (in old age) he will declare unclean what is clean &c.; Yalk. ib. 907; Keth. 105<sup>a</sup> (v. Peah VIII, 9); Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) עיר עיר עיר חכמים בחוריה blinds the judgment of scholars of the Law.

*Nithpa.* עִירָה *to be blinded*. Tanh. Ahārē 1 עִירָה עִירָה his eyes were put out.

עור ch. same. Targ. II Kings XXV, 7. Targ. O. Ex. XXIII, 8 עִירָה (ed. Berl. עִירָה); a. e.

*Ithpa.* עִירָה *to get blind*. Sabb. 77<sup>b</sup> עִירָה עִירָה would get blind.

עורב m. (b. h. עורב) *raven, crow*. Hull. 65<sup>a</sup>, a. e. אצל ע' v. עורב II. Ib. 63<sup>a</sup> ע' אורב the black 'oreb (raven); ע' ע' the 'oreb of the valley, the white spotted 'oreb; ע' ע' the 'oreb (crow) that moves in advance of the doves. Snh. 108<sup>b</sup> ע' לנה the raven brought a convincing argument against Noah; Yalk. Gen. 58; ib. ע' ע' the raven was punished inasmuch as he spits (semen from his mouth, Rashi). Pirkē d'R. El. ch. XXIII. Tosef. Sabb. VI (VII), 6; Sabb. 67<sup>b</sup> (v. עורבא); a. fr.—Pl. עורבים. Hull. 5<sup>a</sup> (ref. to I Kings XVII, 6) ע' ע' ravens in the true sense; ע' ע' might it not mean two men by the family name of 'Oreb (as Jud. VII, 25); Gen. R. s. 33; a. fr.

עורבא, עורבא ch. same. Targ. Gen. VIII, 7 (ed. Vien. O. עורבא); a. e.—Bets. 21<sup>a</sup>, Hull. 124<sup>b</sup> ע' ע' said he to him, a raven flew by (an evasive answer). Gen. R. s. 65 (ref. to Gen. XXVII, 20) (Jacob through his pious speech came near frustrating his device) ע' ע' like a raven that carries fire to his nest (to warm his brood). Keth. 49<sup>b</sup> ע' ע' the raven wants (and cares for his) children, and this man wants none; a. e.—Pl. עורבי, עורבא, עורבין. Targ. Is. XXXIV, 11. Targ. I Kings XVII, 4; 6.—Ber. 56<sup>b</sup> ע' ע' I saw in my dream ravens which flew around my bed.

עורבי m. *an inhabitant of a place called 'Oreb* (v. עורב). Hull. 5<sup>a</sup> (ref. to I Kings XVII, 6) ע' ע' might it not have been men called 'Or'bim after their place? a. e. if it were so, it ought to read 'Or'biyim.

עורבא f. (v. עורבא) *she-raven*. Sabb. 67<sup>b</sup> (in Hebr. dict.) ע' ע' if one says to a raven, croak, and to a she-raven, shriek and turn thy tail towards me (a superstitious practice); differ. in Tosef. ib. VI (VII), 6.

עירבא, עירבא pr. n. *Be-'Orabti*, name of a family. Kidd. 70<sup>b</sup>.

עורבא, עורבא m. (h. equivalent עורבא) *1) frog*. Gen. R. s. 10 ע' ע' saw a frog carry a scorpion &c.; Yalk. Koh. 972; (Koh. R. to V, 8; Lev. R. s. 22, v. עורבא). —Pl. עורבא. Targ. Ex. VII, 27, sq. (ed. Vien. O. ע' ע'); a. e.—2) *f. a disease of the tongue (rana)*. Y. Ab. Zar. II, 40<sup>d</sup> top, v. עורבא.

עורב m. (b. h.; עיר) *blindness*. Midr. Till. to Ps. CXLVI עיר עיר... כְּעִיר עיר גדול there is no trouble so great... as blindness.

עורבא, עורבא v. עורבא.

ע' ע' f. = h. עורבא, *prepuce*. Targ. Gen. XXXIV, 14 (O. ed. Berl. עורבא). Ib. XVII, 11; a. fr.—Ab. Zar. 10<sup>b</sup> עורבא (v. vers. of Ms. M., Rabb. D. S. a. I. note). Erub. 19<sup>a</sup> עורבא Ms. M. (ed. עורבא, h. form); a. e.

—*Pl.* עורלָהָא. ער. Targ. Josh. V, 3 ער' ed. Lag. (oth. ed. ער). Targ. I Sam. XVIII, 25 ערלָה constr. (ed. Lag. ער), עורלה, corr. acc.).

עורלָהָא, v. עורלָהָא. ערלָהָא, v. preced.

עורמָא f. (ערם) *heap, pile*.—*Pl.* עורמָן. Targ. Y. Ex. XV, 8, v. ערמָה.

עורָן m. (b. h. ערה; ערה) 1) *hind part of the head with the neck, neck*. Hull. I, 4 ה' השוחט מן הע' if one cuts the animal from the neck (frontward); ib. 19<sup>b</sup> ע' מאי what is meant by ערה? ערה shall I say, the real 'oref' (occiput)? Ib. מול הרואה את הע', v. מול I. Ib. (ref. to Jer. II, 27) פנים דע' מכלל from this we conclude that 'oref' is the part opposite the face. Ab. Zar. 75<sup>a</sup> (ref. to Gen. XLIX, 8) 'וכ' מלחמה שצריכה יד כנגד ע' וכ' what kind of warfare requires the hand against (opposite) the neck? The bow; a. fr.—B. Bath. 25<sup>a</sup> (ref. to Deut. XXXII, 2) ערה... שבאה מעורפו של עולם (יערה) that is (the rain coming with) the western wind which comes from the hinder part (cmp. *Ar. R.* Is. IX, 11) of the world; Sifré Deut. 306 פתיל. Ib. Num. 126; Yalk. ib. 762, v. עריל. —2) *separation, division*. Hag. 15<sup>a</sup> in the heavens above there is ערפ' ולא ערפ' ולא ע' ולא ערפ' (for deliberation), no conflict, no division and no junction (Maim. to Snh. ch. X; Rashi: no *back*, i. e. everything is in sight, nor *weariness*).

עורפילָא m. (dimin. of ערה, v. Deut. XXXII, 2; XXXIII, 28; v. ערה) *fine rain, drizzle*. Taan. 4<sup>a</sup> top ע' ע' (Ms. M. ע') the drizzling rain is good even for the seeds under a hard clod. Ib. (phonetic etym.) עוריל ע' עוריל wake up, ye cracks (of the soil).

עורקומא, v. next w.

עורקומא (עורקומא) m. (ערקם, *Parel* of ערקם) 1) *knee* (cmp. ערמא, *a pool*. Yoma 78<sup>a</sup> עור' (Ms. M. 2 ערק'; ed. once עורקומא). Meg. 28<sup>b</sup> (Ms. O. ערק'); Kidd. 71<sup>b</sup>. —2) *hough* of an animal's hindleg. Hull. 76<sup>a</sup> ערקום.—Cmp. ערקום.

עוררָהָא, v. עוררָהָא.

עורש (cmp. עורש) *to take care, come to help*. B. Bath. 9<sup>a</sup> עורש Ms. M. (ed. כהר' חרד' take care of one another.

עורשינא, Targ. Ps. XXX, 8 ed. Lag., v. עשין.

עורשנא, v. עשנא.

עורשָא m. (cmp. עורש, a. b. h. עורש) *the curved blade of a double-edged axe, that part which is used for paring or chipping, adze*, contrad. to ביר' בקיב that part which is used for splitting, v. עורש. Kel. XIII, 3 עורש (Ar. עורש; R. S. a. l. reads: עורש). Tosef. ib. B. Mets. I, 3 קרדום (ed. Zuck. ורשדו. R. S. to Kel. XI, 4 ורשדו, corr. acc.) an axe which one made of unclean material, but the adze-shaped part of it is of clean material.

עורשנא ch. same, *adze*. Targ. I Sam. XIII, 20 (h. text עורשנא).—*Pl.* עורשנא. Ib. 21.

עושק, עושק m. (b. h.; עושק) *withholding what is due to one's neighbor, oppression*. Sifra K'dosh., ch. III, Par. 2 (ref. to Lev. XIX, 13) עושק דבר של ממון (גול) refers to money matters (not to personal injury). B. Mets. 111<sup>a</sup> (interch. with עושק) ודו' עושק... עושק, that is 'osheq'; I have what is due to thee, but I will not give it thee, that is *gazel* (robbery). Ib. שרייבא ע' עושק what withholding is it for which the Law requires a sacrifice (Lev. V, 21 sq.)? עושק when one denies owing money. Ib. עושק ודו' גול 'osheq and *gazel* are the same; Yalk. Lev. 605. B. Mets. 48<sup>a</sup> עושק ע' עושק assigned to him an object (as security) for the wages withheld from him; Yalk. Lev. 479 לעושק; a. fr.

עושקא, ע' ch. same. Targ. O. Lev. V, 23. Targ. Is. LIV, 14; a. fr.—Targ. II Esth. III, 8 עושקא ע' עושק they sell with oppression, i. e. overreach (cmp. עושקא, opp. עושקא at value.—*Pl.* עושקא. Targ. Prov. XXVIII, 16 עושקא (ed. Wil. ע').

עושר, עושר m. (b. h.; עושר) *plenty, wealth, riches*. Ab. IV, 9, v. עושר. B. Bath. 9<sup>b</sup> עושר ע' עושר wealthy men; a. e.—Gen. R. s. 63 (play on עושר, Gen. XXV, 21; cmp. עושרא ע' עושר he poured out prayers plentifully; Yalk. ib. 110 עושר (corr. acc., or עושר, a Hebr. adapt. of עושר).

עוזה (v. עוזה I), *Nif. עוזה to be gratified, enjoy*. Y. Ab. Zar. I, 39<sup>c</sup> top, a. e. Samuel reads עוזה (with ref. to עוזה; Is. I, 4).

\*עוזה ch., *Pa. עוזה (preced.) to make suitable, adjust*. Lam. R. to III, 9 Ar., v. עוזה.

עוזה, pr. n. m., v. עוזה.

עוזה (b. h.; v. עוזה) *to be curved, crooked*.

*Pl. עוזה* 1) *to pervert, wrest; to corrupt*. Num. R. s. 10 עוזה... עוזה in consequence (of drinking) they cause the Law to be forgotten, and they pervert judgment. Nidd. 10<sup>b</sup> עוזה ע' עוזה (not בודקין) they (the women) must not examine them (the young girls) with the fingers, because they may corrupt them (teach them unnatural gratification; Rashi: they may wound them).—Koh. R. to I, 15 (ref. to עוזה ib.) עוזה ע' עוזה as long as a person (though doing wrong) does not pervert himself through wilful misinterpretation of the Law, there is a remedy for him; but as soon as a person perverts himself &c.; a. fr.—Nidd. 12<sup>b</sup> (adapting Koh. I. c.) עוזה ע' עוזה they make her crooked (the evidence on the cloths will make her unfit for marital intercourse), and they make her straight (if the evidence is favorable).—2) *to offend, excite displeasure; wound the feelings of*. Snh. 97<sup>a</sup> עוזה ע' עוזה shall be offensive, v. עוזה II. Midr. Till. to Ps. CXIX, 78 עוזה ע' עוזה although the wicked insult me, I do not abandon the Law.—3) *to render offensive, loathsome*. Sifré Deut. I; Yalk. ib. 792 עוזה ע' עוזה why dost thou make the Scriptures loathsome to us (by absurd

interpretations)?—*Part. pass.* מַעֲוֶה, מַעֲוֶה; *f.* מַעֲוֶה; *pl.* מַעֲוֶהִים; מַעֲוֶהִים; מַעֲוֶהִים; מַעֲוֶהִים; *crooked, perverted, perverse.* Koh. R. 1. c. 'וכ' בעולם הזה מי שדואה מע' וכ' in this world, he who is crooked may be straightened again (a sinner may amend his ways) &c. Ex. R. s. 2, beg. (ref. to עליהו, Ps. CIII, 7, in contrast to Deut. XXII, 14) [read:] בשר דום 'וכ' עליהו the 'aliloth (machinations) of man are perverse ..., but the 'aliloth (dispositions) of the Lord are merciful; a. e.

*Nithpa.* מְעֻוָּה to be curved, wrested; to be perverted; to deteriorate. Koh. R. 1. c. 'וכ' ארץ קורין מעוות ... we do not call a thing perverted, unless it was at a time straight (right), and it became curved. Ib. משתעוות המים וכ' when the waters dating from creation became deteriorated. Sot. 41<sup>b</sup> נְתַעְוֶה הַדִּינִין (or הַדִּינִין, v. Rashi a. l.) the courts became depraved. Ib. 47<sup>b</sup> נְתַעְוֶה הַדִּינִין justice became corrupt; (Tosef. ib. XIV, 3 נְתַקְלַק הַדִּין).

### עוֹת, עוֹת ch. same.

*Pa.* עוֹת 1) to offend, oppress. Targ. Ps. CXIX, 78. Targ. II Esth. I, 1 מַלְכָּא מְעוֹתָא a tyrannous king.—2) to do a thing wrong. Ber. 14<sup>b</sup> שְׁלוֹמָא הוּא דר' the servant did the wrong thing. Keth. 85<sup>a</sup>, a. fr. לְחַוְנִי שְׂרָחֵדךָ ולא I deputed thee to do the right thing (to benefit me), but not to do it wrong (impair my cause); Ned. 36<sup>a</sup>.

עוֹת, עוֹת I f. (עוֹת, v. עוֹת) 1) crookedness, perverseness, wrong. Targ. Prov. IV, 24 Ms. (ed. Lag. עוֹת; ed. Wil. עוֹת). Ib. X, 29; a. e.—2) pr. n. pl. *Avtha* (Wrong). Targ. Y. II Gen. XIV, 15 (h. text חוֹבָה).

עוֹת, עוֹת II m. (עוֹת) perverse person. Targ. Prov. III, 32 (h. text נְלוֹז).

עוֹת, עוֹת m. (v. עוֹת) old (wine); ע' drank old wine, i. e. has clear eye-sight. Y. Nidd. II, end, 50<sup>b</sup> ר"י לא R. H. is an expert in examining colors; ר"ה שר' ע' R. J. no expert? ר"ה שר' ע' ר"י R. H. is a great expert.

כַּפֶּר ע', עוֹת, עוֹת pr. n. pl. *K'far Avthanai*, in Galilee. Gitt. I, 5; Tosef. ib. I, 4. Ib. VII (V), 9; Y. B. Mets. VII, end, 11<sup>c</sup>.

עוֹת, v. עוֹת.

עוֹת m. (preced.) old age. B. Bath. 91<sup>b</sup> לְכָל מִילֵי עוֹת Ms. H. (Ms. M. מעלי עוֹת). Ed. H. (Ms. M. מעלי עוֹת) for all things age is an advantage, except &c.

עוֹת, עוֹת, עוֹת m. (עוֹת) = עוֹשֶׁר, wealth, plenty. Targ. I Sam. XVII, 25. Targ. Prov. XXII, 1; a. fr.—M. Kat. 28<sup>a</sup> עוֹתָא דְּרַב R. Hisda's fortune; a. e.

עוֹ m. (b. h.; עוֹ) strong, firm; vehement, rough; (of colors) bright, intense; (of smell and taste) pungent, acrid. Yoma 67<sup>b</sup> (expl. עוֹאֵל שִׁיחָא עוֹ וְקָשָׁה the mountain must be rough and hard (rocky). Yalk. Ps. 852 (ref. to Ps. XCIX, 4) you will find; עוֹ מִי שְׂחִיָּא עוֹ וְכִי he who is powerful does not care to abide by the law; Midr. Till. to Ps. 1. c. ed. Bub.

(corr. acc.). Ab. V, 20 'דוּר עוֹ כְּנֶמֶר וְכ' be strong (energetic) like a tiger ... to do the will of thy Father in heaven; a. fr.—עוֹ עוֹ *insolent, impudent.* Ab. 1. c.; a. e.—*Fem.* עוֹ. Neg. I, 1, a. fr., v. בְּחֶרֶת. Ker. 6<sup>a</sup> עוֹ כֶּרֶם שְׂחִיָּא ע' that it may have a pungent flavor.—*Pl.* עוֹ, עוֹ. Bets. 25<sup>b</sup> עוֹ מִפְּנֵי שְׂחִיָּא ... מִפְּנֵי שְׂחִיָּא why was the Law given to Israel? Because they are impetuous (and the Law was to discipline them). Ib. עוֹ שְׁלֹשָׁה ע' דָּן וְכ' three (creatures) are of a vehement temper, Israel among the nations, the dog among the beasts &c.; a. fr.—Sabb. 30<sup>b</sup>; Ber. 16<sup>b</sup> עוֹ עוֹ *insolent people, v. עוֹ. Taan. 7<sup>b</sup>; a. e.*

עוֹ, v. עוֹ.

עוֹ c. (b. h.; עוֹ) goat. Bets. 25<sup>b</sup> אֵיךְ עוֹ וְכ' (among the aggressive creatures, v. עוֹ) also the goat among the small cattle. Bekh. III, 1 עוֹ בֶּרֶךְ שְׂחִיָּא וְכ' that born of a goat in her first year belongs surely to the priest (as first-born); a. fr.—*Pl.* עוֹ. Hull. 113<sup>b</sup>; a. fr.—V. עוֹ.

עוֹ, v. עוֹ.

עוֹ, v. עוֹ.

עוֹ pr. n. m. 'Azzai; or ע' (Simon) Ben Azzai, a Tannai, disciple and colleague of R. 'Akiba. Y. Shek. III, beg. 47<sup>b</sup>; Y. B. Bath. IX, end, 17<sup>b</sup>; Bab. ib. 158<sup>b</sup>, a. e., v. חֶבֶר. Ab. IV, 2. Tosef. Maas. Sh. II, 5. Sot. IX, 15. Yeb. 63<sup>b</sup>; a. fr.—V. Fr. Darkhē, p. 135 sq.

עוֹ pr. n. 'Azazel, name of a fallen angel. Targ. Y. Gen. VI, 4 עוֹאֵל.—Yoma 67<sup>b</sup>, a. e., v. עוֹ II.

עוֹ m. (b. h.) Azazel, (Fort), a rough and rocky mountain. Yoma 67<sup>b</sup> קָשָׁה שְׂבָחֵי רִיב' Az. means the hardest of the mountains. Ib. עוֹ וְקָשָׁה, v. עוֹ, v. עוֹ; a. e.

עוֹ (b. h.) [to cut off,] 1) to relieve an animal broken down under its load (v. פָּרַק), help to unload. Mekh. Mishp. s. 20 (ref. to Ex. XXIII, 5) עוֹ וְעַמְמִים שְׂחִיָּא שְׂחִיָּא at times you may abstain, at times you must help. Ib. עוֹ פְּרִיקָה מִנֵּי ח"ל עוֹבֵב whence do we derive the duty of unloading? It says (Ex. 1. c.), thou must release with him; B. Mets. 32<sup>a</sup>. Tanh. Mishp. 1 עוֹבֵב קִרְמָה מִכָּאן וְכ' loosen (the load) here a little, raise there &c.—2) to leave, abandon. Sot. 12<sup>a</sup>; Ex. R. s. 1 (ref. to עוֹבֵב, I Chr. II, 18) שְׂחִיָּא עוֹבֵב ... שְׂחִיָּא עוֹבֵב Azubah is Miriam ... for all (young men) left her alone (ignored her on account of her sickliness). Midr. Till. to Ps. X עוֹבֵב וְכ' Zion said, he has forsaken and forgotten me. Ib. to Ps. XCII עוֹבֵב וְכ' he who confesses his sins and forsakes (them, Prov. XXVIII, 13); a. fr.

*Hif.* עוֹבֵב to untie, release; to effect a divorce. Gitt. 32<sup>b</sup> לֹא יִעֲוֶיב this letter shall have no effect, shall not untie, shall not release, contrad. to עוֹבֵב does not release, v. עוֹבֵב.

*Pi.* עוֹבֵב to make worth abandoning, make abominable. Yalk. Hos. 527 (ref. to Is. I, 4) עוֹבֵב וְכ' אֵלָּא עוֹבֵב read not, 'they have forsaken', but, 'they have made (me) worth abandoning (caused me to be cruel); Tanh. B'huck. 2

134

**עֲזָלָא** m. (preced.) *web*. Targ. Ps. LVII, 3.—V. אֲזָלָא.

**עֲזָן**, v. חֲזַם.

**עֲזָק** (b. h. *Pi.*; cmp. חֲזַק [to press,] 1) to break clods and level the ground; to break ground; to till. Men. 85<sup>b</sup> דִּיהָ עֲזָק חֲזַח וְיִחִי (cmp. חֲזַק; Yalk. Deut. 962 עֲזָק; Yalk. Prov. 950 חֲזַק) was hacking and levelling the ground under his olive trees. Ohol. XVIII, 5 הַעֲזָק בֵּית הַפֶּרֶס he who breaks a field suspected of containing human bones (v. פֶּרֶס). Tosef. ib. XVII, 9 עֲזָקוֹ אֵין לָךְ בְּרִיקָה וְכ' if he broke the ground, there is no better way of examining than this. Y. R. Hash. II, 58<sup>a</sup> top (ref. to עֲזָק בֵּית, v. חֲזַק) שָׁשׁם חֲדָי עֲזָקִין אֶת הַחֲלָבָה (חֲזַק) (levelled) the law; a. e.—2) to hold fast. Hull. 94<sup>a</sup> עֲזָק חֲדָא holding one piece in his mouth and two in his hands.

**עֲזָק** m. (preced.) 1) *compress*, v. עֲזָק II.—2) v. עֲזָקָה.

**עֲזָקָה** I m. (preced. wds.) *fetter, handcuff*.—Pl. עֲזָקָה. Targ. Jer XL, 1 (h. text אֲזָקִים).

**עֲזָקָה** II m., **עֲזָקָה** f. (preced.; cmp. חֲזַקָה) *clasp, ring, signet-ring*. Targ. Ex. XXVIII, 11 (O. ed. Vien. עֲזָקָה pl.). Targ. O. Gen. XXXVIII, 18; a. fr.—Gitt. 68<sup>a</sup> עֲזָקָה a ring on which the divine name was engraven; Midr. Till. to Ps. LXXVIII, 45. Y. Ab. Zar. IV, 44<sup>a</sup> top עֲזָרָה a ring on which was a figure (Bub. ib. 43<sup>a</sup> כְּעֹזָרָה; a. fr.—[Lev. R. s. 13 עֲזָרָה, read: כְּעֹזָרָה, anus, end of the rectum. Koh. R., to VII, 19; Yalk. ib. 976.—Pl. עֲזָקָה, עֲזָקָה; Targ. Ex. XXV, 12; 14; a. fr.—Y. Sabb. VI, 8<sup>b</sup> bot. (expl. וְעֹזָרָה Num. XXXI, 50).

**עֲזָקָה** f. (preced.) 1) *a newly broken field*. Tosef. Dem. V, 2 (a gentile vender praising his goods) הֵם פְּרִיטוֹת עֲזָקָה (oth. ed. עֲזָק) they are fruits of a new land (in which case they would be forbidden as Orlah); Yeb. 122<sup>a</sup>.

**עֲזָקָה**, v. עֲזָקָה II.

**עֲזָרָה** (b. h.; cmp. גִּדָּר a. אֲזָר [to surround,] to help, protect. Yalk. Num. 759 (play on אלעזר, Num. XIX, 3) עֲזָרָה (give her, i. e. Rome, over) to the helping God (omitted in Pesik. Par., p. 41<sup>a</sup>; Pesik. R. s. 14). Yeb. 63<sup>a</sup> (ref. to Gen. II, 20) וְכִי יִזְכֶּה עֲזָרָתוֹ וְכ' if he deserves well, she is a help to him &c., v. next w.—Midr. Till. to Ps. CXXI אֵת אֲתָם יוֹדְעִים מִי עֲזָרָה אֲתָם עֲשָׂה וְכ' do you know who is your helper? The maker of heaven and earth. Gen. R. s. 44 (ref. to Gen. XV, 2 רָמַשְׁק אֱלִיעֶזֶר) רָמַשְׁק מַלְכִּים (רָמַשְׁק אֱלִיעֶזֶר) עֲזָרָתִי הָאֵל (Lot's) sake I pursued the kings as far as Damascus, and God helped me; a. e.

**עֲזָרָה** m. (b. h.; preced.) *help*; trnsf. (after Gen. II, 20) *helpmate*. Pirké d'R. El. ch. XII וְעֲשָׂה עֲזָרָה וְכ' (not וְעֲשָׂה) and he made her a help and placed her opposite him. Ib. מְשֻׁבָּה לִי אֲשֶׁה when he had built for him a helpmate named *ishshah*. Ib. וְכ' אֵם זָכָה חֲדִיחָה לִי עֲזָרָה if he deserves

well, she will be to him a help, if not, an opposition; Gen. R. s. 17, a. e., v. נִגְדָּר. Yalk. Gen. 62 לְאָדָם וּלְעֹזָרָה for Adam and his wife; Pirké d'R. El. ch. XX. Ib. ch. XXI אֲדָם וְעֹזָרָה (corr. acc.); a. e.

**עֲזָרָה** (b. h.) pr. n. m. *Ezra*, 1) the priest and scribe. Succ. 20<sup>a</sup> עֲזָרָה מְבַבֵּל וִיסְדָּה ... עֲזָרָה when the Law was forgotten in Israel, Ezra came from Babylonia and re-established it. Ber. 27<sup>b</sup>; Men. 53<sup>a</sup> עֲשִׂירִי לֵעֵזְרָה a descendant of Ezra in the tenth generation. Meg. 15<sup>a</sup> עֵזְרָה Malachi is Ezra; a. v. fr.—עֵזְרָה (סֵפֶר) the Book of Ezra (and Nehemiah). B. Bath. 14<sup>b</sup>—[M. Kat. III, 4 (18<sup>b</sup>) עֵזְרָה, v. עֲזָרָה.—2) name of several Amoraim. Men. l. c.—Y. Erub. II, beg. 19<sup>d</sup>. Y. Taan. IV, 68<sup>c</sup> top עֲזָרָה; a. fr.

**עֲזָרָה**, v. עֲזָרָה.

**עֲזָרָה** I pr. n. m., v. עֲזָרָה.

**עֲזָרָה** II f. (b. h.; עֲזָרָה) *help*. Taan. III, 7 (19<sup>a</sup>) לֵב וְלֹא עֲזָרָה (you may blow the alarm on the Sabbath to summon people) for help, but not for prayer. Kidd. 6<sup>a</sup> עֲזָרָהּ (if one says to a woman) 'be my help', how is it (is she betrothed)?, v. עֲזָרָה.

**עֲזָרָה** f. (b. h.; עֲזָרָה; cmp. עֲזָרָה) *enclosure, esp. Temple court*. Midd. I, 4 שְׁבַע שַׁעֲרִים הָיוּ בֵּי' the Temple court had seven gates. Ib. II, 5 עֲזָרָה הַנְּשִׁים the women's compartment in the Temple court; עֲזָרָה הַזָּכָר the men's compartment (for non-priests). Ib. 6 כָּל הָעֵלֶּה הָאֵזָרָה was one hundred and seventy five cubits long &c.; a. v. fr.—עֲזָרָה the copy of the Torah used in the Temple court. M. Kat. III, 4 (18<sup>b</sup>) סֵפֶר הַעֲזָרָה (Var. עֲזָרָה the copy deposited by Ezra). B. Bath. 14<sup>b</sup> top. Kel. XV, 6; a. fr.

**עֲזָרָה** (b. h.) pr. n. m. *Azariah*, 1) A. ben Oded, the prophet. Lev. R. s. 19.—2) one of the Jewish exiles at the Babylonian court, v. חֲזַקָה. Sabb. 67<sup>a</sup>; a. v. fr.—3) brother of Simon. Zeb. I, 2 עֲזָרָה אֲדָרָה; Toh. VIII, 7.—Lev. R. s. 25 עֲזָרָה בְּרָקִישָׁה וְיִתְחַן וְכ' A. was engaged in trade, and supported his brother Simon. Sot. 21<sup>a</sup>.—4) father of R. Elazar, v. אֱלִיעֶזֶר.—5) name of several Amoraim. Y. Ber. I, 2<sup>d</sup> top. Y. Sabb. VII, 9<sup>b</sup> (prob. identical with R. Ezra). Lev. R. s. 10, beg. Pesik. R. s. 14; Pesik. Par., p. 39<sup>a</sup>.—Pesik. R. s. 16 דְּבַר עֲזָרָה; Pesik. Eth. Korb., p. 61<sup>a</sup>; Lev. R. s. 7; a. fr.

**עֲזָרָה** f. = h. עֲזָרָה, *court*. Targ. Is. X, 32 (ed. Wil. עֲזָרָה, pl.). Targ. I Sam. III, 3 עֲזָרָה constr.; a. e.—Pl. עֲזָרָה. Targ. Is. I, 12 עֲזָרָה (not יָרָה ...).

**עֲזָרָה** pr. n. m. (?) *Azzath*. Snh. 19<sup>a</sup> Yohāsīn (ed. עֲזָרָה; Ms. M. אֵילָה; Ms. F. עֲזָרָה; Ms. K. עֲזָרָה; v. Rabb. D. S. a. l. note).

**עֲזָרָה**, v. עֲזָרָה II.

**עֲזָרָה** m. ch. (= b. h. עֲזָרָה, עֲזָרָה, cmp. חֲזַקָה) *style, pencil*. Targ. Jer. XVII, 1.

**עֲזָרָה**, v. עֲזָרָה.



to lag behind, be slow. Midr. Till. to Ps. LXI, 3 עד היכן ... (ed. Bub. (עד שיע' לב) how long must a man remain in prayer? Until he (his heart) is faint. Ib. to Ps. LXXIII, 6 ואין יעטוף אלא לשון לידה ed. Bub. (oth. ed. *ya'atof* (ib.) has the meaning of (drooping) giving birth (by homiletical ref. to Gen. XXX, 42). Ib. to Ps. CII, 1 ואין יעטוף אלא תפלה (exhaustion from) prayer (differ. in ed. Bub., v. יעטוף I. Gen. R. s. 24 (ref. to Is. LVII, 16) מהו יעטוף משלוי ליה what does *ya'atof* mean? It (the wind) becomes wearied; Yalk. Kings 219; Y. Ber. IX, 13<sup>d</sup> top; a. e.

*Hithpa.* תַּחַשְׁפָּה, *Nithpa.* תִּחַשְׁפָּה; to faint. Tanh. Hāaz. 8 his father's spirit fainted.

**עָטַף** II (b. h.; v. preced.) [to let hang over,] to wrap one's self up, to put on an upper garment. Y. Ned. III, 38<sup>a</sup> bot. ... לַעֲטוֹף עָרֵיר *wicked Esau* (Rome) shall put on his cloak (for prayer, v. שָׁלִיחַ) and sit down among the righteous &c.—Part. pass. עָטוּף; *pl.* עָטוּפִים. Num. R. s. 20 לשלום ע' they appeared cloaked for peace, opp. מוֹדִיעִין מלחמה in armor for war. Y. Ab. Zar. I, 40<sup>a</sup> bot. ע' wrapped (in the judge's cloak) and seated.

*Hithpa.* תַּחַשְׁפָּה, *Nithpa.* תִּחַשְׁפָּה same. Sabb. 10<sup>a</sup> מְשִׁירָתָם when the judges put their cloaks on. Ib. 31<sup>a</sup> נ' ויצא he (Hillel) wrapped himself up and came out to meet him. Keth 66<sup>b</sup> בְּעֶשְׂתָּה she covered herself with her hair. Ber. 16<sup>b</sup> וְתַחַשְׁפָּה בְּחִסְדוֹתָיו clothe thyself in thy kindness; a. fr.

**עָטַף** I ch. same. Targ. Jer. XLIII, 12 וְעָטַף Bxt. (ed. (ירדוקין). Targ. Ps. LXXXIV, 7 (Ms. Pa.). Ib. CIX, 29, v. עָטַף.—Part. pass. עָטוּף; *pl.* עָטוּפִין. Targ. I Sam. XXVIII, 14. Targ. II Esth. I, 3.—M. Kat. 28<sup>b</sup> (in a funeral dirge) וְעָטַף וְכַסּוּ מוֹרֵי וְעָטַף wrap and cover yourselves (in festive garments), ye mountains, for he (the deceased) is &c.

*Pa.* עָטַף to put on, cover. Targ. Is. LXI, 10. Targ. Ps. LXXXIX, 46 עָטַפְתָּ (ed. Wil. עָטַף Pe.). Ib. LXXXIV, 7 (v. supra); a. e.—Part. pass. עָטוּף. Targ. Y. Lev. XIII, 45 (ed. Vien. עָטוּף).

*Hithpa.* תַּחַשְׁפָּה, *Nithpa.* תִּחַשְׁפָּה to cover one's self. Targ. O. Lev. I. c. Targ. Y. I Gen. XXIV, 65. Ib. XXXVIII, 14 (ed. Vien. אֶעֱטֶפָה Af., incorr.). Targ. Ps. CIV, 2; a. fr.—Sabb. 10<sup>a</sup> לְבִישׁ וְכֹסֶת וְתַחַשְׁפָּה dressed and put an upper garment on and covered his head with it and prayed. Ib. 119<sup>a</sup> וְעָטַף (Rashi' (מִצְוָה) was wrapped (in his festive cloak) and stood (ready to receive the Sabbath); B. Kam. 32<sup>b</sup> top; a. fr.

\* **עָטַף** II (cmp. נָטַף) to float. Succ. 53<sup>a</sup>, v. infra.

*Pa.* עָטַף to cause to float; to drown. Ib. וְעָטַף מִסָּפֵן Ms. M. (ed. (וְעָטַף מִסָּפֵן) v. טָפַח.

**עָטַף**; *pl.* עָטוּפִין, v. עָטַף.

**עָטַף**, v. עָטַף.

**עָטַף** (b. h.; cmp. חָטַף) [to cut off, surround,] to wreath,

adorn.—Part. pass. עָטוּף. Pesik. R. s. 9, beg. שִׁירָא ... כֹּס (עָטוּף) the goblet of benediction must be cleansed (shining), wreathed and full; Y. Ber. VII, end, 11<sup>d</sup> מִלָּא ע' (עָטוּף), v. infra.

*Pi.* עָטַף 1) same. Ber. 51<sup>a</sup> מְעַטְרָהּ בְּחִלְמִידִים R. J. wreathed it (the goblet of benediction) by placing scholars around it (v. supra). Bico. III, 9 וְעָטַף אֶת הַפְּרִי the first fruits must be decorated with plants not belonging to the seven kinds of fruits. Y. ib. 65<sup>c</sup> וְעָטַף אֶת הַפְּרִי decorated them with figs. Y. Taan. IV, 68<sup>b</sup> bot. Bets. 5<sup>a</sup> מְעַטְרָהּ בְּחִלְמִידִים in order to have the markets of Jerusalem decorated with fruits; a. fr.—Part. pass. מְעַטְרָה; f. מְעַטְרָה; *pl.* מְעַטְרִין. Ab. Zar. I, 4 (12<sup>b</sup>) מְעַטְרִין מִן הַבָּזָר wreathed shops (in honor of the deity of the bazaar). Y. ib. I, 39<sup>d</sup> מִזֶּה מִי wherewith are they wreathed (in order to be recognized as dedicated to a deity)?; a. e.—2) to crown, offer a crown. Tanh. Vaera 5 וְעָטַף אֶת הַכֹּהֲנִים and all the chiefs came and crowned him (Pharaoh); Ex. R. s. 5 מְעַטְרִין (Hif.). Ib. מְעַטְרִין אֶת הַמֶּלֶךְ after they had crowned him. Ib. s. 42 לְעָטַף לְמֶלֶךְ a country that sent a delegate to offer the king a crown (of fealty); a. fr.

*Hithpa.* תַּחַשְׁפָּה, *Nithpa.* תִּחַשְׁפָּה 1) to be surrounded, protected, saved. Tanh. Tol'doth 4 (ref. to Prov. XVII, 6) הַצְּדִיקִים מְעַטְרִין בְּנֵיהֶם וּבְנֵיהֶם מְעַטְרִין בָּאֲבוֹתָם the righteous are saved for the sake of their grandchildren, and their children for the sake of their fathers; אֲבוֹתָם Abraham was saved (from the furnace) for the sake of Jacob &c. Ib. יִצְחָק נִצָּל Isaac was protected through Abraham, and Abraham through Isaac. Gen. R. s. 47, beg. (ref. to Prov. XII, 4, as applied to Sarah) הָרִשָּׁה בְּעֶלְהָ נָחַל בה וְהָיָה לֹא תִּחַשְׁפָּה בְּעֶלְהָ her husband was protected through her, but she was not protected through him; a. e.—2) to be crowned, adorned, distinguished. Y. Shn. II, 20<sup>b</sup> top (ref. to I Chr. II, 24; 26) הָיָה יְרֵחָמֵל קִדְּמִי הוא יְרֵחָמֵל קִדְּמִי ... it is the Jerahmeel mentioned before, only that he married a gentile woman (named עֲטָרָה) to be ennobled through her; Ruth R. end. Y. Dem. II, 22<sup>c</sup> bot. לְהַעֲטִיר הַלֹּדֶה the Lord has left to him this crown to be crowned with it (this distinction to become renowned by it), v. יָדַר; a. e.

**עָטַר** I same. Targ. Ps. LXXXIII, 6 וְעָטַרְתִּיךָ pride adorns them (some ed. עֲטָרְתִּיךָ, v. עֲטָרְתִּיךָ). — Part. pass. עָטוּר a) surrounded, guarded. Gitt. 86<sup>a</sup>, v. חֲרִירִי (v. however, next w.).—b) distinguished. Y. Nidd. II, end, 50<sup>b</sup> [read:] מִי דוֹסְתָּ דוֹסְתָּ דוֹסְתָּ dost thou see him (Rab)?—He is more distinguished than I am, i. e. let him decide.

*Pa.* עָטַר same, to wreath, decorate. Targ. Y. I Dent. XXVI, 3. Targ. I Chr. II, 54. Targ. Y. I Gen. L, 26 וְעָטַרְתִּיךָ they decorated his body. Targ. Y. Ex. III, 22 וְעָטַרְתִּיךָ and put them as ornaments on your children.—Ber. 51<sup>a</sup> מְעַטְרָא לִיהָ וְעָטַרְתָּ it (a little pride) adorns (or protects) man as the awn protects the ear.

*Hithpa.* תַּחַשְׁפָּה to be wreathed (with flowers). Targ. Joel II, 22 (h. text וְעָטַרְתָּ).

**עָטַר** II (v. preced.; cmp. פָּלָא a. פָּלָא) to be gone; to

*cease entirely.* Targ. I Sam. IX, 7 עָמַר מִמֶּנָּה (h. text אזל מכלית); (ed. Wil. עָמַר מִמֶּנָּה, corr. acc.; v. צַר I). Targ. I Kings XV, 14 (h. text סָר); a. fr.—*Part. pass.* עָמַר *removed.* Gitt. 36<sup>a</sup> Rashi (v. preced.).

*Pa.* עָמַר *to abolish entirely.* Targ. II Chr. XXX, 14 (h. text חָסַר). Targ. Y. Gen. XXXV, 2; a. fr.

עָמַר III (preced. wds., cmp. קָמַר) [to whirl around,] *to smoke.* Targ. Y. II Ex. XIX, 18.—V. עָמַר.

עָמַר, v. עָמַר.

עָמַר f. (b. h.; עָמַר) 1) *protection.* Gen. R. s. 63, beg. (ref. to Prov. XVII, 6) וְכִי לְבָנִים וְהַבְנִים ע' וְכִי the fathers are a protection to their children (who are saved for their parents' sake), and the children are a protection to their fathers; v. עָמַר *Hithpa.*—2) *wreath, crown, decoration.* Ex. R. s. 5 ע' לֹא הָיָה יוֹדֵעַ לְשַׁלַּח לִי ע' did (your God) not have sense enough to send me a crown? Y. Sot. IX, 24<sup>b</sup> bot. ע' שֶׁל יֵזֶר a wreath of olive leaves; Lam. R. to V, 16 עָמַר הַכֹּהֲנִים שֶׁעָמַרְתָּ תֹסֵף. Tosef. Sot. XV, 3 עָמַרְתָּ יֵזֶר the crown (or protection) of the scholars ceased, for the crown of the scholars is their wealth (independence, Prov. XIV, 24); Sot. 49<sup>b</sup> וְכִי בָטְלוּ עָמַרְתָּ וְכִי Y. Dem. II, 22<sup>c</sup> bot., v. עָמַר *Hithpa.*—Yoma 69<sup>b</sup> וְהוֹחִירוּ ע' לְיוֹשֵׁנָה the crown (the praise of the Lord) to its original condition (by re-introducing the phrase הַגִּדּוּל הָאֵל and the word הַגִּדּוּל; Y. Ber. VII, 11<sup>c</sup> הַגִּדּוּלָה Ned. 62<sup>a</sup>; Ab. IV, 5 עָמַר הַקִּבְלָה Snh. 111<sup>b</sup> גִּדּוּל v. אֵל הַעֲשֵׂם ע' וְכִי the Lord, in the time to come, shall be a crown on the head of every righteous man (ref. to Is. XXVIII, 5); a. fr.—*Pl.* עָמַרְתָּ Ab. Zar. IV, 2 ע' שֶׁל שְׁבָלִים wreaths of ears (used for idolatrous purposes); Y. ib. IV, 43<sup>d</sup> עָמַרְתָּ וְכִי יֵזֶר rose a. fr. garlands. Sot. IX, 14 על גִּדּוּלָם they forbade bridegrooms' garlands; brides' crowns. Ib. 49<sup>b</sup> וְכִי אֵיזֶר ע' כִּלְתָּ עֵר וְכִי what brides' crowns were forbidden? A golden representation of the city (of Jerusalem); a. fr.—Sabb. 87<sup>b</sup> ע' יוֹם נֶשֶׁל עָמַר that day carried off ten distinctions.—3) a) *brickwork of an oven.* Kel. V, 3 עָמַר כִּירָה v. עָמַר. —b) *moulding, sill, cornice.*—Pl. as ab. Ohol. XIV, 1. Midd. III, 8.—c) *corona of the membrum virile.* Yeb. 55<sup>b</sup>, a. e., v. הַקִּנְסָה.—d) *the ring around the teat of a woman, as a symptom of puberty.* Nidd. 47<sup>a</sup>; 52<sup>b</sup> ע' עַד שֶׁתִּקְרָה הַחֵץ until a ring is formed around &c.; Tosef. ib. VI, 4 מִשְׁתַּקִּיָּה הַחֵץ (not מִשְׁתַּקִּיָּה); ib. 5; a. e.

עָמַר pr. n. pl. עָמַרָה 'Ātaroth Deborah. Targ. Jud. IV, 5 (h. text דְּבוֹרָה עָמַר; cmp. עָמַר III).

עָמַר m. (cmp. עָמַר III, a. Samaritan Gen. XXXVII, 25 for h. לֶטֶן) *itrān, a sort of resin used for lighting in place of oil.* Sabb. II, 2 (24<sup>b</sup>). Ib. 26<sup>a</sup>; Tosef. ib. II, 4. Y. ib. II, 4<sup>d</sup> ע' בֵּין כֶּבֶד בֵּין דֶּלֶק וְכִי *itrān* smells badly whether extinguished or burning.

עָמַר ch. same. Sabb. 20<sup>b</sup> ע' פְּסוּלָתָא דְּזִיפְתָּא *itrān* is the oily residue of pitch.

עָמַר f.=h. עָמַר. Targ. Ps. LXXIII, 6, v. עָמַר I.

עָמַר 1) *to sneeze*; 2) (euphem.) *to break wind.* Pirké d'R. El. ch. LII; Yalk. Job 927 עָמַר וְהָיָה וְכִי (up to Jacob's days) it had never occurred that a man sneezed and recovered from his sickness. Y'lamd. to Gen. XXVII, quot. in Ar. אָדָם עָמַר אָמַר לִי וְכִי when a person sneezes, one says to him, Good life!—Y. Ber. III, 6<sup>d</sup> bot.; a. fr.

*Pi.* עָמַר same. Ib. מִפְּתָק וְעָמַר I saw him yawn and sneeze. Nidd. IX, 8 מִפְּתָקָהּ וְעָמַרְתָּהּ she yawns and sneezes (or feels inflated; symptoms of approaching menstruation); a. fr.

*Hithpa.* עָמַרְתָּ same. Yalk. Job I. c. כְּשֶׁמִּתְעַשֵּׂת... לְפָנֶיךָ therefore one must offer thanks when one sneezes. Ber. 24<sup>a</sup> bot. Num. R. s. 9 וְכִי מִתְעַשֵּׂת she will feel inflated and languid. Y. Succ. V, 55<sup>b</sup> bot. וְכִי מִתְעַשֵּׂת מִרִיחַ used to sneeze on account of the smell of the frankincense (offered at the Temple); a. fr.

עָמַר ch. same. Y. Ber. VI, 10<sup>d</sup> top אָמַר דַּע' he who sneezes at a meal must not say &c., v. וְכִי. Y. Yoma III, 40<sup>d</sup> bot.; Koh. R. to III, 11.

עָבַר (cmp. עָבַר) *to be thick, heavy.*

*Pa.* עָבַר *to press, seize; transf. to declare guilty, convict.* Lam. R. to II, 1 (expl. עָבַר, ib.). Ar. (ed. דְּרִיב), v. עָבַר ch.—V. עָבַר, עָבַר.

עָבַר (עָבַר) m. (preced.)=h. עָבַר, *thickness, darkness, cloud.* Targ. Ex. XIX, 9 (Y. some ed. עָבַר). Targ. Job XXX, 15 (ed. Lag. a. oth. עָבַר). Targ. Is. XLIV, 22; a. fr.—Ber. 59<sup>a</sup> כִּי דָמָא בֵּר' Ms. M. (ed. דָּקָר, v. Rabb. D. S. a. l. note) when it (the morning) comes with a heavy cloud, opp. עָנָא. Taan. 3<sup>b</sup> מִיִּטְרָא כְּמִיִּטְרָא a covered sky after the rain is as beneficial as the rain itself. Ib. 20<sup>b</sup> ע' כָּל יוֹמָא דַּע' on every cloudy day (when heavy rains were threatening). Yoma 28<sup>b</sup> כָּל יוֹמָא דַּע' כִּלְיָה שְׁמֵשׁ on a cloudy day the sun is felt all over; a. fr.

עָבַר, v. עָבַר.

עָבַר m. (עָבַר) *dressings hides, working in leather.* Y. Sabb. VII, 10<sup>c</sup> bot., v. שְׂרִיטָה. Bab. ib. 75<sup>b</sup> אֵין ע' בְּאִוְכְלִין the prohibition of dressing (by means of salting) does not apply to eatables (meat &c.); a. e.

עָבַר (עָבַר) 1) *passing, crossing.*—פָּרְשָׁתָהּ דְּעָבַר *cross-road; transf. crisis.* Ber. IV, 4 (in a short prayer prescribed for one passing an unsafe road)... דַּע' בְּכָל פ' דַּע' let their needs be before thee at every critical period, expl. ib. 29<sup>b</sup> ע' עֲבָרָה כְּאִשָּׁה עֲבָרָה וְכִי even at a moment when thou art full of swelling anger at them, like a woman big with child &c.; (anoth. explan.)... דַּע' עֲבָרָה even at a moment when they trespass the words of the Law; Y. ib. IV, 8<sup>b</sup> top ע' עֲבָרָה whatever the messenger of the congregation passing before the ark may ask of thee &c.—2) *passing beyond justice or law, rigor, tyranny.* Ex. R. s. 30 הָדִין שְׁעִיבָר ע' הָדִין the rigorous judgment which he passed on others.—3) (b. h. עָבַר) *growth, esp. grain, breadstuff.* Gen.



R. s. 94 (ref. to Gen. XLV, 23) 'בָּר' *bār* means breadstuff. Keth. 112<sup>a</sup> 'וכ' *from this field I have my breadstuff, from it my peas &c.*—4) *pregnancy, conception*. Gen. R. s. 20 (ref. to Gen. III, 16) 'תֵּי צָבִיבִיךָ זֶה צָעַר הוּא' *'thy pain' refers to the suffering attending upon conception, v. יָרָה*; Erub. 100<sup>b</sup> 'וְהָרִיכָה זֶה צָעַר הוּא' *'and thy pregnancy' refers to &c.*; Ab. d'R. N. ch. I. Gen. R. s. 51, end (play on עֲבָרָה, Jer. XLVIII, 30) 'מִתְחִלָּה לְעִבְרָה' *from the time when Moab was first conceived*. Ib. s. 38, end 'שָׁנָה לְעִבְרָה' *deduct one year for the pregnancy with Milkah*. Ib. s. 45, beg. (expl. עֲבָרָה, Prov. XXXI, 10) *her going with child (with allusion to מִכְרִיתִיךָ, Ez. XVI, 3); a. fr.—5) extension of city limits for Sabbath movements, outskirts*. Erub. V, 7 ... הָקִיף *he who places his 'Erub within the outskirts of a city*. Y. ib. 22<sup>b</sup> bot. 'לֵע' *may an outskirt be added to an outskirt (to be considered part of the township)?; a. fr.—6) intercalation; v. הָרָשָׁה' proclaiming the month just past one of thirty days; v. הָשָׁנָה' proclaiming a leap-year, inserting a second Adar*. Snh. I, 1 'וְהָרָשָׁה' *the proclamation of a full month (i. e. the postponement of the New Moon Day) must take place in a court of three*. Ib. 11<sup>a</sup> 'הָשָׁנָה שְׁלִשִּׁים יוֹם' *the intercalated month consists of thirty days*. Ib. 12<sup>a</sup> 'כִּנְגֵד חֹדֶשׁ הוּא' *corresponding to the thirtieth month*. B. Mets. VIII, 8 'יִחְלֹקוּ' *let them (the landlord and the tenant) divide the rent for the additional month; a. fr.—Pl. עֲבָרִיךָ, עֲבָרִיךָ' the first of Nisan is the New Year's Day for the months and for intercalations; expl. ib. להפסקתו' for interrupting the intercalation, i. e. after the month of Nisan has been proclaimed, no intercalation can take place for that year*. Gen. R. s. 72 (expl. לְעִרְסִים, I Chr. XII, 33) 'לֵע' *'for seasons' means for intercalations; a. fr.—Transf. calculations of the time of redemption (v. קָצִין); epochs*. Cant. R. to II, 8 'מִדְּלֵךְ עַל הַחֲשָׁבוֹנִים' *the Lord skips over (human) calculations and (speculations on) ends and epochs; Pesik. R. s. 15; Yalk. Cant. 986. Lev. R. s. 19 'כְּמֹה קָצִים וְכְמֹה ע' we who have been separated from the house of our life and from the house of our holiness and glory these many days and years, these many terms and epochs; Yalk. ib. 571 'כְּמֹה יִרְבְּלוּ וְכְמֹה ע' (Pu.) disfiguration, decay*. Pes. 34<sup>a</sup>, a. fr.

**עֵבֶר, עֵבֶר, עֵבֶר** ch. same, 1) (Targ. O. ed. Berl. a. oth. 'עֵבֶר, without Dagesh) *grain, breadstuff*. Targ. Gen. XXVII, 28; 37 (h. text רִגְן). Targ. Is. LXII, 8. Targ. Gen. XLI, 35, sq. (h. text אָכַל); a. fr.—Y. Dem. I, 22<sup>a</sup> top *עֵבֶר our grain*. Y. Ned. VII, 49<sup>c</sup> top *עֵבֶר (perh. to be read עֵבֶר) by d'ganah we understand, of its (Palestine's) breadstuff (and not Egyptian beans), v. דְּגָנָה, —Pl. עֲבָרִיךָ*. [Targ. Y. Gen. XVIII, 3 ed. Amst., v. עֲבָרָה, —Y. Dem. I, c. עֲבָרִיךָ] *how are the crops?; Y. Taan. III, 66<sup>c</sup> top.—2) pregnancy, conception*. Targ. Job III, 2 *עַל ע' לֵילִיָּה (not לֵילִיָּה)*, Targ. Y. Gen. XXV, 24.—Nidd. 40<sup>a</sup> *בְּרָר ע' כִּנְיָן וְכ' two confinements of one pregnancy, as was the case with Judah and Hizkiah (who were born three months apart from one another).—Pl. עֲבָרִיךָ, עֵבֶר, Ib. בְּרָר ע' two confinements of two conceptions (one being a miscarriage).—3) inter-*

*calation, proclamation of a full month; proclamation of a leap-year*. Targ. I. Sam. XX, 27; 34 *יָרָה חֲמִישָׁה יוֹם ע' יָרָה חֲמִישָׁה יוֹם* the second New Moon Day which is observed in consequence of the proclamation of a full month. Targ. Esth. IX, 31; Targ. II Esth. IX, 29; a. e.—Y. Snh. I, 18<sup>c</sup> bot. קְמִירָה ... וְצִלָּה' *(not מִיָּרָה) R. Jacob bar A. was before him admitted to the meeting for the proclamation of a leap-year; Y. R. Hash. II, 58<sup>b</sup> top; a. fr.*

**עֵבֶר, עֵבֶר, עֵבֶר** f. (עֵבֶר) 1) *labor, work, trade, occupation*. Targ. Lev. XVI, 29. Targ. Ex. XXXI, 5; a. fr.—B. Mets. 91<sup>a</sup> *בְּעִבְרָתִי מִדְּבָרִי* his attention is absorbed by his business. Y. Taan. IV, 69<sup>b</sup> bot. מִיָּעָבֵר *to follow his pursuit (as a washer)*. Y. Sabb. II, 4<sup>d</sup> top, v. עֲבָרָה; a. fr.—2) *beasts of labor, v. עֲבָרָה*.

**עֵבֶל** (b. h.) pr. n., ע' *Mount Ebal, near Shechem*. Sot. VII, 5; Tosef. ib. VIII, 9; 11; a. e.

**עֵבֶר** I m. (עֵבֶר) *traveller*. Targ. Job XXXI, 32 Ms. Var. (ed. אֲכַסְרִי).—V. עֲבָרָה.

**עֵבֶר, עֵבֶר, עֵבֶר** m.=h. עֵבֶר, *border, bank, side*. Targ. Ez. XLVI, 19 (ed. Wil. עֵבֶר; h. text קִרְיָה). Ib. XL, 18 (ed. Wil. עֵבֶר). Targ. II Chr. XXIII, 10. Targ. O. Gen. L, 10; (Y. ed. Amst. עֵבֶר); a. fr.—B. Bath. 40<sup>b</sup> *בְּעִבְרָה יָמִינָה* on the right bank. Ib. 91<sup>a</sup> *וְעִירָא רְכוּזָהּ וְזוּ ר'—B. the small side of Kuthi is Ur Kasdim; [comment.: 'Ibra Z'era, pr. n. pl.]; a. e.—Pl. עֲבָרִיךָ, עֵבֶר*. Targ. O. Ex. XXXII, 15, Targ. Jer. XLIX, 32; a. e.

**עֵבֶל, עֵבֶל** 1) *circle*. Succ. 8<sup>a</sup> *כְּמֹה מְרֻבֵּעַ יוֹתֵר ע' (עֵבֶל) m. ע' by how much is a square larger than a tangent circle within it? One fourth; Ohol. XII, 6. Naz. 8<sup>b</sup> בֵּית ע' Ar. (ed. Wil. עֵבֶל) a circular building; Tosef. Neg. VI, 3 בֵּית ע' ed. Zuck. (Var. עֵבֶל).—2) a round mould in which figs or grapes are pressed, cake of pressed figs; cake, loaf*. B. Mets. II, 1 (21<sup>a</sup>) *כְּמֹה מִצָּע ע' וְכִיּוֹרֵכָה* if one finds a cake of figs within which was a piece of earthen ware (as a mark). Maasr. I, 8, v. חֶלֶק. Sabb. 93<sup>a</sup> top (expl. בכר, ib. X, 5) *כְּע' a cake of figs (too large for one to carry); a. fr.—Pl. עֲבָרִיךָ, עֵבֶר, עֵבֶר*. Ter. IV, 8, v. מִלְּבָן. Y. Hall. I, 57<sup>d</sup> bot. Toh. X, 8 *לְוִגֵּן בֵּין הָע' לְוִגֵּן* the space between the moulds and the deposit of grape shells (Maim.; v. infra).—Ab. d'R. N. ch. VI, end *חֲזָרָה מִבֵּינָן אֶת הָע' וְכ' (not חֲזָרָה מִבֵּינָן) they took the loaves of bread and sawed them apart and soiled them with mud.—3) עֲבָרִיךָ הָגָה weights (clay cylinders) put on the wine press*. Sabb. I, 9 *הָגָה ע' הָגָה* you may put on (the press) the beams of the oil press or the cylinders of the wine press; Tosef. ib. I, 29 *הָגָה ע' (ע' הָגָה) וְחֻלְיִין בְּע' הָגָה* and suspend the weights &c. Toh. I, c. לְוִגֵּן בֵּין ע' לְוִגֵּן between the cylinders &c. (R. S.; v. supra).—4) in gen. *ball, lump*.—Pl. as ab. Sot. 11<sup>b</sup>, a. e., v. קָקֵט. Tosef. Mikv. V, 8 *עֲבָרִיךָ שֶׁלֶג* lumps of snow; a. fr.

**עֵבֶל, עֵבֶל, עֵבֶל** ch. same, 1) *circle*. Succ. 8<sup>a</sup> *כְּמֹה מְרֻבֵּעַ יוֹתֵר ע' (עֵבֶל) m. ע' by how much is a square larger than a tangent circle within a square; a. e.—2) עֲבָרִיךָ הָגָה a tangent square within a circle; a. e.—3) עֲבָרִיךָ הָגָה cake, loaf*. Y. Shebu. VI, 37<sup>a</sup> bot. ע' *וְאִיעֲרָכִי גִי ע' (עֵבֶל)*

Ib.<sup>b</sup> top קצוץ חד עיגל וכ' (corr. acc.) they cut one loaf and found &c.; Lev. R. s. 6 עגולה (corr. acc.). Gen. R. s. 49 חד חר ע' דפיתא בעיגול (Ar. ed. Koh. (corr. acc.)) one loaf of bread for ten follera. Y. Bicc. III, 65<sup>d</sup> ע' מכלה ליה ע' ולא היה ליה ע' and had not a loaf of bread to eat; a. fr.—Pl. עיגולין. Lev. R. l. c. Lam. R. to III, 16 חמנין ע' (פסילקין. Ar. (ed. (פסילקין); a. e.

**עִינָן** m. (עִינָן) *tying, holding fast*.—Pl. עיגולין [*means of tying*], anchor, ballast. B. Bath. 73<sup>a</sup> (expl. עיגולין ib. V, 1) אלו ע' שלה Ms. H. a. F. (ed. עיגולין; Rashb. עיגולין; v. Rabb. D. S. a. l. note 3) that is the means of her (the ship's) detention (with ref. to Ruth I, 13); Yalk. Ez. 367 (not עיגולין).—[In later Hebr. literature: status of a deserted wife.]

**עִינָנָא** ch. same, 1) anchor, v. preced.—2) condition of a deserted wife, disability to remarry, v. עִינָן. Gitt. 3<sup>a</sup>; Yeb. 88<sup>a</sup> וכ' אקילו ע' משום ע' in order to prevent the eventuality of 'widowhood in life', the Rabbis have made lenient rules for her (as regards testimony to her husband's death); a. e.

**עִנָּה, עִנָּלָה, עִנָּל** m. = h. עִנָּל, calf. Targ. Lev. IX, 2, sq. (ed. Lsb. עִנָּל). Targ. Ex. XXXII, 24; a. fr.—Y. Snh. VII, end, 25<sup>d</sup> נחל וארעביר חר עִנָּל (the pebble) fell down and turned into a calf. Y. Kil. IX, 32<sup>b</sup> מנכס ע' חר ע' saw a calf which was going to be slaughtered. Snh. 65<sup>b</sup>; 67<sup>b</sup>, v. בָּרָא I; a. fr.—[Y. Shebu. VI, 37<sup>b</sup> top חר עיגל read: עיגל calf's eye, name of a jewel. Targ. Ex. XXXVIII, 19; XXXIX, 12 (h. text אדלמה). Targ. Y. Num. II, 18 עיגל. Pl. עִנָּלָה, עִנָּלִין, עִנָּלִין. Targ. II Kings XVII, 16. Targ. I Kings XII, 32; a. e.—[Targ. Jer. XXXI, 39 ed. Lag., v. עִנָּלָה.]

**עִדָּה**, v. עִדָּה.

**עִדָּה** m. (עִדָּה) = *anniversary, (idolatrous) festival*.—Pl. אִידָּה. Ab. Zar. 2<sup>a</sup>; Y. ib. I, 39<sup>c</sup> top; Y. Erub. V, beg. 22<sup>b</sup>, v. אִידָּה. Tosef. Ab. Zar. I, 1 עִדָּה (Var. אִידָּה).

**עִדָּה** ch. same, יוֹמָה דַּע' (omp. יוֹמָה) appointed day. Targ. Prov. VII, 20 (ed. Wil. דַּע' h. text בָּקָה).

**עִדָּבָה**, v. עִדָּבָה.

**עִדָּה** m. (עִדָּה I, Pa.) *carrying, going with child*. Gen. R. s. 20 חר ע' חר ע' זה ע' heronekh (Gen. III, 16) means the inconveniences during pregnancy, v. עִדָּבָה. Yalk. ib. 82 (ref. to Gen. XVIII, 12) ע' ולדה ... ע' וְלֹדָה as long as a woman is young, there is for her a possibility of bearing children; a. e.—Pl. עִדָּהִין. Gen. R. s. 48 (ed. Wil.) ע' וְלֹדָה as long as a woman is young, there is for her a possibility &c. and I, after I am grown old, should have 'ednah?—V. עִדָּהִין.

**עִדָּה, עִדָּהִין, עִדָּהִין** ch. same. Targ. Ruth IV, 13. Targ. Y. II Gen. XVIII, 12 (Y. I עִדָּהִין pl.; ed. Amst. עִדָּהִין; h. text עִדָּה, v. preced.).—Pl. עִדָּהִין (fem.). Targ. O. Gen. III, 16 (Y. sing.). Targ. Y. I ib. XVIII, 12, v. supra.

**עִדָּהִין** m. (עִדָּהִין), pl. עִדָּהִין, *delicacies, indulgence*

*in delicacies; to indulge one's self*. Taan. 20<sup>b</sup> ולא ינדח ע' שכח ... if he forgot himself and ate and drank (on a day observed as a fast day in the place), he must not show himself before the public, nor must he indulge himself with delicacies; Yalk. Gen. 148.

**עִדָּהִין** m. (עִדָּהִין) *period*; pl. עִדָּהִין, *menses*. Gen. R. s. 48 (ed. Wil.) ע' וְלֹדָה as long as she is young, a woman has her periods, and I, 'after I am grown old' (Gen. XVIII, 12) should have 'ednah, that is menses?; [Yalk. ib. 82 וְלֹדָה וְעִדָּהִין וְעִדָּהִין].

**עִדָּהִין**, v. עִדָּהִין.

**עִדָּהִין** m. (עִדָּהִין) *hoeing*. M. Kat. 3<sup>a</sup>. Gen. R. s. 39 בע' עִדָּהִין engaged in hoeing at the proper time, v. נִכְבֵּשׁ.

**עִדָּהִין** f. (עִדָּהִין II, emp. עִדָּהִין) [*booty, lion's share*], choice land, v. עִדָּהִין. Gitt. V, 1 בח' ע' in cases of damage we assess (and collect from) the choice land of the defendant; Tosef. Keth. XII, 2; Tosef. B. Kam. I, 1 חר ע' וְעִדָּהִין, v. עִדָּהִין. a. fr.—[Tosef. Shebi. V, 17 חר ע' וְעִדָּהִין, v. עִדָּהִין.]

**עִדָּהִין**, constr. עִדָּהִין same, esp. *choice dwellings*. Targ. Lam. II, 2 (Bxt. עִדָּהִין; ed. Vien. עִדָּהִין; v. Koh. Ar. Compl. s. v.; end; h. text נארה). Targ. Ps. LXXXIII, 13 (Ms. דרורון; ed. Wil. עִדָּהִין).

**עִדָּהִין** c. (v. next w.) *period, time*.—Pl. עִדָּהִין, עִדָּהִין. Yalk. Gen. 82; v. עִדָּהִין.

**עִדָּהִין, עִדָּהִין** ch. (עִדָּהִין) same. Targ. Koh. III, 1, sq. (ed. Vien. עִדָּהִין). Targ. Ps. LXXI, 9 (ed. Wil. עִדָּהִין); a. fr.—*until now* (v. אִידָּהִין). Ib. 17.—Targ. O. Gen. XXIV, 55 עִדָּהִין עִדָּהִין (h. text עִדָּהִין).—Meg. 16<sup>b</sup> (prov.) עִדָּהִין when the fox has his time, bow to him. Ber. 15<sup>a</sup> עִדָּהִין עִדָּהִין when it is time for prayer; a. fr.—Esp. *the time appointed for the study of the Law, lesson*. Ib. 43<sup>b</sup> עִדָּהִין עִדָּהִין when he has no fixed time for study; עִדָּהִין עִדָּהִין but if his time is fixed (by his teacher), he will be known to go to his appointment (and not be suspected of going wrong). Gitt. 60<sup>b</sup> עִדָּהִין עִדָּהִין let me sit (to study with you) at the hour of your studies; עִדָּהִין עִדָּהִין that hour is mine (for my own studies). Hull. 133<sup>a</sup> עִדָּהִין עִדָּהִין his teaching engagements prevented him (from officiating as priest); a. fr.—Pl. עִדָּהִין, עִדָּהִין. Targ. Esth. I, 14. Targ. Job XXIV, 1. Targ. I Chr. XII, 32. Targ. Ps. XLVI, 6 עִדָּהִין ed. Lag. (oth. ed. עִדָּהִין); a. fr.

**עִדָּהִין** m. (עִדָּהִין) *perversion*; עִדָּהִין *perversion of justice*. Ab. V, 8; Ab. d'R. N. ch. XXXVIII; Sabb. 33<sup>a</sup>, contrad. עִדָּהִין. Tanh. Thazr. 7 עִדָּהִין עִדָּהִין (v. עִדָּהִין). acc.) is there perversion of justice in heaven?; v. עִדָּהִין.

**עִדָּהִין** m. (עִדָּהִין) *speculation, meditation, deliberation*; עִדָּהִין *a) calculation of the effects of prayer, expectation of the granting of one's prayer as a due claim* (v. עִדָּהִין). Ber. 55<sup>a</sup> עִדָּהִין עִדָּהִין עִדָּהִין three things cause a

**עֵיִרָבָא** m. (עֵיִרָב) *heaviness, pain*. Lam. R. to II, 1, v.

**\*עייט** m. (עט *to twist*, emp. עט) *tassel, fringe*. Tosef. Kil. V, 20 מורח ... ע' של צמר (Var. עיט; עיט) a woolen tassel attached to a linen garment is permitted (Kil. IX, 9 פקח ... אסור).

**\*עייט**, Y. Yeb. IV, end, 6<sup>c</sup> רחן דעייטך רגלך, read as Y. Kidd. III, 64<sup>d</sup> top: רחן דעייטך מגלידך וכו' he who is with thee (I, thy friend) exiles thee (advises thee to emigrate), before Samuel comes and disfranchises thee.

**\*עיימא**, Y. Ab. Zar. II, 40<sup>d</sup> דעינא אהן, read: אהן דעינא (being a corrupt Var. lect. for עינא; v. Y. Sabb. XIV, 14<sup>d</sup> דעיינא ויהוה דעיינא) that decision about the sore eye.

**ע' תלוייה** *ע' תלוייה* the letter 'Ayin. Cant. R. to III, 4 תלוייה ע' מעשה נסים *ע' מעשה נסים* Y. Meg. I, 71<sup>c</sup> top *ע' מעשה נסים* the 'Ayin on the tablets was a miracle, v. רעץ; a. e.—*ע' תלוייה* Y. Ber. II, 4<sup>d</sup> bot., v. אל"ף. Sabb. 103<sup>b</sup> one must not write *ע' וכו'* the Alephs so as to look like 'Ayins &c.

**עין, עיין** v. עין.

**עיינא, עיינת, עיינא, עיין** v. עינא, עינת.

**עיינוש** pr. n. pl. *Aynosh*, a northern border town of Palestine. Y. Dem. II, 22<sup>d</sup> top; (Tosef. Shebi. IV, 10 עיני שר, Var. עינישט).

**עיינושא** v. עינישא; a. עינישא.

**ע' מב, עייני** pr. n. pl., v. עיני III.

**עירף** v. עירף, a. עירף II.

**עירק** v. עירק.

**עירקא** v. עירקא.

**עיררות** pl. of עירר.

**עירתא** v. עירתא.

**עירתלו** pr. n. pl. *Āyathlu*. Y. Nidd. I, beg. 48<sup>d</sup>; ib. 49<sup>b</sup> bot. (Bab. ib. 9<sup>b</sup> עירתלו).

**עכ, עיכוב** m. (עכב) *keeping back, hinderance, prevention*. Tem. 32<sup>a</sup> sq. בלבל אין בה אלא ע' גיזברין בלבל there is nothing to prevent the offering of the sacrifice, except that we must await the appearance of the Temple treasurers (as representatives of the owners).—Esp. *hinderance, a circumstance which makes a religious act invalid, indispensable condition, absolute necessity*. Y. Pes. VII, 34<sup>b</sup> top (ref. to עכב אש, Ex. XII, 9) עכב אש לע' the text has an extraordinary (emphatic) expression about it to intimate that the roasting of the Passover sacrifice over fire is indispensable. Ib. II, 29<sup>b</sup> bot. רחמנא עכב the rule that the unleavened bread to be eaten on the Passover night must not contain any fruit juice has been laid down as an indispensable condition, opp. למצוה, v. מצוה; a. e.

**עכ, עיכובא** ch. same, 1) *delay*. Targ. Y. Deut. XXIII, 22.—2) *indispensable condition*. Yoma 5<sup>a</sup> bot. עכב ע' דייא the emphatic expression 'thus' (Ex. XXIX, 35) intimates the indispensableness of any of the prescribed forms. Ib. <sup>b</sup> עכב ע' דייא the emphatic expression, 'and ye shall guard' (Lev. VIII, 35) intimates &c.

**עכ, עיכור** m. (עכב); pl. עיכורין *things attacked by fire, half-burned pieces* which bounded off the altar. Zeb. 83<sup>b</sup> עיכורין עיכורין עיכורין pieces of a burnt-offering; עיכורין עיכורין pieces of frankincense; Yoma 45<sup>b</sup>. Hull. 90<sup>a</sup> עכב ע' גידים ועצמות; v. גידים ועצמות; v. גידים ועצמות.

**עכב, עיכוב** pr. n. pl., v. עכב a. עכב.

**\*עיכוליה**, Y. Ab. Zar. I, 39<sup>c</sup> bot.; Y. Dem. IV, 24<sup>a</sup> bot. פירוליה, read with Matt. K. to Lam. IV, 2: פירוליה, v. פירוליה.

**עלא, עילא (ע' עילא)** m. (עיל)=h. עיל, *height, heaven*. Targ. Job XXXVII, 9 עילא—עילא ע' מן—עילא *above, over*. [Dan. VI, 3 עילא] Targ. Y. Gen. I, 7. Targ. Gen. XXII, 9. Targ. Num. I, 3 (O. ed. Vien. עילא *from on high, above*. Targ. Ps. L, 4. Targ. I Chr. XI, 11; a. fr.—B. Bath. 45<sup>a</sup> and those who come down (to Babylonia). Y. ib. VI, end, 15<sup>c</sup> עילא עילא one (grave) above and one below. Sabb. 30<sup>a</sup> עילא עילא ... לע' מר' תנחום they asked this question over (the head of) R. Tanhūm, i. e. those standing by him when he was teaching (v. עילא). Hull. 51<sup>a</sup> עילא עילא with the great Rabbi when he was teaching; a. fr.—Y. Ber. II, 4<sup>c</sup> bot. עילא עילא when he had his T'fallin on. Ib. עילא עילא but we do not rely upon him, a. e.—[Usu. עילא עילא, v. עילא, or עילא, v. עילא ch.]

**עילא, עילא** I m. (עילא) *foal*. Targ. Zech. IX, 9 ed. Lag. (oth. ed. עיר). Targ. Job XI, 12 (ed. Wil. עילא).—Pl. עילא, עילא. Targ. Jud. X, 4 (ed. Wil. עילא; some ed. עירין). Targ. Is. XXX, 6. Targ. O. Gen. XXXII, 16; a. e.—Sabb. 155<sup>a</sup> עילא עילא when feeding very young foals.—[B. Bath. 9<sup>a</sup> עילא עילא Ms. F., v. עילא I.]

**עילא II** c. ch. (v. עילא) [*going around*, 1) *circumvention, intrigue, falsehood*. Targ. Ruth IV, 22; [Dan. VI, 5, sq. עילא]. Targ. Ps. XLI, 7 ed. Lag. (oth. ed. עילא; h. text עילא). Ib. LVIII, 3 (some ed. עילא, corr. acc.; h. text עילא). Ib. LXXI, 4. Targ. Job XIII, 7 Ms. (ed. עילא).—2) *pretext* Y. Keth. XII, 35<sup>a</sup> bot. עילא ע' ארבעי you want a pretext; Y. Kil. IX, 32<sup>c</sup> עילא עילא (fem.).—Pl. עילא. Targ. Ps. LXIV, 7 (h. text עילא).—[עילא f. h., v. עילא.]

**עילא III, עילא** pr. n. m., v. עילא II.

**עילא, עילא** m. (v. עילא) *high, uppermost; Most High*. Targ. Ps. LVII, 3. Targ. Is. XIV, 14 (ed. Wil. עילא, corr. acc.; ed. Lag. עילא); a. fr.—Y. Maas. Sh. V, 56<sup>c</sup> top עילא עילא Upper Galilee; Sh. 11<sup>b</sup> (not עילא). Sot. 40<sup>a</sup> עילא עילא the Most High will be praised. Pes. 76<sup>a</sup>, a. e. גבר עילא; v. גבר I; a. fr.—[Targ. Ps. LVIII, 3 some ed., v. עילא II.—Targ. Y. Gen. II, 22 עילא, ed. Amst., v. עילא.—Pl. עילא. Targ. Y. Gen. I, 6 (I ed. Vien. עילא).]

עִמּוֹר II m. (עמר) *heaping up, carrying sheaves*

**עֵינָה, עֵינָה** ch. same, 1) *eye, sight* &c. Targ. Lev. XXIV, 20. Targ. O. Ex. XXII, 2. Ib. X, 5; a. fr.—Hull. 96<sup>a</sup>, a. fr. 'טריעות' v. *טריעותא*.—(v. preced.) *discernible, in natural form*. Pes. 75<sup>a</sup> top *בְּעֵינֶיהָ* v. *קִינָהָ*.—*מֵעֵין, מֵעֵין* v. preced. Targ. Deut. XXXIII, 28. Targ. Josh. XXIV, 27; a. e.—*בְּרֵשָׁא ע' (or only ע') evil eye*. Targ. Y. Gen. XLII, 5.—Ber. 20<sup>a</sup>. Pes. 50<sup>b</sup> *שְׁלֵטָה בְּדוּ ע' the eye controls them (they cannot be hidden from sight; v. Taan. 8<sup>b</sup>, quot. in preced.)*. B. Mets. 30<sup>a</sup> *מְשׁוּם ע' (Ms. M. בְּרֵשָׁא) because it attracts the (evil) eye; a. v. fr.—Ned. 50<sup>a</sup> the*

**עֵיסָה** f. (עָסַת) *started dough* (contrad. to בָּצָק risen dough), *quantity of flour used for one person's meal.*

Erub. 83<sup>b</sup> כמה עיסת המדבר how much is the 'isah of the desert? Makhsh. II, 8 ע' bread made of started dough (of pure flour), opp. פת קיבר. Tosef. Hall. I, 4 העשה ע' if one starts dough with the intention to eat it as dough when it is risen. Y. ib. II, end, 58<sup>d</sup> ררך the way dough is made (of pure flour). Ib. עיסתו מרובה his (the baker's) dough is a large quantity. Ib. עינה יפה (the baker's) dough is a quantity large enough for your dough (for immediate use); וכמה עיסותיכם ו' and how large is that quantity? As much as the 'isa of the desert. Ab. Zar. 68<sup>a</sup>. Sot. 30<sup>a</sup>; a. fr.—Trnsf. a) the human body, sensuality. Lev. R. s. 13, v. נָשָׁה. Ber. 17<sup>a</sup> ומי ... גלוי it is revealed and known to thee, that it is our will to do thy will, and what prevents it? The leaven in the dough (the fermenting passion). Gen. R. s. 34 (ref. to Gen. VIII, 21) ע' שנתחומה ו' it is poor dough which the baker (that sells it) declares to be bad; a. e.—b) a mixed family, a family suspected of containing an alien admixture, 'isah, (opp. נקיה סולת, v. סלח). Y. Keth. I, 25<sup>d</sup> top; Tosef. Kidd. V, 2 איזוהי ע' (strike out אלמנה, v. Tosaf. a. l.). Tosef. l. c. אמרו ע' why, then, has it been declared that a woman of an 'isah family is prohibited from marrying into priesthood? Because suspected *h'dlalim* (v. חָלַל II) are mixed up with it. Eduy. VIII, 3, a. fr. ע' אלמנה the widow of one belonging to an 'isah family. Ib. ע' כשירה לטמא ו' a member of an 'isah family may serve (through intermarriage) to make clean as well as to make unclean, v. מקנה; a. fr.—Yalk. Deut. 808 וערבו את הע' (not וערכו) the daughters of Lot arose and mixed the dough (had incestuous intercourse).

**עיסוק** m. (עָסַק) doing, management. Lev. R. s. 13 Abraham (in his vision, Gen. XV, 9 sq.) beheld the empires typically represented by their doings (policy). Y. Ber. IV, 7<sup>b</sup> bot. ע' שעה אחת צא שור ע' deduct one hour for the work of preparing the sacrifice; Y. Pes. V, 31<sup>c</sup>, sq. Y. Sabb. V, end, 7<sup>c</sup> שור ע' an ox hard to manage. Y. Sot. IX, 23<sup>c</sup> bot. מצות ע' the law demanding the act of measuring (even if there be no doubt as to the nearest place, Deut. XXI, 2); (Bab. ib. 45<sup>a</sup>; Snh. 14<sup>b</sup> במדידה לַעֲסֹק).

**עיסורות** f. pl. (עָסַר) 1) divisions of ten. Targ. O. Deut. I, 15; Ex. XVIII, 21 ed. Berl. (oth. ed. a. Y. (עָשָׂה).—2) arrangement of tenth portions in succession. Ned. 39<sup>b</sup> רבי רבי כעש' like the arrangement in the house of Rabbi (that the first daughter gets one-tenth of the estate, the second one-tenth of the remainder and so on).—3) (of coins) decades, groups of tens. B. Mets. 64<sup>a</sup> top וחומשייתה ב' (a reasonable mistake is) a mistake in decades or in fives (where you count by tens or fives).

**עיסות** v. עָסַת.

**עיסקא** constr. עָסַק, v. עָסַק.

**עיסריתא** v. עָסַר.

**עירר** m. (b. h.; עָרַר I) 1) fainting, wearied; exhausted. Pesik. Zakhor, p. 28<sup>a</sup> (ref. to Deut. XXV, 18) ע' faint from thirst; Tanh. Ki Thetse 10; a. e.—Pl. מפני שהיו ע' מן הריח because they were fainting from the smell (of the Passover sacrifice).—2) (= עָרַר) hard-working, industrious. Snh. 94<sup>b</sup> (ref. to Is. VIII, 23) אין נמסר עם ע' בחורה ברר מי המציק לו the people (of Judah) that studies the Law with painstaking shall not be delivered into the hands of him who distresses it.

**עיר** I m. (v. preced.) weariness. Targ. Job VII, 11 Ms. (ed. עָרַר).

**עיר II** to bend, double. Targ. Ex. XXVI, 9 וְעִירָהּ Ms. I (Ms. II וְעִירָהּ; O. ed. Berl. a. Y. וְעִירָהּ; oth. ed. וְעִירָהּ Af.).—Part. pass. עִירָה (עִירָה). Ib. XXVIII, 16; XXXIX, 9 (Y. ed. Vien. עִירָה).—Ber. 56<sup>a</sup>, v. חָסָא I. Hull. 51<sup>b</sup> עִירָה מִיָּדָא Ar. (Alf. עִירָה מִיָּדָא; ed. עִירָה מִיָּדָא) if the cloak is well folded.

**עִירָה** to double, fold. Keth. 67<sup>b</sup> עִירָהּ he doubled them (his gifts) and sent them to him. Sabb. 134<sup>a</sup> וְעִירָהּ לִיהָ (not וְעִירָהּ) Rashi וְעִירָהּ לִיהָ; Ms. Rashi וְעִירָהּ לִיהָ, v. Rabb. D. S. a. l. note 10) let him bend the border upward. Erub. 96<sup>b</sup> עִירָהּ אֲדַעְתָּ he doubled them with the intention of making borders to a cloak. Men. 42<sup>a</sup>; a. e.

**עִירָה** same, v. supra.

**עִירָה** v. עָרַר.

**עִירָה** I m. (preced.) cover, veil. Targ. O. Gen. XXIV, 65 (h. text עִירָה); a. e.

**עִירָה** II pr. n. m. 'Efa, v. חִיפָא III.

**עִירָה** m. (עָרַר = עִירָה, v. עָרַר I) junction, combination; [oth. opin. weariness]. Hag. 15<sup>a</sup>, v. עִירָה.

**עִירָה** m. (עָרַר) mouldering. Pes. 40<sup>a</sup> אכיל עִירָה he eats mouldy bread.

**עִירָה** v. עָרַר.

**עִירָה** v. עָרַר.

**עִירָה** II. עָרַר v.

**עִירָה** m. (עָרַר) 1) strength. Lam. R. to III, 4 (expl. עִירָה, ib.) [read:] עִירָה כְּבִי הַעֲצוּמִים (he broke) my strength, that is, my sons who were like the sons of the mighty.—2) essence, self. Sabb. 86<sup>b</sup>; Yalk. Ex. 278 (ref. to זכור את ו' Ex. XIII, 3, a. XX, 8) מה להלן בְּעִירָהּ as there the word was delivered on the self-same day (of the exodus), so it was here on the selfsame day (on a Sabbath day). Yoma 81<sup>a</sup> (ref. to בעצם, Lev. XXIII, 30) עִירָהּ על עִירָהּ של יום ו' labor on the day itself is punished with extinction (contrad. to חוספה). Men. 68<sup>b</sup>, a. e.—3) pl. עִירָהּ, עִירָהּ (cmp. אֲסִמְכָהּ) surety, a promise made with the condition of a forfeit in case



ה' השני 1770. *root*. Kil. VII, 1 (עקר) m. עקר, עיקר the second *root* (that of the slip, v. אַרְבֻּבָּה; a. fr.—*Pl.* עֵקְרִים, עֵקְרִין, עֵקֶר, עֵקֶרִי. Ib. 2 וְעֵקְרֵיהֶם נִרְאִים and the roots of the sets are visible. Sabb. XIV, 3 כִּסּוּס root-drink (a medicine for gonorrhœa). Tosef. Yeb. VIII, 4 כִּסּוּס ... שֶׁלֹא a man must not take a root-drink for the purpose of becoming impotent. Sabb. l.c. שֶׁכֵּן עַיִן oil in which roots have been soaked. Y. Shek. VI, beg. 49<sup>c</sup> שֶׁכֵּן אֵלֶּי (oil) in which they boiled the roots (for frankincense); Hor. 11<sup>b</sup>; Kerith. 5<sup>a</sup> מְשֻׁלָּק בִּי הָעֵץ. Ib. אֵינוֹ וְהָלֵא לְסוּד הָעֵץ אֵינוֹ. Ib. מְשֻׁלָּק בִּי הָעֵץ אֵינוֹ but there was not even oil enough to oint the roots (much less to soak them). Pesik. Par., p. 40<sup>b</sup>; Tanh. Huk. 8, a. e. הָעֵץ מְבִיאֵין עֵץ וּמַעֲשֵׂתֵין וְכִ' עֵקֶר מִשְׁרֵיין, and let the smoke rise under him; a. e.—*Transf. origin*. Keth. 77<sup>a</sup> מִמֵּקְרֹו from its origin (shaft), v. הָתֵת.—עֵקֶר מִשְׁרֵיין, v. מִמֵּקְרֵין.—2) *essence, reality, main object, chief*. Y. R. Hash. III, end, 59<sup>a</sup> הָיָא נַחֲשׁ עֵקֶרָה (not עֵקְרָה) is not its (the *saraf's*) real name *naḥash*? Snh. 87<sup>a</sup> דְּבַר עֵקֶרָה אֵין מִדְּבַרֵּי וְכִ' a thing (law) which in its main aspect is found in the Torah, but the details of which are based on Soferic tradition (v. סוֹפֵר). Y. Sot. VI, 21<sup>a</sup> עֵדוּתוֹ the main testimony in the case. Ber. 12<sup>b</sup> (ref. to Jer. XXIII, 7, sq.) אֵלֶּא שְׁתָּהוּא שְׁעִבְרָה מִלְּבִיּוֹתָ עֵ' not that the memory of the exodus from Egypt will be entirely effaced, but the delivery from servitude to the empires will be the chief event commemorated, and the exodus from Egypt subordinate to it (v. תַּפְּסֵל). Ib. 13<sup>a</sup> יִשְׂרָאֵל Israel will be the chief name. Ruth R. to IV, 11, a. e., v. מְסֻבָּה. Ib. (play on עֵקְרָה, Gen. XXIX, 31) וְרַחֵל הָיְתָה רַחֵל עֵקֶרָה Rachel was his (Jacob's) main wife, for we read, 'and Rachel was *ḥakarrah* which means *ḥakarrah* (the chief); Gen. R. s. 71 בֵּית רַחֵל Rachel was the chief person of the household. Num. R. s. 14

(play on קערז, Num. VII, 61) ... אל חקר קערז אלז עקרת ... read not *kā'ārath*, but *ikkereth*, typical of Rachel who was the chief of the house: she was the chief person &c. Succ. 50<sup>b</sup> שירה בבל the chief element in the Temple music is instrumental music; ע' שירה בפה the song is the essential element; a. v. fr.—זעם, v. זעם. כפר בע'—זעם, v. זעם. לא *not at all*. Snh. 22<sup>a</sup> לא נשתנה כל ע' has not at all been changed. Ex. R. s. 16 לא אסור ליגע בה כל ע' must not touch her at all; a. fr.—[In later Hebr. literature: עיקרים, *principles of faith*.]

**עין, עיקרא, עיקר** ch. 1) same. Targ. Job XXIX, 19. Ib. XXVIII, 9 עיקרהון Ms. (ed. עקרהון, pl.). Ib. XIX, 28. Targ. Ps. XII, 5 כפרין בע' (v. כפר); a. fr.—Gen. R. s. 53, end, a. e. עקריה. v. עק. B. Mets. 103<sup>b</sup> כל עיקר בלמא עקריה; a. fr.—originally, at first. Ab. Zar. 3<sup>b</sup> ומע' מאן וכ' originally (ere this) who taught them? Ib. 41<sup>a</sup> ... סבור מע' at first they thought..., but finally &c.; a. v. fr.—עין, עיקרא, עיקרין. Targ. Mic. VI, 2. Targ. Job XXXVI, 30; a. e.—2) a castrated animal. Sabb. 152<sup>a</sup>, v. איקא.

**עיקרת, עיקרה** f. עיקר v. h.

**עיקש** v. עקש II.

**עיקה** I f. (v. עיקה) *distress, misfortune*. Targ. Y. Ex. XXI, 13. Targ. Ps. XVI, 3; a. e.—[Mostly עיקה.]

**עיקה** II m. (עקה, sec. r. of עק), pl. עיקהון *narrows*. Targ. Ps. CXVI, 3 (h. text מצרי).

**עיר** m. ch. (= h. עיר; v. עיר; cmp. נער) *foal*. Targ. Zech. IX, 9.—Pl. עירין. Targ. Jud. X, 4; v. עיר.

**עיר** I m. (עיר) *guardian, angel*. Midr. Till. to Ps. CXVIII, 8 ולא ירד עמי לא ע' ולא שרף וכ' ed. Bub. (oth. ed. borrowed from Dan. IV, 10) nor went down with him (Abraham) a guardian, or Seraph, or angel. Ib. to Ps. I (play on עיר, Gen. XI, 4) ולא אלה ע' means a deity (ref. to Dan. I. c.).—Pl. עירין. Pes. 33<sup>a</sup> (quot. fr. Dan. IV, 14) בגזירה ע' וכ' by the decree of the guardians (scholars) the word (is established) &c., i. e. they have so decided at college.—[עיר *awake*, v. עיר ch.]

**עיר** II f. (b. h.; עיר) [*watch-tower, fort.*] *town, city*. B. Kam. 80<sup>b</sup> בארין ע' הלוך he who buys a township in Palestine, is bound by law to buy also the accesses to it on four sides. Snh. 17<sup>b</sup> כל ע' שאין בה עשרה וכ' in a town in which there are not the following ten things (institutions), a scholar is not permitted to live. Snh. I, 6 ולא יבנה בית ע' וכמה יהא בע' וכ' and how large must the population of a town be, to be fit as a seat for a Sanhedrin? Yoma 20<sup>b</sup> ב' (Ms. M. רומי) the City of Rome; Pes. 119<sup>a</sup> ב' (Ms. M. ברומי) in Rome; a. v. fr.—Pl. עירין, עירין. Tosef. Macc. III (II), 1; Macc. 9<sup>b</sup> שלש ע' תבדיל וכ' Moses set apart three towns (of refuge). Ib. II, 4, a. fr. מקלט, v. עיר מקלט. Meg. I, 1, sq.; a. fr.

**עיראין**, Kel. XXI, 2 ed. Dehr., v. עירין.

**עירוביבא, עירובב, עירבב, עירבא, עירבון, עירובין, עירוביתא**, v. sub 'עיר.

**עירובין, עירובין** m. pl. (reduplic. of ערב I) *mixed multitudes*. Targ. O. Num. XI, 4 עירבב ed. Berl. (oth. ed. עיר). Targ. Cant. I, 12 עירבב ed. Jag. (oth. ed. עיר).

**עירח** f. (ערה II) *thread on the shuttle used for the woof, bobbin*. Kel. XXI, 1 שאינו עריר וכ' a bobbin which the weaver does not intend to shoot back again. Tosef. ib. B. Bath. I, 4 אירח.—Pl. עירין. B. Kam. 119<sup>b</sup> Ar. (ed. אירין, v. Rashi a. l.).—V. אירא.

**עירר**, v. עיר.

**עירב** m. (ערב I) 1) *interweaving, mixture, conjunction*. Kinn. I, 4 בע' ... שתי נשים שלקחו two women that bought their birds for sacrifices in common (not designating which of them belonged to the one and which to the other). Mikv. VI, 7 מקואות ע' in the case of two bathing reservoirs joined (a connection having formed between them); Hag. 21<sup>b</sup>; Yeb. 15<sup>a</sup>. Y. Pes. III, beg. 29<sup>d</sup> על עירובו for eating leavened matter in a mixture, opp. במין ברור; Bab. ib. 43<sup>a</sup>; a. e.—Pl. עירובין, עירובין. Y. Orl. II, 61<sup>d</sup> bot. Y. Bicc. II, 65<sup>a</sup> top עירובין ... אין הברכות first-fruits have no prohibitive effect on mixtures or on what has grown of them as to eating them in Jerusalem. Ib. עירובין mixtures of first-fruits with common ones; v. מעשר ע' mixtures of tithes with secular fruit.—an *interweaving of biblical sections, clauses of one section taken over, for interpretative purposes, to a succeeding section; misplacement*. B. Kam. 107<sup>a</sup> (ref. to the clause שניהם ... אשר יאמר, Ex. XXII, 8) ע' פ' here is a misplacement, and the words *Ki hu zeh* (which intimate that an oath can be administered only when the defendant admits a part of the claim) refer to the subject of loans (Ex. I. c. 24 sq.). Snh. 2<sup>b</sup> אי ע' פ' if he adopts the opinion that here is a misplaced clause (and *ki hu zeh* refers to loans), let him also require authorized, learned judges (אלוהים) 2) 'Erub, a *symbolical act by which the legal fiction of community or continuity is established*, e. g. a) with ref. to Sabbath limits (רעובין): a person deposits, before the Sabbath (or the Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath are measured from it as the centre; b) with ref. to buildings with a common court (רעובין): the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רעובין), and the carrying of objects on the Sabbath from one to the other and across the court is permitted; c) with ref. to preparing meals (רעובין) for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday and lets it lie over until the end of the Sabbath, by which fiction all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a conti-

**עִירְנִיתָא** f. (v. עִירְיָה) *leaves of mullein* used for lamp

wicks (φλόμος λυχννίτις, v. Sm. Ant. s. v. Ellychnium). Y. Sabb. II, beg. 4° (expl. אִידִין; v. עִמְרִיָּהּ).

**עִירְרָה** **עו'** m. (עִיר) [*waker*], a sort of *clepsydra* used in sick rooms. Y. Erub. X, end, 26<sup>d</sup> (expl. עִרְקָה). V. קִינְיָהּ.

**עִיש** f. ch. (= b. h.) *Ursa Major* (?). Targ. Job XXXVIII, 32 Ms. Var. for אִישָׁה, q. v.

**עִישוֹן** m. (עִשָּׁן) *raising smoke, burning spices*. Y. Ab. Zar. I, 39° bot. מִירָה שֵׁשׁ בָּהּ ע' וּשְׂרִיפָה heathen obsequies with which spice-burning and cremation (of clothes &c.) are connected.

**עִישוֹנָה** **עִש'** m. (עִשָּׁן) 1) = עִשָּׂנָה, *strength*. Targ. Ps. XXIX, 1 ed. Lag., v. עִשָּׂנָה. — 2) *fort, stronghold*. Targ. Prov. XXIV, 5 (ed. Lag. a. Wil. עִשָּׂנָה). Targ. Ps. LXI, 4 (קִישָׁא עִשָּׂנָה; Ms. בקוּשָׁא ע'; קוּשָׁא עִשָּׂנָה Wil. (ed. Lag. ע'; בקוּשָׁא ע'; Ms. קוּשָׁא ע'); a. e.—3) (comp. חוּשָׁנָה *store-house*). — *Pl.* עִשָּׁה, עִשְׂוִיָּה. Targ. Prov. VIII, 24 רִמְיָהּ ע' store-houses of water (h. text וְרִמְיָהּ).

**עִשְׂוֹר** **עִשְׂוֹר** m. (עִשְׂוֹר) *one tenth; (= מַעְשֵׂר) tithe, giving tithes*. Keth. 68<sup>a</sup> וְכִסְיָהּ ע' נְכִסִּים וְכ' the first daughter gets one-tenth of the estate, the second one-tenth of what is left &c. Bicc. II, 6 לְקִישְׁתִּי עִשְׂוֹרִי בשעת לקיטתו עִשְׂוֹרִי the giving of tithes is regulated by the time it (the Ethrog) is plucked, expl. Y. ib. 65<sup>a</sup> bot. לְמַעֲשְׂרוֹ עִשְׂוֹרִי this regulation refers to tithes as well as to the Sabbatical year (the time of plucking decides to which year the fruit belongs). Maas. Sh. V, 9; a. fr.—Trnsf. *dedication, sanctification*. Deut. R. s. 3 (ref. to Deut. VII, 13) מִזֶּה פְּרִי אֲרָמֶיךָ צִרְכִּים ע' ... צִרְכִּים ע' וְכ' as the fruit of thy soil requires sanctification by tithes, so the fruit of thy womb requires sanctification, which is circumcision.—*Pl.* עִשְׂוֹרִין, עִשְׂוֹרִים. R. Hash. 14<sup>a</sup> נָהַג ע' he subjected it to two tithes (that of the second and that of the third year). Tosef. Dem. VIII, 18 חֲשֵׁעִים ע' ninety-three parts less two-tenths. Ib. 15 שְׁנֵי עִשְׂוֹרִין וְעִשְׂוֹרִין שֶׁל עִשְׂוֹר (as Trumah), and two tithes (first and second), and tithe of the tithes (= מַעְשֵׂר מִן הַמַּעְשֵׂר); Y. ib. I, end, 22<sup>b</sup> וְעִשְׂוֹרִין שֶׁל עִשְׂוֹר (corr. acc.).

**עִשְׂוֹרָה** ch. same. Keth. 50<sup>a</sup> ע' בְּתָרָא ע' וְכ' but the second tithe (one-tenth of nine-tenths left) is not equal to the first tithe (both together do not amount to one fifth)!

**עִשְׂוֹרִיָּהּ** **עִשְׂוֹרִיָּהּ**, v. עִשְׂוֹרִיָּהּ.

**עִשְׂוִיָּהּ** **עִשְׂוִיָּהּ**, v. עִשְׂוִיָּהּ.

**עִשְׂוִיָּהּ** **עִשְׂוִיָּהּ**, v. עִשְׂוִיָּהּ.

**עִשְׂוִיָּהּ** **עִשְׂוִיָּהּ**, v. עִשְׂוִיָּהּ.

**עִשְׂוִיָּהּ** **עִשְׂוִיָּהּ** f. = h. עִשְׂוִיָּהּ, *time*. Gen. R. s. 47, end ע' on that occasion; (Yalk. ib. 82 עִשְׂוִיָּהּ, read: עִשְׂוִיָּהּ). — V. עִשְׂוִיָּהּ.

**עִשְׂוִיָּהּ** **עִשְׂוִיָּהּ**, v. עִשְׂוִיָּהּ.

**עִתּוֹר**, Y. Ab. Zar. I, 39<sup>d</sup>, read: עִשְׂוִיָּהּ.

**עִתּוֹת** **עִתּוֹת**, v. עִתּוֹת.

**עֶבֶב** (comp. עֶבֶב) *to be curved; hooked*.

*Pi.* עֶבֶב 1) *to detain, prevent*. Mekh. B'shall. s. 1 וְכִי יִעֲבֹב וְכִי יִעֲבֹב and delay not our redemption. Ber. 7<sup>a</sup> וְכִי יִעֲבֹב, v. עֶבֶב; a. fr.—Esp. *to invalidate an act by an omission; to be indispensable* (v. עֶבֶב). Zeb. V, 1 מִתְּחִלָּה אֶחָד the omission of one of these manipulations (v. מִתְּחִלָּה) makes the whole act illegal. Ib. 48<sup>a</sup> וְכִי יִעֲבֹב מִנֵּן whence do we prove that it is indispensable? (opp. לְמַצוֹה). Men. IV, 1 אִם לֹא נָתַן לֹא וְכִי יִעֲבֹב the absence of the blue thread in the show fringes does not hinder the white thread, i. e. in the absence of the one, the other may do for the ceremony. Ib. וְכִי יִעֲבֹב בְּרִיאַר שְׁמִשׁוֹ מִלֵּאכֹל וְכִי יִעֲבֹב the flour and oil (of the Minhah) are no hinderance to offering the wine, nor does the wine form a hinderance to them, i. e. the order in which they are offered is immaterial. Ib. וְכִי יִעֲבֹב אֶחָד אֶחָד אֶחָד the sprinklings upon the outer altar are no hinderance to one another, i. e. one of them is enough to make the ceremony legal. Ber. 2<sup>a</sup> וְכִי יִעֲבֹב שְׁמִשׁוֹ מִלֵּאכֹל וְכִי יִעֲבֹב the sunset of his last day of levitical uncleanness is indispensable for allowing him to eat Trumah, but the offering of his sacrifice is not; a. v. fr.—Part. pass. מְעִבֵּב; f. מְעִבֵּבָה; pl. מְעִבֵּבִים. Y. Sot. II, beg. 17<sup>d</sup> מִלְּשִׁמּוֹת מִלְּשִׁמּוֹת מִלְּשִׁמּוֹת מִלְּשִׁמּוֹת since he is prevented from rejoicing with her (at the sacrifice), it is as if he prevented her from partaking of the sacrifice (by failing to provide for her offering of sanctification). Ib. וְכִי יִעֲבֹב מִלְּשִׁמּוֹת (read מְעִבֵּב). Mekh. l. c. מִיָּד עֲבֹב עֲבֹב עֲבֹב עֲבֹב for we are detained on thy account; a. e.—2) *to detain one's self; to tarry; to wait for*. Ex. R. s. 3 כִּי יִעֲבֹב אֶחָד אֶחָד אֶחָד אֶחָד do you think that Moses hesitated (was unwilling) to go? Gen. R. s. 55 וְכִי יִעֲבֹב I tell thee to sacrifice thy son to me, thou wilt not hesitate. Ib. וְכִי יִעֲבֹב he will not hesitate. Ib. וְכִי יִעֲבֹב O! that the Lord would appear to me and tell me that I should cut off one of my limbs! I would not hesitate. Tanh. Ekeb 6 הַשְׁכִּינָה הַשְׁכִּינָה הַשְׁכִּינָה הַשְׁכִּינָה the Divine Presence is waiting, Israel and the clouds of glory are waiting for thee; ib. B'shall. 2; a. fr.

*Hithpa.* עֶבֶב, *Nithpa.* עֶבֶב *to be prevented; to be delayed*. Y. Pes. VI, 33<sup>b</sup> bot. מִן הַמִּצְוֹת he is precluded from religious acts. Koh. R. to II, 2 מִזֶּה שְׁבִעִי what is the cause of my son's tarrying? Num. R. s. 14 לֹא הָיָה עָנָן לָהּ the cloud of glory tarried for her (Miriam's) sake; Sot. I, 9 וְכִי יִעֲבֹב לָהּ Israel tarried for her sake seven days; a. fr.

**עֶבֶב** *Pa.* עֶבֶב ch. same, *to detain, prevent, delay; to hesitate; to withhold*. Targ. Y. Gen. XXII, 12 (ed. Vien. עֶבֶב). Ib. 10 וְכִי יִעֲבֹב לֹא יִנָּסֵס he who is to slaughter tarries not. Targ. I Kings V, 7 (h. text עֶבֶב). Targ. Y. Ex. IV, 25 עֶבֶב prevented him. Targ. Y. Lev. XIX, 13 וְכִי יִעֲבֹב he detained it to retain; a. fr.—B. Bath. 12<sup>b</sup> וְכִי יִעֲבֹב גְּבִירָה he detained it

(the couple) with him. Zeb. 52<sup>a</sup> מַעֲבָרִי are indispensable. Ber. 2<sup>a</sup> מַעֲבָרָא לא כפרה the offering of the sacrifice is no hindrance (to being permitted to eat T'rumah); a. e.

*Akpa*. אַרְעֵיב, אַרְעֵיב to be detained; to tarry. Targ. O. Gen. XIX, 16. Targ. O. Num. XI, 23. Targ. Is. XL, 26 (h. text נָעַד); a. fr.—B. Bath. 4<sup>a</sup> וְלֵעֲבָב שָׂחָא וּכ' send a messenger (to Rome), and he will be going one year, and be detained one year &c.

**עֲכָבָה** f. (preced.) *hinderance, prevention, delay*. Yeb. XIII, 3 שְׂדִיָּא מִן הָאִישׁ כָּל ע' שְׂדִיָּא any delay (in remarrying) of which the husband is the cause (v. ib. 108<sup>a</sup>). Meg. 21<sup>a</sup> יָשָׁבֵב has the meaning of tarrying.—*retention of wine, drops of wine remaining on the rim*. Ab. Zar. V, 7 (72<sup>a</sup>) עֲכָבָה (Ar., a. Y. ed. עֲכָבָה; Mishn. Nap. עֲכָבִית *sediment*; v. Rabb. D. S. a. l. note 10); ib. 71<sup>b</sup>; a. e.—Y. ib. V, 45<sup>a</sup> top מִדּוּ עֲקָבָה יֵין וּכ' מִדּוּ, v. מִדּוּ.

**עֲכָבוּנִית**, v. עֲכָבוּנִית.

**עֲכָבוּרִי**, v. עֲכָבִיר.

**עֲכָבִית** f., pl. עֲכָבִיּוֹת (עֲכָבִי) a species of edible *thistles*, *cardoon* (v. Löw, Pl. p. 292). Gen. R. s. 20 (ref. to Gen. III, 18) ע' קֹטִין אֱלוֹ ע' דָּרְדָר is cardoon; (oth. opin.) ע' דָּרְדָר is cardoon; Yalk. ib. 32 עֲכָבִיּוֹת. Bets. 34<sup>a</sup>; Tosef. ib. III, 19. Ukts. III, 2.

**עֲכָבִיָּא**, v. עֲכָבִיָּא.

**עֲכָבִיר** m. (b. h.) *mouse*. Hull. IX, 6 שְׂחָצִי בָשָׂר וּכ' a mouse which is half flesh and half earth (it being believed that there is a species of mice developing from earth, v. Maim. a. l.). Ib. 126<sup>b</sup> ע' שִׁבִּים sea-mouse (name of a fish). Hor. 13<sup>a</sup> ע' אֵיכָל מִמָּה שֶׁ אֵיכָל he who eats what a mouse has been gnawing at, will lose his memory; a. fr.—Pl. עֲכָבִירִים, עֲכָבִירִין. Ib. Sabb. 151<sup>b</sup>. Pes. 10<sup>b</sup>; a. e.

**עֲכָבִירָא** ch. same. Targ. Lev. XI, 29; a. e.—Ab. Zar. 68<sup>b</sup>. Y. Ter. X, 47<sup>b</sup> לֹאֵלָה בִּע' חֹדֶר R. J. decided in the case of a mouse that a proportion of one to one thousand was required to neutralize it in an intermixture. Y. Sabb. I, 3<sup>b</sup> bot. ע' רִמּוֹנִיָּא the mountain mouse. Bab. ib. 121<sup>b</sup> עֲכָבִירָא; Bets. 36<sup>b</sup> עֲכָבִירָא Ms. M. (ed. הוֹרָא, corr. acc.; v. Rabb. D. S. a. l. note 50). Pes. 10<sup>b</sup>; a. e.—Snh. 29<sup>b</sup> ע' מִשֵּׁר אֲדִירָא a mouse lying on denars, a miser.—Pl. עֲכָבִירָא. Y. B. Mets. III, end, 9<sup>b</sup>.

**עֲכָבִירִין**, **עֲכָבִירָא**, **עֲכָבִירִי** pr. n. pl. 'Akhbrê, 'Akhb'raya, 'Akhb'rin in Upper Galilee (v. Neub. Géogr. p. 226). B. Mets. 84<sup>b</sup> עֲכָבִירָא בני עֲכָבִירָא (Ms. M. עֲכָבִירָא; Ms. H. עֲכָבִירִי). Koh. R. to II, 8 עֲכָבִירִין מִן עֲכָבִירִין (pheasants) from 'A. Y. Erub. VIII, 25<sup>a</sup> bot. עֲכָבִירִי. Y. Ter. IX, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top ע' חֲנִיָּא בִּר ע'.

**עֲכָבִירָא**, v. עֲכָבִירָא.

**עֲכָל**, Mekh. Yithro, Bahod., s. 4 יַמְעָכָה; read: וּמְכָחָה, v. עֲכָלָה a. עֲכָלָה.

**עָכֹ** (b. h.) pr. n. pl. *Acco, Accho (Ptolemais)*, a town and harbor on the Phœnician shores. Ex. R. s. 9 כָּלֹם לֵבִי דִּגְיָם ... מְבִיאִין do people carry ... fish to Acco? Gen. R. s. 5 מִן דִּגְיָם הָאִשְׁלָחָה מִן דִּגְיָם fish from A. Tosef. Shebi. V, 2; a. fr.—K'far Acco, v. אֲכָבִיר. Tosef. Kil. I, 12; Mekh. Yithro, Amal., s. 2 ע' יְהוּדָה אִישׁ כ' ע' יְהוּדָה אִישׁ כ' ע' יְהוּדָה אִישׁ כ' ע' Gen. R. s. 11; Tosef. B. Bath. VII, 10 ed. Zuck. (oth. ed. אִיכָל); Pesik. R. s. 23 עֲנִים כ' (corr. acc.); a. fr.

**עָכֹבָא**, v. sub עֲכָבִיר.

**עָכֹבִית**, v. עָכֹבִית.

**עָכֹבִיָּא** I = h. עָכֹבִיָּא. Targ. Jer. XVII, 6 (h. text עָכֹבִיָּא).—Y. Sabb. VI, 8<sup>c</sup> bot. לֵבִי עָכֹבִיָּא good for a thistle sting [or a spider's bite, v. next w.]; (Bab. ib. 67<sup>a</sup> לֵבִי עָכֹבִיָּא).

**עָכֹבִיָּא** II f. (= b. h. עָכֹבִיָּא a. עָכֹבִיָּא spider. Targ. Is. LIX, 5, sq. Targ. Ps. LVII, 3 (ed. Lag. עָכֹבִיָּא). Ib. OXI, 4 (h. text עָכֹבִיָּא).—V. עָכֹבִיָּא.

**עָכֹבִיָּא**, v. עָכֹבִיָּא.

**עָכֹבִיָּא**, v. עָכֹבִיָּא.

**עָכֹבִיָּא** *akum*, abbrev. for כּוֹכְבִּים וּמִזְלֹת *idolatry*; for כּוֹכְבִּים וּמִזְלֹת, עָכֹבִיָּא, עָכֹבִיָּא, *idolater, idolatress, idolaters* (interchanging in editions respectively with ע' ע' ע' &c.) Zeb. 40<sup>b</sup> ע' עֹזֵרִי goats offered to atone for idolatry. Snh. 59<sup>a</sup> ע' עֹזֵרִי עֹזֵרִי even an idolater (gentile) studying the Law is the equal of the high priest; (Ab. Zar. 3<sup>a</sup> נָכָרִי; B. Kam. 38<sup>a</sup>; a. fr.

**עָכֹבִיָּא** m. (עָכֹבִיָּא) *stirring up, making turbid*. Gen. R. s. 71 עָכֹבִיָּא אֵין ... לָהֶם אֵלָה חֲפֹרָה לָהֶם (some eds. עָכֹבִיָּא the names of the sons of Jacob are not meant to stir up (their shortcomings), but to cover them up; Yalk. ib. 126; [prob. to be read: עָכֹבִיָּא, v. עָכֹבִיָּא].

**עָכֹבִיָּא** m. (denom. of עָכֹבִיָּא) of *Acco*. Y. Sabb. XIV, 14<sup>d</sup> top ע' חֲזָקִיָּא; (Y. Ab. Zar. II, 40<sup>d</sup> חֲזָקִיָּא only).

**עָכֹבִיָּא**, v. עָכֹבִיָּא.

**עָכֹבִיָּא** f. (עָכֹבִיָּא) *stirring up*. Nidd. 20<sup>a</sup> ע' בְּמָא ע' where-with shall the stirring be done (with the hand or with a tool)?—[Ex. R. s. 22 חֲפֹרָה some ed., read: עָכֹבִיָּא].

**עָכֹבִיָּא** m. pl. (preced.) [*stirrers*], *implement connected with the wine or oil press for stirring up the pulp, loadstones (?), screws (?)*. B. Bath. IV, 5 (67<sup>b</sup>) חֲזָקִיָּא (Bab. ed. חֲזָקִיָּא; Y. ed. עָכֹבִיָּא; Ms. M. עָכֹבִיָּא; Ms. O. עָכֹבִיָּא; v. Rabb. D. S. a. l. note 6, sq.); expl. ib. 67<sup>b</sup> עָכֹבִיָּא. Tosef. Kel. B. Bath. VII, 12, quot. by Hai G. to Kel. XII, 8 (ed. Zuck. חֲזָקִיָּא, oth. ed. עָכֹבִיָּא).

**עָכֹבִיָּא**, *Pi*, עֲכָל (v. עֲכָל) to consume.—Part. pass. מְעָכָל; מְעָכָל; pl. מְעָכָלִים; מְעָכָלִים. Tam. I, 4, v. אֲכָל.

**עָכֹבִיָּא**, *Nithpa*, נִתְּכָל to be consumed. Ber. VIII, 7, v. אֲכָל. Snh. VI, 6, v. אֲכָל. Num. R. s. 14 (ref. to

Ps. GVIII, 10) שם ה'בשר מ'עצל בסיר כך ת'עצל שם as flesh is consumed (boiled to a pulp) in the pot, so they (David's family) were consumed there (in Moab; v. Yalk. Sam. 147; Tanh., ed. Bub., Vayera 25).

עכל ch., *Pa.* עַכַּל same. Targ. Job XX, 18 Ms.

*Ikhpa* to be consumed, burnt. Shebu. 17<sup>b</sup> **אִי דְלֵא** **אֵי** **מִיֶּעֱבֵל** **לֹא** **מִיֶּעֱבֵל** (v. Ms. M. in D. S. a. l. note) if without turning it, the sacrifice had not been consumed. **אִי** **לֹא** **הִפְיָךְ** **בְּהוּ** **מִיֶּעֱבֵל** ... **מֵיַּעֲכֵל** **בְּחֹד** **שְׁעָרָא** if he had not turned them (the pieces), they would have been consumed in two hours, and now all of it was consumed in one hour.

עֲכֵמָי 1) pr. n. m. 'Akhmai. Y. Ter. XI, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top, v. יִרְנָן. — 2) בֶּן pr. n. pl. (?) Yeb. 15<sup>b</sup> משפחה בית ענוכיי. Y. ib. 3<sup>a</sup> bot. מבית צבועים מבן ע' מבית צבועים.

**עִקֵּן** (cmp. עִקֵּב) *to be curved, curled.*

*Pi. צִיִּרְיָהּ (emp. צִיִּרְיָהּ end) to bring about, to cause.*  
 Snh. 44<sup>b</sup> (play on צִיִּרְיָהּ, Josh. VII, 24) שְׁמִי צִיִּרְיָהּ זִמְרִי וְכִי  
 his name was Zimri (I Chr. II, 8), but he was named  
 'Akhan (Circle), because he caused the punishment of  
 Israel's sins.

**עֲכָר** (b. h.) pr. n. m. *Akhan*, who secreted a portion of the spoils of Jericho. Snh. 44<sup>b</sup>, v. preced. Num. R. s. 23. Lev. R. s. 9; a. fr.

**עֶכָן** (עֶכָן) m., **עֶכְנָה** f. (עֶכָן; cmp. חֲרִינָא *annulated snake*. [Lam. R. to I, 8 אמר עכן ביה, read, as Num. R. s. 12 מה [אמר אעפ"כ מה]—Lev. R. s. 16 (play on תעכננה, Is. III, 16, v. עֶכָס) כארס של ע' וחריה אותו חריח and the scent (of the balsam) permeated them like the venom of a snake; Sabb. 65<sup>b</sup> כארס של ע' (פָּעֵס, כארס בַּעֲלֹס, v. פָּעֵס); Yalk. Lam. 1031 ויצרר עכנה בהם (a misplaced corrupt. of עֶכָן, כארס של ע').—*Pl.* עֶכְנִי, עֶכְנִי. Sifrē Deut. 321 (ref. to עֶכָן, Deut. XXXII, 24) אלו ע' וְכ' (not עֶשְׂנִים, Var. עֶשְׂנִים, read, חֲרִינִים) means the snakes whose rulership is in the dust; Yalk. ib. 945 עֶכְנִי.

**עֲכִנָּה** c. ch. (also in H. dict.) same. Targ. Y. Ex. XXVI, 28 (ed. pr. עֲכֵר).—B. Mets. 84<sup>b</sup> אֲשֶׁכְּוֹהָה לֵב they found a snake encircling the cave; snake, snake, open thy mouth (drop the tail out of thy mouth), and let the son enter &c.; ib. 85<sup>a</sup> עֵ' פָתַח דִּלְתָּ Ms. M. (ed. פִּיךְ); B. Kam. 117<sup>b</sup> עֵ' פָתַח דִּלְתָּ Ms. M. (v. Rabb. D. 'S. a. l. note; and פִּיךְ). Deut. R. s. 6 עֲכֵר m., עֲכֵנָה f. (contrad. to דְּרִקֹּן). Ber. 19<sup>a</sup>; B. Mets. 59<sup>b</sup>, v. next w.—*Pl.* עֲכִינִיךְ, v. preced.

עֲכֵנַי (עֲכִינַי) pr. n. m. *ʾAkhnai* (*ʾAkhinai*). Kel. V, 10 ע' חמור של ע' 'A. (consisting of tiles cemented with sand); Ber. 19<sup>a</sup>. Ib. שחיקפירו ... מהו ע' (כעכנאי) why is it called the oven of A.? ... It intimates that they encircled it with discussions as the snake (winds itself around an object; v. Rabb. D. S. a. l. note 7); B. Mets. 59<sup>b</sup> ע' כעכנאי.

עֵדֶן, v. עֲבָדָה.

עֵבֶס m. (comp. עֵכַן; b. h. *chain, clasp*) *adder, viper*  
(believed to kill a flying bird by looking at its shadow).  
Mekh. B'shall., Vayass'a, s. 1 (expl. אִפְסָה, Is. XXX, 6);  
Tanh. B'shall. 18; Yalk. Jer. 266.

עכסה (b. h.) pr. n. f. *Achsa*, daughter of Caleb. Tem.  
16<sup>a</sup>, v. בעס.

\*עבסילן, Gen. R. s. 98 במזל קשת ... זו ע', a corrupt gloss, prob. to be read: 'זה חדש כסלו וי'; v. Yalk. R'ubeni, B'resh., to Gen. I, 3 מזל כסלו.

עֵבֶר. (b.h.) to stir up, disturb; to trouble, make turbid; to sadden. Sot. 5<sup>a</sup> עֵיבְרָהּ ... כל אדם if a man has swelling of wind (haughtiness) in him, the slightest breeze will trouble him (the slightest adversity will upset him); מֵהָיָם ... if the sea ... is stirred up by the slightest breeze &c. Y. Keth. I, 25<sup>b</sup> bot. לֵיבְרָהּ אֶת הַיָּם (not לעֵבֶר) like one troubling the eye, which becomes clear again. Ber. 15<sup>b</sup> עֵיבְרָן בְּרַגְלוֹ he must stir them up with his foot. Gen. R. s. 80, end (ref. to עֵכְרָם, Gen. XXXIV, 30) צִלְוִלָה אֹתָהּ the wine in the cask was clear, and you have troubled it; Yalk. ib. 135 יַעֲבֹרָהּ. Nidd. 20<sup>a</sup> צִלְלוּ הָיָה הַמִּצְתָּה the mixture became clear (the earth settled), he must stir it again; a. fr.—Part. pass. עֵבֶר; f. עֵבְרָהּ ... צִלְוִלָן אֵלָּא ע'. עֵבְרָהּ; עֵבְרָהּ; עֵבְרָהּ; עֵבְרָהּ. Ib. 'ע' צִלְוִלָן אֵלָּא ע' you must not examine the mixture when it is clear, but when it is turbid; Tosef. ib. III, 11. Gen. R. l. c. הָיָה ע' הָיָה אֹתָהּ ... the wine was turbid, and we cleared it (we redeemed our honor). Shh. 44<sup>b</sup>; Lev. R. s. 9 (ref. to Josh. VII, 25) וְיָרָא אֹתָהּ ע' וְיָרָא אֹתָהּ thou art troubled (punished) this day, but thou shalt not be troubled in the hereafter. Sifr. Deut. 48 מִיָּמָּה ... שְׁתֵּה מַיִּים שֶׁל בּוֹרְאֵן ... מִיָּמָּה שְׁתֵּה מַיִּים שֶׁל בּוֹרְאֵן ... drink of the water of thy Creator's well, and drink not muddy water, nor be attracted by the words of the heretics; Yalk. Prov. 937; a. fr.—Ex. R. s. 22 (ref. to Job XVI, 17) וְכִי יֵשׁ תְּפִלָּה ע' is there also a turbid prayer? Ib. שְׁתֵּפִלְתּוֹ ... מִנֵּן where is it intimated that the prayer of him in whose hand is robbery, is turbid (re-jected)?

*Nif. יִנְעָר* to be stirred up; to become turbid, dreggy, foul. Nidd. 9<sup>a</sup> וְנִנְעָשָׂה חֲלֵב נ' the blood (of a pregnant animal) is disturbed (decomposed), and turns into milk. Y. Sot. IV, 19<sup>c</sup> bot. וְיֵי חֲלֵב נ' the milk (of a nursing woman) becomes turbid only after three months (after conception). Y. Nidd. II, end, 50<sup>b</sup> וְיִנְעָר וְלֹא יִצְלָק the water mixed with earth must settle and not be stirred up again; a. fr.—Men. IX, 5 (90<sup>a</sup>) חֲלֵב נ' חֲרִיבֵשׁ אֵינוֹ נ' (Bab. ed. נִנְעָר; Ms. M. נִנְעָר, corr. acc.; v. Babb. D. S. a. l. note) liquid emptied from a large measure into a smaller one is stirred up (and what remains in the large measure partakes of the sacred character of the liquid in the smaller, sacred vessels), whereas dry objects are not stirred up.

**עָרַר** ch. same. Targ. Gen. XXXIV, 30; a. fr.—Nidd. 20<sup>a</sup>  
וְיַעֲרַרְיָהּ אֶבֶל בְּמַעַל כִּי עוֹרָא that he must  
not throw the earth in with his hands to make the water  
turbid, but when the earth is in the vessel, and he stirs

with his hands, it is right. Y. ib. II, end, 50<sup>b</sup> 'ר... ע' R. H. stirred the mixture up (in order to examine the color); a. e.—Part. pass. עֲבִירָא; f. עֲבִירָא; pl. עֲבִירָא. Hull. 55<sup>b</sup>. Men. 53<sup>a</sup> דַּחֲזִיחָא ע' דַּחֲזִיחָא (Ms. M. בִּרְחָא) that his mind was troubled; Yalk. Ex. 166; Yalk. Ps. 667 (not עֲבִירָא; v. Rabb. D. S. to Men. I. c. note 50).

*Ilthpe* עֲבִירָא to be disturbed, spoiled. Targ. Prov. XV, 6.

**עֲבָשׁוּבִיתָא** f. (v. עֲבָשׁוּב) name of a disease, prob. wound from a spider's bite. Y. Ab. Zar. II, 40<sup>d</sup>; Y. Sabb. XIV, 14<sup>d</sup> עֲבָשׁוּבִיתָא.

**עֲבָשׁוּ** v. עֲבָשׁוּ.

**עֲבָשׁוּ** m. (b. h.) a species of spider. Tosef. Par. IX (VIII), 6.

**עֲבָשׁוּ** (perh. a contraction of עֲבָשׁוּ כְּמוֹ שֶׁהוּא) presently, now. Ab. I, 14 אִמְרִי לָא אִם לָא ע' if not now (I provide for my soul), when? Gitt. VII, 3 מִדִּי אִם מִדִּי ע' this is thy letter of divorce ... to take effect from now in the event of my dying from this disease. Ab. Zar. 37<sup>a</sup>, a. fr. ע' הַעֲלִינִי מִן הַמָּוֶת, v. מָנָה. Gen. R. s. 12 הַעֲלִינִי מִן הַמָּוֶת ע' now (in that case) the upper creatures would outnumber &c.; a. v. fr.

**עֲבָשׁוּבִיתָא** v. עֲבָשׁוּבִיתָא.

**עֲלֵב** v. עֲלֵב.

**עֲלֵב** m. (b. h.; עֲלֵב) height; (prepos.) upon, above; about &c.—With suff. (pl.) עֲלֵבָא &c. Ab. I, 2 עֲלֵבָא עֲלֵבָא &c. the world stands on three things. Sabb. II, 6 עֲלֵבָא עֲלֵבָא &c. they relate about &c. Nidd. 23<sup>b</sup> עֲלֵבָא עֲלֵבָא &c. whose heart within him &c., v. עֲלֵבָא; a. v. fr.—עֲלֵבָא עֲלֵבָא &c. v. עֲלֵבָא. צִנְאָרִי, v. עֲלֵבָא וְעַל צִנְאָרִי. Ab. Zar. 30<sup>a</sup>, a. e. עֲלֵבָא עֲלֵבָא &c.

**עֲלֵב** ch. same. Targ. Gen. I, 2; a. v. fr.—With suffix (pl.) עֲלֵבָא &c. Ib. XXVII, 12; a. v. fr.—Ab. II, 6 עֲלֵבָא עֲלֵבָא &c. v. עֲלֵבָא. רִאשֹׁנָה, v. עֲלֵבָא. אֶתְּרָא, v. עֲלֵבָא; a. v. fr.

**עֲלֵב** verb, v. עֲלֵב.

**עֲלֵב** f. (emp. עֲלֵבָא II) plan. Pesik. Vattom., p. 133<sup>a</sup> (ref. to Is. V, 19) [read:] וְנִדְעָ עֲלֵבָא עֲלֵבָא עֲלֵבָא עֲלֵבָא and let us know, whose plan will stand (be executed), our plan or his plan. Ib. קָמָה עֲלֵבָא עֲלֵבָא עֲלֵבָא עֲלֵבָא (not דָּיָא) now their plan stands, shall mine not stand?; Yalk. Lam. 1033; 1034.

**עֲלֵב** v. עֲלֵב.

**עֲלֵב** m. = h. עֲלֵבָא, leaf.—Pl. עֲלֵבָא, עֲלֵבָא. Y. Shebi. V, 35<sup>d</sup> bot. [read:] שִׁשִּׁי יוֹמִין שִׁשִּׁי יוֹמִין שִׁשִּׁי יוֹמִין שִׁשִּׁי יוֹמִין the first sixty days bring forth six leaves, the next six days, sixty leaves. Hull. 92<sup>a</sup>, v. אֶתְּרָא. Y. Shek. VI, 50<sup>a</sup> bot., v. עֲלֵבָא.

**עֲלֵבָא** v. עֲלֵבָא.

**עֲלֵבָא** rib, v. עֲלֵבָא.

**עֲלֵב** to press upon; to arrogate superiority; to humili-

ate, insult. Gitt. 36<sup>b</sup>; Yoma 23<sup>a</sup> וְאִינִי עֲלֵבָא וְכ' those who are insulted, and do not insult, hear themselves reviled &c., v. חֲרָפָה; Sabb. 88<sup>b</sup> עֲלֵבָא וְכ' (Ms. M. הַנִּעְלָבִין).—V. עֲלֵבָא.

*Nif.* עֲלֵבָא to be insulted, submit to humiliation, v. supra.

**עֲלֵב** ch. same.

*Ilthpa* עֲלֵבָא, *Ilthpe* עֲלֵבָא 1) to humble one's self, submit. Targ. I Kings XII, 7 (h. text עֲבִירָא עֲבִירָא).—2) (v. עֲלֵבָא) to raise one's self above; to jest, sneer at (= h. הוֹעֵלֵל). Targ. Jud. XIX, 25 ed. Lag., v. עֲלֵבָא. Targ. I Sam. XXXI, 4 ed. Lag. (oth. ed. (רִחֲלֵבָא) Targ. Jer. XXXVIII, 19 ed. Lag. (oth. ed. (רִחֲלֵבָא).—[Targ. II Chr. XXX, 10; XXXVI, 16 מִרְחֲלֵבָא ed. Bxt. (oth. ed. (מִרְחֲלֵבָא).]

**עֲלֵבָא** m. (preced.) arrogance, humiliation, insult. Gen. R. s. 45, end (ref. to Gen. XVI, 13) אַחֲרָא הוּא הִרְוָא ע' אחֲרָא הוּא הִרְוָא ע' thou seest the humiliation of the humbled. Ib. s. 60 (ref. to Gen. XXIV, 62) רִאָה בְּעֵלְבָא ע' he went to bring back Hagar, her who sat by the well and said to the Ever-living, behold my humiliation. Ab. Zar. 18<sup>a</sup> (של ש"א) ע' מי שֶׁמִּבְּקֵשׁ עֲלֵבָא ע' (not ע' מי שֶׁמִּבְּקֵשׁ עֲלֵבָא ע' he who will resent the insult offered to the Law, shall also resent the insult offered to me. Ex. R. s. 41; Ab. ch. VI לִרְחָא ע' woe to men for the disregard of the Law; a. e.

**עֲלֵבָא** v. עֲלֵבָא.

**עֲלֵב** Num. R. s. 16 עֲלֵבָא some ed., read: חֲלֵבָא, v. עֲלֵבָא.

**עֲלֵבָא** m. (b. h.; עֲלֵבָא) [cover,] foliage, leaf. Gen. R. s. 19 (play on עֲלֵבָא עֲלֵבָא, Gen. III, 7) ע' שֶׁהֵבִיא רִוָּא ע' the leaves which brought grief into the world; Yalk. ib. 27 ע' שֶׁהֵבִיא ע' Shebi. VII, 1 הִלֹּק הַשִּׁשִּׁי ע' a. fr.—Pl. עֲלֵבָא; constr. עֲלֵבָא. Y. ib. V, 35<sup>d</sup> bot. ע' מִהִצְטָרַע ע' from the sprouting of leaves to the coming forth of buds of fruits there is an interval of fifty days. Ib. ע' שֶׁבָּה ע' Hull. 92<sup>a</sup> ע' leaves of onions. Hull. 92<sup>a</sup> ע' leaves thereon (on the vine Israel) the untutored, v. אֶשְׁכּוּל; a. fr.

**עֲלֵבָא** v. עֲלֵבָא.

**עֲלֵבָא** v. עֲלֵבָא.

**עֲלֵבָא, עֲלֵבָא, עֲלֵבָא** v. עֲלֵבָא.

**עֲלֵבָא** m., *עֲלֵבָא* f. (עֲלֵב) 1) insulted, humbled, submissive, lowly; ill-fated, poor. Meg. 29<sup>a</sup> ע' מִי נִדְרָא ע' if one is submissive, and the other is not, which will yield?; Taan. 16<sup>a</sup> (v. Rabb. D. S. a. l. note 50); Yalk. Jonah 551. Pesik. R. s. 40 ע' הָא ע' בֶּן שֶׁל O, thou hapless one, son of a hapless mother!; Tanh. Vayera 22; ed. Bub. 46; (Gen. R. s. 56 עֲלֵבָא עֲלֵבָא. Sifré Deut. 306; Yalk. Prov. 938 (ref. to Prov. VI, 6) ע' הָא ע' ... ע' הָא ע' it was a (sufficient) humiliation for man that he had to learn from the ant; had he learned and acted (accordingly), he would have been sufficiently humbled, but he was to have learned, and did not. Gen. R. s. 34, v. עֲלֵבָא.—Pl. עֲלֵבָא, עֲלֵבָא. Sabb. 88<sup>b</sup>, v. עֲלֵבָא. Gen. R. s. 45, end, v. עֲלֵבָא; עֲלֵבָא, עֲלֵבָא.

*Hif.* הִפְעִיל 1) *to raise, bring up*. Makhsh. VI, 1 הִפְעִילוּהוּ if one carries his fruits up to the roof, v. פִּירְדוּהוּ 'וכ' Tosef. ib. III, 1. Pesik. R. s. 26 וּבְקוּשֵׁי הִפְעִילוּהוּ and with hard work they brought him up (out of the pit); a. v. fr. — Esp. *to offer on the altar*. Zeb. XIV, 3 הִפְעִיל מִבְשַׂר 'וכ' he who offers parts of the flesh of a sin offering &c. Ib. XIII, 1 בְּחוּץ הַמִּזְבֵּחַ שֶׁשָּׁם בִּפְנֵי הוּא if he slaughtered a sacrifice without the Temple precincts, and offered it without; a. v. fr. — 2) *to raise, promote to a higher dignity*. Yoma 20<sup>b</sup>, a. fr. מַעְלִין בְּקֹדֶשׁ וְלֹא מוֹרִידִין we may promote (a person or thing) to a higher grade of sanctity, but must not degrade. Tosef. Ned. VI, 5 שֶׁמַּעֲלָה . . . מִטְּמֵאָה which raises (relieves) the unclean from their uncleanness; Ned. 75<sup>b</sup>; Y. ib. X, 42<sup>a</sup>; a. fr. — *לֹא מַעֲלָה וְלֹא מוֹרִיד*, v. יָרַד. — Idiomatic uses: a) *to cause to go up from the reader's place* (which was low, v. תַּחְבֵּא); *to remove, discharge*. Ber. 29<sup>a</sup> הִפְעִילוּהוּ



and they did not remove him. Ib. מעלין אותו ... כשה ... a reader makes a mistake in the twelfth section of the T'fillah (v. מין III), he must be removed; a. fr.—b) (v. Kal, c) *to neutralize*. Ter. IV, 8 האנים שחורות מְעֻלוֹת וּכ' black figs help to neutralize in conjunction with white ones, i. e. the black and the white secular figs are counted together against the admixture of figs of T'rumah whether black or white; a. fr.—c) (v. Kal, a) *to account, credit or charge*. B. Mets. 69<sup>b</sup> אני אעלה לך סלה וּכ' I will give thee credit for one Sela each month (as a compensation for the use of the cow). Ab. II, 2 מעלה אני עליכם I (the Lord) shall credit you with a large reward, just as if you had accomplished (the good you had intended to do). Ib. III, 7, sq. מעלה עליו הכתוב כאילו וּכ' the Bible text (the Lord) charges him as if he had endangered his life (v. חוב). Yoma 81<sup>b</sup> מעלה עליו הכתוב כאילו וּכ' it is accounted to his credit, as if he had fasted on the ninth and the tenth; a. fr.—d) (v. Kal, e) *to succeed, profit*. Snh. 90<sup>b</sup> הַעֲלִיחֵם וּכ' to effect grace; to find favor. Gen. R. s. 9 חלואי תהא מַעֲלָת חן לפני כשם שְׁהַעֲלִית וּכ' Oh, that thou wouldst find favor before me (please me) at all times, as thou dost now; a. e.—g) הִ' חָמָה [to let anger rise,] *to become angry*. Ib. s. 93 שהיה יהודה מעלה וּכ' when ever Judah got angry, the hair &c.; a. e.—h) (with or sub. ארובה) *to heal up*. Hull. 77<sup>a</sup>, v. אֲרִיבָה II. Shebi. IV, 6 שֶׁעֵלָה לָא, v. פָּשַׁח, a. fr.

*Nif. נִצָּלָה to be removed, withdraw.* Tosef. Yoma I, 12  
שְׂכִינָה נִצָּלָה ... בְּעוֹן through the sin of bloodshed has the  
Divine Presence withdrawn (Sifrē Num. 161 מִסְחָלָקָה).

*Hithpa.* הִתְרַעַה, *Nithpa.* נִתְרַעַה 1) *to be raised, exalted.* Sabb. 33<sup>b</sup>, v. supra; a. e.—2) *to be raised in price, to be bargained for at auction.* Gen. R. s. 40, end (ref. to רִיבָה, Gen. XII, 15) 'מִתְרַעַה הַדּוֹלָר וְהַדּוֹלָר' higher and higher prices were offered for her; one said, I give &c.; Esth. R. to II, 16 (ref. to חֲתָנָה, ib.) מִתְרַעַה בְּלִיקוּדָהּ.

עֲלֵי עֲלֵי ch. same. Targ. Koh. III, 11 עֲלֵי רִיגְלָאִין  
(h. form) pilgrims to Jerusalem, v. preced.

*Af. אָפּעל* (v. preced. *Hif.* c) *to balance; to estimate, value* (corresp. to h. עָרַךְ). Targ. Job XXVIII, 17; 19. Targ. Y. Lev. XXVII, 8; a. fr.—Part. pass. מְעֻלָּה, v. infra.

*Ithpa.* אֲרָעָה, אֲרָעָה, *Ithpe.* אֲרָעָה 1) *to be elevated, exalted.* Targ. Ps. XLVII, 10; a. e.—2) *to be lifted up, be relieved of a burden.* Targ. Prov. XIX, 19 כִּי הַמֶּלֶךְ הַמְרָעָה (ed. Lag. מְרָעָה, Pesh. מְרָעָה) the more he is relieved, the more he adds to his burden (i. e. the more you attempt to quiet him, the angrier he gets; h. text וְהַמֶּלֶךְ הַמְרָעָה).— [*Ithpe.* אֲרָעָה *to be carried in*, v. עָלָה.]

**עֵלִי** m. (b. h.; עָלָה) *pestle*. Y. Peah I, 17<sup>a</sup> top [read:]  
במכש כעלי כוחש, v. כחש. Bets. I, 5; ib. 10<sup>a</sup>; Sabb. 123<sup>a</sup>.

**עָלִיב**, **עָלִיבָא** m. = h. עָלִיב, *humble, poor*. Targ. Prov. XIV, 31 (h. text אֶלְבִּיךָ).—Y. Taan. III, 68<sup>c</sup> top וְכֵן יַעֲבִיר ע' what should the poor fellow do? Y. Kidd. III, 64<sup>b</sup> top וְכ' וְלִינְאִי ע' and you consult poor Jannai (me) in matters of betrothal?—*Pl.* **עָלִיבָא**, **עָלִיבָא**. Targ. Prov. XXX, 14.—Lev. R. s. 32, end **מֵאֵי אִיכְפֹּת לְחֹן ע'** why should these luckless ones suffer (for their parents' sins)?, v. אִכְפֹּת. Yalk. Esth. 1056 **עָלִיבָא** ... בְּרִיאָא ע' woe to the

king that brings woe upon the unfortunate!; a. e.—*Fem.*  
(h. form) עֲלֵיָהָ, עֲלֵיָהָ, עֲלֵיָהָ. Y. Ber. IX, 13<sup>b</sup>, אֲכַנְיָא.  
Lev. R. s. 37, end; Koh. R. to X, 15, v. טוֹעַ II ch.; Tanh.  
B'hu'ek. עֲלֵיָהָ. Gen. R. s. 60, ה' תִּיַּיְרָא II. Ib. s. 56  
ברא דעֲלֵיָהָ, עֲלֵיָהָ. Y. Shek. V, 48<sup>d</sup> top ע' הארץ poor (animal).  
Lev. R. s. 5 ה' מדינתא ע', ה' היא מדינתא; a. r.—

עַל־יָהּ, עַל־יָהּ f. (עַל־הַ) 1) (upper chamber, upper story. B. Mets. X, 1 שְׁנֵים וְהַ' הַבֵּית וְהַ' הַבֵּית (lower compartment) and the upper story belonging severally to two persons. Ib. 2 הַבֵּית וְהַ' נִפְחָהוּ הַ' (not של שְׁנֵים) if there is a lower story (in which the owner lives) and an upper story (inhabited by a tenant), and the upper story is out of repair. Ib. 3. B. Bath. III, 7. Ned. VII, 4 הַנּוֹדֵר מִן הַבֵּית מוֹרֵר בֵּ' he who vows abstinence from 'house', is permitted to use an upper story (v. עִירוּנִי). Sabb. I, 4 בַּעֲלִיַּת חֲנִינָה וְכ' in the upper chamber of Hananiah &c. Keth. 50<sup>b</sup> בַּעֲלִיַּת חֲנִינָה וְכ' the good things (in favor of females) that were said at the meeting in an upper chamber; a. v. fr.—עַל־יָהּ בני ע'—*sons of heaven, those enjoying the Divine Presence in the hereafter.* Succ. 45<sup>b</sup>; Shh. 97<sup>b</sup>.—עַל־יָהּ, עַל־יָהּ. B. Mets. 117<sup>a</sup> שְׁנֵים ע' זֶה וְכ' two upper stories, one above the other; a. e.—2) *going up, rising*, opp. יֵרֵדָה; also *flight of stairs*. Ib. (in Chald. dict.) ע' קְבִילָה עַל שְׂרִי when I rented the upper story, I was prepared to go up, but to go up and go down again I was not prepared. Ib. קְבִילָה עַל שְׂרִי דוֹא ע' קְבִילָה עַל שְׂרִי Ib. קְבִילָה עַל שְׂרִי when I was prepared for one flight of stairs but not for two flights; a. fr.—Esp. *going up to Jerusalem, pilgrimage.* Pes. 8<sup>b</sup> ע' שְׂאֵל לְשִׁמְרָה a pilgrimage not for its own sake; a. e.—Pl. as ab. B. Mets. I, c., v. supra.—3) *elevation* (to a higher dignity), *promotion*. Y. Hor. III, beg. 47<sup>a</sup> עַל־יָהּ וְכ' יֵרֵדָה II. Gen. R. s. 68 לָהֶם ע' תִּהְיֶה שְׂרִי they shall rise (to power). Keth. 61<sup>a</sup> (play on) בַּעֲלִיַּתוֹ שֶׁל בַּעַל וְכ' בַּעֲלַת בַּעַל (Gen. XX, 3) the wife partakes of the comforts of the husband's higher position, but is not bound to share the restrictions of his lower position, v. עַל־יָהּ; a. fr.—4) *carrying up, esp. putting on the altar, offering*. Zeb. XIII, 1 הָרִיב עַל הַ' is punishable for the offering (outside of the Temple precincts). Ib. 3; a. fr.—5) (עַל־יָהּ, c) *neutralization, loss of identity*. Y. Bicc. II, 65<sup>a</sup> top מֵעֵשֶׂר אֵין לוֹ ע' tithes (mixed up with secular food) are not neutralized.—6) *the most valuable property* (emp. עִירוּנִי). B. Kam. I, 4, v. מַעֲלָה. Ib. 91<sup>a</sup> רִירוּא ע' דְּמָרָה ע' the compensation for damages which is won by using the noxious ox for ploughing, is equal to a collection from the owner's best possessions, (opp. to מִגִּבּוֹר the indemnity collected from a sale of the animal). Ned. 56<sup>a</sup> if one says, ע' בֵּית בְּרִיתִי ... מֵרָאוּ ע' I sell thee a room in my house, he may show (assign) to him an upper chamber (v. supra); modified: ע' מַעֲלָה וְכ' *aliya* means here (he must assign to him) the best room; Men. 108<sup>b</sup>. Keth. I, c. 50<sup>b</sup> ע' מִצִּלּוּרֵי דָבָר וְכ' ע' וְכ' *aliya* means 'of the father's best things'?; a. e.

**עליון** m. (b. h.; עלה) *uppermost, highest; most high*. B. Mets. X, 2 הו"ע the owner of the upper story, v. מעזיבה. Y. Bicc. II, 64<sup>d</sup> bot. (ref. to וקדש, Deut. XXVI, 13) וקדש רבוי (b. h.) it refers to the sacred material mentioned above (first-fruits, ib. 2, sq.). Maasr. V, 8 ורע לוקח the seed-

**עָלַל** I ch. same, esp. (corresp. to h. בּוֹא) to enter a town, a house &c.; to come in (interch. with עָלָה). Targ. Prov. XI, 2; a. fr.—Y. Taan. I, 64<sup>b</sup> bot. מִי עָלָה when he was going home. Ib.<sup>c</sup> top כִּי דָאֵנָה עָלִיל רִי when I was coming home from the hill. Ib. כִּי דִאֲחִרִי לְמִעֵיל when thou wert about to go home. Y. Sabb. VI, 8<sup>c</sup> bot. בְּרַ קְפֵרָה אֵינִיל בְּרַ קְפֵרָה אֵינִיל ... B. K. was trying to enter a town; when he



hood (this world); Lev. R. s. 26 (some ed. עולם, h. form); וְהָיָה עוֹלָם הַיָּמִים the world of truth (the hereafter). Sot. 10<sup>b</sup>, a. fr. דָּאֵר ע' the world to come (= h. עולם הבא). בֵּית ע' the house of eternity (euphem. for 'the house of death') *burial ground, cemetery*. Lam. R. to I, 5. Lev. R. s. 12, beg.; a. e.—Kidd. 80<sup>b</sup> דְּבִי אֲרֵי שֶׁר דְּבִי common people (opp. to scholars).—ע' כל ע' כולל (abbrev. כ"ע), v. בּוֹלָא. Ber. 36<sup>b</sup> כ"ע לא פליגי all the authorities mentioned agree; a. v. fr.—ע' in a general way, *merely*. Targ. Y. Lev. XXVI, 24; 28.—Sabb. 103<sup>b</sup>, v. בגלגורי. Ib. 9<sup>b</sup> ע' לְהוֹדִיעַ merely to sweat (not to bathe); ע' לְעוֹרֵי merely to examine (not to do any labor); a. v. fr.—ע' עֲלָמָה; constr. עֲלָמִי. Targ. Ps. IX, 8. Targ. O. Ex. XV, 18; a. fr.—Targ. Is. XLII, 11 בְּרֵי עֲלָמָהּ their graves (v. supra).

עֲלָמָה, v. עֲלָם II.

עֲלָמוֹת, v. עֲלָמוֹת.

עֲלָמָה, pl. עֲלָמִים, v. עֲלָמִים.

עֲלָמִין pr. n. pl. *Almin* (Elymais, Neub. Géogr. p. 381). Snh. 94<sup>a</sup> עֲלָמִין כִּי מָנוּ ע' אמרר כי מנו ע' when they (the exiles) came to 'Almin, they said, it is like our world (Jerusalem; Rashi: like the house of eternities, the Temple).

עֲלָמָה pr. n. pl. *Almath* (Youth). Targ. II Sam. III, 16 (ed. Wil. עֲלָמָה); ib. XVI, 5 (h. text בַּחֲרִים, בַּחֲרִים).

עֲלָה, v. עֲלָה II.

עֲלָה, עֲלָה, עֲלָה f.=h. עֲלָה, *side, rib*. Targ. O. Gen. II, 22 (Y. ed. Vien. עֲלָה; ib. 21 עֲלָה).—Trnsf. *beam, board*. Targ. Y. II Gen. XLIV, 19 אֲבָא ע' מִן בֵּית אָבִי a board of my father's house (a member of the family &c.).—Pl. עֲלָה. Targ. Gen. III, 21.

עֲלָה, עֲלָה c. (עֲלָה I) *whirlwind, hurricane*. Cant. R. to III, 4 (ref. to כְּסוּפֹת, Is. XXI, 1) קָשָׁה יוֹרֵר ע' קשה יורר ע' there is no wind more vehement than that which comes from the north and rises and makes pale the creatures in the south.—Pl. עֲלָה. Targ. Koh. R. to VII, 1 [read:] הִיא מְדוּוֹגֶר ע' היא מדווגר ע' how many storms the ship may encounter.

עֲלָה, עֲלָה ch. same. Targ. Is. XXIX, 6 (h. text רָעַם). Targ. Job IV, 15 (h. text וְשֶׁרָר); a. fr.—Trnsf. *misfortune, trouble*. Targ. Y. I Num. XXI, 14 דִּסְנִירוֹתָ ע' the misfortune of leprosy (h. text וְסוּפָה; v. Ber. 54<sup>a</sup> bot.). Targ. Job XXXVIII, 1 דִּצְעָרָא ע'; ib. XL, 6 עֲלָה (ed. Lag. עֲלָה).—Pl. עֲלָה. Targ. Jer. IV, 13. Targ. Ez. XIII, 11; a. e.—Y. Ber. II, 5<sup>a</sup> וְכ' אִיוֹן רוּחֵן וְכ' (ed. Krot. עֲלָה) winds and storms (demons) came and tore him away from me; Lam. R. to I, 16.

עֲלָה, עֲלָה f, v. preced.

עֲלָה, עֲלָה f. (= עֲלָה, v. עֲלָה, a. עֲלָה) *pretext, opportunity*. Targ. II Esth. I, 16.

עֲלָה, עֲלָה I (reduplic. of עֲלָה) *to drive about, hurl*.

Kil. VII, 7 הָרָחַק שְׂעֵלָה וְכ' if a wind cast grape vines over standing grain.

עֲלָה ch. same. Targ. Job XXVII, 21.

עֲלָה, עֲלָה II (transpos. of עֲלָה, reduplic. of לָה; emp. (משׁעֲלָה) *to sip*. Hull. 22<sup>b</sup> מְשִׁעֲלָה Ar. (ed. משׁעֲלָה) when they are old enough to sip (expl. ib. by ref. to רִעְלָה, Job XXXIX, 30; misinterpreted by Abayi, as if fr. עֲלָה, *to bleed from the side*, when the wing is severed); Tosef. ib. I, 15 מְשִׁעֲלָה ed. Zuck., read with Var. מְשִׁעֲלָה.

עֲלָה I (b. h.; emp. עֲלָה I, II), *to enclose, encase* (emp. Arab. *galaf*).—Part. pass. מְעֲלָה; f. מְעֲלָה. Gen. R. s. 54 וְכ' מִבֵּין שְׁנֵי וְכ' thou (Ark) encased between the two Cherubs; (Midr. Sam. ch. XII כְּרוּבִים בשני כְּרוּבִים; Ab. Zar. 24<sup>b</sup> בערר עֲדִימִים במפוארה).

עֲלָה II (b. h.; emp. עֲלָה) *to turn, change*.

*Hithpa.* עֲלָה, *Nithpa.* עֲלָה (interch. with עֲלָה, formed fr. a noun עֲלָה, v. Ez. XXXI, 15) 1) *to change off, take turns*. Tosef. Taan. I, 8 עֲלָה מְחַלְפִּין עֲלָה וְכ' they did not change off (in watching) over it, but one sat &c.—2) *to be overcome, faint, swoon*. Hull. 3<sup>b</sup> וְכ' לָהּ שֶׁחָטַק לְפָנֵינוּ when he cut in our (the judges') presence, without being overcome (his hand not trembling); ib. עֲלָה שְׁמָא (Ar. עֲלָה) lest his hand tremble; ib. בְּרִי I am sure that my hand did not tremble. Sabb. 9<sup>b</sup> עֲלָה שְׁמָא he may swoon (in the vapor bath). Nidd. 69<sup>b</sup> עֲלָה שְׁמָא he may be in a swoon (and not really dead). Midr. Sam. ch. XXIII מְחַלְפִּים, v. עֲלָה I; a. e.

*Pa.* עֲלָה same. Part. מְעֲלָה; f. מְעֲלָה; pl. מְעֲלָה. Mekh. B'shall. Shir., s. 6 מְעֲלָה מְעֲלָה neither inhaling nor exhaling, being overcome by the smell of the sea; Yalk. Ex. 248; Yalk. Job 927.—Cant. R. to V, 14 (ref. to עֲלָה, ib.) כֹּחַ מְעֲלָה (through the study of the Law) the strength of man is broken, though it had been as hard as sapphires; [prob. to be read: מְעֲלָה (Pl.) it makes faint &c.].

עֲלָה ch. same; *Pa.* עֲלָה *to be overcome with weakness*. Hull. 8<sup>b</sup> עֲלָה לְעֲלָה לָהּ הִירֵשִׁין we do not apprehend a sudden weakness of hands in slaughtering.

עֲלָה v. עֲלָה II.

עֲלָה (b. h.) *to rejoice*. Erub. 53<sup>b</sup>.

עֲלָה, v. עֲלָה.

עֲלָה, עֲלָה, v. עֲלָה.

עֲלָה f. (עֲלָה) [turning about,] *ladle*. Erub. 53<sup>b</sup> (in enigmatic speech) וְכ' נִקְרָא וְכ' ע', v. עֲלָה I. Ib. [read:] עֲלָה בְּרִי (v. Rabb. D. S. a. l. note) shall the crown (stopper) of another (jug) be removed, that the ladle may float like a ship &c.?

עֲלָה, עֲלָה f.=h. עֲלָה, *burnt offering*. Targ. Gen. XXII, 2; a. fr.—Targ. O. Num. XXVIII, 10, a. e. עֲלָה constr., ed. Berl. (oth. ed. עֲלָה; Y. עֲלָה); Targ. Y. ib. 6 עֲלָה.—Pl. עֲלָה, עֲלָה. Targ. Ps. LXVI, 13 (not עֲלָה). Ib. 15; a. fr.

**עֵם** (b. h.; v. עֵם) *junction*; (prep.) *with, near*. Sabb. I, 8 with the sun, i. e. as long as the sun shines, before sunset. Ib. II, 7 עֵם חֲשִׁיכָה v. עֵם חֲשִׁיכָה Ber. 7<sup>a</sup> וְהִתְנַחֵם with and deal with thy children mercifully. Snh. 23<sup>a</sup> מִי הוּא זֶה עֵם הַיָּמִין who is to sign as witness with them; a. fr.

**עֵים, עֵים** ch. same. Targ. O. Gen. XXV, 11. Targ. Ps. LIV, 2 עֵימָה Ms. (ed. אֶבֶן). Targ. Job XXXII, 6 עֵימָה Ms. (ed. רִתְכֹן); a. fr.

**עֵם** m. (b. h.; עֵם *to press, crowd, join*) *gathering, crowd, people*. Snh. 94<sup>b</sup>, v. עֵים. Men. 53<sup>b</sup> לֵעָם ... יבֵּא זֶה let 'this one' (Moses) come and receive 'this' (the Law) ... for 'this people' (Israel); a. fr.—הָאָרֶץ, v. עֵם הָאָרֶץ (Israel); a. fr.—עֵם הָאָרֶץ, v. עֵם הָאָרֶץ Pl. *gentiles*. Sabb. 14<sup>b</sup>, a. fr. עֵם אֶרֶץ חֵץ concerning (importations from) heathen countries. Y. Shebi. VI, 36<sup>b</sup> bot.; a. fr.—V. עֵמָם.

**עֵמָ, עֵמָ** ch. same. Targ. Gen. XII, 2. Targ. Ez. XLV, 16. Targ. Cant. VI, 5; a. v. fr.—Erub. 14<sup>b</sup>, a. e. מֵאֵר עֵר דָּבָר Y. Kil. V, 29<sup>d</sup> bot. עֵר כֵּל; Y. Yeb. XIII, beg. 13<sup>b</sup> כֵּל עֵמָ, a. fr., v. כֵּל. Sot. IX, 15 דֹּאֵר עֵר = עֵם הָאָרֶץ, ignorant people; a. fr.—Pl., v. עֵמָם II.

**עֵמָ, עֵמָ** v. עֵמָ.

**עֵמָ, עֵמָ** f. = אֵמָ, *leaven*; *transf. passion*. Esth. R. introd.; Gen. R. s. 16, v. עֵמָ.

**עֵמָם (עֵמָם)** v. עֵמָם.

**עֵמָר, עֵמָר** v. עֵמָר.

**עֵמָר** I = אֵמָר, *to estimate*. Y. Naz. IX, end, 58<sup>a</sup>; Y. Snh. IX, 27<sup>a</sup> bot., v. עֵמָר.

**עֵמָר II** (b. h.) 1) *to stand, stand up, rise; to remain, endure; to be ready*. Ber. V, 1 עֵמָר לְהַרְפֵּל וְכִי אֵין עֵמָר לְהַרְפֵּל for prayer, &c., v. עֵמָר. Ib. I, 2 לְעֵמָר דֶּרֶךְ ... לְעֵמָר for princes generally rise at three hours. Ib. 3 (expl. וּבִקְוִי, Deut. VI, 7) בִּשְׁעָה שְׁנִי אֵת אֲדָם עֵמָר at the time when people get up (in the morning). Kidd. 71<sup>a</sup> עֵמָר בִּחְצֵי יָמִיו a middle-aged man. Y. Snh. VIII, 26<sup>b</sup> בִּרְיָן עֵר stood before court. B. Mets. 47<sup>b</sup> מִרְיָן עֵר who does not stand by (keep) his promise. Kil. IV, 4 הָעֵמָר that part of the fence which is unimpaired, opp. פְּרוֹץ. Neg. I, 3, sq. הָעֵמָר the leprous spot which remained in its place (Lev. XIII, 28). B. Bath. 60<sup>b</sup> לֹא עֵמָר עַל מְדוּחָיו Meg. 28<sup>a</sup> מְדוּחָיו עֵמָר Moses prayed that from him should rise priests and kings; a. v. fr.—Esp. uses: a) *to understand*. Y. Shek. I, 45<sup>d</sup>, v. אֵמָר; a. e.—b) *to insist upon*. Meg. 28<sup>a</sup> מְדוּחָיו עֵמָר, v. אֵמָר. Kidd. I. c. מְדוּחָיו עֵמָר Pl. (Rashi עֵמָר Hif.)—c) *to be reduced to*. Y. Ber. II, 5<sup>e</sup> עֵמָר עֵר it came down to fifty; a. fr.—2) (of liquids) *to settle, become consistent*. Ab. Zar. 35<sup>b</sup> חֵלֶב מְדוּחָיו milk of a clean animal curdles (can be made into cheese or butter).—3) (of blades) *to become dull* (without being notched). Bets. 28<sup>b</sup> סִכִּין עֵמָר a slaughtering knife which has become dull may be sharpened on the Holy Day.—4) *standing ready, designated for*. Pes. 13<sup>b</sup>, a. fr. עֵמָר כל הָעֵמָר whatever is ready to be sprinkled, is considered

as if it had been sprinkled. Keth. 51<sup>a</sup> top; a. fr.—5) *to resist*. Cant. R. to VII, 8 לְעֵמָר בִּנְיָן ... כִּי לְעֵמָר he who can resist the temptation of lust; בשְׁחִיחָה as if he resisted both; a. e.

**Hif. עֵמָר** *to cause to stand, to place; to restore, preserve; to beget, produce*. Y. R. Hash. I, 57<sup>b</sup> top הָעֵמָר בִּימָה put the dais up (to hold court). Tam. V, 6 מְעֵמָר הָיָה made the unclean priests stand in the eastern gate. Yeb. 62<sup>b</sup> הָיָה הֵם הָעֵמָר הָרָרָה וְכִי הֵם it was they who preserved the law (tradition) in those days. Ab. I, 1 תַּלְמִידֵיהֶם rear many scholars. Num. R. s. 14 בְּנֵי הָיָה begot children. Koh. R. to I, 4 מְעֵמָר מֵמָה what does 'omadeth (ib.) mean? She (the earth) preserves, v. חֲשִׁקָה. Gen. R. s. 90 מְעֵמָר מְעֵמָר פִּירוּחָהּ each ground preserves its own fruits (when put into the ground). Ib. קִטְמִיָה v. קִטְמִיָה substances which conserve, v. קִטְמִיָה; a. fr.—2) *to change the standing of; to enlarge; to reduce*. Meg. 15<sup>b</sup> שְׁנֵי אַמּוֹת הָיָה הָעֵמָר עַל וְכִי it was two cubits long, and he extended it to twelve. Macc. 24<sup>a</sup> (of the 613 laws of the Torah) בֵּא דָוִד הָעֵמָר עַל וְכִי David came and brought them down to eleven (Ps. XV); עֵמָר בֵּא עֵמָר Amos came and reduced them to one (Am. V, 4).—3) *to contain, check one's self*. Snh. 72<sup>a</sup> אֵין אָדָם מְעֵמָר עֵצְמוֹ עַל מְדוּחָיו no one will restrain himself from defending his property. Ib. 93<sup>b</sup> עֵצְמוֹ עַל וְכִי they restrained themselves when they had a human need.—4) (of liquids) *to make consistent, curdle*. Ab. Zar. II, 5 אֵת בְּקִירָה אֵת עֵמָר they make the cheese by putting into the milk rennet from an animal not ritually slaughtered. Ori. I, 7 הָעֵמָר בִּשְׁרָף הָעֵרָה if one curdles milk by means of a resinous substance (an acid) from an 'uncircumcised' tree (v. עֵרָה); a. e.—5) *to let a thing stand on the basis of its presumptive condition, to assume that the ordinary condition has not changed*. Nidd. 2<sup>a</sup> הָעֵמָר אֵשֶׁה עַל הָזִקָה assume that the woman has not changed her presumptive condition (of cleanness); הָעֵמָר דָּבָר עַל הָזִקָה assume everything to remain unchanged (until a change is proven). Keth. 75<sup>b</sup>; a. fr.—6) *to insist* (עֵצְמוֹ, v. supra).

**Pi. עֵמָר** 1) (sub. עֵצְמוֹ) *to insist*. Kidd. 71<sup>a</sup>, v. supra.—2) *to place*; part. pass. מְעֵמָר, q. v.

**\*עֵמָר** ch. same, *to stay, dwell*, v. עֵמָר II.

**Pa. עֵמָר** *to place*; part. pass. מְעֵמָר. Targ. Y. Gen. XXVIII, 13, v. עֵמָר.

**עֵמָר, עֵמָר** m. (b. h.; preced.) *stand*. Tanh. Vayikra 8 עֵמָר עֵמָר stay where thou standest.

**עֵמָר I** m. (v. עֵמָר II, 2) *urin-soaked dung*. Gen. R. s. 39 עֵמָר, v. עֵמָר.

**עֵמָר or עֵמָר II** m., **עֵמָר I** f., v. עֵמָר.

**עֵמָר II** f. = **עֵמָר**, q. v.

**עֵמָר, עֵמָר** Y. Sabb. IX, 11<sup>d</sup>, v. עֵמָר I, a. עֵמָר.

**עֵמָר**, v. עֵמָר.

**עֵמָר**, v. עֵמָר.

**עֵמָר**, v. עֵמָר.

**עמוד** m. (b. h.; עמד II) 1) *column, stand*. Ex. R. s. 1 אדם... ועמד Y. Ber. IX, 13<sup>a</sup> an ivory column. Y. Ber. IX, 13<sup>a</sup> אדם... ועמד a man enters a synagogue and stands behind a stand praying silently, and the Lord listens. Bab. ib. 28<sup>b</sup> (of R. Johanan) דמינא ע' thou right-hand pillar (emp. I Kings VII, 21). Ex. R. s. 2, end (ref. to דגני, Ex. III, 5) ע' thou standest in the place of the pillar of the world; Abraham said, here am I, and so dost thou; Tanh. Sh'moth 19; a. fr.—Trnsf. (v. מעמד) the group of people belonging to the ma'amad. Y. Taan. IV, 67<sup>d</sup> bot.; Y. Pes. IV, beg. 30<sup>c</sup>.—2) *cylinder around which a scroll is rolled, handle*. Yad. III, 4 עד שיעשה לו ע' ... אינו ע' does not make the hands unclean, until he fastens a handle to it. B. Bath. 13<sup>b</sup> ע' blank margin wide enough to roll around the cylinder. Ib. 14<sup>a</sup> ... ספר תורה ע' a scroll of the Law is rolled (on both sides) towards the middle of it, therefore it must have a handle on each side; Y. Meg. I, 71<sup>d</sup>; a. fr.—Pl. עמודים. Ib. c. top; Snh. 22<sup>a</sup>, v. ו' a. e.—3) *the morning dawn*. Ber. I, 1; a. fr.—4) *the fecal mass in the rectum; also the jet of urine when being discharged*. Ber. 62<sup>b</sup>; 25<sup>a</sup> ע' הוזרו ע' a suppressed discharge produces dropsy. Ib. בלבר ע' only in the sight of urine at its discharge; a. e.—5) (bot.) *the central stalk of onions &c., the scape*. Ukts. I, 2 שורא מכיון ע' the scape as far as it is surrounded by the edible part, the scape within the bulb; ib. 3 שאינו מכיון ע' that part of the scape which protrudes above the bulb.—[B. Bath. IV, 5 עמודין, v. עמודין.]

**עמודא** I ch. same, 1) *column, stand*. Targ. Y. Gen. XIX, 26. Targ. Ex. XIII, 22; a. fr.—עמוד קריצא = h. עמוד השחר, v. preced. Targ. Y. Gen. XXXII, 25.—Keth. 17<sup>a</sup> ע' דנרא ע' איפסיק a column of fire was interposed between him and the rest of the world; ib. 77<sup>b</sup>; a. fr.—Pl. עמודין, עמודא, עמודא. Targ. Ez. XLII, 6. Targ. Y. Gen. XLVI, 28; a. fr.—Ber. 8<sup>a</sup> ע' וכ' ע' לא מצלי אלא ביני ע' and ע' they prayed only between the columns (or stands, of the building) where they used to study; ib. 30<sup>b</sup>. Gen. R. s. 34, end; Yalk. ib. 61, v. מנא II; a. fr.—2) *continuous flow, jet*. Ab. Zar. 73<sup>a</sup> עמודא קטן דלא נפיש עמודא a small bottle the jet from which is not large; עמודא חבית דנפיש עמודא (not עמודא, v. Rabb. D. S. a. l. note 400) a jug whose jet is large.

**עמודא II** pr. n. pl. *Ammuda (Stand)*, near Caesarea. Y. Dem. II, 22<sup>c</sup> bot. פונקא דע' the inn of 'Ammuda.

**בני ע' עמון** m. (b. h.) pr. n. gent. *Ammon*, a people descended from Ben Ammi, the son of Lot; mentioned chiefly in connection with Moab. Pes. 119<sup>a</sup> בני ע' Yad. IV, 3 ע' ומואב מעשרין ע' Jewish inhabitants of the land of A. a. m. must give the poor man's tithes in the Sabbatical years; Yeb. 16<sup>a</sup>; Hag. 3<sup>b</sup>. Gitt. 38<sup>a</sup>; Hull. 60<sup>b</sup>, v. סיוחן; a. fr.

**עמוני** m., **עמונית** f. (b. h.; preced.) *Ammonite*. Y. Snh. X, 28<sup>d</sup> top קשה ע' שורא חייך ע' Ammonite wine which is strong; Bab. ib. 106<sup>a</sup>. Yeb. VIII, 3. Ib. 69<sup>a</sup>, a. e. a converted male Ammonite is excluded from inter-marriage, but not a female, v. מואבי; a. fr.

**עמונים**, v. עימנים I.

**עמוס**, v. עמס.

**עמוס** (b. h.) pr. n. m. *Amos*, the prophet. Macc. 24<sup>a</sup>, v. עמו. Lev. R. s. 10, beg. ע' וי' I sent Amos, and they named him Psellos (stammerer), v. עמס; Koh. R. to I, 1; Pesik. Nah., p. 125<sup>b</sup>; Yalk. Is. 307. Ned. 38<sup>a</sup>; a. e.

**עמוק** m., **עמוקה** f. (b. h. עמק; עמק) *deep, low; (of color) light-shaded* (which in the perspective looks lower, while the darker shade appears to protrude). Sifra Thazr., Neg., ch. I לשון עמוק עמוקה כמראה החמה שהם עמוקים מן הצל ע' what does 'deep' (Lev. XIII, 2, sq.) mean? A depression, like the sun-lit spots (in a painting &c.), which have the semblance of being deeper than the shaded spots (which appear to be raised); Hull. 63<sup>a</sup> ע' הצל ע' the lower shade among them is like the reflection of light on a shaded spot. Y. Succ. III, 53<sup>d</sup> (expl. שבאדומים מרחשת ע' 'low' (light) crimson. Men. Y, 8, a. e. ע' עמוקה marhesheth is a deep pan, v. מרחבת; a. fr.—Pl. עמוקות, עמוקין. Sifra l. c.; a. e.—עמוקה f. (as a noun) *depression*. Ib.

**עמוד**, v. עימוד.

**עמורא**, Y. Sabb. IX, 11<sup>d</sup> some ed., v. עמילא.

**עמורא** m. (denom. of עמרא) *wool-dealer*.—Pl. עמוראי. B. Bath. 22<sup>a</sup> (Ms. H. עמוראי, v. Rabb. D. S. a. l. note).

**עמה, עמי** (emp. עמם) *to be dark, dim, faint*. Tanh. Yithro 13 קולו ע' וכהה ע' the sound he produces becomes fainter and duller (the longer he blows); Yalk. Ex. 284 ע' קולו ע' opp. מגברה.

**Hif. עמה** *to become faint*. Tanh. Ha'az. 7 (play on Yithro 13) ע' וגמל ע' Num. XIII, 12) ע' עמאל בן גמלי his strength failed him, because he said ... and he brought it upon himself that he did not enter Palestine.

**עמא, עמי** ch. same, *to be dim; trnsf. to be faint, grieved*. Targ. Lam. IV, 1 (ed. Amst. עמא). Targ. O. Lev. XIII, 6; 56 עמא ed. Berl. (oth. ed. עמא; Y. עמא). Ib. 26 עמא ed. Berl. (oth. ed., a. Y. עמא).—Targ. Is. LXI, 3. Targ. Ez. XXI, 12 ורעמי ed. Wil. (ed. Lag. ורעמי, read ורעמי; Ar. ורעמי, Ithpe.).—Targ. Is. LIX, 11 עמינה (ed. Lag. עמינה; ed. Wil. עמינה; h. text עמינה).—Lam. R. to IV, 1 עמא ע' how has the gold become dim (transl. ורעם ib.). Ber. 53<sup>b</sup> עמא ורעמי when the flame is growing dimmer and dimmer.—Hull. 38<sup>a</sup> ע' קלה ע' her voice is getting fainter, opp. ע' ע' is strong.

**Ithpe. עמי**, **אעמי**, **אעמי** *to become faint*, v. supra.

**עמא** f. (preced.) *dimness, twilight*. Ruth R. to I, 17 (קטן וגדול) ע' לעידן at twilight time; (Koh. R. to IX, 4 לעידן רמשה).

**עמידה, עמידה** I f. (עמד Hif.) [*concrete*,] *urine-soaked dung*. Gen. R. s. 39, end, v. דודן; Yalk. Josh. 17

עמידה (corr. acc.); Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot. (corr. acc. to Yalk. I. c.).—[Ἀμύα, ἰδα, which is referred to by Mus. in Ar. corresponds neither in form nor in meaning to our word.]

**עמידה** II f. (עמד) 1) *standing, standing up*. Y. Keth. IV, 28<sup>b</sup> עמידה ב"י appearing before court (institution of proceedings). Shebu. 30<sup>b</sup> בעי... בעדים as to witnesses before court, all agree that they must stand. Ib. בעלי the parties must stand. Y. Bicc. III, 85<sup>c</sup> bot; Y. R. Hash. I, 57<sup>b</sup> top (ref. to Lev. XIX, 32) ... אני הוא I (the Lord) was the first to observe the standing up before an old man (by ref. to Gen. XVIII, 22, emended instead of, 'And the Lord was yet standing before Abraham', v. תיקון); Lev. R. s. 35. Keth. 111<sup>a</sup> בעי... אל הרבה בעי... do not stand too much, for standing is injurious to the heart. Ib. v. סמיכה; a. fr.; v. ישיבה.—Pl. עמידות. Y. Erub. V, beg. 22<sup>b</sup> כל ע' שמעך וכ' as often as he stood before Ahiya his teacher, he considered himself as if standing before the Divine Presence.—2) *putting up, erection*. Num. R. s. 12 חמשכן נחקרש בעי ובפירוק וכ' the Tabernacle was consecrated by putting up and taking apart and by anointing. Yeb. 106<sup>a</sup> עמידתה v. ישיבה.—Pl. as ab. Y. Yoma I, 38<sup>b</sup> bot. ע' שבע דיה seven times was the Tabernacle (at its consecration) put up, and six times taken apart; a. e.—3) *endurance, existence*. Num. R. s. 2 וכ' בסדר אין לו ע' unless thou putttest sand into the cement, it will not last; so the nations cannot exist without Israel; a. e.—4) *that part of the daily prayers which must be read standing*, usually called תפילה. Treat. Sof'rim XVI, 12, v. קרוש.

**עמידתא** v. עמיטתא.

**עמיל** m. (עמל; v. עמילה) *well-worked dough*; עמילן *dough which cooks use to place over the pot*. Pes. III, 1, defined ib. 42<sup>b</sup> וכ' bread made of grain not yet one-third ripe, which is put over the pot to absorb the froth; Y. ib. III, 29<sup>d</sup> מביא מלילות וכ' one takes ears not yet one-third full &c. B. Mets. 86<sup>b</sup> (these quantities of flour) were used for the cooks' dough only.—[Ἀμύλον, which is referred to by Mus. to Ar., corresponds to our word neither in form nor in meaning (v. Sachs Beitr. I, 148), besides this etymology is contradicted by עמילה.]

**עמילא** m. (עמל) *hard worker*. Gen. R. s. 39, end לפועלא טבא ע'... (not עמידה) there (at a certain) place they call a good working man עמילא; Yalk. Josh. 17; Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot. (corr. acc.); v. עמלא. a. עמידה I.—[B. Mets. 15<sup>a</sup> ועמיליהון v. עמלא.]

**עמילה** f. (עמל; v. עמיל) *well-worked; well-kneaded bread*. Pes. 37<sup>a</sup>.—Sabb. 62<sup>b</sup> (in lascivious language) ע' an old prostitute, v. סעד.

**עמיסה** f. (עמס) *loading*. Ex. R. s. 4, beg. (ref. to נשארי Num. XVI, 15) אין נשיאה אלא לשון ע' the verb *nasa* means loading (i. e. Moses did not make any one's ass carry his load).

**עמיק** I m. = עמק, *deep, (of color) faint, light-shaded*. Targ. Lev. XIII, 3; a. fr.—Transf. *obscure, indistinct; profound*. Targ. O. Ex. IV, 10 (h. text כבד). Targ. Is. XXXIII, 19.—Pl. עמיקין, עמיקין. Targ. Prov. XVIII, 4. Ib. XXV, 1. Targ. Ps. XCII, 6. Targ. Ez. III, 5 ed. Lag. (ed. Wil. עמיק); a. e.—Fem. עמיקתא. Targ. Prov. XXV, 3. Ib. XXII, 14 (ed. Wil. עמיק); a. e.—Taan. 23<sup>b</sup> [read:] ע' צניעה (v. Rabb. D. S. a. l. note 400) in a depressed, retired place. Gen. R. s. 63; Yalk. ib. 110 הוא ע' מילתא this (that the name Israel includes Abraham) is a deep word (because it explains Ex. XII, 40; v. ארספולטיה).

**עמיק** II m., **עמיקתא** f. (preced; emp. עמיק) *dark inflamed spot, rising, swelling*. Targ. O. Lev. XIII, 43; ib. 10 (h. text רשא), v. עמקא.

**עמיקון** v. עמיקון, עמיקון.

**עמיקתא** v. עמיק, II.

**עמיר** m. (b. h.; עמר) *tuft, spike, esp. ear of grain*; (mostly collective) *sheaves*. Sabb. VII, 4 וכ' המוציא... he who carries out ears (fit for fodder) as much as a lamb's mouthful. Tosef. Dem. I, 17. Sifra K'doshim, Par. 1, ch. III leave for the poor 'בע' fenugrec in the spikes; Y. Peah IV, beg. 18<sup>a</sup>. Tosef. Shebi. II, 13 פול המצר שזרעו לע' Egyptian beans which one planted for the sake of the spikes (as fodder). Y. B. Bath. V, beg. 15<sup>a</sup> בשזרעו לע' (not משזרען) when he planted the fenugrec for the spikes, opp. לזרע. Tosef. Succ. I, 4, v. פקיע I; a. fr.

**עמירא** ch. same. Targ. Am. II, 13. Targ. Mic. IV, 12; a. e.—Targ. Prov. XXVII, 25 (h. text דעציר v. Syr. עמיר, P. Sm. 2921).

**עמירה** Yalk. Josh. 17, v. עמירה I.

**עמיות** f. (b. h.; = עממית, v. עמם) *nationality, community*; (sub. איש) m. *country-man, associate, fellow*. Shebu. 30<sup>a</sup> (expl. עמיתך, Lev. XIX, 15) עם שאתך וכ' the people joined to thee in the Law and in duties. Ib. טולא Ula, our friend, fellowman in the Law &c.

**עמל** I (b. h.) *to labor, take pains; to be wearied*. Deut. R. s. 11' ש' עמלתי... ש' עמלתי... is this the payment for the service of forty years during which I worked hard, until they became a holy and faithful people? Yalk. Prov. 950 מדבר בעמלי חורה it refers to those studying the Law industriously; Tanh. ed. Bub., Mick. 2. עמל; a. fr.—Part. or adj. עמל; f. עמלה; pl. עמלים. Cant. R. to I, 2 כל מי שחוא ע' בהן וכ' who raises plants, so the words of the Law raise him who works at (studies) them sufficiently. Deut. R. I. c. אמר ולא עמל and he (Moses) did not say (in his blessing, blessed be who delights) in those laboring to study it, or in those who meditate on it, but in those who do it. Ber. 28<sup>b</sup> אני ע' וזה ע' I wear myself out (in study), and they wear themselves out (in vanities). Ab. II, 2 (עוסקים... עוסקים) כל ה' עם הצבור יהיו ע' (Var. עוסקים) all those who are engaged in public affairs must do their work for the sake of heaven (disinterestedly); a. fr.

*Pl. Pi. to work through, knead, esp. to stimulate and heat the body (v. Hithpa.).* Sabb. 147<sup>b</sup> ומרפא שמיצולת ומרפא (read with Alf.: ומרפא, v. Rabb. D.S. a.l. note 10) because it (the mud of Dimsith) exercises the body and loosens (the bowels).

*Hithpa. עמל 1) to be kneaded, have massage.* Ib. XXII, 6 אבל לא מרפא... סבך you may have yourself ointed and rubbed on the Sabbath, but not kneaded or scraped.—2) *to wear one's self out, esp. to exercise (and heat) the body.* Tosef. Peah IV, 10 Hillel bought for a poor man of good breeding סוס שחיה מרפא בו a horse on which to take exercise; Y. ib. VIII, 21<sup>a</sup> bot. מרפא בו; (Keth. 67<sup>b</sup> לרכוב עליו). Tosef. Sabb. XVI (XVII), 22 אין רצין את רגליו בשבת כדי למרפא בו you must not run on the Sabbath for the sake of exercise, but you may walk in an ordinary way the entire day.

**עמל** I ch. same. Targ. Jon. IV, 13.

**עמל** II m., v. עמל I.

**עמל** m. (b. h.; preced. wds.) *toil, trouble; fruit of labor, achievement.* Midr. Till. to Ps. XC, 10 מלכורי אפי' even man's rulership is toil and vanity; Yalk. ib. 841. Ber. 17<sup>a</sup> בחוריה אשרי מי... ועמלו בחוריה blessed he that has been reared in the Law, and whose toil is in the Law. Gen. R. s. 31 בעמלו של רשע... שחיה a curse rested on the wicked man's labor. Ex. R. s. 22 היה בעמלו נול in whose acquired property there was no robbery; a. fr.—Gen. R. s. 39 ביה חז' v. יהון.

**עמל II, עמלא** ch. same. Targ. Gen. III, 17 (h. text עמבין). Targ. O. Deut. XXVI, 7. Targ. Ps. VII, 17 Ms. (ed. לעווא); a. e.—Esp. *acquisition, income, rent.* B. Bath. 67<sup>a</sup> מנבינן אפי' מנ' דבתי we used to collect (the daughter's share, v. עישור) even from house rents; Keth. 69<sup>a</sup> (not אינון ועמליהון).—Pl. עמלין. B. Mets. 15<sup>a</sup> (דעמליהון) (I vouch for) themselves (the lands), and the income from them and eventual improvements; [Ar. a. Tosaf. עמליהון the cost of acquisition, original value].

**עמלא** v. עמלא.

**עמלת** v. עמל I.

**עמם** (b. h.; v. אעם) 1) *[to be pressed,] to be dim.* Tosef. Sabb. III, 2 גחלים שעממו coals which have become dim (ceased to flame). Pes. 75<sup>b</sup>; a. e.—Ib.; Sabb. 77<sup>b</sup>, a. e. עממו. v. אעם.—2) *to press, quench.* Part. pass. עמום; f. עמומה, pl. עמומות. Lev. R. s. 26 (ref. to Ez. X, 2). ששח... גחלים ע' for six years these coals were kept quenched in Gabriel's hand.

*Pu. עמם to become dim.* Y. Orl. III, 63<sup>a</sup> bot. גחלי ערלה גחלי ערלה (גידולי... שערממו) embers of Orlah wood are permitted for use.

*Pulp. עמם 1) (with על) to cover up, suppress a case; to disregard the law, act irregularly (in an emergency).* Y. Sot. IX, 23<sup>d</sup> bot. ועממנו על דינו... ולא and that having seen the murderer we have not let him go, or quashed his case. Num. R. s. 9; Tanh. Naso 7; Sifré Num. 7 (ref. to ונעלם, Num. V, 13) ועממנו... ולא not that her husband

saw (her improper conduct) and covered it up (connived at it). Y. R. Hash. III, beg. 58<sup>c</sup> ואין לעברו וואן עממנו על הגראה לעברו וואן we may act irregularly (ignore the testimony), when the new moon has been seen (on the night of the twenty-ninth to the thirtieth day), if it is necessary to intercalate a day, but we must not ignore the law, when the new moon has not been seen in due time, in order to proclaim the New Moon Day (on the thirtieth day). Y. Shebi. VIII, 38<sup>a</sup> bot.; Y. Sabb. I, 3<sup>c</sup> bot., a. e. עממו עליה והתירו they disregarded the law, and permitted it (the bread); עממו עליה ואסרו they ignored the law (that permitted it), and forbade it.—2) (cmp. דבקה) *to be like embers; trans. a) to be undecided.* Y. Snh. V, end, 23<sup>a</sup> שלא יראה דין זה יוצא מעמם that the verdict in this case should not appear to go forth undecided (because the jury could not arrive at a majority of two against the defendant; Bab. ib. 42<sup>a</sup> מעורבבין דין מעורבבין).—b) *to nod consent without showing anxiety.* Y. Ber. V, 9<sup>c</sup> bot., v. דבקה.

**עמם** I ch. same, *to be dim*, v. עמי.

*Ithpe. עמם to be made or become dim.* Targ. Koh. XII, 2, sq.

*\*Palp. עמם to make dim.* Targ. Is. VI, 10 (ed. Lag. עמם), v. עמם.

**עמם** m. = עם, *people.*—Pl. עממים, *gentiles*, esp. the seven nations of Canaan. Gen. R. s. 41, v. אמורי; Tosef. Sabb. VII (VIII), 23. Ib. 25 ואין לך בכל חז' מרוח וכ' of all the (seven) nations none is so patient as the Emorite. Y. Shebi. VII, 38<sup>b</sup> bot. ע' של שבעה ע' וכ' thy ancestors inherited a land of seven nations, and thou shalt conquer a land of ten nations. Y. Sot. I, 17<sup>b</sup> top לאסר שבעה... לאסר שבעה it is said, 'thou shalt not make marriages with them',... to prohibit the seven Canaanitish nations; Num. R. s. 9; a. fr.

**עמם II** ch. same, esp. (= גזיר) *gentile.* Lam. R. to I, 1 (ד' דר מאר) רבתי ע' גמלא the camel driver is a gentile.—Pl. עממי, עממין, עממיה. Targ. Deut. XXXII, 8 (Y. II אומיא). Ib. XIV, 2 (ed. Berl. עמ, without Dagesh). Targ. Ps. LIX, 9 עממין (ed. Lag. a. oth. עמין). Targ. I Kings VIII, 41; 43; a. fr.—Yoma 71<sup>b</sup> (alluding to Sh'maya and Abtalion who were said to be descendants of Sennacherib) ע' ריהון בני ע' may the sons of gentiles go in peace; a. e.

**עממארתא** f. (preced.) *gentile woman.* Targ. II Esth. II, 9.

**עממי** m. (preced.) *gentile.* R. Hash. 20<sup>a</sup> אפשר ב' ע' it may be done through a gentile.—Pl. עממין, עממיה. Bets. 6<sup>a</sup>; 22<sup>a</sup>; Sabb. 139<sup>b</sup> ע' יתעסקו בו ע' let gentiles attend to his burial. Ib. (Chald.) ביה עממין.

**עמם** (b. h.) *[to press, be pressed,] to carry a load.* Cant. R. to VIII, 6 עממי גרנה those who carry the crops to the granaries.—Part. pass. עמום a) *laden, heavy;* ע' למח נקרא שמו of heavy tongue. Lev. R. s. 10, beg. עמום שחיה ע' בלשונו he was named Amos, because he was a stammerer; Yalk. Is. 307; (Pesik. Nah., p. 125<sup>b</sup> שחיה



צמח־סוּס (in a secret letter) *officer*. Snh. 12<sup>a</sup> (פסילוס ו'ב' נחשון ו'ב'.

*Pi. עָמַס to load.*—Part. pass. מְעוֹמֵס. Tanh. P'kudé 3 וְהוּא מֵעַן בָּנִים וְכ' and he is laden (with troubles) on account of sons and daughters (depending upon him).

\*עַם ch. to press (the teeth together). Targ. Job XVI, 9 ed. Lag. a. oth. (Ms. Var. עָאם; ed. Wil. עָסר; v. עָסר.

**עִמְסוֹנִי** m. (perh. fr. Amasia, in Pontus) *Imsoni*,  
surname of two Tannaim, Simon and Nahemia. Pes. 22<sup>b</sup>;  
Y. Ber. IX, 14<sup>b</sup> bot.

**עֲמֻנְיָא** ch. same, surname of R. Jacob, an Amora.  
Y. B. Mets. IV, end, 9<sup>d</sup>.

עִימָעוּם, v. עִמָּעוּם.

עמם, עמם, v. עמם, עמם I.

**עַמַּץ** (v. אָמַץ; cmp. עָמַס) *to press*.

*Pi. מְעַמְצֵין* to close the eyes. Sabb. XXIII, 5 אֵין מְעַמְצֵין (Mish. ed. (Y. ed. מאמץ; Bab. ed. 151<sup>b</sup> מְעַמְצֵין, Ms. M. מַמְצֵין; v. Rabb. D. S. a. l. notes) you must not close the eyes of a deceased on the Sabbath וְהַמְעַמְצֵין עִם יְצִיאָתָא וְכ' (Y. ed. מַמְצֵין; Bab. ed. הַמְעַמְצֵין) and he who closes the eyes of a dying person &c. Ib. (in Gemarah) הַמְעַמְצֵין (Ms. M. הַמַּמְצֵין). Ib. 77<sup>b</sup>. v. אַמְצֵין.

*Hithpa.* הִתְחַצֵּץ *to be closed, to close itself.* Ib. 181<sup>b</sup> שְׁתִּתְחַצֵּץ עֵינָיו וְכ' Ms. O. a. early eds. (Ms. M. שְׁתִּתְחַצֵּץ, incorr.; ed. שִׁתְחַצֵּץ) he who wants to have the eyes of a deceased closed &c.; Tosef. ib. XVII. (XVIII), 19 הִתְחַצֵּץ לְפָנָיו וְכ' Ms. M. מהמחצות וְכ' Sabb. l. c. וְהָן הִתְחַצֵּץ וְכ' Ms. M. (ed. מתחצצין) and they will close themselves, v. נִחְצֵץ.

עִמָּץ, Pa. עִמָּץ same. Bets. 22<sup>a</sup> וְפָתַח עֵינֶיךָ for you closed and opened your eyes, v. סָרַע ch. Snh. 110<sup>a</sup> top כָּל מִי שֶׁרָאָהּ Ar. (differ. in ed.) whoever saw her . . . closed his eyes and went off.

עמק (b. h.) *to be depressed, deep.*

*Hif.* הִצְמִיקוּ עֲצָה וּכ' they laid deep plans that the Lord etc.—2) *to grow deeper.* Yalk. Is. 302 (play on מַתְחָה, Is. XXX, 33) ... אֵף הָיָה מַתְחָהּ וּמַצְמִיקָהּ it (Gehenna) likewise extends every day and becomes wider and deeper.—[Cant. R. to IV, 4 וְזֶה עֵצָם, v. ed., עֵצָם some ed., וְזֶה עֵצָם]

עמק ch. same.

*Af. אַעמיק* to grow deeper. Targ. Is. XXX, 33 לַעמִיקָא  
ed. Lag. (ed. Wil. לַעמִיקָא = לַעֲמִיק; oth. ed. לַעמִיקָא, Pa.), v.  
preced.—[Targ. Prov. XXVIII, 6 מִן דַּעמִיק Var. ed. Lag.,  
v. עֲמִיק.]

עִמָּק, v. עִמָּק.

צֶמֶךְ m. (b. h.; preced. wds.) 1) *valley*. Shebi. IX, 2 וְרֵגֶל גִּלְיָה וְהַעֲלִיּוֹן ... וְרֵגֶל Upper Galilee, Lower Galilee, and the (Galilean) valley; וְרֵגֶל הַתְּחֹם שְׁבִירָא הַזֶּה the district of Tiberias is the valley (of Galilee). Tosef. ib. VII, 10 הָרֵר וְרֵגֶל הַהָר וְהַשְּׁפֵלָה the mountain land, the valley, and the lowland. Ib. וְהַרְבֵּי מִפְּרִי הָאֵרֶץ אֲכָלְכֶם מִבְּרֵאשִׁית שָׁבַת אֲכָלְכֶם (in the Sabbatical year) you may eat the mountain fruits as long as the same kind is still to be

had in the valleys. Ib. וְיִמְקֵן וְיִמְקֵן mountain land and an elevation on it, a valley and a depression in it, lowland and a lower plain in it (are respectively subject to the same laws); Y. ib. X, 38<sup>d</sup> bot. (corr. acc.). Ib. מְלֹד עַד הַיָּם from Lydda to the sea is the valley (of Judæa), v. שְׂפֵלָה; a. fr.—*Pl.* עֲמָקִים. Ib. סִימֵן לְעֵי הַמְּרִים the presence of palms indicates valleys; Tosf. l. c. לְעֵי הַמְּרִים סימן לעֵי הַמְּרִים—2) pr. n. pl. 'Emek, in the district of Tyre. Tosf. Shebi. IV, 9 (Y. Dem. II, 22<sup>d</sup> top אֲמֹן).

**עמקא** ch. same, 1) *valley*.—*Pl.* עמקתא. Targ. I Chr. XXVII, 29 ed. Lag. (ed. Rahmer עמקתא, ed. Wil. עמקתא, dwellers in valleys).—2) *depth*.—*Pl.* constr. עמקין. Targ. Ps. LXXIX, 3 (ed. Wil. עמקין, v. עמקתא I.—[Targ. Ez. III, 5 עמקין, v. עמקין I.]

**עֲמָקָא** f. (v. עֲמִיק II) *dark (inflamed) spot, rising, swelling* (ח. שִׁמְרָא). Targ. O. Lev. XIII, 2; 10; 19; XIV, 56.—Constr. עֲמִיק. Ib. XIII, 28 (Mss. עֲמִיק, עֲמִיק, עֲמִיק).—**עֲמִיקוֹן** *stains*. Targ. Am. VI, 4 (ed. Lag. עֲמִיקוֹן, Ar. עֲמִיקוֹן, עֲמִיקוֹן; עֲמִיקוֹן, עֲמִיקוֹן; h. text עֲמִיקוֹן; v. Sabb. 62<sup>b</sup> עֲמִיקוֹן עֲמִיקוֹן וְעֲמִיקוֹן עֲמִיקוֹן).—

עמקא m.=h. עמקי.—Pl. עמקא, עמקא, v. עמקא.

**עִיבִּי, עֲמֻקְתָּא** f. (comp. עֲמֻקָּא) *trickery, insidiousness*.  
Targ. Hos. VII, 16 (Regia עֲמֻקְתָּא; h. text זַעַם).

**עֲמָקִי** m. (עֲמָק) 1) *belonging to the valley*. Kel. XXVI, 1 עֲמָקִי sandals worn in valleys, Maim. (others: made in K'far Imḳi, v. infra). Hull. 63<sup>a</sup> עֲמָקִי, v. עֲמָקִי.—2) **כָּפַר** (pr. n. pl. K'far Imḳi. Taan. 21<sup>a</sup> Ar. (ed. עֲמָקִי, Var. עֲמָקִי; v. Rabb. D. S. a. l. note 60). Tosef. B. Kam. VIII, 10 עֲמָקִי (יְנִימָאִי, Var. עֲמָקִי); B. Kam. 79<sup>b</sup> עֲמָקִי Ms. M. (כָּפַר עֲמָקִי, v. Rabb. D. S. a. l. note).

עמיק, v. עמיק.

**עֲמַר** (b. h.; cmp. **אָמַר** II) 1) *to be thick, tufty*.—Denom. **עֲמִיר**.—2) (cmp. **הָאֵמַר** I) *to heap up, pile*. Ukts. II, 5 **וְהַבְצִילִים** **שֶׁעֲמִירָן**, Var. for **שְׁחִמְרָן**.—Denom. **עֲוִמַר**.

*Ṣi. עֲרַמַּר* (denom. of עֲרַמָּה) to bind and pile sheaves; to harvest. Peah V, 8 חֲרַרְהָ, בּוֹרְעָהּ, חֲמֵעֶמָּה וּכ'. Y. Ber. IX, 13<sup>c</sup> top קָצַר עֵר וּכ' ... חָרַשׁ הוּא he ploughed, he sowed ..., he cut, piled up, threshed &c.; Bab. ib. 58<sup>a</sup> עֲמַר. Sabb. VII, 2. Y. Peah IV, 18<sup>d</sup> bot. שוֹרֶה וּמַעֲמֵה שׂוֹרֶה when he cuts a row and puts it up in sheaves at a time; a fr.

*Hithpa.* הִתְחַבֵּר (h. h.) (with ב) *to make one's self the master of; to make use of a person as a servant.* Snh. XI, 1 (85<sup>b</sup>) (expl. Deut. XXIV, 7) אֵינוֹ חַיִּיב עַד שִׁבְעִינְסוֹ he is not guilty of abduction, unless he brought the person to his own grounds; (oth. opin.) וְיִשְׁמַשׁ... עַד בּוֹ unless he brought the person to his own grounds and made use of him; Sifrē Deut. 273.

עמר I, Pa. עמר ch. as preced. Pi. Targ. Ps. CXXIX, 7.

**עמר II** (Syr. עמר P. Sm. 2918; Arab. *amar*; cmp. עמד) *to stay, dwell*. Targ. Prov. XXX, 28 עמרא (ed. Lag. a. oth. עמרא). Ib. XXV, 24 מעמר ed. Lag. (ed. Wil. מעמד).

עֹמֵר, *pl.* עֹמְרִים, *v.* עֹמֵר.

**עמר** III, **עמרא** m. (עמר I, emp. עמיר a. עמר) = h. **עמר**, wool. Targ. Ps. XXXIX, 12, v. עמר. Targ. Deut. XXII, 11. Targ. Lev. XIII, 48; a. fr.—Hag. 15<sup>b</sup>, v. יורה II. B. Bath. 74<sup>a</sup>, a. e. גבבא דע', v. גבבא. Yoma 71<sup>b</sup>; Zeb. 18<sup>b</sup>; a. fr.—cotton, v. גופפא.

**עמרא**, v. עמרא.

**עמרוי**, v. עמרוי.

**עמרם** (b. h.) pr. n. pl. *Amram*, 1) father of Moses. Sabb. 55<sup>b</sup>. Ex. R. s. 1; a. fr.—2) A. an Amora. Y. Macc. I, beg. 31<sup>a</sup> רב ע'; Y. Shebi. X, 39<sup>c</sup> (insert רב).

**עמרניחא** f. (עמרא) woolly, tufty substance. Sabb. 20<sup>b</sup> שופא ביה it means the woolly substance in it, v. שופא. Ib. (expl. אידן, ib. II, 1) ע' דבני ביני the woolly bast between (the bark and the wood of the willow); v. עירניחא.

**עמרתו** pr. n. pl. *'Ammitu* ('*Ammete*, v. Hildesh. Beitr., p. 48, note 335; Neub. Géogr. p. 249). Y. Shebi. IX, 38<sup>d</sup> bot. ע' the Biblical Zaphon (Josh. XIII, 27) is 'A.

**עמרתן** pr. n. pl. *'Ammitan* (prob. same as preced.). Y. M. Kat. III, 82<sup>a</sup>.

**ענא** f. (ענא) small cattle, sheep; (mostly collect.) flock, fold. Targ. Gen. XXX, 31, sq. Targ. I Sam. XVII, 28; a. fr.—Lam. R. to I, 9, v. פקדנא I.—Pl. עניא, עניא. Targ. Y. I Deut. XXXII, 14 (ed. Vien. ענין, corr. acc.). Targ. Y. Gen. XXXI, 43; a. e.—Cant. R. to III, 6 [read:] ורודו אבוקן and our father Jacob transferred the angel's sheep, again and again, and always found one more to take across (v. Gen. R. s. 77).

**ענא**, v. עני.

**ענב** (emp. ענב) to intertwine, fasten by means of a loop, contrd. קשר. Sabb. 113<sup>a</sup> ענב אלא ענב let him fasten them with a loop (the broken rope) but loop it; Tosef. ib. XII (XIII), 16 ענבין אותו. Sabb. l. c. ענבין אלא provided he does not fasten it with a loop. Tosef. Erub. XI (VIII), 19; Y. ib. X, 26<sup>c</sup> bot. ענבין he pulls the cord down and makes the loop at the bottom; Bab. ib. 102<sup>b</sup> ענבין; a. fr.—Part. pass. ענב; f. ענב; pl. ענבין &c. Tosef. Kel. B. Mets. V, 6 ענבין if the handle is tied to the vessel with a knot or loop. Mekh. Yithro, Bahod., s. 3 חסרים ע' חסרים אדם קשורים ע' חסרים you are now tied, looped, held fast (by the covenant); a. e.

**ענב** ch. same. Targ. Y. Ex. XXVIII, 28 Ar. (ed. ויטכס; h. text ויטכס).—Erub. 97<sup>a</sup> ענבין let him fasten them with a loop. Succ. 33<sup>b</sup> ענבין let him tie it (the Lulab) &c. Men. 38<sup>b</sup> ענבין כולו בהרד (v. Rabb. D. S. a. l. note 40) to make a loop of all of them together; a. e.

**ענב** אלהי דלא ענבין ואי הוה if the threads are too thick to allow a loop, but long enough to be looped if they were thinner; a. e.

**ענב** c. (b. h.; preced.) 1) grapes with the tendrils, also

*berry*. Y. Ned. XI, 42<sup>d</sup> ועוד ע' I swear that I will not taste figs and furthermore (after thirty days) grapes.—Pl. ענבין, ענבין; const. ענב, ענב. Ib. Gen. R. s. 19 grapes.—Pl. ענבין she (Eve) pressed grapes and gave him the juice to drink. Pes. 49<sup>a</sup> הגפן בע' הגפן (a marriage between a scholar and a scholar's daughter is) like bunches of grapes combined with bunches of grapes; ל' הגפן בע' (a scholar married to an ignorant man's daughter is) like a bunch of grapes with berries of thorns. Snh. 99<sup>a</sup> 'wine preserved in its grapes from the six days of creation (future reward of scholars); Ber. 34<sup>b</sup>.—Succ. III, 2 ענבין מרובות מעליו if the berries on the myrtle exceed its leaves; a. fr.—2) (emp. σταφύλωμα) a growth on the eye. Bekh. VI, 2 ענבין (Ar. ענב; Bab. ed. 38<sup>a</sup> ענב, corr. acc.); ib. 3 ענב (corr. acc.); Sifra Emor, ch. II, Par. 3 ענבין (Rab. ענב); v. ענב.

**ענבא** ch. same, 1) cluster, grape. Targ. Y. Deut. XXXII, 14 (ed. Vien. ענבא).—Pl. ענבא, ענבא; const. ענב, ענב. Targ. Gen. XL, 10; a. fr. [O. ed. Berl. ענב with Dagesh, oth. ed. a. Y. ענב, also ענב, a. ענב].—Targ. Y. ib. XXVII, 25 ענבין המשומר בענבין (not בענבין) חמרא דמיצטעט בענבין v. preced.—Naz. 34<sup>b</sup>; (38<sup>a</sup>); B. Mets. 106<sup>b</sup>, v. ענב ch.—2) (emp. next w.) standing corn, fruits on the trees &c. Ned. 62<sup>a</sup> ענבין ליה חזו גנבי ליה (some ed. ענבין) they used to steal his crops; Yalk. Deut. 940 ענבין (corr. acc.).

**ענבא** f. (preced.) 1) stalk of grapes. Keth. 111<sup>b</sup> ענבא ע' will bring in one stalk on a wagon or a ship ... ואין לך כל ע' וי' שאין; ענבא ע' and there will not be a stalk yielding less than thirty kegs of wine. Y. Naz. VI, 55<sup>a</sup> bot.; a. fr.—Pl. ענבא. Ib.; a. e.—2) [ramified plants,] standing corn, fruit on the tree, crop. Y. Snh. II, 20<sup>b</sup> bot. (ref. to II Sam. XXIII, 11, a. I Chr. XI, 13) ענבא ע' שחון יפה כשל ענבא ע' their growth was as fine as that of barley; Ruth R. to II, 9 (Par. 5 beg.) ענבין (ed. Wil. ענבין, corr. acc.); (Midr. Sam. ch. XX ענבין, read: ענבין, v. ענבין; Yalk. Sam. 165 ענבין ענבין, according to the quantity of the standing crop; [ed. ענבין, Ms. M. ענבין]. Ib. VI, 7 ענבין ע' של ענבין Y. ed. (Mish. a. Bab. ed. ענב, Ms. M. ענב) as if it were a crop of barley; v. ענב I.

**ענבא**, v. ענב, ענב, ענב.

**ענבא**, v. ענב, ענב, ענב.

**ענבא** f. = h. ענב 1) berry; 2) a berrylike excrescence. Ab. Zar. 28<sup>a</sup> ענבא ע' פרוקא ע' an enabta (carbuncle?) is a forerunner of the angel of death. Ib. (as a remedy) ענבא ע' בה מינא ע' let one get a berry of the same kind (in size and color), and roll it over &c.

**ענב** (b. h.) to be pliable, soft, tender.—[B. Kam. 80<sup>a</sup> ענב Ar. s. v. ענב 2, mistaken reading for ענב ענב ענב.—Denom. ענב.

**ענב** 1) to soften. Tosef. Maas. Sh. II, 1; Tosef. Ter. X, 4 ענב, מענב, מענב, מענב (Var. מענב ענב ענב) she

עֲנִיּוּת, עֲנָר, עֲנָרָה f. (preced.) *humility, patience, condescension*. Meg. 31<sup>a</sup> אָחָה... מוֹצֵא מוֹצֵא עֲנִיּוּתָהוּ wherever (in the Scriptures) you find a description of the greatness of the Lord, you also find a description of his condescension (towards the lowly). Sabb. 31<sup>a</sup> עֲנִיּוּתוֹ הוֹרֵה שֶׁ הוּא רַב־חַסֵּד Hillel's patience brought us under the wings of the Divine Presence (caused us to embrace the Jewish religion); Ab. d'R. N. ch. XV עֲנִיּוּתָהּ קָרָבָה (read: הִבְרִיחָהּ) thy patience brought me &c. Gen. R. s. 74; Pesik. Shim'u, p. 116<sup>b</sup>, a. e. וְיָאֵל... קִפְּרוֹתָם rather the angry mood of the fathers (Jacob) than the patience of the sons (David); a. fr.—Snh. 19<sup>b</sup>, sq., v. חֹקֶה.

**עֲנִיָּה, עֲנִי, עֲנִיָּה** ch. same. Targ. Prov. XVIII, 12 (Ms. עֲנִיָּה). Targ. Ps. XLV, 5; a. fr.—Sot. 40<sup>a</sup> מֵאֵי עֲנִיָּהּ אֲבָהִי what is known about R. Abbahu's forbearance? M. Kat. 28<sup>a</sup>; a. fr.

**עֲנִיָּה** = עֲנִיָּה, v. עֲנִיָּה II.

**עֲנִיָּה** I (b. h.) [to turn, come out in turn,] to begin to speak; to respond; to speak or sing in chorus; to answer. Tem. 16<sup>a</sup> מֵאֵי עֲנִיָּהּ אֲבָהִי he was surnamed Othniel, because God answered his prayer (ref. to I Chr. IV, 10). Y. Sot. V, 20<sup>a</sup> top וְהָיוּ עֲנִיָּהּ אַחֲרָיו עַל כָּל דָּבָר וְדָבָר and they (the class) repeat each sentence after him; וְהָיוּ מִשָּׁה ... וְהָיוּ מִשָּׁה Moses said, I will sing &c., and they repeated in chorus, I will sing &c. Ib. אָמַר עֲנִיָּהּ וְהָיוּ מִשָּׁה Moses said, My strength &c., and they responded, I will sing &c. Tosef. ib. VI, 2 וְהָיוּ עֲנִיָּהּ וְהָיוּ עֲנִיָּהּ and they (the class) repeat each sentence. Ib. 3 וְהָיוּ אַחֲרָיו and they (the people) always repeated the first sentence. (as refrain). Succ. 38<sup>b</sup> מִצְוָה לְעֲנוּתָהּ הַלְלוּיָהּ it is proper to say in response Halleluiah. M. Kat. III, 9 אַחַת מִדְּבָרָהּ all start the dirge at once; וְהָיוּ עֲנִיָּהּ אַחֲרָיו one speaks, and all repeat in chorus after her, v. עֲנִיָּהּ I. Ber. 47<sup>a</sup> עַד שֶׁיִּסְלַח אָמֵן until the Amen of the responding company is finished. Pes. 36<sup>a</sup> לָחֵם שְׂעוּתָיו וְכֵן אָמַר Succ. III, 54<sup>a</sup> top אם אֲמַר בְּרַכְךָ גּוֹי עֲנִיָּהּ אַחֲרָיו if a gentile blesses thee, say after him Amen; a. fr.

**Nif. עֲנִיָּה** 1) to be answered, to have one's prayer granted. Sabb. 30<sup>a</sup> מֵדָרַךְ ... זָכוֹר but when he said, Remember &c. (Ex. XXXII, 13), his prayer was at once granted. R. Hash. 18<sup>a</sup> וְכֵן דִּבְרַתְהוּ דְּרַבִּי חֲנִינִי וְהָיוּ שְׁלֹשָׁה הֵם שֶׁנֶּעֱנֶה בְּמִעֲנָה פִּירָם three persons (mentioned in the Scriptures) were answered as soon as they had uttered their prayer; Yalk. ib. 108; a. fr.—2) to be called upon to speak; to answer, to deliver an opinion. Kidd. 40<sup>b</sup> ר"ר וְאָמַר וְכֵן R. T. (being asked his opinion) answered saying &c.; וְכֵן כֻּלָּם וְאָמְרוּ וְכֵן all of them in turn answered saying &c.; Sifr. Deut. 41. M. Kat. 28<sup>b</sup> (at a mourner's house); a. fr.—3) [to be made to respond Amen,] to be sworn; to promise allegiance. Y. Dem. II, 23<sup>a</sup> top וְכֵן לִי הָיָה he (the head of the house) promises allegiance to the order (v. תְּכַבְּרֶנּוּ), and the members of his house make the promise to him.

**Pi. עֲנִיָּה** to speak or sing in chorus, esp. to lament. M. Kat. III, 9, קָבְעוּהוּ, v. עֲנִיָּה I.

**עֲנִיָּה, עֲנִיָּה** ch. same. Targ. II Esth. VI, 10. Targ. I Kings XII, 7.—Targ. Ps. XXXIV, 5 (Ms. עֲנִיָּהּ). Ib. CH, 3; a. fr.—Y. Succ. III, 54<sup>a</sup> top מָה נֶעֱנֶה what shall we say in response? Ib. וְהָיוּ עֲנִיָּהּ וְהָיוּ עֲנִיָּהּ R. J. responded, so be it, and so be it. Ab. Zar. 18<sup>a</sup> bot. אֵימָא אֱלֹהִים וְדָמִיר עֲנִיָּהּ say, O God of Meir, hear me; a. fr.—[Men. 17<sup>a</sup> עֲנִיָּהּ II.]

**Pa. עֲנִיָּה** to speak or sing in chorus; to respond. Targ. O. Ex. XV, 21. Targ. II Esth. VI, 11.

**Ithpa. אֲתִיָּה, אֲתִיָּה, אֲתִיָּה** 1) to be answered.

Targ. O. Ex. XIX, 19. Targ. Prov. XXI, 13 נִעְנֶה ed. Wil. (ed. Lag. עֲנִיָּה will answer him; h. text עֲנִיָּה).—2) (euphem.) to be gratified, be eased. Y. Shebi. III, 34<sup>a</sup> bot. הָיוּ רְאוּלִי וְהָיוּ רְאוּלִי he who went out to ease his bowels without success; [perhaps to be read מְרַפֵּי, v. עֲנִיָּה]

**עֲנִיָּה, עֲנִיָּה** II (b. h.; cmp. אָנָה) to press, be pressed; to be detained.

**Pi. עֲנִיָּה** 1) to detain, postpone, esp. דִּין עֲנִיָּה to delay execution of capital judgment (which should take place on the day of sentence). Snh. XI, 4 (89<sup>a</sup>) אֵין מְעַדִּין אֶת דִּינֵי וְהָיוּ עֲנִיָּה we must not put off his execution (opp. to the opinion of ר' יוחנן). Ib. 35<sup>a</sup> נִמְצָא אֶתָּה מְעַדִּין אֶת דִּינֵי וְהָיוּ עֲנִיָּה shall we pass sentence on Friday and put him to death on Sunday? In such a case you would postpone his execution (against the law); v. עֲנִיָּה II.—2) to cause privation; to cause to fast. Yoma 77<sup>b</sup> (ref. to יוֹמָה, Gen. XXXIV, 2) וְהָיוּ עֲנִיָּה מִבְּרִיתָהּ וְכֵן this may be interpreted, that he deprived her of other connections. Ib. VIII, 4 וְהָיוּ עֲנִיָּה אֶת מְעַדִּין אֶת הַיָּלְדִים we must not let children fast on the Day of Atonement, v. עֲנִיָּה, a. e.—Part. pass. מְעַדִּין. Tosef. Taan. II, 7; Erub. 41<sup>a</sup> כִּסְתָּה לְשַׁבָּת that he may not begin the Sabbath fasting; Tanh. B'resh. 2.—3) to afflict, oppress, wrong. Mekh. Mishp., s. 18 (ref. to Ex. XXII, 22) עַד שֶׁיִּפְעֹה וְיִשְׁנֶה until he practices oppression repeatedly; a. e.—Part. pass. מְעַדִּין. pl. מְעַדִּין. Yeb. 48<sup>b</sup> מִפְּנֵי מִתְּרִים בְּיוֹמֵי הַזֶּה מִיָּד מִיָּד why are the proselytes of our days afflicted and subject to suffering?—4) to violate, outrage. Num. R. s. 9 (ref. to Mic. II, 9) שָׂדֵרוּ עֲנִיָּה they violated married women and caused them to be forbidden to their husbands. Lev. R. s. 19; a. fr.—Mekh. l. c.; Yalk. Ex. 349 אֶת הַיָּלְדִים וְהָיוּ עֲנִיָּה if your wives will be spared from widowhood and your children from bereavement, because you do not violate justice, how much more, when you execute justice.

**Nif. עֲנִיָּה** 1) to be afflicted, oppressed. Mekh. l. c. אֲלֵמָה וְהָיוּ עֲנִיָּה ... שְׂדֵרוּן לְעֲנוּתָהּ בְּהָן וְהָיוּ אֲלֵמָה וְהָיוּ עֲנִיָּה ... widows and orphans who are liable to be oppressed,—of them the text speaks (Ex. XXII, 21); Yalk. l. c. שְׂדֵרוּן לְעֲנוּתָהּ (not שְׂדֵרוּן).—2) to humble one's self; to submit to a person's discretion, beg pardon. Ber. 28<sup>a</sup> לִי מְחִילָה I submit myself to thee, forgive me. Pesik. R. s. 38 לִי נִעְנִיתִי I beg his pardon. Yoma 22<sup>b</sup> לִי נִעְנִיתִי לְכֵן עֲצֻמָּהּ I beg your pardon, bones of Saul; Yalk. Sam. 117 לִי נִעְנִיתִי לְכֵן שְׂאֹל וְכֵן Keth. 67<sup>b</sup> לִי נִעְנִיתִי לְכֵן קוֹם אֲכוּל I beg of thee, get up and eat. Tosef. Ohol. V, 12 לִי נִעְנִיתִי לְכֵן עֲצֻמָּהּ ed. Zuck. (oth. ed. נִמְרִי, read נִעְנִיתִי) I beg your pardon, bones of &c.

**Hithpa. אֲתִיָּה, Nithpa. אֲתִיָּה** 1) to be afflicted, suffer. Sifr. Deut. 130 שְׂדֵרוּן עֲנִיָּה, v. עֲנִיָּה II.—2) to afflict one's self; to fast. Ber. 8<sup>b</sup> (ref. to Lev. XXIII, 32) עַד שֶׁיִּפְעֹה וְיִשְׁנֶה do men fast on the ninth (of Tishri)? R. Hash. 18<sup>b</sup> אֵין גְּזֵרָה ... רָצִי מְרַפֵּי when there is no political persecution, but no peace, those who wish may fast &c. Erub. 41<sup>a</sup> וְהָיוּ עֲנִיָּה וְהָיוּ עֲנִיָּה we fasted, but not to the end of the day; a. fr.

**Hif. אֲתִיָּה** (denom. עֲנִיָּה) to become poor. Keth. VI, 6. Ber. 33<sup>a</sup> הָיוּ עֲנִיָּה וְהָיוּ עֲנִיָּה (the Jews) became poor again. Meil. 17<sup>a</sup> אֵין עֲנִיָּה אוֹיֵב עֲנִיָּה if one has an enemy, does one wish him to be poor or rich?; a. e.



in thy want of good deeds.—Y. Kidd. III, 64<sup>b</sup> top וב' צריכה וכו' according to our poverty (of mind), she requires a letter of divorce from him.

**עניינותא** ch. same. Targ. Ps. LXXXVIII, 10 ed. Lag. (ed. Wil. עניינותא; oth. עניינותא. Targ. Job XXX, 16.—B. Kam. 92<sup>a</sup>, a. e. ע' אולא, v. עניינותא. Hull. 105<sup>b</sup> משום דקשי' שרא דע' because it is bad, for (it begets) poverty. Ib. דע' the genius of poverty; Pes. 111<sup>b</sup>, v. אסיקא II. Sabb. 140<sup>b</sup> when I was poor; a. fr.

**עניינה**, v. עניינה.

**עניינה**, v. עניינה.

**עניינה**, v. עניינה, עניינה, v. sub עניינה (with one י').

**עניינה** f. (עניינה I) *turn, chance*. Y. Sot. I, 16<sup>d</sup> bot. דא here is thy chance by which thou mayest be enabled to come to thy house again; (Num. R. s. 9 עניינה).

**עניינה**, כפר ע', Pesik. R. s. 23, v. עניינה.

**עניינה**, עניינה, עניינה m. (b. h.; I עניינה) [*answer, correspondence, relation; subject, object, affair, idea*. Sifra introd. עניינה שרוא כעניינה in keeping with the general subject to which it is related, v. עניינה I; עניינה out of relation to the general subject. Kidd. 6<sup>a</sup> שמוקין עניינה באורו ע' provided they are engaged in conversation on that subject (of marriage). Ib. עניינה ע' when their conversation changed from one point to another all, however, having relation to that subject (of marriage, e. g. about dowry, about the man's financial condition). B. Bath. 114<sup>a</sup> עניינה so long as the judges are engaged in that case (of donation), opp. עניינה עניינה so long as they are in session. Kidd. 43<sup>a</sup> עניינה לכל עניינה if it (that word דורא in the text) has no bearing on the subject itself (because a previous דורא has already intimated the exclusion of a messenger), make it bear on all laws of the Torah (that you cannot authorize a deputy for an unlawful act). Tosef. Meg. IV (III), 5 [read:] עניינה בבית הורדע שואלין לעניינה הפסח עניינה in the school house the subject of Passover laws is discussed thirty days (before the festival). Tosef. Sot. VI, 2, v. עניינה I. Cant. R. to I, 10 (ref. to Num. XXVII, 1-11, a. 12-23) עניינה זה לזה what relation is there between these two subjects?; a. v. fr.—*Pl.* עניינה עניינה. Tosef. Meg. l. c. הפסח עניינה עניינה עניינה. Tosef. Meg. l. c. הפסח עניינה עניינה עניינה. Var. ed. Zuck. (ed. בעניינה, corr. acc.) they skip (make selections) from the Scriptural passages relating to Passover. Tosef. Sabb. XIII (XIV), 4 עניינה אע"פ עניינה עניינה ... benedictions (prayers), even if there be in them some of the letters of the Divine Name and many selections from the Torah, should not be saved from fire (on the Sabbath); Y. ib. XVI, 15<sup>c</sup>; Treat. Sof'rim XV, 4. Y. Maas. Sh. IV, 55<sup>a</sup> bot. עניינה עניינה עניינה in what case do they differ? When they had turned their mind to other points, opp. עניינה באורו עניינה עניינה (v. supra); Y. Gitt. VI, 47<sup>d</sup> bot. (corr. acc.).

**עניינה**, עניינה, עניינה ch. same. Targ. Ps. XIX, 5 עניינה עניינה (ed. Lag. עניינה, *pl.*) the extension of their pur-

pose.—Ned. 51<sup>a</sup> עניינה עניינה he said to him something similar to the first proposition ('let thy wife offer me a measure of wine'); עניינה עניינה do according to the first proposition. B. Bath. 9<sup>a</sup> עניינה עניינה made an arrangement between themselves that &c. Ib. 114<sup>a</sup> sq. עניינה עניינה they turned from one affair to another; a. fr.—*Pl.* עניינה עניינה. Targ. Cant. I, 11 עניינה עניינה the sum of their various interpretations is forty-nine. Targ. Ps. XLI, 2 עניינה עניינה Ms. (ed. עניינה, corr. acc.) to the affairs (needs) of the poor (emp. Lev. R. s. 34, quot. s. v. עניינה).

**עניינה** pr. n. m. *Inyani*. Koh. R. to III, 11 עניינה עניינה; (Y. Yoma III, 40<sup>d</sup> bot. עניינה עניינה).

**עניינה**, v. עניינה.

**עניינה**, עניינה, עניינה.

**עניינה** (b. h.), *Pl.* עניינה to make cloudy. Part. pass. עניינה; a cloudy day. Neg. II, 2. Yoma 28<sup>b</sup>; a. fr.—[*Pol.* עניינה, v. עניינה.]

**עניינה** I ch. (preced.) to gather clouds. Targ. O. Gen. IX, 14 עניינה עניינה.

*Pa.* עניינה to augur from clouds. Targ. II Kings XXI, 6. Targ. O. Lev. XIX, 26 עניינה עניינה ed. Berl. (oth. ed. עניינה, contr. of עניינה; Ms. II עניינה, *Pol.* עניינה).—V. עניינה, a. עניינה.

**עניינה** I pr. n. m. *Anan*, an Amora, disciple of Samuel. Y. Sabb. III, beg. 5<sup>c</sup>. Keth. 69<sup>a</sup>; a. fr.

**עניינה** II m. (b. h.) *cloud*, frequently used in the sense of *cover, protection*. Gen. R. s. 60 עניינה עניינה ... היה עניינה עניינה as long as Sarah lived, a cloud was tied over the entrance of her tent; עניינה עניינה and when she was dead, that cloud ceased. Cant. R. to II, 6 עניינה עניינה ... and his right hand embraces me', that means the cloud of the Divine Presence in the future world (with ref. to Is. LX, 19). Y. Taan. III, 66<sup>c</sup>, v. עניינה; a. fr.—*Pl.* עניינה עניינה (ref. to Gen. II, 6) עניינה עניינה this teaches that the clouds (like a hose) swell and rise to the sky, and there open their mouth like a hose and receive the rain water; Gen. R. s. 13. Ib. עניינה עניינה clouds (like a hose to receive the waters) come from above (ref. to Dan. VII, 13); עניינה עניינה the clouds come from below (ref. to Ps. CXXXV, 7); Y. Succ. I, 52<sup>b</sup> bot.; Yalk. Ps. 883. R. Hash. 3<sup>a</sup> (ref. to Num. XXI, 1) עניינה עניינה he heard that Aaron was dead, and the clouds of glory were removed. Tanh. R'eh 16 עניינה עניינה causes the winds to blow, and the clouds to rise, and the rains to come down; a. fr.

**עניינה** II, עניינה ch. same. Targ. Is. XLIV, 22. Targ. Job VII, 9 Ms. (ed. עניינה). Targ. O. Lev. XXIII, 43 עניינה עניינה when the sky is covered with a light cloud, opp. עניינה. Ib. עניינה עניינה ... אייתי עניינה I. Gen. R. s. 13 עניינה עניינה so the Lord says to the earth, bring thy cloud (hose, v. preced.) and receive the rain; Yalk. Ps. 883; a. fr.—*Pl.* עניינה עניינה, עניינה, עניינה. Targ. II Sam. XXII, 12.

*Nif.* נִפְעַל to be punished; to suffer. Sabb. 56<sup>a</sup>; Kidd. 43<sup>a</sup> (ref. to II Sam. XII, 9) אֵין אַתָּה לִי עֲלֵיו וְכ' as well as thou art not to be punished for the use of the sword against the sons of Ammon, so shalt thou not be

punished for the death of Uriah the Hittite. Sabb. 149<sup>b</sup> he through whose instrumentality a fellowman was punished (who was instrumental in causing a fellowman to sin), will not be entered within the precincts of the Lord. Yoma 22<sup>b</sup> for what sin was Saul made to suffer? R. Hash. 16<sup>b</sup>; B. Kam. 93<sup>a</sup>, a. e. הוא נ' תחלה he who appeals to the Lord for judgment against his neighbor, will himself be the first to be punished. Snh. 8<sup>a</sup> משה נ' משוה for saying this ('you shall bring to me', Deut. I, 17) Moses had to suffer (by being compelled to admit his own incapability, Num. XXVII, 5); a. fr.

**עֲנַשׁ** ch. same. Men. 41<sup>a</sup> עֲנַשְׁתוּ אֵשֶׁה do you (in heaven) punish a sin of omission? בזמן דאיכא ריחא עֲנַשְׁתִּין when there is a time of divine anger, we do punish.

**לְהַפְּתָא** *lthpa*. אֲרִיֶּשׁ *lthpe*. אֲרִיֶּשׁ *to be punished*. Erub. 63<sup>a</sup> and R. Elazar ... was punished (came to grief). Ib. bot. אֲרִיֶּשׁ nevertheless he came to grief (was degraded). Succ. 51<sup>b</sup> אֲרִיֶּשׁוּ מִ"ט why were they punished (to suffer execution under Hadrian)? Snh. 43<sup>b</sup> וְעַד דְּהִשְׁתָּא אֲרִיֶּשׁוּ מִ"ט and up to that time why were they (the Israelites) not punished (for Achan's misdeeds)? Ib. 44<sup>a</sup> top עֲכָן מִ"ט אֲרִיֶּשׁוּ (עליו) why were they punished for Achan's (undiscovered) sin?; Yalk. Josh. 18 עֲכָן מִ"ט why was Achan's sin visited (upon the people)? Bets. 16<sup>a</sup> לֹא לְעִנְשֵׁי וְכ' (not) let gentiles not be punished for neglecting it; a. fr.

**עֲנַשׁ**, v. עֲנַשׁ.

**עֲנַשׁ** m. constr. = h. עֲנַשׁ, *fine, confiscation*. Ezra VII, 26, quot. M. Kat. 16<sup>a</sup>.

**עֲנַת** pr. n. pl. *Ānath* (prob. identical with עֲנָת). Yoma 10<sup>a</sup>; Sot. 34<sup>b</sup> עֲנָת אֲחִימָן בְּנֵה עֲנָת Ahiman (Num. XIII, 22) built *Ānath*.

**עֲנָת**, עֲנָת, עֲנָת f. = h. עֲנָת I, 1) *marital duty*. Targ. O. Ex. XXI, 10 עֲנָת ed. Berl. (oth. eds. עֲנָת).—2) *time*. Y. Ber. II, 5<sup>a</sup> bot. עֲנָת the time for prayer. Ib. III, 6<sup>a</sup> bot. עֲנָת the time for meals. Gen. R. s. 33 רִיחָבָה עֲנָת from the moment thou didst put thy hand on it. Cant. R. to IV, 4 עֲנָת בְּהִיא in that moment (then) the Samaritan was silenced. Num. R. s. 9 עֲנָתִיךָ this is thy opportunity, v. עֲנָתִיךָ. Koh. R. to XI, 2 עֲנָתִיךָ זה עֲנָתִיךָ to bring him. Ib. עֲנָתִיךָ דְּמַלְעִי this is the opportunity to bring him. Ib. עֲנָתִיךָ דְּמַלְעִי the time for studying; a. fr.

**עֲנָתָא** m. (עֲנָת, emp. עֲנָת, a. עֲנָת II, 2, v. P. Sm. 2935) *oppressor, wrong-doer*. Targ. Prov. XVI, 33 עֲנָתָא (ed. רִעְנָתָא).

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתָא**, v. עֲנָתָא.

**עֲנָתָא**, Koh. R. to I, 11 נָסִיב עֲנָתָא, read: נָסִיב עֲנָתָא.

**עֲנָתִיךָ** m. of *En-Todros* (?). Y. Shek. VI, 49<sup>d</sup> top עֲנָתִיךָ ר' יוֹדֵן (Bab. ed. Ms. M. הַחֲדָשָׁה וְיִדְּוֹן);

ed. הַחֲדָשָׁה וְיִדְּוֹן, prob. corrupt. of הַחֲדָשָׁה וְיִדְּוֹן Theodosia, equivalent of הַחֲדָשָׁה וְיִדְּוֹן. Y. Ber. IV, 7<sup>c</sup> top עֲנָתִיךָ. Ib. 8<sup>a</sup> top עֲנָתִיךָ; Y. Taan. II, 65<sup>c</sup> top עֲנָתִיךָ. Y. Sabb. IX, 12<sup>a</sup> bot. עֲנָתִיךָ; a. e.

**עֲנָתִיךָ** m. of *En Tuna* (?). Y. Sabb. VII, 10<sup>b</sup> עֲנָתִיךָ. Y. Peah I, 16<sup>b</sup> עֲנָתִיךָ. Y. Ber. VI, 10<sup>c</sup> bot. עֲנָתִיךָ. Y. Orl. II, 62<sup>c</sup> top. Y. Ter. II, beg. 41<sup>b</sup> עֲנָתִיךָ.—Y. Ber. V, 9<sup>a</sup> top עֲנָתִיךָ (?).—Omp. עֲנָתִיךָ, s. v. עֲנָתִיךָ.—[Gen. R. s. 29 חֲנִינָא אֲיִנִּינִינָא, Ar. חֲנִינָא, prob. to be read: עֲנָתִיךָ.]

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ**, v. next w.

**עֲנָתִיךָ** m. of *Anathoth*. Yalk. Is. 284 (ref. to Is. X, 30) עֲנָתִיךָ הוּא יִרְמִיָּה עֲנָתִיךָ Jeremiah of A. will come and prophesy reproofs against thee; Lam. R. introd., beg. עֲנָתִיךָ (corr. acc., or עֲנָתִיךָ).

**עֲנָתִיךָ**, v. next w.

**עֲנָתִיךָ** m. pl. (dial. for עֲנָתִיךָ) *Goths*. Midr. Till. to Ps. XXV, end עֲנָתִיךָ וְכָל בְּרָבְרִים וְכָל עֲשִׂירֵי לָחֶם (if 'לב') ולעֲנָתִיךָ מה עֲנָתִיךָ. Bub. (oth. ed. עֲנָתִיךָ) Esau (Rome) hates Jacob, it is because he took away his birthright, but what have I (has he, Jacob) done to the Barbarians (Germans), or to the Goths and the rest of nations?; ib. to Ps. CLX, end עֲנָתִיךָ מה עֲנָתִיךָ (missing in ed. Bub.); Ms. 3: לְבָרְבְּרִים וְכָל עֲשִׂירֵי לָחֶם, Ms. 8: לְבָרְבְּרִים וְכָל עֲשִׂירֵי לָחֶם, v. ed. Bub. note 2; read: עֲנָתִיךָ or עֲנָתִיךָ; Yalk. Ps. 702 (לְבָרְבְּרִים) לְבָרְבְּרִים מה עֲנָתִיךָ לְבָרְבְּרִים מה עֲנָתִיךָ (read (לְבָרְבְּרִים), v. עֲנָתִיךָ).

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ** m. = h. עֲנָתִיךָ, *herb, plants*. Targ. Gen. I, 29. Targ. Ps. XXXVII, 2. Ib. XC, 5 (some ed. עֲנָתִיךָ); a. e.—*עֲנָתִיךָ*. Targ. Y. Gen. I, 30; a. e.—*עֲנָתִיךָ*.

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ** f. (denom. of עֲנָתִיךָ), pl. עֲנָתִיךָ, *leaven*. Maas. Sh. II, 4 עֲנָתִיךָ לְעֲנָתִיךָ (Ms. M. לְעֲנָתִיךָ); Y. ed. לְעֲנָתִיךָ let them be divided into small portions to be used for leaven. Y. Hall. I, 57<sup>b</sup> עֲנָתִיךָ if a person worked up (in the trough) morsels of dough for leaven. Ib. bot. עֲנָתִיךָ חֲמֵשׁ עֲנָתִיךָ &c.; a. e.

**עֲנָתִיךָ**, v. עֲנָתִיךָ.

**עֲנָתִיךָ** Pa. עֲנָתִיךָ to press, tread. Targ. Esth. I, 10. Targ. Job XXX, 17 עֲנָתִיךָ (not עֲנָתִיךָ).—Esp. to press the teeth together, gnash the teeth. Ib. XVI, 9 (v. עֲנָתִיךָ). Targ. Lam.



*Hithpa.* תִּתְּחַסֵּק, *Nithpa.* נִתְּחַסֵּק 1) *to occupy one's self; to attend.* Sot. I, 9 משה שלא לו בר אלא משה who is greater than Joseph, to whose body none attended but Moses himself? (v. supra); 'ברוך' who is greater than Moses in whose burial none but the Lord himself was engaged? Lev. R. s. 25 לא ... מוחלת ברייתו. Lev. R. s. 25 לא ... מוחלת ברייתו the Lord was first of all engaged in planting (Gen. II, 8), אף אחם לא תִתְּחַסֵּק וכו' even so, when you enter the land, you shall apply yourselves first of all to planting (Lev. XIX, 23). Y. Hag. II, 77<sup>b</sup> ויִשְׁבּוּ ויִתְּחַסְּקוּ v. next w. Tanh. Vaera 5 (play on תִּתְּחַסֵּק, Koh. VII, 7) הַטְעִינוּ ... עֵסֶק שֶׁל שְׁלֹמֹה (not הַטְעִינוּ) the occupation with vain things in which Solomon engaged, led him astray; ib. מְתַעֲסֵק הָרַבָּה מִיִּרְבֵּבָי, כְּשֶׁהָיָה מְתַעֲסֵק בְּדִבְרֵי חֵרֶב כְּשֶׁהָיָה מְתַעֲסֵק בְּדִבְרֵי חֵרֶב when a scholar engages in too many affairs, they confound him so that he loses his wisdom; ib. חָכָם מְתַעֲסֵק בִּירֵק בִּקְרָה בְּכָל יוֹם if a scholar busies himself with public affairs, they cause him to forget his learning; a. fr.—Tosef. Arakh. IV, 27 מְתַעֲסֵק בִּירֵק בִּקְרָה בְּכָל יוֹם may arrange to have vegetables in the pot every day; a. fr.—Tosef. Arakh. IV, 27 מְתַעֲסֵק בִּירֵק בִּקְרָה בְּכָל יוֹם may arrange to have vegetables in the pot and stew &c.—2) *to do a thing without a direct practical purpose; to practice, experiment.* Sabb. 157<sup>b</sup> מְתַעֲסֵק בְּלִמְדָּא I was merely playing (without the intention of measuring). R. Hash. IV, 8 (32<sup>b</sup>) אֲבָל מְתַעֲסֵק בְּלִמְדָּא but you may practice with them that they may learn (to blow the Shofar); ib. מְתַעֲסֵק בְּלִמְדָּא and he who merely blows for practice, has not done his duty. Ib. 33<sup>a</sup> מְתַעֲסֵק לְרִקּוּץ (Tosef. ib. IV (II), 10) בְּהָךְ עַד שֶׁיִּלְמְדוּ you may practice with them . . . , even on the Sabbath; a. e.—3) *to do one thing while intending to do another thing; to miss one's purpose, choose the wrong thing.* Snh. 62<sup>b</sup> מְתַעֲסֵק בְּחִלְבִּים he that misses his purpose in selecting forbidden fat to eat (intending to reach out for a permitted piece), or in consanguineous connection (by mistaking the person) is bound to bring a sin offering; ib. מְתַעֲסֵק בְּחִלְבִּים who does a forbidden act by mistake on the Sabbath (meaning to do a different though forbidden act); Kerith. 19<sup>b</sup>. Ib. IV, 3 (19<sup>a</sup>) (ref. to אשר חטא בה, Lev. IV, 23) מְתַעֲסֵק בְּחִלְבִּים this is to exempt him who sinned by doing the thing which he had not intended to do. Ib. 19<sup>b</sup> מְתַעֲסֵק בְּחִלְבִּים to what kind of a mistaken act does this refer? Ib. מְתַעֲסֵק בְּחִלְבִּים if by mistake he did an act which was not commanded (for that day). Ib. בְּחִלְבִּים making a wound (on the Sabbath) by mistake (circumcising the wrong child), opp. מְתַעֲסֵק בְּחִלְבִּים doing harm by making a wound; a. fr.—4) *to dispute, argue.* Gen. R. s. 8 אֱלֹהִים וּמְתַעֲסֵקִין אֱלֹהִים . . . וּמְתַעֲסֵקִין אֱלֹהִים while the ministering angels were arguing with one another, disputing with one another, God created him (Adam); a. e.

אָפּיין v. עפּיין, עפּיאַן

עפירין, v. עפיר.

עפירן, Ab. Zar. 39<sup>a</sup>, read: עפירין.

עפל (b. h.) to swell, rise.—V. עופל.

Hif. עפיל to act rashly, be foolhardy. Sabb. 97<sup>a</sup> בין (מְעַפְּלִים הוּא Ms. M. (v. Rabb. D. S. a. l. note; ed. חמציניל) he was one of the foolhardy (Num. XIV, 44); Yalk. Num. 749 חמצינילן.

עפל, v. עופל.

עפלא pr. n. 'Ofla, name of a gate of Jerusalem. Targ. Zeph. I, 10 (v. עופל); v. עופא II.

עפעפין m. Du. (b. h.; עפעף, Pilp. of עפה or עוף) [wings,] eye-lids. Sabb. 7<sup>a</sup> מרבה שיער פוך eye-paint advances the growth of the eye-lashes; Pesik. 'Aniya, p. 135<sup>a</sup>. Ber. 60<sup>b</sup> עפעפין, v. חנומיה.

עפה (reduplic. of עוף II) to fly around. Midr. Till. to Ps. XVIII, 5 read אל תקרי אפפוני אלא עפפוני הצרות מסות וכ' 'āfafuni (with א) but 'āfafuni (with פ), troubles come flying over me like birds; Yalk. Sam. 157.

עפה (v. עוף I) to double, bend, curve. Targ. Is. II, 4; Mic. IV, 3 ויעפפון (Levita ויעפפון, Pol. of עוף; h. text כחה).—Sabb. 134<sup>a</sup> לעפפיה, Rashi, v. עוף II.

Pa. עפה to double, roll up. Part. pass. מעפפה; f. מעפפא. Targ. I Kings XIX, 6 חררא מע' a rolled up cake (h. text עוף ומעפה II. עוף (not ומעפה), v. עוף II. ענה רצפים).

עפץ, v. אפץ.

עפץ m. (v. אפצא) gall-nut. Y. Gitt. II, 44<sup>b</sup> top דיוש אין untanned ink, v. מילא I.

עפצא, v. אפצא.

עפר, pl. עפרים, v. עופר.

עפר, Pi. עפר (b. h.; denom. of עפר) to cast dust, cover with mud.

Hithpa. עפער to be soiled. Lam. R. introd. (R. Abbahu 6) they sleep on the bare earth and become soiled with dust; ib. to III, 13.

עפר (b. h.; עפר to be thick, emp. אבק; v. עופר) dust, mud, sand, mortar. Gen. R. s. 14 (ref. to Gen. II, 7) זכר 'afar represents the male element, ādamah, the female; the potter takes male dust (coarse sand) and female earth (soft clay), in order that the vessels be strong. Sot. II, 2 מחתריה ע' he (the priest) takes earth from under it (the marble slab). Ib. 16<sup>a</sup> מצרנו ע' we find that ashes are likewise called 'afar; Hull. 88<sup>b</sup>; Gen. R. s. 49<sup>b</sup>. Ib. 16<sup>a</sup> עפר סודה the dust used in preparing the Water of Jealousy; ע' כיסוי the earth or ashes used for covering up the blood at slaughtering (Lev. XVII, 13); Num. R. s. 9. Ib. ואנכי ע' ואפר לא זכחה תחזור if she is worthy (innocent), let a son descend from her like Abraham, of whom it is written, 'And I am dust and ashes' (Gen. XVIII, 27); if she is unworthy, let her

return to her native dust. Ib. זהב העגל ע' the gold dust of the calf. Y. B. Mets. VIII, end, 11<sup>d</sup> ע' שחור black potter's earth; a. fr.—Gen. R. s. 94 עפרו של יצחק (ed. Wil. אפרו), v. אפר.—Pl. עפרות, constr. עפרות. Num. R. I. c. (ref. to this refers to the gold dust which he (Moses) made by grinding (Deut. IX, 21). Gen. R. s. 26 ע' ו' בקיאים בע' they were experts on the qualities of soil like serpents; a. e.

עפרא ch. same. Targ. Lev. XIV, 45. Targ. Prov. VIII, 26 (h. text עפרות); a. fr.—B. Bath. 73<sup>b</sup> ע' ומורח ו' he took up dust and smelt of it and said, this is the road &c. Ib. 16<sup>a</sup> ע' לפומיה דרביב earth into Job's mouth (stop him)! Ib. 171<sup>b</sup> ע' O, that some one would give us some of the dust of Rab and Samuel, and we should put it into our eyes! (i. e. we surely revere the memory of Rab and Samuel, yet we differ with them); Ab. Zar. 53<sup>b</sup>; Hull. 68<sup>b</sup>. Snh. 108<sup>b</sup> ודרה ע' ודרו הרבי we threw dust and it turned into swords; a. fr.

עפרורין m. pl. (preced.) ע' דרהבא gold-dust. Targ. Job XXVIII, 6 (ed. Lag. עפרורין, corr. acc.).

עפרורית f. (preced.) sandy matter in grain. B. Bath. 93<sup>b</sup> ע' but sand (as an admixture) need he not accept? Ib. 94<sup>a</sup> רובע ע' לסאה... רובע ע' לסאה the purchaser of lentils must accept one fourth of a Kab of sand for each S'ah; a. e.

עפרורין, v. עפרורית.

עפריא pr. n. pl. (v. next w.) 'Āfaraya. Y. Bicc. III, 65<sup>d</sup> ע' Simeon, a native of 'A. (a Palestinian) has not been appointed!

עפריים, ח' (b. h. חפריים Josh. XIX, 19) pr. n. pl. 'Āfarayim, Hāfarayim (Hafaraim). Men. VIII, 1 (83<sup>b</sup>) ע' Bab. ed. (some ed. עפר; Ms. M. חפריים; Mish. ed. ח'; v. Rabb. D. S. a. l. note). Ib. 85<sup>a</sup> חבן אתה מכניס לע' (Ms. M. חבן) wouldst thou carry straw to 'A.?; Gen. R. s. 86, end לעפריים; Ex. R. s. 9.

עפרן, Targ. Cant. V, 14 ברקן וע' read with ed. Lag. עפרן (v. עפרנא) saffron-colored smaragd.

עפרתים pr. n. pl. 'Efrathayim. Y. Sabb. XIV, 14<sup>c</sup> bot. ע' R. Hunia Jacob of 'E. (perh. עפריים?).

עפש, Pi. עפש to grow mouldy, decay. Pes. 15<sup>b</sup>; 45<sup>b</sup> ע' bread that is spoiled so as to be unfit for man to eat &c. Tosef. ib. II (III), 4 שרבשו אי שרבשו which have become mouldy or dried up. Tosef. Ter. IX, 10 פח the bread in our vessels has become mouldy. Y. Yoma III, 41<sup>a</sup> bot. לא מתעפשת it never grew mouldy; Bab. ib. 38<sup>a</sup> מתעפשת; Tosef. ib. II, 5; Y. Shek. V, 48<sup>d</sup> bot. מרצ; a. e.

Hithpa. עפש, Nithpa. עפש same, v. supra. Gen. R. s. 31 ע' ולא ירעשו ולא ירעשו ולא ירעשו that they (the fruits in the ark) should not rot, or mould, or be disfigured.

עפש ch., Hithpa. עפש same. Men. 23<sup>b</sup> ע' when the bread is spoilt.

**עץ** m. (b. h.; v. עצי 2) *tree, pole; wood*. Esth. R. to V, 12 לאחר שעשה העץ after having made the gallows. Tam. II, 3, a. fr. עץ שמן pine-wood. Gen. R. s. 15 אין עץ אילן a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עץ; a. v. fr.—Pes. 30<sup>b</sup> עץ פורר wooden pot-ladle.—Pl. עצים; constr. עצי. Tam. l. c. כל חצי כשרין וכ' all kinds of wood are fit for the altar pile. Ib. 5 חצי עצים wood of a fig-tree. R. Hash. II, 3 עץ שמן, v. supra; a. v. fr.

**עצא** f. = עצה II. Targ. O. Deut. XXXII, 28 (some ed. עצה). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 עצה; a. e.—Pl. עצתא, עצת, עצת. Targ. Prov. XXII, 20 (ed. Wil. עצתא sing.). Targ. Y. II Deut. I. c. (v. עיטא).—Esth. R. to I, 3 בני עצתא ריליה (not עצתא) his counsellors; a. e.

**עצא**, v. עצה.

**עצב** (b. h.) 1) *to cut, form, shape*.—2) (cmp. יגון a. גנה) *to cut, grieve, pain*.

Pl. **עצב** to *shape, handle*, esp. *to straighten an infant's body by manipulation*. Sabb. XXII, 6 אין מעצבין את הקטן את הקטן you must not manipulate a child (on the Sabbath), expl. ib. 147<sup>b</sup> שררה בחומרי straightening the vertebra (v. לָפַח). Tosef. Kel. B. Mets. II, 9 שררה מעצב עליה וכ' because he (the surgeon) manipulates children thereon.

**Hif. עצב** to *grieve*. Gen. R. s. 44 (ref. to Ps. CXXXIX, 24) 'אם עתיד... (ו) להעצבך וכ' if it be my destiny to rear children who are to grieve thee, it is better that thou shouldst lead me in the way of the world (death); (Yalk. Ps. 888 ולהעצבך).

**Hithpa. עצב**, **Nithpa. עצב** *to be grieved, mourn*. Snh. 38<sup>b</sup> במיתתו ונ' במיתתו שמה בחורו ונ' he rejoiced over his (R. 'Akiba's) learning, and mourned over his death (predestined martyrdom).

**עצב** ch. same; (intr.) *to be grieved*. Targ. Ps. XXXIV, 6 (v. חסד II).—Part. pass. עצב, עצב; f. עצבה; pl. עצבים *grieved, sad*. Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 קל ע' the voice of a mourner.—Bets. 16<sup>b</sup> ע' הויריה דרור he saw that he looked down-hearted; ע' אמאי why art thou grieved? Taan. 25<sup>a</sup>. Ib. 22<sup>a</sup> ע' מברחין, v. ברוחא; a. fr.

**Ithpe. עצב** *to be grieved*. Ber. 31<sup>a</sup> ואעצבו and they grew sad; Yalk. Ps. 881 ואינ'.

**עצב** m. (b. h.; עצב 1) *form, esp. idol*.—Pl. עצבים. Sifra K'dosh., beg. פרים פרים פרים idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63<sup>b</sup> דמות עצבים (not עצבים, v. Rabb. D. S. a. l. note 1) they made an image of their (the rich men's) figures; Yalk. Hos. 529.

**עצב** m. (b. h.; עצב 2) *trouble, toil; that which is acquired through toil*.—Pl. עצבים. Num. R. s. 9 (ref. to עצבה, Prov. V, 10) אין עצבה אלא בנים (ed. Wil. וכ' ויעצבך 'thy toils' means thy children (with ref. to Gen. III, 16); 'thy toils' means painful labor in the field (with ref. to ib. 17).

**עצב** m., **עצבת** f. (b. h.; preced.) *sad, grief-stricken*.

Pes. 119<sup>a</sup> מלך בור' מנצחין איהו וכ' a human King grieves when he is defeated, but the Lord &c.; (Midr. Till. to Ps. IV כועס), v. נצח. Ber. 5<sup>a</sup> וילוקח שמח the seller grieves (because he has to part with a dear possession), and the buyer is glad; a. e.—Pl. עצבין, עצבות; עצר, עצרה. Yoma 21<sup>b</sup>. Ib. 67<sup>a</sup>; a. e.—Transf. (of the fingers of the hand) *pressed together, narrow*, opp. שוחק. Erub. 3<sup>b</sup>, a. e., v. אמה.

**עצב** ch., v. עצב.

**עצבון** m. (b. h.; preced. wds.) *grief, pain, toil*. Num. R. s. 9 (ref. to Prov. V, 10, v. עצב) וכ' לימר שיאכלו בע' וכ' intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Pirké d'R. El. ch. XIV בעצבון גדולו, v. סחם; a. e.—Pl. עצבות. Midr. Till. to Ps. XVI, 4 הרבית ע' לבני אדם ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); ib. הרבית ע' לאבות העולם thou didst decree many troubles unto the patriarchs; לדרור של הרבית ע' לדרור thou didst decree... upon the generation of (the Hadrianic) persecution; Yalk. ib. 667.—[V. next w.].

**עצבניות** f. (preced.) [*a stinging plant*], prob. *wild rose-bush*. Gen. R. s. 63 משל לחרס וכ' (Matt. K. עיצבניות; some ed. עכבניות, corr. acc.) this is like a myrtle and a rose-bush growing side by side; Yalk. ib. 110; Tanh. Ki Thetsé 4 עצבניות.

**עצבות, עצבות** f. (preced. wds.) *grief, sorrow*. Ber. 31<sup>a</sup> לא מתוך ע' וכ' you must not rise for prayer in a mood of grief or in languor... but in religious joy. Pes. 117<sup>a</sup> מתוך ע' וכ' the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Hag. 5<sup>b</sup> אין עצר לפני וכ' there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

**עצה** I f. (b. h.; v. עץ 1) *trees, plantation*. Y. Sabb. III, 6<sup>a</sup>; Y. Succ. I, end, 52<sup>c</sup> שבים ע' הרור allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67<sup>b</sup> (כלע שבים); Y. Erub. VIII, end, 25<sup>b</sup>.—2) *pea-stalks*. Sabb. VII, 4, expl. ib. 76<sup>a</sup> מיני קטניות. Ohol. XVIII, 2, contrad. to קש.

**עצה** II f. (b. h.; רעץ) *counsel, advice, plan, consultation, council*. Gen. R. s. 74 נישלין ע' נושלין they hold council, v. נושלין. Sot. 11<sup>a</sup> (ref. to Ex. I, 10) חלה ב' חלה he was the first to propose (the destruction of Israel). Ib. שלשה דורי three men took part in that consultation. Meg. 12<sup>b</sup> מנני ע' מנני counsel (legal wisdom) has been taken away from us. Sot. 11<sup>b</sup> שפנה מעצת מרגלים he turned away from the council of the spies. Gitt. 58<sup>a</sup>, a. e. שומע ע' ארור שומע if thou wouldst listen to my advice. Tanh. Ha'az. 8 ע' ובעצתי אל וכ' and if you follow my advice, do not risk your life for her. B. Bath. 118<sup>a</sup>, a. fr. קמשמט לן ע' טובה advice is meant by it (not a law); a. fr.—Pl. עצות. Kidd. 80<sup>b</sup> (in Chald. dict.), v. עין. Midr. Till. to Ps. I, 3 שחיה ריעין ע' ומקרימיה who suggested plans which were executed, and which turned out well; a. e.

**עצה** ch., v. **עצה**.

**עצה** m. (b. h.; v. **עצה**) *backbone, spine*. Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) רכנס לפניו מן he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

**עצה**, v. **עצה**.

**עצותא** = **אצותא**. Targ. Y. Num. XV, 20, sq.; a. e. (interch. with א).

**עצום** m. (b. h.; **עצם**) *strong, mighty*. Pl. **עצומים**. Lam. R. to III, 4, v. **עצום**.

**עצום**, v. **עצום**.

**עצומה** f. (**עצם**) *possession*.—Pl. **עצומות**. Yalk. Gen. 111, v. **עצם**.

**עצוצא**, v. **אצוצא**.

**עצורא** m. (**עצר**) *wine- or oil-presser*. Targ. Y. I Gen. XLIX, 11 (not **עצור**, ע).—Pl. **עצורין**. Targ. Is. XVI, 10 (v. **עצורא**).—B. Bath. 25<sup>b</sup> ע' those pressers (of poppy-oil).

**עצורא**, v. sub **עצ**.

**עצרי**, **עצורי**.

**אצותא**, v. **אצותא**.

**עצה**, **עצא**, **עצי** 1) *to press, squeeze; to oppress*, esp. (= h. עָצַק) *to withhold what is due to a neighbor*. Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 **עצה** some ed. (not ע). Targ. Y. II Deut. XXIV, 14; a. e.—Part. pass. **עצוי**, pl. **עצויין**. Targ. Y. ib. XXVIII, 29.—2) *to be hard, dry; sapless*. Part. pl. **עצירין**. Targ. Y. II Num. XIII, 20 (21).

**עציה** m. (preced.) *withholding, that which is withheld* (h. עֲצִיָּה). Targ. Y. Lev. V, 23 (not **עציה**).

**עצובה** f. (**עצב**) *sadness, use of the root עצב*. Gen. R. s. 27; s. 32 **עצובה** אין ע' the root עצב (Gen. VI, 6) means mourning. Num. R. s. 9, v. **עצב**.

**עצובות**, v. **עצבות**.

**עציל**, v. **עציל**.

**עצין** m. (**עצין**, v. **אצין**) *a common earthen vessel* (used for refuse). Keth. III, 4 **עצין** שורה ב**עצין** the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 **עצין** היא חתונה וכו' he must marry the woman, even if she be lame &c.—Esp. *flower-pot*. Dem. V, 10 נקוב ע' that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70<sup>a</sup> נקוב ע' a pot without a hole. Kil. VII, 8; a. fr.—Pl. **עצין**. Y. ib. end, 31<sup>a</sup>.

**עצין**, **אצין** ch. same. Y. Snh. X, 29<sup>a</sup> bot. **עצין** אשכח ע' he found a pot (Midr. Sam. ch. XXVI ורש); v. **אצין**.

**עצירה** f. (**עצר**) 1) *closing up, obstruction of orifices*, v. **עציר**. Gen. R. s. 52 end (ref. to Gen. XX, 18) נאמר ע'.

the root **עצר** applies to closure of the mouth, of the throat &c.—**עצירת** נשמים (v. Dent. XI, 17) closing up the heavens so as to withhold the rain, *drought*. Sifré Deut. 43; Yalk. ib. 867.—2) *locking up, detention*. Sifré Num. 151; Yalk. ib. 782 (ref. to **עצרה**, Num. XXIX, 35) **עצר** אין ע' אלא כעסיה (by ref. to Jer. XXXVI, 5).

**עצל**, **חִתְּפָא**, **חִתְּפָא**, **חִתְּפָא** (b. h. **נִיֵּץ**; v. **עצל**; cmp. b. h. **אצל**) *to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt*. Tam. II, 2 **עצל** לא נ' הוכח מלחוצה וכו' never did a priest shirk the labor of carrying out the ashes. Lev. R. s. 19 (ref. to בעצלותם, Koh. X, 18) **עצל** מלכסותו because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; **עצל** מלכסותה וכו' because that woman is too careless (of chastity) to cover herself &c. Ib. שנתעצלו... because the Israelites shrank from encamping in discord. Y. B. Kam. IX, end, 7<sup>a</sup> **עצל** ולא הקריבוהו they were slothful and failed to offer it up; a. fr.

**עצל**, ch., **חִתְּפָא** same. Pes. 85<sup>a</sup> **עצל** לא יעצולי ראה (not לעצולי) one might be slothful about it (and fail to use the sacrifice up in due time).

**עצל** m. (b. h.; cmp. **אצל**) [*standing aside*] *slow; sluggard; lazy*. Deut. R. s. 5 **עצל** ללמד ע' מה ראה... what reason had Solomon to make the sluggard learn from the ant (Prov. VI, 6)?; a. e.—Pl. **עצלין**, **עצלין**. Pes. 85<sup>a</sup> **עצלין** כהונה **עצלי** the negligent among the priests (opp. **עצלין**); a. e.—Fem. **עצלה**, pl. **עצלות**. Y. ib. I, 27<sup>c</sup> bot. הנשים **עצלות** women are slow (opp. **עצלות**).

**עצלות** f. (b. h.; preced.) *laziness, indolence*. Yalk. Num. 720; Pes. 66<sup>a</sup> **עצלות** בכח ע' שחיתתה בכח ע' what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation. Ib. 117<sup>a</sup>; Ber. 31<sup>a</sup>, v. **עצבות**; a. fr.—Y. Kil. VIII, 31<sup>c</sup> (of an animal tied by the side of a harnessed animal) **עצלות** זה נושא **עצלותו** של זה וכו' this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load.

**עצלן** m. (preced.) *laggard*.—Pl. **עצלנין**. Succ. 27<sup>b</sup> **עצלן** משבח אני את ה' (for once) I praise the laggards, because they do not leave their homes on a festive day. Tosef. Pes. III (IV), 11 **עצלן** כח ע' (Var. **עצלנין**) the group of laggards (coming late for the Passover sacrifice).—Fem. **עצלנית**. Pes. 65<sup>a</sup> **עצלנית** כח ע', v. supra.—Pl. **עצלניות**. Gen. R. s. 45; Deut. R. s. 6.

**עצם** (b. h.) 1) *to press; to close* (the eyes). Yalk. Is. 304 **עצם** זה העצם עיניו כשעמדו וכו' he who closes his eyes when (he sees) Israelitish girls stand washing. Sifra K'dosh., Par. 3, ch. VII **עצם**, v. infra.—2) [*to be compressed, hard*] *to be strong, v. עצום*, a. e.—3) (denom. of **עצם**) *to acquire, possess*. Gen. R. s. 64 **עצם** **עצם** **עצם**.

**חִיֵּץ** **עצם** **עצם** (the eyes). Kidd. 32<sup>b</sup> **עצם** **עצם** **עצם** perhaps a man might think, he will close his eyes

139\*

Passover, beginning with the first Sunday); Men. 65<sup>a</sup>. Ib.<sup>b</sup>; a. v. fr.

**עֲקָרָה** I ch. same, *Feast of Weeks*. Targ. O. Num. XXVIII, 26 בַּעֲקָרָתִי (ed. Vien. 'בַּעֲקָרָתִי'; Y. 'בַּעֲקָרָתִי'; h. text בשבועותיכם). Targ. II Esth. III, 8 יומא ד'ע'—Pes. 42<sup>b</sup>; Sabb. 110<sup>a</sup>, v. הָבָה. Pes. 68<sup>b</sup>; a. fr.

**עֲקָרָה** II f. (עָקַר) vat. Targ. Esth. I, 10.

**עֲקָרָה**, v. עָקַר.

\***עֲקָרָה** m. (v. עָקַר) oppressor. Targ. Prov. XVI, 33, עֲקָרָה.

**עָקַב** f. (עָקַב) trouble, distress. Targ. Is. XXX, 6. Targ. Prov. XXIII, 27. Targ. Y. II Num. XII, 12 עָקַבָּהּ הָיָה עִמָּנוּ בְּעָקַבָּהּ she was with us in (shared) our trouble; a. e.—Snh. 26<sup>a</sup> ע' that is the trouble (that thou callest them wicked).—**עָקַב**. Targ. O. Lev. X, 19 וְע' (v. Berl. Targ. O. II, p. 34).—Snh. 11<sup>a</sup> וְע' סָגִיאַן עָתִידִין וְע' and great troubles are destined to come over the world; Tosef. Sot. XIII, 4 ע' סָגִיאַן (corr. acc.; Var. רַבְרָבִין); Cant. R. to VIII, 9; a. e.—**עָקַבָּהּ**.—Y. B. Kam. X, 7<sup>c</sup> top בְּרִישׁ דְּעָקַבִּין (masc. form) a man of troubles (a very poor man). Midr. Till. to Ps. XVIII, 5 עָקַבָּהּ (ed. Bub. עָקַבָּהּ, v. פָּנִי II).

**עָקַב**, v. עָקַר.

**עָקַב** (b. h.; denom. of עָקַב) 1) to trace, follow. Shebu. 47<sup>b</sup> עָקַבְתָּ אַחֲרֵי נִיפָהּ, v. נָפָהּ. Macc. 10<sup>a</sup> (expl. עָקַבָּהּ, Hos. VI, 8) שָׁדִיּוֹ עָקַבְתָּ לְהַרְגוֹ וְע' they followed up (their victims) to commit murder; Yalk. Hos. 523; Yalk. Josh. 30; Yalk. Num. 787.—2) to go beyond, supersede; (b. h. to supplant). Sot. 16<sup>a</sup> עָקַבְתָּ מִקְרָא בְּשִׁלְשָׁה מְקוֹמֹת הלכה עָקַבְתָּ מִקְרָא in three instances the practice goes beyond the Biblical text (Ar. Var. עָקַבְתָּ, עָקַבְתָּ). Ib. חָשִׁיב עֹקְבָהּ וְעֹקְרָהּ. Ib. קָא חָשִׁיב עֹקְבָהּ וְעֹקְרָהּ (the text), whereas in this case עֹקְבָהּ the practice goes beyond and adds to (the text).

**עָקַב** ch., Pa. עָקַב to trace, espy. Targ. Prov. XXIII, 30 מְעָקְבִין ed. Lag. (ed. Wil. מְעָקְבִין; oth. ed. מעֲקָבִין, corr. acc.).

**עָקַב** (b. h.; עָקַב, emp. עָקַב, to be curved) 1) heel. Y. Ber. I, 2<sup>c</sup> top; Sabb. 62<sup>b</sup>, v. גִּידָל. Deut. R. s. 3 אֲנִי דוֹרֵךְ אֶת עָקְבִי I shall tread Edom's vat with the heel of my foot (v. Is. LXIII, 1 sq.). Yeb. XII, 1 ע' סַנְדַּל שֶׁשֶׁ לִּי ע' a sandal which has a sole with a covering for the heel. Gen. R. s. 22 מַחְלָה בְּעָקְבִי swinging his heel (dandy-like); Yalk. Prov. 961 מַחְלָה בְּעָקְבִי (pl.). Zeb. VI, 3 (63<sup>b</sup>) יוֹדִידִין ע' (Mish. ed. ע' חוֹזִירִים לֵע' v. Rabb. D. S. a. l. note 200); Succ. 48<sup>b</sup> ע' הֵי עָקְבֵי הֵן עָקְבֵי הֵן עָקְבֵי they turn around on their heels, i. e. go back the same way. Yalk. Jer. 272 ע' רָשִׁי תְּרֹד with the heel, i. e. ignored it wilfully. Midr. Till. to Ps. IV, 7, שָׁקַע II. Ib. to Ps. XCII, v. שָׁקַע I; a. fr.—2) (emp. עָקַב) haunch with thigh, posteriors. Ned. 20<sup>a</sup> מְסַחֲכִין בְּמָקוֹם הַמְּטוּפָה שְׂחָא מְכוּזִין כְּגוֹן בְּעָקְבָהּ שֶׁל אִשָּׁה (in shape and position) to the heel. Naz. 51<sup>a</sup> ע' חָבָא רַבָּה מִן חָבָא decayed matter that seems to

come from the posteriors, Rashi (Tosaf.: the heel).—3) rear-guard. Sot. VIII, 6 (44<sup>a</sup>) עָקְבוֹ שֶׁל עַם (Y. a. Bab. ed. עָקְבוֹ) the rear of the people.—Pl. עָקְבִין. Snh. 108<sup>b</sup> הוּא מְבִיא לָכֶם מִבֵּין עָקְבֵי רַגְלֵיכֶם he will bring you (the flood) from under your heels. Tanh. Ekab 1 וּמְשַׁלְכִין אִתָּן חֲזָח עָקְבֵיכֶן minor laws which people disregard and throw under their heels. Naz. 22<sup>b</sup> הָיִינוּ נִזְרִיתָהּ I will be a Nazarite following thy heels (example); עָקְבֵיכֶן הָיִינוּ I will follow thy example; a. e.—עָקְבוֹתָּ foot-steps. Sot. IX, 15 (49<sup>b</sup>) (in Chald. dict.) בְּע' (borrowed fr. Ps. LXXXIX, 52) in the footsteps of (events paving the way to) the Messiah.—[Snh. l. c. עָקְבוֹ, v. וְעָקְבוֹ].

**עָקַב** m. (b. h.; preceded.) rear, consequence; (conj.) in consequence of; (homilet.) end, future world. Deut. R. s. 3 (play on עָקַב, Deut. VII, 12) אֲבָל שְׂכָרְךָ בְּע' אֲנִי וְע' (not שְׂכָרְךָ) but their full reward I shall give you in the end (after death); Yalk. ib. 847 ע' אֲנִי מִיִּסְרָא אֲחֻכֶּם עַד הַע' I shall try you to the end (of your lives); ע' עַד הַע' until you shall observe my commandments to the end.

**עָקַב** ch., v. next w.

**עָקַבָּהּ**, ע' ch.=1)=h. עָקַב, heel; curve. Targ. Y. Gen. XLIX, 17; a. fr.—Cant. R. to V, 16 מִן ע' אֲרָא מִיחֲלֵי ע' when he (Abraham) began to lift his heel from the ground (from the time he attempted to walk).—Pl. עָקְבִין. Targ. Y. I Gen. III, 15. Targ. Is. X, 32.—Hull. 52<sup>a</sup> רַגְלֵי ע' the curved ends of the wings (where they are attached to the body).—2) (v. preceded.) end, future. Targ. Y. I Gen. l. c.; Targ. Y. II ib. עָקַב (constr.).

**עָקַבָּהּ** m. (preceded.)=h. עָקַב, consequence. Targ. Prov. XXII, 4 (Ms. עָקְבִיבָּהּ).

**עָקַבָּהּ**, ע' m. 1) v. preceded.—2) (preced. wds.) last, late.—Pl. עָקְבִין. Lev. R. s. 12 אֵילִין וְעֹלָלִין לְחֻמְרָא ע' אֵילִין וְעֹלָלִין לְחֻמְרָא Ar. (ed. וְעֹלָלִין בְּחֻמְרָא) those who enter the wine shop the first and leave it the last.

**עָקַבָּהּ** f. (preced. wds.) remnant; עָקַבְתָּ יִין, עָקַבְתָּ יִין; v. עָקַבָּהּ.

**עָקַבָּהּ** pr.n.m. 'Ākabiya, name of a Tannai, Ber. 19<sup>a</sup>. Eduy. V, 6; a. fr.

**עָקַב** (b. h.) [to bend; emp. עָקַב,] 1) to tie hand to foot, contrad. to כָּפַח (v. infra). Gen. R. s. 56 אֲבָרָהָם כָּפַח ע' as Abraham was tying his son here below, so the Lord bound &c. Lev. R. s. 2; a. fr.—Part. pass. עָקְבִיבָּהּ. Sabb. V, 3 ע' וְלֹא רִגְלוֹ ע', expl. ib. 54<sup>a</sup> ע' עָקְבִיבָּהּ יִדּוֹ וְרִגְלוֹ כִּי צִדְקָה וְע' akud refers to tying foreleg to hindleg like the tying of Isaac &c., ragul refers to bending the forefoot upward and tying it to the foreleg; Y. ib. V, 7<sup>b</sup> bot. אֲרָא אֲרָא; Tosef. ib. IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עָקַבְתָּ) to sacrifice. R. Hash. 16<sup>a</sup> כְּאִילוּ עָקַבְתָּם וְע' as if you offered yourselves, v. עָקַבְתָּ. Lev. R. s. 30 (play on עָקַב, Lev. XXIII, 40) וְע' רִצְחוֹן שְׂחָא עָקַבְתָּ יִשְׂרָאֵל this typifies Isaac, who was tied and offered up on the altar; a. e.—Gitt. 57<sup>b</sup> עָקַבְתָּ אֲתָהּ





חירגם ע' (אונקלוס חגר אמרו מפי ר' A. the proselyte interpreted (the verse Lev. XIX, 20) before R. Akiba. Targ. Cant. I, 3, v. אֶחָאֲנִיָּא; a. fr.

עָקָם, v. עָקָם.

עָקָם m., עָקִימָא, עָקִימָא f. (preced.) *crooked, perverse*. Targ. Prov. XVII, 20 (ed. Wil. עָקָם, Pa. of עָקָם). Ib. XXII, 5 (not עָקִימָא).—Y. Meg. IV, 75<sup>b</sup> bot. עָקִימָא, v. עָקָם.—Pl. עָקִימָן; f. עָקִימָא. Targ. Prov. XI, 20.

עָקִימָה I, v. preced.

עָקִימָה II f. (עָקָם) 1) *curvature, crookedness*. Y. Kil. IV, 29<sup>b</sup> top (in Chald. dict.) ע' ורררי ו' owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עָקִימָה פה or ע' ע' curving the mouth (the lips), *speaking sulkily, mumbling*, in gen. *talk*, opp. to מעשה action. Meil. 17<sup>b</sup> מ' from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45<sup>b</sup> ע' שפתי גרמה לו (not גרמו) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65<sup>a</sup> שפתי דרי מעשה ע' talk (e.g. blasphemy, false testimony) is considered an action (can be punished). Ib.<sup>b</sup>; B. Mets. 90<sup>b</sup> (in reference to guiding an animal by means of a human voice).

עָקִימָתָא f. ch. (v. preced.) *crookedness, perverseness, insincerity*. Targ. Prov. VI, 12 (h. text עָקִימָתָא). Targ. Hos. VII, 16 Regia (Bxt. עָקִימָתָא, v. עָקִימָתָא).

עָקִימָתָא, v. עָקָם.

עָקִימָה, v. עָקִימָה.

עָקִיפִין עָקִיפִין m. pl. (עָקָה)\*1) *circuit*. Sifrē Deut. 26 ידיו מהזירים ארתי they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 בקיפופין).—2) *circumvention, lawyer's trick*. B. Kam. 113<sup>a</sup> באין עליו בע' we bewilder him by subtle arguments; באין באין עליו בע' you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

עָקִיצָה f. (עָקָן) 1) *sting*. Ab. II, 10 עָקִיצָה עָקִיצָה (Ar. עָקִיצָה עָקִיצָה) their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk*. Y. Maas. Sh. V, 56<sup>b</sup> top ע' שכר remuneration for cutting, contrad. to לקיטה.

עָקִיקָא m. 'akik, name of a jewel in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 ירדן, ירדן).

עָקִירָא m. (part. pass. of עָקַר) *castrate*. Sabb. 152<sup>a</sup>, v. אִיקָא.

עָקִירָה f. (עָקַר) 1) *tearing loose, plucking*. Snh. 68<sup>a</sup> עָקִירָה לְמַדְנִי עָקִירָה teach me, how to tear them out.—Pl. עָקִירָה.

Sifrē Deut. 171, v. עָקִירָה.—2) *removal from place, lifting up*. Sabb. 2<sup>b</sup> עָקִירָה ו' כל עָקִירָה ו' v. הוֹצֵאָה. Ib. 3<sup>a</sup> עָקִירָה גִּפּוֹ is moving one's body (starting to walk) like lifting an object from its place?; a. fr.—3) *uprooting, undoing*. Y. Hor. I, 46<sup>a</sup> עָקִירָה הַגּוֹשׁ a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10<sup>d</sup> bot.—4) *making childless, extinction*. Pesik. R. s. 47 (ref. to extinction of sons and daughters (v. בְּיָלֵי).

עָקִישׁ, v. עָקוּשׁ I.

עָקָל (b. h.; cmp. עָקָב a. עָקָב) *to be curved, round, twisted*. Pi. עָקָל *to curve*. Part. pass. מְעָקָל. Sifrē Deut. 308; Yalk. ib. 942 בקל מע' a crooked staff.

עָקָל ch., Pa. עָקָל same, *to curve*, v. עָקָם.

עָקָל (or עָקָל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed*. Maas. I, 7; Tosef. ib. I, 7 (Var. עָקָל). Toh. X, 8; Y. Ab. Zar. V, end, 45<sup>b</sup> דע' מוחל היוצא מע' ברת הדב' v. infra. Sabb. 144<sup>b</sup> הדב' ברת הדב' (מערקול) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מערקול; R. S. to Toh. IX, 1 שוקר, corr. acc.). Tosef. l. c. ונשאר עָקָל (R. S. l. c. שוקר) if he collected the fluid and put it back into the bale. Snh. 28<sup>a</sup> ברת הדב' ו' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) הלב יודע אם לע' אם לעָקָלָלוֹ the heart knows whether it is done for 'ekel (a legitimate purpose) or out of 'alkaloth (perverseness); Y. Shebi. IV, 35<sup>a</sup>; Lam. R. to I, 5; a. e.—Pl. עָקָלִין, עָקָלִין (or עָקָן). Y. Shebi. l. c. (in Chald. dict.) I need the twigs for &c., v. supra. Ab. Zar. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3 ע' של נצרון ו' bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 ע' של olive pulp.—2) (from its shape) *a mass of iron used for ballast*. Tosef. Kel. B. Mets. I, 1. Makhs. V, 7 ו' ובע'... דמים העולים (ed. Dehr. (water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עָקָה].

עָקָלָא, ע' m. ch. (preced.; cmp. Lat. torques) *band, clasp*.—Pl. עָקָלָא, ע' Targ. Y. II Num. XXXI, 50 (h. text עָקָלָא).

עָקָלָסִים, v. עָקָלָסִים.

עָקָלָן, v. עָקָלָן.

עָקָלָלוֹת f. pl. (b. h.; עָקָל) *tortuous ways, perverseness*. Snh. 26<sup>a</sup>; Y. Shebi. IV, 35<sup>a</sup>, a. e., v. עָקָל.

עָקָלָחוֹן m. (b. h.; preced. wds.) *tortuousness*; ע' *in a round about way, indirectly*. Y. Dem. IV, 24<sup>a</sup> top מדוי שישאלנו דרך ע' may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

**עקם** (cmp. עקב) 1) *to curve, wind*. Y. Erub. II, 20<sup>a</sup> bot. *הגמל עוקם וכ' whereas the cow stretches her neck out straight, the camel turns his neck*. Lev. R. s. 10, v. infra. Lam. R. to II, 8 עוקם עוקם turns up his nose (at the bad odor).—Meil. 17<sup>b</sup> 'R. El. ... curved his mouth (pouted speaking in an undertone, v. עקרמה).—2) *to circumvent, supersede, v. עקב*.

**Pi. עקם** *to curve, wind; to make a circuit*. Y. Yoma VI, 44<sup>b</sup> bot. *והיה מעקמו וכ' ... שלשים the priest's belt was thirty-two cubits long, and he wound it this way and that*; Lev. R. s. 10 ולאחריו (read: ועיקמו); Cant. R. to IV, 4 (not מעקמו). Gen. R. s. 50 (ref. to סורו, Gen. XIX, 2) איני כראי עקמו עלי את הדרך though I be not worthy (of your visit), go out of your way on my account; ib. עקמו עלי את הדרך כדי שלא תדעו נראים וכ' take a circuitous route in coming to me, that you may not be seen going to me. Ib. s. 32 'הקב"ה שרים וכ' the Lord (Bible text) uses a circumlocution of two or three words (writes two or three words where one would have been sufficient) in order to avoid the word 'unclean'; Pes. 3<sup>a</sup>; Lev. R. s. 26, beg.; a. e.—*Part. pass.* מעקמם; f. מעקמרת *tortuous; tricky*. Y. Erub. V, 22<sup>d</sup> top מה היה הנהל מע' if the wady meandered. Tanh. Vaera 4 מה הנהל חולק מע' אה המלכות מעקמרת דרכיה as the serpent moves in tortuous lines, so the government winds its ways; 'כשם שהנהל מע' אה פרעה מע' as the serpent is cunning, so is Pharaoh cunning; Ex. R. s. 9; a. e.

**Hithpa. עקם** *to wind one's self, be artful*. Ib. שביבא *if he (Pharaoh) tries his tricks, go and say to Aaron &c.*; Tanh. I. c.

**עקם**, ch. same. Y. Taan. IV, 68<sup>a</sup>; Koh. R. to VII, 7 *חוינא עקם וכ' Part. pass. עקם, q. v., fr. which עקמית*. Targ. Ps. XXXVIII, 7 (h. text נצירי).

**Pa. עקם** *to curve, wind*. Targ. Is. LIX, 8 (ed. Wil. Pe.; h. text עקשו). Targ. Prov. X, 9 דמעקם Regia (ed. דמעקן, v. infra; Bxt. דמעקל). Targ. Mic. III, 9; a. e.—*Part. pass.* מעקמם; f. מעקמרת *pl. מעקמן*. Targ. Prov. II, 15. Ib. X, 9 (ed. Ven. דמעק מן, corr. acc.), v. supra.

**עקמומית** f. (preced. wds.) 1) *curve*. Erub. 14<sup>a</sup> *if the curved portion (of the beam placed over the entrance) is outside the alley*. Ib. שאילו הינצל Ms. M. if, after the curved portion is taken off, there remains a gap of less than &c. Y. ib. I, 19<sup>a</sup> bot. *provided the curve is sideways*; 'ע' שהיא מעכבה וכ' a curve which obstructs the alley. Y. Ab. Zar. I, 40<sup>a</sup> bot. *היה דרך ע' היה a tortuous road (on which he met her)*; Y. Ber. IX, 13<sup>c</sup> top *עקמומית* (corr. acc.); a. e.—*Pl.* עקמומיות. Y. Erub. I, 18<sup>c</sup> bot. *those living on this side of the alley make use of the curves (on this side of the wall), and those living on the other side make use of the curves (on the other side) &c.*—2) *ambush, hiding place* (by the way-side).—*Pl.* as ab. Sifré Deut. 20 'בה ע' there is no highway without ambushes; Yalk. ib. 804 (sing.). 3) *crookedness of the heart, insidiousness*. Midr. Till. to Ps. VII, 9 *כעקמומית ולא כחומי according to my*

simplicity, but not according to my insidiousness (sin).—4) (v. next w.) *hump; transf. haughtiness*. Ber. 59<sup>a</sup> *לא נבראו רעמים אלא לפשוט ע' שבלב* (Ms. F. עקמומיות *pl.*; v. Rabb. R. S. a. l. note 400) the thunders were created to level (to cut off) the protuberance (protuberances) of the heart (to break man's pride).

**עקמומית** ch. same, *hump, protuberance; transf. haughtiness*. Targ. Lam. II, 19 *עקמומית ליבך throw out like water the protuberance of thy heart (humble thyself)*; Targ. Y. Ex. XL, 7.—Snh. 91<sup>a</sup> (speaking to a hunchback, v. גברצא מיןך *לעקמומיתך*, v. Rabb. D. S. a. l. note; ed. *לעקמומיתך*) I shall kick thee and level thy hump from off thee (drive out thy conceit).

**עקמון** m. (preced. wds.) *craft, trap*. Koh. R. to IX, 14, v. כמיון.

**עקמומית**, v. עקמומית.

**עקמומית** f. (preced. wds.) 1) *crookedness, insincerity*. Targ. Hos. VII, 16 Bxt., v. עקמומית.—2) *protuberance, v. עקמומית*.

**עקמן**, v. עקמן.

**עקמונות** f. (preced.) *indirectness, reserve, opp. frankness*. Lev. R. s. 11 *בא בע' spoke with reserve*; Midr. Till. to Ps. XVIII, 27; Yalk. Sam. 161.

**עקמונית**, v. עקמונית.

**עקנא** our trouble, v. עקא.

**עקס**, v. עקץ.

**עקץ** (cmp. עקב) [*to bend, go around*,] 1) *to circumvent; to seek occasion against*. Y. Gitt. V, 46<sup>c</sup> bot. *... ויבחר ויבחר ויבחר he will lend him money and seek an opportunity to take it (the coveted field) from him*; (Tosef. Keth. XII, 2 ויקופץ, v. Gitt. 49<sup>b</sup>).—2) *to go beyond, supersede*. Y. Kidd. I, 59<sup>d</sup> top *עוקפת עוקפת* (החורה) on three occasions the practice supersedes the Biblical text, and on one the legitimate interpretation of the text (ignoring the rules of interpretation); Sot. 16<sup>a</sup>, v. עקב.

**עקץ** ch. same.

**Ilthpe. עקץ** *to seek occasion against*. Targ. Y. Gen. XLIII, 18 *למיתעקא (infln.)*; O. לאסרקא, v. סקן I).

**עקץ** (cmp. עקב, a. Arab. 'akās) [*to bend, twist; denom. עקץ tail, point, peduncle &c.*] 1) *to cut fruit by the stalks*. Peah VII, 8 *אח כל האשכול ע' Ms. M. if he cut an entire cluster*. Snh. 41<sup>a</sup> *האנה ע' he cut figs*. B. Kam. 70<sup>b</sup> *עקוץ ע' cut figs (to the value of the stolen object) in my fig plantation, and take possession for me of the stolen object which thou holdest*; a. e.—2) *to sting, prick*. Y. Ber. VIII, 12<sup>b</sup> *והיה עקץ that a lizard stung him, and he recovered*. Cant. R. to I, 12 *פוטענא אפ' פוטענא*

עֲקָרָהּ f. same. Targ. m., עֲקָרָא II עֲקָרָא. O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152<sup>a</sup> עֲקָרָא Ag. Hatt. (ed. עֲקָרָא), v. אֵיפָא. Gen. R. s. 47, beg. וְיִזְכְּרוּן עֲקָרָא; ib. s. 53, v. יִינֵי I. Yeb 65<sup>b</sup> רַע' סַמָּא a drug which

causes barrenness; a. fr.—*Pl.* עקרון; f. עקון. Targ. Y. Deut. l. c. (ed. Vien. עקרון, נשון עקרון, corr. acc.).

עקרא, v. sub עיק'.

עקרב c. (b. h.; prob. fr. עקב, with anorg. ר; cmp. עקרב 1) *scorpion*. Ab. V, 5 וכל ולא הוויק נחש וע' וכל nor did ever a serpent or a scorpion harm anybody in Jerusalem. Ib. II, 10, v. עקרבא. Sabb. 121<sup>b</sup> ע' the scorpion of Adiabene; Y. ib. XIV, beg. 14<sup>b</sup>. Num. R. s. 10 ודיין 'כשול בע' (some ed. כש) wine is compared to a scorpion; ... סיפו ... מזה ע' מכה בעוקצו ... as the scorpion wounds with its tail, so wine wounds at the end. Sifra K'dosh., Par. 1, ch. II ע' עקצרו if a scorpion stung him; a. fr.—*Pl.* עקרבין, עקרבין. Sabb. l. c. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) וכל water was not, but serpents and scorpion were therein; a. fr.—2) *the constellation Scorpio*. Pesik. R. s. 20. Num. R. l. c. כל ... אינ ע' ... as long as Kimah (v. כימה) is visible, Scorpio is invisible; a. fr.—3) *bit of a bridle*. Kel. XI, 5.—4) *the iron-shod part of the pressbeam*. Ib. XII, 3.

עקרבא ch. same, *scorpion*. Keth. 50<sup>a</sup> ע' דשרקא ליה ע' whom a scorpion stung. Ned. 41<sup>a</sup> ע' וכל (not הווייה להדיא ע' וכל, להחיות קרוקיותא דע' v. אקרוקתא. Hag. 5<sup>a</sup>, v. ויפוצא; a. fr.—*Pl.* עקרבין, עקרבין. Targ. Deut. VIII, 15; a. e.—Snh. 67<sup>b</sup> ע' הוא ... שרא he poured out a little (of the water), and scorpions appeared.

עקרבא, v. עקרבא.

עקרבין pr. n. pl., *the ascent of 'Akrabbim*. Targ. O. Num. XXXIV, 4 (ed. Vien. עקרבין; Y. עקרבין); Targ. Josh. XV, 3; Targ. Jud. I, 36 עקרבין (h. text מעלה מערבין).

עקרבנין, עקרבנין, v. עקרב'.

עקרבא pr. n. pl. *'Akrabbath*, a place at a day's distance north of Jerusalem. Maas. Sh. V, 2 Ms. M. (ed. עקרבא; v. Rabb. D. S. a. l. note); Bets. 5<sup>a</sup> עקרבא Ms. M. (עקרבא, עקרבא).

עקרה, v. עקר.

עקרתא, v. עקר.

עקרת, v. עקר.

עקש I, v. עקש II.

עקש II pr. n. m. *Tkesh*. Bekh. 38<sup>a</sup> ע' חוקיה אבי ע'.

עקשן m. (v. עקשה) *crooked-legged*, v. קישן.

עקה, עקה, עקה I f. (עיק) *anguish, trouble, distress*. Targ. Ex. XVIII, 8 (ed. Berl. ע'). Targ. O. Gen. XLII, 21 עקה constr. (ed. Berl. עקה); a. fr.—Gen. R. s. 81 (prov.) בשעת ע' נדרא וכל in the hour of trouble—a vow, in time of release—forgetting; Tanh. Vayishl. 8; Yalk. Gen. 135 בשעת עקה נדר (corr. acc.); a. fr.—*Pl.* עקן (v. עקא). Targ. Ps. XXV, 22.—Midr. Till. to Ps. XVIII, 5 (ed. Bub., v. פני II.

עקתא II m. (עקה, v. עקה II), *pl. עקתין narrows*; trnsf. *distress*. Targ. Ps. XXV, 17.

ער m. (b. h.; עיר or עיר) [*stirring up*], *hater*. Gen. R. s. 37; Y. Ber. IV, 7<sup>b</sup> bot. וכ' Babytonia is called Shinar, because she reared an enemy and hater of the Lord (Nebuchadnezzar); Yalk. Gen. 62 (not וצר); Lam. R. introd. (R. Josh. 2).—[Midr. Till. to Ps. CII, 18 שדיה ער, ed. Bub., v. ערער.]

ערה ליגבי שנאך ch. same. Lev. R. s. 26 [read:] הדיא ליגבי ערה (הדיא v. הדיא) why dost thou call on thy enemy, why on thy adversary?; Midr. Sam. ch. XXIV ליה הדיא גבי ערך הדיא ליה גבי חברך (corr. acc.).

ער I *awake*, v. עיר I.

ער II (b. h.) pr. n. m. *Er*, son of Judah and Tamar. Gen. R. s. 85 הדיא ער שווער מן העולם why his name was Er, because he was removed out of the world (died young); Yalk. ib. 145. Yeb. 34<sup>b</sup>; a. e.

ער m. (cmp. ער) *'ar*, name of a bird of prey, perh. *Lammergeyer*. Targ. O. Lev. XI, 13 (ed. Amst. ער; Targ. Y. ער; h. text פרס); Targ. O. Deut. XIV, 12 (ed. Berl. ער; Y. II ער; ed. Amst. ער).

ערא I, v. ער ch.

ערא II m. 1) *bay-tree*. Gitt. 69<sup>b</sup> ע' אר. (ed. 'עלה של עץ ארא expl. דארעא, ארעא דערא' bay-leaves (v. Löw, Pfl., p. 299).—2) a species of *cedar, pine*.—*Pl.* עראי. B. Bath. 81<sup>a</sup>; R. Hash. 23<sup>a</sup> ע' ארונים (*aronim* (v. ארן) is (in Ch.) *'aré* (Rashi: laurel tree); (Yalk. Is. 314 'ארונים ערובי).

עראח, v. preced.

עראי, עראי m. (= ערע, v. ערע a. ארע) 1) *evil, misfortune*. Sifra B'huck., Par. 2, ch. V (ref. to קרי, Lev. XXVI, 23, sq.) ע' וכל ... עראי ערעאם ערעאם you made my laws of justice a misfortune in the world; ib. ch. VIII; Yalk. Lev. 675 עראי. — 2) *accident, chance, improvisation*, opp. קבע. Succ. 2<sup>a</sup> ע' עראי ערעאם ערעאם leave the permanent, and live in a temporary dwelling. Ib. II, 9 סוכתו ... ע' עראי Ms. M. (ed. ובריו) during the seven days (of the Feast of Booths) man must make his booth the permanent and his dwelling the incidental residence. Ib. 26<sup>a</sup> ע' עראי an incidental meal, luncheon, opp. to עראי ערעאם a regular meal. Maas. I, 5 ע' עראי ערעאם he may make of them an irregular meal until &c.; Tosaf. ib. I, 11, a. e. עראי ed. Wil., oth. עראי. Succ. l. c. ע' עראי irregular sleep, a nap; a. fr.

ערב I (b. h.; cmp. ארב) [*to insert, press into, interweave*], 1) *to mix, confuse*. Yalk. Deut. 808 ערעאם ערעאם (or ערבא Pi.; not ערבא, v. ערבא).—2) [*to substitute, put in place of*], *to vouch for*. Cant. R. to I, 4 ערעאם ערעאם let our ancestors be our surety (for our observance of the Law); Yalk. Cant. 982. Deut. R. s. 3 ערעאם ערעאם do you want us to guarantee to you that, if you separate your tithes properly, the mice will not attack

**ערב** II m. (b. h.; preced.) *spiced, sweet; pleasing*. Dem.

I, 3 'spiced (perfumed) oil; Tosef. Shebi. VI, 8. Cant. R. to IV, 4 'because his voice is sweet; a. fr.—*Pl.* בשעה ... ' להם וירי Gen. R. s. 50 'when he spoke to them words that pleased them, they said, come near &c. Ab. Zar. 35<sup>a</sup> (ref. to Cant. I, 2) 'the words of thy friends (the scholars) are sweeter to me than the wine of the Law; a. fr.—*Fem.* ערב, Cant. R. to I, 2 [read:] מו ... אינן ערבין בגופו כן חורה ... אינה ' בגופו does not taste well, if one is not thirsty, so it is with the Law, unless a man wearies himself in studying it, he does not get the taste of it; a. fr.—*Pl.* ערב, Ib. to V, 11 (play on ערב, ib.) 'they are pleasing to me.

ערב ch., v. עירב.

ערב III m. (ערב I, 2) *bondsman, surety*. Cant. R. to I, 4 'bring me one to go security, and I shall lend thee. Ib. 'הלא דע' ... כשאין if he has nothing to pay with, who is seized but the surety? Midr. Till. to Ps. VIII (ref. to Prov. VI, 1) 'עד שלא נחמנית לא ... בשעה שהוקן ... עד שלא נחמנית לא ... when a man is appointed an elder, the Lord says to him, before thou wast appointed, thou wast not responsible for the community, now that thou hast been appointed &c. B. Bath. X, 7 'לא יפרע ' על ידי ' לא יפרע ... על ידי he who loans money to his neighbor through a surety, cannot collect from the surety (before having sued the debtor). Ib. 8 'שהוא חייב וכ' what guarantor is responsible? He who says, 'lend him, and I shall pay thee' (i. e. who guaranteed before the loan was consummated); a. fr.—*Pl.* ערב, Cant. R. I. c. בשעה ... הביאו לי ' ע' טובים וכ' when the Israelites were standing before mount Sinai to receive the Law, the Lord said ... bring me good sureties (to vouch for you) that you will guard it; ib. 'אבותיכם צריכתו ' your ancestors need sureties themselves; ib. 'הא ודאי 'וכ' these (your children) are certainly good sureties, and on their account I will give you the Law; Midr. Till. I. c. Ib. 'אחם על אבותיכם ' will you vouch for your fathers, so that you be seized, if they do not observe the Law? Ib. 'זה לזה they made themselves responsible for one another. Snh. 27<sup>b</sup> bot. (ref. to Lev. XXVI, 37) 'מלמד שכל ישראל ' (שכולן) this intimates that all Israelites are responsible for one another (bound to prevent wrongdoing); Shebu. 39<sup>a</sup> bot.; a. fr.

ערב, v. עירב.

ערב m. (b. h.; ערב II) 1) *sunset, evening*. Ber. I, 3, sq. 'ב' in the evening (at prayer); a. v. fr.—*Trnsf. decline*. Gen. R. s. 50 'ערב פא ערב ba'ereb (Gen. XIX, 1), the evening of Sodom has come. Esth. R. introd. 'ערב, v. ב'ערב; a. fr.—2) *entrance, the day preceding a certain day, the year preceding a certain period, eve*. Sabb. II, 7 'הפסח (צ"ש) on Friday. Pes. 99<sup>b</sup> 'הפסח ' the eve of the Passover. Taan. IV, 7 'השנה באב ' the day preceding the ninth of Ab. Shebi. I, 1 'שביעית ' the year preceding the Sabbatical year; a. v. fr.—*Du.* ערב, Ber. 26<sup>b</sup>, a. fr. בין ' the time between the beginning of the decline of the sun and sunset (v. מנחה), *afternoon*.—*Pl.* ערב, constr. ערב. Ber. 12<sup>a</sup>, v. ערב II. [ערבית, v. ערבית].—Pes. X, 1 'פסחים ערב

' שבתות וימים (ערב, Ms. M. ערב). Ib. 99<sup>b</sup> 'שבתות וימים the eves of Sabbaths and Festivals; a. v. fr.

ערב I ch. (b. h.) 1) pr. n. m. 'Arab, son of Ishmael. Targ. Y. Gen. XXV, 13 (h. text קדר).—2) *Arabia*. Targ. Jer. XXV, 24.

ערב II pr. n. pl. 'Arab, near Sepphoris in Upper Galilee (v. Neub. Géogr. p. 204). Sabb. XVI, 7. Y. ib. XVI, end, 15<sup>d</sup> 'יחב בהרא 'וכ' שמונה (not יחב) eighteen years he (R. Joh. ben Zaccai) dwelled in that place 'Arab, and only those two cases came before him. Y. Taan. IV, 67<sup>c</sup> bot. Tosef. B. Kam. VI, 22; Y. ib. VI, 5<sup>c</sup>.

ערב m. (b. h.; ערב I) 1) *woof*, opp. שרר warp. Kel. I, 5 'חוט a thread of the woof (thicker than that of the warp). Nidd. 25<sup>b</sup> 'כשל as thick as a thread of the woof; a. fr.—*Trnsf. the latitudinal direction*, opp. to שרר longitudinal direction. Sabb. 85<sup>b</sup> 'ווריען שרר ווריען ' if the beds (in a square) were planted lengthwise, he must plant (on the interspaces) crosswise. Hull. 109<sup>b</sup> 'קורב שרר he tears it (the udder) lengthwise and crosswise. Y. Ter. III, 42<sup>a</sup> bot. 'משדילכו בוקן שרר וע' as soon as they trod on them (the grapes) once lengthwise and crosswise; a. fr.—[In later Hebrew 'ערב cross, emblem of Christianity.]—2) *mixture*; ערב (= ערבב) *mixed multitude*. Tanh. Ki Thissa 30. Bets. 32<sup>b</sup> 'רבי מע' רב וכ' they are descendants of the mixed multitude (that came from Egypt); a. e., v. עירבבין.

ערב I, ער, ער, ער ch. same, *woof*. Targ. Lev. XIII, 48, sq. (O. ed. Berl. 'ער).—Ab. Zar. 17<sup>b</sup> 'הי דשריא 'ער which coil is for the warp, and which for the woof?; a. e.

ערב II m. = h. ערב III, *bondsman, surety*. B. Bath. 173<sup>b</sup> 'אולי בור ' they (the Persian courts) go for the surety (without suing the debtor at all). Ib. 174<sup>a</sup> 'דירמי ' a bondsman for heirs, i. e. one who had gone security for the decedent. Sot. 37<sup>b</sup> 'איכא ברייתו ' the difference between the two opinions lies in the question whether each bondsman (for the entire people at the covenant of Sinai) was also a bondsman for the bondsman, i. e. responsible for those failing to prevent wrongdoing. Gitt. 28<sup>b</sup> (proverbial expression) 'ערבך ' thy bondsman requires a bondsman, i. e. he on whom you rely for vigilance might be neglectful himself; Succ. 26<sup>a</sup> 'ערבך ' thy watchman might likewise fall asleep. Sabb. 140<sup>b</sup> 'ואנא ' and I vouch for it; a. fr.

ערב (ערב III) f. = h. ערב, *willow*.—*Pl.* ערבין, ערבא. Targ. Lev. XXIII, 40. Targ. Job XL, 22.—V. ערבא.

ערב raven, v. עירבא.

ערבא, ערבא, v. עירבא ch.

ערבב (ערב I) *to mix up, confound*, *disturb*. Y. R. Hash. III, end 59<sup>a</sup> 'את המזלות ' he (Moses) confounded the order of the planets. Cant. R. to I, 9 'מערבבין אורם they (the lightnings) confused their ranks; ib.; Mekh. B'shall. s. 5 'המזן ערבב, v. קמם. Tanh. Vaera 5 (ref. to Exodus, Koh. VII, 7) 'מערבבין אורו, v. קמם. Lev. R.

הַחֵתֵּן עַ' ... עִרְבוּנִי מִחֹל לְךָ וְהוֹלָה ... אֲפֹסֶל B. Mets. 48<sup>b</sup> if a man gives an earnest to his neighbor and says, if I retract, my earnest shall be forfeit to thee; and the neighbor says, if I retract, I shall double thy

earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118<sup>b</sup> (ref. to Jud. V, 21) צא ... אמר חקב"ה the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נתון בע' every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security*.—Pl. ערבונות. Yeb. 109<sup>a</sup> ומן ה' ויררחק (Rashi ערבון) and should keep aloof from cases of protest (v. מראין), from trusts, and from going security (Gen. R. s. 93, beg. מלעשות ערבות וכו').

**ערבונא** ch. same. Sabb. 105<sup>b</sup> ע' שקלי מיניה do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies?); M. Kat. 25<sup>a</sup>.

**ערבות** f. (preced. wds.) *security, pledge*. B. Bath. 174<sup>a</sup> הן ערבות all these expressions mean only guaranty, opp. to ערבות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. מלעשות ע' בין אדם לחבירו from going security in transactions between a man and his neighbor (v. ערבון II); Yalk. ib. 150. Midr. Till. to Ps. OXIX, 121 עשיתי ערבותינו עשה וכו' we were pledged to do, do thou now thy duty. Ex. R. s. 27 thou hast made thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. ומה היתה ערבותך and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. ואם לאו but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayig. 5; a. e.

**ערבות** I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven*, (in Talm.) מ' *Araboth*, name of the seventh heaven. Hag. 12<sup>b</sup> ע' שבו צדק וכו' A. in which dwell Righteousness, Justice &c. [Ib. שובן עליהם בע', omit; v. Rabb. D. S. a. l. note 7].—Targ. Ps. LXVIII, 5.

**ערבות** II pr. n. pl. *Araboth (Steppes)*, in Babylonia. Naz. 43<sup>b</sup> פקחא ד' *Ā.* (dangerous on account of robbers); Ber. 54<sup>a</sup>. Ib. כי משה לע' when he came again to *Ā.*

**ערבותא** f. = h. ערבות. Targ. Prov. XVII, 18 (Ms. ערבות; h. text ערבות).

**ערבי** pr. n. pl., v. ערב.

**ערבי** or **ערבי** m. (b. h.) *Arab; Arabian*. Yeb. 71<sup>a</sup> מלך ערב to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—Pl. ערביות. Ohol. XVIII, 10 אהלי הע' the tents of the (nomadic) Arabs. Kel. XXIV, 1, v. ויציאה; a. fr.—Fem. ערביות or ערביות; pl. ערביות. Sabb. VI, 6 ע' יוצאות וכו' (Jewish) Arabian women may go out (on the Sabbath) veiled.

**ערבא, ערבי, ערבי** ch. same. Targ. Is. XIII, 20 (ed.

Lag. ערבא). Targ. I Chr. XXVII, 30 (h. text ערבא).—B. Bath. 56<sup>a</sup>, v. next w.—Pl. ערבא, ערבא. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text ערבא); a. fr.—B. Bath. 168<sup>b</sup> וכו' דארו Araba came to Pumb'ditha and seized land by force.

**ערבא, ערבא** pr. n. *Arabia*. Y. Taan. IV, 69<sup>b</sup> top, v. משה III. Y. Shebi. VI, beg. 36<sup>b</sup> (transl. ערבא, Gen. XV, 19) ע'; Gen. R. s. 44, end ערבא (some ed.); B. Bath. 56<sup>a</sup> ערבא (transl. of ערבא). R. Hash. 26<sup>a</sup>; a. fr.

**ערבית** or **ערבית** f. *Arabian woman*, v. ערבית.

**ערבית** f. (ערב) *evening time*; (sub. תפלה) *evening prayer*. Ber. I, 1 (Y. a. Bab. ed. בערבין). Ib. 9<sup>b</sup> ע' the section on redemption in the evening prayer; a. v. fr.—the Prayer of Benedictions in the evening prayer; a. v. fr.—(Adv.) *at evening*. Sabb. 118<sup>a</sup> ע' קערות שאל בוקן ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—Pl. ערביות (ערב) *the eves of Sabbaths, Holy Days &c.* Erub. 41<sup>a</sup> ע' משלימין בו ע' we fast the entire day preceding.

**ערבול** (Pael of ערב, v. ערב) *to confound, disturb*. Targ. Esth. I, 10.—Part. pass. מערבול, pl. מערבולין. Targ. O. Ex. XIV, 3 (h. text נכבים).

**ערבולא**, v. ערבולא.

**ערבולאין** m. pl. (ערבול) *mixed multitude, rabble*. Targ. Cant. I, 9; v. ערבולין.

**ערבנותא** f. = h. ערבות, *security, guaranty*. Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

**ערבובין, ערבובין**, v. ערבובין.

**ערבובא** f. = h. ערבה I, *willow*, esp. *the willow branches carried in procession on the seventh day of Succoth* (v. הושענא, יום ע', or יומא דע' (sub. יום) *the seventh day of Succoth*. Succ. 34<sup>a</sup>, v. תלפחא. Erub. 29<sup>b</sup>, v. סוגיקא.—Y. Succ. IV, beg. 54<sup>b</sup> בשבתא ... ולא ע' בלעדיהם (the first day of Tishri) on a Sabbath, nor the day of the *Arabta* on a Sabbath. Ib. ע' ולא תעבדון omit the procession with the willow-branches. Ib. ערבובא דיומא שביעיא, v. ערבובא; Y. Ab. Zar. IV, 43<sup>d</sup> top ערב; Y. Shebi. I, 33<sup>b</sup> bot. ערב.—Pl. ערבובא. Sabb. 20<sup>b</sup> Ms. M. (ed. ארבובא, v. ארבובא).

**ערב** (b. h.; onomatop.) *to groan (of the deer), pant*. Midr. Till. to Ps. XLII וכו' ערבא לחקב"ה וכו' as the hind when travelling feels pain and cries to the Lord, and he answers her &c.; ib. כשם שהאילה עורגת וכו' (Yalk. ib. 741 צווחה).

**ערבית**, v. ערבית.

**ערבול** (Pael of ערב) *to roll*. Targ. Prov. XXVI, 27 מערבול (ed. Lag. מערבול; h. text גלל).

**ערד** (cmp. ערב) *to stir up; to drive*. Gen. R. s. 23, beg. (play on עירד, Gen. IV, 18) עירדן אני העולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 שורדן (corr. acc.).



**עֶרְוָה** f. (b. h.; עֶרָה I) *nakedness, shame; unchastity, lewdness, obscenity*. Cant. R. to I, 2 מִים מְכַסִּים עֶרְוָתוֹ ... as water covers the nakedness of the sea, ... so (study of) the Law covers up the nakedness (atones for the sins) of Israel. Ber. 24<sup>b</sup> לִבּוֹ רִזָּא אֵת הַיָּם his heart sees the nakedness, i. e. there is no garment (girdle &c.) separating the upper part of the body from the lower. Ib. 24<sup>a</sup> מְשׁוֹם עֵינֶיךָ, v. מְשׁוֹם עֵינֶיךָ. Ib. שִׁמְעָה קוֹל בִּאשָׁה שֶׁ' hearing a woman's voice is indecency (you must not read the Sh'm'a while a woman is singing within your hearing); שֶׁ' בִּאשָׁה שֶׁ' the sight of woman's hair is an impropriety (with regard to reading the Sh'm'a). Gitt. IX, 10 לֹא יִגְרֹשׁ דָּבָר אֶחָד a man must not divorce his wife, unless he have found in her something improper (v. Deut. XXIV, 1). Ib. 90<sup>a</sup> (interpret. אם נאמר עֶרְוָה ... הִיטֵר אֹמֵר מְשׁוֹם עֶרְוָה דָּבָר Deut. I. c.)

אם 'ervath (meaning 'ervah) without *dabar*, I might have thought, for scandalous conduct she is to be dismissed, for 'something' (any other cause) she must not be dismissed. Ib. מצא בה לא חצא if he found in her neither indecency nor any other fault. Ib. 64<sup>a</sup> a. fr. פחות משנים אין דבר שבע' פחות משנים any act in which purity of sexual life is concerned (marriage, divorce &c.) requires no less than two witnesses. Ab. III, 13 מרגילין (אח האדם) לנ' ... מרגילין merriment and light-mindedness make man familiar with licentiousness; a. v. fr.—Esp. *incest*, trnsf. 'ervah, a woman forbidden to a man (and vice versa) on account of consanguinity. Yeb. 3<sup>b</sup> מה אחות אשה מיוחדת שדיא ע' ... אף כל שדיא ע' וכ' as the sister of a man's (living) wife who is singled out (Lev. XVIII, 18) as an 'ervah, with the punishment of extinction in case of wilfulness, and of a sin-offering in case of mistake, may not be taken in a levirate marriage, so no woman that is a forbidden relation ... may be taken &c. Ib. 13<sup>a</sup> צרות ה' the rivals of a woman forbidden on account of consanguinity; a. v. fr.—*Pl.* צרות (פירות). Keth. 13<sup>b</sup>, v. אפיקורפוס—גילוי ע'—גילוי. Yeb. I, 2 if a man's daughter or any other of those (above mentioned) relations was married to his brother. Ib. 3<sup>b</sup> האמורות בתורה all forbidden relations named in the Torah. Ib. I, 3 שש ע' six relations more rigorously forbidden than these. Meg. IV, 9, v. פנה; a. fr.

עיררהי v. עררי

עֲרִידָה, v. עֲרוּדָה, pl. עֲרוּדִים, עֲרוּדָה:

**עֲרוּכָה** f. (עָרַךְ) *prepared*; transf. (by ref. to Is. XXX, 33) *hell*. Ex. R. s. 50, end 'ואַעֲרוּךְ יִכ' *I will save you from hell, and prepare for you a table &c.*

**עָרִים** m. (b. h.; עָרִים II) [*rubbed, bright*, comp. Lat. tritus,] *prudent, deliberate, wise*; (in an evil sense) *subtle, cunning*. Ber. 17<sup>a</sup> בִּירְאָה אֵרָא עַיִן לְעוֹלָם יִרְאָה אֵרָא man should always be deliberate in the fear of the Lord (consider in what manner he can best serve the Lord). Sot. III, 4 עַיִן דְּרַשׁ עַיִן אֶת הַמַּטְעִים וְכִי רַשָּׁעִים בְּמִי שֶׁמַּטְעִים עֲצָמוֹ עַיִן v. עָצָם; Tanḥ. Mishp. 6. Sot. I. c. עַיִן דְּרַשׁ עַיִן אֶת הַמַּטְעִים וְכִי רַשָּׁעִים בְּמִי שֶׁמַּטְעִים עֲצָמוֹ Var. in Rashi, v. next w.; a. fr.—Pesik. Shim' u, p. 118<sup>b</sup>, sq. (in Chald. dict.) לִית עֵיסְקָא דְּעַיִן מַחֲלֵךְ עִם שְׂטָיָא the sane has no business to walk with the fool; (Yalk. Jer. 265 עֵיסְקָא דְּעַיִן).—*Pl.* עֵרְמִיָּם, עֵרְמִיָּן. Hull. 5<sup>b</sup> (ref. to Ps. XXXVI, 7) אֵלֵי עֵרְמִיָּם וְכִי בְּרַעַה וְכִי בְּרַעַה וְכִי בְּרַעַה that means those men who are clever in knowledge and yet conduct themselves humbly like a domestic animal; a. e.

**עָרוֹם** m. (b. h.; v. preced.; cmp. עָרָה) *stripped, naked, bare*. Dem. I, 4 וּבֵין יָדָיו וּבֵין יָדָיו Y. ed. a. Ms. M. (ed. בין, incorr.) you may separate the priest's gift there from without being dressed (because it requires no benediction), and at twilight (on the eve of the Sabbath); Sabb. 23<sup>a</sup>. Ib. 14<sup>a</sup> עַל נֶכֶד עַל נֶכֶד הָאֵלֶּיךָ he who handles a naked scroll of the Law (touches it directly with his bare hand), will be buried naked, expl. בְּלֹא אֵוָה מִצִּוָּה of the merit of that act (of studying or of rolling and dressing it).

Tosef. Keth. VI, 7 וילברשנה ע' שיעמד פסק ... שיעמד (not יילכשנו) if he agreed with his son-in-law that he will go naked (deprive himself, if necessary) and dress her, יעמד אין אומ' יעמד (וילברשנו ע') we do not say, let him become destitute, and he must dress her (make the outfit for her); but he (her father) must cover her as is proper for her; Y. ib. VI, 30<sup>d</sup>. Sot. 21<sup>b</sup> (play on ערמה, Prov. VIII, 12) עליהן אין ... אלא במי שמעמיד עצמו ע' עליהן the words of the Law remain only with him who makes himself destitute for their sake (who sacrifices comforts for them); (Var. quot. in Rashi: שמשים עצמו ערם עליהן who makes himself cunning about it, i. e. goes to work deliberately, studies systematically); a. fr.—Pl. ערומין, ערומים. Snh. 90<sup>b</sup> כשהן ערומין when they (the dead) rise, will they rise naked or dressed? Yeb. 63<sup>b</sup> בשוק ע' שמהלכין ... אנשי those of Barbaria ... who walk naked in the street; Sifrē Deut. 320; a. fr.—Fem. ערומה. Keth. 111<sup>b</sup>; Snh. l. c. ומה יריבה Snh. l. c. ערומה if the wheat-grain, which is buried naked, comes forth wrapped in many dresses, how much more will the righteous dead rise &c. Ib. VI, 3 נקברה ע' אין האשה נספלה ... a woman convict must not be stoned (executed) undressed. Meg. 12<sup>b</sup> ובלבר שחאה ע' (Vashti) will appear undressed. Snh. 75<sup>a</sup> ריבית ולא תעמוד לפניו ע' let him (the love-sick man) die, but she must not stand undressed before him. Keth. VI, 5 פסק להכניסה ע' if the father made an agreement that he (the bridegroom) will take her to his house without the customary outfit; a. fr.—Pl. ערומות. Meg. l. c. מפשיטתן ע' (מפשיטתן) she forced them to appear undressed; a. e.

ערים, v. ערומאי.

ערומ, v. ערומה.

צֵרִים, v. עֲרִימָה.

אֵתָּן, v. עֲרוֹנִים

עֵרִי, v. sub 'עֵרִי, עֵרִיקָא, עֵרִיעַ

**עֲרוּקָא** or **עֲרוּקָאָה** m., (עֲרוּק) *runaway, fugitive*.—*Pl.* עֲרוּקֵי. *Hall.* 46<sup>a</sup>.—*V.* עֲרוּק.

עירור, v. ערור.

**עֲרִיר** m. pl. (עָרַר) *protests, claims*. Gitt. 86<sup>a</sup> (in a formula of sale of a slave) מִן עַ מַלְכָּא וְכו' Rashi (Tosaf. עֲרִירִי; ed. מִן עֲרִירִי וּמִן עַ) against any claims of king or queen (government), v. תִּרְוָא.

ערמול, v. next wds.

עָרְמִלְ, עָרְמִילָא, עָרְמִילָאָה, עָרְמִילָא, עָרְמִיל  
(עָרְמִיל) m. 1) *stripped, naked, poorly dressed*.  
Targ. Gen. III, 10 (Y. ed. Vien. עָרְמִיל, not עָרְמִיל . . .); 11.  
Targ. Job I, 21; a. fr.—B. Mets. 46<sup>a</sup>, v. כָּפֶלֶס. Sot. 8<sup>b</sup> (prov.)  
עָרְמִיל שְׁלִיחַ עַל וְסִידִים מִסְּאִנִּי *stripped to nakedness, but shoes he*  
*has on (there is more disgrace in a disharmonious toilet*  
*than in a uniformly poor one); Keth. 65<sup>b</sup> top (ref. to the*  
*disproportion between the obligatory outfit of garments*  
*and that of shoes, ib. V, 8) וְכִי הָיָה שְׁלִיחַ עַל וְכִי* would that

teacher have applied to her the proverb, stripped to nakedness &c.? Y. ib. VI, 30<sup>d</sup> וְהָיָה לִי מִיּוֹקִים אִירָא ... אִירָא it is usual for a man to say (to his father-in-law), I will rather go naked (deprive myself &c., v. עָרוֹם), if only my wife be covered (but by saying this he does not mean to release him from the obligation of giving his daughter an appropriate outfit). Koh. R. to V, 12, v. כְּפִיָּן; a. fr.—Pl. עָרִיבִיּוּתָא, עָרִיבִיּוּתָא. Targ. Job XXII, 6. Ib. XXIV, 7 לֹאִי ... Ms. (ed. Wil. ... לֹאִי ... adv.). Ib. 10 לֹאִי ... ed. Lag. (ed. Wil. ...); a. fr.—Fem. עָרִיבִיּוּתָא, עָרִיבִיּוּתָא. Targ. Esth. I, 11.—Y. Peah VIII, 21<sup>b</sup> top (ref. to Ruth III, 3) עָרִיבִיּוּתָא was she (Ruth) undressed?—Pl. עָרִיבִיּוּתָא. Targ. Esth. I. c.—Transf. (cmp. γήρατος) light-armed.—Pl. עָרִיבִיּוּתָא. Targ. II Esth. VIII, 10 עָרִיבִיּוּתָא (Targ. I Esth. ib. עָרִיבִיּוּתָא, corr. acc.; h. text האחשתרנים).

**עָרִיבִיּוּתָא** f. (preced.) *nakedness*. Targ. Deut. XXVIII, 48 (O. ed. Amst. עָרִיבִיּוּתָא, ed. Vien. עָרִיבִיּוּתָא ... , corr. acc.).

**עָרִיבִיּוּתָא** (Parel of עָרִיבִיּוּתָא; cmp. Arab. *atal*, a. עָרִיבִיּוּתָא II) to strip, denude. Gen. R. s. 6 מְעָרִיבִיּוּתָא, v. נִרְחָס; Koh. R. to I, 5, v. חֲשֹׁק.

*Hithpa.* נִתְעָרִיבִיּוּתָא, *Nithpa.* נִתְעָרִיבִיּוּתָא to be stripped; to denude one's self. Gen. R. s. 19 (ref. to עִירָמָה, Gen. III, 7) נִתְעָרִיבִיּוּתָא מִצִּדָּה ... נִתְעָרִיבִיּוּתָא מִצִּדָּה they had stripped themselves even of the merit of obeying the only command given them. [Yalk. Job 913 מְעָרִיבִיּוּתָא רַגְלָיו וְהָיָה רַגְלָיו מְעָרִיבִיּוּתָא his feet were stripped of their skin (by scalding), v., however, עָרִיבִיּוּתָא.]

**עָרִיבִיּוּתָא** ch. same. Targ. I Chr. X, 8 (h. text פֶּשֶׁשׁ).

*Hithpa.* נִתְעָרִיבִיּוּתָא to be stripped; to uncover one's self. Targ. Y. Gen. III, 7. Targ. Y. Ex. VII, 9 כִּד אִירָא when it (the serpent) was stripped (of its limbs, v. Targ. Y. Gen. III, 14, Gen. R. s. 20). Targ. Hab. II, 16 (h. text עָרִיבִיּוּתָא).—[Yalk. Sam. 162 (ref. to II Sam. XXII, 37) לֹא יִרְחֲבֹון וְלֹא יִתְעָרִיבִיּוּתָא ולא ירחבון ולא יתערבון they (my joints) did not widen (become loose), did not slip, nor did they become sore; Midr. Till. to Ps. XVIII, 37 ולא יתערבון nor did they swell (?); perh. to be read: יתערבון, v. עָרִיבִיּוּתָא.]

**עָרִיבִיּוּתָא**, **עָרִיבִיּוּתָא**, v. עָרִיבִיּוּתָא.

**עָרִיבִיּוּתָא** I (b. h.; cmp. אָרָה) to uncover. Gen. R. s. 83, end 'Rashi' שהוא עָרִיבִיּוּתָא עָרִיבִיּוּתָא 'Rashi' he will uncover treasures &c., v. עָרִיבִיּוּתָא. Denom. עָרִיבִיּוּתָא, עָרִיבִיּוּתָא.

**עָרִיבִיּוּתָא** II (b. h.; cmp. עָרִי I) to stir up.

*Hif.* עָרִיבִיּוּתָא (1) to stimulate, esp. to excite the sexual organ by contact (as the first stage of sexual connection), v. הִתְעָרִיבִיּוּתָא. Ker. II, 4 את המערה לגומר in all illicit connections the text makes him who passes through the first stage as punishable as him that finishes. Y. Keth. III, 27<sup>d</sup> עָרִיבִיּוּתָא בה עשרה if ten persons came in carnal contact with her, and one of them consummated. Sot. 42<sup>b</sup> (play on מִעֲרִיבִיּוּתָא, ISam. XVII, 23) שָׁחַל הָעָרִיבִיּוּתָא בְּאִמּוֹ the whole world had taken liberties with his mother; a. fr.—2) to intermix. Y. Yoma V, 42<sup>d</sup> top לְהַעֲרִיבִיּוּתָא (צָרִיבִיּוּתָא).

he must mix (the blood of the bull with that of the goat), v. *Pi*.

*Hof.* עָרִיבִיּוּתָא to be interwoven, entangled, caught. Y. Peah I, 16<sup>a</sup> bot. בְּסִירָה הַעֲרִיבִיּוּתָא it (the skirt) was caught &c., v. עָרִיבִיּוּתָא; ib. עָרִיבִיּוּתָא; Y. Sot. I, 17<sup>b</sup> (also עָרִיבִיּוּתָא).

*Pi.* עָרִיבִיּוּתָא to intermix (of liquids), pour; to interweave, intertwine. Yoma V, 4 רַם הָפַר לְחִידָא וְכ' he poured the blood of the bullock to that of the goat, and put the full bowl in the empty one; expl. ib. 58<sup>a</sup> מִזְרֵק מִלֵּא וְכ' he poured the contents of the filled bowl into the empty bowl ... in order to mix them thoroughly. Y. ib. V, 42<sup>d</sup> top (interch. with עָרִיבִיּוּתָא a. עָרִיבִיּוּתָא. Y. Maasr. I, end, 49<sup>b</sup> לְעִירָהּ to pour into &c. (interch. with לְהַעֲרִיבִיּוּתָא, *Hif.*); Y. Sabb. III, 6<sup>b</sup>. Nidd. X, 6 הָיְתָה מְעָרָה מִיַּם לַפֶּסַח was permitted to pour water from vessel to vessel for Passover purposes (to wash the Passover meat without touching the water). Ab. Zar. V, 7 כִּלִּי אֶל כִּלִּי if a Jew pours wine from one vessel into another (held by a gentile), אֶת שְׂעִירָה the wine remaining in the vessel from which he poured is permitted; a. fr.—Sifra K' dosh, Par. 2, ch. V עָרִיבִיּוּתָא the writer intended to join the whole paragraph (concerning emancipation) to 'for she has not been set free' (Lev. XIX, 20), to intimate that emancipation is consummated by a document only; (Gitt. 39<sup>b</sup> אֲנִי עָרִיבִיּוּתָא (fr. אָרָה I) the whole paragraph has been joined &c. B. Bath. 113<sup>b</sup> לְהִירָא דִּין ... אֲנִי עָרִיבִיּוּתָא, v. אֲנִי עָרִיבִיּוּתָא II, a. corr. acc.) Y. Kidd. I, 58<sup>d</sup> bot. (ref. to Deut. XXV, 5) תִּלְכָּהּ עָרִיבִיּוּתָא the text says, *v'yibb'mah* ('and thus he shall be her levir'); the whole paragraph is connected with *yibbum* (the word עָרִיבִיּוּתָא), intimating that marital connection only consummates the levirate marriage; Y. Yeb. II, beg. 3<sup>c</sup> עָרִיבִיּוּתָא (Rabad to Sifra l.c. quotes עָרִיבִיּוּתָא, corr. acc.). Y. Snh. VII, 24<sup>d</sup> עָרִיבִיּוּתָא אֶת כָּל וְכ' the whole paragraph depends on the word mother.—*Part. pass.* עָרִיבִיּוּתָא, *intertwined*, *interwoven*; *mixed up*. T'bul Yom III, 1 אוֹכֵל שְׁנַפְרִים וְכ' if an eatable part of a fruit is broken off but partly hangs on (is not entirely severed). Ukts. III, 8 אֶת עֵץ הַתְּמָרָה וְכ' a shoot of a fig tree which is torn off but is still attached to the tree by the rind; Tosef. Kel. B. Kam. I, 13. Yoma 54<sup>a</sup> הָיוּ הַכְּרֻבִּים שְׂעִירָה מִן הַתֵּמֶלֶךְ the cherubs (in the Temple) whose bodies were intertwined with one another. Ib. sq. (expl. אִישׁ וְאִשָּׁה, I Kings VII, 36) כַּמְעַר אִישׁ וְאִשָּׁה like a man embracing his companion (wife). Hull. 127<sup>b</sup> בְּרוֹחַ הַשְּׂעִירָה attached by a hair's breadth. Bets. 7<sup>a</sup>; a. fr.

*Hithpa.* נִתְעָרִיבִיּוּתָא, *Nithpa.* נִתְעָרִיבִיּוּתָא to be intertwined, come into intimate contact. Ruth R. to I, 14 (ref. to מִעֲרִיבִיּוּתָא, v. supra) שְׁנַפְרִים בָּהּ וְכ' on one hundred ... that were in contact with her the whole night (interch. with נִתְעָרִיבִיּוּתָא).

**עָרִיבִיּוּתָא** ch. same.

*Af.* עָרִיבִיּוּתָא to pour out. Targ. Koh. XI, 3.

*Hithpa.* נִתְעָרִיבִיּוּתָא to be intertwined, attach one's self. Pesik. Shek., p. 11<sup>a</sup> מְעָרִיבִיּוּתָא (Ms. O. מְעָרִיבִיּוּתָא) and it sticks (catches thee), v. סִיבִיּוּתָא. Y. Dem. I, 22<sup>a</sup> אֲתִקְרִיבִיּוּתָא, v. סִיבִיּוּתָא.

**עָרִיבִיּוּתָא**, v. עָרִיבִיּוּתָא.

עֲרֵיאָ, עֲרֵיאָ = h. עֲרֵיאָ, v. עֲרֵיאָ.

עֲרֵיב, v. עֲרֵיב.

עֲרֵיב m. 1) = h. עֲרֵיב II, *sweet, pleasing*. Targ. Prov. XX, 17 (ed. Wil. 'צ'). Targ. Cant. II, 14 (ed. Vien. עֲרֵיב). — 2) (part. pass. of עֲרֵיב I) *mixed*. — Pl. עֲרֵיבֵי. Erub. 86<sup>a</sup>.

עֲרֵיב, v. עֲרֵיב.

עֲרֵיבָה f. (עֲרֵיב I; comp. אֲרֵבָה) [*joined or plaited*]. 1) *trough, tub, kneading trough*. Pes. III, 2, v. סֶדֶק. Kel. XV, 1 עֲרֵיבָה הַעֲבֹדִין the tanners' trough; ע' בַּעֲרֵיבָה the domestic trough (for kneading). Ib. XX, 2 עֲרֵיבָה הַיִּגְלִים the trough for mixing mortar. Yad. IV, 1 עֲרֵיבָה הַיִּגְלִים the tub for foot-baths; a. fr. — 2) *boat, skiff*. Y. Sabb. IV, end, 7<sup>a</sup> עֲרֵיבָה הַיָּרֵדִין, v. יָרֵדִין. Koh. R. to I, 15. Ab. Zar. 40<sup>a</sup> עֲרֵיבָה מְלֵיאָה a boat-load of vessels (containing fish-brine). Erub. 88<sup>b</sup>; Tosef. ib. IX (VI), 18; a. e. — Pl. עֲרֵיבָהוֹת, Kel. XXIV, 3. Ib. IV, 1; a. e.

עֲרֵיבָתָא, Yalk. Kings 247 יִשְׁעִיָּה דְּהוּרָה, read with Y. Snh. X, 28<sup>c</sup> הוּרָה פְּרִי חוּרִי יִשְׁעִיָּה.

עֲרֵיָה f. (b. h.; v. עֲרֵיָה) *genitals*. Bekh. VI, 5 של ע' the genitals of a female animal. — Pl. עֲרֵיָהוֹת, v. עֲרֵיָהוֹת.

עֲרֵי, v. עֲרֵי.

עֲרֵיאָ, v. עֲרֵיאָ.

עֲרֵיָה = הַעֲרֵיָה. Y. Keth. I, 25<sup>b</sup> bot. Y. Snh. VII, 24<sup>c</sup> (interch. with הַעֲרֵיָה).

עֲרֵיאָן, עֵי, עֲרֵיאָן m. pl. (עֲרֵי II) [*stirrers*], *iron-tipped ploughshare*. Kel. XXI, 2; [Maim. ed. Dehr. = Arab. 'alāḡath lorum, *goad*?]. Tosef. ib. B. Mets. IV, 6 עֲרֵיאָן (R. S. to Kel. I. c. עֲרֵיאָן).

עֲרֵיאָן, עֲרֵיאָן m. (עֲרֵיאָן) *thin sacrificial cake* (h. קִיִּיק). Targ. Y. Ex. XXIX, 23 (ed. Vien. 'צ'). Targ. Y. Num. VI, 19 (ed. Vien. עֲרֵיאָן); a. e. — Pl. עֲרֵיאָנִין, עֲרֵיאָנִין. Targ. Y. Lev. VII, 12. Targ. Y. II ib. II, 4. Targ. Y. Ex. XXIX, 2 עֲרֵיאָנִין (corr. acc.).

עֲרֵיבָה (f. (עֲרֵיב) *arranging, ranging; rolling (bread); use of the stem*. Y. Yoma II, end, 40<sup>a</sup> ע' וְכ' the verb *'arakh* is used here (Lev. I, 7) &c. Y. Snh. X, 29<sup>a</sup> עֲרֵיבָה the forming of the show-bread. Y. Sabb. VII, 10<sup>b</sup> bot. ע' לִישׁוּרָה ועל עֲרֵיבָהוֹת וְכ' for kneading it, for forming it and for baking it; a. fr. — Tanḥ. Bhuck. 6 עֲרֵיבָה גִּיהֶנָּם (prob. to be read: עֲרֵיבָה, v. עֲרֵיבָה) the pile of the fire of Gehenna (ref. to עֲרֵיב, Is. XXX, 33). — Yalk. Ps. 662 עֲרֵיבָה, v. עֲרֵיבָה.

עֲרֵיבָהוֹת f. (preced.) *arrangement*; ע' שְׁפָתַיִם (emp. סֶדֶר) arrangement (of the words) of the lips, *prayer*. Gen. R. s. 49 (ref. to Job XLI, 4 הִינֵן עֲרֵיבָהוֹת וְכ' שְׁפָתַיִם) (not שְׁפָתַיִם) grace was granted for the prayer of his (Abraham's) lips, when he prayed for mercy &c.; Yalk. ib. 83.

עֲרֵילִי, v. sub עֲרֵילִי.

עֲרֵי, v. עֲרֵי.

עֲרֵימָה, עֲרֵימָה m. = h. עֲרֵימָה. Targ. O. Gen. III, 1 (some ed. 'צ'; ed. Vien. חֲכִים). Targ. Prov. XII, 23. Ib. XIV, 15 (ed. Lag. עֲרֵימָה, corr. acc.); a. fr. — Yalk. Jer. 265, v. עֲרֵימָה. — Pl. עֲרֵימָהוֹת. Targ. Prov. XIV, 18 (some ed. עֲרֵימָהוֹת).

עֲרֵימָה, עֲרֵימָה f. (b. h.; v. עֲרֵי I) *pile, heap, stack*. Maasr. I, 5, sq. ע' מְשִׁיעֵמִיר (are subject to tithes) from the time he piles up the fruit. Tosef. Ter. III, 17 עֲרֵימָה מִן הַזֵּן (ed. Zuck. מִן הַזֵּן) you may separate T'rumah from a stack for the pile (of threshed grain), but not from a pile for the stack. Ib. IV, 16 עֲרֵימָה ע' מְדֻרָּה a finished pile. Ex. R. s. 31 הוּמָה ע' עֲרֵימָה as the stack stands ready, and the priest goes in and takes T'rumah of it, so the Lord has made the world a stack and taken Israel as his T'rumah (with ref. to Jer. II, 3); a. fr. — Pl. עֲרֵימָהוֹת, Mekh. B'shall., Shir., s. 6 (expl. עֲרֵימָה, Ex. XV, 8) ע' עֲשָׂאן כְּמִין ע' עֲשָׂאן he made the waves stand like stacks; Yalk. Ex. 248. Ter. II, 1; a. fr.

עֲרֵימָהוֹת f. = h. עֲרֵימָה, *experience, wisdom; subtility*. Targ. Prov. I, 4; a. e. — V. עֲרֵימָהוֹת.

עֲרֵימָהוֹת f. = h. עֲרֵימָה. Targ. Ruth III, 7. Targ. Hag. II, 16. — Pl. עֲרֵימָהוֹת, constr. עֲרֵימָהוֹת. Targ. Jer. L, 26 (some ed. עֲרֵימָהוֹת).

עֲרֵי I m. (עֲרֵי) *arbor, espalier* (of grape vines). Kil. VI, 1 עֲרֵי אֵיזוֹרָה what is an *'aris* (in a legal sense)? A row of (at least) five vines along a fence. Ib. 2 ע' אֵיזוֹרָה an espalier that hangs over an embankment. Ib. 6 (expl. ע' שְׁחֵרֵיב) an espalier which was destroyed in the middle, while five vines remained on each side; Tosef. ib. IV, 8 עֲרֵי ed. Zuck. (oth. ed. עֲרֵי; corr. acc.); Y. ib. VI, end, 30<sup>c</sup> (also עֲרֵי). Kil. VI, 8 ע' עֲרֵימָהוֹת poles which stand out from an espalier; a. fr. — Pl. עֲרֵימָהוֹת. Tosef. Peah III, 16.

עֲרֵי ch., v. עֲרֵי ch.

עֲרֵי II m. = h. עֲרֵי II, *tenant*. B. Bath. 46<sup>b</sup>, sq. Ms. M. (ed. 'א). — Pl. עֲרֵימָהוֹת, עֲרֵימָהוֹת. Ib. Ms. M. (ed. 'א). Sifrē Deut. 312 (ed. Fr. 'א).

עֲרֵיָה, v. next w.

עֲרֵיָה f. (עֲרֵי) 1) (b. h.; comp. עֲרֵיבָה) *kneading-trough, dough of one trough, batch*. Men. 67<sup>a</sup> עֲרֵיָה גִיזָּה (ed. Ms. M. (ed. עֲרֵיָה). — Pl. עֲרֵיָהוֹת. Hull. 135<sup>b</sup> (ref. to Num. XV, 20) עֲרֵיָהוֹת of the size of your batches (in the desert); Men. I. c. Ms. M. (ed. עֲרֵיָהוֹת; Erub. 83<sup>b</sup> עֲרֵיָה). — 2) (emp. עֲרֵיָה) *cradle*. Kel. XVI, 1 עֲרֵיָהוֹת וְכ' a couch or a cradle; Y. Ber. III, 5<sup>d</sup> bot. עֲרֵיָהוֹת (corr. acc.). Kel. XXVI, 5 עֲרֵיָהוֹת; Tosef. ib. B. Bath. IV, 8 עֲרֵיָהוֹת ed. Zuck. (omitted in oth. ed.), v. עֲרֵיָהוֹת. Ib. VII, 12 עֲרֵיָהוֹת של זכוכית a glass cradle(?). Nidd. IV, 1 ed. Zuck. (oth. ed. עֲרֵיָהוֹת).

עֲרָבָה m. (b. h.; preced.) 1) *order, arrangement*. Ned. 22<sup>b</sup> אֵין יִשְׂרָאֵל דְּרָא because it (the Book of Joshua) contains the arrangement of the Land of Israel.—Pl. עֲרָבִים, constr. עֲרָבִי. Cant. R. to VI, 4; Pesik. Vayhi, p. 7<sup>a</sup> sq. הַמִּשְׁנָה שֶׁ עַל הַמִּשְׁנָה, v. מִשְׁנָה. *order of battle, arrangements proclaimed before the battle* (v. מִצְוֹת). Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Mish. ib. 6) אֵין אֵין בְּעַל הַמִּשְׁפָּקִין וְכִּי בִּלְבָד בְּעַל הַמִּשְׁפָּקִין וְכִּי בִּלְבָד but in connection with the proclamation of the regulations of battle (the Mishnah says only), 'they have to supply water &c.' Ib. כִּי בִּלְבָד אֵין אֵין בְּעַל הַמִּשְׁפָּקִין וְכִּי בִּלְבָד the same is the case with ordinances of battle (they must

be proclaimed in Hebrew). Bab. ib. 43<sup>b</sup> אין חוזרין עליו מע' they are not entitled to leave the army on that account. Ib. 44<sup>b</sup>; Men. 36<sup>a</sup>; a. e.—2) *valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value*. Arakh. 7<sup>b</sup> ואמר עֲרֵכִי עלי if he says, I vow my own value. Ib. IV, 1 בזמן הז' the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 נותן בזמן הז' he pays according to the value at the time of the vow. Ib. ז' זון he pays the value of an old man (Lev. XXVII, 7); י' ילד the value of a child (ib. 6); a. fr.—*Pl.* עֲרֵכִי. Ib. II, 1 אין בע' וכ' (Var. נִעְרֵכִי, v. עֲרֵכִי) in vows of value nothing is valued at less than a Sela &c.; ib. 7<sup>b</sup> כל ע' שאחת מעריך וכ' all values which you assess shall be no less than &c. Ib. IV, 1 והז' בנערך the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יש בע' להקל וכ' in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2<sup>a</sup>, a. e. כל שישנו בדמים ישנו בע' כל שישנו בדמים ישנו בע' he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13<sup>b</sup> דמיו וע' Tanh. B'huck. 6 פרשת ע' the section treating of vows of value. Ib. בזכות הז' אני מציל וכ' as a reward for your offerings of values, I will save you &c.; a. fr.—*Arakhin*, name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—[עֲרֵכִי, Gitt. 44<sup>a</sup> Ar., v. עֲרֵכִי.]

\* עֲרֵכָה f. (v. עֲרֵכִי) *registration of legitimacy; citizens'*

list. Targ. I Chr. II, 17 למסייעא ית דוד בע' to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9<sup>c</sup>; Midr. Till. to Ps. IX, 9).

עֲרֵכָה, v. next art.

עֲרֵכֹב, v. עֲרֵכֹב.

עֲרֵכִי f. (עֲרֵכִי; an adapt. of ἀρχή, ἀρχεῖον) *recorder's office for pedigree, deeds of sale &c.* Kidd. IV, 5 בע' כותב ומעלה בע' וכ'—*Pl.* עֲרֵכָה. Gitt. 44<sup>a</sup> (בסכרין) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13<sup>a</sup> בע' שולחן גֵּוֹלִים (Romans); Ab. Zar. 13<sup>a</sup> בע' שולחן גֵּוֹלִים (Romans); Tosef. ib. I, 8 בעֲרֵכָאִים; Tosef. M. Kat. II, (I), 1 בעֲרֵכָאִים. Gitt. I, 5; Tosef. ib. I, 4 בע' שטרות הגוֹלִים (Var. בעֲרֵכָאִים) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כרב והעלה (בעֲרֵכָאִים) if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עֲרֵכִין ... עֲרֵכִין; a. e.

\* עֲרֵכֶל (emp. עֲרֵכֶל) *to curve, twist.*

Hithpa. עֲרֵכֶל to be entangled, caught. Gen. R. s. 31 דיהא when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi'; were scalded in the hot water of the flood, v. עֲרֵכֶל, taking as *Parel* of עֲרֵכֶל]; (Yalk. Gen. 55 מערסלות, Ar. s. v. עֲרֵכֶל); (Yalk. Job 913 מערסלות, v. עֲרֵכֶל); Yalk. Job 913 מערסלות במים, v. עֲרֵכֶל).

עֲרֵל (denom. of עֲרֵלָה) *to sheathe, cover*. Y. Orl. III, beg. 62<sup>d</sup> (ref. to Lev. XIX, 23) פריי אה פריי one Tannai explains that it refers to that which covers the fruit (peel, shell &c.); דבר שהוא עורל אה פריי ופריי that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51<sup>c</sup> דבר שעורל אה פריי—[In b. h. עֲרֵל to treat as 'Orlah, to remove].

עֲרֵל m. (b. h.; v. עֲרֵלָה) [*covered*], *uncircumcised; gentile*. Mekh. Bo s. 15 (ref. to Ex. XII, 43) שומע ע' שומע ע' I might deduce from this that an uncircumcised Israelite may partake of the Passover lamb; Pes. 96<sup>a</sup> דלבו ע' אבל שומע ע' but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 וכל ע' an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Hull. I, 1 ע' אפי' even an uncircumcised Israelite; Hull. 5<sup>a</sup> מהו ע' ארל what is meant by this 'arel? Do you mean an Israelite whose brothers died from circumcision? Pes. 92<sup>a</sup> נכרי ע' an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); ע' ישראל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37<sup>c</sup> הערל מן הערל read: הערל].—*Pl.* עֲרֵלִים. Mekh. l. c. עֲרֵלִים (not ע' עֲרֵלִים) uncircumcised slaves. Ned. III, 11 מורח בעֲרֵלִי ישראל קיום ... לע' מורח בעֲרֵלִי ישראל קיום he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word 'arelim being meant only for non-Jews; v. עֲרֵלָה); a. fr.

עֲרֵלָה, עֲרֵלָה, עֲרֵלָה, עֲרֵלָה ch. same. Targ. Deut. XXVIII, 43 (h. text חגל). Targ. Ex. XII, 48 (Y. עֲרֵלָה, read: עֲרֵלָה); a. fr.—*Pl.* עֲרֵלִין, עֲרֵלִין, עֲרֵלִין. Targ. Josh. V, 7 (ed. Lag. עֲרֵלִין). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

עֲרֵלָה f. v. עֲרֵלָה.

עֲרֵלָה f. (b. h.; עֲרֵל to hang over, v. Ges. Thes. s. v. עֲרֵל) [*sheath*], *prepuce; the uncircumcised membrum*. Gen. R. s. 46 עֲרֵלָה הגוֹלִים the foreskin of the membrum. Sabb. 134<sup>b</sup>, sq. עֲרֵלָה ודאי דוחה את השבת the cutting of his prepuce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. כבשוהו ע', v. כבשוהו. Pes. 92<sup>a</sup> וכ' ע' ה' who separates himself from the prepuce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 קרויה אלא לשמם for 'orlah (the word 'arelim) is used only as a general name for gentiles, v. עֲרֵל. Ib. ע' שורגו ע' שורגו ע' uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—*Pl.* עֲרֵלָה, constr. עֲרֵלָה. Yeb. 72<sup>a</sup>; Sabb. 135<sup>b</sup> ע' שתי ע' if one has two prepuces; (oth. opin. two membra to be circumcised). Gen. G. s. 46, a. e. חן ע' the term

*Nif.* נִיפְּ, *Hithpa.* הִתְחַבֵּץ to become connected, compact. Sifrē Num. 110 (ref. to עֲרֵסְתָּם, Num. XV, 20, sq.) מִשְׁתַּחֲבָצִים (it is subject to Hallah) from the time it has become a compact mass; Yalk. ib. 748 מִשְׁתַּחֲבָצִים.

**ערס** I *arbor*, v. ערים I.

**ערס** II c. (b. h. ערש; preced. art.) [*joined frame*; cmp. *בְּלִיָּה* *bed, bier*.—*Pl.* ערסות, constr. ערסות. Sabb. 62<sup>b</sup> (ref. to Am. VI, 6) יכ' מסיחתינן ערסותיהם ויכ' Ms. M. (ed. ערסותם, v. ערסות III; Kidd. 71<sup>b</sup>).

**ערסא**, **ערסא** ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—(ר)עמיש השמיש *sexual connection*. Targ. Y. II ib. XIX, 15 (Y. I ערסין). Targ. Y. Num. V, 13 דעריס; a. e.—Targ. II Sam. III, 31 *bier*.—Snh. 20<sup>a</sup>; Ned. 56<sup>b</sup> דגלא ע' v. נלא. Ib. דצלא ע' a bed with a leather mattress. Lam. R. to I, 1 (רבת) ע' פורחא a broken bedstead. B. Bath. 22<sup>a</sup> waiting for the bier of R. A. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> place my bier (coffin) at the sea-shore; ע'—*Pl.* ערסין, ערסחא, ערסין. Targ. Am. VI, 4 ערסחון ed. Lag. (oth. ed. ערסחון). Lam. R. I. c. ערסחא... אתחין he prepared for them four beds. Lev. R. s. 5 (transl. מכות שן Am. I. c.) ע' דפיל ivory bedsteads. Y. Ber. III, 6<sup>a</sup> top ע' קיסריהא Caesarean bedsteads which have holes for the girths; a. e.—(2) (cmp. I ערים) *arcade along a row of buildings, sidewalk*. Gitt. 6<sup>a</sup> לע' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60<sup>c</sup> bot. לע' from one side of the street to the other (or from one couch to the other, v. ע' II).—*Pl.* ערסחא. Erub. 26<sup>a</sup> ע' מערב Ar. (Ms. M. ערסא ערסחא; ed. ערסחא, fr. ערסחא) provided the whole town of M. with 'Erubs (v. ערוב), one for each row of connected houses.—(3) *dish of the steel-yard, scales*. Sabb. 60<sup>a</sup>, v. ערשע.

**ערסחא**, v. ערסחא.

**ערסי** m., pl. ערסיין (preced. art.) *belonging to a bedstead*; ע' (*מליץ*) *strapping, girthing*. Y. Sabb. VII, 10<sup>c</sup> top דעביר ערסכו (Or Zar. Sabb. 64 דעביר ערסכו מ' ע' וי ערסיין) he who does girthing work (on the Sabbath), if lengthwise &c.

**ערסחא** f., pl. ערסחא, v. ערסא 2.

**ערסל** (v. next w.) *to swing* (like a hammock).

*Hithpa.* ערסל *to be swung; to waddle, stagger*. Gen. R. s. 31 ליכנס וחיזי רגליו מתעוררלות quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מתעוררלות במים Ar.; Yalk. Gen. 55 מתעוררלות v. ערסל.

**ערסלא**, **ערסלא** m. (v. ערסא) *hammock*, v. ארזלא.

**ערע**, v. ערער III.

**ערע** I (apocop. of ערער, transpos. of ערע; cmp. פסח) *to come in contact with; to join, meet*. Targ. Jer. XLI, 6 (h. text פגש) Targ. O. Gen. XXXII, 2 (h. text פגש) Targ. O. Ex. I, 10; a. fr.; v. ארע I.

*Pa.* ערע *to join, be added to*. Koh. R. to VII, 27

*(מערערע)* *one (sin) is added to another &c., v. ארע I.*

*Hithpa.* ארע I) *to be met; to happen; to come before*. Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2] *to be added, increased*. Y. Hall. II, 58<sup>d</sup> top ארע (אורעין, v. קבא.)

**ערע** II (preced.; v. ארע II), *Pa.* ערע *to call, proclaim, summon*. Targ. Zeph. I, 7 (h. text וקריש) Targ. O. Lev. XXIII, 2; a. fr.; v. ארע II.

**ערער**, v. ערער.

**ערעין**, v. ערעין.

**ערעחא** I f. (ערע I) *accident*. Targ. Koh. IX, 11 (h. text פגע).

**ערעחא**, **ערעחא** f.=h. ערעה, *wasp, hornet*. Targ. O. Ex. XXIII, 28 ע' ed. Berl. (oth. ed. ע' ע'). Targ. Josh. XXXIV, 12; a. e.—Sabb. 80<sup>b</sup> ע' מן ויכ' a wasp came out of the wall and stung him &c., v. אנדריפ.—V. ארעחא.

**ערער** I (Pilp. of ערר) 1) *to stir up, excite to lamentation*. M. Kat. 8<sup>a</sup> לא יערער ויכ' v. ערר *Polel*.—(2) [*to stir up strife, disturb*], *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness &c.* Y. Snh. III, 21<sup>d</sup> top עררו קיים ויכ' אם בא ויכ' if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39<sup>b</sup> מי שיבוא ויערער ויכ' whosever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25<sup>b</sup> those inclined to argue,—a censorial change from הממרים or המנינים; v. Rabb. D. S. a. l. note 8.]—(3) *to stir on by chiding, to scold*. Sot. III, 3 עררו אותה ויכ' they (the court) chide her and make her drink by force; [Rashi seems to take our w. in the sense of *encouraging*]; Tosef. ib. II, 3 מערערין ed. Zuck. (Var. מערערין). Ib. בצבא (ומע' מערערין, read מע' מערערין) they opened her mouth... and urged her on and forced her to drink; Sot. 19<sup>b</sup>. Y. ib. III, 18<sup>d</sup> bot. מערערים אותה ויכ' we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 מערערים אותה ויכ' they strike her with the broadside of a sword and urge her &c.; a. e.

*Hithpa.* ערער *to be stirred up*, v. ערר.

**ערער** II (b. h.; cmp. I ערה) *to lay bare, strip, denude; to make lonely*. Pesik. Aniya, p. 184<sup>b</sup> (expl. סערה, Is. LIV, 11) מערערה שערציה ויכ' 'the stripped' (or lonely) one whom the nations have denuded (with ref. to ער, Ps. CXXXVII, 7); Yalk. s. 339 שער ערה (read: שערציה); Yalk. Num. 708 (play on המאריים למרים, Num. V, 24) because they make the body bitter (sick), and lay the sin bare; Sifré Num. 11 ומרערים את העין (corr. acc.); Num. R. s. 9 (ברר, also, v. ערער) שמאריים את הגוף ומבערין ויכ' (some ed. שערער, corr. acc.; ed. Bub. שחיה ער, read ערער)

*Nithpalp.* ערער *to be stripped, bare*. Midr. Till. to Ps. CII, 18 (ref. to ערער, ib.) מערערים מוכים (some ed. שערער, corr. acc.; ed. Bub. שחיה ער, read ערער)



this refers to Manasseh who was bare of good deeds.—  
V. ערער.

**ערער** I ch. same, to *strip, make lonely*. Part. pass.  
ערער; f. מערער. Pesik. Āniya, p. 134<sup>b</sup>, a. e., v. preced.

**ערער** III (v. ערע I) [to bring into contact,] 1) to keep  
a liquid in the throat for the sake of lubrication. Tosef.  
Sabb. XII (XIII), 10 if one has a sore throat, לא יערערנו  
לא יערערנו he must not lubricate it with oil (on the Sabbath);  
Ber. 36<sup>a</sup> לא יערערנו (Pi. of ערע; Ar. 'יערער'); Tosef. Ter.  
IX, 12 יערענו (ed. Zuck. יערענו?; Y. Shebi. VIII, 38<sup>a</sup>, top  
'יערער'—2) to cause to meet. Koh. R. to IX, 11 (ref. to  
יקרה, ib.; cmp. ערער I) ערער האדם ויפערקו  
ער היא שפוגעת האדם ויפערקו I ערער it is time that strikes man and causes all these  
things (vicissitudes) to meet him.

**ערער** II ch. same, to *join, meet*. Koh. R. to VII, 27  
ערער, v. ערע I.

**ערער** III (transpos. of ערע, v. רעע) to make shaky,  
loosen.—Part. pass. מערער; f. מערער. Lam. R. introd. (R.  
Hānina 2) (ref. to רעה, Prov. XXV, 19) a shaky  
tooth, v. משמש.

**ערער** m. (b. h.; ערער II) stripped, lonely. Lev. R. s. 30;  
Yalk. Ps. 855 ערער, שחיה ע' ממעשים וכו'—Pl. ערערים.  
Ib.; Midr. Till. to Ps. CII, 18.

**ערער** (ערעור) m. (ערער I) protest; evidence of  
illegitimacy or disqualification. Keth. 21<sup>b</sup> על אחד ע' על אחד  
וקרא ע' על אחד and the qualification of one of the judges was con-  
tested; ib. sq. ע' רמאי ע' of what nature was that alleged  
disqualification?; ib. sq. ע' רמאי a disqualification based on  
the charge of robbery; ע' דפגם משפחה based on alleged  
family blemish (descent from slaves). B. Bath. 31<sup>b</sup>, sq.  
ע' they differ as to acting on the evidence  
of disqualification proffered by one witness; סבר  
ע' R. El. is of the opinion that evidence of disquali-  
fication by one witness is sufficient; ע' חרי it requires  
two witnesses; Keth. 26<sup>a</sup>. Ib., a. fr. פחות משנים  
ע' אין in charges of disqualification no less than two witnesses are  
required. Y. Bicc. I, 64<sup>a</sup> ע' עליה ע' ... whose qualification for marriage with priests  
was disputed; Y. Yeb. VIII, 9<sup>b</sup> bot.; Bab. ib. 60<sup>b</sup>. Y. Keth.  
II, 26<sup>b</sup> bot. שטר שנקרא עליה ע' a document against which  
an informality was charged; a. fr.

**ערערין** v. ערער.

**ערף** (b. h.) 1) to divide, cut. Sifré Deut. 306 (ref. to  
אין יערף ... פרום ... אלא יערף לי Deut. XXXII, 2)  
אין יערף is a Phoenician (mercantile) term, e. g. one  
does not say to one's neighbor, p'rot (break into small  
change) this Sel'a for me, but 'drof for me &c.—Denom.  
(2) (cmp. קטף a. קטף to drop, distill. Taan. 7<sup>a</sup> (ref.  
to Deut. I. c.) אם ח"ח if a scholar is worthy, he is like dew; if unworthy, drop him like  
rain; Yalk. Deut. 942 ערפהו (3) (denom. of ערף) to break  
the neck of; esp. to break the neck of a heifer to atone

for a murder the author of which is unknown (Deut. XXI,  
1-9); to perform the ceremony of atonement. Sot. IX, 2  
לא היו עורפין לא היו עורפין they did not perform the ceremony. Ib. 45<sup>b</sup>;  
a. fr.—Ib. IX, 5 ויעורפין אותה בקופצין וכו' and (if the ground is  
not hard and rough) they cut her head from behind with  
a hatchet.—Part. pass. עורף; f. עורפה. עגלה, v. עגלה.—  
4) (cmp. אחר) (of copulations of animals) to cover (from  
behind). Ib. 42<sup>b</sup> (play on עורפה וכו' עורפה all covered  
her from behind.

**Nif. עורף, Nithpa.** עורף to have the neck broken. Ib.  
IX, 7 (47<sup>a</sup>) נמצא ... עד שלא נערפה וכו' (Y. ed. תיערף)  
if the murderer was discovered before the heifer was put  
to death; משנה עורפה העגלה Mish. (Y. a. Bab. ed. עורפה)  
after the ceremony had taken place. Ib. 46<sup>a</sup> רבא  
יבוא רבא ... let there be brought a thing which has not  
yet produced fruit (a heifer) and be broken in a place  
which produces no fruit, and atone for the murder of  
him who was prevented from producing fruit (good  
deeds on earth). Ex. R. s. 42, end (play on ערף, Ex.  
XXXII, 9) להערף הם ראויים they deserve to have their  
necks broken; a. e.

**ערף** ch. same, to break the neck of the heifer. Sot. 46<sup>a</sup>  
ערף is it really so that we do not perform  
the ceremony (in such a case)?

**ערף** pl. ערפין, substitute for ערפין, v. ערף. Y. Ned. I,  
beg. 36<sup>a</sup> ע' ערפין ערפין ... ע' ערפין ערפין but if we were to teach  
(substitutes for 'arakhin), what would we teach? 'Arāfin,  
'āratsin, 'ārakin.

**ערף** v. עורף.

**ערפה** m. = h. עורף. Pl. ערפין (in singular sense). Yalk.  
Lev. 665 חמי ע' חמי קדרון (read: קדלון) look at the (fat)  
neck, look at the back; [obviously one a gloss to the  
other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

**ערפד** m. 'arpad, a species of bats. B. Kam. 16<sup>a</sup> ערפד  
... the bat after seven years changes into an  
'arpad, the 'arpad &c., v. קיבוש.

**ערפידא, ערפדא** ch. same, bat (h. עטל). Targ.  
Y. I Deut. XIV, 18 (Y. II חרפדא); Targ. Y. Lev. XI, 19  
טרפידא (corr. acc.).

**ערפה** (b. h.) pr. n. f. Orpah, wife of Chilion, son of  
Naomi, in legend identified with Harafah (II Sam. XXI, 22).  
Sot. 42<sup>b</sup> בשכר ארבע דמעות שהורידה ע' וכו' as a reward for  
four tears which O. shed, when parting with her mother-  
in-law she was privileged to rear four mighty men (II Sam.  
I. c.). Ib. ע' שמה ע' her real name was O., and why  
was she called Harafah? v. הרפיה. Ib. ע' ...  
הרפה שמה ... and why was she called O.?  
הרפה ע' ... his (Abishai) saw O., his  
(Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

**ערפלא** v. ערפלא.

**\*ערפל** (Parel of עפל), Hithpa. ערפל to swell (?).  
Midr. Till. to Ps. XVIII, 37 רתעפלין v. ערפל.

**ערפל** m. (b. h.; v. ערפּ 2) *cloud; spray; mist*; 'Ārafel, the lower sky. Hag. 12<sup>b</sup> וְכִי וְכִי וְכִי darkness, cloud, and mist surround him. Tanh. Vayera 23 פתח הקב"ה את הארץ והשמים וה' the Lord opened the sky and the 'ārafel. Mekh. Yithro, Bahod., s. 2 (ref. to בעב הענן, Ex. XIX, 9) בעב הענן זה ע' This is 'ārafel; a. e.

**ערפולא, ערפלא** ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3.—Pl. constr. ערפלי. Gen. R. s. 99, v. טירא II.

**ערץ** (b. h.) *to be strong; to frighten*.

Hif. ערץ to proclaim the power of, praise. Pirké d'R. El. ch. IV וְכִי מְעִרְצִים ומקדושים they praise and sanctify his great name; Yalk. Is. 271; a. e.

**ערץ** pl. ערצין, substitute for ערצין, v. ערץ.

**ערצובינא** f. (comp. ארצובינא) a species of locusts (comp. ἐρυσίβη, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Hull. 65<sup>a</sup>; Sifra Sh'mini, Par. 3, ch. V (differ. from ארצובינא).

**ערק** (b. h.; comp. חרק) [to pass, squeeze through,] (denom. of ערקא) *to strap*. Tanh. Mishp. 1 ערוק מכאן ... ערוק מלפניו loosen a little on this side, lift ..., strap on that side.

**ערק** ch. (preced.; comp. ברח) *to flee, run*. Targ. Gen. XIV, 10; a. fr.—B. Mets. 84<sup>a</sup> וְכִי עָרַק לְלֹדִיעָא (Ms. M. ברח) thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50<sup>d</sup> bot. עד דערקא (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 וְכִי עָרַקוּ הַיִּידִין מִן קִוְמִי וְכִי we were fugitives from a (Roman) troop, and living in &c., v. בְּמִשְׁטָא; Y. Pes. I, beg. 27<sup>a</sup> וְכִי עָרַקוּ אֲבֵי זָרָא. Ab. Zar. 16<sup>a</sup> מִצֵּדָא עָרַקוּ ... מִצֵּדָא עָרַקוּ ... פְּרִישׁ וְכִי עָרַקוּ he spread his cloak ..., and the fire fled from it (v. פְּרִישׁא; a. fr.—[Gitt. 78<sup>a</sup>, v. עָרַק].

Pa. ערק, ערק, 1) *to put to flight, chase*. Targ. Deut. XXXII, 30 וְכִי עָרַקוּ (not עָרַק, עָרַק). Targ. Prov. XIX, 26 מְעָרִיק (ed. Wil. מְעָרִיק; some ed. מְעָרִיק Af.); a. e.—2) *to save*. Targ. Jud. VI, 11 לְעָרַקָא (ed. Wil. לְעָרִי Af.).

Af. ערק same. Targ. Job XLI, 20 וְכִי עָרַק (ed. עָרַק Pa.). Targ. Prov. XVI, 28 וְכִי עָרַק causes his friend to flee (him) (Var. מְעָרִיק, v. עָרַק; a. e., v. supra.

**ערק** pl. ערקין, substitute for ערקין, v. ערק.

**ערק (ערק)** m. (v. next w.) 1) *a long and flat vessel made of rush*, Maim.; [oth. opin. sieve; comp. אַרְק a. e.—2) *bandage, compress*. Sabb. 54<sup>b</sup> Ms. O., v. ערק II.

**ערקא** m. (ערק) 1) *strap, band*. Tanh. B'resh. 7 וְכִי עָרַקוּ (ed. Wil. מְעָרִיק II.—Pl. ערקין. Targ. Ez. XXVII, 19 (some ed. ערקין, corr. acc.).—2) *sedge, rush*. Targ. Job VIII, 11

(h. text ארוח). Ib. XL, 21 (h. text בצור).—3) *leech*, v. עלקא.—[ערקא f., v. ערקא.]

**ערקבנין, ערקבלין** m. pl. (prob. fr. ערקב; comp. next w.) *prickly creepers on palm-trees, palm-ivy* (v. ערקבנין). Erub. II, 6 (23<sup>a</sup>) ערקבנין Mish. (Y. ed. ערקב; Bab. ed. ערקב); ib. 26<sup>b</sup> ערקבלין, expl. חרודיחא, v. אַרְבּוּא; Pes. 39<sup>a</sup> ערקבלין. Shebi. VII, 2 ערקבלין (Y. ed. ערקבלין).

**ערקוב** m. (עקב, Par.) [curve,] *hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal*. Bekh. VI, 11 וְכִי עָרַקוּ ... if the tail of a (first-born) calf does not reach the 'arkub; לארזוה ע' אמרו which 'arkub (curve) is meant? the 'arkub in the thigh, expl. ib. 41<sup>a</sup> קפץ העליונה וְכִי the upper joint (the inner part of the knee), not the lower joint (knuckle); Toset. ib. IV, 14. Tam. IV, 2 (31<sup>a</sup>) ערקובו מִחוּץ עָרַקוּבָא וְכִי Bab. ed. (Mish. ערקובו) he makes a hole through its ham and suspends it.

**ערקומא** v. עירקמא.

**ערק** Y. Kil. VIII, 31<sup>c</sup> bot., v. ייסי, v. ייסי.

**ערקן** Targ. Y. Ex. XXVIII, 19, v. טרקא.

**ערקל** (Parel of עקל; v. P. Sm. 2964) *to confuse, perplex*. Part. pass. מְעָרַקְל pl. מְעָרַקְלִין. Targ. Prov. XXIX, 20 דְּמַעְרַקְלָא (Lévita דְּמַעְרַקְלָא, incorr.) he whose words are confused (blurted; h. text דְּמַעְרַקְלָא).

**ע' לְבִנְה, ערקת** pr. n. pl. 'Arkath Libnah. Bekh. 57<sup>b</sup> (Rashi לְבִנְה, v. ע' לְבִנְה II).

**ערקא, ערקתא** f. (v. ערקא) *strap*.—ערקתא מִסְטָא shoe-strap. Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כְּכִי סִמְקָא וְכִי as a red strap &c., v. מְסַמְקָא; Pesik. Shim'u, p. 117<sup>a</sup> כְּכִי ע' סִמְקָא בְּקִלְדִּיהוּ (not בְּקִלְדִּיהוּ); Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כְּכִי עָרַקָא (corr. acc.). Shh. 74<sup>b</sup> top כְּכִי עָרַקָא אִפִּי לְשֹׁנֵי ע' דְּמַסְטָא (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21<sup>a</sup>, v. מִחָא II. Y. Yeb. XV, 15<sup>a</sup>, v. יָקָר; a. e.

**ערר** Pi. עירר (v. עירר I) [to stir up,] *to protest, contest*, object. Y. Gitt. I, 43<sup>c</sup> top עירר בטל אם בא ועירר if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. עירר וְכִי it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26<sup>a</sup> וְכִי עירר if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 עיררין אם יש עליה עיררין (the letter of divorce); a. fr. there are contestants against it.

Hithpa. עירר to be stirred up. Toset. Sot. II, 2 אִפִּי הַמִּים מְעָרְרִין ... Var. (ed. Zuck. מְעָרְרִין) even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

**עירר** I ch. same, *to object*. Y. Keth. VII, 31<sup>c</sup> top וְכִי עירר the relatives objected (to the verdict)

עָצָה (b. h.; cmp. עָסַי 1) *to do, work, prepare* (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 (in the Sabbatical year) you must not prepare (press, cmp. עָסַי) olives in the press &c. Tosef. ib. VI, 29 אֵין עוֹשֵׂין אוֹרֵן גְּדוּרָתוֹר you must not prepare them as dried figs. Ib. 8 אֵין עוֹשֵׂין אֵת הַיֵּין וְכ' you must not make *āluntith* wine (v. אֶלְוִינִית II). Sabb. 118<sup>a</sup>, a. e. עָשָׂה שְׁבָתָךְ make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56<sup>a</sup> לְעָשׂוֹת שְׁבִיבִיקָשׁ לְעָשׂוֹת of men. Ib. 56<sup>a</sup> וְלֹא עָשָׂה he wanted to do (evil), but did not do it. Ber. 17<sup>a</sup> (ref. to Ps. CXI, 10) לְעוֹשִׂים לְשֵׁמָהּ וְעוֹשִׂים to those who do good for its own sake, but not to those who do it from impure motives; וְכ' whoever does good from impure motives, had better not have been born; a. v. fr.—עָשָׂה (*do*), or מְצִוָּה *positive law*; לֹא תַעֲשֶׂה (*do not*) *prohibitory law*, v. לֹא, אֵלֶּה, a. מְצִוָּה. Keth. 30<sup>a</sup>, a. e. מִצְוַת וְאִדּוּמִי עָלֵינוּ מִצְוַת וְאִדּוּמִי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לֹא הָבָא מִכְּלָל.—לֹא, v. עָשָׂה, (דְּמִים, ע' or ע' דְּמִים).—לֹא, v. עָשָׂה. B. Mets. 69<sup>b</sup> לֹא עֲשָׂתָה דְּמִים he did not estimate her (the cow's) value; וְלֹא עֲשָׂתָה but did he not estimate her value (when he said, thy cow is worth to me thirty denars)? וְכ' לֹא עֲשָׂתָה דְּמִים he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 62<sup>b</sup> וְכ' go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. חֲרִיץ חֲרִיץ דְּמִים for thy wheat for which thou hast charged me with thirty denars, I hold wine for thee; a. fr.—Part. pass. עוֹשֵׂה; f. עוֹשֵׂהָ; pl. עוֹשֵׂהֵם. Ib. חֲרִיץ חֲרִיץ ע' עָלַי וְכ' thy wheat is worth to me &c. Tosef. ib. VI, 6 חֲרִיץ חֲרִיץ ע' עָלַי וְכ' (I sell thee &c.) at one hundred &c.; ib. חֲרִיץ חֲרִיץ ע' עָלַי וְכ' (I sell thee the wool on these sheep for &c.; a. fr.—

142

א poor man that is proud, a rich man that flatters &c.; a. v. fr.—*Pl.* עשירין, עשירים. Erub. 86<sup>a</sup> רבי מכבד עשירין Rabbi paid honor to the rich (for the sake of their charitable mission, ref. to Ps. LXI, 8, v. יָשָׁב). Yoma 35<sup>b</sup> מדייר אר ה' the example of R. El. b. Harsum condemns the rich (who neglect the law on account of their business occupations). Men. 86<sup>a</sup>, a. e. ע' וסימניך ע' the rich are economical (Rabbi favored the economical practice); a. fr.—*Fem.* עשירה. Y. Shek. III, end, 47<sup>c</sup>; Tosef. ib. II, 4; a. e.—*Pl.* עשירות. Tanh. Toldoth 9 ע' הן נאות וכן they are rich, they are handsome &c.

עשיר, Targ. Prov. XIV, 2 Var., v. עשירי I.

ע' עשיראה m. = h. עשירי, the tenth. Targ. O. Gen. VIII, 5 (Y. ed. Vien. עשירי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עשיריה); a. fr.—Ber. 5<sup>b</sup>, a. e., v. ביר.—*Fem.* עשיריאה, ע' ע' Targ. Ez. XXIX, 1 (not עשיריאה); a. e.

עשירות f. (עשיר) wealth. Keth. 106<sup>b</sup>, a. e. ע' במקים ע' (בעניי Y. Peah IV, 18<sup>a</sup> sq. (ref. to I Chr. XXII, 13 עשירות) none can claim to be rich before Him who spoke and the world arose. Gitt. 30<sup>b</sup> ל'ע' מאי שנא... ל'ע' why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה death is an ordinary occurrence, becoming rich is not; a. fr.

עשירי m. (b. h.; עשור) the tenth. Ber. 8<sup>b</sup> עשירי וע' the ninth and the tenth (of Tishri). Bekh. IX, 7 ע' ודיוצא and the lamb which comes out the tenth. Ib. 8; a. fr.—*Fem.* עשירית. Yalk. Ex. 261 האיפה ע' and how much is the tenth of an Ephah?; a. e.

עשיריאה, v. עשיריאה.

עשיריאה, עשירי, v. עשיריאה, עשירית.

עשן m. (b. h.; v. עשין) [thick, emp. עב, אבק &c.,] smoke, soot. Ker. 6<sup>a</sup> עשן מעלה ע' smoke-raiser (name of a plant). Yoma 21<sup>b</sup> עשן דמריכה עשן the smoke rising from the pyre in the Temple; B. Bath. 147<sup>a</sup>; a. fr.—*Pl.* עשנים. Sabb. 23<sup>a</sup> כל עשן ד' ע' ריחן ע' all soots are good for making ink, but that produced by burning olive oil is the best.

עשין (b. h.; denom. of preced.) to smoke.

Pi. עשין to generate smoke; to fumigate; to burn incense. Sabb. 23<sup>a</sup> (ref. to the use of oil for ink) עשין לגבל או עשין do you mean for kneading it with soot, or for making soot by burning it? Pesik. R. s. 12 עשין עשין they burnt incense before idols; Tanh. Tol'doth 8 עשין raised smoke and burnt perfumes &c. Yeb. 115<sup>a</sup> עשין עלינו ברת ע' (robbers) they filled our house with smoke, filled a cave in which we dwelt with smoke &c. Y. Ber. VI, 12<sup>b</sup> bot. עשין (not במעשין לפני ע' when he burns spices in front of his shop; a. e.—Esp. to fumigate plants. Shebi. II, 2 עשין ע' you may fumigate until New Year (of the Sabbatical year). Y. Sabb. VII, 10<sup>a</sup> עשין ע' he who fumigates plants (on the Sabbath); a. fr.—Part. pass. מעשין f. מעשירה, pl. מעשירות; מעשין Men. VIII, 6 מע' מעשירות; מעשין מעשירות

you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63<sup>d</sup> bot. עשין עשין (מאין) powdered (v. אבק) or smoked grapes should not be offered as first-fruits. Hull. III, 5 עשין an animal that has inhaled smoke; a. e.

Hithpa. עשין to be affected by smoke, taste of smoke. Zeb. 64<sup>a</sup> עשין עשין lest the wine for libations may catch smoke (when carried past the altar pyre).

עשין, עשין (emp. עשין) to be substantial, strong (corresp. to h. עז, v. עז). Targ. Ps. LII, 9 עשין Ms. (ed. עשין). Ib. LXXXIX, 14 (ed. Wil. עשין Af.); a. e.

Af. עשין to strengthen, make substantial. Targ. Prov. VIII, 28 (ed. Wil. עשין, corr. acc.); a. e.

Ithpa. עשין, Ithpa. עשין 1) to become strong. Targ. Y. Num. XXV, 8.—2) to exhibit one's strength. Targ. Ps. LXVIII, 29 (h. text עזרה).—3) to boast of one's strength, be impudent. Ib. IX, 20.

עשן, עשן m. (preced.) = h. עז, strength. Targ. Ps. XXI, 2 עשן (Ms. בעשן). Ib. VIII, 3. Ib. XXIX, 1 Ms. (ed. עשין; ed. Wil. עשן). Targ. Prov. X, 15; a. fr.

עשן, v. עשן.

עשן, v. עשן.

עשן (b. h.) [to press, twist,] to wrong, esp. to withhold what is due to a fellowman; to deny a debt. B. Mets. 111<sup>a</sup> (ref. to Lev. V, 21) עשן עשן we read, 'or if he have withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 עשן עשן ... גול רומם ועשן עשן better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29<sup>b</sup> עשן עשן those who withhold the hired man's wages, different from עשן עשן (v. עשן) who defer paying &c.; a. e.

עשן ch. 1) same. Targ. O. Lev. V, 21 עשן ed. Berl. (oth. ed. עשן). Ib. 23. Targ. Am. IV, 1; a. fr.—Part. pass. עשן.—2) to pervert, v. עשין I.—3) (emp. יקר) to be outrageously dear, v. עשין II.

עשן, עשן, v. עשן.

עשן (emp. עשין) to be strong, substantial, wealthy.

Hif. עשין 1) (denom. of עשיר) to become wealthy. B. Bath. 25<sup>b</sup> עשין עשין and he who desires to become rich. Ber. 33<sup>a</sup> עשין עשין when they became wealthy, they made it a custom to recite the Haddalah over a cup. Meil. 17<sup>a</sup>, v. עשין II, Hif. Ned. 38<sup>a</sup> עשין עשין Moses became rich from the chips of the tablets; a. fr.—2) to make rich. Keth. 48<sup>a</sup> עשין עשין he is not permitted to enrich his children and throw himself on the charities. Hull. 84<sup>b</sup> (expl. עשין, Deut. VII, 13) עשין עשין Ar. (ed. עשין, Pi.) for they make their owners rich; Yalk. Deut. 848 עשין עשין Cant. R. to VII, 11 (ref. to עשין, Ps. LXV, 10) עשין עשין אם זכירם עשין עשין if you deserve well (it reads:) 'thou makest her rich', if not, 'thou reducest her to one-tenth', that she yield you only one-tenth; a. e.

*Pi.* עֲשֵׂרָה same; v. *supra*. B. Bath. l. c., v. *infra*.

*Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר 1) to become rich. Sabb. 119<sup>a</sup>; Taan. 9<sup>a</sup> (play on עֲשֵׂר רַעֲשֵׁר, Deut. XIV, 22) עֲשֵׂר בשביל שתתעשר give tithes in order that thou become rich. B. Bath. l. c. מִתְעַשֵּׂר מִתְעַשֵּׂר for when he grows wise, he will also grow rich; (Ms. M. חכמתו מִתְעַשֵּׂר his wisdom makes him rich). Pes. 50<sup>b</sup> ... שלא יתעשרו the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2] (b. h.) to pretend to be rich, to pass for a rich man. Men. 85<sup>b</sup>. Midr. Till. to Ps. XXXIV.]

עֲשֵׂר ch. same (mostly עֲשֵׂר).

*Ithpa.* אִתְעַשֵּׂר to become rich. Gitt. 30<sup>b</sup>, v. אֲשֵׁר.

עֲשֵׂר, v. עֲשֵׂר.

עֲשֵׂר f., עֲשֵׂרָה m. (b. h.) ten. Ab. V, 1, v. מֵאָר. Ex. R. s. 15, a. fr. עשר מכות (עשרה) the ten Egyptian plagues. Ib. אנשים ע' ten men; a. v. fr.—In compounds עשרה as ע' eleven, ע' twelve &c. R. Hash. I, 1 ב' ע' on the fifteenth day of it (the month of Shebat). Pes. I, 1 אור לארבעה ע' v. אור II; a. v. fr.—Pl. עשרים twenty. B. Bath. 107<sup>a</sup> בע' ואחד אומר (Selaim). Ab. V, 21 לרדוף בן ע' at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֲשֵׂר I f., עֲשֵׂרָה, עֲשֵׂרָה m. (also עֲשֵׂר; עֲשֵׂרָה) ch. same. Targ. Gen. XLV, 23 (Y. also עֲשֵׂר; O. ed. Berl. עש, oth. ed. עס); a. fr.—חור עֲשֵׂר, חור עֲשֵׂר (contr. עֲשֵׂר) eleven; חור עֲשֵׂר &c.—Pl. עֲשֵׂרִין, עֲשֵׂרִין, עֲשֵׂרִין Targ. Gen. XXXI, 38. Targ. Num. X, 11 בע' on the twentieth; a. fr.—B. Bath. 106<sup>b</sup> גריו ע' it contains twenty *g'rivos* (v. גריו); a. fr.

עֲשֵׂר, *Pi.* עֲשֵׂר (b. h.; denom. of עֲשֵׂר) 1) to give one-tenth, separate tithes. Sabb. 119<sup>a</sup> עֲשֵׂר, v. עֲשֵׂר. Maasr. IV, 2 לשכר לַעֲשֵׂר but had forgotten to pay the tithe of them. Sabb. II, 7 עֲשֵׂרֶיךָ have you set aside tithes (of what you intend to use for the Sabbath)? Ib. אין ... ספק if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. קִמַּי); a. v. fr.—Part. pass. מִתְעַשֵּׂר; f. מִתְעַשֵּׂרָה; pl. מִתְעַשֵּׂרִים. Bekh. IX, 7 לחורבן בן חמץ (קפץ אחד) if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. חורבן אלזי מע' they (the flock) are considered as tithed; a. fr.—2) to reduce to one-tenth. Cant. R. to VII, 11, v. עֲשֵׂר.

*Nif.* נִתְעַשֵּׂר, *Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר to be tithed. Maasr. l. c. עד שיתעשרו (Ms. M. שיתעשרו) until they are tithed. Ib. 5 מִתְעַשֵּׂר must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 ואין ... מִתְעַשֵּׂרִים and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53<sup>b</sup> אין ... מִתְעַשֵּׂרִים דין שיתעשרו זה מזה may be tithed one for the other?; a. fr.

עֲשֵׂר II ch., *Pa.* עֲשֵׂר, עֲשֵׂר same, to tithe. Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II לַמִּעֲשֵׂרָה Af.).—Yeb. 93<sup>a</sup> ע' מִפִּירֵי דְבִיתָהּ he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. לַעֲשֵׂרִי וּמִיכֹל as regards tithing and eating; a. e.

עֲשֵׂרָה, עֲשֵׂרָה v. עֲשֵׂר I.

עֲשֵׂרָה, עֲשֵׂרָה v. עֲשֵׂר.

עֲשֵׂרָה m. (b. h.; preced. wds.) one-tenth of an Ephah, 'issaron. Men. XIII, 1 וְיָרִי עָלַי if a person says, 'I vow an 'issaron, he must offer one *minhah*. Ib. 2 מנחה ע' a meal offering of sixty 'issarons; a. fr.—עֲשֵׂרֹנִים, עֲשֵׂרֹנִים. Ib. 1 ע' יביא ע' (Bab. ed. 104<sup>b</sup>) if a person says, 'I vow 'esronim, he must offer two *minhahs*. Ib. מנחה של ע' מאחד ועד עשרים he must bring (sixty) offerings of 'esronim, beginning with one 'issaron and progressing up to sixty; a. e.

עֲשֵׂרֹנִים, עֲשֵׂרֹנִים ch. same. Targ. Num. XXVIII, 13; a. fr.—Pl. עֲשֵׂרֹנִין, עֲשֵׂרֹנִין, עֲשֵׂרֹנִין. Ib. 12; a. fr.

עֲשֵׂרָה, עֲשֵׂרָה v. עֲשֵׂר.

עֲשֵׂרָה, עֲשֵׂרָה v. עֲשֵׂר.

עֲשֵׂרָה f. constr. (b. h.; עֲשֵׂר) group of ten. Sabb. 86<sup>b</sup> ע' the ten words (commandments); a. fr.—Pl. עֲשֵׂרֹת עֲשֵׂרֹת שר' ע' ששת רבוא (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Amal, s. 2; Tanh. Mishp. 6. Tanh. Emor 24 (Chald. dict.) עֲשֵׂרֹת עֲשֵׂרֹת go and gather thy divisions of ten.

עֲשֵׂרָה ch., constr. עֲשֵׂרָה same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 ע' מניכין ל' אלפין ע' (not מניכין) your ten *manahs* worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עֲשֵׂרָה, עֲשֵׂרָה same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עֲשֵׂרִי). Targ. Y. Deut. IV, 13 עֲשֵׂרָה; a. e.

עֲשֵׂשׁ (v. אֲשֵׁשׁ) to be strong.

*Ithpa.* אִתְעַשֵּׂשׁ to exercise one's strength. Midr. Till. to Ps. XIX, 1 וְיָרִי עָלַי by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מְחַוֵּשׁ, h. form, v. מְשֵׁשׁ].

עֲשֵׂשִׁית f. (v. עֲשֵׂשׁ a. אֲשֵׁשׁ) 1) של ברזל ע' wrought iron, bar, ball.—Pl. עֲשֵׂשִׁית. Yoma 34<sup>b</sup> של ברזל ע' lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosf. ib. I, 20 (Var. עֲשֵׂשִׁית); Y. ib. III, 40<sup>c</sup> עֲשֵׂשִׁית. Ab. Zar. 16<sup>a</sup> ע' וְיָרִי עָלַי we must not sell them (the Romans) iron bars, ... because they forge arms out of them (expl. הינורוא, v. פירולא הינורוא). Snh. 108<sup>b</sup> ע' וְיָרִי עָלַי we have iron plates with which we can pave the ground (to prevent water coming up).—2) (v. אֲשֵׁשׁ) glass ball, crystal, reflector, lantern. Ber. 25<sup>b</sup> ע' covered with a translucent substance. Ib. 53<sup>a</sup> ע' שחורה דולקת ע' a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12<sup>b</sup> bot. R. Hash. 24<sup>a</sup> רָאִינוּהוּ בְּנֵי we have seen the reflection of the moon in a crystal, v. אֶשֶׁשׁ; a. e.—*Pl.* as ab. Sabb. 154<sup>b</sup> דִּיהָהּ if his beast is laden with . . . glass lumps, expl. ib. בבולסא, v. בּוּלָסָא.

**עֲשִׂיָּה, עֲשִׂיָּה** ch. same, *crystal, glass ball*. Targ. Cant. V, 14.—Tanh. Vaera 14 (ref. to מלכותו, Ex. IX, 24) כְּהָרִיךְ דֵּשׁ (= כְּהָרִיךְ דֵּשׁ) like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 כְּהָרִיךְ דֵּשׁ אֶשֶׁשׁ; Num. R. s. 12 כְּהָרִיךְ דֵּשׁ אֶשֶׁשׁ; Pesik. Vayhi, p. 3<sup>b</sup> שְׁאֵשׁ (Ar. שְׁאֵשׁ). Y. Sabb. II, beg. 4<sup>e</sup>. שְׁשִׁיָּה.

**עֲשִׂת** (emp. עֲשֵׁשׁ) *to make strong, harden, forge*.—[Dan. VI, 4 עֲשִׂת *firmly determined*.]

*Ithpa.* אֶתְעֲשִׂת, *Ithpe.* אֶתְעֲשִׂת (denom. of עֲשֵׁשׁ = next w.) *to forge*; trnsf. (emp. עֲשֵׁשׁ) *to plan, devise*. Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

**עֲשִׂת** f. (b. h.; עֲשֵׁשׁ, v. עֲשִׂשׁ) *wrought metal, bar; polished block*. Kel. XI, 3, opp. to עֲשִׂת. Tosef. Hull. I, 18; Tosef. Men. IX, 18 אֵלָא מִן דֵּשׁ . . . מְנוּחָה the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. גְּרִינְסָא; Men. 28<sup>a</sup> וּמִן דֵּשׁ וּמִן דְּהָבָא out of a bar and out of gold; Yalk. Ex. 369 מִן דֵּשׁ וּמִן דְּהָבָא the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] מִן דְּהָבָא, contr. trad. מִן דֵּשׁ raw ore. Cant. R. to V, 14 עֲשִׂת מִמֶּנָּה (not כִּמְהָ רִדְרוּ וְכִי you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) אֵלֹו סְפָרֵי תוֹרָה (some ed. לְעֲשִׂת, corr. acc.) this refers to the scrolls of the Law which resemble a *column* of marble which is adorned with sapphires.—*Pl.* עֲשִׂתוֹ. Sifré Num. 160 עֲשִׂתוֹ הַשְּׁלִיךְ עָלָיו עֲשִׂתוֹ if he threw at him metal balls or lumps, opp. to כִּלִּי; Yalk. ib. 787.

**עֲשִׂתוֹנָא** m. (preced. wds.; b. h. עֲשִׂתוֹנָא *pl.*) *forge*; trnsf. *plan, device*.—*Pl.* עֲשִׂתוֹנִין. Targ. Is. XXXIII, 11 (ed. Lag. עֲשִׂת). Ib. XLI, 29 (ed. Lag. עֲשִׂת; h. text נִסְכִּי). Ib. LV, 7 (ed. Lag. עֲשִׂת); a. fr.

**עֲשִׂתוֹר** בֶּרֶךְ עֲשִׂתוֹר pr. n. m. *Bar Ashtor*, the progenitor of a family of converts. Y. Bicc. I, 64<sup>a</sup> top וְכִי אֵילָנִין דְּבֶרֶךְ עֲשִׂתוֹר those of the family of B. A. who are converts, sons of converts. Ib. כִּימֵה בִּנְיָמִין בֶּרֶךְ עֲשִׂתוֹר one Benjamin B. A. stood before us (was admitted as witness) in the case of &c.; ib. אֲשִׁתוֹר. Y. Dem. VI, 25<sup>b</sup> top.

**עֲשִׂתוֹת** עֲשִׂתוֹת (b. h.) pr. n. *Ashteroth Karnayim*, name of a glen whither the sun cannot penetrate. Succ. 2<sup>a</sup>.

**עֵת** f. (b. h.; contr. of עֵתָה, v. עֵתָה; or of עֵתָה, v. עֵתָה) 1) *duration, turn*.—1) *Eth*, the twenty-fourth part of an *onah*. Tosef. Ber. I, 1; a. e., v. עֵתָה I.—2) *time*. Pes. 109<sup>a</sup>; אֲכִיבָה עֵתָה רִגְעִי עַד לְעֵתָה (R. Akiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28<sup>a</sup>. Ber. 8<sup>a</sup> (ref. to Ps. LXIX, 14)

when is the time of favor? When the congregation is at prayer. Taan. 24<sup>b</sup> עֵתָה עֵתָה I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72<sup>a</sup> עֵתָה עֵתָה there is something in the idea of a time of favor for prayer; a. fr.—מֵעַתָּה (abbrev. מֵעַתָּה) *the time of twenty-four astronomical hours*. Nidd. I, 1 מֵעַתָּה עֵתָה the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Hull. 51<sup>b</sup>; Zeb. 74<sup>b</sup> עֵתָה עֵתָה requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עֵתָה, v. עֵתָה (פְּעֻמִּים, Tosef. Ter. I, 3 עֵתָה), v. עֵתָה I. Tam. I, 2 עֵתָה עֵתָה the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14<sup>d</sup> (ref. to Ps. CXLIX, 126) הַעֲשֵׂה תוֹרָתוֹ עֵתָה עֵתָה he who makes the study of the Law a matter of time, destroys the covenant. Sabb. 31<sup>a</sup> עֵתָה עֵתָה when man is brought up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Shh. 65<sup>b</sup> עֵתָה עֵתָה, v. עֵתָה; a. e.—עֵתָה עֵתָה (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening*. Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65<sup>a</sup>. Y. Ber. II, 5<sup>e</sup> top. Y. Succ. IV, beg. 54<sup>b</sup>. Y. Yeb. XVI, 15<sup>d</sup> top לְעֵתָה עֵתָה, Var. לְעֵתָה עֵתָה (read: לְעֵתָה עֵתָה); a. e.

**עֵתָה**, v. עֵתָה.

**עֵתָה**, v. עֵתָה.

**עֵתָה עֵתָה**, (Levita' *עֵתָה*), Targ. Job III, 7, read: אֲתָה עֵתָה, v. עֵתָה.

**עֵתָה** (b. h.) *to endure, stand, be ready*.

*Pl.* עֵתָה *to make ready, designate*.—Part. pass. מְעֵתָה, מְעֵתָה. Num. R. s. 18 (ref. to Job XV, 28) מְעֵתָה וְלִמֵּי דֵן מְעֵתָה and for whom were they (the treasures) designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall, 'Amal, s. 1 (ref. to Ex. XVII, 9) מְעֵתָה עֵתָה (not מְעֵתָה) to-morrow let us be ready (for battle), and stand on the top of the hill; מְעֵתָה עֵתָה let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

**עֵתָה** ch. same.

*Pa.* עֵתָה 1) = h. הֵצִיב, *to put up, place, fix*. Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text הֵצִיב!). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עֵתָה, some ed. עֵתָה; corr. acc.).—Part. pass. מְעֵתָה (= b. h. נָצַב, emp. מְעֵתָה fr. מְעֵתָה). Targ. O. Gen. XXVIII, 13 (Y. מְעֵתָה). Targ. Ps. XLV, 10; a. e.—2) *to hold ready; to designate*. Ib. I, 10. Targ. Prov. XXIV, 27 עֵתָה עֵתָה (some ed. עֵתָה, corr. acc.).—Part. pass. מְעֵתָה; f. מְעֵתָה. Targ. Job XV, 23 (ed. Lag. מְעֵתָה). Targ. Y. I Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13<sup>b</sup> עֵתָה עֵתָה held shrouds ready for him. Gen. R. s. 45 עֵתָה עֵתָה Mus. (ed. עֵתָה, v. עֵתָה). Y. Keth. XII, 35<sup>a</sup> top.

that I be ready, when the Messiah comes; Y. Kil. IX, 32<sup>b</sup> top; (Gen. R. s. 100 אישירמוס). Y. Sabb. V, 7<sup>b</sup> bot. (expl. שְׁוֹרָה prepared (for copulation, v. Bab. ib. 53<sup>b</sup> bot.); a. e.

*Ithpa.* אֲתֵּיכֶם, אֲתֵּיכֶם 1) to be ready, designated, v. supra.—2) to endure, v. עָמַר.

**עֲתָה** (b. h.; v. עָרָה) *now, this time*. Ber. 46<sup>a</sup> מֵעַתָּה וְעַד עַלְמָא from now and forever. Tanh. Mishp. 18 בארתי וְעַתָּה and now I have come again; a. fr. [In Talm. mostly עֲתָה].—As a dialectic term: מֵעַתָּה from now, i. e. as a consequence; if this were so, then.—Y. Ab. Zar. I, 39<sup>d</sup> bot. אל חשני אל מֵעַתָּה according to this he ought not to sell him wheat &c.; a. fr.—Mostly: מֵעַתָּה Succ. 2<sup>a</sup> הַמְּשֻׁלָּח אֶת מֵעַתָּה but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עֲשִׂיָּהוּ), would you also say that it is no legitimate Succah? B. Kam. 17<sup>b</sup>; a. fr.—מֵעַתָּה say from now, i. e. learn from this, therefore. Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

**עֲתִיד** m. (b. h.; עָתִיד) [*leader of the flock*], ram.—Pl. עֲתִידִים. Num. R. s. 13 לשון עֲתִידִים מֵעַתָּה *attudim* has the meaning of standing (readiness). Y. Ab. Zar. II, 41<sup>d</sup> top (ref. to Prov. XXVII, 26) וְכֵן הָיָה לְעִידָא when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Hull. 84<sup>a</sup> (ref. to Prov. I. c.) וְכֵן יִדְּעוּ... לְעִידָא at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

**עֲתִיד** m. עֲתִידִית (b. h.; עָתִיד) *standing* (emp. עָתִיד); *ready, designated; in future*. Meg. 15<sup>b</sup>; Snh. 111<sup>b</sup> הַקֶּבֶץ עֲתִידִית at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138<sup>b</sup> חֲדָרָא עֲתִידִית a time will come when the Law will be forgotten in Israel; a. fr.—לְבָאָה (or הָיָה) *the future*. Keth. 87<sup>a</sup> לְבָאָה עֲתִידִית we administer an oath to her in regard to her conduct in the future, opp. עָתִיד. a. fr.—Esp. לְעִידָא (abbrev. לְעִידָא) *in the Messianic future; in the hereafter* (v. עֲתִידִית). Ab. Zar. 3<sup>b</sup> בְּיָמֵי עֲתִידִית in the Messianic days the nations of the world will come and ask to be converted. Ib. גִּידְנָא לְעִידָא there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 לְעִידָא... רְעָה שְׂמִיחָא but remember that the reward of the righteous is reserved for the hereafter; a. fr.—Pl. עֲתִידִיָּהוּ, עֲתִידִיָּהוּ. Ber. 43<sup>b</sup> עֲתִידִיָּהוּ עֲתִידִיָּהוּ עֲתִידִיָּהוּ the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152<sup>b</sup> עֲתִידִיָּהוּ עֲתִידִיָּהוּ עֲתִידִיָּהוּ (even) the righteous are destined to turn to dust. Yeb. 63<sup>a</sup> עֲתִידִיָּהוּ... שְׂמִיחָא time will be when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עֲתִידִיָּהוּ, v. עֲתִידִיָּהוּ.]

**עֲתִידָא** m., **עֲתִידָה** f. ch. same, *ready, destined; future*. Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קָאִים (h. text קָאִים). Targ. Cant. VIII, 5; a. fr.—Taan. 10<sup>a</sup> עֲתִידָא בְּלִילִי דְּחִיָּהוּ Ms. M. a time will come when Babylonia &c., v. חֲדָרָא I.—Pl. עֲתִידִיָּהוּ, עֲתִידִיָּהוּ. Targ. Cant. I. c.; a. e.—Taan. 23<sup>a</sup> עֲתִידִיָּהוּ עֲתִידִיָּהוּ (differ. vers. in Ms. M.) I saw in a dream that the righteous

are destined to eat at a golden table. Sabb. 152<sup>b</sup> עֲתִידִיָּהוּ עֲתִידִיָּהוּ, v. preced.; a. e.

**עֲתִיק** m. 1) (b. h.; עָתִיק II) *old, ancient*. Yalk. Chr. 1074 (ref. to I Chr. IV, 22) הַדְּבָרִים הָאֵלֶּם מֵעֲתִיקָא these words come from the Ancient One of the world (v. next w.); v. עֲתִיקָא I. Hif.—[2) *remote*.—Pl. עֲתִיקָא. Ib. (anoth. explan. of I Chr. I. c.) הַדְּבָרִים הָאֵלֶּם סוֹמְרִין כָּאן (not אמורין) these words are obscure here, but explained elsewhere; Ruth R. to I, I (s. 2).]

**עֲתִיקָא** I m., **עֲתִיקָא** f. ch. (preced.) *enduring, strong, old*. Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עֲתִיקָא, read: עֲתִיקָא; a. fr.—Pes. 119<sup>a</sup> (ref. to t. b. עֲתִיקָא, Is. XXIII, 18) הַדְּבָרִים שֶׁבִּימָה עֲתִיקָא the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91<sup>b</sup> (ref. to I Chr. IV, 22, v. preced.) הַדְּבָרִים שֶׁבִּימָה עֲתִיקָא the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 96<sup>b</sup> עֲתִיקָא an inveterate robber. Pes. 42<sup>b</sup> (expl. יָדָא עֲתִיקָא) very old wine. Yoma 29<sup>a</sup> עֲתִיקָא, v. מִיגְמָר בֵּי עֲתִיקָא II; a. e.—[B. Bath. 91<sup>b</sup> bot., v. עֲתִיקָא. —Pl. עֲתִיקָא, עֲתִיקָא. Targ. I Kings VIII, 2 (h. text עֲתִיקָא).—Y. Shek. II, beg. 46<sup>c</sup> עֲתִיקָא old Shekels. Pes. I. c., v. supra; a. e.

**עֲתִיקָא** II m. (b. h. עֲתִיקָא) [*support?*] *a kind of peri-style*.—Pl. עֲתִיקָא. Targ. Ez. XLI, 16.

**עֲתִיקָא**, **עֲתִיקָא**, v. עֲתִיק ch.

**עֲתִירָה** m. (עָתִירָה) = *עֲתִירָה*. Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145<sup>b</sup>, v. עֲתִירָה. Y. Shebu. VII, 37<sup>d</sup> עֲתִירָה (אִתָּה) עֲתִירָה a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113<sup>b</sup>; B. Bath. 85<sup>a</sup> עֲתִירָה עֲתִירָה richer than king Shabur; a. fr.—Pl. עֲתִירָה, עֲתִירָה. Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56<sup>a</sup> עֲתִירָה עֲתִירָה עֲתִירָה there (in Jerusalem) were these three men. Bets. 32<sup>b</sup> עֲתִירָה עֲתִירָה עֲתִירָה the rich in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עֲתִירָה, עֲתִירָה. Targ. II Esth. I, 16.—Gitt. I. c. עֲתִירָה עֲתִירָה... עֲתִירָה Martha... was the richest woman of Jerusalem. Taan. 10<sup>a</sup> עֲתִירָה עֲתִירָה, v. עֲתִירָה I; a. e.

**עֲתִירָה** I f. (עָתִירָה = עָתִירָה, to dig) *opening made by digging, breach*. Ruth R. to II, 14, v. עֲתִירָה.

**עֲתִירָה** II f. (עָתִירָה = עָתִירָה, to dig, stir; trnsf. to entreat, beseech; emp. עֲתִירָה, עֲתִירָה) *entreaty, being entreated, use of the root עָתִירָה*. Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) עֲתִירָה עֲתִירָה עֲתִירָה as מה עֲתִירָה עֲתִירָה עֲתִירָה as 'being entreated' there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4<sup>d</sup> bot. עֲתִירָה עֲתִירָה עֲתִירָה hear our prayer; a. e.

**עֲתִירָה**, v. עֲתִירָה.

**עֲתִירָה** f. (עָתִירָה) *being wealthy*. Sabb. 140<sup>b</sup> עֲתִירָה עֲתִירָה when I was rich, opp. בעניוּתָא.

**עֲתִירָה** f. = *עֲתִירָה* I. Gen. R. s. 63; Lev. R. s. 30, v. עֲתִירָה; Y. Snh. X, 28<sup>c</sup> bot. עֲתִירָה.





in the four corners of the field; a. e.—Esp. 1) פאר ראש *the hair on the temples*; פאר זין *the hair on the chin*. Macc. III, 5 זקנו פ' וזקנו פ' ראשו וזקנו פ' ראשו (v. Lev. XIX, 27) he who cuts off (shaves) the hair of his temples and destroys the hair of his chins; expl. ib. 20<sup>b</sup> פאר ראשו סוף ראשו ו' *the peak of his head means cutting the tail-end of the hair of his head* ... making his temples as smooth as the spot behind the ear and as the forehead; ו' פאר זקנו סוף זקנו ו' *the peak of his chin means the pointed ends of his chin* &c., v. פ' שבוילת; Sifra K'dosh., Par. 3, ch. VI; a. e.—In gen. *curls*; פ' strange (false) curls, wig. Sabb. VI, 5. Naz. 28<sup>b</sup>; a. e.—2) פאר שדה *the corner of the field*, the portion of the harvest left for the poor, *peak* (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I דרש' ... חלקט פטור מן חלקט is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. פ' חייבים בפ' subject to *peak*. Ib. פ' אלא מחמה חכיליו ו' *the title of peak comes only through the finishing (of the cutting of the field, i. e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real peak is only that which is left at the end (i. e. he who has left a plot in the middle, must also leave a corner); ib. נין פ' בחיילה דרר זו פ' if he left a portion on beginning to cut or in the middle, it is peak (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) *braid, vines plaited together so as to form a cover or a partition*. Tosef. Kil. IV, 5 מלמעלה אותן פ' מלמעלה אם היו קנים מדוקרנין עושה אותן פ' מלמעלה if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11<sup>b</sup>. Y. Kil. IV, 29<sup>b</sup> מציל פ' it saves (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. דרש' מה אר ו' what do you mean by that *peak*? do you mean overhead, or on the side? Ib. bot. דרש' אינה ו' the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. שחציל בסוכה. Ib. do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52<sup>a</sup> bot. Erub. l. c. top פ' מותרת לענין כלאים ו' (Ms. M. מותרת לענין כלאים ו' (Ms. M. קליעיר being a gloss to פ'; v. Rabb. D. S. a. l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—*Peak*, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.*

פאזשור, v. פאזשור.

פאזרות, v. פאזר pl.

פאזא, v. פאזא.

פאזים, v. פאזים.

פאזי, pr. n. m. *Pāzi*, v. פאזי.

פאזן, Pesik. Zakhor, p. 26<sup>a</sup> read פאזן, v. פאזן I.

פאזיס, v. פאזיס.

פאזא, Midr. Till. to Ps. XXII, 9 ed. Bub., v. פאזא.

פאזקין, v. פאזקין.

פאזס, v. פאזס.

פאזקין, v. פאזקין.

פאזי, v. פאזי.

פאזי, v. פאזי.

פאזי, m. pl. (papae, v. P. Sm. 3203) *fathers*. Sot. 42<sup>b</sup>; a. e.; v. נאזי.

פאזי, pr. n. m. *Pāzi*. B. Bath. 25<sup>b</sup> יונא פ' (Ms. M. פאזי; Ms. O. יונא; Ms. H. יונא; v. Rabb. D. S. a. l. note).—V. פאזי.

פאזילין, v. פאזילין.

פאזי, m. (b. h.); *to cut off; to distinguish* ornament, crown, bonnet of distinction. Y. M. Kat. III, 82<sup>d</sup> top ארז דבשי מימר אילו החפלין (ref. to פאזי, Ez. XXIV, 17) some say, this refers to the T'fillin (which ordinarily a mourner must not put on); ארז דבשי מימר זה הגידון some say, this refers to glossy linen (festive dress, v. גידון; Ber. 11<sup>a</sup> שחרי נאמר בהם פ' a mourner is bound to observe all ceremonial laws ..., except that of T'fillin, which are called an ornament; ib. 16<sup>b</sup>; a. e.—\*Pl. פאזי *head-ornaments, pearls, trinkets* (strung on chains or cords). Ab. Zar. 47<sup>a</sup> בני מעיה מדו לפ' may its small intestines be used for pearl-strings? [Ms. M. לכנורות, v. פאזי; ed. Pes. a. oth. פאזי; cmp. b. h. פאזי, פאזי].

פאזי, (b. h.), *Pi*, פאזי (denom. of preced.) 1) *to cut the crown off*. Hull. 131<sup>a</sup>, sq. (ref. to פאזי, Deut. XXIV, 20) thou must not cut the crown off it (the last berries).—2) *to crown, glorify*. Lev. R. s. 2 כל as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them, glorify, for I am to be glorified through them; Tanh. Ki Thissa 8; Pesik. Shek., p. 17<sup>b</sup> פאזי; a. e.—Part. pass. מפאזר, מפאזר. Taan. 7<sup>a</sup> (to R. Joshua) O for that glorious wisdom in an ugly vessel! Ab. Zar. 24<sup>b</sup>, v. פאזי II.

Hithpa. פאזי 1) *to lord it, rule*. Sifré Deut. 284 (ref. to פאזי, v. supra) לא תפאזר לעני do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) *to be adorned, glorified*. Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. פאזי; a. e.

פאזי, m., pl. פאזי (v. פאזי pl.) *heads, trinkets strung on chains or cords*. Sabb. 59<sup>b</sup>, v. מנאזי.

פאזונסטס, v. פאזונסטס.

\*פאריר<sup>ר</sup> pr. n. pl. *Parur*. Ab. Zar. 31<sup>a</sup> Ms. M. (ed. פורר). [Perh. פִּרְרָא?] ]

פארות, v. פאר.

פאריר I m. pl. (= פרי; פרי) *coarse bran*. Gitt. 56<sup>b</sup> they gave him bran water to drink. Ib. 69<sup>a</sup>, v. פִּרְרָא. B. Bath. 92<sup>b</sup> (prov.) פִּרְרָא in payment; B. Kam. 46<sup>b</sup>; B. Mets. 118<sup>a</sup>. Pes. 111<sup>b</sup> פִּרְרָא in the house is bad for (brings) poverty. Bekh. 8<sup>b</sup> (in a facetious conversation, v. פִּרְרָא) twist me ropes of bran, and &c.

פאריר II, part. of פרי, q. v.

פִּתְאָה I פִּתְאָה f. = ח. פִּתְאָה. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פִּתְאָה). Ib. XXI, 5 (ed. Berl. פִּתְאָה). Targ. Is. III, 16 בִּפְתָּחֵן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—Pl. פִּתְאָה, פִּתְאָה. Targ. Is. III, 16 בִּפְתָּחֵן ed. Ven. I (v. supra).

פִּתְאָה II m. (פתח = פתח) *door, entrance*.—Pl. constr. פִּתְאָה. Targ. Job III, 9 (10) (ed. Lag. פִּתְאָה), v. פִּתְאָה.

פִּתְאָה m. (preced.) *wide*, v. פִּתְאָה I.

פִּתְאָה to persuade, v. פִּתְאָה I.

פִּתְאָה, v. פִּתְאָה.

פִּתְאָה m. (פגג; emp. Syr. פִּתְאָה P. Sm. 3124) *jaw*.—Du. halter. B. Mets. 9<sup>a</sup> חמור וברית פִּתְאָה (Ms. M. v. Rabb. D. S. a. l. note) the ass with the halter.

פִּתְאָה I ch. same. Pes. 112<sup>a</sup> אֶפְסָר Ms. M., v. אֶפְסָר.—Pl. פִּתְאָה (= פִּתְאָה) *bit*. Sabb. 51<sup>b</sup> (expl. פרומבירא) iron bit.

פִּתְאָה II f. (preced.; v. פִּתְאָה) *kernel of grapes*.—Pl. פִּתְאָה. Targ. Y. Num. VI, 4 Ar. s. v. פִּתְאָה (ed. זגין; h. text זג).

פִּתְאָה, v. פִּתְאָה.

פִּתְאָה to be hard; to break, v. preced. a following articles.—[*Itzhop*. אֶפְסָר, v. פִּתְאָה ch.]

פִּתְאָה f. (preced.) *hard, undeveloped berry, fig, date &c.* Tosef. Sabb. XVI (XVII), 10 שטמנה בחבן פִּתְאָה unripe fruit which one has put in straw; Y. Pes. II, 29<sup>b</sup> top; Y. Kil. I, 27<sup>b</sup> (not בשביל); a. e.—Snh. 107<sup>a</sup> פִּתְאָה he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanh. Vayera 5 פִּתְאָה Job spoke rashly, opp. בשליל, v. פִּתְאָה; Gen. R. s. 49 פִּתְאָה (corr. acc.).—Trnst. undeveloped puberty, childhood. Nidd. V, 7, v. פִּתְאָה.—Pl. פִּתְאָה, פִּתְאָה. Lev. R. s. 31; Sifré Num. 137. Ib. פִּתְאָה bad figs of the Sabbatical year. Pes. 53<sup>a</sup>; a. fr.—פִּתְאָה, v. פִּתְאָה.

פִּתְאָה m. (פגג, emp. פגג) *battering projectile*.—Pl. פִּתְאָה; catapult. Kel. XVI, 8 ed. Dehr. (ed. פגג).

פִּתְאָה ch. same.—Pl. פִּתְאָה. Targ. Ez. XXVI, 9 פִּתְאָה (Maim. to Kel. XVI, 8 quotes פִּתְאָה; ed. Dehr. פגג).

פִּתְאָה (or 'פִּתְאָה) pr. n. pl. *Pagutiah (or Panutiah)*, near Bethshan. Y. Dem. II, 22<sup>d</sup> top פִּתְאָה the monument of P.

פִּתְאָה, פִּתְאָה, v. sub פִּתְאָה.

פִּתְאָה I m. (פגג; emp. פִּתְאָה) *semicircular turret, niche in a city wall; also independent turret open on one side*. Erub. V, 1 how do you define city limits (v. פִּתְאָה)? פִּתְאָה if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55<sup>a</sup> פִּתְאָה if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22<sup>b</sup> bot. [read:] פִּתְאָה measuring from the inside of the turret. Ib. פִּתְאָה we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—Pl. פִּתְאָה. Erub. I. c.—Ch. פִּתְאָה.—V. פִּתְאָה.

פִּתְאָה II m. 1) part. pass. of פִּתְאָה, q. v.—2) (adj.) *defective, esp. (of legal status) inferior*. Kidd. III, 12 כל פִּתְאָה מִקּוֹם שִׁישׁ ... הוּלֵךְ הוּלֵךְ אַחֵר הִפְּסֵה wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67<sup>a</sup> הִפְּסֵה שְׂבִיעִיהֶם (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פִּתְאָה, v. פִּתְאָה.

פִּתְאָה, פִּתְאָה, v. פִּתְאָה.

פִּתְאָה, v. פִּתְאָה.

פִּתְאָה, Y. Ab. Zar. II, 41<sup>b</sup> bot. פִּתְאָה.

פִּתְאָה, v. פִּתְאָה ch.—*Itzhpe*. אֶפְסָר, v. פִּתְאָה.

פִּתְאָה (פִּתְאָה) pr. n. pl., v. פִּתְאָה.

פִּתְאָה, Cant. R. to III, 4, read: פִּתְאָה; v. פִּתְאָה.

פִּתְאָה m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפגש (corr. acc.). B. Mets. 84<sup>a</sup> הפגש (Bab. ed. פִּתְאָה, corr. acc.) he (the Roman) took a dagger and cut into its ear.

פִּתְאָה, v. פִּתְאָה.

פִּתְאָה, Cant. R. to I, 9, read: פִּתְאָה; v. פִּתְאָה I ch.

פִּתְאָה, פִּתְאָה, f., v. פִּתְאָה.

פִּתְאָה f. (v. next w.) *violation, assault (of a woman)*. Snh. 73<sup>b</sup> אֶפְסָר קפיד רחמנא Ms. M. (ed. אֶפְסָר) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.

**פְּגִימָה** f. (פָּגַם) [*incision, cavity*,] 1) *notch*. Hull. 17<sup>b</sup> אַחַךְ וְשֵׁאֵינְךָ בָּהּ אֵלֶּה פִּי אַחַךְ but a knife which has only one notch (v. אָגַר II); Tosef. ib. I, 7. Hull. l. c. פְּגִימַת עֶצֶם בַּפֶּסַח a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פִּי אֹזֶן בְּבָכִיר a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); מִם בְּקִרְשֵׁים the blemish, created by a cut, of a consecrated (female) sacrifice; וְכֹלֶךְ פְּגִימָתָן כְּרִי פִּי הַמִּזְבֵּחַ and all of these incisions are measured by the standard of an indentation in the altar; ib. 18<sup>a</sup> הַמִּזְבֵּחַ פִּי הַמִּזְבֵּחַ and how large is the indentation which unfits the altar?; v. אָגַר II; a. fr. — *Pl.* פְּגִימָתָא. Ib. 17<sup>b</sup>; a. fr. — 2) *concavity of an arch, crescent, &c.* R. Hash. 23<sup>b</sup> (expl. חֲסִי הַחֹמֶה לפני ib. II, 6) פְּגִימָתָהּ לִפְנֵי הַחֹמֶה was the concave side of the crescent directed towards the sun or away from the sun? Ib. פְּגִימַתָּהּ שֶׁל לְבָנָה וְלֹא פְּגִימַתָּהּ שֶׁל קֶשֶׁף the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58<sup>a</sup> פְּגִימָתָהּ; a. e. — 3) *violation (of virginity)*. Snh. 73<sup>b</sup> עָל פְּגִימַתָּהּ וְכִי מַסָּה (of virginity) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8<sup>a</sup> bot. פְּגִימָה, read: פְּגִימָה, v. פָּגַם.]

**פֶּגְמִין, פִּגְמִין, פִּגְמִי** m. pl. (an adaptation of *pegma*, as if fr. פֶּגַם) [*the things which impair a Jew's civic qualifications*], a wooden structure for spectacles (v. Sm. Ant. s. v. *Pegma*). Y. R. Hash. I, 57<sup>c</sup> top; Y. Shebu. VII, 37<sup>d</sup> bot. אין מקבלין איהו עד שישבר פִּגְמִי וכו' (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Snh. V, 2 פִּגְמִי ed. Zuck. (פִּגְמִי); Bab. ib. 25<sup>b</sup> משישברו את פִּגְמִיהוּ.

**פִּינָה** m., **פִּינָה** f. (denom. of פִּנָּה II) *hard, unripe*.—  
**Pl.** פִּינָתִין; f. פִּינָתִין. Lev. R. s. 25 [read: ] פִּינָתִין וְלֹא פִּינָתִין  
 that they (the figs) were ripe (and soft) and not hard;  
 Koh. R. to II, 20.

**פִּינִינָה, פִּינִינָה** f. (פִּינָה) *cry for help, prayer.*  
Targ. Ps. XVII, 1 פִּינִינָה Ms. (ed. פִּינִינָה; ed. Lag. פִּינִינָה).  
Ib. CII, 2 פִּינִינָה ed. Lag. (oth. ed. פִּינִינָה).

פִּנְיָה, v. פִּנְיָה.

**פְּתִיעָה** m. (v. next w.) *prayer*, v. **פְּתִיעֶהָ**.

**פָּגִיעַת** f. (פָּגַע) 1) *meeting, contact, striking against*. Y. B. Mets. II, end,<sup>8d</sup> (ref. to Ex. XXIII, 4) ממש פ' יכול you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33<sup>a</sup>. Ib. ואיזו דרסא ראייה שיש ו' ואיזו דרסא ראייה שיש ו' and what is a 'seeing' which may be called 'meeting'?; Yalk. Ex. 352. B. Kam. VIII, 4 פָּגִיעָתָן רעה וכו' העבר coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own).—2) *entreaty, prayer*. Y. Ber. IV, 7<sup>b</sup> top (ref. to Gen. XXVIII, 11) ארץ פ' אלמא תפלה, the expression *pag'a* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14<sup>a</sup>; a. fr.

**פְּרִיעָה** ch. same, *prayer*, v. פְּרִיעָה.

**פָּנַל** (cmp. פָּנָם) *to mutilate; to make rejectable, loathsome; to unfit.*—Denom. פִּנְנֵל.

*Pi. פִּיגּוּל* (denom. of פִּגּוּל) to make a sacrifice rejectable through improper mental disposal (Lev. XIX, 7); to be the cause of becoming *piggul*. Zeb. 13<sup>b</sup> מִפְּגוּלָּה אֵצְבֵּעַ נִבְרְחָה the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אֵינִי מְפַגֵּל את החֹרֶה an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. הכֹּבֵשִׁים improper intentions connected with the offering of the lambs affect &c. Ib. 13<sup>b</sup> מִפְּגוּל אֶת הַמִּזְבֵּחַ one act which fits the sacrifice for eating (v. מִחֵיר) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. שֶׁפִּיגֵל בְּשִׂירָתוֹ וְכ' until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17<sup>a</sup> חֲקֵרָה מְפַגֵּלָה חֲקֵרָה one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. מִפְּגוּל בְּחֵצֵי מִזְבֵּחַ you cannot create *piggul* with one portion of the *mattir* (s. supra); a. fr.—Part. pass. מְפַגֵּל, מְפַגְּלָה, *pl.* מְפַגְּגִים, *pl.* מְפַגְּגוֹת. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

*Hithpa.* חִתְּפַל, *Nithpa.* נִתְּפַל to be made rejectable, to become פְּגוּל Men. 13<sup>b</sup> לֹא ג' שֶׁל שֶׁמֶן אִם יֵהָיֶה בִּרְיָךְ . . . if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28<sup>b</sup> מִדֵּה שְׁלֵמִים מִגְּבֻלִין מִתְּפִלָּה וְכַּדְּמָה אֵין כִּיּוּן וְכַּדְּמָה אֵין כִּיּוּן as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul*, so in all things liable to become *piggul*, there must be parts which make, and parts which become *piggul*; a. fr.

פִּגְּלִי, *Pa. פִּגְּלִי* ch. same. Men. 13<sup>b</sup> מִפִּגְּלִי אֲחֵרֵי each may make the other *piggul*. Ib. 16<sup>a</sup> מִיֵּהָרָה בְּשִׁלְיָהּ (פִּיגְּלִי) why is the making *piggul* in the third act again mentioned?; a. fr.

*Itkpa* אִתְּכָּא *to be made piggul*. Ib. 14<sup>a</sup> אִילֵּרְמָא לֵאמֹרְנָהּ *do you mean that the blood is to become piggul?* Can blood become *piggul*? *לֵאמֹרְנָהּ בָּשָׂר* *that the flesh is to become piggul*. Hull. 58<sup>b</sup> לֵכְנִין אִיפְּגוּלִי *as regards becoming piggul; a. fr.*

פגלגולה, v. פגלגולה.

III. פֶּגֶר v. פֶּגְלִיָּה

פגליר, Targ. Ez. XVII, 8 some ed., read: לגפן.

פֶּתֶחַ, v. פֶּתַח.

**פגם** (cmp. פגל) *to cut, mutilate; to damage, lessen*; trnsf. (cmp. פסל) *to disqualify, unfit*. Num. R. s. 21 כל 'הפגם את עצמו פגם וכו' he who tarnishes his reputation discredits his family at the same time; Tanh. Pinh. 2; Yalk. Num. 772. Y. Snh. II, 20<sup>b</sup> הפגמה דכרוב the Bible text curtailed her name (אביגיל for אביגיל, I Sam. XXV, 32). Arakh. 16<sup>b</sup>, v. אֶכְסֵינָא. Gen. R. s. 6 חוור ופגם אורה (not אורם) the text reduces her (the moon) again (calling her 'the small light'). Pes. 105<sup>b</sup> כַּמֵּן פִּגְמָא as soon as he tasted it (the wine in the cup), he rendered it unfit (for a cup of benediction); a. fr.—Part. pass. פגום; f. פגומא &c. Sifré Deut. 320 ופ' contemptible and detested (Yeb. 63<sup>b</sup> משוקץ ומחועב). Keth. 40<sup>b</sup> פ' בעל if he had connection with an impaired woman (opp. שלימה). Y. Sabb. VI, 8<sup>a</sup> bot. פ' כרי שלא ... (not פגומה) that it should not appear as if the right shoe were defective; a. e.—Esp. (law) *to impair the legal value of a document by admitting a receipt on account* (emp. שוהר). Keth. IX, 7 הפגמת כרובתה a woman that impairs her marriage contract, expl. ib. 8. Ib. 87<sup>b</sup> פוגמת כרובתה בעדים if she states that she has received partial payment in the presence of witnesses. Ib. פורחת. ... if a woman lessens the amount in her marriage contract (declaring that it has been made out for a larger amount than had been agreed upon) ... is it the same as admitting partial payment or not? Y. ib. IX, 33<sup>b</sup> שטר דרובו אביו וירש שפ' an heir whose father had admitted partial payment on a note of indebtedness in his possession; Tosef. Shebu. VI, 5. Gitt. 18<sup>a</sup> שרפגום עד וכו' Y. Shebi. IX, beg. 39<sup>b</sup>; a. fr.

**Nif. פגם**, **Nithpa. פגמא** *to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited*. Arakh. 16<sup>b</sup>, v. אֶכְסֵינָא. Bekh. VI, 1 נפגמה if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 שפגמא, v. גמם. Arakh. 10<sup>b</sup> ודוד קולי ערב נפ' and the sound of the flute was sweet, but it became impaired. Ib. ונפגמא וכו' those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

**פגם** ch. same. [Targ. Job XXV, 5 פגמא סיהרא, v. פגמא, v. פגם]—Y. Ber. IX, beg. 12<sup>d</sup> פגמה ... למרגלית דלית it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41<sup>a</sup> לא פגים לה when he does not damage her (in the public esteem); a. e.—Part. pass. פגים; f. פגמא; f. פגומא. Pes. 106<sup>a</sup> פ' כסא פ' a defective cup of wine (not full); a. e. דכריתא פ' a defective cask; a. e.

**Ithpa. פגם**, **Ithpe. פגם** as preced. **Nif.** B. Mets. 116<sup>a</sup> פגמא כיין דמיפגמא because it is easily damaged (battered); a. e.

**פגם** m. (preced. wds.) 1) *injury, deterioration; blemish, discredit*. Tanh. Vayishl. 5 הוא לאשה פ' it is discreditable to a woman (to be showy). Y. B. Kam. VIII, end, 6<sup>c</sup>; Bab. ib. 93<sup>a</sup> משום פגם משפחה because it is a discredit to the entire family. Gitt. 59<sup>b</sup> פגמו של ראשון because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); שניהם פ' שניהם because it reflects on both of them. Sot. 41<sup>a</sup> פגמו של ראשון because it discredits the scroll first used (as if it had been

found unfit for reading in it). Sifré Num. 92 פ' criticising words, opp. דברי שבח. Yalk. Ps. 846 לשם פגמה וכו' a heathen deity is named with an opprobrious epithet, as *herem, shekets* &c., opp. לשם שבח. a. fr.—נורח' אנו Cant. R. to VII, 8 (in Chald. dict.) אנו פגמה ביה פ' וכו' we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73<sup>b</sup> פגמה (from פגם), v. פגומה.—2) *indemnity for deterioration in value or social standing, to be paid to a seduced or outraged girl*. Keth. III, 4 וקנס ופ' בושחא נורח' the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ' רואין אותה וכו' as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פגומה) *the decrease of the moon*; trnsf. *decline*. Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) אהם מוין לפגמו ... כהרין סיהרא ... like the moon: if you do good, you shall count by its fulness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Hahod., p. 53<sup>a</sup> לפגמה; v. next w.

**פגמא, פגמא** ch. same, 1) *blemish, discredit*. Sot. 41<sup>a</sup> ומי דיישינן לפ' do we take into consideration that a scroll may be discredited by reading from a second one in the same service? Ib. ברורי סיהרי ... ליכא פ' תלוא ... when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); Yoma 70<sup>a</sup>; a. e.—2) *the decrease of the moon, wane*. Targ. Job XXV, 5 עד דפגמא דסיהרא וכו' Ms. (ed. דפגמא סיהרא, read: דס') until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פגומה). Pesik. Hahod., p. 53<sup>a</sup>; Pesik. R. s. 15 ... על מלייא רחבעם אברהם ... על מלייא אברהם, Isaac, ... פגמא—that is the moon in its growth to fulness; Rehoboam ... Zedekiah—that is the moon on the wane; v. preced.—3) *semicircular turret*, v. פגמא.

**פגמין** m. pl., v. פגמין.

**פגן** (cmp. פגע); *Hif. פגין to entreat, cry for help*. B. Kam. 114<sup>b</sup> (Ar. רבנן). Taan. 18<sup>a</sup> ורפגינו בלילה אר' rise and cry by night; ורפגינו וכו' (Ar. רב') they went and cried &c.

**פגן** ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20. Targ. Koh. IX, 17 רפגין (not רפג); a. e.

**Af. פגין** *to intercede*. Targ. Y. Ex. XXXII, 10.

**פגן** m. (paganus) *villager, commoner, civilian*. Y'lamd. to Lev. V, 21, quot. in Ar. פולח פ' וכו' a soldier and a civilian who provoked the king to anger (Tanh. Vayikra 6 פולחין וכו' פולחין). Tanh., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. פגים. Num. R. s. 15; Tanh. Bha' al. 11; ed. Bub. 20 (סגן) ודום איפרכום למחר פ' למחר קומום למחר סרדיוז (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. סרדיוז; a. e.—Pl. פגנים, פגנים. Ex. R. s. 15 (Matt. K. פגנים).

**פגנא** ch. same.—Pl. פגנא, פגנא. Y. Hor. III, end, 48<sup>c</sup>;

Y. Sabb. XII, 13<sup>c</sup> bot. ... בילווייא ופ' there were two families in Sepphoris, a senatorial family and a family of commoners (v. פולקטס).

\*פגניות f. (פגן) *entreaty*.—Pl. פגניות. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) ואומר כל דברי ... שבכל יום (פגניות) who was long-suffering every day and spoke all possible words of entreaty.

פגניקא m. pl. (paganica, sub. indumenta); מאנין פ' garments of a commoner. Midr. Sam. ch. XXIV (ref. to ISam. XXVIII, 8) פ' he put on a commoner's garments; Lev. R. s. 26 מאנוין נפיקא (corr. acc.).

פגע (b. h.) 1) to strike against, come in contact with, meet; (in a hostile sense) to attack, strike. Tanh. Vayishl. 4 פ' בלוברש when he met Esau. Gen. R. s. 75 כיון שפ' בעשו he met those clad in iron armor. Succ. 52<sup>b</sup>, a. e. ולמה לא פגעתי. Y. Kidd. III, 64<sup>d</sup> bot. פ' כן מוול זה (ביה) why didst thou not connect thyself with him? Num. R. s. 5 כדי שלא תפגע בכולם מרה הדין וכ' (יפגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end תפגע במשה ... לְפָנָיו divine justice wanted to strike Moses. Koh. R. to IX, 11 וכ' עת הלא שפוגעת באדם וכ' (not) to beseech, entreat. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) מפני מרה וכ' 'and he entreated the Lord' ... why is the Lord surnamed makom? (v. מקום). Ib. מהו ויפגע במקום צלי וכ' what does *vayifga bammakom* mean? He prayed on the site of the Temple; a. e.—Part. pass. פגוע, pl. פגועים stricken, afflicted (with insanity). Y. Sabb. VI, 8<sup>b</sup> top, v. פגע.

Nif. נפגע to be stricken; to suffer. Ib. משל' after one has been stricken; Y. Erub. X, 26<sup>c</sup> bot. Hag. 14<sup>b</sup>; Tosef. ib. II, 3 פ' הציץ he looked (into the divine secrets, v. פרחים) and became demented; Y. ib. II, 77<sup>b</sup> top. Sabb. 13<sup>b</sup> אין א' maniac cannot be stricken with dementia (one overlaid with sorrows becomes indifferent to new afflictions); a. e.

Hif. הפגיע 1) to cause suffering, afflict, v. מפגיע. — 2) to suffer. Koh. R. l. c. ורואה מפגיע ... time strikes man ... and he suffers, v. יצטרע III—3) to entreat. Ib. פעמים פגעים at times man prays and is answered &c.

פגעי I, פגעי ch. same, 1) to meet. Targ. Prov. XVII, 12 (h. text פגוש). Ib. XXIX, 13 (Var. פגיוו); a. e.—Gen. R. s. 36, beg. פ' ביה שירא וכ' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה וכ' (corr. acc.). B. Kam. 99<sup>b</sup> גברא ... פגעי ביה R. K. and R. A. met that man. Ber. 58<sup>b</sup>. Y. Kidd. III, 64<sup>d</sup> bot. ביה פ' he did right not to connect himself with that man. Ib. top פגעי ביה, v. פסולא I; a. fr.—2) to plague. Gen. R. s. 58; Yalk. ib. 102 פגעינה ופ' כרס.

Af. פגעי to intercede, pray. Targ. Esth. IV, 14.

Ihpe. פגעי to happen. Y. Ber. II, 5<sup>c</sup> bot. ביה פגעי and it happened to him (he died).

פגע m. (b. h.; preced.) contact, accident, (evil) oc-

currence; affliction, plague. Ber. 17<sup>a</sup> רע"א and save me from meeting with evil; a. e.—Pl. פגעים evil spirits. Shebu. 15<sup>b</sup> (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) וכ' פ' וכ' (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to רגוע, ib. 10); Y. Erub. X, 26<sup>c</sup> bot. וכ' פ' וכ' they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8<sup>b</sup> top שיר פגועים, the song for the stricken. Midr. Till. to Ps. XCI Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

פגעי II, פגעי ch. same, 1) evil occurrence, plague. Targ. I Kings V, 18.—Pl. פגעים Ruth R. to I, 16 (ref. to ib., as if it were פגועים) לא חוטא עלי לא חסבין (פגעי) do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) pl. evil spirits. Targ. II Esth. I, 2.

פגעי m. pl. (cmp. פגעי) plums. Sabb. 144<sup>b</sup> (Rashi in early eds. פגעי; v. Rabb. D. S. a. l. note 50).

פגר, Pi. פגר (cmp. פגם, פגר) to split, break up, destroy. Midr. Till. to Ps. XI, 3 ... והצדיקים שהשחיתו when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 עמדו רשעים ופגרו ... if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. פגרו). Midr. Till. to Ps. LXXIX והצדיקים (ed. Bub. והרגו). Ib. to Ps. X ... ופגרו את בניך and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

פגר I ch., Pa. פגר same, to break up, destroy; to break through. Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. מפגר; f. מפגרה; pl. מפגרים. Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhor, p. 26<sup>a</sup> (expl. ערי, Ps. CXXXVII, 7) מפגרו destroy, destroy ye!; ib. Aniya, p. 135<sup>a</sup> מפגרו (Pesik. R. s. 32 חברו); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. נמדורי לב) מפגרו those crushed at heart (with ref. to נמדורי, Nah. II, 6).

Af. מפגרי to wound, bruise. Nidd. 66<sup>a</sup> לה מפגרי, v. פגר.

Ihpa. מפגרי to be destroyed, broken. Targ. Lam. II, 8 (h. text אמללי). Targ. Ez. XXX, 4; a. fr.

פגר II (b. b. Pi.) to be lax, faint (cmp. פגה).

Pa. פגר 1) to relax, take vacation, be idle. Sabb. 129<sup>b</sup> יומא דמפגרי ביה רבנן a day on which the teachers took a holiday.—2) to cause to relax. Keth. 103<sup>b</sup> לא יסביר and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

Ihpa. מפגרי to take vacation, absent one's self. Ib. 111<sup>b</sup> ולא אהא ... he (the teacher) took a three days' vacation and did not come (to school). Ib. אמאי מפגרי why did you absent yourself?

*Af. to be indifferent, neglectful.* Gen. R. s. 94  
מר why have you become indifferent (to-  
wards me)?

**פָּגַר** m. (פָּגַר; cmp. Syr. repagulum, P. Sm. 448)  
*bit.* Tosef. Kel. B. Mets. IV, 7 (some ed. פְּרִימָרִיא).

**פָּגַר** m. (b. h.; v. פָּגַר II) *lax, decaying, corpse.*—*Pl.*  
לכשיעשו בניך Gen. R. s. 44 (ref. to Gen. XV, 11) when thy children are lax bodies, without  
sinews and bones (bare of good deeds and character),  
thy merit shall stand by them. Y. Sot. V, 20<sup>c</sup> top ראו פִּיגְרִי ... they saw the bodies of sinful men ...,  
and all of them were dead bodies cast out at the shore; a. e.

**פָּגַר III, פָּגַרָא, (פ')** ch. same. Targ. Is. XIV, 19;  
a. e.—*Transf.* (contemptuously) *body.* Targ. Prov. X, 13  
(h. text פִּי).—*Pl.* פָּגַרִיָּא, פָּגַרִיָּא. Targ. Lev. XXVI, 30 (O.  
ed. Berl. v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11  
ed. Bon. (ed. Berl. a. oth. פִּלְגִיָּא; Ms. II פִּלְגִיָּא, ed. Vien.  
פִּלְגִיָּא, v. פִּלְגִיָּא). Targ. Y. II Deut. I, 1 פִּיגְרִי; a. e.

**פָּגַרָא** m. (פָּגַר I) *damage (to a ship); indemnity for  
shipwreck.* B. Mets. 69<sup>b</sup> אגרא ... when hiring  
a ship ... you must pay rent and indemnity for damage,  
v. אגרא I. Ib. 70<sup>a</sup> בשעת שבריה ... the rent must  
be paid at the time of taking possession, and the in-  
demnity, when the ship is wrecked.

**פָּגַשׁ** (b. h.; cmp. פָּגַע) *to strike against, meet, v. infra.*  
*Nif.* נִפְגַּשׁ *to meet; to wrestle, fight.* Deut. R. s. 11  
נִפְגַּשְׁתִּי עִם הַמַּלְאָךְ I wrestled with the angel and defeated him;  
וְכִן אָרְחָה נִפְגַּשְׁתָּ thou didst meet the angel in thy territory;  
Yalk. ib. 951 פִּגְשָׁתָּ, פִּגְשָׁתָּ.

*Hithpa.* נִתְפַּגַּשׁ same. Deut. R. s. 9;  
Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar.  
נִתְפַּגַּשׁ.

**\*פָּגַשׁ** ch. same, *to strike, kick.* Targ. Y. II Deut.  
XXXII, 15, quot. in Ar. פִּגְשִׁי (as corresp. to Ibn  
Ezra a. l.).

**פָּגַשׁ פ', כָּפַר פ'** pr. n. pl. *K'far Paggash.* Y. Ab. Zar.  
V, 44<sup>d</sup>. Tosef. ib. VI (VII), 8 כִּפְרָא פִּגְשָׁה.

**פָּגַשׁ**, Tosef. Kel. B. Mets. III, 1, v. פִּגְרִיָּא.

**פָּגַשָׁה**, v. פָּגַשׁ.

**פָּדָא**, Ab. Zar. 40<sup>a</sup> Ar., v. אָרָא.—Y. Keth. VII, 31<sup>c</sup> top  
פָּדָא פִּגְרִיָּא, v. מִן חֶפֶץ פִּרְנָן.

**פָּדָא (פָּדָא)** m. (= פָּדָע; פָּדָע; cmp. פָּדָא) 1) *blade of the hoe* (v. Sm. Ant. s. v. *Ascia*); [comment.  
*the club, handle of the hoe*].—2) *blow, wound.* B. Kam. 27<sup>b</sup>  
שָׁקַל פ' דִּמְ he took a hoe and  
struck him.—*Pl.* פָּדָא. Ib. בִּפְדָא וְכִן he ought  
to have given him a hundred blows with the hoe.

**פָּדָא I**, v. פָּדָא.

**פָּדָא II** (abbrev. of פָּדָא) pr. n. m. *Bar-Pada,*  
an Amora. Naz. 5<sup>a</sup>; Tem. 10<sup>a</sup>. Meil. 4<sup>b</sup> בִּר פָּדָא (corr. acc.;

v. Tosaf. to Tem. 1. c.). Macc. 2<sup>a</sup>; (Y. ib. I, beg. 31<sup>a</sup> בִּר  
פָּדָא); a. fr.—[Treat. Sof'rim XII, 3, v. פִּגְרִיָּא].

**\*פָּדָאמִי** m. pl. (Pers.-Arab. *fadām*, v. Fl. to Levy  
Talm. Dict. IV, p. 225<sup>b</sup>) *pieces of cloth with which the face  
is covered, a sort of masks, bandages.* Sabb. 66<sup>b</sup> (expl.  
לִיקְטָמִין, לִיקְטָמִין, אִנְקָטָמִין, פ' Ar. (ed. פרמי; Ms. O. a. Alf. פִּדָמִי,  
v. פִּדָמִי).

**פִּדְגוֹן, פִּדְגוֹן** m. (παῖδαγωγος) *pedagogue, tutor; a  
youth's governor.* Gen. R. s. 1 (expl. אֲמִין, Prov. VIII, 30).  
Ib. s. 28 וְכִן לִפְנֵי מֶלֶךְ שֶׁמֶסֶר אֶת בְּנוֹ לִפְנֵי מֶלֶךְ like the case of a king  
that gave his son in charge of a governor, who led him  
to excesses. Pesik. Bahod., p. 101<sup>b</sup> אֲמִין פִּדְגוֹן וְכִן said  
his tutor, let him go to school; a. fr.—*Pl.* פִּדְגוֹנִין, פִּדְגוֹנִין.  
Num. R. s. 1, beg. וְכִן לֹא הִעֲמַדְתִּי לָכֶם שְׁלֹשָׁה פ' (not להם)  
and did I not assign to you three governors: Moses, Aaron,  
and Miriam? (Lev. R. s. 27 שְׁלוֹדוֹרִין). Deut. R. s. 2; a. e.

**פָּדָגוֹן, פָּדָגוֹן** ch. same. Targ. Y. Num. XI, 12.—  
*Fem.* פִּדְגוֹנָא, פִּדְגוֹנָא *nurse.* Targ. Y. I Gen. XXXV, 8 (h.  
text מִינְקָה). Ib. XXIV, 59 פִּדְגוֹנָא, פִּדְגוֹנָא, read: פִּדְגוֹנָא.

**פָּדָגָא**, v. פִּדְגוֹנָא.

**פָּדָה**, v. פָּדִי.

**פָּדָה**, Y. Sabb. I, 3<sup>b</sup> אֶפֶס פ' חֹדֶר (פָּדָה), a corrupt., v. חוֹפָא.

**פָּדוּעָא** m. (פָּדָע) *stone mason's adze or hammer (ascia).*  
Targ. Prov. XXV, 18 ed. Iag. (Levita פִּרְעָא, ed. פִּרְיָא,  
corr. acc.)

**פָּדוּרָא, פָּדוּרָא**, v. פָּדוּרָא.

**פָּדוּתָא** f. (b. h.; פָּדָה) *redemption, delivery.* Esth. R.  
to V (VII), 15; a. e.

**פָּדָתָא** f. *front, forehead.* Yeb. 120<sup>a</sup> ... פ' וְלֹא פִּרְעָא an identification by the forehead without the  
face, or by the face without the forehead is illegal; Bekh.  
46<sup>b</sup>. Ib.; Nidd. III, 5 מִשְׁחָא פָּדָתָא I thought, I will ransom them by taking  
what is the larger part of its (the infant's) head? (מִשְׁחָא)  
when its forehead comes forth. Macc. 20<sup>b</sup> וְלִפְדוּתוֹ, v.  
פָּדָה; a. e.

**פָּדָתָא** ch. same. Targ. Y. Ex. XXVIII, 38 פִּדְתָא אֶפֶס  
(h. text מצח).

**פָּדָה** (b. h.) [*to cut loose, to liberate, redeem.*  
Ab. Zar. 4<sup>a</sup> אִם יֵשׁ לָהֶם זְכוּת אִפְּסִים if they have any merits,  
I will liberate them. Ib. (ref. to Hos. VII, 13) אֲנִי אֲמַרְרִי  
אֲנִי אֲמַרְרִי I thought, I will ransom them by taking  
their money (impoverishing them) in this world, that  
they be admitted to the world to come. Deut. R. s. 2  
וְיִפְדֶּה לִּי שְׂרוּיָה he could acquit whomever he wanted  
to, opp. יִקְבֹּשׁ. Y. Yeb. XVI, 15<sup>c</sup> בֹּת. וְיִפְדָּאֵהוּ as  
regards him whom witnesses have seen impaled, I may  
say, an influential woman passed by and liberated him.  
Gitt. IV, 4 עֲבַד שְׁנִשְׁבָּה וְיִפְדָּאֵהוּ if a slave has been cap-  
tured, and they (Jews) redeemed him. Ib. 6 אֵין פִּדְדִין אֶת  
וְהַשְׁבִּיִּין we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תִּקְוָן). Ib. 58<sup>a</sup> וְכִּי עַד שֶׁאֶפְדֵּנוּ בְּכָל וְכִי until I redeem him at any price they may ask. Maas. Sh. IV, 7 דַּפְדֵּיָה מַעֲשֵׂר שְׁנִי he that redeems second tithes (Deut. XIV, 26). Ib. 1 פֻּדְדֵיָה he redeems the fruit at the market price of his own place. Ib. V, 4 כִּיצַד פֻּדְרִין נִמַּע רַבְעִי how is fruit of the fourth year (Lev. XIX, 24) redeemed? כְּמַד אִם ... מֵנִיָּה he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Sela, to collect at his own expense?; a. v. fr.—Esp. a) to redeem the first-born (Ex. XIII, 12 sq.). Bekh. 49<sup>b</sup> וְכִי הַפֻּדְדָּה אִם בְּנוֹ וְכִי if a man redeems his son before he is thirty days old. Ib. VIII, 6 לְפֻדְדָּה הוּא לְפֻדְדָּה if he (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29<sup>a</sup>. Ib. מִצְוָה לְפֻדְדָּה אִם צָמִי the object dedicated to redeem an object dedicated to the sanctuary (Lev. XXVII, 13; 27, a. e.). Ib. וְכִי פֻדְדָּה בְּמֵאֵרִים if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פֻּדְרִי; f. פֻּדְרִיָּה; pl. פֻּדְרִיִּים; פֻּדְרִיִּין; פֻּדְרִיָּה. Ib. פֻּדְדָּה מַד שֶׁפֻּדְדָּה what he bought is bought (his transaction is final). Bekh. 49<sup>b</sup> בְּנוֹ פֻּדְדָּה his son stands redeemed; a. e.

Nif. פֻּדְדָּה to be redeemed. Bekh. VIII, 6 נִפְדָּה ... the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וְכִי לִפְדֹּת ... and all of them are redeemed with money or money's worth. Kidd. 29<sup>a</sup> וְכִי שֶׁמִּצְוָה לְפֻדְדָּה thou shalt redeem' (Num. XVIII, 15), thou shalt be redeemed (redeem thyself): whosoever is (eventually) bound to redeem himself, is bound to redeem his son (but the mother is not bound to redeem her first-born son); a. fr.

פֻּדְדָּה ch., v. פֻּדְדָּה I.

פֻּדְדָּה f. (preced.) redemption. Bekh. 12<sup>b</sup> (ref. to Num. XVIII, 15) לְפֻדְדָּה (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מִצְוָה לְפֻדְדָּה the duty of redeeming; a. fr.—Pl. פֻּדְדָּה. Ber. 55<sup>b</sup> שְׁלֹשׁ פֻּדְדָּה three Biblical verses in which redemption occurs.

פֻּדְדָּה (b. h.) pr. n. m. P'dayah; בר פֻּדְדָּה Bar-P'dayah, an Amora. Y. Macc. I, beg. 31<sup>a</sup>, v. פֻּדְדָּה II. Y. Peah IV, 18<sup>b</sup> bot.; Y. Hall. III, 59<sup>a</sup> bot. (corr. acc.). Pesik. Par., p. 37<sup>b</sup>; Pesik. R. s. 14 פֻּדְדָּה (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3<sup>a</sup> bot.; Y. Shek. II, end, 47<sup>a</sup> בר פֻּדְדָּה (corr. acc.); a. e.—V. Fr. M'bo, p. 70<sup>b</sup>.

פֻּדְדָּה m. (b. h.) delivery; redemption, ransom. Shn. 106<sup>a</sup> וְכִי לֹא לְאִמָּה ... עֲשֵׂה פֻּדְדָּה woe to the nation that is found (to interfere), when the Lord prepares delivery for his children. Bekh. I, 6 פֻּדְדָּה the animal designated as ransom for the first-born of an ass (Ex. XIII, 13). Ib. מַעֲשֵׂר שְׁנִי the redemption money for the second tithes. Ib. II, 1 הֶבֶן פֻּדְדָּה the redemption of the first-born son. Ib. 2 לְאַחַר פֻּדְדָּה after they have been redeemed.

Hull. 7<sup>a</sup> שְׁבִיִּין פֻּדְדָּה the ransom of captives; a. fr.—[פֻּדְדָּה, v. פֻּדְדָּה]

פֻּדְדָּה, Y. Gitt. V, 47<sup>b</sup> some ed., read: פֻּדְדָּה, v. פֻּדְדָּה I.

פֻּדְדָּה, v. פֻּדְדָּה.

פֻּדְדָּה, v. פֻּדְדָּה.

פֻּדְדָּה, v. פֻּדְדָּה.

פֻּדְדָּה, v. פֻּדְדָּה.

\*פֻּדְדָּה m. pl. (ακαρπαιδευστοι) ill-bred, degenerate. Y. B. Bath. VIII, 16<sup>b</sup> bot. כִּי אַחַד קָפֵּי now you show that you are ill-bred, give me back what I gave you, opp. בְּנֵי דַהֲמִיָּה, v. בְּנֵי דַהֲמִיָּה ch.

פֻּדְדָּה, v. פֻּדְדָּה.

פֻּדְדָּה m. (פֻּדְדָּה to cut) 1) ploughshare, plough. Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סָפָה. Lam. R. to I, 16 וְשִׁיר תֹּרֶךְ וְשִׁיר פֻּדְדָּה untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5<sup>a</sup> top פֻּדְדָּה); a. e.—Pl. פֻּדְדָּה. Targ. I Sam. XIII, 21.—(2) (with וְשִׁיר, or sub. תֹּרֶךְ) yoke of (plough-)oxen, pair (corresp. to h. צֶמֶד). Targ. Hos. X, 10; a. fr.—B. Kam. 96<sup>b</sup>.—Pl. as ab. Targ. Job I, 3; a. fr.—(3) פֻּדְדָּה (b. h.) pr. n. pl. Paddan-Aram. Targ. Gen. XXV, 20; a. e.

פֻּדְדָּה (b. h.)=פֻּדְדָּה, to redeem. Y. Kidd. I, end, 61<sup>d</sup> (ref. to Job XXXIII, 24) פֻּדְדָּה בִּימֵי שִׁוְרֵינִי redeem him (let him expiate his sins) by sufferings (emp. next w.).

פֻּדְדָּה I ch. (emp. פֻּדְדָּה, s. v. פֻּדְדָּה) to split; to wound. Targ. I Kings XX, 37 (h. text פֻּדְדָּה).—Shn. 109<sup>b</sup> לִיָּה לְחַבְרִיָּה דִּפְּ לִיָּה לְחַבְרִיָּה when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פֻּדְדָּה Ms. M. one (of them) struck him; ed. פֻּדְדָּה (fr. פֻּדְדָּה) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מַחֲרִיבֵיהֶם they struck him and wounded him; a. e.

פֻּדְדָּה II פֻּדְדָּה, פֻּדְדָּה m. (preced.) blow, wound. Targ. O. Ex. XXI, 25 (Y. פֻּדְדָּה, פֻּדְדָּה). Targ. Y. I ib. XV, 25 פֻּדְדָּה—Koh. R. to VI, 11 וְאִם הָרַח פֻּדְדָּה or he receives a blow (from a noxious animal, v. אִמְכֹּרִי).—Pl. פֻּדְדָּה or פֻּדְדָּה. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) פֻּדְדָּה (transl. of פֻּדְדָּה, Prov. XXIII, 29) wounds unrequited. V. פֻּדְדָּה.

פֻּדְדָּה f. (preced.) an open (lacerated) wound, sabrecut. Ab. Zar. 28<sup>a</sup> (Ms. M. פֻּדְדָּה).—V. פֻּדְדָּה.

פֻּדְדָּה m. (b. h.) fat. Tam. IV, 2. Hull. 27<sup>a</sup>, sq.; Yoma 26<sup>a</sup>; a. fr.—Pl. פֻּדְדָּה. Gen. R. s. 68 וְכִי הָיָה לְעֶשֶׂה הַפֻּדְדָּה the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41<sup>d</sup> bot.; Ber. 26<sup>b</sup>; a. fr.

פֻּדְדָּה, פֻּדְדָּה ch. same, esp. (emp. הֶשֶׁן) dung, manure. Nidd. 28<sup>a</sup>, v. אֶפְרָא.

פֻּדְדָּה, v. פֻּדְדָּה.



פֶּה, v. פֶּה.

פֶּה, Ar., v. פֶּה I.

פֶּה pr.n.m. *P'dath*, 1) father of R. Elazar. Erub. 54<sup>b</sup>; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75<sup>c</sup> top; a. fr.—[Meil. 4<sup>b</sup>, v. פֶּה II.]

פֶּה c. (b. h.) [*opening*], *orifice*, *mouth*; *speech*. Hull. 142<sup>a</sup>, v. פֶּה. Pes. 113<sup>b</sup> בפה ואחר בלל he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on פֶּה, Ex. I, 13) with soft (persuasive) speech; Sot. 11<sup>b</sup>. Tanh. Kor. 9 שהביארו עד שהביארו until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140<sup>b</sup>, sq. בהמה שפיה יפה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שפיה שפיה a. v. fr.—Keth. I, 6, a. e. לא מפיהו v. פֶּה. Shebu. IV, 1 מפי עצמי (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), opp. מפי אחרים administered by others.—פֶּה or פֶּה by word of mouth. Gitt. 72<sup>b</sup> top פֶּה בעל פֶּה whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60<sup>b</sup> of the interpretations of the Law, the larger portion rests on the written text, the smaller on oral tradition. Ib. על פֶּה written things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—פֶּה (abbrev. שבע"פ) *oral law*. Yoma 28<sup>b</sup>, a. fr., v. פֶּה. a) according to, in proportion to. B. Bath. 11<sup>b</sup> בני פֶּה in proportion to the number of inhabitants of a house; in proportion to the number of entrances (of a building); a. fr.—b) because. Snh. VII, 4 לפי פֶּה because a human being has gone to ruin through it, therefore &c.; a. fr., v. פֶּה.—Transf. any orifice. Ab. V, 6 פֶּה פֶּה the opening of the earth (that swallowed Korah); פֶּה פֶּה the opening for the well (Num. XXI, 16).—Nidd. 16<sup>b</sup> חפה פֶּה spittle in the mouth, euphem. for blood in the orifice of the matrix. Snh. 100<sup>a</sup> (play on פֶּה פֶּה של מנה Ez. XLVII, 12) to open the lower orifice (the womb of the childless), opp. פֶּה של פֶּה the mouth; ib. פֶּה פֶּה Men. 98<sup>a</sup>; a. fr.—Pl. a) פֶּה פֶּה (ref. to Zech. XIII, 8) פֶּה פֶּה those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on פֶּה, ib.) פֶּה פֶּה the book (תְּלִים, Psalms) which many mouths have indited (the book of many authors). Ib. חל פֶּה פֶּה the mound (Temple ruins) towards which all mouths are directed in prayer; Ber. 30<sup>a</sup>. Ib. 5<sup>a</sup> (expl. פֶּה פֶּה, Ps. CXLIX, 6) פֶּה פֶּה a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII פֶּה פֶּה two faces, v. פֶּה. b) פֶּה פֶּה Num. R. s. 18 פֶּה פֶּה at that moment many mouths of the earth were opened (Yalk. ib. 752 פֶּה).—c) (Chald. pl.) פֶּה פֶּה open vessels; topmost layer in open vessels. Tosef. Ter. V, 11 פֶּה פֶּה if a hundred open vessels are there (in one of which an upper layer of Trumah has been put) &c.; and פֶּה פֶּה the upper layers are forbidden; Y. ib. IV, 43<sup>a</sup> bot.

פֶּה the letter *Pē*. Sabb. 104<sup>a</sup> [read:] פֶּה פֶּה the curved *Pé* and the straight *Pé* (פֶּה and פֶּה) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104<sup>b</sup> פֶּה פֶּה why has *Pé* been placed before 'Ayin (Lam. II, 16-17)? Gen. R. s. 84 (ref. to פֶּה פֶּה) Pē intimates Potifar &c.; a. fr.—Pl. פֶּה פֶּה Sabb. 103<sup>b</sup> פֶּה פֶּה one must be careful not to write Teths looking like *Pés* &c.

פֶּה m. *pah*, name of a worm in figs. Sabb. 90<sup>a</sup> פֶּה פֶּה the *pah* in figs... is dangerous. Ib. פֶּה פֶּה (קטלה) the *pah* has killed that man.

פֶּה, Y. Snh. I, 18<sup>c</sup> bot., v. פֶּה ch.

פֶּה, v. פֶּה.

פֶּה, v. פֶּה.

פֶּה (v. P. Sm. 3040) to be hollow, empty, idle; to run about, wander. Part. פֶּה. Targ. Prov. XVIII, 2 (ed. Wil. פֶּה, corr. acc.; h. text פֶּה).

פֶּה, v. פֶּה.

פֶּה m. (preced. art.) *vagrant*, *restless man*. Targ. Prov. XVIII, 1 (ed. Wil. פֶּה; ed. Ven. פֶּה, corr. acc.; h. text פֶּה).

פֶּה, *Pi*, פֶּה to open the mouth, yawn. Ber. 24<sup>a</sup> bot. Ib. פֶּה פֶּה, כשהוא מפתח v. פֶּה. Nidd. IX, 8 מפתח פֶּה, v. פֶּה; a. fr.

פֶּה, v. פֶּה I.

פֶּה f. *puah*, *Rubia Tinctorum*, *dyer's madder* (v. Löw Pf. p. 311). Shebi. V, 4 פֶּה פֶּה the *puah* growing on choice land; פֶּה פֶּה growing on sides (of rocks); Y. ib. 36<sup>a</sup> top פֶּה פֶּה (not פֶּה). Sabb. IX, 5. Ib. 66<sup>b</sup> (expl. קשרים, Mish. VI, 9) פֶּה פֶּה garlands of *puah* (a prophylactic); a. fr.

פֶּה (b. h.; cmp. פֶּה) to evaporate, become faint; to escape. Tosef. Sabb. III (IV), 5 פֶּה פֶּה sufficient time for the cold in them to escape; Sabb. 40<sup>b</sup> פֶּה פֶּה Ms. M. (ed. פֶּה); Y. ib. III, 6<sup>b</sup> top פֶּה פֶּה Ms. M. (ed. פֶּה). Ker. 6<sup>b</sup> פֶּה פֶּה that its fragrance may not escape. Y. Bets. I, 60<sup>d</sup> top פֶּה פֶּה their flavor would escape; a. fr.

פֶּה 1) same, v. supra. Erub. 64<sup>b</sup> פֶּה פֶּה until the wine we drank has escaped (the effect of the wine is overcome).—2) to lose taste, intensity; to cause to escape; to cool off; to mitigate. Pes. 41<sup>a</sup> פֶּה פֶּה מים שאין מפייגין water, which does not give up its taste (to the substance boiled in it) other liquids, which do communicate their taste. Bets. 14<sup>a</sup> פֶּה פֶּה all spices lose their taste (when pounded a day before), but salt does not &c. Midr. Till. to Ps. LXXIX פֶּה פֶּה let out his anger on wood

and stone. Snh. 22<sup>b</sup> *אז דורך* a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. I. c. Ib. *אז דורך משינה* (that walking counteracts &c. B. Bath. 10<sup>a</sup> *אז דורך*—Yoma I, 7 *אז דורך* and drive out (thy drowsiness, cool thy feet) &c., v. *אז דורך*. Ib. 75<sup>b</sup> *אז דורך* the manna counteracted the effect of such food as traders sold them; a. e.

**פוג** ch. same, 1) to evaporate, faint &c. Targ. Ps. XXXVIII, 9 *פוג* (ed. Lag. *פוג*, fr. *פוג*; h. text *פוג*). Targ. Esth. II, 1 *פוג* ed. Lag. (Var. *פוג*). Targ. Hab. I, 4 *פוג* (Levita *פוג*, read: *פוג*; a. e.—Part. *פוג*, *פוג*; f. *פוג*, *פוג*; pl. *פוג*. Targ. O. Gen. XLV, 26.—Y. Pes. III, 30<sup>a</sup> top *פוג* (not) after the dew upon them has evaporated. Meg. 25<sup>b</sup> *פוג* lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) to weaken, mitigate. Part. *פוג*. Targ. Lam. III, 49.

*Pa. פוג* to cause relaxation; to slacken. Ib. II, 18. Targ. Prov. XIV, 30 *פוג* ed. Lag. (oth. ed. *פוג*).

*Af. פוג* to let (the wine) escape. Targ. I Sam. I, 14.

*Ithpo. פוג* to seek relaxation from anger, trouble &c., seek diversion, sport. Lev. R. s. 27 *פוג* לא ארא אלא לא ארא אלא לא ארא (not to argue with them seriously); ib. *פוג* לא ארא אלא לא ארא (read: *פוג*); Yalk. Mic. 554 *פוג* (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not *פוג*); Tanh. Emor 10. Ib. [read:] לא ארא אלא לא ארא אלא לא ארא this woman has come to court merely to have some sport with her son.

**פוגא** I pr. n. m. *Puga*. B. Bath. 90<sup>b</sup>, v. סוגא II.

**פוגא** II, *פוגא* I pr. n. river, v. פוגא.

**פוגת** II f. (b. h. *פוגת*, נפש, *relaxation, recreation*. Pirké d'R. El. ch. XXXIII 'וכ' ויצא he went out to look at the harvesters as a recreation.

**פוגת** substitute for ופרסין (Dan. V, 25) by permutation of letters called ב"ש q. v. Snh. 22<sup>a</sup>; Cant. R. to III, 4; a. e.

**פוגל** m. *radish, the soft tuber of the radish*. Ber. 36<sup>a</sup>; Erub. 28<sup>b</sup> *פוגל*... ארשה צנין the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Hag. 15<sup>a</sup> *פוגל* עקר פ' ממישרא וכו' (Elisha ben Abuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10<sup>a</sup>. Y. ib. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>d</sup> top, v. *פוגל*; a. e.—*Pl. פוגל*. Y. B. Bath. IX, 17<sup>a</sup>; Y. Peah VII, 20<sup>b</sup> top *פוגל*. Gen. R. s. 67 *פוגל* שרי עקר פ' רברבין וכו' (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

**פוגני**, Targ. II Esth. IV, 1, v. בוגני.

**פוגע**, Yalk. Ps. 697, v. פוגע.

**פודגרה**, *פודגרה* c. (*podagra*) *gout in the feet*, in

gen. *sore foot*. Y. Sabb. VI, 8<sup>e</sup> top (expl. צינור, Mish. VI, 6) פ' (Bab. ib. 65<sup>a</sup> *פודגרה*, v. *פודגרה*) a sore on the sole of the foot. Sot. 10<sup>a</sup> (ref. to I Kings XV, 23) *פודגרה* he was seized with gout; Snh. 48<sup>b</sup> (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 *פודגרה* (corr. acc.); Tanh. Mas' é 12; Yalk. Kings 172.—[Y. Maasr. I, 49<sup>a</sup> bot. *פודגרה*, v. *פודגרה*.]

**פודגרום** m. (*podagra*) *suffering with gout, gouty, lame*. Yalk. Lev. 469; Lev. R. s. 5 (not *פודגרום*; Ar. s. v. *פודגרום*, corr. acc.), v. *פודגרום*. [Koh. R. to V, 12 *פודגרום*, read: *פודגרום* or *פודגרום*, v. *פודגרום*.]—*Pl. פודגרום*. Yalk. Sam. 161 *פודגרום* וזהו שבוהם מה היו עושים החשושים וזהו שבוהם what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only *פודגרום*).

**פודפסילא** m. pl. (*podopsella*) *anklets*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. *פודפסילא*, Num. XXXI, 50) פ' Ar. (ed. *פודפסילא*, corr. acc., or *פודפסילא*, *פודפסילא*); LXX *פודפסילא*. Ib. (expl. *פודפסילא*, Is. III, 20) *פודפסילא*, פ' (corr. acc.).

**פודעא**, v. פודעא.

**פודעא** f. (*פודעא*) *wound, bruise*.—*Pl. פודעא*. Targ. Prov. XXIII, 29 (ed. Wil. *פודעא*; ed. Lag. *פודעא*). Ib. XX, 30 (ed. Lag. a. oth. *פודעא*). Ib. XXVII, 6 (ed. Lag. *פודעא*); a. e.

**פוד**, Part. pass. *Pi. פוד*, Tosef. Ter. VII, 16, Var. *פוד*, v. *פוד* h.

**פודל**, v. פודל.

**פודל**, Yalk. Gen. 82 *פודל*, v. *פודל*.

**פודסרוס** pr. n. (*Peusarus*?) *Peusarus* (?), name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13<sup>e</sup> top *פודסרוס* (ed. Lehm. *פודסרוס*, ed. Krot. *פודסרוס*) it was a tortuous road (where he met her, v. *פודסרוס*), like the P.; Y. Ab. Zar. I, 40<sup>a</sup> bot. *פודסרוס*. Y. Erub. VIII, 25<sup>b</sup> top *פודסרוס* if one throws an object (on the Sabbath) from the P. into an open public road or vice versa, v. *פודסרוס* I. Y. Shek. VII, 50<sup>e</sup> bot. *פודסרוס* מן *פודסרוס* (not *פודסרוס*; Bab. ed. *פודסרוס*, Ms. M. *פודסרוס*) I wish I might find it somewhere towards the interior of the P.

**פודתא**, v. פודתא.

**פוזמיקן**, v. פוזמיקן.

**פוזמיקן** m. pl. (Pers. *pageng*, v. Perles Et. St. p. 3, note 1) *gaiters of red leather, fine shoes*. Sabb. 10<sup>a</sup> *פוזמיקן* (Ms. M. *פוזמיקן*, corrected R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 *פוזמיקן* (corr. acc.). Shebu. 31<sup>a</sup> (to people that came to court in rich dress) *פוזמיקן* (late ed. *פוזמיקן*, Ms. M. *פוזמיקן*, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-

II. פִּיטְרָא v. פִּיטְרִיָא



פּוֹמֶמֶץ v. פּוֹמֶמֶץ, פּוֹמֶמֶץ, פּוֹמֶמֶץ

פִּינְדֵקָאָה, פִּינְדֵקִי ch. same. Gen. R. s. 92 [read:]

it happened in Darom that a certain innkeeper was there &c.; ib. דרום. פונדקא (some ed. קא ..., corr. acc.); Yalk. ib. 150 פונדק, פונדק (corr. acc.); a. e.

פונדקיא, Y. Ber. III, 6<sup>d</sup> top, v. פונדקא.

פונדקית f. (preced. art.) *hostess, innkeeper*. Dem. III, 5; Hull. 6<sup>b</sup> שולו if one gives to his hostess (provisions to prepare). Yeb. XVI, 7 'וכ' and when they came back, they asked the (gentile) innkeeper. Ib. 'ולא תהא כהנא כפ' should a priest's wife not be as good (an evidence) as that innkeeper? when she will be (offering such evidence) as that innkeeper; Tosef. Yeb. end 'לכשרותא' (corr. acc.). Esth. B. to I, 9 (proverbial expression) 'לא תהא כהנא כפ' should the priest's wife &c., i. e. should the Lord not be at least as much revered as the idols?; Lam. R. introd. (R. Yitsh. 3); a. e.

פונדקיתא ch. same, esp. *keeper of a public house, harlot*. Targ. Josh. II, 1 (h. text זונה). Targ. Ez. XXIII, 44.—Pl. פונדקאן. Targ. I Kings III, 16 קאן ... ed. Lag. (oth. ed. קן ...).

פונדקין, v. פונדקי.

פונדקתא f. = פונדקא; *brothels*. Targ. Y. Gen. XLII, 6 (perh. פונדקתא, pl.).

פונת, v. פונת.

פונטוס pr. n. (Pontus, Πόντος) *Pontus*, the country bordering on the Pontus Euxinus. Targ. Y. Gen. X, 10 (h. text שגער (!); ib. XIV, 1 (some ed. בוגט', ביגט').—Sifra B'har, Par. 1, ch. 1 לעבדיו לפונטוס (corr. acc.) what Aquila exported (from Palestine) for his slaves to Pontus; Yalk. Lev. 659 לפנטוס (corr. acc.).

פונטיגון, v. פונטיגון.

פונייה, Y. Sabb. VII, 8<sup>c</sup> bot. עאל לפ', read: לפנייה; v. פני.

פוניין, Y. Shebi. IX, end, 39<sup>a</sup> מירבלא ב'פ', read: מירבלא; v. פנייה.

פונין, v. פוניא.

פונסא, v. פונסא.

פונקין, v. next w.

פונקלין m. pl. (πανούλιον, Hesych. s. v. πῆγιον; πανούλαος quot. in Sm. Ant. s. v. Tela; Lat. panuncula) *threads wound around the bobbin*. B. Kam. 119<sup>b</sup> אין לוקדין (Ms. M. פונקנין, Ms. H. פוניקין) you dare not buy from the weaver ... threads of the bobbin (v. ניר IV); Tosef. ib. XI, 11 פאניקנין (Var. פאנקין; anoth. var. סאנקנין, corr. acc.).

\*פונקרייה f. (πονηρία) *baseness*. Y. Shn. X, 28<sup>a</sup> top

three prophets disowned their prophetic mission on account of the baseness (with which they were treated; cmp. Midr. Prov. ch. XI עמד משה 'וכ' (בבעס ו'כ'.

פונשוס, v. פונשוס.

פוס, v. פוס.

פוסא f. (fossa) *ditch*. Tosef. Ohol. XVI, 12 הרגים ... פ' a ditch into which they throw the slain in battle (Ohol. XVI, 5 בור).

פוסטמוס, v. פוסטמוס.

פוסיוני, פוסיוני, פוסיוני, v. פוסיוני.

פוסים, v. פוסים.

פוסלין, v. פוסלין.

פוסקא m. (פסק) [*decree*], *puska*, name of a huge cup which every guest at a banquet must empty. Yalk. Esth. 1048 (fr. Abba Gorion) 'וכ' ודא נקרא פ' וכ' such was the order of things with the Persians: they had a large cup ... which was called *puska* &c.; v. פיהקא.

פוסקינוס, v. פוסקינוס.

פוסקא m. (Pers. *pūst*, Perles Et. St., p. 16) [*skin, rind on which writing is done*], *sheet, page* (cmp. גריעה, גריעה. Gitt. 58<sup>a</sup>, v. גריעה).

פוע (cmp. פוע) *to blow*, v. פועה.

Hif. *to make breathe, revive*. Ex. R. s. 1 (ref. to Ex. I, 15) שחיתה מפיעה את התינוק וכ' she revived the infant (blew air into it), when people said, it is dead. —[Deut. R. s. 1 מלכורי את מפיע some ed., read: מופיע, fr. גפע.]

פוע ch., v. פוע.

I (b. h.) pr. n. f. *Puah*, one of the midwives in Egypt. Ex. R. s. 1, v. פוע. h. Sot. 11<sup>b</sup>, v. פוע. Koh. R. to VII, 1, v. פוע; a. e.

II f. (פועה) *cry*, v. פועיה.

פועיה pr. n. m. *Po'irah*. Kidd. 66<sup>a</sup> פ' אלכור בן פ' a counsellor of king Yohanan (Jannai).

I m. (b. h. פועל; פועל) *work, achievement*. Midr. Till. to Ps. XLIV ed. Bub. פ' שפעלת שיצאו וכ' the work which thou didst accomplish, that they went forth from Egypt; Yalk. ib. 746. Ned. 62<sup>a</sup> לשם פועלם do things for the sake of their effect (for the good which is achieved through them (Treat. Der. Er. Zutta ch. II פועלן); [Rashi: לשם פועלם in the name of their *Maker*].

פועל m. (preced.) *laborer, hired man, employee*. B. Mets. II, 9 (30<sup>b</sup>) כפ' (בשל) if by taking charge of a lost animal he neglected his usual work to

**פִּיקוּחָא** f. = h. פִּיקוּחָא, *vacillation, weakness*. Midr. Sam. ch. XXIII (ref. to פִּיקוּחָא, I Sam. XXV, 31) [read:] אַמְרָה לִירָה



**פִּירִיָּא, פִּירִיָּא** ch. same, *bed*. Sabb. 118<sup>a</sup> (expl. פִּירִיָּא) (לינה) a bedstead and a cushion; B. Bath. 9<sup>a</sup>. M. Kat. 11<sup>a</sup> פִּירִיָּא וְלֹא לִישְׁתֵּן after fish, cresses and milk, let the body be laden but not the bed (walk but do

not lie down). Keth. 10<sup>b</sup> (etymol.) 'פ' שפירין וכ' the bed is called *puria*, because on it men multiply and increase; a. fr.—Yalk. Gen. 70 דהוּ מַגְנֵי אִירֵדִי לְלֵהָ (in Sodom) had a bed on which they let strangers sleep; Shh. 109<sup>b</sup> הוּרָא לְהוּ פּוּרְיָמָה (Ms. M. סוּרִימָה; Yalk. ed. Salon. בִּרְסִימָה, read: סִרְיָה.—Pl. פּוּרְיָמָה. Sabb. 121<sup>a</sup> sq. 'פ' אִירֵדִי לְהוּ ... לְרַב (Ms. O. סוּרִימָה) for R. J. and R. J. ... they brought couches in.

**פּוּרְיָמָה** m. = h. פּוּרְיָמָה, *litter*. Y. Keth. II, beg. 26<sup>a</sup> (expl. דִּינִימָה, Mish. I, 1) 'פ' ... רַבֵּן the Palestinian scholars call it *puryma*, v. דִּינִימָה. Cant. R. to III, 10 'פ' אִירֵדִי לְהוּ אִירֵדִי וְהָאִירֵדִי וְהָאִירֵדִי אִירֵדִי (Cant. III, 9) refers to the holy ark, and what does *appiryon* mean? A litter.

**פּוּרְיָמָה** m. (cmp. פּוּרְיָמָה = פּוּרְיָמָה) same, *litter*. Mekh. Mishp. s. 1, v. לְקַטְיָמָה.—[Num. R. s. 12; Cant. R. to III, 10 Mus., v. פּוּרְיָמָה] [Ποσειδών is a phonetic coincidence with our w.]

**פּוּרְיָמָה**, v. פּוּרְיָמָה.

**פּוּרְיָמָה** m. (v. preced. wds.) *canopy on a frame, bridal bed*. Targ. Y. Deut. XXXII, 50.—[Targ. Cant. I, 16, v. פּוּרְיָמָה I.]

**פּוּרְיָמָה** I f. *bed*, v. פּוּרְיָמָה II ch.

**פּוּרְיָמָה** II f. (preced.) [*frame*], *lid with rims, close-fitting cover* (corresp. to הוּסָה, v. Sifré Num. 126, quot. s. v. פּוּרְיָמָה). Targ. Y. II Num. XIX, 15 מִשְׁעָה 'פ' pasted-on lid (h. text פּוּרְיָמָה; Y. I מגופתה).

**פּוּרְיָמָה**, v. פּוּרְיָמָה.

**פּוּרְיָמָה** f. (פּוּרְיָמָה) *birds of prey*. Yalk. Ps. 820, v. פּוּרְיָמָה.

**פּוּרְיָמָה** f. (פּוּרְיָמָה II) *sheaf*. Targ. Y. Gen. XXXVII, 7.—Pl. פּוּרְיָמָה. Ib. (ed. Amst. 'פּוּרְיָמָה).—V. פּוּרְיָמָה II.

**פּוּרְיָמָה** m. (פּוּרְיָמָה) *piece of cloth, rag* used as a mask, *bandage* over the eyes. Tanh. Mishp. 19 בְּפִנְיָהּם 'פ' כְּנָן הַמַּוְרִים וְכַשְׁתַּעֲנוֹת גּוֹרְמִין חֹפ' נִגְלָה וְכ' and when man's sins bring it about, the mask is removed, and man becomes insane; Yalk. Ps. 772 פּוּרְיָמָה ... פּוּרְיָמָה (read: בְּפִנְיָהּ) and every one of them has a bandage over his eyes; Midr. Till. to Ps. XVII נָחַן פּוּרְיָמָה (ed. Bub. נִחְנָה); Yalk. Ps. 670 פּוּרְיָמָה (a confusion of פּוּרְיָמָה and פּוּרְיָמָה; Y'lamd. to Deut. II, 31, quot. in Ar. פּוּרְיָמָה ed. Koh. (oth. ed. פּוּרְיָמָה, corr. acc.).—Pl. פּוּרְיָמָה, פּוּרְיָמָה, פּוּרְיָמָה. Sabb. 66<sup>b</sup>, v. פּוּרְיָמָה. Yalk. Gen. 79 פּוּרְיָמָה לֵךְ פּוּרְיָמָה get thyself bandages (as for an ass in the tread-mill); v. פּוּרְיָמָה.

**פּוּרְיָמָה** m. (פּוּרְיָמָה; cmp. Hif. חָפַר) *one who breaks his promise, perfidious*.—Pl. פּוּרְיָמָה. Sifré Deut. 320 (synonymous with חָפַרְפָּחֵן); Yalk. ib. 945 פּוּרְיָמָה (some ed. פּוּרְיָמָה, corr. acc.).

**פּוּרְיָמָה** I m. *endowment*, v. פּוּרְיָמָה.

**פּוּרְיָמָה** II, **פּוּרְיָמָה** f. *oven*, v. פּוּרְיָמָה.

**פּוּרְיָמָה**, **פּוּרְיָמָה**, Kel. XI, 4, v. פּוּרְיָמָה 2.

**פּוּרְיָמָה**, v. פּוּרְיָמָה.

**פּוּרְיָמָה** f. (πόρπη) 1) *harlot*. Lev. R. s. 33 'פ' פִּלְאָה, v. פִּלְאָה I; Yalk. Dan. 1061. Cant. R. to III, 4 פִּגְרָה (corr. acc.), v. באִמִּי. 2) (cmp. Lat. adultera, adulterina, sub. clavis; v. Sm. Ant. s. v. Clavis) *skeleton-key*. Kel. XI, 4 הוּרִינִי Ar. ed. Koh. (ed. הוּרִינִי, הוּרִינִי).

**פּוּרְיָמָה** f. (an adaptation of furnus, φοῦρνος, as if from [the supplier], a stationary, large baking oven, contrad. to Tosef. Bets. III, 20; Bets. 34<sup>a</sup>. Pes. 31<sup>b</sup> 'פ' בֶּרֶז bread baked in the *purni* (large loaves). Ab. Zar. 35<sup>b</sup> 'פ' בֶּרֶז bread of an oven of a batch of a S'ah of flour; a. fr.—Kel. VIII, 9 פּוּרְיָמָה an earthen oven; Tosef. ib. B. Kam. VI, 17 פּוּרְיָמָה.

**פּוּרְיָמָה**, v. next art.

**פּוּרְיָמָה**, v. פּוּרְיָמָה.

**פּוּרְיָמָה** f. (preced. art.) *supply of bread, sustenance* (cmp. פּוּרְיָמָה אִירֵדִי וְכ' [read:] thy sustenance is baked for thee everywhere, v. אִירֵדִי; Yalk. ib. 115 פּוּרְיָמָה אִירֵדִי (corr. acc.).

**פּוּרְיָמָה**, Gen. R. s. 68 some ed.; Yalk. Gen. 119, read: פּוּרְיָמָה; v. פּוּרְיָמָה.

**פּוּרְיָמָה** m. (פּוּרְיָמָה I) *division, arrangement, order, proper time* (cmp. פּוּרְיָמָה). Sabb. 129<sup>b</sup> 'פ' דְּרַמָּה כָּל יוֹם וְכ' the order (proper period) for blood-letting is every thirty days; 'פ' דְּרַמָּה 'פ' דְּרַמָּה the order (proper day) for blood-letting is the first day of the week &c. Gitt. 37<sup>a</sup> (explaining פּוּרְיָמָה) the arrangement (institution) of a measure.

**פּוּרְיָמָה** m. (preced.) [*distributor, cmp. Lat. dispensator*], *manager, purser*.—Pl. פּוּרְיָמָה. Yoma 9<sup>a</sup> 'פ' מַא' פּוּרְיָמָה what does *parhedrin* mean? Managers (v. פּוּרְיָמָה). Yeb. 45<sup>b</sup> appointed him one of the collectors of Babylonia; Sabb. 154<sup>a</sup> בְּפִנְיָהּ דְּבַבְלָהּ; (Rashi פּוּרְיָמָה; Tosaf. פּוּרְיָמָה over the collectors of &c.).—[Gitt. 28<sup>b</sup>, v. next w.]

**פּוּרְיָמָה** m. (Pers. pursiṣh) *investigation paper, verdict*. nameh, Perl. Et. St., p. 36) פּוּרְיָמָה (ed. פּוּרְיָמָה, read: פּוּרְיָמָה before the verdict is signed.

**פּוּרְיָמָה**, **פּוּרְיָמָה** m. (פּוּרְיָמָה I, cmp. פּוּרְיָמָה) *distribution, arrangement, assessment, valuation* (h. פּוּרְיָמָה). Targ. O. Lev. XXVII, 2, sq. Ib. V, 15; a. fr.—[Denom. פּוּרְיָמָה q. v.]

**פּוּרְיָמָה**, v. פּוּרְיָמָה.

**פּוּרְיָמָה** I m. (פּוּרְיָמָה) *payment*. Targ. Y. Ex. XXI, 7 (ed. pr. פּוּרְיָמָה).—Pl. פּוּרְיָמָה, v. פּוּרְיָמָה.

**פירענא** II m. (preced.) [*payer*,] *avenger, executor*. Targ. Nah. I, 2 (h. text נָקָם). Targ. Y. Ex. XX, 5; a. e.—**פירענין**. Targ. O. Deut. XVI, 18 (ed. Vien. 'פִּרְ; h. text שְׂטֵרִים). Targ. II Chr. XXXIV, 13.

**פירענין**, v. **פירענא**.

**פירענוה** f. (preced. wds.) *retribution, reward*; esp. *punishment, divine visitation; evil dispensation, reverses*. Yoma 76<sup>a</sup>; Snh. 100<sup>b</sup>, a. e. פ' מידה מרובה ממידה פ' the measure of divine goodness is larger than that of evil dispensation. Ib. 102<sup>a</sup> עת דיהא מוּמְנִי לִפ' (not מזְמִן) there is a time designated for visitation (& of man's sins); לִפ' מקום there is a place designated for &c. Ab. I, 7, v. נָאֵשׁ; a. v. fr.—B. Bath. 14<sup>b</sup>, v. next w.—**פירעניו**. Ab. V, 8 שבעה מיני פ' (some ed. *sing.*) seven kinds of visitations come upon the world. Taan. 14<sup>a</sup> וְשֵׁאֵר כָּל מִינֵי פ' and all other calamities that threaten &c.; B. Kam. 80<sup>b</sup>. R. Hash. 18<sup>b</sup> אֲנִי פ' I count (the fast-days) according to the chronological order of the sad events (which they commemorate); a. fr.

**פירענוה** ch. same, 1) *repayment, reciprocity*. Targ. Prov. XIX, 17.—M. Kat. 22<sup>b</sup> Ms. M. (ed. **פירענא**, v. **פירענא**).—2) *punishment, evil dispensation*. Targ. Y. Deut. XXVIII, 24. Targ. Jer. XIV, 19; a. fr.—B. Bath. 14<sup>b</sup> וְכִי אֲרוּחֵי בִפ' we must not begin with evil events (not place the Book of Job at the head of the Hagiographa); ib. 108<sup>a</sup> (ref. to Mish. VIII, 1) אֲרוּחֵי בִפ' we must not place the case of evil (of parents surviving their children) first. Ib. 14<sup>b</sup> וְהִיא נִמְר' פ' Ms. O. a. R. (v. Rabb. D. S. a. l. note 2) but does not the Book of Ruth likewise contain a tale of evil dispensations? (*Ans.*) פירענוה דאיהי פ' דיהא דאיהי לה אחריה (Ms. H. (ed. פירענוה דאיהי which ends well; a. e.—**פירענין**. Targ. Ez. XXV, 17. Ib. XIV, 21 ed. Lag. (oth. ed. **פירענין**).

**פירענא**, v. preced.

**פירפא** m. (v. פִּרְ) *hook*.—**פירפא**, **פירפין**. Targ. Ex. XXVI, 6; 11 (h. text קִסְטִים); a. fr.

**פירפא**, **פירפא**, **פירפא** c. (φωφόρα, *purple*, esp. *purple cloak, royal garment*. Cant. R. to IV, 12 (expl. רַקְמָה, Ez. XVI, 10) פ' purple garments; Pesik. B'shall., p. 84<sup>b</sup> פורפירין; Lam. R. beg. (some ed. פורפירא). Ib. שְׁלִי פ' he rends his purple cloak (in mourning); ib. to II, 17 בוע פורפיריה (some ed. פורפירין corr. acc.), v. בוע. Ex. R. s. 30 שווא לבוש פ' (not מורפא) they criticised the cloak he wore. Deut. R. s. 7 פ' לְבוֹשׁ פ' put on my royal cloak. Esth. R. to III, 6 פ' כִּי יִשְׂרָאֵל הָיָה פ' שְׁהָקִיבָה the royal purple is sold, woe to him who sells, woe to him who buys it; שְׁהָקִיבָה (some ed. פורפירא) so Israel is the purple cloak, for the Lord is glorified through them; a. v. fr.—**פירפא**. Pesik. R. s. 10, v. פורפירא.

**פורפא**, **פורפא**, read: **פורפין**.

**פורפא** (פורפא) **פורפא** f. same. Gen. R.

s. 85, end בבליא פ' a Babylonian purple cloak; (Yalk. Josh. 18 פורפירא בבליקון. Lam. R. beg., v. preced. Midr. Till. to Ps. IX, 13 שְׁלִי פ' שְׁלִי פ' שְׁלִי פ' (with blood) on his purple; Yalk. ib. 645 פורפירא (some ed. פורפיר); v. next w.—**פירפא**, interch. with פורפא. Pesik. R. s. 10; a. e.

**פירפין**, **פירפין** m. (πορφύριον) same. Yalk. Ps. 869 (quot. fr. Y'lamd.) ... כְּרִיכֹל נוֹטֵל the Lord, as it were, takes of every (martyr's) life-blood, and dips his purple in it ... and when the day of judgment comes ... he puts on that purple and shows the body of every righteous man marked on it &c.; Yalk. Num. 785. Gen. R. s. 74 וְכִי (פירפין) וְהַעֲבִיר פ' מעליו וְכִי פורפין, פורפין, פורפין. Tanh. Ki Thissa 8; Lev. R. s. 2; Pesik. Shek. 16<sup>b</sup> (not ...); a. e.

**פירפא**, v. **פירפא**.

**פורפא**, v. preced. art.

**פירצמא** m. (v. next w.; sub. יין) *wine made of kernels*. B. Bath. 95<sup>b</sup> (Rashb.) פירצמין pl.; Ar. פירצמא; v. Rabb. D. S. a. l. note 8.

**פירצמא** m., pl. פירצמין, פירצמין, with anorg. r; cmp. פירצמא *kernels of grapes, a pomace of kernels*. Targ. O. Num. VI, 5 (ed. Vien. פירצמא); quot. Naz. 39<sup>a</sup>.—Ab. Zar. 34<sup>b</sup> וְכִי דִּמְרֵי פ' kernels sold by gentiles. Pes. 42<sup>b</sup> בְּרֵי' when the drink (חֲמֵד) is made of kernels. Ber. 38<sup>a</sup> אוֹ דֵּם קָאֵמְרָה (חֲמֵד) a drink made of kernels? Hull. 110<sup>a</sup> וְכִי over a fire made with kernels (cmp. סִפְלִי).

**פירקדן** m. (denomin. of פירקדן) *a blow on the back*. Y. Ber. II, 5<sup>c</sup> bot.

**פירקדן** m. a species of *peas*. Kil. I, 1 (Ms. M. פירקדן), expl. Y. ib. 27<sup>a</sup> top גוּלְפִּינָה.

**פירקופי**, v. פירקופי.

**פירקא**, **פירקא**, **פירקא** m. (פִּרְ) *redemption money, redemption; delivery*. Targ. O. Num. III, 46; 48, sq. Targ. Ps. XXXIII, 17. Ib. XCVI, 2. Ib. XCV, 1 פירקנא ed. Lag. (oth. ed. פירקא, corr. acc.); a. fr.—Y. Meg. I, 70<sup>c</sup> bot. וְהוּא פירקא there came release to the house of Israel; a. e.—V. פירקא.

**פירקנא**, **פירקנא** f. same. Targ. Ps. XLIV, 5. Ib. XXVIII, 8; a. e.

**פירקס**, v. פירקס.

**פירקא**, v. פירקא.

**פירקא** f. (פִּרְ, v. פִּרְ) *evil fate* (cmp. פִּרְ). Targ. II Esth. IX, 26 (ed. Frf. פירקא).

**פירקא** f. (preced.) 1) *fragment, portion*. Y. Ber. II, 5<sup>a</sup> bot. קָטַר פִּירְקִיָּה לְפִירְקִיָּה he tied his (R. Jacob's) portion to his own. Gitt. 34<sup>b</sup> וְכִי שָׂרָה פִּירְקִיָּה they called her Miriam, but a portion (some few people) called her Sarah; a. e.—2) *a little*. Kidd. 70<sup>a</sup>, v. גוּלְפִּינָה. Gitt. 56<sup>b</sup>,

v. הַצֵּלָה. Ib. until his (shrunk) bowels gradually extended. B. Mets. 118<sup>a</sup>; a. fr.

**פּוֹשֵׁת** (cmp. נָפַשׁ) *to breathe; to rest one's self*. Sabb. 5<sup>b</sup> he stood still in order to rest, opp. לְפָנֵי to adjust his load; B. Kam. 31<sup>a</sup>; a. e.

**פּוֹשֵׁת** ch. (preced.; b. h. פּוֹשֵׁת) [to be blown up.] *to expand, grow larger, increase; to remain over*. Targ. O. Gen. XXVI, 22 (ed. Berl. וַיִּפְשֵׁט, v. infra).—Part. פּוֹשֵׁת, פּוֹשֵׁת, pl. פּוֹשֵׁת, Targ. Cant. VI, 11. Ib. I, 16.—Keth. 108<sup>a</sup> there remained with him &c. Taan. 20<sup>b</sup> there remain fifty; a. fr.—Lam. R. to II, 2 אֵין אֵין with them, too, it did not prosper well, i. e. they did not end well (Y. Taan. IV, 69<sup>a</sup> נִפְשָׁתָא טַבָּאָר).

*cf.* פּוֹשֵׁת *to enlarge, increase*. Targ. Ps. CV, 24. Targ. Job XXXVI, 24 (הַפִּישׁ (not הַפִּישׁ). Targ. Y. (a. O. ed. Berl.) Gen. I. c. וַיִּפְשֵׁט he will increase us (h. text וַיִּפְשֵׁט); a. e.—Sabb. 32<sup>a</sup> הַפִּישׁ הַרְדֵּם (Ar. הַפִּישׁ Pe.), v. מִתְקַרֵּן; Yalk. Gen. 31; a. e.—V. נִפְשָׁתָא.

**פּוֹשֻׁתָּה**, v. פּוֹשֵׁתָּה.

**פּוֹשֻׁחָה**, v. next w.

**פִּשְׁפָּשׁ, פִּשְׁפָּשׁ** m. (פִּשְׁ, cmp. פִּשַׁח *to split, part*) [spread fingers,] *hand-breadth, palm* (cmp. פִּרְסָה II). Targ. Ex. XXV, 25 (Y. II טוֹפָה). Ib. XXXVII, 12 (not פִּשְׁפָּשׁ). Targ. Ez. XL, 5. Targ. Y. Lev. XXIII, 42 (ed. Diehrenf. פּוֹשֵׁתָּה; a. fr.—Gen. R. s. 16 Ar., v. קוֹרְטָא.—Pl. פּוֹשֵׁתָּה, פּוֹשֵׁתָּה. Targ. I Kings VII, 9 (projections, caves; h. text פּוֹשֵׁתָּה). Targ. Y. Lev. I. c. (ed. Diehrenf. פּוֹשֵׁתָּה); a. e.—Y. Succ. III, beg. 53<sup>c</sup> פִּשְׁפָּשׁ large (wide) hand-breadths; a. small (narrow) handbreadths (v. דִּקְרִין, טַפָּחָה). Bab. ib. 5<sup>b</sup>; a. e.

**פּוֹשֵׁשׁ**, v. פּוֹשֵׁשׁ.

**פּוֹשֵׁשׁ** m. = פּוֹשֵׁשׁ. Yalk. Dan. 1062 נִסְאָה כְּטִינָה פִּשְׁפָּשׁ (some ed. פִּשְׁ) Neb. the dwarf, the stump, as big as the palm of the hand (prob. to be read פּוֹשֵׁשׁ, cmp. אֶצְבָּעִי, v. קוֹרְטָא).

**פּוֹשֵׁשׁ, פּוֹשֵׁשׁ** m. (prob. = קָצָא *large tail*) raven. B. Bath. 73<sup>b</sup> אֵין פִּשְׁפָּשׁ (Ms. M. אֵין פִּשְׁפָּשׁ) a raven came and swallowed the snake.

**פּוֹשֵׁר** m., pl. פּוֹשֵׁרִים, tepid (water), v. פִּשֵּׁר.

**פּוֹשֵׁרָה**, v. פּוֹשֵׁרָה, pl. פּוֹשֵׁרִין.

**פּוֹשֵׁרָה** m. (פִּשֵּׁר) = h. פִּשֵּׁר, solution, interpretation. Targ. Gen. XL, 5. Ib. 8 פּוֹשֵׁר חֲלִמִיָּה Y. a. O. ed. Berl. (some ed. פּוֹשֵׁר only, corr. acc.); a. fr.

**פּוֹשֵׁתָּה** pr. n. m. *Pushtabna*, name of a tall man. Num. R. s. 9 (ed. Leipz. פּוֹשֵׁתָּה); Nidd. 25<sup>a</sup> top פּוֹשֵׁתָּה (read: פּוֹשֵׁת; Ar. פּוֹשֵׁתָּה). [Tosaf. to Nidd. l. c. an official title.]

**פּוֹת**, Tosef. Ter. VII, 16 מִפּוֹתֵיהֶם Var. ed. Zuck., v. פּוֹתֵיהֶם.

**פּוֹת** f. (= חֲפֵה, cmp. חֲפֵה = חֲפֵה) *scraper, strigil*. Tosef. Kel. B. Mets. II, 12 חֲפֵה של ו' ed. Zuck. (Var. סִפֵּה, R. S. to Kel. XII, 6 חֲפֵה, read: חֲפֵה) the metal scraper in private houses, contrad. to אֲוִלִּירִין.

**פּוֹתָה** f. = h. פּוֹתָה. Sabb. 66<sup>b</sup> (ref. to the use of *puah* as a prophylactic) נָפַל פִּי בְּבִירָא the *puah* has fallen into a pit (it has fallen into desuetude).

**פּוֹתָה** f. (b. h. פּוֹתָה pl.; v. פּוֹתָה) *socket of the door-pin*. Kel. XI, 2 שְׁחַתָּה הַצִּיר ed. Dehr. (oth. ed. פּוֹתָה) the hole under the hinge; Num. R. s. 12 (expl. פּוֹתָה, I Kings VII, 50) זֶה פּוֹתָה ו' (some ed. פּוֹתָה) this is (what the Mishnah Kel. l. c. calls) &c.—Pl. פּוֹתָה. Pesik. R. s. 6.

**פּוֹתָה** m. (פּוֹתָה) *opening, aperture*; פִּי פּוֹתָה an aperture a hand-breadth wide. Ohol. III, 6 בִּפְּיָה the aperture required in the case is a hand-breadth wide. Ib. 7 יֵשׁ בִּפְּיָה if it (the gutter) is a hand-breadth wide, and its outer end is of the same size &c. Ib. XIII, 2 שְׁעוֹרָה בִּפְּיָה the standard measure is the width of &c.; a. fr.—Tosef. ib. X, 2, a. fr. פּוֹתָה טַפָּחָה (fr. פּוֹתָה) *width*.

**פּוֹתָה** f. (פּוֹתָה) 1) *lock*. B. Bath. VI, 5 זֶה עִישָׁה לִּי פִּי this one (the owner of the well) has the right to put on a lock, and so that one (the owner of the house) has. Kel. XIII, 6, v. קָה; a. fr.—Pl. פּוֹתָה. Tam. III, 7. Mekh. B'shall. s. 1 וְיֵרִים הֵיוּ לָהֶם לִפְּיָה (the rocky forms) had eyes in place of locks (?).—2) pl. פּוֹתָה *hinges, socket and pivot*. Num. R. s. 12 (expl. פּוֹתָה, I Kings VII, 50) אֵלֵינוּ פִּי it means the hinges (sockets and pivots); Cant. R. to III, 10 חֲפִירָה read: חֲפִי, v. קָה; Pesik. R. s. 6 רִבְלִיטֵין the pegs (pivots) of the hinges.

**פּוֹתָה** m. (פּוֹתָה) *width*. פּוֹתָה, v. טַפָּחָה. Tanh. Bo 14 [read] וּפְתוּחָהּ של רִצּוּעָה the width of the strap.

**פּוֹתָה, פּוֹתָה** ch. same, 1) *width*. Targ. Ex. XXVI, 8; a. fr.—Yeb. 63<sup>a</sup> לִפְּיָה Rashi (ed. פּוֹתָה) widthwise (of the field); a. e.—2) *enlargement, delivery*. Targ. Ps. CXVIII, 5 Ms. (ed. Wil. פּוֹתָה; ed. Lag. פּוֹתָה).—3) *the wide, open road, proper conduct*. Y. Keth. VII, 31<sup>c</sup> וְלֹא תִרְצִי בִּישׁוּרָה and not choose the open road (behave with propriety).

**פּוֹתָה** m. (v. Löw, Pfl., p. 315) *pennyroyal (Mentha pulegium)*. Sabb. 109<sup>b</sup> (expl. רִצּוּעָה, ib. XIV, 3) פּוֹתָה (Ms. M. פּוֹתָה, Ar. פּוֹתָה, v. Rabb. D. S. a. l. note), v. רִצּוּעָה.

**פּוֹתָה**, v. פּוֹתָה.

**פּוֹתָה** m. = פּוֹתָה, a piece of bread. Y. Ab. Zar. III, 41<sup>a</sup> bot., v. פּוֹתָה.

**פִּזָּה** m. (b. h.; פִּזָּה) [glistering,] 1) *fine gold*; 2) name of a jewel. Yoma 44<sup>b</sup> sq. (expl. בִּיזָּה, I Kings X, 18) שְׁדוּמָה because it resembles the *paz*. Midr. Till. to Ps. OXIX, 127 וְהָיוּ לִיּוֹם הַדִּין because money and gold and fine gold cannot stand up (as defense) on the day of judgment. Gitt. 58<sup>a</sup>, v. גִּבְנָה. Ex. R. s. 8; Tanh. Vaera 8 כֶּהֱם פִּזָּה fine gold; a. e.

פח II m. (b.h.; נִפְחַ, cmp. פָּחַם) *coal*.—Pl. פָּחִים. Gen. R. s. 51 (expl. פָּחִים, Ps. XI, 6) גִּמְרִין וּמַצְדִּין *coals and snares* (v. preced.); Yalk. ib. 85.

**פח** III m. (נפח) *blowing*.—*Pl.* פחים (only in connection with צנים, v. צנה III.—[For פחי נפש, v. פחי.]

**פחא** ch. = פח I. Targ. Ps. CXIX, 110 (Ms. 'פח). Ib. CXL, 9 (ed. Wil. 'פ). Targ. Prov. VI, 5 'פ; a. e.—Arakh. 19<sup>a</sup> (prov.) סבא בביחא פאחא בביחא וכו' (Var. in Rashi פחא) an old man in the house is a snare (an obstacle) in the house, an old woman in the house is a treasure in the house.—*Pl.* פחין, פחרי, פח. Targ. Job XXII, 10 (ed. Wil. 'פח). Targ. Ps. CXXIV, 7 (ed. Wil. 'פ); a. e.

**פחא** m., pl. פחין (נפח or פוח) [*puffing at*], *despising* (cmp. Ps. X, 5); בר פ' a contemptible person, scamp: Y. Ber. II, 5<sup>c</sup>. Ib. IX, 13<sup>d</sup>; Y. Snh. XI, 30<sup>c</sup> top; Cant. R. to II, 5. Koh. R. to XI, 9. Ib. to II, 20; Lev. R. s. 25 בר פ' a worthless woman.

**פחא**, v. פחרי.

**פח** (b. h.) [*to breathe, pant*], *to fear*; *to be anxious*. Esth. R. to V, 1 למח תפחרי why art thou afraid? Midr. Till. to Ps. XIV וכו' שלא פחרו מן וכו' that they were not afraid of the Lord; a. e.

*Nif. פחור* to be frightened, excited. Esth. R. to IV, 15 וריחה מחריראין ומורעוין Cant. R. to III, 8 וריחה מחריראין ומורעוין afraid, trembling, and excited; a. e.

*Hif. פחור* to frighten. Num. R. s. 16 לשמבקשין להפחירו when they want to frighten the child, v. רצצעה; a. e.

*Pl.* פחור same. Part. pass. מפחור; pl. מפחורים. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 19) לא מפוזרים ולא מפחורים neither scattered, nor frightened.

*Hithpa.* פחור, *Nithpa.* פחור to be afraid; to be joyously excited; to await with anxiety. Pesik. R. s. 15 and they were neither afraid, nor excited; Yalk. Ps. 795. Deut. R. s. 1, end מחריראין ומורעוין trembled and were afraid of you. Ab. d'R. N. ch. IX וכו' שיהא לבו של אדם מפחור וכו' that a man's heart should be afraid (of an evil occurrence) every day. Gen. R. s. 48 וכו' מה מפחור לומר איזו פרוקופי וכו' the one is excited thinking what the distinction will be which the king is to confer upon me; וכו' ואומר איזה דין וכו' and the other is excited thinking what the judgment will be &c.; Yalk. Is. 304. Tanh. Lekh 15 על הטוב וכו' you will be excited with joy over the good which is reserved for you (ref. to ופחדו, Hos. III, 5). Cant. R. l. c.; a. fr.

**פח** ch. same. Part. pass. פחור. Targ. O. Deut. XXVIII, 66 (ed. Berl. a. oth. חיה).

*Pa.* פחור same. Ber. 60<sup>a</sup> חויה דקא מפחור (Ms. F. פחור) he saw that he was in fear; ib. קא מפחור Ms. M. (differ. in ed.) why art thou afraid?; Yalk. Job 897; Yalk. Is. l. c. מפחור (Part. pass.). Pes. 111<sup>b</sup>, sq. מפחור will be in fear (without knowing why); a. e.

**פח** m. (b. h.; preceded.) *fear*. Esth. R. to IV, 6 ורעד פ' fear and trembling. Yalk. Ex. 181 פחם עליהם the dread of them fell upon them. Gitt. 70<sup>a</sup> ... שלשה דברים פ' three things break a man's energies, they are, fear, travel, and sin. B. Bath. 10<sup>a</sup> שוברי פ' a body

is strong, fear breaks it; קשה יין מפחור fear is strong, wine drives it out; a. e.

**פחא** ch. same. Targ. Esth. VIII, 17; a. fr.—[Targ. Y. Lev. XIV, 50 דפחור ed. Amst., v. פחור.]—Sot. 20<sup>b</sup>, v. פחא גברא בהחורא פ' נמי יחייב this man, too, lives in that fear, i. e. that is the very thing that troubles me. B. Mets. 66<sup>b</sup> קא פחוריה perhaps he drinks to break his fear (to get courage)?; Taan. 13<sup>b</sup> פחוריה some ed. (corr. acc.).—[V. פחורין.]

**פח** f. (b. h.) same. Koh. R. to III, 11 (ref. to דעלם ib. 'the unknown') פחוריה של מלאך וכו' the fear of the angel of death has he (the Lord) put into their hearts; Midr. Till. to Ps. IX, 1 (ed. Bub. פסידורו; Yalk. ib. 642 פסידורו, corr. acc.).

**פחור**, Num. R. s. 18 פחורין, v. סכרה.

**פחור**, **פחורין** m. pl. (פחור, cmp. פחורין) [*blown up, balls*] testicles. Targ. O. Lev. XXI, 20 (ed. Berl. פחורין); Y. פחורין. Targ. Job XL, 17 (Ar. s. v. וכן ed. Koh. פחורין, some ed. פחורין).

**פח** m. (b. h.; = בעל פ', v. Del. Assy. Handw. p. 519; פח to be large, cmp. סגן; cmp. פוש a. פוש) *grandee, high officer, governor*. Y. Bets. IV, 62<sup>c</sup> (R. Hija addressing Rab) פ' אחריהם son of nobility, follow them (the example of thy kindred).—*Pl.* פחור. Bicc. III, 3 חפ' הסגנים the grandees, the chiefs, and the treasurers (of the Temple) went out to meet them. Num. R. s. 14; a. e.

**פח**, *pl.* פחורא ch. same. Targ. II Chr. IX, 14 ed. Beck (oth. ed. שלשני).

**פחורין**, v. פחו.

**פחור** pr. n. m. *Pahorah* (Potter). Y. Sot. IX, 24<sup>a</sup> bot.; Y. Maas. Sh. V, end, 56<sup>d</sup> פ' אלעור בן פ'.

**פחורא** pr. n. pl. *P'horta* (Pottery), a suburb of Tiberias. Y. Erub. V, 22<sup>b</sup> bot.

**פחור** m. (פחור) [*diminished*], 1) a small quantity. Y. Dem. I, 21<sup>d</sup> bot. פחור מאכל (not מאכל) a small quantity of food (corresp. to ib. I, 2 מעוט).—2) (adj. a. adv.) *lesser, less*. Men. XI, 9 פחור אין פ' משנים 9 no less than two days (after being baked); ib. פחור אין פ' חמש ויום ויום ויום no less than nine days, nor more than eleven; Pes. 47<sup>a</sup> פחור אין פ' לא פ' no less (than nine), nor more (than eleven). Mag. 21<sup>b</sup> 'וכ' אין משיירין בפרשה פ' in distributing the readings of a Scriptural portion we must leave for the last reader no less than three verses; a. v. fr.—*Fem.* פחורא. Tosef. Kel. B. Mets. XI, 1 וכו' פ' שנים שריא פ' contains less than &c.; a. fr.—*Pl.* פחורא. Keth. I, 2 פ' פחורא when they were less than three years and one day old; a. fr.—3) *inferior*. Tanh. T'rum. 7 נחשת כופר 'copper' (Ex. XXV, 3) corresponding to the Greek (Syrian) empire, which was the meanest of all of them; a. fr.

**פחור**, Tosef. Kel. B. Bath. VII, 3, v. פוחה.

*Nif.* נִפְּחָם, *Hithpa.* הִתְפַּחֵם, *Nithpa.* נִתְפַּחֵם to be blackened. Yalk. Num. 764; Yalk. Cant. 982 נִפְּחָם נִתְפַּחֵם became black through exposure to the sun, v. מִלְּפָנֶיךָ. Gen. R. s. 18

השנים מפני הנשים פני הנשים מפני השנים the faces of the (Jewish) women had become black &c. Ib. s. 19, beg. ... ככלי פשוט (a scholar's reputation is) like the fine linen clothes from Bethshan, if they are in the least stained, they are ruined; Koh. R. to I, 18 וכלי פשוט (Kal). Deut. R. s. 1 ונפחמו ידיו and her hands were soiled with soot; מתפחם ... אם מקנתה if she wipes her hands on the wall, the wall will be soiled; a. fr.

פחם, v. פחם.

**פחם** m. (b. h.; פחם or פחם) that which is used for kindling, charcoal. Sabb. II, 5 פ' פחם פ' פחם because (by extinguishing the light) he makes kindling material, i. e. prepares the wick for easier lighting (v. חבב). Ib. 31<sup>b</sup>. Koh. R. to IX, 8 נפת לפחמו the smith (the charcoal-burner) turns to his coal. Ib. to VII, 1; Yalk. Josh. 35, v. פוץ; a. fr.—Pl. פחמין, פ' Tosef. Maas. Sh. V, 13; Y. ib. V, beg. 55<sup>d</sup>, v. פחם. Tosef. Bets. III, 14 פ' פחם אין עושין פ' פחם you must not make charcoal (prepare kindling material) even for immediate use (on the Holy Day). Mikv. IX, 2 פ' פחם one must not immerse a kettle with remnants of coal in it (which had been put there to be extinguished in water), unless one washes it again, Maim.; [oth. opin.: with the soot on it, but he must scrape it off]. Koh. R. to I, 8 מלאה ... אותה חמץ לכי ... האיש ועל אותה חמץ לכי ... האיש ועל אותה חמץ לכי go ye and pray for this man (me), and for this bag formerly filled with precious stones and pearls, and now with pieces of coal; a. e.

**פחמי** m. (preced.) charcoal-burner, also smith. Ber. 28<sup>a</sup>, v. זכר; (Y. ib. IV, 7<sup>d</sup> top עביר מחמין making needles).

**פחם** (comp. פחם) [to drive into,] 1) to batter, beat out of shape. Ab. Zar. IV, 5 פ' פחם פ' פחם if he smashed the face of the idol, although he did not lessen its substance. Ib. 42<sup>a</sup>. Lev. R. s. 7, beg. שריה אורן נכסל Aaron took a hammer and smashed it (the golden calf) in their presence; Yalk. ib. 479 ופחמו ... ופחמו ... ופחמו (corr. acc.); Yalk. Prov. 946 פחמו (corr. acc., or פחמו); a. e.—2) (of liquids) to dash into, to cause commotion, stir up. Ab. Zar. 72<sup>b</sup> פחמו פחמו his bowl, which was filled to the brim through a syphon, pressed the wine back into the tube and thus stirred the whole mass up; ib. 56<sup>b</sup> (I may also say) פחמו פחמו the vat into which the net (פחמון) was thrown set the wine in commotion.—Chald. v. פחש.

**פחרא** m. (preced.) potter. Targ. Is. XXIX, 16. Ib. XXX, 14 (not פחרא); a. e.

**פחש** h. פחש. Part. pass. פחש flat-nosed. Targ. Y. Lev. XXI, 18 Ar. (ed. ברושמה; h. text פחש).—Gen. R.

s. 53 פחש פחש if I put my finger on him, I smash him; Yalk. Deut. 810 פחש פחש.

**פחור** 1) to hollow out, dig. Bets. IV, 4 (32<sup>a</sup>) פחור פחור (Mish. פחור, corr. acc.) you must not hollow out a lump of clay to make it a candlestick (on the Holy Day). Ib. 3 פחור פחור he may start to dig out (take out closely packed fruit), v. infra. Mikv. IV, 5 פחור פחור they hollowed it out (widened the aperture in the rock through which the water came forth); Y. Yeb. I, end, 3<sup>b</sup> (Bab. ib. 15<sup>a</sup> פחור פחור). Mikv. I. c. פחור פחור (ed. Dehr. a. Mish. ed. פחור פחור) until the larger portion of the aperture is chiselled out; Y. Yeb. I. c. פחור פחור; Bab. ib. I. c. פחור פחור; a. e.—2) to diminish, lessen, decrease, opp. חוסר. Mekh. Yithro, Bahod., s. 2 פחור פחור ולא חוסר and to which you must not add. Sabb. 21<sup>b</sup> פחור פחור one kindles one light less every night. Meg. IV, 1, sq. פחור פחור we call up no less (than the number named) nor more. Y. Yeb. IV, 6<sup>a</sup> bot. פחור פחור a sheass, if short (whose period of pregnancy is the shortest possible) gives birth not earlier than a lunar year from conception, if long, not later than a solar year; Y. Nidd. I, 49<sup>b</sup> top. Pes. X, 1 פחור פחור and they must give him (the poor man) no less than four cupfuls of wine. B. Kam. 85<sup>b</sup> פחור פחור (not פחור) if the idleness enforced by being wounded has also the effect of lessening his value (if he were to be sold as a slave). Shek. V, 4 פחור פחור Y. ed. (differ. in Mishn. ed.) if money is missing, the loss is his. Tanh. R'eh 10 פחור פחור הוא עשרה ופחור פחור he gave ten measures less as tithe, and it (the field) yielded one hundred less; Yalk. Deut. 892; a. v. fr.—[Tanh. I. c. פחור, v. next w.]—V. פחור.

**פי** same, 1) to diminish, lessen. Ter. IV, 4 פ' פי פ' פי (Y. ed. פחור) if he set aside as Trumah ten fractions less (than 1/50, i. e. 1/60), or ten fractions more (i. e. 1/40), Maim.; [R. S. if he reduced the divisor by ten (i. e. set aside 1/40), or increased the divisor by ten (i. e. set aside 1/60); Y. ib. 42<sup>d</sup> bot. פחור פחור.—2) to be diminished, lose. Lev. R. s. 2 פ' כבוד פ' כבוד has my glory or my majesty lost anything &c.?

**Nif** פחור 1) to be hollowed out, broken through. Yeb. 15<sup>a</sup> פחור פחור, v. supra. Hull. 45<sup>a</sup> פחור פחור if a piece of the windpipe is broken through in the shape of a door (split on three sides and attached by the fourth side). Bets. IV, 3 פחור פחור a room which was packed with fruits and closed up (with bricks), and which was burst open (the bricks giving way to the pressure), v. supra.—2) to be reduced in size, numbers &c.; to be lowered. Succ. 18<sup>a</sup> פחור פחור a building which has been reduced (the walls of which have given way partly). Sot. 5<sup>a</sup> bot. פחור פחור כל אדם ... לבסוף פחור every man in whom there is haughtiness, will finally be lowered; a. e.

**Hif** פחור 1) to lessen, wear out, damage. Y. B. Mets. II, 8<sup>d</sup> top פחור פחור ... מפני שמפחור פחור if one found copper vessels (keeping them until the owner be found), he may use them for hot water, but not over fire, because he wears them out; (Bab. ib. 30<sup>a</sup> פחור פחור; a. e.—2) (denom.



**פְּחָתָא** [פְּחָתָא, פָּחַת] *Ich. same, 1) cavity, pit.* Targ. Jer. XVIII, 20; 22 (ed. Lag. a. oth. פְּחָתָא).—*PI.* פְּחָתָא. Targ. O. Lev. XIV, 37 ed. Berl. (oth. ed. פְּחָתָא; h. text שְׁקֵירוֹת).—2) *depreciation, decrease, loss.* B. Mets. 70<sup>a</sup> שָׂקִיל אַגְרָא וּשְׂקִיל פ' he charged a compensation for the use of the vessel, and an indemnity for the loss (by wear and tear). Ib. אִי אַגְרָא לֹא פ' וְאִי פ' אַגְרָא if you take payment for the use of the vessel, you must not charge for wear and tear &c. Y. Ned. IX, end, 41<sup>e</sup> תְּרַחַם פְּחָתָא בֵּה let a decrease come over it (may his wealth be reduced). Koh. R. to XI, 9 אֵרִיד לֵפ' go to ruin!—3) (transf.) *degraded person.* Gen. R. s. 36 (ref. to Gen. IX, 18 אָבִי אָבִיר דֵּפ' the father of the degraded. Ib. s. 99 (ref. to Gen. XLIX, 5) אֲדָרִים דֵּפ' 'brothers' of the degraded (Dinah, with ref. to Gen. XXXIV, 25) ..., but no brothers to Joseph.

פִּתְחָא II f. *breath*, v. פִּתְחָא I.

I. פתחא, v. פתחא.

**פְּחָתִי** m. pl. (v. פְּחָתָה) *noblemen*. Sabb. 3<sup>b</sup>; Ber. 13<sup>b</sup>, a. fr. בִּרְ פ' (R. Hiya addressing Rab) son of great ancestors (Var. in Ar. פְּחָתִי; Y. Bets, IV, 62<sup>c</sup> בְּנֵי פְּחָתָה).

**פִּתְחֵי** *testicles*, v. **פִּתְחֵי**.

**בַּר פַּטָּה** pr. n. *Bar Patta*, name of a family. Y. M. Kat. III, 81<sup>d</sup> bot.

פּוֹדְגֶרוֹס, v. פּוֹדְגֶרִימוֹס.

פִּטְדָּה m. (b. h.) *pitdah*, name of a jewel in the high priest's breast-plate. Ex. R. s. 38, end. Num. R. s. 2.

**פְּמוֹזֵרוֹת** f. pl. (= פֶּזֶר; v. פֶּזַר) *stems of figs*. Ab. Zar. I, 5 (13<sup>b</sup>) וּפְמוֹזֵרוֹתֵיהֶן בְּנֵת שׁוֹת (Y. ed. בַּפ; Bab. ed. וּפְמוֹזֵרוֹת, v. Rabb. D. S. a. l. note 300) *white figs on their stems*; ib. 14<sup>a</sup>.

פֶּטֶלְרָא v. פֶּטְרֵלְרָא

פִּיט' v. sub, פִּיטִימָא, פִּיטוּם

I. פֿרִיטֶמאַ v. פֿאַרמאַ

פְּמוּמָה or פְּמוּמָה, v. פְּיִטְמוּמָה.

פֶּטֶר, v. פִּמְרָה, פִּמְרָה.

**פְּטוּר** m. (פֶּטַר) *discharge, exemption*, opp. חַיִּיב. Sabb. 2<sup>b</sup>, v. חַיִּיב. Y. Peah II, beg. 16<sup>d</sup> פִּיטָא ... בִּפְּיָא דַּמֶּר and what R. Johanan said was meant in reference to being exempt from Peah. Y. Hall. III, 59<sup>a</sup>, v. חַיִּיב. Cant. R. to IV. 4 חַיִּיב בֵּין פְּטוּר וּבֵין חַיִּיב. Between exemption and conviction; a. fr.

**פְּטוּרָה** ch. same.—*Pl.* פְּטוּרֵי. Sabb. 2<sup>b</sup>; Shebu. 5<sup>a</sup>  
וְפְּטוּרֵי הַחַיִּיבִים the cases of conviction and those of exemption  
(from punishment); a. e.

פִּיט' v. sub, פִּטְמָה, פִּטְמִין, פִּטְמִיר, פִּטְמִירָה

**פִּפְּוֹנָה** f. (פִּפְּוֹנָה *a*) to break; *b*) comp. מִלֵּל, to talk; v. פִּפְּוֹנָה *talkative, flippant*. Lev. R. s. 32 (play on שְׂלֵמִית, Lev. XXIV, 11) פִּפְּוֹנָה הָיְתָה שָׁם לִךְ רַ' she was flippant (pert) in greeting men, 'peace to thee, peace to you'; Yalk. ib. 657 פִּפְּוֹנָה.

**פִּטְמָה** f. h. same, *gossip*.—*Pl.* פִּטְמוֹת. Deut. R. s. 6  
(v. פִּטְמִיּוֹת).

**פְּטֻרָה, פְּטֻרָא** m. (= פטרט, with formative כּ) [the discharger,] *rectum*. Lev. R. s. 3 **לברא** and from the rectum it is discharged; Koh. R. to VII, 19 **ומפטורא** **לעוקרא**, v. עוקא II; Yalk. ib. 976 **פטרבה**.

**פָּטַר**, *Pa. פָּטַר* (comp. פָּצַע, פָּטַר) 1) *to break, burst*. Targ. Y. II Gen. XLIX, 22 פָּטַר (חָבַר).—2) *to relieve*. Sabb. 140<sup>b</sup> לִירָה דִּמְפָּטָא when it will relieve him (from buying a new shirt) for a whole year (v. Rashi a. l.; Ms. O. כִּי דִּמְפָּטָא, v. Rabb. D. S. a. l. note 50).

**פְּטִירָה** m. (v. פְּטִירָה) *babbler*. Arakh. 16<sup>b</sup> הוא עושה מעשה פ' he (the leper) does the work of a babbler (speaks evil of men), therefore the Torah said, let him offer a babbler (a chirping bird) as a sacrifice; Yalk. Lev. 559. Gen. R. s. 93 'וכ' אהו רש באהרן פ' I see, thou (Jadah) art the talker; is there among thy brothers a talker like thee?; Tanh. Vayigg. 5 'ואחא... ואחא I see in my cup that there are older men among thy brothers, and yet thou art the talker?—V. דבֿרן.

**פְּטִירָה**, Yalk. Jon. 550 'אמר פ' read: אִפְסְרִינִיחַ, v. אִפְסְרִינִיחַ.

**פְּטִירָה**, Y. Snh. X, 27<sup>d</sup> top של מלכים ב'פ' read: בִּאִפְסְרָא.

**פְּטִירָה**, v. פְּטִירָה.

**פְּטִירָה**, v. פְּטִירָה.

**פְּטִירָה** f. (a denom. of *πάτελλα*, *patella*, otherwise not recorded) *a dish, course*. Lam. R. to III, 16 'דא מירי ו' a course that you offer us once, you must not offer again. Ib. מכל פ' חד פ' (Ar. פס) he ate of every course a piece. Ib. פטיריקי מחדא פטיריקי... of each dish you took one little piece. Gen. R. s. 74 'אחא פטיריקי טב דא נטיב ליה (Ar. ed. Koh. (ed. פטיריקין) when we had a good dish, he (Laban) took it; Yalk. ib. 130 פטיריקין.—Pl. פטיריקין. Lam. R. l. c. (Ar. פטיריקין).

**פְּטִירָה**, Tosef. Keth. IX, 2 'שטר פ' ed. Zuck., v. פִּיטְרָה. Yalk. Deut. 944 'בן הפ' v. פִּיטְרָה.

**פְּטִירָה** I m. (פִּטְרָה) 1) *fat, fattened, stout*; (noun) *fatling*. Targ. Jud. III, 17 (h. text בריא). Targ. II Sam. VI, 13. Targ. I Sam. XXVIII, 24; a. fr.—Pl. פטירין. Targ. I Kings V, 3 'עופים פ' (ed. Lag. sing.). Targ. Ez. XLV, 15 Kimhi (ed. Lag. פטירין; ed. Wil. פטירין); a. fr.—Y. Peah I, 15<sup>b</sup> bot. 'הרנגולין פ' *fattened chickens*; Y. Kidd. I, 61<sup>b</sup> 'פִּטְרָה (fem.). Y. Meg. IV, 74<sup>d</sup> bot. 'בני חורין פ' (ר) *ordered a translator* (of 'דוהרים ו', Lev. I, 14) who read 'fatlings and young doves' to take it back (and correct); a. e.—Fem. פטיריקא, פטיריקא. Targ. I Chr. IV, 40; a. e.—Lam. R. to I, 1 (רבר) a *fattened hen*; a. e.—Pl. פטיריקא, פטיריקא. Targ. O. Gen. XLI, 2 (Y. פִּטְרָה). Ib. 5; a. fr.—Y. Kidd. l. c., v. supra.—2) *perfumed*. Esth. R. to I, 3 (in Hebr. diction) 'לא יצאח ידי קנולח פ' *did you perhaps fail to provide perfumed (good) oil for the lamps?*, opp. פטרים.

**פְּטִירָה** II f. (v. פִּטְרָה) *extension, length*.—Pl. פטירין. Targ. II Esth. III, 8 (corresp. to דבֿלים, II Sam. VIII, 2).

**פְּטִירָה** III pr. n. f. *Patfima (Fatima)*, name of Ishmael's second wife. Targ. Y. Gen. XXI, 21; v. פִּרְשָׁא.

**פְּטִירָה** f. = *ה. פִּיטְרָה, wine jar*. Lam. R. to III, 16 ומורא פ' ו' and of each jar you drank one cup.

**פְּטִירָה**, v. פִּיטְרָה.

**פְּטִירָה**, v. פִּיטְרָה.

**פְּטִירָה** m., **פְּטִירָה** f. (פִּטְרָה) *[free from admixture,] 1) pure, plain, clear*. Targ. Ez. XIII, 10, sq. טין פ' דלא חבן (h. text הפל).—Gitt. 86<sup>a</sup>, v. חרורי.—2) *unleavened; unleavened bread*. Targ. Ex. XXIX, 2. Ib. XII, 8. Ib. 15. Targ. Lev. VIII, 26; a. fr.—Pl. פטירין, פטירין. Ib. Targ. O. Ex. XII, 17 Ms. (ed. פטירין; Y. פטירין). Ib. XXIX, 2; a. fr.—Y. Meg. IV, 74<sup>d</sup> bot., v. פִּיטְרָה; Y. Bicc. III, end, 65<sup>d</sup>.

**פְּטִירָה** f. (פִּטְרָה) *departure, dismissal*. Bets. 15<sup>b</sup> בשעת פטירין when he dismissed them.—Esp. *departure from the world, death*. Y. Keth. XII, beg. 34<sup>d</sup>; Y. Kil. IX, 32<sup>a</sup> bot. 'בשעת פטירין ו'... בשעת פטירין ו'... though I fell when Moses died, I arose again under Joshua's administration. Ab. VI 'בשעת פטירין של אדם ו' when man leaves this world, neither silver nor gold nor jewels escort him &c.; a. fr.

**פְּטִירָה**, v. פִּיטְרָה.

**פְּטִירָה**, v. פִּיטְרָה.

**פְּטִירָה** f. (פִּטְרָה) *belonging to a first-born animal*. Gitt. 69<sup>a</sup>, v. פִּיטְרָה.

**פְּטִירָה** m. (b. h.; פִּטְרָה *to shatter, crush*) *hammer*. Kel. XXIX, 7 'של הפ' the handle of a small hammer; 7 'של הפ' of the sledge-hammer. Maas. Sh. V, 15; M. Kat. 11<sup>a</sup>, a. e. up to his day the striking of the hammer was heard in Jerusalem (during the festive week). Cant. R. to V, 14, a. e. 'הפ' the sledge-hammer (striking on the sapphire) was shattered to pieces. Snh. 34<sup>a</sup>; Sabb. 88<sup>b</sup>, v. פִּיטְרָה; a. fr.—Ib. VII, 2 'המכה בפ' he who gives the finishing stroke with the hammer; ib. 75<sup>b</sup> 'כל מירי דאיה ביה גמר מלאכה חייב משום מכה בפ' any act of finishing up a work comes under the category of striking with the hammer; a. fr.—Trnsf. *great character*. Ber. 28<sup>b</sup> 'החוק פ' 'thou light of Israel, right-hand pillar, powerful hammer!

**פְּטִירָה** m. (פִּטְרָה, v. preced.; cmp. פִּיטְרָה) *[linen,] undergarment, breeches*. Lam. R. to I, 1 'חזי... דלא היה ברגלי פ' (חד מתלמידיו) רבתי I saw in my dream that I had no breeches on my legs.—Pl. אֶבְרָהָן, פִּיטְרָה, פִּיטְרָה. Dan. III, 21, v. פִּיטְרָה.

**פְּטִירָה** m. = *ה. פִּיטְרָה*. Targ. Is. XLI, 7. Targ. Jer. XXIII, 29.

**פְּטִירָה** m. (פִּטְרָה *to break, peel*, cmp. פִּיטְרָה, a. פִּטְרָה) *a piece, a bite*. Y. Dem. I, 22<sup>a</sup> top 'וכ' ציבור פ' 'would you not care to eat a little bite with us to-day?; Y. Taan. III, 66<sup>e</sup> top 'צבחר פ'.

**פְּטִירָה** f. (פִּטְרָה, v. preced.) *wicker-work, esp. a sort of bale for packing dates, figs &c.* Tosef. Sabb. XII (XIII), 15 'של נוגרות מקרע ו' you may cut open a bale of figs (on the Sabbath) and eat; Y. ib. XV,

**דַּמְשָׁמְשָׁמ** ch. same, *to talk*. Gen. R. s. 98 (ref. to Jud. XV, 16 a. 18) **הוּא דַּמְשָׁמְשָׁמ צִמְאָה** he who talks gets thirsty.

פְּטָרָה, v. פְּטָרָה.

פְּטָרָה, v. פְּטָרָה.

פְּטָרָה, v. פְּטָרָה.

פְּטָרָה (b. h.) 1) to break through, open. Bekh. VIII, 1 (46<sup>a</sup>)

(ref. to Ex. XIII, 2) ער שיפְטָרָה רחם מישראל (not שיפְטָרָה) provided they open the womb when the mother is an Israelite (although she conceived before her conversion); ib. 47<sup>a</sup>.—2) to send off, discharge, dismiss. Keth. XIII, 5, a. fr. כְּטֹר או פְּטָר (the betrothed has a right to say) either marry or release (me by divorce). Gitt. VI, 5 כְּטֹר לא אמר כלום ... פְּטָרָה if one says to friends, 'release her' ... he has said nothing (they are not authorized to write a letter of divorce, as it might mean, release her of her debts &c.); ib. 65<sup>b</sup> ר' נתן אימרי כלום R. N. says, if he said *patf'ruha* (Pi.), his words stand (a divorce is meant), but if he says *pitruha* (Kal) &c. Ib. בין R. N. who is a Babylonian, draws a distinction between *pitruha* and *patf'ruha*; our Tannai (in the Mishnah) being a Palestinian does not &c. Ib. VIII, 4. בגט ישן ... פְּטָרָה a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 איני ר' he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr.—3) to dismiss, give leave, let go. Sot. IX, 6 ויפְטָרנוהו בלא מזון and we let him (the stranger) go without provision. Midr. Till. to Ps. XCI הַנִּפְטָר מִי גְדוֹל הַפְּטָר אוֹ הַנִּפְטָר which is the superior of the two? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) behold, Jacob gives leave to the angel; a. fr.—4) (law) to discharge, acquit; (ritual) to exempt from obligation, to declare free from punishment, eventually from sacrificial atonement, opp. חֵיִיב. Erub. 65<sup>a</sup> וְכִי אֵינִי לְפָטֹר I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מֵאֵי מֵאֵי יִכְוֹל לְפָטֹר נָמִי מִיָּד הַפֶּלֶא this 'I can release' means also from responsibility for neglect of prayer (the drunken not being permitted to pray). Succ. 45<sup>b</sup>. Sabb. II, 5 ר' R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 ר' R. J. absolves him from bringing a sin-offering, opp. מְחַיֵּיב חַטָּאת. Snh. V, 5 if they found evidence in his favor, they (the court) acquitted him; a. v. fr.—Transf. to cause exemption; to cover, include. Ber. VI, 5 אֵת פ' אֵת רֵיחַן if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 חֲזִיקָה על חֲזִיקָה he says the blessing over the chief dish, and with this he covers that which goes with it (v. שְׂפִלָה). Yeb. I, 1 פְּטָרִים צְרוּרִים ... פְּטָרִים חֲמֵשׁ fifteen women (of various kinship with the *yabam*, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the *yabam* for marriage or

discharge); a. fr.—Part. pass. פְּטָר; f. פְּטָרָה; pl. פְּטָרִים. פְּטָרִים (is, are) exempt, free, opp. חֵיִיב. Peah I, 6 וְפ' מִן הַמַּעֲשֵׂרוֹת וְכ' (sub. מַלְשָׁלָם) he is free from indemnity. B. Mets. VIII, 1 ... לְהִיּוֹת פ' מִשְׁבֻּעָה may have an agreement to be eventually exempt from making oath; לְהִיּוֹת פ' מַלְשָׁלָם to be exempt from responsibility. Kidd. I, 7 כָּל מִצְוֹת הַבֵּן עַל הָאָב ... וְנָשִׁים פ' men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כִּשְׁם שְׁבָחוּ פ' כִּךְ צָרָתָהּ פ' as well as his (the *yabam's*) daughter is exempt (from the law of levirate marriage, because the *yabam* cannot marry her), so her rival is exempt; a. v. fr.

Pi. פְּטָר to dismiss; to divorce. Gitt. 65<sup>b</sup>, v. supra. Kidd. 31<sup>b</sup> פְּטָרִי dismiss (escort) me; a. e.

Nif. פְּטָר, Hithpa. פְּטָרָה 1) to be exempted, freed. Bekh. II, 1 לֹא נִפְטָר מִבְּכוֹר וְכ' they (the Levites) have not been exempted from consecrating the firstborn of clean animals, but only from redeeming their firstborn sons and the firstborn of asses; a. e.—2) to be dismissed, take leave, depart. Yoma I, 5 נִפְטְרוּ וְחָלְכוּ לָהֶם they took leave and went. Sot. IX, 5. Ber. 64<sup>a</sup> הֵן מְחַבְּרֵי וְכ' he who leaves his friend (after escorting him a distance) must not say, 'go in peace', but, 'go to peace'; הֵן מִן הַמֵּת וְכ' he who takes leave of the dead (after burial) &c. Ib. 31<sup>a</sup>; Erub. 64<sup>a</sup> לֹא יִפְטָר אָדָם וְכ' one must not leave a friend otherwise than with a word of tradition (on legal or religious subjects), by which he may remember him; a. fr.—Esp. to depart this world, to die. Ber. 17<sup>a</sup> גִּדֵּל בְּשֵׁם טוֹב וְנִי בְּשֵׁם טוֹב מִן הַעוֹלָם who grew (lived) with a good name, and left the world with a good name. Tem. 16<sup>a</sup> בְּשַׁעַר שְׁנֵי מִשְׁתֵּי רִבְעִי לֵבָן עֵינַי מִשְׁתֵּי our teacher was to depart for paradise. Gen. R. s. 96; a. fr.—Yalk. Koh. 989 מִתְּפָרִים ... בְּשַׁעַר when the children are dismissed from school.

Hif. פְּטָר 1) to discard; בשַׁעַר to discard with the lip, to spurn. Pesik. R. s. 37 וּמִפְּטָרֵיהֶם בְּשַׁפְּתוֹתֵיהֶם gnashed their teeth ... and spurned with their lips (ref. to Ps. XXII, 8). Treat. Der. Er. ch. II מִפְּטָרֵיהֶם שְׁפָה (בְּשַׁפְּתוֹתֵיהֶם).—2) to dismiss, adjourn a meeting. Y. Ber. IV, 7<sup>d</sup> top הָפְטָר אֶת הָעָם dismiss the people (adjourn the meeting). M. Kat. 5<sup>b</sup>, v. פְּטָרָה. Hull. 51<sup>a</sup> מְפָטֵר כְּנִסְיֹת one who dismisses the assemblies, janitor, v. פְּטָרָה.—Pes. X, 8, v. אֶפְיָקֶמֶן; a. e.—3) [to recite before dismissal,] to conclude the reading from the Law by reading a portion of the Prophets, to read the Haftarah (v. פְּטָרָה). Meg. IV, 1 וְאֵין ... בְּשַׁעַר on Mondays, Thursdays and Saturday afternoons three persons read from the Law ... and we do not close with a lesson from the Prophets. Ib. 5 הַמְּפָטֵר בְּבִרְיָהּ he who concludes with the prophetic lesson (being the last of those called up) has the privilege of &c., v. פָּרָס; a. fr.

פְּטָר ch. same, to free, dismiss, let go; to divorce. Targ. Gen. XLIII, 14. Targ. Y. Num. V, 2, sq. Targ. O. Deut. XXIV, 1; a. fr.—Bekh. 4<sup>a</sup> אִינְדוּ אֶת אֶדְמָה פְּטָר בְּהֵמָה they (the Levites) released (the firstborn Israelites) by substituting man for man, but the firstborn beasts were redeemed through their beasts.—V. פְּטָרָה.

Pa. פְּטָר same, esp. to divorce. Targ. Koh. VII, 26 וְיִפְטָר

(ed. Vien. *אָפּשײַד* *Af.*).—Gitt. 85<sup>b</sup> *הוּדָא פֿלני . . . פֿאַר וואָרד ויב' (or פֿאַר) how N. N. divorced and sent away N. N. his wife &c.*

*Af. אָפּטער* 1) *to dismiss*. Targ. Koh. I. c., v. supra.—Num.R.s.12 וְיִדְּחוּן מִפְּטָרֵיהֶן טַלְיָהּ וְכ' that they should dismiss the school children at the fourth hour of the day (during the summer heat); Lam. R. to I, 3 טַלְיָה רַב מִפְּטָרֵיהֶן (corr. acc.).—2) *to deliver a funeral address*. Y. Ber. II, 5<sup>c</sup> top וְכ' עִילֵי וְא' ... עֵל' R. Z. came in, and spoke of him (as follows) &c. Ib.<sup>b</sup> bot. וַאֲפֹסֵר (corr. acc.). Koh. R. to V, 11 וְאֶפְסֹר עֵלֵי וְכ' do and deliver the address over him. Ib. עֵלֵי דִדְרִין פִּסְקָא א' he started his address with this verse &c.; a. fr.—3) *to take leave*. Tanḥ. B'resh. 13 וְאֶפְסֵרוּ מִיְנִיהָ בָּאוֹרֵיבָּה they took leave of him in the evening; בַּצְּפִיָּא אִירוּ וְקָא מִפְּטָרֵי מִיְנִיהָ in the morning they came and again took leave of him; מִי לָא אֶפְסְרִירוּ קָמָא מֵאוֹרֵבָּל did you not take leave of me last night? Erub. 64<sup>a</sup> (Ms. M. מִפְּטָרֵי *Ithpe*). were taking leave of one another; a. fr.—4) *to read the Haftarah*. Meg. 31<sup>b</sup> מָא מִפְּטָרֵיהֶן what do we read as Haftarah?; ib.<sup>a</sup> מִפְּטָרֵיהֶן מָא (not do we read as Haftarah?; ib.<sup>a</sup> קָרוּ וּמִפְּטָרֵי קָרָא) they read from the Law and recited the Haftarah; a. fr.—Ber. 53<sup>b</sup> מִפְּטָרֵיהֶן, v. מִפְּטָרָא.

*Ithpa.* אִתְּפֹסֶר, *Ithpe.* אִתְּפֹסְרָא, אִתְּפֹסְרִי, אִתְּפֹסְרֵי 1) *to escape* (a thrust), *slip away*. Targ. I Sam. XIX, 10.—2) *to be divorced*, v. מִתְּפֹסְרָא.—3) *to be sent off, be escorted*. Targ. Gen. XLIV, 3.—Esp. *to be escorted to the burying place, be buried*. Targ. Koh. VII, 1.—Lam. R. to I, 1 (רבה) נזח עֲלֵמִין לְבֵיתָא וְהָאֵלֶּיךָ נִפְסְרָא he died and was carried to the burying place; a. e.—4) *to take leave, part*. Erub. I. c., v. supra.—5) *to be exempted*. Bekh. 4<sup>a</sup> מְכֻבָּד בְּרֵחוֹתָא אִתְּפֹסְרֵי let them also be exempt from consecrating the firstborn of cattle; a. e.

**פֶּטֶר** m. (b. h.; preced. wds.) [*opening of the womb*], *firstborn, firstbirth*. Bekh. I, 6, v. פֶּטֶרִי. Ib. II, 1; a. v. fr.—*Pl.* פֶּטֶרִים, constr. פֶּטֶרִי, פֶּטֶרִי. Ib. 6<sup>a</sup> פֶּטֶרִים וְגַמְלִים *the firstbirths of horses or camels*. Ib. 11<sup>a</sup> פֶּטֶר וְזִמְרֹת *a. e.*

פֶּטְרוֹבוּלִי, v. פ' בולִי Y. Kidd. I, 61<sup>b</sup> top פֶּטֶר

פִּיטֶרָא v. פִּטְרָא

פּוֹלֵנְד, v. פּוֹלֵנְדֵּי.

דגלים, v. פמ"ג.

פַּטְרוּבּוּלִי m.pl. (πατροβουλοι) *chief senators*, a title  
 even to local magistrates (variously corrupted). Y. Peah  
 15<sup>a</sup> top דָּמָה ... רֹאשׁ פַּטְרוּבּוּלִי דָּמָה Dama ... was the  
 chief of the *patrobuloi*; Y. Kidd. I, 61<sup>b</sup> top פֶּטֶר בּוּלִי (corr.  
 Peah. 15<sup>a</sup>); Pesik. R. s. 23—24 פַּטְרוּבּוּלִי. Pesik. Uṭṭah., p. 182<sup>b</sup>  
 אֲרָא פַּטְרוּבּוּלִי וְקִדְּשׁוֹ (Ar. פַּטְרוּבּוּלִי), the magistrates  
 came out and praised him; Yalk. Lev. 651 פַּטְרוּבּוּלִי הָיָה  
 עִמָּוָה. R. s. 30 פַּטְרוּבּוּלִי Ar. (ed. מִדְּרֵינָה (דְּרֵינָה)).

**פְּמִרוּנָא** m. (*Palez* of פֶּלֶז) *a prematurely born animal, a puny lamb*. Bekh. 11<sup>a</sup> בְּרִי דִנְקָא אִפִּי' פ' even a puny lamb worth no more than a *Danqa*. Zeb. 48<sup>a</sup> בְּרִי דִנְקָא אִפִּי' פ' Ar. (ed. (אשם בר' ד', תשאת בת' ד').

פֿטערבא, v. פֿמרוכא

**פַּטְרוֹן** m. (πάτρων = patronus) *patron, protector*. Y.

Ber. IX, 13<sup>a</sup> bot. **בא ועמד לו על פתחו של פטרונו וכו'** he comes  
 and stands at the gate of his patron and calls for his  
 slave &c. Ib.<sup>b</sup> top **ב"ד ירש לו פ' שולט וכו'** (not **ב"ד ירש**)  
 a human being has a patron who may have power in  
 one province &c.; Y. Ab. Zar. III, 42<sup>c</sup> bot. **פטרין** (corr.  
 acc.). Tanh. Vayesheb 8 **פטרוני הוא אהבה**  
 thou (God) art my trust, thou art my patron; a. fr.—*Pl.*  
**שדיו פושעים ... שדיו להם פ' שדיו** **פטרונו**, **פטרונין**  
**וכ' there were sinners in Israel who had Egyptian patrons**  
 and lived in affluence and honor, and were unwilling to  
 leave. Cant. R. to V, 9 **מה פטרין הוא מפ' ... מה דודך מידו**  
 'what is thy friend more than any other friend', what  
 god is he to be different from any other god, what patron  
 to be different from other patrons? Esth. R. introd. **אדם**  
**פטרין פ' ומה הן וכו'** you have patrons, and who are they?  
 These are the words of the covenant (Deut. XXVIII, 69).  
 Gen. R. s. 50, end **למדינת שדיו לה שני פ' וכו'** (not **פוש'**) like  
 a province that had two patrons, one a provincial &c.; a. e.

פמרוס, v. פטררוס.—[Tosef. Dem. I, 11, v. פטררוס.]

פארפאל, פארפאל, v. פארפאל.

פַּטְרוֹכִי, פַּטְרִיקִי p.n.m. *Patroki, Patriki* (Patricius),  
name of an Amora. Y. Yoma IV, 41<sup>d</sup> top; Cant. R. to III, 10;  
Ex. R. s. 35; a. e.

פֶּטֶרְבֵּרְג, v. פֶּטְרוֹבְּוֹרְדְּ

פִּתְּרִיָּה f. pl. (פִּתְּרִי) *truffles*. Y. Maasr. I, 48<sup>d</sup> top, v.  
פִּתְּרִיָּה Ned. 55<sup>b</sup>. Ukts. III, 2; a. fr.

פֿאַרן, v. פֿאַרן.

א. ט. פ. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. יז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב. לג. לד. לו. לו. לז. לח. לט. מ. מא. מב. מג. מד. מה. מו. מז. מח. מט. נ. נא. נב. נג. נד. נה. נו. נז. נח. נט. ס. סא. סב. סג. סד. סה. סו. סז. סח. סט. ע. עא. עב. עג. עד. עה. עו. עז. עח. עט. פ. פא. פב. פג. פד. פה. פו. פז. פח.פט. צ. צא. צב. צג. צד. צה. צו. צז. צח. צט. ק. קא. קב. קג. קד. קה. קו. קז. קח. קט. קי. קכ. קל. קמ. קנ. קס. קסא. קסב. קסג. קסד. קסה. קסו. קסז. קסח. קסט. קע. קעא. קעב. קעג. קעד. קעה. קעו. קעז. קעח. קעט. ר. רא. רב. רג. רד. רה. רו. רז. רח. רט. ס. סא. סב. סג. סד. סה. סו. סז. סח. סט. ע. עא. עב. עג. עד. עה. עו. עז. עח. עט. פ. פא. פב. פג. פד. פה. פו. פז. פח. פט. צ. צא. צב. צג. צד. צה. צו. צז. צח. צט. ק. קא. קב. קג. קד. קה. קו. קז. קח. קט. קי. קכ. קל. קמ. קנ. קס. קסא. קסב. קסג. קסד. קסה. קסו. קסז. קסח. קסט. קע. קעא. קעב. קעג. קעד. קעה. קעו. קעז. קעח. קעט. ש. שא. שב. שג. שד. שה. שו. שז. שח. שט. שס. שסא. שסב. שסג. שסד. שסה. שסו. שסז. שסח. שסט. שע. שעא. שעב. שעג. שעד. שעה. שעו. שעז. שעח. שפט. שצ. שצא. שצב. שצג. שצד. שצה. שצו. שצז. שצח. שצט. שק. שקא. שקב. שקג. שקד. שקה. שקו. שקז. שקח. שקט. שכי. שכיא. שכיב. שכיג. שכיד. שכה. שכו. שכז. שכח. שכט. שס. שסא. שסב. שסג. שסד. שסה. שסו. שסז. שסח. שסט. שע. שעא. שעב. שעג. שעד. שעה. שעו. שעז. שעח. שפט. שצ. שצא. שצב. שצג. שצד. שצה. שצו. שצז. שצח. שצט. שק. שקא. שקב. שקג. שקד. שקה. שקו. שקז. שקח. שקט. ש

פמריקא f., v. next w.

**פַּטְרִיקוֹן** m. (*πάτρικος*, patricus, -a, -um) something hereditary, heirloom, patrimony. Ylamd. to Num. XXI, 1, quot. in Ar. ויורשנו את שיש להם מאבותיהם פטריקא יב' we know that they (Israel) have a legacy from their ancestors who said to them, 'the voice is Jacob's voice' (i. e. prayer); I, too, rely on my patrimony, as it is said (Gen. XXVII, 40), 'by thy sword thou shalt live'; Yalk. Num. 764. Gen. R. s. 49 (ב' אילו מ'פ' של רב') If asked (permission to cut some trees down) on his patrimony, he would not refuse me. Ib. s. 98 (ref. to Gen. XLIX, 8, a. II Sam. XXII, 41) שהיה פטריקון (not פטריקין) it was his (Judah's) hereditary privilege (paternal blessing, to lay hands on the enemy's neck); Midr. Till. to Ps. XVIII, 41 פטריקון; Yalk. Gen. 162 פטריקון; Yalk. Sam. 163 פטריקון (corr. acc.).—*Pl.* פַּטְרִיקָן. Yalk. Num. 766' של בראר רב' they have two paternal blessings from Abraham.

פֶּטְרוֹקֶר, v. פֶּטְרוֹקֶר.

פטרבורג, v. פמברג.

II. פיטרא v. פמירא

**פִּטְשֵׁן**, v. פִּטְשֵׁי. — [Yalk. Prov. 960 למאן פטשין v. פִּטְשֵׁי. — Yalk. Kings 230; Tanh. Thazr. 9 עשו פטשין v. פִּטְשֵׁי.]



Lam. R. to IV, 2 (פִּירְלִיָּה) he changed the buckle from his right to his left shoulder; Y. Dem. IV, 24<sup>a</sup> bot. פִּילְכִירָה in order that all should know that he (Daniel) told it by holy inspiration; Yalk. ib. 144 (corr. acc.); Yalk. Dan. 1063.—[In liturgy פִּירֹט *hymn*, esp. applied to alphabetical acrostics; v. פִּירִיָּן.]

**פִּירֹט** m. (פִּירֹט, v. פִּירֹט) *talk, story-telling*.—Pl. פִּירִיָּן. Gen. R. s. 85 (ref. to the disregard of chronological order in the Book of Daniel) שלא יאמרו דברי פ' חם כרי וכ' that people should not say, they are merely historical annals; in order that all should know that he (Daniel) told it by holy inspiration; Yalk. ib. 144 (corr. acc.); Yalk. Dan. 1063.—[In liturgy פִּירֹט *hymn*, esp. applied to alphabetical acrostics; v. פִּירִיָּן.]

**פִּירְמֹת** m. pl. (preced.) [*talkers*,] *children of six or seven years of age*. Y. Erub. VII, 24<sup>e</sup> bot. (ref. to Gitt. V, 7), v. פִּירְמֹת a. פִּירְמֹת.

**פִּירְלִי** v. פִּירְלִי.

**פִּירְנִיטִיָּה** Y. Snh. XI, end, 30<sup>e</sup> פ' a corruption in a passage which otherwise requires emendation; read: שני"ז בין שנחכוך ... בין שלא נחכוך ... דברי ר"ש חונקין אותו ודברי חכמים סוקלין אותו אבל בשאר כל המצוות אם לא נחכוך לעקור את כל הגוף דברי חכמים סוקלין אותו ודברי ר"ש פוטרין אותו; v. Tosef. ib. XIV, 13, a. Bab. ib. 90<sup>a</sup>.

**פִּירֹס** m. (פִּירֹס) *conciliation, persuasion, comfort*. Nidd. 31<sup>b</sup> why does man easily accept conciliatory words, and woman does not? (Answ.) This one partakes of the nature of the material of which he was created (earth being easily crushed) &c. Y. Taan. II, 65<sup>b</sup> bot. and I shall accept their apology. Gen. R. s. 93 v. חַגְשָׁה, חַגְשָׁה. Ib. דִּידָה ... כל הדברים ... דבריהם a social act with which consolation is connected; a. fr.—Pl. פִּירֹסִים. Gen. R. s. 74 (ref. to Gen. XXXI, 36) here you might think there would be blows and wounds, but (his anger found vent only in) words of persuasion &c.; a. e.—[Lev. R. s. 26 בפִּירֹסִין, read: בפִּירֹסִין.]

**פִּירֹסָא** ch. same. Gen. R. s. 94 פ' דִּילְמָא אַגַּב פ' perhaps in consequence of conciliation (by presents) he may remit some (of the imposed penalty). Y. Peah VIII, end, 21<sup>b</sup> יקבל פִּירֹסָא ... דִּילְמָא may he who sees and cannot be seen, accept thy apology (as I accept it).—Pl. פִּירֹסָא. Targ. Y. Gen. XXXIV, 3.—[Y. Shek. VII, 2 Bab. ed., v. פִּירֹסָא.]

**פִּירֹסָרִים** v. פִּירֹסָרִים.

**פִּירֹת** v. פִּירֹת.

**פִּירֹתָא** f. (פִּירֹתָא; cmp. Syr. פִּירֹתָא, P. Sm. 3017) *beauty*. Targ. Job VIII, 12 ed. Lag. (Ms. פִּירֹתָא; ed. פִּירֹתָא; h. text ed. פִּירֹתָא).

**פִּירֹתָא** m. = h. פִּירֹתָא. Gitt. 58<sup>a</sup> all the fine gold of the world weighs two Istiras, one half of it is in Rome, and the other in the rest of the world.

מחולל covered with fine gold. Ab. Zar. 11<sup>b</sup> מִחֻלָּל (not 'ר, ed. מִחֻלָּל דִּבְרֵי; Ms. M. פִּירֹתָא, corr. acc.; Ar. ed. Koh. פִּירֹתָא *gold pieces*) fine gold of the weight of four Zuz. Keth. 77<sup>b</sup> פ' חֻלָּקָא, v. חֻלָּקָא; a. e.

**פִּירֹתָא** v. פִּירֹתָא.

**פִּירֹתָא** m. (פִּירֹתָא) *scattering, dispersion*. T'bul Yom II, 3 because the scattering (of the garlic in the mortar) is welcome to him. Sabb. 16<sup>b</sup> בשעת פ' עבִירִים when the clouds were dispersing. Sifra M'tsor'a, Par. 2, ch. II שיער פ' (מקום) isolated hairs. Snh. VIII, 5 dispersion (separation) of the wicked is a profit to them and to the world; a. e.

**פִּירֹתָא** v. sub פִּירֹתָא.

**פִּירֹתָא** m. (b. h.; פִּירֹתָא or פִּירֹתָא) *powder, dust*; כבשן פ' soot. Ex. R. s. 11. Tanh. Vaëra 14; a. e.

**פִּירֹתָא** ch. same. Targ. O. Ex. IX, 8; a. e.

**פִּירֹתָא** f. (preced.) 1) *wind, flatus*. Ab. Zar. 17<sup>a</sup>.—2) [*blowing away*,] *reduction, diminution*. Ex. R. s. 43 (ref. to Prov. XXIX, 8) בעולם פ' אלו ישראל שנתנו פ' this means the Israelites who brought diminution into the world by the calf which they made, for ... there is not a generation that suffers not at least a particle of punishment &c. (v. אִינוֹנְקָא). Cant. R. to II, 17 (play on שִׁפּוֹת, ib.) until I allow a reduction to enter into the sufferings (v. לִילִי) from foreign governments, i. e. shorten the term of the exile. Ib. הכנסתי כבר I did once before shorten the exile in Egypt.

**פִּירֹתָא** v. פִּירֹתָא.

**פִּירֹתָא** v. פִּירֹתָא.

**פִּירֹתָא** m. (פִּירֹתָא) *compounding, manufacturing; ingredients*. Ker. 6<sup>a</sup> פ' הַקְטֵרָה וְכ' the ingredients of frankincense are &c. Y. Shek. IV, 48<sup>a</sup> bot. שְׁחִיזוּ בְּקִירָאן who were experts in the preparation of frankincense. Y. Sot. VIII, 22<sup>e</sup> top המשרה פ' the ingredients of the oil of anointment; a. fr.—[B. Mets. IV, 12 (60<sup>a</sup>), a. e., v. פִּירֹתָא].—Pl. פִּירֹתָא, פִּירֹתָא, פִּירֹתָא *spices*. Ter. XI, 2 כְּמוֹתֵי פ' R. S. (ed. פִּירֹתָא; Ms. M. בשמים) like those who count spices (and add some in the bargain).—[Tanh., ed. Bub., Shof'tim 8 פִּירֹתָא, v. פִּירֹתָא.]

**פִּירֹתָא** I ch. same. Targ. Y. Ex. XXV, 6.—Pl. פִּירֹתָא. Ker. 3<sup>a</sup> בְּהִידֵי הַדִּידִי פ' the redactor of the Mishnah wanted to place together the laws concerning the compoundings (of frankincense and of oil).

**פִּירֹתָא** II m. (פִּירֹתָא to break, cmp. Arab. *fafas* mortuus fuit) *slain body, corpse*. Y. Taan. IV, 69<sup>a</sup> top he show me his (Bar Kokhba's) body; Yalk. Deut. 946 אִירָחוֹן לִי גִופִיָּה (read: אִירָחוֹן לִי גִופִיָּה being a gloss to פ').—Pl. פִּירֹתָא. Lam. R. to II, 2 אִירָחוֹן לִי פִּירֹתָא go and bring me their bodies

**פִּימָק** m. (פִּחָק=פֶּטָק) [*ball, stone*; comp. פִּירִים,] *lot, ballot*.



**פִּיטָא** (**פִּיטָא**) **פִּיטָא**, **פִּיטָא** ch. same, 1) *compromise, peace*. Nidd. 37<sup>a</sup> פ' עברו רבנן the Rabbis have made peace (have been reconciled).—2) *lot, balloting*. Targ. II Esth. III, 7 פ' ארעבין. Targ. I, II Esth. IX, 24. Targ. Prov. I, 14; a. e.—Yoma 22<sup>a</sup> פ' ... חקני לה the scholars ar-

ranged balloting (by counting fingers, v. preced.). Ib. 23<sup>a</sup>; a. e.

\* **פירוסנא** m. = h. פירוסן, *mason*. Y. Yeb. XII, end, 13<sup>a</sup> (ed. Krot. פירוסנא) is this (R. Levy whom you recommended) a mason of thy mason's guild (a pupil of thy school)?

**פירוסנא** f. (preced.) *masonry, mason's guild*, v. preced.

\* **פירושנא** m. (cmp. פירוס [pebble], name of a species of beans (cmp. פירושנא I a. III), called in Hebrew *sappir*. Y. Kil. I, 27<sup>a</sup> top, R. S. to Kil. I, 1 (ed. פירושנא, v. ספיר).

**פיר** imper. of פיר.

**פיר** I m., בעל הפ', v. פיר.

**פיר** II m. (פיר, cmp. פיר) *elephant*. Kil. VIII, 6. Men. 69<sup>a</sup>; B. Bath. 22<sup>a</sup>. Lev. R. s. 6; a. e.—Pl. פיר, Gen. R. s. 31, end., v. פיר. Y. Sabb. XVIII, 16<sup>c</sup>; Tosef. ib. XIV (XV), 8; a. e.—Gen. R. s. 15, end בן הפיר some ed., v. פיר.

**פיר** I ch. same; שן דפ', or פ' (sub. שן) *ivory*. Targ. I Kings X, 22. Ib. XXII, 39; a. e.—Y. Shebu. III, 34<sup>d</sup> bot., a. e., v. פיר II. Ber. 55<sup>b</sup> bot. ... דלא מחזי ליה man is never shown in a dream a golden palm tree or an elephant passing through a needle's eye (man dreams only of what he thinks of when awake). B. Mets. 38<sup>b</sup> דמעדיקין פ' ... דילמא art thou perhaps of Pumb'ditha where they make an elephant pass through a needle's eye (are subtle)? Num. R. s. 10; Lev. R. s. 5, v. פיר; a. e.—Pl. פיר, constr. פיר. Targ. Cant. VI, 8. Targ. Nah. II, 4 (h. text פיר).

**פיר** III m., **פיר** II f. (part. pass. of פיר or פיר; cmp. פיר; cmp. פיר) *permeated, soaked*. Targ. O. Lev. XIV, 21 (h. text פיר). Ib. VII, 10; a. fr.—Pl. f. פיר. Ib. 12; a. e.

**פיר** III m. (cmp. preced.) *split, crack, furrow*.—Pl. פיר. Pes. 76<sup>a</sup> bot. פיר איה ביה פ' if there are splits (in the crusty surface of the roast); Hull. 112<sup>a</sup>. Sabb. 33<sup>b</sup> פיר איה ביה פ' had cuts in his skin (from living in a cave). M. Kat. 3<sup>a</sup>; Succ. 44<sup>b</sup> פיר סדומי to close up fissures in the soil which covers the roots. B. Bath. 54<sup>a</sup> top. Taan. 4<sup>a</sup>, v. פיר; a. e.

**פיר** IV m. *pila*, name of an aromatic plant (Rashi: *polion*, v. Sm. Ant. s. v. Polion). Keth. 77<sup>b</sup>.

**פיר**, **פיר**, Lev. R. s. 33; Cant. R. to III, 4, v. פיר.

**פיר**, pl. of פיר q. v.

**פירגוס** m. (πέλαγος) *high sea*. Targ. Ps. XLVI, 3 דירא פ' (ed. Wil. פירגוס; h. text דירא). Targ. Y. Ex. XV, 8.—Lev. R. s. 12, beg. דירא, v. פיר I; Esth.

R. to II, 1 (דירא); Yalk. Prov. 960 דירא (without דירא). Koh. R. to III, 6 [read:] אנן רב אנן רב when we get out on the high sea, we shall kill him.

**פירגוס**, v. פירגוס.

**פירגוש**, v. פירגוש.

**פיר**, Y. Kil. I, 27<sup>a</sup> top, v. פיר.—Y. Ber. IX, 14<sup>b</sup> דירא בן פ', v. פיר.

**פיר** m. (פיר) *division, separation*. Y. Ber. I, 2<sup>c</sup> bot. whatever be the divisions into which the waters of creation parted, they started from under it (the tree of life); (Gen. R. s. 15, a. e. (וכל מימי בראשית מהפלגין מתחתיו).

**פיר**, **פיר**, ch. same. 1) *distribution*. Targ. Y. Num. X, 32.—2) *decision, decree*; *judgment*. Targ. O. Gen. XIV, 7 (h. text משפט; v. Targ. Y. ib.) Targ. Joel IV, 2 (הירושפט; a. e.—3) *part*, v. פיר II.

**פיר**, **פיר**, v. פיר I.

**פיר** f. (φιλοτιμία, S.) *display, public show*, esp. *gladiatorial exhibition, combats of beasts &c.* (v. Sachs Beitr. I, p. 120). Ex. R. s. 30 נעשרה שם (not פיר) he heard that a show is coming up; שאל פ' he asked a gladiator (לדיר), when will the show take place?; שאל פ' לאורו שערשה פ' he asked him who was to give the show ('editor').

**פיר**, **פיר** m. (פיר) *pleading, pillul*, one of the terms for prayer. Sifré Deut. 26; Deut. R. s. 2; Yalk. ib. 811. Yalk. Ex. 260 פיר פיר (הכלות) the pleading of the prayer of the patriarchs arose &c.; (Mekh. B'shall, Vayass a, s. 3 פיר פיר).

\* **פיר** m. (πηλωμα, S.) *mud, clay ground*. Sabb. XXII, 6 (147<sup>a</sup>) פיר ארץ יורדני לפ' Y. ed., a. Ms. M. (v. Rabb. D. S. a. l. note; Bab. ed. a. Mish. קירדניא, v. קירדניא) you must not go down to the clay ground (of the brickyard, on the Sabbath).

**פיר** m. (πυλών, πυλεών) *gateway*. Lev. R. s. 30, beg. (ref. to Ps. XVI, 11) פיר פיר (דודיעני איהו פ' מפיר פ' let me know which is the open gate leading to life everlasting. Gen. R. s. 59, [read as:] Yalk. ib. 103 (ref. to Gen. XXIV, 1) פיר פיר he had entered on the gateway leading &c. Gen. R. s. 66, end פיר פיר (not פיר) Isaac's gateway was open from both sides, so that the one came in from one side, and the other from the other side; [ib. s. 48 פיר פיר v. פיר פיר]. Lev. R. s. 18 פיר פיר (בפיר, בפיר) all enter town by the same gateway [or read: פיר פיר]; Koh. R. to XII, 5 פיר פיר (בפיר) (corr. acc.). Ib. פיר פיר (ed. Wil. פיר, corr. acc.) when they arrived at the gateway (of the Sepphorean's residence); a. e.—[Yalk. Ex. 178 פיר פיר, v. פיר פיר].

**פילון** m. (φύλλον, sub. Ἰνδικόν; folium) *aromatic leaves* (Malabathrum). Sifra Vayikra, Hoba, Par. 12, ch. XXII עלי גפנים בפ' ... עלי המערב who adulterates phyllon with vine leaves; Tosef. B. Bath. V, 6 בפיליון (corr. acc.); Koh. R. to IX, 13 בפלפין (corr. acc.); ib. to VI, 1 בפליון (corr. acc.); Yalk. Lev. 479. Sabb. 62<sup>a</sup>; Gitt. 69<sup>b</sup>, v. חומרתא.

**פילוניקא** f. (φιλονικία) *love of strife, contentiousness*. Tanh. Vaëra 11 (ref. to Is. XLVI, 10<sup>b</sup>) כל הקורא (פילוניקא) פסוק זה סבור שמה פ' וכו' (not פילוניקא) he who reads this verse will think, is there a contest of opinions above (in heaven)?; ib. ed. Bub. 11 פקלניא (corr. acc.); Ex. R. s. 9, beg. פלינקרא, פלינקרא (corr. acc.); (Tanh. Thazr. 7 עירון ed. Bub. 9 עירון הדין).

**פילונס** v. פילונס.

**פילוס** Midr. Till. to Ps. IX; Yalk. ib. 642 פיליש, read פיליש, v. פיליש.

**פילוסא** pr. n. pl. *Pilusa* (Pelusium). Ab. Zar. 39<sup>a</sup> Mus. (ed. פילוס, Ms. M. פילוס; ed. Pes. a. oth. פילוס, v. Rabb. D. S. a. l. note).—V. פילוסין.

**פילוסאח** m. (preced.) *Pelusian*. Pl. פילוסאי. Targ. Y. II Gen. X, 14 (h. text פורסים).

**פילוסופוס** m. (φιλόσοφος) *philosopher, one living a life of speculation and self-denial, monk* (v. Gr. Dict. s. v.). Y. Sabb. III, 6<sup>a</sup> bot. חזר פ' שאל וכו' (not פילוס...) a certain philosopher (Christian?) asked &c.; Y. Bets. II, 61<sup>c</sup>. Treat. Der. Er. ch. V (v. Brüll, Jahrb. 1879, p. 41). Gen. R. s. 1 פ' אחד שאל וכו' (ed. Wil. פילוסופי, corr. acc.) a philosopher asked R. G.; Ab. Zar. 54<sup>b</sup> פילוסופוס; a. fr.—Pl. (פלו), פילוסופין, פילוסופים. Ib.; Tosef. ib. VI (VII), 7. Gen. R. s. 65 לא עמדו פ' בעולם וכו' no philosophers ever arose as wise as Balaam &c. Ib. s. 61 וחסבו פ' (= סופיסטים) accountants sat down and calculated; a. fr.

**פילוסים** v. פילוסין.

**פילוסין** I pr. n. pl. (Πηλούσιον) *Pelusium*, a town in Lower Egypt. Targ. Y. I Gen. XLVII, 11 איצא דפ' (Y. II פילוסים, corr. acc.; h. text רעמסס). Targ. Y. Ex. I, 11 פילוסין ed. Vien. (II חין ..., corr. acc.); a. fr.

**פילוסים** II, **פילוסין** m. pl. (preced.) *Pelusian linen*. Yoma III, 7 (34<sup>b</sup>) וכו' דיה ליוש פ' (Bab. ed. a. Mish. פל) he wore garments of Pelusian linen of the value of &c. Y. ib. III, 40<sup>d</sup> top פ' שני של פ' second class Pelusian linen; a. e.

**פילוספא** m. = h. פילוסופוס. Sabb. 116<sup>a</sup> bot. דורא דאי פילוספא (Ms. M. פילוספא, prob. for פילוספא סבא; Ms. O. פילוספא; Var. in Tosaf. סבא, v. Rabb. D. S. a. l. note 70) there was a philosopher (a Christian judge) in his (R. G.'s) neighborhood who had the reputation of incorruptibility.

**פילוספוס**, Ab. Zar. III, 4, v. פילוסוס II.

**פילחא** v. פלחא.

**פילמא**, read פיליטון = פיליטא. Cant. R. to IV, 14 (expl. אחלח).

**פילי**, **פילי**, v. פילי.

**פילי** f. (πόλις) *gate of a town, entrance*. Targ. Y. II Gen. XIX, 1.—Y. Yeb. XII, 12<sup>d</sup> top; Y. Sabb. VI, 8<sup>a</sup> bot. פ' (not פ' מן דמשון) when they arrived at the gates. Lam. R. to I, 1 (רברר) פ' דהורא וכו' at the gate of the entrance to that city. Gen. R. s. 63 פ' דפניס the gate of Paneas; a. fr.—Ib., a. e. פילי (corr. acc.).—Tanh., ed. Bub., Mikk. 10 בפילי אחר (read בפ' אחר).—Pl. ch. פיליוקא. Targ. Y. I Deut. XX, 11 פיליוקא (Y. II פיליוקא, corr. acc.).—Hebr. pl. פיליוקא. Tanh. I. c. שומרים דושיב פ' (not פ' פרח) he placed guards at all entrances.

**פילי**, **פילי** pr. n. m. *Pilia*. Lev. R. s. 24 בר פ' יורן בר פ' Y. Ber. IX, 14<sup>b</sup> פילח בן פילח; Midr. Till. to Ps. CI פיליא ed. Bub. (oth. ed. פילח, corr. acc.). Y. Shebi. V, beg. 35<sup>d</sup> פיליא Fr. M'bo, p. 95<sup>b</sup> (ed. Krot. פיליא).

**פילי**, **פילי** v. פילי.

**פיליון** I m. (pilleum, πῖλον) *felt-cap*. Kel. XXIX, 1, v. פיליון III.—[Y. Sabb. XVI, 15<sup>d</sup> top ופ' read: ופיליון, v. פיליון]

**פיליון** II m. (πυλῶν), v. פילון.

**פיליוס**, Y. Ber. II, 4<sup>c</sup> bot. בפ' read: בפיליוס.

**פילין**, v. פילון.

**פילינן**, **פילינן**, Lam. R. to II, 2 Ar., read: פילינן, v. פיליוס.

**פילוסמוסמי**, Yalk. Prov. 950 some ed., corrupt. of פילוסמיס.

**פילופי**, v. פילופי.

**פילכא**, **פילכא**, v. פלח.

**פילכיה**, Y. Dem. IV, 24<sup>a</sup> bot., v. פילון.

**פילס**, **פילס** m. (פילס; emp. פילסא) *a circular disk, plate, used as a weight*. Targ. I Sam. XXX, 12 (h. text פלח). Targ. Ez. IV, 10 (שקל של פ'—B. Mets. 47<sup>b</sup> פילסא, Ar., v. פילסא).

**פילסונו**, Gen. R. s. 60 דורא פ' Ar., ed. ופילסונו; Yalk. ib. 109 ופילסונו דורא, a corruption;—perh. to be read: דורא ופילסונו (palatinus) he and his *chamberlain* (the guardian angel accompanying him).

**פילפולא**, **פילפולא**, v. sub פילי.

**פילפי**, v. פילפי.



*Pa.* פָּרַס 1) (with בִּי) [to split, drive into, v. פָּצַר] to press, urge. Targ. Y. Gen. XIX, 3 (h. text וַיַּפְּצֵר)—2) to break a man's vehemence; to quiet, appease, reconcile, persuade, pray. Targ. Esth. VIII, 3 וַיַּפְּרִיסָהּ לִיהָ (h. text וַתַּחֲנֹן). Targ. Y. Gen. XLII, 21; a. e.—Hull. 95<sup>a</sup> top אִי פָּרַסְתָּהּ לְמִינָאֵי if thou hadst asked my pardon (made peace with me) &c. Ib. 94<sup>a</sup> [read:] פָּרַסְתָּהּ לְמִינָאֵי secure the good will of our ferryman (make him a present); וַיַּפְּרִיסָהּ he offered him a present, and he (the ferryman) became angry. Yoma 87<sup>a</sup> אֲנִי אֵיזִיל אָנָּה לְפָּרַסְתָּ לִּיהָ I will go and make peace with him. Y. Snh. XI, 30<sup>e</sup> top; Y. Ber. IX, 13<sup>d</sup> top כֻּלֵּי פָּרַסְתָּהּ make him (the idol) favorably disposed towards me. Taan. 24<sup>a</sup> וַיַּפְּרִיסָנָּה לִּיהָ Ms. M. (ed. וַיַּפְּרִיסָנָּה) and I persuade him (the pupil), until he comes and reads. Meg. 12<sup>a</sup> מִפְּרִיס לְהוּרָא ... מִפְּרִיס לְהוּרָא for, as to the residents of his own place, he can win their favor, whenever he wants; a. fr.—Part. pass. מִפְּרִיס. f.

ישכח. Y. Ab. Zar. II, 41<sup>d</sup> bot. מְפַיִיטִין, מְפַיִיטִין; p. מְפַיִיטִין (not מְפַיִיטִין) he may find a friendly face (a well-disposed judge).

*Ithpe.* אִתְּפֵיט, אִתְּפֵיט 1) *to be broken, degraded.* Targ. Job XV, 20 מְתַפֵּס (ed. Lag. מְתַפֵּס; ed. Wil. מְתַפֵּס, *Ithpa.* of פִּסֵּס or of תַּפֵּס II; h. text מְתַחֵלל).—[Targ. Y. I Deut. XXIII, 18 תַּפֵּס ed. Amst., v. תַּפֵּס II.]—2) *to be appeased; to yield.* Targ. Prov. VI, 35 (h. text מְתַפֵּס).

*Ithpa.* אִתְּפֵיט, אִתְּפֵיט Targ. Y. Gen. XXXIV, 15 (h. text נִתְּפֵיט). Ib. 22; a. e. (v. תַּפֵּס).—Yoma 23<sup>a</sup> רִמְפִּיטוּ לִיה וּמִפְּיטוּ when they ask his pardon, and he is appeased (forgives). Num. R. s. 5, end מִפְּיטוּ דְּרִמְפִּיטוּ who asked thy pardon, that thou wast appeased?; Sot. 35<sup>b</sup>; a. fr.

**פִּיסָא** m. (preced.) 1) = h. *lump of brittle stone.* Snh. 64<sup>a</sup> שָׂדָא בִּיה שָׁקַל פִּי שָׁקַל he took up a lump and threw it at it (the idolatrous statue). Macc. 8<sup>a</sup>; a. e.—2) = h. פִּיסָא, v. פִּיסָא.

**פִּיסָא**, v. פִּיסָא II ch.

**פִּיסָא**, v. פִּיסָא.

**פִּיסָא**, constr. פִּיסָא, v. פִּיסָא II h.

**פִּיסָא**, v. פִּיסָא.

**פִּיסָא**, פִּיסָא m. (פִּיסָא) *cutting off dry twigs, trimming.* Shebi. II, 3 כְּפִיסָא שֶׁל חֲמִשִּׁיתָה the trimming as it is done in the fifth year, contrad. זְרִירָה. Ib. רִשְׁאִי ... זְרִירָה ... as long as I am permitted to do what is necessary to cultivate the tree, I am also permitted to trim it; Y. ib. 33<sup>d</sup> חֲצִירָה עַד חֲצִירָה 'I am permitted to trim it', that means up to the festival of Shabuoth.—Pl. פִּיסָא, פִּיסָא *chiselled (millstones).* Hull. 88<sup>b</sup>, v. נִקְרָה.

**פִּיסָא** m. = h. פִּיסָא, *disqualification, blemish; disqualified, unworthy person.* Targ. Y. Gen. XXXV, 22; a. e.—Pl. פִּיסָא, Targ. Y. Lev. XXI, 14.

**פִּיסָא** m. (פִּיסָא, v. פִּיסָא) *mortar-maker, mason.*—Pl. פִּיסָא. Kel. XX, 2.

**פִּיסָא**, פִּיסָא m. (פִּיסָא) 1) *separation, interruption, pause.* Zeb. 53<sup>b</sup> אַרְבַּע מִתְּנֻחַת פִּי Rashi a. Ms. R. (v. Rabb. D. S. a. l. note 60; ed. (ואַרְבַּע) four separate manipulations (with pauses between them), v. מִתְּנֻחַת; Yalk. Lev. 441.—2) *the division of words* (פִּיסָא; v. טַעֲמִים) *the division of words into clauses in accordance with the sense, punctuation.* Ned. 37<sup>a</sup> (ט) פִּי רִמְפִּיטוּ שָׂדָא remuneration for teaching the values of punctuation signs or accents, v. פִּיסָא.—3) *setting a price on fruits before they are harvested.* Y. B. Mets. V, 10<sup>c</sup> bot. אִתְּפֵיטוּ בִּפְּי דִּיפִּיטוּ as to permission to fix the price &c., opp. מְלִיחָה. Ib. אִתְּפֵיטוּ אִתְּפֵיטוּ (corr. acc.).—4) *spreading the feet.* Keth. 39<sup>b</sup> דִּרְפִּיטוּ שָׂדָא the pain caused by forcing her feet apart (ref. to Ez. XVI, 25 וְחַפְשָׁקִי).

**פִּיסָא**, v. פִּיסָא.

**פִּיסָא**, פִּיסָא f. (פִּיסָא) *trust.* Yalk. Ps. 672 וּפִיסָא ... וּפִיסָא they borrow from one another

in trust (without witnesses or note) and pay in trust; Midr. Till. to Ps. XIX בְּפִיסָא, ed. Bub. בְּפִיסָא (corr. acc.).—Esp. פִּיסָא *a deed of trust*, an instrument by which property is conveyed to a person in trust (*fideicommissum*) to use it in a certain way; *a feigned sale or donation* (for the purpose of eluding creditors &c.). Y. Keth. II, 26<sup>b</sup> bot. פִּיסָא (פִּיסָא, פִּיסָא) witnesses (signed on an instrument) are credited when they say, it was a deed of trust (v. אִתְּפֵיט), or it was a feigned transfer. Ib. (ref. to Job XI, 14) 'if there be wrong in thy house, remove it', this means a deed &c.; Bab. ib. 19<sup>b</sup> פִּיסָא (read with Ar. פִּיסָא q. v.). Ib. 79<sup>a</sup> כֹּתֵבָה שָׂדָא ... כֹּתֵבָה if a woman desires to withhold her property from her husband's control, she may write out a deed of trust (a feigned transfer) to a third person (prior to her marriage); Tosef. ib. IX, 2 כֹּתֵבָה שָׂדָא לְאִתְּפֵיטוּ ed. Zuck. (Var. כֹּתֵבָה בְּשָׂדָא, corr. acc.). B. Bath. 154<sup>b</sup> אִם אָמַר שָׂדָא שָׂדָא (Ms. H. פִּיסָא) if he says, it was a feigned sale (you persuaded me to a nominal sale in order to make people believe that you are a man of means).

**פִּיסָא**, v. פִּיסָא.

**פִּיסָא** f. pl. (an adapt. of ἐπιστύλια, as if a reduplic. of פִּיסָא) *lintels on the top of a pillar, epistyles.* Y. Succ. I, 52<sup>a</sup> bot. [read:] אַרְבַּע עֲמֻדִים וְעֲלֵיהֶם אַרְבַּע (Mus. אַרְבַּע) four columns and on top of them four epistyles (extending beyond the columns); Y. Erub. I, 19<sup>c</sup> פִּיסָא.

**פִּיסָא** m. pl. (פִּיסָא) *pistachio-nuts.* Y. Kil. I, 27<sup>a</sup> bot. (Ar. פִּיסָא, v. פִּיסָא). Y. Maasr. I, 48<sup>d</sup> bot. אִתְּפֵיטוּ (v. אִתְּפֵיטוּ; Tosef. ib. I, 1 הַפִּיסָא (corr. acc.).—V. פִּיסָא.

**פִּיסָא**, v. פִּיסָא.

**פִּיסָא**, פִּיסָא, פִּיסָא, v. sub פִּיסָא.

**פִּיסָא**, פִּיסָא, v. פִּיסָא.

**פִּיסָא**, פִּיסָא m. pl. (פִּיסָא, v. פִּיסָא) [*distributions*, cmp. Lat. tributum,] *taxes, esp. pissim, pissin, name of a Roman tax laid on the community and distributed by the latter according to assessments* (v. Sm. Ant. s. v. Vectigalia). Y. Peah I, 15<sup>b</sup> bot. (ref. to Prov. III, 26) וְכִי תִתֶּנָּה מִשְׁמִיךְ בִּן הַפִּי if thou givest charity out of thy pocket (voluntarily), the Lord will guard thee from tributes, fines &c.; Gen. R. s. l. Y. Ab. Zar. IV, 44<sup>b</sup>; Y. Shebi. IV, 35<sup>b</sup> וְכִי תִתֶּנָּה מִשְׁמִיךְ בִּן הַפִּי you impose upon us tributes and fines &c. Yalk. Jer. 312 בִּפְּי דִּיפִּיטוּ are oppressed by tributes, confiscations &c.; Pesik. Bahod. p. 151<sup>a</sup> בְּמִסֵּי (corr. acc.); a. fr.

**פִּיסָא**, פִּיסָא f. (פִּיסָא) *step.* Targ. I Sam. XX, 3 (h. text פִּיסָא).—V. פִּיסָא.

**פִּיסָא**, Pesik. Vattom., p. 131<sup>a</sup> פִּיסָא (Ms. O. פִּיסָא, Ms. Parma פִּיסָא), a corrupt. of a Greek sentence, prob. ὡς ποιοῦσι τοῖς ἔργοις, as they act, so will I act, expl. in Chald. וְאֵתָּה עֲבִירָה.

פִּיטְסָם, v. פִּיטְסָם.

פִּיטְסָם, v. פִּיטְסָם.

פִּיטְסָן m. (פִּיטְסָן) 1) *interruption*.—Pl. פִּיטְסָן. Y. Shek. III, 47<sup>b</sup> bot. בִּיטְסָן לְשִׁרְוֹתָן בִּיטְסָן to drink them (the four cups) at intervals, v. פִּיטְסָן.—2) *slope or embankment by the roadside*.—Pl. as ab. Tosef. Erub. X (VII), 2 'וכ' הַחֲרִים וְהַפְּסָן ed. Zuck. (oth. ed. הַחֲרִים וְהַפְּסָן); El. Wil. emends פִּיטְסָן (פִּיטְסָן) hills, slopes, or a ship by the side of a public road (v. Tosef. Sabb. X (XI), 4).

פִּיטְסָן, v. פִּיטְסָן.

פִּיטְסָן pr. n. (פִּיטְסָן) *Piskon* (*Arguer*), surname of the angel Gabriel. Snh. 44<sup>b</sup>, v. פִּיטְסָן.—Fem. פִּיטְסָנִית. Ib. פ' רוח פ' (פִּיטְסָנִית) the arguing spirit (Gabriel). Tanh. V'zoth 6.

פִּיטְסָנִית, v. פִּיטְסָנִית.

פִּיטְסָנִית f. pl. (piscina) *fish-ponds*, in gen. *ponds, reservoirs*. Koh. R. to II, 6 (expl. בְּרִכּוֹת מַיִם ib. פ' (not פִּיטְסָנִית); Yalk. ib. 967 פִּיטְסָנִית (corr. acc.).—[V., however, פִּיטְסָנִית]

פִּיטְסָנִית, v. preced.

פִּיטְסָקָה f. (פִּיטְסָקָה) *a small share, portion*. B. Bath. 151<sup>a</sup> (Ms. F. פִּיטְסָקָה) a small portion of an orchard.

פִּיטְסָקָה, פִּיטְסָקָה, פִּיטְסָקָה f. = פִּיטְסָקָה, 1) *the hand up to the wrist*; כַּף רַגְלָא פ' *the foot up to the ankle*. Targ. I Kings XVIII, 44; a. e.—Yeb. 115<sup>a</sup> 'וכ' יִדְרָא וְכ' (see) the hand that lies here (of the remains of the burned husband); a. e.—Pl. פִּיטְסָקָה, constr. פִּיטְסָקָה. Targ. I Sam. V, 4. Targ. Esth. VIII, 10.—2) *piece, esp. bread* (v. פִּיטְסָקָה). Y. Ber. VI, 10<sup>b</sup> bot. פִּיטְסָקָה ... דְּהוּרִין פִּיטְסָקָה when I eat my bread and, not knowing how to say grace, I say, blessed be he who has created this piece &c. (Bab. ib. 40<sup>b</sup> פִּיטְסָקָה מִיֵּדָא פִּיטְסָקָה). Y. Sabb. VII, end, 10<sup>d</sup> קוֹפֶרֶת פִּיטְסָקָה meat may serve as a complement to bread (to complete the legal size), but bread cannot serve as a complement to meat. Tanh. Ekeb 7, v. פִּיטְסָקָה.—Pl. פִּיטְסָקָה *crumbs*. Y. Pes. VI, 38<sup>c</sup> פִּיטְסָקָה מִבֶּרֶת פ' must remove the crumbs.

פִּיטְסָקָה, פִּיטְסָקָה m. (v. פִּיטְסָקָה) *pistachio-nut*. Gitt. 59<sup>a</sup> 'וכ' פִּיטְסָקָה (not פִּיטְסָקָה) compressed to the size respectively of a pistachio-nut and half a pistachio-nut (Rashi: *acorn*). Pl. פִּיטְסָקָה, פִּיטְסָקָה. Y. Kil. I, 27<sup>a</sup> bot. Ar., v. פִּיטְסָקָה. Ib. 27<sup>b</sup> מִשְׁקִי פ' בִּשְׂבִיל לְמַחֲקָא (not פִּיטְסָקָה) put pistachio-nuts in boiled wine to sweeten them.

פִּיטְסָקָה, פִּיטְסָקָה m. (פִּיטְסָקָה) *uncovering one's self*, obscene worship of the idol Peor. Snh. 106<sup>a</sup>; Yalk. Num. 771 פִּיטְסָקָה. V. פִּיטְסָקָה.

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה m. (apocop. reduplic. of פִּיטְסָקָה; comp. פִּיטְסָקָה) *fringe*,

knotted to the border. Kil. IX, 9 'וכ' צִמְרֵי וְכ' (Mish. ed. פִּיטְסָקָה, corr. acc.; v. Rabb. D. S. a. l. note 10) it is forbidden to attach woolen and linen fringes (to a garment), because they may be mixed up with the web; Y. ib. 32<sup>d</sup>.—Trnsf. *knots surrounding the anus*. Tosef. Mikv. VII (VIII), 10 בִּשְׂבִיל אוֹר בִּצְיָאָה ed. Zuck. (oth. ed. בִּצְיָאָה). (בְּפִיטְסָקָה).

פִּיטְסָקָה ch. same. Y. Kil. IX, 32<sup>a</sup> top, v. נָבֵל ch.

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה m. (= פִּיטְסָקָה; פִּיטְסָקָה; comp. פִּיטְסָקָה) *trellis*. Y. Kil. VI, 30<sup>c</sup> 'וכ' לֵפֶי פ' לֵפֶי ... לֵפֶיטְסָקָה if he is in the habit of stepping from one trellis to the other (in one step), they are considered (for purposes of mixed seeds, פִּיטְסָקָה) as one espalier; [Levy quotes פִּיטְסָקָה]—Pl. f. פִּיטְסָקָה. Ib. (Levy quotes פִּיטְסָקָה).

פִּיטְסָקָה ch. (preced.) *decorative frame*.—Pl. פִּיטְסָקָה. Targ. Y. Deut. XXVI, 3 (not פִּיטְסָקָה ...).

פִּיטְסָקָה, Gen. R. s. 74, end מַעֲלִי פ' מַעֲלִי, read: פִּיטְסָקָה; (Yalk. Sam. 147 פִּיטְסָקָה; some ed. פִּיטְסָקָה).

פִּיטְסָקָה, Tosef. Kel. B. Mets. VI, 6 ed. Zuck., read: פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה m. (preced. wds.; comp. פִּיטְסָקָה) *royal litter*. Ab. Zar. 11<sup>a</sup> [read:] מַעֲלִי פ' מַעֲלִי קָמִי פ' אֶפֶסֶת פִּיטְסָקָה נִיפְרָא נִקִּיט נִוְרָא קָמִי פ' אֶפֶסֶת פִּיטְסָקָה לְדֹכָסָה דֹּכָסָה וְכ' the torchbearer carries the light in front of the litter, the chief *lecticarius* (behind the litter, carries the light) for the *dux*, the *dux* for the *hegemon*, the *hegemon* for the *comes*; does the *comes* carry the light before the people (that follow the procession)?—[V. Sachs Beitr. II, p. 111 on the custom of carrying fire.]

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה, פִּיטְסָקָה, פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה pr. n. pl. (Ἐπιφάνεια) *Epiphania*, a city of Syria. Gen. R. s. 37 (expl. דְּחִמְרִי, Gen. X, 18; Targ. Y. I, II a. l. אֲנִשְׁכָּרָא, אֲנִשְׁכָּרָא).

פִּיטְסָקָה, Ruth R. s. 3 נָטַל פ' נָטַל, v. פִּיטְסָקָה.

פִּיטְסָקָה, v. פִּיטְסָקָה.

פִּיטְסָקָה, פִּיטְסָקָה m. pl. (פִּיטְסָקָה) *shrivelled fruit*, esp. *grapes which fell in an unripe state and were put in the sun to ripen* (comp. פִּיטְסָקָה). Y. Bets. IV, 62<sup>b</sup> bot. פִּיטְסָקָה הוּרָה בְּאִילֵין פ' הוּרָה the question turned on the sun-dried grapes; Y. Maasr. I, end, 49<sup>b</sup> 'וכ' הוּרָה אִילֵין פִּיטְסָקָה (corr. acc.).

פִּיטְסָקָה, v. פִּיטְסָקָה.

**פִּיּוּצָא**, פִּיּוּצָא m.=h. פִּיּוּצָא, wound.—Pl. פִּיּוּצָא. Koh. R. to I, 8 פִּיּוּצָא עד דאיהמלאון פִּיּוּצָא until their heads were full of wounds.

**פִּצְחָא**, פִּצְחָא f. (פִּצְחָא or פִּצְחָא to split, break; emp. פִּצְחָא) arbitration, lot, share. Targ. Y. Deut. XXXII, 8, sq. (not פִּצְחָא). Ib. IV, 34. Targ. Prov. XVIII, 18 (ed. Wil. פִּצְחָא). Targ. Ps. CXXV, 3; a. fr.

**פִּיקָא**, פִּיקָא I f. (פִּיקָא; emp. פִּיקָא) lump, ball, swelling, esp. 1) protruding cartilage. Hull. X, 4 (134<sup>b</sup>) של גרנגר thyroid cartilage; Neg. X, 9. Ib. 10 של צואר the protruding cartilage of the neck; Tosef. ib. IV, 12 פִּיקָא. Bekh. VII, 6 (45<sup>a</sup>) פִּיקָא ריבא מוגדלי (not ריבא) one that has a lump on his thumb; a. fr.—2) a protuberance on the blossom end of fruits, v. פִּיקָא II. Y. Succ. III, 53<sup>d</sup> פִּיקָא.—3) spinner's coil. Ohol. VII, 4 עד שיעגילו ראש כפ' until the embryos (on leaving the vagina) form a round head like a coil; expl. Bekh. 22<sup>a</sup> של צמר like a coil of wool. Ib.; Tosef. Ohol. VIII, 8 של שר' the coil containing the warp; פִּיקָא נראיה פִּיקָא מרוד פִּיקָא. Bekh. l. c. פִּיקָא it has the appearance of a coil coming forth out of a coil, v. מְפִיפִיר.—4) whorl. Kel. XI, 6. Par. XII, 8; a. e.—5) coil or tuft used as a stopper (v. פִּיקָא). Kel. XVII, 12.—Pl. פִּיקָא. Bekh. 45<sup>a</sup> הפִּיקָא (not חֲפִיקָא) one afflicted with lumps; (Ar. Var. הפִּיקָא; Ar. s. v. פִּיקָא; Mish. ib. VII, 6 פִּיקָא; Talm. ed. 45<sup>a</sup> I learned of three sizes of coils, one of the warp, one of the woof, and one large coil, that of the sack-weavers; Tosef. Kel. B. Mets. VII, 1, v. סִפָּא I. Lev. R. s. 14 פִּיקָא coils upon coils (in the abdomen). Tosef. Ohol. XIII, 5, v. לָכֶשׁ; a. e.

**פִּיקָא**, פִּיקָא II f. (פִּיקָא) = b. h. פִּיקָא, gliding, sinking. Sabb. 147<sup>b</sup> משום פִּיקָא on account of sinking in the clay-soil (פִּילומָא, which makes walking a labor; Rashi: he might stain his garments when sinking in the muddy soil, and then wring them out).—Tosef. ib. VII (VIII), 21 מבעיהין וכן (Var. ולפיקא) you may shock a person in convulsions, or in an attack of vertigo, and it is not forbidden as a superstitious practice, v. אַמְוִיר.—Yalk. Esth. 1054 מכניסין פִּיקָא בממונו וכן (the Jews) cause a sinking (decline) in the wealth of the world (Esth. R. to III, 8 פִּיקָא).—Snh. 111<sup>b</sup> (ref. to פִּיקָא, Is. XXVIII, 7) אין פִּיקָא אלא גהינם (Ms. K. פִּיקָא) 'sinking' means going to Gehenna.

**פִּיקָא**, פִּיקָא III, בר פִּיקָא pr.n.m. Bar-Pika. Y. Naz. IX, 57<sup>d</sup>.

**פִּיקָא**, פִּיקָא v. sub פִּיקָא.

**פִּיקָא**, v. פִּיקָא.

**פִּיקָא**, פִּיקָא m. (b. h.; פִּיקָא) 1) charge, trust. Num. R. s. 1, end לא נמצא נאמן בפִּיקָא (not נאמן) was not found true to his charge.—2) count, muster.—Pl. פִּיקָא. Sot. 36<sup>b</sup>; Yoma VII, 1, a. e. חומש הפ' the Book of Numbers, v. חוֹקֶשׁ.

**פִּיקָא**, פִּיקָא f. ch. same, 1) command. Targ. Ps. XIX, 9. Targ. Y. Deut. XXVII, 26; a. e.—Pl. (masc.) פִּיקָא. Targ. Ps. l. c. Targ. Deut. XXVIII, 1; a. fr.—2) muster, count.—Pl. as ab. Y. Shek. I, 46<sup>b</sup> (ref. to Ex. XXX, 14) פִּיקָא כל פִּיקָא all those who passed the mustering (Num. I) shall give (half a Shekel, exempting the tribe of Levi, acc. to Num. I, 47).

**פִּיקָא**, פִּיקָא m. (פִּיקָא) removing debris; פִּיקָא removing a person from under debris, in gen. saving an endangered life. Keth. 5<sup>a</sup> בשבת פִּיקָא פִּיקָא you must remove debris to save a life on the Sabbath. Ib. 15<sup>b</sup> אחר ב' הילכין ב' אחר as to saving life (on the Sabbath), we do not judge by the majority of the residents of a place (whether the person in the ruins is or is not presumably a Jew); Yoma 84<sup>b</sup>. Ib. 85<sup>a</sup> ו' שרודה ו' שרודה whence is it proven that the duty of saving life supersedes the Sabbath laws? Keth. 19<sup>a</sup> ו' שרודה כפני פִּיקָא there is nothing (no religious law) that stands before (must not yield to) the duty of saving life, except three things: idolatry, incest and bloodshed (which you dare not commit even to save your life); Yoma 82<sup>a</sup>; a. fr.

**פִּיקָא**, פִּיקָא m. (denom. of פִּיקָא I) formation of lumps on the body; v. פִּיקָא I.

**פִּיקָא**, פִּיקָא m., pl. פִּיקָא, פִּיקָא (v. פִּיקָא II) removing the coils on the blossom end of gourds. B. Mets. 88<sup>b</sup> עד דגמר לפִּיקָא (v. Rabb. D. S. a. l. note 80) until he has finished the entire work of removing &c.; מרמחהו פִּיקָא Ms. M. (ed. ארזולי) when the removing work has been started.

**פִּיקָא**, פִּיקָא v. פִּיקָא.

**פִּיקָא**, פִּיקָא v. פִּיקָא.

**פִּיקָא**, פִּיקָא v. פִּיקָא.

**פִּיקָא**, פִּיקָא f. (a corrupt. of fictile) earthen (wine) vessel. Tosef. B. Bath. V, 4 המוכר ב' he who sells wine by the vessel, opp. בקטלון.

**פִּיקָא**, v. next w.

**פִּיקָא**, פִּיקָא m. (facialis, φακίλιος S.) turban. Y. Bets. V, 63<sup>a</sup> (פִּיקָא ליה) אפרה רוחא פִּיקָא (not פִּיקָא) the wind made his turban fly off R. Meir's neck.

**פִּיקָא**, פִּיקָא v. פִּיקָא I, a. פִּיקָא.

**פִּיקָא**, פִּיקָא Yalk. Ps. 820, v. פִּיקָא.

**פִּיקָא**, פִּיקָא m. (denom. of פִּיקָא I) afflicted with lumps, v. פִּיקָא I.

**פִּיקָא**, פִּיקָא (emp. פִּיקָא I; φῦκος, fucus, of Semitic origin) [coil,] 1) sea-weed or rock-lichen used as a dye; red color, rouge. Sifra M'tsor'a, Neg., Par. 1 (ref. to שני, Lev. XIV, 4) חלל פִּיקָא from שני you might infer that



**פִּירוּק**, פִּירָה m. (פִּרַק) *taking apart* (of the Tabernacle), *breaking up*. Num. R. s. 4 פִּירוּקוֹן בְּשַׁעַת ו'כ' the taking apart on moving the articles of the Tabernacle took place in the same order as they were put up. Ib. s. 12, צִמְדָּתָא; a. e.—*Pl.* פִּירוּקֵין פֶּר, Ib. Y. Yoma I, 38<sup>b</sup>, sq.; a. e.

**פירוקא**, פ' m. (פ'ק) *solution of a problem, reply, argument*, opp. קושיא. B. Kam. 117<sup>a</sup> הא' קושיא ... הא' קושיא ... such and such a problem and such and such a solution. Ab. Zar. 30<sup>a</sup> פ' לסכנתא (Rashi פירוקא pl.) you offer argument where danger to life is concerned? a. e.—**פירוקא**, פ' B. Mets. 84<sup>a</sup> פ' ... and I gave him twenty-four answers. Hor. 13<sup>b</sup> פ' ושרי פ' they wrote down answers and cast them (into the school-house); a. e.

**פירוק**, פ' m. (פ'ר) 1) *crumbling*. Pes. 28<sup>a</sup> (in Chald. dict.) פ' must be crumbled (before being thrown into the river).—2) *crumb*.—Pl. פירוקין, פירוקין. Sabb. XXI, 3 (143<sup>a</sup>). Men. 75<sup>b</sup> (ref. to Lev. II, 6) פ' יוכל יעשנה פ' you might think, he must break it up into crumbs &c., v. פירוקה; a. fr.—Ab. d'R. N. ch. XXXIII עד שיעשה (ed. Schechter שנעשה) we shall not cross the sea until it is broken into solid pieces before us; Tanh. B'shall. 10 ונעשו המים פ' (with ref. to Ps. LXXIV, 13).—3) = פ'פ'רה, nibblings, desert, delicacies. Y. Ber. VI, end, 10<sup>d</sup>, v. פ'פ'רה.

**פירוקא**, פ' ch. (preced.) *mush* (made of crumbs), *paste*. Pes. 42<sup>b</sup> פ' ראשון פ' (Rashi: פ'ר) shoemaker's paste.

**פירוש**, פ' m. (פ'ש) *distinct expression, directness; explanation; commentary*. B. Bath. 52<sup>a</sup> יעשה ... וכולן ... כפירושן ואם לא יעשה פ' לפירושן (a woman, a slave, or a minor), if they declared before dying, 'these things belong to—', he (the trustee) may do according to their explicit declaration, or else (having reasons to distrust their statements) he must make a commentary to their statement (explain the motive they may have had for telling a falsehood). Ib. עשה ... אי ... כפירושן if you believe her to be trustworthy, do according to her explicit statement, if not, make a commentary &c. (find out the real state of affairs). Y. Gitt. V, end, 47<sup>c</sup>; Y. Shebi. V, end, 36<sup>a</sup> פ' לא כפירושן הוא is the silent lending of a utensil not equal to an explicit statement of the use to be made of it? Snh. 87<sup>a</sup>, v. עקר; a. fr.—(also in Chald. dict.) *distinctly, explicitly, directly*. Hull. 95<sup>a</sup>, a. fr. איחמר ב'פ' Snh. VII, 5 tell plainly now what thou hast heard (the blasphemer say, i. e. repeat without euphemistic disguise, v. פ'ינוי). Pes. 13<sup>a</sup> לן ב'פ' אמרת לן you told us plainly. Sabb. 39<sup>b</sup> וכ' ב'פ' שמיע לך did you hear that tradition directly or only by implication? a. fr.—[In commentaries and glosses: פירוש, abbrev. פ'ר, *this means*.]

**פירושא**, פ' ch. same. Targ. Y. Lev. XXVII, 2. Targ. O. Num. XXX, 7 (פירושא pl.; h. text מ'כשנא; ib. 9. Targ. Ps. XXI, 3 (h. ארשת). Targ. Cant. V, 11. Targ. Esth. X, 2 (h. text פ'רשת).—Y. Gitt. V, end, 47<sup>c</sup> לא ב'פ' but if the purpose be explicitly stated, you must not lend it (v. preced.; Y. Shebi. V, end, 36<sup>a</sup> בכפ'רש). Y. B. Bath. IV, beg. 14<sup>c</sup> כל הדין פ' הפרש וכ' (read אפרש) did R. H. ... enter into such details (in explaining the Mishnah) to you? Ab. Zar. 4<sup>a</sup> פ' דהא פסוקא פ' ולא ידע ... פ' דהא פסוקא פ' how to explain that verse to us; a. e.—Pl. פירושין, constr. פירושין, פ'ר. v. supra.

**פירות**, פ' v. פ'ר.

**פירוזמא**, פ' v. פירוזמא.

**פירוקא**, פ' v. פ'רקה.

**פירמא**, פ' m., **פירמא**, פ' f. (פ'רמ) *detailed statement, inventory*. Gitt. 57<sup>b</sup> שר פירמא בביתיה וכ' Ar. (ed. Rashi פ'ר) he sent a document containing the inventory and disposal of his property to his house, and became a proselyte; v. פ'רמא II; Snh. 96<sup>b</sup> שר פ'רמא בביתיה.

**פירמא**, פ' m. (πειρατής, pirata) *pirate*.—Pl. פירמין. Ex. R. s. 17, end פ' ספינות של פ' (not ... ) pirate ships. Lev. R. s. 25 beg. [read:] פ' וברים מפני חפ' I am afraid of robbers on the high-way, and on sea of the pirates; Yalk. ib. 615 וביום מפני אפרטין (corr. acc.).

**פירמא** I, v. פ'רמא.

**פירמא** II, פ'רמא II.

**פירי**, פ' v. פ'ר, פ'ר, פ'ר. [B. Mets. VI, 1 (75<sup>b</sup>) פירי פ'ר; Ms. R. I, v. פ'ר; אפירין.]

**פיריפין**, פ' v. פ'ר.

**פירקא**, פ' m. (פ'ק) *refutation, objection*. Gitt. 83<sup>a</sup> פ' כלתו איז לזו פ' ... רלית ליה פ' to all of them objections may be raised, except the opinion of R. E. which is unobjectionable. Men. 66<sup>a</sup> פ' וזו ליה פ' saw an objection to it. B. Bath. 130<sup>b</sup> פ' וזו ליה פ' ביה פ' if a legal decision of mine comes before you, and you see in it something objectionable; a. fr.—Pl. פ'ר, פ'ר. Hull. 76<sup>b</sup> פ'ר; (Nidd. 65<sup>b</sup> פ'ר, (אפירקא), v. פ'ר.

**פירקא**, פ' m. (פ'ק) *painting, dyeing the hair; trans. giving a fraudulent appearance, deception*. B. Mets. 60<sup>b</sup> פ' ודאם מאי היא פ' what is (in a legal sense) deception in selling a human being? (Answ. dyeing a slave's hair). Y. ib. IV, end, 9<sup>d</sup> פ'ר פ'ר פ'ר (not באוכלין) giving a deceptive appearance to garments is forbidden Keth. 17<sup>a</sup> פ' לא פ' there is no paint (deception); v. פ'ר; Snh. 14<sup>a</sup> פ'ר (corr. acc.).

**פירקא**, פ' m. (פ'ק) *jerkling motion, struggling, spasmodic movement*, as a symptom of vitality. Hull. 38<sup>a</sup> פ' פ'ר פ'ר פ'ר these are symptoms of vitality (proving that the slaughtered animal was not on the point of dying a natural death). Ib. שאמרו בתחלת שחיטתה the symptoms of vitality of which they speak refer to the beginning of the slaughtering act. Ab. Zar. 16<sup>a</sup> פ'ר פ'ר פ'ר a large beast of chase is like a small domestic animal as regards the symptoms of vitality required at slaughtering; a. e.

**פירקא**, פ' ch. same.—Pl. פ'ר, פ'ר. B. Bath. 142<sup>b</sup> פ'ר פ'ר פ'ר it (the embryo in coming to light) made three spasmodic motions (and expired).

**פִּיתוּחַ** *m.* (b. h.; פִּתּוּחַ *Pi.*) *incision, engraving, engraved design.* Y. Nidd. III, 50<sup>d</sup> וְכ' יָדִים וְרַגְלִים וְכ' it

(the embryo) has no incisions indicating the outlines of hands and of feet. Y. Ab. Zar. III, 43<sup>b</sup> bot. חורב היא ב'פ' the law is stricter in the case of an engraving made on a tree (Asherah).—Pl. פִּיתוּחִין, פִּיתוּחִים (Asherah). Ib. פִּתְחָא, פִּתְחָא if he effaced the engraving. Ohol. XIV, 1 חורב היא ב'פ' the wreaths and engravings (mouldings above the entrance); Tosef. ib. XIV, 10 חורב היא ב'פ'.

**פִּתְחָא, פִּתְחָא** ch. same, *engraving, moulding*. Targ. Zeph. II, 14 חורב היא ב'פ' (Leviticus pl.; h. text (כפרה)).

**פִּתְחָא, פִּתְחָא** m. (פִּתְחָא) 1) *persuasion, enticing*. Tanh. Sh'moth 19; Ex. R. s. 3 ב'פ' בארץ אלך וכ' I came to thee with persuasiveness (making thee believe that thou didst hear thy father's voice), that thou be not afraid. Ib. ב'פ' ב'פ' ב'פ' at first I spoke persuasively to thee, now I will speak to thee words of truth (earnest admonition). Ib. ב'פ' ב'פ' ב'פ' pethi (Prov. XIV, 15) has the meaning of 'persuasion' (one easily persuaded); a. fr.—Esp. *enticing a virgin, claims of the seduced* (Ex. XXII, 15). Keth. 35<sup>b</sup> ב'פ' ב'פ' ב'פ' she has no claim either of fine (for outrage) or of indemnity for seduction. Ib. 36<sup>a</sup>; a. fr.—2) dialect. for פִּתְחָא (comp. פִּתְחָא a. פִּתְחָא) *engraving, moulding*.—Pl. פִּתְחִין, פִּתְחִין. Tosef. Ohol. XIV, 10 (R. S. to Ohol. XIV, 1) פִּתְחִין, v. פִּתְחִין.

**פִּתְחָא, פִּתְחָא** m. (פִּתְחָא) [twisting,] 1) *perverseness*. Targ. Prov. VIII, 8.—2) *turn of events, vicissitudes*. Yalk. Gen. 127 (play on נפחולי, Gen. XXX, 8) פִּתְחָא לא ירד? were not his vicissitudes mine? did not Jacob come to Laban for my sake (I being predestined to become his wife)?; Gen. R. s. 71 פִּתְחָא לא ירד? (pl.).

**פִּתְחָא** I (b. h. פִּתְחָא) pr. n. pl. *Pithom*, a storage city of Egypt. Sot. 11<sup>a</sup> חורב היא ב'פ' וְלָמָּה נִקְרָא שְׁמָהּ פ' שְׂרָאשׁוֹן רָאשׁוֹן פִּי הַחֹמֶם פִּי הַחֹמֶם why was Raameses named Pithom? Because the mouth of the deep swallowed every foundation as it was laid; Ex. R. s. 1. Mekh. B'shall. s. 1 (ref. to חורב היא ב'פ', Ex. XIV, 2) פִּתְחָא נִקְרָא פִּי לְשֹׁעֲבֵי הָיְתָה לְשֹׁעֲבֵי הָיְתָה formerly its name was Pithom; a. e.

**פִּתְחָא** II or **פִּתְחָא** m. (פִּתְחָא, adapt. of πύθω) [*seducer, necromancer, conjurer, ventriloquist*]. Snh. VII, 7 חורב היא ב'פ' חורב היא ב'פ' ba'al ob is the *pithom* that makes the dead speak from his armpit; Sifra K'dosh. Par. 3, ch. VII; ib. Par. 4, ch. XI; Tosef. Snh. X, 6 חורב היא ב'פ' חורב היא ב'פ' that talks between his joints and from between his armpits; a. e.

**פִּתְחָא**, v. פִּתְחָא ch.

**פִּתְחָא**, v. פִּתְחָא.

**פִּתְחָא** m. (פִּתְחָא) *bread to be broken*. Y. Dem. I, 22<sup>a</sup> חורב היא ב'פ' חורב היא ב'פ' sat down to a meal, and the bread fell out of his hand when he was about to break it.

**פִּתְחָא, פִּתְחָא** m. (פִּתְחָא) *open-eyed, seeing*. Arakh. 17<sup>b</sup>; B. Bath. 128<sup>a</sup>, v. פִּתְחָא.

**פִּתְחָא**, v. פִּתְחָא.

**פִּתְחָא, פִּתְחָא**, v. sub פִּתְחָא.

**פִּתְחָא**, Y. Sabb. XIV, 14<sup>a</sup> bot., v. פִּתְחָא.

**פִּתְחָא**, v. פִּתְחָא ch.

**פִּתְחָא, פִּתְחָא** m. (פִּתְחָא; v. פִּתְחָא) *ball, stone, tablet, ballot; lot, decree*. Tanh. B'ha' al. 12 חורב היא ב'פ' כל מי שדחה עולה בידו ו' he who drew a ballot on which 'elder' was written. Tanh. B'midd. 21 חורב היא ב'פ' if he drew a ballot on which 'Levi' was written, he knew that a Levite had redeemed him. Num. R. s. 4 [read:] מי אומר who tells thee that I should not have drawn it, had there been a ballot inscribed 'Levi' in the box? Ib. חורב היא ב'פ' (read חורב היא ב'פ') a ballot inscribed &c. Sot. 12<sup>a</sup> חורב היא ב'פ' they were not included in the decree pronounced on Eve (Gen. III, 16). Snh. 102<sup>a</sup> (ref. to I Kings XI, 29) חורב היא ב'פ' ריצא מפיתחא של (Rashi פִּתְחָא) he went out of the destiny of Jerusalem (i. e. was to have no share in the welfare of Jerusalem); a. fr.—Pl. פִּתְחִין, פִּתְחִין (Chald. form) לערב חורב היא ב'פ' 2; v. פִּתְחָא. Gen. R. s. 91 חורב היא ב'פ' in the evening they brought him the tablets (on which every traveller had written his name). Num. R. 1. c. חורב היא ב'פ' he (Moses) wrote on each of twenty-two thousand ballots, Levi &c. (v. פִּתְחָא). Tanh. 1. c. Snh. 17<sup>a</sup> חורב היא ב'פ' draw your ballots; a. fr.

**פִּתְחָא, פִּתְחָא** ch. same. Targ. Job XIX, 23 (Ms. כסא ... שמייה פ' 8 פִּתְחָא, v. פִּתְחָא; h. text (כסא)). Targ. II Esth. I, 8 חורב היא ב'פ' a large goblet ... which was named *Pithka* (Decree, v. פִּתְחָא).—Y. Sot. I, 17<sup>b</sup> bot. חורב היא ב'פ' write out one edict (order) for two men whom I may take with me; Num. R. s. 9. Kidd. 73<sup>b</sup> חורב היא ב'פ' if the infant wears a tablet (with an inscription). Y. Bicc. III, 65<sup>d</sup> חורב היא ב'פ' R. J. was likewise on the list (of those to be appointed). Hor. 13<sup>b</sup> חורב היא ב'פ' (some ed. בפסא) wrote out questions on a tablet and threw them into the school-house. Kidd. 70<sup>a</sup>, v. פִּתְחָא; a. fr.—[Hull. 31<sup>a</sup> פִּתְחָא, v. פִּתְחָא; a. fr.—Pl. פִּתְחִין, פִּתְחִין. Gen. R. s. 91 חורב היא ב'פ' and Manasseh stood there (at the gates) receiving the tablets (with the names of the arrivals, v. preced.).

**פִּתְחָא** m. (preced.) *decree*. Targ. II Chr. XXXI, 5 ed. Beck (oth. ed. פִּתְחָא).

**פִּתְחָא**, v. פִּתְחָא II.

**פִּתְחָא, פִּתְחָא** f. (פִּתְחָא) *piece (of bread)*. Targ. Prov. XXVIII, 21.—Y. Ab. Zar. II, 41<sup>a</sup> bot., v. פִּתְחָא.

**פִּתְחָא** m. (b. h.; פִּתְחָא) *flask, jar with a narrow neck*, v. פִּתְחָא. Y. Hor. III, 47<sup>e</sup> bot. חורב היא ב'פ' were anointed out of a flask, opp. קרן; Meg. 14<sup>a</sup>. Ib. (ref. to I Sam. II, 1) חורב היא ב'פ' my horn is high, but not 'my flask is high.' Tosef. Succ. III, 10 חורב היא ב'פ' as if coming forth through the mouth of a flask, v. פִּתְחָא. Neg. XII, 5 חורב היא ב'פ' the Torah has regard ... even for a man's flask; Sifra M'tsor'a, Neg., ch. III, Par. 5. Gen. R.

פֿלאַנץ, v. פֿלוג.

## 148\*

65<sup>c</sup>top פלגין, v. פלג II.]—2) *to divert the mind*. Targ. Y. Deut. IV, 19. Ib. XXII, 1.—3) *to speak differently from what one thinks, flatter*. Targ. Prov. XXVIII, 23 Ms. (ed. Af.).

*Af. אפליג* 1) *to separate*. Targ. Y. Gen. XLIX, 7; a. e.—  
2) *to divert*. Targ. Y. II Gen. XLV, 26 ליבריה ונא (Y. ופליגו, ed.  
Vien. ופליג) he turned his mind off it (gave up hope, would  
not believe; h. text ויפג) . Targ. Prov. XIV, 30 דמפליג דמרה ונא  
וכ' who diverts the anger of his heart; a. e.

*Ithpa.* אִתְּפֵלְג, *Ithpe.* אִתְּפֵלְג, אִתְּפֵלְג (1) *to be divided, dispersed.* Targ. Num. XXVI, 53; 55. Targ. Gen. XIV, 15; a. fr.—B. Bath. 121<sup>b</sup> לְשִׁבְתֵּי נַחֲלָתָהּ אוֹ דִּילְמָא קָרָקֶם א"י לְשִׁבְתֵּי אִתְּפֵלְגָא Ms. M. was the land of Israel divided according to tribes (in equal shares for each tribe), or according to the number of heads?; ed. . . לְשִׁבְתֵּי אִתְּפֵלְגָא א"י אִתְּפֵלְג (sub. נַחֲלָתָהּ) were the shares of the land of Israel divided &c.?—2) *to be different from the rest, rare, distinguished.* Ib. 120<sup>a</sup> דְּמִפְּלִיג בַּחֲכָמָה (Ms. R. פְּלִיג of rare wisdom, בִּזְקָנָה דְּמִפְ extremely old. Gitt. 28<sup>a</sup> אִפְּ כִּיּוֹן דְּאִיפְ' אִפְ' having reached a rare old age, he may as well be presumed to be more distinguished (and be still alive). Erub. 63<sup>a</sup> דְּמִפְּלִיג... שְׂאֵנִי (Ar. a. Ms. O. דְּמִפְּלִיג h. form) it is different with R. . . , for he was very distinguished (for age and learning); a. e.—3) (cmp. נִזְר) *to be decreed.* Targ. Y. Gen. XIV, 7 (v. פְּרִילֵנָה).—4) *to secede; to differ.* Targ. O. Num. XVI, 1 (h. text וִירָקָה) Targ. II Kings XVII, 21; a. fr.—Y. Taan. IV, 67<sup>d</sup> תִּפְּלֵנָה מִתְּפִלְגָּה דְּזִירִי צִירִי עָלָה לֹא דָוָה אִתְּפֵלְגָא even about this it was unnecessary to assume a difference of opinion. Gen. R. s. 21 וְכ' ר' אִתְּפֵלְגִין ר' (in their interpretations). Ber. 22<sup>b</sup> בִּרְאָה קְמִיפְלֵגָא (popular pronunciation קְמִיפְלֵגָא) on this principle their difference rests. Ib. 23<sup>a</sup>; a. v. fr.

**פֶּלֶא** m. (b. h.; preced.) *part, share*. Tanh. Mishp. 7 (ref. to Prov. XXVIII, 23) של הקב"ה ... ויזכה לפ' he who reproves his neighbor for the sake of heaven, will be granted a share of divine grace; (Tam. 28<sup>a</sup> לחלקו).—**פֶּלְאוּ** Gitt. 89<sup>b</sup> (borrowing the phrase from Jud. V, 16) עדיין לא הגיע לפ' ראוּבֵן he (that minor, although physically developed beyond his age) has not yet obtained 'the parts of Reuben' (mental maturity, and none will consider him an adult).

פֶּלֶג m. (preced.) *part, middle*. Ber. IV, 1, a. e. פֶּלֶג  
מִנְחָה, v. מִנְחָה.

פֶּלֶא II, פֶּלֶא ch. same, 1) *part, half*. Targ. O. Gen. XV, 10 (ed. Berl. פֶּלֶא; ed. Vien. פֶּלֶא). Targ. Ex. XXV, 10 (Y. also פֶּלֶא); a. fr.—[Targ. I Chr. XVI, 3, v. פֶּלֶא].—B. Bath. 62<sup>b</sup> פ' דאיה לי בארעא פ' if the deed reads, 'the half share which is mine in that field', he has sold half the field (his entire share); פ' בארעא דאיה לי ריבועא פ' but if it reads, 'half of that field which is mine', he has sold him one fourth of the field (or half his share). Ib. פ' מצר ארעא דמינה פ' (Ms. M. פֶּלֶא) if he writes, 'these are the borders of the field of which I sell a portion', it means *half*; *contrad.* to פֶּסֶקָא; ib. 63<sup>a</sup>. Sabb. 89<sup>b</sup> דל חוריי פ' deduct (from the years of life) twelve years and a half for prayer, eating &c. Ib. עלי ופ' עלך פ' let me bear the failings of half the remaining years, and

bear thou the other half. Pes. 79b פ' ופ' equal numbers on both sides. Y. Kidd. IV, 65<sup>c</sup> top דבחרין פלגון מן פלגון (not פלג מן) one half of them is afraid of the other half of them; Num. R. s. 8 פלגין מן פלגין (corr. acc.); a. v. fr.—*Pl. פלגין, פלגין*. Targ. O. Gen. XV, 10. Ib. 17 (h. text פלגין). Ib. 11 ed. Berl. (v. פלגין); a. e.—Yoma 83<sup>b</sup>, v. פלגין.—2) *פלגא* *the demon Palga, a disease (paralysis?)*. Pes. 111<sup>a</sup>.

פֿלג, v. next w.

**פְּלִנְיָהּ** m. (פלג I) *disputer, controversialist*. Erub. 61<sup>b</sup>  
 'פָּ תוּ דִּסְפֻּר (Mar Judah)! Kidd. 58<sup>a</sup> **פְּלִנְיָהּ** אִיקְמִירִינִי  
 that disputer (Mar Judah) has put you up to it. Gitt.  
 31<sup>b</sup> וְיִקְוֶה מִפִּי מִקְמִי shall we rise for that querulous man  
 (G'nibah)?

**פְּלָגָה** f. = **הַפְּלָגָה** *separation* (of languages), *scattering*.  
Yalk. Gen. 62 (quot. fr. Seder 'Olam).

**פְּלִגְוִיָּה** *f.* (preced. wds.) 1) *half; middle*. Targ. Lev. VI, 13. Targ. O. Ex. XI, 4; a. fr.—B. Kam. 15<sup>a</sup>, a. e. **פְּלִגְוִיָּה** Ms. H. a. Ar. (Ms. M. **פְּלִגְוִיָּה**; ed. **פְּלִגְוִיָּה**) indemnity amounting to half the damage. Y. Keth. VII, 31<sup>c</sup> **פְּלִגְוִיָּה פִּיךָ** (פְּלִגְוִיָּה) half the dowry. Y. Pes. V, 32<sup>c</sup> bot. **בְּפִלְגְוִיָּה פִּימְךָ** with half thy mouth, i. e. thou art not the original author of that opinion; a. e.—Snh. 98<sup>b</sup> **פְּלִגְוִיָּה קִיסֶר** (פְּלִגְוִיָּה) *Vice-Cesar, governor*.—2) *division* (חֲדָרִית).—*Pl.* **פְּלִגְוִיָּה** Targ. Zech. XI, 7 (ed. Lag. **פְּלִגְוִיָּה**). Targ. I Chr. XXVI, 1; 12 **פְּלִגְוִיָּה** ed. Wil. (oth. ed. **פְּלִגְוִיָּה**, read: **פְּלִגְוִיָּה**; a. e.—Y. Erub. IX, beg. 25<sup>c</sup> **אַרְבַּע פְּלִגְוִיָּה** four divisions (of opinions).—3) *division of heart, half-heartedness*. Targ. Y. II Gen. XXII, 14.—4) *contest*. Targ. II Sam. XXII, 44 ed. Wil., v. **פְּלִגְוִיָּה** I.

פִּלְגֻגִּין, פִּלְגֻגִּין, a corrupt. for פִּדְיוֹן m. (παῖδα-  
γῶν) *teaching, training*. Y'lamd. to Deut. V, 6 sq., quot.  
in Ar. *אלפיים שנה היה הקב"ה פ' בה וי'* two thousand  
years (two days of the Lord's, before the creation of the  
world) the Lord used her (the Torah) as a pedagogue (dis-  
ciplining the forces of Nature, with ref. to יום יום, Prov.  
VIII, 30); cmp. Gen. R. s. 1, beg.

פִּילֶגוֹס, v. פִּלְגֹּס.

פִּלְג, v. פִּלְגָּה.

פִּלְגֵי, פִּלְגֵי, v. פִּלְגֵי.

**פְּלִיטָא** m. (Pales of פָּלַג; cmp. אֶפְסָרִיסָא) [*that which is to be split*,] target for projectiles (cmp. קִרְרַת הַצִּיּוֹם Lam. R. to III, 12). Targ. I Sam. XX, 20. Targ. Job XVI, 12 (ed. Lag. פְּלִיטָא). Targ. Lam. III, 12 (ed. Lag. a. oth. פְּלִיטָא).

פֶּלֶאִים v. פֶּלֶאִיִּים

פֶּלֶאָה v. פֶּלֶאָה, פֶּלֶאָה

פִּלְגֵי־סָא v. פִּלְגֵי־סָא

פִּלְגִּים, Y. Taan. IV, 69<sup>a</sup> bot., v. פִּינְיָאָס.

**פִּלְגָם** m. (πάλλαξ, πάλλαξ, prob. of Semitic origin; cmp. **פִּלְגִּיָּסָא**, a. **פִּלְגָשׁ**) a youth in the intermediate stage between boyhood and maturity; trans. a sheep beyond the age of רבי טרפין (נִקְיָן v. אֵיל). Par. I, 3 קוררו פ' R. T. named such a sheep of thirteen months a *pallax*. Hull. 23<sup>a</sup>. Tosef. ib. I, 14 בזה פסול the *pallax* is unfit for sacrifice either as כבש or as אֵיל.—Pl. ch. **פִּלְגִּיָּסִין**. Targ. Ps. XXXVII, 20 (h. text כרים).

**פִּלְגִּיָּסָא**, v. **פִּלְגִּיָּסָא**.

**פִּלְגָשׁ** f. (b. h.; **פִּלְג**, v. Delitzsch Genesis 4 360) concubine. Y. Keth. V, 29<sup>d</sup> top אין כחובה פ' אשה יש לה כחובה פ' the wife has a marriage contract securing a settlement for her (פְּתוּבָה), the concubine has none; (oth. opin.) אשה אין כחובה פ' the wife has a marriage contract containing besides the settlement all conditions of a marriage contract (alimentation &c.), the concubine has the contract but without the conditions; a. fr.—**פִּלְגָשָׁא**, v. **גְּבִיעָה**.—Pl. **פִּלְגָשִׁים**. Snh. 21<sup>a</sup>. Num. R. s. 9 (ref. to Cant. VI, 8) ונקראו פ' שהם חשורות there are eighty families (of nations) that know their mothers but not their fathers, and they are called 'concubines', for the concubines are suspected (of faithlessness).

**פִּלְגָהָא**, v. **פִּלְגָהָא**.

**פִּלְדוּס**, read:

**פִּלְדִּיס** m. (v. **פִּרְדִּיסִין**) Brundisian cloak, travelling cloak. Tosef. Meg. IV (III), 30 ed. Zuck. (Var. פִּלְרוּס, corr. acc.).

**פִּלְדִּיָּדִי**, **פִּלְדִּיסִין**, **פִּלְדִּיסִין** ch. pl. same. Targ. Jud. XIV, 12, sq. (ed. Lag. **פִּלְדִּירִי**). Targ. II Kings V, 23. Targ. II Chr. IX, 24 דכין פ' (ed. Wil. רבין; h. text שמלות).

**פִּלְחָה**, v. **פִּלְחָה**.

**פִּלְחָדִירִין**, v. **פִּלְחָדִירִין**.

**פִּלְחָה** m. (פִּלְחָה) a portion (of meat). Targ. II Sam. VI, 19; Targ. I Chr. XVI, 3 (ed. Lag. פִּלְחָה; h. text אֶשְׁפָּר).—Pl. **פִּלְחָה**. Meg. 7<sup>b</sup> אכלי ברו שחרין פ' I ate sixty portions of them. Yoma 83<sup>b</sup> וצרי פ' אהרורו Ms. M. 2 a. Ar. (Ms. M. 1 **פִּלְחָה**) they placed fine portions and dishes around him (v., however, לִינָא).

**פִּלְחָה**, v. sub **פִּלְחָה**.

**פִּלְחָה** f. (פִּלְחָה) division, dispute. Cant. R. to VIII, 18 פִּלְחָה פ' verbal disputes.

**פִּלְחָה** ch. same, 1) = **פִּלְחָה** separation (of races). Targ. Y. Gen. X, 11.—2) (priestly) division.—Pl. **פִּלְחָה**. Targ. II Chr. XXIII, 8. Ib. VIII, 14. Ib. XXXV, 4, sq.; a. e.—3) contest, dissension. Targ. Ps. XVIII, 44 פ' Ms. (ed. **פִּלְחָה** constr.; ed. Wil. **פִּלְחָה**; h. text **פִּלְחָה**); Targ. II Sam. XXII, 44 (ed. Wil. **פִּלְחָה**). Targ. Is. XXII, 9. Targ. Deut. XVII, 8; a. e.—Tanh. Kor. 10 לִיד מִזֶּה

**פִּלְחָה** (not **פִּלְחָה**) what hast thou to do with that contest (between Moses and Korah)?; Num. R. s. 18 (ed. Wil. **פִּלְחָה** with his (Korah's) quarrel).—Esp. *difference of opinion, scholarly contest*. Yoma 4<sup>b</sup> ... במאי קא מיפלגי? what is the basis of the difference...? The principle on which those Tannaim differ &c. Sabb. 15<sup>a</sup> דרכא דליכא פ' דרבוותא בהוריהו on a subject on which no conflicting opinions of great teachers besides them (Hillel and Shammai) are on record; a. v. fr.—Pl. as ab. Y. Pes. III, 30<sup>a</sup> bot. **פִּלְחָה** אילין פ' כאילין פ' the differences in this case are based on the same principles as the differences in the following case &c.; Y. Taan. IV, 67<sup>d</sup> top; Y. Ned. V, 39<sup>b</sup> top; a. e.—V. **פִּלְחָה**.

**פִּלְחָה** II, **פִּלְחָה** pr. n. pl. *Plugta*, near Tiberias.

Num. R. s. 9 כגון הדא בית מעון שיורדים לה מ' וכ' like Beth-Ma'on to which they go down when coming from P., and up from Tiberias; (Gen. R. s. 85 שובתי P., Sot. I, 17<sup>a</sup> bot. **פִּלְחָה**). Lev. R. s. 5 (ref. to Am. VI, 6) they got their wine from P., for on account of their wine the ten tribes were led astray, and had to go into exile (v. **פִּלְחָה**); Num. R. s. 10; Yalk. Am. 545. Sabb. 147<sup>b</sup> חמרא דפרוגייתא (דפרוגייתא).

**פִּלְחָה**, Tosef. Yoma I, 1 ed. Zuck. (Var. **פִּלְחָה**), read: **פִּלְחָה**.

**פִּלְחָה**, pl. of **פִּלְחָה**.

**פִּלְחָה**, v. **פִּלְחָה**.

**פִּלְחָה**, Num. R. s. 13 (פִּלְחָה); Pesik. R. s. 7 פִּלְחָה, read **פִּלְחָה**.

**פִּלְחָה**, v. **פִּלְחָה**.

**פִּלְחָה**, v. **פִּלְחָה**.

**פִּלְחָה**, v. **פִּלְחָה**.

**פִּלְחָה**, Y. Ned. VII, beg. 40<sup>b</sup>, v. **פִּלְחָה**.

**פִּלְחָה**, read:

**פִּלְחָה** m. pl. (פִּלְחָה, cmp. **פִּלְחָה**; cmp. Syr. *fenugreek*, P. Sm. 3130) a preserve or sauce of *fenugreek*, containing an admixture of fermenting matter. Y. Pes. III, 30<sup>a</sup>.

\* **פִּלְחָה** f. (pluma) down, down-pillow. Cant. R. to I, 17 כמטה וכפ' ... אבנים the stones on which Jacob slept, became under him as (soft as) a bed and as a pillow; [Gen. R. s. 68 וכפרינס, some ed. וכפרינס; Yalk. ib. 119 וכפרינס, corr. acc., or read: **פִּלְחָה**.]

**פִּלְחָה** m. (corrupt of primipilum, v. Perl. Beitr., p. 11) the office of the chief Centurio of the troop called *Triarii, primipilate*. Sifr. Num. 131 שירש ... like a Centurio who had served his term but failed to enter his primipilate (to which he would have been promoted in due time), but fled &c.; Yalk. Lev. 631 פִּלְחָה (corr. acc.); Yalk. Ex. 178 פִּלְחָה (corr. acc.).

**פִּלְחָה**, v. next w.



**פְּלוֹמְטָרִיין** m. (privatarium) (*private*) money chest, jewelry box. Pesik. R. s. 10 פ' ... לו הסבריהו like a king who had many (public) treasures and cared not to count them, but he had one small private chest filled with gold &c. Y. Bets. I, 60<sup>a</sup> bot. מפתח של פלומטריין קטנה d (En Ya'akov פלטרין, a small key of a jewelry box. Ex. R. s. 20, beg. דפלומטר. הר', read: הפלומטר.

**פְּלוֹמְטָרִיין**, v. פ' פילון, פלומי.

**פְּלוֹמְקִיָּא** m. pl. (plumacia) down-pillows. Midr. Till. to Ps. III ed. Bub. (expl. משכב, II Sam. XVII, 28) [read:] to Ps. III ed. Bub. (expl. פלוקמיה, v. Bub. note a. l.) that means down-pillows and mattresses; (ed. וכסרות); Yalk. Sam. 151 פולוסקא (corr. acc.).

**פְּלוֹנִי** m. (b. h.; פֶּלֶא) a specified person or thing, such and such, name 'blank' (abbrev. פל'). Gitt. VI, 3 'במקום in such and such a place. Y. ib. VIII, end, 49<sup>d</sup> (in a document) I—, son of—. Kidd. 65<sup>a</sup> 'והלכו וב' I betrothed thee unto me in the presence of—and—, and they have left &c. Tosef. Yeb. III, 4 'וה' מרו לעה"ב I will such and such a man have a share in the hereafter?; 'שאלהם אלא על פ' it seems to me that you inquired about such and such (naming some one else); Yoma 66<sup>b</sup>; a. fr.—Koh. R. to I, 8, v. רש'—Fem. פלנייה, פלנייה. Kidd. III, 1 'אשה לי וקדש לי אשה I go and betroth for me that certain woman. Y. Sot. VI, 21<sup>a</sup> top 'וכהן פ' such and such is a priest's daughter, and she has prostituted herself &c.; a. fr.—Ch. פלן.

**פְּלוֹנִיָּא**, Yalk. Gen. 61, v. פְּלוֹנִיָּא.

**פְּלוֹסוּפּוֹס**, v. sub פְּלוֹנִיָּא.

**פְּלוֹסְלוֹס** I, v. פְּלוֹסְלוֹס.

**פְּלוֹסְלוֹס** II pr. n. m. P'loslos. Ab. Zar. III, 4 פ' בן פ' Y. ed. a. Mish. Nap. (Mish. ed. פילוספוס, Bab. ed. 44<sup>b</sup> פילוספוס; v. Rabb. D. S. a. l. note 40); Yalk. Deut. 888 פילוספוס.

**פְּלוֹסְפָּא**, v. פְּלוֹסְפָּא.

**פְּלוֹסְפּוֹס**, v. פְּלוֹסְלוֹס II.

**פְּלוֹקְמִיָּא**, v. פְּלוֹקְמִיָּא.

**פְּלוֹחַ** (b. h.) to split; to dig, till; to cut out. Ex. R. s. 27 'לפלוח' will you take this field with the condition that you will till it?; a. e.—2) to work for, serve, v. פלוח. —3) to worship. Tosef. Ab. Zar. I, 4 'אלא פלוח' it is forbidden to deal with those only who worship (on the Calendæ), contrad. to עשרין who observe it as a holiday; (Ab. Zar. 8<sup>a</sup> לעובריה; Y. ib. I, 39<sup>a</sup> top 'לפלוחין, Chald.).

**פְּלוֹחַ** ch. same, 1) to till, work. Targ. Ex. XX, 9 (Y. ed. Vien. Pa.). Targ. Prov. X, 5 (h. text אגר). Targ. Gen. IV, 12;

a. fr.—3) to serve (man or deity); to worship. Ib. XIV, 4. Ib. XVII, 1 (h. text רחלך; a. fr.—Y. Ab. Zar. I, 39<sup>a</sup> top 'לפלוחין the wives of those who worship (on the Roman festivals) are to be treated like those who worship. Ib. 'לפלוחין (not 'לפלוחין), v. שְׁמִירָיִן. Bab. ib. 11<sup>a</sup> 'לע"א לה' they worship the idol on it (the anniversary of death). Ib. 22<sup>b</sup> 'לפלוחיה אם ירצה 'לפלוחיה if he had worshipped it, he would not sell it. Snh. 102<sup>b</sup> 'לע"א מ"ט why do you worship idols? Gitt. 57<sup>b</sup> פ' בר 'לע"א worship (bow down) to &c. 1; a. fr.—4) [to work with,] to compel to serve or work, to subject. Targ. Lev. XXV, 39. Targ. O. ib. 43. Targ. O. Gen. XV, 14; a. fr.—5) to split, distribute. Ab. Zar. 18<sup>a</sup> bot. פלגא פלגא one half distribute (as bribe), and one half be thine.

**פְּלוֹחַ** same, to dig, till, work. Targ. Y. Ex. XX, 9 (v. supra). Targ. Ps. CXXI, 7. Targ. Is. XXXII, 17; a. e.

**פְּלוֹחַ** to make work, to subject, rule. Targ. O. Ex. I, 13. Targ. I Kings V, 4; a. fr.

**פְּלוֹחַ** 1) to be worked, tilled; (with ב) to be worked with; Targ. Deut. XXI, 3. Targ. O. ib. 4. Targ. Ez. XXXVI, 9; a. e.—2) to break through, be born. Targ. Job XXXIX, 3.

**פְּלוֹחַ** c. (b. h.; preced. wds.) segment, slice; (sub. רכב) millstone. Yalk. Num. 787 'בפ' של רבילה או בפ' של רבילה if he killed a man with a lump of salt or a slice of a fig-cake.—Pl. פְּלוֹחַ, constr. פְּלוֹחַ. Dem. V, 5 'רבלה פ' slices of &c. Yalk. l. c. 'רבלה' that they may kill him (the murderer) with stones, arrows or millstones.—V. פְּלוֹחַ.

**פְּלוֹחַ** פ' ch. same, 1) millstone. Targ. Job XLI, 16.—Y. M. Kat. I, 80<sup>d</sup> bot. 'דמוע' we have a special millstone for the festive week (dare we grind during the festive week)?—2) slice, portion. Y. Taan. I, 64<sup>a</sup> top 'דלא I had with me only my own portion (luncheon); why should I have spoken to you (invited you to eat) with insincerity? Lev. R. s. 12 (vers. in Ar.) 'אם שר' פְּלוֹחַ חמר when he drinks his regular portion of wine; 'יותר מן פְּלוֹחַ more than his wonted quantity.

**פְּלוֹחַ** I m. (preced. wds.) worker; servant; worker.—Pl. פְּלוֹחִין, פְּלוֹחִין. Targ. Is. XIX, 9. Targ. Ps. XLIX, 15 'אורייתא פ' workers (students) of the Law (Ms. פלח).—Y. Ab. Zar. I, 39<sup>a</sup> top, v. פלח.

**פְּלוֹחַ** II m. (v. פְּלוֹחַ Ithpa.) breaking through, birth.—Pl. constr. פְּלוֹחִין, פ' 'ולידא first-born. Targ. Y. II Ex. XXXIV, 19.

**פְּלוֹחֵנָא**, v. sub פְּלוֹחֵנָא.

**פְּלוֹחֵנָא** (b. h.) [to break through,] 1) to discharge, vomit, give out. Y. B. Kam. I, 2<sup>b</sup> top [read:] 'וה' ופלוח' if the animal walked and discharged on plants. Ter. X, 11; Hull. 110<sup>b</sup>, v. פלע. Ber. III, 6 'וכ' שְׁכָבָה who discharged the (conceived) semen virile. Pes. 118<sup>b</sup> 'פלוח' throw their bodies out on the dry land;

ch פֿלֶטִינא v. (פֿלֶטִינא) פֿלֶטִינא, פֿלֶטִינא

**פִּלְטִינְיָא, פִּלְטִינְיָא, פִּלְטִינְיָא, פִּלְטִינְיָא** v. **פִּלְטִינְיָא** h. a. ch.

**פִּלְטִינְיָא** v. **פִּלְטִינְיָא**.

**פִּלְטִינְיָא** v. **פִּלְטִינְיָא**.

**פִּלְטִינְיָא** c. (palatium, παλατίον) *palace*. [Targ. Lam. IV, 1, read with ed. Lag. פִּלְטִינְיָא.] Targ. Y. II Gen. XII, 15 (Ar. פִּלְטִינְיָא). Targ. II Esth. I, 9; a. fr.—Gen. R. s. 12 like a large palace with many entrances. Y. Sabb. X, 12<sup>c</sup> של מלך in the king's palace (the Temple) no rank is recognized (all are alike); a. v. fr.—Pl. same. Targ. Y. Gen. XLVII, 27.—V. פִּלְטִינְיָא.

**פִּלְטִינְיָא** m. (palatinus, παλατινός) 1) (sub. mons) *the Palatine Hill*, a name given to royal residences in general (v. Dio Cassius LIII, 16); esp. *Palatinus*, a name given by the Samaritans to Mount Gerizim. Gen. R. s. 32 עבר בהרין פלטינוס (Var. ים...; corr. acc.) passed that Palatinus (on his way to Jerusalem); ib. s. 81 פלטינוס (not ה...) Cant. R. to IV, 4 פלטינוס (corr. acc.); Yalk. Gen. 57 פלטינוס (corr. acc.); (Deut. R. s. 3 גרזים...—2) *courtier, palace-guard, nobleman*.—Pl. פִּלְטִינְיָא; (Lat. form) פִּלְטִינְיָא. Num. R. s. 1 הרי פ' שבט של לוי the tribe of Levi was the palace-guard (royal body-guard in the Temple). Ib. s. 5 אע"פ שהיה משפחת קהן פ' although the Kehath family were palatini, when carrying the Ark they carried it like slaves (on their shoulders, no rank being recognized before God, v. פִּלְטִינְיָא). Ruth R. to I, 2 (expl. אפרים, ib.) פִּלְטִינְיָא (corr. acc.); Midr. Sam. ch. I פִּלְטִינְיָא (corr. acc.); Lev. R. s. 2 (ref. to אפרים, Jer. XXXI, 19) פִּלְטִינְיָא (corr. acc.). Pirké d'R. El. ch. XLV (ref. to אפרים I Ohr. II, 19) פִּלְטִינְיָא (palatini) a *palatina*, a daughter of nobles; ib. בן פלטינוס בן מלכים ו' (corr. acc.) a son of noblemen, a son of kings &c. Num. R. s. 13 פִּלְטִינְיָא (corr. acc.); Pesik. R. s. 7 פִּלְטִינְיָא (corr. acc.).

**פִּלְטִינְיָא, פִּלְטִינְיָא, פִּלְטִינְיָא** v. פִּלְטִינְיָא.

**פִּלְטִינְיָא** Gen. R. s. 69; read: פִּלְטִינְיָא.

**פִּלְטִינְיָא** Y. Sabb. I, 2<sup>b</sup> bot., read: פִּלְטִינְיָא.

**פִּלְטִינְיָא** v. פִּלְטִינְיָא.

**פִּלְטִינְיָא** Yalk. Num. 695, v. פִּלְטִינְיָא.

**פִּלְטִינְיָא** I, v. פִּלְטִינְיָא.

**פִּלְטִינְיָא** II m. (πωλητής, πωλητήριον) *shop-keeper*, esp. *seller of bakers' ware*; *shop*, esp. *bakery-shop*. Ab. Zar. IV, 9 (55<sup>b</sup>) מוליכין עמו פת לפ' you may carry your own bread with his (the non-observant baker's) to the shop-keeper. Dem. V, 4 ו' ח' he who buys bread at the shop (which contains bread of different batches) must give tithes of each form separately, contrad. to מנפול. Y. Shek. VII, beg. 51<sup>a</sup>, a. e. ח' לוקח מן ח' v. סידרין. Y. Shebi. VII, 37<sup>c</sup> top פליטין provided he is not made (their regular) shop-keeper (selling at the same place, at all times). Cant. R. to I, 6 שנמכרת חוץ לפ' (not אשתיא), v. קריב; a. fr.

**פִּלְטִינְיָא, פִּלְטִינְיָא** ch. same. Y. Sabb. VIII, 11<sup>a</sup>

bot. לפ' (not סמך על פ' but I have to rely (for my supply) on the shop-keeper; Y. Shek. VIII, beg. 51<sup>a</sup> לנלפידא (corr. acc.). Gen. R. s. 22 אזל ויחב קמי פ' (the dog) sits down in front of the shop (or stand); ib. מרי פ' the shop-keeper; Yalk. Gen. 36; Yalk. Ps. 840; [Ar. reads פִּלְטִינְיָא (πωλητήριον) *market*]. Y. B. Kam. II, end, 3<sup>a</sup> פִּלְטִינְיָא the goods of his shop, v. פִּדְרָה; a. e.—Pl. פִּלְטִינְיָא *goods for sale*. Y. B. Mets. III, end, 9<sup>b</sup> לחרב לחבריה בר נש דיהב לשוקא (corr. acc., or פִּלְטִינְיָא) if a man put goods (on a stand) in the market in charge of his neighbor, and he left them in charge of his minor son or daughter, and they were stolen or lost, he is not bound to pay; ש' בשוק (a defective sentence, perhaps לו מסכן is to be supplied) for I may say, has he not given them as goods on exhibit in the market? (hence he was not bound to lock them up).

**פִּלְטִינְיָא** v. next w.

**פִּלְטִינְיָא, פִּלְטִינְיָא, פִּלְטִינְיָא** m. (πραيتώριον, praetorium) *headquarters; palace, residence; country-seat*. Snh. II, 3 (20<sup>a</sup>) איהו יוצא מפתח פ' שלי (Y. ed. פִּלְטִינְיָא, Ar. פִּלְטִינְיָא) must not leave his royal residence (to escort the dead). Num. R. s. 1 end בני פִּלְטִינְיָא אותן בני פִּלְטִינְיָא so I will bring them near me and make them sons of my palace (= פִּלְטִינְיָא). [Yalk. Num. 695 פִּלְטִינְיָא; Tanh. B'midb. 26 פִּלְטִינְיָא, v. פִּלְטִינְיָא.] Num. R. s. 13 כשחכנס ... when thou enterest thy province and comest to thy headquarters. Ib. בני המדינה עומדים על פתח (not לפִּלְטִינְיָא) the citizens stood at the entrance of the palace and cried, let the king enter his palace. Pirké d'R. El. ch. III פִּלְטִינְיָא פִּלְטִינְיָא (corr. acc.) who wishes to build his palace; a. fr.—Pl. פִּלְטִינְיָא, פִּלְטִינְיָא. Esth. R. to I, 2 אחד ואחר היו לו I, 2 each had two residences, one for the summer &c.; a. e.—Fem. form: פִּלְטִינְיָא, פִּלְטִינְיָא. Sifré Deut. 309 פִּלְטִינְיָא; Yalk. ib. 942 פִּלְטִינְיָא, v. infra.—Pl. פִּלְטִינְיָא, פִּלְטִינְיָא. Ib. מי שהורישו אביו עשר פ' ועמד וקנה פלטינה אחת ו' one to whom his father left ten country-seats, but he rose and bought one with his own money, and this he loved more than all the residences that his father had left him. Sifré Deut. 353; Yalk. ib. 959. Koh. R. to VI, 5 פִּלְטִינְיָא v. supra. Gen. R. s. 71 אשור possessed more residences (abroad) than Judah possessed districts; Yalk. ib. 128 פִּלְטִינְיָא (corr. acc.).—[פִּלְטִינְיָא Gen. R. s. 41, a. e., v. פִּלְטִינְיָא.]

**פִּלְטִינְיָא** pr. n. f., v. פִּלְטִינְיָא.

**פִּלְטִינְיָא** f. pl. = h. פִּלְטִינְיָא, *escaped, remnants*. Yalk. Jer. 265 דעמא דסדום ארון פ' are you not of the escaped of the people of Sodom?; Pesik. Shim'u, p. 117<sup>b</sup> פִּלְטִינְיָא.

**פִּלְטִינְיָא** Y. Sot. I, 17<sup>a</sup> bot., v. פִּלְטִינְיָא II.

**פִּלְטִינְיָא** (πύλος) *much*. Y. Shebu. III, 34<sup>d</sup> bot., v. פִּלְטִינְיָא.

**פִּלְטִינְיָא** (b. h.) *to split, separate; to remove; to search*; v. פִּלְטִינְיָא.

**פְּלִיטָה, פְּלִימָה** f.(b.h.; פֶּלֶט) *escape, safety; remnant.*  
Gen. R. s. 76 [read:] 'היו מתענן עליהן וכ' אצ"פ שנשארו לפ'

(v. Yalk. ib. 131) although they (in the diaspora) have been allowed to escape (from the persecutions in Palestine), yet fast (and pray) for them &c. Ib. s. 38 פ' שתיירה מהן פ' a remnant of them was left; a. e.

פליטון, v. פולירטון.

פליטורין, v. פליטרא.

פליטיא, v. פליטיא ch.

פליטין, v. פולירטון.

פליטיא pr. n. f. *P'letith*, name of a Sodomite woman who, according to a legend, was put to death for feeding a poor family (v. Gen. R. s. 49). Targ. Y. I Gen. XVIII, 21; Pirké d'R. El. ch. XXV פליטיא P. daughter of Lot; Yalk. Gen. 83 פליטיא.

פליטר, v. פליטר II.

פליטא, פליטא f. (*παλατά*) *old*. Lev. R. s. 33 (not 'פיל'; Ar. פליטא, v. פלי I; Yalk. Dan. 1061 פליטא. Cant. R. to III, 4 פליטא (corr. acc.), v. פליטא.

פלייר f. constr. (פלי) *searcher*; פ' חייגה *hedgehog*. Targ. Y. Lev. XI, 30 Ar. (Var. פלייר, fr. פול; ed. מירנקה פלייר, v. פלייר. Y'lamd. to Num. XXII, 29, quot. in Ar. (Tanh. Balak 9 פלייר).

פלייר m., pl. פליירים (פלי) *arbitration; arbiters, judges*. Mekh. Mishp., s. 8 אלא דיינין *p'lilim* (Ex. XXI, 22) means judges.

פלייר f. (b. h.; preced.) *argument, plea; decision, judgment*. Snh. 111<sup>b</sup> (ref. to פלייר, Is. XXVIII, 7) אין פ' אלא *p'lilah* means the verdict of judges; Yalk. Is. 302; Meg. 15<sup>b</sup>, v. next w.—Pl. פלייר. Snh. 44<sup>a</sup> (ref. to פלייר, Ps. CVI, 30) עשה פ' עם קונו he pleaded with his Maker; ib. 82<sup>b</sup>; Yalk. Ps. 865; a. e.

פלייר f. (b. h.) same. Meg. 15<sup>b</sup> משפט אין פ' אלא משפט Ms. M. (ed. פלייר, אין פ' אלא דיינין; some ed. פלייר, v. preced.) *p'liliyyah* means verdict.

פלימו pr. n. m. *P'limò*, name of a Tannai. Pes. 8<sup>b</sup>. Men. 37<sup>a</sup>. Sot. 4<sup>a</sup>, v. פלימו.

פליניא, Ned. 55<sup>b</sup>, v. פליניא.

פלינקרא, v. פלינקרא.

פליסופוס, Sifrē Deut. 307; Yalk. Deut. 942 פליסופוס, name of a Roman officer who condemned R. Hanania to be burnt with the book of the Law.

פליסופוס, v. פליסופוס.

פליפי, פליפי, פליפה, פליפה pr. n. m. (Philippus, Philippi) *Pilippa, Pilippi, Pilpi*, name of an Amora. Y. Taan. IV, 68<sup>b</sup> top (ed. Krot. פליפה, corr. acc.). Y. Meg. IV, 75<sup>a</sup> bot. פליפי.—Gen. R. s. 71 פליפי; Yalk. Kings 208 פליפי.

פלירכוס, פלירכוס, Yalk. Deut. 813, a corrupt, v. קלירכוס.

פלך m. (b. h.; פלך *to cut out, round*; emp. פלח) [*circle*], 1) *district*. B. Bath. 21<sup>a</sup> בכל פ' ופ' they ordained that teachers must be appointed, one for each district. Macc. 7<sup>a</sup>. Ib. 12<sup>b</sup> לפלכו פלכו קולט פ' a Levite (native of a place of refuge) who has killed a person accidentally flees from one district to another, but if he flees to his own native (juridical) district, his district protects him; Zeb. 117<sup>a</sup>; Yalk. Ex. 323; a. fr.—Pl. פלכין, פלכין. Tosef. Bicc. II, 8 פ' פ' they did not go up (to Jerusalem, with the first-fruits) singly, but by districts.—2) [*ball of tow, wool &c.*] *distaff* or *spindle*. Keth. IX, 4 (86<sup>b</sup>) ועל עיסתה a husband may administer an oath to his wife on her distaff (on what she spins or weaves) and on her dough. Yoma 66<sup>b</sup> (in answer to a woman's question) אין חכמה לאשה there is no wisdom for woman except at the distaff. Gen. R. s. 56, end וכן ... לאשה שנעשרה מפלכה ... וכן (Ar. פלח) like a woman that became rich through her distaff (or spindle, spinning or weaving), and she says, since I have become rich through this distaff (spindle), it shall not part from &c.; a. fr.—Trnsf. *vocation, duty*. Gen. R. s. 71, v. פלח; ib. חפסה רחל *Rachel* made silence her duty (not to betray her sister when she was substituted for her); Midr. Sam. ch. XXVIII; a. e.—holding the distaff, *being like a woman, forced to stay home, lame*. Tanh. Mas' 12 (expl. פ' פלח, II Sam. III, 29, among the curses that fell back on the house of David) שנעשה כאשה שאחורו he (Asa) became like a woman, for podagra seized him; Snh. 48<sup>b</sup>; Y. Kidd. I, 61<sup>a</sup> bot. זה יראש ומחזיק ב' זה יראש 'and holding a distaff', that means Joash (who was abused like a woman); a. e.

פלכא, פלכא ch. same, 1) *district*. Targ. Deut. III, 4 constr. פלך (O. ed. Berl. פלך, ed. Vien. פלך). Targ. Esth. I, 22; a. fr.—Pl. פלכא, פלכא, פלכא. Ib. פלכא מלכא ed. Lag. (ed. Vien. פלכא, corr. acc.). Targ. Josh. XVII, 11 (ed. Wil. פלכא). Targ. Koh. I, 12. Targ. Cant. III, 11; a. fr.—2) *distaff, spindle*. Keth. 72<sup>b</sup> קא שריא פלכה וטורה ו' casting the spindle and spinning &c. (v. פלך) פסיקתיה לפלכה ו' she broke (the thread of) her spindle and threw it away (as if it had accidentally slipped); אמרה עולם הב לי פלכא Ar. (ed. פלך) she said, young man, hand me my spindle; Snh. 95<sup>a</sup>; Yalk. Sam. 155; a. e.—Meg. 14<sup>b</sup> (prov.) ארזא פלכא (sub. שריא) a woman handles the shuttle while she talks, i. e. pursues two aims at a time; [Ar. s. v. פלכא: שריא: spins.]

פלך (denom. of preced.) *to spin*, v. preced.

פלכא, v. פלך ch.

פלכין, Tanh. Va'era 14 ב' פלכין, v. פלכין.

פלל (b. h.) *to separate, divide*.

Pl. פלל *to arbitrate, intercede*; trnsf. *to pray*. Sabb. 55<sup>b</sup> (ref. to פלל, Gen. XLIX, 4) פללך ו' thou didst plead, thou didst pray, thy prayer rose &c.

*Hithpa.* תְּפַלֵּל, *Nithpa.* תִּתְפַּלֵּל (denom. of תְּפִלָּה) to pray. Ber. V, 1 לְהַתְפַּלֵּל v. בִּידָד. Ib. וּמִתְפַּלְלִים... and then say the prayers. Ib. IV, 3 יִתְפַּלֵּל שְׁמוֹנֶה עָשָׂר should pray the eighteen benedictions. Ib. 4 מִתְפַּלֵּל תַּפְלָה קְצָרָה says a short prayer. Y. ib. 8<sup>b</sup> top לֵא סֶפֶךְ נֹחַפֵּי סֶפֶךְ לֹא יֵיבֹד if he is in doubt whether he has or has not said his prayers; a. v. fr.

פָּלֵל ch. same, to argue, debate (v. פָּלַל). Y. Shebi. VIII, 38<sup>b</sup> top מֵאֵן גָּרַם לְךָ דָּלָא פְּלָחָה עִם חֲבִירֶיךָ what brought it on thee (that thou couldst not solve that problem)? That thou didst not hold debates with thy fellow students; Y. Ned. XI, 42<sup>c</sup> bot. יִלְפָחוּ (corr. acc.).

פִּלְלִיגוּלָה f. (reduplic. of פָּלַל; emp. pallacana) dwarf-onion. Y. Kil. I, 27<sup>a</sup>, expl. בְּצִלְצִיל q. v.

פָּלֵם to be round, smooth (emp. Arab. *tafailam* pinguis fuit); only in part. Pu. מְפִילֵם smooth, viscous.—Pl. מְפִילֵמִין moist fish (fresh-caught). Bets. 24<sup>b</sup> דִּגְמֵי חֲמֵשׁ smooth stones (fresh from the ground). Hag. 12<sup>a</sup> (expl. בְּרוּי Gen. I, 2) וְכִי אֵלּוּ אֲבָנִים חֲמֵשׁ that means the smooth (chaotic) stones which are sunk in the deep &c. (with ref. to אֲבָנֵי בְרוּי Is. XXXIV, 11); Yalk. Gen. 4.—Targ. Job XXVIII, 3 אֲבָנִין מְפִילֵמִין וְכִי (Ms. ed. Wil. מְפִילֵמִין smooth (chaotic) stones out of which darkness proceeds (h. text אֲפֵל אֵלּוּ)).

פָּלֵם ch. same. Part. pass. (h. form) מְפִילֵם, v. preced.

פִּלְמוֹס, v. פִּלְמִים.

פִּלְמִטְרִין, Y. Ber. I, 3<sup>b</sup> bot., v. פִּלְמִטְרִין.

פִּלְמִיָּה, Tosef. Ned. IV, 3 ed. Zuck. (Var. פִּלְמִיָּה), v. פִּלְמִיָּה.

פִּלְמִיָּה, פִּלְמִיָּה, v. פִּלְמִיָּה.

פִּלְמִיָּה m. (frumentarius) military purveyor, commissary, imperial agent (v. Sm. Ant. s. v. Frumentarius). Y'lamd. to Deut. III, 23 sq., quot. in Ar. מִשָּׁה הָיָה פִּלְמִיָּה מִשָּׁה הָיָה מִשָּׁה הָיָה מִשָּׁה הָיָה Moses was the Lord's special agent (v. Num. XII, 7). Yalk. Lam. 1001 פִּלְמִיָּה שֶׁל מֶלֶךְ (corr. acc.)—Pl. פִּלְמִיָּה. Y. Ber. I, 3<sup>b</sup> bot. וְכִי לְמֶלֶךְ שֶׁשָּׁלַח שְׁנֵי פִּי וְכִי (ed. פִּלְמִיָּה, corr. acc.) like a king who sent out two frumentarii (negotiators); with regard to one he wrote, give him no credit unless he shows my signature and seal &c.; Cant. R. to I, 2; Y. Ab. Zar. II, 41<sup>c</sup> bot. סִימְנִיָּה (corr. acc.). Tanh. B' midb. 26 [read:] אֶחָד אֲנִי מִקְרֵב וְעוֹשֶׂה: I, too, shall bring them near, and make them my special agents, and entrust my house and my sanctity to none but them; Yalk. Num. 695 פִּלְמִיָּה (corr. acc.); v. פִּלְמִיָּה.—[Y. Taan. II, 65<sup>d</sup>; Y. Bets. I, 60<sup>c</sup> bot. פִּלְמִיָּה, v. פִּלְמִיָּה.]

פִּלְמִיָּה, v. פִּלְמִיָּה.

פִּלְמִיָּה, v. פִּלְמִיָּה.

פִּלְמִיָּה, v. פִּלְמִיָּה.

פִּלְמִיָּה, v. פִּלְמִיָּה. Y. Kidd.

III, 63<sup>d</sup> top וְכִי מִיָּמָה פִּי וְכִי מִיָּמָה פִּי... I—son of—betroth thee—daughter of—, with the condition that I give thee an estate bearing the name of—, and to marry thee on the day—&c. Y. Yeb. IV, 6<sup>a</sup> bot. בְּיוֹם כָּזֶה on such and such a day (naming the date). Gen. R. s. 21, beg. (ref. to פִּלְמוֹנִי Dan. VIII, 13) לְפִלְמוֹנִי (some ed. לְפִלְמוֹנִי) to a certain defined person; Yalk. Dan. 1066. Koh. R. to X, 5 פִּי בְּתָרָה פִּי I recited that certain verse, and then that. Gitt. 69<sup>b</sup> (in an incantation) פִּלְמוֹנִי thou—, son of—; a. v. fr.—Fem. פִּלְמוֹנִיָּה, פִּלְמוֹנִיָּה, פִּלְמוֹנִיָּה. Y. Keth. VIII, 31<sup>c</sup> חֲסִדִּי לְהָדִין אֵין חֲסִדִּי פִּי חֲסִדִּי בְּעֵלָה וְכִי her betrothed husband, and &c. Pes. 112<sup>a</sup>; a. v. fr.

פִּלְמוֹנִי, Gen. R. s. 48 אֲבִירִי אֲבִירִי, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, פִּלְמוֹנִי, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, Nidd. 13<sup>b</sup> bot. Ar., v. פִּלְמוֹנִי.

פִּלְמוֹנִי, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, Y. Hag. I, 76<sup>d</sup> top, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, Cant. R. to VII, 8 emend. by Mus., v. פִּלְמוֹנִי.

פִּלְמוֹנִי, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, v. פִּלְמוֹנִי.

פִּלְמוֹנִי, v. פִּלְמוֹנִי.

פִּלְסָה (emp. פִּלַּשׁ I) to split, pick to pieces. B. Kam. 19<sup>b</sup> אֵין אֵין אֵין אֵין אֵין אֵין an ass ate (a neighbor's) bread and picked the basket to pieces. Ib. וְהָיָה פִּלְסָה he eats first and then picks to pieces.

Pa. פִּלְסָה same. Ib. אֵין אֵין אֵין it is also his habit to demolish a basket.

\*פִּלְסָה, Tosef. Ter. VII, 16 וְכִי ed. Zuck. (Var. פִּלְסָה, missing in oth. eds.) a corrupt. of פִּלְסָה, וְכִי פִּלְסָה = φλάσκα, flask, a gloss to לָגִין, put in the text through misunderstanding.

פִּלְסָה m. (πλαστόν) fabricated, a fraud. Num. R. s. 8 the nations said וְכִי אֵין אֵין that people's Law is a fraud (they do not observe it themselves); Midr. Sam. ch. XXVIII פִּלְסָה. Y. B. Mets. V, end, 10<sup>d</sup> שְׁעוֹשֵׂי חֲסִדִּים (corr. acc.) they (the usurers), declare the Law (forbidding usury) a fraud, and Moses a fool; Tosef. ib. VI, 17 פִּלְסָה; (Bab. ib. 75<sup>b</sup> מִשָּׁה חֲסִדִּים, euphem.). Y'lamd. to Num. XVI, quot. in Ar. וְכִי הָיָה חֲסִדִּים the law of Moses is a fraud. Yalk. Jer. 321 פִּלְסָה... פִּלְסָה וְכִי as far as we can judge your Law, it is a fraud (its predictions are not inspired); ib. וְכִי דִבֵּר חֲסִדִּים פִּלְסָה וְכִי not a word in the Law is a fabrication or a falsehood. Tanh. ed. Bub. Lekh 10 פִּלְסָה (corr. acc.) the document is forged.

פלסטיים, פלסמוני. פלסטיני v.

פלסטון, פלסטון v.

פלסטינו, Yalk. Gen. 109, v. פילסטונו.

**פִּלְסְטִינָה** pr. n. (Παλαιστίνη) *Palestine (Philistaea)*. Gen. R. s. 90 ehd (ref. to Gen. XLI, 54) בשלש ארצות בפניקיא Phœnicia, Arabia and Palestine; Yalk. ib. 148 ובפלסטיני... ובפלוסטיני (corr. acc.). Lev. R. s. 5 (ref. to פלשתיים Am. VI, 2) אלין חלוליא that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפלטוני (corr. acc.). Lam. R. to I, 5 דוכוס דפ the dux (commander) of Palestine.

**פִּלְסְטִימִר** (פלסתר) **פִּלְסְטִימִר** m. 1) (πλάστηρ = πλάστης) *forger*. [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11<sup>b</sup> בר קירי Ms. M. (ed. סך קירי פלסתר) (supposed to mean) אחיה דמרנא זיפנא the brother of our lord, the forger.—2) (πλάστηριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פלסטון. Lev. R. s. 19 (the Book of Deuteronomy complained) 'וב' וועשני... וקירני Solomon has uprooted me and made me a forgery, for a document of which two or three points are void, is null and void in its entirety. Ber. 31<sup>b</sup> ואי אחיה עישה דורחך פ' and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29<sup>a</sup> כוחבי פלסתר forgers of documents or signatures; Tosef. ib. II, 5 פלסטרי Var. (ed. Zuck. פלסתר).

**פִּלְסְטִימִר** read: פִּלְסְטִימִר (πλάστηριον), v. preced., or read פִּלְסְטִימִר.

**פִּלְסְטִימִר** m. (reduplic. of פלס; cmp. פִּלְסְטִימִר) *p'loslos, a sort of lupine, homogeneous with רורמים*. Kil. I, 3 (Ms. M. סלולסות, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27<sup>a</sup> פרמיעה.

**פִּלְסְטִימִר** m. = פִּלְסְטִימִר. Gen. R. s. 33; (Lev. R. s. 31 'ב'). Num. R. s. 13; a. e.

**פִּלְסְטִימִר**, v. sub 'פִּלְסְטִימִר.

**פִּלְסְטִימִר** m. (פִּלְסְטִימִר) *discussion, debate*. B. Bath. 145<sup>b</sup> master in dialectics. Ab. VI החלמדיים פ' the debates among scholars. Tem. 16<sup>a</sup> מיתורן פִּלְסְטִימִר Othniel... restored them (the lost interpretations of the Law) through his reasoning; a. e.

**פִּלְסְטִימִר** ch. same. Ned. 38<sup>a</sup> בעלמא פ' only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42<sup>a</sup> I learned this from the students' arguments. Erub. 67<sup>a</sup> מיתורן פִּלְסְטִימִר R. Sh. trembled all over his body, when R. H. argued. Keth. 103<sup>b</sup> מוזרני ליה מיתורן פִּלְסְטִימִר a. e. if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85<sup>b</sup>; a. e.

**פִּלְסְטִימִר**, v. פִּלְסְטִימִר.

**פִּלְסְטִימִר** 1) (פִּלְסְטִימִר a. פִּלְסְטִימִר) *to search*. Tanh. Vayesheb 1 'לפִּלְסְטִימִר... דוצר (some ed. לפִּלְסְטִימִר) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 פִּלְסְטִימִר כל דבר שלא פִּלְסְטִימִר בו דומין ו' the first-born gets a double share of whatever the heirs had no need of searching for (being ready on hand at the father's death). Sabb. 31<sup>a</sup> (among the questions which the dead are asked on appearing before the seat of judgment) פִּלְסְטִימִר בחכמה hast thou been a searcher after wisdom?—2) *to argue, debate*. B. Mets. 85<sup>b</sup> Ms. R. (ed. דורח) did I not argue on the Law like him? ו' דורח thou didst argue... like him, but thou didst not spread learning like him; a. e.

**פִּלְסְטִימִר** I ch. same, *to argue, reason*. Targ. Job XI, 12 sec. vers. (first vers. דורח; h. text נדבר).

**פִּלְסְטִימִר** II [to be round, v. next w.,] *to roll in, cover with* (cmp. פִּלְסְטִימִר II; Syr. פִּלְסְטִימִר inquinavit, P. Sm. 3130). Targ. Job XVI, 15 (עלל).—Part. pass. מִפְּלִימִר. Targ. II Esth. IV, 16.

*It palp. אֶפְלִימִר to roll one's self*. Ib. 1.

**פִּלְסְטִימִר** m., **פִּלְסְטִימִר** f. (פִּלְסְטִימִר to be round, roll) *ball, grain, esp. pepper*. Sabb. VI, 5 (64<sup>b</sup>) ב' רבגריד with a grain of pepper (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65<sup>a</sup> לריח הפה פ' pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90<sup>a</sup>) כל פִּלְסְטִימִר any quantity of (long) pepper; a. e.—Pl. פִּלְסְטִימִר. Ber. 36<sup>b</sup> חפ' חייבין בערלה pepper-trees are subject to the law of 'Orlah. Bets. II, 9 הרורים פ' נמשלה... דומשנה Treat. Sof'rim XV, 8 pepper-mill. the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48<sup>c</sup> תוקר בזול פ' salt is cheap, pepper is dear; ו' (פלפלין) איפשר לעולם... בלא פ' the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פִּלְסְטִימִר.]

**פִּלְסְטִימִר** ch. same. Keth. 75<sup>a</sup> אפשר ו' דנקיש he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7<sup>a</sup> חריפרא פ' חריפרא one grain of sharp pepper, v. חריפרא; a. fr.—Pl. פִּלְסְטִימִר. Sabb. 141<sup>a</sup> חני פ' ו' (Ar. פִּלְסְטִימִר) grains of pepper one may crush singly (on the Sabbath). Yoma 81<sup>b</sup>, a. e. כס פ' long pepper; Pes. 42<sup>b</sup> אֶרֶבֶתָא פ' (Ms. M. אֶרֶבֶתָא) long pepper; Gitt. 69<sup>b</sup>; a. fr.

**פִּלְסְטִימִר** m. (פִּלְסְטִימִר, with play on פִּלְסְטִימִר) *one skilled in arguing, debater*. Y. Hor. III, 48<sup>c</sup> תוקר קודם (Bab. ed. לופל... סדרן, not לין...) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) אימי דהוא סדרן דהוא פ' (not מר' אימי דהוא סדרן דהוא) what do you want of R. I., who is both a systematizer and a debater?; Y. ed. אימי דהוא פ' (corr. acc.).

פִּלְפֵּלָה, פִּלְפֵּלָה, v. פִּלְפֵּל.

פִּלְץ (b. h.) to split, shatter.

*Nithpa*. נִתְפַּץ to be split, cracked. Midr. Till. to Ps. LX, ed. Bub. בשעה שאמר לוֹ יואב הדברים האלו רעשה הארץ. when Joab said to him (Moab) these words, the earth quaked; it was split around them, and folded itself under his feet, and presently David stood there to smite him (Moab).

\*פִּלְצוֹר m. a kind of snare (Arab. *wahak*). Kel. XXIII, 5. Yalk. Num. 762 (gloss: עגול חקיון *wheel*; Syr. פלצורה *press*, P. Sm. 3161, sq.).

\*פִּלְק to split, create a gaping wound. Gitt. 69<sup>a</sup> הדרי פִּלְקוּ ליה (ed. only עילוויה) they (the demons) will come back and wound him.

פִּלְקָה m. (preced.) fissure, wound. Koh. R. to VI, 11 פִּרְעָה אִי הוּא פִּי וְכִי he receives either a wound &c., v. פִּרְעָה.

פִּלְקָה, פִּלְקָה f.=h. פִּלְקָה. Targ. Y. Gen. XXXVI, 12. Ib. XXII, 24. Targ. I Chr. I, 32 (some ed. פִּלְקָה); a. e.—Pl. פִּלְקָה. Ib. III, 9. Targ. Y. Gen. XXV, 6 (ed. Vien. פִּלְקָה); a. e.

פִּלְש I to divide, go through.

*Pi*. פִּילֵש 1) to penetrate, go from end to end, perforate, v. infra.—2) to search. Num. R. s. 14; Y. Snh. X, 29<sup>b</sup> bot. עלי פִּלְשָׁה לָהֶם (Ps. LX, 10) it is for me to search for their good deeds and make them friendly to wards one another.—3) (with אַחֲרֵי) [to dig after], to go to extremes. Lam. R. to I, 1 (הִתְחַה) לא פִּלְשָׁה לָהֶם (Ar. פִּילָה) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. חִדְּשָׁה, חִדְּשָׁה; ib. to II, 4; 5; Yalk. Hos. 521.

*Pu*. פִּילֵש to be perforated. Y. Succ. III, 53<sup>d</sup> פִּי וְלֹא פִּי נִקְבָּה (not פִּילֵש) if the Ethrog is punctured but not perforated within (all through the skin).—Part. מְפִילֵשׁ; f. מְפִילֵשׁ. Bab. ib. 36<sup>a</sup> נִקְבָּה מְפִילֵשׁוֹ, מְפִילֵשׁוֹ, מְפִילֵשׁוֹ. pl. מְפִילֵשׁוֹ. מְפִילֵשׁוֹ מְפִילֵשׁוֹ. Sabb. XVI, 1 (מְפִילֵשׁוֹ) an open alley, expl. ib. 117<sup>a</sup> an alley opening into a street, not closed by a legally required fictitious partition, v. לִיָּד. Erub. IX, 4, a. e. גִּשְׂרֵי הַמֶּנְפֵּה ... לְעוֹלָם אֵין (פִּילֵשׁוֹ) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. חִדְּשָׁה, חִדְּשָׁה; ib. to II, 4; 5; Yalk. Hos. 521. unless it is cut through from one end of the world to the other, i. e. runs in a straight line. Tosef. Kil. II, 1 וְכִי תִלְמִיד שֶׁלֹּשָׁה מִפִּי וְכִי תִלְמִיד שֶׁלֹּשָׁה מִפִּי we never call a road a public area (v. רִשְׁוֹ), unless it is cut through from one end of the world to the other, the one reared princes &c. Gen. R. s. 44 (ref. to וְכִי תִלְמִיד שֶׁלֹּשָׁה מִפִּי, Is. XLI, 9) מִפִּי מִפִּי מִפִּי from the parts of the world that have been gone through (explored) have I called thee; a. fr.

פִּלְש II (b. h.; cmp. פִּלְפֵּל II, a. פִּלְפֵּל) to roll in, cover with.

*Hithpa*. נִתְפַּלֵּשׁ, *Nithpa*. נִתְפַּלֵּשׁ to roll one's self, cover one's self. Gitt. 58<sup>a</sup> קָרַעְתִּי וְנִתְפַּלֵּשְׁתִּי בָּאֶפֶר (not קָרַעְתִּי) she rent it (the shirt) and rolled herself in the dust; Yalk. Jer. 276.

פִּלְש ch. *Ithpa*. אִתְפַּלֵּשׁ same. Targ. Mic. I, 10.

פִּלְשָׁה m. ch.=next w. Targ. I Sam. XVII, 23; a. fr.—Pl. פִּלְשָׁה. Ib.; a. fr.—Num. R. s. 14 (fr. Targ. Is. XI, 14) לְמַדְדֵי יָדָם to beat the Philistines.

פִּלְשְׁתִּי m. (b. h.) Philistine.—Pl. פִּלְשְׁתִּים. Sot. VIII, 1 וְכִי בָאוּ הַפִּלִּשְׁתִּים the Philistines came with boastful reliance on &c., v. נִצְחוֹן. Midr. Till. to Ps. LX. Num. R. s. 14 אֶרֶץ פִּלִּשְׁתִּיָּה; a. fr.

\*פִּלְתָּה f. pl. פִּלְל or פִּלְל to split) fins. Pesik. Par. p. 35<sup>a</sup> דְּרִיבֵי פִּי Vers. in Ar., v. הִרְסִיחִי.

פִּלְתָּה, Y. Shebi. VIII, 38<sup>b</sup> top, v. פִּלְל.

פִּלְתִּי m. (b. h.) gent. n. *P'lethi*, *Pelethi*; (collect.) the body-guard of David; (homilet.) the Urim and Tummim; (oth. opin.) the Sanhedrin. Ber. 4<sup>a</sup>; Snh. 16<sup>b</sup>, v. מְפִלָּה.

פִּלְתָּה, Yalk. Deut. 942, v. פִּלְתָּה.

פִּמ, v. פִּמ.

פִּמּוֹת m. a shaft with a receptacle for a lamp, a plain candlestick. Men. 28<sup>a</sup> מְקַרֵּי פִּמּוֹת such a candlestick without branches is named *pamot* (and not *m'norah*); Yalk. Ex. 369 פִּסּוֹק (corr. acc.). Sabb. 44<sup>a</sup> שְׂחָלִיקוֹ עָלָיו (Ms. M. (v. Rabb. D. S. a. l. note) a lampholder on which a lamp has been burnt on that (the present) Sabbath day. Y. ib. III, 6<sup>c</sup> top (also פִּמּוֹת), contrad. to יָר.—Pl. פִּמּוֹתוֹ. Bab. ib. 121<sup>b</sup>.

פִּמּוֹלִינָה, v. פִּמּוֹלִינָה.

פִּמּוֹס, v. פִּמּוֹס.

פִּמּוֹלָה, v. פִּמּוֹלָה.

פִּמּוֹלָה, פִּמּוֹלָה, פִּמּוֹלָה f. (familia) the slaves in a household, family servants; frequ. divine agencies, ministers. Targ. Cant. I, 15.—Y. Sot. V, 20<sup>c</sup> bot. ... אִיּוֹב Job was one of Pharaoh's servants and of the grantees of his household. Hull. 7<sup>b</sup>; Snh. 67<sup>b</sup> בֵּית הַשָּׁמַיִם the heavenly household, v. בֵּית הַשָּׁמַיִם. Ber. 16<sup>b</sup> sq. let peace reign in the heavenly household and in the household here below (thy servants on earth). Num. R. s. 4, beg. (ref. to Gen. XXVIII, 13) רָאָה הַמֶּלֶךְ וְכִי שָׁלֵם he saw the King, and his attendants stood by him to guard him. Sifra K'dosh. beg.; Yalk. Lev. 604, v. חֲקָה; a. fr.

פִּמּוֹס, v. פִּמּוֹס.



פמליא, פמ, v. פמליא.

פמלליא, v. next w.

**פמלליא** f. (corrupt. of *feminalia*) bandages, knee-breeches. Ned. 55<sup>b</sup> פליניא (Ar. פלניא; corr. acc.). Nidd. 13<sup>b</sup> (Vers. in Ar. פלניא) like the *feminalia* of horsemen. Gen. R. s. 84 (ref. to עליז, Gen. XXXVII, 23) this refers to his breeches; Yalk. ib. 142 (פמלליא, Kel. XXVII, 6 פמוליניא (ed. Dehr. פמוליניא). Gen. R. s. 99 לובשי פמלליא ... אלו these (the priests) wear trousers, and those (the Greeks) wear *feminalia*. Num. R. s. 4 עטוף פמליונין (read: פמליונין) he was wrapped in *feminalia*.

**פן**, Targ. Jon. I, 8 some ed. ימפן, read ימנן, v. ימנן.

**פן** (b. h.; פנה, cmp. פון) [eventually,] lest. Zeb. 106<sup>a</sup> wherever the Scripture has 'be guarded, lest', or *al*, it introduces a prohibitory law (v. עשה); Sot. 5<sup>a</sup>, a. fr. Sifré Deut. 70, quot. in Yalk. ib. 882 ה' השמר בלא העשה פן בלא העשה means a prohibitory law, and so does 'lest'.

**פנא**, v. פני.

**פנאי** m. (פניה) 1) *emptiness, vacancy*. Num. R. s. 14 (play on מפניו מפניו, אל הבהל מפניו, Koh. VIII, 3) לא נבהל (Joseph) was not bewildered by the emptiness of the house (his being alone with Potiphar's wife).—2) *vacation, leisure, time, opportunity*. Ab. Zar. V, 6 לפי because the invaders do not take time to offer a libation (so as to make the wine forbidden, v. נסך). Ib. 71<sup>a</sup> לא יבעול יש פ' לבעול אין פ' לנסך for libation they do not take time, but for outrage they do. Y. ib. V, 45<sup>a</sup> top לא חשיל אירם אין פ' להשיל אירם the snake (being pursued) finds no opportunity to shed venom; a. fr.

**פננ**, Targ. Y. Gen. XXII, 20 ופננח, some ed., read: ופננח.

**פנגוס, פנגוס** m. (transp. of *pignus*) *pledge* deposited with the creditor, the usufruct of which remained the debtor's (v. Sm. Ant. s. v. *Pignus*). Mekh. Yithro, Bahod., s. 1 (ref. to Is. XLV, 19) [read:] לא אמרתי לזרע I did not say, 'to the seed of Jacob', to the only will I give the Law (and not to other nations), nor (did I say), 'seek me for naught', I have not given it as a pledge (of which you cannot have the usufruct), ... long before I gave you the commands, have I advanced to you the reward for them &c.; Yalk. Ex. 275; Yalk. Is. 325 (omitting לאני לאני). (אני נותנה ולא).

**פנגיור**, v. פנגיור; Pirké d'R. El. ch. XXV, read: פנגיור.

**פנגוס**, v. פנגוס.

**פנגר** pr. n. m. (an adaptation of *παγευσις*) *Pangar* (*Encomiast*), name of one of the generals (duces) before

Jerusalem under Vespasian. Lam. R. to I, 5 אמר קילוס one says, the name of that dux was Killus (Praise), and one says, his name was Pangar.

**פנדא I**, v. פנדא.

**\*פנדא II** pr. n. m. *Panda*, 1) name of an Amora (?). Ber. 55<sup>b</sup> (Ms. M. פנא a. פנא; En Ya'ak. ed. pr., a. Yohāsin v. Rabb. D. S. a. l. note).—2) name of a demon. Sabb. 67<sup>a</sup> (Rashi פנדא; Ms. M. פנא).

**פנדודה**, v. פנדודה.

**פנדור**, read:

**פנדיקא** f. (*πανδοῦρα*, v. Hesych. s. v.) *pandean pipe* (*syrix*), the shepherd's pipe. Y. B. Bath. VII, end, 15<sup>d</sup> he must give him a portion of his field in the shape of a syrix (a quadrangle one side of which is half as long as its opposite). Ib. III, beg. 13<sup>d</sup> (expl. מןשכריתא אירא דמריין פ' (ed. Krot. פנדודה, corr. acc.) some say, the deliverance of the shepherd's pipe (as symbolical possession); Y. B. Kam. X, end, 7<sup>c</sup> (expl. ברוחא), v. שרקיסקא.

**פנמיירי, פנמיירא, פנמיירא** (פנמיירא), pr. n. m. *Pandera*, (*Pantera*, *Panteri*), surname of Joseph the father of Jesus of Nazareth. Koh. B. to X, 5 מן פ' one of the followers of the son of P.—Tosef. Hull. II, 22; 24; a. fr.; v. רש"י.

**פנדר**, Gen. R. s. 50, v. קלאפנדר.

**פנדיקא**, v. פנדיקא.

**פנדה**, v. פנדה.

**פנדה**, v. פנדה.

**פנדה**, v. פנדה.

**פנודיה**, v. פנודיה.

**פנודי**, v. פנודי.

**פנודי** m., **פנודי** f. (פניה) 1) *vacant, empty; free; superfluous*. Erub. 16<sup>b</sup> בית סאחריים פ' ... ביח סאחריים provided there is not an area of two S'ah unoccupied; expl. ib. 17<sup>a</sup> unoccupied by travelling implements, contrad. to superfluous as regards the number of travellers (to each of whom an area of two S'ah is assigned). Ex. R. s. 5; Tanh. Va'era 6 פ' זרה מעבדות פרך the tribe of Levi was exempt from hard labor; ed. Bub. ib. 4; Yalk. Ex. 176 פנודי, v. לטרייה. Sabb. 23<sup>a</sup> בעל פ' וכל יראה בעל פ' וכל יראה that the owner may not look out for a free moment (when there are no poor about), and say to his poor relative, here is the corner (פאה); Y. Peah IV, 18<sup>b</sup> קנייה (corr. acc.); a. e.—Pl. פנודיים (corr. acc.). Tanh. l. c. because you are idle, you say &c.; Ex. R. l. c. פנודיים; a. e.—2) *single, unmarried*. Sifra Emor, Par. 1, ch. I וכל הפ' הבה על הפ' שלא וכל if an

unmarried man has connection with an unmarried woman without the intention of thereby making her his wife; Yeb. 61<sup>b</sup>; a. fr.—*Pl.* as ab. Num. R. s. 3 (ref. to מעין חרות, Cant. IV, 12) הפניוהא אליו this refers to the unmarried (men and women in Egypt). Tanh. Vayesheb 8 וכל שאמרת לנו וכל even the unmarried of your people are forbidden to us, how much more thou who art a man's wife; a. fr.

**פניוהא**, v. פניוהא.

**פניוקא**, v. sub פני.

**פניוקטין**, v. פניקטין.

**פניחיה**, m. (supposed to be fr. Pers. *pānah*) *protection, safeguard.* B. Kam. 103<sup>a</sup> ופ' דוא ... מידע (Ms. M. פניחיה) you know very well that I bought the field for myself, and that (in buying it in behalf of a third, influential person) I had in view only protection (against legal disputes). Yeb. 115<sup>b</sup> לפ' שבקיה he left the letters that were to mark the contents as sacred on the vessel merely for protection (that it might be spared by thievish servants).

**פנחרין**, v. פנחרין.

**פנחון**, Esth. R. to VI, 10, a. e., read: פריבטון, v. דומין, קומים.

**פנמוס** (πάντως) *at all events, by all means.* Y. Snh. VI, beg. 23<sup>b</sup>, v. קריבין.

**פנמי**, v. אפנמי.

**פנמי** pr. n. m. *Panti.* Koh. R. to VIII, 3 פ' לוי בן פ' Meg. 31<sup>b</sup> ברי ברי (Ms. M. בריא); Treat. Sof'rim XII, 3 ברי פרא; Y. Meg. III, 74<sup>b</sup> bot. פאטי (ed. Krot. פסטי; ed. Crac. פכטי); Yalk. Prov. 932 בוטא.

**פניג**, פניג, m. 1) (πεντάγωνος) *pentagonal.* Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> פ' (בירה) a pentagonal building; Tosef. Neg. VI, 3 פניגין ed. Zuck. (oth. ed. פנטיג, corr. acc.).—2) (πεντάγωνος) *for the fifth time.* Naz. l. c.; B. Bath. l. c., v. גיגון.—3) *fivefold.* Midr. Till. to Ps. LXXVIII, 49 פ' הרה (not דיה; ed. Bub. שטראגון, corr. acc.) each Egyptian plague was fivefold.

**פנימירי** I, v. פנימירי.

**פנימירי** II, v. פנימירי.

**פנימהא**, v. פנימהא.

**פנימני**, v. פנימני.

**פנימסכני**, nom. gent. pl. (denom. of πεντάσχοινος) *inhabitants of Pentaschoinos*, an Egyptian district [prob. meant for *Dodekaschoinos*, by confusion with next w.]. Targ. I Chr. I, 11 (ed. Rahmer פנימסכני); Targ. Y. I Gen. X, 13 (h. text נפחוסים); Targ. Y. II ib. 14 (ed. Amst. פנימסכני; h. text כסלחים).

**פנימפולומי**, v. next w.

**פנימפולימאי** nom. gent. pl. (πενταπολίται) *inhabitants of Pentapolis*, an Egyptian district (also called *Cyrenaica*). Targ. I Chr. I, 12 (h. text פחוסים); Targ. Y. I Gen. X, 14 (ed. Vien. פנימפולימאי; h. text כסלחים). [Targ. Y. II ib. 13 (ed. Vien. פנימפולימאי; h. text ענמים or להבים), prob. misplaced; v. preced. art.]

**פנימקקה** pr. n. m. *Pentakakah*, surname of one who was said to have committed five sins (πέντα κακά) every day. Y. Taan. I, 64<sup>b</sup> bot.

**פנימרי** I, v. פנימרי.

**פנימרי** II, v. פנימרי.

**פנה** (b. h.) 1) *to turn* (one's face). Yoma 17<sup>b</sup>, a. e. פניה, v. פניה. Y. Ab. Zar. III, 42<sup>b</sup> sq. (ref. to Lev. XIX, 4) אל הפנה לעובדן do not turn thy face to them to worship them; אל הפנה לראיתן מש; do not turn thy face to look at them; Sifra K'dosh. beg. חולתם אליהם הם אם פניה את. Ib. אל הפנה לראיתן וכל at first they are 'nothings', but if thou turnest after them, thou wilt make them (thy) gods; Yalk. Lev. 604. Ib.; Sabb. 149<sup>a</sup> (ref. to Lev. l. c.) אל הפנה אל מדעתכם אל הפנה אל מדעתכם (Rashi; anoth. interpret., v. infra); a. v. fr.—2) *to turn around, go away.* Lam. R. to I, 1 רברו (מעשה) לילך when he had drunk and turned to go away. Gen. R. s. 68 יצא פנה אתי מכל וכל when he (the righteous) goes away from a place, its splendor is gone, its glory is gone; Ruth R. to I, 7. Sifra K'dosh., ch. VIII, Par. 4, a. e. (ref. to Lev. XX, 6; cmp. פנאי. ונחרי את פני, v. פניה אתי מכל וכל; Midr. Prov. to XVI, 11 לפנור היום when the day was going away (towards evening); a. v. fr.—3) (act. verb) *to turn, pervert.* Cant. R. to VII, 9 (play on נפלא, Dan. III, 2) וכל אלו ארכינות שרן נפלאות ופנין דין וכל (not נחשרין) those are the officers that are bribed and turn justice in any direction; ib. פנים ופנין דין who respect persons and pervert justice; a. fr.—4) *to turn aside, go out, (euphem.) to ease one's self.* Y. Sot. I, 16<sup>d</sup> אם יפנה אחד מן הצורכי a human need. Toh. X, 2 ופנין (Ber. 62<sup>a</sup> Nif.).—5) *to vacate* (v. infra); *to free, release.* Pesik. R. s. 42 thy friend's ship has been seized (for public service), and wilt thou not take pains to release it? וכלי אחרים הוא פניה and now he releases other men's ships, and shall not his be released?—*Part. pass.* פני; f. פניד; *vacant, empty, free.* Ber. 43<sup>a</sup> פ' בית הבליעה פ' his oesophagus is not free (which makes speaking dangerous). Y. Kil. III, beg. 28<sup>c</sup> נקב אחר פ' וכל it is not possible that there should not be one cavity free for planting &c.; Y. Sabb. IX, 11<sup>d</sup> bot. פני (corr. acc.). Num. R. s. 14 ורהי הבית פ' פני and the house was empty (none at home); a. fr.—V. פני.

*Pi.* פני 1) *to empty, remove, transfer.* Sabb. III, 5 המיתה שפניה וכל in the kettle which one has emptied (or: which one has removed from the oven) &c.; ib. 41<sup>a</sup>



**פְּנִי** II, **פְּנִי** m., **פְּנִיָּה** (פְּנִיָּה) I c.=h. 1) *free* (from service). Targ. Deut. XXIV, 5 (O. ed. Berl. 'פ'; h. text 'נקי').—2) *empty*. Gen. R. s. 65, v. סִלְגִּיתָה; Koh. R. to V, 10; Yalk. Gen. 115; a. e.—3) *turning around, restless*. Midr. Till. to Ps. XVIII, 5 (expl. אפפוי ib.) פְּנִיָּה אֵנָּה מִן עֲקִיָּה (ed. Bub. עקרא אַנָּה אֵנָּה) I am restless on account of troubles.

**פְּנִיָּה** II m. (פְּנִיָּה; sub דרמשה or דרמשה) *afternoon, sunset, evening; first part of the night*. Targ. O. Gen. XLIX, 27. Targ. Y. Lev. VII, 16. Targ. Y. Deut. VI, 7; a. e.—B. Mets. 49<sup>a</sup> שְׁבַחָהּ הָיָה אֵפֶר it was on a Friday towards evening. Yoma 14<sup>b</sup> לִיהָ מְדִי לִיהָ and towards evening they sprinkle upon him; ib. 19<sup>a</sup> לְבַהֲרִי פ' לְבַהֲרִי; a. e.

**פְּנִיָּה** III pr. n. פ' נְהַר N'har (Canal of) Pania in Babylonia. Gitt. 65<sup>b</sup> bot.

**פְּנִיָּה** v. פְּנִיָּה.

**פְּנִיּוּתָהּ**, **פְּנִיּוּתָהּ** f. (פְּנִי; cmp. פְּנִיָּה) *turning away from everything, special business*. Targ. Y. Lev. XX, 6 (cmp. פְּנִיָּה; ib. 3 (פְּנִיָּה); 5; a. e.

**פְּנִי** — [פְּנִיָּה v. פְּנִיָּה. Y. Sabb. IX, 11<sup>d</sup> bot., read: פְּנִיָּה v. פְּנִיָּה. — פְּנִיָּה v. פְּנִיָּה.]

**פְּנִיָּה**, **פְּנִיָּה** pr. n. pl. *Paneas* (Cæsaræa Philippi, modern Bānias), a city in the north of Palestine. Targ. Y. I Num. XXXIV, 11 מְעִירָה פְּנִיָּה (not פְּנִיָּה); (Y. II אֲפִמְיָה v. אֲפִמְיָה, אֲפִמְיָה, אֲפִמְיָה; ib. 10 אֲפִמְיָה, אֲפִמְיָה; Cant. V, 4 מְעִירָה (some ed. מְעִירָה). Targ. I Chr. XXI, 2 (h. text ידן).—Y. Shebi. IX, 38<sup>d</sup> bot. פ' דִּיקְלִיטִינִים אֲעִיק לְבִנִי פ' Diocletian oppressed the inhabitants of P. Y. Dem. II, 22<sup>d</sup> top. Gen. R. s. 63 בְּהָרָה פ' נָחַר (Var. פְּמִ) he (Diocletian) came down and made his stay at P. Meg. 6<sup>a</sup>; Bekh. 55<sup>a</sup> לֶשֶׁם ז' פְּמִ Leshem in P.; Tanh. Ki Thissa 14 דָּן הָיָה Layish is P.; Pirké d'R. El. ch. XXVII ref. to P. P' Dan is P.; Midr. Sam. ch. XXXII (ref. to P. P' Dan is P.; Num. R. XXIV, 6) מְעִירָה ... מְעִירָה ... מְעִירָה ... of the cavern of P.; Bekh. l. c. מְעִירָה the Jordan issues from the cavern of P.; B. Bath. 74<sup>b</sup>—Yalk. Deut. 820 (Moses prays) מְעִירָה ... let me enter Palestine by the cave of Cæsaria, which is below P.; Mekh. B'shall, 'Āmal, s. 2 מְעִירָה (corr. acc.); a. fr.—Tanh. Naso 10; Num. R. s. 11 (ref. to Num. VI, 24) וְיִשְׁמְרְךָ שְׁלֵמָה הָיָה the Lord bless thee with wealth, and guard thee, that thou be not forced (to take office) in the city (or district) of P., and no *zimia* (v. זִמְיָה) be decreed over the city, and they say to thee, give gold (a reference to Roman extortions, v. supra).

**פְּנִיָּה** c. pl. (b. h.; פְּנִיָּה) *front, face; countenance, person*. Pesik. Bahod., p. 110<sup>a</sup>, a. e. וְעִפְפוֹתָ פ' וְעִפְפוֹתָ. Mekh. B'shall, Vayass'a, s. 2; Yalk. Ex. 258, v. חֲשִׁידָה. Gen. R. s. 91 (ref. to Gen. XLI, 5) אֵלָּה פְּנִיָּה דְּאֶרְצָא אֵלָּה פְּנִיָּה דְּאֶרְצָא 'the face of the land' means the wealthy; בזמן שֶׁאֵדָם עֲשִׂיר יֵשׁ לוֹ פ' שְׂמִיחָהּ וְכִי has a countenance which is glad to see his friend, but

when he is poor וְכִי לֹא אֵין לוֹ פ' לְרִאיוֹהּ וְכִי he has not the face to see (his friend), because he is ashamed &c. Keth. 7<sup>b</sup> וְכִי אֵין לוֹ פ' וְכִי אֵין לוֹ פ' provided a new face appears, i. e., a person that has not attended the wedding festivities before this. Ib. 8<sup>a</sup> אֵין אֵין לוֹ פ' if there is a new guest.—B. Kam. 96<sup>b</sup> לְכָאן פ' דְּחִשְׁוֹת בָּאן פ' things have assumed a new face, i. e. the object after its transmutation is no longer the same as the one stolen; a. v. fr.—נִשְׁאָה פ' נִשְׁאָה &c., v. מְדַרְשִׁין פ' v. VII, 9 &c.—גִּלְהָה, נִשְׁאָה, v. pudenda. Sabb. 41<sup>a</sup>. Ber. 24<sup>a</sup> וְכִי לְכָסוֹת פְּנִיָּה וְכִי she can cover her nakedness &c. Nidd. 14<sup>b</sup>; a. fr.—Trnsf. *aspect, manner, way of interpretation*. Cant. R. to II, 4 שְׁמִירָתָהּ הַזֹּאת הַזֹּאת הַזֹּאת the Torah on the laws of which arguments are held, forty-nine in favor of 'clean' (permitted), and forty-nine in favor of 'unclean' (forbidden); Num. R. s. 2 שְׁמִירָתָהּ הַזֹּאת הַזֹּאת הַזֹּאת the Torah which is interpreted in forty-nine ways; a. fr.—a) *for appearance sake, formally*. Meg. 12<sup>a</sup> הֵם לֹא עָשׂוּ אֵלָּה לִפְנֵי הֵם לֹא עָשׂוּ אֵלָּה ... they (in bowing to the idol) acted merely for show (yielding to force), so the Lord dealt with them merely formally (not in full earnest, ref. to Lam. III, 33).—b) *in front; (of time) before this, in the past*. Hag. II, 1 וְכִי לֹא הָיָה מִלְּפָנֶיךָ וְכִי what was before (creation), and what will be in the future (when the world will be no more; Gen. R. s. 1 וְכִי לֹא הָיָה מִלְּפָנֶיךָ וְכִי as the letter ב (of בְּרִאשִׁית, Gen. I, 1) is closed on all sides and open in front, so art thou not permitted to ask what is above and what is below, what was before and what will be hereafter; [oth. opin. וְכִי לֹא הָיָה מִלְּפָנֶיךָ וְכִי what is in the extreme east beyond the sphere, and what in the west; v., however, Rashi to Hag. l. c. (11<sup>b</sup>), a. ib. 16<sup>a</sup>].—Ber. 5<sup>b</sup> לִפְנֵי מִשְׁכַּבִּי in front of my bed, expl. לִפְנֵי מִשְׁכַּבִּי immediately after rising. Ib. 7<sup>a</sup>, a. fr. יִהְיֶה רְצוֹן מִלְּפָנֶיךָ (abbrev. יִהְיֶה may it be thy will. Ib. רְצוֹן מִלְּפָנֶיךָ may it be my will. Ib. שלשה דברים שֶׁמֹּשֶׁה פָּתַח בָּקֶשׁ מִשְׁהָ מִלְּפָנֶיךָ וְכִי three things Moses prayed before the Lord. Ib. I, 4 לְפָנֶיךָ לְפָנֶיךָ two benedictions preceding it (the reading of the Sh'm'a); a. v. fr.—Sifra Vayikra, Hōbah, Par. 13, ch. XXIII וְשֶׁפָּנֶיךָ וְשֶׁפָּנֶיךָ אִמְשׁ וְשֶׁפָּנֶיךָ וְשֶׁפָּנֶיךָ yesterday and the day before yesterday, and the day before that.—לְפָנֶיךָ (also לִפְנֵי only, v. עֵינִי) *the law prohibiting an act which may lead a person to sin* (Lev. XIX, 14). Ab. Zar. 14<sup>a</sup> אֵל מִקְדִּישְׁךָ אֵל מִקְדִּישְׁךָ (Ms. M. עֵד) but should we not apprehend, that he might sell (the incense) to others, who will burn it for idols? Said A., we are commanded to guard against an act directly leading to sin, but not against one that may indirectly cause sin; ib. 21<sup>a</sup>.—*for the sake of, on account of*; because. Sabb. II, 5 מִשְׁחָהּ מִשְׁחָהּ because. Sabb. II, 5 מִשְׁחָהּ מִשְׁחָהּ because he is afraid of invaders, or of an evil wind. Ber. I, 3 וְכִי מִשְׁחָהּ מִשְׁחָהּ why didst thou enter these ruins? Ib. 3<sup>a</sup> מִשְׁחָהּ מִשְׁחָהּ for three reasons; because you give cause to suspicion; because debris may fall on you; because of demons; a. v. fr.—*in the presence of*. Ib. בְּחֵזֶק הַחַיִּים in the presence of a dead person. Ib. 31<sup>b</sup> רַבִּי הֵמָּה הֵמָּה he who gives a decision in his teacher's presence; a. v. fr.—Kidd. 64<sup>b</sup> הַגִּיד עַד לְפָנֶיךָ הַפֶּסַח וְכִי; Ned. VIII, 2 הַגִּיד עַד לְפָנֶיךָ הַפֶּסַח וְכִי

if one says in his vow, 'until *p'né* (*lifné*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65<sup>a</sup>, v. פני I.

**פנים** m. (b. h., v. I Kings VI, 29; preced., emp. ἐνώτια) [*that which is in front of you when you enter*] *inside, interior*; **לפני** (ן) **לפני** the innermost. Tosef. Yom. II, 5 דיר מסיקין מבחוץ והיה נאפה ונדרה מבפ' they heated the oven towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38<sup>a</sup>, v. נָסַס. B. Mets. 16<sup>a</sup> צריכה לפ' this (question) need not be brought inside (the college); צריכה לפ' it must be brought inside and even to the innermost. Y. Kil. IX, 32<sup>b</sup> bot. לפ' ... יכנס let R. H. the elder go into the interior (to the front benches); לפ' ממני in front of me?; לפ' ... ר' ישמעאל ... לפני לפ' R. H. ... to the interior, R. I. ... to the innermost (the very first); Y. Keth. XII, 35<sup>a</sup> bot. לפני ולפ' Y. Yeb. VI, 7<sup>c</sup> אחוריו לפ' a priest's sister is always inside (a member of the priestly family), until she steps outside (by marriage). Sabb. I, 1; a. v. fr.—דירן הדין II.—Esp. the Temple precincts, the Temple and the priests' court; לפני ולפ' the innermost, Holy of Holies. Ab. Zar. 50<sup>a</sup> פ' בעינא בעין (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9<sup>a</sup> בפי' לא must not necessarily be done within the Temple precincts, opp. to מירוח בפי' although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42<sup>b</sup> bot. לפ' towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31<sup>c</sup> bot. (מחוץ) מדו מבפ' does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. פנקסין.

**פנימון** pr.n.m. *P'nimon*. Y. Ter. III, end, 42<sup>b</sup> אבא פ' Abba P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4<sup>a</sup> פלימו, Y. ib. I, 16<sup>c</sup> bot. מנימין).

**פנימית** m., **פנימית** f. (b. h.; denom. of פנים) *inner, interior, innermost, central*. Erub. 65<sup>b</sup> בפי' ישראל ונכרי בפי' if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. במקומי מדו dare the resident of the inner court move things within its precincts? Tanh. Naso 5 ופ' פתח את הד' he opened the central door and went to the outer room. Zeb. 51<sup>a</sup>, a. fr. מזהב הד' the inner altar (in the Holy); a. v. fr.—Gen. R. s. 21 (ref. to פלמוני, Dan. VIII, 13) לפני ... עקילס לפ' Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פנים); Yalk. Dan. 1066.—Pl. פנימיות; f. פנימיות. Zeb. 52<sup>b</sup> הד' blood to be sprinkled in the Holy; שריירי הד' the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39<sup>c</sup>, v. אָבָל; a. fr.

**פניקא**, Lev. R. s. 28 some ed., v. פניקא.

**פניקטין** m. pl. (παννύκτοι=παννυχτοι, S.) *all-night watches (pervigilia)*, in gen. camps. Targ. Ps. LXVIII, 30

מפניקטין Ar. a. Ms. (ed. מפניקטין, ed. Wil. מפ', corr. acc.).—Lev. R. s. 1 מרוך פניקטין העולם ... מרוך פניקטין (פניקטין) the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. T'rum. 9 מרוך פניקטין, v. פניקטין.—Gen. R. s. 16 in three things Greece was in advance of Rome, בפניקטין Ar. (Ms. Paris בפניקטין, ed. בפניקטין, corr. acc.) in laws, in the arrangements of camp vigils &c.

**פניקא**, **פניקא** pr. n. (Phoenicia) *Phoenicia*. Gen. R. s. 90 end, v. פניקטין.

**פניקא**, **פניקא** Pa. פניקא to drive on, speed. Targ. Jud. V, 22.—Part. pass. מפניקא, pl. מפניקא. Targ. Nah. III, 2. Targ. Jer. II, 27.

**פנס** m. (φανός) *torch; lantern*. Kel. II, 4 שיש בו פ' a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 פ' של זכוכיה ופ' a glass lantern &c. (פוקטו). Tosef. Ber. VI (V), 7 פנאס ed. Zuck. (Var. דירה ופ'; Ber. 53<sup>b</sup>; Y. ib. VIII, 12<sup>b</sup> bot. Ex. R. s. 15 פנס) he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בשר ופ' among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—Pl. פנקסין. Gen. R. s. 3, beg. פנקסין נירו ופ' lighted lamps and torches. Ib. s. 68 פ' כבו את הנרות כבו ופ' put out the lamps, put out the torches. Koh. R. to XII, 7 פנקסין נירו ופ' he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

**פנסמה**, Y. B. Bath. VIII, 16<sup>a</sup> פ' בעי מימר פ' read: פנסימה, v. פנסימה.

**פנע**, Y. Maasr. II, 49<sup>d</sup> פנע ed. Krot., v. פנע Pi.—Targ. Jer. XXIII, 29, v. פנע.

**פנק** (b. h.; emp. פנק [to go out,] to be a freeman; to live in luxury (emp. פנק I).

Pi. פנק 1) to treat as a freeman, to indulge, spoil by indulgence. Gen. R. s. 22 (ref. to Prov. XXIX, 21) שפנק שפנק Gen. R. s. 22 (ref. to Prov. XXIX, 21) שפנק 2) to treat tenderly; to cultivate, improve, embellish. Sifr. Deut. 306 שפנק; Yalk. Prov. 962 (ib. 961 ממתק).—2) to treat tenderly; to cultivate, improve, embellish. Sifr. Deut. 306 שפנק; Yalk. ib. 942, v. פנק; a. e.—Part. pass. מפנק מפנקately reared. Mekh. Mishp. s. 8, v. פנק; Yalk. Ex. 339. Lev. R. s. 19 היה מפ' ומת בידם he was delicate (unused to hardship), and died under their hands.

**פנק** ch., Pa. פנק same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. מפנק q. v.—V. פנקא. *Ithpa*. פנקא, *Ithpe*. פנקא 1) to delight one's self. Targ. Ps. XXXVII, 4; 11; a. fr.—2) to play the nobleman, be imperious. Targ. Prov. XXIX, 21 פנקא he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text פנקא).

**פנקא**, **פנקא** v. פנקא.

**פנקטין**, **פנקטין** v. פנקטין.

**פנקס**, **פנקס**, **פנקס** v. sub פנקס.

**פִּנְקֵרְסִין**, **פִּנְקֵרְסִין** m. pl. (πάγκρυστος) [all-gold,] name of a fruit, prob. *apricots*. Y. Sot. I, 17<sup>b</sup> top יפה מ' ו'כ' . . . better were the late fruits . . . than the apricots &c.; ib. IX, 24<sup>b</sup> bot.; (Y. Peah VII, 20<sup>a</sup> bot. (פִּרְסִין). Y. Sabb. III, 5<sup>d</sup> ב' וְשֶׁמֶן יִפֶּה and their taste was as delicious as that of apricots; Y. Ter. II, 41<sup>c</sup> bot. (corr. acc.). — Y. Ab. Zar. II, 41<sup>d</sup> שֶׁלֶן פ' apricots pressed by gentiles (prob. to be read, as Bab. ib. 38<sup>b</sup>; Tosef. ib. IV (V), 11 פִּרְסִין).

פִּנְרְתָא, Targ. II Esth. I, 2, v. פְּרִיזְתָּא.

פִּנְיָה, v. אֶפְנִיָּה.

**פִּנְתוּר**, **פִּנְתוּר** m. (πάνθηρ) *panther* or *leopard*.—  
**פִּנְתוּרִין**, **פִּנְתוּרִין** Midr. Till. to Ps. LXXVIII, 45 (expl.  
 ib.) **פִּנְתוּרִין** מִן חַיָּה הַזֶּה וְשֵׁמָּה פִּנְתוּרִין וְהַיָּנִין וְכ' (the  
 ib.) it is a species of wild beasts named leopards, and the Lord  
 sent them &c.; Yalk. ib. 820.

**פִּנְתִּירִי** m. (preced.) [*spotted stone*,] name of a *jewel* (corresp. to h. יִשְׁפָּח. Targ. O. Ex. XXVIII, 20 ed. Berl. (ed. פִּנְתִּירִי; Y. אֶפְסִנְדִּירִי, ed. Vien. אֶפְסִנְדִּירִי, corr. acc.); ib. XXXIX, 13 (ed. Vien. פִּנְתִּירִי, corr. acc.). Targ. Ez. XXVIII, 13 פִּנְתִּירִי.

פִּנְתָּרִין, פִּנְתָּרִי, פִּנְתָּר v. preced. wds.

**בַּר** pr. n. m. = **בַּרְ**, *Pas*, name of two Amoraim. Y. Taan, IV, 68<sup>a</sup>. Y. Yoma V, 43<sup>a</sup> bot.—Y. Kidd. III, 64<sup>a</sup> bot. (v. Fr. M'bo, p. 122<sup>a</sup>).

פ I, v. עב.

**פס II** m. (b. h.; פָּסַם) 1) *strip, stripe.*—*Pl.* פִּטְרין, פֶּסֶים Gen. R. s. 84 (ref. to Gen. XXXVII, 3 sq., a. Ps. LXVI, 5 sq.; v. עָלֵי לֵהָ why ‘did they hate him’? That (in the course of events it should come about that) שִׁקְרַע הָיִם לִפְנֵיהֶם before them in strips (ed. Wil. פ' פ' the sea be rent before them in strips).—*passim* alludes to ‘strip of the sea’.—Esp. (cmp. פֶּדָךְ פֶּס יד *palm, the hand from the wrist to the tip of the finger; פֶּס רֹגֶל the foot to the ankle*, interch. פֶּסֶת מִפְּסָה (constr. of פֶּסֶה). Ib. (expl. פֶּסֶים Gen. l. c.) שוויחיה מגעת עד פס ידו the coat reached with its sleeves to his wrist; בפס ידו ... שוויחיה it was very fine and light, and could be (compressed and) hidden in his hand (cmp. מִמְלֻכָה Meg. IV, 8 (24<sup>b</sup>) על פס ידו נחמה ... על if he placed the T'fillin on his forehead or on his palm. Yoma 87<sup>a</sup> (play on חזרופֶּס Prov. VI, 3) [read:] אם וכל בידך חזרו לו פֶּסֶת יד וכל if thou owest him (whom thou hast wronged) money, untie thy hand to him (pay him), if not (if thou hast otherwise wronged him), get several friends around him (to ask his pardon in their presence); B. Mets. 115<sup>a</sup>; B. Bath. 173<sup>b</sup>; Yalk. Prov. 938. Gen. R. s. 78 (play on מִחוֹרָץ ברִצִיז he (Edom-Rome) opens his hand (for bribery), and is appeased with silver; Ex. R. s. 35 מחרה את הפס she (Rome) opens &c.; Yalk. Ps. 800 ואני עושין פסח יד ... ואני עושין ריצון וכ' they stretch forth their hand to accept silver, and then do not what the givers desire; Pes. 118<sup>b</sup> עשושין פסח יד

up to על פ' ירו 47<sup>a</sup> Yoma (שפושטין יד. ed. Ms. M.). his wrist, v. חָפָה. Sifra Vayikra, N'dab., ch. X, Par. 9 he bends his hand (grabbing) in the pan &c. Ohol. I, 8 חֹפֶה בָּפֶס חֲרָגִל thirty joints in the foot. Yalk. Sam. 143 רַגְלָא דְּעֵקֶב מְגוּלִין רַגְלָא דְּעֵקֶב מְגוּלִין רַגְלָא דְּעֵקֶב מְגוּלִין never were their wrists or their feet or their heels seen uncovered; Midr. Sam. ch. XXV (corr. acc.); a. fr.—2) *partition, board, barrier*. Erub. 5<sup>a</sup> אַם יֵשׁ שָׁם פֶּס אַרְבַּעָה אם יש שם פס ארבעה if a bar of four handbreadths is left or placed above the breach. Ib. 10<sup>b</sup> עוֹשֶׂה פֶּס גְּבוּדָה עוֹשֶׂה פֶּס גְּבוּדָה עוֹשֶׂה פֶּס גְּבוּדָה he cuts a board ten handbreadths high and four cubits long &c.; a. fr.—Pl. as ab. Ib. II, 1 פְּסֵי בִירָאוֹת פְּסֵי בִירָאוֹת פְּסֵי בִירָאוֹת the partitions of watering stations; a. fr.—[Maasr. I, 7, v. פָּתַךְ.—3) *pl.* (v. פְּסִיסִים) *tax*; town tax (used for maintaining the safety of the town). Tosef. Peah IV, 9 לֶפְסֵי הָעִיר לְשָׁנִים לֶפְסֵי הָעִיר לְשָׁנִים לֶפְסֵי הָעִיר לְשָׁנִים in order to be assessed for the town tax one must have been a resident for twelve months; B. Bath. 8<sup>a</sup>; Y. Peah VIII, 21<sup>a</sup> bot. לְפָסִין וְלִצְדָּקוֹת לְפָסִין וְלִצְדָּקוֹת לְפָסִין וְלִצְדָּקוֹת for the town tax and for the charities, expl. for the salaries of public school teachers; Y. B. Bath. I, beg. 12<sup>d</sup> לְפָסִים לְפָסִים לְפָסִים for town tax and town fines.

**פֶּסַח**, **פָּסַח**, **פֶּסַח** ch. same, 1) *strip, stripe.*—*Pl.* פְּסִי Targ. O. Gen. XXXVII, 3; 23 (ed. Berl. פֶּסִי). Targ. II Sam. XIII, 18 (ed. Wil. פֶּסִי).—2) *palm;* פֶּסַח *palm;* רֵאָה פ' *palm;* פֶּסַח *foot,* v. פִּרְסָתָא.—3) *piece, portion; bread.* Bekk. 43<sup>b</sup>, v. סִקְיָא. Lam. R. to III, 16 Ar., v. מְטִילִיק.—Y. Ber. VI, 10<sup>b</sup> bot., v. פִּרְסָתָא.—4) (from its shape, cmp. בָּקָה *spade or shovel.* Lev. R. s. 24; s. 25 Ar., v. מְבֹשֶׁא II.\*5)—*פ' רברב (v. preced.) watering station.* Targ. Y. I Deut. XXXIII, 3 (*v. preced.*) וַיִּשְׁתְּנוּ כִמְיוֹן (not דְּכִרָה) וְהָיָה רֵשֶׁת אֲשֶׁר הָיָה שָׁם אֶת הַמַּיִם לִישְׁתִּין (עַל פְּנֵי הַדְּרִיזוֹת II.).

פֶּסֶר, v. פֶּסֶל.

פסיוני v. פסאני

**פסאקא** pr. n. *P'saka*, surname of one R. Yitshak. Lam. R. to I, 9 'ר' יצחק פ' (Yalk. Is. 302 פסיקתא); cmp. פסקא.

**פָּסַגַּ**, *Pi.* פָּסַגַּ 1) *to divide, branch off*; denom. פָּסִיגָה. Par. XI, 9 מִפְּסָגוֹ וַיֹּאדְרוּ he severs the stalks of hyssop and ties them; מִפְּסָגוֹ וְלֹא אָדְרוּ if he severed, but failed to tie them.—2) (denom. of פָּסִיגָה) *to cut off sprays, to thin*. B. Kam. 119<sup>b</sup> מִפְּסָגֵי אֵילָנוֹת וּמִפְּסָקֵי גִפְתִּים (Ms. F. וּמִפְּסָקֵי; Ar. וּמִפְּסָקֵי) those hired to thin trees or vines; (Tosef. ib. XI, 18 מִפְּסָקֵי only). M. Kat. 3<sup>a</sup> אֵינָן מִפְּסָגִין בְּאֵילָן אֵינָן מִפְּסָקִין (during the festive week; Rashi: *support the branches*); a. e.—Tosef. B. Mets. II, 28, v. infra.

*Hif. הִפְסִיג to cut one's way through branches, pass through woods, vineyards &c., trespass; to lead through thickets &c. . B. Kam. 81<sup>b</sup> מִפְסִיג וִירִיד מִפְסִיג . . . הַתּוֹרָה he who sees a fellowman lost in vineyards, may make a way for him . . . until he brings him &c.; Tosef. B. Mets. II, 28 מִפְסִיג בְּשָׂדוֹת he may lead him through fields and*

vineyards. Ib. 'עצמו ... מפסיד וי' ed. Zuck. (ed. מפסד)  
he who is lost himself may make his way &c.

**פָּסַג** ch. same, 1) *to divide, cut apart*. Targ. Y. Gen. XV, 10 (O. פָּלַג, h. text בָּרַר). Ib. XXVI, 31. Targ. Y. Lev. I, 6; a. e.—Part. pass. פָּסִיג. Gen. R. s. 100 תִּפְּסֶיךָ פ' may thy ill-luck be broken (no more evil befall thee,—which allowing the meaning 'may thy gate (תִּרְצָא) be broken', is corrected to יִסְבֵּי חוּרֶיךָ, v. סִיג ch.).—2) *to break through a snare, escape*. Gen. R. s. 79 פָּסְגָא . . . כֹּד שִׁמְעָא when R. S. heard the heavenly voice say *demos* (v. יִדְמִים II), it (the bird) escaped; Yalk. ib. 133 פִּשְׁגָא (Ar. פִּשְׁגָא).—B. Kam. 81<sup>b</sup> דְּרִיפְסִיגוּ תָּא מַאי כִּי הָאֵלִים מִתְּרִיבִין לֵיהּ (the vineyard), v. מעד.

*Pa.* פָּסִיג, *Af.* אַפּסִיג *to divide*. Targ. Y. Lev. I, 12 רָפְסִיג (some ed. רִפְסִיג; ed. Vien. פְּרִיסִג, corr. acc.). Targ. Y. I. Ex. XXIX, 17 רָפְסִיג (Y. II. הַפְּסִיג; ed. Vien. הַפְּסִס).—Lam. R. to V, 5 לִיָּה רֵב מִפְּסִג (ed. Wil. מִפְּסִל, corr. acc.) he cut him up limb by limb.

פִּי'ס, פֶּסֶן, פֶּסֶנָּה c. (preced.) *piece, part*. Targ. Y. Gen. XXVI, 31. Ib. XV, 10.—*Pl.* פֶּסֶנָּה, פֶּסֶן, פִּי'סִין. Ib. Targ. Y. Ex. XXIX, 17; a. e.—*Fem. pl.* פֶּסֶנָּה, פִּי'סִין. Y. Ned. IV, 38<sup>d</sup> top (expl. רחורז רחורז) פֶּ cut portions on the plate.

**פִּסְגָּה** f. (preced. wds., v. פִּסְיָה) 1) *branch, bough*, opp. to אֲשכול the trunk with the grape clusters.—2) (b.h.) pr. n. *Pisgah*, the summit of Mount Nebo. Sifré Deut. 357 (ref. to XXXIV, 1) מִן הָאֲשכול וַאֲיִנָּה מִפְּרָשָׁה זֶה מִפְּרָשָׁה וְכִי מִפְּרָשָׁה as the branch is separate from the trunk, yet not detached, so was *Moses' grave* &c., v. יָאֵם. Yalk. ib. 963.

**פָּסַד** *to cut, diminish*; **פָּסַד** (cmp. **פָּסַל**, **פָּגַם**) *to lose in value, deteriorate*. Y. Maasr. V, beg. 51<sup>c</sup> שָׁחַן פָּסִידֵין because they spoil; רִשְׁתֵּי אֵינָן פֵּ' wheat does not spoil.

*Hif.* 1) *to suffer loss, to lose, be at a disadvantage.* B. Mets. III, 4, sq. הרמאי אם כן מה ה' if this is the law, what does the dishonest man lose (what risk does he run to prevent him from claiming more than his due)? Ber. I, 2 ה' לא ... הקורא he who reads the Sh'm'a after this, loses nothing; expl. ib. 10<sup>b</sup> לא ה' ברכות he does not lose the benedictions (he may recite the benedictions preceding and following the Sh'm'a as usual). Y. ib. I, 2<sup>b</sup> top אין תפלה א הפלה a prayer never loses its value. Gen. R. s. 70 נדרו ותפסידו vowed and suffered thereby. Keth. XIII, 3 התפסידו ... אדמון אומר upon which Admon said, shall I be at a disadvantage, because I am a male heir?; a. fr. 2) *to injure, cause loss to.* Tosef. Bets. II, 6 תפסידו שמא יפסידו lest they do harm to the inhabitants; a. e.—[Y. Ber. IX, 14<sup>b</sup> bot. והפסידו אלא, read: והפשיר עמו, v. פשיר.] *Nif.* 1) *to lose.* Pes. 50<sup>b</sup> וי' חזירי וי' חזירי; Tosef. Yeb. IV, 8 מופסידו (*Hif.*).

**פָּסַד** ch. same, 1) *to be diminished, scarce.* Targ. Y. Gen. XLVII, 16 (h. text) אָפַס.—2) *to diminish, destroy.* Targ. Ps. XLIV, 3 (ed. Lag. שָׁח).—3) *to ruin, spoil.* Pes. 5<sup>b</sup> לִנְמֵר לִבְיַעַר כֹּה פָּסַד she (the hatching hen) has spoiled the eggs entirely (made them unfit to be eaten).—Part. pass.

פְּסִידָה לֵה בִּיעָא (Ms. M.) אַחֲרֵי לֹא פְּסִידֵי בִּיעֵי ו'כ' (Ms. K.) the eggs are not yet entirely spoiled.

*Af. אָפּסיר, אָפּסיר to injure; to spoil, ruin.* Keth. 56<sup>a</sup> אָפּסירָא אָפּסירָא אָפּסירָא he brought the loss upon himself. B. Bath. 139<sup>b</sup> אָפּסירָא אָפּסירָא אָפּסירָא they brought the loss &c. Sabb. 108<sup>b</sup> אָפּסירָא קא מַפְסִידִנָא לֵיהּ (by salting the radish) I vitiate it. Keth. 61<sup>b</sup> אָפּסירָא לִסְעוּדָתָא וּכ' (Rashi: אָפּסִירָתָא) thou hast spoiled the king's meal. B. Mets. 117<sup>b</sup> כַּמָּה מַפְסְדָּה עָלֶיהָ בִּבְיָהּ (ed. מפסיר, corr. acc.) by how much does the upper story impair (the durability of) the lower story?; a. fr.

פְּסִידָא, v. פֶּסֶדָא.

**פסדיות**, Y'lamd. to Gen. XXVIII, 10 sq., quot. in Ar.,  
read: **פסדיות**, v. **סדיא**.

**פֶּסֶת**, constr. **פֶּסֶתָה**, v. **פֶּסַח** II.

פס"ו, v.

**פֶּסֶלֶן** m. (פֶּסֶל) *piece*.—**פֶּסֶלֶן**. Targ. Y. Ex. XII, 40; Targ. I Chr. VII, 21 בֵּינֵינוּ at the covenant between the pieces, v. בְּחֵרִים; Targ. Y. I. Lev. XXVI, 42 פֶּסֶלֶן.

פּוֹדוֹסֶרוֹס, v. פֶּסוֹרוֹס.

**פסול** ch. (denom. of **פסול** *to be or become disqualified, unfit*. Men. 100<sup>a</sup> **וּלְיָהֲפֹסֵל** (strike out **פסול**, v. Rabb. D. S. a. l. note) let it become sacred (by being put in a sacred vessel) and subsequently become unfit (when it becomes overdue); ib.<sup>b</sup>; Yoma 29<sup>b</sup> **וְהָפֹסֵל** a. e.—**פסול**.

פּאַרסעל, v. פּאַרסל.

**פְּסוּלָה** m., **פְּסִילָה** f. (פָּסַל; cmp. פָּגַם) *defective, blemished, unfit, disqualified*, opp. כָּשֵׁר. Zeb. II, 1 נשפך ב' ואספו... if the blood was spilt over the pavement, and one collects it again, it is unfit for sprinkling. Ib. 3, v. פְּרִיגוּלָה Hull. I, 4 שחיטתו פ' his slaughtering act is illegitimate (the animal so slaughtered is forbidden to be eaten). Ib. כָּשֵׁר וכו' במליקה פ' בשחיטה what is right in slaughtering, is illegal in pinching (the neck) &c. Zeb. III, 2 חבשר קבל הכשר &c. if a person qualified for the service received the blood and handed it to one disqualified. Gen. R. s. 70 אליעזר פְּסוּל הבית היה והוא Eliezer was the disqualified (servant) of the house, and yet it is written &c. Kidd. IV, 6 מן הכהונה לעולם פ' is forever unfit for priesthood (his female descendants are forbidden to priests); ברו פ' his daughter cannot marry a priest; a. v. fr.—*Pl.* הַמְּסוּלִים אלו הם הדיין פְּסוּלִים, פְּסוּלִיּוֹת following are disqualified (for judges or witnesses). Gitt. IX, 4 שלשה ג' three kinds of letters of divorce are invalid. Zeb. III, 1 כל המ' ששחטו וכו' if any of those unfit for priestly service did the slaughtering, his act is legal. Kidd. 77<sup>a</sup> מאי פ' born of disqualified parents; מה' איירמה פ' לו what do you mean by 'disqualified'? Do you mean disqualified (forbidden in marriage) to him (the father)? Ib. כהונה פְּסוּלִי persons disqualified for the priesthood (degraded priests). Y. ib. III, 64<sup>c</sup> כשרין דזהורי על כשרין qualified persons are cautioned (in the Law) not

to marry disqualified women, ... but qualified women are not forbidden to marry disqualified men. Shek. VII, 7 consecrated birds that became disqualified (or unavailable) for sacrificial purposes. Bekh. V, 1, a. fr. dedicated objects which became unfit for the purpose to which they were dedicated; a. v. fr.

**פסול** m. (preced.) *blemish, disqualification*. Yoma I, 1, פ' שמה יאמר בי because something might happen that would disqualify him for the service of the day. Pes. 56<sup>a</sup> פ' יש במישרי שמה is there perhaps, which God forbid, a blemish in my couch (an unworthy person among my descendants)? Tosef. Mikv. I, 19, a. e. מקוה פסולו בעצמו a bath (that has become unfit for ritual purposes) has its unfitness in itself; פשוטו ... בן גישה whereas the son of a divorced woman (married to a priest) owes his disqualification to others (his parents). Ib. פסולו ביחוד his (its) unfitness is caused by a single person; פסולו בבית דין by a court; Mikv. III, 1 לעולם פסולו it remains in its condition of unfitness until &c. Zeb. VIII, 3 פ' קרשים לבית דין we must not wittingly cause sacred meat to be brought to the place where the unfit things are burnt. Ib. X, 7 פ' לירד שלא יביא for one must not cause T'rumah to become unfit; a. v. fr.

**פסולא** I m. same. Targ. Y. I Gen. XXII, 10 (ed. Vien. Targ. Y. I Deut. VI, 4. Targ. II Sam. XXII, 27, v. פסולא; a. e.—Keth. 62<sup>b</sup> פ' איבא ארבה is there, which God forbid, a blemish in the family?—Pl. פסולא. Y. Kidd. III, 64<sup>d</sup> top פ' אינין מן אינין פ' וי' be careful, for disqualifications (persons disqualified for intermarriage) are there, that thou connect not thyself with them.

**פסולא** II f. (פסל) 1) *chip, block*. Targ. Is. LI, 1.—2) (v. next art.) *worthless matter, dross*. Ib. I, 22 (h. text סגים). Targ. Ez. XXII, 18 פסולא constr.; a. e.—Pl. m. פסולא. Targ. Ps. CXIX, 119 ed. Lag. (ed. Wil. פסולא; h. text סגים).

**פסולא** v. פסולא.

**פסולת** v. פסול, a. פסולא.

**פסולת** f. (פסל) 1) *chips, stone-dust*. Y. Shek. V, 49<sup>a</sup> bot. פסלך 'hew for thyself' (Ex. XXXIV, 1) that the chips be thine; Ned. 38<sup>a</sup> פסולתן שלך their chips be thine. Ib.; Y. Shek. I. c. פסולתן של לוחות העשרה Moses became rich from the chips of the tablets; a. e.—2) *refuse, base metal, worthless matter*. Sabb. 138<sup>a</sup> פסולת וימנעו ויטלו אורכל וימנעו what is eatable, and leaves the refuse. Ib. פ' למעלה וי' (when you sift,) the refuse is on the surface, and the eatable peas are at the bottom. Num. R. s. 16 פסולת שלח משובח וי' the inferior soil of Palestine was much superior to the best of &c. Ib. פסולתן שכן ההגרי' so the merchants show the inferior goods first &c. Y. Gitt. I, 43<sup>d</sup> top (ref. to מקצות, I Kings XII, 31) פסולתן שכן ההגרי' וי' the thorns among the people, the refuse &c. Sifre Deut. 312 פ' יצא ממנו (sub.

unworthy offspring came from him; Gen. R. s. 68; a. fr.—Pl. פסולת. Num. R. s. 7, beg., v. פסולת.

**פסוק** v. פסוק.

**פסוק** m. (פסק) [*division, interval*], *Biblical verse*. Yeb. 16<sup>b</sup> פ' זה שר וי' this verse (Ps. XXXVII, 25) has been said by the archangel of the world. Snh. 99<sup>a</sup> פ' אפי' חזן מפי זה even if one says, the whole Torah is from heaven, except this one verse; a. v. fr.—Pl. פסוקין, פסוקין. Taan. 27<sup>b</sup> פ' משלשה ... הקורא בחורה he who reads from the Law, must read no less than three verses. Meg. 22<sup>a</sup> פ' אין מחזיקין בפרשה ... in reading from a section of the Torah you must not begin with less than three verses, i. e. you must begin with at least the fourth verse from the beginning of the section. Kidd. 30<sup>a</sup> פ' דיו פסוקי ספר חורה וי' the number of verses of the Book of the Law (Pentateuch) is 5888; ib. פ' ויהי פסוקי ספר חורה וי' the verse beginning with *v'hiithgallah* (Lev. XIII, 33) marks the middle of the verses of the Pentateuch; Yalk. Deut. 855 (needs emend.). Lev. R. s. 6 פ' וי' לא נחבא אלא שני פ' וי' Beeri prophesied no more than two verses, ... and they were attached to the book of Isaiah; a. v. fr.—[Sifre Num. 131 פסוקין, פסוקין.]

**פסוקא** ch. same. Taan. 27<sup>b</sup> פ' דלא פסקיה וי' you must not divide a verse which Moses has not divided, i. e. in reading you must not stop in the middle of a verse; Meg. 22<sup>a</sup>. Ib. 25<sup>a</sup> פ' וי' דאמר פ' (Ms. M. פ' only) when he recites each verse (of the Sh'm'a) and repeats it; Ber. 33<sup>b</sup> פ' אמר ליה פסוק לי פסוקא Hag. 15<sup>a</sup> sq. פסוקא פסוקא פסוקא, פסוקא. Y. M. Kat. III, 83<sup>b</sup> bot. (expl. דלחור, Jer. XXXVI, 23) פ' חלה ארבע פ' (ed. Krot. פסוקין) three or four verses. Kidd. 30<sup>a</sup> פ' מידה ליה פ' let us bring up the Torah and count the verses; Ib. פ' נמי לא בקיאינן we (Babylonians) know not even the division of verses. Ib. פ' בפרשה פסוקא פ' in Palestine they divided this verse (Ex. XIX, 9) into three verses; a. fr.

**פסוקא** m., v. preced.

**פסוקת** f., constr. פסוקת, v. פסוק.

**פסח** (b. h.) *to leap over; to spare*. Ex. R. s. 15 פסח I (the Lord) will pass over and protect you. Pes. X, 5 פסח על שום שפי' המקום וי' the Passover lamb is symbolical of the fact that the Lord passed over the houses &c.

**נפסח** (denom. of פסח) *to become lame*. Y. Ber. I, 3<sup>c</sup> bot. וי' ונפסח וי' and became lame, but was cured; Gen. R. s. 39; a. e.

**פסח** Targ. Is. XXXIII, 12 מפסחין v. פסח.

**פסח** m. (b. h.; preced. art.) *limping, lame*. Sifra Emor ch. II, Par. 3 פ' בין חגר וי' 'lame' (Lev. XXI, 18), whether lame on both feet or on one. Sifre Deut. 126; a. e.—Pl. פסחים, פסחים. Pirké d'R. El. ch. XXXVI (ref. to II Sam. V, 6) פסחים וי' the blind and the



**פִּיס', פִּסְיוֹנִי** m. (φασιανός, sub. δῆνις) [*bird from the river Phasis in Colchis.*] *pheasant* (Phasianus Colchicus).

Num. R. s. 7 whoever desired to eat chicken or pheasant, found the taste of it in the manna. Tosef. Kil. I, 8 'וכ' ed. Zuck. (Var. פסיוני, פסאני) chicken, peacock and pheasant, although resembling one another, are heterogeneous birds; Y. ib. I, 27<sup>a</sup> bot. הפסיוני; Y. B. Kam. V, end, 5<sup>a</sup> פס; Bab. ib. 55<sup>a</sup> (Rashi: partridge). Yoma 75<sup>b</sup> (as a species of quail, v. פסיוני). Kidd. 31<sup>a</sup>. Midr. Till. to Ps. IV; a. e.—Pl. פסיוני, פסיוני, פס. Ib. וראשי פסיוניו פס. p. e. pheasants and choice of fattened birds; a. e.

פסיוני פס ch. same. Y. Ab. Zar. III, 42<sup>d</sup> top, v. כמה מווסין... כמה פס. פסיוני. Pl. פסיוני. פס. Gen. R. s. 70 כמה... כמה פס (some ed. פסיוני) how many peacocks, how many pheasants have I; Koh. R. to VII, 8. Ib. to II, 8 פסיוני.

פסח פסח f. (פסח) *stepping over, use of the root*. פסח. Mekh. Bo, s. 11; Yalk. ib. 200, v. חסיר II.

פסיוניא v. פסיוני II.

פסיוניא v. פסיוניא.

פסיל m. (b. h.; פסל) 1) *hewn image*.—Pl. פסילים. Y. Ber. IV, 8<sup>a</sup> פסיל ויהללוה עובדי פסיל and which idolaters have desecrated. Pirké d'R. El. ch. XXX של בית וכו' פסיל the images of the house of Pharaoh her father; a. e.—2) *chisel*, v. פסילה. [Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> נזיר פסילה, v. פסילוס.]

פסילא ch. 1) as preced. 1.—Pl. פסילא. Targ. Ps. LXXVIII, 58, v. פסילא.—Gen. R. s. 38, end ויחברתו לבלותו פסילא (פסילא) and broke all the idols.—2) פסילא I. Targ. Ps. XVIII, 27 (Ms. פסילא f. pl.); Targ. II Sam. XXII, 27 פסילא.—Pl. as ab. Lam. R. to III, 45 פסילא (some ed. פסילא), v. פסילא. [V. פסילא.]

פסילה f. (פסל) *chisel or gimlet*. Y. Kidd. I, 59<sup>d</sup> (expl. מרצע, Ex. XXI, 6) זרזוה (some ed. הפסיל), contrad. to מקדח. [Koh. R. to IX, 11; X, 20 פסילתו, some ed., v. פסילת.]

פסילוס m. (ψελλός) *one unable to pronounce certain letters, stammerer*. Lev. R. s. 10, beg. והיו קורין אותו פסיל and they called him (Amos) the stammerer; Yalk. Is. 307, v. פסיל. Pesik. Nahamu, p. 125<sup>b</sup> his name was Amos (שחזי) because he hesitated in his speech.—Pl. פסילים. Y. Ned. I, 37<sup>a</sup> top במקום שקוראין פסיל... נזיר פסיל in a place where people say nazir for nazir (owing to a dialectical peculiarity), I say so: shall a Nazarite among stammerers not be a Nazarite?; Y. Naz. I, beg. 51<sup>a</sup>.

פסילוסא ch. same. Pesik. Nahamu, p. 125<sup>b</sup>; Yalk. Is. 307 על הדין פסיל... על הדין קטע לישנא פסיל did the Lord pass the whole world and let his inspiration rest on this stammerer, this tongueless man?; Koh. R. beg. על הדין פסיל קטע לישנא פסיל; Lev. R. s. 10, beg. Ar. (missing in ed.).

פסילותא v. פסילתא.

פסיליותא m. (v. next art.) an inferior kind of beans (cmp. פסיליותא). Ab. Zar. 38<sup>b</sup> פסיליותא היא פסיל (Ms. M. פסילא; ed. פסילא) the same law applies to gentile preparations of *hemtalia*, *psilia* and *sh'itha*, v. lupines and *psilia* (inferior beans); Y. Sabb. VII, 10<sup>b</sup> ופסיליותא and the inferior beans among them (v. Bab. ib. 74<sup>a</sup> bot.).

פסיליה, Tosef. Dem. I, 9 Var. ed. Zuck. (ed. Zuck. פסיליה, absent in oth. eds.), v. פסיליה.

פסיליותא v. preced. art.

פסילתא f. (פסל) [*refuse*] name of a bean (h. שניעית). Y. Kil. I, 27<sup>a</sup> top Ar. s. v. פסיל (R. S. to Kil. I, 1 פסילתא, v. פסיל; ed. פסילתא, corr. acc.).

פסיל v. פסיל.

פסיל, פסיל, פסיל v. פסיל, a. פסיל. פסיל, פסיל.

פסילתא, פסילתא, read:

פסילתא m. (absinthiatum, sub. vinum) *worm-wood-wine*. Tanh. Vayesheb 8, contrad. to קונדיתא. Y. Ab. Zar. II, 41<sup>a</sup> top פסילתא 'bitter wine' is absinthiatum; Y. Ter. VIII, 45<sup>c</sup> פסילתא (corr. acc.).

פסיל m. (פסיל or פסיל) 1) *persuasion, good-will, accommodation*; פסיל (not פסיל) a deed of sale for accommodation, a feigned transfer (a Hebrew adaptation of *πίστις*), v. פסיל. 2) *peg*. Pl. פסילין. B. Bath. 2<sup>b</sup> Ms. M., v. פסיל; cmp. פסילת.

פסילא pr. n. m. P'sisa. Snh. 91<sup>a</sup>, v. פסילא.

פסילתא f. (פסיל, cmp. פסיל II a. פסיל) a partition between courts marked off by pegs.—Ps. פסילתא. Y. Erub. IX, beg. 25<sup>c</sup> הרי שחיתה החצר חלוקה בפסיל if the court (common to two parties) is marked off by pegs.

פסילתא m. same. Y. Ned. V, beg. 39<sup>a</sup> [read:] פסילתא (במסילתא), v. preced.

פסיל m. (פסיל) *bandy-legged, waddling*. Targ. Y. Lev. XXI, 18 Ar. (ed. מישחמית יריכיה; h. text שרוע).

פסילתא v. פסילתא.

פסילתא f. (פסיל) *step, walk*. Ber. 6<sup>b</sup>, a. fr. גסה פסיל, v. III. Gen. R. s. 39 על כל פסיל ופסיל to reward him for every step. Koh. R. to VII, 2 'and the living shall take it to heart' (ib.) על כל פסיל ופסיל that means the Everliving who rewards man for every step he takes for deeds of charity. Pesik. R. s. 33 (ref. to Is. LI, 14) מן אדם שהוא ממחר בפסילתא בשביל להיפחא פסילתא art thou afraid of man who hastens his step to have an opening... and runs with hasty step, that he may not miss his bread?; Yalk. Is. 336; a. fr.—Pl. פסילתא.

Yoma 53<sup>b</sup> 'לאחוריו של פ' לאחוריו של פ' he who is in prayer (when a person enters), must pass three steps backward (when he ends his prayer), and then turn around to salute. Ib. בררעה אחת פ' they made the three steps backward with one bow. Snh. 22<sup>a</sup> (he who loses his wife) פסיעותיו מתקצרות has his steps shortened (his energies broken, with ref. to Job XVIII, 7). Sabb. 63<sup>b</sup> שחיו פסיעותיהם גסות who used to make wide steps. Num. R. s. 4; a. fr.

**פסיעתא, פסיעתא** ch. same. Targ. Ps. XVIII, 37; II Sam. XXII, 37; a. e.—Pl. פסיעתא. Targ. Job XIV, 16 (not פסיעתא). Ib. XXXI, 4; a. fr.—Y. Snh. VIII, 26<sup>b</sup> bot. בגין דהליך חרות פ' הוא מפסיד shall he be at a disadvantage, because he walked two steps (into the court room)?; Y. Shebu. VII, 38<sup>a</sup> (corr. acc.); Y. Keth. IX, 33<sup>b</sup> bot.

**פסיפין, פסיפין** Pesik. Vattom., p. 131<sup>a</sup> Ar., v. פסיפסא.—Lam. R. to II, 1 Mus., v. next w.

**פספס, פספס** m. פספס, cmp. פספסית 1) cut and polished stone block, used for paving floors, stone pavement, mosaic. Ab. d'R. N. ch. XXVIII שיש פספס אבן פס' ed. Schechter (ed. פספס) a paving block which has four polished sides (a metaphor for a many-sided scholar). Y. Sabb. VII, 10<sup>b</sup> top פ' בשאין שם פ' where there is no stone pavement. Ib. XII, beg. 13<sup>c</sup> (Chald. dict.) פ' מקטע he who trims a paving stone (or die, v. infra). Ex. R. s. 10 ברחם ב' בשיש ב' the houses of the nobles which were paved with marble or blocks; Yalk. Sam. 102 ברי השיש וברוי דהפ' (pl.); Yalk. Ps. 820 השיש והפספסים (Midr. Till. to Ps. CV חסיפין, v. ספס). Deut. R. s. 1 ו' דהפ' and if (she wipes her hands) on the pavement, the pavement will be blackened, but her hands will not be clean; a. e.—Pl. פספסין, פספסין, פספס. Yalk. Sam. l. c.; Yalk. Ps. l. c., v. supra. Midd. I, 6 ו' פס' ראשי פס' (Mish. ed. שפס; Talm. ed. פשפש) the ends of the flag-stones in the pavement indicated the mark between the sacred and the secular grounds; [comment.: blocks on the ceiling]; ib. II, 6; a. e.—[Tosef. Zeb. VII, 1 פספסין, Var. פסיפסין, v. פשפש I.]—2) cube, die.—Pl. as ab. Y. R. Hash. I, 57<sup>c</sup> top (expl. המשחק בקורבא. Snh. 25<sup>b</sup>, a. e. בפיס' פ' he who plays with dice; Rashi: blocks of wood); Y. l. c. משישברו את פספסין (he is not reinstated from his civil disabilities,) until he breaks his dice; Snh. l. c. משישברו את פספסין; Y. Shebu. VII, 37<sup>d</sup> bot. פספסין; Y. Snh. III, beg., 21<sup>a</sup> (also פשפשין). Midr. Till. to Ps. XXVI, 10 ו' אלו המשחקין בפספ' that means those who play with dice, who calculate (throw) with the left hand and press with the right hand, and rob and wrong one another; a. e.—3) check (in garments), square, or stripe (cmp. פס). Neg. XI, 7 וררי פס' ed. Dehr. (ed. פספס) suppose there is only one (white) stripe in the whole garment?—Pl. as ab. Ib. קירטא שיש בה פ' צנזרים ו' a pieced sheet in which there are checkers colored and white; Tosef. ib. V, 10. Yalk. Job 927 והרורות של פספסין הידרותו שלו מכרות ו' והרורות (פספסין) the faintest checkers (or stripes) of the Leviathan's skin outshine the sun (v. Yalk. Lev. 653).—

4) voting tablet, verdict. Lam. R. to II, 1, v. פספס.—[The contact between the Hebrew and Greek languages influenced the form פספס and the coincidence of some meanings of our word with ψῆφος pebble.]

\***פספס** ch. same. Targ. I Kings V, 31 אבן פ' Ar. (ed. מקטע; h. text גזית).—Y. Sabb. XII, beg. 13<sup>c</sup> פספס, v. preced.

**פסיק, פסיק**, v. פסס.

**פסיקא** I f. (פסס) 1) part, fraction. B. Bath. 62<sup>b</sup>, sq., contrad. to פלגא.—2) subscription for charity, collection. Lev. R. s. 32, end עברין לך פ' בבצבורא and we shall arrange a collection for you in the assembly; עברון ליה פ' they made up a purse for him. Ib. s. 5 עביר פסיקא פ' (not למצין) arranged a subscription for a charity in the college of Tiberias.—3) פסיקא, verse.—Pl. פסיקין, v. פסיקא.

**פסיקא** II fillet, v. פסיקא.

**פסיקה** f. (פסס) 1) cutting apart. Succ. 11<sup>a</sup> פסיקה ו' היא עשייתן cutting the threads apart is the making of them (the show fringes).—2) separated thread. Neg. XI, 8 ו' אחר ו' פ' אפי' even if only one separate thread was on the coil, and he knotted it.—Pl. פסיקות. Ib. ו' היה פ' if the coil consisted of separate threads.

**פסיקה** ch., v. פסיקא.

**פסיקה** f. (פסס, v. Hif. 4) water collected behind a dam, reservoir, pool.—Pl. פסיקות. M. Kat. 4<sup>a</sup> והבריכות א' פ' pools and ponds which were filled with water on the eve of a Holy Day.

**פסיקוליה** Y. Peah I, 15<sup>d</sup> אורי' ב' read: כדפסיקו; פסס, v. פסיקא.

**פסק, פסיקה, פסיקא** f. (an adapt. of fascia, as if from פסס) band or fillet worn by women over the breast; girdle; bandage round the legs and feet. Targ. Is. III, 24 נחן את חברול חתה פסיקא (pl. form).—Y. Snh. X, 28<sup>d</sup> bot. פסיקא פ' he put the iron point of his spear under his fascia. Sabb. XV, 2 (111<sup>b</sup>) ו' של פס' (Bab. ed. פסיקא) and the cords of the breast bandage. Ib. (113<sup>a</sup>) ו' קושרין דלי ב' ו' (Bab. ed. פסיקא you may (on the Sabbath) tie up (the broken rope of) a bucket with a fascia, but not with a rope. Ib. 113<sup>a</sup> פ' פסיקא he may wind a funda or a fascia around it; Pes. 11<sup>a</sup> פסיקא (Ms. M. פסיקא; early ed. פסקי. v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32<sup>d</sup> פסיקא (corr. acc.), v. פסל I; a. e.—Pl. form וררי מוציאא פ' מוחתה פ' שלה (Sifr. Num. 131) she took an impression of Peor from under her breast band (Snh. 106<sup>a</sup> חיקה).

**פסיקתא** I f. (פסס) 1) apportionment, agreement to pay, esp. dowry. M. Kat. 18<sup>b</sup> פ' agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9<sup>b</sup>; Keth. 102<sup>b</sup>; a. fr.—2) section,

esp. *P'sikta*, name of several Midrashim, a) *P. d'R. Kahāna* (or only *P'sikta*) (edited by S. Buber).—b) *P. Rabbathi* (Large *P.*).—c) (of late origin) *P. Zutarta* or *Zutrathi* (Small *P.*) (edited by S. Buber).—[3] a small share, v. פסיקתא.]

## פסיקתא II pr. n. m., v. פסיקתא.

\*פסיקתא, *Pa. פסיקתא* to cut, clear (of thorns).—Part. pass. מפסיקתא; pl. מפסיקתין. Targ. Is. XXXIII, 12 (ed. Wil. מפסיקתין, corr. acc.). [Prob. to be read: מבפסיקתין.]

## פסיקתא, פסיקתא, v. next wds.

פסיקתא m. (corresp. to ψυκτήρ = ψυκτήρ) [wine-cooler,] a large pot. Y. Hag. III, 79<sup>a</sup>; Tam. V, 5 פ'... כופה (Ar. everywhere (פסק), v. פסקה; ib. היה כלי וכו' the psykter was a large vessel, holding &c. Sifré Tsav, Par. 1, ch. II; Y. Yoma IV, end, 42<sup>a</sup>; Num. R. s. 4. Erub. X, 15; a. e.

פסיקתא ch. same.—Pl. פסיקתאות. Targ. O. Ex. XXXVIII, 3 (ed. Berl. פסיקתא, some ed. פסיקתא; h. text סידור). Ib. XXVII, 3.

פסל (b. h.) 1) to cut, chip, hew, trim. Tanh. Ekeb 9 (ref. to Koh. III, 5) עז היה לפסל שני וכו' the time came to hew other two tablets (in place of the broken). Ib. מחרהו כסא הכבוד פסלן he hewed them from under the throne of glory. Ab. Zar. 52<sup>a</sup> (ref. to Deut. VII, 25) משפסלו אבנים פ' as soon as a gentile has done chiselling on it, it becomes a deity (an idol forbidden to Jews for any use); ib. פסל לאוהו when the gentile has hewed it for a god, thou shalt not covet it; פסל מאליה ולקחהו לך when he chips it so as to unfit it as an idol (v. infra, thou mayest take it unto thyself; a. e.—Part. pass. פסול; f. פסול; pl. פסולים. פסולים. a) chiselled, chipped. Lev. R. s. 22<sup>a</sup> פסולות; פסולין chipped stones (unfit for the altar); a. e.—b) (emp. פגם) defective, unfit, disqualified, v. פסול.—2) (denom. of פסול) to disqualify, to be the cause of disqualification of; to declare unfit. Hull. III, 12 פוסלין, v. פסיר I. Ab. Zar. I. c. how will you prove that a gentile can cancel his deity (by disfiguring it)? Kidd. 70<sup>a</sup> איני רוצה לזנוי את זרעו ולפגום וכו' his descendants to be disqualified and his family to be tarnished. Ib. הפוסל פסול he who tarnishes (casts suspicion on the purity of a family) is himself tarnished (of spurious descent); פוסל במזמין he charges others with his own defect. Ex. R. s. 1 רפ' את בן... והזדוירו she (Pharaoh's daughter) took him (the infant Moses) around to all Egyptian women to give him suck, but he rejected all of them (refused to take their breasts); ולמה פסלן and why did he reject them? Snh. III, 1 וכו' פוסל דיינו של זה each has a right to reject the judge chosen by the other; ... את דיו בשירים. R. Hash. I, 7 if they are fit (not legally disqualified) or authorized, he cannot reject them. Ib. פוסל עדין וכו' every witness in a case may help by his testimony to disqualify the opposing party's witnesses. R. Hash. I, 7 ופסלו... קבלו they accepted as witnesses himself and

his son, and rejected his slave. Mikv. II, 4 פוסלין את המקור are sufficient to make the pond unfit for ritual immersion. Ib. VII, 5 פסלוהו they do not make the blood unfit. Zeb. I, 4 פסלוהו the improper intention makes the sacrifice unfit. Succ. II, 7, a. e. פוסלין בית הסוואה the school of Sh. declares such a Succah to be ritually unfit; a. v. fr.—Transf. to cancel, abrogate. B. Kam. 97<sup>a</sup> פסלוהו the government cancelled the coin; פסלוהו מדינה the inhabitants of the district refused to pass it.—Gen. R. s. 30, beg. את ארבעה פ' את הראשונים וכו' wherever the Biblical text has 'these', it is meant to cancel (exclude) the preceding; wherever it has 'and these', it is to add to the preceding; Ex. R. s. 1 פ'... אלה חולדות וכו' 'these are the origins of heaven and earth' (Gen. II, 4), this excludes the time of chaos; a. fr.

Nif. פסל 1) to be hewn, sculptured. Sifra K'dosh. beg. פסל idols are named *pesel*, because they are sculptured; (Yalk. Lev. 604 פסולין).—2) to be disqualified, made unfit, declared unfit. Zeb. I, 4 ארבעה וכו' a sacrifice may become unfit by improper actions in four stages, at the slaughtering &c. Pes. 15<sup>b</sup>; 45<sup>b</sup>... הדם if bread becomes mouldy and unfit for man to eat. Toh. VIII, 6 פסל מאכל הכלב until it becomes unfit for a dog to eat; Y. Hall. IV, 60<sup>a</sup> top פסל לא חזי נפסלים אלא חזי נפסלים they (the Levites) became unfit for service only when they lost their voice for song. B. Kam. IX, 2 פסלה גבי המזבח became unfit for the altar; a. fr.—Transf. to be cancelled, abrogated. B. Kam. I. c. פסלה if one stole a coin, and it was invalidated (before he made the restitution). Snh. 104<sup>b</sup> (expl. סלה, Lam. I, 15) פסלה as one says to his neighbor, this coin is worthless; v. סלה; a. e.

Pi. פסל to cut off dry twigs, to trim. Shebi. II, 3 פסלן ער וכו' (in the ante-Sabbatical year) you may trim trees up to New Year, v. פסיל. Mikv. IX, 7 פסילי אילנות trimmers of trees. Y. Sabb. VII, 10<sup>a</sup> top; a. e.—Yalk. Deut. 942 פסלוהו he chips it (the crooked staff) with the adze; Sifré ib. 308 מפתלי (corr. acc.).

Hif. פסל to find fault, to speak contemptuously. Koh. R. to XI, 9 פסל שררה פסל בנשים וכו' who used to find fault with women (considering none good enough for him as wife), and was a profligate.—[Part. pass. מפסל, v. next w.]

פסל ch. same, 1) to cut, hew, dig. Targ. Ex. XXXIV, 1. Targ. Deut. VI, 11; a. fr.—Part. pass. פסיל; f. פסילה; pl. פסילין. Ib.; a. e.—2) to make or declare unfit; to reject. Snh. 23<sup>a</sup> ר' פסלן להו after they (the parties) rejected them, shall they (the rejected judges) go and select another court? Ib. ר' רחמנא פסלן היא היא ר' רחמנא פסלן היא היא כל כמנייה ר' פסלן דייני is it in his power to reject judges?; a. fr.—Part. pass. as ab. Targ. Y. II Gen. XXII, 10. Targ. Y. I Lev. VII, 18 (Y. II פסיל h. form; h. text פסיל); a. e.—[Targ. Ps. XVIII, 27, v. פסילה.]—Keth. 61<sup>b</sup> וכו' למאכל וכו' he who does a thing like this is unfit to prepare food for the king. Ib. 105<sup>b</sup> (פסיל) הוא דיינא (some ed. פסיל) a judge that is in the habit of borrowing (things from his neighbors) is unfit to judge cases. Ib. פסילנא לך I am unfit to

be a judge in thy case (because I have been offered a gift); a. fr.—V. פסול.

**Itkpe.** אִתְּכֶסֶל, אִתְּכֶסֶל, אִתְּכֶסֶל 1) *to be engraven*. Targ. Job XIX, 24.—2) *to be hewn out*. Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected*. Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מִפְּסָלִין h. Hof.]—Y. Kil. VII, 31<sup>a</sup> top [read:] אִתְּכֶסֶל הֵיאָה שְׂבָא אֵלָּהּ he said to him, it is a good coin, whereas it had been cancelled. Men. 102<sup>b</sup> לֹא־יִפְסְלוּ (Ms. M. לֹא־יִפְסְלוּ) to become unfit for itself (but not for making unclean); Pes. 20<sup>a</sup> לֹא־יִפְסְלוּ גִּפְיָהּ a. fr.

**Af.** אִפְסָל *to make unfit*. Hull. 36<sup>a</sup> גִּפְיָהּ to cause the object itself to be forbidden (ib. 37<sup>a</sup> לֹא־יִפְסְלוּ (דְּגוּפִיָּהּ, v. supra.

**Pa.** פִּסָּל *to cut (stones)*. Targ. II Chr. XXIV, 12 מִפְּסָלִין stone-cutters.

**פסל** m. (preced.) *mattock*. Sifré Deut. 38; Yalk. ib. 857 the soil of Egypt cannot be planted, unless one first works it with mattock and axe. Ber. 57<sup>b</sup>; B. Mets. 82<sup>b</sup>, v. מָרָא II.

**פסל** m. (b. h.; preced.) 1) *sculptured or carved image*. Midr. Till. to Ps. XVIII, 41 וְכִי־יִפְסֹל דָּגוֹן ed. Bub. (oth. ed. אֱלֹהֵי) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פִּסָּל; Mekh. Mishp. s. 20. Snh. 103<sup>b</sup> v. מִיָּכָה I; a. e.—Pl. פִּסָּלִים, v. פִּסָּלִים.—2) *chip, lath, contrad.* נֹסֵר. Succ. 18<sup>a</sup> וְכִי־נֹסֵר a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19<sup>a</sup> הַסֹּכֶה מִן הַלָּתִים a lath roof prolonged beyond the walls of the Succah; expl. ib. קִטְרִים. Ib. 18<sup>a</sup> reeds or staves which &c.—Pl. פִּסָּלִים.

**פסל** ch. same, 1) *image*. Targ. Ps. XCVII, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel, esp. a lintel placed across a street or a court*. Sabb. 80<sup>a</sup>; B. Bath. 56<sup>a</sup>. Gitt. 77<sup>b</sup> נִפֵּל בֵּף (the letter of divorce) fell on a cross-board (in the court).

**פסלות** f. (denom. of פָּסוּל) *condition of unfitness, disqualification, opp.* כְּשָׁרוּת. B. Bath. 128<sup>a</sup> כָּל שֶׁדִּירָתוֹ testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 הִיא בְּבִינִי there was perhaps a defect in my son which made him rejectable as an offering.

**פסל** v. פִּסְלוּ.

**פסל** Tosef. Dem. I, 9 ed. Zuck., v. פִּסְלָאוֹר.

**פסל** Yalk. Ps. 650, v. פִּסְלִין.

**פסל** prob. to be read: פִּסְלִין m. (פִּסָּל) *a rough stone*. Tosef. Kel. B. Mets. I, 12 שְׂוֵאוֹ כְּרֹחַב עֲלֵיוֹ ed. Zuck. (oth. ed. פִּסְלִין, read פִּסְלִין) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

**פסל** pr. n. Valley of Paslan, near the valley of Jezreel. Gen. R. s. 98.

**פסל** f. pl. (βασίλικα, sub. κάρυα, basilicæ, sub. nuceæ) *basilicæ, the best kind of nuts*. Tosef. Dem. I, 9 [read:] וְהַגִּזְיוֹן וְהַמִּסְקִיּוֹת (Var. וְהַמִּסְקִיּוֹת; וְהַמִּסְקִיּוֹת ed. Zuck., Var. וְהַמִּסְקִיּוֹת, standing for βασιλεία, a ditto-graphy of our w.) nuts, plums, and walnuts.

**פסנמור** m. (corrupt. of obsonator, οψωνάτωρ) *caterer, purveyor*. Koh. R. to I, 3 וְלִי אֵל וְלִי אֵל I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. מְגִירוֹס, v. מְגִירוֹס).

**פסנין** pr. n. pl. (?) *Pasnin*. Tosef. Ohol. XVIII, 2.

**פס** 1) (b. h.) *to be cut off, be gone*. Tanh. Ha'az. 7 (play on וְפָסִי בִן נֹחַ, Num. XIII, 14) הַחֲבִירָא הָאֵמֶת וְפָסִי he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide, v.* פָּס ch. 4). Tosef. Ukts. I, 5 (with the shovel, v. פָּס ch. 4). Tosef. Ukts. I, 5 grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שֶׁפָּסֵק Ar. s. v. פָּסֵק (v. פָּסֵק).—Gen. R. s. 31 [read:] וְהִיא וְהִיא פִּסְקִין and he shovelled them (the excrements) sideways (out into the water); Yalk. ib. 54 וְהִיא פִּסְקִין (corr. acc.), v. פִּסְקִין.

**Nif.** נִפְסָל *to be spread, shovelled, v. supra.*

**Hif.** הִפְסִי 1) *to distribute, spread*; הִפְסִי *to distribute an ulcer by manipulation, to pass over with the hand* (פָּס). Eduy. II, 5; Tosef. ib. I, 8 הַמְּפִיִּים מוֹרָסָא he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107<sup>b</sup>; a. e.—2) (v. פָּרִיס) *to break, weaken*. Pes. 107<sup>a</sup>, v. פָּרִיס.

**פס** ch. same, *to distribute*. Targ. Hos. IV, 8 כְּהֹנִינָא the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 אֵין פִּסְרָא לָהּ פִּירְקָא Ar. (read פִּירְקָא) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. רַחֲבִינִין); Lev. R. s. 34 פִּסְרִין (לָהּ פִּירְקָא); v. פִּסְרִין.

**Af.** אִפְסָל *to break, weaken; to desecrate, v. supra.*

**Ithpa.** אִתְּפָס *to be weakened, be degraded*. Targ. Job XV, 20, v. פָּרִיס, a. פָּרִיס II.

**פסע** (b. h. פָּסַע; cmp. אִפְסָא [to spread the feet,] *to step out, walk*. Meg. 27<sup>b</sup> לֹא פָסַעְתִּי עַל רִאשֵׁי וְכִי I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7<sup>b</sup> וְכִי פָסַע וְכִי where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105<sup>b</sup> וְכִי פָסַע ... מִי שֶׁדִּירָךְ he of whom the holy people are in need, may step over the heads &c. Sot. 13<sup>b</sup> מִשָּׁה בִּפְסִיעָה thou didst overstep (transgress) the law, desecrate thy birthright (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) אֵלָּה

'*read not, and I will pass, but I will step over (leap, skip), the Lord skipped over &c.; a. e.*

*Pi.* same. Y. Kil. VI, 30<sup>c</sup> לַפְסֵעַ, v. פִּירַע. Yeb. I. c. 'who is he that forces his way over the heads &c.?, v. supra; a. e.

*Hif.* 1) same. Hor. 13<sup>b</sup> מַפְסִיעִין ... בזמן שרבים when the public need their services, they may force their way &c. Taan. 10<sup>b</sup> אַל תִּפְסִיעוּ פְּסִיעָה גְּסָה וּכ' never march with hasty steps, and bring the sun into town (enter before sunset); a. e.—2) to make cross-stitches. M. Kat. 10<sup>a</sup>; Y. ib. I, 80<sup>d</sup> bot., v. בָּלַב.

*פסע* ch. same, to walk with legs wide apart, waddle. Targ. II Sam. XX, 8 (h. text וּזְחַל), v. פָּסַע. —Pes. 111<sup>b</sup> אֲדִירְכָּלָא (Ms. M. אֲדִירְכָּלָא *lithpe.*) he who steps over a (young) date palm.—V. פָּסַע.

*Pa.* פָּסַע to step heavily, pompously. Yeb. 105<sup>b</sup> אָגַב וְזָחַל on account of his heavy build he stepped in and walked (through the assembled students, making the impression of haughtiness), v. preced.—Y. Ber. II, 4<sup>c</sup> bot. וְזָחַל and R. J. stepped upon the graves.

פִּסְעָא, v. פָּסַע.

פָּסַח, *Pa.* פָּסַח, v. פָּסַח II.

*פָּסַח* I (v. פָּסַח) to separate, part, tear (into stripes, shreds). Midr. Till. to Ps. VII, 3 וּמִפָּסְפָּס ... מִזֶּה הָאֲרִיָּה (Var. in Ms. מִפָּסְפָּס, v. ed. Bub. note) as the lion sits over his prey and tears it, so Doeg and Ahithophel sit over me to tear me; Yalk. Ps. 637; Midr. Till. to Ps. XXII, 17. Sabb. XXIV, 2 מִפָּסְפָּסִים אֵת הַכִּפְּתִים spread the bundles (of fodder), v. קִפְּפוּ. Ib. 155<sup>a</sup> לֹא לִפְסֹס וְלֹא לִחְזֹר neither to spread nor even to untie. Tosef. ib. III (IV), 18 מִפָּסְפָּסִין אֵת הַכִּפְּתִין (Var. וּמִפָּרְכִּסִין, incorr.) you may part the bundles, provided you do not pluck them apart. Naz. VI, 3 נִזְרִי הַנָּזִירִית הַנָּזִירִית מִפָּסְפָּסִים (v. תִּפְּסֵם) and part it (with his fingers), but must not use a comb. Y. ib. IV, 55<sup>b</sup> top מִפָּסְפָּסִין בְּקִילְקִין you may part the tangles in the Nazarite's hair; Y. Bets. IV, 62<sup>c</sup>. Y. Shek. III, 47<sup>c</sup> הַתֵּמֶלֶת הַמְּסֻבֵּסִין הָיוּ מִפָּסְפָּסִין בְּקִילְקִין the Temple treasurers had the entangled hair (of those engaged in counting) straightened (to avoid the suspicion that they had coins concealed); a. e.

מִפָּסְפָּסִין ch. same. Sabb. 155<sup>a</sup> לֹא תִפְּסֵם ... פָּסְפָּסִין נִמִּי מִפָּסְפָּסִין you may untie ..., but not spread; v. מִפָּסְפָּסִין you may also spread.

*פָּסַח* II (transpos. of פָּסַח; emp. פָּסַח) to cut the ends, trim by singeing. Tosef. Pes. V, 10 אַבְל ... אֵין מִפָּסְפָּסִין אִתּוֹן בְּאִיר (of the Passover lamb) ..., but you may trim them by holding them over the fire; Tosef. Bets. III, 19 (Var. מִפָּסְפָּסִין; Bets. 34<sup>a</sup> מִפָּסְפָּסִין). Y. ib. IV, 62<sup>c</sup> bot. מִפָּסְפָּסִין quot. in Levy (ed. Krot. מִפָּסְפָּסִין, v. פָּסַח).

*פָּסַח* ch. (apocop. פָּסַח; emp. פָּסַח) same. Y. Sabb. II, 5<sup>a</sup> (expl. מִפָּסְפָּסִין לֵין (מִפָּסְפָּסִין) (ed. Krot. מִפָּסְפָּסִין) they trim them (the wicks, by burning).

פָּסַח, v. פָּסַח.

*פָּסַח* (b. h. פָּסַח) [to separate, part, distribute.] 1) to divide, split, interrupt. Taan. 27<sup>b</sup>; Meg. 22<sup>a</sup> פָּסַח the reader divides (one verse), i. e. the first reads two verses and a half, leaving the other half to be read by his successor. Ib. 'לִפְסֹח לִי הִזְדִּיר לִי he permitted me to cut a verse in two only in teaching the school children. Ib. 31<sup>b</sup> בְּמִשְׁנֵה דִּוְרָה פָּסַח the chapter in Deuteronomy containing the curses (Deut. XXVIII, 15—69) may be divided (to be read by two or more); a. fr.—[Gen. R. s. 10 שְׁפָסַח, v. פָּסַח; Yalk. ib. 16 שְׁפָסַח, v. פָּסַח. —Part. pass. פָּסַח; f. פָּסַח. Hull. III, 3 פָּסַח הַגִּרְגֵּרָה, v. פָּסַח. —2) (denom. of פָּסַח) to recite a verse. Hag. 15<sup>a</sup>, sq. פָּסַח (פָּסַח לִי פָּסַח לִי) (interch. with Chald. פָּסַח לִי פָּסַח לִי) recite to me thy Bible verse (recently learned).—3) (emp. פָּסַח, v. פָּסַח) to apportion, assign; to provide; to promise, agree. Keth. 65<sup>a</sup> אֵין פָּסַחֵן יִינוֹה לְאִשָּׁה in decreeing alimentation for a woman we do not provide for wine. Ib. כִּךְ הִפְסַחֵן כִּךְ הִפְסַחֵן פָּסַחֵן מִזְוֹנָה לְאִשָּׁה the court assigns alimentation (from the estate) to a deserted wife. Ib. V, 8 ... אֵלָּא וְכ' only R. Y. decreed barley as a part of alimentation, because he lived near Edom. Ib. 'עָמִידָה he must give her &c., v. עָמִידָה. Ib. VI, 2 if a man agrees to pay a certain amount to his intended son-in-law (on the date of marriage). Ib. 3 if she promises to bring to him one thousand Denars, he must assign to her (as settlement in the K'thubah) fifteen Manehs. Tosef. ib. XIII (XII), 1 מִזֶּה שְׁפָסַחֵן פָּסַחֵן if the court has granted her (alimentation), what they have granted, is granted. Ib. פָּסַחֵן הָיָה לְעַצְמָהּ (not עצמה) if she herself has promised (to bring her husband a certain sum, and now her father refuses to give it). Ib. 'עָלִי וְכ' אָבִי my father has promised for me; what can I do (if he retracts)?; Keth. XIII, 5. Y. Kidd. IV, 65<sup>c</sup> top צִדְקָה פָּסַחֵן צִדְקָה those who subscribe to a charity in public and refuse to pay; Taan. 8<sup>b</sup>; a. v. fr.—4) to fix a price; to buy on time. Gitt. 58<sup>a</sup> אֵפְרִי בְּכָל מִמֶּנּוּ שְׁפָסַחֵן עָלָיו I will redeem him for any price that they may set on him. B. Mets. V, 7 אֵין פָּסַחֵן ... עַד שִׁיּוֹצֵא הַשֶּׁעַר you dare not fix a price on crops (buy on time), until the market price has been published. Ib. יִצְאֵה שְׁעָרִי וְאֵפְרִי שְׁעָרִי לֹדֶה יֵשׁ (missing in Y. ed.) when the market price is out, you may buy, for although he (the seller) has no goods as yet, others have. Ib. פָּסַח עָמִי עַל הַגִּירָה, v. פָּסַח; a. v. fr.—5) [to split words,] to argue. Snh. 44<sup>b</sup> פָּסַחֵן Gabriel is surnamed Piskon, because he argues with the Lord.—6) (neut. verb) to be cut off; to cease, be stopped. Sot. IX, 9 פָּסַחֵן הָמִים ... פָּסַחֵן הָמִים when the faithless men became frequent, the application of the waters of jealousy ceased, and it was R. J. ben Z. that abolished them. Ib. 12 אֲנָשִׁים הָמִים the men of faith ceased to exist. Tanh. Sh'moth 16 אֵין אִתּוֹה מִצְוֶה פָּסַחֵן מִבְּרִיחַ that good deed shall never cease from (being practiced in) his house. Gen. R. s. 52 פָּסַחֵן הַעֲוִבִים travellers ceased to pass by; a. v. fr.

*Nif.* חָפַס to be split, cut in two, broken. Tosef. B. Kam. XI, 15; B. Kam. 119<sup>b</sup> במגירה הני chips at planing, v. חָפַר I. Hull. III, 1 נשברה השדרה ונ' החוט שלח if the spinal column is broken and the spinal cord severed. Sabb. 112<sup>a</sup> סנדל אזורי שני חפסוקו שני (loops) of which are torn off; Tosef. Kel. B. Bath. IV, 5 שני חפסוקו; Kel. XXVI, 4; a. fr.—[Tosef. Mikv. III, 5, sq. ויחפסוקו, v. פָּחַק.]

*Hif.* וַפָּקֵס 1) to separate, sever connection; to form a partition. Sot. 38<sup>b</sup> אִינְה מַפְסֶקֶת בֵּין ר'כ' ... מדִּיצָה אפ"ה מדיצוה . . . אינה מפסקת בין ר'כ' not even an iron wall forms a partition between Israel and his father in heaven (worshippers form a congregation even if separated by a partition); Pes. 85<sup>b</sup>. Peah. I, 2 דאלי מַפְסֶיקִין לַפּוּחַ the following things form a division of fields with regard to Peah: a brook &c. Ab. Zar. 52<sup>a</sup> הַעֲנִין את ה' the word *eth* (before *ēlohehem* Deut. XII, 2) divides the subject (so as not to allow an analogy between idolatrous utensils and the idols themselves), v. next w.; a. fr.—2) to interrupt; to cause to cease; to leave off; to pause. Ber. II, 2 בֵּין יוֹמָא לַאֲמַר וַיִּצִב לֹא פָקֵסִין בֵּין הַלַּשׁוֹן הַזֶּה לַשְּׂמֻלָּה שֶׁבְּמִיתָה (Num. XV, 37-41) and 'Ēmeth V'yatsib' one must not pause (interrupt the prayer to greet a person &c.). Ib. 14<sup>a</sup> מִדּוּ שִׁיעֲפִיס כִּי יִפְסֹק may one interrupt one's self during the reading of the M'gillah? [Ib. also פֹּסֵק *Kal.*] Ib. V, 1. Ex. R. s. 2 הַנְּבִיאִים עם כל הנביאים Ex. R. s. 2 with all other prophets the Lord ceased from speaking at times, but with Moses he never ceased. Taan. 30<sup>a</sup> סְעִידָה מַפְסֶיקָה בה סעודה המפסיקה the meal with which one ceases (the last meal before beginning to fast, called מַפְסֶיקָה סְעִידָה). Y. Nidd. I, 49<sup>c</sup> עֵתוֹת שלש עתות three periods. Meg. III, 6 אֵין מַפְסֶיקִין בְּקִלְלוֹת וְכ' אין מפסיקין בקללות or cursing (Lev. XXVI, 14-44; Deut. XXVIII, 15-69) you must not break off, but one person must read the whole &c. Ib. 31<sup>b</sup> מָקוֹם שֶׁמִּפְסִיקוּן בַּשַּׁבָּת וְכ' where they leave off reading on Sabbath morning, there they continue in the afternoon &c. Sot. IX, 9, v. supra. Gen. R. s. 52, beg. מִזֶּה אֲנִי מה אני shall I allow charity to cease in my house (to fall into desuetude from want of opportunity)? ; a. fr.—3) to cut sprays off, trim, v. פָּסַט.—4) to dam. Tosef. Par. V (IV), 9 מַפְסִיק וּמוֹנֵב he makes a dam (cuts off the influx) and lays the cavity dry.

*Pi.* פִּיֶּסֶק 1) *to trim*. Tosef. B. Kam. XI, 18, v. פִּיֶּסֶק.—2) *to interrupt*.—Part. pass. מִפְּסֵקִין; *pl.* מִפְּסֵקִין. Y. Pes. X, 37<sup>c</sup>; Y. Sabb. VIII, beg. 11<sup>a</sup> מַה לְּשִׁתּוּרֵין מַה how about drinking them (the four cups of the Passover evening) in pauses (sipping)?, v. פִּיֶּסֶק.—3) *to cut down, ruin; to cut to pieces*. Pesik. Nah., p. 128<sup>a</sup> קִיצְצוּהוּ וּפִסְקוּהוּ they cut it down and ruined it (the vineyard). Lam. R. to IV, 15 עֲלִיָּהוּ וּמִפְּסֵקָהוּ... וְהִירִיחַ the carriage passed over them and dismembered them; Pesik. Vattom., p. 133<sup>b</sup> וּמִפְּסֵקָהוּ (corr. acc.); Yalk. Is. 266 עֲלִיָּה וּמִפְּסֵקָהוּ... וְהִירִיחַ; a. e.

*Hithpa.* הִתְפַּס, *Nithpa.* נִתְפַּס 1) *to be severed.* Tosef. Kel. B. Bath. IV, 5, v. supra.—\*2) (sub. בִּינִים, emp. קרץ, Prov. X, 10; VI, 13) *to blink.* Deut. R. s. 5 מִתְפַּס עֵשָׂה he pretended to be blinking (Y. Sot. I, 16<sup>d</sup> bot., a. e. עבר בגרמיה חשש בִּינִייה).

**פָּסִיק, פֶּסֶק** ch. same, 1) *to cut, split, sever*. 'Targ. Jud. XVI, 9. Targ. II Sam. X, 4; I Chr. XIX, 4; a. fr.—

Part. pass. פָּסְקִיק, פָּסְקִיק. Targ. O. Dent. XXIII, 2 (h. text רכח שפכה); Y. ib. גירא פ' (h. text שפכה). Targ. O. Lev. XXII, 22 (h. text חרורו).—Hull. 8<sup>b</sup>, v. אַן יוֹנֵי I. B. Bath. 21<sup>b</sup> thou cuttest off (interferest with), v. תִּיהֵיָא. Lev. R. s. 32, end גברא ודאי פסקא דהייזי thou cuttest off (shortenest) this man's (my) life (by divulging my spurious descent); a. fr.—פסיק רישיה ולא ימות 'let his head be cut off, but let him not die', a dialectic term for *an unavoidable result of an act.* Sabb. 75<sup>a</sup> מדרה ריש ב' מדרה ריש ב' R. S. (who ordinarily permits, on the Sabbath, an act which may have as a result a violation of the Sabbath law, if the latter is not intended) admits that such an act is forbidden, if the result is inevitable.—2) to separate, divide. Targ. Hos. II, 8 (ed. Lag. Af.).—Pes. 111<sup>a</sup> פסקתנהו רשות הרבים (פסקתהוניהו) the public road divides them (the two palms); a. e.—Meg. 2<sup>b</sup>; B. Kam. 65<sup>b</sup>, v. infra Af.—3) to be interrupted; to cease. Targ. Y. Gen. XLIV, 12 (פלהתהו). Targ. II Esth. III, 7. Targ. Deut. V, 19; a. fr.—Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. זעפר. III, 5) לא פסקין לא they never fail. M. Kat. 4<sup>a</sup> עבירה דפסקא water which never fails. Ib. עבירה דפסקא it often fails. Ib. 18<sup>b</sup> קלא דלא פסקין a continuous rumor; how long must a rumor last to be called a continuous rumor? Ib. ביני ביני if it has not ceased at intervals. Gitt. 69<sup>a</sup> לִפְסוֹם . . . דינא דפסקי as this water ceases to run, so may the blood of—stop flowing. Sabb. 30<sup>b</sup> פומיה v. אַן יוֹנֵי I; a. fr.—4) to apportion, assign, bargain, agree, subscribe. Y. Hor. III, 43<sup>a</sup> bot. הוא פסיק לקריבליה he waited to see how much the whole assembly subscribed, and he subscribed an amount equal to the entire subscription; Lev. R. s. 5 כד הווין פסקין וכ' when all people had subscribed, he &c. Ib. חד ליטרא וכ' subscribed one pound of gold. Keth. 65<sup>a</sup> פסוק לי מזוני give me an order for my food; לה he did so. Ib. 63<sup>a</sup> פסקו ליה וכ' they made arrangements for him for six years (to remain at college). Lev. R. s. 34 אנן פסקתין פרנה we shall make up the dowry by subscription (v. פָּסַס); Yalk. ib. 685; a. fr.—5) to decide, adjudge. Targ. I Kings XX, 40. Targ. Job XXXVIII, 10; a. e.—Succ. 29<sup>b</sup>, a. e. שנה לא פסיק רורי the editor of the Mishnah decides and teaches; i. e. speaks absolutely, drawing no distinction whether &c. Gitt. 86<sup>b</sup> ליה לא פסקתא it was not decided with him, i. e. he could not state it absolutely; a. fr.—6) to close; פ' סידרה to close the reading from the Pentateuch, read the Haftarah. Yoma 87<sup>a</sup>; a. e., v. סִגְרָא.—7) (denom. of פָּסְקִיק) to recite a verse, v. preced. a. פָּסְקִיק.

*Af. אָפּסִיק* 1) to sever, break, burst. Targ. Nah. I, 13; a. e.—2) to separate, interpose, divide off. Targ. Hos. II, 8; a. e.—Meg. 2<sup>b</sup> אַרְא אַתָּה אֶת וְאֶפְסִיקָהּ וְכ' Ms. M. (ed. וּפְסִיק, אָפּסִיק) the *eth* (אֶת), Esth. IX, 21) comes to divide the sentence (giving it the meaning) that some celebrate the fourteenth and others the fifteenth of Adar. B. Kam. 65<sup>b</sup> אֶת פְּסִיקָהּ אֶת קִרְא with *eth* (וְאֶת, Lev. V, 25) the text separates the clause from the preceding, opp. עֲרִיבָה combines it; Yalk. Lev. 479 אֶת אֶפְסִיקָהּ אֶת *eth* separates it; ib. לְאֶפְסִיקֵי לְאֶפְסִיקֵי (not לְאֶפְסִיקָהּ) to draw the line between sacred property and &c. Sot. 38<sup>b</sup> אֵיכָּרִי לֹא מִפְּסִיקֵי אֵיכָּרִי . . . לא form a par-

**פְּעוּלָה** f. (b. h. פְּעֵלָה; פָּעַל) *work; hire; wages; working stock* (cattle, tools &c.). Mekh. B'shall., Shir., s. 10 בִּירָן



לפניו when the Lord came to erect the Temple, it was, as it were, work to him (by ref. to Ex. XV, 17). Num. R. s. 4 (play on פֶּעֶלְדָּא, I Chr. XXVI, 5) על גְּדוּלָּה because he did a work which the Law considers great; גְּדוּלָּה פֶּעַל what was the great work he did?—Ex. R. s. 41; Tanh. Ki Thissa 14 נותן הורע והפ' he (the tenant) furnishes the seed and the labor (working stock). Tosef. Kidd. III, 2 שְׂאֵעֶשָׂה עִימֶיךָ in consideration of the work that I shall do for thee. Ib. פֶּעַל מִנָּה שְׂאֵעֶשָׂה with the condition that I shall work for thee for wages. Midr. Till. to XI, 3 צָדִיק הַעוֹלָם מִה' הַנִּירוֹ לֶךְ הַנִּירוֹ לֶךְ צָדִיק what work, O Righteous One of the world, have they (the wicked) left for thee in thy world? Ib. מִה' מִצְוֹה where is the reward thou hast wrought for the workers of good deeds? Ib. to Ps. XLIV ראשונים רִאשֹׁנִים in olden times, in the days of Abraham, thou didst a great work (miracle); Yalk. ib. 746. Treat. Der. Er. Zutta, ch. II, v. פּוֹעֵל I. B. Mets. IX, 12, a. e. יש' the law forbidding the withholding of wages over night (Lev. XIX, 13) applies to it. Midr. Till. to Ps. CIV, 23 יִצְחָק לִקְבֹּל פְּעֻלָּתִי Israel shall go forth to receive their reward; a. fr.—Pl. פְּעֻלָּתִי. Gen. R. s. 44 (ref. to Prov. XI, 18) נִמְרוֹד שְׂעָלָהּ נִמְרוֹד this refers to Nimrod, whose works were in vain. Lev. R. s. 27 כָּל פְּעֻלָּתֵי הַיָּד וְהַמְּנוּחָה all the good rewards and comforts which the Lord will bestow upon Israel &c., v. פְּעֻלָּתִי; Tanh. Emor 11; Yalk. Is. 314; a. fr.

**פְּעֻלָּתָא** ch. same, esp. *hired man's work*. Y. Taan. I, 64<sup>b</sup> sq. הוּיָנָא בְּפֻעֲלָתִי מִדָּא הוּיָנָא מִסֵּיעַ דְּעָרִי מִן פְּעֻלָּתִי (not) I was engaged in my work (as a hired man); what right had I to divert my mind from my work?

**פְּעֻרָּה** v. פְּעֻרָּה.

**פְּעֻרָּה** pr. n. *Peor, Baal Peor*, a Moabite deity. Snh. VII, 6. Ab. Zar. 51<sup>b</sup>; a. fr.; v. פְּעֻרָּה, a. פְּעֻרָּה.

**פֶּעַל** (b. h.) *to open the mouth; to blow; to cry*. Sot. 11<sup>b</sup> (ref. to פֶּעַל, Ex. I, 15) שְׂדִירָהּ פִּזְעָה וּמִצְרִיָּהּ אֵת (פ' לְוֹלֵד) she blew (a charm into the mother's ear) and brought the child forth; Koh. R. to VII, 1 שְׂדִירָהּ she cried out and wept for her brother &c. Ib. פִּזְעָה בְּפִי פִּזְעָה she cried out before Pharaoh, saying &c. Sot. I. c. שְׂדִירָהּ she cried in holy inspiration and said, my mother is destined to bear a son who will save Israel. Lev. R. s. 27; Tanh. Emor 11, v. פְּעֻלָּתִי. Midr. Sam. ch. XXII פִּזְעָה כַּעֲגֹלָה she lowed like a heifer; a. fr.

**Hif. פִּזְעָה** same, esp. *to bleat*. Gen. R. s. 22; Yalk. ib. 38 הוּא מִפְּעָה אַחֲרֶיךָ it (the stolen lamb) is bleating behind thee.

**פֶּעַל** ch. same, *to cry, bleat, low*. Targ. II Esth. I, 2 (3) אִמְרִין פִּזְעִין the lambs bleated.—Hull. 43<sup>a</sup> וּשְׁתִּי הוּא אֶכְלָה בִּיהַּ וּפִזְעָה בִּיהַּ the animal eats and also when it lows (or breathes, Rashi). Bekh. 35<sup>a</sup> פִּזְעָה וּמִצְרִיָּהּ if the animal has a defect in its mouth which is seen, when it opens its mouth; a. e.—Esp. *to be*

*noisy, protest*. Hull. 133<sup>b</sup> פִּזְעָה כֹּהֵן מִפְּעָה הַגֵּטִיל partner usually makes himself heard (when the Jewish partner is selling). Arakh. 6<sup>b</sup> הוּא דִּפְעָה הַגֵּטִיל the gentile will protest (when the object which he dedicated is diverted from its use). Erub. 75<sup>b</sup> פִּזְעָה אִם אִי אִיִּי רִאשֹׁנִי מִפְּעָה פִּזְעָה if he had rented it out, he would have talked of it; a. e.

**פְּעֻלָּתִי** f. (preced.) *cry, exclamation, proclamation*. Tanh. Emor 11 (play on מִפְּעָה, Is. XLI, 24) כָּל הַפְּעֻלָּתִי ... בְּשֹׁכֵר פ' אֶחָד שְׂפָעִי יִשְׂרָאֵל בְּסִינִי all the good rewards &c. (v. פְּעֻלָּתִי), will be bestowed for the sake of the one exclamation which Israel raised at Sinai (Ex. XXIV, 7); Lev. R. s. 27 בְּשֹׁכֵר פְּעֻלָּתִי שְׂפָעִיתָם וְכ' the sake of the cry which you uttered &c.; a. e.—Pl. פְּעֻלָּתִי. Ib.; Tanh. I. c. שְׂרָאשָׁה פִּזְעָה וְכ' the one hundred cries which the travailing woman utters; Yalk. Is. 314.

**פְּעֻרָּה** f. (פְּעֻרָּה) *uncovering, committing a nuisance*. Y. Ab. Zar. III, 42<sup>d</sup> bot. Baal Peor 'כִּפ' שְׂאֵן עֲבֻדָּתוֹ אֵלָּא כִּפ' whose worship consists in uncovering one's self.

**פְּעֻלָּתִי** f. (פְּעֻרָּה) *noisy, quarrelsome woman*. Succ. 31<sup>a</sup>.

**פֶּעַל** I (b. h.) *[to split, cmp. פֶּלַח,] to work*. Y. Sabb. II, end, 8<sup>d</sup>; Tanh. Emor 7; Lev. R. s. 27 (ref. to Num. XXIII, 23) כָּל מִי שֶׁפִּעַל אֶת הַיָּד וְכ' let whosoever worked with God come and take his reward. Ib. s. 4 כָּל מִי שֶׁפִּעַל אֶת הַיָּד וְכ' however much man may do for his soul, he has not done his full duty. Gen. R. s. 15 (ref. to Ps. LXXIV, 12) רָאוּ פֻעֲלֵי שְׂדֵה עֵדֶן עֲמַדְתִּי לְפֻעֲלֵי see the good employer, for the Lord has prepared my wages (the garden of Eden), before yet I arose to work; Yalk. ib. 20. Midr. Till. to Ps. XCII וּבִשְׁשֶׁת יָמִים הָעוֹלָם וּבִשְׁשֶׁת יָמִים I worked and made the world, and on the Sabbath I rested; a. fr.—Esp. *to deal*. Lam. R. to III, 33 [read:] בְּשֵׁנִי מִקְדוּשָׁה פִּזְעָה יִשְׂרָאֵל עִם בְּשֵׁנִי בְּאֶחָד פִּעְלֵי בְּלִבָּם וּבְאֶחָד פִּעְלֵי בְּלִבָּם וְכ' in two places Israelites dealt with God, in one they dealt with their mouth (professed faith), but not with their heart, and in the other, they dealt with their heart (were loyal at heart), but not with their mouth; at Sinai they dealt with their mouth but not with their heart (ref. to Ps. LXXVIII, 36); בְּבָבֶל in Babylonia they dealt with their heart, but not with their mouth (ref. to Lam. I. c.); Cant. R. to VII, 8.

**פֶּעַל** II m. ch. *laborer*, v. פֻּעֵל II.

**פְּעֻלָּתָא** v. פְּעֻלָּתָא.

**פְּעֻלָּתִי** v. פְּעֻלָּתִי.

**פֶּעַל** (b. h.) *to beat, knock*.

**Pi. פִּזְעָה** *to beat, perturb*. Gen. R. s. 18 (play on הַפֶּעַם, Gen. II, 23) הוּא דִּרָא שְׂדִירָהּ מִפְּעֻלָּתִי וְכ' this is she who perturbed me the whole night; Yalk. ib. 24 (corr. acc.).

**Nif. פִּזְעָה** *to be perturbed, troubled*. Gen. R. s. 89; Tanh. Mikk. 2 (distinction between הַפֶּעַם and הַפֶּעַם (Dan. II, 1); Yalk. Dan. 1060; Yalk. Gen. 147. Midr. Till. to Ps. LXXVII אֲנִי נִפְּעָה I am constantly perturbed (sleepless); a. e.

**פָּעַם** c. (b. h.; preced.) 1) *beat, step*.—*Pl.* פָּעֻמָּה. Y. Sabb. XVI, 15<sup>a</sup> כיון שהרגיש בקול פָּעֻמָּתוֹר וכו' when he perceived the sound of R. Yishmael's footsteps. Cant. R. to VII, 2 אמר מדבר אלא בפָּעֻמֵי רגליו the verse speaks of the steps of the festive pilgrimages; ib. היה יפירין וכו' לְפָעֻמָּהּ and what was the beauty of 'thy footsteps?' That they locked the door for all troubles (no troubles arose in the homes of the pilgrims during their absence). Lam. R. introd. (R. Nahm.) פָּעֻמֵי רגליו they have not gone up on festive pilgrimages; Yalk. Is. 302; a. e.—2) *time*. Sabb. 12<sup>b</sup> פ' אחת קרא וכו' once it happened that he read &c. Pes. X, 4 (116<sup>a</sup>) אני פָּעַם הילולת אין אני שבכל הלילות Pes. X, 4 (116<sup>a</sup>) אני פָּעַם הילולת אין אני שבכל הלילות Ms. M. (v. Rabb. D. S. a. l. note) all other nights we dip (eatables) only once, and this night twice. Gen. R. s. 18 ויהי ובראה לו פ' שנייה and he created her a second time; זאת היא שפ' וזאת היא שפ' therefore it is written (Gen. II, 23) 'this the time', this is (the creation) of this time; a. v. fr.—*Pl.* פָּעֻמֵי. Pes. I. c. Yoma I, 6 פ' הרבה וכו' many a time I read to him from Daniel; a. fr.—ש' פ' at times, sometimes. Men. 99<sup>a</sup> sq., v. ברשול. Lev. R. s. 35, end פ' שיעשה בזכות וכו' sometimes he makes (rain) for the sake of one man &c.; Y. Taan. III, 66<sup>a</sup> top. Cant. R. I. c. פ' מכוּסִין פ' פעמים הללו פ' מכוּסִין those steps (of the travellers) are at times covered, at times uncovered; a. fr.—*Du.* פָּעֻמֵי twice. Sot. 42<sup>a</sup> פ' פ' הרבה וכו' he addresses them twice, once &c. Cant. R. to II, 16 בכל יום פ' וכו' and I declare the unity of his name twice every day (saying), Hear, O Israel, &c.; a. fr.

**פָּעַע** (comp. פָּעַע) *to crush*. Targ. Jud. V, 26 פָּעַע ed. Lag. (ed. פָּעַע).

**פָּעֻפֻּעָא** I m. (פָּעֻפֻּעָא I) *breaking, beating*.—*Pl.* constr. פָּעֻפֻּעָא. Sabb. 109<sup>a</sup> פ' בריע וכו' (some ed. פָּעֻפֻּעָא) to make 'hashed eggs' (of roasted eggs) is forbidden (on the Sabbath).

**פָּעֻפֻּעָא** II f. (פָּעֻפֻּעָא II) *cover, darkness*. Targ. Job XI, 17 (Ms. פָּעֻפֻּעָא; h. text רעפּה).

**פָּעֻפֻּעָא** m. pl. name of an *herb*, prob. (καρδαμύνη) a kind of *cress*. Y. Peah VIII, 21<sup>a</sup> top (expl. by קָקוּלִין, q. v.); Y. Erub. III, 20<sup>d</sup> top; Bab. ib. 28<sup>a</sup>.

**פָּעֻפֻּעָא** (v. פָּעַע) 1) *to crush, crumble*. Y. Yoma I, 38<sup>a</sup> bot. פָּעֻפֻּעָא אנו פָּעֻפֻּעָנו את הכתלים we (through our sins) have smashed the walls (with ref. to Ps. CXXXVII, 7); Midr. Till. to Ps. I. c. Y. Sabb. VII, 9<sup>d</sup> sq. פָּעֻפֻּעָא גוּשֵׁי הַשָּׁמַיִם he that crushes clouds.—2) *to spread; to pierce, penetrate*. Y. Orl. I, 61<sup>a</sup> פָּעֻפֻּעָא הַשָּׁרִשִׁים the roots pierce it (the pot). B. Bath. 10<sup>a</sup> פָּעֻפֻּעָא הַבַּיִת קשה אור מפָּעֻפֻּעָא iron is hard, fire penetrates it; Koh. R. to VII, 26 פָּעֻפֻּעָא הַבַּיִת ודאש מפָּעֻפֻּעָא Hull. 105<sup>a</sup> פָּעֻפֻּעָא הַבַּיִת hot water enters into the skin of the hands, but does not wash away the fatty substance. Lam. R. to IV, 9 פָּעֻפֻּעָא הַבַּיִת ודאש מפָּעֻפֻּעָא the flavor permeated them (creating a morbid appetite), and they died. Lev. R. s. 16, v. עָנָן. Y. Snh. X, 28<sup>d</sup> top ודאש ריחו וכו' and the flavor of wine spread. Y. Hag. II, 77<sup>b</sup> bot.; Ruth R. to III, 13; Koh. R. to VII, 8, v. פָּעֻפֻּעָא; a. e.

**פָּעֻפֻּעָא** I ch. same, *to hash*; v. פָּעֻפֻּעָא I.

**פָּעֻפֻּעָא** II (transpos. of פָּעֻפֻּעָא, v. פָּעַע; emp. פָּעֻפֻּעָא) *to bend, cover, darken*. Part. pass. פָּעֻפֻּעָא; f. פָּעֻפֻּעָא. Targ. Job X, 22 (h. text רעפּה).—V. פָּעֻפֻּעָא II.

**פָּעֻפֻּעָא** (b. h.) 1) *to open wide*. Pesik. R. s. 4, end פָּעֻפֻּעָא פָּעֻפֻּעָא פִּי לְחֹרֶחֶךְ a carob tree opened itself and swallowed him. Midr. Till. to Ps. CXIX, 131 פָּעֻפֻּעָא פִּי לְחֹרֶחֶךְ I open my mouth for thy Law; כְּשֶׁם שְׂפֻתָּיִם ... לְמַלְקָשׁ as people open their mouth for the late rain (to inhale it); a. e.—2) *to uncover (one's self)*, esp. *to commit a nuisance before the idol Peor*. Snh. VII, 6 פָּעֻפֻּעָא לְבַעַל הַפֶּעַר he who uncovers himself before Baal Peor (is guilty, for) this is the mode of worshipping him. Yalk. Hos. 526 פָּעֻפֻּעָא לְבַעַל הַפֶּעַר ... אֵלֶּה שֶׁפָּעֻפֻּעָא עֲצֻמָּךְ לוֹ they ask of thee only that thou uncover thyself before him. Snh. 64<sup>a</sup> פָּעֻפֻּעָא בִּפְנֵי הֵם he eased himself before him; a. fr.

**פָּעֻפֻּעָא** same. Sifr. Num. 131 פָּעֻפֻּעָא לְבַעַל הַפֶּעַר v. supra. Ab. Zar. 44<sup>b</sup> פָּעֻפֻּעָא לְפָנָיו before whom they commit a nuisance every day.

**פָּעֻפֻּעָא** ch. same, *to uncover*. Targ. Y. I Num. XXV, 1.

**פָּעֻפֻּעָא** same. Ab. Zar. 51<sup>b</sup> פָּעֻפֻּעָא קָמִירָא הֵשֵׁחָ פָּעֻפֻּעָא מִפָּעֻפֻּעָא קָמִירָא פָּעֻפֻּעָא since they commit nuisances before him (Peor) as a mode of worship, should not offering salt and water be considered as worship?

**פָּפָא** (tradit. pronunc. פָּפָא) pr. n. m. *Pappa (Papa)*, name of several Amoraim. Snh. 49<sup>b</sup>, a. fr. סָבָא פ' the elder R. Papa. Taan. 6<sup>b</sup>; Ber. 59<sup>a</sup>. B. Bath. 90<sup>b</sup>, v. הָזֵן; a. fr.

**פָּפָא** II, נָהָר פ' pr. n. *N'har Pappa*, name of a canal and of a place in Babylonia. B. Mets. 86<sup>a</sup> Yoma 77<sup>b</sup> (Ms. O. פָּקִיד; Ar. a. Ms. Alf. פָּרָה, v. Rabb. D. S. a. l. note 8).—Denom. f. *פָּפָא* (נָהָר) belonging to N. P. Erub. 82<sup>b</sup> פ' תְּרֵי רִפְחָא נ' (Ms. M. פָּפָא; ed. Sonc. פָּפָא; v. Rabb. D. S. a. l. note) two loaves of the size baked in N. P.

**פָּפָא** v. פָּפָא.

**פָּפָא** m. = *פָּפָא*. Gen. R. s. 34. Ib. s. 33 Ar. (ed. פָּפָא). Ib. s. 39, beg. Ar. (ed. פָּפָא).

**פָּפֻנָא** m. (denom. of next w.) of *Paphunia*. B. Kam. 115<sup>a</sup> פָּפֻנָא זְבִינָה לֵב he sold it to a Paphunian.—*Pl.* פָּפֻנָא. Ib. 54<sup>b</sup> פָּפֻנָא יָדְעָא טַעְמָא וכו' the Paphunians know a reason for that (alluding to R. Aha b. Jacob of Paphunia); Kidd. 35<sup>a</sup>. Hull. 139<sup>b</sup>; a. e.—B. Mets. 68<sup>a</sup> פָּפֻנָא שֶׁל מִכְשָׁר sales customary at Paphunia, v. מִכְשָׁר.

**פָּפֻנָא** pr. n. pl. *Paphunia* (supposed to be *Epiphania* on the Euphrates; v. Neub. Géogr., p. 360; v., however, פָּפָא II). B. Bath. 16<sup>a</sup>; Yalk. Sam. 77; Yalk. Job 893. Pes. 42<sup>a</sup>. Nidd. 67<sup>b</sup>.

**פָּפֻס** pr. n. m. (Πάππος) *Pappus*, 1) P. b. Judah, the alleged husband of the mother of Jesus of Nazareth.

Sabb. 104<sup>b</sup> (missing in editions under censorial supervision). Tosef. Sot. V, 9 כגון פ' בן ר' שזורה ניעל וכו' (not like P. b. J. who locked the door before his wife (refused to live with her on account of a suspicion); Y. ib. I, 17<sup>a</sup> bot.; Y. Kidd. IV, 66<sup>a</sup> בן פ' ודורה בן פ' Gitt. 90<sup>a</sup> "פ' בן ר'"; Num. R. s. 9 "פ' בן ר'—2) Pappus (ben Judah), mentioned in connection with ליליניוס q. v. Sifra B'huck., Par. 2, ch. V; Y. Taan. II, 66<sup>a</sup> top פפוס (corr. acc.); a. fr.—3) Pappus, father of R. Judah, a contemporary of R. Joshua. Y. B. Bath. V, 15<sup>a</sup> bot.; Y. Ber. II, end, 5<sup>d</sup>.—[Gen. R. s. 21 פ' ר' Eduy. VII, 5 פפוס Ms. M., v. פפיר.]

**פפוס** *a certain ingredient put in colors(?)*. Midr. Sam. ch. V. [The entire passage shows evidences of corruption.]

\***פפה**, *Pi*, פפה (emp. פפה) *to mouth, talk in a proud manner*. Treat. Der. Er. ch. II בידהם ופפהם those who speak and mouth (gesticulating) with their hands.

**פפי** pr. n. m. Pappi, 1) name of an Amora, son-in-law of R. Yitshak Napp'ha. Hull. 110<sup>a</sup>; a. fr.—2) an otherwise unknown person. B. Bath. 48<sup>b</sup> Rashi a. Mss. (ed. פפא, v. Rabb. D. S. a. l. note 60).—3) a fictitious name in an incantation formula. Gitt. 69<sup>a</sup>.—V. פפא.

**פפא**, v. פפי.

**פפאס**, v. פפיר.

**פפאחא**, v. פפא II.

**פפאס**, *Papias*, pr. n. m. (Παπίας) Papias, name of a Tannai. Eduy. VII, 5, sq. (Ms. M. פפס, corr. acc.); R. Hash. 6<sup>a</sup> (v. Rabb. D. S. a. l. note 8); Tem. III, 1. Shek. IV, 7 (early eds. פפס; Ms. O. פפאס, v. Rabb. D. S. a. l., p. 32, note 90). Yalk. Gen. 34; Gen. R. s. 21 פפס (corr. acc.); Cant. R. to I, 9 פפס. Mekh. Yithro, 'Amal., s. 1 פפס.

**פפיר** m. (emp. πάπυρος) *papyrus, linen made of papyrus*. Gen. R. s. 37, end פ' garments made of papyrus; Yalk. ib. 62; Yalk. Chr. 1073.

**פפיליון** m. (papilio) *pavilion, tent, curtain*. Pesik. Vayhi, p. 2<sup>a</sup> פ' ברוך פ' ... עשו לה פ' Ar. (ed. פפאיליון) make a tent for her (my daughter), and I shall speak to her in the tent; Cant. R. to III, 9 פפיליון; Yalk. Ex. 365 פפיליון (corr. acc.; Yalk. Cant. 986 פפיליון). Yalk. Ps. 735 פפיליון (read: הדיין חזה משחן נורחין פפיליון לפניו וכו' (corr. acc.) he took a curtain and spread it over him (David's body); Ruth R. s. 3, beg. פפיליון (corr. acc.). Yalk. Ps. 650 (ref. to Ps. X, 11, a. Job XXII, 14) פפיליון פפ' הדיין חזה משחן נורחין פפיליון לפניו וכו' when they spread the curtain before him, the judge no longer sees what is going on; Midr. Till. ed. Bub. to Ps. I. c. פפיליון פפ' נורחין פפיליון (corr. acc.; Gen. R. s. 36, beg. פפיליון פפ' (f.), פפיליון (f.).—Pl. פפיליון (f.), פפיליון (f.). Y. Erub. VI, 23<sup>c</sup> bot. מגיעות עד הקורות פ' curtains reaching to the ceiling. Y'lamd. to Num. XI, 16 quot. in Ar. פפ' וכו' פפ' עישן לך פ' וכו' we will make thee curtains, and none shall see thee.

**פפיר**, v. פפיר.

**פפירא**, v. פפא II.

**פפיליון**, v. פפיליון.

**פפוח**, Y. Kil. IX, 32<sup>b</sup> top, פ' לוגי, v. גובבחה.

**פפין** m. (פפין, *to split*) board.—Pl. פפין, Maasr. I, 7 Mish. a. Y. ed. (Bab. ed. פפין; Ms. M. פפין) oil from between boards of the press. Men. 33<sup>b</sup> הנחיה (Rashi בפפין) if he placed the inscription in the boards of the door frame; v. פפין.

**פפא** ch. same, board; (emp. פפה) *column or page* (of writing).—Pl. פפין. Targ. Jer. XXXVI, 23 (Ar. a. Levita פפין h. pl.; Levita emends פפין; h. text פפין).

**פפא**, v. פפי.

**פפוח**, v. פפיר.

**פפוליא**, v. פפוליא.

**פפח** 1) (= b. h. פפח) *to burst, open*, v. פפח. 2) (emp. פפח) *Hif.*; v. Syr. פפח P. Sm. 3208) [*to spread, to sparkle, be bright*, v. פפח].

*Pa.* פפח (with עינה) *to brighten the eye-sight*. Ab. Zar. 28<sup>b</sup> פפח עינה *to apply a paint* (on the Sabbath) for the sake of brightening the eye-sight.

**פפחא** m. (preced.) *open, unvalled place*.—Pl. פפחין, פפחין. Targ. O. Lev. XXV, 31 (some ed. פפח). [Targ. Ps. LXXXIX, 41 Ms., v. פפחין.]

**פפחח** f. (פפחח) *breaking forth, joy*. Pesik. Ronni, p. 141<sup>b</sup> (one of ten expressions for joy); Yalk. Is. 338.

**פפח**, *Papi* (b. h. פפח) [*to split*] 1) *to open* (the mouth). Targ. Job XXXV, 6 (Ms. פפח).—2) (emp. פפח a. פפח) *to rescue, save*. Ib. XXXVI, 16 פפח (h. text פפח). Targ. Ps. XXII, 9; a. fr.—3) (emp. פפח) *to branch off*. Ab. Zar. 17<sup>a</sup> פפח (v. Rabb. D. S. a. l. note) one road branched off towards an idolatrous temple, and another to a house of prostitution.—\*4) *to pass between*. Pes. 111<sup>a</sup> פ' ואר פ' Ar. (Ms. O. 2 פפח; Ms. O. 2 פפח ed. אפפח) and if one (she) passes.

*Pa.* פפח, *Af.* פפח *to deliver, save*. Targ. Ps. LXX, 2. Targ. Prov. XIV, 25 (ed. Wil. Af.).—B. Bath. 45<sup>a</sup> הוא רמח (or רמח) the law is that he (who sold the ass) must rescue it from him (the gentile that took it by force; i. e. must restore the ass to the buyer or indemnify him). Keth. 91<sup>b</sup> לא מפפחנה (or מפפחנה) I shall not be bound to restore it to thee. Ib. 92<sup>a</sup>; a. e.

*Ilkpe.* פפח *to be delivered*. Targ. Prov. II, 12; 16.

**פפח**, *Papi* m. (פפח, *with format*. 7; v. preced.) 1) *cut, trench, rivulet*. Targ. Is. XXX, 14.—Pl. פפחין, פפחין. Targ. II Kings III, 16. Targ. Job XIV, 11 Ms. (ed. פפחין, פפחין).—2) [*that which is cut*

out; cmp. **פִּקְעֵר**, *lump of ore*.—*Pl.* as ab. Ib. XL, 18.—3) (cmp. **פָּרִיץ**, *strong, violent man*.—*Pl.* as ab. Ib. XLI, 7.—V. **פִּצְרָא** *פִּצְרָא*.)

**פִּצְרָא** I m. (פִּצְרָא) 1) *open, an unvalled place*, v. **פִּצְרָא**.—*Pl.* כִּרְכִּין פ' **פִּצְרָא**, **פִּצְרָא**, **פִּצְרָא**. Targ. Y. Num. XIII, 19 (ed. Vien. **פִּצְרָא**; h. text **מְהוּרָא**). Targ. Esth. IX, 19. Ib. 27 (ed. Vien. **פִּצְרָא**). Targ. Josh. XIII, 23; 28 (ed. Lag. a. oth. **פִּצְרָא**; h. text **חֲצֵר**). Targ. Ps. LXXXIX, 41 (**פִּצְרָא** (ed. Wil. **פִּצְרָא**, Ms. **פִּצְרָא**; h. text **מְבִרָא**); a. fr.—2) *bright; checked*, v. **פִּצְרָא**.

**פִּצְרָא** II pr. n. pl. *P'tsiaḥ (Open Town)*. Targ. O. Deut. II, 23 ed. Lsb. (oth. ed. **רַפְיָא**, **רַפְיָא**, v. Berl. Targ. O. II, p. 50; h. text **חֲצֵרִים**).

**פִּצְרָא** m. (פִּצְרָא) 1) *bright, sparkling*. Targ. Is. XVIII, 4 (ed. Wil. **פִּצְרָא**).—2) *checked*.—*Pl.* **פִּצְרָא**. Targ. O. Gen. XXXI, 10; 12 ed. Berl. (ed. Amst. **פ'**). Targ. Zech. VI, 3; 6.—3) *open place*, v. **פִּצְרָא** I.

**פִּצְרָא** m. pl. (preced.) *inhabitants of unvalled places*. Targ. Esth. IX, 19.

**פִּצְרָא** m. (פִּצְרָא) *board*. Sabb. VIII, 7 פ' כִּד לִתְרָא בֵּין פ' **פִּצְרָא** as much as is required between one board and another (when they are piled up).—[Maasr. I, 7 **הַפְּצִים**, v. **פִּצְרָא**.—Esp. *the board nailed against the wall to form a door-frame, door-post*. Men. 34<sup>a</sup> אֲחֵר פ' אֵלֶּיךָ בֵּית שֶׁאֵין לוֹ אֵלֶּיךָ Rashi, a room which has only one door-post (the corner wall serving for the other post). Ib. 33<sup>b</sup> הִנֵּהוּ בַּפְּצִים Rashi, v. **פִּצְרָא**.—*Pl.* **פִּצְרָא**. Ib. **לֹא שֶׁאֵין לוֹ פ'** because it (the exedra) has no door-frame. Ib. עֲרֵי **פִּצְרָא** ed. (Ms. M. **פִּצְרָא**, read: **פִּצְרָא**, v. **פִּצְרָא** I. Erub. 93<sup>a</sup> **פִּצְרָא**, v. **פִּצְרָא**. B. Bath. 12<sup>a</sup> אִם **פִּצְרָא** פִּתַּח if he broke open its door-frame (opened again a walled up entrance). Y. Ab. Zar. III, 43<sup>b</sup> **פִּצְרָא** אִם **פִּצְרָא** he takes out its door-posts; a. e.

**פִּצְרָא** ch. same. [Targ. Jer. XXXVI, 23 **פִּצְרָא** some ed., v. **פִּצְרָא**.—*Pl.* **פִּצְרָא**, **פִּצְרָא**, **פִּצְרָא**. Men. 33<sup>b</sup> **פִּצְרָא** דִּלְיָא לְהוּ פ' וְלִיָּה לְהוּ מוֹחָא that have door-posts, and yet have no inscriptions; a. e.—Trnsf. *column, page* (of writing). *Pl.* as ab. Targ. II Esth. VI, 1. Targ. Jer. I. c., v. **פִּצְרָא**.

**פִּצְרָא** m. (פִּצְרָא) *mashed; constr. פִּצְרָא*, v. **פִּצְרָא**.

**פִּצְרָא** f. (פִּצְרָא) 1) *splitting, cracking*. Sabb. 75<sup>a</sup> פ' **פִּצְרָא** opening the purple snail (squeezing the fluid out) is an act coming under the category of threshing.—2) *an open wound*.—*Pl.* **פִּצְרָא**. Snh. 37<sup>b</sup>; Tanh. B'resh. 9, a. e. פ' **פ'** several wounds, contrad. to חֲבוּרוֹת. Y. Kil. IX, end, 32<sup>d</sup> **פ'** דִּי בְּרָשׁוֹ (not **פִּצְרָא**) if one has several wounds on his head.

**פִּצְרָא** (b. h.; cmp. **בִּצְל**) *to split, peel*.

*Pi.* **פִּצְרָא** *to split, divide, branch off; to peel, lay bare*. Bekh. VI, 5, v. infra.—Part. pass. **מִפְּצָל**; f. **מִפְּצָלָא**; *pl.*

**מִפְּצָלָא**, **מִפְּצָלָא**, **מִפְּצָלָא**. Men. XI, 6 (96<sup>a</sup>) מִפְּצָלָא מִפְּצָלָא (Mish. ed. **מִפְּצָלָא**) forked at the top; Tosef. ib. XI, 7; Yalk. Ex. 369. Hull. 59<sup>b</sup> מִפְּצָלָא (קרניים) forked horns (antlers). Yalk. Ps. 685, v. infra.

*Hif.* **פִּצְרָא** 1) *to split, divide*. Bekh. VI, 5 (39<sup>b</sup>) ... דִּירָא מִפְּצָלָא Mish. (Bab. ed. **מִפְּצָל**) if the top end (root) of the tail divides the bone (i. e. if the backbone is branched at the place where the tail begins; Rashi מִפְּצָלָא מִפְּצָלָא peels the backbone, i. e. if the end of the backbone is bare of skin and flesh).—2) *to form branches, branch off*. Yoma 29<sup>a</sup> מִפְּצָלָא לְכָאן אֶת שֶׁרָא וְהָא מִפְּצָלָא וְכ' as the antlers of the hind branch off this way and that way, so the light of dawn spreads &c.; (Yalk. Ps. 685 **מִפְּצָלָא**...). Yoma I. c. מִפְּצָלָא קִרְנֵיהּ קִרְנֵיהּ מִפְּצָלָא as long as it grows, its antlers form additional branches every year; Yalk. I. c.—3) *to form streaks, to wrinkle*. Nidd. 47<sup>a</sup> (expl. מִשְׁפָּצָלָא (Ar. מִשְׁפָּצָלָא) when the skin of the central circle of the oblate part of the breast appears wrinkled.

*Nif.* **פִּצְרָא** *to be peeled, streaked*, v. supra.

**פִּצְרָא** ch. same, *to peel, skim*. Y. Bets. V, 63<sup>a</sup>, v. a.

*Ithpa.* **פִּצְרָא**, **פִּצְרָא**, **פִּצְרָא** *to be split, branch off*. Yoma 71<sup>b</sup>, a. e. מִפְּצָלָא מִפְּצָלָא wool (on the sheep) splits off (does not grow like stalks); מִפְּצָלָא מִפְּצָלָא but flax also splits!; v. **פִּצְרָא**. Hull. 59<sup>b</sup> מִפְּצָלָא דִּירָא מִפְּצָלָא when the horn is branched, there is no question (that the animal belongs to the beasts of chase, תְּרִיָּה).—Erub. 29<sup>b</sup>, v. **פִּצְרָא**.

**פִּצְרָא** (b. h. **פִּצְרָא**; cmp. **פִּצְרָא**, a. preced.) *to split, break*.

*Pa.* **פִּצְרָא** *to break open, frame an aperture*. Targ. Jer. XXII, 14 (h. text **קִרַּע**).—V. **פִּצְרָא**.

**פִּצְרָא** (b. h.; cmp. preced.) 1) *to split, crack or squeeze open; to wound*. B. Kam. 93<sup>a</sup> מִנָּה לְפִתּוֹר מִנָּה לְפִתּוֹר (if one said to one's neighbor) strike me, wound me, with the condition that thou be free (from indemnity): he is free. Ib. **הִנֵּהוּ מִפְּצָלָא** (if he said) 'strike me, wound me', (and he is asked,) with the condition that I shall be free?, and he answers, yes. Sabb. VII, 2 מִפְּצָלָא שְׁנֵי דִּירָאֵין he who divides off two threads (on the loom). Tosef. ib. VIII (IX), 21 מִפְּצָלָא לְפִתּוֹר large enough to divide with it two threads (on each side) at a time. Yalk. Gen. 38 **פִּצְרָא**, v. **פִּצְרָא**. Sabb. 75<sup>a</sup> מִפְּצָלָא מִפְּצָלָא he who catches a snail and breaks it open (squeezes it out); Tosef. ib. VIII (IX), 2 מִפְּצָלָא (corr. acc.). Sabb. I. c. מִפְּצָלָא when he squeezed it out after it was dead. Y. ib. XVII, beg. 16<sup>a</sup> מִפְּצָלָא בִּי אֲנִירָא to open nuts with it. Tosef. Kel. B. Kam. I, 6 מִפְּצָלָא אֲחֵר מִפְּצָלָא (not מִפְּצָלָא, v. **פִּצְרָא**; a. fr.—Part. pass. **מִפְּצָלָא**; *pl.* **מִפְּצָלָא**. Teb. Yom III, 6 מִפְּצָלָא תְּרִיָּמָא burst olives. Ter. X, 7 מִפְּצָלָא תְּרִיָּמָא burst olives set aside for priests' gifts; a. e.—Esp. **הִנֵּהוּ מִפְּצָלָא** (פ' **הִנֵּהוּ**) *one whose testicles are crushed* (forbidden to marry, Deut. XXIII, 2). Yeb. VIII, 1. Ib. 2 מִפְּצָלָא מִפְּצָלָא what is meant by *p'tsu'a dakka*? One whose testicles, one or both, are crushed. Ib. 75<sup>b</sup> מִפְּצָלָא מִפְּצָלָא one whose testicles are crushed from a natural cause

(not through human action) is permitted to marry. Ib. (ref. to Deut. I. c.) **קרינן פציע ולא קרינן פציע** Ar. it is therefore (to indicate human action) that the text has *p'tsu'a*, (one that has been mashed) and not *p'tsi'a* (one who is mashed); [ed. **הפציע** ... **פציע** ..., v. Rashi]. Ib. **בכולן פ' המציע** the expression 'mashed' refers to all parts of the genitals.—2) *to divide the ends of a web, fringe*. Men. 40<sup>b</sup> **כיון שפציעו בה שלשה** (Ms. M. שפציעו, Mss. R. a. K. שבציע, v. Rabb. D.S. a. l. note) as soon as they had fringed three fingers' lengths of it.

**Pi. פיצע** same. Y. Maasr. I, end, 49<sup>b</sup> **זיה שפציעו וכו'** olives which they opened with unclean hands; Tosef. Toh. X, 11 **שפציעו**; Sabb. 145<sup>a</sup> **והפציע בורחם וכו'**; a. e.; v. infra **Hif.**

**Nif. הפציע**, **Nithpa. נהפציע** *to be split, squeezed open, crushed; to be wounded*. Y. Taan. I, 63<sup>d</sup> **top בני נ' his son was wounded (or had a fracture)**. Yeb. I. c.; a. e.—Num. R. s. 10 (ref. to Prov. XXIII, 29) **נפצעה ... הזונה** זו הזונה the adulteress who is wounded with wounds of love, 'for naught', without any wound through her husband. Orl. III, 8 **נפצעה האגוזים** if the nuts (in the mixture) were cracked; Tosef. Ter. V, 10.

**Hif. הפציע** 1) *to split*. Y. Shek. VI, beg. 49<sup>c</sup> **הפציע עצים** splitting wood. Snh. IX, 6 **ומפציעין וכו'**; Y. ib. X, 28<sup>d</sup> **bot. ומופציעין וכו'**; a. e.—2) *to branch off, spread, scatter*. Yoma 28<sup>b</sup> **לכאן ולכאן** the light-column of the dawn irradiates in all directions, opp. **של הללו מפציע** 38<sup>a</sup> **המזרח** the smoke column of the frankincense prepared by them branched off in all directions. Ib. 29<sup>a</sup>, v. **פצל**; a. e.

**פציע** ch. same. Targ. Y. Gen. XXII, 3 Ar. (ed. קטע; h. text **בצע**). Targ. Jud. V, 26, v. **פצע**—Gen. R. s. 93 (ref. to Gen. XLIV, 18) **אם למפצע קיסין אנא** ... **כי ולא ביה** take me, not him (Benjamin), if for drawing water, I am (strong enough to do it), if for attendance, I am &c., if for splitting wood, I am &c.—Part. pass. **פציע**; f. **פציעה**. Ib. s. 68 **דין מוציה פ'** (some ed. **פצועין**, corr. acc.) this one had his skull fractured; Lev. R. s. 8 **פציעה**; Num. R. s. 3 **דין פציעה** the one had his head broken, the other, his arm; Tanh. Ki Thissa 5; a. e.

**Pi. פצע** same. Y. Snh. II, 20<sup>c</sup> **bot. מפיצע קיסין** ... **זמא** he saw R. H. ... split wood.

**פצע** m. (b. h.; preced.) *wound*. Yalk. Gen. 38 (ref. to Gen. IV, 23) **וכי איש אשר הרגתי וכי פצעתיו מיד שיהא** וכי איש אשר הרגתי וכי פצעתיו מיד שיהא was it a man I killed? and did I wound him wilfully, that the wound should be called by my name?; Tanh. B'resh. 11; a. fr.—Num. R. s. 10, v. **פצע**—**Pl. פצעים**, constr. **פציעי**. Ib. Gen. R. s. 22 (ref. to Gen. I. c.) **פ' שברוהו עשה פ'** he struck him with something which makes open wounds (with a stone). Ib. s. 23 **פ' שברוהו עלי פ'** that wounds (sufferings) must come upon me on his account? Yeb. 63<sup>b</sup> (quot. fr. Ben Sira) **רבים היו פצעי** many have been the wounds of the peddlers that lead to indecencies (by selling exciting perfumes); a. fr.

**פציעה**, v. **פציעה**.

**פציעות**, v. **פציעה**.

**פציעות** m. pl. (**פצע**, with format. **ל**) *burst fruits, fruits that fell off in an unripe state and were placed in the sun to ripen*. Sabb. 45<sup>b</sup> **תפציעי מררה** dates lying on the roof to ripen; Bets. 40<sup>a</sup>; cmp. **פציעות**.

**\*פצין** *to split; to be split, branched*. Targ. Koh. XII, 5 **והפצין וכו'** (ed. Vien. **והפצין**; Var. **והפצין**) and the end of thy spine looks split like an almond from leanness.—V. **פצא**, **פץ**.

**\*פצור** (b. h. **פצר**) [*to split, drive into, to press, urge*]. Targ. I Sam. XV, 23 **דפ' ומוסר וכו'** (ed. Lag. **דבסר**) who presses on (is impetuous) and adds to the prophet's words (h. text **הפצור**).

**פצחא**, v. **פצחא**.

**פקא** pr. n. **Peka**, name of a cave. Koh. R. to X, 8 **מערות דפ'** (ed. Wil. **דפצק**); Pesik. B'shall., p. 88<sup>b</sup> **דפצק**.

**פקד** (b. h.) [*to search, examine*] 1) *to visit; (euphem.) to have marital connection with*. Yeb. 62<sup>b</sup> **וואיט פוקדה** and does not visit her (in due time, v. **עונה** I). Ib. **חייב אדם** a man is bound to visit his wife before going on a journey.—Treat. S'mah. ch. VIII **ופוקדון וכו'** **יוצאין** ... **ופוקדון** you may go out to the burial ground and call upon the dead until three days (after being placed in the sepulchral chamber), and there is no superstitious practice in that; it occurred that one visited an entombed person, and the latter (was found living and) lived twenty years thereafter; a. fr.—2) (of the Lord) *to visit, remember, decree upon*. Tanh. Vayera 14 **אני פוקדה ... בלשון** with the same expression ... I will remember thee (bless thee with issue). Ib. **הריני** I will remember Abraham (relieve him from impotence) at the same time with Abimelech (ref. to Gen. XX, 17-XXI, 1). Pesik. R. s. 43 **זונה את פוקדה** when the Lord came to visit Hannah; a. v. fr.—Part. pass. **פוקד**; f. **פוקדה**; **pl. פוקדים**. Snh. 97<sup>a</sup> **פוקד** while the first calamity is remembered (by the Lord for delivery), the second quickly comes.—3) *to count, muster*; v. **פקד**, **פקדה**, **פוקד**.—4) (denom. of **פקד**, interch. with **Hif.**) *to give in charge, entrust, deposit*. Pesik. R. I. c. **פוקד ... אני אצלי** I (the Lord) am a trustee, whatever a man deposits with me, I give back to him. Ib. **נפשוהו וכו'** you (Abraham and Sarah) deposited souls with me (converted souls to the belief in me), I will pay you back in souls (ref. to Gen. XXI, 1); a. fr.—5) (denom. of **פקד**) *to command, order*. Ib. s. 42 **וכ' פוקד** I gave Adam a command, and he did not do it; **פוקדו** I commissioned the angel of death, and he did (what I commanded him). Shebu. VII, 7 (45<sup>a</sup>) **שבויה שלא** we swear that our father has not left us any order (concerning this case); Y. Keth. VII, 33<sup>b</sup> **פוקדני** what is the difference between the oath of an heir 'that my

father has not left me an order', and 'that my brother &c.?'; a. fr.

*Pi.* פקד same, v. *supra*.

*Nif.* פקד *Hithpa.* הִתְפַּקֵּד, *Nithpa.* נִתְפַּקֵּד 1) *to be visited, remembered, decreed upon.* Gen. R. s. 53 בשעה נִתְפַּקֵּדָה when Sarah was visited &c., v. עָקְרָה. Ib. אינו דין שֶׁתִּפְקֵדָה is it not right that she should be visited? Tanh. Vayera 13 נִתְפַּקֵּדָה she shall be remembered. R. Hash. 11<sup>a</sup>. Pesik. R. s. 42 שֶׁתִּפְקֵדָה it is right that Abraham be visited. Ib. שֶׁתִּפְקֵדָה אֵת אֱבָרָהּ that she be likewise visited. Lev. R. s. 29; Pesik. Bahod., p. 150<sup>b</sup> (quot. from Rab's New Year's prayer) וְכָל בְּרִיּוֹת בְּיָמֵינוּ וְכָל בְּרִיּוֹת בְּיָמֵינוּ and creatures are passed upon on that day to record them for life or for death; a. fr.—2) *to be commanded, commissioned.* Pesik. R. l. c. 'שֶׁתִּפְקֵדָה' some are commanded and do not (what they are ordered to) &c. Mekh. B'shall, Vayass'a, s. 4 עָשָׂה מִזֶּה שֶׁתִּפְקֵדָה they did what they were commanded to do; a. e.

*Hif.* פקד 1) *to give in charge, deposit.* B. Mets. III, 1 'אִם אִישׁ יִשְׁכֹּר אֶת הַמִּשְׁכָּן אִם יִשְׁכֹּר אֶת הַמִּשְׁכָּן if a man deposits for safe-keeping with his neighbor &c. Ib. 36<sup>a</sup> sq. כל הַמִּשְׁכָּן עַל דַּעַת אֲשֶׁרֻהוּ ובניו כל הַמִּשְׁכָּן he who deposits with his neighbor, does so with the presumptive condition that the latter's wife and children be also trustees (and it was no breach of trust to leave the deposit in their charge). Gen. R. s. 53 עֲמֹלָה עֲמֹלָה Sarah deposited with me virtues and good deeds &c. Pesik. R. s. 43; a. fr.—B. Mets. 35<sup>a</sup> דְּרֵיבָהּ וּפְקִידָהּ and our subject at college was *hammafkid* (the Mishnah B. Mets. l. c. and the discussions concerning it).—Part. pass. מִפְקֵדָה; f. מִפְקֵדָה &c. B. Kam. 105<sup>a</sup> מִפְּקִידָהּ מִפְּקִידָהּ when his father's bag was left in trust with other people; a. e.—2) *to take charge of.* Yalk. Deut. 847 הָפַקְדָה לִי הַפְקֹדָה הַזֶּה take this object in charge for me.

פקד ch. same, 1) *to command.* Targ. O. Lev. VIII, 31 פִּקְדָה Mss. (oth. ed. *Ithpa.*; ed. Berl. *Pa.*, v. infra).—2) [*to give in charge, to store up.*—Part. pass. פִּקְדָה; pl. מִפְקֵדָה. Keth. 5<sup>b</sup> מִפְקֵדָה פִּקְדָה, v. חֶבֶר. Pes. 33<sup>b</sup> מִפְקֵדָה (Rashi: מִפְקֵדָה) liquids (in grapes) are stored up (the shell being merely a vessel), opp. מִבְלַע בְּלִיעִי.

*Pa.* פקד *to command, commission.* Targ. Gen. VII, 5; 9 (ed. Berl. פִּקְדָה, without Dagesh). Ib. XLIX, 33. Targ. Ps. LXVIII, 29. Targ. Am. IX, 3, sq. (ed. Wil. אִפְקֵד *Af.*); a. v. fr.—Pesik. Bahod., p. 155<sup>b</sup> הָיָה מִפְקֵד לְחַבְרֵיהֶם וְכָל חֶבֶר. R. Z. commanded the students (saying), go and hear R. L. preach; Y. R. Hash. IV, beg. 59<sup>b</sup>. Y. Ber. IV, 7<sup>c</sup> bot.; ib. דְּרֵיבָהּ מִפְקֵד (corr. acc.). Koh. R. to III, 2 הָיָה מִפְקֵד גִּי בֵּיתֵהּ gave orders in his house (made his will); a. fr.—Part. pass. מִפְקֵד, v. infra.

*Af.* אִפְקֵד 1) same, v. *supra*.—2) *to give in charge, deposit.* B. Mets. 36<sup>a</sup> וְכָל מִפְקֵדָה מִפְקֵדָה used to leave their hoes in charge of a certain old woman; יוֹמָא דִּרְבִּי one day they left them with &c.; a. fr.

*Ithpa.* אִתְפַּקֵּד, *Ithpe.* אִתְפַּקְדָה 1) *to be commanded.* Targ. O. Lev. VIII, 31, v. *supra*. Ib. 35. Targ. Ex. XXXIV, 34; a. fr.—Ab. Zar. 14<sup>a</sup>; 21<sup>a</sup> מִפְקֵדָה Rashi (ed.

מִפְקֵדָה, Part. pass. *Pa.*), v. פִּקְדָה.—2) *to be given in charge, be deposited.* Targ. Lev. V, 23 (O. ed. Lsb. אִתְפַּקְדָה).—Keth. 5<sup>b</sup>; Pes. 33<sup>b</sup>, v. *supra*.

פִּקְדָה m. (b. h.; preced.) *thing given in charge, deposit.* Gen. R. s. 93, beg. פִּקְדָה אֵלֶּיךָ הָיָה (some ed. פִּקְדָה in one word) it ought not to be called *pikkadon*, but *puk don* (go out of this, avoid it; רִדָּן for רִדָּן). Shebu. V, 1 שְׁבוּעָה הִיא שְׁבוּעָה הִיא the oath concerning a deposit. Ib. 2 פִּקְדוֹנִי תֵּן לִי give me my deposit back. Ib. VI, 7 מִי אֵלֶּיךָ הַמִּשְׁכָּן the trustee. Num. R. s. 9 (ref. to Num. V, 12 because she betrays a trust; בִּפְקֵדוֹן בִּפְקֵדוֹן ... בִּפְקֵדוֹן בִּפְקֵדוֹן if in money matters which are of slighter import, he who denies a deposit is considered like denying the Lord, how much more so is one who denies the deposit of a body (purity of the family)! Tanh. Shof'tim 12 אֲדָרָה אֲדָרָה one deposit has he (the Lord) with thee, give it back to him and make thyself a god; וְכָל פִּקְדוֹנֵי וְכָל פִּקְדוֹנֵי and what is his deposit? Said she, the soul within thee; a. v. fr.—*Pl.* פִּקְדוֹנוֹת, פִּקְדוֹנוֹת. Gen. R. l. c. בִּרְחָה בִּרְחָה from receiving trusts; Yeb. 109<sup>a</sup> בִּרְחָה בִּרְחָה Gen. R. s. 53; Pesik. R. s. 43, v. פִּקְדָה; a. e.

פִּקְדוֹנָה f. ch. same. Targ. Lev. V, 21; 23, v. פִּקְדוֹנָה.

פִּקְדוֹתָה f. (preced. wds.) *order, last will.* Gitt. 50<sup>b</sup> פִּקְדוֹתָה it means the order of dispositions in the written will.

פִּקְדָה m., pl. פִּקְדָה (b. h. פִּקְדָה) *mustered, included in the census.* B. Bath. 121<sup>b</sup> (ref. to Num. XIV, 29) פִּקְדָה מִן עַשְׂרִים מִן עַשְׂרִים every tribe whose members are mustered from twenty years and upward, to the exclusion of the tribe of Levi whose members are enlisted from thirty years.

פִּקְדָה, v. sub פִּקְדָה.

פִּקְדָה m. pl. *inhabitants of Pekod.* Targ. Ez. XXIII, 23.

פִּקְדָה f. (b. h. פִּקְדָה) *watch, guard.* Neg. V, 3 פִּקְדָה שֶׁחַר שֶׁחַר hair of a leprous spot which remains after the inflammation has partly receded.—[פִּקְדָה, Shh. 97<sup>a</sup>, v. פִּקְדָה.—Num. R. s. 4, v. פִּקְדָה.]

פִּקְדָה, v. פִּקְדָה.

פִּקְדָה pr. n. m. *P'koli* ('Cotton Dealer' (?), v. next w.), surname of Simon, a Tannai. Ber. 28<sup>b</sup>; Meg. 17<sup>b</sup>.

פִּקְדָה m. pl. (פִּקְדָה; cmp. פִּקְדָה) *cotton tufts.* Nidd. 17<sup>a</sup> אוֹר בְּצִמְרָה בִּפְקֵדָה (some ed. בִּפְקֵדָה) with cotton tufts or with wool clean and soft. Ib. (Chald.) מִי דְּנִחְמָה (פִּקְדָה בִּנְיָן) who wants cotton tufts for the bed (v. נִחְמָה)?

פִּקְדָה pr. n. *Pikkus*, name of a tower. Targ. Jer. XXXI, 37 (ed. Wil. פִּקְדָה); Targ. Zech. XIV, 10 (ed. Wil. פִּקְדָה; h. text חֲנָנִאל).

**פִּקְמִיץ** (preced.) *to issue froth, to drop semen.* Targ.

Job XXI, 10 יִפְקֹטָן ed. Lag. (Ar. יִפְקֹטָן; ed. Wil. יִפְלֹט; h. text יִנְעִיל).

**פִּיקְסִינָה**, Tanh. Trum. 9, v. פִּיקְסִינָה.

**פִּקְרִי** m. pl. (פִּקְרִי; v. פִּקְרִי) *exit, end*. Y.B. Bath. IX, 17<sup>a</sup> the end of the Sabbatical year (the beginning of the new Sabbatical period).

**פִּקְדִּי** m. (b. h.; פִּקְדִּי) *appointed to examine, officer, commissioner*.—Pl. פִּקְדִּי. Pesik. R. s. 42 [read:] הרבה פִּקְדִּי there are various kinds of commissioners (of the Lord), some are appointed &c., v. פִּקְדִּי. Num. R. s. 14 פִּקְדִּי וּבָשָׂרִים כְּנָדָר פִּקְדִּי and lambs were offered (Num. VII, 83) in behalf of the officers; a. e.

**פִּקְדִּיָּה** f. (preced.) 1) *examination*. Nidd. I, 1; Eduy. I, 1 מִפֵּי לֵב (her uncleanness dates back) from the present examination to the last one. Ib. דִּרְרִי זֶה כֵּפֹּה this is as good as an examination; a. fr.—2) *divine visitation* (for good or for evil), *remembrance, decree; use of the verb* פִּקְדִּי. Snh. 91<sup>b</sup> מִשְׁעָרָה מִן הַיָּמִים פִּקְדִּי there is a visitation (use of the verb) for blessing; Num. R. s. 4, beg. (interch. with פִּקְדִּיָּה). R. Hash. 11<sup>a</sup> פִּקְדִּיָּה פִּקְדִּיָּה there is an analogy between *pakad* (I Sam. II, 21) and *pakad* (Gen. XXI, 1). Ex. R. s. 5 פִּקְדִּיָּה סִמְנָה הַפֶּסַח the password *pakad* (Ex. III, 16, ref. to Gen. I, 24); שמעו ה' פִּקְדִּיָּה they heard the announcement of remembrance (Ex. IV, 31); על ה' פִּקְדִּיָּה they bowed in gratitude for the announcement of remembrance; a. e.

**פִּקְסִינָה** m., פִּקְסִינָה *vessels made of clay and ordure* (Rashi). Ab. Zar. 33<sup>b</sup> (some ed. פִּקְסִינָה; Ms. M. פִּקְסִינָה; R. Han., thinking of פִּקְסִינָה: of box-wood; v. Koh. Ar. Compl. s. v.).

**פִּקְעִי** I m. (פִּקְעִי) 1) *strip; shreds of garments ravelled into threads for wicks*. Shek. V, 1 בְּבִי (מְמוּנָה) עַל הַפִּי Ben Bebai was appointed to superintend the preparation of wicks from the shreds of priestly garments; Y. Peah VIII, 21<sup>a</sup> (interch. with הַפִּקְעִיָּה).—2) *a strip of leather, a strap used as a whip*. Yoma 23<sup>a</sup> בִּפְּיָה לִיקָר he is smitten by the overseer with a strap (expl. מִדְּרָא, מִדְּרָא). Ib. (ref. to Shek. I. c.) אֲמִינָה מֵאָה פִּי נִגְדָה I would now say, *p'ki'a* means *strap* (appointed to execute punishment).—Eduy. III, 5 הַפִּקְעִיָּה (Rabad) *that end of the bow from which the thong is snapped*.—3) *[that which is to be stripped or ravelled,] bundle, bunch*. B. Kam. 117<sup>a</sup> הַיָּדֵשׁ הַזֶּה Ar. (ed. פִּקְעִי) hand me this bunch (of sheaves). Tosef. B. Mets. VIII, 4; a. e.—Pl. פִּקְעִיָּה. Sabb. XXIV, 2 מִתְּחִילֵי פִקְעִיָּה עֵמִיר וְכֵן you may untie bundles of sheaves for the cattle &c. Ib. 155<sup>a</sup> פִּקְעִיָּה וְכֵן הֵן פִּקְעִיָּה and *kippin* mean the same things. Ib. פִּקְעִיָּה בִּרְיָה פִּקְעִיָּה are called *p'kiin*, when tied with two bands, v. פִּקְעִיָּה. Tosef. Succ. I, 4; a. e.—4) *that which has been chipped off, piece*.—Pl. as ab., v. פִּקְעִיָּה.

**פִּקְעִי** II ch. m. (פִּקְעִי) 1) *spread, well-known*. Yeb. 37<sup>b</sup> שְׁמֵיהֶם דְּפִי their names are well-known (v. פִּקְעִי Af. 2).—

2) = *expert*. B. Bath. 164<sup>b</sup> רַבִּי וְכֵן Ar. a. Ms. F. (Ms. M. פִּקְעִי; ed. פִּקְעִי) is Rabbi an expert in &c.; a. e.—Pl. פִּקְעִיָּה. Shebu. 42<sup>a</sup> Ms. F.; v. פִּקְעִיָּה II.

**פִּקְעִיָּה**, v. פִּקְעִיָּה.

**פִּקְעִיָּה**, v. פִּקְעִיָּה.

**פִּקְעִיָּה** pr. n. pl., v. פִּקְעִיָּה.

**פִּקְעִיָּה** to split, peel.

*Pi.* same, esp. to strip onions. Maasr. I, 6 הַבְּצִלִּים מִשְׁפָּקֵל (Y. ed. מִשְׁפָּקֵל; Ms. M. מִשְׁפָּקֵל) onions are subject to tithes when one begins to strip them (for storage), and if one does not want to strip &c., v. פִּקְעִיָּה; Y. ib. 49<sup>a</sup> bot. מִשְׁפָּקֵל, expl. מִן דִּי הָחִיל לִפְקֹל בְּבָצִלִּים Ukts. II, 5 פִּקְעִיָּה וְרִירָה when one has begun the stripping &c.; (Tosef. ib. II, 13 לִקְפֹּל).

**פִּקְעִיָּה**, v. פִּקְעִיָּה.

**פִּקְעִיָּה** to split, perforate (comp. פִּקְעִיָּה), esp. to prick an animal's mouth with the bit; to govern. Num. R. s. 20 (ref. to Num. XXIII, 16) 'he put a thing in his mouth' כְּמִדָּה אֶת הַפִּי כְּכִדּוֹן as a man puts a bit in the mouth of a beast and makes it go in what direction he desires; Num. R. s. 4, beg. (interch. with פִּקְעִיָּה). R. Hash. 11<sup>a</sup> פִּקְעִיָּה פִּקְעִיָּה there is an analogy between *pakad* (I Sam. II, 21) and *pakad* (Gen. XXI, 1). Ex. R. s. 5 פִּקְעִיָּה סִמְנָה הַפֶּסַח the password *pakad* (Ex. III, 16, ref. to Gen. I, 24); שמעו ה' פִּקְעִיָּה they heard the announcement of remembrance (Ex. IV, 31); על ה' פִּקְעִיָּה they bowed in gratitude for the announcement of remembrance; a. e.

*Pi.* same, to prick, perforate. Num. R. I. c. (ref. to Num. I. c. 5) he (the Lord) curved his mouth (as with a bit) and pierced it as a man drives a nail into a board; Yalk. ib. 765 וְעָקַם אֶת פִּי וְעָקַם (corr. acc.).

**פִּקְעִי** I (comp. preced.) to tear open, open forcibly. Sabb. 155<sup>b</sup> (expl. הַמְּרִיצָה) מִרְבִּיצָה וּפִקְעִיָּה אֶת פִּיהּ וְכֵן (Ms. M. פִּקְעִיָּה) he makes the animal lie down, and opens its mouth wide, and makes it swallow &c.; Tosef. ib. XVIII, 2 וּפִקְעִיָּה אֶת צִוְרָא.

**פִּקְעִי** II (denom. of פִּקְעִיָּה) 1) to paint the face with rouge (comp. פִּקְעִיָּה). Sabb. X, 6 וְכֵן הַפִּקְעִיָּה וְכֵן הַפִּקְעִיָּה (Ms. M. פִּקְעִיָּה) he makes the animal lie down, and opens its mouth wide, and makes it swallow &c.; Tosef. ib. XVIII, 2 וּפִקְעִיָּה אֶת צִוְרָא.

*Pi.* same, to remove the coils of blossoms on gourds. Maasr. I, 5 מִשְׁפָּקֵל וְכֵן אֲמִינָה מִפְּקֵס וְכֵן are subject to tithes when they are trimmed, and if one does not want to trim &c.; B. Mets. 88<sup>b</sup>, expl. מִשְׁפָּקֵל פִּקְעִיָּה שְׁלֹחַן, v. פִּקְעִיָּה.



Y. Maasr. I, 49<sup>a</sup> היה מפקס ראשון וכ' (not היה) if one trims one by one (just when he needs them) and boils &c.; עד שיפקס כל צורכי until he has trimmed as many as he wants for immediate use; Tosef. ib. I, 5 היה מפקין ראשון וכ' ed. Zuck. Var. Ib. 6 פקסן אע"פ שלא חורמין ed. Zuck. (Var. פקס) one must give Trumah of gourds, even if one did not trim them. Y. ib. l. c. פקס ושילק וכ' if he trimmed and boiled &c.; a. e.

*Nif.* נִפְקָס *to be trimmed*, v. *supra*.

**רָפָה** ch. same, *to rouge*. Targ. Y. Gen. VI, 2 רָפָה (not 'רָפָה').

פִּירְקָם, v. פִּיקָם.

**פִּקְסוּסִית** m. pl. (v. פִּקְסָא a. פִּיקוּסָא) *the coils on the blossom ends of gourds.* Y. Maasr. I, 49<sup>a</sup> (expl. מְשִׁירֵפֶסוּ, Maasr. I, 5) מִן דְּרִירִים פ' when one removes the coils.

פִּיק' v. sub, פִּקְסִינוֹן, פִּקְסִינָה

**פָּקַעַ** (cmp. (בקע) *to split; to burst; to break forth, escape*. Gen. R. s. 32 שְׂרִיף פּוֹקֵעַת ... עד שְׂרִיף מִסְפִּיק he scarcely beats it (the bad flax) once, when it bursts; ib. s. 34; Yalk. Is. 350. Gen. R. l. c. אַחַת מִקֵּרֶשׁ עֲלֵיהֶם אֶחָד he knocks up at them (the bad earthen vessels) scarcely once, and one is cracked (ib. s. 32 עד פַּעֲמִים שְׂרִיף פּוֹקֵעַת (the fig) bursts under the wheel. Zeb. IX, 6 גִּזְלַת שֶׁפָּקְעָה מֵעַל ו' a coal that sprang from the altar. Tosef. Par. III (II), 11 אֶחָד מִמֶּנּוּ ו' if a part of her skin ... (in burning the red cow) leaped off beyond the pit. Ib. 12. Yalk. Num. 761 אֵלֶּה הַפּוֹקֵעִין the portions which spring off, v. פָּקַע, a. fr.—Pesik. R. s. 11 שְׂמָא ו' או שְׂמָא (or) תִּפְקַע *Nif.*) or (I would venture to say it, were I not afraid,) lest the ear of the hearer burst, i. e. it is almost blasphemous to say it; (Mekh. Yithro, Baḥod, s. 2 כִּי שֶׁבֶדֶק אֹזֶן it is enough for an ear to burst). Y. Yeb. I, 2<sup>c</sup> bot. פָּקַעַ מִמֶּנָּה קִידוּשֵׁן (not פָּקַעַ) the betrothal *Part.* from her, i. e. has no legal effect, opp. חֲלוּ עֲלֶיהָ.—*Reb. pass.* פָּקַעַת *f.* פָּקַעַת *an animal which is ripped open; (ח) פ' an animal taken alive out of the slaughtered mother's womb. Hull. 69<sup>a</sup>; a. fr.*

*Pi. פָּקַע to cause splitting.* Y. Pes. VII, 35<sup>b</sup> top שלא לחתוך את הפֶּקַע בְּחֵטְא in order not to cause a splitting of the bone under the flesh, v. פָּקַע.

*Hif.* הפקיע 1) *to split, break open.* Sabb. III, 3 (38<sup>b</sup>) לא הפקיעה בסודרין he must not break it (the egg) over a hot cloth, Rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) *to strip, pluck, ravel out.* Bets. 31<sup>b</sup> וחורק ומפקיע ותורק may untie (the knot, v. חוּחֶם), or ravel out or cut through; Sabb. 146<sup>a</sup>; Y. ib. XV, beg. 15<sup>a</sup>, a. e. ומפקיעין, v. פָּקַעַם. Succ. V, 3 מפקיעין מהן היו מפקיעין they stripped them (the worn-out belts of priests) and used them for wicks; Sabb. 21<sup>a</sup> . . . בברי מפקיעין אותן ומתן היו עושין פחילות וכו' they unravelled out

priestly garments and made of them wicks &c.; expl. Y. Succ. V, 55<sup>b</sup> bot. מַשְׁלִים, v. פָּשַׁל. Esth. R. to I, 6 הבל ו'ב' מפקיעין בחבלי רוב all make straps (for their couches) of woolen or flax ropes, and this wicked man uses byssus and purple; a. fr.—2) [to cause breaking loose,] to release, cancel an obligation. Yeb. 66<sup>b</sup> sq., a. fr. מַפְקִיעֵן... הקדש מירי שעבוד consecration (of a pledged object), leavened matter (on the entrance of Passover), and liberation (of a pledged slave) cause a release from mortgage (cancel the mortgage contract). Bekh. 5<sup>a</sup> אין בכור מפקיע בכור א' first-born Levite could not serve as ransom for a first-born Israelite; דיו לבכור שֶׁמִּפְקִיעוֹ it was enough for the firstborn Levite that he released his own consecration (that he needed no priest to be substituted for him); a. fr.—3) ה' השער to break up, unsettle the market, to raise prices arbitrarily, create a panic. Taan. II, 9 שלא לשעריהם לתפקיע השערים in order not to cause a sudden rise of market prices (by creating the impression of impending scarcity). Meg. 17<sup>b</sup> כנגד מַפְקִיעֵי שְׂעָרִים a prayer against those who raise prices (speculating on a coming scarcity).

**פָּקַע** ch. same, to burst, break, escape. Pes. 85<sup>b</sup> פ' אֶרְאָה the roof burst, v. יִרְחַא I. B. Mets. 20<sup>b</sup> פ' אֶרְאָה וְכ' the cedar pillar of the school was cracked, v. לָחַא. Ab. Zar. 33<sup>b</sup> פָּקַעוּ they (the vessels) burst. Ib. 28<sup>b</sup> פָּקַע עֵינָא her eye burst (fell out). Y. M. Kat. I, beg. 80<sup>a</sup> וְלֵא רָבָקָן ר' lest the grain burst (sprout) and go to ruin.—Hull. 89<sup>b</sup> מִיִּנְיָה פ' לִיָּה אִיסוּר גִּיד מִיִּנְיָה the nervus ischiadicus gone from it (ceased to affect it)? Ib. 139<sup>a</sup> פָּקַעוּ קְדוּשָׁתֵיהוֹן מִיִּנְיָהוּ their sacred character has ceased; Y. Keth. VIII, 22<sup>b</sup> תֵּפֶן מִיִּנְיָהוֹן קְדוּשָׁתוֹן a. fr.

*Pa.* פסקע to break; פ' מ' to hinder. Gitt. 44<sup>a</sup> ליה פסקע ממצור (by leaving his slave in the hands of a gentile) he prevents him from living up to the obligations (resting on the Noachidæ, v. נזר); Bekh. 3<sup>a</sup>.

*Af. אפקע* 1) as preced. *Hif., to cancel, cause a release.* Shebu. 48<sup>b</sup> אִירֵא שְׁבִיעִית אֶפְקָעֶיהָ the Sabbatical year comes and causes the cancellation of the debt. Gitt. 36<sup>b</sup> מִמֶּנָּה לְאֶפְקָעֶיהָ אֵלֶימָה they have the power to declare a debt cancelled. Keth. 3<sup>a</sup>, a. fr. וְאֶפְקָעֶיהָ ... כָּל דִּמְקָרָא רַבְּנָא וְרַב whoever betroths a woman, does so in the sense of the rabbinical law (v. רַבְּנָא), and for an eventuality like this the Rabbis have annulled his betrothal retroactively (so that no divorce would be necessary at all); a. fr.—2) *to let go forth, issue, make known.* Gitt. 36<sup>a</sup> (ref. to בְּקִיָּאִין סִימְנֵיהֶם their pictorial signatures on documents are well known) אֶפְקָעֶיהָ בְּמֵאָרָא מִעֵיקָרָא on what kind of writs did they originally issue their signatures (so as to make the public familiar with them)?, v. פָּקַע II.

*Ithpe*. אִתְּפַקֵּס *to be broken into*. Targ. II Esth. III, 7 (ref. to וּתְפַקֵּס, II Kings XXV, 4).

**פֶּקַע** I m. (preced.) *split, crack; that which bounds off, splinter, piece*. Gen. R. s. 94 **לֹא קָשַׁר וְלֹא פֶּקַע** ... **נִמְצָא** there was not in the timber either a knot or a crack; Cant. R. to I, 12. Pes. 84<sup>b</sup> **מִשּׁוּם פֶּקַע** because by exposure to the coal fire the bone might crack. Ib. 85<sup>a</sup> **מִשּׁוּם פֶּקַע** striking at the uncovered part of the bone a split may be created in the covered portion; a. e.—*Pl.* **פֶּקַעִים, פֶּקַעִין**.

*Ithpe.* אִתְּפַק 1) *to be split, chipped off.* Targ. Job XXX, 17 מִתְּפַקִּין מִיָּי ed. Lag. are chipped off me (h. text נִקַּר, v. פִּקֵּס.—2) *to be stopped.* Targ. Ps. XXXI, 19.

**פֶּקֶן** m. (preced.) 1) *anything used to fill up a gap* (cmp. הַדָּק, *stop-gap, stopper*. Sabb. XVII, 7 החלון פ' the stopper of the sky-light (compluvium), v. פֶּקֶן. Tosef. Erub. XI (VIII), 9 נוטל את הפ' וכו' he may take out the stopper between the two reservoirs &c. Y. Ter. VIII, 45<sup>d</sup> חוצץ (חוצץ) אם היה הפ' (not חוצץ) if the stopper (of the bottle) is tight; Tosef. ib. VII, 16 (correct version in agreement with Y. l. c., v. פֶּקֶן). Y. l. c. כרדי שינטל בפֶּקֶן so that the bottle can be lifted by its stopper; a. fr.—2) *the place where a shoot is joined to the trunk or to a branch of the grape vine, knot*. B. Kam. 81<sup>a</sup> מן הפ' ולמעלה (you are permitted to take a shoot from a neighbor's vine) from the knot and above it.

פֶּקֶר (emp. פֶּקַר, a preced. wds.) [*to break through*; emp. פֶּקַץ, 1) *to be free, licentious, irreverent, sceptical*. Meg. 25<sup>b</sup> פֶּקְרוֹ הַמִּינִים ... מִתּוֹךְ תְּשׁוּבָה Ms. M. (ed. הַמַּעֲרִיעִים) from the answer which Aaron gave to Moses (Ex. XXXII, 24) the heretics derived their heresy (to assert the reality of idolatrous witchcraft). Snh. 38<sup>b</sup> שֶׁפֶקְרוֹ הַמִּינִין כל מקום שֶׁפֶקְרוֹ הַמִּינִין wherever in a Biblical passage the heretics seem to find a support for their scepticism (belief in a plurality of divine beings), their refutation is always near by; Y. Ber. IX, 12<sup>d</sup> bot. (not שֶׁפֶקְרוֹ); a. e.— 2) (with עֲצָמָה) *to make free with one's self*; (of a woman) *to propose marriage to a man*. Y. Snh. II, 20<sup>b</sup> (ref. to I Sam. XXV, 31 הִזְכִּיר אֶת אִמָּתָהּ) (not כִּי אִמָּתָהּ) this shows that she intimated eventual marriage to David; a. e.

*Hif.* **הִפְקִיר** to declare free, to renounce ownership, declare a property ownerless. Gitt. 38<sup>a</sup>, a.e. **הַמִּפְקִיר עֶבְדוֹ לְחֵירוֹת** if one declares his slave ownerless, he goes out free (and needs no letter of emancipation); ib. 39<sup>a</sup> **וְהַמִּפְקִיר . . . וְצִרְיָהּ** he is entitled to his liberty, but requires a letter of emancipation. Yalk. Kings 224 **כָּל אֲשֶׁר לִי** (not **הַמִּפְקִיר**) he gave up all he possessed. Tanh. Pinhas 2 **בְּרַחֲמֵי מֶלֶךְ הַמִּפְקִירָה לְקַלּוֹן** they offered a king's daughter to prostitution; **הָיָה בָתּוֹ מִי לֹא הָיָה מִפְקִיר** he (the king) offered his daughter, who would not do the same?: a. fr.

*Hof.* הוֹפֵקְר *to be declared free*. Peah VI, 1 שׂוּיִפְקָר עד שׂוּיִפְקָר until it is declared free also for rich men; a.e.—Part. pass. מוֹפְקָר. f. מוֹפְקָרָה; pl. מוֹפְקָרִים, מוֹפְקָרוֹת. Snh. 49<sup>a</sup> מֶה מִדְּבַר לֵכֵל אֶף בֵּיתוֹ ... מ' לֵכֵל as the desert is free to all, so was Joab's house free to all (that craved his hospitality). Tanh. Vayakhel 8 חֲחֻרָה מ' וְכ' ... הַמִּדְבָּר־מ'. why was the Law given in the desert? To intimate that as the desert is free to all, so are the words of the Law free to every one &c. Gen. R. s. 72 דְּבַר שֶׁהוּא מִן הַמ' רַבִּי שְׁמוּעַל something which is free (ownerless); a. fr.—V. הוֹפְקָר.

**פָּקַד**: ch. same, 1) to break into; 2) to declare free;  
v. infra.—3) to be irreverent, sceptical. Snh. 38<sup>b</sup> אבל  
ר' שמי אפקידו... but with a Jewish sceptic you must  
surely not argue, for he will become only bolder by it.  
Ib. 60<sup>a</sup> מר פקדיהו בלי דאי האו they (Jews) so bold (as to  
blaspheme God)?; a. e.

*Af. אָפּקער* 1) *to break into, trespass.* Targ. Y. Ex. XXII, 4 (ed. Amst. אָפּקער; ed. Vien. אָפּקער, corr. acc.; h.

text. (יברע) —2) *to declare free*. Ib. XXIII, 11 (ed. Amst. *Pe.*; ed. Vien. ורפער, corr. acc.; h. text ונשׁ).—Succ. 44<sup>b</sup> וכל declare thy olives free for the benefit of the poor. Ber. 47<sup>a</sup>, a. fr. וכל בעי מפקר וכל if he chooses, he may renounce ownership of his property, and be a poor man &c. B. Mets. 30<sup>b</sup> כללמא אפסקיהו וכל I declared them free for all people but not for thee, (v. infra). Ib. כללמא אפסקיהו he declared them indeed free for all. Ib. 68<sup>b</sup> כללמא אפסקיהו presumably he has renounced ownership of them. M. Kat. 16<sup>a</sup> נכסיהו נכסיהו we (the court) declare his property ownerless; a. fr.—Hull. 13<sup>b</sup> לא אשׁו לא מפקר his own wife will he (the Samaritan) not give up to prostitution, v. infra —Part. pass. מפקר. B. Mets. 30<sup>b</sup> כללמא מ' וכל (Ms. F. מ'פקר *ithpe.*) it is made free to all, but not &c.

*Ilkpe.* אִיפְּקָר, אִיפְּקָר 1) *to behave irreverently, disrespectfully.* M. Kat. l. c. אִי מִפְּקָר בְּשִׁלְיָתוֹ וְכ' if he treats the messenger of the court with disrespect. Ib. הוּרָא וְכ' a butcher behaved irreverently towards R. &c.—2) *to prostitute one's self.* Snh. 82<sup>a</sup> וְדָאִי נְשִׁירָיו וְכ' אִי מִפְּקָרֵי לָאִי their (the Samaritans') wives will surely not prostitute themselves; v. supra.

**פִּקְרִיסִין, פִּקְרוּס**, Pesik. Haḥod., p. 104<sup>b</sup> Ar., v.  
פִּקְרִיסִין, פִּקְרוּס.

פּוֹקֶרֶיז v. פּוֹקֶרֶיז

**פִּקְרִיס** *underwear*, v. **פִּקֵּר**.

פוקרין, Tosef. Kil. V, 23, v. פקריה

**פָּקָרִים** *m., pl.* פָּקָרִים, פָּקָרִים, פָּקָרִים, with  
format. *ם*; *v.* אֶפְקָרִים *underwear, shirt.* Yalk. Lev. 433;  
Pesik. Shek., p. 15<sup>b</sup> Ar.; *a. e.*—*V.* אֶפְקָרִים.

**פָּקָדָה** f. (פָּקַד) *going out, retiring* (for a human need; comp. רִצְיָאָה). Esth. R. to I, 8 'אֵין אִינִים בֶּפ' ו' 'there was no compulsion', no restraint as to going out, because they drank immoderately &c.

**פִּקְחָא**, פִּי f.=בִּקְחָא, *valley*. Ber. 34<sup>b</sup> bot. Ar. (ed. 'ב).  
Ib. 54<sup>a</sup>; Naz. 43<sup>b</sup> וְדִרְבּוֹת פִּי, v. עֲרֵבוֹת II.—Hull. 31<sup>a</sup> דְּכֹלָה  
פִּתְחָא (corr. acc., v. Rabb. D. S. a. l.) of the entire valley.

פָּר, פָּר m. (b. h.) *bullock*. Taan. 23<sup>a</sup> פָּר הוּדָה the sacrificial bullock on which the owner placing his hand makes confession and prayer. Yoma III, 8 בָּא לוֹ אֶצֶל פָּרוֹ he (the high priest) now stepped towards the bullock selected for his sacrifice. Gen. R. s. 44 פָּר יוֹדֵה the bullock offered on the Day of Atonement; פָּר הָבָא עַל כָּל הַמִּצְוָה the bullock which is offered by the high priest for every transgression of a command (Lev. IV, 2 sq.). Ib. s. 55; a. fr.—*Pl.* פָּרִים. Ib. s. 44 לוֹ שְׁלֹשָׁה מִיָּנִי פָּרִים the Lord showed Abraham three kinds of bovine sacrifices. Par. I, 2 שְׁנֵי שָׂרִים פָּ' by *parim* (as sacrifices) are meant beeves of two years of age; a. fr.—*Fem.* פָּרָה *cow*. Ib. I בָּרָה פָּ' שְׁנֵי שָׂרִים by *parah* is meant a heifer two years old, contrad. עֲגֵלָה.—Esp. פָּרָה הַמֵּאָה, or פָּרָה the red cow whose ashes were used for lustration (Num. XIX). Ib. II, 1. Ib. 2 פָּ' שְׁחִינֶיהָ וּבָ' a red cow whose horns or hoofs are black.

Ib. III, 1 **פרא** the priest designated to burn the red cow; a. fr.—*Pl.* פרוח. Gen. R. s. 55 ... לבעל 'וכ' like a husbandman that has two cows, one strong &c.; a. fr.—*Parah*, name of a treatise, of the Order of Kodashim, of Mishnah and Tosefta.

**פרא**, Ab. Zar. 40<sup>a</sup> Ar., v. ארא.

**פרא** to run, v. פרי.

**פרא** m. (b. h.; preced.) 1) *wild ass*. Deut. R. s. 5 (ref. to Jer. II, 24) 'גיל וכ' כשם שהפ' גיל וכ' as the wild ass is raised in the desert and is without fear of man, so did I intend that no fear of governments should rest upon you; (Yalk. Jer. 266 פרוי).—2) *savage, cruel*. Gen. R. s. 45 (ref. to Gen. XVI, 12) 'אדם ויראי וכ' 'a savage among men' in its literal sense, for all other plunder goods, but he (Edom-Rome) captures souls.

**פרא** I m., pl. פריא [פרא] [*runners*], *children of six or seven years of age*. Y. Gitt. V, 47<sup>b</sup> bot., v. אפיוטות.

**פרא** II m. (פרי; emp. פרי) *less*. Gen. R. s. 20, end 'spend according to thy means on eating, but less on clothing, and more on dwelling. Y. Ab. Zar. IV, 43<sup>d</sup> bot. 'הד חביר כולחון פ' חד he broke all of them save one. Y. Erub. II, 20<sup>b</sup> חמשה אלפין פ' מאה (read מאה) five thousand minus one hundred. Y. Keth. VI, 30<sup>d</sup> bot. 'ציבורי א' תרין חולקין פ' a little less than two thirds. Ruth R. to III, 3 [read:] 'זרעה ואעל ועברה פ' ממאה אמר ליה לא אמר מרי דהיא עבר' מאה כורין א"ל אין זרעה ואעל ועברה פ' 'היא זרעה ואעל ועברה פ' ממאה אמר לו הן וכ' and harvested, and it brought less than one hundred kor. Said he to him, did you not say it brought one hundred kor? Said he, yes. Said he to him, I sowed and harvested, and it brought less than one hundred &c.; [perh. to be read ממאה פרי]. Y. Meg. II, beg. 73<sup>a</sup> (expl. סידוסים) חד פרה חד (he reads) one verse less one, i. e. every other verse.

**פרא** III (παρά) *with, for*. Y. R. Hash. I, 57<sup>a</sup> bot., v. אגפוס. —[פרא in compounds often separated, as פ' כורין, פ' פרינן, &c.]

**פראגר**, Tosef. Ter. III, 16, v. פרי I.

**פראדורין**, read פראדורין m. (παρεδρος, S., accus. form, or παρεδρεῦσθαι) *familiar, regular visitor*. Ex. R. s. 33 ... לברית חמירי משנשאה ... הוא הויה פ' לברית חמירי משנשאה, he is a visitor at the house of his father-in-law; after he has married her, her father comes to her.

**פראמאטא**, v. פרימאטא.

**פראטרוט**, v. פריטרוט.

**פראידותין**, Y. Yoma I, 38<sup>c</sup> bot., read: פרידורין, v. פרידורין, a gloss to פרידורין.

**פראכורין** m. (παράχωριον) [*neighborhood*], *district*.

Y. Shebi. IX, 38<sup>d</sup> bot. (expl. מדינה אחת, Misch. IX, 2) **פרא** (combine); Mus. פריכורין; v. פריכורין.

**פראלוקין** m. (παρალευσός, -ός) [*whitish*], name of a gem in the high priest's breastplate (corresp. to שֹׁהַם). Ex. R. s. 38, end [perh. a corrupt. of בירולין βερύλλιον, v. LXX, Ex. XXVIII, 20].

**פראמא**, v. פרימא.

**פראסופא**, pr.n. *Parasopha, Prosopha* (*Prosopa*), supposed to be the name of a place near, or of a building in Tiberias. Gen. R. s. 65 the arms of Jacob were as thick עמודין דפרא סופא (combine; Ar. דפראסופא; ed. Koh. דפראסופא) as the two columns of P.; Yalk. ib. 115 דפראסופא; (Tanh. Vayhi 6 כשני עמודים שבתוך (דמוסין שבטבריא).

**פראפורין**, read:

**פראפירנן** m. (παράφερον) *that which a bride brings over and above her dower; also (v. מוחר) the wife's additional settlement above the usual one* (חוספה כחובה). Gen. R. s. 80 (ref. to Gen. XXIV, 12) 'מוחר פרינן מחר פ' mohar is the endowment, mattan the addition; Yalk. ib. 134 'הבא לי מ' שלי וכ' פרא (combine). Gen. R. s. 65 '... (not יין ...) take it from my additional dower, for thus he has written in my contract &c.; Yalk. ib. 114 מפורינן (corr. acc.). Y. Keth. V, 30<sup>b</sup> פרינן 'ה. VII, 31<sup>c</sup> top 'נכסים שהכניסה לי פרה Y. Gitt. V, 47<sup>b</sup> פרה (corr. acc.). Y. Gitt. V, 47<sup>b</sup> פרה property which she brought him above the dower, opp. בכחוביה corresponding to the amount of her settlement. Y. Naz. V, 54<sup>a</sup> top פרה פ' Y. B. Bath. V, end, 17<sup>d</sup>; a. e.

**פרימאטא**, v. פרימאטא.

**פריבר** m. (late b. h.; v. Ges. Hebr. Dict.<sup>10</sup> s. v.) *out-works, Parbar*, name of a Temple precinct. Zeb. 55<sup>b</sup> (quot. I Chr. XXVI, 18) לפרי בר (Ms. R. 2 לפריבר, v. Rabb. D. S. a. l. note 100), expl. כמאן דאמר כלפי בר as one says, running towards the outside (v. פריא); Tam. 27<sup>a</sup> לפריבר.—V. פריור.

**פריג** (emp. פרי) *to break through, sprout*.

*Hif.* פריג (sub. וריע) *to sprout, germinate, produce withered growth*. Num. R. s. 7 (ref. to תפריחי, Is. XVII, 11) ומצא אותה שהפריגה בבקר ... ומהא אורה שהפריגה (the garden planted with cabbage) and found that it (its growth) had germinated (and the cabbage was ruined); דרי הפריגה בערב היית in the evening thou wast fine and excellent, and in the morning, behold, thou art ruined; (Lev. R. s. 18 שהוריקה, v. ריק).

**פריג** I ch. (v. preced.) *to bloom, be glad*.

*Ithpa.* פריג *to delight one's self*. Targ. Ps. CXIX, 16 Ar. (ed. אפרנק; h. text אפרנק).

**פריג** II *to break, divide*; (emp. פרי, פרי, a. פרי) *to exchange*. Targ. Y. Gen. XLVIII, 14 (h. text שכל). Targ. Ps. XV, 4 Ms. (ed. ישלח; h. text ימיר). Ib. CVI, 20; Targ. Y. Ex. XXXII, 5; a. e.

*Pa.* same, to *redeem*. Lev. R. s. 25 וּמַפְרָגָה ... רחמא כי יוֹפֵי figs and exchanges for denars (pays a denar for each fig); Koh. R. to II, 20 מַפְרָגָה.

**פּרָגָה**, *Pragah*, Lam. R. to I, 1 רבתי ('ה' רבתי) *Pragah*, read עינא or עינא, as further on.

**פּרָגָה**, v. next w.

**פּרָגוֹד** m. (*paragauda*, παραγαύδος of Semitic origin; *to divide*, comp. פְּרִיָּקוֹת 1) *curtain*. Kel. XXIX, 1 Maim. (R. S. *tunic*, v. infra). — Esp. (comp. וַיִּלְוֶן) *the curtain of heaven*. Hag. 15<sup>a</sup> I have already heard from behind the Curtain, 'Return, ye wayward children, all except Aher.' Yoma 77<sup>a</sup> Ms. M. (omitted in later editions; v. Rabb. D. S. a. l. note 3). B. Mets. 59<sup>a</sup> שלשה שאלוהם ננעל בפניהם there are three wrongs for which the Curtain is never closed (the outcries over them will not be unheeded). — Trnsf. *the court, royal attendants*. Mekh. Yithro, Bahod., s. 2 וְכִי לֹא דִמְהָ שׁוֹמֵעַ מִפִּי ה' it is not the same to hear from the lips of attendants as to hear from the lips of the king himself; Yalk. Ex. 276. — 2) *a certain garment, tunic*. Gen. R. s. 84 (expl. כְּתוֹנֶת הַפָּסִים, Gen. XXXVII, 23). Shek. III, 2, v. תַּפְתִּי, a. e. — 3) (comp. אֲוִירָקִין) *a sort of breeches*. Sabb. 120<sup>a</sup> שְׁנֵי פְרָגוֹדִין Ms. M. (ed. פְּרָגִי; Ar. פְּרָגוֹדִין) two (a pair of) breeches; (Y. ib. XVI, 15<sup>d</sup> אַבְרִיקָן).

**פּרָגוֹדָא**, *Pragoda*, ch. same, 1) *curtain*. Targ. Job XXVI, 9. Targ. Y. Ex. XXVI, 31 (h. text פִּרְכָּה); a. fr. — 2) *tunic*. Targ. Y. Gen. XXXVII, 3; 23; v. preced.

**פּרָגֶל**, *Pragel* m. (adaptation of flagellum, φραγέλιον; comp. פְּרִיָּקֵל) *whip, scourge; young vine shoot*. Lev. R. s. 32, beg. (ref. to Zech. XIII, 6) וְכִי מִה לָךְ לִיקָה בִּפִּי why art thou whipped with the scourge? Because I made a Succah; Mekh. Yithro, Bahod., s. 6 מִה לָךְ לִיקָה מֵאֵה why art thou to get a hundred lashes?; Yalk. Ex. 292; Yalk. Zech. 581; Midr. Till. to Ps. XII, end מה לָךְ לִיקָה בִּפְרוֹגִין (ed. Bub. לִיקָה בִּפְרוֹגִין בְּפִרְיָאָה, corr. acc.). Tosef. Kel. B. Mets. IV, 4 שְׁעָשָׂה בְּרָאשׁוֹ וְכִי a whip to the top of which a knob is attached to strike with it. Y. B. Bath. V, beg. 15<sup>a</sup> אִם הָיָה עֲשׂוֹי כְּמִין ה' (not שְׁרָגֵל) if the young shoot of the olive tree has the shape of a vine shoot (hanging down and knotted).

**פּרָגֶל**, *Pragel* m. (περιγγρα) *a pair of compasses*. Kel. XXIX, 5 comment. [prob. *whip*, v. preced.].

**פּרָגוֹס** m., pl. פְּרָגוֹסִין (πύργος) *towers*. Tanh. ed. Bub., Noah 24 (Gen. R. s. 38 כְּמִדְּכֹת).

**פּרָגוֹנִיּוֹת** f. pl. (comp. פְּרָגִי) *tunics*. Gen. R. s. 56 אִם כֵּן כָּל אֵינָן הֵן וְכִי if so, shall all those fine tunics which thy mother has made be for Ishmael?; Yalk. ib. 101 פְּרָגוֹנִיּוֹת (read: פְּרָגִיָּאָה; Levy Talm. Dict. quotes פְּרָגוֹנִיּוֹת; the glossator has אֵינָנָה דְּבָרִים, prob. thinking of παράξιν).

**פְּרָגוֹנָה** f. ch. same, *a woman's dress, tunic*. Y. Sabb. VI, beg. 7<sup>d</sup> [read:] דָּרִי לְאֵילָן דְּבִית בֵּר בּוֹן מִיָּתֵן מְלִיָּה

permitted those (women) of the house of Bar Bun to put drops of pearls (beads) over the tunic.

**פְּרָגִיָּא** f. (v. פְּרָגִי) *sprouting*. Y. Taan. III, 66<sup>d</sup> top we sound the Shofar (for prayer) when the flax in the field is threatened with ruin through sprouting (ref. to Jer. V, 30) (v. Mish. ib. 5).

**פְּרָגִיָּין**, v. פְּרָגִיָּין.

**פְּרָגִילָנִין**, v. פְּרָגִילָנִין.

**פְּרָגִיָּין**, v. פְּרָגִיָּין.

**פְּרָגִיָּין** f., pl. פְּרָגִיָּיִת (v. פְּרָגִיָּין; comp. פְּרָגִיָּין) *young poultry*. Ber. 39<sup>a</sup>, B. Mets. 24<sup>b</sup> שְׁוִיָּוִת אֶשְׁכַּח found ritually killed poultry; a. e.

**פְּרָגִיָּין**, v. פְּרָגִיָּין.

**פְּרָגִיל**, v. פְּרָגִיל.

**פְּרָגִילָנִין**, v. פְּרָגִילָנִין.

**פְּרָגִיָּין** f. (πραγματῶν) *affairs, business*. Lev. R. s. 9 (ed. פְּסִטָּה, corr. acc.) let thy trade be straight, and thou hast nothing to fear; Yalk. ib. 493 פְּסִטָּה (corr. acc.).

**פְּרָגִיָּין**, *Pragim*, m. next w.

**פְּרָגִיָּין**, *Pragim* m. (πραγματευτής) *trader, esp. travelling merchant*. Ex. R. s. 19 behold, that trader (that lodged with me) got up by night and took all my belongings with him. Koh. R. to XI, 1 פְּרָגִיָּין (corr. acc.). Lev. R. s. 3, beg. רֵעוּתָהּ דְּמִחְרָקִי it is his ambition to be called a man of business; Yalk. Koh. 971 פְּרָגִיָּין (corr. acc., or פְּרָגִיָּין); Koh. R. to IV, 6 (some ed. פְּרָגִיָּין); a. fr. — Pl. פְּרָגִיָּין, פְּרָגִיָּין, פְּרָגִיָּין (Ps. XLV, 17, as though it were read לְשָׁרִים, v. לְשָׁרִים, corr. acc.) you may think this means travelling merchants; Yalk. Ex. 276 פְּרָגִיָּין Gen. R. s. 76 מִה אֲמִנְתִּיכֶן what is your trade? (We are) merchants. Pesik. Bayom, p. 195<sup>a</sup>. Pesik. R. s. 15 רְמוֹ לְפְרָגִיָּין this is a hint to travelling merchants and seafarers to remember and come home quickly; a. fr.

**פְּרָגִיָּין** f. (πραγματεία) *business; ware, goods*. B. Mets. 42<sup>a</sup> וְכִי שְׁלִישׁ בִּקְרָקַע שְׁלִישׁ בִּפִּי (invest) one third in land, one third in business, and (retain) one third in ready money. Cant. R. to III, 6 דוֹרֵסְקִין בִּפִּי וְהוּיִן נִסְבִּין דוֹרֵסְקִין בִּפִּי engaged in business and dealt in silk; Gen. R. s. 77. Cant. R. l. c. כָּל פִּי שִׁישְׁרָאֵל עוֹשֵׂין וְכִי in whatever business Israelites are engaged and meet with success, they owe it to that dust which Jacob raised (when wrestling with the angel). Tanh. Mishp. 9 וְכִי וְחִשְׁשָׁה שִׁישְׁרָאֵל take from me a loan of one hundred thousand (zuz), and

do business with it, and assign as security to me &c. Ib. 5 כל פ' שאתה רואה וכ' whatever goods you find to be low and lying in the ground (despised), engage in it, for it will rise in the end. Ib. שלך thy goods have gone down; a. fr.

**פֶּרְגִּמִּיּוֹטָא, פֶּרְגִּמִּיּוֹטָא, פֶּרְגִּמִּיּוֹטָא**, v. פֶּרְגִּמִּיּוֹטָא.

**פֶּרְגִּמִּיּוֹטָא** pr. n. *Parg'rita*, surname of one R. Samuel. Deut. R. s. 2.

**פָּרַד** (b. h.) 1) [to break through, run, v. פָּרַד II]—2) to break apart; to separate. Ukts. II, 6 שְׁפָרְדוּ a pomegranate which one has cut in two (leaving the seeds in their sheaths; Maim.: שְׁפָרְדוּ, *Pi*, the grains of which one loosened by drying).—Part. pass. פָּרִיד; f. פָּרִידָה; pl. פָּרִידִים; פָּרִידִין; פָּרִידִין; f. פָּרִידָה; Lev. R. s. 30. Toh. VIII, 8 Succ. 32<sup>a</sup> וכ' אם היה פ' אינו פ' אינו וכ' eatables divided into pieces are not counted together (to make up the required size for levitical cleanness). Ib. IX, 9 נמצא על גבי פ' (Maim. פִּירִידִים) if the creeping thing is found on broken olives. Ib. על פ' pieces on top of pieces; a. fr.

**נִפְרָד** to be separated, spread. Succ. III, 1 נִפְרָדוּ if its leaves are spread, opp. to נִפְרָדוּ. Hor. 10<sup>b</sup> (ref. to Prov. XVIII, 1) נִפְרָדוּ זה לזו של ו' who separated himself from Abraham; a. fr.

**פִּירָד** to separate, loosen. Ukts. II, 6, v. supra. Tosef. Shebi. VI, 29 מְפָרְדִין (ed. Zuck. a. oth. מְפָרְדִין, v. פָּרַד I. Y. B. Mets. II, 11<sup>b</sup> bot. מְפָרְדִין בְּרוּגִירוֹת who separates dried figs; a. e.

**חִפָּר** 1) to separate, estrange. Gen. R. s. 20 (ref. to Prov. XVI, 28) שֶׁחַ אֱלֹהִים שֶׁל עוֹלָם he (the serpent) caused the friend of the world (the Divine Presence) to withdraw; [Matt. K.; estranged the prince of the world (Adam, from God)].—2) (neut. verb) to branch off. Ib. s. 16 מְפָרְדִין 'Rashi'; Yalk. Deut. 801, v. פָּרַח.

**חִיפָּר** 1) to separate one's self; to be scattered. Midr. Till. to Ps. XCII, 10 אֵיפֶר חִיפָּרֵם let them be scattered like chaff before the wind; a. e.—2) (of pomegranates) to be cut apart. Orl. III, 8 נִפְרָדוּ if the pomegranates are cut; Tosef. Ter. V, 10.

**פָּרַד** ch. same, to separate, scatter. Targ. Prov. XI, 24 (ed. Wil. פָּרַד, corr. acc.; h. text מְפָרַד). Targ. Is. LVIII, 6.—Part. pass. פָּרִיד; f. פָּרִידָה driven off. Targ. Prov. IV, 16.—V. פָּרִידָה.

**פָּרַד** same. Part. pass. מְפָרַד driven off, chased. Targ. Is. XIII, 14.

**אִפְרָד** to make unsteady, bewilder. Targ. Prov. VII, 10. **אִפְרָד** 1) to be chased off; to flee. Targ. Y. Gen. XXXI, 40.—Men. 43<sup>a</sup> אִפְרָד חִיפָּרֵם (read אִפְרָד) its color fled (faded).—2) to be scattered, spread. Targ. Job XLI, 9 (Ms. מתפרש).—Succ. 32<sup>a</sup> (expl. נִפְרָדוּ, v. preced.) אִפְרָד the leaves are spread.

**פָּרַד** I m. (preced.) a part, esp. (collect. noun) split and dried pomegranates. Maasr. I, 6 מְפָרְדִין וכ' dried pomegranates and raisins &c. Tosef. Shebi. VI, 29 מְפָרְדִין (ed. Zuck. פָּרַד ... מְפָרְדִין; Var. פָּרַד; ...

some ed. פָּרַד, corr. acc.) you may (in the Sabbatical year) cut pomegranates to make them *pered*. Tosef. Ter. III, 16 פָּרַגְרִי רִמּוֹנִים וְעִדִּיר לַעֲשׂוֹתָן Var. ed. Zuck. (ed. Zuck. פָּרַגְרִי; oth. ed. בָּרַד, corr. acc.) if one gives T'rumah of pomegranates (intended for sale), with the intention eventually to cut and store them as *pered*; a. e.

**פָּרַד II** m. (b. h.; preced. wds.) [*runner, wild*; v. Del. Proleg. p. 94] *mule*. Pes. 54<sup>a</sup> וְהָפֵר אֶת הָאֵשׁ also fire and the mule (were created on the sixth day at twilight). Ib. וְיָצָא מִזֶּה ... וְיָצָא אֶת הָאֵשׁ Adam took two (heterogeneous) animals ... and from them came forth a mule. Tosef. Kil. V, 5 וְכִי וְכִי one must not tie a horse to a mule or a mule to an ass; a. e.—*Fem.* פָּרִידָה (also for the male). Y. Ber. VIII, 12<sup>b</sup> וְיָצָא מִזֶּה, v. supra; Gen. R. s. 82 end פ' לבנה. Ib. וְיָצָא ... פ' a white mule. Tosef. Kil. V, 6 אִסּוּר לְרִכּוֹב עַל פ' it is forbidden to ride on the back of a mule. Meg. 13<sup>b</sup> (play on פָּרַד, Esth. III, 8) כְּפָרִידָה (the Jews are) like the mule that is unproductive. Gen. R. s. 41 (play on הָפֵר, Gen. XIII, 9) מִזֶּה כִּי הָפֵר הָאֵשׁ הָיוּ אֵינָהּ קִילְשֵׁת זֶרַע וְכִי אֲבִרָהּ (Lot) to mix with the seed of Abraham. Ib. אֲבִרָהּ כִּי הָפֵר הָאֵשׁ פָּרִידָה. Tosef. Kil. V, 5 עָקָרָה, v. עָקָרָה; a. e.—*Pl.* פָּרִידָה. Tosef. Kil. V, 5 כֻּלָּם all mules (whether the sire be a horse or an ass) are considered one genus (may be harnessed together); Hull. 79<sup>a</sup>. Gen. R. s. 64; a. e.

**פֶּרֶדוֹכָסוֹס, פֶּרֶדוֹכָסוֹס**, read: פֶּרֶדִּיקָסִים m. (περιδέξιος) *dexterous, clever*. Gen. R. s. 60 פֶּרֶדוֹכָסוֹס (Ar. פֶּרֶדוֹכָסוֹס); Ruth R. to II, 1 פֶּרֶדִּיקָסִים; Yalk. Gen. 109 פֶּרֶדִּיקָסִים; Midr. Sam. ch. I פֶּרֶדִּיקָסִים; v. פֶּרֶדִּיקָסִים.

**פֶּרֶדִּיקָמָא** m. (παράδειγμα, ατος) *an example, exposure to public shame*. Tanh., ed. Bub., Lekh 7 (ref. to II Sam. X, 4) וַיַּעַשׂ אֹרֶחַ פ' and made them a public disgrace; Yalk. Ps. 730 פֶּרֶדִּיקָמָא (corr. acc.). Yalk. Kings 249 הִחֲזִיר אוֹתוֹ בְּכָל עִיר בְּפֶרֶדִּיקָמָא ... וְקָרַע אֶת הַחֲמוֹר וְכ' (some ed. בְּפֶרֶדִּיקָמָא, corr. acc.) he carried him around all cities of Israel as a public shame, and then put him to death, and took the ass and tore it open and buried &c.; Lev. R. s. 19 וַיֵּשֶׁב עֲלָיו בְּפֶרֶדִּיקָמָא.

**פֶּרֶדִּיקָמָא**, v. preced.

**פֶּרֶדִּיקָסָא, פֶּרֶדִּיקָסָא**, v. פֶּרֶדִּיקָסִים.

**פֶּרֶדִּיקָסִיּוֹת, פֶּרֶדִּיקָסִיּוֹת**, v. פֶּרֶדִּיקָסִיּוֹת.

**פֶּרֶדִּיקָסִי** I m. pl. (a corrupt. of *παράδειγμα*, v. Ducange Gloss. Gr. 1531) *soldiers, police*. Gen. R. s. 94, end פ' שָׂרָה he (the royal officer) sent the police after him to arrest him.—V. פֶּרֶדִּיקָסָא.

**פֶּרֶדִּיקָסִי** II m. pl. (v. next w.) *casks*. Ab. Zar. 65<sup>b</sup> דְּמִיּוֹת Ms. M. (v. Rabb. D. S. a. l. note; ed. דְּמִיּוֹת) they had brought casks with them (instead of leather bottles; Rashi: besides the leather bottles, in reserve for eventual mishaps to the latter).

**פֶּרֶדִּיקָסִי** m. pl. (a corrupt. of *παράδειγμα*, v. Ducange Gloss. Gr. 1531) *casks*. Y. Bets. II, 61<sup>c</sup> bot. פ' הָיוּ מְעֻשְׁנִין וְכ' (not קִים ...)

they filled casks with smoke of spices on the day before the Holy Day, and when the guests came, they opened them; Tosef. ib. II, 14 פֶּרֶשְׁטֶקֶאוֹת (Var. עֲרִיס, עֲרִיס, v. עֲרִיסִים).

פֶּרֶדֶשְׁנָא, v. פֶּרֶדֶשְׁנָא.

פֶּרֶדֶכְסוֹס, v. פֶּרֶדֶכְסוֹס.

פֶּרֶדֶשְׁנָא, v. פֶּרֶדֶשְׁנָא.

פֶּרֶדֶכְתָּ m. (Pers. pardākhta, Perl. Et. St. p. 18) *idle, man of leisure, one exempt from state taxes*. B. Bath. 55<sup>a</sup> a *pardakht* is bound to contribute towards the maintenance of the local institutions.

פֶּרֶדֶלֶס Var. in Ar. for פֶּרֶדֶלֶס.

פֶּרֶדֶנֶת f. (פֶּרֶד; cmp. II פֶּרֶד) *a woman that goes out alone, run-about*. Tanh. Vayesheb 6 הוא לא מן הרגל שלא הוא (transpos. of פֶּרֶד) the Lord did not create woman out of Adam's foot, that she might no be inclined to run about; (Gen. R. s. 18, a. e. פֶּרֶדֶנֶת). Tanh. Vayishl. 5 because she was in the habit of going out alone, she brought disgrace upon herself. Y'lamd. to Gen. XXXIV, 1, quot. in Ar. פֶּרֶדֶנֶת, as Var. of פֶּרֶסֶנֶת q. v.

פֶּרֶדֶס m. (b. h.; v. Ges. Hebr. Dict.<sup>10</sup> s. v.) *enclosure, park, pleasure garden*. Tosef. Bets. I, 10 בש' פ' הריהו שקינחהו game which nests in a park. Sot. 10<sup>a</sup> (ref. to אשל, Gen. XXI, 33) he made a garden and planted therein &c.; Gen. R. s. 54; a. e.—Trnsf. *enclosure in heaven, esoteric philosophy*. Hag. 14<sup>b</sup> וְכִי אַרְבַּעַה נִכְנְסוּ לָפֶ' וְכִי פֶ' the pleasure gardens of Sebaste, v. חילת; Tosef. ib. II, 8. Pes. 56<sup>a</sup> פֶּרֶדֶסֶן made openings in their gardens and orchards; Men. 71<sup>a</sup>; Tosef. Pes. II (III), 21; a. e.

פֶּרֶדֶסֶא, פֶּרֶדֶסֶא ch. same. Targ. Y. II Gen. XXI, 33 (h. text אשל, v. preced.).—B. Mets. 103<sup>a</sup> if a person says, lend me thy hoe פ' הריהו ... he is allowed to use it for that garden only; v. כל פ' וְכִי if he says, 'a garden', he may use it for any garden he chooses.—Pl. פֶּרֶדֶסֶן. Targ. Jud. IV, 5. Targ. Y. Gen. XIV, 10 (h. text חשד). Targ. Koh. II, 5; a. e.—B. Mets. l. c. פ' if he says, 'to dig up gardens', he may use it for all the gardens he has.

פֶּרֶדֶסֶיִוֹת, פֶּרֶדֶסֶיִוֹת, v. פֶּרֶדֶסֶיִוֹת.

פֶּרֶדֶסֶקִין (פֶּרֶסֶתֶק, פֶּרֶסֶמֶקִין) m. (a corrupt. of πρῆστος=armarium, v. Fränkel, Zeitschr. f. Assyriol., April 1894, p. 8) *a chest in the wall, closet*. Tosef. Ohol. VII, 13 הריבה עששאה פ' (ed. Zuck. פֶּרֶסֶק) a chest, which one put up in the wall as a closet. Ib. 14 פ' שחיה פתוח וְכִי a closet standing open in a locked room. Ib. 15; Ohol. VI, 7 הוא כלי חזק (ed. R. Y. ib. 15; Ohol. VI, 7 הוא כלי חזק).

Dehr. (כאילו הם וְכִי) we consider the closet as if it were a solid wall.—Pl. פֶּרֶדֶסֶקִין. Ib.—V. פֶּרֶדֶסֶקִין.

פֶּרֶדֶשְׁנָא, פֶּרֶדֶשְׁנָא m. (a further corrupt. of פֶּרֶדֶשְׁנָא I, v. Perl. Et. St. p. 132) *officer, policeman*. Meg. 12<sup>b</sup> (ref. to Esth. I, 22) קרחה בבייתה פ' ליהוי (Ar. פֶּרֶדֶ; Ms. M. פֶּרֶדֶ, read כ for ל; v. Rabb. D. S. a. l. note) is it not a matter of course? Even a weaver—in his house he must be the police; Yalk. Esth. 1051. Sabb. 94<sup>a</sup> הוּא פ' דרחה וְכִי (Ms. M. פֶּרֶשְׁנָא) a certain officer with whom the king was wroth.—[Yalk. Esth. 1053 פֶּרֶשְׁנָא, v. next w.]

פֶּרֶדֶשְׁנָא, פֶּרֶדֶשְׁנָא m. (פֶּרֶד, enlargement of פֶּרֶד) *gift on parting, dismissal, farewell present*. Lam. R. introd. (R. Josh. 2) שֶׁרָחַק שֶׁרָחַק פ' לבייתה he sent a souvenir to his house (v. פֶּרֶדֶשְׁנָא II). Snh. 94<sup>b</sup> לרחה פ' (v. פֶּרֶדֶשְׁנָא; Yalk. Kings 235 שֶׁרָחַק פ' ולא גליא ליה Meg. 13<sup>a</sup> פֶּרֶדֶשְׁנָא, פֶּרֶדֶשְׁנָא. Pl. פֶּרֶדֶשְׁנָא he (Ahasverus) sent farewell gifts (for Esther's friends), but she did not reveal to him (her kindred); Yalk. Esth. 1053 פֶּרֶדֶשְׁנָא (corr. acc.). Ab. Zar. 71<sup>a</sup> פ' פֶּרֶדֶשְׁנָא those Persians send one another farewell gifts, and never reclaim them (considering possession by lifting (קְשִׁיבָה) final; oth. defin.: send samples &c., considering acceptance of samples final purchase).

פֶּרֶדֶהָ, v. פֶּרֶדֶהָ.

פֶּרֶדֶ I cow, v. פֶּרֶדֶ.

פֶּרֶדֶ II, פֶּרֶדֶ to be fruitful, v. פֶּרֶדֶ.

פֶּרֶדֶ III, v. פֶּרֶדֶ II.

\*פֶּרֶדֶהָ m. (prob. a geogr. term) *parhāba* wool (white and soft). Nidd. 17<sup>a</sup>.

פֶּרֶדֶגֶנָא, פֶּרֶדֶגֶנָא m. (a Babylonian corrupt. of parangaria, v. פֶּרֶדֶגֶנָא) *the office of public service, sub. the superintendent of public labors, in gen. tax collector*. B. Kam. 117<sup>a</sup> מִסְרָה לַפֶּרֶדֶגֶנָא Ms. M. (ed. פֶּרֶדֶגֶנָא; Ms. H. פֶּרֶדֶגֶנָא; Ms. R. פֶּרֶדֶגֶנָא; v. Rabb. D. S. a. l. note) he surrendered it (the object of litigation) to the royal office (or officer, for confiscation). Erub. 36<sup>b</sup> וְכִי פֶ' (ed. Sonc. פֶּרֶדֶגֶנָא דִּמְלָכָא, v. Rabb. D. S. a. l. note 100; Rashi (בפֶּרֶדֶגֶנָא) in the one case the officer of public service is meant (by נכרים), in the other, the town officers. B. Mets. 83<sup>b</sup> אֲשֶׁר לַהֲרֹא פ' דִּמְלָכָא Ms. M. (ed. פֶּרֶדֶגֶנָא only) he met the royal officer who was seizing thieves (persons without regular occupations) for the public service; cmp. פֶּרֶדֶגֶנָא. Pl. פֶּרֶדֶגֶנָא, v. supra.

פֶּרֶדֶהָ, פֶּרֶדֶהָ, Ber. 56<sup>a</sup> אֲרֵי בֶ' דִּרְחָבָא Ar. a. Ms. Beth N.; Ms. F. פֶּרֶדֶ (differ. vers. in ed.; v. Rabb. D. S. a. l. note 60) a clerical error for פֶּרֶדֶהָ, as in Ms. M.

פֶּרֶדֶדֶרִין m. pl. (ἀπαρδῆροι) *assessors, counsellors*. Yoma I, 1 (2<sup>a</sup>) לְשֹׁכֵה פ' (Mish. ed. פֶּרֶדֶ, Y. ed. פֶּרֶ) the counsellors' cell, name of an apartment in the Temple precincts. Ib. 8<sup>b</sup> כֶּף הַלְלוּ וְכִי formerly it was called

the senators' cell (בולוטר), but when they began to pay money for (the higher offices of) the priesthood, and they were changed from year to year like the *parhedroi* who are appointed for one year, they named it &c.; Y. ib. I, 38<sup>c</sup> (פראידרין read: עכשיו קורין אותה לשכת פלהדרין פראידרין a gloss) now they call it the cell of the *palhedrin* (*paredrin*). Bab. ib. 9<sup>a</sup> חללו חובשין וכ' because those assessors (market commissioners) strike them (the bakers) and say, sell cheap &c. Ib. מאי פ' וכ' v. פורקסא.

פרהגנבא, פרהגנא, v. next w., a. פרהגנבא.

פרהנגריא f. (parangaria, v. אנגריא) a public service over and above that which one is bound to render, extra service (which is paid for). Gitt. 44<sup>a</sup> המוכר עבדו (read: לפרהנגריא נכרי) if a man sells (rents out) his slave for extra service, he becomes a freedman (after he is dismissed from the service). Ib. שאינה ב'פ' חזורה it means the service in an expedition that does not come back to the same place (so that the owner lets the slave go out of his control).

פרהסיה f. (παρρησία) free speech, frankness. Deut. R. s. 2, end וב' חן אמרים אותו ב'פ' but on the Day of Atonement ... they say it openly (in a loud voice). Blessed be the name of his glorious kingdom, (opp. בציניעה v. חשאי). — Esp. publicly, opp. בציניעה. Ib. אל תתקשט ב'פ' do not adorn thyself with it in public, but only in the house. Snh. 74<sup>a</sup> אפי' מצוה ב'פ' but if a Jew is forced to transgress a religious law in public, he must surrender his life even for a minor law; ib. b. וכמה פ' and the presence of how many is required to call it a public act? Ib. פ' פרוצה וכ' a public is no less than ten persons. Ib. וזא אסתר פ' וזא but was not Esther's act (when she was forced to marry king Ahasverus) a public one? Hag. 5<sup>a</sup> (ref. to Koh. XII, 14) זה הנחן צדקה לעני ב'פ' this refers to one who gives charity to a poor man in public (the Lord judges whether this be a good or a bad deed).

פרהפירנא, פרהפירנא, v. פרהפירנא.

פרהא, פרהא, m. parva, name of an unclean bird. Hull. 62<sup>b</sup> וסימניך פ' אמנושא p. is forbidden, and thy mne-monical sign be, Parva is the name of a magian; v. פרהא.

פרהאמא, פרהאמא, Yalk. Ps. 670, v. פרהאמא.

פרהאר, v. פרהאר.

פרהגירון, Gen. R. s. 64; Esth. R. introd. פריגירון, Yalk. Gen. 111 פריגירון, corruptions of פריגירון.

פרהבמא, v. next w.

פרהבמא f. (προβατεια) flock of sheep. Pesik. Shek., p. 13<sup>a</sup>; Eth. Korb., p. 60<sup>a</sup> (expl. אילים II Kings III, 4) פ' (Ar. פריבמא, corr. acc.); Pesik. R. s. 16 פריבמא or פריבמא (corr. acc., or פריבמא); Yalk. Kings 227 פריבמא (corr. acc.).

פרהבמא, פרוכבמא, פרוכבמא, v. פריבמא.

פרהבי, v. פריבי.

פרהג, v. פריג.

פרהגאות, Yalk. Gen. 101, v. פריגאות.

פרהגיהא, v. פריגיהא.

פרהגין, Midr. Till. to Ps. XII, end, ed. Bub., v. פריגין.

פרהגירון, v. פריגירון.

פרהגיהא pr. n. pl. *Pr'ugitha*, a place in northern Palestine known for its wine. Sabb. 147<sup>b</sup> (late ed. פרוגיהא); cmp. פלוגיהא II.

פרהד, v. פריד.

פרהד pr. n. pl., v. פריד.

פרהדא, פרידא, v. פרידא I.

פרהדא, Y. Naz. VI, 54<sup>d</sup>, v. פרידא.

פרהתקין, פרוהתקין, Targ. II Esth. VI, 10, a corrupt. for פרוטקסין (πρόστασις) ordinances.

פרהת, פרוהת pr. n. m. *Parva*, name of a Persian builder and magian, from whom a compartment in the Temple was supposed to have been named: לשפת ה' or מידת ה'. Midd. V, 3. Yoma III, 3; 6; Tosef. ib. I, 20. Yoma 35<sup>a</sup>, v. אמנושא; Hull. 62<sup>b</sup>, v. פרהא. [Our w. is perh. identical with פריד.]

פרהא, v. פריא.

פרהאח pr. n. *Parvaah*, surname of R. Hiya. Ab. Zar. 38<sup>b</sup>.

פרהבמא, v. פריבמא.

פרהד, v. פריד.

פרהה, v. פריה.

פרהומא, Yalk. Am. 545, v. פריומא.

פרהוימות n. gent. pl. (?) *Parvithoth*. Gen. R. s. 37 (expl. פרוסית, Gen. X, 14).

פרהוילא, v. פריוילא.

פרהון, פרוון f. pl. (v. פרידא II) *litters*. Targ. Is. XLIX, 22 (h. text פרוון).

פרהונקא, פרוונקא m. (Pers. parwānak) letter-carrier, forerunner, messenger. Succ. 48<sup>b</sup> יומא חד שבקך (Ms. M. שבקך, v. Rabb. D. S. a. l. note) one day they will send thee off (from heaven) and make thee a runner (to show the way). Snh. 38<sup>b</sup> קבילניה ב'פ' even as a guide we refused to accept him. Ab. Zar. 28<sup>a</sup>, v. קבילניה. Snh. 82<sup>a</sup>, a. fr. (a proverbial expression) קריינא פ' דאגורא איהו ליהוי פ' let him who dictates the letter be the carrier, i. e. let him who gives the advice be its executor.



\* **פרוֹזבִּימְרוֹן** m. (πρεσβευτήριον = πρεσβεία, formed like πρεσβυτήριον) *embassy*. Tanh., ed. Bub., D'barim, supplm. 1 **שָׁם יָבֹאוּ מְדַבְּרִים עִם בְּלָשׁוֹנוֹ** that when an embassy from another place comes, they may speak to it in its own language; Y'lamd. to Deut. I, quot. in Ar. **שָׁם יָבֹאוּ פְּרוֹזְבִּימְרוֹן שֶׁל מֶלֶךְ מִשְׁחֵרוֹן עִם בְּלָשׁוֹנוֹ** (read: **שָׁם יָבֹאוּ פְּרוֹזְבִּימְרוֹן**) that if ambassadors of a king come, they may converse with them in their language.

**פרוזבין** m. pl. (πρόσβις, later form for πρεσβύτερος) ambassadors. Gen. R. s. 74, end ולפניו... נשלח he took some of each party of angels and sent an embassy before him; Yalk. ib. 130.

**פרוזבין**, Targ. Ruth IV, 20, v. פרזבין.

**פרוזג**, v. פרזג.

**פרוזגאות, פרזגאות**... f. pl. (an adapt. of praesidia) posts, guards. Taan. 28<sup>a</sup> על הדרכים (Ms. M. פרזסיאות, פרזסיאות; Ms. M. 2 פרזסיאות v. Rabb. D. S. a. l. notes 7, 9) they placed guards on the roads as Joroboam had done to prevent pilgrims &c.; Tosef. ib. IV (III), 7 פרזסיאות, פרזסיאות (Var. פרזסיאות); Y. ib. IV, 68<sup>b</sup> bot. פרזסיאות; Yalk. Prov. 946 פרזסיא; Taan. 30<sup>b</sup> יום פרזסיאות... שביטל (Ms. M. פרזסיאות) on the day that Hosea... removed the guards which Joroboam &c.; B. Bath. 121<sup>b</sup> פרזסיאות (Ms. R. פרזסיאות, פרזסיאות); Gitt. 88<sup>a</sup> פרזסיאות. M. Kat. 28<sup>b</sup> פרזסיאות.

**פרוזגומא, פרזגומא, פרזגומיא, פרזגומיא**, v. פרזגומא.

**פרוזגור (פרזגור)** m. (πρόθυρον; θ rendered by זר) verandah, vestibule. Targ. I Kings VII, 7 פרזגור (ed. Lag. פרזגור; corr. acc.).—Ab. IV, 16 עלום הוא דומה לפ' (Ar. פרז) this world is like a vestibule to the world to come; prepare thyself in the vestibule &c. Cant. R. to IV, 12 בא וישב עליה ב' he (the king) came and sat down in judgment over it on the verandah (in the sight of all people).—Transf. the forepart of female genitals, the lower end of the vagina or uterus. Nidd. II, 5. Tosef. ib. III, 9 פרזגור ed. Zuck. (Var. פרזגור). Y. ib. II, 50<sup>a</sup>; a. e.

**פרוזגומא**, v. פרזגומא.

**פרוזדק, פרזדקי** pr. n. m. (Πρόδικος) P'rozdiki, P'rozdaf. Yalk. Ps. 842; Num. R. s. 12, beg.

**פרוזגומא**, Yalk. Ps. 663, v. פרזגומא.

**פרוזמא**, v. פרזומא a. פרזומא.

**פרוזומיא**, v. פרזומיא.

**פרוזמא** m. (פרז) 1) mosquito or gnat.—Pl. פרזמא. Nidd. 17<sup>a</sup>, v. פרזמא. 2) flying hair, curl.—Pl. as ab. Sabb. 57<sup>b</sup>, v. פרזמא I.

**פרוזגומיא**, v. פרזגומיא.

**פרוזמא** f. (פרז) 1) small change, in gen. money. Snh. 97<sup>a</sup> (the Messiah will not come) מן הכיס until the money is gone from the bag (general poverty will prevail). Pesik. Bahod., p. 101<sup>b</sup>; Yalk. Ex. 271 בראשונה (בראשון) formerly when money was plentiful, people were anxious to hear a word of the Mishnah &c. (legal discussions), ועכשיו שאין ה' מצויה וכל, people but now when money is scarce (Israel is poor) ..., people

want to hear a word of the Bible &c. (cheering the soul); a. fr.—Esp. p'rutah, a small coin; one eighth of the as (איסר). Kidd. I, 1. Shebu. VI, 1; B. Mets. IV, 7 שוה פ' the value of a P'rutah; a. v. fr.—Ned. 33<sup>b</sup> קא מהני ליה פ' הרב he gains the poor man's penny of R. Joseph (who considers the keeper of a lost object a paid guardian, because, while engaged in one religious work, he is exempt from every other religious duty that may arise).—Pl. פרזמא. Y. Kidd. I, 58<sup>a</sup> bot. B. Mets. l. c. חמש פ' דין there are five cases in which the value of a P'rutah is legally recognized. Ib. 55<sup>a</sup> לא תהיה פ' אין תהיה there is no redress in cases of overreaching where the claim is only P'rutahs (less than one as). Ib. 46<sup>a</sup> Ar. (ed. פרזמא). Pes. 50<sup>b</sup> ארבעה פ' in four pennies (ways of earning a livelihood) there is never a sign of blessing &c.; a. fr.—2) drop.—Pl. as ab. Kel. II, 6 מציא פ' מציא a vessel letting liquid out in drops, dropping-bottle.—[Y. Kil. VIII, 31<sup>a</sup> bot., v. פרזמא].

**פרוזמא, פרזמא** f. (προτογάμια, comp. πρωτόγαμος) 1) being just married. שבת של פ' the first Sabbath after a wedding. Y. Dem. IV, 24<sup>a</sup> top.—2) (by confusion with προγάμια) sacrifice before the wedding, in gen. wedding preliminaries; transf. preliminary events. Midr. Till. to Ps. XIV, end וקבעו פ' ביום פלי (not פרזמא) and they appointed a certain day for the progamia; ומי מעב פ' and what is the cause of the delay (of the wedding)? The progamia; Yalk. ib. 663 פרזגומא (corr. acc.). Lev. R. s. 11, beg. (ref. to Ez. XXXIX, 9) ואורן שבע שנים הן הן (not פרזגומא) and these seven years (preceding the advent of the Messiah) are the progamia of the righteous in the days to come; וסימך דעבד פ' אכל משרות; and thy monarchical sign be, he who prepares (takes part in) the progamia will have a share in the wedding festival; Yalk. Prov. 944 פרזגומא (corr. acc.); וכל פ' וכל he who eats of the progamia &c.; Y. Shebi. IV, end, 35<sup>a</sup>.

**פרוזמא**, read:

**פרוזמא** f. (προτομή) bust, esp. the imperial bust of the Roman standards, to which divine honors were paid (v. Sm. Ant. s. v. Signa, a. Joseph. B. J. II, 9; 2). Ex. R. s. 15 [read:] שלח המלך פ' שלו למדינה וכל the king sent his bust to a province that they should put up his images (copies of that bust) &c.; וכל פ' we do not bow before it (the wood) for its own sake, but for the sake of the king's bust which is portrayed on it.—Pl. פרזמא. Tanh. Shof'tim 9 (read as ed. Bub. 8) בשעה שהקב"ה ירדו אח אומות העולם חופשן לרין הן ואלהיהן ומעמיד פרזמא. פרזמא, some ed. פרזמא, ed. Bub. להם פ' וכל (corr. acc.) when the Lord shall judge the nations of the world, he will arrest them and their gods, and put up their busts, and bring in the tablets with the ten commandments, and ask them, did they (the nations) ever care for you? &c.

**פרוזמא** f. pl. (v. פרזמא) [drops,] uncoined pieces of metal used for change. B. Mets. 46<sup>a</sup> (Ar. פרזמא).

**פרוזמא** f. (πρωτή) first (class). Y. Yoma III, 40<sup>d</sup> top פ' משם מילה דשמעה is not second class Pelusium linen better than first class Indian? but

(the latter is preferred) because of the thing which is named 'first.' Ib. (as regards oil, ref. to Men. VIII, 5).

**פרטיגמא**, v. פרטיגמא.

**פרטיגמיות** c. pl. a sort of *hybrids*, mules of which it is unknown whether their sires were horses and their mothers asses or the reverse Kil. VIII, 5; Y. ib. 31<sup>c</sup> bot. הפרטיגמיות (corr. acc.).

**פרטיקאמור**, read:

**פרטיקמור** m. (protector) one of the royal life-guard. Ex. R. s. 37 Mus.

**פרטימור** m. (פרט) units, odd sum, detail number. Midr. Till. to Ps. XXIII ופר אלף ופ' fifteen thousand and an odd sum (less than one thousand); [read:] וכמה ופ' and how much was that odd sum (over fifteen thousand)? Seven hundred and eighty-nine. Y. Taan. IV, end, 64<sup>c</sup> ופ'... (not עצמו) they found that they had lost upwards of fifteen thousand; Midr. Sam. ch. XXXII, end ב'פ' (corr. acc.); Lam. R. introd. (R. Z'era) (corr. acc.). Y. Naz. V, beg. 53<sup>d</sup>; Y. Shek. II, 46<sup>c</sup>, sq. פ' במכנס (not פרוטיות) when he piles up the coins one by one. Bekh. 5<sup>a</sup> ב'פ' לא מנאן הכחוב אלא ב'פ' the Scripture counts them only by single Manehs (not by Kikkars); Y. Snh. I, end, 19<sup>d</sup> פ' it is counted by single Manehs. Tosef. B. Mets. IV, 17 if he says, מנה דילך מנה, here is a Maneh for thee (as thy share in the profits)', but is unable to give a detailed account; Y. ib. V, 10<sup>b</sup> ב'פ'... שאינו (corr. acc.). Tosef. Maas. Sh. II, 10 אלא אם כן יש עמו פראטיות ed. Zuck. (Var. פרוטיות corr. acc.) unless he has with him an itemized account (of the ready money and of the value of the products).

**פרוי**, v. פרוי.

**פרוים**, v. פרוים.

**פרוילי**, v. פרוילין. Pl. פרוילין. Targ. Y. I, II Num. XXXV, 2-5 (ed. Amst. פרוי, פרויל, ברוריל, corr. acc.; h. text 'מגרש'). Targ. Y. Lev. XXV, 34 (Ar. פרוורר). Targ. I Chr. VI, 40; a. fr.

**פרוים** pr. n. (b. h.) *Parvayim*, name of a district or place known for its gold mines. Num. R. s. 11 מהו פ' שהיה פ' why is it named gold of P.? Because the trees made of it in the Temple bore fruit' (v. Yoma 21<sup>b</sup>). Ib. s. 12; Cant. R. to III, 10 הפ' (ו)דמה לדם הדי it was red and looked like the blood of a bullock. Snh. 103<sup>b</sup> לנו זב פרויים וז' we have Parvayim gold ..., let him take away his light; a. e.—[Num. R. s. 12 פרויים מן פ', עשו לה פרויים read: פרויים.]

**פרוקא**, v. פרוקא.

**פרוכי**, v. פרוכי.

**פרוכי**, v. פרוכי.

**פרוכימוס**, Y'lamd. to Num. XXIII, 7 quot. in Ar., a corrupt. prob. for פרוכיסטוס.

**פרוכית**, v. פרוכית.

**פרוכסין**, v. פרוכסין.

**פרכת**, f. (b. h.; פרך) curtain, (also collect. noun) curtains. Yoma V, 1 אחר פ' אלא פ' only one curtain was there (in the Second Temple, between the Holy and the Holy of Holies). Ib. 4; a. fr.—שתי הפ' המבדילות וז' פרכת, פרוכות, פרוכות. Ib. 1 (51<sup>b</sup>) (Talm. ed. הפרכות, Ms. L. הפרכות) the two curtains which formed the partition between ..., and between which was a space of one cubit (v. פרכסין). Shek. V, 1 על הפרכות (Y. ed. הפרכות) superintendent over the manufacture of the Temple curtains; Y. ib. 49<sup>a</sup> פ' אורגי פ' Keth. 106<sup>a</sup> י"ג פרכות היו וז' there were thirteen curtains in the (Second) Temple; Yoma 54<sup>a</sup> פ' דברי Ib. פרכות at the Temple gates; a. fr.—Pirké d'R. El. ch. XLI פרכות שחורות black curtains.

**פרוכי**, ch. same. Targ. O. Ex. XXVI, 31; a. fr.—Pl. פרוכית. Targ. II Sam. XXI, 19 Kimhi (ed. Lag. פרוכית, constr.; ed. Wil. פרוכית, read פרוכית).

**פרומא** m. (פרם) *p'ruma*, a small liquid measure. Kidd. 52<sup>b</sup>, v. פרומא.

**פרומא** m. (פרם) *house-breaker, burglar*.—Pl. פרומא. B. Mets. 42<sup>a</sup> והאידנא דשכיחי פ' and nowadays when burglars are frequent (who split joists to hunt for money hidden in them).

**פרומפיה** f. h. a. ch. (φωβεία) *halter*. Sabb. V, 1, v פגא I. Y. ib. V, end, 7<sup>c</sup>; a. e.—Targ. Ps. XXXII, 9 (h. text פגא). Targ. Job XLI, 5 פרומפיה (Var. in Ms. פגא).

**פרומטור**, v. פרומטור.

**פרומלכוס**, v. פרומלכוס.

**פרון**, v. פרון.

**פרונה**, Y. Keth. IX, end 33<sup>c</sup>, v. פרון.

**פרונקא**, v. פרונקא.

**פרונקא** m. (פרק, with anorg. נ) [torn off,] 2) rag used to cover wine casks &c. Ab. Zar. 30<sup>a</sup> ב'פ' צרינורי they tied a shred around it. Sabb. 48<sup>a</sup> מאי שנה מפ' wherein is this different from covering the cask with a rag? Ib. 139<sup>b</sup> וז' אפגא פ' דאז' to spread a shred over a part of a cask is permitted. [Ar. reads פרונקא.]

**פרוס** (πρός) prepos. *before, with*; (in ed. mostly combined with the noun). Gitt. 36<sup>b</sup> בולי ובוזי Ar. (ed. פרוסבלי), v. פרוסבלי. Meg. 15<sup>a</sup> Ms. M., v. פרוסבלי.

**פרוס**, v. פרוס.

**פרוס** m. (פרס) *broken piece, part, half*. Men. VII, 2 (77<sup>b</sup>) (ref. to Lev. VII, 14) פ' שלא יטיל this indicates that he shall not take a piece of a cake; a. fr.—Shek. III, 1 בפרוס חפסה וכו' (Y. ed. בפרס) at half the period of preparation for the Passover &c. (during which the laws of the respective festival are expounded); v. Y. ib. III, beg. 47<sup>b</sup> half of the thirty days.

**פרוס**, Bekh. 40<sup>a</sup>, v. פרס I.

**פרוסבול, פרוסבומיס, פרוסבומי**, v. sub פרוזב.

**פרוסבימוס**, Ex. R. s. 15, read: פרוסבימוס.

**פרוסבלא**, v. פרוזבלא.

**פרוסדא**, Targ. I Kings VII, 7 (ed. Lag. פורסדא), v. פרוזדור.

**פרוסדאות**, v. פרוזדאות.

**פרוסדוגמא**, v. פרוסדוגמא.

**פרוסדור**, v. פרוזדור.

**פרוסדיות**, v. פרוזדיות.

**פרוסה** f. (פרס) *piece, esp. piece of bread, bread*. R. Hash. 29<sup>b</sup>, v. פרס. Tosef. Peah IV, 10 פרושה לקופה (ed. Zuck. פרושה לקופה, corr. acc.) a poor man that contributes a P'rutah to the charity fund or a piece of bread to the public crib. Hull. 7<sup>b</sup>, v. פרוש. Pesik. R. s. 33 חפ' the bread (livelihood, v. פרוש); a. fr.—Pl. פרושה. Dem. V, 5 פת פ' pieces of bread. Tosef. Ter. V, 14; a. e.—Esth. R. to I, 3 (play on פרס) שקיבלה את המלוכה she (Persia) obtained rulership piecewise, once in the days of T'radah (Xerxes?), and once in the days of Artaban (the Parthian empire).

**פרוסופא**, v. פרוסופא.

**פרוונגמא, פרוסמגמא** (variously corrupted) f. (פרוסטאגמא) *ordinance, proclamation*. Tanh. Ekeb 11 פרוונגמא (corr. acc.), v. פרוונג I. Pesik. Shor, p. 77<sup>a</sup>; Tanh. Emor 10 פרוונגמא פ' שלי וכו' like a king that sent his proclamation to a province &c.; וכו' חזא קריה שמע פ' שלי וכו' this reading of the Sh'm'a (Deut. VI, 4) is my (God's) proclamation &c.; Lev. R. s. 27. Gen. R. s. 42 פרוסמגמא. Pesik. Bahod., p. 102<sup>a</sup> וכו' דברי חזרה בעיניך כפ' וכו' that the words of the Law be not in thy eyes like an old proclamation, but like a new one, which all run to read; Yalk. Prov. 960. Pesik. R. s. 33 [read:] פ' שלי פרושה בחדש his (Haman's) decree was promulgated in the first month &c. (Esth. III, 12); Yalk. Is. 336 (corr. acc.); a. fr.—Pl. פרוסמגמא. Lev. R. s. 17 שלש פ' שלח וכו' Joshua sent three proclamations to the Canaanites: whoever wishes to emigrate &c.; Y. Shebi. VI, 36<sup>a</sup> bot. פרסמגמא (corr. acc.). V. פרוסמגמא.

**פרוסמגמא**, Midr. Till. to Ps. XIV, v. פרוסמגמא.

**פרוסטומא**, Pesik. R. s. 33, read פרוסמגמא.

**פרוסמוקמולין**, Y. Sabb. VI, 7<sup>d</sup> bot. Ar., v. טוק.

**פרוסמא**, Deut. R. s. 5, quid?

**פרוסמוקסרין**, v. פרוקוסטרין.

**פרוספא**, read: פרוסופא m. pl. (פרוסופא) *faces*. Y'lamd. to Deut. IV, 4, quot. in Ar. (ref. to כרובים) I Kings VI, 35) פ' he carved the faces of the cherubim.

**פרוסקופי**, v. פרוקופי.

**פרוע** m. (פרע) *uncovering*. Keth. 72<sup>a</sup> bot. (ref. to Num. V, 18) פ' שלא יצאו ב' ראש זהוזה this implies a warning for the daughters of Israel not to go out bareheaded. Ib. פ' אין בו משום פ' ראש is does not come under the category of bareheadedness. Ber. 62<sup>a</sup> פרועו ... את פ' so that his neighbor may not see him uncover himself.

**פרוע, פיר** m. ch. (preced.)=h. פירע, *wild, neglected growth of the hair*; (adv.) *in a wild, neglected condition*. Targ. Ez. XLIV, 20. Targ. Lev. X, 6 (not פ'); a. fr.—[Lam. R. to I, 16 פרועך, ונטב פרועך, read: פרועך, v. פרועך.]

**פרופס', פרופסימוס** m. (praepositus, πραιποσίτος) *praepositus, a title of several imperial officers, esp. (=magister militum) chief of the army*. Num. R. s. 1, end וכו' אמר פ' לך מנה וכו' (not סומט ... ) he says to the praepositus, go and count all legions except &c. Ex. R. s. 15 נכנס וכו' פרוסבימוס (corr. acc.) the praepositus with his suite went in &c. Ib. פרוסבימוס (corr. acc.).—Pl. פרוסבימוס. Num. R. s. 7 ב"ר יש לי פרוסבימוס (read: פרוסבימוס) a human king has praepositi (to muster the army), and so the Lord has (ref. to Num. I, 2). Y'lamd. to Num. X, 1, quot. in Ar. וכו' באין חזרה וכו' the praepositi came first (to the headquarters), and then the legions.

**פרופסלח**, v. פרוספסלח.

**פרופקפא, פרופקפא**, v. פרוקופי.

**פרוקא, פרוקא**, v. sub פיר.

**פרוקא, פרוקא** m. (פרק) *redeemer*. Targ. Ruth IV, 3. Targ. Y. Ex. XV, 18; a. fr.—Lev. R. s. 32, end, a. e., v. פרוקא. Lam. R. to I, 16 פרוקא וידועא (some ed. פרוקא) the redeemer of the Jews was born; a. e.—Pl. פרוקא. Targ. Y. Gen. I, 25; a. e.

**פרוקוסטורין** m. pl. (proquæstores) *proquæstores, magistrates associated with the procurator in the administration of a province*. Midr. Till. to Ps. XVII אם שמה את פרוקוסטורין (not פרוקוסטורין) but if a king sends proquæstores to a province to collect from them one hundred litras of gold ..., are they empowered to allow a reduction?

**פרוקופי** f. (προκοπή) *promotion, preferment*. Gen. R. s. 12, end וכו' נותן לו פ' שלא חזר וכו' (not פרוקופי) because this legion was the first to proclaim

me king, I will give it a preferment (rank) which shall not be taken from it; וְכִי הָרִי אֲנִי נִוְרָן לֵה פ' וְכִי I will give her (the earth) a position from which she shall never be moved (ref. to Ps. CIV, 5); Midr. Till. to Ps. XCIII; Yalk. ib. 847 פְּרוֹסְקוּפִי (corr. acc.). Gen. R. s. 48 כֹּל מִי שֶׁיִּשְׁפֹּסוּ אֲנִי נִוְרָן פ' whoever will seize him (the chief robber), him will I promote; ib. פְּתוּר, v. אִיזוּר, Yalk. Is. 304. Gen. R. s. 90 [read:] וְכִי שְׁלֵמָה אֵדָא אֵדָא שְׁלֵמָה אֵדָא שְׁלֵמָה אֵדָא שְׁלֵמָה אֵדָא that none shall receive preferment except through thee; Yalk. ib. 148 (not פְּרוֹק). Lev. R. s. 18. Ruth R. to I, 12 פְּרוֹפְקִיָּא, פְּרוֹפְקִיָּא (corr. acc.); a. e.—Pl. פְּרוֹפְקִיָּא. Tanh. Vayhi 8 הִתְחַל מְחַל לְהַן פ' he undertook to distribute promotions among them.

**פְּרוֹקטוּ** prob. a corrupt. for פְּרוֹפְקִיָּא f. (τροπική, sub. ἡμέρα) the day of the midwinter solstice. Y. Ab. Zar. I, 39c הַחַג הַזֶּה רִאשֹׁה שֶׁל חֲקוּפָה the festival of tropiké marks the beginning of the solstice period.

**פְּרוֹקְלָא** pr. n. m. P'rukla (Proclus), a Roman general. Y. Shn. III, 21b כִּד עָאֵל פ' וְכִי when P. (with his army) came to Sepphoris.

**פְּרוֹקְלוֹס** pr. n. m. (preced.) Proclus, a gentile. Ab. Zar. III, 4 (44b) בֶּן פְּרוֹקְלוֹס פ' (Ms. M. פְּרוֹקְלוֹס; Y. ed. a. Mish. Nap. פְּרוֹקְלוֹס); Yalk. Deut. 888 פְּרוֹקְלִי.

**פְּרוֹקְפִי, פְּרוֹקְפָּאוֹת** v. פְּרוֹקְפִי.

**פְּרוֹר** m. (b. h.; = פֶּאֶר; פֶּאֶר) [round,] pot. Bets. I, 7 (14a) עֵץ הַפ' a wooden pot ladle.

**פְּרוֹרָא, פְּרוֹרִי** v. פְּרוֹרִי.

**פְּרוֹרָא, פְּרוֹרִי** v. sub פְּרוֹרִי.

**פְּרוֹרִי** pr. n. m., v. פְּרוֹרִי II.

**פְּרוֹשֵׁי** m. (פְּרוֹשֵׁי) 1) seceder.—Pl. פְּרוֹשֵׁי, פְּרוֹשֵׁי. Pes. 70b must we follow up the argument of seceders (that left the college and established a school of their own)?, v. פְּרוֹשֵׁי. [Tosef. Ber. III, 25 בשל מינים בשל מינים בשל מינים]—2) discreet, abstemious, saintly, pure. Lev. R. s. 24 (ref. to Lev. XIX, 2) כֹּשֶׁם שֶׁאֵין פ' כִּד תְּהִי פְּרוֹשֵׁי וְכִי as I (the Lord) am pure, so be you pure; as I am holy, so be you holy.—Pl. as ab. Sifra K'dosh. beg. (expl. קְדוּשָׁה, Lev. I. c.) הִיוּ פ' be self-restraining. Tosef. Sot. XV, 11; B. Bath. 60b רַבִּי... כְּשֶׁתֵּרַב... after the destruction of the Temple the abstemious in Israel who refused to eat meat increased &c.—Esp. Parush, Pharisee, a strict observer of the Mosaic Law and the Rabbinical regulations. Tosef. Sabb. I, 15; Sabb. 13a עֹשֶׂה זֶבַח עִם הָאֲרֶץ פ' an observant gonorrhoeist should not dine with an ignorant gonorrhoeist (who is suspected of disregarding the laws concerning tithes, levitical cleanness &c., v. תְּבֵרָה). Y. Ber. IX, 14b bot. (speaking of the various kinds of Pharisees) פְּרוֹשֵׁי אֲבוֹהֵי פְּרוֹשֵׁי... פְּרוֹשֵׁי אֲבוֹהֵי פְּרוֹשֵׁי of all of them none is beloved except the Pharisee from love (of God) like Abraham; Y. Sot. V, 20c bot.; Bab.

ib. 22b פ' מֵאֲהֵבָה פ' a Pharisee from love (of reward, Rashi); &c. וְכִי פ' שִׁיכְמִי; &c. (מִיִּרְאָה) from fear (of punishment); v. respective determinants.—Pl. as ab. Ib. אל תִּירָאוּ מִן הַפְּרוֹשִׁים be not afraid of the Pharisees or of the non-Pharisees, but of the painted (the hypocrites) &c.—מִכָּה פ' the Pharisees are opposed to thee in their hearts; a. fr.—Fem. פְּרוֹשָׁה. Sot. III, 4 אִשָּׁה אֲסִימֹנִיָּה a sactimonious woman, expl. ib. 22a כְּגוֹן יוֹחֲנָנִי, v. יוֹחֲנָנִי 2.

**פְּרוֹשָׁא, פְּרוֹשֵׁי** v. sub פְּרוֹשֵׁי.

**פְּרוֹשָׁת** v. פְּרוֹשֵׁי.

**פְּרוֹת** v. פְּרוֹשֵׁי.

**פְּרוֹתָא** v. פְּרוֹתָא.

**פְּרוֹתִימִיָּא, פְּרוֹתִימִיָּא** f. (προθεσμία, sub. ἡμέρα) appointed day, fixed term. Mekh. B'shall. s. 1 (not פְּרוֹתִימִיָּא) your time for the return to Egypt has come; Yalk. Ex. 230 פְּרוֹתִימִיָּא (corr. acc.). Pesik. Bahod, p. 103b sq. וְכִינִי שֶׁהִגִּיעָה לָּהּ פ' וְכִינִי שֶׁהִגִּיעָה לָּהּ פ' (not פְּרוֹתִימִיָּא) like a king who betrothed a lady to himself and appointed for her a term (when to marry her), and when the time came, he said &c. (v. פְּרוֹתִימִיָּא).

**פְּרוֹ** to break through, open, v. פְּרוֹ.

**Hif. פְּרוֹ** 1) to break through, go beyond. Nidd. 4b ד' עָל מְדוּתוֹי ה' went beyond his measures, i.e. extended the restrictions of the law too far. Ned. 32a ד' עָל מְדוּתוֹי ה' he went too far in testing the attributes (goodness) of the Lord, i.e. presumed on God's kindness by asking for a sign (Gen. XV, 8); Yalk. Gen. 74. Koh. R. to VIII, 8 pointed with their fingers towards a distance, saying, the vision which he sees &c. (Ez. XII, 27); (Lam. R. introd. (R. Han. 1) וְיִמְרִין, v. יִמְרִין).—2) to offer a higher rent than originally stipulated in consideration of a loan to be used to improve the property. B. Mets. V, 5 וְיִמְרִין עַל שְׂדֵרוֹ וְכִי (Var. וְיִמְרִין; Ms. M. וְיִמְרִין; Y. ed. וְיִמְרִין) and a tenant may offer higher rent for his field in consideration of a loan for improvements, and need not regard the appearance of usury. Ib. 69b אֵין מְפִירָא לָא עַל פְּרוֹשֵׁי (Ms. M. everywhere מְפִירָא) you dare not offer higher rent for a shop or a ship in consideration of a loan (to be invested in the business); Y. ib. V, 10c top מְפִירָא; v. פְּרוֹ. a. פְּרוֹ.

**פְּרוֹתִיָּא, פְּרוֹתִיָּא** f. pl. = h. פְּרוֹתִיָּא. Targ. Koh. III, 11; Targ. Ruth IV, 20 ed. Lag. (oth. ed. פְּרוֹתִיָּא, corr. acc.).

**פְּרוֹתָא, פְּרוֹתָא** m. h. a. ch. (περιζώμα) girdle, apron; (also collect.) aprons. Succ. 11a לְפָנֵי דְאִינְשֵׁי בֵּיתָה attached show-fringes to the aprons (of the women) of his household; Men. 43a (Ms. M. פְּרוֹתִיָּא, פְּרוֹתִיָּא; Ms. K. פְּרוֹתִיָּא).—Pl. (Hebr. פְּרוֹתִיָּא, later ed. Sabb. 125a פְּרוֹתִיָּא; Ar. פְּרוֹתִיָּא).—V. פְּרוֹתִיָּא.

**פִּירוּמָא** **פִּיר** m. (פִּרוּם) *juice, brewage, 1) beer of figs, thorns &c.* Pes. 107<sup>a</sup> וְכ' דְּבִעָא פ' דְּבִעָא Ar. (ed. 'פִּיר'; Ms. M. פִּירוּמָא, Ms. M. 2 פִּירוּמָא; the words in ed. a. Mss. between פ' דְּבִעָא, are a gloss to פ', read as in Ms. O. (שֶׁכֶּךָ תֹּאמְרִי וְאִסְתִּי) since I asked ... even with regard to *pirzuma* (which is superior to barley beer) &c.—2) פ' דְּשִׁיכְרָא *the second run of barley beer.* Kidd. 52<sup>b</sup> Ar. (Rashi פִּירוּמָא; ed. a. Var. Ar. פִּירוּמָא q. v.).

**פִּרְוִילִין**, v. פִּרְוִילָא.

**פִּרְוִל** (*Parel* of פול) *to turn, twist.*

*Ithpar.* אִפְרִיז *to twist one's self, to struggle.* Gitt. 68<sup>a</sup> הוּא קָא מִפְרִיז he struggled (to get rid of the chain).

**פִּרְוִלָא** **פִּרְוִל** I, **פִּרְוִל** m. = h. פִּרְוִל. Targ. Esth. V, 14. Targ. Deut. VIII, 9 (O. ed. Berl. (בִּר); a. fr.—*Pl.* פִּרְוִלָא *iron tools.* Lev. R. s. 24 וְכ' יִדְוֹן מִקְשֵׁין בִּפְּוִלָא (ed. Wil. מִקְשֵׁין בִּפְּוִלָא, corr. acc.) let them rattle with the iron tools and say &c.; (ed. Wil. מִקְשֵׁין בִּפְּוִלָא, corr. acc.) they rattled with &c. Y. Nidd. II, end, 50<sup>b</sup> פִּרְוִלֵי הוּא חֲרִיפִין his tools are sharp (he is an ingenious scholar, and does not need consultation with others, v. חֲרִי).

**פִּרְוִלָא** II, **פִּרְוִל** pr. n. pl. *Tavvar Parz'la* (Iron Mount), name for Kadesh. Targ. Y. Num. XXXIII, 36, רָקַם.

**פִּרְוִם** (*Parel* of פום, emp. פָּצַם) *to burst open, press.* Gitt. 69<sup>a</sup> (?) אֶפְרִיזֵנָה לְמִיָּא מִינֵיהּ Ar. (not found in ed.) I shall press the juice out of it.—V. פִּירוּמָא.

**פִּרְזָק** pr. n. m. *Parzak.* B. Mets. 49<sup>b</sup> דְּבִי ... רְקָא בְּעִי דְּקָא בְּעִי *that one of the men of lieutenant P. intended to take it by force.*

**פִּרְחָא** (b. h.) [*to break through,*] 1) *to bloom, sprout.* Ber. 47<sup>b</sup>, sq. פִּרְחָא a boy developing signs of puberty (before the usual age). Num. R. s. 18, end וּמִצְמִי פ' and it (the staff) blossomed of itself (without being planted); a. fr.—Esp. (with ref. to Lev. XIII, 12) *to become white, spread all over.* Neg. VIII, 1 הַפֹּחַח מִן הַטֹּמֵא מְהֵרָא a leprosy that 'blossoms' after the person has been declared unclean, is clean. Ib. 2 פִּרְחָא if it spread over the entire body. Ib. VII, 5 עַד שֶׁתִּפְרָח בְּכֻלּוֹ until it spreads over &c.; a. fr.—2) *to fly, fly off; to swim.* Kinn. II, 1, sq. B. Mets. I, 4 סְנִיפֵיר פִּרְחוּ unfledged pigeons. Hull. III, 7, v. פִּרְחוּ. Y. Taan. IV, 68<sup>c</sup> top מִבְּקִשֵּׁין לְפִרְחוּ the tablets wanted to fly (off Moses' hands); פ' הִכְתּוּב הָיוּ כִּיּוֹן שֶׁ' הִכְתּוּב וְכ' when the letters had flown off, the tablets became too heavy for Moses' hands. Ab. Zar. 18<sup>a</sup> (of a martyr dying on the pyre) פִּרְחוּ I see the sheets of the book of the Law burn, and the letters fly off. Hag. 15<sup>b</sup>; Snh. 106<sup>b</sup> באוּרִי בְּאִוִיר v. פִּרְחוּ, a. fr.—Gen. R. s. 93, a. e. הִתְרַחֲפוּ נַפְשֵׁיהֶן their soul fled, i. e. they were shocked by surprise, fear &c.

*Hif.* הִפְרִיחַ 1) *to bloom, blossom.* Num. R. l. c. בִּי הָיָה לְבִילָה וְכ' the same night it blossomed and brought forth

fruit; Tanh. Ahārē 8 פִּרְחוּ וְעָשׂוּ פִּרְחוּ Lev. R. s. 23; Cant. R. to II, 2 מִפְרָחָא v. פִּמְשׁ; a. fr.—2) *to cause sprouting, produce.* Gen. R. s. 37 מִפְרָחָא מִצְדוֹ וְכ' yesterday producing meritorious and noble deeds, and to-day so selfish!, v. פִּנָּן; Yalk. ib. 62; Yalk. Ps. 832.—3) *to be able to fly, be fledged.* Hull. XII, 3 (140<sup>b</sup>) מִפְרָחִין full-fledged birds; ib. 141<sup>a</sup>. B. Mets. l. c.; a. fr.—4) *to cause to fly; to chase.* Snh. III, 3 מִפְרָחִי יוֹנִים v. יוֹנָה II. Gen. R. s. 67; Yalk. Prov. 950 מִפְרָחִין and let them fly off, v. סִבְכָּךְ I. Y. Yoma II, 39<sup>c</sup> top הַפִּרְחָא הָרוּחַ the wind drove it off (the altar). Y. Erub. I, 19<sup>b</sup> bot. וְהַפִּרְחָא וְכָא וְכָא and a wind came and carried it (the Succah) off; a. fr.—5) *to place beyond due limits, to cause to protrude.* B. Kam. 29<sup>b</sup>, sq. לֹא שָׁנִי מִפְרָחָא (ב) אֵלָּא this has been taught (that he is responsible for damage) only when he places the thorns on his ground so that they protrude into the public road, opp. מִצְמָצֵם when he puts them exactly where his limits end. Tosef. ib. II, 5 לְרִשּׁוֹת הָרִבִּים ... הַמְפְרִיחַ גִּדְּיוֹ he who causes his fence of thorns or stones to protrude into the public road.

**פִּרְחָא** I ch. same, 1) *to bloom.* [Targ. Y. Gen. XXX, 37 פִּרְחָא, prob. name of a tree; h. text לבנה; emp. פִּרְחָא.—2) *to move swiftly, fly, swim, run.* Targ. O. Gen. I, 21. Targ. Y. Deut. XIV, 9 (ed. Amst. לִמְפֵּי, Af.). Ib. 19; a. fr.—Yalk. Deut. 938, a. e., v. יוֹחֵלָא. Keth. 105<sup>b</sup>, v. פִּרְחָא. Gen. R. s. 22 פִּרְחָא אִמֶּר אֲבֵל the one (Abel) said, take thy dress off (the wool is mine), and the other (Cain) said, fly in the air (the earth is mine). Koh. R. to I, 8 הוּא רָחַץ וְהֵיוּ רָחִיצִין he ran, and they ran after him; a. fr.—3) *to palpitate.* Gitt. 69<sup>b</sup> לִבִּי רַב שָׁכָן רַב his heart will palpitate still more.—4) *to cause to flee, keep off.* Pes. 111<sup>b</sup> מִפְרָחִי נִשְׁמִיךְ keep thyself off the service-tree.

*Pa.* פִּרְחָא *to cause to fly, carry off.* Ib. 110<sup>b</sup> top (in an incantation) מִפְרָחִי וִיקָא וְכ' Ms. M. a. Rashi (ed. 'פִּרְחָא') let the wind carry off &c.; ib.<sup>a</sup> bot. פִּרְחִיכִי, v. פִּרְחָא.

*Af.* אֶפְרָחָא 1) *to produce blossoms, to bloom.* Targ. Gen. XL, 10. Targ. Y. II Num. XVII, 23; a. e.—2) *to fly, v. supra.*—3) *to cause to fly, carry; to chase off.* Targ. O. Gen. XV, 11 (ed. Berl. וְאַחֲרָיִם, v. Berl. Targ. O. II, p. 6). Targ. Num. XI, 31 (not וְאַחֲרָיִם; h. text וְיִנְיָ). Targ. Is. XXVIII, 28. Targ. Prov. VII, 23 (h. text וְיִנְיָ); a. fr.—Midr. Sam. ch. XXIII (expl. יִנְיָ, I Sam. XXV. 14) מִפְרָחִין בְּמִלִּין he chased them off with (harsh) words; Y. Snh. II, 20<sup>b</sup> top אֶפְרָחִי (corr. acc.). Shebu. 30<sup>b</sup> וְכ' אֶפְרָחִי עָלַי בר וְכ' let a duck fly over me; a. e.—Y. Sot. III, beg. 18<sup>c</sup> [read:] חֲמִי דִּידִךְ אֶפְרָחִי הָרִיךְ וְיִדִּיךְ see how I make this thy argument fly off (I refute it).

**פִּרְחָא** m. (b. h.; preced.) 1) *blossom, flower, an ornament in the shape of a flower.* Gen. R. s. 91, end, v. פִּתְחוֹר. Kel. XI, 7 וְהַבְּסִים הָפ' the calyx of a candlestick and the shaft. Esth. R. to I, 6 אֲנִי יִשְׁנִי עַל פִּרְחָא שֶׁל כִּי I slept on the flower (capital) of one of those columns, and there was room for a body at full length, with outstretched hands and feet. Men. 28<sup>b</sup>; a. fr.—*Pl.* מִפְרָחִים. Ib. כְּמִין ... מִפְרָחִיךְ what did the flowers of the candlestick look like? Like the blossoms on the capitals of columns; a. e.—2) פ' White Blossom, name of an aromatic shrub. Deut.

R. s. 6, beg. **לָבָן הוּא שְׂכָרוֹ** **וְכִי** this is a White Blossom, the wages for working at it are half a goldpiece. Y. Shebi. VII, beg. 37<sup>b</sup>; Tosef. ib. V, 7 **לָבָן** **פִּי** ed. Zuck. (Var. **פִּרְתָּבִלִין**, **פִּרְתָּבִלִין**, **פִּרְתָּבִלִין**, corr. acc.).—3) *youth*.—*Pl.* as ab. Midd. I, 8, a. fr. **כְּחוֹנָה** **פִּתְחֵי** **וְהַחֲנִיכִי**.—4) *young chicken*.—*Pl.* as ab. Keth. 59<sup>b</sup> Ar. (ed. **אֶפְרוֹחִים**). Y. Ab. Zar. III, 42<sup>d</sup> top (expl. **כִּכְרוֹת בְּנֵת**, II Kings XVII, 30) **וְהַחֲנִיכִי** **וְהַחֲנִיכִי** a hen with her chicks. Kings.

פֶּרֶחַ II, פֶּרְחָה, פֶּרְחָא ch. same, 1) *flower*.  
Targ. Y. Gen. XXX, 37 (v. פֶּרַח I). [Targ. Job XX, 3, v. פֶּרְחָה].—Esp. *caper-blossom*, also *caper-tree*. Ber. 40<sup>b</sup>  
(expl. אֲרֵיזָה דִּפְּי (פֶּרֶחָה (Ms. F. פֶּרֶחָה). Ib. 36<sup>a</sup> דִּפְּי אֲרֵיזָה for  
the sake of the caper. Ib.<sup>b</sup>, v. בִּשְׂרֵיזָה; a. e.—Pl. פֶּרְחֵי.  
Pes. 111<sup>b</sup> כְּלוּי בִּי פֶּי רִוְדֵי (the demons dwelling in) the  
shade of caper-trees are named *ruḥē*.—2) a species of  
*locusts*. Targ. Joel I, 4 (h. text יִלֵּךְ).—3) *palpitation of the*  
*heart*. Gitt. 69<sup>b</sup>.—4) \**that which is blown off, particle,*  
*crumb*.—Pl. פֶּרְחֵיזָה. Pes. 110<sup>a</sup> bot. (in an incantation) פֶּרֶחַ  
פֶּרְחֵיזָה let the wind carry off your crumbs (with which  
you conjure; v., however, Rashi a. l.).

**פָּרָחָה** m. (preced.) *fast-running, flying*. Macc. 5<sup>a</sup>; Yeb. 116<sup>a</sup>, v. מְפָחָה I.—*Pl.* פָּרָחִי. Keth. 61<sup>a</sup> וּפְּאֵרֵי אֲדוּרֵי וּפְּאֵרֵי guests and transient visitors.—*Fem. pl.* פָּרָחִינִי. Koh. R. to IV, 6 טַבָּה מִן מֵאָה פְּאֵרֵי *... better one bird tied than one hundred flying.*

פֶּרֶח. v. פֶּרַח, פֶּרַחבִּינ', פֶּרַחבִּיל', פֶּרַחבִּלִין

II. פר'ת v. פרחת.

פֶּרֶשְׁתֵּינָא, Y. Meg. II, beg. 73<sup>a</sup>, v. פֶּרֶשְׁתֵּינָא.

**פֶּרֶחַתָּא** f. (פֶּרֶחַ) *bird*. Targ. Prov. I, 17. Ib. XXVI, 2.

פָּרַחַ (b. h.) 1) *to split, open*. Lev. R. s. 5 (ref. to Am. VI, 5) שֶׁדָּרְוּ פִּיֵּיהֶם וּפְתָחֵם they opened their mouths wide with cynical speech. Maasr. II, 6 פֹּחֵט אוֹכֵל he splits (the pomegranate) and eats (a slice). Ib. III, 9.—2) (cmp. פָּרַחַ) *to break into small change, to change money*. Maas. Sh. II, 8, sq. הַפּוֹחֵט סֵלַע וּכ' he who breaks (changes at the banker's) a Sela of second-tithes money. B. Bath. 8<sup>b</sup> גִּבְאֵי פוֹחֵטִין . . . פוֹחֵטִין צִדְקָה charity treasurers that have no poor among whom to distribute, may exchange for others (at a fee for the benefit of the fund), but not for themselves. Ex. R. s. 35 יֵשׁ אֶדָם פּוֹרֵט וְחֹבֵב וּכ' a man changes one gold piece, and covers with it many expenses; a. fr.—3) *to single out, specify*. Mekh. Mishp., s. 5 עֵד . . . כֹּאחֶה מִשְׁמַע שְׁנֵיהֶם כֹּאחֶה . . . פוֹחֵטִין יַחַד the Vav conjunctive may mean both together (*and*), or each separately (*or*), unless the text explicitly states 'together' (as Deut. XXII, 10, sq.); Snh. 85<sup>b</sup>, a. e. שִׁפְפָּטָה (*Pi*). Pes. 21<sup>b</sup> עֵד שִׁיפְפָּטָה . . . כָּל מְקוֹם . . . פוֹחֵטִין שֶׁ' וּכ' wherever the Law says, ye shall not eat &c., it implies the prohibition of both eating and using, unless the text explicitly permits the use as it does with reference to carcasses (Deut. XIV, 21). Mekh. Bo, s. 5 פֶּרֶסֶם וּפְרָטֵהוּ (or פֶּרֶסֶם וּפְרָטֵהוּ *Pi*) the Scripture publishes and specifies him (by name): a. fr.

*Nif*. נִפְּרַטָהוּ 1) *to be split, separated.* Peah VII, 3 לאריץ ו' if a cluster fell to the ground and was separated into single grapes (*fprst*); Sifra K'dosh., Par. 1, ch. III.—2) *to be specified, examined singly.* Taan. II<sup>a</sup> ... בשעה פטררו

when man (נכרחין, Ms. M. נפטרין לפניו וכו') departs to his eternal home, all his deeds are called up before him one by one, and they say to him &c.

*Pi.* פִּיּוּט to divide, specify &c., v. supra.—Part. pass. פִּיּוּט. Tosef. Kel. B. Bath. V, 10 במ"ד ed. Zuck. (Var. במְפִּיּוּט) that part which is torn off (and attached only at one point; prob. to be read במְפִּיּוּט, v. פִּיּוּט).—[Pesik. R. s. 23-24 מְפִּיּוּטוֹ read: מְסִיּוּטוֹ, v. סִיּוּר.]

**פָּרַח** ch. same, 1) *to break, divide*. Ned. 91<sup>b</sup> וּבִפְרִיָּה וְכִפְרִיָּה I.—Part. pass. פָּרִיט; f. פָּרִיטָא; pl. פָּרִיטִין. B. Kam. 117<sup>a</sup> bot. דְּפִרִיטֵן שְׁפוּחוּהָ וְכִפְרִיטֵן Ms. R. a. Ar. (Ms. M. 'דְּפִרִיטֵן; ed. Sonc. דְּפִרִיטָא; ed. דְּפִרִיטָה, corr. acc.) he saw that his (R. Kahana's) lips were parted, and thought he was laughing at him.—2) *to specify*. M. Kat. 16<sup>a</sup> דְּפִרִיטֵן וְכִפְרִיטֵן that we must specify his offence in a public proclamation.—3) *to belittle, talk against, sneer at*. Lam. R. to II, 10 Ar., v. פָּרַח.

**פרט** m.(b.h.; preced.) *single grapes*, esp. *peret*, *grapes fallen off during cutting*, *poor man's share* (Lev. XIX, 10). Sifra K'dosh., Par. 1, ch. III; Peah VII, 3 **הנשר פ' הפרט** *peret* is that which drops &c. Ib. VI, 5 **שני גרגרים פ'** *peret* (belong to the poor), three are not *peret* (may be picked up by the owner); a. fr.

**פרמ** ch. same. Targ. Y. II Lev. XIX, 10.

**פָּרָמִי** m. (preced. wds.) 1) *that which is singled out, specification, explicit statement*, opp. **בְּכָל**. Sifra introd., v. **בְּכָל**. B. Kam. 54<sup>b</sup> (ref. to Deut. V, 14) **מִהוּ דָּפּ מְפֹרָשׁ בְּכָל** 'מה דפ' מפורש בכל' as the explicit specification (thy ox and thy ass) mentions animated beings, so the general expression (and all thy *b'hemah*) refers to all kinds of animals (including birds). B. Bath. 123<sup>a</sup> **בְּפָרָטָן** in the detailed account of them, v. **בְּכָל**. Gen. R. s. 94 (ref. to IChr. XXV, 3) **וּבְכָלֵךְ** חמשה ב' 'in the specification there are five (sons of Jeduthan), and in the summing up it says 'six'; Midr. Sam. ch. XXXII **פָּרָטִים**, **פָּרָטוֹת**. a. v. fr. — *Pl.* **פָּרָטִים** וּבְכָלֵךְ חמשה **וּבְכָלֵךְ** 'ששה. Sot. 37<sup>b</sup> **מִיֵּדוֹ בְּאֻחַל מִיֵּדוֹ** 'וּפ' **כָּללֹת** ... general principles were proclaimed at Sinai, and detailed laws in the Tabernacle; Hag. 6<sup>a</sup> sq. Ex. R. s. 32, beg. Midr. Sam. l. c.; a. fr. — 2) **פ' לִי** [*this is especially mentioned as against*], to the exclusion of. Arakh. 30<sup>b</sup>; Shnh. 86<sup>a</sup>, v. **מִצָּא**. B. Kam. 64<sup>b</sup> **פ' לִי** **לְמִשְׁשֵׁי אִתּוֹ** excludes (exempts from the fine) him who accuses himself; a. v. fr.

א"כ נכחוב דחמנא חד B. Kam. 54<sup>b</sup> פְּרָטָא I ch. same. 'פ if this were so, the text (Deut. V, 14) ought to have stated only one specified object (either ox or ass); ib. 65<sup>a</sup> (ref. to Ex. XXII, 8); a. fr.—*Pl.* פְּרָטִי. Ib. נכחוב... לחני פ' 'פְּרָטִי. Ib. גבי האיך the text ought to have made these specifications ('money or vessels', Ex. XXII, 6) in connection with this (verse 8). Ib. כל האי פ' למה לי what are all these specifications for (what do they exclude)? Hull. 66<sup>a</sup> תנא... בכללי תנא... makes use of for interpretation; B. Kam. 64<sup>a</sup>; a. fr.

פרטא II pr. n. m. *P'rata*, father of R. Eleazar. Gitt. III, 4. Ab. Zar. 17<sup>b</sup>; a. e.—[Lev. R. s. 23 פ' לר' בן פ', v. פלטא]

**פֶּרֶטָא**, v. פֶּרֶטָא.

**פֶּרֶטָא**, v. פֶּרֶטָא.

**פֶּרֶטָא**, Lev. R. s. 30 Ar., v. פֶּרֶטָא.

**פֶּרֶטָא** m. (פֶּרֶטָא) *a fraction, a small portion*. Sifré Deut. 353 פֶּ' זה קטן ... פֶּ' זה קטן has Joshua conquered so many lands? Did he not conquer only this small portion (of the earth)?; Yalk. ib. 959 (not פרטוס).—[Tanh. Shof'tim 9 פרטומין, v. פרטומין.]

**פֶּרֶטָא** m. pl. (prætoriani, sub. milites) *prætorians, imperial body-guard*. Esth. R. to I, 3 Mus. (ed. פֶּרֶטָא).

**פֶּרֶטָא** m. (an abbrev.: Pr. T. T.) *pro titulo or titulis, whatever be the title*. Gen. R. s. 1; Yalk. ib. 2 פֶּ' such and such a name followed by the title.

**פֶּרֶטָא**, Lev. R. s. 28 פֶּ' להון, a corrupt., v. אֶפְסָא.

**פֶּרֶטָא**, v. פֶּלְטָא.

**פֶּרֶטָא**, Tosef. Erub. IX (VI), 25 Var. (ed. Zuck. שראפליס), prob. a corrupt. for מִטְרָפְלִיּוֹת, v. מִטְרָפְלִיּוֹת, a. מִטְרָפְלִיּוֹת.

**פֶּרֶטָא**, v. פֶּרֶטָא.

**פֶּרֶטָא**, v. פֶּלְטָא.

**פֶּרֶטָא** I, v. פֶּרֶטָא.

**פֶּרֶטָא** II, פֶּרֶטָא f. (פֶּרֶטָא) *split*; (=h. פֶּלַח) פֶּלַח (=h. פֶּלַח) דְּרִמּוֹנָא *split*; (pomegranate). Tanh. Vaëra 14 וְכִ' דִּרְ' כִּפּ' like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. פֶּרֶטָא; Pesik. Vayhi, p. 3<sup>b</sup>; Ex. R. s. 12 פֶּרֶטָא (corr. acc.); Cant. R. to III, 11 פֶּרֶטָא (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 פֶּרֶטָא.—[Cant. R. l. c. פֶּרֶטָא, read: פֶּרֶטָא.]

**פֶּרֶטָא** (פֶּרֶטָא) (b. h.; comp. פֶּרֶטָא) *[to break through,] to grow, increase, be fruitful*. Gitt. 57<sup>a</sup> וְכִ' פֶּרֶטָא וְכִ' פֶּרֶטָא, 'multiply and increase like chickens'. Num. R. s. 11 וְכִ' פֶּרֶטָא וְכִ' פֶּרֶטָא be thou fruitful and grow to be a great nation. Ib. וְכִ' פֶּרֶטָא וְכִ' פֶּרֶטָא whatever existed in the Temple grew and increased (v. פֶּרֶטָא). Hag. 16<sup>a</sup> וְכִ' פֶּרֶטָא וְכִ' פֶּרֶטָא they increase by propagation like human beings. Hull. 92<sup>a</sup> (ref. to כִּפְרָתָא, Gen. XL, 10) הַגֵּיט ... לְפִרְיָתָא the time has come for Israel to grow and increase (as a nation); a. fr.

**פֶּרֶטָא** 1) *to cause to grow, make fruitful*. Ber. 40<sup>a</sup> מִפְּרִיָּתָא דְּגִיטָא מִפְּרִיָּתָא וְכִ' פֶּרֶטָא (Ms. M. מִפְּרִיָּתָא וְכִ' פֶּרֶטָא) small fish make fruitful (increase the sexual vigor) and strengthen the whole body of man; ib. 57<sup>b</sup> מִפְּרִיָּתָא (Ms. M. מִפְּרִיָּתָא וְכִ' פֶּרֶטָא); Ab. Zar. 29<sup>a</sup> מִפְּרִיָּתָא (read: מִפְּרִיָּתָא); a. e.—[2] *to increase the rent above the original stipulation in consideration of a loan*, v. פֶּרֶטָא. B. Mets. V, 5 (89<sup>b</sup>) וְכִ' פֶּרֶטָא Ar. (Y. ed. חוּשֶׁשׁ וְכִ' פֶּרֶטָא—which indicates that מִפְּרִיָּתָא is singular, fr. פֶּרֶטָא q. v.).]

**פֶּרֶטָא** ch. same, 1) *to increase, grow*. B. Bath. 18<sup>b</sup> וְכִ' פֶּרֶטָא it will grow again; ib. 19<sup>a</sup> top.—2) (comp. פֶּרֶטָא) *to run*. Lam. R. to III, 7 וְכִ' פֶּרֶטָא Ar. (ed. פֶּרֶטָא) his cow ran off, and he ran after her. Y. Sabb. VI, 8<sup>c</sup> bot. וְכִ' פֶּרֶטָא a serpent is running after thee. Y. Maas. Sh. V, 56<sup>a</sup> top וְכִ' פֶּרֶטָא וְכִ' פֶּרֶטָא she (the cow) ran, and he ran after her &c.; a. fr.

**פֶּרֶטָא** m. (b. h.; preced. wds.) *fruit, produce; fruition, usufruct; profit, interest*. Ber. VI, 1 (35<sup>a</sup>) עַל פִּירְיָתָא ... בּוֹרָא ... over fruits of trees you must say, (blessed be thou &c.) who hast created the fruit of the tree; על פִּירְיָתָא ... בּוֹרָא ... over growths from the ground you must say; ... who hast created the products of the soil. Y. Sabb. VII, 10<sup>a</sup> פֶּרֶטָא II. Hull. 79<sup>a</sup> וְכִ' פֶּרֶטָא the copulation of a hybrid issue with its mother; a. v. fr.—Pl. פֶּרֶטָא, פֶּרֶטָא. Ber. I. c., v. supra. Gitt. 47<sup>b</sup>, a. e. וְכִ' פֶּרֶטָא if a man sells his field for the usufruct (for a number of years). Ib. כְּתִיבָא וְכִ' פֶּרֶטָא possession of the usufruct is like ownership of a field (for the time being). Keth. IX, 1 בּוֹרָא פֶּרֶטָא he has the usufruct (of her property) during her lifetime. Ib. וְכִ' פֶּרֶטָא the usufruct of the produce of the produce, i. e. of the income invested. Peah I, 1 וְכִ' פֶּרֶטָא these are the things of which a man enjoys the interest (for which man is rewarded) in this world, whereas the principal remains for the hereafter. Tosef. ib. I, 2 וְכִ' פֶּרֶטָא וְכִ' פֶּרֶטָא a good deed yields a principal (for the hereafter), and bears interest (in this world); ib. 3 וְכִ' פֶּרֶטָא sin creates a capital, but bears no interest; וְכִ' פֶּרֶטָא a sin which bears fruit (influences other people for bad) bears fruit (is punished in this world); Kidd. 40<sup>a</sup>; a. v. fr.—Midr. Sam. ch. IV פֶּרֶטָא its fruits.

**פֶּרֶטָא** m. pl. (privata, sub. balnea) *private baths*. Y. Shebi. VIII, 38<sup>b</sup> bot. Cant. R. to III, 7 (ref. to Koh. II, 8 וְכִ' פֶּרֶטָא) (read פֶּרֶטָא) this means the private baths; Num. R. s. 11 פֶּרֶטָא (corr. acc.).—Hebr. pl. פֶּרֶטָא. Gen. R. s. I. Ib. s. 8; Yalk. Gen. 13 פֶּרֶטָא, read: פֶּרֶטָא; a. e.

**פֶּרֶטָא** e., פֶּרֶטָא f. (v. פֶּרֶטָא) *young bird, chicken*. Lam. R. to I, 1 (רִבּוֹתִי) וְכִ' פֶּרֶטָא he divided a chicken between his host and his wife. Y. Ber. VI, 10<sup>c</sup> top וְכִ' פֶּרֶטָא and said the blessing over the chicken, saying &c.; a. e.—Pl. פֶּרֶטָא, פֶּרֶטָא. Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352. Lam. R. I. c.; a. e.

**פֶּרֶטָא** pr. n. m. *P'rigori*, an Amora. Y. Ter. XI, 47<sup>d</sup>.

**פֶּרֶטָא** I c. (פֶּרֶטָא) *[broken loose, brittle,] 1) (collect. noun) pebbles, coarse sand*. Targ. Lam. V, 5.—Pl. פֶּרֶטָא, פֶּרֶטָא. Ib. III, 16. Targ. Job XXXVIII, 10 ed. Lag. (oth. ed. פֶּרֶטָא). Targ. Is. XLVIII, 19 כְּפֶרֶטָא Kimhi (ed. Lag. כְּפֶרֶטָא; ed. Wil. כְּפֶרֶטָא).—2) *single berry*.—Pl. as ab. Targ. Y. Lev. XXV, 5 רִדּוּפִיכֶן, read: פֶּרֶטָא.—3) *jujube berry*. Gitt. 69<sup>a</sup> (oth. opin. *lazarwort*; Rashi פֶּרֶטָא).



**פרידה** II pr. n. m. *P'rida*, an Amora. Snh. 82<sup>a</sup>; 104<sup>a</sup>; Yalk. Kings 249.—Y. B. Bath. IX, 17<sup>a</sup> פרידה ר'; Y. Peah VII, 20<sup>b</sup> top פרידי (ed. Krot. פרידי).

**פרידה** f. (פרי) 1) *one of a pair of pigeons, single pigeon*, opp. to קן. Kinn. III, 6 אמה פ' צריכה she is bound to offer a single pigeon in addition; Zeb. 67<sup>b</sup>. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65<sup>a</sup> אמה פ' אפר' he may offer even one single pigeon; a. fr.—*Pl. פרידין* (m.), פרידו. Kinn. I. c. רין... Bab. ed. (Mish. ed. דוה...). Sifra I. c.; a. fr.—*Trnsf. a dear person*. B. Mets. 84<sup>b</sup> יש אמה פ' אמה וי'... ואי אמה וי' one pigeon (my son's body) is among you, and you will not let him come to me (be buried by my side)? Ib. ואמה וי'... I have a dear son among you, and you want to deprive me of him (expose him to the evil eye by showing him too much honor)?—*Pl. פרידו*. B. Kam. 38<sup>b</sup> שתי פ' טובות וי' two fine pigeons (precious proselytes) do I expect to bring forth from among you (v. פרידו *Hif.*).—2) *a single berry; a slice of a pomegranate*. Y. Ber. VI, 10<sup>a</sup> top אמה פ' one grape berry; אמה פ' one slice of a pomegranate. Y. Naz. VI, 54<sup>d</sup> [read:] שחלקה בפיו ואכלה... שחלקה בפיו ואכלה of Orlah (v. פרידה) which one cut off with his mouth and ate. Y. Maasr. I, 48<sup>d</sup>; a. e.—3) *pebble, particle*. Nidd. 27<sup>a</sup>, sq. אמה פ' אמה של רקב to one particle of decayed matter; אמה פ' אמה של עפר to one particle of earth. Y. Yoma II, 39<sup>c</sup> top ברוב כל פ' וי' (the fire must have seized) the larger portion of every particle, opp. קומץ של רובי the larger portion of the handful (of the meal offering); a. e.—*Pl. פרידו*. Nidd. I. c.—[פרידו ch., v. פרידו I.]

**פרידה** f. = h. פרידה. Targ. Prov. VII, 11 (h. text סרה). Ib. IX, 13 (h. text דמיה).

**פריה**, Ruth R. to III, 8 מאה פ', v. פרא II.

**פריה** f. (פריה) *increase*; ורביה פ' (with ref. to רבי) *the duty of propagating the human race, the duty of marrying; marital duty*. M. Kat. 8<sup>b</sup> כיבוד פ' כיבוד because it might cause a diminution of marriages (as people might defer marriages for the festive season as most convenient). Gen. R. s. 8 וי' וי' the duty of marrying has been put on man, but not on woman; Tanh. Noah 12. Yeb. 62<sup>a</sup> וי' קיים פ' he has complied with the duty of propagation (and need not marry again). Ib. וי' וי' בני פ' וי' וי' they were subject to the duty of propagation before they became Jews (it being one of the Noachidian laws, Gen. IX, 7); a. fr.

**פריה** m. (פרי, v. פריה II) *a curtained litter*. Cant. R. to III, 10 מוחל פ' וי'... מוחל פ' וי' make a litter for her; it is better that her beauty be seen through the curtains of the litter; Num. R. s. 12 פריה (corr. acc.).

**פריה**, v. פריה.

**פריה** m. (preced. wds.; cmp. פריה) *litter, wedding couch*. Targ. Job VIII, 16 פריה (h. text גברו, v. פריה).

**פריה** pr. n. pl. *Paryoth*. Targ. Y. I Gen. X, 11 (h. text כלה); v. פריה.

**פריזל** m. pl. (περιζώματα) *aprons*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. המחלצות Is. III, 22) פריז (corr. acc.).

**פריזל**, v. פריזל.

**פריחה** f. (פריח) 1) *flight, flying off*. Y. Yoma II, 39<sup>c</sup> top ב' האחרונה נתכפר וי' with the last piece blown off the altar the owner obtains forgiveness (as if it had been burnt).—2) *eruption, esp. the white eruption which causes the leper to be declared clean* (Lev. XIII, 12, v. פריח). Neg. VIII, 4 [read:] שבת פריחתו as regards the eruptions on the main limbs, on the ground of which they declared the unclean clean, whenever they resume their natural color, he is unclean again. Ib. 5 מכלב איה' prevents the person from being declared clean on account of the white eruption. Tosef. ib. III, 9 פריחתו הירחש (not פריחה) the eruption which appears after the person has been declared definitely unclean; a. fr.—*פריחה* after he has been locked up for probation; a. fr.—*Pl. פריחות*. Y. Meg. I, 71<sup>b</sup>. Neg. VIII, 4, v. supra; a. e.

**פרימה** m. = h. פרימה, *small change; money*.—*Pl. פרימי*, פרימי. Targ. Y. Deut. XIV, 25.—B. Bath. 165<sup>b</sup> רבספא פ' small silver coins. Ib. 166<sup>a</sup> וי' פ' people do not use gold for small change. Y. Kidd. I, 61<sup>a</sup> top [read:] גבי הדין פ' למחר למחר וי' relying on it that he will collect the money (for the cow) the next day; but the next day &c.; פ' בעאי אינן (not בעא) I want that money. Y. Ber. II, 5<sup>a</sup> top לית לי פ' I have no money; Lam. R. to I, 16 end וי' פרימי... ולבתי (not פרימי) after a time I shall come and get thy money (for the clothes). Y. Ab. Zar. II, 41<sup>a</sup> bot. וי' אסור למיחן פ' וי' you must not put coins in your mouth; a. v. fr.—Koh. R. to XI, 9 פ' פרימי, read: פרימי, v. פ' Pesik. Shub., p. 164<sup>b</sup>, v. פ' Pesik. R. s. 23-24 וי' וי' וי' (not פרימי) maybe he wants more money.

**פרימה**, v. preced.

**פריה**, v. פריה.

**פריה** m. pl. (φορεταφόροι) *carriers of the (bridal) litter*. B. Mets. VI, 1 (75<sup>b</sup>) לחביא פ' וי' (Ms. M. פריה פריה, corr. acc.; Ms. H. אפריה פריה; Y. ed. אפריה פריה, Ms. R. פריה פריה, read: פריה פריה; Ms. F. a. Mish. Nap. Alf. פריה פריה, v. פריה פריה) if one hires an ass-driver or a wagoner to bring litter-carriers and pipers &c. [In Y. ed. a. Mish. Nap. לחביא is omitted.]

**פריה**, v. פריה.

**פריה** f. (פריה) *crushing; rigorous tyranny*. Sot. 11<sup>b</sup>; Ex. R. s. 1 (expl. בפרך Ex. I, 13) but I means 'with rigor' (opp. בפה רך with persuasion); Yalk. ib. 163.

**פריה** m. pl. (περιζώματα, δα; v. LXX Deut. III, 4) *district*. Deut. R. s. 11 ב' שך וי' (not פריה) thou (Jacob) didst meet the angel in thine own territory (on earth), but I (Moses) went up to the angels into their territory; (Yalk. Deut. 951 באפריה); v. פריה.

פִּרְיָמָא, v. פִּרְיָמָא.

**פִּרְיָמָא** f. (פִּרְמָא) *tearing, rending of garments*. Meg. I, 7 בלבר אלא פריעה ופ' ... אין בין there is no legal difference between the locked up and the definite leper, except with regard to letting the hair grow wild and tearing the garments (Lev. XIII, 45). Sifra. Thazr., Par. 5, ch. IX ונזר מן 'he is clean' (Lev. XIII, 34), that is, he is free from the duty of &c. Hor. 12<sup>b</sup> (ref. to Lev. XXI, 10) כל עיקר שאינו בפריעה ופ' that he must not let his hair grow wild or tear his garments at all; a. e.

**פִּרְיָמָתָן**, Y. Keth. IX, end, 33<sup>c</sup>, read: פרי מיתן, v. פִּרְיָמָתָן.

**פִּרְיָנָא**, v. פִּרְיָנָא.

**פִּרְיָסָא** *curtain*, v. פִּרְסָא. — [Y. Gitt. VI, 48<sup>a</sup> bot. לרי פריסא, v. פִּרְסָא II.]

**פִּרְיָסָדָקִי**, v. פִּרְיָסָדָקִי II.

**פִּרְיָסָתָא** f. (פִּרְסָא) *spreading, cover, layer*; ו' דחברא the layer of fat which is spread over the cut throat of the sacrifice (v. Hull. 27<sup>b</sup>). Targ. Y. Lev. I, 8; III, 3; 14.

**פִּרְיָסָתָא** f. pl. (denom. of פִּרְיָסָא, emp. Lat. velarius; Syr. פִּרְסָתָא, P. Sm. 3281; 3283) *curtain-guards, chambermaids*. Targ. Jud. V, 29 (h. text שרור; Pesh. עלימחא).

**פִּרְיָסָתָא** m. (v. פִּרְיָסָדָקִי I) *soldier, orderly, policeman*. Gitt. 56<sup>b</sup> עליה מדומי פ' עליה אראז a courier came for his sake from Rome and said, Rise, for they have elected thee Caesar (Ar. a message). Ber. 58<sup>a</sup> שדר עליה פ' (the king) sent an orderly for him (summoning him to appear; Ms. M. קיסר קרייה). B. Mets. 86<sup>a</sup> בחריה שדרו פ' (only) they sent a policeman after him (to arrest him). Keth. 62<sup>a</sup> ולא חליק פ' דמלכא ו' a royal officer never passed his door (to molest him with execution &c.; Ar. דרוקא). — Pl. פִּרְיָסָתָא. Meg. 7<sup>a</sup> שדור (Ms. O. דילמא פ' שדור) perhaps they sent word through orderlies; Yalk. Esth. 1059 (sing.). — Hebr. form פִּרְיָסָתָא. Gen. R. s. 41 ילך (פִּרְיָסָתָא) ויביא לי שני פ' מן ו' (Ar. פִּרְיָסָתָא) let him go and bring in two soldiers (common men) from the street and make them his heirs; Yalk. ib. 70.

**פִּרְיָע** I (formed fr. part. pass. of פִּרְעָא I) *to be uncovered, deprived of; to forfeit*. Targ. Y. I Ex. XXXII, 25 ... פִּרְיָעוּ ית ו' (Y. II פִּרְיָעוּ, incorr.) they had forfeited the crown &c.

**פִּרְיָע** II m. (פִּרְעָא II) *speed; quickly*. Num. R. s. 19 (transl. סרו מהר, Ex. XXXII, 8) סבו ב' Y. Kidd. I, 59<sup>a</sup> bot. מ'norath you might have recovered quickly. M'norath Hammaor, ed. Stettin, Nr. 9 quot. fr. Kallah, אמאי לא חירי, פ' why dost thou not come quickly?

**פִּרְיָעָא**, Targ. Prov. XXV, 18, v. פִּרְיָעָא. — [Lam. R. to I, 16, end פִּרְיָעָא, read: פִּרְיָעָא, v. פִּרְיָעָא.]

**פִּרְיָעָא** f. (פִּרְעָא) 1) *letting the hair grow in neglect*. Meg. I, 7, a. e., v. פִּרְיָעָא. M. Kat. 15<sup>a</sup> ו' אלא אין פ' אלא (Lev. XIII, 45) means, to let the hair grow (opp. to the

opinion that *par'a* means, to uncover, remove the head-dress, v. infra). — 2) *uncovering, removing the mourner's wrap* (on the Sabbath); Gen. R. s. 100. — 3) *uncovering the corona at circumcision, splitting the membrane and pulling it down*. Yeb. 71<sup>b</sup> ו' אברהם לא נירנה פִּרְיָעָא מילה ו' Abraham was not commanded to tear &c. Deut. R. s. 6, beg. (ref. to למילות, Ex. IV, 26) מכאן למילה ומכאן לפ' from this we derive circumcision and also uncovering. Ib. (ref. to דמול Gen. XVII, 13) שני מילות מילה ו' two operations, circumcision and uncovering; a. e. — 4) *paying a debt*. B. Bath. 174<sup>a</sup>, a. e. פריעה בעל חוב מצוה ו' paying a creditor is a religious obligation, and minors (the debtor's children) are not subject to religious obligations (therefore the guarantor who paid for them must wait until they are of age).

**פִּרְיָפּוֹסִיטִים**, v. פִּרְיָפּוֹסִיטִים.

**פִּרְיָע** m. (b. h.; פִּרְעָא) 1) [he that breaks through, emp. פִּרְיָעָא, *leader, prince, conqueror*. — Pl. פִּרְיָעָא. Gen. R. s. 85; Yalk. ib. 145, v. רבא Pi. — 2) *unbridled, licentious, impudent*. — Pl. as ab. Y. Ber. I, 4<sup>b</sup> bot. פִּרְיָעִי דודור the impudent (scorners) of that generation. Kidd. 71<sup>a</sup> משרבו ו' when the bold (indiscreet) became numerous, the secret of the Divine Name of twelve letters was entrusted only to the discreet &c.; a. fr. — Ukts. III, 6 פִּרְיָעִי וזוהר הפסולה שלהם כפ' וזרים Num. R. s. 19 וזרים, v. וזרים, and this (Og who escaped when the Refaim were beaten) was the refuse among them, like the hard olives that escape being mashed &c.; Yalk. ib. 765.

**פִּרְיָעָא** I ch. same, 1) *unbridled, licentious*. — Pl. פִּרְיָעָא. Ber. 3<sup>b</sup>, opp. כשורי. — 2) *wild, vicious*. Ib. 54<sup>a</sup> גמלא פ' (some ed. פִּרְיָעָא; Ms. M. פִּרְיָעָא).

**פִּרְיָעָא** II m. (פִּרְעָא) *breach*. — Pl. פִּרְיָעָא. Targ. II Esth. III, 8 (ed. Lag. פִּרְיָעָא).

**פִּרְיָעָא** f. (v. פִּרְיָעָא I) *licentiousness, obscenity*. Sot. 48<sup>a</sup> פ' בעלמא חיא ופ' זמרי גברי when men sing, and women respond, it is licentiousness. Ib. 26<sup>b</sup> ו' this is merely an act of obscenity (not real adultery), and has the Law forbidden a wife to her husband because of an act of obscenity?; Yeb. 55<sup>b</sup>. B. Mets. 91<sup>a</sup> ליכא פ' ואפי' משום פ' ואפי' משום פ' ליכא ואפי' משום פ' ואפי' משום פ' and it is not even considered an obscenity; a. e. — Trnsf. a bold, licentious woman. Meg. 12<sup>b</sup> ו' דואי ו' she (Vashti) being a licentious woman ... why did she refuse to appear?; Yalk. Esth. 1049 (not דואי פ').

**פִּרְיָעָא** I m. (פִּרְעָא) 1) *redeemer*. Targ. Num. V, 8. Targ. Ruth III, 12. Ib. IV, 1; a. fr. — Lam. R. to I, 16, פִּרְיָעָא. — Pl. פִּרְיָעָא. Targ. Y. Ex. VI, 16. — 2) (part. pass.) *redeemed*, v. פִּרְעָא.

**פִּרְיָעָא** II c. (פִּרְעָא) *broken, loose, remote*. Targ. Prov. XIII, 19 ו' מן ידיעא (h. text מרע v. LXX a. Pesh.). — Ber. 54<sup>a</sup> גמלא פ' Ms. M., v. פִּרְיָעָא.

**פִּרְיָעָא** f. (פִּרְעָא) *taking apart, breaking up; untying*. Num. R. s. 4 בשעת פִּרְיָעָא ו' at the taking apart of the

tabernacle and its furniture &c., v. פריקן. Sabb. 73<sup>b</sup> אין כך this is not a way of disjoining.—Esp. *untying and relieving a broken-down animal, unloading*, opp. קשינה. B. Mets. 32<sup>a</sup> בזהם פ' for unloading you must ask no remuneration; ib. 31<sup>a</sup>; a. fr.

פריקתא, פריקן. v. פריקתא.

פריקא I *pebble*, v. פריקא I.

פריקא II, פריקן pr. n. m., v. פריקא II.

פריש I m. name of a fruit, quince. Tosef. Succ. II, 9; Succ. 31<sup>a</sup>.—Pl. פרישין. Kil. I, 4 (= *הבשין* Maim.); Y. ib. I, 27<sup>a</sup>, expl. אספרגל, אספרגל. Ib. שאין פ' ולמה ... פ' why are they called *p'rishin* (set aside, excellent)? Because there is no species of fruit so well adapted for cooking as this.

פריש II m. (פרש) set aside, excellent. Y. Kil. I, 27<sup>a</sup> (R. S. to Kil. I, 4 פרש, v. preced.

פריש m., פרישא c. ch. same, separated, set aside, 1) lonely. Targ. Jer. XV, 17 (h. text בדר).—2) different. Targ. Job XII, 3 (h. text נפל = נפל).—3) remote, extraordinary, wonderful, distinguished. Ib. XXXI, 11; 28 (h. text פלילי, פלילי). Targ. O. Gen. XLIX, 26 (h. text נזיר). Targ. Ps. CXVIII, 23 (h. text נפלאה); a. e.—Ib. CXXXIX, 14 (פליירי h. text פליירי).—Pl. פרישין; f. פרישין. Targ. Ez. I, 11 (h. text פרידון). Targ. Ps. CXXXI, 1; a. e.—V. next w.

פרישא f. (preced.) wonderful deed, wonder.—Pl. פרישא, פרישין. Targ. Ps. CXXXIX, 14. Targ. Ex. XXXIII, 16 (not פרישין). Targ. Y. ib. XIII, 8 (ed. Vien. פרישין masc.). Ib. XXVI, 28. Targ. Job XXXVII, 14, a. e. פרישא Ms. (ed. פרישא q. v.). Targ. Y. Deut. IV, 35 (not פרישא); a. fr.—[Targ. Job XXXVI, 29, v. פרישא.]

פרישה I f. (פרש) 1) separation, retirement, preparation. Yoma 8<sup>b</sup> שזה פרישתו לקרשה וכו' this one (the high priest) is isolated for sanctification (to prepare himself for the functions of the Day of Atonement), and this one (the priest designated to burn the red cow) is isolated for the sake of levitical cleanness. Hull. 72<sup>b</sup> פרישתו מאברהן when a piece of the embryo is cut loose from the limb to which it belongs; a. e.—2) withdrawal, abstinence. Pes. 22<sup>b</sup> כשם שקבלתי שחר על דרישה ... הפ' (every אר in the Scripture), so I shall be rewarded for abstaining (from interpreting the אר in Deut. VI, 13); Kidd. 57<sup>a</sup>. Sabb. 87<sup>a</sup> בארבעה עבוד פ' on the fourth day of Sivan they began to observe abstinence (Ex. XIX, 15); a. e.

פרישה II pr. n. f. (?) *P'rishah*. Sot. IX, 9 (47<sup>a</sup>) חגינה ב' name of a reputed assassin.

פרישות f. (פרש) 1) separation, parting. Gen. R. s. 70, a. e., v. נשיקה.—2) (פרוש) abstinence, restriction, self-restraint, piety. Yoma 74<sup>b</sup> רך ארץ the enforced ab-

stinence from marital connection. Num. R. s. 10, a. e., v. נזירה. Sot. IX, 15 טהרה ופ' ... טהרה with the death of ... ceased the dignity of the Law, and levitical purity and abstinence died out. Ib. ופ' ופ' levitical cleanness leads to self-control, and self-control to sanctity; a. e.

פרישוה f. (פריש) wonderful deed, wonder. Targ. Job XXXVII, 14 (Ms. פרישוה); a. fr.—Pl. פרישוה. Targ. Y. Ex. III, 20 (O. פרישוה, read ופ' ...; ed. Berl. פרישוה, read ופ' ...; v. Berl. Targ. O. II. p. 20). Targ. Ps. LXXVII, 12; a. fr.

פרישנא pr. n. pl., v. פרישנא.

פרישנא, פרישנא pl., v. פרישנא.

פרישנא f. (פרש, v. פריש) spread, curtain.—Pl. פרישנא. Targ. Job XXXVI, 29 Ms. (ed. פרישנא; h. text פרישנא).

פרך 1) to split, divide off. Denom. (cmp. מריצה).—2) to split (grist &c.); to crush, rub, grind. Ber. 37<sup>b</sup> פורכן בידו וכו' at last (when silver has been worked over several times) one may crumble it in one's hand, and it is no longer fit for any work. B. Mets. 89<sup>b</sup> ופרישן Ms. R., v. infra; a. e.—Part. pass. פרישן, פרישן. Midr. Till. to Ps. CXVIII, 10-13 (ref. to אמילם ib., v. מלל) and they were (shall be) crushed.

פרך 1) to split, demolish. Yalk. Gen. 39, v. פריש.—2) to crush, grind; to crack; to husk. Men. 75<sup>b</sup> עד פרישן וכו' (Ber. 37<sup>b</sup> פורכן) he crushes them until he has reduced them to the fineness of the flour of which they had been made. Bets. 12<sup>b</sup> מפרשין קטניות וכו' you may husk peas on the Holy Day. Sabb. 58<sup>b</sup> לאדם וכו' Ar. a. early eds. (v. Rabb. D. S. a. l. note 70; ed. a. Mss. מפרשין, v. פריש I) you may oint a sore and scrape the scab off for a human being (on the Sabbath), but not for a beast; a. e.—[Ib. 155<sup>b</sup> מפרשין חבן, v. פריש II.]

Hif. פריש same, to smash, crack &c. B. Mets. 89<sup>b</sup> לא מפרשין (Ms. R. ופריש) the laborer must not smash fruits against a rock and eat them, but he may smash them one by one (with his hand) and eat; a. e.—[Yalk. Gen. 130 מפרשין, read: מפרשין, v. פריש.]

Nif. פריש to be crumbled; to be cracked; to be scraped, peeled. Bekh. 37<sup>b</sup> רישה כרי שחיה נפרקה a sore is called dry, when it can be scraped. Hull. 46<sup>b</sup> וכו' שחיה פריש וכו' that it can be scraped off with the nail. Ber. 25<sup>a</sup> כל זמן שחיה נפרקה when he throws it down, and it is not crumbled. Pesik. R. s. 11 שניפרקה, v. פריש; a. e.

Hithpa. פריש to be crumbled, threshed. Y. B. Mets. X, end, 12<sup>c</sup> כדי שיתפרקה ברגליו וכו' in order that it (the dung) be trodden down by the feet of men and beasts; (Bab. ib. 118<sup>b</sup> שירה נישן; Tosef. ib. XI, 8 שירה).

פרך I ch. same, to break, smash, crumble.—Part. pass. פרישן, פרישן crushed; peeling, brittle. Targ. Lam. IV, 8 (h. text ריש, v. Bekh. 37<sup>b</sup>, quot. in preced.).—Lev. R. s. 8, beg., v. אציל. Pes. 68<sup>b</sup> פ' פרישן a dry wart is scraped

off (and not cut). B. Mets. 70<sup>a</sup> פ' דהבא broken gold-ware (gold dust); B. Bath. 166<sup>a</sup>; a. fr.—Trnsf. *to refute, raise an objection*. B. Kam. 5<sup>b</sup>, a. fr. דאיכא למיפדן it may be objected (against this analogy) &c.; v. infra.

**Pa.** פָּרָה same. [Targ. Koh. III, 3. v. פָּרָה.] Targ. Y. II Num. XXXIII, 52 תפרכין (not 'חרפ'—Y. Sabb. VII, 10<sup>a</sup> bot. מפרך ברישייא when he husks the heads of garlic. Bets. 12<sup>b</sup> דא דאזי לפרוץ וכ' dare one husk by rubbing and eat the seeds?; a. e.—Trnsf. *to refute, raise an objection*. Kidd. 13<sup>a</sup>, a. fr. רב אחא ו' Rab A. objected &c. Ned. 51<sup>a</sup> פָּרָה ... כל whatever interpretation of *to'ebah* Rabbi offered, Bar K. refuted it. Sot. 7<sup>a</sup> ופרכיה Rashi a. Tosaf. (ed. Hebr. form) and he refuted it. Pes. 69<sup>a</sup>; a. fr.

**Ithpa.** פָּרָה, **Ithpe.** פָּרָה, **אִתְפָּרָה** *to be crushed; to be dry, parched, easily peeled*. Targ. Is. XXIV, 7 (h. text אמלל). Targ. Ps. XC, 5. Ib. LXXX, 17 מפרך Ms. (ed. מופרכא, corr. acc.; ed. Wil. מפרכא Part. pass. **Pa.**; h. text כסוחו).—[Targ. Y. II Num. XXXIII, 52, v. supra.]—Sabb. 20<sup>b</sup> אפרוץ מפרך (or מפרך) they are brittle (unfit to be twisted into wicks). Pes. 68<sup>b</sup>, v. supra; a. e.—Trnsf. *to be refuted*. Hor. 14<sup>a</sup> וכל מיפרך ולא מפרך ו' whoever will say something and not be refuted, let him be the chief; what A. said was not; a. e.

**פָּרָה** II (v. פָּרָה), **Pa.** פָּרָה 1) *to tie dry ears; to bind sheaves*. Targ. Y. Gen. XXXVII, 7 (v. פָּרָה II).—\*2) *to untie sheaves or bundles*. Sabb. 155<sup>b</sup> חבן מפרכין חבן (Ms. M. מפרכין; Ms. O. מפספסין) we may untie bundles of straw and of clover and mix them.

**Ithpe.** פָּרָה *to be tied up*. Y. Hag. II, 77<sup>c</sup> (ref. to אפרך, Ps. XXXI, 19) תפרכין let them (their lips) be tied up (with ref. to מאלמים, Gen. XXXVII, 7, v. supra); [v. חרש, a. correct tied for crushed]; Gen. R. s. 1 אפרכן.

**פָּרָה** m. (פָּרָה) 1) (b. h.) *tyranny, rigor*, v. פָּרָה. Y. Sot. V, 20<sup>c</sup> top ב' ו' who had made them serve with rigor and hard labor. Ex. R. s. 5, a. e., v. פָּרָה; a. e.—2) *that which is easily crushed, brittle shell, husk*. Orl. III, 7, a. fr. פ' אגוז *nuts with brittle shells, crack-nuts*. Pesik. R. s. 11 ו' כי מינים אגוזי פ' there are three kinds of nuts: soft-shell nuts, middling nuts &c.; של פ' שניפרך של פ' *perekh* nut which bursts open of itself; ... מצצמם אלו של פ' so are the Israelites: those among them who do good of their own accord are the crack-nuts; Yalk. Cant. 992.—**Pl.** פָּרָה. R. Hash. 13<sup>b</sup> פ' עשיין they (the peas) are husked as you need them.—3) **pl.** as ab. [crushers,] *bars of a grate* (through which the poking is done). Kel. XII, 3; Tosef. ib. B. Mets. II, 10.

**פָּרָה**, v. פָּרָה.

**פָּרָה**, v. פָּרָה.

**פָּרָה**, v. next w.

**פָּרָה** pr. n. (comp. Pers. Varkani, Bact. Vehr-kāna for Hyrcania, a. Βάρκανοι = Υρχάνοι, Kiepert Atl. d. Alt. Welt 1860, p. 4) *Park'vi*, name of a country in

Northern Ariana. Targ. Y. II Gen. X, 3 (ed. Vien. פָּרָה); Targ. I Chr. I, 6 (not פָּרָה; h. text ריפא).—Denom. פָּרָה m. pl. *inhabitants of P.* Targ. Lam. IV, 21.

**פָּרָה** m. (παρὰχρησ) *bathing master* (who also kept a restaurant; v. Becker-Göll Gallus I, 157, III, 156), *tavern-keeper*. Lam. R. to III, 16 אצל חר פ' וכ' (Ar. המגרוד, v. מַגְרִיד) she took her son to a tavern-keeper, and said to him, teach my son the trade &c.; Koh. R. to I, 8 פרכוים (ed. Leipz. פרכוים; corr. acc.).

**פָּרָה**, v. פָּרָה.

**פָּרָה**, v. פָּרָה.

**פָּרָה**, v. sub פָּרָה.

**פָּרָה**, v. פָּרָה.

**פָּרָה** m. פָּרָה, *bathing master*. Gen. R. s. 63 'כודין פ' שווא משכח וכ' Ar. (ed. פָּרָה, corr. acc.) like the bathing master that first scours the bath &c.; Yalk. ib. 110 פָּרָה, פָּרָה, (corr. acc.).

**פָּרָה**, Y. Ab. Zar. IV, end, 44<sup>b</sup>, v. פָּרָה.

**פָּרָה** m. (פָּרָה; comp. פָּרָה) [*limb, twig with grapes*. Ukts. I, 3 חפ' יר the handle (stem) of a vine. Ex. R. s. 15 של ענבים פ'; a. e.—**Pl.** פָּרָה. Bets. 30<sup>b</sup>; Succ. 10<sup>a</sup>, a. e. פָּרָה של ענבים (Tosef. ib. I, 7 אשכולות של ענבים). Y. Bicc. I, 64<sup>b</sup> top פָּרָה של ענבים.

**פָּרָה**, v. פָּרָה.

**פָּרָה**, v. פָּרָה.

**פָּרָה** I (enlargement of פָּרָה) *to rub, scrape*. Sabb. 53<sup>b</sup>, v. פָּרָה.—Esp. *to grind colors, rub with paint, paint* (hair, skin); trnsf. *to give a deceptive appearance to*. Lam. R. to II, 1 וידיו ... מפרכסין ברם וכ' and the men of the country painted (themselves) with the blood of his (the king's) enemies. Sabb. 34<sup>a</sup> ו' ארז ו' harlots paint one another, how much the more must scholars (be regardful of one another's honor)! B. Mets. IV, 12 (60<sup>a</sup>) אין (מפרכסין) (Y. ed. a. Mish. Nap. מפרכסין) you must not give a deceptive appearance to a human being (slave to be sold) or to a beast or to vessels, v. פָּרָה I. Y. ib. IV, end, 9<sup>d</sup> צור גרמך ... צור גרמך what is meant by 'you must not paint (a slave)'? You must not tell him, paint thyself (to appear younger); a. e.

**פָּרָה** II (preced.) [*to rub, grind*,] *to move convulsively, to struggle, kick*. Ohol. I, 6 שפרכסין וכ' if their heads have been cut off, they are unclean (as corpses), although they still move convulsively; שפרכסין ... שפרכסין like the tail of the lizard which moves (after being separated); Tosef. ib. II, 1. Y. Sot. IX, beg. 23<sup>b</sup> ו' חלל ולא חלל it says 'slain' (Deut. XXI, 1) but not struggling. Hull. II, 6 עד שפרכסין ביד וכ' unless the animal (when slaughtered) kicks with the foreleg and the hindleg (v. פָּרָה II). Gen. R. s. 63 יעקב מפרס לצאת Jacob (in his mother's womb) struggled to come out; a. fr.



Peah VIII, 7 פְּרִיקָתָא לִינָה the necessary arrangement for a night's lodging (for the poor), expl. Sabb. 118<sup>a</sup>, v. פְּרִיקָא II ch.; B. Bath. 9<sup>a</sup>; Tosef. Peah IV, 8. Keth. 50<sup>b</sup> (ref. to יָתִיב ib.) וכ' דְּרִיָּא וכו' does this mean (bridal) outfit ... or sustenance proper? Ib. דְּרִיָּא לָפ' הָתָם there it was about the outfit. Ib. 68<sup>a</sup>, a. e. לָפ' שְׂמוֹן בָּאב as to the amount for which the heirs are to be assessed for a daughter's outfit, we are guided by the disposition of her deceased father. Ib. (ref. to מַתְרִיסוּתָא, ib.) לָאוּ פְּרִנְסָתָא חֲבֵלָא does it not mean the outfit for the husband (dower)? לָאוּ בְּפְרִנְסָתָא עֲצָמָא no, it refers to her own support. Ib.<sup>b</sup> וְלֹא אִיבְדוּ מִזְוִנְתֵיהֶן וְלֹא אִיבְדוּ פְּרִנְסָתָא they have

**פָּרַס** I ch. same, 1) to *split, divide, break*; esp. to *break bread and say grace*. Targ. II Kings IV, 39 (h. text פָּתַח). Targ. ISam. IX, 13 מְזוּנָה עַל מְזוּנָה ed. Lag. (oth. ed. מְזוּנָה פֶּ' Ar. פָּרִיס מִנַּחַם וְיֹדֵעַב Af.).—Yalk. Prov. 947 פָּרִיס מִנַּחַם וְיֹדֵעַב the comforter breaks the bread and gives it to the mourner (ref. to Lam. I, 17). Snh. 49<sup>a</sup> bot. לֹדוּ פָּרִיס he divided with them, v. מוֹזִינֵי. B. Mets. 40<sup>a</sup> שִׁירָא ר' ר' R. J. sold at the rate of six *kuz* for &c.; a. e.—Part. pass. וְהָאֵל מִמָּאן דִּפְּרִימָא Pes. 37<sup>b</sup> וְהָאֵל מִמָּאן דִּפְּרִימָא and here it has the appearance of being broken; Men. 78<sup>b</sup> (not דְּרִימָא). Bekh. 40<sup>a</sup> דְּשִׁפִּיר וּפְרִיס (ed. וּפְרִיס, Hebr. form) when the mouth is pointed and (the lip) parted (like that of swine); a. e.—2) to *divide, arrange*; (=h. חֲפִיץ, סדר) to *arbitrate, value*. Targ. O. Lev. XXVII, 8; a. fr.—Denom. פּוֹרִיטָא, פּוֹרִיטָא, פּוֹרִיטָא—3) to *distribute, spread*; to *publish*. Targ. Job XXXVI, 30. Targ. II Sam. XVII, 19 וּפְרִיטָא (not

פרס. Targ. Prov. XXIX, 5; a. fr.—Part. pass. פָּרִיס; f. פָּרִיסָא; pl. פָּרִיסִין; פָּרִיסִין. Targ. Ex. XXV, 20 (Bxt. פָּרִיסִין); a. fr.—Targ. II Esth. IV, 8 פָּרִיס published.—Ber. 55<sup>b</sup> פָּרִיסִין they spread the curtains on the day before up to four cubits, and the next day they spread them entirely. Ber. 51<sup>a</sup> (expl. עִיטוֹק) ר' אסי פָּרִיס סודרא וכו' R. A. used to spread a cloth over his head (before taking up the cup of benediction). Sabb. 48<sup>a</sup>. Y. ib. XVII, end, 15<sup>d</sup>, v. פָּרִישָׁא; a. fr.

Pa. פָּרִיס 1) to spread. Targ. Lam. I, 17; a. e.—2) (Pal) פָּרִיס (v. P. Sm. 3276) to publish, divulge. Targ. Y. II Gen. XXXVIII, 25 מפרסא (Y. I מפרסא).

Af. פָּרִיס 1) to distribute, arrange. Targ. ISam. IX, 13 Ar. (v. supra).—2) to spread forth. Targ. Is. XXV, 11.—3) (v. preced. Hif.) to set the foot. Targ. II Esth. I, 2.

Ithpa. פָּרִיס to be spread, published. Ib. III, 15; VIII, 13, sq. אפרסא Ar. s. v. דינאמא (ed. אפרסמא).—Lam. R. to II, 2 ולא תפרסין וכו' (fr. פָּרִיס) rather than that the secrets of the government be divulged.

פרס II (b. h.) pr. n. Persia. Esth. R. to I, 3 כשהמלכות בא' וכו' when the government is in Media, Persia is named as an attachment to it, and when the government is in Persia, Media is &c. Ib. למה וכו' קרין אותה פ' why is it called Paras?, v. פָּרוּסָא; a. fr.—[Deut. R. s. 10, a. e. פ' a censorial change, for רומי].—Targ. II Chr. XXXVI, 20; 22; a. e.

פרס m. (פרס) 1) part, half, v. פָּרוּס.—2) a piece, esp. a certain quantity of bread. Neg. XIII, 9 פ' פ' פ' כד' אכילה as much time as is required for eating a piece, that is, a piece of wheat bread &c. Ib. 10. Tosef. ib. VII, 10 וכו' how much is a p'ras? Half a loaf, of which three make a Kab; Tosef. Mikv. VII (VIII), 6; Erub. 83<sup>a</sup>; a. fr.—Pl. פָּרָסִים; Du. פָּרָסִים. Y. Sabb. I, 2<sup>b</sup> bot. פ' אכילה eating two p'rasim (with interruption); ib. כמה פ' several olive sizes of eatables eaten within a time required for eating several pieces; Y. Hor. III, 47<sup>b</sup> bot.—Trnsf. the fare received by members of a household, or by slaves. Erub. 72<sup>a</sup> במבלי פ' שני the Mishnah speaking of brothers eating at their father's table means those receiving, each his separate fare, at the hands of their father. Ib. 73<sup>a</sup> וכו' מ' מקבלות פ' if a man has five wives (occupying separate dwellings in one court) receiving their fare at the hands of their husband, and five slaves receiving &c. Y. Taan. I, beg. 63<sup>c</sup> פָּרָסִין הוא חובע פָּרָסִין he (the slave) begs him for his fare; (ib. פָּרָסִין). Ib. פָּרָסִין near the period when his fare is due. Ab. I, 3, v. עָבַד; a. fr.—3) P'ras, half a Maneh (מָנֶה). Eduy. III, 3 מנה מנה ופ' each weighing one Maneh and a half. Peah VIII, 5; a. fr.—מנה בן פ'—4) P'ras, half the length of a furrow (v. infra); פ' ביה an area of a square P'ras, esp. a field, of a square P'ras, declared unclean on account of crushed bones carried over it from a ploughed grave. M. Kat. 5<sup>b</sup> פ' עושה ביה פ' הרי הוא עושה ביה וכו' Ms. M. a. Rashi (ed. עושה ביה עושה חצי מענה וכו' v. Rabb. D. S. a. l. note) he who ploughs over a grave, makes a beth-p'ras (an unclean field), and how much of

it does he make unclean? Half the length of a furrow of one hundred cubits; Ohol. XVII, 1 עושה ביה ... חורוש ... מאה אמה ביה ארבעה סאים &c.; how far does he make it unclean? (Half) the size of a furrow of a hundred cubits (in all directions), which is a square of the capacity of four S'ahs of seed; Nidd. 57<sup>a</sup>; Tosef. Ohol. XVII, 1. Ohol. XVII, 2 פ' עושה ביה פ' an unclean field may create another unclean field (if the plough passes over and beyond it). Tosef. ib. XVII, 4 אבל חפ' עולה הוא כמדה חפ' (read: במדה; R. S. to Ohol. XVII, 3 but it is counted in so as to complete the measure of a beth-p'ras; a. fr.—Pl. פָּרָסוֹת. Ohol. XVIII, 2 (M. Kat. 5<sup>b</sup> ביה פרס). [Maim. explains חפ' ביה חפ' by ref. to פָּרָס to extend, the area of extension; Rashi, by ref. to פָּרָס to break, an area of bone splinters.]

פרס II ch. as preced. 2, the slave's or serf's fare. Targ. II Sam. VIII, 2; 6 פ' עבדין נשלי פ' נשלי פ' (נושאי מנחה) a sort of baldachin in which were fixed precious stones &c.—Pl. פָּרָסִין. Y'lamd. to Num. XV, 37 quot. in Ar., v. קִרְיָי.—2) net. Tosef. Bets. III, 1 וכו' מעלה את פָּרָסוֹ וכו' (כל שפרסוֹ) (if one puts up his net on the eve of the Holy Day, and, coming in on the Holy Day, finds it disturbed).

פרס m. (פרס) 1) curtain, canopy, baldachin. Num. R. s. 10 פ' שמה לו וכו' she (Pharaoh's daughter) spread over him (Solomon) a sort of baldachin in which were fixed precious stones &c.—Pl. פָּרָסִין. Y'lamd. to Num. XV, 37 quot. in Ar., v. קִרְיָי.—2) net. Tosef. Bets. III, 1 וכו' מעלה את פָּרָסוֹ וכו' (כל שפרסוֹ) (if one puts up his net on the eve of the Holy Day, and, coming in on the Holy Day, finds it disturbed).

פרס ch. same, curtain, cover. Targ. II Sam. XVII, 19 (h. text מסך). Targ. Num. III, 25, sq.; a. fr.—Hull. 8<sup>b</sup>, v. בליחא. Meg. 26<sup>b</sup> וכו' פָּרָסִין הוא (Rashi פָּרָסִין) to make of an old curtain (covering the ark which contains the Torah scrolls) a cover for books; a. e.—Pl. פָּרָסִין. Succ. 20<sup>b</sup> וכו' פ' ונפוחות אר' are fit for covers and sieves (Ar.: for sifting nets and sieves).

פרס m. 1) = h. פָּרָסָא I, Persian mile.—Pl. פָּרָסִין, פָּרָסִין. Targ. Is. X, 32. Targ. Y. Num. XXI, 35; a. e.—Hull. 59<sup>b</sup>. Pes. 94<sup>a</sup>; a. e.—2) Persian. B. Kam. 55<sup>a</sup> פ' גמלא (Mss. H. a. R. פָּרָסָא) a Persian camel, contrad. to an Arabian camel. Kidd. 72<sup>a</sup>, v. נגד ch.

פָּרָסָא, v. פָּרָסִין.

פָּרָסָא, v. פָּרָסָא I, a. פָּרָסִין.

פָּרָסָא, v. פָּרָסִין.

פרס I m. Persian mile (parasang). B. Kam. 82<sup>b</sup>; Y. Taan. IV, 68<sup>c</sup>; a. fr.—Pl. פָּרָסָא. Pes. 93<sup>b</sup>, sq.; a. e.—[Shebi. V, 1, a. e., v. פָּרָסִין].

פרס II f. (b. h.; פָּרָסִין) split hoof; foot; toes (v. פָּרָסִין). Hull. 59<sup>a</sup>, v. פָּרָס I. Ib. 68<sup>b</sup> (ref. to בהמה in the animal, Lev. XI, 3) פ' פָּרָסִין וכו' if the embryo, having put forth its feet, withdrew one foot, you may eat it (when the mother is ritually slaughtered); if it withdraws 'feet', you may eat it; a. fr.—Mikv. V, 6 פָּרָסִין החומר וכו' the water



gathered in the depression created by asses marching in the valley; (Tosef. ib. V, 1 בהמה רגליה בגומה).—*Pl.* פרסות. Hull. l. c. Ib. 59<sup>a</sup> פרסותיהן החוכות its hoofs were cut off. Sifré Deut. 2 וכלו פרסות רגליהם וכל if the Israelites had been good, they would have entered Palestine as soon as their feet had come up from the sea; a. fr.—*the legs.* Hull. 55<sup>b</sup>; Y. Pes. VII, 35<sup>a</sup> bot.; (Hull. IX, 2 הפ only).

**פרסוי**, v. פרסי.

**פרסום** m. (פרסם) *publicity*; 'בפ' *in public*. Pesik R. s. 31 ולא בפ' publicly, and not secretly.

**פרסומי**, v. פרסומי.

**פרסומי** infin. of פרסם.

**\*פרסוף** I m. (a corrupt. of *praepositus*, emp. our *provost* and German *Profoss*) *executive officer, executioner*. Y'lamd, to Gen. XXXVIII, 1 quot. in Ar. בלשי מסר לפ' בלשי.

**פרסוף** II *face*, v. פרצוף.

**פרסמין**, v. פרסמין.

**פרסי**, *Pali* of פרס; v. פרס I.

**פרסי** m., **פרסית** f. (b. h.; פרס II) *Persian*. Esth. R. to I, 22 פ' נושא... מדברת בלשון פ' when a Persian marries a Median woman, she must speak Persian. Ib. to I, 11 לא פ' אלא כשדית neither a Median nor a Persian woman, but a Chaldean; a. e.—*Pl.* פרסיים, פרסים; פרסיות. Kidd. 72<sup>a</sup>. Ber. 8<sup>b</sup> אני אוהב את הפ' בשלשה for the sake of three things I love the Persians. Esth. R. l. c.; a. e.—Shebi. V, 1 הפרסיות Ms. M. (ed. הפרסאות) *Persian figs* (or dates); Sifra B'har, Par. 1, ch. I; Tosef. Shebi. IV, 1 הפרסאות.

**פרסא, פרסאי, פרסי** ch. same. [Targ. II Esth. I, 8 פרסא, read: פרסאי].—Y. Ber. VI, 10<sup>b</sup> bot. ed. Lehman. (oth. ed. פרסי, read פרסי) a Persian Jew. B. Kam. 59<sup>a</sup> דהוא דינא פ' דהא דקלא v. דקלא פ' that is Persian law (arbitrariness); B. Kam. 58<sup>b</sup> דינא פרסא; Rashi דיינא פרסא; a. e.—*Pl.* פרסאי. Targ. II Esth. l. c. Targ. Esth. I, 14; a. e.—Ab. Zar. 24<sup>b</sup> by what authority do the Persian Jews call a book *d'bir*? Ib. v. דייקתא II. Yoma 77<sup>a</sup>, v. במלכותא II; Yalk. Ez. 347. Ib. בשני דפ' (Yoma l. c. during the years of the Persian rule; a. e.—*Fem.* פרסאיהא. Targ. II Esth. I, 16.—*Pl.* פרסאיהא. Ib. 12.—Ber. 44<sup>b</sup>, v. אופי. Sabb. 143<sup>a</sup> Rashi (ed. ודפרסאיהא) and the stones of Persian dates.

**פרסים**, v. פרסם.

**פרסיקא, פרסיק**, v. פרסם.

**פרסנא** m. (פרס, v. פרסא; emp. formation of בגואא פ' *curtain-like, net-like*. Sabb. 154<sup>b</sup> (אישפורכנא) Ms. M. v. Rabb. D. S. a. l. note), v. פרסנא I.

**פרסם, פיר** (enlargement of פרס) *to spread, divulge, publish; to uncover, expose*. Yoma 86<sup>b</sup> ופרסמין v. פרסם. Sot. 9<sup>a</sup> פרסמה בגלוי... פרסמה בגלוי she acted in secret, the Lord exposes her in public. Y. Meg. I, 70<sup>b</sup> top רבי דידה רבי דידה Rabbi used to make himself conspicuous (act ostentatiously) on two days in the year (as a protest against certain ritual restrictions). Num. R. s. 21 כשם שזקב"ה... לפרסמן as the Lord busies himself with the praise of the righteous in order to make them known in the world, so &c. Ib. פנחס פרסמן לשבח וכל he published Phineas for praise, and Zimri for blame. Ib. את ברור וכל and exposed his daughter for prostitution. Tanh. Ki Thissa 16 מזה כלזה... ואינה מפרסמת עצמה וכל as the bride is retired in her father's house and does not unveil herself (show herself in public) until she is about to enter the bridal chamber... so must a scholar be retired, and be revealed (renowned) by his good deeds; Ex. R. s. 41; a. fr.—Part. pass. מפרסמן, מפרסמין; *pl.* מפרסמין; מפרסמין. Ib. Lev. R. s. 32 מפרסמין when he is not generally known (as a bastard). Yalk. Ex. 391 במעשיו מפרסמין... well-known by his deeds, as the bride is unveiled (on her wedding day), v. supra; a. fr.—Gen. R. s. 36 וכלב מפרסמין בהשמישו Ham came out of the ark black, and the dog disgraced by the mean way of his copulation; Y. Taan. I, end, 64<sup>d</sup> מפרסמין (Snh. 108<sup>b</sup> כלב נקשר).

*Hithpa.* מפרסמין, *Nithpa.* מפרסמין *to be published, made known, exposed*. Lev. R. l. c. (ref. to Lev. VI, 18) במקום כרי שלא יפרסמין החטאים... 'in the place where the burnt offering is killed shall the sin offering be killed',... in order that the sinners be not exposed to shame. Ib. אבל אם נ' but if he is known (as a bastard); a. e.

**פרסם, פרסום** ch. same. Targ. II Esth. I, 12 לא תפרסמין do not defame thy name &c. Targ. Y. Num. XVI, 26. Targ. Y. Ex. XXVIII, 30. Targ. II Chr. VI, 30 (differ. in I Kings VIII, 39); a. fr.—Part. pass. מפרסמן, מפרסמין; *pl.* מפרסמן, מפרסמין. Targ. Y. I Gen. XXXVIII, 25 (v. פרסם I). Targ. Job XXVI, 6 (הערסום). Targ. Cant. II, 17 מפרסמן uncovered (unprotected); a. e.—Y. Snh. VII, end, 25<sup>d</sup> אנא I shall expose (denounce) thee. Pes. 112<sup>a</sup> מפרסמן to make public the wonderful event (by a symbolical act); Sabb. 24<sup>a</sup>; a. fr.

*Ilhpa.* מפרסמין, מפרסמין *to be spread, revealed, exposed*. Targ. Y. Ex. II, 14. Targ. Y. Num. XXII, 41 (v. Targ. Cant. l. c.). Targ. Koh. XII, 13. Targ. II Esth. III, 15; VIII, 14 (v. פרסם I); a. fr.

**פרסנית** f. (denom. of פרסם II) *run-about*. Gen. R. s. 18, a. e., v. פרסנית. —*Pl.* פרסנית. Ib. s. 45 Ar. (ed. פרסנית), v. פרסנית.

**פרסיק, פרסם** m. (Περσικόν, sub. μῆλον) *peach; peach tree*. Gen. R. s. 42 ופרס apple and peach trees; Yalk. ib. 72. B. Mets. 116<sup>b</sup> זהו פרס זהו פרס I sell thee a grape vine overhanging this peach tree; Y. ib. X, 12<sup>c</sup> פרסנית, v. פרסנית. Y. Kil. I, 27<sup>a</sup> bot. פרסנית a gentile who engrafted a shoot of a nut tree on a peach tree; a. e.—*Pl.* פרסמין, פרסמין. Kil. I, 4 (Bab. ed.

**פָּרַע** I ch. same, 1) *to disarrange; to tear open, uncover*. Targ. Y. Gen. XLIII, 16 (v. Hull. 91<sup>a</sup> quot. in preced.). Targ. Num. V, 18; a. e.—Part. pass. פָּרִיעַ, פָּרִיעִי, פָּרִיעִי. Targ. O. Lev. XIII, 45. Targ. Y. Ex. XXXII, 25; a. e., v.

**מְפַרֵּר** ch. same. Targ. Y. Gen. XLII, 21 **מְפַרֵּר** קרמן (מפייס לנא. **קָבַט**, comp. ברוחאננו, Ar. a. Levita (h. text ברוחאננו, ed. **קָבַט**).—Cant. R. to III, 4 **עבר ומפרפר כל הדיא ליליא** (not **יומא**) he spent the entire night moving about restlessly, v. **בְּמַדָּם**.

Lam. R. to II, 12 מפרפר ומאית היה struggled in convulsions and died (from starvation). Y. Shebu. III, 34<sup>c</sup> bot. המוריה מפרפר ויהב he saw him (the starving man) in convulsions, when he gave him to eat.

## פֶּרֶץ, v. פֶּרֶץ.

**פֶּרֶץ** f. pl. = next w., a dish of bread crumbs and vegetable, mash. Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352.

**פֶּרֶץ** f. (פֶּרֶץ) I [crumbs,] a minor dish, salad, hash &c.; שלפני המזון; *parpereth* before the meal, appetizer; פ' שלאחר המזון, *p. p.* during the meal, *by-meat*; פ' שבחוד המזון *p.* after the meal, *dessert*. Ber. VI, 5. Y. ib. 10<sup>d</sup> top; a. fr.—[Pes. X, 3 הפץ ... עד (Bart. reads: הפץ את הפץ) until he gets to the breaking of the bread (distribution of the Matsah); oth. opin.: to the by-meat of the bread (to the bitter herbs)].—*Pl.* פֶּרֶץ, פֶּרֶץ. Tosef. ib. IV, 8 הבא בכל יום ... ממשיך 27<sup>a</sup> a guest that arrives after the three *parpereths* has no right to enter. Succ. 27<sup>a</sup> ממשיך ... כמה פ' on any other day thou insertest many an appetizing dish in order to prolong thy meal, and now wouldst thou not add one for the honor of thy Maker? Sabb. XXIII, 2 ואת פֶּרֶץ משי וכו' ... ואת פֶּרֶץ משי (on the Sabbath) his guests and his dishes verbally (from memory) but not from writing.—Trnsf. auxiliaries. Ab. III, 18 לחכמה פ' לחכמה (Ar. פֶּרֶץ, ed. Koh. astronomy and arithmetic are the auxiliaries of philosophy. [Mus.: פֶּרֶץ (περιφερεια) periphery.]

**פֶּרֶץ** (b. h.) 1) to break through, make a breach, invade. Pes. 56<sup>a</sup> פֶּרֶץ פֶּרֶץ made breaches in the fences of their gardens &c.; (Tosef. ib. II (III), 21 פֶּרֶץ גִּטְוִיחָם once fenced in, thou canst not tear down, i. e. having once approved, you cannot now find fault. Y. Snh. I, 19<sup>c</sup> top, v. פֶּרֶץ. Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) כל הפֶּרֶץ all conquerors shall rise from thee (Judah). Yalk. Mic. 551 פֶּרֶץ גִּרְדוֹ של עולם מפני יעקב I broke down the fence of the world (reversed the natural order of things) for the sake of Jacob (making his cattle extremely fecund); and in the days to come I shall do so to his children. B. Kam. 60<sup>b</sup> דרך פֶּרֶץ the king may break through fences to pave a way for his army. Koh. R. to IX, 11 (ref. to Job I, 10) פ' גִּרְדוֹ של עולם וכו' his cattle reversed the order of things &c. Y. Ab. Zar. II, 41<sup>a</sup> top לא פֶּרֶץ thou hast not torn down the fence of the scholars (not transgressed their law); Gen. R. s. 79, v. פֶּרֶץ. Lev. R. s. 26, v. גִּרְדוֹ I; a. fr.—Part. pass. פֶּרֶץ; פֶּרֶץ, פֶּרֶץ. Kil. IV, 4 הפ' מרובה על הפ' the unimpaired portion of the fence is larger than the ruined part, v. פֶּרֶץ II. Y. Sabb. X, 12<sup>c</sup> top פ' קופה a bin which has been broken into (some of the contents of which has been taken); a. fr.—[Peah VII, 1 בצד הפֶּרֶץ Y. ed., v. פֶּרֶץ.]—2) (sub. גִּרְדוֹ) to be lawless, unrestrained, dissolute. Y. Keth. I, 25<sup>a</sup> bot. בוימה... שלא יפֶּרֶץ in order that the daughters of Israel be not made heedless of chaste conduct (v. infra); a. e.—Part. pass. as ab. dissolute, bold. Ib. אורז פ' אורז because there might be one dissolute man (who may go to the

expense of marriage for the sake of his gratification, with the intention of charging his bride with faithlessness afterwards). Cant. R. to IV, 12 בעירה אחר פ' לא נמצא בהן אחד פ' not one of them was of immoral conduct; Lev. R. s. 32 פֶּרֶץ עירה. Gitt. 46<sup>a</sup> פ' וכו' that the daughters of Israel may not be loose in moral conduct or in vows (v. supra). Gen. R. s. 70 (ref. to Gen. XXIX, 21) 'אני וכו' אדם פ' אדם even the most shameless man would not use such language. Sot. 7<sup>a</sup> אבל פ' but if they are known to be of dissolute habits, opp. כשרין. Keth. 2<sup>b</sup>, sq. 'אני on account of loose women, opp. צנוניות; a. fr.—3) to spread, increase. Sabb. 13<sup>a</sup>; Tosef. ib. I, 14 הריץ פֶּרֶץ ער הריץ פֶּרֶץ how far the observance of levitical cleanness has spread in Israel; a. e.

*Nif.* פֶּרֶץ 1) to be broken through, torn down. Tosef. Kil. III, 3 שֶׁנִּפְרָץ הָכֶרֶם if the partition of a vineyard has come down; גִּרְדוֹ if he repaired it, and it came down again. Erub. IX, 2 הָצֵר גִּרְדוֹ שֶׁנִּפְרָץ לקטנה if the partition between a large court and a smaller one has been broken into. Yalk. Ez. 352 גִּרְדוֹ צֶאֱנִי a good shepherd whose flock was broken into; (Ruth R. introd. פֶּרֶץ). Tanh. Bal. 13 ראה ישראל נִפְרָץ שם נִפְרָץ he (Balak) saw that the Israelites would be broken into (sustain a great loss) there; Num. R. s. 20 שֶׁשׁ פֶּרֶץ (corr. acc.). Ab. d'R. N. ch. V ונִפְרָץ וכו' פֶּרֶץ, a. fr.—2) to be unrestrained, dissolute. Tanh. Yavera 9 מַעֲשֵׂיהֶם לִפְנֵי שֶׁנִּפְרָץ because their doings were unrestrained in matters of sexual morality; a. e.—3) to be spread, increased. Gen. R. s. 73 (ref. to Gen. XXX, 43) 'אני פֶּרֶץ מֵעַיִן וכו' an (abnormal) increase of wealth was granted to him similar to that expected in the days to come (v. Yalk. Mic. I. c.); Yalk. Gen. 130; Yalk. Koh. 989; a. e.—4) to be broken off, severed. Succ. III, 1 נִפְרָץ לָלוּ if its leaves are severed (and only kept together by a band), v. פֶּרֶץ.

*Hif.* פֶּרֶץ (denom. of פֶּרֶץ) to be defiant. Tosef. Macc. V (IV), 13 עֲמִיד וּמִפְרִיץ וכו' even if he stands up defiantly (saying, he did not mind more lashes), you dare not add &c.

*Hithpa.* פֶּרֶץ to become dissolute, be unrestrained, licentious. Y. Sabb. III, 6<sup>a</sup> bot. פֶּרֶץ שֶׁלָּא that she may not assume immoral habits; ib. פֶּרֶץ שֶׁלָּא that people may not be unrestrained; Y. Bets. II, 61<sup>c</sup>.

**פֶּרֶץ** ch. same, 1) to break through, open &c. Targ. II Kings XIV, 13. Targ. II Esth. III, 8; a. e.—[Targ. Prov. XXV, 28 חריצה Var. ed. Lag., corrected by Bxt. חריצה, read חריצה.]—2) to be reckless, sport. Taan. 24<sup>b</sup> חָרְצוּ בִּרְצֵי בִּרְצֵי were recklessly sporting with bread (throwing pieces of bread to one another).

**פֶּרֶץ** m. (b. h.), v. פֶּרֶץ.

**פֶּרֶץ**, v. פֶּרֶץ.

**פֶּרֶץ**, v. פֶּרֶץ.

**פֶּרֶץ**, v. פֶּרֶץ.

**פֶּרֶץ** f. (פֶּרֶץ) 1) breach, opening. B. Bath. 53<sup>a</sup> פֶּרֶץ פֶּרֶץ if he widened the opening in the fence to go

*Pi.* פִּירֵק *to sever, strip; to take off, release; to take apart.* Shebi. II, 2 מִפְּרֵקֶיךָ you may release (trees in the Sabbatical year); Y. ib. 33<sup>d</sup> top בַּעֲלֵיךָ מֵפ' 'release' refers to (a too luxuriant growth of) leaves. Ukts. II, 5 הַחֹזֵל לִפְרֹק when he has begun to strip (vegetables). Tosef. ib. II, 13 הַחֹזֵל לִפְרֹק בְּאֵזוּזִים when he has begun to strip nuts (of their burrs). Sabb. 88<sup>a</sup> וּפִירְקִים יִרְדּוּ one hundred and twenty myriads of angels of destruction came down and took them (the crowns) off their heads. Ib. פִּרְקוּ . . . בְּחוֹרֵב (Rashi (פִּירֵק) at Horeb they loaded (angels put crowns on their heads), and at Horeb they unloaded (angels took their crowns off). Men. 8<sup>a</sup>; 9<sup>b</sup> עַד פִּרְקָהּ שלא before he took it (the pile of the show bread) apart. Y. Yoma I, 38<sup>t</sup> top מִמַּעֲמִידוֹ מִפְּרֵקוֹ put it (the Tabernacle) up and broke it up again; Y. ib. 38<sup>t</sup> top מִמַּעֲמִידוֹ וְלֹא פִירְקוֹ put it up and did not break it up again; Num. R. s. 13, beg.; Sifra Tsav, Milluim, Par. 1 end. — Y. M. Kat. I, 80<sup>b</sup> bot. וְכִּי תִּפְרֹק אֶת הַמַּגֵּנֹל וְכִי תִּפְרֹקֶיךָ you may take the shoe off the block. Y. Ab. Zar. III, 43<sup>v</sup>, v. פָּצִים; a. fr. — Sabb. 95<sup>a</sup> חֹלֵב חֵיִיב חֹלֵב חֵיִיב one milking (on the Sabbath) is guilty of an act resembling unloading; Keth. 60<sup>a</sup> פִּירֵק כְּלֹא חֵיִיב פִּירֵק יוֹנֵק releasing the cow by sucking is unloading in an unusual way (v.

(אחר). Lev. R. s. 13 עמד ופרקום ישראל he rose and took them off the back of the gentiles, and put them on Israel.—Sabb. 156<sup>a</sup> לפרק to take food from before one animal and place it before another, Rashi; [Tosaf.: to empty from vessel to vessel in order to procure a thorough mixture; other defin., v. Ar. s. v.].—Part. pass. מפרק a) unloaded. B. Mets. 33<sup>a</sup> (ref. to Ex. I. c.) 'under its burden', ולא מפ' but not when it is unloaded (and the owner requires assistance to load it again). Ib. לא מפ' בהנח when it is unloaded, one need not assist in loading without remuneration.—b) taken apart, broken up. Tanh. P'kudé 11 ויהיה מינה ומפ' and it (the Tabernacle) lay in parts (uncombined) during &c.

Hithpa. התפרק. Nithpa. נהפרק. 1) to be taken apart, broken up. Y. Yoma I. c. Sabb. XVII, 1 אע"פ שנתפרקו although the doors are detached (when the piece of furniture is moved). Tosef. Kel. B. Mets. III, 2 נתפרקה זו וב' ed. Zuck. (missing in eds.) if the blades of scissors are separated, each may become unclean for itself; a. fr.—Gen. R. s. 36<sup>a</sup> (ref. to Gen. IX, 24) נחם ירנו מעליו the load of his wine was taken from him (he became sober).—2) to be loose, movable like a link or joint (v. פרק). Yoma 72<sup>a</sup> נתפרקו ואין וב' they (the bars in the ring) were movable but could not slip off. Nidd. 9<sup>a</sup> (of a woman after confinement) איברייה מתפרקין וב' her limbs are loose (shaky), and her full strength does not return to her before &c.; Bekh. 6<sup>b</sup> מתפרקין וימנה she feels as tho' her limbs were dropping off. Yalk. Num. 708 מתפרקת והא איברייה מתפרקת she shall lose limb after limb; Num. R. s. 9 מתפרקת (corr. acc.); a. e.—[Yalk. Cant. 986 מתפרקות some ed., read: מרפרקות, v. רפף.]

Nif. נפרק. (denom. of פרק) 1) to be out of joint, dislocated, sprained. Sabb. XXII, 6 מי שנתפרק ידיו וב' he who sprained his arm or foot.—2) to be removed. Tosef. ib. XIII (XIV), 5 שנתפרקו ed. Zuck. (Var. שנימוז) that they be removed (cut out).—[Hif. הִפְרַק as Kal and Pi. Tosef. Ber. II, 7 שִׁפְרַקוּ ed. Zuck. (Var. שִׁפְרַקוּ). Y. Shebi. III, beg. 34<sup>c</sup>, v. supra; prob. to be read: יִפְרַקוּ.]

פרק ch. same, 1) to separate, remove, take off. Targ. Ex. XXXII, 2 sq. (O. ed. Berl. Pa.). Targ. Y. Num. IV, 5 (O. Pa.); a. fr.—V. פָּרִיקָא II.—\*2) to fall apart. B. Mets. 86<sup>a</sup> אשירה מפ' the frame wall fell apart (v., however, infra).—3) to untie; to redeem, deliver. Targ. Ex. XXI, 8 (O. ed. Amst. וַיִּפְרָק, read: וַיִּנְיֵן). Targ. Lev. XXVII, 13. Targ. Ps. XXXIV, 23 פָּרִיק Ms. (ed. פִּירִיק, corr. acc.); a. fr.—Part. pass. פָּרִיק; f. פָּרִיקָא; pl. פָּרִיקִין. Targ. Y. Lev. XXV, 42; 55. Targ. Is. XXXV, 9; a. fr.—Keth. IV, 8 (in a marriage contract) אפפרקתך אם תשחבאי אפפרקתך if thou art captured, I shall redeem thee; ib. 51<sup>b</sup>. Ib. 47<sup>a</sup> מימנע ולא פָּרִיק he might refuse to redeem her. Y. Maas. Sh. IV, 55<sup>a</sup> bot. אפרק לך וב' I will redeem it for thee with this Sela; a. fr.

Pa. פָּרִיק 1) to remove, take off. Targ. O. Ex. XXXII, 2; a. fr.; v. supra.—Transf. to alienate. Targ. Prov. XVII, 9 (h. text מפריד; ib. XVI, 28 מעריך).—2) to divide, split, strip. Targ. O. Lev. I, 17. Targ. Y. II Deut. XXXIII, 20 (some ed. מפרק, corr. acc.). Targ. I Kings XIX, 11; a. e.—Hull. 93<sup>a</sup>, v. infra.—3) [to break,] to solve a problem; to reply, opp.

אקשי. B. Mets. 84<sup>a</sup> מפרקתא וב' v. פִּירִיקָא. Sabb. 145<sup>a</sup> הוא חזק he raised an objection, and himself answered it. Ab. Zar. 50<sup>b</sup> דיפרקתא v. נִפְרָא; a. fr.—4) to redeem. Y. Maas. Sh. IV, 54<sup>d</sup> פומיה על פומיה redeems according to his estimation; a. fr.

Af. אפרק to cause a falling off of limbs. Gitt. 69<sup>b</sup> דיפרק because it causes &c.

Ithpa. אִתְפְּרִיק, אִתְפְּרִיק. אִתְפְּרִיק 1) to be broken, fall apart. Ber. 54<sup>a</sup> אפרקא ליה אשירה וב' (v. supra) the frame wall fell apart before him, and he went in.—2) to be redeemed, released, delivered. Targ. Lev. XIX, 20. Targ. Ps. XXXIII, 16; a. fr.—Yalk. Esth. 1046 אפרקו כיון... ולא אפרקו when he (Ahasver) saw that the seventy years were full, and they were not delivered, he thought, since they are not now delivered, they will never be delivered; Meg. 11<sup>b</sup> מפרק... אִתְפְּרִיק Ms. M. (v. Rabb. D. S. a. l. note); a. e.—3) to be out of joint, dislocated. Hull. 93<sup>a</sup> פרוק מפרקא... בהמה (or מפרקא part. pass. Pa.) an animal while alive makes movements by which the limbs are temporarily dislocated.

פרק m. (b. h.; preced.) [division, section; (b. h.) cross-road,] 1) period (of time), period of maturity, season. Keth. 50<sup>b</sup> פריקה סמוך לפרקתא near her period of puberty. Y. Yeb. XIII, 13<sup>d</sup> bot. עד שתגדיל וחגיג לפ' וב' until she be grown up and arrive at a marriageable age and be married. Taan. 16<sup>a</sup> שלא יצא ופרקו whose youth is becoming, expl. ib. ב' יצא ופרקו whose youth is of unblemished repute; Tosef. Hag. II, 9 על כל פ' (v. פרק). Pes. 117<sup>a</sup> שחגיגו לפרקן top 43<sup>a</sup> at every important epoch. Ib. 43<sup>a</sup> top שחגיגו לפרקן but not the legal age (prematurely developed). Tosef. R. Hash. I, 12 שזורים פ' the season of the barley crop; גשמים פ' the rainy season. Deut. R. s. 9 ופרק ליטול וב' his (the child's) time has come to be taken away (he is destined to die) at the age of thirty days. Ib. את פרקי show me my time (when I am to die); a. fr.—Pl. פָּרִיקִים; constr. פָּרִיק. R. Hash. 35<sup>a</sup> ושל פ' prayers for the New Year, the Day of Atonement and periodical prayers (for feasts, fasts &c.). Ib. כפ' רמי as he prayed only once in thirty days, it was to him like a periodical prayer. Shek. III, 1 בשלשה פ' at three periods of the year. Y. Shebi. I, beg. 33<sup>a</sup> שני פ' הראשונים the two beginning periods (shortly before the beginning of the Sabbatical year, and before the beginning of the new Sabbatical period); ib. III, end, 34<sup>d</sup>. Y. Shek. III, beg. 47<sup>b</sup> פריקי לידה the seasons when animals give birth. Gen. R. s. 70, a. e. פ' נשיקה של פ' the kiss on meeting after a period of separation; a. fr.—2) (of writings) section, chapter. R. Hash. 30<sup>b</sup> מפני שדודור because in that case he would have to recite the same psalm again on the same day. Ber. 14<sup>a</sup> בין פ' אפרק לך וב' between one section (of the Hallel) and another he may interrupt himself, but in the middle of a section he must not do so. Ab. VI אחר פ' אחר וב' he that learns from his neighbor one chapter or one halakhah. Erub. 54<sup>b</sup> משה פירקו לי משה taught him (Aaron) his lesson; פִּירִיקָא... פִּירִיקָא taught them their lesson; a. v. fr.—Pl. as ab. Ber. II, 1 שאל וב' between the sections (of the Sh'm'a) one may interrupt one's self

פֶּרֶקֶטְמִינִי, פֶּרֶקֶטְמִינִי m. pl. פֶּרֶקֶט, *Parel*, of פֶּזֶשׁ, v. פֶּזֶשׁ־טִי, *torrents, freshets, fountains* (corresp. to פֶּזֶשׁ־טִי, (מְבוּעֵי). Targ. Y. Gen. XIV, 3. Targ. Y. I Num. XXI, 34 ed. Amst. פֶּרֶקֶטְמִינִי; Y. II מְבוּעֵי נַחֲרִי. Ib. XXIV, 6 פֶּרֶקֶטְמִינִי נַחֲרִי ed. Amst. פֶּרֶקֶטְמִינִי). Targ. Koh. II, 6 פֶּרֶקֶטְמִינִי דִבְּ. Targ. Cant. VII, 5 פֶּרֶקֶטְמִינִי.





habitant of Sepphoris); פירש מן הבררים they saw him leave one of the houses of Sepphoris. Num. R. s. 9 פִּרְשָׁתָּהּ אַתָּה פִּרְשָׁתָּהּ thou didst depart from the way (disregard the customs) of Israel's daughters. Zeb. 113<sup>a</sup> (play on פִּרְשָׁתָּהּ, Num. XIX, 5) מִמִּיתָהּ לְמִיתָהּ there where she departs for death, she shall be burnt. Y. M. Kat. I, 80<sup>b</sup> bot. (ref. to Lev. XIII, 45) פִּרְשָׁתָּהּ ... שְׂרָאָה כְּמִיתָהּ that the uncleanness itself may cry out..., 'keep off'; Y. Maas. Sh. V, beg. 55<sup>d</sup>; a. fr.—2) *to pass, cross*. Yalk. Prov. 946; Yalk. Num. 738 הַסְפִּירָה פִּרְשָׁתָּהּ בֵּים the ships make their way through the sea.—3) (act. verb) *to separate, keep off*. Num. R. s. 10 כֶּשֶׁם שֶׁאָדָם פִּרֵּשׁ אֶת עֵצְמוֹ וְכ' as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פִּרְשָׁתָּהּ, q. v.—4) (emp. פִּרְשָׁתָּהּ) *to single out, specify, speak distinctly*. Ib. (expl. פִּרְשָׁתָּהּ, Num. VI, 2) כְּשֶׁפִּרְשָׁתָּהּ לְדָוִד וְכ' when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifrē Num. 24 כְּדֹרֶךְ שִׁפְרוּשׁ לָךְ ... עַד שִׁפְרוּשׁ לָךְ (Yalk. ib. 710 שִׁפְרוּשׁ ... שִׁפְרוּשׁ, v. פִּרְשָׁתָּהּ).

*Nif. פִּרְשָׁתָּהּ to be separated, kept away*. Lev. R. s. 22 וְהָן נִפְרָשִׁים מִעֲבֹדָתָם וְכ' and thus they will be kept away from idolatrous worship; a. e.

*Pi. פִּרְשָׁתָּהּ* (neut. verb) *to depart, withdraw; to abstain*. Snh. 82<sup>b</sup> פִּרְשָׁתָּהּ לִי לְפָרוֹשׁ וְכ' Zimri might have withdrawn (from the woman), but he did not. Ib. 82<sup>a</sup> וְכ' if Z. had withdrawn, and Phineas had slain him &c. Pes. 87<sup>b</sup> מִן הָאִשָּׁה פִּרְשָׁתָּהּ פִּרְשָׁתָּהּ Eve was separated from Adam.—Sabb. 86<sup>b</sup> מִן הָאִשָּׁה פִּרְשָׁתָּהּ the semen issued from a man.—Pes. 49<sup>b</sup> שְׁנָה וּפִי קָשָׁה וְכ' he that studied and gave it up, is the worst of all (in hostility to scholars); a. fr.—2) *to go on a voyage; to cross the ocean* (emp. פִּרְשָׁתָּהּ *Hif.*). Y. M. Kat. III, beg. 81<sup>c</sup> אֲסִיר לִי הַגָּדוֹל לְפָרֶשׁ it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15<sup>d</sup> top עֲשֵׂינָהּ מִפְּרָשִׁי יָמִים פִּרְשָׁתָּהּ I was crossing &c. Y. Meg. II, 73<sup>b</sup> top מִפְּרָשִׁי יָמִים voyagers on the sea; a. fr.—3) (act. verb) *to separate*. Gen. R. s. 22 אֵילִי רָצָה הַמֶּלֶךְ שִׁפְרָשָׁן וְכ' if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) *to specify, express clearly*. Ib. מִפְּרָשִׁי מִפְּרָשִׁי when he (in making his vow) specified ('sheep' or 'cattle'), opp. בְּסוֹמָא. Gen. R. s. 6 פִּרְשָׁתָּהּ אֲנָשִׁי ... פִּרְשָׁתָּהּ אֲנָשִׁי the men of the Great Assembly said it plainly. Snh. VII, 5 עַד שֶׁפִּרְשָׁתָּהּ הָשֵׁם until he mentions the Name expressly (uses the Tetragrammaton), opp. בְּיָנוּי. Gitt. 36<sup>a</sup> מִפְּרָשִׁי שְׁמוֹתֵיהֶן that witnesses must sign their full names; a. fr.—Part. pass. מִפְּרָשִׁי, f. מִפְּרָשִׁי, pl. מִפְּרָשִׁי. B. Kam. 54<sup>b</sup>, a. fr. מִפְּרָשִׁי מִפְּרָשִׁי, v. פִּרְשָׁתָּהּ. B. Mets. 94<sup>b</sup> מִפְּרָשִׁי מִפְּרָשִׁי that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38<sup>a</sup>, a. fr. שֵׁם הַשֵּׁם הַשֵּׁם the special Name (the Tetragrammaton), v. supra. Zeb. 53<sup>a</sup>, v. פִּרְשָׁתָּהּ. Hag. 22<sup>b</sup> וְכ' מִפְּרָשִׁי מִפְּרָשִׁי if your undefined teachings are so well-founded, how much more your explicit teachings; a. fr.—5) *to explain, interpret, define*. Ned. 2<sup>b</sup> וּמִפְּרָשִׁי יִרְדָּה ... וּמִפְּרָשִׁי יִרְדָּה the Mishnah

begins with *kinnuyim*..., and goes on explaining *yadoth!* Zeb. 13<sup>a</sup> לִי לְפָרֶשׁ וְכ' I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); אֲנִי אֶפְרָשׁ I shall explain it. Ned. 81<sup>a</sup> וְכ' דָּבָר זֶה ... that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it (ib. 12). M. Kat. 16<sup>b</sup>; Ber. 18<sup>a</sup> לָא פִּרְשָׁתָּהּ לָךְ they did not interpret (the verse) to you; v. שְׁנָה I. Gen. R. s. 31 וְכ' וְכ' and did not explain (of what material the serpent was to be made); Y. R. Hash. III, end, 59<sup>b</sup>; a. fr.—Part. pass. as ab. Meg. 3<sup>a</sup>, a. e. (ref. to Neh. VIII, 8) מִפְּרָשִׁי *m'forash* means interpretation.

*Hithpa. פִּרְשָׁתָּהּ, Nithpa. נִפְרָשָׁתָּהּ to be specified, defined; to be explained*. Lev. R. s. 6 כָּל נְבִיאָה שְׁנָה וְכ' a prophet whose name is stated. Gen. R. l. c. נִפְרָשָׁתָּהּ in three places (in which *נִפְרָשָׁתָּהּ* occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 מִפְּרָשִׁי מִפְּרָשִׁי מִפְּרָשִׁי a thing which is not defined in its original place but is defined in another passage; a. e.

*Hif. פִּרְשָׁתָּהּ* 1) *to separate; to set aside, dedicate*. Yoma I, 1 הַכֹּהֵן הַגָּדוֹל מִפְּרָשִׁי כֶּהֱנִי כֶּהֱנִי he removed the high priest from his house to the cell &c. Ter. IV, 1 הַמִּפְּרָשִׁי מִקְדָּשׁ וְכ' he who sets aside one portion of what is due of T'rumah or tithes. Num. R. s. 10 (ref. to Num. VI, 11, יַעֲשֶׂה, שִׁפְרָשִׁים) וְכ' that the priest when offering them designates them, one for a sin-offering &c. Ib. (ref. to Prov. XXIII, 32) מִתּוֹ צִפְּנוֹן זֶה מִפְּרָשִׁי ... כִּךְ הֵינִי מִפְּרָשִׁי וְכ' as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כִּךְ ה' ה' wine caused a separation between Adam and Eve; ה' ה' wine caused a division between Noah and his sons with regard to slavery; ה' ה' wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 3 הַכֹּהֵן הַגָּדוֹל ... מִפְּרָשִׁי מִפְּרָשִׁי I severed the lungs from the liver; a. fr.—Part. pass. מִפְּרָשִׁי. Ned. I, 1 מִפְּרָשִׁי מִפְּרָשִׁי I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5<sup>a</sup>; a. e.—2) *to go to sea*. Gen. R. s. 13 הָיוּ מִפְּרָשִׁי לִים וְכ' were crossing the ocean; a. e.

*פִּרְשָׁתָּהּ* ch. same, 1) (neut. verb) *to keep off, abstain &c*. Targ. Y. I Num. VI, 3. Ib. 2 מִפְּרָשִׁי. Ib. XXV, 8 [read:] דְּהוּא לִיה מִפְּרָשִׁי וְכ' (v. Snh. 82<sup>b</sup>, quot. in preced.); a. fr.—Part. pass. פִּרְשָׁתָּהּ, פִּרְשָׁתָּהּ. Ib. XIX, 16; 18; a. fr.—Hull. 45<sup>b</sup> כָּל דְּפִרְשִׁי כָּל דְּפִרְשִׁי one artery branches off to the heart, the other to the lungs &c. Zeb. 73<sup>a</sup>, sq. מִפְּרָשִׁי whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15<sup>a</sup>; a. fr.—2) *to cross the ocean*. Gen. R. s. 6 בְּנֵא דִּפְרָשִׁי, v. infra. Koh. R. to III, 6 הוּא אֵזֶל פִּרְשִׁי בִּימָא was about to go to sea; a. e.—3) *to set aside, distinguish*. Targ. Y. Deut. IV, 34; a. e.—4) *to explain*. Part. pass. פִּרְשָׁתָּהּ. Hull. 52<sup>a</sup> מִינִיּוּ דִּפְרָשִׁי let him be asked one question by which both cases will be made clear to us; a. e.

*Pa. פִּרְשָׁתָּהּ* (neut. verb) *to depart, keep off*. Targ. Prov. XIX, 27 (ed. Lag. a. oth. *Pe.*).—[Targ. Y. Num. XXV, 8

פָּרַשׁ Hebraism, v. supra.]—2) *to go to sea*. Gen. R. I. c. *was about to undertake a sea voyage*. Ib. *he wanted to go to sea*; said the matron, *do people go to sea at this season?*; a. e.—3) *to separate, divide, distinguish*. Targ. O. a. Y. II Deut. XXXII, 8 *בְּפָרְשֵׁיהֶם* (Y. I באַפֵּר, Af.); a. e.—Y. Ab. Zar. II, end, 42<sup>a</sup> *אֵנָּה יֵרֵעַ* I can tell the roe of clean fish from that of unclean fish.—4) *to express clearly, define*. Targ. O. Gen. XXX, 28. Targ. O. Lev. XXII, 21 (Y. Af.). Ib. XXIV, 11; 16; a. e.—Part. pass. *מְפָרֵשׁ*. Targ. Y. II ib. XXIV, 11 *שָׁמָּה* (= h. המפורש, v. preced.; Y. I *Ithpe.*). Targ. Y. II Gen. XXX, 22; a. e.—Yoma 3<sup>b</sup> *וְכִּי מִפְּרֵשׁ* it is clearly indicated in the text that it is 'from thine own' (the high priest's private property); a. e.—5) *to distinguish, make wonderful*.—Part. pass. as ab. Targ. Jud. XIII, 18 (h. text פִּלְאִי).—6) *to explain, interpret*. Targ. O. Deut. I, 5 (h. text גָּמַר) ... ולא ידע לפרשה 121<sup>a</sup> *לפרשה* he learned the Boraitha by heart, but knew not how to explain it. Y. Kil. I, 27<sup>a</sup> *בִּתְּרֵיהֶם וַיִּפְרְשֵׁיהֶם* and we explained it there (to B. Kam. V, 10); ib. *וּפְרִישָׁהוּ* (corr. acc.). Erub. 54<sup>a</sup> ... לא 'thou shalt not rest on thy legs (sit down) until thou hast explained these verses to me. R. Hash. 26<sup>a</sup> *וְכִּי מִפְּרֵשׁ* it is important for the explanation of *meah k'sifah* (Gen. XXXIII, 19) &c.; a. fr.

Af. אֶפְרֵשׁ 1) *to separate, divide, make a distinction; to set aside, dedicate*. Targ. Gen. I, 4; 6. Ib. XXX, 40. Targ. Is. LVI, 3. Targ. O. Num. XVIII, 24 (Y. ed. Vien. Pe.); a. fr.—2) (neut. verb) *to keep aloof, abstain*. Targ. Y. Num. VI, 2 (v. supra).—3) *to warn off, keep away*. Sabb. 40<sup>b</sup> *לְאַפְרֵשִׁי מֵאִיסוֹרָה* (ל) to warn a person off from doing wrong.—4) *to speak out, declare*. Targ. O. Num. VI, 2 (ed. Berl. Pa.). Targ. Lev. XXVII, 2 (O. ed. Berl. Pa.); a. e.—5) *to distinguish, make wonderful*. Targ. O. Deut. XXVIII, 59; a. e.—Part. pass. *מְפָרֵשׁ*; f. *מְפָרֵשׁ*; pl. *מִפְּרֵשִׁין*. Targ. II Sam. I, 26. Targ. Is. XXIX, 14; a. e.

*Ithpa.* אֶפְרֵשׁ, אֶפְרֵשׁ, אֶפְרֵשׁ 1) *to be separated, to part, depart; to be set aside, dedicated*. Targ. Gen. X, 32. Targ. Is. LII, 11. Targ. Lev. IV, 10 (O. ed. Berl. *Ittaf.*). Targ. Ex. XXIX, 27 (O. ed. Berl. *Ittaf.*); a. fr.—2) *to be distinctly expressed, declared; to be explained, interpreted*. Targ. Num. I, 17. Targ. Y. Lev. XXIV, 11 (v. supra); a. fr.—Meg. 3<sup>a</sup> *לִדְרֹדִי מִפְּרֵשָׁא לִי מִיָּדָא* B. Kam. 112<sup>b</sup> a. fr. *מִיָּדָא* לי מינייהו &c. Y. Keth. IV, 28<sup>d</sup> *בֹּת* 'to me it was explained by &c. Y. Keth. IV, 28<sup>d</sup> *בֹּת* a question was raised, but it was not made clear (solved); 'אֶתְרַבְּרָא it was raised and met.

*Ittaf.* אֶפְרֵשׁ *to be set aside, dedicated; to be distinguished*. Targ. O., ed. Berl., Lev. IV, 10; a. e., v. supra.—Targ. Y. I Gen. III, 18 *יִהְיֶה אֶפְרֵשׁ* let there be a distinction.

פָּרַשׁ, constr. of פָּרַשׁ.

פָּרַשׁ f. (b. h.; פָּרַשׁ) *secretion, excrements* (found in the entrails). Pes. 20<sup>a</sup> *בִּפְּרֵשׁ* if the liquid is found in the excrements of the slaughtered animal. Ib. (in Chald. dict.) *וְלִיְהוֹדֵר* why should not the excrements again make the flesh unclean? Ib. *עֲבִיד* thick, substantial excrements, רִכָּה soft, viscid secretions. Ab. Zar. 34<sup>b</sup> *פְּרֵשׁ* its discharge may be used. Y. ib. II, 41<sup>c</sup> *בֹּת* an animal's discharge is part of its body; a. e.

פָּרַשׁ m. (b. h.; פָּרַשׁ *to chase, be fast*, v. Fried. Del. Proleg. p. 95, note; cmp. פָּרַר II) *horseman, knight*.—Pl. פָּרָשִׁים. Snh. 95<sup>b</sup> *וְהַשָּׂרָפִים* and the rest of the army were horsemen; a. e.

פָּרַשָׁא, פָּרַשׁ ch. same. Targ. Nah. III, 3.—Sabb. 109<sup>b</sup> *אֵלִיָּהוּ* he (Elijah) appeared to him as a horseman. Yeb. 121<sup>b</sup> *וְכִי לִיָּהוּ* alas, for the brave horseman (city guardsman) that is dead! B. Bath. 8<sup>a</sup> *לִפְרָשָׁא* (ed. Rashi) towards maintaining the city guard, v. *מִיָּדָא*. Ab. Zar. 18<sup>a</sup> *נִקְטָה נִפְשִׁיהּ כְּדֵר פִּי דְמַלְכָּא* Ms. M. (ed. only 'כֵּף' Ar. *הֵן* he (R. Meir) assumed the disguise of a Roman knight.—Pl. פָּרָשִׁי, פָּרָשִׁי, פָּרָשִׁי. Targ. Jud. XV, 8. Targ. Ex. XIV, 28. Ib. 17; a. fr.—Ab. Zar. I. c., v. supra. B. Mets. 86<sup>a</sup>, v. *מִיָּדָא* I; a. e.

פָּרַשָׁא I m. (v. פָּרַשׁ) [*driving*,] *goad*. Targ. Jud. III, 31 *פָּרַשׁ* constr. (Ar. *פָּרַשׁ*).

פָּרַשָׁא II m. (פָּרַשׁ, cmp. פָּרַר) [*breaker, crusher*,] *ploughshare*. Targ. I Sam. XIII, 20 (ed. Wil. 'פָּ'; h. text *מִדְּרֹשָׁה*).—B. Mets. 80<sup>a</sup> *פִּי דְנִקְטָה* he that handles the share is responsible for the damage, contrad. to *בִּנְתָּא*, coulter.

פָּרַשָׁא, v. פָּרַשׁ.

פָּרַשָׁא f., v. פָּרַשָׁא.—[Ber. 8<sup>b</sup> *פָּרַשִׁי* Ms. M., v. *פָּרַשָׁא*]

פָּרַשָׁן, v. פָּרַשָׁן.

פָּרַשְׁדוּנָא, v. פָּרַשְׁדוּנָא.

פָּרַשָׁת I f. (פָּרַשׁ) 1) *separation, branching off*.—פָּרַשְׁתָּ *cross-road*. Ber. IV, 4, v. *עִיבָר*. Sot. 21<sup>a</sup> *לִפְּרֵשׁ* when the traveller reaches the cross-road (where there is a guide-post), he is saved from all dangers. Ib. *וְכִי לִיָּהוּ* what is meant by cross-road (in this parable)? A scholar on his dying day.—Hull. 46<sup>a</sup> *פִּי רִאשׁוֹנָה* the first branching off of the spinal column towards the legs, *שְׁנִיָּה* the second branching off in the prolongation which forms the tail. Ib. *פִּי* the starting point of the branching off; *פִּי עֲצָמָה* the branch itself; a. e.—Pl. *פָּרַשְׁתָּ*. Ib. 45<sup>b</sup> *עַד בֵּין* ... *הֵן* how far does the spinal cord go (the severance of which causes the animal to be *f'refah*)? ... To 'between the ramifications'; *פִּי מִרְבֵּי בֵּין* show us the place called 'between the ramifications'; a. e.—2) *crossing the ocean, sea-voyage*. Lev. R. s. 35, v. *אֶפְרֵשָׁה*.—3) (in writing) *division, section, Parashah, the weekly Scripture lesson*. Ber. 9<sup>b</sup> *חֲדָא* ... *אֶשְׁרֵי* Ashré (Ps. I) and *Lammah rag'shu* (Ps. II) are one section (psalm). Ib. 63<sup>a</sup> *פִּי קִטְנָה* which is the small section (verse) on which all essentials of the Law depend? (Answ. Prov. III, 6) 'In all thy ways &c.' Ib. II, 2 (13<sup>a</sup>) *פִּי* why is the section Sh'm'a (Deut. VI, 4-9) recited before V'hayah (ib. XI, 13-21)? B. Bath. 14<sup>b</sup> *פִּי בִלְעָם* the section treating of Balaam (Num. XXII, 2-XXIV, 25); a. v. fr.—Pl. *פָּרַשְׁתָּ* (fr. *פָּרַשְׁתָּ*). Ber. 9<sup>b</sup> *פִּי* eighteen psalms. Gen. R. s. 90. Lev. R. s. 24.

Tosef. Sabb. I, 12 פֶּרֶשְׁתִּיחֵינָהּ children and teacher may prepare their verses by lamp-light &c.; (Y. ib. I, 3<sup>b</sup> bot. פֶּרֶשְׁתִּיחֵינָהּ Ber. 8<sup>b</sup> (ראשי פֶּרֶשְׁתִּיחֵינָהּ he who finishes the reading of the weekly lessons so as to keep up with the public reading in the synagogue. Meg. 29<sup>b</sup> הוא הוֹרֵר לְסֹדֶר פֶּ' הוּא הוֹרֵר the interrupted order of Scriptural reading is taken up again; a. v. fr.

**פֶּרֶשָׁה II** (preced.) pr. n. pl. *Parashah* (*Crossing*); פֶּרֶשְׁתָּה אֶשְׁקֶלֶן the Crossing of Ashkalon. Tosef. Shebi. IV, 11; Y. ib. VI, 36<sup>c</sup> פֶּ' הוֹמִיָּה וְכִ' (insert אֶשְׁקֶלֶן); Sifre Deut. 51; Yalk. ib. 874.

**פֶּרֶשְׁוֹתָא**, v. פֶּרֶשְׁוֹתָא.

**פֶּרְשׁוּנְיָא** (פֶּרְשׁוּנְיָא) pr. n. pl. *Parshunia*, (*Pashrunia*), in Babylonia. Erub. 104<sup>a</sup> פֶּרֶשׁ early eds. (Ms. M. פֶּרְשׁוּנְיָא; late eds. פֶּרֶשׁ; v. Rabb. D. S. a. l. note); Pes. 91<sup>a</sup> פֶּרְשׁוּנְיָא (Ms. M. פֶּרְשׁוּנְיָא, v. Rabb. D. S. a. l. note).

**פֶּרְשׁוּתָא** f. = h. פֶּרְשָׁה, *separation*; פֶּרְשׁוּתָא אֹרֶחַ *cross-road*. Targ. Ez. XVI, 25. Ib. XXI, 24; 26 (ed. Wil. פֶּ'). Targ. Koh. X, 8 פֶּרְשָׁה.—Targ. O. Gen. XXXVIII, 14 פֶּרְשׁוּתָא (ed. Berl. עֲרִינָהּ, v. עֲרִינָהּ ch.; Y. פֶּרְשׁוּתָא אֹרֶחַ. — V. פֶּרְשָׁה.

**פֶּרְשָׁע**, v. פֶּרְשָׁע.

**פֶּרְשָׁתָא** f. = h. פֶּרְשָׁה, 1) *cross-road*, v. פֶּרְשָׁתָא. — 2) *interpretation*. Targ. Y. Deut. XVII, 18 פֶּרְשָׁתָא אֹרִיחָא (not פֶּרְשָׁתָא; h. text משנה). — 3) *section of writing*, *Parashah*, *weekly Scripture lesson*. Meg. 4<sup>a</sup> (interpret. ולשונות, ib.) כִּנּוּן דַּמְרִי אִינְשֵׁי אַעְבְּדוּ פֶּ' דַּא וְכִ' as people say, I will peruse this section and read it over again. Y. Ned. VIII, beg. 40<sup>d</sup> פֶּרְשָׁתָא עַד דִּרְחַסְלִי פֶּרְשָׁתָא I have finished my *parashah*; a. e. — Pl. פֶּרְשָׁתָא (fr. פֶּרְשָׁתָא). Ber. 8<sup>b</sup>, v. פֶּרְשָׁה. Ib. אֶשְׁלִימוּ (פֶּרְשָׁתָא, v. פֶּרְשָׁה). (Hebraism. for פֶּרְשָׁתָא; Ms. M. פֶּרְשָׁתָא, v. פֶּרְשָׁה.

**פֶּרְשָׁתִּינָא**, v. פֶּרְשָׁתִּינָא.

**פֶּרְתָּה** (b. h.) pr. n. *P'rath*, 1) the river *Euphrates*. Gen. R. s. 16 פֶּ' שְׁפִירָה וְרַבְּהָ וְכִ' it is named *P'rath* (the growing), for its waters grow and increase, until people pass it on ships; פֶּ' שְׁמִימִי פֶּרְתָּה, for its waters are fruitful (fructifying); פֶּ' שְׁמִימִי וְהוֹלֵךְ עַד שְׂכֵלָה בְּמִגְרִיפָה (שמפרש) it is named *P'rath* (v. פֶּרְתָּה), because it goes on dividing (branching off in channels), until it ends under the (digging) spade; Yalk. Deut. 801 כְּמִגְרִיפָה (corr. acc.); Sifre Deut. 6 שְׂכֵלָה בְּמִגְרִיפָה (corr. acc.); it goes on fructifying (irrigating), until the spade ceases to dig it; Yalk. Gen. 22 כִּלְהָ עַד שְׂוֵאָה כִּלְהָ עַד שְׂוֵאָה goes on dividing, until it disappears, and they open it with the spade. Bekh. 55<sup>a</sup>; a. fr. — Denom. פֶּרְתָּה, pl. פֶּרְתָּה. Midr. Till. to Ps. OXXXVII וּמָתוּ מִיַּם הַפֶּ' וּמָתוּ מִיַּם הַפֶּ' they drank Euphrates water and died; (Pesik. R. s. 28 (מִיַּם הַפֶּרֶת). — 2) *P'rath*, name of certain districts or towns. Yoma 10<sup>a</sup> פֶּ' דְּבִירָסָה (= רַחֲבַת עִיר, Gen. X, 11); פֶּ' דְּבִירָסָה (= ib.); Kidd. 72<sup>a</sup> (expl. חֲבִיל יָמָא, v. דְּבִירָסָה, v. פֶּ' דְּבִירָסָה).

**פֶּרֶת** (comp. פֶּרֶר, פֶּרֶד) *to divide, crush, crumble*.

**פֶּרֶת** same, transf. (with ב) *to belittle, make light of*. Koh. R. to III, 11 הוּא פֶּ' בְּמִמּוֹנוֹ שֶׁל עוֹלָם וְכִ' ... if any one else had said, 'vanity of vanities &c.' (ib. I, 2), I might have thought, one that never owned two pennies in his life, made light of the wealth of the world &c.

**פֶּרֶת I** ch. same.

**פֶּרֶת 1)** *to divide, dismember* (of the basilisk whose look is believed to cause a person's limbs to fall apart, v. נֶשֶׁל, a. Gen. R. s. 10, a. e., quot. s. v. נֶשֶׁל; cmp. פֶּרֶשׁ Prov. XXIII, 32). Targ. Is. XIV, 29 מִפֶּרֶתָּה (some ed. מִפֶּרֶתָּה). Af.; Var. ed. Lag. מִפֶּרֶר; ed. Wil. מִפֶּרֶתָּה; h. text מִפֶּרֶתָּה. Ib. LIX, 5 מִפֶּרֶתָּה ed. Lag. (ed. Wil. מִפֶּרֶתָּה). — [Targ. Prov. XXIII, 32 מִפֶּרֶתָּה, ed. Lag. מִפֶּרֶתָּה, prob. to be read: מִפֶּרֶתָּה, Part. Pe.; h. text מִפֶּרֶשׁ, v. supra.] — 2) *to belittle, make light of*. Lam. R. to II, 10 וּמִפֶּרֶתָּה לִירָה ... בְּנִבְכֻרְנֶצְרָר וְכִ' (read: בִּירָה; Ar. they) five kings were sitting and sneering at Nebuchadnezzar in the presence of Zedekiah; אִתָּה הוּא מִפֶּרֶתָּה לִנְבִּי וְכִ' (Ar. פֶּרֶתָּה, Var. פֶּרֶר, corr. acc.) he, likewise, sneered &c.

**Itkpe** פֶּרֶתָּה *to be broken off, separated*. Bets. 2<sup>a</sup> אֵיכָלָא הוּא דִּאֶפְרָתָּה the egg is considered as a broken-off piece of food (part of the hen, not as an independent creation). Pes. 85<sup>a</sup> כְּמִיָּה דְּמִיָּה דְּמִיָּה they are to be considered as if they were separated; Hull. 73<sup>a</sup>.

**פֶּרֶת II** m., v. פֶּרֶתָּה.

**פֶּרֶתָּה** m. (preced. art.) = h. פֶּרֶשָׁה. Targ. Y. Deut. XXI, 8 (ed. Amst. פֶּרֶתָּה). Targ. Y. Num. XIV, 37 (ed. Amst. פֶּרֶתָּה). — Gen. R. s. 99 (expl. דְּפֶרֶתָּה, Jud. III, 22) פֶּרֶתָּה his excrements (came out). Snh. 67<sup>b</sup> מִי הוּא דִּמִּי were there any traces of blood and secretions? Hull. 18<sup>a</sup>, v. מִסְמֵס. Gitt. 56<sup>a</sup> וְכִ' מִי הוּא דִּמִּי dirt settled on her foot.

**פֶּרֶתָּה** m. (פֶּרֶתָּה) = h. פֶּרֶשָׁה, *branching off, division*, esp. *partition of the belly, navel*. Targ. Job XL, 16 פֶּ' דְּכִ' (or sub. כִּרְסָא) *partition of the belly, navel*. Targ. Job XL, 16 פֶּ' דְּכִ' (oth. ed. פֶּרֶתָּה, read: כִּ' פֶּרֶתָּה). Targ. Cant. VII, 3. Targ. Y. Num. XI, 31. — Pl. constr. פֶּרֶתָּה. Targ. Job III, 9 (10) ed. Lag. a. oth. (Ms. פֶּרֶתָּה, v. פֶּרֶתָּה II.

**פֶּרֶתָּה** or **פֶּרֶתָּה**, v. פֶּרֶתָּה.

**פֶּרֶתָּה**, v. next w.

**פֶּרֶתָּה** m. (= h. פֶּרֶתָּה, pl.) *nobleman*. Targ. II Esth. VI, 9 (ed. Lag. פֶּרֶתָּה, some ed. פֶּרֶתָּה, corr. acc.; ed. Amst. פֶּרֶתָּה, corr. acc.). — Pl. פֶּרֶתָּה. Targ. Esth. I, 3.

**פֶּרֶתָּה** m. pl. (Πάρθια) *Parthians*. Targ. Esth. VIII, 15 פֶּרֶתָּה Parthian (red) socks (v. Harp. Lat. Dict. s. v. Parthia, a. פֶּרֶתָּה).

**פֶּשֶׁן**, v. פֶּשֶׁן.

**פֶּשֶׁה**, v. פֶּשֶׁה.

**פֶּשֶׁט**, v. פֶּשֶׁט.

**פֶּשֶׁטָּה** m., f. (part. pass. of פֶּשֶׁט) 1) *straight*,



it is answered.—4) (neut. verb) *to spread, be published*.  
 Hor. 3<sup>b</sup> וכל עד שתקשוט הוראה בכל וכל until the decision is  
 spread (adopted) in the whole congregation of Israel. Ab.  
 Zar. 36<sup>a</sup>: a. fr.

*Pi.* פִּיֶּשׁ 1) to stretch, straighten out. Y. Snh. III, 21<sup>a</sup> bot. הִתְחִיל מִפֶּשֶׁשׁ וְכ' (interch. with פִּישֵׁשׁ) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 הִמְשִׁיךְ אֶת קוֹמְטְיוֹ וְכ' the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. מִפֶּשֶׁשׁ. Y. Naz. IX, 57<sup>d</sup> רָגְלָיו מִפֶּשֶׁשׁוֹת וְיָדָיו רָגְלָיו if the corpse is found with its feet stretched and its hands on the heart, opp. מְקוּצֵץ.—2) to strip, take off. Tosef. Kel. B. Kam. IV, 17 מִשְׁרָפֶשֶׁת אֶת הַחֹקֶק (not חֹקֶק from the time that the coat (the plaster of the stove) is taken off).

*Nif.* פָּשְׁטָה 1) *to be straightened out, be unfolded, become flat.* Kel. XXVI, 2 כְּדָרָה נ' when it (the bag) is straightened out (so as to be a plain piece of leather, v. פָּשְׁטָה), it is not susceptible to uncleanness. Tosef. Neg. l.c. כְּקָמָה שֵׁנִי like a creased garment that has been straightened out; a. e.—2) *to be stripped.* Pirké d'R. El. ch. XIV צִוְּרָן נ' עֵר the horny skin was taken from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. *infra.*

*Hif.* תולין ומִפְשִׁיטִין *to strip, flay*. Pes. V, 9 how did they suspend and flay (the Passover lamb)? Ib. *וְהַפְשִׁיט* ... מִי he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 הַפְשִׁיט אֶת עֲבָדֵיהֶם they undressed their men servants and maid servants and presented them &c.; a. fr.—*to shed the skin*. Pirké d'R. El. i. c. שִׂיחָא מִפְשִׁיט אֶת עוּרֵי וָכ' that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII מִן הָעוּר שֶׁ־הִנָּחֵשׁ וָכ' ed. Bub. (oth. ed. שִׁנּוּשֵׁשׁ) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

*Hof.* חֹפֶשֶׁט *to be stripped.* Zeb. XI, 3 עַר שְׁלֹא הָיָה before the hide was taken off. Ib. 93<sup>b</sup>; a. e.

*Hithpa.* התפשט, *Nithpa.* נתפשט to be straightened, become even; to flatten. Hag. 9<sup>a</sup> ו' ו'... ו' if he was lame on the first day and became straight &c. Y. Yeb. I, 2<sup>d</sup> bot. עד שתתפשט חכה, v. פתח; Tosef. Nidd. VI, 4 שתתפשט עד את ו' B. Bath. 120<sup>a</sup> נתפשטו הקמטין ו' את ו' became even, and her beauty returned &c.; a. e.

**פָּשַׁט, פָּשְׁטוּ** ch. same, 1) *to stretch, stretch forth; to straighten*. Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. פָּשַׁט. —R. Hash. 26<sup>b</sup> כַּמָּה דְּפָשְׁטֵי אִינוּי וּכ' the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. בִּירָה bends, humbles.—Part. pass. פָּשְׁטִיט; f. פָּשְׁטֵיטָא. Targ. Y. Ex. XXVI, 28 (ed. Amst. פָּשְׁטִיט). Targ. II Esth. V, 1.—2) *to strip, tear, flay*. Targ. Y. II Num. XXIII, 24.—Pes. 113<sup>a</sup> פָּשְׁטוּ; B. Bath. 110<sup>a</sup>, v. פָּשַׁט I.—3) (neut. verb) *to be stretched forth, reach out*. Y. Peah VIII, end, 21<sup>b</sup> דִּירֵיהּ וּכ' רַלָּא פָּשְׁטֵן מִיָּדָן may these hands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce*. Gen. R. s. 17 הוּן יַחֲבִין פָּשְׁטֵן וּכ' he and B. ... sat teaching; Lev. R. s. 34. B. Mets. 18<sup>b</sup> דִּירוּרֵי רַבָּא פִּשְׁטֵי וְרַבָּא וְרַבָּא decided that a restitution must be made. Kidd. 9<sup>b</sup>

after having raised the question, he met it again himself. Ber. 2<sup>b</sup> **והדר פשטו לה מבריתא** and then they solved the question by deduction from a Boraitha, Hor. 13<sup>b</sup> **פ' רס ורנא וב'** he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90<sup>b</sup> **פשוט מרא דרא** derive from this (Boraitha) one answer to the questions before us. Kidd. 25<sup>a</sup> **מי בעירז** ... **ולא פשיטנא לבי** did you ever ask me anything that I did not explain to you?; a. fr.—V. **פשיטא**.

**פְּשָׁטָא** m. (preced.) 1) *plain wording; plain sense*. Keth. 111<sup>b</sup> כתיב במאי דקרא פְּשָׁטָא what does the plain text (not homiletically changed) refer to?; Erub. 23<sup>b</sup> פְּשָׁטָא דכתיב what is the plain sense (not homiletically forced) of the text?; Kidd. 80<sup>b</sup>; a. e.—Y. Snh. I, beg. 18<sup>a</sup> פְּשָׁטָא דקרייא the plain sense of the text. Y. B. Bath. VIII, 16<sup>a</sup> כתיב במאי דקרא פְּשָׁטָא (not פְּשָׁטָא) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60<sup>b</sup>; Hull. 18<sup>b</sup>; 57<sup>a</sup>, v. נהר II.

פֿאַרשטאַנד, v. פֿאַרשטאַנד.

פֿאַר, v. פֿאַר.

פס"ו, פט"ז

פֶּסֶחַ, v. פֶּסֶחָה.

**פְּשִׁיחָא** f. (פֶּשֶׁחַ) *stripping*. Sabb. 109<sup>b</sup> אַפ' דְּרִיקְלָא (some ed. אַפְשִׁיחָא) on that portion of a date palm which shows the signs of having been stripped.

פנש, v. פנש.

**פְּשִׁיטָא** c. (preced.) 1) *explanation, teaching*.—*Pl.* פְּשִׁיטֵין Yalk. Lev. 665 מְשִׁיטֵיהוֹן מִן פְּשִׁיטֵיהוֹן when they had finished their studies; Yalk. Is. 352 מִפְּשִׁיטֵיהוֹן.—2) *plain, self-evident truth; is it not a matter of course?* Meg. 3<sup>b</sup>, a. fr. פ' לִי I have no doubt. Y. Pes. VII, 34<sup>b</sup> הֵא דִּא פ' דִּא this is clear, that &c. Y. Sabb. X, end, 12<sup>d</sup> מִדּוּ רַבִּי וְכ' דְּצִרְיָנָא לִי ר' פ' דְּצִרְיָנָא what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137<sup>a</sup> מִדּוּ רַבִּינָא וְכ' is not this a matter of course (what need was there to say it)? (Answ.) I might have thought &c. B. Mets. 16<sup>a</sup> וְכ' פ' דִּבְנָה וְכ' it is undisputed, if he sold it . . . , but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—*Pl.* פְּשִׁיטֵין Y. Bets. I, 60<sup>b</sup> פ' לִכּוֹן פ' וְכ' things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *Ps'hita*, a small coin. Hull. 54<sup>b</sup> כֶּפֶּ' דְּפִימְבִּרְיָא לִי לִיבִי דְּפִימְבִּרְיָא like a small P.—*Pl.* פְּשִׁיטֵי Ib. דְּפִימְבִּרְיָא the small coins of Pumb'ditha. B. Mets. 16<sup>b</sup> פ' דְּסִפְרָא &c. Trnsf. flat and round blisters. Gitt. 67<sup>b</sup> פ' בִּישְׂרִיָּה פ' קָמָא his body was full of blisters.

**פְּשִׁיטָה** f. (פָּשַׁט) 1) *stretching forth*. Y. Yoma V, 42<sup>b</sup> bot. יִרְפֵּשֶׁטָה reaching out with the hand.—2) *undressing*. Ib. III, 40<sup>c</sup> לְבִישָׁה פ' הַקִּישׁ draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31<sup>b</sup>; a. e.—V. לְבִישָׁה.

**פשיטות** f. (v. פשוט) *the plain heir's right, single share*. Y. B. Bath. VIII, 16<sup>b</sup> top לישול פ' אביו ל take the plain share to which his father would have been entitled, opp. כפילות.

**פשיטותא** ch. same. Sot. 13<sup>a</sup>, v. בכירותא.

**פשיטנא** m. (פשט) *a low, spreading plant, fern*. Sabb. 110<sup>b</sup> וכ' ליתר פ' וכ' Mss. (v. Rabb. D. S. a. l. note; ed. פשיטנא; Ar. פשיטנא) let him take a fern and boil it in wine &c.

**פשיטתא** f. (פשע) *trespass, negligence*. Y. Sabb. XIV, 14<sup>c</sup> bot. מרים בפ' וכ' ninety-nine persons die through their own fault against one through the hands of heaven (a natural death); Lev. R. s. 16.—Esp. *negligence in guarding a trust, indictable neglect* (Ex. XXII, 8). B. Mets. 94<sup>b</sup> אבדיה שקרובה לפ' losing which comes near to wilful neglect, opp. אונס. Ib. 81<sup>a</sup>, a. e. בעלים פ' a loss through carelessness that occurred in the presence of the owner (Ex. l. c. 14). B. Kam. 21<sup>b</sup>, a. e. וסופי החלור בפ' באונס if there was neglect in the start, but the final injury came about through an unforeseen accident; a. fr.

**פשיטותא** ch. same. B. Mets. 42<sup>a</sup> דלענין גנבי although this was proper care as regards thieves, it was carelessness as regards fire. Ib. פ' היא every 'I do not know' (plea of ignorance) is considered an admission of indictable neglect; a. e.

**פשיטת** v. פשיטת.

**פשיטתין** v. פשיטת.

**פשיטנא** v. פשיטנא.

**פשיטתא** v. פשיטתא.

**פשל** (cmp. פחל) *to twist, knot*, v. infra.

**Hif.** **הפשיל** 1) *to knot and fasten*. Tosef. Sabb. IV (V), 2 and fasten the strap under its tail; Y. ib. V, 7<sup>b</sup> bot.; Bab. ib. 53<sup>a</sup> יפשייל Ms. M. (ed. (הפשיל). Tosef. ib. VI (VII), 9 וכ' לאחוריד וכ' do not twist thy hands on thy back, lest we be prevented from work (a superstitious belief); Yalk. Lev. 587.—Esp. *to twist or knot a bundle and throw it over one's shoulder*. Succ. 27<sup>b</sup> ו' סליתו וכ' R. El. tied up his cloak and threw it over his back and went off; Tosef. ib. I, 9 רגליו וכ' (read בגדיו, v. infra) R. El. bundled up his garments &c., i. e. went off in an ostentatious manner). Tosef. Hull. VIII, 4 [read:] ופשיילין he may wrap them up with the peddler's bundle and strike, and cast them over his shoulder. Men. 85<sup>b</sup> ו' כליו he tied up his implements and threw them &c. Kil. IX, 5 Y. ed. הצנועים מפשיילין לאחוריהן במקל (כלאים) in bundles over their shoulders. Y. ib. IX, beg. 31<sup>d</sup> (ref. to Lev. XIX, 19) I might have thought, לא יעלה (לא יעלה) one dare not throw the bundle (containing forbidden garments) over one's shoulder; Sifré Deut. 232 לא יפשיילנו בקופה וכ' (not לקופה); Yalk. Lev.

614 לא יפשיילנו בקופה וכ' a. fr.—Gen. R. s. 22, end; Yalk. ib. 38 ו' דברים לאחוריו וכ' (Cain) threw the words (which he had heard) over his shoulder and went off, i. e. was petulant. Pesik. Shub., p. 160<sup>a</sup> וכ' he went off like one that casts the words &c.; Lev. R. s. 10 בגדיו לאחוריו, v. supra.—Part. pass. **מופשיל** f. **מופשילתא** Y. B. Kam. II, 3<sup>a</sup> וכ' if his bundle (of grain &c.) was hanging over his back &c. Ber. 62<sup>b</sup>; a. e.—2) *to twist (wicks)*, (v. פשיילתא). Y. Succ. V, 55<sup>b</sup> bot. (expl. מפקיעין) they make wicks of them, v. פקע. Keth. 75<sup>a</sup> ו' ופשיילתא ודיה וכ' she twisted her breasts back of her and gave suck to her child; a. e.

**פשילתא** v. פשיילתא.

**פשע** (b. h.) [to pass beyond,] 1) *to be wilful, rebellious*. Yoma IV, 2 פשעתי; ib. VI, 2 פשעתי, v. פרה; a. fr.—**פושע** a wilful transgressor, rebel, apostate. Gitt. 57<sup>a</sup> פ' ישראל a Jewish apostate (the censor's disguise for Jesus). Ib. חזי מה בין פושע פושעי ישראל come and see the difference between Jewish apostates and gentile prophets. R. Hash. 17<sup>a</sup> פ' פושעי ישראל sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); gentile sinners with their bodies (lustful and violent). Midr. Till. to Ps. LI כשאתה אומר when thou sayest to the sinners, why have you not repented? (they may plead ignorance of thy goodness, but) if thou receive me, all sinners will make peace with thee; a. fr.—2) *to be faithless*. Gen. R. s. 52 (ref. to Prov. XVIII, 19) פשעתה thou (Lot) wast faithless to Abraham; Num. R. s. 18 זה קרה שפ' ברורה וכ' this refers to Korah who was faithless to the Law, which is called 'strength'; a. fr.—Esp. (with ref. to Ex. XXII, 8) *to be negligent in guarding a trust*. B. Mets. 36<sup>b</sup> ו' בה וכ' if he was careless in guarding the animal, and it went out &c. Ib. 34<sup>a</sup> כיון שכבר פשעתי as soon as he says, 'I have been at fault', he surrenders the eventual fine (of the thief) to the owner. Ib. 58<sup>a</sup> לקרי להו פושעים in order that they may not be called faithless guardians; a. fr.—Ber. 28<sup>a</sup> ונקרא פושע and he is called negligent (because he delayed his prayers).

**Hif.** **הפשע** *to cause to transgress*. Num. R. s. 9 (ref. to Ex. XXII, 8) מדבר באהרן שח' ישראל כדברור לא יהיה it alludes to Aaron who caused Israel to transgress the commandment, 'thou shalt have no other gods &c.' (Ex. XX, 3).

**פשע** ch. same. Taan. 24<sup>a</sup> ו' מהשרינא וכ' if a child rebels (refuses to study), I bribe him by giving him &c. Gitt. 36<sup>a</sup> פושע ברוקרי he was faithless to (maltreated) the children; Macc. 16<sup>b</sup>.

**פשע** m. (b. h.; preced.) *rebellion, sin*. Gen. R. s. 22 מה פשע 4 ו' Tanh. Vayesheb what wrong have I done?; a. e.—**פשעים** Yoma III, 8; IV, 2. Ib. 36<sup>b</sup> פ' פ' are meant rebellious acts; Y. ib. III, 40<sup>d</sup> bot. פשיעיהם; Tosef. ib. II, 1; a. e.

**פשפוש** m. (פשפש I) 1) *investigation*. Targ. Y.



עמד ופֶּשְׁרוֹ הִימְנוּ he stood up and tore it (the dog) away from him. Ib. זָכוֹר הָיֵאָךְ פֶּרְשָׁתִי הִימְנָךְ וְכ' remember how I tore the dog away from thee; a. e.—2) *to temper*. Lam. R. to I, 12 פֶּשְׁרוֹ . . . פֶּשְׁרוֹ הָיָה חֲרוֹן the glowing wrath of the Lord lasted one day; if Israel had repented, he would have cooled it off.—3) *to compromise, arbitrate*. Y. B. Mets. VI, 11<sup>a</sup> top כְּאוֹתוֹ שִׁכּוּל לִפְשָׁר in a case of seizure for service (אֶגְלָרִיא), when he might have compromised (pay a certain amount and release the seized animal). Y. Snh. I, 18<sup>b</sup> bot. שְׁנַיִם שֹׁפְטֵי שֶׁרֹּץ וְכ' when two judges have arbitrated, the parties cannot retract. Y. Keth. X, end, 34<sup>a</sup> [read:] כִּן חֲשֵׁנִי חֻקָּה וְכ' if he compromised with the second creditor, it is taken for granted that the first creditor has a right to seize the debtor's property (without regard to the claims of the second); מִן פֶּר' מִן פֶּר' if he compromised with the first creditor . . . , he has compromised (the compromise is binding, and the second creditor cannot seize that portion of the property which the first would have had a right to claim, v. Asheri to Keth. 91<sup>b</sup>).

*Nithpa*. פֶּתַּחֲשָׁר *to be disentangled*; trnsf. *to be acquitted, pardoned*. Gen. R. s. 22 עֲשִׂיתִי חֲשׂוֹבָה וְנִתְפַּשְׁרֵתִי I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 וּפְשָׁרִי (corr. acc.).

**פֶּשֶׁר** I ch. same, 1) *to melt, be dissolved*. Targ. O. Ex. XVI, 21.—Trnsf. (of a charm) *to vanish, be broken*. Snh. 67<sup>b</sup> וְכ' מָצָא לְאִשְׁקֵי מִיָּא פֶּר' when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אִשְׁקֵיָּהּ).—2) *[to dissolve,] to chew the cud*. Targ. Y. Lev. XI, 7. Targ. Deut. XIV, 8.—3) *to solve a riddle or a dream; to interpret*. Targ. Gen. XL, 16. Ib. XLI, 12; a. fr. (in O. ed. Berl. interch. with Pa.).—Lam. R. to I, 1 רְבִירָא (חֲדָא אִתְרַחָא) רְבִירָא דְלִמָּא דִּתְחוּן do you understand how to interpret a dream which I had as well as your master?; a. e.

*Pa*. פֶּשֶׁר 1) *to disengage, tear loose*. Pesik. Shek., p. 11<sup>a</sup> וְכ' דָּתָא מְפָשֶׁר לָהּ (לִיה) which thou makest loose here &c., v. preced. a. סִירָהָא; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. I. c. פֶּשְׁרָהּ לָהּ (Ms. K. פֶּשְׁרָהּ) she released (disenchanted) her.—2) *to solve (a riddle), interpret (a dream)*. Targ. O. Gen. XLI, 15 וּמְפָשֶׁר ed. Berl. (ed. Amst. מְפָשֶׁר). Ib. XL, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. מְפָשֶׁר Af.).—Yoma 28<sup>b</sup> מְפָשֶׁר הוּא הָלִים וְהוּא מְפָשֶׁר did he dream and himself interpret?; i. e. did he answer his own query? Ber. 56<sup>a</sup> מְפָשֶׁר חֲלֵמִי הוּא was an interpreter of dreams; ib. (1 דֹּר כוֹר) רְבִירָא (Lam. R. to I, 1 רְבִירָא) a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מְפָשֶׁר. Ber. 55<sup>b</sup> וְכ' חֲלֵמָא דְלֵא מִפִּי דָּתָא a dream not interpreted is like a letter not read (has no effect).—3) *to release, settle with*. Y. Keth. X, end, 34<sup>a</sup> [read as Asheri to Keth. 91<sup>b</sup>] קוּם פֶּשֶׁר (or פֶּשְׁרִין) rise and settle with me; כִּיִּל מוֹמֵר לִיה פֶּשְׁרִין וְאִי טָרַח טָרַח with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164<sup>b</sup> פֶּשֶׁר פֶּרִיטָךְ settle thy account; a. e.

*Ithpa*. אִתְפַּשְׁרָא *to be released*. Ib. זְמַן מִתְפַּשְׁרָא פֶּרִיטָךְ

until he has redeemed his debt; וְכִיִּין נִתְפַּשְׁרָא וְכ' (read: (דִּאֲתַפְשָׁר) and when his account was settled (v. סֶפֶן).

**פֶּשֶׁר** m. (preced.) *interpreter*. Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פֶּשֶׁר). Ib. XLI, 15.

**פֶּשֶׁר** II m. (preced.) *interpretation*. Targ. Y. Gen. XL, 8 לִיה פֶּשֶׁר (O. פֶּשֶׁר, v. preced.).

**פֶּשְׁרָא**, v. פֶּשְׁרָא, a. פֶּשְׁרָא.

**פֶּשְׁרָהּ** f. (פֶּשֶׁר) [*division, cmp. בְּצַע, compromise, settlement* (cmp. Samar. משפּט for פֶּשְׁרָהּ, Ex. XXI, 1, a. fr.]. Keth. X, 6 שִׁיעֲשׂוּ פֶּר' בִּינִיהֶם until they agree to a division among them. Tosef. Snh. I, 2 כִּךְ הִפֵּי כְּשֶׁם שְׁדוּרִין . . . as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5<sup>b</sup> וְכ' שְׁנַיִם a compromise is valid if made before two judges. Ib. שְׁנַיִם שְׁנַיִם when two judges have arbitrated, the parties cannot retract (v. פֶּשֶׁר). Y. ib. I, 18<sup>b</sup>, v. הִכְרֵעָה. Ber. 10<sup>a</sup>; a. fr.—Sifré Num. 95 הוּא זֶה פֶּר' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

**פֶּשְׁרָהּ** ch. same. Targ. Y. Deut. I, 16.

**פֶּשֶׁת**, Lam. R. to II, 2, v. פֶּשֶׁת ch.

**פֶּשְׁתִּיכְנָא**, v. פֶּשְׁתִּיכְנָא.

**פֶּשְׁתִּים** pl. (used as sing. f.; b. h. also פֶּשֶׁת a. פֶּשְׁתָּה) *flax, linen*. Kil. IX, 1 פֶּשֶׁת, cmp. פֶּשֶׁת, *to spread*; cmp. פֶּשֶׁת, *flax, linen*. Kil. IX, 1 אֵלָא צִמְרָא וְכ' no mixed web is forbidden as *Kilayim*, except wool and flax. Sabb. 27<sup>a</sup>. Men. 39<sup>b</sup>. Y. Kil. IX, beg. 31<sup>d</sup> (ref. to Lev. XIII, 47) וְכ' כְּבִירִיחָהּ as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII וְכ' כְּבִירִיחָהּ; a. fr. (interch. with next w.).

**פֶּשְׁתָּן** f. same. Kil. IX, 1. Y. ib. 31<sup>d</sup> כְּבִירִיחָהּ פֶּשֶׁת, v. preced. Ib. שְׁלֵי יָם (Maim. to Kil. IX, 1 פֶּשְׁתִּים) sea-flax (tangle). Kel. XVI, 6 פֶּשֶׁת עֹשִׂי workers in flax. Sifra Thazr., Neg., Par. 5, ch. XIII אֲנִינִי שֶׁל פֶּשֶׁת v. אֲנִינִי. Ib. ch. XV, פֶּשֶׁת, אֲנִינִי, v. אֲנִינִי. Gen. R. s. 32; Cant. R. to II, 16 וְכ' כְּשֶׁפֶשֶׁתוֹ יִפֶּה וְכ' פֶּשֶׁתוֹ יִפֶּה when his flax is hard, the flax-worker does not beat it too much but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

**פֶּשְׁתָּנִי** m. (preced.) *flax-worker, dealer in flax*. Y. Yeb. XIII, 13<sup>c</sup>. Gen. R. s. 32, a. e., v. preced.

**פֶּת** two. Snh. 4<sup>b</sup> פֶּת בִּאֲפִרְקִי שְׁתֵּים *pth* in Afriki means two; Men. 34<sup>b</sup>; Zeb. 37<sup>b</sup>.

**פֶּת** c. (b. h.; פֶּתָה) *a piece of bread, in gen. bread, food, sustenance*. B. Mets. 107<sup>b</sup> פֶּת שְׁחִירָה breakfast. Ib. (ref. to Ex. XXIII, 25) וְכ' פֶּת בְּמֹלֶךְ וְכ' that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 וְכ' הֶחָמֶיז וְהֶחָמֶיז הֶחָמֶיז their (the gentiles') bread and oil; ib. 36<sup>a</sup> וְכ' שֶׁלֹּא בִשַׁל בֶּרֶךְ Hor. 13<sup>b</sup> וְכ' שֶׁלֹּא בִשַׁל בֶּרֶךְ bread not sufficiently cooked (baked). Ib. פֶּת פֶּתָה



bread baked on coals. Gen. R. s. 67 פִּתְחָה אֶפְרַיִם v. אֶפְרַיִם; a. fr.—[פתח כומרין, v. פִּתְחֵם קִרְיָן].—Pl. פִּתְחֵם פִּתְחֵם pieces. Men. III, 2 מְרִיבֵיהֶם פִּתְחֵם אוֹ שֶׁפָּרַטְוּ אוֹ שֶׁפָּרַטְוּ in too many (small) pieces; ib. 18<sup>b</sup> מְרִיבֵיהֶם שְׂרִיבֵיהֶם בְּפִתְחֵיהֶם 'many pieces' means that he parted the pieces repeatedly; Sifra Vayikra, N'dab, Par. 10, ch. XII (ref. to Lev. II, 6) 'פִּתְחָה אוֹתָהּ לָךְ וְאֵין פִּתְחָה לָךְ' thou shalt part it in pieces, but not its pieces again in pieces; Yalk. Lev. 450, v. פִּתְחֵיהֶם.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה I, a. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה, a. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה c. (פִּתְחָה) width; wide, open place (h. רָחֹב). Targ. Job XXIX, 7. Targ. O. Deut. XIII, 17 פִּתְחָה (Var. פִּתְחָה; ed. Vien. פִּתְחָה; v. Berl. Targ. O. II, p. 53); a. fr.—Pl. constr. פִּתְחָה, פִּתְחָה, פִּתְחָה. Targ. Is. VIII, 8. Targ. Job XXXVIII, 18 פִּתְחָה ed. Lag. (ed. Wil. פִּתְחָה). Targ. Prov. V, 16. Targ. Zech. VIII, 5 פִּתְחָה her open places; a. e.—Fem. pl. פִּתְחָה, פִּתְחָה. Targ. Cant. III, 2 (ed. Vien. פִּתְחָה).—Constr. פִּתְחָה, פִּתְחָה. Targ. Lam. II, 11 (ed. Vien. פִּתְחָה, corr. acc.). Ib. 12 (ed. Vien. פִּתְחָה).

פִּתְחָה c. (preced.) 1) enlargement. Targ. Ps. CXVIII, 5, v. פִּתְחָה.—2) open place, v. preced.

פִּתְחָה adv. (b. h.; פִּתְחָה) unawares, suddenly. Nidd. 16<sup>b</sup> פִּתְחָה לְבֵית הַחֵבֶרֶץ who enters his neighbor's house without notice. Ib. פִּתְחָה לְבֵית הַחֵבֶרֶץ... וְהַנֶּכֶם לְבֵיתוֹ פִּתְחָה the Lord hates, and I do not love; him who enters his own house suddenly (after a long absence), not to speak of him who enters his neighbor's house &c.; Lev. R. s. 21; Yalk. Ex. 382; Pesik. Ahārē, p. 177<sup>a</sup>. Ib.; Lev. R. l. c. אֵל פִּתְחָה לְעִיר do not enter a city (in official capacity) without notice. Num. R. s. 10 (ref. to פִּתְחָה, Num. VI, 9) פִּתְחָה means unintentionally, as in Num. XXXV, 22, pithom means an unavoidable accident; ib. דָּבַר אֲחֵר פִּתְחָה another explanation: pithom means in heat (being carried away by passion, as פִּתְחָה (Prov. XXII, 3). Ib. s. 16 פִּתְחָה מֵלֶכֶד אֲנִי אֶשְׁלַח לָהֶם מַלְאָכִי I will send them my messenger suddenly (by surprise); a. e.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה m. (פִּתְחָה to cut, divide; comp. etymol. of piece of cloth, sheet, cloak. Targ. Prov. XXXI, 24 (פִּתְחָה) piece of cloth, sheet, cloak. Targ. Ps. XXII, 19 פִּתְחָה Ms. (Ar. פִּתְחָה; ed. Lag. פִּתְחָה pl.; ed. Wil. פִּתְחָה, read פִּתְחָה).

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה m. (b. h. פִּתְחָה, v. פִּתְחָה, comp. a. derivatives) decree; word; affair, event (=h. פִּתְחָה). Targ. Num. XXI, 24, a. fr. דְּחַבְרָה לָךְ (כֹּפֶה) according

to the law of war (h. text לפִּי).—Targ. Is. VIII, 10. Ib. IX, 7. Targ. Deut. XXIV, 1 פִּתְחָה (h. text דְּבַר פִּתְחָה). Targ. Gen. XX, 10; a. fr.—Pl. פִּתְחָה, פִּתְחָה. Targ. O. Ex. XXXIV, 27; a. fr.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, Targ. Is. III, 17, v. פִּתְחָה I.

פִּתְחָה (b. h.) pr. n. m. Pethuel, father of the prophet Joel. Midr. Till. to Ps. LXXX; a. e.

פִּתְחָה pr. n. pl. (פִּתְחָה) P'thugta (Division, comp. מִפִּי שְׁהִיָּה יִנְסֵם II), a place in Galilee. Lev. R. s. 5 מִפִּי שְׁהִיָּה יִנְסֵם they got their wine from P., for their wine opened the body to lust, v. פִּתְחָה; Num. R. s. 10 פִּתְחָה (some ed. פִּתְחָה); Yalk. Am. 545.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, Targ. II Esth. III, 3 פִּתְחָה, prob. a corrupt dittography of the preceding פִּתְחָה.

פִּתְחָה, pl. of פִּתְחָה II.

פִּתְחָה m. (פִּתְחָה) opening, open top. Sifré Num. 126 (ref. to פִּתְחָה, Num. XIX, 15) פִּתְחָה כֵּלִי... דֶּרֶךְ פִּתְחָה a vessel that receives uncleanness through its open top; ib. עַל פִּתְחָה I speak (the text speaks) only of the open top (inside), but not of the entire vessel; (Yalk. Num. 762 פִּתְחָה).—[Ib. זֶה הַעֲזָרָה, read: פִּתְחָה.]

פִּתְחָה, v. sub פִּתְחָה.

\*פִּתְחָה m. (פִּתְחָה) extended; פִּתְחָה דְּרָאשׁ a flat-headed person; [Rashi: elf-locked]. Ber. 58<sup>b</sup> Ms. M. (ed. פִּתְחָה pl.; Alf. פִּתְחָה).

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה I m., פִּתְחָה f. (פִּתְחָה to extend, comp. Assyr. paššaru dish, v. Fränkel, Lexicogr. p. 53) table. Targ. Ex. XXV, 23; a. fr.—Targ. Prov. IX, 2 פִּתְחָה.—Targ. Y. Gen. XXIII, 16 פִּתְחָה (ed. Vien. פִּתְחָה) money-changer's table.—Sabb. 36<sup>a</sup> פִּתְחָה פִּתְחָה פִּתְחָה what formerly was called pathora (a small table, plate) is now called pathorta, and vice versa. Taan. 25<sup>a</sup> פִּתְחָה דְּרָאשׁ (Ms. M. רִכְא) a golden table. Sabb. 129<sup>a</sup>, v. יִנְסֵם; a. fr.—B. Kam. 19<sup>b</sup> bot. פִּתְחָה it means a domestic animal eating from the table, v. פִּתְחָה.—Pl. פִּתְחָה, פִּתְחָה. Targ. Is. XXI, 5. Targ. Ez. XL, 43; a. e.—Nidd. 20<sup>a</sup> פִּתְחָה (some ed. sing.) 'dark clothes coming from abroad' refers to those worn at the table (vestes cenatoriae or synthesisis), v. פִּתְחָה.

פִּתְחָה II m. (פִּתְחָה) interpreter. Koh. R. to X, 10 חִילְמִיָּה פִּתְחָה interpreter of dreams.

פִּתְחָה pr. n. m., v. פִּתְחָה.

**פְּתוּחָא** m. (denom. of פְּתוּחָא I) = h. שוֹלְחָנִי, *money-changer*. Hull. 54<sup>b</sup>.

**פְּתוּחָא**, v. פְּתוּחָא I.

**פְּתוּחָא** (b. h.) 1) *to open, begin*. Y. Ber. VI, end, 10<sup>d</sup> על פְּתוּחָא ... שְׂחִיחַ פְּתוּחָא כל over each cask as he opened it he said the benediction &c. Sabb. 104<sup>a</sup>, a. e. פְּתוּחָא לִי (Var. פְּתוּחָא, v. פְּתוּחָא I. Ib. 48<sup>a</sup> אַבְל לֹא פְּתוּחָא ... פְּתוּחָא you may untie the neck-hole of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64<sup>b</sup> top (ref. to Is. XLV, 8) פְּתוּחָא ... כְּנָקָה like the female that opens for the male. Ned. III, 4 בְּנֵדָר לִי פְּתוּחָא לֹא he must not begin (offer his willingness) to make a vow (in order to escape robbery &c., v. נִדְרָא); a. v. fr.—Part. pass. פְּתוּחָא; pl. פְּתוּחָאִים; *pl. פְּתוּחָאִין*, v. פְּתוּחָאִין, Yeb. 71<sup>b</sup>, a. e. נִסְתָּם דָּפָּ, v. סָתָם. Snh. 94<sup>a</sup>, v. סָתָם (מְנַצֵּף). Meg. 3<sup>a</sup>, באַמְצֵץ פֿ, v. סָתָם. Erub. IV, 6 פְּתוּחָאִין שְׁלֹשׁ חֲצִירוֹת הָפָּ זֶה לָזֶה וְזֶה לָזֶה three courts opening into (communicating with) one another and into the public road; a. v. fr.—Part. pass. פְּתוּחָא, v. פְּתוּחָא. —Esp. פְּתוּחָא *a paragraph in the Torah beginning with a new, indented line*, opp. סְרוּמָה. Treat. Sof'rim I, 14 פְּתוּחָא וְכִמְהָ ... וְהָיָה נִקְרָא פֿ what is an open paragraph? Such as does not begin at the beginning of a line, וְכִמְהָ ... וְהָיָה נִקְרָא פֿ and how much space must one leave ... for a paragraph to be called open?; a. fr.—Transf. [to open the door to,] *to introduce* (into learning). Y. M. Kat. III, 83<sup>b</sup> top אִיזוֹרָא רִבּוֹ who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. *to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow*, v. חֲתִינָה. Ned. IX, 1 פְּתוּחָא לֹאֲדָם בְּכַבּוֹד וְכִי the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. בְּכַבּוֹד לִי פְּתוּחָא לִי בְּכַבּוֹד why not suggest to him the reverence due to the Lord ('if you had known that he who makes a vow is considered an evil-doer &c.'). Ib. 4 לִי מִן הַחֲרֹב וְכִי we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27<sup>a</sup> וְסִיִּים בַּחֲבִית וְכִי the Mishnah begins with *kad* and closes with *habith!* Ber. 10<sup>a</sup> אָהָה פְּתוּחָא פֿ, v. פֿ, בַּהּ בְּאִשְׁרֵי וְכִי I h. Gen. R. s. 84 אָהָה פְּתוּחָא לִי מִן הַחֲרֹב וְכִי thou wast the first man to speak of saving life; וְכִי אָהָה פְּתוּחָא לִי מִן הַחֲרֹב וְכִי thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. *to open a lecture with a (Biblical) text*. Pesik. Ahāré, p. 170<sup>a</sup> לִי פֿ רִי R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] פֿ בְּכָל אֵלֵי הַפְּרָשִׁיּוֹת the author takes his texts from all those (quoted) passages.—2) *to explain, speak plainly*. Shek. V, 1; Men. 65<sup>a</sup> (ref. to פְּתוּחָא as identical with מְרִדִי) he was named *Pethahia*, שְׂחִיחַ (מְרִדִי) because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifré Ahāré, beg., v. סָתָם.

*Nif. פְּתוּחָא 1) to be opened*. Yeb. 71<sup>b</sup>, a. e., v. סָתָם. R. Hash. 16<sup>b</sup> בְּהַ' פְּתוּחָאִין שְׁלֹשָׁה three books are opened (for recording) on the New Year's Day. B. Bath. 125<sup>b</sup>, v. סָתָם I, *Nithpa*. Pesik. R. i. c. לְהִיפָּתַח to have one's bowels opened, v. פְּתִיחָא; a. fr.—Ib. [editorial gloss] וְכִי עוֹד שָׁם 'עוֹד שָׁם' and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. *to have one's eyes opened, to become seeing*. Pesik. R. s. 42 נִי ... כְּשִׁילָרָה שָׂרָה כל סָתָם when Sarah gave birth, every blind person in the world was restored to sight; a. e.

*Pi. פְּתוּחָא 1) to open*. Ib. הִפְלִיקוּהוּ פֿ he opened the prisons. Par. III, 8 וּפְתוּחָאִין בַּהּ חֲלוּנוֹתָא they piled wood in the shape of a tower and opened windows in it. Zeb. 88<sup>b</sup> פְּתוּחָא שְׁלֹא פְּתוּחָא רִימוֹנִים (Ms. K. a. R. 2 נִפְתָּחָה; Ms. R. 1 נִפְתָּחָה, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) *to engrave*. Y. Ab. Zar. III, 43<sup>b</sup> בַּהּ פְּתוּחָאִין פֿ if he cut designs into it.—3) *to dig, break ground*. Pirké d'R. El. ch. XXVIII; Gen. R. s. 76 כְּשִׁינְצֵמֶד ... וְכִי פְּתוּחָא וְיִשְׁדָּרוּ וְכִי when an ox and a cow are harnessed together, they will break and harrow all valleys.

*Hithpa. פְּתוּחָא, Nithpa. פְּתוּחָא 1) to be opened*, v. supra. Pesik. R. s. 31 נִפְתָּחוּ בָּרִים they (their cavities) were opened with (discharged) blood; a. e.—2) *to be cut into, graven*. Toséf. Sot. XV, 1; Y. ib. IX, 24<sup>b</sup> וְכִי דִירוּ מִפְּתוּחָא וְכִי וְכִי דִירוּ מִפְּתוּחָא and when they let it (the Shamir, v. שְׁמִיר) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30<sup>d</sup> מִפְּתוּחָא R. S. to Kil. VIII, 1, v. פְּתִיחָא.]

**פְּתוּחָא** ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17; a. fr.—Part. pass. פְּתוּחָא; f. פְּתִיחָא; pl. פְּתִיחָאִין; *a) open*. Targ. Num. XIX, 15. Targ. Josh. VIII, 17; a. fr.—b) *seeing*, v. פְּתִיחָא.—Taan. 24<sup>a</sup> וְכִי אֲחִירָא לְמִפְּתוּחָא she came to open the door ..., but it could not be opened on account of the wheat pressing against it. Gitt. 69<sup>b</sup> וְכִי לְמִפְּתוּחָא חֲבִיתָא let him open a keg of wine &c. B. Kam. 112<sup>b</sup> וְכִי כִנְיָן דְּפְתוּחָא לִיהּ בְּרִינְיָה וְכִי when they (the court) have opened his case (written a warrant, v. פְּתִיחָא II) and sent for him. Ned. 28<sup>a</sup> וְכִי דִלָּא יִפְתָּח וְכִי he dare not offer to make oath (in order to escape robbery &c.), but make a vow, he may. Num. R. s. 9 וְכִי דִלָּא יִפְתָּח וְכִי אֲנִי דִפֿ ... אֲנִי דִפֿ אֲנִי דִפֿ although R. Y. offered such a suggestion for retracting a vow, we must not do so; וְכִי וְכִי אֲנִי דִפֿ nor do we offer that other suggestion &c.; a. e.

*Af. פְּתוּחָא* same. Lam. R. to I, 1 רִבְרִי, beg. פְּתוּחָא וְכִי he opened his house to him, and he entered.

*Pa. פְּתוּחָא* same. Targ. Is. XLV, 1. Ib. XLII, 7.—Part. pass. פְּתוּחָא *open-eyed, able to see*. Lev. R. s. 22 וְכִי חָדָר סָמִי וְכִי חָדָר סָמִי (Koh. R. to V, 8 פְּתוּחָא) one was blind, and the other could see.

*Ithpa. פְּתוּחָא, Athpa. פְּתוּחָא 1) to be opened; to be released*. Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69<sup>a</sup> bct. וְכִי לְאַפְתָּחִי (Rashi פְּתִיחָא, read: פְּתִיחָא *Pa.*) that the bowl may open, let somebody blow &c. Ib. v. פְּתִיחָא; Pes. 42<sup>b</sup>; a. e.—Esp. *to be restored to sight*. Lev. R. i. c. וְכִי דִירוּ סָמִי אִי וְכִי he who was blind re-

covered sight &c., v. כָּמִי; Koh. R. l. c. Ib. אִתְּחַתְּהָ the she-ass recovered &c.; a. e.

**פֶּתָח** m. (פֶּתַח *Pl.* 2) *engraver*. *Pl.* פֶּתָחִים. Y. Shek. IV, 48<sup>a</sup> top פֶּתָחִי אֲבָנִים (Ms. M. מִפֶּתָחִי) stone engravers.

**פֶּתַח**, v. פִּתַּח.

**פֶּתַח** m. (b. h.; פֶּתַח) *opening, door, gate*. Keth. IV, 3 (ref. to Deut. XXII, 21) וְכִּי בֵּיתָהּ הָאֵל if she (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9<sup>c</sup> top פֶּתַחָהּ שֶׁל הָרֹחַ it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 זה הַפֶּתַח this gate (verse used as introductory text, v. פֶּתַח) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פֶּתַח עֵינַיִם, Gen. XXXVIII, 14) הִלָּה עֵינֶיהָ בֵּיתָהּ she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 of repentance; a. fr.—Euphem. פֶּתַח פֶּתַח *absence of virginity* Keth. 9<sup>b</sup> פֶּתַח פֶּתַח, *contrad.* טַעֲנָה דָּמִים, v. טַעֲנָה דָּמִים. Ib.<sup>a</sup> כְּשֶׁנִּי עָרִים דָּמִי and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. a) *an opening for retracting a vow, a suggestion*, v. פֶּתַח. Gen. R. s. 91 פֶּתַח לָהֶם פֶּתַח for one hundred and fifty Nazarites he found causes for absolution; a. fr.—b) *the starting time of menstruation*. Arakh. II, 1 פֶּתַח לֵאמֹר בְּטוֹעָה וְכִּי אֵין פֶּתַח for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8<sup>a</sup> פֶּתַחָהּ שֶׁבִּעָה עֶשֶׂר her sure starting point is after seventeen days; a. fr.—*Pl.* פֶּתָחִים. B. Bath. IX, 1 פֶּתַח יִשְׂרָאֵל let them go begging at the doors; Keth. XIII, 3 פֶּתַח יִרְחוֹרֵי עַל הַפֶּתַח Cant. R. to V, 2 פֶּתַח לִי פֶתַח לִי וְאֵנִי פֶתַח לָכֶם פֶּתַח make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פֶּתַח נִדָּה the calculations concerning starting points of menstruants (v. supra).

**פֶּתַח**, **פִּי** ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 פִּי פֶתַח opening of the mouth, courage to speak; a. fr.—Snh. 110<sup>a</sup> (ref. to Num. XVI, 30) פִּי קִרְבִּי the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10<sup>b</sup>, sq., פֶּתַח לֵאמֹר וְכִי פֶתַח took his opening text for this (Purim) lesson from here. Ex. R. s. 1 פֶּתַח קָרָא took as text the following verse; a. fr.—Ned. 22<sup>b</sup> לְנִשְׁפָּה פֶתַח offered himself a reason for absolution from his vow.

**פֶּתַח**, **פִּי** m. constr. (b. h.; פֶּתַח) *opening of the mouth, point of attack, fault-finding; excuse for wrongdoing*. Sifra Vayikra, N'dab., ch. II, Par. 2 שֶׁלָּא לִירֵךְ פִּי in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 בְּכָל מָקוֹם שֶׁנֶּחֱמָה שָׂמָּה מִצֵּה פִּי פֶתַח (in the Scriptural text) there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref.

מִפִּי מַה, Gen. I, 26) Moses said, Lord of the world, מַה אֵתָּה נִתָּן פִּי לְמִינֵי הָעֹלָם why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

**פֶּתַחִיָּה** (b. h.) *Pethahia*, name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 עַל הַקִּינִין P. had the supervision of the sacrificial birds. Ib. מִרְדֵּכִי P. is the same as Mordecai, v. פֶּתַח; Men. 65<sup>a</sup>.

**פֶּתַח**, **פֶּתַח** (b. h.; cmp. פֶּתַח) 1) [to be open, wide,] to be accessible to influences, be compliant. Ex. R. s. 21 (ref. to Hos. VII, 11) וְכִּי כִּינָה פֶתַח וְכִי towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) to open; trnsf. to influence, persuade, entice. Snh. 38<sup>a</sup> (play on פֶּתַח מִי Prov. IX, 16) מִי פֶתַח לָאָדָם who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 וְפֶתַח, read: וְפֶתַח, v. פֶּתַח.]

*Pl.* פֶּתַח [to open the heart of,] to persuade; 1) (in a good sense) to win, conquer. Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) שֶׁהֵם מְכִירִין לְפָנָיו וְכִי they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI לְרִצּוֹן); Yalk. Ps. 840; Pesik. Bahod., p. 152<sup>a</sup>. Y. Kidd. III, 64<sup>c</sup> top וְכִיפִין אֹתוֹ they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פֶּתַחִיָּה, v. infra.—2) to gratify; to mislead by gratifying; to deceive. Lev. R. s. 6, beg. (ref. to וְהַפְתִּיתָּ, Prov. XXIV, 28) מֵאַחֵר שֶׁהִפְתִּיתָּם אֹתוֹ after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. מֵאַחֵר שֶׁהִפְתִּיתָּ בְּשִׁפְתֶּיךָ וְכִי after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on וְבִמְצוֹתֶיךָ, Deut. IV, 34) הָרִיז וּבִמְצוֹתֶיךָ אֹתָם וְכִי the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXVIII, 43 מִפִּתְחוֹתֵיהֶם ed. Bub. (oth. ed. שְׁפִירוֹת בֶּרֶךְ; corr. acc.).—3) to entice. Y. Snh. X, 28<sup>d</sup> הַיָּיִן הַחֲזָק מִפֶּתַח הַגּוֹרֶם לִנְיָהּ which opens the body to lust; Num. R. s. 10, a. e., v. פֶּתַחִיָּה; a. fr.—Esp. to seduce. Keth. III, 9 (41<sup>a</sup>) אֵת הַבֵּת הַזֶּה if one declares, I have seduced that man's daughter. Ib. 4 הַמְּפַתֵּחַ הַנִּתָּן הַזֶּה the seducer pays three fines, opp. to שְׂדֵה פֶתַח; a. fr.—Y. Keth. III, 27<sup>b</sup> שְׂדֵה פֶתַח, read: שְׂדֵה פֶתַח; when she seduced him.

*Pu.* פֶּתַח to be persuaded; to be seduced. Gen. R. s. 71; Yalk. ib. 127 פֶּתַחִיָּה (not פֶּתַח, v. פֶּתַח).—Part. f. מִפֶּתַח a seduced woman. Keth. 39<sup>b</sup>; a. fr.

*Hithpa.* נִפְתַּח, *Nithpa.* נִתְּחַח 1) to be widened. Yalk. Is. 302 אֵת הָיָה מִתְּחַח... וּמִרְחֵב וְכִי it (Gehenna), too, grows every day wider and broader and deeper (with ref. to רַחֲבָהּ, Is. XXX, 33).—2) to be persuaded; to be enticed. Gen. R. s. 17 מִפִּי מַה הָאִישׁ נִתְּחַח וְכִי why is man easily appeased and woman is not?; v. פִּינִים.—Num. R. l. c. עֲלֵי דִין וְכִי through wine they were enticed and they committed whoredom. Erub. 19<sup>a</sup> (play on פֶּתַח, v. supra) הַמְּפַתֵּחַ בְּרִצּוֹ יִפֹּל שֶׁם (supra) away by his evil desire falls into it (Gehenna). Yalk. Is.

l. c.—Keth. IV, 1 נערה שנתפתתה וכ' if a young girl has been seduced (v. פתח); a. fr.—3) to insinuate one's self, to make one's self popular. Esth. R. introd. (play on words, Ezra IV, 18) אפי' דברים שהמלכות מהפתת בהם וכ' even with those things by which the (Roman) government makes itself popular, as theatres and circuses, it does harm.

**פתי I, פתא** ch. same, to be wide, open. Targ. Is. LX, 5 (h. text רחב).—Part. פתוי (פתי); f. פתוא; pl. פתוין, פתוין. Targ. Ps. CIV, 25 פתוי constr. (some ed. פתא; ed. Lag. פתוי, corr. acc.). Targ. Y. Gen. XXXIV, 21 פתויה constr. Targ. Jer. LI, 58. Targ. Ps. CXIX, 96. Ib. XXV, 17; a. e.

Af. פתוי to widen. Targ. O. Gen. IX, 27 פתוי (some ed. רפת). Targ. Ex. XXXIV, 24. Targ. Deut. XII, 20; a. fr.

Pa. פתוי to persuade, seduce. Targ. Prov. VII, 21 פתויה (some ed. פתויה).

**פתי II** m. constr. (preced.) widening, 1) רכבא פ' (emp. patella) knee-pan. Targ. Gen. XXXII, 26 (Y. II כת); ib. 33.—2) width, distance. Hull. 139<sup>b</sup> מילא ב' שיתסר דרי sixteen rows, each extending over one mile.—3) רמשא פ', v. אפתא II.

**פתי** m. (b. h.; פתה) one easily persuaded, credulous; inexperienced, simple; fool. Midr. Prov. to I, 4 שלמה פ' אמר שלמה פ' Solomon says, I was simple, and the Lord has &c. Ex. R. s. 3 beg. (ref. to Prov. XIV, 15) פ' נער שכן מזה פ' נער שכן (here) a lad, for in Arabia they call a lad pathia (v. next w.); אלא לשון פתוי pethi has the meaning of being enticed (with ref. to Ex. XXII, 15). Tosef. Kel. B. Mets. VII, 8 פ' מכתש של פ' (ed. Zuck. פתין, read: פתין pl.) the fool's mortar (v. Prov. XXVII, 22), an implement of torture (v. רמזו).—Pl. פתאין, פתאין, v. supra.

**פתי I** ch. same, inexperienced, child, lad. Ex. R. s. 3, v. preced.; Gen. R. s. 87, beg. (ref. to פתאים, Prov. VII, 7) פ' למיטקא פ' (some ed. פתיה) p'thaim means the tribes (sons of Jacob) ... in Arabia they call a child pathia; Yalk. ib. 145; Yalk. Prov. 940; Snh. 110<sup>b</sup> (ref. to פתאים, Ps. CXVI, 6).

**פתי II** c. 1) part. f. of פתה.—2) a wide earthen vessel, pot. Gitt. 69<sup>b</sup> פ' רמוניני (masc.) a pot containing fish-brine. Ab. Zar. 16<sup>b</sup>; Ber. 50<sup>a</sup>; Pes. 88<sup>a</sup>; Meg. 14<sup>b</sup> פ' אבקמא פ' thou black pot! (i. e. scholar with an unattractive appearance; comp. Taan. 7<sup>a</sup>, quot. s. v. פתא).—Pl. פתויה. Ab. Zar. 33<sup>b</sup> פ' דבי מיכסי (Ar. ed. Koh. פתואתא, oth. ed. פתויה, read: פתויה) pots of Be Mikhsé.—3) open place, street. B. Bath. 8<sup>a</sup>, v. פתאי; (Rashi refers to פ' 2 drinking vessel at the well).—4) enlargement. Targ. Ps. CXVIII, 5, v. פתוא.

**פתי**, v. פתא I.

**פתי** f. (preced. wds.) 1) width, room; פתיות ירין ample space. Targ. O. Gen. XXXIV, 21 (ed. Vien. פתיות; Y. פתיות, v. פתה I). Targ. Jud. XVIII, 10; a. e.—2)=open space, street. Targ. Ps. CXIX, 45 פתויה (ed. Wil. פתויה, corr. acc.) the highway of the Law (h. text רחבה). Targ. II Chr. XXXII, 6 (ed. Lag.

פתוא). Ib. XXIX, 4 פתואתא (ed. Lag. פתוא, constr. of פתוא).—[Ab. Zar. 33<sup>b</sup> פתויה, Ar., v. פתא II.]

**פתי** m. (פתח) ploughed land, furrow. Tosef. Peah I, 8 פ' שלשה חלמים של פ' three ridges of a furrowed field; Y. ib. II, beg. 16<sup>d</sup>; ib. III, 17<sup>c</sup> top; Kil. II, 6; Tosef. ib. II, 13 שלשה טפחים של פ' (prob. to be read: חלמים). Ib. שלשה של פ' חלמים של פ' Y. ib. II, 28<sup>a</sup> top.

**פתי, פתוח I** m. (part. pass. of פתח) open-eyed, seeing. Targ. Y. Ex. IV, 11.—Lev. R. s. 22, a. e. וזהו החוץ רין רדוה פ' and the seeing man led the blind man; פ' רין רדוה פ' he that was seeing became blind, v. פתח. Gitt. 69<sup>a</sup>; a. e.

**פתי II (פתוח)** m. (פתח) [opening,] preliminary legal proceeding, esp. summons to appear before, or to obey the decision of the court under penalty of excommunication; warrant. R. Hash. 31<sup>b</sup> פתוחה עילויה וכ' (Ms. M. 2 פתוחה) he wrote a warrant out against her. B. Kam. 112<sup>b</sup> פתוחה עילויה וכ' we wait for him a Monday and a Thursday and another Monday; if he does not appear, we write a warrant against him, giving him ninety days &c. Ib. וזהו מילי לשמרא אבל לפ' וכ' this is the case with reference to decreeing excommunication, but for writing a warrant (at the defendant's expense) it is not so (the court messenger's statement is not so valid as the testimony of two). Ib. 113<sup>a</sup> מאן דכתיב פ' עליה פ' (Ms. M. רנקין) if a warrant has been issued against a person; a. e.

**פתי** f. (פתח) 1) opening. B. Kam. 49<sup>b</sup> (ref. to Ex. XXI, 33) פ' חייב על כרייה וכ' if he is responsible for opening a pit, how much more is he so for digging! Ib. פתח פ' חייב על עסקי פ' וכ' for the act of opening &c. (the pit itself being on private ground). Ib. 50<sup>a</sup>. Pes. 54<sup>a</sup> פתח פ' הארון (Balaam's ass; the opening of the mouth of the earth (to swallow Korah). Sabb. 129<sup>a</sup>, v. פתח. Gen. R. s. 13 פ' וכו' with reference to the one (sustenance) opening (the stem פתח) is used (Deut. XXVIII, 12), and with reference to the other (resurrection) opening is used (Ez. XXXVII, 12); a. fr.—2) פתוחה נר (v. פתח) offering reasons for regretting a vow. Y. Ned. VIII, end, 41<sup>a</sup>; Y. Naz. VII, 52<sup>a</sup> top; a. e.—3) introduction to a lecture, text. Cant. R. to I, 2 רבנן פ' לוידי וכ' עבדין יתהון פ' לוידי וכ' the Rabbis used them (the verses Cant. I, 2 sq.) as a text for a lecture on Vayhi &c. (Num. VII).—4) v. preced.

**פתי**, v. פתא.—[Y. Shek. II, end, 47<sup>a</sup> פ' בר פ', v. פתה.]

**פתי**, pl. of פתא II.

**פתי** m. (b. h.; פתל) 1) twisted thread, border, edge. Gen. R. s. 85 (ref. to פתיל, Gen. XXXVIII, 18) פתיל פ' סנהדרין this refers to the Sanhedrin that is distinguished by the (blue) cord (v. פתיל). Sifré Num. 115 (ref. to Num. XV, 38) פ' על מקום הארון ולא על מקום פ' the show-fringe must be attached to the woven part of the garment, not to where the edge begins. Men. 39<sup>b</sup> פ' בעין פ' the cord must be twisted, opp. פתיל plaited; a. e.—2) the

*twisted rim of an earthen vessel*; פ' צמיד *closely covered with a lid*. Sifrē Num. 126 (ref. to Num. XIX, 15) זה פ' זה (not העורה צמיד זה העורה) *pathil* is the neck of the vessel, *tsamid* the lid; Yalk. Num. 762 פתוח זה העורה וכ' (צ' ב' פ' וכ') they keep uncleanness off when closely covered, though lying in a tent where there is a corpse. Gen. R. s. 39 מוקפה צ' a bottle closed with an air-tight lid. Hull. 25<sup>a</sup>; a. fr.—Tosef. Kel. B. Kam. VII, 7 ולא צמיד שהוא מפני שהוא because a tin rim is twisted, but not close.

**פתילה**, v. פתילה.

**פתילה** f. (preced. art.) 1) *twisted cord, wick*. Sabb. II, 1 פתילה האידן פ' the wick of the desert, v. שברא. Ib. 5 הבגד פ' the wick made of rags of a garment. Ib. 5 חוץ מן הדפ' except when he has the intention of saving the wick; a. fr.—Pl. פתילות. Ib. 20<sup>b</sup> עד שרר פ' so far the Mishnah refers to wicks unfit for use on the Sabbath. Ib. 21<sup>b</sup>; a. fr.—Gitt. 58<sup>a</sup> בנר פ' two wicks in one lamp (euphem. for adultery).—2) *string; bar*. Snh. VII, 2 ומדליק את הדפ' וכ' and (the executioner) lights (heats) the string and throws it into his mouth; expl. ib. 52<sup>a</sup> אבר פ' של אבר, v. אבר; Y. ib. VII, 24<sup>b</sup> bot. פ' של a bar of plumbum album; (oth. opin.) של פ' a wick dipped in naphtha. Yeb. 6<sup>b</sup> בישול פ' boiling (melting) a bar of lead; Sabb. 106<sup>a</sup>. Ned. 49<sup>b</sup> שוין דומין (לפתילה) which burn in the stomach like a molten bar of lead.

**פתילה**, **פתילה** ch. same, *wick; bar*. Y. Sabb. II, 4<sup>d</sup> top פ' used a wick dipped in unclean T'rumah; a. e. [Ned. 49<sup>b</sup>, v. preced.].—Pl. פתילות. Y. Sabb. l. c. אנה צבע פ' (not מן) I dip wicks in vinegar (of T'rumah). Gitt. 69<sup>a</sup> פ' תרתי let him twist two strings; a. e.

**פתילתה**, Y. Kil. I, 27<sup>a</sup> top, v. פסילתה.

**פתין** m. (פתה) *the principal or king-beam*, common to two adjoining buildings, opp. to ראשים the cross-beams. Neg. XIII, 2 בית הבטני ראש ופ' if a (twin-) house is built with cross-beam and king-beam common to both compartments.—[Tosef. Kel. B. Mets. VII, 8 פתין ed. Zuck., v. פתה.]

**פתירה** pr. n. m. = פתירה. Tosef. Naz. V, 1 פתירה (Var. ed. Zuck. (Var. (ב'); Tosef. Ohol. IV, 14 פתירה (Hull. 54<sup>a</sup> v. Fr. Darké, p. 97). Tosef. Sot. V, 13; VI, 1 פתירה (Var. Eduy. III, 2 פתירה (פסירה). Tosef. Eduy. VIII, 1 sq. (ב'); Y. Shek. III, 47<sup>c</sup> פתירה שמעון בן פ'.

**פתירוש**, v. preced.

**פתירי**, Nidd. 20<sup>a</sup> Ar., v. פתורא I.

**פתית** m. (פתה) *broken piece*.—Pl. פתיתים. Men. 75<sup>b</sup> (ref. to Lev. II, 6) ולא פתיתא לך thou shalt break it in pieces, but not a piece of it again in pieces (v. פת). Ib. VI, 4 (75<sup>b</sup>) וכולן פתירין בכזית Ms. M. (Bab. ed. פתירין; Mish. פתירין בכזית; Mss. פתירין) and all of them

must be broken in pieces of the size of an olive; Y. Ber. VI, 10<sup>a</sup> bot. Men. 18<sup>b</sup> פ' תורה the duty of breaking in pieces; a. e.

**פתיתא** f. (preced.) *breaking in pieces*. Sifra Vayikra, N'dab., Par. 10, ch. XII בכזיתים וכל פ' v. preced. Men. VI, 4 אין בהם פ' require to be broken in pieces; a. e.—breaking in pieces is applied to them; Sifra l. c.; a. e.—B. Kam. 19<sup>b</sup> bot. בבחמה ופ' Ar. s. v. פור (ed. ובפתורה) it means a domestic animal when it ate pieces in a broth.—Pl. פתירות *the function of the breaking in pieces of the meal-offering*. Men. 18<sup>b</sup>; Hull. 132<sup>b</sup>.

**פתן** to break, distribute; to stir, knead. Gen. R. s. 4, end ופתן זה בזה נשל... the Lord took fire and water and worked them into each other; (Hag. 12<sup>a</sup> ויטפן). Gen. R. s. 10, beg., v. פקצה.—Part. pass. פתון, pl. פתונים a) *worked up, mixed*. Num. R. s. 12; Cant. R. to III, 11 (ref. to Ex. IX, 24) זה בזה וברד פ' fire and hail worked into each other; Yalk. Job 912.—b) *variegated*. Neg. I, 2 שמשלל ופ' the variegation of the snow-white leprosy looks like red wine mixed with snow (before the latter is dissolved); Yalk. Job 912.—c) *the variegation of the lime-white leprosy looks like red wine mixed with milk* (before being stirred); Sifra Thazr., Neg., ch. II, Par. 2.

**פתן** ch. same. Targ. Y. Gen. XVIII, 6 פתון (not פתוני; h. text פתון).—Part. pass. פתון; f. פתונה; pl. פתונים. Targ. Y. Ex. XXIX, 23; 40. Targ. Y. Lev. II, 4, sq. Targ. Job XXV, 2 ed. Lag. (ed. Wil. פתון, corr. acc.); a. e.—Nidd. 7<sup>a</sup> פתנה ברה הרומה T'rumah is kneaded up with them. Pes. 63<sup>a</sup> פתני ברה מולין circumcised persons were included in the act of slaughtering.

**פתנה**, **פתנה** m. (preced.) 1) *mixture*. Targ. Y. Gen. II, 7.—2) *bundle*. Hull. 105<sup>a</sup>, v. אפני; B. Mets. 30<sup>b</sup>.

**פתנומרון** m. (comp. of פתן, v. preced. wds., a. e. פתון, v. פתנה; v. Syr. פתנה, P. Sm. 3342) *embroidered cloth over the heads of idolatrous statues*. Targ. Ez. XIII, 18 ed. Lag. (ed. פתון, some ed. פתון, corr. acc.; h. text פתנה); ib. 21. Ib. XVI, 16.—[Targ. Zeph. I, 5; Targ. Am. V, 26, v. פתנה.]

**פתכריתא** f. pl. (פתה) *variegated trinkets* (of glass). Kidd. 9<sup>a</sup>, v. חמקא II.

**פתכר** m. (also pl. form פתכרי) (denom. of פתכר, v. פתכר) [*painted thing*], a contemptuous expression for idol. Targ. Am. V, 26 פתכרין ed. Lag. (ed. פתכרין; h. text מלככס). Targ. Zeph. I, 5 פתכרין ed. Lag. (some ed. פתכרין; h. text מלככס). Targ. Is. VIII, 21 פתכרין (h. text מלככס).—[For another derivation of our w., see Fl. to Levy Targ. Dict. II, 574<sup>2</sup>.]

**פתל** (b. h.; cmp. פשל) to twist. Men. 39<sup>b</sup> עשה גריל ופתל make a fringe and twist a part of it; Yeb. 5<sup>b</sup> ודוה Tanh. Sh'lah 15 (expl. פתל, Num. XV, 38) ופתלתי and one must twist them. Gen. R. s. 94 (play on פתל) [read:] שחרי פתלתי על ע"ב ניר (נפתל) they

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. ירר IV.

**Pi.** פתל same, trnsf. to *pervert*. [Sifré Deut. 308 מפתל, read with Yalk. ib. 942 מפתל, v. פתל.]—Part. pass. מפתל; pl. מפתלים. Gen. R. l. c. (some ed. מפתלים Hof.), v. supra.

**פתל** ch. same; **Pa.** פתל to *pervert*. Part. pass. מפתל; pl. מפתלים. Targ. Prov. II, 15 (ed. Wil. 'מפ' Ithpa.; h. text נלווים).

**פתלגא**, v. פתלגא.

**פתלן** m. (preced. art.) *perverter*.—Pl. פתלנים. Yalk. Deut. 942 (not 'פתל); v. פתלחול.

**פתלנא (פתלנא)** ch. same. Targ. Y. II Deut. XXXII, 5 (not פתלנא).

**פתלתול** m. (b. h. פתלתול; reduplic. of פתל) *perverse; perverter*.—Pl. פתלתולים. Sifré Deut. 308 (ref. to Deut. XXXII, 5) אתם פ' אתם עוקמנים אתם פ' אתם you are tricksters, you are perverters; (Yalk. ib. 942 פתלנים, v. פתלן).

\***פתמנא** read: פתמנא m. pl. (denom. of פתן) *adder-like*. Targ. Y. II Deut. XXXII, 33, v. פתן ch.

**פתן**, Tosef. Kel. B. Bath. IV, 8, read: פתן.

**פתן** m. (b. h.; פתן, cmp. פתל, to *wind*) *asp, adder*. Num. R. s. 19 ו' עקרב פ' ו' עקרב even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanh. Huck. 19 נשך ו' Sifré Deut. 323 (ref. to Deut. XXXII, 33) [read:] מ' ו' אתה הראשונים שבכם שהם כפ' הוה אכזרי that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—Pl. פתנים. Pirké d'R. El. ch. XIV פתן ו' מורח פ' מורח the venom of asps and death are in its (the serpent's) mouth; Yalk. Gen. 27.

**פתנא, פתן** ch. same. Targ. Is. XI, 8 פתן (ed. Wil. פתן) a winding serpent (h. text פתן). Targ. O. Gen. XLIX, 17 (h. text שפינן); a. e.—Pl. פתנין. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פתני, פתני, Y. I פתמנא; v. פתמנא).

**פתע** (b. h.) *coming unawares, sudden*. Num. R. s. 10, v. פתאום.

**פתפוח** m. (next w.) *breaking, smashing*.—Pl. constr. פתפוח, פתפוח, only in בצים פ' mashed eggs, a phrase for *confusion*. Cant. R. to II, 5 כאן פ' ב' יש כאן פ' there is a confusion (of names) here; Y. Snh. XI, 30<sup>b</sup> bot.

**פתפה** (reduplic. of פתח) to *break, smash*.

**Hithpa.** פתפה to *be broken, crumbled*. Y. Kil. VII, beg. 30<sup>d</sup> רביבה מתפפתה הוא the soft rock crumbles (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מתפפתה).

**פתק** to *divide, distribute*, esp. to *dig or open a channel*.

Y. Snh. IX, 27<sup>a</sup> ו' אם המים עליו ו' if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 ו' לגינה מים פתקן you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18<sup>a</sup>; Y. ib. I, 3<sup>d</sup> bot. Tosef. B. Kam. II, 6 ו' אילו הפתקן בידיהן ו' those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. מ' מ' . . . ו' פתקן למקוה . . . ו' פתקן למקוה he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 שפתקתה כיון שפתקתה when he cut its supply off by diverting the channel; Yalk. Gen. 16 שפסקה; Gen. R. s. 10 שפסקה; a. e.

**Pi.** פתק same. Ib. s. 51, end (ref. to Deut. II, 9) אבל ו' אתה מפתק הנהרות ו' but you may divert their rivers.—Denom. פתק, פתק.

**Nif.** נפתק to *be cut off, divided*; esp. to *be conducted, diverted*. Tosef. Mikv. III, 6 ו' נפתק ו' באו לחברו ed. Zuck. (oth. ed. ו' נפתק) and the water of one pond was diverted and came into the other pond; ib. 5 ו' נפתק R. S. to Mikv. III, 1 (ed. ו' נפתק).

**פתק** I ch. same, v. פתקא.

**פתק** II to *aim, thrust*. Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פתקן some ed., read פתקן.]—Snh. 95<sup>a</sup> ו' בה גירא פ' he shot an arrow at him. Ib. ו' פתקתה בריש מוחא ו' (not פסקתה) he threw it (the distaff) on the top of her head and killed her. Gitt. 68<sup>b</sup> ו' פתקתה ארבע ו' he hurled him a distance of four &c.; Ab. Zar. 17<sup>b</sup>; a. e.

**פתק**, v. פתקא. — [Tosef. Ab. Zar. IV (V), 12 ו' פתק, v. פתקא.]

**פתקנא, פתקנא**, v. sub פתקנא.

**פתר** (b. h.; cmp. פשר) [to *divide, spread*,] to *solve; to interpret*. Ber. 55<sup>b</sup> כ"ד פתרי חלומות ו' twenty-four interpreters of dreams existed in Jerusalem, פ' ו' זה לא פ' and not two of them interpreted my dream alike. Pesik. Par., p. 33<sup>a</sup> פ' קרא בפרשה פרה פ' explained the verse (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

**Nif.** נפתר to *be interpreted, solved*. Ber. l. c. ש' ו' a dream which was interpreted in a dream. Y. Shek. IV, 48<sup>b</sup> ו' ה' פתרו שפורין ו' it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11<sup>a</sup> bot. ו' ו' ה' פתרו the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

**פתר** I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 פתרי חלמיה . . . בפדן in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 מן פתור חלמיה (corr. acc.).—Tam. 32<sup>a</sup> . . . כד פתקנא לך כל . . . whatever you asked of us, we all explained in the same way. Keth. 107<sup>b</sup> כולי פתריה ה' have you gone so far in your interpretation? Y.

Ber. II, end, 5<sup>d</sup> יכיל אַנא פֶּתַר וְ (למִפְתָּר) I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10<sup>b</sup> וּרְבִנֵּי פֶתְרִין קָרָא בְּדוּגָא וְ the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

*Pa.* פֶּתַר to mollify, steep (in water &c.). Y. B. Mets. IV, end, 9<sup>d</sup> וְ הוּא מְפַתֵּר וְ כִּי, v. פֶּתְרָא.

**פֶּתַר II, פֶּתְרָא, פִּי** I m. (preced.) *solution, interpretation*. Y. Ber. I, 2<sup>d</sup> bot., a. fr. פִּי לֵה וְ there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32<sup>a</sup> פִּי לֵה אֵין לֵהּ this problem is insolvable. Yeb. 97<sup>b</sup> [read with Ar.] פִּי נִישַׁל לְכוּ סָתַר פִּי we shall ask you something too mysterious for solution. Y. Shebu. I, 32<sup>e</sup> sq. פִּי הוּרִין פֶּתַר לֵה פִּי offered a different solution for it. Y. Dem. VII, end, 26<sup>e</sup> אֵין לֵךְ אֵלָא כְּהִרֵּן פֶּתַר פִּי there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53<sup>d</sup> bot. כְּפֶתְרָה פֶּתְרִין as R. J. has explained it; a. fr.—*Pl.* פֶּתְרִין פֶּתַר לֵה הוּרִין פִּי Y. Erub. IV, end, 22<sup>a</sup> פֶּתַר לֵה הוּרִין פִּי offered two explanations. Y. Peah IV, 18<sup>b</sup> top פֶּתַר לֵה פִּי he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49<sup>e</sup> top פֶּתְרִירָה (corr. acc.).

**\*פֶּתְרָא, פִּי** II m. (cmp. פֶּתְרָא I. a. פֶּתְרָא II) a certain kind of wine vessel.—*Pl.* פֶּתְרִירָה פִּי, Y. Ab. Zar. II, 41<sup>e</sup> top פֶּתְרִירָה בְּאֵילִין פִּי concerning those large vessels (used by gentiles).

**\*פֶּתְרִין** I m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanh. Ki Thissa, ed. Bub. 1 (expl. אֵין חֶסֶד, Cant. VII, 3, with play on חֶסֶד and סֶדֶר) פֶּתְרִין פִּי the plate used in business, whatever one needs, comes out of it; [read:] וְאֵין חֶסֶד אֵין אֵלָא לְשׁוֹן פִּי and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פֶּתְרִין.

**פֶּתְרִין II** m. (b. h.; פֶּתַר) *interpretation*. Ber. 55<sup>b</sup> כֹּל וְהוּמִי אֵין פֶּתְרִין each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

**פֶּתְרִינָא** ch. same. Targ. Y. II Gen. XL, 12; 18. Ib. כֹּאן חֶלְמָא יִרְאֵה וּפֶתְרִינָא.—Gen. R. s. 89 חֶלְמָא וּפֶתְרִינָא here (in Pharaoh's case)

he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 וּפֶתְרִינָא (corr. entire passage accordingly).

**פֶּתְרִין**, Yalk. Cant. 992, v. פֶּתְרִין I.

**פֶּתַר** m. (פֶּתַר to spread, relax; v. Fl. to Levy Targ. Diet. II, p. 574<sup>2</sup>) *weak, lean*. Targ. Ps. CIX, 24 (h. text כַּחַשׁ).—*Pl.* פֶּתְרִין Targ. Y. I Num. XIII, 20 (Ar. אֶפְתְּרִין; h. text רִיחַ).

**פֶּתְרִינָא** f. (preced.) *leanness*. Targ. Ps. CVI, 15 (h. text רִיחַ).

**פֶּתְרִינָא**, Yalk. Gen. 147, v. פֶּתְרִינָא.

**פֶּתְשֵׁן, פֶּתְשֵׁן** m. (late b. h.; Persian) *repetition, copy, abstract*. Targ. O. Deut. XVII, 18 פֶּתְשֵׁן (ed. Berl. (משֶׁנָּה); Targ. Josh. VIII, 32 (ed. Lag. פֶּתְשֵׁן; h. text מִשְׁנָה). Targ. Ps. LX, 1 פֶּתְשֵׁן (h. text מִכְתָּב). Targ. II Chr. XXIV, 27 (h. text מִדְרָשׁ). [Targ. Esth. III, 14, a. e. translates our w.: מִדְרָשׁ *ordinance*, v. Oppert Rev. des Et. Juives XXVIII, p. 40; v. אֶפְתְּשֵׁן.]

**פֶּתְשֵׁן, פֶּתְשֵׁן** m. (preced.) *second in rank* (h. מִשְׁנָה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

**פֶּתַח** I (b. h.) *to break, crumble*. Men. III, 2 ... פֶּתַח אִי שֶׁפֶּתַח אִי if he omitted to break the meal offering to pieces, ... or he broke them (the large pieces) into many small pieces, v. פֶּתַח. Ib. VI, 4 (75<sup>b</sup>) פֶּתַח וּבֹלֵן פֶּתַח Bab. ed., v. פֶּתַח. Num. R. s. 7 וְאִיכְלִין וּפֶתַח בִּרְחֵן וְכִי (not וּפֶתַח) and we ate biscuits and broke them into the soup; a. fr.

**\*פֶּתַח** ch. (preced.) *to break off, diminish*. Part. פֶּתַח. Targ. Ps. XIX, 3, v. פֶּתַח.

**\*פֶּתַח** II (v. פֶּתַח) *to persuade, seduce*.—Part. pass. f. פֶּתַח. Y. Keth. I, beg. 24<sup>d</sup> פֶּתַח סֶפֶק אִתְּרָא סֶפֶק there being a doubt whether she was outraged or seduced; [prob. to be read: פֶּתַח].

**פֶּתַח**, v. פֶּתַח.

**פֶּתַח**, Y. Keth. XII, 35<sup>a</sup> top, v. פֶּתַח.

## צ

**צ** *Tsadé (Sadé)*, the eighteenth letter of the alphabet. It interchanges with ז, ט, א, ס, q, v.; dialectically with ז, q, v.

**צ**, as a numeral letter, *ninety*, v. צ.

**צֵאֵר**, v. צֵאֵר ch.

**צֵאֵר**, v. צֵאֵר.

**צֵאֵר**, v. צֵאֵר.

**צֵאֵר**, v. צֵאֵר II.

**צֵאֵר** (v. צֵאֵר) *to soil*. Part. pass. צֵאֵר *dirty, unwashed (wool)*. Tosef. Hull. X, 5 (ed. Zuck. צֵאֵר, v. צֵאֵר).

*Pi.* צֵאֵר *to treat as excrement*. Y. Sabb. IX, 11<sup>d</sup> (ref. to צֵאֵר, Is. XXX, 22, v. LXXX) צֵאֵר וְכִי צֵאֵר, Y. Ab. Zar. III, 43<sup>a</sup> bot. צֵאֵר.

**צִיָּא**, v. צִיָּא.

**צִיָּא** m. = h. צִיָּא, *soiled, unwashed*.—*Pl.* Y. Ter. XI, end, 48<sup>b</sup> על ידי דמיניהן צִיָּא וב' because they (the mourners) wear unwashed garments, they do not hesitate to handle lamps themselves, opp. נקירין; ib. צִיָּא (h. form). Y. Taan. I, 64<sup>e</sup> top מניין צִיָּא she wore soiled garments; ib. צִיָּא. Lev. R. s. 5, end מניין צִיָּא (some ed. צִיָּא, corr. acc.) his garments unwashed; a. e.

**צִיָּא**, v. צִיָּא II ch.

**צִיָּא** f. pl. (b. h.) *flock, small cattle*. Gen. R. s. 73 צִיָּא אִם אֵין חִישִׁים אֵין צִיָּא אִם Laban's flock. Ib. s. 42 אִם צִיָּא אֵין צִיָּא where there are no bucks, there is no flock, and where there is no flock, there is no shepherd; Lev. R. s. 11; Esth. R. introd.; a. fr.—ברזל, v. צִיָּא.

**צִיָּא** m. pl. (b. h.; יָצָא) *offspring*. B. Mets. 107<sup>a</sup> (ref. to צִיָּא, Deut. XXVIII, 6) בְּצִיָּא שִׁירָהוּ that the offspring of thy bowels be like thee; Taan. 6<sup>a</sup>; a. e.

**צִיָּא**, v. צִיָּא II ch.

**צִיָּא**, v. צִיָּא.

**צִיָּא** f. = h. צִיָּא, *filth, turpitude*. Targ. Prov. XXX, 12. [Ib. XI, 7 some ed., oth. צִיָּא.]

**צִיָּא** I m. (b. h.; צִיָּא to swell, be soft, cmp. צִיָּא) a species of lizard. Sifra Sh'mini, ch. VI, Par. 5 (ref. to Lev. XI, 29) [read: צִיָּא] tsab means the species of lizard, 'after its kind' is to include the sub-species of lizard; Hull. 127<sup>a</sup>, v. תְּרַבֵּר. Ib. נחש שהיא צִיָּא a serpent wound around (coupling with) a tsab. Ex. R. s. 15, end; a. e.—Num. R. s. 12 (ref. to צִיָּא, Num. VII, 3) צִיָּא אֵין צִיָּא אֵין צִיָּא means here (wagons) painted in the colors of the lizard; Cant. R. to VI, 4 צִיָּא צִיָּא, Yalk. Num. 713 צִיָּא צִיָּא (corr. acc., and add צִיָּא).

**צִיָּא** II m. (b. h.; preceded.) *bolstered litter*; עגלות צִיָּא *upholstered wagons*. Num. R. s. 12; Sifré ib. 45, v. נָקַס א. אֶסְקַסְטִי; a. e.—*Pl.* צִיָּא, Yalk. Is. 372.

**צִיָּא** (צִיָּא) ch. = צִיָּא I. Targ. O. Lev. XI, 29 (v. Berl. Targ. O. II, p. 34).

**צִיָּא**, v. צִיָּא.

**צִיָּא**, v. צִיָּא h. a. ch.

**צִיָּא** m. (b. h.; צִיָּא to join, follow; v. צִיָּא a. צִיָּא) *service, army, host*. Gen. R. s. 10 לשמים הן צִיָּא לשמים there are three kinds of services, there is a service for heaven and earth (ref. to Gen. II, 1); צִיָּא ללמדנים there is a service for students (ref. to Job XIV, 14); צִיָּא לטורדים a service (message) for sufferings (ref. to ib. VII, 1). Ib. צִיָּא עֲלֵיו if he is favored, a host (of divine powers) is for him; if not, a host (of hostile forces) is against him. Cant. R. to II, 7 (ref. to צִיָּא, ib.) של צִיָּא by the host above (the angels) and by the host below (humanity). Ib. של צִיָּא ... בשם השמור (humanity). Ib. של צִיָּא ... בשם השמור

if you guard mine oath, I will make you resemble the host above; if not, I will make you resemble the host below (the animals). Keth. 3<sup>b</sup> לַעֲרִי בֵּא צִיָּא it was said, a (Roman) general is coming to the place (and will seize things for his maintenance); a. fr.—*Pl.* צִיָּא; (fem.) צִיָּא. Gen. R. l. c., v. supra. Ib. מִיָּה וְכִי the Lord has appointed many hosts (messengers) to revenge the wrongs &c. Cant. R. l. c. וְכִי בִשְׂרֵי צִיָּא he adjured them by the two hosts (v. supra). Ib. שְׁעָשִׂי צִיָּא וְכִי 'by the hosts', that means the patriarchs who did my will &c. Num. R. s. 2 וְהֵם צִיָּא וְכִי and they (the Israelites) are my hosts. Ib. שְׁהֵם הָיוּ צִיָּא וְכִי they were his hosts, and he wanted to count them &c. Ib. כִּי יֵשׁ לִי בְּעוֹלָמִי כִּי צִיָּא יֵשׁ לִי כִּי וְכִי so and so many troops have I that do my will; a. fr.—(אלהים) ה' צִיָּא the Lord of Hosts. Targ. Jer. V, 14; a. e.—Ber. 7<sup>a</sup>.—[צִיָּא, pl. of צִיָּא, q. v.]

**צִיָּא**, v. צִיָּא.

**צִיָּא**, v. צִיָּא.

**צִיָּא**, v. צִיָּא.

**צִיָּא** f. (צִיָּא) *will, desire; willingness*. Targ. Y. Lev. VIII, 15 (ed. Vien. צִיָּא). Targ. Y. Gen. XXIV, 5. Targ. Job XXXI, 16 ed. Lag. (oth. ed. צִיָּא); a. e.—Yoma 86<sup>b</sup> בְּצִיָּא נִפְשִׁיהּ לְקַטְלָא נִפְשִׁי וְכִי בִּרְחִיָּה וְכִי of his own free will he (I, the judge) goes to meet death (divine punishment for wrong judgment), and the desire of his household he does not do (he must neglect his own affairs), and empty-handed he comes to his home again; Snh. 7<sup>b</sup> בְּרִיעוּת נִפְשִׁיהּ ... וְכִי בִּרְחִיָּה וְכִי.

**צִיָּא** m. (צִיָּא) 1) part. pass. of צִיָּא, q. v.—2) [the checker-ed.] tsabu'a, leopard, or the striped hyena (?), v. אָפָא. B. Kam. 16<sup>a</sup> זֶכֶר לְאֹדֶר ... נִשְׁעָה נִקְבָּה וְכִי Ms. M. (v. Rabb. D. S. a. l. note) the male tsabu'a after seven years is changed into a female, the female ... into a bat; Y. Sabb. I, 3<sup>b</sup> bot. Gen. R. s. 7, end הָיָה הַצִּיָּא מִשְׁפָּחָה שֶׁל וְכִי the tsabu'a is formed from a white drop, and has 365 colors. Tosef. B. Kam. I, 4; B. Kam. l. c.; Y. ib. I, end, 2<sup>e</sup>. Ib. וְכִי יִרְפָּא לִי הַצִּיָּא which at certain times is as fierce as a lion; a. e.

**צִיָּא** pr. n. (b. h. צִיָּא, (צִיָּא) the mountain of Zeboim. Hall. IV, 10 (Ms. M. צִיָּא, without (הר); Bico. I, 3 (Ms. M. צִיָּא); [prob. identical with צִיָּא, near Ono, Neh. XI, 34].

**צִיָּא**, v. sub צִיָּא.

**צִיָּא**, v. צִיָּא.

**צִיָּא**, v. צִיָּא.

**צִיָּא** (צִיָּא), צִיָּא m. (prob. fr. a root צִיָּא, with format. or ר; cmp. next w., a. צִיָּא I) [a grab.] a little, few. Targ. II Chr. XXIV, 24 (h. text מְצִיָּא). Targ. Job XXXVI, 2 (h. text וְעִיר). Targ. Is. V, 18; a. fr.—Y. Ber. I, 3<sup>b</sup> top. מִן גּוֹ דִּינִינִן צִיָּא because they (the verses) are few; Y. Sabb. I, 3<sup>a</sup> bot. Y. Yoma VI, 43<sup>d</sup> צִיָּא אֵין עוֹדֵר אֵין endure a little while yet. Gen. R. s. 49; Lev. R. s. 10, v. וְכִי; a. fr.—



Pesik. B'shall., p. 93<sup>a</sup> צָבַט (corr. acc.).—[Editions vary between צָבַד a. צָבַר.]

**צָבַט** (b. h.) *to seize, grab; to handle*. Hag. 22<sup>b</sup> (expl. בֵּית הַצְבִּיטָה, ib. III, 1) *any part of a vessel by which you seize it*. Ib. (שׁוּרְתֵּן) *מקום שֶׁנִּקְיָה הָרֵעַת צוֹבֵטָן* (שׁוּרְתֵּן) *by which you seize it*. Ib. (שׁוּרְתֵּן); v. Rabb. Ms. M. (ed. צוֹבֵטָן); Ar. s. v. *צָבַטָה*: בֵּית הַצְבִּיטָה *that part of the vessel by which the cleanly seize it when drinking (under the rim)*; v. צָבַט I.

**צָבַטָה**, v. צָבַטָה.

**צָבַה, צָבַה** (b. h.; cmp. צָבַה) *to swell*. Y. B. Kam. VIII, beg. 6<sup>b</sup> וְצָבַה ... אִם כִּי יוּרֶה if one burnt a person with a heated spit on the palm of his hand, and it swelled; ib. *עַל רֹאשׁוֹ וצָבַה* (read וצָבַה) a. e.—[Ber. 6<sup>b</sup> לְצָבֹת Ar., v. צָבַה]

*Nif.* **נִצְבָה** same. Y. Sot. V, beg. 20<sup>a</sup> (line 20) מִיָּם מְגוּלִין *he drank uncovered water (poisoned by a serpent) and his belly was swollen*. Ib. (line 25) שָׂרָה וְנִצְבָּתָה *she drank &c.*

*Pl.* **צָבַה** 1) *to cause to swell*. Lev. R. s. 17; Yalk. Ps. 808 [read:] וְלֹא עֵינָהּ II, —2) *to cause the appearance of being swollen*. Tosef. Peah IV, 14 הַמְצָבָה *he that feigns a swollen belly*; Y. ib. VIII, 21<sup>b</sup> top *הַמְצָבָה*; Keth. 68<sup>a</sup> אֶת בִּטְנוֹ *the swelling*.

**צָבַה, צָבַה** (cmp. צָבַה) *[to seize; to bend; cmp. תָּפַץ]* with ב, *to find pleasure in, to choose, desire*. Targ. Y. Gen. XXXIV, 19 (h. text תָּפַץ). Targ. Prov. III, 31 (h. text בָּחַר). Targ. O. Ex. II, 21 (h. text יָבַח). Targ. Y. Deut. XXIII, 6 (h. text יָבַח); a. fr.—[Targ. Prov. II, 4 הַצְבִּיטָה, ed. Wil., v. בָּצָא.—Part. **צָבִיטָה**; f. **צָבִיטָה**; pl. **צָבִיטִין**. Targ. Prov. XI, 20. Targ. II Esth. I, 16. Targ. Prov. XXI, 25 (ed. Lag. עֲפִיין, v. עֲפִי); a. e.—Tosef. Yeb. XIII, 1 וְכִי לִירָה צָבִיטָה *she refuses to be married to him*. Snh. 65<sup>b</sup> צָבִיטָה *the master has found pleasure (in that man)*; שָׁבַח נָמִי מִרֵּי צָבִיטָה *the Sabbath likewise (is distinguished, because) the Lord has chosen it*. Y. Keth. VII, 31<sup>c</sup> וְלֹא תִצְבֵּיטָה; a. e.

**צָבִי** m. (b. h.; preced.; cmp. תָּפַץ) 1) *desirable thing, beauty*. Tanh. Mishp. 17 (ref. to Jer. III, 19) ... נַחֲלָה צָבִי *'an inheritance of choice' ... , a land which the kings of the world coveted*. Num. R. s. 23 (ref. to Ez. XX, 6, a. Jer. I. c.) וְכִי הָרִיבָה עָלַי אֶרֶץ *the land of Israel is more precious to me than &c.*—*Pl.* **צָבִיּוֹת**. Yalk. Cant. 988 **צָבִיּוֹתֶיךָ**, v. infra.—2) *deer, gazelle*. Keth. 112<sup>a</sup> (ref. to Jer. I. c.) וְכִי אֶת הָאֶרֶץ לִצְ' מִה צָבִי *the land of Israel is compared to a deer, as the skin of a deer (when once taken off) cannot again cover its body, so cannot Palestine contain its fruits*; Gitt. 57<sup>a</sup>, v. קָוִין; Tanh. I. c.; a. e.—Tosef. Sabb. VII (VIII), 13 אֶת הָרִדִּךְ וְכִי *a deer cut the way off before me (a superstitious omen)*; Snh. 65<sup>b</sup> וְכִי הָפְסִיקוּ בִרְדִּךְ *a deer cut him (me) off &c.*—Y. Gitt. II, 44<sup>b</sup> bot.; Tosef. ib. II, 4 וְכִי *if he wrote a letter of divorce on the horn of a deer, and cut it off and gave it to her*. Keth. XIII, 2 הַיָּתִיד עַל קֶרֶן הַצָּבִי *he has put his money on a deer's horn, i. e. he cannot reclaim the unauthorized expense*; a. fr.—*Pl.* **צָבִיּוֹת, צָבִיּוֹת**.

**צָבִי**. Sabb. 128<sup>a</sup>; Tosef. ib. XIV (XV), 8; Y. ib. XVIII, 16<sup>c</sup>, v. הָצָב II. Gen. R. s. 31; a. fr.—Fem. **צָבִיָּה**, **צָבִיָּה**. Hull. 79<sup>b</sup>, sq. Yalk. Cant. 988 שְׂרָבָתָה צָבִיּוֹתֶיךָ *לָמָּה ... כִּצְ' שְׂרָבָתָה צָבִיּוֹתֶיךָ* why is Jochebed likened to a hind? Because she reared the beauties of Israel (Moses and Aaron); a. e.

**צָבִי** ch. *desire*, v. צָבִי.

**צָבִיָּה**, v. צָבִיָּה II.

**צָבִיָּה**, v. צָבִי h.

**צָבִיָּה** m. (preced. art.) *desire, pleasure*. Keth. 111<sup>a</sup> (ref. to אֶרֶץ שֶׁצָּבִיָּתִי בָּהּ מֵרִידָה חַיִּים וְכִי *the dead of the land in which I have my desire, shall be revived &c.* (v. צָבִי 1). Gen. R. s. 10 (ref. to צָבָה Job VII, 1) וְכִי *and all the desire of man refers to what is earthly*. Ex. R. s. 1 (play on הַצְבִּיטָה, I Chr. IV, 8) שַׂעֲשֵׂה *he did the will of the Lord*; a. fr.—Hull. 60<sup>a</sup> *all the works (animals) of creation were created in their full-grown stature, with their consent, with their pleasure (in their mission, with ref. to צָבָה, Gen. II, 1); [Rashi: according to the shape of their own choice]; R. Hash. 11<sup>a</sup> (v. Ms. M., Rabb. D. S. a. 1).*

**צָבִיָּה, צָבִיָּה, צָבִיָּה** ch. same. Targ. Prov. X, 32. Ib. XI, 1 (ed. Lag. **צָבִיָּה**). Ib. 27. Targ. II Esth. III, 3; a. e.

**צָבִיטָה** f. (צָבַט) *seizing, handling*; *'בֵּית הַצָּבִיטָה* that part of a vessel by which it is seized, *handle, neck, cavity* for the fingers, &c. Hag. III, 1 (20<sup>b</sup>) וְכִי *for the fingers, &c.* (in vessels used for T'rumah) the back (outside), the inside, and the handle are considered as independent of one another (one becoming unclean does not affect the others). Ib. 22<sup>b</sup> *בֵּית הַצָּבִיטָה* Ms. M. (ed. הַצָּבִיטָה), v. צָבַט. Kel. XXV, 7, sq. R. S. (ed. **צָבִיטָה**). V. **צָבִיטָה**.

**צָבִיטָה**, v. צָבִי h.

**צָבִיטָה, צָבִיטָה**, v. צָבִיטָה.

**צָבִיטָה**, v. צָבִיטָה.

**צָבִיעָה** I f. (צָבַע I) *handling*; *'בֵּית הַצָּבִיעָה* that part of a vessel by which it is handled, v. **צָבִיטָה**. Kel. XXV, 7 *כָּל הַכֵּלִים ... וְכִי הַצָּבִיעָה* all vessels have backs, insides and handling places (independent of one another, v. **צָבִיטָה**); ib. 8 *כִּי כִדֵּן* how is this? If one's hands are clean, and the back of a cup is unclean, and he seizes it by its handling place. Ib. *בֵּית הַצָּבִיעָה* that which is taken up with one hand (at one special place) has one handling place (for the purposes of levitical cleanness); at whatever place a vessel is taken hold of, there is its handle. Y. Hag. III, 78<sup>d</sup> bot.; a. fr.

**צָבִיעָה** II f. (צָבַע II) *dyeing*. Men. 42<sup>b</sup> *לְשֵׁמָה צָבִיעָה* the show-fringe must be dyed for that purpose (to be

Yoma V, 1 וַיִּזְכֹּר אֶת הַקְּטֹרֶת וַיִּזְכֹּר אֶת הַקְּטֹרֶת he heaped the frankincense upon the coals. Tam. I, 4. Y. B. Bath. III, beg. 13<sup>d</sup> יָרַח לְרִיבֵי וַיִּזְכֹּר אֶת הַקְּטֹרֶת as soon as he has put into it a pile of fruit, he has taken possession (of the building). Pirké d'R. El. ch. XI וַיִּזְכֹּר אֶת הַקְּטֹרֶת God collected the dust out of which to create Adam (v. infra); a. fr.—Part. pass. זָכָר, f. זָכְרָה. pl. זָכָרִים. Y. Taan. II, beg. 65<sup>a</sup> ... רִיבֵי, זָכָרִים, זָכָרִים.

**צַד**, *Pi*. צִידָה (denom. of צַד) to turn sideways, move aside; to arrange. Gen.R. s.8 מִצִּידָה man can look sideways (which other animals cannot); ib. s.14. Yoma 55<sup>a</sup> כִּשְׁחֹרֵה וּבִמְזֹחַ לְמַעַל מִצִּידָה יָדָה וּבִמְזֹחַ when he is to sprinkle upwards,



XXXV, 20) לו שמוכוון לו he aimed at him, had the intention of killing just him; Yalk. l. c. שְׂוֹדָה.

**צִדָּה, צָדָה** ch. same, *to hunt, capture*. Targ. Ps. XXXV, 8 **צִדָּה** Ms. (ed. **צִדָּה**). Targ. Prov. VI, 26 **צִדָּה** Ms. (ed. **צִדָּה**), v. **צִדָּה** ch.—Lev. R. s. 34 בפילקד **צִדָּה** Ar. (ed. **צִדָּה**) they caught them and put them in prison. Y. Kil. I, 27<sup>a</sup> bot. **צִדָּה**, v. **צִדָּה**.

**צִדָּה** (with ל) *to sport, mock, deride*. Targ. Prov. XVII, 5. Ib. XXX, 17 (some ed. **צִדָּה**, corr. acc.).

**צִדָּה** 1) *to be caught, captured*. Y. Ber. I, 2<sup>d</sup> bot. **צִדָּה**, v. **צִדָּה**; a. e., v. **צִדָּה** ch.—2) *to be exposed to ridicule*. Targ. Prov. XVIII, 1; XX, 3 (some ed. **צִדָּה**; h. text **צִדָּה**, v. **צִדָּה**).

**צִדָּה II** (b. h.; preced.; cmp. meanings of **צִדָּה**) *to remove* (the inhabitants of), *make desolate*. Gen. R. s. 26 (ref. to **צִדָּה**, Deut. II, 23, v. Ez. XXI, 32) **צִדָּה** אר they depopulated the world.

**צִדָּה** *to become desolate*. Cant. R. to IV, 1 they offer seventy sacrifices on the Succoth festival in behalf of the nations שלא יצדוה העולם that the world may not be depopulated of them (through their extinction); Yalk. Num. 782; Pesik. Bayom, p. 194<sup>a</sup> יצאו (Ms. O. **צִדָּה**; corr. acc.). Gen. R. l. c. גרמו לעולם שצדו (from **צִדָּה** or **צִדָּה**) they were the cause that the world was desolated (through the flood).

**צִדָּה** *to be removed*. Ib. **צִדָּה** מן העולם they were removed from the world.

**צִדָּה, צָדָה** ch. same, *to desolate*. Targ. Ps. IX, 7 **צִדָּה** (some ed. **צָדָה**).—Part. pass. **צִדָּה** (צִדָּה); f. **צִדָּה**—h. **צִדָּה**; fr. which **צִדָּה** (**צִדָּה**) *to be desolate; to be confounded, astounded*. Targ. Lev. XXVI, 33, sqq. Targ. Jer. IX, 9. Targ. Ez. XXXVI, 4. Targ. Lam. I, 16. Targ. O. Lev. XXVI, 32 **צִדָּה** ed. Berl. (ed. Vien., a. Y. **צִדָּה**). Targ. Ez. XXVI, 16; a. fr.—Lam. R. to II, 2; ib. to IV, 18 (ref. to **צִדָּה**, ib.) **צִדָּה** **צִדָּה** deserted is the road, so that we cannot walk on our highways (v. Targ. a. l.).—[Y. Ber. I, beg. 2<sup>a</sup> **צִדָּה**; Lev. R. s. 12, a. e. **צִדָּה** some ed., v. **צִדָּה** II.]

**צִדָּה** *to make desolate; to confound*. Targ. Ps. LXXIX, 7. Targ. Ez. XX, 26. Ib. XXXVI, 3. Targ. Y. Num. XXI, 30; a. fr.

**צִדָּה** same. Targ. O. Num. l. c. **צִדָּה** ed. Berl. (oth. ed. **צִדָּה**; ed. Vien. **צִדָּה**). Targ. Job XVI, 7 **צִדָּה** (ed. Wil. **צִדָּה**, corr. acc.); a. e.

**צִדָּה** 1) *to be made desolate; to be confounded*. Targ. Ps. IX, 7. Ib. CII, 18 (h. text **צִדָּה**). Targ. Job XVIII, 20; a. e.—\*2) (cmp. **צִדָּה**) *to be removed, disturbed*. Nidd. 45<sup>a</sup> **צִדָּה** הוא ולא מתצדוה they (the tokens of virginity) are not disturbed (by coition); [prob. to be read: **צִדָּה** ... **צִדָּה** (fr. **צִדָּה**) they have not yet been formed].

**צִדָּה I** m. (**צִדָּה I**) *hunting, ensnaring*. Targ. Y. II Gen. X, 9 (ib. also **צִדָּה**).

**צִדָּה II** m. (preced.) 1) name of an unclean bird. Targ. Y. Deut. XIV, 16 (h. text **צִדָּה**); [Targ. Y. Lev.

XI, 17 **צִדָּה**, read: **צִדָּה** (h. text **צִדָּה**).—2) (in Hebr. dict.) name of a sub-species of locusts. Sifra Sh'mini, Par. 3, ch. V **צִדָּה** (missing in Hull. 65<sup>a</sup>).

**צִדָּה**, Pesik. Shek., p. 12<sup>a</sup> **צִדָּה** בר צִדָּה, read: **צִדָּה** (v. Bub. ib. note 30).

**צִדָּה f.** (**צִדָּה II**) *desolation, ruins*. Targ. Zeph. III, 6.

**צִדָּה m.** (cmp. **צִדָּה**) [*crystal-shaped*] 1) *eye-paint, antimony*. Targ. Jer. IV, 30 (h. text **צִדָּה**). Targ. II Kings IX, 30 (some ed. **צִדָּה**, **צִדָּה**, corr. acc.).—2) name of a precious stone. Targ. Is. LIV, 11 (some ed. **צִדָּה**, corr. acc.; h. text **צִדָּה**).

**צִדָּה f.** (**צִדָּה II**) *desolation, destruction*. Targ. Is. VI, 12. Ib. XXXIV, 11. Targ. Y. I Deut. XXXII, 10 (ed. Amst. **צִדָּה**, ed. Vien. **צִדָּה**, read: **צִדָּה**). Targ. Esth. I, 4 **צִדָּה** **צִדָּה** רבבל (ed. Lag. **צִדָּה**) the destruction of Babylon; a. e.—V. **צִדָּה**.

**צִדָּה f.** (b. h. **צִדָּה**; **צִדָּה I**) *lying in wait, aiming at*. Yalk. Num. 787 **צִדָּה** כאן **צִדָּה** ... **צִדָּה** here (Num. XXXV, 20) the expression 'aiming' is used, and below (ib. 22) the same expression &c.

**צִדָּה, v.** **צִדָּה**.

**צִדָּה, v.** **צִדָּה**.

**צִדָּה m.** (b. h.; **צִדָּה**) *virtuous, just, pious man*. Ab. I, 2 **צִדָּה** וטוב לו **צִדָּה** כן **צִדָּה** Simon the Just. Ber. 7<sup>a</sup> **צִדָּה** כן **צִדָּה** a righteous man faring well is a righteous man and the son of a righteous man, opp. **רשע**; a. v. fr.—Gen. R. s. 49 **צִדָּה** לא את הוא **צִדָּה** של עולם art not thou, (Lord) the righteous one of the world? Yoma 37<sup>a</sup> (ref. to Prov. X, 7) ... בשעה **צִדָּה** עולם **צִדָּה** when I mention the righteous (ruler) of worlds, give ye blessing.—Pl. **צִדָּה**. Ber. 18<sup>a</sup> (ref. to Koh. IX, 5) **צִדָּה** אליו **צִדָּה** this refers to the righteous who are called living even when they are dead. Gen. R. l. c., v. **צִדָּה** II; a. fr.—Fem. **צִדָּה**. Meg. 10<sup>b</sup> **צִדָּה** אסתר ה' **צִדָּה** that pious woman (Rebecca); a. fr.—Pl. **צִדָּה**. Cant. R. to I, 4 **צִדָּה** **צִדָּה** the righteous men and women; a. e.

**צִדָּה, צִדָּה** ch. same. Targ. Ps. XXXVII, 21. Ib. V, 13 Ms. (ed. pl.). Ib. XI, 7; a. fr.—Pl. **צִדָּה**, **צִדָּה**, **צִדָּה**. Ib. I, 5. Ib. XIV, 5; a. fr.—Ber. 61<sup>b</sup> או **צִדָּה** the world has been created only for the wholly wicked or for the wholly righteous (to be enjoyed). Succ. 45<sup>b</sup>, v. **צִדָּה**; a. fr.—Fem. **צִדָּה**. Targ. Esth. II, 7 (ed. Vien. **צִדָּה**).—Pl. **צִדָּה**. Targ. Ps. LXVIII, 26. Targ. Esth. II, 9 (Levy Targ. Dict. quotes **צִדָּה**).

**צִדָּה or צִדָּה m.** pl. **צִדָּה** (cmp. **צִדָּה**) *temples*. Sifra K'dosh., Par. 3, ch. VI (expl. ראשכם, Lev. XIX, 27) **צִדָּה** **צִדָּה** **צִדָּה** that means the temples on both sides; Macc. 20<sup>b</sup> **צִדָּה** **צִדָּה** **צִדָּה** he who makes his temples as hairless as the spot back of his ears &c. Nidd.

30<sup>b</sup> על שני צדעיו its (the embryo's) hands rest on its two temples; Lev. R. s. 14. Ned. 49<sup>b</sup> צדעיו, v. הני; a. e.

**צדעה, צדעה** ch. same. Targ. Y. Ex. XXVIII, 38. Targ. Jud. IV, 21, sq. (h. text ריקה); a. e.—B. Bath. 60<sup>b</sup> צדעה ובה צד Ms. R. (ed. only 'צ' (בה) the depilation of the (upper) temple and of the lower temple; Midr. Till. to Ps. CXXXVII בה צדעה (ed. Bub. צדעה). Sabb. 80<sup>b</sup> ובה צד' (Ar. Var. צדעה), Rashi צדעה, v. Rabb. D. S. a. l. note 30), אנהידיש.

**צדעה, צדעה**, v. preced. wds.

**צדק** (b. h.; reduplic. of צד; cmp. צדקה) [to be clear, pure, sincere,] to be right, true, just; to be cleared. Y. Shn. IV, 22<sup>b</sup> top בדיק וצדק בדיני you may think, if he (the guilty) is cleared in thy court, he will also be cleared in my (God's) court.

**Pi. צדק 1** (cmp. צדקה) to act in favor of a person; to be liberal. B. Bath. 88<sup>b</sup> (ref. to Deut. XXV, 15) צדק משלך וזה לי be liberal with what is thine own and give it to him, i. e. add overweight and overmeasure (צדק); Hull. 134<sup>a</sup> (ref. to the poor man's share). Num. R. s. 2 (ref. to צדק Job XXVI, 3) צדק the Lord dealt kindly with them in not changing their arrangements.—2) to justify, declare or consider a person right; to defend. Gen. R. s. 49 (ref. to Ps. XLV, 8) וזה אתה צדק את ברייתך thou (Abraham) lovest to defend my creatures, and hastest to condemn them. Y. Shn. IV, beg. 22<sup>a</sup> צדקו consider him to be right (a true witness), opp. צדקו cross-examine him; Deut. R. s. 5.—Esp. צדק אלהים to justify God's judgment, to submit to divine dispensation as just, to punishment as deserved. Sifra Sh'mini, introd. ושמע אהרן כן צדק... ושמע when Aaron heard this, he submitted to divine judgment and kept his peace (Lev. X, 3). Ib. אברהם צדק עליהם Abraham resigned himself to God's will, for we read (Gen. XVIII, 27), 'I am dust and ashes'. Ib. צדקו עליהם they resigned themselves &c. Y. Sot. VIII, 22<sup>e</sup> bot. צדקו עליהם Shallum was surnamed Zedekiah (justifier of God), because he justified God's judgment upon him. Ab. Zar. 18<sup>a</sup> ... בשעה שיצאו צדקו all three of them, when they were taken out for execution, resigned themselves &c. (reciting an appropriate Bible verse); a. fr.—Part. pass. מצדק; pl. מצדקים. Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) שונא מצדקים he will hate the justified words (the exhortations to justice) spoken at Sinai; Yalk. Ex. 353 (not דברי).

**Hif. צדק 1** to justify, clear, declare to be right; to make virtuous. Shn. 10<sup>a</sup> (ref. to Deut. XXV, 1) צדקו שחרשיו when witnesses denounced an innocent man, and other witnesses came and justified him that was right, and thus exposed those (first witnesses) as wicked men; Macc. 2<sup>b</sup>. Gen. R. s. 21 (ref. to Ps. XVI, 15) אני מצדקיך when he that is created in thine (Adam's) image shall awake (when the Messiah comes) ..., then I shall clear him from this decree (of expulsion from Eden). Lev. R. s. 4, beg. (ref. to Koh. III, 16) מקום שחצקתם וזה מקום שחצקתם there where I made them virtuous and called them divine beings ..., then they acted wickedly &c. Gen. R. s. 43 (ref. to Gen. XIV, 18) המקום הזה

this place (Salem-Jerusalem) makes its inhabitants righteous.—עלי את הדין to deal strictly with. Taan. 8<sup>a</sup> מצדקיך עלי את הדין ו' he who makes himself righteous here below (who strives for righteousness) is judged righteously (strictly dealt with) in the judgment above (cmp. Yeb. 121<sup>b</sup> quot. s. v. ריקה). Hor. 11<sup>b</sup> (play on צדקתו) אמר לי יהוה צדקתו עלי ו' (Nebuchadnezzar) said to him, Yah shall deal strictly with thee, if thou wilt rebel against me; a. fr.—2) to treat with liberality, to be liberal towards. Y. Peah IV, end 18<sup>e</sup> (alluding to Ps. LXXXII, 3) עני ורש הצדקתו במתנותיו (not יעשרו) treat the poor and needy liberally as regards the gifts belonging to him (v. Hull. 134<sup>a</sup> quot. supra).—3) to submit to divine judgment, to be resigned (v. supra). Sifra l. c. צדקים שמצדקים ו' the righteous are wont to resign themselves to the will of God. Taan. 11<sup>a</sup> מצדק עלי ו' he acknowledges the justice of the verdict and says, you have judged me rightly &c. Ber. 19<sup>a</sup> וזה עומד ומצדק ו' he (the mourner) stands up and declares the judgment to be just &c.; a. fr.—Part. pass. מצדק justified, lawfully qualified. Gitt. 86<sup>a</sup> (in a Chaldaic formula of sale of a slave) לבעדו, v. צדקה.

**Hithpa. צדק 1** to justify one's self, excuse one's self. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נצטדק בדינה how can we justify ourselves for what we have done in the case of Dinah (that we killed the Shechemites)? &c.; Yalk. ib. 150.

**צדק, צדק** ch. same, to be clear, just. Targ. Ps. XIX, 10 צדקו Ms. (זכינו).

**Af. צדק 1** to justify, do justice to. Ib. LXXXII, 3.—אברהם צדק אלהים to acknowledge the justice of divine judgment. Taan. 22<sup>b</sup> דקא מצדק דינא אנפשיה ו' Ms. M. (ed. עליה) that he acknowledged the justice of God's decree over him, saying (Lam. I, 18) &c.

**צדק** m. 1) (b. h.; preced.) righteousness, justice, equity; virtue. Hag. 12<sup>b</sup>, v. צדקה I. Yalk. Deut. 907 (ref. to Deut. XVI, 19) הוא יצא ידיו עליו עד שיוהר צדקו he (that takes bribes) will not finish his days before he will prove that his (wrong) decision was right; Sifré Deut. 144 שיוהר צדקו (corr. acc.). Midr. Till. to Ps. LVIII ed. Bub. בן דוד לא היה מצדק. Ib. אי בצדק שפטתם? did you pursue me justly? a. fr.—אורי or did you judge me in righteousness? a. fr.—אורי אפרים the true Messiah (Jer. XXIII, 6). Pesik. R. s. 37 אפרים צדק Ephraim, my (the Lord's) true Messiah. Ib. צדקנו our true Messiah; a. fr.—2) Tzedek, the planet Jupiter. Sabb. 156<sup>a</sup>, v. צדק. Ib. top במערב צדק because Ts. stands in the west (thy planet is declining). Gen. R. s. 43 (ref. to Is. XLI, 2) היה מאיר לו the planet Ts. shone on his (Abraham's) way; a. fr.

**צדקה** ch. as preced. 1. Targ. Ps. IV, 6. Ib. XXXV, 27; a. fr.

**צדקה** f. (b. h.; preced. wds.) purity, righteousness, equity, liberality, esp. almsgiving. Deut. R. s. 5 (ref. to Prov. XXI, 3) והיה ויהיו מכפרין ו' והוא sacrifices effect atonement only for the involuntary sinner, but right-

eousness (or charity) and justice atone for &c. Pes. 87<sup>b</sup>, v. פזר. Tosef. Dem. III, 17, v. גבירי. Sabb. 118<sup>b</sup> גבאי צ' collectors of public charity; צ' distributors of charity, v. חלק. Succ. 49<sup>b</sup> ג'ח יותר מן הצ' deeds of love are worth more than almsgiving; ib. בממונו ג'ח 'צ' charity is done at the mere sacrifice of money, deeds of love are performed with one's money and with one's person; 'צ' לעניים ג'ח 'וכ' almsgiving is only for the poor, deeds of love for the poor and the rich. B. Bath. 10<sup>b</sup> (ref. to Prov. XIV, 34) 'צ' מכפרה 'וכ' as the sin-offering brings atonement for Israel, so charity is a means of atonement for the nations. Gen. R. s. 49 (ref. to Gen. XVIII, 19) ולבסוף משפט (צדק) first charity (undiscriminating hospitality), and then justice; a. fr.—Pl. צדקה. B. Bath. 10<sup>a</sup> (ref. to Prov. XI, 4, a. X, 2) הללו למה שרצו צ' why two verses saying the same thing about charity? Treat. Der. Er. ch. II 'צ' מהלקי צ' supra. Ruth R. to III, 3 'צ' וסכרו 'וכ' 'anoint thyself' (ib.), that means with good deeds and charitable acts; a. e.

**צדקה, צדקה** ch., v. צדקה.

**צדקנות, צדקו** f. (preced.) *righteousness, justification, justice*. Targ. Koh. II, 21 (h. text כשרון). Targ. Ps. IV, 2 (ed. Wil. 'צדקו'). Targ. Prov. II, 9 Ms. (ed. צדקה). Ib. VIII, 8; a. fr.

**צדקן** m. (preced. wds.) 1) *acting justly*; 2) *charitable*. Sabb. 156<sup>a</sup> 'צ' מאן דבצק ידיו גבר צ' he that was born under the planet Tsedek will be a right-doing man; expl. 'צ' a charitable man (v. מצוה).

**צדקנית** f. (preced.) *pious, virtuous, charitable*.—Pl. שער צדקניות. Y. Snh. X, end, 29<sup>d</sup>; Bab. ib. 112<sup>a</sup>; Arakh. 7<sup>b</sup> נשים צ' 'צ' the hair of pious women (in a condemned city, v. נדה). Ex. R. s. 1 'וכ' 'צ' בשכר נשים צ' through the merit of the pious women of the age were the Israelites redeemed from Egypt; a. fr.

**צדקה** v. צדק.

**צדקתא, צדקתא** f. = h. צדקה. Targ. Ps. IX, 9 Ms. (ed. וכוהא). Ib. XI, 7. Ib. XVII, 1 Ms. (ed. צדקה). Targ. Esth. IX, 22 'צדקה רצ' (ed. Lag. מערה) = h. צדקה של צדקה, מעורר צדקה. Targ. Koh. VII, 12; a. fr.—Ber. 6<sup>b</sup> רחמייה צדקה 'צ' the merit of a public fast lies in the distribution of charity.—Pl. צדקה. Targ. Ps. CIII, 6 (ed. Wil. sing.).

**צדקתא, צדקתא** v. sub צדק.

**צלה** (b. h.; cmp. צהב) 1) *to be bright, shine*. Men. 18<sup>a</sup> 'וכ' צלה פניו the face of R. J. brightened up (with joy); Hull. 7<sup>b</sup>; a. e.—Part. pass. צלול; pl. צלולין. Ned. 49<sup>b</sup> 'וכ' thou lookest bright to-day.—V. צהוב.—2) (cmp. צהוב) *to be defiant*. Sifré Deut. 309 כנגד צלה היה עומד וצלה כנגד צלה stood up and insulted a senator in the street; Yalk. ib. 942.—Part. pass. as ab. *jealous, angry*. Snh. 105<sup>a</sup> שני צלה 'וכ' (Ms. O. a. Ar. צלולין) two watchdogs... who were jealous of each other. Tanh. Vaëra 14 'וכ' 'צ' 'וכ' fire and hail are hostile to each other (cmp. צהב).

**צלה** 1) *to become shining*. Sifra Vayikra, N'dab., Par. 6, ch. VIII משצלהבי when the feathers of the pigeons begin to be shining, contrad. to צהוב (of grown doves) to shine, v. צהב; Hull. 22<sup>b</sup>.—2) (of metal) *to be bright, burnished, gold-like*. Midd. II, 3, a. e., v. צהוב. I.—Part. pass. צלול; f. מצלול. Yoma 38<sup>a</sup> (some ed. מצלול. Pl.). v. צהוב. I. [Ib. ורחה מאירה, Ms. M. 2 מצלול].—3) (cmp. צלה) *to grieve*. M. Kat. 24<sup>b</sup> רבים מצלולין עליו 'וכ' (Ms. M. מצלולין, v. Rabb. D. S. a. l. note) if a corpse is carried out on a bier, the people grieve over it (in sympathy) &c.

**צלה** ch. same; *part. pass. צלה grieved*. Lev. R. s. 9 [read:] 'וכ' now that you grieve so much, we will go with you &c.

*Pa. צלה to grieve, provoke*. Targ. I Sam. I, 6.

*Af. צלה to be angry*. Koh. R. to III, 6 גמיה צלה 'וכ' he pretended to be angry with his son.

**צחוב** m., **צחובת** f. (b. h. צהב) *yellow*. Sifra Thazr., Neg., Par. 5, ch. IX 'צ' החליטו בשער צ' if the priest declared him a leper on the ground of yellow hair (Lev. XIII, 30). Ib. וצחוב שחור צ' וצחוב אחד וצחוב אחד one yellow and one black hair. Neg. III, 5; a. fr.

**צחוב** v. צהוב.

**צחונת** v. צחונת.

**\*צחורא** m. (צחר) *sheen, light*. Targ. Ps. LXXXVIII, 15 ed. Lag. (oth. ed. צחורא).

**צחיתא, צחיתא, צחיתא** v. sub צח.

**צחיתא** f. (צחב) *jealousy, anger*. Mekh. Mishp. 6; Yalk. Ex. 331 (ref. to Ex. XXI, 18) 'וכ' מביאה צחיתא 'וכ' this intimates that ill-will may lead to death.

**צחור** v. צחר.

**צלה** (b. h.) *to be bright, shine*; (of sound) *to shout*.

*Pl. צלה to shout*; (of horses) *to neigh*. Pesik. R. s. 27-28 'וכ' והם מצלולות אחריהם and they (the women) neighed after them like war-horses.

**Hif. צלה 1) to be bright, shining**. Gen. R. s. 97 beg. 'וכ' ופניו צלה he came forth with a shining face.—2) *to brighten, illumine*. Pesik. R. s. 20 כחמה צלה... אברהם שצלה אברהם who illumined the whole world like the sun.

**צלה** ch. same, *to be bright, glad; to shout*. Targ. Esth. VIII, 15.—Pesik. R. s. 14 'וכ' הבהיקו וצלהו אפיו 'וכ' the face of R. P. became bright and shining (Koh. R. to VIII, 1 וצלה, v. צלה II).

**צלתא** f. (preced.) 1) *shouting, rejoicing*. Num. R. s. 10 'וכ' צלתא שמחה ביה 'וכ' the joyful shouting at the dedication of the Temple &c.; Midr. Prov. to XXXI, 5, v. בלונתא. Ib. 'וכ' ושמחה ושמחה 'וכ' read: 'וכ' ושמחה ושמחה 'וכ' and there was shouting and joy (on account of the daughter of Pharaoh) and the rejoicing over the dedication &c.—

2) צהלה סוסים *neighing of war-horses*. Sot. VIII, 1; Sifré Deut. 192.

**צִהַר** (cmp. preced. wds., a. **זָהַר**) *to be bright, shining*.

**Hif.** **זִהְרִי** *to brighten*. Lev. R. s. 5 ... שחור משיר 'וב' *which removes the hair and makes the body (skin) glistening*; v. **צִהַר**.

**צִהַר** ch. same; trnsf. *to be clear, to understand*. Kidd. 39<sup>a</sup> **צִהְרִית** *you do not understand (the law) clearly*; cmp. **זָהַר**. Bets. 14<sup>b</sup> **צִהְרִי** *שפי* Ms. M. (ed., v. **צִהְרִי**) the peeled surface of the grain was very bright (white,—an indication that it was pounded immediately before it was cooked).

**צִהַר** m. (preced.) *glossy, white scurf*. Targ. Y. Lev. XIII, 39 (h. text **בהק**).—Gitt. 86<sup>a</sup> Alf., v. **צִהַר**.

**צִהַר** m. (b. h.; preced.) *light; window*. Gen. R. s. 31 (ref. to Gen. VI, 16) expl. as *window*, and as *jewel*.—**Du.** **צִהְרִית** *noon-time*. Snh. 108<sup>b</sup> (ref. to **צִהַר**, Gen. I. c.) אמר '... מאירוח ללש כצ' the Lord said to him, place in it (the ark) jewels and precious stones that they may give you light as bright as noon. Tanh. Kdosh. 9. Men. 18<sup>a</sup>. Ab. III, 10 'צ' **צִהַר** *drinking wine at noon-time*; a. e.

**צִהַר**, v. **צִהַר**.

**צִהַר**, v. **צִהַר** *to dry up*, v. **צִהַר** II.

**צִוְּהָה** f. (**צִוְּהָה**) *command, order, verbal will*. B. Bath. 147<sup>a</sup> **בכלמא בצ'** by mere expression of his will (without symbolical possession); a. e.—**Pl.** **צִוְּהָה**. Ber. 15<sup>b</sup> **וכתבתם צ'** 'and thou shalt write them' (Deut. VI, 9, XI, 20) the entire section must be written out (in the T'fillin), including the orders ('thou shalt write', 'ye shall bind' &c.). Ib. (ref. to the roll written for the Soṭah, Num. V, 23) **אני כותב צ'** ... **אני כותב** the priest writes the curses but not the instructions; Sot. 17<sup>a</sup> **צ'** (not **צִוְּהָה**) the instructions and the affirmations (by the woman saying Amen).

**צִוְּהָה** f. (b. h.; v. **צִוְּהָה** II, cmp. **צִוְּהָה**) *filthy matter, excrement*. Pesik. Dibré, p. 111<sup>a</sup> (ref. to **צִוְּהָה**, Is. XXX, 22) **צִוְּהָה** call it (the idol) filth; Yalk. Lam. 998; Yalk. Prov. 932 (v. **צִוְּהָה**). Ber. III, 5. Ib. 25<sup>a</sup> **צִוְּהָה** *the mouth of a swine is like moving filth (you must not pray in its sight)*. Gitt. 57<sup>a</sup>, Bekh. 29<sup>b</sup> **צִוְּהָה** *wool cleansed of its dirt*; a. fr.

**צִוְּהָה** m. (b. h.; preced.) *dirty*. Bekh. IV, 7 **צִוְּהָה** *washed or dirty wool*, (corrected, ib. 29<sup>b</sup> **צִוְּהָה** *מלובן מצוהר*, v. preced.). Hull. XI, 2 **צִוְּהָה** (Mish. Cambridge **צִוְּהָה**) washed, but not dirty wool; Tosef. ib. X, 5 **צִוְּהָה** ed. Zuck. (oth. ed. **צִוְּהָה**, v. **צִוְּהָה**).—**Pl.** **צִוְּהָה** *ובי דרכי ... בגדים צ'* (ref. to Zech. III, 3) *was it Joshua's habit to wear dirty clothes?*; Yalk. Jer. 309.—Chald. **צִוְּהָה**, v. **צִוְּהָה**.

**צִוְּהָה** m. (**צִוְּהָה**=**צִוְּהָה**, v. **צִוְּהָה**) 1) *pile*. Ohol.

III, 7, v. **צִוְּהָה**.—2) (b. h.) *neck, esp. the front of the neck, throat*, opp. **עוֹרֶה**. Hull. I, 4. Sabb. 58<sup>a</sup> **שבצוהר**, v. **עוֹרֶה**; a. fr.—Ab. Zar. 30<sup>a</sup>, a. e. **צִוְּהָה** *upon me and my throat*, i. e. I take the responsibility. Y. Snh. VI, 23<sup>b</sup> **צִוְּהָה** *his blood be suspended from the neck of the witnesses*, i. e. they will have to answer for the innocent blood; Bab. ib. 44<sup>b</sup> **צִוְּהָה** *בצ' עדים*, v. **עוֹרֶה** *קולר חלוי* *thy neck* (ib.) means the Temple; **צִוְּהָה** ... **פשוט** ... **צִוְּהָה** *for as long as the Temple stood, Israel's neck was stretched (uplifted) among the nations &c.* Lam. R. to V, 5 [read:] **צִוְּהָה** *because we were faithless to our 'neck' (the Temple), the day of distress came*; a. fr.—[Sabb. 90<sup>b</sup> **צִוְּהָה** *רקל* Ms. M., v. **צִוְּהָה** III.]

**צִוְּהָה**, **צִוְּהָה**, **צִוְּהָה** ch. same; mostly in *pl.* constr. **צִוְּהָה**, **צִוְּהָה**. Targ. Is. III, 16. Targ. Y. Gen. XLV, 14. Ib. O. **צִוְּהָה** (ed. Berl. **צִוְּהָה**; ed. Vien. **צִוְּהָה**, v. Berl. Targ. O. II, p. 16); a. fr.—Sabb. 33<sup>b</sup> **צִוְּהָה** *they sat in the sand up to their necks*; a. fr.—B. Bath. 36<sup>a</sup> **צִוְּהָה** (Ms. O. **צִוְּהָה**) *the Neck of Mahoza, name of a valley*.

**צִוְּהָה** f. *pl. (denom. of preced.) [throat-ticklers, dainties]*. Sabb. 136<sup>a</sup> (to a person that observed mourning not required by law) **צִוְּהָה** *קבעיה* **צִוְּהָה** *דאנטיס* (which friends send to the mourner?); M. Kat. 20<sup>b</sup> **צִוְּהָה** Ms. M. (ed. **צִוְּהָה**, Rashi **צִוְּהָה**, v. Rabb. D. S. a. l. note).

**צִוְּהָה** imperat. of **צִוְּהָה**.

**צִוְּהָה**, *pl.* **צִוְּהָה**, **צִוְּהָה**, v. **צִוְּהָה**.

**צִוְּהָה**, v. **צִוְּהָה**.

**צִוְּהָה** f. = **צִוְּהָה** II. Y. Erub. V, 22<sup>c</sup> **צִוְּהָה** (expl. משולשים, Mish. ib. 3) **צִוְּהָה** *when the three villages are situated in a triangle*, opp. **צִוְּהָה**. Y. Shebi. I, 33<sup>b</sup> **צִוְּהָה** *when the three trees stand in a triangle*.

**צִוְּהָה** (b. h.) pr. n. **צִוְּהָה**, **צִוְּהָה**, a portion of Aram. Targ. II Sam. VIII, 3. Ib. X, 6; a. fr.

**צִוְּהָה** m. (**צִוְּהָה** II) *dyeing material, plant used for dyeing*.—**Pl.** **צִוְּהָה**, **צִוְּהָה**. Shebi. VII, 1, sq. **צִוְּהָה** *ממין הצ'* (Ar. **צִוְּהָה**) plants belonging to the class of dyers. Y. ib. VII, beg. 37<sup>b</sup> **צִוְּהָה** *לאדם צ'* *dyeing plants to be used by men*; **צִוְּהָה** *to be used for food of beasts, in the Sabbatical year*; a. e.—[Y. Sabb. VI, 7<sup>d</sup> **צִוְּהָה** *חורבן צ'*, v. **צִוְּהָה** II.]

**צִוְּהָה**, Y. Shebi. I, 33<sup>b</sup> top, v. **צִוְּהָה**.

**צִוְּהָה** (b. h.; v. **צִוְּהָה**) *to lie in wait, hunt, catch*. Gen. R. s. 66 (ref. to Gen. XXVII, 30) **צִוְּהָה** *נפשו* (not armed to hunt lives (to kill, with ref. to Ex. XXI, 13, a. I Sam. XXIV, 12; v. 'Rashi' a. l.). Ib. s. 67 **צִוְּהָה** *Esau caught and tied them*. Ib. s. 63 (ref. to Gen. XXV, 27 sq.) **צִוְּהָה** *he (Esau-Rome) catches men with his mouth (by means of insidious cross-*



examination in court); ib. s. 37 בפירום צד catches people through their own mouth. Deut. R. s. 1 לצוד בשהה when he went hunting. Sot. 4<sup>b</sup> (ref. to Prov. VI, 26) דויה she will chase him to the judgment of Gehenna. Sabb. XIII, 5 וכ' he who chases a bird into the tower or a deer into the house. Ib. XIV, 1 הצדן he who catches them (on the Sabbath). Gen. R. s. 63 (ref. to Gen. I. c.) צד צד וב' a hunter, catching (captivating Isaac's good opinion) in the house, catching in the field, in the house (by asking), how are tithes given of salt &c.?; a. fr.

*Nif.* צוד, *to be hunted, caught.* Sabb. 106<sup>b</sup> כל שבימינו an animal which belongs to those that are hunted. Bets. III, 2 ויודע שצודו וב' he knows that they have been caught on the eve of the festival. Sabb. I, 6 כרי שצודו וב' in time to be caught in the net before the Sabbath begins; a. fr.

**ציד, ציד** ch. same. Targ. Gen. XXVII, 3; 5; 33; a. fr.—Part. **צידר**, **צידר**, **צידר**; f. **צידר**, **צידר** &c. Targ. Prov. VI, 26 (Ms. צידר, v. צידר I). Ib. XXIII, 28 וצידר בניה וב' she catches thoughtless youths. Ib. II, 19 וצידרין (some ed. צידרין, corr. acc.; h. text וצידרין); a. fr.—Y. Sabb. VII, 10<sup>a</sup> וצידר, v. **צידר**. B. Mets. 85<sup>b</sup> וצידרנא טבי Keth. 103<sup>b</sup> וצידרנא (Rashi וצידרנא, v. **צידר**). Gen. R. s. 67 וצידר דיד צידר how they caught thee, O hunter! Y. B. Bath. X, end, 17<sup>d</sup> לחבריה צידר בר נש דהוה צידר לחבריה in the street (for a debt), and one comes and says, let him go &c. Ib. VIII, 16<sup>b</sup> top כלום צידר he catches (obtains) nothing. M. Kat. 11<sup>a</sup> צידר ... אזיל all went out and fished; a. fr.

*Ithpe.* **אחציר**, **אחציר**, **אחציר**, *Ithpa.* **אחציר**, *to be caught.* Targ. Prov. VI, 2. Ib. III, 26.—Lev. R. s. 30 וחציר דהוה וב' אחציר דהוה וב' (ed. Wil. אחציר, oth. ed. אחציר, v. **אחציר**). Y. Yeb. XVI, beg. 15<sup>c</sup>; Y. Sot. IX, 23<sup>c</sup> bot. וחצירין וב' **אחציר**; a. fr.

*Ittaf.* **אחציר** same. Gen. R. s. 79 וחציר דהוה it (the bird) was caught and captured, v. **אחציר** I; a. e.

**צודני**, v. **צודני**.

**צודנייתא**, v. **צודנייתא**.

**צוד**, v. **צוד**.

**צודר**, v. **צודר**.

**צודא**, v. **צודא**.

**צודא** m. (צודא, v. **צודא**; Syr. צודא, P. Sm. 3371)=h. **צודא**, [pile] mark. Targ. Ez. XXXIX, 15 ed. Lag. (Var. **צודא**; ed. **צודא**).

**צודאנייתא**, **צודאנייתא**, **צודאנייתא**, s. sub **צודא**.

**צוד**, **צוד** (b. h. **צוד**) *to cry, shout; to complain.* Keth. 14<sup>b</sup> וצוד ממזר one that is called a bastard and brings complaint, opp. שורר. B. Mets. 24<sup>b</sup> וצוד וצוד but does he (the loser) not stand up and cry (which shows that he has not given up the hope of recovery)? נעשה

it is like one crying over his house that has fallen in &c. B. Bath. 138<sup>a</sup> בצ' מעיקרא (בצורח or בצורח) when he cried out (refused the gift) at the start (when it was offered to him). Sot. 42<sup>b</sup> צורחין וב' (better צורח) they (the gentile soldiers) shout (before they attack) and stamp; Sifrê Deut. 192 צורחין; a. fr.

*Pl.* **צורח** same. Y. M. Kat. III, 82<sup>d</sup> top (ref. to Ez. XXIV, 17) מכן שצורח לצורח (or לצורח *Kal*) from here we learn that ordinarily a mourner must cry out (lament). Bab. ib. 24<sup>b</sup> מצורחין Ms. M. (v. **צורח**). Tosef. Sabb. VI (VII), 14 וצורח לחרור וב' a woman that shouts at the stove that the bread may not fall apart (a superstitious practice). Midr. Till. to Ps. XX **צורח**; a. fr.

*Hif.* **צורח** *to cause to shout.* Sabb. 67<sup>b</sup> ... המשחקת who tells people around her to be silent, when lentils are cooked, or to shout, when grits are cooked (a superstitious practice; Tosef. I. c. 15 וצורח, v. **צורח**).

**צורח, צורח** ch. 1) same. Targ. Gen. XXVII, 34. Targ. Ex. V, 8 (O. ed. Berl. Pa.); a. fr.—Y. Taan. IV, 68<sup>a</sup> [read:] בגין דצורחין עלוי צפורחא because the people of Sepphoris cry out against him (dislike him). B. Mets. 6<sup>a</sup> צ' דא when he cried (complained of being wronged). Succ. 31<sup>a</sup> וצורח וב' (a. form) she complained, but R. N. did not mind her. Ib. וצורחא קמייהו ... אחרא a woman whose father kept three hundred and eighteen servants is complaining before you. B. Kam. 86<sup>a</sup> קרופני Ms. M. (v. Pa.) and he cries (feels pain) on account of the sores; a. fr.—2) (=h. קרא) *to invite.* Lev. R. s. 28 ... מאן וצ' דלא צורחין ליה who is he whom we did not invite, and who wrote these words?; a. e.—3) (=h. קרא) *to call, name, surname.* Targ. I Chr. II, 55; a. fr.—Y. Sabb. IX, 11<sup>d</sup>; Gen. R. s. 39, end, a. e. וצ' וצ' v. **צורח**. Ib. s. 87, beg., v. **צורח** I; a. fr.—[Pes. 110<sup>b</sup> וצ' וצ' v. **צורח** II.]

*Pa.* **צורח** 1) same, *to cry.* Targ. O. Ex. V, 8, v. supra. Targ. II Kings II, 12; a. fr.—2) *to cause to cry, to pain.* Sabb. 33<sup>b</sup> וצ' וצ' וצ' (Ms. M. וצ' וצ' וצ' the tears fell (upon his sore body) and gave him pain. B. Kam. I. c. וצ' וצ' (Rashi וצ' וצ' Ar. (Rashi וצ' וצ' ed. וצ' וצ' read וצ' וצ' v. supra) and these sores gave him pain.

*Af.* **צורח** *to cause to cry out, excite to discontent.* Erub. 60<sup>a</sup> וצ' וצ' וצ' (Ms. M. וצ' וצ' וצ' see to it that thou do not create discontent with it (me) at college; Ab. Zar. 74<sup>b</sup>.

**צורח, צורח, צורח**, v. **צורח**.

**צורח, צורח** f. (b. h.; preceded.) *cry.* Midr. Till. to Ps. XX וצ' וצ' וצ' I cannot bear her crying; a. e.—*Pl.* **צורח** וצ' וצ' Pes. 57<sup>a</sup> וצ' וצ' וצ' four cries did the Temple court utter; Yalk. Lev. 469. Sot. VIII, 1 וצ' וצ' (Y. ed. וצ' וצ' the noise of the shoutings (of the enemy); (Sifrê Deut. 192 וצ' וצ' and a. e.

**צורח, צורח, צורח, צורח** ch. same. Targ. Y. Gen. XXVII, 34 (O. ed. Berl. וצ' וצ' ed. Lsb. וצ' וצ' Targ. Ps. CXLIV, 14 וצ' וצ' constr.; a. e.—Y. Taan. IV, 68<sup>a</sup> וצ' וצ' וצ' do we act with regard to popular

crying, (are we to be guided by the popular dislike of a person)?

**צורר**, v. צורר.

**צורר**, v. צורר.

**צורר**, v. צורר.

**צורר** m. (denom. of צורר) *neck-chain*; trans. (emp. קולר) *a gang of men*.—Pl. צורר. Kidd. 72<sup>b</sup> ... היה ארי Elijah would come and send entire gangs away from us (Var. קולרין, v. Rashi a. l.).

**צורר**, v. צורר.

**צורר**, Cant. R. to VI, 4, v. צורר II.

**צורר**, v. צורר.

**צורר** (emp. צורר a. צורר) *to join, attach*. [B. Mets. 29<sup>b</sup> צורר Ms. F., מצורר Ms. R. 2, v. צורר.]

**צורר** *to be attached*. B. Bath. 80<sup>a</sup> אמה דמיצורר (דמיצורר) the mother bird will be attached to the daughter bird and to the mate that we leave with her, (דמיצורר) אמה דמיצורר (not דמיצורר), v. Rabb. D. S. a. l. note 300-400) she (the daughter), too, will remain attached to her mother &c. Ib. אמה דמיצורר the mother remains attached to the daughter, but not so the daughter &c.

**צורר** m. (preced.) *company*. Succ. 52<sup>a</sup> ... אורחין וצורר (וצוררין) our way is long, and our company sweet (I am sorry that we have to part); Yalk. Joel 535 ואחריו בצורר הוא (אורח) Tam. 27<sup>a</sup> ואחריו (משום צורר) and the second one goes along only for company's sake.

**צורר**, v. צורר.

**צורר**, v. sub צורר, צורר, צורר.

**צורר** m. (צורר, as צורר fr. נאח) *dirty*, v. צורר, a. צורר.

**צורר** I, Pa. צורר (= צורר) *to cry, shout*. Hull. 53<sup>a</sup> bot. Ar. (ed. אורח קא מעורר, v. צורר II.—[Gen. R. s. 65 מצורר Ar. s. v. מצורר, v. צורר.—B. Mets. 29<sup>b</sup> מצורר Ar. l. c., Ms. F. צורר, Ms. R. 2 מצורר, v. צורר.]

**צורר** II, צורר, צורר (v. S. Sm. 3370) [*to contract*,] *to be hot, dry up, wither*. Pes. 56<sup>a</sup> לאורר ed. (Ar. צורר) it will at once dry up. Ib. 110<sup>b</sup> פקע וצורר דיקלא Ar. (ed. צורר, Ms. M. צורר) the bark burst, and the palm dried up. Ib. 111<sup>a</sup> רגליו כרעו his legs shrivelled.

**צורר** Pa. צורר *to burn, desiccate*. B. Bath. 24<sup>b</sup> bot. ... דאורר the dust penetrates its heart and desiccates it (the plant).

**צורר** 1) *to join, attend*. Ber. 6<sup>b</sup>; Sabb. 30<sup>b</sup> לצורר

ed. (perh. fr. צורר, v. צורר; Ar. לצורר, v. צורר.—[2] *to arrange, pile*; denom. צורר.]

**צורר** Pi. צורר (b. h.) *to order, command; to appoint*. Men. 44<sup>a</sup> the Lord gave us one command, its name is Tsitsith. Ib. צורר עלי ויעשוני וכ' give orders about me, that they make me a proselyte. Sabb. 23<sup>a</sup>, a. e. 'צורר ... אשר קדשני' (abbrev. אקב) who has sanctified us through his commandments, and commanded us to &c.; and where did he command us (where in the Torah is it intimated)? B. Bath. 151<sup>b</sup> מצינו מירוחה one who disposes of his property, because he expects to die. Sifra Tsav, end המצוה למי שנצטוו the commander was worthy of him who was commanded; a. fr.—Part. pass. מצוה. Kidd. 31<sup>a</sup> גרול מצ' ועושה וכ' he who is commanded, and does (a good deed, because it is God's will) stands higher than he that is not commanded and does (a good deed); a. e.

**צורר** Nithpa. נצטוו *to be ordered, commanded*. Ib. 38<sup>a</sup> שלש מצוות נצטוו three commands were given to the Israelites on their entering the land. Ib. כל מצוה שנצטוו וכ' whatever command was enjoined upon the Israelites before they entered the land. Y. Meg. I, 70<sup>d</sup> bot. אלו המצוות שנצטוו וכ' these are the commandments which were given us through the mouth of Moses; a. fr.

**צורר**, v. צורר.

**צורר**, v. צורר.

**צורר**, v. צורר.

**צורר** m. pl. *inhabitants of Beth-Tsula*. Targ. Mic. I, 11 (Ms. צורר; h. text האצל ביה).

**צורר**, v. צורר.

**צורר** f. = h. צורר, scar. Targ. Y. Ex. II, 5. Targ. Y. Lev. XIII, 23; 28 (h. text צורר).

**צום** ch. = b. h. צום (emp. צום) *to restrain one's self; to fast*. Targ. II Sam. XII, 16. Targ. Y. Lev. XXIII, 29; a. fr.—Part. צום, צום; f. צום, צום; pl. צום, צום. Targ. II Sam. XII, 23. Targ. Y. II Lev. I, c.; a. fr.—Y. Hall. I, 57<sup>c</sup> top חרי יומין צום fasted two days (observed the Day of Atonement two days). Y. Kil. IX, 32<sup>b</sup> bot.—Y. Hag. II, 77<sup>d</sup> bot. צום ומפרסמה she used to fast and make it public; a. fr.

**צום** Pa. צום same. Targ. Y. Lev. I, c.—Y. Ned. VIII, 40<sup>d</sup> bot. R. J. fasted every New Year's eve; ib. דצומין ... צום observed three hundred voluntary fasts; Y. Meg. I, 70<sup>d</sup> top (also צום). Y. Sot. III, 19<sup>a</sup> מצום she fasts and loses her virginity; a. fr.

**צום** m. (b. h.; preced.) *fast, fast-day*. Treat. Sof'rim XVII, 4 fast-days. R. Hash. 18<sup>b</sup> (ref. to Zech. VIII, 19) אין שלום צ' when there is peace, these days shall be days of joy &c., when there is no peace, they shall be fast-days; a. e.—Pl. צום, צום. Koh. R. to X, 10 ורעויה צ' let them decree fasts and afflictions. Y. Bets. II, end, 61<sup>d</sup> ומן הרעויה (not from fasts and &c. Meg. 16<sup>b</sup>; a. e.

**צוֹמָא**, ch. same. Targ. Joel II, 12. Targ. II Esth.  
III, 8. Targ. Zech. VII, 5 צום חשין a fast of affliction;  
a. fr.—Y. Hall. I, 57<sup>c</sup> top; Y. R. Hash. I, 57<sup>b</sup> bot. תמן חשין  
רמן חשין ל' there (in Babylonia) were such as  
thought the Great Fast (Day of Atonement) should be  
observed two days (on account of the uncertainty of the  
calendar). Y. Ab. Zar. I, 39<sup>b</sup> bot. דאר מחשב ואז משכח  
ד' רבנן ל' for if you make the calculation, you will find  
that the Day of Atonement would have been on a Sunday  
(which must not be); a. fr.—Pl. צומא, צומא. Targ.  
Esth. IX, 31; Targ. II Esth. ib. צומא (ed. Lag. sing.). Ib.  
V, 1; a. e.—Y. Ned. VIII, 40<sup>d</sup> bot., v. צום; a. e.

צומים, Tosef. Bekh. IV, 15 ed. Zuck., v. צומה.

חנותא . . . היה Y. Peah I, 16<sup>a</sup> *(forced) meeting of tradesmen for public labors, taxation &c.* צ' לין the storekeepers of . . . had a meeting (v. כורתאנר). Ib. 15<sup>c</sup> bot. אהא למהוניה a summons for public work was issued to the millers; Y. Kidd. I, 61<sup>b</sup> bot. אהא מציורא (read ציורמא); a. e.

**צִרְמָח** m. (צִרְמָח) [*grown over*, sub. אָזְנִים,] *a person without* (or *with very small*) *auricles*. Tosef. Bekh. IV, 15, expl. ib. 16 **צִרְמָח** לִי אֲזִינִים (ed. Zuck. צִרְמוֹס, corr. acc.) a *tsummah* is an animal which has no external ears; Bekh. VII, 4 (44<sup>a</sup>) **צִרְמָח** (Bab. ed. צִרְמוֹס, Ar. צִרְמָח), expl. שְׂמֹנִי. Ib. (in G'mara) צִרְמוֹס, a. צִרְמוֹס.—[V. צִרְמָח.]

**צִימוֹתָהָת** f. (צמר) *sprouting bulb, seed-onion*. Y. Peah III, 17<sup>c</sup> bot. (expl. צמירות של בצלים; Mish. ib. 4) ושמאל Samuel says, it is what we call *tsumahtah*; v. פורגרה.

**צוֹפִיָּם, צוֹפִיָּם** m. (אונז. *tied up*,] a person whose auricles are a shapeless mass (instead of being carved out). Tosef. Bekh. IV, 15 צוֹפִיָּם, expl. ib. 16 צ' (שאַזאָנר, ed. Zuck. צומת שאַזאָנר, corr. acc. מוֹפִיָּם, v. גָּפֶה; Bekh. VII, 4 (44<sup>a</sup>) צָמֶם (Bab. ed. צומם; Ar. צימם), expl. שאַזאָנר דומער לוספֿון whose auricles resemble a sponge. Ib. (in G'mara) צימם.

צִיָּמָה, v. צִיָּמָה.

צײַמאַמאַר, v. צײַמאַמאַר.

**צומה**, v. preced. art.

**צִמְתָּ** m. (צָמַח; cmp. צִמְמוּת, *juncture*; צ' הגידין, *the bunch of converging sinews in the thigh*. Hull.IV, 6; expl. ib. 76<sup>a</sup> מקום שהגידים צִמְתִּין בו *there where the sinews converge*. Tosef. ib. III, 6; a. e.

צוֹנֵן, v. צוֹנֵן.

צִיפּוּרִיתָא v. צוּפּוּרִיתָא

**צוֹנְמָא, צוֹנִים** m. (צֶנֶם) *rock, flint; granite*. Y. B. Bath. II, beg. 13<sup>b</sup> מורר בצ' against a neighbor's granite wall it is permitted; Tosef. ib. I, 4 ובצוקין (corr. acc.), *contrad.* תסכלו צוֹנִים ordinary stones. Num. R. s. 16 אם ... תסכלו צוֹנִים observe their stones and pebbles, if they are

granite-like, the fruits are fat; Tanh. Sh'lah<sup>6</sup>. Nidd. 8<sup>b</sup> רכ' (ממצא בה) צ' if flint is found in breaking the ground, it is sure to be virgin soil. B. Bath. 18<sup>a</sup> רמסטיק צ' a granite block intervenes (preventing the roots from spreading over the neighboring ground). Pes. 47<sup>b</sup> בר וריעה הוא צ' Ms. M. is flinty ground fit for sowing?; a. e.—Y. Kil. VII, beg. 30<sup>d</sup> בהרין צלמא (corr. acc.) in flinty ground, opp. רכיבה; v. תחפת. —[Ber. 39<sup>a</sup> פת צ' Ar., v. צנם.]

**צוֹנֵן** m., **צוֹנָנֶת** f. (**צָנַן**) *something cold*. Pes. 76<sup>a</sup> צ' בהרס צ' if cold meat is put into cold milk. Ib. מעשר... על כ' when the earthen vessel was cold. Dem. V, 3 וכן הצ' ומן הצ' וב' one may give the tithes from the hot bread for the cold, and from the cold for the hot; a. fr.—*Pl.* **צוֹנִין**, **צוֹנְנִין**. Pes. 94<sup>b</sup> כל העולם... ומערייתו צ' וב' the whole world (the earth) is hot, and the springs are cold &c. Y. Maasr. IV, 51<sup>b</sup> הכשיל חביתין א' a dish of cold things (not yet cooked). Gen. R. s. 12, end (some ed. incorr. **צוֹנֵן**). Y. Sabb. XX, 17<sup>c</sup> פושרין, opp. **צוֹנִין**; a. fr.

**צוֹנְנָה, צוֹנְנָה** ch. same. Y. Sabb. IV, 6<sup>d</sup>, v. צוֹנְנָה.

**צִיפֶת** f. (צפה, denom. of רָצַע, to lie down, to banquet, v. צָעַע) *banqueting dish, plate*.—Pl. צִיפּוֹת. Y. Keth. X, 33<sup>d</sup> bot. ויבליך מן הצ' בארזי הילילה. Ib. תְּהוֹשֵׁת. וימן הצ' but you cannot seize plates prepared for use that same night.—[Tosef. Keth. VII, 11 הַצִּיפָה ed. Zuck., read: הַצִּיפִּי.]

**צוֹר** (b. h.) pr. n. pl. *Zoar*, a town east of the Dead Sea. Yeb. XVI, 7 **צ' צור התמרים** *Z. the palm-town*. Tosef. Shebi. VII, 15 **עד שיכלה אחרון שבצ'** until the last dates in *Z.* are gone; Pes. 53<sup>a</sup>; a. e.

**צוֹעֵר** m. (b. h. צֵעַר; צָעַר) *boy, servant*. Mekh. Mishp. s. 16 (ref. to Ex. XXII, 11) 'מֵעִמּוֹ לְהוֹצִיא אֶת הַצֵּ' 'from with him', this excludes the shepherd boy from responsibility; [another vers. הַצֵּ לְהוֹצִיא אֶת הַצֵּ this includes the shepherd's responsibility for the shepherd boy;] Yalk. Ex. 346 הַצֵּ צוֹעֵר (corr. acc.).—*Pl.* צוֹעֵרִים, constr. צוֹעֵרֵי. Arakh. II, 6; Tosef. ib. II, 2, v. צוֹעֵר.

צָרָה (b. h.; cmp. שָׁהַ) [to shine,] 1) to come to the surface, float; to lie in a conspicuous place (on a stone, pillar &c.). Sifré Deut. 205 (ref. to Deut. XXI, 1 בשדה) ולא צָרָה על רֹכַ' but not when found floating on the water; Sot. IX, 2. Y. Peah VI, 19<sup>a</sup> (if two bodies are found, one lying on top of the other, the ceremony of breaking a heifer's neck is not performed) משום שֶׁ הִתְרַחֵץ מֵעַל הַתַּחְתִּית לַעֲלֹת הַלְּעֵלָּה לַעֲלֹת הַתַּחְתִּית, because it is hidden, nor for the upper one, because it lies in a conspicuous place; Sot. 45<sup>a</sup> (referring to two sheaves lying one upon the other) וְהַלְּעֵלָּה מֵעַל הַתַּחְתִּית (Ar. עָה) and the upper is not considered a forgotten sheaf, because &c. Ib. צָרָה עֲרֻמֵּיךְ לְחֹדֶךְ רֹכַ' (Ar. צָרָה) if sheaves floated into a neighbor's field; ib. צָרָה אֵין. (עַרְוָה) only when they came to lie in a conspicuous place, and not when they rested on the ground? Ib. bot. צָרָה מֵעַל מִינֵי אֲחֵרִים מִן הַדָּבָר אֲשֶׁר הָיָה מֵעַל הָאֲדָמָה, one thing lying on another of the same kind is not considered as above the ground. Cant. R. to VII, 9 צָרָה הַכֶּבֶשׂן the furnace (in the ground) came

up to the surface (v. פִּלְפֵּץ II). Ab. II, 6 הַגִּלְגִּיל שֶׁצָּפָה וּב' (not הַצִּיּוֹן); Makhsh. IV, 5 הַנְּחוּץ וְהַצִּיּוֹן water that is squirted out of, and that which overflows the vessel; Sabb. 12<sup>a</sup> וְהַצִּיּוֹן Rashi, a. Ms. O. (ed. והַצִּיּוֹן, corr. acc.); a. fr.—2) to stick to the surface. Sot. 48<sup>b</sup>; Y. ib. IX, 24<sup>b</sup> bot., v. פִּלְפֵּץ; Tanh. Ekeb 1 fine flour צפה בנפה (not בפה) which sticks to the sieve; Yalk. Ps. 676 שהיה נשחב בנפה (corr. acc.).—V. צָפָה.

**Hif.** הַצִּיּוֹן, הַצִּיּוֹן to bring to the surface, cause to float; to cause to overflow; to flood, inundate. Tanh. B'shall. 2 ה' caused the iron axe to float. Gen. R. s. 38 (ref. to Gen. XI, 8) וַיִּפֹּץ אֵין וַיִּפֹּץ אֵלָּא וַיִּפֹּץ ה' עליהן הים וה' וּב' vayasets means vayatself, he made the sea flow over them, and caused thirty families to flow (issue) from them. Lev. R. s. 27, beg. הַצִּיּוֹן הַגִּלְגִּיל that it (the deep) may not inundate the world; Midr. Till. to Ps. XXXVI; Yalk. Ps. 726. Nidd. II, 7 (expl. הַצִּיּוֹן הַגִּלְגִּיל (בימי הַצִּיּוֹן) earth from the valley of Beth Kerem, upon which you make water float; Y. ed. הַצִּיּוֹן מִיָּם (fr. פִּלְפֵּץ); expl. ib. 50<sup>b</sup> top מִיָּם מִיָּם מִיָּם one makes the water come to the surface through a rag spread and pressed over it. B. Mets. 23<sup>b</sup> בְּמַצָּה when he poured the sealing wax over it (without making an impression; Ms. O. a. R. 1 בְּמַצָּה Hof. when the wax was poured over it).

**צִיּוֹן** ch. same.

**Ilthe.** הַצִּיּוֹן to look out. Targ. Y. II Num. XXI, 20 רַבְּצָטְפִּירָא (Bxt. רַבְּצָטְפִּירָא; Targ. O. וַיִּסְטְפִּירָא; h. text וַיִּשְׁקָפָה).

**צִיּוֹפֵה**, Tosef. Sabb. V (VI), 2, v. צִיּוֹפֵה.—Pl. צִיּוֹפֵה (צִיּוֹפֵה), v. צִיּוֹפֵה.

**צִיּוֹפֵה** m. (b. h. צִיּוֹפֵה; צִיּוֹפֵה) watchman, seer, prophet, inspired man.—Pl. צִיּוֹפֵה, צִיּוֹפֵה Gen. R. s. 1, a. e., v. בְּרָכָה; Y. Meg. I, 71<sup>d</sup> צִיּוֹפֵה אֵילֵין אֵילֵין who were those inspired ones? Bab. ib. 14<sup>a</sup> (ref. to I Sam. I, 1 רִבְחִים צִיּוֹפֵה) אַחֵר (רִבְחִים צִיּוֹפֵה) one of the two hundred prophets that prophesied in Israel. Gen. R. s. 45 (ref. to Prov. XXXI, 27) הַצִּיּוֹן בְּנֵי בִרְהוּ ... צ' הַצִּיּוֹן the members of Abraham's household were prophets, and she (Hagar) used to look at them.—[Num. R. s. 19; Yalk. Is. 316, v. צִיּוֹפֵה].—V. צִיּוֹפֵה.

**צִיּוֹפֵה**, pr. n. (v. preced.) *Ha-Tsofim* (Outlook, Scopus), an eminence north of Jerusalem. Y. M. Kat. III, 83<sup>b</sup> bot. הַצִּיּוֹן הַר הַר הַר הַר who sees Jerusalem (after its destruction) from the Scopus, must rend his garments. Tosef. Pes. II (III), 13 אֵב עָבַר הַצִּיּוֹן if (in going from Jerusalem and noticing that he has sacred flesh with him) he has passed the Scopus; Pes. III, 8 צִיּוֹפֵה; ib. 81<sup>b</sup>; Ber. 49<sup>b</sup>; a. e.—Sot. 48<sup>b</sup>, v. מִפֶּסֶח.

**צִיּוֹפֵה**, Yalk. Hab. 565, v. הַצִּיּוֹפֵה.

**צִיּוֹן** (צִיּוֹן) (apocop. of צִיּוֹפֵה); *Pi.* צִיּוֹן צִיּוֹן *Pilp.* צִיּוֹן to chirp. Koh. R. to I, 1 אֵין מִיָּם מִיָּם when a bird chirped, he (Solomon) knew what it chirped for; Cant. R. to I, 1 מִיָּם מִיָּם (Yalk. Kings 175 הַצִּיּוֹן). Lev. R. s. 6 (expl. הַצִּיּוֹן, Is. VIII, 19) הַצִּיּוֹן.

or הַצִּיּוֹן (not הַצִּיּוֹן); Yalk. Is. 281 רַבְּצִיּוֹן (read 'רב'). Gen. R. s. 65 אֵין מִיָּם מִיָּם ... רַבְּצִיּוֹן בְּקוֹלָם וּב' Ar. (ed. a. Var. Ar. רַבְּצִיּוֹן) if you find there school children chirping with their voices, you cannot attack them (the Jews). Ib. מִיָּם מִיָּם בְּקוֹלָם שֶׁל רַבְּעָם מִיָּם (read: רַבְּצִיּוֹן; Ar. s. v. מִיָּם: מִיָּם, cler. error for רַבְּצִיּוֹן; Var. מִיָּם) when the voice of Jacob chirps in the synagogues, the hands are not Esau's hands (they have no power over Jacob). Tosef. Sabb. VI (VII), 15 הַצִּיּוֹן לְאוֹרֵי (not לְאוֹן, v. ed. Zuck. note), v. צִיּוֹן.

**צִיּוֹן** ch., *Pa.* צִיּוֹן, (Palp. צִיּוֹן) same. Pesik. Dibré, p. 110<sup>b</sup> (expl. צִיּוֹן בְּקוֹלָם Is. X, 30) צִיּוֹן Ar. (ed. Koh. צִיּוֹן; ed. רַבְּצִיּוֹן); Yalk. Is. 284 צִיּוֹן chirp with thy voice (let thy voice chirp, in studying the Law); v. מִיָּם. Nidd. 42<sup>b</sup> שְׁמִיעַת וּלְדִּי צִיּוֹן (Ar. רַבְּצִיּוֹן) I heard the infant squeak at sunset-time, but it was not born &c. Koh. R. to XII, 4 בְּרַבְּצִיּוֹן ... בְּרַבְּצִיּוֹן (some ed. רַבְּצִיּוֹן, corr. acc.) when he hears the birds chirp, he thinks robbers are coming &c.; Yalk. ib. 979 רַבְּצִיּוֹן Lev. R. s. 16 צִיּוֹן Ar. (Var., a. ed. קוֹלֵן). [Yalk. Is. 281, v. preced.].—Trnsf. (of the singing of boiling water) to boil. B. Mets. 29<sup>b</sup> אֵין אֵלָּא רַבְּצִיּוֹן only when the water has not been steaming (Ar. רַבְּצִיּוֹן Ms. F. צִיּוֹן; Ms. R. 2 רַבְּצִיּוֹן, v. צִיּוֹן I); Hull. 84<sup>b</sup> צִיּוֹן Ar. (ed. צִיּוֹן).

**צִיּוֹן** (b. h. = צִיּוֹן, v. רַבְּצִיּוֹן) to come forth; to shine; to bloom.

**Hif.** הַצִּיּוֹן 1) to bloom, sprout. Koh. R. to XII, 5 מִיָּם אֵין some ed. (oth. רַבְּצִיּוֹן, v. רַבְּצִיּוֹן) from what part of the body will man sprout forth (at resurrection)? Yalk. ib. 979 מִיָּם אֵין (Koh. R. l. c. 7 מִיָּם) from the time of blooming; Lam. R. introd. (R. Josh. 2); a. e.—2) to cause sprouting. Gen. R. s. 28 הַצִּיּוֹן מִיָּם אֵין from what part will the Lord cause man to sprout forth?, v. supra; Lev. R. s. 18; Yalk. Koh. l. c. מִיָּם (corr. acc.).—3) to look out, peep. Yoma 67<sup>a</sup> הַצִּיּוֹן וְרִיאוֹן וּב' they looked out to see &c.; R. Hash. 31<sup>b</sup>. Hag. 14<sup>b</sup>, a. e., v. מִיָּם. Hull. 47<sup>b</sup> הַצִּיּוֹן I looked at him. Pirké d'R. El. ch. XIX הַצִּיּוֹן מִיָּם, v. מִיָּם; a. fr.—Yoma 35<sup>b</sup> הַצִּיּוֹן מִיָּם they made their eyes look around (Ms. M. 2 הַצִּיּוֹן only).

**Hof.** הַצִּיּוֹן to be made to bloom; to break forth. Kidd. 66<sup>a</sup> (in a historical fragment) הַצִּיּוֹן הַרְבֵּה עָלֵי וּב' and the evil broke forth (took its start) through the agency of Elazar &c.

**Pi.** צִיּוֹן (denom. of צִיּוֹפֵה) to provide with show-fringes. Sabb. 131<sup>a</sup> אֵין אֵין אֵין (Ms. M. אֵין אֵין) if he put fringes on his cloak (on the Sabbath).—Part. pass. צִיּוֹן; f. צִיּוֹן; pl. צִיּוֹן; f. צִיּוֹן; pl. צִיּוֹן. Ib. 25<sup>b</sup> צִיּוֹן linen cloaks provided with woolen fringes. Men. 43<sup>a</sup>. Pesik. R. s. 15; a. e.

**צִיּוֹן** ch., v. צִיּוֹן.

**צִיּוֹן**, v. צִיּוֹן.

**צִיּוֹן** m. pl. (denom. of צִיּוֹפֵה) provided with a tuft, crested; (Rashi: of Zeizim). Hull. 62<sup>b</sup>, v. מִיָּם.

## צוּצִילָתָא, v. צוּצִילָא.

## צוּצִילָא f. (ניצוץ ch.; cmp. meanings of נִץ a. צוּצִי)

1) *ray of light*. B. Bath. 73<sup>a</sup>; Yalk. Is. 337; Yalk. Jer. 276 חוורתי 'צ' דל' a ray of whitish light. Taan. 25<sup>a</sup> 'צ' דל' a ray of light proceeded from his forehead; (Ms. M. also צוּצִילָא. Sabb. 56<sup>b</sup> נתן Nathan 'with the ray of light' (a repentant sinner with a halo; oth. opin. whom an angel seized by his *forelock*, v. infra, afterwards known as (Mar) Ukba, in the Resh Galutha; v. Rashi to Snh. 31<sup>b</sup>).—2) *forelock*. Men. 42<sup>a</sup> ו' צ' (צ' צ' צ' צ') he must separate it (the show-fringe) like the forelock of the gentiles; Yalk. Num. 750 נקוטו בצוּצִילָא (not יאפקיה) take it by its tail and carry it out; Bets. 36<sup>b</sup> (corr. acc.; v. Rabb. D. S. a. l. note 50).

צוּצִילָא m. (v. next w.) *dove*.—Pl. צוּצִילָן. Y. Pes. X, 37<sup>b</sup> bot. כגון כסנים וצ' women are cheered on the Holy Days with what is appropriate for them, e.g. roasted ears and doves; [comment. כסנים shoes and bright-colored garments.]

צוּצִילָא, צוּצִילָתָא, צוּצִילָא f. (= צלצל; צלצל) a species of small turtle doves. B. Bath. 75<sup>a</sup> כביערא Ar. ed. Koh. (ed. צוּצִילָא; Rashi צוּצִילָא; Ms. M. צלצל; Ms. R. צ' צ'; Ms. H. צ' צ' צ'; v. Rabb. D. S. a. l. note) we do not even find a jewel as large as the egg of a dove, and (you say) we shall find jewels of such sizes?; Snh. 100<sup>a</sup> צוּצִילָא Ms. M. (ed. צוּצִילָא; Ms. K. צוּצִילָא; Ms. F. צוּצִילָא; Pesik. Aniya, p. 137<sup>a</sup> צוּצִילָא. Sabb. 80<sup>b</sup> צלצל Ms. M. (ed. צלצל; pl.; Ms. O. צוּצִילָא; v. Rabb. D. S. a. l. note).

צוּצִירָא, Y. Erub. VIII, 25<sup>a</sup> bot. 'צ' read: לבצוּצִירָא.

צוּצִירָא, Yalk. Ps. 623, v. מצוּצִירָא.

צוּצִירָא pr. n. pl. Tsots'raya in Babylonia. Y. Yeb. I, end, 3<sup>b</sup>; Y. Kidd. IV, 65<sup>d</sup> צוּצִירָא; Bab. ib. 72<sup>a</sup> צוּצִירָא.

צוּצִי I = צק, to pour. Num. R. s. 9 (ref. to Num. V, 15) but he may pour oil upon the leavings.

צוּצִי II (b. h.) [to be narrow,] to be distressed, worry, v. next w.

כל המציק לישראל חציק. Snh. 104<sup>b</sup> whoever persecutes Israel, does never get tired (with ref. to Is. VIII, 23); Yalk. Is. 282. Snh. 94<sup>b</sup>, v. צָקָה; Yalk. Kings 237. Sifré Deut. 357 המציקין לוֹ oppressors that will oppress him; a. e.—V. צָקָה.

צוּצִי ch. same. Y. Sabb. I, 3<sup>b</sup> bot. אָנָּה worry not (over the temptation to sin), I am a spirit (not a real woman).

צוּצִי m. (preced.) narrow point, peak, precipice, esp. Tsok, the mountain from which the scapegoat was precipitated. Yoma VI, 4, sq. Ib. 67<sup>b</sup> ומנין שבוּ and whence it is proved that the scapegoat must be led to a pre-

cipitous place?; a. e.—Pl. צוּצִיק. B. Mets. VII, 10; ib. 36<sup>b</sup>; a. e.

צוּצִיקָא f. (preced. wds.) *distress, trouble*. Targ. Y. I. Gen. XLII, 36 (some ed. צוּצִיקָא pl.).

צוּצִי I m. (b. h.; and; cmp. צוּצִי rock. Ex. R. s. 15 וצוּצִי and found there a large rock; a. e.—Pl. צוּצִיק. Ib. על הצ' here I will build the fortress, on these rocks.—[Tosef. Pes. VII, 13 צוּצִי ed. Zuck., read: צוּצִיק, v. צוּצִי II].—Trnsf. [Protection,] the Lord; (in Agadah derived from צוּצִי; v. next w.) the Creator. Ber. 5<sup>b</sup> (ref. to Job XVIII, 4) אֵלֶּי צ' אֵלֶּי tsur means the Holy One &c. (with ref. to Deut. XXXII, 18). Lev. R. s. 23 (ref. to Deut. I. c.) יוּצִי you have weakened the power of the Creator. Pirké d'R. El. ch. XLIII צוּצִי מרד rebelled against the Rock on high; a. fr.

צוּצִי II (b. h.; cmp. צוּצִי) [to turn,] 1) to tie around, wrap. B. Kam. 49<sup>b</sup>, a. e. וְכִי לְצַדּוֹת עַל פִּי ו' does one want a document to tie around his flask?, i. e. does one care for a paper except for the value it represents? Koh. R. to VIII, 8 (ref. to Zech. XII, 1 ויִצֹר) אָדָם בְּגוּפוֹ he tied up the spirit of man in his body, v. צוּצִי; a. e.—2) to form, shape. Sabb. 75<sup>b</sup> הַצֵּר צוּרָה כְּכִי he who draws a figure on a vessel. Ib. 103<sup>b</sup> עַד שֶׁצִּיר כִּי until he has drawn the entire figure which he intended to draw. Gen. R. s. 7, beg.; Yalk. ib. 11 יִכְוֹל לְצוּר צוּרָה . . . מִדַּת בִּרְדִּי צֵר צוּרָה (מִלֵּךְ) a human being draws a design on land, can he draw a design in water?; Mekh. B'shall., Shir., s. 8. Lev. R. s. 14 צֵר דְּמוּתוֹ זֶה צֵר דְּמוּתוֹ ו' like two painters, one paints the likeness of one &c.; a. fr.—Zeb. 94<sup>a</sup>, v. infra.—3) (על) to surround, besiege. Sifré Deut. 203 אֵין צָרִים עַל עִיר ו' we must not begin the siege of a town later than three days before the Sabbath; a. e.—[4) (cmp. צוּצִי I.]

Pi. צוּצִי to draw, paint; to embroider. Zeb. 94<sup>a</sup> בגדוֹ . . . עליו לצוּצִי Rashi (ed. לצוּצִי; v. Rabb. D. S. a. l. note 1) a garment which one intends to embroider.—Part. pass. מְצוּצִיר, מְצוּצִירָה; f. מְצוּצִירָה; pl. מְצוּצִירִים. Num. R. s. 12; Cant. R. to VI, 4 (not מְצוּצִירִים); Yalk. Num. 713 (not מְצוּצִירִים); v. צוּצִי I.

צוּצִי ch. same, 1) to tie around. Snh. 48<sup>a</sup>; Ber. 23<sup>b</sup> וְכִי לְצַדּוֹת which he designated to wrap T'fillin in; if he did so &c. (v. צוּצִי).—Part. צוּצִיר, צוּצִירָה. Y. Ber. IV, 7<sup>c</sup> top וְכִי לְצַדּוֹת tied Rab's cloak up &c.; Y. Taan. IV, 67<sup>c</sup>.—Part. pass. צוּצִיר, צוּצִירָה. Targ. Job XLI, 7. Hull. 105<sup>b</sup> מְלִיל דְּצִיר וְהָרִים whatever is tied up or sealed. B. Mets. 24<sup>b</sup> בְּסִירָא found four Zuzin tied up in a sheet. Lev. R. s. 6; a. fr.—2) to draw, shape, design. Targ. Am. IV, 13 דְּצִיר ed. Lag. (ed. Wil. צוּצִיר, v. צוּצִי). Targ. I Kings VII, 15; a. fr.—Part. pass. as ab. Targ. Esth. VIII, 15; a. e.—3) (על) to besiege. Targ. Deut. II, 19. Targ. O. ib. 9 (Y. חָצִיק; h. text חָצִיק). Targ. O. ib. XX, 12; 19. Targ. I Sam. XXIII, 8 (ed. Lag. לְמִצִּיר, read לְמִצִּיר; a. fr.—Gitt. 56<sup>a</sup> וְכִי לְצַדּוֹת he besieged it (Jerusalem) three years; a. e.

Pa. צוּצִיר 1) to form, shape, paint, engrave. Targ. Job X, 8. Targ. Jer. XXII, 14; a. e.—Part. pass. מְצוּצִיר, מְצוּצִירָה. Targ.

160\*

VII, 23 (h. text וירפן, v. פנח). Targ. I Sam. XXIV, 4; a. e.—Y. Dem. VI, 25<sup>d</sup> bot. לרן וצ' לרן וצ' both conditions are required. Y. Hag. I, 76<sup>a</sup> top צ' להורא וכו' therefore we need the opinion of &c.—Y. Shebi. III, 34<sup>e</sup> bot. דאדיל לרה לצורכה who goes out to ease his bowels.—Y. Peah II, beg., 16<sup>d</sup> [read] מה הרבים דרך הידיר דרך הידיר מכיון ותניין דרך הידיר (v. Asheri to Peah II, 1) since the Mishnah mentions private roads, what need was there to add 'and public roads'? It is to tell thee &c.—Ib. [read:] לא צ' ולא אמר it was only necessary to discuss, whether or not he sanctified it as the share of the poor &c. Y. Pes. VII, 34<sup>d</sup> sq. דלא אמר צ' it is needless to say (it is self-evident) that not (that we do not listen to him), and if he says . . . לא צ' דלא הכהנים וכו' surely do not &c. Ib. II, end, 29<sup>e</sup>. לא צ' דלא הכהנים וכו' it is self-evident that not (that they dare not use tepid water), but how about the priests themselves, dare they &c.? Y. Ber. II, 5<sup>b</sup> bot. (on the text Cant. VI, 2) לא צ' אלא there would have been no need to say any more than 'my beloved went to his garden to feed in the gardens' (leaving out הבשם). Y. Succ. V, beg. 55<sup>a</sup> (ref. to Jon. I, 3) לא צ' דילא וירר עכו it ought not to read otherwise than 'he went down to Acco' (the nearest harbor to Zarephath, why, then, does it say, he went to Japho?); Yalk. Jon. 550 כתיב דלא צורב לא צורכי, צורכי, צורכי, צורכי, צורכי. Pl. צורכי, צורכי, צורכי, צורכי, צורכי. (corr. acc.); a. fr.—V. צורכי. Y. Targ. Y. Deut. XXIV, 6. Targ. I Kings V, 23; a. e.—2) needed repair. Targ. Ez. XXVII, 27 (h. text ברוק).

**צֹרַן** pr. n. pl. *Tsoran*, a Samaritan place. Y: Dem. II, 22<sup>c</sup> bot. בַּסְרִין וְצֹרַן (not בֶּק) and *Tsoran*, to be sure, is legally like *Cæsarea*.

צִיָּאָרְנוֹיִיתָא, v. צִיָּאָרְנִייתָא

צִרְעָה, צִרְעָה, צִרְעָה f. = h. צִרְעָה, *leprosy*.  
Targ. Y. Lev. XIII, 51; 55 (ed. Vien. צִרְעָה). Ib. XIV, 57. Targ.  
Y. I. Num. XII, 16 (XIII, 1) צִרְעָה (ed. Vien. צִרְעָה, צִרְעָה,  
corr. acc.). Targ. Ps. CI, 5 צִרְעָה ed. Lag. (ed. Wil. צִרְעָה  
Ms. צִרְעָה). a. e. — *Pl.* צִרְעָה. Gen. R. s. 20; Yalk. ib.  
30; Ex. R. s. 3 אינן צִרְעָה are leprosy spots, v. סִלְעָה.

**צורף** m. (b. h.; צָרַף) *smelter, goldsmith*. Y. Keth. VII, end 31<sup>d</sup>, a. e. חוֹרֶשׁ 'צ, v. צָרַף. — *Pl.* צוֹרְפִים, צוֹרְפִין. Kidd. 82<sup>a</sup> (Ar. צוֹרְפִין); a. e.

**צִיּוּרָא, צִיּוּרָה** (**צִיּוּרָה**) *f.* = *h.* צִיּוּרָה. Targ. O. Deut. IV, 16. Targ. Y. Ex. XX, 4 צִיּוּרָה. Targ. O. ib. XXVI, 1. Targ. Ez. XXVIII, 12; a. fr. — B. Mets. 69<sup>b</sup> רָצְבוּ בָּצ' לצִיּוּר בָּצ' רָצְבוּ בָּצ' to put a painting on (as a sign), which people like, and by which trade is increased. Yoma 54<sup>a</sup>, v. קִרְבִּי I. B. Bath. 54<sup>a</sup> אֵלֶּה בָּצ' רַב לֹא קִי Rab took symbolical possession of the garden of the school-house merely by drawing a figure. B. Mets. 45<sup>b</sup> אֵצ' דִּעְרִיתָ his mind is on the figure (the legend on the coin which determines its value), עֲבִידָא דְבִשְׁלָה, וְצ' and the legend is liable to abrogation. Sabb. 63<sup>a</sup> צ' דְּשִׁמְעָתָא the form (general outlines) of the subject to be discussed; a. e.

ציר (or צִירָה) (cmp. צָרָה) to join, follow; to attend.  
Sabb. 30<sup>b</sup>, v. צִירָה.

*Hif.* **הִצִּיחַ** to incline (the ear,); to listen. Midr. Till. to Ps. XXX, end **הַמֶּלֶךְ הַקָּדוֹשׁ מִצִּיחַ לְדַבְרֵיהֶם** the Lord listens to their words (ref. to Mal. III, 16).

\* *Polēl* צוֹרֵחַ (comp. *נָסַע* *Hif.*) to proclaim. Y. Sot. IX, beg., 23<sup>b</sup> חָזַר וְצוֹרֵחַת עָלָיו 'if there be found' (Deut. XXI, 1), this intimates, that thou need not go around and issue a proclamation about it (calling upon the people to inform the authorities of any slain body found).

**צִירָה**, צִירָה ch. same, *to listen, obey.* Targ. Jer. VI, 10  
וּבְרַצְיָהוּ Targ. Ps. V, 3 צִירָה(imperat.). Targ. Is. LIII, 5 וּבְרַצְיָהוּ  
ed. Wil. (v. יְרֵד) and when we listen &c.; a. fr.—Part.  
**צִירָה**, צִירָה, צִירָה. Targ. Prov. XVII, 4. Targ. Ps. CXXX, 2;  
a. fr.—Keth. 63<sup>a</sup> אִם לֹא יִשְׁמָע אֶת דְּבַר ה' if he heeded my advice. Ab.  
Zar. 28<sup>b</sup> לִיהוֹדָה וְכ' מִן זֶה who hears what Judah the  
Sabbath-breaker says? Yeb. 89<sup>a</sup> לֹא ... כִּי הָיוּ בְּיָדָם  
in the case of two vessels, if you tell him that he must  
give T'rumah from each, he will obey; in the case of one  
vessel, if you tell him that he must give T'rumah twice,  
he will not obey. B. Kam. 113<sup>a</sup> לֹא יִשְׁמָע אֶת דְּבַר ה' a warrant  
issued because he did not heed the decision of the court;  
כִּי הָיוּ בְּיָדָם דָּמֵי חַטָּאת (Ms. M. מִן דָּמֵי חַטָּאת, v. Rabb. D. S. a. l.  
notes 5, 6) as soon as he says, I shall obey, we tear up  
the warrant (v. פְּתִירָה); a. e.

*Af. אָפּיר, אָפּיר* (with *אורנא*, or sub. *אורנא*) same. Targ. Y. Ex. VI, 28. Targ. Deut. I, 45; a. fr.—B. Bath. 74<sup>a</sup> *אָפּיר שמע* *א* listen! what dost thou hear?; Shh. 110<sup>a</sup> *הו*. Ab. Zar. 38<sup>b</sup> *לֹא רָצִירָה לִיה* heed him not. Keth. 60<sup>a</sup>, v. *פּבּלל*; a. fr.

*Pa. צִירָה to cause to listen.* Y. Taan. I, 64<sup>a</sup> bot. ובסופה  
'אָ וְאַתָּה מַצִּירָה לִּיהּ וְכ' and finally thou madest him listen (to  
thee), and he said &c.

צוּר, v. צוּרָה.

**צִרְתָּהּ** m. (contr. of צִצְרָה = צִצְרָה, emp. חִצְרָה) *very little, shrivelled*. Lam. R. to I, 5 **מִן קִדְמֵי הָיִין סָבָה צ' וּב'** (Ar. צִירְתָּהּ) *do you get up before this shrivelled old man?*

**צַח** (m. (h. h.; צחה) 1) *bright, resplendent*. Cant. R. to V, 10 (ref. to וארום ib.) *bright* ... וארום וכ' (propitious) to me (Israel) in Egypt, but red (threatening) to the Egyptians; ib. [read:] וארום למצרים (ib. acc.). Yalk. Sam. 988 (corr. acc.). Yalk. Sam. 109 (play on בלצה, I Sam. X, 2) *bright* is the shadow of the day (of Saul); *צַח* של וכן ומלכים וכ' bright was the shade (declining day) of the patriarch (to whom it was said at Bethel), 'and kings shall proceed from thee' (Gen. XXXV, 11); Midr. Sam. ch. XIV *צַח* של חוקן *צַח* של חוקן (צַח של חוקן) = 2) *brightness*. Ib. *צַח* של חוקן *צַח* של חוקן (צַח של חוקן) a shade bright as the brightness of the (full) day.

**צִיָּה, v. צִיָּה.**

**צַחֲזָה, צַחֲזָנָה** m. (preced.) *drought*, (with בִּית or sub. בִּית) *parched ground*. Targ. Job XXIV, 19 second

vers. Ms. (ed. צחורה). Targ. Ps. CVII, 33 Ms. (ed. צחורה). Targ. O. Deut. VIII, 15 (Y. צחורה, corr. acc.). Ib. XXXII, 10 (Y. צחורה). Targ. Is. XXXV, 7; a. e. (ed. Lag. צחורה).

**צחוק** m. (b. h. צחוק; צחוק) *laughter, merriment*. Gen. R. s. 53 (ref. to Gen. XXI, 9 (מצחוק)) this expression of merriment (use of the root צחוק) alludes to idolatry (by ref. to Ex. XXXII, 6); ... to bloodshed (by ref. to II Sam. II, 14); Tanh. Sh'moth 1; Tosef. Sot. VI, 6. Ib.; Gen. R. l. c. לשון ירושה this 'merriment' refers to the joy over the heirloom (the birth of a legitimate heir to Abraham, whereas Yishmael claimed the birthright as the firstborn).

**צחור** m. (b. h. צחור; cmp. צהר) *glistening, light reddish*. Ber. 31<sup>b</sup> (ref. to I Sam. I, 11, זרע אנשים) לא ... לא ארך ... לא ארך Ms. F. a. Ar. (v. Rabb. D. S. a. l. note 70) neither extremely tall, nor dwarfish, ... neither dark (ugly) nor reddish (exceedingly handsome).

**צחורא** f. (צחור) *drought, thirst; parched land*. Targ. Deut. XXVIII, 48. Targ. Ex. XVII, 3. Targ. Ps. LXXXVIII, 13 (ed. Lag. צחור). Targ. Y. Deut. XXXII, 10. Targ. Job XXIV, 19 sec. vers. צחור; a. fr.; v. צחורא. — M. Kat. 2<sup>a</sup> דרש דרש ... לישנא דרש what proof have you that *beth hashshalkin* (ib. I, 1) has the meaning of parched land?—V. צחורא.

**צחור** to be bright, glisten; to polish. Part. pass. צחור; pl. צחורין. a) *resplendent*. Targ. Cant. V, 14. — b) (cmp. צחור) *in polished armor*. Targ. Ps. LXVIII, 77 (Ms. צחורין; h. text צחור).

**צחור** (צחור) *[to be parched in the sun,] to be dry; to thirst*. Targ. O. Ex. XVII, 3 (v. Berl. Targ. O. II, p. 25). Targ. Ruth II, 9 (ed. Lag. צחור); a. fr. — Part. צחור; f. צחורא; pl. צחורין. Targ. Is. XXI, 14. Targ. Ps. CVII, 35 (ed. Wil. צחור; ed. Lag. צחור). Ib. 5. צחור ed. Wil. (ed. Lag. צחור; oth. ed. צחור). Ib. LXXXVIII, 17 צחור (not צ) a. fr. — Ib. LXVIII, 7. Ms. v. צחור. — Y. Pes. X, beg. 37<sup>b</sup> בתי כסוה כסוה וצחור bathed and became thirsty. Ib. [read:] בגין צחור כי since I am thirsty, may I drink? Gen. R. s. 98, v. פשעש Y. Yoma VI, 43<sup>d</sup> top צחורא I am thirsty. Ib. צחורא; a. fr.

**צחור** (צחור) *to make dry; to cause to feel thirst*. Targ. Is. XLVIII, 21 ולא צחורין (ed. Lag. צחור) I suffered them not to thirst. Targ. Job XXIV, 11 ומריהו צחורא (ed. Lag. צחור) and cause their (legitimate) owners to thirst (h. text צחור).

**צחורא** f. (preced.) *thirst*. Y. Yoma VI, 43<sup>d</sup> ... מאי צחורא how is thy thirst.

**צחור** m. (preced.) *parched, thirsty*. — Pl. צחורין. Targ. Ps. CVII, 5, v. צחור.

**צחנה** v. צחנה.

**צחנה** f. (b. h.; צחנ, cmp. צחור, to glisten; be parched; cmp. צחנה) 1) (b. h. *offensive smell*), *offensive matter*. Pesik. Dibré, p. 111<sup>a</sup> וכ' אדם אוכל צ' a man may eat decayed matter two or three times, but finally he will loathe it; Yalk. Lam. 998; (Yalk. Prov. 932 צחנה). Ter. X, 1, מירר בצ' allows the use of onions of T'rumah in a decayed dish, because they are applied only to absorb the froth, Maim. (R. S., v. infra). — 2) [*mud-fish*,] *small fish preserved in brine*, similar to טרית. Ter. l. c. צ' allows the use of onions of T'rumah for boiling *tsahānah*, R. S.—Ned. VI, 4 אסור במירר וכ' he who vows abstinence from *tsahānah*, is forbidden to partake of hash-ed *farith*. Y. ib. 39<sup>d</sup> top צ' ... חבין, v. טריתא.

**צחנה** ch. same, 1) (cmp. צחנה) *effusion of semen*. Targ. Ez. XXIII, 20 (h. text צחנה). — 2) as preced, 2. Ab. Zar. 39<sup>a</sup> דרש דרש צ' רבב וכ' the *tsahanta* of Bab Nahāra is permitted (because no unclean fish are in that river, v. טרין); Succ. 18<sup>a</sup>. Ab. Zar. 40<sup>a</sup> ארבה דרש a shipload of *ts*. — Shh. 49<sup>a</sup>; Yalk. Kings 172, v. מוֹרִינִי. Y. Ned. VI, 39<sup>d</sup> top צחנה, v. טריתא.

**צחצח** m. (צחצח) 1) *glistening*. Sot. VIII, 1 צ' חרבתי the brandishing of the enemy's swords. Mekh. B'shall. s. 2 כנגד צ' חרבתי שלהן this (the lightning) corresponds to their (the Egyptians') brandishing their swords; Yalk. Sam. 160 דורין צ' כנגד צ' חרבתי. — Pl. צחצחין (or צחצח). Midr. Till. to Ps. XVIII, 13 ... של ברזל צ' חרבתי again Pharaoh brought up various kinds of glistening iron (steel) armor, and the Lord brought lightnings which are glistening. — 2) *clear fluid, dilution*. Yeb. 105<sup>a</sup> דרש דרש צ' חרבתי it is not possible to spit blood without a solution of saliva in it. — Pl. constr. צחצחין. B. Kam. 25<sup>a</sup>; Nidd. 22<sup>a</sup>, a. e. דילוח צ' dilution of the gonorrheal discharge. Ab. Zar. 35<sup>a</sup> חלב צ' particles of diluted milk (in the holes of cheese). Sabb. 144<sup>b</sup> בלא צ' because it is impossible for the serial fluid of olives not to contain particles of diluted oil; Tosef. Toh. X, 3, מוחל.

**צחצח** ch. same, *glistening*. Targ. Nah. III, 3 (h. text צחצח). — Pl. צחצחין. Targ. Ez. XXI, 33.

**צחצח** f. = צחצח 2. Y. Yeb. XII, end, 13<sup>a</sup> אם יש צ' חרבתי if there was in it (the blood she spat) a particle of diluted saliva; Gen. R. s. 81, beg.

**צחצח** I (v. צחצח) 1) *to polish, furbish; to clarify, make clear*. B. Mets. 84<sup>a</sup> משיצחצחון במים arms are considered finished, when the smith has furbished (stealed) them by putting them in cold water. R. Hash. 33<sup>a</sup> ... מים צ' חרבתי you may pour water or wine into the Shofar to make its sound clear. Nidd. 25<sup>b</sup> משיצחצחון v. משיצחצחון. — Part. pass. משיצחצחון; f. משיצחצחון; pl. משיצחצחון. Lev. R. s. 1, v. אפסקלרית. Midr. Till. to Ps. XVIII, v. צחצח. — 2) *to become or be clear*. Y. Nidd. II, 50<sup>a</sup> bot. משיצחצחון when the blood is clear (fluid). Ib. <sup>b</sup> top, opp. מקריר. Ib. אפר.



לשוננו even when the blood is clear. Deut. R. s.1 וְצִחְצִחַתִּינָא... his tongue is cured and speaks at once clearly in teaching the words of the Law.

**צִחְצִחַח** ch. same, to polish, furbish; to clarify. Targ. Jer. XLVI, 4. Targ. Is. XXI, 5.

\***צִחְצִחַח II** (transpos. of **צִחְצִחַח**, v. **צִחְצִחַח**; cmp. **צִחְצִחַח**) to cut. Gen. R. s. 94 (play on **צִחְצִחַח**, Gen. XLVI, 24) **צִחְצִחַתִּינָא** 'they cut with their teeth (make cutting remarks) and sneer with their lips.

**צִחְצִחַח** f. pl. (**צִחְצִחַח**) clear words. Targ. Is. XXXII, 4.

**צִחַח** (b. h.) [to be bright,] to laugh; to jest, sport.

**צִחַח** same. Macc. 24<sup>b</sup> לִכְךָ אֲנִי מְצַחֵךְ (Ms. M. משחק, v. Rabb. D. S. a. l. note) therefore I am glad. Gen. R. s. 53 (ref. to Gen. XXI, 9) וְכִי אֵין מְצַחֵךְ אֵלָּא גִלְיָא 'sporting' alludes to licentiousness, v. **צִחַח**. Ib. מְצַחֵךְ... ועושה and pretended to be only jesting; a. e.—V. **צִחַח**.

**צִחַח** ch. same. Y. Erub. V, beg. 22<sup>b</sup>, v. **צִחַח**.

**צִחַח**, v. **צִחַח**.

**צִחַח**, v. **צִחַח**.

**צִחַח** m. (= **צִחַח**, v. **צִחַח**, cmp. **צִחַח**) 1) swelling.—Pl. **צִחַח**. Lev. R. s. 17, v. **צִחַח** II; Yalk. Ps. 808 'צִחַח'.—2) tuff, tassel. Hull. IX, 4 הַצִּחַח מִמֶּנּוּ 'צ' the tassel that proceeds from it (the tassel-like ends of a hide).—Pl. as ab. Lev. R. l. c., v. **צִחַח** III; Yalk. Ps. l. c. **צִחַח** (corr. acc. or **צִחַח**).

**צִחַח** I m. = h. **צִחַח** II. Targ. Nah. II, 8 (ed. Wil. **צִחַח**; h. text **צִחַח**).—Pl. **צִחַח**, **צִחַח**, **צִחַח**. Targ. Is. XLIX, 22 (ed. Wil. **צִחַח**) (h. text **צִחַח**).

**צִחַח II** m. (preced.; cmp. **צִחַח**); pl. **צִחַח** rakings, chips, twigs &c. Targ. Y. Num. VII, 5 'וכ' וְיִהְיוּ 'צ' (not **צִחַח**) the chips (of the wood used for the wagons) shall be used for the altar pile.—B. Kam. 93<sup>a</sup>, v. **צִחַח**. Taan. 23<sup>b</sup>; a. fr.

**צִחַח**, v. **צִחַח**.

**צִחַח** m. (b. h. **צִחַח**; **צִחַח**) 1) heap, pile. Pes. 10<sup>a</sup> **צִחַח** 'צ' one pile of leavened matter.—Pl. **צִחַח**, **צִחַח**, **צִחַח**. Ib. 9<sup>b</sup>. Gen. R. s. 39 'וכ' וְעָשָׂה 'צ' he put up piles of sand and brought sieves &c.; Yalk. ib. 62, end; Yalk. Neh. 1071, v. **צִחַח**. B. Mets. II, 2 פִּירוּרֵי פִירוּרֵי fruit in piles; **צִחַח** 'צ' coins in piles. Y. Peah VI, 19<sup>c</sup> bot. (ref. to **צִחַח** ib. VI, 5) מִה בֵּין הַצִּחַח מִה בֵּין הַצִּחַח what difference is there whether there are piles of olives or olives (not piled up)?; a. fr.—2) congregation, community. Ber. V, 5 הוּא 'צ' וְאֵם שְׁלִיחַ 'צ' and if it happened to him as a deputy of the congregation (public reader of prayers). R. Hash. 18<sup>a</sup> 'צ' גִּזְרֵי דִין שֶׁל 'צ' an evil decree concerning a community, opp. **צִחַח**. Ab. II, 2, v. **צִחַח**. Sot. 40<sup>a</sup> 'צ' אֵימָרָה the fear (respect) of the assembled congregation. Ber. 8<sup>a</sup> מִפְּלִלִין בְּשֶׁנָּה הוּא 'צ' when the congregation is in prayer. Zeb. V, 3 חֲטָאתֵי חֲטָאתֵי communal sin-offerings; a. fr.

**צִחַח**, v. **צִחַח**. Targ. Prov. V, 14 Levita (ed. **צִחַח**).—Y. Gitt. III, 45<sup>a</sup> bot. לִיחַ 'צ' there is no community altogether rich, none

altogether poor. Taan. 25<sup>a</sup> וְכִי לְבִירָה 'צ' לְבִירָה perhaps when the congregation break their hearts (humble themselves in prayer), rain will come. Y. Sabb. III, 5<sup>d</sup> top וְכִי הוּא מוֹרֵר 'צ' in public session he decided &c. Ruth R. to III, 13 (in Hebr. dict.) ... בְּצִבּוּרָא (some ed. **צִבּוּרָא**) he did not know that R. 'A. had interpreted that verse in a public lecture; a. fr.—Pl. **צִבּוּרָא**. Y. Gitt. l. c. פִּירוּרֵי לֶצֶל אֲשָׁלוּן lent money to congregations.

**צִבּוּרָא**, v. **צִבּוּרָא**.

**צִבּוּרָא** f. (or **צִבּוּרָא** m. pl.; v. **צִבּוּרָא** II) spice-wood, roots &c. Hull. 84<sup>b</sup> שְׂרָא בְּהוּ 'צ' (Ms. M. **צִבּוּרָא**, v. Rabb. D. S. a. l. note) he threw spice-wood in; B. Mets. 29<sup>b</sup> (Ms. M. **צִבּוּרָא**; Ms. H. **צִבּוּרָא**).

**צִבּוּרָא**, v. **צִבּוּרָא** a. **צִבּוּרָא**.

**צִבּוּרָא I** tongs, v. **צִבּוּרָא**.

**צִבּוּרָא II** outfit, v. **צִבּוּרָא**.

**צִבּוּרָא** f. = **צִבּוּרָא** II, chips, twigs &c. Sabb. 139<sup>b</sup> אֵין נִיחָדֵךְ אֵינֶשׁ 'צ' וְכִי Ar. (Ms. O. **צִבּוּרָא**; ed. **צִבּוּרָא**); v. Rabb. D. S. a. l. note 60) one must not stuff chips into the mouth of a jug (to let wine run through them). Hull. 67<sup>a</sup> בְּצִבּוּרָא 'וכ' Ms. M. a. Ar. (ed. **צִבּוּרָא**) one must not pour date-beer through chips &c. Ib. 105<sup>b</sup> מִשּׁוּם **צִבּוּרָא** (Ms. M. **צִבּוּרָא**, v. Rabb. D. S. a. l. note) on account of the chips (floating on top). Ab. Zar 75<sup>b</sup> top בָּנְדִים מֵעֵצִי bands made of shavings; Tam. 30<sup>a</sup>. Succ. 29<sup>a</sup> a wind blew מִיִּרְחֵי **צִבּוּרָא** (Ms. M. 1 **צִבּוּרָא**; Ms. M. 2 **צִבּוּרָא**, v. Rabb. D. S. a. l. note) and caused twigs and leaves (covering the Succah) to drop down (v. **צִבּוּרָא**).

**צִד**, v. **צִד**.

**צִד** m. (b. h.; v. **צִד**) game; provision. Pirké d'R. E. ch. V וְלִיתֵן צִדָּן לְכָל בְּרִיּוֹתָא and give mankind their sustenance.

**צִד** m. = h. **צִד**, side; (prep.) near, with. Targ. Y. Lev. XVIII, 19, sq. Targ. O. Ex. XIX, 15 (some ed. **צִד**; Ms. II **צִד**); a. fr.—Pl. with suffixes: **צִדָּן**, **צִדָּן**, &c. Targ. Prov. VIII, 30 ed. Lag. (ed. Wil. **צִדָּן**). Ib. XXIII, 7 (ed. Wil. **צִדָּן**); a. e.—[Targ. Y. Lev. XI, 11 **צִדָּן**, v. **צִדָּן** I ch.]

**צִדָּן**, v. **צִדָּן**.

**צִד**, v. **צִד**.

**צִדָּן**, v. **צִדָּן**.

**צִדָּן** m. (צִדָּן) 1) hunting, ensnaring. Targ. Gen. XXVII, 30. Targ. Y. I ib. X, 9 (Y. II **צִדָּן** a. **צִדָּן**).—2) game. Targ. ib. XXVII, 3 (O. ed. **צִדָּן**). Ib. 5 (Y. ed. **צִדָּן**). Targ. Lev. XVII, 13 (Y. ed. **צִדָּן**).

**צִדָּן** f. (b. h.; preceded.) 1) hunting, laying a trap. Sabb. XIII, 5 מְחוֹסֵר 'צ' that which requires catching (in a trap, chasing into an enclosure &c.). Tosef. ib. XII (XIII), 3 'צ' הַשְׁנִי the second act of catching; a. e.—2) (cmp. **צִדָּן**)

outfit for travelling, provision. Yalk. Josh. 7 (ref. to Josh. I, 11), quot. fr. Tanna d'bé El. וְכִי צִדָּה דִּיהָ צָרִיכָה שֶׁם וכי was provision necessary there? did they not have the manna &c.? Ex. R. s. 25 הָצַ' שְׁהוּצִיאָהּ וְכִי the provision which they brought with them from Egypt; a. e.

**צִידוֹן, צִידוֹן, צִידוֹן** (b. h. צִידוֹן) pr. n. pl. *Zidon, Sidon* (*Zaidan*), in Phoenicia. Tosef. Dem. I, 10; Y. ib. I, 22<sup>a</sup> bot. צִידוֹן. Tosef. Erub. VI (V), 8; Y. ib. V, 22<sup>b</sup> bot. Tosef. Yeb. XIV, 7 אָבָא יוֹדֵן אִישׁ צִידוֹן Abba Judan of Z. Gitt. VII, 5 צִידוֹן (Y. ed. 'צִידוֹן). Tosef. Zeb. I, 5 בְּצִידוֹן (ed. Zuck. צִידוֹן, read: 'בצ'); a. v. fr.—Denom. צִידוֹן m.; pl. צִידוֹנִים. מִדְר. סָא. ח. XXXIII אָבָא צִידוֹן Abba of Z.—Kel. IV, 3 הַצִּידוֹנִים (ed. Dehr. (הַצִּידוֹנִים); Tosef. ib. B. Kam. III, 11 הַצִּידוֹן.—Ch. יוֹסֵף צִידוֹן, צִידוֹן, צִידוֹן. Y. Yeb. IX, beg. 10<sup>a</sup> צִידוֹן 'ר' יוֹסֵף צִידוֹן; Y. Naz. VII, end, 56<sup>d</sup>; ib. 56<sup>c</sup> 'ר' (insert יוֹסֵף); Y. Ter. XI, end, 48<sup>b</sup> צִידוֹן (corr. acc.).

**צִידוֹן, צִידוֹן, צִידוֹן** m. (צִידוֹן) *justification; acknowl-*  
*edging the justice of divine judgment, resignation.* Ab. Zar. 18<sup>a</sup> כְּמָה שֶׁל צִידוֹן בְּשַׁעַר הָרִין Ms. M. (v. Rabb. D. S. a. l. note) how great are those three righteous persons to whom these verses expressing resignation came to mind at the moment of judgment (when suffering a martyr's death)!; Sifr. Deut. 307 וְכִי הָרִין שֶׁל צִידוֹן בְּשַׁעַר הָרִין at the time of their distress they made these three verses of resignation grow forth, the like of which is not to be found in all the Scriptures; Yalk. ib. 942. Tanh. R'eh 16; a. fr.

**צִידוֹן**, v. צִידוֹן.

**צִידוֹן** m. (צִידוֹן) *hunter; trnsf. flatterer, hypocrite.* Gen. R. s. 63; Yalk. ib. 110 צִידוֹן; v. שוֹדֵדִין.

**צִידוֹן**, v. צִידוֹן.

**צִידוֹן, צִידוֹן, צִידוֹן**, v. sub צִידוֹן.

**צִידוֹן, צִידוֹן** m. (צִידוֹן) *becoming shining.* Sifra Vayikra, N'dab., Par. 6, ch. VIII; Hull. I, 5 הַצִּידוֹן הַזֶּה a pigeon in the incipient stage of brightening plumage; ib. 22<sup>b</sup>. [Sifra Thazr., Par. 5, ch. VIII הַצִּידוֹן הַזֶּה, read: וְהַצִּידוֹן.]

**צִידוֹן**, v. צִידוֹן.

**צִידוֹן** m. (צִידוֹן) 1) *bright appearance.* Bets. 14<sup>b</sup> הַצִּידוֹן הַזֶּה he saw that its appearance was that of a recently peeled object (v. צִידוֹן).—2) *a clear, translucent liquid*, as oil, brine &c. Kidd. 48<sup>b</sup> הַצִּידוֹן הַזֶּה in the one case, it means a cup filled with dark wine, in the other a cup filled with a translucent liquid (which allows the cup containing it to be examined and valued).—[Bekh. 40<sup>a</sup> R. Han.: *the red ring surrounding the dark of the eye*; ed. חִידוֹן; Nidd. 23<sup>a</sup> צִידוֹן, q. v.].

**צִידוֹן**, Y. Yoma I, 38<sup>b</sup>, v. next w.

**צִידוֹן, צִידוֹן** m. (צִידוֹן, Pi.) *command.* Y. Kil. I, 27<sup>b</sup> top אֵין כְּרִיב בִּצִידוֹן (not בצִידוֹן) 'after its kind' (with

reference to herbs) is not written in the command (Gen. I, 11), but only in the 'bringing forth' (ib. 12). Y. Sabb. XVI, 15<sup>c</sup> רַבֵּר אֲמִירָה צִידוֹן ... one hundred and seventy-five sections in the Torah are introduced by *dabber, emor, or tsav*. Y. Yoma I, 38<sup>b</sup> לִצִידוֹן (not לִצִידוֹן) as to the execution of the order (Lev. VIII, 5 sq.), opp. לִמְצוֹה as to the general command (Ex. XXIX, 9). Num. R. s. 7 צִידוֹן שְׁנֵאֲמַר צִידוֹן כל מקום שנאמר צִידוֹן wherever the word *tsav* is used, the order refers to the immediate present and to the future; אֵין צִידוֹן ... *tsav* has everywhere the meaning of encouraging; חֲסִידוֹן כִּסֵּם ... *tsav* always refers to a loss of money (material sacrifice); אֲוִירָה צִידוֹן ... *tsav* means warning. Gen. R. s. 20, beg. מִפְּנֵי מַה דְּלִירוֹ צִידוֹן why left they thy command unheeded, and followed my command? Ib. s. 19 עֲבָרוּ עַל צִידוֹן they transgressed my command. Ib. s. 63 (play on יִרְדָּצוּ, Gen. XXV, 22) זֶה מִצְוֵה צִידוֹן שֶׁל וְכִי each annuls what the other commands; a. fr.—Pl. צִידוֹן, צִידוֹן, צִידוֹן. Lev. R. s. 1; Y. Ber. IV, 8<sup>a</sup> top וְכִי צִידוֹן eighteen executions of the orders ('as the Lord commanded') are contained in the second record of the Tabernacle (Ex. XXVIII, 23-XL, 38).

**צִידוֹן**, v. צִידוֹן. a. צִידוֹן.

**צִידוֹן**, v. צִידוֹן.

**צִידוֹן** (b. h.) pr. n. *Mount Zion, Zion* (= Jerusalem). Midr. Till. to Ps. XLVIII אֲבָל בִּצִידוֹן אֵינוֹ כֵּן but this is not the case with the city of Zion. Ib. to Ps. LXXXVII צִידוֹן שֶׁל צִידוֹן Zion which is my (the Lord's) palace; a. fr.

**צִידוֹן** m. (b. h.; v. צִידוֹן; cmp. צִידוֹן) *heap of stones, mark, esp. the mark put up to indicate the neighborhood of an unclean place.* Erub. 54<sup>b</sup> מָה צִידוֹן לִישַׁנָּה דְּסִימְנָה הוּא what evidence is there that this *tsiyyun* (Jer. XXXI, 20) means sign? Answ. ref. to Ez. XXXIX, 15. Y. Shek. I, 46<sup>a</sup> מִיָּן מִיָּן from here (Ez. I. c.) we have an evidence for the custom of marking sunken graves; M. Kat. 5<sup>a</sup>. Ib. <sup>b</sup> אֵין צִידוֹן מִיָּן מִיָּן we must not put up a mark on the very spot of uncleanness. Ex. R. s. 52 (play on צִידוֹן, Cant. III, 11) מִיָּן מִיָּן הוּא הָצִידוֹן הַזֶּה אֲשֶׁר נִרְאָה בְּאֶצְבַּע וְכִי as a mark is seen (pointed at) with the finger, so is Israel (distinguishable by his features); a. e.—Pl. צִידוֹן, צִידוֹן. Erub. I. c. (ref. to Jer. I. c.) לְחֹרֶה עֲשֵׂה צִידוֹן make marks (mnemonic notes) for the study of the Law, v. סִימָן; Yalk. Jer. 315.—Denom. צִידוֹן.

**צִידוֹן** ch. same. Targ. Ez. XXXIX, 15, v. צִידוֹן. Denom. צִידוֹן.

**צִידוֹן**, read: צִידוֹן = צִידוֹן; q. v.

**צִידוֹן** m. (צִידוֹן) *drawing, figure, plastic moulding* (above the door). [Koh. R. to II, 12, v. צִידוֹן h.].—Pl. צִידוֹן. Tosef. Ohol. XIV, 10, contrad. fr. פִּירוֹדִין.

**צִידוֹן, צִידוֹן** ch. same, esp. *embroidery.* Targ. Y. Ex. XXVI, 1. Ib. XXVII, 16; O. ed. Berl. (oth. ed. צִידוֹן; h. text

רקס. Ib. XXVIII, 39; O. ed. Berl. (oth. ed. צִיּוּר; a. fr.—Pl. צִיּוּר, צִיּוּר. Targ. I Kings VI, 29. Targ. Jud. V, 10; 30; a. e.

צִיּוּרֹת, v. צִיּוּר.

צִיּוּרָא, v. צִיּוּר.

\*צִיּוּרִין m. pl. (צִיּוּרָה, v. צִיּוּרָה) *a preparation of small fish*. Ned. 51<sup>b</sup> מאי על צ' if one vows abstinence from *tsihin*, how is it (is he allowed brine and *muries*)?

צִיּוּרֹתָא, v. sub. צִיּוּרָא.

צִיד, צִיד m. (b. h.; ציד) *hunter, fowler, fisher*. Gen. R. s. 19 ביד צ' ... לצפור this is to be compared to a bird in the hand of a fowler. Erub. 54<sup>b</sup> (ref. to Prov. XII, 27 (יהודי) לא יחיה ולא יאריך ימים צ' הרמאי (יהודי) the student whose object is to dazzle people with his erudition) shall not live and prolong his days; ib. צ' the shrewd hunter (the student that tries to learn and retain as much as possible) will roast his game (will become a scholar); Ab. Zar. 19<sup>a</sup>. Ib. 'משל לצ' Ms. M. (ed. לארס) like a fowler that catches many birds &c.; Erub. l. c.

צִיד, צִיד ch. same. Gen. R. s. 79 חמא חר צִיד saw a fowler stand catching birds; Y. Shebi. IX, 38<sup>d</sup>. M. Kat. 11<sup>a</sup> אדא צִיד Ada the fisher; a. fr.—Pl. צִיד, צִיד. Targ. Is. XXXIII, 21. Targ. Jer. XVI, 16.

צִידָא, v. צִידָא I, II.

צִידָנָא, v. צִידָנָא.

צִידָתָא pr. n. pl. *Ts'yadta*. Y. Meg. I, 70<sup>a</sup> bot. (transl. Josh. XIX, 33 (prob. Bethsaida, v. Neub. Géogr. p. 225).

צִידָרָא, v. צִידָרָא.

צִידָנָתָא, v. צִידָנָתָא.

צִידָנָתָא f. (צִידָנָתָא) *faster, self-afflicting*. Y. Sot. III, 19<sup>a</sup> (צִידָנָתָא) they added to them (the false Pharisees) a self-afflicting girl (Bab. ib. 22<sup>a</sup> צִידָנָתָא).

צִידָנָתָא, v. צִידָנָתָא.

צִידָנָתָא, v. צִידָנָתָא.

צִידָרָא, v. צִידָרָא. m. (צִידָרָא) *artist, designer, painter, sculptor*. Gen. R. s. 1, v. סִמְכָן. Ber. 10<sup>a</sup> (ref. to צִידָרָא, I Sam. II, 2) אין צִידָרָא like our God; a. fr.—[Koh. R. to II, 12 נאח צִידָרָא the Creator (v. צִידָרָא) is a fine artist; prob. to be read: צִידָרָא דְּהָא צִידָרָא this creature (man) is a fine creation].—Pl. צִידָרָא, צִידָרָא. Tosef. Kel. B. Bath. II, 9 של צִידָרָא (עריסות) (ed. Zuck. a. oth. צִידָרָא) the frame of the embroiderers (or painters).

צִידָרָא, v. צִידָרָא. ch. same, esp. *embroiderer*. Targ. O. Ex. XXVI, 36 (ed. Berl. צִידָרָא, read צִידָרָא, v. Berl. Targ. O. II, p. 28). Ib. XXXV, 35 (ed. Berl. צִידָרָא; Y. צִידָרָא; v. צִידָרָא ch.).

צִידָרָא I pr. n. pl. *Ts'yar*, in the district of N'vay. Tosef. Shebi. IV, 8 צִידָרָא; Y. Dem. II, 22<sup>d</sup> top צִידָרָא.

צִידָרָא II, צִידָרָא m. *siege*, v. צִידָרָא.—[Targ. Y. Lev. XI, 17 צִידָרָא, v. צִידָרָא II.]

צִידָרָא, צִידָרָא m. (צִידָרָא) *listening*. Targ. Y. Deut. XXXII, 1.—Targ. I Chr. I, 30 (transl. of בשמע, pr. n. pl.), v. צִידָרָא.

צִידָרָא, v. צִידָרָא.

צִידָרָא, v. צִידָרָא.

צִידָרָא f. (preced. art.) *listener, eavesdropper*. Gen. R. s. 18 I will not create her out of Adam's ear צִידָרָא; צִידָרָא that she may not be an eavesdropper; צִידָרָא and now she is an eavesdropper (ref. to Gen. XVIII, 10); Deut. R. s. 6 צִידָרָא; Tanh. Vayesh. 6; a. e.—Pl. צִידָרָא. Gen. R. s. 45; Deut. R. l. c. צִידָרָא; a. e.

צִידָרָא (v. צִידָרָא) *to be clear*. Part. צִידָרָא, צִידָרָא Sabb. 66<sup>b</sup> כִּי הִיכִי דְּצִידָרָא הָא מִשְׁרָא לִצִּידָרָא וְכִי as this oil is clear, so may the wine of—be clear (that our minds may not be affected by the wine); ib. שְׂרָא צִידָרָא read: צִידָרָא; Ms. O. צִידָרָא as this sealing clay is bright, so may the wine &c. Ib. 75<sup>a</sup>, v. צִידָרָא ch. Erub. 64<sup>a</sup> צִידָרָא צִידָרָא; Yalk. Noah Ms. צִידָרָא; v. Rabb. D. S. a. l. note 70 my mind is not clear (I am not clear in my mind). Pes. 110<sup>b</sup> הוּא צִידָרָא he remained clear in his mind, and was on his guard. Sabb. 23<sup>a</sup> צִידָרָא נְהוּרָא טַפִּי Ms. M. (ed. צִידָרָא) its light is brighter. Hull. 55<sup>b</sup> דְּצִידָרָא when the fluid in the ulcers is clear, opp. עֲכָרָא.

*Ithpe. צִידָרָא to become clear (in mind), be rational*. Gitt. 70<sup>b</sup> לְכִי מִצִּידָרָא לֹא וְכִי when he is rational again, he need not retract what he said when delirious.

צִידָרָא, v. צִידָרָא.

צִידָרָא m. (preced. art.) *clear*. B. Mets. 40<sup>b</sup> נִירָא לִירָא בְּצִידָרָא he prefers clear wine (without dregs).—Fem. צִידָרָא. Yeb. 113<sup>a</sup> sq. הִיא וְכִי Ar. (ed. צִידָרָא) whether his mind is at all times equally clear (though weak) or &c. Gitt. 70<sup>b</sup> הִיא וְכִי (ed. צִידָרָא) there his mind was clear, only that weakness befell him, opp. שְׂגִירָא.

צִידָרָא f. = צִידָרָא *shade*, esp. *the shade from the covering of the Succah*. Succ. I, 1 מְצִידָרָא מְצִידָרָא a Succah which has more sun (light) than shade. Ib. 4<sup>a</sup> צִידָרָא אם צִידָרָא if they have more shade than sun; a. fr.

צִידָרָא m. (צִידָרָא) *part*.—Pl. צִידָרָא. Targ. Ps. CXXXVI, 13 (ed. Wil. צִידָרָא; Ms. צִידָרָא).

צִידָרָא f. (v. צִידָרָא) *clearness (of mind)*. Meg. 28<sup>b</sup> a Talmudic decision בְּעִיָּא צִידָרָא requires a mind as clear &c.; Erub. 65<sup>a</sup> צִידָרָא Ms. M. (ed. צִידָרָא, corr. acc.). Yeb. 113<sup>a</sup> sq.; Gitt. 70<sup>b</sup>, v. צִידָרָא.

צִידָרָא, v. צִידָרָא.

צִי־לִירָא pr. n , v. מִקְרָאָא.

צִילָמָה, v. צִלָּם ch.

צִילְמָנָא, v. צִלְמָנָא.

צִילָעוֹת, *pl.* of צִלָּע.

צִילָצוּל, v. צִלְצוּל.

צוֹנֵזָא, v. צִילְצֵלָא, צִילְצוֹנֵלָא

צִילְצִל, v. sub 'צִלְצִל.

צִירְצוּלָא v. צִירְצָלָא

צִילָצֶלֶךְ, v. צִלָּץ.

צִילְצִלִּין, v. צִלְצִלֵּן, a. צִלְצִלָּן.

צִי־לָחָא, v. צִי־לָא.

צִיָּמָה, v. צִיָּמָה.

**צִמְדָּה** m. = h. צֶמֶד, *yoke*; *a yoke of oxen*. B. Bath. 77<sup>b</sup> וְכִּי צִמְדָּה לֵבָי וְכִי צִמְדָּה לֵבָי where they call a yoke *tsimda* and the oxen *bakar* &c.; וְכִי צִמְדָּה לֵבָי וְכִי צִמְדָּה לֵבָי where they call also the oxen *tsimda*, there (in selling the צֶמֶד) he sold him the whole (the yoke and the animals).

**צִמּוּחַ, צִמּוּחַ** m. (צָמַח) *sprouting, growth*. Tosef. Neg. IV, 2 להציל בצ' to save (relieve from the leper's restrictions) by the growth of black hair (Lev. XIII, 37).

**צִיּוּן** ch. same, *growth*. Targ. Am. VII, 1. Targ. Is. XL, 31.

צִימּוֹם, v. צִימּוּם.

**צִימוֹק** m. (b. h.; צִיֶּק) *raisin*.—*Pl.* צִימוֹקִים. צִימוֹקִין. צִיֶּמ. *Maasr.* I, 6; *Y. Ter.* I, end, 41<sup>a</sup>. *Lev. R.* s. 36 וְכִי עֲנַבִּים וְרֵשׁ בָּהּ צ' וְכִי grapes and dried up grapes, so there are in Israel students of the Scripture &c.; a. fr.—[*Taan.* 19<sup>b</sup> צִימוֹקִין, v. סִקְמִיּוֹן.]

**צִימוּקָה** ch. same.—*Pl.* צִימוּקִין Y. Dem. II, 22<sup>d</sup> top  
 'ד' a load of raisins. Y. Sabb. VII, 10<sup>a</sup> bot., v.  
 מִסְבֵּסָה.

**צִמְמָה**, **צִמְ** m. (צִמְה) 1) v. צִמְמָה.—2) *a goat with long hair humps and long, dependent ears.* Bekh. 44<sup>a</sup> הָאֵה אֶה הַצִּמְמָה (Ar. הַצִּמְמָה) it has been taught (in addition to the blemishes mentioned) also a person looking like a *tsim-meah*; וְכִי לֹא הָיוּ יָדְעוּ רַבְּנֵי מִי צִ' וְכִי the Rabbis did not know what *ts.* was, when they heard an Arab (trader) call out, 'who wants a *ts.*?', and it was found to be a shaggy goat (v. חֲזוֹנָא II.).

צִמְחָה, v. sub. צִמְחָה, צִמְחוֹן, צִמְחָה.

**צִימָם, v. צִימָם.**

**צִימָה**, v. צוּמַח, a. צִימָה.

צִימָצָם, v. צִמְצָם.

**צִימְטַמַּי**, **צִימְטָא** m. pl. (v. צִמְצִים) *scarce things, curiosities*. Sabb. 63<sup>a</sup> מִשְׁחַכְח בִּי גִזְא דְּצִימְטָא Ms. M. (ed. בְּזִמְטָא דְּצִימְטָא; Ms. O. מִ' דְּצִמְטָא) it is to be found in the queen's collection of curiosities. [Comment.: of queen *Tsimts'mai*.]

**פֶּרַח צ' צִמְרָא** m. (**צִמְר**) *heat, fever.* Pes. 55<sup>b</sup> פֶּרַח צ' מֵינָה her heat has left her (the breeding hen's desire to hatch is gone). Hull. 51<sup>a</sup> וְכ' צ' בַּעֲלָמָא הוּא it is merely the fever (from the inflicted wound) that has seized them (and we need apprehend no injury to a vital organ). Gitt. 69<sup>b</sup> בְּרָא צ' גִּירָנָא צ' inner fever; a.e.—Pl. **צִמְרָא**, **צִק'**. Ib. מעֲלִיא לְכוֹלְהוּ Rashi (ed. **צִמְרָא**, corr. acc.) it is good for all kinds of fever.

**צִיָּן**, צִיָּין (denom. of צָנַן) to put up a pile, to mark.  
Shek. I, 1; M. Kat. I, 2 (2<sup>a</sup>) הַקְבֻרוֹת על הַצִּיָּין Y. ed. (Bab.  
ed. a. Mish. אחר; v. Rabb. D. S. a. l. note 2) graves are  
marked (with lime). Ib. 5<sup>b</sup> קבר וצִיָּיתָה ... שדה (not 'דצ')  
a field in which a grave was lost, and which they marked.  
Maas. Sh. V, 1 כרם רבעי מציינתו וכ' a vineyard in the  
fourth year is marked with clods of earth, ... and graves  
with lime &c. Y. Shek. I, 46<sup>a</sup> top (ref. to M. Kat. I, 2)  
אדר לא כבר ציינו מאד had they not marked them in Adar?  
Ib. (ref. to יבנה, Ez. XXXIX, 15) אכן שמיציני ע"ג אבן  
from this we learn that the mark is put on a fixed  
stone; a. fr.—Part. pass. מְצִיָּין, מְצִיָּין; f. מְצִיָּיִת, מְצִיָּיִת.  
*pl.* מְצִיָּיִת, מְצִיָּיִת; מְצִיָּיִת, מְצִיָּיִת. Ib.; Tosef. ib. I, 5  
אם מצא אבן אחת מצ' וכ' if one found a single stone marked,  
although this ought not to be done (several stones sur-  
rounding the marked spot being required by law) &c.;  
M. Kat. 6<sup>a</sup>. Ib. 5<sup>b</sup> אם מצא אחד מצ' וכ' if one found a  
field marked, and knows not for what purpose; a. fr.—  
[Lev. R. s. 6 מציינתו, v. צָנַן].—Trnsf. to distinguish, make  
prominent, adorn.—Part. pass. as ab. Gen. R. s. 85, v. פְּחִיל.  
Sabb. 145<sup>b</sup> מצ' מד' מהי מצ' מהי? What are the scholars in Babylonia  
distinguished (in their dress)? Ber. 8<sup>a</sup> (ref. to צִיָּין, Ps. LXXXVII, 2)  
בהלכה המצ' שריים gates prominent for learned decisions. Sifrē Deut. 43 (ref. to Jer. XXXI, 20)  
'מצ' במצות והי' distinguishing yourselves by observing (in  
exile) religious laws (meant for Palestine), so that they  
be not new to you, when you return; a. fr.—[Cant. R. to  
VI, 4; Yalk. Num. 713, read: מְצִיָּיִת, v. צִיָּין II.]

*Hithpa.* הִתְיַצֵּי *to distinguish, adorn one's self.* Lam. B. to I, 19 (ref. to Jer. l. c.) הִתְיַצֵּי בַּמִּצְוֹת *adorn thyself with the religious observances by which Israel was distinguished (in Palestine), v. supra.*

ib. **מִצְוֶה** ch. same. B. Bath. 58<sup>a</sup> וְהָיָה לְךָ מִצְוֶה וְכָל מִצְוֶה  
 but I want to mark the burial  
 cave; a. e.

**צִינָה** I m. (v. next w.) *basket (of palm leaves)*. Targ. Y. Deut. XXIII, 25 צִינָה (ed. Vien. צִינָה).—Pl. צִינִיָּה. Ib. XXVI, 3 (Bxt. צִינָה).—V. צִינָה.

**צִיפָּא** II m. (צִיפָּן) = h. צִיפָּה II, [*stinging*] palm, *stone-palm* (of great endurance).—*Pl.* צִיפִּיץ. Targ. Y. I Num. XXXIV, 11 צִיפָּא טוֹר פֶּרוּזָא, v. צִיפָּה II. Targ. Am. IX, 2

בצינן (ed. Lag. ביוניין, cler. error; ed. Wil. בטורין; prob. to be read: רטורין; (בצ) Rashb. Bath. 69<sup>b</sup> וצ' Ar. a. Rashb. (v. Rabb. D. S. a. l. note 10; ed. וצ' צינן, corr. acc.), v. חאלא.—V. צִינְבָרָה II.

סִנְבָרָה v. צִנ', צִינְבָרִי, צִינְבָרָה

צִינָה v. צִנָה

צִינְנִיחָה v. צִינְחָה II.

צִינֹק m. (צִינָה, sec. r. of צִינָה; cmp. Samar. Ex. XXV, 25; Deut. XXXIII, 25) *tight bundle*. Tosef. Maasr. I, 6 רִיבִּק שֶׁלֹּשׁ חֲבֵרִים הָיוּ שָׁמַרְדִּי ... צ' לְשׁוֹק the intention to re-pack them in a bundle for the market. Y. ib. I, 49<sup>a</sup>. [For b. h. צִינֹק, v. next w.]

צִינֹקָה m. (preced.; cmp. אֶסֶר a. derivatives) *narrow prison*. Targ. Jer. XXIX, 26 (ed. Wil. צִינֹקָה).

צִינֹרָה &c., v. sub צִנָה

צִינְנִיחָה v. צִינְחָה II.

צִינִית I, צִנִּית f. (v. צִינָה I) *basket*. Lam. R. to I, 17 'מִקֵּל צ' לִכְתֹּב like one who had nothing but a staff and a basket (with which he made a living).

צִינִית II f. (צִנָה II, v. צִנָה) *callosity, callus* (on the sole of the foot). Sabb. VI, 6, expl. ib. 65<sup>a</sup> אֶרְעָא a growth caused by the soil, v. אֶרְעָא.

צִינִיתָה ch. same. Keth. 93<sup>b</sup> אֶסְרִיָּה דְּצ' (some ed. 'דְּצ') a coin that may be used for putting on a callus.—[צִינִיתָה, v. צִינְחָה II.]

צִינְעָה, צִינְעָה, צִינְנָה v. sub צִנָה

צִינְחָה I f. = h. צִנָה III, *cold*. Targ. Y. II Gen. VIII, 22. Targ. Job VI, 16.—Lev. R. s. 16 וְהָיָה כִּסּוּ וְצ' one more covering, and the cold is gone (not felt); Y. Snh. X, 29<sup>c</sup> [read:] וְהָיָה כִּסּוּ וְהָיָה וְהָיָה צ' וְהָיָה; a. e.

צִינְחָה II f. = h. צִנָה II, *stone-palm*. Erub. 63<sup>a</sup> אֶסֶר צִנָה לִיהָ לְחִמְרָה בְּצ' וְהָיָה (Ms. M. בְּצִינְחָה; Ms. O. בְּצִינְחָה; ed. Sonc. a. Alf. דִּיקְלָה בְּצ') tied his ass to a palm (palms) on the Sabbath.—Pl. צִינְחָה, צִינְחָה, צִנָה. Sot. 46<sup>b</sup> עַד דְּבַל צ' to the place called 'between the palms' of Babylonia; ib. וְהָיָה צ' דְּבַל וְהָיָה those palms of Babylonia date from the days of Adam; Ber. 31<sup>a</sup> צִנְחָה. Snh. 96<sup>b</sup> צִנָה (צִינְחָה) דְּבַל (צִינְחָה) דְּבַל (Var. in Rashi: צִינְנִיחָה; Ms. M. צִנָה; Ms. F. צִינְחָה; v. Rabb. D. S. a. l. note 400) the waters along the (dry, or stony) palms of Babylonia. B. Mets. 24<sup>b</sup> דְּבַל וְהָיָה בְּצ' (Ms. M. צִינְחָה; Ms. R. צִינְחָה; Ms. O. צִינְחָה) between the palms of the estate of Bar Marion. [Sabb. 139<sup>b</sup>, v. צִינְחָה]

צִיפָה I m. (v. next w.; cmp. צִפְפָּה a. צִפְפָּה) *willow*.—Pl. צִיפָה. Kidd. 45<sup>a</sup> וְהָיָה צ' שָׁרִי ... חֲתוּרֵי צ' were drinking wine under willows in Babylonia; [oth. opin., v. next w.]

צִיפָה II, or צִפָּה, צִפָּה m. (צִפָּה; cmp. P. Sm. 3428

s. v. צִפָּה a. sq.) [*coarse texture*.] 1) *the fleshy covering of date-stones*. Hull. 50<sup>b</sup> וְהָיָה בְּצ' בְּרוּחָא בְּלֵא צ' וְהָיָה when three date-stones can pass the opening, by force with the covering on them, and easily without the covering.—2) *reed-mat*.—Pl. צִיפָה or צִיפָה. Ber. 25<sup>a</sup> וְהָיָה רִבִּי רִבִּי צ' look at the mats in the school house, some sleep thereon, while others are studying. B. Bath. 8<sup>b</sup> וְהָיָה רִבִּי צ' the mats in the synagogue.—[Kidd. 45<sup>a</sup> וְהָיָה צ' under mats spread over their heads, v. preced.]—3) *close embrace*. Nidd. 61<sup>a</sup> וְהָיָה רִבִּי רִבִּי צ' (ed. במשולבות) when the two women slept embracing each other.

צִיפָה III, צִיפָה f. (v. preced.) *flake of wool, hatchelled wool*. Sabb. 50<sup>a</sup> וְהָיָה צ' בְּקוּרִין וְהָיָה may go out with lint or a flake of wool (on a wound; oth. opin. in Tosaf.: with a wig); Tosef. ib. V (VI), 2 וְהָיָה צ' (ed. Zuck. פּוֹקְרִין, v. וְהָיָה צ' Tosef. Kil. V, 23 וְהָיָה צ' Sifra Sh'mini, ch. VII, Par. 6 וְהָיָה צ' you may think the same law applies to raw wool (as to a woven garment); Yalk. Lev. 537 וְהָיָה צ' (corr. acc.).—Pl. m. (of צִיפָה, צִיפָה) כְּשֶׁעָשָׂה צ' (or צִיפָה) (צִיפָה). Y. B. Kam. IX, beg. 6<sup>d</sup> וְהָיָה צ' when the thief changed the stolen wool by making flakes of it. Ib. וְהָיָה צ' שְׂמָא יֵשׁ צ' וְהָיָה cleansing of wool is sometimes done without hatchelling it, but is hatchelling ever done without previous washing?—Esp. in shorn wool (before it is washed and hatchelled) or in hatchelled wool. Tosef. Sabb. l. c., v. supra. Yalk. Num. 732 וְהָיָה צ' בְּצִיפָה שֶׁל צִיפָה (the fire), and quenched it with hatchelled wool; a. fr.

צִיפְּאֲרִי m. pl. (v. צִפְּאֲרִי) *the sparkling morning lights*. Y. Hag. II, beg. 77<sup>a</sup> (interpret שֶׁרֶשׁ צִיפָה, Am. IV, 13) וְהָיָה צ' חֲתוּרֵי צ' (he turns) the morning lights into voidness, darkness and obscurity.

צִיפְּרִינָה, צִיפְּרִינָה v. צִפְּרִינָה

צִיפָה III, v. צִיפָה

צִיפּוּחָה m. (צִיפָה to *rush, storm*, v. P. Sm. 3431), *rashness of soul, recklessness*. Targ. Ez. XXV, 15; XXXVI, 5 (h. text שֶׁאֵין צִיפּוּחָה).

צִיפּוּרִי, צִיפּוּרִי m. (b. h.; צִיפּוּרִי Pi.) *covering, overlaying*. Y. R. Hash. III, 58<sup>d</sup> top מִחֲמַת דְּבַל if its sound became thick on account of the overlaying (of the mouth-piece with gold). Y. Hag. III, end, 79<sup>d</sup> וְהָיָה צ' שְׂמָרְדִּי וְהָיָה was the overlaying (of the altar) not solid enough to stand by itself? Tem. 28<sup>b</sup> וְהָיָה צִיפּוּרִי מִתּוֹרֵת let the metal used for overlaying it (its horns &c.) be permitted; a. fr.—Pl. צִיפּוּרִי. Ib. צִיפּוּרִי, צִיפּוּרִי, צִיפּוּרִי; Sifra Vayikra, N'dab., ch. II, Par. 2 צִיפּוּרִי, צִיפּוּרִי, a. e.

צִיפּוּנָה, צִיפּוּנָה m. = h. צִפּוּנָה, *north*. Targ. Ex. XXVI, 20 (ed. Berl. צִיפּוּנָה). Targ. Is. XIV, 13 (ed. Wil. צִיפּוּנָה); a. fr.—Yoma 32<sup>b</sup> (transl. Jer. XLVI, 20) עַמְּמִין קְטוּלִין מִצ' numerous peoples from the north &c. (see Targ.). Y. Taan. II, 65<sup>b</sup> top צִיפּוּנָה, v. צִיפּוּנָה. B. Bath. 25<sup>b</sup> צִיפּוּנָה (ed. Ms. M. (ed. בצפונה דארין וְהָיָה) north of Palestine.

**ציפורא, ציפור** v. **ציפור**.

**ציפורא** v. **ציפורא**.

**ציפורא** v. **ציפורא**.

**ציפורין, ציפור** I m. pl. (II) *whirling waters*. M. Kat. 29<sup>a</sup> וכ' בפ' ו' [Rashi: like a knotted rope passing through a loop-hole in the mast]; Lev. R. s. 4; Koh. R. to VI, 7 כציפורין v. **ציפורין**.]

**ציפורין, ציפורין, ציפורין** II pr. n. pl. *Sepphoris* in Upper Galilee. Meg. 6<sup>a</sup> וכ' Kitron (Jud. I, 30) is *Sepphoris*, and why is it named S.? Because it is perched on the top of a mountain like a bird (*tsippor*). B. Bath. 75<sup>b</sup> בשלוחה צ' אני ראיתי I have seen S. in her prosperous days. Sabb. 121<sup>a</sup> v. **צִפְּרָא**. Y. Kil. IX, 32<sup>b</sup> top Rabbi lived in S. seventeen years. Arakh. IX, 6 של ציפורים קצרה ... the old castle of S. (a fortification dating from the days of the Israelitish conquest); Bab. ed. (32<sup>a</sup>) **ציפורי**; a. fr.—Ex. R. s. 3, a. e. **ציפורין** (corr. acc.).

**ציפורא, ציפורא, ציפורא** m. (preced.) *Sepphorite, of Sepphoris*. Y. Ter. XI, end, 48<sup>b</sup>; Cant. R. to VI, 8 ר' Hiya of S.; a. fr.—**ציפורא**. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top **ציפורא**. Y. Sabb. IV, end, 7<sup>a</sup>; a. fr.

**ציפורין, ציפורין** v. **ציפורין** I, II.

**ציפורית** f. (II) *of Sepphoris*. Tosef. Maas. Sh. IV, 13 וכ' if a man lends his neighbor a Tiberian *Tressis*, he must accept in return a *Sepphorite Tressis*, and vice versa.

**ציפור** v. **ציפור**.

**ציפורני** m. (preced. art.) *Sepphorite*.—**ציפורני**. Y. Bicc. I, 63<sup>d</sup> bot. וכ' you must not offer first-fruits belonging to *Sepphoris* or to Beth Sheanites.

**ציפורתא, ציפורתא** v. sub **ציפורתא**.

**ציפורתא** f. (צפה); cmp. Syr. **ציפורתא**, P. Sm. 3429) *clearness, the liquid parts of honey cells*. Sot. 48<sup>b</sup> רבש the honey which comes from the inner portions of the cells (= **ציפורתא**), v. **נופת**; Y. ib. IX, 24<sup>b</sup> bot. רבש honey which comes in a state of clearness.

**ציפורתא** v. **ציפורתא**.

**ציפור, ציפור, ציפור** v. sub **ציפור**.

**ציפורנה** v. **ציפורנה**.

**ציפורי, ציפורי** v. sub **ציפורי**.

**ציפורין** Y. Sabb. XVII, beg. 16<sup>d</sup> read: **ציפורין**.

**ציפורתא** v. **ציפורתא**.

**ציפורתא** f. name of a clean bird, *tsipparti*. Hull. 65<sup>a</sup>.

**ציפא, ציפא** f. = **ציפא** II, *matting, mat*.—[Targ. Y. II Deut. XXXII, 9 בצ' ed. Vien., read: **בציפא**.]—Sabb. 140<sup>b</sup> a student at the school house should not sit down on new matting; because it ruins the garments. Ned. 50<sup>a</sup> top וכ' he lifted up the mat (on which he had been sitting), and said. &c. Kidd. 12<sup>b</sup> צ' a braid of myrtle twigs (worth less than a *P'rutah*). Gitt. 68<sup>a</sup> עילוייה שדי ליה צ' Rashi (ed. **ציפא**) they threw a mat over it (the pit). Ib. דשריא צ' I see a map that is thrown down.

**ציץ, ציץ** v. **ציץ, ציץ**.

**ציץ** I to come forth; to glisten, bloom, v. **ציץ**.

**ציץ** ch. same, 1) to stand forth, shine, bloom. Targ. Koh. XII, 5 **והציץ** Var. (for **והציץ**, v. **ציץ**; h. text **והציץ**), Targ. Ps. CXXXIX, 6 (Ms. **והציץ**; h. text **והציץ**).—\*2) to look for, search. Targ. Prov. II, 4 ed. Lag. (v. **בציץ**).

**ציץ** II m. (b. h.; preced.) 1) *something glistening, foil*. Tanh. Vayetsé 12 (describing the Teraphim) ... **מביאין** they get a firstborn man and slaughter him ... and write the name of a spirit of uncleanness on a golden plate, and put the plate under his tongue with sorcerous ceremonies &c.—Esp. *the highpriest's front plate*. Succ. 5<sup>a</sup> דומה כמין טס וכ' the front plate was something like a gold foil &c.; Sabb. 63<sup>b</sup>. Zeb. 88<sup>b</sup> ... **ציץ** the plate procures forgiveness for sins committed by effrontery. Gen. R. s. 71 **ציץ** ובזה צ' in this (the tribe of Levi) is the sheen (of the high priest's frontlet), and in that (the tribe of Judah) is the splendor (of the crown, Ps. CXXXII, 18); a. fr.—[**ציץ**. Tosef. Sot. III, 4 ed. Zuck. **ציץ** with fineries, v. **ציץ**.]—2) *blossom*. Gen. R. s. 53 (ref. to Is. XL, 8) **ציץ** ויבל **ציץ** the flower of Abimelech was dried up, and his blossom faded (his procreative faculty was lost); Yalk. Is. 309.—**ציץ**. Sabb. 145<sup>b</sup> (ref. to Is. XXVII, 6) **ציץ** ... **ציץ** this refers to the scholars in Babylonia who create blossoms and flowers for the Torah (revive learning); a. e.—3) *filament, thread, thread-like shred, fringe*. Ib. 131<sup>a</sup> Ms. M., v. **ציץ**.—**ציץ** as ab. Ib. 94<sup>b</sup>; Tosef. ib. IX (X), 12 **ציץ** a nail, and shreds (of skin) the largest portions of which are severed from the body. Sabb. XIX, 6 **ציץ** shreds of the corona which make the circumcision invalid. Y. ib. XIX, 17<sup>a</sup>; a. fr.—Tosef. Ab. Zar. V (VI), 2 (describing a scarab or dragon used as an emblem of idolatry, v. **ציץ**) **ציץ** from whose neck fringes come forth; Y. ib. III, 42<sup>d</sup> top; Bab. ib. 43<sup>a</sup>.

**ציצא** ch. same, 1) *gold plate*. Targ. Y. Gen. XXXI, 19 (describing the Terafim, v. preced.).—Esp. *the highpriest's front plate*. Targ. Ex. XXVIII, 36. Targ. O. ib. XXXIX, 30 (Y. **ציצא**, constr. *fem.*); a. e.—2) *jewels*. Targ. II Esth. I, 2.—3) *blossom*. Targ. Job XIV, 2 ed. Lag., v. **ציץ** I ch.—4) name of a bird of prey, night-hawk. Targ. O. Lev. XI, 16; Deut. XIV, 15 (cmp. **ציץ** II; h. text **ציץ**).—**ציץ** a) *fiat*. Lev. XI, 9, sq.; Deut. XIV, 9, sq.; v. **ציץ**.—b) *wings*. Targ. Ps. CXXXIX, 9 (Ms. **ציץ**).

Targ. Y. Num. XXIV, 24 (wings of an army; comp. Is. VIII, 8; h. text ציִּים).—*c*) *fringes*. Targ. Y. II ib. XV, 38, ציציתא.

**צִיצִית** f. (b. h.; preced. wds.) 1) *flower, knob on the top of the central stem of the palm branch* (Lulab). Y. Succ. III, beg. 53<sup>r</sup> ירבה צִיצִיתו (ed. Krot., a. Asheri to Succ. III, beg. צִיצִיתו; Asheri quotes a Var. ירבו הציצין if the top of the branch is withered.—2) *fringes*. Gitt. 56<sup>a</sup> שהיהו ננררו וכו' the fringes of his cloak were dragged along on cushions. M. Kat. III, 4 הלכו לציצתו Y. ed. (Mish. a. Bab. ed. 19<sup>a</sup> לציצתו; Rabb. D. S. quotes הלצצתו) the blue thread for his show-fringes.—Kel. XVI, 4 ויעשה את . . . סקורטא . . . (Ar. ציצתה, read: (ציצותיה) a leather apron is considered finished, when . . . he attaches its fringes (cords); [Maim.: a leather table cloth . . ., when he puts on a *bright center piece*].—Pl. ציצתו, v. supra.

צוֹצֵיחָא v. צִיצוֹתָא.

**צִיצוֹתֵי**, Y. Yeb. XVI, 15<sup>d</sup> top 'לצ', some ed. לציצותי. read: לעצמותי ערב, v. עת.

**צִיִּץ** *tsits*, a derisive imitation of the sound *ts* (צ) in certain formulas of benedictions. Men. 42<sup>a</sup> (ref. to a person who had said the benediction **מֵאֵי לַעֲשׂוֹת צִיִּצִּיר** מאי לעשות ציצי? what is that *tsitsi* I heard here? Ber. 42<sup>a</sup> (ref. to the benediction **הָאֶרֶץ הַזֹּאת** ... הַמּוֹצִיא 'מֵאֵי צ' וכו' (Ms. K. ציר צי).)

צִיּוֹן, v. צִיּוֹן.

צִיצִית f. (b. h. צִיצִית, צִיצִית, v. צִיצִית) 1) *hair-lock*. Sifra Ahārē, Par. 9, ch. XIII. (ref. to Lev. XVIII, 3) שלא הגדל 'צ' that thou must not grow a lock (v. בְּלִיָּהִיר. Zeb. 26<sup>a</sup>; Yalk. Lev. 446 וְצִיצִיתוֹ וְכִּי if the sacrifice stands (within the sacred precincts), and its locks (prob. the tuft of its tail) are without.—2) *fringe*, esp. *the show-fringes* (Num. XV, 38). Sifré Num. 115 אֵלָּא דִּבְרֵי 'צ' אֵלָּא דִּבְרֵי by *tsitsith* is meant something that protrudes (hangs over) and is of a minute size; Men. 41<sup>b</sup>. Sifré l. c. מִן הַדְּרִילִים וְצִ, v. צִצִּילָה II. Men. 39<sup>b</sup> מִן הַדְּרִילִים require no show-fringes; require show-fringes; a. fr.—M. Kat. III, 4 (19<sup>a</sup>), a. e., צִצִּית—Pl. צִצִּית. Men. 44<sup>a</sup> אַרְבַּע צִצִּיתוֹתָיו וְכִי the four fringes of his garment came into sight and slapped him in the face (reproached him for his sensuality, reminding him of Num. XV, 39). Sifré l. c.; Men. III, 7 אַרְבַּע 'צ' מִעֲכָבוֹת וְכִי the four fringes are dependent on one another, v. עֲכָב. Ib. 43<sup>a</sup> עַד שִׁירְיָה צִצִּיתוֹתָהּ . . . עַד שִׁירְיָה you must not sell a fringed cloak to a gentile without removing its show-fringes; a. e.

**צִיצִית**, **צִיצִיּוֹת**, ch. same, 1) *lock*. Targ. Cant. V, 2.—Men. 42<sup>b</sup>, v. **צִיצִיּוֹת**.—*P.* **צִיצִיּוֹת**, **צִיצִי**, constr. **צִיצִיָּת**, **צִיצִיָּת**. Targ. Cant. I. c.—2) *show-fringe*. Targ. Y. Num. XV, 39 (ed. Amst. **צִיצִיָּת**). Targ. Y. II Deut. XXII, 12 (Y. I **צִיצִיָּת**).—Y. Snh. X, 28<sup>c</sup> [read:] **וְגִלְתִּיהָ צִיצִיָּתָהּ וְסִרְתָּהּ אִתָּהּ** and he will swallow her (Isaiah) up, but the fringes of his cloak remained hanging out. Midr. Till. to Ps. VII, 5 (ref. to I Sam. XXIV, 6) **וְכִי** 'וכי' **קָטַע בֵּין** what is the difference between cutting off (a man's) show-fringes (depriving him

of the privilege of religious observance) and cutting off (a man's) head?—*Pl.* פְּחִיחָא, פְּחִיחָא (v. פְּחִיחָא); פְּחִיחָא, פְּחִיחָא. Targ. Y. I Num. XV, 38. Ib. 39, v. supra.—3) *fin*(?). Targ. Y. Deut. XIV, 9.—*Pl.* פְּחִיחָא, v. פְּחִיחָא.

צִיצִיתָהּ, צִיצִיתָהּ pr. n. pl., v. סִימָנֶיהָ.

צוּצֵלָא, v. צִיִּצְלָא.

צִיצִית, v. צִיצִית.

צִיָּקִין m. pl. (צֶצֶק) [cast in a mould,] only in קִירָה *a sort of pudding* consisting of minced meats &c. mixed with wine and spices. Hull. 77<sup>b</sup> ק' עֲשָׂאן צ' he minced them (the bones &c.) for a pudding. B. Mets. 86<sup>b</sup> חֲלָלוּ לָצ' ק' those (the animals mentioned I Kings V, 3) were used for puddings. Yoma 75<sup>a</sup> (ref. to בִּפְרוֹר Num. XI, 8) וְכ' מִלְמַד שִׁירֵד לָהֶם צ' ... ק' וְכ' the manna, the ingredients for puddings came down &c. Keth. 65<sup>a</sup> ק' יֵין לָצ' wine for puddings. Pes. 56<sup>a</sup>; a. e.

**צִיָּקָן, צִיָּרִי, צִיָּקָן** m. (צִיָּק) [*narrow-minded*,] *miser*.  
Y. Pes. VII, 35<sup>a</sup> top.—Pl. צִיָּקָנִין, צִיָּקָנִים. Mish. ib. VII, 8 ;  
Bab. ib. 82<sup>a</sup>.

צִיָּה, צִיָּה, v. צִיָּה.

**צִיר** I m. (צִיר; comp. זִירָא, זִירִין) *juice, brine*. Sifra Sh'mini, ch. IV, Par. 3 (ref. to Lev. XI, 12) **לֹאסוּר** שֶׁקֶץ 'abomination' is used to imply the prohibition of their brine or soup &c. Ib. **לֹאסוּר צִירָם וְרִשְׁבָּם**. Ab. Zar. II, 6 (35<sup>b</sup>) **צ'** שֶׁאֵין בָּהּ דָּגָה (read **בִּז'**) brine in which no fish is distinguishable. Ib. 40<sup>a</sup> **בְּצִירָן** in their brine (without the fish), opp. **בְּגוֹשׁ**. Hull. 99<sup>b</sup>; a. fr.

**צִירָה, צִיר** ch. *sames*. Targ. Y. Lev. XI, 11 צִירֵיהֶן וְרוֹשְׁבֵיהֶן, read: צִירֵיהֶן וְרוֹשְׁבֵיהֶן (v. Sifra quot. in preced.).—Ab. Zar. 40<sup>a</sup> הָיָה מִשְׁבִּילָא בְּצִירָן I used to dip (bread &c.) in their brine. Y. Ter. VIII, 45<sup>b</sup> bot. דְּמִרְיִסָא חֵרִין צ' (not 'מור') the brine of *muries*.

**צִיר** II m. (b. h.; צַיָּר) *hingē, pivot.* Men. 33<sup>a</sup>; Erub.  
11<sup>b</sup> אֲבָקְתָא, v. הֵיכָל צִיר, Kel. XI, 2; Num. R. s. 12, v. פִּתְחָהּ.  
Erub. X, 12 הוֹחֶזְיוֹן צִיר you may bring back to its  
socket the lower pivot (of a door of a chest &c.). Yoma  
39<sup>b</sup> וְצִיר הַמִּשְׁכָּה רְחוּקָה וְצִיר הַמִּשְׁכָּה רְחוּקָה the turning hinges of the Temple door  
were heard &c.; a. fr.—Pl. צִירִים, צִירָה. Y. Naz. VIII, 57<sup>a</sup> bot  
(שוֹמְרוֹנֵי) Roman soldiers איסור שומרי צִיר (not  
שוֹמְרוֹנֵי) Roman soldiers were stationed in Jerusalem as guards of the hinges (of  
the Temple gates); Tosef. Pes. VII, 18 צִירוֹרִים ed. Zuck.  
(corr. acc.). Bekh. 45<sup>a</sup> לֵאשָׁה כִּךְ צִיר a woman has as a  
house has hinges (doors moving in sockets), so a woman's  
body has hinges (in her sexual organs; ref. to I Sam. IV, 19  
צִירָהּ). Ib. צִירֵי בָשָׂר (the sockets and pivots in the male  
body are merely) hinges of flesh (muscles, not separate  
organs); a. e.

וַיִּצְרִיחֵם מִן הַבֵּרֶךְ. (b. h.; צָרָה; comp. חָבֵל) *writhing, agony, throes of birth*.—*Pl.* צָרִים. Pesik. R. s. 36 'וַיִּצְרֵם מִן הַבֵּרֶךְ וַיִּצְרֵם מִן הַבֵּרֶךְ' *and pangs like those of a travailing woman shall seize them* (v. Is. XXI, 3).

צל m. (b. h.; צֶלַל, v. (שָׁלַל) shade, shadow; protection. Succ. 2<sup>a</sup> אָרַם יוֹשֵׁב בְּצֶל כּוֹסֶה up to a height (of the walls) of twenty cubits one sits in the shade of the ceiling of the booth; בְּצֶל רַפְּנוֹתָ above twenty cubits, one sits no longer shaded by the ceiling, but shaded by the walls. Ib.<sup>b</sup> כִּיֹּן דְּרוּיָהּ אֵיכָא צֶל כּוֹסֶה when the Succah is very large, there is the shade of the ceiling (even when the walls are higher than twenty cubits). Koh. R. to I, 2 (ref. to ib. VI, 12) אֵם כְּצֶלֶן שֶׁל כּוֹסֶה like what shadow? if like the shadow of a wall, there is some reality in it; ib. כְּצֶלֶן שֶׁל דְּבוּרִים like the shadow cast by flying bees &c.; Gen. R. s. 96 כְּצֶלֶן וּכְ' Pes. 114<sup>a</sup> אָכַל וְשָׁב בְּצֶל אָכַל וְשָׁב in the shade (of thy house in contentment) rather than &c. Y. Ab. Zar. III, 43<sup>b</sup> bot. צִיָּקָה אֲסוּר צֶל צִיָּקָה אֲסוּר the shade of a worshipped tree is forbidden (to be enjoyed), the shade of the shade is permitted; כֹּל שֶׁאֵינֶן חָשִׁין כֹּל שֶׁאֵינֶן חָשִׁין as far as the tree would reach if felled, so far is its shadow; what is beyond, is the shadow of the shadow; Bab. ib. 48<sup>b</sup> קוֹמָתָהּ צֶל the extent of the shadow corresponding to the height of the tree. Midr. Sam. ch. XIV; Yalk. Sam. 109, v. צֶה. Ex. R. s. 34 (ref. to Ps. XCI, 1) בְּצֶל שֶׁנֶּשֶׂה בְּצֶלֶל in the shade which Bezalel has made (the Tabernacle). Ber. 55<sup>a</sup> (play on בְּצֶלֶל וּכְ' שָׂמָא בְּצֶלֶל אֱלֹהִים hast thou been in the shade of God that thou knowest it?; a. v. fr.



צֶלַח, v. צֶלַח.

צֶלַח (צֶלַח) m. (צֶלַח to stretch, v. צֶלַח II; cmp. מִשְׁכָּח) hide, leather. Targ. Y. Lev. XI, 32. Ib. XIII, 48; a. fr.—Ned. 56<sup>b</sup> ארבעה ערסא רצ' a bedstead covered with skins. B. Bath. 5<sup>a</sup> (prov.) ארבעה לצ' ארבעה לצללל four (Zuz) for dressing a large skin, four for dressing a small skin, i. e. do not claim anything for guarding your neighbor's field enclosed within your fields, since you have no more expense by doing so; [oth. opin.: four for the skin and four for the tanner, v. comment.].—[צֶלַח, Y. Sabb. VII, 10<sup>b</sup> bot., v. צֶלַח.]

צֶלַח, v. צֶלַח.

צֶלַח to hang, impale. Esth. R. to I, 8 ארז... וצוללל לזה when thou raisest the one to dignity, thou must decree hanging for the other. Gen. R. s. 30 צוללל ארז... ארזמול yesterday he was prepared to be hanged, and now he hangs those who had intended to hang him; a. fr.—Part. pass. צוללל; f. צוללל &c. Yeb. XVI, 3 'צ'... אפ' ראיהו even if witnesses saw him... nailed to the stake (v. צוללל h.) Tosef. Gitt. VII (V), 1; Y. ib. VII, 48<sup>c</sup> bot. 'צ'... וצ' if a man was impaled or being led to death, and motioned (to his friends) and said, write a letter of divorce &c. Ohol. III, 5; Tosef. ib. IV, 11 שרמו שורח 'צ' one nailed to the stake whose blood runs freely. Koh. R. to VII, 26 לצוללל, v. צוללל; a. fr.

Nif. צוללל to be hanged, impaled. Esth. R. introd. (ref. to Deut. XXVIII, 66) וצ' שרמו וצ' ארז that is he who is taken out to be impaled. Ib. to I, 12 כש'... ארזמ' when was his wrath pacified? When Haman was hanged. Ib. to III, 1 וצ'... ארז this man, too, will in the end be hanged; a. fr.

צֶלַח, v. צֶלַח. ch. same. Targ. Y. I Num. XXV, 4; Y. II (צֶלַח) (not וצ' ארז). Targ. Gen. XL, 19. Targ. Esth. VII, 9; a. fr.—Part. pass. צוללל; pl. צוללל. Targ. II Esth. IX, 24; a. e.—Y. Hag. II, 78<sup>a</sup> top וצ' and they impaled them (the sorceresses); a. e.

Ilhpa. אצֶלַח, Ilhpe. אצֶלַח to be hanged. Targ. O. Deut. XXI, 23. Targ. II Esth. IX, 14; a. fr.—Koh. R. to VII, 26. Esth. R. to I, 12 וצ' ארז. Gen. R. s. 65 end וצ' (למצטבלה) ארז קומי שרמוא למצטבלה walked before the beam (on which he was) to be hanged; Yalk. ib. 115 למצטבלה. Lev. R. s. 28 וצ' (corr. acc.) is going to be hanged; Yalk. Esth. 1058 למצטבלה.

צֶלַח, v. צֶלַח.

צֶלַח, v. צֶלַח.

צֶלַח I, v. צֶלַח.

צֶלַח II (b. h.) pr. n. f. Zillah, one of the two wives of Lamekh. Gen. R. s. 23; a. e.

\*צֶלַח (v. next w.) to gild. Part. pass. מצוללל. Mekh. B'shall, Vayass'a, s. 2 בורח מצ' הרה the manna appeared gilt with a gold-like mass; (Yalk. Ex. 258 בורח).

צֶלַח (Pale of צֶלַח) 1) to reddens.—Part. pass. מצוללל burnished, red or yellow. Targ. Ez. I, 7 (h. text קלל). Targ. Y. Lev. XIII, 30; 32 (h. text צֶלַח).—2) to glow, heat, consume. Targ. Ps. L, 3. Ib. LXXIII, 9. Targ. Y. Ex. XIX, 18; a. fr.

צֶלַח, v. צֶלַח. m. (preced.) flashing. Targ. Nah. III, 3 (h. text להב).

צֶלַח, v. צֶלַח. f. (צֶלַח II) prayer. Targ. Gen. XVIII, 22. Targ. II Chr. XXXIII, 13; a. v. fr.—Taan. 12<sup>a</sup>; Y. ib. II, 66<sup>a</sup> top, v. יס' Y. Snh. X, 29<sup>c</sup> bot. 'צ' לית הרה this is no prayer (need not be prayed for), v. צֶלַח I. Ib. צֶלַח... צ' לית הרה this is a prayer; now, may thy prayer be heard. Y. Meg. I, 71<sup>c</sup> bot. 'צ' צריכה צ' לית הרה this thy Torah scroll needs prayer (that it may not be condemned). Yoma 28<sup>b</sup> צֶלַח דאברהם the prayer time of Abraham (the afternoon prayer). Ber. 26<sup>a</sup> וצ' רחמי הרה וצ' since prayer is a matter of love (contrad. to sacrifice), one may pray whenever one desires; a. fr.—Pl. צֶלַח. Targ. II Esth. V, 1 שמש צֶלַח O hearer of prayers!—Gen. R. s. 26 ארז 'צ' ארז (not וצ' ארז) both of my wishes are prayers (and not curses); Yalk. ib. 43 צֶלַח.—צֶלַח hymns. Targ. Ps. LXXII, 20.

צֶלַח, v. צֶלַח.

צֶלַח I m. (צֶלַח) stake, gallows. Gen. R. s. 56 וצ' וצ' Pesik. R. s. 31. Yeb. XVI, 3 וצ' Y. ed. (corr. acc.) nailed to the stake; Y. ib. 15<sup>c</sup> bot. Sabb. VI, 10, v. מצ' a. e.

צֶלַח II m. = h. צֶלַח, impaled, hanging. Targ. Y. Deut. XXI, 1.—[צֶלַח, Targ. Y. II Num. XXV, 4 (ed. Amst. צֶלַח, read: צֶלַח, v. צֶלַח.]

צֶלַח, v. צֶלַח.

צֶלַח f. (b. h. צֶלַח) flask, bottle with a wide belly and a narrow neck. Par. XII, 2. Mekh. B'shall, Vayass'a, s. 5 וצ' וצ' של מי נרה וצ' the bottle containing the manna (Ex. XVI, 33), that containing the sprinkling water (Num. XIX, 9) &c.; Tanh. B'shall. 21 וצ' וצ' וצ' של ברד וצ' (ref. to Ex. IX, 24) וצ' a bottle of hailstone filled with fire; a. e.—Pl. צֶלַח. Cant. R. to III, 11; Num. R. s. 12. Y. Bets. IV, beg. 62<sup>b</sup> 'צ' bottlewise. Midr. Till. to Ps. XVIII, 16; Yalk. Sam. 161; a. e.

צֶלַח, v. צֶלַח. ch. same. Targ. Ex. XVI, 33 (h. text וצ' וצ'). Targ. II Kings II, 20. Ib. XXI, 13 (h. text וצ'). Targ. I Kings XVII, 16 (h. text וצ').

צֶלַח m. (= צֶלַח, צֶלַח) ricinus tree (Palma Christi, v. Löw, Pf. p. 353 sq.). Sabb. 21<sup>a</sup> וצ' וצ' I have seen the Kikayon of Jonah; it resembled the ricinus tree.

צֶלַח, v. צֶלַח.

## צלונחא, v. next w.

**צלופחא** m. eel. Ab. Zar. 39<sup>a</sup> דמי לצ' (Ms. M. *צלוי*, Ar. *צלב*) they brought before him a fish that looked like an eel.

**צלוחא, צלוי**, v. צלו.—[Erub. 65<sup>a</sup>, v. צילוחא.]

**צלח** (b. h.) [to split, pass through,] to succeed, prosper. Ber. 46<sup>a</sup> וירצלה מאור וכו' נכסים; a. e.

*Hif.* הצליח 1) same. Ib. 64<sup>a</sup> עלה וכו' he went and succeeded; M. Kat. 29<sup>a</sup>. Ab. Zar. 19<sup>b</sup> לו נכסיו מצליחין לו his business enterprises will prosper. Y. R. Hash. III, end, 59<sup>a</sup> (ref. to Dan. VIII, 12) whenever Israel casts truth to the ground, הצליח that wicked (Roman) government decrees (persecution) and succeeds; Lam. R. introd. (R. Abba 2). Midr. Till. to Ps. I, 3 ויפצליחותו v. צצה II; a. fr.—2) to cause to prosper. Sabb. 63<sup>a</sup> הקב"ה מצליח להם the Lord helps them to success.—Part. pass. מוצליח; pl. מוצליחין. Ber. 46<sup>a</sup> מוצ' ויהיו ... מצ' (Ms. M. מצליחין, נכסים); a. e.

**צלח** ch. same, 1) to split, pass through. Targ. I Chr. II, 54. Ib. XI, 18 ארחה צ' (h. text וירבעו).—2) to be successful, prosper; to become fit. Targ. Jer. XX, 11. Targ. Prov. XXVIII, 13; a. fr.

*Pa.* צלח to split. Targ. O. Gen. XXII, 3. Targ. I Chr. XXI, 23.—B. Mets. 79<sup>a</sup> וכו' לצריב let him chop it into chips and use it. B. Kam. 113<sup>b</sup> לצפחא ... ובין bought a palm, in partnership with a gentile, to chop it up (and divide it). Sabb. 119<sup>a</sup> וכו' מצלי רבה Rabbah and R. J. used to chop wood themselves (in preparation for the Sabbath). Ib. 129<sup>a</sup>; a. e.

*Af.* הצליח 1) to pass through; to do a thing successfully; to prosper. Targ. O. Deut. XXVIII, 29. Targ. ib. XXIX, 8 (O. ed. Vien. Pe.). Targ. O. a. Y. I ib. XXXII, 15 חקקו אצ' succeeded in gaining strength. Targ. I Kings I, 34 (h. text וירי); a. fr.—Men. 43<sup>a</sup> עיסקיהו וכו' and their business prospered. Erub. 45<sup>a</sup> וכו' מצליח whether or not he shall succeed. Y. Snh. VI, 23<sup>c</sup> bot. עבדא מה די עבדא (not מצליח) and she will not succeed in what she wants to do. B. Bath. 3<sup>b</sup> מצליח כל עבדא any slave that will now rebel, shall succeed; Yalk. Deut. 913. R. Hash. 16<sup>a</sup> דמצליח וירעא that the winter seed thrives; a. fr.—2) to cause to succeed, prosper. Targ. Gen. XXIV, 21. Targ. Jer. III, 19 (h. text אשיתך); a. fr.—Gen. R. s. 13 הצליח, עבר I.

**צלחא**, v. צילוחא.**צלוחי**, v. צלוחי.

**צלוחא, ציל'** f. (preced. art.) [part, cmp. Lat. hemi-craniun,] pain on one side of the head, megrim. Sabb. 90<sup>a</sup> (ref. to Meg. 7<sup>b</sup> לצ' it is good for megrim. Gitt. 68<sup>b</sup> צלוח' Ar. (Rashi) לצלי; ed. לצלוחא).

**צלח, צלי** (b. h.) [to turn, cmp. II,] to roast. Tosef. Pes. V, 9 צליא ... בישלו if he cooked (the Passover lamb) and then roasted it; Pes. 41<sup>a</sup>. Ib. צלוח כל צורכו if he roasted it as much as needed (well-done, contrad. to נא). Ib. VII, 1 צליא כיצד צליהו how must the Passover lamb be

roasted? Ib. 2 וצליה לנו וכו' go out and roast the lamb for us &c. Y. ib. VII, beg. 34<sup>a</sup> צליהו בגדי וכו' if he roasted it together with a secular (not sacrificial) kid. Ib. bot. בשר צליהו meat to roast it; a. fr.—Part. pass. צלי; f. צליהו, צליהו. Ab. Zar. 29<sup>a</sup> צ' בריצה a roasted egg; a. e.

*Nif.* נצלה to be roasted. Y. Pes. I. c. נצלה מקצתו וכו' if it was roasted partly by the heat of the stove &c.; a. fr.—Sabb. I, 10 כדר שצולו וכו' (ציל) in time to be roasted before the Sabbath begins.

**צלי, צלא** I ch. same.—Part. pass. צלי; pl. צליהו. Y. Naz. IX, 57<sup>d</sup> וכו' כגון אילין נוטין צ' וכו' corpses found in a position like fried fish, the head of one by the tail of the other &c.

**צלי, צלא** II (preced.; corresp. to h. נטה) 1) (neut. verb) to turn, decline; to incline. Targ. Ps. CII, 12. Targ. Job XV, 30 Ms. (ed. ריעדי; h. text ויסור). Ib. XXXI, 7 (some ed. הצלי, corr. acc.). Targ. Ps. XL, 2; a. fr.—2) to stretch, put up. Targ. Hos. IX, 8; a. e.—3) (with אורנא) to bend, incline the ear, listen, heed. Targ. Prov. V, 13. Ib. II, 2 Ms. (ed. Af.). Ib. XXII, 17; a. fr.—4) to bend, wrest, pervert. Ib. XVII, 23. Ib. XVIII, 5; a. fr.—5) to pray, v. Pa.

*Af.* הצלי 1) (neut. verb) to turn; to deviate. Targ. Ps. CXIX, 51; 157; a. e.—Ber. 34<sup>b</sup>; Meg. 23<sup>a</sup> דמצלי הצליהו that they turned sideways (in prayer, instead of prostrating themselves).—2) to move, turn aside; to bend; to wrest, pervert. Targ. Job XXIV, 4. Targ. Ex. XXIII, 6 (not הצליח). Targ. Deut. XXVII, 19; a. e.—Bets. 14<sup>a</sup> הצלי ודוך bend the mortar sideways and pound. Ib. לאצליהו ודלמא perhaps he bent &c. Keth. 105<sup>a</sup> הצליהו ודלמא to wrest judgment. Snh. 109<sup>b</sup> (name of one of the judges of Sodom) הצלי דין Ms. M. (ed. דלמא; Ms. K. הצלי, v. Rabb. D. S. a. l. note) Perverter of justice; a. e.—4) to pray, v. Pa.

*Pa.* צלי [to bend, turn aside,] to pray. Targ. Ps. LXXXVI, 1. Targ. Gen. XII, 8. Targ. I Kings VIII, 30; 33 (ed. Wil. הצלי Pe.). Ib. 28 (ed. Wil. הצלי Af.); a. fr.—Ber. 34<sup>b</sup> וכו' לצליהו, v. בחרה. Sabb. 10<sup>a</sup> לצליהו, v. נטה. Gen. R. s. 81 וכו' צליהו went up to pray in Jerusalem. Ib. וכו' לצליהו would it not be better for thee to pray on this blessed mountain (Gerizim)?; ib. s. 32 לצליהו; a. e.

*Ithpe.* הצליהו to be moved; to tremble, shake. Targ. Is. XL, 20. Targ. Jer. X, 4; a. fr.

**צלי** m. (b. h.; צליה) roasted meat, roast. Zeb. V, 8. Pes. 75<sup>a</sup> צלי אש אין זה צלי this is not called 'roasted by fire' (Ex. XII, 9); Y. ib. VII, 34<sup>a</sup> bot. וכו' שפוד צ' אש וכו' (the text says, 'roasted by fire', but not roasted through the heat of the spit, of the pot &c.; a. fr.—Meg. 7<sup>b</sup> צ' אש וכו' and the last dish they offered me, they called 'roast of the pot'.

**צליב**, Yeb. XVI, 3 Y. ed., v. צליב I.**צליב**, v. צליב.

**צליבה, צליבא** c.=h. צליב. Targ. O. Gen. XI, 19. Targ. II Esth. IX, 13; a. fr.—Y. Snh. VI, 23<sup>c</sup> bot. צליב אירא

bring the pole (to hang her on); a. e.—*Pl.* צִלְבִּין. Targ. Josh. X, 26.

**צִלְבָּה** f. (צֶלֶב) *impaling, hanging*. Gen. R. s. 30, v. צֶלֶב. Esth. R. to III, 1 וְצִלְבִּתָּן מִי he who permitted us to see the downfall of B. a. T. and their execution, shall permit us to see &c.; a. e.

**צִלְבָּתָא** ch. same; צִלְבִּית קִיסָא *death on the gallows*. Targ. Lam. V, 13. Targ. Ruth I, 17.

**צִלְחָתָא**, v. צִלְחָתָא.

**צִלְיוֹן** f. pl. (צֶלִי I) *dates dried or to be dried*. Y. Peah VII, 20<sup>b</sup> וְהוּא לִיה רִבֵּשׁ דְּצִ' and he had (and gave them by mistake) date-honey (in place of bees' honey). Y. Sabb. VII, 10<sup>a</sup> bot. דְּשִׁטָּה צִלְיוֹן וְכ' מסכסלה.

**צִלְיוֹן**, pl. of צֶלֶו, q. v.

**צִלְיוֹנִית** f. (צֶלִי II) *given to prayer, devotee*. Sot. 22<sup>a</sup> צִירְמִנִּית (Ar. צִירִל, incorr.) a prayerful maiden, v. צִירְמִנִּית.

**צֶלֶו**, v. next wds.

**צֶלֶל** (b. h.; cmp. טָלַל 1) *to move, shake, hang over*; denom. צָל — 2) *to turn, circle, roll* (v. Jud. VII, 13); *to eddy, sink*. Koh. R. to XII, 7; Y. Ber. IV, 7<sup>b</sup> bot., a. e. (ref. to Zolah, Is. XLIV, 27) why is Babylonia called *tsulah*, וְכ' צֶלֶל because there sank the corpses of the generation of the flood; Lam. R. introd. (R. Josh. 2) צֶלֶל מִי (corr. acc.); v. infra.—3) (cmp. שָׁקַע) *to settle, be clear; to clarify*. Tosef. Nidd. III, 11 וְצֶלֶל לֹא יִהְיוּ וְכ' if the mixture has settled (become clear), he must not stir it up again; Nidd. 20<sup>a</sup>, v. עָבַר. Y. Keth. I, 25<sup>b</sup> bot. וְהוֹרֵר וְצֶלֶל, v. עָבַר. Gen. R. s. 80, end וְצֶלֶל, v. עָבַר; a. e.—Part. pass. צֶלֶל; f. צֶלֶלָה; pl. צֶלֶלִין, v. צֶלֶלָה; f. צֶלֶלָה; v. עָבַר. Y. Ter. V, end, 48<sup>d</sup> צֶ' clarified wine. Sabb. 109<sup>a</sup>; 139<sup>b</sup>; a. fr.—Pesik. Ha'omer, p. 71<sup>a</sup> (play on צֶלֶל, K'tri חֲדָל, Jud. VII, 13) על שֶׁצֶלֶל דִּיהָ אִתּוֹ הוֹדֵר וְכ' (not על שֶׁצֶלֶל) because that generation was cleared (bared) of righteous men; Pesik. R. s. 18 שֶׁצֶלֶל corr. acc.; Yalk. Jud. 62, Yalk. Lev. 643 (corr. acc.).—[4] *to glisten, be bright; (of sound) to vibrate, ring*; v. צֶלֶל, v. צֶלֶל, v. צֶלֶל.

**צֶלֶל** *to be cleared*. Y. Nidd. II, end, 50<sup>b</sup> וְצֶלֶל שֶׁצֶלֶל; v. עָבַר. Sabb. XX, 2 (139<sup>b</sup>) שֶׁצֶלֶל (Bab. ed. שֶׁצֶלֶל); v. Rabb. D. S. a. l. note 20 that they (the dregs) may settle.

**צֶלֶל** 1) *to become clear, settle*. Par. VIII, 11 עד צֶלֶל until it is settled.—2) (denom. of צָל) *to shade*. Pes. 50<sup>a</sup> (ref. to מצלות, Zech. XIV, 20) there will be an addition to the sacred precincts of Jerusalem וְצֶלֶל (עד שֶׁעָלָה שֶׁחֹסֶם וְכ' as far as a horse can run (from sunrise) until it gives shade (casts its shadow under itself, i. e. till noon-time; Y. ib. III, end, 30<sup>b</sup> כל בֵּיהָ (עד שֶׁחֹסֶם שֶׁחֹסֶם רָץ וְאִינוֹ עוֹשֶׂה צֶל) Bab. l. c. בֵּיהָ... whatever booty Israel will make (from morning) to the time &c., will be sacred &c.

**Nithpa**, v. צֶלֶל *to be sunk, dumped*. Zeb. 113<sup>b</sup> מִי צֶלֶל.

Ms. R. a. K. (ed. נִצְתָּלָה שָׁם) because all the corpses of the flood were dumped there (in Babylonia); Sabb. 113<sup>b</sup>; v. supra.

**צֶלֶל** ch. same, 1) *to vibrate, ring*. Targ. II Kings XXI, 12; Targ. I Sam. III, 11; Targ. Jer. XIX, 3.—2) *to be clear; to clarify*. Sabb. 75<sup>a</sup> דְּלִצְוֹל some ed. (oth. דְּלִצְוִיל, fr. צֶלֶל), v. צֶלֶל ch.—Part. pass. צֶלֶל, f. צֶלֶלָה; pl. צֶלֶלִין, v. צֶלֶלָה. Targ. Y. Ex. VII, 24. Targ. Y. Gen. I, 21 צֶלֶלָה (not צֶלֶל).—3) *to cast a long shadow* (cmp. Neh. XIII, 19).—Part. pass. צֶלֶל, f. צֶלֶלָה. Y. Shebi. IX, 39<sup>a</sup> top כִּד חֲמִין כִּד רַגְלָא וְכ' when you see the foot casting a long shadow (towards evening, when people are going home from market), take it out of the market &c.

**צֶלֶל**, v. צֶלֶל.

**צֶלֶלָה** m. a small skin, v. צֶלֶל.

**צֶלֶלָה** m. tanner, v. צֶלֶל.

**צֶלֶלָה**, v. צֶלֶלָה.

**צֶלֶם**, Pa. צֶלֶם (denom. of צֶלֶם) *to paint (dark)*. B. Mets. 60<sup>b</sup> שֶׁרָא לְצֶלֶם גִּירִי allowed to paint arrows; לצ' to paint baskets (in order to improve their appearance).

**צֶלֶם** m. (b. h.; denom. of צָל; v. Del. Proleg., p. 141 note) *shadow, picture, image*. Gen. R. s. 8 העֲלִינִים נִבְרָאוּ בצ' וְכ' the celestials are created in the (divine) image and likeness &c.; וְכ' וְכ' I will create him (man) in an image and likeness that he may partake of the nature of the celestials &c. Ib. (ref. to Gen. I, 26; 28) אִתּוֹ בְּצִמְיֻנוֹ כְּמוֹתֵינוּ וְכ' of him who is in our image and likeness (who imitates the Creator) it is said, *ur'du* (rule); of him who is not &c., it is said *yer'du* (they shall go down); Yalk. ib. 14. Ab. III, 14 בְּצ' that he was created in the image (of God). Tanh. Mishp. 19 חֲנִי כְבוֹד לְצִמְיֻנוֹ וְכ' pay honor to the image of the Lord! Gen. R. s. 89 (Daniel divined) חֲלֹם הָצ' the dream and its interpretation, the dream of the shadow (imagination) and the dream of the tree (reality). Midr. Till. to Ps. XXV, 8 וְדִירָה צ' ... כל צ' every mile was a station, and at every station was a figure with a curved hand which pointed towards the places of refuge &c.; a. fr.—Esp. *idol*. Ex. R. s. 24 צֶלֶם שֶׁל מִכָּה; Esth. R. to III, 7, v. מִכָּה I. Taan. IV, 6 (26<sup>b</sup>) וְהוֹעֵמֶר צ' and an idol was placed in the temple. Ruth R. to II, 14 וְכ' wilt thou receive in repentance the man (Manasseh) that put an idol in the Temple? Lam. R. to I, 9 הוֹלֵל צ' a hollow idol. Ib. introd. (R. Josh. 1), v. לִזְבֵּן; a. fr.—*Pl.* צֶלֶם, v. צֶלֶם. Meg. 15<sup>b</sup> וְכ' when she (Esther) reached the room of the idols (in the palace), the Divine Presence left her; a. e.—[Kil. IV, 9, v. צֶלֶם]

**צֶלֶם**, **צֶלֶל**, **צֶלֶלָה**, **צֶלֶלָה** ch. same. Targ. Gen. I, 26. Targ. Ex. XX, 4. Targ. Jud. XVII, 3; a. fr.—Lam. R. to I, 9 צ' פֶּלֶן וְכ' since that



she (the adulteress) put on a fine belt for his sake, therefore the priest brings a rope &c.; Tosef. ib. III, 4 בַּרְצִין ed. Zuck. (Var. בצצין; oth. ed. בפנים; corr. acc.). Y. Yoma VI, 43<sup>d</sup> top וְהָגִיר צִלְצֹל he made him put on an undergarment and girt him with a girdle (like a woman); Men. 109<sup>b</sup> בצילצול Zeb. 19<sup>a</sup> צ' קטן a small belt (used as a bandage); a. fr.

**צִלְצוּלִין** **צִיל'** pl. ch. (used as sing.) same. Targ. Y. Num. V, 18.—Gen. R. s. 19 צִילְצֹלִין; Yalk. ib. 27 צִילְצֹלִין.

**צִלְצֹל** (v. צלל) 1) to *vibrate*; to have a clear ring. Y. Succ. V, 55<sup>e</sup> bot. וְלֹא הָיָה מְצִלְצֹל and it had not the clear ring as before.—2) to *clap*. Pirké d'R. El. ch. XVII וּמְצִלְצֹלֶת בְּכַפֶּיהָ she clapped with her hands (in joy); (Yalk. Kings 232 וּמְסַלֶּסֶת בְּכַפֵּי יָדֶיהָ).

**צִלְצֹל** ch. same, to *shriek* or *shout*. Y. Ter. VIII, 46<sup>b</sup> bot. מְצִלְצֹל שָׁרִי he began to shout.

**צִיל'** **צִלְצֹל** m. (b. h.; preceded.) 1) *cymbal*. Y. Succ. V, 55<sup>e</sup> bot. וְצ' שֶׁל מִקְדָּשׁ וְצ' the cymbal of the Temple originated from Moses' days. Ib. 55<sup>b</sup> bot. הֲצִי... מִרִּירָתוֹ in Jericho they could hear the sound of the cymbal (of the Temple). Shek. V, 1 בֶּן אֲרָזָא עַל הַצ' (the family of) Ben Arza had charge of the cymbal. Y. ib. 48<sup>d</sup> bot. הִנֵּחַ וְהִקְסִי בֶן א' בַּצ'... when the Sagan waved the flag, B. A. struck the cymbal; Tam. VII, 3; Cant. R. to IV, 4. Arakh. II, 5 לְבַד וְהִצ' only a single cymbal was used in the Temple; a. e.—2) *shade, covering* (v. צלל). B. Bath. 75<sup>a</sup>, contrad. to סיכה (Rashb. צל); (correct vers. in) Yalk. Is. 361 (v. Rabb. D. S. B. Bath. l. c. note 9).

**צִלְצֹלָא** v. צִלְצֹל.

**צִיל'** **צִלְצֹלִין** **צִלְצֹלֶת** m. pl.=h. *cymbal*. Targ. Ps. CL, 5. Targ. I Sam. X, 5 (חֲלִיל). Ib. XVIII, 6 (h. text שלשים). Targ. II Sam. VI, 5; I Chr. XIII, 8.

**צִלְצֹלָתָא** v. צִלְצֹל.

**צִלֵּק** (emp. צלח) to *split*. Hull. 124<sup>a</sup> וְצִלְקִיהָ מְצִלֵּק when he split the stove across the width, v. צִלְסָק.

*Itthe*. **צִלְפִּי** to *be split*. Ber. 56<sup>b</sup> [read:] וְנִשְׁבַּח לְחִבְלָא שֶׁרִי לְחִבְלָא אֹזֶל כָּל חֹד וְחֹד וְקָם אֲרוֹכְתִּיהָ וְא' (Ms. M. אֲסַחֲלִיק) let the rope go until he is split up to his head. They let the rope go, when each tree bounded back to its natural position, and his body was torn apart.

**צִלְקָתָא** f. (preced.; emp. צִלְקָתָא) a *rough, scabby surface, scar*. Keth. 75<sup>a</sup> if a dog bit her, צ' וְנִשְׁבַּח מִקְדָּשׁ and the spot of the bite became scarred. Nidd. 55<sup>a</sup> צ' בָּשָׂר ... צ' אֶחָד אֶחָד if a piece of flesh is cut out, the spot becomes scarred. Sifra Thazr. Par. 3, ch. VI; Par. 4, ch. VII; Y. Pes. VII, 34<sup>a</sup> bot. (synonymous with צִלְקָתָא). V. צִלְקָתָא.

**צִלְפָּא** pr. n. pl. *Tsalta*. Bekh. 21<sup>b</sup> רֵעִיהָ רֵצ' the shepherds of Tsalta.

**צִם** v. צום.

**צִמָּא** I m., **צִמָּאָה** f. (b. h.) [*shrunk*], *parched, thirsty*. Taan. 22<sup>b</sup> צ' שְׂכִירָה וְלֹא צ' that the ground be neither drunk (oversated) nor thirsty; a. e.—*Pl.* **צִמָּאִין**, **צִמָּאִין**; Midr. Till. to Ps. CXVIII, 19 מִשְׁקָה צ' הִיטִיר I used to give drink to the thirsty; וְהוּם אֹמְרִים לוֹ זֶה הַשַּׁעַר לָהּ; וְהוּם אֹמְרִים לוֹ זֶה הַשַּׁעַר לָהּ; Bub. and they (in heaven) say to him, 'this is the gate of the Lord', thou, who hast been a giver of drink to the thirsty, enter thereby. Ib. to Ps. XXII וְכַשְׁ צ' כָּל הַחַיָּוִיָּה וְכַשְׁ and when they are thirsty, all the beasts gather around her (the hind) &c.; a. e.

**צִמָּא** II (b. h.; preceded.) to *be thirsty*.

*Hif.* **צִמָּא** to *cause to perish from thirst*. Sifré Deut. 199 (ref. to Deut. XX, 10 וְלֹא לְהַמָּיָא וְכַשְׁ ... לְהַלָּחֵם עִלֶּיהָ 'to wage war against it', but not to let it perish from famine or thirst, or cause it to die from pestilence; a. e.

**צִמָּא** m. (b. h.; preceded.) *thirst*. Ex. R. s. 2 (Moses said to the lamb) וְכַשְׁ צ' וְכַשְׁ I did not know that thou didst run off on account of thirst; thou must be tired &c. Ber. VI, 8 לְצִמָּא מִיָּם הַשְׂוֵרָה מִיָּם he who drinks water to satisfy his thirst. Pirké d'R. El. ch. XXX מִיתָה רֵצ' death from thirst; a. e.

**צִמָּאָה** f. (b. h.) same. Yoma 77<sup>a</sup> (ref. to Jer. II, 25) צ' גִּוְנִךְ לִירֵד ... גִּוְנִךְ לִירֵד withhold thy tongue from evil talk, that thy throat may not be doomed to thirst; Yalk. Jer. 266 צִמָּאֹן; a. e.

**צִמָּאֹן** m. (b. h.) same, v. preceded.

**צִמָּד** (b. h.) to *press together*; to *join, couple*. Gen. R. s. 5 צִמָּד בֵּין שְׁנֵי בָרִי הָאֵרִינן 'Rashi' (v. comment. Y'fath Toar a. l.) he matched them (arranged them according to ranks) between the two bars of the Ark (ed., a. Yalk. Josh. 14 סִמְכָן; Lev. R. s. 10 שִׁמְכָן).—Part. pass. **צִמָּדָא** f. *joined* &c. Num. R. s. 12 אֵלֶּי אֵלֶּי צִמָּדוֹת צִמָּדוֹת &c. Num. VII, 5) means well-joined (wagons, by ref. to Is. XLIX, 22 בַּחצֹן, v. חֲצִי I; v. Targ. a. l.).

*Nif.* **צִמָּד** to *be attached, yoked*. Tanh. Bal. 18 [read:] וְכַשְׁ וְכַשְׁ and they were joined to one another; thus it is written (Num. XXV, 3), and Israel was joined &c.; ed. Bub. 28 וְכַשְׁ וְכַשְׁ.

*Pl.* **צִמָּד** to *crowd, pack*.—Part. pass. **צִמָּדָא** pl. *crowded, packed*. Cant. R. to IV, 1 (play on צִמָּד, ib.) [read:] ... נִרְאִין מִצ' they appear to be crowded, and yet are comfortable, as at the great school-hall of Sepphoris (cmp. Ab. V, 5).

**צִמָּד** ch. same, 1) to *join, attach, harness*. Part. pass. **צִמָּדָא** f. *joined, attached, yoked*; pl. **צִמָּדִין**, a) *attached, harnessed*. Targ. I Kings XIX, 19.—b) *attached to, addicted to, in the habit of*. Lam. R. to III, 9 הוּם צִמָּד עֵינֵי קִינְדִּלְיָהּ וְכַשְׁ Ar. (ed. הוּם צִמָּד עֵינֵי קִינְדִּלְיָהּ וְכַשְׁ) made it a habit to prepare his lights on Friday &c. (v. עֵינֵי ch.). Lev. R. s. 26 הוּם צִמָּדָא אֲמִרָה וְכַשְׁ (some ed. צִמָּדָא) was addicted to evil talk.—2) to *bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) to *narrow in, retain*. B. Bath. 53<sup>a</sup> וְכַשְׁ (צִמָּד, v. רִצָּמָה, oth. רִצָּמָה) he retained

(dammed) the water for the benefit of the field, opp. ארוה let the water spread.

*Pa.* צמד same, 1) *to bind up, heal, mend.* Part. pass. מצמד Ab. Zar. 55<sup>a</sup> מצמד כי מרברי who go (to an idolatrous temple) broken (crippled), and come out healed; Yalk. Ex. 289 מצמד (corr. acc., or מצמד *Ithpe.*).

*Ithpe.* מצמד *to be bound up, repaired.* Ber. 22<sup>b</sup> א' הצבירה R. N.'s pitcher has been mended (the rule he laid down is restored again), opp. אחרב, v. הצבא.

**צמד** m. (b. h.; preced.) *yoke; a pair of working animals* tied to the yoke. B. Bath. V, 1 ... מכר את הצ' מכר את החקר if one sold 'a yoke', he has not sold the oxen (but only the yoke); ib. אמר מכור לי צמדך וב' (Bab. ed. 77<sup>b</sup>) (צ'יך) if he said, sell me thy yoke for two hundred Zuz, it is well known that a yoke is not worth two hundred Zuz (therefore he meant the yoke of oxen); v. צ'יך; Tosef. ib. IV, 1. B. Mets. 116<sup>a</sup> צ' של פרוה a pair of cows with the yoke, Rashi (Tosaf. a yoke for cows, consisting of two pieces). —Kidd. 74<sup>b</sup> מצמד Var. in Ar. s. v. צד, v. תכרה.

צמדא, v. צ'יך.

צמדתא, v. צ'יך.

צמוקא, v. sub 'נימ'.

צמות, v. צ'יך.

**צמח** (b. h.) *to break forth, shine; to bloom, sprout, grow.* Cant. R. to III, 6 ועמד אש צומח ... the pillar of cloud came down, and the pillar of fire grew brighter. Hull. 60<sup>b</sup> צמחו רשאים ... the plants came out and stood at the opening of the ground, until Adam prayed, when rain came down, and they came forth. Pesik. R. s. 46 צמחו כפרתו his pardon was revealed. Y. Shebi. IX, 38<sup>d</sup> top אם צמחו מצאנו ר' if the leaves came out after the Sabbatical year. Ib. אם צמחו ר' if it (the *lof* in the ground) sprouted again &c. Maasr. I, 3 שהצמח Ms. M. fenugrec is subject to tithes when it is so far advanced that the seeds can be planted and will grow; R. Hash. 12<sup>b</sup>, expl. משצמח לורעים when it has grown sufficiently to be planted (Rashi: when its seeds begin to develop). Neg. X, 3 הצמח a black hair that grows out of the sore (Lev. XIII, 37). Tosef. ib. IV, 1 שני צמחות Ib. אחד צמחת ר' one of recent growth, and the other (of old standing) surrounded with flesh; a. fr.

*Nif.* צמח *to be made to grow forth; to grow.* Midr. Till. to Ps. XXII ל' להם גואל ר' a redeemer grew up for them and redeemed them. Pirké d'R. El. ch. XII צמחין מאליהן grew of themselves (without being planted); a. e.

*Pi.* צמח *to grow.* Y. Shebi. I, c., v. supra. Y. Maasr. I, 49<sup>a</sup> top (ref. to Deut. XIV, 22) וצמח (R. S. to Maasr. I, 3 וצמח) that (is subject to tithes) which is sufficiently advanced to grow when planted (v. supra); a. e.

*Hif.* צמח 1) same, v. *Pi.* —2) *to cause to grow, produce.* Sifré Deut. 307, v. צ'יך.

**צמח** ch. same. Targ. Gen. II, 5. Targ. Ez. VII, 10; a. fr.—Hull. 60<sup>b</sup> ו' ולא צ' he put seed in it, but it did not sprout, 'ארא מירא ר' a rain came, and it sprouted. Y. Kil. II, 27<sup>d</sup> מן דורע צמחין after he had sown, they (the vines which had been cut down) grew up again. Y. Maas. Sh. IV, end, 55<sup>c</sup> צמחין the wheat in the storehouse will sprout (and be ruined).

*Af.* צמח 1) same. Targ. O. Ex. X, 5 (Y. *Pe.*). —2) *to cause to grow, produce.* Targ. O. Gen. II, 9. Targ. Ps. CXXXII, 17; a. e.—Lam. R. to I, 1 רבתי (ר' כור') דאנין (1 ר' כור') that they (the wheat stores) shall produce sproutings, and this man (thou) shall have no benefit of them.

**צמח** I m. (b. h.; preced.) *growth, sprout, plant.* Pirké d'R. El. ch. V לברך צמחה של ארץ to bless the growth of the earth. Ib. הארץ מתעברת וצמחה כאשה ו' the earth becomes pregnant, and what she produces is like the issue of a widow that conceived in whoredom. Ib. וצמחה ברכה ... and what she produces is a blessed seed. Tanh. Ki Thetsé 4 and the people say, רשע צ' this is a wicked growth (the father of a wicked son); a. e.—*Pl.* צמחים Y. Shek. I, beg. 45<sup>d</sup> ניכרין הצ' ניכרין is it not (necessary to wait with the examination) until the growths are sufficiently advanced to be distinguishable?; a. e.—*Transf. morbid growths, swellings, ulcers, eruptions.* B. Kam. 85<sup>a</sup> אם עליו צ' מחמת המכה ו' if ulcers grew on his body in consequence of the wound, so that the wound is covered up. Hull. 48<sup>a</sup> ו' העללה if the lungs have ulcers (or blisters); a. e.

**צמח** II pr. n. *Tsemah*, allegorical name of the future Messiah. Y. Ber. II, 5<sup>a</sup> top שמו צ' his name is Ts. (by ref. to Zech. VI, 12). Ib. דוא מנהם צ' דוא the numerical value of the letters צמח is the same as that of the letters of מנהם (138); Lam. R. to I, 16.

**צמח** III, 'פ' pr. n. pl. *K'far Tsemah*, in the district of Susitha (v. סוסיתא). Tosef. Shebi. IV, 10; Y. Dem. II, 22<sup>d</sup> top.

**צמחא**, 'צ' h. צמח I. Targ. Gen. XIX, 25. Targ. Y. II Deut. XXXII, 2; a. e.—*Pl.* צמחין, צמחי, צ' Targ. Y. ib. XXIX, 22. Targ. Ps. LXV, 11, v. נצריא; a. e.—Hull. 48<sup>a</sup> צ' צ' ... חונור he saw the lungs covered with ulcers (or blisters). Ab. Zar. 39<sup>a</sup> הוא ראה ביה צ' he saw that it (the eel-like fish) had growths (like scales).

**צמחון** m. (preced. wds.) *bud.*—*Pl.* צמחונים, צמחונין Maas. Sh. II, 3 רחאל צ' רחאל fenugrec dedicated as second tithes may be used as buds (directly from the capsules, before they are dry); [R. S.: the growth from seeds of fenugrec dedicated as second tithes and not redeemed, may be eaten]. Y. ib. 53<sup>c</sup> top מורחה ... כיני לריאכל the Mishnah means to say may be (not must be) eaten &c.; Tosef. ib. II, 1 צמחונות.

**צמחונא** ch. same, *growth, plant.*—*Pl.* constr. צמחוני. Targ. Y. I Deut. XXXII, 2 (v. צמחא).

**צָמַץ** (*Pilp.* of צָמַץ) 1) *to contract; to press, squeeze in, force into close confinement.* Snh. 76<sup>b</sup> לַרְבוּת אֵת הַצָּמָצִים this includes him who caused the death of a person by forcing him into a place whence he could not escape. Ib. 77<sup>a</sup> מִצָּמָצִים . . . בְּזוֹקֵין in cases of damages the Law does not condemn him who causes damage through confinement (e. g. by placing an animal where it was exposed to sunstroke). Pesik. Bahod., p. 152<sup>a</sup> מִצָּמָצִים שְׂכִירָתוֹ בִּירֵידוֹ forces his Divine Presence into their midst; ib. Vayhi, p. 5<sup>a</sup>. Gen. R. s. 5; Lev. R. s. 10 וְכִי צִיָּמְצָן בֵּין רֹכֵ' he crowded them (the priests) between the two bars of the Ark (comp. צָמַד; a. e.—Part. pass. צָמוּצָם; f. צָמוּצָמָה; pl. צָמוּצָמִין). Ib. s. 11 (in Chald. dict.) אֵנָּה חִמְרִיתָ מִצָּ' מִצָּמוּצָמוֹר אֵנָּה חִמְרִיתָ מִצָּ' I saw it (the Divine Presence) confined in the midst of them (the elders); Yalk. Prov. 964. Lev. R. s. 14 וְכִי וְשָׂאֵר אֵיבְרֵי מִצָּ' בִּרְוֵ' and the rest of its (the embryo's) limbs are pressed together like a shapeless lump; (Y. Nidd. III, 50<sup>d</sup> מִצָּמוּצָמוֹר, v. גִּלְגִּלִּים.—2) *to press against, hide behind.* Pesik. Sos, p. 147<sup>b</sup> (ref. to Is. L<sup>x</sup>I, 10 כִּכְלָה) הֵיךְ . . . הָיָה מִצָּמְצָמִין עֲצָמוֹ וְכִי they pressed themselves (against one another, in reverence) like a bride (when she undresses), opening one (part of her garment) and holding together another part. Cant. R. to IV, 10 the Ten Commandments עֲלֵיהֶן מִצָּמְצָמִים שְׂהִיּוֹן (sub. עֲצָמוֹ, at receiving which they hid themselves like a bride. Gen. R. s. 45 end וְצִיָּמְצָמָה פָּנֶיהָ . . . וְצִיָּמְצָמָה פָּנֶיהָ אֲדוּרֵי הָעֵמֶד וְכִי she leaned on her maid and pressed her face (against her), so that the king could not see her &c.; Yalk. ib. 80. Cant. R. to VI, 5 וְצִיָּמְצָמָה פָּנֶיהָ אֲדוּרֵי הָעֵמֶד she went and pressed her face (hid herself) behind a column; a. e.—3) [*to press the eye*] *to observe closely; to define exactly.* Bekh. II, 6 (17<sup>a</sup>) אִי אֶפְשָׁר לִצְמָצֵם (Mish. ed. אִי אֶפְשָׁר לִי) only it is impossible to ascertain exactly (that both heads came forth simultaneously). Ib. 17<sup>b</sup> אֶפְשָׁר לִצְ' בִּירֵד שְׁמַיִם it is possible to ascertain simultaneity in natural processes; אֶפְשָׁר לִצְ' בִּירֵד אֵר it is impossible to ascertain simultaneity in human actions. Shebu. 32<sup>a</sup> (ref. to כְּאֵרֶךְ כְּאֵרֶךְ, Mish. IV, 4) אֶפְשָׁר לִצְ' אִי אֶפְשָׁר לִי but it is not impossible to ascertain simultaneity (of evidence of two witnesses)?





creating fermentation); v. צָפַד. Sabb. 109<sup>a</sup> ... מי שנגפה ביום צִמָּה (Ar. בחומין) he whose hand or foot was struck, may apply wine (vinegar) to reduce the swelling (on the Sabbath).

*Pi. צִמָּה [to press together,] 1) to heap up, store, save.* Gen. R. s. 83, end אֲבוֹתֵינוּ וְאֵת מִבְּזוּיָם וְאֵת מִבְּזוּיָם thy ancestors saved, and thou squanderest; Yalk. ib. 140 מִצְמָצֵמִין; Yalk. Chr. 1074 מִצְמָצֵמִים (read (מצמ) — 2) to gather together, summon to a meeting. Y'lamd. to Gen. XLVI, 28 quot. in Ar. (play on צִמָּה, Cant. IV, 1) בצמא ... בצמא they he summons them to the synagogues, and they drink the words of the Law with thirst.—*Part. pass. מִצְמָצֵמִין; pl. מִצְמָצֵמִים a) restrained, abstemious, self-controlled.* Cant. R. to VI, 7 (ref. to צִמָּה, ib.) שבכם על הצניעות ועל הצניעות among you.—*b) summoned to follow, follower.* Pesik. Ha'omer, p. 70<sup>b</sup> (ref. to צִמָּה, Job V, 5) לוֹ אֲבְרָהָם וְכָל חֲמִצְיוֹ Abraham and all his followers; Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.

*Nif. צִמָּה to be quashed; (denom. of צִמָּה) to be sold for ever, not to be recovered in the jubilee.* B. Mets. 79<sup>a</sup> (ref. to צִמָּה, Lev. XXV, 30) וְכִי יִבָּלֵג צִמָּה וְכִי יִבָּלֵג that which without the law concerning the jubilee would be sold for ever, is recovered by dint of the jubilee; יִצְאָהּ which excludes a case like this (a sale for sixty years), where the sale would not be perpetual even if the law of jubilee did not exist at all.

*צִמָּה ch. same, 1) to contract, detain; to reduce a swelling.*—Hull. 93<sup>b</sup> לִיָּהּ מִצְמָה צִמָּה they have the effect of condensing the surface of the flesh (binding the blood in the veins). Sot. 20<sup>b</sup> פְּדוּתָא צִמָּה v. פְּדוּתָא. Sabb. 109<sup>a</sup> בִּישְׁתָּא וְכִי קָא צִמָּה לִיָּהּ בְּרֵיאָה (on the Sabbath) to reduce the swelling; a. e.—2) to assemble, meet. Y. Dem. I, 22<sup>a</sup> תּוֹר עֲלִידוֹן וְצִמָּהוֹן he conjured them (the mice), and they came together.

*Pa. צִמָּה, Af. צִמָּה to assemble, call, summon to a meeting.* Y. Peah VIII, 21<sup>a</sup> תּוֹר מִצְמָה וְכִי (or מִצְמָה), v. ר' לוי ... מִצְמָה קָהֵל וְכִי Y. Succ. V, beg. 55<sup>a</sup> ר' לוי ... received (alternately) two Selas to go around and call the congregation together for R. J. (to listen to his lecture); Gen. R. s. 98 לִמְצָמָה (not צִמָּה). Ib. s. 22 מִצְמָה לִין עַד while he was collecting them (picking up the scattered loaves). Y. Sot. I, 17<sup>b</sup> תּוֹר אֶל מִצְמָה לִיָּהּ he (Absalom) went and summoned (to accompany him) two men at a time, until he had collected two hundred men; Num. R. s. 9. Y. Kidd. IV, end, 66<sup>d</sup> וְכִי מִצְמָה לִיָּהּ פְּרִיטָה and saved a little money.

*Ilhpa. אֲצִמָּה, Ilhpe. אֲצִמָּה 1) to be gathered together, meet.* Shh. 109<sup>b</sup> וְכִי יוֹמָא דְּהוּי מִצְמָהוֹן קָמָה וְכִי (missing in ed.) on that day when the Korahites were to meet, she (On's wife) arose and gave him wine to drink &c.—2) to be pressed, want. Lam. R. to I, 1 (רִבְרִי) אֲצִמָּהוֹן Ar., v. צִמָּה.

צִנָּה, v. צִנָּה.

צִנָּה, v. צִנָּה.

צִנָּה m. (v. צִנָּה I) basket (of palm leaves). Taan. 9<sup>b</sup>

creating fermentation); v. צָפַד. Sabb. 109<sup>a</sup> ... מי שנגפה ביום צִמָּה (Ar. בחומין) he whose hand or foot was struck, may apply wine (vinegar) to reduce the swelling (on the Sabbath).

צִנָּה, v. צִנָּה.

*צִנָּה I f. (b. h.; v. צִנָּה) polished buckler or cuirass (emp. סְנוּרָה). Midr. Till. to Ps. I 'חֲלִי וְכִי' whence do we learn to include the fourth side (as protected)? We read (Ps. V, 13) 'as with a cuirass &c.' Ib. to Ps. XXXV, 2 'וְכִי לִמְגָן וְכִי' (ed. Bub.) do I need buckler and cuirass?; Yalk. ib. 722. Tanh. Naso, ed. Bub. 27 (ref. to Ps. XCI, 4) שְׂרָרָה כָּל מִי שְׂרָרָה סוֹחֵר בְּחוּרָה I am a cuirass to whosoever travels about with the Law; Yalk. Ps. 842; Tanh. Naso 23. Ex. R. s. 40 (ref. to צִנָּה, Josh. XV, 37) [read:] צִנָּה שְׂרָרָה Jerusalem is surnamed Zenan, because it is a cuirass (the Temple being a protection); a. e.*

*צִנָּה II f. (v. צִנָּה) stinging palm, stone-palm (whose wood is very hard and thorny).—Pl. צִנָּה, קוֹרְדוֹם ... לֹא צִנָּה וְעֵצָא זֵיתָא יִצְרָא. Y. B. Mets. II, end, 8<sup>d</sup> if one finds an axe, he may use it for chopping ordinary wood, but not for stone-palms and olive trees; Tosef. ib. II, 22 ed. Zuck. (Var. צִנָּה, read: צִנָּה or צִנָּה). Succ. III, 1 כְּשֶׁרָרָה ... צִנָּה the palms of the Iron Mount are fit (for the festive wreath), expl. ib. 32<sup>b</sup>; Erub. 19<sup>a</sup>.*

*צִנָּה III (b. h.; v. צִנָּה) cold.* Tosef. Ohol. II, 6 וְכִי נִכְנָסָה עֲלֵיוֹ צִנָּה he caught cold on it (on the trepanned skull) and died. Y. Sabb. XIV, 14<sup>c</sup> מִרְיָם ... רִשְׁתֵּיהּ וְכִי נִכְנָסָה עֲלֵיוֹ צִנָּה ninety-nine men die from cold to one by the hands of heaven; Lev. R. s. 16. B. Mets. 107<sup>b</sup> (ref. to חֲלִי, Deut. VII, 15) צִנָּה that means cold. Tosef. Sabb. III (IV), 5 צִנָּה; Y. ib. III, 6<sup>b</sup> תּוֹר צִנָּה, v. פּוֹגֵה h.; a. fr.—*Pl. צִנָּה, חֲטִיל עֲלֵיוֹ שֶׁלֹּא אֵין צִנָּה וְכִי' Y. B. Kam. VIII, beg. 6<sup>b</sup> if he put snow or ice-cold water &c.; ib. bot. Ex. R. s. 25, beg. (חֲטִיל) בִּקְשָׁה בִּקְשָׁה ... בִּקְשָׁה חֲמִים וְכִי' if he wants ice-water, he gets it (out of the milliarium); if he wants hot water &c.; (Tanh. Vayera 10 צִנָּה ... חֲמִין.—*צִנָּה פְּרִיטָה* (adopted from Prov. XXII, 5) blowing cold winds, cold draughts; [oth. opin.: צִנָּה וְכִי' cold and heat, v. II]. B. Mets. I. c.; Ab. Zar. 3<sup>b</sup>; Keth. 30<sup>a</sup>; B. Bath. 144<sup>b</sup> שְׂמִיָּהּ מִצְמָה everything is in the power of heavens (comes from no fault of man), except sickness from cold draughts, as we read (Prov. I. c.) &c.; Yalk. Prov. 960 וְכִי מִצְמָה.*

*צִנָּה m. (v. צִנָּה) (full grown, round) radish.* Ber. 36<sup>a</sup>; Erub. 28<sup>b</sup>, v. פְּרִיטָה. Ber. 57<sup>b</sup>. Ab. Zar. 11<sup>a</sup> מִצְמָה אֶחָד צִנָּה מִצְמָהוֹן (digest) the food. Kil. I, 5 (differ. fr. פְּרִיטָה). Makhsh. IV, 6 שְׂמִיָּהּ שְׂמִיָּהּ שְׂמִיָּהּ radishes that grow in the water of a cavern; a. fr.—*Pl. צִנָּה. Sabb. II, 2 צִנָּה שְׂמִיָּהּ what shall the Alexandrians do who have only radish oil (for their lamps)? Kil. I, 9; Y. ib. 27<sup>b</sup>; a. e.*

צִנָּה m. (b. h.; v. צִנָּה) retired, discreet, chaste, decorous.

Nidd. 12<sup>a</sup> נקרא צ' כל he who fulfils the words of the scholars is called discreet (pious). Y. Dem. VI, 25<sup>d</sup> top (ref. to צנוק Mish. ib. 6) צ' the worthy man is called *tsanu'a*. Ber. 62<sup>a</sup> בבית הכסא צ' decent in his manners in the privy. Ib. באורחוריו צ' decorous in his ways; a. fr.—Pl. צנוקין, צנוקים. Cant. R. to VI, 6 (ref. to רחלים ib.) וכל צ' as the lamb is pure, so were the Israelites pure and virtuous in the Midianitic war. Dem. VI, 6 צנוקי ברה הלל v. צנוקי II. Maas. Sh. V, 1 הצ' מנהיגין וכל צ' the conscientious lay money aside &c.; a. fr.—Pl. צנוקה. Sabb. 53<sup>b</sup> כמה צ' אשה זו how chaste was this woman! Cant. R. l. c., v. supra; a. fr.—Pl. צנוקיה. Keth. 2<sup>b</sup>, sq. צ' משום for the sake of the virtuous women, opp. פרוצות. Nidd. 12<sup>a</sup>, v. צד; a. fr.

## צנוקא, צנוק

v. sub צני.

## צנוק, צנוק m. (b. h.; צנר, enlargement of צנר, cmp.

&c.) [anything carved out or turned.] 1) socket in which the door-pivot turns, or pivot. M. Kat. I, 10 (11<sup>a</sup>) הצנר והצ' the pivot and the socket (or the socket and the pivot; v. Rashi in Rabb. D. S. a. l. note 30).—2) water pipe, spout, duct. Mikv. IV, 1 המניה כלים רחמי הצ' if one puts vessels under the spout (which feeds a bath). Ab. Zar. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3 ... רחמי הצ' תחת הצ' under the spout when its waters splash forth; Y. ib. V, end, 45<sup>b</sup>. Mikv. IV, 3, v. חשך. Tosef. Erub. IX (VI), 22 (larger than מורחלה). Ib. 23 הצ' המקלה לרשעה וכל צ' a gutter which runs into a public road whether containing water or wine; a. fr.—Euphem. *vagina*. Pirké d'R. El. ch. XVI.—Pl. צנוקיה. Y. Ab. Zar. III, 42<sup>e</sup> top, v. קישק. Tosef. Sabb. VII (VIII), 18; Ber. 50<sup>b</sup>, v. קישק. Gen. R. s. 42 (ref. to Gen. XIV, 3) [read:] וכל צ' דיאוריים וכל צ' there was no lake there at the time, but (afterwards) the pipes of the ducts (the water veins in the rocks) burst, and a lake was formed (with ref. to Job XXVIII, 10); Yalk. ib. 72 צנוקיה דיאור (corr. acc.).

צ' I ch. same, 1) door-socket or pivot. Ber. 18<sup>b</sup> שכלינהו צ' דר' Ms. M. take the money from under the door-pivot at such and such a place; ed. וכל צ' שכלינהו מרחורי בצ' דר' take it from what lies below in the socket &c. Keth. 67<sup>b</sup>. Sabb. 119<sup>a</sup> ומשלים צ' וכל צ' and had the money ready to settle with them as soon as the door was turned. Pes. 94<sup>b</sup> דר' moving around its axis like a door in its socket.—2) water-pipe, duct.—Pl. constr. צנוק, צ' Targ. Koh. I, 7.—3) hook.—Pl. צנוקין, צ' Y. Yeb. XII, 12<sup>d</sup> bot.—V. צנוקיה II.

## צנוק II, צנוק I, צנוק, צ' f. (v. צנר)

1) splash from a spout (cmp. צ' II, transf. של רוק) צ' ejection of spittle. Y. Yoma I, 38<sup>d</sup> top נחז צ' של רוק וכל צ' spitte from his mouth flew on his (the high priest's) garments; Tosef. Nidd. V, 3; Nidd. 33<sup>b</sup>. Ib. (in Chald. dict.) garment; Tosef. Nidd. V, 3; Nidd. 33<sup>b</sup>. Ib. (in Chald. dict.) the spittle of an ignorant man (not observing levitical cleanness); Hag. 23<sup>a</sup> וכל צ' because spittle of an ignorant man may have fallen on it; a. e.—Pl. צנוקים ... צ' פירקיהו וכל צ' V. Pirké d'R. El. ch. V העבים the clouds cause the seas to hear the sound of their

splashes (rain), and the seas cause the deep to hear &c. (ref. to Ps. XLII, 8).

צ' II, צנוק III, צ' f. (v. צנר) hook, curved pin. Kel. IX, 6 (ed. Dehr. צנר), v. כוש I. Ib. XIII, 5 צ' (ed. Dehr. צנר) if a curved pin has been straightened. Ib. XI, 9 טהורה צ' (Maim. ed. Dehr. צנר) the hook of an earring (detached) is clean; Tosef. ib. B. Mets. I, 9 [read:] צ' של נחם (v. R. S. to Kel. l. c.). Ib. III, 7 נטל ... מפני הצ' (ed. Zuck. הצניעות) if the flat portion of the baker's shovel is broken off, it is susceptible to uncleanness on account of the hook on the other end (used as a poker); נטלה הצ' (ed. Zuck. הצניעות) if the curved end is broken off (v. קליגפון). Yoma 12<sup>a</sup> בצ' מהפך he turns (a piece of flesh &c. on the altar) with the hook. Tosef. Sabb. VIII (IX), 16 קטנה צ' enough coal to forge a small hook; ib. IX (X), 5 ממנו צ' enough iron to make of it &c. Men. 107<sup>a</sup>; Sabb. 90<sup>a</sup> אפי' מזה אפי' צ' a small bronze hook. Gen. R. s. 74 אפי' וכל צ' thou hast not found with me even a pin or a hook (of thine); a. fr.—[Num. R. s. 8, v. next w.]—Pl. צנוקיה, צ' (fr. צנוקיה). Tosef. Kel. B. Mets. II, 15 חרופסות צ' the hooks which clasp the mill-stones from above. Hag. 21<sup>b</sup>, sq. מחשין וצ' pins (or needles) and hooks; a. e.—Chald., v. צנוק I.

צ' m. (preced.) a piece as large as can be taken up with a hook (fork). Pesik. R. s. 23-24 כל דאכיל צ' כן דאכיל צ' whoever eats a forkful of what belongs to Caesar, is stabbed to death (v. סכא); Num. R. s. 8 צנוקיה (corr. acc.).

## צנוקיה, v. צנוק III.

צ' f. (preced.) hook, a sort of fork with which to turn the pieces on the altar.—Pl. צנוקיה, צ' Targ. O. Ex. XXVII, 3, a. e. (h. text מזלג).

## צנוקיה, v. צנוק II, III.

## צנוקיה, צנוקיה, v. צנוק II.

צ' f. (צנר) prickly, withered.—Pl. צנוקין. Targ. Y. Gen. XII, 23 Ar. (ed. נצן, v. נצא II).

צ' m. pl. (צנר) cold water(?). Y. Sabb. XX, end, 17<sup>d</sup> על וכל צ' pour cold water on him who passes by (?); [the entire sentence is unintelligible].

צ' m. צניעה c. = h. צניעה. Targ. Mic. VI, 8 (Rashi אינש צ' Targ. Cant. IV, 8.—Keth. 62<sup>b</sup>, v. מציני. Men. 43<sup>a</sup> וכל צ' he was a decorous man and would not take off his cloak the entire day; a. e.—Pl. צניעין, צ' צניעין, צ' chaste women that lived in retirement &c. (h. text צניעות); Y. I. צניעות (corr. acc.).—Sabb. 140<sup>b</sup> וכל צ' Ms. O. (ed. רחורי צניעין, corr. acc.) he reserved even in the presence of your husbands.

## צניעות f. (preced.) 1) secrecy, retirement, Cant. R. to

III, 4 (ref. to Is. XLVII, 2) פֿרשׂי צְנִיעוּתָךְ וּכ' uncover thy secret, that means the (Babylonian) king that is kept behind seven enclosures. Num. R. s. 1 יִפְתָּה הָיָא הַצ' the privacy (in the Tabernacle) is becoming; a. e.—2) *discretion, chastity, decency, piety*. Meg. 13<sup>b</sup> בְּרַחֵל ... צ' בשכר צ' as a reward for Rachel's discretion Saul was her descendant. Ib. וּמֵהָ צ' וּמֵהָ צ' and wherein consisted Rachel's discretion? Erub. 100<sup>b</sup> מֵהָרֹחַל צ' ... צ' מֵהָרֹחַל if the Law had not been given to us, we might have learned decency from the cat; a. e.

**צְנִיעוּתָא** ch. same. [Targ. Y. I Ex. XXXVIII, 8, v. צְנִיעַ—Erub. 26<sup>a</sup> עֲבִידָא דְּלֵצ' because the partition is made merely for the sake of privacy (not permanent). Ber. 62<sup>a</sup> וְשִׁירֵי קִיּוּתָא צ' decency (in uncovering one's self for a human need) and silence. B. Kam. 82<sup>a</sup> צ' מִשּׁוּם צ' as a matter of chastity (v. סִינָר); a. e.

**צְנִירָה** m. (b. h.; v. מְצַנֵּפֶת) *turban*. Cant. R. to VIII, 6 מְלִיכָה צ' royal turban.

**צְנִירָה** v. צְנִירָה.

**צְנִירָה** m. (preced.) *shrill*. Hull. 79<sup>a</sup>, v. צְנִירָה.

**צְנִירָפָא** f. (preced.) *shrilling* (of the wood-cock). Targ. II Esth. I, 2 (3).

**צְנִירָה** v. צְנִירָה II.

**צְנִירָה** v. sub 'צִירָה.

**צָנִים** (b. h.; cmp. next art.) *to sting, be hard, shrunk*. Part. pass. צָנִים; f. צְנִימָה. Ber. 39<sup>a</sup> בַּקֶּעֶרָה צ' פֿרָצ' (Ar. צִוְנָמָא) shrunk pieces of bread (soaked) in a bowl.

**צָנִים**, Tosef. B. Mets. II, 22, v. צָנִים II.

**צָנִין** (cmp. סָנִין) [*to sting; (of taste) to be pungent; (of color) to be bright, polished; (of temperature) to be cold*. Mekh. Yithro s. 4 'צָנִין רֹחַק מִמֶּנָּה צ' if he is removed from it, he is cold. Y. Pes. IV, 31<sup>b</sup> top שֶׁלֹּא תִצָּן that she (the ass in heat) may not cool off (before copulation). Gen. R., s. 87 וַיֵּרָא רֵמִי ... רֵמִי he saw his father's image before him, and his blood grew cold; ib. s. 98 וַיִּצָּן (corr. acc., or וַיִּצָּן); a. e.—V. צָנִין.

**Hif. צָנִין, Nif. צָנִין to become cold**. Y. Hor. III, 46<sup>d</sup> צָנִין he must become cold (suppress his passion); 'לֹא צָנִין if he does not cool off (what shall he do)? Ib. וַיִּרָא רֵמִי ... רֵמִי he saw his father's image and at once was cooled off (v. supra).—Gen. R. s. 20 שְׂמָה צָנִין (Nif.), v. next w.

**Hif. צָנִין to be cooled off**. Ab. Zar. III, 9 יִשָּׁן יִצָּן if it is an old oven, it must be allowed to cool off (before being used again); Pes. 26<sup>b</sup>; 27<sup>a</sup>.

**Pi. צָנִין to cool off**. Sabb. 53<sup>a</sup> לְצָנִין to cause the perspiring animal to cool off, opp. לְרַחֵמָה to keep her warm. B. Bath. 74<sup>b</sup> וַיִּצָּן הַנְּקֵבָה ... וַיִּצָּן הַזָּכָר and cooled the female. Ex. R. s. 10 וַיִּצָּן אֹרְחֵי (not וַיִּצָּן) they caused the stove to cool off. Pes. 118<sup>a</sup> the

angel Gabriel said, וַיִּצָּן אֶרֶץ וַיִּצָּן let me go down and cool the furnace &c.; a. e.—[Gen. R. s. 98, v. supra.]

**Pu. צָנִין to be cooled off**. Gen. R. s. 98, v. supra.—Part. pass. צָנִין; f. צְנִינָה. Hull. III, 5 רֵמִי צָנִין an animal suffering from frost; Tosef. ib. III (IV), 19.

**Hithpa. צָנִין, Nithpa. צָנִין to become cold; to get chills**. Sabb. 129<sup>a</sup> וְהָיָא דִּם וְיָאֵר if one has chills after blood-letting. Yoma 77<sup>a</sup> וְיָאֵר לֹא נִצָּנָה if the coals had not been cooled off on their transmission from the hand of the Cherub &c. Sot. 11<sup>b</sup>; Ex. R. s. 1 מִצְּנִינֹתָ v. צָנִין; a. e.

**צָנִין** ch. same, *to be cold*. Y. Yeb. IV, 6<sup>a</sup> bot. צָנִין before she cools off (her throes of birth die away); (Gen. R. s. 20 שְׂמָה צָנִין וְיָאֵר lest she get cold and die).

**Af. צָנִין to make cold**. Y. Sabb. IV, 6<sup>d</sup> [read:] הָיָא חֹם וְיָאֵר וְיָאֵר sand heats a warm object buried in it, and makes a cold object colder.

**Ithpa. צָנִין to be cold, have chills**. Sabb. 129<sup>a</sup> וְיָאֵר צָנִין (missing in Mss. M. a. O., v. Rabb. D. S. a. l. notes 80, 90) she got chills.

**צָנִינָא** m. (preced.) *cold*. Naz. 22<sup>b</sup> בִּצ' מִתְּחִלָּה (Rashi בציר') when a man takes hold (of a dish), does he do so when it is in its original condition (as it is cooked), or when it is cooled off?, i. e. when referring to a thing in a vow, is the vowing person presumed to mean the thing when it is yet prohibited (as flesh of a peace-offering before the blood is sprinkled), or when it has become permitted?; [Ned. 11<sup>b</sup> בְּהִירִיָּא, a gloss that took the place of our w.; Ar. reads בְּצִנָּא, q. v.]

**צָנִין** (b. h.) *to hide; to retire*.—Part. pass. צָנִין. Taan. 16<sup>a</sup> (commenting on the custom of bringing the chest containing the Torah scrolls to the open place of the town for fasts and prayers) לְיוֹמָר כְּלִי צָנִין הָיָא לֵנוּ וּכ' as if saying, we had a vessel kept in reverential retirement, and it has been exposed on account of our sins.—V. צָנִין.

**Hif. צָנִין to withdraw** (from use); *to reserve, hide*. Sabb. X, 1 וְיָאֵר צָנִין לְזִרָה וּכ' if a person had laid aside something for seed, or for a sample, or for medicinal purposes, and takes it out into the street &c. Ib. 90<sup>b</sup> וְיָאֵר צָנִין if he had laid it aside, but forgot for what purpose &c. Ib. 91<sup>a</sup> וְיָאֵר צָנִין a thing not fit for reservation, or of the kind not usually reserved, but this person considered it fit &c. Num. R. s. 1 מְצַנֵּנָה עֲצֻמָּה keeps herself in retirement (chastity). Ib. s. 20 וְיָאֵר צָנִין contained themselves (remained chaste); a. e.—Part. pass. צָנִין; f. מְצַנֵּנָה &c. Ter. VIII, 8 מְקוֹם צָנִין a retired (well-guarded and clean) place; Bekh. 33<sup>b</sup>, a. e.—Gen. R. s. 94; Cant. R. to I, 12 (ref. to Ex. XXXV, 24) וְיָאֵר צָנִין מִלֵּב שְׂדֵי מ' וּכ' this shows that acacia wood was kept by them in reserve from the days of Jacob; a. e.—Gen. R. s. 1 (ref. to אֲמוֹן, Prov. VIII, 30) וְיָאֵר אֲמוֹן *amon* (= *amun*) means well cared for (by ref. to אֲמוֹן, Esth. II, 7).

**Pi. צָנִין to restrain**. Y. Bets. V, 63<sup>a</sup> וְיָאֵר צָנִין מִי הוּא וְהָיָא שְׂבָא who is he that comes to put us under restrictions in our own house?

**צַנַע** ch. same, *to guard*. B. Kam. 23<sup>b</sup> דִּלְיִצְנִיקָהּ... וְיָל (Ar. אֶצְנִיקָהּ Af.) go and tell the owner of the goats to guard them (from trespassing on my property).—Part. pass. **צַנִּיעַ**; pl. **צַנִּיעִין** a) *reserved, kept, guarded*. Targ. Y. Deut. X, 5.—B. Bath. 58<sup>a</sup> אֵמָּה לָא צַנִּיעִית בְּאִסְרוֹרָא why art thou not more guarded in thy immoral conduct?—b) *retired, chaste*, v. **צַנִּיעַ**.

Af. **צַנַע** to *put aside, deposit, withdraw (from use)*. Targ. Num. XVII, 22. Targ. Lev. XVI, 23; a. fr.—B. Mets. 25<sup>b</sup> אִם יִצְנִיעוּ אִמּוֹרִיִּים מִצְנִיעֵי וְכ' is it only Amorites that hide (their treasures in walls) &c.? B. Bath. 24<sup>a</sup> דְּמִיגְנִיעֵי מִנְהִי וְאִצְנִיעֵי דְּמִיגְנִיעֵי מִנְהִי אִם יִצְנִיעוּ מִנְהִי אִם יִצְנִיעוּ מִנְהִי Ms. M. (v. Rabb. D. S. a. l. note for Var. Lect.) as to being stolen from there and hidden, they would not hide it in the same grounds from the surface of which they had taken it. Ib. אֲבָל עֵינֵיבֵי מִצְנִיעֵי (or מִצְנִיעֵי) but grapes they may hide in the same grounds; a. e.—B. Kam. l. c. אֶצְנִיקָהּ guard them, v. supra.—[Cant. R. to I, 16, מִצְנִיעָה, v. **צַנִּיעַ**.]

Pa. **צַנַע** 1) *to restrain, make a person respect authority*. Nidd. 36<sup>b</sup> וְיָל צַנִּיעֵיהּ go and make him respect my authority.—2) *to cause a person to live in retirement* (a mild method of excommunication). Kidd. 25<sup>a</sup> וְיָל צַנִּיעֵיהּ go and tell them to withdraw (cmp. חֲכָדָר וְשֶׁבַח בְּבִירָךְ, M. Kat. 17<sup>a</sup>).

**צַנִּיעָה**, **צַנִּיעֵי**, **צַנִּיעֵי** 1) *to restrain one's self*. Targ. Y. Gen. XIV, 15 (not **צַנִּיעָה**).—2) *to be private, to be hidden*. B. Bath. 80<sup>a</sup> מִצְנִיעָה לְאֶצְנִיעֵי מִינֵךְ I can be private (protect myself) from thy gaze. Ib. 24<sup>a</sup>, v. supra.

**צַנִּיעָה**, **צַנִּיעֵי**, **צַנִּיעֵי** f. (preced.) *secrecy*; **צַנִּיעָה** privately, in secret, without ostentation. M. Kat. 12<sup>b</sup> שִׁכְנִיעֵם וְכ' provided he brings them into his house with the least publicity possible. Ib. רַחֲמֵי יִמְמָה הִיא צַנִּיעָה the least publicity in bringing these (joists) in is, if it is done in day-time. Snh. 75<sup>a</sup>, opp. בְּפִרְסָמָה. M. Kat. 24<sup>a</sup> דְּבָרִים שְׁבָצ' דְּבָרִים שְׁבָצ' one must observe (on Sabbaths or festive days) such customs of mourning as refer to domestic privacy; Keth. 4<sup>a</sup> צַנִּיעָה דְּבָרִים שְׁבָצ' Bets. 16<sup>a</sup> וְכ' צַנִּיעָה all commands that God gave to Israel, he gave unto them publicly (for all nations), except the Sabbath which he gave them privately, as we read, between me and &c. (Ex. XXXI, 17); a. fr.

**צַנִּיעָה** (cmp. **צַנִּיעָה** II) [to shine, be bright; (of voice) to be clear, shrill,] to neigh. B. Kam. 18<sup>b</sup>; Kidd. 24<sup>b</sup>. [B. h. **צַנִּיעָה**, denom. of **צַנִּיעֵי**.]

**צַנִּיעָה** ch. same, 1) (of the woodcock) to shriek, squeak. Targ. II Esth. I, 2 (3).—[Targ. Is. XIII, 22 Kimhi in ed. Ven. I Var., v. **צַנִּיעָה**.]—2) to neigh. Pes. 113<sup>a</sup> ... לֹא יִצְנִיעַ live not in a place where no horse neighs, no dog barks &c.

**צַנִּיעָה** f. (preced.; cmp. **צַנִּיעָה** a. derivatives) uppermost branch; border, fringe. Targ. Is. XVII, 6 ed. Lag. (oth. ed. **צַנִּיעָה**; h. text **צַנִּיעָה**).—Naz. 22<sup>b</sup> ... בְּעִיקְרָא Ar. does he seize it by the root or by the top?, v. **צַנִּיעָה**.—Pl. **צַנִּיעֵי**, constr. **צַנִּיעֵי**. Targ. Y. II Deut. XXII, 12; Num. XV, 38 'גִּלְתָּ (not **צַנִּיעָה**).

**צַנִּיעָה** f. (b. h.; v. **צַנִּיעָה**) a bottle of glossy material. Mekh. B'shall., Yayass'a, s. 5; Tanh. B'shall. 21 (ref. to

Ex. XVI, 33) אֵינִי יוֹדֵעַ ... חֶלֶץ צ' דָּבָר חֲמִצִּיךָ וְכ' I should not have known of what material it was, whether of silver ..., therefore the text has *tsintseneth*, something that glistens more than anything else, that is, a (glazed) earthen vessel. Ib. הַבֵּית צ' the bottle of manna (which was preserved), v. **צַנִּיעָה**. Tanh. Noah 18 צ' מִלֵּאָה וְכ' a bottle full of live locusts.

**צַנִּיעָה**, v. **צַנִּיעָה**.

**צַנִּיעֵי** m. pl. (cmp. **צַנִּיעֵי**) spouts, tubes. Targ. II Esth. I, 2 (corresp. to **צַנִּיעֵי**, Zech. IV, 12).

**צַנִּיעָה** m. (v. **צַנִּיעָה**) plate, dish. Hull. 47<sup>b</sup> צ' דִּקְיָא a glazed earthen plate. Pes. 111<sup>b</sup> צ' אֶפְסָה דְּהַצְבָּא וְכ' to hang a plate on the snout of a pitcher is indicative of poverty; a. e.—Pl. **צַנִּיעֵי**. Bets. 32<sup>a</sup> צ' חֲקִלִּירָא the dining plates of the peasantry, v. **צַנִּיעֵי**. Meg. 7<sup>b</sup> וְכ' שְׁטִין צ' sixty plates of sixty different dishes. Yoma 83<sup>b</sup>, v. **צַנִּיעָה**; a. e.

**צַנִּיעָה** (b. h.) to step, walk. Taan. 20<sup>b</sup> וְכ' צַנִּיעָהּ I never walked in front of one my superior; Meg. 28<sup>a</sup>.—[Yalk. Ex. 346 הַצִּיר, v. **צַנִּיעָה**.]

**צַנִּיעָה** to cause to walk, direct. Ber. 29<sup>b</sup> שְׁחִלְכֵנִי וְכ' שְׁלֹמֹה וְהַצִּירָנִי וְכ' that thou mayest lead me in safety and direct me in safety.

**צַנִּיעָה** to climb. Pirké d'R. El. ch. XXXIX ... וְהִירָא וְכ' הַצִּירָנִי and the Egyptian girls used to climb up the walls and throw to him (Joseph) rings &c.

**צַנִּיעָה** m., **צַנִּיעָה** f. (b. h.; preceded.) step.—Pl. **צַנִּיעֵי**, **צַנִּיעֵי**. Pirké d'R. El. ch. XVII צ' עֶשֶׂר צ' Yalk. Kings 232 צ' עֶשֶׂר צ' Pirké d'R. El. ch. XXXVI (ref. to Prov. IV, 12) צ' Jacob's steps were not straitened; Midr. Till. to Ps. XCI.

**צַנִּיעָה**, Yalk. Ez. 352 וְיִשְׁבַּע וְיִצְנִיעָה, read: וְיִשְׁבַּע, v. **צַנִּיעָה**.

**צַנִּיעָה**, Targ. Prov. III, 20, a corrupt. of **צַנִּיעָה** (itself a Var. of **צַנִּיעָה**, v. correct vers. s. v. **צַנִּיעָה**).

**צַנִּיעָה** f. (preced.) step. Y. Snh. X, 29<sup>a</sup> bot. (ref. to II Sam. VI, 13) וְכ' צ' וְכ' צ' at every step they offered &c.; Num. R. s. 4. Gen. R. s. 98 (play on **צַנִּיעָה**, Gen. XLIX, 22) [read:] וְכ' צ' וְכ' צ' I will give thy daughters a step (or space) in the Law; פֶּרֶשׁ צ' what is meant by *ts'idak*? A section (Num. XXVII, 1-11).

**צַנִּיעָה** m. (b. h.) veil, cover. Gen. R. s. 60; s. 85; Yalk. ib. 109.

**צַנִּיעָה**, v. **צַנִּיעָה**.

**צַנִּיעָה**, v. **צַנִּיעָה**.

**צַנִּיעָה** m. (b. h.; **צַנִּיעָה**) young, junior; attendant, boy. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) וְכ' צ' שְׁוֹרָה וְכ' do we not know from the genealogical records that he was the younger?—Pl. **צַנִּיעֵי**. Arakh. II, 6 (13<sup>b</sup>) וְכ' צ' וְכ' צ' Ar. a. Maim. (Mish. וְכ' צ' וְכ' צ' Rashi

[illegible]

ו'כ is that your custom, to trouble your teacher? Hull. 95<sup>a</sup> לצעוריה v. ch. כן; a. fr.—3) to grieve, take pains. Ber. 18<sup>b</sup> דוו קצער לארבוריה they took pains (in vain) to recall (what they had learned; Ms. M. רבוי ומצער they sat and grieved; v. Rabb. D. S. a. l. note).

*Ilhpa* to suffer, grieve, be vexed, troubled. Targ. Y. Num. XI, 1 (h. text מואנל). Targ. Ps. VII, 15; a. fr.—Keth. 104<sup>a</sup> וקמצער חלק he put his T'fillin off and put them on again, and was in pain. Sabb. 140<sup>b</sup> דמיצערן until they were vexed (by curiosity). Succ. 52<sup>a</sup>. Ber. 18<sup>b</sup> Ms. M., v. supra; a. fr.

**צער** m. (preced.) pain, grief, trouble. B. Kam. VIII, 1, v. לוק. Ib. 84<sup>a</sup>; 26<sup>b</sup> (ref. to Ex. XXI, 25) במקום נוק ליהן צ' במקום נוק this intimates that you must decree indemnity for pain even where injury has been inflicted (in addition to damages for mayhem). Shh. 19<sup>b</sup>, a. e. גרול בנים צ' גרול v. גרול. Taan. 11<sup>a</sup> שרור בצ' בומן when the community is in trouble (and holds a fast). Ib. ... הואל ישראל שרורין בצ' הואל as Israel is in trouble (suffering the privations of warfare), I (Moses), too, will suffer privations with them, v. צער. Ib. 10<sup>b</sup> הוא לו צ' עושה ... צ' הוא in a matter of affliction, one may act (as if he were a distinguished person) ... for his motive is not self-elevation but affliction (sympathy with public sufferings). Gen. R. s. 52, end, ו'כ צער של איש the privation (abstinence from sexual contact) is felt more intensely by the man than by the woman. B. Mets. 31<sup>a</sup> בעלי חיים צ' משום דאיכא צ' בעלי חיים because there is suffering of animals connected with the case (which must be relieved). Ib. 32<sup>b</sup>; Sabb. 128<sup>b</sup> בעלי חיים צ' בעלי חיים the duty of relieving the suffering of beasts is a Biblical law; a. v. fr.

**צער, צערא, צער** ch. 1) (v. צער) degradation, disregard, shame. Targ. Prov. III, 35 (h. text קלן); a. fr.—Ib. XIV, 3 ו'כ צ' rod of humiliation (h. text נאח).—Pl. צער. Ib. VI, 33.—2) pain, grief, privation. Targ. Gen. III, 16. Targ. I Chr. IV, 9; a. fr.—Gen. R. s. 82 (transl. Gen. XXXV, 18) בר צער child of my pain. Ber. 28<sup>a</sup> מה מ' משמע דהא נוגי לישנא דצ' הוא where both the owner and the animal suffer; a. fr.—Pl. צערין. Targ. O. Gen. III, 16. Targ. Job IX, 28. Targ. Ps. CXLVII, 3; a. fr.

**צער** f. same, grief, trouble. Targ. Y. Deut. XXVIII, 53; 57 (h. text מצור); ib. 55 צעור ed. Amst. (corr. acc.).

**צערור**, v. צור.

**צף** m., **צפה** f. (part. of צף q. v.) 1) floating, flat. Men. V, 8, a. e., v. מ'ב'—2) shining, conspicuous.—Pl. צפין. Yalk. Num. 759 (expl. יקרוה וקפאן), Zech. XIV, 6, v. צפין the things which are covered up to you in this world, shall be as clear to you &c., v. מ'לס; Yalk. Is. 316, a. Num. R. s. 19 צופים (comp. part of חול; חול; Tanh. Hück. 8 צפית; v. צפה).

**צפה** or **צפא**, v. ציפא II, III.

**צפר** (b. h.; cmp. צפה 1) to be pressed; to cleave. Pesik. R. s. 37, beg. עורך על עצמך ו'כ thy skin was cleaving to thy bones, and thy body was as dry &c.—2) to press, contract. Y. Yeb. XVI, 15<sup>d</sup> top [read:] שצפרהו the drowned man, for the cold had contracted him (preserved his features). Y. Pes. II, eid, 29<sup>c</sup> צופין vinegar contracts them (Bab. ib. 40<sup>a</sup> צומח, v. צמה. Y. Ter. X, beg. 47<sup>a</sup> ערשים the thick mass of lentils presses it (the onion) so that it cannot absorb (the taste of the lentil water); ib. IX, beg. 46<sup>c</sup> צופרות (corr. acc.).

**צפרותא**, v. next w.

**צפרותא** (צפרותא) m. (preced.) scurvy. Yoma 84<sup>a</sup> Ms. M. (ed. צפר, v. Rabb. D. S. a. l. note) suffered from scurvy; Ab. Zar. 28<sup>a</sup>; Y. ib. II, 40<sup>d</sup> צפרותא; Y. Sabb. XIV, 14<sup>d</sup> צפרותא; ib. צפר (corr. acc.).

**צפה** part. f. of ציה; v. צה.

**צפה** to look, v. צפי.

**צפוחא**, v. ציפוחא.

**צפור**, v. ציפור.

**צפון I** m. (adapt. of sapo, as if fr. ציה; v. Sm. Ant. Engl. ed.<sup>3</sup>, s. vv. Sapo a. Fullo) [foam] soap, detergent. Nidd. 62<sup>a</sup> ועבר עליו צ' ועבר (Ar. ספן) if he rubbed soap over the suspected blood-stain, and it disappeared. Ib. but will not soap also remove red dye? B. Kam. 93<sup>b</sup> צ' ויכול להעבירו עלי צ' במאי שקיל ליה בצ' ו'כ Ib. 101<sup>a</sup> Ms. R. (v. Rabb. D. S. a. l. note 300) wherewith shall he take the dye off? With soap? Soap will remove the dye, but will not restore the natural color. Tosef. Nidd. VIII, 11 ed. Zuck. (Var. סאפן, סאפון) if he had rubbed soap over it at the start, it might have passed away.—Denom. ו'כ צ' to soap. Ib. ו'כ צ' ed. Zuck. (read ו'כ צ' and strike out ו'כ) if he soaped the stain, and it passed away (oth. ed. סאפן ועבר, sub. ו'כ צ' v. supra).

**צפון II** m. (b. h.) [brightness, cmp. צפון north. Erub. 38<sup>a</sup>, sq. Gen. R. s. 1, beg. צפון (של רקיע) the northern portion of the sky; a. v. fr.—Denom. צפון; f. צפונת; Y. Peah III, 17<sup>d</sup> צ' הצירה its northern half. Zeb. V, 3; a. fr.

**צפונת, צפונתא**, v. ציפונתא.

**צפונת** f. (צפן) reserving. Lev. R. s. 2 (ref. to צפונת, Lev. I, 11) ו'כ צ' whence do you prove that this expression (the stem צפן) has the meaning of reserving? Ans. ref. to צפנתי (Cant. VII, 14).

**צפונת, צפונת**, v. צפון II.

**צפור** c. (b. h.; v. צפר I) 1) bird. Ab. Zar. III, 1

statue which holds in its hand a staff or a bird &c. Ib. 41<sup>a</sup> 'כַּצ' the emblem of the bird is a symbol that he causes himself to be caught like a bird in behalf of the entire world (v. פָּדוּר; Y. ib. III, 42<sup>c</sup> bot. 'כַּצ' the bird alludes to (Is. X, 14), 'My hand reacheth forth, as for a nest, to the riches of all peoples' (universal conquest); Num. R. s. 13. Sabb. XIII, 5, v. צָדוּר h. Ib. 106<sup>b</sup>, a. fr. דָּרוּר 'צ', v. דָּרוּר; a. v. fr.—Y. Snh. X, 28<sup>d</sup> bot. צָפֹרֶק מְדִינָה (some ed. צִפּוֹרָה) he said to Moses, is not thy bird (Zipporah) a Midianite?—Makhsh. V, 2 במים 'צ' הַעוֹשֶׂה (Var. צָפֹרֶק) if one makes 'a bird' in water (producing bubbles by blowing through a tube); Tosef. ib. II, 13.—Pl. צָפִירִים, צִפּוֹרִים. צִפִּי, Naz. I, 1 'כַּצ' (Y. ed. 'צִפִּי') if a person says, I vow birds . . . , he is bound to be a Nazarite; Y. ib. 51<sup>a</sup> bot., sq. צִפּוֹרִין Ib. 'כַּצ' הוא מביא ו' does the Nazarite offer 'birds', does he not offer doves &c.? Ib. 'כַּצ' קָרוּי . . . כָּל עוֹף all birds, whether clean or unclean, are called *tsipporin*. Bab. ib. 3<sup>a</sup> 'כַּצ' צִפּוֹרִין מְכוּכֵן לְשִׁיעָר in saying, 'I vow birds', he presumably had in his mind the birds mentioned in connection with the growth of hair (Dan. IV, 30). Neg. XIV, 1 צָפִירִי דָּרוּר (Mish. ed. צָפִירִים, v. צָפִירִי. Ab. Zar. 29<sup>a</sup>; Ber. 57<sup>b</sup> 'כַּצ' birds' flesh (bad for convalescents); a. fr.—2) נֶשֶׁף 'צ' (צִי, צָפִיר 'נ') [the bird of life,] the cartilage at the end of the sternum (cartilago ensiformis). B. Kam. 90<sup>b</sup> צִפּוֹר נֶשֶׁף . . . צִפּוֹר נֶשֶׁף Ms. R. (ed. 'צִפִּי . . . כְּמִדָּה; Ms. F. צָפִיר; v. Rabb. D. S. a. l. note 40) wherewith he struck him, and whether he struck him on his leg or on his stomach; Yalk. Ex. 331; Tosef. Snh. XII, 3. Tosef. Macc. V (IV), 15 כִּדִּי שְׁלֵא הוֹגֵעַ לְצִפּוֹר ו' ed. Zuck. (Var. צִפּוֹרִין, cler. error for צִפּוֹרִין) lest the whip reach his stomach, and he die.—'צ' כְּרִמִּים.—צִפּוֹרֶת, v. צָפִירָה II.]

צָפֹרָה, צָפֹרָה ch., v. צָפִיר.

צִפּוֹרָה, v. צִפּוֹרָה.

צִפִּי, צִפּוֹרָה (b. h. צִפּוֹרָה) pr. n. f. *Zipporah* (Bird), wife of Moses. M. Kat. 16<sup>b</sup> (ref. to Num. XII, 1) וְכִי כִשְׁמִיהָ was her name Kushi? Was not Z. her name? &c. Ex. R. s. 1 כְּצִפּוֹר . . . 'צ' נִקְרָא שְׁמָהּ she was named Zipporah (bird), because she sped like a bird (to bring Moses to her father's house); a. e.

צָפֹרָה, Tosef. Kel. B. Bath. V, 12, v. צָפִירָה II.—Tosef. Kel. B. Mets. V, 5, v. צָפִירָה II.

צָפִירִין, צָפִירָה, צָפִירִי, v. sub צָפִיר.

צִיפִּי, צָפֹרֶן c. (b. h. צָפֹרֶן; v. צָפִיר I) 1) *nail* (of finger or toe), *talon* (of a bird). Mikv. IX, 2; 4. Gen. R. s. 20, end 'כַּצ' חֲלָקִים הָיוּ כַּצ' they were as smooth as a nail, Yalk. ib. 34. Koh. R. to VI, 7 כַּצ' מִרוּךְ הוֹשֵׁט (the departure of the soul from the body is) like getting a nail out of the gullet, v. צָפִירִי I; a. fr.—Gen. R. s. 45 וְכִי אֲבוֹתָם וְכִי אֲבוֹתָם rather a nail of the fathers than the belly of the sons, i. e. the older generations were better than the latter; Yoma 9<sup>b</sup> 'כַּצ' צָפִירִים, צָפִירִים, צָפִירִים—Du. טוֹבָה צָפִירִין ו' M. Kat. II, 2 לִיטוֹל to cut the nails; M. Kat. 17<sup>b</sup>, Y. Hor.

II, 46<sup>d</sup> בְּצִפּוֹרֶנִּי יָדָיו through his finger nails; Gen. R. s. 98 צָפִירִים Sifra Sh'mini, ch. IV, Par. 3 צָפִירִים the talons; Yalk. Lev. 537; Toh. I, 2; Hull. 121<sup>a</sup>; a. fr.—2) *a digging tool, spade, mattock*. Tosef. Sabb. XIV (XV), 1 'כַּצ' a large spade; Y. ib. XVII, beg. 16<sup>a</sup> הַצִּפּוֹרִין (corr. acc.). Y. Shek. VIII, beg. 51<sup>a</sup> 'כַּצ' אֲבָא שָׂאֵל הָיָה קִירָא אֲדוּרָה (tsipporen, because it resembles a nail. Ex. R. s. 37, v. חָדָר; Lev. R. s. 10 Ar. (ed. חֲסִירָה).—3) (v. מִנְפָּרָה) *onycha* (*unguis odoratus*), a spice. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>; a. e.; v. שְׁהִלָּה.—[Ex. R. s. 3, a. e. צִפּוֹרִין, v. צִפּוֹרִין II.]

צִיפִּי, צָפֹרֶת f. (v. צָפִיר) *the bird of the vineyards*, a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup>, sq.; Yalk. Lev. 537 (also 'כַּצ' Sabb. IX, 7.

צָפֹרֶת, v. צָפִירָה.

צָפֹרֶת f. (צָפִירָה; v. צָפִיר) *a tenacious batter dripped on a hot griddle, a sort of waffle*. Makhsh. V, 9 דוֹקֵן מִן צָפֹרֶת except the connected flow (צָפֹרֶת) of thick honey or of a batter; [Maim., taking 'צ' as pr. n. pl., except the flow of honey from *Zifin* or *Tsappahath*, v. II, III]; Naz. 50<sup>a</sup> וְהַצִּפּוֹרֶת (= b. h. צָפִירָה; Sot. 48<sup>b</sup> וְהַצִּפּוֹרֶת.—[For b. h. pitcher, emp. מִנְפָּרָה].

צָפִירָה, צָפִירָה (b. h.; emp. צָפִירָה) [to shine; emp. צָפִירָה] to look, esp. to look into distances of space or time; to foresee; to have a vision. Gitt. 58<sup>a</sup>, v. צָפִירָה. Meg. 24<sup>b</sup> הִרְבֵּה צָפִירָה צָפִירָה Ms. M. (ed. צָפִירָה לְרִדּוֹשׁ בְּמָה v. Rabb. D. S. a. l. note) many looked out for the Merkabah (v. מִרְכָּבָה), and never lived to see it; (ed. hoped to be able to preach on the Merkabah; Tosef. ib. III (IV), 28 'כַּצ' רִדּוֹשׁ רִדּוֹשׁ Gen. R. s. 79 בְּרוּחַ הַקֹּדֶשׁ ו' R. S. b. Y. saw by means of the spirit of holiness (inspiration) &c.; Y. Shebi. IX, 38<sup>d</sup>; Koh. R. to X, 8; Pesik. Vayhi, p. 90<sup>a</sup>. Sot. 12<sup>b</sup> הֵם צוֹפִין וְאֵינָם יֵרָאִים they see (have a vision) and know not what they see. Tosef. Pes. II (III), 12 [belonging to 13] אִיזוֹהָ צוֹפֶה הָיוּרָה ו' who is called a *tsoref* (a pilgrim that sees Jerusalem)? He who sees it and never loses it out of sight again. Meg. 14<sup>a</sup> (expl. שְׁתֵּי רִמּוֹת שְׁצוּפוֹת זוֹ אֶת זוֹ I Sam. I, 1) two heights that look at each other; a. fr.—[Num. R. s. 19, a. e. צוֹפִים, v. צוֹפִים].—V. צוֹפֶה, צוֹפֶה.—Part. pass. צוֹפֶה *seen, foreseen*. Ab. III, 15 וְהַשְׁתָּה כָּל צָפִירָה everything is foreseen (every deed of man is observed by God before whom there is no distance of space or time), but freedom of will is granted. Tanh. Sh'lah 5 'כַּצ' לִפְנֵי ו' it was foreseen before the Lord that they would come &c. Ib. 9 'כַּצ' לִפְנֵי ו' (omit ו') for every event is foreseen by the Lord; a. fr.—b) *bright, perspicuous*. Tanh. Huck. 8 צָפִירָה, v. צָפִירָה.

Pi. צָפִירָה 1) to look forward to, wait, hope. Ber. 57<sup>b</sup> וְהַצִּפּוֹתָ may hope to attain piety. Pes. 50<sup>b</sup> הַמְצָפָה he who looks forward to (is dependent on) his wife's earnings. Bets. 32<sup>b</sup> הַמְצָפָה לְשִׁלְחוֹ חֲבֵירוֹ who depends on his neighbor's table. Ib. שוֹלְחוֹ ו' (corr. acc.) Ruth. R. introd. (ref. to Ez. XIII, 4) מִדָּה שׁוֹלֵחַ ו' הוא מְצָפָה בְּחֻרְבוֹת ו' when he sees men pass by, which way to flee &c.; Yalk.

Ez. 352 מצפה (corr. acc.). Gen. R. s. 74 אביך thy (dead) father looks forward to thy coming, thy mother &c.; a. fr.—2) to cover with shining plate, to overlay. R. Hash. 27<sup>a</sup> וְכִי יִצְפֶּה זָהָב if he overlaid the Shofar at the place where the mouth is applied; Y. ib. III, 58<sup>d</sup>; a. fr.—Part. pass. מְצֻפֶּה, f. מְצֻפָּה &c. Ib. III, 3 זָהָב and its mouthpiece was covered with gold. Kel. XI, 4; 6. Hag. III, 8 שָׁרָן מְצֻפֵּין because they (the altars) are overlaid (with gold or copper); a. fr.

צִפִּי ch., Pa. צִפִּי same, to look out, wait. Lam. R. to IV, 2 וְהוּא מֵצֵפִי לֵיהּ and he looked out for him from the top of the roof.

Ithpe. אֶצְפֶּה to look out, to face. Targ. Y. II Num. XXI, 20, v. צִיחָה ch.

צִפְיָא, v. צִפְיָא.

צִפְיָא, v. צִפְיָא.

צִפְיָא, v. צִפְיָא.

צִפְיָא, v. צִפְיָא.

צִפְיָא I m. (late b. h. צִפְיָא; v. צִפְיָא I) young he-goat. Targ. Lev. XVI, 9, sq. Targ. Gen. XXXVII, 31. Targ. Y. II Gen. XXXVIII, 26 צִפְיָא; a. fr.—Yoma 66<sup>b</sup> מֵאֵי דִין דְּרֵיר חֻבִּין מֵאֵי דִין דְּרֵיר חֻבִּין (ל) צִפְיָא Ms. M. (v. Rabb. D. S. a. l. note; Ar. משוך צִפְיָא וְכִי) why does this scape-goat tarry that carries so many sins?—Pl. צִפְיָא, Targ. Lev. XVI, 7, sq.; a. fr.—Fem. צִפְיָא. Ib. IV, 28; a. e.—Pes. 42<sup>b</sup> top אֶתְרוֹ צִפְיָא (sub. רִחְמָה) a she-goat that has not given birth (Ms. M. 2 צִפְיָא a bird that has not laid; v. Rabb. D. S. a. l. note 5, a. Ar. s. v. צִפְיָא); Gitt. 69<sup>b</sup> מִלְתָּא Rashi (ed. צִפְיָא) the milt of &c.

צִפְיָא II, צִפְיָא I f. (preced.) she-goat; goat's hair, shag. Tosef. Kel. B. Bath. II, 11 של צִפְיָא (sandals) of goat's hair. Ib. V, 12 של צִפְיָא (R. S. to Kel. XXVIII, 9 (צִפְיָא) (a strainer) of goat's hair. Ib. IV, 14 של צִפְיָא ed. Zuck. (corr. acc.) mats of goat's hair; Succ. 20<sup>b</sup> של צִפְיָא of (loosely woven) shag (v. Rashi in Rabb. D. S. a. l. note 200); [Rashi, fr. סֶפֶר to shear: horse-hair from the mane or the tail].

צִפְיָא II f. (b. h. circle, turn; crown; צִפְיָא, v. צִפְיָא II) 1) circuit. Y. Erub. I, end, 19<sup>d</sup> (ref. to רִצְפָּר, Jud. VII, 3) 'מֵלֶךְ וְלִמָּה הֵן חֹזְרִין בָּצ' and why were they to go home on a circuitous route?—2) circle, suite of body-guards. Mekh. B'shall, Shir., s. 3; Yalk. Ex. 244 מִקִּיפְתּוֹ צִפְיָא וְכִי a king that enters a city, and about him is a circle of guards that surrounds him, and his mighty men &c.—3) a round of twist, border. Tosef. Kel. B. Mets. V, 5 סִרּוּד צִפְיָא (ed. Zuck. (צִפְיָא) a frame with a rim (of plaited ropes &c.), if it has handles, is susceptible of uncleanness. Kel. XVI, 3 אִתָּא בִּי צִפְיָא as soon as he has woven around it one round (as a rim); Tosef. ib. B. Mets. V, 13 צִפְיָא צִבְרָה אִתָּא חוּץ מִזֶּה וְכִי (corr. acc.) one round besides the rims of the web itself. Y. Sabb. VIII, 11<sup>b</sup> top באִילֵין קִשְׂיָא רִשִׁי אֵין לֵשׁוֹת צִפְיָא of hard palm-leaves (used for ropes, y.

אֶפְסָקִימָא) as many as are required to make a border; a. e.—Pl. צִפְיָא. Kel. I, c.; Tosef. I, c. צִבְרָה (corr. acc.).

צִפְיָא, v. צִפְיָא.

צִפְיָא f. (צִפְיָא) lamp. Gen. R. s. 63, end (transl. צִפְיָא arrange סִרְ מִנְהָא ... אִתָּא אִתָּא ... צִפְיָא Is. XXI, 5) ... there are places where they call a lamp the lamp; ... tsaftha; Yalk. ib. 111; Yalk. Is. 288.

צִפְיָא (b. h.; cmp. צִפְיָא 1) to look up to, respect, regard, v. צִפְיָא.—2) to provide, store away, reserve, guard; to hide. Deut. R. s. 7 (ref. to Prov. II, 1) וְאֵינִי צִפְיָא ... וְאֵינִי צִפְיָא you treasure up learning and good deeds with me in this world, and I treasure up for you good reward in the hereafter (ref. to Ps. XXXI, 20); Cant. R. to VII, 14; a. e.—Part. pass. צִפְיָא; f. צִפְיָא; pl. צִפְיָא. Midr. Prov. to ch. II וְכִי מִשִּׁבְחִי חֹדְרִי ... מִשִּׁבְחִי חֹדְרִי if you do well, guarding my Law (making provision for the study of the Law), I will satisfy you out of the good which is reserved for the hereafter (ref. to Ps. I, c.). Lev. R. s. 2 (ref. to Ps. I, 11) צִפְיָא ... שָׁמָּה צִפְיָא this is typical of the deeds of Abraham ... which are stored up before him (the Lord, for the benefit of their descendants); v. צִפְיָא. Midr. Prov. I, c. (ref. to רִצְפָּר, ib. II, 7) לֵי צִפְיָא ... מִשִּׁבְחִי שָׁמָּה while man is formed in his mother's womb, (the reward for) the Law which he will study is reserved for him. Succ. 52<sup>a</sup> (play on הַצִּפְיָא, Joel II, 20) וְכִי יִצְרָר הָרַע שֶׁצִּפְיָא וְכִי יִצְרָר that means the evil inclination that constantly lies in waiting in the heart of man. Gen. R. s. 90; Yalk. ib. 148, v. רִצְפָּר; a. fr.

Nif. צִפְיָא to be reserved, kept. Tanh. ed. Bub. Yithro 8 וְכִי לִשְׁלֹשׁ וְכִי and he (Moses) was reserved for three months (for the giving of the Law in the third month, Ex. XIX, 1); Yalk. Ex. 271; ib. וְכִי צִפְיָא (corr. acc.).

Hif. צִפְיָא 1) to guard, provide; to remove, hide. Midr. Prov. I, c., v. supra. Deut. R. s. 1 (play on צִפְיָא, Deut. II, 3) וְכִי צִפְיָא hide yourselves from him; a. e.—2) (denom. of צִפְיָא II) to turn north. B. Bath. 25<sup>b</sup> וְכִי צִפְיָא let him turn towards the north (in prayer).—3) (denom. of צִפְיָא I) to brighten, cleanse with soap, v. צִפְיָא I.—4) (in enigmatic speech) to enlighten. Erub. 53<sup>b</sup> ... וְכִי צִפְיָא 'unhide' unto us where R. ... is hidden; [Rashi refers to צִפְיָא, with emphatic &].

צִפְיָא pr. n. f. Tsaf'nath. Gitt. 58<sup>a</sup> שְׁמָה צִפְיָא בְּרִייתָא her name was Ts., daughter of Péniel; צִפְיָא שְׁמָה צִפְיָא she was named Ts. (the bright), because all looked at her beauty.

צִפְיָא m. (b. h. צִפְיָא) adder. Num. R. s. 10; Lev. R. s. 12, v. פֶּרֶשׁ; Yalk. Prov. 960 (also צִפְיָא).

צִפְיָא (cmp. צִפְיָא I) to touch closely, press; to squeeze into, weave (v. צִפְיָא). Midr. Till. to Ps. XVIII, 41 וְכִי צִפְיָא (הַשְׁחִיל עֲצָמִי) he slipped and squeezed himself into the cave.—Part. pass. צִפְיָא; f. צִפְיָא; pl. צִפְיָא. Ab. V, 5 רִחוּסִים ... צִפְיָא when they stood (in the Temple), they were pressed



together, but when they prostrated themselves, they had room enough; Lev. R. s. 10; Koh. R. to I, 7. Y'lamd. to Deut. V, 6, quot. in Ar. ראו היאך עומדין המלאכים 'ו' see, how the angels stand before me crowded and trembling.

*Nif.* נִצְפָּה to be pressed together, huddle. Yalk. Ex. 283 (ref. to Ex. XIX, 17 וַיִּצְפּוּ מִלִּמְדָּר וְכ' 'they placed themselves', they huddled together, which intimates that they were afraid &c.; Mekh. Yithro, Bahodesh, s. 3 נִצְפּוּ וְכ' (corr. acc.; the entire paragraph is to be emended after Yalk.).—[Hif. הִצְפִּיחַ, הִצְפִּיחַ, v. צִיחַ.]

**צָפַץ** I (v. preced.) *to press, break through.* Lev. B. s. 34 **בְּשָׁעָה שֶׁנֶּפֶשׁ הָאָדָם צָפְצָה לְצָאָהּ וְכִי** when thy soul shall press to get out of thy body (when thou art dangerously ill), I will restore it to thee.

*Nithpa*. נִתְּפָא (comp. אֶצֶץ) to be pressed, be in want of. Men. 85<sup>b</sup> וְכִי נִתְּפָא אֶנְשֵׁי רֹבֵךְ Ar. (ed. נִצְרֵי לֶךְ, Ms. M. נִצְרֵי, v. Rabb. D. S. a. l. note) the Laodiceans were in want of oil.

**צִפְצִיף** ch. some; *part. pass.* מִצְפִּצֵּה scarce. Y. Succ. III, end, 54<sup>a</sup> הָיוּ מִצְפִּצִּים הָיוּ Ethrogim were scarce there.

צִפְצָפָה II 1\*) (v. צִהָה) to shine, be bright. Cant. R. to VI, 10 מִצְפָּצֶפֶת ... כִּד גִּאֻלְתֵּן אִירָה ... שְׁבֻעָה אִירָה they saw the first dawn (v. אִירָה) whose light burst forth, when R. H. said ..., so will the redemption of Israel break forth in brightness; [in parallels, Y. Ber. I, 2<sup>c</sup>; Midr. Till. to Ps. XXII, a. e. our w. is omitted; perh. it ought to read: מִצְפָּצֶפֶת, v. גִּיחָה, —2] (b. h.) [of voice, comp. צִהָה, to be shrill,] to scream; to chirp. R. Hash. 16<sup>b</sup> sq. גִּירָהֶם מִצְפָּצֶפֶת יִרְדְּדוּ to Gehenna, but when they scream (in prayer), they will be permitted to come up again, as it is written (Zech. XIII, 9); (Yalk. Zech. 582 Ms. וּמִצְפָּצֶפֶת כְּמוֹ שֶׁעָדָה אִירָה וְעִלְיָן, v. Rabb. D. S. a. 1. note 9); Tosef. Snh. XIII, 3 וּמִצְפָּצֶפֶת ed. Zuck. (corr. acc.). Yalk. Kings 175 מִצְפָּצֶפֶת; Gen. R. s. 65 מִצְפָּצֶפֶת, v. גִּיחָה. Koh. R. to VII, 8 שָׁמַעְתִּי בָהּ קוֹל מִצְפָּצֶפֶת וְכ' I heard a divine voice shrieking and saying, return &c.; ib. XII, 7; a. e.

**צִפְצֵף** ch. same, *to squeak*. Y. Dem. I, 22<sup>a</sup> top שִׁירָן  
מִצִּפְצִפִּין they (the mice) began to squeak.

**צַפְצָפָה** f. (b. h. [?]; v. צָפַח, cmp. עָרְבָה; v. צִפָּא) a species of *willow*, (growing in waterless regions). Succ. III, 3 פְּסוּלָהּ רֹאצ' נִקְטָם... if the head of the willow branch is broken off, if its leaves are spread, and if it is a *tsafsafah*, it is unfit for the ceremony (v. עָרְבָה). Ib. 34<sup>a</sup> נָחַל שְׁנִירִילָה וְכ' Ms. M. (v. Rabb. D. S. a. l. note) 'willows of the brook' (Lev. XXIII, 40), this excludes the *ts*. which grows in the mountains. Ib. (expl. Ez. XVII, 5) אֲנִי אֶמְרָה... Ms. M. ... כִּקַּח עַל מֵיִם רַבִּים... וְהָיָה שְׁמִי צַפְצָפָה... בין הַהָרִים I intended that Israel be before me like a shoot by the side of many waters, which is an 'arabah (willow), but they made themselves like the *ts*. in the mountains. Ib. ... קָנָה שָׁלֹה לְבָן וְעֵלָה וְכ' *ts*. the *ts*. has a white stem, and its

leaves are round &c.; Tosef. ib. II, 7; Y. ib. II, 53<sup>c</sup> bot. צפצפה. Sabb. 36<sup>a</sup> ערבה צ' ערבה what formerly was called *'arabah*, is now called *-ts*, and vice versa; Succ. l. c. Ms. M. 2 (Ms. M. 1 ערבה חלפתא וז', ed. ערבה חלפתא וז', corr. acc., v. Rabb. D. S. a. l. note 1).

צֶפֶר (b. h., v. צֶפֶר II) *to circle*; v. צִפְרָה II. [Y. Ter. IX, beg., 46<sup>c</sup> צִפְרָה, v. צֶפֶר.]

**צִפּוּר** I (cmp. **צָפָה**) [*to be bright*; denom. **צִפְּיָא**, (of movement) *to be swift*; denoin. **צִפּוּר**, **צִפּוּר** &c.; (of sound) *to be shrill*], *to whistle*. Y. Hag. II, 77<sup>d</sup> bot. **אֵין צִפְּרִית דָּר** *when I whistle once, put your garments on* &c.; ib. 78<sup>a</sup> top [read:] **חֲמִנִין ... חֲרִיר צִפּוּרִין** *אֵין בִּי עֶבֶר אֲנִי צ' חֲרִיר צִפּוּרִין* *I can do (this); I can whistle twice and bring up eighty young men for you* &c.; Y. Snh. VI, 23<sup>c</sup> bot. **אֵין בִּי עֶבֶר** *אֲנִי צ' חֲרִיר וּמִנִּין* *אֵין בִּי עֶבֶר*.

**צפר** II (b. h. צפר, denom. of צפור) to circle (v. צִפְּרָה. *to plait one round*. Y. Sabb. VII, 10<sup>c</sup> top והן דבדו קופין *he who makes baskets: when he finishes one round (on the Sabbath), he is guilty of weaving*.

צִפְרָא III, צִפְרָא. m. (preced.) *circle, garland*. Y. Yoma I, end, 39<sup>b</sup> קבוער צ' ליה באצבעותיה וְהוּי וְהוּי he drew a circle with his finger to intimate that the name is קבוער (with ך, and not קבועל).—*Pl.* צִפְרָא, צ'. Koh. R. to IX, 18 (expl. האמנות, II Kings XVIII, 16) צ' golden wreaths (on the doors).

**צִפְרָא IV, צִפְרָא** m. (צִפְרִי I) 1) *morning*. Targ. Gen. I, 5. Targ. Ps. XC, 6; a. v. fr.—[Ib. 10 וַיִּשְׁרֹחַ לֵצ' prob. to be read: כִּצְפְרָא.—] Pes. 111<sup>b</sup> וְכ' בְּשׁוֹלֵי רֵצ' in the morning and evening shadows of things of less than a cubit's length. B. Mets. 107<sup>b</sup>; B. Kam. 92<sup>b</sup> (prov.) שְׁחִין . . . גְּבֵרָה sixty runners may run, but will not overtake a man that takes early morning meals. Taan. 22<sup>a</sup> top; a. fr. לֵצ' when the morning came. Pes. 12<sup>b</sup>; a. v. fr.—**צִפְרָא** **צִפְרָא** Targ. Ps. CI, 8 (ed. Wil. *sing.*). Targ. Lam. III, 23; a. e.—2) *whistling signal*.—*Pl.* as ab Y. Hag. II, 78<sup>a</sup> top, v. צִפְרִי I.—[3) *bird*, v. next art.]

**צִפּוֹר** *bird, pl.* צִפּוֹרִים, 'צי', v. צִפּוֹר.

צִפּוֹר, צִפּוֹר, צִפּוֹר, צִפּוֹר ch. same, fowl, bird. Targ. O. Gen. VII, 14 (Y. צִפּוֹר). Targ. O. Lev. XIV, 5 (ed. Berl. צִפּוֹר, corr. acc.; Y. צִפּוֹ). Ib. 6 (ed. Amst. צִפּוֹ). Targ. Prov. VII, 23 ed. Wil. צִ (ed. Lag. צִ); a. fr.—Meil. 20<sup>b</sup>, v. מִלְכָּר III. Zeb. 64<sup>b</sup> מִלְכָּר צִ the bird (whose head is to be pinched) must be turned outside (over the back of the priest's hands). Gen. R. s. 79 צִפּוֹר מִבְּלִעְדֵּי וְכִי no bird is caught without the decree of heaven; Y. Shebi. IX, 38<sup>d</sup> צִפּוֹר; Esth. R. to I, 9 צִפּוֹר; Koh. R. to X, 8 צִפּוֹר, v. רִבָּה. Ib. to IV, 6 (prov.) צִ כְּפוֹתָא וְכִי better one bird tied, than a hundred flying; a. fr.—Pl. צִפּוֹר, צִפּוֹר, צִפּוֹ. Targ. Lev. XIV, 4 (ed. Berl. צִפּוֹ). Targ. Ps. CIV, 17; a. fr.—Y. Shebi. l. c.; Gen. R. l. c., v. צִפּוֹר. Koh. R. l. c.; Lev. R. s. 3, beg., v. צִפּוֹ II; a. fr.—מִיתָ צִפּוֹרִיָּא (name of a family) *Beth-Tsipparaya*. Arakh. II, 4 (Bab. ed. 10<sup>a</sup> צִפּוֹר; Rashi interprets; Tosef. ib. I, 15 צִפּוֹר; Succ. 51<sup>a</sup>.

**צַפְרָדַע** c. (b. h.) *frog*. Ker. 13<sup>b</sup>. Toh. V, 1; 4. Snh. 67<sup>b</sup> (ref. to Ex. VIII, 2) וְאֵת דִּירָהּ וְכ' originally there was only one frog &c.; Ex. R. s. 10. Ib. ... אָנִי עוֹשֶׂה שְׁלִיחוֹתִי I have my message carried, and be it even through a serpent, a scorpion or a frog; a. fr.—*Pl.* צַפְרָדַעִים. Ib. הַשְׁתּוֹת הַזֵּה the ruin which the frogs effected. Pesik. Vayhi, p. 66<sup>b</sup> וְאֵת וְכ' קוֹלֵנִי (כְּנֹגִי) and then he sent them criers (heralds), that is the frogs; Pesik. R. s. 17; a. e.

**צַפְרִירִי** m. pl. (denom. of צַפְרָא) 1) *mornings, every morning*. Targ. Ps. LXXIII, 14.—2) *morning demons*. Ib. CXXI, 6. Targ. Cant. IV, 6. Targ. Y. Num. VI, 24.

**צַפְרִין**, v. צַפְרִין.

**צַפְרָא**, **צִי** f. (v. צִיפִּיר) *fowl, esp. a small bird*, (supposed to be) *the humming bird*. Snh. 107<sup>a</sup> שָׁתָן אֶתְּ אֶתְּ Satan came to him disguised as a bird (Yalk. Sam. 148 כְּטַבִּיָּא). Succ. 5<sup>b</sup> כַּאֲפִי דְצִי as large as the face of a *tsipparta*, opp. בר יוכני. Sabb. 80<sup>b</sup> דְצִי the egg of a *ts*. Yoma 75<sup>b</sup> וְיוֹרֵי בְצִיפּוֹרְתָא the quail (*s'law*) was no larger than a *ts*; a. e.; v. צִיפְרָא. — צִי דִידִקְלָא 'the bird of the palm' (= h. צִפּוֹרֶת כְּרָמִים) a species of *locusts*. Sabb. 90<sup>b</sup> Ar. ed. Koh. (missing in ed.).

**צַפְתָּ** pr. n. pl. *Ts'fath (Safed)*, near Tiberias (v. Neub. Géogr. p. 227). Y. R. Hash. II, 58<sup>a</sup> top וְכ' אֵילִין דְּחַמְיִין צִי those who see (the New-Moon fire at) Ts., must they go around (announcing the New-Moon to others)?; ר' בַּרְטִלָּה ... since Rabbi has abolished the signals (except for the lake of Tiberias), why should Ts. go around? But (the fires are raised at the lake) for announcement, that they (the inhabitants of Ts. and other places) may know it.

**צַצְחָר**, v. צַצְחָר.

**צַקְלָג** (b. h.) pr. n. pl. *Siklag*, a Judæan town in possession of the Philistines. Gitt. 7<sup>a</sup>, v. לְגִימָה.

**צַקְלִין** m. (b. h. צַקְלִין) *bag*. Pirké d'R. El. ch. XXXV; Yalk. Gen. 119 הַלֶּחֶם בַּצַּקְלִין the bread is in thy bag.—[Men. 66<sup>b</sup> (play on בַּצַּקְלִין, II Kings IV, 42) כָּאֵן וַיִּצֹק לוֹ וַיִּזְרֶה ... he came and poured water (on our hands), and we ate, and it was pleasing.]

**צָר**, v. צָר.

**צָר** I *to be narrow*, v. צָר.

**צָר** II m. (b. h.; preced.) 1) (adj.) *narrow*. Par. XII, 2 צָר צִיפּוֹרֶת a flask with a narrow neck; a. e.—עֵין. *pl.* צָרִי *narrow-minded, selfish, envious*. Y. Taan. III, 66<sup>d</sup> (ref. to Job XXXVI, 19) אִם סָרְתָּהּ הַפֶּלֶא לֹא יִהְיֶה לָךְ צָר if thou orderest thy prayer well, thou shalt have no envious adversaries in heaven above; a. e.; v. עֵין.—*Fem.* צָרָה. Esth. R. to I, 5, a. e., v. עֵין; a. fr.—*Pl.* צָרוֹת. Y. Sot. IX, 24<sup>a</sup> bot. וְכ' רְחִיבוֹת מִלְמַעְלָן wide above, and narrow below; a. fr.—2) *anguish, trouble*. Erub. 65<sup>a</sup> וְכ' בְּצָר אֶל יוֹרֵה. — 3) *oppressor, adversary*. Gen. R. s. 61; end, v. צָר.—[Yalk. Gen. 62 שׁוֹנֵא וְצָר v. צָר.—] Ex. R. s. 21 (ref. to Job I. c.) מִלְמַעְלָן צָר order

thy prayer before thy Maker, that thou have no adversaries (accusers) in heaven above; Snh. 44<sup>b</sup> וְכ' אֵין לוֹ צָר he who strengthens himself (makes a strong effort) for prayer, has no adversaries &c. Ib. וְכ' וְכ' יוֹרֵה צָר and that he may have no adversaries &c. Ex. R. s. 27 צָרוֹתָם שֶׁל יִשְׂרָאֵל Israel's allied adversaries; a. fr.

**צָרָא**, *pl. constr.* צָרִי, v. צָר III.

**צָרָא**, v. צָר.

**צָרַב** (emp. צָרָה) *to shrink (from heat)*.—*Part. pass.* צָרִיב *compact, hardened*. Bets. 7<sup>a</sup> מִשּׁוֹם וְצָרִיבָן because they (the eggs that are laid) are hard-shelled (and that is what he cares for).

**צָרְבָא** m. (preced.) *shrinking, reduction (through smelting)*. Targ. Is. VI, 13 (some צָרְבָא, corr. acc.; h. text בעָר).

**צוֹרְבַת, צָרְבָה** f. (preced.) *shrivelled surface, scar* (= b. h. צָרְבָה). Neg. VII, 1 עֲדָה שֶׁלֹּא נִעְשְׂהָ ed. Dehr. (ed. צוֹרְבָה) before they are cicatrized; Tosef. ib. II, 14 צוֹרְבָה. Neg. VI, 8 צָרְבָה Ar. (ed. צָרְבָה). Lam. R. to I, 2 [read:] וַיִּשְׁכּוּ עַל לִחְיֵיהֶם כְּצוֹרְבַת הַשְּׁחֵן and they (the tears) ate themselves into their cheeks (forming a surface) like the scars of a sore.

**צָרְבָה**, v. preced.

**צָרַד** (צָרָה) (emp. preced. wds.) *to contract, shrivel, have a rough surface*.—*Part. pass.* צָרוֹד (*צָרוֹד*) *rough, harsh (of sound)*. R. Hash. 27<sup>b</sup> צָרוֹד Ar. a. Rashi to Hull. 36<sup>a</sup> (ed. צָרוֹד).

**צָרְדָא** m. *tsarda*, name of a bird (prob. named from its voice, v. preced.). Hull. 62<sup>b</sup> (Ar. צָרְדָא; Ms. H. צָרָה; Ms. R. 1 צָרְדָא; Rashi Ms. צָרְדָא, v. Rabb. D. S. a. l. note 300).

**צָרְדָא** I c. (preced. wds.) *coarse web (of hemp); rough cloth*. M. Kat. 27<sup>b</sup> בְּרִי אֶפְרָיִם ... אֶפְרָיִם (Ar. בצָרְדָא בצָרְדָא; Ms. M. 2 בצָרְדָא; v. Rabb. D. S. a. l. note 7) and nowadays people use for shrouds even rough cloth worth a Zuz; Keth. 8<sup>b</sup> bot.—*Pl.* צָרְדָא. B. Mets. 60<sup>b</sup> צָרְדָא לְמִירָק צָרְדָא; Ms. M. צָרְדָא; Ms. F. צָרְדָא; Ms. R. צָרְדָא v. Rabb. D. S. a. l. note) permitted to beat hemp-clothes (to improve their appearance).

**צָרְדָא** II (*צָרְדָה*), **רִיחַ צָרְדָה** f. *demon Ts'rada*, name of a disease, (supposed to be) *vertigo*. Hull. 105<sup>b</sup> צָרְדָה (Ar. צָרְדָה; Ms. R. 3 צָרְדָה; Rashi M. צָרְדָה; v. Rabb. D. S. a. l. note 8) it is bad for (it begets) vertigo. Pes. 111<sup>b</sup> צָרְדָה לִיהֵא *vertigo seized him* (Rashi: *megrin*, prob. reading צָרְדָה).

**צָרְדָה** (or *צָרְדָה*) f. (*צָרָה*) *rough sound, snap (or whistle, v. infra); the snapping finger, middle finger*. Yoma I, 7; Tosef. ib. I, 9, expl. צָרְדָה the large finger of the right hand. Y. ib. I, end, 39<sup>b</sup> רָב

בפח Rab H. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19<sup>b</sup> (phonetic play) צָרָה דָּא מֵאֵי דָּא the match to this (the middle finger) [comment.: the nearest to this (the index finger)], what is it? The thumb, i.e. the sound is produced with these two fingers. Tanh. Bo 14 אֲצַבֵּעַ אֲמַצְעִית 'א' up to 'the snapping finger', that is the middle finger.

**צָרָה** m. (צָרָה) *manufacturer or seller of common cloth (or clothes)*.—Pl. צָרָה. B. Mets. 51<sup>b</sup> דִּיהָבִי בַּצ' דִּיהָבִי B. Mets. 51<sup>b</sup> (ed. צָרָה, Var. צָרָה; v. Rabb. D. S. a. l. note 4; Ar. צָרָה; older eds. in Rashi צָרָה) it refers to manufacturers &c., who pay four percent. commission.

**צָרָה** f. pl. (preced.) *rough cloth-garments* (which one does not mind selling), opp. מֵאֵי (good) garments for one's own use. B. Mets. 51<sup>a</sup> older eds., Ms. F. a. H. (Ms. R. 1 צָרָה, later eds. צָרָה; v. Rabb. D. S. a. l. note 70).

**צָרָה**, v. צָרָה II.

**צָרָה** I (b. h.; צָרָה) [*nearest*], *associate wife, rival* (cmp. רֵעַ). Yeb. I, 2 צָרָה פְּטוּרָה כִּךְ צָרָה פְּטוּרָה as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the *yabam* (her father), so is her associate exempt. Ib. הִלְכָה צָרָה הִלְכָה אִתָּהּ if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103<sup>b</sup>; Yoma 9<sup>b</sup>; Num. R. s. 7 מִסְכָּה צָ' v. מִסְכָּה I. Midr. Till. to Ps. CI וְעָבַר בֵּים צָ' זֶה צֶלְמִי שֶׁל מִיכָה 'and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19<sup>b</sup>, v. צָרָה.—Pl. צָרָה. Yeb. I, 1 צָרָה צָרָה, צָרָה צָרָה, fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from *yibbum* (יָבֻם) of their associates and eventually the associates of their associates. Ib. 4 בֵּית צָרָה the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

**צָרָה** II f. (b. h.; צָרָה) 1) fem. of צָרָה—2) *anguish, trouble, distress, persecution*. Ber. 9<sup>b</sup> בִּשְׁעָתָה לָצ' time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63<sup>a</sup> (ref. to Prov. XXIV, 10) 'בֵּינִי צָ' he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117<sup>a</sup> 'אֵל צָ' in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63<sup>b</sup> (from Ben Sira) אֵל צָרָה מָחָר 'worry not about to-morrow's trouble, for thou knowest not what the day may beget. Sot. 12<sup>a</sup> (play on צָרָה, I Chr. IV, 7) 'וְכִי צָרָה שֶׁנֶּעֱשִׂיָהּ because she was a trouble (an object of envy) to her companions. Snh. IV, 5 וְכִי צָרָה לִנִּי לֵאמֹר lest you say, why should

we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 'וְכִי רָאָה שֶׁצָּרָה וְכִי רָאָה שֶׁצָּרָה' when he felt greatly embarrassed). Ib. אֵל צָרָה do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כִּבְרָה נִצְרָה צָרָה (not נִחְלָה) the anguish which Elam has to bring has already been brought up (prepared),... the anguish through Media has already been created; a. v. fr.—Pl. צָרָה. Ber. 13<sup>a</sup> 'אֲדוּנוֹתָ וְכִי צָרָה' the later troubles make us forget the earlier; Y. Sot. IX, 24<sup>b</sup> top. Y. Meg. I, 70<sup>d</sup> 'צָרָה שֶׁל הֶמֶן' have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97<sup>a</sup>; a. v. fr.

**צָרָה** m. (צָרָה) *smelter, goldsmith*.—Pl. צָרָה. Kidd. 82<sup>a</sup> Ar. (ed. צָרָה).

**צָרָה** m. (צָרָה) *need, use, profit*. Targ. Y. Num. VII, 5, v. צָרָה II. Targ. Hos. VIII, 8 (חֶסֶד צָרָה). Targ. Is. LIV, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 'אֵיךְ צָרָה לִי ה' does the Lord need me &c.; a. fr.—[Targ. Ps. LXX, 1, v. צָרָה.]

**צָרָה** m. (b. h.; צָרָה) *smelter, goldsmith*. Y. Meg. III, 74<sup>a</sup> bot., v. צָרָה.

**צָרָה**, v. צָרָה.

**צָרָה** m. (צָרָה) *enmity*. Num. R. s. 21 וְכִי מִלְחָמָה צָרָה בין צָרָה וְכִי מִלְחָמָה צָרָה (Tanh. Pinh. 3 צָרָה).

**צָרָה** I m. (b. h.; צָרָה) 1) *knot*. Kel. XXVI, 4 (צָרָה) צָ' if they are tied up with a temporary knot; צָ' with a permanent knot; Y. Kil. VI, 30<sup>c</sup>. Ib. שֶׁל צָ' a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) *bundle, bag*. Kel. I. c. 2 'הַמְּגִלָּה צָ' a piece of leather in which jewels are bound up; 'הַמְּעִיָּה צָ' in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68<sup>a</sup>. Ex. R. s. 20; a. fr.

**צָרָה** II m. (b. h.; צָרָה, v. צָרָה) *pebble, stone*. Sabb. VIII, 6 (81<sup>a</sup>) 'אֵבָן צָ' read as in Y. ed. 'אֵבָן a pebble; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11<sup>c</sup> top (v. Rabb. D. S. to Sabb. I. c. note 3). Gitt. 64<sup>b</sup>, a. e. 'וְכִי צָ' a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 'קָמָן וְעָלָה בִּידֵי צָ' if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 'שֶׁבֶכֶר צָ' a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—Pl. צָרָה. Y. Erub. V, 22<sup>c</sup> top. Y. Yoma IV, beg. 41<sup>b</sup> 'וְכִי צָ' let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 'נִצְצוֹתָ' read: נִפְלִי מִמֶּנִּי צָ']

**צָרָה** ch. same. Y. Snh. VII, end, 25<sup>d</sup>. Ib. צָרָה (corr. acc.).

**צָרָה**, Lev. R. s. 15 'בִּצְרָה' (v. Lam. R. to IV, 20).

\***צורקתא** f. pl. (v. preced. art.) *rough, stone-like*. Snh. 96<sup>b</sup>, Ms. M., v. צירקתא II.

**צרח** (b. h.; cmp. צרר) *to scream, croak*. Tosef. Sabb. VI (VII), 6 קרא עורב וא"ל צרח וכו' if a raven cries, and one says to him, croak . . ., this is a superstitious practice; Yalk. Lev. 587 צרה (corr. acc.); Sabb. 67<sup>b</sup>, v. צורקתא.

**צרח** I, **צריח** ch. same. Lam. R. to I, 3 קם וצ' אמר (צריח) he stood up and screamed (after him), saying to him &c.

\*Af. **צריח** *to call together*; (of the bear) *to growl*. Targ. Prov. XXVIII, 15 (Ms. מְצַרִּיחַ; h. text שוֹקֵק).

*Ithpe. צריח* *to be called together, be summoned*. Targ. O. a. Y. I Num. XXIV, 24.

**צרח** II (interch. with צרי, צרה) *to be narrow*; צ' ל' *to worry; to be sorry, be afraid*. Gen. R. s. 91 צ' ליה וערק (not צרח) he was afraid, and fled. Ib. וצ' לי מינך וכו' and I am afraid of thee, lest thou kill me. Y. Ber. I, beg. 2<sup>a</sup> וכו' וצרי לון מקמי וכו' (ed. רצרי, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 דצ' לי וכו' (not רצרי), v. נטורא.

*Ithpe. צריח* same. Gen. R. l. c. ומצריח ומצריח לי מינך לא (some ed. ומצריח) and I am sorry that I did not ask it; Y. Ber. VII, 11<sup>b</sup> וצרי לי מינך (read: מינך ולא וכו'); Yalk. Gen. 148 וצרי לי מינך (read: וצרי, a. corr. acc.; v. Rashi to Ber. 48<sup>a</sup>).

**צרחא**, **צ'ר** m. (preced.) *anguish*, צ' דלבא (prob.) *angina pectoris; pain of the heart* (Rashi). Gitt. 69<sup>b</sup> לצ' דלבא a remedy for &c. Ber. 40<sup>a</sup> דל' לצ' Ms. F. a. Ar. (ed. צריחא; v. Rabb. D. S. a. l. note 400). Cmp. צריחא.

**צרי** I, **צריא** *to split, tear*. Targ. II Esth. IV, 1.—Ab. Zar. 30<sup>a</sup> וצרי וצרי... חוריה (Ar. צארי) saw a serpent split (cross the water, cmp. צלה) and come on.—[Men. 37<sup>b</sup> רצריחא, v. צרי II ch.].

*Pa. צרי* *to burst*. Ab. Zar. l. c. bot. דמצידי וצרי, v. סילא II.

*Ithpa. צריח*, *Ithpe. צריח* *to be split, burst*. Ib. 65<sup>b</sup> that the wine bags should not burst. Sabb. 154<sup>b</sup> מציצת וצרי the bags may burst. Yeb. 17<sup>a</sup> . . . בנחא אצריחא (Canaanite) girls of that generation had their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. צרי I.]

**צרי** II, v. צרת.

**צרי** m. (b. h.; preced. art.) [*that which runs through cracks*], resin, balsam (v. Gen. R. s. 91, quot. s. v. פלסק).—Ker. 6<sup>a</sup>, a. fr. הצ' an ingredient of frankincense. Sabb. 25<sup>b</sup>; Tosef. ib. II, 3 אין מדיקין בצ' you must not feed the Sabbath lamp with balsam; Y. ib. II, 4 אין מדיקין צורי I.]

**צרי**, Sabb. 90<sup>b</sup>; Ab. Zar. 75<sup>a</sup> bot. Ar., v. צרי III h. a. ch.

**צריא**, v. צריחא.

**צריד** (צרי) m. (צרי) *hard and dry matter*. Hull. 36<sup>a</sup>; Pes. 20<sup>a</sup>; Men. 102<sup>b</sup> של מנחות צ' (Ms. M. everywhere צרי, v. Rabb. D. S. a. l. notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 יאכל צ' (early eds.

צריד, v. Rabb. D. S. a. l. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

**צריד**, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צריחא.

**צרידא**, Targ. II Kings IX, 30; Targ. Is. LII, 11; Targ. Jer. IV, 30, v. צריחא.

**צרידא**, **צרידא** (b. h. צרה) pr. n. pl. *Seredah*, in Peræa (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37<sup>a</sup>; Pes. 16<sup>a</sup>; a. fr.

**צרידא** f. pl. (v. צריד) *hard and dry*. Snh. 96<sup>b</sup>, v. צריחא II.

**צריח** *to scream*, v. צרח I.

**צריח** pr. n. pl. (preced.) *Ts'riah* (*Gathering Place, Tower*). Targ. Jud. IX, 46; 49 (h. text תצ').

**צריחא** f. pl. (v. צריחא) *full of cracks* (?). Snh. 96<sup>b</sup> Ms. F., v. צריחא II.

**צריחא** m., **צריחא** f. (צריח) *needing; needed; he (she, it) must*. Sabb. II, 7 אדם לומר וכו' צ' אדם שלשה a man must order three things &c. B. Bath. 110<sup>a</sup> שריבוק צ' שריבוק צ' he who is about to marry a woman, should investigate the character of her brothers. Ber. 13<sup>a</sup> כונה צ' must be read with the intention to comply with the law. Ib. 14<sup>a</sup>, a. fr. לומר צ' ואין צ' (abbrev. ואצ"ל, or ואצ"ל לומר) and needless to say, of course. Yoma 83<sup>a</sup> אינו צ' . . . חולה אומר צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. אני צ' I must have food. Tosef. Hag. II, 11 צריחא I must offer it &c. Pes. 5<sup>a</sup>, a. fr. אינו צ' this reference to a Biblical verse is unnecessary. Y. Hag. II, 78<sup>a</sup> top; Snh. 46<sup>a</sup>, a. e. לכך the condition of the time required such a measure; a. v. fr.—צריחא (sub. שאלה, &c.) is *questionable, is undecided*. Y. Ned. IV, beg. 38<sup>c</sup> ולבצור צ' (not צריחא) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. הנהגה).—צריחא, צריחא, צריחא, צריחא. Sabb. 55<sup>b</sup>, a. e. צ' אנו צ' מודיקין. Ber. 13<sup>a</sup>, a. fr. כונה צ' מצור, v. פונה. Keth. 21<sup>b</sup> לחצור צ' לחצור וכו' need not testify before court (to the identity of their signature); a. v. fr.—צריחא, Shek. IV, 7 Y. ed., v. צורק.]

**צריק**, Targ. Ps. XXXVIII, 1 some ed., v. צריחא.

**צריק** *to need*, v. צריק.

**צריק** m., **צריחא** I f. = h. צריק. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan. 20<sup>b</sup> וכו' כל מאן דצ' whosoever is in need, let him come and eat. Ib. כל דצ' ליה וכו' let whoever needs (to wash his hands) enter &c.; a. fr.—צריחא a) (in Y.) it is doubtful, v. צריק. Y. Gitt. IV, 46<sup>a</sup>, v. אפרכוריס. Y. Ned. V, end, 54<sup>b</sup> there it was doubtful to him, and here &c., v. פשיטא; a. fr.—b) (it is) necessary to state it. Ber. 21<sup>a</sup> sq. וצ' דאי אשמעינן אימא לא צ' and it was necessary (to teach both cases), for, if we had been taught only the first case,

*Hof.* הִצְרִיךְ *to be needed; to be in need of, be forced.*  
 Men. 79<sup>b</sup> אִם הִצְרִיכֵנו הַצְרִיכֵנו וְכ' *if they shall be needed (for*

the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth. 106<sup>b</sup>; Shebu. 11<sup>a</sup>. Ib. מְעוֹלָם לֹא הוּצְרוּ חַיִּים לְיָמֵינוּ animals selected for daily offerings beyond the needed number. Yoma 67<sup>a</sup> לֹא אָרַם לְכַךְ it never happened that the messenger sent with the Azazel needed to make use of the offer of food. Num. R. s. 7 שִׁיעֲשִׂיאוֹם וְכ' they had not to be forced &c., v. עָשָׂה; a. fr.

צָרָה, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath.  
VIII, 16<sup>b</sup> bot. צָרָתָהּ וּבִנְתָּהּ וּבְנֵיהֶּם she needed money and sold  
to her husband (the property which she had assigned to  
her brother). Y. Erub. V, beg. 22<sup>b</sup> [read:] כִּי צָרָה לָהּ  
צָרָה לָהּ כִּי צָרָה לָהּ he who needs thee may smile (assent)  
to thee (flatter thee), he who needs thee not, dares to  
wonder at thee (in disapproval); Y. Shh. XI, 30<sup>b</sup> top צָרָה  
לָהּ צָרָה לָהּ; a. e.—Mostly *pass.* צָרָה לָהּ *to need, be needed.*  
Ib. לָהּ צָרָה לָהּ ... חָלַל עֶשְׂרֵה he spent thirteen years ...  
without needing him. Taan. 20<sup>b</sup> צָרָה לָהּ אֵינָהּ now  
we do not need it. Yeb. 105<sup>b</sup> צָרָה לָהּ come back,  
she needs not (to be examined, or: thou needest not  
examine her). Ber. 13<sup>b</sup> צָרָה לָהּ more you need not  
do: a. fr.

*Ithpa.* אִתְּפָאָר, *Ithpe.* אִתְּפָרִיק to be needed; to need. Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23<sup>a</sup> כִּי מִצְטָרִיקָא כִּי מִצְטָרִיקָא whenever the world needed rain. Ber. 9<sup>a</sup> א' וְכ' it was necessary (in the Scriptural text) to write *hazzeḥ*. Ib. 13<sup>a</sup> לִמָּה לִי א' וְכ' that *v'hayu* (Deut. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a*. Bets. 7<sup>a</sup> לְאַשְׁמַעְיִין א' it was necessary to let us understand distinctly. Bekh. 31<sup>a</sup> אִצְטְרִיקָא לִיה אִצְטְרִיקָא the time needed him, i. e. the scholars felt in need of his teaching. Hull. 38<sup>a</sup> לִיה לֵאבָא אִצְטְרִיקָא does Abba (do you) consider the shaking of the ears (of the animal) an indispensable symptom of vitality? Keth. 22<sup>a</sup> כִּי א' קָרָא לְכַרְבּ דְּוִנָּא וְכ' but that citation is needed for the rule which R. H. . . deduced from it. Ib. 97<sup>a</sup> לְמוֹזֵן וְכ' אִצְטְרִיקָא he wanted money to buy oxen; לִיה אִצְטְרִיקָא לֵאבָא לִסוּךְ finally he found that he could do without it. Ber. 47<sup>b</sup> אִצְטְרִיקָא תְּרֵי אִצְטְרִיקָא two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 לְמִשְׁאֲלִיה אִצְטְרִיקָא I felt the need of asking him; Y. Ber. VII, 11<sup>b</sup> לִי אִצְטְרִיקָא sub. לְמִשְׁאֲלִיה, v. צָרִיקָא.

*Af.* אֶצְרָךְ as preced. *Hif.* Gitt. 63<sup>b</sup> גַּט ... אֶצְרָךְ R. ... decided that she required a letter of divorce.

צוֹרֵבָא, צוֹרֵךְ. v. צוֹרֵבָא, צוֹרֵךְ.

**צָרַם** *to incise, split.* Bekh. V, 3 **הַצֹּרֵם בְּאָזְנוֹ וּכ'** if one makes a slit in the ear of a firstborn animal. Ib. . . נטל **וּכ' (הלך וצ' באזנו וכו' (35<sup>a</sup>)** *פגיוֹן* v. *וּצ' וכו' (Talm. ed. Pi.) he went and mutilated the ears of other first-born animals. Zeb. 25<sup>b</sup> **הַצֹּרֵם אֶזְנוֹ חֹפֵר** if one mutilates the (priest's sacrificial) bullock; Bekh. 39<sup>b</sup> (Tosaf. *החורר*). Tosef. Par. III, 8 **לֹא בָּאֵזְנוֹ צ' לִי** he slit his ear (to make him unfit for priestly service); a. e.*

*Pi.* צירם same, v. supra.

**צָרַע** (b. h.; cmp. preced. a. **נָכַח** *Hif.*) to strike, smash,

esp. (imp. **נָגַע** a. **פָּרַשׁ**) *to strike with leprosy*. Yalk. Is. 271  
**כְּמוֹ שֶׁצָּרַעְתִּי אֶת יָדְךָ** as I struck thy (Moses') hand with  
 leprosy.—Part. pass. **צָרַע** *leper*. Num. R. s. 7, v. **פָּרַשׁ**.

*Hithpa.* הִתְחַפֵּה, *Nithpa.* נִתְחַפֵּה to become, or to be a leper. Snh. 110<sup>a</sup> he who encourages strife רֹאֵי לִיגְחִיפֵי deserves to be stricken with leprosy. Ib. 107<sup>b</sup> שֶׁשָּׁה חֲרָשִׁים David was a leper for six months. Ex. R. s. 3 לֹא דָוִד מִתְחַפֵּה הָיָה מֹשֶׁה הָיָה נִתְחַפֵּה Moses' hand did not become leprous, until he had taken it out &c.; a. e.

צַרְחַ ch., *Ithpa*. צַרְחַ as preced. *Hithpa*. Targ. Y. I Num. XII, 16 (XIII, 1).

**צִרְעָא** *leprosy*, v. צִרְעָה.

צִרְעָה, צִי f. (b. h.; preced. wds.). [*plague,*] *hornet*  
(collect. noun). Y. Sabb. XIV, beg. 14<sup>a</sup> מותר להרוג את הצִי you may kill hornets on the Sabbath (because they are dangerous to life). Ib.; Bab. ib. 121<sup>b</sup> צִי, v. שְׁבִינִיּוֹת. Midr. Till. to Ps. LXXXVIII, 45 וְכֵן הָצִי ברמי וי' the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 וְכֵן הָצִי, read: הַצִּיפָה.—P.] צִרְעוֹת, צִרְעִין, צִרְעִים. Yalk. Sam. l. c. וְהָצִי two hornets split the stem &c.; Tanh. Mishp. 18 צִרְעִיּוֹת; ed. Bub. 12 צִרְעוֹת. Makhsh. VI, 4 רֶבֶשׁ הַצִּי hornets' honey. Sot. 36<sup>a</sup> וְהָצִי הוּא וי' there were two plagues of hornets, one in Moses' days, and one in Joshua's; a. e.

צָרַת f. (b. h.; preced. wds.) [*plague, leprosy*]. Yeb. 63<sup>b</sup> (fr. Ben Sira) מִצָּרָתָהּ ... אִשָּׁה רָעָה צ' a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100<sup>b</sup>. Lev. R. s. 16, a. fr. לָקַח צ' was smitten with leprosy. Ib. s. 17 (ref. to יסגורך, ISam. XVII, 46) מִצָּרָתָהּ חֲלוּיָהּ Meg. 8<sup>b</sup> הַסְגָּרָה, v. לִשְׁוֹן צ' בגופו he whose (seclusion on account of) leprosy depends on the condition of his body; אֵלָּא בְּיָמִים שאין צרעתו ... מי שצ' ... ברפואתו whose seclusion depends ... on time; אֵלָּא בְּיָמִים שֶׁצָּרָתוֹ מי שצ' ... ברפואתו whose seclusion depends on his recovery; a. fr.—P. יִצְרָעוּת. Sifra Thazr., Neg., Par. 3, ch. III שִׁירָיו חֲצ' בֵּינוֹן אֵב לִכְלָל חֲצ' שִׁירָיו (not תִּצְרָעוּת, v. R. S. to Neg. IV, 3) this verse (Lev. XIII, 11) establishes the rule for all leprosy cases that they must be no less than the size of a bean.

צִרְעָה, v. צִרְעָה.

צָרַף (b. h.; cmp. צָרַב) [to press, shrink,] 1) to smelt, melt; transf. to refine, purify, try. Y. Keth. VII, end, 31<sup>d</sup>; Tosef. ib. VII, 11 צוֹרֵף נַחֲשֵׁת, v. infra. Yoma 72<sup>b</sup> (ref. to Ps. XVIII, 31) צוֹרֵף... צוֹרֵף if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials); צוֹרֵף צוֹרֵף she steels him for life; צוֹרֵף לְמֵוֹת she smelts him for death. Yalk. Ex. 391 צָרַפְתִּי וּבִחַנְתִּי וּכ' I studied and searched, refined and tested &c.; a. fr.—2) to tighten, harden. Yoma I. c., v. supra. Y. Yeb. XVI, 15<sup>d</sup> top שְׂצִיפֵם Var., v. צָפַר.—3) to change, v. infra.

*Pi.* צָרָה 1) *to smelt*. Keth. VII, 10 (among the occupations to which a wife may object) מְצָרָה נְחוּשָׁתָא, expl. ib. 77<sup>a</sup> דְּרִיר דְּרִיר, v. חֲשָׁלָא; anoth. opin. מְחַדָּח נְחוּשָׁתָא ו'כ',

v. נקח; Tosef. ib. l. c. 'זה מרחיק וכו' he that casts bronze.—Trnsf. to *refine*. Gen. R. s. 44 (ref. to צורפה, Ps. XVIII, 31) 'לא נתנו המצות אלא לצרה וכו' the (ceremonial) laws have been given for the purpose of refining (disciplining) men through them. Ib. 'שצורפו הקב"ה וכו' (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to צרה, Is. XLI, 7) 'זה אברהם שצורפו וכו' that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 שצורפו, Nif.).—2) to *tighten, harden*. Makhsh. V, 7 'לצורפה ... המוליך if one takes a ship out to sea for the sake of tightening it; לצורפו ... מוציא מסמר if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 בשביל לצורפו. Tosef. Kel. B. Kam. III, 13 'צורפן אפר' (or צורפן) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32<sup>a</sup> 'בכבשן משצורפו בכבשן' (Ms. M. משישרשו) from the time he baked it in the kiln. B. Mets. 84<sup>a</sup> (of iron weapons) 'משצורפם בכבשן' when he has hardened them in the furnace, v. צורפה; a. e.—3) [to *melt together, weld*], to *combine, join*. Maasr. II, 5 'ואם צרה' (Y. ed. צירה) if he combined (ate them together). Y. Pes. III, 30<sup>a</sup> 'אין הברית מצורה שני ...' if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, the vessel joins them. Kidd. 40<sup>a</sup>, a. e. 'מחשבה, v. מצרפה למעשה; a. fr.—4) to *change small for large coin*, opp. פלט. Maas. Sh. IV, 2 'שהוא מצרה ... כמו' as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 'המצורה ... שמצורה' (המצורה ... מצורה) if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 'מצרפין, v. דורפין. Y. B. Mets. IV, end, 9<sup>d</sup> 'מצרפה כיפה ... if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52<sup>b</sup>); a. fr.—Sifré Dent. 48 'דינר ומניחו מצרה אחר דינר ואוכלו ואחר מצ' דינר ומניחו a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. סגל.

Nif. צורה 1) to *be smelted, tried*. Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXIX, 81 'כבר נצורפנו' we have already been tried.—2) to *be hardened*. Kel. IV, 4 'משצורפם בכבשן' when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 'משצורפם'.

Hithpa. הצורה 1) same, v. supra.—2) to *be joined, combined, counted in*. Naz. 35<sup>b</sup>, a. e. 'אין היתר מצורה לאיסור' a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4<sup>a</sup> 'הם מצורפין זה עם זה' they are counted together. Ib. VI, 1. Ber. 47<sup>b</sup> 'ועברו מצורפין' nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. 'שנים ושבת מצה' two persons (at meal) and the Sabbath may be combined (count for three persons); 'שני ר"ח' two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

III, 4 'מצה' are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. supra.

I, צירה ch. same, 1) to *smelt, refine, try*. Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. צורה; f. צורפה &c. Targ. Prov. XXX, 5.—2) to *contract, sponge (cloth)*.—Part. pass. as ab. Snh. 44<sup>a</sup> 'צ' Ms. F. (v. Rabb. D. S. a. l. note 3; ed. דצורפה) a sponged cloak (Rashi: dyed with alum, v. צורפה; v., however, צורפה 2.—3) to *combine, join*. Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

Pa. צרה 1) to *smelt, refine*. Targ. Mal. III, 3.—Trnsf. to *torment* (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) to *join, attach*. Y. Nidd. II, end, 50<sup>b</sup> 'עמייה לון מצרה' and never joined them to himself (invited them to a consultation); 'זר זמן צורפון עמייה' once he did invite them; 'בגין כן צורפיתכון' (צורפיתכון) therefore I invited you; a. e.—B. Mets. 53<sup>a</sup>, v. infra.—Part. pass. מצורה. Sot. 17<sup>a</sup> 'ואי מצרה' in the word 'אשה' the Alef and Shin (אש fire) are joined, in 'איש', they are not joined (separated by י; Rashi: מצורה Ithpe.).—3) (denom. of צורפה) to *mix earth with alum*. Part. pass. as ab. Ab. Zar. 33<sup>b</sup> 'דמצורפם' they (the earthen vessels) contain alum and therefore absorb more.

Ithpa. הצורה, הצורה 1) to *be joined, to join*. Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53<sup>a</sup> 'ונצורפניהם' (Rashi ונצורפניהם; Ms. M. ונצורפניהם; Ms. F. ונצורפניהם) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); 'לא מצורפיהם' things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. 'לא מצורפיהם' we dare not combine). Succ. 19<sup>a</sup> 'ראצורפיהם מצרה וכו' ... there is there anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47<sup>a</sup> 'לאיצורפיה' do you expect to be counted with us (as the third person for saying grace)? Yoma 74<sup>a</sup> 'לאיצורפיה' fit to be added (to make up the legal quantity); a. fr.—Sot. 17<sup>a</sup>, v. supra.

II m. (preced.) *junction*; (adv.) *in immediate succession*. Y. Pes. III, 30<sup>a</sup> 'טון ליה צ' ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

צרפה m. (preced. wds.)=ה. צרפה, *refining pot, crucible*. Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

I f. (v. צורה) *belonging to the goldsmith's shop*. Tosef. Kel. B. Mets. VII, 10, v. תחיתיה.

II f. (v. next w.) *the woman of Zarephath* that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9<sup>b</sup> top. Gen. R. s. 50; Yalk. ib. 84; Yalk. Kings 209; Pesik. R. s. 3. Ib. s. 4, v. פלפל. Yalk. Jon. 550 'אלמנה' יונה בן צ' אלמנה יונה ... was the son of the widow of Zarephath.

צרפה (b. h.) pr. n. pl. Zarephath (Sarepta), near Sidon. Pirké d'R. El. ch. XXXIII. [In later Hebrew literature צ' is a name for France; with ref. to Ob. 20.]

**צָרָא** II. m. = h. צִרוֹ II, *pebble*. Y. Peah VIII, 20<sup>d</sup> bot., v. בִּרְחָא.—*Pl.* צָרָא, צִרְרִין. Y. R. Hash. II, 58<sup>a</sup> bot. צ' מִשְׁרֵי עֲלוֹי threw pebbles at it (the moon). Y. Sabb.



**צִתְרִי, צִי** m. pl. (cmp. צִתְרָא) *Satureia, savory* (v. Löw, Pfl. p. 325, a. Sm. Ant. s. v. Thymbra). Sabb. 128<sup>a</sup>

**צָתָה**, *Pa.* צָתָה (v. יָצָה) to kindle. Sabb. 119<sup>a</sup> מִצָּתָה used to kindle the fire himself (to cook for the Sabbath).

קָנָה f. (b. h.; קניא) *pelican*. Y. Sabb. II, beg. 4<sup>c</sup>; Hull.

63<sup>a</sup>, a. e., v. קִיק. M. Kat. 25<sup>b</sup>, v. קָפֶל.—Pl. קָאוֹת. Tosef. Ter. X, 2 (Var. קִאוֹת).

קָתָא, v. קָתָא.

קָבָה, v. קָב.

**קב** m. (b. h.; קבב *to hollow out, arch*; cmp. קבב, קבב)

1) *Kab*, a measure of capacity, one sixth of a *S'ah*. *Sabb.* 11<sup>b</sup> *הרי"ט שהקב וכו'* if an unskilled man caves out a *Kab* in a log (on the Sabbath); [*Ar.* refers to *קב* 2, v. *infra*]. *Tosef. B. Bath.* V, 10 *קב וכו' בכל מקום* everywhere (in all shops) they must make (keep) measures . . . of a *Kab*, half a *Kab* &c.; *B. Bath.* 89<sup>b</sup>. *Sot.* 8<sup>b</sup> a. e. *הוצי קב וכו'* minor measures of sin, v. *קאח*. *Y. Hall.* II, 58<sup>c</sup> bot. *טיברירי קב* dough of a Tiberian *Kab* of flour. *B. Mets.* 80<sup>b</sup> *לכזה קב* one *Kab* (in addition to the load agreed upon) for a carrier is an unlawful overload; a. fr.—*Sot.* III, 4, a. e. *הרוצי . . . תפלוהו*, v. *תפלוהו*. *Snh.* 29<sup>b</sup> (in Chald. dict.) . . . *הרוצי קב* there was a man whom they nicknamed 'a Kabful of notes of indebtedness'.—*קב ונקר*, v. *נקר* I.—*Du.* *קברים* *pl.* *קבים*. *B. Mets.* 21<sup>a</sup> *ק' בשמונה וכו'* if one finds two *Kabs* of fruits scattered within a radius of eight cubits.—*Hall.* II, 3 *יעשה קב* let him make his doughs *Kab*-wise (so as to be exempt from the priest's share). *Ib.* 4. *Kidd.* 49<sup>b</sup> *עשרה ק' וכו'* ten measures of &c. *Ber.* 22<sup>a</sup> *תשעה קב* nine *Kabs* of water poured over a person in place of immersion; a. fr.—*Denom.* *קבר*, *pl.* *קברים* *pieces of dough containing a Kab of flour each*. *Hall.* II, 3 *אין להם ק' אבל* (Y. ed. *חלה*) doughs made of a *Kab* each have no share in the name of *hallah*.—2) *a piece of wood hollowed out for the stump of a leg, a sort of artificial foot* (emp. *אָנְקֶסְטֶיך*). *Yeb.* 102<sup>b</sup> *בבא הקיסע* (חלצה) if a woman performed the ceremony of *Hälitsah* (תִּלְצָה) by taking off the *Yabam's* artificial foot. *Sabb.* VI, 8; a. e.—*Pl.* as ab. *Hag.* 4<sup>a</sup> *בעלי ק' וכו'* stump-legged persons; a. e.—3) *cavity, the lower part of a trumpet or horn*. *Kel.* XI, 7 *הקב שלה* (הקב). *Mish.* ed. a. *Ar.* (Talm. ed. *הקב*, ed. *Dehr.*).

**קָבָא** ch. same, *Kab*. Targ. II Kings VI, 25.—[Targ. Jer. VIII, 20 קָבָא שְׁלִים, read with ed. Lag. קָבָא.]—Snh. 29<sup>a</sup> וְכָּ' דִּקְרִיא וְכָּ' am I stuck to you by (a gift of) a Kab of wax?, i. e. am I not free to form my own opinion? Yeb. 17<sup>a</sup>, v. אֲנִיִּירָא I. Kidd. 79<sup>b</sup>, v. כֹּלִי ch. Pes. 113<sup>a</sup> מֵאֶרֶץ כָּ' better a Kab from the ground, than a Kor from the roof, i. e. better a small profit at home, than a large one from abroad (for which you look out anxiously from your roof-top). Snh. 27<sup>a</sup> בֹּת דְּרוּשְׁלָא כָּ' a Kab of peeled barley; a. fr.—*Pl.* קִבְיָא; קִבְיָא. Y. Hall. II, 58<sup>d</sup> תֹּפּ כָּ' בְּאִתְרֵיהֶן דְּרֹבְעֵי אֲזִירֵין (read אֲזִירֵין, v. פֶּרֶעַ I) the Kabs (measures) in their place were enlarged by one fourth.—Esth. R. to I, 1 the world is shaped כָּבֵי קָבָא (prob. to be read: קִבְיָא) like the outside of round measures.

קבא, Tosef. Kel. B. Mets. X, 6 קבאן ed. Zuck., read: קבאן, v. קבא II.

\*קִבָּה f. (denom. of נִקְבַּה) *curse*. Snh. 92<sup>a</sup> top (ref. to יִקְבְּהוּ, Prov. XI, 26) אֵין ק' אֵלָּא קִלְלָה (Ms. F. קב; Ag. Hatt. קוב, v. Rabb. D. S. a. l. note 1) *kabbah* (the noun from

the same root as יקבחו means curse (with ref. to Num. XXIII, 8); (Yalk. Prov. 947 יקבחו); Sot. 41<sup>b</sup> קוב.

\***קָבַח** (denom. of **קָבַח** 2) to put the leg in a **qab**, to put on a wooden leg (pretending to be lame). Keth. 68<sup>a</sup> שָׂקוּ הַמְּקַבֵּחַ אֶת רִגְלֵי וְאֶת שָׂקוֹ Ar. ed. Koh. (read: רִגְלֵי... וְהַמְּקַבֵּחַ אֶת שָׂקוֹ; ed. only שָׂקוֹ אֶת הַמְּקַבֵּחַ, v. קָבַח.

**קִרְבָּה** **קִרְ** f. (b. h.; קרב; *maw*. Hull. XI, 1. Ib. 134<sup>b</sup> (ref. to Deut. XVIII, 3) וְכִי לִהְיוֹא חֶלֶב שֶׁנֶּגְהִי הִק' (ה) this serves to include the fat surrounding and inside the maw; a.e.—Esp. *rennet*, used to curdle milk. Ab. Zar. II, 5 קִרְבָּה נִבְלָה *rennet* of a burnt-offering. Y. Bets. I, 60<sup>a</sup> קִרְבָּה הַגִּיּוֹר *rennet* supplied by a gentile. Ib. bot. מִמָּקוֹם אֲדָרָא בָּאָה קִ' the rennet in the maw comes from outside (is not considered a part of the animal itself); a. fr.—*Pl.* קִרְבֹּתֵיהֶם, קִרְ. Ib. תִּרְוִי קִרְבֹּתֵיהֶם they allowed to use the rennets of these sheep; Y. Ab. Zar. II, 41<sup>e</sup> bot.

**קַבְיוּתָא** f. pl. (= קַבֵּב; קַבֵּב; emp. בָּקִיָּא), only in דְּרָשָׁא  
*frames of the door*. M. Kat. 11<sup>a</sup> קַי דְּרָשִׁי Ms. M.  
(not דְּרִישִׁי; ed. קַבְיוּתָא דְּרָשָׁא; Ms. Bashi כּוּוּתָא, v. Rabb.  
D. S. a. l. note; Ar. כּוּוּתָא a. כּוּוּתָא) whose opinion do we  
follow now that we are permitted (during the festive  
week) to raise the framework above the door (to drive  
the pegs home which fasten the upper beam to the wall)?

**קְבוּיָה** *m.* (קבץ; *cmp.* קבץ, *v.* *הבט* *a. denomin., esp.* *הוֹבֵטָה*) *a vessel containing pressed or pickled substances, pressing pot.*—*Pl.* קְבוּיָהוּ. *Y. Ter. X, 47<sup>a</sup> bot.* כ' של מוריים *pots of pickle (v. מוריים).*—*V.* קְבוּיָהוּ; קְבוּיָהוּ.

קבוטל, pr. n. m. *K'butal*. Yoma I, 6 (18<sup>b</sup>). Y. ib. I, end, 39<sup>b</sup> ק'בוטל מה נחירי קבוטל how shall we read it? *K'butar* or *K'butal*?, v. יציר III; Bab. ib. 19<sup>b</sup> (to one that read קבוטל) ק'בוטל... מרביהו Rab showed him with his hand *K'butal* (drawing a Beth in the air; differ. in Ms. M., v. Rabb. D. S. a. l. notes 3, 4). Ber. 63<sup>a</sup>.

קבוֹמֶר, v. preced.

קָבִיל, קָבִילָא, v. sub 'קָרִיב.

קבילין v. קבולין.

קַיְבּוּלָה v. קַבּוּלָה.

קָבוּסַי, קָבוּסַי, קָבוּסַי pr. n. m. *K'busay, K'fusay*, father of R. Joshua (v. Fr. Darkhé, p. 187). Tosef. Mikv. VI, 3 (Var. קָבוּסַי). Tosef. Makhsh. III, 15; Tosef. Dem. I, 14 קָבוּסַי (Var. קָבוּסַי, קָבוּסַי); Y. ib. III, 23<sup>c</sup> bot. קָבוּסַי. Tosef. Bekh. III, 19 קָבוּסַי; Bab. ib. 35<sup>b</sup> קָבוּסַי. Ib. 39<sup>a</sup> קָבוּסַי. Tosef. ib. IV, 5 קָבוּסַי. Sabb. 147<sup>a</sup> קָבוּסַי (Ms. M. נָפוּצַי, read כ for נ). Ab. Zar. 32<sup>a</sup> קָבוּסַי. Tosef. ib. IV (V), 10 קָבוּסַי. Y. Pes. VI, 33<sup>b</sup> bot. קָבוּסַי (corr. acc.).

קריב' v. sub, קבורא, קבוע

קבורתא v. קבורא

קבוראי m. pl. (קבר) *grave-diggers*. Snh. 26<sup>b</sup>.

**קְבִירָה** f. (b. h.; קבר) *burial*. M. Kat. 28<sup>a</sup> (ref. to Num. XX, 1) immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46<sup>b</sup> (ref. to Deut. XXI, 23) here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' משהו when those slain at Bethar were permitted to be buried; Ber. 48<sup>b</sup>. Gen. R. s. 62 לקבירתה... thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 ק' בית *cemetery*.

**קְבִירָה**, v. קְבִירָה.

**קְבִירָה** f. = h. קְבִירָה, a. קְבִירָה, *burial; grave*. Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—Pl. קְבִירָה. Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

**קְבִירָה** m. = קְבִירָה. Pl. קְבִירָה. Kel. X, 5 של ו' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קְבִירָה]; Tosef. ib. B. Kam. VII, 7 קְבִירָה (some ed. קְבִירָה).

**קְבִירָה** m. (cmp. קְבִירָה, a. קְבִירָה) *a round metal pot*. Tosef. Kel. B. Mets. IV, 11 קְבִירָה the lid of a *habia* or of a caldron.

**קְבִירָה** pr. n. pl., v. קְבִירָה.

**קְבִירָה**, v. קְבִירָה.

**קְבִירָה**, v. קְבִירָה.

**קְבִירָה**, v. קְבִירָה.

**קְבִירָה**, v. קְבִירָה III, IV, a. קְבִירָה.

**קְבִירָה**, corrupt. of קְבִירָה, v. קְבִירָה.

**קְבִירָה**, v. קְבִירָה.

**קְבִירָה** m. = h. קְבִירָה, *appointment*; ק' דירור; *the proclamation of the New Moon Day*. Sabb. 86<sup>b</sup> (Ms. M. קְבִירָה, v. קְבִירָה.—Pes. 51<sup>b</sup> bot. 'בגון אנה דבקענא בק' (אנן דירענן; ed. דבקענא; Ms. M. (read: דבקענא; ed. דירענן) for instance, I who know when the New Moon Day was appointed (v. Rabb. D. S. a. l. note).—Esp. ק' דירור *the fixed regulation of the lunar calendar*. Bets. 4<sup>b</sup>, v. קְבִירָה.—V. קְבִירָה.

**קְבִירָה** f. (preced.) 1) *appointment*. Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty*. Ker. 18<sup>a</sup> who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם חלוי), v. קְבִירָה II. Yoma 50<sup>b</sup> have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or

do they receive their forgiveness merely by implication?, v. קְבִירָה.—V. קְבִירָה.

**קְבִירָה** f. (קְבִירָה) *gathering*. Snh. 112<sup>a</sup> ק' ... מחוסר ק' requiring to be gathered in one place and to be burnt.

**קְבִירָה** I (b. h.; cmp. חבל a. חבר) [to seize; to join, meet, correspond.]

*Pi.* **קְבִירָה** to receive, accept; to take an obligation upon one's self; to contract, agree. Zeb. II, 1 רמן ק' כל הזבחים שק' רמן all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 והלך דורק ו' ק' if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 משה ו' Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קְבִירָה מהם (Var. ממנו) received the traditions from them. Ib. 3 לקְבִירָה ו' אורי 72<sup>b</sup> פרס מקְבִירָה v. פְּרָס. Ab. I, 15 ו' Erub. 72<sup>b</sup> פרס מקְבִירָה v. פְּרָס. Keth. 58<sup>a</sup> (a mnemonical formula) ק' מסר והלך if he (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11<sup>a</sup>. Keth. 56<sup>b</sup>, a. fr. עליו אחריות ק' if he assumed the guaranty. Dem. II, 2, sq. המקבל עליו ו' he that obligates himself &c., v. נֶאֱמַן. Ex. R. s. 3 ו' קְבִירָה לא קְבִירָה על ו' did they not receive (punishment) for what they did? Ib. אינו מקבל מוסר does not accept correction. Men. 96<sup>b</sup>, a. fr. מקבל טומאה susceptible of levitical uncleanness; a. v. fr.—Esp. to take on lease, to rent a field either on shares (v. אָרִיס) or at a fixed rent (v. חֲדָר). B. Mets. IX, 1. Ib. 9 קְבִירָה הימנו לשבע ו' if he rented it of him for seven years. Ib. 10 קְבִירָה הימנו שבע ... if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—פְּנִים ק', v. חִיפ.—*Part. pass.* מקְבִירָה a) *accepted, acceptable, well-liked, beloved*. Ber. V, 5, v. פְּרָס. Ib. 17<sup>a</sup> על הבריות מק' and that he was well-liked of men.—b) *holding a tradition*. Peah II, 6 מק' I hold a tradition from R. M. who received it of &c.; Naz. 56<sup>b</sup> ו' ק' מקְבִירָה; a. e.

*Hif.* **קְבִירָה** (with פְּנִים or sub. פְּנִים; interch. with *Pi.*) to ask for a favorable reception, to visit, pay one's respects to. Y. Erub. V, beg. 22<sup>b</sup> פני רבו שכל המקביל פני רבו כאלו לא ... דריו אילו לא = דרין) had he done nothing (during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Snh. XI, 30<sup>b</sup> top. Hag. 5<sup>b</sup> ארם ו' תזכו להקבילם ... תזכו להקבילם that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42<sup>a</sup> פני ו' להקבילם ... אילמלא if Israelites were permitted to greet their Father in heaven only once a month &c.; ... כאלו מקביל ו' saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 מקביל ו'. Y. Hag. I, beg. 75<sup>d</sup> בבקיעין ו' ו' ו' (visited) R. J. in B'kiin; Y. Sot. III, 18<sup>d</sup> bot.; Tosef. ib. VII, 9,



ed. Koh. 'ק'; ed. קבלה) I have learned a charm (by which to ward off demons); ib. דבריו ו' a charm against the demons of the privy is silence; 'ק' דסוריו ו' a charm for sufferings is silence and prayer; [ed. emended after Rashi: קבלה a traditional rule of conduct].

**קבלה** IV m. (v. קבל II) *woe, pain*.—*Pl.* קבלי. קר'. Koh. R. to II, 20 קיבליו O, thou son (cause) of my woes!;

Lev. R. s. 25 קבליו (corr. acc.).

**קבלה** f., constr. קבלה (v. קבל IV) *vapor, vanity*. Targ.

Koh. R. 15, רווחה לק' for the vanity of his spirit (h. text לווח).

**קבלה** v. קבל IV.

**קבלה** I f. (קבל I) 1) *receiving, acceptance*. Pesik. R. s.

44 קבלה שרים the reception (in grace) of the repentant. Zeb. 13<sup>a</sup> מי פסלה וק' does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. הרם קבלה receiving the blood in a vessel. Ib. I, 4 שלא ב' without the act of receiving the blood; a. fr.—Gitt. 62<sup>b</sup> שפיר לק' one deputed by the woman to receive the letter of divorce in her behalf, v. הולקה. Ib. הולקה referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 ק' receptacle, v. קיבול. —2) *tradition, traditional law; post-Mosaic Scriptures*, opp. to תורה or דבר זה מחורח ... מדברי ק' למדנו R. Hash. 7<sup>a</sup> תורה משה this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19<sup>a</sup> דברי ק' הוא דבריו ק' ו' the account of Gedaliah, son of A., is traditional (historical, Jer. XLII), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Hag. 10<sup>b</sup> דברי ק' דברי ק' ו' תורה מדברי ק' ו' Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2<sup>b</sup>; Nidd. 23<sup>a</sup>. Y. Hall. I, 57<sup>b</sup> top ולמדיין מן הק' can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 אהה מלקני ו' wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanh. Huk. 6; a. fr.—[Ber. 62<sup>a</sup>, v. קבלה II.]—[In later Hebrew ק' *Kabbalah, mystic lore*.]

**\*קבלה** II (or קבלה) f. (קבל II) *outcry, rebuke*.

Taan. II, 1 (15<sup>a</sup>) ו' ו' הוא אומר ו' and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

**קבלות** v. קבלנות, a. קיבולת.

**קבלותא** f. = h. קבלה I, *reception, taking*. Targ. II Chr.

XIX, 7.

**\*קבלן** f. pl. (קבל I) *guards receiving signals from one*

*another, signal stations*. Y. Yoma VI, end, 44<sup>a</sup> (expl. דרדיוח, v. הידרי).

**קבלן** m. (קבל I) 1) *receiver of stolen goods*.—*Pl.* קבלנים,

שאינו הכל Lev. R. s. 6, v. גירי; Yalk. ib. 471; ib. הכל שאין קבלן it is all the fault of the receivers. —2) *one*

*who assumes another man's obligation unconditionally*, differ. fr. ערב *surety*. B. Bath. 173<sup>b</sup> bot. ו' מן הק' but in the case of a *Kabb'lan*, even if the debtor has property, the creditor may sue the surety. Ib. 174<sup>a</sup> לו הן לשון קבלנות הן ואני ק' when one says, give him (not, lend him), and I am surety, give him, and I will pay ..., all these phrases mean absolute assumption of the obligation; a. e.—3) *contractor, a hired man paid for certain work* when it is done, *contrad. from day-laborer; also tenant of land at a fixed rent*. Tosef. B. Mets. VII, 3, v. קבלנות. Shebi. III, 9 מביא מכל מקום ורחק and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: *the tenant etc.*].—*Pl.* קבלנים, קבלנין. M. Kat. 11<sup>b</sup> הק' Y. ib. III, 82<sup>b</sup> bot. קבלניו (from קבל) his laborers hired for a certain work.

**קבלן** ch. same, 1) *receiver (of deposits &c.)*. Y'lamd.

to Ex. XXXVIII, quot. in Ar. בורי בעלה and she had a receiver (trustee) during her husband's lifetime. —2) *one receiving and transmitting a tradition, authority*.—*Pl.* קבלני. Naz. 56<sup>b</sup> ק' חלמא ... כל שמעתיא Ar. (in ed. our w. omitted) whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediates we may omit.

**קבלנא** v. קיבלנא.

**קבלנות** f. (v. קבלן) 1) *assumption of an obligation, unconditional surety*. B. Bath. 174<sup>a</sup>, v. קבלן. Ib. 173<sup>b</sup> (ref. to Gen. XLII, 37) דיא הוא ק' דיא this is a case of absolute obligation. —2) *work on contract*, opp. to time work. B.

Mets. 112<sup>a</sup> עובר עליו ו' ק' as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 לפי קבלן if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract. —3) *land tenancy on a fixed rent*. Tosef. Ab. Zar. II, 8 עירוסיות ו' קבלנות (oth. ed. Zuck. (oth. ed. קבלנות; Var. ed. Zuck. ו' קבלנות) you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82<sup>a</sup> bot. שטרי ארסיות ו' קבלנות (read: ארסיות ו' קבלנות, or ארסיות ו' קבלנות, pl.) contracts of tenancy &c.—V. קיבולת.

**קבלת, קבלת** v. preced.

**קבלתא, קבלתא** f. (קבל II) *outcry, plaint*. Targ. Gen.

XVIII, 20 (Y. ed. Amst. קבילת, read קבילת). Targ. O. ib. 21 (ed. Vien. קבילת; Y. I קבילתא; Y. II קבילת). Targ. O. Ex. XXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קיבלת the plaintive sound of crackling thorns.

**\*קבס** (emp. כבס, כבס) *to treat with disrespect* (Rashi:

*to annoy, grieve*). Snh. 55<sup>a</sup>; Kidd. 26<sup>b</sup> קבסתן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: *thou disgustest us*; oth. opin. קבסתן m. *insolent man* that thou art!]

**קבסי, קבסי** v. קבסאי.

**קבסתן** v. קבס.

**קבץ I** (b. h.) [*to cover, press,*] 1) *to overpower, rob.*

Tanh. T'rumah 9 (ref. to Mal. III, 8) מה אהו... לשון ערבי it is an Arabic expression; when an Arab argues with his neighbor and wants to say, why wilt thou rob me?, he says, why art thou *kob'eni*?; Yalk. Mal. 587 (read גוזלני for גוזלני).—2) *to prevent.* Yad. IV, 3... קובץ אהו (by allowing the priests' share to be given to the poor) thou preventest the heaven from sending down dew and rain.

**קבץ**

ch. same. R. Hash. 28<sup>a</sup> sq. a man came to Levi and said *קבץן פלניא* that man is a *kab'an*, and he (Levi) did not know what it meant; (on asking at college, he was told) גולן פלניא it means that man is a robber &c. (ref. to Mal. III, 8 (היכבד). Ib. היכי קבץן במאי... אי הוינא... היכי קבץן במאי had I been there, I should have said to the man (using the same expression), how did he *k'b'a* thee?, wherewith?, and wherefore?, and thus I should have found out what it meant.

**קבץ II** (preced.) [*to squeeze in, make a hole,*] 1) *to insert, drive in; to fix.*

B. Bath. 7<sup>b</sup> *קבץ*, v. *מסמר*. Tanh. B'ha'al. 15 (ref. to Koh. XII, 11 משמרו) אם קבצת אותם (משמרו) בלבך הן משמרין אותם (the words of the Law) like a nail into thy heart, they will guard thee. Lev. R. s. 5 (ref. to Is. XXII, 16) איזה מסמר קבעת כאן (what nail hast thou driven into it (to acquire ownership)? Tosef. Kel. B. Mets. X, 6 *קבצת* (שקבצת) although he fastened them with nails; a. fr.—Part. pass. *קבוצת* &c. Ib. *קבוצת* a man ought to have a nail or a peg fixed in the burial ground so as to take possession and be sure to be buried in the designated place. Y. Maas. Sh. V, beg. 55<sup>d</sup> *קבץ* אבן a stone affixed to the ground, stationary, opp. *חלושה*; a. fr.—Transf. to *fix, appoint, make permanent.* Ber. 6<sup>b</sup> כל הקובץ מקום וכו' he who designates a certain place where to pray regularly; ib. 7<sup>b</sup>. Sabb. 31<sup>b</sup> *קבצת* וכו' *קבצת* v. *קבצת*. Meg. 7<sup>a</sup> *קבצת* וכו' at first they instituted the feast of Purim for Shushan, and afterwards for the whole world. Ib. *קבצת*... שלחה... קבצת... Esther sent word to the scholars, Appoint my memory to be celebrated for all generations. Ab. III, 2 *קבצת* the Lord will determine his reward. Bets. 20<sup>a</sup> *קבצת* הלכה וכו' they attempted (by vote) to establish the law in agreement with their opinion; Tosef. Hag. II, 11; a. fr.—Part. pass. as ab. Tosef. Ab. Zar. I, 1 *קבצת* regular (annual) festivals. Ab. Zar. 11<sup>b</sup> *קבצת* five idolatrous temples (and the fairs connected therewith) are permanent; expl. ib. *קבצת* וכו' permanent, regular, and all the year through &c. B. Bath. I. c. *קבצת* הן הן הן they are established laws; a. fr.—2) (denom. of *קבץ*) *to impart the character of a regular appointed meal.* Bets. 34<sup>b</sup> *קבצת* למעשה שבת מהו שבת *קבצת* מוקצה למעשה שבת does the Sabbath give, to fruit not yet ready for regular use, the character of an appointed meal with reference to the duty of tithing (so that you dare not eat of them on the Sabbath even as a luncheon, expl. ib. 27<sup>b</sup> *קבצת* וכו' the Sabbath gives that character, whether the food you partake of be sufficiently ready for con-

sumption or not. Pes. 105<sup>a</sup> *קבצת* לקידוש... כשם שהשבת... as the Sabbath makes every meal an appointed one with regard to tithes, so does it with reference to Kiddush (that you dare not taste anything before reciting the Kiddush, v. *קידוש*). Ib. *קבצת* להבדלה the exit of the Sabbath makes every meal an appointed one as regards the Habbalah (v. *הבדלה*). a. fr.

*Pi. קבץ to wedge in, set.* Sabb. 67<sup>b</sup> *קבצת* Rashi Var., v. *קבצת*.—Part. pass. *קבוצת*; f. *קבוצת*. Num. R. s. 12 בעטרה וכו' *קבוצת* like the royal crown which is beset with precious stones and pearls.

*Nif. קבץ to be appointed, established.* Tosef. Hag. II, 11 *קבצת* הלכה כדבריו וכו' the law was established (by vote) in accordance with the opinion of &c.; (Bets. 20<sup>b</sup> וקבצו וכו' Y. Yoma V, beg. 42<sup>b</sup> *קבצת* וכו' con-gregational sacrifices are designated as such only by the act of slaughtering. Hall. IV, 11 *קבצת* וכו' that this usage may not become an established obligation; a. e.

**קבץ**

ch. same, 1) *to stick into, fix.* Targ. I Sam. II, 14. Ib. XIX, 10. Targ. Y. Ex. XXV, 7; a. e.—Part. pass. *קבוצת* &c. Targ. Y. Gen. XXVIII, 12. Targ. Y. II Ex. XX, 21. Targ. Cant. IV, 9 (*engraved*); a. e.—Y. Hag. III, 78<sup>d</sup>, v. *קבוצת*. Y. Pes. V, 32<sup>b</sup> top; Y. Yeb. XIII, 18<sup>c</sup> top; v. *קבוצת*; a. e.—2) *to fix, appoint, establish.* Targ. Y. II Deut. XXXII, 8. Targ. Y. Ex. XII, 2; a. fr.—Part. pass. as ab. Ib. 3; a. e.—Ab. Zar. 11<sup>b</sup> *קבוצת* an Arabian fair which has no fixed date. Ber. 43<sup>b</sup>, v. *קבוצת*; a. e.—Ker. 18<sup>a</sup>, v. infra.—3) *to impart the character of an appointed meal.* Pes. 105<sup>a</sup> *קבצת* לשבת let us interrupt our meal, and (resuming it) appoint it as a Sabbath meal; *קבצת* וכו' you need not interrupt your meal, the Sabbath itself makes it an appointed meal. Bets. 34<sup>b</sup> *קבצת* דאמר... ק' ליה עילוייה as soon as he says, 'from here I will take to eat to-morrow', he makes it an appointment (and it is subject to tithes); a. e.

*Pa. קבץ to set, garnish with.*—Part. pass. *קבוצת*; pl. *קבוצת*. Targ. Y. I Deut. XXXIII, 21 *קבוצת* וכו' (not *קבצת*) beset with precious stones; Y. II *קבוצת* וכו' precious stones are set (in it). Targ. Esth. VIII, 15. Targ. II Esth. I, 2 *קבוצת* some eds. (Hebr. forms).

*Af. קבץ same, to set, fasten.* B. Bath. 6<sup>a</sup> *קבצת* Ms. R. a. Rashi, v. *קבצת*.

*Ithe. קבץ, אקבץ, to be appointed, established.* Targ. Y. Num. XIV, 1.—Ker. 18<sup>a</sup> *קבצת* לא יסורא וכו' where there are two pieces (one forbidden and one permitted) the presence of a prohibited element is established; one piece (of doubtful quality) does not establish the presence of a prohibited thing; Naz. 23<sup>a</sup>. Sabb. 86<sup>b</sup>, sq., v. *קבצת*; a. e.

**קבץ**

m. (preced.) *appointment, permanency, institution; regular, perfunctory act.* Y. Ber. II, 4<sup>c</sup> *קבצת* וכו' a regular meal; *קבצת* וכו' a regular sleep, v. *קבצת*. Yoma 10<sup>b</sup>, v. *קבצת*. I. Ber. IV, 1 *קבצת* וכו' אין לה ק' for the evening prayer there is no fixed law, expl. ib. 27<sup>b</sup> *קבצת* וכו' it is optional. Ib. IV, 4 *קבצת* וכו' the prayer of one who treats it as a perfunctory obligation, is not

a means of grace. Ab. II, 13 אלא רחמים וכ' make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה חורחך ק' make thy study of the Law a regular engagement. Num. R. s. 2, beg. ק' משם ... שמהפלים from this the institution of three daily prayers is derived; a. fr.

**קבצא** ק' ch. same, *appointment, fixed time or place*.

Pes. 101<sup>b</sup> לק' קמא חור (some ed. לקיבצא) he goes back (refers in his mind) to his first appointed place for the meal. Zeb. 7<sup>b</sup> top מכפרא מכ' לא מכפרא מכ' a dedicated sin-offering does not effect pardon (for a sin of commission) directly by its dedication, but only by implication (when going along with a sin of omission). Ib. 6<sup>a</sup> לא מכפרא וכ' it (the designated meal offering left to heirs) has its pardoning effect not through appointment (as if the heirs had a share in it) but merely by implication, v. קברינא.

**קבצא** m. (I קבצ) *violent man, robber*. R. Hash. 26<sup>b</sup> top, v. קבצ I; [Rashi takes our w. as verb קבצ he has done us (me) violence.]

**קבצא** f. pl. (II קבצ) *setting, frame*. B. Bath. 6<sup>a</sup> ק' (Ms. R. a. Rashi אקבוצא) the wooden lining of the cavities in the wall in which the beams are fixed.

**קבצ** (b. h.) *to press, gather*. Ab. Zar. 19<sup>a</sup> (ref. to Prov. XIII, 11) וואם קיבץ על יד ירבה but if he collects learning little by little, he will increase it, v. תבלין; Erub. 54<sup>b</sup> (corr. acc.).—Part. pass. קבוצין; pl. קבוצים. Y. Shebi. II, 33<sup>d</sup> top עמו חק' נטל את חק' (עמד) he may take with him the collected rakings. Gitt. 56<sup>b</sup> (ref. to Koh. VIII, 10) א"ח read not *h'burim* (buried) but *h'butsim* (the wicked taking up *heaps* of spoil).

**Pi. קבצ** same, *to collect*. Ib. 7<sup>a</sup> quot. in Ar. (ref. to Josh. XV, 21) ויגור ויגור וכ' (קבצאל ועזר ויגור) he who gathers flocks (students) to the study of the Law, shall dwell in the partition of the Lord. Midr. Till. to Ps. CVII וכ' אני אקבץ I (the Lord) will gather you in due time; a. fr.

**Nif. קבצ**, *Nithpa. קבצ* *to be collected, gathered*. Snh. 112<sup>a</sup> קבצין לריוחא those things which can be brought together to the condemned city (with ref. to Deut. XIII, 17). Meg. 17<sup>b</sup> כיון שנקבצו גליות וכ' when the diasporas are collected, judgment is executed on the wicked. Zeb. 116<sup>a</sup> נקבצו כולם אצל וכ' they all gathered themselves around Balaam; a. fr.

**קבצ** ch. = קפץ *to leap*. Ber. 63<sup>a</sup> ed. קבוצין, v. זול I ch.; [Rashi = preced. *gather*].

**קבצ** m. (preced.) *joint*. Tosef. Bekh. IV, 14; (Bekh. 41<sup>a</sup> קבצין, v. קרקב).

**קבר** (b. h.) [*to cave out; to arch*] *to bury*. Snh. 52<sup>a</sup> (Ms. M. נראה) הנהא מי קובר את מי we shall see, which will cover which (which will die first). Sot. 14<sup>a</sup> הקב"ה את קברו ... ק' the Lord buried the dead, ... thou, too, bury the dead (consider attending to the dead a religious duty). Nidd. 24<sup>b</sup> קבר מרים הייתי I used to be

a grave-digger. B. Bath. 15<sup>b</sup> לקבור וכ' he had no place where to bury Sarah; Ex. R. s. 6. Treat. S'mal, ch. XII קבצני חחלה וכ' first bury me in the valley, and then collect my bones. Ib. קברו אותי חחלה וכ' bury me at the feet of my father. Sabb. 114<sup>a</sup> לא וכ' לא אקבורני לא וכ' I bury me neither in white clothes nor in black &c.; a. fr.—Part. pass. קביר; f. קבירה. Keth. 111<sup>a</sup> כל חק' בא"י כאילו ק' וכ' he that is buried in Palestine is as though buried under the altar. Ber. 18<sup>b</sup> שאני ק' במדצלה וכ' for I am buried in a reed mat. Gitt. 56<sup>b</sup> (ref. to Koh. VIII, 10) קבורים it really means buried things, for even hidden things were discovered by them, v. קבין; a. fr.

**Nif. קבר** *to be buried*. Snh. 47<sup>a</sup> לא נספר ולא נ' if a body has been neither lamented over (v. קפסר) nor buried. Ib. לא יקבר בו וכ' he must never be buried in that place; a. fr.

**Pi. קבר** *to bury (one after the other)*. Ib. 113<sup>a</sup> דיהה מקביר והלך וכ' he successively buried (his children) beginning with Abihim &c.

**קבר** ch. 1) same, *to bury*. Targ. Gen. XXIII, 4. Targ. Ps. LXXIX, 3; a. fr.—Part. pass. קביר; f. קבירה &c. Targ. O. Deut. XXXIII, 21 (Y. קביר, Hebr. form). Targ. Ruth I, 17. Targ. Job XXVII, 15; a. fr.—Snh. 46<sup>b</sup> לא בעינא דלקבירי וכ' I do not want them to bury this man (I want not to be buried when I am dead). Ib. מדקבירי וכ' because the Lord buried Moses. Sabb. 151<sup>b</sup> וקביר, v. קפסר; a. fr.—Ab. Zar. 38<sup>a</sup> ביה ישראל וכ' after an Israelite had hidden a pumpkin in it (the oven).—2) (of tide) *to overflow, inundate*. Gen. R. s. 13; Koh. R. to I, 7 דמרבי וקבר which grows and floods, v. קבריאל.

**Pa. קבר** as preced. **Pi. קבר**. Targ. Num. XXXIII, 4; a. e.

**Ithpa. קבר**, *Ithpe. קבר* *to be buried*. Targ. Gen. XV, 15. Targ. Jer. VIII, 2; a. fr.—Snh. l. c. מדאקביר since righteous men are buried (it would seem that burial is not for the sake of purging the dead from sin). Ib. ונמי ליקברו וכ' they (the other members of the house of Jeroboam) ought also to have been buried for the sake of atonement. Ib. 104<sup>a</sup> וקברא וכ' he buried it (Joiakim's skull), and it would not remain under ground, buried it again &c.; a. e.

**קבר** m. (b. h.; preced.) *grave*. Snh. 47<sup>b</sup> חדש ק' a fresh grave (that has been dug but not used). Ib. בנין ק' a grave on which something has been built, i. e. an arched grave (not flat). Ib. הנהא קברת דין ק' הנמצא there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); ק' הידוע a known grave (in which one was buried with the owner's consent); ק' המזיק את הרבים a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57<sup>a</sup> top, v. יהוה. Ohol. XVII, 1 ויחורש את חורש אחד if one passes the plough over a grave. Koh. R. to VII, 8 ויחורש את חורש אחד when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—**Pl. קבר**, *קברות*. Taan. 25<sup>b</sup> וקברו ק' וכ' you prepared graves for yourselves (are you ready to

die)? Ib. 22<sup>b</sup> בתיחם קבריהם שלא יהא בתיחם קבריהם that their houses may not become their graves (that their dwellings may not fall down from excessive rains); Y. Yoma V, 42<sup>c</sup> top נשחט על קברי וכו' Hag. 22<sup>b</sup> he prostrated himself over the graves of &c. Yeb. 47<sup>b</sup> שני וכו' the court has charge of two burial places (for culprits). Snh. VI, 5 אבוחיו אבוחיו in the burial place of their ancestors; a. fr. ביה הקברות (abbr. ביה"ק) cemetery; pl. בתי. Ber. 18<sup>b</sup> חק ב"ח וכן he went and spent the night in the cemetery. Snh. l. c. (46<sup>b</sup>) שני בתי וכו' two burial grounds were at the disposal of the courts, one for those put to death by the sword, and one &c.; a. fr.—Trnsf. *uterus (containing an embryo)*. Nidd. 21<sup>a</sup> באיפשי they differ as to whether the uterus can open (to pass the embryo) without discharging blood. Sabb. 129<sup>a</sup> וכו' פתוחה וכו' for a woman in confinement you must violate the Sabbath laws as long as the uterus is open, whether she says that she needs it or that she needs it not. Ib. מאימרי פתוחה וכו' when does the opening of the womb begin (in regard to Sabbath laws)?; וכו' עד מתי how long is it considered open? Ohol. VII, 4 אין לנפלים פ' חק וכו' in the case of abortions the laws of levitical cleanness connected with the opening of the womb do not apply, unless &c., v. פיקא I; Tosef. ib. VIII, 8; a. fr.

**קברא** (קברא) ch. same. Targ. Jer. V, 16. Targ. O. Num. XIX, 18 קברא ed. Berl. (oth. ed. a. fr.—B. Bath. 58<sup>a</sup>, v. תבירט. Taan. 23<sup>b</sup> וכו' he threw himself prostrate over his father's grave. Hag. 15<sup>b</sup> סליק וכו' smoke rose from Aher's grave; a. fr.—Pl. קברא, קברא, קברא. Targ. O. Ex. XIV, 11 (ed. Berl. 'ק'; ed. Vien. 'קב'). Targ. Is. LXV, 4. Targ. Num. XI, 34; a. fr.—Yeb. 86<sup>b</sup> לבי וכו' R. A. turned the entrance towards the cemetery. B. Mets. 107<sup>b</sup> וכו' [Daughter of Graves,] name of a bird, prob. *raven*, v. ציצצא. Esth. R. to I, 4, v. נגנא. קבר נגנא. נגנא.

**קבריא** (קבריא) pr. n. river (*K'baria*,) *Kabriël*. Gen. R. s. 13 חזירי רובייה כהדיר קבריא וכו' (ed. חזירי רובייה; 'Rashi' קבריא) like a flood, like the K. that swells and inundates; Koh. R. to I, 7, v. קבר 2.

**קברין**, Y. Ned. III, 37<sup>d</sup> bot., v. קרובין.

**קברין**, Esth. R. to III, 6, v. קבנן.

**קברניט**, v. קברניט.

**קברן** m. (קבר) *grave-digger*, name of a *bird* (that buries its eggs at the sea-shore). Esth. R. to III, 6 quoted in Matt. K. to Esth. R. to I, 4 קברין some ed. (ed. עיה; Yalk. Esth. 1054 אברני).

**קברניט**, Ar., v. נגנא.

**קברנמן**, קברנמן, קברנמן, v. next wds.

**קברניט** I m. (a corrupt. of labyrinthus, induced

by phonetic association with קבר) *labyrinth, cavern*. Sot. 13<sup>a</sup> בקברניט ב' של מלכים היה קבור (Ar. בקברניט, some ed.; read ב' ... he (Joseph) was buried in the labyrinth where the kings were buried (v. Sachs, Beitr. I, p. 54); Yalk. Ex. 227; v. קרפוסילין).

**קברניט** II m. (αὐτοστέρης) *steersman, pilot*. Tanh. Sh'lah. 15 וכו' ה' ה' ה' the helmsman threw a rope to him, saying, hold to this rope &c.; Yalk. Num. 750, B. Bath. 91<sup>a</sup> sq. (on Abraham's death) [read:] ... וכו' woe to the world whose leader is gone, woe to the ship whose helmsman is gone; a. e.—Trnsf. (emp. רב החבל, Jon. I, 8, אהרן) *prudent manager*. Pesik. Aḥaré, p. 176<sup>a</sup> (ref. to תהבולות, Prov. XXIV, 6) לעולם יעשה אדם should always be at the helm (to look out), how to do good; Lev. R. s. 21; a. e.—Pl. קברניטין. Ib. פתח קריא ב' interpreted the verse (Prov. I. c.) as referring to the art of the helmsmen. Pesik. R. s. 47 (ref. to Prov. I. c.) אם אין לה וכו' as the ship without a helmsman is bound to go down, so is Israel without leaders &c.

**קברניטא** ch. same. Esth. R. introd. to s. 5 (ref. to Prov. XXIII, 34) כהדירין ק' דתיב וכו' like the pilot that sits on the top of the mast &c.; Lev. R. s. 12 קברניט (ed. Wil. קברניט; read: קברניט; Yalk. Prov. 960 קברניט (corr. acc.).

**קבתא** קבתא = קבה. Targ. Deut. XVIII, 3.

**קבתא**, v. קבתא.

**קדר** 1) b. h.) *to bow*. Ex. R. s. 5 (ref. to Ex. IV, 31) וכו' ניקדו על הפקידה, v. פקידה. —2) (emp. a. פד קדר) *to cave, cut out*, v. קדר.

**קדר** ch. as preced. 2, v. קדר.

**קדה**, v. קרי.

**קידה** f. (b. h.) 1) *cassia, bark of the tree called cassia* (v. Sm. Ant. s. v.) Ker. 5<sup>a</sup>; Y. Shek. VI, beg. 49<sup>c</sup>. —2) *white Kiddah*, a tree. Kil. I, 8; Erub. 34<sup>b</sup>. —3) name of a *seasoning plant*. Ib. וכו' וכו' (Var. וכו' וכו' pl.) seasoning reeds, Kiddah, and Urbanin belong to the vegetable class (ירק). Ib. לבנה לחור ק' Kiddah and white K. are different species.

**קדוחא** m. (קדר) *borer (of pearls)*; trnsf. *one able to enter into the depth of a Biblical subject*. Cant. R. to I, 10 I am a stringer of pearls and I am also a borer, v. חרו.

**קדוחים**, v. קדוחים.

**קדוחא**, v. sub קדו, a. also קדו.

**קדור**, Res. 11<sup>b</sup>, read: קדור.

**קדוש** m. (b. h.; קדש) 1) *holy, sacred; holy man, saint*. Yeb. 20<sup>a</sup> וכו' נקרא ק' he who observes the



ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105<sup>b</sup>; Meg. 27<sup>b</sup> 'עם ק' the holy assembly, v. פסס; (Snh. 7<sup>b</sup> 'עם קדוש'; Yeb. l. c. also קדוש). Lev. R. s. 24 'כך וכ' as I am holy, so be you holy. Y. Sabb. XVI, 15<sup>a</sup> bot.; Treat. Sof'rim XVI, 12 הללו 'praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14<sup>b</sup>, a. e. הקרב כל ביום וכ' אלא ביום וכ' whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23<sup>b</sup>; Snh. 15<sup>a</sup> 'אדם מי ק' is a human being ever sacred (dedicated to be Temple property)? Ber. 10<sup>b</sup> (ref. to II Kings IV, 9) 'אני ק' he (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—'רבינו רבינו חק' our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74<sup>a</sup>; a. fr.—'הוא ק' (abbrev. 'הקב"ה) the Holy One, blessed be He, the Lord. Ber. 6<sup>b</sup>. Num. R. s. 20; a. v. fr.—'קדושים. Lev. R. l. c. Sabb. 86<sup>a</sup>, a. e. 'הן ישראל ק' the Israelites are a chaste people. Pes. 104<sup>a</sup> 'בן של ק' the descendant of holy men (R. Me-nahem); Ab. Zar. 50<sup>a</sup>; a. fr.—'פרשת ק' the section of the Torah beginning with *k'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—'Fem. קדוש. Y. Maas. Sh. II, end, 53<sup>a</sup>; a. e., v. יצוה.—2) (קדושה) *Kadosh*, the recitation of *Kadosh* (Is. VI, 3). Treat. Sof'rim l. c. ביוצר ק' (not ביוצא) a minor ... must not recite *Kadosh* in the morning prayer (v. יצו). Ib. של עמידה ק' the *Kadosh* recited in the 'standing prayer' (v. עמידה), the *K'dushshah*.

**קדוש** ch. (denom. of preced.) 1) *to become sanctified, consecrated*. Men. 100<sup>a</sup> 'ליקדוש v. פסול; Yoma 29<sup>b</sup> 'תקדוש a. e.—2) *to be betrothed*. Kidd. 12<sup>b</sup> 'let her be betrothed by means of the four Zuz which are wrapped up &c.

**קדושה, קדושה** v. sub קדוה

**קדושה** v. קדושה

**קדושה** f. (קדש) 1) *holiness, sanctity, sacredness; chastity*. Yeb. II, 3, a. e. איסור v. איסור. Kidd. 55<sup>a</sup>, a. fr. an object which is consecrated as such (irredeemable), opp. דמים ק' that which is consecrated for its value (redeemable). Tem. 10<sup>b</sup> 'על הולד ק' because he has pronounced sanctity on the embryo (by dedicating the mother). Ib. אין ק' חלה על עיברין no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 עולם קדושה קדושה the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Hag. 3<sup>b</sup> 'ראשונה קדושה קדושה as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10<sup>b</sup>, sq.; Zeb. 60<sup>b</sup>; a. e.—Hor. 13<sup>a</sup> 'גדל עמנו בק' זה גדל עמנו בק' the one (the *nathin*, v. קצין) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58<sup>a</sup> 'לירדו בק' born in holiness (after his mother's conversion); Yeb.

98<sup>a</sup>, v. הורח; a. v. fr.—2) *sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood*. Meg. 23<sup>b</sup>; Ber. 21<sup>b</sup> 'כל דבר קדוש no sacred public act should be performed with less than ten persons.—Esp. קדושת השם a) *sanctification of the Name, fidelity to the Jewish faith, martyrdom*. Ib. 20<sup>a</sup> 'אין נפשיהו אק' 'בסר נפשיהו אק' Snh. 74<sup>b</sup> 'קדוש ק' bound to sanctify the Name (with his life); a. fr.—b) *the third section of the Prayer of Benedictions (הפלה), praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy &c.'* (v. קדוש). R. Hash. IV, 5 'וק' 'סדר ברכות ... the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אב), *G'buroth* (v. גבורה) and the sanctification. Ber. 21<sup>b</sup> 'קדוש ק' before the reader reaches the *k'dushshah*. Ib. 'אין הירחי אומר ק' one praying alone should not recite the *k'dushshah*; a. fr.—'קדושת היום—'ק' also 'declaration of the sanctity of the day (the Sabbath &c.) in prayer or at meals. R. Hash. l. c. היום ק' that section of the Prayer of Benedictions which closes with the benediction 'who sanctifiest the day &c.' Bets. 15<sup>b</sup> 'קדוש ק' the Lord's account and celebrate the sanctity of the day, and trust me &c. Ber. 33<sup>b</sup> 'בין ק' שבת ק' thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105<sup>a</sup> 'על הכוס ק' the proclamation of the sanctity of the Day over a cup of wine (קדושה); a. fr.—'Pl. קדושה. Kel. I, 6 'עשר ק' there are ten degrees of territorial sanctity. Y. Ber. IX, 13<sup>a</sup> top; Tanh. K'dosh. 4 (ref. to Josh. XXIV, 19) 'קדוש בכל מיני ק' he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 'שלוש ק' three times 'holy', v. בחר; Yalk. Is. 272. Ber. 33<sup>a</sup> 'אנשי ק' the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. הברכה); a. fr.—3) a title, *his holiness*. Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top (in irony) 'לקדושה חנניה to his holiness Hanania (who had usurped the functions of the Palestine authorities).

**קדושה, קדושה** ch. same, constr. קדושה. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27<sup>b</sup> 'קדושה ... רבית קדושה (Ms. M. קדושה; sub. זמן) a synagogue whose sacred character is permanent; קדושה קדושה the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3<sup>b</sup> 'מקדושתיהו קדושה he deprives them of their sacred character; a. e.

**קדוה** 1) *to bore, perforate, penetrate*. Sabb. XII, 1 'קדוה ק' he who bores a hole ever so small. Tosef. ib. XI (XII), 3 'קדוה ק' until he bores as far as is needed for his purpose; Y. Pes. VI, 33<sup>b</sup> top. Lev. R. s. 4 'קדוה ק' one of the passengers of the ship took a borer and began to bore under the place assigned to him; קדוה ק' have I no right to

f. קְדִישָׁתָא, קְדִישָׁא, I m., קְדִישָׁא (קְדִישָׁא), קְדִישׁ  
 1) = h. קְדִישׁ, *holy, sacred, pure*. Targ. Num. XVI, 5 (some  
 ed. O. קְדִישׁ, קְדִישׁ). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—  
 [Targ. Y. Num. XI, 7, read: קְרִישׁ].—Midr. Till. to Ps.

**קָדַם, קָדַם**, m. (preced.) [*precedence*,] 1) (prepos. of time and place) *before*. Targ. Gen. XXIX, 26. Ib. XLIII, 29; a. fr.—With suffix of personal pronoun mostly in *pl.*

Targ. Prov. XXIII, 1 קדמך ed. Lag. (oth. ed. קדמך). Targ. Ps. XCVI, 9 קדמוי מן. Ib. 8 לקדמוי; a. fr.—Lev. R. s. 37 'קדמוי ... נפץ a proclamation went before him, and all the people came out to meet him. Lam. R. to III, 16; a. fr.—2) (conj.) a) *ere, before*; b) *since, because* (h. מפני). Targ. Y. Gen. XIII, 10 עד לא ק'. Targ. Prov. VIII, 23. Ib. 25 Ms. (ed. קדרים); a. fr.—Targ. O. a. Y. II Ex. XIX, 18 'ק' (Y. I בגלל י).—Y. Yeb. XII, 13<sup>a</sup> top; Y. Snh. I, 19<sup>a</sup> bot. קדמא she came before us; ורקת קדמא and spat in our presence; Y. M. Kat. III, 82<sup>a</sup> bot. קדמינא; Yeb. 39<sup>b</sup>; a. e.—V. קדמינ.

קדמאי, קדמא, v. קדמי.

קדמוי m. (b. h. preced. wds.) *ancient, originator*. Gen. R. s. 38 (play on מקדם, Gen. XI, 2) וק' בקדמוי, v. נסע; ib. s. 41.

קדמונא, v. קדמי.

קדמוני m. (b. h.; preced. wds.) *ancient, first, primeval*. Num. R. s. 10 'אדם הראשון (usually) the first man. Gen. R. s. 22 'נחש הק' the ancient serpent (of Eden); a. fr.

קדמונא f. (preced. wds.) 1) *previous condition*. Targ. Job XLII, 12.—Bekh. 31<sup>a</sup> לקדמונא ויל (read אזל) he went back to his former condition (resigned his office).—2) *early morning*. Ib. <sup>b</sup> 'וק' ושנייה בק' and he solved that problem the next morning by reference to a Boraitha.—3) *the first time*. Deut. R. s. 1, beg. קדמונא היא הניינא היא קדמונא is this thy first or thy second offence?; ib. קדמונא וק' is it your first &c.?. Yalk. Ex. 392 קדמונא (corr. acc.).—4) *to meet, towards*. Targ. Ex. XIX, 17. Targ. Ps. LIX, 5; a. fr.—Lev. R. s. 37 לקדמונא ... יפקון let all the people (of the place) come out to meet me. Ib. לקדמונא, v. קדם.—5) (adv.) *first, in front*. Targ. O. Gen. XXXIII, 2 ed. Berl., v. next w.

קדמינא, קדמא, קדמי m. (preced. wds.) *first, former, previous*. Targ. Y. II Gen. I, 5 (ed. Vien. קדמי). Targ. Is. VIII, 23. Targ. Ps. XCII, 1 אדם ק' (v. קדמוני). Targ. Gen. XXV, 25; a. fr.—Y. R. Hash. II, 58<sup>b</sup> top 'ק' כהנא אחמני קדמי מן וק' K. was appointed (member of the court) before R. Jacob; לקדמי לעבורא; a. e.—Pl. קדמינא, but R. J. entered the meeting for intercalation before him. Lam. R. to III, 7 מנהון ק' v. קרץ II; a. e.—Pl. קדמינא, קדמינא, קדמינא. Targ. Job XXIX, 2 (ed. Wil. קדמינא, קדמינא, read קדמינא). Ib. VIII, 8. Targ. Jer. XVI, 18; a. fr.—Targ. Job XVIII, 20 קדמינא Ms. (ed. קדמוניא).—Y. Peah I, 21<sup>d</sup> bot. 'ק' מלכא (not בני מל') if our ancestors were angels, we are human beings, and if they were human &c.; Y. Shek. V, beg. 48<sup>c</sup> קדמינא; Gen. R. s. 60; a. e.—Fem. קדמינא. Targ. Jer. XXV, 1. Targ. Is. XLIII, 2 'ק' in ancient times. Targ. O. Gen. XI, 2 בק' (h. text מקדם). Ib. XXXIII, 2 קדמינא ed. Amst. ed. Vien. קדמינא; (ed. Berl. קדמינא; Y. R. Hash. I, beg. 63<sup>c</sup> 'ק' היא וק' R. Eliezer's opinion in the former quotation (Mishnah) is the same as in the latter. Ib. בק' in the early prayer (שהריה). Y. Peah V, end, 19<sup>a</sup> (in a defective passage) מה בינה לק' what is the difference between this and the former case? Y. Ned. VI, end, 40<sup>a</sup> ואיקרון ק' when

the first (of the three letters) was read, he showed them honor; a. e.—[Y. Gitt. III, end, 45<sup>b</sup>, read: קדמינא.]

קדמי m. pl. (preced. wds.) 1) *beginning, olden days*. Targ. O. Gen. I, 1. Targ. O. Deut. XXXIII, 27 'מלך' (ed. Berl. מלך); Y. Ib. XXXI, 15. Ib. XXXI, 2 'מלך' (ed. Berl. מלך) and before yesterday (Y. מלך); a. fr.—2) *front; east*. Targ. O. Gen. III, 24. Targ. Is. II, 6 כמלקדמינא as in the east (or: as in former times?); a. e.

קדמינא = קדמינא, v. קדמי.

קדמינא f. (preced. wds.) 1) *past time; only in* מן *before this*. Targ. Y. Gen. XXVIII, 19 (O. לקדמינא, ed. Berl. לקדמינא; h. text לקדמינא). Targ. Ez. XXXVIII, 17; a. e.—Taan. 12<sup>a</sup>.—2) *early morning*. B. Mets. 30<sup>b</sup>.—[Yalk. Ex. 392 קדמונא, v. קדמינא.]

\*קדקד (cmp. נקד I) *to speckle*. Part. pass. קדקד, pl. קדקדין. Targ. Y. Gen. XXXI, 10; 12 Ar. (ed. קדקדין).

קדקד, קדקד (b. h.; קדר, cmp. II, קד II; Assyr. *kakkadu*) *head, skull, vertex; summit*. Neg. X, 10, a. e., v. גבחה. Men. 37<sup>a</sup> 'בין עיניך וק' 'between thy eyes' (Deut. VI, 8), that means the vertex; expl. ib. 'בין עיניך וק' the place on the head where the child's brain is seen to pulsate; (Sifré Deut. 35 ראש של ראש); Erub. 95<sup>b</sup>. Gen. R. s. 62, end 'בא מקדקדו של מדבר' he came all the way from the highest point of the desert. Midr. Till. to Ps. XXIII, 4 (expl. גיא צלמה ib.) 'בין' של מדבר; a. e.—Pl. קדקד. Lev. R. s. 9; s. 25, a. e. 'בין קדקדי ראשיהן' by the tops of their heads.

קדקד, קדקד, קדקד ch. same. Targ. Y. I, II Deut. XXXIII, 16. Targ. Y. I ib. 20.—Bekh. 43<sup>b</sup> 'קדקד' אר. (ed. קדקד) a hump in which there is no bone, is merely an elevation of flesh (swelling).

קדקד, קדקד, v. preced. wds.

קדר I (קדר) (cmp. קדר, קדר, קדר) *to cut around, perforate, cut out*. Sabb. 116<sup>a</sup>; Y. ib. XVI, 15<sup>c</sup> bot. קדרי (Ar. קדרי, v. אקדריה. Snh. 103<sup>b</sup> 'וק' מנשה ק' (Ar. קדרי) Manasseh cut the divine names out (of the Scriptures). Kidd. 22<sup>b</sup> 'וקדרי ודוד' Ar. (ed. קדרי ודוד) one must bore (through the slave's ear) until the door is reached. Hull. 77<sup>a</sup> 'קדרי כל שדרינא קדרי' (Ar. a. Ms. M. correct. קדרי, v. Rabb. D. S. a. l. note) such flesh as the physician cuts out; a. e.—Part. pass. קדרי (קדרי). Ab. Zar. 32<sup>a</sup> (expl. עיר קדרי) a hide which is slit open opposite the heart and cut out like an air-hole; Tosef. ib. IV (V), 7 'קדרי כל שק' כנגד לבו Var. ed. Zuck. (text שנקוב, oth. ed. שנקוב). Ukts. II, 4 קדריה (ed. Dehr. קדריה) cut into, opp. שלמה.

Pi. קדרי (קדרי) 1) *to cut through; (in measuring distances) to estimate the level distance between two places separated by mountains*. Erub. V, 4 (58<sup>a</sup>) 'שמעתי שמקדרין בהרים' (Y. ed. Ven. שמקדרין; v. Rabb. D. S. a. l. note 90) I have heard a tradition that in measuring Sabbath distances elevations are considered as cut through. Ib. 58<sup>b</sup> 'קדרין וק' how is the measuring done to obtain the tunnel distance? He who stands below holds the rope against his heart, while he who stands above holds the other end of the

rope against his feet. Ib. אין מקדריין אלא בחבל וכו' only a rope of four cubits can be used for measuring &c. Ib. אין מקדריין לא בעגלה וכו' this method of measuring distances is not applied in the case of a slain body found in the field (v. עגלה), or for cities of refuge. Tosef. ib. VI (V), 11 מְקַדְרִין מִן וְעוֹלָה מִן וְיִוֵּדֵר וכו' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58<sup>a</sup>; מְקַדְרִין וְעוֹלָה וכו' Tosef. l. c. 12 מקדריין. Y. ib. V, 22<sup>d</sup> (repeatedly מְקַדְרִין). Ib. מקדריין (corr. acc.). Y. Sot. V, 20<sup>b</sup> bot. מקדריין; Y. Macc. II, end, 32<sup>a</sup> מקדריין; a. fr.—Y. Keth. XIII, 36<sup>b</sup> top מקדריין וְיִוֵּצֵא וכו' he may cut his way through the vines and get out (v. פָּסַג).—[Pes. 11<sup>b</sup> מקדריין, read: מקדריין, v. קָדַר.]—(denom. of קָדַר or קָדַר) to make pots, pretend to be a potter. Ruth R. to I, 1 (s. 2), v. קָדַר.

Hif. קָדַר to cut through; to penetrate. Erub. 58<sup>a</sup>, v. supra. Nidd. 56<sup>b</sup>; Tosef. ib. VI, 13 מְקַדְרִין, v. גָּלַד; [perh. fr. קָדַר II, becomes dull].

Nif. קָדַר to be cut out. Hull. 77<sup>a</sup> כְּמִין טַבַּעַת (Ar. קָדַר) if the flesh over a fracture is cut out like a ring. Ib. 57<sup>b</sup> שֶׁנִּי קָנָה שְׁלֵה וכו' a lamb ... whose wind-pipe was perforated, and they inserted a tube of reed, and it recovered.

קָדַר (קָדַר) ch. same, to penetrate. Men. 83<sup>a</sup> בָּשֶׂר אֵגֵב (Ms. M. קָדַר, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98<sup>a</sup> מְשֹׁם דְּקָרִיר (Ms. K. דְּקָרִיר; Ms. R. 1 דְּקָרִיר; v. Rabb. D. S. a. l. note 6). Ib. 79<sup>b</sup> שֶׁנִּי רִוּק דְּקָרִיר Ms. M. (ed. דְּקָרִיר; Ms. R. 2 a. Ms. K. דְּקָרִיר; Ms. R. 1 דְּקָרִיר) it is different with saliva, because it penetrates.

Pa. קָדַר to measure level distances. Y. Bicc. I, end, 64<sup>b</sup> שְׁגִירָא נִידָה, v. מֵאן דְּמִקְדַּר וכו'.

Itpe. קָדַר (אֶתְקַדַּר) to be caved or arched. Targ. Esth. VIII, 10 אֶתְקַדְרִין פִּיטֵה וכו' (ed. Lag. אֶתְקַדְרִין) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קָדַר II (b. h.; cmp. Arab. kaḍar) [to be soiled,] to be dull black; trans. to be sad.

Hif. קָדַר to become, or be black. Y. Nidd. II, 50<sup>b</sup> top מקדריין a dull black color, opp. מְצֻחָצָה shining. Y. Sabb. X, 12<sup>c</sup> bot. מְקַדְרִין רַבִּי שֶׁלִּי רַבִּי's face darkened (he grew sad). Gen. R. s. 12 וּפְנֵיהֶם מְקַדְרִין וכו' in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

קָדַר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job 901 וְקָדַר וְהָיָה, read as Lev. R. s. 22: וּמִקְדָּם.]

Itpe. קָדַר to become black. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

קָדַר (b. h.) pr. n. Kedar, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 רִשְׁמֵעֵאִלִּים). Bets. 20<sup>b</sup> צֹאן קָדַר sheep from Kedar; a. e.—Denom. קָדַרִים; pl. קָדַרִים. Taan. 5<sup>b</sup> הַקְּדָרִיתִים the Kedarites worship water.

קָדַר m. (v. next w.) 1) (emp. פָּדַר) potter. Toh. VII, 1.—Pl. קָדַרִים. Num. R. s. 16, beg. (ref. to חָרָשׁ, Josh.

II, 1, v. חָרָשׁ I) 'וְכִי עָשׂוּ עֲצָמָן קָדַר' they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. קָדַרִים]. Gen. R. s. 86 'קָדַר' (Ar. קָדַרִים) will you import potters to K'far Hanina? (Matt. K. קָדַרִים pots); v. נָזַן.

קָדַר m. (קָדַר I) pot. Pes. 41<sup>a</sup> קָדַר roasted through the heat of the pot. Meg. 7<sup>b</sup>, v. צָלִי; a. e.—Pl. קָדַרִים, v. preced.

קָדַרִים; קָדַר, קָדַר ch. same. Targ. O. Num. XI, 8 (h. text פָּדַר). Targ. Mic. III, 3 (h. text קָדַר); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. קָדַרִים.—Lev. R. s. 19, beg. קָדַרִים בְּקִי חֲרָשׁ he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נִפְלָה כִּיפָה וכו' if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 נִפְלָה קוּפָה לְקָדַר וכו'). Erub. 3<sup>a</sup>, a. e. וְשׁוֹחֵץ קָדַרִים; a. fr.—Transf. intestines, rectum, bladder. Ber. 62<sup>b</sup> וְכִי יִפֹּל קָדַרִים וכו' while thy pot is hot, empty it (do not delay discharge). Sabb. 33<sup>a</sup> וְכִי יִפֹּל קָדַרִים more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 קָדַרִים some ed., v. קָדַרִים].—Pl. קָדַרִים, קָדַרִים. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> bot.; a. e.

קָדַרִים f. h. same, pot, contents of the pot, dish. Hull. VIII, 3 בְּאִוְרָה אֵם יֵשׁ if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67<sup>b</sup>, a. fr. בְּרִית יִמָּא, v. יִמָּא. Ex. R. s. 1; Sot. 11<sup>a</sup> (ref. to Ex. XVIII, 11) בְּקִי שְׁבִישְׁלִי what is your evidence that this zadu (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112<sup>a</sup> וְכִי חֲבֹשֶׁל בְּקִי cook not in a pot which thy neighbor has used, i. e. marry not a divorced woman. Y. Snh. VIII, beg. 26<sup>a</sup> וְכִי דְּשִׁיחָא דְּקָדַרִים when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Transf. skull. Hull. 45<sup>a</sup> כִּל מֵה שֶׁבֶךְ two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—Pl. קָדַרִים, קָדַרִים. Pes. 30<sup>a</sup>; Zeb. 95<sup>b</sup> קָדַרִים earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קָדַר; a. fr.

קָדַר, v. קָדַר I.

קָדַרִים, v. קָדַרִים.

קָדַרִים (b. h.) pr. n., Torrent (or Brook) of Kidron, near Jerusalem. Y. Taan. III, 67<sup>a</sup> top, a. e., v. קָדַרִים I.

קָדַרִים Targ. Y. Gen. VIII, 4, v. קָדַרִים I.

קָדַרִים, Lam. R. to I, 16 גְּלוּסְקָאן קָדַרִים some ed., read: קָדַרִים—Yalk. Lev. 665 חֲמִי קָדַרִים, read: קָדַרִים.

קָדַרִים, v. קָדַרִים.

קָדַרִים I m. (κέδρος) cedar. Targ. O. Gen. VI, 14 (h.

text (גפר).—R. Hash. 23<sup>a</sup> (among the species of ארז) ק' Ms. M. 2 (Ms. M. 1 קדרים; ed. קדרים; v. Rabb. D. S. a. I. notes 50, 60).

## קדרום II pr. n. m., v. קדרום II.

**קדרות** f. (denom. of קדר) *potter's trade*. Ruth R. to I, 1 (s. 2) ref. to דיוצרים, I Chr. IV, 23, in connection with Josh. II, 1 היו בידם מקדרין (חרש) they (the spies) carried potters' tools with them, pretending to be potters, v. קדר.

**קדרית**, Y. Kil. I, 27<sup>a</sup> bot., v. פרסא.

## קדרונמס, קדרונמס.

**קדרנין** m. (κέδρινος, -ov) of cedar, cedar wood. Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) דאעין דק' Y. I (ed. Amst. קדרונין, corr. acc.).—Tanh. B'shall. 24 (ref. to Ex. XV, 25) קדרנין, read with Y'lamd. a. I., quot. in Ar. קדרנין; Mekh. B'shall. Vayass'a, s. I קדרום, v. קדרום I.

**קדריתא, קדריתא** f. (קדר II) *black*; trnsf. *miserable*. Targ. Cant. I, 6.

## קדרנמים, קדרנמים.

## קדש, קדש.

**קדש** (b. h.) [*to be cut off, separated*, v. Ges. Hebr. Dict.<sup>12</sup> s. v.; cmp. פדש.] *to be, become pure, sacred, holy*. Y. Sabb. III, 5<sup>d</sup> bot.; ib. IV, end, 7<sup>a</sup> קדש היום ק' the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10<sup>a</sup>) קדשו בכלים (Talm. ed. קדשן) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11<sup>a</sup> (Ms. F. קדשן). Bekh. 4<sup>b</sup> קדשו בכורות וק' the firstborn in the desert were consecrated; a. fr.

**Pi.** קדש 1) קר, קדש, or ק' שם שמים, esp. *to sanctify*, *to sanctify the name of the Lord, to manifest fidelity to religion* by noble deeds, by martyrdom &c. Sot. 10<sup>b</sup>; 36<sup>b</sup> יוסף שק' יוסף שק' שק' שם וק' Joseph who sanctified the name... in secret (when he resisted temptation); וק' יהודה שק' Judah who sanctified... in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) *to sanctify, consecrate; to purify, keep pure*. Ber. 17<sup>a</sup> טהר וקדש עצמך טהר וקדש עצמך (aloof) from every guilt &c. Yoma 39<sup>a</sup> (ref. to Lev. XI, 44) ... מקדש אדם מקדש if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; מלמטה מקדשין below, they will sanctify him from above; וק' בעולם הזה מקדשין וק' he in this world, they will declare him holy in the hereafter. Yeb. 20<sup>a</sup>, a. e. קדש עצמך במותר לך sanctify thyself by self-restraint from what is permitted to thee. Hag. 3<sup>b</sup>, a. e. קדשה לשעתה, v. קדשה. Sebu. 15<sup>a</sup> ... הכלים מקדשן as regards all vessels that Moses made, theointing of them gave them their sacred character; Snh. 16<sup>b</sup> מקדשן (corr. acc.). Men. 95<sup>b</sup> רגור מקדש the oven (the baking of the showbread) gives it its sacred character.

Ib. 100<sup>a</sup> שרת מקדשין כלל the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מקדש; f. מקדשה; pl. מקדשים &c. Sabb. 55<sup>a</sup> (ref. to Ez. IX, 6) א"ר מקדש אלא מקדש וק' read not *mikdashai* (my sanctuary) but *m'kuddashai* (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4<sup>a</sup>. Zeb. 115<sup>b</sup> (ref. to Ps. LXVIII, 36 ממקדשך) read ממקדשך 'וק' 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) *to wash hands and feet prior to a sacred act*. Yoma III, 6. Ib. IV, 5. Ib. 22<sup>a</sup>; a. fr.—4) *to prepare the water of lustration* (Num. XIX). Par. VI, 1 המקדש ונפל if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 נוטל וקדש he may take (of the ashes) and prepare the water with them. Ib. 3 המקדש בשורת וק' he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) *to proclaim the sanctity of esp., a) (ק' החדש) to proclaim in court that the new month had begun* (v. infra). R. Hash. II, 7 unless אם לא ... אין מקדשין אותו שכבר קדשהו שמים the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24<sup>a</sup> בין כך שנים אחר מקדש וק' ... in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 החדש את החדש I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass., as ab. R. Hash. II, 7 וק' אומר מק' וק' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 ולא הספיקו לימור מק' וק' when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e.—b) *to pronounce the sanctity of the Sabbath, the Holy Day &c., to recite the Sabbath or the festive benediction* (over wine), *to say Kiddush*. Pes. 105<sup>a</sup> בע"ש ק' מי שלא ק' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106<sup>b</sup> טעם אינו מקדש if a man tasted something without *Kiddush*, he must not bless the Sabbath; Ib. 107<sup>a</sup> טעם even if he has tasted something, he must bless the Sabbath. Ib. וקדש ענין כגון זה ראוי לקדש ענין a beverage like this is fit for *Kiddush*; a. fr.—6) *to consecrate a woman, a) to betroth* (expl. Kidd. 2<sup>b</sup> כחוקדש ... לה) the rabbinical term, in place of the Biblical *to betroth*, because he makes her forbidden to others like a consecrated object, v. וקדש. Kidd. II, 1 וק' אדם מקדש בו וק' a man may betroth a woman either in person or through a deputy. Ib. 41<sup>a</sup> אסור לאדם שיקדש ... עד וק' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 וק' וקדש וק' if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מקדשה. Ib. מקדשהו. Ib. מקדש וק' (נצירה) (of the father of a minor) (נצירה)

*Nif.* נִקְדַּשׁ 1) *to be sanctified; to become consecrated.*  
 Tem. 14<sup>a</sup> כֹּהֵן לִיקְרֹב כֵּן לִיקְדַּשׁ כֵּן in the one case it refers to  
 being consecrated (by being put in a sacred vessel), in

*Pa.* קדַּשׁ as preced. *Pi.*, to sanctify; to proclaim; to betroth &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 לְקַדְּשָׁא (Y. לְקַדְּשָׁא. Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not דִּקְרַשׁ; h. text אִישׁ). Ib. XXII, 16 (h. text רִצְרוּ); a. e.—Shebu. 16<sup>a</sup> 'וכ' וְזִמְנִין קְדֻשָּׁתֵי ק' וְעֶזְרָא consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106<sup>a</sup> רַבִּי כ' תַּחֲלוֹת יוֹמָא בְּעֵי לְקַדְּוֵשִׁי רַבִּי כ' תַּחֲלוֹת יוֹמָא בְּעֵי לְקַדְּוֵשִׁי the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. לְקַדְּוֵשׁ לָן וְכ' please, sir, recite for us the great Kiddush, v. קִידּוּשָׁא. Ib. 101<sup>a</sup> לְקִידּוּשֵׁי בֵּיתָא to recite the Kiddush in the house. Ib. 106<sup>b</sup> מִקְדָּשׁ זִמְנִין . . . מִקְדָּשׁ אֲרִישָׁא at times, when he cared more for bread, he recited the Kiddush over bread.—R. Hash. 25<sup>a</sup> וְקִישְׁיָהּ וְכ' יֵלְכוּ go to 'En-Tab and proclaim the New Moon Day. Ib. בְּעִינָן לְקִידּוּשֵׁי בֵּד וְכ' אמר he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib. וְלִקְדֻשָּׁתָהּ וְלִקְדֻשָּׁתָהּ Ms. M. and we may proclaim it at night. Shebu. 15<sup>b</sup> וְכ' דַּעַד דְּקַדְּשֵׁי יוֹמָא so that immediately after one has recited the blessing at the exit of the day (וְהַבְרָלָהּ), one might finish the building and consecrate it.—Kidd. 50<sup>b</sup> מִסְבְּלֵי בְּאַחֲרָא דְּמִקְדָּשֵׁי וְהָדָר where it is customary to send





ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Snh. 109<sup>b</sup> (play on קחה בן שח' Num. XVI, 1) בן שח' a son that brought grief over his parents; a. e.

*Pi. קרהה* to pronounce unsolvable. Neg. IV, 11, v. ברהה.

*Nif. קרהה* 1) to become faint, powerless. Koh. R. to X, 10 'אם נקהה אומה ו' if the nation whose power was as hard as iron, has grown powerless.—2) to be tough, difficult. Ib. 'אם י' הלמודך ו' אם if thy lesson is as tough to thee as iron (v. preced.).

*Hithpa. קרהה, קרההה, קרההה* 1) to faint, long for. Yalk. Ex. 186 (ref. to מלקחה, Ex. IX, 24) מלקחה (not שליוהיה) it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4<sup>a</sup> 'מיתה מתקחה ו' Ar. (ed. מוקריה, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 'מיתה ומתקלה בשביל לעשות רצון בוראם (corr. acc., a. read בוראה); Num. R. s. 12 (combining both versions) 'מיתה ומתקלה לעשות ... בוראה (corr. acc.).—2) to become tough, hard, unyielding, grievous, irksome. Koh. R. l. c. אם 'אם נתק' הרב על החלמיד ו' if the heavens above you have become hard as iron &c., v. supra. Ib. 'אם נתק' הרב על החלמיד ו' if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) ..., and the teacher shows not a friendly face (does not relent) &c. Ib. אם 'אם נתק' החלמיד על הרב ו' if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) ..., and the teacher refuses to explain &c.

*קיה, קהה* ch. same, 1) to be blunt (and loose); to be dull, faint. Targ. Y. II Gen. XXXIII, 4 (Y. I ארומיזו). Ib. XXXII, 26 וקהה (some ed. וקהה, v. קהה; Y. I וזעו; h. text ורקע).—[Targ. I Kings XIV, 4 קההה (ed. Wil. כההה; ed. Lag. קמה; h. text קמו).—2) to be stale, distasteful. Ber. 56<sup>a</sup> קהה עסקך ו' Ms. F. (ed. קהה fr. קהה; Ms. M. פסיד קהה ו' read וקארי thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קהיה, קהיהה (comp. קהיה, a. קמה). Lev. R. s. 19 קהיהה הם הם קהיהה (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קהיהה is it spoiled?].—3) to be unrelenting, rigorous. B. Mets. 52<sup>b</sup> קהה אודי מקרי נפש רעה Ar. (ed. רמקוס) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נפש).

*Pa. קהה* to give an acrid taste to. Pes. 116<sup>a</sup> צריך קהה one must give the pap (דיוסתר) an acrid taste (with apples and wine).

*Af. קהה* [to blunt a person's teeth,] to refute, argue. Yeb. 110<sup>b</sup> מקהה Ar. a. Var. in Rashi (ed. מקהה, v. אקנהה).

*קיהה* f. (preced.), bluntness of teeth; trans. old age. Yalk. Lam. 996 ו' ש' ו' בן שנתן לו ב' ש' ו' the son that was given him (Abraham) in his old age, when he was one hundred years old.

*קיהה* f, pl. קיההה arguments. Yeb. 110<sup>b</sup> Ar., v. אקנהה.

*קהלה* v. קהלה.

*קהל* (b. h.; comp. קיל) to call.

*Hif. קהיל to assemble.* Ber. 61<sup>b</sup>; Ab. Zar. 18<sup>a</sup> קהיל קהילים called public assemblies (to teach). Gen. R. s. 99 'כשיקהיל קרה ו' (some ed. כשיקהיל) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 כרי שילמדו ... לקהיל ... that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

*Nif. קהיל to be assembled.* Gen. R. s. 98 בשעה שהן קהילין when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 ב'קנהל ... פרשה ... this section (Lev. XIX) was proclaimed in full assembly (v. ib. 2), because &c. Koh. R. to I, 1, v. קנהל.

*Hithpa. קהיל* same. Gen. R. s. 99 (ref. to וקהה, Gen. XLIX, 10) מ' קהילין עליו ... he around whom the nations will group themselves.—[Num. R. s. 12 מתקלהה v. קנהה.]

*קהל* m. (b. h.; preced.) gathering, congregation. Y. Hor. I, 46<sup>a</sup> bot. (ref. to Num. XV, 24, העדה) כל השבטים קהילין all tribes together are called *kahal*; ... כל שבט ק' every tribe for itself is called k.; Bab. ib. 3<sup>a</sup> ... כגון ק' when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. 'אם הוא דאקרו ק' only they (the entire people) are called k.—Kidd. 73<sup>a</sup> קהל ודא ק' a community of Israelites of undoubted legitimacy; ק' ספק of doubtful legitimacy; Y. Yeb. VIII, 9<sup>b</sup> bot. ברור ק' ספק; Ib. [read:] קהילות ארבע קהילות four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9): the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 ... אלא מלבא בק' and they are forbidden only to enter the congregation (to intermarry with Israelites); a. fr.—Pl., v. קהלה.

*קהלה, קהלה* ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73<sup>a</sup> נפקו קהל נפקו ed. (Rashi קהלה) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which *kahal* occurs.—Pl. קהלי. Ib. הנדו נמי תרי ק' נדוה these (priests and Levites) are also two communities (requiring two verses with the word *kahal* in them); a. e.

*קהל, קהיל* f. (b. h.) same. Y. Ber. VII, 11<sup>c</sup> top ו' ק' במקהלות כל ק' in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2<sup>a</sup> ו' ו' זמן ק' the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) ו' אין ו' it is not written here, 'an inheritance of the congregation of Yammal' (privileged scholars), but of the congregation of Jacob (v. ורהה); a. e.—Pl. קהיל, קהיל. Y. Yeb. VIII, 9<sup>b</sup> bot., v. קהל. Ab. Zar. 18<sup>a</sup>, a. e., v. קהל; a. fr.

*קהלה* (b. h.) pr. n. m. *Koheleth*, traditional surname of King Solomon. Koh. R. to I, 1 ... למה נקרא שמו ק' למה נקרא שמו ק' Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—Pl. קהלה (ספר) the Book of Koheleth,

*Ecclesiastes*. B. Bath. 14<sup>b</sup> סידרן ... ק' וכ' the order of the books of Hagiographa is: Ruth, Psalms, Job, Proverbs, Ecclesiastes &c. Ib. 15<sup>a</sup> אנשי ו' אנשי the men of the Great Assembly composed Proverbs, Song of Songs and Ecclesiastes. Sabb. 30<sup>b</sup> ספר ו' ספר the scholars wanted to exclude from the canon (v. גִּנְזוּ) the book of E., because its words contradict one another; Koh. R. to I, 3; a. fr.

**קַהֲרִמָּנָא** m. (Pers. *Kaharmân*) *administrator, curator*. B. Bath. 46<sup>b</sup> שויריה ק' Ar. (read: שויריה; v. שויריה) they made him an administrator (of their property, and as such he let it out to tenants). Erub. 59<sup>a</sup> גביר ק' Ar. (ed. דרומא) they are accustomed to meet at the office of the curator of the city, v. דרומא.

**קו** in, יקו, יקו, &c., v. קום ch.

**קו** m. (b. h.; v. קוה) 1) *circle, zone*. Hag. 12<sup>a</sup> חורו קו ירוק (Gen. I, 2) is the green (or yellow) circle which surrounds the whole world (the horizon); Yalk. Kings 185 (ref. to I Kings VII, 23) זה קו ירוק וכ' this is typical of the green circle &c. Num. R. s. 13 קו הים שעשה ו' the circle encompassing the basin which Solomon made (I Kings I. c.); a. e.—2) [*cavity*,] *the lower part of a trumpet*. Kel. XI, 7, v. קב.—[Tanh. Ahäre 1 קו שררהיה, v. קושרהיה.]

**קוּנָא** ch. (preced., v. P. Sm. 3510; cmp. פָּנָא) [*circle, window*,] *web*.—Pl. קוּנָא. Targ. Is. LIX, 5, sq. (Ar. קוּנָא f. pl.; h. text קורי).—V. קוּנָא.

**קוּנָא** (b. h.) *to spit*.

*Hif.* קוּנָא same, *to vomit*. Sifra Ahäre, end (ref. to Lev. XVIII, 25) כארם שמקיא את מזונו like a man vomiting his food; Yalk. Lev. 599. Esth. R. introd. to Par. 3 (play on קולקון Hab. II, 16) מביא מלמעל קלון מלמטן (thou shalt be) vomiting above together with disgrace (nuisance) below; שמקיא ו' and when the two chiefs of his legions saw that he was vomiting &c. Mikv. X, 8 שכל והקיאן if he vomited them after the immersion; a. e.

**קוּנָא** m. *Kuay*, name of an unclean bird. Hull. 63<sup>a</sup> (Rabb. D. S. has קוקר; Ms. M. קרי; Ms. R. 2 קקואי).—V. קוּנָא.

**קוּבָא** m. (denom. of קוּבָא) *cursing*, v. קָבָא.

**קוּבָא**, v. next w.—[קוּבָא, v. קוּבָא].

**קוּבָה** f. (b. h. קָבָה; v. קב) 1) *arched room, compartment*. Taan. 8<sup>b</sup> יש ו' קב there is a sort of room in heaven from which the rains proceed; (Yalk. Ps. 789 שלא יעשה כ' Men. 31<sup>b</sup> קב) that he do not write the door-post inscription in the shape of an arch.—2) *tent of prostitution* (Num. XXV, 8). Ab. Zar. 17<sup>b</sup>, sq. על בהו לישב ב' Ar. (ed. של זונה) his daughter was condemned to sit in a brothel. Gen. R. s. 91 הוא ב' (some ed. בקיבא) perhaps he (Joseph) is in a brothel (sold, for sodomy); a. e.

**קוּבְמִיּוֹת, קוּבְמִיּוֹת** f. pl. (קבט, v. קבט) *pressed or pickled substances, sauces &c.* Y. Ab. Zar. II, 41<sup>d</sup> ק' sauces (or pickles) prepared by gentiles; Toset. ib. IV (V), 11 קבטאור ed. Zuck. (Var. קבטאור, missing in oth. eds.); Bab. ib. 38<sup>b</sup> קבטאור (?). Y. Pes. III, 30<sup>a</sup> ק' sauces from BIRTHA must be removed before Passover (on account of an admixture of leavened matter); cmp. פְּלִיגְיָא.

**קוּבְמִיּוֹת, קוּבְמִיּוֹת**, v. קוּבְמִיּוֹת.

**קוּבְמִיּוֹת**, Y. Sabb. VI, beg. 7<sup>d</sup>, a corrupt, prob. for פְּלִיגְיָא (φύλακτῆρα) *charms, amulets*, v. נִטְפָּה. a. הוּבְמִיּוֹת.

**קוּבְמִיּוֹת** m. (denom. of קוּבְמִיּוֹת; cmp. חֲלִיטָר a. maker of pickles or sauces.—Pl. קוּבְמִיּוֹת. Y. Ab. Zar. II, 40<sup>c</sup> bot. ק' אלפון וכ' the (Jewish) sauce-makers taught (gentiles) their trade, and were ruined; [comment. jewellers.]

**קוּבְמִיּוֹת** f. (κυσία) *dice-playing, gambling*. Snh. III, 3 (among those disqualified as witnesses) הַמְשֻׁק ב' the habitual dice-player; R. Hash. I, 8; Y. ib. 57<sup>c</sup> top בקיבְמִיּוֹת משיב ק' (omitted in Bab. ed. 148<sup>b</sup>) it is forbidden, because it is like gambling; ib. 149<sup>a</sup>; a. e.

**קוּבְמִיּוֹת** f. (cmp. Syr. קוּר, P. Sm. 3510) *loom*. Y. Sabb. VII, 10<sup>c</sup> top כר משרייה ב' when he inserts the warp in the loom.

**קוּבְמִיּוֹת** m. (רס for רס; κυσευστης = κυστῆς, S.) *gambler*; (= κυσευτικός) *crafty person*. Yalk. Dent. 847 זה הוא ק' וכ' this man is a gambler, and he may go and gamble and lose &c. Toset. B. Bath. IV, 7 ... המוכר ו' if one sells a slave ... and he turns out to be a thief or a crafty person (swindler), contrad. to רס; Y. ib. VII, end, 15<sup>d</sup>; Bab. ib. 92<sup>b</sup>. Hull. 91<sup>b</sup> art thou a thief or a burglar that thou art afraid of the morning?; Yalk. Gen. 133. Bekh. 5<sup>a</sup> משה ו' your teacher Moses was either a thief or a swindler, or else a bad arithmetician.

**קוּבְמִיּוֹת** ch. same. Y. Ned. V, end, 39<sup>b</sup> [read:] ו' וכן בר נש עבד אמר ליה ב' (v. Asheri to Gitt. 35<sup>b</sup>) he said to him (who had vowed that he would make no profits), does a man do that? Said he to him, (I vowed to make no profits) as a gambler (Asheri I. c. quotes קוּבְמִיּוֹת).

**קוּבְמִיּוֹת**, v. קוּבְמִיּוֹת.

**קוּבְמִיּוֹת**, v. קוּבְמִיּוֹת.

**קוּבְמִיּוֹת, קוּבְמִיּוֹת**, v. קוּבְמִיּוֹת.

**קוּבְמִיּוֹת**, Y. Kil. IX, 32<sup>d</sup> top, v. קוּבְמִיּוֹת.

**קוּבְמִיּוֹת** m. (v. קוּבְמִיּוֹת III) *a formula to ward off danger*, e. g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' Snh. 104<sup>b</sup> (ref. to Lam. I, 12) (Ar. לקב' here we have a

Biblical support for the custom of saying, 'not to you'; [another interpret. in Rashi: *complaint* (v. קָבַל II), i. e. that a man in trouble should make it known to friends and appeal to their sympathy; v. Hull. 78<sup>a</sup>].

**קִיבָּנָה** m. (קָבַב; cmp. אֶקִיבִּי *turret, battlement*. B. Bath. 73<sup>a</sup> bot. דְּמִחוּזָא אֶק' דְּמִחוּזָא Ms. H. was jumping on the battlements of Mahoza; (Ar. נְקִיבָה; (קִיבָּנָה, read קִיבָּנָה, v. Rabb. D. S. a. l. note 100; ed., v. קִיבָּנָה).

**קִיבָּעָה** m. = בִּוּבָעָה, *helmet, turban*.—Pl. קִיבָּעִין, קִיבָּעִין. Targ. Ez. XLIV, 18 (h. text פֶּאֶרֶד). Targ. O. Ex. XXVIII, 40; XXXIX, 28 ed. Berl., v. בִּוּבָעָה.

**קִיבָּעִיָּה, קִיבָּעִיָּה** ק' pr. n. pl. *Kob'aya (Tops or Hollows) of Aitha* (v. Hildesh. Beitr. p. 19 sq.). Tosef. Shebi. IV, 11 קִיבָּעִיָּה רֵעִיָּה ed. Zuck. (Var. דְּרִאֲחוֹן. קִיבָּעִיָּה; Sifrē Deut. 51 קִיבָּעִיָּה רֵעִיָּה; Yalk. ib. 874 קִיבָּעִיָּה רֵעִיָּה; Y. Shebi. VI, 36<sup>c</sup> קִיבָּעִיָּה (only).

**קִיבָּעָה**, v. next w.

**קִיבָּעָתָה, קִיבָּעָתָה** f. pl. (preced. wds.; cmp. בִּוּבָעָה) [*caps.*] *clouds covering the field after the first ploughing*, which require to be broken by being thrown up and scattered. Y. Shebi. IV, 35<sup>a</sup> קִיבָּעָתָה (דְּמִיָּין); Y. Snh. III, 21<sup>b</sup> top קִיבָּעָתָה (corr. acc.), v. הֶאֱסָעָה.

**קִיבָּעָתָה**, v. preced.

**קִיבָּעָתָה, קִיבָּעָתָה** h. קִיבָּעָתָה 1) *tent of prostitution*. Targ. O. a. Y. II Num. XXV, 8 (O. ed. Vien. קִיבָּעָתָה).—2) *arched room, store-room*. Targ. Job XXXVIII, 25. Targ. Ps. LXV, 10 (cmp. Taan. 8<sup>b</sup> quot. s. v. קִיבָּעָתָה). Targ. Y. Gen. I, 7.

**קִיבָּה (or קִיבָּה)** m. (קִיבָּה; cmp. בִּר) *wooden bowl*. Kel. XVI, 1 קִיבָּה הַבְּבִלִי ק' the Babylonian *kod* (a deep bowl, fragments of which may be used as receptacles); Tosef. ib. B. Kam. III, 11 קִיבָּה (corr. acc.); ib. B. Mets. V, 10 קִיבָּה (corr. acc.). Snh. 20<sup>b</sup> קִיבָּה Ms. M. his bowl (was all that was left to king Solomon, v. הַיָּבִיבָה II); Yalk. Kings 177; Tanh. Ahāré 1; a. e.

**קִיבָּה** ch. same. Koh. R. to II, 10 קִיבָּה; ib. to IX, 11 (not קִיבָּה), v. preced.—Snh. 103<sup>a</sup> קִיבָּהִיָּה Var. quot. in Rashi, v. קִיבָּהִיָּה.

**קִיבָּהִיָּה, קִיבָּהִיָּה**, v. קִיבָּהִיָּה.

**קִיבָּהִיָּה, קִיבָּהִיָּה**, v. קִיבָּהִיָּה.

**קִיבָּהִיָּה, קִיבָּהִיָּה** f., v. קִיבָּהִיָּה.

**קִיבָּהִיָּה, קִיבָּהִיָּה** m. (קִיבָּה) *antecedent; (conj. a. prep.) before*. Pes. 54<sup>a</sup> קִיבָּהִיָּה ק' before the world was created. Gen. R. s. 1 קִיבָּהִיָּה ק' prior to that (divine throne) about which is written, 'firm is thy throne' &c. (Ps. XCIII, 2). Ib. s. 9 קִיבָּהִיָּה ק' ere this. Ib. s. 21 (ref. to מקדָם, Gen. II, 8) קִיבָּהִיָּה ק' Gehenna was created before the garden

of Eden; Yalk. ib. 34 קִיבָּהִיָּה Gen. R. l. c. קִיבָּהִיָּה the angels were created before &c.; Yalk. l. c. מקדָם. Midr. Till. to Ps. XXIV כְּמִקְדָם as before; a. fr.

**קִיבָּהִיָּה, קִיבָּהִיָּה**, v. קִיבָּהִיָּה.

**קִיבָּהִיָּה, קִיבָּהִיָּה**, v. קִיבָּהִיָּה.

**קִיבָּהִיָּה, קִיבָּהִיָּה** m. sing. a. pl. (χοδράντης = quadrans) *quadrans, a Roman value equal to three Roman ounces (also called teruncius)*. Y. Kidd. I, 58<sup>d</sup> Mus. (ed. קִיבָּהִיָּה, ed. Krot. קִיבָּהִיָּה; Mus. also קִיבָּהִיָּה, v. קִיבָּהִיָּה; Tosef. B. Bath. V, 12 קִיבָּהִיָּה ed. Zuck. (Var. קִיבָּהִיָּה, pl. קִיבָּהִיָּה); Kidd. 12<sup>a</sup> קִיבָּהִיָּה, pl. קִיבָּהִיָּה (corrupt. arisen fr. confusion of *quadrans* a. *teruncius*).

**קִיבָּהִיָּה, קִיבָּהִיָּה** m. (b.h.; קִיבָּהִיָּה) *sanctity, sacred affair, sacred ground, dedicated object*. Yoma 12<sup>b</sup>, a. fr. מַעֲלִין בָּק' v. מַעֲלִין. Sabb. XVI, 1 וְכ' כָּל כְּתוּבֵי הַק' all sacred scriptures must be saved from fire (on the Sabbath). Tosef. ib. XIII (XIV), 1 קִיבָּהִיָּה בְּכַתְבֵי הַק' we must not read from the Hagiographa (on the Sabbath); Y. ib. XVI, 15<sup>c</sup> top קִיבָּהִיָּה קִיבָּהִיָּה we must not read from the Hagiographa except from the afternoon service onward. Bets. 5<sup>a</sup> וְכ' קִיבָּהִיָּה אִתּוֹ חַיִּים ק' we observe the rest of the day as a holy day and the next day likewise. Pes. 104<sup>a</sup>; Hull. 26<sup>a</sup>, v. בִּין III. Ib. I, 7 לִק' בִּין ק' v. בִּין; ib. בִּין ק' between the stricter and the lighter sanctities; a. v. fr.—ק' שֵׁם or ק' (sub. שֵׁם) sacred name, name of the Lord. Shebu. 35<sup>b</sup>, v. בִּין III. Treat. Sof'rim IV, 6, sq.; a. fr.—ק' רִיחַ הַק'—Esp. a) *sacred precincts, Temple ground*. Zeb. IX, 2 מִקְבְּלוֹ בָּק' הַק' whatever has become unfit within the sanctuary, the sanctuary accepts (it cannot be removed from the altar, if it was put on); לֹא וְכ' if its unfitness did not arise within the sacred precincts, the sanctuary does not accept it; a. fr.—b) *the Holy*, contrad. to קִיבָּהִיָּה, a. to קִיבָּהִיָּה, v. infra. Yoma III, 3; 6 בָּק' within the precincts of the Holy. Midd. IV, 5; a. fr.—Pl. קִיבָּהִיָּה, also קִיבָּהִיָּה, most holy, esp. *the Holy of Holies*, the westernmost compartment of the Temple. Midd. l. c. Yoma V, 1; a. fr.—Cant. R. to I, 1 כָּל הַק' all Biblical scriptures are holy, but this (Song of Songs) is most holy. Y. Meg. III, 74<sup>a</sup>, a. e. קִיבָּהִיָּה נָהוּם אִישׁ קִיבָּהִיָּה Nahum, the man of extreme holiness; a. e.—Esp. קִיבָּהִיָּה *consecrated objects, sacrifices*. Zeb. V, 4 הַקִּיבָּהִיָּה הַזֶּה הַקִּיבָּהִיָּה the burnt-offering belongs to the highest class of sacrifices. Ib. 6, sq. קִיבָּהִיָּה ק' sacrifices of a minor grade. Ib. X, 2 מִפְּנֵי שֶׁהוּא קִיבָּהִיָּה because it belongs to the highest grade; a. fr.—קִיבָּהִיָּה things dedicated for the altar, *sacrifices*; objects dedicated (for their value) to be used for the needs of the Temple building. Tem. VII, 1, sq.; a. fr.—ק' (סדר) *Kodashim*, the fifth of the six orders of the Mishnah, Tosefta, a. Talmud Babli. Sabb. 31<sup>a</sup>. Esth. R. to I, 2.

**קִיבָּהִיָּה, קִיבָּהִיָּה** ch. same, 1) *holiness, sanctuary &c.* Targ. Ex. XXIX, 29. Targ. Ps. LI, 13. Targ. Ex. XXVIII, 29; a. fr.—Pl. קִיבָּהִיָּה, קִיבָּהִיָּה. Targ. Lev. XXI, 22. Ib. XXII, 2; a. fr.—ק' קִיבָּהִיָּה *the Holy of Holies*. Targ. Ex. XXVI, 33; a. fr.—2) *the Holiness, the Lord*, usu. with

167

quot in Ar.—Yalk. Deut. 854 אֲנִי נָחַרְתִּי ק' I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanh. ed. Bub. Mikketz 9 ק' שָׁלַךְ וְ... אִם בָּא ... אִם בָּא if a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19 ... כָּל ק' all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קוֹמִיקוֹן (corr. acc.).

**קוֹמִיקוֹן** m. (κομιτικός) *universal; (of a wind) extending over the whole world.* Gen. R. s. 24 וְ... אֵלָּא וְ... there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קין ...); Y. Ber. IX, 13<sup>d</sup> top קוֹמִיקוֹן; Yalk. Kings 219 קוֹמִי (corr. acc.).—[Gen. R. s. 19, v. קוֹמִיקוֹן.]

**קוֹמִיקוֹן**, Gen. R. s. 19 Ar. ed. Koh., read: קוֹמִיקוֹן (v. next w.), v. קוֹמִיקוֹן.

**קוֹמִיקוֹן** m. pl., v. קוֹמִיקוֹן.

**קוֹמִיקוֹן** f. pl. (נקו) *vessels for blood-letting.* Y. Nidd. II, 50<sup>b</sup> top באִילֵּין קוֹמִיקוֹן... brought (for comparison) ... the various sorts of blood contained in their (the blood-letters') vessels.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן** (b. h.; cmp. קוֹי I) [to shrink,] to feel aversion, be disgusted.

*Nif.* same. Pesik. B'shall, p. 81<sup>b</sup> עַד ... לֹא חֲסַפִּיק ... שְׁנֵי קוֹמִיקוֹן (for שְׁנֵי קוֹמִיקוֹן נִפְשׁוּ עֲלָיו much of the foul things, when he felt disgust; Yalk. Ex. 225.

**קוֹמִיקוֹן** ch., *Ithpol.* אֶתְקוֹשֶׁשׁ, v. קָשָׁשׁ.

**קוֹמִיקוֹן**, v. next w.

**קוֹמִיקוֹן** f. (קטב) *small wine or olive press with a cylindrical beam.* Sifra B'har, Par. 1, ch. I עוֹשֵׂין זֵיתִים ... בְּבֵר וּבִק' (in the Sabbatical year) you must not press olives in a *bad* (v. בר II) or in a *kutbi*; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קוֹמִיקוֹן; Y. ib. 38<sup>b</sup>; Tosef. ib. VI, 27 קוֹמִיקוֹן (ed. Zuck. קוֹמִיקוֹן, corr. acc.). Tosef. Toh. X, 22 קוֹמִיקוֹן (corr. acc.). [In later Hebr. קוֹמִיקוֹן *pole*; Arab. *polar star*.]

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן** f. *Kuttith*, a small liquid measure. Sifra K'dosh., Par. 3, ch. VIII (expl. מְשׁוּרָה, Lev. XIX, 35); Yalk. Lev. 617.

**קוֹמִיקוֹן**, Sifré Num. 89 סָכַן בֵּק, read: אֶסְקִינָא, as Yalk. ib. 735; v. אֶסְקִינָא II.

**קוֹמִיקוֹן** *chains*, v. קָשָׁשׁ h.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, Midr. Till. to Ps. XII, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן** m. (קטן) *minority, childhood.* Keth. II, 10 וְ... בְּגוֹרְלֵן מִדָּה שְׂרָאוּ בְּקוֹמִיקוֹן ... the following are admitted, when they are of age, to testify to what they have seen as minors. Y. ib. 27<sup>a</sup> top וְ... בְּקוֹמִיקוֹן ... but as long as they are minors are they not admitted?

**קוֹמִיקוֹן** m. (preced.) 1) *the thinner side.* Sabb. 134<sup>a</sup>, v. אֶלְמָנָא. Y. Sot. VII, 21<sup>d</sup>, v. עֲבָרָא.—2) *tail.* Targ. Y. I Ex. IV, 4 (Y. II קוֹמִיקוֹן pl.).

**קוֹמִיקוֹן** m. pl. (קטנית) *the beans of colocasia (ciborium).* Maasr. V, 8 וְ... פְּטוּרֵין וְ... Bab. ed. (Y. ed. וְ... קוֹמִיקוֹן; Mish. ed. קוֹמִיקוֹן) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 וְ... חֲקִישֵׁין שְׁלִמְטָה ed. Zuck. (Var. חֲקִישֵׁין; oth. ed. חֲקִישֵׁין, corr. acc.) the beans beneath them (the colocasia leaves).

**קוֹמִיקוֹן**, v. preced.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן**, Midr. Till. to Ps. XLV, v. קוֹמִיקוֹן.

**קוֹמִיקוֹן** (b. h.) [to circle, v. קוֹי] to cave or heap up, gather. Part. pass. קוֹי. Y. Ber. VI, 10<sup>d</sup> יָדוּ קוֹי ... even when the oil is held in the hollow of his hand.

*Hif.* 1) *to gather, to conduct water courses into a common bed.* Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> bot. וְ... נְהַרְרִית וְ... Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. חֲמִין. Num. R. s. 13 וְ... חֲמִין when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) *to add to the capacity of a bath.* Tosef. Shek. I, 2 כֶּשֶׁר לְחִקּוֹת עֲלִיוּ ... a bath which has the (legally required) capacity of forty S'ah is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

*Pi.* **קוֹמִיקוֹן** (פִּקּוֹן) *to look out (cmp. פִּקּוֹן a. פִּקּוֹן) to wait, hope.* Gen. R. s. 5 (play on וְ... קוֹי, Gen. I, 9) וְ... הַמַּיִם מִדָּה וְ... let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read וְ... קוֹי Nif.]. Midr. Till. to Ps. VI ... וְ... וְ... and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 3, v. next w.; a. fr.

**קוֹמִיקוֹן** f. (preced.) *hope, wish.*—Pl. קוֹמִיקוֹן. Cant. R. to II, 3, v. קוֹי ... קוֹי ... three noble wishes

did the Israelites entertain at the Red Sea, they wished for the Law &c.

קרינא, v. קרינא.

קריסמור m. (quaestor) *quaestor, chancellor* (corresp. to the office of סופר). Lam. R. to II, 1 (ref. to Ez. IX, 2) 'ק' ספסלמור וכו' (Ar. קריסמור, ed. קריסמור; corr. acc.) that angel served in three capacities, as chancellor, executioner and high priest; Yalk. Ez. 349 קריס' (corr. acc.).—V. קריסמור.

קובליאס, v. בובליאס.

קול m. (b. h.; v. קהל) *voice, call, sound*. Ker. 6<sup>a</sup>; Pes. 26<sup>a</sup> 'ק' מראה ויריה וכו' the enjoyment of sound, sight or smell does not come under the category of misuse of sacred property (משיגה). Zeb. 88<sup>b</sup> על ויכפר שבק' ויכפר על 'ק' הרע let that which is accompanied by sound (the high priest's robe) bring atonement for evil sound (evil talk). Gen. R. s. 17 קולת הולך woman's voice is penetrating. Pes. 56<sup>a</sup> רם בק' in a loud voice, opp. בושא. Keth. 16<sup>a</sup> bot. 'ק' יש לה is spoken about, is known among people; a. v. fr.—ק' בת, v. ב' בת. I.—Pl. קולתו, constr. קולי. Ex. R. s. 5 'ק' הכול ווצא ונחלק לשבעים 'ק' וכו' the voice (of revelation) went forth and was divided into seventy voices corresponding to seventy languages. Ber. 15<sup>b</sup> 'ק' בקולי under loud cries; a. fr.—[מזמירא] קול, v. מוזיא.]

קול to be light, v. קיל.

קול or קול m. (preced.; v. קלל) 1) *light matter*.—Pl. and they ומק' משלנייה שני כאן Sabb. 29<sup>a</sup> קולין, constr. קולי. Sabb. 39<sup>b</sup> מן משלנייה except the rule concerning the lightest kinds &c.—2) *lenient practice*, opp. חוקר. Hall. IV, 5 קולת חומרו consequently the stricter opinion (of R. Akiba) implies the eventual lenient ruling. Y. ib. 59<sup>d</sup> bot. קולת חומרו the lenient rule implies eventually the stricter rule. Snh. XI, 2 קולת חומרו his severer offence (in giving a practical decision without authorization to teach) is the cause of his acquittal from responsibility.—Pl. קולין, קולין. Y. Snh. XI, 30<sup>a</sup> bot. Hull. 43<sup>b</sup> bot. מקול' וכו' he that follows the school of Shammai where its rulings are the easier, and again the school of Hillel where its rulings are the easier. Ib. 44<sup>a</sup> קולת חומרו I. Keth. 110<sup>b</sup> וכו' they taught here one of the lenient practices concerning the wife's dowry; a. e.—קולת (fr. קולה) *light, minor sins*. Y. Snh. X, 28<sup>b</sup> top קולת חומרו Ahab's minor offences were as heavy as Jeroboam's heaviest sins; (Bab. ib. 102<sup>b</sup> ... קולת כהמוריה).

קולא ch. same, *lenient rule, easier practice*. Y. Ab. Zar. V, 44<sup>d</sup> לק' וכו' אר סבר דהא you may think that this opinion of R. S. b. G. is an alleviation, but it is nothing but a restriction. Bets. 3<sup>b</sup> לק' כל ספיקא דרבנן לק' a doubtful case in which a rabbinical enactment is under consideration, is decided in favor of the easier practice; a. fr.—Pl. קולין, קולין. Pes. 55<sup>a</sup> top קולת ק' קולת the teacher (in

saying there is no difference &c., 54<sup>b</sup>) speaks only of alleviations (permitted acts).

קולא I, קולא m. (קולא, cmp. קלי I a. 1) *compartment, enclosure*. Targ. Y. II Num. XXV, 8 Ar. (ed. קיבוא).—Pl. קולין. Targ. Y. Num. XXIV, 25 (corresp. to h. קלעים, Snh. 106<sup>a</sup>). Targ. Y. Gen. VI, 14.—V. קיל I a. קולין.—2) *snare*. Targ. Am. III, 5. Targ. Koh. IX, 12 Bxt. (ed. קולא). Targ. Ps. LXIX, 23 (ed. Wil. קול; Ar. קולא, Ms. קולא). Ib. CXXIV, 7 Regia (ed. פחית).—Pl. as ab. Targ. Hos. IX, 8.

קולא II, קולא m. (preced.; cmp. קלי 1) *bowl*. [Y. Ab. Zar. V, 44<sup>d</sup> ודא, v. קולתא].—Pl. קולין, קולין. Targ. II Kings XII, 14. Targ. II Sam. XVII, 28. Targ. I Kings VII, 50. Targ. Jer. LII, 19.—Esth. R. to I, 8 דמורה ודקורה, v. קולתא.—\*2) (cmp. קלי) *dress*. Lev. R. s. 37 דאנן וכו' for we want to buy a (wedding) dress for that orphan girl; [Ar. ודא קולב; comment: *an ornament, clasp* (?).]

קולא, Lev. R. s. 15, v. קילא II, a. קילא II.

קולאר, v. קולר.

קולב\* f. (χολόβιον) *a tunic with short sleeves*. Lev. R. s. 37 Ar., v. קולא II, 2.—V. קולבין.

קולב I m. (cmp. next w.) [*grappler*], *a stand with steps, and with nails and hooks for the exhibition of goods in front of a shop; rack*. Sabb. 60<sup>a</sup> top; Y. ib. VI, 8<sup>b</sup>; Tosef. Kel. B. Mets. III, 13. Sifra Sh'mini, ch. VII, Par. 6 (quot. in Maim. to Kel. XVI, 7 וקולב); Yalk. Lev. 538.

קולב II m. (= בולב) *axe*. Gen. R. s. 35; Yalk. ib. 61 ק' רוחא a hot axe (?).

קולבא, קולב ch. same. Gen. R. s. 38; Yalk. ib. 62, v. קולב. Koh. R. to III, 6 קולב, v. בולב. [Snh. 103<sup>a</sup> קולבא Rashi, (ed. קולבא), a gloss for וינייה, v. קולתא. Rashi: קולבא, taking 'ק' = בולבא]—Pl. קולבא. Targ. Jer. XLVI, 22 quot. in 'Rashi' to Gen. R. s. 35 (v. preced.; ed. כשילין).—[קולבא Snh. l.c.; B. Mets. 84<sup>b</sup> Ms. F. (Ms. R. 2 קולבא; v. Rabb. D. S. a. l. note 80), v. supra, a. בולב.]

קל', קולבון m. (ἀλλάβος) *rate of exchange, agio*. Shek. I, 6 ואלו שהיירבין בק' Y. ed. (Mish. a. Bab. ed. בקל') the following persons are bound to pay agio (on their half-Shekel). Ib. 7 וכו' וזמנה הוא ק' and how much is the agio? A M<sup>a</sup>h silver. Y. ib. 46<sup>b</sup> קולבנו חוריה (Bab. ed. קל') the premium he has to pay is intimated in the Torah (Ex. XXX, 13, because he has to pay the silver value of half a Shekel). Ib. bot.; Tosef. ib. I, 8; a. e.—Bekh. 50<sup>a</sup> ק' לפרוטרוט (not קל') the dipondium is agio (an addition) to the units (making fifty, as a round sum, instead of forty-eight, v. Tosaf. a. l.).—Pl. קולבון, קולבון. Tosef. Shek. l.c. וק' אלי is bound to pay double the agio. Ib. מה עשיתי להם and what is done with those agios? Shek. I, 6 ק', a. קולבין Y. ed. (Mish. ed. קלבר; Bab. ed. קולבין).

**קולבין** m. sing. a. pl. (κολόβιον) *a tunic without or with short sleeves*. Y. Kil. IX, 32<sup>d</sup> top קיבלין (corr. acc.), v. הלמשיקין. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. מעטפות, Is. III, 22), v. מנפרא. Y. ib. XVI, 15<sup>d</sup> (among the garments permitted to be saved from fire on the Sabbath) של פשתן ק' a linen tunic; Bab. ib. 120<sup>a</sup> קלבים (Ms. M. קנבים; corr. acc.).

**קלפן** m. (denom. of קילב II) *one whose legs are axe-shaped, club-footed*. Sifra Emor, ch. II, Par. 3; Tosef. Bekh. V, 9; Bekh. 45<sup>a</sup> הקי'.  
**קלפן** v. קילב.

**קולבנות** v. קולבין.

**קולמוס** read: קיליטס q. v.

**קולון** pr. n. m. (Colonus) ק' *Abba Kolon*, a legendary person connected with the foundation of Rome. Cant. R. to I, 8.

**קולוס** m. (prob. a corrupt. of κολικός, sub. חולי; cmp. Syr. כאבא P. Sm. 1859) *colic*. Y. Sabb. XIV, 14<sup>d</sup>; Y. Ab. Zar. II, 40<sup>d</sup>.

**קולורית** v. קילורית.

**קולח** pl. קולחות v. קלה.

**קולחא** v. קלחא.

**קולמח** v. קלמח.

**קול'א** m. (קלי II) *parched grain; flour made of parched grain*. Targ. Ez. XXVII, 17 (Ar. קיל'; ed. Ven. I קילי'; some ed. קיליא pl.; ed. Lag. קלוויא; h. text פגן).—V. קלי'.

**קליא II** m. (preced.) *ashes of an alkaline plant*. Erub. 28<sup>b</sup> בקול' מערבין בקול' Ms. M. (ed. בקל') you may use *kulia* for an 'Erub (v. יעריב), expl. בירקא דק' the plant from which k. is won. Y. Sabb. IX, end, 12<sup>b</sup>, v. קימוליא.

**קוליאס** v. קוליאס.

**קוליינון** v. next w.

**קליין** m. pl. (קלי; cmp. קולא I) *curtained enclosures, canopies*. Cant. R. to VI, 4 (expl. ענבות צב, Num. VII, 3) דומות לק' (not נין ...) resembling canopies (v. אקספסר); Num. R. s. 12 לקל'; (Yalk. ib. 713 לקלעיו; Pesik. Vayhi, p. 8<sup>a</sup> לקלקילין, Ar. לקוליינין).

**קוליאס** m. (κολίας) *colias, a kind of tunny fish*. Tosef. Hull. III (IV), 27, v. אקניס. Makhsh. VI, 3 (ed. Dehr. אקספני; Tosef. Bets. II, 1 קוליאס ed. Zuck. (ed. only קוליס). Tanh. Ki Thissa 32 בק' הזה וכו' Moses moved in the heavens like a colias (swimming in the water), until he arrived &c.

**קולין** m. pl. (v. קולא I) בית ק' (= b. h. הכלא) *prison*. Cant. R. to VIII, 13.

**קוליס** v. קוליס.

**קוליס** v. קוליס.

**קולירא** v. קילור.

**קולית** f. (v. קולא, a. קולחא) [something hollow and round,] 1) *ball; globule*. T'bul Yom I, 1 של מים המוחלחלה (not שלמים) a hollow ball of water, *bubble, froth*; ib. 2 של מים שאינה מחלחלה a solid water globule, *drop*.—2) *marrow-bone, esp. thigh-bone*. Tosef. Pes. VI, 10 מידה מידה the marrow in the head (brain) or in a bone; Pes. 84<sup>b</sup>. Tosef. Ohol. IV, 3 ק' המד וכו' if one makes a handle for a knife out of a marrow-bone of a human body. Tosef. Ukts. II, 5. Gen. R. s. 10; a. e.

**קולמוז** v. קולמוס ch.

**קולמוס** m. (calamus) *reed, writing pen*. Sabb. 92<sup>b</sup> ב' כוחבין if two take hold ... of a pen and write; Tosef. ib. IX (X), 10; Sifra Vayikra, Hob., ch. IX, Par. 7. Sabb. I, 3 בקולמוסו; Y. ib. 3<sup>b</sup>, v. לבלר. Taan. 20<sup>b</sup> וכו' therefore (because of its yielding nature) the reed was privileged to supply the pen with which to write the Torah &c. Tanh. Ki Thissa 37 שמשו עד שמשו the reed was privileged to supply the pen with which to write the Torah &c. when Moses wrote the Torah, something (of the fire-ink) was left in the pen, and he passed it over his head &c. Pes. 118<sup>b</sup> (ref. to Ps. LXVIII, 31) געזר געזר rebuke the beast (Rome) all of whose deeds are written down with the same pen (of tyranny); a. fr.—Hull. 30<sup>b</sup> שריטה העשריה a cut (of the animal's throat) shaped like the cut of a writing reed (slanting).—Pl. קולמוסין, קולמוסין. Y. Sabb. XII, 13<sup>c</sup> bot. כמין ק' דיו the boards were cut like pens (thinner and slanting on top). Gen. R. s. 58, a. e. משהברין ק' משהברין how many pens were broken &c., v. דיו. Tosef. Kel. B. Bath. VII, 12 קולמוסין (styluses; Kel. XII, 8 sing.). Sabb. 11<sup>a</sup> אם וכו' if all seas were ink, and all reeds pens &c.; Ab. d'R. N. ch. XXV קולמוסין (ed. Schechter קול', Var. קולמוסין).

**קולמוסא** ch. same. Targ. Jud. V, 14. Targ. Job XIX, 24 (Ms. קולמוז). Targ. II Esth. III, 9; a. e.—Gitt. 6<sup>a</sup> top, v. קן.—Pl. constr. קולמוסא, v. מוצא.

**קולמוז** v. מציא, קולמוז.

**קולמוז** Pesik. B'shall., p. 87<sup>a</sup> Ms. O. a. Ar., v. קולמוז.

**קולמוז** v. מציא, קולמוז.

**קולמוז** v. קולמוז.

**קולן** I m. (κόλλα, accus.) *glue*. Pes. III, 1 של סופרים the glue which the scribes use (to paste together strips of papyrus &c.), v. פירוקא. Ib. 42<sup>b</sup> של רצענין the leather-workers' paste.

**קולני II** m. (denom. of קול) *shouter, esp. night-guard, crier*.—Pl. קולנין, קולנין. Pesik. Vayhi, p. 66<sup>b</sup> ואה

and then the Lord brought shouters against them (like troops preparing an attack), that is the frogs; Yalk. Ex. 182; Pesik. R. s. 17 קלנים; Tanh. Bo 4 קלאנים (fr. Chald. קלאן). Cant. R. to I, 12 התחיל העמיד ... בקלאנים; ib. בקלאנים (corr. acc.); Yalk. ib. 983 קלנים לעורר he appointed criers over them to wake them up. Lev. R. s. 16 יבא הקול וב birds (for the leper's sacrifice, Lev. XIV, 4) are noise-makers; the Lord said, let the voice come and bring atonement for the sin of the voice (evil gossip); Yalk. ib. 559. Tanh. T'savveh 11 (play on קלון, Prov. III, 35, with allusion to חולעים של חולעים וב' Ex. XVI, 20) a night watch of vermin (that keep people awake) went forth &c.; Y'lamd. to Ex. XXVIII quot. in Ar. קלנין; (Yalk. Prov. 935 דירי חולעים וב'—Fem. קולניר a screaming woman. Keth. VII, 6 אף אף also a screamer (may be sent away without a dowry); Tosef. ib. VII, 7; (variously expl.) Keth. 72<sup>b</sup>; Y. ib. VII, 31<sup>b</sup> sq.—Pl. קולניר. Tanh. Naso 2 לא ק' ... ררך the daughters of Israel are not loud, nor walk with uplifted foot &c. (Tanh. ed. Būb. ib. 4 sing.).

**קולס** m. (קלס to be round; cmp. קולא, קולר &c.) 1) *cap, helmet*.—Pl. קולסים. קולסין. Gen. R. s. 99 אינו קולסו Midr. Haggadol (commun. by S. Schechter; ed. קיסים, corr. acc.) they (the priests) wear turbans, and they (the Greek soldiers) wear helmets. Yalk. Deut. 885 יוצא בקלוסין ... יוצא בקלוסין (corr. acc.) as they (the gentiles) go out with helmets, so will I &c.; Sifré Deut. 81 ברולסין (corr. acc.). Zeb. 88<sup>b</sup> קולסות של קולסות (Mus. s. v. קולסות; v. Rabb. D. S. a. l. note 5), v. קולסות. [Gen. R. s. 19 קולסין (Yalk. ib. 27 קולסות) girdles tied around like a turban, v. קולסות (דקיסולין) cabbage-heads. Ukts. I, 4 הכרוב קולסין כרוב (ed. Dehr. קולסין הכרוב) cabbage stalks; (Maim.: the shoots under the head, which are thrown away). Y. Bets. V, 63<sup>a</sup> top. Tosef. Shebi. VII, 17 וב' ק' cabbage stalks in the ground even if they are dried up.—V. קלס II.

**קל', קולסא, קולס** ch. same, 1) *helmet*. Targ. I Sam. XVII, 5 (Rashi to Zeb. 88<sup>b</sup> קל'; a. e.—Pl. קולסין. קולסין. Targ. Ez. XXIII, 15 (טבולים). Ib. 24. Targ. Jer. XLVI, 4; a. e.—\*2) *cabbage-head; trans. one of repulsive appearance* (or perh. *blockhead*). Yeb. 118<sup>b</sup> רב' גברא when the husband is a cabbage-head, the wife requires no lentils for the pot, i. e. a woman is contented with any husband, in the poorest circumstances, rather than remain single; [Rashi: ק' of a disreputable family, v. קלס; Ar.: קלסא a cabbage gardener, v. נפצא; Keth. 75<sup>a</sup> דקלסא (Rashi) קלסא].

**קולסיתא** f. (preced.) 1) *turban, head-dress*. Y. Kidd. II, 62<sup>a</sup> דמטמא לה תורת קולסיתא (corr. acc.) she had hidden it (her blemish) under her head-dress.—2) *belt*. Y. Sebu. VI, 37<sup>a</sup> bot. דקולסיתא ... ודורה she had two Denars tied up between the folds of her belt.

**קולפא** m. (קלפא) 1) *a peeled pole, lance*. Sabb. 63<sup>a</sup> (expl. אפא) ק' (Ar. a. Ms. O. קופל).—2) [*peeled or scraped leather*,] strap. Ber. 58<sup>a</sup> יחבו ליה (v. Rabb. D. S. a. l.

note 5) they gave him the strap, i. e. gave him the privilege of inflicting punishment; Yalk. Ez. 362 קיל'. Ber. I. c. וכ' בחייה ליה בקולפיה דפרולא Ms. M. (ed. בקולפא only) he struck him with his iron-pointed whip and killed him; Yalk. I. c. בקיל'. Keth. 65<sup>a</sup> רשירא לה בכ' בקיל' she struck her with the strap of a chest (Ar. רשירא בכ' with a silken strap).—Pl. קולפיר. Ber. 56<sup>a</sup> בלעה חרין ק' בלעה thou shalt receive two lashes. Men. 7<sup>a</sup>; Arakh. 22<sup>a</sup>, v. בלע. Snh. 110<sup>a</sup>; Pes. 119<sup>a</sup>, v. קופלא I.—3) *parchment*, v. קלפא.

**קולקין** v. קילקין.

**קולקלון** v. קילקלון.

**קולקלין** v. קילקלין.

**קולקליתא** v. קילקליתא.

**קולקס** m. *colcas, colocasia*, an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16<sup>c</sup> bot. [read:] כירק למעשרות ק' colocasia is treated as greens (קלס) as regards tithes &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Pes. IV, 31<sup>a</sup>. Tosef. Maasr. III, 14; Maasr. V, 8 קקס (Bart. קקס; Y. ed. קקס, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52<sup>a</sup> bot. קקס.

**קולקסייה, קולקסייה** f. same. Y. Shebi. II, end, 34<sup>b</sup> (not קולקסייה) the leaves of colocasia; Y. Ned. VII, beg. 40<sup>b</sup> קולקסייה. Ib. קולקסייה.

**קולר** m. (collare) *collar, (Roman) prisoner's band or chain around the neck*. Y. Ned. IX, beg. 41<sup>b</sup> ק' הנודר ... על צואר he who makes a vow is like one putting a collar around his neck. Ib. [read:] וראו ק' אחד לקיסטוריא ... וראו ק' אחד לקיסטוריא it is as if a guard passed by (with prisoners), and some one seeing a collar vacant would put his head into it. Gitt. VI, 5 וב' ק' if one is led out in chains (a prisoner) and says, write ye a letter of divorce &c.; Y. ib. 48<sup>a</sup> bot. לא סוק דבר בק' של סכנה אלא אפי' בק' של ממון this refers not only to a prisoner in danger (to be tried for his life), but also to a prisoner to be tried for a money matter; וב' ק' for every prisoner is to be considered in danger of his life. Bab. ib. 65<sup>b</sup> חזה בק' חזה G'niba was taken prisoner; (Y. ib. I. c. למחקטלא). Lam. R. introd. (R. Z'era) וב' ק' מציארי he (King Hosea) removed the collar (of responsibility) from his neck, and put it on the neck of the people &c.; Yalk. Kings 236. Snh. 7<sup>b</sup>, a. e. ק' חזי וב' ק' חזי if ten men sit in court, the responsibility rests upon every one of them; a. fr.—Pl. מפיל בקולרים v. קולרין. [Midr. Till. to Ps. X, 10 בקולרים v. קולרין].—Y. Ber. VII, 11<sup>c</sup> (Daniel said,) וב' ק' His children are in chains (in the Babylonian exile), where is His strength (that we should say חגבור וב' ק')? (Yoma 69<sup>b</sup> נכרים אחר מפלחו ... שבאו עמו בק' וב' ק' משחעבדים בבניו after the downfall of Sennacherib Ezekiah arose and freed all the people that had come with him in chains (the Egyptian prisoners) &c.; a. e.—Transf. a chain of men, gang. Yeb. 122<sup>a</sup> וב' ק' של בני אדם ק' a party of men travelling to Antiochia; Tosef. ib. XIV, 7 קולאר (Var. קולר).—Pl. as ab. Kidd. 72<sup>b</sup> ק' ק' Ar. (ed. only once ק'), a Var. צורקא (v. Rashi a. l.), v. צורקא.



*Hithpa.* הִתְקַיֵּים, *Nithpa.* נִתְקַיֵּים 1) *to be established, identified.* Gitt. I, 3 הִתְקַיֵּים בְּחוֹמָיִם let the genuineness of the document be established through its signers (the witnesses subscribed or through others identifying their signatures); a. fr.—2) *to be fulfilled, realized.* Macc. 24<sup>b</sup> וְכִּי שֶׁלֹא הִתְקַיֵּימָה ... שֶׁלֹא הִתְקַיֵּימָה נְבוּאָתוֹ of Uriah (Mic. III, 12) was not fulfilled, I was afraid lest Zechariah's prophecy (Zech. VIII, 4) fail to come true; מִתְקַיֵּימָה ... עַכְשָׁיו שֶׁנִּתְקַיֵּימָה now that Uriah's prophecy has been fulfilled, it is sure that Zechariah's will come true. Tosef. Snh. XI, 8; Y. ib. XI, 30<sup>a</sup> bot. וְכִּי הִתְקַיֵּימָה יוֹכֵלִין לְהַשְׁמִיעַ Ber. 55<sup>a</sup> וְכִי מִקְצֵרוֹ מִתְקַיֵּים part of a dream may come true, but the whole of it will not. Midr. Till. to Ps. I, 3 מִתְקַיֵּימָה are executed, v. עָצָה II; a. fr.—3) *to be preserved; to last, endure.* Gitt. II, 3 כָּל דָּבָר שֶׁאֵינוֹ מִתְקַיֵּים בכל דבר שאינו מתקיים with any writing-ink which does not endure. Pes. 68<sup>b</sup>

*Af.* אָפּקױם, אַקױס, אױך 1) *to put up, erect; to appoint, place; to maintain.* Targ. O. Ex. XL, 2 תִּקְוִים (ed. Berl. a. Y. תְּקוּים). Ib. 18 וַאֲקִים (ed. Berl. וַאֲקִים a. וַאֲקִים). Targ. O. Deut. XXV, 7 לֹמֵר אֶתְּקִיבָה ed. Berl. (oth. ed. לֹמֵר); Y. לֹמֵר אֶתְּקִיבָה. Targ. Ps. LXXVIII, 13. Targ. Prov. XXIX, 4; a. fr.—B. Mets. 39<sup>b</sup> לִינוּקָא . . . מוֹקְמִין we (the court) appoint a guardian over it in behalf of the minor. Ib. דְּמוֹקְמִים מיגן דְּמוֹקְמִין וכ' since one appoints a guardian for the one-sixth portion, we may just as well appoint one for the other sixth. B. Bath. 33<sup>a</sup> בְּדִידָה . . . אוֹקְמָה R. H. placed it in his possession, i. e. decided that it belonged to him. Ib. 34<sup>a</sup> בְּדִידָה לֵיהּ מוֹקְמִין we would place (or leave) it in his possession; a. v. fr.—Taan. 8<sup>a</sup>, a. fr. אֻמְרָא . . . אוֹקִים, v. אֻמְרָא—Esp. a) *to put a case, to treat with reference to.* B. Bath. 44<sup>a</sup> וְלוֹקְמָה בגוֹלן why does he not put the case as treating of a robber?; וְלוֹקְמָה בִּירוּשׁ let him say, it refers to the case of an heir!; a. fr.—b) *to let stand, place, leave (under the presumption).* Keth. 12<sup>b</sup>, a. e. אוֹקֵר אוֹקֵר מֵרִיה leave the money where it is, on the presumption that it belongs to its present owner, i. e. possession has the benefit of the doubt. Ib. אוֹקְמָה אִחֻקָּה leave the woman in her ascertained condition (v. חֻקָּה), i. e. consider her as having married as a virgin. Yeb. 31<sup>a</sup> אוֹקֵר אוֹקֵר חֲרִי חֲרִי וְאַשֶּׁה חֲרִי וְאוֹשֶׁה אוֹקְמָה אִחֻקָּה leave the two witnesses (on the one side) against the two witnesses (on the other side), and leave the woman &c.; a. fr.—c) *to establish, prove.* Num. R. s. 6, end וּבִנְיָן מוֹקְמִין מֵהָא קְרָא רָא and the Rabbis prove from this verse, that as atone-ment takes place in day-time, so &c.; a. e.—d) *טבאות [to place right] to guarantee, secure.* Y. Gitt. I, end, 43<sup>d</sup> [אֵין בִּיעֵי תְּקִימִין ט'] (טבאות אֵין) we want thee to secure us (against an eventual loss of the money which thou art collecting from us for our creditors); בְּהֻחָא דְלֵא יִכְוִל למיקמה וכ' but if he finds a collector to take the risk, he may take it away from the one and give it to the other; Y. Kidd. III, 64<sup>a</sup>.

2) (v. צמד.) *to make consistent, curdle*. Ab. Zar. 35<sup>a</sup> [read:] כיון דאוקמינה איסורא הוא דקא מוקים ליה וכו' (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.<sup>b</sup>, v. supra.

*Itaf.* איתקם, איתקם *to put up; to be placed*. Targ. Ex. XL, 17. Targ. Lev. XVI, 10; a. e.

*Polel* *to put up, erect*. Targ. Is. XLIV, 26; a. e.

*Pa.* קים 1) as preced. *Pi.*, *to establish, confirm, fulfill* &c. Targ. O. Deut. XXXII, 8 (Y. Af.). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70<sup>a</sup> דהא קיימינה לנדריה היום (not קיימי, v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) כיון דקיימי since he once confirmed it, it remains confirmed. Keth. 19<sup>a</sup> קיימי שטרריכו go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43<sup>d</sup> וכו' קיימינה מדאמר וכו' thou canst substantiate thy opinion by referring to what R. . . said. Pesik. Ha'omer, p. 72<sup>b</sup> לְמִקְיָמָא לְכוּן וכו' in order to fulfill on you the prophecy (Deut. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44<sup>d</sup> קיימי וכו' and I can ascertain it (by experiment); a. v. fr.—Part. pass. (מחקרים) Ber. 55<sup>a</sup> וכו' לא חלמא טבא מן' וכו' (Ms. F. קיימי) neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קיים) *to swear, vow*. Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

*Itkpa.* איתקיים as preced. *Hithpa.* Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8<sup>d</sup> [read:] וכו' תתקיים לכוּן נפשיתך בחדין יומכוּן הדין דתתקיימך וכו' may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54<sup>a</sup> חיי בידך דהתקיים בידך דהתקיים וכו' (not בידך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.

קום m. (v. preced. *Pe.* 2, a. *Af.* 2) *curdled milk, curd*; [Maim. *why*]. Ned. VI, 5. Ib. 52<sup>b</sup>. Y. ib. VI, 36<sup>d</sup> top כדור קום what is *kom*? 'Bound milk.'

קומ, v. קומ.

קומא I ch. = h. קום. Ned. 52<sup>b</sup> ולק' . . . באררא דרבנן ק' at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *helba* and curd *koma* (without any additional qualification) and curd *koma* (without any additional qualification) . . . לק' . . . באררא at R. Jose's place they call curd also the *koma* of milk; (Y. ib. VI, 39<sup>d</sup> top שם אביו שם אביו it is designated by its origin).

קומא II f, pl. קומין, v. קומתא.

קומא III m. = קומים. Ab. Zar. 11<sup>a</sup>.

קומא m. = h. קומים. Gitt. 19<sup>a</sup>, v. קומים; Sabb. 104<sup>b</sup>. Ib. 110<sup>a</sup> אלכסנדרי ק' Alexandrian gum (of the Spina Aegyptia, v. Löw, Pfl., p. 197).

קומה f. (b. h.; קום) *height, stature, man's height*. Esth. R. to I, 6 וכו' קום space for the whole length of a human body &c., v. פירוש. Gen. R. s. 12; Num. R. s. 13 (among the

seven things that were taken away from Adam) ודריו וכו' his beauty, his life's length, and his high stature (which was diminished). Ib. של מידה. Bekh. 45<sup>b</sup>, a. fr. בעלי ק' men of high stature. B. Kam. 60<sup>a</sup>, v. קמה; a. fr. — וקופה. [Gen. R. s. 53 של קמה וכו' אברהם, v. קמה.] — Pl. קומה. Snh. VI, 4 שתי ק' the height of two men.

קומים m. (cmp. *xóμμι, cummis*) *gum, resin, esp. ink prepared with gum* (v. Sm. Ant. s. v. Atramentum, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19<sup>a</sup> קומא. Sabb. XII, 4; ib. 104<sup>b</sup>. Num. R. s. 9 וכו' בך לא תכתוב you must not write (the oath of the suspected woman, קומה) with gummed ink &c.; Sot. II, 4; Sifré Num. 16 מקומה. Meg. II, 2; a. e. — Tosef. Mikv. VI (VII), 16 המור וכו' (Var. וקומין) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 במור ק' putting gum in myrrh (for adulteration); Sifra Vayikra, Hobah, Par. 12, ch. XXII קומים; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קמוץ.

קומים comes, v. קומים.

קומין m. (קמט) 1) *fold, wrinkle, a folded part of the body as arm-pit* &c. (cmp. סתור). Nidd. 42<sup>b</sup> בקומין שרץ if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43<sup>a</sup>; a. e. — Pl. קומים. Tosef. Neg. I, 8 מפשטין קומין you must straighten out its creases. — V. קמץ. — 2) (cmp. קומץ II) *pit, esp. the pupil of the eye*. Treat. Der. Er. Zutfa ch. IX שבשחור ירושלם ק' the 'pit' in the black of the eye (iris) is typical of Jerusalem; v. פירוש שכן; וכו' the image in the pupil is typical of the Temple.

קוממוריסין, קוממוריסין, קוממוריסין m. pl. (controversiae) *controversies, arguments*. Yalk. Ps. 680 (ref. to עצמותיהם of Esau; Is. XLI, 21) של בני עשו the pleas of the sons of Esau; and ויהא אמרם מי עושה ק' של ישראל וכו' who will make up the pleas for Israel? Said the Lord, I will (ref. to תעצמתי, Ps. LXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bub. 'קוממוריסין').

קוממין, Sabb. 145<sup>b</sup> Rashi, v. קומים.

קומיסטון, read: קומיסטון m. (comessatum, *χομεσ-σάτων* S.; cmp. *ἀφικον*) (*comissatio*), *the aftermeal entertainment consisting of an open door reception*, at which food and drink are served (v. Sm. Ant. s. v. Comissatio). Esth. R. to I, 5 ככתי ק' היה וכו' that (entertainment at) Susa was like the house of a comissatio, food and drink being served there.

קוממא, v. קממא.

קומי m. pl. constr. (contr. of קום) prep. *before, in the presence of, prior to*. Targ. Ps. L, 21 קומי Ms. (ed. קדמ). Ib. LVII, 7 קומי Ms. (ed. קדמי). Ib. LXIX, 23 קומי Ms. (ed. קדמי); a. fr. — Y. Meg. I, 72<sup>a</sup> top וכו' קומי R. Z. asked in the presence of &c. Y. Bets. III, 62<sup>a</sup> top וכו' קומי (not ר') before R. H. the elder. Ib. II, 62<sup>c</sup> top וכו' קומי passed before the school house. Ib. bot. קומי the lamp fell down in their presence; a. fr. — V. קמא, קמא.

**קומי** I f. (χόμη) *hair*, esp. *the gentile fashion of cutting and wearing the hair*; *to trim the front of the hair like a fringe on the forehead (capronæ)*, and let the curls hang down on the temples (antæ; v. Sm. Ant. s. v. Coma). Sifra Ahārē, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) *שלא תגדל ציצית ושלא תספור ק' (v. Rabad) that thou grow no side-locks and trim not the front. B. Kam. 83<sup>a</sup> וְכ' הַמְסַפֵּר he who cuts the coma transgresses the law forbidding the ways of the Amorite. Ib. וְכ' הָהָרִיר לִי לְסֹפֵר ק' וְכ' R. to wear his hair in Roman fashion, because he associated with government people; a. e.*

**קומי\*** II f. = קומה. Lev. R. s. 4 *שֶׁלִי ק' שְׁנוּמָר על ק' שְׁנוּמָר when the youth has reached his full growth and goes out for business.*

**קומי**, Pirké d'R. El. ch. XIII, v. קומין.

**קומיטיון**, read: **קומיטיון** m. (comitatus) *imperial court*. Targ. Y. II Num. XII, 7 [read:] *רִירִי ק' בכל ק' רִירִי being a gloss, v. אֲבִלְרִי ק' he is most trusted in my whole court.*

**קומיס**, Pirké d'R. El. ch. XIII, v. קומין.

**קומיס** m. (comes) *attendant of magistrates*, esp. *Comes, a member of the imperial cabinet* (v. Sm. Ant. s. v.). Y. Ber. IX, 13<sup>d</sup> *הַמְסִידוֹ ק' על הַסְבִּירוֹתָיו שֶׁל ... he made him superintendent of his treasures (Comes largitionum privatarum); Cant. R. to II, 5 קומסין חסברין (corr. acc.); Y. Snh. XI, 30<sup>b</sup> bot. חסברין על בית המקדש chief treasurer of the Temple (Comes largitionum sacrarum). Ex. R. s. 37 *לִמְשָׁה ק' וְכ' the Lord made Moses superintendent of the palace (Comes palatii) &c. (ref. to Num. XII, 7; cmp. קומיטיון). Num. R. s. 15, v. בְּרִיּוֹתָיו; Tanh. Bha'āl, ed. Bub. 20 קומיס (corr. acc.). Koh. R. to IX, 11 אַחֲמֹל ק' קלסור וְכ' yesterday he (Moses) was made Comes Calator (officer arranging the king's receptions) in Pharaoh's palace, and to-day—'call him that he may eat bread' (Ex. II, 20); Yalk. ib. 989 קמסקלחור (corr. acc.). Lev. R. s. 5, v. אִיסְפִּירִיּוֹן; Yalk. Is. 291 וְאִיסְפִּירִיּוֹן בִּירוּשָׁלַם קומיס. Lev. R. s. 28 [read:] *ק' קלסור וְכ' he who used to appoint the Comes Privatarum (v. supra), he who used to appoint the Comes Calator &c., v. בְּרִיּוֹתָיו; Esth. R. to VI, 10 דומין פִּטְיוֹן וְכ' (corr. acc.); Pesik. R. s. 18 מִיעֲבִיר קומספִּנְטוֹן קומסקרִיטוֹר (corr. acc.). Esth. R. to I, 12, v. אֲסִיבִלְאֵנָה a. e.—Pl. (comites) קומיטין Sabb. 145<sup>b</sup> [read:] *הַגִּמְוִן וְכ' וְעֵלִי זְמוּרָה (ed. Rashī וְקַמְשׁוֹן וְכ' וְעֵלִי זְמוּרָה, Ms. M. וְקומסרִי v. Rabb. D. S. a. l. note) a general with his Comites and Centuriones.****

**קומנטריסין** m. pl. (pl. of κομμεντραφῆσις, S. = commentariensis) *those having charge of public records*, esp. *registrars of prisoners, jailers* (v. Sm. Ant. s. v. Commentarius). Gitt. 28<sup>b</sup> *שֶׁל נִרְרִים וְכ' if one heard from gentile jailers, 'such and such a man is dead', 'such and such a man has been put to death', you cannot allow his wife to marry again; Y. Yeb. XVI, 15<sup>d</sup> מְקַמְנִטְרִי הַמֶּלֶךְ. Y. Yeb. XVI, 15<sup>d</sup> מְקַמְנִטְרִי הַמֶּלֶךְ from the (Roman) king's jailers.*

**קומיניא** f. (קמין; cmp. Syr. קמיל, a. קמיל. mucor panis, P. Sm. 3647) *mould*. Pes. 42<sup>a</sup>, v. אֲנִיָּא.

**קומפון**, v. קמפון.

**קומפרומיסין** m. pl. (pl. of compromissum) 1) *agreement between parties to submit to arbitration*. Y. M. Kat. III, 82<sup>a</sup> bot., expl. בִּירוּרִין, v. בִּירוּרִין.—2) (v. Harper's Lat. Dict. s. v. Compromitto) *reciprocal promises*. Lev. R. s. 6 *קומפרומיסאז: (read: קופרמסאז נרנו וְכ' they made promises to each other, that he would never disown them, nor they him.*

**קומץ, קומץ** m. (b. h.; קמץ) *bending the three middle fingers over the hollow of the hand; (with בלל, or sub. ארין דק' משביע ב' חופין. Ber. 3<sup>b</sup> one grab cannot satisfy a lion. Gen. R. s. 20 ק' עפר וְכ' is not the handful of dust of the ground of which thou hast been made, booty in thy possession (which thou must give back to the earth)? Ib. s. 90 ק' ארין בה ק' there would not be a handful for each person; Yalk. ib. 148 ק' אינין מספיקין מן ק' א. e.—Esp. the handful of the meal offering which the priest takes to be put on the altar (Lev. VI, 8). Men. III, 2 וְכ' if the handful of one meal offering became mixed up with that of another meal offering. Ib. 3 ק' שנתערב וְכ' if a komets became mixed up with a meal offering from which no komets was yet taken. Y. Shek. VI, end, 50<sup>b</sup> בְּקַמְצוֹ שֶׁל כֹּהֵן measured by the officiating priest's handful; של בעלים by the owner's handful. Koh. R. to IV, 6 הַבִּיב עָלֵי מֶלֶא קמצו שֶׁל כֹּהֵן the handful of the poor man's offering is more precious to me than the fistfuls of the high priest's frankincense; a. fr.—Pl. קמציין, קמציין, קמציין. Gen. R. s. 5 חֲפִנּוֹ מֹשֶׁה שֶׁל מֹשֶׁה ... Moses' one fistful contained eight ordinary handfuls. Y. Shek. I. c. (ed. Zyt. קמציין); a. fr.*

**קומצא, קו', קומצא** I ch. same. Targ. Lev. II, 2; a. fr.—Meg. 16<sup>a</sup> *מִיָּדִי מִלִּי קומצא וְכ' offered a handful of flour and was forgiven. Lev. R. s. 34 בְּנֵי קומצא ... they put six Denars in his bent hand; a. e.—Pl. קומציין. Targ. Y. Gen. XLI, 47.—Meg. I. c. וְכ' אַחַר מִלִּי ק' your handfuls (of offerings) have come to counteract my ten thousand talents of silver.*

**קומצא, קומצא** II c. (= קומצא, קומצא) *pit*. Targ. II Sam. XVIII, 17.—Esp. *the pit in which grain is kept in years of plenty, when the granaries are overflowing*. Gen. R. s. 90 (expl. לקמציין, Gen. XLI, 47) *מִקומצא לַרְחִינָה (ed. from the pit they carried the grain to the mill (leaving the granaries untouched); Yalk. ib. 148 קומצא.—Pl. f. קומצא. Ib. וְכ' וְכ' the Rabbis say, they carried to the mill grain which had been put in pits and such even as had not been put in pits; Gen. R. I. c.; [strike out ק' ובלא דק' after לַרְחִינָה].*

**קומקא**, v. קומקום.

**קומקום, קומקום, קומקום** m. (cucuma, κουκουμπιον, prob. of Semitic origin; the form

קונדא (xovdo = xóvto—), v. מִכְרִירֵן.

קוֹנְטוּס, קוֹנְטוּס (קוֹנְטוּס) *m.* (χοιρός, contus) *pole*,  
*shaft of a pike; pike.* Erub. III, 3 (34<sup>b</sup>) בראש הק' Y. ed.  
 (Mish. a. Bab. ed. פ' ד' ו' v. Rabb. D. S. a. l. note 10) on  
 the top of a pole (which is stuck in the ground); Y. ib. 21<sup>a</sup>.

Y. Taan. II, 66<sup>a</sup> top נגד וכו' and he suspended them (Nicanor's head and hands) on a pike put up in the sight of Jerusalem; Y. Meg. I, 70<sup>b</sup> bot.; a. e.—*Pl.* קונטרסין, קונטרסין (קונה) קונטרסין, קונטרסין נעץ ארבעה קונטרסין וכו' Succ. 4<sup>b</sup> if one drove four poles in the ground and put the covering of a Succah on them; (Tosef. ib. I, 12 קירות ... קונטרסין). Pesik. Vayhi, p. 4<sup>b</sup> קונטרסין לו ... היה (corr. acc.) he might have taken four poles and spread &c.; Cant. R. to III, 11 קונטרסין; Yalk. Ex. 370 קונטרסין Num. R. s. 4 קונטרסין ... (corr. acc.) large shafts with hooks on top; ודחי מגביהין ... (corr. acc.) and they lifted the curtain on the poles and unhooked it. Ib. בקונטרסין ... (some ed. קונטרסין; corr. acc.) lifted it on poles. Pesik. R. s. 12 קונטרסין ... קבע he fixed four pikes in the ground &c.; Tanh. Ki Thetsé 9 קונטרסין; Lam. R. to III, 64 קונטרסין; Yalk. Deut. 938.

**קונטרסין, קונטרסין** v. preced.—Lam. R. to II, 12, read: קונטרסין.

**קונטרסין, קונטרסין** v. קונטרסין.

**קונטרסין** v. קונטרסין.

**קונטרסין, קונטרסין** c. II קטר, with anorg. 2) *knot, knotted web as of matting, sieves &c.; laces or ropes drawn transversely.* Y. Meg. III, 74<sup>b</sup> bot. (describing the arrangement of Esth. IX, 6-10, beginning with איש on one side, under which the names of the sons of Haman are arranged in a column, and with ואר on the other side, v. אריות [read: שכן הוא שניין ונחין כהרין קונטרסין so that (in reading transversely) it appears laced and closely corded like transverse lacing (of a web); [Beth Jos. to Tur Or. Hayim 691 קונטרסין, read: קונטרסין; Treat. Sofrim XIII, 6, variously corrupted].—*Pl.* קונטרסין. Y. Sabb. VIII, 10<sup>c</sup> top דעבד דהן (קונטרסין מנפן ק' Or Zaru a Sabb. 64 קונטרסין מנפן ק' נפן וכו' (on the Sabbath) knotted (corded) webs, sieves, mats &c.

**קונטרסין, קונטרסין** v. קונטרסין.

**קונטרסין** name of a Roman general, v. אנגריסוס. Bekh. 5<sup>a</sup> (Rashi a. Tosaf. to Hull. 27<sup>b</sup> קונטרסין, Ms. Rashi קונטרסין, ed. Sonc. קונטרסין, v. Rabb. D. S. a. l. note 30).

**קונטרסין** v. קונטרסין.

**קונטרסין** m. pl. (corrupt. of קונטרסין, centuriones) *centurions, commanders of centuries.* Sifré Deut. 317 (play on ק' שמכישין מבין שניהם Deut. XXXII, 14) בלוי בשן (not שמכישין) that means the (Roman) centurions that cause striking from between their teeth (command attacks on unarmed people); Yalk. ib. 944 קונטרסין שמכישין וכו'.

**קונטרסין, קונטרסין** v. קונטרסין.

**קונטרסין** Yalk. Ps. 749, v. קונטרסין.

**קונטרסין** f. (κονία) *powdered lime, plaster;* (in Talmud Babli:) *molten lead, glaze.* Zeb. 54<sup>a</sup>, v. קונטרסין. Ab. Zar. 33<sup>b</sup>

glazed vessels; Pes. 30<sup>b</sup>; Keth. 107<sup>b</sup>. Hull. 147<sup>b</sup>, v. קונטרסין; a. e.

**קונטרסין** pr. n. m. *Kunia.* Tosef. Makhsh. III, 3 R. S. to Makhsh. VI, 2 (ed. Zuck. a. oth. קונטרסין).

**קונטרסין** v. קונטרסין.

**קונטרסין** m. (קנא) *revengeful.* Gen. R. s. 42 וזה הוא אברם וכו' this man Abram is vindictive, and when I tell him that his brother's son was captured &c.; Yalk. ib. 72 קנא.

**קונטרסין** f. (קנה) *possession, dear wife.* Midr. Till. to Ps. XXII, 20' קונטרסין עומדה וכו' thy dear wife stands without, and thou sittest within?; Yalk. ib. 687 קונטרסין, v. קונטרסין.

**קונטרסין** f. pl. *kunyatha, a plant resembling colocasia.* Y. Maasr. V, end, 52<sup>a</sup>.

**קונטרסין** f. (κονίχ) 1) *mussel, shell, pearl oyster;* also *pearl;* 2) *a vessel for oil, unguents &c.* Y'lamd. to Num. VIII, 2, quot. in Ar. חנושה של ברזל ק' של חנושה an iron candlestick, a bronze bowl.—*Pl.* same (conchæ). Gen. R. s. 60 (expl. מגדנות, Gen. XXIV, 53) ק' Ar. (ed. קונטרסין) *pearls* (?); Yalk. ib. 109 קונטרסין.

**קונטרסין** m. (קונטרסין) *konam, a substitute for קרבן* (v. קונטרסין), used for a vow of abstinence and for the consecration of an object (v. קונטרסין *Hif.*). Ned. I, 2 וכו' קונה וכו' if one introduces a vow with the words *konam, konah, konas*, such words are substitutes for *korban*. Ib. 4 if one says to his neighbor, וכו' קונטרסין (forbidden) be my mouth speaking to thee, my hand working for thee &c., he is bound by his vow. Ib. II, 1 ק' לא יחל (שאינו ישן וכו' (Bab. ed. 14<sup>b</sup>) if a man says, *k. that I will not sleep ...*, he is subject to the law of the vow (Num. XXX, 3). Y. ib. I, 36<sup>d</sup> bot. [read:] אמר לו השאילני קונטרסין קונטרסין אמר ק' קונטרסין יש לי ק' נכסי עלי שאין לזה קונטרסין if one says to a man, lend me thy axe, and he says, *k. be the axe I have, k. be my property to me*, that this man (I) has no axe, and he has an axe, his property is forbidden (consecrated); Tosef. ib. IV, 6 [add:] קונטרסין נכסי אמרין (as ed. Friedl.); Bab. ib. 35<sup>a</sup>; a. fr.—*Pl.* קונטרסין. Ib. בהן מעילה ק' יש בהן מעילה the law concerning appropriation of sacred property (*קונטרסין*) applies also to dedications introduced with *konam*. Ib. 85<sup>b</sup> ק' it is different with vows of abstinence; a. e.

**קונטרסין** m. *oath, covenant,* v. קונטרסין.

**קונטרסין** m. (v. next w.) *konas, a substitute for קרבן* (v. קונטרסין). Ned. I, 2, v. קונטרסין. Y. ib. I, 37<sup>a</sup> top, v. next w.

**קונטרסין** m. (v. קונטרסין) *fine.* Y. Ned. I, 37<sup>a</sup> top וזה דבר קונטרסין if a word has a certain meaning in ordinary language and is also used for indicating *korban* (consecration), does a man bind himself (when using it to introduce a vow)? (Answer) we have it in the Mishnah (I, 2, v. קונטרסין) which makes *konas* stand for a binding vow, and yet *konas* has the meaning of (*kunsah*) *fine*.

**קוֹנְיָה** *f.* (קנע; emp. קנָה) 1) *right of acquiring property, citizenship*. Gen. R. s. 32, beg. חָתִיר קוֹנְיָהּ וְעָשָׂה untie (declare as forfeited) his (David's) citizenship and make him an outlaw (v. זִיכְרָטוּס); ib. s. 38 'חָסִיר ק' (corr. acc.); Yalk. Ps. 631.—2) *possession, dear wife*, v. קוֹנְיָהּ.

**קוֹנְפּוֹן**, v. קִנְפּוֹן.

**קוֹנְפִי**, Yalk. Gen. 109, v. קוֹנְיָהּ.

**קוֹנְרָם, קוֹנְרָס**, v. קוֹנְרָס.

**קוֹנְשׁוֹבְרִינִין**, Y'lamd. to Gen. XXXII, 7, quot. in Ar., a corruption, prob. for קִנְטוֹרִינִין (centuriones), v. קוֹנְשׁוֹרִינִים; [Gen. R. s. 75 גִּיטוֹת]; [Gen. R. s. 75 גִּיטוֹת].

**קוֹנְיָהּ** pr. n. pl. *Kuntiah* (v. קִנְיָה). Y. Ned. X, 42<sup>b</sup> top 'ק' גַּמְלִיאל דִּיק'; Y. M. Kat. II, 82<sup>a</sup> גַּמְלִיאל דִּיק'.

**קוֹס**, *Pi*. קוֹס, v. קוֹס.

**קוֹס** *m.* (קסס, emp. כסס, קוץ) [*cutting*], *a rough-edged cup*.—*Pl.* קוֹסִים or קִסִּים. Kel. IV, 3 הַצִּדוֹנִיִּים ק' Sidonian cups; Tosef. ib. B. Kam. III, 11 קוֹסִים ed. Zuck. (corr. acc.).

**קוֹסָא** *m.* (preced.; emp. קָצָה) *cut off corner, small remote place*. Taan. 24<sup>a</sup> רְחִיקָא (דְּחִיקָא) Ms. M. 2 a: 'En Yaak. (ed. בקוֹסָא; Ms. M. 1 בדוֹכָתָא; Ag. Hatt. בקוֹצָא, v. Rabb. D. S. a. l. note) I live in a remote (or poverty-stricken) place.—[Yalk. Koh. 973 קוֹסִיא, read: קוֹסִיא, v. קוֹסִיא.]

**קוֹסְדוֹר, קוֹס'** *m.* (quæstor) *quæstor, military adjutant, inquisitor* (v. Sm. Ant. s. v.). Sabb. 49<sup>a</sup> רִאֲחוּ קוֹס' אַחֵר וְכ' Ms. M. (ed. 'קס'; Var. in Ar. 'קוֹר, 'קוֹ) a quæstor saw him (wearing T'fillin), and he fled before him; Yalk. Ps. 795. Tosef. Erub. VIII (V), 4 קְצוֹר הָבָא לִסְר וְכ' ed. Zuck. (Var. קסר) when a military quæstor (commissary) takes up his station in a town for thirty days; Y. ib. VI, 23<sup>b</sup> הַקּוֹסְדוֹר. Yalk. Esth. 1049 וְכ' וְלֹא הָיָה בְּכ' (some ed. 'בקס') and thou wast not even so much as a quæstor (worthy) to run before my father's chariot.

**קוֹסְדוֹרִיּוֹת, קוֹסְדוֹרִיּוֹת** *f. pl.* (denom. of preced.) *commission of inquiry*. Midr. Sam. ch. XXV (ref. to Ps. LI, 16) [read:] מִדְּמוֹ שֶׁל אֲוִירָה שְׁהָיָה דוֹר מִשְׁלֹחַ ק' לְאַחֲרָיו [read:] לִידֵעַ אֵם מִפּוֹר הוּא דְּבָרִים אֵילוֹ לֹא הָיָה מִפּוֹר דְּבָרִים לֹא הָיָה לִידֵעַ אֵם מִפּוֹר הוּא אֵר דְּבָרִיו וְכ' (some ed. 'בקס') and thou wast not even so much as a quæstor (worthy) to run before my father's chariot.

**קוֹסְטָא** *m.* (קסס), v. קוֹסָא.

**קוֹסְטָאנְטִינִי**, v. קוֹסְטָאנְטִינִי.

**קוֹסְטָבְרִי**, v. קוֹסְטָבְרִי.

**קוֹסְטָמָה**, *pl.* קוֹסְטָמָה, v. קוֹסְטָמָה.

**קוֹסְטוֹדִיָּא** *f.* (custodia) *a guard*. Y. Ned. IX, beg. 41<sup>b</sup> קוֹסְטוֹדִיָּא (corr. acc.), v. קוֹלָר.

**קוֹסְטוֹר**, v. קוֹסְטוֹר.

**קוֹסְטָנְר, קוֹסְטָנְרִי** *m.* (quæstionarius) *torturer, executioner*. Pesik. Shub., p. 159<sup>a</sup>; Yalk. Ps. 854; Yalk. Prov. 961 end, v. פְּרִיקָלָא. Y. Ber. IX, 13<sup>a</sup> נְחוּהָ הַחֶרֶב... קוֹסְטָנְרִי (corr. acc.) the sword rebounded from Moses' neck against that of his executioner; ... and the executioner was killed; Midr. Till. to Ps. IV; Cant. R. to VII, 5 קוֹסְטָנְרִי (corr. acc.); Deut. R. s. 2; Yalk. Ex. 167 (not קסנ'). Num. R. s. 1 (ref. to שָׂאוּ אֶת רֹאשׁ, Num. I, 2) 'סָב וְכ' (some ed. 'לקיס', corr. acc.) as a man says to the executioner, take this man's head. Lev. R. s. 35 הוֹשִׁיב בּוֹ קוֹסְטָנְרִינִים בְּשִׁבְרִי לְשִׁמְרוֹ (some ed. 'וּסָב', read קוֹסְטָנְרִינִים) he appointed an executioner to be the governor of the place (disturbed by rebellious hordes); Yalk. ib. 670 קוֹסְטָנְרִינִים (corr. acc.); Cant. R. to VI, 11 כְּגֹן הַק' (corr. acc.). Midr. Till. to Ps. X, 10 הַק' וְכ' like the torturer that strikes and dislocates a rib and a vertebra at the same time; ed. Bub., a. Yalk. ib. 650 הַקּוֹסְטָנְרִי (corr. acc.).—*Pl.* קוֹסְטָנְרִינִים. Pesik. R. s. 10 'וְכ' וְנִשְׁלָחוּ (some ed. 'קוֹסְטָנְרִי', corr. acc.) the executioners heard (the king's order), and they took him (his son) to cut his head off. Y'lamd. to Deut. I, 1, quot. in Ar. פִּסְחִין 'וְכ' וְנִשְׁלָחוּ he made Pharaoh deaf and the executioners lame (Ex. R. s. 1 סְנַקְלִיטִין). Midr. Till. to Ps. VI הָאֵף וְהַחֲרִימָה שֶׁנִּי קוֹסְטָנְרִינִים שֶׁל מוֹת הֵן ed. Bub. (oth. ed. קוֹסְטָנְרִינִים) anger and wrath are death's two executioners. Ib. ק' רִעִים (not קוֹסְטָנְרִינִים) cruel quæstionarii; Yalk. ib. 635 קוֹנְטָנְרִינִים (corr. acc.); a. e.

**קוֹסְטָל** *m.* (castellum) *castle*. Targ. Ps. LXI, 4 ed. Wil. (oth. ed. קוֹשְׁטָא; Ar. קוֹשְׁטָא, q. v.).

**קוֹסְטָנְטִינִי, קוֹסְטָנְטִינִי** pr. n. pl. (abbrev. of Constantinopolis) *Constantinople* (Byzantium), the capital of the Lower Roman empire (frequ. identified with Rome-Edom). Targ. Ps. CVIII, 11 קוֹשְׁטָל דְּאֵדוֹם (read קוֹשְׁטָל; oth. ed. קוֹשְׁטָל; ed. Wil. אֵדוֹם only). Targ. Lam. IV, 21 קוֹשְׁטָל; ed. Wil. קוֹרְתָא; ed. Lag. (oth. ed. דְּאֵדוֹם; Var. קוֹרְתָא דְּאֵדוֹם) (דְּמַחְבִּנִיָּה בְּאַרְעֵי אֲרִמִּינִיָּה). Targ. Y. I Num. XXIV, 19; 24 קוֹס.—Midr. Till. to Ps. IX קוֹסְטָנְטִינִי בְּנֵה ק'—Constantine built Constantinople; Yalk. ib. 642.

**קוֹסְטָנְטִינִי, קוֹסְטָנְטִינִי** pr. n. m. (Constantinus) *Constantine, Roman emperor*, v. preced.

**קוֹסְטָר**, v. קוֹסְטָר.

**קוֹסְטָרִינִים, קוֹסְטָרִינִים**, v. קוֹסְטָרִינִים.

**קוֹסְטִי**, pr. n. m., v. קוֹסְטִי.

**קוֹסְטִי**, v. next w.

**קוֹסְטֵרְפִּיזִין** m. pl. (κοστοτράπεζον, Du Cange I, 722) *parasites, toad-eaters*. Lam. R. to II, 22 (expl. מְגוּרִי, ib.; v. מְגוּרִי) בני אדם שהיו קוֹסְטֵרְפִּיזִין טר' הבאחם עלי (מְגוּרִי) Ar. (combine 'קוֹסְטֵרְפִּיזִין, and insert (שלי) men that were parasites at my table didst thou lead against me; (ed. corrupt.).

**קוֹסֶם**, v. קָסַם.

**קוֹסֶם**, v. קָסַם.

**קוֹסֶם**, v. קָסַם.

**קוֹסְמָא**, v. קָסַם II.

**קוֹסְמָא**, v. קָסַם.

**קוֹסְמִיקוֹן**, v. קוֹסְמִיקוֹן.

**קוֹסְנִי**, v. קִינָא.

**קוֹסֶת**, Tosef. Kel. B. Mets. VIII, 2, read with R. S. to Kel. VIII, 2, קוֹפֶת, v. קוֹפֶת.

**קוֹפֶא** m. (comp. נָקַע) *throat, gullet, windpipe*. Ab. Zar. 29<sup>a</sup> (to one that entrusted himself to a gentile barber) קוֹפֶא יָרִי יָרִי קוֹפֶא לְוֹנָא thou hast a fine neck for the shears. Hull. 28<sup>a</sup>; 53<sup>b</sup>, v. מְסָמָא I. B. Kam. 117<sup>a</sup> שְׁמִשָּׁה לְקוֹפֶא מִיָּדָה tore his windpipe out of him (a colloquial expression for: forced him to give up the threatened information against his neighbor; differ. in Rashi). Ib. 55<sup>a</sup> אֵרִיךְ קוֹפֶא (Ms. H. 'קָפֶא, emended 'קָפֶא; Ar. קָפֶא; v. Rabb. D. S. a. l. note 200) has a long neck, 'קָפֶא a short neck. Ib. קוֹפֶא אֵלִים (Ms. M. קָפֶא) has a thick neck; 'קָפֶא slender neck. Ber. 49<sup>a</sup> מַחֲרִיחַ ... לְצוּרָא (Ms. M. זָפֶא ... לְקוֹפֶא) R. Shesheth stretched his neck over me like a serpent (was angry). Yoma 87<sup>a</sup> בֹּהֵר דָּקָא ... מוֹחֲרִיחַ בְּקוֹפֶא while he was splitting a head, a bone flew off and struck his throat (severing an artery), and killed him; a. e.—[Yalk. Gen. 111 'קוֹפֶא, v. מְקוֹרָא.]

**קוֹפֶד**, v. קוֹפֶד.

**קוֹפֶה** II, to go around.—Denom. קוֹפֶה.

**קוֹף** I *Kof*, the nineteenth letter of the alphabet. Maas. Sh. IV, 11 קָרְבֵּן כֹּף if you find a vessel on which *Kof* is written, it indicates that the contents are consecrated. Sabb. 104<sup>a</sup> (in children's conversations) קוֹף קָרְבֵּן רִ"שׁ רִשֵּׁעַ *Kof* intimates the Holy One, *Resh*, the wicked; מִדּוֹ ... דִּקָּא why is the face of *Kof* turned away from *Besh* (why does *Resh* turn its back to *Kof*)? Ib. מִקְרָא הַגִּיחַ דִּקָּא the crownlet on the *Kof*; a. e.

**קוֹף** II m. (b. h.) *ape*. Kil. VIII, 6. Bekh. 8<sup>a</sup> הַפִּיל וְהָאֵפֶה וְהַקִּיפֶה the elephant, the ape, and the long-tailed ape (*cercopithecus*) give birth after three years of pregnancy. B. Bath. 58<sup>a</sup> אֵפֶה כֹּף as inferior in looks as the ape is to man. Yoma 29<sup>b</sup> כֹּף כְּמוֹ שֶׁסְּרָדִי חָקָא as if an ape had arranged it on the table (as an unconscious act). Tanh. P'kudé 3; a. e.—[Par. III, 5 הַקֹּף, Mish. ed., v. בְּקָרָה.]—

*Pl.* קוֹפֶים, קוֹפִין, קוֹפֶה. B. Kam. 80<sup>a</sup>; Tosef. ib. VIII, 17. Snh. 109<sup>a</sup> נִעְשׂוּ קִי וְרוּחוֹת וְכ' were turned into apes, spirits, demons and night-demons. Gen. R. s. 23 (in the days of Enosh) כָּכ' מִנִּי פָנֵי אֲדָמָה men's faces were made to be ape-like. Koh. R. to VI, 11 (ref. to מְרַבִּים הַבֵּל, ib.) וְכ' כְּגוֹן מְגִדְלֵי קִי as those who rear apes, cats &c.; a. e.

**קוֹפֶא** I ch. same. Ned. 50<sup>b</sup>. B. Kam. 101<sup>a</sup> וְקָפֶא וְכ' and an ape came and dyed the (stolen) wool (with dye stolen from another person). Ib. שָׂבַע בְּדוֹר קוֹפֶא ed. he painted a (stolen) ape with the stolen paint (so that he improved nothing thereby); [oth. opin. *קוֹפֶא* basket; Ms. M. קוֹפֶא, v. Rabb. D. S. a. l. note 1].—*Pl.* קוֹפִין. Targ. I Kings X, 22; Targ. II Chr. IX, 21.

**קוֹפֶא** II m. (קָפֶא; comp. Syr. *qofa* vectis, P. Sm. 3551) 1) *lever, carrying pole*. Targ. Y. Num. IV, 12 (חֹמֶשׁ). Targ. Y. II ib. XIII, 23 קוֹפֶא.—2) (comp. גִּפֶּן) *trunk, vine*. B. Mets. 109<sup>b</sup> סָבָא פְּלָנָא 'ק' (Ms. H. קָפֶא, v. Rabb. D. S. a. l. note 6) of the trunk of an old vine (that is cut down) the gardener gets an even share with the tenant. Hull. 110<sup>a</sup> מִסְּמִיחַ (ed.) it was an old trunk.—*Pl.* קוֹפֶא. B. Bath. 24<sup>a</sup> בֵּין 'ק' (Ms. F. קָפֶא) between the trunks of vines.—3) *that which hangs on the carrying pole*. Hull. 111<sup>a</sup> קוֹפֶא בְּקוֹפֶא (Ar. בְּקָפֶא) the windpipe with all that hangs on it (lungs, heart &c.).

**קוֹפֶא** I m. (קָפֶא) = *h. קוֹפֶא*, 1) *basket, tub*. B. Kam. 101<sup>a</sup>, v. קוֹף ch.—*Pl.* קוֹפֶא, קוֹפֶא. Y. Sabb. VII, 10<sup>e</sup> top, v. קוֹפֶא II. Y. Pes. III, 29<sup>d</sup> sq. וְכ' נֹתָם לֹא מִיָּדָה not to place the tubs with flour one on top of the other. Y. Ab. Zar. IV, end, 44<sup>b</sup>. Y. Ber. I, 2<sup>d</sup> bot. מְסָמָא בֵּין 'ק' hidden among the baskets. Y. Gitt. VIII, end, 49<sup>d</sup>; Y. Nidd. II, end, 50<sup>b</sup> כְּמָה 'ק' דְּעוֹבְדֵינָא how many basketfuls of cases came &c.—V. קוֹפֶא.—2) *ball, esp. the head of a pin or needle, eye*. Ber. 55<sup>b</sup>; B. Mets. 38<sup>b</sup>, v. פִּרְלָא I. Hull. 48<sup>b</sup> אִי 'ק' if the head is directed outward ... if inward &c.; ib. 49<sup>a</sup>; a. e.—3) *pinnacle*.—*Pl.* קוֹפֶא, v. קוֹפֶא.

**קוֹפֶא** II f. = *קוֹפֶא*, arch, doorway. Tosef. Erub. VII (V), 2, v. קוֹפֶא.

**קוֹפֶא** 1) pr. n. pl. *Be-Kuppaē*. Ber. 31<sup>a</sup>, v. פִּרְלָא.—2) pr. n. gent. *Beth-Kuppaē*. Yeb. 15<sup>b</sup> מִשְׁפַּחַת בֵּית נְקִיפֵי מִבֵּית (in Jerusalem) of Ben-M'koshesh; Y. ib. I, 3<sup>a</sup> bot. מִשְׁפַּחַת בֵּית נְקִיפֵי מִבֵּית קוֹשֶׁשׁ.

**קוֹפֶד**, v. קוֹפֶד II.

**קוֹפֶד** m. (b. h. קוֹפֶד; קוֹפֶד) *hedgehog*. Sabb. V, 4 (54<sup>b</sup>) עוֹר הָאֵפֶה (הַקוֹפֶד) the skin of a hedgehog (tied around the udder). Ib. 53<sup>b</sup> bot. עוֹר הָאֵפֶה Ms. M. (ed. only udder); Y. ib. V, end, 7<sup>c</sup> עוֹר הָאֵפֶה.

**קוֹפֶד** I ch. same. Targ. Is. XXXIV, 15 (חֲפִיזִין).—*Pl.* קוֹפֶד. Ib. XIV, 23 (ed. Wil. קוֹפֶד). Ib. XXXIV, 11 ed. Lag. (oth. ed. קוֹפֶד). Targ. Zeph. II, 14.



**קופדא II, קופד** m. (cmp. preced.) [*a ball*, cmp. *אויפצא*] *a piece of meat*, in gen. *meat*; [the Greek  $\kappa\omicron\pi\alpha\delta\iota\omicron\nu$  is prob. an adaptation of our w.]. Y. Shek. V, end, 49<sup>b</sup> [read:] קופד (Bab. ed. קופר); Ms. M. קופד בשר, read ד . . .; v. Rabb. D. S. a. l. note) here is the price for it, go and buy a piece of meat. Y. Ber. II, 5<sup>c</sup> bot. Y. Pes. VI, 33<sup>c</sup>. Y. Shebi. VI, end, 37<sup>a</sup> עבר ק' he prepared a piece of meat for him. Y. Maas. Sh. II, 53<sup>c</sup> bot. קופדא שמינה a piece of fat meat. Gen. R. s. 19, beg. ק' צלי (some ed. קופר) a piece of roast. Ib. s. 63 (expl. ק' ציר, Gen. XXV, 28) קופדא טבא וכו' a good piece of meat—for his (Isaac's) mouth, a good cup of wine &c.; Yalk. ib. 110 קופדא; a. fr.—Ber. 44<sup>b</sup> ק' על מיני Ar. (ed. קופדא; Ms. M. קופדא) over all kinds of meat dishes.—Pl. קופדן, קופדן. Y. Shek. V, 49<sup>a</sup> bot. קופדן look at these pieces of flesh (on his body)!; Lev. R. s. 34 קפדון (read: ין . . ., some ed. קפדן, oth. קפדן); Koh. R. to V, 13 מקטעה ק' וכו' (קופר). Y. Shebi. VIII, 38<sup>a</sup> קופדן to cut it in pieces and sell it in the market.

**קופדאי**, v. קופדאי.

**קופדה**, v. קופדא II.

**קופדן**, v. קפדן.

**קופה**, v. קופא II.

**קופה**, v. קופא.

**קופה** f. (קפה, v. קפה; cmp. קיפה) 1) *heap, pile*. Yoma 22<sup>b</sup> של שרצים וכו' unless a heap of reptiles hangs behind him, v. פריס. Ber. 32<sup>a</sup>, v. נהם; a. e.—2) *archway, vault*, v. קיפה. —3) (v. קיפה) *basket, large vessel*. Y. Ber. I, 3<sup>a</sup> מלאה וכו' a basket full of bones. Gen. R. s. 13 bring תבא קופתך וכו' bring thy tub and measure (fill it); Y. Succ. I, 52<sup>b</sup> bot. Y. Sabb. X, 12<sup>c</sup> top פרוצה ק' a basket which is broken through (the contents of which protrude). Bab. ib. 91<sup>b</sup> קופת הרוכלין a spice-dealers' basket. Gitt. 67<sup>a</sup> קופת הרוכלים . . . יוחנן ר' R. Joh. ben Nuri is a spice-peddler's basket (ready in all branches of learning); a. v. fr.—Tosef. Kel. B. Bath. III, 7 קיפה (corr. acc.).—Esp. *kuppah*, the communal fund for dispensing sustenance to the poor every Friday, contrad. to תמורה. B. Bath. 8<sup>b</sup>. Peah VIII, 7 לא יטול מן חק' must not take support from the *kuppah*; a. e.—Pl. קופתו. Y. Ab. Zar. I, 39<sup>a</sup> דירה למור וכו' if one was in the habit of exhibiting five baskets with goods, and exhibited ten (on account of the gentile festival). Tosef. Maas. Sh. I, 10<sup>a</sup> דירה אם הי' של פטליא, opp. של פטליא in bales; a. fr.—Tosef. Kel. B. Mets. VIII, 2 מעקה שבמגדל והק' the railing attached to R. S. to Kel. XVIII, 2 (ed. קיסר) the railing attached

to a turret (spice-box) and the cupolas thereon (cmp. *אקופר*).

**קופון**, v. קפפון.

**קופינא** m. (קפה or קופה) 1) *wall, parapet*. B. Bath. 73<sup>a</sup> ר' ר' ר' ran on the parapet of the wall of Mahoza (Rashi: on the pinnacles). —2) *circuit, trans. indirectness, implication*. Yoma 50<sup>b</sup>, v. קריענא; Zeb. 6<sup>a</sup>; 7<sup>b</sup>, v. קריענא; [Rashi fr. קפא floating, unsettled condition].—[Hull. 111<sup>a</sup> בקופיה, v. קופא II.]

**קופינא** m. (v. קופא II) *the handle of a hoe*, contrad. to פרא blade; [oth. opin.: קופינא (cmp. קופא I, 2) that part of the hoe which contains the hole for the insertion of the handle, the blade, v. פרא]. B. Kam. 27<sup>b</sup>. Gitt. 32<sup>a</sup>; Sabb. 102<sup>b</sup> דמא ב' שופרא the pin which fastens the handle to the blade.

**קופיס** = next w.

**קופיץ** m. (ch. form) (קפיץ; cmp. קפיץ, a. קפיץ) [*curved cutting tool*], hatchet or bill for chopping bones. Targ. Y. Deut. XXI, 4 (ed. Vien. קופיץ).—Bets. IV, 3 מבקעין אין מלוא ב' . . . you must not split wood (on the Holy Day for immediate use) with an axe . . ., but only with the butcher's hatchet. Ib. III, 6 כנגד חק' by putting on the scale a hatchet (instead of the commercial weights); Y. ib. 62<sup>a</sup> bot. קופיס. Sot. IX, 5, v. קריק. Pes. 70<sup>a</sup> וכו' קשוריה וכו' (fem.) the hatchet tied to the slaughtering knife; a. fr.—Tosef. Bekh. I, 17 עורפו בקופיץ וכו' (Var. בקפיץ) he breaks its neck with a hatchet from behind.

**קופל\*** m. (v. קפל II) *peeled pole, lance*. Sabb. 63<sup>a</sup> Ar. a. Ms. O., v. קולפא.

**קופלא I** m. (קפל I, cmp. כבל) *metal rim on bags, lock*.—Pl. קופלי. Snh. 110<sup>a</sup> Ms. F. (Ar. s. v. קלד: קופלי; Var. ק' ed. קופלי; Ms. M. קופלי; v. Rabb. D. S. a. l. note); Pes. 119<sup>a</sup> Ms. M. (ed. קליפא, Rashi קופלי, v. קליפא).

**קופלא II** (קפל II) *scraping off*. B. Bath. 4<sup>b</sup> Rashi, v. קופלא, a. קופלא.

**קופלארגא**, Y'lamd. to Lev. IX, quot. in Ar., v. קופלארגא.

**קופלאות**, v. קופליות.

**קופלארגא**, Y'lamd. to Lev. IX, quot. in Ar. ed. Koh. (oth. ed. קופלא רגיא) quid? [Koh. Ar. Compl. suggests  $\kappa\omicron\upsilon\phi\omicron\lambda\omicron\gamma\alpha$  light talking.]

**קופלאות, קופליות** f. pl. (cmp. קופלא I, a. Arab. *kufi sera, pessulus*) 1) *bolts, padlock with chains*. Gen. R. s. 48, end (some ed. וכו' וכו') like one who held in his hand two parts of a lock and took them to the smith &c.—Tosef. Kel. B. Mets. II, 3 של ק' the chain of a padlock. Ex. R. s. 40, beg. של חורא וכו' the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Ahäré, p. 175<sup>a</sup>

**קֹץ** I m. (b. h.; קָצֵץ or קֹצֵץ I) 1) *thorn*. R. Hash. 17<sup>a</sup> bot. (ref. to Mic. VII, 18) **בֵּהּ וְכִ' אֵלִיָּהּ וְכִ' בֵּהּ וְכִ'** a fat tail with a thorn in it (a consolation implying an evil prediction).

'to the remnant of his inheritance' (pardon will be granted), but not to his entire inheritance. Gen. R. s. 20 [read:] by 'thorn' (Gen. III, 18) artichoke is meant. Midr. Till. to Ps. CXXXVI וְיִשָּׁב לוֹ ק' a thorn got into the foot of one of them (which prevented him from travelling); a. fr.—Y. Sabb. IX, 11<sup>d</sup> קור עין כוס if an idolatrous place is called 'En K'os (well of the cup) call it (cacophemistically) 'En Kots (well of the thorn); Y. Ab. Zar. III, 43<sup>a</sup> bot.—Pl. קוצים. Gen. R. s. 45, v. נָבֵשׁ; Y. Maasr. III, 50<sup>d</sup> bot., v. כּוֹס II. Ex. R. s. 1 (ref. to ויקצו, Ex. I, 12) כּ' ... כּ' the Israelites were like thorns in their eyes; Yalk. ib. 162 שָׁחַם בְּעֵינֵיהֶם כּ' they (the Egyptians) were in their own eyes like thorns (dwarfed and dry plants). Num. R. s. 20 (ref. to ויקצו, Num. XXII, 3) בְּפִנֵּיהֶם כּ' ... כּ' they looked upon themselves as if they were thorns compared with them (the Israelites). Kidd. 75<sup>b</sup> (play on מַקְצוֹרֵם II Kings XVII, 32) מִן הַקִּיץ from the thorns (the basest) of the people, opp. הַחֲחִירִים; Y. Ab. Zar. I, beg. 39<sup>a</sup>. B. Mets. 83<sup>a</sup> ... ק' (in serving the Roman government as an executioner) I only destroy the thorns out of the vineyard; את קוציו ... יבא let the owner of the vineyard (God) come and destroy his thorns; Y. Maasr. III, 50<sup>d</sup> bot.; (Pesik. B'shall., p. 92<sup>a</sup> כּוֹסִים וְכ', v. כֶּסֶם; a. fr.—Cant. R. to V, 11, v. infra.—Midr. Till. to Ps. XIV בְּרִי ק' (cacophem.) idolatrous temples (v. supra); Yalk. Ps. 662.—2) (also קוצה f.) prick, stroke on letters, apex. Tanh. B'resh. 1; Men. 29<sup>b</sup> לְדַרְשׁ עַל כָּל כּ' וְכ' to teach mounds of rules on every tip (of letters in the Torah). Ib. <sup>a</sup> קוצ' של יו"ד Ms. M. a. Rashi (ed. קוצה) the prick on the top of the letter Yod (Rashi: the foot of Yod); ib. 34<sup>a</sup>. Ex. R. s. 6, beg. שלמה וְיִקְצֶה מִמֶּךָּ וְכ' Solomon and a thousand like him shall pass away, but not a tittle of thee (the Torah) will I allow to be expunged; a. e.—Pl. as ab. Lev. R. s. 19 (ref. to קוצותיו, Cant. V, 11) אֵלּוּ קוצי האותיות this means the strokes of the letters. Ib. שֶׁהֵן ק' וְכ' ... אִפִּי דְבָרִים ... שֶׁהֵן ק' וְכ' even things which you consider to be merely strokes (ornamentations of letters), in the Torah they are mounds upon mounds (v. supra); Cant. R. to V, 11 בְּחֹרֶה הֵן קוצי in the Torah these strokes are thorns of thorns (intimating thorny problems).

קוצ II m. (קצץ) piece.—Pl. קוצים. Y. Meg. III, 74<sup>b</sup> bot. (ref. to Mish. ib. III, 7, 'you must not interrupt the reading of the curses', with play on קצץ, Prov. III, 11) אַל תַּקְצֶה ק' ק' do not make it (the rebuke) appear cut up in pieces; Deut. R. s. 4; Treat. Sof'rim XII, 1.

קוצה thorn, v. קוצם.—[Shebi. VII, 1, v. קוצה II.]

קוצה, v. קוצם.—[Gen. R. s. 90 'לריח' v. מן ק' לריח' v. קוצה II.]

קוצה I, v. קוצ.

קוצה II f. madder, a plant used in dyeing red. Shebi. VII, 1 (Ms. M. קוצה). Y. Maasr. V, end, 52<sup>a</sup>. Y. Pes. III, beg. 29<sup>d</sup> (ref. to ויבן של צבעים וְכ' (וּבִנְן שֶׁל צִבְעִים) (corr. acc.) he (the dyer) puts the madder into it to make it adhesive (v. ויבן I).

קוצרה, pr. n. m., v. קצרה II.

קוצה, v. קוצה II.

קוצץ, Gen. R. s. 90, v. מן ק', v. קוצץ II.

\*קוצר m. (b. h. קצר; קצר) shortness. Deut. R. s. 8, beg. [in a gloss] 'או מן שדירה וְכ' ... או מן שדירה it often happens that one did not take the time to pray, either from shortness (of time), because he was busy with his affairs &c.; [Matt. K. suggests 'או שדירה וְכ' from indisposition, or because &c.; cmp. קצרה].

קוצרה c. (קצר) short, dwarfish. Targ. II Esth. VII, 9.

קוצרה pr. n. m., v. קצרה II.

קוק, v. קוק I.

קוקא, Hull. 63<sup>a</sup> Ar, v. קקא.

קוקאני, קוקאני, v. קוקאני.

קוקא, kavkav, an imitation of the frog's croaking. Yalk. Ex. 182 (some ed. קוקי).

קוקאני, v. קוקאני.

קוקא, v. קוקא.

קוקאני m. pl. name of parasite worms, 1) in man. Ber. 36<sup>a</sup> קשה לך (some ed. לקוקאני; ed. Sonc. לקוקאני) it is injurious because it begets worms (tape-worms?). Sabb. 109<sup>b</sup> לקוקאני ed. (Ms. M. קוקקני; Ms. O. a. Ar. קוקני) as a remedy for worms.—2) in fish (Rashi: in cattle). Hull. 67<sup>b</sup> (Ms. M. קוקני; Ar. ed. Koh. קוקני, ed. pr. קוקאני; Yalk. Lev. 537 קוקאני).

קוקאני f. pl. (used as sing.) kukyatha, name of a clean bird (passing as forbidden in Palestine). Hull. 63<sup>a</sup> קוקאני Ms. H., קוקני Ar. (ed. קוקאני, Ms. M. קקאני; v. Rabb. D. S. a. l. note).

קוקלה, קוקלה, v. קוקלה.

קוקניתה f. (= קוקני; v. קוקני) a sort of clepsydra made of reeds or tubes. Y. Erub. X, end, 26<sup>d</sup> (Ar. קוקני; expl. עיררה; v. עיררה).

קוקרה m. (= קוקרה, v. קוקרה III) a trap made of little joists.—Pl. קוקרי. Sabb. 18<sup>a</sup> (marginal correct. in Ms. M. קוקרי; Ms. O. קוקארי; v. Rabb. D. S. a. l. note 60); Gitt. 61<sup>a</sup> top, v. ליהא.

קור, Tosef. Kel. B. Mets. V, 10, v. קור.

קור, Pol. קור, Ithpol. קור, v. קר I, II.

קור I m. (קור I; cmp. מוקר II) [marrow,] the white heart or terminal bud of a palm (cabbage tree) used as food. Ukts. III, 7 וְכ' קור הוא כעץ וְכ' kor is like wood



(Var. קיסין של זהב ...) went out in (gilt) slippers on the Sabbath; ib. בקורדיק' בשבחה... (Var. בקורדיק' אין ניהגין) it is not the custom here to go out in (gilt) slippers &c.; Pes. 51<sup>a</sup> קורדיקסין (read: סין ...; Ms. M. קורדיקסין; Ms. M. 2 קורדיקסין; Ms. O. קורדיקסין); ib. בק'... (Ar. 'בקורדיקסין') one must not walk around in slippers in one's house (on the Day of Atonement). Y'lamd. to Deut. XII, 29, quot. in Ar.

### קורה I ch., v. קורה II.

קורה II f. (b. h. קרה; II) *cold, cooling*; קורה רוח [cooling of the spirit,] *satisfaction, pleasure, comfort*. Ab. IV, 17, ו' ו' של ק' ר' ו' better one hour of gratification in the hereafter than a whole life of this world. Yeb. 63<sup>b</sup> ו' ו' אדם מוצא ק' ר' ו' a man finds contentment only with his first wife. Lev. R. s. 3, end ק' לך ... ברוך ו' be blessed and contented. Y. Ber. IV, 7<sup>d</sup> bot. קורה and may our contentment come before thee for good; a. e.

קורה III f. (b. h. קרה; I) 1) *joist, beam, post*. Gen. R. s. 42, a. e., v. יוֹבֵי. קורה ביה חדר. Kel. XII, 1 II. פד. Kel. XII, 1 קורה (not קורות) the (iron-shod) post used as a target for arrows; ib. אסירין של the beam with holes for the hands of prisoners on a transport. Lam. R. to III, 12, v. וְיָזַן; a. fr.—Kel. XI, 2 ק' (Mish. ed. חקורא) the long iron bolt of a city gate (corresp. to נגר, v. Maim. ed. Dehr. a. l. expl. נגר).—2) *the trunk of a tree with its ramifications*. Midr. Sam. ch. XIII, v. קורה. Y. Sabb. X, 10<sup>a</sup> שקמה קורה the trunk of a sycamore tree; a. e.—Pl. קורות, קורה. Yoma 47<sup>a</sup>, v. קלע II. Y. Peah VII, end, 20<sup>c</sup>; Pes. 57<sup>a</sup>; Tosef. ib. II (III), 22. Y. Ter. II, 41<sup>b</sup> bot.—Gen. R. s. 41, beg.; Num. R. s. 3, beg. ק' שפעה, ק' שפעה; Yalk. Ps. 845 קורה, שפעה ק'. a. fr.—[Gen. R. s. 71 מאורי הקורים, v. קורים.]

קורה IV f. (part. fem. of קרה I) *accident, event*.—Pl. קורה. Tanh. P'kudé 3 גזר על כל קורותיו ו' he decrees concerning all things that will happen to him, except whether he is to be righteous or wicked.

קורה f. (b. h. קורי, pl. constr.; קור, emp. קו) *cavity, window; web*. Yalk. Ps. 789, v. קיבה.

קורה (קורו) קורה, Targ. Y. Deut. III, 40, v. אפיקורוס.

קורה, קורה, v. קורה.

קורה m. (קרי, emp. קרי) *a particle, grain, (coagulated) drop*. Snh. 43<sup>a</sup>, v. לבונה. Ab. Zar. II, 6, v. וְיִלְכְּתוּ. Men. 11<sup>a</sup> אורי so that only one grain of frankincense remained. Hull. 50<sup>b</sup>, sq. דם ק' a drop of coagulated blood; a. fr.—Pl. קרי, קרי, קרי. Ib. 58<sup>b</sup> בק' concerning the tears of assafoetida, opp. to עלני leaves. Men. l. c. Y. Sabb. III, end, 6<sup>c</sup> בוסם ק' של grains of burnt spices (remnants in the coal pan); Bab. ib. 47<sup>a</sup> דאורי ביה ק' some grains were yet left in it. Ib. בי רבי ו' did the doors of the house of Rabbi care for the grains left unburnt? Tosef. Men. I, 17; a. fr.

קורה ch. same. Nidd. 20<sup>a</sup>, v. גְּרֵשְׁתָּהּ. Hull. 105<sup>b</sup> it (the injurious kind of Sodomitic salt) is found in the proportion of one grain in a Kor; a. e.—Pl. קרי, קרי. Ib. 43<sup>b</sup> דמא ק' two drops of coagulated blood; a. e.—Trnsf. a man of minute weight, pigmy. Gen. R. s. 16 קטוע פושא ק' ננסא ... ננסא. Par. quot. Koh. Ar. Compl. s. v. (Ar. ed. Koh. קרשא; ed. only קרשא). Pishon (Gen. II, 11) refers to Babel, (Nebuchadnezzar) the dwarf, the pigmy, the stunted, of the size of a hand-breadth (v. Yalk. Dan. 1062, quot. s. v. פושא).

קורה, v. קורה II.

קורה, v. קורה.

קורה, v. קורה.

קורה m. ק' קשר II; emp. play on קורה, Gen. R. s. 61, quot. s. v. וְנִזְכָּה [that which is tied up=] store-room, treasury. Targ. I Chr. XXIX, 8. Targ. Y. Num. XXIV, 13; ib. XXII, 18 (strike out ביריה).—Pl. קורה. Targ. Job XXXVIII, 22. Ib. III, 14. Targ. I Chr. XXVIII, 11 (h. text נגכ).

קורה, קורה m. pl. (v. קרשא) [thorns, v. P. Sm. 3743,] *safflower, bastard saffron* (carthamus). Pes. 42<sup>b</sup> (קרשא, קרשא, emended קרשא) one third portion (of the mixture) safflower. Ber. 38<sup>a</sup> (some ed. קרי; Ms. F. קרשא, v. Rabb. D. S. a. l. note 60). Gitt. 70<sup>a</sup>, v. קרי.

קורה m. (v. preced.; emp. Syr. קרשא verba crassa et stupida, P. Sm. 3743) [stinging,] *sharp, acute*. Snh. 100<sup>b</sup> (Ms. M. קרשא, corr. acc.; marg. gloss קרשא, קרשא, corr. acc.), v. וְלִקְחָן.

קורה, v. קרשא.

קרי, Y. Ned. III, 38<sup>a</sup> top, v. קרי.

קרי, v. קרי.

קרי, v. קרי.

קרי m. *cariota, caryota*, a species of dates. Y. Ab. Zar. I, 39<sup>d</sup> bot. (expl. וְחִצְד); Bab. ib. 14<sup>b</sup> (expl. נקלס) קרי. (Ms. M. קרי, קרי, קרי, v. Rabb. D. S. a. l.). Ber. 50<sup>b</sup> קרי is fit for a drink made of cariota (cariotum), v. Löw, Pfl., p. 111.

קרי, Yalk. Deut. 850, v. בלי ק'.

קרי, v. קרי.

קרי m. (preced.) *inhabitant of a small place, villager*.—Pl. קרי. Y. Sabb. I, 4<sup>a</sup> top דלא קרי as is the case with country people who are not particular (about their linen ware).

קרי pr. n. m. *Kuryah*. Gen. R. s. 19 בר ק' v. קרי.

קרי, v. קרי.

**קורין** m. pl. (denom. of קורה III) *those handling the press-beam, pressers*. Gen. R. s. 71 הגרירות אה מאחורי הקורים וכו' (הנשים ... הקוריים; corr. acc.), v. גרירה; Esth. R. to I, 10 הקוריים (corr. acc.). Y. Pes. VI, 33<sup>a</sup> bot. אפרי נשים מאחורי הק' וכו' even the women (wine-treaders) behind the pressers knew that David was to be king.

**קורין** I m. (corius, corium) *leather, skin, bark*; כלי ק' leather garments, *working clothes*. Y. Sabb. XVII, 16<sup>a</sup> bot. מהו לטלטל ב' ק' וכו' is it permitted to handle working garments on the Sabbath? Gen. R. s. 49, beg. ... שמותם the names of the wicked are like leather garments; as long as you use them, they wear well; when you let them lie, they rot. Koh. R. to II, 17 נרעננה ב' he wrapped himself in his working clothes. Deut. R. s. 7 (ref. to Deut. XXIX, 4) וכו' (כלים) were leather garments carried with the Israelites out of Egypt (that they did not wear out)?; Cant. R. to IV, 11; Pesik. B'shall., p. 92<sup>a</sup>, a. Yalk. Deut. 850 קוריות (read: קוריים); Yalk. Ps. 691; Midr. Till. to Ps. XXIII קוריים (ed. Bub. קוראים, read: קוריים).—[Gen. R. s. 71 Ar.; Esth. R. to I, 10, v. קוריים.—Koh. R. to III, 11 נשפעת, read: קוריים, v. קוריים I, a. קורה III.]

**קורין** II pr. n. m. *Korias*. Y. Orl. II, 62<sup>a</sup> ר' ק' (ed. Amst. בירייה; v. Fr. M'bo, p. 122<sup>a</sup>; p. 69<sup>a</sup>).

**קורינוס**, v. קרינוס.

**קוריסין\*** adv. (αὐτὸς πωλῶν) *advertising for sale, at auction*. Deut. R. s. 3, beg. כעבד שאדוניו ... ק' בכל וכו' like a slave whom his master desires to sell at auction for what he may get.

**קורין**, Num. R. s. 23, end בק', v. קורבין.

**קורלין** m. pl. (corallium, corallum) *corals*. Y. Sabb. VII, 10<sup>a</sup> קרילין דגנו ... קרילין (corr. acc.) he that cuts ... corals (on the Sabbath).

**קורם**, Cant. R. to VI, 4 some ed., v. קירם.

**קורמי** m. pl. *kuramé*, name of a *water plant* bearing fruit the kernels of which can be made edible by cooking (v. Löw, Pfl., p. 202). Erub. 22<sup>a</sup> (R. Adda to his wife asking what she could do for his children during his absence at college) מי שלימי ק' באגמי (Ms. M., with slight difference of diction, קורמי; Ms. O. קוראמי, v. Rabb. D. S. a. l. note) are the k. in the marshes all gone?—V. קרמית.

**קורמן**, v. קורמל, קורמין.

**קורנס**, v. קורנס.

**קורניסא**, v. קורנסא.

**קורניסין**, v. קירם.

**קורנית** f. (comp. קרן) *thyme or origanum* (v. Löw, Pfl., pp. 181; 329). Tosef. Sabb. XIV (XV), 12; Sabb. 128<sup>a</sup>; Y. ib. VIII, 11<sup>b</sup>. Maasr. III, 9; Y. Dem. I, beg. 21<sup>c</sup>; a. e.

**קורניתא** ch. same. Sabb. 128<sup>a</sup>, v. קשא.

**קורנס** or **קורנס** m. (enlargement of קרן) *mallet; smith's hammer* (v. Sm. Ant. s. v. Malleus). Sabb. XII, 1. Ib. XVII, 2. Kel. XXIX, 6 (7) של זהבים חק' (ed. Dehr. ...) the goldsmiths' hammer; Sabb. 123<sup>a</sup>. Ib. של ק' של נים the spice-dealers' mallet. Tosef. Ab. Zar. V (VI), 7 עד שירכה בק' וירחל (not ויראכל) until he strikes upon it with the hammer and batters it. Y. ib. IV, 43<sup>d</sup> bot. מרירין ק' וכו' he is forewarned at every stroke of the mallet (with which he chisels the idol). Yalk. Ex. 369 beaten work; a. fr.—[קורנסין, Gen. R. s. 58 Ar., v. קלירוס.]

**קורניסא** ch. same. Targ. Ps. LXXIV, 5. Targ. Is. XLI, 7 (h. text פנס). Targ. Y. Num. VIII, 4 עיבר (מעשה מקשה אומן בק' gold-beating work (h. text אומר כלום ב' לא אמר כלום ב' Ar. (ed. קורניסא) if a person used the word *kurn'sa* for a vow (in place of קנים), he has said nothing (it is no vow).—Trnsf. *proboscis*. Hull. 58<sup>b</sup> בקורניסיה, v. בקא.

**קורסין**, v. קורסין.

**קורסל**, v. קורסל.

**קורסם** m. (v. קרסם; comp. מגבל, fr. גלב) *a blow or lash*. Y. Ber. II, 5<sup>c</sup> bot.

**קורפדא** m. (comp. קיפד) *mole*. Hull. 63<sup>a</sup> ק' באור ... ק' (קרופ' Ms. R. 1; קרופ' Ar.) —Ber. 57<sup>b</sup> [read:] מיני שרצים יפין לחלום חוץ מק' (קורפדא, ed. קורפדא, Ms. M. note 8) dreams of all kinds of creeping things, except moles, are auspicious.

**קורפדיא** f. pl. (comp. preced.) *long and narrow jars*. Y. Bets. IV, beg. 62<sup>b</sup> דקיקה וכו' the slender jars two or three of which can be carried in one hand.

**קורפיות** f. pl. a kind of *cups or bowls* with pointed bottoms. Kel. IV, 3 (R. S. קרפאות; Ar. קרפ'; Tosef. ib. B. Kam. III, 11 קרפאות ed. Zuck. (Var. קרפאות).

**קוראפסה** quid?—Y'lamd. to Num. VIII, 2 quot. in Ar., and explained קונקי (= קונקי).

**קורפרא**, v. קורפרא.

**קורצא**, v. קרצא.

**קורצד**, Tosef. Makhsh. I, 7 ed. Zuck., oth. ed. קורצד, read with R. S. to Makhsh. II, 3: בור ציר a pitful of brine (Var. in R. S. בור ציר a lime pitful).

**קורצין\*** m. pl. (קרץ; comp. קורצא) *destructive insects, worms*. Ab. d'R. N. ch. XXXI באים וברא ק' בעולם וברא ק' בעולם וברא ק' בעולם (זה אומניו, Var. ed. Schechter קרצים) he created destroyers in the world (vegetable kingdom), and so he did in man, namely the intestinal

worms. [The entire passage is a Var. of the preced. ברא (יהיה וכו').]

**קורצין** m. pl. (v. קרצא) *destruction*. Treat. Der. Er. ch. XI [read:] 'הרי זה וכו' the informer belongs to the class of shedders of blood (ref. to Lev. XIX, 16).—[Tosef. B. Mets. IX, 19, v. קרצן.]

**קורצין**, Deut. R. s. 2 חפסות v. חפסות.

**קורקא** m. (perh. a corrupt. of קורדא, v. קורדקין) a shoe made entirely of goats' hair or of cloth, *slipper*. Yeb. 102<sup>b</sup> מקרי קר' Rashi (ed. קרעא) such a shoe has the special name of *kurka* (and is not included in נעל or מענעל).

**קורקבן** m. (= קרבן; cmp. קובע, קובע) *the thick muscular stomach of birds, craw*. Hull. III, 3. Ib. 6 (among the characteristics of clean birds) whose craw peels easily; Tosef. ib. III (IV), 22; Hull. 61<sup>a</sup> וקורקבנו נקלה (not וקורקבנו); Yalk. Lev. 537 וקורקבנו (corr. acc.); a. fr. — Pl. קורקבנין (with sing. meaning). Tosef. I. c. 16 'אמרו בק' וכו' by these intestines are meant: the craw, the liver, and the heart. Sifra Vayikra, N'dabah, ch. VIII, Par. 7.—In gen. *stomach* (= חקסס). Ber. 61<sup>b</sup> top the stomach (of man) grinds. Sabb. 152<sup>a</sup> (ref. to Koh. XII, 4) שאינו טוחן ק' בשביל on account of the stomach's failing to grind.

**קורקבנא** ch. same. Targ. Y. II Lev. I, 16. Targ. Y. ib. XI, 13; Deut. XIV, 11.

**קורקוניא** pr. n. pl. *Kurkunia* in Babylonia. Ab. Zar. 16<sup>b</sup> (Ms. M. אקרוקוניא B. Kam. 7<sup>b</sup> אקרוקוניא Ms. M. (Ms. H. אקרוקוניא; ed. אקרוניא). Ib. 88<sup>a</sup> אקרוקוניא Ms. M. (Ms. O. אקרוקוניא; ed. אקרוניא). Erub. 60<sup>a</sup> בני קוקוניא Ms. M. (Ms. O. אקרוניא; ed. אקרוניא, corr. acc., v. Rabb. D. S. a. l. note).

**קורקון**, v. קורדקין.

**קורקוסא, קורקוס**, v. קורקסא, קורקס.

**קורקור** m. (v. קורקור) *croaking*. B. Bath. 23<sup>a</sup> אפיקו ק' get that croaking (those ravens) away from here.

**קורקורות, קורקורת**, v. קורקרת.

**קורקניא**, v. קורקניא.

**קורקין**, v. קורדקין.

**קורקיסא**, v. קורקסא.

**קורקנות**, v. קורקנות.

**קורקס** m. (reduplic. of קרס) *hook, ring, clasp*.—Pl. אפר' ק' של זהב Gen. R. s. 18 אפר' ק' של זהב even gold curtain rings he made for him. Num. R. s. 4 ... ופרקין את הק' ... and unhooked it. Pirké d'R. El. ch. III קורקוסי the hooks of the heavenly canopy are

fastened to the waters of the Ocean (that surrounds the earth).

**קורקוסא, קורקוסא** ch. same. \*עיוז דק' a goat with hooks', name of a threshing sledge (v. נקורביל). Ab. Zar. 24<sup>b</sup>; Yalk. Sam. 122 קורקוסא; Men. 22<sup>a</sup> (Ms. R. 1 קורפסא 2 קורקסי, v. Rabb. D. S. a. l. note 100); Zeb. 116<sup>b</sup> קורקסי, Ms. M. (ed. קרעא, Rashi קרעא).—Pl. קורקסיא. Y. Ned. IX, end, 41<sup>e</sup> ק' דאפוקיא ... ק' דאפוקיא (ed. Krot. קר'; Ar. קר') if all the camels of Arabia came together, they could not carry the clasps (bolts) of my treasures. Y. Peah. III, 17<sup>d</sup> top על קרקסיו אשכח found a snake wound around his locks; Yalk. Ex. 404 קורקוסיו; Yalk. Kings 222 קורקוסיו (corr. acc.).

**קורקסוורתא, קורקסון** f. pl. (preced.) *threshing sledges*. Targ. I Chr. XXI, 23.

**קורקסיו**, Pesik. R. s. 6 ה'אשר וק' read: וקורקסין; v. קורקסיו.

**קורקסיה**, v. קורקסא.

**קורקרת**, v. קורקרת.

**קורקשא** m. (v. next w.) a frame of boards; threshing sledge; v. קורקסא.

**קורשא** m. = h. קרש, board. Koh. R. to XI, 1 רספינא ק' the board of a wrecked ship.

**קורתא** f. cold, v. קרתא.

**קוש**, v. קוש.

**קושט** c. *Kosht* (costum, κοστος), name of a fragrant root or shrub, *putchuck*. Ukts. III, 5; Nidd. 51<sup>b</sup>; Y. Hag. III, 79<sup>c</sup> 'כוש'; Y. Erub. IX, end, 25<sup>d</sup> בושט; Sifré Deut. 107. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>e</sup> (one of the ingredients of frankincense). Ch. בשרתא.

**קושט** (b. h. קשט; קשט) *straightness, truth*. Gen. R. s. 55 (ref. to Ps. LX, 6) בשביל שחחקשט and wherefor all this (trial)? For the sake of truth, in order that divine justice be justified in the world; Yalk. ib. 95; Yalk. Ps. 777 כד ליתן ... בק' in order to give them their reward in truth (ref. to Is. LXI, 8); Yalk. Job 906.

**קושטא** ch. same, v. קשט. — [Targ. Ps. LXI, 4, v. קושטא. a. קושטא.]

**קושטן** m. (preced.) *true*. Lev. R. s. 26 ק' כבר מילא (some ed. קושטן) surely, the thing is true.

**קושטמניא, קושטמניא**, v. sub קושט.

**קושטנית**, v. קושטנית.

**קוש** m. (קש) [*hardness, stiffness*,] 1) *erection*. Snh. 55<sup>a</sup>, opp. מר (אבר).—2) *protracted travelling* (v. Gen. XXXV, 17). Sifra Thazr. ch. II; Nidd. 38<sup>b</sup>, opp. שופר.

Ib. IV, 6. Yeb. 83<sup>a</sup>; a. fr.—3) *hard effort*; בך *by an effort, reluctantly*. Sabb. 12<sup>b</sup> בך תרדו לנחם וכ' it was with reluctance that they allowed mourners to be comforted and the sick to be visited on the Sabbath (because it disturbs the Sabbath joy).

**קשיא** f. (preced.) *difficulty, question, objection, argument*. Snh. 75<sup>b</sup>, sq. נדונה כ' לא נדונה we cannot draw the analogy on account of this argument. B. Kam. 117<sup>a</sup> אכר וכ' he told them of one difficulty and of another, and how they were solved. Men. 95<sup>b</sup>, a. fr. כ' what argument is this?, i. e. this is no argument. Ib. מאי קשיא (Ms. K. 'קוש'). Hull. 3<sup>b</sup> כי קשיא in accordance with his argument; a. v. fr.—Y. Sabb. XIX, 17<sup>b</sup>; Y. Pes. VI, 33<sup>d</sup> top מן קשיא מקשי לה וכ' what was the difficulty that R. J. found (to induce him to say), provided that &c.?—Pl. קשיא. Hor. 13<sup>b</sup>, v. פירקא. Yoma 3<sup>b</sup> לאפוקי כולי קשיאין excluding all the cases which we argued. Yeb. 77<sup>a</sup> top, v. קשי; a. fr.

**קשיא**, v. preced.

**קשיא** m. (Pers. *kushk aedificium magnum et altum*, Vollers; prob. Semitic, cmp. *קשיא*) *high building, tower*. Targ. Ps. LXI, 4 עשיא כ' Ms. a. Ar. (ed. Lag. בקושטא, v. עשיא).—Pl. קשיא. Targ. II Chr. XXXVI, 15.—Sabb. 11<sup>a</sup> Ar. a. Ms. O., v. קשיא.

**קשיא** pr. n. (= *קשיא*) *Kavsheker (Rule of Falsehood)*, a fictitious name of one of the judges of Sodom. Gen. R. s. 50 Ar. (ed., a. Yalk. ib. 84 קץ שקר, v. קצץ).

**קשיא**, v. קשיא.

**קשיא**, v. קשיא. Y. Sabb. VI, 8<sup>c</sup> פיאח כ', read: קשיא פיאח, v. קשיא.

**קשיא** f. (קשר) *belt of knotted rope, poor man's belt*. Tanh. Ahare 1 קשיא קשיא his belt (was all that was left to Solomon, v. קוד); Y. Snh. II, 20<sup>c</sup> bot. קשיא; Koh. R. to II, 10; IX, 11 קשיא. Pl. קשיא. Y. Sabb. II, 10<sup>c</sup> top, v. קשיא.

**קשיא** pr. n. pl. (?) *Beth Koshesh*. Y. Yeb. I, 3<sup>a</sup> bot., v. מקושש II.

**קשיא**, Y. Kidd. III, 64<sup>a</sup>, v. קשיא.

**קשיא** m., pl. קשיא; *bacon*. Hull. 17<sup>a</sup>; Meg. 13<sup>a</sup> Ar., v. בוקלא.

**קשיא**, v. קשיא.

**קשיא**, v. קשיא.

**קשיא** (cmp. קצץ) *to cut, divide*.

*Pa. קשיא to mark; to calculate, settle, strike the balance*. Y. Ber. IX, 14<sup>b</sup> bot.; Y. Sot. V, 20<sup>c</sup> bot. (expl. קדו) (פרוש קדו) he commits one sin and does one good deed, and strikes the balance, 'one against one.' Y. Hag. II, 77<sup>d</sup> bot. ומקנה ליה חרירי she

used to fast one day and mark down two (deceiving herself in her account with God).

**קשיא**, v. קשיא.

**קשיא** m. (b. h.; cmp. Syr. קדח, P. Sm. 3516) *stalk, shoot*. Succ. 34<sup>a</sup>, v. קשיא; Yalk. Ez. 357.

**קשיא** to be dull, faint. Targ. Y. II Gen. XXXII, 26 some ed., v. קשיא.

**קשיא** m. (preced.) *faint-colored, gray(?)*.—Pl. קשיא. Targ. Zech. I, 8 ed. Lag. (oth. ed. קשיא; h. text שריקם).

**קשיא** I, **קשיא** m. (= קצץ) *to cut, pluck*; (cmp. קצץ) *to harvest*. Y. Ter. VIII, 45<sup>d</sup> top (proverbial expression) 'קשיא איך ק' ק' שיחור וכ' if he plucks (gains anything), he plucks a piece of coal, if he loses, he loses a pearl (i. e. he risks his life for a trifle); Y. Ab. Zar. II, 41<sup>a</sup> bot. 'קשיא (corr. acc.).

**קשיא** II m. (preced.) *fragment, chip*. Pesik. R. s. 21 'קשיא חורא תלמידא ק' מן וכ' that student is a chip from (the rock of) Mount Sinai; Y. Snh. IV, beg. 22<sup>a</sup> קשיא.

**קשיא**, v. קשיא.

**קשיא** *קאטאבה, קאטאבה* (καταβα) *descend!* Tanh. Tsav 2, v. קשיא.

**קשיא**, v. next w.

**קשיא** m. (κατάδικος) *collector of fines*. [This meaning of our w. is not recorded in Dictionaries.] Yalk. Jer. 305 משל לארכיטקטון שבנה מדינה ועשה ... ואחר כך (not קאטריק) like the case of an architect that built a fortress and made underground passages and caves and secret chambers therein, and who afterwards came forth as a collector of fines against that same city; Yalk. Num. 705 שהשליך ... לארכיטקטון (corr. and supplement acc.); Tanh. Naso 5 קשיא (corr. and supplement acc.) על מדינה יצא 8 לארכיטקטון קאטריקוס על מדינה יצא 9 קאטריקוס על מדינה (supplement and corr. acc.); (v. Gen. R. s. 24 beg. לאור ימים נעשה גבאי).

**קשיא** f. (κατάδικος) *judgment, sentence*, *fine*. Ex. R. s. 11 [read:] לא יטול פלוני like a man saying to his neighbor, that man will not undergo that sentence, for such and such stands by him as his patron. Ib. s. 30 [read:] לקומים he sentenced Abraham (thy seed shall be strangers &c., Gen. XV, 13). Lev. R. s. 18, end ב"ד גובה ק' וכ' (קשיא) a human being (king) collects a fine, and so does the Lord (ref. to Deut. XXII, 19); Num. R. s. 7 קשיא (corr. acc.). Deut. R. s. 3 ק' עליך ואתה נחם עליך (I want) to fine thee; thou hast broken them (the tablets) and thou must replace them. Koh. R. to V, 12 ק' ואתה נחם עליך ואתה נחם עליך



it (his wealth) is his punishment; when a verdict from the government comes out against him; he will give whatever he has (to be released). Pesik. R. s. 10 מהו ק' שלו what is the fine he has to pay?; a. e.

קטאות, v. קטאי.

קטב, Targ. Y. II Ex. XXX, 34, v. קטף II.

קטב to cut, split. Targ. Y. Deut. XIX, 5 Ar. (ed. קטע).

קטב m. (b. h.; v. preced.) [cutting down,] pestilence; ק' or קטרי [bitter, deadly disease], *Keṭeb* (*M'riri*), name of a demon. Lam. R. to I, 3 שבהם ... ביומן דעקא in the days of anguish, from the seventeenth of Tammuz to the ninth of Ab, during which K. M. is about. Num. R. s. 12 (ref. to Ps. XCI, 6) וק' ... שמו ק' וק' it is a demon, and why is his name *Keṭeb*? &c., v. קטב, קטב. Ib. K. M. is covered with peeling crusts, with hairs and with eyes; Yalk. Ps. 842; Midr. Till. to Ps. XCI. Pes. 111<sup>b</sup> וק' ... להאי he said K. M. coming to his left side.

קטב ch. same.—Pl. קטבי. Pes. 111<sup>b</sup> ק' דיו וק' there are two *Keṭeb*s, one before noon &c.; that of the forenoon is named *Keṭeb M'riri*, that of the afternoon, '*Keṭeb* that wasteth at noon' (Ps. XCI, 6).

קטבליא, קטבולית, קטבוליא f. (corresp. to a word *καταβολία*; comp. *κατάβλημα*) a (leather) curtain, spread, cover. Kel. XVI, 4 ק' the hide spread over the bed-frame. Tosef. Sabb. III (IV), 17 קטבליא חדשה (Var. קטבליא, קטבליא) a new leather spread; Y. ib. VI, 8<sup>a</sup> קטבליא; Tosef. Ter. X, 11 קטבליא ed. Zuck. (Var. קטבוליא; Y. Snh. X, 28<sup>a</sup> bot. קטבי. Kel. XXVI, 5 (6) קטבוליא Mish. ed. (Talm. ed. קטבולין) the hide which is used as a spread. B. Mets. 90<sup>b</sup> רשע ע"ג קטבליא פרס לה קטבליא (Ms. M. קטבליא; Ms. F. קטבליא) if he spread a leather cover over the grain to be threshed (preventing the ox from eating); a. e.—Pl. (fr. *καταβόλη* קטבלי) קטבוליות, קטבוליות. Shek. III, 4 מחפה בק' (Ms. M. קטבלי) he covered (last year's contributions) with leather spreads. Y. ib. III, end, 47<sup>c</sup> וקטבליי שמש את הקטבליי; Bab. ed. קטבליאות; Ms. M. קטבליאות when the covers are removed; Tosef. ib. II, 4 שמו ק' (corr. acc.).

קטבליא, v. קטבוליא.

קטבלימין, v. קטבולין.

קטבליא, קטבליא, v. קטבוליא.

קטבלימין, read:

קטבלימין m. pl. (*καταβλήματα*) proceeds of taxes (v. Sm. Ant. s. v. *Eisphora*). Num. R. s. 4 ... חייב ק' אורו that (deposed) banker owes the proceeds (which he had failed to deliver).

קטדיקי, קטדיקוס, v. sub קטאד.

קטד (= קטע) to cut off. Y. Keth. IV, 28<sup>b</sup> top, v. קטע.

קטח ch., v. קטא.

קטח, Neg. XI, 7 Ar., v. קטחי.

קטח, Pesik. R. s. 31 קטח כמין ניכר, a corrupt., v. קטחי.

קטח, v. קטחא.

קטח, v. קטחול.

קטחול, קטחול (קטח) m. (preced.) manslayer, murderer.

Targ. Is. XIV, 12 (ed. Wil. ק', corr. acc.). Targ. Num. XXXV, 16; a. e.—Y. Sot. IX, 24<sup>a</sup> (expl. בן הרוצח) [read:] קטחול, קטחול, קטחול son of a murderer; a. e.—Pl. קטחולין, קטחולין, קטחולין. Targ. Y. Ex. XX, 13. Targ. Ps. LXII, 4 (Ms. קטח); a. e.

קטחול, קטחול m. (preced.) slaying, death. Targ. Is. XXI, 15. Targ. Job V, 15 Ms. (ed. קטחול). Targ. I Kings II, 26; a. fr.—Lam. R. introd. (R. Joh. I) ק' אכורא (some ed. קטחול, v. קטחולא.—V. קטחול, a. קטחול).

קטחול, קטחול, v. קטחול.

קטחול, v. קטחולא.

קטחול, v. קטחול.

קטחול, Yoma 15<sup>b</sup>, v. קטחול.

קטחול pr. n. pl. Y. Meg. I, 70<sup>b</sup> bot. (rend. of קטחול, Josh. XIX, 15), v. Neub. Géogr. p. 189.

קטחול, קטחול, v. קטחולא.

קטחול, קטחול, v. sub קטחול.

קטחול m. (preced.) *chopper, hewer*. Targ. Y. I Deut. XXIX, 10.—Pl. קטחולא, constr. קטחול. Targ. Y. II ib.—Targ. II Chr. II, 9 קטחולא.

קטחול m. (preced.) *chip*. Y. Snh. IV, beg. 22<sup>a</sup>, v. קטחול II.

קטחול, קטחול, v. sub קטחול.

קטחול, v. קטחול III.

קטחול m. (preced.) *cutter, grape-gatherer*.—Pl. קטחולין, קטחולין. Targ. Ob. 5; Targ. Jer. XLIX, 9 (some ed. קטחול; h. text בוצרים). Ib. IV, 16 (h. text בוצרים!).

קטחול m. (preced.) [ready to be cut,] vine with ripe clusters.—Pl. קטחולין. Keth. 112<sup>a</sup> וק' חוננו לחנוני ק' (some ed. קטחולין) saw the laden vines standing (looking) like calves.

קטחול, קטחול, v. sub קטחול.

קטחול, קטחול m. (II קטח) 1) *knot*. Targ. Y. I Ex. XXXIII, 23 דרפילי ק' (strike out דרפילי, or דרפילי, which came over from Y. II).—2) *band, girdle*. Targ. Y. Deut. XVIII, 4 (v. Hull. 138<sup>a</sup>).—Pl. constr. קטחולין. Targ. Y. Gen. L, 11 (ed. Vien. קטחול).—V. קטחול II.

**קטורה** (b. h.) pr. n. f. *Keturah*, the second wife of Abraham. Gen. R. s. 61 וזו דגרי K' ק' is Hagar; Tanh. Haye 8; ib. שדירה קטורה כנור she was called K. (the tied up, v. קטר II), because she was tied up like a water bag (was chaste). Zeb. 62<sup>b</sup> קרי עליהו בני ק' (not עליהם, v. Rabb. D. S. a. l. note 70) he cried out over them, sons of K. (i. e. sons of Abraham, but not of Sarah); a. fr.

בל ק', קטורין.

קטורנים, v. קטורנים.

קטורתא, קטרת, v. קטורתא, קטורת.

**קטור** f. (קטא) branch, switch. Lam. R. to I, 3 (some ed. קטורא); Num. R. s. 12.

**קטמ** (emp. קטץ) to cut, diminish.

*Pilp.* קטמ [to make fine,] (emp. קטמ) to even the wool by beating. Y. Sabb. XII, 13<sup>a</sup> bot. האריג על האריג. he who beats to make the web close or to make the wool even; ib. 4 top; Y. Pes. VI, 33<sup>b</sup> top.

Hif. קטמ, v. next w.

**קטמ** ch. same.

*Af.* קטמ (emp. קטמ) to vex, annoy. B. Mets. 61<sup>b</sup> (in Hebrew diction) לא הגבט על מנה לביקט (some ed. לביקט; Ms. M. לביקט, corr. acc.) 'thou shalt not steal (Ex. XX, 15), not even if it be only with the intention of vexing (thy neighbor, until thou restore the stolen object); Tosef. B. Kam. X, 37; Yalk. Lev. 605; Sifra K'dosh. ch. III, Par. 2; Y. Shn. X, beg. 30<sup>a</sup>.

*Pa.* קטמ [to thin,] (music) to produce a fine (high) sound, to sing tenor or soprano. Arakh. 13<sup>b</sup> הני מקטמי וכו' they (the young Levites) sang high, and they (the older Levites) could not do it.

*Ilhpe.* קטמ (v. next w.) to quarrel. Nidd. 67<sup>b</sup> לאו דמי וכו' ראי קטמי ... ראי קטמי was it not so with the wife of Abba Mari ... when they had a quarrel, and R. N. went &c.?

*Ilhpol.* קטמ (fr. קטמ) same. Targ. Y. Lev. XXIV, 10. Targ. Lam. IV, 15.

**קטמה** f. (preced.; emp. meanings of חסד, חרם &c.) quarrel, dispute, discord, opp. שלום. Yeb. XV, 1 ביהו וכו' if there had been a dispute between husband and wife (at the time of, or before his alleged death) &c. Y. ib. 14<sup>d</sup> top אין זה ק' if she had said (at the time of the dispute), thou hast never betrothed me ..., this is not a dispute (on account of which her statement concerning her husband's death is to be rejected); ... thou didst betroth me, but thou hast divorced me and not given me my *l'thubah*, that is a dispute (which makes her untrustworthy); Bab. ib. 116<sup>a</sup>. Ib. מאי טעמא דק' what is the reason that her statement is disbelieved in the case of a dispute? Ib. 116<sup>a</sup>. Ib. דארגיל בה ק' (Tosaf. דארגיל הוא ק' when he was in the habit of quarrelling (whereas she loved him). Ib. עד ביהו if there is one witness testifying to the husband's death, is it sufficient also if disunion was

known to have existed between them? Ib. כיון דאיהו ליה 'וכ' because there has been discord between them, (we apprehend that) she will not be careful to ascertain her husband's death, and get married again. Sabb. 130<sup>a</sup> מצוה 'בן' a law that the Israelites accepted under quarrel (protest) &c., opp. בשמחה. Pesik. R. s. 38 אם 'וכ' if there has been a quarrel between a man and his neighbor, how can he obtain forgiveness on the Day of Atonement? Gen. R. s. 8 רבוליה ק' Peace said (to God), let him (man) not be created, for he will be all quarrel. Koh. R. to IV, 9 (when he saw two men walking on the road, he said) 'וכ' peace to you, men of quarrel (sure to have a dispute); a. e.

קטמי, v. קטמי.

קטמי, v. קטמי.

קטמילי, v. קטמילי.

**קטמיל** m. (κατήγορος) accuser, public prosecutor.

Ab. IV, 11 איהו לו ק' איהו he who commits one sin, acquires one prosecutor for himself, opp. פרקליט. R. Hash. 26<sup>a</sup>, v. קטמיל. Ex. R. s. 43, beg. Lev. R. s. 19 קטמילו (Solomon's) accuser (before the Lord) arose &c. Ib. s. 30; a. fr.—[Ab. d'R. N. ch. II ק' קטמיל, read: קטמיל, קטמילין, קטמילין. Pesik. R. s. 40 וכו' (not רים ...) the accusers stand before thee, and the advocates stand before thee, these pleading in our favor, and those bringing charges against us. Y. R. Hash. I, 57<sup>b</sup> top. Midr. Till. to Ps. VIII, 2 בכל יום קטמילי, corr. acc.) at all times you have been accusers (creating mischief) between me and Israel; a. e.—Gen. R. s. 31, beg. קטמילי some ed., read: קטמילי.

**קטמיל** ch. same. — Pl. קטמיל. Targ. Job XXXIII, 23.

**קטמיל** f. (κατηγορία) accusation, denunciation, prosecution. Lam. R. to I, 13 לפני כסא וכו' Prosecution sprang up before the throne of glory, and spoke &c. Ex. R. s. 15 end אחד מלמד ק' שלו וכו' one pleads for his prosecution (proving him guilty), and the other for the defence; ... והוא מלמד ק' but not so the Lord, he defends and he accuses. Pesik. R. s. 40 קטמיל (not רים ...), v. קטמיל. Gen. R. s. 31, beg. קטמילי the charges against them have come before me; a. fr.—Keth. 112<sup>b</sup> ק' בחלמיהם וכו' in the period of the advent of the Messiah there will be prosecution (ill-will) against scholars. Ab. d'R. N. ch. II קטמילי ... קטמילי the angels conspired to speak ill of Moses.

קטמיל, v. קטמיל.

קטמיל, v. קטמיל.

קטמיל, v. קטמיל.

**קטמיל** f. (κτίσμα) creature, creation. Midr. Till. to Ps. XVIII, 36 ק' שלי אלא מזכיר ק' בור' ... ק' שלי אלא מזכיר ק' בור' ...

ed. Bub. (not קטירא) when a human being sets a memorial to his name, he mentions first his name, and then his creation, but not so the Lord, he records his creation first and then his name, as we read (Gen. I, 1), 'In the beginning created God,' Gen. R. s. 1 (misplaced and curtailed, v. Ar. s. v. קטירא); Tanh. ed. Bub. B'resh. 4 קטירא (corr. acc.); ib. 5 קטירא (corr. acc.); Yalk. Sam. 162 קטירא (corr. acc.).—Y. B. Kam. V, 5<sup>a</sup> top [read:] רשב"ג רש"ב אומר אומר קטירא דריא וז' (not קוט') R. S. b. G. says, he (the purchaser of a breeding slave) may say, it is my creation (i. e. damages for injury to his slave's embryo belong to him).

קטירא, קט', קט' m. pl. (v. קטא I) cucumbers. Targ. Y. I, II Num. XI, 5.

קטיל, v. קטל.

קטילא, קטילא, part. pass. of קטל.

קטילא f. = קטולא, putting to death. Targ. Job V, 15, v. קטולא.—Constr. קטילא. Targ. Ruth I, 17; Targ. Esth. IX, 5 סייפא ק' death by the sword.

קטילא f. chain, v. קטלא ch.

קטין I pr. n. m. Kattin. Yoma III, 10 (37<sup>a</sup>) בן ק' (Ms. O. קטן) Ben K.; Tosef. ib. II, 2; Y. Shek. V, beg. 48<sup>c</sup>.

קטין II m., קטירא I c., קטירא f. (קטן) slender, thin, fine. Zeb. 62<sup>b</sup> וק' דאריך וק' that the altar may be long and narrow (an oblong instead of a square). B. Mets. 85<sup>a</sup>, v. קטירא. Arakh. 13<sup>b</sup> קלירא ק' קלירא ק' their voices were fine (high tenor), opp. v. עב, v. קטש. Y. Maas. Sh. IV, end, 55<sup>c</sup> ק' I saw in my dream that my foot was emaciated. Hull. 48<sup>b</sup> ק' a thin pin. Lam. R. to III, 19 (prov.) וק' נפשיה דק' by the time the stout becomes thin, the life of the thin is gone out (until the mighty are punished, the weak perish); a. e.—ארעא ק', v. next w. —Pl. קטירא. B. Mets. 89<sup>a</sup> קטירא ק' he pulls out the slender onions from among the large. Yeb. 43<sup>a</sup> ק' thin (fine) combs, v. אלים. Pes. 112<sup>b</sup> ק' thin bones. Erub. 65<sup>a</sup>, v. נים ch.; a. e.

קטירא II m. (preced.) something small; ק' דארעא (or sub. דארעא) a small piece of ground. B. Kam. 59<sup>a</sup> דא' in connection with a small piece of ground. Keth. 91<sup>b</sup> וק' דא' left to his heirs a small piece of ground worth fifty Zuz. Ib. דארעא דמי דמי these fifty Zuz I give in payment for the small field. Gitt. 30<sup>b</sup> דארבי like the case of the small field that Abayi had to decide upon (Keth. l. c.).—Pl. קטירא. Keth. l. c. דא' two small fields.

קטירא III pr. n. m. Kattina, name of an Amora. Ber. 59<sup>a</sup>. B. Mets. 79<sup>a</sup>; a. fr.

קטירא m. pl. (v. קטירא I) slender onions (with small heads and long stems, v. פלגולא, a. Sm. Dict. Ant. s. v. Caepa). Y. Shebi. V, 36<sup>a</sup> top (expl. קטירא); [R. S. to

Shebi. V, 4 reads: קטירא (denom. of קטירא summer-onions).]

קטירא, v. קטירא.

קטירא, v. קטין II.

קטירא, Yalk. Ez. 362; Yalk. Dan. 1061, a perversion of קטירא, v. קטירא.

קטירא, קטירא m. (next art.) of Ctesiphon. B. Bath. 93<sup>b</sup> קטירא חריא (Ms. H. כטיפסא, emended 'ק); Bets. 38<sup>b</sup>.

קטירא, v. next w.

קטירא pr. n. pl. Ctesiphon, a city in the southern part of Assyria, on the eastern bank of the river Tigris. Targ. Y. I Gen. X, 10 (ed. Vien. קטירא); Y. II קטירא (h. text כלנה).—Gen. R. s. 37 (not קטירא, קטירא). Lev. R. s. 5; Num. R. s. 10; Yalk. Am. 545 קטירא; a. e.; V. קטירא.

קטירא m., קטירא, קטירא f. (קטע) mutilating, barbarous. Ab. Zar. 10<sup>b</sup> ק' קטירא ק' they will call thee (thy government) a mutilating government (that kills its own subjects); Yalk. Ez. 373; Pes. 87<sup>b</sup>.

קטירא, קטירא m. (preced.) 1) dwarfed, puny. Yalk. Dan. 1062, v. פוטקא. —2) pr. n. m. K'ti'a. Ab. Zar. 10<sup>b</sup> בר שלום ק' name of a gentile Roman counsellor, who suffered death for pleading in favor of the Jews, saying to the emperor, They will call thee קטירא קטירא (v. preced.); Yalk. Ez. 373.

קטירא, v. קטירא.

קטירא m. (קטע) [the movement of the grape-cutter,] cut. Koh. R. to X, 2 גיסא ק' מן הדין גיסא showed him (with his hand) a cut from that (left) side (threatening punishment; Var. in Matt. K. מיר וק' he struck him a cutting blow with his hand).—[Koh. R. to XI, 9, v. קטע I.]

קטירא m., pl. קטירא, v. קטירא.

קטירא I f. (קטע) plucking. Pes. 11<sup>a</sup> קטירא בשעת ק' while engaged in plucking (instead of cutting the ears for the 'Omer with the sickle), v. קטירא.

קטירא II f. (קטע); cmp. Arab. katifath vestis externa incis fimbria instructa a sort of cloak with fringes.—Pl. קטירא. Ar. s. v. קטע, quoted from a second version of Sifrê (Midrash Sefer Vay'dabber), and explained as Arabic, corresponding to קטע.

קטירא, קטירא, v. קטירא.

קטירא m. (redupl. of קטע, with formative ון; cmp. קטירא, a. קטירא II) pettiness, narrowness. Lev. R. s. 15, beg. (ref. to Job XXVIII, 25) as people say, איש פלני, איש פלני this man has a narrow spirit (is selfish), for a spirit of pettiness has been put into him;



קטרים. Targ. Y. Gen. VIII, 11 Ar. (ed. לקיט. h. text טרם).—  
2) to crumble, crush.—Denom. קטם III.

**קטם II** (denom. of קטם III) to cover with ashes or powder. Shebi. II, 4 קיטטין אירן you may cover them with powder (v. אבק); [oth. opin., v. קטם I.]—Esp. to cover embers with ashes on which to put dishes to be kept warm for the Sabbath. Y. Sabb. III, beg. 5<sup>c</sup> קיטטין עד שיקטום וכ' he that covers must not put dishes on until he has sufficiently covered (choked the flame). Ib.; Bab. ib. 37<sup>a</sup> קיטטין v. קבה; a. e.—Part. pass. קטום; f. קטומה &c. Ib. Tosef. ib. III, (II) 3 קיטטין אחת גרופה וכ' one part of the double store being swept or covered. Ib. 2 קיטטין הם they are considered as if they were covered; a. e.

**קטם II** ch. same. Tam. 29<sup>b</sup> קיטטין vers. of Korban Aharon and of Rabad to Sifra Vayikra, N'dab., Par. 4, ch. VI (ed. דקטרי) because these kinds of wood cover up the flames with their ashes.

**קטם III, קטמא, קי'** I m. (קטם I, 2) ashes, powder. Targ. Gen. XVIII, 27. Targ. Y. Ex. IX, 8 קי' דקין (h. text פיר). Targ. Lev. I, 16 (h. text רשן; a. fr.—Hull. 51<sup>b</sup> קי' נחלה (fem.), v. נחל. Ber. 28<sup>a</sup>, v. נחצב; a. fr.—[Midr. Till. to Ps. XII קיטמא כולה ed. Bub., v. קיטמא.]—[Targ. Zech. VI, 3 קטמין Ar., v. קטמין.]

**קטמא, קי'** II m. (קטם I, 1) that which is lopped; (euphem.) קי' ברה (cmp. מְיִרְחָא membrum virile. Targ. Y. II Deut. XXV, 11 ברה קיטמיה (not קיטמי; h. text מבישו).

**קטמוס**, Y. Taan. IV, 69<sup>a</sup> bot., read: קיטמוס or קיטמוס.

**קטמית** f. (v. קטם III) powdered earth.—Pl. קטמיות. Gen. R. s. 90 נחן בהם עפר וכ' (Ar. קיטמיות) he put in them (the grain stores) dust and powder, things which preserve the fruits (cmp. דומקין); Yalk. ib. 148 קטמיות (corr. acc.).

**קטמנה, קי'** m. (קטם III) ash-colored.—Pl. קטמנית. Targ. Zech. VI, 83 (Ar. קטמין, corr. acc.; h. text אמצים).

**קטן**, Yalk. Sam. 124, קי' השכן, read: קיתון.

**קטן**, v. קיטן.

**קטן, קטן** (b. h.) to be short, small, inferior. Gen. R. s. 76 (expl. קטנתי, Gen. XXXII, 11) כדאי ... כדאי I am not deserving (of any of the mercies &c.); R. L. says, I am deserving, but I am too small for (unworthy of) all the mercies &c.

**Hif.** קטין 1) to make small; to subordinate. B. Bath. 90<sup>b</sup> מקטני אפה those who make the Ephah (measure) small (Am. VIII, 5). Y. Sot. IX, 24<sup>b</sup> Samuel was surnamed 'the small', לפי שהוא מקטין את עצמו because he made himself small (bore himself humbly). Gen. R. s. 37 (play on קטן, Gen. X, 25) עסקיו את עסקיו made his affairs small (was contented with subordinate services); מקטין את עצמו ואת עסקיו subordinated himself and his affairs, v. צער. Meg. 11<sup>a</sup>, v. קטנתי; a. e.—2) to grow smaller, be

narrower. Lev. R. s. 31 מקטנתי, v. רחב; Pesik. Kumi, p. 145<sup>a</sup>; ib. מקטנתי (corr. acc.).

**Hof.** קטן to shrink. Snh. 81<sup>b</sup> קטן, v. מיען.

**Nithpa.** קטן to be reduced, become less. Tosef. Sot. XV, 5 Var. נחקטנה חסידות וכ' נחקטנה when Abba José ben Kithnith died, piety became rare in Israel; v. קטנתי.

**קטן, קטנה** m. (b. h.; preced.) small, young; inferior. Y. Kil. IV, beg. 29<sup>a</sup>. Ab. IV, 19, a. fr. קטן Samuel the junior; Y. Sot. IX, 24<sup>b</sup>, v. preced. Yeb. II, 8 ומה אם הק' שהוא Gen. R. s. 37 קטן if an inferior person that is contented with a subordinate position (v. preced.) is thus rewarded, how much more a great man &c. Gen. R. s. 93 קטן של שבטים one of the youngest of the tribes; Yalk. ib. 152 (not קטני); Yalk. Ps. 762; a. fr.—Esp. minor, a boy under thirteen, a girl under twelve years. Gitt. 65<sup>a</sup> וכל שלש מדרות בק' וכ' there are three legal stages of a minor: when he throws away a pebble &c., v. יצור II; וכתנן בק' מחקשת וכ' and in the corresponding stage a girl may be betrothed subject to protest (מיראן). Ib. II, 6 קבל הק' והגדיל if he received a letter of divorce (as a carrier) while he was a minor, and reached majority before delivery. Ber. 47<sup>b</sup>; a. fr.—Sot. 22<sup>a</sup> (among those who are a ruin to the world) ק' קטן (among those who are a ruin to the world) are not complete (a prematurely born child), expl. ib. 'a student who disregards his teacher', or 'a student who constitutes himself a teacher before regular ordination.'—Pl. קטנים; קטנות. Tosef. Snh. XIII, 1 קטנים בני רשעי ארץ ed. Zuck. (Var. קטני) children of the wicked of the land that died in childhood; Snh. 110<sup>b</sup>; Y. Shebi. IV, end, 35<sup>c</sup> קי' ישראל קי' children of Israelites (that died); קי' גרים of gentiles. Keth. II, 3 קי' דינו קי' we were minors (when we signed as witnesses). Ib. VII, 9 קי' מומין minor physical blemishes. Sot. 48<sup>b</sup> קי' אמה, v. אמה. Ib. 49<sup>b</sup> קי' חסידים of the youngest (last) of the pious men (v. next w.); a. fr.—Euphem. קטנים (sub. נקבים) the minor functions of the body, urinating. Ber. 23<sup>b</sup>; a. fr.

**קטנות** f. (preced.) 1) youth; inferior position. Lam. R. introd. (R. Joh. 1) וכו' שבקטנותו ... woe to the king who succeeded when he was young but failed in his old age. Meg. 11<sup>a</sup> (ref. to קטן, I Sam. XVII, 14) קטן as in his inferior position he (David) subordinated himself to one greater ..., so when he was king &c.; a. e.—2) humility, modesty. Ib. קטנותו he was always the same as to his humility.—3) (sub. אמה) want of faith, pusillanimity. Sot. 48<sup>b</sup> (ref. to Zech. IV, 10) ק' ... מי גרים (not שוריה) what causes the table of the righteous in the hereafter to be contemptible? The pusillanimity that was in them, in that they had no faith in God; Yalk. Zech. 571.—4) the thinner end, tail-end (cmp. קוטן). Sot. IX, 15 (49<sup>a</sup>) Abba José was surnamed קטנות because he was the tail-end (the last) of the pious men (v. קטן, Nithpa.); (ib. 49<sup>b</sup> קטני חסידים, v. preced. w.).

**קטנות** ch. same, younger days. Gitt. 29<sup>b</sup> קטנות

דק' דר' (Ar. דק' דר' this my father's opinion dates from his early days.

**קטנין** m. (reduplic. of קטן) a subordinate officer, attendant of a magistrate. Midr. Till. to Ps. LIV, 3 'ק' אחר חבירו ed. Bub. (oth. ed. חבירו, corr. acc.) if an attendant persecutes a man, he may complain against him to the lieutenant (hyparch), and if the lieutenant persecutes him, he may complain to the king; Yalk. ib. 771 קובל עליו לאפיקורוס וב' (לאפיקורוס: read) קטנהו (read) if an attendant . . . , he appeals to the proconsul &c.

**קטנית, קטני** v. sub. קטן.

**קטנתא** v. קטנהו a. קטנהו.

**קטנתן** v. קטנהו.

**קטע** (emp. קטע) to cut off, lop, mutilate. B. Kam. VIII, 1. lb. 7 קטע את ידי וב' if one says to one's neighbor, cut my hand off, he (who did so) is bound to pay damages. Ab. Zar. I, 5 קטע את וב' one may cut off its toe and sell the cock to the idolater. Ib. 10<sup>b</sup> קטעו, v. קטעו; a. fr.—Part. pass. קטוע. Nidd. 64<sup>b</sup>; Keth. 10<sup>b</sup> קטעו, v. קטעו.

**Pi.** קטע same, also to cut through. B. Kam. 83<sup>b</sup> . . . יכול (קטע) (from Ex. XXI, 24) you might think, if a person cut a man's hand off, one (we, the court) should cut his hand off. Tanh. Hayé 3 קטעו ויציאו וב' they (the waters) cut through and come forth between the mountains.—Part. pass. קטוע; f. קטועה; pl. קטועים; קטועין שדרי Pesik. R. s. 31 קטועיהם their fingers were mutilated (bitten off).—(or sub. חרשים) incomplete months, a fraction of the last month of pregnancy. Y. Bets. I, beg. 60<sup>a</sup>, v. סם I. Bekh. 21<sup>a</sup> אינה יולדת למק' an animal does not give birth before the due number of months is completed; a. fr.

**Hithpa.** קטע, Nithpa. קטע to be cut off, crippled. Pesik. R. l. c. ונתקטעו אצבעותינו our fingers were mutilated (by the handcuffs); Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884. Taan. 21<sup>a</sup> קטע רגלי . . . רגלי may my feet that paid no regard to thy feet be crippled.

**קטע** ch. same, 1) to cut off, break off. Targ. II Chr. XXXIV, 4 (h. text גרע) Targ. Y. Deut. XIX, 5. Targ. Y. II Num. XIII, 23. Targ. Y. Ex. XXXIX, 3; a. fr.—Lam. R. to I, 1 קטע קטע cut thy cut (garment, i. e. mind thy own business). Y. Sabb. VI, 8<sup>c</sup> bot. קטע, v. קטע. Y. Meg. IV, 75<sup>b</sup> bot., v. קטע. Ib. קטעו ריש וב' and if they were to cut thy head off, do not listen to them; a. fr.—Part. pass. קטוע; f. קטועה; pl. קטועין. Targ. Y. Num. XI, 32 דק' he that was crippled. Targ. Y. Ex. XXI, 21 קטעו רגלי two days incomplete (v. preced.). Targ. Y. Gen. XLVI, 29; a. e.—Pesik. Nahamu, p. 125<sup>b</sup>, a. e.—2) to cut short, end. Gen. R. s. 44; Yalk. ib. 77, v. קטע. —3) to form cakes (v. קטע). Targ. Y. Ex. XII, 39.

**Pa.** קטע same. Targ. Job XVI, 13 Ms. (ed. Pe.; h. text רפלח). Targ. II Chr. II, 9; a. e.—Y. Sabb. VII, 10<sup>a</sup> bot.; Y. Bets. IV, 62<sup>c</sup> bot., v. קטע. Y. Meg. I. c. קטעו ויציאו וב' we do not break a portion of the Pentateuch (וכ' and

for their sake (divide the recitation of a Sidra among the school children)? Y. Ned. IX, 41<sup>c</sup> (we say to him who vowed revenge, ref. to Lev. XIX, 18) קטע . . . חרש he chopped meat, and the knife struck his hand, wilt thou again strike his hand?, i. e. if he did wrong, he hurt himself. Y. Sabb. XII, beg. 13<sup>c</sup>, v. קטע. Bets. 25<sup>b</sup> קטע, v. קטע. II, a. קטע.

**Hithpa.** קטע to be cut, shortened. Targ. Y. Gen. XXIV, 61. Targ. Koh. VIII, 13.—Y. Peah VIII, end, 21<sup>b</sup> . . . קטעו, v. קטע.

**קטע** v. קטעו.

**קטע** v. קטעו.

**קטע** m. (preced. art.) cut, the garment under the tailor's hand. Lam. R. to I, 1 קטע, v. קטע.

**קטע** v. קטעו.

**קטף** (b. h.; emp. קטע, a. קטף) to cut, break off, pluck. Lam. R. to I, 12, v. קטף. —Part. pass. קטוע; f. קטועה. Ber. 47<sup>a</sup>; Tosef. Meg. IV (III), 27, a. e. קטע, v. infra.—Pirké d'R. El. ch. XXIX קטועין premature (undeveloped) grapes.

**Nif.** קטע, Hithpa. קטע to be plucked, broken off. Tosef. I. c. קטעו קטעו שנותיו . . . קטעו he who pronounces a broken Amen (v. קטע II), his years shall be broken off; Ber. I. c. קטעו; Y. ib. VIII, end, 12<sup>c</sup> קטעו his soul shall be plucked off (he shall die before his time).

**Pi.** קטע 1) same. Esth. R. to I, 9, v. קטע. —Esp. קטע [to do plucking among the small single bunches,] to initiate persecution with attempts to destroy the young generation. Gen. R. s. 42 קטעו וב' the first enemy began with breaking off the young bunches, the second with thinning the clusters (v. קטע); Lev. R. s. 11; Ruth R. introd. (ושם האיש).—Nidd. 66<sup>b</sup> קטעו she must not wash her head with natron, because it plucks (uproots) the weakly rooted hairs (which left on the head prevent the water from immediate contact with the body; v. קטע I); a. fr.—Transf. (of fire) to creep along the ground of a field, opp. קטע. Y. B. Kam. VI, 5<sup>c</sup> top קטעו (Bab. ib. 61<sup>a</sup> בנכפפת), v. קטע. —2) to tear in pieces a lump of dough to form cakes, for which purpose the kneader moistens his hands with water, oil &c.; hence: to form dough and smoothen its surface. Y. Pes. II, end, 29<sup>c</sup> קטעו לבשך . . . אבל קטעו you must not knead unleavened bread (for the Passover night) with liquors (juice of fruit, oil &c.) but you may form it with liquors; Bab. ib. 36<sup>a</sup>. Ib. קטעו ב' only such liquid as may be used for kneading, should be used for forming. Ib. 42<sup>a</sup> קטעו אחד one vessel in which she dips her hand when forming the cakes, and another &c.; a. e.—Part. pass. קטוע; f. קטועה &c. broken off, nipped. Midr. Till. to Ps. LXXIII, 4 קטעו ואחר מ' האשה . . . אחת מ' (ed. Bub. (ed. מעוסה, corr. acc.) when a woman spins a yarn, once a thread is broken (and must be knotted), and once it is rubbed off (crumbled, too thin). Gen. R. s. 99

מִקְרָא Reuben came forth with his ears clipped (his pride humbled); (comment.: his ears hanging down like a nipped plant, i. e. saddened).

**קָטֵר** I ch. same. Targ. O. Lev. XXV, 11 (Y. Pa.; h. text בצר). Targ. Deut. XXIII, 26. Targ. I Sam. II, 31 (h. text גרע). Targ. Ez. V, 11 (h. text וגרע); a. fr.—Lam. R. to I, 22 דִּקְשָׁתָּהּ וְכ' קָטֵר, v. עוֹלָלָה. Y. Gitt. III, end, 45<sup>b</sup> (קְרִימָתָא) דִּמְיִינִין קָטֵפִין בְּרֵךְ קְרִימָתָא וְכ' they cut the grapes after the first east wind after Succoth; a. fr.—Part. pass. קָטֵר. Koh. R. to XI, 9 'וְכ' כְּרוֹן נִזְרֵךְ ק' וְכ' now that thy nose is nipped (hanging down like a faded plant), thy ear heavy of hearing &c.

Pa. קָטֵר 1) same. Targ. Y. Lev. XXV, 11; a. e.—Lam. R. l. c., v. supra.—2) to break off, interrupt. Ab. Zar. 72<sup>b</sup> (דַּמְפְּסִיק דַּמְפְּסִיק פְּסוּקִי רָקָא מְקַטֵּר קְטוּפִי he breaks off [the connection of the flow, withdraws the pouring vessel before the jet reaches the vessel into which the wine is poured]. Ib. קָטֵפִי קְטוּפִי (not קָטֵר; Ar. ed. Koh. קְטִיפִי) interrupt you the flow!

Hlpe. קָטֵר to be broken off, lopped, mutilated. Targ. Is. XLVI, 1, sq. (h. text קָרַם). Targ. Jer. XLVIII, 25 (h. text גָּרַע); a. fr.

**קָטֵר** m. (preced.) [incision,] resin gained by tapping, balsam; (עץ הָקֵי (or sub. עֵץ) balsam-tree. Shebi. VII, 6 'וְכ' the law of the Sabbatical year does not apply to the balsam tree; Tosef. ib. V, 12 שְׁבִיעִיתָא וְכ' (ed. Zuck. 'לֵקֶשׁ, corr. acc.) the law does apply; Y. Or. I, 61<sup>b</sup> bot. Nidd. 8<sup>b</sup> פְּרִי זֵה קָטֵפִי its resin is its fruit. Ker. 6<sup>a</sup> תְּסוּרִי is the sap that drips from resinous trees. Gen. R. s. 91, v. בִּלְקָם; a. fr.

**קָטֵר** II, **קָטֵפָא** I ch. same. Targ. Gen. XXXVII, 25. Ib. XLIII, 11 (Y. קָטֵפָא). Targ. Y. I Ex. XXX, 34 (Y. II ed. Vien. קָטֵפָא, corr. acc.; h. text קָטֵב; a. e.—Ab. Zar. 35<sup>b</sup> 'וְכ' דִּמְיִינִין ק' דִּפְרִי I; v. קָטֵר the sap which flows out of incisions in fruits; Nidd. 8<sup>b</sup>. Ib. פְּרִי ק' resin is considered as fruit (v. preced.). Ber. 48<sup>a</sup> מְקַטֵּפִיָּה v. בּוֹצְרִיָּה; a. e.

**קָטֵר** II, **קָטֵפָא**, **קָטֵפָא** III m. (קָטֵר) plucking, cutting grapes, vintage. Targ. Mic. VII, 1 (ed. Lag. a. oth. קָטֵר). Targ. Lev. XXVI, 5. Targ. Jer. XLVIII, 32; a. e.

**קָטֵר**, v. next w.

**קָטֵר**, **קָטֵר** f. pl. (καταφοράς, acc. pl.) downward strokes, in gen. blows, lashes. Pesik. B'shall. p. 81<sup>b</sup> 'וְכ' אַחַר לֹקָה וְכ' thou art doomed to receive ten strokes,—they are the ten Egyptian plagues,—and to pay a fine &c.; Yalk. Ex. 225. Lev. R. s. 18 'וְכ' אֱמִינִי a human authority decrees lashes, so does the Lord; Num. R. s. 7 קָטֵר (read: קָטֵר). Ex. R. s. 30 [read:] לֹקָה ק' (not לֹקָה) receives a certain number of strokes; a. e. Ib. קָטֵר (corr. acc.).

**קָטֵר**, v. preced.

**קָטֵר**, v. קָטֵר.

**קָטֵר**, **קָטֵר** m. (καταφέρης) sloping downward; gutter (=h. מְדִירָה). Ohol. III, 3 קָטֵר, 3 ed. Dehr. (ed. רס ...) if the place whereon he stood was sloping. Ib. 'וְכ' Mish. ed. (Bab. ed. 'וְכ', corr. acc.) and it (the sill) is sloping. Toh. VIII, 8; sq. Gitt. 78<sup>b</sup> 'וְכ' הִתְחַל יָדָהּ if she held her hand (to receive the letter of divorce) like a gutter (sloping downward). Y. Erub. VIII, end, 25<sup>b</sup> מְבַפְּסִין ק' בְּרֵי הָיוּ (not קָטֵר) when the trough slopes inward; a. e.—Pl. קָטֵר. Y. Shek. VI, 50<sup>a</sup> top מִר ק' הֵן וְכ' (not קָטֵר) they are gutter waters (and therefore) unfit for &c.

**קָטֵר**, v. קָטֵר.

**קָטֵר** m. (κατάφρατος, v. Sm. Ant. s. v. Cataphracti) mailed in full armor (on horseback). Cant. R. to I, 9 'וְכ' רִצָּא פִּרְעָה ק' רִצָּא פִּרְעָה Pharaoh went forth in full armor, so, as it were, did the Lord (Is. XLII, 13).

**קָטֵר**, v. קָטֵר.

**קָטֵר** I (b. h.; cmp. a. כְּרוֹן [to circle,] to rise in circles, to smoke. Ker. 6<sup>b</sup> 'וְכ' דְּבַר שְׁקוּרָה וְעוֹלָה וְרִיחֵהּ (not שְׁקִירָה) something which circles and rises, and whose savor spreads. Ib. לֵשׁוֹן קָטֵר דְּבַר שְׁקוּרָה וְעוֹלָה k'foreth means something which circles &c.

Pi. קָטֵר to offer incense (mostly with ref. to idolatrous rites). Tosef. Snh. X, 2 'וְכ' וְאֶחָד הַמְּקַטֵּר (an idol), or sacrifices, or offers incense &c.; Ker. 3<sup>b</sup>. Ib. מְקַטֵּר לְשָׁר וְכ' who makes incense rise to a demon in order to exorcise him; Snh. 65<sup>a</sup>. Ber. 53<sup>a</sup>, v. קָטֵר. Lev. R. s. 7, v. infra; a. fr.—Part. pass. מְקַטֵּר. f. מְקַטֵּרָה perfumed. Pirké d'R. El. ch. XXX (play on קָטֵר) שְׁמִינִי שְׁמִינִי שְׁמִינִי she was (through her good deeds) more savory than all kinds of spices; Gen. R. s. 61 'וְכ' שְׁמִינִי she was perfumed with godly deeds and good works (v. קָטֵר II).

Hif. קָטֵר same (mostly with ref. to the Lord). [Tosef. Snh. X, 3 וְהַמְּקַטֵּר, prob. to be read: וְהַמְּקַטֵּר Men. 110<sup>a</sup> (ref. to Mal. I, 11) 'וְכ' כֹּאֲלִי מְקַטֵּרִין וְכ' this refers to the students engaged in the Law; wherever it be, I account it to them as if they were offering incense and bringing sacrifices to my Name. Lev. R. s. 7 (ref. to מְקַטֵּר בקָטֵר אֵין כְּתִיב כֹּאֵן אֵלָּא Ex. XXX, 1) מְקַטֵּר קָטֵר 'וְכ' it says not 'being perfumed with incense', but 'perfuming with incense', the altar gave forth incense of itself. Ber. 7<sup>a</sup> לְהַקְטִיר ... פָּעַם once I entered to let incense rise in the Holy of Holies; a. fr.

Hithpa. קָטֵר to be perfumed, v. supra.

**קָטֵר** ch. same, v. infra.

Af. קָטֵר to let incense rise. Targ. O. Ex. XXX, 1. Ib. 7 (Y. some ed. Pa.). Targ. O. ib. XL, 27; a. e.

**קָטֵר** II (b. h.; v. preced.) to wreath, tie. Gen. R. s. 61 (play on קָטֵר) שְׁמִינִי מְצוּחַ וְכ' קָטֵרָה מְצוּחַ (קָטֵר) she wreathed (made a crown of) godly deeds &c.; Yalk. ib. 109; Yalk. Chr. 1073.—[Gen. R. l. c. קָטֵר, a

grammatical gloss, v. Yalk. Gen. I. c., and Ar. s. v. קטר 2.]—Part. pass. קטר; f. קטירה &c. Midd. II, 5 (ref. to קטרוח, Ez. XLVI, 22) אין קטרוח אלא שאינן מקורו means that they were not roofed; Yalk. Ez. 381.

**קטר, קטיר** ch. same, to tie. Targ. Jud. XV, 4. Targ. Gen. XXXVIII, 28; a. fr.—Part. pass. קטר; f. קטירה, קטר &c. Targ. Y. ib. XXII, 4 (ed. Amst. קטר, read: קטירה. Targ. Prov. XXII, 15; a. fr.—Koh. R. to III, 2 [read:] הן קטר לולבך דאח קטיר לולבך when thou tighest thy Lulab, tie thy ship; Gen. R. s. 6, a. e., v. לולבך. Ber. 16<sup>a</sup>, v. גנינא. Bekh. 31<sup>a</sup> קטיר רגליו, v. תחבא. Koh. R. to IX, 10 ... אייהון קטיר ברגלי get a rope and tie it to my feet. Y. Erub. X, 26<sup>c</sup> top קטיר בגמי (קטר) tied with reed-grass. Y. Gitt. IV, 46<sup>a</sup> (we must not help captives to escape) מפני קטיריהון ... this law is made for the benefit of the (remaining) captives, that they (the captors) may not chain them; a. fr.—2) (v. קטר) to gather, be covered. Ber. 59<sup>a</sup>, v. ענינא a. ענינא.

**Pa. קטר** same. Part. pass. מקטר, מקטרה &c. Targ. Ez. XLVI, 22 מקטירן fenced in (v. preced.).—Y. Ned. VI, 39<sup>d</sup> top מקטרה bound (curdled) milk, v. קום.

**קטרה, קטרה**, v. קטרה.

**קטרה** m. a cross-piece in front of yoked animals; [oth. opin., v. Koh. Ar. Compl. s. v.: the pin fastening the ropes of the yokes to the pole]. Kel. XIV, 4. Ib. XXI, 2.

**קטרפה** ch. same. Targ. Y. Num. XIX, 2.

**קטרה** (a transposed denom. of קטיר) to denounce, bring charges; to incite anger against. Y. Sabb. II, 5<sup>b</sup> top 'Satan brings charges against man only in the hour of danger. Ib. מצוי לקטרה ... מצוי לקטרה on three occasions Satan is ready to bring charges; Koh. R. to III, 2 (not למקטרה). Y. Snh. II, 20<sup>c</sup> bot. קטרה, v. ירד; Cant. R. to V, 11; Lev. R. s. 19. Gen. R. s. 49, end ... עמר הדיין when the judge rises, the advocate is silenced, and the accuser goes to carry out his mission (of punishment). Esth. R. to III, 8 מקטרה חמן מקטרה against Israel here below, Michael spoke in their defence above. Midr. Till. to Ps. LXXIV (ref. to Is. LXVI, 6) החרב מקטרה (ed. Bub.) the destroyed Temple is the accuser; 'ומהו מק' and what does it say in the way of accusation? Hear the voice of the Lord &c.; Yalk. ib. 809; a. fr.

**Hithpa. קטרה** to be denounced. Esth. R. I. c. בניד אין קטרה thy children are denounced (by Haman) not for worshipping idols, nor for unchastity or bloodshed, but they are denounced only because they observe thy laws.

**קטרה** ch. same. Targ. Job XXXVII, 20 (h. text קטרה). Targ. Y. Num. XXIX, 1.

**קטרה** I (b. h.) pr. n. pl. Kitron (Jud. I, 30). Gen. R. s. 87 end 'שמעון ארש' Simon of K.; Tanh. ed. Bub. Naso 34. Meg. 6<sup>a</sup> קטרה K. is the modern Sepphoris;

... וזא ק' וק' can K. be Sepphoris? was not K. in Zebulun &c.?

**קטרה** II m. (a contraction of centurio, *κεντυριος*, v. קטירנים) commander of a century. Sifré Deut. 309 שגדול וק' אם היה ק' if it were a centurio who is more powerful than he (the *buleutes*) &c.; Yalk. ib. 942 קטרה (corr. acc.). Tosef. Sot. XV, 7 (two versions confounded, one having זמורה and the other 'ק'), v. זמורה. Yalk. Jer. 321 קטרה (corr. acc.). Tosef. Dem. VI, 3 שוקל לאוצר שוקל לק' he that pays taxes to the (Roman) treasurer or to the Centurio, gives first the tithes and pays his taxes (on the remainder). Sifré Num. 131, v. פלומפילון; Yalk. Lev. 631; Yalk. Ex. 178 (not קטרה).—Pl. קטרה. Pesik. R. add. s. 2 (ed. Fr. p. 197<sup>a</sup>) הקטורים (corr. acc.).

**קטרה, קטרה** m. pl. (cmp. קטרה) a species of hard nuts. Pesik. R. s. 11; Cant. R. to VI, 11 קטרה; Yalk. ib. 992 קטרה (corr. acc.).

**קטרה** pr. n. pl. K'tarzia (?). Meg. 21<sup>b</sup> (Ms. M. קטרה a. קטרה; Rashi Ms. קטרה; v. Rabb. D. S. a. l. note).

**קטרה**, v. קטרה.

**קטרה**, Midr. Till. to Ps. XVII, 3, ed. Bub. קטרה, read: קטרה. [The entire passage is corrupted, v. ed. Bub.]

**קטרה**, v. קטרה.

**קטרה** Lev. R. s. 15 Ar., ed. Koh. קטרה, v. קטרה.

**קטרה** pr. n. m. Katariki (?), surname of R. Yitshak. Pesik. R. s. 14; Pesik. Parah, p. 39<sup>a</sup> (prob. to be read קטרה, v. Bub. note 168).

**קטרה**, v. קטרה.

**קטרה**, v. קטרה.

**קטרה** (not טון ...) m. (*καταπάτης*, S.) a kind of sluice or trap-door. Gen. R. s. 31 היה לו וק' he (Noah in the ark) had a sort of trap-door, through which he shovelled &c., v. פסס; Yalk. ib. 54 שרקלין (corr. acc.).

**קטרה** f. (b. h.; קטרה I) incense. Ker. 6<sup>a</sup>, v. מורח וק' מה לשון ק' פירושם the remaining supply of incense (in the Temple, not used during the year); a. fr.

**קטרה** ch. same. Targ. Ez. VIII, 11 (ed. Wil. קטרה). Targ. Ex. XXX, 1 קטרה constr. (not קטרה); a. fr.—V. אקטרה.

**קטרה**, v. קטרה.

**קטרה**, Tosef. Ter. X, 2 Var., v. קטרה.



**קִיבָּה** m., pl. קִיבָּהִים (caconomy for קִיבָּהִים theatres. Targ. Y. Deut. XXVIII, 19.

**קִיבָּה** v. קָבָה.

**קִיבּוֹל** m. (קָבָל I) 1) *taking, catching*. Sifrē Num. 129 (ref. to Num. XIX, 18) טִימָא ק' שֶׁמֶשׁ בִּשְׁעָת ק' אֲשֶׁר הָיָה שָׁם בִּשְׁעָת ק' 'which had been there' at the time of catching the uncleanness.—2) *receiving*. Zeb. V, 1 רִמְן וְכ' ק' their blood must be received in a consecrated vessel (v. שָׁרָה). Ib. I, 4 (13<sup>a</sup>) וְכ' בָּק' ... הוּבָה נִפְסָל the sacrifice becomes unfit through wrong intentions in one of four acts, in slaughtering, receiving (the blood) &c.; a. fr.—' בֵּית ק', בֵּית ק' (or sub.) a *receptacle*, opp. פְּשִׁיטָה. Bets. II, 9 מְשֻׁם כָּלִי ק' is susceptible of uncleanness, because it is a receptacle. Tosef. Kel. B. Bath. VI, 1, v. פְּשִׁיטָה. Kel. XVII, 16. Sabb. 84<sup>a</sup>; a. fr.—3) *acceptance*. Sifrē Num. 115; Yalk. Num. 750 מְלֻכּוּת שָׁמַיִם ק' a Biblical section in which is expressed the acceptance of the divine kingdom.

**קִיבּוֹלָא** ch. same. Targ. Y. Num. XIX, 18 בְּעֵדָן קִיבּוֹלָא (to be placed after רִמְן וְכ'), v. Sifrē Num. 129, quot. in preced.

**קִיבּוֹלָה** f. (קָבָל I) *contract-labor, job*. M. Kat. 11<sup>b</sup> וְכ' אִם הָיָה מְלָאכָה אַחֲרֵיהֶם בִּירוֹ אֶע"פ שֶׁבָק' וְכ' if the mourner has work for others on hand, even if it be contract-labor, he must not work; (emended) בֵּין ק' בֵּין שְׂאִינָה ק' whether it be contract-labor or not (whether he is paid for the job or by the day. Ib. 12<sup>a</sup> בְּחוּד וְכ' ק' if gentiles take labor on contract within the Sabbath limits (of the Jewish employer), it is forbidden to let them work on the Sabbath. Ib.; Tosef. ib. II, 5 בְּמִדְרָ וְכ' ק' you may contract during the festive week for work to be done after the festival. Y. Sabb. I, 4<sup>a</sup> bot. בֵּין בְּשִׁכָּר בֵּין בָּק' whether he is hired by the day or by the piece; Y. Ab. Zar. I, 39<sup>b</sup> bot.; Tosef. ib. I, 3 אִם הָיָה שֹׂכֵר קָבָלָה (not שכר) if he was hired by the piece.

\* **קִיבּוֹסָה** f. (קָבַס, cmp. כָּבַשׁ, a. Syr. קָפַס P. Sm. 369<sup>5</sup>, sq.) *repression, intermission* (of prophetic revelation). Y. Snh. XI, 30<sup>b</sup> וְכ' אֵלֶּה שְׂהִיָּה לוֹ וְכ' Hana-niah ... was a true prophet, but he had an intermission (his gift of prophecy was in abeyance), and hearing what Jeremiah prophesied &c.

**קִיבּוּץ** m. (קָבַץ) *gathering, reunion*. Pes. 88<sup>a</sup>, v. קָבָה. Keth. 8<sup>a</sup> בְּנִיָּה בָק' when her children shall be reunited in her midst (in Palestine); a. e.

**קִיבּוּרָא** m. (קָבַר) [*something arched*,] 1) *coil*. B. Mets. 24<sup>b</sup>, v. אֶזְלָא II. Hull. 95<sup>b</sup> בְּתַכְלָא ק' a skein of blue wool.—Pl. קִיבּוּרָא. Ab. Zar. 17<sup>b</sup> וְכ' אֵיזוּ לִיה חֲרִי ק' they brought two coils before him and said to him, which is warp, and which is woof?—2) *cluster of fruit*. Sabb. 156<sup>b</sup> פִּסְקִיָּה לָק' he severed a cluster of dates with his teeth. Ib. 67<sup>a</sup>; Hull. 78<sup>a</sup> כְּמֵאן חֲלִינִי ק' Ar. a. Ms. H. (v. Rabb. D. S. a. l. note 20; ed. כּוּבְסָא, v. פְּבָקָא. Snh. 26<sup>b</sup> ק' דְּאֵיזוּנִי ק' a cluster of inferior dates.

**קִיבּוּרָא**, Keth. 112<sup>a</sup>, v. קִיבָּר.

**קִיבּוּרִית**, v. next w.

**קִיבּוּרִית** f. (v. קִיבּוּרָא) *the elevation on the arm, biceps muscle*. Men. 37<sup>a</sup> עַל יָדְךָ זֶה ק' 'upon thy hand' (Deut. VI, 8) that means on the biceps muscle; Erub. 95<sup>b</sup>; Arakh. 19<sup>b</sup> קִיבּוּרִית; Men. 37<sup>b</sup> (v. קִיבּוּבָה); a. e.

**קִיבּוּלָא**, v. קָבָלָא.

**קִיבּוּלָא**, v. קָבָלָא.—[קִיבּוּלָאוֹת, v. next w.]

**קִיבּוּלָא** f. a species of quails (שְׁקִילִי), *partridge*. Yoma 75<sup>b</sup>; Yalk. Ex. 260, v. קִיבּוּלָא. Sifra M'tsor'a, Par. 1, ch. I R. S. to Neg. XIV, 1 (some ed. שְׁכָלִי קִיבּוּלָא; ed. Sifra קִיבּוּלָא, read קִיבּוּלָא; Rabad to Sifra קִיבּוּלָא) the chosen of its kind, that means the quail; [Yalk. Lev. 559 קִיבּוּלָאוֹת—?וְלֹקָח זֶה קִבְלָה Tosef. Neg. VIII, 3 (Var. ed. Zuck. מְקִיבּוּלָאוֹת, corr. acc.; v. R. S. to Neg. I. c.).

**קִיבּוּלָא**, v. קָבָלָא.

**קִיבּוּעָא**, v. קָבָעָא.

**קִיבָּר** m. (cibarium) *the coarser meal which remains after the fine wheat flour, shorts*. Y. Peah VII, 20<sup>a</sup> bot. סֹלֶה ... סֹלֶה ... סֹלֶה ... סֹלֶה one Arbēlian S'ah of wheat yielded one S'ah pollen, one first flour, one cibarium &c. (v. Sm. Ant. 3 I, 66<sup>b</sup>); Y. Sot. I, 17<sup>b</sup>; ib. IX, 24<sup>b</sup> bot. (insert סֹלֶה סֹלֶה); Tanh. T'savveh 13; Keth. 112<sup>a</sup> קִיבּוּרִית (read: קִיבּוּרִית cibaria); a. e.—' פַּר ק' (panis cibarius) *black bread*. Makhsh. II, 8 פַּר ק' the class of eaters of black bread (slaves, poor men &c.). Y. Ber. VI, 10<sup>b</sup> bot. נָקִי פַּר ק', opp. נָקִי פַּר. Y. Hall. IV, beg. 59<sup>d</sup> נָקִי פַּר (sub. פַּר) two women baking together, one white bread, and the other black bread. Cant. R. to I, 6 (ref. to Jer. XXXVII, 21 מְחוּץ הָאֵפֶסֶת, changed to מְחוּץ הָאֵפֶסֶת) (not לַפְלִטָּה) ... זוֹ פַּר ק' שנִּמְכְּרָה חוּץ לַפְלִטָּה וְכ' 'outside of the bakers', ... that is, common bread which is sold outside of the bakershops, and which is darker than the seconds of barley flour; Yalk. ib. 982.—Transf. (v. Lat. Dict. s. v. cibarius) *common*. Gen. R. s. 48 (ref. to המְעִילָה ... הַבִּינִי ... וְהָק' Gen. XVIII, 8) הַמְעִילָה the uppermost (cream) is one sixtieth portion of a given quantity of milk, the middle (milk) is one fortieth, and the common (remainder) contains 5 percent. milk substance.

**קִיבּוּרָא**, v. קָבָרָא.

**קִיבּוּרָא**, v. קָבָרָא.

**קִיד**, Tosef. Kel. B. Kam. III, 11, v. קִידָר.

**קִידָר**, v. קִידָרָא.

**קִידָה**, v. קָדָה.

**קִידָה** f. (קָדָה or קִידָה) *bowing to the ground*. Succ. 53<sup>a</sup> וְהָיָה שְׁנֵי נֹעֵץ שְׁנֵי he pressed both his big toes against the floor and bowed and kissed the pavement ...

ירנה מועלת ק' וב' how is the act of washing done? Ib. the intervention of the night has an effect on the sanctification of hands and feet, makes a renewed washing of hands and feet necessary. Ib. שני ק' the second sanctification (immediately before approaching the altar); Yoma 32<sup>b</sup>; a. fr.—Pl. as ab. Ib. III, 3. Ib. 32<sup>b</sup>; a. e.—4) (of mixed seeds) *condemnation* (v. קדש Pi. 7). Yeb. 83<sup>a</sup>.—5) *putting ashes in the water of lustration; the ashes put in.* Ib. 42<sup>a</sup> bot. וק' אסירפא אפרה (not לך, v. Rabb. D. S. a. l. note 50) the collecting of its ashes, the drawing of water and the putting in of the ashes; ib.<sup>b</sup> Par. VI, 1 ונפל חק' וכ' ashes fell on his hand. Ib. 2. Tosef. ib. VI (V), 1 עוסק עם חק' is engaged in the act of *kiddush*. Ib. 3 שני ק'—Pl. as ab. Ib. 5; a. e.—6) *betrothal*. Mekh. Mishp. s. 3 ק' אחזר ק' וכ' the father of a minor has the authority to give her away in marriage a second time &c., v. אמרוהו אבל לא אמרוהו אחר ק' but he cannot hire her out after having once given her away. Y. Kidd. II, 62<sup>a</sup> top נכללין קידושין בשלשה קידושין ... בק' they (the three objects he gave her, when he said, 'be betrothed with this, and this and this') are combined to form one act of betrothal (which is valid, if the three objects combined have the legally prescribed value), and are separated (if he said, 'be betrothed with this, with this, with this') to form three acts of betrothal (and one of the objects at least must have the legal value); a. fr.—Pl. as ab. Ib.—Esp. *kiddushin, the act of betrothal, legal and legitimate marriage* (connubium). Kidd. IV, 9 קידושיה ק' her acceptance of the betrothal is a valid marriage; ק' קדשושי (his (the authorized messenger's) acceptance is valid. Ib. III, 12 מקום שיש וכ' ואין עברה ק' wherever a betrothal is valid (where there is connubium), and no sin is connected with it, the issue follows the legal status of the male parent; וכל מקום שיש וכ' where the betrothal, if performed, is valid but sin is connected therewith, the issue has the status of the inferior parent, e. g. a widow married to a high priest. Ib. אבל יש לה על אחרים ק' in a case where a marriage cannot take place with that special person (on account of consanguinity &c.), but may take place with others, the issue is a bastard (*מקור*); וכל מקום שיש וכ' where a marriage cannot take place either with that special person or with other Israelites (she having no right of connubium), the issue follows the status of the mother. Yeb. 10<sup>b</sup>, a. fr. ק' אין ק' רופסין וכ' an undisputed betrothal takes no effect in the case of &c. Kidd. 60<sup>b</sup>, a. fr. קידושיה וראי' a legally doubtful betrothal; a. fr.—Trnsf. *betrothal festivities*, contrad. to wedding festivities. Num. R. s. 12 גדולים ק' and arranged for her sake large festivities; ib. (ref. to Ex. XX, 18) ויאמר אליו ואלה והם were merely the solemnities of (Israel's) betrothal (ref. to וקדשום, ib. XIX, 10); Pesik. R. s. 5; Tanh. Naso 17.—*Kiddushin*, name of a treatise of the Mishnah, Tosefta, Talmud Babil and Y'rushalmi, of the Order of Nashim. B. Bath. 52<sup>b</sup> (a reference to Tosef. Kidd. I, 5) רבי לוי Rab. ... taught from the treatise of Kiddushin of the school of Levi (v. Rabb. D. S. a. l. note 1).

**קידושא קד'** ch. same, 1) *the washing of hands and feet*. Targ. II Chr. IV, 6.—Yoma 32<sup>a</sup> ברחא ק' the last ablution of the high priest (after putting off the priestly garments); a. e.—2) *the prayer of Kiddush* (v. preced.). Pes. 101<sup>a</sup> בכ' רחנא וכו' with the Kiddush that you hear here with me you will not have complied with the duty of &c. Ib. 106<sup>a</sup> רבה ק' the large Kiddush (jestingly for 'small'), i. e. the mere blessing over wine preceding the meal on the festive day, contrad. to the Kiddush on the festive eve. Meg. 27<sup>b</sup> וכו' לא הויה לי ק' I had no wine for Kiddush, so I pawned &c.; a. fr.—3) (v. קדושא) *doxology, K'dushshah*. Sot. 49<sup>a</sup> וסדרא ק' the K. recited after the lesson of the day (v. Rashi a. l.).—\*4) *token of betrothal, betrothal-gift*. Y. B. Kam. IX, end, 7<sup>a</sup> אהן ק' ... מירמבא when she was dying, she said, this is my daughter's betrothal-gift (belongs to her); [prob. to be read: קדושא קדושא ring].

**קידרא** v. קדרא.

**קידח** v. קדח.

**קידחות** v. קדחות 2.

**קירא** pl. מירן v. קירן.

**קירא** m. pl. (denom. of preced.) *weavers*. Sabb. 113<sup>a</sup> 'כלי ק' (Ar. (קיר) 'weavers' implements as the upper beam &c. Ib. 140<sup>b</sup> קלי ק' a reed which the weavers use.

**קירחא** m. (קרי) [*that which blunts or loosens the teeth*], *acid, acrid taste*. Pes. 74<sup>b</sup> sq. 'לירחא לק' ... לירחא לק' there (in the case of stale vinegar) the acid of the fruit is present (in its natural condition), here (in vinegar which has once been used for drawing the blood from meat) the acid is no longer pure. Keth. 61<sup>a</sup> וראי כל ... וראי any food that has a penetrating savor or an acrid taste (is injurious to him in whose presence it is partaken of without his being permitted a taste of it). Ib. 75<sup>a</sup> ק' רחמרא (Ar. s. v. מרקו: משק) wine that has turned sour. Midr. Till. to Ps. LXXV, 9 ק' lest you think, sour (stale) wine is meant; (Yalk. ib. 813 דוחה v. דוחה).

**קירי** m. (קנה) *hope, faith*. Gen. R. s. 98 בכל בק' in every condition of life faith is a potent factor, sufferings are borne by faith, sanctification of the Name (martyrdom) rests on faith &c. Yalk. Ps. 736 (ref. to Ps. XL, 2) כדאי הן לנאולה אם אין ביד ישראל אלא הק' כדאי הן לנאולה if Israel possess no merit except faith, it is worthy of redemption as a reward for its faith; Midr. Till. to Ps. l. c. (corr. acc.). Yalk. Ex. 241 (ref. to Ps. l. c.) ק' ויש אלי וכו' out of this hope it came to pass that he inclined to me &c.; Tanh. ed. Bub., B'shall. 12; ib. (ref. to Ps. XXVII, 14) אם בא קודקד יפה וכו' (קידקד) if what thou hast hoped for, comes to pass, it is well; if not, hope again; a. e.

**קירי** f. (קיר) *Hif.* addition to the capacity of a bath, increase. Y. Ter. IV, 43<sup>a</sup> bot. רצה ... רצה שני מקוות if there are two connected baths each

containing twenty S'ah, and three Log of water (in vessels) fell into one of them, and it is unknown into which, you may take the illegitimate addition out of the one or the other, as you may desire &c. Ib. <sup>b</sup> top אמר מרז וכו' one may say, what is in the lower tank is a legitimate increase, and what is in the upper, is illegitimate &c. (v. Tosef. Mikv. III, 6).

**קירי** m. (קנין) *one with curled hair*, opp. קירח bald-headed. Gen. R. s. 65. Y. Shek. III, 47<sup>c</sup> לא יחרום ק' לא curly-headed person must not handle the Temple treasure on account of suspicion (that he may hide coins in his hair), v. פקסס I.—Pl. קירי, קירי. Yalk. Ps. 796 כמה ק' מרצא בר when a human king marches to the camp, how many are there, handsome like him, curly-haired like him!—[Sifré Deut. 343, v. קירי].

**קירי** m. (קיום) 1) *preservation; storage*. Peah I, 4 לא ומכניסו לק' and what one brings in for storage (not for immediate use); Y. ib. I, 16<sup>c</sup> top. Ib. bot. דבר שאינו לק' a thing which is not intended or fit for storage. Y. Sabb. VII, 9<sup>a</sup> top; Bab. ib. 68<sup>a</sup>. Ab. Zar. 74<sup>b</sup> וכו' מה מניסו לק' Ms. M. (ed. (bכ') the one (vessel) one brings in for storage (to leave the wine there for some time) &c., v. מניסו. Y. Kil. II, 27<sup>d</sup> bot. קירי the place where it grows is evidence that he does not want its preservation (to cultivate it), Yoma 45<sup>a</sup> האש של ק' האש one pile for the purpose of keeping up the fire; Tosef. ib. III (II), 23 האש לק' (ed. Zuck. לקיים, corr. acc.); Y. ib. IV, 41<sup>d</sup> bot. מערכת קירי אש (pl.); a. e.—2) *basis, foundation*. Y. Kil. IX, 32<sup>a</sup> (in Chald. dict.) אילין פליגין על דרב וליה להון ק' (רב) these opinions conflict with Rab's, and have no foundation; Y. Hag. II, end, 78<sup>c</sup>.—3) (law) *substantiation, attestation, identification*. Gitt. 3<sup>a</sup> שטרות ק' the identification of signatures on documents (certification before court). Y. ib. II, beg. 44<sup>a</sup> כלום קירי של גט וכו' is there any other way of authenticating a letter of divorce than through the declarations of its signers? Gen. R. s. 78 (ref. to Esau's declaration, Gen. XXXIII, 9) אין ק' חגט וכו' there is no better attestation to the legality of a document than through its signers. B. Mets. 21<sup>a</sup> signature of witnesses to the authentication before court. B. Bath. X, 6 איש וכו' and the court makes out a certificate, This man's document was effaced &c.; Tosef. ib. XI, 8, sq.; Y. ib. X, 17<sup>c</sup> bot.; a. e.

**קירי** ch. same, 1) *preservation, maintenance*. Targ. Y. Dent. XII, 23.—2) *existence, being, duration*. Y. Snh. II, 20<sup>b</sup> top (expl. לזר, I Sam. XXV, 61) לק' (so may it be) for life; Midr. Sam. ch. XXIII לקירי (corr. acc.). Koh. R. to VI, 3, v. יקום; Gen. R. s. 32 קירי (pl.) living beings; Yalk. ib. 56.—3) *substantiation, confirmation*. Y. Hag. III, 79<sup>b</sup> top מרתיא מניה קירי from the Mishnah we can derive the confirmation of this opinion and also its refutation. M. Mets. 20<sup>b</sup> לא משדר אינש קירי no man leaves a certified document of his with the scribe; (Ms. M. a. oth. קירי pl.).—4) *oath*. Targ. O. Num. XXX, 11 בקיום, Y. בקיום; h. text בשבעה; a. e.—V. next w.

**קירי** f. (preced.) *oath*. Targ. O. Num. XXX, 14 קירי constr. (Y. קיום); a. e.

קִינָה v. קִינָה. — [קִינָה, Tosef. Kel. B. Bath. II, 11, v. קִינָה]

קִינָה m. (קִינָה) 1) *calculator, accountant*. Y. Sot. V, 20<sup>a</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot. 'פִּירוֹשׁ a book-keeping Pharisee, v. קִינָה. — 2) (קִינָה) *bleeder*. Sot. 22<sup>b</sup> קִינָה, expl. המְקִיִּים דָּם לְכַתְלִים פִּירוֹשׁ קִינָה.

קִינָה f. (קִינָה) 1) *taking, acquiring*. Yeb. 97<sup>a</sup> (ref. to Lev. XX, 11-14) נֶאֱמַר וְכֵן נֶאֱמַר 'קִינָה' is used with reference to all of them the word 'sleeping' is used, but here (v. 14) 'taking' is used, to intimate that the law punishes the marriage only (and not the sexual connection out of wedlock). Ib. הֲכִי נֹמֵר הִזְקָה הִיא וְכֵן 'קִינָה' do you really say with reference to these (v. 17) that the law forbids only marriage? (Answer) הֲרֵאִי... לִקְדוֹחֵיךָ the verb *lakah* is used as a general term: where a regular marriage might have taken place (under other circumstances), the text prohibits marriage; where only sexual connection can be meant, the verb *lakah* has the meaning of *shakhab*. Kidd. 2<sup>a</sup>, a. e. 'וְכֵן' we learn the mode of acquiring (קִינָה in Deut. XXII, 18) from the acquisition of the field of Ephron (Gen. XXIII, 13 קִינָה); Hull. 82<sup>a</sup>; a. fr. — Pl. קִינָה. Yoma 3<sup>b</sup> בִּן דַּעֲלָמָה וְכֵן 'קִינָה' in general cases where the text uses קִינָה, but here (Ex. XXX, 23) it says expressly קִינָה (take unto thee, at thy own expense). — 2) [handle,] *leather thong, loop*. — Pl. as ab. Kel. XVI, 4 קִינָה... הַזֶּרֶם (Ar. 'קִינָה, Var. 'קִינָה) the shepherd's bag is susceptible of uncleanness, when one has made the rim, trimmed it, and attached the thongs with which to tie it up. Ib. קִינָה the thongs of the leather spread.

קִינָה m. (קִינָה to shrink, be hot) = h. קִינָה, 1) *heat, summer, ripening*. Targ. O. Gen. VIII, 22 (ed. Berl. a. Y. קִינָה). Targ. Is. XXVIII, 4. Targ. Am. III, 15; a. fr. — Yoma 29<sup>a</sup> שִׁלְחֵי דָקְרָה the expiration of the summer is more trying than the summer itself. Ib. בִּידֵק... אִישְׁרָה a fever in winter is severer than in summer. Y. Taan. II, 65<sup>b</sup> top, v. קִינָה. Lam. R. introd. (R. Joh. 1), v. קִינָה. Y. Maasr. I, 49<sup>a</sup> top, v. קִינָה. a. fr. — 2) *sun-dried fruit, esp. figs*. Targ. Am. VIII, 1, sq. Targ. Mic. VII, 1 (usu. רִבְלִיָּה).

קִינָה m. (קִינָה) *object held in the hand while making oath*. Tosef. Snh. V, 1 וְכֵן נֶאֱמַר בֵּן (not בקִינָה); Y. ib. III, beg. 21<sup>a</sup> קִינָה; v. קִינָה.

קִינָה v. קִינָה.

קִינָה v. קִינָה.

קִינָה v. קִינָה.

קִינָה m. (קִינָה) *slaughter, massacre*. Targ. Is. XXII, 5 (ed. Wil. קִינָה). Ib. XXX, 25 (ed. Wil. קִינָה).

קִינָה v. קִינָה.

קִינָה m. (κλιτὸν) *bed-chamber*. Y. Snh. XI, end, 30<sup>a</sup>, a. e., v. קִינָה. Y. B. Bath. IX, 16<sup>b</sup> bot. קִינָה חֹפְצוֹ בֵּן.

if his bridal chamber was in the bedroom (of his father's house), and he (the father) made the wedding meal for him in the dining room. Gen. R. s. 87. Ex. R. s. 33 וְכֵן אֶחָד וְכֵן... wherever you go, have a bedroom ready for me that I may dwell with you; a. fr. — Pl. קִינָה. Midd. I, 6 four cells וְכֵן פִּירוֹשׁוֹ like bedrooms communicating with the dining room; Yoma 15<sup>b</sup> כַּסְוֵינָה (corr. acc.).

קִינָה ch. same. Targ. Y. Gen. XLIII, 30. Targ. Esth. I, 9; a. e. — Y. Snh. VII, end, 25<sup>d</sup>.

קִינָה f. (an adapt. of preced., as if fr. קִינָה) *small room, recess*. Succ. 3<sup>a</sup> וְכֵן וְאִיחָד יֹהֵבָה בֵּן (ed. Ms. M. (ed. succ. acc.) she (the queen) sat in the recess (of the Succah) as a matter of decency. — Pl. קִינָה. Ib. קִינָה a festive booth consisting of a group of small compartments. — [Yoma 15<sup>b</sup>, v. קִינָה h.]

קִינָה pr. n. m. Ben-Kittunta, surname of one José (v. קִינָה). Sot. IX, 15 (Y. ed. 17; Bab. 49<sup>a</sup>) בֵּן קִינָה Y. ed. (Bab. ed. Mish. ed. (Y. ed. IX, end, 24<sup>a</sup> קִינָה; Tosef. ib. XV, 5 קִינָה (אִישׁ קִינָה). Y. B. Kam. III, 3<sup>d</sup> קִינָה... הוּא יוֹסֵף הַבְּבִלִי José the Babylonian, J. b. Judah, and José Kittunta are one and the same person (cmp. Pes. 113<sup>b</sup>).

קִינָה m. (קִינָה) *section*. — Pl. קִינָה. Y. Meg. II, beg. 73<sup>a</sup>, v. קִינָה.

\* קִינָה f. (קִינָה) *mitigation; trans. (sub. בֵּן) m. destructive, mischievous*. Ab. d'R. N. ch. XI, קִינָה אִיחָד קִינָה (not קִינָה) called him (who adopts the worthless and rejects the good teachings) a perforated horn (box), a *kittū'ah*; 'קִינָה הוּא חִינוּק וְכֵן' how does a *k*. act? Like a child to whom you give pearls, and when you give him bread, he throws the pearls away &c., and when you give him a piece of a clay vessel, he throws the 'bread away &c.; [Var. קִינָה, קִינָה, v. ed. Schechter p. note].

קִינָה m. (קִינָה) 1) *plucking ears, opp. to קִינָה* cutting. Sifra K'dosh. Par. 1, ch. II; Y. Peah III, 17<sup>a</sup> לֶקֶט 'קִינָה the gleanings of thy harvest' (Lev. XIX, 9), but not the gleanings of plucking. Pes. 11<sup>a</sup>; Men. 68<sup>a</sup> וְכֵן אֵלָּא עֵרִי וְכֵן because you allow him to take of the new crop only by plucking (forbidding regular harvesting before the 'Omer is cut), he will be mindful (that he dare not eat of the produce before the second day of Passover); a. e. — 2) *forming and smoothing the surface of dough*. Y. Pes. III, 30<sup>b</sup> top וְכֵן קִינָה with the one woman her finishing means her kneading, with the next, her forming the cakes, with the third, her baking.

קִינָה ch. (preced.) *plucking, sudden death*. Targ. Cant. II, 12 קִינָה בִּירוֹאָה death of the firstborn (h. text הוֹמִיר).

קִינָה I m. (b. h.; קִינָה) *smoke*. Men. 26<sup>b</sup> ... אִינָה

א kiln raises no smoke until the fire has seized the larger portion of the fuel.

**קישור II** pr. n. pl. *Kitor*, capital of Sheba. Targ. II Esth. I, 2 (3).

**קישור** m. (קטר I) *offering incense*. Snh. 65<sup>a</sup> ו' יבוח ו' sacrificing (to the idol), offering incense &c.

**קישורא**, **קפא** m. 1) (קטר II) *wreathing*, בר (= ק' ברד) *plaiting the sleeves of garments*;—2) (קטר I) *perfuming*. Bets. 23<sup>a</sup> שרר ק' Ms. M. (ed. 'קט') *kittura* on the Holy Day is allowed; מאי ק' אי ק' ברד (Ms. M. (קטר II, pl. constr.) what *kittura* is meant? If plaiting be meant, (how can it be permitted,) is it not an artisan's work? and if perfuming be meant, &c. M. Kat. 10<sup>b</sup> ברד ק' ברד Ms. M. (ed. 'קטר'; Ms. Alf. ברד ירד v. Rabb. D. S. a. 1. note) plaiting sleeves during the festive week is forbidden.

**קישור** f. (קשה) *a curtain or sheet consisting of patches pieced together, rug*. Tosef. Neg. V, 10 (Var. ed. Zuck. קיש v. פסיפס; Neg. XI, 7 קישא (fr. חרש) (קשה) — Pl. קישיות, קישאיות. Y. Erub. VIII, end, 25<sup>b</sup> ו' חזלו לו קשה a governor came to Sepphoris, and they suspended rugs in his honor (connecting the columns of a colonnade; comp. Bab. ib. 86<sup>b</sup>). Y. Succ. I, 52<sup>b</sup> bot. עמודים (not חלה בה ק' if one suspends rugs in the Succah (corresp. to סדין, Mish. ib. 3). Pesik. Shor, p. 74<sup>a</sup> מבורכים ב' . . . marble columns (statuary) wrapped in sheets; Tanh. Emor, ed. Bub. 8; Tanh. ed. 6 בקניה (corr. acc.); v. שפירא. Y'lamd. to Num. XV, 37, quot. in Ar. ק' פרט לפרסין של byssus curtains, purple curtains. Ib. לפרסין excepting (from) show fringes) curtains and sheets. Lev. R. s. 5 (ref. to Am. VI, 4) ו' ק' משופעות ו' that means the overhanging rugs which each of them had (on their couches).

**קישא** m. pl. = לקישא, v. לקיש I. Lam. R. to II, 2 quot. in Ar. s. v. גרב (missing in ed.); Y. Taan. IV, 69<sup>a</sup> קישא (corr. acc.).

**קישין**, Tosef. Maasr. III, 14, v. קישנית. — Tosef. Ter. III, 6, v. קישא.

**קישליאק**, v. next w.

**קישליסקו** m. pl. (a corrupt. of קישליסקו) *small bed-chambers*. Tosef. Kel. B. Mets. VIII, 3; v. קישליסקו.

**קישמנא**, v. sub קש'.

**קש'** m. pl. (v. next art.) *pulse*. Targ. Y. Num. XV, 19.

**קישניתא**, Keth. 61<sup>b</sup>, v. קישניתא.

**קישנית**, **קש'** I f. (קש') *small fruit, pulse, beans, peas &c.* Bets. I, 8 ו' חבור ק' he that picks out (green) peas on the Holy Day. B. Mets. IX, 8 ו' ק' חבור ק' if a person rents a field for the purpose of planting grain (חבורא), he has no right to plant pulse, if for pulse, he

may plant grain (Var: the reverse); a. e. — Pl. קישניתא, Bets. I, 9. Tosef. Ter. X, 15; a. fr.

**קישניתא**, **קש'** II, v. pr. n. m., v. קישניתא.

**קישא** m. (קשע) *broken, crippled, stumped, paralyzed*. Taan. 21<sup>a</sup> ק' בשור ו' Ms. M. (ed. משור) *crippled on both legs*. Yeb. 102<sup>b</sup>; Sabb. VI, 8, v. קב 2. Y. Keth. VII, end, 31<sup>d</sup> באחת מידיו ק' mutilated on one hand; a. fr. — Pl. קישאין, קישאין, קש' Gen. R. s. 32 פרט למורטרים ולק' excluding bald or mutilated birds. Y. B. Kam. VIII, end, 6<sup>e</sup> מצורין ק' Israelites are more earnestly commanded to sustain (from the public charity fund) crippled slaves than sound (Jews); Y. Keth. V, 30<sup>a</sup> ו' ק' מצורין ק' Israelites are bound to sustain cripples, even if they be slaves. — Esp. (sub. שירבלים) קישאין, קישאין, *tiny ears which escape the threshing sledge*. Maastr. I, 6 ו' ק' Ar. (ed. חקקש) = חקקש he may take (without tithing) of the tiny ears and from the sides of the pile. Y. Ter. V, 51<sup>d</sup> ו' ק' חקקש בלבו על חק' ו' he that gives Trumah, has in his mind also the unthreshed ears and those on the sides (as the quantity from which to separate the gift); Tosef. ib. III, 6 ו' ק' על מה שבקישין (שבקישין) the grain in the unthreshed ears. — Fem. קישאין. B. Kam. 78<sup>b</sup>; Tosef. ib. VII, 15 ו' ק' חקקש חקקש if one steals a stump-legged animal or a lame &c.

**קישא**, v. קשע.

**קישא**, v. קשע II, III.

**קישא**, **קישא**, **קש'** m. (קטר I) *knot, band*. — Pl. ק' חרציה Targ. II Esth. VI, 10 ו' ק' (some ed. ק', v. Dan. V, 6) the knots of (the belt of) his loins were loosed, v. קשור. — Hull. 51<sup>b</sup>, v. אילא. Ib. <sup>a</sup> ק' if the stick is knotty (has hard protuberances). Pes. 74<sup>a</sup> ו' ק' שיעי ק' (Ms. O. קישריה Rashi קישריה) the knots on the branch of a pomegranate tree are smooth. Y. Shek. VII, beg. 50<sup>e</sup> קישריהו . . . קישריהו let the wine sellers identify their knots (made as seals, v. חוקים). Keth. 93<sup>a</sup>, a. e. חרציה, v. חרציה IV; a. fr. — Trnsf. a) *bands, alliances*. Targ. Is. VII, 18 (?). — b) *restrictions*. Yeb. 107<sup>b</sup> ו' ק' חרציה חרציה they put him under two disadvantages.

**קישור**, v. קשרון.

**קישורין** m. (citratum, קישורין, S.) *a beverage flavored with citron*. Y. Shebi. VII, beg. 37<sup>b</sup> ו' ק' wine flavored with citron is permitted in the Sabbatical year.

**קישא**, v. קשע.

**קישא**, v. קישא.

**קישא** m. (denom. of קישא) *one that gathers and dries figs*. Y. Sabb. VI, 8<sup>e</sup> bot. ו' ק' חרציה חרציה a fig-cutter saw a serpent run after him.

**קישא** I *summer; fruits*, v. קשע.

**קריטא** II m. (קוט to cut) *pieced sheet*, v. קריטא.

**קריטא**, Tosef. Snh. V, 1, v. קריטא. — Y. Taan. IV, 69<sup>a</sup> ל'קוט a. קריטא v. ל'קוט.

**קריטאני**, **קריטאניא** m. pl. (v. קריטא) *summer onions*, v. קריטאניא.

**קריים**, part. of קים ch.

**קריים** (imperat. of קים, formed fr. קרים) *live!* Targ. Prov. VII, 2 Ms. (ed. חיה).

**קרים** m., **קרימת** f. (קים) *existing, enduring, lasting; valid*. Ber. 32<sup>a</sup> 'וב' אתה שבועתך ק' וכו' ... חי וכו' as thy great name lives and endures for ever and ever, so thy oath holds good for ever and ever; opp. בָּטָל. Ned. 62<sup>a</sup> Y. Snh. II, 20<sup>b</sup> bot., a. e., v. מוֹרֵטָא. Ned. 69<sup>a</sup> 'לויב ק' לויב ק' if the husband said twice, thy vow is valid (confirmed by me), opp. מוֹפֵר. Gitt. 88<sup>a</sup> 'ק' ... ויעדין while those exiled under Jeconiah are yet alive; a. fr.—Pl. בְּרִימִים. B. Bath. VIII, 5, a. fr. בְּרִימִי דבריו ק' his words (testamentary dispositions) are valid, opp. לא אמר כלום. Sabb. 30<sup>a</sup> 'הם וכו' וכו' Moses, our teacher, has issued many decrees and introduced many institutions, and they endure for ever and ever; a. fr.

**קרים** m., **קרימא** c., **קרי** ch. same. Targ. Jud. VIII, 19. Targ. Y. I Gen. III, 22. Targ. Josh. III, 10. Targ. O. Gen. XXIV, 62. Targ. I Sam. II, 35 (ed. Wil. קרי, corr. acc.); a. fr.—B. Bath. 160<sup>b</sup>; Y. Gitt. IX, 50<sup>c</sup> bot., v. שְׁרִיר; a. e.—B. Bath. 91<sup>a</sup>, v. מְלוֹבֵיחָא.—Pl. בְּרִימִין. Targ. Gen. XVIII, 14. Targ. Deut. IV, 4; a. fr.—Y. Ber. II, 2<sup>c</sup> top (expl. קרימא, Dan. VII, 16) קרימא the standing (that do not sit down); Gen. R. s. 65; Yalk. ib. 115. קרימא (קרימא); a. e.—V. קרימא. Yalk. Ez. 340; Ruth R. introd. (not קרימא); a. e.—V. קרימא.

**קרימא** m. (preced.) [that which is established] *law, statute, covenant; oath, vow*. Targ. Ps. XCIX, 7. Targ. Gen. IX, 9; 11. Targ. Num. XXX, 3 (ed. Amst. קרימא; Y. ed. Vien. קרימא, corr. acc.); a. fr.—Pl. בְּרִימִין. Targ. Ex. XVIII, 16. Targ. Y. Deut. XXVII, 26; a. fr.

**קרימא** f. (v. קרים) *existence, duration, permanence* (used in Hebr. dict.). Y. Yeb. IV, 5<sup>c</sup> 'בן ק' a viable child. Hull. XII, 3 (ref. to Deut. XXII, 6) 'בני ק' as 'the young' means having vitality, so 'the eggs' must have vitality (by hatching). Gitt. II, 3 (19<sup>a</sup>) 'דבר שהוא של ק' (Var. ירושם) any ink which lasts (v. קים h.); a. fr.

**קרימא**, v. קרים h.

**קריין** m. (denom. of קרא, with ref. to the effusion of semen) *one having abnormally large testicles*. Bekh. 44<sup>b</sup> 'משובן זה הק' (Ar. קריין) *m'shubban* is the *kayyan*. Ib. 'בבצים ק' (Ar. בקל קריין) k. refers to the testicles; v. קריין.

**קרינא** m. (קרי = קרי) *possession*. Y. Snh. IX, end, 27<sup>b</sup> (expl. המקלל בקסם בננוה) *like* ... לְקַנְיָהּ קרינא בננוה (המקלל בקסם בננוה).

those Nabatæans who curse, '(a curse) on thy owner (Maker), thy possession, on him who gave thee possession'; (Bab. ib. 81<sup>b</sup> in Hebr. dict.: 'לז ולקונו ולמקני').

**קרינא**, v. קרינא.

**קריסא** m. *Kaysa*, a measure said to be equal to a Log.—Pl. קריסא. Ber. 44<sup>b</sup> (Ar. אוקרי, v. אוקריא.—V. קריסא).

**קריסמור**, v. קריסמור.

**קריף**, v. קריף.

**קריץ**, v. קריץ.

**קריץ** m. 1) (denom. of קריץ; v. קריט) *attendant of summer fruits, watchman, fruit-picker &c.* Kidd. 82<sup>b</sup> 'I have never seen a deer engaged in gathering fruits, a lion carrying loads &c.; Y. ib. IV, end, 66<sup>d</sup> 'ארי ק' (corr. acc.); Tosef. ib. V, 15 Var. ed. Zuck.—Pl. בְּרִימִין. Y. Ber. IV, end, 8<sup>c</sup> 'ברועים וכו' in the case of shepherds and field-watchers (who are separated from communities assembling for prayer). Kel. XXIV, 15 'ק' legging (or gloves) of fruit-pickers (v. בְּרִימִין); Tosef. ib. B. Bath. II, 11 קריצין (corr. acc.). Kel. XXVI, 3. Mikv. IX, 7 'של ק' של ק' the apron ... of the fruit-pickers.—[2] (denom. of קריץ) *thorn-picker*.—Pl. as ab. Kel. XXIV, 15; XXVI, 3; Mikv. I. c. (according to R. S.).]

**קריצא**, Targ. Esth. V, 14, v. קריצא.

**קריצותא**, v. קריצותא.

**קריכלי**, v. קריכלי.

**קילא** I m. (comp. קילא, a. קילא) *enclosure, compartment*. Gen. R. s. 31 'וזקילא עשר אמות וכו' (ed. only each compartment (in Noah's ark) was ten by ten cubits; Yalk. ib. 53 'כל קיל וכו' Ib. 'מכאן וכו' one room on this, and one on the other side (of the aisle).—Pl. קילין. Ib.

**קיל** II (v. קלל) 1) *to be light*.—Part. קיל, pl. קילין. Snh. 46<sup>b</sup>, v. קילין II. Gitt. 35<sup>a</sup> 'דברי ק' בברייתא in Rab's days vows were lightly treated.—2) *to be lenient*. Y. Sabb. XII, 13<sup>d</sup> top קלה וחמורה (perh. קלה fr. קלל) thou art more lenient in one respect and more strict in another. Ib. 'קלה thou art more lenient than the Rabbis.

Af. קיל 1) *to make light of, treat with contempt*. Targ. Y. Deut. XXI, 23.—*to insult, curse*. Targ. O. Ex. XXII, 27 'תקיל' (תקילון). Y. Dem. I, 22<sup>a</sup> top 'מאן דרדיע בנפשיה דלא א' לבר וכו' himself that he never insulted a man, may cross &c.—3) *to be lenient, lax*. Y. Shek. VII, 50<sup>c</sup> bot. 'מקילין' (מקילון), v. חמר I.—V. קלל.

**קילא** I, v. קיל I.

**קילא** II f. (comp. קיל I, a. קילא) *hollow stick, esp. the stem of a withered young palm (cabbage-tree)*.

Ar., v. קילורית 20 s. [Lev. R. s. 20]—קילור. v. קילורית.  
[קילורית.]

**קִילִיָּתָא** f. = h. קִילִיָּתָא. Y. Ab. Zar. II, 40<sup>d</sup> top. Y. Bets. IV, 62<sup>e</sup> bot. קִילִיָּתָא.

**קִילִיָּתָא** f. (קִיל II) *disregard, disgrace*. Targ. Y. Deut. XXI, 23 (h. text קִילָה). Targ. Job XXVIII, 18, v. יִלְיָתָא.

**קִילִיָּתָא, קִילִיָּתָא, קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא** m. (αηλῆτης) *one who is ruptured*. Tosef. Bekh. V, 4 (expl. מִרוּחַ אֶשֶׁךְ, Lev. XXI, 20) ed. Zuck. (Var. דִּקְלִיָּתָא; corr. acc.) that is one suffering from scrotal hernia.

**קִילִיָּתָא**, read:

**קִילִיָּתָא, קִילִיָּתָא** pr. n. *Cilicia*, a district in the south-east of Asia Minor, bordering on the east on Syria. Y. Hall. IV, 60<sup>b</sup> מִן זֶה הַיָּבֵא מִכָּן this wine has been imported from Cilicia; Tosef. Shebi. V, 2 מִקְלִיָּתָא ed. Zuck. (Var. מִקְלִיָּתָא; corr. acc.)—V. קִילָה.

**קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא**, v. קִילָה. — [Yalk. Lev. 539 קִילִיָּתָא, v. קִילָה.]

**קִילִיָּתָא**, v. קִילָה. — [Y. Ter. V, end, 43<sup>d</sup> אִיסוּר קִילִיָּתָא, v. קִילָה.]

**קִילִיָּתָא** m. pl. (v. קִילִיָּתָא) *Cilicians*. Targ. Y. Num. XXXIV, 8, v. קִילָה.

**קִילִיָּתָא** m. (קִילָה) 1) *deterioration, disorder*. — Pl. מִתְקַיֵּן אֵת (2<sup>a</sup>) קִילָה, קִילִיָּתָא, קִילִיָּתָא and you may cure the spoiled waters (clean the pools) during the festive week.—2) *disarrangement*. Y. Taan. IV, 68<sup>e</sup> כָּאן יֵשׁ חֲשִׁבוֹנֵת יֵשׁ כָּאן there is a disarrangement of dates here (a new era was started with the destruction of the Temple). Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top בִּקְרָא . . . בִּקְרָא where he (R. Judah) did not get (to announce the decision of the Palestinian court on the intercalation), they were guided by the disarrangement (the calendar established by Hananiah).—3) *moral corruption, degeneracy*. Ab. Zar. 64<sup>a</sup> שָׁמַיִם לִשְׁמֵי יְהוָה שָׁמַיִם לִשְׁמֵי יְהוָה he (the proselyte) may go back to his corruption (idolatry); (Kidd. 17<sup>b</sup> לִשְׁמֵי יְהוָה, v. לִשְׁמֵי יְהוָה). Num. R. s. 9 הַבְּרִיָּה הַזֹּאת הָיְתָה בְּרִיָּה הַזֹּאת the beginning of his degeneration took place at Gaza, therefore he was punished at Gaza; Tosef. Sot. III, 15; Mekh. B'shall, Shir., s. 2 קִילִיָּתָא; Tanh. B'shall. 12 שֶׁקִּילִיָּתָא; a. e.

**קִילִיָּתָא** ch. same, 1) *disarrangement, faulty action*. Targ. Y. Lev. XVII, 15 נִסְחָתָא faulty slaughtering.—2) *disgrace, degradation*. Targ. Y. Num. VI, 2.—3) *dunghill*, v. קִילָה. — [Pes. 114<sup>a</sup> דִּקְלִיָּתָא מִסָּמָא, v. קִילָה.]

**קִילִיָּתָא** m. (v. קִילִיָּתָא) 1) *Cilician*. Neg. VI, 1; Kel. XVII, 12, v. קִילָה; a. fr.—Pl. קִילִיָּתָא, קִילִיָּתָא, v. קִילָה. Maasr. V, 8, a. fr., v. קִילָה.—2) (cmp. αἰλῶσιον, cilicium, v. Sm. Ant. s. v.) *cloth made of Cilician goat's hair, coarse and shaggy cloth, horse-cover &c.* Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) לֵי . . . לְרִבּוּת אֵת הָקִי . . . אֵין לֵי

Rabad (ed. חֲזַקְלִיָּתָא) this would mean only sackcloth, whence do we learn to include *cilicium*?; Sabb. 64<sup>a</sup> Ms. O. (ed. חֲזַקְלִיָּתָא, v. Rabb. D. S. a. l. note 3); Yalk. Lev. 539 (not חֲזַקְלִיָּתָא). Ib. חֲזַקְלִיָּתָא אֲשִׁירִיָּתָא לֵךְ but you have once excepted *cilicium*. B. Bath. 78<sup>a</sup> וְאֵת הָקִי . . . וְאֵת הָקִי Ms. M. (ed. חֲזַקְלִיָּתָא) if a man says, I sell thee the ass and its outfit, he has sold the saddle . . . , the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—Pl. as ab. Kel. XXIX, 1 קִילִיָּתָא ed. Dehr. (Mish. ed. קִילִיָּתָא; Bab. ed. קִילִיָּתָא, corr. acc.)—3) *entangled and matted hair*. — Pl. as ab. Sifra M'tsor'a, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) וְלֹא בִקְרָא שְׁעָלָיו but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 'matted hair on the chest &c. Y. Naz. VI, 55<sup>b</sup> top קִילִיָּתָא (not קִילָה); Y. Bets. IV, 62<sup>e</sup> קִילִיָּתָא (not . . .); Y. Shek. III, 47<sup>c</sup>, v. פִּסְסָא I.

**קִילִיָּתָא**, Ker. 6<sup>a</sup>, v. קִילָה.

**קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא, קִילִיָּתָא, קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא** m. pl. (an adaptation of cancelli; reduplic. of קִיל I; cmp. קִילִיָּתָא) *curtained enclosures, compartments*. Pesik. Vayhi, p. 8<sup>a</sup>, v. קִילִיָּתָא.—Esp. *the curtained enclosures of an idolatrous temple*. Ab. Zar. 51<sup>b</sup> קִילִיָּתָא, קִילִיָּתָא, קִילִיָּתָא (Ar. שְׁוֵאָה לְפָנִים מִן הָקִי) and whatever is found within the enclosures is forbidden, even if it be water or salt; whatever is outside &c. Ib. אֵין קִי no difference is made between things within and without the enclosures as regards the idol Peor &c.—Cmp. קִילָה.

**קִילִיָּתָא, קִילִיָּתָא, קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא** c. (cellarium) *receptacle for food, pantry; provisions*. Lev. R. s. 20 (ref. to Ex. XXIV, 11) וְכִי קִילִיָּתָא (Ar. קִילִיָּתָא, corr. acc.) were provisions taken with them up to Sinai?; Tanh. Aḥarē 6 קִילָה; ed. Bub. 7 קִילִיָּתָא (pl.); Yalk. Ex. 362 קִילָה. Gen. R. s. 11 חֲסֵר כְּלוֹם וְכִי יֵשׁ קִי does the King's pantry lack anything?; Yalk. ib. 16. Gen. R. 54; a. e.—Tanh. K'doshim 12 וְכִי קִילִיָּתָא (דִּדְהוּ) one garden out of which all his provisions came; וְכִי קִילִיָּתָא Palestine which is the pantry of the Lord; from it the sacrifices, the show-bread &c.; ed. Bub. קִילִיָּתָא (corr. acc.; Ms. R. קִילָה); Yalk. Lev. 615 קִילָה; Yalk. Jer. 270 קִילָה.

**קִילִיָּתָא**, v. קִילָה.

**קִילִיָּתָא** f. (v. קִיל II) *a light case* (cmp. קִילָה). Naz. 20<sup>b</sup> אֲמַר . . . אֲמַר would you say, in a heavier case (when two sets of witnesses differ as to numbers) Rab said (that this is not contradictory evidence), but in a lighter case (one witness against one), he did not say the same?

**קִילִיָּתָא**, v. קִיל II. — [Yalk. Gen. 57, v. קִילִיָּתָא.—Pesik. Par., p. 35<sup>b</sup> sq., v. קִילָה.]



קִינָה f. (b. h.; קין) [*rhythmic song* (v. P. Sm. 3603 s. v. קינא)] *lamentation, dirge*. M. Kat. III, 9 שאחה 'ק' a lamentation is called *kinah*, when one speaks &c., v. עיניו I. Ber. 7<sup>b</sup> (ref. to Ps. III, 1) 'ק' ו'ב' 'a song of David'? it ought to read, 'a lamentation of David.' Lam. R. to IV, 11 (ref. to Ps. LXXIX, 1) לא היה 'ק' the text ought to read, 'a weeping of Asaf', 'an elegy of Asaf', 'a lamentation of Asaf'. Ib. introd., end (ref. to Jer. IX, 9) ... נאחזי 'ק' Ib. introd., end (ref. to Jer. IX, 9) ... נאחזי 'ק' which have been changed into mourning; a fr.,—[Gitt. 58<sup>a</sup> ויכירין 'ק'—] *Pl. קינות*, esp. 'ק' ספר 'ק' *the Book of Lamentations*. B. Bath. 14<sup>b</sup> 'ק' ו'ב' 'ק' the order of the books of Hagiographa is: Ruth ... and Lamentations &c. Ib. 15<sup>a</sup> ו'ק' ירמיה (corr. acc.) Jeremiah composed the book that bears his name, the Book of Kings, and Lamentations. Hag. 5<sup>b</sup> 'ק' ספר 'ק' Rabbi took up the Book of Lamentations and read &c. Y. Sabb. XVI, 15<sup>a</sup> top 'ק' ו'ב' 'ק' were sitting and explaining the scroll of Lamentations; Lam. R. to IV, 20; Eev. R. s. 15;

a. e.—Y. Pes. VIII, end, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top קִינִים lamentations and elegies.

קִינָה, v. קִינָה.

אֵין ק' הָפָה אֵלָּא m. (קִינָה) *wiping*. Hull. 105<sup>a</sup> (before eating meat) must be done with bread. Ib. בכל anything (eaten) will serve the purpose of wiping the mouth, except &c.; a. e.—a. e.—*desert*. Pes. 57<sup>a</sup>; Snh. 94<sup>b</sup>; Yalk. Prov. 935; a. e.

קִינָה m. (קִינָה) *manifestation of jealousy, warning given to the suspected wife*. Sot. 2<sup>b</sup> (ref. to Mish. I, 1, 'he must warn her in the presence of two witnesses') the text (Num. V, 13) says, *bah* (there is no witness to it) that is to say, *to it* (her defilement) one witness would suffice, but not to her warning. Ib. על פי the act may be certified by the husband's own testimony; על פי שנים two witnesses must testify to &c. Ib. 3<sup>a</sup> דַּרְוָאָה אֵין ק' *kinnuy* means warning (in the presence of two witnesses). Y. ib. I, beg. 16<sup>b</sup> ... דִּק' to warn is the husband's duty; R. J. says, it is optional. Ib. קִינָהוּ ק' a warning (under such conditions) is legally valid; a. fr.

קִינָמָא m. (קִינָמָא) *to establish, emp.* v. P. Sm. 3667 s. v. קִינָמָא *covenant, oath*. Targ. II Chr. XXIII, 1 (ed. Wil. קִינָמָא). Ib. XV, 15 (ed. Lag. קִינָמָא); a. e.—*Pl.* קִינָמָא, constr. קִינָמָא. Ib. XXXIV, 24.

קִינָמָא f. (κοινωνία) *partnership*; (used in an evil sense) *conspiracy to defraud and divide the profits*. B. Bath. X, 7 (173<sup>b</sup>) שְׂמָא יַעֲשֵׂי קִינָמָא Y. ed. a. Bab. (Mish. ed. קִינָמָא) if one has become surety to a woman for her jointure, and her husband divorces her, the husband must vow that he will never accept any benefit from her (so that he cannot remarry her), lest they form a conspiracy against the guarantor's property and (after collecting the jointure) he take his wife back. Y. B. Mets. I, end, 8<sup>a</sup> a note of indebtedness found must not be returned בְּפִלִי because a conspiracy may be formed (between the creditor and the debtor to collect the debt, already cancelled, from the purchaser of the debtor's land, v. לְקַדְחוֹת); Bab. ib. 13<sup>a</sup> דִּיבִישׁ לְפָרְעִין וְלֹא דִּיבִישׁ לְפָרְעִין (Abayi forbids the restoration of the note, because) he apprehends that it may have been paid, and a conspiracy may be formed; וְלֹא דִּיבִישׁ לְפָרְעִין we do not apprehend &c. Tosef. Kidd. III, 5 שְׂמָא עָשָׂה ק' if one says to a woman, be betrothed unto me on the condition that ... she is betrothed, because we apprehend a conspiracy (between them to annul the betrothal without a formal Get); a. e.

קִינָמָא or קִינָמָא m. (קִינָמָא, sec. r. of קִינָמָא, cmp. קִינָמָא, an adaptation of *κωνομασιον*) *the framework of a baldachin or canopy*, consisting of four columns over which a flat cover is spread, contrad. Succ. I, 3 (10<sup>a</sup>) או שְׂפִירָס ע"ג ק' (not שְׂפִירָס) or if he spread a sheet over a frame (so as to form a tent within the

Succah); ib. 10<sup>b</sup> Ms. M. (ed. קִינָמָא). Snh. 68<sup>a</sup> קִינָמָא he was seated on his curtained couch.—*Pl.* קִינָמָא, Succ. I, c. אַרְבַּעָה ו' וְק' אַרְבַּעָה. Ib. קִינָמָא it is different with baldachin frames, for they are stationary, opp. to הַרְלָה. Tosef. Kel. B. Mets. II, 8.—[*Κωνομασιον* means the *net*, our w. refers to the *frame*.]

קִינָמָא ch. (κωνομασιον, v. preced.) *curtained couch*. Targ. II Sam. XVI, 22 (h. text וְהָאֵלֹהִים).

קִינָמָא, Y. Gitt. VII, beg. 48<sup>c</sup>, v. בּוֹלִיקִים.

קִינָמָא, v. קִינָמָא.

קִינָמָא m., pl. קִינָמָא (Κενταυροι) *Centaur, savages represented as half-horses and half-men*. Gen. R. s. 23 ע"כ up to that time (of Enosh) men were created in the (divine) image and likeness, thenceforward the generations degenerated, and centaurs were created (Ar. וְקִינָמָא קִינָמָא and he shaped them as centaurs); Yalk. Chr. 1072 קִינָמָא (corr. acc.).

קִינָמָא m. (קִינָמָא) *opposition, remonstrance; reproach*. Yalk. Ex. 241 קִינָמָאוֹ his (Moses') remonstrance is introduced with אָז (Ex. V, 23).—*Pl.* קִינָמָא, שמעו דְּבַרִּי הַזֶּה דְּבַרִּי ... דְּבַרִּי קִינָמָא. Pesik. Shim'u, p. 117<sup>b</sup> listen to the words of rebuke, that you may not have to hear words of reproach. Ib. דְּבַרִּי (insert של or read: reproachful words, opp. דְּבַרִּי). (Ar. a. Yalk. Jer. 265 קִינָמָאוֹ. Koh. R. beg. קִינָמָאוֹ because their prophecy contained reproaches; a. e.—[Pesik. R., addit. s. 2 (ed. Fr. p. 197<sup>a</sup>) דְּבַרִּי, v. קִינָמָא II.]

קִינָמָא, v. קִינָמָא.

קִינָמָא, v. קִינָמָא.

קִינָמָא, v. קִינָמָא.

קִינָמָא, v. קִינָמָא.

קִינָמָא m. (v. קִינָמָא; cmp. קִינָמָא) *artist, esp. metal-worker, silversmith*. Targ. Gen. IV, 22 קִינָמָא, esp. *metal-worker, silversmith*. Targ. Jer. X, 9 (h. text צִוָּה). Targ. Ps. LXVI, 10 קִינָמָא (ed. Wil. קִינָמָא). Targ. Jud. XVII, 4; a. fr.—Y. B. Bath. II, beg. 13<sup>b</sup> if a workshop has been there before, e. g. that of a silversmith or a smith &c.—*Pl.* קִינָמָא. Targ. Esth. V, 14 קִינָמָא וְהָאֵלֹהִים וְהָאֵלֹהִים וְהָאֵלֹהִים the carpenters and the forgers of arms. Ib. קִינָמָא דְּמַחֲקִין וְהָאֵלֹהִים. Lag. (oth. ed. קִינָמָא, corr. acc.) the smiths, that they may make a knife. Ib. קִינָמָא ed. Lag. (oth. ed. קִינָמָא, corr. acc.). Targ. II Esth. I, 2 קִינָמָא ed. Lag. (oth. ed. קִינָמָא, corr. acc.).

קִינָמָא pr. n. pl. *Keni* (v. Neub. Géogr., p. 276). Ohol. XVIII, 9.

קִינָמָא, v. sub קִינָמָא.

קִינָמָא, v. sub קִינָמָא.

קִינָמָא, pl. of קִינָמָא.

קיסמא II, קיסמא f. (cista) *chest, box*. Y. Snh.

IX, end, 27<sup>b</sup> (expl. קסיד, Mish. ib. IX, 6) 'a chest (containing sacred objects, v. Sm. Ant. s. v. Cista). — *Pl.* קיסטור. Kel. XV, 1 קוסטור ומלכים (ed. Dehr. קוסטור *sing.*; R. S. קסחור, corr. acc.) the provision boxes of kings.

קיסטור, קיסטור, v. קיסטור.

קיסטור, v. קיסטור.

קיסים, Gen. R. s. 99, 'קיס, לובשי ק', v. קולס.

קיסנייה, v. קיסנייה.

קיסלון, Yalk. Gen. 27 'קיסלון דק', v. קולס.

קיסם m. (קסם) *chip, fragment*. Snh. 84<sup>a</sup> אפר... כל 'whatever people make their ruler (worship), be it a stone, or a piece of wood, v. מולך; Y. ib. VII, 25<sup>a</sup> top. Tosef. Bets. III, 18 'קיס לחרצור וק' a chip with which to pick his teeth. B. Bath. 15<sup>b</sup> 'a generation which judges its judges', 'קיס אומר לו טול ק' מבין עיניך וק' (Ms. O. קיסא *thorn*; Ms. H. 'קיס' when he says to a person, take the chip out of thy eye (teeth), he answers, take the beam &c.; Arakh. 16<sup>b</sup> (Var. שנייד; a. fr.—*Pl.* קיסמין, קיסמין. Sabb. VI, 6 (65<sup>a</sup>) שבאוניהם 'בן' (Rabb. D. S. a. l. note 70 cites 'קיס' in Rashi a. Bart. 'קסם') with chips in their ears (to prevent the growing up of the perforations); Y. ib. VI, 8<sup>c</sup> 'קיס' but they must not (go out on the Sabbath) with chips &c.; a. e.

קיסמא, קיסם ch. same. [Targ. Prov. XIV, 30 ed. Lag., read with ed. Wil. קיסא.] Targ. Y. I Num. XXV, 3; a. e.—Sabb. 54<sup>b</sup>, v. קיסמא.

קיסם pr. n. pl. *Kesam*. Targ. Y. I Num. XXXIV, 4, sq. (Y. II קסם; h. text עצמון).

קיסמא I *chip*, v. קיסם.

קיסמא II pr. n. m. *Kisma*. Snh. 98<sup>a</sup> 'קיס בן ק', a. fr.

קיסמא III *charm, divination*, v. קסם II.

קיסמית, קס' f. (v. קיסם) *a mass of chips*. Ber. 15<sup>a</sup>.

קיסנייה, קס' f. pl. (קסן, v. קסם) *carved*. Keth. 61<sup>b</sup> 'בקיסינ', בקסיני' וזרחי Ar. (Var. קיסני' בקסנייה ק' ed. קיסנייה *little*) she plays with carved (little) cubs.

קיספורן, v. קיספורן.

קיסר, קיסר m. (Cassar, *Kaisar*) *Cæsar, Roman emperor*. Y. Ber. IX, 12<sup>d</sup> bot.; Gen. R. s. 8, v. אגוסטוס. Ab. Zar. 10<sup>b</sup> Ms. M. קטינא חד מחשיבי דמלכותא דק' חוה וק' חוה סני וק' K'ti'a was one of the nobles of the imperial government, and the emperor hated the Jews (ed. חוהיה קיסר דחוה). Snh. 98<sup>b</sup>, v. פלגה; a. fr.

קיסרא ch. same, v. preced.

קיסראנא m. (preced.) *Cæsarean*. Ab. Zar. 6<sup>b</sup> (some ed. קיסראנא, Rashi 'קס'; Ms. M. וקיסר), v. קיסראנא.

קיסריון, קיסריון pr. n. (preced.) *the district of*

*Cæsarea (Philippi)*, in the north of Palestine (Panaas). Targ. Y. II Deut. XXXIV, 1 דן דן דק' Dan in the district of &c.; Targ. Y. II Gen. XIV, 14 (ed. Vien. ריון...).

קיסרי, קיסרי, v. קיסרי.

קיסרי, *Cæsarea*, v. קיסרי.

קס', קיסרי, קיסרי m. = h. קיסרי, *Cæsarean*. Y. Taan. II, beg. 65<sup>a</sup>; Y. Sot. V, end, 20<sup>d</sup> 'קיסריא'; Gen. R. s. 50 'קיסריא'; a. e.—*Pl. f.* קיסרייה. Y. Ned. VII, end, 40<sup>c</sup>; Y. M. Kat. III, 83<sup>a</sup> top; Y. Ber. III, 6<sup>a</sup> top, v. קיסרי.

קיסריון, קיסריון, v. קיסריון.

קיסריון m. *belonging to the plant cissarios*; 'אגבין ק', v. אגבין.

קיסרייה, v. קיסרייה.

קס', קיסרי, קיסרי pr. n. pl. *Cæsarea*, name of several cities, esp. *Cæsarea (Palestina)*, a maritime city founded by Herod the Great on the site of Straton's Tower. Meg. 6<sup>a</sup> (ref. to קיסרי, Zeph. II, 4) 'קיסר' this means (symbolically) C., the daughter of Edom (seat of the Roman government) &c., v. חול I. Ib. מלכ' 'קיסר' the governors of C. and of Jerusalem. Lam. R. to IV, 21 'daughter of Edom' 'קיסר' this means C.—Tosef. Ohol. XVIII, 16 'קיסר' which was always considered unclean (v. דוד). Ib. 13 'קיסר' the eastside of C.; Ohol. XVIII, 9 (ed. Dehr. קסרין, corr. acc.; some ed. קיסרין). Y. Pes. III, end, 30<sup>b</sup> 'קיסר' the Rabbis of C.; a. fr.—Y. Yeb. II, end, 4<sup>b</sup>, a. e. שבקפריקא *Cæsarea in Cappadocia*, v. מנייה. Mekh. B'shall., Amal., s. 2 קסרין, v. מנייה.—Denom. קס', קיסרי *Cæsarean*. Tosef. Dem. IV, 23 'קיסר' (ומצא קיסרין) if he left *Cæsarean wheat* (bought for immediate use) and found storage wheat in its place (v. אגורי).

קיסרנא, v. קיסרנא.

קיסריון, Yalk. Is. 302, v. קסריון.

קיסריה, קיסריה pr. n. m. *Hakkayaf*. Par. III, 5 'קיסריה' (Mish. ed. קיסריה; Ar. a. ed. Dehr. קיסריה).

קופה, קופה, קופה m. (קפא, קפא) *coagulation, jelly, sediments of boiled meat*. Hull. IX, 1 (expl. ib. 120<sup>a</sup> פריקא, q. v.; another explan. ib. 112<sup>b</sup> (Ar. קופה, some ed. קופה). Ned. VI, 6; ib. 52<sup>b</sup> (some ed. 'קופה'); Tosef. ib. III, 2. T'bul Yom II, 5 'קופה' בשר הקדש שקרש עליו הקופה (ed. Dehr. 'קופה'; Ar. 'קופה' sacred flesh on the top of which a layer of jelly was formed. Mekh. B'shall., Shir., s. 6 (ref. to קופה, Ex. XV, 8) 'קופה' he made them like a congealed mass in the heart of the sea; (Tanh. B'shall. 17 'קופה'). Sifra Sh'mini, ch. IV, Par. 3 'קופה'.

קופוד, v. קופוד.

קפ', קפ' m. (preced. art.) *formation of a coagulated*

*substance, froth, spume.* Ab. Zar. 56<sup>a</sup> (expl. משיקפה, v. קפה) do you mean the formation of froth (fermentation) in the pit, or דחביר ק' the fermentation in the cask?—Transf. *the skimming of the surface, the quantity taken from the top of a pile.* Ter. IV, 11; Y. ib. 43<sup>a</sup> bot.

**קיפול** m. קפ' (I) *folding up, creasing.* Sabb. 28<sup>b</sup> the mere creasing (of an old garment with the purpose of making wicks of it) does not affect it as regards the laws of uncleanness. Y. ib. II, 4<sup>d</sup> bot. שכן...רוצים for professional attendants (dressers) like a garment to be creased. Ib. XV, beg. 15<sup>a</sup> ק' folding a garment (on the Sabbath) by two persons is treated as forbidden work.

**קיפולא** m. (II) *scraping off.* B. Bath. 4<sup>b</sup> מירע ק' the scraping off of the plaster is noticeable. Ib. Ms. M. (ed. קיפולא; Rashi קופלא) the scraping off of the plaster is noticeable. Ib. Ms. M. read: קיפולא.

**קיפונים** pr. n. *Kifonos*, name of a Temple gate (prob. genitive of *Καίπων*=*Cæpio*). Midd. I, 3.

**קיפונות** f. pl. (cmp. קיפנא) *kifonoth*, name of a fish, sword-fish (cmp. *ξίφος*, *gladius* (?). Sifra Sh'mini, ch. IV, Par. 3 (Rabad שכנים שבים); Yalk. Lev. 537.

**קיפוסולין**, prob. to be read: קיפוסולין (a perversion of *הקיספולין*; cmp. *Diospolis* (קאניסין) *Diospolis* in Egypt=*Thebes*. Mekh. B'shall., s. 1 מצרים של בן' של מצרים Joseph was buried in (the necropolis of) Thebes; (Tosef. Sot. IV, 7 בקברי מלכים; Ex. R. s. 20 בחדר הפלטורין וב' in the palaces (tomb chambers) in the manner as kings were buried; v. קברניט I.

**קיפופ** m. 1) (cmp. קוף II) *long-tailed ape* (cercopithacus). Bekh. 8<sup>a</sup>, v. קוף II. Ber. 57<sup>b</sup> Ms. M. (ed. קיפוד, קיפוד). Ib. 58<sup>b</sup> (Rashi: a species of owls).—2) a species of owls. Hull. 63<sup>a</sup> באור שבועות ק' the *bavath* among the birds is the *kippof* (v. next w.).

**קיפופא** ch. same, owl. Targ. Lev. XI, 17 (O. ed. Berl. 'קיפ', oth. ed. O. a. Y. 'קיפ', h. text ינשוף); Targ. O. Deut. XIV, 16 (h. text ינשוף); Y. ed. Amst. 'קיפ' (ed. Vien. קיפנא; h. text כוס).—Nidd. 23<sup>a</sup> קפ' (Rashi 'קיפ'). Ber. 57<sup>b</sup> קפ'.

**קיפוצ** m. (קפץ) *leaping, jumping.* Y. Bets. V, 63<sup>a</sup> bot. (not קיפץ) jumping means lifting both feet simultaneously, opp. ריקוד.

**קיפח** v. קיפח.

**קיפלי** v. קיפלי.

**קיפלאות** v. קיפלאות.

**קיפלוס** v. קיפלוס.

**קיפלוריא** v. קיפלוריא.

**קיפלר** v. קיפלר.

**קיפלן** v. next w.

**קיפלוס** (קיפלוס) m. (*κεφαλός*) *capital of a column.* Lev. R. s. 25, v. קיפלוס.—Pl. (formed from genitive *κεφαλός*) קיפלוסים Cant. R. to V, 15 (not קיפלוסים). Y'lamd. to Deut. VII, 12 quot. in Ar. עמודים של קיפלוסין (read: קיפלוסין; some ed. קיפלוסין).

**קיפלרין** v. preced.

**קיפרוס** pr. n. (*Κύπρος*) *Cyprus*, an island lying off the coast of Phœnicia and Syria. Y. Succ. V, 55<sup>b</sup> והלך בים עד ק' and the blood (of those slain by Trajanus) went (could be traced) in the sea as far as Cyprus; Lam. R. to I, 16; IV, 19 (strike out נהר); v. Graetz Hist. of the Jews, (Jew. Publ. Soc. of A.) II, p. 398.

**קיץ** or **קיץ**, *Hif. קיץ* (b. h.) [*to stir*, 1] (neut. verb.) *to wake up.* Gen. R. s. 21 (ref. to Ps. XVII, 15) לכשיקץ אורו 'when he whom thou hast created in thine image shall wake up (arise from the dead); Yalk. Ps. 671 לכשיקץ a. e.—2) *to awaken.* Num. R. s. 10 להקיצו ה' they were afraid to wake him (Solomon) up; והלכה היא והקיצתה וב' but she (Bethsheba) went and waked him up and rebuked him. Yalk. Ps. l. c. (ref. to Ps. l. c.) שמיקצין שינה ... אל' that means the scholars that chase the sleep from their eyes &c.; B. Bath. 10<sup>a</sup> Ms. M. (ed. שממרדין); a. e.

**קיץ** m. (b. h.; קיץ) 1) *heat, midsummer, harvest time for figs, grapes &c.*, contrad. to קציר harvest time for grains. B. Mets. 106<sup>b</sup> (ref. to Gen. VIII, 22 half of Nisan, the whole of Iyar, and half of Sivan is *katsir* (cutting season), half of Sivan to half of Ab is *kayits* (midsummer) &c.; Gen. R. s. 34. Ex. R. s. 15 בשער חק' ... a rich man who went out at harvest time (when grapes were cut). Ned. VIII, 4 עד שיראה חק' if one vows abstinence 'until harvest time', it means until harvest begins, until people begin to bring fruits home in baskets (v. פלפלה חק'; until harvest is past', it means &c., v. פקצנא; a. fr.—2) *summer fruits, figs, grapes &c.* B. Bath. III, 1 (28<sup>a</sup>) כנס קיץ after storing up his fruits. Tosef. Ned. IV, 1 אין אסור מן חק' if one vows abstinence from *kayits*, he is forbidden figs only; ib. 2 (anoth. opin.) grapes are included in *kayits*; Ned. 61<sup>b</sup> ענבים מפריות חק' from the fruits of midsummer; (ib. בכלל חק' if the first summer fruits are ripe in the valleys; (Bab. ib. 62<sup>b</sup>; Tosef. ib. IV, 7 הגיע חק' the harvest has begun). Naz. 8<sup>b</sup> כהילקש חק' (not כמלקש חק'; Tosef. ib. I, 3; Y. ib. I, 51<sup>b</sup> bot. (not כמלקש חק'; a. e.—Transf. *the altar's summer time, a time when the altar was unemployed for private offerings, and free-will burnt-offerings had to be supplied from the Temple fund.* Shek. IV, 4 מותר הפירות לק' חמ' the net income from the sale of fruits (of the Sabbatical year) was applied to the purchase of sacrifices for the altar's summer time; Y. ib. 48<sup>b</sup> top (not למזבח). Succ. 56<sup>a</sup>. Tosef. Men. X, 8, v. קיץ II.

**קיץ** v. קיץ.

**ק"ץ** m. (קצץ) *a clearly defined subject*.—*Pl.* קיציין. Cant. R. to V, 11 'שחן ק' וכו' even things in the Law which you would consider clearly defined are piles upon piles (contain material for much discussion).

**ק"ץ** ch. (preced.) *term, stipulation*; (adj.) *defined*. Ned. 86<sup>a</sup>, v. קיצוהא. Gitt. 30<sup>b</sup> 'כיון דק' the quantity being defined. Keth. 43<sup>a</sup> 'לא שביק אינש מידי דק' ... דלא ק' a man will not forego the claim of a definite quantity, and demand something undefined (requiring appraisal); a. e.—*Pl.* קיציי. B. Bath. 88<sup>a</sup> 'דק' רמיה (Rashb. קיציין) when its price is fixed; דק' רמיה when their prices are fixed.

**קצא, קצא, קצא**, v. קצא.

**קיצא**, Tosef. Keth. IV, 7 ed. Zuck., v. קיצא I.

**קיצא**, v. קיצא.

**קיצבה**, v. קיצבה.

**קיצה** f. (v. קיצה), *a field of summer fruits*. Tosef. B. Mets. IX, 5 'והיו בה וכו' (ed. Zuck. B. Mets. Var. קיצה, קיצה) if a man buys ... the crop of the summer fruits of a field, and there are in it apples...; whatever is not included in *kayits* (v. קיצה) belongs to the seller.

**קיצה** I f. (קצץ; קיצה) 1) *cutting, felling*. Tosef. Shebi. III, 14 'שתהו קיצהו שוה' (ed. Zuck. קיצהו) that the felling be even (the stumps all alike, v. קיצה; Y. ib. IV, 35<sup>b</sup> bot. קיצהו (corr. acc., or קיצהו).—2) (emp. stipulation, agreement. Tosef. Keth. IV, 7 כלום אין קיצהו (ed. Zuck. קיצהו) after this agreement (that she would support herself and her husband) there can be no claim; Y. ib. V, 29<sup>d</sup> 'קניין (corr. acc.).—Y. ib. IV, 29<sup>a</sup> bot.; Y. B. Bath. IX, 17<sup>a</sup> top 'מכה שיש לה ק' a disease on the treatment of which there is a definite agreement (with the physician as to his charge), v. קיצה. Tosef. Keth. VI, 6 'עשה קיצהו אם עשה קיצהו if she made her own stipulation, v. קיצהו.—B. Bath. 8<sup>b</sup> 'על קיצהו v. קיצהו.

**קיצה** II f. (קיצה or קיצה, *Hif.*) *awakening*. Pirké d'R. El. ch. XXXIV 'קיצה הבקר וכו' the awakening in the morning is like the world to come; ib. שינת הבקר (corr. acc.).

**קיצוהא**, v. קיצוהא.

**קיצונים** m. pl. (קצץ) *slender, dwarfed*; 'כצלים חק' *onions with minute heads and slender stems*. Shebi. V, 4, v. קיצוני; [comment. ק' (denom. of קיצה) *summer-onions*, v. קיצוני].

**קיצוץ** m. (קצץ) *trimming the ends of a skin*. B. Kam. 66<sup>b</sup>, v. קיצוץ.

**קיצוץ** m. (קיצונים) [*slender*], name of a lizard. Targ. Y. Lev. XI, 30 (ed. Amst. קיצוץ; h. text חמט).

**קיצוץ**, v. קיצוץ.

**קיצוהא** f. (= קיצוהא) = *definite term, stipulation*. Ned. 4<sup>b</sup> 'לית ליה ק' because there is no definite term for it (a vow of abstinence, unless explicitly limited, is for ever); 'דאיה ליה ק' וכו' but as to a Nazarite's vow where there is a definite term (a Nazarite's vow, unless qualified, being for thirty days) &c. Ib. 86<sup>a</sup> 'ההם קיצא אשה ... ק' there (in the case of the transfer of a field for ten years) there is a definite end stipulated, but can a woman (dedicating her handiwork to the sanctuary after she shall be divorced) define the time? B. Mets. 67<sup>b</sup> 'ב' by definite stipulation of the time up to which the mortgagee may have the privilege of usufruct. Ib. קצ' (corr. acc.). Keth. 54<sup>b</sup> 'ב' קיצוהא עבדו וכו' you may have thought that the Rabbis instituted a definite sum as the wife's jointure in order not to put the poor to shame. Y. ib. VI, 30<sup>d</sup> top (in Hebr. dict.) 'אם עשה ק' if she had a stipulation to that effect made (in her marriage contract); Tosef. ib. VI, 6 קיצהו, v. קיצהו. Shebu. 42<sup>a</sup> 'ק' דרעא וכו' Ms. F. (ed. v. Rabb. D. S. a. l. note 8) stipulations of prices one is likely to remember well.—V. קיצוהא.

**קיצהא**, v. קיצהא.

**קיצוהא**, v. קיצוהא.

**קיצה**, Y. Shebi. IV, 35<sup>b</sup> bot. קיצהו, v. קיצהו.

**קיצה**, Y. Sabb. XVI, end, 15<sup>d</sup>, v. קיצה II.

**קיק** I m. (reduplic. of קא; emp. קא) name of a bird, *pelican*. Hull. 63<sup>a</sup> 'קא זה חק' Ms. M. (ed. זקוק, v. Rabb. D. S. a. l. note), the Biblical *kaath* is the modern *kik*, v. קא; Yalk. Lev. 537 'זקוק; Y. Sabb. II, beg. 4<sup>c</sup>. Ib. (ref. to Mish. II, 1) 'שם הוא ושמן ק' it is a bird whose name is *kik*. [For other opinions on the meaning of 'שמן ק', v. קימין, קיסוסא, קאנא.]

**קיק** II m. *abnormally large membrum virile*; [Ar.: *abnormally large testicles*]. Bekh. 44<sup>b</sup>, v. קימין, a. קימין.

**קיקאני**, v. קיקאני.

**קיקולין, קיקולין** m. pl. (= קקולין, emp. קקולין) *disgrace, prostitution*. Yalk. Ps. 662 'בתי קוצים וברי ק' (v. קוק I) and houses of prostitution &c.; Midr. Till. to Ps. XIV 'קקולין' (ed. Bub. קיקולין).

**קיקיון** m. (b. h.) *ricinus-tree, or the shrub bearing the castor-berry* (Greek *ricinus*, v. Sm. Ant. s. v. Cici, a. Löw, Pl., p. 353 sq.). Sabb. 21<sup>a</sup> (expl. קיק, Mish. II, 1) 'ר"ל ק' Resh Lakish says, it means oil from Jonah's Kikayon. Ib. 'ק' לדידי I was shown Jonah's K., it resembled &c., v. קוליקא.

**קיקל**, v. קיקל.

**קיקל**, קי, קי, קי c. (= קקל; קקל) [*refuse*], *dunghill*. Pesik. Shim'u, p. 117<sup>a</sup> sq. 'שמה ק' וכו' היום ק' when a palace sinks, its name remains palace, and when a dunghill rises, its name remains dunghill. Lam. R. to

IV, 5, v. מִרְחָה I; a. e.—*Pl.* קירלון, קירל, קיר, קר. Ker. 6<sup>a</sup> 'קירלון (קירלון) רמחא וכו' Ar. (ed. אקירלון, Rashi) rather dwell on the dunghills of Matha Mehasia, than in the palaces of Pumb'ditha. Gitt. 69<sup>a</sup> רמחא Ar. ed. Koh. (ed. בקירלון) on the dunghills of the town. Pes. 114<sup>a</sup>, v. קירלון; a. e.—*V.* קירלון.

קירלון m. (b. h. = קלל, v. preced.) *disgrace*. Esth. R. introd. to Par. 3, v. קירל.

קירלון, v. קירלון.

קירלון, v. next w.

קירלון, קירלון f. (v. קירלון) *dunghill, ruins*. Targ. Ps. CXIII, 7 (ed. Wil. קלל). Targ. Jer. XIX, 2 Ar. (ed. Koh. קירלון; Targ. ed. קלל, ed. Lag. קירלון).—Cant. R. to IV, 4 לא הצלי בהרמא ק' pray not on this dunghill (the Temple ruins), opp. ברמא; Gen. R. s. 81 קלל; ib. s. 32 קירלון (omit ברמא); Yalk. ib. 57 קירלון (corr. acc.). Lev. R. s. 25 ערור בקירלון (some ed. בקירלון), v. ערר I; Yalk. Job 925 בקירלון (read בקירלון). Ab. Zar. 28<sup>a</sup> קירלון Ar. (Ms. M. קירלון; ed. קירלון); a. e.—*Pl.* קירלון. Targ. Lam. IV, 5 Ar. (ed. קירלון); h. text (אשכנז).

קיר I c. (b. h. = קיר, emp. II, a. פירא II) [*surrounding, enclosure*], 1) *wall, recess, chamber*. R. Hash. 16<sup>b</sup>; Snh. 109<sup>a</sup>, v. נשא. Y. Ber. IV, 8<sup>b</sup> bot. (ref. to Is. XXXVIII, 2) קירלון? נשא עיניו to the wall of Rahab's house (ref. to Josh. II, 15); ib. בקירלון של שונמית to the *kir* (chamber) of the Shunamite; the Shunamite made one chamber for Elisha &c.; Bab. ib. 10<sup>b</sup>. Zeb. 65<sup>a</sup> קירלון ק' the upper portion of the side of the altar; חכבש ק' the masonry of the ascent to the altar; a. fr.—*Pl.* קירלון. Y. Ber. I. c. בק' בה"מ וכו' he directed his eyes to the walls of the Temple; לבו וכו' to the recesses of his own heart he directed his eyes; Bab. ib. I. c. לבו וכו' he prayed out of the recesses &c.—2) *rim, border* of mats, (v. קירלון). Succ. 20<sup>b</sup>.

קיר II (or קיר), *Pa.* קיר (sec. verb of קיר) to cool. Ab. Zar. 38<sup>b</sup> וקירי מבינחא וכו' (Ms. M. וקירי) and they cool (the body) from the hair of the head to &c.

קיר, Targ. II Esth. III, 8 some ed., v. קירא.

קיר, Pesik. R. s. 6 בק' של ירבעם וכו' prob. meant for בקיר (v. קיר I) in the enclosure of Jeroboam and Ahab; emp. מרצח.

קירא m. (cera, κηρός) *wax*. Targ. II Esth. III, 8 (not קיר).—Sabb. 110<sup>b</sup> (Ms. M. קיר), v. קירלון. Ib. 133<sup>b</sup>, v. קלל. B. Mets. 40<sup>a</sup> בק' וכו' in the place of one of the differing teachers they line the barrels with wax, which does not absorb much &c. Snh. 95<sup>a</sup> (proverbial phrase) so that thou be spared suffering (do not sacrifice the present for the sake of the future); a. e.—*Pl.* קירי. Pes. 8<sup>a</sup> בק' wax-store.

קירא m. (preced.) *dealer in wax*. B. Mets. 63<sup>b</sup>.—

*Pl.* קירא. Ib. 63<sup>b</sup>.—[Ab. Zar. 40<sup>a</sup> קירא Ar., v. קרא.]

קירב, Y. Kil. I, 27<sup>a</sup> bot. לבנין ק', quot. in R. S. to Kil. I, 4, v. קירלון.

קירדו, v. פרסא.

קירדס, v. קרס.

קירא, v. קרנא.

קירוב, קר m. (קרב) *nearness, contact*. Keth. 48<sup>a</sup>

'שן עמי her *sh'er* (Ex. XXI, 10), this means the immediate contact of bodies, that he must not treat her in the manner of the Persians &c. Sabb. 13<sup>b</sup> ישן עמי he slept by my side (under one cover) undressed; Y. Kidd. IV, 66<sup>c</sup> ישן עמי and he may sleep with them &c.—B. Bath. 7<sup>b</sup> גובין ק' בתיים הן גובין ק' fortification taxes are raised in proportion to the propinquity of the houses to the city wall. Y. Maas. Sh. I, end, 53<sup>a</sup> (ref. to Deut. XIV, 24) מקום בק' when the place is near Jerusalem, opp. בריחוק.—Y. Kidd. IV, beg. 65<sup>b</sup> פנים ק' bringing the face near, i. e. welcome reception (of proselytes). Sot. 49<sup>a</sup>; Yalk. Hab. 563 (ref. to Hab. III, 2) א"ח בקרב שנים read not *b'kerub shanim* (in the midst of years), but *b'kerub sh'nayim*, in the contact of two (poor scholars wrapped in one cloak); a. e.

קירוד, קר m. (קרד) *scraping, currying*.

קירוד (קירוד) m. (קירוד) *scraping, currying*. Tosef. Bets. II, 17 אילו קשנים וכו' (ed. Zuck. קירוד) *kerud* is currying with strigils with small teeth which wound the skin; Y. ib. II, end, 61<sup>d</sup>; Bab. ib. 23<sup>a</sup>; v. קירצון; Pes. 11<sup>b</sup> קירוד, קירוד (corr. acc., v. Rabb. D. S. a. l. note).

קירוד, קירוד, v. קרנא.

קירוד, קירוד, v. קרנא.

קירוד I m. (קירוד II) *arched ceiling*. Y. Ned. V, beg. 39<sup>a</sup> קירוד שמועיל לחורר ק' an arched cap which is of use to the oven.

קירוד II m. (קירוד I) *accident*; בק' (emp. פראי) *temporary*. Y. Shek. VI, beg. 49<sup>c</sup>; Y. Sot. VII, 22<sup>c</sup> top (ref. to בכורה, II Sam. XI, 11) וכו' it means a shelter (like booths) which was temporary, since the Temple was not yet built; Yalk. Sam. 101 ספר שחור קירוד (corr. acc.).

קירוד, קירוד, v. קרנא.

קירוד, v. קרנא.

קירוד, Esth. R. to I, 13, v. קירס.

קירודא m. (κρημα) *wrestling ground*. Sabb. XXII, 6 (147<sup>a</sup>) אין יורדין לק' Rashi Ms. (v. Rabb. D. S. a. l. note 30; ed. קירודא, Ms. M. a. Y. ed. לפירודא, q. v.) you must not go down (on the Sabbath) to a wrestling ground (v. Sm. Ant. s. v. Ceroma).

קירודא m. (κρημα) *arrangement of slips or thrums*. Y. Sabb. XIII, 14<sup>a</sup>; v. קירוד I.

קירוד m. (denom. of קרן) *providing with horns*; trnsf.

*horned animal*. Tosef. Men. XIII, 6 והביא גמול 'הרי עלי ק' (זכריא נימס וז' not נימס) if one says, I vow a sacrifice of a horned animal, and brings one whose horns are levelled, or I vow a hornless animal, and brings a horned one (v. גמול).—[קירינא, Lam. R. to IV, 15 some ed., v. קרון, a. קרובין].

**קירוס** I m. (αἶπος) *the row of slips or thrums in the loom to which the threads of the warp are attached*. Sabb. XIII, 2 (105<sup>a</sup>), v. ניר IV; expl. Y. ib. 14<sup>a</sup> קירומה (not בקירוס) *keros is (αἶπωνα) the arrangement of slips &c.*

**קירוס** II *opportunity*, v. קירס.

**קירוס**, Yalk. Dan. 1064, v. מקריין I.

**קירינא** f. (denom. of קירא) *a mass of wax into which a wick is stuck*. Sabb. 20<sup>b</sup> (expl. שערד, Mish. II, 1).

**קירמום** m. (קרם) *nipping, destroying the top of plants*. Y. B. Kam. II, 3<sup>a</sup> top; Tosef. ib. II, 1 קרמם.

**קירמון**, Tosef. Bets. IV, 10, v. קרמון. —Yalk. Is. 332, v. קרמון.

**\*קירמין** m. pl. (certæ, sub. dies) *fixed times*. Pesik. Vayhi, p. 9<sup>a</sup> Ar. (ed. קירסין). Gen. R. s. 72 Ar. (ed. קיריסין), v. קירס.

**קירטס, קירטס**, v. sub קרט.

**קירי** m. (vocat. of κύρις, S.) *O, master!* Hull. 139<sup>b</sup>, v. קירי I. Gen. R. s. 89, v. קירי. Y. Shebu. III, 34<sup>d</sup> bot.; Y. Ned. III, 38<sup>a</sup> top (not קירי); Pesik. R. s. 22 Ar. (corr. acc.), v. ברוכסין. —Ab. Zar. 11<sup>b</sup> (supposed to stand for κύριον, genit.), v. פלסטייר.

**\*קירי** (v. קירס; emp. κύριον) *in due time*. Sifré Deut. 323 עבר ק' אני מוכר לך אבל וז' like one saying to a neighbor; I sell thee a slave to be delivered at a certain time; but I (the Lord) do not do so, but I sell at once and deliver at once; Yalk. ib. 946 קירי.

**קירינא, קירינא**, v. קירינא, a. קירינא II.

**קיר, קירוסין, קירוסין** m. pl. (curiosi) *detectives, spies*. Pesik. R. s. 3 קירוסין הושיב וז' (corr. acc.) Joseph placed agents in the palace. Ib. s. 8 ק' כשם שלמלכי בוד' ק' ... as human kings have agents who report ..., so are agents before the Lord &c.; ואלו ק' וז' ואלו ק' and these are the Lord's agents, the soul that reports to the angel &c.—Denom. *report of agents*. Lev. R. s. 32' ... קול קריאסות לטובה Ar. (corr. acc., a. omit ed. קול קול קריאסות לטובה) there is a report of agents for good (Deut. V, 25) ..., and a report of agents for evil (ib. I, 34); Koh. R. to X, 20 יש קרסיות וז' (corr. acc.).

**קירינא**, v. קירינא.

**קירינא**, v. קרא I.

**קירינא, קירינא, קירינא** pr. n. pl. *Kiryana, Kyrene* (corresp. to b. h. קירי). Targ. II Kings XVI, 9. Targ. Am. II, 5; IX, 7 קירינא ed. Lag. (oth. ed. קירינא; v. Vulg.).

**קיריס**, Y. Sabb. XIII, 14<sup>a</sup> בק' v. קירוס I.

**קיריס** ק', m. (not ק' (κύρις=κύριος, S.) *lord, as a title, master*. Targ. Job III, 18 (19). Ib. V, 2.—Esp. *the Lord*. Targ. Ps. LIII, 1. Ib. XCVII, 10. Targ. Y. I Num. XI, 26; a. e.

**קיריס** pr. n. m. (emp. b. h. קיריס) *Keris, an Amora*. Y. Bets. II, end, 61<sup>d</sup> ק' דארימא v. ק'; Y. Sabb. V, end, 7<sup>c</sup> ק' דרימא (v. Fr. M'bo, p. 122<sup>a</sup>).

**קירמי, קירמא**, v. קרמא, a. קרמא.

**קירמולין**, v. קרמולין.

**קירמיון**, v. קרמיון.

**קירינא**, v. קירינא.

**קירס** m. (κύριος) *opportunity, season*. Koh. R. to XI, 3 אם זוגיע קירסו של חלמיד וז' when the proper time comes for the scholar to teach &c. Ib. זוגיע קירסין אם וז' when the turn of the prophets comes to prophesy &c. Esth. R. to I, 13 (ref. to לעתים, I Chr. XII, 23) שחזי (not הקירוס) they knew how to mend the time (destiny); [a gloss: העולה מוחמת קליפה, from misreading קיריס, v. קרס]; Cant. R. to VI, 4 מכה, from misreading קיריס, v. קרס; לערפח את הקורס (ed. Wil. לערפח את הקורס; corr. acc.).—Pl. לעתים קירסין, קירסין (ק'ר). Pesik. Vayhi, p. 9<sup>a</sup> (ref. to לעתים, v. supra) understanding of the seasons (v. LXX, I Chr. I c.); Esth. R. I c.; Cant. R. I c. (not לק'ר); Num. R. s. 13; Gen. R. s. 72 לקורסין (corr. acc., or לקורסין); [Var. in Ar. לקורסין].—[Gen. R. s. 58 בקרסין, v. קלירוס.—Y. Shebi. II, 33<sup>d</sup> קירסין, v. next w.]

**קירסום** קר', m. (קרסם) *plucking the tops off*. Y. Shebi. II, 33<sup>d</sup> [read:] כר' יהושע בק' that R. S. agrees with R. J. concerning the plucking of ears in the Sab-batical year.

**קירסוף**, v. קירסוף.

**קירסי**, v. קרסי.

**קירפיות**, v. קרפיות.

**קירצוד**, v. קורצוד.

**קירצוף** קר', m. (קרצף) *scratching, currying with a strigil*. Tosef. Bets. II, 17 גדולים ק' גרילים ed. Zuck. (Var. *what kind of currying is called kirtsuf? That which is done with large-toothed combs, which do not wound, opp. קיריד*; Y. ib. II, end, 61<sup>d</sup>; Bab. ib. 23<sup>a</sup>. Ib. בין קרוד שר currying is permitted (on the Holy Day) whether with large or with small strigils; v. קיריד.

**קירצף**, v. קרצף.



**קירקוס** Yalk. Dan. 1064, v. **מקרין** I.

**קירקור** **קר** m. (III) *croaking* (of frogs). Tanh. Bo 4 their *קירקורן* היה קשה וכו' Bo 4 their croaking was harder to bear than their ruining; Pesik. Vayhi, p. 66<sup>b</sup> quot. in Ar.

**קירקנות** **קור** f. pl. (= *קירקני*, v. preced.) *clappers*, a sort of *castanets*, used at wedding processions. Pesik. R. s. 43 'וב' טוענים קי' (ed. Fr. (קי') carrying castanets and marching before her.

**קירקני** m. pl. (v. preced. wds.) *croaking*. Ned. 51<sup>a</sup> I shall drink wine to thy father's dancing and thy mother's croaking (singing); [Rashi: *handing the cup*].

**קירקוס** Yalk. Kings 222, v. **קירקסא**.

**קיש** I pr. n. m. (b. h.) *Kish*, the father of king Saul. Meg. 12<sup>b</sup> בן קיש הקיש וכו' a. e.

**קיש** II m. (*קִישׁ*) *clapping, the sound kish-kish*. B. Mets. 85<sup>b</sup>, v. **קיש**.

**קיש** III, part. of **קשש** II.

**קישבא** v. **קשבא**.

**קישואין**, **קישואים** v. **קשואים**.

**קישמ** **קש** m. (*קִשֵּׁם*) *dress, toilet, ornament*.—Pl. *אעירך* Lam. R. to II, 13 (play on *קש*, *קישומין*, *קישומים* ib.; cmp. II *עיר* II) *קשמת* אחכם with how many ornaments did I adorn you!; Pesik. Nah., p. 124<sup>b</sup>. Keth. 71<sup>b</sup> נהנית מריח קישומיה וכו' is benefited by the perfume of her toilet for thirty days (can be thirty days without perfumery). Ib. (in Chald. diction) *דלתנהו לקשומיה וכו'* (read: *דלתנהו*) when she attached her vow of abstinence from perfuming herself to marital intercourse &c.; a. e.

**קישומא** **קש** ch. same. Targ. Is. XLIX, 18 *קישומא* constr. (ed. Wil. *קשומא*, corr. acc.).—Pl. *קישומא* Targ. Jer. II, 32 *קישומא* (h. text *קִישְׁמָא*).

**קישוי** **קש** m. (*קִשְׁוִי*) *protracted travelling, laws of cleanliness concerning discharges during protracted travelling*. Nidd. IV, 5 (36<sup>b</sup>) כמה הוא קשוי (Bab. ed. *קשוי*) how long may her travelling last (in order to apply to her the laws concerning &c.)?; Yeb. 83<sup>a</sup>; Y. ib. IV, 6<sup>a</sup>; Y. Nidd. I, 49<sup>b</sup> top *קישויה* ib.; *קישוי* וכו' the laws apply only during two weeks. Bab. ib. 66<sup>a</sup> *לנפלים אין ק' לנפלים* the law of *kishshuy* does not apply to cases of abortion; a. e.

**קישויה** m. (*קִשְׁוִי*) *objection, argument*.—Pl. *קישויה* Y. Pes. VII, 35<sup>b</sup> *לית ליה כאילין ק' (קישויה)* does not agree with those arguments (does not consider them convincing).

**קישור** **קש** m. (*קִשְׁוִר*) *binding, contraction*. Sabb. 16<sup>b</sup> *בשעת ק' עבים* when the clouds were gathering, opp. *פזיור*. Ib. XV, 1 *כשם שחוא חייב על קישורן וכו'* as well as he is

guilty (of violating the Sabbath laws), when he ties them (the knots) &c., opp. *הזריר*. Y. ib. IV, 7<sup>a</sup> top; a. e.—Pl. *קישורים* (*קִשְׁוִרִים*) *beads, decorations*. Pirké d'R. El. ch. XXXII, end *ככלה בקישוריה* like a bride in her attire; Yalk. Gen. 114. Sabb. 66<sup>b</sup> (*קישורים*, Mish. VI, 9), *קישורי* *בקישורי* (Ms. M. *קישורי* פיאח, v. פיאח; Y. ib. VI, 8<sup>c</sup> *קישורי* פיאח (corr. acc.); a. e.

**קישורא** **קש** ch. same. Y. Sabb. IV, 7<sup>a</sup> top *קישוריה* *קישוריה* רר' אבא the tying of which Rab speaks, referring to tying twigs for the purposes of a tent; *קישוריה* רר' אבא the tying of which R. Abba speaks, referring to tying twigs for the purpose of making an implement (seats); a. e.—Pl. *קישורי* Bab. ib. 66<sup>b</sup> *ק' Ms. M. a. Rashi* (ed. *קישורי*) a sort of *stilts*, tied to the legs; v. *אנקשורין*.

**קישושות** f. pl. (*קִישְׁשׁוֹת*) 1) *rakings, chips*. Tosef. Shebi. II, 14. Tosef. Erub. XI (VIII), 10 (Ar. ed. Koh. *קישושות*; oth. ed. *קִישְׁשׁוֹת*), v. *קִישְׁשׁוֹת*.—2) *splints put on a fracture*, v. *קִישְׁשׁוֹת*.

**קישות** I f. (*קִישְׁתָּא*) [*tufted fruit*,] *cucumber* (*sing. a. pl.*). Tosef. Dem. V, 10 *ניטל מכל ק' וכו'* he takes tithe from each bunch of cucumbers. Ter. III, 1 *ונמצאה* *ק' וכו'* if one separates a cucumber for T'rumah, and it is found to be bitter. Tosef. ib. IV, 5 *אין לך מר בק' וכו'* there is nothing bitter in the cucumber except the central part (the central cucumber in the bunch(?)); a. e.—Pl. (v. supra). Ib. V, 14. Sabb. 109<sup>a</sup> Ar. s. v. *טרו*; v. *קִישְׁתָּא*.—V. *קִישְׁתָּא*.

**קישות** II f. (*קִישְׁתָּא*) *comparison, likeness*. Gen. R. s. 35 (play on *קִישְׁתָּא*, Gen. IX, 13) *קישותי וכו'* my likeness, that which comes near to me (the halo of glory); Yalk. ib. 61 *קישותי*; v. *קִישְׁתָּא* I.

**קישן** m. (*קִישְׁנָא*) *one whose legs knock against each other, bandy-legged*. Bekh. 45<sup>a</sup>; Tosef. ib. V, 9 *הקישן* (ed. Vien. *קִישְׁנָא*, cmp. *קִישְׁנָא*).

**קישקיש** **קש** m. (*קִישְׁקִישָׁא*) *hoeing the ground* (around olive trees). M. Kat. 3<sup>a</sup> *מנין לעידור וכו'* whence is it learned that hoeing of vines, and hoeing of olive trees, and clearing are forbidden in the Sabbatical year? Ib. שרי... שרי... is hoeing in the Sabbatical year permitted?; Succ. 44<sup>b</sup> Ms. M. (ed. *קִישְׁקִישָׁא*).

**קישקישא** **קש** I ch. same.—Pl. *קִישְׁקִישָׁא* M. Kat. 3<sup>a</sup>; Succ. 44<sup>b</sup>; Yalk. Ex. 354 *היו וכו'* there are two kinds of hoeing, one intended to make the tree stronger &c., v. *פילא* III.

**קישקישא** **קש** II m. (*קִישְׁקִישָׁא*; cmp. Zeph. II, 1) *gathering place* (in war times); *tower, fort*.—Pl. *קִישְׁקִישָׁא* *קש* Sabb. 11<sup>a</sup> *וכ' אכל בק' וכו'* but as to towers and turrets, we care not (they may be higher than the synagogue).

**קישר** v. **קשר**.

**קישרפא** v. **קשרפא**.

**קישת** Tosef. Nidd. V, 8, v. **קשה** Pi.

**קירח** m. (συσμα, confounded with κύαθος) *ladle* for drawing wine out of the mixing bowl into the cup; also for washing hands. Tosef. Bets. II, 9; Tosef. Sabb. XVI (XVII), 13 'לשחור וכו' או א' מ'מלא דהא ... he may (dip in and) fill a cup, bucket or ladle for drinking purposes, and intend to immerse them (for ritual purposes). Ib. XIV (XV), 3. Succ. II, 9 'וכ' ק' 'לעבר like the case of a servant that comes in to mix the cup for his master, and he pours the ladle in his face; ib. 29<sup>a</sup> 'וכ' ק' 'לרבו his master poured &c. Snh. 52<sup>b</sup> 'וכ' ק' 'לרבה at first acquaintance he (the scholar) appears to him (the ignorant man) like a golden *kithon*; if he holds conversation with him, he appears like a silver *kithon*; if he accepts a benefit of him, he appears like an earthen *kithon*, which once broken cannot be mended. Yoma IV, 5 'וכ' ק' 'מך he sanctifies his hands and feet with a golden ladle; a. fr.—Yalk. Sam. 124 נשל קטן השמן וכו' (corr. acc.) he took the pitcher of oil and poured &c.—Pl. קירחנות, קירחנים. Sifré Num. 158. Tosef. Kel. B. Mets. IV, 1 'וכ' ק' 'לכלב a defective caldron remains susceptible of levitical uncleanness so long as there is enough left to receive ladles, ladles, so long as they can contain small coins. Gen. R. s. 74 קירחניות; Yalk. ib. 130 קירחנות; a. e.

**קירחנא** ch. same. Esth. R. to II, 1 (introd.) the drunkard says, 'ק' דנחש וכו' what this copper ladle serves for, an earthen ladle will do &c. Y. Kidd. III, 64<sup>a</sup> 'וכ' ק' 'דאית לי give me the *cyathus* which I have with thee; ib. 64<sup>b</sup> 'וכ' ק' 'דאית לי (read: קירחני) give me my *cyathus*, and get the Denar (which I owe thee). Y. Ab. Zar. III, 42<sup>d</sup> 'וכ' ק' 'דאית לי (corr. acc.) had a ladle on which was the figure of a Roman deity; ib. 42<sup>e</sup> 'וכ' ק' 'דאית לי, since it is dipped in water, is considered a common vessel (ornamentations of which have no idolatrous character); a. e.—Pl. קירחניא. Targ. Y. Num. XXXI, 23 (ed. Amst. קירחניא, corr. acc.).

**קירחוס** v. קירחוס III.

**קל** I to be light, v. קלל.

**קל** II m., **קלל** f. (b. h.; preced.) *light*; 1) *unimportant, of minor value; easy to achieve*.—קל וחומר. I. Hull. XII, 5 שורא כאיסר ק' שורא a slight religious act which is performed at a sacrifice of one Isar. Y. Kidd. I, 61<sup>b</sup> bot. 'וכ' ק' 'שבקלותו the Bible put the lightest of the light acts (Deut. XXII, 7) on the same level with the most serious (Ex. XX, 12). Tosef. Yoma V (IV), 4 מאכילין אותו הקל הקל חקל you must give him to eat (of forbidden things on hand) that which is of comparatively minor import; a. fr.—Pl. קלים. קללי, קללי. קלים—קללי. v. קללי. I. Dem. I, 1 שברמא ק' those fruits with which, in cases of doubt as to tithes (v. קללי), the law deals most leniently. Yoma VIII, 8 על עבירות ק' for minor transgressions (to which the lowest penalty is attached); ib. 85<sup>b</sup> 'וכ' ק' 'אלי חן these are the minor transgressions: omission of a positive command &c. (v. קללי); Tosef. ib. V (IV), 5. R. Hash. 25<sup>b</sup>, a. e. חמורי עולם the three worthless (chiefs) in Israel's history, opp.

Ib. 'וכ' ק' 'אפי' קל שבק' וכו' (קלין) even the most worthless of worthless men, if once appointed a leader, should be respected like the strongest &c.; a. fr.—2) *lowly, poor*.—Pl. as ab. Arakh. 24<sup>a</sup> 'וכ' ק' 'למגלית לא one must not delay the valuation of a jewel dedicated for its value by poor men (for the sake of taking it to a large town where a higher price can be obtained, but it must go by its local value); ib. 18<sup>a</sup> 'וכ' ק' 'למגלית as to local valuation.—3) *quick*. Ab. III, 12, v. קלי. Ib. V, 20 'וכ' ק' 'לכנשר וכו' be ... swift as an eagle, and run like a deer to do the will of thy Father in heaven. Sabb. VIII, 5 שבבצים ק' the lightest of eggs; expl. ib. 80<sup>b</sup> 'וכ' ק' 'לכנשר וכו' quick to boil; Y. ib. VIII, 11<sup>b</sup> top. Gen. R. s. 16, v. קלי. I. Keth. 112<sup>a</sup> (ref. to Jer. III, 19 נחלה צבי וכו' 'לכנשר וכו' as the deer is the swiftest of beasts, so the land of Israel is the swiftest of all lands to ripen its fruits. Ex. R. s. 19, a. fr. לשעה קלה after a short time; a. fr.—Pl. as ab. Gen. R. I. c.; a. e.

**קל** I, **קל** II, **קל** III c.=h. קול, voice, sound; rumor. Targ. Ez. XI, 13. Targ. Gen. XXVII, 22. Targ. Ps. XCII, 12; a. fr.—M. Kat. 18<sup>b</sup> 'וכ' ק' 'למגלית B. Bath. 5<sup>a</sup> רמא ק' raised his voice against him (rebuked him). Y. Kil. IX, 32<sup>b</sup> top [read:] וקול ק' דקריעין לגופתה and the sound of (the lamentations at) the rending of garments went as far as Gof'fatha; Y. Keth. XII, 35<sup>a</sup> 'וכ' ק' 'למגלית (corr. acc.); a. fr.—'וכ' ק' 'למגלית = h. ב' קול (v. ב' קול I) divine voice. Targ. Y. Gen. XXXVIII, 26; a. e.—Snh. 96<sup>b</sup> 'וכ' ק' 'למגלית (נפקא ק' (not) נפקא ב' ק' a divine voice came forth; a. fr.—Pl. קליא, קלי, קלי. Targ. Ex. IX, 23. Ib. 29; a. fr.—Targ. Ps. XCIII, 4 קליא—B. Mets. 85<sup>a</sup> קליא קליא קליא the sound of his cry (in pain) drowned their (the beasts') voices. R. Hash. 27<sup>a</sup> 'וכ' ק' 'למגלית two simultaneous (or immediately consecutive) sounds; a. e.

**קל** II pr. n. (preced.) *Kal (Voice)*, name of the genius of Nebuchadnezzar. Ex. R. s. 21 (ref. to Dan. IV, 28).

**קלל** voice, v. קל III.—[Yalk. Ps. 662 קלל, read: אפיקורסון.]

**קלל** I, **קלל** v. קלל.

**קלל** I m. (cmp. קולל I, II) [something round,] clod, stone. Ab. Zar. 18<sup>b</sup> 'וכ' ק' 'למגלית he took up a clod and threw it at them; Pes. 62<sup>b</sup>, a. e. B. Kam. 92<sup>b</sup>, v. קלל. Taan. 4<sup>a</sup>, v. קלל; a. e.

**קלל** II to burn, v. קלי.

**קלל** III, **קלל** v. קלל.

**קלל** v. קלל, פנדר, קלל.

**קלל**, Deut. R. s. 10, v. קלל.

**קלל** m. (אין קלל II a. אין) [ashes of a tree,] a vegetable blue dye, an imitation of the genuine purple-blue (קלל); [Ar.: indigo, an adaptation of αλ-λάν, callainum, Sachs, Beitr. I, p. 132]; woolen threads



קלול, Tosef. Par. III (II), 4 Var., v. קלל.

קלובית, v. קרובית.

קלון I m. (b. h.; קלה I) *degradation, disgrace*, opp. קביר. Gen. R. s. 1, a. e. בקלון וביירו I. Ab. d'R. N. ch. XXIX 'ב' שנפטר ממנו ב' he that honors his fellow-man for the sake of wealth, will finally part with him in disgrace. Snh. 55<sup>a</sup> (of an animal that has been carnally abused) תקלה ו' בעיני (to condemn it to death) is it necessary that it must have been both a stumbling-block (cause of a scandal) and a disgrace (to the criminal and his survivors)? Ib. קלנו מיעט ... קלנו in this case (of a Jew being the criminal) his disgrace is great, and in the other (that of a gentile) his disgrace is little (it being not unusual). Ib. ודורו אילנות דאין קלנין ו' but in the case of trees (that have been worshipped and must be destroyed) the disgrace through them is not great, and yet &c. Esth. R. introd. to Par. 3, v. קא; a. fr.—Esp. *prostitution, house of prostitution; sodomy*. Lam. R. to I, 16 רימיר של רומי Vespasian filled three ships with the nobles of Jerusalem to place them in the Roman houses of prostitution. Ib. to IV, 2 ... רימיר אחר 'ב' a Jewish boy is in prison doomed to prostitution; Y. Hor. III, 48<sup>b</sup>. Ib. שנייהם עומדין ב' ו' if a man and a woman are (in prison) threatened with exposure to prostitution, the redemption of the man has the precedence &c.; a. fr.—Trnsf. *idolatrous statue or temple*. Y. Ab. Zar. III, 42<sup>c</sup> top (in Chald. dict.) נפל ק' דשבריה when R. H. died, the idol (or temple) of Tiberias fell in (emp. ידמי<sup>1</sup>).

קלון II m. (קלה II) *combustion*. Num. R. s. 11 (play on קלון, Prov. III, 35). לאש ... ירימו בחלקם ק' they shall carry off combustion as their share, because finally they will go into fire; ק' אלא שריפה ו' *kalon* means burning (ref. to Jer. XXIX, 22).—[B. Bath. 99<sup>b</sup> 'ה' ביה, v. קילון.]

קלון (calo) I *proclaim*. Y. Ab. Zar. I, 39<sup>c</sup> top, v. ריאו.

קלונמרון, v. קליבינמרון.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא f. (קלון I) *brothel-keeper*. Y'lamd. to Gen. XLIII, 14 'וכ' חקיל, חקיל אמרו זה לזה נלך אצל ה' (not חקיל, חקיל) they (Joseph's brothers) said to one another, let us go to the brothel-keeper's, perhaps he has been sold thither.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, Lev. R. s. 7, v. קלונתא.

קלונתא, v. קלנא.

קלונתא, m. pl. (a corrupt. of γελοιασται = γελοιαστῆς) *jesters, buffoons, king's fools* (v. קלנא). Targ. Esth. II, 21 'ק' תריין two merry-makers, opp. קלנא; Yalk. Esth. 1053 (in Hebr. dict.) קלונתא (some ed. קלונתא), opp. קלנא (v., however, קלנא).

קלונתא, v. קלנא.

קלונתא = קלונתא. Ohol. IX, 15 Ar. (ed. 'ג', not קלונתא).

קלונתא, v. קלנא.

קלונתא, Targ. I Kings XIV, 3 some ed., read: קלונתא.

קלונתא, v. קלנא.

קלונתא m., pl. קלנא *peel, husks*. Targ. Y. Num. VI, 4 [read:] 'קלנא', v. קלנא.

קלונתא, v. קלנא.

קלונתא f. (קלנא) *peel, husk; thin skin (gut for sausages)*.—Pl. קלונתא, קלונתא. Y. Sabb. VII, 10<sup>a</sup> bot. 'ב' מבהר ב' when he makes a selection from among the guts; ib. בקלונתא (corr. acc.). [Levy, Neuhebr. Wört. quotes קלונתא.]

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא m. (cervical, κεφαλῶν, S.) *pillow*. Mekh. B'shall, Amalek, s. 1 'א' ... כסת ... לא ו' וכי לא ... כסת ... לא ו' had Moses no bolster, or cushion, or pillow to be placed under him?; (Taan. 11<sup>a</sup> only a. e. כסת).

קלונתא, Yoma 84<sup>a</sup>, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא f. (קל II) *lightness, swiftness*. Tanh. Vayhi 16; Yalk. Gen. 161 קלונתא של איל the swiftness of the hart; a. e.—*light-mindedness, irreverence, disregard of custom*. Keth. 8<sup>b</sup> 'ב' בעצמו ו' and set the example of disregard of custom through himself (inaugurated simplicity at burial, when (according to his request) they buried him in linen garments; M. Kat. 27<sup>b</sup> ראש 'ק'; Tosef. Nidd. IX, 17 'ר' ו' 'ר' ו' Succ. 51<sup>b</sup> ודורו באים and they were led into irreverence (through the presence of women); Tosef. ib. IV, 1. Ab. III, 13 שדוק ו' laughter and frivolity make man familiar

with unchastity. Tanh. Mikk. 9 בגבורה ק' ר' lest man become irreverent towards the Almighty.

**קלוּחָא**, Y. Sabb. I, 3<sup>d</sup> top, v. קולחָא.

**קלח** (denom. of קלח) to rise in a column. B. Kam. 61<sup>a</sup> בקולחָא, v. קלחָא.

Pi. קלחָא 1) to bring forth an uninterrupted jet, cause an uninterrupted flow; to splash. Ab. Zar. 12<sup>a</sup> המקלחין פריצותה, v. פריצותה. Tosef. Erub. IX (VI), 23 המקלחָא, v. פריצותה. Ker. 22<sup>a</sup> זמן שמקלחָא כל זמן as long as the blood gushes forth, v. פריצותה; a. fr.—2) to cause gushing forth by interposing an object, to dam in and cause an overflow. Eduy. VII, 4; Zeb. 25<sup>b</sup> דליקין שקלחָא dripping liquids caused to overflow in a continuous current by a dam of burs of nuts.—3) (of locusts) to come in dense columns. Tosef. Sabb. XII (XIII), 5; Y. ib. XIV, beg. 14<sup>b</sup>; Bab. ib. 106<sup>b</sup> אם היו מקלחָא if they come on in dense columns.—4) to collect (coins in a tube). Tosef. Shek. III, 2; 4, sq. כהנים (מקבלין) (Var. מקלחין) the priests collect these moneys (put them in a horn, v. שופר).

**קלח**, Pa. קלחָא ch. same, to cast with force, (of trees) to shed fruit prematurely. Targ. Y. Lev. XXVI, 20.

**קלח** m. (cmp. קלחָא II, a. קלחָא 1) tube, stem, stalk. Keth. 111<sup>b</sup>, a. fr. של כרוב ק' a cabbage stalk; Y. Peah VII, 20<sup>b</sup> top אחר של חרדל ק' a mustard stalk. Pes. 39<sup>b</sup> referring to the stalk (of the herbs mentioned); a. fr.—Pl. קלחָא, constr. קלחָא, קלחָא, קלחָא. Y. Kil. III, 28<sup>d</sup> bot. פריצותה when planting single stalks, opp. רצף. Par. XI, 9. Peah III, 2. Ib. 5 המוכר קלחי אילן if a man sells the stems of plants in his field (without selling the soil); a. e.—Men. X, 4 (66<sup>a</sup>) ובקלחָא (read: ובקלחָא; Bab. ed. ובקלחָא; Mish. Cambr. ובקלחָא, v. Rabb. D. S. a. l. note 4) they threshed it with reeds and stalks of plants (instead of using flails); Lev. R. s. 28; Pesik. R. s. 18 ובקלחָא; Pesik. Ha'omer, p. 69<sup>a</sup> ובקלחָא (corr. acc.); Yalk. Lev. 643 ובקלחָא. Erub. 16<sup>a</sup> קי (ed. Sonc. (ק'); a. e.—2) (of liquids) column, jet. Toh. II, 1 וכ' ספק שהק' if there is a doubt whether the jet touched her hand. Tosef. T'bul Yom II, 9; a. e.

**קלחָא**, קי, קי ch. same, stalk, stem. Hull. 119<sup>a</sup> בקלחָא Ar. (ed. בקי) the stem (of the plants) is meant.—Pl. קלחָא, קי. Targ. Y. Num. XIX, 18.

**קלחָא** f. (b. h.; preced. wds.) flesh-pot. B. Bath. 74<sup>a</sup> 'קלחָא as flesh is turned in the pot.

**קלחָא** (b. h.) [to surround, 1] to close, press.—Part. pass. קלחָא; f. קלחָא; pl. קלחָא. Sifra Emor, Par. 7, ch. VII (expl. קלחָא, Lev. XXII, 23) an animal whose hoofs resemble those of a horse &c.; Bekh. VI, 7 (40<sup>a</sup>) שרגליו ק' וכ' its hoofs are closed, opp. שרגליו פתוחים. Ib. VII, 6 אי ק' וכ' if his fingers lie one above the other or are grown together up to the root (פירק). Y. Sot. IX, 23<sup>d</sup>; a. e.—In gen. קלחָא an animal with uncloven hoofs (having the sign of uncleanness) born of a clean animal, monster or hybrid. Bekh. 7<sup>a</sup> ק' פרה a kalut born of a cow; Hull. 68<sup>b</sup>. Ib. במעי פרה

a kalut found in a cow (after ritual slaughtering); ib. 69<sup>a</sup>. Sabb. 67<sup>a</sup> וכפררה כ' ויעריך thy seed be like a k. and like a mule &c. (Rashi: 'like one whose semen is locked up'); a. e.—2) to clutch, intercept, receive; to conceive, retain, absorb. Hull. 65<sup>a</sup> כל עוף חקלחָא מן האויר וכ' any bird that snatches in the air (for things thrown to it) is unclean. Gen. R. s. 41 אינה קולחָא, v. פירק II. Ker. 5<sup>a</sup> את ריח הדיו and the oil retained (absorbed) the scent. Gen. R. s. 5 קלחָא the sea absorbed them (the waters of the rivers); Yalk. Ps. 848 קלחָא. Ab. V, 15 קולחָא את היין וקולחָא שמוציאה את היין וקולחָא which passes the wine and retains the lees; ... שמוציאה את היין וקולחָא which passes the common flour and retains the fine flour (v. צוף). Snh. 108<sup>b</sup> קולחָא כל שחירבה קולחָא כל שחירבה קולחָא whatever animal the ark received. Sabb. I, 6 קולחָא כרר שחירבה קולחָא when there is time enough before the Sabbath for the wool to assume the color of the dye. Lev. R. s. 14 כל הרכבה שאינה קולחָא א' א' א' a woman conceives only shortly after menstruation. Shebi. II, 6 קולחָא כל הרכבה שאינה קולחָא a grafting which does not take root within three days, will never do so; a. v. fr.—Ex. R. s. 1 ק' ררך וכ' he (Moses) adopted the manner of his ancestors (finding wives at the well); Tanh. Sh'moth 10 לקח.—Esp. (v. קלחָא) to protect, give the shelter of an asylum. Macc. 12<sup>a</sup> אינו קולחָא אינו קולחָא only the altar protects him that flees to it; עולם only the altar of the permanent sanctuary (in Jerusalem) offers protection; אינו קולחָא אינו קולחָא only the priest while at service &c. Ib. אינה קולחָא אלא בצר only Bezer is an asylum (but not Bozrah). Ib. פלחָא קולחָא his (the Levite's) district protects him. Ib. שחירבה קולחָא כרר a town which has received him once before. Sifre Num. 160 אלא אין לי אלא שחירבה קולחָא this would indicate only that they (these cities) offer asylum for manslaughter committed in Palestine. Ib. קלחָא אחר מהם עד וכ' none of those cities had the right of asylum until all of them had been designated; a. fr.—Macc. 10<sup>a</sup> קולחָא מנין whence do you learn that the words of the Law offer protection (to its students)?; ib. קולחָא מכלאך וכ' they protect from the angel of death.—3) (of sacred precincts) to retain; to make export illegal. Ib. 19<sup>b</sup> קלחָא מדיצות the sacred precincts have retained it (and it cannot be redeemed and taken out of Jerusalem again); ib. 20<sup>a</sup>. Ib. מדיצות קלחָא that the precincts have retaining power is merely a rabbinical enactment; Snh. 113<sup>a</sup>; B. Mets. 53<sup>b</sup>.—Part. pass. as ab. Sabb. 4<sup>a</sup>, a. fr. שחירבה דמא קלחָא כמי שחירבה דמא קלחָא, v. קלחָא.

**קלט** ch. same, 1) to close.—Part. pass. קלחָא, pl. קלחָא. Targ. Y. Lev. XXI, 20.—2) to clutch, intercept, receive; to absorb. Hull. 65<sup>a</sup> קלחָא נמי קלחָא ציפוחי the tsipparti, too, snaps at things in the air (and yet it is a clean bird). Y. Pes. III, beg. 29<sup>d</sup> דקלחָא, v. קלחָא I; a. fr.—Meil. 11<sup>b</sup>, v. infra.—3) to offer an asylum, protect. Targ. Y. Num. XXXV, 6; a. e.—4) (of sacred precincts) to retain. Pes. 52<sup>a</sup> קלחָא דחמא אחר גבא דחמא (not אחר גבא) does the back of the ass (on which the fruit was brought to the place) form a sacred precinct (so that it cannot be exported again)?

Ithpe. קלחָא, א' קלחָא, א' קלחָא to be received, intercepted. Succ. 49<sup>b</sup>

'דא when the remnant of the libation poured into the depth was intercepted in a vessel; Meil. 11<sup>b</sup> קָלַט דא (קרוי) it refers to a case when one intercepted the libation (v. Rashi a. Tosaf. for Var. Lect.).

**קָלַטָא** m. (preced.) *reception, asylum*. Targ. Y. Num. XXXV, 25, sq. קָלַטָא (h. text מקלטו).

**קָלַטָא** f. (preced.) *receiving, protecting*. — Pl. קָלַטָא. Targ. Y. Num. XXXV, 11; 13, sq.

**קָלַטָא** קו', קר' m. (preced. wds.; cmp. קָלַט) [*absorbing*] *receiving punishment*. Y. Yeb. II, 4<sup>a</sup> top חבט דהיא טבא ... go on beating, for there is a benefit in taking it (it will teach me a lesson); Y. Kidd. III, 64<sup>d</sup> bot. בקלטה; Gen. R. s. 7; Tanh. Huk. 6; Koh. R. to VII, 23; Pesik. R. s. 14 בקליטי, read: בקליטי; ib. בקליטי (corr. acc.); Pesik. Par., p. 35<sup>b</sup>, sq. בקליטי (corr. acc.).

**קָלַטָא** m. (calator) *an officer arranging the royal receptions*. Lev. R. s. 28; Koh. R. to IX, 11, a. e., v. קוּמִים.

**קָלַטָא** קלטיקת, read: קלטיקת or קלטיקת m. (v. גלגלית) (*the teacher's*) *litter in college or synagogue*. Y. Meg. III, 73<sup>d</sup> bot.

**קָלַי** f. (αλή) *handsome*. Ex. R. s. 52, end, a. e., v. קָלַי.

**קָלַי** adv. (apocop. of קָלַי) *little by little, slowly*. Erub. 51<sup>a</sup> קָלַי כי מסיגי קָלַי when he walks step by step, opp. רהט. Sabb. 153<sup>b</sup> קָלַי לא רץ אבל קָלַי only when one runs (is it permitted), but when one walks leisurely is it not?

**קָלַי** I (b. h.) *to be light, disregarded*.

**קָלַי** (by ref. to ונקלה, Deut. XXV, 3) *to disgrace (one's self), to have loose bowels; to collapse under the lashes*. Macc. 23<sup>a</sup> קָלַי בין בראשונה וכן if he collapses either at the first or at the second lash, he must be released. Tosef. ib. V (IV), 14 באחר מהן קָלַי if he collapsed at one of them. Ib. קָלַי לא קָלַי if he collapsed (from fear) before receiving lashes. Ib. באחר וקָלַי (Var. ילקח וקָלַי) if the experts opine that he will collapse, when he is lashed; קָלַי (Var. שאם יוצא מ"ד קָלַי) that he will collapse on leaving the court; Macc. l. c. קָלַי (קָלַי; ed. קָלַי). Ms. M. (or קָלַי; ed. קָלַי). Ib. ולא שיקלה כבר (קָלַי; ed. קָלַי) we read, 'lest if he should exceed ..., thy brother be disgraced', but he must not be beaten at all, if he has collapsed in court ere this; Yalk. Deut. 937 שנקלה וכן; a. e.

**קָלַי** ... מ"ט ונקלה. Ib. נקלה. Nif. קָלַי to be disgraced. Ib. נקלה. Nif. קָלַי if he runs away from court after they have tied him, he is released; why? The text says, v'niklah, and he has been disgraced; Macc. l. c. Ms. M. (not in ed.), v. supra; a. e.

**קָלַי** ch. same, *to be disgraced*. Targ. O. Deut. XXV, 3 קָלַי Ms. III (ed. Berl. וקָלַי, oth. ed. וקָלַי, fr. וקָלַי).

**קָלַי** Af. קָלַי to hold in light esteem, revile. Targ.

O. Dent. XXVII, 16 וקָלַי ed. Berl. (oth. ed. וקָלַי; ed. Vien. וקָלַי, corr. acc.; Regia וקָלַי fr. וקָלַי; v. Berl. Targ. O. II, p. 57).

**קָלַי** II (b. h.; cmp. קָלַי) *to consume, burn; to roast, parch*. Sifra Vayikra, N'dab., ch. XIV, Par. 13 אפשר גרש יקלנו גרש the text might have meant that one must parch it as grit; v. next w. — Part. pass. קָלַי. Sifra l. c., v. קָלַי. Men. 66<sup>b</sup> קָלַי אם אביב קָלַי אם גרש קָלַי whether parched in the ear or as grit; a. e.

\**Hithpa.* וקָלַי to consume one's self in longing. Cant. R. to III, 11 מתקללה v. קָלַי.

**קָלַי** ch. same. Targ. Jer. XXIX, 22. Targ. O. Num. XXI, 6 קָלַי (h. text וקָלַי); a. fr. — [Targ. Hos. IX, 16 וקָלַי, read as ed. Lag. וקָלַי] — Part. pass. קָלַי. Targ. Lev. II, 14. Targ. ISam. XXX, 3; a. e. — Pes. 75<sup>a</sup> וקָלַי ... נקח Ms. M. (ed. וקָלַי) (may we not understand the text so) that we put bundles of twigs around her and burn her to death? B. Mets. 74<sup>a</sup> (some ed. וקָלַי) but it (the lime) lacks burning and taking out of the kiln and crushing! Snh. 31<sup>a</sup>, sq. קָלַי אם היא בשרה קָלַי if she wanted, she might have burned it (the document). Hull. 52<sup>b</sup> וקָלַי וקָלַי v. קָלַי II. Ab. Zar. 28<sup>a</sup> קָלַי אפשר וכן roast them on a new shovel. Snh. 96<sup>b</sup> קָלַי קָלַי a burnt temple thou didst burn (v. קָלַי); a. fr. — Trnsf. to expose to the evil eye or to the covetousness of thieves. B. Mets. 30<sup>a</sup> קָלַי (by exhibiting the found object) he exposes it to loss through the evil eye or through thieves.

*Ilhpe.* וקָלַי to be burnt. Snh. l. c. וקָלַי ... משא the time has arrived for the sanctuary to be destroyed and the Temple to be burnt.

**קָלַי** m. (b. h.; preceded.) *parched ears*. Men. X, 4 (66<sup>a</sup>) 'קָלַי in order to comply with the law requiring it to be parched (Lev. II, 14); Sifra Vayikra, N'dab., ch. XIV, Par. 13 קָלַי (v. קָלַי II). Men. 66<sup>b</sup> קָלַי אלא קָלַי (v. Rabb. D. S. a. l. note, a. Yalk. Lev. 456) by קָלַי (parched) we understand the intercession of something else between the fire and the object to be affected by it; קָלַי (דבר) קָלַי אלא (דבר) קָלַי another version reads: by קָלַי we understand, parched in a vessel (in something hollow); how is this? A tube for parching grain was there &c. Sifra Emor ch. XI, Par. 10 קָלַי קָלַי (Bab. ed. 67<sup>b</sup> קָלַי; Pes. 10<sup>b</sup> bot. קָלַי (corr. acc.). Ib. 11<sup>a</sup> קָלַי מן וקָלַי from the time the grain is parched and onward (when the soft grain is unfit for immediate consumption); קָלַי up to the time when grain can be parched; Men. 68<sup>a</sup>. Sabb. 155<sup>b</sup> קָלַי את הן you must not mix flour of parched grains (with oil &c., on the Sabbath). Tosef. Pes. II (III), 4 קָלַי דלת (not parched grain on which drippings have fallen; a. fr. — Pl. קָלַי, קָלַי, קָלַי. Men. 66<sup>b</sup> קָלַי (אביב); Keth. II, 3; Sifra Vayikra, l. c.; Yalk. Lev. 456, v. קָלַי. Keth. II, 1 קָלַי אין לה וקָלַי. Y. ib. 28<sup>b</sup> top קָלַי אין לה וקָלַי at the wedding of a virgin that had been married before, no distribution of roasted ears takes place; a. fr.

קְלִיעָה f. (קלע II) *twist, network; screen*. Y. Shek. VIII, 51<sup>b</sup> top וְכִּשְׁלֹשָׁה חוּטִים ... קְלִיעָה אִם הָיָה הַטֶּקֶס (Ex. XXVI, 31) had the word *hut*, it would mean a double thread, if *k'li'ah*, a triple thread &c. Y. Succ. III, 53<sup>c</sup> bot.; Sifra Emor Par. 12, ch. XVI, v. קְלִיעָה. Yoma 67<sup>b</sup> (expl. בְּמַקְלָעוֹת קְלִיעָה, Mish. ib. VI, 7) כִּי כְּמִין קְלִיעָה he intertwined the limbs of the animals so as to form a network. Y. Taan. II, 65<sup>b</sup> top (in





קַלְבּוֹ pr. n. pl. *Kaln'bo* in Babylonia. Snh. 63<sup>b</sup>  
(Ms. F. a. K. קַל נְבוֹ, v. Rabb.D.S. a. l. note 50). Zeb. 96<sup>a</sup>

מק' שמעיה מק' (רב) (not ב'ק', v. Rabb. D. S. a. l. note 40) (Rab) Sh'maya of K.; Yoma 21<sup>a</sup> (v. Rabb. D. S. a. l. note 9); Yalk. Lev. 490 (corr. acc.).

## קלנדא, קלנדא, v. next w.

**קלנדא** c. (calendæ, accus.) *kalends*, the first day of the Roman month, (applied only to the kalendæ Januariæ) *the Roman New Year*. Ab. Zar. I, 3 (8<sup>a</sup>) קלנדא Y. ed. (Mish. a. Bab. קלנדא). Y. ib. 39<sup>c</sup> top אדם ק' Adam instituted the kalends; ק' קלון וכ' when he observed that the days were growing longer, he exclaimed, *kalendas &c.*, v. ריאו. Ib. ייטוברים ק', ייטוברים. Ib. לאסורא לכל ק' on the Roman New Year it is forbidden to deal with all gentiles; [oth. opin.] אין אסורא אלף לפלחין בה it is forbidden to deal with those only who worship on it; Bab. ib. 8<sup>a</sup>; Tosef. ib. I, 4 קלנדא ed. Zuck. (Var. ח . . . ס . . .). Ab. Zar. I. c. שמנה ימים אחר וכ' the New Year takes place eight days after the solstice, the Saturnalia eight days before the solstice; Y. ib. I. c. (corr. acc.). Bab. ib. I. c. רומי עששהו ק' (Alf. עיר) if a Roman city (as Cæsarea) introduced the Roman New Year, and all the townships near her are subject to her rule, are these townships forbidden or not?; a. e.

**קלניא** f. (colonia) *a Roman colony* (v. Sm. Ant. s. v. Colonia). Ab. Zar. 10<sup>a</sup> ורחעברד טבריא ק' and that Tiberias be declared a Roman colony. Succ. 45<sup>a</sup>, v. מוצא II; Y. ib. IV, beg. 54<sup>b</sup> קלניא ד. Deut. R. s. 10 לאיסטרינגין ששימש בצר 115<sup>b</sup> by the side of the town of Colonia (?).

**קלניתא** f. (קלל) name of a *very lean bird*, *kallanitha*. Hull. 102<sup>b</sup> הוא ק' עוף such is the case with the k.; וזה ק' טמא but the k. is an unclean bird?; ק' לא מסרטא בצר 20<sup>a</sup> but the k. does not scratch (and a child may play with it!); ק' (a bird that does scratch, but is) similar &c.

## קלניתא, v. next w.

**קלנתיא** c. (Κορινθιος) *Corinthian*. Tosef. Yoma II, 4; Yoma 38<sup>a</sup> קלניתא (Ms. M. קלניתא), v. קלניתא I.

**קלס** I, Pi. קלס (denom. of קלס) *to put a helmet on*; part. pass. *an animal roasted in its entirety with the entrails and legs on the head*. Pes. 74<sup>a</sup> R. Tarfon called it גדי אדורי a kid with a helmet on. Tosef. Bets. II, 15 גדי אדורי (not בקרבו) what is a *g'di m'kullas*? Entirely roasted, with head, legs, and entrails. Ib. עגל אדורי a calf roasted with the head &c. Ib. Todos taught the Roman Jews to take lambs and prepare

them 'helmeted' on Passover nights. — [Midr. Till. to Ps. XCII בקולסין, v. בקולסין.]

**קלס** II, Pi. קלס (denom. of קלס, *Pales*) [to shout, make noise,] 1) *to praise*; [b. h. to decry, deride]. B. Bath. 176<sup>a</sup> וכ' ר"י ש' although R. Yishm. praised Ben N. (commended his argument) the practice follows his (R. Yishmael's) opinion; Y. ib. X, end, 17<sup>d</sup> קלסו קלסו he commended him for his mode of argumentation. Lev. R. s. 30 וקלסו להקב"ה... וקלסו let us take up the Lulab and Ethrog and offer praise to the Lord. Midr. Till. to Ps. CXIV (expl. סלף, Ps. LXVIII, 5) קלסו (not קילסו) praise him. Ib. Ps. CIV; a. v. fr.—2) *to tramp or clap* (in wailing ceremonies or on joyous occasions), v. קילסו II, 2. M. Kat. 27<sup>b</sup> קלסו לא קלסו the trumper (at mourning ceremonies) must not tramp with a sandal on his foot, but with a shoe, to avoid accident.

*Hithpa.* קלסו *to be praised; to be done honor to by song, clapping &c.* Y. Hag. I, 76<sup>c</sup> קלסו... משה רבינו (not סון...) whenever he saw a deceased person or a bride honored.

**קלס** Pa. קלס ch. same, *to call out; to praise; to tramp*. Targ. Esth. VI, 9; 11 (קרא text). Targ. Y. II Deut. XXXII, 43. Targ. Y. II Ex. XXXII, 18; a. fr.—Keth. 21<sup>b</sup> את נמי קלסו לה... because thy mother's father commended it, thou commendest it likewise. Y. Kil. VIII, 31<sup>b</sup>, a. e. וזהו... קלסו ליה הוללים וכ' R. J. praised him by applying the verse (Is. XLVI, 6) &c. Y. Maas. Sh. I, end, 53<sup>a</sup> וקלסו אמר he said it before R. Abina, and he applauded him, opp. קנחריה; a. e.—Y. Peah I, 15<sup>d</sup>; Y. Ab. Zar. I, 42<sup>c</sup> top קלסו קלסו did honor to bridal couples (singing, dancing &c.); (Keth. 17<sup>a</sup> מרקד).

## קלסא, קלסא, v. קלסא.

**קלסא** m. (b. h. קלסא, v. קלסא) *shouting, derision*. Targ. Ps. XLIV, 14 Ms. (ed. קלסא).

**קלסמור** (better קולסמור) m. (κολαστήρ) *torturer, executioner*. Ab. Zar. 18<sup>a</sup> ר' אריה... וקלסמורו וכ' Ar. (ed. וקלסמורו, Ms. M. וקלסמורו, arisen from confusing our w. with *questionarius*, v. קלסמור R. Hanina... and his executioner are destined to enjoy the happiness of the hereafter. Ib. אמר לו קלסמורי (Ms. M. קלסמורי, En Ya'ak. קלסמורי, v. Rabb. D. S. a. l. note 60) the (his) executioner said to him.

## קלסמורא, v. קלסמורא.

**קלסמור, קלסמור** I m. (a transpos. of *κάρταλλος*, v. קלסמור a. קלסמור) *basket*, esp. *fodder-basket* used instead of a muzzle. Kel. XX, 1 קלסמור ed. Dehr. a. Ar. (ed. קלסמור, קלסמור; R. H. G. קלסמור); Sifra, M'tsor'a, Zab., Par. 1, ch. II קלסמור—Pl. קלסמור. Y. Sabb. V, beg. 7<sup>b</sup>.

**קלסמור, קלסמור** II m. (κρύσταλλος, *crystallum*) *crystal*; transf. *brightness*, (with, or sub. פנים; beauty of features, countenance. Ber. 7<sup>a</sup> בשכר וירי פנים... as a reward for hiding his face (Ex. III, 6) he was granted the shining face (Ex. XXXIV, 29 sq.). Nidd. 31<sup>a</sup> וזהו וקלסמור נהן... פנים וכ' and God gives it

(the embryo) spirit and soul, and beauty of features, and power of sight &c. B. Mets. 87<sup>a</sup> 'פנים ו' Isaac's features were changed and made to resemble Abraham's. Lev. R. s. 18, beg. (ref. to Koh. XII, 2) 'פ' השמש זו ק' פ' 'the sun (is darkened)', that means the bright countenance; a. fr.—*Pl.* (used as sing.) קלסטרין. Ex. R. s. 28, beg. עשה the Lord made Moses' features resemble those of Abraham.—[Snh. 104<sup>b</sup> Rashi, v. קלסטרין.]

### קלסטר, קלסטר, קלסטר, קלסטר

ch. same. Targ. Job XIV, 20 קלסטרין (ed. Lag. קלסטרין; Regia קלסטרין; h. text פניו). Ib. XXIX, 24 קלסטרין Ar. (ed. חור...; Ms. תר...); a. e.—[Snh. 104<sup>b</sup>, v. קלסטרין.]—*Pl.* קלסטרין. Targ. Job XVII, 7 קלסטרין Ms. (ed. קלסטרין, not רי...; h. text קלסטרין).

\*קלסטרין m. pl. (Κοιλιοσυρίστας) *Cœlesyrians*. Esth. R. to II, 21, v. ברבין. V., however, קלסטרין.

קלסטר m. (adapt. of γελουιστής, as if a redupl. of קלסטר *jester, dancer, buffoon*; King's fool. Snh. 104<sup>b</sup> Ms. M. (in a passage omitted in ed.; Ar. s. v. קלסטר: קלסטר; Rashi קלסטר; Rev. des Ét. Juives XI, p. 215 dancer and musician).—V. קלסטרין.

קלסטר, קלסטר, קלסטר, v. sub קלסטר.

### קלע I (b. h.) [to swing.] to cast, sling.

*Pi.* קלע same. Sabb. 152<sup>b</sup> ליה ליה and they (the angels) cast their (the sinners') souls to one another (like washers) (with ref. to I Sam. XXV, 29, v. ודם); Yalk. Sam. 134.

קלע ch., Af. קלע same. Targ. I Sam. XVII, 49. Targ. Y. Ex. X, 19 אקלע Ar. (ed. טלע).

*Itkpe.* קלע to be thrown; to happen to come, happen to fall (on a certain day). Hull. 110<sup>a</sup> א' ליה ו' happened to come to Sura on the eve of &c. Ib. ו' א' happened to come to the house (were the guests) of &c. Pes. 46<sup>b</sup> ו' א' since guests may happen to come to him. Ned. 8<sup>a</sup> ו' א' until ten persons... pass by him. R. Hash. 20<sup>a</sup> ו' א' if the thirtieth day happens to fall on a Sabbath. Ber. 53<sup>b</sup> לי א' if I happen to get it. Sabb. 117<sup>b</sup> ו' א' if they by chance had bread that had been used for an 'Erub (עירוב); a. fr.

קלע II to twist, plait; [b. h. to form a raised figure, cmp. קלע II]. Yoma VI, 7 קלע, v. קלע. Sabb. 64<sup>a</sup> ו' א' a poor man twists three threads and hangs the cord around his daughter's neck. Y. ib. X, 12<sup>c</sup> bot. ו' א' he that plaits three strings of hair on a person's head. Tosef. Maasr. I, 6 ו' א' ו' א' (ed. Zuck. ו' א' ... ו' א' Nif.) if the intention was about the garlic crop to plait, and about the onions to tie them

in bunches, ו' א' ו' א' he is not bound to give the tithes until he plaits or ties (or weaves until the things are plaited or bunched); a. e.—*Trnsf.* [to weave a wreath.] to adorn, praise. Midr. Till. to Ps. XCII, end; Yalk. Ps. 846 ו' א' ... ו' א' he (God) praises those who fear him, and those who fear him praise him; you say (Ps. XCII, 16) &c., and I say, (Zeph. III, 13) &c.

*Pi.* קלע 1) same. Num. R. s. 9 ו' א' (not קלע) she plaited her hair to please him (her paramour), therefore the priest loosens her hair; Tosef. Sot. III, 3 ed. Zuck. note קלע; a. e.—2) קלע or קלע (cmp. ו' א', s. v. II) to plait a person's hair, dress, adorn (v. supra). Ber. 61<sup>a</sup>; Koh. R. to VII, 2; Sabb. 95<sup>a</sup>; Erub. 18<sup>a</sup>; Nidd. 45<sup>b</sup>; Koh. R. to VII, 2 (ref. to ו' א', Gen. II, 22) מלמד that the Lord dressed Eve &c., v. ו' א'. Y. Snh. II, 20<sup>a</sup> bot. (ref. to II Sam. XX, 3 ו' א', ו' א' v. ו' א') this teaches that David had them dressed and adorned and made them come before him every day, and said to his evil inclination &c.

*Nif.* קלע to be plaited, v. supra.

קלע ch. same, to plait. Targ. Y. Num. V, 18 (v. Num. R. s. 9, quot. in preced.).

קלע I m. (b. h.; קלע I) *sling*. Sifra Sh'mini, Par. 6, ch. VIII ו' א' כל בלי לרבות חק' ו' א' 'any receptacle' (Lev. XI, 32), to include the sling &c. Edy. III, 5 ו' א' a sling the receptacle of which is of woven material. Sabb. 67<sup>a</sup> ו' א' (fem.), v. ו' א'.

קלע II c. (קלע II) *twisted cord, rope; plait*. Gen. R. s. 22 (ref. to Is. V, 18) כק' הו' של ספירה (prob. to be read קלע) as the rope of a ship (a wagon), v. ו' א'.—*Pl.* ו' א' Yoma 47<sup>a</sup> ו' א' never did the beams of my house see the plaits of my hair (I always wear a cap in the house).

קלע III m. (b. h. pl.; preced.) 1) *curtain, sail*. Tosef. B. Kam. VIII, 17 ו' א' ו' א' provided one does not spread the sail and detain the boat (when fishing in the waters of a neighboring tribe).—*Pl.* ו' א' ו' א' ... ו' א' when they were rebuilding the Temple, they made curtains for the Temple and curtains for the courts.—*Esp. the curtains of the Tabernacle; trnsf. the partitions of the Temple corresponding to those of the Tabernacle*. Zeb. V, 3 ו' א' inside of the enclosures (in the Temple court); a. e.—2) (pl.) *tents at fairs, shops*. Snh. 106<sup>a</sup> ו' א' ו' א' put up shops for them and place therein prostitutes &c.; ו' א' ו' א' (Ar. קלע) he put up shops for them &c.; Sifre Num. 131 ו' א' Var. (ed. ו' א'); Yalk. ib. 771 ו' א'; Y. Snh. X, 28<sup>d</sup> top ו' א'.

קלע, קלע, קלע I ch. same, 1) *sail, curtain*. Targ. Is. XXXIII, 23.—*Pl.* ו' א', ו' א'. Ib. XVIII, 1. Ib. LX, 9.—Y. Sabb. XX, beg. 17<sup>c</sup> ו' א' they spread the curtains a day before to the length of four

cubits.—2) *curtained enclosure*. Erub. 63<sup>b</sup> (in Hebr. dict.) 'הלן במילה (Ms. M. a. Yalk. Mic. 551 ed. pr. בקעילה; ed. Copt. בקליעא, v. Rabb. D. S. a. l. note) he that sleeps in a compartment in which husband and wife are. Ned. 22<sup>b</sup> ויל לקרילך go to thy room (I cannot help thee).—Esp. *ante-room, hall*. Ber. 22<sup>b</sup> top 'ב in the anteroom of Rab O. M. Kat. 24<sup>b</sup>; a. e.—[Pl. קלעצא, v. קלעצא.]

**קלעא** II, ק' = קלעא I. Targ. Jud. XX, 16. Targ. Prov. XXVI, 8. Targ. Job XLII, 18 ק'. Ib. 20 (Ms. ק').

**קלעא** m. (preced.) *slinger*.—Pl. קלעצא, קלעצא. Targ. II Kings III, 25 (not ק'). Targ. I Kings I, 38; 44 (h. text פלח); a. e.

**קלעצא** (קלעצא) m. = קלעצא q. v.

**קלעצא** (קלעצא), קלעצא, v. קלעצא.

**קלע** (cmp. קלע) to *scrape, peel, pare*. Pes. VII, 2 (75<sup>b</sup>) יקלעוהו (Bab. ed. קלעוהו) let him pare off the place where it touched the wall of the stove. Ib. 3 יקלעוהו let him pare off the surface. Tosef. Neg. VI, 8 היה קלעוהו he scraped off the sand (cement) between one stone and another; a. fr.—Part. pass. קלעוהו; f. קלעוהו &c. Nidd. 17<sup>a</sup> וביצה ק' ... וביצה ק' peeled garlic, peeled onions or peeled eggs ... which were let lie over night. Bicc. III, 8 ק' peeled willow twigs; a. e.

**קלע** same. Maasr. IV, 5 (ב) שעוריים מקלע וכו' (Mish. ed. המקלע, corr. acc.) he who husks barley-corns (to eat them before tithes are given), must husk each singly and eat; Bets. 13<sup>b</sup>. Y. Maasr. II, 50<sup>a</sup> bot.; Y. B. Mets. VII, beg. 11<sup>b</sup> שלא יקלעוהו, v. שלא יקלעוהו. Lam. R. introd. (R. Yoh. 1); Cant. R. to VIII, 4 ירד ויקלעוהו an angel came down and scraped the Divine Name off. Sot. 35<sup>b</sup> ויקלעוהו they scraped the lime off (which covered the inscription); a. e.

**קלע** Nif. קלע, Nithpa. קלע to *be peeled off*. Lam. R. l. c.; Cant. R. l. c. ל מהלוי היה it (the Divine Name) was erased of itself. Hull. III, 5, v. קלעוהו. Ib. 49<sup>b</sup> קרומ ... קרומ as 'the fat that covers the inwards' has a skin which can be peeled off, so all fat with a skin that can be peeled off (is forbidden), v. קלעוהו; a. e.—Kel. X, 5 קלעוהו an earthen jug which is peeled off (crumbled away), the pitch lining standing by itself; Tosef. ib. B. Kam. VII, 8 [read:] וכו' נרקלעוהו וכו'.

**קלע** ch. same. Targ. Joel I, 7; a. e.—Part. pass. קלע. Targ. Y. Deut. XIV, 11.—Gen. R. s. 82 (ref. to Jer. XLIX, 10) קלעוהו בצלע Ar. (ed. קלעוהו בצלע, ref. to Ob. 6, corr. acc.) I stripped the onions (laid bare Esau's corruption); Yalk. Jer. 332 קלעוהו (not קלעוהו); Yalk. Chr. 1073 (corr. acc.). Gen. R. s. 95, end, v. קלעוהו. Cant. R. to III, 4 (expl. שכל, Is. XLVII, 2) קלעוהו (v. קלעוהו) lay bare (the bed of) the current of the river (dig channels to divert the river from its course). Bets. 14<sup>b</sup> קלעוהו, v. קלעוהו; a. e.—B. Bath. 4<sup>b</sup>, v. קלעוהו II.

**קלע** same. Targ. O. Gen. XXX, 37 (Y. קלע Pe.). Ib. 38. Targ. II Kings XVIII, 16; a. e.—Part. pass. קלעוהו, *peeling, flaky*. Targ. O. Ex. XVI, 14 (h. text מכוסס).—

Bets. 13<sup>b</sup> קלעוהו his wife husked (barley) for him by the cupfuls. Hull. 62<sup>b</sup> קלעוהו ... its craw could not be peeled.

**קלע** (or קלע) *split parchment* (of superior quality than קלע). Men. 32<sup>a</sup>, a. e. במקום בשר ק' on k. your writing must be done on the flesh side (inside). Ib. (in Chald. dict.) במקום וכו' במקום וכו' he wrote them on k., on the skin side (outside); a. fr.

**קלע** (or קלע) ch. 1) same. Men. 35<sup>a</sup> קלעוהו (Ar. קלעוהו; Ms. M. and Rashi קלעוהו) the parchment of the T'fillin.—2) *scaly surface, scab*. Targ. Y. II Lev. XIII, 2, v. קלעוהו.—3) *streak made by peeling*.—Pl. קלעוהו, קלעוהו. Targ. O. Gen. XXX, 37 (some ed. ק'; Y. קלעוהו, קלעוהו).—4) (pl.) *scales; scaly shield*. Targ. O. Lev. XI, 9; Deut. XIV, 9, sq. (ed. Berl. ק'). Targ. Job XLII, 7 קלעוהו Ms. (missing in ed.; h. text מננים).—Snh. 110<sup>a</sup> קלעוהו (Ms. M. קלעוהו) the scaly (metal) rims of bags; Pes. 119<sup>a</sup> קלעוהו (Rashi קלעוהו, v. קלעוהו I. Keth. 65<sup>a</sup> קלעוהו I. Keth. 65<sup>a</sup> she struck her with the metal straps of a chest (v. קלעוהו).—[Yalk. Ez. 362 קלעוהו, v. קלעוהו. Y. Sabb. VII, 10<sup>a</sup> bot. קלעוהו, v. קלעוהו.]

**קלעוהו** m. pl. (αλλήλων) (*young men*) with fine voices. Targ. I Chr. XV, 20 (ed. Beck. ק'; h. text קלעוהו, cmp. קלעוהו).

**קלעוהו** f. (αλήτη) *urn for drawing lots*. Targ. Y. Lev. XVI, 8 (not קלעוהו).—Tosef. Yoma III (II), 1; Yoma IV, 1 וכו' היה שם וכו' an urn was there (in the Temple) containing two lots. Y. ib. IV, beg. 41<sup>b</sup> וכו' לא היה שם וכו' it was not at all necessary to use an urn, a basket might have served the purpose; but why did they say, 'an urn'? v. פוקס. B. Bath. 122<sup>a</sup> וכו' שם שבתים an urn containing the names of the tribes; (to be allotted); Num. R. s. 21; a. fr.—Pl. קלעוהו. Y. Yoma l. c. וכו' בשתי ק' by means of two urns the land of Israel was divided, v. supra.

**קלעוהו** m. (corrupt. of questionarius) *executioner*. Ab. Zar. 18<sup>a</sup>, v. קלעוהו.

**קלע** X. Shek. VII, 50<sup>c</sup> נרקלעוהו, v. קלעוהו.

**קלע** (apocop. of קלע) to *throw, cast*. Targ. Y. II Ex. XV, 25 (ed. Vien. טלע).—Y. Ter. VIII, 46<sup>a</sup> וכו' גרמיה (ב) גרמיה and it (the serpent) threw itself into it.

**קלע** same. Pesik B'shall., p. 93<sup>a</sup> וכו' וכו' וכו' every day he took a loaf of bread and threw it into the great sea. Gen. R. s. 79 וכו' וכו' וכו' scattered them in the open place; Yalk. ib. 133 וכו' (corr. acc.).—Part. pass.

**קלררתי** pr. n. pl. (Καλλιρρόη) *Callirrhoe*, warm springs on the eastern side of the Jordan, near the Dead Sea. Targ. Y. Gen. X, 19 (not קלר; h. text לבש). Targ. Y. Deut.

I, 7 קלדורר (read: קלדורר).—Gen. R. s. 37 קלרה (some ed. קלרה, corr. acc.); Y. Meg. I, 71<sup>b</sup> bot. קלרה; Yalk. Deut. 801 קלדורר (corr. acc.).

קלרין v. קלרין.

קלש (cmp. קלה) to plane, make thin, weaken. Erub. 3<sup>a</sup> אמרין קלש we say, plane it, i.e. consider it reduced to a fine film. Ib. קלשה אי thou makest it very thin. Ned. 68<sup>a</sup> מי קלש קלש does he plane (weaken) it? v. גז ch.—Part. pass. קלש, קלשה; f. קלשה, קלשה thin, weak. Targ. Y. Num. VII, 13 (ed. Vien. קלשה; ib. 19 (opp. סמך); a. e.—Taan. 9<sup>b</sup> קל ערבה a light cloud, opp. סמך. Sot. 34<sup>b</sup> ארעא because the layer of earth (over the rocky soil) is very light. Yeb. 113<sup>a</sup> bot. קל רעא his reason is weak, but it is doubtful whether it is equally clear &c., v. צילא; ib. 48<sup>b</sup> קל סמך חמר wine is thick (does not run out quickly), water is thin.

Af. קלש to make thin, cover with a thin layer. M. Kat. 13<sup>b</sup> מרפין אקלש m'happin (Mish. ib. II, 5) means covering lightly, opp. אסבורי.

Rhpe. קלש 1) to become thin, lean. Targ. Y. Gen. XXI, 15.—2) to become smooth of surface. Targ. Job XXXIII, 25 Regia (ed. ארזלש).

קלשונא m. (b. h. קלשון; preceded.) pointed tool, wedge(?).—Pl. קלשונין. Targ. Koh. XII, 11 (h. text משמורין).

קלח f. constr. of קלה = קלחה, disgrace of. Snh. 46<sup>b</sup> א"כ קלח if this were so, the text (Deut. XXI, 23) might have read קלח, why does it read קלח? [missing in Ms. M.]

קלת f. (cmp. קולית I קיל) the framework under the millstone to receive the flour-dust; [Rashi = אפרסכס hopper]. Tosef. B. Bath. I, 3; B. Bath. 20<sup>b</sup>. Ib. IV, 3. Zab. IV, 3; a. e.

קלתא f. (αλαθος, prob. of Semitic origin, v. preceded; v. Lewy, Sem. Fremdw. p. 109) vase-shaped basket, esp. woman's work-basket. Gitt. VIII, 1 לקח קלתא if he throws the letter of divorce into her lap or into her basket. Ib. 78<sup>a</sup> כל דבר שהיא נקלחה any receptacle that is designated for her specific use like her basket. B. Mets. 9<sup>b</sup> קל (if he throws the document into her basket on her head,) her basket is at rest, but she moves under it. Keth. 72<sup>b</sup> top קל דמי if she goes out with her basket on her head, it is right (she cannot be legally sued for indecent conduct); רח ירויה; רח אפי' קל ו' but so far as Jewish custom is concerned, it is improper to go out uncovered even with the basket on the head. Y. Gitt. VIII, beg. 49<sup>b</sup> של זהב קל if the basket (into which he threw the letter of divorce) was of gold; a. fr.—Pl. קלחור. Bicc. III, 8 בק של יב העשירים the rich brought the first-fruits in baskets of silver or of gold. Gitt. I. c. קל מוכר a dealer in baskets. Kel. XVI, 3; a. e.

קלתא (or קלתא) f. (v. קולא I קיל) curtained couch. Keth. 17<sup>b</sup> דמנמא קל Rashb. to B. Bath. 92<sup>b</sup> (ed. קלמא), v. קלמא.

קלתא v. קלתא.

קלתות f. (cmp. קלת) masonry under a stationary stove, fire place under a portable stove. Kel. VII, 1; Tosef. ib. B. Kam. V, 5.—\*Pl. קלתות. Y. Taan. IV, 69<sup>b</sup> top ברוו קל של בה"מ ו' they fled into the fire places (stoves) of the Temple, and they were all burned &c. (comment.: chambers).

קמ m. (b. h.; קים) one standing up against, adversary.—Pl. קמים. Y. Ber. II, 4<sup>d</sup> bot. קמיני humble thou our adversaries.

קמי v. קמי.

קמי קמי (v. קמי a. קמי) before, in the presence of. Targ. Y. Gen. XLIII, 9 קמי. Ib. XXXIII, 3 לקמיהון; a. fr.

קמי I, קמא (= קא אמא) he says. Pes. 3<sup>b</sup> מאי קמי Ar. what is it he says? (ed. מאי דמי דקמי; Ms. M. מאי דמי what is this before us?). B. Bath. 140<sup>b</sup> דמי דקמי (Var. אמר מאי דקמא Keth. 67<sup>b</sup> אמר מאי דקמא Ar. (ed. דקמא) he (the beggar) said what he said (as mentioned before); [Rashi: מאי דקמא Raba said, what is this before me?, i. e. what does this mean?]. [Sot. 2<sup>b</sup> bot., read as Rashi דקמא.]

קמי II, קמא f. = b. קמי 1) standing grain. Targ. Hos. VIII, 7 (ed. Lag. a. oth. קמי). Targ. O. Ex. XXII, 5 קמי ed. Berl. (oth. ed. קמא, קי).—Pl. קמא, constr. קמא. Targ. Jud. XV, 5.—2) pillar, statue. Targ. Gen. XXVIII, 18 (h. text מצבה). Targ. O. ib. XIX, 26 (h. text נציב). Targ. Y. Num. XXII, 24. Targ. Jud. IX, 6 (ed. Wil. קמא pl.; h. text מצב). Targ. II Kings X, 27 קמא constr.; a. fr.—Pl. קמין קמא. Ib. XVII, 10. Ib. XVIII, 4. Targ. II Chr. XXXI, 1; a. e.—Targ. Y. Ex. XXIII, 24 קמא constr.

קמא m. (= קמא) 1) first, former, previous. Targ. Y. Ex. XL, 2. Targ. Y. Lev. XXIII, 11; a. fr.—Ber. 13<sup>b</sup> קמא at the recitation of the first verse of the Sh'm'a; a. fr.—קמא (abbrev. קמ) the first of the quoted authorities. Ib. 48<sup>b</sup>; a. fr.—קמ, בבא, v. קמ. Pl. קמא. Naz. 56<sup>b</sup> לא הוה ליה לבינה מן קמא Gen. R. s. 38 קמא ought they not to have taken a lesson from (the fate of) their predecessors? Ber. 20<sup>a</sup> מסרי ו' קמא the former generations gave up their lives &c. B. Bath. 46<sup>b</sup> קמא those who have long preceded thee; a. fr.—Fem קמא. Targ. Prov. XXIV, 14 (ed. Lag. a. oth. קמא).—Kidd. 66<sup>a</sup> קמא that first clause. B. Bath. 89<sup>a</sup> bot. קמא that first described balance, what is it used for?; a. fr.—Pl. קמא. Targ. Y. Gen. XLI, 20.—2) before, in presence of, v. קמי.

קמא v. קמא.

קמא Yalk. Gen. 148, v. קמא.

קמא f. (b. h.; קים) standing corn. Peah VI, 8 קמא ו' standing corn saves the sheaf (in the field from being considered a forgotten sheaf belonging to the poor); ו' קמא how much standing corn must there

be to save the sheaf? Y. ib. VI, 19<sup>d</sup> top עומר שסביבותיו ק' a sheaf surrounded by standing corn. B. Kam. 60<sup>a</sup> (ref. to Ex. XXII, 5) למה לי כל בעלי קימה what is *kamah* to intimate? It is to include all things of erect stature (as trees, living beings &c., Rashi). Y. ib. VI, beg. 5<sup>b</sup>; a. fr.—Pesik. R. s. 43 (play on מלל, Gen. XXI, 7) ונעשה קמחו the standing crop of Abraham was dried up, but it became again full of ears (his virile strength was restored); Gen. R. s. 53 קומחו (corr. acc.).—*Pl.* constr. קמרי *halms, stalks*; שפה ק' the stiff cords in the border (around the neck) of a garment. M. Kat. 22<sup>b</sup> ש' מבריל ק' (in rending a garment in mourning) one must (may) sever the stiff border around the neck; (Y. ib. III, 83<sup>d</sup> top קנה שפה). Hor. 12<sup>b</sup> ש' למטה מן' beneath the border (leaving the border uncut); ש' למעלה מן' he rends from over the border (all through); (Y. M. Kat. l. c. ש' קנה).

קמח, קמח ch., v. קמא II.

קמואל pr. n. (b. h.) pr. n. m. *Kemuel*, name of an angel. Pesik. R. s. 20.

קמוליא, קמוליא, Gen. R. s. 79, end; Yalk. ib. 133 טריון, ק' מיליא, read קמוליא.

קמוליא, v. קמוליא.

קמון, v. קמון.

קמוניא, v. קמוליא.

קמוניא f. (καμνίον) *furnace*. Ab. Zar. 10<sup>b</sup> ליה שרד ליה (Ar. קמרי) they threw him into a circular furnace (pottery kiln; Rashi: a room full of ashes).

קמוש, v. קימוש.

קמוץ, v. קימוץ.

קמרא, קמורא, קמור m. (קמרי) *belt*. Targ. Ps. XVIII, 33 (ed. Wil. קמרי); ib. 40. lb. CIX, 19. Targ. Y. Lev. XVI, 4 (ed. Amst. קמריא); a. e.—Sabb. 59<sup>b</sup> שרד ק' a woman is permitted to go out on the Sabbath with a (gold) belt. Ib. שרד ק' how about wearing a *kamra* over a *hemyan* (v. קמריא). Hor. 13<sup>b</sup> שרד ק' נהי דאחרי כך ק' (En Yaak. קמריא) because thy father's (official) belt helped thee to be president of the court, must we make thee Nasi?

קמו (cmp. קמוץ, קמוץ) to squeeze, contract.

Nif. (קמוץ 1) to be squeezed in. Tosef. Erub. XI (VIII), 18 נ' if the bolt is squeezed into a hole in the ground, opp. נשמש detached and lying about without a special place assigned to it; Erub. 102<sup>a</sup>; Y. Sabb. XVII, end, 16<sup>b</sup>. Y. Kil. VI, end, 30<sup>c</sup> עד מקום שדוא נ' (not shaken by the wind).—2) to contract, curl. Y. Erub. V, 22<sup>d</sup> top ומסידר נ' ומסידר נ' ולא יתר שדוא נ' nor must the measuring rope be longer (than fifty cubits), because then it curls and causes loss of distance in measuring (Bab. ib. 58<sup>a</sup> שממעט).

קמח (denom. of קמריא) to dress hides with flour. Part.

pass. קמריא. Meg. 19<sup>a</sup>, v. דיפחריא; Gitt. 22<sup>a</sup>; Sabb. 79<sup>a</sup>, v. מנח; a. e.

Af. קמח to pulverize. Naz. 53<sup>b</sup> קמחתיא the pulverized (the bones).

קמח c. (b. h.; cmp. קמח, v. Del. Assy. Woerterb. p. 586<sup>2</sup>) 1) *flour, first flour*, contrad. fr. סלח. Y. Peah VII, 20<sup>a</sup> bot.; Keth. 112<sup>a</sup>, a. e., v. קריב. Hall. I, 6, v. חליקח II; a. fr.—Ab. III, 17 אין ק' אין ... אין ק' אין without flour (sustenance) no learning, without learning no flour (enjoyment of life).—*Pl.* קמחתיא. Kidd. 53<sup>a</sup>; Men. 73<sup>a</sup> ... חללי ק' these (the animal sacrifices) are blood offerings, those (the cakes &c.) are flour offerings. Y. Hall. I, 57<sup>b</sup> ובציקות ק' ובציקות ק' grains, flours, and doughs; a. e.—2) (from its color) *mould gathered on wine*.—*Pl.* as ab. Men. VIII, 7 מפני חק' ... מפני חק' one must not take for libation from the top of the cask on account of the mould. Ib. פסול ק' ... פסול ק' wine on which mould is gathered is unfit for the altar.

קמח, קמח, קמח ch. same, *flour*. Targ. O. Gen. XVIII, 6. Targ. Num. V, 15; a. e.—Keth. 62<sup>b</sup> ק' נחלא ק' a sifting flour. Bets. 29<sup>b</sup>, v. נחל; a. fr.—Pes. 84<sup>a</sup>; Yoma 46<sup>a</sup>, a. e. לקמחיה, v. חוש ויש ch.; [Ar. quotes Var. לקמחיה. Y. Yoma I, 38<sup>d</sup> top, a. e., v. קמחיה.

קמחוניא, קמחוניא pr. n. pl. *Kimhunia*, in Babylonia. Keth. 67<sup>a</sup> וזהו אשלי דק' וזהו as to the ropes of K. (where they are staple goods), a woman may levy them for her jointure (כרובה). Kidd. 25<sup>b</sup>.

קמחיה, v. next w.

קמחיה, קמחיה pr. n. f. *Kimhith*, the mother of seven sons who served as highpriests in turn. Y. Meg. I, 72<sup>a</sup> bot.; Y. Yoma I, 38<sup>d</sup> top וזהו קמח וקמחיה דק' וזהו (not Kimhith) all flours are flour, but the flour of Kimhith is fine flour; Lev. R. s. 20. Y. Yoma V, 42<sup>b</sup> בן ק' a son of K.; a. e.

קמח (b. h.) to compress; (neut. verb) to contract, curl. Yalk. Gen. 151 מעי קמחתיא עלי וזהו (Ar. קמחתיא, corr. acc.) my bowels curl themselves within me like a rope (cmp. קמח).—Part. pass. קמחתיא, creased. Tosef. Neg. I, 8 שמשש כק' like a folded sheet that has been straightened out.

*Pl.* קמחתיא 1) to fold, wrinkle. Hag. 14<sup>a</sup> (ref. to Job XXII, 16 שמשש עצמן וזהו) that means the students that wrinkle themselves (cause wrinkles on their foreheads) over the words of the Law; Yalk. Job 908.—Part. pass. קמחתיא. Tosef. Neg. I. c. סריר חמק' a creased sheet, v. קמחתיא. Hag. 13<sup>b</sup> sq. (ref. to Job I. c.) שמשש עצמן לחיבראות וזהו Ms. M. 2 (v. Rabb. D. S. a. l. note 20) who pressed themselves (rushed) forward to be created before the world was created, v. infra.

*Pu.* קמחתיא to be crowded, rushed. Ib. אשר קמחתיא בלא Ms. M. because they rushed (to be created) before their time; Yalk. Jer. 304.—Part. קמחתיא, v. supra.

**קמט** ch. same, to seize, hold fast; to tie. Targ. Prov. IV, 4 (ed. Wil. יקמט Pa.; h. text רמך). Ib. V, 22 (h. text לכר).—Sabb. 110<sup>a</sup> ליה קמט, v. infra.—Part. pass. **קמט** bound, constipated. Yeb. 64<sup>b</sup> דמא . . . דק' . . . איכא there are families in which the blood is tied up (whose members bleed little when wounded), opp. דרפי רמא who bleed profusely. Pes. 42<sup>b</sup> ליה דרפי רמא מ'קמט ליה דק' on him who is constipated it acts as a laxative, and him who is loose it constipates; Sabb. l. c. ליה קמט . . . דק'. Pa. **קמט**, Af. אקמט 1) to press down, double; to tie. Targ. Prov. IV, 4, v. supra.—Snh. 95<sup>a</sup> וקמטתה Ar. he seized and tied him (ed. כפריה קמטתה he tied him, he pressed him down); Yalk. Sam. 155 וק' נקטתה Gitt. 47<sup>a</sup> (אינקמטתה Rashi, אקמטתה Ar. (ed. אקמטתה) I want to tie you; קמטתה he did tie them.—2) to cause constipation. Pes. l. c.; Sabb. l. c., v. supra.

\***קמט** m. (preced.; cmp. קיץ I) [shrinking,] feeling aversion. Yalk. Lev. 626, v. קיץ I.

**קמט** m. (preced. wds.) fold, crease, wrinkle, crumple. Neg. VII, 1 ונגלה ב' when the white spot was covered up by a wrinkle, and then became visible; Tosef. ib. II, 13 שנפשו when wrinkles are formed under the breast; expl. ib. 47<sup>a</sup> כרי שחזירי when she turns her arm backwards, and it has the appearance as if there were wrinkles; a. e.—Pl. קמטין, קמטין. Neg. VI, 8 וק' שבצורא וק' the folds on the body (armpit &c., v. קימט), and the folds on the neck &c. Mikv. VIII, 5 ביה דק' parts of the body which have folds, contrad. ביה דסחרים, v. סחר; Nidd. 66<sup>b</sup>. Ib. קמטין. B. Bath. 120<sup>a</sup>, ע'ן; a. e.

**קמטון**, Sabb. 145<sup>b</sup>, v. קומים.

**קומ' קמטרא** m. (ἀμπτρα=ἀψα) box, chest (for clothes, books &c.). Kel. XVI, 7, contrad. to קיפסא. Ohol. IX, 15. Ber. 25<sup>b</sup> sq. גלימא אק' a cloak spread over a box (containing sacred books); a. e.—Pl. (ch.) קומטרא, קומטרא. Targ. II Kings X, 22 (Regia קמטרא). Targ. Ez. XXVII, 24 (Regia קומטרא; ed. Lag. קמטרא).—Meg. 26<sup>b</sup> ק' דספרי book chests.

**קמטרא** m. (preced.; cmp. Lat. capsarius) *Kamtraya* (Superintendent of Clothes, v. Targ. II Kings X, 22), surname of one Simon. Y. Ber. IX, 13<sup>d</sup> top.

**קמט**, v. ק' שפח קמט.

**קמט** (קמט) m. pl. constr. = קומי 1) before, in the presence of. Ber. 3<sup>a</sup>; Gitt. 6<sup>b</sup> שמיא ק', v. ספקא. Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 6) וקמטא of the town in which they shed blood! Bets. 27<sup>a</sup> וק' שדריה לקמטא דר' he sent it before R. A. (for his decision). Ber. 6<sup>b</sup> [read:] מרד ק' or קמטא דר' reported in the presence (under the presidency) of R. J. Ib. 24<sup>a</sup> I was standing before (attending) Raba. Ib. 42<sup>a</sup> וק' איירו לקמטא they placed before them bread &c. Ib. מקמטא after the tray was removed

from before them; a. v. fr.—Sot. 2<sup>b</sup> מאי דקמטא what is this before (us)?, i. e. what does this mean? Keth. 67<sup>b</sup>, v. קמא I. Pes. 3<sup>b</sup> וקמט, v. קמא I. Ib. 84<sup>a</sup>; Yoma 46<sup>a</sup> לקמטא Ar., v. קמטא.—2) before, ere. Hull. 39<sup>a</sup> וק' דשמעיה before he had heard it from R. &c.; ib. 139<sup>a</sup> (not מקמטא); a. fr.

**קמולא**, v. קמולא.

**קמין** m. (ἀμυνος) furnace, kiln. Tosef. Sot. XV, 7 'והזילוהו they threw him into a furnace; Y. ib. IX, 24<sup>b</sup> top (read: והזילוהו) (read: והזילוהו).—Esp. the furnace room of the bath-house. Lev. R. s. 14 'וכ' (אם ישנה . . . בחמין . . . נחין if a person stays in the furnace room any length of time; Tanh. ed. Bub. Thazri' 4 'וכ' בקמין (corr. acc.; Tanh. ib. 3 'וכ' בחמין). Tosef. Mikv. V, 7 'וכ' במרחץ ק' טמא if a corpse lies in the bath-house, the furnace room is unclean &c. Y. Sabb. III, 6<sup>a</sup> top דר' ור' סתומין את הק' they used to stop off the furnace on Friday, and people went in and bathed &c. Tosef. B. Ba'h. III, 3 Var. (v. רקס); Y. ib. IV, 14<sup>c</sup> bot.

**קמיע** m. (קמיע) [suspended,] amulet. Kel. XXIII, 1 'הק' the (parchment) amulet. Sabb. VI, 2, v. מוקמיה. Ib. 61<sup>a</sup> 'הק' של עיקרין an amulet containing roots; Y. ib. VI, 8<sup>b</sup> top בעשרים ק' . . . a physician may be relied upon when he says, this amulet is approved, I cured with it &c. Gen. R. s. 45 ור' צריכה ק' she (Sarah) needs an amulet (for sterility). Num. R. s. 12 ור' עילך ור' הוא עילך ור' wear this amulet that the evil eye may no longer have power over thee; Tanh. Naso 17; Pesik. R. s. 5; a. fr.—[Tanh. l. c. ור' הוא עילך ור' קמיעין, קמיעין. Gen. R. s. 77 ור' (יהושע) הוא עילך ור' (יהושע) comes to thee provided with five amulets: his own merit, his father's merit &c.; a. e.

**קמיעא** ch. same. Kidd. 73<sup>b</sup> ק' . . . חל' a child found with a tablet or an amulet suspended from its neck. Pes. 111<sup>b</sup> לק' in order to know how to write the amulet; a. e.

**קמיע**, v. קמיע.

**קמיעה** f. (קמיע) taking a fistful of the meal-offering. Men. 9<sup>a</sup> וקמיעה מצות כהונה מ' וקמיעה all the manipulations from the taking of the fistful and onward are priestly functions. Meg. 16<sup>a</sup> וקמיעה the rules concerning *k'mitsah*; a. fr.—Men. 11<sup>a</sup>; Keth. 5<sup>b</sup> וק' (the third finger) is used for *k'*.—Pl. קמיעה. Men. 18<sup>b</sup>; Tosef. Dem. II, 7; a. fr.

**קמירות**, v. קמיר.

**קמולפי**, Yalk. Ps. 841 סיב ק' v. סיב.

**קמ**, Y. Kil. VI, end, 30<sup>c</sup> וקמ, v. וקמ.

**קמ**, v. קמ.

**קמסקתור**, Yalk. Koh. 989, v. קומים.

**קמט** (קמט) to press, squeeze; to pass and knot straps. Bekh. 30<sup>b</sup> וקמטתה באשה . . . וקמטתה a woman was married to a *haber* (חבר), and she fastened the straps



of the T'fillin for him, and when afterwards married to a publican, she knotted the custom seals for him; Ab. Zar. 39<sup>a</sup> Ar. (ed. קושרו); Tosef. Dem. II, 17. Tosef. Kel. B. Mets. VI, 1 הסנדל משקמץ the sandal is susceptible of uncleanness when the straps are attached.

**קמץ, קמץ, קמץ** c. (preced.; cmp. קמץ) *a little, somewhat*. Pes. 113<sup>b</sup> 'ק' ... אכיל eats much and passes little. Y. Yoma III, beg. 40<sup>b</sup> 'ק' ו' first the redemption comes little by little, and then &c.; Y. Ber. I, 2<sup>a</sup> קמץ; Cant. R. to VI, 10. Ib. to IV, 4, v. ו' h.; a. fr.

**קמץ, קמץ** m. (campus, ἀμπος, accus.) *plain for exercise and amusement*. Kel. XXIII, 2 כליו שצומדין בקמץ at sports stand on it. Pesik. B'shall. 82<sup>b</sup> כל עמא יפקון לך let all people go out to the campus (for public court); Cant. R. to II, 14; Lev. R. s. 6. Ib. s. 31 ירו מחזירין אותו בק' they shall make him go around in the campus (for public disgrace); Yalk. Deut. 810; Deut. R. s. 2 Ar. Var. קי, v. קמץ. Pesik. R. s. 21 בקי' מלך (corr. acc.) a king going out to the plain for sport, opp. למלחמה. Kel. XXIV, 1 שמשחקין בי בקמץ (Ar. בקי'; Hai G. בקי', corr. acc.) with which they play in the field; a. fr.

**קמץ** (b. h.) 1) *to compress, close the hand, grasp*. Pes. VII, 2 קמץ את מקומו he must grab (take a handful of the flour from) its place (where the juice has dripped on it).—Esp. *to take a fistful (קמץ) of the meal-offering* (by bending three fingers over to the wrist and striking the flour off with the thumb on top and with the little finger below). Sifra Vayikra, N'dab., ch. X, Par. 9 יכול יקמץ ו' you may think he may grab with the tips of his fingers. Ib. קמץ ו' ... קמץ ... קמץ you may think the proper thing is for the priest to take off the fistful, but if a layman did it, it is legal. Men. II, 1 קמץ את ו' if the priest takes a grab of the meal-offering with the intention of eating &c.; a. fr.—*Part. pass. קמץ closed*. Cant. R. to VIII, 14 וינינו אתה קמץ צבי the deer when sleeping has one eye open and one closed.—2) *to leap*. Yalk. Ps. 685 קמץ כאיל, v. קפץ.

**קמץ** *to perform the קמץ*. Lev. R. s. 3 ו' ואכל he took the handful for the altar, and ate the rest.

**קמץ** ... שלא ... *to be grabbed from*. Men. III, 3 קמץ ... קמץ two meal-offerings which were mixed up before the altar's share had been taken off. Ib. 18<sup>b</sup> בקמץ concerning such offerings as are subject to קמץ; a. fr.

**קמץ** 1) *to scrape off* (with bent fingers). Hull. 50<sup>a</sup> קמץ you must take off a little from the surface.—Trnsf. *to take off a share*. B. Bath. 106<sup>b</sup> שני אחין שחלקו קמץ ... if two brothers divide an estate, and then a third brother comes from abroad ..., they have to give him each a share from their portion, opp. מחלוקת the division is null and void (and a new division by lot has to be made); ib. 107<sup>a</sup>; a. e.—2) *to scrape together, collect*. Pesik. R. s. 20 קמץ (מקמץ, v. קמץ). Keth. VII, 10 והקמץ את ... the following are those whom the court forces to release their wives, ... and the scraper; expl. ib. 77<sup>a</sup> הקמץ ציאת כלבים he that collects excre-

ments of dogs; (another interpret.) זה בורסי 'the scraper' (of excrements) means the tanner; Tosef. ib. VII, 11 הציצה את המקמץ (not הציצה) who collects excrements; Y. ib. VII, end, 31<sup>d</sup>. Hag. 4<sup>a</sup>; 7<sup>b</sup>.—3) *to be parsimonious*. Hull. 46<sup>a</sup> וסימניך עשירין מקמץ and as a mnemonic sign (to remember which of the two it was that threw the liver away, and which used it) it may serve thee: 'the rich are parsimonious' (R. Simon who was rich used it); Men. 86<sup>a</sup>.

**קמץ** ch. same, 1) *to grab, take a fistful*. Targ. Lev. II, 2; V, 12.—Men. 11<sup>a</sup> אינשי ברקמץ as people ordinarily grab (putting the hand in and taking a handful of flower out). Gen. R. s. 5, v. קפץ; a. fr.—2) *to press, close (the eye)*. Y. Sabb. XIV, beg. 14<sup>b</sup> ו' קמץ ו' for it (the deer in sleep) closes one eye &c., v. preced.—Part. pass. קמץ. Targ. Cant. VIII, 14.—3) *to scrape off*. Hull. 50<sup>a</sup> ו' קמץ ו' scrape the surface off and give me (the fat) to eat. Ib. ו' קמץ they scraped the surface off and &c.—4) *to leap*. Ber. 63<sup>a</sup> קמץ Ms. M. (ed. קמץ; Ms. F. קפץ); v. ו' ch.

קמץ, v. קמץ.

**קמץ**, v. קמץ, I, II.

**קמץ** I c. 1) [hopper,] *locust*. Targ. Nah. III, 15 (h. text ו' קמץ).—Eduy. VIII, 4, a. e. ו' איל ק' why is the proboscis of the locust soft (flexible)?; [Rashi: = נמלה, v. infra; early ed. Rashi: = שבלול]. Ib. ו' לך ... ו' if you want to make a locust blind, break off its proboscis. Yeb. 121<sup>b</sup> ו' קמץ ו' perhaps it was merely a dead locust (or ant) to which playing children gave a man's name?; a. fr.—Pl. קמץ, קמץ. Targ. Num. XIII, 33 (h. text והגברים). Targ. Prov. XXX, 27 (h. text ארבה); a. e.—Taan. 21<sup>b</sup> ו' קמץ ... אמרו when they told R. J. that the locusts were coming, he ordered a fast; a. fr.—[Y. Ab. Zar. V, 44<sup>d</sup> bot. ו' קמץ, prob. to be read: to be read: ו' קמץ II.]—2) [scraper, collector,] *ant*. Sabb. I. c.; Yeb. I. c., v. supra.—Pl. as ab. Ber. 54<sup>b</sup> ו' קמץ the Lord sent ants which made holes in the mountain &c.—\*3) *snail*. Gen. R. s. 21 ו' קמץ ו' (Rashi: קמץ) like the snail whose garment is part of its body. [The entire phrase is a gloss, v. Yalk. Gen. 34, and קמץ is perhaps a clerical error for קמץ q. v.]

**קמץ** II pr. n. m. *Kamtsa*; בר ק' Bar. Kamtsa. Gitt. 55<sup>b</sup> ו' ובר ק' חריב ו' through an affair concerning K. and Bar K. Jerusalem was destroyed; Lam. R. to IV, 2 ו' ובר בן ק' ו' הרב מקדש.

**קמץ**, v. next w.

**קמץ** (קמץ) m. *compressed condition, bent up, doubled*. Y. Naz. IX, 57<sup>d</sup> ו' ו' if one finds a corpse, in the ground, doubled, we say, debris fall upon him, opp. פשוט. Ib. [read:] ו' ראשיהם בצד [read:] ו' ראשיהם בצד they thought 'their head beside their feet' (of corpses found in the ground) meant *kamtsuts*

(that each body's head was lying by its feet). Y. Pes. VII, 34<sup>d</sup> קמץ: Y. Maas. Sh. V, beg. 55<sup>d</sup> וְכִי הָיָה נֶחֱוֶה (not קמץ) a doubled (mangled) body is under it (i. e. a mangled body was found there, and a mark was put over it); Y. Sot. IX, 23<sup>e</sup> top קמץ.

קמץ m. (קמץ) *grasping, greedy*; בן ק' a greedy person. Tosef. Sot. XIII, 8 ed. Zuck. (Var. חמסן), v. חמסן.

קמץ pr. n. m. Ben Kamtsar (denom. of קמץ, writing four letters simultaneously with four pens between his fingers). Yoma III, 11. Ib. 38<sup>b</sup>; Y. ib. III, end, 41<sup>b</sup>; Cant. R. to III, 6 של ביה ק' those of the house of K.

קמקמ, Y. Sabb. I, 3<sup>b</sup>, v. קימקמ.

קמר (cmp. במר) *to bend, arch over, cover*. Erub. VIII, 9 קמרו the pit (עיקר) outside of his private ground he must arch over; a. e.—Part. pass. קמר; f. קמרה &c. Ib. 10 וְכִי שָׁחַת בֵּיתוֹ a gutter covered up four cubits on public ground; Tosef. ib. IX (VI), 18; Y. ib. VIII, end, 25<sup>b</sup>. Ohol. III, 7. Ib. V, 1 לחוץ, but the arch over its oven which stands in the house, but the arch over its 'eye' (fire-place) is outside the house; (R. Hai G. expl. קמר וסדור; v. Koh. Ar. Compl. s. v. קמר). Num. R. s. 12 קמרו (קמר) tsab (Num. VII, 3) means wagons with vaulted covers; a. e.

קמר ch. same, *to bend*; (cmp. כפר, כפה) *to tie*.—Denom. קמור.

Pa. קמאר *to girdle*. Targ. Lam. II, 10 קמאר ed. Lag. (oth. ed. קמרי Pe.). Targ. Ps. LXV, 13.—[Zend *kamara*, arch, girdle, Greek *καμάρα*, of Semitic origin.]

קמרא m. girdle, v. קמור.

קמרוטא, v. next w.

קמרוטון m. (*καμάρωτον*, sub. ὄψα, S.) *vaulted, arch-covered carriage*.—Pl. קמרוטא (=καμάρωτα). Cant. R. to VI, 4 (expl. צב, Num. VII, 3, v. קמר) כמין ק' (קמר) the wagons were like the tilted carts, in order that the sacred vessels might not be split (through close packing), v. אֶסְקֶפְסִי; Num. R. s. 12 קמרוטא כמין קמרוטא (obviously *καμάρωτα*, fr. a verb *καμαράω*). Gen. R. s. 31 קמרוטון (some ed. קמרוטון, Ar. קמרוטון) Noah's ark was shaped like the tilted wagons, and it was so curved that the top was one cubit broad; Yalk. ib. 54 קמרוטון.

קמרון m. (קמר) *arched lid*. Kel. XVI, 7. Ib. XVIII, 2.

קמרוטון, קמרוטון, v. קמרוטון.

קמרוטא, קמרוטון, v. קמרוטון.

קמרא, v. קמא II.

קמרוטון, Yalk. Gen. 151 Ar., v. קמש.

\*קן m. (v. קנן) *preparation, arrangement*. Gitt. 6<sup>a</sup> top even if the husband ordering a letter of divorce to be written heard only the sound produced by the cutting of the pen and the unfolding of the parchment; [Rashi: קן onomatopoeitic: *crackling, crepitation*; Var. קל *sound*].

קן c. (b. h.; קנן) 1) *nest; birds in a nest*. Hull. XII, 1, a. fr. שילוח הקן the duty of letting the mother bird go when a nest is taken out (Deut. XXII, 6 sq.). Gen. R. s. 19 יצאה מִקְנֵהוּ אֵשׁ fire goes forth from its nest and burns it (the phoenix, v. חול II); Midr. Sam. ch. XII; Yalk. Job 917 מִקְנֵהוּ לָהֶם they (the Israelites) found a nest for themselves (with ref. to Ps. LXXXIV, 4); a. fr.—2) (fem.) *the couple of sacrificial birds* (Lev. XII, 8; XIV, 30; a. e.). Kinnim II, 1 סרומה קן a couple of birds concerning which it has not yet been decided which is to be the burnt offering, and which the sin offering; ib. 4 קנים קן which has been decided upon; a. fr.—Pl. קנין, קנין. Ker. 28<sup>a</sup> מִפְּרִשְׁתוֹ וְכִי הָקֵן the special designation of the couples is made either by the owner or by the priest's action. Ned. IV, 3 קנין זכין the bird sacrifices of those cured from gonorrhoea; ק' ילדיו those of women after confinement; a. fr.—Kinnim, Kinnin, name of a treatise of the Mishnah, of the Order of Kodashim.—3) *cavity, chamber*.—Pl. as ab. Lev. R. s. 14, v. בִּינָה, בִּינָה. Koh. R. to I, 9 וְכִי בִּינָה בִּינָה because no chambers (for the reception of prophecy) were created within me until now &c.; (Ex. R. s. 28 לוֹ רְשׁוֹתַי לֹא נִתְּנוּ לִי no permission to prophesy had been given him).

קני, קנא, קן ch. same, 1) *nest, swarm*. Targ. O. Deut. XXII, 6 (ed. Berl. קניא). Targ. Is. X, 14 (ed. Wil. קנה, corr. acc.). Targ. Jud. XIV, 8. Targ. I Sam. XIV, 27 (h. text יִשְׂרָאֵל); a. fr.—Hull. 141<sup>b</sup> וְכִי יֵלֵךְ וְכִי יִשְׁכַּח go and knock at the nest, that the birds be moved, and thus take possession of them. Gitt. 68<sup>b</sup> בֵּיתוֹ הָיָה כְּבֵיתוֹ the nest of a woodcock; they covered his nest with white glass; a. fr.—Snh. 102<sup>b</sup> (prov.) דָּפַרְסָּה קִנְיָה קִנְיָה Ar. he that wreaks his vengeance destroys his own nest (ed. דָּפַרְסָּה קִנְיָה, read with Ms. F. קנאיה).—Pl. קני, קני. Erub. 3<sup>a</sup> (expl. אמלחרא) ק' nest-shaped cornices.—Pl. pr. n. pl. *Eagles' Nest, Kan-Nishraya* (v. P. Sm. 3673), *Kenmesrin* on the Euphrates. R. Hash. 26<sup>a</sup> (Ms. M. קנשרייה, v. Rabb. D. S. a. l. note).—2) *close place*. B. Kam. 58<sup>b</sup> וְכִי בִּינָה בִּינָה three date-trees stood in one place (close together). Ib. 92<sup>b</sup>, v. שָׂרְבָּה. Succ. 32<sup>b</sup> וְכִי בִּינָה בִּינָה three leaves close together (Rashi: on one stem, = קננה).

קנא, Pi. קנא, v. קני I.

קנא, Pa. קני, v. קני I.

קנא, to buy, v. קני II.

קנא, v. קנא.

קנאה f. (b. h.; קנא) *jealousy, envy, passion; emulation*.

*zeal*. Ab. IV, 21 וְהַחֲמָהּ חָק' jealousy, lust, and ambition carry man out of the world (v. רָצָא). B. Bath. 21<sup>a</sup>; 22<sup>a</sup> קנאות סופרים וכ' emulation among scholars increases wisdom. Meg. 7<sup>a</sup> את מעוררת עלינו וכ' thou wilt arouse the envy of the nations against us. Gitt. 7<sup>a</sup> (play on כל מי שיש לו ק' . . . ודומם שוכן Josh. XV, 22) קניה וכ' if a man has cause for anger against a fellow-man and keeps silence, he who is enthroned for evermore will do justice to him. Sot. 2<sup>b</sup> (expl. קניני דבר קניני דבר קניני דבר) something which causes ill feeling between her and others (the witnesses that tell); המטיל ק' which causes ill feeling between himself (the husband) and her. Ber. 33<sup>b</sup> במעשה וכ' he causes jealousy among the works of creation (intimating that God's love of his creatures is partial). Sabb. 89<sup>a</sup> ק' is there envy among you (the angels, that you must be warned not to commit murder &c.)? B. Kam. 82<sup>a</sup> את חק' . . . מכנים causes love to enter (into man's heart) and ill-will to escape; a. fr.—*Pl.* קנאות. Num. R. s. 9; a. e.

**קנא** ch. same. Targ. Num. V, 14, sq.; ib. 18 (Y. ed. Vien. קנאיה, corr. acc.). Targ. Y. Deut. V, 9. Targ. Prov. XXVII, 4; a. fr.—Sot. 2<sup>b</sup> בחרה ק' בחרה they will be the cause of rancor (towards her husband) in her heart; איהו ק' . . . איהו he will be the cause of her rancor.—Snh. 102<sup>b</sup> קנאיה (fr. קנא), v. קנא.

**קנאי** m. (b. h. קנא; preced.) 1) *zealous*. Snh. 82<sup>b</sup> ק' הוא (Eleazar) is a zealous man, son of a zealous man; Lev. R. s. 33 בר ק'—2) *vengeful*. Yalk. Gen. 72, v. קנינון.—*Pl.* קנאין, קנאית. Snh. IX, 6 (81<sup>b</sup>) קנאין (בשעת מעשה) Ms. M. (ed. פוגעין בו. Y. ed. פוגעין בהן. right to strike him (them) when caught in the act; Y. ib. IX, end, 27<sup>b</sup>; Num. R. s. 20 end.—Esp. the zealots, the terrorists during the siege of Jerusalem by the Romans. Ab. d'R. N. ch. VI, end וי' לשרוק ק' בקשי the zealots wanted to burn all this wealth (v. סיקרין).—*Fem.* קנאית; v. קנאית.

**קנאן** (קנאן) ch. same. Targ. Ex. XX, 5; Deut. V, 9. Targ. Ex. XXXIV, 14; a. e.—*Pl.* קנאין. Targ. Y. II Deut. IV, 24.

**קנאות** v. קנאית.

**קנאיה** v. קנא ch.

**קנאנית** f. (preced. wds.) *inclined to jealousy*. Gen. R. s. 18 ולא מן הלב הוא קנא (some ed. קנאית) nor will I create her from Adam's heart, lest she be of a jealous disposition; Yalk. ib. 24; Yalk. Is. 265 קנאית.—*Pl.* קנאיות. Gen. R. s. 45; Deut. R. s. 6 (some ed. קנאיות, fr. קנאית).

**קנאית** v. קנא ch.

**קנאית** v. קנאית.

**קנב** *Pi.* קניב to strip, trim, make even, clean (vegetable).

Kel. XVI, 2 משיחוסים וירקנב when he has peeled them (the wicker baskets) and trimmed them (pinched off the projecting pricks); ib. 3. Ib. 4 (of leather implements). Tosef. ib. B. Mets. VII, 11 (וירקנב); 12. Tosef. Dem. IV, 5 וירקנב, v. ארספרגוס. Y. Pes. IV, 31<sup>a</sup> bot. מְקַנֵּב he may clean (vegetable); a. e.—Part. pass. מְקַנֵּב. Tosef. Kel. I. c. הורוכין וירקנבין cut and cleansed.

**קנב** *Pa.* קניב ch. same. Sabb. 73<sup>b</sup> מאן דקניב (or דקניב) he who trims beets (in the ground). Ib. 115<sup>a</sup> קניביתא cleaned cabbage (on the Day of Atonement towards evening).—V. קניביתא.

**קנבה** v. קניבה.

**קנבס** *m.* (κάνναβος, κάνναβας) hemp. Kil. II, 5 (Ar. קנבס). Ib. V, 8 הק' hemp planted in a vineyard; a. fr.—[Sabb. 120<sup>a</sup> הקנבוס Ms. M., v. קולבין].

**קנביטון** Yalk. Lev. 479, v. אקניבטון.

**קנבים** v. קנבס.

**קנדי** words in an incantation. Yoma 84<sup>a</sup>, כנדי.

**קנדין** v. קנידין.

**קנדי** v. קנדי.

**קנדילא** m. (candela) candle, in gen. lamp, light. Cant. R. to III, 11, a. e., v. קנדילא. Gen. R. s. 4 ק' כדורין (sub. דעששירא) like the oil floating on the water in a lamp; Yalk. ib. 5 קנדילא (corr. acc.). Esth. R. to I, 3 קנדילין; קנדילים (h. form) *Pl.* (h. form) קנדיליא. Ib., v. פקשים. Lam. R. to III, 7 קנדיליא (not מסדרא) prepared his Sabbath lights; Y. Maas. Sh. V, 56<sup>a</sup> top קנדיליא.

**קנדילא** v. preced.

**קנדס** v. קנידס.

**קנדקי** Targ. II Esth. I, 14, some ed., read: קנידקי.

**קנה** v. קני II.

**קניה** f. = 1) nest; 2) affirmation, oath, vow. if a person used the word *kinnah* to introduce a vow, how is it? did he mean a nest of chickens (in which case there would be no vow), or has it the meaning of confirmation like *konam*? It remains doubtful.

**קנה** m. (b. h.; cmp. קנן) *calamus, reed; anything resembling a reed, branch of a candlestick; windpipe &c.* Cant. R. to I, 6 (legend about the origin of Rome) ירר Michael the archangel came down and planted a large reed in the sea &c. Taan. 20<sup>a</sup> וכ' רך כק' וכ' man must at all times be yielding like a reed and not unbending like a cedar, v. קולבוס. Tosef. Sabb. XII (XIII), 14





that he did not warn her and yet he may declare, I did warn her. Ib. וְכִי יִדְעֶיךָ דָּבָר לֹא וְכִי יִדְעֶיךָ דָּבָר לֹא and all will know that he did warn her; a. fr.

*Af. זַקְנִי to make jealous; to provoke.* Targ. Ps. LXXXVIII, 58. Targ. I Sam. I, 6, v. אֶזְקֶנֶיהָ. Targ. Deut. XXXII, 16 (Y. I קִנְיָן, read: קִנְיָן). Ib. 21; a. e.

*Ithepe. אִיקְנִי, אִיקְנִי to be jealous, incensed.* Meg. 16<sup>a</sup> בַּהּ אִי אִי (Haman) had a grudge against Vashti and put her to death, and now he has a grudge against me &c. Ib. 13<sup>a</sup> אִיקְנִי בִּיהָ דְּמִיָּקְנִי against whom Haman was enraged. Ib. 19<sup>a</sup> וְכִי דִּאִי ... בַּהּ what reason had Mordecai to be hostile to Haman?; a. e.

**קני** (b. h.) [*to establish*, 1] (emp. קים, Gen. XXIII, 17) *to create; to acquire, own; to take possession.* R. Hash. 31<sup>a</sup> (ref. to Ps. XXIV owned in the Temple on the first day of the week) וְהָקְנָה וְכִי וְהָקְנָה וְכִי because he (the Lord in establishing the world) took possession and gave (his creatures) possession (invested them with a fief), and became the sovereign of the world. Kidd. I, 1 הָאִשָּׁה וְכִי אִשָּׁה אִשָּׁה אִשָּׁה a wife acquires herself (becomes independent) when she receives her divorce &c. Ib. 20<sup>a</sup> כְּכֹנֵה וְכִי whoever buys a Hebrew bondman creates, as it were, a master over himself. B. Mets. 75<sup>b</sup> הָאִשָּׁה אִשָּׁה אִשָּׁה he who creates a master over himself, expl. הָאִשָּׁה אִשָּׁה אִשָּׁה who (in order to evade obligations) hangs his property on a gentile (pretends to be merely the agent of a gentile); (another explan.) וְכִי הָאִשָּׁה אִשָּׁה אִשָּׁה who transfers his property to his children during his lifetime. Gitt. 37<sup>b</sup> sq. (ref. to Lev. XXV, 45) אִשָּׁה אִשָּׁה אִשָּׁה you may buy (as a slave) one of them, but they cannot buy one of you, nor can they buy of one another. Ib. אִשָּׁה אִשָּׁה אִשָּׁה you may think, they cannot buy one another for the work (as long as the serf chooses to be in the master's power); ולא הם קונים ולא הם קונים they cannot buy of one another a bodily slave (who requires formal manumission to be a freeman). B. Mets. 46<sup>b</sup> hot. כִּי בָאֵלִי לִי בָאֵלִי if one says, sell me (a certain object) for these (coins which I hold in my hand), he has bought (the sale is valid). Ib. IV, 1 וְהָקְנָה מִמֶּנּוּ הָאִשָּׁה אִשָּׁה אִשָּׁה the delivery of cancelled coins effects the purchase of the valid coins. Ib. 47<sup>b</sup> מִמֶּנּוּ הָאִשָּׁה אִשָּׁה אִשָּׁה the delivery of the purchasing money gives possession (no formal possession of the purchased object being required). Kidd. 22<sup>b</sup> הָאִשָּׁה אִשָּׁה אִשָּׁה lifting up the purchased object makes the sale binding; a. v. fr.—2) *to make sure; to obligate a person by a special symbolical act* (קִנְיָן); *to enter into an obligation by a special symbolical form.* Gitt. 51<sup>a</sup> מִדֵּי מִדֵּי when they (the court, witnesses &c.) made him obligate himself (that his widow should receive support from his estate) בִּשְׁקֵנִי בִּשְׁקֵנִי when such an obligation was entered with reference to this (his wife's case), but not with reference to that (his daughter's case). B. Mets. 47<sup>a</sup> ... בִּמְדָּה קִנְיָן wherewith is the bargain made sure? ... By handing over one of the garments (or any object) belonging to the purchaser; דְּנִיחָא לִיהָ לְקִנְיָנָהּ דְּלִיחָא לִיהָ לִיהָ לִיהָ לִיהָ for the purchaser likes the seller to obligate himself, in order that he may be sure to give him pos-

session; a. fr.—Ib. 48<sup>b</sup> when he said to him, קִנְיָנִי (fr. קִנְיָנִי = קִנְיָנִי my earnest money shall serve to make the purchase sure.—Part. pass. קִנְיָנִי; f. קִנְיָנִי; pl. קִנְיָנִי; קִנְיָנִי. Kidd. 16<sup>a</sup> עֲבַד עֲבַד גּוֹפּוֹ קִי וְהָרַב וְכִי a Hebrew bondman is owned bodily (to the end of his term), and if the master allowed him a reduction of his time, his allowance is not legally binding (the slave not being able to acquire himself); ib. 28<sup>a</sup>; B. Kam. 113<sup>b</sup>. Gen. R. s. 86 (ref. to Gen. XXXIX, 1) הַקִּנְיָנִי קִנְיָנִי וְכִי וְכִי those who are owned make themselves owners (slaves enrich themselves by robbing their master), and all slaves cause decrease to their master's house, but in this case 'the Lord blessed &c.' (ib. 5); Yalk. ib. 145 דְּקִנְיָנִי קִנְיָנִי (corr. acc.); a. fr.—Tosef. Ned. IV, 6 שְׁאֵי קִנְיָנִי the axe of which I am possessed be forbidden (v. קִנְיָנִי, i. e. I swear that I have no axe; Ned. 35<sup>a</sup> (Rashi) שְׁאֵינִי I swear that another axe is not owned by me).—[Y. Peah IV, 13<sup>b</sup> הַשְּׁעָרָה קִנְיָנִי, read: פְּנִינִי, v. פְּנִינִי.]

*Nif. זִקְנָה to be acquired, owned, bought.* Kidd. 20<sup>a</sup> (ref. to Lev. XXV, 14) מִדֵּי לִידָּהּ this refers to what is bought from hand to hand (movable goods). Ib. I, 1 הָאִשָּׁה וְכִי אִשָּׁה אִשָּׁה אִשָּׁה a wife can be acquired in three ways. Ib. 6<sup>b</sup> עֲבַד כְּנִעָנִי בְּכֶסֶף (חֲלִיפִין) Ib. I, 3 אִשָּׁה אִשָּׁה אִשָּׁה a Canaanite slave is taken possession of (is considered owned) either by delivery of the purchasing money, or by a deed, or by undisturbed possession (חֲלִיפִין). Ib. 5 וְכִי נִקְנָנִי נִקְנָנִי landed property is acquired by means of handing over the money &c., but movables cannot be acquired otherwise than by taking hold (מְשִׁירִי). Ib. 22<sup>b</sup> הָאִשָּׁה בְּרִיאָה let her be acquired (become his slave) by coition; a. fr.

*Hif. זִקְנָה to give possession, sell, transfer.* R. Hash. l. c., v. supra. Snh. 81<sup>b</sup> וְלִמְכָּרָהּ קִנְיָנָהּ. Keth. 82<sup>b</sup> אִשָּׁה וְהָקְנָה וְכִי it is heaven that gave him a wife (through his brother's death without issue); Yeb. 39<sup>a</sup>. B. Mets. 47<sup>a</sup> אִין אִין מִקְנָה דְּבִר. Ib. 33<sup>b</sup>, a. fr. בְּכָלִי שֶׁל מִקְנָה no one can give possession of (sell) what does not yet exist (future crops &c.); a. fr.—Esth. R. introd. (ref. to Dent. XXVIII, 68 sq.) לָמָּה וְאִין קִנְיָנָה ... עִי שְׁלֵא הָקְנִיתָם אֱלֹהִי וְכִי why 'no purchaser'? ... Because you have not transmitted 'these words of the covenant', for there is none among you making the five books of the Law his own (v. קִנְיָנָה).

**קניא** II ch. same. Targ. Gen. XXXI, 18. Targ. Y. ib. XLVII, 23; a. fr.—Keth. 82<sup>b</sup> וְדִקְנִיתָ וְדִקְנִיתָ which I have acquired (own), and which I may acquire in the future. B. Bath. 44<sup>b</sup> דִּקְנִיתָ קִנְיָנִי קִנְיָנִי if the document reads 'that which I may obtain' (shall be seizable for my debt), and be bought and sold again ..., it cannot be seized; ib. 157<sup>a</sup>. Ib. 168<sup>a</sup> אֶסְמְכָרָה קִנְיָנָה v. אֶסְמְכָרָה. B. Mets. 66<sup>b</sup> וְאִין קִנְיָנִי וְאִין קִנְיָנִי and he said to him, take possession (of the collateral, I shall not redeem it), he has obtained it. Ib. דִּקְנִיתָ וְאִין קִנְיָנִי an obligation with an 'if' (conditional forfeiture) gives no title; a. v. fr.—Hull. 77<sup>a</sup> דִּקְנִיתָ וְאִין קִנְיָנִי.

*Af. זַקְנִי 1) to make one a bondman.* Targ. Zech. XIII, 5.—2) *to give possession, sell.* Targ. II Chr. XXI, 3.—B. Bath. 44<sup>b</sup> אֶבֶן ... אִין אִין if he gave him possession of movable

קָנִין m. (b. h.; קָנָה) 1) *purchase, ownership, right of possession*. Gitt. 47<sup>b</sup> יֵשׁ אֶל לַכּוֹרֵי בְּאֵ"י וכו' a gentile has the right of possession in Palestine inasmuch as his produce are exempt from tithes. Ib. קָנִין פִּירוּתוֹ כֵּן הַגּוֹלֵם the acquisition of usufruct is like the acquisition of the soil itself (and the Jewish owner of the usufruct has to offer the first fruits as if he were the owner of the land). Gitt. I, 6 מִפְּנֵי שְׂוֵאוֹ קָנִינוּ (Y. ed. קָנִינוּ) because he (the slave) is his property. Esth. R. introd. (ref. to Lev. XXV, 45) קָנִין אַתָּה יֵשׁ לָכֵן אַתָּה יֵשׁ לָכֵן you have the right of possession (of slaves) of the nations, but the nations have no right of possession of you, v. קָנָה; a. fr.—2) *property*, esp. *cattle*. Num. R. s. 22 בִּשְׂבִיל קָנִינָם . . . הִפְרִישׁוּ they separated themselves from their brethren for the sake of their cattle; a. e.—3) *affirmation, making sure, symbolical form of making an agreement binding*, by handing over an object from one to the other of the contracting parties (v. קָנָה 2). .B. Bath. 40<sup>a</sup> כְּתוּבָה וְאֵינוֹ ... בְּפִנֵּי שְׁנַיִם וְאֵינוֹ

an agreement by symbol is made in the presence of two (forming a court), nor is it then necessary to say, 'write', i. e. a document is made out without special authorization. Ib. otherwise stipulated, is intended to be written out. Ib. 3<sup>a</sup> it is merely an agreement on words (no transfer of a tangible object being agreed upon); a. fr.—*Pl.* קנינין, קנינין, קנינין. Pes. 87<sup>b</sup> אחד מארבעה ק' one of the four possessions which I own in my world. Sifré Deut. 309 (ref. to Deut. XXXII, 6) אדם ק' אדם (וקנין) you are to me an acquired property, and not an inheritance. Ab. ch. VI; a. e.

קנין, קנינין, קנינין, קנינין. ch. same, 1) *possession*, esp. *cattle*. Targ. Gen. XIV, 11, sq. (h. text רכש). Targ. O. ib. 19; a. fr.—Sot. 34<sup>b</sup> ק' עבדא רעיא ושמן ק' (the soil) produces pasture, and the cattle grows fat on it.—*Pl.* קנינין, קנינין. Targ. Ez. XXXVIII, 12, sq.; a. e.—2) *agreement by symbol, the object exchanged to make the agreement binding*. Targ. Ruth. IV, 7, sq.

קנינים, Tosef. Kel. B. Mets. V, 13, v. קנין.

קנישקנין, קנישקנין. (Ar.) m. pl. (comp. of קני, a. *drinking tubes, a cup with tubes for several persons to drink from*. Sabb. 62<sup>b</sup> (expl. מזרק, Am. VI, 6) דור אמר ק' one authority says, it means *k'nishkanim*. Ib. שחא בק' he drank from k., and he (Rabbah) did not object to it (as an enjoyment forbidden after the destruction of the Temple). Ab. Zar. 72<sup>b</sup> שרי ק' it is permitted to drink from k. at the same time with a gentile.

קנפרי, קנפרי. f. (corresp. to κένταυρος = κένταρος) a *small kind of diamond*. Targ. O. Ex. XXVIII, 19 (h. text לשם).

קנפרינון, קנפרינון. m. (κένταυρον) same. Targ. Y. I Ex. XXVIII, 19.

קנפרי, קנפרי. v. קנפרי.

קנקתירין, קנקתירין. v. קנקתירין.

קנס, קנינין, קנינין, קנינין. [to make firm, v. קנים, קנין.]

*Pa.* to make a vow of abstinence by using the verb (as a substitute for קנים, itself a substitute for קנים). Ned. 10<sup>b</sup> ... מ'קנמא דמי like what are substitutes of substitutes of vows? ... *M'kannamna, m'kannahna, m'kannasna.*

קנמון, קנמון. v. קנמון.

קנמין, קנמין. Esth. R. to VI, 10, ק' קטור, read: קימים.

קנמיה, קנמיה. registered in Ar. as quot. fr. Lam. R. and unexplained, ק' דמרי ביהא, prob. a misreading for קומיה, in Lam. R. to I, 1 רבתי, where editions have קומיה גברא.

קנמין, קנמין. v. קנמין.

קנימן, קנימן. v. קנימן.

קנין (b. h.) to put up, build (emp. קנין).—Denom. קנין.

*Pl.* קנין (denom. of קנין) to build a nest, to nest. Y. Peah VII, 20<sup>b</sup> top; Keth. 111<sup>b</sup>, v. קנין. Cant. R. to II, 14 קנין ... ומצא and found there a serpent nesting; a. e.—Part. pass. מקנין. Yalk. Gen. 62 (Gen. R. s. 37 מקנין), v. קנין.

קנין, Pa. קנין ch. same. Targ. Is. XXXIV, 15.

קנס (sec. r. of קס, v. קסס) [to cut,] (emp. גזר) to decree; to fine, punish. B. Bath. 75<sup>b</sup> top I decreed death over Adam. Num. R. s. 18 none are punished below twenty years of age, v. קנס. Gen. R. s. 20, beg. למה הייתם קונסין את בני why did you fine (confiscate the property of) my children?; Yalk. Ps. 388; a. fr.—Esp. to decree a penalty beyond the strict law. B. Mets. 72<sup>a</sup>, a. e. קונסין אותו וכ' if interest is stipulated in a document, we fine him (the creditor) so that he cannot collect either the principal or the interest. B. Kam. 30<sup>b</sup> שבוך קנסו גופן משום שבוך they decreed the forfeiture of the objects themselves on account of the illegitimate gain intended. Sabb. 3<sup>b</sup>, a. e. קנסו שויגא אתי וכ' (not שקנים) R. M. put a penalty on their property (declared their goods eventually unclean). Ib. נמי קניס let us also fine (the Samaritan woman, by disallowing her the fine due for seduction). Yeb. 86<sup>b</sup> קנסו לויים במעשר they punished the Levites by depriving them of the tithes (in favor of the priests); a. fr.

*Nif.* קנס to be decreed (as a punishment). Erub. 18<sup>b</sup> כיון שראה שנקנסה מיתה וכ' when he (Adam) perceived that through his fault death was decreed (over the human race), he fasted &c.

קנס ch. same, to fine, punish. Y. B. Kam. VIII, end, 6<sup>c</sup> וקנסיה ליתר דרבה he fined him one litra of gold. Bab. ib. 30<sup>b</sup> וק' לא לתר קנסין do we fine him (decree the forfeiture of the material deposited in the street) at once, or when he derives the intended benefit? Sabb. 3<sup>b</sup> מי קנסיה רבנן קנסיה רבנן do the Rabbis punish him by forbidding him to withdraw his hand? Ib. קנסיה לא קנסיה וק' if he did it by mistake, the Rabbis do not punish him. Ib. ליקנסיה רבנן let the Rabbis punish him (by forbidding him to withdraw his hand)!; a. fr.—B. Mets. 72<sup>a</sup> קנסיה וק' we decree the forfeiture of the legitimate claim (the principal) on account of the illegitimate (the interest; a. e.).

*Pa.* קנס same. Targ. Y. I Ex. XV, 25 דקנסיה (not דקנסיה).

*Ithpa.* קנס 1) to be punished, fined, condemned. Targ. Y. Num. XXXV, 25. Targ. Y. I Deut. XXXII, 50.—2) to be assessed for fine. Targ. Y. Ex. XXI, 22 מרקנסא ירוקנס ווליא the lost embryo must be paid for according to assessment (h. text יענש).

קנס m. (preced.) fine, penalty, esp. the fine for seducing a girl (Deut. XXII, 29). B. Kam. 38<sup>b</sup>, v. קנס. Keth. 43<sup>a</sup> top, a. e. קנס מודה בק' פטור he who confesses an act with which



קִנְיָן II dial. for קִנְיָן, q. v.

**קנקנא** m. ch. = קנקן I, 1) *vessel*. B. Bath. 22<sup>a</sup> חזר ליה go and smell at his vessel, i. e. examine his mental capacity; a. e.—2) *coulter, plough*. Y. Ber. II, 5<sup>a</sup> top untie thy ox and untie thy plough, for the Temple has been destroyed; קנקנד וכו' tie thy ox and tie thy plough, for king Messiah was born; Lam. R. to I, 16 Ar. (ed. פרידן).

**קנקנתום, קנקנתום** v. קנקנתום.

**קנקנא** v. קנקן ch.

**קנת** (b. h.) pr. n. pl. *Kenath*, on the east of the Jordan (v. Hildesh. Beitr., p. 49 sq.). Y. Shebi. VI, 36<sup>c</sup> (not קנה); Tosef. ib. IV, 11 (v. ed. Zuck. note); Sifré Deut. 51; Yalk. ib. 874 ינקת (corr. acc., or קנקנתה).

**קנת** f. (v. קנן; cmp. I) [that which is inserted.] *handle, helve*. Macc. II, 1 מקנתו Ar. (or מקנתו fr. קנה; ed. מקנתו, v. מקנתו).—Pl. קננתו. Y'lamd. to Lev. XIX quot. in Ar. 'handles of spears and knives.—[Kel. XV, 1 R. S. Vers., v. קרסנא.]

**קנתא** ch. same. Y. Naz. I, 51<sup>b</sup> ק' אורחיה ... man is in the habit of saying, 'the handle of an axe'; does any one say, 'the axe of the handle'? i. e. in making a vow one begins with the word שביעה, but does not place it at the end; Y. Ned. II, 36<sup>d</sup> top.—V. קנא.

**קנתור** v. קננר.

**קנתור** v. קננר.

**קנתור, קנתור, קנתור** v. קננר.

**קנתל** m. (αυθηλια, pl.) *the pannier on the side of the pack-saddle, large basket*. Par. XII, 9 חסלים שבק' the baskets in the pannier.

**קנתנית** v. קננר.

**קנתר, קנתר** v. קננר.

**קנתרום** v. קננר.

**קנתרון** v. קננר.

**קנתרן** v. קננר.

**קסא** v. קסא.

**קסאות** v. קסא.

**קסבא** v. קסא.

**קסגלגס** pr. n. m. *Kasgalgas*, a contraction of *Caius Caligula*, the Roman emperor. Tosef. Sot. XIII, 6 ed. Zuck. (Var. גס קלגוס, גס קלגוס, v. קגיס).

**קסדה, קסדה** f. (cassis, -idis) *casque, helmet*. Sabb. VI, 2 (expl. ib. 62<sup>a</sup> קסדורא). Kel. XI, 8 (Ar. ed. Koh. קסידא). Tosef. ib. B. Mets. III, 1. Ex. R. s. 15 ושריון ק' דרי ללבוש ק'.

'*strong enough to wear helmet, mail and (carry) arms.—Pl. קסידון. Y'lamd. to Gen. III, 22, quot. in Ar. (ref. to כרבחותיו אלו חק' (כרבחותיו) that means the helmets.*

**קסדור** v. קסדור.

**קסדא** v. קסדא.

**קסדא, קסדא** f. (b. h. pl. קשדא; cmp. I) *marked measure, esp. vessel for libation*. Snh. IX, 6 חגוניב אח חק' (Y. ed. הקסדא) if one steals the *kisvah*, expl. ib. 81<sup>b</sup> מאי כ' כלי שרת (Ms. M. קסדא) *k.* means service vessels (ref. to Num. IV, 7); Y. ib. IX, end, 27<sup>b</sup>, v. קרסנא II. Bab. ib. 82<sup>b</sup>. Tosef. Zeb. I, 12 היין שניסכו בקסדא וכו' ed. Zuck. (Var. בקסדא) if wine for libation was poured into the *k.* and thence into a *hin* measure.—Pl. קסדא. Succ. 48<sup>b</sup> 'קשנא' (sub. מירי) ed. Pes. a. oth. (Ms. M. 1 'קשנא'; Ms. M. 2 קסדא; ed. קשור) two sets of bowls were there, one for water, and one for wine libations.

**קש', קסדא** ch. same.—Pl. קסדא. Targ. O. Ex. XXV, 29 (Y. קש'). Ib. XXXVII, 16. Targ. O. Num. IV, 7 קסדא constr. ed. Berl. (oth. ed. a. Yer. קסדא). Targ. I Chr. XXVIII, 17.

**קסדו\*** m. pl. (preced.) a certain *measure*. Ber. 44<sup>b</sup> Men. Hammaor ch. III, Ner 6, K'lal 1, Helek. 1, s. 3 (ed. קרסדו).

**קסדומא** m. (קסדו) *charmer, diviner*.—Pl. קסדומא. Targ. Y. Gen. XXII, 21 (not קסדו). Targ. Y. I Deut. XVIII, 10 (Y. II לאקסדומי, read: לא קסדומי). Targ. Y. ib. 14 קסדומי (corr. acc.).—V. קסדא.

**קסדומא** v. קסדומא.

**קסדומין, קסדומין** m. pl. (pl. of ξαστός or of sextarius, transposed) *sextarii* (one sextarius = 1/16 of a modius). Y. B. Mets. V, 10<sup>c</sup> bot. כגון ... מרחוין ... אילין as those who advance the money with which to buy to those who sail to (do business at) the races, at a share in the profits of two or three sextarii for each modius; v. קליט.

**קסדומין** (a corrupt. for קסדומין, transpos. of קסדומין) *Saguntum* in Spain. Y. Keth. II, 26<sup>c</sup> bot. אפי' עירייה בק' המרחין even if her witnesses are as far away as Saguntum, she must wait (cmp. B. Bath. III, 2, quot. s. v. אספיקא).

**קסדא, קסדא** v. sub קרסדא.

**קסדורא** v. קסדורא.

**קסדא** Tanh. Shof'tim 14, read: קסדא.

**קסדומין** v. קסדומין.

**קסדומין** v. קסדומין.

**קסדומא** v. קסדומא.

**קָסָם** m. (b. h.; preced.) 1) *chip, carving*, v. קָסַם.—*Pl.* קָסָמִים, קָסָמִי, v. קָסַם.—2) *decision, esp. decision by lot or sign, divination, augury; means or tools of divination.*—*Pl.* as ab. Lam. R. introd. (R. Josh. 2) תַּחְתִּי





ed. Vien. קָרָאָה ...; h. text כפתר (Targ. Am. IX, 7.—Lam. R. to I, 1 רבהי רש; Y. Maas. Sh. IV, 55<sup>b</sup> bot.; Ber. 56<sup>b</sup>, v. קפא I, II. Y. Yeb. II, end, 4<sup>b</sup>, v. קיסרין; Tosef. ib. IV, 5 קפוש. Keth. XIII, 11 קפוש; Y. ed. קפורי. Sabb. 26<sup>a</sup>; Tosef. ib. II, 3, v. נפש; a. e.

**קפודקא** m. (preced.) *Capadocian*. Y. Peah I, 16<sup>a</sup> top ק ר' יודן. Koh. R. to VII, 23 ק ר' שמואל. Pesik. R. s. 14; a. e. — *PP*. **קפודקא**. Targ. Gen. X, 14 (הכנענים). Targ. Ez. XXVII, 11 (הגמרים); a. e. — Y. Shebi. IX, 39<sup>a</sup> top ק דיפודקא the Capadocian students at Sephoris.

**קפז** m. (קפו) *jumper, runner*. Gen. R. s. 86 (expl. איש מצליח, Gen. XXXIX, 2) **ק' גבר** a running (quick) man (with ref. to וצליח, II Sam. XIX, 18); Yalk. ib. 145 **קפז**.

פִּיטְוֵרִי v. קְפוּמֹרִיךְ

קפּוֹמִיקָן = קפּוֹמִיקָא (?) Yalk. Gen. 148; v., however, פּוֹמִיקָא.

קְפוּמִקְיָא, קְפוּמִקְיָא, קְפוּמִקְיָא, קְפוּמִקְיָא  
v. sub קְפוּמִקְיָא.

קִיפ' v. sub קפילא, קפול, קפיר.

**קפולא** m. (קפ II) *grave-robber*.—*Pl.* קפולא. Sabb. 152<sup>b</sup>; Yalk. Ez. 376; Yalk. Gen. 33, v. קפ II.

בִּשְׁנֵי־רֵא v. קְפֹנְדֵּרָא

קבוּסֵאֵי v. קפּוּסֵיִי, קפּוּסֵאֵי

קפ"פ, קפ"פא, קפ"פא, קפ"פא, v. sub 'קפ"פ.

**קַפּוּרָה** m. (= קוּפָּה) *basket*; the peddler's basket with the strike which he carries with him. Tosef. Hull. VIII, 4 [read:] וּבָמָהּ וּמִשְׁפִּילָהּ וְכִי he may put them (the fowl and the cheese) into the basket and throw them over his shoulder.

קִיפוּץ v. קִפּוּץ.

קבוטסא v. קפוצא

**קָפַז, קָפַז** (cmp. קָפַץ) *to leap, dance*. Gen. R. s. 68  
 קופזים **Ar.** (ed. קפזים), v. אפז. *Ib.* s. 87 **Ar.** (ed. קפץ).

**קפו** ch. same. Targ. Cant. II, 8 Ar. (ed. קפו, q. v.).—  
Gen. R. s. 86, end כל דקפו לה נסיר וכו' whoever jumps up  
on her (the bear), shall get all the ornaments upon her.  
Ib. [read:] מטהכלין אחון . . . בניבית של אותה רובה ואחון  
(אמר ר' ברכיה קפו קפו (strike out ר' ברכיה) you look at  
what is on her, but I look at the tusks of that bear; and  
will you jump?; Yalk. ib. 145 ואירקפו, read: ואף קפו  
and jump thou.

קָפַח (comp. כיפח, גיבח, 1) *arch, bend*.—Denom. קִפְּחָה. — 2) *to slap* (with the palm of the hand); *to strike*. Yalk. Gen. 79 קִפְּחָהּ, v. נִפְּחָה I. Y. Yeb. XV, 14<sup>d</sup> אֵין הַחֲמָה קִפְּחָהּ אֵין הַחֲמָה קִפְּחָהּ *the sun strikes the head of man only in the harvesting season*. Cant. R. to I, 6 קִפְּחָהּ הַחֲמָה עַל רֹכַ' *the sun struck his head, and his face became bronzed*. Ib. VI, 10.—Gen. R. s. 67 (ref. to Gen. XXVII, 46) קִפְּחָהּ ז' *the sun struck his head*.

לֹא יִזָּן לֹא יִזָּן slapping this against that, and that against this  
i. e. (cmp. יִזָּן) believing all of them equally bad.—[Y.  
Sabb. XX, end, 17<sup>d</sup> קִפּוּת, v. next. w.—Hor. 11<sup>b</sup>, v. infra.]

*Pi.* קִרְפָּתָה 1) same. Gen. R. s. 23 (ref. to יוֹד, Gen. XI, 6) he put his hand upon Nimrod's head, saying, this man &c.; ib. s. 26.—2) *to bend, force, outrage, overwhelm.* Pes. 118<sup>a</sup> הַקֶּבֶ"ה אֵינִי מִקְפָּתָה שָׂכָר וְכ' the Lord does not outrage (by withholding) the reward of any creature, i. e. even the wicked are rewarded for what good they may do; Naz. 23<sup>b</sup> ... מִקְפָּתָה אֶפְרָיִם שָׂכָר וְכ' God does not withhold the reward even for a decorous word. Y. Dem. I, 22<sup>a</sup> הוֹרָא מִקְפָּתוֹ בְּמִים ... אֵיפְשָׁר (= שָׂכָר = מִקְפָּת) is it possible? he honored his Creator with water, and he should outrage him with water (allow his daughter to be drowned)?; Y. Shek. V, 48<sup>d</sup> bot. מִקְפָּתוֹ (corr. acc.). Kidd. 52<sup>b</sup> לְקַפְּחָנִי תָּבִינִי they come to overwhelm me with citations of traditions (of which they will prove me to be ignorant); Naz. 49<sup>b</sup>. Num. R. s. 9 (31) בְּרָאשָׁה מִירֵדוֹת בְּרָאשָׁה she forced the nazirite obligations upon her head (the vow was of her own doing); a. fr.—*Part. pass.* מִקְפָּחָה; f. מִקְפָּחָה *forced, perverted, distorted.* Y. Sot. III, 18<sup>d</sup> bot. נִמְצָא מִקְפָּח מִיֵּד הָרִין justice would appear perverted; Num. R. l. c. Ohol. XVI, 1 שׁוּי הִלְכָה מִן ... שׁוּי אָפַת may I bury my children (v. infra), if this is not a distorted (misrepresented) *hālakḥah*; Tosef. ib. XV, 12.—3) *to overpower, take from one by force.* Y. Snh. VIII, 26<sup>b</sup> bot. ... וּמִקְפָּתָה הִבְרִיתוֹ וְכ' he will sit at cross-roads and rob the people and kill &c.; (Bab. ib. 72<sup>a</sup> וּמִלְכָּטָם); Lev. R. s. 30 לְעוֹבְרִים וְשׁוֹבִים וּמִקְפָּתָה אַתָּה הִרִיתָ הַשֹּׁפֵהָ thou hast forced the shepherd (to give thee his bread); Y. B. B. Met. 85<sup>a</sup> אֵינִי מִקְפָּחָה ... וְאַתָּה קָפַחְתָּהּ וְכ' I laid the shepherd under contribution, but thou didst so to the whole town (when they all came to his rescue with refreshments). Pesik. R. s. 3 רָאָה כְּמָה קָיָה לֹט וְכ' see to what extent Lot deprived Abraham of the divine communication!; a. fr.—4) *to cover, bury, survive.* Ohol. l. c.; Y. Sabb. XVI, 15<sup>c</sup> bot. אֵפְשָׁה אֶת בְּנֵי וְכ' may I bury my children if &c. (an oath frequently used by R. Tarfon). B. Mets. 85<sup>a</sup> אִתּוֹ צָדִיק שֶׁהִיָּה מִקְפָּתָה אֶת בְּנֵי וְכ' that righteous man (Tarfon) who used to swear by the life of his children. Pes. 37<sup>b</sup> אֵין לָךְ כָּל בְּנֵי ... שְׁלֵא קָיָה וְכ' there was not a single prophet that did not survive four kings &c.; a. fr.—*Transf. a*) *to ruin.* Sabb. 147<sup>b</sup> קִרְפָּתוֹ ... הִמְרָא the wine of P'rugitha and the baths of D. (luxurious life) ruined ten tribes of Israel. Kidd. IV, 14 (82<sup>a</sup>); Tosef. ib. V, 15 קִרְפַּחְתִּי אֶת מִשְׁכָּנִי I have ruined my livelihood (forfeited the privilege of support without toil like dumb animals); Y. ib. IV, end, 68<sup>d</sup> (קִרְפַּחְתִּי).—*b*) *to cover up, retain.* Ker. 5<sup>a</sup> bot. קָלַט אֶת הָרִיחַ וּקְרַפְּחוֹ the oil resorbed the scent and retained it; Hor. 11<sup>b</sup> וּקְרַפְּחוֹ ... קוֹלֵט (ed. Ven. וּקְרַפְּחוֹ; corr. acc.); Yalk. Ex. 387 (קִרְפַּחְתָּהּ).—5) (denom. of קָפַח) *to make high and arched shoulders, to cause or pretend to be humpbacked.* Sot. VIII, 6 לְקַפְּחָה אֶת שׁוֹקֵי ... כָּל הַמְּבַקֵּשׁ if anybody attempted to go back (desert the army), he (the officer) was empowered to beat him until he was humpbacked; Sifrē Deut. 198; Yalk. ib. 923. Tosef. Peah IV, 14 הַמְּקַפֵּחַ אֶת שׁוֹקֵי (a beggar) who simulates a hump; Keth. 68<sup>a</sup>; Y. Peah VIII, 21<sup>b</sup> top הַמְּנִיחַ (read: וְהַמְּקַפֵּחַ).

**קָפַח** ch. same, *to force, overwhelm; to rob*. Targ. Hos.

VII, 1 קפחין (not קפחין).—Y. Sabb. XX, end, 17<sup>d</sup> קפחין rob him that has been robbed (v. צנינים).

Pa. קפח same. Yoma 83<sup>b</sup> וכן קפחיה לרועה וב' he overpowered the shepherd and ate his bread. Gen. R. s. 75, beg. שרי מ'קפח ביה began to rob him. Ib. s. 87 קום... דא... קפחיה the she-bear is before thee, rise and overpower her, i. e. here is a temptation, conquer it. Lev. R. s. 18 ל'קפחיה ירחי robbers are coming to rob me. Ib. s. 30 קפחיה ונסב וב' he overpowered him and took all he had. Ib. ד'קפחיהני... חב give me back what thou hast robbed me of. Ib. מן כל מה ד'קפחיהני וב' of all I forced (out of thee) and of all I took, this man has (I have) nothing left except this rug. Koh. R. to VII, 26 נפיק דהוא נפיק and he used to go out by night for robbery; a. fr.—Gitt. 29<sup>b</sup> וב' קפחיה רב ספרא R. Safrā got the better of three ordained rabbis; ב'נעוזה... R. S. got the better of... by showing them their mistake.

Ithpe. קפח to be overpowered, robbed. Y. Ter. VIII, 46<sup>b</sup> bot. [read:] וכן 'רוחנא' בעלי וב' קפחיה. Ib. איקפחיה (not איקפחה) I have been robbed &c.

קפח, v. קפח.

קפחיה f. (preced. art.) overthrow, victory. Gitt. 29<sup>b</sup> ק' Rashi (ed. קפחיהנו) where is his victory?, i. e. his argument is not unanswerable.

קפחא, v. קפחא.

קפה, קפא, קפי (b. h.) [to bend, arch, be arched,] 1) to be on top, float on the surface. Part. pass. קפוי; f. קפיה; pl. קפויין; קפויין light of weight. Pes. 50<sup>a</sup> (ref. to יקרוה וקפאן, Zech. XIV, 6) ק' אור שיקר בעוה"ו ק' Ms. M. (ed. 'יק') light which is weighty (precious, rare) in this world shall be light (little esteemed, an ordinary thing) in the world to come; ib. וקפויין... נגעים (Ms. M. קפויין) the treatises Negaim and Oholoth, which are heavy (difficult, obscure) in this world, shall be light (easily understood) &c., ib. (ו') ק'... אלו בני אדם... those who are weighty (important on account of their wealth, though otherwise without merit) in this world, shall be light (disregarded) &c.; Yalk. Zech. 583.—2) to coagulate, be curdled. Gen. R. s. 4 מיר... מיר ed. Wil. (oth. ed. קופה) as soon as a drop of m'so (v. מ'סו) is put in, the milk curdles and 'stands' (v. נצמד); ib. s. 14 קופה (ed. Wil. קפוי); Lev. R. s. 14 קפא Tanh. B'shall. 17; Mekh. ib., Shirah, s. 6 קפא עליהם וב' the sea around them was congealed as far as &c.; Yalk. Ex. 248 קפא; a. e.—[Tosef. Maasr. I, 7, v. infra.]

Pi. קפה to skim, take off the scum and the substances that gather on wine when it begins to ferment. Maasr. I, 7 וכן' היין משקפה אע"פ שקי' וב' Y. ed. (Bab. and Mish. ed. (שקפה) wine is subject to tithes when the manufacturer begins to skim; but although he has skimmed, he may take &c.; Tosef. ib. I, 7 שקי' אע"פ שקי' ed. Zuck. (Var. שקפה); Ab. Zar. 56<sup>a</sup>; Y. B. Mets. VII, beg. 11<sup>b</sup>; [Maim. to Maasr. l. c. seems to read משקפה, expl. to form scum]. Tosef. l. c. שילה וקיפה ed. Zuck. (Var. שילה וקיפה), v. שילה. Maasr. IV, 1 דמקפא לרובשיל he that skims for the purpose of taking wine for a dish; Tosef. ib. I, 9 בעריבה

he that skims and takes wine out in a trough; a. fr.—In gen. to take from the top. Ter. IV, 11 וקפא... סאה if one S'ah of Trumah fell on top of a pile, and he took it off. Ib. וקפאנה Mish. ed. (Bab. ed. וקפאנה Hif.; Y. ed. Krot. וקפאנה, read: וקפאנה; Ms. M. וקפאנה, corr. acc.) let him take it off. Y. ib. 43<sup>a</sup> bot. קפה ורוח וב' if he took from the top once and again; a. e.

Hif. וקפא 1) same, v. supra.—2) to cause to float. Ber. 40<sup>a</sup> וקפא אכילתו במים he that makes his food float in water (who drinks freely after meals). Sabb. 21<sup>a</sup> ל'קפא to keep the wick floating.—3) to curdle, congeal; to cause coagulation; to become thick. Hull. 120<sup>a</sup>; Men. 21<sup>a</sup> וקפא if he made the blood thick (through boiling); ib. וקפא באור Mss. (v. Rabb. D. S. a. l. note 30) if he made it thick by means of artificial heat; וקפא by exposure to the sun. Lev. R. s. 14 (ref. to Job X, 10) וקפאיתני R. S. (ed. וקפאיתני) it does not read, thou hast curdled me, but thou wilt &c.; Gen. R. s. 14 וקפאיתני (some ed. וקפאיתני). Num. R. s. 9 (ref. to Ex. XV, 8) וקפאיתני של ים he made one-third of the sea thick (v. supra); a. e.

Nif. וקפא to be curdled, made thick. Lev. R. l. c.; Yalk. Ex. 248, v. supra.—[Y. Ned. VII, end, 40<sup>c</sup> וקפאית, read: וקפאית, v. וקפא.]

קפא, קפא ch. same, to float, be on top. Targ. II Kings VI, 6 (h. text וקפא). Targ. Y. Ex. XV, 8.—Succ. 53<sup>a</sup> וקפאית the waters of the deep came on top and threatened to flood the world; Macc. 11<sup>a</sup>. Hull. 26<sup>b</sup> ק' איירי דמא... ק' because water is heavier, it rests below, and the fruit floats on top. Ib. 111<sup>b</sup> וקפאית רבא... the blood of flesh sinks, that of the liver floats. Erub. 53<sup>b</sup> וקפאית Ms. M. (ed. וקפאית, Rashi וקפאית, v. Rabb. D. S. a. l.), v. קפא; a. e.—2) to coagulate, curdle. Targ. O. Ex. XV, 8.—Hull. 93<sup>b</sup> וקפאית the blood coagulates, opp. רייב.

Af. וקפא 1) to cause to float. Hag. 16<sup>b</sup> וקפאית let your hands float (rest lightly on the head of the sacrifice). Sabb. 128<sup>b</sup> וקפאית (or וקפאית Pa.) she (the hen) makes herself float (raises her feet and spreads her wings, so that you have to carry her instead of making her walk).—2) to overflow; to be flooded. Kidd. 72<sup>a</sup> וקפאית א' פירא Ar. (ed. בכורר) a fish pond overflowed on the Sabbath, and they went and caught fish &c. B. Mets. 12<sup>b</sup> וקפאית Rashi a. Ar. וקפאית; Ms. R. 2 וקפאית; Ms. R. 1 וקפאית, corr. acc.) when a meadow was flooded with fish (the flood carrying fish over the meadow).—3) to cause coagulation. Hull. 120<sup>a</sup> וקפאית since he took pains to make the blood thick (by boiling), he proved that he had his mind on it.

Ithpe. וקפאית to float, v. supra.

קפידא m. (קפד) minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection. Keth. 72<sup>b</sup> ק' דורי קפידיה ק' if the vow concerns a thing which people (husbands) generally mind (e. g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165<sup>a</sup>... האשת שאמר

*Pl.* קרפל same. Gen. R. s. 52 אורו מקפל אורו 'for the gentile prophets the Lord does not lift the curtain, but speaks to them from behind it. Sabb. II, 3 'וכ' שרפפלה . . . פורילה a wick made of rags which one has twisted but not yet singed. Ib. XV, 3 מקפלין את הכלים



you may fold garments &c. Par. II, 3, v. מִסְכָּה. Sot. 36<sup>a</sup> וְיִקְפְּלוּ אֶת הָאֲבִנִּים and they doubled up (packed) the stones, v. infra; (Tosef. ib. VIII, 8 וְנָשְׁלוּ); a. fr.—Part. pass. מְקוֹפְלוֹת; מְקוֹפְלוֹת; מְקוֹפְלוֹת; f. מְקוֹפְלוֹת; pl. מְקוֹפְלוֹת. Sabb. 58<sup>a</sup>; 147<sup>a</sup> וְכִי יֵצֵא בְּטָלִית מִן הַמֶּלֶךְ he that goes out with a cloak rolled up and laid over his shoulder. Ib. סוֹדֵרֵי וְכִשְׁהֵם חוֹנֵן מִן הַמֶּלֶךְ dealers in clothes who go out with cloaks rolled up and laid &c. Sifré Num. 84 מִן הַמֶּלֶךְ and when they encamped, the pillar of cloud remained rolled up. Taan. 31<sup>a</sup> וְכִי יֵצֵא אֶפֶס מִן הַמֶּלֶךְ even when folded and lying in the chest; a. e.—Ned. VIII, 4, v. infra.

*Hif.* הִקְפִּיל to double up, lay up in layers, pack. Ned. VIII, 4 (61<sup>b</sup>) וְיִקְפְּלוּ הַמִּצְוֹת Bab. ed. (Y. ed. שִׁירְפִּילוּ); Mish. (שִׁירְפִּילוּ), v. מְקוֹפְלוֹת; (ib. 61<sup>b</sup> Gemarah שִׁירְפִּילוּ); Tosef. Dem. I, 3 מְשִׁירְפִּילוּ; Y. ib. I, beg. 21<sup>c</sup> מְשִׁירְפִּילוּ.

*Hof.* הִקְפִּיל to be laid up in layers, be folded up. Ned. 62<sup>a</sup> וְכִי יֵצֵא הַקְּפִילִי רֹב if most of the figs have been packed (most of the knives have been folded up).

**קפל** ch., Pa. קָפַל same, 1) to fold, roll up. Part. pass. מְקָפֵל. Targ. Y. Num. X, 35 (not מְקָפֵל; v. Sifré Num. 84, quot. in preced.).—Sabb. 58<sup>a</sup> וְכִי יֵצֵא רֹב מִן הַמֶּלֶךְ Rashi (ed. מְקָפֵל, corr. acc.) he might roll the cloak up and put it over his shoulder; a. e.—\*2) to go up and down. Koh. R. to XI, 1 בר קפרא מקפל Bar K. was walking up and down the bluffs of &c.; [comment. suggests emendation: מְשִׁירְפִּיל].

*Itkpe.* הִתְקַפֵּל to be rolled up. Targ. Is. XXXVIII, 12, v. קפץ.

**קפלה** II (transpos. of קלה; cmp. Syr. קפל, P. Sm. 3691, sq.) to scrape, eat away. Sifré Num. 85 [read:] קִפְּלוּ ... ירדה fire came down from heaven, and it was eating away and digging among them from under them; Yalk. ib. 732 [read:] קִפְּלוּ וּמָחָה בָּהֶם (ib. 732 [read:] קִפְּלוּ וּמָחָה בָּהֶם).

*Pi.* קִפְּלוּ to scrape off. M. Kat. 9<sup>b</sup> בְּמוֹעֵד לִקְפֹּל ... בסיד a lime paste which you may scrape off during the festive week.—[Sot. 35<sup>b</sup>, Rashi to Hull. 44<sup>a</sup> וְהָאֲבִנִּים וְכִי יֵצֵא אֶת הָאֲבִנִּים 'they scraped the stones' by confounding with ib. 36<sup>a</sup> וְקִילְפוּ אֶת הַסֵּיד.]

*Hithpa.* הִתְקַפֵּל to be scraped; (of glassware) to be cut or engraven. Y. Succ. IV, 54<sup>a</sup> top שְׁוִיָּה מִתְקַפֵּל ... מהו ... שְׁוִיָּה מִתְקַפֵּל what kind of white glass is meant? Cut (or engraved) glass.

**קפל** ch., Pa. קָפַל same, 1) to scrape off. B. Bath. 4<sup>b</sup> וְכִי יֵצֵא חֲבִירָה לִיה חֲבִירָה (Rashi: מְקָפֵל; Ms. M. מְקָפֵל) the neighbor might scrape off (the clay) &c. Ib. מְקָפֵל לִיה Ms. M. (ed. קָלִיָּה לִיה, v. Rabb. D. S. a. l. note).—2) to dig, unearth (esp. used of grave robbers). Sabb. 152<sup>b</sup> וְכִי יֵצֵא חֲבִירָה לִיה חֲבִירָה (Rashi: מְקָפֵל; Ms. M. מְקָפֵל) grave robbers that were unearthing (bodies) in the field of &c.; Yalk. Ez. 376; Yalk. Gen. 33 מְקָפֵל.

*Itkpe.* הִתְקַפֵּל to be peeled off. Hull. 44<sup>a</sup> [read:] וְכִי יֵצֵא חֲבִירָה לִיה חֲבִירָה (Rashi: מְקָפֵל; Ms. M. מְקָפֵל) the gullet and windpipe were loosened by peeling, opp. הִתְקַפֵּל אִפְרוֹקִי they were torn off forcibly.

**קפל** m. (קפל I) surrounding, guard (cmp. קפלויות); pr. n. pl. Kefel. B. Bath. 75<sup>b</sup> (the Lord shall add to Jerusalem) אֶת הָאֲרָץ אֶת הָאֲרָץ one thousand times the area of Kefel for towers; Yalk. Zech. 568; [for Var. lect., v. Rabb.

D. S. to B. Bath. l. c., note 40; comment. take קפל as numerals=210).

**קפלה** v. קפלה.

**קפלה** v. קפלה.

**קפלו** m. (κεφάλων, sub. πρῶτον) leek with a head (porrum capitatum), porret. Tosef. Pes. II (III), 20 they left a corner (פֶּאָה) only לֵלֶךְ וְלֵקֶץ (ed. Zuck. וְלֵקֶץ וְלֵלֶךְ) of turnips and porret; Pes. 56<sup>b</sup>. Y. Ber. VI, 10<sup>c</sup> top; a. fr.—Pl. קפלויות, קפלויות. Y. Ter. II, 41<sup>c</sup> bot. קפלויות heads of leeks. Ukts. I, 2 (not קפלויות). Ned. VI, 9 (53<sup>a</sup>) קפלויות קפלויות. Mish. (Y. a. Bab. ed. קפלויות). Tosef. Pes. l. c. קפלויות (corr. acc.). Maas. Sh. II, 1; a. fr.—Ab. Zar. 38<sup>b</sup>, v. קפלויות.

**קפלו** ch. same. Y. Ber. VI, 10<sup>c</sup> top; a. e.—Pl. קפלויות, קפלויות. Targ. Y. Num. XI, 5 Bxt. (ed. קפלויות; h. text וְכִי יֵצֵא).—Y. Ber. l. c. Y. Dem. II, 22<sup>d</sup>; a. e.

**קפלו** v. קפלו.

**קפלו** v. קפלו.

**קפלו** m. (capillitium = capillatura) false hair, wig (or head-dress). Y. Keth. VII, 31<sup>b</sup> bot. וְכִי יֵצֵא בִּן שְׁלֹה if a woman goes out with her wig (or head-dress), she is not to be considered as one that goes out with her head uncovered (as disregarding the Jewish customs of decency).

**קפלו** v. קפלו.

**קפלו** v. קפלו.

**קפלו** pr. n. Kiflaria, Kifluria, name of a summit of Mount Amanus, prob. Mons Casius in North Syria (v. Neub. Géogr. p. 8). Tosef. Ter. II, 12 (ed. Zuck. קפלו); Tosef. Hall. II, 11 (ed. Zuck. קפלו); Gitt. 8<sup>a</sup> קפלו; Y. Shebi. VI, 36<sup>d</sup>.

**קפלו** f. (compendiaria, sub. via) a short cut, path. Ber. IX, 5 (54<sup>a</sup>) וְכִי יֵצֵא לֹא יֵצֵא one must not use the Temple mount for a short cut. Y. ib. I, 2<sup>b</sup> bot. וְכִי יֵצֵא one that walks (from the top of Mount Carmel to the Ocean) by the short cut, opp. אִסְרָה. Bab. ib. 62<sup>b</sup> (phonetic etymol.) וְכִי יֵצֵא אִסְרָה, v. דָּרָה I; Meg. 29<sup>a</sup>. Tanh. K' d'oshim 8 וְכִי יֵצֵא בְּקוֹפְנֵר (Ms. Michael O. קוֹפְנֵר) approached the king on a side road (instead of being duly announced); a. fr.

**קפס** dial. for קפץ q. v.

**קפס** v. קפס.

**קפץ** (b. h.) 1) to contract, shrink; to close. Midr. Till. to Ps. XXII, 20 הָיָה הַשֵּׁפֶרֶט קוֹפֵץ קוֹפֵץ the scepter grew smaller and smaller; Yalk. ib. 687. Gen. R. s. 39 בָּאֵת בָּאֵת קוֹפֵצָה בָּאֵת contracts herself with (flaps) one wing &c., v. יוֹנָה II. Snh. 95<sup>a</sup> לָהֶם הָאָרֶץ (Ar. הָרֶדֶךְ) for three persons did the earth (the road) shrink (they were suddenly transferred to a distant place); Yalk. Gen. 107. Y. Taan. IV, 69<sup>b</sup> לָהֶם הָאָרֶץ Palestine has shrunk; a. fr.—קפץ (or sub. פה) to close the mouth, to indicate

*one's will by mimic motions.* Gitt. V, 7 קופֿץ וְקַפֿץ a deaf and dumb person may transact business by motions with closed lips and by being spoken to in the same way.—Part. pass. קפֿוצין; f. קפֿיצה &c. Koh. R. to V, 14 כשאדם כפֿוצה... when man enters the world, his limbs are clenched, as if saying, the whole world is mine &c., opp. פשיטתו straight, open.—2) *to leap (with joined feet), jump; to be excited.* Midr. Till. l. c. אורחא קפֿיצה שקפֿצתָ על אבותי בים כן הקפֿוצין עלי היום וחפֿלטני ed. Bub. (ed. אורחא הקפֿצה שהקפֿצתָ על אבותי כן וכי) with the same leap with which thou didst leap like a hart in aid. of my ancestors at the sea, leap now to my aid and save me; Yalk. Ps. l. c. Midr. Till. l. c. 1 קופֿץ כאיל ed. Bub., v. P<sup>i</sup>. Ohol. VIII, 5 קופֿץ הקופֿץ ממקום וכי he that jumps from one place to another, contrad. הרולג (v. קיפֿין). Succ. 49<sup>b</sup> קופֿץ לקפֿוצין קופֿץ כל הבא חאמר לest you say, whosoever comes to jump may jump (whosoever wishes to do good succeeds in doing real good), we read &c. (Ps. XXXVI, 8). Sabb. 152<sup>a</sup> קופֿצה עליו old age will spring upon him (he will overtake him prematurely). Taan. 5<sup>b</sup> קופֿצה עליו he grew old before his time. Ib. מיר קפֿצה Ms. M. (ed. אמר הקב"ה אקפֿין). Sifra Sh'mini, Milluim קפֿצה פורענות על וכי punishment overtook Nadab &c. Y. Keth. X, beg. 33<sup>d</sup> קפֿצה עליהן ירושתה the legal succession according to Biblical law was sprung upon them (they have the precedence); ib. IV, 28<sup>d</sup> bot. קפֿסה. Y. Gitt. IV, 46<sup>d</sup> top קופֿצין וכי... כדי in order that all may be anxious to marry her. Y. Snh. X, 28<sup>c</sup> top איני קופֿץ אלא למה וכי I will jump only at (betake myself to) what my grandfather told me, who said to me לשלש דברים וכי... לקפֿץ betake thyself to three things, and thou shalt be safe, they are: prayer &c. Ber. 39<sup>a</sup> וכי וברך קי' he hastened and said the benediction &c. Yeb. 32<sup>b</sup> קי' ר' חייא וכי R. H. jumped up (got excited) and swore &c. Tosef. Keth. II, 3 לכהונה קי' how did this man jump into priesthood (by what right does he enjoy the privileges of a priest)? Num. R. s. 15 ולא וקפֿוצין לחשיב and must not be rash to reply; a. fr.—3) *to skip.* Nidd. 11<sup>a</sup> קפֿצה וראתה וכי if she skipped (one period) and menstruated, skipped &c. (did so three times).—\*4) (denom. of קיפֿין) *to chop meat.* Tosef. Bets. III, 5 קופֿץ בכלי (Var. חותך) he cuts with some implement.

*Pi.* קָפֵץ 1) same, *to leap; to skip*. Y. Hag. II, 77<sup>a</sup> bot. וְכִּמְקַפְּצִין וְרִדְדִין and the ministering angels leaped before them like wedding guests rejoicing &c. Pesik. R. s. 15 (ref. to Cant. II, 8) וְכִּמְקַפְּצִין עַל הַחֲשׁוּבוֹתָיו וְכִּי הֵאָחֵז leaping over the destined terms of redemption, and skipping over the calculations of years and epochs (hastening the redemption), v. עֲיִבְדִּי. Midr. Till. to Ps. XXII, 1 כִּימְקַפְּצִין ed. Bub. (oth. ed. קוֹפֵץ); ib. קוֹפֵץ ed. Bub. (oth. ed. מְקַפֵּץ) leaps like a hart; Yalk. ib. 685 קוֹמֵץ (corr. acc.); a. fr.—2) *to cause to leap*. Tanh. Sh'mini 11 מְקַפֵּץ הָקֵבָה מִקֶּץ לָהֶם אֵת הַזֶּקֶן God springs old age upon them (to make them look venerable).

*Hif.* אָמַר ה' אֶפְרַיִם 1) as *Pi.* 2. Taan. 5<sup>b</sup> אָמַר ה' אֶפְרַיִם 2) (not אֶפְרַיִם, v. supra) the Lord said, I shall cause old age to spring upon them prematurely. Gen. R. s. 56 וַיִּזְעַק אֶת בְּנוֹ עִמְּוֹ and made his son leap with him (saved him-

self and his son; v., however, אֶת־בְּנוֹ.—2) *to leap*. Midr. Till. l. c., v. supra.

*Nif.* נִפְקֵץ to be spoken to by mimic motions. Gitt.  
V, 7, v. supra.

**קָפַץ** ch. same, 1) *to contract, close* &c. Targ. O. Deut. XV, 7. Targ. Y. Gen. XXVIII, 10. — Hull. 91<sup>b</sup> קָפַצָה לִירָא the earth shrank under him (v. preced.). — 2) *to leap, be anxious for*. Nidd. 8<sup>b</sup> מִיֵּדֵי דְקָפִיץ עֲלֵיהּ זִבְוֵנָא something at which the purchaser jumps (i. e. a quality which makes the object more desirable).

קפֿיץ, v. קפֿצין.—Pl. קפֿצירן, v. קפֿצן, קפֿץ.

קפצה, v. קפיצה.

**קֶפֶסָה** f. (an adapt. of capsā, as if from קָפַץ) chest, box. Kel. XVI, 7 ed. Dehr. (ed. קופסא). Y. Nidd. II, beg. 49<sup>d</sup> וְזוֹכִירָהּ ק' a glass box.—Pl. קֶפְצִיּוֹת. Ib.

חַקֵּי, חַקֵּי pr. n. m. *Hakkappar* surname of R. Eliezer.  
Ab. IV, 21. Ber. 63<sup>a</sup>.—Y. Shebi. VI, 36<sup>c</sup> בֶּן חַקֵּי, v. next w.

**בַּר קַפָּרָא** (preced.) *Bar Kappara* (son of Eliezer Hakkappar), a disciple of R. Judah the Nasi (v. Fr. M'bo, p. 71<sup>a</sup>). Yeb. 32<sup>b</sup>. Y. M. Kat. III, beg. 81<sup>c</sup>. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>d</sup> top. M. Kat. 16<sup>a</sup>. Y. Hor. III, end, 48<sup>c</sup>. משורו של בר ק' the Mishnah (Boraitha) of Bar K.; Lam. R., introd. (R. Josh. 2); a. v. fr.

קופריות v. קפראות.

קַפְּרִיסִיךְ, v. next w.

**קפריסין** m. (*κάππαρις*, *capparis*) *caper-bush*, esp. *the flowers of the caper-bush*. Maasr. IV, 6, v. **פִּצְלָהּ**; Ber. 36<sup>a</sup> **קפריסין**. Ib.<sup>b</sup> (in Chald. dict.) **ק' ליתא ויב' the flower** is no longer in existence, when the fruit is developed.—*Pl.* **קפריסין**. Ib. 36<sup>a</sup>, v. *supra*; a. fr.—Ker. 6<sup>a</sup> **ק' caper wine** (as an ingredient of frankincense; oth. opin. in Rashi: Cyprus wine); Y. Yoma IV, 41<sup>d</sup>.—Ab. Zar. 38<sup>b</sup> **שלהן ... חק' caper flowers** (or fruits) preserved by gentiles; Tosef. ib. IV (V), 11 **קופריצין** ed. Zuck. (Var. **קפריסין**); (Y. ib. II, 41<sup>d</sup> **פנקריסין**).

**קָפַץ** (cmp. קָפַץ) *to bend in the hand, clench, grab.*  
Hall. II, 5 מַעֲשֵׂה וּקְפָצָה וְכ' it happened that an old man  
... grabbed (and ate) it.

**קֶשֶׁשׁ** m. (preced.) *plait, gathering stitch*, a kind of border. Y. M. Kat. III, 83<sup>d</sup> וְהָיוּ הַסִּילִים וְהָיוּ הַקֶּשֶׁשׁ the borders formed by chain stitches or by plaiting are no hindrance (for the rending of the garment in mourning), v. סִילֵם.

קפת, Y. Shek. V, 48<sup>d</sup> bot. מקפתו, read: מקפתו, v. קפת.

**קִזְּ שִׁקֵּר, קִזְּ** (קִזְּ) *Decreeer of Falsehood*, legendary name of one of the Sodomitic judges. Gen. R. s. 50; Yalk. ib. 84, v. קִזְּ שִׁקֵּר.

קצ, v. קצץ.

קץ m. (b. h.; קִצָּץ) *end, term, designated time, esp. the time of redemption.* Gen. R. s. 44 (ref. to Is. XLI, 5) וזה שררי בקיצו של עולם וכו' this one (Abraham) dwelt in one

extreme part of the world, and that one (Shem) in the other &c. Ned. 41<sup>a</sup> כיון שהגיע קיצו וכ' when a man's time (to die) has come. Meg. 3<sup>a</sup> משה ביה קץ משה because therein (in the Hagiographa) are contained intimations about the Messianic term (the Book of Daniel). Snh. 92<sup>b</sup> ומשי שמוניו who ventured calculations as to the time of the redemption from Egypt, and made a mistake; Ex. R. s. 20 שלם דחקו . . . יצאו they left Egypt before the predestined term had expired; a. fr.—*Pl.* קצין, קצים. קי'. Ab. Zar. 61<sup>b</sup> ממונה חבא לק' a superintendent that comes at regular times. Snh. 97<sup>b</sup> כ' מהשבר כ' וְשָׁב. Ib. כל כ' כלו כ' יארין וכ' all the dates of redemption (calculated from the Scriptures) have passed, and the thing depends only on repentance. Cant. R. to II, 8; Lev. R. s. 19, v. יָבוֹר. Pesik. R. s. 15, v. קצין; a. fr.—[קצין, Cant. R. to V, 11, v. קצין.]

**קִי, קִצָּא, קִי** ch. same. Targ. O. Gen. VI, 13. Targ. Ez. VII, 6. Targ. Jer. VIII, 20 ed. Lag. (ed. קִצָּא); a. fr.—Lam. R. to II, 2; to IV, 18 **היהיה קִי** 'our end has come near', the end of that house (the Temple); Y. Taan. IV, 69a **קִי** **היהיה קִי** 'a. e.—*Pl.* **קִצָּא, קִי**. Targ. Y. I Gen. XLIX, 1. Targ. Job VII, 12, v. **קִי**.

קצ, v. קצע.

קָצַץ, v. קָצַר.

**קָצַב** (b. h.) *to cut, decide, determine, limit, bound.* Y. Maasr. IV, 51<sup>b</sup> top ק' להיטב וכו' if he had determined to recline for a meal, but did not do so. [Y. Hag. II, 78<sup>a</sup> bot. קָצַב; f. קְצִיצָה; pl. קְצִיצוֹת; read: ויוג קְצִיצָה].—Part. pass. קָצֵב; f. קְצִיצָה; pl. קְצִיצוֹת. Tosef. Ter. I, 10 תורה מן הקצבים a thing (duty) the scope of which is clearly defined in the Torah, v. קְצִיצָה. Gitt. 50<sup>b</sup> לפי שאין ק' because they (the alimonies of a widow and of orphaned daughters) are not definite (vary according to social position). Bets. 16<sup>a</sup> top ק' יוכ' כלל the means of support are definitely assigned to man from the beginning of the year, except the expenses for the Sabbaths . . . and for education &c. Cant. R. to IV, 2 (ref. קְצִיצוֹת, ib.). מלין ק' definitely regulated things (laws); ib. 4 (some ed. קָצַר). Y. Ber. V, beg. 8<sup>d</sup> הלוכות ק' decided (settled) questions of law; (Bab. ib. 31<sup>a</sup> פסוקא ותלכה; a. fr.

*Pi. לִקְצֹב* to *carve, chop* (meat). Bets. I, 5 עליו *לִקְצֹב* *אם קי' על דוּעַל* he used the pestle to carve meat on it. Tosef. ib. I, 11 *אם קי' על דוּעַל* if he used the pestle to carve meat on it. Y. Macc. II, beg. 31<sup>e</sup> *טַח שְׂחוּי מִקְצֹב וְל' טַח שְׂחוּי* a butcher that chops meat and kills a man (by a slip of the hatchet &c.); a. e.

**קָצֵב** m. (preced.) *butcher*. Eduy. VIII, 2, a. fr. זכריה 'בן חורין. — *Pl.* קַצְבִּים. Bets. 25<sup>a</sup> 'לק' but it applies also to the butchers (that they must not sell meat before flaying and dissecting).

**קֶצֶבֶא** ch. same.—*Pl.* **קֶצֶבֶיָא**. Bets. 25<sup>b</sup>, v. **גִּטְרֵעָה**.

**קִצְבָּה**, קִי. f. (קָצַב) *decision, definition, limit, definite scope*. Gitt. 52<sup>a</sup> רַבִּי שִׁישׁ לוֹ ק' a thing (religious duty) for which there is a definite time and limit v. קָצַב. Pes. VI, 5

'וב' *you cannot draw an analogy* between congregational offerings (on the Sabbath), which are definite, and the Passover sacrifice, which is indefinite; Y. ib. 33<sup>a</sup>. Ib. 33<sup>e</sup> bot. [read:] מאי אית לך דבר שאין *what do you mean by saying, a thing which is undefined?* 'וב' *the Law does not define* how many Passover sacrifices supersede the Sabbath each year (whereas the number of the daily sacrifices is definite). Y. Ber. V, 9<sup>e</sup> top כמותן קי' *וב' מידה*. B. Kam. 113<sup>a</sup>, v. מוקס *h. B. Mets. IX, 5* כיר *מה קי' (ב) what standard is 'a pile of grain'?* i. e. this cannot be made a standard alike for large and small fields. Y. Shek. II, 46<sup>d</sup> top שפצרתן *מן (שפצתן)* *which are defined in the Biblical law (as to numbers and times); a. fr.*

קוֹסְדוֹר v. קֶצְדוֹר

קצה, v. קציר.

קצת, Pesik. Vayhi, p. 9<sup>a</sup> בר ק' v. קצרה I.

קָצֵבָה, v. קְצוּרָה.

קצות, v. קצות.

קִיּוּצֵי, v. קִצְוֵי.

**קצוּעַ** *m., pl. קְצוּעִים* (קָצַע) *those who cut down trees*  
for war purposes, *sappers*. Y. Ned. III, 38<sup>a</sup> רָאָה קִי הַבִּלָּן  
(not קָצַר) if he saw the king's sappers come (to raze  
plantations).

**בֵּית חֵטְאִית** f. (חֵטְאִית) *visitation by divine anger, death*;  
**בֵּית חֵטְאִית** house of mourning. Cant. R. to VIII, 5 (ref. to  
חֵטְאִית, Deut. IX, 8) לְבֵית חֵטְאִית . . . עָשִׂיתָם you  
caused the Lord, as it were, to be a mourner for you;  
there are places where they call the house of mourning  
**בֵּית חֵטְאִית** (v. P. Sm. 3708 s. v. חֵטְאִית).—V. חֵטְאִית.

**קַצְרָא** m. (קָצַץ; cmp. מִקְרָא II) *castrate, eunuch*.—*Pl. קַצְרֵי* Ber. 16<sup>b</sup> bot. עִלְוִייהוּ דְּרַבִּי although eunuchs (constables) were at Rabbi's disposal.

**קציצה** f., pl. קציצות (קצץ; v. Ex. XXXIX, 3) 1) *cut metal, strip, wire*. Kel. XI, 3 (ed. Dehr. קציצה); Tosef. ib. B. Mets. I, 1.—2) *cut fruits*, v. קציצה.

קצוצים v. קצוצין, קצוצים

קצוצה, v. קצוצת.

**קצוצותא** f. (v. preced. wds.) 1) *timber, cut board, plank*. B. Kam. 67<sup>a</sup> וכ' דמערקא ק' Ms. R. (ed. קצוצותא; Ms. H. קצצ' before (it was made a trough) it was called *plank*, and now *tsinnora*. — Pl. קצוצותא, קצוצותא. Ib. 96<sup>a</sup> stolen beams עבירנהו קצ' (Ms. R. קצוצותא; Ms. H. קצצותא) which he cut into planks.—2) (comp. קצורה *slice*. — Pl. קצוצותא. Gen. R. s. 79 ושרי ... מקצץ היה קצוצותיה (Rashi', קצותיה, Matt. K. קצוצותיה) he cut a lupine and threw its slices about &c.; Yalk. ib. 133 ודור קצוצותיה ... קצרו (corr. acc.)

**קָצוּרָה** m. = קָצִירָה; קָצוּר ערסא *sick in bed*. Targ.  
Job XXIX, 15.

## קצותא, v. קציעה.

**קצח** m. (b. h.) *black cumin*. Ukts. III, 6. Ber. 40<sup>a</sup> 'וכ' **ק' אחר** he that is in the habit of using black cumin will never have pain in the heart (stomach). Ib. **ק' אחר** 'וכ' black cumin is one of sixty poisonous drugs.

**קצחא** ק' ch. same. Targ. Is. XXVIII, 25.

**קצטר**, v. קציר III.

**קצת** (b. h.) 1) *to scrape*. Sifra M'tsor<sup>a</sup>, Neg., ch. IV, Par. 7 **חולץ וקוצה וזה** he must tear out (the leprous stone) and scrape (the wall) and plaster, v. **קצע**.—2) (of figs) *to cut, dry, and store; to harvest*. Maasr. II, 7 **ללקצות עמו וכו'** if a man hires a laborer to help him in the fig harvest. Ib. III, 1 **לקצות** if a person brings figs over to his court to prepare them for storage. Y. ib. II, 50<sup>a</sup> **לקצין אחר**... **לקצות עמו וכו'** that they eat nine portions and store one; a. fr.—V. **מיקצה**.—3) *to separate, set aside*. Nidd. X, 7 (71<sup>b</sup>) **לקצה לה חלה** she may separate the priest's share of the dough; Y. Ber. VIII, 12<sup>a</sup>; a. e.—4) *to carry off, reduce, level* a hill. Cant. R. to V, 11 **מי יכול לקצות את זה** who can level this (mound)?; **הררי קוצה וכו'** I will carry off two loads to-day... until I have levelled the entire mound; Lev. R. s. 19 **קוצין**... **לקצות** (Yalk. Cant. 989... **קורח**).

**Hof. לקצות** *to be cut off, separated*. Tosef. B. Bath. III, 5 **החורשין המוקצין בפני עמין** which are isolated (a plantation detached from the town); B. Bath. 68<sup>b</sup> **המוקצין** which are separate but opening into it; corrected **המוקצין ממנה** separated from it; Y. ib. IV, 14<sup>b</sup> **החורשין המוקצין ממנה** (not **החורשין**, corr. quot. s. v. **קצח**).—Esp. *to be set aside, be designated for a special purpose and forbidden for any other use* (v. **מקצה**). Sabb. 45<sup>a</sup> **לקצורו ד' לאיסורי ד'** **הואיל וד'** was set aside for its religious purpose (for the Sabbath light), it was at the same time set aside as an object prohibited to be used otherwise (during the Sabbath day). Ib. **לקצורו ד' למהויר** and does he (R. Simon) not adopt the opinion that an object set aside for a religious act is forbidden for any other use (for the time being)?; a. e.—Part. **מיקצה** q. v.

**קצא** ch. same, *to cut, break into pieces*. Targ. Y. Lev. II, 6 Ar. (ed. רס"ק).—Y. Ber. VI, 10<sup>a</sup> **קציר** **כד היה קציר** whenever he broke bread, he tasted (carrying a piece to his mouth) with his left hand, and distributed with the right hand. Ib. VIII, 12<sup>a</sup> **קציר** [read:] **יהב ליה** he handed him a loaf to break it. Y. Sabb. VI, end, 8<sup>d</sup> [read:] **קצירן פלגא וכו'** we broke off one half and gave it to him; a. e.—B. Mets. 108<sup>a</sup> **קציריה** III ch.

**אף אקציר** 1) *to set aside, make unavailable for any other purpose*. Succ. 37<sup>b</sup> **אקציריה מריחא אקציריה** when he designated it (the myrtle branch) for religious use, he made it unavailable for smelling; **מאכילה אקציריה** made it unavailable for eating. Bets. 31<sup>b</sup> **אקציריה**, v. **קציר** or

**קציר** I.—2) *to place in a corner*.—Part. pass. f. **מקצירא**. Yoma 17<sup>a</sup> **מקצירא** **האי לשכה** that cell was situated in an angle (south-west corner); to him that came from the north it appeared to be in the south &c.

**Ilhpe. אקצירא** *to be set aside, be made unavailable*. Sabb. 43<sup>a</sup> **א' וכו'** **לברין השמשות** since it was forbidden to handle it at twilight (when the Sabbath entered), it became so for the entire day; Succ. 46<sup>b</sup>. Ib. **למבורחא** it was designated only for the religious ceremony (and forbidden for any other use until the ceremony has been performed); **א' לכוליה יומא** it is unavailable for the entire day (even after the ceremony has been performed); a. e.

**קצירא** m. pl. (preced.) *cut pieces, planks*. Ex. R. s. 6, end; Tanh. Vaera 2, v. **הקציר** ch.

**קצירא** pr. n. m. *Katsia*, name of a legendary king residing behind the Dark Mountains (v. **הקציר**). Gen. R. s. 33; Lev. R. s. 27; Y. B. Mets. II, 8<sup>c</sup> bot.; Tanh. Emor 6; Yalk. Ps. 727.

**קצירין** Cant. R. to IV, 4 some ed., a. e. = **קצירין**, v. **קצב**.

**קצירין** Y. Bets. V, end, 63<sup>b</sup>, v. **קצירין**.

**קצירא**, v. **קציר**.

**קציריה**, v. **קציר**.

**קצירין** f. pl. (v. **קציר**) *pieces of bread*. Targ. Y. Lev. II, 6 Ar. (ed. ריסוקין).

**קציר** m. (b. h.; **קציר**) [*one who decides, arbitrates, magistrate, leader, prominent man*]. Y. Gitt. I, 43<sup>d</sup> **הקציר** **דגב** suppose he was the bondman of an influential man, then his emancipation would be a disadvantage to him. Lam. R. to II, 1 **של ק' וכו'** since thou livest in that leader's house, why dost thou not correct them (the inmates)?

**קצירא** m. (part. pass. of **קצע**) *cut*.—Pl. **קצירי**. Ex. R. s. 41 (in Hebr. dict.) **קצירי** **ק' you whose throats deserve to be cut**.

**קציעה** I f. (**קצע**) 1) *cutting and packing figs, fig-harvest*. Maasr. II, 7; a. e.—2) *pl. קציעה figs packed or to be packed*. Ter. IV, 10 **וכ' בדורס ליטרא ק'** if one has packed a litra of figs (of T'rumah) on top of a barrel and knows not of which; Tosef. ib. V, 11; Bets. 3<sup>b</sup>; Zeb. 73<sup>a</sup>. Taan. 28<sup>a</sup>; Tosef. ib. IV (III), 7 **וכ' הללי שרד** to make of these figs two balls; Y. ib. IV, 68<sup>b</sup> bot.; a. e.—[Maasr. III, 4; B. Mets. 21<sup>b</sup>, v. **קציעה**.]—3) [*store, capsule, a compartment of the T'fillin*]. Tosef. Kel. B. Bath. IV, 1 **משרירי** when he detaches one compartment from the other on three sides; [El. Wil. emends: **קציעה** q. v.]—[Y. Ned. III, 38<sup>a</sup> **קציעה**, v. **קציעה**.]

**קציעה** II f. (b. h.) 1) *cassia, an aromatic bark, an ingredient of frankincense*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>a</sup>; a. e.—2) pr. n. f. *Keziach*, one of Job's daughters. B. Bath. 16<sup>b</sup>

she was named K., because her savor spread like that of cassia.

**קציעה** ch. same, *cassia*. Targ. Job XLII, 14. Targ. Ex. XXX, 24 (h. text קצה).—**קציעה**. Targ. Ps. XLV, 9 Ms. (ed. sing.).

**קציפה** f. (קצה) *anger*. Lam. R. to V, 20 חושב ע"י 'וכ' the prediction of God's anger was contradicted by Isaiah (Is. LVII, 16). Ib. 22; ib. to I, 2, v. מאיפה; Pesik. Vattom., p. 130 קצפין (read: קצפין). Esth. R. to I, 18 חזא this shame is enough to cause such anger.

**קציצה** f. (קצץ) *cut, figure; (cmp. French taille) waist*. Targ. II Esth. I, 2 (3) בני ק' חזא all of them of the same height ..., of the same figure.

**קציצה** f. (קצץ) 1) *cutting, felling*. B. Kam. 91<sup>b</sup> אילן (Ms. F. ליפצץ) a tree which must be cut. Lam. R. introd. (R. Z'era) 'וכ' שבו זמן ק' יפה ו' (the 15<sup>th</sup> of Ab) begins the good season for cutting trees for fuel, v. מאכילה. Bekh. 34<sup>b</sup> (in Chald. dict.) בהאי ... איכרין ... כהאי ... he intended to make himself appear clean by cutting off (the leprous spot), and the rabbis punished him for this very cut (so that he could never be declared clean from this cut-off leprous spot); a. e.—2) *stipulation (of price &c.), bargain*. Shebu. 45<sup>b</sup> 'וכ' ודאי ק' stipulations of prices one surely remembers, v. קריצה. —3) *pl. קריצה cut fruits*. Maasr. III, 4 בצר שדה ק' (Ms. M. קציעה) if one finds cut fruit (single berries) on the road or even beside a field where cut fruit has been spread to dry; B. Mets. 21<sup>b</sup> Var. (ed. קציעה). —4) (v. קציעה a. next w.) *the capsule of the T'fillin* containing Biblical sections. Ber. 24<sup>a</sup>. Succ. 26<sup>b</sup> top. Kel. XVIII, 8 חזיר ק' 'וכ' if he opened the first of the four compartments of the T'fillin and repaired it; a. e.—**קציעין**, v. next w.—5) *separation, severance of connection*, v. קצה.

**קציצין** m. pl. (קצץ, cmp. מוקצה) [*stores*], 1) *capsules, pods*. Tosef. Shebi. II, 6 גמורין ו' (Var. קציעין) if the plant has produced ripe capsules (or pods) before the New Year; Y. ib. II, 34<sup>a</sup> קציצין.—2) *capsules containing Scriptural portions, T'fillin*, (v. preced. 4). Gitt. 57<sup>b</sup> sq. ארבעים סאה קציצי תפלין ו'. (ed. קציעין); Rashi to Succ. 26<sup>b</sup> (קציצי) forty S'ahs of capsules of T'fillin were found on the heads of those slain at Bethar; Lam. R. to II, 2 קציצי; Y. Taan. IV, 69<sup>a</sup> top קציצי.

**קציצה**, v. קציעה.

**קציר**, v. קצר.

**קציר** m. (b. h.; קצר) *cutting, harvest, ripening season*. R. Hash. 9<sup>a</sup> 'וכ' של שביעית ק' a ripening in the Sabbatical year which goes over into the eighth year, i. e. plants which were partly ripe in the Sabbatical year are subject to the laws of the Sabbatical year. Ib. קציר חומר the cutting of the 'Omer (v. עומר); a. fr.—Lev. R. s. 18 (ref. to Is. XVII, 11) קצירין של מלכיהו the cutting down (destruction threatened) by the government; ק' של יסודין;

by sufferings; קצירו של מלאך ו' the cutting down by the angel of death, v. קנר; Yalk. Is. 287.—**קצירין**, v. supra.

**קצירה** m. (קצר) [*cut, afflicted*], *sick*. B. Bath. 16<sup>b</sup>, v. קציר. Sabb. 12<sup>b</sup> לשיוילי ב' (ברפריה) to inquire after the health of (to visit) a sick person.—**קצירי**. R. Hash. 16<sup>a</sup>; Ned. 49<sup>b</sup>, v. קריע. Gitt. 56<sup>a</sup>, v. קטש; a. e.—[**קציריא**, Targ. Is. VII, 3 ed. Wil., v. קציר.—[Y. Shebi. VI, 36<sup>e</sup> קציריא דגליל, v. קצירא III.]

**קצירה** f. = *קציר cutting, harvesting*. Y. Peah I, beg. 15<sup>a</sup> קצירת שכולת ו' the cutting of the first ear has the same effect (on the duty of leaving a corner) as the striking off of the pile has (on the duty of giving T'rumah). Sabb. 70<sup>a</sup>; a. fr.

**קצע** (b. h.; cmp. קצה) 1) *to scrape*. Neg. XII, 6 שניהן ... both neighbors must bear the expense for tearing out (the leprous stone) and for scraping (the wall); Sifra M'tsor'a, Neg., Par. 6, ch. IV; a. e.—2) *to cut, dry, and pack figs* (v. קציעה). Taan. 28<sup>a</sup> קציצי קציעה those pretending to be engaged in packing figs; Tosef. ib. IV (III), 7 (Var. קציצי); Y. ib. IV, 68<sup>b</sup> bot.—3) *to trim*, v. infra.

**קצע** *to cut the ends, trim*. Kel. XXVII, 4 המקצע if in trimming any of them he cuts off a piece one handbreadth square. Zeb. 94<sup>a</sup> ... לנקצה ... לנקצה remains unsuceptible of uncleanness until it has been trimmed; Tosef. Kel. B. Bath. IV, 10. B. Kam. 66<sup>b</sup> כגון (שקצעין) when he trimmed the stolen furs. Tosef. Kel. B. Mets. XI, 8 אה דיה גרול וקציצו (not וקציצו) if the cloth was large and he shortened it by trimming; ib. 9. Ib. 2 ש'קצע (or ש'קצע) until he cuts off (the defective portion). Hull. 123<sup>b</sup> ו' when he trimmed (the skin) going all around; a. e.

**קצע** ch., Pa. קצע same, *to trim, cut*. Zeb. 94<sup>a</sup> דחשיב ער דמקצע when he had planned to trim it. Ib. דמקצע, v. preced.

**קצה** (b. h.) [*to be rough, excited*], *to be angry*. Esth. R. to I, 18, v. קצפין. Midr. Till. to Ps. XXXVIII ... אני ואתה קצה we sin, and thou art angry. Yalk. Esth. 1053 קצהפי ואמרו ו' they grew excited and said &c.; a. fr.

**קצה** *to arouse to anger, excite, incite*. Meg. 13<sup>b</sup> (ref. to Gen. XL, 2 a. Esth. II, 21) עבריו על עבדיו 'וכ' the Lord incited a master against his servants, in order to satisfy the desire of a righteous man ..., servants against their master, in order to perform wonders for a righteous man; Gen. R. s. 88; Esth. R. to II, 21; Yalk. Gen. 146 מקציר; a. e.

**קצה**, Targ. Lam. II, 3 ed. Vien., v. קצץ.

**קצה** m. (b. h.; preced. art.) 1) *anger*. Num. R. s. 1, end שלא אתה ידע that the divine anger be not on them. Midr. Till. to Ps. XXXVIII; a. fr.—Esp. *Ketsef* name of an angel of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55<sup>a</sup> (ref. to Ez. IX, 2) 'six men', they are אה ורימה ו' K. K. (Wrath), Af (Anger) &c. Ex. R. s. 41; a. fr.—2) *destruction, harm*. Deut. R. s. 11 לעשות לי ק' איך how can I do harm to him (Moses)?; Yalk. ib. 940.

**קִצְצָה** **קִצְצָה** **קִצְצָה** ch. same, *divine anger, visitation, (mourning over a) death*. Midr. Till. to Ps. CVI... אֵינָהּ אֵינָהּ there are places where they call mourning *kitspa*; v. **קִצְצָה**.

**קִצְצָה** **קִצְצָה** m. (preced. wds.) *anger*. Lev. R. s. 32 (ref. to **קִצְצָה**, Deut. I, 34) וְלִי מִה אֵינִי קִ' וְכִ' to them it appears as anger, but to myself what does anger mean? 'I swore by my anger' (Ps. XCV, 11), I swear by my anger and reconsider; Yalk. ib. 657. Esth. R. to I, 18 כִּדְּהִי לְבוֹיוֹן הָיָה כִּדְּהִי הָיָה הָיָה הָיָה the disrespect with which her (Vashti's) father treated the vessels of the Temple is enough to deserve the wrath which he (Ahasverus) vented on her and put her to death. Ib. הָיָה לְבוֹיוֹן זֶה the anger (of Ahasverus) corresponds to this contempt (shown by Vashti), v. **קִצְצָה**. Ib. to II, 21 הָיָה שֶׁמֶּה מִה קִ' הָיָה שֶׁמֶּה what cause was there for discontent? Sifra Sh'mini, Par. I, ch. II (ref. to Lev. X, 16) אֶת אַהֲרֹן הָיָה בִּקְ' Aaron, too, was included in the anger (of Moses). Pesik. Vattom., p. 130<sup>b</sup> הָיָה קִ' הָיָה (not קצצין), v. **קִצְצָה**.

**קצצין**, v. preced.

**קִצְצָה** (b. h.) 1) *to cut, fell*. Shebi. IV, 10 לְקִצְצָה מִדֶּרֶךְ הָיָה לְקִצְצָה it is permitted to cut the tree down (in the Sabbatical year). Ib. וְלֹא יִקְצְצוּ כִמְהָ (Y. ed. קִצְצוּ, corr. acc.; Bab. ed. קִצְצוּ; Ms. M. קִצְצוּ) how much must an olive tree bear so that one dare not cut it down (because it is an act of wilful destruction, Deut. XX, 19-20); B. Kam. 91<sup>b</sup> יִקְצְצוּ Ms. F. a. R. (later ed. קִצְצוּ; v. Rabb. D. S. a. l. note 10). Ib. וְלֹא תִקְצְצוּ הָיָה לְקִצְצָה thou hast cut down my young trees; (לְקִצְצָה, v. Rabb. D. S. a. l. note 7) thou hast told me to cut them. Y. Shebi. IV, 35<sup>b</sup> bot. קִצְצוּ... קִצְצוּ, v. קִצְצוּ. Ib. הָיָה לְקִצְצָה he that cuts trunks for beams. Lev. R. s. 23, v. infra.—Sifré Deut. 212 (expl. וְשִׁטְחָהּ, Deut. XXI, 12) תִּקְצֵן let her cut (her nails). Macc. 22<sup>a</sup> הָיָה לְקִצְצָה אוֹת בְּרִיחוֹתָהּ a white spot (suspicious of leprosy, v. **קִצְצָה**); Neg. VII, 5 קִצְצָה מִדֶּרֶךְ if he cut it intentionally. Tosef. Sabb. XI (XII), 3; a. fr.—Gen. R. s. 85 (ref. to Dan. V, 1 a. VI, 1) קִצְצָה הָיָה לְקִצְצָה where is Evil Merodach? ... (He is left out) in order to join a wicked man to a wicked man, a destroyer to a destroyer. Y. Yeb. II, 4<sup>a</sup> top בֶּן קִצְצָה a destroyer son of a destroyer (wicked by heredity); Pesik. S'lib. p. 167<sup>b</sup> קִ' בֶּן קִ' there is no hereditary wickedness in Israel. Ex. R. s. 1 שֶׁקֶ' וְקִצְצָה Koz (I Chr. IV, 8) is Caleb, for he destroyed the counsel of the spies; a. fr.—2) (cmp. קִצְצָה, to stipulate, agree upon. Shebu. 45<sup>b</sup> נִמְרִי קִ' let it be the same even if a stipulation has been made (and the amount is in litigation). Ib. לֹא קִצְצָה... קִצְצָה... if the mechanic says, thou hast stipulated to pay me two (Zuz), and he (the employer) says, I have stipulated one only; a. e.—Part. pass. קִצְצָה; f. קִצְצָה. B. Mets. 61<sup>b</sup> קִ' רִבִּית stipulated, direct usury, opp. אֲבָק רִבִּית, v. אֲבָק. Ib. 62<sup>b</sup>; a. e.

**קִצְצָה** 1) *to be cut*. Neg. I, c. וְקִצְצָה... מִי if one had a white spot, and it was cut off (accidentally). Nidd. II, 1 קִצְצָה let the hand be cut off. B. Kam. 91<sup>b</sup>, v.

**קִצְצָה**; a. fr.—2) *to be cut off, excluded*. Y. Kidd. I, 60<sup>c</sup>, a. e., v. **קִצְצָה**.—3) *to be stipulated, definitely assigned*. Lev. R. s. 30, beg. מִרְאשׁ הָיָה לְקִצְצָה from the beginning of the year the means of support are definitely assigned to men, except &c., v. קִצְצָה.

**קִצְצָה** 1) *to scrape, cut off; to fell*. Pes. 56<sup>a</sup> קִצְצָה (II Kings XVIII, 16) he took the gold off the Temple doors. Y. Ber. VIII, 12<sup>a</sup> bot. מִקְצָצִין אֵפֶר even when cutting lupines. Ib. II, 5<sup>c</sup> top הָיָה מִקְצָצִין כָּל וְכָל he cut down all he had planted. Pesik. R. s. 31 וְלִקְצָצִים, v. קִצְצָה. Cant. R. to II, 2 לְקִצְצָה; Lev. R. s. 23 לְקִצְצָה, v. קִצְצָה.—Esp. בְּנֵי עֵרָה [to cut down the shoots in the garden of religion,] *to be hostile to religion, corrupt the youths; to be a heretic*. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>b</sup> top, וְקִצְצָה. Cant. R. to I, 4 בְּנֵי קִ' in what way did he manifest his hostility to religion? Gen. R. s. 19 וְקִצְצָה... לֹא חֲשָׁה more important than the essentials, lest it fall down and ruin the shoots.—2) *to stipulate*. Shebi. IV, 1 שִׁקְצָצִין... וְאֵין it is unnecessary to say, that he must not stipulate to give them their food (for their work).

**קִצְצָה** *to cut off, deduct*. Sifré Num. 8 מִכֹּחַ מִכֹּחַהּ he may deduct (his outlay for her) from her jointure.

**קִצְצָה** **קִצְצָה** ch. same, 1) *to cut &c*. Targ. Jud. VI, 30. Targ. O. Deut. XIX, 5; a. fr.—Part. pass. קִצְצָה; f. קִצְצָה; pl. קִצְצָה. Targ. Jud. VI, 28. Targ. I Sam. V, 4; a. e.—Snh. 58<sup>b</sup> הָיָה קִצְצָה קִצְצָה Rab Huna ordered the hand (of one in the habit of striking his neighbors) to be cut off; Nidd. 13<sup>b</sup>. B. Kam. 91<sup>b</sup> וְכָל הָיָה לְקִצְצָה he cut fig-trees down before their time; a. fr.—2) *to stipulate*. B. Mets. 67<sup>a</sup> לֹא קִצְצָה לִיהָ he had not stipulated a fixed amount of interest; a. e.

**קִצְצָה** *to cut; to mutilate*. Targ. Ps. CVII, 16. Targ. Lam. II, 3 (ed. Lag. קִצְצָה, ed. Vien. קִצְצָה, corr. acc.). Targ. O. Deut. VII, 5 תִּקְצְצוּן ed. Berl. (oth. ed. תִּקְצְצוּן; Y. תִּקְצְצוּן; a. e.—B. Kam. I, c. לְקִצְצָה... לְקִצְצָה it is forbidden to fell a date-tree as long as it bears a Kab of dates. Gen. R. s. 6 (of the agony of death) קִצְצָה נִפְשָׁהּ... how the soul of this man's (my) brother is cutting cedars and cutting trees, and you sit laughing and know it not; a. e.—[Lev. R. s. 5 שְׂרִירָה וְכָל מִקְצָצִין, v. קִצְצָה.]

**קִצְצָה** m. (preced.) *wood-cutter* (cmp. קִצְצָה).—Pl. קִצְצָה. Cant. R. to II, 2 לְקִצְצָה קִ' he brought on cutters to raze the plantation; Lev. R. s. 23.

**קִצְצָה** f. (preced. wds.) 1) *timber*. Cant. R. to IV, 12 קִ' שֶׁל אֵרֶץ קִ' cedar planks; Pesik. B'shall. p. 84<sup>a</sup> קִצְצָה (only).—Pl. קִצְצָה. Y. Keth. VIII, 32<sup>b</sup> bot. וְכָל הָיָה לְקִצְצָה if heirs seize trees or timber, old or young, it is taken away from them.—2) *cutting off, severing family connections; k'tsatsah, a ceremony attending the sale of an heirloom to an outsider, and the marriage of a man beneath his social rank*. Y. Kidd. I, 60<sup>c</sup> קִצְצָה הָיָה לְקִצְצָה then again the custom arose to take possession of an estate by k'tsatsah (instead of taking

off the shoe); נקצץ פלוני מאחורו ... what is *k*? When a man sold his paternal estate, his relatives brought casks filled with parched ears and nuts, and broke them in the presence of children: the latter picked them up, and they said, this man has been cut off &c.; and when he bought it back, they did the same and called out, this man has returned to his heirloom &c.; Ruth R. to IV, 7; Y. Keth. II, 26<sup>d</sup> bot. קצצה; Ib. בקצצה פלוני adults are admitted to testify, 'we (as children) ate (grain and nuts) at that man's *k*.'; Bab. ib. 28<sup>b</sup> ו' בקצצה של ו' at the *k*. when that man's daughter was married; יד ו' ו' and this is the *k*. to which a child can testify (when grown up); Tosef. ib. III, 3.

**קצצים**, **קצצין** m. pl. (preced.) 1) *cut plants, timber*, &c. Yalk. Ex. 225, v. preced. Tosef. B. Kam. III, 2 if a man cut his neighbor's plants, the latter has no right to say, 'כול אתה חק' ו' take thou the cut plants and restore to me the plants, but we assess the value &c.—2) *capsules, pods*, v. קצצים.

**קצצין** ch. same, *capsules, pods*. Y. Kil. I, 27<sup>a</sup> קצצין, v. קציצה I.

**קצצתה** I *timber*.—Pl. קצציתא, v. קצצתה.

**קצצתה** II, **קצצתה** pr. n. m., v. קצרה II.

**קצר** (b. h.) 1) *to cut, reap*. Sabb. VII, 2 (among the labors forbidden on the Sabbath) קוצר cutting plants. Ib. 73<sup>b</sup> משום קוצר as an act coming under the category of reaping. Pes. IV, 8 קוצרין וגורשין ו' they reaped (the barley) and piled it before the 'Omer was offered. Peah II, 7 שדה שקצרה ו' a field which gentiles reaped (for themselves) or which robbers reaped. Ib. 8 ש' ... נזון he must give up the poor man's share from what he reaped. Ib. III, 6 לקצור ולשנוט כדי large enough for cutting (swinging the sickle) once and a second time; a. fr.—2) *to be short*, v. קצר.—3) (with נפש) *to be impatient, vexed; to be sick of*. Gen. R. s. 52 אבל היא לא קצרה נפשה ו' but she was not vexed (did not suffer from unsatisfied desire) &c.; Y. Keth. V, 30<sup>b</sup>; Yalk. Jud. 70. Tanh. Huck. 19 קצרה נפשמם בדרך they were sick of marching.

*Pi. קצר to shorten, be brief in doing*. Ber. I, 4 מקום 'לקצר ו' ... where they prescribed a lengthy benediction, one is not permitted to shorten, where they prescribed a short formula &c. Y. Yoma VI, beg. 43<sup>b</sup> ... שלא ירוא קצר not that one of the contestants be permitted to speak as long as he needs, and the other be told, make thy speech brief; Y. Snh. III, 21<sup>c</sup> top. Ber. 34<sup>a</sup> דיהה ו' קצרה נפשה ו' a very brief prayer. Mekh. B'shall, Vayass'a, s. 1 ברכותיו ק' (ב) ברכותיו ק' gave short benedictions (prayers); לא ק' ... he was not briefer than Moses (in his prayer, Num. XII, 13). Ib. יש שעה לקצר ו' there is a time to be brief &c.; a. fr.

*Hithpa. קצצה, Nithpa. קצצה* 1) *to be shortened*. Lev. R. s. 21 מן קצרות ה' ... their years (of life) were shortened.—2) (with נפש) *to be impatient, sick*. Tanh. I. c. בקצרה בדרך נפש העם (not בקצרה), v. supra.

**קצר** ch. 1) *to be short*. Targ. Ps. CII, 24 קצר Ms. (ed. איתקצר).—2) *to shorten*, v. infra.—3) (v. קצירה) *to be sick*. B. Kam. 91<sup>a</sup> לא מ' קצר ... כמה מיקצר Ms. M. (ed. לקצר) as to estimating how long a person is likely to suffer from such a wound and how long he will not, i. e. as to estimating positively the time needed for recovery, I have no doubt that we can do it.

*Pa. קצר to shorten*. Targ. Ps. LXXXIX, 46 Ms. (ed. 'Pe.).

*Hithpa. קצצה to be shortened, reduced*. Targ. II Kings XIX, 26; Targ. Is. XXXVII, 27. Ib. XXVIII, 20. Targ. Y. Gen. XXVIII, 10; a. e.

**קצר** m. (b. h.) *short*. Ab. II, 15 היום ק' ו' the day (of life) is short, and the work large. Y. Pes. VII, 35<sup>b</sup> bot. ילך לי ב' let him take the shortest road to it; a. fr.—*Fem. קצרה*. Mekh. B'shall, Vayass'a, s. 1 תפילה וצדקים ק' the prayer of the pious is short. Ber. I, 4 ... אחד ק' one lengthy and one short benediction. Ib. IV, 2 הפלה ... used to say a short prayer on entering and on leaving the school-house. Ib. 4. Y. Hor. II, 46<sup>d</sup> top ב' ... if he came by the shortest road; a. fr.—Midr. Till. to Ps. LIII במצוה ידו ק' because his hand was short (he was wanting) in good deeds; Yalk. ib. 769; Yalk. Sam. 135 נפשו ק' ו' נפשו; a. fr.—Pl. קצרות; קצרות; קצרים. Cant. R. to VI, 2 ארוכות ו' v. ארוך. Midr. Till. to Ps. LXVIII, 1 ולא היו קצרי יד ב' they were not short-handed with it, i. e. they did not have to economize. Ib. to Ps. CXIX, 81 ואני קצירי רוח אפים ו' thou art long-suffering, but we are hasty of spirit; a. e.—V. קצרה.

**קצרה** I m. (preced. wds.) [*one who causes shrinking*], *fuller, washer*. Targ. Josh. XV, 7, a. e. עין ק' (h. text יגל) the washer's well.—Y. Ber. IV, 7<sup>d</sup> top ק' שמיה ו' שקיל 119<sup>b</sup> (כוונס) a. fr.—B. Kam. 119<sup>b</sup> a fuller is named *katsra* (a shortener), let the *katsra* take it (the dark border of a white cloth belongs to the fuller).—Pl. קצרה, קצרה. Targ. I Sam. XIII, 21. Targ. Is. VII, 3 (ed. Wil. קציר, corr. acc.)—Snh. 92<sup>a</sup>, a. e., v. איבלא II. Taan. 29<sup>b</sup> דברי רב ק' the fullers of the house of Rab are idle (during the week preceding the ninth of Ab); a. e.

**קצרה** II, **קצרה** I (preced.) pr. n. m. *Katsra (Fuller)*. Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11.—Esth. R. to I, 13 יוסי בר ק' (some ed. קצרה); Gen. R. s. 72 קוצר ב' בן קסרין; Pesik. Vayhi, p. 9<sup>a</sup> ו' ו' ו' ו' (corr. acc.). Y. B. Bath. X, 17<sup>c</sup> ו' ו' ו' ו' (קצרות). Sabb. 151<sup>b</sup> bot. קצרה ו' ו' ו' ו' (Ms. M. קצרות). Midr. Sam. ch. XXVI קצרות בר קצרות ו' ו' ו' ו' (Y. R. Hash. I, 56<sup>b</sup> קצרות בר).

**קצרה** III, **קצרה** II f. = *קסרה, fort, camp*. Arakh. IX, 6, v. ציפורי; Y. Sabb. XVI, end, 15<sup>d</sup> (not קצרה). Y. Shek. VIII, beg. 51<sup>a</sup> של גוים היה שם (some ed. קצרה), v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment, a fuller, a ruler]. Num. R. s. 18 (ref. to חזקיה, II Sam. XXIII, 1 [read:] חזקיה של חזקיה) he (David) restored the yoke (rulership)

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בעילה של מלכות . . . קיים). — *Pl.* (קיים); Chald. קצריה (with sing. meaning). Y. Erub. V, 22<sup>b</sup> bot. לאיצטערן וברח . . . וזח' . . . את רואה . . . לך' consider the ruins (near Tiberias, v. איצטערין) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, v. עבר *Pl.* 4). Y. Shek. I. c., v. supra. Y. Shebi. VI, 36<sup>c</sup> ק' דגליל (not קציריא) the Fort of Gelil (v. Hildesh. Beitr. Geogr. p. 17, sq.); Tosef. Shebi. IV, 11 קציריא (Var. קצירי); Sifr. Deut. 51 קציריא דגלילא; Yalk. ib. 874 ק' דגלילא (corr. acc.). — *Transf.* קציריא wax-cells in the honeycomb. Cant. R. to I, 2 וי' דבש יש בו ק' as there are wax-cells (unenjoyable parts) in the honey, so you might think the same was the case with the Law.

**קצרה** f. 1) fem. of קצור. — 2) short board, the board at the head and at the foot of the bed, opp. ארוכה. Kel. XVIII, 5; a. e. — 3) רוח ק', v. next w.

**קצרות, קצרות** f. (preced.) ק' *asthma*, or *incubus* [or *nervous prostration*,] believed to be caused by a demon, Ben N'filim. Bekh. VII, 5 (44<sup>b</sup>) רוח קצרות באה Mish. (Bab. ed. קצרה) a person subject to asthmatic spells (is unfit for priesthood). Ib. 44<sup>b</sup> רוח קצרות v. נפיל II a. e.

**קצור, קצורין, קצרים** II: קצרה v.

**קצור** m. (קצר) one who gives short prayers, opp. ארוך. Ber. 34<sup>a</sup>; Mekh. B'shall, Vayass'a, s. 1.

**קצור** Yalk. Gen. 133 ק' וזוהי read: מקצין v. קצוצותא.

**קצורקטין, קצורקטון** v. קצורקטין.

**קצרתא, קצרתא, קצרת** v. קצרה II; [prob. pr. n. f. *Fuller Woman*].

**קצת** f. (b. h.; קצה) end. — *Pl.* קצות; constr. קצות. Tanh. Vayesheb 2 לק' חמדבר to the ends of the desert. — V. מקצת.

**קצת, קצת** ch. same, 1) part. Targ. O. Num. XXII, 41. Targ. Job IV, 12. Targ. Gen. XLVII, 2 ed. Bon. (oth. ed. במקצת; a. e. — 2) extreme end. Targ. Y. Num. I. c.

**קקתא, קקתא** f. = h. קקתא, *pelican*. Targ. Y. Lev. XI, 18; Deut. XIV, 17. — Targ. Ps. CHI, 7 קקתא ed. Lag. (oth. ed. קקתא). — [Ber. 20<sup>a</sup>, a. e. קק' Ar., v. קקתא.]

**\*קקתא** m. (נקק, emp. נקק) = throat, neck. Taan. 24<sup>a</sup> בקקתא . . . שדו ליה Ar. (ed. בצוארית) they put a cloth into his throat (or around his neck, to torture him).

**קקבטין, קקבטון** v. קקבטין.

**קדיפטי, קקו** v. ק' פדיפטי.

**קקוא** m. name of an unclean bird. Hull. 63<sup>a</sup> (Ms. R. 3 קקנא, v. Rabb. D. S. a. l. note 10).

**קקנא, קקנא** v. קקנא.

**קקנא, קקנא** v. next w.

**קקנא** pr. n. f. (?) *Kakuzla*. Sabb. 156<sup>a</sup> ק' דימי בר ק' (Ms. O. קקנא; early ed. קקנא; v. Rabb. D. S. a. l. note 20).

**קקנא** m., pl. קקנא (= קקנא) a sort of cress used by the poor (cardamum or nasturtium, Lōw, Pfl. 349). Y. Erub. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top, expl. דאכיל אליהא טשי בעזירה דאכיל (Prov. 114<sup>a</sup>) קקנא אקקלי וי' (Ms. M. קקנא אקקלי) he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats cress may rest quietly by the dunghill of the town.

**קקנא, קקנא** v. קקנא.

**קקנא** Cant. R. to III, 4, v. באמי.

**קקנא, קקנא** v. קקנא.

**קקנא** v. קקנא.

**קק** to be cold, v. קקר II, קקר II. — [Erub. X, 14, a. e. באר (בור) חקר.]

**קקא** I m. (קקר II) *pumpkin, gourd*. Succ. 56<sup>b</sup>; Keth. 83<sup>b</sup>; a. e. טב מק' v. בוצין. Yoma 78<sup>a</sup> בק' מצטנן cooled his hands with a pumpkin. Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup>; a. fr. — *Pl.* קקא. Meg. 12<sup>a</sup>, v. בוצין; Sot. 10<sup>a</sup> קקא. Ned. 51<sup>a</sup> ק' בני זרמא B. Mets. 64<sup>a</sup> קקא. Rashi (ed. קרא, corr. acc.). B. Bath. 88<sup>a</sup> קקא. Sabb. 129<sup>b</sup> v. קקא I; a. e. — קקא large and small gourds, all kinds of gourds. Y. Ned. VII, beg. 40<sup>b</sup> (not וקרוחא; Y. Orl. III, 63<sup>b</sup> top קקא (corr. acc.).

**קקא** II to call, v. קרי.

**קקא** I ch. same, v. קרי.

**קקא, קקא** m. (preced.) = h. קקא, *Biblical verse*. Targ. Esth. VI, 1. — Ber. 2<sup>a</sup> קא' אק' קא' Ib. 27<sup>a</sup> מאי קרא the text reads *babbofer* &c. Ib. 29<sup>b</sup> where is the Biblical passage to prove it? Snh. 45<sup>b</sup>; 71<sup>a</sup>, a. e. ק' בי I. Ker. 11<sup>b</sup> bot. ק' בי do we need a Bible verse for it?; a. v. fr. — Ber. 30<sup>b</sup> קקא קקא large and small gourds, all kinds of gourds. Y. Ned. VII, beg. 40<sup>b</sup> (not וקרוחא; Y. Orl. III, 63<sup>b</sup> top קקא (corr. acc.).

**קקא** m. (preced.) a *Biblical scholar, Bible teacher*. Kidd. 49<sup>a</sup> אכל אמר לו ק' אמר וי' but if he said to her,



(thou art betrothed unto me under the condition that) I am a Biblical scholar, she is not betrothed unless he can read the Pentateuch, Prophets and Hagiographa correctly (understandingly), *contrad.* to קריינא Ber. 30<sup>b</sup>, a. e. 'ר' R. Hanina, the Bible teacher.—*Pl.* (h. form) קריינא (ch.) Pesik. Shubah, p. 165<sup>b</sup> ו' good Bible teachers, good preachers, like Levi &c.; Yalk. Hos. 533. Ab Zar. 40<sup>a</sup> שמיני ק' מתלחא (Ar. קרייא) I have it from three authorities (as reliable as the Scriptures, Rashi).—*V.* קרייא.—[Meg. 24<sup>b</sup> in Mish. דרך וקריאים, a censorial change for רמנינות, as in Mish. ed. IV, 8, a. Ms. M., v. Rabb. D. S. a. l.—In later literature קריאים *Karaites*, a Jewish sect recognizing the Bible as sole authority.]

קרא, v. קרא II.

קריאי, v. קרייא.

קראות, Y. Meg. IV, 74<sup>d</sup>, v. קריאות.

קראמיסים, קראמוסם, v. קראמיסין.

קראי or קראי, v. קראי. R. Hash. 29<sup>b</sup> דק' Ar.

קרב (b. h.) 1) *to join, come near, be near; to be offered* as קרבן. Zeb. VIII, 2 שהוא מי שחיה let it be offered in behalf of him to whom it may belong. Ib. 5 ... אם ק' if one of the heads has been offered, let all of them be offered. Ib. 67<sup>b</sup>; Kinnim III, 3 למעלה קריבה למעלה ו' the sin-offering may have been offered on top and the burnt-offering beneath it. Men. VI, 1 קרבים ... הקומץ ק' the handful (of the priests' meal-offering) is offered separately and the remainder separately; Y. Sot. III, 19<sup>b</sup> top קבע זמן לקריבים ... למקריבים Sifrē Num. 29 a time is fixed for the things to be offered (Lev. XXII, 27), and a time for those who offer (Num. VI, 10); a. fr.—2) *to come before court; to sue, complain.* Gen. R. s. 96 (ref. to קרב, Gen. XLVII, 29) על ו' as one says, that man has brought suit against his neighbor, v. לב II; Yalk. ib. 156 קבל (corr. acc.).

*Pi.* קריב 1) same, *to come near.* Ex. R. s. 20, beg. לא קריב he had not come near Sarah.—Esp. *to approach; to pray, intercede, mediate, conciliate.* Y. Ber. IV, 8<sup>b</sup> top בא וקרב עשה קריבנו ו' we do not say to him who is to pass before the ark (v. קריב), 'come and pray', but, 'come, draw near', (which means) 'do our offerings', 'satisfy our needs' &c.—2) *to bring near; to befriend, attract, invite.* B. Kam. 24<sup>a</sup> נגיתו ק' if the ox did his gorings in near intervals (of less than three days). Edy. VIII, 7 לרחק ולקרב ... אין אליה ... לרחק ו' Elijah shall come not to decide between clean and unclean, nor to expel (declare genealogically degraded) and to receive (reinstated), but to expel those who have been received by force, and to reinstate those who have been expelled by force. Ib. ו' משפחה ... וקריבה בן ו' there was a family ... which Ben-Zion expelled by force, and another which they received by force (Bab. ed. וקריב, v. Rabb. D. S. a. l. note 40); Tosef. ib. III, 4; Kidd. 71<sup>a</sup>. Edy. I. c. לא לרחק ולא לקרב ו' neither to expel nor to reinstate, but to make peace &c. Sabb. 31<sup>a</sup> וקריבה ו' שחוקרנו. Ib. v. ענוותנות ו'.

thou hast brought us near &c. Tanh. Tsav 8 (ref. to Ps. LXV, 5) קרבו ... שבונוי מי שבונוי blessed he whom the Lord has chosen, although he did not bring him near; Num. R. s. 3 חקריבו ו' he brought himself near (to God, through his own deeds); ib. יתרו קרבו the Lord brought Jethro near (caused him to be converted); Yalk. Ex. 379; a. fr.—Sifrē Num. 94 (expl. שחיה מרחיקים ... מקריבים ו') שחיה מרחיקים (loathe it) more than you have been inviting (wishing for) it; Lev. R. s. 48.—Part. pass. מקריב, pl. מקריבין, v. supra.

*Hif.* קריב 1) *to bring near, receive.* Y. Dem. II, 23<sup>a</sup> top מקריבין, v. קריב. Num. R. l. c.; Sabb. l. c., v. supra; a. fr.—2) *to offer, sacrifice.* Men. XIII, 10 במקדש ו' he must offer it in the Temple (of Jerusalem), ו' וקריבה ו' but if he offered it in the Temple of Honyo (in Egypt). Zeb. 67<sup>b</sup> וקריבה למעלה ו' ומקריבה ו' (v. supra Kal); Kinn. III, 6 וקריבה ו' Mish. (Bab. ed. וקריבה, corr. acc.) and he (the priest) must offer it &c. Ber. 6<sup>b</sup> כאילו ו' as if he had offered a thank-offering. Ib. 17<sup>a</sup> as long as the Temple stood ו' אדם חוטא ומקריב ו' a man sinned and brought a sacrifice; yet only its fat and its blood were offered; ו' וקריבה לפניך ו' as if I had offered it (my fat and blood) on the altar before thee; a. v. fr.

*Nif.* קריב *to be offered.* Y. Meg. I, 70<sup>a</sup> top וקריבו מהן ו' and from their contributions was taken the wood for sacrifices; (Y. Taan. IV, 68<sup>b</sup>; Y. Shek. IV, beg. 47<sup>d</sup> וקריבו).

*Hithpa.* קריב, *Nithpa.* קריב 1) *to be brought near, be received.* Num. R. s. 3 ו' יש נבחר ונרחק ו' some are chosen and repelled (disgraced) and received again &c. Sifra Tsav, Milluim ידע משה של אהרן אהרן Moses learned that Aaron was 'received again' (in grace); Yalk. Lev. 515; a. fr.—2) *to be offered, sacrificed.* Y. Taan. l. c. ו' שלא ירחק ו' קרבן מקריב ו' that none but their contributions should be offered first. Pirké d'R. El. ch. XXXI ו' וקריב ו' that ram ... ran and came to offer himself as a sacrifice in place of Isaac &c.; Yalk. Gen. 101; a. e.—3) *to claim relationship.* Deut. R. s. 2 ... אם קרובי עני if a man's relative is poor, he makes himself the main person and him subordinate, saying, this man claims relationship to me; Y. Ber. IX, 13<sup>b</sup> (in mutilated text) וקריב פלן מקריב לן.

קריב, קריב ch. same, 1) *to be near, come near, touch.* Targ. Num. XXVII, 1. Targ. Ex. XXXVI, 2. Targ. I Kings II, 1; a. fr.—Pesik. Zakhon, p. 24<sup>b</sup> קריב לגביה v. פלם II. Edy. VIII, 4 במיחא וקריב he who touches a corpse; a. e.—2) *to intercede, protect.* Y. Dem. I, 22<sup>a</sup> קרתי ל' בני קריב (not קריבה) fellow-citizens, protect me; ל' בני דילי ו' (not דילי) children of my friend (the Lord), protect you me; Y. Taan. III, 86<sup>a</sup> top ו' בני דילי ו' (corr. acc.).—3) *to complain, sue.* Y. B. Bath. IX, beg. 16<sup>d</sup> ו' בני קריבו ו' his sons came and complained before R. E. Ib. ו' וקריבה ו' she came and complained &c.—4) *to bring near; to offer, v. infra.*

*Pa.* קריב 1) *to bring near; to offer.* Targ. Gen. XLVIII, 9, sq. Ib. 13 (Y. ed. Vien. קריב; h. text וקריב). Targ.

Is. LVIII, 3 (h. text וְהָיָה). Targ. O. Lev. I, 2 קָרַב (Y. קָרַב). Ib. 3 (Y. קָרַב Af.). Ib. 14 (Y. also קָרַב); a. fr.—Gitt. 56<sup>a</sup> סבור רבנן לקרובה the rabbis were of the opinion that it should be offered. Y. Ber. IX, 13<sup>d</sup> top אורי... הוה (or למקרבא) when a man came to offer, to the idol, an ox &c. Y. Snh. X, 29<sup>b</sup> לקרבה לגרזי to bring Gehazi near (befriend him again). Num. R. s. 3 אלהיון מן הוא בעי מקריב does your God bring near him (grace) whomever he chooses to? B. Bath. 168<sup>a</sup> ... אפי' לקרובה even in the case of a young scholar whom it may be supposed his intended father-in-law likes to bring into his family; a. fr.—Part. pass. מקרב; f. מקרבא, מקרבה, מקרבין; pl. מקרבין near, friendly. Sabb. 104<sup>a</sup> מ"ט שקר ק' אמת why are the letters of שקר (falsehood) near together (in the order of the alphabet), and those of אמת (truth) far apart? Snh. 29<sup>a</sup> מ' דרתי he is friendly, v. רחם—3) to intercede, lead in prayer. Midr. Till. to Ps. XIX אלהיון דרתי they noticed that the officer of the synagogue led in prayer and said &c.

Af. קָרַב to bring near; to offer. Targ. Mal. II, 12; a. fr.—Gitt. I. c. אי מקרבין ליה (or מקרבין Pa.), v. קרבן. Hag. 8<sup>b</sup> דלא אקריבניה ו' the reason why they did not offer them was &c.; a. fr.—Yeb. 39<sup>b</sup> ו' אקרבנה ית ו' (read: אקריבנה) she brought before us (the court) such and such a person &c.

Ithpa. אקריב, אקריב, אקריב 1) to approach, come near. Targ. Y. Deut. XX, 3; O. ib. ed. Berl. (oth. ed. קריבין). Ib. XXV, 9; a. fr.—Keth. 56<sup>a</sup> דעתא דרעה אקרבא דרעה (when a man promises his bride an additional jointure,) it is in order that an attachment be formed; well, now, the attachment has been formed (and we have a right to assume that he wanted his bride to get that addition, even if he should die before the wedding).—2) to claim relationship, v. preced.

קָרַב m. (b. h.; preced.) 1) inside, intestine.—Du. אשר אעשה עמי ... בקרבו כמה ... (בקרבו) (Num. XIV, 11) it does not read, 'which I do with them', but 'which I do within them': ... how many signs and wonders have I done in their intestines (that the manna was entirely resorbed in their bowels) &c. (with ref. to קָרַב Lev. VIII, 21). Tam. IV, 2. Hull. 16<sup>b</sup> קרבי דגים entrails of fish. Y. Sabb. II, 4<sup>d</sup> ק' דגים כל זמן ו' the fat of fish entrails (used as oil) has no bad odor as long as it burns. B. Mets. 60<sup>b</sup>, v. נפח; a. fr.—Ned. 54<sup>b</sup> לאו בשר ו' entrails are no meat and he who eats them is no man; Y. ib. VII, beg. 40<sup>b</sup> קרביא (ch. form). Ber. 10<sup>a</sup>; a. fr.—2) innermost; בקרב within. Pesik. R. s. 13 בקרבני, v. רחש; a. e.

קָרַב m., v. קָרַב.

קָרַב m. (b. h.; preced. wds.) hostile contact, attack, war. Y. Sot. VIII, 21<sup>a</sup> top רומי לק' the Roman (Latin) language is adapted for military affairs; Y. Meg. I, 71<sup>b</sup> bot.; Esth. R. to I, 22. Sabb. 59<sup>a</sup> ו' ו' בשעה שבורה מן הק' ו' when he flees from the battle, he puts it on &c.; a. e.

קָרַב f. ch. same. Targ. II Sam. XXI, 15. Targ. Ps. XXXVII, 3. Ib. XXXV, 1; a. fr.—Ib. קָרַב, v. קָרַב. Tosef. Sot. XIII, 5, v. נפח; Y. ib. IX, 24<sup>b</sup>; Bab. ib. 33<sup>a</sup>. Lev. R. s. 22 עם ו' who wages war with a king &c. Gitt. 56<sup>a</sup> בודריתו ... ק' נפוח let us go out and offer them (the Romans) battle; a. fr.—Pl. קָרַב, קָרַב. Targ. Num. XXI, 14. Targ. I Chr. XXVIII, 3; a. e.

קָרַב, pl. קָרַב or קָרַב, v. קָרַב. —Lev. R. s. 20 התקרב, read: קָרַב.

קָרַב f. = קָרַב. Targ. Ps. XXXV, 1 קָרַב, קָרַב, קָרַב. Ms. (ed. קָרַב, קָרַב).

קָרַב, v. קָרַב.

קָרַב, Tosef. Ab. Zar. IV (V), 9, read with ed. Zuck. ו' קָרַב, v. קָרַב II.

קָרַב, v. קָרַב.

קָרַב m. pl. (formed like שָׁרַב, emp. קָרַב) (קָרַב) you untie its thongs, and it (the couch) falls down of itself; Ned. 56<sup>b</sup>; Snh. 20<sup>a</sup>.—[Y. Ber. III, 5<sup>d</sup> bot. ed. Lehm., v. קָרַב.]

קָרַב, v. קָרַב.

קָרַב m. (b. h.; קָרַב) gift, offering, sacrifice. Ber. 15<sup>a</sup> 'ק' ו' it is accredited to him, as if he had built an altar and offered a sacrifice on it; Succ. 45<sup>a</sup>. Sifra Vayikra, N'dab., ch. II, Par. 2 'ק' wherever in the Scriptures 'sacrifice' is used in connection with the divine name, the latter is written with Yod He (יהוה, never אלהים). Ned. I, 4 'ק' if one making a vow says, *korban* ... that I will (not) eat &c. Ib. 2 'ק' substitutes for *korban*. Ib. II, 5 'ק' (נדר) if a man in making a vow uses the word *korban*, and then says, I vowed only by the gifts to kings; a. fr.—Pl. קָרַב. Ib. של מלכים 'ק'. Zeb. XIV, 10 קָרַב congregational sacrifices, 'ק' sacrifices offered by individuals. Taan. 27<sup>b</sup> כבד I have arranged the order of sacrifices for them (in the Torah), and when they read these sections, I will account it to them as if they offered them. Ex. R. s. 30 'ק' ו' the Lord wanted to give them (the generation of the flood) four things (to purify them), the Law, sufferings, the sacrificial service, and prayer, but they refused; a. fr.

קָרַב, קָרַב, קָרַב ch. same. Targ. Hos. XII, 2. Targ. O. Gen. IV, 3 ed. Berl. (oth. ed. קָרַב, v. Berl. Mass., p. 73); Y. ib. Ib. 4; a. fr.—Hull. 8<sup>a</sup> לק' are designated to be sent as gifts. Zeb. 116<sup>b</sup> the mother of king Shabur 'ק' ו' sent a sacrifice to Raba, sending word, 'offer it to the Lord.' Gitt. 56<sup>a</sup> ו' ו' send them a sacrifice and see whether they will offer it (in

the Temple); a. fr.—*Pl.* קרבניטא, קרבניטא. Targ. Am. V, 22. Targ. Lev. VII, 35; a. fr.—Lam. R. to IV, 2 אילין כל אילין all those sacrifices which you send them, they eat themselves &c. Gen. R. s. 91; Y. Naz. V, end, 54<sup>b</sup>; a. fr.

קרבניטא, v. קרבניטא.

קָרָד (cmp. קָרָד, *Pl.* קָרָד to scrape; to curry (with a small-toothed strigil), v. קָרָד. Bets. II, 8 'וב' מְקַרְדִּין אתו' you may curry an animal on the Holy Day. Ib. מְקַרְדִּין אתו' מְקַרְדִּין אתו' אַבְל ... you must not curry ... with small-toothed strigils..., but you may do so with large-toothed ones. Yalk. Deut. 938 בולס' מְקַרְדִּין וְהוּא (אִר) thou curriest him, and he kicks, v. פֶּלֶם II; a. e.—Y. Sabb. IV, end, 7<sup>a</sup> שִׁקְרָם, v. קָרָד.]

קָרָד f. (preced.; cmp. Arab. *kurd*, ricinus) [scraping,] abdominal pain caused by a parasitic worm. Lev. R. s. 18; Num. R. s. 7 (ref. to לֹוֶרָא, Num. XI, 20) [read:] שְׂאֻרִית לֵב' שְׂאֻרִית (some ed. לקָרָד) it will cause *kurda*, as I will put a parasite (*dura*) in their bowels; v. קָרָד.

קָרָד I, קָרָד pr. n. *Kardu*, *Kardun*, the district of *Cordylene* (corresponding to b. h. אֶרֶץ; v. Schr. KAT<sup>2</sup>, p. 53). Targ. O. Gen. VIII, 4 (Y. קָרָד, some ed. קָרָד). Targ. II Kings XIX, 37; Targ. Is. XXXVII, 38. Targ. Jer. LI, 27.

קָרָד II pr. n. pl. *Kardu* in Babylonia (cmp. *Kardunias*, Schr. KAT<sup>2</sup>, p. 348; KGF, p. 534). B. Bath. 91<sup>a</sup> ... עֶשֶׂר (Ar. בְּכִרְדִּי) Abraham was ten years in prison, three in Cuthi and seven in *Kardu*; Yalk. Gen. 77 בְּכִרְדִּי; Pirké d'R. El. ch. XXVI קָרָד.—Yeb. 115<sup>b</sup> קִרְטָבָא.

קָרָד m. = קָרָד, a tunic with sleeves.—*Pl.* קָרָד. Ab. d'R. N., ch. VI ed. Schechter (ed. קָרָד, corr. acc.).

קָרָד, v. next w.

קָרָד m. pl. (קָרָד I) *Cordyenians*. Y. Kidd. IV, 65<sup>e</sup> bot.; Y. Yeb. I, 3<sup>b</sup> top 'וב' מְקַבְּלִין גֵּרִים מִן הָאֵרֶץ (Ar. בְּכִרְדִּי) we may accept proselytes from the Cordyenians and the Tadmorites; Bab. ib. 16<sup>a</sup>. Ib. קָרָד (ch. form), contradist. קָרָד, v. קָרָד.

קָרָד m. (b. h. קָרָד; cmp. קָרָד) *cutting tool, spade, mattock, hatchet* (with a pointed and a broad side). Ab. IV, 5 לְחַפְּרָא בִּדְמָא 'ק' לְחַפְּרָא make not the words of the Law a spade to dig with them (the means for selfish ends). Tosef. M. Kat. I, 4 הוֹחֵב בְּשִׁפְדִּי וּמְכֵה בִּק' (Ar. בְּכִרְדִּי) he sticks (into the ground where moles are suspected to hide) a spit, or strikes with a mattock and stamps the ground under him; Y. ib. I, 80<sup>c</sup>; Bab. ib. 7<sup>a</sup>. Bets. IV, 3 בִּק' ... יִאֵין (when splitting wood for immediate use on the Holy Day) you must not use the hatchet, expl. ib. 31<sup>b</sup> נְקִבּוֹת שְׁלֵי the broad side of it. Ib. וְקִיפִין 'ק' a tool combining axe and bill, v. קִיפִין; a. fr.—Gitt. 30<sup>b</sup> מִלָּא a ground having room for the mattock to work in, a common-sized field, opp. to מִלָּא a diminutive

patch of ground.—*Pl.* קָרָד. Tosef. B. Mets. II, 1, v. קָרָד; a. e.

קָרָד Midr. Till. to Ps. XLV some ed., v. קָרָד.

קָרָד, v. קָרָד I.

קָרָד pr. n. (v. קָרָד I) *Kardunia*, *Cordylene*, a district lying to the east of the river Tigris, south of Armenia. Targ. Y. Gen. VIII, 4 קָרָד (name of a mountain).—Gen. R. s. 33 (expl. אֶרֶץ אֶרֶץ, Gen. I. c.) טוֹרִי 'ק' the mountains of *Kardunia*.—Denom. f. pl. קָרָד, קָרָד. Pes. 7<sup>a</sup>; 21<sup>b</sup> 'בְּחִיטֵי אֶפְרָ' even with wheat of *Cordylene* (when it has become moistened, although it is very hard); Y. ib. I, 27<sup>c</sup> bot. קָרָד בְּמִדְבָּר even with *Cordyenian* wheat in the desert; 'וב' (not אֶרֶץ) even with *Cordyenian* wheat in the desert; for would they be worth anything during the Passover (to be considered an object of value for betrothal)?

קָרָד, v. קָרָד.

קָרָד, Midr. Till. to Ps. XLV some ed., v. קָרָד.

קָרָד, Pirké d'R. El. ch. XXVI, v. קָרָד II.

קָרָד, v. קָרָד.

קָרָד pr. n. m. *Bar Kardima*. Koh. R. to X, 8 שִׁקְ דְּבִר 'ק' the market or open place of B. K.

קָרָד, v. קָרָד.

קָרָד, Ab. d'R. N. ch. VI, v. קָרָד.

קָרָד, v. קָרָד.

קָרָד, v. קָרָד.

קָרָד, v. קָרָד.

קָרָד (v. קָרָד) to scrape. Tosef. Kel. B. Kam. III, 12 'וב' קָרָד (not קָרָד) if he scraped or planed them and made vessels of them; ib. VII, 15 קָרָד (corr. acc.). Y. Sabb. IV, end, 7<sup>a</sup> עַד שֶׁיִּקְרָד (not דָּם ...) until he scrapes (the stones). V. קָרָד.

קָרָד, v. קָרָד.

קָרָד, constr. קָרָד, v. קָרָד I.

קָרָד, קָרָד, קָרָד f. = h. קָרָד, town, village. Targ. Hos. XI, 9. Targ. O. Ex. XX, 10.—Y. Taan. IV, 68<sup>d</sup> top 'וב' קָרָד in every place that we came to, we found &c. Ib. בְּכָל קָרָד in every place that they came to &c.—*Pl.* קָרָד, קָרָד, קָרָד. Targ. Num. XIII, 28. Targ. O. ib. XXXII, 33; 36 (Y. קָרָד, קָרָד, v. קָרָד). Targ. Y. Ex. XX, 10; a. fr.—Targ. Y. II Num. XXXI, 50 קָרָד (not קָרָד) golden forts (a female head-dress; cmp. עֵר שֶׁל זָהָב, v. קָרָד).

קָרָד, קָרָד, קָרָד f. = h.



וְעָבְרָה קְרוּבִים וְכ' (corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 255 שְׂיִירָה; Y. Shebu. III, 34<sup>d</sup> בלע כְּרוּבִין Ar. (ed. קְרוּבִין, corr. acc.) the serpent, in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37<sup>d</sup> קְבִירִין (corr. acc.). Y. Shebu. I. c. וְמִלְכוּתָא מִשָּׁךְ ... ק' I saw the skin of a serpent that went on (was used as a cover for) the royal carriage; Y. Ned. I. c. בְּדִיּוּרִין לְמִלְכוּתָא (corr. acc.). Y. Meg. I, 70<sup>b</sup> bot. עַד שֶׁהִגִּיעַ לָק' until he reached his (Nicanor's) carriage; Y. Taan. II, 66<sup>a</sup> top לְקְרוּבִין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 שְׂחֹרִי בָּק' ... לְמֶלֶךְ Ar. (ed. קְרוּבִין, corr. acc.) the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 וְנִלְאוּ כָל הָכ' דָּם Ar. (ed., v. קָרוֹן) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קְרוּבִין. Num. R. s. 23, end בְּכִרְבִּין (corr. acc.), v. יָקָר; a. fr. (corrupt קְרוּבִין, קְרוּבִין).

### קְרוּלִין, v. קְרוּלִין.

קְרוּם m. (קָרָם) *skin, membrane*. Neg. I, 1, a. e. בָּק' ביצה the color of the membrane surrounding the egg. Hull. III, 1, v. מִיָּה. Ib. 43<sup>a</sup> אֵינוֹן ... ק' a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56<sup>a</sup> קְרוּמוֹ רַךְ its membrane is tender; a. fr.—Pl. קְרוּמִין. Ib. 57<sup>b</sup>, v. קְרוּמִיָּה.

### קְרוּמוֹדִים, v. קְרוּמִיד.

\*קְרוּמִיָּסִין m. (comp. of קְרוּם a. קָרָם) *cover (or color) of gold foils*, name of a jewel in the high priest's breast-plate (corresp. to b. h. חֲרָשִׁישׁ; χρυσόλιθος, LXX Ex. XXVIII, 20; Targ. יָמָא. Ex. R. s. 38, end.

קְרוּמִית f. (v. קְרוּם); ק' של קנה (or sub. קנה) *the skin-like, scaly envelope of reed, haulm* (used as knife, v. Löw, Pf. p. 344). Tosef. Hull. I, 5; Hull. 15<sup>b</sup>, a. e. בָּק' ... you may cut ritually with any tool, ... with glass or with a reed haulm. Ib. 57<sup>b</sup> עָשׂוּ לָהּ ק' Ms. M. a. Ar. (ed. קְרוּמִין, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—Pl. קְרוּמִיָּה. Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11<sup>a</sup> קְרוּמוֹת (corr. acc.).—Pesik. B'shall. p. 87<sup>a</sup> שָׂדֵי וְכ' נִוְחִים ... יָקָר (Ar. וְקְרוּמִיָּה, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 667; Cant. R. to II, 7 קְרוּמִיָּה (corr. acc.). Sabb. 125<sup>a</sup> shreds of reeds detached from mats.

### קְרוּמִיָּה, Tosef. Hull. I, 1, ed. Zuck., v. קְרוּמִיָּה.

### קְרוּמִיָּה, v. קְרוּמִיָּה.

קָרוֹן f. (v. קָרָר) *wagon, travelling coach*. Ab. Zar. V, 4 וְכ' יָזַח if a person left his wine in a coach ... and walked on a short-cut (leaving the wine

under the care of a gentile driver) &c.; Y. ib. 44<sup>d</sup> bot. שְׂחֹפְלִיגָה בָּק' ... it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 וְכ' הָיָה שֶׁהָיָה בָּק' (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 וְכ' וְכ' וְכ' and made them sit in his coach; Pesik. Vatt. p. 133<sup>a</sup> קְרוּבִין שָׁלוֹ (read קְרוּבִין or קָרוֹן). Lev. R. I. c. הָיָה הָיָה הָיָה the coach passed over them &c.; Pesik. I. c. 133<sup>b</sup> קְרוּבִין (corr. acc.); Lam. R. to IV, 15 קְרוּבִין, קְרוּבִין (corr. acc.); a. fr.—Pl. קְרוּבִיָּה. Sabb. 122<sup>a</sup> בְּרַח רַבִּי וְכ' שָׁלוֹ the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76<sup>b</sup> שָׁלוֹ בָּק' Ar. (ed. קְרוּבִיָּה, fr. קְרוּבִיָּה) gilt coaches. Cant. R. to V, 2 וְכ' קְרוּבִיָּה וְכ' (fr. קְרוּבִיָּה) wide enough for wagons and coaches to pass. Gen. R. s. 75 יוֹשְׁבֵי קְרוּבִיָּה (fr. קָרוֹן?) sitting in coaches; Yalk. ib. 130. B. B. 146<sup>a</sup> וְכ' מֵאָה מֵאָה one hundred wagon loads &c.; Y. ib. IX, 17<sup>a</sup> קְרוּבִיָּה (corr. acc.).—V. next w.

### קְרוּבָה f., pl. קְרוּבוֹת (preced.) *open place for wagons*

on market days, station; market day. Meg. 5<sup>b</sup> רַחֵן רַחֵן Rabbi bathed in the bathhouse of the station of Sepphoris on the 17<sup>th</sup> of Tammuz. Keth. 15<sup>a</sup> וְכ' if a woman had intercourse with an unknown man in the market; בשָׁעָה ... בְּשָׁעָה בָּק' you cannot mean on the wagons in the market, but ... at market time. Ib. הָיָה מַעֲשֵׂה בָּק' ... the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25<sup>d</sup> (in Chald. dict.) בָּהֶן קְרוּבָה וְכ' (בהן).

### קְרוּבָה, קְרוּבָה f. (Κόρυθος, by adaptation to קְרוּבָה)

(Corinthian) capital of a column (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—Pl. קְרוּבָה. Targ. I Kings I. c.; a. fr.—Ib. 2 קְרוּבָה וְכ' ed. Lag. (ed. קְרוּבָה; h. text קְרוּבָה); ib. 12 קְרוּבָה וְכ' (ed. מְרִישָׁה).

### קְרוּם, Gen. R. s. 67, v. מְקָרֵן I.

### קְרוּסְטוּמִיָּה, v. קְרוּסְטוּמִיָּה.

קְרוּסְטוּמִיָּה m. pl. (κρυστάλλινος) *rock-crystal decorations*. Targ. Esth. I, 6.

### קְרוּסְטוּמִיָּה, קְרוּסְטוּמִיָּה m. (crustumium, sub.

pirum) *Crustumian pear* (red on one side). Tosef. Kil. I, 4 וְכ' עוֹגָס עוֹגָס ed. Zuck. (Var. קְרוּסְטוּמִיָּה) they grafted a Crustumian on a native pear-tree; Y. ib. I, 27<sup>a</sup> קְרוּסְטוּמִיָּה וְכ' קְרוּסְטוּמִיָּה (sing.).—Pl. קְרוּסְטוּמִיָּה. Tosef. Shebi. VII, 16 (Var. קְרוּסְטוּמִיָּה). Tosef. Ukts. III, 7 קְרוּסְטוּמִיָּה. Kil. I, 4 קְרוּסְטוּמִיָּה Ms. M. (Y. ed. קְרוּסְטוּמִיָּה). Mish. a. Bab. ed. קְרוּסְטוּמִיָּה. Maasr. I, 3 קְרוּסְטוּמִיָּה. Mish. ed. (Ms. M. קְרוּסְטוּמִיָּה, Y. ed. קְרוּסְטוּמִיָּה, Bab. ed. קְרוּסְטוּמִיָּה).

### קְרוּסְטוּמִיָּה, קְרוּסְטוּמִיָּה, קְרוּסְטוּמִיָּה a.

קְרוּסְטוּמִיָּה.

### קְרוּפָה m. (קְרוּפָה I) *biting insect*.—Pl. קְרוּפָה. Cant.

R. to I, 1, v. קְרוּפָה.

קרויבין v. קרויבין.

קדוקי'תא, Ned. 41<sup>a</sup> דעקרבא ק' ההוא, read, as Yalk.  
Ps. 877; אקדוקתא, ההוא עקרבא, v.

קרורטין, (Mus. קרידטין), name of a *potion*, prob. to be read: קרריטין (καρδίτης) *wine flavored with resin of cedar*. Y. Sabb. VI, 14<sup>c</sup>.

**קָרִישָׁא** m. (קֶרֶשׁ) *frost*. Targ. Y. Gen. XXXI, 40 (Ar. קֶרֶשׁ).

פֶּרוּשֵׁי תָא v. קְרוּשֵׁי תָא

**קִרְזֵל** (v. קִירוּ) to round, roll, form a ball. Part. pass. **מְקִרְזֵלוֹת**; **מְקִרְזֵלִין**; **מְקִרְזֵלוֹת**; **מְקִרְזֵלִין**. Tosef. Sabb. XIII (XIV), 17 **צִירוֹת** a rounded and smooth lump (of earth or stone); Y. ib. VIII, end, 11<sup>c</sup>; Bab. ib. 81<sup>a</sup> **אֲבָנִים** 'מִקְרָזִים'; a. e.

קָרָן m. (b. h.; v. next w.) *bald, bald head*. Gen. R. s. 65, v. קָרִינוּקְיָא. Bekh. VII, 2 פָּסוּל דְּקָרָא a bald-headed person is unfit for priestly functions; כָּל דְּקָרָא bald-headed (in a legal sense) is he who has not a line of hair from ear to ear. Ib. 58<sup>a</sup> הוּדָא דְּקָרָא that bald head (R. Akiba). B. Kam. 60<sup>b</sup> מִכָּאן וְקָ מִכָּאן קָ finally he is bald from here and bald from there (has neither white nor black hair); a. fr. — Gitt. VIII, 9, a. e. קָ גַּם a letter of divorce that lacks signatures on each of its folds (v. קָשֶׁר).—*Pl.* חֲכֵמִים לְרִבּוּת דְּקָרָא Y. Yoma II, end, 40<sup>a</sup> חֲכֵמִים ‘the priests’ (Lev. I, 5), this includes the bald heads (as fit for that function); Sifra Vayikra, N’dab., Par. 4, ch. VI קָ קָרָתִין.—*Fem.* בִּרְחַתָּא. B. Bath. 132<sup>a</sup> קָ מִכָּאן וּמִכָּאן she is bald on both sides, i. e. has forfeited both claims on her husband’s estate.

**קרה** ch. same. Targ.O. Lev.XIII,40 (ed. Berl. קריה; some ed. קרה); Y. קריה.

קָרַח (b. h.) [to be round and smooth,] (denom. of קָרַח) to make a bald spot. Macc. III, 5 הַקּוֹרֵחַ קִרְחָהּ he that makes a baldness upon his head. Ib. 20<sup>a</sup> ... יִכּוֹל אַפִּי' ק' יכול אפי' ק' lest you think that even if one makes four or five spots, he is guilty only of one act; Kidd. 36<sup>a</sup>; a. e. *Nif.* נִקְרַח to become bald, hairless, smooth. Maasr. I, 3 מְשִׁקְרָחוּ (משִׁקְרָחוּ, Y. ed. האנסים) (משִׁקְרָחוּ, a. e.) pears ... are subject to tithes when their surface begins to grow smooth, v. infra. Neg. VIII, 5 וַיִּקְרָח... if head and chin changed and became bald; Tosef. ib. III, 10 (not 'שנ'); a. e.

*Hif.* הִקְרִיחַ 1) same. Tosef. Maasr. I, 2 מִשְׁקִירָהוּ (not מִשְׁקִיר, v. supra. Y. ib. I, 48<sup>d</sup> bot. מִשְׁעִשּׁוֹ . . . מִשְׁקִירָהוּ . . . לְבָנוֹת קִרְחוֹת 'when they get smooth' (Mish. I, 3, v. supra) . . ., that means, when they begin to get white, smooth spots (cmp. קָרַח). Ib. מִקְרִיחֵי הֵן הָאוֹכֵל וְהַיֹּבֵד וְכִי do the fruits get white spots because of the development of the eatable matter (flesh), is it not on account of worms?; a. e.—2) to make bare, raze. Y. Kil. IV, beg. 29<sup>a</sup> מִקְרִיחֵי אוֹרֵי וְכִי קִרְחוֹת . . . מִקְרִיחֵי אֶרֶץ 'a bald portion of a vineyard' (Mish. IV, 1) is one which is razed in the centre; כֶּרֶם שְׂחָרֵם מִקְרִיחֵי וְכִי 'a waste vineyard' (ib. 2) is one which

is razed on all sides. Sot. 46<sup>b</sup> (play on קרר, II Kings II, 23) שְׁהִקְרַחְתָּ לָנוּ אֶת הַמָּקוֹם thou hast made the place bare for us (ruined our water trade by healing the well); a. e.—Part. pass. מִקְרָחַת; *pl.* מִקְרָחִין. Y. Kil. I, 27<sup>b</sup> bot. וְכִּי יִשְׂרָאֵל יִשְׁלַח בְּרִיחַ שֶׁשָּׂה עַל שֶׁשָּׁה מוֹק' וְכִּי יִשְׂרָאֵל יִשְׁלַח בְּרִיחַ שֶׁשָּׁה עַל שֶׁשָּׁה מוֹק' when one throws mixed seeds into a plot of six (cubits) by six which lies vacant within a field of grains or which is fenced in.

קַרְחִי I ch. same, *to make bald; to become bald*. Pes. 110<sup>a</sup> bot. (in an incantation) קַרְחִי יְיָ קַרְחִי bald be your baldness (may the hair with which you practice your witchcraft fall out). Y. Sabb. XX, end, 17<sup>d</sup> (perh. Hebrew) קַרְחִי make bald a bald head (?), v. קַרְחִי יְיָ—[Snh. 109<sup>b</sup> וְקַרְחִי some ed., read: קַרְחִי קַרְחִי, v. קַרְחִי.]

קֶרֶחַ m. (preced. wds.) baldness. Kidd. 36<sup>a</sup> (ref. to קֶרֶחַ Lev. XXI, 5) 'א"כ נכחוב קרא ק' וי' if this were so, the text should read *kerah*, why is it *korhah*?

קרה, Sifra Thazr., Neg. ch. I; Yalk. Lev. 550, read: קרה.

קָהָר (b.h.) pr. n. m. *Korah*, leader of a rebellion against Moses. Tosef. Snh. XIII, 9 וַיִּדְּחוּ אוֹתוֹ *Korah* and his followers have no share in the world to come; Snh. 109<sup>b</sup> קָהָר אוֹתוֹ the followers of K. have &c. Ib. שֵׁנֵשָׁה קָהָר (Ms. M. שֵׁנֵשָׁה) he is named *Korah* (*Bald*), because baldness (depopulation) was created in Israel; a. v. fr.

**קֶרְחָא**, **קֶרְחָא** I, **קֶרְחָא** II, **קֶרְחָא** m. 1) = h. **קֶרֶת**, v. **קֶרֶת** ch. — Targ. II Kings II, 23 **קֶרֶ** (ed. Ven. **קֶרֶ**). — Shh. 63<sup>b</sup> **ברתא** **ק**, v. **אֶשְׁמָא**. Sabb. 152<sup>a</sup>, v. **פֶּרְחָא**, a. **מִצְרִיָּא**. — 2) (cmp. a. גוליבנא a. גולב) a species of *peas* (P. Sm. s. v. **קֶרְחָא**, 3740 'peanuts'). — **פֶּרְחִין**. Y. Ned. IV, 38<sup>d</sup> top **מִי סוֹרֵס וְק** 'an infusion of sores and karlim'.

**קָרָה II, קָרָה I** m.=b. h. קָרָה, *frost, ice, hail*.  
Targ. Ps. CXLVII, 17. Targ. Job XXXVII, 10; a. e.

**קִרְחָה II, קִרְחָה m.** (קִרְחָה I) [*scraper, wool-dresser*;  
cmp. **בִּרְדִּי**,] *common weaver*. Meg. 12<sup>b</sup>; Yalk. Esth. 1051,  
v. פִּרְשָׁא.

**קָרָח** II f.=next w. Targ. Y. II Deut. XIV, 1 (some ed. קָרָח).

קַרְחָה I f. (b. h.; קָרַח) baldness. Sifr<sup>d</sup> Deut. 96; Macc. 20<sup>a</sup> קַרְחָה על כל ק' וק' to be punishable for each act of making a bald spot; Sifra Emor, Par. 1, ch. I קַרְחָה. Macc. 20<sup>b</sup> וְכַמָּה שִׁירְדוֹ ק' what is the legal size of baldness (to be punishable)?; a. fr.—Trnsf. gap, depopulation. Suh. 109<sup>b</sup>, a. e., v. קַרְחָה. Meg. 13<sup>b</sup> אֵיךְ וְכַמָּה שִׁירְדוֹ lest thou say that I may create depopulation in thy empire (by the extermination of the Jews); a. e.—Pl. קַרְחָהוּ. Kidd. 36<sup>a</sup> (Macc. 20<sup>a</sup>, a. e. קַרְחָהוּ, v. קַרְחָה. Y. Maasr. I, 48<sup>d</sup> bot., v. קַרְחָה. Hif.—Y. Meg. IV, 75<sup>a</sup> top (to those who read from the Law without benedictions) ק' ק' how עד מתי אדם... ק' long will you make the law into bare patches (sterile of spiritual seeds)?

קרמיסים, v. next w.

[illegible]



form; abbrev. ר"א) read not . . . but—, i. e. change the traditional (Massoretic) reading (for homiletical purposes). Ib. 64<sup>a</sup> (ref. to Is. LIV, 13 בְּנֵי אֱלֹהִים בְּנֵי יִשְׂרָאֵל read not *banayikh* (thy children) but *bonayikh* (thy builders, the scholars). M. Kat. 9<sup>b</sup> (ref. to Ps. XLIX, 12) אֱלֹהִים קִרְבָּם read not *kirbam* (their innermost) but *kibram* (their grave); a. fr.

*Pi.* קרא same, to call, invite. Part. pass. מְקוֹרָא, *pl.* מְקוֹרָאִים. Num. R. s. 13 'וב' למק' ו' does a bridegroom give a banquet for the invited guests and not sit with them?; a. e.

*Nif.* נִקְרָא וּהֵבִיאֲם (1) *to be called*. Lev. R. s. 1, beg. מִכָּאן . . . ל' (ref. to Ex. II, 13) v. בַּיֶּת. Ex. R. s. 1 (ref. to Ex. II, 13) v. בַּיֶּת. *v.* רשע from here we learn that when a man lifts up his hand to strike his neighbor, even if he does not strike, he is called a wicked man; Snh. 58<sup>b</sup>. Ab. Zar. 19<sup>a</sup> (ref. to Ps. I, 2) נִקְרָאת . . . נִקְרָאת first it (the Law) is called the Lord's, and then his (the student's); a. fr.—2) *to be read, recited*. Meg. I, 1 מגלה נקראת the Book of Esther may be read at public service on the eleventh &c. Ib. IV, 10 מעשה ראובן ל' ולא ו' the story of Reuben (Gen. XXXV, 22) is read at public service but not translated. Ib. ו' נִקְרָאין (Y. ed. יִקְרְרוּ) must be neither read nor interpreted. Tosef. ib. IV (III), 31 יש נקראין ומחזמרין ו' certain verses are read but not interpreted &c.; Meg. 25<sup>a</sup> נִקְרָא; a. v. fr.

*Hif.* הִקְרִיא *to cause to call, to lead in reading.* Sot. 10<sup>a</sup> sq. (ref. to Gen. XXI, 33) וַיִּקְרָא אֱלֹהֵי וַיִּקְרָא read not *vayikra* (and he called) but *vayakri* (and he made call), וְכָל מִלְכָּד שֶׁר־ intimating that Abraham caused the name of the Lord to be called by the mouth of every passer-by. Y. ib. V, 20<sup>c</sup> top וְכָל שְׂוֹמֵר מִקְרָא a child that reads the Hallel at school, and they (the class) respond by repeating each sentence (v. כָּנָה I); גִּדּוּל שְׂוֹמֵר מִקְרָא. (v. כָּנָה I); וְכָל אֲדוּלָּה שֶׁלֵּיד לִידְעוּתָא . . . when the congregation responds with the first sentence (as refrain). Succ. III, 10 וְכָל מִקְרָא אֲדוּלָּה . . . if a slave, a woman, or a child reads to him, he responds with Hallelujah. Gitt. III, 1 וְכָל סוֹפְרֵי מִקְרָא וְכָל הַיְּהוּדִים שֶׁלֵּיד לִידְעוּתָא heard the teaching scribes as they made the practicing children read, 'such and such . . . divorcees &c.'—Esp. *to teach the Scriptures* (מִקְרָא). Lam. R. to I, 6 . . . הִקְרִיא דָּא אֲדוּלָּה teach me a page of the Scriptures, teach me a chapter of the Mishnah; a. fr.—[Erub. 104<sup>b</sup> שְׂוֹמֵר, v. סִפְרֵי I.]

**קָרָה**, **קָרָה**, **קָרָה** ch. same, to call, name, invite; to read. Targ. Gen. XXIX, 34. Targ. I Sam. III, 6. Targ. Gen. II, 19, sq. Targ. Deut. XVII, 19. Targ. Esth. VI, 1; a. v. fr.—Meg. 18<sup>b</sup> רָקְרוּ לֵיהּ when they call him (in his sleep); and he answers. Gen. R. s. 17; Lev. R. s. 34 בְּשִׁיתִירָה קָרָהּ they called (begging for alms) in the neighborhood &c. Ber. 13<sup>b</sup> מִקְרָא דְּרֵאָא לֹא יִקְרִי רַבּ one is not permitted to read the Sh'm'a (while lying on one's back), but &c.; ... מִקְרָא אֲסִיר to read is forbidden even when turning sideways. Ib. 11<sup>b</sup> רַע וּקְרִינָן דְּהֵל כְּתִיב it is written (Is. XLV, 7) 'and creates evil', and we read (in the morning prayers) 'all'! Pes. 3<sup>a</sup> נִקְרָא נִקְרָא, v. נִקְרָא. Ib. לְהוֹרָא וְכ' קְרִיָּה the Lord called the light and appointed it &c. Gen. R.

s. 40: **קָרָה קְרָה עֲלֵיהֶן מוֹתָן וְכ'** applied to them the verse (Is. XL, 29), he giveth &c. M. Kat. 5<sup>b</sup> top, a. fr. **קָרָה עֲלֵיהֶן וְכ'** applied to him the verse &c. Keth. 17<sup>a</sup> sq. **וְהָיָה דִקְרָה וְהָיָה** (at the funeral) of one that read the Bible and studied Mishnah, but of one that taught others &c. Sabb. 152<sup>b</sup> **קָרָה נִבְרָא לָא גִלִּית . . .** נבִּיאָה thou showest that thou hast not even read the Prophets (v. infra). Y. Meg. III, 74<sup>b</sup> bot. **וְכ' מֵאֵי דִקְרָתֵין . . . אִילֵּין** as to the curses (v. אֲרָר), dare one person read them and recite the benediction before and after them? Ex. R. s. 47 **וְדִקְרָתֵין בִּלְיָהּ . . .** learn the Torah from such teachers as get up early and study while it is yet night, v. אֲרָמֵינִין; a. v. fr.—Y. Meg. IV, 75<sup>a</sup> bot., a. e. **קָרָה קָרָה** they recite.—Opp. pass. **קָרָה**, *pl.* **קָרָה** the *Massoretic reading*, opp. **חֲרִיב**. Treat. Sof'rim ch. IX, 8. Ned. 37<sup>b</sup>, v. **חֲרִיב**; a. fr.

*Af. אָפּרײַ (Pa. קָרַי) to make read, to teach (the Scriptures).*  
 Sabb. 1. c. משלׂי לא אָפּרײַךְ קוהלֶת לא אָפּרײַךְ (Ms. M. יאָפּרײַךְ)  
 he that taught thee Koheleth (Ecclesiastes) failed to teach  
 thee Mishlé (Proverbs); Yalk. Gen. 33; Yalk. Ez. 376  
 יאָפּרײַךְ. Yeb. 9<sup>a</sup> וְכִי מִדְּמַקְרֵי לִיָּהּ אֶרְאֶה As R. J. taught his son  
 the interpretation of &c. Koh. R. to III, 14 מְקַרְרֵהּ, read:  
 מְקַרֵּהּ, v. מְקַרְרֵהּ; a. fr. — מְקַרֵּהּ. — [Tanh. B'resh. 2  
 וְלִקְרֹאָהּ, read: וְלִקְרֹאָהּ.]

*Ithpe.* אִתְּפֵי, אִתְּפֵי, אִתְּפֵי to be called, named; to be called upon, visited. Targ. Esth. III, 12. Ib. IV, 11. Targ. Gen. XVII, 5; a. fr.—Snh. 26<sup>b</sup> וְהָיָה יְהוָה לְךָ יְסֹודִים ... הֲיֵינוּ רְשָׁעִים וְהָיָה יְהוָה לְךָ יְסֹודִים where do we find that the righteous are called 'foundations'? Yalk. Ez. 376 אִתְּפֵי ... אִתְּפֵי even Prophets have not been taught thee; Yalk. Gen. 133 לֹא אִתְּפֵי they have not taught thee (v. supra); a. fr.

קָרָה I (קָרָא) (b. h.) *to join*.—Denom. קָרָה III.—  
קָרָה *to meet*. Sabb. 31<sup>a</sup> וַיֵּצֵא לְקָרָאוֹ and came out to  
meet him. Ib. 119<sup>a</sup>; B. Am. 32<sup>a</sup> תֹּפֵי כֵּלָה לְקָרָא *to meet*  
the bride (the Sabbath); a. fr.

*Nif.* נִקְרָהּ *to meet, join*, esp. נִקְרָהּ, נִקְרָהּ (denom. of נִקְרָהּ *to lose semen*. Gen. R. s. 52; s. 74, a. e. אין חלשון הזה נִקְרָהּ *this expression vayikkar* (Num. XXIII, 4) *has the meaning of uncleanness (by analogy from Deut. XXIII, 11).*—Meg. 15<sup>a</sup>; Taan. 5<sup>b</sup>. Yeb. 76<sup>a</sup>.

*Hof. הוֹקֵרָה same, to have (nocturnal) pollution; to lose semen. Y. Snh. II, 20<sup>b</sup> top; Midr. Sam. ch. XXIII (ref. to I Sam. XXV, 20) וַיִּפְגֹּשׁ אוֹתָם הוֹקֵרָה בּוֹלֵן 'she struck them' (with her charms), all of them met with &c.*

קרי II ch. same, *to join*.

*Ithpe.* אִתְּפֵי *to do something by accident; to happen.*  
 Snh. 33<sup>a</sup> וְאִם חָדַר רַבּוֹתֵינוּ *if he happened to act in accordance*  
 with the opinion of one of them, when the common  
 usage agrees with the other. Keth. 26<sup>a</sup> לִיהוֹבֵי אִתְּפֵי  
*accidentally they gave it to him.*

**קִירָה** II, *Pi.* קִירָה (b. h.) 1) (denom. of קִירָה q. v.) *to lay beams; to cover*.—2) (denom. of קִיר I, q. v.) *to wall up, close*. Ber. 10<sup>b</sup> (ref. to II Kings IV, 10) עֲלִייה וקִירֶיהָ . . . it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 'את הפירצה וב' you may close up a breach during the festive week. Ib. 7<sup>a</sup> כיצד מקירין וב' in what way is it to be done? . . . With shrubbery or bay-trees. Succ. I, 8 'המקרה סוכתו וב' the

who covers his Succah with spits or boards of a bed-side. Lev. R. s. 1 היה מקרה בקורות וכו' he covered the building with joists, and wrote the name of the king on them; a. e.—Part. pass. מקורה; f. מקורה. Y. Succ. I, 51<sup>d</sup> top סוכה מ' פסולה a Succah covered with beams is ritually unfit; כשר מ' כשר a covered alley is fit (for Sabbath movements). Y. Naz. IX, 57<sup>d</sup> מ' מערה a vaulted cave. Sabb. 5<sup>a</sup>; a. fr.

**קרי III (קרי)** f. = קריא, town, place. Targ. O. Gen. XLVII, 21 (some ed. קרי). Targ. Is. XIX, 2; a. e.—Pl. v. קריא.

**קרי**, part. pass. of קרי I, q. v.

**קרי קרי** m. (b. h.; קרה I) 1) *accident, mishap*. R. Hash. 16<sup>a</sup> וכו' חבואה שאירע בה ק' וכו' a crop to which an accident happened (an injury from natural causes) or a misfortune (through human agencies). Ib. ק' ... אדם a man whom a mishap befell or &c.—2) (euphem.) *nocturnal pollution*. Ab. V, 5. Midd. I, 9. Yoma 88<sup>a</sup> בעל ק' one to whom pollution happened; a. fr.—Pl. קריין. Ber. 22<sup>b</sup>; B. Kam. 82<sup>a</sup> (Ms. H. קריאין); Y. Meg. IV, 75<sup>a</sup> top; a. e.

**קריא I** ch. same, 1) *accident, mishap*. Targ. Prov. XVII, 14 quot. Levy Targ. Dict. (ed. Lag. קריא; ed. אצטריא.—2) constr. קרי *pollution*. Targ. O. Deut. XXIII, 11 ed. Berl. (ed. Vien. = h. text קרה; oth. ed. סואבה).

**קריא II** m. name of a worm in poppy. Sot. 3<sup>b</sup> (Ar. s. v. פריא, v. וניחא).

**קריא III** m. Bible verse, v. קרייא.

**קריא** place, v. קרייא.

**קריאה, קריאה** f. (קרא) 1) *call*. Sifra Vayikra, Par. 1 (ref. to Lev. I, 1) לריבור ק' הקרים the Lord sent the call in advance of the speech. Ib. הוא אומר הנני ק' על כל ק' he responded with 'here am I.' Deut. R. s. 11, beg. Isaac closed his blessings with a call (Gen. XXVIII, 1); אבי ... אלך I will commence with a call (ib. XLIX, 1); a. fr.—2) *reading* esp. from the Scriptures. קריאה שמע (קריאה) (abbrev. 'ק''), or ק' (sub. the recitation of *Sh'm'a* (Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41) in the morning and in the evening prayer. Ber. 13<sup>b</sup> מצות ק' the duty of reciting, contrad. to מצות כונה, v. פנינה. Ib. וכו' ק' של ר' וכו' this (the verse Deut. VI, 4) was all that R. Judah han-Nasi read (when engaged in teaching); a. fr.—V. שמוע II. קריאה המגלה—the recitation of the Book of Esther. Meg. I, 4; a. fr.—Ib. 14<sup>a</sup> הליגה זו הקריאה (not קריאה), v. הליגה.—Macc. 18<sup>b</sup> קריאות those first-fruits which are fit for reciting over them (Deut. XXVI, 3 sq.); a. fr.—Pl. קריאות. Deut. R. s. 4, beg. הרבה ... בק' הרבה how about reading 'the reproofs' (הוכחות) by several calls (by calling up several persons successively). Ib. קריאות ... הרבה וכו' אם יקראו ... קריאות by several calls, each called-up person should not recite the benediction before and after &c.—Cmp. קריאות.

**קריאסות**, v. קריאס.

**קריב**, v. קרב.

**קריב, קריב, קריב** f. (קריב) m., קריב, קריב, קריב near, related. Targ. Deut. XXII, 2. Targ. Lev. XXI, 3. Ib. כהן קריב; a. v. fr.—Y. Keth. IX, 33<sup>a</sup> top קריב as in the case of that relative of R. S.—Pl. קריבין, קריבין; קריבין, קריבין. Targ. O. Lev. XVIII, 17. Targ. Ps. XXXVIII, 12. Targ. Ez. XXIII, 5; a. fr.

**קריב** f. (קריב) coming near, use of the root קרב. Gen. R. s. 96 (ref. to Gen. XLVII, 29) למה ב' ק' למה וכו' he of whom the expression 'come near to die' is used, has not reached the age of his fathers; 'ק' דוד כתיב בו ק' &c. of David the expression קרב is used (I Kings II, 1) &c.; Yalk. Kings 168. Snh. 3<sup>b</sup> (ref. to Ex. XXII, 7 ונקרב) ק' from the time of the approach (before court) there must be three judges. Gen. R. s. 71 ק' וכוה ק' coming near is mentioned in connection with the tribe of Judah (Ps. LXV, 5) and with the priestly tribe (Ex. XXVIII, 1). Y. Snh. VII, 25<sup>a</sup> וכו' ק' since with regard to illicit connections the word קרב is used &c. Sabb. 104<sup>b</sup> ק' מחוסר מעשה דק' it lacks being brought together (joined into one word); a. fr.—Y. Hor. II, 46<sup>d</sup> פרישה ק' the root קרב may also mean separation (coming near one's self, ref. to Is. LXV, 5).—Pl. קריבות. Pes. 118<sup>b</sup> (ref. to Ps. LXVIII, 31) שחזי חפצין בהן ק' what caused the dispersion of Israel among the nations? The approaches (to the nations) which they desired; Yalk. Ps. 800 קרבות (or קרבות). Y. Ber. IX, 13<sup>a</sup> top, v. קרוב I.

**קריב**, v. קרוב II.

**קריבות, קריבות** f. (קריב) friendship, relationship. Ex. R. s. 5, a. e., v. נשיקה.

**קריבותא** f. = קריבה. Targ. Y. Deut. XXXI, 14.

**קריד** m. (קריד; cmp. קריד) (a pot) covered with a crust formed of hardened sediments. Ab. Zar. 76<sup>a</sup> וזה ק' הא ק' (Ms. M. קריד, cmp. קריד a. קריד) the one (a vessel taken from gentiles) has crusty accretions, the other (a sacred vessel) has none.

**קריה I** f. (b. h.; קרה I a. II) town, settlement, fort. Lam. R. introd. (R. Nahman) (ref. to Is. XXIX, 1) שחזי ק' דלא ק' the town in which David put up his camp; ק' ששעשע וכו' the place where &c., v. וניחא. Ib. וכו' קריה; Yalk. Is. 302. Tanh. K'dosh. 9 בקריה (corr. acc.; Yalk. Ps. 680 בעירי)—Pl. קריה. Y. Snh. I, 18<sup>a</sup> bot. 24 townships belonging to the house of Rabbi, that they were assembled to proclaim an intercalation at Lydda.—[Y. B. Bath. IX, 17<sup>a</sup> קריה, קריה, v. קריה.]

**קריה II, קריה** m. ch. (= קריאה, v. קריאה).

קרינין, Ex. B. s. 36, v.



sort of gourd, the leaves of which are eatable. Y. Shebi. II, end, 34<sup>b</sup> כ' פטורין וכ' k. are exempt from tithes, ... as long as they have not formed gourds; Y. Ned. VII, beg. 40<sup>b</sup>. Ib. קרמולין. Tosef. Shebi. IV, 19 קרמולין ed. Zuck. (Var. קרמולין, קרמולין). Tosef. Neg. I, 5 (expl. ירסקן) (קרמולין, קרמולין) ed. Zuck. (Var. וברקמן; R. S. to Neg. XI, 4 (קרמולין) of the color of wax or of k., v. ברקמן.

**קָרְמִיד** m. (κεραμίδ, -ιδος) roof-tile. Y. Taan. I, 64<sup>b</sup> top ח' כד שידוחו פני ח' (not שידוחו) so that the surface of the roof-tiles appears washed (by the rain); Y. Ber. IX, 13<sup>d</sup> bot. שידוחו (corr. acc.); Gen. R. s. 13 (not שידוחו).—Pl. יכול אפי' קרמידין. Sifra M'tsor'a, Par. 6, ch. IV אפי' קרמידין. קרמידין, קרמידין. Ar. (ed. קרמידין, corr. acc.) lest you think that you may use also tiles or bricks. Tosef. Kel. B. Kam. II, 3 ו' קרמידין ו' חסילונין ו' חסילונין ו' חסילונין ed. Zuck. (oth. ed. קרמידין, corr. acc.) gutters or tiles in which &c.

**קָרְמִיּוֹן** קִיר' pr.n. river, K'ramyon, prob. a tributary of the Jordan. Par. VIII, 10; Shn. 5<sup>b</sup> (Ms. M. קרמיון). B. Bath. 74<sup>b</sup> (Ms. M. קרמיון; Ms. O. קרמיון; Ms. H. קרמיון); Midr. Till. to Ps. XXIV קרמיון ed. Bub. (oth. ed. קרמיון, corr. acc.); Yalk. Ps. 697.—[Tosef. Kel. B. Kam. II, 3, v. preced.]

**קָרְמִינָא** v. קרמניא.

**קָרְמִיּוֹת** or **קָרְמִיּוֹת** f. (from its color; cmp. קרמולין) cow-wheat (Melampyron) of which a coarse bread is made. Tosef. Hall. I, 1 אף ח' חייבת ו' (ed. Zuck. קרמיון). k. is also subject to the priest's gift; Y. ib. I, beg. 57<sup>a</sup>; Y. Pes. II, 29<sup>b</sup> top; Bab. ib. 35<sup>a</sup>, expl. שרצניא דמשוכא. Tosef. ib. I (II), 29 ו' ח' יוצא ו' ח' one may comply with the duty of eating matsah (on the first night of Passover) by eating bread made of k.—V. קרמיון.

**קָרְמִינָא** m. pl. Carmanians, inhabitants of Carmania, a province of the ancient Persian empire, with the capital Carmana; [oth. opin. (from קרמניא) sellers of linen garments; cmp., however, meanings of I, II]. Sabb. 138<sup>a</sup> בדק Ms. O. a. Ar. (ed. בדק; Ms. M. ברקמניא) it refers to a folding bed or frame (like that) used by the Carmanians (to exhibit their wares). Naz. 31<sup>b</sup> חורא an ox of the Carmanians (good for ploughing); ib. דקרמניא.—B. Kam. 21<sup>a</sup> ו' ח' originally Carmanians had been living on the abandoned property belonging to the orphans, and had been paying a nominal rent; [Ms. M. ברקמניא, Ms. R. a. vers. in Raschi ברקמניא old settlers or nomads=קרם].

**קָרְמִינָא**, Targ. Prov. VII, 16, v. קרם.

**קָרַן** (b. h.; denom. of קָרַן) to emit horns or rays.

Hif. קָרַן to be horned. Hull. 60<sup>a</sup> (ref. to Ps. LXIX, 32) מִקְרָן בְּרִישָׁא וְהָרַן מִקְרָן first it got horns and then hoofs; v. מִקְרָן II.—Y. R. Hash. III, 58<sup>d</sup> top (strike out מִקְרָן כְּהִי).

**קָרַן** I (cmp. Arab. karan junxit &c.) to join, harness, put to. Y. Kidd. III, 64<sup>a</sup> ו' ח' זכור ו' ח' the trader put the beasts to and went off; [Var. קָרַן, v. קָרַן II].

**קָרַן** c. (b. h.; v. preced.) [joint, attachment; roundness, fulness,] 1) horn. Y. Erub. I, 19<sup>b</sup> bot. ו' ח' זכור ו' ח' R. Hash. III, 2 ו' ח' all shofars (horns) are fit for use on the New Year's day, except that of a cow, because it is called keren (and not shofar); ו' ח' do not all shofars also go by the name of keren? Ib. 26<sup>a</sup>; a. v. fr.—Keth. XIII, 2, v. עֲבָרִי.—Esp. (sub. damage done by an animal's horn, goring. B. Kam. 2<sup>b</sup>. Ib. 4<sup>a</sup>; a. fr.—Trnsf. horn, trumpet, wind instrument. Kel. XI, 7 עֲבֹלָה ו' ח' a round (wound) metal horn; contrad. to פשוטה a plain (straight) horn; Sabb. 47<sup>a</sup>; a. fr.—Du. קָרְנוֹת, קָרְנוֹת, קָרְנוֹת, קָרְנוֹת; pl. קָרְנוֹת, קָרְנוֹת, קָרְנוֹת. Tosef. Par. II (I), 2; Bekh. 44<sup>a</sup>. Par. II, 2 ו' ח' שְׁקָרְנוֹת ו' ח' a red cow whose horns and hoofs are black; Bekh. I. c. ו' ח' שְׁקָרְנוֹת ו' ח' the ox which Adam sacrificed was born with his horns (full grown) in advance of his hoofs. Par. XII, 9 ו' ח' שְׁקָרְנוֹת ו' ח' the travellers' drinking horns. Gen. R. s. 99 ו' ח' שְׁקָרְנוֹת ו' ח' these (the Levites) blow horns, and those (the Greeks) blow trumpets. Ib. ו' ח' שְׁקָרְנוֹת ו' ח' this one (Joseph) is described as endowed with horns (power, Deut. XXXIII, 17), and that one (Rome) is &c. (Dan. VII, 24). Y. Shek. VI, 50<sup>a</sup> top ו' ח' שְׁקָרְנוֹת ו' ח' Yoma 77<sup>b</sup> ו' ח' שְׁקָרְנוֹת ו' ח' the antennæ of locusts; a. fr.—2) any projection, point; a) beam, ray.—Pl. as ab. Ex. R. s. 47; Tanh. Ki Thissa 37 ו' ח' שְׁקָרְנוֹת ו' ח' the beams of glory, halo; a. e.—b) projecting staff or handle. Par. XII, 9, v. קָרְנוֹת. Lam. R. to I, 16 [read:] ו' ח' שְׁקָרְנוֹת ו' ח' this point of the roll of white bread; a. e.—c) (with ו' ח' or without) corner, v. ו' ח'. Ber. 17<sup>a</sup> ו' ח' שְׁקָרְנוֹת ו' ח' that thou place us in the corner of light (position of honor), and not in the corner of obscurity. Men. 42<sup>a</sup> ו' ח' שְׁקָרְנוֹת ו' ח' if one attaches the show-fringes exactly in the corner; a. fr.—Pl. as ab. Hull. 31<sup>a</sup>, v. קָרְנוֹת. Macc. 12<sup>a</sup> ו' ח' שְׁקָרְנוֹת ו' ח' those seated at street corners, v. ו' ח'. [Gen. R. s. 75, v. ו' ח' שְׁקָרְנוֹת ו' ח'].—3) (cmp. קָרַן) fulness, essence. Nidd. II, 6, v. קָרְנוֹת I.—Esp. principal, capital. B. Kam. IX, 7 ו' ח' שְׁקָרְנוֹת ו' ח' must pay the principal (the full value of the stolen goods) and the fine of one-fifth, and bring a guilt-offering; a. v. fr.—Trnsf. the capital of reward or punishment laid aside for the hereafter. Peah I, 1; Tosef. ib. I, 2, sq., v. ו' ח'; a. fr.—אֶפֶס II]

**קָרְנוֹת** I ch. same, 1) horn; trnsf. strength; beam, ray. Targ. Josh. VI, 5. Targ. I Sam. XVI, 1. Targ. Ps. LXXXIX, 18. Targ. Job XLII, 14; a. fr.—B. Bath. 16<sup>b</sup>, v. קָרְנוֹת II. Ber. 62<sup>b</sup> (prov.) ו' ח' שְׁקָרְנוֹת ו' ח' when the horn calls in (the market of) Rome, son of a trader in figs, sell thy father's figs (wait not for thy father's return, if he is absent). Macc. 16<sup>b</sup>, a. e. ו' ח' שְׁקָרְנוֹת ו' ח' the surgeon's horn (in which he receives the blood); a. fr.—Pl. קָרְנוֹת, קָרְנוֹת. Targ. I Kings XXII, 11. Targ. Ps. LXIX, 32 (v. Hull. 60<sup>a</sup>, quoted in preced.); a. fr.—Sabb. 154<sup>b</sup> ו' ח' שְׁקָרְנוֹת ו' ח' v. supra. Ib. 129<sup>b</sup> ו' ח' שְׁקָרְנוֹת ו' ח' Ar. a. Ms. O. (ed. קָרַן, v. Tosaf. a. l.) a hundred horns (hundred blood-lettings) for a Zuz, a hundred heads (hair-cuttings) for a Zuz, a hundred lips (trimmings of mustaches) for

nothing. B. Bath. 74<sup>a</sup>; a. fr.—2) *projection; corner*. Targ. Prov. XXI, 9; a. e.—Keth. 111<sup>a</sup> וְכָרְוּ לָהּ ק' (not ליה) and they shall call it (Babylonia) the corner of salvation. B. Kam. 27<sup>b</sup>, v. נִצָּרָא. Men. 34<sup>a</sup> פִּתְחוּתָא דַּאֲרָא a door at the corner (having only one post); a. e.—Pl. קָרְנָא, קָרְנִין, קָרְנִין; constr. קָרְנִין. Targ. Ex. XXIX, 12. Ib. XXX, 10. Targ. Ps. LXIX, 13; a. e.—B. Bath. 95<sup>b</sup> דְּמִיזְבִּין אֲק' which is sold at the street-corners. Pes. 12<sup>b</sup> קָא' בִּר' ק' שִׁירָא יוֹמָא בִּר' ק' (not בִּק') at six hours (at noon) the sun stands between the corners (of the globe, equally distant from east and west &c.).—3) *essence*, v. קָרְנִין.—4) *principal, stock*. B. Mets. 79<sup>a</sup>; B. Kam. 3<sup>a</sup>, v. קָלִי I. Y. M. Kat. II, 81<sup>b</sup> top וְק' אֲגָרָא וְק' the expected profit and the principal (cost price) are together considered as principal &c.; a. e.—[קָרְנָא, v. קָרְנִין.]

קָרְנָא II pr. n. m. *Karna*. Sabb. 108<sup>a</sup>. B. Bath. 89<sup>a</sup>.

קָרְנָדוּל, v. קָרְנִין.

קָרְנִינָא m. (a fictitious denomin. of קָרְנָא) [*horned, stupid*], *Karnuna*. Kidd. 25<sup>a</sup> ק' לֹא הָמְנִנָא אֵלָא ק' thy name ought not to be Hamnuna, but Karnuna; [oth. interpret. = sitting at the corners, idler; oth. = קָרְנָא cold fish, opp. to קָרְנָא hot fish].

\*קָרְנִינִין m. (= קָרְנִין, v. קָרְנִין) [*the horns (feelers or feet) of a polyp*], *division of a field by drawing lines from the centre in all directions* (into four or eight triangles), and giving alternately one triangle to each partner, whereby an equalization is accomplished of the advantages and the disadvantages of situation. B. Bath. 13<sup>a</sup> top גִּיסָא וְזִל בִּק' . . . Ms. M. (ed. בקָרְנָא וְזִל, read: בקָרְנָא וְזִל; Ms. F. בקָרְנָא וְזִל; Ms. H. בקָרְנָא וְזִל) if on one side of a field there is a dike, and on the other a river, we divide it by *karnazol*. B. Mets. 108<sup>b</sup> bot. Ms. M. (ed. בקָרְנִין; Ms. R. 1 בקָרְנָא; Ms. F. בקָרְנָא וְזִל).

קָרְנִין, כְּפָר ק' pr. n. pl. *K'far Karnayim*, near Bethshean. Y. Dem. II, 22<sup>d</sup> top.

קָרְנִינָא f. pl. קָרְנִינִין, v. קָרְנִין.

קָרְנִת, Targ. Y. II Gen. XXI, 15 (קָרְנִתָּא, a corruption of קָרְנִין II).

קָרָס (b. h.) to curve, contract, shrink.

*Nif.* קָרָס to warp; to crack from contraction. Gen. R. s. 12, end וְהָיָה חֹם נִקְרָסִין . . . הם נִקְרָסִין Ar. (ed. נִקְרָסִין *Hif.*) if I put hot water into them, they will burst; if cold, they will crack.

*Hif.* קָרָס 1) same, v. supra.—2) (of wine) to become sourish. Ber. 40<sup>b</sup> דִּינָא שְׂדֵה מְס. F. a. Ar. (ed. שְׂדֵה קָרָס); B. Bath. 95<sup>b</sup> Ms. H. (ed. שְׂדֵה קָרָס), v. קָרָס.

קָרָס ch. same; part. pass. קָרָס *shrunk, dense*. Targ. Job VI, 12 ed. Lag. (oth. ed. קָרָס, corr. acc.).

*Af.* קָרָס, or *Ikhe* קָרָס to become sourish. Ab. Zar. 30<sup>a</sup> bot. דִּאֲקָרִים Ar. a. ed. Cost. a. Vien. (v. Rabb. D. S. a. l. note 1; ed. דִּאֲקָרִים); B. Bath. 95<sup>b</sup> דִּאֲקָרִים Ms. H. (v. Rabb. D. S. a. l. note 8; ed. דִּאֲקָרִים), v. קָרָס.

קָרָס m. (b. h.; קָרָס) *hook, clasp*. Pl. קָרָסִים. Pesik. Vayhi, p. 5<sup>a</sup> וְכָרְוּ לָהּ קָרָסִים דְּהַר הַזֶּה the golden clasps were seen in the Tabernacle as stars are seen in the sky; Cant. R. to III, 11; Y. Meg. I, 72<sup>c</sup> sq.; Sabb. 99<sup>b</sup> top; a. e.

קָרָסוּל m. (b. h. קָרָסוּל; v. preced.) *bent, joint, ankle*. Ohol. I, 8 עֶשְׂרִיה בִּק' Ar. (ed. בקָרָסוּל) ten joints are in the ankle.—Du. קָרָסוּלִין, pl. קָרָסוּלִין. Tosef. Hull. III (IV), 25 וְכָרְוּ לָהּ אַרְבַּע . . . וְכָרְוּ (ed. Zuck. וְכָרְוּ . . . locusts which have four wings and jointed legs (hindlegs for leaping); Hull. III, 7 (Bab. ed. 59<sup>a</sup> קָרָס; Ms. M. קָרָסוּלִין, v. Rabb. D. S. a. l. note); ib. 65<sup>b</sup> Ms. R. 2 a. Ar. (ed. קָרָס, v. Rabb. D. S. a. l. note 9). Tosef. Succ. III, 3 (ref. to אֲפָסִים, Ez. XLVII, 3) קָרָסוּלִין ed. Zuck. (Var. קָרָס) up to the ankles; Y. Shek. VI, 50<sup>a</sup> top עַד קָרָסוּלָא (Ohald.). Gen. R. s. 32 קָרָסוּלִין וְכָרְוּ but for the water coming up to his ankles, he would not have gone into the ark. Keth. 111<sup>b</sup> וְכָרְוּ לָהּ קָרָסוּלִין I waded up to my ankles in honey that had dropped from dates. Koh. R. to XII, 5 קָרָסוּלִין אֵלֶּי הָחֹבֶב 'the *hagab*' (locust, ib.), that is his ankles (legs, v. supra); Lev. R. s. 18 וְכָרְוּ לָהּ קָרָסוּלִין (corr. acc.).

קָרָסוּלִין I, קָרָסוּלִין ch. same. Targ. Y. Num. XXI, 35 בקָרָסוּלִין (not בקָרָסוּלִין).—Y. Shek. VI, 50<sup>a</sup> top, v. preced. B. Bath. 73<sup>b</sup> קָרָסוּלִין . . . עַד קָרָסוּלָא Ms. O. (ed. קָרָסוּלִין) a bird standing in water up to its ankles. Ber. 54<sup>b</sup> וְכָרְוּ לָהּ (Moses) struck him (Og) on his ankle; a. e.—Pl. קָרָסוּלִין. Targ. Lev. XI, 21 (leaping legs; h. text כָּרָסִים). Targ. Ez. XLVII, 3 (Ar. a. ed. Lag. קָרָס). Targ. Ps. L, 11 Ms. (ed. קָרָס).

קָרָסוּלִין II m., pl. קָרָסוּלִין (comp. קָרָס) *nettles*. Targ. Is. XXXIV, 13; Targ. Hos. IX, 6 (h. text קָרָסוּלִין).

קָרָסוּסִים, v. קָרָסוּלִין.

קָרָסוּסִין, v. קָרָסוּלִין.

קָרָסוּלִין, v. קָרָסוּלִין.

קָרָסֶטֶל m. (a corrupt. of *καρταλος*, v. שְׂרָסֶקֶל) *basket*. Sabb. 53<sup>a</sup> Ms. O., v. שְׂרָסֶקֶל. Cant. R. to V, 11, a. e.—[Y. Sabb. X, 12<sup>c</sup> bot. עַד שְׂרָסֶקֶל בִּק', a corrupt.; Bab. ib. 94<sup>b</sup> בְּכָלִי.]

קָרָסֶטֶלִין same. Tosef. Sabb. IV (V), 5, v. שְׂרָסֶקֶלִין. Tosef. B. Mets. VIII, 10 (Var. קָרָסֶטֶל; B. Mets. 90<sup>a</sup> קָרָסֶטֶלִין Ms. M. (oth. mss. קָרָסֶטֶל, קָרָסֶטֶל, v. Rabb. D. S. a. l. note), v. שְׂרָסֶקֶלִין.

\*קָרָסִין m. pl. (קָרָס) *sour wine*. Targ. Prov. XIX, 13 (h. text דִּינָא).

קָרָסוּסִים, v. קָרָסוּלִין.

קָרָסִין, v. קָרָסִין.—[Gen. R. s. 58, v. קָרָסִין]

קָרָסִים (b. h. קָרָסִים; Parel of קָרָסִים) 1) to cut, trim. Sabb. XII, 2 הִקְרָסִים הֵם הַקְרָסִים he that trims trees. Shebi. II, 3 וְכָרְוּ לָהּ מִקְרָסִים you may trim trees &c.; [Maim. cut the ears

off, leaving the halms stand]. Ab. Zar. III, 10; a. fr.—2) (of insects) to nibble, bite off. Peah II, 7 קָרַסְמִיָּה נִמְלִים a field the grain of which ants have bitten off (at the roots); Tosef. ib. I, 8.

**Nithpa.** קָרַסְמִיָּה to be chopped, cut up (cmp. קָרַסַם). Tosef. Kel. B. Bath. I, 9 שְׁתֵּקְרַסְמִיָּהוּ ... הַשֻּׁלְחָן (Var. שְׁתֵּקְרַסְמִיָּהוּ) a table ... which have been cut up (Kel. XXII, 1 שְׁתֵּקְרַסְמִיָּהוּ).

**קָרַסַם** ch. same, bite, nibble. Targ. Y. I Deut. XXVIII, 38 (Y. II יקְרַסִים, corr. acc.; h. text 'יחסל').

**קָרַסְמִיָּה, קָרַסְמִיָּה, קָרַסְמִיָּה.** v. קָרַסְמִיָּה.

**קָרַע** (b. h.) to tear, split; esp. to rend the garment in mourning. Kel. XVI, 5 שִׁיקְרַעְנֵהוּ (Mish. ed. שִׁיקְרַעְנֵהוּ Hif.) until he tears the bale open. M. Kat. 22<sup>b</sup> אֵינִי קָרַעְתִּי ... כל ... אינִי קָרַעְתִּי for all dead (except parents) ... one must rend only the upper garment. Ib. הַאִשָּׁה קִירְעָה וְכ'. a woman (mourning for her parents) rends the lower garment and puts it back in its place, and then rends the upper garment. Shh. 60<sup>a</sup> לְקִרְעוֹ ... דִּירֵיב הַשְּׁמוֹעַ both he that hears a blasphemy directly, and he that hears it from one that heard it (and reports as witness before court) must rend his garment; a. v. fr.—Part. pass. קָרַעְתִּי; קָרַעְתִּי pl. קָרַעְתִּי. M. Kat. 26<sup>b</sup> בְּבֹדֵר כ' וְכ' דִּירְצָא בְּבֹדֵר כ' וְכ' he that marches before a corpse with a garment rent (for a previous case) robs (deceives) the dead and the living. Ib.<sup>a</sup> (ref. to II Kings II, 12) כ' קָרַעְתִּי רִמְיָהוּ remaining always rent in two; ib. 22<sup>b</sup> (v. Rabb. D. S. a. l. note 4); Shh. l. c.; a. fr.

**Pi.** קָרַע 1) same. M. Kat. 26<sup>b</sup> מִקְרַעֲתִי בְּפָנָי you must not rend your garment in his (the sick man's) presence. Ib. מִקְרַעֲתִי לְפָנָי we rend a minor's garment in order to make him feel sad; ib. 14<sup>b</sup>. R. Hash. 16<sup>b</sup> ... אֲרֵבְעָה אֲרֵבְעָה four things cause an evil decree passed on man to be torn (cancelled), they are: charity, prayer &c.; a. fr.—2) (cmp. קָרַע) to scrape, to mark the outlines of letters by abrasion. Gitt. 19<sup>b</sup> מִקְרַעֲתִי לָהֶם ... עִידִים for witnesses that know not how to sign their names, grooves are made on blank paper, and they fill the grooves out with ink; ib. 9<sup>b</sup>; Y. ib. II, 44<sup>b</sup> top וּמִקְרַעֲתִי; [Tosaf. to Gitt. 9<sup>b</sup>: you cut the names out on blank paper and put it on the document, and the witnesses fill the cuts out]. Tosef. Sabb. XI (XII), 8, contrad. fr. רָשָׁם; a. e.

**Nif.** קָרַע to be torn; to be cut open, be operated upon by a section. Yeb. VIII, 6, a. e. טֹמְמָם שֶׁנִּי v. טֹמְמָם שֶׁנִּי. Bekh. 42<sup>b</sup> שֶׁנִּי מֵאָה יִקְרַע he may have an operation performed, and be found a eunuch; Tosef. Yeb. XI, 1; Yeb. 83<sup>b</sup>. B. Bath. 168<sup>b</sup> כִּשְׁרֵי פִסְלוֹ נִקְרַעְתָּ כִּשְׁרֵי if a document is found torn, it is invalid; if it appears torn by accident, it is valid as evidence; ib. מִקְרַעֲתִי שֶׁל בֵּית דִּין נִתְקַן וְכ' mikr'a refers to the rent as made in court for cancellation, nithkare'a refers to a rent different from the manner customary in court; Y. Gitt. II, 44<sup>b</sup>; a. e.

**Nithpa.** נִתְקַרַע to become torn, v. supra.

**קָרַע** ch. same. M. Kat. 20<sup>b</sup> אֲמִימָר ... קָרַעְתִּי when Amemar's grandson died, he rent his garment for him. Keth. 104<sup>a</sup> קָרַעְתִּי v. קָרַעְתִּי. a. e.

**Pa.** קָרַע same. Targ. Ps. XXXV, 15 Ms. (ed. כִּוֵּס).—Part. pass. קָרַעְתִּי. Ber. 58<sup>b</sup>; v. קָרַעְתִּי.

**Itupe.** אִיקְרַע to be torn, cut open. Bekh. 42<sup>b</sup> אִיקְרַע כל ... אִיקְרַע is every tumtum that is operated upon found to be a male?; Yeb. 83<sup>b</sup>.

**קָרַע** m. (b. h.; preced.) 1) rent; piece. B. Bath. 168<sup>b</sup> אִיקְרַעוּ כ' ... של בית דין קָרַע, v. קָרַע; Y. Gitt. II, 44<sup>b</sup>. Ib. בין ... which is a rent made in court? A cut between the writing and the signatures of the witnesses; (different in B. Bath. l. c.); a. e.—Esp. the rent in the garment as a symbol of mourning. M. Kat. 24<sup>a</sup> אִיקְרַע ... אינִי כ' a rent not made at the moment of excitement (v. קָרַעֲתִי) is no rent (has no symbolical meaning); Y. B. Mets. II, end, 8<sup>d</sup>, v. קָרַעְתִּי. M. Kat. 22<sup>b</sup>, v. קָרַעְתִּי; a. fr.—Pl. קָרַעֲתִי. Ib. 26<sup>a</sup> וְכ' שֶׁאִין וְכ' שֶׁאִין and these are the rents which must never be stitched together. Sifra Thazr. Par. 5, ch. XVI (ref. to Lev. XIII, 57) וְכ' חֶסֶד this shows that all the torn-off pieces must be burnt. Shh. 60<sup>a</sup> חֶסֶד one's entire garment might soon be full of rents. Tosef. B. Kam. III, 2 וְכ' יִמָּאֵר ... יִמָּאֵר the injured person cannot say, take thou ... the pieces (the torn garment) and restore to me a cloak; a. fr.—2) the groove made by marking the outlines of letters. Y. Gitt. III, 44<sup>b</sup> מִרְחִיב בְּפָנֵיהֶן אֶת חֶסֶד (in the case of witnesses that know not how to sign their names) one must make wide grooves for them (so as to leave room for individual characters in filling out the outlines).—Pl. as ab. Bab. ib. 19<sup>b</sup>, v. קָרַע.

**קָרַעָה** ch. same. Keth. 104<sup>a</sup> לְקָרַעָה ... לְקָרַעָה he rent his garment (at Rabbi's death), and turned the rent inside (to hide it); a. e.—Pl. קָרַעְתִּי. Y. Kil. IX, 32<sup>b</sup> top וְכ' וְכ' קָרַעְתִּי וְכ' קָרַעְתִּי (not וְכ' וְכ' קָרַעְתִּי) they rent their garments, and the lamentations accompanying the rending were heard as far &c., v. קָרַעְתִּי; Y. Keth. XII, 35<sup>a</sup> top קָרַע (read: וְכ' קָרַע); Koh. R. to VII, 11, a. IX, 10, קָרַעְתִּי (sing.), read: קָרַעְתִּי.

**קָרַעְתִּי, קָרַעְתִּי.** v. קָרַעְתִּי.

**קָרַעְתִּי, קָרַעְתִּי.** v. קָרַעְתִּי.

**קָרַעְתִּי, קָרַעְתִּי.** v. קָרַעְתִּי.

**קָרַעְתִּי, קָרַעְתִּי.** v. קָרַעְתִּי.

**קָרַעְתִּי, קָרַעְתִּי.** v. קָרַעְתִּי.

**קָרַפֶּה, קָרַפֶּה** m. (Parel of קָרַפֶּה, cmp. II Hif.) 1) enclosure, esp. an enclosed space outside of a settlement, for storage of wood &c. Erub. II, 3 לִגְנוֹה וְכ' they limited the area to two S'ahs only for a garden and a storehouse. Ib. 5 הַגִּינָה וְכ' שֶׁהָיָה אֶת הַגִּינָה וְכ' a karpif of seventy (cubits) and a fraction by seventy and a fraction, surrounded by a fence ten handbreadths high &c. Bets. IV, 2 וְכ' וְכ' וְכ' you may bring in (on the Holy Day for immediate use) wood from the field, taking from what is piled up, and from the k. even from what lies around scattered; כָּל וְכ' what is understood by k.? An enclosed space near the town. B. Bath. 24<sup>b</sup> שְׁחִימָה לְדִירָה ... a k. ... which has been enclosed

for living purposes; a. fr.—2) *an area* (of seventy square cubits) *outside of a town, added to the city limits for the purposes of Sabbath distances*. Erub. V, 2 לעיר 'ל' for measuring Sabbath limits we allow a *k.* to each town; but the scholars say, a *k.* as an extension to city limits is allowed only in the case of two neighboring towns; לעיר 'ל' עיר... (Y. ed. קריפא) if there is a space of seventy cubits for one and an equal space for the other, this forms a *k.* for both, so that they may be considered as one town. Ib. 57<sup>a</sup> 'ל' חורר 'ל' by *k.* the scholars mean the application of the law of *k.* (as an extension to the town); a. fr.—Pl. קריפא. Ib. IX, 1 'ל' רשות 'ל' אחר גגות, courts, and enclosures are each considered as one area (for Sabbath movements). Ib. 89<sup>a</sup>; a. fr.

**קריפא** ch. same. Y. Kidd. II, beg. 62<sup>a</sup> גבי... אפקיד 'ל' gave his wine vessels in charge at his neighbor's enclosure. Y. B. Mets. II, 8<sup>c</sup> top (expl. מצובה 'ל' כגון אודין 'ל' (in a pyramid) in the manner as goods are stored up in an enclosure belonging to three persons.

**קריפסיון** m. (καρπασιον) (*made of*) *fine linen*. Esth. R. to I, 6, v. קריפס. I.

**קריפה**, v. קריפה.

**קריץ** (b. h.) 1) *to make an incision; to cut*. Yoma III, 4 מאי קריץ... לישנא... Ib. 32<sup>b</sup> 'ל' קריץ וימק 'ל' what is meant by *k'ratso*?... It has the meaning of slaying (by ref. to Jer. XLVI, 20); Y. ib. III, 40<sup>c</sup> top, v. נכוסא. Tosef. Ukts. II, 8 כיון שקריץ as soon as he has made an incision into it (although he did not cut it apart, v. Ukts. II, 5).—Esp. *to cut dough on the baker's board*. Kel. XV, 2 קורץ עליו אם... if he prepares it to cut dough on it; Tosef. ib. B. Mets. V, 4; a. fr.—[Y. Pes. IV, 31<sup>b</sup> top read: שקורצין; 2) *to bite, pinch*. Nidd. VI, 12 קריץ כרי a hair large enough to seize with the nails.—3) [*to form a groove, to press the lips close together; to gesticulate with closed lips*]. Mikv. VIII, 5 קריצה 'ל' if (in taking a ritual immersion) she pressed her lips together.—Yoma 19<sup>b</sup> וקריץ בשפתותיו הקורא reading the Sh'm'a one must not blink with one's eyes, nor gesticulate with one's lips &c. (make motions to his neighbor).

*Pi.* same. Ib. וקריץ 'ל' of him who reads the Sh'm'a and blinks with his eyes and gesticulates with his lips and points with his fingers, the Scriptures say, 'not me didst thou call &c.' (Is. XLIII, 22); Yalk. Is. 318 וקריץ.

**קריץ** to be nipped off. Peah VII, 4 עם קריצה 'ל' if it (the isolated bunch on the knee of a vine) can be nipped off as a cluster, it belongs to the owner (Ms. M. בקצה, v. Rabb. D. S. a. l. note); Sifra K'dosh., Par. 1, ch. III (Var. נקצה); Yalk. Lev. 605 נקצה; Y. Peah VII, 20<sup>a</sup> bot. אני אומר את הנקצה עם האשכולות (עם) I mean those which have been nipped off in clusters; a. e.

**קריץ** I. ch. same, *to bite, pinch, sting*. Erub. 65<sup>a</sup> אי

**קריץ** I could not study, if a vermin were to bite me.

**קריץ** II (denom. of קריץ) *to get up early, to do a thing early*. Y. Ter. XI, end, 48<sup>b</sup> ... כן היה שחר... through that (burning lamp) he was wakeful, and through that he arose early; Y. Sabb. II, 4<sup>d</sup> top. Y. Ab. Zar. V, 44<sup>d</sup> 'ל' קריץ 'ל' he got up early and went off. Lev. R. s. 25 חשכת לא חשכת... if thou hadst worked early (while young), thou wouldst not have to work late (in old age). Ib. קריצה וחשכה (not קריצה) I did work early, and do work late. Ib. s. 32 'ל' נישא 'ל' לא היה בר נש קריץ, v. נישא. Lam. R. to III, 7 קריץ 'ל' (לא היה בר נש קריץ) and none came in the morning to gather the figs earlier than they; Y. Maas. Sh. V, 56<sup>a</sup> top. Y. Kidd. III, 64<sup>a</sup> 'ל' זבונה 'ל' the trader got up early &c., v. קריץ; a. fr.

**קריץ** m. (קריץ) *division, partition*. Kel. VIII, 6 השאור... the leaven and the reptile in it (in the vessel with two compartments), and the squeezed in partition between them; [Hai Gaon: *a piece of dough*, v. מקריצה].—Pl. קריצה, קריצה. Tosef. B. Mets. IX, 19 שיעשו 'ל' ed. Zuck. (oth. ed. קוריצין) he that rents (on shares) a field on which to raise flax, must attend to it until he has made it into divisions (piles ready for division into shares).

**קריץ** III, קריצה, קריץ m. (קריץ I) *biting, cutting, destruction; only in 'אכל* (mostly pl. קריצה, 'קריץ). (v. 'אכל I) *to inform against*. [Targ. Is. LVIII, 1 'אכל Ar., read with ed. Koh. only 'אכל, quoted to prove the meaning of 'אכל = קרא, v. 'אכל II.] Targ. Prov. XI, 13 קריצה ed. Wil. (Ms. קריצה). Ib. XX, 19. Targ. Lev. XIII, 16 (O. ed. Berl. קריצה); a. fr.—Lam. R. to IV, 2 קריצה 'ל' I; Gitt. 58<sup>a</sup> קריצה; a. fr.—Ab. d'R. N. ch. XVI (in Hebr. dict.) 'אכלו קריצה 'ל'.

**קריצה** m. (Parel of קריצה) *thorn*.—Pl. קריצה. Targ. Prov. XV, 19.

**קריצה**, v. קריצה.

**קריצה**, v. קריצה.

**קריצה**, v. קריצה.

**קריצה**, v. קריצה.

**קריצה**, v. קריצה.

**קריצה** pr. n. pl. *K'ratzion* (Chorazin, Ch. Keraze), near Capernaum. Y. Ber. VIII, 12<sup>b</sup> bot. ר' יוחנן דק' (ed. Lehm. דקריצה; Y. Bets. V, end, 63<sup>b</sup> דקריצה (some ed. דקריצה, corr. acc.).

**קריצה** f. (קריצה; cmp. קריצה) *a big fly or locust*. Gitt. 86<sup>b</sup> שבעמיר 'ל' expl. ib. flies among sheaves.

**קריצה** (cmp. קריצה) [*to use a rough tool, to scrape*, *curry* with a large-toothed strigil, contrad. to קריץ.



Bets. II, 8 מִקְרָצִין you may curry &c. (on the Holy Day); Y. ib. II, end, 61<sup>d</sup>.

**קִרְצָה** ch. same.

*lthpa.* אֶתְקַרְצָה *to scratch one's self.* Targ. Job II, 8 לִתְקַרְצָה (ed. Lag. לִתְקַרְסִי; h. text לִתְקַרְצָה).

**קִרְצָתָא** v. קִרְצָתָא, a. קִרְצִין.

\***קִרְקָן** pr. n. pl. *K'rak* (cmp. קִרְקָר, Schr. KAT<sup>2</sup>, p. 180).

Targ. II Esth. VI, 10 מִרְיָנָא ק' ed. Lag. (oth. ed. קִרְיִין (מִרְיָנָא) K. the capital.

**קִרְקָא** v. קִרְקָא.

**קִרְקָבְנָא** v. sub קִרְקָב.

**קִרְקִיזָא** m. (cmp. פִּרְכִּיזָא) of *Karkuz*.—*Pl.* קִרְקִיזָא. Ned. 51<sup>a</sup> (expl. דְּלֵצָה דִּרְמִינָא) קִרְיָא (not קִרְיָא) *Karkuz* pumpkins.

**קִרְקִיזָא** v. פִּרְכִּיזָא I.

**קִרְקִיזָא** v. פִּרְכִּיזָא.

**קִרְקִיזָא** v. קִרְקִיזָא.

**קִרְקִיזָא** Yalk. Ps. 838 בל ק' v. קִרְקִיזָא.

**קִרְקִיזָא** v. קִרְקִיזָא.

**קִרְקִיזָא** v. קִרְקִיזָא.

**קִרְקִיזָא** v. קִרְקִיזָא.

**קִרְקִיזָא** v. קִרְקִיזָא.

**קִרְקִיזָא** *clasp*, v. קִרְקִיזָא.

**קִרְקִיזָא** f. (v. קִרְקִיזָא) *circus, place of amusement.*—

*Pl.* קִרְקִיזָא. Targ. Y. Deut. XXVIII, 19 בְּרִיזָא (חִיזָא) ed. Vien. (oth. ed. קִרְקִיזָא) your theatres and circuses. Targ. Ps. LXIX, 13 (some ed. בְּרִיזָא; Ar. קִרְקִיזָא; Var. קִרְקִיזָא) (v. Lam. R. introd. 17).—[Lam. R. to I, 18 קִרְקִיזָא, v. קִרְקִיזָא.]

**קִרְקִיזָא** v. קִרְקִיזָא.

**קִרְקִיזָא** pr. n. pl. (Κίρκιστος) *Circesium* (פִּרְכִּיזָא).

Lam. R. to I, 18 (ref. to II Chr. XXXV, 20) בְּרִיזָא (not בְּרִיזָא) at *Circesium* on the Euphrates.

**קִרְקִיזָא** f. pl. (an adapt. of κίρκος, circus) *circuses, buildings used for chariot races and other entertainments.*

Y. Ber. IX, 13<sup>c</sup> bot. בְּרִיזָא וּבְרִיזָא when God looks down on the theatres and circuses as they stand undisturbed ..., while his Temple is destroyed &c. Meg. 6<sup>a</sup> (ref. to Zech. IX, 7) אֵלֵינוּ... שבִּירוּסָא (Ms. M. קִרְקִיזָא) this refers to the theatres and circuses in Edom (Rome) where in the days to come Judah's chiefs shall teach the Law in public. Keth. 5<sup>a</sup>

**קִרְקִיזָא** Ar. (ed. קִרְקִיזָא, corr. acc.), v. פִּתְחָה; Sabb. 150<sup>a</sup> קִרְקִיזָא (Ms. O. קִרְקִיזָא). Gen. R. s. 67. Ib. s. 80 ולְבָרִי ק' שְׁלֹחַם וְכ' to the nations that they bring actors to their theatres and circuses and amuse themselves with them, so that they may not talk with one another and come to vain quarrels. Lam. R. to III, 13; ib. introd. 17. Ruth R. to I, 16. Pesik. R. s. 6 וּקְרָסִין וּקְרָסִין, read: וּקְרָסִין, v. וּקְרָסִין; a, fr.

**קִרְקָעָא** m. (b. h.; v. Schr. KAT<sup>2</sup>, p. 583, a. קִרְקָעָא) *ground, soil; bottom.* B. Mets. 31<sup>a</sup> אֲבִירָה ק' a loss to the ground, i. e. the duty of preventing damage to a fellow-man's ground through a stray animal. B. Bath. V, 7 (84<sup>b</sup>) לְכִי הָיָה וְאִם חִיָּה (ב) מְחֻבֵּר לְכִי if the flax was bought while standing in the field, v. קִרְבִּי. Ib. 4 ק' לֹא קָנָה ק' if a person buys two trees in a neighbor's field, he has not bought the ground belonging thereto. Ib. בעל הַק' the owner of the ground. Y. Succ. I, 51<sup>d</sup> מִן הַק' from the floor of the Succah. Sifr. Num. 126 קִרְקָעֵי שֶׁל בֵּית וְכ' the ground on which the house stands down to the deep; a. fr.—Snh. 74<sup>b</sup> עֹלָם הָיָה ק' עֹלָם הָיָה Esther was merely like natural ground (that is ploughed), i. e. in submitting to the embraces of the heathen king she did no act on her part.—Esp. *immovable property*, opp. מְשֻׁלָּלִין. B. Mets. 11<sup>b</sup> לְקִנְיָה ק' to be acquired in connection with immovable property, v. אֲנָב. B. Bath. 156<sup>b</sup>; a. fr.—*Pl.* קִרְקָעֵי. Y. ib. IX, 17<sup>a</sup> bot. כְּשֶׁהָיָה ק' וּמְשֻׁלָּלִין וְכ' when his immovable and his movable properties were in the same place. Keth. 87<sup>b</sup>, a. e. שְׁעָבָדֵי, v. שְׁעָבָדֵי; a. fr.—Tosef. Kel. B. Kam. VII, 15 קִרְקָעֵי וְכָלֵם, v. קִרְקָעֵי.

**קִרְקָעָא** ch. same. Targ. II Chr. XXI, 3.

**קִרְקָעֵי** f. (preced.) *ground, bottom.* Sabb. 147<sup>b</sup>, v. יִמְסִיחַ. Yeb. 116<sup>b</sup> בְּק' שֶׁל סְפִינָה at the bottom of the ship; Hag. 23<sup>a</sup> בְּקִרְקָעֵי וְכ'.

**קִרְקָעֵי** ch. same. Targ. Y. Num. XIX, 14.

**קִרְקָעָא** m. (= קִרְקָעָא; cmp. קִרְקָעָא) *[round,] skull, head.* B. Bath. 121<sup>b</sup> bot. לְקִרְקָעָא (Ms. M. לְקִרְקָעָא) was the land divided by tribes (each tribe getting an equal share) or by the heads of men? Sabb. 67<sup>a</sup> (in an incantation) אֲקִרְקָעָא וְכ' Ar. (ed. אֲקִרְקָעָא, read: אֲקִרְקָעֵי) on the head of a lion, and on the nostrils &c. B. Bath. 55<sup>a</sup> אֲקִרְקָעָא (Ar. אֲקִרְקָעָא; Rashb. אֲקִרְקָעָא, v. פִּרְקָעָא; a. e.—*Fem.* form אֲקִרְקָעָא. R. Hash. 17<sup>a</sup> מִנְהָ תַפְלִין ק' דִּלָּא מִנְהָ תַפְלִין (Tosaf. Kel. B. Kam. VII, 15) that puts no T'fillin on. B. Bath. I, c, v. supra.

**קִרְקָעָא** m. (preced., with format. ל; cmp. קִרְקָעָא &c.) *scalp* (used as a charm in battle). Ab. Zar. 11<sup>b</sup> אַחַר לְשִׁבְעִים... קִרְקָעֵי (describing a sort of secular game) once in seventy years they make a well man ride on a lame man and dress him in the garments of Adam and place on his head the scalp of R. Ishmael &c. Hull. 123<sup>a</sup> וְכ' קִרְקָעֵי שֶׁל ר' R. Ishmael's scalp was put on the head of kings (as a charm). *Pl.* קִרְקָעֵי. Ib. לְכִי לְגִינִין.

'... there is not a Roman legion that does not carry with it several scalps; Tosef. ib. VIII, 16.

### קרבנות, v. קרבנות.

**קרי I** (b. h.; denom. of קרי) *to storm a wall, batter, destroy*. Y. Taan. IV, 69<sup>b</sup> sq. בו מְקַרְרִין ... בשביעי נכנסו '... on the seventh of Ab they entered it, on the eighth they worked to demolish it, on the ninth they set fire to it; Y. Meg. I, 70<sup>c</sup> top; Tosef. Taan. IV (III), 10 והיו '... they worked at its demolition on the seventh, the eighth &c. Lam. R. introd. (R. Joh. 1) שדיו '... they tore down the walls of their houses and made of them breastworks and placed them around their forts, v. שוּעַ; Yalk. Is. 289.

**קרי II** (cmp. פָּרַר) *to dance, revel*. Gen. R. s. 64 (v. קרי II) והיו מְקַרְרִין בו '... lawless people came to his house and revelled with him (Abimelech) the whole night; Yalk. ib. 111. Gen. R. s. 74 והיו מְקַרְרִין '... and revelled with him (Laban) &c.; Yalk. ib. 130.

**קרי III** (onomatop.) *to cackle; to quack; to cry &c.* Taan. 29<sup>a</sup> (ref. to Is. XXII, 5) חָבִי"ה מְקַרְרָה עליהן כחגנולות Ar. (Ms. M. 1 מקרר אחיהם על בניה הקב"ה מְקַרְרָה עליהם Ms. M. 2 קרר עליהם; omitted in ed., v. Rabb. D. S. a. l. note) the Lord moans for them like a hen that cackles for her young; Yalk. Is. 289. Ex. R. s. 9 והחיל '... Pharaoh began to laugh at them and crow at them like a cock.

**קרי** ch. same. Targ. II Esth. I, 2 חרנגולין מְקַרְרִין '... the cocks (on Solomon's throne) crowed.—Hull. 53<sup>a</sup> bot. והאיה '... when he (the lion) roars, and they (the domestic animals) make a noise (mow, bleat &c.). Ib.<sup>b</sup> top.

**קרי** f. (cmp. קָרַע) *rimmed bottom of a vessel; lower border of a web*. Ohol. IX, 16 כננר קְרִיָּה ed. Dehr. a. Ar. ed. Koh. (ed. קְרִיָּה, קְרִיָּה) corresponding to (under or on the rim of) its bottom; Tosef. ib. X, 9 (קְרִיָּה or קְרִיָּה ed. Zuck. (read קְרִיָּה or קְרִיָּה ed. Zuck. Kel. XXVIII, 10 קְרִיָּה, קְרִיָּה ed. Dehr. (ed. קְרִיָּה; Ar. קְרִיָּה, ed. Koh. pl.) until he finishes the lower border of the network.—Pl. קְרִיָּה. Ib. II, 2 קְרִיָּה. Tosef. ib. B. Kam. II, 2 קְרִיָּה (corr. acc.; R. S. to Kel. II, 2 חור). Ib. VII, 15 קְרִיָּה the bottoms of vessels.

**קרי**, v. preced.

**קרי** (= קָרַע; cmp. קָרַע II) *to knock, clap, ring*. Tosef. Sabb. XIII (XIV), 17 '... you must not ring a bell or a clapper for a child &c. Gen. R. s. 12 והיו מְקַרְרִין '... she knocks with her horns (against the rocks); Yalk. Ps. 862 מְקַרְרִין; (Midr. Sam. ch. IX מְקַרְרִין). v. קָרַע).

**קרי** ch. same. Ber. 62<sup>a</sup> מְקַרְרִין, v. קָרַע. Pes. 112<sup>a</sup>

'... (not מְקַרְרִין; v. Rabb. D. S. a. l. note 9) let him knock the lid against the pitcher. Keth. 86<sup>a</sup> he makes the coins clapper to him, i. e. offers him a few Zuz; Gitt. 40<sup>b</sup> top. Cant. R. to VII, 9 והיו מְקַרְרִין '... they (Hananiah, Mishael and Azariah) took their idols, broke them and made of them bells which they hanged on their dogs and asses, and they clattered with them (ref. to Is. XLVI, 1); a. e.

**קרי** m. (preced.) *clapper, bell*. Tosef. Sabb. XIII (XIV), 17. Y. ib. VI, 7<sup>d</sup>; Y. Bets. I, end, 61<sup>a</sup>.

**קרי** ch. same.—Pl. מְקַרְרִין. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. קְרִיָּה, Is. III, 20).

**קרי** f. same. B. Kam. 52<sup>a</sup>, v. מְקַרְרִין.

**קרי** m. (קרי) *to roll, drag; cmp. קרי II* *wagon-driver* (dialect. interch. with קרי fr. קרי, cmp. קרי a. קרי I). Kidd. IV, 14 (82<sup>a</sup>) ספן קרי ... לא ילמד '... no man should train his son to be an ass-driver, a camel-leader, wagoner, sailor, shepherd, or tavern-keeper; Treat. Sof'rim XV, 10; Y. Kidd. IV, 66<sup>c</sup> קרי (strike out either). B. Mets. VI, 1 (75<sup>b</sup>) שבר את החמר ואת הקרי '... if one hires an ass-driver or a wagoner &c. Tosef. Kel. B. Bath. I, 13 וקרי '... the driver's seat when he has tied it (to the wagon).—Pl. קְרִיָּה, (קְרִיָּה). B. Kam. III, 4 שני קרי (Tosef. ib. II, 9 קְרִיָּה).

**קרי I** (b. h.; cmp. פָּרַר) *[to bore, break through,] to well forth*.

*Hif. קרי to cause to well forth*. Erub. 104<sup>b</sup> (expl. בור, Or Zar. Erub. בור שחפרו עליה דברים וחוררוהו) קרי, v. קרי. 216 וקרי (הקרי) a well over which they (the scholars) caused words (arguments) to burst forth, and which they finally permitted; ib. דברים עליה.

**קרי** ch. same.

*Polel קרי to cause to spring forth, give forth*. Y. Shek. V, 48<sup>d</sup> '... מְקַרְרִין '... he knew what rock gives forth water (when bored at), and in what rock there is dry heat.

**קרי II** (cmp. קָרַע) *[to contract,] to be cold*.

*Hif. קרי same*. Cant. R. to IV, 5 there were two families &c. '... one was cold-blooded &c., v. קָרַע.

*Hof. קרי to be chilled, feel cold*. Num. R. s. 23 כאן '... here we slept, here we felt cold.

*Nithpa. קרי to be cooled off; (with רעה) to be pacified, feel satisfied*. Ib. s. 2 בצילו '... he cooled himself in its shade.—Yeb. 63<sup>a</sup> '... and he found no satisfaction until &c. Num. R. s. 14, beg. וקרי '... and he (the Lord) was not pacified. Tanh. Vaeth. 6 באורה '... that moment the divine spirit was cooled off (from its anger); a. e.—V. קרי II.

**קרי** ch. same.

*Pa. קָרַר to cool.* Sabb. 8<sup>b</sup> דעכירי אינשי לקרר נפשיהו when people are wont to cool themselves (by walking in pools), v. קָרַק.

*Af. קָרַר same.* Pes. 76<sup>a</sup> קָרַר קא מיקר ליה it cools the juice off; a. e.

*Ithpa. אֶתְקַרְר. Ithpol. אֶתְקַרְר to be cooled off, cool one's self.* Targ. Y. Ex. II, 5 אֶתְקַרְרָא. Targ. Y. II ib. VII, 15 אֶתְקַרְרָא (ed. Vien. למתקוררה על מרא, corr. acc.).

**קָרַשׁ** I m. (b. h.; קָרַשׁ; emp. Arab. *karash* collegit ... et partes junxit) board. Sabb. 102<sup>b</sup> א. board attacked by a worm, v. קָרַשׁ; a. e.—*Pl. קָרַשׁים*. Ex. R. s. 52 אֶתְקַרְרָא here are the boards (for the Tabernacle), here are the bolts &c. Sabb. XII, 3 קָרַשׁים the boards of the Tabernacle; a. fr.

**קָרַשׁ** II m. *keresh*, name of a kind of antelope, unicorn. Hull. 59<sup>b</sup> קָרַשׁ is the gazelle of Be-lai (v. שְׁגִירִים). Ib. קָרַשׁ is permitted, although it has only one horn. Y. Sabb. II, 4<sup>d</sup> bot. קָרַשׁ היה שמה וכו' (the *tahash*) was named *keresh* ... having one horn. B. Bath. 16<sup>b</sup> (ref. to שְׁפִירָה, Job XLII, 14) קָרַשׁ היה שמה וכו' she had the complexion of the horn of the *k.*; קָרַשׁ היה שמה וכו' but this would mean a defect (not a description of beauty).

**קָרַשׁ** (emp. קָרַם) [to be joined, v. קָרַשׁ I,] to become solid, congeal, contract. Gen. R. s. 4; Y. Ber. I, 2<sup>c</sup> bot. קָרַשׁ let the heavens congeal. Gen. R. s. 83 קָרַשׁים שלא בצנה עמודים marble columns covered with carpets in the winter, lest they contract (and crack), v. קָרַם. Pes. V, 5 קָרַשׁ and the blood may congeal; a. fr.—Part. pass. קָרַשׁ. Y. Nidd. III, beg. 50<sup>c</sup> קָרַשׁ it is blood which congealed and formed a lump. Y. Sabb. II, 4<sup>d</sup> קָרַשׁ וכו' whatever you melt, and it becomes not solid again. Succ. 12<sup>a</sup> קָרַשׁ it means a jelly of wine from Senir that resembles fig cakes.

*Hif. קָרַשׁ to cause to congeal.* Tosef. Hull. VI, 7 קָרַשׁ (ed. Zuck. וקָרַשׁ, corr. acc.) if one slaughters and allows the blood to congeal.

**קָרַשׁ, קָרַשׁ** ch. same, 1) (neut. verb) to congeal, become solid. Targ. Y. Ex. XIV, 22 קָרַשׁ (not קָרַשׁ).—2) to cause to congeal, curdle; to freeze. Targ. Job X, 10.—V. קָרַשׁ.

*Ithpe. אֶתְקַרְר same.* Hull. 120<sup>a</sup> קָרַשׁ some ed. (oth. קָרַשׁ), v. קָרַשׁ III.

**קָרַשִׁינָא** f. (preced.) ball, pebble.—*Pl. קָרַשִׁינִי*. Sabb. 81<sup>a</sup> Ar. (ed. 'פ), v. קָרַשִׁינָא I.

**קָרַת** f. (b. h.)=קָרַת, town, city. Nidd. 16<sup>b</sup>, v. מְרוֹם.

**קָרַת, קָרַת** ch. same. Targ. Gen. IV, 17. Targ. Is. XIX, 18; a. fr.—Y. Taan. IV, 68<sup>d</sup>, v. מְרוֹם. Ib. top, קָרַת II. Ib., v. קָרַת.

**קָרַת (קָרַת)** f. (קָרַת) cold. Targ. Prov. XXV, 20 (ed. Lag. קָרַת).

**קָרַתוֹי**, v. next w.

**קָרַתוֹי** m. pl. (Κόρτοι, Polybius 5, 52, 5; Strabo XI, 13) natives of Kartu (mountaineers of Media). Yeb. 16<sup>a</sup> קָרַתוֹי the traditional spelling is *Kartuyim* (and not *Karduyim*), as people say, disqualified Kartuenians. Ib. (Chald. form) קָרַתוֹי Kartuenians are not the same as *Karduénians*, as people say פְּסִילִי v. קָרַתוֹי.

**קָרַתוֹנָא, קָרַתוֹנָא**, v. next w.

**קָרַתוֹנָא** pr. n. pl. (Carthago, -inis) *Carthage* (rebuilt under the Roman empire). Y. Shebi. VI, 36<sup>b</sup> bot. (expl. קָרַתוֹנָא, Gen. XV, 19) קָרַתוֹנָא; v. קָרַתוֹנָא.—Denom. קָרַתוֹנָא, קָרַתוֹנָא. Y. Kil. VIII, 31<sup>b</sup> bot.; a. fr. קָרַתוֹנָא. Y. Sabb. VII, 9<sup>d</sup> קָרַתוֹנָא. Ib. XVI, 15<sup>c</sup> bot. קָרַתוֹנָא. Y. Bets. I, 60<sup>c</sup> bot. קָרַתוֹנָא (corr. acc.); Keth. 27<sup>b</sup> קָרַתוֹנָא; B. Kam. 114<sup>b</sup> קָרַתוֹנָא Ms. M. (ed. קָרַתוֹנָא, corr. acc.); ib. אֶתְקַרְרָא (v. Rabb. D. S. a. l. note 4).

**קָרַתוֹסָא** m. of *Kartes* (perh. Carthæa, on the island of Ceos). Y. Keth. II, 26<sup>d</sup> bot. קָרַתוֹסָא.

**קָרַתוֹנָא** m. (v. קָרַתוֹנָא) townsman, provincial. Dem. VI, 4 קָרַתוֹנָא, opp. to קָרַתוֹנָא; Y. ib. 25<sup>c</sup> bot.—[Lev. R. s. 24 מַעֲשֵׂה הָרֶקֶת, read: בקָרַתוֹנָא, v. קָרַתוֹנָא.]—*Fem. קָרַתוֹנָא*. Cant. R. to I, 6.

**קָשׁ** old, v. קָשַׁשׁ.

**קָשׁ** m. (b. h.; קָשׁ to be hard, stiff; emp. קָשָׁה) straw, stubble. Sabb. III, 1 קָשׁ ויגבבא בקש with straw or rakings. Ib. 66<sup>a</sup> קָשׁ של קש, כוורת קש, Kel. XV, 1 כוורת קש, v. קָשָׁה. Ib. XVII, 17, v. קָשָׁה. Y. Peah IV, beg. 18<sup>a</sup> קָשׁ ... בקשָׁה leave for them (the poor) the grain with its straw (stalks); a. fr.—[Tosef. Sabb. IX (X), 2 קָשׁ שבוור some ed. the stiff bristle &c., v. קָשָׁה.]—*Pl. קָשָׁה*. Y. Peah V, end, 19<sup>a</sup> קָשׁ when he recalls the straw (with which he covered the sheaves). Taan. 6<sup>a</sup> בקָשָׁה, v. קָשָׁה.

**קָשָׁה** I ch. same. Targ. Ex. XV, 7. Targ. Is. XI, 24.—*Pl. קָשָׁה*. Gen. R. s. 35 (play on קָשָׁה, Gen. IX, 13) קָשָׁה the straw of my fruit (the least of my works); Yalk. ib. 61.

**קָשָׁה** II m. (קָשָׁה; emp. קָשָׁה) elder, officer. Sabb. 110<sup>a</sup> top. B. Bath. 110<sup>b</sup> top קָשָׁה אֶתְקַרְרָא who else should be the heir? should the officer of the town be the heir? [oth. opin. (v. קָשָׁה I) collector.]

**קָשָׁה**, v. קָשָׁה.

**קָשַׁב** (b. h.) to be hard, stiff.

*Hif. קָשַׁב [to prick up the ear,] to listen.* Cant. R. to VIII, 13 קָשַׁב אֶתְקַרְרָא I and my household will listen to thy voice (of prayer). Sabb. 63<sup>a</sup> קָשַׁב קָשַׁב the Lord listens to them. Ib. קָשַׁב קָשַׁב.



מקשה; h. text נכון 3).—3) *to prepare*. Yeb. 63<sup>b</sup> (of a bad wife) ומקשה וכו'... ומקשה has a tray ready for him, and has her mouth ready for him (to scold); ... 'מק' 'מק' prepares a tray for him, and turns her back to him.

*Ithpa.* אִתְּקַשְׁתָּ, אִתְּקַשְׁתָּ 1) *to be shot*. Targ. Y. II Ex. XIX, 13 (ed. Vien. 'ירקשתו').—2) *to be dressed, prepared*. Targ. Is. LXI, 10. Targ. Am. IV, 12 (h. text 'דחין').—Taan. 23<sup>b</sup> אִתְּקַשְׁתָּ well dressed; a. e.

קָשִׁי m. (preced.) shooter, archer.—Pl. קָשִׁי, קָשִׁי. Y. Taan. IV, 69<sup>b</sup> bot. 'ק' 'ק' at the destruction of the first Temple she (Tadmor-Palmyra) furnished eighty thousand archers &c.; Gen. R. s. 56 קָשִׁי (Var. 'קשת'); Lam. R. to II, 2 קשת.—V. קָשִׁי.

קָשִׁי, v. קָשִׁי.

קָשִׁי, v. קָשִׁי.

קָשִׁי f. (preced. art.) bow-shaped handle of a borer, 'bow-drill' (v. Sm. Ant. s. v. Terebra). Kel. XXI, 3 (ed. Dehr. 'קשת'). Tosef. Sabb. XIII (XIV), 17 משלשין את 'קשת' Ar. (ed. 'קשת') you may handle the bow-drill (on the Sabbath); 'ק' 'ק' but you must not bore (a wine cask &c.) as you do on week days.

קָשִׁי (b. h.) *to be stiff, hard, difficult*. Y. Ber. I, 2<sup>a</sup> top קָשִׁי על דעתך this is difficult according to (not reconcilable with) thy opinion; ib. למה א"ל קשה (not קשה) why did he say to him, it is difficult?—V. קָשִׁי.

*Pl.* קָשִׁי, with לילד or without) *to have hard labor in travailing*. Hull. IV, 1 בהמה המקשה לילד וכו' if an animal is in labor, and &c., v. עֵבֶר. Nidd. IV, 4 קָשִׁי if she was in pain for three days within eleven days; Tosef. ib. V, 8 קָשִׁי, קָשִׁי. Ib. 10; a. fr.—[Gen. R. s. 61 קָשִׁי, v. מקשי; read: שהיו מקשי וכו']

*Hif.* קָשִׁי 1) *to stiffen, harden*. Nidd. 13<sup>b</sup> קָשִׁי ה' who he causes erection wilfully. Ex. R. s. 11 קָשִׁי ה' this wicked (Pharaoh) hardened his heart against the first three signs; a. e.—2) *to become hard*. Y. Pes. VI, 35<sup>b</sup> top קָשִׁי שוכיו להקשי which gets hard in the course of time. Shebi. II, 10 אם קָשִׁי (Y. ed. a. Bart. Hof.) if they became hard (dry) and unfit for man to eat before New Year. (Y. ib. 34<sup>a</sup> bot. קָשִׁי a. Hof.)—3) *to be severe*. Gen. R. s. 19, opp. רָחֵם, v. רָחֵם.

*Hof.* קָשִׁי 1) *to become hard*, v. supra.—2) *to be found hard, distasteful*. Tanh. Sh'lah 5; Num. R. s. 16 קָשִׁי ה' the thing was distasteful to and displeased his father.

*Hithpa.* קָשִׁי 1) *to suffer severely* (in travelling). Gen. R. s. 84 קָשִׁי אמו his mother was in hard labor at his birth.—2) *to become hard, stiff*. Tosef. Nidd. VI, 4 קָשִׁי, v. מְקַשֵּׁה, v. מְקַשֵּׁה, v. מְקַשֵּׁה.—3) *to find one's self in difficulty, to be perplexed, unable to understand or remember*. Num. R. s. 15 beg. משה found the work of the candlestick more difficult to understand than &c.; יי' אמר וכו' when he still could not remember it, the Lord said &c. Ib. 10; Tanh. B'ha'al. 6 קָשִׁי לְעִשְׂוֹתָּהּ I could not understand

how to do it. Ib. על משה it was too difficult for Moses; a. fr.—4) *to be reluctant, strive against*. Tanh. Sh'moth 18 קָשִׁי ה' how hard did Jonah strive not to go on his mission. Dent. R. s. 9 קָשִׁי ה' (the sun) refused to obey; a. e.—5) *to make one's self obnoxious*. Gen. R. s. 61; Yalk. Chr. 1073 (play on קָשִׁי, Gen. XXV, 2) שהיו קָשִׁי ה' they were obnoxious to the world (were hard to deal with); (Midr. Till. to Ps. XCII ed. Bub. שהיו קָשִׁי בְּנֵי אָדָם).

קָשִׁי, קָשִׁי, קָשִׁי ch. same, 1) *to be hard, difficult*. Targ. Deut. I, 17. Ib. XV, 18; a. e.—Yoma 28<sup>b</sup> קָשִׁי אֵינָם קָשִׁי (on the eye) &c., v. שְׁבִירָה; a. fr.—2) *to find a thing difficult to understand, to object, argue against, dispute*. Y. Ter. V, 43<sup>a</sup> bot. קָשִׁי ה'... קָשִׁי ה' R. Simon argued against it (refuted it), but R. Ba. ... proved it to be correct. Y. Kidd. III, 64<sup>a</sup> top [read:] קָשִׁי ה' have not mountains of the world (great scholars) disputed it? did not R. El. dispute it in the presence of &c.; Y. Ned. VIII, 40<sup>d</sup> sq. (corr. acc.). B. Kam. 66<sup>b</sup> קָשִׁי ה' R. Rabbah argued this difficulty before R. Joseph for twenty-two years, and it was not solved; Keth. 42<sup>b</sup> קָשִׁי ה' Rabbah and R. Joseph discussed this difficulty &c.—Part. קָשִׁי; f. קָשִׁי, q. v.—3) *to get old*, v. קָשִׁי II.

*Pa.* קָשִׁי 1) *to be in pain of travailing*. Targ. Gen. XXXV, 17 בקָשִׁי (not בקָשִׁי). Targ. O. ib. 16 (Y. II *Ithpa.*)—2) *to perplex*. Pes. 78<sup>b</sup> קָשִׁי ה' the Mishnah perplexed him; why does it read &c.

*Af.* קָשִׁי, קָשִׁי 1) *to harden, make difficult*. Targ. Ex. VII, 3. Targ. II Kings II, 10. Targ. I Kings XII, 4. Targ. Ps. XCV, 8; a. fr.—2) *to be hard on, press heavily*. Cant. R. to II, 16 קָשִׁי ה' וכו' וכו' ה' קָשִׁי ה' when his suffering was severe, he said, God the faithful, but when it was severer on him than necessary &c.—3) *to argue against, object, dispute*. Targ. Job VI, 6 Ms. Var. קָשִׁי ה' when there is none to dispute it.—Yeb. 77<sup>a</sup> top קָשִׁי ה' Doeg brought up before them all those arguments. Y. Yoma I, 38<sup>d</sup> bot. קָשִׁי ה' instead of offering objection against R. J., rather offer it against &c.; a. v. fr.

*Ithpa.* קָשִׁי, *Ithpe.* קָשִׁי 1) *to be in pain of travelling*. Targ. Y. II Gen. XXXV, 16, v. supra.—2) *to be difficult, perplexing*. Yeb. 40<sup>a</sup> קָשִׁי ה' (Rashi) it was perplexing to thee, and thou didst reverse it.

קָשִׁי m. (b. h.) = קָשִׁי, hardness, stiffness; difficulty. Tanh. Sh'lah ed. Bub., supplement 14 קָשִׁי אֵינָם look not at their stiffneckedness; Num. R. s. 16 end קָשִׁי (corr. acc.).—Pl. קָשִׁי. Sifré Deut. 305 קָשִׁי אֵינָם a friend can be acquired only with the greatest difficulty.

קָשִׁי m., קָשִׁי I c. = h. קָשִׁי, hard, strong, heavy, difficult. Targ. Ex. VI, 9. Targ. Y. ib. 12. Targ. Gen. XLIX, 7. Targ. Is. XIX, 4. Targ. Ps. LX, 5; a. fr.—Targ. Y. Num. VIII, 4 קָשִׁי מִיֵּן something hard to understand (v. Num. R. s. 15, quot. s. v. קָשִׁי *Nithpa.*).—Yoma 28<sup>b</sup> קָשִׁי ה' is harder to bear &c., v. קָשִׁי. Ib. 29<sup>a</sup> קָשִׁי

מקיימא, v. קשטא. B. Mets. 85<sup>a</sup> וכן a rainy day (preventing people from pursuing their vocations) is as hard as the day of judgment; Taan. 8<sup>b</sup> קשה (Rashi (קשיטא); a. v. fr.—Pl. קשין, קשיטא, קשין. Targ. I Sam. XX, 10. Targ. II Sam. III, 39. Targ. II Esth. IV, 1; a. fr.—Y. Sabb. VIII, 11<sup>b</sup>. Koh. R. to III, 2 מילא כן קל מילא on account of the hard things that I hear &c.; a. e.

**קשיטא** II f. (preced.) *difficult, open to objection; unanswerable objection; contradiction*. Erub. 13<sup>a</sup> דא גופא וכן 'וכ' this in itself is a contradiction; you said, R. I. did not say such a thing, which implies that this opinion is to be rejected, and then you said, this opinion is the adopted rule. Ib. שימוש אשימוש כן there is a contradiction between the two narratives of R. Meir's ministrations; כן שימוש אסרה אסרה there is a contradiction between the relations concerning the teacher who forbade it; שימוש אשימוש לא כן וכן there is no contradiction between the two relations concerning the ministrations, (for I may say.) first he went &c.; כן אסרה אסרה but between the relations as to who prohibited it, is there not a contradiction? There is a contradiction (it remains unanswered). Ber. 22<sup>b</sup> לא כן וכן there is no contradiction (between the two traditions): the one speaks of a case where the thing is possible, the other &c. Sabb. 22<sup>b</sup> כן the argument (of R. Papa) is unanswerable. Y. ib. XII, end, 13<sup>d</sup> וכן על דבריו וכן and this is an argument against the opinion of Rabban G.; a. v. fr.

**קשיטא** v. קשיטא.

**קשיו** v. קשיטא.

**קשיטות** f. (preced. wds.) 1) (sub. עורק) *stiffneckedness*; (sub. לב) *hard-heartedness*. Taan. 6<sup>a</sup>, v. מלקוש. Lam. R. introd. (R. Joh. 1) (play on אסרו Is. XXXII, 3) מקשיטותם for their stubbornness they were given over to the governments. Gen. R. s. 53 (ref. to קשה Gen. XXI, 20) רבה רבה וקשיטותו עמו he (Ishmael) grew, and his stubbornness with him; [anoth. vers.] רבה וקשיטותו עמו he grew, and the cause of his renitence was his mother (who encouraged him in his sinful ways); a. e.—2) *erection, sensual desire*. Ib. s. 98 (play on קשור Gen. XLIX, 24) שנתקשיתתה כן the sensual desire which seized thee when thou wast with thy mistress.

**קשיו** ch. same, 1) *hardness, severity*. Targ. Ex. I, 14 (h. text פירך).—2) *stiffneckedness, renitence*. Y. Ber. VII, 11<sup>b</sup> bot. דוסי את בקשיטתך dost thou still persist in thy renitence?; Koh. R. to VII, 11. Y. Peah VII, 20<sup>b</sup> top. Esth. R. introd. (play on ממקשי Job XXXIV, 30) מן קשיו ודוסייתן for the renitence and the guilt of men who do not the will of the Creator; a. e.

**קש' קשיטא, קשיט** m. (קשט) *straight, upright, true*. Targ. Deut. XXXII, 4 (Y. ed. Vien. קש; h. text ישר). Targ. Y. ib. VI, 5; a. e.—Pl. קשין. Targ. O. ib. IV, 8 (h. text צריך). Targ. Num. XXIII, 10; a. e.

**קשיטא** v. קשיטא.

**קשיטא** f. (b. h.) *K'sitah*, name of a standard value; a jewel, also a lamb (v. קשיטא). R. Hash. 26<sup>a</sup> כשהלכתי כן קורין למעה ... when I was on my way to Africa, (I heard them) call a *m'ah k'sitah*; כן לפרושי מאה ק' it serves to explain the Biblical 'one Hundred k.' (Gen. XXXIII, 19). Gen. R. s. 79, end, v. אינקא.—V. דורפא.

**קשיטותא** f. (קשיט) *uprightness*. Targ. II Esth. VIII, 13. Targ. O. Gen. XX, 5, sq. (Y. קשטותא). Targ. Y. Deut. XXVIII, 47 ed. Lsb., v. קשיטותא; a. e.

**קשיטא, קשיטא** v. קשיטא, a. קשיטא.

**קשיטא** pl. קשיטא, v. קשיטא.

**קשיטא** f. (קשר) *knotting, tying*. Y. Sabb. VII, 10<sup>c</sup>; ib. XV, beg. 15<sup>a</sup> וכן מה כן what was the knotting done at the making of the Tabernacle? Y. Erub. III, 21<sup>a</sup>, v. קשיטא.

**קש' קשיטא, קשיט** m. (קשש) [*strong, hard, emp.*] *old; old man, elder*. Targ. Job III, 18. Targ. I Kings II, 22; a. e.—B. Mets. 60<sup>b</sup> מאבך כן I am older than thy father. Yeb. 16<sup>b</sup> הארי כן was David so very old? Taan. 23<sup>b</sup> אבאי כן the older child. Keth. 94<sup>a</sup> אבאי כן I am older than you.—Pl. קשיטא, קשיטא, קשיטא. Targ. Job XXXII, 6. Ib. XII, 12; a. e.—Hor. 11<sup>b</sup> מקמי וטרי כן do the younger sons ascend the throne before the older? Ber. 30<sup>a</sup> מינן כן teachers older than we are. Ib. 46<sup>b</sup>. Cant. R. to VII, 9 (expl. דורבני Dan. III, 27) ק ואסטרונוגיס (קשיט) elders and astrologers; a. fr.

**קשיטותא** f. (preced.) *old age, seniority*. B. Bath. 142<sup>b</sup> כן מירי בק וכן does this depend on age? It depends on reason.

**קשיטין** m. pl. (קשש) *splints put about a fracture*. Sabb. 53<sup>a</sup> גבי השבר כן (Ms. M. קשין, q. v.); Tosef. ib. IV (V), 5 בקשטין ed. Zuck. (Var. בקשטין); Y. ib. V, 7<sup>b</sup>, sq. קישוטא.

**קשיטא** f. (קשי) *stone of date or olive*. Hull. 49<sup>a</sup> דאי (דאשחכא) a date stone was found in the gall &c.—Pl. קשיטא, קשיטא. Ber. 56<sup>a</sup> thou shalt see in thy dream that the Romans capture thee וטחי כן (different in Ms. M.) and make thee grind date stones in a golden mill. Yoma 79<sup>b</sup> (prov.) וכן ררי in two kabs of dates there is one kab of stones and more. Ab. Zar. 28<sup>a</sup> דורי כן olive stones.—V. קשיטא.

**קשקשי, קשקשא, קשקש** v. sub קשקש.

**קשקש** I (קשש; cmp. קשש) 1) *to knock, strike, shake, tingle*. Sot. 9<sup>b</sup> (ref. to לפעמי, Jud. XIII, 25) שריחה שכינה the Divine Presence rang before him as with a bell (v. קשקש); Gen. R. s. 18 לקשקש 'Rashi', v. קשקש. Yalk. Ps. 862, v. קשקש. Y. Sabb. II, 5<sup>b</sup> bot. מקשקשה ... כיון

עיסהה וכו' when the woman slaps her dough with water &c. (v. לשש, a. קשה); Gen. R. s. 14, beg. **קִשְׁקֶשֶׁת**; Yalk. ib. 20; 32; Tanh. Noah 1 (ed. Bub. מים בעיסה, incorr.). Y. Taan. III, 67<sup>a</sup> top **קִשְׁקֶשֶׁת** ... ומקשקש וכו' when a person may be placed on the summit of 'Ofel, and dangle his feet in the brook of Kidron; Tosef. ib. III (II), 1 **קִשְׁקֶשֶׁת** ed. Zuck. (Var. **מִקְשָׁקֶשֶׁת**); Bab. ib. 22<sup>b</sup> **קִשְׁקֶשֶׁת**. Gen. R. s. 69 **קִשְׁקֶשֶׁת** ... **כֵּן** אפי' yet it is for thy own good that they slap thee and polish (cleanse) thee from thy guilt (v. מִרְסָה); ib. s. 41 **קִשְׁקֶשֶׁת**; Yalk. Is. 337.—2) to slap and crush the earth under the olive tree; to hoe. B. Mets. 89<sup>b</sup>, v. קדר. M. Kat. 3<sup>a</sup> **קִשְׁקֶשֶׁת** חתה וכו' lest you think that one may not hoe under the olive trees &c. (in the Sabbatical year). Ib. השמטתה מלְקִשְׁקֶשֶׁת 'thou shalt let it rest' (Ex. XXIII, 11) from hoeing &c.; Succ. 44<sup>b</sup>; Yalk. Ex. 354 (corr. acc.); a. e.

**Hithpa.** **קִשְׁקֶשֶׁת** to be shaken; to clap, ring. Hull. 74<sup>b</sup> **קִשְׁקֶשֶׁת** like a nut that rattles in its shell. Ib. 94<sup>a</sup> **קִשְׁקֶשֶׁת** לגין a bottle which gives a sound when shaken (half-filled). Ib. 125<sup>a</sup> מוח המוחין brain that shakes in the skull; a. e.—[Nidd. 47<sup>a</sup> **קִשְׁקֶשֶׁת** הדדין when the breasts begin to shake (in walking); comment.; v., however, **קִשְׁקֶשֶׁת** II.]

**קִשְׁקֶשֶׁת** ch. same, 1) to knock, strike, ring. Targ. Y. Gen. XLIII, 33.—2) to hoe. Succ. 44<sup>b</sup> כרמיה **קִשְׁקֶשֶׁת** Ms. M. (ed. כרמים) to hoe in vineyards. Ib. **קִשְׁקֶשֶׁת** מִי שֶׁרִי and hoe in &c. Ib. **קִשְׁקֶשֶׁת** מִי שֶׁרִי is it permitted to hoe (in the Sabbatical year)?; (M. Kat. 3<sup>a</sup> **קִשְׁקֶשֶׁת** בשביעית וכו').

**קִשְׁקֶשֶׁת** II (v. קֶשֶׁשׁ II) to straighten, shoot forth. Tosef. Erub. IX (VI), 26, v. קֶשֶׁשׁ.

**Hithpa.** **קִשְׁקֶשֶׁת** to become stiff, hard, be erected. Nidd. 47<sup>a</sup> **קִשְׁקֶשֶׁת** הדדין when the breasts become stiff; (Tosef. ib. VI, 4 **קִשְׁקֶשֶׁת**; Var. **מִשְׁקֶשֶׁת**).

**קִשְׁקֶשֶׁת** III to collect wood, rubbish &c., v. קֶשֶׁשׁ I. **קִשְׁקֶשֶׁת**, v. next w.

**קִשְׁקֶשֶׁת** m. pl. (v. קֶשֶׁשׁ) pieces of straw, chips &c. Keth. 60<sup>a</sup> **קִשְׁקֶשֶׁת** צינור שעלו בו ק' a spout into which rubbish entered (stopping its outflow); Tosef. Erub. XI (VIII), 10 **קִשְׁקֶשֶׁת** (Ar. ed. Koh. קִישְׁשִׁיּוֹת, oth. ed. קִשְׁשִׁיּוֹת).

**קִשְׁקֶשֶׁת**, v. next w.

**קִשְׁקֶשֶׁת** f. (b. h.; קֶשֶׁשׁ, comp. I, a. קֶשֶׁה) [in-cision,] rough skin, coat of scales. Hull. III, 7. Nidd. VI, 9; Hull. 66<sup>b</sup>, v. קֶשֶׁשׁ. Ib. 27<sup>b</sup> **קִשְׁקֶשֶׁת** ברגליהן וכו' fowls have on their feet a scaly skin like fishes, v. קֶשֶׁשׁ. Ib. 66<sup>b</sup> **קִשְׁקֶשֶׁת** מאי ק' I might have thought **kaskeseth** (rough skin) refers to fins. Ib. לבישא דק' and whence do we learn that **ל** (Ms. R. 2. קלפרי ינורה) means a covering (scales)? (Answ. ref. to I Sam. XVII, 5); a. fr.—Sifra Sh'mini, Sh'ratsim, ch. IV, Par. 3 אחד ק' one set of scales. — Pl. **קִשְׁקֶשֶׁת**. Ib. **קִשְׁקֶשֶׁת** ב' וכו' המרבה ב' that means scales; Hull. 67<sup>b</sup>. Ib. III, 7 **קִשְׁקֶשֶׁת** וכו' by **kaskassin** we mean those which are inflexible, by **s'nappirin** those with which the fish moves.—Tosef. Ohol.

XVII, 3 שרה ק' (ed. Zuck. a. R. S. to Ohol. XVII, 1 **קִשְׁקֶשֶׁת**) a field full of scales (where all sorts of refuse are deposited).

**קִשְׁרָה** (b. h.) [to strengthen, v. Gen. XXX, 41, sq.] to join, knot, tie; to fold. Sabb. VII, 2 והמדר **קִשְׁרָה** he that makes a knot or unties it. Y. ib. 10<sup>c</sup> **קִשְׁרָה** וכו' they knotted the ropes (of the Tabernacle). Ib. **קִשְׁרָה** וכו' when a thread was broken (in weaving), one knotted it. Y. Gitt. VIII, end, 49<sup>d</sup> **קִשְׁרָה** אפי' even if he folds (the document) up, and then has it signed. Ib. **קִשְׁרָה** וכו' when he folded it and had it signed inside; a. fr.—Transf. a) (emp. קִשְׁרָה) to compose and arrange (a funeral song or eulogy). Y. Yoma I, 38<sup>b</sup> **קִשְׁרָה** והספידו they arranged his eulogy. Lam. R. introd. (R. Joh. 1), v. **קִשְׁרָה**; a. fr.—b) conceive, form an affection. Pesik. B'shallah, p. 80<sup>a</sup> **קִשְׁרָה** וכו' הוא קושר לו' he acquires love and affection for him; Gen. R. s. 54; Yalk. Prov. 954; a. e.—Part. pass. **קִשְׁרָה**; f. קִשְׁרָה &c. Y. Nidd. I, 49<sup>b</sup> top **קִשְׁרָה** וכו' Joshua who was tied to Moses (his constant attendant) could not have spoken so (that Moses had not said a certain thing), and he says so (of R. Jeremiah)? Erub. II, 1 **קִשְׁרָה** וכו'. Y. Yeb. XVI, 15<sup>d</sup> top, v. **קִשְׁרָה**; a. e.

**Pl.** **קִשְׁרָה** same, esp. to fold a document, to write a portion and fold it and have witnesses signed on the fold, and so continue to the end of the document. Y. Gitt. I, c. **קִשְׁרָה** וכו' if he folded up the signatures one by one; a. e.—Part. pass. **קִשְׁרָה** (גִּטָּה) a folded document, opp. פשוט. B. Bath. X, 1 **קִשְׁרָה** וכו' a plain document has its signatures of witnesses inside, a folded one, on its back. Ib. 160<sup>a</sup> sq. (ref. to Jer. XXXII, 44) **קִשְׁרָה** וכו' and write the deed', this refers to the plain document, 'and sign', this means the folded document; Y. ib. X, beg. 17<sup>c</sup> (ref. to Jer. ib. 11) **קִשְׁרָה** וכו' the sealed' means the folded, 'and the open' means the plain document which goes with the folded. Ib. bot. שררה וכו' **קִשְׁרָה** such is the formula of folded documents; a. fr.

**Nif.** **קִשְׁרָה** 1) to be tied. Shh. 108<sup>b</sup> **קִשְׁרָה** כלב כלב the dog was doomed to be tied.—2) to be joined, harden, become knotty. Shebi. III, 1 **קִשְׁרָה** (Mish. ed. **קִשְׁרָה**, incorr.) when the **mathok** (v. מִחוֹק II) gets knotty excrescences; (R. S.: when the dung in its juice becomes bound, begins to harden); expl. Y. ib. 34<sup>c</sup> top **קִשְׁרָה** וכו' when it gets full of knotty excrescences; ib. **קִשְׁרָה** וכו' R. S. to Shebi. I, c. (ed. **קִשְׁרָה**) as soon as the uppermost protuberance is formed, it begins to dry up.

**Nithpa.** **קִשְׁרָה** same, to become knotty; to become thick. Y. Shebi. I, c., v. supra. Taan. 20<sup>a</sup> **קִשְׁרָה** וכו' v. קֶשֶׁשׁ II.

**Hof.** **קִשְׁרָה** to be tied, joined. Lev. R. s. 30 **קִשְׁרָה** וכו' let all of them be tied together with one band (of brotherhood; Yalk. ib. 651 **קִשְׁרָה** וכו').

**קִשְׁרָה** m. (b. h.; preced.) 1) knot, band, loop. Sabb. XV, 1 **קִשְׁרָה** וכו' a knot like that which the camel drivers make (v. קֶשֶׁשׁ) the sailors' knot (v. קֶשֶׁשׁ). Ib. 111<sup>b</sup> **קִשְׁרָה** של קרימה a knot which is not intended to be permanent, a temporary knot. Ber. 7<sup>a</sup> **קִשְׁרָה** וכו' the knot in the band of the T'fallin (resting on the back

**קָהָה** ch. same. B. Mets. 82<sup>a</sup>; Shebu. 43<sup>b</sup> **הָיָה דְאוֹרֵיחַ** if one lends to his neighbor a thousand Zuz, and the latter leaves as a pledge the handle of a saw; **אִם הָיָה אֶבֶר ק' וְיָבֵא** if the handle is lost, the loan is lost. Ib. **וְיָבֵא אֲבָל ק' וְיָסֵבֵא** but if he deposits a handle and a silver bar. B. Mets. 103<sup>a</sup> **לִיָּה קָהָה** he returns to him the handle (of the broken mattock). Snh. 27<sup>b</sup> top, v. **בְּקִטְטָא** a. e.—*Pl.* **קָהָה**, **קָהָה**, **קָהָה**. Pes. 30<sup>b</sup> **קָהָה בְּטִינָה וְיָבֵא**



**רָאִיתִי, רָאִיתִי** m. (part. of רָאָה = רָגַב) *desirous for, coveting, anxious for*. Targ. Prov. XII, 12. Ib. XXI, 26.—*Fem.* רָאִיָּה, רָאִיָּה. Ib. 10.

[illegible]

interpretation of his fellow prisoner's dream. Ab. Zar. 5<sup>a</sup> 'לֹא יִשְׁכַּח לְאָדָם דּוּר וּכ' the Lord allowed Adam to see each coming generation and its preachers &c. Taan. 10<sup>b</sup> 'אֵל תִּרְאֶה עֲצָמְכָם וּכ' v. שָׁבַע I; a. v. fr.—פָּנִים—a) [to show a (friendly) face,] to visit the mourner. Y. M. Kat. III, 82<sup>b</sup> 'לִתְרַאֲוֹת וּכ' ... מִפְּנֵי why is it recommended to visit the mourner (on the Sabbath, when no other mourning ceremonies are otherwise observed)? Ib. 83<sup>a</sup> bot. 'אֵין מִרְאִין וּכ' a mourner is not visited on New Year's Day &c. Gen. R. s. 100; a. e.—b) to enlighten, convince by clear argument. Shh. 93<sup>b</sup> (ref. to איש חָרָר, I Sam. XVI, 18) שִׁמְרָא פָּנִים שִׁמְרָא he makes faces shine when he argues; Num. R. s. 13; (Ruth R. to II, 1; Yalk. Sam. 125 שִׁמְרָא); a. e.

Hof. הִרְאָה to be shown. Y. M. Kat. III, 82<sup>c</sup> top אִם הִרְאָה לִי רֹב פָּנִים if most of the faces have been shown him, i. e. if the majority of comforters have been to see him (v. supra).

Hithpa. הִתְרַאָה to show one's self. Taan. 10<sup>b</sup> אֵל ... שָׁכַח שֶׁכַּח if he forgot and ate and drank (in a place where a fast is held), he must not show himself before the people.

רָאָה I, רָאָה m. (b. h.; preced.) 1) sight. Tosef. Hor. II, 5; Gitt. 58<sup>a</sup> יֶפֶה עֵינָיו וְיֹטֵב ר' ... רִיחָן there is a boy in prison ... 'fair of eyes and goodly to look upon' (I Sam. XVI, 12). Lev. R. s. 20, beg. (ref. to I Sam. I. c.) 'טוֹב ר' 'goodly to look upon' in legal decision; whoever looked up to him recalled what he had learned.—2) (v. הָרָה I) aspect, nature of a case. B. Kam. 3<sup>b</sup> sq. הִקְרָן 'לא ר' הִקְרָן the case of goring, when nobody is benefited by the damage done, is not analogous to the case of damage by the tooth &c. Zeb. 5<sup>a</sup> ... זה כִּדְּרָה זה כִּדְּרָה the nature of this (the burnt-offering) is not analogous to the nature of that (the guilt-offering): what is common to both is that &c.; Kidd. 21<sup>a</sup>; a. fr.

רָאָה II m. (v. Rashi to Nah. III, 6) = רָעָה II, excrement, discharge from the bowels. Sifra M'tsor'a, Zabim, Par. 1; Makhsh. VI, 7.—[Sabb. XX, 4 (140<sup>b</sup>) מִפְּנֵי הָרָה, Mish. Nap. a. Pes., v. Rabb. D. S. a. l. note 90, v. רָעָה I.]—בֵּית ר' digestive organ, crop, maw. Sifra Vayikra, N'dab., Par. 7, ch. IX וְכִי אֵת בֵּית הָרָה ... אֵת בֵּית הָרָה where the Scripture permits the use of the digestive organ (the maw of ruminants) &c.; וְכִי אֵת בֵּית הָרָה here (in the case of fowls) where the Scripture rejects the digestive organ (the crop) &c.—[Kel. XVII, 2 בֵּית הָרָה ed. Dehr., v. רָעָה II.]

רָאָה, v. רָאָה.

רָאָה f. (רָאָה) 1) seeing, look, glance. B. Bath. 2<sup>b</sup> 'לֹא יִשְׁכַּח לְאָדָם דּוּר וּכ' the discomfort of being exposed to (a neighbor's) sight is no claimable damage; ib. 3<sup>a</sup>; 59<sup>b</sup>. Nidd. 31<sup>a</sup> רָאָה הַעֵיִן the faculty of sight. Gen. R. s. 9 (ref. to Gen. I, 31) 'אֵת אֶחָד וּכ' when a human king builds a palace, he casts one (examining) glance at the upper stories and another at the lower; ר' ... אֵת אֶחָד but the Lord casts one look at both; ר' אֵת אֶחָד with one glance the Lord surveyed this world and the world to come; Yalk. ib. 15. Lam. R. to V, 1 מִדְּרוֹךְ בֵּית הָרָה

raah is used for looking from a distance, v. רָאָה, a. fr.—Pl. רָאָה, Ex. R. s. 3 (ref. to רָאָה, Ex. III, 7) רָאָה, v. רָאָה, Tanh. Sh'moth 20; Ex. R. s. 42; a. e.—2) (sub. קָרַי, דָּם, זִיבָה &c.) feeling, affection, attack. Zab. I, 1 אֶת הַרְוָאָה ר' אֶת הַרְוָאָה he who has had one attack of gonorrhœa. Ib. 6 מִקְצֵת הָרָה מִדְּרוֹךְ וּכ' one of the attacks on one day, and another on the day after; a. fr.—Pl. as ab. Nidd. 37<sup>b</sup> כְּרִמִּים בֵּית הָרָה becomes unclean by a certain number of attacks (even if they all be on one day) as well as by a certain number of days. B. Kam. 24<sup>a</sup> קִרְבָּה רָאָה קִרְבָּה if she had her attacks at short intervals; ר' רִיחָקָה at long intervals; a. e.—3) (with ref. to Ex. XXIII, 17) appearance in the Temple, pilgrimage. Hag. I, 1 וְכִי הִכָּל דְּחִיבִים בֵּית הָרָה all (males) are under obligation to appear in the Temple, except &c. Ib. 2 מִתְנִיחַ בֵּית הָרָה מִתְנִיחַ the pilgrim's burnt-offering must be worth a m'ah of silver (v. רָאָה, v. Peah I, 1) it means the appearance in the Temple (has no limits, you may visit the Temple during the festive season as often as you desire); (another opinion) it means the visit connected with a sacrifice (and you must offer a sacrifice as often as you appear); Y. Peah I, 15<sup>a</sup> bot. [read:] פָּנִים אֵת בֵּית הָרָה מִתְנִיחַ בֵּית הָרָה the Mishnah in saying that reayon has no limits refers to the number of appearances, but as regards the visit attended with sacrifice, it has a limit (as to the minimum value of the sacrifice). Hag. 6<sup>a</sup> עֹלָה הָרָה ... the burnt-offering which the Israelites brought in the desert (Ex. XXIV, 15) was the offering of appearance before God; a. fr.

רָאָה f. (preced. wds.) evidence, proof. Eduy. II, 2 'אֵין לָנוּ רָאָה (אֵין לָנוּ רָאָה) 'we have not seen' is no evidence (that an act did not take place); Zeb. XII, 4; Keth. 23<sup>a</sup>. Ib. 15<sup>b</sup> (in Chald. dict.) רָאָה produce evidence that thou art an Israelite. Shh. III, 8 כִּתְרָה II. B. Kam. III, 11, a. fr. רָאָה it rests on him to produce evidence, v. רָאָה. B. Bath. 154<sup>a</sup> top בִּמְדָּה ר' wherein must his evidence consist? ר' evidence by producing witnesses; ר' evidence by which the document is identified. Pes. 15<sup>a</sup>, a. e. אֵת הַדְּרוֹךְ דְּרֹמָה לֵר' the case under discussion is not parallel to the evidence (the case which you cite is not analogous). Ber. 2<sup>b</sup>, a. fr. 'אֵת פִּי שֶׁאֵין ר' וְכִי 'אֵת פִּי שֶׁאֵין ר' v. רָאָה. Shh. I. c. כֹּל ר' שֶׁשׁ לָךְ וְכִי 'אֵת פִּי שֶׁאֵין ר' whatever new evidences you may have, you must produce within thirty days. Y. Shebu. VI, 37<sup>a</sup> top בְּרָאָהּ בְּרָאָה when the opponent contests his evidence. Gen. R. s. 38, end, v. הִכְרָה; a. e.

רָאָה (b. h.) pr. n. m. Reaiah. Tanh. Ki Thissa 13 (ref. to I Chr. IV, 2) שְׁמוֹתָהּ ר' Bezalel was surnamed Reaiah (v. preced.), for the Lord showed it to all Israel that &c.

רָאָה m. (רָאָה, v. רָאָה) the appearance in the Temple, pilgrim's visit; (sub. עֹלָה) the pilgrim's burnt-offering. Peah I, 1; Y. ib. 15<sup>a</sup> bot.; Hag. 7<sup>a</sup>, v. רָאָה; a. e.

רָאָה, v. רָאָה.

181

**ראשונה** m., **ראשונה** f. (b. h. ראשון) same. Pesik. R. s. 44 עשה את האחרונה ראשונה (not ראשונה) make what thou hast threatened as the last punishment the first; (Yalk. Hos. 531 אחרונה ראשונה).

**ראשונה** f. pl. = **מראשונה**. Tanh. B'midb. 9 ... כרי the distance covered in taking a thing from the bottom of a bed to its top-side; (Tanh. ed. Bub. בראשונה).

**ראשונה** f. (b. h.; denom. of ראש) 1) *beginning; firstling, first gift*. — **בראשונה**, v. — Hull. XI, 1, a. e., v. גז. Ib. 136<sup>b</sup> ששיריה יכירין 'ר a first gift the remainder of which is distinguishable (not the entire mass); ib. גזיר כל גזיר 'ר all my shorn wool be dedicated as priest's gift; a. e. — 2) *magistracy, office*. Y. R. Hash. I, 57<sup>b</sup> bot. והעבירו מראשונה he removed him (the chief magistrate of Gadara) from his office; (Bab. ib. 22<sup>a</sup> מנודלו).

**ראשונה**, v. ישיחא.

**ראשונה**, v. ראשנה.

**ראשונה** m. (רתת = רע) [*nervous trembling*], a certain skin disease attended with extreme weakness. Gen. R. s. 41, beg. (ref. to Gen. XII, 17) לקח Pharaoh was smitten with *ra'athan*. Ib. בלד 'ר אלא ... אלף there are twenty-four kinds of skin diseases, but there is none for which connection with woman is bad, except *ra'athan*; Y. Keth. VII, end, 31<sup>d</sup>. — one afflicted with *ra'athan*. Bab. ib. 77<sup>b</sup>; Tosef. ib. VII, 11; a. fr.

**רב** I m. (b. h.; רב) *large, great; much*. Y. Yeb. XII, 12<sup>c</sup> bot. (in Chald. dict.) לא היה לבן רב וכ' they would not have dared to do so. Ber. 62<sup>b</sup> (ref. to II Sam. XXIV, 16) the Lord said to the angel, וכל לי רב שבהם וכ' take me the greatest of them in whom there is (merit enough) with which to pay their debts (sins); a. e. — Pl. **רבם**, רבין, רבין. Keth. 8<sup>b</sup> ישו ר' שר' many have drunk (the cup of mourning), many shall drink. Yeb. 63<sup>b</sup> (from Ben Sira) 'ר מניח keep the many off thy house, nor bring every body to thy house. Ib. ידיו דורשי וכ' let thy well-wishers be many, but reveal a secret to one out of a thousand. Ab. Zar. 43<sup>b</sup> (in Chald. dict.) ש' where several people meet to pray, it is different. Ib. שכירי many people are usually with him. Ber. 9<sup>a</sup>, a. fr. 'ר ידיר, v. ידיר; a. fr. — Esp. **רבם** *community, public*. Y. Meg. III, 73<sup>d</sup> של 'ר a synagogue belonging to a community, opp. של ידיר. Bab. ib. 28<sup>b</sup> של 'ר funeral ceremonies in a case of public mourning (for a public man), opp. של ידיר. Sabb. 87<sup>a</sup> וכ' לר' ור' should make his trouble known to the people, and the people will pray for him. Ab. V, 18. Ber. 8<sup>a</sup> in public. Ib. 61<sup>b</sup>, a. e., v. קהל. B. Mets. 58<sup>b</sup>, v. לכן II; a. fr. — Fem. **רבה**. Gen. R. s. 33 (ref. to Ps. XXXVI, 7) את מרדכי ... עד תהום 'ר thou dealest strictly with them (the wicked) (searching their doings) 'to the great deep'; a. fr. — [Ib. s. 27, v. רבב]. — Pl. **רבות**. Hag. 5<sup>a</sup> (ref. to Deut. XXXI, 21) ורעות Ms. M. many troubles and evils, v. מצא; a. e. — [מדרש רבות], v. מדרש.]

**רב** II m. (preced.) 1) *superior, master*. Gitt. 23<sup>b</sup> העבר רבו של חברו אבל לא מרד רבו שלו ... a slave may receive a deed of manumission in behalf of a fellow slave at the hand of his fellow's master, but not at the hands of his own master (if both slaves belong to the same master). Ab. I, 3, v. עבד. Hag. 5<sup>a</sup>, v. מצא; a. fr. — 2) *teacher*. Ber. 63<sup>b</sup> יאמרו הרב בכעס וכ' they will say, the teacher (the Lord) is angry, and the disciple (Moses) is angry, what is to become of Israel? Ib. רבו וכ' a student with whom his teacher is angry for the first time, and who keeps silence. Eduy. I, 3, v. לשון. Ab. I, 16 עשה כך רב וכ' get thyself a teacher, and be relieved of doubt. R. Hash. II, 9 רבי וחלמידי רבי וכ' my teacher and my pupil; my teacher in wisdom &c.; v. רבי. — M. Kat. 9<sup>a</sup>, a. fr. למרתני רביני thou, our teacher, hast taught us; v. רבני; a. v. fr. — Esp. **רב** *Rab*, a) title of the Babylonian Amoraim. Pes. 52<sup>b</sup>; a. v. fr. — ב' the school of, v. — b) surname of Abba Arekha, the founder of the academy of Sura in Babylonia (v. Graetz, Gesch. d. Jud. IV, p. 312, sq.; Fr. M'bo, p. 122<sup>b</sup>). Hull. 95<sup>b</sup> וכ' רב as long as Rab lived, R. Joh. addressed his letters to Babylonia, 'to our teacher in Babylonia.' Ab. Zar. 10<sup>b</sup> שמשיה ארכן ארכן רב נחם רב כד נחם רב when Rab came down to Babylonia. Erub. 50<sup>b</sup>, a. fr. רב ופליג. R. Rab is a Tannai and has a right to differ with other Tannaim). Nidd. 24<sup>b</sup>, a. fr. וכלכח רב וכ' a. v. fr. — ספר רב, ספר רב, v. ספר. — Pl. **רבין** (only with suffix). Taan. 7<sup>a</sup>, a. e. מרבין, v. למד. Shebu. 47<sup>a</sup> רבנינו 'ר our teachers in Babylonia' means Rab and Samuel. Y. Gitt. VII, 48<sup>d</sup> top רבנינו אמרו and our teachers said; יבני רבנינו who are meant by 'our teachers'? Ib., a. e. רבנינו ... בשלשה on three occasions R. Judah (with his court) is quoted as 'our teachers.' Y. Sabb. V, end, 7<sup>c</sup> רבנינו שבגולה our teachers in the diaspora (Babylonia, v. supra); Y. Bets. II, 61<sup>c</sup> bot. Y. Meg. I, 70<sup>d</sup> כרבו רבנינו they (Mordecai and Esther) wrote a letter addressed 'to our teachers (in Palestine) that be', saying to them &c.; a. fr. — Fem. **רבה** *mistress*. Ruth R. to II, 5 רבתה her mistress (Naomi) &c., v. רבה.

**רב** ch. same, 1) *large, great, numerous; senior*. Targ. Josh. XXII, 10. Targ. Y. Deut. I, 28. Targ. Gen. I, 16. Ib. X, 21 (Y. ed. Vien. רב); a. fr. — [In Talmudic literature mostly רב, q. v.] — 2) *chief, master, teacher*. Targ. I Sam. XXII, 14 (h. text רב). Targ. Gen. XXXVII, 36 (Y. II שליט; h. text כריס). Ib. (h. text שר). Ib. IV, 20, sq. Targ. Job III, 18 ינקי בית 'ר school children; a. fr. — Targ. I Chr. XI, 22, v. ספקא. — R. Hash. 31<sup>b</sup> ... לא אירא it is not customary to say to one's own teacher; 'thy teacher' (has said &c.). Ab. Zar. 17<sup>b</sup> רבן של 'ר ויל קרי a. fr. — school, academy. Shh. 33<sup>b</sup>, a. e. ב' רב this is a case when you may say, 'go and learn it (in the Bible) at school', i. e. an erroneous judgment of such a nature must be reversed. Erub. 22<sup>a</sup> קאזיל left home in order to study; a. fr. — V. — Fem. **רבה**. Targ. Jer. XLVIII, 34. Targ. Gen. XXVII, 34. Ib. XIX, 31; a. fr. — Pl. **רבין**, רבין, רבין. Y. Shh.



Hor. 14<sup>a</sup> עוקר חרים ר' R. uproots mountains (is ingenious, v. זר). B. Mets. 86<sup>a</sup>; a. v. fr.—b) R. Zuti (Junior). B. Bath. 120<sup>a</sup>. Men. 31<sup>b</sup>; a. e.—c) R. bar Hanah. Snh. 5<sup>a</sup>.—d) R. bar bar Hanah, known for his fables. B. Bath. 73<sup>b</sup>; a. fr. [Y. Ber. II, 4<sup>b</sup> אבא בר בר ח'—e) R. bar Abbuhā (Abbahū, v. Fr. M'bo, p. 60<sup>a</sup>). Bekh. 34<sup>a</sup>. B. Kam. 46<sup>b</sup>; a. e.—f) R. bar Matt'nah. Hor. l. c.; a. e.; a. others.

### רָבָה III f. v. רב I, II.

רָבָה, v. רָבָה.

רָבָה m. (b. h.; רָבָה) [*large amount*,] *myriad*, *ten thousand*. Peah III, 8 שבוך ב' אחד Ms. M. (ed. מר) one ten thousandth portion of my property; Tosef. ib. I, 13, a. e. Y. Maas. Sh. I, 52<sup>d</sup> top ר' אחד one hundred myriads (of Denars). Succ. 51<sup>b</sup> על ששים ר' וכ' ששים twice sixty myriads, double the number &c., v. כָּפַל. Ib. בָּפַל. Ib. ודגרי ר' וחמשה... אינה Ms. M. (ed. ואחר, v. Rabb. D. S. a. l. note) worth no less than twenty-five myriads of gold Denars; Tosef. ib. IV, 6; Yalk. Deut. 913. Shek. VIII, 5 it (the curtain) was made of material worth eighty-two myriads; (oth. opin.: of eighty-two myriads of threads; Var. ריבוי made by eighty-two girls); Hull. 90<sup>b</sup> (v. Rabb. D. S. a. l. note 6); a. fr.—Pl. רבואות, ר' Arakh. IV, 3 (17<sup>b</sup>) ריבוא או ובאה לו בר' וכ' even if his father died (was dying at the time of his vow), and left him a myriad, or he has a ship at sea (at the time of his vow), and it comes in with myriads, the sanctuary has no claim on it.—Yalk. Deut. 942 שרי ריבואות two myriads (Zuzin); Sifré ib. 306 שרי ריבוא.

רָבָה ch. same. Targ. I Kings VIII, 63. Targ. Deut. XXXII, 30 רָבָה (רָבָה, רָבָה)—Pl. רָבָה, רָבָה, v. רָבָה.—Targ. Ps. LXVIII, 18 רָבָה Ms. (ed. רָבָה).

\*רָבָה I f. (רָבָה) [*pule, deposit*,] *cavity* in the ascent to the altar for the deposit of fowls ritually disqualified. Midd. III, 3; v., however, רָבָה.

\*רָבָה II f. name of a musical instrument, a sort of *tambourine*. Sot. 49<sup>b</sup> quot. in Ar. s. v. (ed. טנבורא; Mus. quotes רָבָה; Ar. s. v. אליה quotes fr. Sot. l. c.: כובא as explan. of אירוס; Hai Gaon to Kel. XV, 6: רָבָה or רָבָה).

### רָבָה, רָבָה, רָבָה, v. רָבָה.

רָבָה, v. sub רָבָה.

רָבָה f. (רָבָה, comp. רָבָה) 1) *irregular pile, deposit*. Tosef. Zeb. VII, 6 ור' היתה ור' חלון (ed. Zuck. רָבָה) there was an opening on the western side of the ascent to the altar, called *r' bukhah*, whither they cast &c., v. רָבָה. I.—2) *pulp of flour mixed with hot water and oil*, v. רָבָה.

רָבָה, v. רָבָה.

רָבָה m. (רָבָה) *lord, master*. Gen. R. s. 93 (expl. רָבָה, Gen. XLV, 8) שליט, contrad. Yoma 87<sup>b</sup> Master of the worlds (opening words of a well-known prayer (ר' דוד) לא על צדקויותי וכ' רָבָה של עולם (abbrev. רש"ע) Master of the world! Ber. 9<sup>b</sup>; a. v. fr.

רָבָה, רָבָה, רָבָה ch. same. Targ. Ps. XII, 5. Targ. Ex. XXI, 4; 6; 8. Targ. I Sam. XV, 32 רָבָה (h. text רָבָה); a. fr.—Pl. רָבָה, רָבָה (also pl. excellentiae). Targ. I Kings XXII, 17. Targ. Gen. XIX, 2. Targ. Y. ib. XLII, 33. Targ. Ps. CXXXVI, 3 Ms. (ed. מרי מרי); a. fr.—Fem. רָבָה, רָבָה. Targ. Gen. XVI, 8 (ed. Vien. O. רָבָה), sq. Targ. Prov. XXX, 23; a. e.

רָבָה, רָבָה, v. רָבָה.

רָבָה, v. רָבָה ch.

רָבָה, v. sub רָבָה.

רָבָה, v. רָבָה ch.

רָבָה f. (רָבָה I) 1) *greatness, dignity, office; anointment*. Targ. II Esth. VI, 10. Targ. Is. IX, 6. Targ. Deut. XXXII, 3 (Y. II רָבָה). Targ. Zech. IX, 6 (h. text גָּוֹן). Targ. Num. XVIII, 8 (h. text מְשִׁחָה). Targ. Ps. CXLV, 3 (some ed. רָבָה). Ib. CL, 2, v. רָבָה; a. fr.—Targ. Esth. II, 9, v. סְמוּחָה.—Gitt. 68<sup>b</sup> מאי רָבָה אהי לך רָבָה? where are you our superiors?; I shall show thee my superiority. Y. Ber. I, 2<sup>d</sup> bot. רבי it was an honor (to be brought into the king's palace); a. e.—2) *a great thing, something remarkable*. Targ. Esth. II, 21.—Snh. 106<sup>b</sup>, v. בָּרָה. Hag. 24<sup>a</sup> רָבָה דננובה (Rashi רָבָה) this is the remarkable thing about 'the dry hand' (that is the reason for the insertion of the word ננובה, to show that even the touch of a dry hand makes unclean); v. דננובה what it there remarkable in 'the dry hand'? B. Bath. 36<sup>b</sup>; Yeb. 45<sup>a</sup> גברי רָבָה? is it a great thing to quote authorities? (I can do the same: here are Rab &c.; a. e.—V. רָבָה II, III, a. e. רָבָה).

רָבָה f. (denom. of רָבָה) 1) *seniority*. Targ. O. Gen. XLIII, 33 כְּרָבָה ed. Berl. (ed. כְּרָבָה, corr. acc.).—2) *superiority*, v. preced.

רָבָה, pl. constr. of רָבָה.

רָבָה, רָבָה (b. h.) *to be much, many; to grow, increase*. Yoma 87<sup>b</sup> רָבָה רָבָה our sins are too many to be counted, Gen. R. s. 34 אֲנִי וְאֵלֵי פִרְיָה וְרָבָה I may go out (of the ark) and be multiplying and increasing for curse. Bekh. 44<sup>b</sup> רָבָה רָבָה if the blood is allowed to increase (if bleeding is neglected), skin disease will develop; v. גָּלִים רָבָה if one allows the urine to increase (through neglect) &c. Sabb. 33<sup>b</sup> רָבָה רָבָה for the sin of obscene talk troubles increase, and new evil decrees come &c. Num. R. s. 11, v. פָּרָה II. Gen. R. s. 48 בָּיִן רָבָה רָבָה, הכתב רָבָה, v. רָבָה. Sot. 47<sup>b</sup> רָבָה רָבָה when the whisperers in court (secret influences) increased, the anger (of God) against Israel increased. Snh. 97<sup>a</sup> רָבָה רָבָה impudence shall be large. Y. Yeb. IV, 6<sup>a</sup> bot., v. אֶלֶף; a. fr.—Gen. R. s. 98 (play on פִּרְיָה, Gen. XLIX, 22) רָבָה רָבָה 'a child of fruits' (through interpreting Pharaoh's dream about the ears of corn) thou didst grow (to high office); v. פִּרְיָה רָבָה 'a child of cows' (through interpreting the dream about cows) thou didst grow; v. פִּרְיָה רָבָה 'a child of growth', thou didst grow tall (so as to protect Rachel from Esau's

sight; v. Gen. R. s. 78); Yalk. ib. 133 [read:] פורח יוסף בן פורח רביה יוסף.

*Pi.* 1) *to increase, do much, do more.* Gen. R. s. 34 'במהוררם יותר וכו' ordered a larger number of the clean animals to be taken into the ark than of the unclean. Tosef. Dem. IV, 12 במדינה ולא ר' בעיר ולא ר' if one offers a large quantity for sale, while none is offered in the country. Ib. 13 מותר כל שר' לו מותר where one has a large quantity for sale, it is permitted (to buy of him); a. fr.—Men. 89<sup>a</sup> שמן וכו' ר' רביבך v. ר' (hermeneutics) *to use an additional word for the purpose of intimating something not otherwise included; to argue from an additional word or from a generalization in the Biblical text; to widen the scope of a law; to include.* Ib. אחר אחר if thou wert to argue an entire day on the intimation of an increase lying in the words *bashshemen* (Lev. VI, 14; VII, 12), I should not listen to thee; Zeb. 82<sup>a</sup>; Nidd. 72<sup>b</sup>. Shebu. 26<sup>a</sup>, v. מעט. Ib. 27<sup>a</sup> לרבות או לרבות מוצא מרביך או לרבות (Lev. V, 4) is needed for the inclusion of vows for the benefit of others. Pes. 22<sup>b</sup>, v. אחר. Snh. 60<sup>b</sup> יכול שאני מרביך וכו' you might think that I must include &c.; a. v. fr.—[Yalk. Ex. 348 'כל וכו' v. ר' ר' ר'—Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) this event implies (the prophecy) that all conquerors shall rise from thee (Perez); Yalk. ib. 145.—3) *to lend or borrow on usury* (רביה); *to make a profit.* Sifra B'har, ch. VI, Par. 5; B. Mets. V, 1 (expl. תרביה) he who makes a profit on lending provisions. Tosef. ib. IV, 2 ואין מרביך (lending money to the money-changer merely for exhibition), but you dare not make a profit on a sale (of land as security for a loan). B. Mets. V, 2 ואין מרביך וכו'... ואין מרביך you may make a profit by a reduction of rent on account of payment in advance, but you dare not make a profit by increasing the price of an object sold on account of postponed payment; a. e.

*Hif.* הרבה *to cause increase; to strengthen; to do much.* Ber. 17<sup>a</sup>, v. מעט. Ab. I, 17 וכל הרבה דברים וכו' he that talks much brings about sin. Ib. II, 7 מרבה בשר וכו' making much flesh (indulging in eating) makes much food for worms; he that does much charity, does much for peace. Ber. 40<sup>a</sup> מפרין ומרבינן v. פרה II. Ib. 64<sup>a</sup> מרבינן ר"ל scholars advance peace in the world; a. fr.—B. Bath. 11<sup>b</sup> שמרבה עליהן את הדרך... בני מבוי... שמרבה עליהן את הדרך he increases the use of the way too much for them (causes many people to step upon their ground); Tosef. ib. I, 4; Y. ib. II, 13<sup>b</sup> bot. ר' יכיל ויהן מרבינן עליו וכו' he may say to him, they go and come, ask for thee and cannot find thee, and thus they use the way too frequently for us.

*Nithpa.* הרבה *to be increased; with בגדים, to be clothed with the larger number of garments designated for the high priest, v. מרובה.* Yoma 5<sup>a</sup> שבעה נ' if he wore the high priestly garments during the entire week of inauguration; נ' יום אחד if he wore them only one day.

*I ch. same, 1) to grow, increase; to become great.* Gen. XXI, 8. Targ. Hos. VIII, 4 רביא ed. Ven. (oth. ed. רבי Pa.). Targ. Job V, 6 (some ed. רבי Pa.);

a. fr.—Part. רבי, pl. רביין. Targ. O. Gen. XXVI, 13 (Y. רבי). Targ. Ps. CXLIV, 12 (h. text מגדלים); a. fr.—Gen. R. s. 78 (ref. to Gen. XLIX, 22, פרו) thou didst grow, O Joseph; thou didst grow over (Esau's) sight (so as to protect Rachel from Esau's voluptuous looks); v. preced. Ib. s. 20 צמח צמח they grow up with him; a. fr.

*Pa.* 1) same, v. supra.—2) *to raise, rear, produce.* Targ. Y. Gen. II, 9. Targ. Koh. II, 6. Targ. Ps. CXLVII, 8. Targ. Job XXXVIII, 27 מרבה Ms. (ed. מרבה Af.; ed. Wil. מרבה, incorr.). Targ. Is. XVII, 6 מרבה Levita (ed. מרבה); a. fr.—Lev. R. s. 19 לא תרבה v. גרר. Ab. Zar. 22<sup>b</sup> ארמלה לא תרבה וכו' a widow should not raise a dog. Cant. R. to I, 1 מרבה וכו' raise children that are not like them; Yalk. Sam. 113 מרבה וכו' v. רביה; a. e.—Part. pass. מרבה. Targ. O. Gen. XXXVII, 2 (ed. Berl. מרבה; a. e.—2) *to raise to dignity, advance, elevate, anoint* (priest, king &c.), *appoint.* Targ. O. Ex. XXXI, 2 (h. text קרא). Targ. Is. XLII, 6. Targ. Esth. X, 2. Targ. Ps. II, 6 (h. text נסך); a. fr.—Part. pass. מרבה, מרבה. Targ. II Sam. III, 39 (h. text משה). Targ. Ez. XXVIII, 14 (h. text משה).—Transf. (of inanimate things) *to consecrate* (by anointing). Targ. Ex. XXX, 26. Targ. Y. Gen. XXXI, 13 (ed. Vien. מרבה, incorr.); a. e.—3) *to lend or borrow on usury.* Targ. O. Deut. XXIII, 20 (Y. ed. Vien. וכו' לא תרבה וכו' add not from what is thine to thy neighbor's, i. e. borrow not on usury, v. Rashi a. l.).—4) *to extend the scope, to include.* Snh. 46<sup>a</sup> עכו"ם לרבייה וכו' to include the worshippers of idols; Ib. לא הוה וכו' to include other convicts doomed to be stoned. Ib. לא הוה וכו' מרבינן we should have included only &c. B. Kam. 64<sup>b</sup> וכו' what does the text imply? It implies all things (animate or inanimate, marked or unmarked). Zeb. 8<sup>b</sup> כלל קמא מרבי וכו' the first generalization serves to include sacrifices and no more; a. fr.

*Af.* הרבה same, *to increase, add.* Targ. Y. Deut. XXIII, 20, v. supra.

*Uthpa.* ארבה 1) *to be reared, grow up.* Targ. Y. Gen. XXXVII, 2. Targ. I Chr. XIV, 4; a. fr.—2) *to be raised; to be installed, anointed.* Targ. Is. LXI, 9. Targ. O. Lev. XXI, 10. Targ. Y. ib. IV, 3. Targ. Num. III, 3; a. fr.—3) *to be proud, vaunt.* Y. Sabb. VI, 7<sup>d</sup> bot. מרבינן... young children were boasting (showing off their silver ornaments) in the court of &c.; Y. Bets. II, end, 61<sup>a</sup> מרבינן (corr. acc.).—4) *to be lent or borrowed on usury.* Targ. Deut. XXIII, 20.—5) *to be derived by implication, be included.* Zeb. 82<sup>a</sup> וכו' מכר ארבה כל וכו' since all sacrifices... were included in the law with regard to &c.; a. e.

*II רבה, רבי* (preced.) = b. h. רבה [to stretch the bow string, comp. Lat. intendo arcum,] *to shoot.* Targ. O. Gen. XXI, 20 ויהיה רבי קשתא and he became an archer; [ed. Berl. קשתא an archer-boy].

*Pa.* רבי same. Targ. Y. ib. קשתא ויהיה רבי וכו' and he learned how to shoot with bows.

*III רבה, רבי* (= רבע) *to lie down, die.* Y. Yeb. IV, 6<sup>a</sup>, v. א"ל.

*\*Pa.* רבי *to crouch, flee to a hiding place.* Bets. 24<sup>a</sup>



לא עבירי לרבוירי are in the habit of hiding; make no attempt to flee; Sabb. 106<sup>b</sup>; v. רָבָא.

**רַבִּי** m. (v. רב II) [*my teacher, my master,*] *Rabbi*, title of scholars, esp. of the Tannaim, and of the Palestinian Amoraim. B. Mets. 85<sup>a</sup> וְר' קרו לך וְר' I shall make thee a *hakim*, and a gold-embroidered cloak they shall spread over thee, and Rabbi they shall call thee &c. Ib. 84<sup>a</sup> וְר' קרו לי והוא ר' what good hast thou done me, there (among the Roman gladiators) they called me Rabbi (master), and here (as a scholar) they call me Rabbi. Ab. Zar. 17<sup>b</sup> וְר' קרו לך ר' and why do they call thee Rabbi? I am the chief master of weavers. Ib. אלעזר ר'; a. v. fr.—Esp. *Rabbi*, surname of R. Judah han-Nasi. Gitt. 59<sup>a</sup> וְר' from the days of Moses to those of Rabbi we do not meet with learning and high office in one place (combined in one person). Ber. 13<sup>a</sup>; Sot. 32<sup>b</sup>. B. Mets. 85<sup>a</sup>; a. v. fr.

**רַבִּי** m. (רבי I) [*growing, boy; apprentice.* Targ. O. Gen. XXXVII, 2 ed. Berl. (oth. ed. רַבִּי). Ib. XXI, 20, v. רַבִּי II. Ib. 8; a. fr.—Succ. 5<sup>b</sup> (expl. כְּרִיב I; a. e.—Fem. רַבִּי girl. Targ. Y. Gen. XXIV, 14 Ar. (ed. רַבִּי). Targ. II Esth. II, 12, sq.; a. e.—Snh. 109<sup>b</sup> הוּרִיא הוּרִיא there was a girl (in Sodom) that carried bread for the poor in a pitcher. Ib. 58<sup>b</sup> רַבִּי רַבִּי that slave's girl (assigned to him as wife by his master). Kidd. 70<sup>b</sup> וְר' for none of them (the Asmonean family) survived except a certain girl &c.; a. e.—V. רַבִּי.

**רַבִּי** m. (רַבִּי) 1) *lining, thick cloth.* Sifré Deut. 306 (ref. to שמארגת את הרקיע Deut. XXXII, 2) רַבִּי (Pesik. Zutr. Ha'az., ed. Bub. p. 110 שמרבת) that is the south wind which overweaves (which lines) the sky as with a thick lining; Yalk. ib. 942. — 2) *pl. רַבִּי (b. h.; growth-advancing.) rains.* Sifré I. c. (ref. to Deut. I. c.) מִה ר' הללו יורדים וְר' on plants &c.; Yalk. I. c. B. Bath. 25<sup>a</sup> (ref. to Deut. I. c.) וְר' that is the south wind which brings rains and makes the plants grow; ib.<sup>b</sup>; a. e.

**רַבִּי** f. (רַבִּי) *increase, plenty.* Num. R. s. 2<sup>12</sup> (ref. to increase ר' לֹאב ר' לבן Gen. XXII, 17) increase promised to the father, increase to the son.—*propagation, v. פְּרִיָה*. Yeb. 62<sup>a</sup>. Y. Taan. I, 64<sup>b</sup>; a. fr.—*plentiful discharges.* Ab. d'R. N. ch. I (ref. to אלֵי שְׂרִי ר' דָּם וְר' הרבה ארבה ed. Schechter (Var. רַבִּי) this refers to the two kinds of discharges of blood &c.

**רַבִּי** f. (רַבִּי) *youth.* Targ. O. Lev. XXII, 13 (not רַבִּי ...). Targ. O. Num. XXX, 4 (some ed. רַבִּי). Targ. Koh. XI, 9; a. e.—[Targ. O. Gen. XLIII, 33 רַבִּי, v. רַבִּי.—Targ. Ps. LXXI, 21, v. רַבִּי.]

**רַבִּי**, Targ. Y. II Ex. XXII, 24, v. רַבִּי.

**רַבִּי**, v. רַבִּי.

**רַבִּי**, v. רַבִּי.

**רַבִּי**, f. ch.=next w. Targ. O. Lev. VI, 14. Targ. I Chr. XXIII, 29; a. e.

**רַבִּי** f. (רבג, comp. רבד) 1) *a pulp of flour mixed with hot water and oil* (v. Lev. VII, 12). Men. 89<sup>a</sup> (ref. to Lev. I. c.) וְר' יחול יהא חצי lest you think that the half Log of oil is to be equally distributed among the cakes, the wafers, and the pulp; רַבִּי רַבִּי as the text repeats 'with oil' in connection with the pulp, it intimates by the repetition that more oil is required for the pulp. Y. Snh. XI, 30<sup>b</sup>. Tam. 28<sup>b</sup> לַחֲמֹם חֲמִין לְר' (Ar. רַבִּי) to make hot water for the pulp. Y. Pes. II, 29<sup>b</sup> bot.—2) *רַבִּי*.

**רַבִּי** (רַבִּי) pr. n. m. (= רב אבין) *Rabbin, Rabin*, an Amora. Pes. 25<sup>a</sup>, a. fr. כִּי אָמַר ר' when R. came (to Babylonia). Ib. 34<sup>b</sup> כִּי סָלַק ר' when R. came up (to Palestine); a. fr.—V. Fr. M'bo, p. 60<sup>b</sup>.

**רַבִּי** (רַבִּי) pr. n. m. (= רב אבינא) *Rabina, Rabbina*, name of several Amoraim. B. Mets. 86<sup>a</sup>. Hull. 43<sup>b</sup> מִר בְּרִיָה דְרַב א' Ib. 46<sup>b</sup>; a. fr.

**רַבִּי**, v. רַבִּי.

**רַבִּי** m. (רַבִּי) 1) *one fourth*; 2) *square.* Tosef. Sot. V, 13; Erub. 56<sup>b</sup> מִגְרַשׁ the pasture ground of Levitic townships was one-fourth of the area; Y. Sot. V, 20<sup>b</sup> bot. מִגְרַשׁ. Ib. מִאֵלֶּךְ ר' it means a square of one thousand cubits; רַבִּי רַבִּי even if you say that it means 'square', at all events it is one-fourth of the area. Gitt. V, 6 וְר' נִוְחָן, v. סִיָּקִיקָן. Ib. 58<sup>b</sup> בְּקִרְקֵעַ one-fourth of the property bought, or one-fourth of the purchase price. Y. Pes. X, 37<sup>a</sup> top, a. e., v. מִגְרַשׁ. R. של ארז וְר' (Bart. blocks. Midd. III, 5 רַבִּי cedar blocks were on top (of the columns). Tam. III, 5 רַבִּי.—[Tosef. Taan. I, 4, v. רַבִּי.]

**רַבִּי**, v. רַבִּי.

**רַבִּי**, **רַבִּי**, **רַבִּי** m. = h. רַבִּי, *fourth.* Targ. Gen. I, 19 (ed. Berl. עֵי ...). Ib. II, 14; a. fr.—*Pl. רַבִּי, רַבִּי, רַבִּי.* Targ. II Kings X, 30; XV, 12. Targ. Y. Ex. XX, 5; a. e.—*Fem. רַבִּי, רַבִּי.* Targ. Lev. XIX, 24 ed. Berl. רַבִּי. Targ. II Chr. XXVIII, 3 בר' the fourth time.

**רַבִּי** f. (רַבִּי) 1) *coupling, esp. (v. Lev. XX, 16) carnal connection with beasts, buggery.* Ab. Zar. II, 1 מִפְּנֵי הָר' because they (the gentiles) are suspected of using beasts for buggery. Ib. 23<sup>a</sup>. B. Kam. 40<sup>b</sup>, sq.; a. e.—2) (v. h. a. ch.) [*fructification, rainfall* in the autumn, Taan. 6<sup>b</sup> שְׁנִיָּה עַד until the second rainfall comes down. Ib. מִאֵי לֶשֶׁן ר' דְּבַר שְׂרֹבֵעַ וְר' what is the radical meaning of רַבִּי? Something which fructifies the ground, as R. J. says, 'the rain is the husband &c.' Ib. רַבִּי the first rainfall (is satisfactory, and you need no fast-day), when there is enough to enter the ground to the depth of one handbreadth; וְר' שְׁנִיָּה כְּרִי לְגֹחַ וְר' the second rainfall (is satisfactory), when the soil is fit to be used for sealing the mouth of a cask. Ib. 6<sup>a</sup>; Tosef. ib.

I, 3. Ib. 4 רביע ed. Zuck. (corr. acc.). Gen. R. s. 13 'ר כיר enough rain to be called *r'bi'ah* (fructification); a. fr.—Tosef. B. Kam. I, 9 'ר וצל ed. Zuck., v. רביצה.]

**רביעות** f. (preced.) *fructification, copulation*.—Pl. רביעיות. Num. R. s. 20 (ref. to רבע, Num. XXIII, 10) 'ר' (ed. Wil. הרביעה, corr. acc.) who can count their fructifications, that is, the masses that came forth from those (women) who anxiously seized the opportunity of, and loved noble deeds &c.; Nidd. 31<sup>a</sup> 'ר' רביעיותיהם ... the Lord counts Israel's fructifications, 'when will the sperm come of which the righteous shall be created'?

**רביעותא** ch. same. Targ. Y. Deut. XXXII, 2 רביעותא (רביעי) like the fructification of the rain-winds &c.—Omp. רביעתא.

**רביעי** m. (b. b.) *fourth*. Taan. 29<sup>b</sup> בר' ... on a Wednesday; (sub. בשבוע) if the ninth of Ab falls ... on a Wednesday; Meg. 22<sup>b</sup>. Keth. I, 1 בחילה נשאת ליום הר' it is customary for a virgin to be married on the fourth day of the week; a. v. fr.—Esp. *fourth grade of uncleanness*. Hag. III, 2; Tosef. ib. III, 7 פסול 'ר' the fourth grade is a disqualification in sacrificial food, the third, in T'rumah. Ib. 18; a. fr.—Fem. רביעית. Meg. III, 4 (25<sup>a</sup>) 'ר' on the fourth Sabbath of Adar; a. fr.—Esp. (sub. לוג) *one fourth of a Log*. B. Bath. 58<sup>b</sup> 'ר' איזו אנשל וזו 'ר' what is Anfal? The fourth of a Log mentioned in connection with religious ceremonies (v. comment.). Y. Sabb. VIII, 11<sup>a</sup> bot. של 'ר' Ar. (ed. (שיעורו של כוס) the legal *r'bi'ith* (for the cup of the Passover night) is a bottom of two fingers by two, with a height of one and five-sixths of a finger. Sot. 2<sup>a</sup> 'ר' אדם שאלו בו אלא 'ר' אדם in whom there is only one-fourth of a Log (of vital blood, v. Rashi) &c.; Sabb. 31<sup>b</sup> bot.; a. v. fr.—Pl. רביעיות. Sot. I. c. Lam. R. to IV, 1 (ref. to קדש, ib.) של דם 'ר' this refers to the two-fourths of blood (of king Josiah) which Jeremiah took up (from the battlefield) and buried (v. II Chr. XXXV, 24 sq.). Pes. 112<sup>a</sup> 'ר' לילי the nights of the fourth days of the week, Tuesday evenings; a. fr.

**רביע** v. רביצא.

**רביעין** m. pl. ch. name of a musical instrument, *sistra* (v. Sm. Ant. s. v. Sistrum and illustration). Targ. IISam. VI, 5 (h. text מנענים).

**רביעית** f. h. 1) same. Kel. XVI, 7 (v. Maim. a. 1.).—2) fem. of רביעי q. v.—3) *square block*. Tam. III, 5, v. רביע.

**רביעתא, רביעיתא** v. רביצא.

**רביעתא** f. = h. רביעה, *rain*. Y. Taan. II, 65<sup>b</sup> top 'ר' קרמיתא the first rain'all. Gen. R. s. 13, end; a. e.

**רביצה** f. (רביץ) *lying down, esp. damage caused by an animal falling on an object*. B. Kam. 2<sup>b</sup>; Y. ib. I, beg. 2<sup>a</sup>; Tosef. ib. I, 9; ib. רביעה ed. Zuck. (corr. acc.)

**רביית** f. (רביב) = b. h. (תריבית) [*profit*], interest on

a loan, *usury*. B. Kam. 61<sup>b</sup>, v. קצין, a. אבק. Tosef. ib. IV, 3, v. תריבית. Ex. R. s. 31, a. fr. 'ר' מלוה (ב). Tosef. I. c. 'ר' ואין 'ר' there are such transactions as have the appearance of usury, but are not usury (are not forbidden). B. Mets. 63<sup>a</sup>, a. fr. 'ר' אחד צד one-sided (eventual) usury, a transaction which may eventually result in paying interest on a loan, e. g. advanced payment for fruit to be delivered at some future time at present prices with the option, in case of a rise in the market, of returning the money and paying the difference, in which latter case it looks like paying interest on a loan; a. v. fr.—Pl. רבייות. Tosef. B. Mets. VI, 17 מלוי 'ר' those who lend on interest deny the essence &c. (v. עיקר). (Y. ib. V, end, 10<sup>d</sup> מלוה ברביית). Tosef. I. c. 18.

**רבייתא, רביית** ch. same. Targ. O. Deut. XXIII, 20. Targ. Y. ib. 21 (ed. Vien. 'רבי'). Targ. Ez. XVIII, 8; 13; 17 (ed. Wil. 'רבי'; ed. Lag. 'רבי'); a. e.—Lev. R. s. 3, beg. (prov.) (ברבייתיה) he that borrows money on interest (to carry on his business), loses his own and other people's money.—Pl. רביית. Targ. Y. I Ex. XXII, 24; Y. II רביית (?). Targ. Y. Lev. XXV, 37. Ib. 36 (some ed. ריפית, corr. acc.).

**רבייתא** I f. *girl*, v. רבי.

**רבייתא** II f. (I רבי) 1) *growth, that which advances growth, sanitary treatment*. Yoma 78<sup>b</sup> 'ר' רבייתא דינוקא the proper treatment of a child consists in (bathing in) warm water and (rubbing with) oil. Ib. רבייתא (רבייתא) those things (as wearing shoes) which have nothing to do with their healthy growth; דנק רבייתא those other things (as ointing) which are needed for their health &c.—2) *growth, spontaneous healing*. Hull. 46<sup>b</sup> bot. דינו רבייתא this position of the adhering lungs (one overlapping the other) is the means of healing; v., however, next w.—3) = רבייתא *something great, remarkable*. Y. Keth. V, beg. 29<sup>e</sup> 'ר' גודל 'ר' G. found something great and reported something small.

**רבייתא** III f. (II רבי) *lying, natural position, overlapping*. Hull. 46<sup>b</sup> bot. דינו רבייתא such is their natural position (and an adhesion is not necessarily the result of a wound, v. Tosaf. a. 1.; v. preced.).—Yeb. 78<sup>a</sup> במקום רבייתא Ar. (missing in ed., obviously a gloss ref. to Hull. I. c.) not where the lungs overlap.

**רבייתא** IV or **רבייתא** pr. n. river *R'bita* (prob. Nahr-Rubin, near Jabneh, v. Neub. Géogr. p. 277). Hull. 60<sup>a</sup> (Ms. R. 2 רבייתא; Ms. R. 3 אגודא דימא, v. Rabb. D. S. a. 1. note 90).

**רבבל** v. ארבבל II.

**רבמי** pr. n. m. (contr. of רבאמי) *Rabammi*. Y. Ab. Zar. V, 45<sup>b</sup>. Ib. bot.

**רבן** Targ. Prov. XVIII, 8; XXVI, 22 Ms., v. רבן.

**רָבֵן** m. (v. רב II) 1) *chief, teacher*. Sabb. 38<sup>b</sup>, a. fr. 'school children.—2) *Rabban*, a title of scholars. Tosef. Eduy. III, 4 [read.] חלמירי ורבי נשחבדו חלמירי קוראין ורבי חלמירי חלמירי קוראין if a scholar has disciples and disciples of his disciples, he is quoted (by the latter) as Rabbi; if his direct disciples are forgotten (in tradition), he is quoted as Rabban; if both are forgotten, he is quoted by his name.—Esp. *Rabban*, title of most of the presidents of Palestinian colleges that succeeded Hillel. Ab. I, 16. Ib. 18. Ib. II, 8; a. fr. (v., respective proper names).—*Pl.* רבנן, רבנן. Cant. R. to I, 10 'אלו הן רבנן' 'comely are thy cheeks' &c. (ib.), this refers to the teachers, 'thy neck with strings', refers to the students &c. (v. רבנן); Yalk. ib. 983; a. e.—[Gen. R. s. 61 רבנן שני רבנן v. רב II.]

**רָבֵנָא** ch. same, *chief; teacher*. Targ. I Chr. XI, 11. Ib. 21 (h. text שר). Targ. Ps. LXXVIII, 15 רבנוח Ms. (ed. רבנוח); a. e.—Y. Ter. VIII, 46<sup>a</sup> 'רב' 'invited a certain teacher and placed a dog beside him. Y. B. Mets. II, end, 8<sup>d</sup> 'רב' 'a certain scholar is dead, and all the people are running &c.; a. e.—Esp. *Rabbana*, a Babylonian title. Keth. 22<sup>a</sup> 'אשי ר' Yeb. 22<sup>a</sup> 'בריה Mar, the son of R. (Ashshi). Pes. 115<sup>b</sup> 'רב' 'a. e.; [perh. = *our teacher*].—*Pl.* רבנן, רבנן. Targ. Ps. LXXVIII, 28 (h. text שרי); a. e.—Y. Ter. VIII, 45<sup>c</sup>; Y. Maasr. V, 52<sup>a</sup> top, a. e. 'רבנוח, v. רבנוח. Succ. 8<sup>a</sup>; Erub. 76<sup>b</sup> 'רב' the scholars of Caesarea; a. fr.—Esp. (corresp. to חכמים of the Mishnah, v. חכמים) *a number of scholars*, as opposed to a single authority. Pes. 10<sup>a</sup>, Erub. 23<sup>a</sup>, Ber. 5<sup>b</sup>; a. v. fr.—'רב', *rabbinical enactment, rabbinically ordained*, opp. *דאורייתא*, v. *אוריתא*. Succ. 44<sup>a</sup>. Pes. l. c.; a. v. fr.—[Midr. Till. to Ps. I כשני רבנן v. רב II.—Y. Kidd. I, 61<sup>b</sup> bot. רבנן, v. רבנן II.]

**רָבֵנָא** pr. n. m. (= *רב בנאי*) *Rabbannai*, an Amora. B. Mets. 2<sup>a</sup> (Ms. M. רבינא, v. Rabb. D. S. a. l. note); ib. 27<sup>a</sup> (v. Rabb. D. S. a. l. note 400); (B. Kam. 113<sup>b</sup> ed. רבינא, Ms. M. רבינא, v. Rabb. D. S. a. l. note 30). Bets. 15<sup>b</sup> bot. Keth. 21<sup>b</sup> top. Hull. 76<sup>b</sup> (Ms. H. a. F. רב בנאי, v. Rabb. D. S. a. l. note 2).

**רָבֵנָא** m. (v. רב II) *our teacher*, an attribute of Moses, v. *קדוש*—'רב' a title of R. Judah Hannasi, v. *קדוש*.

**רָבֵנָא** f. (v. רבנן) *leadership, authority, office; superiority*. Ab. I, 10 'ושנא את הר' 'love a trade, and hate office. Pes. 87<sup>b</sup> 'רב' 'woe to the (royal) authority, for it buries its holders, as there is not one prophet that did not outlive four kings. Num. R. s. 14<sup>4</sup> (play on *דורבנות*, Koh. XII, 11) 'רב' 'the words of the wise are) like those of an authority; when Jacob decreed that the leadership should be Ephraim's (Gen. XLVIII, 19), the Lord confirmed his word. Sot. 13<sup>b</sup>, a. fr. 'רב', *הנודע עצמו בר' a. e.*

**רָבֵנָא** ch. same. Targ. Ps. LXXVIII, 28. Ib. LXXI, 21 רבנוח Ms. (ed. רבנוח, corr. acc.). Ib. CXLV, 3; CL, 2 Ms. (ed. רבנוח). Targ. Koh. VI, 3; a. e.

**רָבֵנָא**, v. רבנן ch.

**רָבֵב** (רָבֵב) = *רב אסי, רב אסי*. Y. Ab. Zar. V, 45<sup>a</sup> bot. Cant. R. to III, 6; a. e.—V. אסי.

**רָבֵב** (b. h.) *to lie with, copulate with, cover*. Y. Ab. Zar. I, 40<sup>a</sup> top 'והיא רובעת וכו' 'but may he not bring (the crippled sire) to her, and he cover her, and she may give birth? Ib. 'והיא רובעת ממנו וכו' and she (the crippled mare) may be fecundated by him.—Esp. a) (with ref. to Lev. XX, 16) *to have connection with a beast*. Snh. I, 4 'רובע והרבע' the animal that covered (a woman), and the animal that was covered (by a man). B. Kam. 40<sup>b</sup>; a. e.—b) *to commit pederasty*. Snh. 9<sup>b</sup> 'רובע' (if a man says) such and such a man committed sodomy with him (euphem. for *me*) against his will, he himself in connection with another witness can testify &c.—Transf. *to fructify the ground*. Taan. 6<sup>b</sup> 'רבר שרובע v. רבוע.

*Nif.* רבוע *to be covered, esp. to be copulated in an unnatural way*. Snh. I, 4, v. supra. Ab. Zar. 24<sup>a</sup> 'הרבעת אסורה' the issue of a beast that was used for buggery while pregnant is disqualified for the altar; הרבעת אסורה וילדה, mother and child have been abused; a. fr.

*Pl.* רבוע (v. רבוע) *to inundate* for the sake of improving the soil. Y. Peah VII, 20<sup>b</sup> (ref. to הרבוע, ib. V, 19<sup>a</sup> top) because he inundates it, it will yield so much more next year.—2) (denom. of רבוע) a) *to do for the fourth time*. Sifré Deut. 306 'ומרבע' 'perfume (thyself) with the words of the Law, and do it a second, a third, and a fourth time; Yalk. ib. 942.—b) *to quadruple, make quadrilateral*. Part. pass. מרובע; מרובעת; מרובעין; מרובעין. Y. Maasr. V, end, 52<sup>a</sup> 'אין מרובע' 'there is no quadrangular form in natural objects; ib. 'הקולקל חמ' but do we not read in the Mishnah (Neg. VI, 1) '... of the size of a Cilician bean which is quadrilateral? רבוע' 'this very passage proves that there is nothing quadrangular in nature; and why does the Mishnah say so? It means that he (the priest) should calculate the size of a bean by circumscribing a quadrilateral around it; Y. Ned. III, 37<sup>d</sup> bot.; Y. Shebu. III, 34<sup>d</sup> 'ריבוע' (read: רבוע); Tosef. Maasr. III, 14, v. פריס. Y. Erub. II, 20<sup>a</sup> 'מר' a quadrilateral stone, opp. *מריבוע*; Bab. ib. 19<sup>b</sup>; Tosef. ib. II (I), 1. Ib. VI (V), 10 'רבוע את העיר וכו' 'if he squares a town (which is built in a curve) and makes the calculation as if it were a square table (plane); Erub. 56<sup>b</sup> 'ומרבע את החומות' and then again he draws a square for the Sabbath limits. Ib. כמה 'רב' 'how much larger is the square than the inscribed circle?; a. fr.

**רָבֵב** ch. same, 1) *to lie, couch*. Targ. Num. XXII, 27 (h. text רבין). Targ. Y. Gen. XLIX, 25; a. fr.—Part. רבוע; רבוע; רבועין; רבועין. Ib. IV, 7. Targ. Deut. XXII, 6 (O. ed. Vien. רבוע). Targ. Ps. CIV, 22; a. fr.—Y. Ber. VIII, 12<sup>b</sup> top 'רב' 'is it not not enough that thou art lying (on the dining couch),

and he stands and attends thee? Ib. 'וכ' וזרנא דהוא ר' (not גזירנא) I decree that he lie down, and thou stand &c. Gen. R. s. 7 רביע ונאנא וכל' lie down (to be lashed), and I will tell thee; Tanh. Huck. 6; Pesik. R. s. 14. Koh. R. to I, 8 ליה על רגליו קם ור' he arose and threw himself down at his feet. Shebu. 22<sup>b</sup>, a. fr. 'וכ' אריא הוא דר' v. אר'א; a. fr.—2) to commit buggery. Ab. Zar. 24<sup>a</sup> לאימא דאריא perhaps they (gentiles) had connection with the grandmother (of the animal, while she was pregnant); a. e.

Af. ארבע 1) to cause to lie down, lay down. Targ. Y. Gen. XXIV, 11 (h. text ויכרך). Targ. Y. Deut. XXV, 2 וירבענייה (not 'ויר').—Part. pass. מרבע. Targ. Y. I Gen. XLIX, 14.—Num. R. s. 19 ארבענייה דילקי lay him down, that he may receive lashes; Tanh. I. c. ארבענייה (corr. acc.); ib. ארבענייה (corr. acc.). Pesik. R. I. c. ארבענייה lay thou him down. Y. Bicc. I, 64<sup>a</sup> על 'וכ' ארבענייה he ordered him to be laid on the benches (for punishment). B. Kam. 114<sup>a</sup> אריא לי ארבענייה thou didst put a lion at my borders, i. e. you forced a violent neighbor upon me; a. e.—Y. Yeb. IV, 6<sup>a</sup> bot. ונאנא בלי מרבעניה וכל' and I want to assist at her lying down (for delivery), before she cools off, v. זנן.—2) to copulate animals, esp. to hybridize. Targ. Y. Gen. XXXVI, 24. Targ. Y. Lev. XIX, 19.

Pa. רבע 1) to divide into four parts. Targ. Y. Deut. XXXII, 4.—2) to make quadrangular. Part. pass. מרבע (מרבע Hebraism); f. מרבעא; pl. מרבעין; מרבעתא quadrangle. Targ. Ex. XXVII, 1. Targ. Ez. XLV, 2. Targ. I Kings VII, 5. Targ. Y. I Num. XXXIII, 7 (not 'מרב'); Targ. Y. I Ex. XIV, 2 (ed. Vien. מרביענא, corr. acc.); a. e.—Y. Sot. V, 20<sup>b</sup> bot. מנא דמרבע ארבע וכל' he that wants to form four rows of four casks each requires sixteen casks. Erub. 57<sup>a</sup> אמר... כמאן דמרבעא רבועי ודאי מי מרבענא we said, we consider it in our calculations as if it were squared; do we, however, really make it a square (by filling the space with buildings)?; a. e.

רבע m. (b. h.; preced.) one-fourth, quarter.—Pl. רבעים. Erub. 56<sup>a</sup> בארבעה רבעי היום וכל' at one of the four quarters of the day, at the beginning of the day, or at the beginning of the night, or at noon, or at midnight.—Esp. one-fourth of a Kab. Pl. as ab. Hall. II, 6 קמה ר' קמה five quarts of flour (v. Maim. a. l.). Ib. I, 4; a. fr.—Du. רבעים Ker. I, 7 בר' at the price of two quarters (of a silver Denar); B. Bath. 166<sup>b</sup> (Rashb: at one quarter of a Denar for a pair of birds, v. Tosaf. a. l.); Ker. 10<sup>b</sup>.

רבעא ר' ch. same, one-fourth, quarter. Targ. II Kings VI, 25 רבעא קמה one fourth of a Kab.—Ker. 10<sup>b</sup> בר' וכל' how many P'ruṭahs are in a quarter of a Denar? &c.—Erub. 56<sup>a</sup> דרי ר' וכל' nine is one-fourth of thirty-six. Gitt. 58<sup>b</sup> נכי Tosaf. (ed. רביע) he bought (the confiscated field) at one-fourth less than its real value. Ib. 15<sup>b</sup>, a. e. 'וכי', v. נכי; a. fr.—V. רבעא.

רבעי I f. same. Targ. Num. XV, 4, sq.; a. e.

רבעי II f. (רביע) lying down. Targ. Ps. CXXXIX, 3.

רבעי m. (v. רביע) that which is in its fourth year.

Par. I, 1 (difference between רביעי and רבעי). Maas. Sh. V, 1 כרם א vineyard in its fourth year (v. Lev. XIX, 24). Ib. 2 כרם ר' דיה וכל' the product of a vineyard in its fourth year was carried to Jerusalem, if the vineyard was within one day's journey. Ib. 4 כיצד פורין נטע ר' how are the fruits of a plantation in its fourth year redeemed?; a. v. fr.

\*רבעיות f. pl. (cmp. רביעה) effusions, discharges. Ab. d'R. N. ch. I, v. רביעה. [Perh. רביעות is meant, v. רביעית.]

רבעת, v. רבעא.

רביז (b. h.; cmp. רבע) to lie down, esp. to break down under a load. B. Mets. 33<sup>a</sup>, v. רביז. —Part. pass. רבויז; f. רבויזא; &c. a) lying. Y. B. Kam. VII, end, 6<sup>a</sup> רבויזא 'ר' perhaps they saw him in the act of slaughtering after the ox was laid down, opp. ראורו מושך they saw him pull the ox into the woods to kill him. Y. Naz. V, 54<sup>c</sup> 'ר' lying, opp. עומד. Ab. Zar. 54<sup>a</sup>; Hull. 40<sup>a</sup> 'ר' וכל' if his neighbor's beast was laid down before an idol (to be sacrificed). Y. R. Hash. II, beg. 57<sup>d</sup> 'ר' בין וכל' I saw it (the moon, like an animal) lying between two rocks; Tosef. ib. I, 15 רביז; Bab. ib. 22<sup>b</sup>. Num. R. s. 1, beg., v. infra.—b) horizontal. Lev. R. s. 14 'ר' וכל' the quadruped walks with her body in a horizontal position, ... but woman walks erect; Yalk. Lev. 546; Tanh. Thazr. 3 'ר' וכל' ודולויה the animal walks and her embryo lies horizontally &c., opp. וקום.

Pi. רביץ 1) (cmp. רביעה) to irrigate by sprinkling, contrad. to השקה. Y. Peah V, 19<sup>a</sup> top; Tosef. ib. II, 20 'ר' וכל' (ed. Zuck. הרביץ) if one irrigates his field, before the poor have entered it. Shebi. II, 10 'ר' וכל' (ed. Mish. a. Bab. ed. הרביץ) you may (in the Sabbatical year) irrigate 'blank' soil (a vegetable or grain field, v. לכן). Y. ib. 34<sup>b</sup>; Y. M. Kat. I, 80<sup>c</sup>; Bab. ib. 6<sup>b</sup> מרביץ שדה וכל' מרביץ שדה (corr. acc.); a. e.—Esp. to sprinkle (a floor in order to lay the dust &c.). Snh. VII, 6 המכבר והמרביץ he who sweeps or sprinkles (before an idol); Yalk. Ex. 348 'ר' וכל' may contrive to sprinkle her room on the Sabbath. Ib. לרביץ 'ר' וכל' he who desires to sprinkle &c. Y. Ber. VI, 10<sup>d</sup>, v. ולא ריבצתי II; a. fr.—Tosef. Ab. Zar. IV (V), 11 'ר' וכל' I sprinkled no liquids on them (the herbs, to keep them fresh).—2) (with תורה) to spread the Law, to teach. Y. Keth. XII, 35<sup>a</sup> bot. 'ר' וכל' he spread the Law more (has had more pupils) than thou; Y. Kil. IX, 32<sup>b</sup> bot. B. Mets. 85<sup>b</sup> ריבצתא, v. פלל. Tem. 16<sup>a</sup> (play on יעניץ, v. יעניץ) he (Othniel) gave advice and taught the Law in Israel. M. Kat. 25<sup>a</sup>, a. fr.

Hif. רביץ 1) to sprinkle, v. supra. Pesik. Par., p. 40<sup>b</sup>; Pesik. R. s. 14; Tanh. Huck. 6 'ר' וכל' and they sprinkle water upon him, v. קוויז. —2) to cause to lie down. Pesik. R. s. 3 'ר' וכל' וכל' he fell upon his face, and made them (his sons) lie down on their faces, and prayed. Gen. R. s. 41; s. 69, a. e., v. פלטיא II h. Num. R. s. 1 (expl. ויטב, Ex. XIII, 18, cmp. רביץ Hif.) 'ר' וכל' שרביצם he made them recline (at meals) 'ר' וכל'.

like kings lying on their couches. Ib. 'סִינְמִשְׁתִּין, v. חִרְבְּצֵתִי וְכ'. Tanh. B'midbar 2; a. e.

*Hithpa.* חִרְבְּצֵתִי to be besprinkled. Sabb. I. c. ... נִמְצָא חִרְבְּצֵתִי and thus the room is sprinkled of itself.

רַבֵּץ ch. same.

*Pa.* חִרְבְּצֵתִי to sprinkle. Y. Snh. VII, end, 25<sup>d</sup> אִירָחֵמִי לִרְבֵּץ he appeared to be sprinkling upon it (the flax seed, to make it grow).

רַבֵּץ m. (b. h.; רַבֵּץ) *resting place*. Pirké d'R. El. ch. XX, end (ref. to Job XXX, 23) אָמַר אָדָם ... בֵּית מְנוּחָי לִרְבֵּץ Adam said, while I am yet in this world, I will build myself a lodging for my rest (in death); לִרְבֵּץ ... וְהִצַּב and he hewed, and built himself &c.

רַבֵּץ m. (v. רַבֵּץ) [*sprinkler*], a small bag for perfumes, spices &c. Kel. XX, 1 (ed. Dehr. רִוְבֵץ).

רַבֵּץ m. (רַבֵּץ) *an animal that habitually breaks down under a load*. B. Mets. 33<sup>a</sup> (ref. to Ex. XXIII, 5) רֹבֵץ וְלֹא רֹבֵץ ולא רֹבֵץ ולא רֹבֵץ, but not when it is in the habit of &c. Ib. מִזֶּה 'lying', but not when it is in the habit of &c. Ib. מִזֶּה 'if it is a Biblical duty to relieve the suffering animal, what difference does it make, whether the animal breaks down for the first time or did so before?'; a. e.—*Fem.* רַבֵּצִית. Tosef. B. Bath. IV, 6; B. Mets. 80<sup>a</sup>.

רַבֵּץ f. (v. next w.) 1) = h. מְרַבֵּץ *stall* in which cattle are tied. Targ. Jer. XLVI, 21. Targ. Am. VI, 4 (ed. Wil. רַבֵּץ). Targ. Mal. III, 20, —2) *threshing team*. Targ. Jer. L, 11 (h. text רִשָּׁה, v. next w.).

רַבֵּץ I f. (רבק, Arab. rabak to join, tie; cmp. רב, הכניסה לר' ודשה עכ אמה 3) *team*. Tosef. Par. II (I), 3 אמה עכ אמה 3 if he took the young red cow into the team (that she may suck), and she did (accidentally) some threshing with her mother; B. Mets. 30<sup>a</sup>; Gitt. 53<sup>a</sup>.—*Pl.* רַבֵּקוֹת. Tosef. Erub. II (I), 2; Erub. II, 1 וְכ' וְכ' כמלוא שרר' the space required by two teams of three animals each.

רַבֵּץ II (b. h.) pr. n. f. *Rebekah*, Isaac's wife. Gen. R. s. 60 וְכִין שְׂבָאָה וְכ' and when R. came into Abraham's house &c. Ib. s. 63 וְכ' R. ראיה ודחה ר' וְכ' R. was destined to be the mother of the twelve tribes; a. fr.

רַבֵּר (רַבֵּר) to raise, make great.

*Hithpa.* חִרְבְּרֵר to assume superiority. Num. R. s. 18 (ref. to Num. XVI, 13 הַשְׁתַּדֵּר) עַל מַה אַתְּ מִתְרַבֵּר עָלֵינוּ וְכ' on what ground dost thou claim superiority over us? what good hast thou done us? Tanh. Korah 6; Yalk. Num. 750.

רַבֵּר ch. same.

*Hithpa.* חִרְבְּרֵר 1) to be chief; to lead; to be great. Targ. I Chr. XV, 22 (h. text רָכַס) Targ. Job XXXIII, 12 (Ms. אֶתְרֵר). Targ. Prov. VIII, 16 (Ms. אֶתְרֵרֵיךְ); a. e.—2) to claim superiority; to boast. Targ. Num. XVI, 3; 13. Targ. Ez. V, 15. Targ. Y. Gen. XIV, 23. Targ. II Esth. VIII, 13 (ed. Lag. אֶתְרֵרֵיךְ). Targ. Jer. XLVIII, 42 (ed. Lag. אֶתְרֵרֵיךְ); a. fr.—Gen. R. s. 89, v. next w.

רַבֵּר m. (preced.) *great; great man; prince, officer*.—

*Pl.* רַבֵּרֵיךְ, רַבֵּרֵיךְ, רַבֵּרֵיךְ. Targ. Gen. XII, 17. Ib. I, 13. Ib. XXV, 16. Targ. II Sam. VIII, 18; a. fr.—Ber. 57<sup>b</sup> בְּרִי in the case of large (cucumbers). Y. ib. II, 5<sup>b</sup> וְכ' קוֹמֵדֵי וְהוּא וְכ' great men (scholars) were before him, and he should have asked the inferior men? Lev. R. s. 5, end (דְּרִיבֵיךְ great sins. Koh. R. to II, 2 מְרַבֵּרֵי בָבֶל ... חֹר (read: בָּבֶל) one of the prominent men of Kabul (v. Lev. R. s. 20). Gen. R. s. 89 (ref. to רַחֲבִים, Ps. XL, 5) רַבֵּרֵיךְ, v. רַבֵּרֵיךְ; 'Rashi': רַבֵּרֵיךְ דְּמִתְרַבֵּרֵיךְ that means the great that boast. Y. R. Hash. II, 58<sup>b</sup> top רַבֵּרֵיכֶם your superiors, v. קָהָל; a. fr.—*Fem. pl.* רַבֵּרֵיכֶם, רַבֵּרֵיכֶם. Targ. Num. XIII, 28. Targ. Prov. XV, 16 (ed. Lag. 'רַבֵּרֵיכֶם'; some ed. דִּרְבֵּרֵיכֶם, read: רִיחֵי). Targ. Deut. X, 21 (*great things*). Targ. Ob. 12; a. e.—Y. Gitt. V, 47<sup>c</sup> top אֵילֵיךְ the traps for large beasts, opp. דִּקְיָקָה. Bets. 25<sup>a</sup> נָפַל חֲבֵרֵינוּ our colleague fell among great things, i. e. ventured an opinion on a subject contested by great authorities; a. e.

רַבֵּרֵיכֶם f. (preced.) *pride, boast*. Targ. Ps. XVII, 10 (Ms. רַבֵּרֵיכֶם).

רַבֵּרֵיכֶם m. (preced.) *great man, prince*.—*Pl.* רַבֵּרֵיכֶם, רַבֵּרֵיכֶם. Targ. Lam. II, 9. Ib. V, 12; a. fr.—Targ. Ps. XXII, 13 רִוְבֵנִי ed. Lag. (ed. Wil. 'רַבֵּרֵי'; Ms. 'רִוְבֵרֵי'). [Targ. Job XXXV, 9 דִּרְבֵּרֵיךְ, perh. to be read: רִיחֵי, v. דִּרְבֵּרֵיכֶם.]

רַבֵּרֵיכֶם f. (preced.) *boast, pride*. Targ. Ps. XII, 4 (h. text גִּלְיוֹת). Ib. XVII, 10, v. רַבֵּרֵיכֶם.—Pes. 104<sup>b</sup> סִרְיָתָא, v. רַבֵּרֵיכֶם.

רַבֵּרֵיכֶם, 1) fem. of רַבֵּא, q. v.—2) *great city, capital*. Targ. Nah. III, 8, v. infra.—Gen. R. s. 1, beg. (play on אֲמוֹן, Prov. VIII, 30) וְכ' אֲמוֹן and some say, amon means the capital; אֲמוֹן אֲמוֹן ר' כְּמָה וְכ' amon means capital, as we read (Nah. I. c.), 'art thou better than No Amon? which is translated, 'ר' וְכ' art thou better than Alexandria, the capital?

רַבֵּרֵי, v. רַבֵּא I.

רַבֵּרֵי m. (רַבֵּא; v. רַבֵּא) *nobility*; (collect. noun) *princes*; (הַמֶּלֶךְ הַגָּדוֹל) *king of princes* (= h. מֶלֶךְ מְלָכִים) title of the king of Assyria. Targ. II Kings XVIII, 19 (ed. Lag. מֶלֶךְ מְלָכִים; ib. 28 (ed. Lag. רַבֵּרֵי, read: 'רַבֵּרֵי'); Targ. Is. XXXVI, 4; 13.

רַבֵּרֵי, Y. Snh. X, 29<sup>a</sup> top בְּרִיג, read: כְּבִיג.

רַבֵּרֵי, v. רַבֵּא.

רַבֵּרֵי pr. n. pl. *Regeb* (or *Ragab*). Men. VIII, 3 בְּעֵבֶר רַבֵּרֵי R. on the banks of the Jordan (v. Neub. Géogr. p. 247).

רַבֵּרֵי m. (b. h. רַבֵּב) *clod, boulder*.—*Pl.* רַבֵּרֵי, רַבֵּרֵי. Lev. R. s. 18; Koh. R. to XII, 6 (ref. to רַבֵּבִים, ib.) אֵילֵיךְ like those boulders of Tiberias (that roll into the lake).

**רָגַג** [to be restless, anxious,] to desire, long, covet. Imperf. **יִרְגַּג**. Targ. Deut. V, 18. Targ. Y. ib. XII, 20. Targ. Ps. LXXXIV, 3 **רָגַגְתָּ** Ms. (ed. **רָגַגְתָּ**, corr. acc.). Ib. LXVIII, 17 Ms. (ed. **Pa.**); a. fr.—Part. **רָגִיג**. Ib. LXIII, 2.—V. **רָגַג**.

**Pa. רָגַג** same. Targ. Josh. VII, 21 **רָגִיגְתָּ** (ed. Wil. 'רָגַגְתָּ'; ed. Lag. **וּרְגִיגְתָּ**, Var. **וּרְגִיגְתָּ**). Targ. Cant. II, 3; a. fr.—Part. **pass.** **מְרָגֵג**; f. **מְרָגֵגָא** &c. *desirable, precious*. Targ. Gen. II, 9 (not **גַּג** ...). Targ. Y. ib. XXVII, 15. Targ. Lam. II, 4; a. e.

**Pulpel רָגַג** same. Targ. Ps. CXXXII, 13 ed. Lag. (oth. ed. **Pa.**). Ib. XLII, 2 Ms. (ed. **Pa.**); a. e.

**Ithpa. רָגַגְתָּ**, **Ithpalp. רָגַגְתָּ** same. Targ. Prov. XIII, 4. Ib. XXIII, 3; a. e.

**רָגַגְתָּ**, **רָגַגְתָּ**, **רָגַגְתָּ** m. (preced.) *desire, desirability*. Targ. Ez. XXIV, 16; 25. Targ. I Kings XX, 6 **רָגִיגְתָּ** (not **בַּע'**). Targ. Ps. CVI, 24 **רָגַגְתָּ** ed. Lag., read: **רָגַגְתָּ**.

**רָגַגְתָּ** (constr. **רָגַגְתָּ**, v. **רָגַגְתָּ**, a. **רָגַגְתָּ**).

**רָגַגְתָּ**, **רָגַגְתָּ**, v. **רָגַגְתָּ**.

**רָגַגְתָּ**, v. **רָגַגְתָּ**.

**רָגַגְתָּ**, v. **רָגַגְתָּ**.

**רָגַל** m. (denom. of **רָגַל**) *tied by the feet*. Sabb. V, 3 (54<sup>a</sup>), v. **עָקַר**; Y. ib. V, 7<sup>b</sup> bot. **בְּשַׁרְיָא רָגַלְיָא** *akud* means tied by one foreleg, *ragul*, tied by the hindlegs; Tosef. ib. IV (V), 3 (v. Var. in ed. Zuck. note).

**רָגַל** m. (denom. of **רָגַל**, v. preced.) *streaked at the leg*. Targ. Gen. XXX, 40 (h. text **עָקַר**).—Pl. **רָגַלְתָּ**, **רָגַלְתָּ**. Ib. 39. Targ. O. ib. 35; a. e.

**רָגַלְתָּ** m. (**רָגַל**) *slinger, archer*.—Pl. **רָגַלְתָּ**. Targ. Lam. I, 18.

**רָגַלְתָּ**, v. next w.

**רָגַלְתָּ** m. (**רָגַל**) *stoning to death*. Targ. Esth. V, 14 (Bxt. **רָגַלְתָּ**; ed. Lag. **רָגַלְתָּ**, corr. acc.).

**רָגַלְתָּ**, v. **רָגַלְתָּ**.

**רָגַלְתָּ** pr. n. f. (**רָגַל**) [*balance, rest*] *R'go'itha*, legendary name of Esther's maid for the seventh day of the week. Targ. Esth. II, 9.

**רָגַלְתָּ**, v. **רָגַלְתָּ**.

**רָגַלְתָּ** m. (**רָגַל**) *noise, tumult; rush*. Targ. Job XXXIX, 24 Ms. (ed. **רגו**). Ib. 7 Ms. (ed. **רגו**). Ib. XXXVIII, 27 (ed. Wil. **רגו**; h. text **שאח**). Ib. XLI, 21; a. fr.—V. **רָגַלְתָּ** ch.

**רָגַל** (b. h.; emp. **רגג**) *to be unsteady, restless; to be agitated*. Taan. 10<sup>b</sup> (ref. to Gen. XLV, 24) **שְׂמַח דְּרַחֲמֵיךָ לֹא יִשְׁתָּדֵק** lest the road become unsteady for you (you lose your way); Yalk. Gen. 152 **רָגַלְתָּ**.

**Hif. רָגַגְתָּ** 1) *to stir, excite, incite to anger*. Ruth R. end **אֲרִיגְתָּ** (= **רָגַגְתָּ**, v. **עָסַס**; Midr. Till. to Ps. IV, 5; Yalk. ib. 627; Pesik. Shub., p. 158<sup>a</sup>. Midr. Till. l. c. **עַד מָדָר** ... **וּמִרְגִּיגְתָּ** ... how long will you sin and create anger by saying &c.?). Yalk. l. c. **וּמִרְגִּיגְתָּ** (v. infra). Ber. 5<sup>a</sup> (ref. to Ps. l. c.) **לְעוֹלָם יִרְגַּגְתָּ** at all times let man stir up his good inclination against his evil inclination. B. Bath. 16<sup>a</sup> **וּמִרְגִּיגְתָּ** ... **יורד** Satan comes down and leads (men) astray, and goes up and arouses (the Lord's) anger, takes permission and takes life. Tanh. Emor 2 **לְהִרְגִּיגְתָּ** **לְהִרְגִּיגְתָּ** hadst thou no other means to provoke thy Creator to anger than through me, making me an object of worship?; Lev. R. s. 26. Esth. R. to IV, 15 **וּמִרְגִּיגְתָּ** and let this provoker (Haman) know that thou hast not forgotten &c.; a. e.—2) *to be excited, fear*. Tanh. l. c. **וּמִרְגִּיגְתָּ** I (Samuel) was frightened, lest it be the judgment day, and I feared myself.

**Nif. רָגַגְתָּ** *to quarrel*. Nidd. 16<sup>b</sup> **וּמִרְגִּיגְתָּ** (בבית המשתהוה) a chief officer (or scholar) that gets excited in the drinking house (a variant to **וּמִרְגִּיגְתָּ**, v. **רָגַגְתָּ**).

**Pi. רָגַגְתָּ** *to rage*. Mekh. B'shall., Shir., s. 9 **וּמִרְגִּיגְתָּ** they began to rage. Yalk. Ps. l. c., v. supra.

**Hithpa. רָגַגְתָּ** same. Mekh. l. c. **וּמִרְגִּיגְתָּ**; Yalk. Ex. 251.

**רָגַגְתָּ** I, **רָגַגְתָּ** ch. same, *to tremble; to be agitated, angry*. Targ. Ps. LXXXVII, 19. Targ. II Sam. XIX, 1. Targ. O. Gen. XL, 2. Targ. Ps. II, 12; a. fr.—Part. **רָגִיג**. Targ. Zech. I, 15; a. e.

**Ithpe. רָגַגְתָּ** *to be shaken; to be excited*. Targ. Ps. LXXXVII, 17. Targ. Y. Ex. XV, 14.

**Af. רָגַגְתָּ** 1) *to shake; to excite; to scandalize, make angry*. Targ. Job IX, 6. Targ. Ps. LXXXVIII, 8. Targ. O. a. Y. I Deut. XXXII, 21. Targ. Is. III, 16 (h. text **וּלְעוֹלָם**); a. fr.—Esp. *to blaspheme*. Targ. O. Lev. XXIV, 11. Targ. Prov. XXII, 14; a. fr.—2) *to be angry*. Targ. Ps. LXXXVIII, 62 (h. text **וּמִרְגִּיגְתָּ**).—[Midr. Till. to Ps. XXV, 4 **וּמִרְגִּיגְתָּ**, read: **וּמִרְגִּיגְתָּ**, v. **מִרְגִּיגְתָּ**].

**רָגַגְתָּ**, v. **רָגַגְתָּ**.

**רָגַגְתָּ** II, **רָגַגְתָּ** m. (preced.) *anger, wrath*. Targ. Deut. IX, 20. Ib. XXIX, 27; a. e.

**רָגַגְתָּ** m. (b. h.; preced. wds.) *trembling, fearful*. Cant. R. to VIII, 9 (ref. to Lev. XXVIII, 65) **וּמִרְגִּיגְתָּ** there (in Babylonian captivity) a fearful heart, but &c.

**רָגַגְתָּ**, v. **רָגַגְתָּ**.

**רָגַגְתָּ** m. (preced. wds.) *irritable, quarrelsome*. Sabb. 156<sup>a</sup>. Kidd. 40<sup>b</sup> bot.—Pl. **רָגַגְתָּ**. Ex. R. s. 7.

**רָגַגְתָּ** ch. same. Targ. Prov. XXIX, 22 (some ed. **רָגַגְתָּ**, corr. acc.).—Fem. **רָגַגְתָּ**. Ib. XXI, 19 Levita (ed. **רָגַגְתָּ**).

**רָגַגְתָּ** f. (preced. wds.) *irritability, excitement*. Kidd. 40<sup>b</sup> sq. **וּמִרְגִּיגְתָּ** ... **וּמִרְגִּיגְתָּ** (not **וּמִרְגִּיגְתָּ**) a hot-tempered man achieves nothing but (the injurious effect of) his excite-

ment. Yeb. 64<sup>a</sup> למדת רחמנות ... ממדת ר' תפלה the prayer of the righteous turns the divine anger to mercy; Succ. 14<sup>a</sup> Ms. M. (ed. אכדוריוח); Yalk. Gen. 110.

רְגִילָה, v. רְגִילָה.

רְגִילָה, v. רְגִילָה.

רְגִי, Targ. Josh. VII, 21, ed. Lag., v. רְגִי Pa.

רְגִי m. (רגע=רגי) 1) *the turn of the scale* (Gr. ῥήκη). Targ. Prov. XVI, 11.—2) *mean, medial sum*. Bekh. 11<sup>a</sup> 'ר' בינונית ... ר' יפה the liberal (redeems the first born ass) with a Sela, the stingy with a Shekel (two Zuz), he of a middle disposition, with a 'middle'; ib. ... 'ר' הלכתא בר' the law requires a *rigia*, and how much is this? Three Zuz, running this way and running that way.

רְגִי f. (רגע) 1) *desire, longing*. Targ. Ps. XXI, 3 רְגִי (ed. Lag. a. oth. רְגִי). Ib. XXXVIII, 10 (ed. Wil. רְגִי). Ib. CXIX, 20.—2) *pleasure, joy*. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רְגִי ed. Wil., read: רְנָה, v. רְנָה.]

רְגִי f. (preced.) 1) *desire, longing*. Targ. Ps. XXI, 3 רְגִי (ed. Lag. a. oth. רְגִי). Ib. XXXVIII, 10 (ed. Wil. רְגִי). Ib. CXIX, 20.—2) *pleasure, joy*. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רְגִי ed. Wil., read: רְנָה, v. רְנָה.]

רְגִי I, v. רְגִי I.

רְגִי II, רְגִי m. = רְגִי II. Targ. Job V, 2 קריים ר' Ms. (ed. רְגִי). Ib. IX, 23 Ms. (ed. רְגִי). Ib. XVII, 7 (Ms. רְגִי). Targ. Koh. VII, 3 (ed. Lag. רְגִי). Targ. Job XXXIX, 24, v. רְגִי; a. e.—Y. Taan. II, 65<sup>b</sup> bot. (expl. אפסם, Joel II, 13) רְגִי keeping anger at a distance; Pesik. Shub., p. 161<sup>b</sup> רְגִי; Yalk. Joel 535.

רְגִילָה, v. רְגִילָה.

רְגִילָה f. (רגל) [running, emp. רְגִילָה] *in the habit of, wont to*. Bets. III, 8 (29<sup>b</sup>) אצלו רְגִילָה to a storekeeper to whom he is used to go. Ber. 40<sup>a</sup> 'ר' חר' who is in the habit of using mustard once in thirty days. Pes. 104<sup>a</sup> 'ר' ו' ושאינו ר' he who is conversant (with the prayers) recites several (clauses of the Habbalah), he who is not, recites one. Keth. 65<sup>a</sup> נוחתין ר' if she is used to wine, it must be given to her; a. v. fr.—Pl. רְגִילָה; רְגִילָה; רְגִילָה. Yoma VIII, 4 אצלו רְגִילָה that they may become used to religious observances; a. fr.—Tosef. Ber. II, 12 הלכות ר' (ed. Zuck. Hālakhoth which are familiar to him; Ber. 22<sup>a</sup> רְגִילָה; Y. Sabb. I, 3<sup>d</sup> רְגִילָה.

רְגִילָה ch. same. Targ. Ps. XLV, 2.—[Bekh. 11<sup>a</sup>, v. רְגִילָה]—Pl. רְגִילָה. Targ. Lam. II, 21.

רְגִילָה I f., v. רְגִילָה h.

רְגִילָה II f. (emp. Arab. riglah) *portulaca, purslane*. Shebi. VII, 1. Ib. IX, 5; Tosef. ib. VII, 13. Ukts. III, 2.

רְגִילָה f., pl. רְגִילָה, v. רְגִילָה h.

רְגִילָה, רְגִילָה f. (רגם) *throwing of stones, stoning*. Targ. Ruth I, 17.

רְגִילָה, Lam. R. to I, 13 'מ', ed. Wil. מְרַגֵּם, v. מְרַגֵּם.

רְגִילָה f. (רגע; emp. רְגִילָה) [*balance*], *compromise, agreement on average weights or prices*. Tosef. B. Mets. XI, 25 רְגִילָה ... רְגִילָה (Var. רְגִילָה) the bakers of a place are permitted to form a combination settling the weight or price of bread.

רְגִילָה, v. רְגִילָה.

רְגִילָה, v. רְגִילָה.

רְגִילָה f. (רגש) *feeling, sense*. Targ. Job XX, 2 (ed. Lag. רְגִילָה, v. רְגִילָה).

רְגִילָה (b. h.) *to move on, run*.—[Part. pass., v. רְגִילָה.]

Nif. רְגִילָה (v. רְגִילָה) *to be wont to*. Nidd. 16<sup>b</sup> רְגִילָה a magistrate (a scholar) who is an habitual visitor of drinking houses; v. רְגִילָה a. רְגִילָה.

Hif. רְגִילָה 1) (denom. of רְגִילָה) *to flay an animal from its feet upward* (in order to use the skin as a bag, v. רְגִילָה). Hull. IX, 3 רְגִילָה if one flays from the feet upward, the entire skin is considered as connected (with the flesh, as long as the process lasts) for purposes of levitical cleanness. Tosef. Bets. II, 11 רְגִילָה we must not flay from the feet on a Holy Day, nor on a week day when the animal is a firstborn &c.; Bekh. 33<sup>a</sup>; Tem. 24<sup>a</sup>.—2) *to make familiar, to accustom*. Sabb. 13<sup>a</sup> רְגִילָה lest he make him accustomed to associate with him. Ib. רְגִילָה ו' and if he does accustom him, what of it? Ab. III, 13 רְגִילָה ... שחוק, v. קלח, v. קלח; a. e.—3) *to lead, to persuade*. Ber. 60<sup>b</sup> רְגִילָה לירי כצוה רְגִילָה (sub. קרי) who causes an effusion of semen, opp. לאונס.

Hithpa. רְגִילָה *to accustom one's self, get used to*. Y. Sabb. I, 3<sup>e</sup> top רְגִילָה מְרַגֵּם עמו ו' when he gets used to associate with him when he is unclean himself, he is likely to associate with him when he is clean. Y. Ned. XI, end, 42<sup>d</sup> רְגִילָה ו' קבא (some ed. רְגִילָה) let a banquet be arranged, and they (the disaffected couple) will get used in future to associate with each other through the influence of the banquet.

רְגִילָה ch. same, *to move, run*. Part. pass. רְגִילָה. Bekh. 11<sup>a</sup>, v. רְגִילָה. Part. pass. רְגִילָה used, q. v.—Sabb. 119<sup>a</sup> רְגִילָה who is wont to buy (fish for the Sabbath). Ib. bot. רְגִילָה ו' קרם; a. e.

Pa. רְגִילָה *to cause to run*. Y. Ab. Zar. V, 45<sup>a</sup> רְגִילָה

וְיִקַּח he that makes the jet of wine run from above downward.

*af. מְרַגֵּל to lead; to accustom.* Yeb. 85<sup>b</sup> לִיה מְרַגֵּל היא she leads (persuades) him, v. preced. — Part. pass. מְרַגֵּל; f. מְרַגֵּלָה, v. מְרַגֵּלָה I.

*Ithpa. מְרַגֵּל to accustom one's self, make it a habit.* Ned. 66<sup>b</sup> כִּי דִּיכִי דְלֹא לְהַרְגֵּל לְמִנְדָּר (Rashi לְהַרְגֵּל) that they may not make it a habit to vow.

**רָגַל** f. (b. h.; preced.) 1) *foot; leg; (of quadrupeds) hindleg.* Sabb. 31<sup>a</sup> אֲחִיז עַל ר' אֲחִיז within the time that I can stand on one leg. Hull. II, 6, v. פְּרָסֶס II; a. v. fr. — Esp. (sub. נִזֶּק) *the damage done by an animal's foot, treading, stamping.* B. Kam. 2<sup>b</sup>, v. שָׁן. Ib. 3<sup>a</sup>; a. fr. — *דִּרְוּרָה* (ר) *the law for the protection of travellers, permission to trade.* Tanh. B'shall. 12 (the Sodomites said) בּוֹאוּ וְנִשְׁכַּח בְּשֹׁאנֵי עוֹמֵד עַל ר' אֲחִיז come, let us make the law of free trade forgotten in our land; Snh. 109<sup>a</sup>; a. e. — *לִר' (v. next w.) in the wake of, for the sake of (emp. שְׂכִירֵל).* Gen. R. s. 97 (ref. to R. G. Num. XI, 21) כֻּלָּם לְרָגְלִי עָלוּ they all came up (from Egypt) for my sake. Yalk. Sam. 143 לְרָגְלִי Isaac went down to Gerar, and blessing came down for his sake, a. e. — *Du. רָגְלִים pl. רָגְלִים.* Nidd. 31<sup>a</sup>, v. חִילָּהּ. Ber. 10<sup>b</sup> אֲחִיז הַמַּחְפֵּל he that says the prayers the prayers must direct his feet (stand straight). Hull. III, 7, v. קִרְסוּלִי. Ib. IV, 6 רָגְלִיָּהּ ... בְּרִמָּה an animal that had its hindlegs cut off. Ber. 32<sup>a</sup> כִּסֵּא שֶׁל שְׁלֹשׁ ר' a chair with three legs (the merits of the three patriarchs); a. v. fr. — *מֵאֵין דָּר' (the thing has feet to stand on), there is a basis, a reason for it.* Naz. IX, 3, שֶׁר' לִי for there is a reason (to assume that the field once was a burial ground). Ib. 4; a. fr. — 2) [*pilgrimage*], *one of the three festivals* (Ex. XXIII, 14). M. Kat. III, 5 ... שְׁלֹשָׁה עֶרֶב הָר' three days before a festival. Ib. 19<sup>a</sup>, sq. כָּל שְׂדֵה מְשֻׁם אֲבָל דָּר' מְפַסְקִין the eve of a festival. Ib. 20<sup>a</sup> מְפַסְקִין דָּר' an intervening festival interrupts whatever concerns the mourning itself (and the mourning observances must be continued after the festival). Num. R. s. 19 וְכ' דָּר' after the festive season they took up the war against Sihon. Yoma 21<sup>a</sup> בְּשִׁעָה לִי ... עִילִין when the Israelites went to the Temple for the festive visit. R. Hash. 4<sup>b</sup>, a. fr. — *שְׁמִינִי הָר' the eighth day of Succoth is an independent festival; a. v. fr. — רִדּוּפִין.* Pl. as ab. R. Hash. I, 1 the first of Nisan is ראש רָגַל ... וְלִר' the beginning of the year for the date of the years of kings and for the order of the festivals (making Passover the first). Pes. 8<sup>b</sup>, a. fr. — *פִּלְגִּים pilgrims to the Temple, v. supra.* Erub. 40<sup>b</sup>, a. fr. — *שְׁלֹשָׁה הָר' the three festivals. Ib. 1<sup>a</sup> אִיקְרִין they (New Year and Day of Atonement) are not called r'galim (pilgrims' festivals); a. fr.*

**רָגַל** ch. same, 1) *foot, leg; pace.* Targ. Lev. XXI, 19. Targ. Gen. XXXIII, 14 (O. ed. Berl. רָגַל); a. fr. — Y. Maas. Sh. IV, end, 55<sup>c</sup> רָגְלִי v. קָשִׁין II, a. סְרָפֶל. Y. Shebi. IX, 39<sup>a</sup> top צִילָהּ v. רָגַל; a. fr. — Trnsf. *good or bad luck coming in the wake of.* Targ. Y. Gen. XXX, 30. — Y. Ber. II, 5<sup>a</sup> בְּרָגְלִיהָ חָרִיב וּבְרָגְלִיהָ וְכ' in his luck (when he was born) the Temple was destroyed, and in his luck it will be rebuilt; Lam. R. to I, 16 עַל רָגְלִי (pl.).

Y. Ab. Zar. III, 42<sup>d</sup> top רִיגְלִיהָ דִּיעֶקֶב v. רָגַל. — Pl. רָגְלִים, v. מִרְגָּלִים = מִרְדָּ (ר' רָגַל). Targ. Lev. XI, 42. Targ. Ps. XXVI, 12 Ms. (ed. sing.). Targ. Esth. V, 1 מִרְגָּלִים = מִרְדָּ (ר' רָגַל). Targ. Y. Lev. IX, 14; ib. VIII, 21 רִיגְלִיהָ (corr. acc.); a. fr. — Y. Kil. IX, 32<sup>c</sup> bot. רִיגְלִי דְבַר וְכ' Succ. 53<sup>a</sup> רִיגְלִי דְבַר וְכ' I; a. fr. — 2) *festival, festive season, esp. the season of the Babylonian academies in Adar and Elul.* Bekh. 60<sup>a</sup> רִיגְלִיהָ R. H. bar S. interpreted it before Raba at the college session (on the Sabbath preceding a festival, Rashi). Snh. 7<sup>b</sup> בְּשִׁבְתָּהּ דָּר' on the first Sabbath of the season; a. fr. — 3) (from its shape) *a forked carrying pole which can be fixed in the ground when the carrier is resting.* Bets. 30<sup>a</sup>, a. e., v. רָגְלִיָּהּ. — [Targ. Prov. XIV, 5; XXIV, 28 (ed. Wil. רָגְלִיָּהּ); XIX, 28 (ed. Wil. רָגְלִיָּהּ); Ab. Zar. 22<sup>b</sup>, v. רָגְלִיָּהּ.]

**רָגַל** m. = h. רָגְלִי, *footman.* Targ. O. Ex. XII, 37 ed. Berl. (oth. ed. רָגְלִיָּין pl.). Targ. O. Num. XI, 21 (Y. רָגְלִיָּין, pl.). Targ. Jer. XII, 5; a. e. — [Targ. Y. Lev. VIII, 21; Targ. Prov. XIX, 28, v. preced.] — Pl. רָגְלִיָּין, רָגְלִיָּין. Targ. Jud. XV, 8 (ed. Wil. רָגְלִיָּין); a. e., v. supra.

**רָגְלִיָּהּ**, *run, runner.* Snh. 96<sup>a</sup>

נִדְמָן m. (b. h.; רָגַל) *footman, runner.* Snh. 96<sup>a</sup> וְכ' דָּר' a runner met him, and he ran before him ... and was tired; Yalk. Jer. 290.

**רָגְלִיָּהּ**, v. רָגְלִיָּהּ.

**רָגְלִיָּהּ**, v. רָגְלִיָּהּ.

**רָגַם** (b. h.; denom. of רָגַם; emp. b. h. רָגַם) *to cast a stone, ball &c., to pelt.* Succ. IV, 9; Tosef. ib. III, 16 וְכ' וְכ' וְכ' and all the people pelted him with their Ethrogim. Sot. 37<sup>a</sup> (play on רָגַם, Ps. LXVIII, 28) וְכ' וְכ' and the princes of Judah threw stones at them (stirring them up to go into the sea); Mekh. B'shall. s. 5 מְרַגְמִין רָגַם Ex. R. s. 1 שֶׁר' אֲחִיז וְכ' who cast stones at the king's friend; a. e.

*Pi. רָגַם same; to wound with missiles, bruise.* Mekh. B'shall. l. c., v. supra. — Tanh. K'dosh. ed. Bub. 8; Yalk. Lev. 615 כְּבִר דָּר' מְרַגְמִין אֲתָם וְכ' they would have bruised my face and my whole body with them (the Ethrogim).

*Hif. רָגַם same.* Tanh. K'dosh. 8 כְּבִר דָּר' מְרַגְמִין אֲתָם וְכ' they would have bruised me all over my body &c., v. supra.

**רָגַם** ch. same. Targ. O. Lev. XXIV, 16. Targ. Lam. I, 18. Targ. Ex. XVII, 4 (O. ed. Berl. רָגַם Pa.); a. fr. — Kidd. 70<sup>b</sup> לְמִרְגָּמִיהָ ... נִפְקִי they went out after him ready to stone him. Yalk. Is. 284 [read:] לִירָה לִירָה being a gloss to לִירָה לִירָה let each of you bring a ball of sealing clay (cylinder) and cast it at it (Jerusalem); Snh. 95<sup>a</sup>, v. גִּלְגָּמָה.

*Pa. רָגַם same.* Targ. II Sam. XVI, 6; 13; a. e.

*Ithpe. רָגַם, אֲחִיזָהּ, Ithpa. רָגַם to be stoned (to death).* Targ. Ex. XIX, 13. Targ. I Kings XXI, 14, sq.; a. e. — [Targ. Is. I, 2, v. רָגַם.]

**רָגַם** pr. n. pl. R'gam, v. רָגַם I.

**רָגְמָה** m. (v. רָגַם) *stone, missile.* Kidd. 70<sup>b</sup>



לָהֶוּא ר' מִיִּדְהוּרֵיכּ they dropped (every one) that stone (with which they had intended to pelt him) out of their hands, and a dam was formed &c.

**רָגַן** (b. h.) *to move in excitement; to crowd; to quarrel.* Yalk. Deut. 801 רִוְנִין v., however, רִוְנִין.

**Nif.** *to crowd together* (in discontent); *to be surrounded by a crowd; to create discontent.* Nidd. 16<sup>b</sup> (a variant to חֲרָגֵל, v. רָגַל) (בבית המשתא) שר הַרְגָן a magistrate (or scholar) that is surrounded by a crowd (whom he incites to riot) in drinking houses.

**Pi.** *to heap, cast,* (with דבררים, emp. סָתַח) *to speak rebelliously, reproach.* Gen. R. s. 20, beg. (ref. to Gen. Prov. XVI, 28) וְזֶה הַנָּחֵשׁ ... שֶׁר' ל' וְכִי that is the serpent ... that spoke rebelliously against his Creator; Yalk. Prov. 953. Num. R. s. 16 (ref. to Prov. XVIII, 8) הִרְגָן, a. Deut. I, 27 (וְהִרְגָנוּ וְכִי) (וְהִרְגָנוּ) the words which they cast up behind the Lord, caused them great distress; Tanh. Sh'lah 11; Yalk. Num. 743.

**Hithpa.** *to gather crowds around one's self.* Sifre Deut. 24 מִתְרַגְּנִים v. מִתְרַגְּנִים.

**רָגַן** **Pa.** *ch. same, to move in excitement.* Targ. Y. Deut. I, 27.

**רָגַע** (b. h.) *to move, swing; to balance.*

**Hif.** *to move from place to place; (of an infant) to crawl.* Y. Kidd. IV, 65<sup>d</sup> bot.; Y. B. Bath. III, beg. 13<sup>d</sup> רִינִיק הַקְּרָעִי a (foundling) infant which can leave the place where it was put down. Yalk. Ps. 846 וְרָאוּ אִתּוֹ they saw him crawl on hands and feet with a reed in his mouth &c. (playing with his child); Midr. Till. to Ps. XCII, 15 ed. Bub. מִרְגָּע (missing in eds.).

**רָגַע** m. (b. h.; preced.; emp. Lat. momentum) *moment.* Ber. 7<sup>a</sup> ר' אֶדוּר וְכִי how much is a *reg'a*? רָגַע כִּמְהָרָה of an hour; ib. וְכִי רָגַע how long is a *reg'a*? As long a time as is required for saying *reg'a*; Lam. R. to II, 18 לֹאמְרוּ כִּי; Y. Ber. I, 2<sup>d</sup> top. Tosef. Ber. I, 1, v. עֲנָה I; a. e.

**רָגַע** **ch.** same. Targ. Koh. IX, 12.

**רָגַעְתִּין** v. רָגַעְתִּין.

**רָגַף** *to stir, shake.*

**Ithpe.** *to be stirred up, shaken.* Targ. II Sam. XXII, 8; Targ. Ps. XVIII, 8. Targ. Is. I, 2 (אֲרָגִישָׁהּ ed. Lag. (ed. Wil. אֲרָגִישָׁהּ; ed. Ven. I אֲרָגִישָׁהּ). Targ. Job XXXIV, 20; a. e.

**רָגַף** v. רָגַף.

**רָגַף** v. רָגַף.

**רָגַשׁ** (b. h.) *to tremble, shake; to rage.*

**Hif.** *to stir up, gather in a crowd.* Midr. Till. to Ps. CXVIII, 10 וְהִרְגִישׁ וְכִי he shall stir up all nations and bring them to Jerusalem; a. e.—2) *to be affected, feel, perceive.* Ex. R. s. 14 וְיִלְאֵה דְרִינֵי ... וְיִלְאֵה דְרִינֵי they might have taken all our belongings in the days of darkness, and we should not have noticed it. Ib. s. 15 וְלֹא דִל פְּרַעָה God brought plagues upon the Egyptians, but Pharaoh did not care; וְהִרְגִישׁ וְכִי

when the plague touched his own body, he began to feel it and cry &c. Meg. 15<sup>b</sup> אֲדִיל רָגִישׁ הַמָּקוֹם (Esther, in inviting Haman, thought,) perhaps God will feel (compassion at my self-humiliation), and do a miracle for us. Sabb. 13<sup>b</sup> בָּשָׂר הַמָּת מִרְגִישׁ בְּאוֹמֶל dead flesh feels not the knife (we have grown indolent through the frequency of persecutions); &c. ... שְׂבָחִי מִרְגִישׁ וְכִי the dead flesh in a living body feels not &c.; Y. Taan. III, 66<sup>d</sup> bot. Y. Ber. V, 9<sup>a</sup> bot. הִרְגִישָׁהּ לֹא didst thou not feel (the lizard's bite)? אִם הִרְגִישָׁהּ ... יָבֵא עָלַי may evil befall me, if, in my devotion ... I felt it. Y. Erub. I, 19<sup>b</sup> if it should slip off, he would find it out. Gen. R. s. 47 וְנִצְטַרְרָהּ he felt (the pain of circumcision) and suffered. Pesik. R. s. 11 ... הַפִּירוֹר ... וְכִילִים ... מִרְגִישִׁים of all fruits in a bag, you take some, and the others are not affected, but in the case of nuts ... all are in heavy commotion; and כִּי יִשְׂרָאֵל ... so is it with Israel: one man sins, and all feel the effect of it; Yalk. Cant. 992; a. fr.

**Pi.** *to create excitement.* Lam. R. to II, 7 צִרֹת הִרְגִישׁ the noise of exciting troubles.

**Hithpa.** *to come in crowds, rush forth, storm.* Tanh. Lekh 9 לְהִתְרַגֵּשׁ עֲלֵיהֶם ... לְהִתְרַגֵּשׁ all kings shall come in a rage against them. Y. Ber. V, 8<sup>d</sup> bot. those hard times (v. הִצָּחָה) which go forth, which rush to enter the world. B. Kam. 80<sup>b</sup> וְשָׂאָר וְכִי פְּרִיעֵיטוֹת הַמִּתְרַגֵּשׁוֹת and other calamities which break forth and visit a community; Taan. 14<sup>a</sup>; a. e.

**רָגַשׁ** **ch.** same, *to tremble, shake, be agitated; to moan.* Targ. Ps. LXXII, 16 רָגַשׁ Ms. (ed. רָגַשׁ; h. text רִעַשׁ). Ib. XXXVIII, 9 רָגִישָׁהּ (h. text שָׂאָה). Ib. LV, 3; a. fr.—*Part. pass.* רָגִישׁ affected; felt. Yeb. 117<sup>b</sup> לֹא צִרְרָה לָהּ the annoyance of family troubles has been felt by her before (Ar. גִּישׁ, q. v.). Gen. R. s. 32 (ref. to בעצם, Gen. VII, 13) רָגִישׁ לִיחַ יִמְלֵךְ in broad day-light) let him whom it hurts speak out, i. e. let him who objects to my doings come forward; ib. s. 47 (ref. to בעצם, Gen. XVII, 23) רָגִישׁ לִיחַ (some ed. רָגִישָׁהּ); Cant. R. to IV, 6 רָגִישָׁהּ.

**Af.** *to stir up, shake, trouble; to set in motion.* Targ. Ps. LX, 4. Targ. Job XXXIX, 20. Targ. Josh. VII, 3 (h. text רָגַע). Targ. Y. I Deut. XXXIV, 5; a. fr.—Snh. 95<sup>a</sup> (quoted fr. Targ. Is. X, 32) רָגִישָׁהּ ... אֲרָגִישָׁהּ כל וְכִי (Targ. l. c. אֲרָגִישָׁהּ is this the city of Jerusalem for which I set all my camps in motion?; Yalk. Is. 284.—Trnsf. (with אָפַח) *to make bold, have the hardihood to.* Pesik. Anokhi, p. 138<sup>b</sup> הֲוֵא אֲרָגִישָׁתְּ אֶפְכוֹן have you dared (to come back)? Ib. הֲוֵא אֲרָגִישָׁתְּ אֶפְכוֹן hast thou the hardihood (to come back to me)?; v. גִּישׁ I.—2) *to be excited, rage.* Targ. Ps. XLII, 12; XLIII, 5 (ed. Wil. מִתְרַגֵּשׁ; h. text רָגַשׁ). Ib. LXXII, 16, v. supra; a. e.—Gen. R. s. 17 בָּהּ וְכִי he was angry with her (scolded her) the first day, the second day &c.—3) *to be affected, feel; to be troubled.* Sabb. 129<sup>a</sup> הִרְגִישׁ א' he felt himself (felt weak). Yoma 22<sup>b</sup>; B. Kam. 20<sup>b</sup> וְלֹא מִרְגִישׁ v. חָזַל.—4) *to feel the scent of, trace, track.* Targ. Y. Ex. II, 3.

**Ithpe.** *to be shaken, troubled; to be excited, noisy.* Targ. II Sam. XXII, 8;

Targ. Ps. XVIII, 8. Ib. XLII, 12; XLIII, 5, v. supra. Ib. II, 1. Ib. LIX, 7; a. e.

**רָנַשׁ** m. (b. h.; preced.) *commotion, vibration*. Yalk. Ps. 620 **רָנַשׁ** כל רָנַשׁן של וכו' all the commotion of the wicked and all their toil are in vain; Midr. Till. to Ps. II **רָנַשׁן** (ed. Bub. **רָנַשׁן**). Yalk. Ex. 299 (ref. to Ex. XX, 18) **רָנַשׁן** אדם ... הוא שומעו ר' (ed. Bub. **רָנַשׁן**) if a man speaks to his fellowman, the latter hears the sound of his voice, but does not see a light proceeding from it, but the Israelites heard ... and saw the voice.

**רָנַשׁ, רָנַשׁ, רָנַשׁ** ch. same, *movement, noise*. Targ. Prov. VII, 15 (ed. Wil. **רָנַשׁ**).—Meg. 29<sup>a</sup> שָׁמְעוּ קוֹל ר' (Ms. M. **רָנַשׁ**) they heard the sound of a movement. (שמע) ... רָנַשׁן

**רָנַשׁ, רָנַשׁ** f. (רָנַשׁ) *desire*. Targ. Ps. X, 17 (ed. Wil. **רָנַשׁ**). Targ. Prov. XI, 23. Ib. X, 24 (ed. Wil. **רָנַשׁ**, corr. acc., or **רָנַשׁ**). Ib. XIII, 12; a. e.

**רָדַד**, v. **רָדַד**.

**רָדַד** m. (רָדַד) *dripping, moist*. Pes. 56<sup>a</sup> ר' אָמַר Ar. a. Ms. M. (ed. **רָדַד**, transp.), v. **רָדַד** III.—V. **רָדַד**.

**רָדַד** (b. h.), **רָדַד** (cmp. **רָדַד**) [*to lower*] *to flatten, stamp, beat*. Tosef. M. Kat. I, 4 **רָדַד** (ר' אָמַר וכו' (Var. **רָדַד**) and beats the ground under it (to kill the moles); Y. ib. I, 80<sup>c</sup>; Bab. ib. 7<sup>a</sup> **רָדַד** (Ms. M. **רָדַד**), v. **רָדַד** I. Tam. VI, 3 **רָדַד** (Bab. ed. 33<sup>a</sup> **רָדַד**) he flattened (spread the heap of coals) and went out. Ib. 2 **רָדַד** (or **רָדַד**) and spread them with the rim of the pan. Sabb. 103<sup>a</sup> מִשְׁכָּן מִשְׁכָּן מִשְׁכָּן those beating the gold foils for the Tabernacle; Tosef. ib. XI (XII), 2; a. e.—Part. pass. **רָדַד** אֵם הָיָה רָדַד מִרְּיָן Y. Erub. VII, 24<sup>c</sup> top **רָדַד** מִרְּיָן **רָדַד** if the pile of straw is reduced (spread). Hull. 46<sup>a</sup> מִרְּיָן if the olive's size that is left of the liver looks like beaten (ragged). Ib. 124<sup>b</sup> מִרְּיָן when the piece of meat is ragged (the two parts, each of half an olive's size, connected by a strip). Mikv. VII, 7 מִרְּיָן מִקְוֵה a bathing tank the water of which is shallow (and spread, and can be made deeper by damming). Ohol. VII, 2 מִרְּיָן על הָאָרֶץ part of the tent canvas flat on the ground; מִרְּיָן על הָאָרֶץ stretched flat over the sky-light.

**רָדַד** ch. same, *to beat, stamp, stretch*. Targ. Ps. CXXXVI, 6.—Part. pass. **רָדַד**; **רָדַד**. Targ. O. Num. XVII, 3 ed. Berl. (oth. ed. **רָדַד**).

**רָדַד** same. Targ. Ex. XXXIX, 3. Targ. Num. XVII, 4. Targ. Ps. CXLIV, 2.—B. Mets. 83<sup>b</sup> **רָדַד** he has been hammering (metal, during the night).

**רָדַד** *to become thin, slender*. Ned. 61<sup>b</sup> עֲנָבִים **רָדַד** **רָדַד** grapes, likewise, when their stems are thin, can be nipped off with the hand (without a pruning knife).

**רָדַד** or **רָדַד** m. (preced.) *that part of the canvas which lies flat on the ground*. Tosef. Ohol. VIII, 1 ... כִּי כִּי (not **רָדַד**) an olive's size of a corpse which lies under the flat canvas.

**רָדַד** m. (preced. vds.) *the beaten (smooth) side of cloth*, opp. **רָדַד**. Targ. Y. Lev. XIII, 55.

**רָדַד**, v. **רָדַד**.

**רָדַד** f. (רָדַד III) *ploughing*. B. Bath. 12<sup>a</sup> **רָדַד** (Ms. M. **רָדַד**; v. Rabb. D. S. a. l. note; Ar. **רָדַד**, v. **רָדַד**) as large a field as requires a day for ploughing.

**רָדַד** (numerical value) *two hundred and ten years*, the traditional time of the slavery in Egypt. Gen. R. s. 91 (ref. to **רָדַד**, Gen. XLII, 2) **רָדַד** ... כְּמִנֵּי ר' he announced to them that they would live there in slavery two hundred and ten years, corresponding to the numerical value of **רָדַד**; Num. R. s. 13, end **רָדַד** ... שְׁנֵים וכו' corresponding to the 210 years which Israel spent in Egypt.

**רָדַד**, v. **רָדַד**.

**רָדַד** m. (רָדַד) *fast run*. Ber. 56<sup>b</sup>, opp. **רָדַד**.

**רָדַד**, Targ. Y. Lev. XXV, 5, read: **רָדַד**, v. **רָדַד** I.

**רָדַד** I (b. h.; cmp. **רָדַד**) [*to stamp, tread*], 1) (cmp. **רָדַד** to rebel, be contumacious. Yoma 40<sup>b</sup> **רָדַד** ... לְרִיבֵיהֶם Ms. M. (ed. לצדוקים) give the heretics no occasion to rebel (to argue in favor of their heresy); Tosef. ib. III (II), 2 **רָדַד** לְרִיבֵיהֶם אַחֲרֵיהֶם ed. Zuek. (Var. **רָדַד** אַחֲרֵיהֶם, corr. acc.) to rebel after you are gone; Par. III, 3; Sifra Yayikra, N'dab., ch. II, Par. 2.—2) *to chastise*. Mekh. Mishp. s. 4 **רָדַד** בְּנֵי וְרָדַד he who chastises his son or his pupil (and kills him); Macc. II, 2 **רָדַד** אֶת הַרֵב the teacher that punishes his pupil. Gen. R. s. 50, end **רָדַד** and wanted to punish them; a. fr.—3) *to subjugate, rule, govern*. Ib. s. 8 (ref. to **רָדַד**, Gen. I, 28) **רָדַד** אִם זָכָה רָדַד if man is good, (God says,) 'rule', if not, (God says,) 'let them go down'; ib. (ref. to **רָדַד**, ib. 26 **רָדַד** concerning such as are 'in our image and likeness' (I say), 'they shall rule' &c. Ib. **רָדַד** אִם זָכָה רָדַד let 'our image and likeness' (the good man) rule over him who is not &c.; Yalk. ib. 14.—[Tosef. Ter. IX, 12 ed. Zuek. **רָדַד**, v. **רָדַד** III.]

**רָדַד** 1) *to drive, chase*. Ex. R. s. 20 **רָדַד** אֶתְּרָם until I drive them into the sea.—2) *to chastise*. Ib. s. 1 **רָדַד** אֶתְּרָם he did not chastise him. Ib. **רָדַד** אֶתְּרָם he did not punish him with sufferings. Ib. (play on **רָדַד**, I Chr. II, 18, as a surname of Caleb) **רָדַד** אֶתְּרָם his evil inclination. Yalk. Prov. 959 **רָדַד** אֶתְּרָם (or **רָדַד**) I shall punish thee with them; a. e.—3) *to stamp, make passable*. Erub. 104<sup>a</sup> ... **רָדַד** (cmp. **רָדַד**) *to dam, make passable*. Erub. 104<sup>a</sup> ... **רָדַד** (Alf. מדרה, v. Rabb. D. S. a. l. note 40) if a court has been made impassable through rain, he may bring straw and make a path with it; ib. **רָדַד** מדרה **רָדַד** and when he makes the path, he must not do so by carrying the straw in a basket &c.

**רָדַד**, **רָדַד** ch. same, 1) *to chastise*. Targ. I Kings XII, 11. Targ. Prov. III, 12. Ib. XXXI, 1. Targ. Ps. XII, 7 **רָדַד** (ed. Wil. **רָדַד**, corr. acc.); a. fr.—2) *to drive, rule*. Ib. CX, 2. Targ. Lev. XXVI, 17; a. e.

*Ilkpe. אחררי to be chastened; to be instructed.* Targ. Jer. VI, 8. Targ. Prov. XXIX, 19. Targ. Y. Lev. XX, 5; a. fr.

**רדד** II (b. h., cmp. ירד) *to take down; to detach, break off, esp. a) to take honey out of the bee-hive.* Ukts. III, 10 והרודה ממנה וכו' a bee-hive ... is regarded as landed estate ..., and he who breaks honey out of it on the Sabbath &c.; Shebi. X, 7; B. Bath. 66<sup>a</sup>; 80<sup>b</sup>. B. Mets. 64<sup>a</sup> לרדדו את כוורתו if a person goes to take the honey out of his bee-hive; מה שכוורתו רודה כך וכך וכו' whatever my bee-hive may yield shall be thine for such and such an amount; a. fr.—2) (פיר) *to detach bread from where it sticks to the oven, to shovel out.* Sabb. 4<sup>a</sup> החירו ... הדבין if a person stuck a loaf to the wall of an oven (on the Sabbath), would you permit him to take it out (before it is baked) &c.? Makhsh. III, 3. Yoma 38<sup>a</sup>; Tosef. ib. II, 5 אינן בקיעין לרדדום they were not skilled in taking them off (without breaking); a. fr.—Y. Pes. III, 30<sup>a</sup> bot. רדדו let him detach it (the piece dedicated as Hallah) from the loaf.

*Nif. רדד to be detached, taken out of the oven.* Tosef. Yoma I. c. מבפנים וכו' ורודה נאפה וכו' (Var. ורודה נרדד) it was baked in, and taken out from the interior of the oven; Cant. R. to III, 6 רדדו.

**רדדא**, Pa. רדד same. Targ. Y. Lev. XXVI, 26 וימדרגו (some ed. וימדרגו, corr. acc.).

**רדדא** III (cmp. I רדד) *[to subjugate the ground; cmp. Gen. I, 28; cmp. ירד I], to plough.* Targ. Ps. CXXIX, 3 רדדו (ed. Lag. ראדו, v. ראדו). Targ. Hos. X, 11. Targ. I Kings XIX, 19; a. fr.—Y. Shebi. IV, 35<sup>a</sup> bot. מירדד; Y. Snh. III, 21<sup>b</sup> top רדדו היה קאים רדדו (not רדדו) was ploughing; Lam. R. to I, 16 קא רדדו Y. B. Mets. IX, beg. 12<sup>a</sup> רדדו לחלוש ... פוק רדדו (דריהו) where it is customary to pluck, and the tenant cut the grain, we say to him, go out and plough the field (for the owner); a. fr.

*Ilkpe. אחררי to be ploughed.* Targ. Am. VI, 12. Targ. Mic. III, 12; a. e.

**רדדא** m. (preced.) *plougher.* Targ. Am. IX, 13.—Y. Shebi. V, 36<sup>a</sup> ר' חורא a plough ox.—Pl. רדדא. Targ. Ps. CXXIX, 3 (ed. Lag. ראדא; v. ראדא).

**רדדא**, רדדא m. (preced.) 1) *ploughing, ploughing season.* Targ. Y. I Ex. XXXIV, 21 (ed. Vien. רדדא; Y. II רדדא). Ib. XXI, 37 רדדו (some ed. רדדו, read רדדו or רדדו).—B. Kam. 46<sup>a</sup> וכו' אי גברא דובין לר' whether he is a man that sells cattle for ploughing or for slaughtering; ib. אי רמי לר' if the price of a working beast was paid, it was sold for work; B. Bath. 92<sup>a</sup>, v. נקסא. Ib. b; a. e.—Ib. 12<sup>a</sup> רדדא v. רדדו. 2) *Ridya*, name of the angel of rain. Taan. 25<sup>b</sup> ר' רדדא ר' I saw Ridya, he looks like a calf &c. Yoma 21<sup>a</sup> top וכו' also the voice of Ridya (v. Ps. XLII, 8).

**רדדא** m. pl. 1) (v. רדדא) *running water.* Targ. Prov. V, 15 (ed. Wil. ר').—2) *pl. of רדדא.*

**רדדא** m. (רדד) *beaten, hammered metal, foil.*—Pl. רדדא. Targ. O. Num. XVII, 3, v. רדד. Targ. Y. ib. רדדא constr.

**רדדא** m. (b. h.; רדד) 1) (b. h.) *a (female's) wrap of fine texture, veil* (v. לסקוה). Kel. XIX, 1. Yalk. Num. 750 פכרו וכו' the scholars exempted a woman's *radid* from show fringes; Sifré Num. 115 (corr. acc.).—2) *the extreme border of a web by which it is stretched.* Y. M. Kat. III, 83<sup>b</sup> top; Treat. S'mah. ch. IX חריר (corr. acc.).—[Yalk. Gen. 95 וקח את הר', read חריר, as Pirké d'R. El. ch. XXX.]

**רדדא** ch. 1) same, *gauze, veil.* Targ. Y. Gen. XXIV, 65 (h. text צעיר). Ib. XXXVIII, 14; a. e.—2) = רדד (a chain of) *hammered gold.*—Pl. רדדא. Targ. Cant. II, 5 (cmp. Targ. ib. V, 7 חגא for h. text רדד).

**רדדא**, v. רדד.

**רדדא**, v. רדדא.—[Gen. R. s. 41, v. רדד.]

**רדדא** m. pl. (רדד, cmp. רדדא, רדדא) *drippings.* Nidd. 67<sup>a</sup> ופל בר' it fell off with the drippings (when she came out of the bath).

**רדדא**, v. רדדא.

**רדדא** I f. (רדד I) *subjection, rulership.* Gen. R. s. 34, v. רדדא.

**רדדא** II f. (רדד II) *detaching, taking bread out of the oven.* R. Hash. 29<sup>b</sup> וכו' רדדא הדפת וכו' the taking out of the bread, which is an art but no labor. Y. Shek. V, 48<sup>d</sup> bot. וברדדא ... היו בקיאים they were skilled in making the show-bread and in taking it out; Y. Yoma III, 41<sup>a</sup>; Cant. R. to III, 6; a. e.

**רדדא** f. (v. רדד III) *fit for ploughing, gentle.* Ruth R. to I, 19 וכו' ר' ואמר ר' ... לפרה הדיוסיה like a common cow whom her owner exhibits in the market, saying, she is a ploughing cow and makes even furrows; (מכרחיה) if she be a gentle cow, what do these her burns (scabs) mean?; Yalk. ib. 601 רדדא (corr. acc. the entire passage).

**רדדא** m. pl. (רדד I) *rammers, rollers.* Gen. R. s. 41, end עליהם מעברין ר' עליהם (some ed. רדדא, corr. acc.) they pass rollers over them; ib. s. 69 פרים (v. פר); Yalk. Is. 337 רדדא read רדדא.

**רדדא** Targ. II Esth. VI, 10, quid?—[perh. = רדדא *chains of hammered gold*; the text is corrupted].

**רדדא**, v. רדד.

**רדדא** I f. (רדדא) *pursuing.* Y. B. Kam. IV, 4<sup>b</sup> top וכו' שיש ברדדא וכו' and they judge that in his (the ox's) pursuit of an animal lies the intention to gore.—

*Pl. רד"פ*. Ib. if he ran after an animal three times.

**רד"פ** II pr. n. m. *R'difah*. Y. Shebi. IX, 39<sup>a</sup> top 'רד"פ בר'—Y. Kidd. II, 62<sup>d</sup> רבי ר' Peah IV, 18<sup>b</sup> bot.; a. e. (v. Fr. M'bo, p. 123<sup>b</sup>).

**רד"פ** (b. h.) to benumb. Part. pass. רדומים; *pl.* רדומים *fast asleep*. Esth. R. to III, 9 בשינה ר' how long yet will (you) the fathers of the world be sunk in sleep?

*Nif. רד"פ to be overcome by sleep*. Pes. X, 8 (120<sup>b</sup>) נרדמום if they have been fast asleep, at the end of the Passover meal, they dare not eat again, opp. נרדמום. Tanh. Vayikra 8 וישן נ' Jonah, in the anguish of his soul, was overcome and fell asleep. Ib. ואתה אנן רד"פ we are standing between life and death, and thou art asleep?

**רד"פ** ch. same; part. pass. רדומים; *pl.* רדומים. Targ. Is. XV, 1.

**רד"פ** (b. h.) to run: to pursue. Gen. R. s. 44 רד"פ I pursued the kings to Damascus. Ab. Zar. 75<sup>a</sup> רד"פן (רד"פין), v. infra. Snh. VIII, 7 רד"פן he that runs after his fellowman with murderous intention. Ib. 74<sup>a</sup> רד"פן אחר חבירו ו' a pursuer who runs after a pursuer in order to save him (prevent him from murder); a. fr.—Pes. 114<sup>a</sup> אכול רד"פן (רד"פין) eat onion and sit in the shade (v. צל), rather than eat goose and chicken with thy heart within thee running (being restless and greedy).—Part. pass. רד"פ; f. רד"פ & a) *quick, rapid*. Ab. Zar. 75<sup>a</sup> שמירי רד"פין Ms. M. (ed. רד"פין) a spring whose waters run rapidly; (Y. ib. V, end, 45<sup>b</sup> נרד"פין מהלכין *b*) *anxious, longing*. Tosef. Yeb. VI, 6 לילך ו' if the wife (at the time of her husband's death) has been following her desire to go on a visit to her parental home; Yeb. 42<sup>b</sup>. Keth. 71<sup>b</sup> ו' כאן בר' in the one case it means when she is anxious to go home (during her first year of married life) & c. Ib. ו' לילך ו' like a bride that has been found perfect in her husband's paternal home, and is anxious to go home and tell & c.; Pes. 87<sup>a</sup>.—*the first festival after marriage*. Y. ib. VIII, 35<sup>d</sup> top רד"פין which festival is 'the festival of the anxious'? ... The first festival after marriage, when her father urges her to go back to her husband's house. Ib. רד"פין if she did not go home for the first festival, may the second festival be considered 'the festival of the anxious' (with regard to her partaking of the father's Passover meal)? Cant. R. to VIII, 9 ר' בר' מלכים a princess that went to observe the first festival at her father's house; a. e.

*Nif. רד"פ to be pursued, chased, persecuted*. Snh. I. c. ו' בין של רד"פ בין של רד"פ whether he broke the vessels of the pursuer (in his attempt to prevent him from murder) or those of the pursued. Lev. R. s. 27 (ref. to Koh. III, 15) הנרד"פין מן הרד"פין at all times the Lord requires the blood of the pursued at the hands of the pursuers;

Abel was pursued by Cain, and the Lord chose Abel & c.; ib. הנרד"פין לא חקרבו ... אלא מן הנרד"פין bring me no offerings from among the pursuers (beasts of prey), but from among the pursued; Pesik. Shor, p. 76<sup>a</sup>, sq.; a. fr.

*Pi. רד"פ to pursue, strive after*. Y. Snh. III, beg. 21<sup>a</sup> because he has chosen him as arbiter, he will advocate his (client's) claim.

**רד"פ** ch. same. Targ. I Sam. XXIII, 28. Targ. Prov. XIII, 21 (ed. Wil. Pa.); a. fr.—Part. רד"פ. Targ. Deut. XVI, 20 (O. ed. Berl. רד"פ). Targ. Koh. III, 15; a. e.—*Part. pass. רד"פ quick, rapid*. Yoma 77<sup>b</sup> שמי רד"פין it is different with a brook, because its waters are rapid. B. Bath. 73<sup>b</sup> רד"פין מים רד"פין (not רד"פין) not because the water is very deep, but because it is so rapid; a. e.

*Pa. רד"פ same*. Targ. Prov. I. c., v. supra.

**רד"פ** f. (רד"פ I) *chastisement*. Esth. R. to I, 12 ... א' the Egyptians, too, when they were chastised at the Red Sea, were judged with naked bodies (with play on נד"פ, Ex. XV, 8).

**רד"פ** f. (רד"פ to flow) a vessel for a thin batter, *pan*. Targ. O. Lev. VII, 9 ר' ed. Berl. (ed. a. Mss. 'רד', 'רד'; h. text מרחש' adj. מרחש' adj. Ib. II, 7 מרחש' adj. a 'running' meal offering; v. Berl. Targ. O. II, p. 32).

**רד"פ** (b. h.) [to be great; to boast,] to acknowledge the authority of, submit to. Ex. R. s. 27 (ref. to רד"פ ורד"פ, Prov. VI, 3) והמליכם עליך ... והמליכם be trodden in the dust of the feet of those greater than thyself and make them kings over thee; v. infra.

*Hif. רד"פ to declare great, do homage to*. Cant. R. to VI, 5 (expl. רד"פין הם המליכי ו' ib. רד"פין) for they (the children at the Red Sea) did me homage, made me king over them, saying (Ex. XV, 18), 'the Lord shall reign & c.; ib. רד"פין הם המליכי ו' for they (the elders) did me homage, they accepted my rulership over them at Sinai (Ex. XXIV, 7).

**רד"פ** ch. same, to be proud, arrogant. Targ. Ps. XXII, 8 רד"פין ed. Lag. (oth. ed. רד"פין; h. text רד"פ). Targ. Job XI, 3 ed. Vien. (oth. ed. רד"פ; ed. Lag. רד"פ; corr. acc.).

**רד"פ** m. (b. h.; preced.) 1) *pride, greatness, royalty*. Ex. R. s. 27 (v. רד"פ) אלא מלכות אר"ר *rahab* means rulership (ref. to Ps. LXXXVII, 4); a. e.—2) *Rahab*, name of the genius of the sea. Tanh. Huck. 1 שמו ר' שמו א' you will find that the chief of the sea is named Rahab (ref. to Job XXVI, 12); Num. R. s. 18; B. Bath. 74<sup>b</sup>; a. e.

**רד"פ** ch. same, *pride*; *trnsf. the proud*. Targ. Ps. LXXXIX, 11 (ed. Wil. רד"פ; some ed. רד"פ).

**רד"פ** m. (Syr.; readapt. fr. ῥαβδον, v. רד"פ) *earnest-money*. Targ. II Esth. III, 11 ed. Lag. (ed. רד"פ).

**רד"פ**, v. רד"פ.

**רָחוּן** (or **רָחוּן**) m. (רָחַן) *soaked substance, infusion*. Y. Ab. Zar. II, 41<sup>b</sup> bot., v. רָחוּן; Y. Sabb. IX, 11<sup>d</sup> רָחוּן (corr. acc.).

**רָחַט** (= רָחַץ) *to run*.—*Part. pass.* רָחֻט; *pl.* רָחֻטִּים *hurried, running*. Cant. R. to I, 17 (ref. to ורָחֻטִּי ib.) במקום שהכהנים ר' בברותם the place where the priests ran (at service) was laid out with cypresses (ref. to I Kings VI, 15).

**רָחַט** (denom. of רָחַט) *to lay rafters*. Ib. למדה בברותם ... מקרה ... הורה the text (Cant. I. c.) teaches a practical lesson that man should use cedars for roofing and cypresses for the rafters.

**רָחַט** ch. same, *to run, be swift*. Targ. Job IX, 25 (of a bird). Targ. Gen. XVIII, 7. Targ. II Sam. XVIII, 23; a. fr.—M. Kat. 9<sup>b</sup> רָחַטָא v. רָחַטָא I. Erub. 51<sup>a</sup> top רָחַטָא provided he may reach the root of the tree (before the Sabbath begins) by running. Ber. 6<sup>b</sup> למָרַחַט it is right to run. Ib. אֵנָּה נָמִי רָחַטָא I run likewise. Sabb. 94<sup>a</sup> רָחַטָא חֲלָהָא he ran three parasangs on foot. Ib. 32<sup>a</sup> רָחַטָא (not רָחַטָא) the goats run, v. רָחַטָא; Yalk. Gen. 31 רָחַטָא. Y. Shek. V, end, 49<sup>b</sup> רָחַטָא וְכִי רָחַטָא may the (my) feet that failed to run to give alms, be broken; a. fr.

**אֶרְחִיט** *to cause to run, hasten*. Targ. O. Gen. XLI, 14.

**רָחֻטִּים** m., *pl.* רָחֻטִּים (b. h.; preced.) [*runners*], 1) *gutters of the watering trough*. Lev. R. s. 31; Cant. R. to VII, 6 (ref. to בְּרָחֻטִּים ib.) של בְּרָחֻטִּים ... שָׁנָה ... שָׁנָה זה משה ... שָׁנָה ... concerning whom it was decreed that he should not enter the land; and why? Because of the troughs of the waters of Meribah (Num. XX, 13).—2) (*= rafters, roofing*). Ib. ... שָׁנָה ... שָׁנָה (של אֲבִינוּ יַעֲקֹב מִשְׁרָה שְׁכִינָתוֹ בְּחוּץ יִשְׂרָאֵל בְּרָחֻטִּים) that is the king of kings ... who bound himself by an oath that he will allow his Presence to dwell in Israel under roofing (in the Temple); Lev. R. l. c. מִשְׁרָה שְׁכִינָתוֹ בְּחוּץ יִשְׂרָאֵל בְּרָחֻטִּים (strike out אֲבִינוּ יַעֲקֹב) under Jacob's roof.—3) *running*. Ib. אֵל חֲבֵרָא רִין וְכִי ... אֵל חֲבֵרָא רִין וְכִי for the sake of Abraham of whom it is written (Gen. XVIII, 7), 'and Abraham ran &c.'; Cant. R. l. c.—[4] (b. h.) *shavings*; *transf. curls*. Cant. l. c.]

**רָחֻטָא** m. (preced.) 1) *runner*.—*Pl.* רָחֻטָאִים. Targ. II Kings XI, 4; 6. Targ. Jud. V, 28; a. fr.—2) *gutter of the watering trough*.—*Pl.* as ab. Targ. O. Gen. XXX, 38; 41 (ed. Berl. רָחֻטָא).

**רָחֻטָא**, v. רָחַטָא.

**רָחֻטָא** m. (preced. wds.) *road, marching route*. Ber. 32<sup>b</sup> רָחֻטָא וְכִי כָל ר' וְכִי כָל ר' ועל כל ר' ועל כל ר' Ms. M. for each army (of stars in the signs of the Zodiac) I created thirty routes, and for each route I created in it (the sign) thirty legions &c., v. קָרָטָא; Yalk. Is. 332 רָחֻטָא.

**רָחֻטָא** m.=**רָחֻטָא**, *runner*.—*Pl.* רָחֻטָאִים. Targ. II Chr. XXX, 6; 10. Ib. XII, 10, sq. Targ. Esth. III, 13 (ed. Lag. רָחֻטָא); 15.

**רָחֻטָא**, v. רָחַטָא.

**רָחֻטָא**, v. רָחַטָא.

**רָחֻטָא** m. (b. h.; רָחַט) [*runner*], *rafter or floor beam* running from wall to wall.—*Pl.* רָחֻטָאִים. Hag. 16<sup>a</sup> רָחֻטָאִים אֲבִי בֵיתוֹ וְרָחֻטָאִים בֵּיתוֹ וְכִי Ms. M. (ed. וְרָחֻטָאִים) the stones and the rafters of his house testify against him (ref. to Hab. II, 11); Taan. 11<sup>a</sup> (v. Rabb. D. S. a. l. note); Yalk. Is. 291. Lev. R. s. 31, v. רָחַטָא. [Yalk. Cant. 985 רָחֻטָאִים 'our runners' (Cant. I, 17), that means the school children.]

**רָחֻטָא** ch. (preced.) *runner*. Targ. Jer. LI, 31.—*Pl.* רָחֻטָאִים. Targ. II Esth. III, 13 ed. Lag.; (ib. 15 רָחֻטָאִים); a. e., v. רָחֻטָאִים.—B. Mets. 107<sup>b</sup> וְכִי ר' שָׁחִין ר' וְכִי ר' שָׁחִין B. Mets. 107<sup>b</sup> רָחֻטָאִים. Sabb. 78<sup>b</sup> מִכְסָא רָחֻטָאִים (Ar. רָחֻטָאִים) the runners (police) of the toll collector (who ask persons they meet for their receipts).

**רָחֻטָא** f. (v. preced. wds.) 1) *a tool for planing wood &c.* (so named from the grooves in which it runs), *chisel*, differ. fr. מְגִיחָא. Tosef. Kel. B. Bath. II, 2. Tosef. B. Kam. XI, 15; B. Kam. 119<sup>b</sup> וְכִי ר' וְכִי ר' וְכִי ר' chips falling from under the borer and the chisel belong to the carpenter.—2) (cmp. ξυστρά a. ξύστρα) *a tool for shaving hair, an instrument with which the hairs are removed singly*, differ. fr. מַשֵּׁר. Maac. III, 5; Naz. 40<sup>b</sup>; a. e.

**רָחֻטָא**, *Hif.* רָחֻטָא (a contract. of רָחַטָא, cmp. רָחֻטָא a. Lat. arrha; v. רָחֻטָא) *to deposit as a pledge*, *contrad.* to מַשְׁעָן *to take a pledge*. Tosef. Maas. Sh. I, 1 ... מַשְׁעָן מִרְחֻטָאִין אֲחֵרִי ed. Zuck. (Var. מִרְחֻטָאִין) second tithes must neither be sold, nor taken or given as a pledge; Y. ib. I, 52<sup>c</sup> top. Ib. וְכִי ר' וְכִי ר' if he pledged it in defiance of the law, he is fined. Pes. 31<sup>a</sup> כְּשֶׁרָחֻטָאִין אֶצְלוֹ when he deposited it (the leavened matter) with him (the gentile) as a pledge. Ib.<sup>b</sup>; a. e.

**רָחֻטָא**, Bets. 30<sup>a</sup> Ms. M., v. רָחֻטָא (v. Rabb. D. S. a. l. a. Sabb. 148<sup>a</sup> Ms. M.).

**רָחֻטָא**, v. רָחַטָא.

**רָחֻטָא** I m. (רָחַט) *sight, view*. Zeb. XIV, 6 בכל ר' were permitted to be eaten within the entire range of sight (around Shiloh); (Yalk. Deut. 881 מִקְוֵה שְׁאֵרָה the range of sight of which they speak means a spot from where you can overlook the entire place with nothing to intercept &c.; כִּלְיָא ר' מִקְוֵה ר' by *roeh* is meant the view not only of the entire place but also of a part of it.

**רָחֻטָא** II m. (supposed to be) the name of an insect on trees. Tosef. Shebi. I, 11; Y. ib. II, 33<sup>d</sup>.

**רָחֻטָא**, v. רָחַטָא.

**רָחֻטָא** m. (b. h.; רָחַט) *multitude; larger portion; majority*. Meg. 15<sup>b</sup> (ref. to Esth. V, 11) בְּנֵי ר' בְּנֵי ר' how large was the multitude of his sons? Bekh. VI, 8 ר' הַמְרַבֵּר וְכִי R' the

larger portion of the anterior part of the tongue. Keth. 15<sup>a</sup> דעיר אחר ר' הולכין we are guided by the legal status of the majority of the inhabitants of the town; ר' סיכה the majority of the members of the caravan that encamped near the town. Ib.; Hull. 95<sup>a</sup>, a. e. הנמצא הלך when a piece of meat is found, we go by the majority of the meat stalls (to decide whether it be *kasher* or not). Ib. 3<sup>b</sup>, a. e. ר' מצוירין וכו' most of those engaged in slaughtering are experts. Sabb. 118<sup>b</sup> רובן של ר' most righteous men die from bowel diseases. Hull. II, 1 כמורו של אחר רובו if one cuts through the larger portion of the organ (v. סינן), it is considered as if he had cut it through. Hor. 8<sup>b</sup> רובו ככולו in the entire Law we adopt the rule that a majority (or the larger portion) are legally equal to an entirety; Naz. 42<sup>a</sup>; a. v. fr.—Gitt. 60<sup>b</sup> ר' בבירוב ר' the majority of the halakhic decisions rests on the Scripture (is derived from the text by interpretation), and the minority on tradition; v. Y. Peah I, 17<sup>a</sup> bot.—[Y. Yeb. IV, 6<sup>b</sup> top רובו עד שיפרש לו רובו read: רב.]

**רובא** ch. same. Hull. 11<sup>a</sup> ברר ... מילתא whence do we derive the rule laid down by the Rabbis, that we are guided by the majority? Ib. דאיתיה קמן ר' a majority which is before us, a majority of a definite number; ר' דאיתיה קמן כנון וכו' a majority of an indefinite number, as for instance, the case of a minor *yabam* (Yeb. XIII, 12, when we are guided by the principle that the majority of persons are not impotent). B. Kam. 46<sup>b</sup> ר' דאנשי לרדיא וכו' most people buy animals for ploughing. Ib.; B. Bath. 92<sup>b</sup>, v. אספריא; a. v. fr.—Pl. רובי. Hull. 28<sup>b</sup> ליכא Rashi (ed. ריבא) two larger portions of one object cannot be assumed, i. e. if an object is divided into two equal parts, you cannot apply the principle that either half may be ritually considered as if it were the larger portion.

**רובא**, v. רובא.

**רובא** I m. (b. h. רובה, Gen. XXI, 20; רבה) [growing] young man, youth. Sot. 26<sup>a</sup> עקרה ר' a young man who married a barren or an old woman. Y. ib. VIII, 22<sup>d</sup> bot. שגשג ר' a young man that married a young girl; a. e.—Pl. רובין, רובים. Tam. I, 1 שומרים וכו' the young priests held watch there; [anoth. opinion: the archers, v. רבי II].—Esp. ר' the sons of R. Hiyya. Hull. 20<sup>a</sup> וכו' יקבלו הר' let the lads receive the answer to their arguments. Y. Hag. III, 79<sup>c</sup> bot.; a. e.

**רובד** m. (רבה) 1) *mosaic pavement*, esp. the paved level space between steps in the Temple hall, landing, terrace. Yoma IV, 3 הרביעי שבהיכל 43<sup>b</sup> של היכל, the fourth terrace on coming from the hall. Midd. III, 6 ר' שלשה וכו' the height of each step was half a cubit, its depth one cubit each of the three steps, and a landing of three cubits &c. Ib. IV, 4, sq. Tosef. Succ. IV, 23; Tosef. Men. XI, 13 שבאים הר' the pavement in the hall.—Pl. רובדין, רובדים. Tam. I, 1 של אבן משוקעין בר' ובאבנים sunk

in and covered with paving blocks or with (rough) stones.—2) the interlaced branches of two neighboring trees.—Pl. as ab. Hull. 140<sup>b</sup> דיהא יושבת בין שני רובדי if the mother bird is found sitting on the junction of two trees. Ib. 141<sup>a</sup>; a. e.

**רובדא** ch. same, pavement. Targ. II Chr. VII, 3 (h. text ריצפה).

**רובה** I, v. רובא.

**רובה** II m. (v. רבה) saturation, sauce, dip. Y. Pes. X, 37<sup>d</sup> top ומה ר' שריא רבה עמו and why is it (תרוכה) called *robek* (saturation)? Because it is saturated with it (the wine that is put in as a sauce).

**רובא**, **רובא** m. 1) = רבא, great. Targ. Y. II Lev. X, 19 (ed. Vien. רובא).—2) = רבה elder, senior. Y. Ber. II, 5<sup>b</sup> bot. ר' הושיא ר' Y. Kil. IX, 32<sup>b</sup> ר' ר' a. fr. (interch. with רבה).

**רובה** I f. (= מרובה) more, larger number. Keth. 103<sup>a</sup> ברכת הבית בר' the blessing of the household increases with the number of its members (every one contributing towards the comfort of all); B. Bath. 144<sup>b</sup>; Tosef. Keth. XII, 3 מרובה (corr. acc.).

**רובה** II m. ch. (רבה) gradation, conclusion a minori ad majus (= קל וחומר). Y. Peah IV, 18<sup>b</sup> top יוחנן ר' דר' there exists one argument a minori by R. J. and another by R. S. ben L.; ר' מה מצינו וכו' R. J.'s argument is: if in the case of a find &c. (v. corr. vers in Frankel, Talm. Hierosol.).—ר' (cmp. רובה I) something greater, more restrictive. Y. Sabb. XVII, beg. 16<sup>a</sup> ולחור (דרובן not) הבית דר' ולחור הכלים דר' וכו' there is a greater restriction in the law concerning the moving of the doors of a house, and in another respect a greater restriction in the law concerning the doors of furniture; ר' דר' the greater restriction concerning the doors of a house consists in this that they dare not be moved even &c. Y. Ab. Zar. I, 40<sup>a</sup> top ר' דר' the opinion of R. S. b. L. goes farther in restriction than that of R. J. Y. Maasr. I, 49<sup>a</sup> bot. ר' דר' he comes to tell you something greater.—Y. Meg. I, 71<sup>c</sup> top דרבה here is something greater (than the difference between scrolls and T'fillin which has been stated): scrolls may be written on either side of the parchment &c.; דר' דר' the 'one column' law against the 'two sides' law—this is no gradation. Y. Peah I, 15<sup>d</sup> top גדול דרבה here is something greater (in the reverse, v. ארבה); greater is a duty which is like paying a debt (the filial duty) than &c.; Y. Kidd. I, 61<sup>b</sup> bot. ודורא דרבני (corr. acc.).

**רובה**, **רובה** I m. = h. רובה, youth, young man. Targ. I Chr. XXII, 5.—Pl. רוביא, רובין. Targ. Ruth III, 10. Targ. Lam. II, 12 (not רב). Ib. 21; a. e.—Targ. Job XXI, 11 ורוביו.

**רובה** II m. *fenugree*, (oth. opin. *flax-seed*).

Ker. 6<sup>a</sup> רובי' וב' ... רובי' רגיל (Rashi) one should make it a habit at the beginning of a year to eat pumpkin, fenugreek &c.; Hor. 12<sup>a</sup>. Hull. 52<sup>a</sup>. Sabb. 109<sup>b</sup>, v. גיר III.

**רובן** m. (רַבָּב) *coarse weft*. Par. XII, 8 (Var. אַרְבָּן q. v.).

**רובע** m. (b. h. רִבְעָה) *one-fourth*, esp. (sub. קב) *rob'a*, one-fourth of a Kab. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>. Tosef. B. Bath. V, 10 (among the measures to be kept) ר' רוצי' ר' a *rob'a* and a half *rob'a*. Num. R. s. 92<sup>d</sup> (God repays measure for measure) ר' רוצי' ר' even to a *r*. and a half-*r*. Tosef. Kel. B. Bath. III, 8 ר' רוצי' ר' a block with the cavity of a *r*. on one side and of a half-*r*. on the other; Tosef. Mikv. VI, 22. Tosef. Ohol. I, 7 ר' רוצי' ר' a *rob'a*-ful of bones; a. fr.—ר' בית' a piece of ground of the capacity of one *rob'a* of seed. Kidd. 26<sup>b</sup>; a. e.

**רובעא** ch. same, *one fourth*. Targ. II Esth. IV, 1.—Pl. רובעא. Y. Hall. II, 58<sup>d</sup> top, v. קבא.

**רובצל** v. רבצל.

**רוגז** m. (b. h. רִגְזָה; רִגְזָה) *excitement, anger, commotion, trouble*. Midr. Till. to Ps. XXII ר' רחמים out of the divine anger comes mercy (ref. to Hab. III, 2). Pirké d'R. El. ch. XXXVIII ר' רחמים he began to curse his sons' anger. Gen. R. s. 84 (ref. to Job III, 26) בא עלי ר' רחמים the trouble about Joseph came upon me.

**רוגזא** f. ch. same. Targ. II Chr. XXXIV, 21. Targ. Ps. LXXXVIII, 31. Targ. Job XXI, 30 רוגזא (Ms. רוגזא); a. e.—[Targ. Prov. XXIX, 22 ר' גברא, read with ed. Lag. a. oth. רוגזא.—Lam. R. to II, 2 נחמלא רוגזא וכ' (masc.) Ben Kosiba's anger rose to its full measure.—Pl. רוגזא, רוגזא. Targ. Job XL, 11 (Ms. רוגזא).

**רוגזא** v. preced.

**רוגזא** Y. Kil. I, 27<sup>a</sup> אף הר' v. אף הר'.

**רוגזות** v. next w.

**רוגזות** f. pl. רוגזות 1) *routes, directions*. Cant. R. to IV, 1 ר' רוגזות ... משוגרת ר' הרבה וכ' as the pigeon is sent out in many directions and always returns &c.; ib. to I, 15 (not שוגרת).—2) (adj.) *familiar*. Tosef. Ber. II, 12, a. e. ר' רוגזות, v. רוגזות.—3) [*runners*], *grapes growing in a row on isolated vines*, opp. רוגזות (v. רוגזות). Men. VIII, 6 (86<sup>b</sup>) רוגזות; Tosef. ib. IX, 10 ר' ר' Y. Peah VII, end, 20<sup>c</sup> כל ר' ר' all plants in one row form one bed; Y. Pes. IV, 31<sup>b</sup> bot. רוגזות.

**רוגזת** pr. n. river *Rav'g'nat*. B. Bath. 73<sup>b</sup> top (Ms. M. רוגזת; Ms. R. רוגזת; ed. Lubl. רוגזת; v. Rabb. D. S. a. l. note).

**רוגזת** v. רגזת.

**רוגזת** m. (רוגזת II) *the flat portion of the baker's shovel*. Tosef. Kel. B. Mets. III, 7, v. צונר III.

**רוגזות** pr. n. pl. (a corrupt. of Ἀραδος) *Aradus*, v.

אָרוֹךְ. Y. Meg. I, 71<sup>b</sup> bot. (expl. אָרוֹךְ, Gen. X, 18) ר' [The context forbids thinking of Rhodus].—[Y. Yeb. VIII, 9<sup>b</sup> bot. ברודוס, read with Y. Kidd. IV, 66<sup>b</sup> top, a. Y. Bicc. I, 64<sup>a</sup> בָּרְדוֹס.]

**רוה** v. רוה.

**רוהתא** m. (רוה, cmp. רוה) *moistening, refreshment* [or *marrow*]. Targ. Prov. III, 8, v. רוהתא.

**רוה** v. רוה, רוה, רוה.

**רוה** v. רוה.

**רוה** (b. h.) *to be wide, roomy; to spread*. Y. Snh. I, 19<sup>c</sup> top משם הרוה ורוהתא וכ' from there (the hall of the Sanhedrin) the law went forth and spread (with authority) for all Israel; Tosef. ib. VII, 1; Tosef. Hag. II, 9. Y. Yeb. I, 3<sup>a</sup> bot. רוהתא ... רוהתא see how this decision will spread (what its effect will be) in Israel; a. e.—Part. pass. רוהתא; pl. רוהתא. Ab. V, 5, a. e. משתחוים, רוהתא; [Mish. ed. רוהתא, pl. רוהתא].

**רוה** 1) *to be placed wide apart*.—Part. מרוהתא; f. מרוהתא (מרוהתא). Y. Shebi. II, end, 34<sup>b</sup> במר' when the trees are planted wide apart, opp. רוצי'ן; Y. M. Kat. I, 80<sup>c</sup> top; a. e.—2) *to be wide and flat*. Koh. R. to VII, 23 במקום מר', v. רוהתא. Tosef. Kel. B. Mets. VIII, 6 לשונות מר' R. S. to Kel. XVIII, 5 wide and flat straps (comfortable to lie on), v. רוהתא I.

**רוה** (denom. of רוה) 1) *to be relieved*; 2) *to make profit*. Gen. R. s. 13 מרוהתא ... מרוהתא commerce is prosperous, and the dealers make profit; מרוהתא ... מרוהתא even the lepers feel relieved; Yalk. ib. 20. Gen. R. s. 39 ר' ר' the sick man saw him (Abraham) and felt better. Yalk. Ps. 843, v. רוהתא; a. e.—3) *to cause relief*. Lev. R. s. 34 ר' מרוהתא they (the visitors) bring him some relief; Midr. Till. to Ps. XLI.

**רוהתא** (denom. of רוהתא) *to be relieved, be in comfortable circumstances*. Lev. R. l. c. when thou art in better circumstances, thou wilt repay me.—[Ib., a. e. רוהתא, read: רוהתא, v. רוהתא.]

**רוה** I ch. same, 1) *to be wide, extend; to be easy; to feel relieved*. Targ. Job XXXII, 20.—[Targ. Ps. XXXIII, 5 רוהתא Ms., ed. Lag. רוהתא, v. רוהתא.—Snh. 7<sup>a</sup> רוהתא ... רוהתא the cut widens, i. e. the parts cut through go apart, and are not affected by the heat of the knife. B. Bath. 90<sup>b</sup> רוהתא ר' when the market becomes easy (prices fall), it remains so (for the rest of the year). Taan. 23<sup>b</sup> רוהתא ... רוהתא (Ms. M. רוה, corr. acc.) I thought, as it has been raining, the world is at ease (prices will come down). Keth. 80<sup>b</sup>, v. רוהתא. B. Bath. 167<sup>a</sup> (suspecting an erasure in a document) רוהתא למה רוהתא why has this Vav so much space?, opp. רוהתא; a. fr.—Y. Sabb. XX, end, 17<sup>d</sup> רוהתא his house fell in over him who felt at ease (?), v. רוהתא.—2) *to make room*. Targ. Is. XLIX, 20 רוהתא (prob. to be read: רוהתא Pa.; h. text רוהתא.)

**רוה** 1) *to widen, make room; give comfort*. Targ. Prov. XVIII, 16 (h. text רוהתא).—Part. pass. רוהתא; f. רוהתא. Targ. Jer. XXII, 14.—

2) (denom. of רְוּחָא) to inspire.—Part. pass. as ab. Targ. Y. Deut. XXXII, 24 [read:] מְרוּחָא רְוּחָא בְּיָשֵׁן possessed by evil spirits.

Af. אַרְנוּה, אַרְנוּה 1) to make room, widen; to relieve. Targ. Y. Gen. XXVI, 22. Targ. Lam. III, 56 אַרְנוּחָא (verbal noun); a. e.—Sabb. 151<sup>b</sup> מְרוּחָא ... חַא' כּוּחֵלָא (or מְרוּחָא Pa.) stibium widens (improves the eye-sight) up to forty years of age, אַרְנוּחָא לֹא מְרוּחָא after that ... it preserves the eye-sight, but does not improve it; a. e.—Part. pass. מְרוּחָא open; vacant. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text מְרוּחָא).—2) to make profit, gain. Y. Ned. V, end, 39<sup>b</sup> חַד בַּר נֶשׁ נָדַר לֹא מְרוּחָא (not מְרוּחָא) a man made a vow that he would make no profit (in business). Ib. [read:] מַאי אֲשַׁבַּח א"ל מַאי אֲשַׁבַּח he asked him, what didst thou swear (not to do)? Said he, that I will make no profit (v. Asheri to Gitt. 35<sup>b</sup>).—3) to cause to profit. B. Mets. 73<sup>a</sup> bot. חַא' אֲנִי וְיָמֵיהֶם I wait for them (give them time to move) until Iyar, and thus I benefit them greatly; a. e.—Part. pass. מְרוּחָא. Ber. 56<sup>a</sup> עֲסַקְךָ מ' thy business will be profitable, opp. מְסַד.

Ithpa. אַרְנוּחָא, Ithpe. אַרְנוּחָא a) לִי אֲרֻחָא to be relieved; to be better. Targ. I Sam. VI, 3. Ib. XVI, 23; a. e.—b) to be blessed (with issue, with increase of wealth). Targ. Gen. XX, 17. Targ. Y. ib. XXII, 20. Ib. XXV, 21. Ib. XXVI, 31.

רוּחָא, רוּחָא m. (b. h.; preced.) 1) extension, wide space; interval. Gen. R. s. 74 ... בְּמִקְוֵי ר' they (the eastern men) hold council only in an open and level place (where they are safe against spies); Yalk. ib. 130 בְּשֶׁדָּה בְּר' בְּמִקְוֵי (v. רוּחָא); Pesik. Par., p. 34<sup>a</sup> בְּמִקְוֵי רוּחָא (corr. acc.). Gen. R. s. 19 (play on לִירוּחָא הַיּוֹם, Gen. III, 8) לִירוּחָא הַיּוֹם for the extension of the day (in order to extend Adam's day to God's day, a thousand years); Pesik. R. s. 40 ... לִירוּחָא הַיּוֹם I will give him one of my days,—'to the extension of the day'—I will give him &c. Hull. V, 3 'לִירוּחָא הַיּוֹם when there is no interval of time between the sale of the dam for slaughter and that of her young. Koh. R. to I, 7 ... בֵּין וְכ' there was a space of four cubits between each two. Ber. 15<sup>b</sup> בֵּין הַדְּבָרִים he must allow an interval between words that may easily run into each other; a. fr.—2) ease, relief. Tosef. Sot. II, 3 ... בְּצַעַר יוֹלְדָהּ if (before she was tested) she used to give birth with great pains, she would now do so with ease; Num. R. s. 94<sup>i</sup>; Ber. 31<sup>b</sup>. Tanh. Vayishl. 8 ... כְּשֶׁהָיִיתָ בְּצָרָה when thou wast in trouble, thou didst make a vow, but now that thou art relieved, thou forgettest; a. e.—3) profit, gain. Midr. Till. to Ps. XCII; Yalk. ib. 843 שְׂנוּרִית ... אֶת הָרַר' שְׂנוּרִית and when the students saw the gain that he had made &c.

רוּחָא, רוּחָא II, רוּחָא ch. same, 1) open space, room. Targ. O. Num. XXXV, 2 (ed. Berl. רוּחָא; ed. Vien. רוּחָא; h. text מְרוּחָא). Targ. O. Lev. XXV, 34. Targ. Ez. XLV, 2 (ed. Wil. רוּחָא). Targ. O. Gen. XXXII, 17 (ed. Vien. רוּחָא). a. fr.—Meg. 7<sup>b</sup>, a. e., v. אֲכַסְמָא. Sabb. 146<sup>b</sup> לֹא רוּחָא he had no room (to accommodate all his hearers); a. e.—Pl. רוּחָא, רוּחָא, רוּחָא. Targ. O.

Num. XXXV, 4, sq. (ed. Vien. רוּחָא). Targ. Josh. XIV, 4 (ed. Wil. רוּחָא); a. fr.—[Targ. Y. I Deut. XXXII, 24 רוּחָא, read: רוּחָא, v. רוּחָא I.]—2) relief. Targ. O. Ex. IX, 28. Targ. Esth. IV, 14. Targ. Is. XXXII, 15 (h. text רוּחָא); a. e.—Cant. R. to I, 1 בְּשַׁעַר רוּחָא, v. אֲנָקָא; Koh. R. to I, 12; Gen. R. s. 81, a. e., v. עֲקָתָא. Pes. 112<sup>b</sup> פּוּרְחָא allow me a little relief (liberty); a. e.—3) ample provision, comfort. Keth. 69<sup>a</sup> רוּחָא בֵּיתָא there is ample provision in the house (she is sufficiently provided for). Ib. בֵּיתָא, אֲנָא 'I mean ample provision out of that estate. Ib. 80<sup>a</sup> sq. ... מְשֹׁם ר' בֵּיתָא וְכ' the scholars allowed the husband the fruition of the wife's property for the sake of domestic comfort, but not to the extent of selling the products. Ib. בֵּיתָא הָא קָא רוּחָא fruition is allowed him for the sake of domestic comfort, and the comfort of the house remains secured; a. e.—B. Kam. 116<sup>a</sup> דְּמִילְתָּא הָוִיא דְּעַבְד' he did it for the convenience of the thing, i. e. as an extraordinary, though not legally necessary, measure, to avoid litigation.

רוּחָא, רוּחָא, רוּחָא f. same, wide space, relief. Targ. Ps. XVIII, 20; Targ. II Sam. XXII, 20. Targ. Ps. LXVI, 12 (h. text רוּחָא); a. e.—[Targ. Ps. XXXIII, 5, v. רוּחָא.]

רוּחָא, רוּחָא f. (b. h.) same, width; relief, ease. Ab. I, 5 יְדִי בֵיתָא פָּתוּחָא let thy house be wide open (hospitable); Ab. d'R. N. ch. VII.—Y. Sot. X, 24<sup>a</sup> bot. בְּשַׁעַר רוּחָא when Israel is in distress and the nations are at ease; (Bab. ib. 48<sup>a</sup> וּבְשַׁלְוָה Tosef. ib. XIII, 9 (בְּשַׁלְוָה); a. e.

רוּחָא, רוּחָא v. רוּחָא.

רוּחָא pr. n. pl. [Wide Places,] Ravhatha. Targ. Y. Gen. XXVI, 22 (h. text רוּחָא).

רוּחָא, רוּחָא, רוּחָא v. רוּחָא.

רוּחָא m. (רוּחָא; comp. פְּנִי) single, bachelor. Kidd. IV, 13 ... לֹא יִלְמַד אָדָם ר' סוֹפְרִים a single man must not be a teacher of primary classes. Ib. 14. Pes. 113<sup>a</sup> הָדָר וְכ' a bachelor that lives in a large city and does not sin. Lev. R. s. 27 (ref. to Job XLI, 3) הָדָר וְכ' this refers to a bachelor (childless man) that dwells in a community and contributes towards the maintenance of teachers of Bible and Mishnah. Tanh. Aḥṣare, ed. Bub. 15 ... וְכ' like a very rich but unmarried man; having no wife, he has no house; Tanh. l. c. 10 רוּחָא (corr. acc.); Yalk. Ps. 767; a. e.—Pl. רוּחָא, רוּחָא Kidd. l. c. רוּחָא וְכ' two bachelors should not sleep wrapped up in one cloak; Tosef. ib. V, 10. Mekh. Bo, s. 13 אַחֲרֵיהֶם מְר' אַחֲרֵיהֶם and they were all firstborn sons of other young men (not the husbands).

רוּחָא, רוּחָא I ch. same.—Pl. רוּחָא, רוּחָא. Targ. Is. XL, 30 (ed. Ven. רוּחָא; h. text רוּחָא).

רוּחָא II m. (רוּחָא to be clear, v. Fl. to Levy Talm. Dict. IV, p. 486) straining bag. Pes. 42<sup>b</sup> בָּרִי' when the drink is made by pouring water on the strainer (and the



**רוֹמֵב** m. (רֶמֶב). 1) *soft, green date*, opp. ירֶבֶשׁ. Ukts. I, 2, 1; גִּלְעִינָה שֶׁל ר' the kernel of a green date. Tosef. ib. I, 1, sq.; a. e.—V. רֶמֶב. —2) *broth; juice of meats; jelly*. Hull. IX, 1, expl. ib. 120<sup>a</sup> שׁוּמְנָה מֵאֵר' what kind of *rofeb* is meant? Fat; (oth. opin.) חֶלֶב דִּקְרִישׁ v. חֶלֶב III. Pes. VII, 2, וְכִי נִשְׁתַּחֲוֶה לֵב (while roasting the Passover lamb) some of its juice dripped on &c. Num. B. s. 102<sup>1</sup>; Tosef. Pes. IV, 6. Hull. 108<sup>a</sup> רֶמֶב ר' (*fem.*) *soft (liquid) juice*;

עבה *thick* (jelly-like) juice; a. fr.—Tosef. Kel. B. Bath. V, 6 ניקורי ר', v. נִקְבָּה.

**רוֹבֵבָה** ch. same, 1) *moisture*. Targ. Y. Lev. XI, 38 בְּרוֹבֵבָה (not בָּה ...) (of the condition of a fresh corpse).—2) *liquid*. Targ. II Chr. IV, 5 בָּר as liquid measure.—3) *sap, marrow, juice*. Targ. Ps. XXXII, 4 (h. text לשד). Targ. Job XV, 27 (h. text פרימה) a. e.—Pl. רוֹבֵבָה. Targ. Y. Lev. XI, 11 רוֹבֵבָהוּן (not רוֹבֵבָהוּן), v. I ציר ch.—[Targ. Ps. LXXXIII, 7 רוֹבֵבָהוּן Ms., read: 'וה', v. רוֹבֵבָה.]

**רוֹבֵבָה**, v. next v.

**רוֹבֵבָה** f. (רָבַן) 1) *grumbling, discontented*. Num. R. s. 12<sup>5</sup> למלך שהיה לו מטרונה ר' (Mus. 'רוֹבֵבָה, corr. acc.) this is like the case of a king who had a grumbling matron as wife; Tanh. Naso 12 ראשונה דאנא, ראשונה דאנא (corr. acc., or רוֹבֵבָה) (רוֹבֵבָה, corr. acc., or רוֹבֵבָה).—2) [prob. to be read: *grumbling, discontent*. Num. R. l. c. שלא תחזור לרוֹבֵבָההא lest she return to her sullenness; Pesik. R. l. c. לרוֹבֵבָההא (read לרוֹבֵבָההא, or with ed. Prague: לרוֹבֵבָההא).

**רוֹבֵבָה** (b. h.) *to be moist, be saturated, drip*. Y. Maasr. I, 49<sup>a</sup> top משִׁירֵיהּ (not שִׁירֵיהּ), v. מִרְיָה.

*Pi.* רוֹבֵבָה *to saturate; to refresh; trnsf. to delight*. B. Bath. 14<sup>b</sup>; Ber. 7<sup>b</sup> (play on רִיחָה) שְׂרִירָהּ לְחֻבְבָּהּ (רִיחָה) she was privileged in that from her descended David, who delighted the Lord with songs and hymns.

*Hif.* רוֹבֵבָה same. Midr. Till. to Ps. OL (ref. to Is. XXXIV, 5) [read:] מִרְיָה אֵיחָה וּמִפִּלְלוֹ לְשִׁרָהּ וְכ' (the sword with blood), and brings her tutelary angel to fall, and then it (the sword) will come down upon her (Rome; v. Cant. R. to VIII, 14).

*Nithpa.* רוֹבֵבָה, נִרְבָּה *to be saturated, refreshed*. Gen. R. s. 33 וְגַל הַעוֹלָם יִרְדוּ rain fell, and the world was refreshed; Lev. R. s. 34 (not וְנִרְבָּהוּ); Yalk. Lev. 665; Yalk. Ps. 888 (corr. acc.). Y. M. Kat. III, 82<sup>c</sup> bot. שְׁנֵי מִרְיָהם כֵּשָׁם as you were saturated with the oil of inauguration for seven days &c.; a. e.

**רוֹבֵבָה** (רוֹבֵבָה), **רוֹבָה**, **רוֹבָה** ch. same, esp. *to be filled with wine, be drunken*. Targ. Gen. IX, 21. Ib. XLIII, 34 (some ed. O. רוֹבָה, Pa.). Targ. Jer. XLVI, 10 (ed. Wil. רוֹבָה, Pa.); a. fr.—Part. רוֹבָה, רוֹבָה; f. רוֹבָה, רוֹבָה. Targ. Is. LI, 21. Targ. Prov. XXIII, 20, sq. Targ. Hag. I, 6; a. fr.—Gitt. 68<sup>a</sup> רוֹבָה אִישִׁי רִיחָה he drank, he was intoxicated and lay down. Meg. 12<sup>b</sup> שְׂרִי וְלֹא אִכָּה my father drank wine enough for a thousand men, and was not drunk. Pesik. Eth Korb., p. 57<sup>b</sup> וְאִנִּי עַל לֹגֶג דָּאנָה שְׂרִי דָּאנָה ר' דָּאנָה שְׂבַע (not לֹגֶגֶן) וְאִנִּי (the Lord) wrote about thy one Log of wine that I drink, I am filled, and I am satisfied (Num. XXVIII, 7), v. רוֹבָה; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Ps. 761.

*Pa.* רוֹבָה, רוֹבָה 1) same, v. supra.—2) *to fill, saturate; to make drunk*. Targ. Is. LV, 10. Targ. Hos. VI, 3 (h. text רוֹבָה). Targ. Jer. XLVI, 16 (h. text רוֹבָה); a. fr.—Part. רוֹבָה, רוֹבָה. Targ. Is. LVIII, 11.

*Ithpa.* רוֹבָה, *Ithpa.* רוֹבָה *to be saturated; to be drunken*. Ib. V, 22 (ed. Wil. רוֹבָה, corr. acc.). Ib. XLIX, 26. Targ. Ps. XXXVI, 9; a. fr.

**רוֹבָה** m., **רוֹבָה**, **רוֹבָה** c. (preced.) *drunk; drunkard*. Targ. I Kings XVI, 9; XX, 16. Targ. Prov. XXVI, 9. Ib. 10 (not רוֹבָה; h. text רוֹבָה). Targ. I Sam. I, 13; a. fr.—Gitt. 68<sup>b</sup> רוֹבָה וְכ' רוֹבָה when he saw a drunken man that was lost, he led him back &c. Sabb. 32<sup>a</sup> (prov.) וְכ' רוֹבָה leave the drunken man alone, he will fall of himself (a person's sins are visited upon him in critical moments); a. e.—Pl. רוֹבָה, רוֹבָה. Targ. Joel I, 5.

**רוֹבָה** f. (preced.) *saturation, fulness, satisfaction*. Pesik. Eth Korb., p. 57<sup>b</sup> (ref. to נֶסֶךְ שְׂכָרִי, Num. XXVIII, 7) לְשׁוֹן שְׂרִירָה לְשׁוֹן שְׂרִירָה of this one Log of wine three words are used expressing drinking, fill, plenty; Pesik. R. s. 16; (Tanh. Pinhas 12 שְׂרִירָה).

**רוֹבָה** f. (b. h.; preced. wds.) *overflow; (numerical value) two hundred and twenty-one (Logs)*. Yoma 76<sup>a</sup>.

**רוֹבָה** f. (preced. wds.) *drunkenness*. Targ. Mic. II, 11 (h. text רוֹבָה).

**רוֹבָה**, v. רוֹבָה.—רוֹבָה, v. רוֹבָה.

**רוֹבָה**, **רוֹבָה**, **רוֹבָה** f. (preced. art.) 1) *intoxicating drink*. Targ. Hos. IV, 11 (h. text רוֹבָה).—2) *intoxication, rage*. Targ. Esth. II, 1 רוֹבָה constr. Targ. Prov. XX, 1 (h. text רוֹבָה).

**רוֹבָה** f. (preced. wds.) *overflowing*. Targ. Ps. XXIII, 5 ed. Wil. (ed. Lag. רוֹבָה, oth. ed. רוֹבָה, corr. acc.; emp., however, Targ. Ps. LXVI, 12).

**רוֹבָה**, v. רוֹבָה II ch.

**רוֹבָה**, v. רוֹבָה.

**רוֹבָה**, v. רוֹבָה.

**רוֹבָה** m. (רוֹבָה) *softness, tenderness*. Hull. 56<sup>a</sup> אִי אִי אִי if the upper membrane had been perforated, the lower would have burst on account of its tenderness.

**רוֹבָה** m. (b. h. רוֹבָה, רוֹבָה) *peddler, esp. seller of spices, perfumes &c.* Yeb. 63<sup>b</sup>, v. פָּצַע. Cant. R. to III, 6 קוֹפֵה רוֹבָה the spice-peddler's basket. Ib. אִבְקָה, v. אִבְקָה. Lev. R. s. 16; a. e.—Pl. רוֹבָה, רוֹבָה. Sabb. 91<sup>b</sup>; Gitt. 67<sup>a</sup>, v. קוֹפֵה. Kidd. 82<sup>a</sup>; a. e.

**רוֹבָה** ch. same. Gitt. 33<sup>a</sup> וְכ' רוֹבָה (Rashi) must the Tanna go on enumerating like a peddler (calling out all he has to sell)?; B. Kam. 36<sup>b</sup>; Naz. 21<sup>a</sup>; Arakh. 23<sup>b</sup>.

**רוֹבָה** f. pl. (preced.) *mercantile journeys, success in business*. Cant. R. to III, 6 (play on רוֹבָה, ib.) כָּל רוֹבָה רוֹבָה רוֹבָה whatever Jacob gained came to him only through the dust under his feet (he did not get anything from his father as did the latter from Abraham). Ib. כָּל רוֹבָה שִׁירָה for whatever journeys Israelites undertake with success, they are indebted to the merits



184

\*רופיטון m. (ροφήτον) (*an egg*) which can be gulped down, boiled down to the size of a pill. Y. Ned. VI, 39<sup>c</sup> bot., expl. שרומיטא [ροφήτόν δὸν *a lightly boiled egg*, S.—Our w. is prob. to be read שרופין (τρύπων) *piercing*, or שרופיטין (τρύπητης) *borer*; v. שרומיטא].

**רופילא** m. (rufulus) a military tribune chosen by the general himself; (adopted in the Persian bureaucracy) a high official, royal adjutant or viceroy. Shebu. 6<sup>b</sup> כגון as, for instance, the king is followed by the Ruffa, and the Alkafta by the Resh Galutha. B. Mets. 49<sup>b</sup>; 107<sup>b</sup> ר'—Pl. רופילין. Targ. Ruth I, 2 ויהיו חמץ ר' and they became there military tribunes (h. text ירדיו שם). Targ. Esth. IX, 6; ib. 12 (ed. Vien. רופילין).

**רופש**, Lam. R. to I, 13, v. רופוס.

**רוץ** (b. h.) to run. Sabb. 153<sup>b</sup> רץ he must run under it (with the burden on his shoulders) until he reaches his home, opp. קלי קלי. Ber. 6<sup>b</sup> לעולם ירוץ אדם וב' man should always run to hear the word of the *hálakha*, even on the Sabbath. Pes. 112<sup>a</sup>; Ab. V, 20 רץ כצב I can run for three parasangs in front of horses. Ib. שרץ thou wonderest at the reward for four steps which that wicked man (Baladan) ran for my honor's sake; שרצו לפני וב' who ran before me like horses; a. fr.

**Hof.** רוצץ to make run, hasten. Mekh. B'shall., Shir., s. 2 מוצרין רוצץ ... מצרין רוצץ why didst thou run after my children?, and he (the horse) says, the Egyptian made me run against my will; וב' החסם הריצני the horse carried me swiftly against my will. Ib. B'shall., s. 2 שרץ who drove the chariot. Y. Shek. VIII, 51<sup>b</sup> bot. מריצין, v. מריצה. Koh. R. to XII, 6 (play on ורוץ, ib.) ומריצה וב', גלה; Lev. R. s. 18 ומריקה (corr. acc.). Gen. R. s. 18 שדויה מריצה ... שדויה מריצה the earth is called *eret*, corresponding to the spring season, when she hastens her fruits to come forth. Lev. R. s. 28 מריצין דברים שכן מריצין things which make the bowels run (loosen the bowels); Yalk. Ez. 344; Pesik. R. s. 18 מציירים (corr. acc.); (Pesik. Ha'omer, p. 71 משלשום); a. fr. —[Num. R. s. 20; Tanh. Balak 4 הכל מריצים, v. רוצץ.]

**רוצח**, v. רצח.

**רוצענא, רוצען, רוצחן**, v. sub רצ'.

**רוק** I to spit, v. רסק, רסק.

**רוק** II (b. h.; cmp. רסק) [to be bright, clear; cmp. לבן] to be blank, empty.

**Hif.** רוק to empty, pour from vessel to vessel. Cant. R. to I, 3 (ref. to חורק ib.) like one emptying (perfumed oil) from one vessel into another. Ned. 32<sup>a</sup> (play on וירוק, Gen. XIV, 14) וירוקן מן החוריה Var. (v. Tosaf. a. l.) he made them empty of study (took the scholars away from their studies to make them go to war), v. רוק; a. e. —[Lev. R. s. 18 ומריקה את חכסם, read: ומריצה, v. רוק.]

**Hof.** רוק to be emptied, be poured from vessel to vessel. Lev. R. s. 3 (ref. to Cant. I, 3, v. supra) כשמן המוקד וב' like oil that is poured from vessel to vessel without a sound.

**רוק** ch., Af. ארוק same, to empty, pour. Targ. Gen. XLII, 35. Ib. XXXV, 14 (h. text ויצק); a. fr.

**Itaf.** רוק, *Itkpe*, רוק to be poured. Targ. Lev. XXI, 10 (Y. ed. Vien. רוק).

**רוק** m. (b. h. רסק; רסק) spittle. Yeb. XII, 6 (ref. to Deut. XXV, 9) ויראנו וב' the spittle must be visible to the judges. Nidd. IX, 6 חפל ר' tasteless saliva; expl. ib. 7 כל שלא שפם כלום of a person who has not broken his fast. Y. Sabb. XIV, 14<sup>d</sup> top; Bab. ib. 108<sup>b</sup>; a. fr. —Nidd. 16<sup>b</sup> עד שחר' בחור' הדפה (euphem.) while the semen is yet in the vagina.

**רוקא, רוקא, רוקא** c. ch. same. Targ. Job VII, 19 צריכי ... למיחור 106<sup>b</sup>; 101<sup>b</sup>; a. e. —Yeb. 101<sup>b</sup>; 106<sup>b</sup> לביחור ר' the judges must see the spittle as it comes out of the mouth &c., v. preced. Ib. 39<sup>b</sup> ר' רמחורוי וב' וירקת (Rashi רמחורוי) and she spat before him spittle which was visible to the judges on the floor; Y. ib. XII, 13<sup>a</sup> top; a. fr. —Sabb. 101<sup>a</sup> ר' רחמ' Ar. (Ms. M. רוקא; ed. רוקא), v. רמחור. Ib. 99<sup>b</sup>; Nidd. 42<sup>a</sup>, v. רמחור I.

**רוקבא** I m. (רקב) decay; moth. Targ. Is. LI, 8 (ed. Wil. רוקבא; h. text סס).

**רוקבא** II f. (v. רקב) [hollow.] a goat-skin made into a bag, bottle (v. רמחור). —Pl. רוקבאות. Ab. Zar. 32<sup>a</sup> ודורדורין וב' barrels and leather bottles that have been used (for wine) by gentiles; Tosef. ib. IV (V), 9 ודורדורין ed. Zuck. (Var. קרבות, corr. acc.). Ab. Zar. I. c. ויין הבא בר' וב' wine carried in bottles belonging to gentiles.

**רוקבא** ch. same. Targ. O. Gen. XXI, 14 (ed. Vien. רוקבא). Ib. 15 (ed. Berl. רוקבא). Targ. Josh. III, 13; 16 (ed. Lag. רוקבא; h. text נד).

**רוקח**, v. רכח.

**רוקי**, Tosef. Kel. B. Mets. V, 6 ור' (R. S. to Kel. XV, 4 ור' the split, corresp. to the ור' ib. (חסרין).

**רוקין**, v. רוקן ch.

**רוקן** (denom. of רוקן; cmp. רוקן denom. of רוקן) to empty, drain. Lev. R. s. 24 (ref. to להציל, Deut. XXIII, 15) to drain all the stores of the nations and give them to thee. —V. רוקן.

**Nithpa.** רוקן, ניה' to be emptied, be transmitted. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) ויורו של יעקב נ' Jacob's well was emptied (his children were bare of virtues). Ned. X, 2 מר האב לא ניה' רוקן וב' with the father's death his authority (to interfere with the daughter's vows) does not go over to her husband; ib. 68<sup>b</sup>; Tosef. ib. VI, 2, sq. Sifré Num. 153 ורשוה מנה' רוקן וב' to whom the father's authority cannot be transferred; Yalk. ib. 785.

**רוקין, רוקין** ch. same, 1) to empty, drain. Targ. Ex. XII, 36 (h. text ויצלו). Targ. II Chr. XX, 25. Ib. XXIV, 11 (h. text ויערו). Targ. Y. Gen. XXXI, 9; 16. Targ. Jer. XLVIII, 12. Targ. Ps. CXXII, 8 (h. text וירע); a. e. —2) [to spit out,] to eject, banish. Targ. O. Lev. XVIII, 25; 28 (h. text ויקר). Targ. Y. Num. XXIV, 17 (h. text ויקר). Targ. Ps. LVI, 8 (h. text ופלס); a. e.

**Itkpol.** רוקן to be emptied; to be uncovered. Targ. Lam. I, 1. Ib. IV, 21 (h. text ורערי). Targ. Is. III, 26 (some

ed. ורחוקין, Kimh'i ורחוקין, corr. acc.; h. text ורחוקין).—  
Lev. R. s. 34 אהן עלמא ... דמלי מרחוקין דמרחוקין וכו' this  
world is like the buckets of the wheel work, the full is  
emptied, the empty is filled (the rich become poor &c.);  
Ruth R. to II, 19.

רִיבְּנִי f. (ῥυάνη) plane. Kel. XIII, 4 בפני עצמה (ed. Dehr. 5 ריבנא, Ar. Var. ריבנא, a corrupt. of runcina)  
the plane (the wooden body) by itself; Tosef. ib. B. Mets.  
III, 9 ר' דאזימיל של ר' ed. Zolk. (ed. Zuck. ריבנא; v. ריבנא).

שורא R. to II, 19. Y. Shebi. VI, 36° שינא דר' Tosef. ib. IV, 10 שורא  
דר' v. שפא.

רִיבְּנִי, v. רִיבְּנִי.

רִיבְּנִי, v. sub רִיבְּנִי, רִיבְּנִי, רִיבְּנִי.

רִיבְּנִי, v. רִיבְּנִי ch.

רִיבְּנִי m. (b. h.) a poisonous plant, poison. Esth. R. to  
I, 1 (play on אהשורא אורח ר' ולענא אהשורא) he gave  
them poison and wormwood to drink; a. e.

רִיבְּנִי f. pl. (prob. transpos. of ריבנא; ריבנא)  
anal worms. Gitt. 69<sup>b</sup> (Ar. ed. Koh. שריחא, oth. ed.  
שחריחא).

רִיבְּנִי m. (רִיבְּנִי) mark, trace. Snh. 52<sup>b</sup> מיהא שאין בה  
ר' a death which leaves no mark of violence on the body.  
Gen. R. s. 43 וכו' עושה ר' כל ריבן ... wherever the enjoy-  
ment of wine is mentioned in the Bible it leaves a trace  
(has evil consequences), except this (Gen. XIV, 18); a. e.—  
Tosef. Ohol. XVI, 5, v. ריבנא. —[Tosef. Nidd. IV, 10 בר',  
v. רשון.]

רִיבְּנִי m. ch. same, mark, cicatrix; char-  
acters (of writing); incision. Targ. Lev. XIII, 10 (h. text  
מריה). Targ. Y. ib. XXI, 5 (h. text קריחא; v. ריבנא II). Targ.  
Esth. III, 12. Targ. Y. Gen. XI, 8 ורישם כחביה (some ed.  
ווישם כחביה, corr. acc.). —[Targ. Y. Ex. XXI, 25. Ms. Ar.,  
v. ריבנא II.]—Gitt. 20<sup>a</sup> מיהא ר' מיהא ר' the stamp of a coin &c.,  
v. ריבנא. Ib. 86<sup>a</sup> ורישם דאניש וכו' (Ar. ורישם) and no mark of  
any owner is on him (the slave). —Pl. ריבנא. Targ. Y.  
Lev. XIX, 28 דריחא ר' (ed. Vien. דריחא). Targ. Is. III,  
24.—V. ריבנא.

רִיבְּנִי f., pl. רִיבְּנִי f. same, mark, trace.  
Targ. Ps. LXXXIX, 52 ריבנא constr. (Ms. ריבנא). Ib.  
LXXVII, 20.

רִיבְּנִי, v. רִיבְּנִי.

רִיבְּנִי (b. h.) pr. n. f. Ruth, the Moabite. B. Bath. 14<sup>b</sup>;  
Ber. 7<sup>b</sup>, v. ריבנא. Ruth R. to I, 4 ריבנא she was  
named Ruth, because she looked at (approved of) the words  
of her mother in law; Tanh. B'har 3; a. fr.—ר' (ספר) the  
Book of Ruth. B. Bath. I. c. ור' Samuel wrote  
his own book, and the Books of Judges and Ruth; a. e.

רִיבְּנִי, v. רִיבְּנִי.

רִיבְּנִי m. (רִיבְּנִי) foam. Targ. Hos. X, 7 (ed. Lag.  
רִיבְּנִי; ed. Ven. I ריבנא; Ar. ריבנא; h. text קצקא).

רִיבְּנִי, v. רִיבְּנִי.

רִיבְּנִי, v. רִיבְּנִי.

רִיבְּנִי m. (רִיבְּנִי or רִיבְּנִי, emp. רִיבְּנִי) 1) strength, foundation  
(corresp. to רִיבְּנִי, סוד). Snh. 42<sup>a</sup> (ref. to ירושלמי, Prov.  
XXXI, 4) ריבנא הוסיקסין ברוז של עולם וכו' those engaged in the  
foundation of the world (administration of justice) must  
abstain from strong drink.—2) (corresp. to רִיבְּנִי, סוד).  
Ib. 94<sup>a</sup> (ref. to Is. XXIV, 16) ריבנא לי ריבנא ... אמר  
שר העולם the genius of the world said, Master of the world, do  
the will of this righteous man (Ezekiel) (make him the  
Messiah); then a divine voice went forth saying, my  
secret is mine &c. (v. Targ. a. Vulgate Is. I. c.). Sabb. 88<sup>a</sup>  
מי גילה לבני ריבנא who revealed to my children this  
secret by which the ministering angels are guided?; a. e.—  
Pl. ריבנא. Snh. 70<sup>b</sup> (ref. to Prov. I. c.) מי שכל ריבנא עולם  
should he to whom all secrets of the world are  
revealed, drink wine and be drunk?; Tanh. Sh'moth 1;  
Num. R. s. 104. Deut. R. s. 11 ריבנא ריבנא I revealed  
their (the angels') secret to the sons of man; a. e.—[Y.  
M. Kat. I, 80<sup>c</sup> bot., read as Y. Snh. VI, 23<sup>d</sup> bot. בארזים, v.  
ארזים.]

רִיבְּנִי ch. same. Targ. Is. XXIV, 16 ריבנא (constr.)  
the secret of reward ... and of punishment. Targ. Am.  
III, 7 (h. text סוד). Targ. Ez. XXVIII, 3 (h. text סוד).  
Targ. O. Gen. XLIX, 6 (council). Targ. Ps. XCI, 1 (h. text  
סוד). Targ. I Sam. XVIII, 22 ברוז (h. text בלש). Targ. Y.  
Deut. XIII, 7 ברוז; a. e.—Pl. ריבנא, ריבנא. Targ. Esth.  
VI, 1. Targ. II Kings VI, 11.—Snh. 31<sup>a</sup> ריבנא this man  
is a revealer of secrets; a. e.

רִיבְּנִי, v. רִיבְּנִי.

רִיבְּנִי (transpos. of ברוז) to perforate; denom. מְרִיבְּנִי, מְרִיבְּנִי  
a. next w.

רִיבְּנִי f. (preced.) a species of locusts.  
Hull. 65<sup>a</sup> ריבנא Ar. (ed. דריבנא, Ms. H. דריבנא, v. Rabb.  
D. S. a. l. note 3), v. ריבנא.

רִיבְּנִי m. (b. h.; v. רִיבְּנִי) hard, lean.—Pl. ריבנא. Num. R.  
s. 16<sup>12</sup>; Tanh. Sh'lah 6 אם של הריסין הן הם if the stones  
of the ground are of a clayish nature, the fruits are lean.

רִיבְּנִי, M. Kat. 28<sup>b</sup> מריחא Ms. M. (ed. מריחא), read: נוח;  
v. מריחא.

רִיבְּנִי (emp. רִיבְּנִי) to be strong, hard; [b. h. ריבנא to be lean].  
Af. ריבנא to come with vehemence upon, stir up, irritate.  
Yeb. 120<sup>b</sup> מריחא מריחא מריחא it is different with water  
(coming in contact with a wound), it irritates the wound.

Pa. ריבנא to throw with force.—Part. pass. מריחא.  
Snh. 45<sup>b</sup> מריחא מריחא (Ms. M. מריחא Ithpa., ed. Sonc.  
Snh. 45<sup>b</sup>, v. next w.; v. Rabb. D. S. a. l. note) in order that  
the stone may come down with force.

**רָחוֹשׁ** m. (רָחַשׁ) *an ornament in the shape of a reptile*, used as a gem or amulet. Tosef. Kel. B. Mets. I, 9 a 'reptile' (scarabee &c.) which is broken (out of its setting), or whose point is broken off, is not susceptible of uncleanness; but if the hooks remain on it on both sides &c. Tosef. Ab. Zar. V (VI), 2 **הָרִי הַנְּשׂוּי כַּמֵּין הַרְיָקוֹן וְכ'** a *raḥosh* which is made like a dragon (intimating an idolatrous emblem,



v. ציץ is forbidden, but if a dragon is suspended from it, you may throw the dragon away &c.; Y. ib. III, 42<sup>d</sup> top [read:] חמוצא ר' עשוי כמין דרקון אסור וכו'.

רחשין, constr. רחשין, v. רחשין.

רחשיות, v. רחשיות.

רחי, ch.=next w. Targ. O. Ex. XI, 5 (Y. חיא ...). Targ. O. Deut. XXIV, 6 (Y. חיא ...). Targ. O. Num. XI, 8 (ed. Vien. רחיא; Y. I רחיא; II רחיא).—M. Kat. 10<sup>b</sup> חיא חמרא the ass employed in the mill; to put up the millstones; ר' אמוז the pole of the mill. Y. Kidd. I, 61<sup>b</sup>; Y. Peah I, 15<sup>b</sup> bot. רחיא; a. e.

רחים, f. (sing.) (b. h.; רח to rub) millstone, mill. B. Mets. IX, 13 עובר וכו' he who takes a mill to pledge violates a prohibitory law, and is guilty of taking two vessels &c.; ורכב בלבר and is not only mill and upper millstone are meant (Deut. XXIV, 6), but anything with which a living is made &c. Men. X, 4, a. e., v. גרוסה. Bets. II, 9, v. פקל. Tosef. B. Bath. III, 2; Y. ib. IV, 14<sup>b</sup> bot. רח החתונה the lower (stationary) millstone (for crushing olives); ר' של ארם the upper millstone. Ohol. VIII, 3 נדחק בר' a mill worked by man, handmill. Tosef. ib. IX, 2 נדחק בר' if a person is pressed to work at a mill where there is a gentile or a menstruant; כל שעוקרין רח הוא רח' כל שאין עוקרין רח' v. R. S. to Ohol. VIII, 3) what kind of a mill is meant? Such as can be lifted or pushed from its place; Tosef. Toh. VI, 11; a. fr.—Kidd. 29<sup>b</sup> רח בצוארי he has a millstone on his neck (has wife and children to support).

רחל, II רחל, v. רחל, רחל.

רחים, v. רחים.

רחים, v. רחם.

רחים I m. (preced.) love. Targ. Cant. VII, 7.—V. רחיה.

רחים II, m. (preced.) beloved, friend; lovable. Targ. Jer. IX, 3 (ed. Wil. רחם). Ib. XXXI, 19 (20) רחם. Targ. O. a. Y. II Deut. XXXIII, 12; a. fr.—Pl. רחם. Targ. Hos. I, 6; 8. Targ. II Sam. I, 23; a. e.—Gen. R. s. 65 [read:] רחם ר' חזי ליה וכו' so many friends had he, and yet he said, (I appoint as my son's guardian) the scribe; Yalk. ib. 115 רחם. Targ. Y. Ex. XI, 2. Targ. Hos. III, 1. Targ. O. Deut. XXI, 16 רחם. ed. Berl. (ed. Vien. רחם); Y. רחם, רחם, רחם.

רחים, v. רחם.

רחים, f. 1) v. רחם II.—2) love. Targ. Koh. IX, 1 (ed. Vien. רחם). Targ. Hos. III, 1 רחם constr. a. fr.—Snh. 7<sup>a</sup> רחם our love, v. רחם.

רחים, Tosef. Shebi. VII, 15, v. רחם II.

רחם, v. רחם, רחם.

רחם f. (רחם) washing, bathing. Yoma VIII, 1. Hall. I, 9 רחם ידיה washing the hands. Y. Naz. VII, end, 56<sup>d</sup> על רחם גופו for omitting to bathe his body. Num. R. s. 14<sup>1</sup> רחם דהרדן whom I cured by bathing in the Jordan. Ib. ע"י רחם וכו' whom I saved from drowning through the bathing of Pharaoh's daughter. Ib. רחם שלמה ע"י ר' Gehazi who was punished on the occasion of (Naaman's) bathing; a. fr.

רחם, v. רחם.

רחם I m. (preced.) distance. Targ. Ex. II, 4. Targ. Ps. X, 1. Targ. Prov. XXXI, 14 (Ms. רחם); a. fr.

רחם II m., רחם, f. (preced.) far, distant, removed. Targ. Deut. XXIX, 21. Targ. Jer. XII, 2. Targ. Prov. XXV, 25; a. fr.—Succ. 52<sup>a</sup>; Yalk. Joel 535, v. רחם. Y. Shebi. IX, 38<sup>d</sup> bot. רחם to a distant land; a. e.—Pl. רחם. Targ. Josh. IX, 22. Targ. Jud. XVIII, 7; a. fr.—Y. Ned. XI, end, 42<sup>d</sup> (expl. כמא דשמא ר' ... as the heavens are remote from the earth, so is this woman (I) from this man (I cannot live with him); a. e.

רחם, v. רחם, רחם.

רחם f. (רחם) movement. Cant. R. to IV, 4 (ref. to Cant. IV, 3) רחם פיה חביבה וכו' the moving of thy mouth (in prayer) is as pleasing to me as the crimson thread (the strap in the Temple on the Day of Atonement, v. Yoma VI, 8).—[Gen. R. s. 12, beg. רחם קנים Ar., v. רחם III.]

רחם, Targ. Y. Gen. XXII, 13 some ed., v. רחם.

רחם f. (רחם) sense, sensation. Targ. Job XX, 2 ed. Lag., v. רחם.

רחם I f. (b. h.) pr. n. f. Rachel, 1) wife of Jacob. Gen. R. s. 71 (play on עקרה, Gen. XXIX, 31) רחם ר' חזיה עיקר Rachel shall be the chief person of the household; ib. רחם ר' חזיה שכל הדברים תלויין בר' because all depends on R., therefore is Israel called by her name; Ruth R. to IV, 11, v. עיקר; a. v. fr.—2) R. Akiba's wife. Ab. d'R. N. ch. VI.—3) R., mother of Rab Mari. Sabb. 154<sup>a</sup>; a. fr.

רחם II f. (b. h.) ewe, sheep. Bekh. III, 1 רחם if an ewe gives birth in her second year of age, the issue belongs to the priest with certainty. Ib. 20<sup>a</sup>. Tosef. Hull. X, 1 רחם וכו' a hybrid of an ewe and a kid is subject to the law concerning the first of the fleece (Deut. XVIII, 4); a. fr.—Pl. רחם, רחם, רחם. Ib. 4 רחם רחם if one washes his lambs (and wool comes out). Ib.; Hull. XI, 2 רחם רחם five lambs yielding wool of the weight of &c. Ib. 137<sup>b</sup> רחם רחם taught his son (the Mishnah l. c.) using r' helim (according to Biblical usage); רחם רחם said he to him, teach him r' helim (in accordance with later usage). Bekh. V, 3 רחם של ר' וכו', v. רחם. Sabb. V, 2; 4; a. fr.

**רַחֵם, רַחֵם, רַחֵם** ch. same. Targ. Is. LIII, 7. Targ. Y. Lev. XXII, 8; a. e.—Y. Ber. V, 9<sup>c</sup> top; v. רַחֵם. Keth. 63<sup>a</sup> (prov., with ref. to Akiba's daughter, betrothed to Ben 'Azzai for many years, and alluding to Rachel, the name of Akiba's wife, v. רַחֵם I) רַחֵם רַחֵם אֵלֶּיךָ וְרַחֵם אֵלֶּיךָ ewe follows ewe, as the mother acts, so does the daughter; a. e.—Pl. רַחֵם, רַחֵם, רַחֵם. Targ. Gen. XXXII, 15 (14) (O. ed. Berl. רַחֵם). Targ. Deut. XIV, 4 (O. ed. Berl. רַחֵם); a. e.

**רַחֵם** (b. h.) to love.

*Pi.* רַחֵם 1) (with על) to have compassion on, pity; to befriend. Ber. 33<sup>a</sup> אִסּוּר לְרַחֵם עֲלֵיוּ ... כל מי you must not befriend him who has no sense (ref. to Is. XXVII, 11). Sabb. 151<sup>b</sup> מְרַחֵם עֲלֵיוּ וְרַחֵם ... מְרַחֵם עֲלֵיוּ he who shows mercy to creatures (men), will be shown mercy in heaven (ref. to Deut. XIII, 18), v. רַחֵם. Ab. Zar. 18<sup>a</sup> מִן הַשָּׁמַיִם יְרַחֵם עֲלֵינוּ heaven will have mercy (protect me); Nidd. 45<sup>a</sup>. Sot. VIII, 1 יְרַחֵם עֲלֵינוּ they will have mercy on you (spare your lives); a. fr.—Trnsf. to give suck to a strange animal. Bekh. 24<sup>a</sup> אֵינָהּ נִתְּנָה לְרַחֵם אֶלָּא וְרַחֵם מִבְּרֵהּ she may give suck, even if she has never given birth.—2) to stimulate the maternal instinct (v. רַחֵם) of an animal after confinement by inserting a lump of salt into the womb. Tosef. Sabb. XV (XVI), 2 מְרַחֵם בְּרֵי' שֶׁבֶן בְּרֵי' שֶׁבֶן ed. Zuck. (Var. בהמה) we (in my father's house) used to stimulate &c. on a Holy Day; Sabb. 128<sup>b</sup> על בהמה; Y. ib. XVIII, end, 16<sup>c</sup> על בהמה.

*Hithpa.* רַחֵם to have pity. Num. R. s. 9<sup>24</sup> אִם נִפְּלִים אֵלֶינוּ if we fall into David's hands, he will have pity on us, but if David fall into our hands, we shall have no pity on him; Y. Sot. I, 17<sup>b</sup> bot. מרחם ... אנו מרחם.

**רַחֵם, רַחֵם** ch. same, 1) to love (אהב). Targ. Gen. XXII, 2. Ib. XXXVII, 3. Targ. O. Deut. VI, 5. Targ. Prov. IV, 6 (ed. Wil. רַחֵם Pa.); a. fr.—Midr. Till. to Ps. XVIII, 2 (expl. ארחם, ib.) רַחֵם I love thee (ref. to Targ. Deut. I. c.); Yalk. ib. 671 רַחֵם יְרַחֵם Y. Ber. IX, 14<sup>b</sup> bot. (R. Akiba speaking to his pupils before his death) רַחֵם I loved him with all my heart, and I loved him with all I possessed, but how to love him with all my soul (life) I could not understand, and now &c. Sabb. 23<sup>b</sup> רַחֵם רַחֵם he who loves scholars shall have children that are scholars. Y. ib. XIV, 14<sup>d</sup> bot. נש רַחֵם a man fell in love with a woman ... and grew dangerously ill; Y. Ab. Zar. II, 40<sup>d</sup> bot. Lev. R. s. 25 I heard that the king loves figs; Koh. R. to II, 20 רַחֵם; ib. רַחֵם; ib. רַחֵם (corr. acc.). Y. Ab. Zar. II, 41<sup>a</sup> bot. רַחֵם מְצוּרָה who loved to be charitable; Y. Ter. VIII, 45<sup>c</sup> bot. רַחֵם רַחֵם (corr. acc.). Keth. 105<sup>b</sup> וְרַחֵם כֻּלָּם if there is love (among them), they all love me &c., v. סָנֵן. Shn. 89<sup>b</sup> רַחֵם רַחֵם I love both of them (Isaac und Ishmael); a. fr.—2) (with על) to have compassion on, pity. Targ. Ps. CIII, 13. Targ. Prov. XXVIII, 13; a. fr.

*Pa.* רַחֵם 1) to love. Targ. Gen. XXIX, 32 (O. ed. Vien. Pe.). Targ. Y. Deut. VI, 5; a. e.—Keth. I. c. רַחֵם רַחֵם ... רַחֵם if the people of a place love a teacher, it is not

because he is a good man, but because he does not reprove them on heavenly matters (for neglect of religious duties). Y. Ter. VIII, 45<sup>c</sup> וְרַחֵם מִרְחֵם שְׂמוּעָה וְרַחֵם but for your loving traditions (you would not ask such questions); is it not a Mishnah?; Y. Ab. Zar. II, 41<sup>a</sup> רַחֵם; a. e.—Trnsf. to give suck (v. preced.). Bekh. 24<sup>a</sup> or shall we say, רַחֵם רַחֵם a dam gives suck to her own young, but not to a stranger. Ib. רַחֵם רַחֵם perhaps this is a case when one gives suck to a stranger (although having a child of her own); v. שָׁבֵן.—2) (with על) to compassionate, pity. Targ. Jer. XXXI, 19. Targ. O. Num. VI, 25 עֲלֵינוּ וְרַחֵם ed. Lisb. (oth. ed. רַחֵם; in ed. Berl. untranslated). Targ. Deut. VII, 2; a. fr.—Macc. 23<sup>b</sup> מִרְחֵם וְרַחֵם לא מִרְחֵם וְרַחֵם (Solomon found out which was the true mother of the living child,) because the one showed compassion, and the other did not. Y. Taan. II, 65<sup>b</sup> מִרְחֵם עֲלֵינוּ ... אִמְרֵינוּ ... מִרְחֵם לֵינוּ the men of Niniveh said, if thou wilt have no mercy on us, we shall have no mercy on them (the beasts and the children); a. fr.

*Ithpa.* רַחֵם, *Ithpe.* רַחֵם 1) to be loved, beloved. Targ. Prov. XV, 9.—2) (with על) to be pitied, be shown mercy. Targ. Y. Ex. XXXIII, 19. Targ. Gen. XLIII, 29. Targ. Hos. XIV, 4; a. e.—3) to be moved to mercy, have pity. Targ. Jer. XXXI, 18 (19) מִרְחֵם ed. Lag. (oth. ed. מרחם; h. text מרחם).—Y. Taan. I. c., v. supra; a. e.

**רַחֵם** m. (b. h.) *rahām*, name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63<sup>a</sup> כִּי רַחֵם ... רַחֵם שֶׁבֶן רַחֵם (Lev. XI, 18) is the *sh'rakrak*, and why is it called *rahām* (love)? Because when the *r.* comes, mercy comes upon the world (it betokens rain).

**רַחֵם** friend, v. רַחֵם III.

**רַחֵם** m. (b. h.) *orifice of the matrix; womb*. B. Bath. 16<sup>b</sup>, a. e. רַחֵם צֶרֶךְ, v. אֶזְלָה. Num. R. s. 10<sup>5</sup> כֹּחֲלֵי בֵּית הָרַחֵם (fem.) the womb conceived &c. Hull. 70<sup>a</sup> הָרַחֵם the sides of the womb; a. fr.—Gen. R. s. 37; Yalk. Ps. 369 (ref. to Ps. CX, 3) מִן הָרַחֵם שֶׁל עֵלָם שֶׁהָרַחֵם לִי from the womb of the world (sunrise, east) did I choose thee for me.—Pl. רַחֵם. Hull. I. c. Ber. 32<sup>b</sup> פֶּטֶר רַחֵם the firstborn; a. e.

**רַחֵם, רַחֵם** I ch. same. Targ. Job III, 10. Ib. XXXVIII, 8.

**רַחֵם, רַחֵם** II, רַחֵם f. (רחם) love. Targ. Hos. XI, 4. Targ. II Sam. XIII, 15 (ed. Wil. רַחֵם). Targ. I Sam. XX, 17 רַחֵם constr.; a. e.—Pl. רַחֵם. Targ. Prov. VII, 18 (Ms. רַחֵם; h. text רַחֵם).—V. רַחֵם.

**רַחֵם, רַחֵם, רַחֵם** III, רַחֵם m. (preced.) friend. Targ. Y. Ex. XI, 2. Targ. Prov. XXVII, 6 (Ms. רַחֵם); a. e.—Gitt. 55<sup>b</sup> רַחֵם רַחֵם whose friend's name was Kamtsa. Gen. R. s. 96 בְּרִיית רַחֵם רַחֵם thy friend's son, v. כִּי II. Y. Shebi. IX, 39<sup>a</sup> top רַחֵם ... רַחֵם whereas these people (we) have no friend; a. e.—Pl. רַחֵם, רַחֵם, רַחֵם. Targ. Prov. VIII, 36. Targ. Ps. XXXVIII, 12 Ms. (ed. רַחֵם). Targ. O. Gen. XXVI, 26 רַחֵם ed. Berl. (oth. ed. רַחֵם); a. e.—Y. Shebi. I. c. וְרַחֵם רַחֵם choose thee three friends &c. Yalk. Gen. 115, v. רַחֵם II. Sabb. 32<sup>a</sup> Ar. (ed. מרחם); a. e.

**רחמי** f. (preced.) *love; loveliness; mercy*. Targ. Ez. XXIII, 17. Targ. Prov. V, 19. Ib. XVII, 9 (ed. Wil. רחמי; Bxt. רחמי). Targ. Ps. XXIX, 10 כורסר (= h. כסר, v. כסר); a. e.—B. Bath. 16<sup>a</sup>, v. רחמי. Transf. *maternal instinct, giving suck to a strange animal* (v. רחם, a. רחם). Bekh. 24<sup>a</sup> לר' ורישינן we consider the possibility of her giving suck to a strange animal.

**רחמי**, v. רחמי.

**רחמים** m. pl. (b. h.; רחם) *love, mercy*; (sub. בקשה) *prayer*. Ber. 7<sup>a</sup> שיכבשו רחמי את כעסו וכ' that my mercy may conquer my anger &c., v. רחם. Ib. שיכבשו רחמיהו וכ' that thy mercy &c. Ib. 10<sup>a</sup>, sq. אל ימנע עצמו מן רח' must not despair of mercy (cease to pray), v. רחם. Ib. 55<sup>a</sup> שלשה 3 things must be prayed for. Ab. II, 3, v. קבב. Lev. R. s. 2, end ו' I shall be in grace with him, and he will receive me in repentance. Num. R. s. 20, beg. על ו' all the (Israelitish) prophets were benevolently disposed towards Israel and towards the nations; a. v. fr.—ל' to ask for mercy, to pray. Macc. 11<sup>a</sup> על ו' it was their duty to pray for their generation &c. Sabb. 67<sup>a</sup> ו' and the people will pray for him. Ib. 151<sup>b</sup> על ו' man must always pray concerning this condition (poverty), for if he does not come to it, his son will &c.; a. fr., v. בקש. מידה דר'—בקש. v. כסר.

**רחמי** ch. same. Targ. Gen. XLIII, 30. Targ. Jer. XVI, 5; a. fr.—Ber. 20<sup>b</sup> ו' and they (women) are bound to say prayers, for they are a manifestation of love (and not a ceremony). Hull. 59<sup>b</sup> ו' בעא ר' ו' he prayed, and it returned to its place; a. fr.; v. רחמי.

**רחמן** m. (preced.) *merciful, compassionate, sympathetic*; *the Merciful, God*. Tosef. B. Kam. IX, 30 (ref. to Deut. XIII, 18) ו' הר' ו' if thou art merciful, the Merciful will have mercy on thee. Kidd. 81<sup>b</sup> ו' הר' יצילנו ו' the Lord save us from evil inclinations. Midr. Till. to Ps. CIII, 13 כר' שבאבור like the most merciful of the patriarchs (Abraham). B. Bath. 145<sup>b</sup> (ref. to Prov. XV, 15) זה ר' this means the sympathetic man. Snh. 39<sup>a</sup> ו' אם ר' הוא אם ר' מלא רחמים הוא ו' if he (the human king) is merciful, he puts half of them (the rebels) to death; if he is most merciful, he chastises the prominent &c.; a. fr.—Pl. רחמי. Yeb. 79<sup>a</sup> שלשה ו' הר' ... this nation (Israel) is known by three characteristic features, they are merciful, chaste, charitable; Y. Kidd. IV, 65<sup>c</sup>; Midr. Till. to Ps. XVII. Pes. 113<sup>b</sup> שלשה ו' הר' ... there are three persons whose lives are no lives, the sympathetic, the hot-tempered, and the delicate. M. Kat. 27<sup>b</sup> (to those mourning to excess) אמר ר' הקב"ה אי אהם ר' (Ms. M. omits) the Lord says, you do not bear him more love than I do?; a. e.—Fem. (b. h.) רחמי. Tanh. Vayetsé 8 אמר לה הקב"ה את (Leah), thou art compassionate, I will also have compassion on her (Rachel).—Pl. רחמי. Meg. 14<sup>b</sup> שלשה מפני שהנשים ר' because women are compassionate. Ex. R. s. 2, beg. ו' ר' the dealings and dispositions of the Lord are full of love; a. e.

**רחמנא** ch. same. Targ. Y. Lev. XXII, 28 (not רחמי, v. infra). Targ. Y. Num. XII, 13; a. e.—Esp. *the Merciful, God*. Targ. Ps. CXII, 4. Targ. Ex. XXXIV, 6; a. e.—Y. Ber. V, 9<sup>c</sup> top (ref. to Lev. XXII, 28) אילין רחמינן those who in the interpretation of this verse say, my people, as I am merciful in heaven, so shall you be merciful: cow or ewe &c.; Y. Meg. IV, 75<sup>c</sup> top ו' רחמי (corr. acc.).—Y. Kidd. I, 61<sup>b</sup> ו' ר' blessed be the Lord that I have neither father nor mother (because it is so difficult to do one's duty by one's parents); Y. Peah I, 15<sup>c</sup> bot. Taan. 9<sup>b</sup> ו' ר' the Lord save us &c., v. רחמי; a. fr.—Transf. *the Word of God, Scripture, the Law*. B. Mets. 3<sup>a</sup> ו' ר' the Law imposes an oath upon him. Ib. ו' ר' and the Law says, impose an oath upon him. Ker. 7<sup>a</sup> (ref. to Lev. XXI, 12) ו' קרייהו the Scripture calls it oil of ordination (sacred) to intimate, that it does not lose its sacred character even after being put on his head; a. v. fr.—Pl. רחמי. Targ. Y. Lev. I. c.—Y. Ber. I. c.; Y. Meg. I. c.; a. e.—[Y. Ter. VIII, 45<sup>c</sup> bot. רחמי, v. רחם.]

**רחמנות** f. (preced.) *love, mercifulness, compassion*. Succ. 14<sup>a</sup> ו' divine mercy, opp. אכזריות. Keth. 50<sup>b</sup> ו' I know that thou decidest so not as a matter of justice but as a matter of humanity. Gen. R. s. 56 ו' רחמינו של אבא and tears of paternal love fell upon Isaac's eyes; a. e.

**רחמנותא** ch. same. B. Bath. 16<sup>a</sup> ו' רחמינו (marg. vers. לרחמינו) shall Abraham's love (of God) be forgotten (fall into disuse)?

**רחמי** m. = רחמן. Tanh. B'shall. 11 ו' they say (in praise of a man) that he is merciful, he (God) is more. Mekh. B'shall., Shir., s. 1 ו' רחמינו they praise a king that he is kindhearted, yet he is cruel; Yalk. Ex. 242. Tanh. Ekev 2 ו' על בניו the eagle which is full of love for its young; Yalk. Prov. 963; a. e.—Pl. רחמי, v. רחמן. Fem. רחמי.

**רחנא**, v. רחנא.

**רחף** (b. h.) *to move, vibrate*.

*Pi. רחף to move, hover, flatter*. Hag. 15<sup>a</sup> (ref. to Gen. I, 2) ו' כינונה שמרחפת על בניו ו' like a dove that hovers over her young without touching them.

**רחץ** (b. h.) *to bathe, wash*. Sabb. 122<sup>a</sup> בה רחץ it is permitted to bathe in it immediately (after the exit of the Sabbath); ib. 151<sup>a</sup>; Makhsh. II, 5 ו' רחץ (לישול) he that has no water with which to wash his hands (before prayer). Tosef. Keth. VII, 6 ו' רחץ במרחץ עם כל אדם a woman that bathes in a bath-house with all kind of people (loses her jointure). Y. ib. VII, 31<sup>b</sup> bot. (as a case for divorce) ו' רחץ if he bound her by a vow (saying), thou shalt not bathe in a bath-house; a. fr.—Part. pass. רחץ. Zeb. 17<sup>b</sup> ו' רחץ רחץ רחץ not having washed his hands and feet (before a sacred function); Tosef. Men. I, 9. Ib. 12 ו' רחץ, שלא רחץ. Var. רחץ.

*Hif.* מְשַׁחֵם 1) same, to wash, cleanse. Ib. 10 מְשַׁחֵם he rubs and washes (hands and feet). Ber. l. c. (ref. to Ps. XXVI, 6) יִרְחֹץ וְלֹא אֶרְחֹץ (v. Ms. M, Rabb. D. S. a. l.) it is written *erhats* (I bathe), and not *arhits* (I cleanse), i. e. washing of hands as a symbolical act is equal to immersion. Y. Keth. V, 30<sup>a</sup> bot. וְיִרְחֹץ she must bathe his feet (personally attend to his foot-bath). Yalk. Cant. 988 שְׂמֵרְחִיצִין אֶת יִשְׂרָאֵל וְכ' who cleanse Israel from sins; a. e.—2) to cause to bathe. Num. R. s. 13<sup>2</sup> וְלִתְרַחֵצֵם בְּנֹחֲלֵ הַלֵּב עָרִיר the Lord shall cause them to drink ..., and to bathe in rivers of milk. Sabb. l. c.; Makhsh. l. c. מִרְחֹץ הַמִּתְחַצֵּת בִּשְׁבָּת a bath-house that allows bathing (is heated and open) on the Sabbath. Y. Ber. II, 4<sup>e</sup> bot. שְׂאִינָה מִרְחֹץ a bath-house, even if it is not in use.

*Pi.* *רחץ* to cleanse.—Part. pass. *מְרֻחָץ*; *pl.* *מְרֻחָצִין*. Cant. R. to IV, 4 *בָּלוּן מִן הַחַטֹּאת* they were all cleansed of their sins.

*Nif. נִרְחַץ to be cleansed.* Yalk. Cant. l. c. . . שִׁוְרֵיהֶם  
וּנְתַחֲצוּ the Lord dropped dew upon them, and  
they were cleansed of their sins.

**רָחַץ, רָחַץ** (with בל, or ב) *to lean on; to trust; to be safe*.  
Targ. Ps. CXVIII, 8, sq. Ib. 10, sq. Targ. Y. I Gen. XXVII,  
40. Targ. Job XII, 6; a. fr. — Y. Ber. II, 5<sup>a</sup> אֲנִי רָחֵץ אֶת  
we are sure (cmp. מוֹבְטָח, v. תִּשְׁתָּה). Snh. 7<sup>a</sup> רָחֵץ צִיָּא עִירָה  
ר' the man in whom I trusted lifted up his club &c.; a. fr.

*Ithpa.* אִתְּהִי, *Ithpe.* אִתְּהִי, אִתְּהִי same. Targ. II Kings XVIII, 19, sq. Targ. Ps. XXV, 2. Ib. XXXVI, 8 Ms. (v. רִוְחָן). Targ. Jer. XLIX, 4; a. fr.—B. Bath. 91<sup>b</sup> וְיִתְּהִי עֲלֵיהֶם . . . רְמוּדֵי he who assents to them (pretends to share their errors) falls into their hand; he who confides in them,—what is his is theirs. Y. Sabb. II, 5<sup>b</sup> וְלֹא תִתְּהִי עַל צְלוּתִי rely not on my prayer. Cant. R. to VII, 2 בְּגִין דְּאִתְּהִיבָהּ because they trusted in him: a. e.

*Af. פָּתַח* to cause to trust. Targ. Is. XXXVI, 15; Targ. II Kings XVIII, 30. Targ. Jer. XXIX, 31.

רִיחָצֵן v. רִחֵצֵן.

**רחק** (b. h.) *to be distant, far, removed*. Y'lamd. to Num. X, 29, quot. in Ar. (ref. to Ps. LXXXIII, 27) **מִי שֶׁרִחֵק** **רַחֵק** (ed. Koh. **שֶׁמִּרְחֵק**) he who keeps away from the Lord, so as not to repent. Sifrē Num. 131 **רַחֵק מִיָּדָה** **רַחֵק** as far as the east is removed from the west; a. e.

*Pi.* רָחַק, רִיחַק, *to remove, to alienate; to reject, expel; to loathe.* B. Kam. 24<sup>a</sup> top, a. e. נִגְדוּהוּ רַ"י if the ox did his gorings in intervals (of three days), opp. קָרַב. Ib. רִיחַקָה רְאוּתֶיהָ, v. רָאָה. Yalk. Ps. 809 (ref. to Ps. l. c.) חָסֵק . . . שִׁיחָקוֹ אֵת חָסֵק . . . this alludes to Balaam and his associates, who put far off the end (the day of judgment, Num. XXIV, 17), opp. קָרַב. Ber. 60<sup>b</sup> וּבִ' יִרְחָקֵנִי מֵאָדָם רַע וּבִ' keep me far from a bad man and a bad associate. Edy. V, 7 מַשְׁעֵיךְ יִקְרְבוּךְ וּמַשְׁעֵיךְ יִרְחָקֶךָ thy own doings will bring thee near (win thee friends), and thy own doings will alienate thee. Ib. VIII, 7 לִרְחָק, v. לִרְחָק; a. fr.—Part. pass. מִרְחָקִים, *pl.* מִרְחָקִים. Ib. מִרְחָקִים בִּזְרוֹעַ. קָרַב, v. קָרַב. Ber. 63<sup>b</sup> שְׁלֹא זִוְיָה מִרִ' וּבִ' which was only twelve miles off.

*Hif.* קָרַב. *same.* Sifré Num. 94 מְרִיתָקִים, v. קָרַב. B. Bath. II, 5 מְרִיתָקִין אֶת הַסּוּלָם וְכ' (neighbors) must keep a

ladder removed from the (neighbor's) dove-cote four cubits. Ib. 4 וכל ממנו כן ד' אלא אם כן ד' ממנו unless he places (the wall) at a distance of four cubits. Ib. 18<sup>b</sup> על המזיק להרחיק את he who causes the damage to remove himself; (oth. opin.) וכל על הנזק להרחיק וכל he who is injured must remove himself. Ber. I, 1 כדי להרחיק וכל in order to keep men away (prevent them) from sin. Snh. 103<sup>b</sup> שוֹחֲתֵיהֶם וְלִגְמֵיהֶם, v. שוֹחֲתֵיהֶם וְלִגְמֵיהֶם. Ib. מִרְחָקָהּ וכל estranges those who are near (related) &c.; a. fr.—2) to keep aloof, stay away. Ab. I, 7 רע משכן הרהק keep aloof from a bad neighbor; a. e.—[Y. Ber. I, 2<sup>d</sup> bot. והרחיק על פתחו וכל, v. הרחק.]

*Hithpa.* הִתְרַחֵק, *Nithpa.* נִתְרַחֵק to remove one's self; to become a stranger. Yeb. 109<sup>a</sup> וְיִתְרַחֵק . . . יָעֻלֵּם יִרְבֵּק וְיִ man should always cling to three things, and keep aloof from three things. Snh. III, 4 קָרִיב וְיִ קָרִיב, v. קָרִיב. Ber. 34<sup>b</sup> (ref. to Is. LVII, 19) וְיִ וְיִ . . . שְׂחִיָּה קָרִיב who came near committing a sin, and withdrew himself from it. Y'lamd. l. c., v. supra; a. e.

רחיק, רחק ch. same. Targ. Prov. XIX, 7. Targ. Ps.  
CIII, 12. Ib. LIII, 2. Targ. Job XXI, 16; a. fr.

*Af. אָרײַק* 1) *to remove; to reject, loathe.* Targ. Ps. CIII, 12. Targ. Ex. XXXIII, 7. Targ. Is. VI, 12. Targ. Job XXXIII, 20 (Ms. Pa.); a. fr.—2) *to be removed.* Gitt. 58<sup>a</sup> כַּמָּה מִמְּדִינָתָא וכו' *how far am I (in my studies) from that place (the passage quoted)?*

*Pa.* רחוק, רחוק *to remove, keep off; to loathe, abominate; to make abominable.* Targ. Job XI, 14. Targ. Am. VI, 3 מר' יום (ed. Lag. מרים, corr. acc.; h. text ממרים). Targ. Jer. II, 37 (h. text מאס) Targ. Deut. VII, 26 (h. text רעב) Targ. Job IX, 31; a. fr.—Part. pass. מְרִיקָא. Targ. Mal. I, 7 (h. text מרחק).—Sabb. 128<sup>b</sup> ויאר מרחקא וילדא ואי (מגאל יב).—an unclean animal (after giving birth) does not keep its young off, and if it does, it does not allow them to come near again (stimulation of the maternal instinct does not avail, v. רחם). Snh. 29<sup>a</sup> משום דמרחקא רעיריה (an enemy cannot be witness,) because his mind is estranged (hostile), opp. מקריבא. Yalk. Num. 788; a. e.—V. מרחק, מרחקא, מרחק.

**רָהַשׁ** (b. h.) 1) *to move, vibrate*. Y. Ber. II, 4<sup>b</sup> bot. שפּוּתוֹתַי רוֹהֶשֶׁת עִמּוֹ בַּקֶּבֶר if one reports a tradition in the name of its author, his (the author's) lips move in the grave with him (the reporter); Y. M. Kat. III, 88<sup>c</sup> bot.; Y. Shek. II, end, 47<sup>a</sup>. Ib. מְרַהֶשֶׁת (פֶּה, v. קֶבֶב). Men. V, 8 (63<sup>a</sup>) וּמַעֲשֵׂה רוֹהֶשֶׁת . . . מִרְחֹשֶׁת (Bab. ed. רוֹחֶשֶׁת; Ms. M. only רִכֵּן, v. Rabb. D. S. a. l. note) a *marhesheth* is deep, and the pastry made in it vibrates (like jelly), opp. קָשֶׁן; Sifra Yayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3, end; Yalk. ib. 451, —2) *to swarm*. —*Part. pass.* רוֹהֵשׁ; f. רוֹהֶשֶׁת *crowded*. Lev. R. s. 30; Pesik. Ul'ka'f., p. 184<sup>a</sup> sq., v. דָּחַס. —3) with לֵב, *to be moved, to feel, think*. Midr. Till. to Ps. XLV, 2 לֵבָם . . . אֵלֶּה כִּיּוֹן שֶׁר' לֵבָם לֹא יִכְלוּ . . . אֵלֶּה כִּיּוֹן שֶׁר' לֵבָם לֹא יִכְלוּ they could not confess with their lips, but when their heart was moved in repentance, the Lord received them. Ib. אִם בְּלִבֵּנוֹ תִּשְׁמָעוּ רִכֵּן if we only have been thinking in our hearts, we have already told our deeds to the Lord; a. e.

*Pi.* ירחש same, to move. *Pes.* 88<sup>b</sup> הטילו . . . וריחשה

they poured cold water upon it (the lizard), and it moved. Y. Shek. l. c., v. supra.

**Hif.** **רָחַשׁ** 1) to move (the lips); to whisper, think. Y. Ber. IV, beg. 7<sup>a</sup> (ref. to I Sam. I, 13) לְרָחַשׁ מִיָּד ... מִיָּד from this we learn that he who prays must move his lips. Ib. מְרַחֵשׁ בְּשִׁפְחוֹתָיו Pesik. R. s. 13 (ref. to Ex. XVII, 7) [read:] וְהָיוּ דְבָרֵינוּ בְּקִרְבָּנוּ וְהָיוּ אִם מְרַחֵשׁ אֲנִי בְּקִרְבָּנוּ מִדְּבָרֵינוּ בְּקִרְבָּנוּ וְכִי יוֹדֵעַ מִדָּא אֲנִי מְרַחֵשׁ בְּקִרְבָּנוּ וְכִי הֵרָחַשׁ, and he knows what we think in our hearts, we will worship him; (Ex. R. s. 26 מְרַחֵשׁ).—2) to swarm, come forth (of worms); to bring forth (worms). Koh. R. to V, 10 (ref. to Job XXV, 6) הַחֲחִילִים שֶׁמְרַחֵשִׁין הַחֲחִיל that means the worms which come forth under him when he is dead. Gen. R. s. 23 הַחֲחִיל הָמָּה מְרַחֵשׁ (not מְרַחֵשׁ) corpses began to beget worms; a. e.—Trnsf. to bring forth in abundance. Ber. 17<sup>a</sup> יִרְחֹשׁ, v. יִרְחֹשׁ.

**רָחַשׁ** **רָחַשׁ** ch. same, 1) to move, creep; to swarm, bring forth. Targ. Gen. I, 26; 28; 30 (h. text רָחַשׁ). Ib. O. 20 (Y. יִרְחֹשִׁין Pa.; h. text שְׂרָץ). Targ. Ps. CV, 30; a. fr.—2) to move (the lips); to be moved. Targ. Lam. I, 18. Targ. Y. Gen. XLIII, 29; a. e.—[Targ. Ps. XIV, 7 יִרְחֹשׁ Ms., v. infra.]

**Af.** **רָחַשׁ** 1) to bring forth (worms &c.). Targ. Gen. I, 21. Ib. IX, 2. Targ. Y. Ex. XVI, 20.—2) to cause to come forth, bring about. Targ. Ps. XIV, 7 (Ms. Pe.). Targ. Lam. III, 23. Targ. Ps. LV, 9 (h. text אֲחִישָׁה).

**Pa.** **רָחַשׁ** 1) to bring forth. Targ. Y. Gen. I, 20 (v. supra).—2) to move. Hag. 3<sup>a</sup> וְיִרְחֹשִׁין שְׁפוּחֵיהֶוּ (mutes) nodded their heads and moved their lips.—Part. pass. הוּא וְקָא מְרַחֵשׁ שְׁפוּחָהּ 67<sup>b</sup> מְרַחֵשֵׁן. f. מְרַחֵשָׁא; pl. f. מְרַחֵשֵׁן. Snh. 67<sup>b</sup> שְׁפוּחָהּ מְרַחֵשֵׁן (not שְׁפוּחָהּ) he saw that her lips were moving (she was mumbling a charm). Ib. 90<sup>b</sup> שְׁפוּחֵיהֶוּ מְרַחֵשֵׁן (not שְׁפוּחָהּ) perhaps only their lips moved (in the grave)?, v. preced.; (Ms. F. מְרַחֵשֵׁן וְכִי they moved their lips). Men. 63<sup>a</sup> כְּדָאמְרִי אִינְשֵׁי קִמְרַחֵשֵׁן וְכִי (הוּא מְרַחֵשׁ) as people say, his lips are moving (he is excited).

**Ithpa.** **רָחַשׁ** **רָחַשׁ** **רָחַשׁ** to be brought about, to occur. a. נִסָּא a miracle happened. Targ. Ps. XVIII, 1. Targ. Koh. IV, 13.—B. Mets. 106<sup>a</sup> לְאִתְרַחֵשִׁי אִי הוּוּיָהּ הוּוּיָהּ לְאִתְרַחֵשִׁי a miracle would have happened to thee like that &c. Meg. 7<sup>b</sup> מְרַחֵשֵׁן נִסָּא ... לֹא בְּכָל not always does a miracle happen. Gitt. 45<sup>a</sup>; a. fr.

**רָחַשׁ** m. (preced.) 1) a creeping thing, reptile. Ter. VIII, 4 וְכִי שִׂרְצָא הָרָר as long as it would take a poisonous reptile to come forth ... and drink; Hull. 10<sup>a</sup>.—V. רָחַשׁ. 2) emotion, thought. Midr. Till. to Ps. XLV, 2 וְכִי לִמָּה אֲמִירָה וְכִי לִמָּה אֲמִירָה וְכִי לִמָּה אֲמִירָה לִמָּה רָחַשׁ, why does the text mention speech, and if speech, why thought?; a. e.—V. רָחַשׁ.

**רָחַשׁ** **רָחַשׁ** **רָחַשׁ** **רָחַשׁ** ch. same, worm, reptile, insect. Targ. Gen. I, 20 (h. text שְׂרָץ). Targ. O. Ex. XVI, 20 (h. text רָחַשׁ). Targ. ib. 24 (h. text רָחַשׁ). Targ. Lev. XI, 20, sq. Ib. V, 2 (O. ed. V. רָחַשׁ); a. fr.—B. Mets. 84<sup>b</sup> וְכִי רָחַשׁ I saw a worm come out of his ear. Y.

Yeb. XV, 14<sup>d</sup> שִׁכִּיתָ לְרָר at a season when the bite of a reptile is of frequent occurrence; a. e.—In gen. a living thing, noxious animal. Sabb. 146<sup>a</sup> sq. לֹא אָזְרִי לְאִוְסוּפִי one will not enlarge the hole for fear that an animal may creep in.—Pl. רָחַשִׁין, רָחַשִׁין. Targ. Y. Gen. I, 24. Targ. Y. Deut. XVIII, 11.

**רָחַשׁ** m. (רָחַשׁ) moving (of lips), emotion (of the heart).—Pl. constr. רָחַשְׁוֹשִׁי. Men. 63<sup>a</sup> מְרַחֵשֵׁת דָּאִרְיָא אֶרְרָא Ar. a. ed. Ven. (v. Rabb. D. S. a. l. note 100; ed. אֶרְרָאִי) the meal offering of the *marhesheth* intimates that it comes to atone for the emotions of the heart (evil thoughts). Ib. מְרַחֵשֵׁת דָּאִרְיָא ed. Ven. (ed. only אֶרְרָאִי; Ms. M. מְרַחֵשֵׁת) for the movements of the lips, as people say, his lips are moving, v. רָחַשׁ.

**רָחַשׁ** f. (b. h.; רָחַשׁ) winnowing shovel. Kel. XV, 5 רָחַשׁ the grist-grinders' shovel. Sabb. XVII, 2; Y. ib. 16<sup>b</sup> top; a. e.

**רָחַשׁ** **רָחַשׁ** ch. same. Targ. Is. XXX, 24.

**רָחַשְׁתָּא**, v. רָחַשְׁתָּא.

**רָחַשְׁתָּא**, Y. Ber. IX, 14<sup>b</sup> bot. עֲנֵה רָחַשְׁתָּא, read with ed. Lehm.: כִּיּוֹן דָּאִתְרַחֵשׁ (v. Tosaf. to Sot. 31<sup>a</sup>).

**רָחַשׁ** (b. h.) 1) to drip, be moist, juicy, green.—2) to moisten, v. רָחַשׁ. —Part. pass. רָחֻשׁ (b. h. רָחַשׁ); f. רָחֻשָׁה; pl. רָחֻשִׁין (interch. with רָחֻשָׁה &c.). Koh. R. to VI, 6; Lev. R. s. 4, v. סִילּוֹן I. Num. R. s. 3, beg. חֲמִירִים (some ed. רָחֻשִׁין) juicy (good) dates, opp. רָחֻשִׁין (some ed. רָחֻשִׁין) juicy (good) dates, opp. חֲמִירִים רָחֻשִׁין (Ar. ed. pr. רָחֻשִׁין); a. fr.—[Num. R. s. 10<sup>21</sup> וְנוֹטֵל אֶת חֲמִירִי some ed., read: וְנוֹטֵל רָחֻשִׁין.]

**Hif.** **רָחַשׁ** 1) same, to be green, succulent; to thrive. Lev. R. s. 23 וְיִשְׂרָאֵל מְרַחֵשִׁין וְיִשְׂרָאֵל shall thrive more and more; Cant. R. to II, 2. Ib. שְׁמֵרָשָׁה ... שְׁמֵרָשָׁה like the lily of the valleys, which is continually green; a. e.—to be succulent with good deeds. Ib. 1 כְּשִׁוְשָׁה מִ' I became filled with the sap of good deeds like the lily; Midr. Till. to Ps. I, 3 וְכִי כְּשִׁוְשָׁה Gen. R. s. 81, end (ref. to Gen. XXXV, 6) וְכִי כְּשִׁוְשָׁה כל מִ' ... דְּחִי מִצְוֹת וְכִי כְּשִׁוְשָׁה filled with pious acts and good deeds like a nut-tree; (ib. s. 69, a. e. דְּחִי, v. שְׂרָץ); a. fr.—2) to cover with green foliage, to improvise a cover with foliage. Ib. s. 68 מִ' וְכִי מִ' what was the cover which he (Jacob) prepared? 'The beams of our house are cedars' (Cant. I, 17); Cant. R. to I, 17 וְכִי מִ' (strike out מִ'); (Yalk. Gen. 119 מִ' מִ' מִ' Var. וְכִי מִ' מִ' מִ'—[Cant. R. to VI, 10 מִ' מִ' מִ' v. מִ' מִ' Mithpa.]

**רָחַשׁ** I ch. same; v. רָחַשׁ.

**Af.** **רָחַשׁ** to moisten, give sap to. Targ. Y. Deut. XXVIII, 23.

**Ithpe.** **רָחַשׁ** **רָחַשׁ** **רָחַשׁ** to be green, moist. Targ. Y. II Ex. III, 2 מְרַחֵשִׁין (some ed. מְרַחֵשִׁין). Ib. 3 (ed. V. מְרַחֵשִׁין Af.).—Succ. 53<sup>b</sup> כְּמָה דְּמִיִּדְלִי טַי מְרַחֵשׁ עֲלֵמָא (differ. in Ms. M., v. Rabb. D. S. a. l. note) the higher the waters of the deep rise, the more is vegetation moistened.

**רַמְבַּ** II m. (preced.) *juice, broth* (v. רִמְבָּא). Targ. Is. LXV, 4 ed. Wil., a. Ar. Var. (ed. Lag. a. oth. רַמְבָּא; h. text מְרָב).

**רַמְבַּ** m. (preced. wds.; v. רִמְבָּא) *green fruit, esp. dates*. Y. Maasr. I, 48<sup>d</sup> bot. באבדיהן רַ' ניקורי fruit during development showing bites of serpents; Tosef. Kel. B. Bath. V, 6 רוטב.

**רַמְבָּה**, v. רַמְבָּא.

**רַמְבִּי** m. (רַמְבָּא) *a basket made of green twigs, used as a bird's trap*. Kel. XXIII, 5.—[רַמְבִּי or רַמְבִּי, v. רַמְבָּא.]

**רַמְזָנָא** m. (רַמְזָן) *charmer*.—Pl. constr. רַמְזָנִי. Targ. Ps. LVIII, 6 (ed. Wil. רַמְזָנִי).

**רַמְזָן** m. (רַמְזָן; v. רַמְזָן) *an emigrant or fugitive whose estate is abandoned*, v. נְזוּשָׁא.—Pl. רַמְזָנִים. Tosef. Keth. VIII, 3 כל שאינו יודע וכו' רַ' כל שאינו יודע וכו' (in law) are those whose whereabouts is unknown, contrad. to estate אלו הן נכסי רַ' כל שחלף אביו וכו' Y. ib. IV, 29<sup>a</sup> estate of r'tushin is, if one's father, or ... any of those whom he would be entitled to succeed, have gone abroad &c.; Y. Yeb. XV, 15<sup>a</sup> top; B. Mets. 38<sup>b</sup>. Ib. 39<sup>a</sup> רַ' דמרתן r'tushin are those who leave (or run away) of their own accord (ref. to Hos. X, 14; differ. in Y. l. c. נמשו זה שיצא לרעה. Arakh. VII, 4 (25<sup>b</sup>) (of a field dedicated to the sanctuary) הגיע היובל נקראת שנה רַ' ... if the year of jubilee arrives, and it is not redeemed ..., it is called a field of the absentees until the next jubilee; נקראת רַמְזָנִי רַ' (Bab. ed. רַמְזָנִי, corr. acc.) if the second jubilee comes, and it is not redeemed, it is called a field of the absentees in the second degree, until the third jubilee; Tosef. ib. IV, 15 רַ' רַמְזָנִי (corr. acc.); Sifra B'huck., Par. 4, ch. XI; Yalk. Lev. 677.—[רַמְזָנִי Chald., v. רַמְזָן.]

\***רַמְזָן**, Pi. רַמְזָן *to run, leap*. Cant. R. to I, 9 (ref. to Ps. CVI, 20) כמרמזת לפנינום ... the Egyptian magicians made sorcery before them, and it (the golden calf) appeared as if it were leaping before them; [v., however, קרמז].

**רַמְזָן** ch. (emp. רַחַח) *to tremble, shake*. Targ. Job VII, 5 (Ms. רַחַח Pa.).

*Pa. רַחַח to shake, cause to tremble*. Targ. Ps. XXIX, 8 (ed. Wil. מרמז).

*Itzpe. רַחַח to be shaken, tremble*. Targ. II Esth. V, 4. Targ. Ps. XVIII, 8 אַחַחֲרִישִׁי Ms. (ed. אַחַחֲרִישִׁי; h. text ייחגגשו).

**רַמְזָן** (emp. רַמְבָּא) *to moisten, sprinkle, soften*. Tosef. Toh. V, 16 הוֹשָׁה זולק (ed. Zolk. הוֹשָׁה) he who wets (squirts) his flax (to make it soft for spinning). Ib. IV, 11 אַתְּ הוֹשָׁהוּ וכו' ed. Zuck. (Var. הוֹשָׁהוּ, corr. acc.; ed. Zolk. הוֹשָׁהוּ, read: (הוֹשָׁהוּ) he who wets it (the flax spun by a menstruant) is likewise unclean on account of his mouth (coming in contact with it through the medium of the liquid in squirting).

*Hif. רַחַח [to cause dripping,] to wring, press*. Ex. R. s. 21 הוֹשָׁהוּ בִּידוֹ he caused me to be wrung out in his (Satan's) hand (with ref. to רַחַחֲנִי, Job XVI, 11).

**רַמְזָנִי**, v. רַמְבָּא.

**רַמְזָנִי** I m. (רַמְבָּא) *moist, succulent, fresh, green*. Targ. Job VIII, 16. Targ. Ez. XVII, 24. Ib. XXI, 3.—Gitt. 69<sup>b</sup>, v. אִיצָא I.—Pl. רַמְזָנִים. Targ. Num. VI, 3. Targ. Is. VI, 13; a. fr.—Fem. רַמְזָנִי. Gitt. l. c., v. סִיסִין I; a. e.—Pl. רַמְזָנִי. Targ. O. Gen. XXX, 37 ed. Berl. (oth. ed. בִּין ...).

**רַמְזָנִי** II f. (preced.) *meadow*. Targ. Y. I Num. XXII, 30 שָׂרִי בָרִי (ed. Vien. שָׂרִי) it dwells (I sent it to pasture) in the meadow; Snh. 105<sup>b</sup> בָּרִי אֲשֶׁרֵאֵרֵא Ar. (ed. שָׂרִי לְהוֹ בָּרִי, read: שָׂרִי לְהוֹ; Ms. K. שָׂרִי; v. Rabb. D. S. a. l. note 30).

**רַמְזָנִי** III m. = h. רוטב, *soft, green date*. Erub. 40<sup>b</sup>, v. רַמְזָנִי.

**רַמְזָנִי** f. (רַמְבָּא, *Hif.*) *a cover of foliage, improvised cover in the field*. Gen. R. s. 68, v. רַמְזָנִי; Cant. R. to I, 17 הַרְמָנִי.

**רַמְזָנִי** pr. n. f. *R'tibi*. Sot. 22<sup>a</sup>, v. רַחֲמָנִי.

**פּוֹנְדָקָא רַ' רַמְזָנִי** pr. n. pl. *Pund'ka R'tibta* (Green Inn), near Caesarea in Palestine. Y. Dem. II, 22<sup>c</sup> bot. (Hildesh., Beitr. p. 9, reads רַמְזָנִי).

**רַמְזָנִי** f. (רַמְבָּא) *emollient, plaster, compress*. Ex. R. s. 26 מִכָּה בְּאֹמֶל וּמִרְפָּא בָּרִי וכו' my (God's) way is not like the way of man (surgeon), who wounds with a knife and heals with a plaster, but I &c.; ib. 50; Lev. R. s. 18, end; Mekh. B'shall, s. 5; Tanh. B'shall. 23; Tanh. Vayesheb 9. Cant. R. to IV, 5 אִין מְקָרִים בּוֹרִי אִין מְקָרִים a human being does not prepare the plaster before he sees the wound, but not so the Lord, he prepares the plaster &c.; Yalk. Jer. 312. Tosef. Pes. II (III), 3; a. v. fr.—Pl. רַמְזָנִי. Ex. R. s. 27 וְנִמְצָא כֻּלּוֹ רַ' finally his body is covered all over with plasters.

**רַמְזָנִי**, v. רַמְבָּא.

**רַמְזָן** (emp. רַחַח, רַמְבָּא) *[to drip, run; emp. רַחַח, to mumble, grumble; denom. רַחַחֲנִי]*.

**רַמְזָן** ch. same, *to mumble* (a charm). Part. רַמְזָנִי; pl. constr. רַמְזָנִי. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 ed. Wil., v. רַמְזָנִי.—Sot. 22<sup>a</sup>, v. רַמְזָנִי.

**רַמְזָן** m. (preced.) *mumbling, charm*. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 (some ed. רַמְזָן).

**רַמְזָן** m. (רחט; רחט; רחט) *runner*.—Pl. רַמְזָנִי. Tosef. Sabb. V (VI), 11 הֲרִי רַחֲטֵי וכו' runners may go out (on the Sabbath) with their scarf (over their shoulder); Sabb. 147<sup>a</sup>.

**רַמְזָנִי**, Tosef. Ohol. V, 5 Var., v. רַחֲטֵי.

\***רַמְזָנִי**, *Hif. רַחַח or Pi. רַחַח (= רַחַח) to be excited*.

Y'lamd. beg., quot. in Ar. מְרַשֶּׁעַת וְצוֹחֶת (or מְרַשֶּׁעַת) she is excited and cries.

רָמַף m., v. רָמַב II.

רָמַשׁ to let run, abandon; to drive out, banish.

Targ. ISam. XVII, 28 (h. text נָשַׁח). Targ. Jer. XII, 7. Targ. Ez. XXVIII, 17 (h. text חָשַׁל). Ib. XXXI, 12. Targ. Jer. XIV, 19 (h. text מָאָס). Ib. XXIII, 39 (h. text נָשַׁח); a. fr.—Part. pass. רָשִׁישׁ; f. רָשִׁישָׁא; pl. רָשִׁישִׁין. Targ. Ez. XVI, 4. Targ. Hos. II, 5. Targ. Is. V, 6. Targ. Y. II Deut. XXXII, 36. Targ. Lam. III, 45 רָשִׁישִׁין (h. text מָאָס); a. e.—Y. Pes. III, 30<sup>b</sup> top רָשִׁישִׁין (sub. מִיבֵל) for they (the barley cakes) are the food of the exiles (homeless poor, cmp. Ez. IV, 12), opp. רָשִׁישִׁין those living in luxury (v. חָשִׁי I; differ. in comment).

Af. אָרַשׁ to abandon, renounce ownership of. Targ. O. Ex. XXIII, 11 (h. text נָשַׁח).

Pa. רָשַׁשׁ 1) to abandon, forsake; to banish. Targ. Jud. VI, 18 (h. text נָשַׁח). Targ. Jer. VII, 29. Targ. Ez. XXXII, 4; a. e.—2) to scatter; to dash to pieces (cmp. b. h. נָפַץ). Targ. Ps. CXXXVII, 9; a. e.—Ib. XXIX, 8 ed. Wil. v. רָשַׁשׁ.—Part. pass. מְרַשֶּׁשׁ; f. מְרַשֶּׁשָׁא; pl. מְרַשֶּׁשִׁין. Targ. II Esth. VI, 11 מְרַשֶּׁשִׁין his ears shattered (?); [prob. to be read: מְרַשֶּׁשִׁין obstructed, deaf, v. מְרַשׁ II].

Ilhpa. אָרַשׁ, Ilhpe. אָרַשִׁישׁ 1) to be abandoned, deserted; to be made homeless. Targ. O. a. Y. I Lev. XXVI, 43 (h. text רָעוּב). Targ. Hos. IV, 14 (h. text וְלִבָּב, v. לָבַט); a. e.—2) to be scattered; to be dashed. Targ. Am. V, 2 (h. text נָשַׁח). Targ. Is. XIV, 12 (h. text נָגַד). Targ. I Sam. IV, 2 (h. text וְחָשַׁח). Targ. Jud. XV, 9; a. e.—Targ. Ps. XVIII, 8 ed., v. רָשַׁשׁ.

רְ a portion of the word שְׁבָרִיךְ, used in an incantation. Ab. Zar. 12<sup>b</sup>; Pes. 112<sup>a</sup>.

רִיאָנוּס, Midr. Till. to Ps. XXXIV דָּר' ed. Warsaw, oth. ed. אָנִיסוּ, דָּרִי אָנִיסוּ, ed. Bub. חִיָּה אָנִיסוּ, read: וִי"א אָנִיסוּ, חִיָּה אָנִיסוּ, a misplaced gloss to 'ואחרי של גלית וכו' (י"ש אומרם) היה.

רָאָה f. (רָוָה, v. quot.) lungs. Ber. 61<sup>b</sup> וְכִי שׁוֹאֵבָהּ וְכִי הָרָאָה the lungs draw (resorb) all liquids. Lev. R. s. 4 דָּר' לְשָׁרִיָּה the lungs are the organ for drinking (resorbing liquids). Ib. s. 18; Koh. R. to XII, 3; Hull. 45<sup>a</sup>, v. בָּנָה. Ib. III, 1; a. fr.

רִיב I, רִיב (b. h.) to contend, strive; to plead. Meg. 21<sup>b</sup> דָּרַב אֶת רִיבֵינוּ who pleaded our cause.

Hif. הָרִיב same. Tanh. Naso 12 מְרַבָּה ... אינה מְרַבָּה as long as she was engaged in it, she did not quarrel, v. רִיב. Y. Taan. IV, 68<sup>d</sup>, v. מְרַבֵּי. Mekh. B'shall, Vayass'a, s. 6 ... מְרַבֵּי כָל whenever you strive with me, you tempt God. Tanh. Mick. 10 עַד ... מְרַבֵּי עַמּוֹ while he was yet in his mother's womb, Esau was contending with him. Num. R. s. 5 שָׁלָא רִיבֵינוּ זֶה עִם זֶה that they might not quarrel with one another; וְכִי מְרַבֵּי this one contended and said, I want to load here &c.; a. fr.

רִיב II m. (b. h.; preced.) strife, contest, cause. Meg. 21<sup>b</sup> רִיבֵינוּ, v. preced.; a. e.—Pl. רִיבֵינוּ, Lev. R. s. 9 מְצִוֵּת ed. Wil. (oth. ed. only מְצִוֵּת) strife and lawsuits.

Snh. 34<sup>b</sup>; Nidd. 50<sup>a</sup>; Sifré Deut. 208 (ref. to Deut. XXI, 5) וְכִי לְנִגְעֵם וְכִי מִקֵּשׁ ר' the text puts lawsuits on a level with plagues, as the former must be transacted in day-time &c.; Yeb. 104<sup>a</sup>.

רִיבָּא f. = h. רִיבָּה, maiden, young woman. Targ. Y. Gen. XXIV, 14 (Ar. רִיבָּה). Ib. 16. Ib. XVIII, 21. Targ. Y. I Ex. XXIV, 10; a. e.—Pl. רִיבָּהָ. Targ. Y. Gen. XXIV, 61 (ed. Vien. 'רִיבָּה').

רִיבָּהָ, v. רִיבָּה.

רִיבָּה f. (רִיבָּה) young woman, maiden. Yeb. 59<sup>b</sup> מַעֲשֵׂה רִיבָּה it happened to a girl in Hithlu; Tosef. Nidd. I, 9; Nidd. 9<sup>b</sup>; Y. ib. I, beg. 48<sup>d</sup>; ib. 49<sup>b</sup> bot. Gen. R. s. 49 רִיבָּה שֶׁל ר' אֵינוֹ מְלִיחָה וְכִי רִיבָּה Gen. XVIII, 20) the case of the girl (that was put to death by fire because she performed a charitable deed) lets me not be silent; Snh. 109<sup>b</sup> עַל עֵסְקֵי ר' on account of the affairs concerning that girl; a. e.—Pl. רִיבָּהָ. Shek. VIII, 5 Var., v. רִיבָּהָ h.

רִיבּוֹא, v. רִיבּוֹא.

רִיבּוֹא m. (רִיבּוֹא) 1) increase, plenty. Esth. R. end the good dispensations of the Lord come with liberality, fruitfulness, and plenty.—2) (sub. בגדים) larger number of garments, investment of the high priest with the eight official garments. Yoma 5<sup>a</sup> the anointing is put on a level with the investment, as the investment is continued for seven days, so is the anointing &c. Ib. אֵינָם בִּינְיָדוֹ ... שְׁבַע ר' they differ as to the seven days of investment and the seven days of anointment; a. e.—3) extension of scope, widening qualification, amplification, opp. מִיָּעוּט. Shebu. III, 5 (25<sup>a</sup>) מִר' I derive it from the amplification of the text (the addition of a general rule וְכִי לִכְלָל, Lev. V, 4); ib. 26<sup>a</sup>. Men. 89<sup>a</sup> אֵלֶּה לְמַעַט אֶתְּרֵי ר' אֶתְרֵי an amplification following an amplification (as בשָׁמַן in Lev. II, 4) intimates a restriction; a. fr.—Pl. רִיבּוֹאֵי. Tosef. Shebu. I, 7, v. מִיָּעוּט. Gen. R. s. 1, a. e. אֶתְרֵי וְגַמְיָר ר' I. Y. Sabb. XIX, 17<sup>a</sup>, v. לְשָׁוֶן; a. e.

רִיבּוֹאֵי, רִיבּוֹאֵי, רִיבּוֹאֵי ch. same, amplification. Nidd. 33<sup>a</sup> הוּא וְכִי וְכִי and the word kol (Lev. XV, 4) is an amplification (and not a specification, פֶּרֶשׁ). Zeb. 8<sup>b</sup> הוּא לְזִבְהָ the word l'zebach (Lev. III, 6) is merely an amplification (and not a generalization). Shebu. 25<sup>b</sup> which are derived from the amplification of Scriptural expressions, i. e. which are only implied, not explicitly stated. Yoma 6<sup>a</sup> הוּא וְכִי דָרַי מִר' the menstruant and all that is implied (all persons made unclean by contact with her); a. fr.—Pl. רִיבּוֹאֵי. Shebu. 26<sup>a</sup>; Snh. 45<sup>b</sup>, v. מִיָּעוּטָא.

רִיבּוֹנָא, רִיבּוֹנָא, רִיבּוֹנָא, v. sub רִיבּוֹ.

רִיבּוֹ m. (רִיבּוֹ) a square. Zeb. 62<sup>a</sup> ... קָרַן הוּא וְכִי הוּא the horn, the ascent, the foundation, and the square shape are indispensable conditions for the altar. Ib. 108<sup>b</sup>; a. fr.—עֲלָם ר' the cardinal points of the

*world*. Tosef. Erub. VI (V), 3; Erub. 56<sup>a</sup> לרבעה מרבעה בא לרבעה מרבעה בר' ע' ו' when you square a town (for Sabbath limits, v. רבוע), you must square it in accordance with the cardinal points, and the marks are Charles's Wain in the north &c. Ib. 57<sup>a</sup> ... בר' ע' ו' if you do not know how to square it in accordance with the cardinal points &c.; a. e.

ע' ו' ch. same. Succ. 8<sup>a</sup>, v. רבוע. Erub. 57<sup>a</sup>; B. Bath. 101<sup>b</sup>, a. e. ו' כל אמתה בר' ע' ו' אלקסון. Erub. 23<sup>b</sup> ר' דרבעה רבנן (Ms. M. ר' דרבנן) the difference between them refers to their attitude concerning the square which the (other) Rabbis adopt as a standard (seventy and a fraction by seventy and a fraction, Mish. II, 5); [differ. interpret. in Tosaf. a. l.; reference to Mish. IV, 8].

ר' f. (רבי) *youth, childhood*. Targ. Job XXXIII, 25 (some ed. רב, corr. acc.; ed. Wil. רב, read: 'ר').

רב, v. רבא ch.

רב, v. sub רב.

רב, v. רבא.

רב m. (רב) *sleeping accommodation*. Y. Sabb. XX, 17<sup>c</sup> ו' בבי מדרשא ו' beds were improvised in the college hall (to be partitioned off in daytime by curtains).

רב, v. sub רב.

רב, v. רבא.

רב m. (רב) *desire, desirable thing*. Targ. Y. Deut. XII, 20 (not רב, sq. Targ. II Chr. XII, 9. Ib. XXXII, 27. Targ. Ps. X, 3; a. fr.—[Ib. V, 2 read: רב, v. רב].—Pl. רב. Ib. CXL, 9. Targ. Koh. XII, 11. Targ. II Chr. XX, 25 (some ed. רב, read: רב); a. fr.

רב m. h., v. רב.

רב ch. (רב) *commotion, excitement*. Targ. Is. XXII, 5 (ed. Wil. רב). Ib. X, 3. Targ. Job XXXIX, 7; v. רב.

רב, v. sub רב.

רב, v. רבא.

רב m. (comp. II) *an inhabitant of low-lands* (?). Y. Bicc. III, 65<sup>d</sup>.

רב, v. רבא.

רב, Cant. R. to VII, 9 ליה את סגיד דר' ליה ו' wilt thou not bow to my idol? Said he (Daniel) to him, is there any reality in it?

רב f. pl. (III) [*ploughers*,] *chariots armed*

*with shears or scythes*. Targ. Y. I Ex. XIV, 25; Y. II (some ed. רב, corr. acc.).

רב, v. רבא.

רב, Esth. R. to I, 12, v. רב.

רב m. (רב) 1) *running*. Targ. II Sam. XVIII, 27.—Ber. 6<sup>b</sup>, v. רב III.—2) name of a dish made of honey, flour, and oil (v. רב). Ib. 37<sup>b</sup> רב (Ar. ed. Koh. רב) the *rihata* of the field laborers.

רב, v. sub רב.

רב, Sabb. 32<sup>a</sup>, read רב, v. רב.

רב m., רב f. = h. רב (emp. Ez. XXVIII, 17) *appearance, sight, form*. Targ. Gen. XXIX, 17. Targ. O. Deut. XXI, 11 רב ed. Berl. (oth. ed. רב; Y. Hag. II, 7<sup>d</sup> ו' did I mean handsome of sight? I meant handsome of conduct.—Pl. רב, v. supra.

רב, v. רבא.

רב, Lev. R. s. 20 בר' רב, a corrupt.; read with Yalk. Gen. 101 רבא.

רב (b. h.) *to breathe, waft, blow*.—Denom. רב. Hif. רב to *scent, smell*. Gen. R. s. 34 רב (not רב) he went and smelled of it. Ib. (ref. to Gen. VIII, 21) ו' רב he smelled the savor of Abraham, our father, rising from the fiery furnace (foresaw the self-sacrifice of Abraham); ו' רב he smelled the savor of the generation of persecution (foresaw their martyrdom). Snh. 11<sup>a</sup> רב he perceived the smell of garlic. Zeb. 62<sup>a</sup> רב they smelled the savor of frankincense (at the place where the Temple had stood). Nidd. 58<sup>b</sup> רב whoever crushes it, smells its odor. Snh. 109<sup>a</sup> ו' רב in the evening they came and scented it (the balsam) like a dog. Yoma VIII, 4 ו' רב a woman with child that smelled (a dish on the Day of Atonement, and has a morbid desire for it) must be given to eat, until she feels restored. B. Bath. 148<sup>a</sup> רב I smell a radish in Galilee (have a strong appetite for a Galilean radish); a. fr.

רב ch., Af. רב same.—Part. מרב, Targ. Gen. XXVII, 27. Targ. Ex. XXX, 38. Targ. Job XXXIX, 25; a. fr.—Sot. 49<sup>a</sup> ו' רב I smell &c., v. רב. B. Bath. 73<sup>b</sup> רב, v. רב. Snh. 93<sup>b</sup> (ref. to Is. XI, 3, sq.) במשיח כחב רב וראו of the Messiah it is written that he smells (of a man) and judges (of his guilt or innocence); רב וראו let us see whether he (Bar Koziba) smells &c.; ו' when they saw that he could not judge by the scent, they killed him; Yalk. Is. 284. Ber. 43<sup>b</sup> רב he that smells an Ethrog. ..., must say the benediction &c. Yoma 82<sup>b</sup> רב a woman



with child that smelled, v. preced. Sabb. 110<sup>a</sup> דמורה ריחא when it (the snake) smells it &c.; a. e.

**ריח** m. (b. h.; preced.) *flavor, scent, odor; sense of smell*. Ber. 43<sup>b</sup> (ref. to Ps. CL, 6) זה חר' ... זה חר' what is the thing which the soul enjoys and from which the body has no material benefit? It is smell. Ib. ... עתידים to give forth sweet savor (of purity) like the Lebanon (ref. to Hos. XIV, 7). Lev. R. s. 30; a. v. fr.—Transf. (comp. אֶבֶק) *slight resemblance, a suspicion of*. Gitt. 86<sup>b</sup> אֶבֶק ר' חנני it has not even the slightest resemblance to a letter of divorce (by which the woman concerned might be precluded from marrying a priest); Y. ib. IX, 50<sup>b</sup> top אֶבֶק ר' חנני there is not a suspicion of disqualification in her case. Y. Sot. I, 16<sup>d</sup> top אֶבֶק ר' חנני something of the odor of incest has touched her (the rival wife of a faithless woman); a. e.—Pl. ריחור. Cant. R. to I, 3 כל ר' חנני all the songs which the ancients recited before thee were merely sweet savors, but we (say), 'oil that is poured forth is thy name'; ר' חנני all the pious deeds ... were merely flavors, but &c.; a. e.

**ריחא** ch. same. Targ. Gen. XXVII, 27; a. e.—Ab. Zar. 66<sup>b</sup> וְכִי רִיחִיה חַלָּא if a liquid has the smell of vinegar and the taste of wine. Ib., a. e. מִלְחָא דִּירָא because it is bad for a bad-smelling breath and for leprosy. Sot. 49<sup>a</sup>, v. אֶלְפִּינָא; a. fr.—Transf. *pride*. Zeb. 96<sup>b</sup>, v. אֶלְפִּינָא.

**ריחור** m. (רָחַק) *hovering, brooding, use of the verb*. Y. Hag. II, 77<sup>b</sup> top מִזֵּה ר' שְׁנַאמֶר לַחֲנֹךְ וְכִי as the hovering mentioned there (Deut. XXXII, 11) means touching and yet not touching (not pressing), so does the hovering mentioned here (Gen. I, 2) &c.

**ריחוק** m. (רָחַק) 1) *removal, distance*. Y. Maas. Sh. I, end, 53<sup>a</sup> מִקְוֵה בֵּר' when one lives far away (from Jerusalem, Deut. XIV, 24). Y. B. Mets. V, 10<sup>a</sup> bot. קִירוּב שְׂכָר וְר' חֲפֶסֶת an enterprise in which he who advances the money secures to himself the advantages of profit without the corresponding share in the eventual losses.—2) *separation, loathsomeness*. Lam. R. to I, 17 (expl. לִנְדָּה ib.) הִירָחָה לָר' she became an object of disgust.

**ריחוקא** ch. *separation, rejection, abomination*. Targ. Lev. XII, 2. Targ. Is. I, 14 (h. text לִשְׂרָה). Targ. Prov. VIII, 7 (h. text חֲרִיעָה). Targ. II Chr. XXIX, 5; a. e.—Pl. ריחוקין. Targ. Ps. LXXXVIII, 9.

**ריחוש** m. (רָחַשׁ) *movement (of the lips)*. Midr. Till. to Ps. LXII, beg. חֲרִישׁ ר' שְׁפָרִים וְכִי as for pronouncing the Hé, no movement of the lips or pressing of the tongue is required &c.

**ריחוש** ch. (רָחַשׁ); comp. Men. V, 8, quot. s. v. רָחַשׁ a *jelly-like pastry*. Targ. Ez. XXVII, 17 חֲרִישׁ ר' (ed. Ven. חֲרִישׁ; h. text מְנִירָה).

**ריחויא**, **ריחויא**, **ריחויא**, v. רָחַי.

**ריחום**, **ריחום**, v. רָחַם.

**ריחמא**, v. רָחַמָא II.

**ריחן** m. (רִיחָה) *aroma, spice*.—Pl. ריחנין. Mekh. B'shall., s. 5 רִיחָנִין ... בָּגְסִים שְׂקִים bags full of spices and all kinds of good aromatic drugs; a. e.

**ריחנא** ch. same.—Pl. ריחנין. Targ. II Chr. XVI, 14 (ed. Beck (רָחַן)—Hor. 13<sup>b</sup>; Snh. 70<sup>a</sup>; Yoma 76<sup>b</sup> חֲמַרָא וְר' חֲמַרָא wine and spices made me open-minded. Ber. 44<sup>b</sup> ר' חֲמַרָא to exlude aromas (which require a blessing before but not after smelling of them).

**ריחשא**, v. רָחַשׁ.

**ריחחא**, v. רָחַחָא.

**ריחחנא** m. (preced. art.) *perfumed, spiced*. Sabb. 110<sup>a</sup> חֲמַרָא חֲמַרָא ר' חֲמַרָא spiced wine. Gitt. 70<sup>a</sup> the best of all wines is חֲמַרָא חֲמַרָא spiced red wine; a. e.

**רימלון** f. pl. (transpos. of לִימָא) *Librae (pounds)*, v. לִימָא. Y. Keth. V, 30<sup>b</sup> bot. (ref. to מִנְה דְּבִילָה Mish. 12) (יִאֲרֵבֶל אֲמַר ר' חֲמַרָא (not אֲמַר ר' חֲמַרָא) R. M. says, it means four pounds (of figs).

**ריממיש** (?) pr. n. pl. *Rimish* (?). Yalk. Sam. 151 (expl. Midr. Till. to Ps. III דִּרְמָמוֹס ed. Bub. (oth. ed. בִּרְמֹס, דִּרְמֹס).

**ריכא** m. (רִכָּה) [*delicate*; comp. a. derivatives,] *nobleman, freeman*. B. Bath. 4<sup>a</sup> אֲתָא לָא ר' וְלֵא בֵּר' ר' (Ms. M., v. Rabb. D. S. a. l. note) thou (Herod) art neither a noble nor the son of a noble; לִישָׁנָא דְּמַלְכוּתָא; whence can we prove that *rekha* has the meaning of royalty (aristocracy)? Answ. ref. to רִכָּה (II Sam. III, 39); to אֲבִירָא (Gen. XLI, 43); Yalk. Deut. 918.

**ריכבא**, v. רָכַבָא.

**ריכח**, Yalk. Gen. 16 מִיַּעַץ לָחֶם בֵּר' read: בִּרְצָחָה.

**ריכין** m. (רִכָּה) [*pl. delicate dishes*. Ex. R. s. 2; s. 3 כְּמַה מִיַּיִן ר' וְכִי how many delicacies hast thou prepared for the pregnant among them?; Cant. R. to I, 7; (Tanh. Sh'moth 14 רִכָּיִין; Yalk. Cant. 982 רִכָּיִין).

**ריכוכא**, Targ. Ps. XIX, 6 בֵּר' Mss. a. ed. Genoa (mis- sing in ed.), prob. to be read: בִּרְיוֹנָא.

**ריכון** m. (רִכָּה I) *the process of keeping onion plants tender*. Y. Shebi. V, 36<sup>a</sup> top כְּעִיקוּר ר' 'softening' is equivalent to tearing the plant out with the root.

**ריכונא** m. (רִכָּה II) *causing to sink, destruction*. Targ. Prov. XXIV, 2 ed. Lag. (Var. רִיב; ed. Wil. רִיב; h. text שֶׁר). Ib. XXI, 7; v. רִיכִינָא.

**ריכשא**, **ריכשא**, v. sub רִכָּה.

**רים** to be high, v. רָם.

**רים** m. (comp. רִמְיוֹן) *fruit of the Christ's thorn or lote*.—Pl. רִימִי. Tosef. Dem. I, 1; Dem. I, 1. Ib. שְׁקִמוּנָה the *rimmin* of Shikmonah; Ber. 40<sup>b</sup>, v. קִנְיָא. [Tosef. Kil. I, 10 רִימִין ed. Zuck. (oth. ed. רִימִין, prob. to be read: רִימִין).]

רִימָא, v. רִימָא.

רִימָא, רִימָא, v. sub רִימָא.

רִימָא m. (רִימָא I) *setting*. Targ. I Chr. XX, 2.

רִימָא, רִימָא m. = h. רִימָא. Targ. Job XXXIX, 9, sq. (h. text (רִימָא). Targ. Y. Deut. XXXIII, 17. Targ. Ps. LXXXVIII, 69 (ed. Wil. רִימָא; h. text רִימָא). Ib. XCII, 11. — Pl. רִימָא. Ib. XXIX, 6 רִימָא Regia, v. רִימָא. Targ. Y. Deut. XIV, 5 (ed. Vien. רִימָא; h. text דִּישָׁן רִימָא); — Y. Kil. VII, 31<sup>c</sup> bot. רִימָא.

רִימָא, v. רִימָא.

רִימָא, v. רִימָא.

רִימָא, רִימָא m. (רִימָא) *singing, chanting, rejoicing*. Y. R. Hash. IV, 59<sup>c</sup> bot. (ref. to חורר, Ps. XVII, 1) that is the chanting at studying the Law; Midr. Till. to Ps. I. c. שהוא עוסק ברינונה של חורר. Yalk. Ps. 841 רִימָא של חורר he is engaged in the study of the Law. Midr. Till. to Ps. XXXIII של צדיקים (praise) of the righteous; a. e.

רִימָא, רִימָא ch. same, esp. *study, meditation*. Targ. Ps. V, 2 רִימָא Ms. (some ed. רִימָא pl.; ed. Wil. רִימָא, corr. acc.).

רִימָא, v. רִימָא.

רִימָא, Pesik, 'Aniyah, p. 134<sup>b</sup>, v. רִימָא.

רִימָא I m. (= רִימָא; v. רִימָא 2; cmp. רִימָא) *drop, poison*. Pesik. Shek., p. 13<sup>b</sup> כְּרִיקָה של עכנא like the poison of a snake. Gen. R. s. 98 רִימָא מוחלחל וכו' (some ed. רִימָא), v. חֲלָחַל. Ruth R. to III, 13; Y. Snh. X, 28<sup>d</sup> top, v. חֲלָחַל; a. e.

רִימָא II m. (רִימָא = רִימָא) [*course*]. 1) *ris*, a measure of length,  $\frac{2}{15}$  of a mile (stadium). B. Mets. 33<sup>a</sup> (Ar. רִימָא, expl. as numerical value רִימָא = 266 cubits). B. Kam. VII, 7 (79<sup>b</sup>) רִימָא שלשים thirty *ris* (four miles). Ib. 83<sup>a</sup>; a. fr. — 2) *race-course* (stadium), *arena*. Cant. R. to I, 3 רִימָא בית מדרשו ... כמין רִימָא the college hall of R. El. was shaped like an arena (an oblong with seats on both sides). — Pl. רִימָא. Y. B. Mets. V, 10<sup>c</sup> bot. (in Chald. dict.) רִימָא (רִימָא v.) רִימָא של עין (קסוסטבן v. רִימָא) *eye-lid with eye-lashes*. Bekh. VI, 2 (38<sup>a</sup>) רִימָא. Ib. 38<sup>b</sup> top רִימָא ... חורר what is *haris*? ... The outer row of the eye. Sifra Emor, ch. VI, Par. 7 (expl. רִימָא, Lev. XXII, 22) רִימָא של עין one whose eye-lid is perforated, nipped, or split. — Pl. as ab., constr. רִימָא. Bekh. 43<sup>b</sup> עיניו רִימָא whose eye-lids are hairless. Snh. 104<sup>b</sup>. Neg. VIII, 6. Kidd. 31<sup>a</sup> רִימָא מבינן רִימָא עיניו רִימָא they put the oil of anointment between his eye-lids; a. fr.

רִימָא, רִימָא ch. same, 1) רִימָא *arena, race-course*. Targ. Gen. XIV, 17 (Y. some ed. רִימָא; h. text רִימָא). Targ. Jer. XXXI, 39 רִימָא בית רִימָא (h. text רִימָא). — 2) pl.

constr. רִימָא, רִימָא *eye-lids*. Targ. Koh. XII, 2. Targ. Y. Ex. XIII, 16. Targ. Y. Lev. XXII, 22.

רִימָא, רִימָא, v. רִימָא.

רִימָא m. (רִימָא) *crushed matter, hash*. — Pl. רִימָא. Y. Naz. VI, 54<sup>d</sup> bot. רִימָא אכל מן הרִימָא if he ate of the crushed (ants) &c.

רִימָא m. (רִימָא) *crushing, lesion*; or רִימָא *lesion of vital organs, internal injury*. Hull. 51<sup>a</sup>, sq. רִימָא מִשּׁוּם רִימָא אֵין דּוֹשָׁשִׁין we do not apprehend internal injury; a. e.

רִימָא, רִימָא ch. (preced.) 1) *piece, crumb*. — Pl. רִימָא. Targ. Y. Lev. II, 6, a. e. (h. text רִימָא). — 2) *piece of a garment*. Sabb. 59<sup>b</sup> (Ms. M. רִימָא).

רִימָא, Yalk. Prov. 961 (also רִימָא), v. רִימָא I.

רִימָא, v. רִימָא.

רִימָא, v. רִימָא.

רִימָא, v. רִימָא.

רִימָא, v. רִימָא.

רִימָא pr. n. pl. *Ristak*. Erub. 63<sup>b</sup> רִימָא בר רִימָא (Ms. M. רִימָא, v. Rabb. D. S. a. l. note).

רִימָא, רִימָא m. (רִימָא; cmp. רִימָא) *outskirts, market-place outside of the town*. Targ. II Esth. VI, 10 (ed. Lag. רִימָא; ed. Ven. רִימָא). — Ber. 54<sup>a</sup> רִימָא רִימָא the market of Maḥoza; B. Mets. 83<sup>a</sup>; B. Bath. 12<sup>b</sup>; Yalk. Ex. 346. — [V. רִימָא.]

רִימָא I m. (רִימָא I) *eaten up, cropped*. Lam. R. to I, 1 רִימָא חד גבה דאוריחא רִימָא וכו' (6 חד מאתי) רִימָא one side of the road is cropped (by the camel that passed), and the other is not.

רִימָא II m. (רִימָא) *shaken, unsound*. Taan. 29<sup>b</sup> רִימָא מִזְלִיחָא v. רִימָא.

רִימָא, רִימָא m. (b. h.; or רִימָא to join) *friend, associate, neighbor*. Ex. R. s. 1 (ref. to רִימָא, Ex. II, 18) רִימָא נעשה רִימָא רִימָא (Jethro) became a friend of God (converted). B. Bath. 19<sup>a</sup> רִימָא רִימָא רִימָא (adopted from Job XXXVI, 33) let its neighbor (an analogous passage) interpret it, as here (B. Bath. II, 1) rocks are mentioned, and the same rule applies to sand, so there (Sabb. IV, 1) sand is mentioned, and rocks are implied; Yeb. 31<sup>b</sup>; B. Mets. 31<sup>a</sup>. Ab. ch. VI רִימָא נקרא he is called a friend (of God); a. fr. — Esp. *lover, paramour*, contrad. בעל. Ex. R. s. 32 (ref. to Jer. III, 20) רִימָא מִימָא מִימָא מִימָא ... בבועלה אלא רִימָא it does not say, 'to her husband', but 'to her lover', as a woman cannot rebel against her husband, but can deny her lover, because there is no marriage contract between them, so said the Lord to Israel, לא

רפ"ו, v. ריפ"ע

**רִיקוֹנָה** ch. same.—*Pl.* רִיקוֹנָה. Ned. 51<sup>a</sup>, v. קִרְקָנָה.



Targ. I Chr. V, 12. Targ. Lev. V, 24; a. fr.—Y. Sabb. I, 4<sup>a</sup> top וְכִי יִשְׂתָּהּ ... אֵילָנָא but for fear of putting my head between lions (v. אֵילָנָא), I should have given a reason. Hull. 11<sup>a</sup> (mixed dict.) אֵילָנָא של עֵילָה the head of a burnt-offering. Sabb. 55<sup>a</sup> דְּרִישָׁךְ, v. חֲמִישׁ; Y. Nidd. III, 50<sup>d</sup> דְּרִישָׁךְ, v. פָּנֶה. M. Kat. 25<sup>a</sup> מִיָּדָה ... דְּרִישָׁן לֹא דָוָה we could not raise our head before him. Cant. R. to VII, 7 רִאשָׁה, v. נָבוֹז; a. v. fr.—גְּלוּתָא &c., v. respective determinants.—Pl. דְּרִישָׁן, דְּרִישָׁה, דְּרִישָׁה, דְּרִישָׁה. Targ. Deut. I, 13. Targ. Is. IX, 9 (some ed. דְּרִישָׁה). Targ. Gen. II, 10; a. fr.—Men. 37<sup>a</sup> דְּרִישָׁן ... אֵילָנָא a child with two heads was born to me. Y. Sabb. VII, 10<sup>a</sup> bot. דְּרִישָׁה בְּרִאשָׁתָּהּ when she crushes the heads of onions. Gen. R. s. 61 רִאשֵׁי אֻמִּין chiefs of nations. Y. Sabb. IV, 7<sup>a</sup> top דְּרִישָׁן (not דְּרִישָׁן) under your heads; a. fr.—V. דְּרִישָׁה.—2) *beginning, first thing, firstling*. Targ. O. Deut. XI, 12. Targ. Prov. VIII, 2. Targ. O. Num. XV, 20; a. fr.—Men. 37<sup>a</sup> דְּרִישָׁן ... אֵילָנָא at first, formerly. Hull. 105<sup>b</sup> דְּרִישָׁה מִדְּרִישָׁה formerly I thought &c. Keth. 105<sup>b</sup>; a. fr.—Esp. דְּרִישָׁה the first clause of a Mishnah, a verse &c. Hull. 94<sup>b</sup>. Sabb. 86<sup>a</sup>; a. fr., v. סִפָּא, a. מִצְרֵחָה.—pr. n. pl. *Resh Maya* (Spring). Tosef. Shebi. IV, 11, a. e., v. גְּמִחוּן.

**רִישָׁה** III, **רִישָׁה** m. = b. h. ראש (cmp. I) [drop,] poison. Targ. O. Deut. XXXII, 33 (some ed. pl.).—Pl. דְּרִישָׁה constr. Targ. Y. ib. Targ. ib. 32. Targ. Ps. LXIX, 22; a. e.

**רִישָׁה**, **רִישָׁה**, v. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה** m. (רִישָׁה) *mark, trace*. Sot. 19<sup>b</sup> שְׂרִישָׁהוּ when the traces of the writing are noticeable (not entirely washed off the paper); Num. R. s. 92<sup>b</sup>. Koh. R. to XII, 11. Ber. 25<sup>a</sup> רִישָׁהוּ their marks (stains) are seen on the floor; Y. ib. III, 6<sup>d</sup> bot.; a. fr.

**רִישָׁה** ch. (preced.) *engraving, record*.—Pl. דְּרִישָׁהוּ, רִישָׁה. Targ. Is. X, 1 Ar. (ed. דְּרִישָׁהוּ; h. text חֲקָרִי).

**רִישָׁה**, Sabb. 133<sup>b</sup>, a gloss from Rashi put in the text, v. קִלְבָּא.

**רִישָׁה** f. = h. ראשית, *firstling*. Targ. O. Num. XVIII, 12 ed. Berl. (oth. ed. ראשית ed. Lsb. ראשית).

**רִישָׁה**, v. רִישָׁה, a. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה**, Snh. 94<sup>b</sup>, v. דְּרִישָׁה.

**רִישָׁה**, **רִישָׁה**, **רִישָׁה**, v. sub רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה** f. = ראש 1) *head*.—Pl. דְּרִישָׁהוּ. Kidd. 29<sup>b</sup>

רִישָׁה (some ed. רִישָׁהוּ; Rashi רִישָׁה) like a serpent with seven heads.—2) *chief*. Pes. 110<sup>a</sup> רִישָׁהוּ the chief of the sorceresses, v. רִישָׁהוּ.—3) *beginning*. Targ. Prov. VIII, 23 Ms. (ed. רִישָׁה).

**רִישָׁה** m., v. רִישָׁה.

**רִישָׁה**, Meg. 27<sup>b</sup>, v. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה** m. (רִישָׁה) *trembling; weakness, failing*. Lev. R. s. 12 (ref. to Hos. XIII, 1) דְּרִישָׁהוּ של דְּרִישָׁהוּ when Jeroboam spoke of Solomon's failing (with regard to women); Yalk. Jer. 320.

**רִישָׁה**, v. רִישָׁה, a. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה** I to be soft, v. רִישָׁה.

**רִישָׁה** II m. (b. h.; רִישָׁה) *soft, tender*. Men. 66<sup>b</sup>, a. e. רִישָׁה (רִישָׁה), v. רִישָׁה. Ex. R. s. 1, a. e. (play on רִישָׁה, Ex. I, 13) with soft (persuasive) speech. Gen. R. s. 90 (expl. אֲבִיךָ, Gen. XLI, 43) וְרִישָׁה בְּשָׁנִים אָב a father in wisdom, but tender of years. Keth. 46<sup>a</sup> (ref. to Lev. XIX, 16) שְׁלֵמָה יִרְאֶה רִישָׁה לִזְהָרָה וְקִשָּׁה לִזְהָרָה that the court should not be soft (lenient) to one and hard to another; Sifra K'dosh. Par. 2, ch. IV שְׁלֵמָה יִרְאֶה רִישָׁה לִזְהָרָה וְקִשָּׁה לִזְהָרָה that thou be not soft of speech &c.; a. fr.—Pl. רִישָׁהוּ, רִישָׁהוּ. Tosef. Shebi. II, 11; a. fr.—Fem. רִישָׁהוּ, רִישָׁהוּ. Gen. R. s. 70 (ref. to Gen. XXIX, 17) רִישָׁהוּ מִבְּכִיהָ her eyes had grown tender (sore) from weeping, v. רִישָׁהוּ.

**רִישָׁה**, v. רִישָׁה.

**רִישָׁה** (b. h.) [to be joined,] to ride. B. Mets. I, 2 דְּרִישָׁהוּ if two persons (each claiming to be the finder of an object) were riding ..., or one was riding and one leading. Hag. I, 1; Y. ib. I, 76<sup>a</sup> top שְׂאִינֵי אֶחָד רִישָׁהוּ a child too young to be carried on his father's shoulder. Ber. 56<sup>b</sup> רִישָׁהוּ if he dreamt that he rode on him. Gen. R. s. 75 רִישָׁהוּ riders on horses; a. fr.—Part. pass. רִישָׁהוּ, רִישָׁהוּ &c. riding. Ex. R. s. 26 רִישָׁהוּ a child that was riding on his father's shoulder. Y. B. Mets. I, beg. 7<sup>d</sup> רִישָׁהוּ if a woman rides on a beast led by two men; a. fr.—[Pesik. Vayhi, p. 4<sup>a</sup> רִישָׁהוּ, read רִישָׁהוּ, v. רִישָׁהוּ II.]

**רִישָׁה** 1) to cause to ride, put on. Snh. 91<sup>b</sup>, a. e. רִישָׁהוּ he made the lame ride on the blind man. Ib. רִישָׁהוּ come and carry me on thy back; a. fr.—Part. pass. רִישָׁהוּ. Ib. 52<sup>b</sup> I remember when I was a child רִישָׁהוּ and rode on my father's shoulder &c.; (Tosef. ib. IX, 11 רִישָׁהוּ); a. e.—2) to join, combine. Tosef. Sabb.

**XII (XIII), 14** **הַמְרִיבִּים קָנָה וּכ'** if one inserts the branch of a candlestick; (Sabb. 47<sup>a</sup> **הַמְרִיבִּים**). Y. ib. XII, beg. 13<sup>c</sup> **וּכ' הַמְרִיבִּים מִיָּמָה** he who sets up a folding couch; a. e.—Esp. to *inoculate, engraft*. Shebi. II, 6 **וְאֵין מְרִיבִּין** אין... **וּכ'** we must not plant, nor sink a vine, nor engraft before the Sabbatical year &c. Pes. IV, 8; a. fr.—Part. pass. as ab. Y. B. Bath. IV, end, 14<sup>d</sup> **הַחֲרוּב הַנּוֹי** a newly inoculated carob tree; a. e.

**רָכַב, רָכִיב** ch. same. Targ. O. Gen. XXIV, 61. Targ. Lev. XV, 9. —Part. **רָכִיב**, **רָכַב**; part. pass. **רָכִיב**, f. **רָכִיבָּא**; **pl.** **רָכִיבִין**, **רָכִיבִין**, **רָכִיבִין**. Targ. Y. Gen. I. c. Targ. Num. XXII, 22. Targ. I Sam. XXV, 20. Targ. Jud. X, 4; a. fr.—Koh. R. to I, 8 **וּכ' הָמָרָא ר' יוֹרִידָא** and they brought him riding on an ass on the Sabbath. Gen. R. s. 65. Ber. 56<sup>b</sup> **הוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** when he dreamt that he was riding on an ox; **וְהוּא לְיוֹרָא דְר' דָּר'** that the ox was riding on him; a. fr.

**Af. אָרִיבִּי** 1) *to cause to ride*. Targ. Gen. XLI, 43. Targ. Esth. VI, 9; a. fr.—Gen. R. I. c. **וְדָרְכֵךְךָ**... **וְדָרְכֵךְךָ** see the horse on which my master makes me ride, and see the horse (the gallows) on which thy master (the Lord) makes thee ride. Y. Kidd. I, 60<sup>e</sup> bot., a. e. **וְאָרִיבִּיהָ וּכ'**, v. **בָּרָקָא** II; a. fr.—2) *to let gender; to inoculate*. Targ. O. Lev. XIX, 19.—Y. Yeb. XV, 15<sup>a</sup> top **וְדָלָא**... **וְדָלָא** the Babylonian palms which require no inoculation.

**רָכַב** m. (b. h.; preced.) *rider*. Mekh. B'shall., Shir., s. 2 (ref. to Ex. XV, 1) **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** the horse was tied to his rider, and the rider to his horse; Yalk. Ex. 243.

**רָכַב** m. (b. h.; preced.) 1) *wagon, chariot*; (collect. noun) *chariots*. Ex. R. s. 22 **וְעַל פִּרְשָׁיו** over his (Pharaoh's) chariots and over his horsemen; a. e.—2) *upper millstone*. B. Mets. IX, 13, v. **רָחִיבִּין**. B. Bath. II, 1 **מִרְחִיקִין** 1... **מִן הָרִי** you must keep the mill removed (from the neighbor's wall) three handbreadths counting from the lower millstone, which makes four from the upper millstone; a. e.—3) *branch for inoculation, set*. Tosef. Kil. I, 10 **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** you must not inoculate olive trees with a shoot of a palm; Y. ib. I, 27<sup>b</sup>.

**רָכַב, רָכִיב** ch. same, 1) *upper millstone*. Targ. Deut. XXIV, 6. Targ. II Sam. XI, 26. Targ. Jud. IX, 21 **רָכַב** constr. (ed. Wil. **רָכַב**); a. e.—**Pl.** **רָכִיבָא**, **רָכִיבָא**, **רָכִיבָא** (רָכִיבִין) 2) *inoculation, young inoculated tree*; **רָכִיבָא**, **רָכִיבָא**, **רָכִיבָא** a nursery of palm trees. B. Mets. 108<sup>b</sup>. B. Bath. 62<sup>b</sup>. Ib. 83<sup>b</sup>.—[Targ. Y. II Ex. XV, 1 **רָכִיבִין**, v. next w.]

**רָכַב, רָכִיב** m. = h. **רָכַב**, *rider*. Targ. O. Ex. XV, 1. Targ. II Kings IX, 17; a. e.—**Pl.** **רָכִיבִין**, **רָכִיבִין**. Targ. Y. I. Ex. I. c.; (Y. II **רָכִיבִין**, corr. acc.).

**רָכַבָּא**, v. **רָכִיבָּא** II.

**רָכִיב** m. (b. h.; preced. arts.) *coach, chariot*. Yalk. Ps. 862 (ref. to Ps. CIV, 3) **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** as to a human being, his chariot carries him, but as regards the

Lord, he carries his chariot; Midr. Till. to Ps. I. c. ed. Buber.

**רָכִיבָּא** I ch. same. Targ. II Esth. I, 2. Targ. Ps. CIV, 3 Ms.

**רָכִיבָּא** II, m. **רָכִיבָּא** f. (v. next w.) *knee*. Targ. Ps. XVIII, 37 (Ms. **רָכִיבָּא**... **pl.**; h. text **רָכִיבָּא**); Targ. II Sam. XXII, 37 **רָכִיבָּא**, **רָכִיבָּא**, **רָכִיבָּא**. Targ. Deut. XXVIII, 35 (O. ed. Vien. **רָכִיבָּא**; ed. Berl. **רָכִיבָּא**). Targ. Is. LXVI, 12; a. fr.

**רָכִיבָּא** (רָכִיבָּא) f. (רָכִיבָּא; v. **רָכִיבָּא**) *joint, knee, bend*. Hull. 76<sup>a</sup>; a. e.—Tosef. Kel. B. Mets. IV, 15... **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** של רָכִיבָּא, v. **רָכִיבָּא**. Tosef. Mikv. V, 5 **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** (R. S. to Mikv. VI, 8 **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'**) a knee-shaped tube.—B. Kam. 27<sup>b</sup> **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** the fine for kicking a neighbor with the knee; Y. ib. VIII, end, 6<sup>e</sup>.

**רָכִיבָּא**, v. **רָכִיבָּא** II.

**רָכִיבָּא**, v. **רָכִיבָּא**.

**רָכִיבָּא**, v. **רָכִיבָּא** II.

**רָכִיבָּא**, v. sub **רָכִיבָּא**.

**רָכִיבָּא** m. (b. h.; to *join, pile*; cmp. **רָכִיבָּא** *goods, property*. Pirké d'R. El. ch. XXVII; a. e.

**רָכִיבָּא**, v. **רָכִיבָּא**.

**רָכִיבָּא**, **רָכִיבָּא** f. (רָכִיבָּא) *soft, tender, young*. Targ. I Chr. XXII, 5. Targ. II Chr. XIII, 7. Targ. Prov. XXV, 15 Ms. (ed. **רָכִיבָּא**). Targ. Y. Lev. XX, 10 (ed. Vien. **רָכִיבָּא**); a. fr.—Y. Kil. VII, beg. 30<sup>d</sup> **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** in the case of soft stone, opp. **צוֹנָמָא** (not **צוֹנָמָא**); a. e.—**Pl.** **רָכִיבָּא**, **רָכִיבָּא**, **רָכִיבָּא**, **רָכִיבָּא**, **רָכִיבָּא**. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11<sup>b</sup> **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** (not **רָכִיבָּא**) the soft skins. Ib. **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** Leah's eyes were tender (by nature), **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** thy mother's eyes were tender, but **רָכִיבָּא** means, 'had grown tender from weeping' (v. Targ. Y. Gen. I. c.); a. e.

**רָכִיבָּא** f. (preced.) *tenderness, delicateness*. Targ. O. Deut. XXVIII, 56.

**רָכִיבָּא** f. (denom. of **רָכִיבָּא**; v. **רָכִיבָּא**) *going around, tale-bearing, evil gossip*. Y. Peah I, 16<sup>a</sup> top (ref. to Lev. XIX, 16) **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** this means the going around for slander.

**רָכִיבָּא** pr. n. *R'khes*, name of a river or canal in Babylonia. B. Mets. 18<sup>a</sup> (v. Rabb. D. S. a. l. note 70).

**רָכִיבָּא** *to be soft, tender*; denom. **רָכִיבָּא**.

[**Hif.** **רָכִיבָּא** *to make soft*. Tosef. Shebi. II, 10 **וְהוּא לְיוֹרָא דְר' דָּר' וְהוּא לְיוֹרָא דְר' דָּר'** ed. Zuck., v. **רָכִיבָּא**]

**רָכִיבָּא** ch. same.

*Pa.* רִפֵּיךָ 1) *to make soft.* Targ. Y. II Gen. XLIV, 19 במִרְפֵּיךָ *to speak softly.*—2) (with, or sub. לִבָּא) *to make faint, frighten.* Targ. Y. I Gen. XXVII, 40 (ed. Vien. מִרְפֵּיךָ *Af.*). Targ. Job XXIII, 16.

*Ithpa.* אִתְּפִיךָ, *Ithpe.* אִתְּפִיךָ to be softened, become soft; to melt. Targ. Y. Ex. XII, 12; Num. XXXIII, 4. Targ. Ruth III, 8.

**רַךְ** I (comp. preced. wds.) *to be tender, soft.*

*Pi. רִיבֵן. Hif. הִרְבֵּן to make tender; to prevent onion plants from forming hard bulbs.* Y. Shebi. V, 36<sup>a</sup> top [read:] מַעֲשֵׂה שְׂדֵהא בְּשִׁבְרִיל אִינוּן מְרַבֵּנוּ ... הִרְהוּ שְׁנִיָּה ... הִרְהוּ שְׁנִיָּה in the second year (of the Sabbatical period) going over to the third, you must not 'soften' it (the onion plant) nor deny it water, in order that it may be subject to the second tithes (as a growth of the second year, to the deprivation of the poor man); ... מַעֲשֵׂה שְׂדֵהא שְׁנִיָּה in the third year going over to the fourth, you may 'soften' and deny it water, in order that it be subject to the poor man's tithes (as a growth of the third year); Tosef. ib. II, 10 מְרַבֵּיבֵן ed. Zuck. (Var. מוֹרְבֵּיבֵן, prob. to be read מוֹרְבֵּיבֵן fr. מִרְבֵּה). Ib. לִרְבֵּן בְּרַגֵּל. Ib. מוֹתֵר לִרְבֵּן בְּרַגֵּל ed. Zuck. (Var. לִרְבֵּן, oth. ed. לְרֹבֵן) it is permitted to 'soften' during the festive week.—[Y. Ter. IX, beg. 46<sup>c</sup> חֲמִרְבֵּן, v. רִבְסֵן.]

רַבִּי ch. same.

*Af. אַרְפִּיךָ to soften.* Part. pass. מְרַפֵּךְ; *pl. f.* מְרַפְּנָה. Targ. Prov. XVIII, 8; XXVI, 22; v. רִאבֵן.

רכך II (preced.) *to bend.*

*Hif.* הִפְדִּין 1) *to bend* (act. a. neut. verb); *to yield*. B. Bath. V, 8, a. e. תְּהַפְיָנָה וּכ' מֵצֶחֶת, Num. R. s. 147 הוא לא היה נשׂא שׁוֹרָר לְעִבְרָה וּכ' he (Joseph) bent not his neck (did not yield) to temptation, therefore a golden chain was put on his neck; Tanḥ. B'resh. 12 צוֹרָר שׁלֵא הוּא נִשְׂא שׁוֹרָר וּכ' the neck which did not bend &c.; Lev. R. s. 23 שׁלֵא יִתְהַפְיֵנוּ אֲתָ רִאשֵׁינוּ Num. R. s. 107 וְהִתְהַפְיָנָה אֲתָ רִאשֵׁינוּ I bent my head (nodding approval); Y. Ned. I, 36<sup>d</sup> bot. גַּלְחָתִי בְּרֹאשִׁי (read והרכנתי); Sifrē Num. 22 (not נגלחתיו בראשי); (Tosef. Naz. IV, 7 הִתְמַכְתִּי). Y. Ter. I, 40<sup>b</sup> top בְּרֹאשִׁי וּכ' if he nodded consent; ib. עַד שֶׁיִּפְדִּין וּכ' until he nods three times. Gitt. VII, 1; a. e.—2) *to sink, be faint*. Gen. R. s. 65 (ref. to Gen. XXVII, 22) בשׁעָה שֶׁעָקַב מִן קוֹלוֹ וּכ' when Jacob is faint with his voice (in prayer), Esau's hands have power over him, opp. מִצְפָּצָץ.

**רָכַן** ch. same, 1) *to incline, sink, fall*. Targ. Y. Gen. XLVI, 29.—2) *to bend, turn*. Targ. Prov. XXI, 1.—Part. pass. רָכִינָא; f. רָכִינָא; *pl.* רָכִינִין. Targ. IChr. XXI, 16.—Y. Yoma VIII, 45<sup>b</sup> בִּדְחָא דְּרֵחָא ר' (ed. Krot. רָכִין) in the case of one in a bent position (under debris), opp. קִיּוּם. Y. B. Bath. II, 13<sup>b</sup> bot. אֵילִין עֲמֻדִיָּא דְּר' וְכ' those columns which are bent (declining or sinking) are so from the shock through wagons. v. קִרְיָא.

*Af. אָפּ, אָיגן* 1) *to bend, incline*. Targ. Y. Geh. XLIX, 15. (not אָ). Targ. II Sam. XXII, 10; Targ. Ps. XVIII, 10. Ib. CXLIV, 5; a. fr.—Part. pass. מֵרֵכֵן. Targ. Ez. I, 22 (ed.

Wil. (מְרִיךְ).—2) *to cause to sink*. Targ. Prov. XXIV, 15  
(h. text תשרד).—V. ריפונא.

*Itkhe.* אִתְּכֶיךָ 1) to incline, let one's self down; to fall. Targ. Gen. XXIV, 64 (h. text וּתַפֵּל). Targ. Y. II ib. XVII, 17. Targ. Y. Num. XIV, 5. Targ. Is. XIV, 12; a. e.—Targ. II Sam. XXII, 8 (h. text וַיִּתְּנֶנּוּ; Targ. Ps. XVIII, 8 אֶתְּרִישׁוֹ, אֶתְּרִישׁוֹ.—Gen. R. s. 60 (transl. וּתַפֵּל, Gen. XXIV, 64) אִתְּכֶיךָ she let herself down.—2) to be dragged. Targ. Is. XIV, 19 (h. text וַיִּשְׁלַח).

**רָבַס** *to stamp*; (denom. of רָבַס) *to make a ceiling of cement* (v. מְצִיבָה). Y'lamd. beg., quot. in Ar. אִמְרֵי ר' חֲבִיבִי when did God form his upper stories with water as cement, v. רָבַס.—[b. h. רָבַס *to fasten*.]

*Pi.* רָמַס *to stamp*; esp. (of beasts) *to pass over wetted grain; to husk* (differ. fr. רָמַס). B. Mets. 89<sup>b</sup>, sq. פָּרוֹת חֲמִיכָסוֹת בְּתוֹבָאָה וְהַרְשוּת וְכ' when cows stamp (secular) grain, or thresh corn of T'rumah &c.

*Hif.* הִרְכִּים *to cause to stamp, let (beasts) stamp.* Tosef. ib. VIII, 10 הִמְרִיִּם ed. Zuck. (Var. הִמְרִיִּם *Pi.*); Y. Ter. IX, beg. 46<sup>c</sup> הִמְרִיִּן (corr. acc.).

**רַבִּים** ch. same.

*Itkpe*. אִירְבֵּס [to be trodden on,] to be lost. B. Bath. 14<sup>b</sup> אִירְבֵּס דִּיּוֹשֵׁר מִרְבֵּס because it (the Book of Hosea) is small, it might have been lost (if circulated as a separate book). Keth. 57<sup>a</sup> top כְּתוּבָתָהּ א' (sub. שָׁשֶׁר) her marriage deed was lost. Yeb. 113<sup>b</sup> וְכ' מִפְתָּחָהּ לִיה אִירְבֵּס (מִפְתָּח) had lost the keys of the college building; a. e.

רָבָס m. (רָבַס), pl. רָבָסִים walls of beaten earth. Ex. R. s. 15 מִים שֶׁל ר' אֱלָא ... בָּנָה עֲלֵיהֶם לֹא the Lord did not build the upper stories with stones or with hewn blocks, but he made walls of stamped water; Tanh. Hayé 3 מִים רָבָסִין שֶׁל מִים (רבסין) — [רבסין, Is. XL, 4, mounds, embankments, emp. פֶּשֶׁשׁ.]

**רִי' רֵכֶסָא** I (preced.) *cement of rubble and clay*. B.  
Bath. 3<sup>a</sup> בִּרְ when cement is used between the layers of  
a wall, opp. בִּשְׂינָא.

רַב־שֵׂא II, v. רִי, רַב־סֵא

רַכְפָּה, רַכְפָּא f. (cmp. Syr. רַקְפָּתָא, Löw, Pfl. 307)

1) a *tuberous-rooted plant* used for dyeing, *sow-bread* (cyclaminus). Shebi. VII, 2 (Ms. M. אֶרֶבֶכָה; Maim. רִכְבָּנָה).—  
2) אֶרֶבֶכָה *tuber of rikhpā*, a kind of *onion*. Maasr. V, 8. Tosef. ib. III, 14; Y. ib. V, end, 52<sup>a</sup> אֶרֶבֶכָה כֵּל שֶׁעוֹקֵצוֹ אֶרֶבֶכָה ב' שֶׁל ר' אֶרֶבֶכָה what is the nature of a *rikhpā* onion? Its tail is squeezed into its inside; R. S. b. G. says, it has one shell only.—[Maim. to Maasr. l. c. suggests 'to be a geographical term, corresp. to שֶׁל בֶּעַל בְּבִי ib.]

**רִכְבָּת** f. (רכב, emp. רכב) 1) *joined timber*. Targ. I Kings VI, 9.—2) *pile, mass; multitude*. Targ. Ps. XVIII, 12; II Sam. XXII, 12.—Targ. II Chr. XXXI, 10 (h. text רמון). Targ. Jer. LI, 16. Targ. Job XXVI, 14 (h. text רמון); a. fr.

**רָכָשׁ** m. (b. h. רָכַשׁ; v. רָכַשׁ) *harnessed horses, war horses*. Targ. Mic. I, 18. Targ. I Kings V, 8. Targ. Esth. VIII, 10; 14; Targ. II Esth. VIII, 14 **רָכָשׁ**. — *Pl.* רָכַשׁ. B. Bath. 152<sup>a</sup>; Keth. 55<sup>b</sup> רָכַשׁ he made him ride on two steeds, i. e. he gave him a doubly fortified document; Y. B. Bath. VIII, 16<sup>b</sup> top; Y. Kidd. I, 60<sup>c</sup> bot., v. בָּרָקָא II.

**רָם** m. (b. h.; רָם) *high, exalted*. B. Bath. 78<sup>b</sup> (play on words, Num. XXI, 30) אמר רשע אין רם the wicked says, there is no Most High. Num. R. s. 20<sup>19</sup> (play on ארם, Num. XXIII, 7) עם רם שלמען הייתי וכו' with the Most High I was in communion, and Balak brought me down; ib. רם בקול רם I was high, but Balak &c. Sot. 32<sup>b</sup> רם in a high (loud) voice. Y. ib. VII, 21<sup>c</sup> top (ref. to Deut. XXVII, 14) רם של רם like the voice of the Most High; a. fr.—*Fem.* רָמָה. Mekh. B'shall, s. 1 (ref. to Ex. XIV, 8) רָמָה על וכו' Israel's power was high above the Egyptians; a. e.—*Pl.* רָמָה. Num. R. l. c. הייתי רָמָה I was one of the elevated. Keth. 103<sup>b</sup> רָמָה conduct thy office with the exalted (surround thyself with the best people; Var. בְּרָמָה, q. v.). Midr. Till. to Ps. XVIII, 28 להשפילם על רָמָה thy eyes are on the haughty to lower them; a. e.

**רָם בְּרִין**, v. בְּרִין.

**רָם בְּרִי**, v. בְּרִי II.

**רָם** I m. ch. = h. רָם, *high, exalted*. Targ. Ps. XLVI, 11 (ed. Wil. רָמָה). Targ. I Sam. IX, 2. Targ. Is. II, 15. Targ. II Esth. I, 2 רָם וּמְנַשֵּׁל high and exalted; a. fr.—*Pl.* רָמָה, רָמָה; f. רָמָה. Targ. Prov. XXV, 3. Targ. Deut. XXVIII, 52. Targ. Is. II, 12; 14. Targ. Prov. VI, 17; a. fr.—Gen. R. s. 32 רָם הוּא וכו' if it (Mount Gerizim) belongs to the highest mountains &c.; Cant. R. to IV, 4 רָמָה.

**רָמָה** II f. (preced.) *height*. Targ. Is. XXX, 25. Targ. Ez. VI, 13; a. fr.—*Pl.* רָמָה, רָמָה. Ib. XVI, 24, sq. Targ. Prov. VIII, 2. Ib. IX, 3; a. fr.

**רָמָה**, v. רָמָה—*high*, v. רָם ch.]

**רָמָה**, v. רָמָה ch.

**רָמָה**, v. רָמָה.

**רָמָה** m. (Pi. רָמָה) *deceiver, impostor*. B. Mets. III, 4, sq., v. פָּסַד. Deut. R. s. 4 וְהָיָה רָמָה וְהָיָה רָמָה not that, which God forbid, he was a deceiver, v. רָמָה. Gen. R. s. 63 (play on ואחיה רָמָה, Gen. XXV, 20) רָמָה אביה her father was a deceiver, and her brother was a deceiver, and so were all the men of her place, v. רָמָה; a. fr.—*Pl.* רָמָה, רָמָה, רָמָה. Keth. 68<sup>a</sup>, a. e., v. חָזַק. Dem. III, 5, v. אֶתְרָא; Y. Maasr. V, 51<sup>d</sup>; a. fr.

**רָמָה** ch. 1) same. Targ. Y. Gen. XXIX, 12. Ib. XIV, 1. Targ. Prov. XII, 17; a. e.—Deut. R. s. 4 אָבֹן רָמָה ... and there lived a man called

Abun the deceiver; Y. Hor. III, 48<sup>a</sup> bot. רָמָה (corr. acc.); Tanh. R'eh 5; Lev. R. s. 5 רָמָה אָבֹן יוֹדֵן (not רָמָה); a. fr.—*Pl.* רָמָה, רָמָה. B. Bath. 46<sup>a</sup> רָמָה רָמָה the tricksters of Pumb'ditha; a. fr.—*Fem.* רָמָה. Gen. R. s. 70 רָמָה בַּת רָמָה a deceiver, daughter of a deceiver.—2) *lazy, lax*.—*Pl.* רָמָה. Targ. Prov. XII, 24.—V. רָמָה.

**רָמָה**, v. רָמָה II.

**רָמָה** I f. 1) *high*, v. רָם.—2) *height*.—*Pl.* רָמָה. Meg. 14<sup>a</sup>, v. צָפָה.

**רָמָה** II, v. רָמָה.

**רָמָה** f. (b. h.; רָמָה to move; cmp. רָחַשׁ a. deriv.) *worm, esp. the worm in man's grave*. Ber. 18<sup>b</sup> קָשָׁה רָמָה the worm is as painful to the dead body as a needle in sound flesh. Sot. 5<sup>a</sup> (play on בָּשָׂר) רָמָה (flesh) suggests 'shame', 'putrefied', 'worm'. B. Mets. 83<sup>b</sup> אֵין רָמָה וְהוֹלְעָה וכו' no worm of any kind shall have power over you. Ab. IV, 4 רָמָה תְּקוּהָה אִנּוּשׁ the prospects of man are worms. Koh. R. to V, 10 וְהוֹלְעָה לֵרֵא רָמָה he is (food) for worms; a. fr.—Pesik. Vayhi, p. 93<sup>b</sup> (in Chald. dict.) רָמָה הוּא אִנּוּשׁ that this (my) body must go to the worms; Koh. R. to XI, 2 לֹא יִמָּוֶה (corr. acc.); ib. וְהוֹלְעָה לֵרֵא רָמָה but worms shall have no power over me except &c.

**רָמָה**, v. רָמָה.

**רָמָה** m. (b. h.; רָמָה, v. רָמָה) [*crowded with seeds*, cmp. רָחַשׁ] *pomegranate*. Cant. R. to IV, 4 הוּא כֵר רָמָה v. רָמָה. Ib. to VIII, 2 (ref. to עֲסִים רָמָה, ib.) אֵלוֹ הַחֲגוּרוֹת שֶׁשֶׁעֵמֶן רָמָה that means the homiletic interpretations whose taste is like that of the pomegranate; a. fr.—*Pl.* רָמָה, רָמָה. Peah I, 5; a. e.

**רָמָה**, v. רָמָה ch. same. Targ. Cant. IV, 3. Targ. Ex. XXVIII, 34; a. fr.—Ber. 36<sup>b</sup> רָמָה וְהוֹלְעָה they took off the blossom of a pomegranate, and the pomegranate dried up. Lev. R. s. 12 רָמָה מִתְקַרֵּי רָמָה the pomegranate (tree) is also called pomegranate; a. e.—*Pl.* רָמָה, רָמָה, רָמָה. Targ. O. Ex. XXVIII, 33. Targ. Cant. IV, 13. Targ. Hag. II, 19; a. fr.—V. רָמָה.

**רָמָה**, v. רָמָה.

**רָמָה**, v. רָמָה.

**רָמָה**, v. רָמָה.

**רָמָה** f. (Pi. רָמָה) *haughtiness, pride*. Targ. Prov. VIII, 13. Ib. XXI, 4. Targ. Jer. XLVIII, 29; a. fr.—Sabb. 94<sup>a</sup> רָמָה וְהוֹלְעָה pride seizes them (which makes them walk micingly). Ab. Zar. 71<sup>a</sup> וְהוֹלְעָה רָמָה they are too proud (to take back what they have given). Sabb. 110<sup>b</sup>; a. e.

**רָמָה** [to move, cmp. רָמַשׁ] to nod, gesticulate, hint. Gitt. V, 7 וְהוֹלְעָה רָמָה וְהוֹלְעָה a deaf-mute person may transact business by gesticulating and being spoken to by gestures (with hands and head, contrad. to קָפַץ). Gen. R. s. 93



למנושה ר' he motioned to Manasseh; a. fr.—Trnsf. to *intimate*, *hint*. Sabb. 113<sup>b</sup> וְלֹא וְרָמַיָּהּ he intimated to her that &c. Cant. R. to I, 15 רָמַיָּהּ לָנוּחַ she (the dove, by bringing an olive leaf) hinted to Noah, as if saying &c.; a. e.

*Pi.* רָמַיָּהּ same. Ib. to I, 9 וְרָמַיָּהּ מְרַמְזֶת וְרָמַיָּהּ she motioned to her captors saying to them, I am yours &c.

*Nif.* רָמַיָּהּ to be spoken to by gestures, v. supra.

רָמַיָּהּ ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Is. LVIII, 9. Targ. Prov. VI, 13; a. fr.—Keth. 33<sup>a</sup>, v. infra.—Part. pass. רָמַיָּהּ; f. רָמַיָּהּ. Meg. 2<sup>a</sup> ר' where is it intimated (in the Biblical text)?; Snh. 81<sup>b</sup>; a. e.

*Pa.* רָמַיָּהּ same. Targ. Job XV, 12 (Var. ed. Lag. מְרַמְזֶת; h. text מְרַמְזֶת, Var. in Cod. (ירמיון).—Keth. 33<sup>a</sup> וְרָמַיָּהּ בְּדוּרָא (ירמיון) and let us (the court) intimate to them (the warning, in such a manner as not to offend them). Sabb. 62<sup>b</sup> (expl. וּמְסַכְרִית וְרָמַיָּהּ, Is. III, 16 וּמְסַכְרִית וְרָמַיָּהּ ... they filled their eyes with paint and winked; Yalk. Is. 262 וְרָמַיָּהּ (read: וְרָמַיָּהּ Pe.). B. Kam. 24<sup>b</sup> וְרָמַיָּהּ רָמַיָּהּ they give signs to one another; Snh. 86<sup>b</sup>; a. e.

רָמַיָּהּ m. (preced.) *gesture, hint, intimation*. Sabb. 113<sup>b</sup>, a. e., v. רָמַיָּהּ. Y. Ber. IV, 8<sup>a</sup> top ר' לְחַמְדֵּי חֶסֶד וְרָמַיָּהּ this is an intimation to a scholar that a man must say to his teacher &c. Gen. R. s. 12, beg. (ref. to Job XXVI, 14) וְרָמַיָּהּ הַחֵסֶד הַזֶּה וְרָמַיָּהּ הַחֵסֶד הַזֶּה the wise understand his intimation (through the thunder) and his plans; Yalk. Job 914 וְרָמַיָּהּ שֶׁל דְּבַר וְרָמַיָּהּ he gave them to understand by allusion that &c.; a. fr.

רָמַיָּהּ (numerical value) *two hundred and forty-eight*. Gen. R. s. 69, beg.; a. e.

רָמַיָּהּ, Y. Sabb. III, beg. 5<sup>c</sup>, read: רָמַיָּהּ, v. רָמַיָּהּ.

רָמַיָּהּ, v. רָמַיָּהּ, רָמַיָּהּ.

רָמַיָּהּ (tradit. pronunc. רָמַיָּהּ) pr.n.m. (= רָמַיָּהּ) *Rammi* (*Rami*), name of several Amoraim. Keth. 87<sup>b</sup>, a. fr. בר רָמַיָּהּ. Hull. 20<sup>b</sup>, a. fr. בר רָמַיָּהּ (Y. Erub. II, 22<sup>c</sup> top רָמַיָּהּ בר רָמַיָּהּ); a. others.

רָמַיָּהּ (b. h.) [to move,] to throw, swing. Mekh. B'shall, Shir., s. 2 (ref. to Ex. XV, 1 a. 4) ר' שְׁחִיזוּ עוֹלִין רָמַיָּהּ means that they were hurled upward, *yarah*, that they were thrown down the deep.

*Pi.* רָמַיָּהּ to impose upon, deceive; to be cunning. Y. Hor. III, 48<sup>a</sup> bot. (he was no deceiver) שְׁחִיזָה מְרַמְזָה but he was cunning in charitable deeds (waited until others had subscribed, and then gave as much as all of them combined); Deut. R. s. 4; Tanh. R'eh 5. Gen. R. s. 85 שְׁחִיזָה מְרַמְזָה בְּךָ וְרָמַיָּהּ thou (Judah) didst deceive thy father by means of a kid (Gen. XXXVII, 31); by thy life! Tamar shall deceive thee through a kid (ib. XXXVIII, 20); Yalk. ib. 145 ... לֹא־בִידָךְ לָמַיָּהּ (ib. XXXVIII, 20); Yalk. ib. 145 ... לָמַיָּהּ; a. e.—Part. pass. מְרַמְזָה. Snh. 32<sup>b</sup>, a. e. רָמַיָּהּ, v. רָמַיָּהּ, לָמַיָּהּ.

רָמַיָּהּ ch. same, 1) to throw, swing; to put on; to impose. Targ. Ex. XV, 1. Targ. Ez. XVI, 5. Targ.

II Kings XVIII, 14. Targ. Ps. LXXXVIII, 57 (h. text רָמַיָּהּ); a. fr.—Men. 42<sup>a</sup> חוּטֵי ר' threw (attached) threads as show fringes; אַרְבַּע ר' put four threads on. Sabb. 10<sup>a</sup>, v. פּוֹתֵקֵי. Nidd. 33<sup>b</sup> לִיהַר חוּטֵי ר' threw an ox down (slaughtered an ox) in his honor. Men. 42<sup>b</sup> רָמַיָּהּ לְדוּר בִּיזְרָה we cast them into the boiler.—Part. pass. רָמַיָּהּ, thrown down, lying. Targ. Deut. XXI, 1 (O. ed. Vien. רָמַיָּהּ). Targ. Jud. XIX, 27; a. e.—Zeb. 5<sup>a</sup> ר' רִישׁ לָקִישׁ וְר' Resh Lakish was lying on his belly in the college hall and asked &c. Shebu. 34<sup>b</sup> כֹּל מִלְחָמָה דְּלֹא ר' עליה וְר' a thing which does not rest upon a man (in which he is not interested), he will do unconsciously; ib. 41<sup>b</sup>, sq.; B. Bath. 39<sup>a</sup>; a. fr.—לְבָנֵי ר' [to put up bricks,] to make bricks. Targ. Gen. XI, 3. Targ. Ex. V, 7; a. e.—ר' חִיגָרָה ר' to create discord; to dispute. Targ. Prov. VI, 14; 19; a. e.—Sabb. 130<sup>a</sup> ... דְּלֹא רָמַיָּהּ בֵּהּ ... there is no marriage contract at which the parties do not quarrel.—2) to lift, remove. Y. Snh. X, 29<sup>a</sup> bot. מִרְמַיָּהּ בְּרִי wanted to lift it; a. e.—3) [to pitch one thing against another,] to show an incongruity; to object. Nidd. l. c. אֲדוּרִין אֲדוּרִין ... pointed out an incongruity between two Mishnahs. Taan. 4<sup>b</sup> גְּבֵרָה קָמָה thou provest an incongruity between two authorities (why can they not differ in opinion)? B. Mets. 22<sup>b</sup> ר' רַב פָּפָא ר' כְּרִיב וְר' Rab Papa raised an objection: it is written (Lev. XI, 38) *ki yitten*, and we read *ki yuttan*, how is this to be explained? Yeb. 108<sup>b</sup> וְר' וְר' and we shall show an incongruity in it, i. e. this disagrees with the Mishnah, &c. Succ. 16<sup>a</sup> מִרְמָה לִיהַר חוּטֵי some put it in the shape of pointing out a contradiction (between a Mishnah and a Boraitha); a. v. fr.

*Af.* אֲרָמִי 1) to cast. Targ. Jud. XX, 16. Targ. Prov. I, 14; a. e.—Sabb. 156<sup>b</sup> וְר' חוּטֵי מִרְמַיָּהּ we used to cast our bread together (into one basket) and eat. Ib. קָמָה אֲנִי I will stand up and put the bread into the basket; a. e.—2) to tear away, remove with force. Pes. 10<sup>b</sup> אֲרָמִי (not אֲרָמִי) it (the mouse) may have snatched it from the other mouse. Hag. 15<sup>b</sup> מִן אֲרָמִי if I take him by the hand, who will tear him away from me? who?—3) to lift up. Ab. Zar. 34<sup>b</sup> תְּרַמְזֶנָּה שְׂעוּדָה (Ms. M. מִינָה, v. Rabb. D. S. a. l. note) may thy hour lift thee up (i. e. may thy luck be high)!

*Pa.* רָמַיָּהּ to impose, deceive. Targ. Y. Num. XXV, 18. Targ. Prov. XXVI, 19.—Lev. R. s. 5 מְרַמְזָה בְּמִצְוֹתָהּ v. preced.; a. e.

*Itpe.* אֲרָמִי 1) to throw one's self, be thrown. Targ. I Chr. X, 4, sq. Targ. Josh. X, 11.—[Targ. Prov. VI, 6 some ed., read: אֲרָמִי, v. רָמַיָּהּ, I]—2) (omp. קָלַע I) to happen, chance. Hull. 13<sup>a</sup> אֲרָמִי לִיהַר חוּטֵי (not because no suitable place (for slaughtering) offered itself there. Shebu. 41<sup>b</sup> עַד מְרַמְזֶנָּה בִּי חֲרִיב וְר' until two persons shall happen to come that have studied &c.; a. e.

רָמַיָּהּ m. (preced.) 1) lying, v. preced.—2) (lying) idle, lax. Targ. Prov. X, 4 (ed. Lag. רָמַיָּהּ).—Fem. רָמַיָּהּ (רָמַיָּהּ). Ib. XIX, 15.—3) (v. רָמַיָּהּ) deceiver. Ib. XIV, 25.—[רָמַיָּהּ, pl. of רָמַיָּהּ.]

רָמַיָּהּ, Men. 42<sup>a</sup>, v. רָמַיָּהּ.

רָמַיָּהּ, v. רָמַיָּהּ.

**רמיה** f. **רמאות** (רמאי) *deception, fraud*. Y. Taan. II, 65<sup>b</sup> ר' dishonest penitence; Gen. R. s. 9. Y. Kidd. III, beg. 68<sup>c</sup> ר' נקנה המקח אלא שנהג מנהג ר' the transaction is legal, but he acted dishonestly; Bab. ib. 58<sup>b</sup>; Tosef. Yeb. IV, 4. Lev. R. s. 23, beg. (ref. to Gen. XXVIII, 5) כללן כולן בר' the text includes them all under the attribute of dishonesty (רמאי = רמאי). B. Bath. 123<sup>a</sup> אחרי בר' I am his brother in cunning; a. e.

**רמיה** ch. same. Targ. Y. Gen. XXIX, 19 (ed. Vien. רמיי). Ib. XXV, 28; a. e.—B. Bath. 123<sup>a</sup> לטגוריה מאי רמיה where in does his trickery consist? Ib. לסגוריה II, v. סגני בר'; a. e.

**רמיה** f. 1) part. pass. of רמז.—2) = next w. Snh. 86<sup>b</sup> 'וכ' I might have thought that an exchange of signs (between witnesses) is something (cause for disqualification), therefore we are told, it is nothing at all.

**רמיה** f. (רמז) *hint, gesture*. Yeb. XIV, 1 כשם שהוא as well as he (a deaf mute) may marry by gestures, he may divorce by gesture; Gitt. 71<sup>a</sup>. Ib. 59<sup>a</sup> בגיטין רבוי הכל בר' as to letters of divorce, all agree that a deaf mute may divorce by gesture. Gen. R. s. 5, beg. they greeted the king with gestures, with fingering and with flags; ib. s. 28; Yalk. ib. 7; Yalk. Ps. 848; a. e.—Pl. רמיות. Gitt. 71<sup>a</sup> רמיותיו, v. קריצתו. Yeb. 108<sup>b</sup>, v. קריצתו.—[Lam. R. to I, 13 עשיתי, perh. to be read: רמיות *tricks*.]

**רמיה** v. רמאי h. a. ch.

**רמיה** v. רמאי.

**רמיה** v. רמאי ch.

**רמיה** v. רמולוס.

**רמיה** Lev. R. s. 5 ר' some ed., read רמיי.

**רמיה** v. רמאי.

**רמיה** m. (b. h.) *mule of a horse dam, rammakh*. Kil. VIII, 5 מורה ר' you may let the *rammakh* gender with his kind.

**רמיה** ch. same. Y. Kil. VIII, 31<sup>c</sup> bot. (ref. to the *rammakh* is one that brooks no bridle (effrenis, v. Plin. Hist. Nat. VIII, 69).—Pl. רמכא, רמכא, רמכא. Targ. Esth. VIII, 10; Targ. II Esth. ib.—Taan. 23<sup>a</sup> ר' ר' Honi after seventy years' sleep) saw his ass to whom had been born several generations of mules.

**רמיה** v. רמין.

**רמיה** Pi. רמם, v. רום h.

**רמיה** = רמא, *high*.—Pl. רממא. Cant. R. to IV, 4, v. רמא I.

**רמיה** v. רממא.

**רמיה** (b. h.) *to tread, stamp*. Y. Peah V, beg. 18<sup>d</sup> רמיה I was stamping olives with R. Hiya &c.; ib. VI, 19<sup>c</sup> bot.; ib. VII, end, 20<sup>c</sup>. Kidd. 66<sup>a</sup> רמיה crush them (the Pharisees); a. fr.—Part. pass. רמיה; f. רמיה. Y. Ber. IV, 8<sup>a</sup> בר' עירוצים הר' (the city of Jerusalem) which is trodden down by tyrants.

Pi. רמיה same. Lev. R. s. 16 ורמיהם... ורמיהם (not רמיהם) the carriage passed over them and crushed them to death; (Lam. R. to IV, 15 ורמיהם).

**רמיה** ch. same. Targ. Ps. LXXXIX, 42.

**רמיה** m., pl. רמיהם, v. רמשה.

**רמיה** (cmp. רמז) [*to crush, denom. רמז*] *to roll or bake in hot ashes* (רמז). Part. pass. רמיה; f. רמיה. Bab. ed. VI, 1 (49<sup>a</sup>) 'דלעת דר' a certain kind of cucumbers made edible by baking in hot ashes, Bitter Apple. Ned. VI, 1 (49<sup>a</sup>) דלעת דר' a cucumber steeped in hot ashes; (another definition, v. רמיה). Kil. I, 5; Tosef. ib. I, 5, expl. Y. ib. I, 27<sup>a</sup> כמין דלעת מרה ... a kind of bitter cucumber which is sweetened by rolling it in ashes; Y. Ned. VI, 39<sup>c</sup> bot. ברימיה.

**רמיה** I, Pa. רמין (cmp. preced.) [*to squeeze in, corresp. to h. שבץ*] 1) *to weave in checkers, to variegate*. Targ. Ex. XXVIII, 39.—Part. pass. רמיה; f. רמיה; pl. רמיהם. Ib. 4. Targ. Ps. XLV, 14.—2) (of jeweler's work) to set, enchain. Part. pass. as ab. Targ. O. Ex. XXVIII, 20 (משקעין); ib. O. a. Y. XXXIX, 13 משקעין מר' (משקעין). Targ. II Chr. III, 6.

**רמיה** II (preced.; cmp. meanings of רמס) Pa. רמיה *to drip, to discharge viscous matter*. Bekh. 44<sup>a</sup> (expl. רמיה) (רמיה) Ar. (omitted in ed.) whose eyes are bleared.

**רמיה** m. (v. רמין) [*crushed matter*] *hot ashes, embers*. Nidd. 49<sup>b</sup> ר' ע"ג הר' he puts the pot upon embers: if the embers make it water-tight &c. Neg. IX, 1 בר' ... נכרה burnt by live coals or by embers. Ned. 51<sup>a</sup>, v. רמין; a. e.

**רמיה** ch. 1) same. Y. Ned. I, 39<sup>c</sup> bot., v. רמין.—2) *a pointed tool, pick*. Nidd. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. רמיה. Ib. 103<sup>a</sup> ר' רמיה בר' רמיה when he bored a hole in it with an iron pick, and left it in.

**רמיה** m. (b. h.; רמז *to move, creep*) *creeping thing, worm, snake &c.*—Pl. רמשים. Nidd. III, 2; Snh. VIII, 2, v. רמשים. Yalk. Ex. 182 רמשים; a. fr.

**רמיה** m. *evening*. Targ. Gen. I, 5. Targ. Ps. LXV, 9. Targ. Is. XXI, 13 (h. text ורמיה); a. fr.—Y. Ber. II, 5<sup>c</sup> bot. בר' נחירי ור' in the evening he went down to the house of assembly. Ib. IV, 7<sup>c</sup> bot. רמיה ור' one may say the evening prayer (on the Sabbath), while it is still day-time; a. fr.

**רמיה** adv. (preced.) *last night* (= h. רמשה). Y. Ned. VIII, beg. 40<sup>d</sup> ור' רמיה לא עמיה כלום ר' ור' a man does not say to his neighbor in the evening, I did not taste

**רָסַס** ch. same, 1) to crush, crack. — Part. pass. **רָסוּס**.  
Targ. O. Lev. XXII, 24 (h. text כָּחַח). — Targ. Y. Deut.  
XXVIII, 33 **רָסוּסִין** Bxt. (ed. דְּרִיסִין; h. text רִצּוּץ). — 2) (comp.  
צָרָה) to distil, drop, moisten. Targ. Prov. VII, 17 **רָסָה**  
Ib. III, 20 **רָסָה** וּמִנֵּי מֵלֵא (רָסוּ fr. רָסוּ). Ar. (Ms. **רָסָה** **רָסָה**  
ed. corrupt מִנֵּי מִלְּבָרִי צֵרִי (ר) מִלְּבָרִי צֵרִי; for צֵרִי read צֵרִי as a

Var. of שמיא, and for דמטליא read: רסו טליא. Targ. Y. I Deut. XXXIII, 28 רָסִינָן (fr. רסו; ed. Vien. רסינן, corr. acc.).

*Pa.* רָסִיס to cause to drip, (of a sore) to run. Part. pass. מְרָסֵס; f. מְרָסָא. Targ. Is. I, 6.

*Ihpe.* אָרְסִיס to be crushed. Targ. Y. Lev. XXII, 24 הִמְרָסִיס (ed. Vien. הִמְרָסִיס, corr. acc.), v. supra.

**רָסַק** (cmp. preced.) *Pi.* רָסַק to crush, chop. Ter. X, 2 חֲפֹת שְׂרָסְקָן וְכ' (Y. ed. שְׂרָסְקָן) an apple chopped and put into dough; Y. Hall. I, beg. 57<sup>a</sup>. Macc. 16<sup>b</sup> חֲשֵׁה ר' if he chopped nine ants &c. (v. רָסַס). Sabb. XXII, 1 honeycomb broken into small pieces &c. Ukts. III, 11 מִשְׂרָסַק from the time you break (the honeycomb, to take it out of the hive). Sabb. XXIV, 2 אֵין מְרָסְקִין וְכ' you must not chop grass &c. Ib. 51<sup>b</sup> Ms. M. (ed. מְרָסְקִין) you must not crush snow or hailstones &c.; a. e.

**רָסַק** ch., *Pa.* רָסִיק same, to break into pieces. Targ. Y. Lev. II, 6 (חֲפֹת).—Part. pass. מְרָסֵס; f. מְרָסָא. Ib. VI, 14.

**רָסַקְתָּ, רָסַקְתָּ**, v.-sub. רָסִיק.

**רָע** I m. (b. h.; רָעַע) [shaken,] weak, sick; bad; (noun) evil. Ber. 7<sup>a</sup> וְרַע לִי ... וְרַע לִי why is there a righteous man who fares well, and another righteous man who fares badly? Ib. 23<sup>a</sup> (ref. to Koh. IV, 17) they cannot distinguish between good and evil, and want to offer a sacrifice before me? Kidd. 40<sup>a</sup> (ref. to Is. III, 11) is there a bad wicked man and a wicked man that is not bad?; רַע לְבָרִיּוֹת (irreligious) and bad to men is a bad wicked man &c. Ohol. XVIII, 6 רַע שְׂכָחָן whose strength is feeble, v. כָּחַ. Ab. II, 9 רַע חֶבֶר a bad companion; רַע לֵב a bad heart; a. v. fr.—*Fem.* רָעָה bad; (noun) evil. Ib., a. fr. רַע, v. עָן. Sabb. 11<sup>a</sup> וְלֹא רַע אִשָּׁה any evil, only not a bad wife. Ber. 61<sup>a</sup> ... אֶחָד וְאֶחָד (kidney) counsels for good, the other for evil. Y. Shek. I, beg. 45<sup>d</sup> וְכ' לֵרַע ... אֶחָד לְטוֹבָה for a good purpose—'every liberal-hearted' (Ex. XXXV, 22), for a bad purpose—'the whole people' (ib. XXXII, 3). Hor. 10<sup>b</sup> אֶפְרַיִם even the good which wicked men do is an evil with the righteous (they do not enjoy it); Yeb. 103<sup>a</sup> sq. Koh. R. to V, 12, v. חוֹלָה I. Ber. I. c. (ref. to Koh. IV, 17) הֵם מְבִיאִים ... אֵם עַל רַע ... אֵם עַל רַע they are not like the fools who sin and offer a sacrifice, not knowing whether they offer it for the good they have done or for the evil; a. v. fr.—*Pl.* רָעִים, רָעוֹת. Keth. 110<sup>b</sup> (quot. fr. Ben Sira) כָּל יְמֵי עָנִי all the days of a poor man are bad; Snh. 101<sup>a</sup>. Y. Ber. V, 8<sup>d</sup> bot., v. רָעָה. Ex. R. s. 42 (ref. to Jer. II, 13) עָשׂוּ לְבָר רַע וְשָׂרִי have they committed no more than two evils?; a. v. fr.

**רָע** II to be evil, v. רָעַע.

**רָע** III ch. = אָרַע, v. לָרַע.

**רָע**, v. רָעַע.

**רָעָה**, v. רָעַע.

**רָעָה**, v. רָעַע.

**רָעָב** I m. (b. h.) hungry. Gitt. 56<sup>a</sup> וְכ' כִּשְׂחֹא ר' וְכ' whoever entered his house hungry like a dog came out satisfied. Lev. R. s. 34 (ref. to Is. LVIII, 10) אִם זִכְרִיהֶם לְרַעְבּוֹ if you do good, you will give to the hungry one of Jacob, if not, to the satisfied one of Esau (to the Roman oppressor); a. fr., v. next w.—*Pl.* רָעָבִים I have been a feeder of the hungry; ר' הַשֹּׁעֵר שֶׁל מֵאֲכִילִי this is the gate for him who fed the hungry. Ib. to Ps. CXLVI, 7 וְיָמֵי הָעָם הַזֶּה וְיָמֵי הָעָם הַזֶּה and who are the hungry (to whom the Lord gives bread)? Such as Elijah who was hungry &c.; a. e.

**רָעָב** II (b. h.) to be hungry. Succ. 52<sup>b</sup> מְרַעֲבִי אֹרְגָן a small organ is in man, when you starve it, it is satisfied, when you satisfy it, it is hungry; Snh. 107<sup>a</sup>. Mekh. B'shall., s. 4 הָאֲכִילִי ר' when the child was hungry, he gave him food; (Yalk. Ex. 233 רָעָב); a. e.

*Hif.* הִרְעִיב 1) same. Mekh. l. c. הָאֲכִילִי ר' when Israel was hungry, he (the Lord) gave him food.—2) to starve, subject to privation. Succ. l. c. Snh. 65<sup>b</sup> (ref. to Deut. XVIII, 11) הַמְרַעֲבִים עַצְמוֹ וְכ' (דורש אל המחרים) that is he who fasts and spends the night in the cemetery in order that the spirit of impurity (unholy inspiration) may rest upon him. Ib. 100<sup>a</sup> הַמְרַעֲבִים עַצְמוֹ וְכ' him who undergoes privations for the sake of studying the words of the Law in this world, the Lord will satisfy &c. Y. Keth. V, 30<sup>b</sup> הָאֲכִילִי הָאֲכִילִי that certain organ, if she starves it, she makes it satisfied, the more she satisfies it, the more she makes it hungry, v. supra. Taan. 11<sup>a</sup>; a. e.

*Nif.* נִרְעַב to be famished, v. supra.

**רָעָב**, Targ. Y. Num. XX, 11 וְאֶרְעָב ed. Vien., v. רָעָב II.

**רָעָב** m. (b. h.; preced. art.) hunger, famine. Ber. 55<sup>a</sup> וְכ' רַעָב וְכ' וְכ' three things does the Lord himself announce; famine, plenty, and a good governor. B. Bath. 8<sup>b</sup> קָשָׁה מִדְּרַב רַעָב famine is a severer affliction than war. Ab. V, 8, v. בְּצוּרָה; a. fr.

**רָעָבָן** m. (b. h.) same. Taan. 11<sup>a</sup> בִּשְׁנֵי ר' he who denies himself enjoyments in years of famine. Ib. 10<sup>b</sup>. Yoma 74<sup>b</sup>, a. e. רַעָבָן the affliction by fasting. Gen. R. s. 40 קָשָׁה מִדְּרַב רַעָבָן famine came upon him, but he was not agitated and complained not. Koh. R. to V, 10 (ref. to Deut. VIII, 3) וְכ' מֵאֲכִילִי ר' did the Lord give Israel the manna as food of famine (in scantiness)?; a. fr.

**רָעָבָן** m. (preced. wds.) voracious eater, glutton. Bets. 25<sup>b</sup> הָרִי וְהָרִי he is considered a glutton. Y. Sabb. XVI, 15<sup>d</sup> top מְזוֹנֵי כָּרִי and for a great eater (we may save from fire on the Sabbath) as much as he needs for his meal. B. Mets. VII, 5 וְכ' שֶׁלֹא יִהְיֶה ר' we teach man that he (as a field laborer) must not be greedy, and that he should close the door before him (restrain his appetite for drink); a. e.

**רַעֲבָנוּחָא** f. (preced.) *voracity, greed*. Hull. 105<sup>b</sup> 'because it has the appearance of voracity; Sabb. 117<sup>b</sup>; Ber. 39<sup>b</sup>.

**רַעַד** (b. h.) *to tremble*.

**Hif.** **רַעַד** *to shake*. Makhsh. I, 2, sq. **רַעַד** *when one shakes a tree*; Tosef. ib. I, 1, sq. — [Sifré Num. 11 **רַעַד** *and the earth* v. **רַעַד** II.]

**רַעַד** ch. same. Targ. Y. II Gen. XLIV, 19. — Y. Taan. II, beg. 65<sup>a</sup> **רַעַד** *when I saw them do that, my body trembled*; (Bab. ib. 16<sup>a</sup> **רַעַד** *the earth shook and sank*. Y. Snh. X, 29<sup>a</sup> bot. **רַעַד** *the earth shook and sank*.)

**Pa.** **רַעַד** *to shake*. Targ. Nah. III, 12. — [Y. Snh. X, 27<sup>d</sup> bot. **רַעַד**, quot. in Levy Talm. Dict., v. **רַעַד**.]

**Ithpa.** **רַעַד** *to be shaken, tremble*. Targ. II Esth. I, 2.

**רַעַדָּה** f. (b. h.; preced.) 1) *trembling, shaking*. Zeb. 116<sup>a</sup> **רַעַדָּה** *all the kings of the nations in their palaces*. Y. Ber. V, 8<sup>d</sup> bot. (ref. to Ps. II, 11) **רַעַדָּה** *when the day of trembling (of the wicked) comes, you will rejoice*; Bab. ib. 30<sup>b</sup>, v. **רַעַדָּה**; Yoma 4<sup>b</sup>. Tanh. Noah 19; a. e. — 2) *vibration*. Tosef. Zab. IV, 6 **רַעַדָּה** *whatever indirect contact is produced by vibration is clean, opp. **רַעַדָּה***. — **Pl.** **רַעַדָּה** *questions of levitical cleanness based on indirect contact through vibration*. Par. XI, 2 (v. R. S. a. l.; differ. interpret. in Maim. a. Ar.). Y. Ab. Zar. II, end, 42<sup>a</sup> **רַעַדָּה** *the same as **רַעַדָּה***.

**רַעַדָּה**, Y. Snh. X, 27<sup>b</sup> bot. **רַעַדָּה**, quot. in Levy Talm. Dict. **רַעַדָּה**, read: **רַעַדָּה**, v. **רַעַדָּה**.

**רַעָה** f. *evil*, v. **רַעָה**.

**רַעָה** *to feed*, v. **רַעָה**.

**רַעָה**, v. **רַעָה**.

**רַעָה**, **רַעָה** I m. (II) *will, pleasure* (corresp. to h. **רַעָה** &c.). Targ. Dent. XXXIII, 23. Targ. O. ib. 24 (h. text **רַעָה**). Targ. Lev. I, 3; 9 (O. ed. Berl. **רַעָה**). Targ. Jud. XIII, 23; a. fr. — **רַעָה** f., constr. **רַעָה**, v. **רַעָה**. — Koh. R. to III, 2 **רַעָה** *may it be the pleasure of the Holy One &c.* Nidd. 33<sup>b</sup> **רַעָה** *may it be the will (of God) that thou be like him*. Bets. 38<sup>a</sup> **רַעָה** *may it please God, that I say something acceptable*; a. fr.

**רַעָה**, **רַעָה** II m. *shepherd*; pl. **רַעָה**, **רַעָה**, v. **רַעָה**.

**רַעָה** f. (v. **רַעָה**) *friend, neighbor; another*. Pirké d'R. El. ch. XXXIV **רַעָה** *and the grave-stones are separated from one another*.

**רַעָה**, v. sub. **רַעָה**.

**רַעָה**, **רַעָה** f. = **רַעָה** I, *pleasure, will; good will; ambition*. Targ. Prov. XII, 2. Targ. Y. Gen. XXIII, 8 (O. **רַעָה**; a. fr. — Targ. Ps. CVII, 30 **רַעָה** Ms. (ed. **רַעָה**). — Constr. frequ. **רַעָה**, **רַעָה**. Targ. ISam. XXIII, 20 (h. text **רַעָה**). Targ. Ps. OXLV, 19 **רַעָה** Ms. (ed. **רַעָה**); a. e. — Snh. 7<sup>b</sup> **רַעָה** *of his own free will*, v. **רַעָה**. Lev. R. s. 3 (ref. to **רַעָה**, Koh. IV, 6) **רַעָה** *it is his ambition to be called &c.*; a. fr.

**רַעָה**, **רַעָה** (b. h.) [to join, arrange, emp. **רַעָה**] *to lead, pasture, feed*; (neut. verb) *to graze*. Ex. R. s. 2 **רַעָה** *when Moses... was feeding Jethro's flock in the desert &c.*; as thou livest, thou shalt lead my flock, Israel. Ib. **רַעָה** *he (David) took out the young first that they might eat the tender grass &c.* Yoma VI, 1 **רַעָה**, v. **רַעָה**; a. fr. Bekh. II, 9 **רַעָה**, v. **רַעָה**; a. fr.

**Hif.** **רַעָה** *to lead to pasture, feed*. Erub. 17<sup>a</sup>; B. Kam. 81<sup>a</sup> top **רַעָה**, v. **רַעָה**; a. e.

**Pi.** **רַעָה**, **רַעָה** (v. Jud. XIV, 20) *to associate, make a friend, companion*. Cant. R. to II, 9 (ref. to **רַעָה**, ib. 10) **רַעָה** *the daughter of Isaac who declared me (the Lord) his friend and beautified me (the faith in God) on the altar*. Lam. R. introd. (R. Josh. 1) **רַעָה** *some ed. **רַעָה** (from **רַעָה**, v. **רַעָה**) that thou (you) form a partnership &c.*, v. **רַעָה**.

**רַעָה**, **רַעָה** I ch. same, *to feed; to graze*. Targ. Gen. XXX, 31; 36. Targ. Ex. XXXIV, 3; a. fr. — Ber. 56<sup>a</sup> **רַעָה**, v. **רַעָה**.

**רַעָה**, **רַעָה** II (preced.; emp. **רַעָה**) = h. **רַעָה**, [to join in,] *to desire, take delight in; to welcome* (emp. **רַעָה** &c.). Targ. Ps. XL, 7 Ms. (ed. **רַעָה**). Ib. LXXXV, 2. Targ. ISam. XX, 30 (h. text **רַעָה**). Targ. Y. Lev. XXVI, 34 (O. **רַעָה**). Targ. Ez. XVIII, 23; a. fr. — Yalk. Koh. 972 **רַעָה** *whom the Lord favors*. Y. Snh. I, 19<sup>a</sup> **רַעָה** *I do not like him*; Y. M. Kat. III, 82<sup>a</sup> bot. **רַעָה** (corr. acc.); a. e.

**Af.** **רַעָה** 1) *to favor, welcome*. Targ. O. Lev. I, c. — Part. pass. **רַעָה**. Targ. Y. Deut. XXXIII, 24 (h. text **רַעָה**). — [Targ. Y. II Ex. XV, 9 **רַעָה**, v. **רַעָה** I.] — 2) *to reconcile*. Num. R. s. 920 **רַעָה** *and (we should) have made him live with his wife*.

**Ithpe.** **רַעָה** 1) *to be pleasing, acceptable; to delight in, choose*. Targ. Lev. I, 4. Targ. Koh. IX, 7. Targ. Gen. XXXIV, 3 (h. text **רַעָה**). Targ. Job XXXIV, 4 **רַעָה** (h. text **רַעָה**); a. fr. — [Targ. Y. Lev. XXIII, 14 **רַעָה**, read: **רַעָה**, v. **רַעָה** II.] — 2) *to be reconciled*. Targ. Ps. LXXVII, 8. — 3) *to offer one's self willingly, volunteer*. Targ. Is. LXIV, 6 (h. text **רַעָה**). — [Hull. 10<sup>a</sup> **רַעָה**, v. **רַעָה**.]

**רַעָה** (רַעָה) I m. (b. h.; רַעָה) *a grazing animal*. Pesik. R. s. 16 (expl. **רַעָה**, I Kings V, 3) **רַעָה** *from the pasture ground*; Yalk. Kings 176. Sabb. XX, 4 **רַעָה** *you may (on the Sabbath) sweep the crib before the stall-ox, and move (the remnants) aside for the sake of the grazing animal (which is ordinarily fed on the pasture)*; Y. ib. 17<sup>c</sup> bot. **רַעָה** *because the grazing animal eats what the*

stall-ox leaves over.—[Comment. erroneously: מפני הר' on account of soiled matter, v. next w.]

**רָעַי** II m. (רָעַה = רִיחַ, v. רָעַח a. רָיַח II; cmp. *secretion, excrements*. Bekh. 7<sup>b</sup> רָדַךְ הר' (Rashi in the secretory channel (instead of in the womb). Kel. XVII, 2 מקבל את הר' ... מן הר' (ed. Dehr. (רָיַח) a night chamber which is too defective to retain liquid matter, although it retains solid excrements. Cant. R. to III, 4 ביה הר' *privy*. Tosef. Ber. II, 16; Ber. 25<sup>b</sup> גִּרְהָ שֶׁל ר' a vessel for excrements; Sabb. 47<sup>a</sup>; a. fr.

**רָעַי** I, **רָעַה**, **רָעַי** ch. same. Targ. Ps. LXXXIII, 11 (ed. Wil. רָעַי; ed. Lag. רִיטָה). Targ. Job XX, 7 רָעַה (ed. Lag. רִיטָה). Targ. Esth. V, 1, v. אֲרָצָה. Targ. Y. Deut. XXIII, 14. Targ. Y. Lev. IV, 11; a. fr.

**רָעַי** III, **רָעַה**, **רָעַי** (II) m. (v. רָעַי I) *pasture*. Targ. II Esth. IV, 1. Targ. I Kings V, 3. Targ. Gen. XLVII, 4 (O. ed. Berl. רָעַי). Targ. Ex. III, 1; a. e.

**רָעַי** (רָעַי) m. (preced.) *shepherd*. Targ. Is. XL, 11. Targ. II Sam. XXIV, 17; a. fr.—B. Mets. 5<sup>a</sup>. Sabb. 32<sup>a</sup>, v. רָעַי. Keth. 62<sup>b</sup> רַבִּי עֲקִיבָה ר' וְכ' R. Akiba (as a youth) was a shepherd of Ben Kalba Sabu'a's. Lev. R. s. 4, v. כִּילָב; Snh. 103<sup>a</sup>; B. Mets. 84<sup>b</sup>, v. כִּילָבָה; a. fr.—*Pl.* רָעַי, רָעַי, רָעַי, constr. רָעַי, רָעַי, רָעַי; Targ. Y. Gen. XLVI, 32 (O. רָעַי; ed. Berl. רָעַי). Targ. Is. XIII, 20. Targ. Ex. II, 17 (Y. ed. Vien. רָעַי, corr. acc.). Targ. Cant. I, 8 רָעַי רָעַי (oth. ed. Lag. רָעַי, corr. acc.; ed. Vien. רָעַי). Targ. Gen. XXVI, 20; a. fr.—Y. Ter. VIII, 46<sup>a</sup> רַבְשִׁימֵי חֲלָבִין וְכ' *shepherds milked, and a serpent came &c.* Bekh. 21<sup>b</sup>, v. צִלָּהָה; a. e.—*Fem.* רָעַיָה (רָעַיָה). Targ. Gen. XXIX, 9.—Cant. R. to I, 9 (play on רָעַי, ib.) רָעַיָה *shepherdess* (preserver) of my world.

**רָעַיָה** f. (preced. wds.) *grazing, esp. grazing until natural death* to which sacrificial animals are eventually condemned, v. קָאָב. Zeb. 5<sup>b</sup>; 112<sup>a</sup>, a. e., v. נִתָּן. Yoma 66<sup>a</sup> רָעַיָה לֵר' goes to pasture until death; a. e.—*Pl.* רָעַיָה. Ib. all animals condemned to pasture.

**רָעַיָה**, Y. Keth. V, 30<sup>a</sup> top, v. נִתָּן.

**רָעַיָה** m. (b. h.; v. רָעַי II; cmp. Hos. XII, 2 רָעַי *desire, ambition, greed*. Y. Sabb. XIV, 14<sup>a</sup> bot. (ref. to Deut. VII, 15) 'every disease', this means ambition; (B. Mets. 107<sup>b</sup>; Lev. R. s. 16 עֵין רָעַי. Y. Sabb. l. c. (ref. to Deut. XXVIII, 48) 'he will put an iron yoke on thy neck', that is greed.

**רָעַיָה**, **רָעַיָה**, **רָעַיָה** ch. same, *desire, thought*. Targ. Ps. XXXII, 11; XXXVI, 11 Ms. (ed. לבָּה). Targ. Prov. VI, 32 ed. Lag. (ed. רָעַי, corr. acc.). Ib. VII, 7; a. fr.—Ib. XXVIII, 25 גִּבְר' Ms. *greedy*, v. רָעַב.—*Pl.* רָעַיָה, רָעַיָה, רָעַיָה (מִשְׁכָּחֵר). Targ. Job I, 5. Ib. XVII, 11 (h. text וְזֶה). Targ. Ps. XLII, 5; a. e.

**רָעַיָה**, v. רָעַיָה.

**רָעַיָה**, v. רָעַיָה.—[Y. M. Kat. III, 82<sup>a</sup> bot. רָעַיָה, v. רָעַי II.]

**רָעַיָה**, **רָעַיָה**, **רָעַיָה** (רָעַיָה), v. רָעַיָה.

**רָעַיָה**, **רָעַיָה**, v. רָעַם, ch.

**רָעַל** (denom. of רָעַל, Arab. *ra'ul veil*) to veil. Part. pass. f. pl. רָעַלוּ. Sabb. VI, 6 רָעַלוּ יוֹצְאוֹת ר' Arabian Jewesses may go out (on the Sabbath) veiled (in Arabian fashion).

**רָעַל**, **רָעַל** (cmp. רָעַד) to tremble, be lax. Targ. Is. XXXV, 3 (h. text כְּשִׁלּוֹת).

**רָעַלָה** f. (v. preced.) 1) (b. h.) a garment hanging loosely.—*Pl.* רָעַלוּ. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. רָעַלוּ, Is. III, 19) קָלָנִי רָעַלָה.—2) vibration. *Pl.* as ab. Y. Ab. Zar. II, end, 42<sup>a</sup>, v. רָעַדָה.

**רָעַם** (b. h.; cmp. רָעַד) [to vibrate,] to thunder, rumble, roar.

*Hif.* (רָעַעַם) same. Ab. d'R. N. ch. XXXIII ed. Schechter the Egyptians roared at (threatened) them with their voices, so did the Lord cause his voice to roar at them (II Sam. XXII, 14); (oth. ed. רָעַעַם בָּקוֹל עַל הַיָּם, ref. to Job XXXVII, 5). Midr. Sam. ch. V אֲנִי מְרַעֵם וְכ' אם עֲלִיָּם ... אֲנִי מְרַעֵם if they rise up to heaven, from there I will thunder with my voice and throw them down; Yalk. Sam. 86; a. e.—2) to cause to thunder, v. supra.—3) to cause to murmur. Ib. 77 (ref. to דֹּרְעַמָּה, I Sam. I, 6) אֲתָּה מְרַעֵם אֹרְחָהּ thou makest her 'thunder' against me, ... there are no thunders which are not followed by (fructifying) rain, I will visit her at once; Pesik. R. s. 43 מְרַעֵמָה (fr. רָעַעַם). Ib. כֹּלֵם מְרַעֵמָה עַל אֱלֹהִים לְטוֹבָתָהּ in order to make her murmur against God (complain in prayer) for her own good.

*Hithpa.* (רָעַעַם) 1) (v. רָעַעַם) to be excited, rebel, be discontented. Meg. 6<sup>a</sup> זְבֻלֻן מְרַעֵם עַל מִדּוֹתָיו הָיָה Zebulun was dissatisfied with the measures he received (the share of the land allotted to him).—2) to be disturbed, get into commotion. Pesik. R. s. 11 כֹּלֵם מְרַעֵמָה וּמִגִּישִׁים all the nuts in the pile are disturbed and in commotion; Yalk. Cant. 992.

**רָעַם** I, **רָעַם** ch. same. Targ. Esth. VI, 1 רָעַעַם (ed. Vien. רָעַעַם).

*Af.* רָעַעַם to make rebellious. Targ. Num. XIV, 36.

*Ithpa.* (רָעַעַם) 1) to be rebellious, to murmur. Ib. 2. Targ. Prov. XXIV, 7. Targ. Ps. LV, 3 (h. text אֲרִיר; a. fr.—\*2) to be in commotion, troubled. Targ. Ez. XXVII, 35 [prob. to be read:] אֲרִירָעַם (ed. אֲרִירָעַם, h. text רָעַעַם).

**רָעַם** II (= רָעַם) to swing, be high.

*Af.* רָעַעַם to swing, lift up. Targ. Y. Ex. XIV, 16. Targ. Y. II Num. XX, 11 (ed. Vien. אֲרִיר, corr. acc.). Targ. Y. II Gen. XXXIX, 18.

*Ithpe.* (רָעַעַם) to pride one's self. Targ. Prov. XXIV, 7.

**רָעַם** m. (b. h.; רָעַם) thunder. Gen. R. s. 12 beg. (ref. to Job XXXVI, 14) הָיָה כְּשִׁלּוֹת יוֹצָא כְּתִיקוֹנוֹ וְכ' no human being

could stand the thunder coming forth as it is prepared (in its full strength); ib. סדרו של ר' the arrangement (nature) of the thunder; Yalk. Job 914; a. e.—*Pl.* רָעַמִּים. Ber. IX, 1. Ib. 59<sup>a</sup>, v. עֲקָמוּמִית. Hull. 86<sup>a</sup>. Pesik. R. s. 43; Yalk. Sam. 77, v. רָעַם; a. e.

**רָעִים, רָעִים** ch. same. Targ. Is. XXIX, 6. Targ. Y. Ex. XIX, 16.

**רָעִין** m. (b. h.; cmp. רָעִי II) *moist, green, fresh*. Midr. Till. to Ps. XCII ר' בְּצָרָם הֵם כֹּוִית ר' even when they are in distress, they are like a green olive tree (hopeful); Pirké d'R. El. ch. XIX; Yalk. Ps. 845. Midr. Till. to Ps. XVIII, 30 ר' בְּרוֹשׁ אֶחָד ר' a green cypress tree; a. e.—*Pl.* רָעִנְנִים. Yalk. Jer. 296 ר' וְכִי הָיוּ ר' ... אֶת הָעֵלֶם even the leaves which dropped from him (Abraham) were green, that is Ishmael.

**רָעַע** (b. h.) [*to bring in close contact*, v. רָעַע, 1) *to strike against, shatter, impair*.—*Part. pass.* רָעִיעַ; רָעִיעָה; f. רָעִיעָה; רָעִיעָה; *pl.* רָעִיעִים; רָעִיעוֹת; *impair, defective; in a ruinous state, threatening*, opp. בְּרִיא sound. Kidd. 39<sup>b</sup> ר' סִילָם a broken ladder. Kel. III, 5 ה' a cracked vessel. Taan. 20<sup>b</sup> ר' מְפֹלֶת שֶׁאֵינָם בְּרִיאֵיהֶם the falling of houses which they mention (ib. III, 4) means the falling of sound buildings, but not of such as were out of repair; a. fr.—2) (neut. verb) רָעַע, imperf. רָעֵעַ *to be injurious, evil*; רָעַע *to grieve, displease*. B. Mets. 84<sup>b</sup> בְּנִי אֵל רָעַע לְךָ my son, let it not grieve thee; a. e.

*Pi.* רָעַע *to shatter, break*.—*Part. pass.* מְרֹעֵעַ; f. מְרֹעֵעָה; *pl.* מְרֹעֵעִים; מְרֹעֵעוֹת; *impair, defective*. Koh. R. to III, 2 הַשְּׂרִיר בְּבֵית ר' מְרֹעֵעִין, מְרֹעֵעִין; *pl.* מְרֹעֵעִים; *he who dwells in a threatening house*; Y. Sabb. II, 5<sup>b</sup> תֹּפֵס מְרֹעֵעַ (fr. רָעַע). Gen. R. s. 32 קִנְיָנִים מ' (fr. רָעַע). Gen. R. s. 100 מְרֹעֵעִים threatening buildings; a. fr.

*Hithpa.* הִתְרַעַע, *Nithpa.* נִתְרַעַע, *Hithpol.* הִתְרַעַע, *Nithpol.* נִתְרַעַע *to be shaken, cracked, become defective*. Men. 53<sup>b</sup> (ref. to Jer. XI, 16) מִקּוֹל מִלִּיהֶן ... נִתְרַעַעו דְּלִיֹּתֵיהֶן וְכִי from the sound of the words of the spies were the branches (young men) of Israel broken; Yalk. Jer. 289 נִרְעִי (read: אִפְרִי. Sot. 48<sup>a</sup> (play on עֲרֵה, Zeph. II, 14) ... אִפְרִי בית אִפְרִי even a house which lies in a thicket of cedars will be shaken; Yalk. Is. 292 מְרֹעֵעַ (corr. acc.). Y. Snh. X, 27<sup>d</sup> bot. כִּיֹּן שֶׁנִּתְרַעַע אֶחָד מֵהֶן מִן הַקְּרֹעֵעַ כֹּוֹן like a heap of stones, when one of them is shaken (disturbed), all of them are shaken; Y. M. Kat. III, 83<sup>c</sup> ... שֶׁנִּתְרַעַעו שְׁנֵי הָרָעָה (fr. רָעַע); Gen. R. s. 100 מְרֹעֵעִים; a. e.

*Hif.* הִרְעִי 1) *to shake, impair*. Y. Shebi. X, 39<sup>d</sup> top מִירַעֵם כִּיֹּן it impairs their prerogatives; ib. מִירַעֵם (fr. רָעַע). Y. Pes. VII, 34<sup>d</sup> top שְׁחֹרְעָה כְּתוּ וְכִי whose standing thou declarest impaired in the case of an ascertained uncleanness. Ex. R. s. 8 הִרְעוּ לִנְפְשָׁם they did harm to themselves; a. e.—V. הִרְעָה.—2) *to be evil*; לִי- *to displease*. Tanh. Sh'lah 5; Num. R. s. 16<sup>7</sup> וְהָיָה לְאָבִיו and it displeased his father; a. e.—[3] *to join, combine*, v. רָעָה *Pi.*

*Hof.* הֹרַעַע, or הֹרַעַע (fr. רָעַע) *to be shaken, impaired*. Kidd. 20<sup>b</sup>, sq. כְּתוּ ה' his prerogative is impaired, v. רָעָה. B. Kam. 44<sup>a</sup>; a. fr.

**רָעַע** ch. same, *to shatter, break*. Targ. Jud. IX, 53 רָעַע וְרָעַע

(Levita וְרָעַע; some ed. וְרָעַח, corr. acc.). Targ. Y. II Ex. XV, 6 רָעַע (some ed. רָעַע, corr. acc.). Targ. Job XX, 19 (ed. Wil. רָעַע *Pa.*); a. e.—*Part. pass.* רָעִיעַ, רָעִיעָה; f. רָעִיעָה; *pl.* רָעִיעִים; *impair, defective*. Targ. Is. XLII, 3. Targ. Koh. XII, 6; a. e.—*Taan.* 20<sup>b</sup> אֲשִׁירָה מִ. M. (ed. רָעִיעָה h.) a threatening wall. Ib. בֵּירוֹת a ruinous-looking house; a. fr.

*Pa.* רָעַע same. Targ. Job XX, 10. Ib. 19, v. supra; a. e.

*Af.* רָעַע *to do harm*. Ib. XXIV, 21 מִרָעַע (Ms. מִרָעַע; h. text רָעַע).

*Ithpe.* אִתְרַעַע 1) *to be shaken, broken; be afraid*. Targ. Y. Deut. XX, 3 (Var. אִתְרַעַע).—2) *to be shaken, impaired*. Hor. 12<sup>a</sup> וְכִיֹּן מִלִּיהֶן וְכִיֹּן אֶת לִיכָה and his luck may be shaken, v. סִכּוֹן II. B. Bath. 59<sup>a</sup> וְכִיֹּן מִלִּיהֶן, v. אֲשִׁירָה. Hull. 10<sup>a</sup> אִתְרַעַע the status of the knife has been impaired (the knife having been found notched after slaughtering), but the status of the slaughtered animal (the presumption of its ritual fitness) has not been shaken, v. רָעִיעָה.

**רָעַע** m., *pl.* רָעִיעִים, רָעִיעָה, *cmp.* רָעַע, *to press, flatten* 1) *flints*. Y. Ber. VIII, 12<sup>b</sup> bot. וְכִיֹּן לִי הִכָּה שְׁנֵי ר' וְכִי the Lord made him (Adam) find two flints which he struck against each other and produced fire; Gen. R. s. 11; s. 12; s. 82. Bets. IV, 7 (33<sup>a</sup>) וְכִיֹּן מִן הָאֵשׁ ... וְכִיֹּן מִן הָאֵשׁ Bab. ed. (absent in Mish. a. Y. ed.) you must not produce fire (on the Holy Day) from wood ... or from flints.—2) *glazed tiles*. Ib. וְכִיֹּן מִן הָאֵשׁ ... וְכִיֹּן מִן הָאֵשׁ Men. V, 9 מִמָּאֵה what is baked on hot tiles; Tosef. ib. VII, 20 וְכִיֹּן if he baked them in a brazier or on tiles; a. e.

**רָעַע** (b. h., cmp. רָעַע, רָעַע) *to break, shatter*. Yalk. Ex. 246 (ref. to Ex. XV, 6) וְכִיֹּן it does not read, thou hast shattered the enemy, but, thou wilt shatter, in the future.

**רָעַע, רָעַע** ch. same. Targ. Jud. IX, 53 Levita (ed. רָעַע, v. רָעַע).

\**Ithpe.* אִתְרַעַע *to be broken; trans. to be broken in, tamed*. Targ. Y. Num. XIX, 2 אִתְרַעַע בֹּקֶרֶת not broken in with the goad; [prob. to be read: אִתְרַעַע, v. רָעַע].

**רָעַע** m. (preced.) [*rugged*], *Ra'ats*, the form of the Samaritan type, opp. אֲשִׁירָה, q. v. Y. Meg. I, 71<sup>b</sup> bot. בְּר' נִתְּנָה הַתּוֹרָה the Torah was given in Ra'ats characters. Ib. וְכִיֹּן the Torah was given them in Asshurith, but when they sinned, it was changed for them into Ra'ats, and when they improved in Ezra's days, it was changed &c.; Snh. 22<sup>a</sup> לְרֹעֵן (Ms. F. לְרֹעֵן, v. Rabb. D. S. a. l. note 200); Tosef. ib. IV, 7 לְרֹעֵן; Yalk. Ezra 1069 מִן דְּאָמַר בְּר' ... עֵינֵי מַעֲשֵׂה נִסִּים לְרֹעֵן. Y. Meg. I, 71<sup>c</sup> top מִן דְּאָמַר בְּר' ... עֵינֵי מַעֲשֵׂה נִסִּים לְרֹעֵן (not לְר' according to him who says that the Torah was given in R., the letter 'Ayin (V, out out on the tablets of stone) was a work of miracle (there being no connection left with the body of the stone).—[Ar. quotes a Var. רָעַע wedge-like.]

**רָעַע** I = רָעַע, q. v.

**רָעַע** ch. same. Y. Snh. X, 27<sup>d</sup> bot. מְרַעַע כְּתוּבָה (not מְרַעַע) makes the walls shaky, v. מִרְעָה.

**רָעַר** II, transpos. of **רָעַר** I, q. v.

**רָעַשׁ** (b. h.) *to tremble, be in commotion, rage*. Ex. R. s. 29 (ref. to Ps. LXXVIII, 9) וְיָמָּה אֵם ... אֶרֶץ רָעָשָׁה וְכ' if the earth trembled when he gave life to the world, how much more (will it tremble), when he comes to &c. Ib. וְיָעֲשִׂים ... הַשָּׁמַיִם heaven and earth tremble.

**Hif.** **רָעַשׁ** *to shake, disturb*. Gen. R. s. 71 (play on **יָעֲשִׂים** I Chr. VIII, 27) וְכַדְרֵי עוֹלָמוֹ וְכ' whenever God caused the world to quake, he remembered the merits of the fathers &c. Koh. R. to VII, 1 לְהָרָעִישׁ, v. **רָעַשׁ**. Pesik. R. s. 10 וְהָרָעִישָׁה, v. **אֶפְרָכְסָה**. Tanh. P'kude 3, v. **רָעַשׁ**; a. e.—[Yalk. Gen. 132 וְהָרָעִישׁ עֲצָמוֹ, read: וְהָרָעִישׁ, v. **רָעַשׁ**.]

**רָעַשׁ** ch. same. Targ. II Esth. III, 3 רָעִישׁ.

**רָעַשׁ** m. (b. h.; preced.) *commotion; earthquake*. Ex. R. s. 29 נִעְשָׂה הָרָ' מִדִּיּוֹן הָרָ' for what cause does the earthquake come? Y. Ber. IX, 13<sup>c</sup> bot. וְכ' אֵלָּא וְכ' *ra'ash* (commotion) means a cessation of government, v. **רָפַס**; Midr. Till. to Ps. CIV, 29; ib. to Ps. XVIII, 8 (corr. acc. to ed. Bub.). Tanh. P'kude 3 (ref. to I Kings XIX, 11) וְאַחֲרָיו 'and after the wind an earthquake', after this world comes the day of death, which is like an earthquake, for it shakes the whole body of man; a. e.

**רָפָה**, v. **רָפָה**.

**רָפָה**, v. **רָפָה**.

**רָפָה**, v. **רָפָה**.

**רָפָה**, Tanh. T'savveh 13, v. **רָפָה**.

**רָפָה**, v. **רָפָה**.

**רָפָה**, v. **רָפָה**.

**רָפָה** m., **רָפָה** f. (b. h.; preced.) *lax, loose*. Gen. R. s. 100 מִיָּד הָיָה הָרָ' it (the threatening sword of death) becomes at once loose (in the hands of the angel); a. e.—**רָפָה**, v. **רָפָה**.—**רָפָה**, **רָפָה**. Lev. R. s. 19 (ref. to Is. XXXV, 3) הָיָה הָרָ' כְּאִילוֹ הָרָ' the hands (of God) which appear as if they were lax; a. e.

**רָפָה** f. (b. h.; **רָפָה**, **רָפָה**) 1) *healing, cure; medicine, remedy*. R. Hash. 17<sup>b</sup> (ref. to Is. VI, 10) אִיּוֹדוֹ דְּבַר שְׂצוֹרִיךְ Sabb. VI, 10<sup>a</sup> מִשּׁוֹם הָרָ' what is that which needs to be remedied? It is a divine decree (which may be averted by man's repentance). Meg. 13<sup>b</sup> (ref. to Esth. III, 1) לְמַכָּה הָרָ' after the Lord had prepared the remedy for the wound (the means of delivery from the affliction). Ib. הָרָה הָרָ' the Lord does not strike Israel, unless he has prepared the remedy in advance. Sabb. VI, 10<sup>a</sup> מִשּׁוֹם הָרָ' as a medicinal amulet. Ib. 67<sup>a</sup> כֹּל דְּבַר שֵׁשׁ בּוֹ מְשׁוֹם הָרָ' whatever is done for medicinal purposes. Ib. קַבֵּיד הָרָ' what remedy can he effect by it? Ber. 60<sup>a</sup> (a prayer before blood-letting) וְהָרָפָה אִמְרָא may it be thy

will, O Lord my God, that this procedure be a cure to me, and heal thou me, for thou art a faithfully healing God, and thy healing is real; a. fr.—**רָפָה** מִשּׁוֹם הָרָ' *R'fuah*, prayer for health, name of the eighth section of the Prayer of Benedictions. (רַפְּלָה). Meg. 17<sup>b</sup> וְכַדְרֵי עוֹלָמוֹ לִימָּה הָרָ' why not recite *R'fuah* immediately after T'shubah (prayer for forgiveness)? Ib. הָרָה הָרָ' what reason had they to make *R'fuah* the eighth benediction? Ib. (ref. to Is. I c.) אֵלָּא הָרָ' this is not healing referring to diseases, but a healing (from sin) through forgiveness; a. e.—**רָפָה** *R'fuah*. Pes. IV, 9 (56<sup>a</sup>) הָרָה גְּלוּ סֵפֶר הָרָ' he suppressed a book of remedies (charms and incantations). Y. R. Hash. I, 57<sup>b</sup> שֶׁל הָרָה a medicine chest. Y. Ber. V, 9<sup>b</sup> top; Y. Taan. I, 63<sup>d</sup> top; a. fr.—Yoma 86<sup>a</sup> לְעוֹלָם הָרָ' ... גְּדוּלָּה (some ed. note 80) repentance is a great thing, for it brings healing (delivery) to the world; Yalk. Jer. 269 *R'fuah*.

**רָפָה**, v. **רָפָה**.

**רָפָה** m. (**רָפָה**) *treader*; **רָפָה** *treader of grapes*. Targ. Y. II Gen. XLIX, 11 Bxt. (ed. **רָפָה**, corr. acc.).

**רָפָה** m. (a corrupt., prob. to be read: **רָפָה** *praetor*, *παράτωρ*) *judge*. Ex. R. s. 37 אֹרְחוֹ הָרָ' מִלֶּךְ קוֹמִים וְכ' a friend of the king (who was made) Comes and judge. Ib. הָרָה הָרָ' עָשָׂה הָרָ' שֶׁנִּי וְכ' the Lord made him (Moses) a judge, for it is said, and Moses sat to judge &c. (Ex. XVIII, 13).

**רָפָה**, v. **רָפָה**.

**רָפָה** I (comp. **רָפָה**) *to blow, swell*. Targ. Y. II Gen. XXVI, 35 רָפָה רִיחַ Ar. blowing wind, i. e. *overbearing* (ed. **רָפָה**, v. **רָפָה**).

**רָפָה** II m. (preced., comp. P. Sm. 3964) *blowing up* (of cheeks). Snh. 18<sup>b</sup> Ms. M., v. **רָפָה**.

**רָפָה**, v. **רָפָה**.

**רָפָה** *to flap, be loose, lax*.

**Pi.** **רָפָה** *to widen, make lax*.—Part. pass. **רָפָה**. Sabb. 141<sup>b</sup> בְּמַעַל מַרְ' לֹא ... בְּמַעַל מַרְ' וְכ' a woman must not go out (on the Sabbath) with a flappy (outworn) shoe, nor can it be used for *hālitsah*. Yeb. 102<sup>b</sup> מַעַל הָרָ' Ar. (ed. **רָפָה**).

**Hithpa.** **רָפָה** *to become lax*. Sabb. 152<sup>a</sup> (ref. to II Sam. XIX, 36) מִתְרָפָה ... מִתְרָפָה מִכָּאן שֶׁשְׁפִּיתוֹתָיו ... מִתְרָפָה from this we learn that the lips of the old become lax (cannot be smacked, do not enjoy a taste); Yalk. Sam. 151.

**רָפָה** ch. same.

**Hithpa.** **רָפָה** *to fall apart*. Meg. 26<sup>b</sup> (רַבְרָב) הָרָה תִּיבִיתָא וְכ' דִּיאֲרִפֵּת (read: **רָפָה**; Ms. M. 2 דִּיאֲרִפֵּת, v. Rabb. D. S. a. l. note 3) a large chest (for sacred scrolls) which has fallen apart, may be made over into a small one.

**רָפָה** (b. h.) [*to be or make loose, soft*,] *to be healed, relieved; to heal*. Ber. 60<sup>a</sup> וְהָרָפָה אִי וְכ' and do thou heal me, v. **רָפָה**. Tanh. B'shall. 23 וְכַדְרֵי עוֹלָמוֹ בְּסִתְרָה הָרָה and when he came to heal him (Job), he healed him in a windstorm; Yalk. Ex. 235. Ber. 55<sup>b</sup> וְהָרָפָה אִי וְכ' and do thou heal me, v. **רָפָה**.



רפאם וכו' and if they (my dreams) need remedy, remedy them as thou didst the waters of Marah &c.; a. fr.—Part. pass. רפוי. Sifra M'tsor'a, Neg. ch. IV, Par. 7; a. e.

*Pi.* רִפָּא same. Yalk. Ex. l. c. וְכִּי הִלְכָהּ הוּא רִפָּא he healed Job in a windstorm. Ber. l. c. לְפָנֵינוּ דְּרַבִּי . . . לְרַפְּאוֹת וְכִּי because it is not for man to cure, but it is the custom (to employ physicians). Ib. שְׂטֵרוֹתָא . . . לְרַפְּאוֹת, v. רִפָּא. Ned. IV, 4 (38<sup>b</sup>) וְיִרְפְּאוּהוּ רִפּוּאָתָא (Bab. ed. וְיִרְפְּאוּ) and he may attend to him as a physician to his body &c., v. רִפְּוֵי. Pesik. R.s. 29-30-30 וּפְרַע אֶת יִשְׁעֵיהּ וְרִמְיָהוּ וְרִפְּוֵי כָּל מִזֶּה דִּאֲמַר רִמְיָהוּ וּפְרַע אֶת יִשְׁעֵיהּ וְרִמְיָהוּ וְרִפְּוֵי כל מה דאמר רימיה ופרע את ישעיה ורימיה ורפיה (prophesied evil), וְכִּי whatever Jeremiah spoke and tore (prophesied evil), Isaiah came and healed (restored) it; a. fr.

*Hithpa.* חִתְּפָא, *Nithpa.* נִתְּפָא *to be cured, be treated; to get well.* Sabb. XXII, 6. Pes. 25<sup>a</sup> בְּכָל מִתְּרַפְּאִין חוּץ מִעֵצֵי הַיָּשָׁרָה 'וכ' you may apply anything (otherwise forbidden) as a remedy, except wood of an *isherah*. Ib. בְּכָל מִתְּרַפְּאִין חוּץ מִמַּעֲבָדֵי הָאֱלֹהִים 'וכ' you may employ any remedy except idolatrous objects, lawless gratification, and bloodshed. Keth. 105<sup>a</sup> 'וכ' סָפֵק מִתְּרַפָּא *it is doubtful whether or not he will get well.* Ab. Zar. II, 2, v. יִרְפֵּי: a. fr.

*Hif.* חִפֵּא (v. next w.) to loosen (the bowels). Sabb. 147<sup>b</sup> מִרְפֵּא (not מִרְפֵּא, v. עִמֵּל).

**רַפָּא, רָפִי** (b. h.; preced.) *to be or make lax*. Lev. R. s. 19 רָפִי יָדֵיהֶם *their hands became lax (they lost their energy)*.—Part. pass. רַפְּיָה; f. רַפְּיָהּ. Sabb. 141<sup>b</sup> בָּרַךְ when the shoe on the block is loose (can be taken off without moving the block). Ib. 130<sup>a</sup>, v. infra.

*Pi.* רָפָה כְּדִי ו' Mikv. VIII, 5 *to loosen, let go.* he must loosen his hold of the objects, so that the water can come in contact with them; Y. Hag. III, beg. 78<sup>d</sup> רָפָם עַד ו' he must let them go until &c.—2) *to let hang down; to make lax, weaken.* Tanh. K'dosh. 6 כְּנִפְיָהֶם מְרַפֵּן they let their wings hang down. Lev. R. l. c. (ref. to Is. XXXV, 3) שְׂרַפְיָתֶם עַצְמֵיכֶם ו' you weakened yourselves through your evil doings. Bekh. 5<sup>b</sup>; Snh. 108<sup>a</sup> (לַחֲלִיטָה) שְׂרַפְיָה מְדַבְּרֵי תוֹרָה יִדְּיוֹן (עַצְמָן) they let their hands drop from (holding) the words of the Law; Tanh. B'shall. 25 שְׂרַפְיָה יִידְּיוֹן מִן הַתּוֹרָה (שְׂרַפְיָה, v. supra); a. e.—Part. pass. מְרַפֵּה; f. מְרַפֵּה. Sabb. 130<sup>a</sup> בִּידֵם מֵרַח עֲדִיין הָיָא מֵרַח (not מְרַח; Ms. O. מְרַחֵה) it is still lax in their hands (they treat the ceremony with laxity), opp. מְרַחֵה מְרַחֵה held fast.—3) *to soften, teach good manners.* Ruth R. to II, 5 רַבְתָּה רָפָתָה לָהּ (or רָפָתָה) her mistress (Naomi) had taught her good manners; Yalk. ib. 601 תְּמוּחָה מֵאֵלֶּפָּה לָהּ.

**רַפָּא**, **רַפִּי** ch. same, *to be lax, weak, unsteady*. Yeb. 64<sup>b</sup> רַפִּי וְרַמָּא, v. קַמְטָא. Kidd. 65<sup>a</sup> אֵין וְלֹא וְרַפָּא בִּידֵיהּ (he said) yes and no, and it was undecided in his hand; Sabb. 113<sup>a</sup>; 116<sup>a</sup>; B. Mets. 14<sup>b</sup>. Gitt. 32<sup>a</sup> רַפִּיָּא... שׁוּמְרָא the pin of the hoe gets loose (from the heat); סִיכָא בְּרַפָּא ר' the pin in the wall gets loose; ר'... קַנִּיא the reed in the basket becomes soft again (as if sprouting). Pes. 42<sup>b</sup> רַפָּא לִיהּ (Ms. M. דַּרְפָּא; Rashi דַּרְפָּא, corr. acc.), v. קַמְטָא; Sabb. 110<sup>a</sup>. Y. Ber. II, 5<sup>c</sup> bot., v. שׁוּנְקָתָא; a. e.

*Pa. רפי* to loosen, break the soil (comp. *רפץ*). Ned. 41<sup>b</sup> וְכִּי יִרְפֶּה אֶת הָאֲדָמָה לְפָנָיו he loosens the soil for him (by ploughing near him whom he has vowed not to benefit). B. Mets. 95<sup>b</sup> קָמָה מִרְפֵּי וְאֵיזֵל קָמָה (Ms. F. קָמָה, v. Rabb. D. S. a. l. note 8;

Ar. מַרְפֵּשׁ, מַרְפִּישׁ) he breaks the ground as he goes before him (that ploughs with his cow).

*Af. אָרַם, אָרַם* 1) *to let loose, let go, let alone.* Targ. Y. II Ex. IV, 26 (h. text וִירָם). Targ. Prov. IV, 13 (ed. Wil. אָרַם, read: 'רָ).—Y. Ber. VII, 11<sup>c</sup> אָרַם לֵיהּ let him alone. Y. Kil. IX, 32<sup>b</sup> אָרַם וְרַמִּי let them (the mice in their nest) undisturbed, it is written, 'and his mercies are over all his creatures' (Ps. CXLV, 9); Y. Keth. XII, 35<sup>a</sup>. Lev. R. s. 5 אָרַם לֵיהּ leave them (the dogs) alone; a. e.—2) *to act as a laxative.* Pes. I. c. לֵיהּ מְרַם (not לֵיהּ; Ms. M. מְרַם; Rashi מְרַם, corr. acc.); Sabb. I. c. מְרַם, v. קָמַט.

*Ithpa.* אִתְּפָא, אִתְּפָא; *Ithpe.* אִתְּפִי 1) *to be lax, slack.* Targ. Prov. XVIII, 9 (ed. Wil. אִתְּפִי). Ib. XXIV, 10.—2) *to relax, to let one's hands drop* (in astonishment). Targ. Hab. I, 5. Targ. Is. XXIX, 9.

**רְפִידִים**: (b. h.) pr. n. pl. *Rephidim*, a station in the wilderness. Bekh.<sup>5b</sup> שאלני לר' ואמר לי ר' שמה? I asked him (R. Eliezer), what is the meaning of *r'phidim*? and he told me, the name of the place is R.; Suh. 106<sup>a</sup>; Tanh. B'shall. 25, v. רְפִידָה; a. fr.—V. next w.

רַפּוּיָּן m. (h. h.; רָפָה) 1) *laxity, feebleness*. Tanh. B'shall. 25 (play on רַפּוּיָּיִם, Ex. XVII, 8) באַ the enemy comes (against Israel) only for laxity of hands in upholding the Law. Cant. R. to I, 4 מַר חֲדוּרָהּ וּב' for neglect of the Law are your children seized. Arakh. 5<sup>b</sup> (ref. to Ezra IV, 3) מִשּׁוּם הַיָּדָא the exclusion of the gentiles from participation in the building of the Temple had its reason in the weakening of the hands (the intention to discourage the Jews, ib. 4).—2) [*swinging*,] *suspense of judgment*; תִּלְוָה he kept his (Cain's) judgment in suspense, until the flood came and carried him off; ib. s. 32 הָיָה תִּלְוֵי בַר' Ex. R. s. 31; Koh. R. to VI, 3. Gen. R. s. 98 אֲנִי תִּלְוָה אֶתְּךָ בַר' וּב' I leave thy judgment in suspense, until Moses shall come &c. Ex. R. s. 12, end תִּלְוָן בַּר' וְאִמְרֵי וּב' he held them (the thunders) in suspense, and when did they come down? In the days of Joshua &c.; a. e.—[Y. Kidd. IV, 65<sup>b</sup> bot. תִּלְוֵי יִירוּשָׁע בְּרִיפּוּן; Y. Snh. VI, 23<sup>e</sup> bot. בְּרִיפּוּן, prob. to be read: בְּרִפּוּן.]

**רַפְּיָה** pr. n. pl. 1) *R'fah*, *Raphia*, the southernmost border town of Palestine. Targ. O. Deut. II, 23 (Var. רַפִּיָּה, v. Berl. Targ. O. II, p. 50; Y. כּוּפְרִינְיָא דְרַפְּיָא, some ed. דְרַפִּי; h. text חַצְרוֹת).—Y. Shebi. VI, 36<sup>a</sup> דְּחַגְרָא <sup>וְ</sup> Tosef. ib. IV, 11 Var. רַפְּתָא (corr. acc.; oth. vers. v. ed. Zuck., note); (Yalk. Deut. 874 דְּחַגְרָא וְגַם Sifrē Deut. 51 דְּחַגְרָא).—2) **רַפְּיָה** *Raphia*, north of the Dead Sea. Targ. Y. II Num. XXXIV, 15 (v. Hildesh. Beitr., p. 68, note 512).

רפיע, v. preced.

רפפות, v. רפיות.

II. רַפֵּשׁ v. רַפִּישׁ,

**רֶפֶס** (b. h.) to stamp, beat. Men. 37<sup>a</sup> . . . מקום שמוחו **רֶפֶס** (Ag. Hatt. **רֶפֶס**, v. Rabb. D. S. a. l. note 1) the place on the head where the child's brain pulsates; (Yalk. Ex. 222

(רופק. Lev. R. s. 16, beg. דיתה רופקת עליה she stamped upon it; (Sabb. 62<sup>b</sup> 'ביעט'). Lam. R. introd. (R. Han. 2) (ref. to Prov. XXV, 19) ורגל רופסת ו' ולמה שן רועה ... and why does the feeding tooth eat us and the foot tread upon us?; a. e.

*Nif. רופס to be trodden, stamped upon.* Lev. R. s. 36 'רופסת ו' ... מה גפן זו as the fruit of the vine is first trodden with the foot and then offered at kings' tables, so Israel &c.; Midr. Sam. ch. XVI. Gen. R. s. 75, beg. (ref. to Prov. XXV, 26) לרופס ... כשם as it is impossible for a spring to be stamped out and for a well to be corrupted, so is it impossible that the righteous sink before the wicked; Yalk. ib. 130.—[Y. Erub. V, 22<sup>d</sup> top מרופס מ'ת, v. חפס a. חפס.]

*Hif. רופס to cause to be trodden upon, to humiliate.* Midr. Sam. ch. II, end (expl. I Sam. I, 16) אל תרופסני קמה ו' do not humiliate me before her (Peninah).—V. רפס.

**רַפֵּס** ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Ez. XXV, 6 (h. text רקע). Targ. II Sam. XXII, 43; a. e.

*Pa. רפס to shake, shatter.* Kidd. 63<sup>b</sup> דידי שמערתה ירדי ו' these my traditions are apt to shatter roofs (are hard to understand).

*Ithpa. רופס to tremble.* Targ. Koh. XII, 4 ויתרפסון ו' (Levita ויתרפסון).—V. רפס.

**רַפְסָא** f. (preced.) 1) *stamping*. Targ. Ez. XXVI, 10 ר' constr. (h. text שפצו).—2) *shaking*. B. Mets. 79<sup>b</sup> ר' Ms. M. (ed. רפסא, or רפסא, pl.) the injury done to the ship by the shaking (attendant upon unloading and loading).—\*3) *a place for treading, press*. Erub. 40<sup>b</sup> אמר ו' לי בדרותיה Ar. (Ms. M. רפסא; ed. ו' לי בדרותיה, v. Rabb. D. S. a. l. note) he said, carry the green date, I have a press on the spot, i. e. you came to find out my opinion, you will soon have an opportunity to learn it (differ. in comment.).

**רַפְסוּדוֹת** f. pl. (רפס, with format. ד) 1) *footstool* (scamnum). Tanh. B'resh 5 ו' ו' רגליו מגיעות ל' ו' his feet do not reach down to the footstool under his feet.—2) (b. h. רפסודו; cmp. scamnum) *floats*. Y. Ber. IV, 8<sup>c</sup>, v. ו' Yalk. Ex. 168 (quot. fr. Dibré Hayamim).

**רַפְסָתָא**, v. רפסא.

**רַפָּה** (b. h. רופה; cmp. רפא, רפה) *to be loose, to vibrate, vacillate*. Lev. R. s. 14, end ורופה ... חולך ורופה like milk put into a dish, when you put m'so (מסו) into it, it curdles and stands; if not, it will constantly vibrate; Yalk. Job 905 ורופה; Gen. R. s. 14 ורופה; Yalk. Lev. 547; Gen. R. s. 4, end ורופה (prob. to be read: ורופה). Tosef. Hull. II, 12 ורופה בעיניה ו' an animal that trembles (blinks) with its eyes (when being slaughtered); Hull. 38<sup>b</sup>, v. infra.—Y. Erub. X, beg. 26<sup>a</sup> ורופה ו' מקום שמוחו של הדינק ורופה ו' a cock saw the soft spot on an infant's head and picked at it. Tosef. Zab. IV, 1 ורופה ו' אמצרתה ורופה ו' the two ends of which reach to the ground, and the central part rocks (is unsupported). Y. Maas. Sh. V, 56<sup>b</sup> top ורופה ו' כל הלכה ורופה ו' if the application of a law is vacillating in the courts, and you do not know what its nature is, see how

the people do &c.; Y. Peah VII, 20<sup>c</sup> top. Y. M. Kat. III, 83<sup>c</sup>. 'ורופה ו' ... כל שבועה ... during the seven days (of mourning in the family) the sword is drawn, up to thirty days it is held loosely (v. רפח), after twelve months it is returned to its sheath; Gen. R. s. 100 ורופה ו' a. e.—Erub. 54<sup>a</sup> ורופה ו' שרף על הצואר (Rashi ורופה, v. Rabb. D. S. a. l. note 300), v. ענק II.

*Polel ורופה same.* Y. M. Kat. III, 81<sup>d</sup> top ... ורופה ו' and the columns of the meeting house shook. Gen. R. s. 4, v. supra.

*Pilpel ורופה 1) to move, shake.* Hull. 38<sup>b</sup> גפן ו' אלא גפן ו' (Ms. R. 1, 2 בגפן) even if the bird only flaps a wing (Var. in Ar. ורופה blinks with its eye, v. supra). Gen. R. s. 2 (ref. to Gen. I, 2) ורופה ו' like a bird that flaps its wings (over its brood), and its wings touch and yet do not touch (v. ריחוק).—2) *to flutter, be vacillating in mind*. Ib. s. 20 ורופה ו' ... קרבן מרופה ו' because she (at the time of travailing) wavered in her heart (lost faith; 'Rashi': made a half-hearted vow never to have marital intercourse again), therefore she must bring a fluttering sacrifice (a bird).

*Hithpalp. ורופה to be loose.* Tosef. Makhsh. III, 8 ורופה ו' מפני שהיא מרופה ו' because it (the bunch) may be loosened, and he will tie it again. Gen. R. s. 100, v. supra.

**רַפָּה** ch. same.

*Pa. רפס to shake.* Targ. Y. Gen. XLIV, 18 addit. (at the end of Gen. in ed. pr., at the end of Ex. in ed. Lsb.) Joseph struck with his foot a column of the palace and made it tremble.

*Ithpa. רופס to be shaken, tremble.* Targ. Job IX, 6 ורופסון ו' (ed. Wil. מרופסון, Ithpol.; h. text ורופסון).

**רַפְפוֹת** f. pl. (preced.) 1) *loose lattice work* (with wide meshes). Ohol. XIII, 1, contrad. סריגות. Tosef. ib. XIV, 3 (אינקטאות ו' אלו הן סריגות אלו של ... של אינקטאות) r'f'afoth are the same as s'rigoth, the latter being for storehouses, the former for sheds.—2) *cases of levitical uncleanness arising from vibrations caused by unclean persons*. Par. XI, 2 (synonymous with רעדות v. רעדה; Tosef. ib. XI (X), 1 הרעפות ed. Zuck. (oth. ed. הרעפות). Y. Ab. Zar. II, end, 42<sup>a</sup> הן רעלות ו' הן ר' רעדה v. רעדה.

**רַפֵּק** (b. h.; cmp. רבק in רבקה I) *to join*.—Denom. מרפק.

*Hithpa. ורופק to join one's self; (with על, cmp. חביב) to endear one's self.* Gen. R. s. 45 (they were childless for some time) כרי שיהיו מרופקות ... בטיין (מתרפקות v. מרפקות) in order that they might endear themselves to their husbands through their beauty; Yalk. Cant. 986 (some ed. שלא יהיו ו' Cant. R. to II, 14 ו' (corr. acc.).—[Num. R. s. 9 מרופקת, read: מרופקת, v. פרק.]

**רַפֵּק** *to loosen the ground, hoe, plough.* B. Mets. 103<sup>a</sup> רפיק ליה טפי ררי מ' פ'הא ch. Men. 87<sup>a</sup> ו' מ'פ'הא ... רפיק ו' (strike out) he hoed it twice (ed. ו' מ'פ'הא to which he gave an additional hoeing). Taan. 23<sup>a</sup> bot. רפיק ו' מ'פ'הא Ms. M. 2, a. Ar. (ed. only v. Rabb. D. S. a. l. note 20) when he was hoeing; a. e.

**רָפָא** m. (preced.) *hoeing*. Taan. 23<sup>a</sup>, v. preced.—*Pl.* **רָפָא** m. Men. 87<sup>a</sup>, v. preced.

**רָפָא** v. **רָפָא**.

**רָפָא** m. (b. h.; cmp. next wds.) *mud*. Midr. Till. to Ps. XVIII, 8 וַיַּשְׁבֵּה אֹתָן טִיט וַיִּמְיֵן ר' and changed them into clay and all sorts of mud.

**רָפָא** (b. h.) = **רָפָא**, to tread, stamp, press. Ex. R. s. 15<sup>22</sup> he packed the grapes and stamped one instalment after the other (thus making room for the grapes still in the vineyard).—*Transf. to conquer, vanquish*. Lam. R. to I, 13 כַּמָּה רָפָא עָשִׂיתָ עַד שֶׁנִּשְׁפָּחוּ בִידְךָ (not (עֲשִׂיתָ) how many conquests didst thou attempt, before I brought him within thy power?; Midr. Sam. ch. XXIV (בִּידְךָ) כמה רָפָא עָשִׂיתָ... עַד שֶׁלֹּא רָפָא בִידְךָ (Tanh. Vayishl. 4 לִשְׂר הגדול ר' he vanquished the great chief (archangel). Ib. 2 וַרְפָּשׁוּ נָשׁל (not (וַרְפָּשׁוּ) he seized the archangel and conquered him. Tanh. Vayhi 6 יָדִי דֹסֵת תְּרָפָשׁ לִשְׂר וְכ' dost thou attempt to remove my hand which vanquished the chief of the angels?; Pesik. R. s. 3 וְדָא יָדִי וְרָפָשׁ וְכ' read: וְדָא יָדִי וְרָפָשׁ לִשְׂר וְכ'.

**Hif.** **רָפָשׁ**, with עצמו, to let one's self be trodden upon, to surrender. Cant. R. to III, 6 וְהָ עֲצָמוֹ חֲתָרָיו ר' he surrendered himself to him; Gen. R. s. 77 לִפְנֵי ר' Yalk. ib. 132 וְהָרָעִישׁ (corr. acc.).

**רָפָא** I ch. same. Gen. R. s. 93 וְהָ רָפָא וְכ' he motioned to Menasseh, and he stamped once with his foot, and the palace shook; Yalk. ib. 150.

**Pa.** **רָפָא** to crush, break clods. B. Mets. 95<sup>b</sup> Ar., v. **רָפָא**. **Ithpa.** **רָפָא** to be shaken, v. **רָפָא**.

**רָפָא** m. (preced.) 1) *stamping; transf. conquest*.—*Pl.* **רָפָא**. Lam. R. to I, 13; Midr. Sam. ch. XXIV, v. **רָפָא**.—2) *stamped dung*. B. Kam. 30<sup>a</sup> כִּרְפָּשׁוֹ אֵלָא כִּרְפָּשׁוֹ is this not the same as if he had deposited and stamped his dung (in the public road)?

**רָפָא** II ch. same, *stamping*. Gen. R. s. 93 וְהָ ר' (some ed. **רָפָא**, v. **רָפָא** I. Ib. מִן דְּבֵית אָבָא this stamp of the foot is peculiar to my father's household; Yalk. ib. 150.

\***רָפָא** (cmp. Assy. rapâsu, Del. Assy. Handw. 626) to spread. Targ. Y. Num. XI, 31 Ar. a. Levita (ed. שרא; h. text וַיִּשָּׁר).

**רָפָא** f. (b. h. **רָפָא** pl.; cmp. **רָפָא** a. **רָפָא**) *cattle-shed, stall*. Pes. 8<sup>a</sup> בָּקָר ר' ox-stall. Y. ib. IV, 31<sup>b</sup> וְכ' the dung of a stall whether large or small. B. Bath. II, 3. Ib. VI, 4 בָּקָר הוּא זֶה ר' this (four cubits by six) is a stall (but not a dwelling); a. fr.

**רָפָא** v. **רָפָא**.

**רָפָא** v. **רָפָא**.

**רָפָא** (b. h. **רָפָא** Pi.) to lie in wait, watch. Lev. R. s. 26 וְהָ אֵל וְכ' he went and held himself in wait for him.

**רָצָה** v. **רָצָה**.

**רָצָה** v. **רָצָה**.

**רָצָה** m. (b. h.; **רָצָה**) *desire, will, good-will*. Tanh. Ki Thissa 27 כַּשְׂמִיתָה אֲנִי עֲלֵיהֶם אֲתָה הָיִיתָ בְּר' when I am angry with them, be thou in a conciliatory mood; and when thou art angry, I will be conciliatory, v. **רָצָה**. Ab. II, 4 עֲשֵׂה רָצוֹנוֹ כִּרְצוֹנִי וְכ' do his (God's) will as being thy will, in order that he may do thy desire as being his own; בטל רָצוֹנוֹ וְכ' v. **רָצָה** I. Tosef. Ber. III, 7 עֲשֵׂה רָצוֹנוֹ וְכ' do thou thy will in the heavens above; Ber. 29<sup>b</sup>; a. v. fr.—**רָצָה** (abbrev. **רָצָה**) be it the will (of God), v. **רָצָה**. Ib. 28<sup>b</sup>. Taan. 5<sup>b</sup>, sq.; a. v. fr.—**רָצָה** (abbrev. **רָצָה**) be it thy will. Ber. 60<sup>a</sup>; a. fr.—**רָצָה** willingly, opp. **רָצָה**. Keth. 9<sup>a</sup>; a. fr.—**רָצָה** acceptable. Sifra Vayikra, N'dab, ch. III, Par. 3 (ref. to Lev. I, 3) כֹּשֶׁם שֶׁאֵין אִינוֹ תָמִים (Tanh. I, 3) as a sacrifice is not acceptable when it is not perfect &c.; a. e.—**רָצָה** intentionally. Makhsh. VI, 8 מִטְמֵא לִי מַשְׁקֵה וְכ' makes susceptible of uncleanness whether it is discharged intentionally (by milking) or unintentionally (by spontaneous dripping); ib. לִי הַמִּשְׁקֵה הַלִּיקִידִים (by spontaneous dripping); ib. לִי הַלִּיקִידִים הַמִּשְׁקֵה (by pressing which come out of them with man's intention (by pressing); Sabb. 143<sup>b</sup>, sq.; a. fr.—**רָצָה** welcome. Makhsh. I, 1 כֹּל מִשְׁקֵה שֶׁחֻחַלְתּוֹ לִי וְכ' a liquid the contact with which is welcome at first (e. g. rain washing utensils), though finally it may be unwelcome (injurious).

**רָצוּעָה** f. (**רָצָה**) 1) [*flattened, cmp. רָצָה*] (*leather*) *thong, strap, lash*. Sabb. V, 4 שְׁבִין קָרְנֶיהָ בְּר' with the strap between her horns. Men. 35<sup>b</sup> רָצוּעָה לִי הַתְּחִילִין the thong of the T'fillin. Num. R. s. 16 מִזְכִּירִין בְּר' ... לְחִינוֹן שֶׁסָּרָה וְלָקָה בְּר' like a child that did some mischief and was punished with a strap, and when they want to frighten it, they mention the strap with which it was punished; ib. כִּי הָיָה עִמָּלֶךְ ר' רַעָה וְכ' so was Amalek the bad lash for Israel; Tanh. Huck. 18 מִדְּרֹחַ רָצוּעָה מִדְּרֹחַ Amalek was at all times the strap of chastisement for Israel. Macc. III, 12 (22<sup>b</sup>) וְהָ בִידֵי שֶׁל וְכ' and he (the beadle) held in his hand a lash of calf-skin, which was twisted doubly, and two (thinner) straps were going up and down (were plaited) through it (v. Rabb. D. S. a. l. note 7). Y. Sot. IX, 24<sup>b</sup> top בֶּלֶל הָרָצוּעָה the strap-bearer, v. **רָצָה**. Yoma 12<sup>a</sup>, a. e. וְהָ רָצוּעָה מִחֻחַלְתּוֹ וְכ' a strip of land went forth from Judah's lot and entered into Benjamin's territory, and on this the Temple was built; a. fr.—**רָצוּעָה**. Macc. I, c. (not (וְשָׁרִי), v. supra. Midr. Till. to Ps. LXXVII לִיקָה אֲתָה לִיקָה thou art to receive ten lashes. Sabb. VI, 1; a. fr.—2) (*transf.*) *restriction*; ib. הִזְרָה הָרָצוּעָה [the restriction is, understood] the restriction is removed. Koh. R. to XI, 9 (ref. to וְכ' שְׁמַח, ib.) הִזְרָה וְכ' is every restraint removed? is there no justice and no judge?; ib. to I, 3; Lev. R. s. 28, beg.; a. e.—Y. Bicc. I, 64<sup>a</sup>; Y. Kidd. IV, 66<sup>b</sup> top וְכ' since the restriction has been removed (by usage), I am likewise permitted to marry her. Y. Sot. VII, end, 22<sup>a</sup>; a. e.

**רָצוּעָה** ch. same. Targ. Y. Gen. XIV, 23 וְהָ דְסִנְלָא (not (סְנִילָא; h. text נִלָּא).

188

*Hof. to be favorably received.* Yoma 7<sup>a</sup> ה' ... דם if blood became unclean, and one sprinkled it, if by mistake, it is received (and the flesh may be eaten), if wilfully, it is not; Pes. 16<sup>b</sup>; a. fr.

*Hithp. נִתְרַצָּה, Nithpa. נִתְרַצָּה* 1) *to be reconciled, be satisfied; to comply with.* Ex. R. s. 45 לָהֶם לִרְצוֹתָם go and comply with their wish, go back to the camp. Kidd. 45<sup>a</sup> שָׂמַח בְּקִדּוּשֵׁי שָׁמַיִם perhaps the father was satisfied with (confirmed) the betrothal of the second man. Ib. 17<sup>b</sup> שָׂמַח בְּרִבּוֹן perhaps the son sanctioned (his father's action in his behalf). Y. Ber. IV, 7<sup>d</sup> top; Y. Taan. IV, 67<sup>d</sup> bot. 'וְאִם אַתָּה נִתְרַצָּה אִם אַתָּה נִתְרַצָּה if you are satisfied, let me and you go early to &c.; (Ber. 28<sup>a</sup> נִתְרַצָּה); a. fr.—2) *to be gratified, enjoy.* Ber. 53<sup>a</sup> bot. לִדְרִיחַ if he smelt (the idolatrous frankincense) with enjoyment.

*רָצָא, רָצָא* ch. same; v. next w.

*Pa. רָצָא to appease, to effect atonement.* Ber. 33<sup>b</sup> כִּמְהָרַץ לְרִצּוֹנוֹ how well that scholar knows how to appease his Master! Yoma 7<sup>a</sup> לְרִצּוֹנוֹ what need would there be for the atoning power of the priest's plate?; a. e.—Erub. 100<sup>b</sup>; Yalk. Gen. 31, v. infra.

*Af. רָצָא 1) to be pleasant.* Erub. 100<sup>b</sup> רָצָא (Ms. M. רָצָא, read: רָצָא, Pa.) she makes herself pleasant (attractive) to him; Yalk. Gen. 31 רָצָא she tries to please him.—2) as preced. Hif. 3. Hag. 14<sup>b</sup> וְרָצָא קַמִּיהּ דָּא he mentions only such a one as discoursed (on theosophy), and before whom others discoursed. Ib. מִיָּדָא קַמִּיהּ דָּא he at least discoursed before one who again discoursed before others.

*Ithpe. אִתְרַצָּא to be appeased.* Taan. 23<sup>b</sup> אִתְרַצָּא (Ms. M. 2 אִתְרַצָּא, v. Rabb. D. S. a. l. note 90) peradventure the Lord will be appeased and send rain.

*רָצִיא, רָצִיא* m. (preced.) *peace-maker, advocate.* Targ. Prov. VI, 22 הִיא תִּהְיֶה רָצִיָּה ed. Lag. (ed. Wil. רָצִיָּה) she (the Law) will be thy advocate (in the hereafter, v. Gen. R. s. 35, a. Rashi to Prov. I. c.; h. text וְרָצִיָּה).

*רָצִיָּה f. (רָצִיָּה) case of murder, capital case, capital execution.* Snh. 35<sup>a</sup> דִּיחָה אִין ר' דִּיחָה capital punishment does not supersede the Sabbath (v. רָצִיָּה). Mekh. Mishp. s. 4 (ref. to Ex. XXI, 14) שְׂדוּחָה וְר' שְׂדוּחָה to intimate that the execution of a culprit supersedes the Temple service; a. fr.

*רָצִיָּה, v. רָצִיָּה.*

*רָצִיָּה f. (= רָצִיָּה; cmp. רָצִיָּה, a. אֶרְקָא III) name of a worm in grain.* B. Bath. 91<sup>b</sup> (expl. סְלִמְנָן ib.) בְּלֵא (Ms. H. רִיצִיָּה, Ms. R. רִיצִיָּה, v. Rabb. D. S. a. l. note 2) without the grain worm; Yalk. Lev. 661 רִיצִיָּה.

*רָצִיָּה f. (רָצִיָּה) boring, esp. the boring through of the Hebrew bondsman's ear (according to Ex. XXI, 6).* Kidd. I, 2 הַרְצִיעַ הַעֲבָדִים the slave that has his ear bored through is taken possession of by the act of boring. Ib. 17<sup>b</sup> (ref. to Deut. XV, 17) לֹא אֵינִי אֲלֵא לֹא אֵינִי אֲלֵא you say, 'and also to thy maid-servant thou shalt do likewise' refers to the outfit (of the released slave), may it not refer to

the boring? Ib. 16<sup>b</sup> בִּשְׁמֵהּ אֵינִי ר' the law of boring through the ear does not apply to a woman. Ib. יִבְלֵל שָׁל ר' the jubilee year for the slave that had his ear bored through (having declined to go free in his seventh year); a. fr.

*רָצִיָּה pr. n. pl. R'isifta, near Beth-Shean.* Y. Dem. II, 22<sup>d</sup> top.

*רָצִיָּה, רָצִיָּה m. (רָצִיָּה) a crushed pullet in the egg-shell.* Bekh. 8<sup>b</sup> Ar., ed. רָצִיָּה.

*רָצִיָּה (cmp. רָצִיָּה) to press, flatten.* Y. Nidd. III, 50<sup>d</sup> אֵין רָצִיָּה סָבֵל אֵלָּא שְׂרָצְמוּ דִּי when a live foetus has been pressing on it.

*Nif. רָצִיָּה to be pressed, flattened.* Bab. ib. 25<sup>b</sup> מַחְלָלֵהוּ אֵין רָצִיָּה Ar. (ed. שְׁנִרְצָה) the sandal was originally a normal embryo, but was flattened by pressure, v. supra. Bets. 28<sup>b</sup> שְׂפִירָה שְׂפִירָה a roasting spit which has been crushed (and its point broken off), contrad. to שְׁנִרְצָה, v. רָצִיָּה.

*רָצִיעַ (b. h.; cmp. preced.) 1) to press, flatten; denom. רָצִיעַ 2) to bore with the awl, esp. to perforate the ear of a Hebrew bondsman (according to Ex. XXI, 6).* Kidd. 21<sup>b</sup>; Sifré Deut. 122 וְרָצִיעַ אֵין רָצִיעַ, v. מִלֵּת, Bekh. 37<sup>b</sup> רָצִיעַ; a. fr.—Part. pass. רָצִיעַ; f. רָצִיעַ; pl. רָצִיעַ. Tosef. Bekh. V, 3; a. e.—3) (denom. (רָצִיעַ) to lash. Kidd. 70<sup>a</sup> אֵלִיָּהוּ וְהַקִּבֵּל כּוֹפְרוֹ אֵלִיָּהוּ Elijah shall bind and the Lord lash him.

*Nif. רָצִיעַ to be perforated; (of the Hebrew bondsman) to have the ear bored through.* Ib. 21<sup>b</sup> כֹּהֵן ל' וְר' a bondsman priest must not have his ear bored through, because it would unfit him for priestly service. Ib. I, 2 הַמִּכֵּר עַצְמוֹ אֵינוֹ ל' רָצִיעַ, v. רָצִיעַ, Ib. 14<sup>b</sup> הַמִּכֵּר עַצְמוֹ אֵינוֹ ל' he that sells himself need not undergo the operation of boring (in order to prolong his service); a. fr.

*Pl. רָצִיעַ to lash.* Tosef. Sot. XV, 7 וְרָצִיעַ הֵחָדָל (ed. Zuck. incorr.) they handed him over to the strap-bearer, and he attempted to lash him; (Y. ib. IX, 24<sup>b</sup> top לבֵּעַל הַרְצִיעָה וְסִמְרִי).

*רָצִיעַ ch., Af. רָצִיעַ same, to bore through.* Targ. O. Ex. XXI, 6.

*רָצִיעַ, רָצִיעַ m. (preced.) 1) leather-worker, shoe-maker, saddler.—Pl. רָצִיעַ, רָצִיעַ. Pes. IV, 6 (Y. ed. 'ר). Ib. 55<sup>b</sup>; Tosef. ib. II (III), 18; a. e.—2) (v. רָצִיעַ) = strap-bearer. Tosef. Sot. XV, 7, v. רָצִיעַ.*

*רָצִיעַ, רָצִיעַ ch. same, shoemaker, saddler.* Sabb. 60<sup>b</sup>.

*רָצִיעַ (b. h.; cmp. רָצִיעַ) 1) to press, crush.* Nidd. 14<sup>a</sup> מִמֶּמְבְּרָא שֶׁמֶשׁ הָרָצִיעַ the membrum may have crushed it.—Part. pass. רָצִיעַ; f. רָצִיעַ; pl. רָצִיעַ. Ib. מִמֶּמְבְּרָא שֶׁמֶשׁ הָרָצִיעַ a crushed louse.—2) (cmp. רָצִיעַ a. denom.) to join closely, to place in rows; to pave with blocks. Ohol. XVIII, 5 פָּרָס הַחֵפֶץ if one paves an unclean field (v. פָּרָס) with stones. Y. Orl. I, beg. 60<sup>c</sup> לְעֵצִים בְּרִצְוֶה בְּרִצְוֶה when he changes the usual order of planting; if he wants to use them for fuel, he plants the trees close together, &c., opp. מִשְׁפָּחָה planting wide apart. Y. Kil. III, 28<sup>d</sup> bot. רָצִיעַ

188\*

not take into consideration that the grain may have been attacked by worms. Ib. הלך ומצא שהרקיבו if he went (to examine) and found that it was ruined דרי דרי he must take into consideration (the possibility of having consumed untithed grain) from the time that the grain may have begun to be attacked, or the wine to become sour. Ib. IX (VII), 12 נימוק או שהרקיבו if the document is decayed or worm-eaten. Y. Yoma VII, 44<sup>b</sup> bot. שם היו מרקיבין there they were allowed to rot; a. fr.—Esp. *to turn into a lump of decayed matter* (רקב). Naz. 51<sup>b</sup> וזהו חזרו וזה if he powdered the mass taken from the ground, and it turned again into a lump. —2) *to cause to rot, to eat through*. Deut. R. s. 2 ומרקבין and eats them through, v. בסם.

Nif. *to be worm-eaten, rot*. Gen. R. s. 91 ... גזר וימרקב he decrees concerning the grain, and it is worm-eaten; (Yalk. ib. 148 ומרקב, Hif.).

רקב ch. same; *Itupe* אירקב *to become* (v. preced. Hif.). Naz. 51<sup>a</sup>, sq.

רקב m. (b. h.; preced.) *rottenness, esp. rakab, a mass of earth from a grave containing parts of a decayed human body*, which causes uncleanness if of a certain quantity (תרוור). Naz. VII, 2 מלא תרוור ר' a spoonful of *rakab*. Tosef. Ohol. II, 2 שאמר ר' the spoonful of *rakab* of which they speak (as making unclean) means as much as is grabbed with the fingers from their roots and upwards. Ib. 3 ואיזו מה שיש לו what corpse is it to which the law of *rakab* applies?; Naz. 51<sup>a</sup>; Y. ib. VII, 56<sup>b</sup> bot.; a. fr.

רקבא m. (preced.) *rot, rust*. Targ. Is. XL, 20.—Nidd. 36<sup>b</sup> a brazen mortar ביה ר' over which rust has no power.

רקבא m. (preced.) *wood-worm*. Targ. Hos. V, 12.—V. רוקבא I.

רקבובית f. (preced.) *decay, decayed matter*. Y. Peah VII, 20<sup>b</sup> top, v. גר. Y. Sabb. IV, beg. 6<sup>d</sup> אם רבת רקבוביתן if the decay in them (from moths) is far advanced. Yoma 38<sup>b</sup> (ref. to Prov. X, 7); ר' rottenness enters their names, none name their children after them.

רקבוביתא, רקבובית ch. 1) same. Targ. Job XIII, 28.—2) *earth-worm*. Ib. XXVII, 18 (h. text עש).

רקבון m. (b. h.; preced. wds.) *decayed matter*.—Pl. (רקבונת). Tosef. Ter. X, 3 (ed. Zuck. רקבונת, Var. רקבונת, v. ריצול).

רקבובית, רקבובית v. preced.

רקד (b. h.), Pi. רקד 1) *to dance*. Bets. V, 2 ולא מרקדין nor dare you dance (on the Sabbath and Holy Days). Keth. 16<sup>b</sup> ר' לקד לפניה (or רקדו) if there is evidence that they danced before her (at the wedding procession, which proves that she married a virgin). Ib. bot. מרקדין

what do we sing in her praise when dancing before a bride? Num. R. s. 20<sup>11</sup> 'וכ' השטן מרקד לו when a man plans a sin, Satan dances to him (cheering him), until he has done it; a. fr.—V. רקוד. —2) *to sift, v. infra*.

Hif. *to shake* (in the sieve), *to sift*. Y. Ber. IX, 13<sup>c</sup> top; Tosef. ib. VII (VI), 2. Y. Shebi. V, end, 36<sup>a</sup> ... מרקדין לא you must not winnow, or grind, or sift flour together with him. Sabb. VII, 2 (73<sup>a</sup>) המרקד he who sifts flour (on the Sabbath); a. fr.

רקד ch., Pa. רקד same, *to dance*. Targ. II Sam. VI, 16.—Y. Hag. II, 77<sup>b</sup> שרין מנפדין ומרקדין (not ומרקדין) they began to clap and dance. Koh. R. to III, 2 עד דאח' לית ... עד דאח' thou shalt not move from here, until thou dancest a little for us. Gen. R. s. 63; a. fr.

רקדא m. (preced.) *dancer*. Lam. R. introd. (R. Hän. 1) 'כל דומר זמרא ... בארניה דר' (not זמרא) whatever the singer may sing, it enters not the ear of the dancer (ref. to Prov. XXV, 20).

רקדנן, Targ. II Kings XI, 13 עמא דר' (ed. Lag. רדננן, Var. רדננן, v. Lagarde Prophetæ I, p. XXIV) read: those who hurried the people (to the assembly; h. text הרצין העם).

רקד, Y. Hag. II, 77<sup>b</sup> מרקדין, v. רקד.

רקח, v. ריקח, a. ריק.

רקוב, pl. רוקבות, v. רוקבא II.

רקוד, v. ריקוד.

רקודי, B. Mets. 84<sup>a</sup>; Sabb. 127<sup>a</sup> Ar., v. ריקודי.

רקוע, רקום, רקון v. sub ריק.

רקוע m. (רקע) [patched.] 1) *spotted*. Targ. O. Gen. XXX, 32 (h. text שלול).—Pl. רוקועין, רוקועין. Ib. 35; 39.—Fem. רוקועתא. B. Kam. 118<sup>b</sup> בר' in the case of the theft of a spotted sheep (the presence of which, if returned, must be noticed).—Pl. רוקועתא. Targ. O. l. c. 35.—2) (transf., v. B. Kam. l. c.) *well-known, distinguished*. M. Kat. 28<sup>a</sup> Ar. (ed. ר' קיע) who is esteemed, who is regarded, who is distinguished (before the angel of death)?

רקח (b. h.) *to pound spices; to spice, perfume*.—Part. רוקח *druggist, apothecary*. Gen. R. s. 10, v. סם. Koh. R. to X, 1, v. נבש; a. e.

Pi. רקח same. Gen. R. l. c. Y. Bets. I, 60<sup>d</sup> משם מרקח (not מרקח, מרקח) is guilty because it comes under the category of doing apothecary's work.

רקח m. (b. h.; preced.) *apothecary's preparation*. Cant. R. to VIII, 2, v. פס.

רקיע, v. ריקיע.

רקיע m. (b. h.; preced.) *expanse, sky, esp. Raki'a, name*

of one of the seven heavens. Pes. 94<sup>a</sup>, sq. Gen. R. s. 4. Ib. s. 38.—Hag. 12<sup>b</sup>; a. fr.—*Pl.* רָקִיעִים. Ib.

**רָקִיעָא** I ch. same. Targ. Gen. I, 6, sq.; a. fr.—Ber. 58<sup>b</sup> the Curtain (וִילוֹן) is rolled up, וּמְחֻזֵּי נְחֹמָא דִּרְ, and the light of the Raki'a is seen. Ib.<sup>a</sup>, v. מְלֻכְמָא. Pes. 94<sup>a</sup> סִמְכַת דִּרְ the thickness (depth) of the sky; a. fr.—*Pl.* רָקִיעִין. Targ. Y. I Num. XXIV, 6.

**רָקִיעָא** II m. (רָקַע, v. רָקַע) *patch, rag*.—*Pt.* constr. רָקִיעִי. Targ. Ez. XIII, 18 חֲשִׁיד ר' (ed. Lag. רָקִיעִי) dark rags (h. text חֲשִׁידוֹת). Ib. 20 חֲשִׁיכֵין ר' ed. Lag. (ed. Wil. חֲשִׁיכִין, corr. acc.).

**רָקִיק** m. (b. h.; רָקַק to beat, flatten, comp. רָקַע) *wafer*. B. Bath. 19<sup>b</sup>, opp. עֵבֶה thick cake; a. e.—*Pl.* רָקִיקִין רָקִיעִים. Men. VI, 3 (74<sup>b</sup>) הָר' מְשֻׁחִים (Bab. ed. מְשִׁיחָה (ר' מְשֻׁחִים)) wafers as sacrifices must be ointed. Ib. 75<sup>a</sup>; a. fr.

**רָקִיקָתָא** f. (רָקַק) *spitting*. Tosef. Ber. VII (VI), 19 מִקַּל וְרֹחֵם and spitting (on the Temple mount is forbidden) a fortiori; ib. בִּזְיוֹן ... ר' spitting, which is an act of contempt; Y. ib. IX, 14<sup>c</sup>. Yeb. 105<sup>a</sup> ר' the spitting by the y'bamah (Deut. XXV, 9). Snh. 101<sup>a</sup>, v. רָקַק; a. fr.

**רָקִיתָא** f. (cmp. b. h. רָקָה) *temple*. Targ. Y. Deut. XVIII, 3 לִוְיִיתָא דִּר' (Ar. לִוְיִיתָא, incorr.) the upper jaws.

**רָקִיתָא** f. (cmp. preced.) [*the shining*], *chameleon*, v. זָקִיתָא.

**רָקַם** (b. h.) *to variegate, embroider*. Yoma 72<sup>b</sup> רֹקְמִין רָקַם, the embroiderer's is needle work, therefore it has only one face; a. e.

*Pi.* רָקַם same, trnsf. (v. Ps. CXXXIX, 15) *to form the limbs of an embryo, shape*. Lev. R. s. 29, beg.; Pesik. R. s. 46 רָקְמוּ ... שְׁלִישִׁית בַּיּוֹם צָבֵר at three hours of the day he gathered his (Adam's) dust, at four he kneaded him, at five he shaped him; Midr. Till. to Ps. XCII רָקְמוּ at five he made him a shapeless body, at six he articulated him. Y. Bets. I, 60<sup>a</sup> הָעֵלִי עֲלֵיהֶן רָקְמוּ eggs which developed chicks without a formation of wings. Hull. 64<sup>a</sup> אִם רָקְמָה וְיִקְבָּה if the egg had developed a distinct embryo, and was perforated; a. e.—Part. pass. מְרָקְמָה. Esth. R. to III, 1 עָשָׂה לִי צֶלֶם מֵר' (Haman) made himself an image embroidered on his garment over his breast. Nidd. III, 3 (24<sup>b</sup>) וְאִם הִיָּה מֵר' and if the fetus was articulated. Y. ib. 50<sup>d</sup> top, v. רָשִׁין. Tosef. ib. IV, 12. Hull. IX, 6 (126<sup>b</sup>) בִּרְצַת הַשֶּׁרֶץ הָמֵר the egg of a creeping thing (serpent &c.) in a developed state; a. e.

**רָקַם** I m. (preced.) *embroidery*.—*Pt.* רָקְמִים, constr. רָקְמִי. Ab. Zar. 24<sup>b</sup> (in an apostrophe to the Ark of the Covenant) הַמְחֻשָּׁקֶת בִּר' who art lovely in gold-embroidered garments (gold-plated); Gen. R. s. 54; Yalk. Sam. 103; Midr. Sam. ch. XII בְּרֹמִי (corr. acc.).

**רָקַם** II (b. h.) pr. n. pl. *Rekem*, in Benjamin. Targ. Josh. XVIII, 27.

**רָקַם** I (or רָקַם) pr. n. pl. *R'kam* (or *Rekem*); 1) also *Sela* (Petra) in Edom (v. Hildesh. Beitr. p. 52 sq.) Targ. Gen. XIV, 7 (Y. ed. Vien. רָקַם; h. text קִיש). Ib. XX, 1; a. e.—Gitt. I, 1 וּמִן הַחֶרֶץ if a messenger brings a letter of divorce from the district of R. or of Hagar. Nidd. VIII, 3; a. e.—Sifré Deut. 51 חֲחֻרָא ר' (read: חֲחֻרָא); Yalk. ib. 874 ר' ר' Tosef. Shebi. IV, 11 ed. Zuck. (Var. וְרִכְה דְּחֻרָא, corr. acc.).—2) *R'kam Geah* = Kadesh Barnea. Targ. Num. XXXIV, 4. Targ. Josh. XV, 3; a. e.—Sifré l. c.; Yalk. l. c. (not גֵּאָה); Tosef. l. c. (Var. גֵּאָה, corr. acc.); Y. Shebi. V, 36<sup>c</sup> ר' ר'.

**רָקַם** II m. = h. רָקַם I, *embroidered garment*. Targ. Ez. XXVII, 16 (h. text רָקְמָה).

**רָקְמָא**, רָר' m. (preced.) *checker, spot*.—*Pt.* רָקְמִי. Sabb. 107<sup>b</sup> (ref. to Jer. XIII, 23) וְכ' רָר' וְכ' what does *hābharbarothav* mean? shall I say, it means checkered? Then it ought not to read *hāb.*, but *gavvanav* (its colors).—V. רָקְמָא.

**רָקְמָה** f. (b. h.) = רָקַם I, *embroidered garment*. Lam. R. to I, 1, a. e., v. אֲפִיקֵלְמָא.

**רָקְמָתָא** f. pl. רָקְמָתָא (preced. wds.) *checkers, spots*. Targ. Jer. XIII, 23, v. רָקְמָא.

**רָקַן**, רָקִין, v.

**רָקַע** (b. h.) [*to beat*], *to stretch, spread*.

*Hif.* רָקַע 1) same. Midr. Till. to Ps. CXLVI, 5 מִשְׁמַחְתָּהּ וְכ' since I stretched the heaven and spread the land (over the water), have they ever moved from their position?—2) (in enigmatic speech, denom. of רָקַע) *to make to look blue*. Erub. 53<sup>b</sup> רָקַעֵנִי Ms. M. (ed. [Rashi: spread the glowing coals].—[Tosef. B. Bath. XI, 9 שְׁחֻרְקֵי ed. Zuck., read: שְׁחֻרְקֵי].

**רָקַע** ch., *Af.* רָקַע same. Targ. Job XXXVII, 18 רָקַע (ed. Wil. רָקַע).

*Pa.* רָקַע to patch.—Part. pass. מְרָקַע. Targ. Josh. IX, 5 ed. Wil. מְרָקַעִין (Ar. מְרָקְעִין; ed. Lag. מְרָקַעִין, corr. acc.; some ed. מְרָקַעִין Hebraism; h. text מְשַׁלְמִין).—V. מְרָקַע II.

**רָקַע**, רָקַע (b. h.) *to spit*. B. Kam. VIII, 6 רָקַע if a person spat (at his neighbor), and his spittle touched him. Snh. 101<sup>a</sup> עַל הָרָקִיעָא that is when he spits at it (while reciting a Bible verse as a charm for a wound), for the name of God must not be pronounced in connection with spitting. Y. Ber. III, 6<sup>d</sup> bot. רָקַע he that spits in the synagogue is considered as if spitting at the pupil of his eye (euphem. for God). Yeb. 105<sup>a</sup> שְׁרָקְקָה דֵם who (in spitting before the yabam) spat blood; Y. ib. XII, end, 13<sup>a</sup> רָקָה (or רָקָה, fr. רָקַע). Hag. 5<sup>a</sup> (ref. to Koh. XII, 14) חֲבִירוֹ זֶה הָרָק בְּפָנֵי חֲבִירוֹ this refers to one who spits in his neighbor's presence and becomes disgusting (v. מָאָס). Tosef. B. Kam. IX, 31, v. טָוֵשׁ h.; a. fr.

*Pi.* רָקַע same. Yalk. Is. 339 (ref. to Ps. IV, 3) עַד מָוֶה



how long will you put to shame the honor of the (ruined) Temple, spitting in it, committing nuisance in it &c.?

*Nif.* (emp. רָקַק) *to be miry.* Mikv. VII, 1 חֲשִׁיט חֶרֶץ (soft, miry clay (in the bath reservoir); Zeb. 22<sup>a</sup> Ms. M. (ed. הַדְּרוֹק); Succ. 19<sup>b</sup> (v. Rabb. D. S. a. l. note 40).

**רָקַק** ch. same. Targ. O. Lev. XV, 8 רִיק (Y. רִיק). Targ. Deut. XXV, 9.—Part. רָקִיק; pl. רָקִיקִין. Targ. II Esth. III, 8.—Koh. R. to VII, 9 וְכִלְיָהּ וְכִלְיָהּ if a person spits upward, it will fall in his face (an angry person hurts himself). Y. Yeb. XII, end, 13<sup>a</sup> top יִרְקַח she spat before us &c., v. רָקַח; Bab. ib. 39<sup>b</sup> יִרְקַח 1b. 106<sup>a</sup> אָכְלָה חֲמוֹמָה וְרָקַחָהּ if she ate garlic and had to spit. Lev. R. s. 9 וְכִלְיָהּ וְכִלְיָהּ until thou goest and spittest in that preacher's (R. Meir's) face; ib. רָקִיק בְּאַנְפִּי and I spat in my face seven times; ib. וְכִלְיָהּ וְכִלְיָהּ and I spat &c.; Num. R. s. 9<sup>20</sup>; Y. Sot. I, 16<sup>d</sup> bot. וְכִלְיָהּ וְכִלְיָהּ spit into it (my eye) &c.; a. e.

**רָקַק** m. (preced. wds.) *diluvium, pool, shallow.* Sabb. XI, 4 וְכִלְיָהּ וְכִלְיָהּ if there is a pool (on the shore), and the public road crosses it; מִים, and how deep must it be to be called a pool? Erub. 43<sup>a</sup> בְּמַהֲלָכָה בַּר when the ship moves in diluvial water. Hull. 27<sup>b</sup> מִן הַיָּם birds were created out of alluvial mud; Erub. 28<sup>a</sup>. M. Kat. 25<sup>b</sup> רָגִי, v. לִרְגֵי; a. e.

**רָקַקָה** ch. same.—Pl. constr. רָקַקָה. Targ. Y. Gen. I, 20.

**רָקַקָה**, Y. Snh. I, 18<sup>c</sup> bot. v. רָקַקָה.

**רָקַקֵּן** *rakrak*, imitation of a bird's shriek. Hull. 63<sup>a</sup> Ar., v. שָׁרֵן I.

**רָקַת** (b. h.) pr. n. pl. *Rakkath*, a fortified town of Naftali. Meg. 6<sup>a</sup> כְּרַקְתָּהּ... כְּרַקְתָּהּ R. is Sepphoris, and its name was Rakkath, because it lies high like the banks of a river. Ib. וְכִלְיָהּ R. is Tiberias. Ib. וְכִלְיָהּ is there any one that can say, R. is not Tiberias? when one dies here (in Babylonia), do they not eulogize him there (in Tiberias): he was great in Sheshakh (Babylonia), and had a name in Rakkath? Ib. וְכִלְיָהּ citizens of R., go forth and receive the dead of the valley (Babylonia); a. e.

**רָקַתָּהּ** f. (emp. רָקַק) *alluvial ground, bank.* Meg. 6<sup>a</sup> v. preced. B. Mets. 108<sup>a</sup> וְכִלְיָהּ וְכִלְיָהּ he who takes possession of the alluvial ground of a river (or canal) is considered an impudent man, but cannot be removed. Succ. 26<sup>a</sup> וְכִלְיָהּ וְכִלְיָהּ they used to sleep on a bank of Sura. Bets. 32<sup>b</sup> וְכִלְיָהּ the clayey alluvium of the Euphrates; a. e.—[B. Bath. 26<sup>a</sup> top רָקַתָּהּ, v. וְכִלְיָהּ]

**רָר**, v. רָר.

**רָרֵב**, *lthpa*, v. אֲחֻרָרֵב.

**רָרֵם**, *Part. Pa.* מְרָרֵם, v. מְרָרֵם.

**רָשָׁה** m. (b. h.; רָשָׁה) [*dispossessed*, emp. רָשָׁה] *poor.* Lev. R. s. 34 וְכִלְיָהּ וְכִלְיָהּ the poor man is called *rāsh*, because

he is dispossessed of property. Ib. (ref. to Prov. XXIX, 13) וְכִלְיָהּ וְכִלְיָהּ this means one bare of learning. Ib. (ref. to ib. XXII, 2) וְכִלְיָהּ וְכִלְיָהּ that poor (ignorant) man says to the rich man, teach me &c. Deut. R. s. 9 וְכִלְיָהּ וְכִלְיָהּ yesterday he (Moses) spoke like a rich man (ref. to Ex. XXXII, 12; Num. XIV, 19), but now he speaks like a poor man (begging, ref. to Deut. III, 23); a. e.—Pl. רָשִׁים, רָשִׁין. Lev. R. s. 31 (ref. to Cant. VII, 6 וְכִלְיָהּ וְכִלְיָהּ the poorest (in mind) among you are as precious to me as Elijah &c.; Oant. R. l. c. Meg. 11<sup>a</sup> (play on אֲחֻשְׁרוּשׁ, Esth. I, 1) שְׂרָכֵל נֶעְשֶׂה in his days Ms. M. (ed. רָשִׁין) all became poor in his days (with ref. to Esth. X, 1). Koh. R. to V, 7, v. עָשָׂה; a. fr.

**רָשָׁה**, v. רָשָׁה.

**רָשָׁה**, v. רָשָׁה.

**רָשָׁה**, v. next w.

**רָשָׁה** m. (רָשָׁה) 1) *having power, empowered, entitled to, permitted.* Sabb. 104<sup>a</sup> וְכִלְיָהּ וְכִלְיָהּ he has power of disposal over that which belongs to him, but not over that which belongs to the poor. Arakh. VIII, 4 וְכִלְיָהּ וְכִלְיָהּ a man has a right to vow &c., v. רָשָׁה; a. fr.—Pl. רָשָׁה. Ab. IV, 8 וְכִלְיָהּ וְכִלְיָהּ I say not (to your fellow judges) accept my opinion, for theirs is the power (as a majority), not thine. B. Bath. 8<sup>b</sup>; a. fr.—Fem. רָשָׁה. Tosef. Yeb. VIII, 4 וְכִלְיָהּ וְכִלְיָהּ a woman is permitted to marry even a eunuch. Ib. וְכִלְיָהּ (corr. acc.)—2) (*owing, bound to.* Arakh. VIII, 7 וְכִלְיָהּ וְכִלְיָהּ we estimate how much a man would pay for it to offer it as a burnt-offering which he is not bound to offer.

**רָשָׁה** ch. same. Targ. Ruth IV, 4 (ed. Vien. בְּנֶפֶשׁ אֲנִי רָשִׁי... לִיתִּי אֲנִי וְכִלְיָהּ...—Esth. R. to I, 4 וְכִלְיָהּ וְכִלְיָהּ I have a right (of disposal as I please), but over that which is commanded by my Creator (charity) I have no power or authority.—Pl. רָשָׁה. Targ. Y. Ex. XXIII, 19 (ed. Vien. רָשָׁה; a. fr.

**רָשָׁה** pr. n. m. *Rishshai*. Hull. 80<sup>a</sup> Ar. (Ms. H. רִישָׁי, v. Rabb. D. S. a. l. note 90; ed. רִישָׁי).

**רָשָׁה** m. (v. רָשָׁה) *ruler, officer.* Targ. Prov. XXV, 15 (ed. Lag. רָשָׁה, fr. רָשָׁה; Var. רָשָׁה; Levita רָשָׁה, Bxt. קָרִינִין; h. text רִישָׁה).

**רָשָׁה**, *רָשָׁה* m. (רָשָׁה, emp. רָשָׁה, v. רָשָׁה) *trap; transf. (sub. בעל) fowler; also surname of a family, Rishba.* Sabb. 130<sup>a</sup>; Hull. 116<sup>a</sup> וְכִלְיָהּ וְכִלְיָהּ Joseph the fowler.—Sabb. 146<sup>b</sup>; Taan. 10<sup>a</sup> Taboth Rishba (the fowler, Rashi; oth. opin. = רָשָׁה chief of the family). B. Bath. 126<sup>b</sup> מִדְּרִישָׁה; Ms. M. מִדְּרִישָׁה; Ms. H. מִדְּרִישָׁה; Ms. R. מִדְּרִישָׁה; Alf. מִדְּרִישָׁה; Ms. Alf. מִדְּרִישָׁה Mar Zutra of the house of R.

**רָשָׁה**, *רָשָׁה* m. pl. h. (preced. traps. B. Kam. VII, 7 (79<sup>b</sup>), quot. in Rashi to Hull. 116<sup>a</sup> (Mish. ed. נִישְׁבִּים; Bab. ed. נִישְׁבִּים, v. נִישְׁבִּים).

רשע, v. רשע.

רשע, v. רשומא.

רשום, v. רשום.

רשומא, v. sub 'רשע'.

רשון m. (רשע) *rashon*, a species of locusts (= b. h. סלעים. Hull. 65<sup>a</sup>; Sifra Sh'mini, Par. 3, ch. V; Yalk. Lev. 537. Hull. 65<sup>b</sup> ר' הרגול זה *hargol* (Lev. XI, 22) means *rashon*. Ib. 66<sup>a</sup>. Y. Nidd. III, 50<sup>d</sup> top לר' כל שהחלה ברייתו דומה לר' what is the articulated embryo of which they speak? One that in its early stage resembles the shape of a *rashon*; Tosef. ib. IV, 10 ברשע (Var. ברשע, corr. acc.); Bab. ib. 25<sup>a</sup> כר' Ar. (ed. מראשו, corr. acc.); Lev. R. s. 14 לר' דומה... צורה how is the embryo formed? At first it resembles &c.; Yalk. ib. 547.

רשונא ch. same. Targ. O. Lev. XI, 22 ed. Berl. (Ms. I רשע; ed. Vien. a. oth. רשע; Y. ed. Vien. רשע). Targ. Ps. CV, 34 (ed. Wil. ר' h. text בלע).

רשוש m. (רשע) *wheat-stamper, groats-maker*.—Pl. רשוש, constr. רשוש. M. Kat. II, 5 (13<sup>b</sup>, v. Rabb. D. S. a. l. note 70). Ib. 13<sup>b</sup> ציפורי ר' v. רשע.

רשושין, v. רששין.

רשות I f. (denom. of רשע) *poverty*. Midr. Till. to Ps. XXIV רשעו שמו לפי רשעו (ed. Bub. רשעו) many a man is poor, but his reputation is not in harmony with his poverty (it being that he is wealthy). Yalk. Gen. 147 (ref. to Koh. IV, 14) נולדה רשעו... with Joseph's elevation to governorship Potiphar's poverty was born; Gen. R. s. 89 רשעו; Yalk. Koh. 971 רשעו.

רשות II, f. (רשע) 1) *power, authority, control*. Ned. X, 2, v. רשע. Gen. R. s. 67 ברשעו שלשה אינן רשעו six things (organs) serve man, three of which are under his control, and three are not; ורשעו... the eye, the ear, and the nose are not under his control &c. Bets. V, 2 ר' משום as an exercise of authority (judging, betrothal &c.; differ. interpret. in comment.); a. fr.—Esp. *secular government*, (mostly) *the Roman government in Palestine, Roman officials, Roman party*. Ab. I, 10, v. רשע. Ib. II, 3, v. רשע. Sabb. 11<sup>a</sup>, v. חלל III. Ab. Zar. 17<sup>a</sup> (ref. to Prov. XXX, 15) ורשעו... ומיני מניני ורשעו Ms. M. the voice of two daughters that cry from Gehenna, and say in this world, 'bring, bring'; and who are they? Heresy and Government. Makhsh. II, 5 ר' אם יש בה ר' if it is the residence of Roman officials (for whom the baths are always kept in readiness). Yoma 86<sup>b</sup> ורשעו and high office buries its occupant (causes premature death). Erub. 41<sup>b</sup> חולל מעין ורשעו three persons shall not see Gehenna (expiate their sins in this world): those who suffer from extreme poverty, from bowel diseases, and from governmental exactions (Rashi: from *creditors*). Y. Shn. VI, 23<sup>d</sup> sq. ר' של מן the earthly government; ר' של מעלן the divine government;

a. fr.—Pl. רשעו. Hag. 15<sup>a</sup> שתי ר' הן שמה... are there, God forbid! two powers (governing the universe)? Gen. R. s. 1 (ref. to Gen. I, 1) שתי ר' ור'... שתי ר' can say, two powers created the world (the verb ברא being in the singular) &c. Ber. 33<sup>b</sup> דמיתו כשתי ר' (saying twice) has the appearance of a belief in a duality; a. e.—(2) (trad. pronunc. רשעו) *dominion, domain, territory*. B. Kam. I, 2 ר' a territory exclusively belonging to the owner of the animal that did the damage; ר' a space belonging to both owners. Ib. 13<sup>b</sup> (in Chald. dict.) ר' what had thy ox to do in my ground. Ib. 81<sup>a</sup>; Taan. 6<sup>b</sup> ר' the paths (short cuts) through private property. B. Mets. 5<sup>b</sup> משביעין ר' ארעו שבועה שאינו ברשותו we make him swear that it is not in his possession; a. v. fr.—ר' (abbrev. רה) *private ground*; ר' (abbrev. רה) *public road*. Sabb. 6<sup>a</sup>; a. v. fr.—Ib. 9<sup>a</sup> ר' לנצמה ר' this forms a territory for itself (with regard to Sabbath movements). Ib. VII, 2 ר' he who carries things (on the Sabbath) from one territory to another; a. fr.—Pl. as ab. Ib. 6<sup>a</sup> ר' there are four classes of territories with regard to Sabbath laws &c.; Tosef. ib. I, 1. Ib. 6<sup>a</sup>; Sabb. l. c. ר'... אסקופה the threshold stands for two territories; when the door is open, it is classified with the interior &c. Ib. 9<sup>a</sup> ר' ור' wherever you find two territories belonging to the same class; a. fr.—Y. Kidd. III, 64<sup>c</sup> top; Y. Ned. VIII, 40<sup>d</sup> bot. (ref. to R. Jose's opinions Kidd. III, 9, a. Ned. VIII, 2) שרצא עד שרצא there, he says, the terms, 'the oldest', 'the youngest', tend to exclude all the older daughters, and all the younger daughters respectively (so that only the oldest of the daughters of his first wife, and respectively the youngest of the daughters of his second wife are meant), and here he says so (that the widest scope is adopted)?—3) *permission, option; optional act*. Ber. 28<sup>a</sup> ר' ור' and permission to enter was given to the students. Ab. III, 15, v. רשע. Hull. 141<sup>a</sup> ר' לרבר ר' v. רשע. Ib. 106<sup>a</sup>, v. רשע. Ber. 27<sup>b</sup>, v. חוקה. M. Kat. III, 3 ר' אגרוה של ר' v. רשע; a. fr.—ר' taking leave of absence, parting, at which a religious remark was customary. Lev. R. s. 17 לר' עביר לר' made these verses the text for leave-taking (cmp. רשעו מילחא... היה ר' ור' Y. Ber. II, 5<sup>c</sup> bot. רשעו... that remark... was his leave-taking.—[4] (cmp. רשעו 2) *debt, loan, creditor's claim*. Erub. 41<sup>b</sup>, v. supra.]

רשע, רשע, רשע ch. same, 1) *power, control, authority*. Targ. Y. Lev. XXVI, 6. Targ. II Deut. XXI, 14. Targ. Ex. XXI, 8; a. e.—Y. Gitt. IV, 50<sup>c</sup> bot. רשעו ר' authorized the scribe to write &c.; a. e.—(2) *permission, license, leave*. Targ. Esth. VIII, 16. Targ. Y. Deut. XXII, 15. Ib. XV, 2; a. fr.—Cant. R. to VII, 9 ר' ור' would you not give me permission to go up and kiss that image on its mouth? Y. Ber. II, 5<sup>c</sup> bot. רשעו לר' מה היה מילחא לר' why did he go away without taking leave? Rsh. 5<sup>a</sup> ר' לקיטנא ר' I hold a license to teach. Ib. 5<sup>a</sup> ר' לקיטנא ר' let him take out (a teacher and judge's) license from the office of the Resh Galutha. Ib. ר' how was the license worded?; a. fr.—(3) *domain, territory*. Targ.

Y. Ex. XVI, 29,—4) *debt, loan, claim*; *creditor*; also *debtor*. Targ. Jer. XV, 10 *לא רשן בר רשן* some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 86<sup>a</sup> *לית אינש רשן* Ar. (ed. רשום, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29<sup>b</sup>, v. קב. Y. Peah VIII, end, 21<sup>b</sup> *גבן ר' גבן* the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49<sup>b</sup> top *רשון* (corr. acc.). B. Bath. 92<sup>b</sup> *רשון* the debtor, v. פארי; a. e.—Pl. רשון. B. Kam. 46<sup>b</sup> *רשון*.

**רש**, **רש** *to have power*.—V. רש.

*Hif.* *to authorize, permit*. Y. Keth. X, 33<sup>d</sup> bot. *במקשהו זי אר זי בשהרשן וי* when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Hag. 14<sup>b</sup> *רבי רשני* my teacher, wilt thou permit me to say something &c.; Y. ib. II, 77<sup>a</sup> bot.; a. e.

*Hof.* *to be authorized, permitted*. Hag. 13<sup>a</sup> (fr. Ben Sira) *במה שהרשני דרובין וי* speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77<sup>c</sup> top; Gen. R. s. 8. Ib. s. 68 *מדיכן ד' ד' from where did he take leave (to go away)*. Ib. s. 39 *לא ד' עדיין* he had not yet had the permission to go away; a. e.

**רש**, **רש** *ch. same, 1) to have power, be permitted, dare*. Targ. Ps. CVI, 2,—2) with ב, *to claim power over, to claim a debt; to lend*. Targ. O. Deut. XV, 2 *דירש* ed. Berl. (ed. Vien. רש Af.). Ib. XXIV, 10 *דירש* ed. Berl. (ed. Vien. רש); a. e.—Part. *רש*; pl. *רשן*. Ib. 11. Targ. Jer. XV, 10; a. e.—Ned. 51<sup>a</sup> *דירש דרשני* the wheat which thou owest me. Ib. *דירש דרשני קא נסיבנא* that wheat on which I have a claim I take (I have no claim).

*Af.* *רש* 1) *to empower, permit*. Part. pass. *רשני*; pl. *רשן*. Targ. Y. Ex. XIX, 13 (O. ed. Berl. *Pa.*; oth. ed. *רשן*). Targ. Y. Deut. XVI, 8; a. e.—2) *to give leave, to dismiss*. Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, *to claim*. Targ. O. Deut. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 *דירש ביה מומי* ed. Ven. I (oth. ed. *דירש Pe.*) and shall claim an oath (ask that he make oath; h. text *דירש*!).

*Pa.* *to permit*. Part. pass. pl. *רשן*, *רשן*, v. supra.

**רש**, **רש** *m. (preced.) money-lender, pressing creditor*. Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

**רש**, **רש**, v. רש II.

**רשן**, v. רשן.

**רש**, **רש** *m. = h. רשע*. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14<sup>a</sup> *ר' בר ר' a wicked man (committing incest), son of a wicked man*. Koh. R. to I, 8 *ר' דירש דירש* (heretic). Snh. 52<sup>a</sup>; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רשעא].—Pl. *רשני*, *רשני*, *רשני*. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68<sup>a</sup> (quot. Targ. Is. V, 17) *רשן* as Rab Joseph translates it, 'the righteous shall inherit the estates of the wicked'. Bets. 25<sup>b</sup>, v. רשני II. B. Mets. 83<sup>b</sup> a. fr.—Fem. *רשני*.

**רש**. Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. רש).

**רש**, v. רשני.

**רש** *to be lax, hang down, flap*.

*Pi.* *to weaken, break the force of*. Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord *ברשן* breaks it (the force of the wind) through the mountains (v. רשן). Num. R. s. 9, beg. *ברשן*... the adulterer, if one may say so, weakens the power of Deity; a. e.—Part. pass. *רשן*; pl. *רשן* *hanging down, trailing*. Tosef. Men. I, 8 *דיר מר' ומסולקין וי* if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18<sup>a</sup> *דיר מר' מסולקין וי* if they are too long, or too short, or &c. Ib. *דיר מר' מסולקין וי* if they are too long, they are fit for service, if too short, they are unfit; a. e.

*Hithpa.* *to be relaxed, weakened*. Num. R. l. c. *ברשן*... when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 *נחששו ונחששו* the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. נחש. Tanh. Sh'lah 2 *אח נחששו*... even Moses and Aaron felt themselves powerless; Num. R. s. 16<sup>2</sup> *נחש אח ידם* Tanh. l. c. ... *אחם* you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. *נחש*); a. fr.

**רש** *ch. same, to flap, be lax, weak*. Targ. Is. XXXV, 3 *דירשן* ed. Lag. (ed. Wil. *דירשן*, some ed. *דירשן*, corr. acc.; h. text *רפוח*).

*Pa.* *to loosen, weaken*. Targ. Josh. X, 6 (h. text *רשן*; Targ. Jer. XXXVIII, 4.—Part. pass. *רשן*; f. *רשן*; pl. *רשן*. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

*Hithpa.* *to be lax, weakened*. Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text *רשן*); a. fr.—B. Bath. 21<sup>b</sup> bot *רשן* the teacher may become discouraged (by competition).

**רש** (late b. h.) *to mark, draw*. Y. Gitt. II, 44<sup>b</sup> *רשן* one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קרע). Ib.; Y. Sabb. XII, 13<sup>d</sup> *רשן*... if one draws on a skin figures like writing. Sabb. XII, 4 *רשן* and with any material which marks; Gitt. II, 3 (19<sup>a</sup>), v. קרעא. Hull. X, 3 *רשן* he must mark the animal. Tanh. Tsav 5 *רשן* when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) *רשן* go and mark the foreheads of the righteous with a sign of ink..., and the foreheads of the wicked with blood; a. fr.—Part. pass. *רשן*; f. *רשן*; pl. *רשן*. Y. Succ. IV, 54<sup>c</sup> top *רשן* so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

ר' אם if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.) ר' עד שלא נגזרה וכ' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי רשומות *those who interpret the Law metaphorically*. B. Kam. 82<sup>a</sup>; Snh. 104<sup>b</sup>; Ber. 24<sup>a</sup> Ms. M. (ed. המורור, v. Rashi a. l.).

*Pl.* same.—Part. pass. מְרֻשָּׁם. Num. R. s. 95 וילדה ר' בן מ' למה וכ' and she gave birth to a young that was marked; why? Because its mother was burnt/cauterized).

*Nif.* מְרֻשָּׁם *to be marked, engraven*. Midr. Till. to Ps. LXXVIII, 41 קָשָׁמוֹת הָיוּ קְשָׁמוֹת בְּגוֹפֵן the plagues were engraven on their bodies (by ref. to Ps. I. c. 43).

**רָשָׁם** I ch. same, *to mark; to record*. Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חקק).

*Pa.* רָשָׁם 1) same. Targ. Jud. V, 14 (h. text 'מתחקק').—2) *to make incisions*. Targ. Y. Lev. XXI, 5 (h. text קרה).

\**Itkpe.* אֶתְרָשָׁם *to be wrinkled*. Targ. Ez. XXVII, 35 (h. text רעמו; prob. to be read: אֶתְרָשָׁמִי, v. רָשָׁם I.).

**רָשָׁם** II m. (preced.) *incision, wound*. Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רישם; ed. הלכשיש; h. text תפיקה). Targ. Y. Lev. XIX, 28, v. רישמא.

**רָשָׁם**, v. רָשָׁם.

**רִשְׁמָא**, v. רישומא.

**רָשָׁן**, *read*, Targ. Y. I Ex. XXXIV, 26 ואירשין, read as ib. XXIII, 19 ואִירְשִׁיל and I will cause to ripen prematurely. (v. Tanh. R'eh 17).

**רָשָׁנָא**, Snh. 94<sup>b</sup>, v. רשנא.

**רָשָׁע** (b. h.; cmp. רָשָׁע [to be powerful]) *to do violence, be wicked*. Yalk. Koh. 976 (ref. to Koh. VII, 17) אלא אם רָשָׁע אל תִּשָּׁע (omitted in Sabb. 31<sup>b</sup>) but it means, if thou hast once done wrong, do not therefore do more wrong.

*Hif.* הִרְשִׁיעַ 1) *to declare in the wrong, to condemn*. Snh. 10<sup>a</sup> אם רָשָׁע שנים והוציאו שנים והוציאו שנים וכ' if this be so (that you can derive from שנים, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse*. Ib. שחרשינו עדים שחרשינו if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64<sup>b</sup> (ref. to Ex. XXII, 8) ולא המרשיע עצמו "he whom the judges shall condemn shall pay double", but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פרט למרשיע וכ' to the exemption of him who &c.; a. fr.—3) *to do wrong*. Tanh. D'barim 3; Yalk. Deut. 805 (play on רשעים, Jud. III, 8) שני רשעים עשו לנו שני רשעים (the Aramaeans) did us two wrongs.

**רָשָׁע** I ch. same. Targ. Deut. XVIII, 23 (some ed. רִיךְ).—Sabb. 31<sup>b</sup> (ref. to Koh. VII, 17) הרבה הוא דלא

לירשע *man should not sin much, but little he may?*; Yalk. Koh. 976.

*Af.* אֶתְרָשָׁע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXXVIII, 57; a. fr.

*Itkpa.* אֶתְרָשָׁע *to talk wickedly*. Targ. Is. XXVIII, 22 (h. text תחלוצצו).

**רָשָׁע** II m., v. רשעא.

**רָשָׁע** m. (b. h.; preced. wds.) *wicked man, wrongful claimant*. Snh. 27<sup>a</sup> (ref. to Ex. XXIII, 1) עד רָשָׁע אל allow not a wicked man to be witness. Ib. 9<sup>b</sup> הוא רָשָׁע ר' דואר he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אין אדם משים עצמו ר' none can incriminate himself (his testimony against himself has no legal effect). Ib. 27<sup>a</sup> ר' דואר בעינן (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 בעל השבורה ר' נחש זה ר' that serpent is a wicked creature rich in arguments. Bekh. 8<sup>a</sup> לא ר' ולאורו ר' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בלעם הר' Balaam the wicked; a. v. fr.—*Pl.* רָשָׁעִים. Ib. 1 להפסד מן הר' וכ' the wicked who ruin the world &c. Ib. I, 8 ידעו ר' וכ' וכשיתורו... ידעו ר' when disputants stand before thee (the judge), look upon both parties as wrongful claimants, opp. רבאן. Ib. IV, 15 משלות הר' וכ' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110<sup>b</sup> בני רשעי ישראל young children of wicked Israelites; Tosef. ib. XIII, 1 רשעי ארץ רשעי ארץ ר' ישראל this refers to Israelitish sinners. Hor. 10<sup>b</sup> (ref. to Koh. VIII, 14) כמעשה הר' של עתה like that which happens to the wicked in the world to come. Snh. 93<sup>a</sup> של ישראל רשעיהם (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רָשָׁעָה. Ber. 61<sup>b</sup> מלכות הר' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אריום הר' (sub. מלכות); a. fr.

**רָשָׁע** m. (b. h.; preced.) *wickedness, guilt*. Snh. 47<sup>a</sup> נהרג מחר רשע one who is put to death for his wickedness; מר מחר רשע who dies (a natural death) for his wickedness; a. e.

**רָשָׁע**, *ch. same*. Targ. O. Deut. XVIII, 22. Targ. Ps. XVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רשעא, corr. acc.). Targ. Prov. VIII, 7 (some ed. רשעא, corr. acc.); a. fr.

**רָשָׁעָה** f. (b. h.) same, *wickedness, guilt, indictable offense*. Snh. 21<sup>a</sup> איש חכם ל' a wise man' (II Sam. XIII, 3) כל העובר מרת... מרת רָשָׁעָה when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רָשָׁעִיחָה. Keth. 37<sup>a</sup>, a. fr. (ref. to Deut. XXV, 2) שני רשעים משום רשעה אחת thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act,

Y. Ter. VII, beg. 44<sup>c</sup>; Y. Keth. III, 27<sup>b</sup> top שתי בו שתי ר' the text (Deut. I. c.) speaks of one against whom there are two indictments (one criminal and one pecuniary). Snh. 105<sup>a</sup> (ref. to רשעים, Jud. III, 8) רעבר שתי ר' he did Israel two wrongs; Tanh. D'barim 3, v. רשע; a. fr.—[Snh. 112<sup>a</sup> דרשעיות, read: דרשעניות.]

**רשעות**, *pl.* רשעיות, v. preced.

**רשעיות** ch. same. Targ. Y. Gen. III, 13.

**רשענית** f. (preced. wds.) *guilty woman, idolatress*.—*Pl.* רשעניות. Snh. 112<sup>a</sup> Rashi a. Ms. K. (v. Rabb. D. S. a. l. note 2; ed. רשעיות, corr. acc.), opp. צדקניות.

**רשף** m. (b. h.; רשע to blow, glow; cmp. פח, a. פחם) 1) *glow, flame, spark*. Ber. 5<sup>a</sup> (ref. to Job V, 7) אלא אין ר' אלא reshef means demons (of the hot season, v. קשם); ib. אלא יסורין ר' reshef means (burning) pains; Yalk. Job 898.—*Pl.* רשפים. Midr. Till. to Ps. II וברקים ר' and how many flames, lightnings, and torches have I; a. e.—2) *bird*.—*Pl.* as ab. Ex. R. s. 12 (ref. to Ps. LXXXVIII, 48) ר' r'shafim means birds of prey (by ref. to Job I. c.); Midr. Till. to Ps. I. c.

**רשפא**, *ch. same*, 1) *spark, lightning*.—*Pl.* רשפין. Targ. Ps. LXXXVIII, 48.—2) *pl.* רשפי name of certain demons (v. preced.). Pes. 111<sup>b</sup> ר' דבי איגרי the name of the demons dwelling on roofs is rishpé; (Ar. ר' דבי of the demons dwelling in smithies).

**רשקא**, *ch. same*, 1) *spikenard*. Targ. Cant. IV, 14.—2) *garden crocus*, v. כורכמא. Sabb. 110<sup>a</sup>. B. Bath. 16<sup>b</sup> (expl. חפץ, Job XLII, 14) וכ' as garden crocus is the best of its kind (of eye-paint); Yalk. Job end וכ' כי כורכמא כ' ר' as the eye-paint kur'ka rishka, as it is written (Jer. IV, 30) &c.—*Pl.* רשקין. Targ. Cant. IV, 13 (ed. Vien. 'b).

**רשש** (b. h.), *Pol.* רושש to stamp, crush.

*Hithpol.* רשש to be stamped upon, be crushed. Midr. Prov. ch. XXII רש שדוא מרושש the poor man is called rûsh, because he is crushed (cmp. דבק).

**רששות**, v. רשת II.

**רששין** m. pl. (preced. art.) *clods of fresh-broken ground, which need crushing*. Nidd. 8<sup>b</sup> virgin ground is (when it is broken) &c.; Tosef. Ohol. XVI, 5 Var. שאין כל ששין (corr. acc.), v. רששים.

**רשת** I f. *poverty*, v. רשות I.

**רשת** II f. (b. h.; רש, Ges. Thes.) *net*.—*Pl.* רשתות. Kel. XXIII, 5 (Mish. ed. Altona 1853 רששות, corr. acc.).

**רחת**, v. רחת, a. רחת.

**רחת**, v. רחת.

**רחתות**, v. רחתות.

**רחתות**, v. רחתות.

**רחתות** (or רחמי) m. (רחם) *relief, mercy, pity*. Hag. II, 1 (11<sup>b</sup>) ר' לו שלא בא לעולם (Ms. M., a. Var. in Ar. רחמי) it would have been a mercy to him not to have been born; (Y. ed. ר' לו כאילו לא בא לעולם) he is as though he had not been born; Mish. ed. ר' לו רחמי ר' לו כאילו לא בא לעולם he is looked upon as though &c.).

**רחתות**, v. רחתות.

**רחח** (b. h.; cmp. רחש) to bubble, boil, be hot.—Part. רחח; f. רחחה; *pl.* רחחים; *pl.* רחחין. [Tradit. pronunc. רחח adj.] Y. Sot. IX, 24<sup>a</sup> ר' חלב milk fresh from the goat. Y. Pes. VII, beg. 34<sup>a</sup> ומרחח ר' ומרחח but is not the iron spit hot and does is not impart heat (to the lamb on it)? Bab. ib. 76<sup>a</sup> ר' חלב heated flour. Ib. 94<sup>b</sup> ר' וכ' כל העולם כולו ר' (in the summer) the whole world is hot, and the springs are cold; and the springs are hot; a. fr.—Esp. רחח hot water. Snh. 108<sup>b</sup>; R. Hash. 12<sup>a</sup>, v. קלכל. Y. Ber. II, 5<sup>b</sup> bot., v. פרה. Deut. R. s. 3 וכ' כשתראה אחרי נוח ר' when thou seest me put hot water (to the wine), put thou cold water in &c., i. e. when I am angry, appease thou me &c.; a. fr.

*Hif.* רחח 1) to cause bubbling, foaming. B. Mets. 61<sup>b</sup> 'and in liquid measure' (Lev. XIX, 35) one is warned that one must not make the liquid foam; B. Bath. 89<sup>b</sup>; Tosef. ib. V, 5 ולא להקפיד (להרחיץ) the storekeeper is not permitted to make the liquid bubble in the measure, or to make it bound.—2) to heat. Tosef. Yoma I, 20 רחחין וכ' רחחין they heated &c.; (Yoma 34<sup>b</sup> מחמין; v. רחחין. Y. B. Bath II, beg. 13<sup>b</sup> הסלעים מרחחין the rocks give out heat; Y. Sabb. IV, 6<sup>b</sup> bot. Cant. R. to II, 17 עד שארחת היום until I shall make the day hot (for Israel's enemies); a. fr.—3) to grow hot. Tosef. Pes. V, 8 רחחין does not get hot, v. שררה I. Gen. R. s. 67 מרחחין... רחחין the walls of the house began to be hot; Yalk. ib. 115. Esth. R. to I, 1 (playon מרחחין ורש ארחהושהוה) he used to be hot (angry), and weaken (relent) again. Cant. R. to IV, 5 two families מרחחין ואחת מרחחין one of which was cold-blooded, and the other hot-blooded; a. e.

*Pi.* רחח to heat, boil. [Yalk. Gen. 27 עליו רחח v. רחח. Part. pass. מרחח, *pl.* מרחחים. Lev. R. s. 14 מרחח של ר' וכ' רחח the inner parts of woman are hot &c. Sabb. III, 5; Pes. 40<sup>b</sup>; a. e.

**רחח** ch. same, to boil, be hot.—Part. pass. רחח; *pl.* רחחים. Targ. Y. I Gen. I, 1 חמין רחח (some ed. רחחין). Targ. Job XXIV, 24 Ms.—Y. Pes. III, 30<sup>a</sup> top רחחין רחחין that they may not get hot and ferment. Ber. 62<sup>b</sup> רחחין רחחין hot water. Ex. R. s. 45 רחחין רחחין (רחחים, v. רחחין; Midr. Till. to Ps. XXV, 4.—Transf. to be excited, uroth. Targ. Ps. XXXIX, 4. Targ. Y. Deut. XIX, 6. Targ. Koh. VII, 9; a. fr.—Ber. 7<sup>a</sup> ר' רחח for a moment the Lord is wroth. Ib. 29<sup>b</sup> רחח ולא רחח be not excited, and thou shalt not sin. Zeb. 30<sup>b</sup> hot. אם רחח if so, he might get angry; a. e.

*Af.* רחח, *Pa.* רחח to boil; to heat, excite, arouse the

*anger of.* Targ. Job XLI, 23 תְּהִיָּה (some ed. תְּהִיָּה *Pa.*). Targ. Koh. l. c. מְסִיב וּמְרַחֵם (ed. Vien. וּמְרַ, corr. acc.; some ed. וּמְרַחֵם).—[Targ. Job IV, 10 מְרַחֵם, v. תְּהִיָּה].—Pes. 76<sup>a</sup> רֹטֵב מְרַחֵם לִיה וּכ' (or מְרַחֵם) the juice (dripping) heats the clay (of the oven) &c. Taan. 4<sup>a</sup> דָּקָא מְרַחֵם... הוּמָא (or מְרַחֵם) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* מְרַחֵם; f. מְרַחֵם. Targ. Y. I Lev. VI, 14 מְרַחֵם (Hebraism; h. text מְרַבֵּחַ).—Gitt. 57<sup>b</sup> מֵר' וּסְלִיק מֵר' אֲשֶׁכְּחִיהָ he found the blood of Zechariah bubbling and coming up; (Snh. 96<sup>b</sup> רְחוּהָ קָא רְחוּהָ).

תְּהִיָּה, *pl.* תְּהִיָּה, v. preced.

תְּהִיָּה, *m.* (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. (חמור); a. fr.—Ber. 7<sup>a</sup> וּכ' וּמִי אֵיכָא ר' is there anger before the Lord, i. e. is the Lord ever angry? Snh. 108<sup>a</sup> (ref. to Ez. XX, 33) לִירְחֹא ר' לִירְחֹא וּכ' let the Merciful have all that anger, if he only redeem us; R. Hash. 32<sup>b</sup>; a. e.—*Pl.* תְּהִיָּה, *ר'.* Targ. Ps. LXXVI, 11 (ed. Wil. *sing.*; h. text רְחוּהָ).—2) (comp. קָצָה) *pestilence.* B. Kam. 60<sup>b</sup> בְּעִירָן ר' חָסַד ר' חָסַד closed the windows at the time of an epidemic,—3) *foam,* v. תְּהִיָּה.

תְּהִיָּה, *m.* (preced.) *hot-tempered, irascible.*—*Pl.* תְּהִיָּה. Pes. 113<sup>b</sup>, v. תְּהִיָּה.

תְּהִיָּה, *ch.* same. Kidd. 8<sup>b</sup> וּכ' אִי אִי... סְבָרָא אִיבְדִּיקָה she thought, I will test that man whether he is or is not hot-tempered. Pes. 110<sup>a</sup> וּכ' מִלְכָּא ר' מִלְכָּא (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (En Ya'ak מִלְכָּא רְשׁוּתָא בִּירִידָה).

תְּהִיָּה, *f.* (preced. wds.) *boiling pot;* ר' מַעֲשֶׂה א' מַעֲשֶׂה a cooked dish. Ned. VI, 2 (49<sup>a</sup>) הַנּוֹדֵר מִמַּעֲשֶׂה קֶרֶה אֵינוֹ (Rashi תְּהִיָּה) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39<sup>c</sup> bot. רְחוּחָה (corr. acc.).

תְּהִיָּה, *ר'.* (preced.) [to tremble,] *to be lax, lenient* (comp. תְּהִיָּה).

*Pl.* תְּהִיָּה *to be indulgent, compassionate, lenient.* Gen. R. s. 19 (ref. to דִּיּוּם, Gen. III, 8) לִירוּחָ דִּיּוּם ר' עֲלִיר כָּל שְׂדֵיּוּם the Lord was lenient to him, for the farther the day sinks, the cooler it grows, opp. דִּקְשָׁה; Yalk. ib. 27 רִירוּחָ (corr. acc.). Sifra Sh'mini, Par. 1, ch. I שְׂרֵי הַמְּקוֹם עַל אֲלָא וּכ' Rabad, a. Ar. (ed. (שְׂרִיּוּם) but the Lord had pity on Aaron.—V. תְּהִיָּה.

תְּהִיָּה, *m.* (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אֲלָא בְר'... אֲלָא אֵינוֹ the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

תְּהִיָּה, *v.* תְּהִיָּה, a. תְּהִיָּה.—[Targ. Ps. II, 11 ed. Wil., v. תְּהִיָּה.]

תְּהִיָּה, *f.* (preced.) *effervescence, scum, foam.* T'bul Yom I, 1 רְחוּחָה the first scum that comes up in

boiling groats of beans. Ib. ר' יִין חֲדָשׁ the scum of new wine. Ib. 2 ר' יִין עֶשֶׂן the scum of old wine.

תְּהִיָּה, *v.* תְּהִיָּה.

תְּהִיָּה, *v.* תְּהִיָּה.

תְּהִיָּה, *v.* תְּהִיָּה.

תְּהִיָּה, *v.* תְּהִיָּה.

תְּהִיָּה, *c.* (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רְחוּחָ, corr. acc.); a. fr.

תְּהִיָּה, *Pl.* תְּהִיָּה *to join, weld, rivet.* Ab. Zar. 52<sup>a</sup> כְּלִי ר' if one welds a (broken) vessel for idolatrous purposes, contrad. to עֲשֶׂה. Sabb. 16<sup>b</sup> וּכ' וּרְחִיבָן she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52<sup>b</sup>; a. e.

תְּהִיָּה, *m.* (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; 9 אֲנֵשׁ ר' (h. text רֶכֶב אֲנֵשׁ).

תְּהִיָּה, *c.* (preced.) *chariot with horses.* Targ. Gen. XLI, 43 חֲנִיכָא (Var. חֲנִינָא masc.). Targ. O. ib. XLVI, 29 תְּהִיָּה ed. Berl. (oth. ed. תְּהִיָּה *pl.*; Y. אֲרִיבָהּ); a. fr.—*Pl.* תְּהִיָּה, תְּהִיָּה, תְּהִיָּה. Targ. Ex. XIV, 7. Ib. 28; a. fr.

תְּהִיָּה, *m.* (b. h.) a species of *broom*, growing in deserts. Gen. R. s. 98, end אֲדָר וּכ' it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX, a. e.—*Pl.* תְּהִיָּה. Ib. לִכְךָ נִחְלִי ר' אֵשׁ therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. אֵשׁ ר' אֵשׁ a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to רְחוּחָ, Gen. XXI, 15) וּכ' שִׁכְן דְּרִיחַ for the *rothem* shrubs usually grow in the desert; a. e.

תְּהִיָּה, *ר'.* *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> קִיסְמָא ר' a chip of broom.—*Pl.* תְּהִיָּה, תְּהִיָּה, תְּהִיָּה. Targ. Job XXX, 4 עֲקָרִין רִירוּחָ ed. Lag. (read: עֲקָרִין or עֲקָרִין דִּר'; oth. ed. (תְּהִיָּה); sec. vers. עֲקָרִין רִירוּחָ (ed. Wil. (ר'); h. text שְׂרִיּוּם).

תְּהִיָּה (comp. תְּהִיָּה) *to tremble, shake.*

*Nif.* תְּהִיָּה *to be startled;* י' לִירוּחָ *to be startled and move backward, to start back.* Par. III, 3. Y. R. Hash II, beg. 57<sup>d</sup> וּנְתַחֲמִי I started back (was astonished); (Tosef. ib. I, 15 וּנְתַחֲמִי וּנְתַחֲמִי; Bab. ib. 22<sup>b</sup> וּנְתַחֲמִי וּנְתַחֲמִי); a. fr.

*Hif.* תְּהִיָּה 1) read. Y. Ber. III, 6<sup>d</sup> bot. וּד' מִלְפָּנֵי וּד' מִלְפָּנֵי and he shrank back from it, as one shrinks from a serpent. Num. R. s. 123 לִירוּחָ וּד' three things did Moses hear by which he was startled (puzzled); a. e.—2) (comp. תְּהִיָּה) *to be excited;* (of a serpent) *to hiss.* Gen. R. s. 10 רִירוּחָ נָחֵשׁ מִתְּהִיָּה saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9<sup>a</sup> bot. וּד' מִלְפָּנֵי but if the serpent comes against him in

excitement, opp. כִּירֹךְ; a. e.—3) *to frighten away*. Sabb. 55<sup>b</sup> (play on פָּחַז, Gen. XLIX, 4) וַיִּזְעַתָּהּ הִירָתָהּ פָּרְחָהּ וְכ' thou didst scare her, thou didst frighten her away, and sin flew from thee.

**רָחַץ** ch. same, 1) *to tremble, be startled*. Targ. Lam. I, 8 **וַיִּרְחַץ** (Ar. **وَرَحِشَ**). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) *to be excited*. Targ. Y. II Deut. XIX, 6 (Y. I **וַיִּרְחַץ**; h. text **וַיִּחַם**).

*Af. אָרָעַע* to cause to shrink back, withdraw. Targ. Lam. II, 3. Ib. I, 13 *אָרָעַענִי קָדַל קִרַּם* ed. Lag. (in oth. ed. קָרַם omitted) he made me turn my back in fear before &c.; (Ar. *رَحَعَنِي*, Pa.).—*Part. pass.* *מִרָעַע* excited, trembling. Erub. 67<sup>a</sup> *מִרָעַעֵן שִׁפּוּתֵיהֶּ מִמַּחֲשֵׁיתָא* וכ' his lips trembled (in astonishment) at the erudition of &c.; (Ar. *مَرَحَ مَمْتَل* he trembled &c.). Ib. *כֻּלִּיהֶּ גִּזְרִיהּ מִפִּילּוּלָא* וכ' his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. *مَرَحَ*: רַחַת).

*Pa.* רַחֵץ same, v. *supra*.

*Ithpa.* אִתְּפָא to bubble, boil. Targ. II Esth. I, 2 (3) וְהָמָא וְהִמְרִיתָּ בָּאֶרֶץ . . . and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57<sup>b</sup> מִרְחָה).

מִרְתֵּף (comp. רָתַף, a. b. h. רָתַם) to join. Denom. מִרְתֵּף (comp. מְלִיב, מְלִיב).

*Pi.* רָחַק (denom. of מִרְחָק) *to store.* Tosef. B. Mets. VIII, 30 וְלֹא רָחַק עַל גְּבִי יַיִן מִפְּנֵי שְׂמוּקֵי ו' ed. Zuck. he must not store wine over it, because he overloads the walls; (oth. ed. וְלֹא יִרְחַק מִפְּנֵי שְׂמֻכְתֵּיהֶן ו' he must not turn the dwelling into a store house, because they (the stored things) weaken &c.

**רָתַק** (b. h.; emp. **רָתַק**) *to join*; (denom. מְרַתֵּק, v. מְרַתְּקָא, *knuckles, fist*, whence: **רָתַק** (emp. **רָתַק**) *to strike with the knuckles*. Tosef. Zab. IV, 1 **רָתַקוּ** ed. Zuck. (ed. **רָתַקוּ**, corr. acc.) if he knuckles him, contrad. to **רָתַק**.

*Hif.* **הִרְחִיק** 1) *to knock*. Y. Ber. I, 2<sup>d</sup> bot. על ר"ה 'בא ור"ה' (not **והרחיק**) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) **אני ישנה... והקב"ה** 'I (Israel) was asleep' after making the golden calf, but 'my heart awoke', when the Lord knocked at it, ... 'open unto me &c.' Ib. s. 27 ... **כשנגלה** when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Ahäré, p. 176<sup>a</sup> **שאל** 'he asked' Ar. (ed. **רִיחַק** *Pi*.) if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 **יִרְחַק**; a. e.— 2) (with **אחר**) *to shake the fist at, to rebel*. Gen. R. s. 45 **כל מי שד' אחר מדת הדין וכ'** whosoever rebelled against divine justice, did not come out unscathed from under its hands.

*Pi.* פתק *to knock*; v. *supra*.

*Nif. נִיֵּף to be joined, welded.* Cant. R. to IV, 4 (expl. מתאמות, *ib.*) כְּמִי שֶׁחָתָם נִיֵּיִם (not נִיֵּיִם חָתָם)

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

**רִתְקָא**, רִי m. (preced.) *chain-like fence, twisted hedge*. B. Mets. 107<sup>b</sup> top וְרִי מְהוּרָה לִיה שְׂוִיָּא when he surrounds his field with a wall or a hedge (excluding it from sight).

רָתַחַת (cmp. רָחַח) *to tremble, shake*. Num. R. s. 12<sup>11</sup> עַד before the Tabernacle was erected, the world was unstable, opp. נִחְבָּס, v. נָחַס. Sot. 8<sup>a</sup> אֵיכָא בִּינְיִינָהּ רֹחֶתֶת the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); וְרִוְחָתָהּ מִי מִשְׁכָּח; but even if she trembles, dare we permit two women to take the test simultaneously?

*Pi.* שֶׁתִּרְחַח same. Hull. 24<sup>b</sup> (expl. שִׁיּוּקִין עד שִׁיּוּקִין until he trembles (from old age). Gen. R. s. 5, end בִּיּוֹן מִתְרַחֲחִים ... שֶׁנִּבְרָא when iron was created, the trees began to tremble; אָמַר לָהֶם אֵת מִתְרַחֲחִים וְאָמַר said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. עֲצָמוּ הִיא מִתְרַחֶת he began to tremble for his own safety. Ex. R. s. 29 הָרֹר מִתְרַחֵת the mountain shook. Ib. וַיַּחַד מִתְרַחֶת she made room (for the king) and trembled; a. e.

*Hif.* מִרְחֵיב same. Ib. וַיִּשְׂרָאֵל מִרְחֵיב and the Israelites trembled. Ib. s. 27 עֶמְדָּה וּמִרְחֵיב וכ' and the servant stood before the king trembling. Ib. [read:] אֵתָּה לִמָּה מִרְחֵיב (some ed. מִרְחֵיב) why dost thou tremble?; a. e.

חַרְחִיץ ch. same. Targ. Esth. V, 9 (h. text חַרְחִיץ). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 חַרְחִיץ ed. Lag. (ed. Wil. חַרְחִיץ). Ib. LXXVII, 17 חַרְחִיץ ed. Lag. (ed. Wil. חַרְחִיץ); a. fr.—B. Bath. 167<sup>a</sup> חַרְחִיץ Rashb. whose hand trembled (ed. חַרְחִיץ, Ms. B. חַרְחִיץ who trembled with his hand).

*Pa. Reth to shake, frighten.* Targ. Job IV, 10 מְרַחֵחִין  
 Ms. (ed. Lag. מְרִיחֵחִין, corr. acc., or מְרַחֵחִין  
 Af.; ed. Wil. a. oth. מְרַחֵחִין כְּרִבִּיא, corr. acc.)  
 frighten cities with their robberies.

*Af. אָרָרָה* 1) *to tremble*. Targ. Y. I Num. XXI, 34.—  
2) *to frighten*, v. supra.

*Ithpe.* אִירָתָה *to shake, be frightened, afraid.* Hull. 96<sup>a</sup> 'א וכל he was frightened, and the knife fell out of his hand. Ib. אִירָתָה לֹא be not alarmed. Ab.Zar. 22<sup>b</sup> מִירָתָהֵם אִירָתָה אֵין . . . לא מִירָתָהֵם they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. אִירָתָה she is afraid. B. Bath. l. c., v. supra.

תַּרְתָּ m. (preced.; b. h. תַּרְתָּ 1) *trembling, awe*. Ber. 22<sup>a</sup>. Lev. R. s. 11. Tanh. Lekh. 1; a. fr.—2) (from its trepidation; perh. to be read: תַּרְתָּ) *sweetbread, pancreas*. Ber. 44<sup>b</sup>; 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup> וְתַרְתָּ אֶרֶץ v. תַּר (ed. Koh. וְתַרְתָּ; Ar. in explain. our w. uses תַּרְתָּ, s. תַּר).

**שֹׁאֵר־** m. (b. h. שָׂאָר; to swell, rise) 1) *rise, swelling*  
Maasr. I, 2 ש' התמרים משיטלו (Ar. סִיטָר. dates are sub-  
ject to tithes when they begin to swell (rise like dough),  
expl. Y. ib. 48<sup>d</sup> bot. משיחמלא החרץ, v. חָרֵץ; Y. Dem.  
I, 21<sup>c</sup> bot.—2) *leaven*. Hall. II, 6 הם ושֹׁאֵרֵין יכ' if they (the  
quantities of flour) with the leaven put in and the bran...  
make up the five Kabs. Pes. 5<sup>a</sup> ש' העברת the removal  
of leaven (Ex. XXI, 15). Bets. 7<sup>b</sup> שֹׁאֵרֵין ואֵי יכ' to leaven,  
which is not fit to eat, opp. בֹּקֵץ; a. fr.—Transf. *passion,*  
*evil inclination, corruption*. Ber. 17<sup>a</sup>, v. עִיסָה. Gen. R.



s. 34 (ref. to Gen. VIII, 21) 'עליו הוא רש' it is poor leaven which he that created it declares to be bad. Yalk. Ruth 601 רופס שאורו אל האמן... trust no proselyte up to twenty-four generations, for he still retains his corruption, v. קראר. — V. שראר.

שאל, v. שוא.

שאל, v. שוא.

שאל, v. שוא.

שאל f. (שאל) drawn water. Y. Orl. II, 62<sup>a</sup> משום ש' ניכר (ed. Krot. once שאובה) (the bath is disqualified) on account of the drawn water which is distinguishable (by its color). B. Bath. 66<sup>a</sup> דאורייתא רש' מכלל this would indicate that the disqualification of a bath through an addition of drawn water is Biblical law.

שאל, v. שוא.

שאל, v. שוא.

שאל, v. שוא.

שאל, v. שוא.

שאל, v. שוא.

שאל f. (שאל) 1) (with שלום, or sub. שלום) salutation, greeting. Y. Ber. V, 9<sup>a</sup> משיב שאל שלום as regards gentile kings, you may answer the greeting (during prayer). Y. M. Kat. III, 82<sup>a</sup> bot. שלום של רשות זו ש' שלום "letters of a secular character" (ib. III, 3), that means, social correspondence. Macc. 23<sup>b</sup> (בשם) and using the name of the Lord in salutation. Shebu. 32<sup>a</sup>, a. fr. כרי שאילת תלמיד לרב as much time as is required for the disciple to salute the teacher (during prayer); כרי (שלום עליך רבי) as is required for the teacher to salute the pupil (עליך); a. fr.—2) borrowing. B. Mets. 95<sup>b</sup> עד ש' בבעלים (the borrower is responsible,) unless the owner is present from the moment of lending the animal to that of the accident. Ib. בבעלים borrowing an object together with employing its owner for service. Ib. 98<sup>a</sup>, sq. שאילת (interch. with שאלה or שאלה), v. שאלה; a. fr.—V. שאלה.

שאל pr. n. m. *Shilla*. Gitt. 39<sup>b</sup> (marg. correction שאל).

שאל, v. שוא.

שאל, v. שוא.

שאל (b. h.) 1) to ask, beg; to inquire, question. Yoma 75<sup>a</sup> bot. שאל בשר flesh for which they asked unreasonably was given them at an unreasonable time (in the evening) &c. Taan. 4<sup>a</sup>, v. דוקן. Ber. V, 2 (33<sup>a</sup>) ושאלין (Bab. ed. שאלה, v. Rabb. D. S. a. l.) and the prayer for rain is inserted in the Benediction of Years (the ninth section of the Prayer of Benedictions, v. שנה). Taan. I, 1 אף אני לא אמרתי לשאל אלא להזכיר I also did not

say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9<sup>b</sup> bot. שאל צרכיו, v. צורך. B. Bath. IX, 1 שאלני ו' ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra Nif. Ib. V, 7 שאל כענין ומשיב ו' he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36<sup>a</sup> עמד השואל &c. Ned. 20<sup>a</sup> the questioner (at college) arose and asked &c. Ned. 20<sup>a</sup> שאלני אר' ו' ask Imma Shalom &c. Nidd. 68<sup>b</sup> שאלני לא שאלני as to the first day I did not ask, and I made a mistake in not asking. Gen. R. s. 68 שאלני אר' a Roman matron asked R. José &c.; a. v. fr.—Yoma 73<sup>a</sup> שאלני כפי שאלני how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. שאלני אר' you must not ask two questions at a time; a. fr.—דורא שואל (or sub. בשלום) to salute. M. Kat. 21<sup>b</sup> בשלום he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. בשלום ואינו שואל, v. שוא; a. fr.—2) (emp. דרש) to discuss, lecture. Tosef. Meg. IV (III), 5 שאלני דילכוהו ו' the laws of Passover are expounded on Passover &c., v. ענין; Meg. 29<sup>b</sup> שאלני בהלכות ו' Y. Pes. I, 27<sup>b</sup> bot.; Bab. ib. 6<sup>a</sup> שאלני בהלכות ו' Ms. M. (ed. וירושין, v. Rabb. D. S. a. l. note); Snh. 12<sup>b</sup>; a. fr.—3) (emp. I) to beg to remark, to submit. Y. Shek. I, beg. 45<sup>d</sup> שאלני ו' R. H. remarked, according to this &c. Ib. 46<sup>b</sup>. Y. Snh. IX, 27<sup>a</sup> bot.; a. fr.—4) to ask for a loan, to borrow. Sabb. XXIII, 1 שאל אדם מהבירו ו' a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הלוני (v. infra Hif.); a. fr.—Esp. to borrow an object for use (with ref. to Ex. XXII, 13 sq.). B. Mets. 103<sup>a</sup> שאל אדם בשבוי לעולם if a person borrows an object (saying, 'lend it to me) for its usefulness', it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 בעליה ו' if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95<sup>b</sup> שאל ו' if he borrowed the cow only, and after a while borrowed her owner; a. fr.—The borrower of an object. Ib. 96<sup>b</sup> top שאל או שוכר ו' is he legally considered a borrower or a hirer? Ib. III, 2 ו' and the borrower must indemnify the hirer; a. fr.—Sabb. 96<sup>b</sup> לשואליון... אוריג (Ar. לשווליון, v. שווליון) the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שאל; f. שאלה &c. Taan. 23<sup>b</sup> שאלה ו' it was a cloak that had been lent to me, I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 שאלני ו' בכלי לבן שאלני ו' on those days the maidens of Zion went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

[Gen. R. s. 65 ולא שאול... ולא, v. next w.—Ib. s. 19 שאולת חומץ, read: שוּאֹלֶת, a woman asking for some vinegar.]

**Hif. הִשְׁאִיל** 1) *to cause inquiry, to inquire*. Ber. 6<sup>b</sup> בו הקב"ה מִשְׁאִיל ... כל הרגיל if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76<sup>b</sup> וְשָׁאֵל וְכ' עד שאתה משאל עליו... שָׁאֵל וְכ' instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) היתה יושבת... וּמִשְׁאִילָהּ he (Saul) asked (Abner) to inquire who his (David's) father was. B. Bath. 123<sup>a</sup> וּמִשְׁאִילָהּ אֶת הַמֶּלֶךְ she sat at the cross-roads and made inquiries; a. e.—2) *to lend*. Sabb. 148<sup>a</sup> (ref. to Mish. ib. XIII, 1, v. supra) מֵאֵי שָׁאֵל what is the difference, whether you say *hashileni* (lend me) or *halveni* (loan me)? וְכ' לְמִיכָחב when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 חמורר he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116<sup>a</sup> דברים העשויין לְהִשְׁאִיל וְכ' things which are frequently lent out or hired out; a. fr.—*the lender, owner of the lent object*. Ib. 96<sup>a</sup>; a. fr.—[Pesik. Vayhi, p. 63<sup>a</sup> שְׁאִילָהּ, v. שָׁאֵל II.]

**Nif. נִשְׁאֵל** 1) *to be asked, consulted*. Yoma 73<sup>a</sup> בגדים ... when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85<sup>a</sup> נִשְׁאֵלָהּ שאלה וְכ' the following question was asked in their presence; Kidd. 40<sup>b</sup>. Ned. 81<sup>a</sup> this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) *to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case*. Y. Ter. VIII, 46<sup>a</sup> bot. שדעו a case (of T'rumah) which he had intended to ask a scholar decide. Ib. מִנְהָ שֶׁשָּׁאֵלָהּ aside with the intention of having it decided &c. Toh. III, 6 לְהִשְׁאֵל (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 אִם נִשְׁאֵלָהּ וְכ' if they come for a decision, each of them separately; a. fr.—Esp. (על נדר) *to come before a scholar for absolution from a vow*. Ned. 90<sup>a</sup> ... ולמי שֶׁשָּׁאֵלָהּ עליו קיום... if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; וְכ' he must first apply for absolution from the first part of the vow, and then from the second. Ib. נדר... נדר... he must first apply for absolution from his vow of abstinence, and then from his nazaritic vow. Ib. 89<sup>a</sup> וְכ' you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) *to be borrowed, to do gratuitous service*. B. Mets. 96<sup>a</sup> מִן לְאָחֵר וְכ' partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. הוֹאֵר (וְהוֹאֵר) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. לְבָדִי וְכ' if he so

if he says to his slave, go out and do work &c.; a. e.

**שָׁאֵל, שְׁאִיל, שְׁאִיל** ch. same; 1) *to ask, inquire, beg*. Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 מִשְׁשָׁל Ms. (ed. למִשְׁשָׁל). Targ. Y. Deut. I, 1 שְׁרִילָהּ (ed. Vien. שְׁרִילָהּ, read: שְׁרִילָהּ, Pa). Targ. Ps. CXXXVII, 3; a. fr.—ש' בשלם, ש' לשלם.—Sabb. 20<sup>b</sup>; 21<sup>a</sup> נְהוּרָה v. שְׁאִילָהּ לְכָל וְכ' Ib. 30<sup>a</sup> שְׁאִילָהּ they asked the following question &c., v. יִרָל. Taan. 21<sup>a</sup> אִם אֵיכָא דְשָׁאֵל לִי וְכ' if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37<sup>c</sup> top הֵא אֶת שְׁאִילָהּ אֶתָּה גְבִירָא מִשְׁשָׁלָהּ אֶתָּה שְׁאִילָהּ וְכ' (מרשאלניה) here is a man whom you might ask; he came, and they asked; a. fr.—Part. pass. שְׁאִילָהּ Sabb. 30<sup>b</sup> קְדַמְיָהּ קְדַמְיָהּ and as to the question which I have been asked in your presence; [Rashi: דְשָׁאֵלָהּ which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) *to borrow*. Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra Af.]—B. Mets. 97<sup>a</sup> אֶתָּה גְבִירָא דְשָׁאֵל a man borrowed a cat from his neighbor &c. Ib. לְמִשְׁשָׁל מִדְּרוּ וְכ' if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. נִימָא לִיהָ שְׁאִילָהּ וְכ' let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120<sup>b</sup> שְׁרִילָהּ (not שְׁרִילָהּ); B. Mets. 27<sup>b</sup> לֹא שְׁאִילָהּ v. סָקַב; a. fr.—Part. pass. as ab. Ib. 97<sup>a</sup> מִן שְׁאִילָהּ you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being שְׁאִילָהּ v. שְׁאִילָהּ. Ib. אֶתָּה שְׁאִילָהּ לִי you are in my service. Ib. לִדְרוּ... אֶתָּה שְׁאִילָהּ לִיהָ וְכ' he (the teacher) is in their (the scholar's) service on the Kallah day (v. כָּלָה); they are in his on any other day; a. e.—Gen. R. s. 65 לִיהָ וְכ' שְׁאִילָהּ לִיהָ וְכ' (some ed. שְׁאִילָהּ... שְׁאִילָהּ) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

**Pa. שְׁאִיל** 1) same, *to ask, borrow &c*. Targ. Y. Ex. XII, 35; a. e.—Bets. 19<sup>a</sup> לְשִׁילָהּ וְכ' אֶתָּה he came before the Rabbis to ask &c. Hull. 3<sup>b</sup> מִן דְלִיטְרָה קָמַן דְלִיטְרָה when he is not before us so that we could ask him. Tam. 32<sup>a</sup> מִשְׁשָׁלָהּ I am asking you; a. fr.—2) *to lend*. Targ. Y. Ex. XII, 36.—Taan. 21<sup>b</sup>, v. זְבִילָהּ. Ib. וְשְׁרִילָהּ וְכ' who heated her oven and let her neighbors use it; a. fr. **Af. שְׁאִיל** *to lend*. Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שְׁאִילָהּ, corr. acc.); a. e.—Yeb. I. c. מוֹשְׁלִי וְכ' I. B. Mets. 116<sup>a</sup> דְעִבְרִי לְאֻשְׁלִי וְכ' which it is customary to lend and hire out; a. e.

**Ithpa. אֶשְׁאֵל, אֶשְׁאֵל** 1) (with כֹּחַ) *to take leave of absence*. Targ. I Sam. XX, 6.—2) (with בֶּן) *to allow one's self to be inquired of; to answer, issue an oracle*. Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with לֹא) *to bring a case up for decision, to ask*. Y. Maasr. II, beg. 49<sup>c</sup> אֶשְׁאֵלָהּ לְאִילָהּ וְכ' I asked those of the house of &c. Y. Sabb. XII, 13<sup>c</sup> bot., שמעון, וְכ' R. S. b. I. was asked. Ib. VI, 8<sup>a</sup> וְכ' when the case was brought before Rabbi, he said &c.; a. fr.—Esp. *to come before a scholar for absolution from a vow*. Ned. 90<sup>a</sup> אִם אֵיכָא דְשָׁאֵל בְּרִישָׁא וְכ' if he so

desires, he may ask first for absolution from his vow of abstinence, or if he chooses, he may ask first for absolution from his nazaratite vow; ib. נִזְרָתִי; a. fr.

### שאלא, שאלא, v. שאלא.

**שאלא** f. (b. h.; שאל) 1) *request, esp. sh'elah, prayer for rain*, inserted in the ninth section of the Prayer of Benedictions. Ber. V, 2 (33<sup>a</sup>), v. שאל. Ib. 26<sup>b</sup>; 29<sup>a</sup> ש' טעה... ש' בברכת השנים (v. Ms. M. in Rabb. D. S. a. l.) if by mistake... he omitted the prayer for rain in the ninth section; (Tosef. ib. III, 9 הגשמים (ולא שאל את הגשמים)). Taan. 4<sup>b</sup> לחדר ש' לחדר prayer for rain is one thing, and reference to rain (in the second section) is another thing, v. נזכרה. Ib. 2<sup>b</sup> ש' when you cease to insert the prayer for rain, you must also cease to insert the reference to rain; a. fr.—2) *question, problem*. B. Kam. 116<sup>a</sup> ש' דרש Ms. H. (ed. שאלה וזו) this is indeed a question (worth asking); Zeb. 30<sup>b</sup>; 92<sup>b</sup>. Sabb. 31<sup>a</sup> ש' גדולה שאלה thou hast asked a great question; a. fr.—3) (v. שאל, Nif.) *ritual question, esp. case of absolution from a vow brought before a scholar*. Num. R. s. 11<sup>3</sup> ש' על הדין ועל הש' וכ' when a woman comes to thee at college to ask concerning a law or a vow, consider her as if she were thy own daughter. Ned. 60<sup>a</sup> ש' לזכר צריך ש' לזכר this requires absolution by a scholar. Ib. 69<sup>a</sup> ש' בהקם רש' can absolution from confirmation be applied for? Ib. 78<sup>a</sup>; B. Bath. 120<sup>b</sup> ש' רש' absolution from consecration of an object may eventually be had; ש' איך is not admissible; a. fr.—Pl. שלש ש' אני וכ' Gen. R. s. 82; Yalk. ib. 136 ש' אני I shall ask you three questions; if you answer them, it is right &c. Gen. R. s. 49, v. ערבוב; a. e.—4) שאלה or שאלה, *loan*, v. שאלה.

**שאלה, שאלה, שאלה** (h. form שאלה) ch. same, 1) *request, prayer, desire*. Targ. Jud. VIII, 24. Targ. I Kings II, 16 (ed. Wil. שאלה; ed. Lag. שאלה). Targ. Num. XI, 4 (h. text שאלה). Targ. Esth. V, 6; a. fr.—2) *question, problem*. Targ. Jer. XII, 1 שאלה דינך (h. text משפטים).—Sabb. 30<sup>a</sup> שאלה Ms. M. (ed. שאלה); ib. שאלה v. ובענין שאלה. 3) *proposition, remark, esp. as heading of decisions in Sh'eltot d'R. Ahai, and in citations therefrom*. Tanh. B'resh. 2. Tanh. Noah 4; a. fr.—Pl. שאלה, שאלה, שאלה. Targ. Y. Deut. VIII, 9.—Y. Naz. VIII, 56<sup>b</sup>; a. e.

### שאלים, v. שאלים.

**שאל, בר ש', שאל**, Targ. I Sam. XIX, 24 Ar., v. ברשן.

**שאל, בית ש', שאל** (b. h.) pr. n. pl. *Bethshean* (Scythopolis), in Galilee. Hull. 6<sup>b</sup> ש' כולה את ב' ש' Rabbi permitted the entire territory of Bethshean (permitted its fruits to be eaten without tithes, it being considered foreign territory). Y. Kidd. II, 62<sup>a</sup> bot. ש' מבי' כלל פשתן... מבי' כלל פשתן garments that come from B.; Y. Keth. VII, 31<sup>a</sup> ש' ברת ש' Koh. R. to I, 18. Gen. R. s. 98 ש' תהום ב' ש' the district of B. is named Kinnereth; a. fr.—V. ברשן.

### שני, שני, שני, v. שני.

**שני** m. (b. h.; שני to rest) 1) *at ease, undisturbed*. Pirké d'R. El. ch. XXXVIII וכן בטח וש' then Jacob dwelt in Canaan safe and undisturbed; Yalk. Gen. 138 ומה... ש' rest, ease. Gen. R. s. 10 end ש' בטח וש' ושלי and what was created therein after he rested? Ease, rest, peace, and repose. Lam. R. introd. (R. Joh. 1) ש' ושלי ושלי ושלי ושלי I remember the confidence and ease and contentment in which I used to dwell; a. e.

### שניא, v. שניא.

**שניא** I (b. h.) = שני II, *to tread, press*. Lev. R. s. 28, a. e. (ref. to שניא, Job V, 5), v. נחש. Tanh. Mick. 2 (ref. to Dan. II, 2) שניא שניא שניא שניא the root in *ashshafim* signifies pressure, as we read (Am. VIII, 4), 'hear ye this, *hashsho'fim* (who press) the needy. Midr. Till to Ps. LI ושניא ברגלו וכ' כל מי he who knows that he has sinned, but stamps with his foot and removes the sin from his sight &c.; a. e.

### שניא, ch. same, to rub, v. שניא II ch.

**שניא** II (b. h.) = שני I, *to blow, pant, long for*. Midr. Till to Ps. CXIX, 131 הייתי כן הייתי שניא לרוח כן הייתי שניא לרוח (not רוחך) as the monsters pant for wind, so do I pant (longing) for thy Law.

**שניא** ch. 1) same. Targ. Job VII, 2.—2) (cmp. שניא to resorb. Sabb. 129<sup>a</sup> שניא ליה מיניא and a hot wind may rise and suck it (the small quantity of blood left) out of him. Snh. 64<sup>a</sup> דשניא קליה Ms. M. Rashi (ed. דשניא), v. שניא [Sabb. 139<sup>b</sup> שניא, v. שניא].

### שניא, v. שניא I.

### שניא, v. שניא.

**שניא** (b. h.) *to swell, rise; to run over; (cmp. שניא) to remain over*. Denom. שניא, שניא, שניא &c.

*Nif. שניא to be left over, reserved, preserved, spared*. Gen. R. s. 76 (ref. to Gen. XXXII, 9) שניא... שניא this refers to our brethren in the diaspora...; although they have been spared for escape (from Roman persecution), yet they fasted for us (Palestinians) &c. Cant. R. to II, 13 שניא the survivors of the Messianic days; a. e.

*Pi. שניא to leave over, reserve*. B. Bath. IX, 6 שניא שניא if an ill person donated all his property to others and reserved some land for himself, his donation is valid (even if he recovers). Ib. 148<sup>a</sup> שניא שניא if he donated a palm-tree (for the wood of it) to a person, and reserved its fruit for himself, he meant to reserve for himself the place where the fruit grows (the branches). Ib. בענין שניא שניא whatever one reserves for one's self, one reserves liberally; a. v. fr.—Part. pass. שניא, שניא. Y. Pes. VII, 35<sup>a</sup> top שניא שניא שניא שניא the law does not treat that which is left over (of the sacrifice) like that

which has been carried outside of its limits. Peah III, 3 נותן מן חמש' על מה ששירר he must give to the poor out of the remainder in proportion to that which he left over; נותן מן חמש' על הכל he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

*Hif. להשאיר* same. Midr. Till. to Ps. IX זכר שלא להשאיר זכר that he will not leave a remainder of the memory of Amalek; Yalk. ib. 642 להשאיר (corr. acc.); a. e.

*Nithpa. להשאיר* to be left over. Hull. III, 1 וכל... נישל נישל if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77<sup>a</sup> נשתיירי משונאיהון לא נשתיירי no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

## שאר I ch. same.

*Af. להשאיר* to leave over. Targ. O. Ex. X, 12 (Y. שירר). Ib. 26 להשאיר ed. Berl. (ed. Vien. להשאיר *Ithpa.*); a. fr.

*Pa. להשאיר* same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15<sup>a</sup> ש' מאר ש' רחמי' דהאי ש' וכו' the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54<sup>a</sup>; a. fr.

*Pali להשאיר* to leave over, spare. Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שרי; h. text וחרר).

*Ithpa. להשאיר* to be left over, remain. Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25<sup>a</sup> בה מירד א' some of it was left behind; a. e.

**שאר II** *Pa. להשאיר* (denom. of משאר, v. מישאר) to plant in beds. B. Kam. 81<sup>a</sup> שאר שאר לאדם וכו' (Ms. M. שריא שריא, read: משאר משאר; v. Rabb. D. S. a. l. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

**שאר, שאר** m. (b. h.; v. שאר) [*preservation, existence*,] 1) *sustenance, alimentation*;—2) (sub. בשר) *body, flesh*; 3) *bodily contact, intimacy*. Mekh. Mishp. s. 3 (ref. to שארה, Ex. XXI, 10) שארה ש' sh'erah means her alimentation &c. (ref. to Mic. III, 3, a. Ps. LXXXVIII, 27); ib. (anoth. opin.) ... שארה כסותה כסות ... לשארה וכו' sh'erah k'suthah means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) שארה ש' sh'erah means (intimacy) marital duty (ref. to Lev. XVIII, 6; 12; 13, cmp. Targ.); Keth. 47<sup>b</sup> לפי ש' according to her body (age) give her garments ... according to the season give her &c.; Y. ib. V, 30<sup>b</sup> top. Sabb. 137<sup>b</sup> חוק בשאר v. חוק; Y. Ber. IX, 14<sup>a</sup> bot. בשאר.—Trnsf. [*flesh and blood*,] *relationship, relatives; race*. Ib. נשארנו; Sabb. l. c. נשארנו, v. נידדנו. Lev. R. v. 34 (expl. שאר, Prov. XI, 17) את זה שמגעת ... את קרוביו וכו' that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeb. 90<sup>b</sup> (ref. to Lev. XXI, 2) שאריו וכו' his flesh (sh'er), this means his wife (cmp. Gen. II, 24); Sifra Emor beg.; a. e.

**שאר** m. (b. h.; שאר) *remainder, rest*. Sot. VII, 7 ועל וש' (Y. ed. רפלה) and a special benediction for the remaining (general) prayer; Bab. ed. 40<sup>b</sup> ודש' רפלה and the remainder is a general prayer; ib. 41<sup>a</sup>; Y. ib. VII, end, 22<sup>a</sup>; Yoma 70<sup>a</sup> וש' הרפלה רינה וכו' and the remaining prayer is song, supplication &c. B. Mets. III, 4 ודש' ודש' וכו' and what is left must be deposited &c., v. אלהה. Peah IV, 3; a. fr.—V. שירר.

**שאר, שאר** ch. same. Targ. O. Gen. XLV, 7 (Y. שארה; h. text שארה). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text אש'?) a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 ודיא עבא ש' (some ed. שארה); Yalk. ib. 604 שרה, v. נפרי.—[שארה, Yalk. Jer. 321, v. שמרה.]

**שארה** f. (preced.) = h. מוחר, *pre-eminence; superiority*. Targ. Koh. III, 19.

**שארה** f. (b. h.; preced. wds.) *remnant*. Tanh. ed. Bub. Tol'doth 19 (ref. to Mic. V, 6) ש' שאמר וכו' this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

**שארה, שארה** v. אשירה a. אשירה.

**שארה** f. (b. h.; נשא) *swelling, sore*. Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

**שארה** v. שרי.

**שב** imper. of נשב.

**שב, שב** v. = h. שבוע, *seven*. Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29<sup>a</sup>. Pes. 116<sup>a</sup> שב בתוך שב thy seven daughters. Hull. 42<sup>a</sup>; a. fr.—שבוע, שבוע, שבוע (עשר) *seventeen*. Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10<sup>a</sup> שבע שבועות seventeen Denars. Taan. 28<sup>b</sup> בחמוז בש' the seventeenth day of Tammuz; a. fr.—שבוע, שבוע the *seventeenth*. Targ. I Chr. XXIV, 15.

**שב, שב** m. (preced.) 1) = h. שבוע, *week*. Targ. II Esth. III, 7; a. fr.—Sabb. 156<sup>a</sup> שב ביום ב' a person born on the first day of the week; שב ב' on Monday &c. Bets. 16<sup>a</sup> שב ב' שבוע לשבוע from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest*. Targ. Y. Deut. V, 14 ויניח שב a day of rest and repose; Targ. Y. Ex. XX, 10 שב וכו' Targ. Y. Lev. XXIII, 32 (שב שבת); Targ. O. שב שבת (h. text שבת); a. fr.—Y. Taan. I, 64<sup>a</sup> בשבת, v. נירח. Y. Sot. I, 16<sup>d</sup> bot. כל שב every Sabbath night. Y. Ab. Zar. V, 44<sup>d</sup> bot. ש' Sabbath eve; Targ. Y. Taan. IV, 69<sup>a</sup> bot. ש' Sabbath eve; a. fr.—Y. Taan. IV, 69<sup>a</sup> bot. ש' Sabbath eve; a. fr.—Pl. שב, שב, שב. Targ. Is. I, 13 (ed. Wil. שב, שב, שב). Targ. I Chr. XXIII, 31; a. fr.—Sabb. 119<sup>a</sup> שב שב Joseph, the honorer of the Sabbaths; a. e.

**שב** to capture, v. שבי.

**שָׁבָא** (b.h.) pr.n. (*the kingdom of*) *Sheba*, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15<sup>b</sup>, v. מְלָכָה. Ib.; Y. Sot. V, end, 20<sup>d</sup> הָיָה בְּיָמֵי מַלְכָּה שָׁ' הָיָה (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

**שְׁבָאָה**, **שְׁבוּיָא** m.=next w.—Pl. שְׁבוּיָא. Lam. R. introd. (R. Joh. 1) Moses said to them אִי בְּחַיִּיכֶם שָׁ' אִי בְּחַיִּיכֶם you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23<sup>a</sup> אֲוָקְמָן לְשְׁבוּיָאָהֶּן (Rashi) they let their captors stand outside of the college &c.

**שְׁבָאָה** m. (שָׁבָה) *captor, guardsman of captives*. Snh. 104<sup>a</sup>, sq. Gitt. 58<sup>a</sup> וְכִ' וְכִ' הַשְׁבִּיחַ הַזֶּה the captor abused her the whole night; Yalk. Jer. 276. Tanh. ed. Bub. B'shall. 4 וְכִ' הָיָה לִּי בְּנִי וְנָטַל אֶת הַשְׁבָּאִי וְכִ' he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—Pl. שְׁבָאִים. Midr. Till. to Ps. XVIII, 8 וְשָׁבוּ בָּאוּ שָׁ' captors came and led his son away; a. e.

**שָׁבַב**, **שָׁבַב** Pi. שְׁיָבַב (cmp. Arab. *sabba* a. deriv.) to *chip, chisel*. Koh. R. introd. וְשָׁבַבָה, v. סָבַק.—Trnsf. to *chastise, discipline*. Sot. 12<sup>a</sup> (play on שִׁיבָב I Chr. II, 18, as an Agadic surname of Caleb) אֶת יִצְחָר he trained his inclination; (Rashi: שְׁשִׁי, denom. of שִׁיבָב, *he turned himself away* from the rest of the spies); Yalk. Chr. 1074 אֶת יִצְחָר שְׁשִׁי; Ex. R. s. 1 שְׁשִׁי אֶת יִצְחָר. Sabb. 87<sup>a</sup> (play on וְשָׁבַב, Ex. XIX, 8) דְּבָרִים שֶׁמְשַׁבְּבִין דַּעְתּוֹ שֶׁל words which chasten the mind of man (threats of punishment), opp. מוֹשְׁכִין; (Rashi: things which *repel* the mind, v. supra).

**שְׁבָבָה**, **שְׁבָבָה** v. sub. שְׁיָבַב.

**שְׁבָבָה**, **שְׁבָבָה** m. pl. (preced. art.; cmp. שְׁיָבַב, *chips or sparks*,] name of a certain feminine ornament. Targ. O. Ex. XXXV, 22 שְׁבָבָה or שְׁבָבָה Ms. (ed. שְׁבָבָה; Y. שְׁבָבָה; h. text נִסִּים). Targ. O. Num. XXXI, 50 Ms. (ed. שְׁבָבָה; h. text צִמְדִּים). [V. Berl. Targ. O. II, p. 31; p. 48.]

**שָׁבַב**, v. שְׁיָבַב.

**שְׁבָבָה**, **שְׁבָבָה** f. m. (*splendor, glory*). Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. סְבָבָה, read: שְׁבָבָה). Targ. Ps. XCVI, 9 שְׁבָבָה constr.; a. fr.—Pl. constr. שְׁבָבָהֶּן. Ib. CX, 3. Targ. I Chr. XVI, 29.

**שְׁבָבָה** (*Shafel* of בָּרַר) to *brighten, glorify*. Targ. Ps. CXLIX, 4 Ms. (ed. יִשְׁבָּחוּ, corr. acc.; h. text יִפְאֵר).

*Itpha.* 1) to *be brightened*. Targ. Y. I Ex. XXXIV, 29 (Y. II שְׁבָבָה, ed. Ven. שְׁבָבָה, corr. acc.). Targ. Job XXVI, 13.—2) to *glory, boast*. Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

**שְׁבָבָה** (b.h.) pr.n.m. *Shebuel*, proposed as a secondary substitute (*כִּינּוּי*) for שְׁבִיעָה. Ned. 10<sup>b</sup> כִּינּוּי דְּשְׁבִיעָה וְכִינּוּי דְּמִי שָׁ' וְכִ' what are secondary sub-

stitutes for *sh'bu'ah*? Like Sh'buel, Sh'buthiel, Sh'ku'el; but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

**שְׁבָבָה** *Sh'bubel*, secondary substitute for שְׁבִיעָה, v. preced.

**שְׁבָבָה**, **שְׁבָבָה** v. sub. שְׁיָבַב.

**שְׁבָבָה**, v. שְׁיָבַב.

**שְׁבָבָה**, **שְׁבָבָה** v. שְׁיָבַב.

**שְׁבָבָה**, **שְׁבָבָה** v. שְׁיָבַב.

**שְׁבָבָה**, **שְׁבָבָה** v. sub. שְׁיָבַב.

**שְׁבִיעָה** m. (b.h.; שְׁבִיעָה) 1) *a period of seven days, week*.—שבֵּעַ שָׁ' שְׁבִיעָה וְכִ' שבֵּעָה. Lev. R. s. 28 שבֵּעָה שבֵּעָה the seven weeks between Passover and the Feast of Weeks; a. e.—2) "*year-week*", *a period of seven years, septennate* (the jubilee being divided into seven septennates); also *the seventh year, Sabbatical year*. Snh. V, 1, v. שְׁבִיעָה. Gitt. 77<sup>a</sup> לְאַחַר שָׁ' שָׁנָה if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate', we must wait one year (after the Sabbatical year). Ned. VIII, 1 וְזֶה שָׁ' if a person, during a Sabbatical year, vows abstinence, using the word 'this *shabu'a*', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—Pl. as ab. Y. Sabb. X, 17<sup>a</sup> top וְכִ' it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33<sup>a</sup> bot. לשְׁנֵי שְׁבִיעָה (corr. acc.).

**שְׁבִיעָה** m., **שְׁבִיעָה** f. ch. same, *week*. Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבִיעָה; ed. Ven. שְׁבָה...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 (שְׁבִיעָה Ms. (ed. שְׁבָה); Ib. 13 שְׁבָה Ms. (ed. שְׁבָה); a. e.—Pl. שְׁבִיעָה; Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17<sup>b</sup>; Men. 65<sup>a</sup> תַּגַּא דְּשָׁ' the Feast of Weeks. Ib. 66<sup>a</sup> לְמִימֵי דְּשָׁ' it is proper to count (the 'Omer') by days and by weeks; Hag. 17<sup>b</sup>; R. Hash. 5<sup>a</sup>; a. e.

**שְׁבִיעָה**, **שְׁבִיעָה** f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבִיעָה h. form; Y. II שְׁבִיעָה). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26<sup>a</sup> דְּהָכִי I take an oath on it that Rab said thus. Ib. he remembers his oath. B. Mets. 5<sup>b</sup>, a. fr. חֲשִׁידָא ch. Lev. R. s. 29 (play on חֲשִׁידָא, Lev. XXIII, 24) וְכִ' R. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154<sup>a</sup>; a. fr.

**שְׁבוּעָה** *f.* (b.h.; שְׁבַע) *oath*. Shebu. III, 1 'ש' שאוכל וכ' if he says, I swear that I will eat, or, that I shall not eat &c. Ib. 32<sup>b</sup> 'ש' למדורייב וכ' the oath goes back to (is thrown again on) him who is bound to make it. Ib. 'ש' כל המדורייב ש' וכ' whoever would, according to law, be bound to make oath, and is disqualified from doing so, must pay; a. fr.—*Pl.* שְׁבוּעָה בִּישׁוּי—ש' הפקדון, ש' היסד, ש' שוא, שְׁבוּעָה בִּישׁוּי—ש' &c., v. בִּישׁוּי, שְׁבָא, דִּישָׁת, פְּקִדוֹן, &c.—שְׁבוּעַת הַדִּיּוּטִין the oath imposed by the judges, legal oath. Ib. VI, 1 Y. a. Bab. (Mish. pl.); a. fr.—*Pl.* שְׁבוּעָה. Ib. I, 1 ש' שרים שוק ארבע ש' the transgressions in cases of oaths are of two classes, subdivided into four. Ib. 25<sup>a</sup> 'ש' חומר בנדרים ממש' וכ' there are restrictions in vows which do not apply to oaths &c.; inasmuch as oaths may refer to things unsubstantial as well as to things substantial; Tosef. Ned. I, 5; a. fr.—*Sh'buoth*, name of a treatise, of the Order of N'zikin, of Misnah, Tosefta, Talmud Babli a. Y'rushalmi.

**שְׁבוּעָיָא**, v. שְׁבוּעָא.

**שְׁבוּעָתָה, שְׁבוּעָתָה, שְׁבוּעָתָה, שְׁבוּעָתָה**, v. שְׁבוּעָא, שְׁבוּעָתָה.

**שְׁבוּקָא** *m.*, constr. שְׁבוּק (שְׁבַק) *remission* (of taxes). Targ. Esth. II, 18.

**שְׁבוּקָא**, v. שְׁבוּקָא.

**שְׁבוּקָה** *f.* *sh'bukah*, a substitute for שְׁבוּעָה (v. פִּינְיָ). Y. Ned. I, 37<sup>a</sup> top.

**שְׁבוּר** *pr. n. m.* *Shabor (Sapor I)*, king of Persia, friend of Samuel. Ber. 56<sup>a</sup>.—Trnsf. a surname of *Samuel*, and of *Raba* as influential men. B. Bath. 115<sup>b</sup>; Pes. 54<sup>a</sup> I will say something מִלְחָא דִּשׁ מַלְכָּא... וְיִמְנֵי שְׁמוּאֵל which king Shabor could not say; and who is meant by that? Samuel; ib. רבא. B. Bath. I. c. רבא (Ms. M. מ. רבא); Yalk. Num. 774.

**שְׁבוּר**, v. שְׁבוּר.

**שְׁבוּרָה**, Y. Orl. I, 60<sup>d</sup> bot., v. שְׁבוּרָה.

**שְׁבוּשׁ**, v. שְׁבוּשׁ.

**שְׁבוּתָה** *f.* (שְׁבַת) *rest, abstention from secular occupation*. Sabb. 89<sup>a</sup> 'ש' שְׁבַת צְרִיכִים ש' do you (angels) work, that you needed rest? [Sifra Emor ch. XIII, Par. 11, a. e. 'ש' שְׁבַת, read: שְׁבוּתָה, v. שְׁבוּתָה, v. שְׁבוּתָה, an occupation, on the Sabbath and Festivals, forbidden by the Rabbis as being out of harmony with the celebration of the day. Bets. V, 2 'ש' וכ' כל שדורייבין עליון משום ש' וכ' all occupations which are forbidden as *sh'but*... on the Sabbath, are also forbidden on the Holy Days; יאלי דין משום ש' and these are forbidden as *sh'but*: you must not climb up a tree &c. Ib. 37<sup>a</sup> גְּרִירָתָא ש' a plain act forbidden as *sh'but*; וְדִישׁוּר ש' an act of exercise of authority; ש' אֵין ש' בְּמִקְדָּשׁ Pes. 65<sup>a</sup> an act of a religious nature. Pes. 65<sup>a</sup> the prohibition of acts as *sh'but* does not apply to Temple functions; a. v. fr.

**שְׁבוּתָאֵל, שְׁבוּתָאֵל** *m.* *sh'buthel, sh'buthiel*, a secondary substitute for שְׁבוּעָה. Ned. 10<sup>b</sup>, v. שְׁבוּתָאֵל.

**שְׁבוּתָה** *f.* *sh'buthah*, a substitute for שְׁבוּעָה (v. פִּינְיָ). Ned. I, 2; a. e.—Y. ib. 37<sup>a</sup> top שְׁבוּתָה שְׁבוּתָה (not שְׁבוּתָה) *sh'buthah* may have the meaning of *rest* (besides a disguise for שְׁבוּעָה).

**שְׁבוּתָה** *m.* (comp. בְּזוּז, פִּינְיָ) *something brittle, rotten*. Targ. Is. V, 24 (h. text במק; LXX γαυρός; Pesh. חלא).

**שְׁבוּתָה, שְׁבוּתָה, שְׁבוּתָה** *m.* name of a *jewel, sapphire*. Targ. O. Ex. XXVIII, 18 (Ms. II שבסס); XXXIX, 11 (h. text כספיר). Targ. Y. Num. II, 10. Targ. Ez. XXVIII, 13. Targ. Job XXVIII, 6; 16. Targ. Lam. IV, 7.—*Pl.* שְׁבוּתָה. Targ. Cant. V, 14.

**שְׁבַח** (b. h.) [*to grow, spread*], *to improve, grow in value*. B. Bath. 135<sup>b</sup> 'ש' שְׁבַח שְׁבַח שְׁבַח an improvement which the estate obtained of itself, i. e. a natural increase in value by growth. Ib. 143<sup>b</sup> נכסים מלחמ' נכסים the estate improved through outlays made from the estate; שְׁבַח שְׁבַח שְׁבַח the estate improved owing to their (the heirs') own expense of labor or money; a. e.

*Hif.* הִשְׁבִּיחַ 1) *to improve, ameliorate*. B. Mets. 14<sup>b</sup> 'ש' הִשְׁבִּיחַ... גִּזְלָא if one took unlawful possession of a field and sold it to another person who made improvements in it. B. Bath. 124<sup>b</sup> 'ש' הִשְׁבִּיחַ הִשְׁבִּיחַ an improvement which the heirs made after their father's death. Ib. IX, 3 'ש' הִשְׁבִּיחַ לַעֲצָמָה, v. אֲמִצָּה. Ib. אֲמִצָּה the increase of value which she produced goes to her own profit; a. fr.—2) (neut. verb) *to improve, grow in value*. Maas. Sh. II, 1; a. e.—3) *to get bright*, v. infra.

*Pi.* הִשְׁבִּיחַ 1) [*to amplify*], *to praise*. Erub. 19<sup>a</sup> 'ש' הִשְׁבִּיחַ and not only (does he submit to God's judgment in silence), but he even praises. Succ. 27<sup>b</sup>, v. הִשְׁבִּיחַ. Sot. VII, 8 'ש' הִשְׁבִּיחַ חכמים and the scholars praised him for it. Mekh. Bo, s. 12 'ש' הִשְׁבִּיחַ וכ' they offered thanks and praise that the enemy did not see (their dead) &c. Ib. צִדִּיק must offer praise; a. fr.—*Part. pass.* מְשֻׁבָּח; *f.* מְשֻׁבָּחָה; *a.* מְשֻׁבָּחָה; *b.* מְשֻׁבָּחָה; *pl.* מְשֻׁבָּחִין; *a.* *improved, valuable*; *b.* *praise-worthy*. Y. Yoma VI, 43<sup>c</sup> top 'ש' בְּגוּפֵי מִשְׁ' a sacrifice superior as to its body (stouter), בְּמִרְאֵי מִשְׁ' better looking. Cant. R. to I, 1 'ש' שְׁבַח הַמֶּשֶׁה the most precious of songs. Num. R. s. 16<sup>3</sup> (ref. to Num. XIII, 22) מְשֻׁבָּח מִן מְשֻׁבָּחֵי הַמֶּשֶׁה (not מְשֻׁבָּח, v. פְּסוּלָה, a. fr.—2) *to quiet, tame*.—*Part. pass.* as ab. Yalk. Num. 729 'ש' הִשְׁבִּיחַ מִשְׁ' how great is the strength of this lion, and how tame he is!

*Hithpa.* הִשְׁבִּיחַ 1) *to spread, (of light) get bright*. Midr. Till. to Ps. XXII 'ש' הִשְׁבִּיחַ וְהִלְכָהּ ed. Bub. (oth. ed. מְשֻׁבָּחָה *Hif.*) and at last it grows bright and brighter; Cant. R. to VI, 10 מְשֻׁבָּח (corr. acc.).—2) *to be improved*. Gen. R. s. 34 מְשֻׁבָּחָה הִיא מִשְׁבַּח הִיא the more he beats it (the flax), the better it grows; ib. s. 32; ib. s. 55 'ש' הִשְׁבִּיחַ וְהִלְכָהּ Midr. Till. to Ps. XI מְשֻׁבָּחָה (מְשֻׁבָּחָה, מְשֻׁבָּחָה, read: מְשֻׁבָּחָה, מְשֻׁבָּחָה, מְשֻׁבָּחָה); Yalk. Gen. 95 מְשֻׁבָּחָה; Yalk. Ps. 654 'ש' מְשֻׁבָּחָה; a. e.—3) *to praise one's self*. Bekh. 45<sup>b</sup> 'ש' הִשְׁבִּיחַ בְּעַלֵּי קוֹמָה the Lord prides himself on conquering men of high stature.

Ex. R. s. 9 אֱרוֹרָה רָשָׁע מִשְׁחַבֵּחַ וְאוֹמֵר וְכ' that wicked man (Pharaoh) prides himself and says, that he is a god; a. e.—4) to be praised. Ib. s. 41 וְזָכְרוּ וְיִזְכְּרוּ שְׁמוֹ וְיִזְכְּרוּ אֱלֹהֵינוּ הַקֹּדֶם the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

**שָׁבַח** I ch. same, 1) to improve, rise in value; to make profit. B. Bath. 140<sup>a</sup> בְּיָמֵינוּ יִרְשִׁין שְׁבָחָהּ they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98<sup>a</sup>, v. לְשָׁבַח II; a. e.—2) to praise. Part. pass. שְׁבִיחָהּ; f. שְׁבִיחָהּ praiseworthy. Gitt. 80<sup>b</sup> שֶׁ לָּהּ מִלְּרָא it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. וְיִלְא.—3) to spread, germinate, v. שְׁנוּת I.

Pa. שְׁבַח, sing. Targ. Ex. XV, 1. Targ. Ps. IV, 1 שְׁבַחָהּ (h. text שְׁבַחָהּ); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. שְׁבַחָהּ].—Part. pass. מְשֻׁבָּח; f. מְשֻׁבָּחָהּ; pl. מְשֻׁבָּחִים. Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מִיָּא מִמִּשְׁבָּחֵיִי read: בְּמִיָּא בכל ... סְלִיֵּךְ שֶׁ Lam. R. to III, 9 שֶׁ לִּיכָּהּ (h. text אֲדִירִים).—Lam. R. to III, 9 שֶׁ לִּיכָּהּ every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57<sup>a</sup> top שָׁבַח (corr. acc.). Snh. 42<sup>a</sup> אֲשֶׁר־יִשְׁבַּח (or מְשֻׁבָּח) does he proclaim his own praise? Meg. 25<sup>b</sup> שֶׁרִי לְשִׁבְחָהּ וְאֵין לְשִׁבְחָהּ it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

Af. אֲשֶׁבַח same. Snh. l. c., v. supra.

Ithpa. אֲשֶׁבַחָהּ 1) to be praised, sung. Targ. Ps. LXXVIII, 63; a. e.—2) to praise one's self. Targ. Jer. IV, 2. Ib. XLIX, 4; a. fr.—Meg. 11<sup>b</sup> (ref. to Ezra I, 2) מְשֻׁבָּחָהּ ... אֲשֶׁר־יִשְׁבַּח it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6<sup>a</sup>, v. שְׁבַחָהּ; a. e.—3) to speak with pride of, commend. Ab. Zar. 4<sup>a</sup> מִשְׁחַבֵּחַ לָהּ she is recommended Rab Safra to the heretics (saying) that he is a great man. Ber. 38<sup>a</sup> [read:] מְשֻׁבָּחָהּ לִיהָ רַבִּין בְּבֵר וְכ' (Ms. M. מְשֻׁבָּחָהּ, v. Rab. D. S. a. l. note) the Rabbis recommended the son of Rab Zabd. ... (saying) that he is a great man &c. Pes. 50<sup>b</sup> מִשְׁחַבֵּחַ בָּהּ the Scripture commends her for it. Nidd. 14<sup>b</sup>; a. e.

**שָׁבַח** m. (preced.) 1) improvement, gain. B. Kam. 95<sup>b</sup> שְׁלֹשָׁה שְׁמִין לְהָן הֵשֵׁי וְיַעֲלִין וְכ' there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. הַמְגִיעַ שֶׁ הָיָה בְּעֵת הַבָּקָה the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80<sup>a</sup>, v. הַזֵּהָהָה. B. Mets. 14<sup>a</sup>, v. שְׁעָבָד. Pes. 27<sup>a</sup>, a. e. הַבֶּלֶם בְּפֶתַח יֵשׁ שֶׁ הָיָה בִּלְבָב הַבֶּלֶם derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e. g. an *asherah*) is forbidden; a. fr.—2) excellency, superiority, praise. Num. R. s. 16<sup>13</sup> וְכ' בְּמִקְוֵי הָאָרֶץ they built the cities not on the best soil &c., opp. פְּסוּלָה. Ib. וְכ' לְהוֹדִיעַךְ שְׁבָחָהּ to let thee know the superiority of the land of Israel, v. אֲשֶׁר־יִשְׁבַּח. Erub. 18<sup>b</sup> וְכ' אִם אָרְאָהּ שֶׁל אָדָם שֶׁל אָדָם you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117<sup>a</sup> בְּעֶשְׂרֵה מֵאֲמֵרוֹת שֶׁל שֶׁ וְכ' the Book of Psalms uses ten expressions of praise &c.; שְׁכֹלֵל שֶׁם וְכ' the highest of all is Halleluia, because it contains the Name of the Lord and praise. Kidd. 33<sup>b</sup> (ref. to Ex. XXXIII, 8) וְכ' וְכ' וְכ' and one says, they looked after Moses with the purpose of praising him, v. גִּנְיָא; a. fr.—Tosef. Meg. IV (III), 39; Meg. 25<sup>b</sup> שֶׁ קוֹרֵין אוֹתוֹ are in reading changed for a more aesthetic expression, v. גִּנְיָא. —[Tanh. Vaera 9 שְׁבַחָהּ, read: שְׁבַחָהּ, v. שְׁנוּת I.]

**שָׁבַח II, שְׁבָחָהּ** ch. same, 1) increase, amelioration, profit. B. Mets. 15<sup>a</sup> וְכ' וְכ' וְכ' וְכ' (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. שֶׁ לִּיהָ לִּיהָ he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.<sup>b</sup>; ib. 110<sup>b</sup>; B. Kam. 96<sup>a</sup> שֶׁרִיבָהּ give me a *g'ri'va* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124<sup>b</sup> וְכ' וְכ' וְכ' an increase in value which is in his (the heir's) possession, opp. מִלִּיהָ an outstanding loan; a. fr.—Pl. שְׁבַחָהּ, Targ. Ps. XL, 4 (ed. Wil. שְׁבַחָהּ, v. שְׁבַחָהּ, 2) praise. Targ. Ps. XL, 4 (ed. Wil. שְׁבַחָהּ, 2) praise. Targ. Ps. CXLV, 21 (some ed. שְׁבַחָהּ); a. fr.—Sot. 42<sup>b</sup> וְכ' וְכ' to make known David's praise (valor); a. e.—Pl. as ab. Ber. 6<sup>a</sup> וְכ' וְכ' וְכ' does the Lord pride himself on the praises of Israel? Ib. 33<sup>b</sup> וְכ' וְכ' וְכ' hast thou finally counted all the excellencies of thy Master?; a. e.

**שָׁבַח, שְׁבָחָהּ** m. (preced.) singer.—\*Targ. Ps. IV, 1, a. fr. לְשֶׁ (h. text לְשֶׁבַח, I.—Pl. שְׁבַחָהּ. Cant. R. to I, 1 end (expl. שִׁירֵי הַיְכָל, Am. VIII, 3) שְׁבַחָהּ וְכ' (not שְׁבַחָהּ) the singers of the Temple; Yalk. ib. 980.

**שְׁבַחָהּ** f. = שְׁבָחָהּ, praise. Targ. Ps. XXXIII, 1 וְכ' Ms. (ed. וְכ', corr. acc., or read שְׁבַחָהּ).

**שָׁבַח** (denom. of שָׁבַח, cmp. σπατάω fr. σπάθη) to press the weaving rod, to make the web close (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75<sup>b</sup>; 97<sup>b</sup> וְכ' וְכ' contrad. וְכ' וְכ' Y. ib. XII, 13<sup>a</sup> bot., a. e., v. קָשָׁה. Bab. ib. 92<sup>b</sup> ... בְּכֹרֶךְ וְכ' וְכ' if two persons take hold of the shuttle and press; a. e.

**שָׁבַח I** ch. (v. preced.) to strike with the rod, to beat. Targ. Y. I Deut. XXIV, 20.

**שָׁבַח** m. (b. h.; cmp. בָּשַׁח a. deriv.) 1) rod, staff. Snh. 5<sup>a</sup> (ref. to Gen. XLIX, 10) וְכ' וְכ' here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. וְכ' ... וְכ' those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11<sup>b</sup> וְכ' וְכ' there (in Babylonia) the rod &c.; a. e.—[Tanh. B'midb. 16 וְכ' וְכ' read: וְכ' וְכ'.]—2) (cmp. מְשָׁחָהּ)

*tribe*. Tanh. l.c. וְכִי לְמִדָּה הָיָה הַזֶּה *this tribe (of Levi)* is wont to be counted &c. Num. R. s. 5, beg. (ref. to Ps. XXXIII, 18) וְכִי לְמִדָּה הָיָה הַזֶּה *this means the tribe of Levi* whose members sit hoping &c.; ib. לֵשׁ לֵוִי *those are the twenty-four gifts assigned to the tribe of Levi*. Y. Ter. I, 40<sup>d</sup> top וְהָיָה גִזְלֵי הָעָם *because it is an injustice to the tribe (of Levi, giving them unnecessary trouble)*. Pes. 80<sup>a</sup> קָהָל שֶׁ אֶחָד אֵיכָרִי קָהָל *one tribe is called a community*, v. קָהָל; ib. אֶחָד טָמֵא וְכִי *even if one tribe is unclean (and prevented from offering the Passover sacrifice) &c.* Y. ib. VII, 34<sup>c</sup> שֶׁ אֶחָד גִּירָר וְכִי *v. פָּרָר I; a. v. fr.—Pl. שְׁבָטִים*. Gen. R. s. 98; s. 99 end, v. יָרָר. B. Bath. 117<sup>b</sup> לֵב קָאֵמֵר לֵשׁ *perhaps the text (Num. XXVI, 55) means a distribution by tribes (as they were on entering the land)?* Sabb. 146<sup>a</sup> וְכִי יַעֲקֹב הוֹלִיד יָב שֶׁ *and Jacob begat twelve tribes (sons) in whom there was no blemish*. Ib. 147<sup>b</sup> עֲשֵׂרָה הָעָם *the ten tribes (the kingdom of Israel)*. Snh. X, 3 (110<sup>b</sup>) עֲשֵׂרָה הָעָם אֵינָן וְכִי *the ten tribes (carried into exile) are not destined to return; a. fr.*

**שָׁבַט** *ch. same*, **שִׁיבְטָא**, **שִׁיבְטָא**, **שִׁיבְטָא** *ch. same*, 1) *rod, staff*. Targ. Prov. XXII, 8. Ib. X, 13 (Ar. a. Levita שְׁבָטֵא). Ib. XXVI, 3; a. fr.—Y. Shek. IV, 48<sup>b</sup> bot., v. שְׁבָטֵא.—2) *tribe*. Targ. I Chr. XXVI, 32. Targ. Num. I, 4; a. fr.—B. Bath. 115<sup>b</sup> שֶׁ... בְּמִדָּה *there is a tradition that no tribe shall ever be extinct; a. e.—Pl. שְׁבָטִין*, **שְׁבָטִין**. Targ. Num. I, 16. Targ. Gen. XLIX, 28, a. fr.

**שָׁבַט** (b. h.; Assy. šabātu) *Shebat*, the eleventh month of the Jewish calendar, of thirty days, beginning between the first and the thirtieth of January, and ending between the thirtieth of January and the twenty-eighth of February. Targ. Zech. I, 7; a. e.—R. Hash. I, 1; a. fr.

**שָׁבַט**, v. שָׁבַט II.

**שְׁבִימוּיָן** *m. pl. (diminut. of שָׁבַט) shoots*. Gen. R. s. 33 וְכִי מִשֶּׁ שְׁבִימוּיָן *Ar. (ed. מִשֶּׁ שְׁבִימוּיָן) she (the dove) brought the olive-leaf from the young shoots of Palestine*; Yalk. Gen. 59; Lev. R. s. 31 וְכִי אֶרֶץ *Cant. R. to I, 15 מִשְׁבִּימוּיָן*; Yalk. Ez. 362 וְכִי *מִשְׁבִּימוּיָן*.

**שָׁבַט** (b. h.) *to capture, carry off*.—Part. pass. **שְׁבִימוּיָן**, **שְׁבִימוּיָן**, **שְׁבִימוּיָן**, **שְׁבִימוּיָן**, **שְׁבִימוּיָן**. Keth. I, 2 וְכִי אֶרֶץ *a proselyte, a captive, and a slave, converted, redeemed, or freed at an age of less than three years and one day*. Ib. 4. B. Bath. 8<sup>a</sup> bot.; Hull. 7<sup>a</sup>, a. e. שֶׁ מִזֶּה מִזֶּה שְׁבִימוּיָן *what is left over from a fund collected for the ransom of captives, must be reserved for the ransom of other captives*; מִזֶּה שֶׁ מִזֶּה שְׁבִימוּיָן *what is left over from a collection for a certain captive, belongs to that captive*. Y. ib. II, 47<sup>a</sup> top וְכִי אֵין פֻּדְיָן שֶׁ בֵּשׁ *you dare not redeem a captive by surrendering another captive*. Keth. 51<sup>b</sup> וְכִי *with regard to a woman redeemed from captivity the practice is more lenient (allowing her husband to live with her again)*. Ib. וְכִי מִלְכּוֹת הָרִי הֵן כֵּשׁ *women forced by (Roman) officials come under the law of redeemed captives (are permitted to live with their husbands)*. Gitt. IV, 6, v. פָּרָה; a. fr.

*Nif. נִשְׁבָּה to be captured*. B. Mets. 39<sup>a</sup> מִדְּרִיכָן *if a person has been captured (banished), we appoint a relative to manage his property*. Snh. 104<sup>a</sup> אֶחָד שְׁנֵי בְנֵי אָדָם *two persons were captured on Mount Carmel*. Lam. R. to I, 16 שְׁנֵי בְנֵי אָדָם *it came to pass that Miriam... was carried off (by the Romans), herself and her seven sons*. Keth. II, 5 וְכִי אֶחָד *I was a captive (among gentiles), but I remained pure; ib. 23<sup>a</sup> נִשְׁבָּה; a. fr.*

**שָׁבַט** *ch. same*. Targ. Num. XXI, 1. Targ. I Chr. V, 21. Targ. Ps. CVI, 46. Targ. II Chr. VI, 36. Targ. Is. XIV, 2; a. fr.—Part. pass. **שְׁבִימוּיָן**, **שְׁבִימוּיָן**. Targ. O. Deut. XXXII, 42 מִשֶּׁ *Ms. I (ed. Berl. שֶׁ; oth. ed. שְׁבִימוּיָן; Y. שְׁבִימוּיָן; v. שְׁבִימוּיָן)*.—Ber. 56<sup>a</sup> לֵךְ וְכִי *that the Romans came and made thee captive*, v. פָּרָה IV.

*Ithpa. אֶשְׁבָּה Ithpe. אֶשְׁבָּה to be taken captive, be carried off*. Targ. Gen. XIV, 14. Targ. I Sam. XXX, 3; a. fr.—B. Mets. 39<sup>b</sup> אֶשְׁבָּה *she was captured and one of her daughters*. Keth. 23<sup>a</sup> אֶשְׁבָּה בְּנִי *the daughters of Mar Samuel were captured*. Keth. IV, 8 אֶשְׁבָּה *v. פָּרָה; a. e.*

**שָׁבַט** *m. (b. h.; preced.) captivity, prison*. Hor. III, 7 וְכִי מִבְּרִית *a woman has the precedence of a man with regard to clothes and to relief from prison*.

**שָׁבַט** *ch. same, captivity; (collect. noun) captives*. Targ. O. Ex. XII, 29. Targ. Is. XX, 4. Targ. O. Deut. XXI, 10. Ib. 11 (ed. Vien. שְׁבִימוּיָן). Targ. Is. LIII, 2 וְכִי *ed. Wil. (ed. Lag. a. oth. שְׁבִימוּיָן or שְׁבִימוּיָן; a. fr.—Pl. שְׁבִימוּיָן, שְׁבִימוּיָן. Targ. O. Deut. XXXII, 42, v. שְׁבִימוּיָן—V. שְׁבִימוּיָן*.

**שָׁבַט** *m. (preced.) captor, marauder*.—Pl. שְׁבִימוּיָן. Targ. II Chr. VI, 36 וְכִי *Targ. Is. XIV, 2 (ed. Wil. שְׁבִימוּיָן)*.—Y. Ter. VIII, 46<sup>a</sup> וְכִי *ma-rauders invaded a town, and one of them &c.*

**שָׁבַט**, v. שָׁבַט ch.

**שְׁבִימוּיָן** *m. (b. h. שְׁבִימוּיָן; שְׁבִימוּיָן; emp. שְׁבִימוּיָן) chip; שֶׁ דִּנּוּר spark*.—Pl. שְׁבִימוּיָן. Targ. Y. Gen. XV, 17.

**שְׁבִימוּיָן** *f. (b. h.; שְׁבִימוּיָן) captivity, capture*. Kidd. 21<sup>b</sup> (ref. to Deut. XX, 11) בִּשְׁבִימוּיָן *(if you see and desire her)* שֶׁ בְּשִׁעָה *at the time of making captives; Sifré Deut. 211.*

**שְׁבִימוּיָן** *ch., v. שְׁבִימוּיָן ch.*

**שְׁבִימוּיָן**, v. שְׁבִימוּיָן.

**שְׁבִימוּיָן**, v. שְׁבִימוּיָן.

**שְׁבִימוּיָן** *m. (v. שְׁבִימוּיָן) rod; שֶׁ כִּבְבָּא רֵשׁ shooting star or comet*. Ber. 58<sup>b</sup>, v. פָּרָה.

**שְׁבִימוּיָן** *f. = h. שְׁבִימוּיָן, captivity; (collect. noun) captives; booty*. Targ. Ps. LXVIII, 19. Targ. Y. Deut. XXI, 10, sq. (ed. Vien. שְׁבִימוּיָן); ib. 13 (ed. Vien. שְׁבִימוּיָן). Targ. Lam. I, 5; a. fr.—Pl. שְׁבִימוּיָן, שְׁבִימוּיָן. Targ. Y. Gen.



XXXI, 26 שְׁבִיחָה (O. שְׁבִיחָה; Ms. I שְׁבִיחָה; ed. Berl. שְׁבִיחָה).—Kidd. 81<sup>a</sup> שְׁבִיחָה; Keth. 23<sup>a</sup> שְׁבִיחָה captured women.

**שְׁבִיל** m. (b. h.; שְׁבִיל, *Shaf.* of רֶבֶל) *path*. Peah II, 1 a public path through fields; שְׁבִיל דְּחִידָה a private path, *contrad.* to דֶּרֶךְ. Ex. R. s. 25 בְּדֶרֶךְ לֹא שְׁבִיל עוֹשֶׂה לוֹ שְׁבִיל בְּדֶרֶךְ a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִים. B. Kam. 81<sup>a</sup> שְׁבִילִין, שְׁבִילִין וּמַחֲלָכִים בְּשִׁבְלֵי וְכִי הָיָה הָרִשּׁוֹן וְכִי הָיָה הַשֵּׁנִי שְׁבִילֵי (רְבִיעִית); Taan. 6<sup>b</sup>; Tosef. Shebi. VII, 18 שְׁבִיחָה. Lev. R. s. 4 וְכִי שְׁבִילֵי if a person had before him two paths, one smooth &c. Y. Hag. II, 77<sup>a</sup> bot. the Torah הָיָה כִּי שְׁבִילֵי שְׁנֵי שְׁבִילֵי the one of fire, the other of snow &c. Tanh. T'rumah 8 (ref. to Prov. V, 6) שְׁבִילֵי הַתּוֹרָה the paths of the Torah and its sections; a. e.—Naz. 8<sup>b</sup> שְׁבִילֵי הַתּוֹרָה Var. (v. Rashi) as many as the field paths in the Sabbatical year (ed. שְׁבִילֵי).—*on account of, for the sake of; because.* Ber. 58<sup>a</sup> בְּשִׁבְלִי for my sake. Ib. 20<sup>a</sup> בְּשִׁבְלֵי for his wife and children. Taan. 20<sup>a</sup> בְּשִׁבְלֵי for thy sake. Ib. 4 בְּשִׁבְלֵי for your sake. Sabb. II, 4 בְּשִׁבְלֵי בְּשִׁבְלֵי בְּשִׁבְלֵי in order that it may drip. Ib. 5 בְּשִׁבְלֵי for the sake of a patient, that he may sleep. Succ. 29<sup>a</sup> בְּשִׁבְלֵי for four reasons. Sot. 46<sup>b</sup> בְּשִׁבְלֵי because this Canaanite showed the way with his finger. Num. R. s. 36 בְּשִׁבְלֵי she sent for R. J.; a. v. fr.

**שְׁבִילָה** ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילִין, שְׁבִילִין. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבִילִין, *corr. acc.*). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58<sup>b</sup> דְּשִׁמְיָהּ. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) שְׁבִילֵי דְּאִרְיִיחָה כְּבִישֵׁן *אלו דש' דאורייתא כבישין* those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35<sup>a</sup> שְׁבִילֵי הַעֲלָה, v. שְׁבִילֵי, v. שְׁבִילֵי.]

**שְׁבִיט** m. (b. h.; שְׁבִיט, *cmp.* שְׁבִיט, *cmp.* b. h. שְׁבִיט) a. שְׁבִיטָה *band*, esp. (של סִבְכָה) שְׁבִיטָה *metal (or woollen) band with which the hair-net is fastened.* Tosef. Kel. B. Bath. V, 15 שְׁבִיטָה a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 שְׁבִיטָה but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 שְׁבִיטָה the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 שְׁבִיטָה a woolen net-band. Y. Sabb. VI, 8<sup>b</sup> bot. (ref. to שְׁבִיטִים, Is. III, 18) braided bands (v. שְׁבִיטָה) (סִבְכָה) as you say, *shabis* of the hair-net.

**שְׁבִיטָה** ch. same.—*Pl.* שְׁבִיטָה. Targ. Is. III, 18.

**שְׁבִיטָה**, v. שְׁבִיט.

**שְׁבִיעִי** m. = h. שְׁבִיעִי, *seventh*. Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִיעִי, שְׁבִיעִי, שְׁבִיעִי. Targ. O. Lev. XXIII, 16 (Y. שְׁבִיעִי). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִיעִי). Targ. Job V, 19; a. fr.

**שְׁבִיעִי** f. (שְׁבִיעִי) *being sated, satiation*. Yoma 79<sup>b</sup> (ref. to Deut. XI, 15) וְכִי אֵכֶלָה שֶׁרֶשׁ בֹּה שְׁבִיעִי (to say the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) וְכִי שְׁבִיעִי לְשׁוֹן רִירָה לְשׁוֹן שְׁבִיעִי expressing *fill, satiation &c.*, v. רִירָה; Tanh. Pinh. 12; Num. R. s. 21<sup>17</sup>; Y. Succ. IV, 54<sup>d</sup> top שְׁבִיעִי (*corr. acc.*).

**שְׁבִיעִי** m. (b. h.; שְׁבִיעִי) *seventh*. Succ. V, 6 כִּשְׁבִיעִי on the seventh day of Succoth. Lev. R. s. 29 חֲבִירָה שְׁבִיעִי the seventh thing is most precious; a. fr.—*Pl.* שְׁבִיעִין. Ib. וְכִי שְׁבִיעִי all seventh things are precious.—*Fem.* שְׁבִיעִי Ib.; a. fr.—*Esp.* the seventh year, *Sabbatical year*. Shebi. I, 1 שְׁבִיעִי the year preceding the Sabbatical year; ib. 4 שְׁבִיעִי מְרַצָּה, v. מְרַצָּה. Snh. III, 3 שְׁבִיעִי traders in fruits of the Sabbatical year; a. v. fr.—*Pl.* שְׁבִיעִי. Y. ib. 21<sup>a</sup> bot. שְׁבִיעִי we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37<sup>d</sup> bot. (not שְׁבִיעִי).—*Sh' bi' ith*, name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

**שְׁבִיעִיָּה**, v. שְׁבִיעִיָּה.

**שְׁבִיעִי**, v. שְׁבִיעִי.

**שְׁבִיב** m. (שְׁבִיב; v. שְׁבִיבָה I) *abandoned; spontaneous growth*. Targ. Y. Lev. XXV, 5 כְּתִיב שְׁבִיב (h. text שְׁבִיב).—*Pl.* שְׁבִיבָה, v. שְׁבִיבָה.

**שְׁבִיבָה** f. (שְׁבִיב) *remission, forgiveness*. Targ. Ps. CXXX, 4 (h. text שְׁבִיבָה).

**שְׁבִירָה**, v. שְׁבִירָה.

**שְׁבִירָה** f. (שְׁבִיר) *breaking*. Y. Orl. I, 60 bot. (not שְׁבִירָה) שְׁבִירָה שְׁבִירָה שְׁבִירָה breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70<sup>a</sup>; a. fr., v. שְׁבִירָה.

**שְׁבִישׁ**, v. שְׁבִישׁ.

**שְׁבִישָׁה**, v. שְׁבִישָׁה.

**שְׁבִיחָה** f. (שְׁבִיחָה) 1) *resting, making a day station* esp. over the Sabbath. Maasr. II, 3 עַד שֶׁיָּבֹא מִגֵּיד לְמִקְוֶה until he reaches a place where he intends to rest, *contrad.* to לֵיָּלָה night lodging. Y. ib. 49<sup>d</sup> top, v. לֵיָּלָה.—*Esp.* appointing a place to be the centre of Sabbath movements, *Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מִי שֶׁנִּשְׁבִּיחָה שְׁבִיחָה if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, my Sabbath rest be under it; Ib. 8 שְׁבִיחָה my Sabbath camp be at its root. Ib. 8 שְׁבִיחָה my Sabbath centre be where I am now. Ib. 45<sup>b</sup> חֲפָצִי שְׁבִיחָה objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. חֲפָצִי הַנִּכְרִי אֵינָן קוֹיִנֵּן שְׁבִיחָה objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them

שֶׁבַע II ch., *Ithpa*. אִשְׁבַּע, *Ithpe*. אִשְׁבַּע as  
preced. *Nif*. Targ. Lev. V, 22; 24. Targ. Jer. V, 2; a.fr.—

Shebu. 29<sup>a</sup> 'א' דיריה א' קא מִשְׁתַּבֵּעַ אֲדִיעָא דִּירִיהָ perhaps that man saw a huge bird and called it *gamla* (camel), and when he swore (that he saw a camel fly in the air), he swore in his sense. Ib. קא מִשְׁתַּבֵּעַ... קא מִשְׁתַּבֵּעַ דְּכִי so that when he swears (that he has paid the money), he swears to the truth in his sense (having given him tokens, v. אִיִּקְוֹנְדִּירִי. Ib. 32<sup>b</sup> 'א' if thou hadst come and testified for me, I should have been assigned an oath and received my claim; מי יִמָּר דְּמִשְׁתַּבֵּעַ? who can say that thou wouldst have made oath? Ib. לִישְׁתַּבֵּעַ shall he be admitted to an oath? Ib. 26<sup>a</sup> וְאָנָּה בִּשְׁתִּירָא אֲרִישְׁתַּבֵּעַ and have I sworn falsely?; a. fr.

*Af.* אֲשַׁבֵּעַ as preced. *Hif.* Targ. Y. II Ex. XIII, 19 [read:] מִשְׁתַּבֵּעַ אֲשַׁבֵּעַ Targ. Cant. II, 7. Targ. Cant. II, 4; a. e.—Shebu. 36<sup>a</sup> אֲשַׁבֵּעֵיהֶם וְלִירִיעֵיהֶם he made them swear, and also pronounced a curse upon them. Ib. 41<sup>a</sup> לֹא מִשְׁתַּבֵּעִין לִיהוָה we do not put him to an oath; a. fr.

**שָׁבַע** I, m. (b. h.; next w.) *sated, filled, satisfied*. Gitt. 56<sup>a</sup> 'א' כְּשֶׁהוּא ש' וְיֹצֵא רֵעֵב I. Lev. R. s. 34 'א' לְשִׁבְעוֹ v. רֵעֵב I; a. fr.—*Pl.* שְׁבִיעִים, שְׁבִיעִין, שְׁבִיר. Yoma 74<sup>b</sup> 'א' וְאִינוּ ש' blind persons eat and are not satisfied. Taan. 10<sup>b</sup> 'א' רָצוּ אֶל מִשְׁתַּבֵּעַ Ms. M. (v. Rabb. D. S. a. l. note) make no show of your plenty before the sons of Esau or of Ishmael, lest they envy you; Yalk. Gen. 148; a. e.—*Fem.* שְׁבִיעָה, שְׁבִיר. Y. Ab. Zar. III, 42<sup>c</sup> top the Lord allows the righteous in this world to see their (future) reward, and they feel satisfied and go to sleep; a. e.—*Pl.* שְׁבִיעוֹת, שְׁבִיר. Midr. Sam. ch. XIII (ref. to I Sam. IX, 12, sq.) מִמֶּנּוּ 'א' וְלֹא הָיוּ ש' מִמֶּנּוּ why this lengthy speech? It intimates that they looked at the beauty of Saul and could not see enough of it; a. e.

**שָׁבַע** II (b. h.; emp. סָבַע III) *to be filled, to have plenty, be satisfied*. Sabb. 113<sup>b</sup> (ref. to Ruth II, 14) וְהָאֵלֶּים בְּעוֹלָם וְהָאֵלֶּים בְּעוֹלָם she (Israel) will eat in this world, will have plenty in the Messianic days, and leave over for the hereafter. Succ. 52<sup>b</sup>, v. רֵעֵב II; a. e.

*Hif.* מִשְׁתַּבֵּעַ *to satisfy*. Gen. R. s. 76, end לְהַשְׁבִּיעַ דְּכִי in order to satisfy the eyes of the wicked man. Y. Keth. V, 30<sup>b</sup> 'א' מִשְׁתַּבֵּעַ; Succ. I. c. מִשְׁתַּבֵּעַ, v. רֵעֵב II. Snh. 100<sup>a</sup>; a. fr.—Ib. 29<sup>b</sup> אִם לֹא יִשְׁבַּע אִם עֲצֻמוֹ אִם עֲצֻמוֹ אִם עֲצֻמוֹ a man is wont not to declare himself wealthy (to disclaim wealth, by saying that he is in debt, even if he is not); אִם לֹא יִשְׁבַּע אִם עֲצֻמוֹ... אִם עֲצֻמוֹ as man is wont to disclaim wealth for himself, so is he likely to disclaim it for his heirs (therefore an ante-mortem confession of indebtedness does not establish a claim against heirs).

*Pi.* שָׁבַע same.—Part. pass. מִשְׁתַּבֵּעַ Lev. R. s. 29 (play on שְׁבִיעִים, Lev. XXIII, 24) 'א' בְּכָל יוֹם a month which is plentiful in every thing &c.

*Hithpa.* מִשְׁתַּבֵּעַ *to be satiated, sick*. Num. R. s. 14 עָרִירָא לְהַשְׁבִּיעַ, v. סִיג I.

**סָבַע, שָׁבַע** ch. same, *to be satisfied, saturated*. Targ. O. Ex. XVI, 8 לְמִשְׁבֹּעַ ed. Berl. (ed. Amst. לְמִשְׁבֹּעַ); Y. למִשְׁבֹּעַ. Targ. Ps. CIV, 16 (Ms. סָ); a. fr.—Part. שְׁבִיעִי, שְׁבִיר. f. דְּסָבִיעַ, סָ. Targ. Prov. XXX, 22 לְשִׁבְעָה ed. Lag. (Ms. שְׁבִיעָה, שְׁבִיר. ed. Wil. לְשִׁבְעָה). Targ. Job XLII, 17. Targ. Gen. XXV, 8.

Targ. Prov. XXVII, 7; a. fr.—Pesik. R. s. 16; Pesik. Eth Korb., p. 57<sup>b</sup>, a. e., v. רָנִי; a. e.

*Pa.* שָׁבַע, סָ; *Af.* אֲשַׁבֵּעַ אֶת, אֲשַׁבֵּעַ אֶת *to satisfy*. Targ. Ps. XC, 14. Ib. CVII, 9; a. fr.—Taan. 24<sup>a</sup> רָצוּ אֶתְּמָרְךָ... דְּרָצוּ אֶתְּמָרְךָ the Lord satisfy thee, as thy son has satisfied us. Yoma 79<sup>b</sup> שְׁבִיעִי מִשְׁבֹּעַ is enough to satisfy the appetite. Gitt. 70<sup>a</sup> דָּתִים מִשְׁבֹּעַ וְכ' dates satisfy, heat &c.; Keth. 10<sup>b</sup>; a. e.

\**Ithpa.* אֲשַׁבֵּעַ (cmp. צָבַח) *to be swollen*. Esth. R. to III, 14 קְרוֹסְלִיהָ א' (omitted in Yalk. ib. 1056) his ankle was swollen.

**שָׁבַע, שְׁבִיעָה, שְׁבִיר**, v. שְׁבִיעִי, שְׁבִיר, a. e.

**שְׁבִיעָה**, v. שְׁבִיעִי I.

**שְׁבִיעִים, שְׁבִיעִין**, v. שְׁבִיעִי.

**שְׁבִיעָה** week, v. שְׁבִיעִי.

**שְׁבִיעָה**, seven, v. שְׁבִיעִי I.

**שָׁבַע** (b. h.), *Pi.* שְׁבִיעִי (cmp. שְׁבִיר; Syr. שבך *confudit, miscuit*) *to interweave; to checker, adorn vessels with designs*. Hull. 25<sup>a</sup>, sq.; Tosef. Kel. B. Mets. II, 10 שְׁבִיעִי כל שְׁבִיעִי שְׁבִיעִי any unfinished vessel which is... to be adorned with designs.

\***שָׁבַע** = next w. Pesik. R. s. 44 שְׁבִיעִי בְּבֵית וְכ' leave him in prison, and let him be famished &c.; (Yalk. Hos. 581 חֲבִישׁוֹ, not חֲבִישׁוֹ, v. חֲבִישׁ).

**שָׁבַע** (corresp. to h. צָבַח 1) *to leave, let go; to forsake, abandon; to leave behind; to bequeath*. Targ. Jer. LI, 9. Targ. Ex. XXIII, 5. Targ. Jud. XVI, 26 (h. text וְהִירִידוּ); a. v. fr.—Part. pass. שְׁבִיעִי, שְׁבִיר, f. שְׁבִירָא, שְׁבִירָא; *pl.* שְׁבִירָא, שְׁבִירָא. Targ. Jer. LI, 5 (h. text אֲלֵמָן). Targ. Ez. XXXVI, 4. Ib. XLI, 9; 11 (h. text מָנָה); a. fr.—Y. Nidd. II, end, 50<sup>b</sup> אֲמַר שְׁבִירָא לְצַרְאֵי he said (to the woman), leave it (with me) for the morning. Sabb. 32<sup>a</sup> וְכ' שְׁבִירָא, v. רָנִי. Yoma 12<sup>a</sup> לְמִשְׁבֹּעַ, v. אֲשַׁבֵּעַ. Arakh. 22<sup>a</sup> מִי שְׁבִירָא shall we leave the alimony (which the widow receives out of the estate, as long as her dowry is not satisfied) unguarded? Ib. מִי שְׁבִירָא לִיהוָה do we allow him (to take interest)? B. Bath. 125<sup>a</sup> 'א' לֹא הָיוּ מִשְׁתָּה ש' אֲבִירָא it is not these coins that their father left them (when he died). Gitt. 37<sup>b</sup>, a. fr. 'א' לֹא שְׁבִירָא (אִינוּ) וְכ' when the dam has her own child, she will not neglect her own and give suck to a strange animal. B. Mets. 92<sup>a</sup> 'א' יִשְׁבַּע Isi would let no man live, i. e. with such a law humanity could not exist; B. Kam. 91<sup>b</sup> לֹא שְׁבִירָא הָיוּ לִיהוָה if this were the law, thou wouldst let no creature exist; a. fr.—2) *to remit, pardon, forgive*. Targ. Gen. XVIII, 24. Targ. Num. XIV, 19; a. fr.—Lev. R. s. 5, end לְשִׁבְעִי... יִשְׁבַּע it is becoming the great God to remit great sins; a. e.—Part. pass. as ab. Ib. לֹא שְׁבִירָא לִיהוָה it is becoming the great God to remit great sins; a. e.—3) *to let go, send away, divorce*. Gen. R. s. 17 שְׁבִירָא הָיוּ אֲמַרְרָא send that woman away, for she does thee no honor; ib. שְׁבִירָא לִיהוָה send that bad woman away;



*struction, calamity.* Gen. R. s. 91 (play on שָׁבַר, Gen. XLII, 1, a. סָבַר) כי יש ש' זה הרעב כי יש סבר זה השבע וכ' 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. וְהָלָא כָּבֵד נָאֵמַר has it not been said before, 'and all the land of Egypt was hungry'? what is meant by 'there is a calamity in Egypt'? &c. Pesik. Vattom., p. 129<sup>b</sup> (not שָׁבַר); Yalk. Ps. 816, v. שָׁבַר I; a. e.—*Pl. שָׁבַר*, constr. שָׁבַר. Gen. R. s. 30 (ref. to Job XII, 5) שָׁבַר מוֹכְנִים לְשָׁנִי ש' לְשָׁבַר מְלַמְלֵן וְכ' they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deeps). Ex. R. s. 18, v. שָׁבַר I. Kel. XI, 3, a. fr. שְׁבָרִי fragments of vessels, broken vessels. B. Bath. 14<sup>b</sup> לְחֻתּוֹת שְׁבָרִי the tablets broken by Moses. Ber. 8<sup>b</sup> לְחֻתּוֹת וְשְׁבָרִי בִּזְמַן... לְחֻתּוֹת וְשְׁבָרִי be careful not to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99<sup>a</sup>; a. fr.—2) *a broken ejaculation, sigh, esp. the broken disconnected sounds produced on the Shofar.* Y. Taan. II, 65<sup>b</sup> top (play on שָׁבַר, Gen. II, 6) כִּלְכִּל מְלַמְלֵן וְכ' when the broken tune (at the prayer meeting) rises from below, at once the rain comes down.—*Pl.* as ab. R. Hash. 34<sup>a</sup> שִׁיעוֹר חֲרוּדָה (a succession of tremulous sounds) is equal to three *sh'barim*. Ib. שְׁלֹשָׁה ש' אַחְדָּן... שְׁלֹשָׁה ש' R. Abbahu introduced in Caesarea (for the New Year's Day) the blowing of a *sh'barim* (a succession of connected notes), three *sh'barim*, a *tr'u'ah*, and a *sh'barim*; a. e.

*שָׁבַר* II m. (b. h.; preced.; ש', v. Gen. XLII, 19 a. 33, comp. Ps. CIV, 11; v. Ehrlich Mikra ki-Pheschutô, p. 114 sq.) (*sale of*) provisions (in time of famine). Gen. R. s. 91 וכ' יש אוכל במצרים שאמר הכתוב יש ש' 'why does not the Scripture say (Gen. XLII, 1) 'there was okhel (food) in Egypt? (why is it) that the text says, 'there was sheber'?

*שָׁבַר* m. (denom. of בָּרַךְ II, [boy, Syr.] simple, foolish (corresp. to h. פָּחַד). Targ. Prov. IX, 4 (some ed. שָׁבַר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. שָׁבַר). Targ. Ps. XIX, 8 (ed. Lag. שְׁבָרָה; ed. Wil. שָׁבַר, corr. acc.); a. e.—*Pl.* שְׁבָרִי. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שְׁבָרָה. Ib. IX, 13 (ed. Wil. שְׁבָרָה; some ed. שָׁבַר, corr. acc.).

*שָׁבַר* m. (comp. שְׁבָרִי) mullein, a plant the woolly leaves of which are used for wicks (φλόμος λυχνίου or θύσαλλας; v. Löw Pf., p. 67). Sabb. 20<sup>b</sup>, expl. פְּרִילַת הַמִּדְבָּר (ed. Sonc. שְׁבָרָה, oth. early ed. שָׁבַר).

*שָׁבַר* f. (comp. שְׁבָרִי) blinking. Y. Hag. II, 77<sup>d</sup> שְׁבָרָה עֵינֶיהָ הָיָה one of her eyes was blinking.

*שָׁבַר* m. (II שָׁבַר) sale of provisions, market price. Gen. R. s. 8 הָיוּ מִזֶּה ש' נִשְׁעָה הַיּוֹם they (going in) ask those (coming out), how was the market to-day? Yalk. Job 907.

*שְׁבָרָה* f. (שָׁבַר) simplicity. Targ. Prov. I, 22.

*שָׁבַרִיר* m. (comp. next wd.) name of a certain animal living in the water, water snake (?).—*Pl.* שְׁבָרִירִים. Mekh. Yithro, Bahod., s. 6; Yalk. Ex. 286.

*שְׁבָרִירָא* m. pl. (= שְׁבָרִיר, v. שְׁבָרִיר; comp. שְׁבָרִירָא a. שְׁבָרִיר) being dazzled, blinking, temporary blindness, loss of direction. Targ. O. Gen. XIX, 11 (ed. Berl. שְׁבָרִירָא). Targ. II Kings VI, 18.—Yoma 28<sup>b</sup> וְכ' דְּשִׁמְשָׁא וְכ' the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69<sup>a</sup> וְכ' sudden blindness occurring in day-time (from dazzling light). Ib. וְכ' blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) וְכ' shabrîrê of N, son of N, leave &c. Ab. Zar. 12<sup>b</sup>; Pes. 112<sup>a</sup> וְכ' סָכָרָה the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) וְכ' מִשׁ... מִשׁ let him say to himself, N, son of N, my [thy] mother told me, be on guard against shabrîrê: shabrîrê, b'rîrê, rîrê yîrê, rê.

*שָׁבַשׂ* (= שָׁבַשׂ, comp. שָׁבַשׂ) to run in all directions, blunder.

*Pl.* שָׁבַשׂ to entangle, confound; part. pass. מְשֻׁבָּשׂ f. thrown into confusion. Yeb. XVI, 7, v. שָׁבַשׂ. Lev. R. s. 35; Cant. R. to VI, 11.

*Hithpa.* שְׁבָשְׁתָּ to be entangled. Midr. Till. to Ps. XVIII, 11 (מְשֻׁבָּשׂ) and the hoofs of their horses were entangled (caught in the mud).

*שָׁבַשׂ* Pa. שְׁבַשְׁתָּ 1) (denom. of שָׁבַשׂ) to branch off, send forth branches. Targ. Ps. LXXX, 12 שְׁבַשְׁתָּהּ Ms. (ed. Wil. שְׁבַשְׁתָּ, Pe.).—2) to cut branches, harvest grapes. B. Mets. 73<sup>a</sup>, v. שְׁבַשְׁתָּ.—3) (v. preced.) to entangle, confound, overpower. Targ. Jer. XX, 7 (h. text שְׁבַשְׁתָּ; Targ. II Esth. I, 2. Targ. Koh. V, 1.—Part. pass. מְשֻׁבָּשׂ; pl. מְשֻׁבָּשִׁין. Targ. Job XL, 17 (Ms. מְשֻׁבָּשִׁין. Ithpa.; h. text שְׁבַשְׁתָּ).—Yeb. 75<sup>b</sup> וְכ' he only wanted to confuse M' remar (test his ingenuity). Ib. 108<sup>b</sup> אֵלֶּיךָ... אֵלֶּיךָ because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. הָאֵלֶּיךָ כָּבֵד וְכ' אֵלֶּיךָ (not שָׁבַשׂ) he has before tried to influence her, and she was not influenced. Ned. 89<sup>b</sup> וְכ' שְׁבַשְׁתָּהּ (not וְכ' אֵלֶּיךָ, Rashi שְׁבַשְׁתָּהּ) he persuaded him and made him take a wife.

*Ithpa.* שְׁבַשְׁתָּ 1) to be entangled. Targ. Lam. I, 14 (ed. Lag. a. oth. אֵלֶּיךָ, oth. ed. אֵלֶּיךָ, corr. acc.; h. text שְׁבַשְׁתָּ).—2) to be confounded. Targ. Jer. I. c. (h. text שְׁבַשְׁתָּ). Ib. I, 36 (h. text שְׁבַשְׁתָּ, v. supra.—Esp. to blunder, be mistaken. Pes. 17<sup>a</sup> אֵלֶּיךָ כָּבֵד the answer of the priests was erroneous. Shebu. 28<sup>b</sup> אֵלֶּיךָ כָּבֵד thou art mistaken; Zeb. 26<sup>a</sup>.—V. שְׁבַשְׁתָּ.

*שָׁבַשׂ* m., pl. שְׁבַשְׁתָּ = next w. Yalk. Ez. 362, v. שְׁבַשְׁתָּ.

*שְׁבַשְׁתָּ* m. (preced. wds.) ramification, branch.

Targ. Job XV, 30.—Y. Peah I, 15<sup>d</sup> bot דָּוָר 'ש' דָּוָר ... נִחַח 'a fire came down from heaven, and it took the shape of a branch of fire between the bier and the people, v. שָׁבַע. B. Mets. 73<sup>a</sup>, v. next w.—Pl. שָׁבַע, שָׁבַע. Targ. O. Gen. XL, 10; 12. Targ. Joel I, 7 (ed. Wil. שָׁבַע). Targ. Lam. I, 14; a. e.—Gen. R. s. 59 הָיָה מְרַקֵּד אֶתְּלָת שָׁבָע 'used to dance (before bridal couples) with three branches; Keth. 17<sup>a</sup> מְרַקֵּד אֶתְּלָת (add: 'ש). Gen. R. l. c. לָקִישׁ דָּוָר לָקִישׁ 'דָּוָר לָקִישׁ because he took branches from them and danced &c.; a. e.

**שָׁבַע** m. (preced.) *he that cuts the vines, i. e. he that advances money on the grapes on the vines; in gen. he that buys produce in the field; [Rashi: he that advances seed grain to be returned in new grain].—Pl. constr. שָׁבַע. B. Mets. 73<sup>a</sup> שָׁבַע אֶרֶץ אֶרֶץ אֶרֶץ (ed. Rashi שָׁבַע, Ms. H. שָׁבַע, v. שָׁבַע).*

**שָׁבַע** (preced. wds.) *to plait branches. Y. Sot. IX, 24<sup>b</sup> bot. ר' ירמיה שִׁי וְלָבַשׁ עֲטָרָה וְכ' R. J. plaited and put on a crown of olive branches (in honor of a bridal couple).—[Lam. R. to V, 16 ר' ירמיה רִשְׁבָּע רִשְׁבָּע, v. שָׁבַע].*

**שָׁבַע** (preced., v. שָׁבַע) *to drive shoots, sprout. Targ. Job XIV, 7 (h. text רִחֵלֵךְ).*

**שָׁבַע** f. (preced.) *branch, shoot. Gen. R. s. 59 נִחַח 'ש' דָּוָר וְאֶתְּלָת דָּוָר 'a branch of fire came down and assumed the shape of a myrtle branch, and separated the bier from the people, v. שָׁבַע.*

**שָׁבַע** f. same, esp. *a twig smeared with a paste, lime-twig. Sabb. VIII, 4 (78<sup>b</sup>) רָבַח כְּדִי לִיהַן בְּרָאשׁ הָשׁ 'as much paste as is required to put on the top of the lime-twig. Ib. 80<sup>a</sup> בְּרָאשׁ 'ש' Ms. M. (ed. שָׁבַע, v. Rabb. D. S. a. l. note 3), v. שָׁבַע.—[Lam. R. to V, 16 ר' ירמיה דֵּשׁ 'some ed., v. שָׁבַע].*

**שָׁבַע** m. pl. (preced.) *branches, shoots, v. שָׁבַע.*

**שָׁבַע, שָׁבַע, שָׁבַע** f. (preced. wds.) *1) shoot, twig. Targ. Ez. XV, 2 (h. text זְמוּרָה). Ib. XVII, 4 (h. text יִנְקִיחַ).—Ber. 5<sup>b</sup> וְכ'... שְׁמִירָה אֶרֶץ (ed. שָׁבַע) we have heard that you allow your tenant no share in the vines (when they are cut). Y. Peah I, 15<sup>d</sup> נִחַח 'ש' (read: שָׁבַע) used to take a branch (branches) and dance in front of bridal processions; ib. דָּוָר לִיהַן דָּוָר the merit of his (carrying the) twigs (or of his folly, v. שָׁבַע) stood by him (at his funeral, when lightning in the shape of a twig came down, v. שָׁבַע); Y. Ab. Zar. III, 42<sup>c</sup> top נִחַח 'ש' (read: שָׁבַע); ib. דָּוָר לִיהַן שָׁבַע, read: דָּוָר לִיהַן שָׁבַע; Gen. R. s. 59 דָּוָר לִיהַן שָׁבַע.—Pl. שָׁבַע, שָׁבַע. Koh. R. to III, 11 (in Hebr. dict.) נִחַח 'ש' he gave them myrtle twigs (in place of swords and spears), and they smote one another &c.; ib. ר' ירמיה (corr. acc.).—Koh. R. to X, 5 דָּוָר 'ש' 'R. Jeremiah of the branch' (so surnamed for his*

manner of dancing before bridal couples) took a crown of olive branches &c. (v. שָׁבַע); Lam. R. to V, 16 רִשְׁבָּע (some ed. רִשְׁבָּע).—2) *confusion, mistake. B. Mets. 96<sup>b</sup>, a. e. שִׁי כִּיּוֹן דָּעַל, v. הִוָּרָא. Pes. 112<sup>a</sup>, a. e. עָוֵל, v. עָוֵל.*

**שָׁבַע** I c. (v. Löw Pfl., p. 373) *dill. Ukts. III, 4 'הִשְׁ (משְׁנֵרָה שְׁמֵרָה) the dill stalk after having given its taste to a dish; Ber. 39<sup>a</sup>. Maasr. IV, 5 'הִשְׁ dill must be tithed as seed &c., v. עָשָׂר; a. fr.*

**שָׁבַע** II f. (b. h.; 1) *seat. Esth. R. to I, 2 מְקוֹם כִּדִּי שִׁירָה הַמֶּלֶךְ יוֹשֵׁב בֵּשִׁי 'the place of the throne. Ib. so that the king might be seated in the chair with the crown &c. Nidd. 16<sup>b</sup>, v. מְרוֹס; a. e.—2) sitting idle, indemnity for loss of time (Ex. XXI, 19). B. Kam. VIII, 1 'ש' to estimate indemnity for loss of time, we consider the person concerned, as if he were a watchman in a cucumber field. Ib. 85<sup>a</sup> דָּוָר שָׁבַע indemnity for his enforced idleness. Ib. כָּל שְׁחִיבָא בֵּשִׁי 'the text places on parallel lines indemnity for loss of time and healing expenses: whenever one is bound to pay for loss of time, one is bound to pay for healing. Ib. 86<sup>a</sup> 'ש' the larger indemnity (for the permanent incapacitation, e. g. the value of the earning capacity of a maimed hand), and the smaller indemnity (for the time of sickness); Gitt. 42<sup>a</sup>; a. fr.—Pl. (ch.) שָׁבַע. Y. B. Kam. VIII, 6<sup>b</sup> bot. שְׁנֵי דָּוָרִין שָׁבַע there are two kinds of indemnity for incapacitation (the larger and the smaller, v. supra).*

**שָׁבַע** (b. h.) 1) *to rest, cease; esp. to observe the Sabbath. Lam. R. to V, 14 (expl. מְנִיחָם, ib.) מְנִיחָם they ceased from their songs. Ib. to I, 7 (ref. to מְנִיחָם, ib.) this refers to R. J. b. Z. who ceased from staying within her (who left Jerusalem during the siege). Snh. 58<sup>b</sup> וְכ' נִכְרִי שֶׁשָּׁבַע 'a gentile that rests from work (on any day) deserves death. Y. Ber. IV, 7<sup>c</sup> bot. כָּבַד R. H. has already begun the Sabbath observance in his town. Y. Sabb. XV, 15<sup>a</sup> bot. כָּבַד 'ש' 'a Sabbath unto the Lord' (Ex. XX, 10), rest like the Lord, as God rested from speech, so do thou rest from speech (planning work). Ned. III, 10 'ש' he who forswears benefit at the hands of those who rest on the Sabbath, is forbidden to receive benefits from Jews and from Samaritans; a. fr.—Pes. 54<sup>a</sup> אֵשׁ אֲזָרָה 'a light which burned during the entire Sabbath (having been kindled on the Sabbath eve). Men. 21<sup>a</sup> (ref. to שָׁבַע, Lev. II, 13) מֶלַח שָׁבַע Ms. M. (ed. שָׁבַע) a kind of salt which has no Sabbath (is generated at all times), which is Sodom salt (v. שָׁבַע).—2) *to stay over the Sabbath; (of scholars) to deliver the Sabbath lecture. Peah VIII, 7 'ש' נִחַח לִי 'where the transient poor makes his Sabbath station, you must give him food for three meals; Sabb. 118<sup>a</sup>; B. Bath. 8<sup>a</sup>. Mekh. Bo, s. 16 'ש' once the disciples made their Sabbath station at Jabneh, but R. J. did not stay there. Ib. שָׁבַע 'ש' and who lectured there?; a. e. אֲשֶׁר שָׁבַע 'ש' 'is it possible that R. El.**

b.Az. lectured without saying something novel?; Y. Hag. I, beg. 75<sup>d</sup>; Y. Sot. III, 18<sup>d</sup> bot.; a. fr.—3) (v. שְׁבִירָתָהּ) to appoint a Sabbath camp as the center for Sabbath movements. Pes. III, 7 (49<sup>a</sup>) לְשִׁבוּת שְׁבִירָתָהּ הָרְשוּת if a person goes away from home...in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51<sup>a</sup> לְשִׁבוּתָּי שָׁבָה for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. פָּאָה; a. fr.—Part. pass. שְׁבִירָה allowed to rest, abandoned. Sifra B'har, Par. 1, ch. I (ref. to שְׁבִירָה, Lev. XXV, 6) מִן הַשְּׁבוּר מִן הָאֵרֶץ thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

*Hif.* הִשְׁפִּיר *to cause to cease, remove.* Y. Ber. IV, 7<sup>d</sup> bot. 'שֶׁחֲשׂוֹב וְהִשְׁפִּיר עָלָיו וְכ' that thou mayest break and remove the yoke of the evil inclination &c.; ib. שֶׁהִשְׁפִּירָהוּ וְכ' that thou mayest remove it (the leaven of evil) from within us &c.—V. הִשְׁפִּירָהוּ.

**שַׁבָּת** ch. same, to rest; to observe the Sabbath. Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. **חַבָּת**). Targ. Y. Lev. XXIII, 32.—Y. Maas. Sh. V, 56<sup>a</sup> top ונחיתה בשַׁבָּת בביתיה and went down to observe the Sabbath in his own house; ib. חזר סלקון שַׁבְתָּן וכו' went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 ושבת (read: **שַׁבְתָּן**).—[Y. Maas. Sh. l. c. 'סליק ש' read: שבת, v. שַׁבָּת I.]

**שַׁבָּת** f. (b. h.; preced.) 1) *day of rest, Sabbath.*—**יִצְחָק בְּרָא שַׁבָּת**, v. **בְּרָא שַׁבָּת**. Sabb. I, 1 the laws concerning the carrying of objects from one territory (**רְשוּמָה**) to another on the Sabbath, v. **הוֹצֵאתָ**. Ib. 2<sup>b</sup> **הָכָה דְּעִיקָר** here where the Sabbath law is the main subject. Ib. 10<sup>b</sup> **שָׂמָה** I have a precious gift in my treasury, its name is Sabbath. Ib. 119<sup>a</sup> **וְשֵׁי וּכ'** we (Jews) have a certain spice, its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117<sup>b</sup> **בֶּש' הָרִיב אָדָם לִבְצוֹץ וּכ'** on the Sabbath one must break bread (say the blessing) over two loaves. Ib. **לְעוֹלָם** **ש'** one should always be early in making the purchases for the Sabbath. Ib. 118<sup>a</sup> **עָשָׂה שְׁפָחוֹךְ וּכ'** **צָרָךְ**, v. **עָשָׂה שְׁפָחוֹךְ וּכ'**. Ib. 119<sup>a</sup> **הַמַּלְכָה בְּרָא... ש'** come ye, and let us go forth to meet queen Sabbath. Ib. **בֵּטֶר ש' מִבֵּית וּכ'** two ministering angels escort man on the Sabbath eve from the synagogue to his house; **מֵלֶאכֶךְ... שְׂתָהָה לִש' אַחֲרָה כָךְ וּכ'** the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. **לֹא** **הָש'** Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa **וּכ' מִסֻּרָה** **ש'** לכם, v. **מִסֻּרָה**. R. Hash. IV, 1 **שָׁחַל לַיהוּדָה בֶּש'** which falls on a Sabbath day; a. v. fr.—Ber. 28<sup>a</sup>, a. e. **הָיָה ש' שֶׁל מִי הָיָה** whose Sabbath was it, i. e. whose turn to preach was it?—Pl. **שְׁפָחוֹת**. Sabb. l. c. **וּכ'** if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93<sup>a</sup> **וַיִּמְנֵם יוֹמִים** Sabbaths and festivals; Keth. 110<sup>b</sup>; a. v. fr.—2) *week.* Ned. VIII, 1 **וְשֵׁי** **וּכ'** **אִמְרוּ בְּכָל הַש'** **וְשֵׁי** **וּכ'** **אִמְרוּ בְּכָל הַש'**

שַׁבָּת (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65<sup>b</sup> ש' בַּמִּצְעַ ש' during the week, opp. בַּשַּׁבָּת on the Sabbath day; a fr.—Pl. as ab. Is. 66<sup>a</sup> ש' שִׁבְעָ אִימֵתוֹ . . . when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 69<sup>b</sup> ש' שִׁבְעָ בַּלַּי during those seven weeks between Passover &c.; a fr.—שַׁבָּת Sabbath, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**שַׁבָּתָא, שַׁבְּתָא, שַׁבְתָּא** ch. same, 1) *Sabbath*.  
Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 שַׁבְתָּא קורנא (O.  
'שַׁבְתָּא שַׁבְתָּא', ed. Berl. 'שַׁבְתָּא שַׁבְתָּא', v. next w.). Targ. Is.  
LVIII, 13; a. fr.—Ber. 28<sup>a</sup> 'וְכ' shall one (of  
them) preach one Sabbath, and the other the next Sabbath  
(alternately)? There will be jealousy. Sabb. 119<sup>a</sup> 'ש' ריירק  
v. ריירק. Ib. 118<sup>a</sup>, a. fr. 'מַעֲלִי ש' v. מַעֲלִי. Gitt. 38<sup>b</sup> 'בש' רקבעי  
'וְכ' who have their meals on the Sabbath during lecturing  
hours. Y. Ber. II, 5<sup>b</sup> bot. 'בש' וְכ' saw mourners on  
the Sabbath, and saluted them; a. fr.—*Pl. שַׁבְתָּא*.  
Targ. Hos. II, 13 שַׁבְתָּא (ed. Wil. 'שַׁבְתָּא').—Ber. l.c. לרדוש  
'וְכ' let R. G. lecture three Sabbaths in suc-  
cession, and R. El. b. Az. every fourth Sabbath. Snh. 67<sup>b</sup>  
'ש' כל מעלי ש' (some ed. *sing.*) every Sabbath eve; a. e.—  
2) *week*. Targ. Esth. II, 9; a. e.—Gen. R. s. 11 'בש' תרז  
the first day of the week; a. e.

**שְׁבִיחָה** f. (preced.) *rest, solemn observance*. Targ. O. Ex. XVI, 23 (h. text שְׁבִיחָה), v. preced. Ib. XXXI, 15 שְׁבִיחָה ed. Berl. (ed. Vien. שְׁבִיחָה; Y. שְׁבִיחָה); a. fr.

שִׁיבְתָּהּ, שִׁיבְתָּהּ v. שִׁיבְתָּהּ, שִׁיבְתָּהּ

שְׁבִתִּי, שְׁבִתָּי, שְׁבִתָּאִי (b. h.) pr. n. m. *Sabbethai*. Yoma 83<sup>a</sup>; B. Bath. 90<sup>b</sup> אֶצֶר פִּירִי שׁ, v. אֶצֶר. Bets. 32<sup>b</sup> בְּרִי מִיּוֹנוֹ שׁ. Y. Shebi. II, 34<sup>a</sup> דְּצוּקִי ר' שׁ (ed. Krot. 'שׁ). Y. Succ. IV, end, 54<sup>d</sup> ר' שִׁי. Y. Hall. II, 58<sup>e</sup>. Y. Snh. VIII, beg. 26<sup>a</sup>; Bab. ib. 69<sup>a</sup>; a. fr.—2) *the planet Saturn*. Sabb. 156<sup>a</sup> בְּשִׁלֵּךְ גִּבּוֹר דְּמַחֲשָׁבוֹהִי בְּשִׁלֵּךְ Ms. O. (ed. מחשבוהי) he who was under Saturn shall be a man whose plans will be frustrated (בְּשִׁלֵּךְ being the Chald. equivalent of שְׁבִתָּאִי). Gen. R. s. 10 יֵשׁ מִזֶּה... וְהוּא שׁ there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI יוֹם רְבִיעִי שׁ Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

אֲשֶׁר, v. אֲשֶׁר.

שֶׁנֶּאֱמָר, v. שֶׁנֶּאֱמָר.

**שִׁבְּרָה** (b. h.; comp. גִּבְרָה) *to be high, exalted, strong.*

*Pi. šaw to overpower* (cmp. חָשַׁק). Tem. 16<sup>a</sup> (ref. to לְבַלְלֵי עֲצָרִי, I Chr. IV, 10) מִלְשֻׁנָּה... שְׁלֵא יִשְׁגָּבֵנִי that the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 יִשְׁגָּבֵנִי (corr. acc.).

**שגב** ch. same.

*Pa. שָׁרַב to elevate, lift up, strengthen: Targ. Ps. XX, 2.*

Ib. XCI, 14. Targ. Prov. IV, 6 דִּחְשֵׁבִינָךְ ed. Lag. (ed. דִּחְשֵׁבִינָךְ; oth. ed. דִּחְשֵׁבִינָךְ; a. e.

**שגביר** pr. n. m. *S'gabion*. Tosef. Ter. II, 13 ראש ש' ed. Zuck. (Var. שגביר) S. chief of the synagogue of Aehzib.

**שגג** (b. h.) [*to be excited, confounded*], *to err, do wrong inadvertently; to act under a wrong impression*. Ker. IV, 1 באיזה מהן ש' if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 עשה בה את ש' with reference to her the law puts the wilful transgressor on a level with the inadvertent (obliging him to offer a sacrifice). Sabb. 69<sup>a</sup> במלאכות ש' or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. בזה ובה ש' if he was in error as to both. Ib. שגג בלא וזכר שבו he must be ignorant of the prohibition (לא) and of the eventual punishment of extinction (כרה); a. v. fr.

*Hif.* שגג *to confound*. Yalk. Gen. 146 מְשִׁיגִין, v. שגג.

**שגגה** f. (b. h.; preced.) *inadvertent act, error*. Ker. I, 2 ויעל שגגתם חטאת... על אלו for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 הדיוק כש'... the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70<sup>a</sup> (in Chald. dict.) קרבן שגגה for what act does the Law demand a sacrifice? Only for an inadvertent act. Ib. 69<sup>a</sup> שגגה איווהי שגגה ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26<sup>b</sup>. Ib. איזוהי שגגה how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18<sup>a</sup>, a. fr. ודואר כש' שיוצאה מלפני השליש (fr. Koh. X, 5) and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—Pl. שגגות. Sabb. 70<sup>a</sup> (in Chald. dict.) הוה שגגה חבא טובא ש' there it is only one error, here there are several. B. Mets. 33<sup>b</sup>, v. זון. Y. Shebu. I, 33<sup>a</sup> הוה שגגה חבא טובא ש' their sins' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

**שגגתא** ch. same.—Pl. שגגתא. Lev. B. s. 5, end (ref. to Ps. XIX, 13) כן ש' יעבריתא קמן (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שגגתא (ed. Bub. שגגתא, read: שגגתא).

**שגגא** m. = h. שגק, *almond, almond-tree*. Targ. Koh. XII, 5.—Pl. שגגין. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

**שגדונא**, v. שגדונא.

**שגה**, v. שגה.

**שגשגא**, v. sub שגשג.

**שגשגא** m. (שגשג) *disturber, mischief-maker*. Targ. Prov. XXVI, 20 Ms. (ed. שגשגא; h. text נרגן).

**שגשגא, שגשגא**, v. sub שגשג.

**שגה** (b. h.; cmp. נגה, *to be bright*.

*Hif.* שגה (cmp. נבט, *Hif.*) 1) (with ב) *to look at; to consider*. Bets. III, 6 אין מְשִׁיגִין בכה וכו' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62<sup>a</sup> bot.; Tosef. ib. III, 5. Ber. 52<sup>a</sup> אין מְשִׁיגִין בבח קול we do not consider a voice from on high, i. e. we are not guided in our decisions by a *bath kol* (v. ברה I); a. e.—2) (with כל) *to look for, care for, mind*. Y. Keth. VIII, 3<sup>b</sup> bot. עליה and nobody will care for her (to assist her in her bereavement). Ber. 34<sup>b</sup> לא הוה מְשִׁיגִין עליו they would have paid no attention to his prayers. Snh. 99<sup>a</sup> על מי שאינו מְשִׁיגִין על המשנה he who disregards the Mishnah; a. fr.

**שגח** ch., *Af.* שגח same, 1) *to look*. Targ. Cant. II, 9.—2) *to care for, mind*. Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15<sup>a</sup> בשרה בור רלא מְשִׁיגִין עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21<sup>c</sup> top, גסס. Ib. VI, 23<sup>d</sup> bot. מְשִׁיגִין רבנן מימר וכו' would the rabbis (you) mind to say a word of the Law? אמרו ליה Y. Nidd. II, end, 50<sup>b</sup> מאר חמא רבי משגח עלינן וכו' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31<sup>a</sup> בה 'א ולא 'א v. צנוח. Ib. אַשְׁמְרִיתוּ ביה and you pay no attention to her? Gen. R. s. 32 'א לא 'א the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ביה עילוי קרייה (strike out עילוי); a. fr.

**שגח, שגח** (b. h.; cmp. שגג) *to be confused; to reel; to err*. Midr. Till. to Ps. VII ש' אימרי when did he (David) err? When Saul pursued him. Ib. ש' אדם וכו' v. infra; a. e.

*Hif.* שגח *to cause to reel; to lead astray*. Yalk. Ps. 829 מזה הגפן הוה... וכסוק דרמ מגרר את קרנה וקרניה מְשִׁיגִין as in the case of the grape, — you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 מְשִׁיגִין (fr. שגג); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) חורר רברי אם שגח אדם ברברי חורר רברי if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. חורר רברי); a. e.

**שגח, שגח** ch. same, 1) *to reel, be intoxicated*. Targ. Prov. XX, 1.—Yeb. 63<sup>b</sup> נפל ש' he reeled (from fright) and fell down.—2) *to err, deviate*. Targ. Prov. XIX, 27; a. e.—3) *to be lost, missed*. Targ. Num. XXXI, 49 (h. text נפקד). Targ. Jud. XXI, 3 (some ed. למסגי, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

*Af.* שגח 1) *to lead astray*. Targ. Prov. XXVIII, 10.—2) *to miss the aim*. Targ. Jud. XX, 16 מְשִׁיגִין (read: מְשִׁיגִין, v. Rashi).



**שגירא** = שגיר. Lev. R. s. 9 (ed. Wil. 'ס); Yalk. Ps. 763, v. שגיר I ch.

**שגירא** f. (שגיר) *error, inadvertency*.—Pl. שגיראות. Midr. Till. to Ps. VII ed. Bub. על כל ש' שעשיתי מדול וסלח. I forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגיראוי ed. Bub., v. שגירא.

**שגירא** ch. same.—Pl. שגיראות. Midr. Till. to Ps. XIX, v. שגירא.

**שגירא**, v. שגירא.

**שגירא**, v. שגירא.

**שגירא** f. (שגש) *confused, bewildered*. Gitt. 70<sup>b</sup> שגירא his mind is confused (by the fear of death), opp. צילוחא, v. צילא.

**שגל** f. (b. h.; שגל, changed by Massorah into שכב; cmp. king's wife or mistress. R. Hash. 4<sup>a</sup> (ref. to Neh. II, 6) כלבוא אמר... what is shegal? Said Rabbah... a she-dog. Ib. (ref. to Ps. XLV, 10) 'ראי ש' כלבוא היא ו' if shegal meant dog, what good tidings did the prophet announce for Israel? Ib. 'ש' מלכותא היא ו' shegal means in general queen, and that opinion of Rabbah... (as regards Neh. I. c.) is a tradition &c.—Pl. שגליות (fr. שגלון). Snh. 95<sup>b</sup>.

**שגם** Pi. שגם (v. שגם) 1) to smooth, plane, polish. Kel. XXII, 10 שגם... שגם the boards in a bath which one planed; (Maim.: which one joined with bamboo, v. next w.).—2) to bend. Gen. R. s. 26 (play on שגם, Gen. VI, 3) שגם אני שגם I will bend them through suffering; שגם שגם (Rashi) 'I will bend them (break their power) one through the other; ib. שגם שגם because I had not bent them through suffering; Yalk. ib. 44.

**שגם** (שגם) m. (preced.) joint made of twisted reed (bamboo), hinge.—Pl. שגם or שגם. Gen. R. s. 26 (v. preced.) שגם מה מעמיד שגם (or שגם) what keeps the door in position? Its hinges. Kel. X, 6 שגם עשן בסנין או בשגם (Ar. a. Bart. (בשג) if he joined the boards with tenons or with hinges (Maim.: with bamboo, v. פן).

**שגם**, שג' ch. same.—Pl. שגם. Koh. R. to IX, 18 (expl. שגם, II Kings XVIII, 16) שגם the Rabbis say, it means the (gilt) hinges.

**שגם**, Yalk. Josh. 22, v. שגם.

**שגיר** (Shaf. of שגיר; cmp. שגיר) to run, flow.—Part. pass. שגיר f. שגיר *fluent, spoken without hesitation*. Ber. V, 5 שגיר if my prayer is fluent in my mouth, I know &c., v. שגיר; Tosef. ib. III, 3 שגיר ed. Zuck. (Var. שגיר).—[Cant. R. to I, 15 שגיר, v. infra.]

Pi. שגיר 1) to speak with fluency. Ex. R. s. 9 כיון שגיר when they recited (these verses) the whole night with fluency, they considered it a good

sign &c.—2) to make run, to send. Tanh. Mick. 8 רפוש ו' שגיר... arrest them and send them up before me; Gen. R. s. 91. Ib. 'וש' בשבילם ו' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 'לו ו' and to their commander he sent a present of fifty denars. Ber. 51<sup>a</sup>, sq. שגיר לאנשי אדור ו' he sends it as a gift to his household. Snh. 59<sup>b</sup> שגיר ו' he sent out one (serpent) to the south &c. B. Bath. 146<sup>a</sup>. Sot. 35<sup>b</sup> שגיר ו' v. שגיר a. fr.—Part. pass. שגיר f. שגיר. Cant. R. to IV, 1, v. שגיר; ib. to I, 15 שגיר corr. acc.).

Hif. שגיר [to speak fluently,] to improvise a prayer, change the established form. Y. Ber. V, 9<sup>c</sup> שגיר ש' if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

**שגיר** I ch. same, 1) to run, flow. Targ. Jer. XIII, 17 (ed. Wil. שגיר Pa., shed). Ib. IX, 17 (ed. Wil. Pa.).—2) to drag. Hull. 51<sup>a</sup> רדו שגיר Tosaf. (ed. שרין) they dragged their hind legs.

Pa. שגיר 1) to cause to run, shed tears. Targ. Jer. I. c., v. supra.—2) to send. Targ. Y. Ex. XXIII, 20.—3) to cast; (of beasts) to give birth. Ib. XIII, 12 שגיר (not רמש). Targ. Jer. XXII, 19.—Part. pass. שגיר f. שגיר; pl. שגיר. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

Af. שגיר 1) (neut. verb.) to run over. Y. Sabb. VIII, 9<sup>b</sup> bot. שגיר עיני ר' R. Aha's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) to cast an eye. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. שגיר עיני ר' (not עיניו) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. שגיר.—3) to improvise, change the established form of a prayer. Y. Ber. V, 9<sup>c</sup> שגיר א' (read שגיר) he changed one section of the Benedictions. Ib. א' שגיר he changed the benediction which closes with makhn'a zedim (the twelfth section) at the end of it.

**שגיר** II (preced.; cmp. שגיר) to heat. Targ. Ez. XXXIX, 9.—Sabb. 109<sup>b</sup> שגיר חמירא ו' she heated the oven and swept it &c.—Part. pass. שגיר f. שגיר. Yoma 29<sup>a</sup> חמירא ש' a hot oven (in which it is easy to kindle a fresh fire), opp. קרירא.

**שגיר** III pr. n. m. Sh'gar, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

**שגיר** m. (b. h.; שגיר) 1) [that which is cast,] birth, foetus, premature birth. Bekh. 3<sup>a</sup> (ref. to Ex. XIII, 12) שגיר פטר שגיר בהמה ש' בהמה, even the premature first birth of an animal is sacred; (ed. שגיר בהמה שגיר that which dwells in an animal).—2) run, flight (of a dove). B. Bath. II, 5 שגיר חמירא a far as the dove flies (for food).

**שגיר**, שג' m. (שגיר I) that which is cast away; שגיר dates after being pressed out for beer, refuse. Keth. 80<sup>a</sup> top.

**שִׁי, שְׁנֵרוּנָא** m. (I, 2 שְׁנֵר) *dragging or casting the legs, hip-disease*. Hull. 51<sup>a</sup> הָיָא אִימְרָהּ... הָרַי ש' נִקְטִירָה *he was a case of lambs...that dragged their hind legs* (v. שְׁנֵר I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. שִׁי שְׁנֵר חוּט וְכ' *hip-disease is a frequent disorder, severance of the spinal cord is unusual*. Gitt. 69<sup>b</sup> לְשִׁי וְכ' as a remedy for hip-disease, let one take &c.

**שְׂגִרֵי מִינִיהָ** m. pl. (שְׂגִרָה I) [*rivulets*,] *slopes*. Y. Bicc. I, end, 64<sup>b</sup> מֵאֵן דְּמִקְרָר אֵילֵין ש' דְּרִישָׁן מִינָהּ he who measures (v. קָרַר I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

**שְׁגִירִיר** m. (שְׁגִר) messenger, ambassador. Y. Shebu. I, 32<sup>d</sup> וְשֵׁנִי מַלְכֵּם וּשְׁנֵי שְׁגִירֵיהֶן מִלְכֵּם... וְשְׁגִירֵיהֶן שֶׁל זֶה וְזֶה as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—*Pl.* שְׁגִירִיר, v. *supra*.

**שָׁשׁ** I (apocop. of שָׁשָׁה, transpos. of שָׁשַׁה, v. שָׁשָׁה; cmp. שָׁשָׁה, a. שָׁשָׁה, *to feel around, dabble, fumble*). Tanh. P'kud 6 וְכִי שְׁוֹשֵׁה שְׁוֹשֵׁה in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

**שָׁשׁ** II, *Pi*, שָׁשׁ (v. שָׁשׁ) to confuse. Yalk. Gen. 150, play on וַחֲשֹׁנָה a. וַחֲשֹׁנָה, Gen. XLIV, 4, 6 בְּשִׁיחַ חֲתִיב שָׁשׁ אֹתָם בְּרִבְרִים (וכ) it is written with (may be read as) *Shin*, confuse them with words, now soft and now hard; *Shin*, confuse them with words, now soft and now hard; עָשָׂה וַיַּשְׁחִיגֵם שָׁשׁ וְכֵן ו so did he, *vayasshigem*, he confused them &c.

שָׁשׁ ch., Pa. שֵׁשׁ same. Targ. Y. Ex. XXIII, 27 (O. Var. אֶשֶׁשׁ, Ms. III אֶשֶׁשׁ; v. Berl. Targ. O. II, p. 27; h. text וְהִמְרִירָהּ). Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9<sup>b</sup>, sq. עוֹלָה מִשְׁעֹשֶׂה וּכ', v. עֵלָה I; [v., however, שֶׁשׁ].

*Ithpa* שִׁתְּפָא to be confused, perplexed, excited. Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text והם). Targ. Ps. XXXIX, 7 (h. text ויהימן). Ib. XLVI, 4 מִשְׁתְּפָאֵן Ms. (ed. מִתְּרַגְּשִׁין. a. fr.—Targ. Jer. XXIII, 19 (h. text מִתְּרַגְּלִין). Ib. XXV, 16, שׁוֹגֵשׁ.

**שָׁגַשׁ** (= שגשג = *denom.* of *סָגַר* I) *to be debased.*  
 Lev. R. s. 18 שָׁגַשְׁתָּךְ בִּי רֹב you acted basely towards me, as it is said (Ps. LXXXVIII, 36) &c.; Yalk. Is. 287 שָׁגַשְׁתָּךְ כַּכֵּף (סִירִים) מְצוּחָה עַל הָאֵרֶץ (corn acc., or שָׁגַשְׁתָּךְ) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

*Pa. שָׁחַשְׁתָּךְ to debase.* Lev. K. l. c. שָׁחַשְׁתָּךְ אֹרְחָא *you debased your manners*, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9<sup>a</sup> sq. אֶרְחָא *earthen* עוֹלָא מִשְׁחָשׁ אֶרְחָא *a child that caused the deterioration of his mother's*

ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

**שגשג** same, v. *supra*.

**שַׁשַּׁשׁ** (*Palp.* of שגג) *to confuse, perplex.*

*Ithpalp.* אִתְּחַלְּץ to be confused, excited; to rage. Targ.  
Jer. XXV, 16 Ms. (ed. וִירְחַלְּצוּ).

**שִׁנְיָהּ, שִׁנְיָהּ** f. (שָׁנָה) *excited, agitated*. Gen. R. s. 87, beg. (expl. 'המירה וכו', Prov. VII, 11) שִׁנְיָהּ וְנִשְׁנָה (Ar. פְּרִיכָה; Yalk. ib. 145, a. Yalk. Prov. 940 בִּרְכָה, read: פְּרִיכָה) she is agitated and runs about; v. בָּרַח.

**שִׁדְּ** m. (שִׁדְר) *furrow*.—*Pl.* שִׁדְרִים, שִׁדְרָה. Gen. R. s. 42 (expl. עֲשֹׂר ש' ש' תלמים Gen. XIV, 10) because it was made up into *siddim*, (which means) furrows; another explanation (as if שִׁדְרִים), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

שֶׁדָּהּ m. (b. h.; שֶׁדָּהּ, v. Ges. Thes. s. v.) *female breast*. Tosef. Sot. IV, 3 (ref. to לשד, Num. XI, 8) 'מה שר זה עיקר וכו' ed. Zuck. (Var. יד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; 'מה שר זה אם יונק וכו' as the breast does not harm the child, even if it suck it an entire day' &c.; Yoma 75<sup>a</sup> 'מה שר זה ריחוק וכו' as the child finds in the breast all tastes &c.—*Du.* שָׁדִים; *pl.* constr. שָׁדֵי. Gen. R. s. 42; Yalk. ib. 72; v. preced. Tanh. Sh'moth 25 ודיוקנים אמם and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. I. c.). Ber. 3<sup>a</sup>. Sot. 30<sup>b</sup>; a. fr.

שֵׁד, שֵׁדִים m. (b. h.) *demon*. Yoma 75<sup>a</sup> (play on שֵׁד, Num. XI, 8) מִה שֶׁר זֶה מִתְהַפֵּךְ וְכִי the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67<sup>b</sup> שֶׁר וְקִפְּרִי אִמְנָה שֶׁר, v. קִפְּרִי. Ib. (ref. to Ex. VIII, 15) מִיֵּכָן שְׂאֵיִן הַשֵּׁד וְכִי from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—*Pl.* שֵׁדִים, שֵׁדִין, שֵׁדִי. Lev. R. s. 22 (ref. to Lev. XVII, 7) אֵלֶּה שֵׁדִים... this *s'irim* means demons; שֵׁדִים וְיֵאִין and this *shedim* (Deut. XXXII, 17) means *s'irim* (ref. to Is. XIII, 21). Snh. l. c., v. קִהָּטִים; a. fr.—*Fem.* שֵׁדָה, שֵׁדָה; pl. שֵׁדוֹת, שֵׁדִים. Pesik. R. s. 15 (expl. שֵׁדוֹת וְשֵׁדוֹת, Koh. II, 8) שֵׁדִים שֵׁדִים male and female demons; Pesik. Hahod., p. 45<sup>b</sup> before Solomon sinned, הָיָה רוֹדֵה בְּשֵׁדִים וְכִי he ruled over all sorts of demonessees.

**שְׂדָא** ch. same. Sabb. 67<sup>a</sup> **לְשׁוֹן דְּבִירָא הוּא** against a demon say this &c. Ib. **לְשׁוֹן דְּבִירָא הוּא** for the demon of the privy. Erub. 43<sup>a</sup>; Pes. 110<sup>a</sup> **יִוֶּסֶף** the demon Joseph; a. fr.—Lev. R. s. 5 **שְׂדֵדָא** &c., v. **שְׂדֵדָא**.—*Pl.* **שְׂדֵדָא**, **שְׂדֵדָא**, **שְׂדֵדָא**, **שְׂדֵדָא**. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text **שְׂדֵדָא**, v. preceded.). Targ. Lev. XVII, 7 (O. ed. **שְׂדֵדָא**), a. fr.—*Pes. l.c.* **לְשׁוֹן דְּבִירָא הוּא** Ashm'dai, yalk. of the demons; Gitt. 68<sup>a</sup>; a. fr.—Gen. R. s. 63; Yalk. ib. 114 (expl. **שְׂדָא**).

שָׁדָא, Gen. XXVII, 11) גבר שדיין (not שדיין, a man (worshipper) of demons (ref. to שְׂדִימָא, Is. XIII, 21).

שָׁדָא, v. שְׂדִי.

שָׁדָא, שָׁדָא, v. שְׂדִי I.

שָׁדָא (b. h.) to overpower, rob. Pesik. R. s. 26 יבואו השודדים וישדדו אותה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישדדו בה (not ברום).

Pi. שָׁדָא same, v. supra.

Nif. שָׁדָא to be robbed. Gen. R. s. 75 (ref. to Ps. XII, 6) (לכשחראח עניים נשדדים וכן) when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שָׁדָא, v. שְׂדִי.

שָׁדָא (b. h.; cmp. צדד) to join, arrange, direct.

Pi. שָׁדָא to harrow. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 לחרש ולשדד, v. פָּרַח. Pirké d'R. El. ch. XII לחרש ולשדד to plough and harrow the ground.

שָׁדָא ch., Pa. שָׁדָא same. Targ. Job XXXIX, 10 (ed. Wil. רָשָׁ).

שָׁדָא, pl. שְׂדוֹת, v. שְׂדִי.

שָׁדָא, v. שְׂדִי.

שָׁדָא c. (b. h.; cmp. שָׁדָא; v. Del. Assy. Handw. s. v. sid(du, p. 642) tract of land, field. Shebi. I, 1, a. fr. שָׁדָא a cultivated field in which trees grow, opp. הַבֵּן, v. לָבֵן. Sifra B'huck., Par. 4, ch. XI (ref. to Lev. XXVII, 21) masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקדש את שָׁדָא if a man consecrates his field. Ib. VII, 5 אֲחִיזָה... כֵּשׁ הַלֹּקָח if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. to מְקֻנָּה a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. נסחופת שדדו. —Tosef. Shebi. VI, 21 ירקות קדוה ed. Zuck. (Var. ש') vegetable growing in the field (in the Sabbatical year).—Pl. שְׂדוֹת. Arakh. IX, 5 כל שהוא... חוץ מן הש' whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שָׁדוֹן, v. שָׁדָא.

שָׁדוֹן, שְׂדוֹכָא, v. sub שְׂדִי.

שְׂדוֹכָא f. (שָׁדָא) 1) quiet, peaceable. Targ. I Chr. IV, 40.—2) peace, rest. Ib. XXII, 9 (ed. Wil. שְׂדוֹכָא).

שְׂדוֹכָא f. (preced.) rest, ease. Targ. Ez. XVI, 49 (ed. Wil. שְׂדוֹכָא; some ed. שְׂדוֹכָא).

שְׂדִי m. (b. h.) Almighty. Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref.

to Gen. XVII, 1) דָּי אֲנִי הוּא שְׂדִימָא it is I who said to my world..., 'it is enough'. Succ. 5<sup>a</sup> (ref. to Job XXVI, 9) מִדְּרוֹ שְׂדִימָא the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שָׁדָא, שָׁדָא (v. שְׂדִי II) 1) to swing, throw, cast, shoot; to sprinkle, pour. Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. Rמא). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שְׂדִי II). Targ. I Sam. XX, 20. Targ. Lev. IV, 12 מִשְׁדָּ (infin.; h. text שִׁפָּה); ib. 18 רִשְׁוִי (fr. אֲשֶׁר). Targ. Koh. II, 8 מְרוֹבֵין דְּשִׁרְיָן (not דְּשִׁרְיָן) gutters discharging tepid, and gutters discharging hot waters (h. text שרה שרו). Targ. Ps. LXXXIX, 3. Ib. LXII, 9 (ed. Wil. שרו), corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92<sup>b</sup> לֹא תִשְׁדֵּי לךְ וְכִי תִשְׁדֵּי I will throw down a ring for thee, and thou bow down &c. Ib. 69<sup>b</sup> וְיִנְשְׁדֵי מִיָּא וְכִי and let him pour water on it. Ib. 69<sup>b</sup> וְיִנְשְׁדֵי לִיה וְכִי and let him sprinkle it &c. Snh. 30<sup>b</sup>, a. e. בִּיה נִרְנָא, v. נִרְנָא; a. fr.—2) to cast the spindle, to spin. Keth. 72<sup>b</sup> שְׂדִיָּא פִילְכָה v. שְׂדִיָּא פִילְכָה. Gitt. 69<sup>b</sup> דְּשִׁדְדִיתָ דּוֹמָה (fr. שדד or שדד), v. דּוֹמָה I. Succ. 16<sup>a</sup> מִשְׁדָּא, v. אֲשֶׁלָּא; a. e.

Af. שָׁדָא same, to cast, pour, shed. Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שָׁדָא same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. Pe.); Y. I ib. שָׁדָא (h. text ירה).—[Targ. Prov. XIII, 12 מִשְׁדֵּי ed. Wil., read מִשְׁדֵּי, v. שְׂדִי.]

Ithpa. אֲשִׁתְּדִי, Ithpe. אֲשִׁתְּדִי 1) to be cast, poured out; to be shot. Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אֲשִׁתְּדִי, v. אֲשִׁתְּדִי). Targ. O. Ex. XIX, 13. Targ. Jer. XII, 9; a. e.—Nidd. 48<sup>b</sup>, v. infra.—2) to be cast about, reel. Targ. Is. XXIV, 20 (h. text ניע).—3) to hover, fly. Targ. O. Deut. XXVIII, 49 (h. text רָאָה). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אֲשִׁתְּדִי, corr. acc.).—4) denom. of שָׁדָא to be a full-developed breast. Nidd. 48<sup>b</sup> אֲשִׁתְּדִי (oth. opin. in Rashi: to be poured out, emptied, dried up), v. בָּרָה; [Ar. אֲשִׁתְּדִי, Var. אֲשִׁתְּדִי, v. שְׂדִי II, a. שְׂדִי].

שְׂדִי I m. (שְׂדִי 2) yarn. Targ. Ez. XXVII, 19 Ar. (ed. שיריין, שיריין).

שְׂדִי II (שְׂדִי 1) [arrow, cmp. Ps. XCI, 5, v. Targ.,] hot, destructive east-wind. Gitt. 31<sup>b</sup> שְׂדִי the shadya is blowing; [Ar. s. v. אֲסַחָא names ש' as south-wind; Rashi: = h. שְׂדִי demoness].

שְׂדִי, v. שְׂדִי.

שְׂדִי m. (שְׂדִי) at rest, at ease. Targ. Job XXI, 23 (Ms. שְׂדִי; h. text שְׂדִי).

\*שְׂדִימָא, שְׂדִימָא f. (b. h. שְׂדִימָא) field, plain(?) Ab d'R. N. ch. VI רָאָה אֶבֶן ש' וְנִשְׁלָה וְכִי (ed. Schechter רָאָה) he saw a stone of the plain (a clod of earth), and took it to his mouth.

**שָׁדָן**, *Pi. שָׁדָן* (v. next w.) *to negotiate, stipulate*. Sabb. 150<sup>a</sup> ועל דריתניק וב'... you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 ואין משדכן בין וב' you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44<sup>b</sup> ורוא שדכבו provided they have been negotiating (with her father). Ib. (mixed dict.) אע"ג דשדכבו even if they have been negotiating.

*Hif. שָׁדָן* *to subdue, quiet*. Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 ושבחנה וב' (ישבחנוה וב' this refers to the Lord who quieted Ahasverus (ref. to Mshbrh, Ps. LXV, 8).

**שָׁדָן, שָׁדָן, שָׁדָן** (v. דָּן a. דָּן; comp. Targ. Prov. XV, 18 דָּן = h. שקט.) *[to be sunk, settled,] to be quiet, at ease*. Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שָׁדָן, corr. acc.); a. fr.—Y. Yoma VIII, 45<sup>a</sup> bot. (in the mother's womb) they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38<sup>d</sup> when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 שָׁדָן (part. pass. Pa.).

*Af. שָׁדָן* *to settle, quiet, pacify*. Targ. Ps. LXV, 8 (Ms. שָׁדָן Pa.). Targ. Job XXXIV, 29 (not 'ש'). Targ. Y. Num. XVII, 20 (ed. Vien. שָׁדָן, corr. acc.).

*Pa. שָׁדָן* 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 וישלח... let a wise man come and pacify the people; (Yalk. ib. 111.)—2) *to arrange, stipulate, esp. to negotiate a marriage* (by sending an agent to settle affairs). Kidd. 13<sup>a</sup> הוה דרס in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); וב' ודלא ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

*Ithpa. שָׁדָן, Ithpe. שָׁדָן* *to be quieted, settled*. Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. שָׁדָן, corr. acc.; Ar. שָׁדָן).

**שָׁדָן** m. (preced.) *one at ease, retired from business*. B. Bath. 139<sup>a</sup> בש' מהרירן Ar. a. Rashb. ed. Pes. (Ms. H. בשדכא, v. Rabb. D. S. a. l. note 10; ed. בשדכא) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); ש' פשיטא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—\*Trnsf. barren tree, wild tree (cmp. שָׁדָן).—*Pl. שָׁדָן*. B. Kam. 92<sup>b</sup> קינא דש' Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. שָׁדָן, v. שָׁדָן.

**שָׁדָן**, Targ. Gen. XXV, 27 ש' some ed., v. נָשָׁדָן.

**שָׁדָן** (*Shaf.* of וָלָל; cmp. שָׁדָן) *to swing, be wide open* (v. Fr. Del. Proleg., p. 101).

*Pi. שָׁדָן* (cmp. פָּרַח) *to persuade, speak suavisly*. Kidd. 30<sup>b</sup> sq. ומפני שמשדלתי בדבריו וב' it was revealed and known before Him... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35<sup>b</sup> משדלתי בדבריו יום בכל יום every day did Potiphar's wife try to win (entice) him with words; a. e.

*Hithpa. שָׁדָן* 1) *to be persuaded, enticed*. Koh. R. to I, 16 חלב משדל וב' the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) *to make one's self pleasant, to insinuate one's self; to be on good terms*. Pes. 112<sup>a</sup>; 113<sup>a</sup> חזי משדל עם וב' try to be on good terms with him on whom the hour smiles.—3) *[to swing one's self up,] to make an effort, strive*. Tosef. Kidd. V, 15 ושתהל וב' לעולם (לזמן) under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only יחל); Y. ib. IV, end, 66<sup>d</sup>. Ab. II, 5 איש לזיוור איש (Ar. השוהר) where there are no men, strive thou to be a man. Ib. IV, 18 אל תשתהל וב' (Ar. השוהר), v. תלך; a. e.

**שָׁדָן** ch., *Pa. שָׁדָן* same, *to persuade, entice*. Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וישלח, v. שָׁדָן.

*Ithpa. שָׁדָן* 1) *to insinuate one's self, win favor*. Targ. Ruth II, 19.—Gen. R. s. 22 למשתהל... there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 למשתהל.—2) *to strive; to struggle*. Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שָׁדָן.]

**שָׁדָן** (b. h.; cmp. דָּפַח, s. v. דָּפַח) *to knock; (of grain) to blast*. Pesik. Asser, p. 99<sup>b</sup> [read:] וירא שדפתן... I send one east wind, and it blasts them; Yalk. Deut. 892 שדפתן (corr. acc.); Tanh. R'eh 17 ומשתדל; Pesik. R. s. 25 וישדפת.

*Pi. שָׁדָן* same, v. supra.

*Nif. שָׁדָן, Nithpa. שָׁדָן* *to be blasted*. B. Mets. IX, 6 כגון שנשתדל... או המקבל if one tenanted a field... and the locust ate it up, or it was blasted. Ib. 105<sup>b</sup> רובא דבאגא (it is considered a regional calamity), if for instance four fields on four sides of that in litigation have been struck with blast. Ib. 105<sup>b</sup> חלם אחד וב' if one furrow over the whole length of it was struck. Y. M. Kat. III, 81<sup>d</sup> top היה נשדף כל מקום... every spot on which his eye looked was blasted; a. fr.

**שָׁדָן** ch., *Ithpa. שָׁדָן, Ithpe. שָׁדָן* same, 1) *to be blasted, emptied of grain*. B. Mets. 105<sup>b</sup> דאשדף רובא דבאגא when most of the fields of the valley were struck; ib. 106<sup>a</sup> וב' משדף רובא דבאגא most of the fields... were struck, and also his barley was blasted. Ib. (mixed dict.) שדף כל שדף for all thy fields have been struck; a. e.—2) (euphem.) *to ease one's self*. Targ. I Kings XVIII, 27 (h. text וב').

**שָׁדָן**, *שָׁדָן* m. (b. h.; preced.) *blast*. B. Mets. 106<sup>a</sup> כל

ה' if the whole world (all the fields around) was stricken with blast, and his with mildew. Ib.; Arakh. IX, 1 וירקון ש' if a year of blast or mildew intervened; a. fr.

**שְׂדֵפֹנָה, שִׁדָּה, שְׂדֵפֹנָה, שִׁדָּה** ch. same. Targ. Deut. XXVIII, 22. Targ. I Kings VIII, 37; II Chr. VI, 28.—Taan. 6<sup>a</sup> וְלֹא שְׂדֵפֹנָה שִׁדָּה the grain of that year will not be subject to blast.

**שִׁדָּה** (v. next w.), *Hithpa.* הִשְׁתַּדֵּד [to throw one's self forward,] to strive. Ab. II, 5; ib. IV, 18 Ar., v. שָׁדָל.

**שִׁדָּה** I (Shaf. of דור, דור; cmp. שָׁדָר; Assy. שִׁדָּה to order); Pa. שִׁדָּה 1) to send. Targ. Gen. XXXVIII, 20; 23. Targ. Job XXXIX, 3; a. fr.—[Hull. 51<sup>a</sup> שָׁדָר, read: שָׁדָר, v. שָׁדָר I.] Gitt. 56<sup>a</sup> שִׁדָּה לָהֶם שִׁדָּה send them a sacrifice, and see whether they will accept it. Ib. שִׁדָּה בִּידָה וְכ' he went and sent through him &c. Hull. 56<sup>a</sup> שִׁדָּה לְקַמְיָה וְכ' he sent the case to Rab M. Keth. 85<sup>a</sup>, a. fr. שִׁדָּה לְקַמְיָה וְכ' he sent the case to Rab M. Keth. 85<sup>a</sup>, a. fr.—2) to throw. Yalk. Gen. 109 וְכ' אֵלֶיךָ... וְכ' I shall open my mouth, and thou shalt go on throwing in; Gen. R. s. 63 חָדָר מִשְׁדָּר (corr. acc.; Pesik. R. s. 16, a. e. משלח).

*Ithpa.* אִשְׁתַּדֵּד, *Ithpe.* אִשְׁתַּדֵּד to be sent; to be thrown. Targ. Prov. XVII, 11. Targ. Job XVIII, 8; a. e.—[Gen. R. s. 63, v. supra.]

**שִׁדָּה** II (preced.; cmp. שָׁדָר) to turn around, twist. Pa. שִׁדָּה to wrestle. Targ. Y. II Gen. XXXII, 26 בְּשִׁדָּה (verbal noun), v. שָׁדָל.

*Ithpa.* אִשְׁתַּדֵּד, *Ithpe.* אִשְׁתַּדֵּד 1) same, esp. to rebel, v. אִשְׁתַּדֵּד (transf.) to rise, grow stiff. Nidd. 48<sup>b</sup> אִשְׁתַּדֵּד אֶתְּחַדֵּד Ar. thy breasts grew stiff (Var. in Ar. אִשְׁתַּדֵּד, v. שָׁדָר; ed. אִשְׁתַּדֵּד, v. שָׁדָר, v. שָׁדָר).

**שִׁדָּה** m., **שִׁדָּה** f., v. שָׁדָר.

**שִׁדָּה, שִׁי, שִׁי** m.=h. שִׁדָּה 1) twisted rope. Gitt. 69<sup>a</sup>, v. שִׁדָּה II.—2) spinal column. B. Bath. 103<sup>a</sup> ... דְּהוּנָה (שִׁדָּה, pl.) they are named 'clefts of the field'? they are named 'the spine of the field'; Arakh. 25<sup>a</sup> שִׁדָּה; Kidd. 61<sup>a</sup>; Yalk. Lev. 677 שִׁדָּה.—Pl. שִׁדָּה, שִׁדָּה, שִׁדָּה. Targ. Y. Deut. XIV, 7.—Arakh. l. c., a. e., v. supra.

**שִׁדָּה, שִׁדָּה** (a corrupt. of σαρδόνιος) sardonius, a jewel in the high priest's breast-plate. Ex. R. s. 38, end (for h. אדם, v. LXX Ex. XXVIII, 17, σάρδιον; Mus. שִׁדָּה).

**שִׁדָּה** f. (v. שִׁדָּה II) [twisted cord,] 1) spinal column. Hull. III, 2 וְכ' if the spinal column is broken, but its cord is not severed. Ib. 1. Gen. R. s. 28, beg., a. e. שִׁדָּה לָהֶם שִׁי, v. שִׁדָּה II. Sabb. 147<sup>b</sup> שִׁדָּה חֹמֶרֶת Rashi (ed. the knots of the spine (vertebræ). Ohol. I, 8, v. שִׁדָּה I; a. fr.—B. Kam. 16<sup>a</sup> שִׁדָּה אִם אִם a man's spine. Ber. 55<sup>a</sup>; Sabb. 81<sup>a</sup> שִׁדָּה שִׁדָּה the back-bone of a fish.—Pl. שִׁדָּה, Nidd. 24<sup>a</sup>; Bekh. VII, 2; Hull. 60<sup>b</sup>, v. שִׁדָּה 2) stem, rib of a plant. Lev. R. s. 30 וְכ' the rib of

the palm-branch resembles the spinal column of man. 'Ukts. I, 2 שִׁדָּה שִׁי the stem of an ear (of wheat). Hull. 119<sup>b</sup> שִׁי it refers to the stem of an ear of wheat, v. שִׁדָּה; a. fr.—V. שִׁדָּה.

**שִׁדָּה** m. pl. (prob. transpos. of שִׁדָּה; ירד) sediment, lees. B. Mets. 40<sup>b</sup>. Ms. M. a. Ar., and marg. vers. (ed. שִׁדָּה).

**שִׁדָּה** f.=h. שִׁדָּה. Targ. O. Lev. III, 9 (ed. Berl. Hull. 119<sup>b</sup> שִׁי it refers to the stem of an ear of wheat, v. שִׁדָּה; a. fr.—V. שִׁדָּה).

**שִׁדָּה**, v. שִׁדָּה.

**שִׁדָּה** m. (b. h.) lamb, young goat or young sheep. Bekh. I, 5 מַחֲרִי בְּכֵלָאִים מִפְּנֵי שְׁדָה שִׁי R. El. permits the redemption of a first-born ass with a hybrid of goat and sheep, because it goes by the name of *seh* (complying with the law Ex. XIII, 13). Gen. R. s. 56 (ref. to Gen. XXII, 8) אֵלֶּיךָ יִרְאֶה לִי הֶשֶׁת בְּנִי וְאִם לֹא אֶחָד הֵשֶׁת לְעֹלָה בְּנִי God will provide himself a lamb, my son, and if not, thou art the lamb for the offering, my son; Pesik. R. s. 40 אֵלֶּיךָ יִרְאֶה לִי הֶשֶׁת קֶרְבְּנִי וְאִם לֹא שֶׁה לְעֹלָה בְּנִי he will prepare his sacrifice, and if not, my son be the lamb for the offering. Ib. שֶׁה לְעֹלָה כִּי לְעֹלָה לְשׁוֹן יוֹנִית (not חֵד) 'seh for an offering' is the Greek σέ (thee) for an offering. Bekh. 12<sup>a</sup> שֶׁה אָבִיו שֶׁה its sire is a sheep. Ib. 7<sup>a</sup> שֶׁה מִכָּל מִקוּם a seh (young of sheep or of goats) under all conditions (even if it has the looks of an unclean animal). Pes. 118<sup>a</sup> בְּשִׁי, v. כִּנִּי. B. Mets. 27<sup>a</sup>; a. v. fr.

**שֶׁה, שֶׁה**, v. שֶׁה.

**שֶׁה, שֶׁה, שֶׁה, שֶׁה**, v. sub סֶה.

**שֶׁה**, v. שֶׁה.

**שֶׁה** f. (שֶׁה) wasteness, ruin.—Pl. שֶׁה, שֶׁה. Targ. Ps. LXXIII, 18 (Ms. שֶׁה; h. text שֶׁה).

**שֶׁה** f. (שֶׁה) while, time. Y. Ber. I, 2<sup>d</sup> top; Gen. R. s. 12 שֶׁה עַל יְדֵי שֶׁה in the course of time. Meil. 6<sup>a</sup> (in Chald. dict.) הָיָה לֹא הָיָה לֹא שֶׁה לְמִזְרָקָה he had not had the time to sprinkle it; (ib. שֶׁה). Y. Maasr. III, 50<sup>d</sup> bot. שֶׁה לֹא שֶׁה we allow him an interval of time for cracking &c. Ib. שֶׁה לֹא שֶׁה within the interval allowed for the second act Y. Sabb. IV, end, 7<sup>a</sup> שֶׁה לֹא שֶׁה in the one case it means (chafing) for a while, in the other for some time. R. Hash. 30<sup>b</sup> שֶׁה לֹא שֶׁה that there be time left during the day to offer &c. Y. Hor. I, 46<sup>a</sup> top שֶׁה וְשֶׁה and the difference between them is the word time; R. M. says שֶׁה לֹא שֶׁה we allow him time &c., v. שֶׁה; a. fr.

**שֶׁה, שֶׁה** (b. h. שֶׁה) 1) to stand still, pause; to dwell, tarry. Shebu. II, 3 הִשְׁתַּחֲוִיָּה אוֹ שֶׁה בְּכִדִּי הִשְׁתַּחֲוִיָּה or if the unclean person stayed in the Temple long enough for prostration. Ib. 17<sup>a</sup> (mixed dict.) שֶׁה when he did not stand still (but walked constantly though slowly). Yeb. VI, 7 נָשָׂא אִשָּׁה וְשֶׁה נָשָׂא if one married a woman and lived with her ten years without issue. Ib. רִשְׁאֵי הַשָּׁנָה

לְשָׁחַר וּב' the second husband may live with her ten years. Ib. 36<sup>b</sup> וּב' כָּל שָׁחַר וּב' a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135<sup>b</sup> שֶׁשָּׁחַר. Ber. V, 1 שְׁחָרִין שָׁחַר וּב'... חֲסִידִים the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32<sup>b</sup> דָּרוּ שְׁחָרִין שָׁחַר... חֲזוֹרָתָן וּשְׁחָרִין וּב' they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Hull. 2<sup>b</sup> יָשְׁחַר וּב' שָׁחַר they might pause, might press the knife &c., v. שְׁחָרִין. Ib. 12<sup>a</sup>; a. fr.—2) *to delay*, v. infra.

*Hif.* הִשְׁחָח, הִשְׁחָח *to cause delay; to detain, restrain*. Nidd. 31<sup>a</sup> sq. וּב' מְשַׁחֲרִין עַצְמָן because they restrain themselves (retard effusion) &c. Snh. 76<sup>a</sup> וּב' הַמְשַׁחֵחַ בְּחוּמֵי הַבַּיִת he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 וְהֵן מְשַׁחֲרִין אֶתְּנָן and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שְׁחָח וּמִשְׁחָח who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. שְׁחָח אֶת נִדְרוֹ (perh. שָׁחַח, *Pl.*) because he had vowed and was procrastinating &c. Keth. 61<sup>a</sup> מְשַׁחֲרִין הַכֹּל מִשְׁחָח you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

*Pi.* שְׁחָח same, *to delay the use of, let stand*. Y. Ter. VIII, 45<sup>c</sup> top וּב' שְׁחָח וְאֵם שְׁחָח (or שְׁחָח, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. וְאֵם שְׁחָח and if one did let them stand; a. e.

*Hithpa.* הִשְׁחָח, *Nithpa.* נִשְׁחָח 1) *to be delayed*. R. Hash. IV, 4 מְלִבּוֹא... נִשְׁחָחוּ once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27<sup>a</sup> וּב' הוּלָד אָחִיר it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate*. Num. R. s. 57 וּמִשְׁחָח עֵינָיו מִזֶּה אָחִיר עֵינָיו (some ed. וּמִשְׁחָח) why dost thou stand and deliberate?; a. e.

שָׁחַח, שָׁחַח (שָׁחַח) ch. 1) same, *to stand still; to tarry, gaze, be astonished*. Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׁחָח (ed. Lag. שָׁחַח).—Hull. 75<sup>b</sup> וּב' מְשַׁחֲרִין אֶתְּנָן (אֵיכָא דְאֵמְרִי) מְשַׁחֲרִין הוּא שְׁחָח לִיה וּב' (Resh Lakish) gazed at him (when R. Joh. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40<sup>a</sup>; 45<sup>b</sup>. Hull. 9<sup>a</sup> וּב' וּדְרִיס וּב' sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste*. Targ. II Kings XIX, 25 Mus. (ed. דְּשָׁחַח; ed. Wil. דְּשָׁחַח); Targ. Is. XXXVII, 26 (ed. דְּשָׁחַח).—[Ber. 6<sup>a</sup> בְּרִכַּי דְּשָׁחַח Ar. v. בְּלִי II.]

*Ithpe.* אִשְׁחָח *to be delayed, tarry*. Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6<sup>a</sup> לֹא מְשַׁחֲרִין לִיה... מְשַׁחֲרִין דֹּא they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80<sup>b</sup> מְשַׁחֲרִין הוּא דֹּא its birth was delayed. Ib. מְשַׁחֲרִין אֶתְּנָן a birth may be delayed (beyond the time of maturity).

Ib. וְאֵם עַד תְּרִיסָר וּב' and he (the husband) tarried (was away from home) as much as twelve months; a. e.

*Af.* אִשְׁחָח *to delay, be slack*. Targ. Y. Deut. VII, 10. Ib. XXII, 22 לֹא תִשְׁחָחֶנּוּ (ed. Vien. תִּשְׁחָחֶנּוּ, corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שָׁחַח m., v. שְׁחָח.

שְׁחָח, v. שְׁחָח.

שָׁחַח, Targ. Esth. VI, 1 some ed., v. שְׁחָח.

שְׁחָח, שְׁחָח f. (שְׁחָח) *delay, pause*. Shebu. 16<sup>b</sup> וּב' הַשְׁחָחָא דְּרִיתָא a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וּב' שְׁחָח what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. צָרִיךְ שְׁחָח לְמַלְקוּת is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering*. Hull. 9<sup>a</sup> וְאֵלֵּי... שְׁחָחָא שְׁחָח דְּרִסָּה וּב' and these are the rules for slaughtering... (guard against) pausing, pressing the knife &c. Ib. 27<sup>a</sup>; a. e.—*Pl.* שְׁחָחִין. Shebu. 17<sup>a</sup> מְקוֹ שְׁחָחִין are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁחָח (עִיר; cmp. אִשְׁחָח *to be awake*. Targ. Esth. VI, 1 דְּרִיתָא שְׁחָח (not שְׁחָח).—Y. Ter. XI, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top שְׁחָח וּב' דְּרִיתָא II.

שְׁחָח, v. שְׁחָח.

שָׁחַח m. (b. h.; v. שְׁחָח) [*vacancy*,] *vanity, inanity, falsehood*. שְׁחָח שְׁחָח a false oath, vowing to do something impossible, opp. בְּרִישָׁה. Shebu. III, 9 וְהַשְׁחָחִי שְׁחָח שְׁחָח (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; שְׁחָח שְׁחָח if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. אִישׁוֹרִי שְׁחָח what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; שְׁחָח... שְׁחָח if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. ... לְבַטֵּל שְׁחָח שְׁחָח if he swears that he will neglect a command, that he will not erect a Succah,... that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21<sup>a</sup> שְׁחָח שְׁחָח what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שְׁחָח. Ib. 20<sup>b</sup> שְׁחָח וּשְׁחָח a vain oath (*shav*) and a false oath (*sheker*) are the same; a. fr.—*vain prayer*, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 (ref. to שְׁחָח, Job XI, 11) God knows על שְׁחָח לְשָׁחַח the people that risk their lives for falsehood

**שׁוֹבַל** (b.h.) pr.n.m. *Shobal*, homiletical surname of Bezael. Ex. R. s. 40, s. שׁוֹבַל.





שׁוּחַ, שׁוּחַ, שׁוּחַ ch. 1) same. Targ. I Kings XV, 19. Targ. Ex. XXIII, 8. Targ. Ps. XV, 5; a. fr.—Keth.

**שׁוֹמֵט** *m. (שׁוֹמֵט) madman, fool; (of plants) wild.* Hull. I, 1, a. fr. וְכֵן חָרַשׁ שׁ' a deaf and dumb person, an insane person, and a minor. Y. Ter. I, 40<sup>b</sup> וְכֵן חָרַשׁ שׁ' the symptoms of insanity. Tosef. Ter. I, 3 פְּעֻמִּים שׁ' I. חָלַם Yoma VIII, 6 כָּלֵב שׁ' a mad dog. Ab. IV, 7 שׁ' רָשָׁע וְכֵן חָרַשׁ שׁ' a fool, a wicked man &c. Sot. III, 4 חָסִיד שׁ' a foolish saint; ib. 21<sup>b</sup> חָסִיד שׁ' דְּמִי חָסִיד שׁ' what is meant by a foolish saint? When, for instance, a woman is drowning in the river, and he says, it is not becoming to look at her and save her. Shebi. VII, 1, sq., v. לֹאֶהָ; a. v. fr.—בִּכְוֹרָא, v. בִּכְוֹרָא I.—פְּלִי שׁוֹמֵט, שׁוֹמֵט. Y. Ter. I. c. וְכֵן חָרַשׁ שׁ' not even the most insane person will do that. Ab. Zar. IV, 7 יֵאָבֵד שׁ' שֶׁלְקָלָיו shall God destroy his world on account of the fools (who worship natural objects)? Ib. 54<sup>b</sup> וְכֵן חָרַשׁ שׁ' and the fools that do mischief must pay the penalty. B. Bath. 12<sup>b</sup> וְכֵן חָרַשׁ שׁ' ... וְנִתְּנָה לָשׁ' since the destruction of the Temple, prophecy has been taken away from the prophets and given to madmen and children; a. fr.—Shebi.

*Pa.* שָׁחַד 1) to level, smooth, spread. Targ. Prov. VII, 16 (h. text רִבֵּד, v. הַשְׁחִיחָה).—2) (corresp. to שָׁחַד, שִׁחַר) to place, set; to appoint, make; (with ל- or כ-) to make alike, compare. Targ. Ps. XXXIX, 9. Targ. y. Lev. XIX, 14 (O. שָׁחַד). Targ. Jud. VI 19. Targ. Gen. XXI, 14. Targ. Ps.



הַשׁ, שׁוּלָמִי pr. n. pl. *Shulami, Hash-Shulami*, twin-

town of N'miré, v. נְמִירִי. Tosef. Bekh. VII, 3; Bekh. 55<sup>a</sup> של נמר (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top שְׁלֹמִי.

**שולמית** f. the *Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel*. Cant. R. to VII, 1; a. e.

**שום, שרים** (b. h.; v. סום) to place, put, appoint, make. Ber. 39<sup>b</sup> וְכִּי שָׁמַתָּ שְׁלֹמֶיךָ thou hast made peace between the scholars. Mekh. B'shall. introd. במקום הזה שָׁמְנוֹהוּ in this place they (the Egyptians) have put him (Joseph). Ber. 28<sup>b</sup> וְכִּי שָׁמַתָּ מִדֹּרֶךְ... שְׁשֹׁמֵת חֲלָקִי וְכִי I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

*Hif.* שָׁמַתָּ same. Yeb. 45<sup>b</sup> שְׁמַתָּה מְשִׁימִים v. שְׁמַתָּה. Ber. 16<sup>b</sup> וְהַשְׁמִיתָ חֲלָקֵינוּ וְכִי and that thou mayest place our lot in paradise. Ib. פְּמִלְיָא. v. שְׁמַתָּה שְׁלֹמֶיךָ. Snh. 99<sup>b</sup> כָּל מְשִׁימֵי חֻמְרוֹס... שְׁמַתָּה whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

**שום, שרים** ch. same. Targ. O. Lev. XIX, 14 (v. סום I ch.; Y. וְשָׁמַתָּה. Targ. O. Gen. L, 26 (ed. Berl. וְשָׁמַתָּה. Y. II וְשָׁמַתָּה. Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סום I ch.

*Ithpe.* וְשָׁמַתָּה to be placed. Targ. Hag. II, 15. Targ. Esth. IV, 3.

**שום** I (cmp. preced.) [to arrange; cmp. עָרַךְ, שָׁרַף] to value, estimate; to mark, name. Gitt. V, 1; Tosef. Keth. XII, 2 שָׁמַתָּה לְהָן v. עִידיהוּ. Keth. 67<sup>a</sup>, v. שָׁרִי. Macc. 3<sup>a</sup> כִּיצַד שָׁמַתָּה how do we assess (the fine)? Y. Kidd. I, 60<sup>d</sup> bot. (expl. דָּבָר שְׁדוּא צָרִיךְ לָשׂוּם Mish. 6) נִעֲשֶׂה דִמַּי בְּאִזְרֵי which has to be prized (which is not itself a standard value). B. Mets. IX, 3 שָׁמַתָּה אִזְרָה וְכִי if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 וְהָשֵׁם v. כָּל הָשֵׁם II; a. v. fr.—M. Kat. 5<sup>a</sup> (ref. to שָׁשׁ, Ps. L, 23) וְכִי he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); וְכִי אֵלֶּה הָשֵׁם וְכִי אל תִּקְרֶה הָשֵׁם אֶלָּא הָשֵׁם וְכִי read not *v'sam* but *v'sham* &c.; Sot. 5<sup>b</sup>; Yalk. Ps. 763; (Lev. R. s. 9 שָׁרִימִים אִזְרֵיהֶם)—Part. pass. שָׁשׁ f. שָׁמַתָּה; pl. וְשָׁמַתָּה אִזְרֵי בְּאִזְרֵי הָשֵׁם שָׁרִימִים. Tosef. B. Kam. X, 1 שָׁמַתָּה וְכִי we consider them (the forcibly taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95<sup>a</sup> הִיא בִּכְסָף שָׁמַתָּה לְהָן the animal had been sold at its value to him (the robber), for cash; ib. שָׁרִימִים (Chald. form); ib. וְכִי אֵלֶּה הָשֵׁם וְכִי שָׁרִימִים אִזְרֵי... שָׁרִימִים אִזְרֵי we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21<sup>b</sup> הִיא וְכִי בִּכְסָף שָׁמַתָּה Bashi (ed. שָׁרִימִים) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

*Nif.* וְשָׁמַתָּה to be valued, assessed. Kidd. 28<sup>a</sup>, v. שָׁרִימִים. Keth. 66<sup>b</sup> הַמְחַבֵּק בְּכִימֵהוּ when saying 'for each

Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שָׁשׁ II; a. e.

**שום** ch. same.—Part. שָׁרִימִים. Lev. R. s. 9 (ref. to שָׁשׁ, Ps. L, 23, v. preced.) וְשָׁרִימִים אִזְרֵיהֶם (some ed. שָׁרִי) he who calculates his way, will be worth much; Yalk. Ps. 763 פָּרָה... שָׁרִימִים לֶךְ B. Kam. 47<sup>a</sup> שָׁרִי שָׁרִי I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שָׁשׁ; f. שָׁמַתָּה, v. preced.

*Pa.* שָׁרִימִים to tax, impose fine. Lam. R. to II, 1 (expl. יַעֲרִיב, ib.) שָׁרִימִים אִזְרֵי ה' בְּרוּגְמִיהֶם how heavily the Lord in his anger taxed the daughter of Zion! v. חֲרִיב ch., a. e.

**שום** II m. (preced.) 1) *valuation, estimate*. B. Kam. I, 3 כֶּסֶף v. שָׁרִי. Tosef. B. Mets. IX, 9 אִזְרָה... שָׁרִי if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, וְכִי אִזְרָה שָׁרִי וְכִי if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—*Esp. the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 הִירָוּמִים שָׁרִי the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107<sup>a</sup> שָׁרִי שָׁרִי if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife*. Keth. VI, 3 (66<sup>a</sup>) וְכִי פִסְקָה... וְכִי if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. בְּמִנְהָ שָׁרִי וְכִי if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; 'שָׁרִי בְּמִנְהָ דִּיָּא וְכִי but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 מְקוֹם... מִן הָשֵׁם וְכִי where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title; in the name of, for the sake of, for the purpose of, in the capacity of*. Gitt. IV, 4 עֶבֶד... אִם לֹשֶׁ עֶבֶד וְכִי if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 אִשָּׁה לֹשֶׁ אִשָּׁה כל גֵּט שֶׁנִּכְרַח שָׁלֵא לֹשֶׁ אִשָּׁה a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 מִלְכוּת אִזְרָה וְכִי if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79<sup>b</sup> הִיגְרָה v. הִיגְרָה). Yeb. 24<sup>b</sup> אִישׁ שֶׁנִּשְׁתַּחֲוֶה לֹשֶׁ אִשָּׁה a man that embraced the Jewish religion for the sake of a woman; שָׁרִימִים מְלָכִים for the sake of the royal table (v. שָׁרִימִים); שָׁרִימִים for the sake of being one of Solomon's servants; a. v. fr.—

[Ib. 47<sup>b</sup> לשם שחרור in her capacity as a slave; with the purpose of making her a freed woman; a. fr.]—*ש'...מש' ר' יוסי* Maas. Sh. III, 6 (quoting R. J. as author). Eduy. VIII, 5; a. v. fr.—*b) because of, as coming under the category of; for the sake of (preventing)*. Bets. 2<sup>b</sup>, a. fr. *מזורה מש' v. גזרה*. Sabb. 17<sup>b</sup> *מש' שמך v. גזר*. Ab. Zar. 26<sup>a</sup>, a. fr. *מזורה מש' v. גזרה*. Sabb. 70<sup>b</sup> *מש' פירש...מש' שבר* does any one abstain from doing a thing on the Sabbath for any reason but because of the prohibition of labors, and does one abstain from any labor for any reason, but because of the Sabbath? Ib. 73<sup>b</sup> *דריב מש' נטע* is guilty, because the act comes under the category of planting. Kil. I, 9 *וכ' כלאים* he need not hesitate to use it either on the ground of forbidden mixture, or on the ground of the Sabbatical year (in which planting is forbidden), or because it is subject to tithes. Ib. IX, 8 *וכ' אין אפור מש' וכ' nothing is forbidden as mixture of wool and linen unless it is spun &c.; a. v. fr.*—Ber. 5<sup>b</sup> *מש' דורה ללא וכ' (dost thou weep) on account of the Law, that thou hast not attained much?; a. v. fr.*—*או מש' or on account of thy support (that thou art poor)?—על ש' ר' (Chald.) על שום ש' (Chald.)*, *מש' ר' (Chald.)*, *משום ש' (Chald.)*. Pes. X, 5 *שפסח וכ' על ש' שפסח* the Passover sacrifice is eaten, because the Lord passed over &c. Y. Naz. II, beg. 51<sup>d</sup> *מש' שהוציא וכ' because he uttered the word nazir*. Keth. 63<sup>b</sup> *מש' רב זבד וכ' because Rab Zebid is a great man &c.; a. v. fr.*

**שום** ch. same, name. Targ. Gen. II, 11. Targ. Y. ib. V, 2. Targ. I Chr. XVI, 2; a. fr.—*V. שְׁמָא*.—*על ש' מש' v. preced.*

**שום III** m. (b. h.) *garlic*. Maasr. V, 8, v. *בב' II*; Tosef. ib. III, 14 *איוורו ש' בעל וכ' what species of garlic is named Baal (bek) garlic? v. זור II*. Ber. 51<sup>a</sup>. Kil. I, 3 *הש' (garden) garlic and wild garlic; Tosef. ib. I, 2; a. fr.—Pl. שומרים, שומרים. Sabb. 118<sup>b</sup>; a. e.*

**שומא I** m., **שומת** I f. = *שום II, 1) estimate, appraisal, esp. the appraisal of valuables brought into marriage by the wife*. Keth. 66<sup>b</sup> *ש' רבה* an appraisal of great proportions, *ש' זוטא* of small proportions; *ש' דירה* his (the husband's) appraisal, *ש' דירה* her appraisal (made in her paternal home).—*2) settlement, compromise*. B. Bath. 107<sup>a</sup> (if three appraisers differ) *עושרין ש' ביניהן ומשלשין* we compromise between them by taking the difference between the highest and the lowest estimates and dividing it by three, i. e. by adding one-third of the difference to the lowest estimate; Tosef. Keth. XI, 2 *עושרין אותה ש' ושמן אותה שלישי* ed. Zuck. (Var. *עושרין אותו ש' ביניהן ושמן*; oth. ed. *עושרין שומת ביניהן וכ' אותה שלישי* [B. Kam. 95<sup>b</sup>, a. e. שומא, v. שום I]).

**שומא II** f. (שום I; cmp. *סִמְרָן*) *mark, mole, wart*. Nidd. 46<sup>a</sup> *ש' בן רשע שנים ... ש' if a child nine years old has two hairs (under the arm &c.), it is a mole (and no sign of puberty); Y. Yeb. X, 11<sup>b</sup> bot. Y. Kidd. II, 62<sup>d</sup> ש' שיער* a mole with no hair; Tosef. Keth. VII, 9; Keth. 75<sup>a</sup>. Tosef. Yeb. XIV, 4 *הש' מצידין* we accept

testimony (of a husband's death) on identification by a mole; B. Mets. 27<sup>b</sup>; Yeb. 120<sup>a</sup>. Ib. מצויה בכך גילו v. בש' סימן מובהק הוא II. Tosef. Bekh. V, 5. B. Mets. I. c. they differ as to whether a mole can be considered a distinguishing mark for identification; a. fr.

**שומא** ch. same, v. *סִמְרָא II*.

**שומא** v. *שומא*.

**שומא** v. *שומא*.

**שומא** v. *שומא*.

**שומא** v. *שומא*.

**שומא** v. *שומא*.

**שומן** m. (שמן) *fat*. Sot. IX, 12 (with the destruction of the Temple) *נשל שומן הפירות* the fruits lost their fatness. Ib. 13 *המנשרות נשלו את ש' הדגן* when the tithes ceased, the corn lost its fatness. Bekh. 18<sup>a</sup> *ש' רחא ביניהן* the fatter of the two animals remains under litigation, v. *שמן*. Y. B. Kam. IX, beg. 6<sup>d</sup> *הש' את חש' he must make restitution for the fat animal (as it was before it deteriorated); a. fr.—Esp. the permitted fat of animals, contrad. to חלב*. Ker. IV, 1 *לפני ש' וחלב לפני* if a person had before him permitted fat and forbidden fat. Lev. R. s. 22 *ש' או החלב החרוץ לך את חש' (I forbade thee) heleb, and (as an offset) I allowed thee shuman; a. fr.—Ab. Zar. 35<sup>b</sup> ש' חזיר* lard; Hull. 91<sup>a</sup> *שמן (Ms. M. שומן) the fat on the sinew of the hip; ib. 92<sup>b</sup> (Ms. M. שומ, a. once 'שם) Pes. 83<sup>b</sup> שם*.

**שומן** ch. same. Targ. Y. Num. XI, 8 (h. text שמן). Targ. Jud. III, 22. Targ. Ps. LXXIII, 7.—Hull. 111<sup>a</sup> *שחלא ש' the milt is mere fat (a glandular substance with no large blood-vessels)*.

**שומן** f. same. Targ. Y. I Lev. VII, 30 (a gloss to הרבא).—*V. שומן*.

**שומן** f. (שום III) *wild garlic*. Kil. I, 3, Tosef. ib. I, 2 (Var. שמנים, corr. acc.).

**שומן** m. (שמן) *reputation*. Meg. 25<sup>b</sup>, v. *סני*. Ib. *דשפיר שומן* who is well spoken of. M. Kat. 17<sup>a</sup>.

**שומפוזין** a corrupt. of *τοπαζιον* m. (τοπαζιον) *topaz*. Ex. R. s. 38, end (corresp. to h. פסדה; v. LXX. Ex. XXVIII, 17).

**שומר** m. (b. h. שמר; שמר) *watchman, guard, keeper*. Y. Taan. I, 64<sup>a</sup> *השומרים מה מילל ש' העולם* what did the keeper of the world say? Lev. R. s. 36 *וכ' גפן זו חש' שלה עומד למעלה* the grape vine (vineyard) stands high (in the שמר), so is Israel's guard above. Hag. 15<sup>b</sup> *ש' הפרח וכ' even the gate-keeper (of Gehenna) could not stand before thee; a. fr.—Esp. one in whose charge an object is given, bailee, ש' חנם* an unpaid bailee; ש' שכר a paid trustee. B. Mets. 93<sup>b</sup>; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 *נישא שומר, sub. Trnsf. that part of a plant or of a body which serves as a protection (e. g. leaves, skin)*. Ber. 36<sup>b</sup> *דיכא*

**שׁוּעַ** (cmp. שׁעַע 1) *to be smooth, soft; trans. to be discouraged, to despair* (cmp. מָסַס). Gen. R.s. 44 (ref. to תַּשׁוּעַה, Is. XLI, 10) לֹא תִשְׁוַע... אֶל תִּשְׁתַּחֲוֶה *his heart was*



soft as wax, and the Lord sent him two angels...; to this refers what is written *al tishfa*..., be not soft (despair not); Yalk. ib. 115 לשערה אל לבה לך לשערה (אל חרה אל לבה לך לשערה) be not soft, let thy heart not turn into wax (cmp. Ps. XXII, 15); Gen. R. s. 65; (Yalk. Is. 313 ואל חרה ואל חרה) — 2) [to smooth,] to card, hackle.—Part. pass. שִׁוּעַ, pl. שִׁוּעִים, שִׁוּעִין. Kil. IX, 8, a. e., v. 9. Ib. 9 מפי שדן שדן felt clothes (of mixed material) are forbidden, because they are carded. Y. ib. IX, end, 32<sup>d</sup> מותר דא שדן מותר we might have thought, but if one cards (wool and linen together), it is permitted; v. שִׁוּעִין.

Pi. שִׁוּעַ to make slipper, cause to slip (cmp. הלך). Gen. R. s. 77 end (expl. ורחק, Gen. XXX, 6) שִׁוּעָה (or שִׁוּעָה) Chald.; not שִׁוּעָה; ed. Wil. שִׁוּעָה, read: שִׁוּעָה, v. שִׁוּעָה he (the angel) made it (the hollow of the thigh) slip (be dislocated); Cant. R. to III, 6; Yalk. Gen. 132 שִׁוּעָה (not שדן), v. supra.

שִׁוּעַ ch. same, 1) [to smooth over,] to plaster. Targ. O. Lev. XIV, 42 וישע (Kimhi) (ירשע, v. Berl. Targ. O. II, p. 35; some ed. וירשע, corr. acc.). Targ. Y. Deut. XXVII, 2; 4. Targ. Ez. XIII, 12; a. e.—Part. pass. שִׁוּעַ smooth. Hull. 47<sup>b</sup> (expl. למישה דלית ו' (דמיה לאפורה) when the lung is a smooth-surfaced mass, without incisions marking the lobes.—2) to card. Part. pass. as ab. Targ. Y. Deut. XXII, 11.

Pa. שִׁוּעַ 1) to plaster. Ab. Zar. 47<sup>b</sup> ויהרר שִׁוּעָה when he plastered once and plastered it over again. Gen. R. s. 38 [read:] אחי למישיע חרות ודוא שיעי ארבע one came to plaster two (squares of a wall), and he plastered four; Yalk. ib. 62 אחי למישיע דוא ודוא שיעי ארבע — 2) to cause to slip, v. preced.

Ilhpe. שִׁוּעַ 1) to be plastered, daubed. Targ. O. Lev. XIV, 43; 48 (some ed. אֶשֶׁע, v. שִׁוּעַ). — 2) to become a smooth mass. M. Kat. 25<sup>b</sup> אישעיה, v. מחלצה.

שִׁוּעַ, Pi. שִׁוּעַ (b. h.) to cry (for help). Ab. Zar. 4<sup>a</sup> (ref. to Job XXX, 24 שִׁוּעַ ו' בשכר שמלחדין ו' as a reward for their crying before me, I will help them; Yalk. Job 918 כשמלחדין ו'—Denom. שִׁוּעָה.

שִׁוּעַ m. (b. h. ?; v. next w.) rock, fort.—Pl. שִׁוּעִים. Lam. R. introd. (R. Joh 1) (ref. to Is. XXII, 5) על שדיו מקרקרין... שדיו שִׁוּעִים they tore down the walls of their houses and made of them breastworks, and placed them around their forts; Yalk. Is. 289.

שִׁוּעָה m. (שִׁוּעַ or שִׁוּעַ; cmp. Targ. Ez. XXVI, 4 s. v. שִׁוּעָה) smooth rock. Targ. Prov. XXX, 19 h. text שִׁוּעָה.

שִׁוּעָה m. (preced.) [rock,] protector, magnate. Targ. Job XXXIV, 19 (v. Targ. Is. XXXII, 5).

שִׁוּעָה f. (b. h.; שִׁוּעַ) cry (for help). Ber. 29<sup>b</sup> שִׁוּעָה hear the cry of thy people &c. Deut. R. s. 2, beg. (one of the expressions for prayer); Yalk. ib. 811; Yalk. Sam. 157; Sifré Deut. 26; a. e.—Lam. R. introd. 32 (ref. to שיעה, Jer. VIII, 19) וזקה... וזקה ש' נאקה this word (שיעה) has three meanings: cry, call for help, and anguish (or sigh); ib. לשון פרפור דוא ו' Rab Huna of Sepphoris said, it means writhing in agony of death (with ref. to Ez. XXX, 24, a. Job XXIV, 12); Yalk. Jer. 279.

שִׁוּעַ, v. next w.

שִׁוּעָה f. (שִׁוּעַ Ilhpe.) 1) conversation, tale, talk. Targ. I Kings XVIII, 27 (h. text שיר). Targ. Jud. VII, 15 (h. text מספר). Targ. Prov. III, 32 (h. text סוד). Targ. II Kings IX, 11.—2) derisive talk, sneer, by-word. Targ. Hab. II, 6 (ed. Wil. שִׁוּעַ; h. text מליצה). Targ. O. Deut. XXVIII, 37 (ed. Vien. שִׁוּעַ; h. text שנינה). Targ. I Kings IX, 7 (ed. Wil. שִׁוּעַ); Targ. II Chr. VII, 20.

שִׁוּעַ m. (b. h.) fox. Ned. 81<sup>b</sup>, a. e. ו' מצינו ש' ו' the tooth of a fox (a charm for insomnia or for drowsiness); a. fr.—Y. Sabb. X, 12<sup>c</sup> bot. ש' ארי בן ש' a lion, son of a fox, a distinguished man, son of an inconspicuous father; B. Mets. 84<sup>b</sup>.—שִׁוּעָה, v. שִׁוּעָה.—Pl. שִׁוּעִים. Cant. R. to II, 15, v. שִׁוּעַ. Ab. IV, 15; Y. Snh. IV, 22<sup>a</sup> bot. ראש לש' head of foxes, opp. tail of lions, v. ארי II. Succ. 28<sup>a</sup>, a. e. מלכות ש' v. מלכות; a. fr.

שִׁוּעַ v. שִׁוּעַ.

שִׁוּעַ m. (b. h.; denom. of שִׁוּעַ) gate-keeper. Deut. R. s. 23 ו' מבקש מן הש' ו' asked the gate-keeper to be allowed to enter the palace; a. e.—Pl. שִׁוּעִים. Gen. R. s. 91 כל אחד הש' ו' and so did the gate-keepers report, every one his own (the name of one of the sons of Jacob); a. e.

שִׁוּעַ, Poel of שִׁוּעַ, part. מְשִׁוּעַ, v. שִׁוּעַ I.

שִׁוּעַ I (b. h.; = נִשֵּׁעַ) to blow. Num. R. s. 5, beg. ... וכיון ו' הרה האש שִׁוּעַ ו' when the sparks (preceding the march of the Israelites) went forth, the fire blew (was wafted) towards those carrying the Ark; a. e.—Esp. (of the serpent, cmp. שִׁוּעַ; v. נִשֵּׁעַ) to emit poisonous breath, to poison. Midr. Till. to Ps. XCII (ref. to Ps. CXXXIX, 11) ויהי ו' יושב... יושב and he (Adam) sat thinking in his heart, perchance the serpent that led me astray on the Sabbath eve will come and poison me in the heel. Lev. R. s. 15, end; Gen. R. s. 16; Yalk. ib. 22, v. נִשֵּׁעַ.

שִׁוּעַ ch. same, 1) to blow. Gen. R. s. 2 ... בריה כרוחה an assurance is given to the water that even during the hot season a wind shall blow.—Transf. colloquial Engl. to blow to be proud. Lev. R. s. 16 (ref. to גבוה, Is. III, 16) [read:] שִׁוּעִין ברימיהון they were proud of their high stature; Lam. R. to IV, 15 בוקא... שִׁוּעַ II) to slip. Hull. 42<sup>b</sup> שִׁוּעַ (v. — 2) ש' ברימיהון a dislocated hip-bone; ib. 54<sup>a</sup>, sq. B. Mets. 84<sup>a</sup> bot. he lamented, (מיניה) עד דשח דעניה (Ms. H. רשני) until his mind slipped (from him), he lost consciousness; a. e.—אריב (ו' יריב) the synagogue of 'He slipped' (away from the Temple) 'and settled' (in Babylonia), name of a synagogue in Nehardea (a reference to the belief that the Divine Majesty went with Israel into the Babylonian exile). Meg. 29<sup>a</sup>; R. Hash. 24<sup>b</sup>; a. e.—3) to crouch, crawl, slide. B. Bath. 7<sup>a</sup> ו' אכריסך ו' crouch on thy belly and go in, crouch and go out, i. e. I am not bound to make the accesses to thy rooms. Snh. 88<sup>b</sup> שִׁוּעַ עירל שיעה ונפיק ו' he that crawls in entering,

and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14<sup>b</sup> מִיִּשְׁרָאֵל מִיִּשְׁרָאֵל when he (in a sitting position) slid himself to the altar.

*Pa. מְשִׁירָה to blow, fan.* Sabb. 119<sup>a</sup> מְשִׁירָה Ar. (ed. מוֹשִׁירָה *Af.*) fanning the fire.

**שרף II** 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 מְשִׁירָה (Mish. ed. מְשִׁירָה; Ar. מְשִׁירָה, fr. מְשִׁירָה I) a sword becomes susceptible of uncleanness when it is refurbished. Ib. XVI, 1 מְשִׁירָה when he smooths them by rubbing with the skin of a fish; Snh. 20<sup>b</sup>; Ned. 56<sup>b</sup> מְשִׁירָה (Rashi מְשִׁירָה). Kel. l.c. גַּמַּר שֶׁלֹא לְשַׁמֵּר if he decided not to smooth them. Y. Ber. III, 5<sup>d</sup> bot. לָמָּה דְּבַר הוּא עָשָׂה for what purpose should he polish it? Hull. 25<sup>a</sup>, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 מְשִׁירָה אֶת רִיבָן וְשִׁפְתָּהּ and she rubbed his spittle off (with her foot); (לְהַרְוֶה) מְשִׁירָה וְכִי... שֶׁכֵּן for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10<sup>b</sup> top מְשִׁירָה רִיבָן he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 מְשִׁירָה אֶת הַסִּדְקִין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 וְלֹא שֶׁפִּין ולא שפין nor must you rub them (with the hand to cleanse them). Eduy. I, 8 מְשִׁירָה שֶׁכֵּן וְשִׁפְתָּהּ you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75<sup>b</sup> מְשִׁירָה בֵּין הַעֲמֻדִים he who rubs (smooths skins) between columns; Y. ib. VII, 10<sup>c</sup> bot. מְשִׁירָה אֶת הַעֲמֻדָּה על גְּבִי הַעֲמֻדָּה files them with a file. Pes. II, 7 מְשִׁירָה אֶת הַבֶּרֶךְ but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) *to grind, crush, stamp.* Sifrē Deut. 315 שִׁירָה וְכִי that wheat grains rub against one another and drop &c., v. סִלְתָּ; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 מְשִׁירָה אוֹתָהּ מִן הָעֵקֶב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. מְשִׁירָה על הָעֵקֶב, corr. acc.); Yalk. ib. 627 מְשִׁירָה עֲצֻמֶיכֶם מִן הָעֵקֶב (corr. acc.).—[Midr. Till. to Ps. XCII עֲקֵב מְשִׁירָה, v. שִׁירָה I.]

*Nif. מְשִׁירָה 1) to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מְשִׁירָה if he took by force a coin, and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 מְשִׁירָה כִּדְרֵי שִׁירָה וְכִי... כִּדְרֵי אֶרֶץ a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30<sup>a</sup>; 81<sup>b</sup>; B. Mets. 118<sup>b</sup> מְשִׁירָה כִּדְרֵי שִׁירָה B. Kam. 28<sup>b</sup> מְשִׁירָה בִּבְנֵי (Ms. F. מְשִׁירָה, read: מְשִׁירָה was smashed against a stone; (Y. ib. III, 3<sup>c</sup> top מְשִׁירָה).—V. מְשִׁירָה.

**שרף ch.** same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. סִרָה); a. e.—Pes. 25<sup>b</sup> מְשִׁירָה לֹא וְכִי as he was rubbing his (sick) daughter's skin with undeveloped grapes of *Orlah*. B. Kam. 23<sup>b</sup> מְשִׁירָה צִלְמֵי when the animal in scratching itself rubbed figures off (which were on the

wall).—Part. pass. מְשִׁירָה, שִׁירָה. Ab. Zar. 52<sup>b</sup>, v. מְשִׁירָה.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. שִׁירָה, fr. מְשִׁירָה). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64<sup>a</sup> מְשִׁירָה קְלִירָה, v. מְשִׁירָה.]

*Pa. מְשִׁירָה same, to rub, grind, file.* B. Kam. 98<sup>a</sup> מְשִׁירָה שִׁירָה (read: מְשִׁירָה; Ms. M. שִׁירָה, fr. מְשִׁירָה) if he rubbed the stamp off with a file.

*Ithpol. מְשִׁירָה to be crushed.* Targ. Job XXX, 8 מְשִׁירָה Ms. (ed. מְשִׁירָה, v. מְשִׁירָה).

**שרף III** m. (preced.) *smooth-faced.*—*Pl.* שִׁירָה. Kil. III, 2 מְשִׁירָה מְשִׁירָה smooth beans (without incisions).—V. שִׁירָה.

**שרף** m., v. שִׁירָה I.

**שרף**, v. מְשִׁירָה.

**שרף** m. (b. h.; שִׁירָה) *judge, ruler.* R. Hash. 25<sup>b</sup> (ref. to Deut. XVII, 9) שִׁירָה אֶת אֶתְּלָה אֶתְּלָה שֶׁ שִׁירָה this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Hag. 14<sup>a</sup> (ref. to Is. III, 2) שֶׁ הוּא דִּירָן וְכִי by *shofet* is meant the judge that decides a true case according to truth; a. fr.—*Pl.* שִׁירָה. Sifrē Deut. 144 (ref. to Deut. XVI, 18) אֵם יֵשׁ שִׁירָה where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanh. Shof'tim 2, v. שִׁירָה. Y. Snh. I, 19<sup>a</sup> bot. (ref. to Deut. XXI, 2) שִׁירָה שֶׁכֵּן שֶׁכֵּן thy elders that are thy judges. Ruth B. to I, 1 שִׁירָה; B. Bath. 15<sup>b</sup> שִׁירָה, v. שִׁירָה; a. fr.

**שרף**, v. שִׁירָה.

**שרף** m. (v. שִׁירָה) *childish man, idiot.*—*Pl.* שִׁירָה. B. Kam. 85<sup>a</sup> (speaking of how much a man would take for allowing his hand to be cut off) עֲסִקִין בְּשֶׁ עֲסִקִין do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40<sup>a</sup> בְּשֶׁ וְכִי do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122<sup>a</sup> בְּשֶׁ אֲנִי do we speak of idiots (that will part with their landed heirloom for money)?—V. שִׁירָה.

**שרף I** m. שִׁירָה II, v. שִׁירָה II (*fatty protuberance, cap of the hip-bone.* Hull. 92<sup>b</sup> מְשִׁירָה he peels the fat off even with the cap (v. מְשִׁירָה). Ab. Zar. 25<sup>a</sup> (expl. מְשִׁירָה, I Sam. IX, 24) שֶׁכֵּן וְכִי the leg and the cap; (v. Rabb. D. S. a. l.) מְשִׁירָה מְשִׁירָה (v. Rabb. D. S. a. l.) what does *v'hé aleha* mean? (That which is on top of it,) for the *shof* is above the leg; Y. Meg. I, 72<sup>c</sup> bot. (Chald. dict.) שֶׁכֵּן וְכִי.

**שרף II** m. שִׁירָה III (*ease, comfort, smoothness.* Nidd. IV, 6 מְשִׁירָה blood discharged in comfort (without travail), opp. קוֹשֵׁי. Ib. 37<sup>b</sup> מְשִׁירָה וְכִי twice with pain, and once in comfort; Y. Meg. I, 71<sup>b</sup> top מְשִׁירָה שֶׁכֵּן (בְּאִשִּׁי) בְּשֶׁ וְכִי (not) וְכִי (b. h.) Gen. R. s. 16, beg. (play on מְשִׁירָה, Gen. II, 11) מְשִׁירָה מְשִׁירָה its waters run smooth-

ly; Yalk. ib. 21. Keth. 20<sup>a</sup> when he has been enjoying the usufruct 'שלש שנים ושב' for three years, and that in comfort (without protest by claimants); a. e.

**שופר** ch. same. Lev. R. s. 34 Ar. s. v. ש' 3 (in an unintelligible quotation not found in ed.).

**שופר** m. (ש' II) file. Kel. XXX, 1, v. ש' II (Ar. שופר).

**שופר** ch. same. Targ. O. Deut. IX, 21 ed. Berl. (oth. ed. ש'; Y. שופר). Targ. I Sam. XIII, 21 (h. text פצירה).—B. Kam. 98<sup>a</sup>, v. ש' II ch.

**שופר**, v. שופר.

**שופר** m. pl. (ש' II) *that which is poured out into the gutter, waste-water*. Sabb. VIII, 1 וכל הש' 'וכ' and the measure for all kinds of dirty waters is one-fourth of a Log (for Sabbath laws). Ib. 78<sup>a</sup> הוא ש' what is waste water fit for? Hull. 105<sup>b</sup> ש' on account of the dirty water (on the roof, which may come down through the spout). B. Bath. 19<sup>b</sup> ש' there (in Mish. II, 1) reference is made to a collection of urine to be poured out; a. e.

**שופר**, v. שופר.

**שופר**, v. שופר.

**שופר** m. (denom. of שופר) *one whose legs are file-shaped, without calves*. Bekh. 45<sup>a</sup>; Tosaf. ib. V, 4 שופר ed. Zuck. (Var. שופר; oth. ed. שופר).

**שופר** m. (ש' II) *plenty, liberality*. Lev. R. s. 4 שלשה ונותנין בש' ונותנין בש' ונותנין בש' three powers take plentifully and give plentifully: the earth, the sea, and the government.

**שופר** m. (b. h.; ש' II) [*rounded*; emp. שופר] 1) *horn, trumpet, Shofar*, contrad. רוצצרות. R. Hash. III, 3 ש' של ראש השנה וב' the horn for the New Year's Day (used in the Temple) was from a mountain-goat, straight, and its mouthpiece was inlaid with gold. Ib. מאריך וב' the tone of the *shofar* was prolonged, that of the accompanying trumpets short. Ib. 4. Lev. R. s. 29; a. v. fr.—Pl. שופר R. Hash. III, 2, v. ש' Lev. R. l. c. שופר and on New Year's Day they take up their *Shofars* and blow before the Lord, and he rises from the throne of justice to that of mercy &c.; ib. שופר; a. fr.—Esp. שופר (also שופר) *shofaroth*, that section of the Musaf service of the New Year's Day which treats of the *shofar* (of the Revelation). R. Hash. IV, 5 ורועק ש' the reader recites *shofaroth* and blows. Ib. 6 מעשרה... מותרת you must cite no less than ten Biblical verses referring to the *shofar*. Ib. (32<sup>a</sup>) של (32<sup>a</sup>) מותרת (זכרון מלכות ושופר) you must not cite verses referring to rulership, memorials, and *shofar* which allude to evil dispensations; a. e.—2) *horn-shaped box* in the Temple to receive the money for sacrifices which are supplied by the Temple authorities. Tosaf. Shek. III, 2 ונותן לש' and puts the money into the proper box. Ib. ש' לקריב box for free-will offerings. Ib. 3 לקריב

box for bird offerings; a. fr.—Pl. as ab. Shek. VI, 1; Tosaf. ib. III, 1; a. fr.

**שופר** ch. same. Targ. Ex. XIX, 13 (h. text ריב). Ib. 16; a. fr.—Pl. שופר. Targ. Josh. VI, 4; a. e.—Targ. II Esth. IV, 16 שופר.—V. שופר.

**שופר** m. (ש' II) *beauty, grace*. Targ. Prov. XXXI, 30. Targ. Ps. XLV, 3. Ib. 12; a. fr.—Ber. 5<sup>b</sup>, v. ש' Ab. Zar. 20<sup>a</sup> ש' בלי עפר (שופר) that the dust should destroy this beauty. B. Mets. 84<sup>a</sup> יוחנן ש' the beauty of R. J.; a. fr.—V. ש' ch.—2) *best portion*. Targ. O. Num. XVIII, 29; 30; 32 (h. text חלב).—Pl. שופר. Pes. 3<sup>b</sup> ש' קאכלנא I got the best pieces (of the Pass-over lamb) to eat.

**שופר** m. (*Palez* of שפר, v. שופר) *drinking horn*.—Pl. שופר. Keth. 65<sup>a</sup> ש' דהווי משקי ליה כש' כי האי ש' שופר that they gave him to drink of horns like this (as large as my arm).—[Ar. reads בשפר soldiers' horn (?).]

**שופר** pr. n. pl. *Beth-Shufré*. Lev. R. s. 22 ש' ב' בקעת the valley of Beth-Sh. (Koh. R. to V, 8 שופר; Yalk. ib. 972 שופר).

**שופר**, v. שופר.

**שופר** f. (ש' II) 1) (*emp. ש' chip, pin*. Gitt. 32<sup>a</sup>; Sabb. 102<sup>b</sup>, v. ש' קופר. Hor. 13<sup>a</sup> ש' דמרא וב' אפי' (not ברא, v. Rabb. D. S. a. l. note 400) they (the mice) gnaw even at the pin in the hoe.—2) *the smooth part*. Sabb. 140<sup>a</sup> ש' דחומא ש' the inner part of garlic; (Ms. M. שופר borders of garlic).

**שוק**, v. שוק.

**שוק**, v. sub ש'.

**שוק**, Targ. Ps. LXXIV, 3 משוק, משוק, v. שוק II.

**שוק** I (b. h. *Polel*; emp. ש' to touch, join, come in contact; (emp. ש' to desire.—Denom. ש'.

*Hithpol.* ש' שוק (denom. of שוק) = שוק to long for (with ש'). Yeb. 62<sup>b</sup> (ref. to שוק), Gen. III, 16) ש' האשה משוקקת על וב' the wife has a desire for her husband when he is about to go on the road; Erub. 100<sup>b</sup>; Yalk. Gen. 32. Keth. 65<sup>a</sup> (ref. to שוק, Hos. II, 7) ש' דברים... משוקקת עליהן וב' things which a woman longs for: jewelry. Num. R. s. 10, beg. (ref. to שוק, Cant. V, 15) ש' זה העולם ש' הקב"ה וב' that means the world, which the Lord has been longing to create; a. e.

**שוק** II m. (preced.) = שוק, desire, longing. Cant. R. to VII, 11 (ref. to שוק, ib.) ש' שוקן דן אין שוקן של וב' there are three kinds of desires: Israel longs for none but for his father in heaven; ש' שוקן של אשה וב' woman's desire is for her husband; ש' שוקן של יצר וב' the evil temptation longs for Cain and the like of him; ש' שוקן אין שוקן של גשמים וב' the rains desire the earth (ref. to שוק, Ps. LXV, 10); v. שוק. Midr. Till. to Ps. CXVII (expl. שוק, v. supra) ש' שוקן לה שוקן (שוקן) grant to her that for which she (the earth) longs.—Pl. שוקן, v. supra.

**שוק** III m. (b. h.; v. שוק I) [*meeting place*,] *market, street*. Gen. R. s. 91 של זוגיה ש' the place where harlots meet. Pes. 110<sup>a</sup> 'הש' בומן שלא ראה פני הש' if he has not seen the open, i. e. if he has not been in the open air between one cup and the other. B. Kam. 115<sup>a</sup> 'הש' חקנה הש' the market ordinance (that he who buys a stolen object publicly has a right to his purchasing money on restoring the object). Yeb. 53<sup>a</sup> 'לש' making a *y'bamah* permitted to all the world, i. e. freeing a woman from her dependence on her brother-in-law. Ib. 98<sup>b</sup> 'לש' פגע ברבמה לש' he might (on marrying her) strike on a '*y'bamah* abroad', i. e. on one bound to another man as her *yabam*; a. v. fr.—Num. R. s. 20<sup>18</sup>, a. e. 'הש' בעל הש' market commissioner.—*Pl.* שוקים שוקין שוקי. Ib. 17 (expl. קריה הצורה, Num. XXII, 39) שעשה ש' של ו' he arranged commercial markets. Sabb. 33<sup>b</sup> 'ו' they (the Romans in Palestine) made markets to place harlots there; Ab. Zar. 2<sup>b</sup>. Tosef. Makhsh. III, 8 'הש' הבאין מבריה that are brought back from the market houses; a. fr.—Constr. שוקי. Erub. 29<sup>a</sup>, a. e. בש'... I am (to-day) as bright as Ben 'Azzai was in the meeting places of Tiberias; a. fr.

**שוק** m. (b. h.; v. שוק I) [*joint*,] *leg, foreleg, shoulder*. Ber. 24<sup>a</sup> באשה כירה ש' a woman's bare leg is an indecent sight, i. e. you are not permitted to say your prayers in sight of it. Hull. X, 1 חייבין כוונה ובש' are subject to the law relating to breast and shoulder (Lev. VII, 34). Men. V, 6; a. fr.—*Dw.* שוקים. Gen. R. s. 98 שוקיהן, v. שוקי.

**שוקא** ch. same, v. שוקא.

**שוקא I** שוקא f. = h. שוק II, *desire, pleasure, satisfaction*. Cant. R. to VIII, 11 ליה ש' מן גביהן no satisfaction comes from you (the angels), i. e. your compliance with the Law would afford no satisfaction to Me, because you have no temptations and trials to contend with.

**שוקא II** m. = h. שוק III, *market, open place, street*. Targ. Prov. I, 20 (הויק) Targ. Gen. IX, 22 (Y. ed. Vien. שוקא); a. fr.—B. Bath. 22<sup>a</sup> 'דש' market-day. Ib. 'הש' נקית ליה ש' went out in the open air, v. שוק III. Cant. R. to VIII, 9 'ו' נפיק ליה לש' went to market to buy goods (v. שוק II); a. fr.—*Pl.* שוקין שוקי. Targ. II Sam. XXII, 43 (some ed. שוקי, corr. acc.; Targ. Ps. XVIII, 43 (אשוקי). Targ. Is. XXIV, 11. Targ. Prov. VII, 12; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup> בש' דארמא in the streets of the gentiles; Y. Ned. IV, 38<sup>d</sup> בשוקא; a. e.—V. שוקא.

**שוקא** v. שוקא I.

**שוקמ** v. שוקא.

**שוקי** m. (שוקא) *irrigation*; 'הש' שדה של a field dependent on irrigation, opp. של בעל. Tosef. Shebi. II, 4; a. fr.—Num. R. s. 16<sup>25</sup> שוקי, read: שוקי; v. שוקי.

**שוקיהתא** f. (v. שוק I; cmp. נשק) *contact, combat*. Cant. R. to I, 2 (play on ישקני, ib.) שוקיהתא על ידי their combat (in discussions of the Law) is for My sake; ib.

משיקוריהם עלי Yalk. ib. 981 (read: משיקוריהם h. form, their combats &c.).

**שוקעת**, v. next art.

**שוקקן**, v. שוקקא.

**שוקת** f. (b. h. שוקא) *trough, gutter, a grooved stone to receive and carry off the overflow of a well, sink*. Mikv. IV, 5. Tosef. Par. V (IV), 9 שביטש ed. Zuck. (oth. ed. שוקקט, corr. acc.; R. S. to Par. V, 7 שביטש) a sink which is formed by a rim of clay. Ib. שוקקת שגממיהו ו' they are connected with the main sink &c. Par. VI, 1; Succ. 37<sup>a</sup>; a. fr.—[Tosef. Toh. X, 3, quot. in R. S. to Toh. IX, 1, v. שוקקת].—*Pl.* שוקקת. Par. V, 8. Gen. R. s. 73; a. e.

**שור**, שור, v. שור.

**שור I** to sing; *Polel* שור, v. שור I.

**שור II** (b. h.; cmp. שורי II) *desert of Shur (caravan road)*, v. שור, a. next. w.

**שור III** m. (b. h.; שור) 1) *wall, fortification, stronghold*. Gen. R. s. 98 (ref. to שור, Gen. XLIX, 6; v. Targ. O. a. Y. I) עקרוהו שורן של גרים you have uprooted the stronghold (reliance) of proselytes (by dealing faithlessly with the Shechemites); 'הש' עקרוהו שורן ו' in order to gratify your passion, you have uprooted &c.—2) *protected habitation, civilized condition* (cmp. רשע, opp. מדבר. Ex. R. s. 24 (play on שור, Ex. XV, 22) נעשה... before Israel went out of Egypt, the world was a desert (lawless); when they went forth, the world became civilized; 'הש' עקרוהו שורן ו' before Israel received the Law, the world was a desert; when they received it, the world became &c.

**שורא** ch. same, 1) *wall, fortification*. Targ. O. Gen. XLIX, 6 (Y. I שור; v. preced.). Targ. Lam. II, 8. Targ. Prov. XXV, 28; a. fr.—Lam. R. to II, 8 (expl. חול ודומה, ib.) 'הש' ו' the large circumvallation and the smaller wall; Pes. 86<sup>a</sup>; Y. ib. VII, 35<sup>b</sup> bot. Y. B. Bath. II, 13<sup>b</sup> bot. 'הש' רחוקה מ' the wall of Emesa; M. Kat. 26<sup>a</sup> שורא Laodicea; a. fr.—*Pl.* שורא. Targ. Ex. XIV, 22. Targ. II Kings XXV, 4. Targ. O. Deut. XXVIII, 52; a. fr.—2) *line, road*. Y. Keth. VII, 31<sup>a</sup>, v. שורא. V. שורא.

**שור I** m. (b. h. שור; v., however, Fl. to Levy Talm. Dict. IV, p. 680) *ox*. B. Kam. 65<sup>b</sup> ש' בן יומו קרוי ש' an ox on the day of his birth is called *shor* (by ref. to Lev. XXII, 27). Ib. I, 1 'הש' damage done by an ox (Ex. XXI, 28; XXII, 4). Ib. IV, 7 חמדר ש' the ox of the desert (aurochs, being ownerless). Kil. VIII, 6; Hull. 80<sup>a</sup> (דבר ש' wild ox, aurochs; a. fr.—Erub. 53<sup>b</sup> (in enigmatic speech) ש' משפט ש' = תורין = תורין, v. תורין. I.—*Pl.* שורין שורין שור אחד (which I originally possessed) many oxen went forth. B. Kam. III, 8. Y. Gitt. IX, 46<sup>d</sup> bot.; a. fr.

**שור II** (b. h. שר, שר; שר) *chain, cord*, esp. *umbilical cord*. Lev. R. s. 5 ואני חוזקת את שורך and I shall cut thy umbilical cord (with which thou art attached to me); Yalk. Job 908 (טבורך).

**שורא** ch. 1) same. Targ. Ez. XIII, 4.—Gen. R. s. 36, beg. ונקט שורך that we (I) may cut thy cord, v. preced.; Lev. R. s. 5; Yalk. Job 908.—2) (מפ. פנשורא a. פנשורא) *joist, beam*.—Pl. שורא. Lam. R. to I, 1 רבתי (נש) רבתי, v. שורא.

**שורא**, v. שור ch.

**שורבא**, v. שרבא.

**שורבנא, שורבנא** m. (Shaf. of רבי I) a species of cedar. R. Hash. 23<sup>a</sup> (expl. ראשור, Is. XLI, 19) Ms. M. (ed. שורבנא, corr. acc.; v. Rabb. D.S. a.l. note); B. Bath. 80<sup>b</sup>; Yalk. Is. 314.—Pl. שורבנא. Targ. Cant. I, 17 (not זרה...), Ib. III, 9.

**שורה** f. (שר) [*chain, line, row*]. Y. Yoma VIII, end, 45<sup>e</sup> (ref. to ש' של אנשים וכו' Job XXXIII, 27) let him form a line of men, and say, I have sinned &c.; (Bab. ib. 87<sup>a</sup> וכו' שורה בשלש שורות וכו' must beg his pardon in the presence of three rows of three men each). Ber. III, 2 עד שלא יגיעו לש' before they reach the line (of comforters). Snh. 19<sup>a</sup> וכ' כשהוא עובר בש' וכו' when he passes in the line to comfort others; וכ' and when he stands in the line to be comforted; Tosef. ib. IV, 1, sq. Kil. III, 3 של ירק אחר ש' a row (in the bed) of a different kind of vegetable. Dem. VII, 8 הדיצונה ש' the outer row (of wine vessels); a. v. fr.—Trnsf. *rule of conduct*. Gen. R. s. 93 כהוונן וכ' v. הוונן. B. Mets. 73<sup>b</sup> אהבה ש' he conducts himself properly. Snh. 105<sup>b</sup> כ' love disregards the rule of dignified conduct (causes men to do things ordinarily left to servants); וכ' שנאה מבטל ש' so does hatred disregard &c.; Gen. R. s. 55 מלקלה את חש' a. fr.—Pl. שורה הדין the line of justice, *strict law*; ש' לפניו מ' הדין inside the line of justice, *equity*, v. דין II. Gitt. IV, 4 ש' הדין העבר וכו' by strict law the hypothecated slave (emancipated by his owner) owes to the mortgagee nothing, but for the sake of social order, we force his second master (the mortgagee) to write a letter of emancipation &c. Mekh. Yithro, 'Amal, s. 2 (ref. to Ex. XVIII, 20) הדין וזה ש' הדין 'the deed', that means strict law, 'which they shall do', that means equity; a. fr.—Pl. שורה. Y. Ber. IV, 7<sup>d</sup> top ככרם ש' the students at college who were arrayed in rows like (the vines in) the vineyard. Kil. IV, 5 ש' שרי ש' ש' ten rows of vines. Dem. l. c. ש' ש' ten rows of ten wine vessels each. Y. Bicc. III, 65<sup>e</sup> bot. ש' ש' when the president enters (college), they must form lines for him, and he passes those which he chooses; (Hor. 13<sup>b</sup> מכתן ש' ש' ש' one line on each side). Mekh. B'shall, 'Amal, s. 1 שורה ש' הדין who stand in the battle lines; a. fr.

**שורון**, pl. of שורה.

**שורובנא**, v. שורבנא.

**שורין** m. (שרי) = *permission; it is permitted*. Y. Dem. II, 22<sup>e</sup> ש' המיחין נהיגין... I saw them treat the fig-cake as permitted. Ib. ש' כל דחמי מיה' all the land that faces the sea is permitted; a. e.

**שורין** m. pl. (מפ. שרין) *bands*; ש' דעינא the muscles of the eye. Ab. Zar. 28<sup>b</sup> ש' דע' וכו' (Var. in Tosaf. ש', comp. שרין) the muscles of the eye are connected with (an affection of them has influence on) &c., v. שרין.

**שורין** m. (שרק, v. שרק II, comp. Syr. שורק P.Sm. 2750) *stripe, streak*. Pes. 74<sup>b</sup> ש' דומא Ar. (ed. שורין) a streak (streaks) of blood.—Pl. שורין. Ab. Zar. 4<sup>b</sup> ש' סומקי Ms. M. a. Ar. (ed. ש') red stripes (in the white crest of a cock); Snh. 105<sup>b</sup> ש' סומקי (some ed. שרין; Ms. M. שרין; Ms. O. שורין; v. Rabb. D.S. a.l. note); Yalk. Is. 300 ש' חיוור Hull. 47<sup>b</sup> ש' חיוור or shreds. Ib. 93<sup>b</sup> ש' סומקי red veins; B. Mets. 83<sup>b</sup> ש' סומקי (שורין); Yalk. Ps. 668 שורין, a. שורין.

**שורין** m. (שרק I?) *shurinka*, a species of hawk. Hull. 63<sup>a</sup> (expl. הדיא ש' (Rashi שר; Ms. M. שורין; Ms. H. שורין; Ms. R. 3 שורין); Yalk. Lev. 537 (ed. Salon. a. Ms. שורין; v. Rabb. D.S. to Hull. l. c. note 2).

**שורין**, v. שורין.

**שורנא**, v. שורנא.

**שורצופא** m. (מפ. Syr. שורצופא sandalium, P.Sm. 3972) a sort of shoe or slipper (for walking on stone floors floors). Y. Yeb. XII, 12<sup>e</sup> bot. ש' דשנצין (read: ש' דשנצין) a shoe with plaited straps; (Bab. ib. 102<sup>a</sup> ש' שניצין).

**שורר**, v. שר.

**שורשא**, v. שרש.

**שורה** f. = h. שורה, *row, line*. Targ. Y. Ex. XVIII, 20 שורה ודינא שורה, v. שורה. — Pl. שורין. Targ. Job XXXIII, 27 Ms. Var. ש' יעביר ש' וכו' let him form lines of men (h. text שורה, v. שורה).

**שורש** (b. h.) *to be bright, quick, glad*. Sabb. 28<sup>a</sup> ש' ש' ש' (Ar. ש' ש' ש', Cant. R. to I, 9; Mekh. B'shall. s. 6 (play on לססר, Cant. l. c.) כ' כ' כ' as I was quick to destroy the Egyptians, so I was (almost) ready to destroy Israel &c. Ib. 1 they praised God ש' ש' ש' that their enemies had not seen (the deaths among them), and rejoiced at their calamity. B. Mets. 83<sup>b</sup> ש' ש' ש' rejoice, my entrails, rejoice! Snh. 39<sup>b</sup> ש' ש' ש' the Lord himself does not rejoice (over the downfall of the wicked), but he causes others to rejoice; וכ' ש' ש' ש' (Hif.) for it is written (Deut. XXVIII, 63) *yasis* (Hif.), and not *yasus* (Kal); Meg. 10<sup>b</sup>; a. e.

*Hif.* ש' ש' to gladden. Ib., v. supra. Koh. R. to VII, 19

הריאה... כבד liver is the organ of anger, the gall, of jealousy, the lungs gladden them again; a. e.

**שש** or **שש** pr. n. pl. *Shush* or *Sh'vash* (prob. the modern Sus = Shushan, v. Sm. Gr. a. Rom. Geogr. s. v. Susa). Snh. 94<sup>a</sup> לארעין שוים מארי שוים Rashi (ed. ארעין) (כי ארעין) when they (the Jewish exiles) came to Sh., they said, this is as good as our land. Ib. שוש ררי, v. שושררי.

**שש** m., pl. *שש* *licorice-wood* (v. Löw Pf. p. 378). Succ. 12<sup>b</sup>.

**שש** m. (= שבשש, שבש, emp. שרש, P. Sm. 4341) *friend*, esp. the *bridegroom's friend* or *best man* who offers gifts and is entitled to reciprocation; also the *bride's friend* or *agent*. Snh. III, 5 אורב דה שש by 'friend' (as disqualified for witness) one's best man is meant. B. Bath. 144<sup>b</sup> עמו לי שש ואשמדו עמו he may say, get me my best man (in whose name the gifts were sent at my wedding), that I may rejoice with him (but since he is dead, I am under no obligation to reciprocate). Tanh. Korah 8 לש' בחו של מלך וכ' this is to be compared to the case of the agent of the king's daughter (who had to guard her interest at the consummation of the marriage, v. infra), who kept the testimonials of her virginity in his charge; Num. R. s. 18<sup>12</sup>; a. fr. — [Yalk. Num. 729 ששכינו, read: ששכנה. — Tosef. Keth. I, 4 שש אורב דה שש ביהודה דין מעמידן שני ש אורב משל וכ' Bab. ib. 12<sup>a</sup>; a. e.

**שש** ch. same, also (*the king's*) *friend*, *counsellor* (cmp. Assy. *susabimu*, Del. Assy. Handw., p. 506). Targ. I Kings IV, 5 (ה. רש). Targ. Jud. XIV, 20. Targ. II Sam. XV, 37; a. fr. — Yeb. 63<sup>a</sup>, v. שש. — Pl. ששכינו. Targ. Y. Deut. XXXII, 50.

**שש** f. (preced.) *groomsmanship*; *wedding gifts*. B. Bath. IX, 4 (144<sup>b</sup>) הורה... האורים שש מקצין ש'... (Mish. ed. ששכנה) if a part of the brothers have served as somebody's groomsmen in their father's lifetime (the gifts having been furnished by the father), the gifts returned (on the occasion of a wedding in their family) go into the common fund of the estate; שדש' נגברו בב"ד for the reciprocation of wedding gifts can be legally enforced. Ib. 144<sup>b</sup> ש' אביו ש' if the father sent the gifts for him (his son, specifying him as the donor); ש' אביו ש' if the father sent the gifts without specifying the donor. Ib. ש' אביו ש' if the gifts (in the son's behalf) were sent in the father's name; a. e.

**שש** ch. same. B. Bath. 145<sup>b</sup> הורה ש' הכלל דש' the general rule about groomsmanship is: if he (who is bound to reciprocate) lives in the same town, he might have come (to the wedding uninvited, and his reciprocation is legally due).

**שש** f. (preced. wds.) *connected by grooms-*

*manship in the families, kinswoman, intimate friend*. Kidd. 81<sup>a</sup> (ששכנה) (Rashi ששכנה) she was his kinswoman, and therefore was intimate with him.

**שש**, v. ששכנה.

**שש**, v. ששכנה.

**שש** m. (reduplic. of שש) *rod-holder, keeper of a vivarium*. Lev. R. s. 5 של דוב וכ' this is like the case of the keeper of a bear that ate the bear's rations (v. שש); Yalk. ib. 469 ששנה (corr. acc.). Yalk. Num. 729 שש (not שש) his (the lion's) keeper.

**שש** m. (cmp. next w.) a species of locusts with long heads. Ab. Zar. 37<sup>a</sup> (expl. קמצא).

**שש**, v. ששכנה.

**שש**, v. ששכנה.

**שש** m. (= ששש, v. ששש; emp. *τρίβων*) a coarse cloak, used also as a *bed-sheet*. Targ. II Kings II, 8 (ה. text ארר) (ארר). Targ. I Sam. XXI, 10 (ה. text שש). Targ. Deut. XXII, 17. Targ. O. Gen. XXXVIII, 18 (ed. Berl. שש; ed. Vien. שש; h. text שש); ib. 25; Y. II ib. Targ. Y. Ex. XXXII, 4 (ה. text שש; v. שש); a. fr. — Lev. R. s. 6 דין צירין בשש three Denars were tied up in her cloak. — Pl. שש, שש. Targ. Is. III, 22 (ה. text שש). Targ. Y. II Ex. XII, 34.

**שש**, v. ששכנה.

**שש**, v. sub שש.

**שש** (b. h.) pr. n. pl. *Shushan, Susa*, the capital of the Persian empire; ש' ה' the Castle of S. Midd. I, 3 שש המזרחי עליו ש' ה' the eastern gate of the Temple mount on which the picture of the Castle of S. was sculptured. Kel. XVII, 9 ה' ש' two standard cubit measures were deposited in the gate called the Castle of S.; Men. 98<sup>a</sup>; Bekh. 39<sup>b</sup> sq.; Pes. 86<sup>a</sup>. Meg. 2<sup>b</sup> ש' ש' as S. was known to be a fortified city since the days of Ahasverus &c. Ib. ש' ש' to make a distinction between S. and other towns; a. fr.

**שש** m., **שש** f. = next w. Targ. Ex. XXV, 33 (ה. text שש). Targ. Hos. XIV, 6. Targ. I Kings VII, 19; a. fr. — Pl. שש, שש. Targ. Is. XXXV, 1 (ה. text שש). Targ. O. Ex. XXV, 31; 34 (Y. שש). Targ. I Kings VI, 18 (ה. text שש). Targ. II Chr. III, 10 (ה. text שש); a. e.

**שש** f. (b. h.; = שש, fr. שש, emp. שש) *flower*, esp. *lily*. Cant. R. to II, 2; Lev. R. s. 23, v. שש I. Cant. R. to II, 1, v. שש. Ib. שש... שש (the righteous are compared to) the most precious of the various kinds (of flowers), to the lily, and to the finest of that species which is the lily of the valley. Ib. שש the mountain lily. Lev. R. s. 12, beg., a. e. שש like a red lily (euphem. for light menstruation).

Kil. V, 8 שושנה המלך the king's lily (κρίνον βασιλικόν), white lily; Tosef. ib. III, 13. Y. Succ. III, 53<sup>d</sup>, v. פְּרָמֶל; a. fr.—Trnsf. knob of a nail. Num. R. s. 14, v. מִצְמֶר; Pesik. R. s. 3.—[Yalk. Lev. 459, v. שִׁשְׁשָׁה.]

**שִׁשְׁשָׁה**, v. שִׁשְׁשָׁה.

**שִׁשְׁשָׁה**, v. שִׁשְׁשָׁה.

**שִׁשְׁשָׁה** pr. n. pl. *Shusht'rē* (prob. modern *Shuster*), in the Babylonian empire (v. Neub. Géogr. p. 382). Snh. 94<sup>a</sup> על חד חרר Ar. (ed. לשוש חרר, v. Rabb. D. S. a. l. note 200) when the Jewish exiles came to Sh., they said, 'for one (good land) we have found two'; v. שִׁשְׁשָׁה.

**שִׁשְׁשָׁה** I f. (= שִׁשְׁשָׁה; comp. טַעֲנָה = טַעֲנָה) *talk*. Kidd. 70<sup>b</sup> וְכִּי דַמְרָא שִׁי דַמְרָא now I do not understand your talk at all. Meg. 14<sup>b</sup>, v. פְּלָקָה. B. Bath. 39<sup>a</sup> לֹא תִפְּוֹק לְךָ לֹא תִפְּוֹק let no talk come from you, do not talk about it; לֹא שִׁי we shall not talk about it. Succ. 56<sup>b</sup>, v. קִינָה I; a. e.

**שִׁשְׁשָׁה** II f. (= שִׁשְׁשָׁה; Assyr. šutu, Del. Assyr. Handw., p. 648) [*destruction*,] *shutha*, a severe south wind; [Ar.: east wind]. Sabb. 32<sup>a</sup> בְּיוֹמָא דִּשְׁוֹתָא on a day when the *shutha* blew. Yeb. 72<sup>a</sup> וְכִי יִימָא דִּשְׁוֹתָא on a cloudy day and on a *shutha* day we do not perform circumcision &c.

**שִׁשְׁשָׁה** I (or שִׁשְׁשָׁה) f. (= שִׁשְׁשָׁה, v. שִׁשְׁשָׁה I; v. Löw Pf., p. 264) *sproutings* of the caper-tree. Ber. 36<sup>a</sup> צִלְקָה אֲדַעְתָּה... people will plant a caper-tree for the sake of the sproutings.

**שִׁשְׁשָׁה** II (or שִׁשְׁשָׁה) f. (= שִׁשְׁשָׁה; comp. שִׁשְׁשָׁה) *trap* made of frame work or a block. B. Kam. 117<sup>a</sup> שִׁשְׁשָׁה דְּחָוּ וְכִי two men had a dispute about a trap (and the animals caught in it). Sabb. 124<sup>b</sup> וְכִי אֵיירֵהוּ לִירָה bring a trap for Kahana to sit on; וְכִי אֵיירֵהוּ לִירָה thus he said to them, remove the trap to make room for Kahana.

**שִׁשְׁשָׁה** m. (שִׁשְׁשָׁה I; comp. b. h. שִׁשְׁשָׁה) [*drinkableness*,] *body of wine, strength*. Y. Ter. XI, 47<sup>c</sup>, sq. (expl. מִמְעֵטוֹ, Mish. 1) מִמְעֵטוֹ he lessens its body (by boiling), contrad. to מִמְדֵּירוֹ its quantity; ib. II, end, 41<sup>d</sup>; Y. Ab. Zar. II, 41<sup>c</sup> top.

**שִׁשְׁשָׁה** m. (= שִׁשְׁשָׁה; comp. שִׁשְׁשָׁה) *associate, partner*. Tosef. Snh. VIII, 7 וְכִי אָדָם Adam was the last created, in order that the heretics might not say, he was God's associate in his work; Snh. 38<sup>a</sup>. Y. B. Bath. III, 14<sup>a</sup> bot. כִּינָה בְּרִשְׁוֹ... if a partner goes in and plants (a portion of the ground), he is considered as one who plants with the owner's assent, i. e. he cannot claim the cultivated portion as his exclusive property on the ground of undisturbed possession; Bab. ib. 42<sup>b</sup>. Ib. חֻקָּה a partner cannot claim possession (v. חֻקָּה). Y. Snh. I, 19<sup>b</sup> top לִיכְסִים בְּלִיכְסִים a robber's partner is considered a robber; a. fr.—Pl. שִׁשְׁשָׁה, שִׁשְׁשָׁה. B. Bath. III, 3. Ib. I, 1; a. fr.—Kidd. 30<sup>b</sup> בְּאֵרִים שִׁשְׁשָׁה שִׁשְׁשָׁה שִׁשְׁשָׁה

three partners have a share in man: the Lord, his father, and his mother; if a man honors his parents &c.; Nidd. 31<sup>a</sup>; a. e.—Fem. שִׁשְׁשָׁה. Gen. R. s. 56 שִׁשְׁשָׁה שִׁשְׁשָׁה she (Tadmor) took part in the two destructions of the Temple; Y. Taan. IV, 69<sup>b</sup> bot.; Lam. R. to II, 2.

**שִׁשְׁשָׁה** ch. same. Targ. II Esth. VII, 9. Targ. Y. II Num. XXXI, 50 (ed. Vien. שִׁשְׁשָׁה).—Pl. שִׁשְׁשָׁה. Targ. Y. Ex. XX, 13. Targ. Is. I, 23; a. e.—[Ib. LIX, 3 ed. Lag., read: שִׁשְׁשָׁה.]—Yoma 86<sup>a</sup> מִתְּרִי בִּישְׁרָא מִתְּרִי when he bought meat of two partners.—[Gen. R. s. 36 שִׁשְׁשָׁה, v. שִׁשְׁשָׁה.]—Fem. שִׁשְׁשָׁה, שִׁשְׁשָׁה. Targ. Y. II Num. XXI, 16. Targ. Mal. II, 14.—[Targ. Y. Gen. XXXVIII, 18, v. שִׁשְׁשָׁה.]

**שִׁשְׁשָׁה** f. (preced.) *partnership, association*. Yeb. 101<sup>a</sup> שִׁשְׁשָׁה נִאֲמַר... שאִין בִּהּ וְכִי cursing is mentioned with reference to those below (parents, Ex. XXI, 17), and with reference to Him above (Lev. XXIV, 15): as there is no association above, so must there be no association below (i. e. the curse to be punishable must refer to each singly). Snh. 63<sup>b</sup> וְכִי אִסּוּר לֹאֲרִם שִׁשְׁשָׁה one must not form a partnership with an idolater, lest he may have to swear, and he would swear by his idol &c.; Bekh. 2<sup>b</sup>. Pes. 112<sup>a</sup> (in Chald. dict.) בְּהִירָה שִׁי לְמִיעֵבֶר to go into partnership with him (on whom 'the hour smiles'). Erub. 71<sup>b</sup> שִׁלְקָהוּ... when they bought a cask of wine in partnership. Tosef. Keth. IX, 3 וְכִי שִׁשְׁשָׁה מִשְׁתַּפְּסִי (not מִשְׁתַּפְּסִי) as soon as the partner goes out of his partnership. Y. Sot. III, 19<sup>b</sup> top; a. e.

**שִׁשְׁשָׁה** ch. same. Targ. Lev. V, 21 שִׁשְׁשָׁה יִרְאָה (חֲשׂוֹנָה יִרְאָה).

**שִׁשְׁשָׁה**, Tosef. Keth. IX, 3, v. שִׁשְׁשָׁה.

**שִׁשְׁשָׁה**, v. שִׁשְׁשָׁה h. a. ch.

**שִׁשְׁשָׁה** (Shaf. of יִרְאָה), Ishtaf. אֲשִׁתֹּחֲרִי to be left over. Targ. Y. Deut. IV, 27. Ib. VII, 20. Targ. Prov. II, 21.—V. שִׁשְׁשָׁה.

**שִׁשְׁשָׁה**, v. sub שִׁשְׁשָׁה.

**שִׁשְׁשָׁה** (Shaf. of וָגֵג) to cleanse, wash, rinse. Targ. Y. Lev. VIII, 21 Ar. (ed. חֲלִיל). Targ. Y. Gen. XIX, 2. Targ. Y. II Ex. XXIX, 17 (ed. Vien. וָגֵג Af; some ed. וָגֵג). Targ. Ps. LXXXIII, 13; a. fr.—Part. pass. שִׁשְׁשָׁה clean. Targ. Job XXXIII, 9 (h. text חֲקָה).—Y. Pes. III, 30<sup>a</sup> וְכִי אֵין אֵין unless he washes his hands in water (between forming one cake and the other).

**שִׁשְׁשָׁה** same. Targ. Y. Gen. XLIII, 31 (Y. II ib. 30, misplaced, וָגֵג, read: וָגֵג).—Y. Peah I, 15<sup>c</sup> bot. אֲנָה בְּרִיָּה I want to wash his feet &c. (to show him honor); Y. Kidd. I, 61<sup>b</sup>. Y. Sabb. VI, 8<sup>a</sup> וָגֵג... מִשְׁתַּפְּסִי we used to sit before Rabbi (and were taught,) you may put oil on muddy shoes, or wash them, but not scrape them (on the Sabbath); Y. Snh. X, 28<sup>a</sup> bot. מִשְׁתַּפְּסִי (corr. acc.). Y. Ab. Zar. II, 41<sup>d</sup> bot. מִשְׁתַּפְּסִי; Y. Shek. VII, 50<sup>c</sup> bot. מִשְׁתַּפְּסִי (corr. acc.), v. אֲשִׁתֹּחֲרִי.

Af. אשזוג same. Targ. Y. II Ex. XXIX, 17, v. supra.—  
Y. Meg. III, 74<sup>a</sup> bot. בְּשִׁזְג, v. גִּרְנָא.

*Ithpe.* אשזוג *to be cleansed, washed.* Targ. Prov. XXX,  
12. Targ. Job IX, 30 Ms. (ed. אסרייה).

שזוג m. (preced.) *water in which something has been washed.* Targ. Y. II Num. VI, 3.

שזוג, שזוג, v. שזוג.

שזור m. of *Sh'zor* (supposed to be Shighor, near  
K'far Anan in Galilee, v. Neub. Géogr. p. 278). Dem. IV, 1;  
Hull. 75<sup>b</sup>; a. fr. שזמנו (v. Fr. Darkhé, p. 131sq.).

שזיר, v. שזיר.

שזיר, v. שזיר.

שזיר, v. שזיר.

שזיר m. (שזיר) 1) part. pass. of שזיר.—2) *twisted thread,*  
*cord.* Targ. Y. Ex. XXVIII, 28; XXXIX, 31 חוטא (h.  
text פזיל). Targ. Y. Num. XV, 38.—Pl., v. שזיר.

שזיר (b. h.; Shaf. of זז, v. פז a. זפח) *to blacken, tarnish.*  
Cant. R. to I, 6 שזירנו... כך אננו so it is with us, when the  
sun of idolatry blackened us (we may become white  
again); Yalk. ib. 982.—Part. pass. שזיר; pl. שזירים. Cant.  
R. l. c. וכל אדם שזיר but you (gentile idolaters) are black  
(soiled by idolatry) from your mother's womb.

שזיר, v. שזיר.

שזיר pr. n. m. *Shizpar.* R. Hash. 22<sup>a</sup> ש ראשה וכל  
(Ms. M. 2 שזיר; Ms. M. 1 שזיר, v. Rabb. D. S. a. l. note)  
Sh. the magistrate of Geder.

שזק, v. שזק.

שזר (b. h.; Shaf. of זז) *to twist.*—Part. pass. שזיר;  
pl. שזירים. Y. Shek. VIII, 51<sup>b</sup> top (ref. to Ex. XXVI,  
31) איילו נאמר חוט... שזר לשלשה משזר לששה וכל if the  
text had *hut* (thread), it would have meant one doubled  
to two, *shazur* would have meant triplex, *moshzar* means  
sixfold &c. Erub. 96<sup>b</sup> בש' it means twisted threads (yarn,  
which is not used for weaving).

שזר ch. same.—Part. pass. שזיר. Targ. Ex. XXVI, 1,  
a. fr. (h. text משזר).—Targ. Y. Num. IV, 6 (h. text  
שזיר לי [read:] 2) דז מאר' רבר' I, 1 [read:] (חכלה).—Lam. R. to I, 1  
שזיר twist threads for me out of it (the sand),  
and I will mend it; (Bekh. 8<sup>b</sup> מיניה גרר).

שזיר m. (preced.) *twisted thread, cord;* v. שזיר.—Pl.  
שזיר. Targ. Y. Ex. XXXIX, 3 (h. text פזיל).

שזיר f. (preced.) *cord, esp. spinal column;*  
*skeleton* (interch. with שזיר); *transf. stem, rib* of a plant.  
Y. Sot. IX, 23<sup>c</sup> top וכל דש' וכל you must mark the  
spot as unclean if you find a spinal column or a skull.  
Y. Taan. II, 65<sup>c</sup> top שזיר... כנגד corresponding to the  
eighteen vertebrae of the spinal column. Y. Succ. III, 53<sup>c</sup>

bot. ש'... לילב the *Lulab* must be a handbreadth high,  
not counting the stem; a. fr.—Pl. שזיר. Y. Ab. Zar.  
II, 42<sup>a</sup> וכל שזיראש' ודש' וכל (fish-brine) in which the heads  
and the spines are intact; (Bab. ib. 40<sup>a</sup> ראש ושדרה).—Y.  
Sabb. III, beg. 5<sup>c</sup> שזיר חריר' stems of dry twigs (prob.  
to be read: שזיר, v. חריר').

שזיר, שזיר ch. same. Targ. O. Lev. III, 9 (ed.  
Ber. שזיר, v. שזיר). Targ. Koh. XII, 5; a. e.—Y. Ter. VIII, 46<sup>a</sup>  
שזיראש' ודש' we found in them the skeleton of a  
serpent. Y. Sabb. I, 3<sup>b</sup> ש', v. נבל.

שזיר f. (שזיר I; cmp. h. שזיר) *arm-pit.* Targ. Prov.  
XIX, 24; XXVI, 15 ed. Lag. (ed. Wil. שזיר; h. text וצלוח).

שזיר, v. משזיר.

שזיר (v. שזיר) *to win the favor of, bribe.* Targ. Ez.  
XVI, 33. Targ. Job VI, 22.

Pa. שזיר same. Snh. 43<sup>b</sup> שזיר במיר' שזיר he (Joshua)  
won him (Achan) over with persuasive words.

שזיר, v. שזיר.

שזיר, שזיר f. (שזיר I) *pit, grave.*  
Targ. Job XVII, 14 ed. Lag. (ed. Wil. שזיר; a. e.; v. שזיר).

שזיר m. (interch. with שזיר) *town-captain.* B. Bath  
47<sup>a</sup> לש'... לאר דאורי' (Ar. ed. Koh. לשזיר, read: לשזיר;  
Alf. ed. Const. לשזיר) if he had not confessed to him  
(that he had given him the ass as a present), he would  
have surrendered him and his ass to the captain (for  
confiscation). Sifré Deut. 6 (prov.) שזיר וישזירו  
לך a king's servant is a king, attach thyself to the cap-  
tain, and they will bow down before thee; Yalk. ib. 801  
'Rashi' הדבק לש' וישזיר; Gen. R. s. 16 לש' וישזיר לך  
'Rashi' (ed. רבון לשזיר; לשזיר, לשזיר, לשזיר).

שזיר, v. שזיר.

שזיר m. (שזיר II) [*loose,*] *an animal with a dislocated*  
*hip.* Bekh. VI, 7 (40<sup>a</sup>); Bets. 35<sup>b</sup>.—V. שזיר.

שזיר f. (שזיר I, answering to λεπτός,  
*squama aeris metal shavings, filings.* Kel. XI, 3. Tosef.  
Hull. VI, 11 (corresp. to מזכור כלי מזכור, Hull. 88<sup>b</sup>).—  
[Cmp. שזיר.]

שזיר, v. שזיר.

שזיר m. (שזיר) *dark, black (or brown).* Targ. O. Gen.  
XXX, 32, sq. (h. text חום; Y. לחוש); a. e.

שזיר or שזיר m. (cmp. Syr. שזיר, P. Sm. 4122) *chief*  
*of the town garrison, prefect.* Gen. R. s. 16 Ar. (ed. שזיר,  
שזיר, v. שזיר); [Ar. דבוק לש' וישזיר לך. שזיר,  
stick to one that is hot, and thou shalt be hot].

שזיר, v. שזיר.

שזיר, v. שזיר.



שחור, v. שחם.

שחור, v. שחן.

שחור m. (b.h.; שחן) *laughter, sport, jest*. Ab. III, 13, v. קלחת. Ex. R. s. 42 (ref. to לצחק, Ex. XXXII, 6) אין ש' the sport here mentioned means idolatry, debauchery, and bloodshed; and whence is it proved that 'sport' refers to bloodshed? (Answ. ref. to II Sam. II, 14). Y. Peah I, 16<sup>a</sup> bot. ש'... ש' עשעה דמן an object of sport (ref. to II Sam. I. c.). Ber. 31<sup>a</sup> ש' פיו וכו' a man should not fill his mouth with laughter in this world (of oppression). Ib. ש' מרוך in a mood of laughter, v. ציבית; Y. ib. V, beg. 8<sup>d</sup>. Pes. 117<sup>a</sup>; Sabb. 30<sup>b</sup> מרוך... ש' כינה... ש' holy inspiration does not rest upon man when he is in a mood of grief, or indolence, or laughter &c. Ib. (ref. to Koh. VII, 3) משי' שמשחן וכו' better is the anger the Lord shows the righteous (by trials) in this world, than the laughter the Lord laughs with the wicked (when he makes them prosper) in this world. Cant. R. to VI, 11 וכו' ועשועי וכו' as the nut is a plaything for children and an entertainment for kings, so is Israel &c.; a. fr.—Erub. 65<sup>b</sup> בשהקו אהמאן's character is also recognized in his jesting.—[Yalk. Ps. 620 שחוק דין, ר' שחוק וכו', v. שחוקים. Koh. R. to X, 19 (ref. to לש' של יראות עושים ib.) לשחוק עושים לחם for the revelries of idolatries they prepare bread, but the wine &c.

שחור I m., שחורית f. (b.h.; שחור II) *charred, black; charred or black thing*. Par. III, 11 ש' שיש בו אפר a charred piece (of the red cow) which is easily pulverized. Keth. 36<sup>a</sup>, a. e. וכו' עד שירבה ש' וכו' until the black prevails over the white (until the hair in the hair-covered parts of the body seems to prevail over the bare spots). Gitt. 19<sup>a</sup> וכו' בשרי באבר בשרי if one wrote a letter of divorce with lead, with a black pigment (dry ink), or with coal; Sabb. 104<sup>b</sup>. Lev. R. s. 31 מרוך הש'... מרוך הש' a man does not see through the white of the eye, but through the black. Cant. R. to I, 5 ש' אני במעשי וכו' I am black (soiled) through my own deeds, but beautiful &c., v. נאנה. Ib. ש' אני I was black (despised) in Egypt. Ib. ש' אני I am black (with sins) all the days of the year, but beautiful on the Day of Atonement; a. fr.—Pl. שחורים. שחורין if one forswears benefits from 'black-headed people', he is forbidden &c.; by 'black-headed' are understood grown up men generally (without regard to the condition of their hair). Gen. R. s. 59, beg. מאיר ר' מאיר... R. M. came to Mamle where he saw none but black-haired people (no aged among them). Cant. R. to V, 11 (ref. to שחורין ib.) שחורין... שחורין this refers to the students: although they appear uncleanly and black in this world &c.; ib. ... חלמודין this refers to such texts of the Law as appear too ugly and black (referring to unesthetic subjects) to speak of them in public, but the Lord says, they are pleasing &c.; Lev. R. s. 19; a. fr.

שחור II m. (שחור I) *hair-pinchers; (oth. opin. razor)*. Kel. XIII, 1 (ed. Dehr. שחור); Bets. 35<sup>b</sup>.

שחור, v. שחור I.

שחורין *coals*, v. שחורקא.

שחורקא, שחורקא, v. שחורקא.

שחן (cmp. חן) *to expose to sight, uncover*. Part. pass. f. שחונה; pl. שחונות. Sabb. V, 2 ש' רחלות רוצאות ש' ewes (on the Sabbath) may be led out (with their posteriors) exposed; ib. 53<sup>b</sup> מאי שחונות שחונות? what is *sh'huzoth*? They tie their tails up in order &c. Ib. מאי משמע דרואי ש' what evidence is there that *sh'huzoth* has the meaning of uncovering? (Answ. ref. to שיר זונה, Prov. VII, 10, v. שחנה.)

Hif. שחן *to brighten, polish; to whet, sharpen*. Kel. XIV, 5 חסכין משיחיה the knife becomes susceptible of levitical uncleanness, when he (the manufacturer) polishes it. Hull. II, 3 וכו' וכו' if one whetted the knife and (in beginning to cut) felt tired, and another person continued the cutting. Bets. III, 7 וכו' to slaughter on the Holy Day), but &c., v. נשא. Y. Ab. Zar. II, 40<sup>e</sup> bot. ואין מוכרין... ואין מוכרין you must not sell them (the gentiles in Palestine) weapons or armor, nor may you sharpen weapons for them; a. fr.

שחין, שחין ch. same; part. pass. שחין *whetted*, v. infra.

אף שחין *to polish, whet*. Targ. Ps. VII, 13 שחין Ms. (ed. שחין; h. text שלש).

שחן (b. h.) *to bend, bow* (interch. with שחן a. שחן). Y. Ber. I, 3<sup>e</sup> bot. שחון... שחון these are the benedictions at which you must bow &c.; וכו' שחון (or שחון) if one bows at every benediction, we teach him that he must not do so; Ber. 34<sup>a</sup>; Gen. R. s. 39 שחון... שחון (or שחון); Tosef. Ber. I, 9 שחון... שחון all other women stooped in gleaning, but she (Ruth) sat down; (Yalk. ib. 601 עומדות).

שחט I (b. h.; cmp. חט III) *to draw, stretch*. Part. pass. שחוט. Y. Yoma IV, 41<sup>d</sup> top (expl. שחוט, I Kings X, 17) שחוט משוך כשעור it was drawn out like wax; Cant. R. to III, 10; Yoma 45<sup>a</sup> שחוט כדור it was spun like a thread; Hull. 30<sup>b</sup>. Ib. (to prove that in slaughtering you must draw the knife over the animal's throat and not chop) וכו' וכו' *v'shahat* (Lev. I, 5) means and 'he shall draw', and so it says *zahab shahut* (v. supra) and also *hets shahut* (Jer. IX, 7; Keri שחוט).

שחט II (b. h.; cmp. חט) *to cut the throat, esp. to slay an animal by cutting the throat according to ritual laws*. Hull. I, 1 וכו' שחטין all persons are fit to do the ritual slaughtering, and their act is legal, except &c.; וכו' וכו' and all those (mentioned as unfit), if they cut under the supervision of others &c. Ib. II, 3 וכו' שחט if he was cutting (drawing the knife across

the throat, v. preced.) and cut the head off with one movement. Ib. 1 v. ושנים... if one cuts one organ (windpipe or gullet, v. סימן) of a bird, and two &c.; ib. 1 v. שחטוהו, v. נרדד; a. fr.—Part. pass. שחוט; f. שחוטתו &c. Nidd. 15<sup>a</sup> שחט לפניך שחט the ox lies slaughtered before thee, i. e. the evidence is before you. Hull. 95<sup>a</sup> שחט meat of an animal ritually cut, opp. נבלה; a. fr.

*Nif. שחט to be cut, killed according to ritual.* Ib. 9<sup>a</sup> שחטוהו נשחטה הרי היא וכו' חתוקה, v. עד... במה נשחטה if it has been properly slaughtered, it is presumed to be permitted until &c.; a. fr.

*Hif. שחט to cause to slaughter.* Ib. V, 4 ... בארבע שחטו at these four periods we force the butcher to slaughter (provide meat); Erub. 81<sup>b</sup>.

**שחט** ch. same.—[Targ. O. Num. XI, 32 ed. Vien., v. שחט]—Hull. 28<sup>a</sup> sq. קשיתי... קשיתי how shall we proceed? shall we cut it and then examine (the gullet)? Maybe it was cut at a perforated spot. Meg. 7<sup>b</sup> שחטוהו he cut R. Zera's throat; a. fr.—Part. pass. שחוט, v. supra. Hull. 4<sup>a</sup> שחטוהו was properly cut. *Ithpe. שחטוהו to be cut.* Gitt. 69<sup>b</sup>.

**שחט** v. שחט.

**שחט** to swim, v. שחט.

**שחט** (b. h.; interch. with שחט) to curve; to bend, bow; to lower one's self. Tosef. Ber. I, 9; Ber. 34<sup>a</sup>; Gen. R. s. 39, a. e., v. שחט. Pesik. Shek., p. 11<sup>b</sup> (ref. to Is. II, 9) I know that Israel lowered themselves by bowing to the calf, and I and they were humbled; Yalk. Ex. 386; Yalk. Is. 260; Tanh. Ki Thissa 4; Pesik. R. s. 10 ונשפלו שחטו when was it that they bent and were lowered?; a. fr.

*Hithpa. שחטוהו to prostrate one's self.* Snh. VII, 6 (60<sup>b</sup>) שחטוהו he that prostrates himself (before an idol). Ib. 62<sup>a</sup> וכו' שחטוהו if a person sacrificed, burnt incense, offered libation, and prostrated himself, all in one act. Yoma 69<sup>a</sup> שחטוהו when he (king Alexander) saw Simon the righteous, he alighted from his chariot and threw himself down before him; שחטוהו וכו' should a great king like thee prostrate himself before this Jew?; a. fr.

**שחט** I ch. same, to be bent, cower. Targ. Ps. XXXV, 14. Targ. Job XXXVIII, 40 (not שחט); a. e.

**שחט** II to lie waste, v. שחט.

**שחט** m. (שחט) bend, esp. בית הש' (or sub. כאורגת בעומדין לש' ליד הימנית (a woman is placed) in the position of a weaver at an upright loom, for the sake of examining the pit of the right arm; Sifra Thazr., Neg., Par. 3, ch. IV בבית הש' in the position of one taking olives down, for examining the arm-pit; Lev. R. s. 15; Yalk. ib. 551. Snh. VII, 7 משיחיו, v. פיהוס II; Y. ib. 25<sup>c</sup> משיחיו, v. המדבר משיחיו; a. fr.—משיחיו, v. אמת (בית) הש'—Pl. שחט, constr. שחט, v. פיהוס II; Pesik. B'shall., p. 87<sup>a</sup> שחטוהו, v. שחטוהו;

Midr. Till. to Ps. XVI שחטוהו; Yalk. Ps. 667; Cant. R. to II, 7 חורח שחטוהו (some ed. שחטוהו, corr. acc.).

**שחט** ch. same, 1) bending, bowing the head. Bets. 24<sup>a</sup> שחט כל... ומטי לה בודד ש' (שהיא) when one running after an animal gets it with one bend (the space being too small to allow an escape). Gitt. 70<sup>b</sup> (ref. to Mish. ib. VII, 1 ודרכו) נקטה (והרכין) ש' ולא ילאו maybe he was seized by spasms, making him bend his head in the way of one indicating dissent; ש' דרך ה' making him bend in the way of one bowing the head in assent. Ib. ש' alternat spasms of the head accidentally corresponding to assent and dissent respectively.—2) arm-pit. Targ. Y. Deut. XXII, 5 (ed. Vien. שחט, corr. acc.).—Y. Ter. VIII, 45<sup>d</sup> top אסור למיתן... חורח (not ידא מיתן) it is forbidden to put coins into the mouth... or a loaf under the arm-pit; Y. Ab. Zar. II, 41<sup>a</sup> bot. ש' Y. Snh. VI, 23<sup>c</sup> חורח שחטוהו וכו' had a loaf under his arm, and it fell down &c.

**שחט** f. (b. h.; שחט II) cutting the throat, slaughtering according to the Jewish ritual. Sifra Tsav, ch. VIII, Par. 4 משיכה ש' אלא לשון ש' by shahat drawing (of the knife) is meant, v. שחט I. Hull. 9<sup>a</sup> אסור לאכול ש' כל טבח... אסור לאכול ש' if a slaughterer does not know the rules of slaughtering, you dare not eat of what he has killed. Ib. שחטוהו the slaughterer must examine the organs (v. סימן) after cutting. Ib. 20<sup>a</sup> שחטוהו מן החורה the ritual cutting of a bird's throat is not Biblically ordained; ib. 17<sup>b</sup> שחטוהו it is Biblically ordained; a. v. fr.—Ib. 17<sup>b</sup>, a. fr. שחט בית הש' the throat (v. מפרצתא).—שחטוהו (the slaughtering of sacrifices) the treatise of Z'bahim. B. Mets. 109<sup>b</sup>.—שחטוהו (the slaughtering of secular animals) the treatise of Hullin.—Pl. שחטוהו Lev. R. s. 22 (ref. to Lev. XVII, 3) ומה חל' ש' וכו' and why has the text the word shahat twice?; a. e.

**שחט** v. שחט.

**שחט** v. שחט.

**שחט** v. שחט.

**שחט** v. שחט.

**שחט** m. (b. h.; שחט) inflammation, boil, ulcer, skin-disease. Gen. R. s. 41 כד' מיני ש' v. רצח. Ib. מוכה ש' afflicted with boils. Neg. I, 5, sq.; a. fr.

**שחט** ch. same; 1) heat. Targ. Is. XVIII, 4.—2) sore, boil, v. שחט.

**שחט** m. (שחט) swimmer. Y. Shek. VI, 50<sup>a</sup> top (Bab. ed. שחט, v. שחט).

**שחט** v. שחט.

**שחט** f. (שחט) laughing.—Pl. שחטוהו. Midr. Till. to Ps. II שחט ארבע ש' הן four times laughing is used in connection with God; Yalk. ib. 620 שחט (corr. acc.).

**שחט** f. (שחט) rubbing, pounding; pounded spices. Y. Sabb. XIV, 14<sup>c</sup> שחט אם היה מחוסר ש' if it (the garlic which

שָׁחַם (v. חָם, חֹם) *to be hot, dark-red*.—Part. pass. שָׁחִים; f. שְׁחִימָה. Pesik. R. s. 20 [read:] שְׁנוּפִלִים... לְפִיכָךְ. בְּרִיחֵם שָׂאשׁ שֶׁל גִּיהֵנָם שׁ הָיָא therefore did God create Maadim (the planet Mars), intimating that they shall be thrown into Gehenna, for the fire of Gehenna is glowing red (v. ed. Fr., p. 96<sup>a</sup>, note 22).

**שחם** **שחים** ch. same, to be hot, dark, black. Targ. Job XXX, 30 (h. text שחר).—Part. pass. שָׁחִים (v. שָׁחִים); pl. שְׁחִימִי. Targ. Y. Gen. II, 7. Targ. Job VI, 16 (h. text דקדריים).—B. Kam. 96<sup>b</sup> וְעִבְדֵיהֶוּ חֹדְרִי (Ms. M. שחמי) if the coins were black (tarnished), and he (who stole them) made them look new again; ש' חֹדְרִי וְעִבְדֵיהֶוּ if they were new, and he made them black. Ab. Zar. 33<sup>b</sup> חֲצֵבֵי ש' וְכ' the jugs of gentiles made of dark clay. Hull. 55<sup>b</sup> מְשִׁיכְלֵי שח' Ms. M. (Ar. שחמי, ed. שחמי) dark-glazed basins, opp. זִיזִירִי (opin. quoted in Rashi: bronze basins).

**שחמא** **שח' m.** (preced.) 1) (adj.) dark, black.—Pl. שְׁחִמִי, v. preced.—2) (noun) blackness, black spot; tarnish. B. Kam. 49<sup>a</sup> לֹלֵךְ ש' לֹלֵךְ whenever he struck her so that the black mark (bruise) could be communicated to the embryo (excluding a blow on her hand or foot); Yalk. Ex. 335. B. Kam. 96<sup>b</sup> מִידֵּעַ יִדְּעַ ש' (Ms. H. שְׁחִמִירָה) (when he makes the coins which he blackened look new again,) their tarnish remains noticeable.

**שחמתי** f. (preced. wds.) reddish, dark-colored wheat. B. Bath. V, 6 ש' וּמִצָּחָה לְבָנָה if he sold wheat as dark-colored, and it is found to be white, as white, and it is found to be dark. Y. Naz. V, 54<sup>a</sup>, v. אֶמְרֵי. Y. Maas. Sh. IV, beg. 54<sup>d</sup> top שְׁחִמִירָה; Y. Ter. II, 41<sup>d</sup> top שְׁחִמִירָה; Y. Peah II, 17<sup>a</sup> שְׁחִמִירָה.

**שחן** (cmp. שחם) to be hot, parched. Part. pass. שְׁחִנָּה f. שְׁחִנָּה (sub. אֶרֶץ) parched, scabby soil. Y. Yoma V, 42<sup>c</sup> top; Bab. ib. 53<sup>b</sup>, a. e., v. שְׁחִנָּה.

**Hif.** וְשָׁחֵן to heat. B. Kam. 82<sup>a</sup> וְכ' מְשַׁבֵּעַ וּמְשָׁחֵן it (garlic) satisfies, heats (the body) &c.

**שחין** ch. same (answering to h. חם, חם) 1) to be warm. Targ. Is. XLIV, 15, sq. Targ. Koh. IV, 11. Targ. Job XXXVII, 17 Ms. (ed. מְשַׁחֵן, Pa.; ed. Wil. מְשַׁחֵן, corr. acc.).—2) to heat, light a fire. Arakh. 31<sup>b</sup> אֵנָה קִירָה שְׁחִין I lighted a fire (moved into my house) before thee.—3) (with על) to hatch, v. infra.

**Pa.** שְׁחִין 1) to heat. Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> מְשַׁחֵן v. שְׁחִין. Y. Sabb. I, end, 4<sup>b</sup> מִדֵּי מִיִּזְוִרְתָּהּ וּמְשַׁחֵתָּהּ is it permitted to put it back (into the oven) and keep it warm? Lev. R. s. 25 וּמְשַׁחֵתָּהּ לָהֶן... דִּיא she (the mother hen) gathers them, and puts them under her wings, and keeps them warm.—2) to hatch, sit over. Targ. Jer. XVII, 11 (ed. Wil. מְשַׁחֵן, read: מְשַׁחֵן. Targ. Is. LIX, 5. Targ. Job XXXIX, 16 (הַקְשִׁירָה; חֲסִיִּין בְּנֵה; h. text שְׁחִין) על בְּנֵי.

**Ithpa.** אֶשְׁחִין, **Ithpe.** אֶשְׁחִין to be warmed, get warm. Ib. XXXI, 20. Targ. Y. Deut. XXII, 11.

**שחנא** **שח' m.** (preced.) 1) = h. שְׁחִין. Targ. O. Ex. IX, 9, sq. (O. ed. Berl. a. Y. שְׁחִין). Ib. 11. Targ. O. Deut. XXVIII, 27 (Y. II שְׁחִנָּה; Y. I שְׁחִנָּה pl.). Targ. Prov. XX, 30 (ed. Lag. a. oth. שְׁחִנָּה).—Pl. שְׁחִנָּה, v. supra.—2) (v. בְּרִיחָה, בְּרִיחָה) the scab on the camel's back from the friction and pressure of the load; trans. heavy load. Gen. R. s. 19, beg.; Sot. 13<sup>b</sup>, a. e. ש' לָפֶם גְּמִלָּה, v. גְּמִלָּה I.

**שחף** (v. חָפַף II) to rub, scrape, peel.—Part. pass. שְׁחָף a) one whose genitals are wasted (v. מְחָדִי). Tosef. Bekh. V, 4 (expl. מִרוּחַ אֶשֶׁךְ, for which Bekh. VII, 5 שְׁחָפְרוּ שְׁחָפְרוּ, v. חָפְרוּ). Sot. 26<sup>b</sup>. Esth. R. to II, 3.—b) (cmp. חָפְרוּ) reduced, lean, losing flesh. Sifra B'huck. Par. 2, ch. IV (ref. to שְׁחָפְרוּ, Lev. XXVI, 16) וְכ' or at times one becomes reduced in flesh, but feels comfortable &c.; Yalk. Lev. 673 נִשְׁחָף (corr. acc.).—Yalk. Gen. 146 שְׁחָפְרוּ, v. חָפְרוּ. \*c) f. שְׁחָפְרוּ; pl. שְׁחָפְרוּ of indistinct color, gray (wool), opp. לְבָנִית. Hull. XI, 2 (135<sup>a</sup>; ib. 136<sup>b</sup> (Ms. R. 2 שְׁחָפְרוּ; Ms. R. 1, a. Ar. שְׁחָפְרוּ, v. שְׁחָפְרוּ).

**Nif.** נִשְׁחָף to become reduced. Sifra l. c. (ref. to שְׁחָפְרוּ, v. supra) וְכ' יֵשׁ לָךְ אָדָם... שְׁחָפְרוּ sometimes a person is sick in bed, yet his flesh is preserved: therefore the text says, 'and consumption', which means that he is wasting away; Yalk. Lev. l. c.

**שחף** I ch., Pa. שְׁחָף same, to scrape, dredge, clean. M. Kat. 4<sup>b</sup> לְשִׁחָפְרוּ נְהָרָא (Ms. M. לְשִׁחָפְרוּ) to dredge a canal.

**שחף** II (preced.) [to scrape, sweep,] to move, crawl. Targ. Koh. I, 5 (of the sun, cmp. נָסַר; h. text שָׁאָה). Targ. Y. Gen. III, 14 שְׁחָפְרוּ Ar. (ed. מְשִׁייל). Targ. Y. II Lev. XI, 42.—[Nidd. 26<sup>a</sup> מְשִׁחָרָה Ar., v. שְׁחָפְרוּ.]

**שחפא** **שחפא** **ש' m.** (= b. h. שְׁחָף I) name of an unclean bird, supposed to be sea-mew. Targ. Lev. XI, 16; Targ. Deut. XIV, 15.

**שחפא** II m. (שְׁחָף I) rubbish.—Pl. שְׁחָפִי. Sabb. 110<sup>a</sup> וְכ' מְסִי אֶרֶץ אֶרֶץ (ed. only ש') refuse of reeds.

**שחפאתא**, v. שְׁחָפְרוּ.

**שחפת** f. (b. h.; שְׁחָף) wasting away, consumption. Sifra B'huck. Par. 2, ch. IV, a. e., v. שְׁחָף.

**שחפתא** ch. same. Targ. O. Lev. XXVI, 16 (ed. Vien. שְׁחָפְרוּ; Y. שְׁחָפְרוּ); Targ. O. Deut. XXVIII, 22 (Y. שְׁחָפְרוּ).

**שחץ** (v. חָצַץ II) 1) to divide, tear. Ab. d'R.N., 2<sup>nd</sup> vers., ch. XLIII (ed. Schechter, p. 122) שְׁחָץ בְּפִי שְׁחָץ the lion is called *shahatz*, because he tears with his mouth; Yalk. Prov. 959 שְׁחָץ מְשַׁחֵן בְּשִׁנָּיו (Pi.).—2) to divide off, separate.—Part. pass. שְׁחָץ a) שְׁחָץ, שְׁחָץ, pl. שְׁחָץ, v. supra. וְהָאִישׁ... ש' מִדֵּי מִיִּזְוִרְתָּהּ וּמְשַׁחֵתָּהּ but a man is allowed (to wear those ornaments which a woman is forbidden to wear on the Sabbath), because he is not ostentatious (and will not take them off to show them), v. שְׁחָץ. Cant. R. to IV, 8 (ref. to אֲרִיִּיב ib.) מִדֵּי מִיִּזְוִרְתָּהּ וּמְשַׁחֵתָּהּ (strike out דָּוָה ש'... וְגִבּוֹרִים וְכ' as the lion is proud (keeping for himself), so were Sihon and Og proud (selfish)... they did not come to each other's rescue; Yalk. ib. 988 מִדֵּי מִיִּזְוִרְתָּהּ וּמְשַׁחֵתָּהּ (corr. acc.).—b) [that which is to be kept off, cmp. רִיחָה,] obscene. Yalk. Is. 264 מִדֵּי מִיִּזְוִרְתָּהּ וּמְשַׁחֵתָּהּ אֲנָשִׁי the men of Jerusalem were obscene, v. שְׁחָץ I.

**Pi.** שְׁחָץ same, v. supra.

**שחַק** ch. same. Targ. O. Ex. XXX, 36.—Y. Sabb. VII, 10<sup>a</sup>  
 bot. הוּרְדִּישׁ הוּרְדִּישׁ he that grinds garlic. Ib.<sup>b</sup> bot. B. Bath.  
 146<sup>a</sup> שְׂחָק, v. שְׂחָקָה; a. fr.—Midr. Sam. ch. I, v. infra.—  
 Part. pass. שְׂחָק. שְׂחָקָה, v. שְׂחָקָה; (in Hebr. dict.) שְׂ  
 עֲצֻמָּה. Gen. R. s. 49, beg.; a. e.—Y. Sabb. VI, 8<sup>a</sup> top הוּרְדִּישׁ  
 רגלית שחקה (read: שְׂחָקָה) his foot was sore from rub-  
 bing.—Y. Dem. II, beg. 22<sup>b</sup> שְׂחָקָה (R. S. to Dem. II, 1),  
 v. שְׂחָק.

*Pa.* שחק to mention the name of a dead person with the imprecation שחיק נפשו (his bones be ground), to curse. Lev. R. s. 32, end מדכרין ומשחקין there are those whose names are mentioned with a curse, opp. ומנחין. h. נח. Yalk. Ex. 411 (Hebr.) משחקים; Tanh. Vayakhel 4; Ex. R. s. 48 (mixed dict.) משחקים; Midr. Sam. ch. I ושחקין (Pe.).

**שחק** I m. (preced.), pl. שחקים worn garments, thin clothes. Sifra Thazr., Neg., Par. 4, ch. XV בקרחו 'in its baldness' (Lev. XIII, 55), that means old clothes (whose nap is worn off). Keth. V, 8 אין נרחין לה ... ולא ש' וכל we must not give her new garments for summer and worn-out (thin) garments for winter; ib. שחוקים and the discarded garments remain hers; v. בלאות. Zeb. 18<sup>b</sup>; a. e.

**שחק** II m. (b. h.; שחק) [dust]; pl. שחקים clouds, heaven, sh'hakim, name of one of the seven heavens. Hag. 12<sup>b</sup> ש' שבו רחיים וכל it is named sh'hakim, for in it stands a mill and grinds manna for the righteous. Gen. R. s. 13 why are they (the clouds) called sh'hakim? Because they grind the water...like a stomach (grinding the food); Tanh. Mick. 1; Koh. R. to I, 7. Ib. שחק...בש' Midr. Till. to Ps. XVIII, v. שחק; a. e.

**שחקה, שחק** ch. same. Targ. Ps. LXXXIX, 38.—Pl. שחקי, שחקי, שחקי. Ib. 7 (ed. Wil. שחקי). Ib. LXXVII, 18. Targ. Job XXXVI, 28; a. e.

**שחקה** I f., pl. שחקן = שחק I, old garments. Targ. Jer. XXXVIII, 11, sq.

**שחקה** II m., pl. שחקי 1) same. Nidd. 17<sup>a</sup> ש' כחיתא linen rags. Ib. הא בחרחי והא בש' in the one case it means new linen, in the other, old linen; a. e.—2) toils. Targ. Prov. XXXI, 7 (h. text עמל).

**שחר** I (b. h.; emp. שחר I) to break through, dig; to search, seek. Midr. Till. to Ps. OXIX, 9 ושחרים ושחרים they watch, and search, and investigate &c.

*Hif.* שחיר to pass through a cavity or a groove. Bets. 35<sup>b</sup> (ref. to Mish. ib. V, 1) nor is he wrong who reads mashhirin (in place of, referring for evidence to השחיר, v. שחיר).

*Pi.* שחר (emp. פחר) to choose, select. Gen. R. s. 39 שחרתה, v. שחרתה; Yalk. Ps. 869.

**שחר** ch. same, to search, inquire. Targ. Is. VIII, 20.

**שחר** II (b. h.; emp. שחר III) to be charred, black.—V. שחור I.

*Hif.* שחיר פניו 1) to blacken. Y. Hag. II, 77<sup>d</sup> שחיר פניו they made their faces as black as the bottom of a pot, i. e. they ruined their reputation. Sabb. 152<sup>a</sup> (ref. to Koh. XI, 10) שחיר דברים certain things which a man does in his young days make his face look black (sickly) in his old age; a. e.—2) to become black. Y. Bets. II, end, 61<sup>d</sup> שחיר שניניו his teeth were black from fasting; Y. Sabb. V, end, 7<sup>c</sup>; Hag. 22<sup>b</sup> שחיר (Hof.; Ms. M.

שחיר פניו Ex. R. s. 1 (play on אשחור, II Chr. I, 24) שחיר פניו his face was black from fasting. Y. Shebi. VI, 36<sup>d</sup> bot. שחיר as soon as it (the onion in the ground) gets black. Y. Snh. VIII, beg. 26<sup>a</sup> שחיר הקדרה, v. בשל; a. e.

*Hof.* שחיר to become black, v. supra.

**שחר** ch. same.

*Af.* שחיר to get black. Succ. 33<sup>b</sup> שחיר אימת when did they (the berries on the myrtle branch) become black?

*Pa.* שחיר to blacken. B. Mets. 117<sup>b</sup> שחיר לי קא משחירא he may say to him, thou wilt make my wall black (by living in my house).—Part. pass. משחיר; f. משחירא; pl. משחירין. Yoma 28<sup>b</sup> שחיר משי כחול when the walls begin to grow dark (are no longer shone upon by the sun), v. שחירא. Ber. 28<sup>a</sup> שחיר דמש' דמשי he saw that the walls of his room were sooty. Lam. R. to I, 1 שחיר (8 חד מאר') גריד ומשחירין אפיו (not שחיר) his head shaved, and his face blackened; a. e.

**שחר** III, *Hif.* שחיר (denom. of שחר) to be early in doing; to get up early. Lev. R. s. 19, beg. שחיר שחיר because he was engaged in their study early and late; a. e.

*Pi.* שחר (b. h.) same, to do a thing early or diligently. Ex. R. s. 1 (ref. to Prov. XIII, 24) שחיר מוסר וכל because he corrected him betimes (or earnestly), he loved him. Ib. שחיר יצחק מוסר ליצחק Isaac trained Jacob &c.

**שחר** ch. same. Ex. R. s. 47 שחירין ודקרינן למדו תורה ושחירין ודקרינן learn the Law from those who get up early (to study), and who read (teach) by night, opp. שחירי q. v.

*Pa.* שחיר same. Targ. Is. XXIX, 20 (h. text שחר).

**שחר** IV (emp. שחר, v. שחר), *Pa.* שחר [to declare a thing or man free, ownerless property,] to confiscate, press into public service. Targ. O. Num. XVI, 15 שחירית ed. Berl. (Mss. שחר, שחיר, v. Berl. O. II, p. 42; Y. I שחירית). Targ. I Sam. XII, 3.—Ber. 56<sup>a</sup> שחירית thou shalt see in thy dream that the Parthians press thee into service &c. Ib. שחירית Ms. M. (corr. acc.; ed. שחירית).—Part. pass. שחירית sent abroad. Targ. Hos. VII, 11 שחירית כונה ש' דאיתוסבן בונה ed. Lag. (ed. שחירית, q. v.) as a dove sent abroad when her young were taken away (h. text שחיר, v. Midr. Till. to Ps. LXXXIV).

**שחר** m. (b. h.; emp. שחר I, emp. שחר) morning dawn, early morning. Ber. IV, 1 שחר תפלה הש' when reading the Sh'm'a in the morning prayer, you recite two benedictions &c. Tam. IV, 1 ש' ש' (sub. תמיד) the daily offering of the morning; a. v. fr.—שחרית, v. שחרית, v. שחרית.

**שחרת, שחורא** ch. same. Targ. Y. II Gen. XIX, 15; 195\*

XXXII, 27.—Y. Ber. I, 2<sup>d</sup>, v. עיר I ch.; Pesik. Vayhi, p. 63<sup>a</sup>; Pesik. R. s. 17 ויש לא עיררתי (fem.); Midr. Till. to Ps. LVII, 9 ed. Bub.; Lam. R. to II, 18; a. e.

שחרורא, שחרור v. sub 'שחר'.

שחרורין v. שחרורא.

שחרורית f. (שחר II) *blackness, ugliness*. Taan. 23<sup>b</sup> 'תחזור חנה לשחרוריתא וכן may Hannah become ugly again, and she did so.

שחרוריתא ch. same. B. Kam. 20<sup>b</sup> משום ש' דאשחריתא because the walls get black (when people live in the house). B. Mets. 117<sup>b</sup> ש' משום דאיכא ש' (Ms. H. דאשחריתא; differ. in Ms. M., v. שחר II) because there is a claim in the case for the blackening of the walls.

שחרות, Num. R. s. 10<sup>8</sup> מוחך דש' quot. in Levy Talm. Dict., read שחרות.

שחרותא f. (v. preced. arts.) *blackness; trans. sinfulness*. Cant. R. to I, 6 ב'שחרותא אל תראה look not at me in my sinfulness (do not exaggerate my faults).

שחרית f. (שחר) *morning time*. Ber. I, 2(9<sup>b</sup>) ... מאימתי (Y. ed. Ms. M. ב'שחרין; v. Rabb. D. S. a. l. note) from what time may we read the Sh'm'a in the morning?; Tosef. ib. I, 2 בשחרין; a. fr.—פח, v. פח.—טובלי, טובלי שחרין, v. טבל I.

שחרר, ש' (שחר II) *to set free, emancipate*. Y. Yeb. VIII, 8<sup>a</sup> top שחררו משחרר עבדו... שחררו if a man mortgages his slave and then sells him, he is not sold; if he sets him free, he is free. Gitt. IV, 4 וְשחררו וכן if a master mortgages his slave and sets him free..., we force the mortgagee to make him a freedman, but he (the slave) writes a note on his value; ib. כותב אלא אינו כותב אלא none but him who set him free has to write the note of indebtedness. Ib. 40<sup>b</sup> מי שחררו which of them (the mortgager or the mortgagee) set him free? Ber. 47<sup>b</sup> 'עבדו וכן declared his slave free and made him serve to complete the number of ten persons (required for prayers). Ib., a. e. כל המשחרר עבדו וכן whoever sets his slave free, violates a positive command; a. fr.—Part. pass. משחרר; f. משחררה, משחררה &c. Gitt. IV, 4; Y. Yeb. I, c., v. supra; a. fr.—Ib. VIII, 9<sup>c</sup> top (play on שחרים, I Chr. VIII, 8) 'זה בועז שחרה מש' מן וכן that is Boaz who was free from sins; Ruth R. to I, 21 (Par. 4); (Yalk. Chr. 1077 שנסחרר).

Hithpa. נשחרר, Nithpa. נשחרר *to be set free*. Yalk. I. c. Keth. III, 1 נשחררו who were set free. Gitt. 43<sup>a</sup> ונשחררה חציה... ונשחררה a woman that is half a slave and half free, who was betrothed to R., and then was set entirely free &c.; a. fr.

שחרר ch. same. Targ. Y. Gen. XXX, 4; 9.

Hithpa. נשחרר *to be set free*. Targ. Y. Ex. XXI, 7.

שחרריתא v. שחרוריתא.

שחרת (b. h.) *to be low, bent*.

Pi. שחרת (comp. חבל) *to pervert, ruin, do harm*. Ex. R.

s. 8 לנפשו ש' he did harm to himself; a. e.—Ab. d. R. N. ch. I, end לשחרו... וירדו ed. Schechter (ed. לשחרו, corr. acc.) and the ministering angels came down to destroy him (Adam). Kidd. 24<sup>b</sup> (ref. to Ex. XXI, 26) לשחרה עד when he intended to destroy it. Naz. 4<sup>b</sup> לשחרה, v. שחר. a. e.

Hif. השחרה 1) same. Ex. R. I, c. לנפשו ש', v. supra. Tanh. Tol'd. 6 להשחרו... לילך to go to Nabal to ruin him; a. fr.—Esp. השחרה (ב) בל השחרה (v. בל) the law forbidding to ruin anything wantonly (derived from Deut. XX, 19). Sabb. 129<sup>a</sup> ויהא קעבר מר משום בל ח' in doing so, do you not disregard the law which forbids wilful destruction? בל לי not to do injury to myself is a higher duty to me; ib. 140<sup>b</sup>; a. fr.—2) to commit a nuisance. Y. Succ. V, 55<sup>c</sup> (play on משחרורם, Ez. VIII, 16) [read:] שחרו anything wantonly (they prostrated themselves in worship of the sun, and committed nuisance towards the Temple (v. Bab. ib. 53<sup>b</sup>; Yoma 77<sup>a</sup>).

שחרת ch. same; part. pass. שחרת mutilated. Targ. Y. Lev. XXII, 24 (h. text חרוק).

שחרת I f. (b. h.; שחר) *pit, grave*. Pesik. R. s. 10 (ref. to Ps. LXXXV, 8) זה שחרשפיל לישראל לבאר ש' וכן as zeh to Neh. IX, 18) brought Israel down to the lowest pit, so did zeh (Ex. XXX, 13) lift it up &c.; a. e.

שחרת II f. (preced.) *low growth, corn in its earliest stage* used instead of grass. Peah II, 1 הוקצר לש' he who cuts young corn to be used as fodder; Tosef. ib. I, 8. Men. X, 8 (71<sup>a</sup>) ומאכלי לבחמה (Bab. ed. מאכל, corr. acc.) one may cut barley as shahath and give it to the cattle (before the 'Omer has been offered); Tosef. ib. X, 32 קוצר לש' as to cutting barley for fodder: before it has approached maturity by one third, one may begin &c. Men. 71<sup>b</sup> כל לש' לא וכן whatever is for fodder is not considered as harvesting. Sabb. XXIV, 2. Kidd. 62<sup>b</sup>; a. e.

שחרת, ש' 1) same. Targ. Am. VII, 1 (h. text שחרת).—2) trouble in the lower extremities, piles (or worms). Gitt. 69<sup>b</sup> לש' Ar. ed. Koh. (oth. ed. Ar. לשחר, לשחר; Talm. ed. לרששתה).

שחרת f. 1) = שחרת I, pit. Targ. Ps. XCIV, 13 Ms. (ed. שחרת).—2) arm-pit, v. שחרתא.

שחר, v. שחר.

שחר, v. שחר.

שחר, v. שחר.

שחר, v. sub 'שחר'.

שחר, v. שחר.

שחר, v. שחר.

שחר, v. שחר.

שחר m. (שחר) 1) washed, v. שחר. 2) carried away by passion, dissolute. Sabb. 152<sup>a</sup>, v. וימה I; a. e.—Pl. שחרין. Num. R. s. 20<sup>22</sup> בומה יש צנועין ויש ש' some springs raise chaste men, and some, dissolute men. Koh. R. to I, 13 עסיקין ויש' passionately addicted to robbery; a. e.

**שִׁמְרָא** **שְׂמִירָא** m. (preced.) *insane, madman, fool*.  
Targ. I Sam. XXI, 15. Ib. XVII, 43. Targ. Prov. XX, 3  
**שְׂמִירָא** Ms. (ed. Lag. **כל דשמי**; oth. ed. **דשמי**). Targ.  
Ps. XIV, 1 (h. text **נבל**); a.fr.—Sabb. 121<sup>b</sup> **וכ' אבין ש' מחני** וכ' **אבין**  
foolish Abin teaches his son folly. Yeb. 31<sup>a</sup>; Keth. 20<sup>a</sup>  
**ש' בר** v. subject to attacks of insanity. Lev. R. s. 16,  
end, v. **שְׂמִירָא**. Midr. Till. to Ps. VII (ref. to Job XII, 16  
**והשגה**, a. reading **משגה**) **ש' ושמי** (ed. Bub. **ושמי** and  
**ושמי**, corr. acc., **ושמי**) the madman and the madness;



Yalk. Job 906 ושטרוטא (read: (ושטרוטא). Midr. Till. to Ps. IX, 21, v. מוֹרָא II; a. fr.—*Pl.* שְׂטִירָא, שְׂטִירָא. Targ. Ps. CVII, 17. Ib. XLIX, 11 (ed. Wil. שְׂטִירָא, corr. acc.). Targ. Prov. VIII, 5; a. fr.—Y. Maasr. II, 49<sup>d</sup> ש' are all other people fools?—*Fem.* שְׂטִירָא. Targ. Prov. XIV, 1 (some ed. (שְׂטִירָא).—Lam. R. introd. (R. Simeon) שְׂטִירָא (some ed. שטרוטא, read: (שְׂטִי), v. מוֹרָא II.

**שְׂטִירָא** f. (preced.) 1) *madness, folly*. Targ. Prov. XIII, 16 (ed. Wil. שְׂקִי, corr. acc.). Ib. XIV, 8; 18. Ib. XXVI, 9 (some ed. שְׂטִירָא, corr. acc.; h. text וּשְׁלָל); a. fr.—Midr. Till. to Ps. VII, v. preced.; a. e.—2) (v. שְׁטִי II ch.) *contempt*. Targ. Prov. XVIII, 3.—V. שְׂטִירָא.

**שְׂטִירָא** m. (שְׂטִירָא) *spread, rug, mat*. Kel. XXIV, 12 חֶשֶׂה a hide used as a rug (to sit on). Ib. XXVIII, 5 Ned. 40<sup>b</sup> sq. (ref. to גִּלְגָּל, Ez. XII, 3) that means a light, a dish, and a mat; Lam. R. to I, 2 חֶמֶר a leather bag, a mat, and a dish. Hull. IX, 3 (123<sup>a</sup>) 'לש' (not שְׂטִירָא) he who flays a hide... to be used for a spread; Tosef. ib. VIII, 18 חֶשֶׂה; Hull. 123<sup>b</sup> לש; a. e.—*Pl.* שְׂטִירָא. Tosef. Ab. Zar. IV (V), 10 לש; a. e.—*Pl.* שְׂטִירָא (covers) for beasts. Nidd. 55<sup>a</sup>; Hull. 122<sup>a</sup>. Num. R. s. 2; Lev. R. s. 23 שְׂטִי, v. שְׂטִי; a. e.

**שְׂטִירָא** ch. same.—*Pl.* שְׂטִירָא *layers*. Targ. O. Num. XI, 32 some ed., v. שְׂטִירָא.

**שְׂטִירָא**, v. שְׂטִי.

**שְׂטִירָא** (b. h.) pr. n. *Shittim*, a ravine opposite Jericho. Snh. 106<sup>a</sup> (ref. to Num. XXV, 1) שְׁמִי the name of the place was Sh., v. שְׂטִירָא. Gen. R. s. 18 (ref. to Mal. II, 13 שְׁנִי) שְׁנִי the second time (you did this) since the events at Shittim (Num. I. c.). Tanh. T'rum. 9 שְׁנִי they sinned at Sh. (Num. I. c.), they were smitten at Sh. (ib. 9), and were healed through *shittim* (acacias, of the Tabernacle); a. e.

**שְׂטִירָא** pl. of שְׂטִי, v. שְׂטִי.

**שְׂטִירָא**, v. שְׂטִי.

**שְׂטִירָא** f. (שְׂטִי) *rinsing* with cold water for the purification of certain vessels (Lev. VI, 21). Sifra Tsav, Par. 3, ch. VII; Zeb. XI, 7; Tosef. ib. X, 13, sq., v. מְרִיקָה; a. fr.

**שְׂטִירָא** (b. h.; cmp. שְׂטִי) *to lie in wait for; to bear a grudge against, persecute*. Gen. R. s. 67, v. שְׂטִירָא. Y. Ab. Zar. I, 39<sup>c</sup> (expl. שְׂטִירָא, Gen. XXVII, 41) שְׂטִירָא hidden hatred. Pesik. R. s. 13... שְׂטִירָא וְהָיוּ שְׂטִירָא his brothers sinned against Joseph, 'and they persecuted him' (Gen. XLIX, 23), and his brothers thought that he would persecute them as they did him; אבל עָשָׂה שְׂטִירָא but when Esau persecuted Jacob &c.; a. e.

**שְׂטִירָא** *to be hated, persecuted*. Num. R. s. 14<sup>5</sup> זה ה' this one (Jacob) was hated (Gen. XXVII, 41), and that one (Joseph) was hated (ib. XLIX, 23).

**שְׂטִירָא** ch. same. Targ. Y. Gen. XXVII, 41 Levita.

**שְׂטִירָא**, v. שְׂטִי.

**Hif.** (שְׂטִירָא 1) *to accuse*, v. שְׂטִי.—2) *to lead astray*; Part. שְׂטִירָא *seducer*. Tanh. Vayera 22.

**שְׂטִירָא**, v. שְׂטִי.

**שְׂטִירָא** m. (b. h.; preced.) *hostile being, hinderer, disturber; accuser, Satan*. Sifré Deut. 218 (ref. to Deut. XXI, 10 sq., a. 18 sq.) זה אביו של זה... והבנים ש' לְחֹךְ בִּירוֹ וְכ' this man's father loved a fair captive, and brought the disturber into his house, and his son became rebellious. Y. Sabb. V, 5<sup>b</sup> top, v. קְטִירָא. Ber. 19<sup>a</sup>, a. e. אינני יפתח אדם פִּירי man must not open his mouth for Satan, i. e. invite misfortune by ominous words. Sabb. 89<sup>a</sup>... בשעה שִׁירָד... because Satan joins him (the wicked on his road); Yalk. Ps. 843 ש' מפני שְׂטִירָא because Satan's messengers escort him; a. fr.—כְּבִירָא, v. שְׂטִירָא.—*Pl.* שְׂטִירָא. Deut. R. s. 11, v. שְׂטִירָא. Cant. R. to I, 1 שְׂטִירָא שְׂטִירָא שְׂטִירָא three hindrances befell him (Solomon, I Kings XI, 14; 23; 25); a. e.

**שְׂטִירָא**, **שְׂטִירָא**, **שְׂטִירָא** ch. same. Targ. I Kings V, 18; a. fr., v. שְׂטִירָא II.—Kidd. 30<sup>a</sup>; Succ. 38<sup>a</sup> Ms. M. 2 (ed. Satan אִירָמִי לִיה ש' כְּאִירָמִי III. Kidd. 81<sup>a</sup> שְׂטִירָא appeared to him as a woman. Ib. רְגִיל דְּש' גִּירָא בְּעִינֵיהּ דְּש' used to say every day, I challenge Satan, v. בְּרִירָא אִירָמִי וְכ' Satan has no power over two persons of different nationalities (on the same boat &c.); a. e.—V. שְׂטִירָא II.—*Pl.* שְׂטִירָא, שְׂטִירָא, v. שְׂטִירָא II.

**שְׂטִירָא** (b. h.; cmp. שְׂטִי) 1) *to wash, rinse*. Zeb. XI, 6 (94<sup>b</sup>) וְשִׁטְפוּ, v. שְׂטִירָא; Tosef. ib. X, 13 וְשִׁטְפוּ. Hull. X, 4 שְׂטִירָא רְחִילִי חִירִיב וְכ' if one washes his lambs (in place of clipping), he is bound to give the priest's share of the wool (that they shed); Hull. 137<sup>a</sup>; a. fr.—Part. pass. שְׂטִירָא. Sabb. 99<sup>a</sup> (ref. to Ex. XXXV, 26) ש' Ms. M. (ed. שְׂטִירָא) the hair was washed on the goats and spun on the goats; ib. 74<sup>b</sup>; Yalk. Ex. 370.—2) *to flood, carry off, drown*. B. Mets. VIII, 5 ש' נָדָר if a stream carried off one's olive-trees and deposited them in a neighbor's field. B. Kam. X, 4 (115<sup>b</sup>) ש' נָדָר (Bab. ed. נָדָר) if a stream (ravine) carried off his own and his neighbor's ass..., and he let go his own and saved his neighbor's. Ib. 5 (117<sup>b</sup>) ש' if the river washed it (the unlawfully taken field) away. Yoma 78<sup>a</sup> ש' נָדָר a swiftly running brook. Y. Shek. I, 46<sup>a</sup> וְשִׁטְפוּ שְׂטִירָא a rain shower came down and washed it (the mark on the grave) off. Y. B. Mets. VIII, end, 11<sup>d</sup> שְׂטִירָא (not שְׂטִירָא, v. שְׂטִירָא). Ex. R. s. 24 שְׂטִירָא the genius of the sea became wroth against them, and wanted to drown them. Num. R. s. 19<sup>9</sup> וְשִׁטְפוּ מִיִּם רַבִּים וְשִׁטְפוּ כָּל וְכ' many waters came forth, and flooded all those who murmured; Midr. Till. to Ps. LXXXVIII, 20 (corr. acc.); a. fr.—V. שְׂטִירָא.

*Hif.* וַיִּשְׁטֹף אֶת הַדּוֹרֵעִים (Ms. M. שְׁטוּף, v. Rabb. D. S. a. l. note) it (the heavy rain) washes the seeds away; Yalk. Joel 535 וַיִּשְׁטֹף (Pi.).—*Part. pass.* לִפְנֵי שְׂרָא *carried off, floating*. Ex.R. l. c. because they saw the bodies ... floating on the water.

*Nif.* נִשְׁטַף, *Hithpa.* הִשְׁתַּטֵּף, *Nithpa.* נִתְשַׁטֵּף 1) *to be washed, showered upon; to take a shower bath*. Sabb. 40<sup>a</sup> וַיֵּצֵא וַיִּשְׁטֹף and goes out (of the steam-room), and takes a shower bath in the outer room. Ib.<sup>b</sup> וְכִלְכִּל שֶׁלֹּא בִּלְבָד וַיִּשְׁתַּטֵּף but he must not have a cold shower bath and then warm himself &c. Tosef. ib. III (IV), 4; a. fr.—2) *to be swept away, drowned*. Sifré Deut. 307 שֶׁנִּשְׁטַף מֵהַמַּיִם why were the men of the flood drowned in water?; Yalk. ib. 942 שֶׁנִּשְׁטַף מֵהַמַּיִם why were the men of Sodom ... swept away by fire and sulphur?; Yalk. l. c. וַיִּשְׁטֹף; a. e.—*Transf.* *to be carried away by passion*. Num. R. s. 917; Sifré Num. 12 הָרַבָּה קִדְמוֹת many women before thee have been carried away (into infidelity).

*שָׁטַף* ch. same, 1) *to wash, rinse*. Targ. I Kings XXII, 38. Targ. II Sam. XI, 8; a. e.—Tam. 27<sup>b</sup> וַיִּשְׁטֹף וַיִּשְׂרֹף וַיִּשְׂרֹף וַיִּשְׂרֹף rinse (the cup) and drink, rinse, and set it down; a. e.—2) *to overflow, flood, wash away*. Targ. Ps. LXXXVIII, 20 מִיָּא יִשְׁטֹף Ms. (omitted in ed.). Targ. Is. XXXIII, 21. Targ. Y. II Num. XXI, 16. Targ. Ps. CXXIV, 4; a. e.—Naz. 32<sup>b</sup> וַיִּשְׁטֹף הַרְבֵּי הָרַבְּבִים the Rabbis carried R. El. away, and made him stand on their principle, i. e. made him give up his opinion and adopt theirs. Succ. 53<sup>a</sup> וַיִּשְׁטֹף, v. קָפַץ; a. e.

*Pa.* וַיִּשְׁטֹף *to wash*. Y. Ber. VIII, 12<sup>a</sup> bot. וְלֹא וַיִּשְׁטֹף וַיִּשְׁטֹף and did not wash his hands up to the joints.

*שָׁטַף* m. (b. h.; preced. 1) *flood, shower*. Y. Shek. I, 46<sup>a</sup>, v. שָׁטַף. Gen. R. s. 73 שֶׁל גֶּשֶׁמִּים a flood caused by rains (brought the rains from Laban's fold to Jacob's); Yalk. ib. 130; a. e.—*Transf. passion, anger*. Lev. R. s. 24, beg. וַיִּשְׁטֹף בְּזֶמַן שֶׁהָיָה נִדָּן when he orders execution (punishment), none praise him, for they know that there is passion in his judgment; Yalk. Ps. 843; Y. Ber. IX, 14<sup>b</sup>.—2) *washing, rinsing*; a. e. כֵּלִי a vessel which requires only rinsing in order to be restored to Levitical cleanness. Hull. 25<sup>a</sup>; Zeb. 3<sup>b</sup>; a. e.—3) *wool that is gained by washing*. Sifré Deut. 168 (ref. to Deut. XVIII, 4) וְהָיָה הַשֵּׁשׁ הַשֵּׁשִׁית the first of the wool that is cut, but not the first of the wool that comes out by washing.—4) *goat-skin made hairless by washing*. Cant. R. to IV, 11; Gen. R. s. 65; Yalk. ib. 115 מִהֵנָּה לֵךְ there is no smell more offensive than that of washed goat-skins.—5) *hair that is fallen out, bald pate*. Koh. R. to I, 8 (in enigmatic speech) שֶׁיִּשְׁטֹף מִלִּי my hair is going.

*שָׁטַף* ch. same, 1) *flood, shower*. Targ. Job XXXVIII, 25.—2) *rapidity*, (emp. שָׁטַף) *rapid review* in recalling a tradition. Sabb. 130<sup>b</sup> הָיָה שֶׁנִּשְׁטַף הָיָה וְכִי perhaps in the rapidity of reviewing, the tradition came back to thy mind?; אין אֵלֶּיךָ וְכִי (Ms. M. שְׁטֹף, v. Rabb. D. S. a. l. note) yes, my tradition was

recalled by the (my) rapid review; Nidd. 53<sup>b</sup> אֵלֶּיךָ וְכִי *rush of people*. Y. Sabb. XIX, beg. 16<sup>d</sup> וְכִי וְכִי when you see the crowd pass by, bring them (the keys) by way of the row (the lines of men forming a partition for Sabbath purposes).—4) [*sweeping away, emp. נִסָּף, נִסָּף*] *discarding from the mind, forgetfulness*. Gen. R. s. 81, v. עָקַר; Yalk. ib. 135 שְׁטֹף; Tanh. Vayishl. 8 שְׁטֹף. (v. preced. 5) *hair*. Lev. R. s. 15 (ref. to Job XXXVIII, 25) ... אֵינָם שֶׁנִּשְׁטֹף there are places where they call the hair *shitfa*; Yalk. ib. 554 שְׁטֹף.

\*שָׁטַף = שָׁטַף *to slap*. Y. Shebi. IV, 35<sup>b</sup> bot. וְהָיָה שֶׁנִּשְׁטֹף he slaps (the fig-tree) &c., v. תְּחַוֵּב. [Comment. refer to שָׁטַף: he smears clay over it.]

שָׁטַף *to draw lines, arrange*; [Assyr. *šatāru to write*]; v. שָׁטַף.

שָׁטַף ch. (preced.) *to draw, spread, strike* (butter, salve &c.). Targ. Is. XXXVIII, 21 וַיִּשְׁטֹף ed. Vien. (ed. Lag. וַיִּשְׁטֹף; ed. Wil. וַיִּשְׁטֹף, v. שָׁטַף.—Gitt. 69<sup>b</sup> וַיִּשְׁטֹף וַיִּשְׁטֹף and let him strike *kamakh* (v. פָּקַח) over it; (Rashi: let him soak it in k.). Ib. וַיִּשְׁטֹף בְּדוֹבֶשֶׂא and strike honey over it. Pes. 44<sup>a</sup> וְכִי if he spreads it (on bread) and eats it (Rashi: if he dips bread into it); Naz. 36<sup>b</sup>. B. Mets. 85<sup>b</sup> אֶשְׁטֹף לְךָ מִשְׁחָא I will smear thee a salve (over thy eyes).

שָׁטַף m. (v. שָׁטַף) *executive office, execution*. Yalk. Deut. 907 וְכִי אֲלֵמָלָא שָׁטַף שֶׁל יוֹאָב but for the executive office of Joab, David could not have executed justice; Yalk. Sam. 147 שְׁטֹף (read: שָׁטַף); Tanh. Shof'tim 2 שְׁטֹף; ed. Bub. 3 שְׁטֹף (corr. acc.).

שָׁטַף, שָׁטַף m. (v. שָׁטַף) *writ, document*. Kidd. I, 1 a woman may be acquired as wife וְכִי בִכְסָף בִּשְׁוֵי by handing her money (or money's worth), by a writ (handing her a paper on which is written, 'thou art betrothed unto me') &c. Ib. 2 a slave is acquired בִּשְׁוֵי by a document (bill of sale). Ib. 3<sup>b</sup>; a. fr.—Esp. שְׁוֵי (or sub. דְּרִיב) *note of indebtedness, bond*. Y. Peah I, 16<sup>b</sup> bot. וְהָיָה שֶׁ אֲדָר, v. הִנֵּה אֲדָר (corr. acc.); Y. Kidd. I, end, 61<sup>d</sup> וְהָיָה אֲדָר (corr. acc.); Yalk. Num. 744 שְׁוֵי אֲדָר B. Mets. I, 8 מִצָּה שֶׁ בֵּין שְׁטֹף וְכִי if a person finds (another man's) bond among his papers, and does not know its nature (by whom it was deposited &c.); a. fr.—Pl. שְׁטֹף, constr. שְׁטֹף. Gitt. I, 5, v. עָרְכִי B. Mets. l. c. וְכִי a roll of bonds; שְׁוֵי מִיֻּנִּין a bundle of bonds. Ib. חֲלִיצָה, שְׁוֵי חֲלִיצָה v. respective determinants. Ib. 6; a. v. fr.

שָׁטַף (שָׁטַף) ch. same. Targ. Jer. XXXII, 10. Ib. 12. Targ. Y. Lev. XIX, 20 שָׁטַף (constr.); a. e.—Gitt. 57<sup>b</sup> מִמָּה דִּנְקֻשָּׁה שֶׁ שְׁטֹף, v. שְׁטֹף. B. Mets. 17<sup>b</sup> וְכִי as valid as if he held a bond in his hand; a. fr.—Pes. 78<sup>a</sup> הָיָה שֶׁ מִזְכֵּר ... הָיָה שֶׁ מִזְכֵּר is R. Jose a bond in favor of both parties?, i. e. does he not adopt two opinions contradictory to each other in principle?—Pl. שְׁטֹף, שְׁטֹף. Keth. 85<sup>a</sup>; B. Bath. 151<sup>a</sup>, v. מְלֻנָּה.

**שְׁמָרָא**, **שִׁמְרָא** m. (preced.) *line*, esp. (cmp. Ps. XIX, 5 קָוָה) *the course of stars, orbit*. Targ. Job XXXVIII, 33 שְׁמָרָא ed. Lag. (oth. ed. שְׁמָרָא, pl., constr.; h. text משמרו). Pl. שְׁמָרָא. Ib. 32 שְׁמָרָא (h. text מזרח). Ib. IX, 9. Targ. Y. Ex. XXXIX, 37.

**שְׁמָרָא**, v. שְׁמָרָא, a. שְׁמָרָא.

**שִׁי** m. (b. h.) *offering, gift, tribute*. Yalk. Is. 288 (ref. to קרי ביה עד כי יובל Gen. XLIX, 10) שִׁי read it, until tribute is brought to him. \*Pirké d'R. El. ch. XXXII (play on יִשְׂרָאֵל) [read:] שְׁמָרָא כְּשִׁי לְמִזְבֵּחַ he was as acceptable as an offering on the altar; a worthy gift was he before Him; Yalk. Kings 200 (corr. acc.); [perh. to be read: שְׁי, v. next w.).

**שִׁי** m. = h. שִׁי, *lamb*. Targ. Y. Lev. XXII, 27 שִׁי his (Abraham's) lamb (Isaac). [שִׁי his lamb, v. שִׁי].—V. שִׁי.

**שִׁיאוֹר** m. (v. שִׁאוֹר) *leavening*; (sub. עיסה) *dough beginning to ferment*. Pes. III, 5 שִׁיאוֹר dough beginning to ferment (on Passover) must be burnt, contrad. to סידוק. Ib. שִׁיאוֹר dough is called *siur*, when the cracks on the surface spread like the horns of locusts; (anoth. opin.) כָּסָה, v. Men. 53<sup>a</sup> (ref. to Lev. VI, 10) שִׁיאוֹר may I not interpret, 'it shall not be baked leavened', but it may be baked as *siur*? Ib. שִׁיאוֹר as defined by whom (by R. Meir or R. Judah)?; a. e.—Y. Pes. V, 32<sup>b</sup> bot. שִׁיאוֹר if a person slaughtered the Passover lamb while having in his house dough just beginning to ferment.—V. שִׁיאוֹר.

**שִׁיאוֹרָא**, v. שִׁיאוֹרָא.

**שִׁיאוֹרָא**, v. שִׁיאוֹרָא.

**שִׁיב** *seven*, v. שִׁב.

**שִׁיבָא** m. (v. שִׁבָּא) 1) *chip*. Hor. 3<sup>b</sup>, v. B. Bath. 36<sup>b</sup> שִׁיבָא (Ms. M. שִׁיבָא, pl., v. Rashb. a. l.) (the owner of a field which he allows another man to plough) may think, let every chip of the plough go into it (the soil), i. e. he does not care to protest as long as his neighbor derives no benefit from his field; [anoth. opin., v. infra].—Ab. Zar. 69<sup>b</sup>, v. שִׁיבָא. Pl. שִׁיבָא. B. Bath. l. c., v. supra. Sabb. 67<sup>a</sup> Ar. (ed. 'צ) v. שִׁיבָא.—2) *incision, groove*. B. Bath. l. c. שִׁיבָא let every incision that the plough makes go into it (the soil).—Pl. as ab. Pes. 74<sup>a</sup> שִׁיבָא because palm wood has grooves &c.

**שִׁיבָא**, Koh. R. to Y, 8, v. שִׁבָּא I.

**שִׁיבָא**, v. next w.

**שִׁיבָא** m. (שִׁבָּא) a species of *spider*. Tosef. Par IX (VIII), 6, quot. in R. S. to Par. IX, 2 (ed. שִׁיבָא, Var. שִׁיבָא, corr. acc., or שִׁיבָא).

**שִׁיבָא**, **שִׁיבָא**, **שִׁיבָא** (cmp. סבב) *neighbor*. Targ. Ex. XII, 4 (Y. ed. Vien. שִׁיבָא, corr. acc.).—Pl. שִׁיבָא, שִׁיבָא. Targ. Y. Deut. XXIV, 17 (not שִׁיבָא). Targ. II Kings IV, 3

(ed. Wil. שִׁיבָא, some ed. שִׁיבָא); a. e.—B. Bath. 29<sup>a</sup> שִׁיבָא Ms. M. (ed. רידע, corr. acc.) neighbors surely know (if people use a house) by day and by night. Snh. 96<sup>b</sup> שִׁיבָא וְכִי בְרִשִׁי וְכִי בְרִשִׁי Ammon and Moab were bad neighbors of Jerusalem. Sabb. 109<sup>b</sup> שִׁיבָא בִּי שִׁיבָא let him boil it in beer at the house of one of the neighbors; Ms. M. שִׁיבָא בִּיבִיבִיבִי in beer belonging to neighbors; [oth. opin. in Rashi: בִּי שִׁיבָא at the gleam of sunset, v. שִׁיבָא; Var. in Ar. שִׁיבָא בִּי in the cemetery].—Fem. שִׁיבָא, שִׁיבָא, שִׁיבָא, Targ. Ex. III, 22 (ed. Berl. שִׁיבָא; Ms. שִׁיבָא, corr. acc.).—Snh. 97<sup>a</sup> שִׁיבָא אֶתְּרָא a neighbor of hers came and knocked at the door.—Pl. שִׁיבָא. Targ. Ruth IV, 17 שִׁיבָא ed. Lag. (ed. Vien. שִׁיבָא).

**שִׁיבָא**, **שִׁיבָא** f. (preced.) *neighborhood*. Targ. Y. I Deut. XV, 11.—Sabb. 119<sup>a</sup> בְּשִׁיבָא הָיָה... there was a gentile in his neighborhood. Sot. 22<sup>a</sup> ... הָיָה אֵלֶימָהּ a widow in whose neighborhood was a synagogue; B. Shabb. 119<sup>a</sup> ... בְּשִׁיבָא הָיָה... is there no synagogue in thy own neighborhood? Taan. 23<sup>b</sup> בְּשִׁיבָא הָיָה... (it happened on account) of those lawless people that lived in their neighborhood. Ber. 10<sup>a</sup>, v. בְּרִיבָא; a. fr.

**שִׁיבָא**, v. שִׁיבָא.

**שִׁיבָא** f. (b. h.; שִׁיבָא) *going back, return; use of the root*. Sifra M'tsora, Neg., ch. IV, Par. 7 (ref. to Lev. XIV, 39, a. 43) שִׁיבָא מִדֶּשֶׁת הָיָה שִׁיבָא as the coming back mentioned there refers to the lapse of a week, so it does here. Ib. גַּמְרָא שִׁיבָא מִדֶּשֶׁת II; Men. 4<sup>a</sup>, Macc. 13<sup>a</sup> מִדֶּשֶׁת we learn the meaning of שִׁיבָא (Num. XXXV, 28) from שִׁיבָא there (Lev. XXV, 41), i. e. he is restored to his ancestral estate; a. e.

**שִׁיבָא** f. (b. h.; v. שִׁבָּא) *gray hair, old age, venerability of old age*. Pirké d'R. El. ch. LII מִיּוֹם שִׁיבָא... לא מִיּוֹם שִׁיבָא since heaven and earth were created, the white of old age was not sprinkled upon men, until Abraham came &c. Gen. R. s. 59 (ref. to Ps. LXXI, 18) זָקֵנָה לא הָיָה זָקֵנָה and ולא הָיָה שִׁיבָא are not *zikhnah* and *sebah* the same? But (David prayed), if thou givest me old age, give me its venerable appearance with it. Ab. V, 21 בֶּן שִׁיבָא when seventy years old, man enters hoary age, contrad. to זָקֵנָה; a. fr.

**שִׁיבָא**, **שִׁיבָא**, **שִׁיבָא**, v. שִׁיבָא.

**שִׁיבָא**, v. שִׁיבָא.

**שִׁיבָא**, **שִׁיבָא** m. (שִׁיבָא) *song, praise; pleasure*. Targ. Ps. XVII, 1 (ed. Wil. שִׁיבָא).—Pl. שִׁיבָא, שִׁיבָא. Targ. Prov. VIII, 31 שִׁיבָא ed. Lag. (ed. Wil. שִׁיבָא, corr. acc.; h. text שִׁיבָא). Ib. 30 וְכִי הָיָה Bxt. (ed. Wil. וכִּי; ed. Lag. וכִּי הָיָה, read: וכִּי הָיָה, v. Pesh.).

**שִׁיבָא**, **שִׁיבָא** m. (שִׁיבָא) *shibbuta*, name of a fish, prob. mullet (Cephalus, v. P. Sm. 4029). B. Kam. 55<sup>a</sup>; Snh. 59<sup>b</sup>; [Tosaf. to Ab. Zar. 39<sup>a</sup> identifies our w. with רִבְמָא, v. שִׁיבָא].—Sabb. 119<sup>a</sup> רַבָּא מִלֵּךְ שִׁיבָא Raba salted a *shibbuta* himself (for the Sabbath); Kidd. 41<sup>a</sup>. Hull. 109<sup>b</sup> מִיּוֹם שִׁיבָא

'the swine is forbidden, and as a compensation for it the brain of the *sh.* serves; Lev. R. s. 22 רג ששמו ש' Y. Taan. IV, 69<sup>b</sup> חוין מן הדג הנקרא ש' and when the Israelites returned (from the Babylonian captivity), all the animals exiled with them returned except the fish named *shibbūṭa*. Pes. 112<sup>b</sup> דג ש' ביומי דריסן *sh.* is bad for leprosy during the month of Nisan.

שיבולא, v. שובל, a. next w.

שיבולת, שבו, f. (b.h.; שבל, Shaf. of יבל; comp. (יבול) 1) *ear of corn, spike*. Peah V, 2 ש' שבקציר וכו' a single ear (that remained uncut when the cutting took place, but) the top of which reached up to the standing corn: if (by its position) it might have been cut with the standing corn &c. Midr. Till. to Ps. II ורחש' בראש חקנה וכו' and the ear is on top of the stalk, and its stalk boasts and says, for my sake has the field been sown; a. fr.—Midr. Sam. ch. XX שחיתה שבוֹלֶתָם גבוהה וכו' (שמלחם) their spikes were as high as those of barley (v. שנוֹבֶה). ש'—barley and oats...are not considered heterogeneous; (Maim.: *desert (wild) barley*). Pes. II, 5 ש' בחטים with unleavened bread made of wheat, barley, spelt, rye, or oats. Ib. 35<sup>a</sup> ש' ש' oats and rye are species of barley; ib. ש' ש' Ms. O. (ed. שברילי, corr. acc.) *shibboleth shu'al* are (in Chald.) *shibbole ta'ala*; Men. 70<sup>b</sup>; a. e.—*spica nardi* *spikenard*, a species of *Valerian*, an ingredient of frankincense in the Temple. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>.—*the pointed ends of the chin, the lower jawbones and the chin proper*. Macc. 20<sup>b</sup>.—*Pl. שפלים*. ש' ש' לקטה וכו' Sabb. 113<sup>b</sup> ש' ש' like one that guarded his garden from the ravages of the current, and surrounded his son's garden at the same time.

שיבולתא, שבו, ch. same, *ear*. Sot. 5<sup>a</sup>; a. e., v. סאסא; שובלא.

שיבוקא, שבו, m. (שבק) 1) *remission*. Targ. Job II, 1 (ed. Wil. שבוֹק). Targ. Y. Num. XIX, 9.—2) *pl. שביוקין* (שבוק) release. Gitt. IX, 3 (in a formula of a letter of divorce) letter of divorce and deed of release. Ib. 85<sup>b</sup> שביוקין וכו' and (in writing the letter of divorce) one must prolong the Vav of *tirukhin* and of *shibbukin*, lest it may be read *t'rukhin*, *sh'b'ikin*.

שיבור, שבו, m. (שבר) *breaking, dashing to pieces*. Y. B. Kam. II, 3<sup>a</sup> top על דש' for the breaking (destroying the tops of plants). Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Deut. VII, 5) ש' או גרדוֹ וכו' either dashing, or hewing down, or pulling down is ordained for each of them (the altar,

pillars &c.). Ex. R. s. 46, beg. הלוחות על ש' over his breaking the tablets. Y. Yoma I, 38<sup>b</sup> top; a. e.

שיבוש, שבו, m. (שבש, v. שבשחא) *confusion, blunder*. R. Hash. 30<sup>b</sup> ש' ש'... שלא בש' so that there be time enough to offer... and to sing the appropriate psalm without confusion. Ib. כ' ש' כלל אין לך ש' since they recited no song at all (on account of the late hour), there could be no greater confusion than this.

שיבות, v. סביות.

שיבחה, v. שבחה.

שיבטא, שבוט, v. שבט II.

שיבחה, שביחא, v. שבחה.

שיבון, שבינ, v. שבין.

שיבולא, שביב, v. שובל.

שיבול (or ש') f. a species of *quails*, v. שיקלי.

שיבולת, v. שובל.

שיבסר, v. שב I.

שיבטא, v. שבטא.

שיבעה, v. שביעה.

שיבשא, שבישא, v. sub שבי.

שיבשא m. = h. שבה I, *dill*. Ber. 39<sup>a</sup> מרא דש' (Ms. O. an infusion of dill.

שיבשא pr. n. *Shibb'tha*, name of an evil spirit that endangers the health of those that eat food touched with unwashed hands. Yoma 77<sup>b</sup> (Ms. M. 2 שבישא); Hull. 107<sup>b</sup> (v., however, Tosaf. a. l.). Taan. 20<sup>b</sup> הוה גמיר ש' he had a tradition about Sh.

שיבתי, v. שבתאי.

שיג, Y. Snh. X, 28<sup>a</sup> bot. משיגין; Y. Shek. VII, 50<sup>c</sup> bot. משיגין; read: משיג, v. שגו.—[Yalk. Gen. 146; Midr. Till. to Ps. VII משיגין, v. שגו.]

שיגדא, v. שגדא.

שיגושא, שגוש, m. (שגש) *confusion, perplexity, excitement*. Targ. O. Deut. VII, 23. Targ. Zech. XIV, 13. Targ. Ps. XIX, 4. Targ. I Sam. V, 9; a. e.—*Pl. שגושא*. Targ. Am. III, 9 (ed. Wil. שגו).

שיגושא, שגוש, m. same. Targ. O. Deut. XXVIII, 20 (ed. Vien. שגושא, v. preced.). Targ. I Sam. IV, 14 (ed. Wil. שגוש...). Ib. XIV, 20 (ed. Lag. שגוש, corr. acc.; ed. Wil. שגוש).

**שינושטא**, **שג'** f. same. Targ. II Esth. VI, 1. Targ. Esth. I, 10 (not **שינושטא**).—**שג'**, **שינושטא**, Targ. II Ohr. XV, 5.

**שיד**, **שיידא**, v. **שד**, **שידא**, [מגדל שיד, v. **שד**].

**שידא** I, **שדא** m. (comp. **שדא**, a. **side**, corner, shaft (corresp. to h. **שדא**). Targ. Ex. XL, 22 (Y. ed. Vien. **שדא**). Targ. Ps. CXXVIII, 3 (ed. Wil. **שדא**; h. text **שדא**). Targ. Jon. I, 5. Targ. O. Ex. XXV, 31; XXXVII, 17 **שיידא** ed. Berl. (ed. Vien. **שיידא**); a. e.

**שידא** II m. (v. next w.) chest, box. Keth. 65<sup>a</sup>, v. **קלפא**.

**שיידה**, **שדדה** f. (b. h. (?); prob. fr. **שדד** = **שדד** to join) strong box, chest. Kel. XV, 1. Ib. XVIII, 1. Mikv. VI, 5. Y. Taan. II, 65<sup>b</sup> (ref. to Jon. III, 8) 'וכ' מה שדדה בכפ... בש' וכ' what robbery they had in their hands, they restored; what they had in the safe, chest, or closet they did not restore; a. e.—**Pl.** **שיידה**, **שדדה**. Ib. IV, 69<sup>a</sup> bot. שמנים 'של וכ' eighty metal chests were in Shihin; but R. G. said, a *shiddah* did not exist in our days; Gitt. 68<sup>a</sup> שלש (ושדדה) מאות מיני שדים... ושדדה עצמה איני יודע מה היא there were three hundred kinds of *shiddim* (chests) in Shihin, but what a *shiddah* really is, I do not know; [comment. erroneously read **שיידה**, **שדדה**].—V. next art.

**שיידה** f. demoness, v. **שד**.

**שיידה** ch. same.—**Pl.** **שיידה**, **שדדה**. Gitt. 68<sup>a</sup> (expl. שדדה ושדדה, Koh. II, 8). Gitt. 68<sup>a</sup> (expl. שדדה ושדדה, Koh. II, 8) they translate it thus, demoness and demonesses, i. e. all sorts of female demons; Yalk. Koh. 968 שדדה ושדדה. Gitt. I. e. 'וכ' וש' let the demons come, and press them against one another, perchance they know; ושדדה ושדדה he summoned the demons &c.

**שיידה**, Sot. 48<sup>b</sup> ש' פרנדא Ar., v. **שיידה** I.

**שיידה** m., pl. **שיידהים** (**שדדה**) settlement, negotiations preliminary to betrothal. Y. Kidd. III, 64<sup>b</sup> bot. במקדש ש' וכ' he that betroths a woman without preliminary arrangements, is punished with lashes, but the betrothal is valid; a. e.

**שיידה**, **שדדה**, **שיידה** ch. same. Kidd. 12<sup>b</sup> Rab ordered lashing... for one that betroths a woman without preliminaries; a. e.

**שיידה**, v. **שדדה**.

**שיידה**, **שדדה**, v. sub. **שד**.

**שיידה** f. = h. **שיידה**, chest, box.—**Pl.** **שיידה**. Gitt. 68<sup>a</sup> (expl. Koh. II, 8, v. **שיידה**) ש' במערבא אמרי in Palestine they say, *shiddah v'shiddoth* means chests (of all kinds); (Rashi: **שיידה** sing. a coach for women and nobles).—[Y. Sabb. I, 4<sup>a</sup> שדדה... שדדה, read as Y. Bets. III, 62<sup>a</sup> top: שדדה... עברה...].

**שיידה** m. (**שדדה**) delay. Ex. R. s. 15<sup>21</sup> (ref. to Ex. XXXII, 1) לשון ש' *boshesh* means delay; a. e.

**שיידה**, Tosef. Succ. I, 10 ed. Zuckerm., v. **שיידה**.

**שיידה** m. pl. (**שדדה**) standing still, gazing. Targ. II Esth. III, 8; Meg. 13<sup>b</sup>; Yalk. Esth. 1054; v. **שיידה**.

**שיידה**, v. **שדדה**.

**שיידה**, **שדדה**, v. **שיידה** II.

**שיידה**, **שדדה**, v. **שיידה**.

**שיידה** m. (**שדדה**) swimming. Yoma 77<sup>b</sup> (expl. מר שדד Ez. XLVII, 5) ש' שכן קורין לשדדה וכ' (Ms. M. שדדה, corr. acc.) 'water for swimming', for thus they call the swimmer *sayyaha*, v. **שדדה**; Yalk. Ez. 381 שדדה (corr. acc.).—[Y. Shek. VI, 50<sup>a</sup> top לשדדה, v. **שיידה**.]

**שיידה**, **שדדה**, **שדדה** m. = h. **שדדה**, *nether world, grave*. Targ. Y. I, II Deut. XXXII, 22 (ed. Vien. **שדדה**). Targ. Y. Num. XVI, 30 (ed. Vien. **שדדה**). Targ. Ps. IX, 18 (ed. Lag. **שדדה**); a. fr.—M. Kat. 28<sup>b</sup> שדדה (Ms. M. שדדה, corr. acc.), v. **אסדדה**.

**שיידה**, v. **שדדה**.

**שיידה**, **שדדה**, **שדדה**, v. **שדדה**.

**שיידה** m. (**שדדה**) remnant, survival; residuary; leaving unmentioned, omission. Y. Ter. V, 43<sup>a</sup> bot. אין כן ש' there would be no surplus (for taking Hallah); [prob. to be read: **שיידה**]. Ker. II, 5 'ומה... ומה' all forbidden connections are specialized in the Law, and what is left?; Bab. ed. (11<sup>a</sup>) 'וכ' אין לנו וכ' and nothing is left over (for deriving from the text by implication) except &c. (ib. Gemara לנו משדדה). B. Bath. 150<sup>a</sup> אצל עבד as regards a slave, the scholars have declared movable chattel to be a legal residuary, i. e. if a man bequeathed to his slave all his property except one portion of chattel, he is not free (because a slave may be classed with movable chattel); ש' אצל כדובה but in the case of a wife's jointure movables are not a legal residuary, i. e. if one bequeaths to his sons all he owns, and to his wife one small object, and she accepts that gift, she has not forfeited her jointure. Ib. משדדה וויי. ובכולהו משדדה וויי. and in all these cases, movables are a residuary (causing forfeiture), except &c.; a. e.—**Pl.** **שיידה**, **שדדה** (שדדה). Num. R. s. 19<sup>21</sup> ש' שדדה וכ' אותם ש' שדדה (ed. Wil. שדדה) those survivors that had come out of Egypt, and over whom death had been decreed. [Y. Sabb. III, beg. 5<sup>e</sup> שדדה prob. to be read: **שיידה** the remnants of dry twigs (that had been used as fuel).]—V. **שיידה**.

**שיידה** ch. same. Targ. Y. Gen. XLV, 7. Targ. Ps. XVII, 14 **שיידה** (**שדדה** pl.); a. e., v. **שיידה** I.—B. Kam. 15<sup>a</sup> ש' דוא לא ש' דוא this is not left over, i. e. you cannot consider this case an omission so as to allow logical deduction from it, because it does not belong there; Succ. 54<sup>b</sup>; a. fr.

**שיידה**, **שדדה**, **שדדה** (Shaf. of עזב, v. Del. Proleg., p. 140) 1) to release, save. Targ. Ex. II, 19. Targ. Deut.

XXXII, 39; a. fr.—Snh. 96<sup>a</sup> רשיונייה וכו' (not רשיוני) this is the great God that saved Noah &c.; Yalk. Is. 276. Gen. R. s. 33 כמימר שינובני as if saying, save me. Lev. R. s. 34 רשיוני v. חלץ; a. fr.—2) to be delivered. Targ. Jer. VII, 10; a. e.

*Itthe* אשחיוניב to be saved, spared. Targ. Gen. XXXII, 31. Targ. Is. XX, 6; a. fr.—Y. Ned. IV, 38<sup>d</sup> כולה וא' and all (the neighborhood) was saved (spared from conflagration); Y. Yoma VIII, 45<sup>b</sup>. Lev. R. s. 16 מן אשחיוניב mayest thou be saved from cold. Koh. R. to XI, 1 and nothing has been left me (from the shipwreck). Ib. ואומתך מן אשחיוניב and thy people shall be released; a. fr.

שינובא m. (preced.) 1) *escape, safety, refuge*. Targ. O. Num. XXXV, 12 (h. text מקלט). Targ. Joel II, 3 (h. text פליטה). Targ. Gen. XLV, 7; a. fr.—2) *one that escaped, remnant*. Targ. Ob. 18 (h. text שריד).

שינובא f. same, *safety, refuge*. Targ. Ps. CXLII, 5 (ed. Wil. שניב). Ib. XXXII, 7. Targ. II Chr. XIV, 12; a. fr.

שינובי pr. n. m. *Shez'bi*, an Amora. Yoma 81<sup>a</sup>; a. fr.

שינובא f. = שינוב. Targ. Joel III, 5. Targ. Ob. 17 ed. Lag., v. משינובא.—Keth. 111<sup>a</sup>, v. קבן II.

שינובא m. (שינוב) *washing, rinsing*. Targ. Ps. LX, 10 (ed. Wil. שניו); CVIII, 10.

שינוב v. שינוב.

שינופין m. pl. (שינופ) *Ziziphus Vulgaris, jujubes*. Kil. I, 4. Y. ib. I, 27<sup>a</sup> bot. Yoma 81<sup>a</sup>.

שינורה v. שנירה.

שינורה v. שנירה.

שיח to think, talk, v. סיח.

שיח m. (b. h. שח; preced.) *thought, talk*. Hag. 5<sup>b</sup> (ref. to Am. IV, 13) מה שיחו חקנה יש לי is there a remedy (subterfuge) for a slave whose master can tell him what he thinks?; Yalk. Am. 542.—V. סיחה.

שיח m. (b. h.) *plant, tree*.—Pl. שחיין. B. Bath. 78<sup>b</sup> (play on שחיין, Num. XXI, 28) ש' מקריה צדיקים שנקראו ש' from the city of the righteous who are named trees (as Ps. XCII, 13; v. Snh. 93<sup>a</sup>); Yalk. Num. 765.

שיח m. (שחה = שוח) *swimmer*.—Pl. שחיין. Tosef. Ter. VII, 14 ש' חבית של ש' ed. Zuck. (Var. שחיין; שחיין, corr. acc.) the swimmers' bottle, v. חבית; Y. ib. VIII, 45<sup>d</sup> bot. (של חבית (insert) ש').

שיח (שיח), שחי, v. שחי ch.

שיח m. (שיח) *ditch*. B. Kam. V, 5, v. בור II. Erub. II, 5; a. fr.—Pl. שחיין, שחיין. B. Bath. III, 1. Tanh. Haaz. 1

like a scorpion that lies on the ground and in ditches. B. Kam. 50<sup>a</sup> חופר בורות ש' וכו' digger of wells, ditches, and caves; Tosef. ib. VI, 5 חופר ש' v. חונית; a. e.

שיח ch. same, *pit, cavity*. Targ. Ps. XXXV, 7, a. e., v. שחיין.—Pl. שחיין. Targ. Zech. XIV, 10 שחיין מלכא (h. text רמלך), v. infra.—Pesik. Ronni, p. 143<sup>a</sup>; Yalk. Is. 384 (expl. רמלך עד רמלך); Cant. R. to VII, 5.

שיח f. (שחח; v. preced.) *low talk, whisper* (emp. Is. XXIX, 4). Sabb. 152<sup>a</sup> (ref. to Koh. XII, 4) שאפי' שריים ושירות דומות עליו כש' Ms. M. (ed. שירות) even the loud songs of singers and songstresses sound to him like a whisper; Yalk. Koh. 989.

שיחה v. סיחה.

שיחוימ v. שחם.

שיחון v. שחיין.

שיחור m. (שחר II) *coal*. Gitt. 19<sup>a</sup>; Sabb. 104<sup>b</sup>, v. שחור I. Ex. R. s. 42 וכו' אם אדם ... מרגלית וש' וכו' if a man has placed before him a jewel and a piece of coal, will he let alone the jewel and take up the coal? Y. Ter. VIII, 45<sup>d</sup> top (in Chald. dict.), v. קשא I; Y. Ab. Zar. II, 41<sup>a</sup> bot. שידר' (corr. acc.).

שיחור ch. same.—Pl. שחיורין. Targ. Is. XLIV, 12 (ed. Wil. שירה; Ar. שחיורין). Ib. LIV, 16 (ed. Wil. שחיורין).

\*שיחורין m. pl. a species of *pea*, (*vetch*?). Y. M. Kat. I, 80<sup>d</sup> bot., v. דוכנה.

שיחויא, שחי, v. שחיתא.

שיחיא v. שחיין.

שיחיא v. שחיתא.

שיחין v. שחיין.

שיחין pr. n. pl. *Shihin*, near Sepphoris. Tosef. Sabb. XIII (XIV), 9; Y. ib. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup> שחיין (corr. acc.). Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2. Nidd. 61<sup>a</sup>; Tosef. ib. VIII, 6; a. e.—Kfar *Shihin* (prob. near Shihin). Tosef. B. Mets. VI, 3. Sabb. 120<sup>b</sup>; a. e.—Yeb. 122<sup>b</sup> כפר שחיין.—Gen. R. s. 12 כפר שחיין (some ed. prob. to be read: שחיין, or חופר שחיין? v. חונית).

שיחא f. (שחל) 1) *slip, fetus; the eggs of one fecundation*. B. Kam. 55<sup>a</sup> ורא' בש' ורא' בש' the one (the wild goose) becomes pregnant with only one egg at one fecundation, and the other with several. Hull. 57<sup>b</sup> sq. קמא אסירן ... ש' קמא אסירן Ms. M. (Ms. H. a. R. 2 ... דש' as to the eggs of a bird that became *frefah*, the first set (the eggs conceived before the accident) is forbidden. Ib. 58<sup>a</sup> קמא משחיין וכו' the eggs of the first set are kept, and if the bird becomes pregnant again, they are permitted.—2) *the skin of dates*. Hag. 15<sup>b</sup> ... רמ' R. Meir (in studying under Elisha b. Abuya) וכו'

ate the fig, and threw the peel away; (oth. opin. the kernel; Ms. M. 2 שילוחה, v. Rabb. D. S. a. l. note 30), v. הוֹחֵלָא.

**שִׁיחֻלְיָא, שִׁיחֻלְיָא, שִׁיחֻלְיָא**, v. sub שִׁיחֻלְיָא.

**שִׁיחֻרְרָא**, Lam. R. to I, 1 רבתי (8 חר מאר) רבתי, v. שִׁיחֻרְרָא II.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** m. (שִׁיחֻרְרָא) *setting free, emancipation, liberty*. Kidd. 15<sup>b</sup> לשׁ for restoration to liberty, opp. to be the redeemer's slave. Gitt. I, 6 שׁ writ of emancipation; a. e.—*Pl.* שִׁיחֻרְרָא, *writ of emancipation*. Ib. שִׁיחֻרְרָא עבדים; ib. 4. Ib. 9<sup>a</sup>, sq. שׁ; a. fr.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** ch. same. Targ. Y. Lev. XIX, 20.

**שִׁיחֻרְרָא**, v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** m. (שִׁיחֻרְרָא) *swimmer*. Kel. II, 3, v. חֲבִיתָא; Bets. 36<sup>b</sup>; Tosef. Ter. VII, 14, v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** ch. same. Targ. Is. XXV, 11.—Yoma 77<sup>b</sup>, v. שִׁיחֻרְרָא; Y. Shek. VI, 50<sup>a</sup> top (ed. Krot. שִׁיחֻרְרָא, corr. acc.; Bab. ed. שִׁיחֻרְרָא; Ms. M. שִׁיחֻרְרָא, v. שִׁיחֻרְרָא).

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** I m. = h. שִׁיחֻרְרָא, *acacia*. Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80<sup>b</sup>, v. שִׁיחֻרְרָא.—*Pl.* שִׁיחֻרְרָא, *acacia*. Targ. O. Ex. I. c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanh. Vaera 2, v. חֲבִיתָא ch. Gen. R. s. 94 וְכָל אֲנָשִׁים (some ed. דְּשִׁיחֻרְרָא) there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 דְּשִׁיחֻרְרָא; a. e.

**שִׁיחֻרְרָא** II *line, system*, v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** I f. (b. h.; = שִׁיחֻרְרָא, Egypt, v. Ges. Thes. s. v. שִׁיחֻרְרָא) *acacia*. R. Hash. 23<sup>a</sup> (as a species of cedar), expl. שִׁיחֻרְרָא; B. Bath. 80<sup>b</sup> שִׁיחֻרְרָא (corr. acc.). R. Hash. I. c. the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanh. T'rum. 9 כל ארץ של שׁ in every ark (for the Torah scrolls) that Israelites make, they must put shittah-cedar. Ib. וְכָל אֲנָשִׁים and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—*Trnsf. the holy Ark*. Ab. Zar. 24<sup>a</sup>; Gen. R. s. 54, v. חֲבִיתָא I h.; Midr. Sam. ch. XII. Ib. ... חֲבִיתָא (Gen. R. I. c. חֲבִיתָא) the cows turned their faces towards the Ark, and recited songs.—*Pl.* שִׁיחֻרְרָא, *acacia*. Tanh. I. c. וְכָל אֲנָשִׁים, v. שִׁיחֻרְרָא. Ib. חֲבִיתָא אֲנִי חֲבִיתָא the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא** II pr. n. pl. *Shittah* (b. h. חֲבִיתָא). Y. Maasr. I, beg. 48<sup>c</sup> וְכָל חֲבִיתָא carobs of Shittah and Zalmonah.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** III f. (שִׁיחֻרְרָא, comp. שִׁיחֻרְרָא) 1) *row, line*. Neg. X, 6 וְכָל שִׁיחֻרְרָא and a row of hair separating them. Y. Kidd. II, 62<sup>d</sup> וְכָל שִׁיחֻרְרָא (not שִׁיחֻרְרָא) a bald-headed

woman with a row of hair going around from ear to ear. Y. Yoma IV, 41<sup>c</sup> top וְכָל שִׁיחֻרְרָא... אֵלֶּיךָ I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 וְכָל שִׁיחֻרְרָא the space of one line (of writing); Y. ib. IX, 50<sup>c</sup>; Y. B. Bath. X, beg. 17<sup>c</sup>. Treat. Sofrim XII, 8; a. fr.—*Pl.* שִׁיחֻרְרָא (m.), שִׁיחֻרְרָא, the division of lines in the Pentateuch. Ib. 9 וְכָל שִׁיחֻרְרָא the mark for the beginning of lines (in *Haazinu*, Deut. XXXII) is, *Haazinu, Ya'arof* &c. Y. B. Bath. I. c. שִׁיחֻרְרָא the space of two lines; Tosef. Gitt. I. c.; Y. ib. I. c. Hull. 65<sup>a</sup> שִׁיחֻרְרָא שִׁיחֻרְרָא written as two separate words, but not divided between two lines; a. fr.—2) (*trnsf.*) *line of thought, opinion, principle, system*. Lev. R. s. 2 וְכָל שִׁיחֻרְרָא offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47<sup>c</sup> top; Y. Erub. VII, 24<sup>c</sup> bot. וְכָל שִׁיחֻרְרָא they entered into (drew an analogy from) the principle laid down in the law concerning transactions of children. Erub. 99<sup>a</sup>, a. e. מִדְּלִפְתָּא דְּהִי, v. חֲבִיתָא. (Rashi: R. J. is at variance with his own principle, v. שִׁיחֻרְרָא). Y. Pes. VII, beg. 34<sup>a</sup> מִדְּלִפְתָּא דְּהִי following up R. Meir's principle. Y. Peah V, 19<sup>a</sup> top [read:] שִׁיחֻרְרָא he (R. El.) argued against entering into their opinion (without adopting it for himself); according to your principle, when you say &c.; a. fr. (in Chald. diction, v. שִׁיחֻרְרָא).—*Pl.* שִׁיחֻרְרָא. Num. R. s. 19<sup>a</sup> (ref. to חֲבִיתָא, Num. XX, 10) וְכָל שִׁיחֻרְרָא there are several ways of interpreting that word; a. e.

**שִׁיחֻרְרָא**, v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא**, Tanh. Shof'tim ed. Bub. 3, v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא**, v. שִׁיחֻרְרָא.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** m., (**שִׁיחֻרְרָא** h. form) = h. שִׁיחֻרְרָא III, 1) *row, line, stripe*. Zeb. 12<sup>b</sup> וְכָל שִׁיחֻרְרָא they all stood in one line (were equal in rank and united).—*Pl.* שִׁיחֻרְרָא, *acacia*. Y. Shebu. VI, 37<sup>a</sup> bot., v. שִׁיחֻרְרָא. Y. Gitt. V, 46<sup>d</sup> bot. וְכָל שִׁיחֻרְרָא and R. H. wrote between the lines; a. e.—2) *opinion, principle, system*. Y. Ber. IX, 13<sup>a</sup> bot. וְכָל שִׁיחֻרְרָא R. J. ... expressed the idea in a different way; ib. וְכָל שִׁיחֻרְרָא R. J. ... his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שִׁיחֻרְרָא). B. Mets. 69<sup>a</sup> וְכָל שִׁיחֻרְרָא אֲנִי חֲבִיתָא it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26<sup>a</sup> שִׁיחֻרְרָא here he says..., and there he says &c.; Y. Peah IV, 18<sup>d</sup> bot., sq.; a. fr.—Naz. 32<sup>b</sup> וְכָל שִׁיחֻרְרָא וְכָל שִׁיחֻרְרָא Ruth R. to II, 14 שִׁיחֻרְרָא interpreted it in six ways. Lev. R. s. 2 וְכָל שִׁיחֻרְרָא offered two modes of developing the same idea, v. שִׁיחֻרְרָא III. Y. Ber. IX, 13<sup>a</sup>; a. e.

**שִׁיחֻרְרָא**, **שִׁיחֻרְרָא** f. pl. (comp. שִׁיחֻרְרָא) *posts, legs of a bedstead*. Y. Maas. Sh. IV, end, 55<sup>c</sup> וְכָל שִׁיחֻרְרָא ... שִׁיחֻרְרָא (not שִׁיחֻרְרָא; prob. to be read: שִׁיחֻרְרָא) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (שולשטא 2 חדר כור). Ib. ארבעה שיקמין... שִׁירָא וכו' שולשטא. Y. l. c. כורעטא.

**שִׁירָא** = שִׁירָא to sink down. Imper. שִׁירָא. Sabb. 67<sup>a</sup>, v. שִׁירָא I ch.

**שִׁירָא** pr. n. m. *Shayya* (prob. abbrev. of אֲשִׁירָא). Zeb. 34<sup>b</sup> (Ms. R. 1 שִׁירָא, v. Rabb. D. S. a. l. note 9). Sabb. 66<sup>a</sup> שִׁירָא Ms. O. (Ms. M. שִׁירָא, ed. שִׁירָא; v. Rabb. D. S. a. l. note 5).

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא** m. (denom. of שִׁיר, שִׁיר) demon-like, ferocious. Gen. R. s. 65 (expl. אִישׁ שִׁיר, Gen. XXVII, 11) שִׁיר (ed. Wil. שִׁיר, corr. acc.) a demon-like man (v. שִׁיר); Yalk. ib. 114.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא** m., **שִׁירָא** f. = שִׁיר, *pit*. Targ. Ps. XXXV, 7 (ed. Wil. שִׁיר). Targ. Y. Deut. IX, 19 (ed. Vien. שִׁיר). Targ. Ps. LVII, 7 (ed. Wil. שִׁירָא); a. e. — *Pl.* שִׁירָא. Ib. CXIX, 85 Ms., v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא** m., **שִׁירָא** f. (שִׁירָא) connected, attached, related, belonging to. B. Kam. 92<sup>b</sup> שִׁירָא וכו' Ar. (ed. שִׁירָא) the bad palm tree belongs to and goes &c., v. שִׁירָא. Ab. Zar. 72<sup>b</sup> שִׁירָא... שִׁירָא (ed. גריר) all the wine in the cask is connected with that in the siphon, v. גריר. B. Mets. 98<sup>b</sup> שִׁירָא... שִׁירָא (not שִׁירָא, v. Rashi) shall we say, the action of hiring is connected with that of lending, because in both cases there is the same responsibility for theft and loss (and therefore the act of hiring after lending is only a continuation of, and has had its beginning simultaneously with the lending)?, opp. לחודה קיימא. Ib. ודאי לא שִׁירָא דילמא כיון. Ib. שכרה... שִׁירָא if he hired the animal to be used in the presence of the owner, and then borrowed it without him, shall we say, lending is surely not connected with hiring (since the laws of responsibility are different), or shall we say, because they are related in some respects, they may be considered entirely related (so that the two acts may be treated as of the same date)? B. Kam. 15<sup>a</sup> שִׁירָא במצור, because he has no relation to the Jewish religious duties; במצור אבל עבד דשִׁיר במצור; but the slave (of a Jew) who has some relation to religious duties (being bound to observe certain religious laws) &c. Kidd. 42<sup>a</sup> שִׁירָא דשִׁירָא if the text has no application to where it belongs (to the subject under consideration), apply it to where it does not belong (v.

שִׁירָא). Y. Ab. Zar. I, 39<sup>d</sup> bot. גירָא שִׁירָא a goat to which the law concerning the first-shorn wool does not apply; a. fr. — *Pl.* שִׁירָא. Gitt. 28<sup>b</sup> שִׁירָא וכו' in a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

**שִׁירָא** m. (preced.) [attachment,] knob in the wine cask with a small orifice made for testing the flavor, or to prevent bursting, bung. Ab. Zar. 69<sup>b</sup> (Ar. שִׁירָא, Var. שִׁירָא fr. שִׁירָא, Tosaf. l. c. שִׁירָא chip, plug with which the orifice is stopped).

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא** pr. n. m. (cmp. שִׁירָא) *Sh'yan*, an Amora. Y. Bicc. III, 65<sup>d</sup> top; (Midr. Sam. ch. VII אשִׁירָא). Y. Erub. I, 19<sup>a</sup> top שִׁירָא; ib. top שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא**, v. שִׁירָא.

**שִׁירָא** m. (preced.) *remnant, relic, survival*. Num. R. s. 19<sup>32</sup> (ref. to Deut. III, 11) שִׁירָא וכו' וכאן עושה אורו שִׁירָא (ed. Wil. a. oth. שִׁירָא) and here he is represented as a survival. — *Pl.* שִׁירָא, שִׁירָא; *du.* שִׁירָא. Men. II, 1 שִׁירָא... שִׁירָא if a priest takes a handful of the meal-offering with the intention of eating its remnants... the next day. Ruth R. to I, 5 (ref. to שִׁירָא, ib.) שִׁירָא נעשרה שִׁירָא she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 שִׁירָא שִׁירָא. Erub. II, 5, a. e. שִׁירָא שִׁירָא seventy cubits and a balance (less than eighty); Y. ib. II, 20<sup>b</sup> שִׁירָא (corr. acc.). Zeb. 52<sup>a</sup> שִׁירָא the remaining blood of the sin offering after sprinkling (Lev. IV, 34, a. e.). Ib. שִׁירָא שִׁירָא the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. שִׁירָא); Meil. 9<sup>a</sup> שִׁירָא שִׁירָא it is indispensable; a. fr. — Men. IX, 8 שִׁירָא שִׁירָא the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93<sup>b</sup> שִׁירָא שִׁירָא if he treated the laying on of hands as dispensable (omitted it); Sifra Vayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e. — Meg. 15<sup>b</sup> (ref. to שִׁירָא, Is. XXVIII, 5) שִׁירָא שִׁירָא for him that considers himself like leavings (is modest); R. Hash. 16<sup>b</sup> sq. (ref. to שִׁירָא, Mic. VII, 18). שִׁירָא, Num. R. s. 19<sup>21</sup> ed. Wil., v. שִׁירָא.

**שִׁירָא** I ch. same. Targ. Y. I Deut. XXVIII, 54 שִׁירָא constr. (ed. Vien. שִׁירָא, corr. acc.). Targ. I Chr. XI, 8 שִׁירָא (ed. Rahmer שִׁירָא); a. e. — *Pl.* שִׁירָא. Y. Dem. II, 22<sup>c</sup> שִׁירָא שִׁירָא (not שִׁירָא) those (not explicitly mentioned) are left over (are implied, v. שִׁירָא).



**שְׁוִירָא II, שְׁוִירָא I f.** (שׁוּר; b. h.; שְׁרוּת, Ez. XXVII, 25) *caravan*. Tosef. B. Mets. VII, 13 וְכִּי שְׁהִירָחָהּ מִהִלְכָּתָהּ וְכִּי if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116<sup>b</sup>. Y. Erub. I, end, 19<sup>d</sup> אֲהֵלִים וְכִי tents put up by a caravan require no 'Erub (v. שְׁוִירָב), opp. שְׁבִמְחֻנָּה in a camp; a. fr.—Pl. שְׁוִירָחָה. B. Mets. 18<sup>a</sup>, v. אֲמָצָא; a. fr.—Ch., v. שְׁוִירָחָה.

**שְׁוִירָא II, שְׁוִירָא III f.** (v. שְׁוִירָא) *blood-relations, parents*. Y. Kidd. IV, 65<sup>d</sup> bot. וְכִּי הָיְתָה הַחִידָה the midwife (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13<sup>d</sup> bot.; ib. 14<sup>a</sup> top שְׁוִירָא.

**שְׁוִירָא**, Ab. Zar. 70<sup>a</sup> bot. Ms. M., v. שְׁוִירָא.

**שְׁוִירָא, שְׁוִירָא, שְׁוִירָא, שְׁוִירָא, שְׁוִירָא**, = **שְׁוִירָא I**. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. (שְׁוִירָא). Targ. Is. LX, 6 (h. text שְׁפַעַת שְׁוִירָא).—Y. Bets. III, 62<sup>a</sup> top שְׁוִירָחָה הָיְתָה עֲבָרָה a caravan passed by; Y. Sabb. I, 4<sup>a</sup> bot. שְׁוִירָחָה הָיְתָה עֲבָרָה (corr. acc.). Y. Gitt. IV, beg. 45<sup>e</sup> סִלְקִיתָ בְּשִׁירָא (not לִשְׁ) I went up with a caravan (to Resh Lakish's place); a. e.—Pl. שְׁוִירָחָה. Targ. Is. XXI, 13.—B. Mets. 18<sup>b</sup> אֲעִ"ל דְּשִׁכְחִין שֶׁ שְׁוִירָא (not דְּשִׁכְחִין) although caravans frequently pass there. Ib. שְׁוִירָא שְׁוִירָא (read with Ms. R. שְׁוִירָא שְׁוִירָא).

**שְׁוִירָא, שְׁוִירָא, שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא m.** (שְׁוִירָא; v. Del. Assyr. Handw. s. v. שְׁוִירָא) *establishment, realization, execution; use of the phrase* זה שֶׁ לְעִשְׂיָהּ (ref. to Gen. VI, 22) שְׁוִירָא this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5 וְכָל...כְּכֹל) (ref. to ib. VII, 5 וְכָל...כְּכֹל) this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שְׁוִירָא (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) (שִׁכְחִין בִּזְכוּת) this is an establishment (standard passage, cmp. אֶבֶן, s. v. אֶבֶן) of the reward of sacrifices.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא m.** (שְׁוִירָא) *finishing, completion*. Gen. R. s. 1 וְלִשְׁ הָאָרֶץ קִרְוָה... (planning) the heavens were first (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 36; Y. Hag. II, 77<sup>d</sup> top.

**שְׁוִירָא, שְׁוִירָא, שְׁוִירָא** ch. 1) same. Targ. Y. Gen.

VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty*.—Pl. שְׁוִירָא. Targ. Y. I, II Lev. XXII, 27 (some ed. שְׁוִירָא).—3) *foundation*.—Pl. as ab. Targ. II Sam. XXII, 8 שְׁוִירָא (h. text מוֹסְדָא).

**שְׁוִירָא f.** a species of birds classified under *s'lav* (v. שְׁוִירָא); *quails* (?). Yoma 75<sup>b</sup> ed., a. Ar. (Ms. M. שְׁוִירָא; Ms. O. שְׁוִירָא); Yalk. Ex. 260 שְׁוִירָא, שְׁוִירָא; v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא m.** (denom. of שְׁוִירָא) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14<sup>b</sup> bot. פְּרוֹשׁ שֶׁ, expl. שְׁוִירָא שְׁוִירָא שְׁוִירָא who carries religious exercises on his shoulder; Y. Sot. V, 20<sup>c</sup> bot.; Bab. ib. 22<sup>b</sup>, expl. שְׁוִירָא שְׁוִירָא שְׁוִירָא he who acts like Shechem (who underwent circumcision from an unholy motive).

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא, שְׁוִירָא, שְׁוִירָא**, v. sub שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא pr. n. m.** *Shila*, name of several Amoraim. B. Bath. 172<sup>a</sup> רַבָּא בְּרַחֲמֵי רַבִּי שֶׁ (ed. Pes. שְׁוִירָא, v. Rabb. D. S. a. l. note 10). Snh. 98<sup>b</sup> שְׁוִירָא רַבִּי שֶׁ those of the house (or school) of R. Sh.—Nidd. 26<sup>a</sup> חֲמִירָא שְׁוִירָא.—Y. Sabb. II, 5<sup>a</sup> top שְׁוִירָא רַבִּי שֶׁ Ruth R. to II, 19, a. e., v. III.—Y. Snh. VIII, beg. 26<sup>a</sup> שְׁוִירָא בִּינָה שְׁוִירָא (prob. to be read: שְׁוִירָא בִּינָה שְׁוִירָא).—Y. Macc. II, 31<sup>d</sup> bot. שְׁוִירָא. V. Fr. M'bo, p. 124<sup>b</sup>.—Gitt. 69<sup>a</sup> (in a charm formula) שְׁוִירָא בְּרַחֲמֵי רַבִּי שֶׁ.—Gen. R. s. 64, beg., v. next w.

**שְׁוִירָא (b. h.) 1** pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16<sup>b</sup> שְׁוִירָא בְּכָה עַל מִשְׁכַּן שֶׁ he (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12<sup>a</sup> שְׁוִירָא וְיֹאבִי he (Joab) took hold of the altar of Shiloh, opp. to עֹלָמִים. Zeb. 61<sup>b</sup>; a. fr.—B. Bath. 75<sup>b</sup> שְׁוִירָא וְשְׁוִירָא (Ar. שְׁוִירָא pl.; Ms. M. שְׁוִירָא, v. Rabb. D. S. a. l. note) an area of one thousand and two times that of Shiloh built up with palaces (v. שְׁוִירָא); [Rashb. שְׁוִירָא the numerical value of Shiloh = 345].—2) (interchanging with שְׁוִירָא) *Shilo*, (*Shila*), name of a fictitious town, v. שְׁוִירָא I. Gen. R. s. 40, beg. שְׁוִירָא; ib. s. 25, end; ib. s. 64, beg. שְׁוִירָא; Midr. Sam. ch. XXVIII שְׁוִירָא Ruth R. to I, 1 שְׁוִירָא.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) שְׁוִירָא עַד... שְׁוִירָא וְכִי 'until Sh. comes', this means the King Messiah. Snh. 98<sup>b</sup> שְׁוִירָא שְׁוִירָא (the Messiah's) name will be Shiloh.—V. preced.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.

**שְׁוִירָא**, v. שְׁוִירָא.—[B. Bath. 172<sup>a</sup>, v. שְׁוִירָא]

**שילוח** m. (b. h.; שִׁלַּח) 1) *sending away, letting go*. Sot. 9<sup>a</sup> (ref. to Is. XXVII, 8) אין הקב"ה... עד שעת שילוחה the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין שילוחה... הקב"ה the Lord does not punish a king, until the time comes to drive him away (depose him). Hull. XII, 1, a. fr. ש' חקן v. קן. Ib. 140<sup>a</sup> לש' with regard to the duty of letting the mother bird go. Sifra M'tsor'a, Neg., Par. 1 ציפורים ש' letting the birds (of the leper's sacrifice) fly (Lev. XIV, 7). Y. B. Kam. I, 2<sup>b</sup> טמאין ש' פרשת the section treating of the sending out of the camp of the unclean (Num. V, 1 sq.). Num. R. s. 7<sup>10</sup> וכו' נחרייבו ש' וכ' they were condemned to be sent out of the camp, this means exile. Gen. R. s. 61 ש' שטר a document referring to the sending away of children with gifts (Gen. XXV, 6); a. fr.—Pl. קורם שילוחיה Hull. I. c. קורם שילוחיה before sending her off. Snh. 102<sup>a</sup> (ref. to Mic. I, 14) רחמו... ש' he who slew the Philistine (Goliath) and gave you Gath as a possession;—will you give a dismissal to his descendants (will you abandon the house of David)?—Esp. דנתי אותו ש' banishment, exile. Gen. R. s. 19 דנתי אותו ש' I punished him with banishment (from Eden); Lam. R. introd. (R. Abbahu 1); a. e.—2) (cmp. מְשַׁלַּח *letting loose, visitation*. Yeb. 114<sup>b</sup> וכו' נחשים ש' a plague of serpents and scorpions.—[Y. Gitt. II, 44<sup>b</sup> בינה שילוח v. שילא.]

**שילוח** pr. n. (b. h. שִׁלְיָה) the pool of *Siloah* near Jerusalem. Y. Taan. II, beg. 65<sup>a</sup> וכו' אפי' טובל במי ש' וכו' even if he were to bathe in the waters of Sh. or in primeval waters.

**שילוחא** ch. same. Targ. Koh. II, 5 (ed. Vien. שילוח). Targ. Is. VIII, 6 (ed. Wil. שִׁלְיָה). Targ. I Kings I, 33; 38 (h. text גירון).—Snh. 94<sup>b</sup> (fr. Targ. Is. I. c.).

**שילוח** m. (שִׁלַּח) *control; (sub) handling*. Y. Shek. VI, 49<sup>d</sup> לש' allow one half of a hand-breadth on each side (of the Ark) for handling (the tablets); [Ms. M. לשילוכן or לשילוכן v. Rabb. D. S. a. l. p. 53, note].

**שילוח** m. (b. h.; שִׁלַּח) *compensation, payment, punishment*.—Pl. שילוחים. Lev. R. s. 17 (ref. to Ps. LXXXIII, 3) בש' I want to see the punishment of the wicked.

**שילוחי** m. (b. h. שִׁלְיָה) of *Shiloh* (v. שילח). Gen. R. s. 73 אוריה הש' Taan. 20<sup>a</sup>; Ruth R. to IV, 8; a. fr.

**שילחא** v. שילחא.

**שילמון** v. שילמון.

**שילי** pr. n. pl. *Shili*, near Pumbeditha; v. שילי. Gitt. 80<sup>a</sup>; B. Bath. 172<sup>a</sup> (Ms. H. שילי); Yeb. 116<sup>a</sup>. Bets. 25<sup>b</sup>. B. Mets. 72<sup>b</sup>; a. e.—[שילי, B. Bath. 75<sup>b</sup> Ar., v. שילח.]

**שיליחא** v. sub שיליחא.

**שילין** m. pl. (= שילין; cmp. שִׁלְיָה *reins*. Tosef. Kel. B. Mets. IV, 7 וכו' והפך וכו' the reins, the bit, and the bridle.

**שיליניא** v. שיליניא.

**שיליחא** v. שיליחא.

**שילפוחא** m. (v. שִׁלְפֻחָה) *bladder of a fish*. Ab. Zar. 40<sup>b</sup>.

**שילשול** v. שילשול.

**שילת** pr. n. m. *Shilath*. Y. Meg. IV, 75<sup>a</sup> bot. שמיאל (רב) B. Bath. 8<sup>b</sup>. Erub. 28<sup>a</sup>; a. fr.

**שום** v. שום.

**שומא** m. (שום; cmp. אֶשְׂמָא *waste, ruined*.—Pl. שומא. Men. 33<sup>b</sup> פירחור ש' 'waste doors', expl. ib. over which there is no ceiling (upper beam); (oth. opin.) דלית להו שקופי which have no posts; Erub. 11<sup>a</sup> (ed. Sonc. שום; Tosaf. to Kidd. 32<sup>b</sup> שום).

**שומת** f. (שום) 1) *putting, placing, use of the root*. Keth. 46<sup>a</sup> ש' ש' ארזא we draw an analogy between *sum* (Ex. XXII, 24) and *sum* (Deut. XXII, 14); Y. ib. IV, 28<sup>c</sup> שומת Y. Shek. IV, 48<sup>a</sup> מעבדו ש' even where the Biblical text has the verb *sum* ('thou shalt put'), it is an act indispensable to legality. Yalk. Gen. 150 שומת עין v. שומת. 2) *treasure*, v. שומת.

**שומא** m. (שום) *drawing out, unsheathing*. Sifré Deut. 192 סרפס ש' the drawing of swords.

**שומע** m. (שמע) *announcement*. Y. Shek. I, beg. 45<sup>d</sup> ש' ש' ש' ש' the announcement concerning the contributions for the Temple (Sh'kalim) and concerning mixed seeds (v. שומע Hif.).

**שומר** m. (שמר) *guarding, care*. B. Kam. 15<sup>a</sup> ש' ש' ש' ש' are not presumed to be guarded against, i. e. need special guarding (Ex. XXI, 29); ib. ש' ש' ש' are presumed to be safe (the owner is not bound to guard them). Ned. 37<sup>a</sup> ש' ש' the teacher is paid for guarding the pupils (and not for the teaching itself). Ib. ש' ש' does an adult need guarding? Koh. R. to V, 10 צריך ש' ש' must be watched against weasels &c.; a. fr.—Pl. שומר (b. h. שומר) a night of watching. Pes. 109<sup>b</sup>; R. Hash. 11<sup>b</sup>, a. e., v. שומר. 2) *clearing wine, straining*. Y. Sabb. XX, beg. 17<sup>c</sup> ש' ש' is permitted on the Holy Day as far as straining is concerned; Y. Bets. I, 60<sup>d</sup> bot.

**שומר** m. (שומר) *ministration, attendance*. Ber. 7<sup>b</sup> שומר ש' חכמים v. שומר. Ab. ch. VI שומר ש' attendance of pupils on scholars. Num. R. s. 31 בשומר ש' of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. Gen. R. s. 87 דידו ש' ש' his ministration was pleasing to his master; a. e.

**שומא** ch. same, *service, office*. Targ. Gen. XI, 13; XLI, 13 (h. text שִׁלְיָה). Targ. Is. XXII, 19 (h. text שִׁלְיָה).—Esp. Temple service. Targ. Ex. XXXI, 10 (h. text שִׁלְיָה). Targ. Num. IV, 12 (h. text שִׁלְיָה); a. fr.

**שימי** pr. n. m. *Shimi*, name of several Amoraim. Men. 29<sup>a</sup>, a. fr. בר שימי ש' art thou Shimi (and askest such a question)?; ib. 110<sup>a</sup>. Tem. 28<sup>a</sup> אשרי ש' a. e.

**שיממא, שיממא, שיממא**, sub שמי.

**שין** m. (b. h.) *urine*.—Pl. שנינים. Treat. Sofrim IX, 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) כריב שנינים (it is written *shenehem*, and it is read *meme raglehem* (the water of their feet); Meg. 25<sup>b</sup> שנינים.

**שין**, v. שירן.

**שין** *Shin, Sin*, name of the twenty-first letter of the alphabet. Sabb. 104<sup>a</sup>. Men. 35<sup>a</sup>, a. e. של חפלין ש' the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שישו; a. fr.—Meg. 25<sup>b</sup> שין euphem. for שר *fundament*. Ib. גימ"ל v. גימ"ל ושי"ן.

**שינה, שינה, שינה**, v. שן.

**שינה** I m. = h. שין, *urine, urinating*. Ber. 62<sup>b</sup> Mus. (ed. שינה *sleep*).

**שינה** II f. *sleep*, v. שינתא.

**שני** m. (= שן דפיל) *ivory*. Targ. Y. I, II Gen. L, 1 (not שניד).

**שנה** f. (b. h.; קשן) *sleep*. Ber. 3<sup>b</sup> מעולם לא שנה sleep. Ib. 62<sup>b</sup> ש' midnight never found me asleep. Ib. 62<sup>b</sup> ש' sleep at morning dawn (v. שנה I). Meg. 15<sup>b</sup> במוסר שניהו וכו'. Succ. 26<sup>a</sup> שנה v. קדר. שנה וכו' when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 האכל מביא את הש' eating causes sleepiness. Tam. 28<sup>a</sup> ש' אינס being overcome by sleep. Snh. 93<sup>b</sup> ש' וינחן... they forced themselves not to laugh, talk, or fall asleep. Kidd. 49<sup>b</sup> עשרה ש' ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

**שנה** m. (שנה) *change*. Gen. R. s. 44 ש' השם change of name; ש' מקום change of residence. Sabb. 114<sup>a</sup> top בגדים ש' change of dress (for the Sabbath, for prayer &c.). Keth. 110<sup>b</sup>, a. e. וסח ש' v. וסח; a. fr.—Esp. (law) *change of form (and name) effected on an illegitimately obtained object*, by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65<sup>b</sup> בידו וקנאו ש' the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. השם ש' וינקנידו בש' may he not have obtained the ownership of it through the change of name? Ib. במקומו עומד ש' (not במקומו עומד) the change stands in its (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93<sup>b</sup>; ib. 68<sup>a</sup> ש' במקומו עומד ש' a change brought about by human action. Ib. 68<sup>a</sup>, a. fr. ש' change of possession (by transfer of the object to a third person). Ib. 93<sup>b</sup> ש' דרבנן ש' a change which gives the right of ownership by rabbinical ordinance, i. e. ש'.

החזור לבריותיו (ib. 67<sup>a</sup>) a change (of name) which can be undone by restoring the object to its original condition; ש' דאורייתא a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43<sup>a</sup> אמר ש' שקר וסימנך ש' and the mnemonic word (to remember which change proves the color to be genuine (חבלה), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Hob., ch. XIX, Par. 11; Meil. 18<sup>a</sup>, v. שיקור I.—Pl. שפנינים. B. Kam. 65<sup>b</sup> (ref. to גס, Deut. XXIII, 19) שפנינים this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30<sup>b</sup>; a. e.

**שנה** ch. 1) *change, strangeness*. Targ. Is. XXVIII, 11.—2) *answer, reply, solution*. Sabb. 3<sup>b</sup> דמשני ש' דלא ש' he might give thee an answer which is no answer. Keth. 98<sup>b</sup> ש' דשני ש' the solution which we have offered is the real solution; Pes. 12<sup>b</sup>; a. e.—Pl. שפנינים להני ש' Nidd. 26<sup>a</sup> ש' have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91<sup>b</sup>; B. Bath. 135<sup>a</sup> ניקום ונסמוך ואש' can we stand and lean on harmonizing arguments (for legal decisions)?

**שנה** m. (שן) *diligent teaching, memorizing*. Sifre Deut. 34 (ref. to Deut. VI, 7) וכו' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. אינו ש' דין שירו בש' is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

**שנה** m. (שן) *strangulation*; trnsf. *anguish*. Targ. Job VII, 15 Ms. (ed. שר). Targ. Prov. I, 27 (ed. Wil. שנה; h. text ציקוק שנה). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. סדקרא; a. e.—Pl. שפנינים. Targ. Ps. XXV, 17 שפנין Ms. (ed. קר..., corr. acc.).

**שינוחא**, v. שניחא.

**שני**, v. שני.

**שנינה** m. (שן) 1) *keen scholar*; [oth. opin.: *man with long teeth*]. Hag. 15<sup>b</sup>; Ber. 36<sup>a</sup>; Erub. 54<sup>a</sup>, a. e. (applied to R. Judah).—2) *edge, blade*, v. שנינה.

**שינובא**, v. סינובא.

**שינוצא**, v. שניצא.

**שינוקא**, v. שניוקא.

**שנהא, שנהא, שנהא** = h. שינה, *sleep*. Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65<sup>a</sup> שנהא לשממיה gave his sleep in charge of his servant, v. שינה. Ib. לא איבר... לש' the night is made for sleep. Ber. 4<sup>a</sup> לאתעוריה משינהא Ms. M. (ed. לאתעוריה משנהא) in order to be waked up from his sleep. B. Mets. 83<sup>b</sup> סמא דש' a narcotic drink; a. e.

**נָשַׁם**, **נִשְׂרַפָּה** m. (**נָשַׁם**) *splitting, rending*. Zeb. 65<sup>b</sup> אֵין בֶּרֶד מִן הַבְּרִיחַ Ms. M. (ed. שׂוֹרֵט) the rending of the sacrificial bird must be done with the hand; Yalk. Lev. 447. Ib.; Sifra Vayikra, N'dab., Par. 7, ch. IX (ref. to Lev. I, 17) וְנִשְׂרַפָּה אֹתוֹ (the bird) must be rent, but the burnt-offering of cattle must not; a. e.—[*Pl.* שִׂירָפָה. Sifra Sh'mini, ch. V, Par. 4, v. נִשְׂרַפָּה.]

נְשִׂימְקִי m. pl. *plums*. B. Mets. 60<sup>a</sup> שׁ אֵלֶּי (Alf. Ms. שׂוּמְקִי; Asheri (שׂוּמְקִי) I distribute nuts (among the children of my customers), do thou distribute plums (to attract them); B. Bath. 21<sup>b</sup> שׂוּמְקִי Ms. M. (ed. שׂוּמְקִי; v. Rabb. D. S. a. l. note 40).

שִׁירָא v. שִׁירָאָה = שִׁירָאָה = שִׁירָאָה

נְשִׁיטָה, v. נְשִׁיטָה.

נָשִׁירַע *to be smooth*, v. נִשְׂרָע.

m. **שְׁרִיפָא**, **שְׁרִיעַ** (**שְׁרִיעָא**, **שְׁרִיעַ**), **שְׁרִיפָא**, **שְׁרִיעַ**  
(preced.) *plaster, cement, sealing clay*. Targ. O. Num. XIX,  
15 **מְגוּרָא** ed. Berl. (oth. ed. **שְׁרִיעַ**, ed. Vien. **שְׁרִיעַ**; h. text  
**חֲרִיל** **צְמִיר**); Targ. Y. ib. 9 **שְׁרִיעַ**. Targ. Gen. XI, 3 (h. text  
חֲמֵר). Targ. Ezr. XIII, 12 (h. text **שְׁרִיעַ**; a. fr. — Sabb. 66<sup>b</sup>  
דְּרֵנָּה (Ms. m. **שְׁרִיעָא**) the sealing clay of a wine vessel.

וְשִׁיעָבֹדָא, וְשִׁיעָבֹד, וְשִׁיעָבֹד, v. sub 'שִׁיעָב'.

**שְׁעוֹר, שְׂיעוֹר** m. *proportion, standard, definite quantity or size, limit.* Peah I, 1 ש' אין להם ... אין להם no definite proportion or quantity prescribed. Y. ib. 15<sup>a</sup> bot. אין להם ש' לא למעלה וכן they have no limits set either of a maximum or of a minimum. Hall. I, 7 כשי' אם אין if either portion is not of the legal size (to require the separation of the priest's share). Ib. IV, 8 של אור יס לה ש' וכי' for that portion of Hallah which is to be burnt there is a legal quantity (a minimum) &c. Ib. של אור אין לה ש' וכי' for that which is to be burnt there is no minimum prescribed, but there is one for that which is to be given to the priest. Nidd. 26<sup>a</sup> שופר the legal length of a *shofar*. Ib. חמשה שיעורין נפח for five things the legal minimum size is a handbreadth. Yoma 73<sup>b</sup>, a. fr. half (less than) the legal quantity; a. v. fr.—Pl. שיעורין, שיעורים, ש' כולן 80<sup>a</sup> כל המשאכל all legal standards (for eatables in ritual law) are the size of an olive, except &c. Ib., a. e. ועונשין the standard measures and penalties are fixed by tradition, expl. עונשין ש' של עונשין the minima required for punishment. Sabb. VII, 4 משווין בשיעוריהן because they are alike as to legal standards. Ib. VIII, 1. Ib. 80<sup>b</sup> כל המשאכל all legal minimum sizes for eatables carried abroad on the Sabbath; a. fr.—Ib. 35<sup>b</sup> לשי' דבריר thy rule would vary according to circumstances, and would not be alike for all; Meg. 18<sup>b</sup>; a. fr.—Y. B. Bath. V, end, 15<sup>b</sup> לש' for regulating the market prices, v. שער I.

**שֵׁע' שִׁיעוּרָא** ch. same. Targ.Y.Ex.XXX,13. Targ. Y.Gen.XXI,16 **כֵּש' וַיֵּכ'** *about* the length &c.; a. e.—Sabb. 78<sup>b</sup> **הוּא ש' דְּרַחֲמֵי... דְּרַחֲמֵי** this and that ('as a Sela' and 'as a

dry fig') mean the same size. Ib. 80<sup>a</sup> רש' דר' רחוקה נפיש that the legal size which R. J. prescribes is the larger one; ib. 81<sup>a</sup>; a. fr. — *Pl.* שיעורין, שיעורין, שיעורין. [Targ. Y. II Lev. XXV, 37, v. שיעורין I.] — Y. Sot. I, 16<sup>c</sup> bot. כל אילין כל אילין ש' רכ' all those measures of time (mentioned above) must be counted from &c. Y. B. Bath. V, end, 15<sup>b</sup> לשי' for regulating the market prices; a. e.

**שִׁיעָלָה** m. = h. שִׁעָל, *hollow of the hand*. Y. Maasr. IV, 51<sup>h</sup> bot. שִׁיעָלֵין מְלֵא *their handful* [prob. to be read: שִׁיעָלֵין pl. handfuls].

שַׁעֲמֻתָּא, שַׁעֲמוּם v. שַׁעֲמֻתָּא, שַׁעֲמוּם.

שוער, שוער.

**שִׁיעָתָא** I f. = שְׂעִיטָא, *talk*. Y. Taan. III, 66<sup>d</sup> top  
מִחֲמַד שִׁיעָתָא because he desired to hear her talk.

שְׁעִירָה II, v. שִׁיעָה

שִׁיעָה III, v. שִׁיעָה.

נִשְׂרָף, v. שָׂרַף.

**נִשְׂרָף** m., **נִשְׂרָפָה** f. (II נִשְׂרָף) *rubbed off, abraded, bright*.  
 Y. Gitt. III, end, 45<sup>b</sup> וְכִּי הִנִּיחָהּ שֶׁ רָכַּב if he left it (the pin)  
 bright, and coming back found it rusty; Y. B. Bath. VI, 15<sup>b</sup>  
 top נִשְׂרָפָה; v. נִשְׂרָף III.

**שִׁירָא** (שִׁירָא), **שִׁירָא**, **שִׁירָא** ch. same. Ab.Zar.52<sup>b</sup>; Bekh. 50<sup>a</sup>, v. שִׁירָא; Yalk. Ez. 346.—*Pl.* שִׁירָא, שִׁירָא. B. Bath. 32<sup>b</sup> וְשִׁירָא דְּרִיזָא because they were abraded and red.

**שַׁפָּן** I m. (preced.) *planed board*. Erub. 101<sup>a</sup> (expl. דלת אלמנה 'אֵיבָא דְאִמְרֵי דְחַר' ש' (Ms. O. דפא, v. Rabb. D.S. a. l. note 2) some say, it means a door consisting of one planed board.

**שִׁיפָא** II m. (preced. wds.; mistranslation of ξέστυς; emp. Syr. **שִׁיפָא** Brockelm. 383) *Shifa*, name of a measure, *Xestes*. Kidd. 40<sup>a</sup> דִּינָרֵי שִׁיפָא *a Shifa full of denars.*

II. שִׁירָה. v. III, שִׁירָה

שִׁפָּא, v. שִׁיפָּא.

שִׁיפָה I, v. שִׁיפָה.—[Y. Ab. Zar. IV, 44<sup>a</sup> bot. ש' אחת, read: טיפה.]

**שִׁיפָה** II f. (שִׁיפָה II) 1) *rubbing, smoothing*. Ned. 56<sup>b</sup> הרג שיפָה עור הדג rubbing with the skin of a fish. Men. VI, 5, v. בְּשִׁיפָה. — 2) *paring, shavings* used for basket work, mats &c. (cmp. Syr. שפירא, Brockelm. 383, שִׁיפָה P. Sm. 4102). Succ. 20<sup>a</sup>, a. e., v. חֲשִׁיפָה. Y. Dem. II, 22<sup>c</sup> bot. פול בש'... Egyptian beans (offered for sale) tied with shavings. Y. Ab. Zar. V, end, 45<sup>b</sup> ש' של ... העקל a bale... made of plaited shavings. Makhsh. V, 8 של לבנים ed. Behr: (ed. חשיפָה) the shavings (or mat) used for covering bricks; a. e.—Pl. שִׁיפָה. Y. Sabb. IV, 6<sup>d</sup> בגי מוצלח על גבי מורסין מהצלח על גבי מורסין (שִׁיפָה) you may spread a mat over the shavings

which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81<sup>b</sup> שיפוח (corr. acc.).

### שיפוח III f., v. שיפוח.

\* שיפוח m. (שפח) *sticking in, insertion*. B. Bath. 37<sup>b</sup> (משיפוחיה עד וכו' Ar. (ed. משיפוחיה) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14<sup>b</sup> משיפוחא ועד וכו'—V. שפוחא.

### שיפוחניות, v. ספוחניות.

שיפוח m. (שפח, v. שפחא) *childishness, folly, vanity*. Koh. R. to I, 13 (expl. ענין רע, ib.) זה שפוחו של ממון this is the folly of greed for wealth (because it is never satisfied); זה שפוחו של גזל this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שפוחא של חזרה זה שפוחא של חזרה, because one learns and forgets again.—Pl. שיפוחים (= παιδία) *boyish things, sport*, (euphem. for) *sodomy*. Ex. R. s. 8 (ref. to II Chr. XXIV, 24) ש' read not *sh'fatim* (punishment) but *shipputim* (sport); Tanh. B'shall. 25; ib. Vaëra 9.

שיפוח I m. (שפח I) *planing, shavings, chips*. Meil. III, 8 (14<sup>a</sup>) בשפוחי (Talm. ed. בשפוחי, Rashi acc.); Tosef. ib. I, 25 ed. Zuck. (Var. בשפוחי, corr. acc.); Tem. 31<sup>b</sup>, v. נבירה.—Pl. שיפוחים, שיפוחים, ש' but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib. 3; a. e.—V. שפוחים.

שיפוח II m. (שפח II; cmp. שפח) *incline, slanting*. Hull. 19<sup>a</sup> ש' כובע v. ש' where the back of its head begins to slant towards the neck.

שיפוחין f. pl. (v. שיפוחי I) [*chips*?] name of a sort of cakes. Targ. Y. II Ex. XVI, 31 (Y. I שיפוחין; h. text צפוחות).

שיפוח m. (שפח) *lower part, extremity*.—Pl. שיפוחים, שיפוחים, ש' Lam. R. to I, 9 (expl. בשוליה, ib.) like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שיפוחי אוחלית the train of tents; (Ohol. VII, 2, v. שיפוח); a. e.—the lower part of the abdomen. Nidd. IX, 8 contrad. to כרס. Yeb. 80<sup>b</sup> a woman the formation of whose lower abdomen is not that usual with women.

שיפוח ch. same, 1) *extremity, bottom, train*. Targ. Cant. I, 4 בש' רגליה at the foot of the mountain.—Pl. שיפוחי, שיפוחי, ש' Targ. O. Ex. XIX, 17 (ed. Vien. שיפוחי; h. text שיפוחי). Targ. Y. Num. V, 17 (O. שיפוחי; h. text שיפוחי). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שיפוחי; a. fr.—Snh. 102<sup>b</sup> גלימא בש' נקישתה Ms. M. (ed. דהו נקישתה בש' נקישתה; Rashi נקישתה; Ar. only נקישתה, v. Rabb. D. S. a. l. note 3) thou wouldst have

taken up the trail of thy cloak and run after me.—2) *the seat of a tree in the ground*. B. Bath. 37<sup>b</sup>; Arakh. 14<sup>b</sup>, v. שיפוחא.—3) *moving downwards* (sailing with the wind). B. Bath. 73<sup>b</sup>, v. שיפוחא.

שיפוח m. *rye*; [oth. opin.] *oats*. Pes. II, 5; ib. 35<sup>a</sup> (classified with barley) expl. רי-שפחא; Men. 70<sup>a</sup> sq. Hall. I, 1. Y. ib. 57<sup>b</sup> top (ref. to Is. XXVIII, 25) נישמן זה הש' means *shifon*. Ib. middle 'הש' מין כוסמין וכו' but in the opinion of the Rabbis there are only three kinds of grain, *shifon* is a species of spelt &c. Kil. I, 1 spelt and *shifon* are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon שיפוח, v. Maim. a. l.; Var. שיפוח, שיפוח through mistaking שיפוח, v. מייצה.—[Greek σισυώνιον a kind of oats.]

### שיפוחניות, v. ספוחניות.

שיפוח m. (שפח) 1) *slanting, slope, skirt*. Gen. R. s. 69 (ref. to Gen. XXVIII, 12) ושיפוחי... the ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15<sup>d</sup> היה if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 כלים vessels which lie under the slope (of a tent, v. שיפוח). Erub. 102<sup>a</sup> sq.; Sabb. 138<sup>b</sup> שפוחא טפח טפח when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גג the horizontal part; a. e.—Pl. שיפוחי, שיפוחי, ש' Ib.; Ohol. I. c. השיפוחי אהלים the slanting and flat portions of tent covers; a. e.—2) *overflow, overmeasure*.—Pl. as ab. Tosef. B. Bath. V, 4 כל הש' המוכר... כל הש' if one sells wine by the vessel, all the overflow belongs to the seller.

שיפוח ch. same, *slant, slope*. Targ. Y. I Ex. XXVI, 12 שיפוח, constr. (Y. II שיפוח, corr. acc.; h. text שיפוח). Targ. Y. Deut. IV, 49 Ar. (ed. משפח; h. text אשדח).

שיפוח, Y. M. Kat. II, end, 81<sup>b</sup>, v. שיפוח II.

שיפוח m. (שפח) *repairing*. Keth. 103<sup>a</sup> מאי ש' Ar. (Var. שיפוח or שיפוח; ed. שיפוח) has a widow the right to repair her husband's dwelling (and remain in it)?

שיפוח m. = שיפוח 1) *horn, trumpet, announcement*. Nidd. 38<sup>a</sup> שיפוח ש' Ar. (ed. only ש') the *shofar* announcing the New Moon. Succ. 34<sup>a</sup>; Sabb. 36<sup>a</sup> Ms. M. (ed. שיפוח), v. שיפוח. M. Kat. 27<sup>b</sup> ש' רשכבא קל' he heard the trumpet announcing a death in town; a. e.—Pl. שיפוחי. Ab. Zar. 40<sup>a</sup> נפקי ש' דרבה וכו' Ms. M. (ed. נפקי) the announcements of Raba went forth to prohibit it, and those of R. H. permitting it; ib. 57<sup>b</sup>. M. Kat. 17<sup>b</sup> ש' קרי ביה אלפא קרי ביה אלפא what does the blowing signify? That he will be punished. Shebu. 36<sup>a</sup> בארבע מאה ש' שמחיה Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16<sup>a</sup>; a. e.—2) (v. שופר) *charity box*. Gitt. 60<sup>b</sup> היתה היתה היתה היתה the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

**שפייה** f. (שפיה III) *quiet, peace; compromise*. Y. Yeb. IV, 5<sup>d</sup> top וכן ביניהן ש' עושין we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. באחין ש' נמצא אומר (not אחיו) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his deceased brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. תחרות.

**שפילות, שפלותא**, v. sub שפלי.

**שפמר**, v. שפמא.

**שפמא**, v. שפמא.

**שפרגז** pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

**שפן** (v. שפין) *to go forth*.

*Pa. שפין to finish*. Gen. R. s. 78; Yalk. ib. 133 שפין, v. סוב.

**שפן** m. (v. preced.; cmp. נוצה) 1) *prickly branch of the date palm*.—Pl. שפין, שפין, שפין. Tosef. Shebi. VII, 16; Pes. 53<sup>a</sup> על של בין דש as long as there are dates on the single branches, opp. כפין, v. קרפה. — 2) *late (stony) date on the palm-tree*.—Pl. as ab. Y. Sabb. I, 4<sup>a</sup> bot. ש שבכפין the stony dates on the top branches; Y. Bets. III, 62<sup>a</sup> (שבכפין).

**שפא** m. ch. same, 1) *prickly twig; stony date*.—Pl. שפא. M. Kat. 25<sup>b</sup> bot. שפא דיקלי ש' the palms bore stony dates (Rashi: *thorns*). — 2) *fin of a whale* &c. B. Bath. 73<sup>b</sup> וכן... ובא... and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—Pl. as ab. Ib. דורי ש'... דורי Ms. R. a. ed. L (ed. שפא) that was a sea *gildana* (v. גילדא), which has two fins (on each side).

**שפא** m. (v. next w.) *finishing, destruction*. Targ. Is. X, 23; XXVIII, 22. Ib. XL, 17 (h. text דור). Targ. Ez. XIII, 13.

**שפא, שפא** (Shaf. of שפא; v. Del. Proleg., p. 140) [to go forth, v. שפין; to cause to go out,] 1) *to be ended* (cmp. בלה); *to cease, to perish*. Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end*. Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy*. Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

*Ishtaf. אשפא, אשפא* 1) *to be finished*. Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed*. Targ. Ps. LXXIII, 26 Ms. (ed. אשפא). Targ. Gen. XXXIV, 30; a. fr.

**שפא, שפא, שפא** m. (preced.) *end, destruction*. Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text מחרה); a. e.

**שפא, שפא, שפא** I, שפא, שפא f. same, 1) *completion, perfection*. Targ. Ps. CXXXIX, 22 שפא Ms. (ed. Lag. שפא; ed. Wil. שפא, corr. acc.; h. text תכלית). — 2) *end, consumption*. Targ. II Kings XIII, 19; a. fr.

**שפא** II (preced.) pr. n. pl. *Shetsayu (Destruction)*. Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. שפא; h. text חרבה).

**שפא, שפא** m. (v. שפין) *branch, twig*. B. Mets. 99<sup>b</sup> שפא Ar. (ed. Koh. שפא; ed. חרבה) a palm twig with dates on.

**שפא** f. (preced.) *weed*. Pes. 35<sup>a</sup> (Ms. M. 2 שפא; Ms. O. שפא), v. שפא.

**שפא**, v. שפא.

**שפא, שפא** m. (שפין) = h. שפא, *drink, potion*.—Pl. שפא. Y. Sabb. IX, 12<sup>a</sup> bot. כל ש' דאון וכן all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 שפא (Matt. K. quotes fr. Y. l. c. שפא); Yalk. ib. 135 שפא (corr. acc.).

**שפא, שפא** m. (שפא) *weighing; ש' דורע weighing of opinions, decision between opposing views*. Snh. 6<sup>a</sup>, a. fr., v. שפא.

**שפא, שפא** m. (שפא) *sinking, covering up*. Zeb. 21<sup>b</sup> ש' איכא ביניהן מצות ש' they differ as to the time when the laver is to be let down into the well. Ib. top ביניהן איכא ש' they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 ש' דומרי on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 שפא ed. Zuck. (oth. ed. שפא, corr. acc.).

**שפא, שפא** ch. same. Targ. Y. I Num. IV, 20.—[שפא Gen. R. s. 80; Yalk. ib. 135, v. שפא.]

**שפא, שפא** m. (b. h.; שפא) *abomination, idol*.—Pl. שפא, שפא. Sifra K'dosh. Par. 1 ש' על שם וכן the idols are called *shikkutsim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

**שפא, שפא, שפא** ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. שפא). Targ. Jer. IV, 1 ed. Lag. (oth. ed. שפא); a. e.—Pl. שפא, שפא, שפא. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

**שפא, שפא** I m. (שפא) *false dealing, malappropriation*. Sifré Num. 7, a. e., v. שפא; [Sifra Vayikra, Hob. ch. XIX, Par. 11; Meil. 18<sup>a</sup> שפא change of employment].

**שפא** II m. name of an earthen vessel (prob. a tumbler that cannot stand, v. Sabb. 104<sup>a</sup> quot. s. v. שפא).—Pl.

שקורין. Tosef. Kel. B. Kam. II, 9 ed. Zuck. (oth. ed. שקורין. R. S. to Kel. III, 2 שקורין).

שִׁיקְמָא, v. שִׁיקְמָא.

שִׁיקְמָא, שִׁיקְמָא, v. שִׁיקְמָא.

שִׁיקְמָא, v. sub שִׁיקְמָא.

שִׁיקְמָא, v. שִׁיקְמָא, a. שִׁיקְמָא.

שִׁיקְמָא, v. sub שִׁיקְמָא.

שִׁיקְמָא, v. שִׁיקְמָא.

I (b. h.; denom. of next w.) to sing. Ber. 14<sup>b</sup> and we sang (praises) unto thee. Snh. 91<sup>b</sup> (ref. to Ex. XV, 1) it does not read, 'he sang'; but, 'he shall sing'; Mekh. B'shall, Shir, s. 1; a. e.

Polel (of שור) same. Num. R. s. 3 (play on שור, Ps. LXVIII, 7) ... those who formerly wept... were now singing. Ib. משורר and the slave sings, because he is relieved &c. B. Bath. 120<sup>a</sup> went singing (bridal songs) before her; a. fr.—[Midr. Till. to Ps. CXVI ושוררין, read: ושוררין, v. שורר II.] singer, esp. Temple singer (Levite). Arakh. 11<sup>b</sup> as if one designated as a singer acts as gate-guard, or a gate-guard acts as singer; a. fr.—Pl. משוררין, for thou belongest to the singers, and not to the gate-guards; a. fr.

II m. (b. h.; שר) [chain, string; cmp. שר, verse, song, poetry, music. Tam. V, 6 לדבר בש' that his brother Levites were assembling to sing in chorus. Ib. VII, 4 דש' these are the psalms that the Levites recited severally on each day; a. fr.—R. Hash. 28<sup>a</sup> he who blows the Shofar (on the New Year's Day) as a musical exercise (Ms. M. לשר to drive off a demon; ib. 33<sup>b</sup> (Ms. M. לשיר).—musical instruments (used in the Temple during the offering of sacrifices). Taan. IV (III), 3; a. e.—Pl. שירין. Cant. R. to I, 1 דוד David composed songs, and so did Solomon. Ib. end (expl. השירים) שיר השירים נאמר ש' ונשבת למי. Ib. סלסל. v. המסולסל שבש'; שבע' let us recite songs and praise to him who has made us to be songs (proclaimers of God's praise) in the world; שירי' let us recite songs to him who made us remnants (has preserved us) for the world; a. fr.—the Book of Song of Songs (Canticum). Ib.; B. Bath. 14<sup>b</sup>; a. fr.

m. (b. h. שיר) [pl.; preced.] chain, necklace, bracelet, ring. Sabb. V, 1 כוס בש' the horse may be let out (on the Sabbath) with his chain (or ring); and all chain-wearing animals &c.; Tosef. ib. IV (V), 4. B. Mets. 25<sup>a</sup> כש' if the coins found lie arranged like a ring (or necklace). Y. Sabb. VI, 8<sup>b</sup> top לא... וכלב' save that he does not put it (the amulet) in a necklace or a signet ring; a. e.—Pl. שירין. Gen. R. s. 98 ודוד משליכות עליו ש' (not שירין) and they (the Egyptian women) threw at him (Joseph) chains and necklaces &c.

ch. same. Targ. Ps. CV, 18 (fem.). Targ. Job XXX, 11 שירי Ms. (h. text שירי; Ms. Var. שירי, embodying all the Variants). Ib. XL, 26 Ms. Var. (ed. סלסל). Targ. Esth. VIII, 15; a. e.—Lam. R. to II, 12 'וכ' take a bracelet or a ring, and go to market &c.—Pl. שירין. Targ. Ez. XXIX, 4 (ed. Wil. שיר; h. text חורין). Targ. Is. XXXVII, 29 (ed. Wil. שיר; Ar. שירי; h. text חור). Targ. Ps. CVII, 10 (ed. Wil. שיר). Targ. O. Num. XXXI, 50 שירין ed. Berl. (ed. Amst. שירין, read: שיר); Y. שירין (ed. Vien. שיר; h. text שירין); a. fr.—[Targ. Y. I Ex. XXVIII, 32 שירין, v. שירין.]—Y. Sabb. VI, 8<sup>b</sup> bot. (expl. צמיר, Num. I. c.) שירין (bracelets).

I m. = h. שיר. Targ. Cant. I, 1. Targ. Ps. LXVI, 1; a. fr.—Pl. שירין. Targ. Cant. I. c. Targ. Ps. CXXXVII, 3; a. e.—[שירין, v. שירין.]

II pr. n. m. Shira. Sabb. 66<sup>a</sup>, v. שירא.

III, שירא m. (cmp. sericum) [of Seres, Chinese,] silk. Targ. II Esth. V, 1; VI, 10, v. שירין. —Keth. 63<sup>b</sup> דוד תפיס' דוד she seized a silk garment (Rashi: a cloak).—Pl. שיראן. שיראן. Targ. Ez. XXVII, 19 בשיראן ed. Lag. (oth. ed. בשירין, corr. acc.).—Sabb. 90<sup>a</sup> תוך דש' the worm (i'khakh) in silk garments. Kidd. 32<sup>a</sup> ו'כ' tore silk garments in the presence of his son Rabbah (to test his filial respect). Snh. 67<sup>b</sup>, v. שירא III. Ber. 56<sup>a</sup>, v. שירא II. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. שירא, Is. III, 19) silk cloaks (?).

I f. h. same. Sot. 48<sup>b</sup>; Sabb. 20<sup>b</sup>, v. שירא. שיראן, שיראן, שיראן. Ib.; Men. 39<sup>b</sup> (contrad. to שיראן, a. to שיראן); Sifra Thazr., Par. 5, ch. XIII. Tosef. Kel. B. Bath. V, 11 חשירין (Var. חשירין, corr. acc., R. S. to Kel. XXVIII, 8 שירין).

II f. (b. h.; v. שיר II) song, hymn, poetry, music. Arakh. 11<sup>a</sup> בפה וכלי' the essential in the Temple music is (the song) with the mouth, and the musical instruments are for accompaniment (v. שיר); (anoth. opin.) instrumental music is the essential &c.; Succ. 50<sup>b</sup>; a. e.—Y. Meg. III, 74<sup>b</sup> bot. שיר' the song of the well (Num. XXI, 17 sq.) שיר' the song of the sea (Ex. XV, 1—18); שיר' the song of the Levites (for the additional sacrifice of the Sabbath, Deut. XXXII, 1—43); Treat. Sofrim ch. XII. R. Hash. 30<sup>b</sup> של חול' the song (of the Levites) for a week-day. Ib. 31<sup>a</sup> top דש' because it would at all events have been the song for that day (the fifth day of the week for which the same psalm is designated as for the New Year's Day, Ps. LXXXI); a. v. fr.—Pl. שירין. Y. Meg. I. c. כל דש' all poetic passages of the Pentateuch (when read at public service) require special benedictions before and after. Ex. R. s. 23 לשון נקיבה ו'כ' all the songs that have heretofore been composed (mentioned in the Scriptures) are of the feminine gender (שירין)... but the song of the future... will be of the masculine gender (שיר, ref. to Is. XLII, 10); Cant. R. to I, 5; a. fr.

שירי, v. שירי II, III.

שירון, v. שירי III.

שירי m. (שירי) *beginning; the first-ling*. Targ. Y. Ex. XXX, 23 'בש' (h. text ראש). Targ. Prov. IX, 10. Targ. Y. Gen. XLIX, 3; a. fr.—Gen. R. s. 98 (ref. to Gen. l. c.) 'שירי ושל צערי' the beginning of my strength, and the beginning of my trouble.—Pl. שירי, שירי (fem.). Targ. Y. I Num. XVIII, 12; שירי II שירי (ed. Vien. 'שיר').

שירן, v. שירי III.

שירן m. (שירן I) *burning, burn*. Cant. R. to VII, 9; Tanh. Tsav 2; Yalk. Sam. 161, v. איבוס.

שירות, שירות m. (שירות) *service, esp. Temple service, function*. Arakh. 11<sup>a</sup> (ref. to Deut. XVIII, 7) 'איזהו ש' איזהו what service is there that is connected with the Name? It is song (attending the sacrifices). Ib. (ref. to Deut. X, 8 'לשרו ולברך' this implies that the priestly benediction is not called a service. Sot. 38<sup>a</sup> (ref. to Deut. l. c.) 'לש' the priestly benediction is made analogous to service (both must be performed standing). Zeb. 24<sup>a</sup>; Yoma 58<sup>a</sup> the question is, כל ש' לאו may or may not a Temple function be performed in that manner? Y. Erub. V, beg. 22<sup>b</sup> כל ש' every ministration which he performed before Eli was considered as a ministration before God. Yoma l. c. 'אחר' Ms. Ms. 2 (ed. אחר) 'ש' there may be two vessels for one function. Men. 109<sup>a</sup> 'לא' slaughtering (a sacrifice) is no priestly function; a. fr.

שירי I ch. same.—ministering angels (v. שירי). Targ. Y. Gen. XVIII, 20; a. fr.

שירי II, שירי I f. (שירי) *beginning*. Targ. Jer. II, 3. Targ. Job VIII, 7; v. שירי.

שירי III, שירי II f. (שירי) *rest, encampment, meal, refreshment* (cmp. שירי); *ration, sustenance*. Targ. Y. Gen. XXIX, 22 (not שירי). Ib. XVIII, 5. Targ. Job XL, 30. Targ. Gen. XLIII, 16 (*dinner time*; h. text שירי). Targ. II Kings XXV, 30; a. fr.—Ber. 39<sup>b</sup> 'בצ' used to break bread enough for the entire meal. Taan. 11<sup>b</sup> 'לשירי' if a student fasts, let a dog eat his meal. Pes. 113<sup>a</sup> (prov.) 'סלק' if thou goest up to the roof (on a journey ever so short), take thy provisions with thee; a. e.—Pl. שירי. Targ. Hos. IV, 18 (ed. Wil. שירי).

שירי m. (שירי) *ruling, marking lines*. Men. 32<sup>b</sup> 'צירי' must be written on traced lines; Meg. 18<sup>b</sup>. Gitt. 6<sup>b</sup> 'בל' without rules. Sabb. 75<sup>b</sup> (ref. to המלח והמעבר, ib. VII, 2) 'ועייל' take out either of the two words, and insert (among the forbidden acts) the tracing of outlines on the hide before cutting.

שירן, v. שירן.

שירי f. = h. שירי, *coat of mail*. Targ. Y. Ex. XXXIX, 23; ib. XXVIII, 32 (not שירי); v. שירי.

שירי, v. sub שיר.

שירי, Tosef. Maas. Sh. II, 1 שירי, v. שירי.

שירי, v. שירי.

שירי, v. sub שיר.

שירי, v. שירי.

שירי, v. sub שיר.

שיר pr. n. pl. *Shiran*. Targ. Y. Num. XXXII, 38 (h. text שבח); Targ. Y. I ib. 3 (h. text שבח).

שירי, v. שירי.

שירי, v. שירי.

שירי, v. שירי.

שירי c. (שירי II) *viscous substance, glair*. Pes. 68<sup>a</sup> (expl. מיוני קרבני, ib. VI, 1) Ms. M. (ed. דנפא) (the removal of) the viscous substance of the entrails, which comes out through the pressure of the knife; M. Kat. 22<sup>a</sup> (expl. לידה, ib.). Sabb. 109<sup>a</sup> 'שירי' Ar. (v. Rabb. D. S. a. l. note 200) the glairy substance issuing from a melon wrapped in dough and roasted (ed. שירי, v. שירי).

שירי, Midr. Till. to Ps. VIII ed. Bub., v. שירי.

שירי, v. שירי.

שירי f. = h. שירי. Targ. Ps. XXX, 1. Targ. Cant. I, 1 (ed. Vien. 'שיר'); a. e.—Pl. שירי. Ib.

שירי, v. שירי.

שירי m. (b. h.; = שירי, cmp. שירי) *smooth, yellow marble or alabaster*. Hag. 14<sup>b</sup> (in a mystic passage) 'שירי' when you arrive at the stones of pure marble, say not, water, water. Ex. R. s. 10; Midr. Till. to Ps. CV, a. e., v. שירי. Num. R. s. 16 (play on שירי, Num. XIII, 22) 'שירי' he was as sound as a marble block; Tanh. Sh'lah 7. Midd. III, 3. Tosef. Ter. X, 10; a. fr.

שירי ch. same. Targ. II Esth. I, 2.—Succ. 51<sup>b</sup>; B. Bath. 4<sup>a</sup>, v. שירי; Yalk. Deut. 913.

שירי I m. (v. P. Sm. 4144, Brockelm. 374<sup>a</sup>) *alabaster or glass jug* (?), v. שירי.

שירי II (or שירי) pr. n. m. *Shisha, (Sisa)*, an Amora. Ber. 24<sup>a</sup> Ms. M. (ed. ששח). Hull. 44<sup>a</sup>; a. fr.

שירי f. (שירי) *joy, use of the root*. Cant. R. to I, 9 'כח' wherever rejoicing is meant the word is written with Sin, but here (in לשכח, Cant. l. c.) it is with Samekh. Pesik. Ronni, p. 141<sup>b</sup>; Cant. R. to I, 4 (one of the ten expressions for joy; Ab. d'R. N. ch. XXXIV ששח).



**שִׁישָׁה, שִׁישָׁה, שִׁישָׁה** m. (שִׁישָׁה) rope. Pes. 82<sup>a</sup> 'שִׁישָׁה (Ms. M. (שִׁישָׁה) if he (the unclean priest) is a ropemaker (who cannot be suspected of neglecting the Temple service from mercenary motives). B. Kam. 96<sup>a</sup> 'שִׁישָׁה (Ms. M. (שִׁישָׁה) if one stole palm leaves made into a broom, and made them into a rope.

**שִׁישָׁה, שִׁישָׁה** v. שִׁישָׁה.

**שִׁישָׁה** v. שִׁישָׁה.

**שִׁישָׁה** v. שִׁישָׁה.

**שִׁישָׁה** pr. n. m. *Shishna*. Y. Sabb. XIX, 16<sup>d</sup> bot. רב ר' דמי 90<sup>a</sup> Men. 90<sup>a</sup> Gitt. 62<sup>a</sup> (ששעה). Alf. (ed. quot. in Alf. (ed. ששעה). בר ש'.

**שִׁית** I (b. h.; sec. r. of שִׁית) to place, set, make.

*Hif.* הַשִּׁית same. Snh. 27<sup>a</sup> (ref. to Ex. XXIII, 1) אֵל make not a wicked man a witness (disqualify him); אל allow not violence (robbers) to testify; Mekh. Mishp., s. 20; Yalk. Ex. 352.—[Yalk. Ps. 620 הַשִּׁית II.]

**שִׁית II** m. (שִׁית II) foundation; (comp. יסוד) bottom, esp. *Shith*, a pit by the side of the altar into which the remainder of libations was poured. Midd. III, 3 שְׁבוּ יוֹרְדֵינִי שְׁבוּ יוֹרְדֵינִי שְׁבוּ יוֹרְדֵינִי the wine goes down into the pit and is swallowed up there. Ib. (ref. to יגס Is. V, 2) זהו דוש this refers to the Sh.; Y. ib. IV, 54<sup>d</sup> top; Bab. ib. 49<sup>a</sup> הַשִּׁית (pl.).—Pl. שִׁית. Ib. (ref. to שִׁית) שִׁית have existed from the six days of creation (are a natural cavity). Ib. 53<sup>a</sup> when David began to dig the pits (for the Temple); Macc. 11<sup>a</sup>; Yalk. Ps. 878 שִׁית. Meil. III, 3 (11<sup>a</sup>) וְכִּי שִׁית so soon as the wine is let down into the pits &c. Yalk. Ps. 653, v. שִׁית.

**שִׁית III** m. *wild fig*.—Pl. שִׁית (or שִׁית). Dem. I, 1; Tosef. ib. I, 1; Erub. 18<sup>a</sup>; Ber. 40<sup>b</sup> (expl. זאנים).

**שִׁית IV, שִׁית, שִׁית, שִׁית** = h. שִׁית, six. Targ. Gen. VII, 6 (O. ed. Berl. שִׁית; ed. Vien. שִׁית). Ib. XXX, 20 (O. ed. Berl. שִׁית); a. v. fr.—Pes. 94<sup>a</sup> וְכִי שִׁית the world (distance from sunrise to sunset) is six thousand parasangs. Snh. 97<sup>a</sup> וְכִי שִׁית שִׁית שִׁית the world will exist six thousand years; a. fr.—Pl. שִׁית, שִׁית. Targ. Gen. XXV, 26; a. fr.—B. Kam. 92<sup>b</sup> וְכִי שִׁית, v. שִׁית. Ab. Zar. 69<sup>a</sup> בִּשְׁשִׁית requires sixty portions to be neutralized; a. e.—שִׁית, שִׁית. Targ. Ex. XXXI, 25. Targ. Y. Deut. XXXIV, 8 (ed. Vien. שִׁית); a. fr.—שִׁית, שִׁית. Targ. I Chr. XXIV, 14 (ed. Lag. שִׁית).

**שִׁית** f. = h. שִׁית, ewe. Targ. O. Lev. XXII, 28 (ed. Berl. שִׁית). Ib. V, 7 ed. Lisb. (Ms. 'ס; ed. שִׁית).

**שִׁית** m. (שִׁית II) weaver.—Pl. שִׁית. Y. Sabb. XIII, 14<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top, v. שִׁית.

**שִׁית, שִׁית** m. (comp. of שִׁית a. שִׁית, P. Sm. 291; v. שִׁית) foundation. Targ. Ps. CXXXVII, 7 (ed. Wil. שִׁית). Targ. Job XXXVIII, 38 (ed. Wil. שִׁית; h. text מוֹצָא; a. e.—Pl. שִׁית, שִׁית (also used as sing.) Ib. IV, 19. Ib. XXII, 16 Ms. (differ. in ed.). Targ. Prov. X, 25 (ed. Wil. שִׁית, oth. ed. שִׁית ... corr. acc.). Targ. Ps. XVIII, 16. Ib. XXIV, 2 שִׁית שִׁית (ed. Lag. שִׁית, corr. acc.). Targ. Prov. III, 19 [read:] שִׁית שִׁית (v. Pesh.).

**שִׁית, שִׁית** m. (שִׁית) opening, boring a hole. Ab. Zar. 69<sup>b</sup> וְכִי שִׁית who does not apprehend that the gentile may make a hole in the stopper (to draw out wine, and close it again). Y. ib. V, 44<sup>d</sup> top שִׁית שִׁית, v. שִׁית.

**שִׁית** m. (שִׁית) partnership, esp. (Sabbath law) *shittuf*, the formation of a fictitious partnership in an alley by depositing in it some article of food in which the inmates concerned have a share, which has the effect of allowing them to move things within the area enclosed by the alley. Erub. 71<sup>b</sup> וְכִי שִׁית they differ as to whether *shittuf* can be relied upon to take the place of an *erub* (עֲרֻב). Y. Sabb. XIX, beg. 16<sup>d</sup> שִׁית שִׁית the placing of a beam over an alley without *shittuf* has the effect of allowing the carrying of objects on the Sabbath. Y. Erub. V, 23<sup>d</sup> bot.; a. fr.

**שִׁית** v. שִׁית.

**שִׁית** v. שִׁית.

**שִׁית, שִׁית** Pesik. R. s. 22, read: שִׁית, v. שִׁית.

**שִׁית, שִׁית** v. שִׁית IV.

**שִׁית** (comp. כוֹף) *thicket, wild growth*. Lam. R. to I, 17 וְכִי שִׁית formerly I went to Jerusalem on well-kept roads, but now I go through wild growth (thorns), as it is said (Hos. II, 8), I will hedge up (שִׁית) thy road with thorns.

**שִׁית** (b. h.) to incline; to lie down, lie, sleep. Bekh. VII, 2, a. e. גְּבִינִי שִׁית, v. גְּבִינִי II. Gen. R. s. 96 (ref. to Gen. XLVII, 28 sq.) אַתָּה שִׁית אַתָּה שִׁית thou shalt lie (in the grave) but not be dead (forever). Ber. I, 3 (ref. to Deut. VI, 9) בִּשְׁעָתָא שִׁית (you must read the Sh'm'a) at the time of the day when people lie down, and when people get up. Ib. 62<sup>b</sup> וְכִי שִׁית lie on any couch, only not on the bare ground; a. v. fr.—Part. pass. שִׁית. Mekh. B'shall, Vayass'a, s. 3 ... תפלים שִׁית שִׁית שִׁית the prayer of our fathers who were asleep in the ground; Yalk. Ex. 260 שִׁית.

*Hif.* הַשִּׁית 1) to cause to lie down. Ber. 60<sup>b</sup> (in a night prayer) שִׁית שִׁית שִׁית that thou make me to lie down for peace and to rise for peace &c. Ber. 4<sup>b</sup> הַשִּׁית (cause us to lie down), *hashkibenu*, a section of the evening prayers, inserted between *G'ullah* and *T'fillah* (v. שִׁית). Ib. 9<sup>b</sup>; a. fr.—2) to let lie with, to allow sodomy. Ker. 3<sup>a</sup> (ref. to Lev. XVIII, 22) וְכִי שִׁית read

it as *lo thashkib*, do not allow &c.; Snh. 54<sup>b</sup> לא תִשְׁכַּב (or תִּשְׁכַּב *Nif.*); a. e.

*Nif.* to be lain with, esp. to be the subject of sodomy. Ib. אזהרה לִנְשֹׁכָב מִיָּנִי whence do we derive the warning (אזהרה) for the person that allows sodomy? Ib. [read:] 'לר' ישמעאל אזהרה לנ' לבהמה וכו' (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. תִּשְׁכַּב, a. fr. v. supra; a. fr.

**שָׁכַב, שָׁכַב, שָׁכַב** ch. same, to lie down; to die; to lie with. Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שָׁכֵב. Targ. Ezek. IV, 9; a. fr.—V. שָׁכֵב.—Yeb. 46<sup>a</sup> לא יכיר איכו שָׁכֵב I might have died without telling you this thing; B. Mets. 73<sup>b</sup> שָׁכֵב (not שָׁכַב); Ab. Zar. 55<sup>a</sup> (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24<sup>b</sup>, a. e. שָׁכֵב v. נִים ch. B. Mets. 85<sup>a</sup> לא שָׁכַב אינש' כי נים v. נים ch. B. Mets. 91<sup>b</sup>; B. Bath. 26<sup>a</sup> לא שָׁכַב my son Shikhhat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

*Ithpa.* to be lain with, be ravished. Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

**שָׁכַב** m. (preced.) the lower millstone, opp. רָקַב. B. Bath. II, 1, v. רָקַב; Tosef. ib. I, 3.

**שָׁכַב, שָׁכַב** m. (שָׁכַב) asleep; dead body, corpse. M. Kat. 27<sup>b</sup> לא שָׁכַב איכא במחא, v. שָׁכַב, v. שָׁכַב. Ib. לא שָׁכַב איכא במחא (to be buried) in town (and they pursue their labors)? B. Bath. 91<sup>a</sup>, v. מְנוּחָה; a. fr.—Pl. שָׁכַב, שָׁכַב. Snh. 29<sup>b</sup>, v. נִים I ch. Ib. 48<sup>b</sup> שָׁכַב דרופניא the dead of Harpania (for whom the shrouds are not woven until they are dead); a. e.—V. שָׁכַב.

**שָׁכַב** f. (b. h.; v. שָׁכַב, v. Job XXXVIII, 37), only in שָׁכַב effusion of semen. Nidd. 5<sup>a</sup>. Ib. 9<sup>a</sup>. Ib. 13<sup>a</sup>; a. fr.

**שָׁכַב** m. (שָׁכַב) one whose eyebrows overshadow his eyes (v. גָּבַי II). Bekh. 44<sup>a</sup>; (Tosef. ib. V, 2, sq. שכנה).

**שָׁכַב** f. (b. h.; v. שָׁכַב) effusion of semen; [oth. opin.] = שָׁכַב. Snh. 54<sup>b</sup>, v. שָׁכַב.

**שָׁכַב, שָׁכַב** f. = h. שָׁכַב; only in שָׁכַב וְרָעָה, שָׁכַב = h. שכבה זרע. Targ. Lev. XV, 16, sq. (O. ed. Vien. שָׁכַב); a. fr.

**שָׁכַב** v. שָׁכַב.

**שָׁכַב** v. שָׁכַב.

**שָׁכַב** f. = h. שָׁכַב 1) lying with, sexual connection. Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) effusion of semen. Targ. O. Lev. XV, 16, sq.; v. שָׁכַב.

**שָׁכַב** v. שָׁכַב.

**שָׁכַב** m. (b. h.; v. שָׁכַב, v. שָׁכַב) [guard,] cock. R. Hash.

26<sup>a</sup> כשהלכתי... ולחרנגול ש' (Ar. 'ס) when I travelled in the district of K. N., (I noticed that) they called a bride *ninphe*, and a cock *sekhvi*; Y. Ber. IX, 13<sup>c</sup> top 'ש' ברומי... (Ar. סְכִיָּא) in Rome they call the cock s.; Lev. R. s. 25 (Ar. סְכִיָּא) in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכִיָּא... ברומי; Yalk. Lev. 615 ברומי... לחרנגול שכו.

**שָׁכַב**, v. preced.

**שָׁכַב**, Y. B. Bath. IV, beg. 14<sup>c</sup> דש' prob. to be read: הַשְּׁכִיָּה (v. Tosef. ib. III, 2).

**שָׁכַב** m. (b. h.; v. שָׁכַב) bereft of whelps. Pirké d'R. El. ch. XXXVII 'וכ' כרוב ש' who stands on the road like a bear bereft of her whelps ready to kill mother and children.

**שָׁכַב**, v. שָׁכַב.

**שָׁכַב**, v. שָׁכַב.

**שָׁכַב** m. (שָׁכַב) 1) dwelling, tent; apartment.—Pl. שָׁכַב, שָׁכַב, שָׁכַב. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29<sup>b</sup>; 159<sup>b</sup> גוריא דורא I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) group of buildings, neighborhood.—Pl. as ab. Lev. R. s. 34; Yalk. Is. 352, v. שָׁכַב.—[שָׁכַב f., v. שָׁכַב.]

**שָׁכַב** f. (preced.) 1) settlement, colony, group of dwellings. Ab. Zar. 21<sup>a</sup> שלא יעשנה ש' provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. ש' a settlement consists of no less than three men (living in a group). Gitt. 6<sup>a</sup> משה' when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 43<sup>c</sup> top. Gen. R. s. 39 ומולדתך זו שָׁכַב 'and out of thy moledeth' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. נָצִיר; a. e.—Lev. R. s. 2 שכונה some ed., v. שכונה.—2) the neighbor's privilege of preemption. B. Mets. 68<sup>a</sup>; 108<sup>b</sup> (expl. משכנה) דש' גבריה the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שָׁכַב ch., v. next w.]

**שָׁכַב** ch. same, 1) settlement.—Pl. שָׁכַב, שָׁכַב to settle. Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—2) group of buildings, neighborhood, quarter. Gen. R. s. 17 שכונה דר' רוס' the quarter in which R. J. the Galilean lived; Lev. R. s. 34 ושכונה ובשכונה ר' she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 דקרחא שכונה דמשבקי; Y. Keth. XI, 34<sup>b</sup> bot. שכונה דמשבקי the quarter in which my former husband lives.—Pl. שָׁכַב. Ib. 'וכ' לית הבא שכונה חורין וכו' are there no quarters of other people of the town? Yalk. Lev. 665 דקרחא שכונה; v. supra; a. e.

**שָׁכַב** pr. n. pl. S'khor Bizzae. Snh. 95<sup>a</sup> (Var. שכר); v., however, שכר.

**שָׁכַח** **שָׁרִי** m. (b. h.; שָׁרִי) *drunk, intoxicated*. Erub. 64<sup>a</sup> **אֵל יִהְיֶה שָׁרִי** an intoxicated person should not pray, *contrad.* to שָׁרִי under the influence of wine. Ib. שָׁרִי שָׁרִי ... *shathuy* is he who could speak before a king (who could collect his mind, if he were suddenly summoned to speak &c.), *shikkor* is he who could not &c. Ber. 31<sup>b</sup> **שָׁרִי שָׁרִי** a drunk person that prays is like one worshipping an idol. Num. R. s. 10; Tanh. Sh'mini 11; a. fr.

**שָׁכַח** (b. h.; cmp. שָׁכַח) [*to sink,*] *to forget, discard*. Ber. 32<sup>b</sup> (ref. to Is. XLIX, 14) **אִם אִתָּךְ עָבַדְתִּי וְשָׁכַחְתִּי** ... אִם if a man marries a woman after abandoning his first wife, he remembers the doings of his first wife, but thou hast abandoned me and also forgotten me. Ib. **אֲשָׁפֶחָ** כלום **אֲשָׁפֶחָ** will I ever forget the burnt-offerings of rams and the first born that thou didst offer &c.? Ib. שָׁמָּה ... **אֲשָׁפֶחָ** will thou forget what I did at Sinai? Peah V, 7 **וְלֹא שָׁרִי** ... **וְלֹא שָׁרִי** a sheaf which the laborers overlooked in collecting, but the employer had not overlooked. Ib. VII, 1 **וְשָׁכַחְתִּי** and he forgot it (left it on the tree). Ab. III, 8 **כָּל הַשְּׂוֹכֵחַ** v. **מְשָׁכֵחַ**. Midd. II, 5 **שָׁכַחְתִּי מַה** I forgot what purpose it served; Yoma 16<sup>a</sup>; a. v. fr.—Part. pass. **שָׁכֹחַ**; f. **שָׁכֹחָה**, a) (cmp. **שָׁכַח**) *forgetting*. Y. Sabb. VI, 7<sup>d</sup> **וְהָיָה שָׁכֹחָה** and she may forget herself, v. **שָׁכֹחָה**. B. Mets. 11<sup>a</sup> **שָׁכַחְתִּי** a sheaf forgotten at the start (overlooked in collecting); **זָכַר** v. **זָכַרְתִּי** Ber. l. c. (ref. to Is. l. c.) **שָׁכַחְתִּי** is not abandoned the same as forgotten? (Ms. O. **שָׁכֹחָה** ... **שָׁכֹחָה** ...).

**שָׁכַח** 1) same. Y. Ber. V, 9<sup>a</sup> **מִשְׁכַּח** הוא **מִשְׁכַּח** will not easily forget it. Snh. 99<sup>a</sup> **וְשָׁכַחְתָּ** ... **וְשָׁכַחְתָּ** he who studied the Law and neglects it (fails to review it) is like a woman that gives birth and buries; a. e.—2) *to cause forgetting*. Ab. II, 2 **מִשְׁכַּח** ... **מִשְׁכַּח** (or **מִשְׁכַּח**) the employment of the mind in both of them causes man to forget sin. Tosef. Sot. III, 12 **אִם מִשְׁכַּחְתִּי** אִם ... **אִם** you make the law of free trade forgotten among you, I will cause you to be forgotten in the world; Snh. 109<sup>a</sup>, a. e. **בָּאִי וְשָׁכַחְתִּי** v. **רָגַל**; a. fr.

**שָׁכַח** same. Bets. 15<sup>b</sup> **לְהִשְׁכַּח** v. **זָכַר**. Ab. l. c., v. supra; a. e.

**שָׁכַח** **שָׁכַח**, **שָׁכַח**, **שָׁכַח** *to be forgotten*. Tem. 14<sup>b</sup> **וְאֵל הַשְּׂוֹכֵחַ** ... **וְאֵל הַשְּׂוֹכֵחַ** it is better that a law be uprooted (disregarded) than that the Law be forgotten in Israel. Ib. 15<sup>b</sup> **שָׁכַחְתִּי** ... **שָׁכַחְתִּי** three thousand traditional rules were forgotten during the days of mourning for Moses. Ib. 16<sup>a</sup> **שָׁכַחְתִּי** ... **שָׁכַחְתִּי** also the rule concerning a sin offering whose owner died (before it was brought) was forgotten during &c. Ib. מִלְכִּי ... **שָׁכַחְתִּי** that what I have learned be not forgotten out of my mind. Pes. 54<sup>b</sup> **שִׁשְׁשָׁכָה** ... **שִׁשְׁשָׁכָה** that the dead should be forgotten out of mind; a. fr.

**שָׁכַח** I ch. (Hebraism) same. Y. B. Kam. IV, 4<sup>b</sup> **עַד** ... **עַד** v. **שָׁכַחְתִּי** כֹּלֵךְ.

**שָׁכַח** same. Y. Erub. I, 18<sup>d</sup> top [read:] **וְלֹא** ... **וְלֹא**.

**שָׁכַח** that he may not have forgotten it, if Rab should ask him; a. e.

**שָׁכַח** *to be forgotten*. Tem. 15<sup>b</sup> **וְלֹא** ... **וְלֹא** that which they forgot remained forgotten &c. B. Mets. 85<sup>a</sup> **וְלֹא** ... **וְלֹא** he fasted ... praying that he may forget the Babylonian teaching. Ib. **שָׁכַחְתִּי** (Keth. 103<sup>b</sup> **וְלֹא** v. **שָׁכַחְתִּי** Ib. עֲבָדִי ... I brought it about that the Law be not forgotten &c.; a. e.

**שָׁכַח** II, **שָׁכַח** (preced.) [*to uncover,*] *to find*. Targ. Ps. XXXVI, 3 **שָׁכַחְתִּי** (ed. Wil. לִמְ). Targ. Koh. I, 17 (ed. Vien. לִמְ). Ib. VIII, 17 (*Pe* interch. with *Af*). Targ. Gen. II, 20. Ib. VIII, 9 (Y. some ed. רָשָׁע). Targ. O. ib. XLI, 38 **שָׁכַחְתִּי** ed. Berl. (ed. Vien. a. oth. הִשָּׁח, corr. acc.); Y. הִשָּׁח; a. fr.—Gitt. 56<sup>b</sup> **וְלֹא שָׁכַחְתִּי** ... **וְלֹא שָׁכַחְתִּי** burn this man (me, Titus), and scatter the ashes ... that the God of the Jews may not find him and place him before judgment. Y. Erub. I, 18<sup>d</sup> top **וְלֹא** he found that it was taught (in the Boraitha), Rabbi says &c. Yeb. 110<sup>b</sup> **שָׁכַחְתִּי** I found Rab A. and &c. Ab. Zar. 10<sup>a</sup>, a. fr. נֶפֶק **וְלֹא** he went forth, investigated, and found that &c. Macc. 21<sup>b</sup> **וְלֹא שָׁכַחְתִּי** wouldst thou have found the jewel beneath? B. Mets. 17<sup>b</sup> **מִשְׁכַּח** v. **רָגַל**. Gitt. 68<sup>a</sup> **שָׁכַחְתִּי** he found it to be wine; Midr. Till. to Ps. LXXVIII, 45; Yalk. Kings 182 **שָׁכַחְתִּי** Y. Hag. II, 77<sup>b</sup> **וְלֹא** woe for those who lose and do not find (who suffer an irretrievable loss)!; a. fr.—Macc. l. c., a. fr. **וְלֹא שָׁכַחְתִּי** how wilt thou find it, i. e. to what practical case can this be applied? Pes. 7<sup>a</sup> **מִשְׁכַּח** as to the Sabbath, there may be a case, as, for instance, when the fourteenth day occurs on a Sabbath. Ab. Zar. 40<sup>b</sup>; a. v. fr.

**שָׁכַח** **שָׁכַח**, **שָׁכַח** *to be found*. Targ. Ex. XXI, 16. Ib. XXII, 1; 3; a. fr.—Targ. Y. I Deut. XXXIV, 8 **שָׁכַחְתִּי** (= h. נִמְצָא) *consequently* they ate &c., v. **נִמְצָא**.—B. Mets. 16<sup>b</sup> **שָׁכַחְתִּי** ... **שָׁכַחְתִּי** deeds of purchase that were found in the street. Sabb. 90<sup>a</sup>; Nidd. 62<sup>a</sup> **שָׁכַחְתִּי** v. **שָׁכַחְתִּי**. Snh. 111<sup>a</sup>; Ex. R. s. 6, a. e. **שָׁכַחְתִּי** and are not found again (cannot be replaced), v. **חָבַל** II; a. fr.

**שָׁכַח** **שָׁרִי** f. (שָׁכַח) 1) *forgetting, forgetfulness*. Y. Peah I, 16<sup>b</sup> bot.; Yalk. Mic. 559, v. **שָׁכַחְתִּי**. Ab. IV, 22. Sabb. 31<sup>b</sup> **שָׁכַחְתִּי** **שָׁכַחְתִּי** lest you say, they forget it (that their way leads to death); a. fr.—2) *that which is forgotten*, esp. (with ref. to Deut. XXIV, 19) *the forgotten sheaf, the poor man's sheaf*. Peah VI, 1 **שָׁכַחְתִּי** does not come under the law concerning a forgotten sheaf, does not belong to the poor. Ib. 4 **וְלֹא שָׁכַחְתִּי** and a sheaf left behind the cutter belongs to the poor; B. Mets. 11<sup>a</sup>. Ib. **שָׁכַחְתִּי** to include a sheaf forgotten in town (at unloading). Pesik. Vattom., p. 132<sup>a</sup> (ref. to Is. XLIX, 14) **שָׁכַחְתִּי** like the forgotten sheaf; a. fr.

**שָׁכַח** v. **שָׁכַחְתִּי**.

**שָׁכַח** pr. n. m. *Shikkhath*. B. Bath. 26<sup>a</sup>; B. Kam. 91<sup>b</sup> Ms. M. (ed. שִׁיבָחָה; v. Rabb. D. S. a. l. note). B. Bath. 126<sup>b</sup> (v. Rabb. D. S. a. l. note 80).



**Pi.** שָׁכַךְ (with double accus.) *to sink a thing into*; ש' וּשְׁמַרְיָהוּ יָכֹלֵה לְשִׁמּוֹר it is able to hear, i. e. *to assist a person's perception* by gradual increase of sound, by a comparison &c. Mekh. Yithro, Bahod., s. 3; 4 (ref. to Ex. XIX, 19) וּלְמַדּוֹ רַךְ (not כֶּךָ) why was the sound soft at first (growing gradually stronger)? In order to bring into the ear as much &c.; ib. (ref. to Ex. I. c. 18) וַיִּמְדּוּ הָרִרָה ... מִבְּרִיחֵיהֶם (ref. to Ez. XLIII, 2) we describe God by borrowing a metaphor from one of his creations in order to &c.; Tanh. Yithro 13; Yalk. Ex. 284.

### שָׁכַל I (b. h.; v. שָׁכַל I) *to be bright*.

**Hif.** הִשְׁכִּיל 1) *to be wise, understand; to consider, deliberate*. Midr. Prov. to I, 3 צִדִּיק לְהִשְׁכִּיל דִּיּוֹךְ ... כִּיּוֹן when a man is appointed judge, he must deliberate how to acquit the innocent &c.; צִדִּיק לְהִשְׁכִּיל וּלְדַקֵּק וּב' he must study and investigate the law, that he may not sin or lead to sin; Yalk. ib. 929 צִדִּיק לְהִשְׁכִּיל דִּיּוֹךְ לְדַקֵּק וּב' he must deliberate how to carry out the law exactly &c. Midr. Till. to Ps. XXXII (ref. to I Sam. XVIII, 14, sq.) וּמִפְּנֵי שִׁדְיָהּ מִשְׁכִּיל הָיָה כְּסִי תַטְאֵה his sin was covered; a. fr. — 2) *to look towards, face*; (cmp. שָׁכַם, a. fr.) *to be directed*. Num. R. s. 14<sup>5</sup>; Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) הִשְׁכִּיל אֶת יָדָיו ... לְרוֹת דְּקֻרָּשׁ Jacob's hands were directed towards (pointed to) the holy spirit.

### שָׁכַל II (b. h.; cmp. שָׁכַל II) *to entangle, cross*.

**Pi.** שָׁכַל same, trnsf. *to cause confusion*. Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) [read:] ש' יְהוֹדִיעַ ש' בְּבִכּוּרָיו וּב' (God) made Jacob's hands bring confusion into Menasseh's birthright.

**שָׁכַל** (b. h.; Shafel of אָכַל, [to finish, consume,] *to bereave* (of everything), *make childless*; שָׁכַל *to be childless*. Part. pass. שָׁכֹל; f. שְׁכִילָה; pl. f. שְׁכִילוֹת. Pirke d'R. El. ch. XLIX (v. I Sam. XV, 33) וַיִּשְׁבּוּ כָּם שְׁשִׁפָּה ... וַיִּשְׁבּוּ כָּם שְׁשִׁפָּה as the sword of Amalek, thy (Haman's) grandfather, consumed the young men..., and their women remained childless and widowed, so shall thy mother be childless among women; ש' וּב' and through the prayer of Esther and her maids all males of Amalek were killed, and their women remained childless &c.

**Pi.** שָׁכַל *to destroy, consume*. Ib., v. supra. Num. R. s. 16<sup>24</sup> I בְּרָאִירָא אִיּוֹךְ שְׁחָהּ מְשַׁכֵּל בְּאוֹמֵרוֹ וּב' I have created thee (the angel of death) to work destruction among the nations, except &c. Gen. R. s. 86 דִּיב שְׁדִיחָהּ מְשַׁכֵּל בְּבִנֵּי אֲדָמָה a bear that worked destruction among the children of her owner; a. e.—Part. pass. מְשַׁכֵּל. Yalk. Cant. 988 (ref. to Cant. IV, 2) כָּל מִרְשָׁנָה מִמֶּנּוּ אִינוּ מִשְׁ שְׁכָלָה whoever learns from them (the scholars), shall not be bereft (injured).

שָׁכַל, *Ithpa.* אֲשַׁחֲכֶל, v. שָׁכַל.

שָׁכַלָא, v. שָׁכַלָא.

שָׁכַלָא, v. sub שָׁכַל.

שָׁכַלָא, Y. Ber. IX, 13<sup>c</sup> bot., v. שָׁכַלָא.

שָׁכַלָא, v. שָׁכַלָא.

שָׁכַלָא, *Shaf.* of שָׁכַל, cmp. שָׁכַל *to finish, decorate*.

Snh. 38<sup>a</sup> לְמִלְךָ שְׁבִנָה פְלִמְרִין גְּדוּלִים וְשִׁיבְלִין וּב' Ms. M. (v. Rabb. D. S. a. 1.) like a king who built great palaces and decorated them, and made arrangements therein for a large banquet &c. Pesik. R. s. 2 אֵין אַחֵהּ מְשַׁכֵּלָא thou shalt not finish it (the Temple), opp. מִסְדֵּר laying the foundation; Yalk. Sam. 144; a. e.

**Hithpa.** הִשְׁתַּכֵּל, *Nithpa.* נִשְׁתַּכֵּל 1) *to be finished, decorated*. Gen. R. s. 10 (ref. to Gen. II, 1) נִשְׁתַּכֵּלָה וְשִׁיבְלִין ... וְנִשְׁתַּכֵּלָה הָאָרֶץ וּב' the heavens were decorated with sun, moon, and stars, and the earth with trees and herbs, and with the garden of Eden; Yalk. ib. 15 וְנִשְׁתַּכֵּלָה ... וְנִשְׁתַּכֵּלָה. — 2) *to be founded*. Tanh. K'doshim 10 (ref. to Ps. I, 2) מִכָּל עַל כָּל וּב' from Zion was the whole world founded, as we have learned (Y. Yoma V, 42<sup>c</sup>), why is it called foundation stone? &c., v. שְׁחִיחָה II.

שָׁכַלָא, *ch.* same, 1) *to finish, decorate*. Targ.

Y. Ex. XXXI, 17. Targ. Ez. XXVII, 4; 11; a. fr.—Part. pass. מְשַׁכֵּלָא; f. מְשַׁכֵּלָא perfect. Ib. 3. Ib. XXVIII, 12 (ed. Wil. מְשַׁכֵּלָא, Hebr.); a. e.—2) *to fasten, establish, found*. Targ. Is. XLII, 5 (h. text רָקַע). Targ. I Sam. II, 8 (h. text וַיִּשָּׂא). Targ. Hab. II, 12 (h. text וַיִּשָּׂא); a. fr.

**Ithpa.** אֲשַׁחֲכֶל 1) *to be finished, decorated*. Targ. O. Gen. II, 1. Targ. I Kings VI, 38. Targ. Ps. CXIX, 96 דְּאֲשַׁחֲכֶל וְאֲשַׁחֲכֶל ed. Lag. (ed. Wil. דְּאֲשַׁחֲכֶל, corr. acc.) that which was begun and has been finished; a. fr.—2) *to be founded*. Targ. I Kings VI, 37 (h. text וַיִּסַּד). Targ. Hag. II, 18; a. fr.

שָׁכַם, *Hif.* הִשְׁכִּים, v. שָׁכַם.

שָׁכַם, *Hif.* הִשְׁכִּים (b. h.; denom. of שָׁכַם) *[to load, v.*

Ges. Thes. s. v.] *to rise early; to do a thing early*. Ber. 30<sup>a</sup> לְצַח לְדֹרֵךְ ה' if one rises early (before sunrise) to go on the road; Tosef. ib. III, 19. Cant. R. to V, 11 (play on שְׁחִיחָה, ib.; cmp. מְשַׁכֵּל וּמַעֲרִיב (שָׁחַר) (Lev. R. s. 19 מְשַׁכֵּל, v. צִדִּיק II. B. Mets. VII, 1 if one hired working men, and told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47<sup>b</sup> לְעוֹלָם יִשְׁכִּים אָדָם וּב' a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16<sup>b</sup>; Y. ib. IV, 7<sup>d</sup> bot. וְנִשְׁכִּים וְנִמְצָא וּב' that we may early (in life) obtain &c., v. יְהוֹל. B. Kam. 92<sup>b</sup> וְאֵכֹל הַשָּׁכֵם take an early breakfast. Gitt. 7<sup>a</sup> וְכ' וְעִיּוֹן וְחֵם (omit לְבַח"מ) pray against them (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 וְנִשְׁכִּים וְנִמְצָא וּב' and at rising time &c.



the *sokher* pays the rent in cash, the *hakkir* (or *hokher*) in kind; a. fr.—Part. pass. שָׂכֵר; f. שְׂכָרָה. B. Mets. VIII, 2 if the hirer says, מִיּוֹם שֶׁנִּפְטַרְתִּי it is the hired cow that died; בְּיוֹם שֶׁנִּפְטַרְתִּי she died on the day when I used her for hire; שָׂכֵר שֶׁנִּפְטַרְתִּי she died at that time of the day when I used her for hire; a. fr.

*Hif.* הִשְׂכִּיר 1) to lease, let. B. Bath. 110<sup>a</sup> לְיָלֵם וְשָׂכֵר a man should hire himself out for &c., v. עֲבוּדָה. B. Mets. VIII, 7 הַמְשַׁכֵּיר... if one lets a house..., the landlord has to furnish &c. Ib. 8 לֹא לִי לְיָלֵם if he let the house by the month..., the landlord has the benefit of the intercalated month, v. עֲבוּדָה. Pes. 4<sup>a</sup> לְבָרוּךְ הַמֵּלֵךְ the landlord is obliged to search the house for leavened matter; a. fr.—2) (denom. of שָׂכֵר) to cause to profit, to benefit. Tanh. ed. Bub., Vayesheb 13 לְבָרוּךְ הַמֵּלֵךְ (not מְשַׁכֵּיר) a man must pray for the welfare of him that benefits him.

*Nif.* נִשְׁכַּר (denom. of שָׂכֵר) to be rewarded, benefited; to have the advantage. Yeb. 92<sup>b</sup> אִם כֵּן מִצִּינֵי דְּוִטָא נִשְׁכַּר if this be the law, then he that sinned would be at an advantage; Keth. 11<sup>a</sup>, a. e. שְׁלָא יִהְיֶה דְּוִטָא לִי it is done in order that the sinner should not be at an advantage. Pes. 50<sup>b</sup>; Tosef. Yeb. IV, 8, v. זָרִיז; a. fr.

*Hithpa.* הִשְׁתַּכַּר, *Nithpa.* נִתְשַׁכַּר to profit; to deal in. Tanh. l. c. וְנִתְשַׁכַּר... because Jacob was benefited by his flock &c. Pesik. R. s. 40 וְנִתְשַׁכַּרְתִּי v. נִתְשַׁכַּרְתִּי he that deals in reeds and vessels. Ib. 54<sup>b</sup> וְאִין אָדָם יוֹרֵד בְּמָה מְשַׁכֵּר and no man knows which of his enterprises will turn out profitable; Mekh. B'shall., Vayass<sup>a</sup>, s. 5. B. Bath. 91<sup>a</sup> אִין מְשַׁכֵּרִין in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שָׂכַר, ch. שָׂכַר to fill up, dam, v. שָׂכַר, כָּכַר.—Snh. 95<sup>a</sup>, v. שָׂכַר, a. שָׂכַר.

שָׂכַר m. (b. h.; שָׂכַר) wages, profit, reward. Shebu. VIII, 1, a. e. שֶׁנִּשְׂכַּר he that receives wages (for watching), v. שְׂכָרָה. Succ. 29<sup>b</sup> שָׂכַר שְׂכִיר, v. שְׂכָרָה. B. Mets. 112<sup>a</sup> כֹּל שֶׁנִּשְׂכַּר he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 אִין לֹא אֵלָא שְׂכָרִי v. הַפְסֵד. B. Kam. 116<sup>a</sup>, a. e. שְׂכָרִי he can claim only the ordinary laborer's pay, v. שְׂכָרִי II; a. fr.—Esp. *divine reward*. Erub. 22<sup>a</sup> (ref. to Deut. VII, 11) 'to do them to-day', and not to do them to-morrow (do not procrastinate); 'to do them to-day', and to receive the reward for them to-morrow (expect not immediate reward). Ib. 65<sup>a</sup> לֹא נִבְרָא לְשֶׁכַּר wine has been created for the purpose of comforting (cheering up) mourners and paying reward to the wicked (for what good they may do, in this world); Num. R. s. 104. Ab. II, 16 שָׂכַר פְּעִילָהּ thy employer may be trusted that he will pay thee the wages due for thy work. Ib. וְדַע שֶׁמִּן שְׂכָרִי but keep in mind that the reward of the righteous is reserved for the hereafter; a. fr.—בְּשָׂכַר as a reward for, on account of (comp. זְכוּת). Sot. 11<sup>b</sup> בְּשָׂכַר נָשִׁים צְדִיקוֹתֵיהֶם for the sake of the righteous women of that generation were the

Israelites redeemed; Ex. R. s. 1. Hull. 88<sup>b</sup> בֶּשֶׁ שְׂאֵמֶר וְכֹ' as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 שְׁלֹשׁ זֵכֶר וְשְׁלֹשׁ שְׂכָר on account of three things he (Moses) was granted three things; 'בֶּשֶׁ' on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שְׂכָרִין, read: שְׂכָרִין, v. שְׂכָרִין.]

שָׂכַר (b. h.) to fill, saturate; to drink freely.—Part. pass. שָׂכֵר; f. שְׂכָרָה. Taan. 22<sup>b</sup> לֹא שֶׁוֹלָא צְמָאָה וְכֹ' that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) וּמִמֶּה אַתָּה שָׂכֵר and wherefrom art thou drunk? From the troubles, but not from too much wine; a. e.

*Pi.* שָׂכַר to make drunk, intoxicate. Erub. 64<sup>b</sup> ... דִּרְךָ מְשַׁכֵּר walking (after drinking) makes him unsteady, and sleep makes him drunk; Taan. 17<sup>b</sup>. Erub. l. c. ... רַבִּיעִית one fourth of a Log of Italian wine intoxicates. Cant. R. to I, 4 וְשָׂכַרְתָּ וְכֹ' they made a great feast, and she made him drink more than enough; Yalk. Gen. 15; a. e.

*Hithpa.* הִשְׁתַּכַּר, *Nithpa.* נִתְשַׁכַּר to be, become intoxicated. Keth. 8<sup>b</sup> וְנִתְשַׁכַּרְתִּי ... when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42<sup>a</sup> וְנִתְשַׁכַּרְתִּי v. רִיז. Esth. R. to III, 9 וְנִתְשַׁכַּרְתִּי אֶכְלוּ וְשָׂכַרְתִּי they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10<sup>a</sup> דְּבָרִים מֵהֶם שֶׁלֹּא יִתְשַׁכַּר things from which one cannot become intoxicated; a. fr.

שָׂכַר ch. same.

*Pa.* שָׂכַר to make drunk. Lev. R. s. 12 וְשָׂכַרְתָּהּ וְכֹ' they gave him drink, and made him drunk, and carried him out &c.

*Itpha.* אִשְׁתַּכַּר to drink freely. Ber. 9<sup>a</sup> אִשְׁתַּכַּר בְּהוֹלָא וְכֹ' they drank freely at the wedding of &c. (and slept beyond the time of prayer).

שָׂכַר m. (b. h.; preced.) intoxicating drink. Num. R. s. 10<sup>a</sup> (ref. to Num. VI, 3) וְכֹ' וְהָלָא יֵין הוּא שֶׁוֹשֵׁי are not *yayin* and *shekhar* the same? וְכֹ' וְהָלָא יֵין הוּא שֶׁוֹשֵׁי *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. beer of dates or barley. Pes. III, 1 הַמֵּדִי שֶׁ Median beer, expl. ib. 42<sup>b</sup> מִי שְׂכָרִי date beer into which they put a concoction of barley. Ib. 107<sup>a</sup> עַל שֶׁ אִין מְקַדְשֵׁיךָ (קִידִישׁ) over beer; a. fr.

שָׂכַר, שִׁי ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107<sup>a</sup> שֶׁ ... we had no wine, and we offered him beer (for Habdalah). Ib. אִישְׁתִּי ... I would rather drink flax-water than drink beer; a. fr.

שָׂכַר, שִׁי m. = h. שְׂכָרָה. Tanh. Sh'mini 11 וְקִירִין וְכֹ' and they cried after him, see that drunken man!

שְׂכָרָה, שִׁי f. (preced. wds.) 1) fulness, plenty. Succ. 49<sup>b</sup> (ref. to Num. XXVIII, 7) לְשׁוֹן שְׂכָרָה לְשׁוֹן שְׂכָרָה

**שֶׁלֶךְ** f. (contr. of שחלך, v. חָלַךְ; emp. שורא a. שורא) *a mass of a burnt or decayed body distinguishable in shape and outlines.* Nidd. 27<sup>b</sup>, sq. מִזֶּשְׁנוֹרָה וְשֶׁלֶךְ קוֹרִימָתָא if a corpse has been burnt, and its remains have retained the shape of the body. M. Kat. 25<sup>a</sup>, Nidd. 56<sup>a</sup> שֶׁלֶךְ שִׁבְרָתָא



וכ' a creeping thing that is dried up, but whose shape is still discernible; a. e.—*Pl.* שְׁלָחוֹת. Lam. R. to IV, 17 (the Lord motioned to their (the drowned Egyptians) remains, and they came up floating &c.; what is the nature of these skeletons?)

**שְׁלָחַ, שִׁי** ch. same, *decayed carcass*. Targ. Job XX, 23 (h. text לחוֹם).—B. Kam. 31<sup>b</sup>, sq. כֵּשׁ שְׁלָחוֹת לאורחא it blocks the road like a carcass.—*Pl.* שְׁלָחַת; constr. שְׁלָחַת, *flakes of flesh*. Targ. Job XLI, 15 (some ed. שְׁלָחַ; h. text מפלֵי).

**שְׁלָחַ**, v. שלי.

**שְׁלָחַ** (v. שלי) 1) to hang down; denom. שְׁלָחַ. 2) (denom. of שְׁלָחַ) to end, complete. Targ. Is. X, 32 עָלְמָא כֵּשׁ שְׁלָחַ (prob. to be read: יִשְׁלָחַ) when the world shall have completed its (Messianic) period; (Targ. Y. II Ex. XII, 42 (יִשְׁלָחַ)).—3) to be at ease; v. שְׁלָחַת.

**שְׁלָחַב** (Shaf. of לחב) to burn, glow. Part. pass. שְׁלָחַב. Koh. R. to I, 5 הוא מֵשֵׁי... ובשעה (not משולחב) when the sun wants to go forth, it is glowing hot.

**שְׁלָחַב, שְׁלָחַיב** ch. same. Targ. Ps. CVI, 18 (h. text לחב). Ib. XXI, 10 Ms. (ed. סלֵב; h. text בלֵב).

*Ithpa.* שְׁלָחַב to be burned; to flame. Targ. Y. Ex. XXXII, 1. Targ. O. ib. IX, 24 (h. text מחלקד).

**שְׁלָחַבַּ**, v. שְׁלָחַבַּ.

**שְׁלָחַת** f. (b. h.; preced. wds.) *flame, flaming fire*. B. Kam. 59<sup>b</sup>, a. e. שֵׁ מִסֵּר לוֹ if he gave him (the child &c.) flaming fire, opp. גְּחָלִית; v. לָחַת; Y. ib. VI, 5<sup>c</sup> top. Bets. V, 5 והש' בכל מקום if one takes burning coal from his neighbor on the Holy Day, he may carry it only as far as the owner is permitted to walk, but if he lights his own wood from the neighbor's fire, he may carry it everywhere; a. fr.—*Pl.* שְׁלָחַת. Pirké d'R. El. ch. LI שְׁלָחַתֵּי שֶׁל שֶׁמֶשׁ וְכִשְׁבִּיב the waters of the ocean extinguish the flames of the sun, and it has no brightness and no flame the whole night; ... וכשיבא and when it comes to the east, it bathes in a river of fire ..., and puts on its flames and rises &c.

**שְׁלָחַת, שְׁלָחַת**, m. ch. same. Targ. Y. Deut. IV, 11. Targ. Y. II Ex. XIX, 18.—*Pl.* שְׁלָחַת, שְׁלָחַת. Targ. Ps. XXIX, 7 (Ms. שלוחת). Targ. Is. XIII, 8. Ib. XXIX, 6.

**שְׁלָחַת** f. same. Targ. Y. Gen. XXX, 25. Targ. O. Ex. III, 2; a. fr.—*Pl.* שְׁלָחַת. Targ. Y. Ex. XX, 2, sq.

**שְׁלָחַת, שִׁי** m. (שְׁלָחַ) *weariness*. Targ. Is. VIII, 22.

**שְׁלָחַת, שִׁי** m. pl. (used as sing.) (שְׁלָחַ) *tail, end*. Targ. II Chr. XX, 16.—Yeb. 115<sup>a</sup> הלוליה בש' (not הלוליה) at the end of his wedding (when he was left alone with his bride). Yoma 29<sup>a</sup> קשיא וְכִי... ש' (fem.), v. בְּרִיָּה. Ber. 40<sup>b</sup>, v. גִּזְפִּין. B. Mets. 64<sup>a</sup>, v. בְּרִיָּה; a. e.

**שְׁלָחַ I** (Shaf. of לָחַ) to weary. Targ. Lam. III, 5 (יהללם ויש' and wearied them (h. text יהללם)). Ib. 65 (not שְׁלָחַ). Targ. Job XVI, 7 שְׁלָחַתִּי (ed. Wil. שְׁלָחַתִּי, corr. acc.). Targ. Is. XXXII, 6; a. e.—Part. pass. שְׁלָחַת; f. שְׁלָחַת, מְשָׁלָחַת, מְשָׁלָחַת; pl. מְשָׁלָחַת, מְשָׁלָחַת. Targ. Gen. XXV, 29, sq. Targ. Is. XLIV, 12. Ib. XLI, 17. Targ. Prov. XXV, 25 (ed. Wil. מְשָׁלָחַת). Targ. Deut. XXV, 18. Targ. Jud. VIII, 4, sq.; a. e.—Gen. R. s. 24 (transl. יִשְׁלָחַ, Is. LVII, 16) לִיה מֵשֵׁי it (the wind) gets tired; Y. Ber. IX, 13<sup>d</sup> top; Koh. R. to I, 6; Yalk. Kings 219 מְשָׁלָחַ. Koh. R. to III, 9 וְכִי מֵשֵׁי מֵשֵׁי he used to come around exhausted (thirsty) and take it &c.—M. Kat. 2<sup>a</sup> (quot. fr. Targ. O. Deut. XXV, 18).

*Ishtaf.* אֲשָׁחַת to be wearied, faint. Targ. Ps. CII, 1. Ib. LXVIII, 10; a. fr.

**שְׁלָחַ II** m. (preced.) = מְשָׁלָחַ, *tired*. Targ. I Chr. XXI, 12.—*Pl.* שְׁלָחַ. Ber. 6<sup>a</sup> הוּי בְּרִי דֵשׁ (Ms. M. margin (רמשהו) those knees that are wearied.

**שְׁלָחַת, שְׁלָחַת** m. pl. (שְׁלָחַ) *careless ease, security, arrogance*. Targ. Job XXX, 5 (Levy quotes שְׁלָחַת f. sing.; h. text שְׁלָחַ).

**שְׁלָחַת, שְׁלָחַת**, v. שְׁלָחַת.

**שְׁלָחַת, שְׁלָחַת**, v. שְׁלָחַת.

**שְׁלָחַ, שְׁלָחַ**, v. שְׁלָחַ.

**שְׁלָחַ I, שְׁלָחַ** (b. h.; v. שְׁלָחַ) [to be lax,] to rest, be at ease, careless. Gen. R. s. 84 (ref. to Job III, 26) לֹא שְׁלָחַתִּי I was not at ease on account of Esau, neither was I secure on account of Laban.

**שְׁלָחַ, שְׁלָחַ** m. (b. h.; preced.) at ease, secure. Yalk. Gen. 138 בשח ושאן in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only ושאן).

**שְׁלָחַ, שְׁלָחַ**, v. שְׁלָחַ.

**שְׁלָחַ, שְׁלָחַ**, v. שְׁלָחַ.

**שְׁלָחַ, שְׁלָחַ**, v. שְׁלָחַ.

**שְׁלָחַ, שְׁלָחַ** f. (b. h.; preced. art.) *security, ease, contentment, happiness*. Gen. R. s. 84 בשעה... יושבין בש' when the righteous dwell at ease, and desire to remain at ease in this world, Satan comes &c. Ab. IV, 15... אין שְׁלָחַת it is beyond our power to understand why the wicked are at ease, or why the righteous suffer. Gen. R. s. 49 עיקר שְׁלָחַת של סדום וכו' the real undisturbed prosperity of Sodom lasted only &c. Gen. R. s. 10, end, v. שְׁלָחַת. Num. R. s. 12<sup>a</sup> רַק בְּעֵינֶיךָ חִבֵּשׁ שְׁלָחַת thou shalt behold with thine eyes' (Ps. XCI, 8) thy happiness. Yoma 86<sup>b</sup>, v. מְשָׁלָחַ; a. fr.

**שְׁלָחַת, שְׁלָחַת, שְׁלָחַת** ch. same. Targ. Lam. I, 5. Targ. Ps. LXXIII, 12. Targ. Y. Gen. XXXVII, 1; a. e.; v. שְׁלָחַת II.

**שְׁלָחַת, שְׁלָחַת**, v. שְׁלָחַת.

**שָׁלַח** (b. h.; cmp. שָׁלַח) *to draw out; to stretch forth;*

שֵׁי, נִשְׁלָח II m. (b. h. שְׁלַח; שְׁלִיחַ) missile, lance.  
Targ. Job XXXIII, 18. Ib. XXXVI, 12 Var. Ms. (ed. יִשְׁרָאֵל  
קָרְבָּא).

**שְׁלֵחָא** m. (שְׁלֵחָא I) *worker in hides, tanner or saddler*. Sabb. 49<sup>b</sup> top.

**שְׁלֵחוּפָא** m. (שְׁלֵחָה) *exchange, substitute, ransom*. Targ. Prov. XXI, 18. Ib. ושלחופא ed. Lag. (ed. Wil. שְׁלֵחוּפָא pl.; some ed. 'שְׁלֵחָה'). Targ. Job XX, 18.

**שְׁלֵחוּפִית, שְׁלֵחוּפִית**, v. שְׁלֵחָה.

**שְׁלֵחִיף**, v. שְׁלֵחָה.

**שְׁלֵחִיפָא**, v. שְׁלֵחוּפָא.

**שְׁלֵחִי, שְׁלֵחִי**, v. sub שְׁלֵחָה.

**שְׁלֵחִי, שְׁלֵחִי** (Shaf. of חֵלֶף, transposed) 1) *to change, exchange; to lay crosswise*. Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פריג; h. text שְׁלֵחִי; a. e.—B. Bath. 99<sup>a</sup> may it not be that they (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96<sup>b</sup> וריילמא שְׁלֵחוּפִי הוּוּ may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98<sup>b</sup> דלא רלוא לישלופינהו (Ms. O. לישלופינהו; Yalk. Ex. 370 that they must not pile them irregularly. B. Mets. 25<sup>a</sup> משלופי שְׁלֵחוּפִי (Ms. H. שלופי שְׁלֵחוּפִי) the coins lie irregularly (some of them piled, others scattered). Nidd. 26<sup>a</sup> וּמִשְׁלֹחִיתָ ליהוה (Ar. ומשחיתָ, corr. acc.) and lies across (overlapping) the head of the embryo.—2) *to pass quickly, overtake; [or to strike through]*. Targ. Job XX, 24.

**שְׁלֵחָה** *to be changed; to pass away; to be exchanged*. Targ. Ps. XLVI, 3 (Ms. אֲשֶׁתִּלְחִי; h. text בדמיר). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text חסלה).

**שְׁלֵחָה**, Kel. XXV, 4 Ar., v. בָּתָּה.

**שְׁלֵחָה** (b. h.) *to handle*; ש' ב' (cmp. מְשַׁלְּחָה) *to rule, have power over*. Y. Ter. VIII, 45<sup>d</sup> top כאן האור שולט וכ' here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49<sup>b</sup> top כאן היר שולט וכ' here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; כאן in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6<sup>b</sup> top. Ib. במקום שהיר שולט in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5<sup>c</sup> מפני שהוא שולט because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12<sup>c</sup> ששולט היר מצד אחד that the hand can reach it from one side. Hull. 16<sup>b</sup>; Sabb. 82<sup>a</sup> בו שולט דבר שהוא שולט בו a thing over which fire has power (which is combustible). Ib. רוח רעה בו an evil spirit (smell of the mouth) will seize him;

רוח זרחמא ש' בו (v. Rabb. D. S. a. l. note 30) the spirit of *zohāma* (internal decay) will seize him. Gen. R. s. 45 שולטו שולטו they controlled themselves (interrupted their gratification). Y. Ber. IX, 13<sup>b</sup> top שולט בארפריא וכ' if he rules over one province, he does not rule over another province. Gen. R. s. 3 שולט אני I want to rule (have the guard) in day time; (Y. Ber. VIII, 12<sup>c</sup> top משמש). Pesik. R. s. 31 אדם שולט בעצמיהם וכ' (not באצבעותיהם) you had power over yourselves and cut your fingers off; a. v. fr.

**Pi.** שולט same. Y. Naz. IV, 53<sup>b</sup> נכסיו על נכסיה when she manages her husband's property (has power of attorney).

**Hif.** שולט *to give power to, make a ruler*. Gen. R. s. 59 (ref. to Gen. XXIV, 1) שולטו בריצרו God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14<sup>6</sup> 'שולט' ה' ה' the Lord made him governor of the land of Egypt; a. e.

**Hithpa.** שולט *to be given power; to be empowered to manage*. Y. Keth. IX, 33<sup>a</sup> bot. נכסים שולטו בהן בחייה property which she had been authorized to manage during her husband's lifetime; ib. b top.

**שְׁלֵחָה** ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (בבגדו). Targ. Jud. VIII, 21 (ה. text פגע); a. fr.

**Pa.** שולט same, *to handle*.—Part. pass. שולט. pl. שולט. Kidd. 73<sup>b</sup> top ה' ה' if the limbs of the infant have been manipulated, v. שולט.

**Af.** שולט *to give power, appoint*. Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

**Ithpe.** שולט *to be made, or make one's self a ruler*. Targ. Prov. XVII, 2.

**שְׁלֵחָה** m. (b. h.; preceded.), pl. שְׁלֵחָה (cmp. פָּלִי armor, shields; transf. arm-bearers; (homilet.) the righteous as the protectors of their generation. Cant. R. to IV, 4 שְׁלֵחָה, this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. אלה כל שלטי וכ' and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty' . . . as Moses in his time &c.

**שְׁלֵחָה, שִׁי** ch. same; pl. שְׁלֵחָה, constr. שְׁלֵחָה. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שְׁלֵחָה his checkered armor (the leopard's skin; h. text חֲבֵרֵרִי).

**שְׁלֵחוֹן, שִׁי** m. (b. h.; preceded. wds.) 1) *rulership*. Sifrē Deut. 321; Yalk. ib. 945 שְׁלֵחוֹן, v. שְׁלֵחוֹן. 2) (sub. שְׁלֵחוֹן) *ruler, governor*. Sifra B'huck. Par. 1, ch. III בא שְׁלֵחוֹן ש' אחד בא שְׁלֵחוֹן one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanh. Vayera 19 (ref. to Koh. VIII, 4) ש' ה' ואין ש' God is the ruler, and none can protest against him. Y. Ber. VIII, 12<sup>a</sup> top ש' ה' נכנס ו' when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction

for the exit of the Sabbath must precede that for the entrance of the Holy Day). Y. Sot. IX, 24<sup>b</sup> top; Tosef. ib. XV, 7. Y. Kidd. III, 64<sup>b</sup> top במה שאברר עליך לש' (be betrothed unto me) for the consideration that I shall speak to the governor in thy behalf; a. fr.—*Pl.* שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת. Gen. R. s. 82 עד היכן היו מלכות ושי' רוצים וכ' how anxious courts and governors were to be connected with him (v. שְׁלִיחוֹת). Ib. הו' . . . הוא לו' he (Lotan) was one of the governors (ref. to אלוה' , Gen. XXXVI, 29); a. fr.—[Ib. s. 93 וזלגות דם שני שר' וזלגות דם שני שר' read with Yalk. Job 897: עיניו שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת. *Fem.* שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת. Pesik. R. s. 42 מהסרים וכ' מוסרים וכ' (or מוסרים, not מחסרים) the governors and their wives insulted Sarah &c.—[Gen. R. s. 82 שְׁלִיחוֹת, ed. Wil. v. שְׁלִיחוֹת.]

**שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת** ch. same. Targ. O. Gen. XLIX, 9. Targ. Mic. VI, 9; a. fr.—*Pl.* שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת. Targ. Is. VII, 20. Ib. XIV, 8. Targ. Ez. XXIX, 4; a. fr.

**שְׁלִיחוֹת, שְׁלִיחוֹת** Y. Sabb. VI, 8<sup>b</sup> bot., v. שְׁלִיחוֹת.

**שְׁלִיחוֹת** v. שְׁלִיחוֹת.

**שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת** v. sub שְׁלִיחוֹת.

**שְׁלִיחוֹת** I (b. h.; Job XXVII, 8) *to draw out, pull*. Taan. 24<sup>a</sup>; Sabb. 107<sup>b</sup> he that takes a fish out of the water (on the Sabbath). Hull. 63<sup>a</sup> (expl. שְׁלִיחוֹת, Lev. XI, 17) זה השוליה דגים וכ' that is the bird that catches fish out of the sea. M. Kat. II, 3 ושוליה פשרו וכ' and may take his flax out of the pond. Yalk. Koh. 966 אדם שוקע אדם שוקע . . . if one sinks pots into his furnace, he takes out first what he has last put in; a. fr.—[Y. Maas. Sh. III, 53<sup>c</sup> top, read: שוליה, v. שוליה.]

*Pl.* שְׁלִיחוֹת same, esp. *to draw wine* (out of the pit). Ab. Zar. 56<sup>a</sup>; B. Mets. 92<sup>b</sup> משרשלה בחביות wine is subject to tithes . . . when he fills it into kegs; Y. Ter. II, 41<sup>b</sup> bot. משרשלה ומשקפה (not משרשלה) when he has filled and skimmed it; וכ' before he filled or skimmed it. Tosef. Maas. I, 7 עד שלא שר' וכ' משרשלה . . . עד שלא שר' שוליה וקופה וכ' (ed. Zuck. corr. acc.) if one dedicates the contents of a pit before he has drawn and skimmed the wine, and the Temple collector comes after he has done so &c.; a. e.

*Nif.* שְׁלִיחוֹת *to be pulled, drawn away*. Gen. R. s. 22, beg. (ref. to Gen. IV, 1) ר'ע מאיזו שלוח נ' he knew from what happiness he was drawn away (through his wife).

**שְׁלִיחוֹת, שְׁלִיחוֹת** ch. same. Targ. Y. Lev. XI, 17; Deut. XIV, 17 שְׁלִיחוֹת (some ed., a. O. שְׁלִיחוֹת, שְׁלִיחוֹת, שְׁלִיחוֹת; h. text שְׁלִיחוֹת, v. preced.

**שְׁלִיחוֹת** II, v. שְׁלִיחוֹת.

**שְׁלִיחוֹת, שְׁלִיחוֹת** (v. שְׁלִיחוֹת) [to be lax.] 1) *to be at ease, quiet, unconcerned*. Targ. Job III, 17. Ib. 25. Targ. II Esth. IV, 14 (h. text וחרש' ); a. fr.—2) *to neglect, forget*. Targ. Ps. IX, 13 (h. text שכח' ). Targ. Job VIII, 13. Ib. XXXIX, 15; a. e.—3) *to be unaware, err, make a mistake* (corresp. to

h. שגגה, שגגה. Ib. VI, 24. Ib. XII, 16. Targ. Ps. CXIX, 67 שְׁלִיחוֹת (Ms. שְׁלִיחוֹת); a. e.

*Af.* שְׁלִיחוֹת 1) *to let go, leave off; to abandon, neglect*. Ib. XXXIX, 14. Ib. IX, 18. Ib. XLIV, 10. Targ. Prov. I, 30. Ib. V, 12 (ed. Lag. אֶסְקִי); a. fr.—2) *to cause to err, let go astray*. Targ. Job XII, 16. Targ. Ps. CXIX, 10.

*Itpe.* שְׁלִיחוֹת 1) *to be abandoned, forgotten*. Ib. IX, 19.—2) *to let one's self go, err, forget*. Targ. Lev. IV, 13; V, 18. Targ. Ez. XLV, 20. Targ. Jer. XXIX, 26 (h. text משגג' ); a. e.—Ber. 53<sup>b</sup> וכל וא' אכל וא' he ate and through forgetfulness failed to say grace. Ab. Zar. 72<sup>b</sup> משרשלה וכ' you may forget yourselves (or relax) and throw the entire weight upon him. Yeb. 115<sup>b</sup> א' איש'לח' (not איש'לח' ) he may have been careless (or have forgotten, to wipe off the mark).

**שְׁלִיחוֹת, שְׁלִיחוֹת** m. (b. h.; preced.) *unconcern; mistake*.—שְׁלִיחוֹת *unexpectedly, by chance*. Tanh. M'tsor a 1; ed. Bub. 3; Yalk. Lev. 558, v. מ'רדחה I.

**שְׁלִיחוֹת, שְׁלִיחוֹת** I ch. same, 1) *quiet, unconcern*. Targ. II Sam. III, 27 (ed. Wil. שְׁלִיחוֹת, corr. acc.).—2) (corresp. to b. h. שְׁלִיחוֹת, שְׁלִיחוֹת) *unexpected event, suddenness, sudden calamity*. Targ. Prov. III, 25 דמך' ed. Lag. (oth. ed. שְׁלִיחוֹת corr. acc.). Ib. VI, 15. Ib. XXIV, 22 בש' (not כש' ). Ib. I, 27 בש' (h. text כשאה' ). Targ. Ps. XXXV, 8; a. e.

**שְׁלִיחוֹת, שְׁלִיחוֹת** II f. שְׁלִיחוֹת II, שְׁלִיחוֹת; cmp. Zeph. I, 12; Jer. XLVIII, 11 *sediment, dregs*. Tosef. B. Bath. V, 7 יין ש' משרשלה (Var. משרשלה) the merchant's wine measures must be cleaned as soon as sediment is formed (which diminishes their capacity).

**שְׁלִיחוֹת, שְׁלִיחוֹת** III, שְׁלִיחוֹת f. (b. h.; שְׁלִיחוֹת II; cmp. preced.) *after-birth, placenta*. Nidd. III, 4 (Ar., everywhere, שְׁלִיחוֹת; Y. ed. שְׁלִיחוֹת). Tosef. ib. IV, 9; Nidd. 26<sup>a</sup>. Lev. R. s. 35 נוח לו שנהפכה שְׁלִיחוֹת וכ' it would have been better for him, had the after-birth in which he lay been turned over his face; Y. Ber. I, 3<sup>b</sup> שְׁלִיחוֹת; Ab. d'R. N. ch. XXIX שְׁלִיחוֹת של אמו (read: שְׁלִיחוֹת, or omit שְׁלִיחוֹת); a. fr.—Y. Maas. Sh. II, 53<sup>c</sup> משרשלה, v. שְׁלִיחוֹת. Ch. v. שְׁלִיחוֹת.

**שְׁלִיחוֹת, שְׁלִיחוֹת** adv. (שְׁלִיחוֹת II, v. שְׁלִיחוֹת I) *without concern, unawares*. Targ. Prov. VII, 22 (ed. Wil. שְׁלִיחוֹת; h. text ונאמ' ).

**שְׁלִיחוֹת, שְׁלִיחוֹת** f. (שְׁלִיחוֹת) [what is fitted in,] *shelf; step, rundle*. Macc. 7<sup>b</sup> ונשמט ש' וכ' Ms. M. (ed. נשמט ש', corr. acc.) if one is going up a ladder, and a rundle slips from under him &c. Y. Erab. VII, beg. 24<sup>b</sup> וכ' בין ש' לש' וכ' between each two steps a space of less than &c. Ib. ש' שְׁלִיחוֹת a wide-stepped ladder or stair; a. e.—*Pl.* שְׁלִיחוֹת שְׁלִיחוֹת Bab. ib. 77<sup>b</sup> סולם שְׁלִיחוֹת מורחוק אסcent with flying steps, i. e. stairs without foundation and back, *step-ladder*, opp. to a solid stair-case. Y. Sabb. VI, 8<sup>b</sup> אחר שְׁלִיחוֹת it depends on the material of its steps (or shelves); Bab. ib. 60<sup>a</sup> שְׁלִיחוֹת; Tosef. Kel. B. Mets. III, 13 ושלח' , v. קולב' I.

**שְׁלִיבֵיָא** m. pl. ch. same, *fitted-in pieces, ledges*. Targ. I Kings VII, 28, sq. (h. text שְׁלִיבִים).

שְׁלִיבֵרֶת, v. בְּרִית.

III. שְׁלֵיחַ v. שְׁלִיחַ.

**שָׁלִי, שָׁלִי** m. (b. h.) *quail*, v. שָׁלִי.—*Pl.* שָׁלִים. Tanh. Ki Thissa 35 ש' וידים מַעֲלֶה לָהֶם and the sea brought up quails for them; a. e.

נִשְׁלָו, v. נִשְׁלִיךְ.

**שְׁלִירָא, שְׁלִירָא, שְׁלִירָא** I m. = h. שְׁלִי, *secure, unconcerned*. Targ. Job XXI, 23. Ib. XVI, 12. Ib. XX, 20 (ed. Wil. שְׁלִירָא); a. e. — *Fem.* שְׁלִירָא, שְׁלִירָא, שְׁלִירָא. Targ. Zech. VII, 7. Targ. Jer. XXII, 21 (ed. Wil. שְׁלִירָא; ed. Lag. שְׁלִירָא). Targ. I Chr. IV, 40; a. e. — *Pl.* שְׁלִירָא, שְׁלִירָא, שְׁלִירָא. Targ. Job XII, 6. Targ. Is. XXXII, 9; 11; 18, v. next w.

שְׁלִיחָא II, שְׁלִיחָא, שְׁלִיחָא f. (preced.) = h. שְׁלִיחָא.  
Targ. Ez. XVI, 49. Targ. Is. XXXIII, 20 (ed. Wil. שְׁלִיחָא;  
ed. Lag. שְׁלוּחָא); a. e. — Adv. שְׁלִיחָא *at ease, without concern*.  
Targ. Jer. XII, 1. Targ. Is. XXXII, 9; 11; 18 (ed. Wil.  
שְׁלִיחָא; ed. Lag. שְׁלוּחָא, שְׁלוּחָא). Targ. Zech. I, 15 (ed. Lag.  
שְׁלוּחָא).

**שְׁלִיחוֹתָא, שְׁלִיחוֹתָא** f. same, *happiness*. Targ. Y. I Gen. XLIX, 19.—[Targ. Y. II ib. 1 'ש' quoted in Levy Targ. Dict., v. שְׁלִיחוֹתָא.]

**שְׁלִיחַ** *m. (שְׁלִיחַ) deputy, agent.* Gitt. IV, 1. Ib. 62<sup>b</sup>  
הוא עושה ש' לקבלה ש', *הוֹלֵכָה*. Kidd. 41<sup>a</sup> ש' *הוא עושה ש'*  
he (the husband) can appoint a deputy (to hand to her  
the letter of divorce); ש' *היא עושה* she can depute an  
agent (to receive the letter of divorce); *הש' עושה ש'* the  
agent may depute an agent. Ib.<sup>b</sup> *אין חבֵר עושה ש' ור'*  
a slave cannot be deputed to receive a letter of divorce.  
Ib. 42<sup>b</sup>, a. fr. *אין ש' לִבְרֵר עֲבִירָה* there is no deputy for  
an illegal act, i. e. the responsibility for an illegal act  
cannot be shifted to the employer. Ber. V, 5, a. e. ש' *עוֹבֵר*  
*v. עוֹבֵר*, a. v. fr. — *שְׁלִיחֵיהֶם*, v. *שְׁלִיחֵיהֶם*.

שליח, שליח ch. same, v. שלח.

**שְׁלִיחוֹת** *illegitimate use* (שְׁלַח v.) ש' רר 1 (שְׁלַח) f. *misappropriation*. B. Mets. 43<sup>b</sup> ש' רר אינה *use of a deposit* use of a deposit does not require damage (in order to make the depositary responsible for losses for which he could otherwise not be made responsible). Kidd. 42<sup>b</sup>; a. e.—2 *message, agency, commission*. Ib. 41<sup>a</sup> מַלְךְ ש' whence do we derive the law of agency (in betrothal)? Ib. 42<sup>a</sup> וְכִי בְנֵי ש' וְכִי minors cannot serve as deputies. Meil. VI, 1, a. e. שְׁלִיחוֹתוֹ שְׁעָשָׂה שְׁלִיחוֹתוֹ if the agent has carried out his commission (exactly as he was told), the owner is guilty of misappropriation (מַעֲצֵל). Ib. 20<sup>b</sup> מִסִּפָּה עַל שְׁלִיחוֹתוֹ if the agent adds an act of his own to that for which he was commissioned. Lev. R. s. 22 שְׁלִיחוֹתָי וְכִי if you (prophets)

do not convey my message, I have (other) messengers.  
Gen. R. s. 50 (ref. to Gen. XVIII, 2, a. XIX, 1) עד שלא  
באו לפניו לפניו before they carried out their message,  
the text calls them men, when they did carry it out, it  
calls them messengers (angels); a. fr.—*Pl.* שְׁלִיחוֹת (fr.  
שְׁלִיחָה). Ib.; Yalk. ib. 84; Yalk. Job 908 ש' ש' ...  
אין one angel never carries two messages.

**שְׁלִיחוֹתָא** ch. same. Targ. II Esth. V, 8.—Meil. 21<sup>a</sup>  
 וְיִנְחֹו but are they not disqualified as  
 messengers? **יָבֵרָה שְׁלִיחוֹתָא** it (the olive press) carried  
 out his commission (intention); **וְהָיָא אֲתַעְבֵּיר שְׁלִיחוֹתָא** so  
 in this case his commission was carried out (through  
 irresponsible persons as through tools); a. e.

**שְׂרִיר** m. (b. h.; שָׁרַשׁ) *having control, ruler*. Y. Sabb. III, beg. 5<sup>c</sup>, v. שְׂרִיר. Gen. R. s. 3 ביום ו' ש' ... אחד ש' ש' two commanders, one being on duty by day, and one by night. M. Kat. 18<sup>a</sup>, a. fr. מלפני הש', שְׂרִיר; a. e.—*Pl.* כנגד עשרה ש' שבארם ש' שְׂרִיר, שְׂרִיר. Num. R. s. 14<sup>12</sup> corresponding to the ten rulers in man (organs of the body regulating vitality, v. Koh. R. to VII, 19).—*Fem.* אני שליח בקנאה ואין חקנאה ש' ב' שְׂרִיר. Yalk. Ex. 287 I (the Lord) control jealousy, but jealousy does not control me; ב' ואין חקנאה ש' ב' שְׂרִיר. (Mekh. Yithro, Bahod., s. 6 שְׂרִיר).

שְׁלִיחָא, שְׁלִיחַ ch. same. Targ. Y. Gen. XXVII, 29.  
Targ. Koh. V, 1; a. e.—*שְׁלִיחַי, שְׁלִיחֵי* Targ. Y. I Gen.  
XLIX, 10. Targ. Prov. XXIII, 1. Ib. VIII, 15 אָנָּה וְכִי  
(Ms. וְשְׁלִיחֵיהֶּנּוּ, corr. acc.) and rulers do I anoint in  
righteousness.—*Fem.* שְׁלִיחָה. Targ. II Esth. I, 2 (3) ed.  
Lag. (oth. ed. שְׁלִיחָה; ed. Vien. טַחָה . . ., corr. acc.).

h. שְׁלִיחַ v. שְׁלִיחָה, שְׁלִיחָה

**שְׁלִימָה** f. (preced.) *power*. Pesik. R. s. 13 אֵין הָשׁ 'power is placed in the hands of the wicked nation (Rome) only until &c.

וְשִׁירָא v. שְׁלִימָא

שליטנא = שליטנא. — Pl. שליטנא. Targ. II Esth. I, 2 (3).

שליטת f. (preced.) *government*. Targ. II Esth.  
I, 2 (3).

וְשִׁלְיָא v. שְׁלִיחַ, שְׁלִיחַת, שְׁלִיחַת

שְׁלִיִּית pr. n., רִמָּה lake of Shilyath. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> bot. וְרִשְׁיִיתָהּ; Midr. Till. to Ps. XXIV וְשִׁרְיִיתָהּ; B. Bath. 74<sup>b</sup> רִמָּה שֶׁל הַיָּרֵחַ (Ms. M. של שְׁלִיִּית; Ms. R. שְׁלִיִּית); Yalk. Ps. 697 שֶׁל הַיָּרֵחַ, v. הַיָּרֵחַ II.

נשלחת, v. שלח.

**שָׁלִי** m. (שָׁלָה I, comp. שְׁלִיָּה) *embryo*. Hull. VII, 1  
נִחַיָּה בְּשֶׁן the law applies to an embryo (a live animal  
found in the body of the mother). Zeb. III, 5. Ib. 35<sup>b</sup>; a. fr

שִׁילָה ch. same. Targ. Koh. VI, 3 (h. text יָקַל).

שְׁלִיחַ, v. שְׁלִיחַ.

שְׁלִיחַ, v. שְׁלִיחַ.

שְׁלִיחַ, שְׁלִיחַ, שְׁלִיחַ m. (שְׁלִיחַ) 1) *complete, perfect; whole, unimpaired*. Targ. Ex. XII, 5. Targ. Ruth II, 12. Targ. Gen. XVII, 1. Targ. O. ib. XXXIII, 18 (Y. שְׁלִיחַ; h. text שְׁלִיחַ). Targ. Y. Lev. XXII, 27 שְׁלִיחַ the perfect (Jacob); a. fr.—Pl. שְׁלִיחַ, שְׁלִיחַ, שְׁלִיחַ. Targ. Deut. XXV, 15. Targ. Ex. XXIX, 1. Targ. Ps. CXXIX, 1 שְׁלִיחַ (not אֲרִיזָה; ed. Wil. שְׁלִיחַ). Targ. Prov. XXVIII, 10; a. fr.—Fem. שְׁלִיחַ, שְׁלִיחַ, שְׁלִיחַ. Targ. Lev. IV, 28. Ib. III, 9 (Y. II שְׁלִיחַ). Targ. Am. I, 6. Targ. Ps. XIX, 8; a. fr.—Pl. שְׁלִיחַ. Targ. Deut. XXVII, 6 (not שְׁלִיחַ). Ib. XXV, 15 מְכִילָן (not שְׁלִיחַ); a. e.—2) *peaceful, sincere, friendly*.—Pl. as ab. Targ. Gen. XXXIV, 21 (O. Ms. Vat. 13 שְׁלִיחַ; ed. Berl. שְׁלִיחַ). Targ. II Sam. XX, 19.

שְׁלִיחַ, שְׁלִיחַ, שְׁלִיחַ h., v. שְׁלִיחַ.

שְׁלִיחַ, שְׁלִיחַ, שְׁלִיחַ f. (preced. art.) *completeness, perfection, fulness, integrity*. Targ. Job V, 26. Targ. Ps. XXV, 21 שְׁלִיחַ (ed. Lag. שְׁלִיחַ). Ib. LXXVIII, 72. Targ. Job IV, 6; a. e.

שְׁלִיחַ m. (שְׁלִיחַ) [*sliding*] *pouch* on an animal's back, *saddle-bag, haversack*. Sabb. 154<sup>b</sup> שְׁלִיחַ ... שְׁלִיחַ ... שְׁלִיחַ (on the entrance of the Sabbath) his beast was carrying a bag full of grain, let him ... pull it towards one side, so that it slips down of itself; Tosef. ib. XVIII, 1. Tosef. B. Kam. I, 6; Y. ib. I, beg. 2<sup>a</sup>. Kidd. 22<sup>b</sup>; B. Bath. 75<sup>b</sup>. Tosef. ib. IV, 2; a. e.

שְׁלִיחַ I ch. same.—Pl. שְׁלִיחַ. Sabb. 154<sup>b</sup> שְׁלִיחַ small bags. B. Bath. 86<sup>b</sup> שְׁלִיחַ large bags; a. e.

שְׁלִיחַ II m. (שְׁלִיחַ) *pulled off, esp. castrate*. Targ. O. Lev. XXII, 24 (h. text נִחוּק).—Sabb. 152<sup>a</sup> שְׁלִיחַ, בתמינה, v. אִיקָא. Ib. חִיכִיחַ שְׁלִיחַ, אִיקָא. Ms. M. a castrated buck, and (thou wilt) reprove?

שְׁלִיחַ f. (שְׁלִיחַ) *slipping off; taking the shoe off* (a form of possession, Ruth IV, 7). Y. Kidd. I, 60<sup>a</sup> top שְׁלִיחַ ... שְׁלִיחַ in olden times they used to give possession by taking off the shoe.

שְׁלִיחַ f. (שְׁלִיחַ) *boiling*. Tosef. Kel. B. Mets. II, 19 שְׁלִיחַ (vessels made of that kind of wood) require to be boiled before they can be used.

שְׁלִיחַ, v. שְׁלִיחַ.

שְׁלִיחַ m. (b. h.; שְׁלִיחַ) 1) *captain, officer*.—Pl. שְׁלִיחַ. Mekh. B'shall. s. 1 (ref. to Ex. XIV, 7) שְׁלִיחַ גְּבוּרִים (shalishim means mighty men; שְׁלִיחַ מְשֻׁלָּלִין ... שְׁלִיחַ ... שְׁלִיחַ another definition: *shalishim* ... because they were hung with arms; (anoth. opin.) שְׁלִיחַ the *shalish* is the third on the chariot; formerly there were only two, and Pharaoh added one &c.—2) *the third finger, middle-*

*finger*. Tanh. B'resh. 5 וְכָל בֶּשֶׁר וְכָל ... and by his finger you can judge what he is (his strength), as we read (Is. XL, 12) and measured with the *shalish* (middle finger) &c.—3) [*the third person*] *trustee, depositary*. Gitt. 64<sup>a</sup> וְשֶׁ אָמַר לְגִירוּשֵׁין בֵּעַל ... if the husband says, the letter of divorce has been deposited to be kept in trust, but the trustee says, it has been given me for the purpose of divorce (I was the wife's agent for receiving the divorce). Ib.; Tosef. B. Mets. I, 10 ... זֶה אָמַר כֵּךְ זֶה אָמַר if one of the contestants says thus, and the other thus, and the depositary says thus, the depositary's evidence is accepted over against both. Keth. V, 8 שְׁלִיחַ ... עַל יְדֵי שְׁלִיחַ if a husband for the time of his absence leaves the provision for his wife's maintenance in the hands of a trustee; a. fr.—Num. R. s. 13<sup>38</sup> שְׁלִיחַ, read: שְׁלִיחַ.—4) (traditional pronunciation) *one third*. Pes. 42<sup>b</sup> שְׁלִיחַ רְבִיעִיחַ שְׁלִיחַ grain that has not yet grown one-third (not one-third ripe); Y. Peah II, 16<sup>d</sup> sq. Y. Shebi. V, beg. 35<sup>d</sup> שְׁלִיחַ if the fruit reached the stage of one-third of maturity before the fifteenth of Shebat. Gitt. 70<sup>a</sup> שְׁלִיחַ eat one-third (of the capacity of the stomach), and drink one-third, and leave vacant one-third &c., v. שְׁלִיחַ. Y. Peah II, end, 17<sup>b</sup> שְׁלִיחַ קִרְבִּלָה דִּמְנָה לְמַחְצָה if he rented the field on shares of one-half, or one-third &c. B. Mets. 69<sup>a</sup> שְׁלִיחַ בְּשֶׁכֶר שְׁלִיחַ whatever profit it may bring over one-third (of its present value) shall be thine for thy labor (and the rest we will divide equally); a. fr.

שְׁלִיחַ f. (preced.) *trust, deposit*. Tosef. B. Mets. I, 10 שְׁלִיחַ שְׁלִיחַ שְׁלִיחַ (read: שְׁלִיחַ) when the deposited object (on which the contest turns) is produced by him (is still in the trustee's possession).

שְׁלִיחַ m. (b. h.; preced. wds.) *third*. Mekh. B'shall., s. 1, v. שְׁלִיחַ. Tam. VII, 4 שְׁלִיחַ דִּירָא on the third day of the week they recited &c. Meg. I, 2. Gen. R. s. 3. Ib. s. 4; a. v. fr.—Esp. a) *unclean* (לְשִׁמּוּאָה) שְׁלִיחַ (or sub. לְשִׁמּוּאָה) *unclean in the third degree* by contact with uncleanness of the second degree (שְׁלִיחַ). Toh. II, 2, sq. Hag. III, 2, v. רְבִיעִיחַ; a. fr.—b) *relation in the third degree, second cousin*. Snh. 28<sup>a</sup>, a. e., v. שְׁלִיחַ.—c) *talk about a third (absent) person, gossip, calumny* (v. לִישָׁן). Midr. Till. to Ps. CXXX שְׁלִיחַ we call the evil tongue *sh'lishi*, because it slays three: himself (the maligner), the receiver, and the maligned.—Pl. שְׁלִיחַ. Deut. R. s. 2<sup>33</sup>, v. שְׁלִיחַ.—Fem. שְׁלִיחַ. Taan. II, 4 שְׁלִיחַ when blowing the Shofar at the third benediction, one says &c. Meg. III, 4 שְׁלִיחַ on the third Sabbath of the month we read &c. Tanh. Vaeth. 6 שְׁלִיחַ שְׁלִיחַ שְׁלִיחַ the third time (didst thou sin, when thou didst say,) shall flocks &c. (Num. XI, 22); a. v. fr.—Par. I, 1 כְּשֶׁאָמַר אָמַר שְׁלִיחַ ... כְּשֶׁאָמַר אָמַר שְׁלִיחַ when you say *sh'lishith*, it means the third in the count with others; when you say *sh'loshith*, it means in its third year.

שְׁלִיחַ, שְׁלִיחַ, שְׁלִיחַ f.=h. שְׁלִיחַ, *after-birth*. Targ. Y. Deut. XXVIII, 57.—Ber. 6<sup>a</sup>; Sabb. 134<sup>a</sup>, v. שְׁלִיחַ.

**שָׁלַח** *Hif.* הִשְׁלִיךְ (b.h.) *to cast off, throw down.* Erub. 22<sup>a</sup>; Yalk. Deut. 846 הִשְׁלִיכוּ בְּשׂוֹאֵי. Tanh. Sh'mini 11 וְיִשְׁלִיכוּן הַיָּמִיר וְכ'... וּמִשְׁלִיכוֹן הַיָּמִיר וְכ' him (the drunken man) and cast mud in his face. Midr. Prov. ch. I הִשְׁלִיךְ אֹרְחוֹ לְבוֹר let us cast him into a pit. Ib. הִשְׁלִיכָהּ לִים he took a hook and threw it into the sea. Lam. R. to II, 1 הִשְׁלִיכוֹ לְאָרֶץ he cast him off (his shoulder and) to the ground; a. fr.

*Hof.* הִשְׁלִיךְ *to be thrown.* Tanh. Vayesh. 2 כִּיּוֹן שָׂדֵה when he was thrown into the pit, his face changed &c. Tanh. Noah 10 בְּרִשְׁתּוֹ הִשְׁלִיכְנוּ וְכ' by his order we have been thrown (into the furnace) &c.; a. e.—Part. מִשְׁלִיךְ; f. מִשְׁלִיכָה &c. Gen. R. s. 8; Yalk. ib. 13, v. בְּלוּרִין. Sifré Deut. 43 נִבְלָה... שְׁהִירָהּ מוֹשֵׁה וְכ' the corpse of J. ... which lay exposed to heat in day-time and to cold &c. Midr. Prov. l. c. מוֹשֵׁה עָלָיו the care for the household was thrown upon him (Reuben).

*Nif.* נִשְׁלַח same. Ex. R. s. 20 לָמָּה... נִשְׁלַח לְחוּכָה וְכ' why did not Moses strike it (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

**שָׁלַח** m. (b.h.) name of a bird of prey, cormorant. Hull. 63<sup>a</sup>, v. שָׁלַח I.

**שְׁלִיחוֹת, שְׁלָחָה**, v. שְׁלָחָה.

**שְׁלָחָה**, Kel. XXV, 4, v. שְׁלָחָה.

**שָׁלַל** I [to hang down, be loose,] 1) *to hang on, to chain.* Part. pass. שְׁלָלָה. Lam. R. introd. (R. Z'era) ... כָּרַח a troop of old men chained with chains.—2) *to make chain-stitches, to baste, opp. אָרַח* to sew together with fine stitches. Y. M. Kat. III, 82<sup>b</sup> top הָרַח הַמְּרִים וְכ' על כל המרים הוא ... שְׁלָלָה for all deceased relatives one may baste the rent after seven days, and sew it after thirty days; וְכ' יִשְׁלָלֵהוּ יוֹם שְׁבִיעִי let him be permitted to baste it on the seventh day &c.; Treat. S'mah. ch. IX; M. Kat. 22<sup>b</sup>. Ib. הָרַח הַמְּרִים שְׁלָלָהּ a woman may baste it immediately (after rending), out of regard for her dignity; ib. 26<sup>b</sup>. Ib. נִרְחַן לְשִׁלָּה because it is not to be basted (during the seven days); a. e.

*Pi.* שִׁלָּל *to hang with, decorate with.*—Part. pass. מִשְׁלָּל. Mekh. B'shall, s. 1 מִשְׁלָּלִין בְּיוֹרֵן v. שְׁלִישׁ.

**שָׁלַל** II (b.h.) *to draw, capture; to carry off.* Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134 הִשְׁלָלָהּ וְכ' (Shechem) carried her off and slept with her.—Transf. (of water) *to make inroads.* B. Kam. 61<sup>a</sup>, a. e. שְׁלָלִין, v. שְׁלָלִין.

*Hithpol.* הִשְׁחָלָה *to be bereft (of reason), be senseless.* Snh. 97<sup>a</sup> (expl. Is. LIX, 15) הִשְׁחָלָה עַל הַבְּרִיּוֹת he that departs from evil is considered by people as senseless.

**שָׁלַל** I m. (b.h.; preced.) *booty, gain.* B. Kam. 61<sup>a</sup>, v. מִשְׁלָּל. Ex. R. s. 18 (ref. to Is. VIII, 3) וְהִשְׁלָלָהּ וְכ' (ed. Leipz. shall, read: שְׁלָלָהּ) and he shall hasten to plunder their (his) booty. Mekh. B'shall, Shir, s. 7 [read:] שְׁלָלִי מִיָּמִי וּמִיָּמִי לָהֶם I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

**שָׁלַל** II m. (שָׁלַל I) *chain, loose stitch, baste.* M. Kat.

26<sup>b</sup> הִשְׁלִיךְ מִחוּץ הַשָּׂרָב he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83<sup>b</sup> top הִשְׁלִיךְ מִחוּץ הַשָּׂרָב II, 6 הִשְׁלִיךְ הַבְּסוּסִין the washers' materials loosely stitched together; Sabb. 48<sup>b</sup> שֶׁל כֻּבְּסִים.—Transf. שֶׁל עֲרִיבֵי עֲרִיבֵי *embryonic eggs laced together with veins; ovary of birds.* Tosef. Zab. V, 9; Bets. 7<sup>a</sup>.

**שָׁלַלָהּ** m. = h. שָׁלַל I. Targ. Esth. III, 13 שְׁלָלָהּ (ed. Lag. שְׁלָלָהּ pl.).

**שָׁלַם, שָׁלַם** I, **שָׁלַם** (b. h.) *to be whole, complete; to end, cease.* Y. Sot. VIII, 22<sup>c</sup> bot. שָׁלַם שְׁבִימִי שְׁלָמָה Zelekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49<sup>d</sup> top; Y. Hor. III, 47<sup>c</sup> bot.; Bab. ib. 11<sup>b</sup>; Ker. 5<sup>b</sup> שָׁלַם (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) וְכִיּוֹן שָׁלַם מִלֵּאמָה וְכ' when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלָמָה נִשְׁלָמָה... שָׁלַם נִשְׁלָמָה when the workmen had finished their work, their life was finished (they died); Yalk. l. c.; a. e.

*Hif.* הִשְׁלַם 1) *to complete, finish.* Pesik. R. l. c., v. supra. Y. R. Hash. I, 57<sup>a</sup> top; Y. Shebi. II, 34<sup>a</sup> top מִכִּיּוֹן שָׁלַם שְׁנָתוֹ since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33<sup>a</sup> (ref. to Lev. VI, 5, play on הַשְּׁלָמִים... עֲלִיהָ) עֲלִיהָ with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10<sup>a</sup> הִשְׁלַם הַחוּפֵּר... הִשְׁלַם לְעֶשְׂרָה if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47<sup>b</sup> וְהִשְׁלַם... שָׁחַד he freed his slave and used him to complete the quorum of ten persons. Ib. 8<sup>b</sup> הַמְּשִׁלִּים פְּרִשְׁיָהוּ I. Pesik. R. l. c. לִכְךָ נִקְרָא שְׁלֹמֹה he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings l. c.; a. fr.—Esp. *to finish the fast-day.* Taan. VII, 9 מִשְׁלָמִין they must fast the whole day. Yoma 82<sup>a</sup> מִשְׁלָמִין they must fast to the end of the day; a. fr.—Part. pass. מִשְׁלָּם *perfect, virtuous.* Hor. l. c. he was named Shallum because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. l. c.—2) (denom. of שָׁלַם) *to make friends, or to surrender.* Succ. 52<sup>a</sup> (ref. to Prov. XXV, 22) אֵלֶּה יִשְׁלָלֵהוּ אֱלֹהִים וְכ' (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 74 אֶחָד עֶשְׂרִי יוֹם הָיוּ מוֹשְׁלָמִים לְאַלְהֵיהֶם eleven days were they (the Israelites) at peace with God (adhered to him sincerely); (denom.) מִשְׁלָמִין... כ"ט יוֹם twenty-nine days they were sincere servants of God, opp. מִשְׁלָמִין. Ib. אֵינִם מוֹשְׁלָמִים לִי (ed. Wil. משלמים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מ' מוֹשְׁלָמִין לְבָרָא faithful to his Creator; a. e.

*Nif.* נִשְׁלַם *to be finished, to end.* Tanh. Mishp. 19 הַמַּלְאָךְ אָמַר כֹּה וְכֹה הָיָה כֹּה וְכֹה הָיָה the angel says, such and such has ended (must die).

*Pi.* שִׁלָּם 1) *to perfect.*—Part. pass. מִשְׁלָּם. Hor. l. c., v.



supra. Yalk. Lev. 458 מְשַׁלֵּם, v. שָׁלַם.—2) *to compensate, reward, pay*. Pesik. R. l. c. (play on ירושלם, I Kings VII, 51) שָׁלַם לָהֶם כֶּסֶף it is for me to pay them their reward. Ib. לִשְׁלֹם לִי it is for me to compensate it (the month of Kislev) for its loss; וְלִי וְכִי and wherewith did he compensate it? With the dedication under the Hasmonean house. Y. Taan. II, 65<sup>b</sup> תָּפַח (ref. to Mic. VII, 8) לֵךְ וְשָׁלַם לִי הַיּוֹדֵם (the judge says,) pay me, and I shall pay thee (decide in thy favor). B. Kam. I, 1 וְכִי הָיָה הַדָּמָיִם שֶׁלָּהֶם he that caused the damage is bound to pay &c. Ib. 4 מְשַׁלֵּם נֹקֶם שָׁלֵם must pay the full indemnity. B. Mets. III, 1 וְלֹא רִצָּח וְכִי if he pays in preference to making oath. B. Bath. III, 4 וְכִי הָיָה הַדָּמָיִם they must pay him in full. Bath. II, 16 וְשִׁשְׁשָׁם, v. שִׁשָּׁר, a. v. fr.

שָׁלֵם, שְׁלֵם, שְׁלֵם ch. same, 1) *to be perfect, complete, finished, spent*. Targ. Ex. XXXIX, 32, Targ. Gen. XLVII, 15 (Y. II חסר). Targ. O. Ex. XXXIII, 2 שְׁלֵם (ed. Berl. שְׁלֵם); a. v. fr. — M. Kat. 28<sup>b</sup> וְשָׁלְמֵהּ וְ. וְשָׁלְמֵהּ. — 2) *to be peaceful, sincere, friendly*; שְׁלֵם.

*Af. אֲשֵׁלִים* 1) *to complete, finish, fulfil.* Targ. II Sam. XXII, 26; Targ. Ps. XVIII, 26. Targ. Job XXIII, 14 (ed. Wil. אֲשֵׁלִים, corr. acc.). Targ. Y. II Ex. XII, 42, v. אֲשֵׁלָה a. fr.—Y. Snh. I, 19<sup>a</sup> top קם ר' נחן ור' R. N. stood up and completed the verse. Ber. 8<sup>b</sup> אֲשֵׁלְיָמָה finish your readings, keeping pace with the congregation, v. פָּרַשְׁתָּהוּ I. Taan. 25<sup>b</sup> כָּבֵר לְאֲשֵׁלְיָמָה he wanted them to finish the fast; a. fr.—2) *to fill, set.* Targ. Ex. XXVIII, 17; XXXIX, 10 (h. text מָלָא). Ib. XXXI, 5.—3) *to make peace, be at peace.* Targ. Josh. X, 1; 4. Targ. II Sam. X, 19. Ib. XX, 18; a. e.—4) (with בָּרַח) *to follow exactly, faithfully.* Targ. Num. XIV, 24 (h. text מָלָא). Targ. Deut. I, 36. Targ. I Kings XI, 6.—5) *to surrender, hand over, entrust.* Targ. Deut. XXXII, 30 (h. text חֲסִגִּיר). Targ. Ex. XXXI, 3 אֲשֵׁל עֲרִימָהוּ אֲשֵׁל I entrusted to him &c. (h. text אֲחִירָהוּ אֲחִירָהוּ); a. e.—B. Mets. 85<sup>a</sup> אֲשֵׁלְיָמָה לִּרְיָ שִׁמְעוֹן וּב' he gave him in charge of R. S. (to teach him). Yoma 83<sup>b</sup> אֲשֵׁלְיָמָה לִּירָה וּב' they gave him their money-bags in trust; a. e.

*Pa.* שָׁלַם 1) to complete; to supply. Targ. I Kings IX, 25.—  
 2) (with בָּרַר) to follow. Targ. O. Ex. XX, 5; Targ. Jer.  
 XXXII, 18.—3) to recompense, pay. Ib. Targ. Ex. XXI,  
 34; 36. Targ. Job XX, 10; a. fr.—B. Kam. 13<sup>b</sup> בְּעִירָא לְשִׁלְמִי  
 רַא you would have to pay; לְשִׁלְמִי must I pay?  
 Ib. 53<sup>a</sup> הָאֵל שָׁלַם זֶה הָאֵל לִישְׁלֵם let this one pay half, and the  
 other one half; a. fr.

*Ihpa*, אֲשַׁלֵּם, *Ihpe*, אֲשַׁלְּמִים, 1) *to be paid; to be rewarded, recompensed*, Targ. Ps. LXV, 2. Targ. Prov. XIX, 17 Ms. (ed. מְשַׁלֵּם). Targ. Is. XLII, 19; a. e. — Pes. 28<sup>a</sup> מְשַׁלְּמִים, v. יִרְדָּאוּ. B. Kam. l. c. . . . כל דרכא מהארי לאשתלמי מדיא where indemnity cannot be had from him (who dug the pit), it may be had from him (who owns the pit). Ib. לאשתלמי מדיאך מה דאריז לי לאשתלמי מדיאך whatever I can get from him I take; what I cannot get from him, I must get from you; a. fr. — 2) *to be perfect*, Meg. 23<sup>a</sup> he was called Meshullam בעובדיה דמישלם (Ms. M. דמישלם Hebraism) because he was perfect in his conduct, v. שְׁלֵם, Yalk. Neh. 1070 דמישלם.

שלם II m. (b. h.; *preced.*) *whole, complete*, Naz, 44

'for his father' (Lev. XXI, 2) as long as his body is intact (he may defile himself by contact), but not when it is defective. B. Kam. I, 4, a. fr. ש' בְּגוֹפוֹ (abbrev. נ"ש), v. גָּזַק. Gen. R. s. 79 (ref. to Gen. XXXIII, 18) ש' intact in his body; ש' בבניו intact in his children; ש' בממון, unimpaired in his possessions; ש' בחלמודיו a whole in his learning (having forgotten nothing of his paternal lessons). Sifra Vayikra, N'dabab, Par. 13, ch. XVI (play on שְׁלֵמִים) מִי שֶׁהוּא ש' מביא שלמים (שְׁלָמִים) Ar. (ed. פֶּלֶס) if he is whole (mourns over no loss), he may bring a peace-offering, if he is a mourner, he dare not. Ib. כל קרבן whatever sacrifice he may offer, if he is whole, he may &c. Nidd. V, 3 נוטר לוֹ שכרו מש' a. fr.—B. Kam. 116<sup>b</sup> אין לוֹ he must pay him the full (promised) reward, opp. אין לוֹ שכרו he can claim only the ordinary wages for his labor.—Pl. שְׁלֵמִין, שְׁלָמִין. Sifra l. c. Ber. 39<sup>b</sup> פתיוחין broken pieces of bread and whole loaves. Sabb. 98<sup>b</sup> ש' solid boards, opp. דְּקִיסָדָא. a. fr.—Fem. שְׁלָמָה. Zeb. 5<sup>a</sup> אֵין משה a perfect (undisputed) Mishnah. Ber. l. c. רוב פרוסה של חרשת ושל מינח a perfect wheat bread, and a whole loaf of barley bread. Ib. מניח ש' בבורך... he places the broken with the whole loaf. Ib. וש' משנתך (Ms. M. ושלוך) and what thou teachest is perfect. Tosof. ib. IV, 15. Men. 65<sup>b</sup> ולא תזא חוררה ש' שלנו aq much as your idle talk?; a. fr.—[Y. Pes. II, 29<sup>b</sup> מצה, ש' hot Treat. S'mahoth ch. VIII, end (ref. to Deut. XXVII, 6) ומה אבנים... יהיה ש' לפני בני חורר (for the altar) which do not see..., because they make peace between Israel and their father in heaven, the Lord says, they must be whole before me, how much more must scholars, who are an atonement for the world, be whole before the Lord!; a. e.

שָׁלֵם, שָׁלַם, שָׁלָה m. = h, שָׁלַם, *perfection, soundness, health, peace*. Targ. Ps. XXXVIII, 4. Targ. Gen. XLIII, 23. Ib. 27. Targ. Jud. XI, 13. Targ. Deut. XX, 10 (Y. ed. Vien. שָׁלַם, corr. acc.). Ib. 11 (Y. I רָשָׁם, corr. acc.; a. fr.).—Taan. 24<sup>b</sup> they called to me in my dream, שָׁ טַב וְכִי good health to the good teacher from the good Lord &c. Ib. 9<sup>b</sup> לִירוּרֵי רַבְנֵינוּ may our teachers (you) go in peace. Yoma 71<sup>b</sup>, v. שָׁמַם II; a. v. fr.—שָׁאֵל *to inquire after the health of; to salute*. Targ. Gen. XLIII, 27; a. fr. (v. also שָׁאֵל II).—Y. Ber. II, 4<sup>b</sup>, a. e. שָׁאֵל לְבָא בְּשָׁלְמִיהָ, v. שָׁאֵל II; ib. שָׁאֵל בְּשָׁלְמִי he did not salute me. Ber. 9<sup>b</sup> שָׁאֵל בְּשָׁלְמִיהָ וְכִי when you go up there (to Palestine), greet my brother &c.; a. fr.—רִיבָה שָׁ *to offer peace, salute*. Taan. 23<sup>a</sup> sq. וְכִי וְלֹא שָׁ רִיבָהוּ לִיהָ שָׁ וְלֹא שָׁ when they saluted him, but he did not look at them in a friendly way (give no sign of recognition). Ib.<sup>b</sup> כִּי יִרְיִבְנָה לְמִרְכָּה מִ"ט כִּי יִרְיִבְנָה לְמִרְכָּה when we saluted you, why did you make no recognition? Gitt. 62<sup>a</sup> שָׁ וְרִיבָה לְהוֹרֵם שָׁ מִקְרִיִּים saluted them (gentiles) first; a. fr.—V. בְּשָׁלָה, בְּשָׁלָה.

שָׁלִים, שְׁלֵמָה; pl. שְׁלָמִים; v. שָׁלַם.

ש.ל.מ.א. v. ש.ל.מ.א.

**שְׁלֵמָאָה** m. *Shalmaite*, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שְׁלֵמָאָה, read: מְרָא ...; h. text קרינ). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e.—Y. Shebi. VI, 36<sup>b</sup> bot. (= קניר, Gen. XV, 19); Y. Kidd. I, 61<sup>d</sup> top שלמא (corr. acc.; = קרינ); Gen. R. s. 44 (= קניר); B. Bath. 56<sup>a</sup> (קדמלי).—*Pl.* שְׁלֵמָאָה. Targ. O. Gen. XV, 19 (h. text קרינ; Y. שְׁלֵמָאָה, read: שְׁלֵמָאָה *sing.*).

**שְׁלֵמָה** f. (b. h., v. שְׁמֵלָה) *cloak, garment*. Gen. R. s. 3 ב' שלמה נחשקה ב' חקב"ה the Lord wrapped himself in it (the light) as in a cloak; Yalk. Ps. 362 ב' חקב"ה בשמלה; Ex. R. s. 50. Snh. 102<sup>a</sup>; a. fr.

**שְׁלֵמָה** (b. h.) pr. n. m. *Solomon*, king of Israel. Ber. 10<sup>a</sup> א' שלמה נחשקה ב' חקב"ה with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Snh. 20<sup>b</sup> ב' חקב"ה Solomon ruled first over those on high &c. Y. ib. II, 20<sup>c</sup> א' שלמה נחשקה ב' חקב"ה an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36<sup>b</sup> א' שלמה נחשקה ב' חקב"ה even unleavened cakes like those of Solomon (of the finest flour) may be used on the Passover; Y. ib. II, 20<sup>b</sup> bot. שלמה (insert של, or read: מִצָּה).

**שְׁלֵמָהָ** v. שְׁלֵמָהָ.

**שְׁלֵמִיָּה** (b. h. שלמיה) pr. n. m. *Shelemia*, father of חנינא. B. Bath. 111<sup>a</sup>.

**שְׁלֵמִיָּה** v. שְׁלֵמָאָה.

**שְׁלָמִים** m. pl. (b. h.; v. שְׁלָמִים; sub. זבחה) *peace-offering*. Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שְׁלָמִים II. Zeb. I, 2 שְׁלָמִים שְׁחָטוּם לְשֵׁם שְׁלָמִים which were killed as peace-offerings. Ib. V, 5 שְׁלָמִים זבחי congregational peace-offerings; a. v. fr.

**שְׁלָמָה** m. (שְׁלָמָה) *perfect, righteous, honest*. Snh. 7<sup>a</sup>, v. שְׁלָמָה; Yalk. Prov. 960. Snh. 22<sup>a</sup> ב' שְׁלָמָה Ms. M. (ed. שלמה), v. שְׁלָמָה; Yalk. Kings 166 שלמה.

**שְׁלָמָה** pr. n. f. (abbrev. of שְׁלָמָה) *Shl'amtza, Shl'amtzu* (Salome Alexandra), wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23<sup>a</sup> quoted in Tosaf. to Sabb. 16<sup>b</sup> של צירן. Sabb. 16<sup>b</sup> של צירן (Ms. M. של צירן, in one wd.). Koh. R. to VII, 11 שלמור (corr. acc.).

**שְׁלָמָה** v. שְׁלָמָה.

**שְׁלָמָה** v. שְׁלָמָה.

**שְׁלָמָה** m. (שְׁלָמָה II) *thoughtless, unsuspecting*. Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

**שְׁלָמָה** pr. n. pl. *Sh'lanya* in Babylonia. M. Kat. 12<sup>b</sup> (Ms. M. שְׁלָמָה).

**שְׁלָמָה** m. (שְׁלָמָה = שְׁלָמָה; v. letter י) *sediment*; שְׁלָמָה m. *muddy alluvium*. Y. Ab. Zar. I, 39<sup>c</sup> שְׁלָמָה (some ed. שְׁלָמָה, corr. acc.). V. שְׁלָמָה.

**שְׁלָמָה** v. preced.

**שְׁלָמָה** Tosef. Hull. I, 15 משששש, v. עֲלָל II.

**שְׁלָמָה** (b. h.; comp. שְׁלָמָה, a. שְׁלָמָה) 1) *to be lax, hang down, be loose, slip*. Denom. שְׁלָמָה.—2) *to loosen, take off, pull,*

*draw a sword*. Lev. R. s. 34 שְׁלָמָה Ar. (ed. רש"י) may he loosen (release), v. חֲלַץ. Y. Kidd. I, 60<sup>c</sup> top (ref. to Ruth IV, 7) שְׁלָמָה which took the shoe off (the buyer or the seller)? Num. R. s. 14<sup>a</sup> נורו לְשָׁלֹמָה a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXX אִם יִשְׁלֹחַ הָאָדָם וְכ' if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

*Nif.* שְׁלָמָה *to be loosened, drawn*. Gen. R. s. 93; Yalk. ib. 150 שְׁלָמָה, v. וְאִנְהוּ.

*Hif.* שְׁלָמָה *to pull, pluck the last growth*. Gen. R. s. 20; Yalk. ib. 32 שְׁלָמָה שְׁלָמָה שְׁלָמָה ... שְׁלָמָה this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the aftermath) &c., v. Pes. 118<sup>a</sup>.

**שְׁלָמָה** ch. same, *to loosen, pull, draw*. Targ. Hös. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr.—Targ. I Chr. I, 20 (play on שְׁלָמָה, ib.) ... שְׁלָמָה (not שְׁלָמָה) he drew the rivers into his domain.—Part. pass. שְׁלָמָה. Targ. Y. I Deut. XXV, 10 (Y. II שְׁלָמָה, *pl.*, h. text שְׁלָמָה II.—Yeb. 102<sup>b</sup> מִצָּה שְׁלָמָה ... מִצָּה שְׁלָמָה how do we know that this *shaltsah* (Deut. XXV, 9) means taking off? Y. ib. XII, 13<sup>a</sup> top וְשָׁלְמָה סִנְיָה and she took off his shoe. Sabb. 59<sup>b</sup> וְשָׁלְמָה שְׁלָמָה she might take off (her jewelry) and show it. Ib. מִצָּה (Pa.). Ib. 82<sup>a</sup> וְשָׁלְמָה וְשָׁלְמָה and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31<sup>a</sup> שְׁלָמָה, v. שְׁלָמָה. Erub. 11<sup>b</sup> וְשָׁלְמָה וְשָׁלְמָה go and pull (the reeds) out, and throw them away; a. fr.—Transf. (comp. נָרַד, שָׁרִי) *to untie, annul*. Gitt. 33<sup>b</sup> לְמִשְׁלָמָה ... מִלְּמָה an act performed in the presence of ten persons, requires ten for revoking it; a. e.—Yeb. 109<sup>b</sup> שְׁלָמָה שְׁלָמָה שְׁלָמָה the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor.—Sabb. 90<sup>a</sup>, a. e. שְׁלָמָה שְׁלָמָה, v. שְׁלָמָה.—[Sabb. 98<sup>b</sup>; Yalk. Ex. 370, v. שְׁלָמָה.]

*Pa.* שְׁלָמָה same. Targ. O. Lev. XIV, 40 (h. text חֲלַץ). Ib. 43 (some ed. Pa.).—Yeb. 102<sup>b</sup> (ref. to חֲלַץ, Num. XXXI, 3) שְׁלָמָה מִבְּרִיתָהוּ it means tearing away from home to war. M. Kat. 4<sup>b</sup>, v. שְׁלָמָה. Sabb. 59<sup>b</sup>, v. supra; a. e.

*Ithpa.* שְׁלָמָה, *Ithpe.* שְׁלָמָה *to be drawn; to be loosened, to slip*. Targ. Ez. XXI, 15 (h. text וְהִרְדֵּהוּ). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text וְהִרְדֵּהוּ); a. e.

**שְׁלָמָה** m. (preced.) [*that which is pulled out*] *stubble field*. Tosef. B. Mets. IX, 29 שְׁלָמָה לְמִנְחָה לְפָנָיו it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles.—*Pl.* שְׁלָמָה. Cant. R. to VI, 12 שְׁלָמָה מִקְלָמָה picked up (ears) among the stubbles.—Transf. constr. שְׁלָמָה שְׁלָמָה *the end of a period*. Yeb. 116<sup>b</sup> שְׁלָמָה שְׁלָמָה it was towards the end of the wheat harvest. Sabb. 60<sup>a</sup> שְׁלָמָה שְׁלָמָה (Ar. שְׁלָמָה; Ms. M. שְׁלָמָה, corr. acc.; Ms. O. שְׁלָמָה, v. Rabb. D. S. a. l. note) it was the end of the period of persecution; Cant. R. to II, 5 שְׁלָמָה שְׁלָמָה.

**שְׁלָמָה** v. שְׁלָמָה.

**שְׁלָמָה** v. next w.

**שְׁלָמָה** f. (Shaf. of שְׁלָמָה, with anong. ל) *to sac-*

שִׁלֵּשׁ, Pi. שִׁלֵּשׁ I (b. h.; denom. (שָׁלַשׁ) 1) *to do or come for the third time*. Num. R. s. 4<sup>20</sup> לָא יצאֵר אֶרְרָה לָא יִצְאֵר אֶרְרָה וְלֹא שִׁנְיָהּ וְלֹא שְׁלִישִׁיהּ 'but the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation*. B. Bath. X, 7 יִשְׁלְשֻׁהּ they should write the grandfather's name in the document.—3) *to divide into three parts*. Ib. III, 4 מִשְׁלֵשֵׁשׁן the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. Ib. במכרת מש' במכרת the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19<sup>b</sup> לְעִדּוֹם יִשְׁלַשׁ אִדּוֹם שְׁנֵיתֵי שָׁלִשׁ וְכ' a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30<sup>a</sup> יִשְׁלִישׁ (Hif.). Ex. R. s. 15<sup>27</sup> מִשְׁלֵשָׁם I will divide them among us three; a. fr.—*Part. pass.* מְשֻׁלָּשׁ; f. מְשֻׁלָּשָׁת; pl. מְשֻׁלָּשִׁים a) *done for the third time*. Ab. Zar. I. c., וּמִשְׁלֵשׁ בְּכֹהֲנִים . . . stated in the Torah, a second time in the Prophets, and a third time in Hagiographa; Meg. 31<sup>a</sup>; a. fr.—b) *divided into three, arranged in three classes, threefold*. Deut. R. s. 2<sup>33</sup> (ref. to וְשִׁלֵּשְׁתָּהּ, Zeek. XIII, 8) וְכָל יִשְׂרָאֵל שְׁנֵימָלֵךְ שְׁלִישִׁין שְׁחָם מִשְׁ' וְכ' that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שְׁלִישִׁים, ib.) וְאֶרְבָּעִימָלֵךְ מִשְׁ' הִיא מִשְׁ' וְשִׁלֵּשְׁתָּהּ מִשְׁ' וְכ' all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagiographa, and its signs are threefold: אֱמֶת (Truth); and it was given through a tribe third in order: Reuben, Shimeon, and Levi; מִשְׁ' מִשְׁ' מִשְׁ' Moses the third born &c. Cant. R. to I,



and take them up a little; Y. Succ. V, 55<sup>c</sup> top, Num. R. s. 4, end משולשל (corr. acc.).

*Itkpa. לשלשל to let one's self down.* Y. Ter. VIII, 45<sup>d</sup> bot. משולשל for it (the serpent) can let itself down (on the string).

**שְׁשָׁל III** (v. שְׁשָׁל III) *to relax, loosen the bowels.* Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> משולשל they (dates) act as a laxative.

**שְׁשָׁל f.** (שְׁשָׁל II) *chain.* Kel. XIV, 3. Y. Taan. II, 65<sup>d</sup> 'השקשה וכו'... I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 ירוסין (ר) וחסין; v. ירוסין; ib. introd. שלשת ירוסין. Num. R. s. 9<sup>7</sup> 'והש' באה thus the genealogical chain is continued. Ib. s. 4<sup>8</sup> 'וכ' Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl. שלשלואר.* Sabb. 89<sup>b</sup>, v. רצה I. Y. Keth. II, 26<sup>d</sup>; Y. Gitt. III, 45<sup>a</sup> top (among the appurtenances of a fr.). Erub. 58<sup>a</sup>; a. fr.

**שִׁישׁ, שוֹשֵׁל, שוֹשֵׁל, שְׁשָׁל ch.** same. Targ. Job XII, 18 שוֹשֵׁל Ms. (ed. 'שש'). Targ. II Esth. I, 2 'שש'; a. e.—Keth. 27<sup>a</sup> 'וכ' לשם שוֹשֵׁל וכו' (to guard place around the town a chain and a dog &c. against surprise). Gitt. 68<sup>a</sup>, v. שְׁשָׁל. Ib. 56<sup>b</sup> 'וכ' רש' grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—*Pl. שלשלון.* Targ. I Kings VI, 21 (ed. Lag. 'שש'). Targ. Ez. VII, 23 'שש' (ed. Lag. 'שש'). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שלשלון, corr. acc.). Targ. Ps. CXVIII, 27 'שש' (ed. Wil. 'שש'). Ib. CVII, 14 'שש' (ed. 'שש'). Targ. II Esth. I, 2, end שלשלון (some ed. שלשלון); a. fr.

**שְׁשָׁל, v.** שְׁשָׁל.

**שְׁשָׁל, v.** שְׁשָׁל.

**שֵׁם** (b. h.) *there, thither.* Macc. II, 7 איני יוצא משם he dare not go away from there (the city of refuge) all his life time; שם תהא דירתו שם וכו' there he must live, there he must die &c.; Tosef. ib. III (II), 5. Macc. 4<sup>a</sup> אם אין שם כהן שם תהא שם שם if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שְׁשָׁל, v. רגז. Ex. R. s. 18; a. fr.

**שֵׁם I** (b. h.) pr. n. m. *Shem, son of Noah.* Meg. 9<sup>b</sup> (ref. to Gen. IX, 27) באהלי שם... let the speech of Japheth (Greek) dwell in the tents of Shem; v. יפת. Gen. R. s. 63, v. יפת I. Snh. 69<sup>b</sup>. Ex. R. s. 18 the Lord said, I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

**שֵׁם II** m. (b. h.; v. שֵׁם a. שֵׁם) *mark, name, title, nature, denomination.* Pes. III, 3 לא תקרא לה שם וכו' she must not name it (declare it to be Hallah) until it is baked. Ter. III, 5 קרא שם... if one says, the priest's portion of this pile is in it..., he has named it (designated it

as Trumah). Gen. R. s. 25 (ref. to Gen. V, 29) לא השם הוא (הוא) and the interpretation (יחזקאל) do not correspond; it ought to be either &c. Ber. II, 8 השם... v. לישל. Macc. I, 2 לא הוא השם... the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 משם אחד two letters of the same denomination (intended for the same class of cases), opp. משני שמות of different denominations. Sabb. XII, 3 משם אחד two letters of the alphabet of the same name (אא, בב, &c.), opp. משני שמות two different letters (אא, בב, &c.). Ib. שם קטן משם גדול וכו' a small name or word as a part (or abbreviation) of a larger one, as שם as a part of שמעון, of שמואל &c. Ib. 103<sup>b</sup> שתי אותיות והן שם אחד two identical letters which represent a word, (as שש, which may stand for שש or שש) &c. Shebu. 3<sup>b</sup>, a. fr. 'וכ' זה הוא זה וכו' this comes not under this title (not the real reason), but it is because &c. Ker. III, 4 השם אינו כן the offence is not of the same class. Macc. 4<sup>b</sup>, a. fr. (על הבריו) מוציא שם רע who spreads an evil report about his neighbor (injures his reputation). Ber. 17<sup>a</sup> גדל בשם טוב וכו' who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. השם or שם the Divine Name, the Tetragrammaton, contradist. to כינוי attribute; in gen. the Lord. Snh. VII, 5 שיפרש השם... the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 בָּשָׂם... he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56<sup>a</sup> בכינוי אר השם בכינוי if he curses God by using a divine attribute. Ib. שברך עד שברך unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 (בשם) I pray, O Lord (pronouncing the Tetragrammaton). Ib. כשהיו שומעים when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 אחד של שם on one of the lots was written 'unto the Lord'; the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שְׁשָׁל.—Especial uses: שֵׁם שֵׁם the same as, as well as. Ber. IX, 5 כשם שמברך וכו'... כשם שמברך אדם a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62<sup>a</sup> כשם שנפרעין וכו' as well as the dead are called to account &c., v. סָפְדָן. Sot. V, 1 כשם שם as the waters test her, so do they test him. Ib. כשם שאסורה וכו' &c., v. בָּעַל. a. v. fr.—בָּשָׂם, שֵׁם in the name of, in behalf of. Meg. 15<sup>a</sup> בשם אימרו וכו' he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מְשָׁם in his own name (as his individual opinion). Y. Taan. I, 64<sup>a</sup> 'וכ' שאמר משם וכו' the rule follows the opinion of..., who said in behalf of &c.; a. v. fr.—בָּשָׁם for the purpose of, for the sake of, as; with reference to. Gitt. 24<sup>b</sup> 'לשמה' לה לשמה the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47<sup>b</sup>, v. שֵׁם II.—Snh. 99<sup>b</sup> בחורא לשמה who studies the Law for its own sake (for no selfish ends). Pes. 50<sup>b</sup> יעסוק לשמה... by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13<sup>b</sup>, a. e. 'שחטן לשמן וכו' if he slaughtered them as such (as festive sacrifices) &c.; זרק; רמן שלא לשמן if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 לשם קרבנו נקרא he was named (נז) with reference to his sacrifice (ניחח, Gen. VIII, 21); לשם נחת וכו' he was named (נח) with reference to the rest of the ark (ניחח, Gen. VIII, 4); Yalk. ib. 42 'על שם וכו' a. v. fr.—שם (abbrev. 'ש') with reference to, because. Y. Taan. II, beg. 65<sup>a</sup> 'על שם וכו' as a reference to (what Abraham said,) 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. שְׁמִירָה; a. fr.; v. שְׁמִירָה II.—Pl. שְׁמִירָה, constr. שְׁמִירָה. Kinn. l. c. Gen. R. s. 26 'כל חש' הללו וכו' all these names indicate rebellion &c., v. מְרִידוֹת I. B. Mets. 114<sup>b</sup> 'כל חש' הללו וכו' is guilty under all these titles (texts). Shebu. 35<sup>a</sup> 'יש ש' ש' there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56<sup>d</sup> bot. 'ש' המלאכים, v. שְׁמִירָה; a. fr.

**שְׁמָה** ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Söt. 49<sup>a</sup> שְׁמִירָה (abbrev. 'ש'ר', v. אֲנִיחָהּ. Ab. I, 13, v. נְגִיד. Yoma 83<sup>b</sup>, v. הִיךְ. Ber. 7<sup>b</sup>, v. גָּרַם I. Sabb. 8<sup>b</sup> (in Hebr. dict.) שְׁמִירָה comes under the category of 'walking'; שְׁמִירָה חֲשִׁמֵשׁ does not come under the category of 'use.' Hull. 48<sup>a</sup> 'וכ' שְׁמִירָה in behalf of &c.; Y. Taan. I, 64<sup>a</sup> bot. שְׁמִירָה. Sabb. 145<sup>b</sup> שְׁמִירָה my name, v. נִחָה. a. v. fr.—Y. Or. I, 61<sup>a</sup> bot. 'וכ' שְׁמִירָה בְּרִיכָה וכו' there are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—Pl. שְׁמִירָה, שְׁמִירָה. Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 שְׁמִירָה constr.; Y. שְׁמִירָה; a. fr.—Gitt. 11<sup>b</sup> בשְׁמִירָה... שְׁמִירָה other names which Jews frequently adopt for their own, v. נִסָּךְ. Meg. 14<sup>b</sup> שְׁמִירָה; a. fr.

**שְׁמָה** (= שְׁמִירָה, v. שְׁמִירָה I) [for why.] 1) *lest, perhaps*. Ab. II, 4, v. פָּנֵה. Y. Ab. Zar. I, 39<sup>c</sup> top [read:] 'ש' אי לי ש' woe is me, (I am afraid,) lest he of whom it is written (Gen. III, 15) ... come to bite me; Bab. ib. 8<sup>a</sup> 'ש' בשביל וכו' woe is me, lest the world grow dark around me, because I have sinned. Keth. 12<sup>a</sup> 'וכ' חֲרָדוֹ ש' חֲרָדוֹ but must we not consider the possibility that she may have prostituted herself while she was engaged to him?; a. fr.—2) שְׁמָה m. *apprehension, doubt, possibility*. Ib. 14<sup>a</sup> 'ש' חֲרָדוֹ בְּרִי חֲרָדוֹ there she asserts a certainty, here a possibility (as she cannot be certain about it herself). Ib. 'וכ' וקיל ליה ש' וכו' and he regards this statement of a possibility so lightly that &c. Ib. 'נמי מכשיר' 'ש' אפ' even with her uncertain assertion he declares her fit for marriage. Ib. 12<sup>b</sup>, a. fr. 'וש' בְּרִי, v. בְּרִי; a. fr.

**שְׁמַי, שְׁמִי, שְׁמַי** pr. n. m. *Shammai* (abbrev. of שמעיה, 1) (הוֹקֵן) Sh., the colleague of Hillel in the Sanhedrin under king Herod; Hag. II, 2. B. Bath. 133<sup>b</sup>; Y. Ned. V, end, 39<sup>b</sup>. Succ. II, 8, a. e. הוֹקֵן ש'. Eduy. I, 1 sq.

(differences between Sh. and Hillel). Ib. 4; a. v. fr.—בִּירָה (abbrev. 'ב'ר') the school of Sh., the disciples of Sh. Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb. III, 5<sup>d</sup> bot.; a. fr. V. Fr. M'bo, p. 124<sup>b</sup>.

**שְׁמִיחָה**, v. שְׁמִיחָה.

**שְׁמִיחָה** c. (b. h.) *left side, left hand*. Yoma IV, 1 חֲסִין ... the Sagan to his right, and the chief of the priests' division to his left. Ib. שְׁמִיחָה בְּשִׁמְלוֹ if the lot marked 'unto the Lord' came up in his left hand; הִגְבֵּה שְׁמִיחָה raise thy right hand. Ib. V, 1 מְחַלֵּךְ שְׁמִיחָה walks to the left. Snh. 107<sup>b</sup>, v. דָּחָה. Sifre Deut. 154 (ref. to Deut. XVII, 11) 'על ש' שְׁמִיחָה יָמִין וכו' ... even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

**שְׁמִיחָה**, Hif. הִשְׁמִיחָה (b. h.) *to go to the left; to be on the left side, go wrong*. Sabb. 63<sup>a</sup> לְשִׁמְיָאִים בָּהּ those who make the wrong use of it, v. רָמַן. Ib. 88<sup>b</sup> לְשִׁמְיָאִים בָּהּ (Ms. M. דְּלֵא אִימִין לִיה) Cant. R. to I, 9 ... אֵלֵי those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.

**שְׁמִיחָה**, Af. אֲשִׁמְיָאִים ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) אֲנִי מְשִׁמְיָאִים אֵלֶיךָ even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. דָּוִדָה אֵלֶיךָ אֲשִׁמְיָאִים לִיה אָמַר he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. קָרַח.

**שְׁמִיחָה** ch.=h. שְׁמִיחָה. Targ. Num. XXII, 26; a. e., v. סְמִיחָה.—Y. Ned. I, 37<sup>a</sup> top שְׁמִיחָה זוֹ שְׁבוּעָה וכו' if one swears 'by my left hand,' it is a binding oath.

**שְׁמִיחָה** f. (preced.) *the left*. Targ. Y. Deut. XI, 18.

**שְׁמִיחָה** (prob.) pr. n. pl. *Shamgaz*; ש' חֲלָה Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12<sup>b</sup> (Ms. M. שְׁמִיחָה). Gitt. 70<sup>a</sup> Ar. (ed. שְׁמִיחָה).—[Sabb. 67<sup>a</sup> ed. (Ms. M. מִירְגָן, בְּשֵׁם מִירְגָן; Ms. O. מִירְגָן, v. מִירְגָן.]

**שְׁמִיחָה** (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanh. Ahārē 12; a. e.

**שְׁמִיחָה** (b. h. Hif.; cmp. שְׁמִיחָה, שְׁמִיחָה) *to be waste*.

Pi. שְׁמִיחָה [to destroy,] to persecute; to force to apostasy. Gen. R. s. 82 'אני מְשִׁמְיָאִים אֶתְכֶּם וְאֵם לֹא הָרִי אֲנִי מְשִׁמְיָאִים אֶתְכֶּם and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 283 אֲשִׁמְיָאִים (Hif.).—Part. pass. מְשִׁמְיָאִים converted to heathenism, q. v.

Hif. הִשְׁמִיחָה 1) *to destroy*. Esth. R. to III, 6 'אני אֲמַרְתִּי I (the Lord) intended to destroy them, and, as it were, could not ... and thou wilt destroy, slay &c.? Ib. to III, 12; a. e.—2) *to force to apostasy*, v. supra.

Nithpa. נִשְׁמִיחָה 1) *to be destroyed, cut off*. Yalk. Lev. 558

**שְׁמוּעָה** m. (שָׁמַע) 1) *listening, attentive*. Targ. Prov. XXI, 28 (some ed. שְׁמוּעָה).—2) *one that surrenders himself to the enemy, deserter*.—Pl. שְׁמוּעִיָּה. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimḥi (שְׁמוּעִיָּה; h. text וְשָׁמַעֲנִי).—3) *reporter of a tradition*.—Pl. שְׁמוּעִיָּין. Y. Ber. V, 9<sup>b</sup> bot.

לֹא בְגִין . . . שִׁי וְכִי not because you are two reporters (is this the adopted law), but because of &c.

שְׁמֵרָה, v. preced.

שְׂמוּעָה f. (b. h.; שָׁמַע; 1) report, news. R. Hash. 3<sup>a</sup> (ref. to Num. XXI, 1) שָׁמַע רֹא' what was the report he heard? He heard that Aaron was dead. Ib. 18<sup>b</sup> שָׁבַי בִּאֵר רֹא' on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עָשִׂי רֹא' they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62<sup>a</sup> רִבְרִית הַמִּקְדָּשׁ ש' the news of the destruction of the Temple. M. Kat. 20<sup>b</sup>, a. fr. ש' רִחוּקָה the news of the death of a relative received after thirty days from the time of death; ש' קִרְיובָה news received within thirty days. Snh. 110<sup>a</sup>; a. fr.—*Pl.* שְׂמוּעָה. Ber. IX, 2, v. בְּשִׁוְרָה. M. Kat. 26<sup>a</sup> ש' הִרְעוּת ש' bad news; a. v. fr.—2) tradition, traditional decision, legal discussion (הִלְכָּה). Ib. 23<sup>a</sup> אֵין אֹמְרִים ש' וְהִגִּדָה רֹא' you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88<sup>a</sup> הִש' הוּא אֹמֵר מִפִּי הִש' if he says, I gave my decision on the basis of a tradition, opp. הִש' כִּךְ הוּא בְּעִינִי it is my own opinion. Edy. V, 7 אֵין שְׂמוּעָתִי עֲמֻדָּתִי בְּשִׁמּוּעָתִי ... בְּשִׁמּוּעָתִי they by theirs. Erub. 64<sup>a</sup> ש' זֶה רֹא' he who says, this traditional decision is good, the other is not &c. Men. 18<sup>a</sup> כִּדְמוּתָא אֵין שְׁלָא כִּדְמוּתָא אֵין שְׁלָא כִּדְמוּתָא אֵין שְׁלָא it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שְׂמוּעָתִי (corr. acc.); a. fr.—*Pl.* as ab. Hag. 14<sup>a</sup> גִּבּוֹר בֵּעַל ש' 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׂמוּעָה in Chald. dict., v. next w.]

שמיעתא ch. same, 1) *hearing*. Targ. Y. II Deut. XXXII, 1, v. שְׁמִיעָא.—2) *report, news*. Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׁמוּעָה) *tradition, traditional decision, law*. Y. Succ. I, 52<sup>b</sup> עביר ... דריא ר' חייא ולא ידעינן אם מן ש' וכל דרעינן אם מן ש' R. H. ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53<sup>c</sup> top ש' אמר מן ש' וכל דרעינן אם מן ש' and we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17<sup>d</sup> top ש' כן וכל דרעינן ש' the traditional law is this: he that &c. Y. Gitt. IX, beg. 50<sup>a</sup> ממתניתא ש' רובא ש' the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58<sup>b</sup> top ש' דרעינן ש' the authority for that tradition; (Y. Snh. I, 18<sup>c</sup> bot. שְׁמוּעָא, a. fr.—Pl. שְׁמוּעִין, Targ. Cant. V, 10 שְׁמוּעִין דרעינן ed. Lag. (ed. Vien. שְׁמוּעִין).—Y. Ter. VIII, 45<sup>d</sup> top ש' בעל שְׁמוּעָא מר' ש' v. preced.

נְשִׁימוֹר, v. נְשִׁמוֹר.

II. שְׁמִירָה v. שְׁמִירָה.

שִׁמְרָה, שִׁמְרָה, v. sub שִׁמְרָה.

**שְׁמִירָתוֹ** *m. (v. שְׁמִירָה) one that is under the*  
*ban and cannot be quoted as an authority. Nidd. 7<sup>b</sup>*  
**וְר' אֶלְעִזֵּר ש' הוּא וְר'** *דר' אֶלְעִזֵּר ש' הוּא וְר' ... בְּחֵירוֹ why did he not reinstate*  
*the practice in agreement with R. Eliezer's opinion in*  
*his (R. Eliezer's) life-time? Because R. El. was under the*

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130<sup>b</sup> ש' ור' אל' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60<sup>c</sup> top דוא ש' ליעזר ור' but is not R. Liezor under the ban? (how can you quote him as an authority?); Y. Ter. V, 43<sup>c</sup> bot.

שְׂמֹרֶת, v. שְׂמֹרֶת.

שִׁמְצָה, v. שִׁמְצָה.

שׂוֹמֵחַ (b. h.) to be merry, rejoice. Meg. 13<sup>b</sup> שׂוֹמֵחַ he rejoiced exceedingly. M. Kat. 18<sup>b</sup> רָאָה... וְשׂוֹמֵחַ he saw others do wrong and rejoiced over it; a. fr.

*Pi. שְׂמַחַת to make glad, cheer.* B. Bath. 10<sup>b</sup> אֵת שְׂמַחַת אִשְׁתּוֹ מִצְדָּה Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6<sup>a</sup> אִשָּׁה כַּעֲלָה בְּשִׂמְחָתָהּ as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34<sup>b</sup>. Pes. 109<sup>a</sup> וְכִי יִשְׂמַח אָדָם בְּחֵירוֹ the man is bound to gladden his children and the members of his household on the festival; Keth. 8<sup>a</sup> כִּמָּה יִשְׂמַח בְּמֵהֶם wherewith should he gladden them? Keth. 8<sup>a</sup> (in marriage benedictions) שְׂמַחַת צִיּוֹן בְּבִרְיָהּ who gladdens Zion through (restoring to her) her children; משׁ חָתָן וְכַלָּה who gladdens bridegroom and bride; משׁ הַחָתָן who gladdens the bridegroom with the bride; שְׂמַחַת כִּשְׂמֹחַ רַחֵם . . . כִּשְׂמֹחַ רַחֵם mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

שמח m. (b. h.; preced.) *bright, joyful, joyous*. Kidd. 66<sup>a</sup> שמחה וכל היה ש' he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5<sup>a</sup>, v. נצב. Ib. 9<sup>b</sup> אדם וכל היה ש' he is a great man and glad when he can do good. Meg. 10<sup>b</sup> אין הקב"ה ש' the Lord does not rejoice over the downfall of the wicked; a. v. fr.—*Pl.* עניים וכל היה ש' Sabb. 145<sup>b</sup>, v. מיד. Yoma 21<sup>b</sup> עניים וכל היה ש' the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147<sup>a</sup>. Cant. R. to I, 10; Y. Hag. II, 77<sup>b</sup> bot. והיו הדברים ש' and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—*Fem.* שמחה, שמח. Pesik. R. s. 20 כשנתן ארץ ש' ושמם בוכין ... when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—*Pl.* שמחה, שמח. Ib. s. 21 בפנים ש' with a cheerful countenance; a. e.

**שְׂמֵחָה** f. (b. h.; preced.) *joy, rejoicing, festive occasion*. Keth. 8<sup>a</sup> (in Chald. dict.) אַפְשֵׁרִי ש' בְּלִמָּה הוּא *it is merely an extension of the wedding joy (not a new festive occasion)*. Ib. מְבָרֵךְ שֶׁהָיָה בְּמֵוְנוֹ he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16<sup>d</sup> bot. וְהָיָה שְׂמֵחָה הוּא the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8<sup>b</sup> בְּש' ש', v. עֵרֵב I; a. fr. —Esp. יוֹם טוֹב *שמחה*, or ש' the *rejoicing on the festival* (Deut. XVI, 11; 14). R. Hash. 6<sup>b</sup> אִתָּהּ בְּש' she (woman) is included in the commandment to



**שְׁמִירָם** ch. same, 1) to loosen, detach, break loose, take away. Targ. Y. Lev. XIV, 40 (h. text רָחַץ) 1b. 43. Targ. II Esth. III, 8.—Ned. 48<sup>b</sup> רַבּוּתָא שְׁמִירָם וּבִי who was in the habit of stealing flax balls. B. Bath. 28<sup>b</sup> מְשִׁמָּה וְאִכִּיל he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שְׁמִירָם; f. שְׁמִירָמָה. Gen. R. s. 68 דִּין עֵינֶיהָ שֶׁ (some ed. שְׁמִירָמָה; oth. שְׁמִירָמָה Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanh. Ki Thissa 5 שְׁמִירָם (corr. acc.).—2) (neut. verb) to slip off, glide. Targ. Y. I Deut. XIX, 5 רִשְׁמוֹם (Y. II רִשְׁמוֹם; ed. Vien. רִשְׁמוֹם, corr. acc.).—

3) to be released, rest, lie fallow. Targ. O. Lev. XXVI, 35 שְׁמִירָה ed. Berl. (oth. ed. שְׁמִירָה; ed. Vien. שְׁמִירָה, read: שְׁמִירָה). Targ. II Chr. XXXVI, 21.—4) to let rest, leave fallow, v. infra.

Af. שְׁמִירָה 1) to release, remit a debt. Targ. Deut. XV, 2.—2) to rest, lie fallow. Targ. O. Lev. XXVI, 34, sq.; a. e.—3) to abandon, let lie fallow. Targ. O. Ex. XXIII, 11 (Y. ed. Vien. הַשְׁ, Pe.); a. e.—[Targ. Y. II Deut. XIX, 5, v. supra.]

Pa. שְׁמִירָה 1) to cause remission of debt. Gitt. 36<sup>a</sup> מדאורייתא משמטא דלא משמטא by Biblical law the Sabbatical year brings remission, and how could Hillel ordain that it should not bring remission? Ib. <sup>b</sup> רַחֲשֵׁיט כֹּחַ . . . ורחיקי and the Rabbis had ordained that it should bring remission as a remembrance of the (Biblical) Sabbatical year; a. e.—2) to let go, drop, discard. Tanh. Vayishl. 8 [read:] שְׁמִירָה discard it (the vow), v. שְׁטָפָה.—3) to tear off. B. Kam. 117<sup>a</sup> קוצא, v. שמטא וכו'.

Ithpa. אֶשְׁמִירָה, Ithpe. אֶשְׁמִירָה 1) to slip off, be dislocated; to break loose. Targ. Y. Num. XXV, 8. Targ. Y. Lev. XXI, 18 דַּשְׁמִירָה ירידה (h. text שְׁרִיט, v. preced.—Yoma 87<sup>a</sup> bot., v. קוצא; a. e.—2) to relieve one's self; to escape, get rid. Targ. II Chr. XXI, 8. Targ. Ps. CXLI, 6.—B. Mets. 3<sup>b</sup> אֶשְׁמִירָה הוּא רַקא מרשמיט וכו' he tries to get rid of him (for the moment), thinking, when I have the money, I shall pay him. Ib. 17<sup>a</sup>; a. e.—B. Bath. 48<sup>b</sup> דלא דיה ליה לארשמויט Ms. M. (v. Rabb. D. S. a. l. note) when he had no way of getting loose (by some subterfuge). Hull. 120<sup>a</sup> אֶשְׁמִירָה הוּא וכו' that which was said in the West escaped his attention. B. Kam. 12<sup>a</sup> אֶשְׁמִירָה עוילא Ulla has escaped us (was afraid to oppose me); a. e.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, f. (b. h.; preced.) release, rest, esp. cancellation of debts, and rest of the soil, in the Sabbatical year. M. Kat. 2<sup>b</sup>; Gitt. 36<sup>a</sup> שְׁמִירָה קרקע the rest of the soil; שְׁמִירָה the cancelling of cash debts. Sifrē Deut. 111 דַּשְׁ שְׁמִירָה שאין מירא וכו' (sub. דבר) the law of the Sabbatical year which applies only to Palestine. Ib. ב"א in Palestine where you observe the Sabbatical year. Ib. 112 שְׁמִירָה מלוא וכו' the Sabbatical year causes cancellation of debts, but the year of the jubilee does not; a. fr.—Ab. V, 9 על שְׁמִירָה הארץ וכו' (Mish. ed. שְׁמִירָה) for the neglect of the laws concerning land in the Sabbatical year and in the year of the jubilee; Sabb. 33<sup>a</sup> שְׁמִירָה, שְׁמִירָה, שְׁמִירָה.—Pl. השמטת שמטין וכו' M. Kat. l. c.; Gitt. l. c. וכו' the text (Deut. XV, 2) speaks of two releases, the release of the land &c., v. supra. R. Hash. I, 1 ר"ה לשנים וכו' the first of Tishri is the New Year for years, for Sabbatical years, and for jubilees. Midr. Till. to Ps. LXXXV ויעשו אם . . . ויעשו if they give forth the tithes, and observe the Sabbatical years &c. Sabb. 33<sup>a</sup>, v. supra. Ab. d'R. N. ch. XXXVIII, v. שְׁמִירָה; a. fr.

שְׁמִירָה m. pl. (שְׁמִירָה) slips, shoots. Cant. R. to I, 15; IV, 1 שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, Tanh. Vayishl. 8, read: שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, f. = h. שְׁמִירָה, שְׁמִירָה, שְׁמִירָה.

Targ. Y. II Deut. XXXIII, 24. Targ. ib. XV, 1 (Y. ed. Vien. שְׁמִירָה, corr. acc.); a. fr.—Y. Shebi. IV, 35<sup>b</sup>; Y. Ab. Zar. IV, 44<sup>b</sup>; a. fr.—Pl. שְׁמִירָה, שְׁמִירָה, שְׁמִירָה. Targ. Y. I Deut. XXXIII, 24. Targ. Y. Ex. XII, 40 דשנין ש' רחוקין thirty septennial priods; a. e.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה, a. next w.

שְׁמִירָה, m. pl. = h. שְׁמִירָה, 1) heaven; trans. God. Targ. Gen. I, 1. Targ. Deut. X, 14. Targ. Y. Num. XXV, 19 (XXVI, 1); a. v. fr.—Ber. 58<sup>b</sup> שְׁמִירָה דש' (Ms. M. מירל' דש', v. מירל' דש', Ib. 7<sup>b</sup>; Keth. 105<sup>b</sup>, a. fr. מירל' דש', v. מירל' II. Hag. 12<sup>b</sup> ש' חשוכא קמי' ש' חשוכא II. Snh. 105<sup>a</sup> ככלי ש', v. חשוכא. Y. Ned. XI, end, 42<sup>d</sup>, v. רחוק II; a. v. fr.—2) שְׁמִירָה שְׁמִירָה arch, ceiling. Targ. I Kings VI, 15.—Ber. 48<sup>a</sup>, v. שְׁמִירָה; a. e.

שְׁמִירָה, m. 1) = h. שְׁמִירָה nimble, thin. Bekh. 45<sup>b</sup> (expl. באריכא ש' סניא it means one disgustingly long and thin.—2) loose, detached, v. שְׁמִירָה.

שְׁמִירָה, v. sub שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, f. (b. h.; שמך = שמך) a heavy cover, cloak. Lev. R. s. 23; Yalk. ib. 585; Yalk. Jud. 44 (explained סודרָה, שְׁמִירָה); ib. שְׁמִירָה כה וכו' we went over the whole Bible and could not find s'mikkah as the name of a garment, but (it is to be interpreted,) my (God's) name testifies for her that this man did not touch her.

שְׁמִירָה m. du. (b. h.) 1) heaven; trans. Heaven, God. Gen. R. s. 1 נברא שְׁמִירָה דש' the heaven was first created. Tam. 32<sup>a</sup> top וכו' לארץ וכו' is it farther from heaven to earth, or from east to west? Lam. R. introd. (R. Joh. 1) שְׁמִירָה מרומי מרומי Ned. XI, 12 (90<sup>b</sup>) ש' heaven is between me and thee (I have an unconquerable aversion to associating with thee, v. Y. ib. 42<sup>d</sup> bot., quot. s. v. רחיק II; differ. in comment.). R. Hash. 19<sup>a</sup> ש' by Heaven! B. Mets. 37<sup>a</sup> ש' to do his duty towards God (v. רצא).—Kidd. 40<sup>a</sup>, a. e. רע ש' בירד, v. בירד, v. ש'—Snh. XI, 5, a. e. ש' וראח, v. וראח, v. respective determinants.

שְׁמִירָה I m. (שְׁמִירָה) Shamin, a coin, one eighth of an Italian Isar (As). Kidd. 12<sup>a</sup> שְׁמִירָה שְׁמִירָה the Shamin has two Prutahs; Tosef. B. Bath. V, 12 לשמן ed. Zuck. (Var. לשמן, corr. acc.); Y. Kidd. I, 58<sup>d</sup> שְׁמִירָה שְׁמִירָה two Shamins make one Hannet (v. חֲנִיָּה); Tosef. l. c.; Y. Kidd. l. c. שְׁמִירָה שְׁמִירָה (corr. acc.).

שְׁמִירָה II, שְׁמִירָה m. = h. שְׁמִירָה, fat. Targ. Y. Gen. XVIII, 8. Ib. 7; v. שְׁמִירָה.

שְׁמִירָה, v. sub שְׁמִירָה.

שִׁמְלָה f. (b. h.) *sheet, cover, garment*. B. Mets. II, 5 (27<sup>a</sup>) אַף הַש' דִּיהָה כִּבְלָל וּכ' שִׁמְלָה, Ex. XXII, 8) the case of the garment would have been included (as אֶבֶרָה), and why is it specified? מִזֶּה ש' מִיִּזְחָרָה וּכ' as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. תִּקְרַר; Sifrē Deut. 237. Keth. 46<sup>a</sup> (ref. to Deut. XXII, 17), v. בִּרְרִי. Ib. מִמֶּשׁ ש' פֶּרֶשׁ י מִשְׁשׁ. Ib. מִשְׁשׁ שִׁמְלָה (the refutation of) what he charged her with. Midr. Till. to Ps. XIX הִזְחָרָה ש' מִזֶּה ש' what is this sheet (curtain) made of?; Yalk. ib. 672 ז' מִזֶּה הִיא הַש' Hag. 14<sup>a</sup> (ref. to Is. III, 6) [read:] כֵּשׁ יִשְׁקֵן ... מִתְכַּסֵּין בָּהֶם כֵּשׁ יִשְׁקֵן דְּבָרִים. . . מִתְכַּסֵּין בָּהֶם כֵּשׁ יִשְׁקֵן (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119<sup>b</sup>; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שִׁמְלָהם read: שִׁבְלָה, v. שִׁבְלָה, v. שִׁבְלָה.

**שמים** (b. h.) [to stand still,] to be astonished; to be waste. Tosef. Sot. XV, 10 וינמצא ישראל ש' ורוע וכ' and as a consequence Israel will be laid waste, and the seed of Abraham cease. Y. Bets. II, 61<sup>c</sup> top וינמצא ארצה ... פעם once he entered the Temple court and found it deserted; ... שהשימה וכ' (or רשמה) deserted be the homes of those who caused the house of our God to be laid waste; Y. Hag. II, 78<sup>a</sup> bot. שהשימה. Cant. R. to V, 5 he (Cyrus) saw that the country was ruined. Y. Ber. IV, 8<sup>a</sup> והשוקמה והשוקמה destroyed and deserted. Meg. III, 3 (ref. to Lev. XXVI, 31) ... קדושתן (שוקמין) they remain holy, even when they lie in ruins. Lam. R. introd. (R. Joh. 1) שוקמין my soul within me is waste (mourns); a. fr.

**Pi.** שמים to lay waste, ruin; to confound. Yalk. Prov. 959 שמים ואם לאו משמתי ואם לאו משמתי (dreaming of wine) means joy to him, if not, it means confounding.—Part. pass. משומם; f. משוממה. Tosef. Keth. VII, 10 דמא משי (ed. Zuck. שעמומיה) she (my daughter) is confused in her mind; v. ששמים, ששמים.

**Hif.** השם same. Gen. R. s. 26 (play on השם Gen. VI, 4) שששם ... שהשימה אר העולם and they were ruined (driven) out of the world, and caused the world to be laid waste. Y. Bets. l. c.; Y. Hag. l. c., v. supra.

**Nif.** נשם, Hof. הושם to be laid waste, ruined. Gen. R. l. c., v. supra. Sot. IX, 15; Cant. R. to II, 13 והגבול נשם v. גבול. Y. Bets. l. c.; Y. Hag. l. c., v. supra.

**Hithpol.** הושחמום 1) to be astounded. Gen. R. s. 4, end (expl. שששם) של אש חן של מים חן (שששם) men wonder at them, (asking) are they of fire? are they of water?—2) to be waste, ruined. Kidd. 66<sup>a</sup> והיה העולם and the (Jewish) world was ruined (demoralized), until Simon b. Sh. came and restored the Law &c. Sabb. 33<sup>a</sup> והדרכים והדרכים and the roads are desolate; a. e.

**שמים** ch. same.

**Ithpa.** אשחמום 1) to be desolate. Targ. Lam. IV, 5.—2) to be confounded, mad. Targ. I Sam. XXI, 14 (h. text ויהלל).

**Ithpol.** אשחמום to be perplexed. Hull. 21<sup>a</sup> חמא א' (fr. Dan. IV, 16) he was perplexed for a moment (knew not what to answer).

**שמים** m. (preced.) confounded, demented.—Pl. ששמים. Cant. R. to IV, 7.

**ששמה** f. (b. h.; preced. wds.) waste, desolation. M. Kat. 17<sup>a</sup>, v. ששמה.—Pl. ששמה, constr. ששמה. Cant. R. to III, 4 (ref. to Is. XXI, 1) מדבר בא ש' דרך he (Nebuchadnezzar) came by the way of the deserts of the wilderness. Lam. R. introd., end (in an obscure passage) משי from the deserts of the land.

**ששמה, ששמה, ששמה** v. ששמה, ששמה.

**ששם** I (b. h.) [to be smooth,] to be fat.

**Hif.** השמן to grow fat, improve. Y. B. Kam. IX, beg. 6<sup>d</sup> גול כחושה והשמן if he took forcibly a lean animal, and it grew fat (in his possession); Tosef. ib. VII, 17; Bab. ib. 65<sup>a</sup>; a. e.

**Hithpa.** השמן to become smooth, bright; to glisten. Gen. R. s. 34 דמא משהמן כל שדמא ... the more he beats it (the flax), the more it will glisten; Yalk. ib. 95; Yalk. Ps. 654.

**Pi.** ששם 1) (denom. of ששם) to oil. Men. 23<sup>a</sup> קומין ששם ... the handful of the sinner's meal-offering on which he (the priest) put oil, ... has become unfit for the altar; Yalk. Lev. 474.—2) to smooth, level; ש' השוכר to compromise to average. B. Mets. 87<sup>a</sup> ... השוכר if one hires a laborer, saying, I will pay you as much as one or two of the inhabitants of the place get: he may pay him the lowest wages ...; the scholars say, you compromise between them, i. e. you make him pay the average wages. B. Bath. VII, 4 ... האומר if one says to his neighbor, I sell thee one-half of my field (and one part is better than the other), we compromise between them, i. e. the field is divided into two portions of equal value, but the purchaser must take whichever portion the seller may assign to him; ששם ... האומר if he says, I sell thee half of the field on the south side, we compromise between them, and he gets his portion on the south side; expl. ib. 107<sup>b</sup> ששם ... 'we compromise' means according to value. Bekh. II, 6, sq. ששם ביניהם we compromise between them, i. e. the priest takes the inferior of the twin animals, and the difference in value remains under litigation; expl. ib. 18<sup>a</sup> מדו ששם שומן יהא ביניהם m'shamm'nin means, the fat one (the difference of value) remains to be decided &c., v. ששם.

**ששם** ch. same.

**Ithpa.** אשחמום to grow fat. Gen. R. s. 28 ליה דיל אמר ליה ויאש' ... ומשחמום ... and come again, and it went and grew fat, and came again; Yalk. Zeph. 566.

**ששם** II m., ששמה f. (b. h.; preced.) fat, rich. Keth. 61<sup>a</sup> גר ש' fat meat. Pes. 42<sup>a</sup>. Hull. 45<sup>b</sup> גר ש' Rashi (ed. ששמה, v. Rabb. D. S. a. l. note 8) a fat kid. Y. B. Kam. IX, beg. 6<sup>d</sup> גול ש' והכחושה וכ' if he took by force a fat animal, and it became lean &c., v. ששם; a. fr.—Pl. ששמים, ששמים, ששמים. Gen. R. s. 66 אש' דמא exceedingly fat fish. Num. R. s. 16<sup>12</sup> אש' ... whether its fruits are light or rich; ib. של אש' ... צונמא, v. צונמא; Tanh. Sh'lah 6; a. fr.

**ששם** m. (preced. wds.) 1) cream. Targ. O. Gen. XVIII, 8 ש' ריבנין (חמאה). Targ. Ps. LV, 22 (חמאה).—2) fat. Targ. Is. XXX, 23. Targ. Y. Gen. XVIII, 7 ששם.—V. ששמה.

**ששם** m. (b. h.; preced. wds.) oil, fat. Sabb. II, 1 ש' oil of Trumah which is condemned to be burnt on account of contamination; ש' קיק, v. קיק. Ib. 2 ש' דגים fish-oil; ש' אגוז nut-oil &c. Ib. 17<sup>b</sup> ששם their oil,

manufactured by gentiles; Ab. Zar. 36<sup>a</sup>. Ib. יהודה 'as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 83<sup>b</sup>; Hull. 91<sup>a</sup>; 92<sup>b</sup> שמן the fat surrounding the nervus ischiadicus, v. שמן; a. fr.—שמן pine-wood, v. שמן.—Pl. שמן, שמן. Sabb. II, 2 מורירין בכל השמן allow all kinds of oil to be used for Sabbath lights. Ib. 23<sup>a</sup> השן רפין כל השן are good for ink, but olive oil is the best. Y. Bicc. I, 64<sup>b</sup> top; a. fr.

**שמן** pr. n. m. *Shimmon*, v. שמן.

**שמן** c. (v. שמן II) *fat, rich*. Targ. Y. II Gen. XLIX, 20 (ed. Vien. שמן); a. e.—Lam. R. to III, 20, v. השן II. B. Bath. 22<sup>a</sup> שן fat meat; a. fr.—Pl. שמן. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. I. c. Targ. Y. I, II Deut. XXXII, 14, v. שמן. Targ. I Sam. XV, 9 (ed. Wil. שמן); a. fr.—Targ. Gen. IV, 4 (שמן). ed. Berl. (ed. Vien. שמן; ed. Lsb. שמן). Gen. R. s. 22 (interpret. מחלוקה, Gen. IV, 4) שמן from the fat among them; Yalk. ib. 35; Y. Meg. I, 72<sup>b</sup> bot. שמן; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to שמן, Gen. XXVII, 39) שמן שן of the fat (the rulers or the rich men) of the land. Ib. [read:] שמן שן wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

**שמן** v. שמן II.

**שמן** f., **שמן** m., **שמן** (b. h.) *eight*. Kidd. 30<sup>a</sup>, v. פסוק. Men. 30<sup>a</sup> שמן שן the last eight verses of the Pentateuch. Yoma VII, 5 בשן כלים ובן the high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שמן, Gen. XLIX, 20) שן he (Asher) raises those who wear eight garments (marrying his dowered daughters into priestly families); a. v. fr.—שמן שן *eighteen*. Lam. R. introd. (R. Josh. 2) שן שן שן for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. שמן שן (with or sub. שמן; abbrev. שמן) *the eighteen benedictions of the daily prayer* (חפלה). Ber. IV, 3 שמן שן ... בכל יום on every ordinary day one must recite the eighteen benedictions &c.; a. fr.—שמן שן an abstract of the eighteen &c. Tosef. ib. III, 25 שמן שן ... כנגד שן שמן the eighteen benedictions ... correspond to the eighteen invocations of the Divine Name in *habu* &c. (Ps. XXIX); Ber. 28<sup>b</sup>. Ib.; Meg. 17<sup>b</sup> שמן שן, v. שמן. Ab. V, 21, v. שמן; a. fr.—Pl. שמן, שמן. Kidd. I. c. Ab. I. c. שן at the age of eighty years; a. fr.

**שמן** f. (שמן) *fatty, oily substance*. Y. Meg. I, 71<sup>a</sup> שמן שן in order to remove the fat from it (the knife); Y. Bets. III, end, 62<sup>b</sup> שמן (corr. acc.); Bab. ib. 28<sup>a</sup> שמן שן when there is fat in them. Hull. 111<sup>a</sup> top Rashi, v. next w.; a. e.

**שמן** ch. same, *fat*. Targ. Y. Gen. XLV, 18.—Hull. 111<sup>a</sup> top שן שמן on account of the fat (in the liver which is communicated to the substance boiled with it).

**שמן** *my name*, v. שמן. Hull. 51<sup>a</sup> (v. Rabb. D. S. a. l. note 3).

**שמע**, v. שמע.

**שמע** or **שמע**, pl. of שמע I.

**שמע** m. pl. (שמע) *fat animals*. Targ. O. Gen. IV, 4 ed. Lsb., v. שמע.

**שמע** (b. h.) *[to be still,] to hear, listen, obey; to understand*. R. Hash. IV, 2 שמע שמע ... every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21<sup>b</sup> ... שמע שמע עד שמע שמע until they heard from the mouth of the court *m'kuddash* (v. קדש). Snh. 90<sup>a</sup> שמע שמע listen to him (obey the prophet's command); שמע שמע listen not to him. Keth. 5<sup>b</sup> שמע שמע if a man hears an improper word &c., v. שמע II. Ber. 13<sup>a</sup> the text (Deut. VI, 4) says 'hear' (or 'understand'), שמע שמע recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 שמע שמע if he heard the sound of a Shofar; שמע שמע שמע שמע לו שמע שמע עד שמע שמע (the decision of the other court), opp. to שמע שמע (he is not guilty) until he has really heard it; a. v. fr.

**Hif.** שמע 1) *to cause to hear; to announce*. Ber. I. c. שמע שמע let thy ears hear what thou utterest &c. Ib. שמע שמע if he read the Sh'm'a inaudibly to himself. R. Hash. 28<sup>b</sup> שמע שמע עד שמע שמע until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 שמע שמע (Pi.) public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—2) (sub. שמע) *to show one's self obedient, be persuaded, surrender*, v. Nif.

**Pi.** שמע 1) *to announce*, v. supra. Y. Shek. I, beg. 45<sup>c</sup>; Y. Meg. I, 71<sup>a</sup>.—2) *to assemble* for mourning services, invite. Snh. 47<sup>a</sup> שמע שמע עלי שמע שמע if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

**Nif.** שמע 1) *to be heard; to be listened to, be obeyed*. Ber. 6<sup>a</sup> שמע שמע ... שמע שמע man's prayer is heard only in the house of prayer. Y. ib. V, end, 9<sup>b</sup> שמע שמע שמע שמע that his prayer will be heard (his petition be granted). Erub. 18<sup>b</sup> שמע שמע שמע שמע a house in which the words of the Law are heard by night will never be destroyed. Yeb. 65<sup>b</sup> שמע שמע ... שמע שמע as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) *to show one's self willing; to submit to authority; (of woman) to surrender*. R. Hash. 25<sup>b</sup> שמע שמע שמע שמע the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82<sup>a</sup> שמע שמע (ed.

לֹא תִשְׁמָעֵנִי אֲלֵא וְכִי' surrender thyself to me; surrender thyself only to a prominent man among them; Sifrē Num. 131; ib. רְצוֹנְךָ שֶׁאֲשַׁמֵּעַ לְךָ הַזֶּה וְכִי' if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ib. 771. Y. Succ. V, 55<sup>b</sup> top נִשְׁמָעוּר וְכִי' ... if you will surrender to my legions, I will not put you to death. Snh. 93<sup>a</sup> וְכִי' surrender thyself to Zedekiah; a. fr.

**שְׁמִיעַ** I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, 1. Targ. Job IV, 16; a. v. fr.—Part. pass. שְׁמִיעַ; f. שְׁמִיעָא. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47<sup>b</sup> bot. דְּשָׁמְעֵנָּה מִזֶּה דְּשָׁמְעֵנָּה I report what I have heard, and they, what they have heard. Sabb. 46<sup>b</sup> לִיהָ לֹא שָׁמְעֵנָּה לִיהָ לֹא שָׁמְעֵנָּה we not heard what R. S. says &c.? Y. Sot. VII, beg. 21<sup>b</sup>, v. אֲלֵיכֶם; a. v. fr.—לֹא שָׁמַע he has heard, *he knows of*. Erub. 9<sup>b</sup> לִיהָ לֹא שָׁמַע but has R. J. not heard that (does he not know that Boraitha of R. Hiya)? שָׁמַע (v. Rabb. D. S. a. l.) he knows of it, but does not accept it. Ib. 10<sup>a</sup>, a. fr. שְׁמַעוּתָא (abbrev. ש"מ) deduce from this that &c. Ib. שְׁמַעוּתָא מִינָּה וְכִי' wilt thou conclude from this that &c.? Ib., a. fr. מִינָּה לִשְׁמַעוּתָא but (the conclusion is,) you can derive nothing from this.—Ib., a. fr. שְׁמַעוּתָא (abbrev. ש"מ; v. אֲשַׁמֵּעַ) come and learn, i. e. derive it from the following. Sabb. 13<sup>b</sup> וְכִי' שָׁמַע I will prove it (from this Tosefta): 'you must not ... and those are some of the halakhoth &c.', which proves that the right version is 'and those': it stands proved. Y. M. Kat. III, 83<sup>a</sup> top הִיא מִן הַדָּא נִשְׁמָעִינָהּ let us prove it from this; a. v. fr.

**Pa.** שְׁמִיעַ 1) to make music; to sing, v. Af.—2) (v. אֲשַׁמֵּעַ) to minister to, be an attendant of. Ber. 41<sup>b</sup> ... מֵאֵן וְנִשְׁמָעֵנָּה would that we had iron feet, that we could always wait on thee! Meg. 28<sup>b</sup> לִי דֹשְׁמָעִינָהּ לִמְרָא (Ms. M. מִרְאָה לִי, v. Rabb. D. S. a. l.) it gives me pleasure to be your servant; a. e.

**Af.** שְׁמִיעַ 1) to cause to hear, cause to be heard, announce, proclaim. Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXVI, 7; a. fr.—Esp. (interch. with Pa.) to make music, play; to be a musician. Targ. I Sam. XXIX, 5 (Ms. Pa.). Targ. I Chr. XV, 16. Ib. XVI, 42 מִשְׁמָעִינָהּ ed. Lag. (ed. Rahmer משמעייהא, Var. מִשְׁמָעִינָהּ; h. text מִשְׁמָעִינָהּ musicians. Targ. Ps. OL, 5 מִשְׁמָעִינָהּ לְבָרִיחָא Ms. (ed. Lag. דִּשְׁמָעִינָהּ בְּלִדְוִידִיחָא; ed. Wil. a. oth. דִּשְׁמָעִינָהּ בְּלִדְוִידִיחָא; corr. acc.). Ib. בִּבְבָּא רִבְשִׁי (Ms. Pa.).—2) to give to understand; to teach, prove. Ber. 2<sup>a</sup> קָא מִשְׁמַע לֵךְ וְכִי' (the Tannai in using such an expression) wants to teach us something by the way: when do the priests eat &c.; וְכִי' קִשְׁמַע (abbrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4<sup>b</sup> קמ"ל דְּוִידִיחָא in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sabb. 19<sup>a</sup> קמ"ל ... מִזֶּה דְּרִימָא you may have thought (that the cases are different,

because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108<sup>a</sup> מֵאֵן קמ"ל what does he teach us (is it not a matter of course)? Ber. 21<sup>a</sup> sq. דְּרִימָא אֲשַׁמֵּעֵנָּה וְכִי' a. v. fr.—Part. pass. מִשְׁמָע a) understood. Yeb. 102<sup>b</sup> הִכִּי וְכִי' it may be understood thus (it may mean, 'to take off'), and may be understood thus (it may mean, 'to strengthen'); a. fr.—2) inferred, proved; evidence. Sabb. 84<sup>b</sup> מֵאֵן מֵאֵן how is this proved (from the verse quoted)? Erub. 65<sup>a</sup> מֵאֵן וְכִי' what evidence is there &c.? פֻּקָּח. Ib. מִשְׁמָעִי, v. infra; a. fr.—V. מִשְׁמָע.

**Ithpa.** אֲשַׁמֵּעַ, **Ithpe.** אִשְׁמָע 1) to be heard, let one's self be heard. Targ. Gen. XLV, 16. Targ. Job XXXVII, 4 Ms. (ed. רִשְׁמָע). Targ. Ps. LXXVII, 19; a. fr.—Snh. 95<sup>b</sup> (prov.) אֵל ... אֲנִי אֲנִי on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27<sup>a</sup> מִשְׁמָעִי ... לֹא מִשְׁמָעִי ... לֹא מִשְׁמָעִי two different sounds produced simultaneously by the same person are not distinctly perceived, but if produced by two persons, they are. Erub. l. c. מִשְׁמָעִי בֵּין לִמְרָא Ms. M. (ed. משמעי, v. Rabb. D. S. a. l. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) to make one's self subservient, obey; to surrender to the enemy, desert. Targ. II Kings XXV, 11 (h. text נפלו). Ib. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

**שְׁמִיעַ** II m. (v. Deut. VI, 4) *Sh'm'a*, the confession of faith in the morning and evening prayers (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מאימרי וְכִי' from what time of the day may we read the *Sh'm'a* of the evening prayer? Ib. II, 2 (13<sup>a</sup>) למה קדמה וְכִי' why does the reading of the section of *Sh'm'a* (Deut. VI, 4-9) precede that of *v'hayah* (ib. XI, 13-21)? Ib. בין שניה לש' ובינ' וְכִי' between the second benediction and *Sh'm'a* (the first section), and between *Sh'm'a* and *v'hayah* &c.; a. fr.—קריאה (abbr. ק"ש), v. קריאה. Ib. 2<sup>a</sup> דְּשִׁכְבָּה ק"ש the recitation of *Sh'm'a* at bed-time. Num. R. s. 20<sup>20</sup> וְכִי' ק"ש וְכִי' they rise from their sleep like lions, and hasten to read the *Sh'm'a*, and proclaim the kingship of the Lord &c. Ib. וְכִי' ... בְּק"ש מְשֻׁמְרִי וְכִי' and with the recital of the *Sh'm'a* he is handed over from the guards of the day to those of the night. Ber. 4<sup>b</sup> וְכִי' ק"ש אֵלֶּם שְׁקֵרָא אֵלֶּם although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5<sup>a</sup> ק"ש וְכִי' אֵם if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

**שְׁמִיעַ** m. (b. h.; שְׁמִיעַ 1) report, fame. Deut. R. s. 1, end שְׁמִיעִים שְׁמִיעִים שְׁמִיעִים ... שְׁמִיעִים שְׁמִיעִים שְׁמִיעִים the nations heard of your fame and were afraid; a. e.—2) = מִשְׁמָע understanding, meaning. Sifrē Num. 142 (ref. to Num. XXVIII, 3) כְּשִׁמְעֵי וְכִי' (trad. pronunc. כְּשִׁמְעֵי) according to its literal meaning, two each day.

**שְׁמִיעָא** ch. same, report, fame. Targ. Gen. 201<sup>\*</sup>

XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שְׁמִיעָה, שְׁמִיעָה). Targ. Josh. VI, 27 שְׁמִיעָה (some ed. שְׁמִיעָה); a. e.

**שְׁמִיעָה** m. (preced. wds.) *servant, attendant*, esp. the *disciple ministering to the master*. Ber. 62<sup>a</sup> לְשִׁמְעִיָּה ... א"ל R. Z. said to his attendant; R. Hash. 33<sup>b</sup>. Pes. 103<sup>b</sup> ש' שְׁמִיעָה my attendant did it of his own accord; a. fr.

**שְׁמִיעוֹן** (b. h.) pr. n. m. *Simeon, Simon*, 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שְׁמִיעוֹן שְׁמִיעוֹן Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 27 שְׁמִיעוֹן the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13<sup>19</sup> שְׁמִיעוֹן the prince of the tribe of S.; a. fr.—2) *Simon the Just*, a high priest. Yoma 69<sup>a</sup>, שְׁמִיעוֹן when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 שְׁמִיעוֹן Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. a) S. son of Hillel. Sabb. 15<sup>a</sup>.—b) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—c) S. ben Shetah, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66<sup>a</sup>; a. fr.—d) R. S. ben Gamliel I (abbrev. רשב"ג) Ker. I, 7. Succ. 53<sup>a</sup>; Tosef. ib. IV, 4. Ab. Zar. 20<sup>a</sup>; (Y. ib. I, 40<sup>a</sup> bot.; Y. Ber. IX, 13<sup>b</sup> bot. גמליאל; a. e.—e) Rabban S. ben Gamliel II. Hor. 13<sup>b</sup>. Keth. 77<sup>a</sup>, a. fr. מקום שְׁמִיעוֹן where R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—f) R. S. son of R. Judah han-Nasi (Bribbi). Ib. 103<sup>b</sup>. Ber. 13<sup>b</sup>; a. fr.—g) שְׁמִיעוֹן II, v. יוֹסֵפִי, שְׁמִיעוֹן; a. many other Tannaim; v. Fr. Darkhé, Additamenta, p. 64-67.—4) name of several Amoraim, esp. a) R. S. bar Abba (Ba, Va), in Babli שְׁמִיעוֹן. Y. Sabb. VII, 8<sup>a</sup> bot.; Bab. ib. 61<sup>a</sup>. Y. Ber. V, 9<sup>b</sup> bot.; Bab. ib. 33<sup>a</sup>; a. fr.—b) R. S. b. Lakish (abbrev. רשב"ל, a. ריש לקיש, a. ר"ל). Keth. 54<sup>b</sup>. Gitt. 47<sup>a</sup>. Y. Yeb. VIII, 9<sup>d</sup> bot.; a. v. fr., v. לקיש I; a. other Amoraim; v. Fr. M'bo p. 127<sup>a</sup>-130<sup>a</sup>.

**שְׁמִיעִי** (b. h.) pr. n. m. *Shimei*, 1) son of Gera the Benjamite, who insulted David on his flight. Ber. 8<sup>a</sup>. Koh. R. to VII, 15. Meg. 12<sup>b</sup>; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. חוֹנִיָּה). Men. 109<sup>b</sup>.

**שְׁמִיעִיָּה, שְׁמִיעִיָּה** (b. h.) pr. n. m. *Shemaiah*, colleague of Abtalion (v. אַבְתָּלִיּוֹן). Pes. 66<sup>a</sup>. Ab. I, 10. Yoma 71<sup>b</sup>. Gitt. 57<sup>b</sup>; a. fr.

**שְׁמִיעָה, שְׁמִיעָה** f. (v. שְׁמִיעָה) *report, tradition, traditional law; outcome of a discussion, decision*. Targ. I Chr. XI, 11 (ed. Rahmer שְׁמִיעָה, corr. acc.). Ib. II, 55.—Erub. 9<sup>b</sup>; Kidd. 50<sup>b</sup>, a. e. וּמִדְּבָרֵינוּ אֲשֶׁר מִשְׁמָעֵינוּ but we must bring evidence against the tradition which we just cited; Ber. 33<sup>a</sup> אֲשֶׁר מִשְׁמָעֵנוּ (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21<sup>a</sup> וְכִי רַחֲמֵינוּ לִיהָ שְׁמִיעָה a scholar whose final conclusions agree with the adopted practice. Snh. 38<sup>b</sup> ר"מ רַחֲמֵינוּ ... R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one

to homily (v. אֲנִיָּה), and one to parables. Ber. 6<sup>b</sup> אֲנִיָּה the merit of studying traditions lies in the reasoning thereon; a. v. fr.—Pl. שְׁמִיעָה, שְׁמִיעָה. Nidd. 14<sup>a</sup> שְׁמִיעָה, v. חֲדָר; Keth. 62<sup>b</sup> שְׁמִיעָה. Erub. 65<sup>a</sup> מִדְּבָרֵינוּ thou hast thy traditions always ready. Ber. 42<sup>a</sup> וְכִי הָיְתָה לִירֵא הִלְכָתָה כֻּלָּה הִנֵּה שְׁמִיעָה the adopted practice is not in agreement with all these traditions &c.; a. fr.

**שְׁמִיעָה** m. (b. h.; Shaf. of מִצָּח, מִצָּח, מִצָּח; v. Targ. Job IV, 12; XXVI, 14) [chaff.] 1) *particle, atom*. Sabb. 119<sup>b</sup> אֲפִי יֵשׁ בּוֹ שְׁמִיעָה וְכִי עֵלָה אֲפִי even if there be some idolatry in him, he will be forgiven.—2) (cmp. מִצָּח) *blemish, suspicion*. Kidd. 71<sup>b</sup> שְׁמִיעָה וְכִי פָסוּל שְׁמִיעָה when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3<sup>b</sup> וְכִי פָסוּל וְכִי פָסוּל and they found in him a blemish of descent, contrad. to שְׁמִיעָה (v. שְׁמִיעָה I); Meg. 25<sup>b</sup> (Treat. Sof'rim ch. IX, 11 וְכִי פָסוּל מִדְּבָרֵינוּ); a. e.

**שְׁמִיעָה, שְׁמִיעָה** ch. same, *slight suspicion* of idolatrous manipulation of wine (v. נִסְתָּה). Ab. Zar. 31<sup>b</sup> וְכִי שְׁמִיעָה (he refused to drink) because of a suspicion, but why did he refuse beer? רש' שְׁמִיעָה because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

**שְׁמִיעָה, שְׁמִיעָה** f. (b. h.; preceded. wds.) *blemish, disgrace*. Lev. R. s. 20 שְׁמִיעָה דָּבָר שֶׁל שְׁמִיעָה (some ed. שְׁמִיעָה) something disgraceful, v. יִשְׁרָאֵל.

**שְׁמִיעָה, שְׁמִיעָה** Yalk. Esth. 1048, read: שְׁמִיעָה, v. שְׁמִיעָה (חֲדָרֵינוּ).

**שְׁמִיר** (b. h.) [to be still,] *to watch, guard, wait; to observe; to keep*. Snh. 63<sup>b</sup> שְׁמִיר לִי וְכִי ... אֶל one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58<sup>a</sup> ... הַשּׁוֹכֵר if one hires a workingman to guard a cow, a child &c. Sabb. 118<sup>b</sup> אִלְמָלִי שְׁמִיר יִשְׂרָאֵל if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שְׁמִיר; f. שְׁמִירָה &c. Ib. XXII, 4 ... בְּשִׁבְרִי שְׁמִירָה you may put a dish into the well that it be kept (cool); a. e.

Pl. שְׁמִיר 1) same. Ib. 118<sup>b</sup> אִלְמָלִי שְׁמִיר יִשְׂרָאֵל if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62<sup>b</sup> לְשִׁמְעָה עֲנִיָּה זוֹ לְשִׁמְעָה the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 ... רִישׁ וְשְׁמִיר וְכִי the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58<sup>d</sup> top הַמְּקוֹם שֶׁשְׁמִיר הַמֶּלֶךְ has watched, and such a case has never occurred. Y. M. Kat. III, 82<sup>c</sup> שְׁבָעָה ... הַקֹּהֵל the Lord observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמִירָה) *to clear wine from lees, filter, strain* (v. שְׁמִירָה). Sabb. 138<sup>a</sup> וְכִי חֲרִיב שְׁמִיר if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17<sup>c</sup>; VII, 10<sup>b</sup>, a. e. הַמְּשַׁמֵּר הַיַּיִן שׁוֹם בּוֹרֵר he who filters is guilty &c., v. בָּרֵר. Ib. וְכִי הַמְּשַׁמֵּר יַיִן לְמִטָּה when one filters, the wine

goes down, and the lees remain above (in the filter); a. fr.—Bab. ib. 146<sup>b</sup> לְשֵׁמֶר בְּמִקוֹם הַדֶּשֶׁר a place in the keg where a hole has been made for the purpose of letting the wine off, clear of lees (and has been closed again; Ar. s. v. חֹזֵק; Rashi: where the hole has been closed in order to *preserve* the flavor).—*Part. pass.* a) *guarded*. Pes. 109<sup>b</sup> (ref. to שְׁמֵרִים, Ex. XII, 42) לֵיל הַמֶּשֶׁב וְבֵא מִן הַמִּזְקִיקִין a night which is for all time guarded against dangers (v. מִזְקִיקִין; R. Hash. 11<sup>b</sup>).—b) *kept, preserved, designated*. Ib. לֵיל הַמֶּשֶׁב וְבֵא מִן הַמִּזְקִיקִין a night which has been designated for redemption since the six days of creation. Snh. 99<sup>a</sup>; Ber. 34<sup>b</sup> וְכִי יִינֶה הַמֶּשֶׁב v. עֵינֵי; a. e.

*Hithpa.* 1) *to be on one's guard, be observant*. Mekh. Bo, s. 14 (ref. to שְׁמֵרִים, v. supra) צְרִיכִין ... מְגִיד מְגִיד לְהִשְׁמֵר this intimates that all Israelites must be careful in it (to observe its ceremonies); Yalk. Ex. 210; Tanh. Bo 9.—2) *to be guarded*. B. Mets. 11<sup>a</sup> הַשְׁמֵרָה אִם רָאִשׁוֹן ... מִשְׁמֵר וְכִי הַפֶּלֶא Erub. 54<sup>b</sup> if the fowler breaks the wings of each bird as he catches it, it is kept (from flying off) &c. Men. 99<sup>b</sup> נִשְׁמְרוּ ... כָּל הַמִּשְׁמֵר כל המשמר who guards the Law (takes care not to forget it), his soul is guarded; a. e.

*Nif.* same, *to be on one's guard*. Ib. בְּמִקוֹם שְׁמֵר שְׁמֵר שְׁמֵר wherever the Scripture has the words, 'be on thy guard, lest', or 'be on thy guard that not', it is a prohibitive law; ib. הַשְׁמֵר וְכִי 'be on thy guard' and 'lest' make two prohibitions. Ib. 36<sup>b</sup> הַשְׁמֵר *hishshamer* followed by a negative is a prohibitory law; *hishshamer* connected with a positive order, is a positive command (v. עֲשֵׂה).—[Tanh. Vayhi 13 וְיִשְׁמְרוּ, v. וְיִשְׁמְרוּ]

**שְׁמֵר** ch., *Ithpa.* אֶשְׁמֵר, v. שְׁמֵר II. Targ. Is. VII, 4 some ed.

**שְׁמֵר** m., pl. **שְׁמֵרִים** (b. h.), **שְׁמֵרִין** (preced.) *sediment, lees*. Sabb. 146<sup>b</sup> הַשְׁמֵר לְמַטָּה מִן הַשֶּׁבֶט when the jug has a hole below the line of the lees. B. Bath. 96<sup>b</sup> יֵין שְׁמֵרִין wine lees. Ib. טַעַם יֵין ... lees which have a taste (or flavor) of wine. B. Mets. IV, 11 שְׁמֵרִין ... אין מערבין שמרין (left of one jug) with wine, but you may give the purchaser the lees belonging to the wine sold; a. fr.

**שְׁמֵרָא** ch. same. Targ. Jer. XLVIII, 11.—*Pl.* שְׁמֵרָא Yalk. Jer. 321 דְּרִי וְדִלְלוּ דְּרִי (not שְׁמֵרָא) and he (Zedekiah) had to drink the dregs of all those generations (had to suffer for all the sins of &c.).

**שְׁמֵרָא**, v. שְׁמֵרִי

**שְׁמֵרִין**, Gen. R. s. 36 some ed., v. שְׁמֵרִין.

**שְׁמֵרִין** (b. h.) *Samaria*, city and district. Esth. R. to I, 2. Tanh. Vayesheb 2 וְכִי בֵּשׂ ... כְּשֶׁגָּלוּ יִשְׂרָאֵל מִשְׁמֵר when the Israelites were exiled from Samaria, Sennaherib sent his servants and settled them in S. to raise taxes for the kings. Num. R. s. 10<sup>3</sup> (ref. to Am. VI, 2) וְהָיוּ צִיּוֹן וְשְׁמֵרָא 'these kingdoms' refers to Zion and Samaria (Judah and Israel); a. fr.

**שְׁמֵרִין**, v. שְׁמֵרִי

**שְׁמֵרִין** m. (b. h.) *Samaritan*.—*Pl.* שְׁמֵרִינִים. Tanh. Vayesheb 2 מִלְחָמָה בָּאוּ עֲלֵיהֶן הַשְׁמֵרִינִים the Samaritans went to war with them; וְכִי שְׁמֵרִינִים ... נִקְרְאוּ שְׁמֵרִינִים were they Samaritans? were they not Cuthæans? But they are called Samaritans from the city of Samaria; Yalk. Kings 234; a. e.

**שְׁמֵרִינִים**, Midr. Till. to Ps. LXXVII, 5, v. שְׁמֵרִינִים I.

**שְׁמֵרִינִים** = **שְׁמֵרִינִים**, **שְׁמֵרִינִים**, **שְׁמֵרִינִים** Gen. R. s. 32; s. 81; a. e.—*Pl.* שְׁמֵרִינִים, שְׁמֵרִינִים, שְׁמֵרִינִים. Targ. II Kings XVII, 29.—Gen. R. s. 94 (ref. to שְׁמֵרִין, Gen. XLVI, 13) שְׁמֵרִין this refers to the (Jewish) inhabitants of Samaria. Y. Shebi. IV, 35<sup>a</sup> מִשְׁמֵר שְׁמֵרִין; Y. Snh. III, 21<sup>b</sup> top הַשְׁמֵרִינִים, read: מִשְׁמֵרִינִים, v. מִשְׁמֵרִינִים.

**שְׁמֵרִין** = **שְׁמֵרִין**. Y. Ab. Zar. V, 44<sup>d</sup> קִרְיָה דְּשְׁמֵרִין the city of Shomron. Ib. I, 39<sup>e</sup> [read:] מִשְׁמֵרִין כְּפִלְחִין דְּהָא הַגָּרִיסוֹן of Cæsarea, because the majority of them came from Samaria, are considered as worshipping observers (of the Calendæ and Saturnalia); v., however, סִנְיָה.

**שְׁמֵרִין**, Gen. R. s. 36 some ed., v. שְׁמֵרִין.

**שְׁמֵרִינִים** m. pl. *truffles* (Löw, Aram. Pfl., p. 303); a species of *very acrid onions* (Maim.). Uktzin III, 2.

**שְׁמֵרִינִים** (8haf. of מִשְׁמֵר, v. שְׁמֵרִינִים) [to handle, be busy,] to minister, officiate. Yoma VII, 5 כְּהֵן גִּדּוּל מִשְׁמֵר the high priest officiates in eight garments, and the common priests in four. Y. ib. 44<sup>b</sup> bot. מִפְּנֵי מַדָּה why does he not officiate (on the Day of Atonement) dressed in gold? Lev. R. s. 21 מִקְדָּשׁ רִאשׁוֹן during the first Temple, because they ministered in faithfulness, only eighteen high priests officiated in it. Yoma 47<sup>a</sup> הָרִבִּיזוּ שְׁמֵרִינִים officiated in his place. Ib. וְכָל הֵם עָשׂוּ מִשְׁמֵר בְּכָדוֹנָה and all of them performed the functions of high priesthood. Y. Sot. IX, 24<sup>a</sup> אֵלֶּי שְׁמֵרִינִים the former served in an administrative capacity (not merely as scholars). Tanh. Bo 4 וְאֵפֶלָה 'darkness and mist' served (as divine agents) in Egypt, but 'void and waste' never served, and never shall serve; Yalk. Is. 360. Gen. R. s. 33, end וְכָל הַפְּלָנֵטִים did not perform their functions during all the twelve months (of the flood); נִכְרַח ... שְׁמֵרִינִים they did act, only that their mark was not recognizable. Y. Yoma III, 41<sup>a</sup> top ... חֲמִשָּׁה הָיוּ לְשֵׁמֶר the Sagan had five functions to perform. Tam. V, 5 מִשְׁמֵרִינִים it served three purposes. Midd. I, 6 וְכִי מִשְׁמֵרִינִים and what were they used for? R. Hash. 3<sup>a</sup> כִּי מִשְׁמֵרִינִים *ki* serves for four meanings &c., v. יִדְלָקָא I; a. fr.—Euphem. מִשְׁמֵרִינִים, or only שְׁמֵרִינִים to perform the marital duty; in gen. to couple (also of animals). Nidd. 17<sup>a</sup>. Ib. II, 1. Bekh. 8<sup>a</sup>; Gen. R. s. 20; a. fr.—Mikv. VIII, 4 בִּיתָהּ אֶת בִּיתָהּ, v. בִּיתָהּ.—Ned. II, 1 קִיּוֹם שְׁמֵרִינִים



שְׁמַשְׁכֵּן I vow that I will not have intercourse with thee. Ib. 15<sup>b</sup>; Keth. 71<sup>b</sup> שְׁמַשְׁכֵּנוּ she must allow him marital intercourse; a. fr.—2) (denom. of שָׁמַשׁ) to attend, serve, wait upon. Ab. I, 3 הַמְשַׁמְשֵׁן אֶת הָרֵב, v. יָבֵד. Sabb. 32<sup>b</sup> מַצִּינֵי זֶרֶם וּמַשְׁמֵשֵׁן לוֹ זֶרֶם he will live to see himself waited upon by two thousand . . . servants. Kidd. 32<sup>b</sup> מַצִּינֵי זֶרֶם וּמַשְׁמֵשֵׁן לוֹ זֶרֶם we find that a greater man than he waited (upon his guests); Yalk. Ex. 229; a. fr.—Esp. (of students) to be in attendance upon a scholar as a disciple. Ber. 47<sup>b</sup> מַצִּינֵי זֶרֶם וּמַשְׁמֵשֵׁן לוֹ זֶרֶם . . . וְלֹא שֶׁ תִּלְמִידֵי רַבִּי even if one has studied the Bible and the Mishnah, but has failed to wait upon scholars, he is considered an *am haaretz* (v. אֶרֶץ). Sot. 47<sup>b</sup> שֶׁלֹּא יִשְׁמַשְׁכֵּן לוֹ זֶרֶם who did not wait upon scholars sufficiently. Y. Sabb. X, 12<sup>a</sup> bot. יִשְׁמַשְׁכֵּן אֶת אָבִי וְכִי, v. יִשְׁכַּח. Ib. III, 6<sup>a</sup> (in Chald. dict.) וְכִי, v. סְבוּרָא; a. fr.

*Hithpa.* הִתְחַמַּשׁ, *Nithpa.* נִתְחַמַּשׁ (with ב) *to be handled, be used for; (of persons) to make use of, be waited upon.* Snh. 48<sup>b</sup> הוּלָא אִסּוּר לְהִתְחַמַּשׁ בְּהוּן כּוּל שָׁנָא having once been used for a sacred purpose, it is forbidden to use them for a secular purpose. B. Mets. 84<sup>b</sup> ... כְּלִי שֵׁנִי shall a vessel that has been used for a sacred purpose, be used for a profane purpose (i. e. shall I marry one inferior to my first husband)? Midr. Till. to Ps. CXIX, 134 כְּלִי שֵׁנִי בִּי מֶלֶךְ וְכִי a vessel which the king has used &c., v. סִכָּן. Hull. 60<sup>b</sup> אַחַד בִּכְתָר שֶׁלְּחַמְשֵׁנוּ בִּכְתָר, v. בְּרָר. Koh. R. to II, 5 מִשְׁתַּחֲוִי וְכִי ... בְּרֹחוֹת Solomon made use of the spirits, and he sent to India &c. Ber. 52<sup>b</sup> אִסּוּר לְהַחֲמִשׁ בְּשֵׁמֶשׁ וְכִי you must not be waited upon by an ignorant waiter. Gen. R. s. 37; Yalk. ib. 62 (משְׁמַשְׁרֵינָא שְׁרִי מִשְׁתַּחֲוִי בְּרֹחַ"ק (acted under) holy inspiration; a. fr.

**שָׁמַשׁ**, *Pa. שְׁמַשׁ* same, to minister, wait upon. Targ. Gen. XVIII, 8. Targ. I Kings I, 2; 4. Targ. I Sam. I, 3. Targ. Ex. XXVIII, 1; a. fr.—Part. pass. **שְׁמֻשׁ**. Targ. Koh. X, 6 **בְּשׁ בַּצְּחִיחוּתָא וּבְ** (**מְשֻׁמֵּשׁ**) enjoying happiness from above.—Ab. Zar. 10<sup>b</sup> **שְׁמֻשִּׁינְהוּ אַנטונינוס** Antoninus waited upon (entertained) Rabbi; a. e.—Transf. to couple. Targ. Y. Lev. XV, 18; a. fr.

*Ithpa.* אֶתְּחַמֵּשׁ *to make use of.* Ab. I, 13 בְּחֹמֶה הַזֶּה he who makes use of the crown (of the Law) goes to ruin. Meg. 16<sup>a</sup> וְכִי לֹא יִתְחַמֵּשׁ בְּמִי וְכִי it is unbecoming to make use of royal garments in such a condition; a. e.

**שָׂמַח** m. (preced.) *attendant, servant, waiter*. Pes. VII, 13 **וְשָׂמַח** עִוְמוֹ רַ' when the waiter (at a Passover meal of two parties) rises to serve the wine. Ber. 52<sup>b</sup>, v. **שָׂמַח**; a. fr.—Snh. 59<sup>b</sup> **עַל שֵׁן גְּדוּל רַב** woe for the great servant (the most useful instrument of comfort) that was lost to the world! for if the serpent had not been cursed &c.—Euphem. *membrum virile*. Nidd. 11<sup>b</sup>. Ib. 41<sup>b</sup>; a. fr.—*P*שָׂמַח שְׂמִינִי. Mekh. Yithro, Bahod., s. 10; R. Hash. 24<sup>b</sup> (ref. to Ex. XX, 23) **לֹא תַעֲשֶׂה כְּדִמּוּת שְׂמִינִי** you shall not make an image like any of my servants (angels, Hayoth &c.) that are in attendance before me on high. Ib. **שְׂבִמְדוֹר הַעֲלִיוֹן** the servants of the higher dwelling (angels, Hayoth &c.); **שְׂבִמְדוֹר הַתַּתְּיוֹן** of the lower dwelling (sun, moon &c.); a. e.

שֶׁמֶשׁ c. (b. h.; preced.; v. Gen. I, 16 לַמַּשְׁחֶלֶת וְכ'. a. Targ. Y. ib. I, 18; cmp. R. Hash. 24<sup>b</sup>, quot. in preced.) *sun*. Taan. 8<sup>b</sup> בְּשֶׁבַח וְכ' sunshine on the Sabbath is a charity to the poor (who are cheered by it). Pes. 2<sup>a</sup> וְכ' וְרִירוּתָא, v. וְרִירוּתָא. Mekh. Mishp., s. 13 (ref. to Ex. XXII, 2) וְכ' עָלָיו וְכ' did the sun shine on him alone? וְכ' אֲלָא מִזָּה ש' שְׁלוֹם וְכ' but (it means,) as the sun signifies peace to the world, so in this case, if it is sure that he has come in peace (without murderous intentions) &c. Gen. R. s. 58, beg. עַד שֶׁלֹּא יִשְׁקִיעַ הַקֶּבֶץ ה' שֶׁמֶשׁוֹ וְכ' before the Lord causes the sun of one righteous man to set, he causes the sun of another to rise. Cant. R. to I, 6 שֶׁמֶשָׁהּ (בְּרַשׁ' abbrev. בִּין הַש') — שֶׁמֶשׁוֹ. — *Pl.* שֶׁמֶשׁוֹ. — של ע"ז [between the two services, between the rulership of the day and that of the night,] at twilight. Sabb. 34<sup>b</sup> אֵיזִידוֹ וְכ' בְּרַשׁ' ... כָּל זְמַן שֶׁפָּנִי מִזְרוֹחַ וְכ' what time of the day is called *ben-hash-shi'mashoth*? From the time that the sun sets (and) as long as the eastern horizon is red (from the reflex); ... בְּרַשׁ' when the lower horizon is pale, but the upper horizon is not, it is still *ben-hash-shi'mashoth* &c.; Y. Ber. I, 2<sup>b</sup> bot. Ib. בְּרַשׁ' כְּהָרֶק עֵין, v. בְּרַשׁ'. Ab. V, 6 בְּרַשׁ' ... עֲשָׂרָה ten things were created on the Sabbath eve at twilight; a. fr.

**שָׁמַעַתְּ, שָׁמַעַתְּ** ch. 1) same. Targ. Y. Gen. I, 16. Targ. Y. II ib. XLIX, 27. Targ. Num. XXV, 4; a. fr.—B. Bath. 84<sup>a</sup>, **שָׁמַעְתָּהוּ**. Sabb. 129<sup>a</sup> **בֵּשׂ** let him lie in the sun. Ib. **רַמְעֵלִי בִּיהָ שֶׁ**, v. **מַעְלִי**. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) **שָׁמַעַתְּ אֵלֶיךָ אֲנִי שֶׁ** he heard the angels say . . . , the sun has come (Jacob, with ref. to Gen. XXXVII, 9); a. fr.—**שָׁמַעְתָּהוּ**, **שָׁמַעְתָּהוּ**.—**שָׁמַעַתְּ** (בֵּין, בֵּין) *at twilight* (v. preced.). Targ. Y. I Gen. XLIX, 27. Targ. Ex. XII, 6 (h. text **עֶרְבַּיִם** שָׁמַעַתְּ); a. fr.—Esp. **רַמְעֵלִי שְׁבִתָּהוּ** (sub. **בֵּין שְׁמֵשׁ** *Friday evening, Sabbath eve*. Keth. 103<sup>a</sup> **הוּא וְכֹל** every Sabbath eve he used to come home; **בֵּין שְׁמֵשׁ** *he came home* &c. Ber. 43<sup>b</sup> **בְּיָמֵינוּ** *on Friday evening*; a. fr.—2) (comp. **חֲפוֹתָ**) *fever*. Gitt. 67<sup>b</sup> **בֵּין שְׁמֵשׁ** *diurnal fever*; **בֵּין שְׁמֵשׁ** *tertiary fever*; **שֶׁ** *chronic fever*; a. e.—**שָׁמַעְתָּהוּ** *red, inflammation*. Esth. R. introd. to II, 1 (R. Azariah) transl. **שָׁמַעְתָּהוּ** *inflammation of the eyes*; Lev. Prov. XXIII, 29) **שָׁמַעְתָּהוּ** *inflammation of the eyes*; Lev. R. s. 12 **שָׁמַעְתָּהוּ** (Yalk. Prov. 960 **שָׁמַעְתָּהוּ**).

**שֶׁמֶשֶׁתַּיִן** c. = h. שֶׁמֶשֶׁתַּיִן. Targ. Y. II Ex. XXXIII, 11 (v. מִשְׁמַחֲמֵי). Targ. Ez. XXIII, 20 ed. Lag. (oth. ed. שְׂמוֹנֶה, corr. acc.) *prostitute*.—Y. Taan. II, beg. 65<sup>a</sup> בָּלַּמָּן דְּלֵא וְרַ' לֵא מִסְתַּבְּרָא אֲגִרְיָן לִיהָ ש' . . . דְּרִיבָּא ש' let him to whom the sexton has not come (to put ashes on his head) take ashes and put &c. Y. Keth. IV, 28<sup>d</sup> bot. ש' . . . דְּרִיבָּא ש' does it not stand to reason that they (the children to whom their father has assigned his property) must hire an attendant for him? So also must they give him a wife (if he desires it), and were it merely as his attendant; a. e.—*Pl.* שֶׁמֶשֶׁתַּיִן, שֶׁמֶשֶׁתַּיִן; f. שֶׁמֶשֶׁתַּיִן. Targ. Is. VI, 2 קִרְשֵׁינִי ש' (ש' שְׂרָפִים עֲמִידִים עִמָּי). Targ. Ps. XXIX, 9. Ib. OXXXVII, 6 שֶׁמֶשֶׁתַּיִן (שֶׁמֶשֶׁתַּיִן) my servants (the angels). Targ. I Sam. VIII, 13 (h. text רִכְחוּרִי) ; a. e.



Sifré Deut. 51 [read:] מדבר שר שן דור; Yalk. ib. 874 (corr. acc.).—*Pl.* שָׁנָה, שָׁנָה, שָׁנָה. Targ. Am. IV, 6 (not שָׁנָה). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שָׁנָה); a. fr.—Y. Kil. IX, 32<sup>b</sup> חשש ... חלזו suffered from tooth-ache for thirteen years. Ib. (ב) שָׁנָה suffered from tooth-ache for thirteen years. Ib. (ב) שָׁנָה one of my teeth annoys me; (Y. Keth. I. c. שָׁנָה).—Sabb. 82<sup>a</sup>, v. שָׁנָה; a. fr.

### שָׁנָה, v. שִׁנְיָה.

**שָׁנָה** (b. h.) to hate. Pes. 49<sup>b</sup> וְכִּי שָׁנָה שְׂוֹנְאֵין וְכִי great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113<sup>b</sup> שְׁלֹשָׁה שְׁוֹנְאֵין three classes of men does the Lord hate. Ib. שְׁלֹשָׁה שְׂוֹנְאֵין זה וְכִי three kinds of creatures hate one another, the dog &c. Ib. מִצִּירָה (Var. מוֹרִיר) it is right (permitted) to hate him. Ib. שְׁנֵי אֲדֹנָיִם שָׁנָה אֲדֹנָיִם hate your masters. Snh. 108<sup>b</sup> the raven said to Noah, רַבֵּךְ שְׂוֹנְאֵנִי וְאַחֲרָה שְׂוֹנְאֵנִי thy master (God) hates me, and thou hatest me. Ab. I, 10 וְשָׁנָה וְכִי love work and hate office; a. fr.—Part. pass. שָׁנֵה; f. שָׁנֵה &c. Kidd. 68<sup>a</sup>; Yeb. 23<sup>a</sup> (ref. to Deut. XXI, 15) וְכִי שָׁנָה וְכִי is there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. בְּנִישׁוּאָה, v. שָׁנָה; a. e.—Sifra K'doshim, Par. 3, ch. VIII שְׂוֹנְאֵין.

*Nif.* שָׁנָה, *Nithpa.* שָׁנָה to be hated. Num. R. s. 4<sup>8</sup> הָרִי סִינִי שְׂבוּ נִשְׁנָה וְכִי it is called Mount Sinai, because on it the gentiles became hateful to the Lord &c. (v. שָׁנָה); Yalk. Is. 363 נִשְׁנָה. Taan. 7<sup>b</sup> (ref. to ישנא, Koh. VIII, 1) יִשְׁנָה אֱלֹהִים יִשְׁנָה אֱלֹהִים read not *y'shunne* (shall be changed), but *yissane* (shall be hated).

*Pu.* שָׁנָה same. Pesik. R. s. 14 (ref. to Koh. I. c.) יִשְׁנָה read *y'sunne*, with Samekh (v. supra).

### שָׁנָה ch. same, v. סָנָה.

### שָׁנָה I to change, v. שִׁנְיָה.

**שָׁנָה** II ch. = h. שָׁנָה, year. Targ. Lev. XXV, 53 (O. ed. Vien. שָׁנָה); a. fr.—Constr. שָׁנָה. Ib. 5; a. e.—*Pl.* שָׁנָה, שָׁנָה. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שִׁנְיָה Ms. (ed. שָׁנָה).—R. Hash. 31<sup>a</sup> וְכִי שָׁנָה the world will last six thousand years. Ab. Zar. 9<sup>a</sup>. Ib. <sup>b</sup> sq. שִׁנְיָה ... שִׁנְיָה a document dated six years ahead; a. fr.

### שָׁנָה or שָׁנָה, v. סָנָה.

### שָׁנָה m., pl. שָׁנָה, v. סָנָה.

**שָׁנָה** f. (b. h.; שָׁנָה) hatred. Sabb. 32<sup>b</sup>, a. fr. שָׁנָה misanthropy. Pes. 49<sup>b</sup>, v. שָׁנָה. Sabb. 89<sup>a</sup> (play on סִינִי) הָרִי שִׁנְיָה שִׁנְיָה the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שָׁנָה); ib. <sup>b</sup>; a. fr.

**שָׁנָה**, Esth. R. to II, 1 (עֲרִירָה), corrupt ditto-graphy of שָׁנָה, v. שִׁנְיָה.

### שָׁנָה f. (preced. art.) object of hatred, enemies.

Shebu. 35<sup>b</sup> שָׁנָה מֵאֵי יִנְהוּ (Ms. M. שָׁנָה מֵאֵי יִנְהוּ) who are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060 שָׁנָה.

### שָׁנָה m. (b. h.; v. שָׁנָה I) repetition, double.

Bahod., p. 107<sup>b</sup> (ref. to Ps. LXXVIII, 18 שָׁנָה the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108<sup>a</sup> (= שָׁנָה) and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from נֶאֱדָה) שָׁנָה the most beautiful and worthy of them; ib. (= שָׁנָה) in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

### שָׁנָה, v. שִׁנְיָה.

### שָׁנָה I, v. שִׁנְיָה.

### שָׁנָה II f. (b. h.; v. Halévy, Revue des Et. Juives

XI, 1885, p. 64) year. Ber. 55<sup>a</sup> וְכִי שָׁנָה three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש חש' v. ראש חש' Ib. 2<sup>a</sup> וְכִי שָׁנָה it is counted as one year of his reign (his second year begins). Y. Yoma V, 42<sup>c</sup> top; Bab. ib. 53<sup>b</sup>, v. שָׁנָה. Ib. 39<sup>b</sup> מִתְּמָתָהּ בִּשְׁנָה זוֹ הָיְתָה מִתְּמָתָהּ (on the Day of Atonement of) the year in which Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97<sup>a</sup>; Ab. Zar. 9<sup>a</sup> וְכִי שָׁנָה the world will last six thousand years. Naz. 5<sup>a</sup> וְכִי שָׁנָה the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 בְּרִשְׁתָּהּ in her first year; a. v. fr.—*Pl.* שָׁנָה, constr. שָׁנָה. Naz. I. c. יָמִים שָׁנָה עֲמָחָה שָׁנָה (שָׁנָה) to which the word 'years' is not attached; 'years' is combined with days. Yoma 71<sup>a</sup> (ref. to Prov. III, 2) וְכִי שָׁנָה שֶׁל חַיִּים וְשֶׁל מוֹת are there years of life, and years of no life? וְכִי שָׁנָה שֶׁל אֵלִי שָׁנָה שֶׁל אֵלִי those are a man's years which are changed for him from evil to good. Sabb. 89<sup>b</sup> (ref. to Is. I, 18) וְכִי שָׁנָה if your sins were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12<sup>a</sup> bot. וְכִי שָׁנָה as the years (required for travelling) between the heaven and the earth; כְּשָׁנֵי אֲבוֹתָם as the years of the patriarchs; a. v. fr.—ברכּת הש' (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (הַתְּפִלָּה). Ber. 29<sup>a</sup>, v. שָׁנָה. Taan. 2<sup>a</sup>; a. fr.

### שָׁנָה, v. שִׁנְיָה.

### שָׁנָה f. (שָׁנָה) 1) change, reverse. Targ. Ez. XVI, 34.—

2) *strangeness, something bewildering*. Targ. Jer. V, 30 (h. text שְׁעִירָה). Ib. XVIII, 13 (ed. Wil. שְׁעִירָה; h. text שְׁעִירָה). Ib. XXIII, 14 (ed. Wil. שְׁעִירָה). Targ. Hos. VI, 10.

*Hithpa.* הִתְחַפָּה, *Nithpa.* נִתְחַפָּה to be changed, different.  
 Snh. 38<sup>a</sup> מִשְׁחָה מִהַבִּירָיו וְכ' בשלשה by three things  
 one man is distinguishable from another: by his voice &c.  
 Pes. X, 4 (116<sup>a</sup>) מָה לָּי לַלַּיְלָה וְכ' why is this night different

from all other nights? Snh. 71<sup>b</sup> [read:] דינו because his (the proselyte's) legal status is different, and the mode of capital punishment is different for him. Sabb. 53<sup>b</sup> נשפנו לו סדרו וכ' the order of nature had to be changed for him. R. Hash. 19<sup>a</sup> מה מ' נשפנו מכל וכ' wherein are we different from any other nation or tongue that you decree for us such hard decrees?; a. e.

**שניא, שניא** ch. same, 1) to repeat. Targ. I Sam. XXVI, 8 ed. Wil. (v. חני).—Snh. 59<sup>a</sup> בסניי כיני and why is it repeated at Sinai?; a. e.—2) to change; to be different. Targ. O. Deut. XXXIV, 7.—Lev. R. s. 22 מאי דהוה דורין ש' as the one (the mosquito) changed, so did the other (Titus) change. Yeb. 21<sup>b</sup> לא שניא (abbrev. ל"ש) or is there no difference (between the wife of a brother on the mother's side and that of a brother on the father's side)? Succ. 29<sup>b</sup> ול"ש... ול"ש no difference whether it is the first Holy Day or the second. Ib. 30<sup>a</sup> ל"ש no difference whether before &c. Sabb. 6<sup>a</sup> ל"ש in this case, too, it is the same; a. v. fr.—Yeb. l. c. הא מ' ש' הני מאי ש' (abbrev. מ'ש) what difference is there between the former and the latter? Sabb. 4<sup>a</sup> מ'ש הכא... Ib. 2<sup>b</sup> and wherein lies the difference? Ib. 2<sup>b</sup> ומ'ש הריח וכ' wherein lies the difference (what reason is there) that the Mishnah says here, 'two which are four within, and two which are four without', and there (Shebu. I, 1) only, 'two which are four'?; a. fr.—Part. שניא it is different. Succ. 21<sup>b</sup> ש' שוררים דואיל וכ' it is different in the case of oxen, because &c. Sabb. 7<sup>b</sup> ש' צרור וכ' it is different with bundles and other objects &c. Ker. 11<sup>a</sup> והכא ש' but here it is different; a. v. fr.—V. שניא.

**Pa שניא** 1) to change; to act strangely. Targ. Gen. XII, 14. Targ. Ps. LXXXIX, 35. Ib. XXXIV, 1. Targ. Y. II Deut. XXXII, 5; a. fr.—[Ib. 41 אישני, read: אישני, v. שניא.—Targ. Jud. XX, 16 משני, read: משני, v. שניא.—Taan. 24<sup>b</sup> שניא דוכריו he changed his place. Ker. 11<sup>a</sup> כמה דאפשר לשנויי משניין Bets. 30<sup>a</sup> לישנא דשנויי as much as it is feasible to change (the mode of doing a thing), we must change on the Holy Day; Sabb. 128<sup>b</sup>; ib. 117<sup>b</sup> משניין נש' ולא משניין וכ' and there are those women that fill their pitchers... without any change, and we say nothing to them (to interfere)! Snh. 96<sup>a</sup> top שני נפשך (Rashi אשני) disguise thyself; in במאי אישני how shall I disguise (myself)?; Yalk. Is. 276; a. fr.—2) to reply. Sabb. 7<sup>b</sup> וימנין משני לה וכ' at times he replied to it (met the objection by saying) &c. Ib. 3<sup>b</sup> דמשני כך וכ' Keth. 98<sup>b</sup> דמשניין, v. שניא. Pes. 20<sup>b</sup> שניא והוא, and he answered, it is different in that case; a. fr.—Shebu. 21<sup>a</sup> top כדשני ליה (Rashi כדשני Abayi) as he (Abayi) replied to him (R. Papa, further below).

**Af. שניא** to change, act strangely. Targ. Mal. III, 6. Targ. O. a. Y. I Deut. XXXII, 5; a. fr.—[Targ. Ps. LXXI, 17 שניא, read with ed. Lag. אשני.—Snh. 96<sup>a</sup> top, v. supra.

**Ithpa. שניא** 1) to be changed. Targ. Deut. l. c. Targ. Lam. IV, 1; a. e.—Snh. 71<sup>b</sup> ויא' כיני because his status has changed, he is a different person (not responsible for acts committed in his previous condition); a. e. הא' דינו א' מרתרו לא א' this man's

legal status has changed, but the mode of his execution is not affected thereby. Ib. דא' לגמרי because a change has taken place (by her becoming of age), she is a different person (and the mode of her execution must be different): so much the more here (in the case of a proselyte) where a complete change has taken place. Ib. 96<sup>a</sup> אפיה ודוה וכ' his face changed, and he looked like a dog. Sabb. 36<sup>a</sup> שמיירוה וכ' the names of the following three things have changed since the destruction of the Temple; Succ. 34<sup>a</sup>; a. e.

**שניא** two, v. שניא.

**שניא** to hate, v. כיני.

**שניא, שניא** m. (b. h.) second. Meg. IV, 1 בש' on the second day of the week. Ib. 22<sup>a</sup>; Taan. 27<sup>b</sup> קורא הש' קורא the second (of those called to read from the Law) reads &c. Bets. 6<sup>a</sup>, a. fr. יום שני the second (Rabbinical) Holy Day (instituted on account of the uncertainty of the calendar). Sabb. 40<sup>b</sup>, a. fr. ש' second vessel, i. e. a vessel into which a boiling mass has been poured, contrad. to כלל ראשון a vessel direct from the fire.—Maas. Sh. I, 1, a. fr. מעשר ש' ממשור, v. משור. Esp. a) (לשניא) ש' the second degree of levitical uncleanness, an object made unclean through contact with uncleanness, v. ראשון. Toh. II, 2 ש' אוכל he that eats food unclean in the second degree, becomes unclean in the second degree. Pes. 14<sup>a</sup> ש' ויש' דוא' וכ' it is a contact between two things both unclean in the second degree, and why do you say that he adds to the degree of uncleanness?; a. fr.—b) relationship in the second degree, second generation. Snh. 28<sup>a</sup> ש' ב'ש' חנן we have learned that a relative in the second degree (first cousin) cannot testify for or against a relative in the second degree; ש' בראשון חנן we have learned that one of the second generation cannot testify for or against one of the first generation, i. e. his uncle. Ib. שלישי ב'ש' a relative in the third degree against one in the second degree, i. e. his father's first cousin; a. fr.—Pl. שניא. Yad. II, 2 מכים אחר ש' and water poured over his hands a second time on another place. Ib. ועל הש' טהור and a loaf which fell on the place which received the second water is clean. Gen. R. s. 31 ש' ל' the second story of the ark was for him (Noah) and his sons and the clean animals; a. fr.—Fem. שניא, שניא (לשניא), v. supra. Ab. Zar. 3<sup>b</sup> ש' ש' during the second three hours of the day; a. fr.—Esp. שניא (לערור) incest of second degree, intermarriage forbidden by rabbinical enactment. Yeb. 21<sup>b</sup> ש' ש' ש' connection with one's mother is incest, with one's mother's mother incest in the second degree. Ib. ש' משום ש' as incest of the second degree; a. fr.—Pl. as above. Ib. ש' מה הם ש' what relationships are הא'... מאי יניחו (ref. to Lev. XVIII, 27) ש' ha'il means the severe, which implies that there are milder forms of incest; what are they? The sh'niyoth; a. fr.

**שניא, שניא** f. (שניא) 1) different, a different thing.—[Targ. Prov. X, 14 שניא some ed., read: שניא].—Y. Dem

**שִׁנּוֹת** f. pl. (v. שֵׁן) *teeth-like marks*. Men. IX, 2 (87<sup>b</sup>)

the Hin measure in the Temple had marks: so far for the meal-offering to go with the bullock &c.; B. Bath. 86<sup>b</sup>. Sabb. 80<sup>b</sup> ש' ... אלא אמר but, said R. K., (the *andifē* of the Mishnah means, enough time to whiten) the marks of a vessel.

**ש"ס** m. (abbrev. of ששה סדרים the six orders of the Talmud) *the Talmud*. Zeb. 5<sup>a</sup> ונסיר לה הש"ס (Ms. M. (תלמודא) and the Talmud applies to it the verse &c.; M. Kat. 3<sup>b</sup> (Ms. M. (תלמודא). Hag. 10<sup>a</sup> לש"ס (Ms. M. (תלמודא) even he that goes from Talmud (Babli) to Talmud (Y'rushalmi). Treat. Sof'rim XV, 5, sq.; 7, sq.; (B. Mets. 33<sup>a</sup>, sq. גמרא, Ms. M. (תלמודא); Y. Hor. III, 48<sup>c</sup> top (תלמודא); a. e.

**שָׁסָה**, v. שסי.

**שָׁסוּעַ**, v. שסייע.

**שָׁסוּעָה** f. (b. h.; שָׁסַע) *divided*. Hull. 60<sup>b</sup>; Nidd. 24<sup>a</sup> (ref. to Deut. XIV, 7) וְהָיָה בְרִייתָהּ the *sh'su'ah* is a creature with two backs and two spinal columns. Hull. 63<sup>b</sup>; Bekh. 6<sup>b</sup>; Yalk. Lev. 537, v. שָׁנָה *Nif*.

**שָׁסָה**, *onomatop.* to hiss.

*Pi.* שָׁסָה to set on (a dog, serpent &c.). Snh. IX, 1, v. נָשָׂה; B. Kam. 23<sup>b</sup>. Ib. מֵאֵן מֵאֵן פְּטוּר מִשְׁפָּטָהּ וְכ' who is exempt from responsibility? Is he exempt that set the dog on, and is the owner of the dog responsible? Ib. 24<sup>b</sup> הַמְשַׁחֵם ... הַבִּירֵי בַּחֲבֵירֵי he who sets his neighbor's dog on a neighbor; שָׁסָהּ הוּא בְּעַצְמוֹ if he incited the neighbor's dog against himself. Gen. R. s. 84 וְכ' וְנָשָׂה בִּי וְכ' come, let us set on the dogs against him (Joseph); a. e.—[Bibl. Hebr. *to plunder*, emp. שָׁסַע.]

**שָׁסָה**, *Pa.* שָׁסָה same. B. Kam. 24<sup>b</sup> דְּמַשְׁסִּי ... בִּירֵן since thou knowest of thy dog, that one can set him on and he will bite, thou oughtest not to have kept him.

*Hithpa.* אֶשְׁסֶה to be set on, to bite, v. supra.

**שָׁסַע** (b. h.) to rend, split.—*Part. pass.* שָׁסֵעַ; *pl.* שָׁסֵעִים *cloven-footed*. Yalk. Lev. 537 (ref. to Lev. XI, 26) לָשׁ מִנֵּן whence do we learn that the laws of uncleanness apply to the cloven-footed animals? לשאין that it applies to those not cloven-footed?; Sifra Sh'mini, ch. V, Par. 4 שִׁסְעִים (corr. acc.).

*Pi.* שָׁסַע same. Zeb. VI, 5 וְכ' וְלֹא שָׁרִי he rent (the sacrificial bird), but did not sever it entirely. Tosef. ib. VII, 10 וְכ' הִרָה מְשַׁסְּנוֹ בִּירֵי בִירֵי וְכ' but not with a knife; a. e.—*Part. pass.* מְשַׁסֵּעַ *cloven-footed*. Sifra l. c. מַפְרִיס וְכ' v. פָּרַס; Yalk. l. c. וּמַשְׁסֵּעַ (corr. acc.).

**שָׁסַע**, *Pa.* שָׁסַע same. Targ. Lam. III, 11 (h. text פָּסַח).

**שָׁסַח** (b. h.), *Pi.* שָׁסַח (emp. preced.) to split, to hew in pieces. Lam. R. to III, 64 (ref. to ירשק, I Sam. XV, 33) וְכ' שִׁחַחֵהוּ he cut him in four pieces. Sifra Thazri'a Par. 5, ch. XVI וְשָׁסַחֵהוּ Rabad, v. שָׁסַח.

**שָׁסֵקִי**, v. שָׁסֵקִי.

**שָׁסֵקִי** (Shaf. of סָחַם) to enclose, lock up. Gitt. 68<sup>a</sup> שָׁסֵקִי אֶת שְׂרָא בִּיהַ אֶת (ed. סָחַמִּיהַ) he threw a chain (looped rope) over him and enclosed his head; [Ar. 'drew it up', when we should expect וְשָׁסֵקִי].

**שָׁסָה** *sh'a*, the first element of the word שָׁסֵקִי, phonetically representing the act of carding (v. שָׁסָה). Y. Kil. IX, end, 32<sup>d</sup>, v. שָׁסֵקִי, a. נוֹ.

**שָׁסָה** pr. n. m., v. שָׁסָה.

**שָׁסָה**, v. שָׁסָה.

**שָׁעָבַר** (Shafel of עָבַר 1) to subject, subjugate, surrender; to obligate, pledge. Gen. R. s. 44 (ref. to Gen. XV, 13) יָדוּעַ שְׂאֵנִי מְשַׁעְבָּדִין 'knowing' means that I will surrender them as slaves, 'thou shalt know', that I will redeem them. Pesik. R. s. 15 בְּשַׁעְבָּדֵינוּ בְּשַׁעְבָּדֵינוּ ... לֹא כֹךְ ... שְׂרָא מְשַׁעְבָּדֵינוּ בְּשַׁעְבָּדֵינוּ ... לֹא כֹךְ has not the Lord said, that he will make us the subjects of seventy nations? Ib. [read:] בְּאֶחָד מִשְׁעַבְדֵינוּ בְּאֶחָד one Goth comes and enslaves one of us, that is as much as if she (Rome) had enslaved all of us; Cant. R. to II, 8. Gen. R. s. 85 (ref. to Is. LXVI, 7) בְּזֵמַן קֹדֶם ... מְשַׁעְבָּדֵינוּ רָאשֵׁינוּ וְכ' before yet the first oppressor (of Israel) was born, the last redeemer was born. R. Hash. III, 8 (ref. to Num. XXI, 8) לִבָּם ... וְשָׁעָבְדִין אֶת לִבָּם when the Israelites looked upward and pledged their hearts to their Father in heaven, they were healed; a. fr.—*Part. pass.* מְשַׁעְבָּדִים; *pl.* מְשַׁעְבָּדִים. Num. R. s. 58 אֲלֵא מֵשֶׁ לִפְנֵי הָאָרֶן ... אֲלֵא מֵשֶׁ they were not haughty, but bore themselves like servants before the Ark. Y. Hag. III, 79<sup>b</sup> לְהַלְבֹה מֵשֶׁ שְׂרָא הַכֹּל מֵשֶׁ so that everything be made subject to the law; a. e.—נִכְסִים מֵשֶׁ, or מְשַׁעְבָּדִין (sub. נִכְסִים) *mortgaged property*, i. e. property bought from a person who owes a debt collectible from his landed estate in whatever hands it may be, opp. בְּנֵי הָאָרֶן property in the hands of the debtor. B. Mets. 13<sup>b</sup>. Gitt. 50<sup>b</sup>; a. fr.—2) to vex, persecute, attempt to destroy. Ex. R. s. 22 וְכ' מְשַׁעְבָּדִין אֶת יִשְׂרָאֵל בְּרִבְרוֹ let us see how we can persecute Israel by means of something which the Lord cannot bring upon us in the same manner; Yalk. ib. 208 וְכ' אִם מְשַׁעְבָּדִים אֵנִי אֹהֵם כֹּאשׁ וְכ' if we destroy them through fire, their God can bring fire upon us &c.; (וְנִשְׁחַדְבָּרֵם) come, let us destroy them through water; Yalk. Ps. 786; a. e.

*Hithpa.* הִשְׁעַבְדֵנוּ, *Nithpa.* נִשְׁעַבְדֵנוּ 1) (with ל) to be subjugated, be the slave or subject of. Gitt. IV, 4 אֶם ... עֶבֶד ... לְשׁוֹם עֶבֶד הִשְׁעַבְדֵנוּ וְכ' a slave that was captured and redeemed, if he was redeemed as a slave, remains a slave; if as a freeman, he cannot be made a slave. Ib. 37<sup>b</sup> לְרִבּוֹ רִבּוֹ הִשְׁעַבְדֵנוּ he is the slave of his first (original) master; לְרִבּוֹ שֵׁנִי he is the slave neither of his first master, nor of his second master (his redeemer). Pesik. R. s. 15 לְמַלְכוּתָא ... אִי שְׁלִיחָא עָבְדֵנוּ לְמַלְכוּתָא which wilt thou choose? that thy children go down to Gehenna, or that they be subjected to successive empires? Sabb. 88<sup>b</sup> וְכ' מְשַׁעְבָּדֵינוּ אֵמֵר ... לְפָרְעָה הִשְׁעַבְדֵנוּ (Ms. M. (תְּשַׁעְבָּדֵנוּ) he (Moses) said to them (the angels), did you go down to Egypt?

**שְׁעָרָא** m.=next w. Targ. Ps.LXVIII, 3. Ib.XXII, 15;  
a. e., v. שְׁעָרָא.—Targ. Y. Gen. XXXVII, 25; XLIII, 11  
שְׁעָרָא (O. שְׁעָרָא; h. text נכחָא).





**נָשַׁעַר, נָשַׁעַר** ch. same, 1) *to smooth, paste over, daub.*

Targ. Ez. XIII, 10, sq. Ib. 12 שְׁעִירוֹן (some ed. שְׁעִירוֹן, Pa. of שְׁעִי). Ib. XXII, 28; a. e. — 2) *to make smooth, flatter*. Targ. Ps. XXXVI, 3. — 3) (of skin) *to be smooth, bright*. Targ. Lam. IV, 7 (h. text צָהִי).

*Pa.* שַׁעַע *to smooth*. Targ. Ps. V, 10 (v. שַׁעַי).

*Ithpa.* אֶתְּשֶׁה *to be pasted, daubed*, v. שִׁיעַ *ch.*

**שֶׁפָּרָה** m. (cmp. שֶׁפָּרָה) *a gum used as a spice, tragacanth.*  
Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text נִכְחָה).

שַׁעַר I (b. h.; denom. of שָׁעַר) to keep the gate.—  
V. שָׁעַר.

*Pi.* מְשׁוֹרֵר שֶׁשׁוֹר כַּשֵּׁל חֲבִירוֹ 11<sup>b</sup> same. Arakh. a Levite chorister that helped in attending to the gate in his neighbor's stead.—Part. מְשׁוֹרֵר; *pl.* מְשׁוֹרְרִים (formed by analogy to מְשׁוֹרֵר, v. שֹׁר I). Ib. שֶׁשׁוֹר, v. שֹׁר I. *ib.* מֶשֶׁ, v. שֹׁר I. (דְּשׁוֹרְרִים, v. שֹׁר I. *ib.* וְלֹא מִן הַמֶּשֶׁ (Sifré Num. 116; Yalk. *ib.* 752

שֶׁעַר II (b. h.; v. שֶׁעַר) *to divide, distribute*. [Midr. Till. to Ps. XIV שֶׁעַר, v. infra.]

*Pi.* שְׂרִיר, שְׂרִיר 1) to apportion, estimate, measure, calculate. Hull. VII, 4 כִּיצַד מְשַׁרְרִין אוֹתָהּ וּכ' how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97<sup>b</sup> כִּשְׁחָן מְשַׁרְרִין כִּשְׁחָן מְשַׁרְרִין when we define the proportions, we include in the calculation the broth &c. Ib. מְשַׁרְרִין... מְשַׁרְרִין כָּל אִיסוּרֵיהֶן... מְשַׁרְרִין... מְשַׁרְרִין in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שְׂרִירָה חֻכְמָהּ כֹּחַ the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁרְרִין אוֹתָהּ (some ed. מְשַׁרְרִין) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שְׂרִירָה, v. next w.; a. fr.—Midr. Till. to Ps. CXIV (expl. סָפֵא, Ps. LXXVIII, 5) שְׂרִירָה לִפְנֵי דְרַכֵּיהֶם (not 'שִׁיר'; ed. Bub. שְׂפִיר, a glossator's emendation) measure your ways before the Lord (cmp. שִׁיר I). Pesik. Zutr. Haaz. (ed. Bub. p. 114) (ref. שְׂרִירָה, Deut. XXXII, 17) לִפְנֵי שְׂרִירָה whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לִפְנֵי שְׂרִירָה. — 2) (שְׂרִיר) to superintend the market, v. שְׂרִיר.

*Hithpa.* הִשְׁתַּעֵר *to be estimated, measured.* Ukts. II, 8  
מִשְׁתַּעֲרִין בְּכֻמּוֹת שֶׁהֵן *are measured as they are* (not com-  
pressed); מִשְׁתַּעֲרֵת בְּכֻמּוֹת שֶׁהִיא *is measured as it is.*

**מִעָר** ch., Pa. **מִעָר** same, to measure, calculate. Targ. O. Gen. XXVI, 12 **בְּמִעָרָהוּ** ed. Berl. (oth. ed. **בְּרִשְׁתָּהוּ**). Y. **בְּרִשְׁתָּהוּ**; h. text **שְׁעָרָם**.—Hull. 97b **בְּפִלְפִּלִּין** 'ולִשְׁתָּהוּ' why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. **מִשְׁתָּרִין** או **בְּנִפְיָם מִיֵּדָה מִשְׁתָּרִין** do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32<sup>d</sup> top

the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שְׁעוֹרָה (corr. acc.); Koh. R. to V, 8 שִׁיעָרוֹ אֹתָהּ וּכ' (Hebr.).

**שֹׁעַר** (b. h.; cmp. שָׂעַר II) *to be rough*, denom. שָׂעַר; *to shudder, fear*. Sifrē Deut. 318 (expl. שְׁעָרוֹם, Deut. XXXII, 17) שְׁעָרוֹם שֵׁערֵי אֲבוֹתֶיךָ your fathers' hair did not stand on end before them (v. שָׂעַר II); Yalk. ib. 545.

*Hif.* **הַשִּׁיעַר** (denom. of **שָׂעַר**) to grow hair, be hairy. Hull. 44<sup>a</sup> **עַד מְקוֹם שְׂרִישֵׁי שֶׁפֶר** Ms. M. a Rashi (ed. כרד, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. diction) **שֶׁפֶר הַשִּׁיעַר** שֶׁפֶר an ox, which is more hairy (on the stomach). Nidd. 25<sup>b</sup> **עַד שְׂרִישֵׁי שֶׁפֶר** until the embryo has hair.

שֵׁעַר, *Af.* אֶשְׁעִיר, v. preced.

**שֵׁי, שֵׁנָר** m. (b. h.; preced.) *hair*. Meg. 18<sup>a</sup>, a. e. I. פָּבֵר v. חֹבֶבֶר שֵׁנָרֵי Naz. I, 2 סָלָסֶל v. מִסְלָסֶל בְּשֻׁפְרָה. Ib. 4<sup>b</sup> וְכ' שֵׁנָר לְשֹׁחַת ש' וְכ' to ruin such fine hair; Tosef. ib. IV, 7. Yoma 47<sup>a</sup> קָלֶטֶט שֵׁנָרֵי v. קָלֶטֶט II; a. fr.—Trnsf. *crown*, *ramification* of a tree; *panicle*, *stem* and *pod* of leguminous plants. Peah II, 3; a. e. כֹּחַשׁ v. פָּחֶשׁ Y. ib. 17<sup>a</sup> תֹּפֶר כִּיל. IV, 9 חֲרִי הֶחֱפֵץ ש' חֲרִי וְכ' he turned the branches of two rows of vines towards one side; B. Bath. 82<sup>b</sup>. Sabb. XXI, 3 שֵׁנָר שֵׁנָרֵי ש' וְכ' the panicles (pods) of beans and of lentils. Tosef. Ukts. I, 8 פִּינָר ed. Zuck. (Var. שֵׁנָר, read as ed. T'bul Yom III: (שֵׁנָרֵי) the panicle of a pomegranate; a. fr.—*PL*, v. פִּנָר.

שִׁעָרָא ch., v. שִׁעָר, שִׁעָר

**שַׁעַר** m. (h. h.; שער *to divide, break open*) 1) gate, open place for public and private transactions. Sifre Deut. 242 (ref. to Deut. XXII, 24 וְכִי הָיְתָה אִשָּׁה שָׂמָּה שַׁעַר הַמָּקוֹם where she was found, and not the gate where she was judged. Keth. 45<sup>b</sup> (ref. to Deut. XVII, 5) שַׁעַר הַמָּקוֹם the gate (of the place) where he worshipped the idol. Midd. I, 3 הַמִּזְבֵּחַ הַזֶּה הָיָה בְּשַׁעַר הָאֵל the eastern Temple gate; a. v. fr.—Pl. מְשַׁעְרִין, מְשַׁעְרִין; constr. מְשַׁעְרֵי. Ib. (72<sup>b</sup>) הָיוּ שָׁנֵי שַׁעֲרֵי הַמִּטְבֵּחַ הַזֶּה two gates, v. חוליה II. Ib. 4; a. v. fr.—2) market, market price. B. Mets. V, 7 שִׁיעָצָה הָאֵשׁ, v. פָּסַק. Ib. (72<sup>b</sup>) הַגְבוּרָה כֶּשֶׁ' (Bab. ed. בש') according to the price at the height of the market, i. e. the lowest price. Ib. 8 הָיוּ שָׁנֵי שַׁעֲרֵי הַמִּטְבֵּחַ הַזֶּה two gates according to the lowest market price. Ib. 1 הָיוּ שָׁנֵי שַׁעֲרֵי הַמִּטְבֵּחַ הַזֶּה if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57<sup>a</sup> הָיוּ שָׁנֵי שַׁעֲרֵי הַמִּטְבֵּחַ הַזֶּה the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; יוֹדֵעַ הָאֵשׁ the price went back to its former figure; a. fr.—Pl. as ab. B. Bath. 89<sup>a</sup> לְשֵׁן הַמִּטְבֵּחַ for the regulation of market prices, v. אֲנִיגְמִים; Y. ib. V, end, 15<sup>b</sup> שִׁיעָצָה הָאֵשׁ, v. פָּסַק.

**מֶעַר II** m. (b. h.; מֶעַר II) *estimation, proportion.*—**מֶעַרִים**. Gen. R. s. 64 (ref. to Gen. XXVI, 12) מֶעַר וְכ' one hundred Kor; מֶעַר מִיְיִנוֹת מֶעַר ש' one hundred proportions, one hundred quantities; one

203

of song', that means the lips; Lev. R. s. 18 שפוחיתו Sabb. 152<sup>a</sup> v. שפוחיתו ו' רפ"ט. Ab. Zar. 35<sup>a</sup> שפוחיתו v. ששק. Keth. 61<sup>b</sup> אר השפוחים v. שרפ"ט; Y. Keth. V, 30<sup>a</sup> bot. ו' השפוחים, v. שרפ"ט. a. fr.—Y. Yeb. VI, beg. 7<sup>b</sup> בין דש' between the lips (of the vagina).

**שפה** verb, v. שפי.

**שפח** f. (שפה II) *overflow, additional measure*; v. שפע.

**שפוד** m. (שפר) *spit*. Pes. VII, 1 ש' של רימון a spit made of pomegranate wood. Ib. 74<sup>a</sup> של מכתב' a metal spit. Y. Naz. VI, 55<sup>b</sup> של אור' של נבילה one spit with forbidden meat. Bets. 28<sup>b</sup>; a. fr.—[Tosef. Meil. I, 25, v. שפוד I.]—Pl. שפודין. Y. Naz. I. c.; a. e.

**שפודא** ch. same. Pes. 74<sup>b</sup> שפודא ב' שפיר, v. שפיר. Ib. 'שפודא if he suspended them from the spit; a. e.—Pl. שפודא. Targ. Y. Num. XXXI, 23 (ed. Vien. 'שפ).—V. שפודא.

**\*שפודא** m. (שפיר I) *crushing, destruction*. Targ. Prov. XXIV, 22 Ms. (ed. סופא; some ed., a. Var. ed. Lag. ספודא; h. text פיר).

**שפודא**, v. sub 'שפיר.

**שפודא**, v. שפח I, III.

**שפודא**, v. שפודא.

**שפודא** m. (שפד) *gutter, slope, spout*. Targ. O. Num. XXI, 15 לנחליא ed. Berl. (oth. ed. נחל'. שפדא; Ms. שפדא; h. text אשר).—B. Bath. 3<sup>b</sup> Ar. ed. Koh., v. שפדא.—V. שפדא.

**שפודא** m. (preced.) *a laborer engaged in pouring wine to fill up vessels*.—Pl. שפודא. Ab. Zar. 72<sup>b</sup>.—[B. Bath. 3<sup>b</sup> Ar., v. שפדא.]

**שפודא**, v. sub 'שפיר.

**שפודא**, v. שפודא.

**שפודא** f. (= שפיר, v. שפיר) [*something round*], tube; egg-shell. Nidd. 21<sup>b</sup>. Erub. 43<sup>b</sup>, v. שפודא. Lev. R. s. 16, beg. ו' דירה מביאה ש' ו' she took an egg-shell and filled it with balsam, v. שפודא. Hull. 57<sup>b</sup> עשו לה ש' של קנה ו' they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 חקש' ש' a straw tube. Snh. 68<sup>a</sup>, a. fr. ש' חנור' or ש' the tube (mouth-piece) of the leather bottle. Par. V, 8. Ib. VI, 1; a. fr.

**שפודא**, v. שפודא.

**שפודא**, v. שפודא. Y. Ned. I, 37<sup>a</sup> top, read: שפודא.

**שפח**, v. ספח.

**שפח** f. (b. h.; v. משפח) [*attached to the household*], *handmaid, slave*.—ש' חרופה, v. חרופה.—Snh. 39<sup>a</sup> נטלו ש' לשמשו they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 99<sup>b</sup> מוטב

better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 ונכרית ולר' ש' ונכרית the child of a slave or of a gentile woman. Ib. 13 ו' ממזר שנשא ש' ו' if a bastard married a slave, their child is a slave. Ib. 69<sup>a</sup> ו' האומר לשפחהו ו' if one says to his bondwoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. כנענית ש' a Canaanite slave. Keth. V, 5 ו' אחת לו ש' אחת ו' if the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—Pl. שפחור. Ib. ו' מאה ש' ו' even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. Ker. 9<sup>a</sup> ש' חרופה, ש' חרופה. Lev. R. s. 16, a. e. ש' מכוננת. Tanh. Vayetsé 8 חש' ... לא תהא should not my sister Rachel be at least like one of the handmaids (Bilhah and Zilpah)? Ab. II, 7; a. fr.

**שפחור** f. (preced.) *status of a handmaid*. Y. Kidd. I, 59<sup>c</sup> bot., v. אישור; Bab. ib. 18<sup>b</sup>. Ib. 19<sup>a</sup>; a. e.

**שפט** (b. h.; v. שפט, s. v. שפט) [*to divide*; emp. גור.] *to decree, decide, judge*. Ruth R. to I, 1 שפטו ... צריכין להשפט ... woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B. Bath. 15<sup>b</sup> (ref. to Ruth I. c.) דור שפטו it was a generation that judged its judges &c., v. שפטו ו' remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שפט.

*Nif. שפטו to be judged, criticised*. Ruth R. I. c., v. supra.

**שפט** m., pl. שפטים (b. h.; preced.) *judgments, punishments*. Mekh. B'shall., Shir., s. 8 בז' ש' judgment was executed on the idols; a. e.

**שפטיא** m. (שפט; v. שפטיא) *childish*. Targ. Y. II Deut. XXXII, 6 Ar. (ed. טפשא; h. text נבל).

**שפטיא**, v. שפטיא.

**שפי** I (b. h.; emp. שפי II) 1) *to crush*.—Part. pass. שפיר, pl. שפירין *crushed, humble, contrite* (= b. h. נכנע). Tosef. Hag. II, 9 ו' ש' humble and contrite; Tosef. Snh. VII, 1 ו' (only); Y. ib. I, 19<sup>c</sup>. Gen. R. s. 60 ו' ש' (only) broken down and crushed (poor); a. e.—2) *to rub, smooth, plane*.—Part. pass. as ab. a) *smooth*. Koh. R. to XII, 14 two paths ו' אחד מלא ו' one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 בור ש' (Snh. 109<sup>a</sup> שפא; Ar. שפח, corr. acc.) a smooth (blank, empty) pit, v. בורסקי.—b) (emp. שפי II) *unimpaired, unscathed*. Gen. R. s. 45, v. רחוק.

*Pi. שפי, שפי* 1) *to plane, saw, trim*. Hull. 125<sup>a</sup> קולית שפי a thigh-bone which one sawed through lengthwise. Ab. Zar. 42<sup>a</sup> ו' ש' if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49<sup>b</sup>. Y. Gitt. V, 47<sup>a</sup> bot. ו' שפי if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 ו' שפי דימנה (read: שפי) if he filed off a part of it and made of it &c.;

a. e.—Part. pass. מְשֻׁפָּר; *pl.* מְשֻׁפָּרִים. Y. Gitt. I. c. 'במש' if he took it planed. Y. Succ. I, 52<sup>c</sup> top 'במש' (not בכלים) when the boards are planed preparatory to making them into utensils; a. e.—2) to smooth, polish. Kel. XIV, 5 מְשֻׁפָּר Ar.; Ned. 56<sup>b</sup> מְשֻׁפָּרִים, v. שָׁפַר II.—Trnsf. to pacify, give satisfaction. Y. B. Mets. V, 10<sup>b</sup> לו' חייב if a tenant or an agent neglects his neighbor's field, he must indemnify him; ib. IX, beg. 12<sup>a</sup>.—3) to leave smooth places, (comp. חֵלֶק *Hif.*) to plant wide apart. Y. Orl. I, beg. 60<sup>c</sup> בְּמִשְׁפָּחָה (or בְּמִשְׁפָּחָה *Hif.*) when he plants the trees wide apart, it is an indication that he wants to raise them for beams, opp. רִצָּח. B. Bath. V, 4 רִשְׁפָּה לו' (or רִשְׁפָּה) if they (the trees bought in a person's field) grew large, he (the owner of the field) has no right to smooth the field (cut the trees down). Ib. מְשֻׁפָּרִים when they are grown large, he (the owner of the trees) may cut them (in order to use the ground they occupy); a. e.

**שָׁפַר** ch. same, 1) to crush, rub, grind. Targ. Ps. LVI, 2 (h. text שָׁפַר). Ib. 3.—Part. pass. שָׁפָר; f. שְׁפָרָה; *pl.* שְׁפָרִים. Ib. LI, 19 (h. text שָׁפָר). Targ. Job XXXIII, 21.—2) to plane, smooth, paste over. Yeb. 75<sup>b</sup> 'שָׁפָרָה he trimmed it (cut off the protuberances) like a writing reed. Sabb. 98<sup>b</sup>, v. מְשֻׁפָּר (v. שָׁפַר II). B. Kam. 98<sup>a</sup> Ms. M., v. שָׁפַר II ch. Snh. 109<sup>b</sup> רִשְׁפָּה דִּבְשָׁה וְכ' they smeared her body with honey, and placed her on the roof &c.; a. e.—Part. pass. as ab. smooth, level. Targ. Prov. XV, 19. Targ. Y. Gen. XXXI, 2; 5 (*friendly*).—Snh. 109<sup>a</sup> שָׁפָר, v. preceded.

*Pa.* שָׁפַר 1) to crush. Targ. Esth. I, 10. Targ. Ps. LI, 10 רִשְׁפָּרָה Ms. (ed. Lag. רִשְׁפָּרָה, corr. acc.; ed. Wil. רִשְׁפָּרָה *Pe.*; h. text רִכָּרָה). Ib. LXXXIX, 11; a. e.—2) to plane, trim.—Part. pass. מְשֻׁפָּר; f. מְשֻׁפָּרָה; *pl.* מְשֻׁפָּרִים. B. Bath. 3<sup>a</sup> מְשֻׁפָּרִים אֲבָנֵי דְלָא מְשֻׁפָּרִים Ms. M. (ed. מְשֻׁפָּרִים, corr. acc.), v. גָּרַל.

**שָׁפַר** II (v. שָׁפַע 1) to incline, v. שָׁפַר II.—2) to tilt; pour out slowly (so as to leave the sediment behind). Midr. Till. to Ps. XVIII, 12 שָׁפָרִים אֵלַי כְּרִים ed. Bub. (oth. ed. שְׁפָרִים) as the small bowels of an animal that pour their contents from one to the other. Esth. R. to II, 3; a. e.—Esp. to sell wine. B. Mets. 60<sup>a</sup> לְחַמְרִים Ms. H. (v. Rabb. D. S. a. l. note 10; ed. לְחַמְרִים; Ar. לשמרים, corr. acc.) if one sells wine to ass-drivers (caravan at an inn); Tosef. ib. III, 27 חִיָּה שֹׁפָר וְכ' ed. Zuck. (Var. שֹׁפָר); a. e.

*Pl.* שָׁפַר to make slanting, whittle to a point.—Part. pass. מְשֻׁפָּר; f. מְשֻׁפָּרָה; *pl.* מְשֻׁפָּרִים. Keth. 5<sup>b</sup> מִשְׁפָּרִים (the fingers) pointed like pegs.

**שָׁפַר** ch. same, 1) to incline, make slanting. Sabb. 98<sup>b</sup> שָׁפָרִים לָהֶם כִּי טוֹרְרִין they made the boards slanting like mountain sides (bringing to a point; Ar. טָרַר q. v.); Yalk. Ex. 370.—2) to pour out slowly. Hull. 67<sup>a</sup> לֹא אֶפְשֶׁר... וְשֵׁי לִיהָ B. Kam. 115<sup>b</sup> אֶפְשֶׁר (not דִּשְׁרִי) one may put something (a piece of cloth &c.) over the mouth of a jug, and pour (strain) the liquid through. Sabb. 139<sup>b</sup> שָׁפָרָה Rashi (ed. שָׁפָרָה) they poured

beer slowly from vessel to vessel (leaving the dregs behind); a. e.—Kidd. 71<sup>b</sup> שְׁפִירָה הָלַא vinegar dealer, v. שְׁפִירָה.—Trnsf. to let the blood flow after bloodletting. Sabb. 129<sup>a</sup> 'לִיהָ וְכ' perhaps the surgeon may bleed him too long &c.

**שָׁפַח** III (v. שָׁפַח I) [*to be smooth,*] to be quiet, at ease; to be relieved. Nidd. IV, 4 מְשֻׁפָּחָה מִכָּח לֵכָה וְכ' and was relieved for a full day, opp. קָשָׁה, v. קָשָׁה. Ib. מְשֻׁפָּחָה מִכָּח לֵכָה she was relieved from pain, but not from the flux of blood; a. e.—Part. pass. מְשֻׁפָּח quiet, sane. Arakh. 17<sup>b</sup>, sq. וְנִשְׁפָּחָה שֵׁי if he was sane and became mad; B. Bath. 128<sup>a</sup>.—V. שָׁפַח II.

*Hithpa.* הִשְׁפָּחָה, *Nithpa.* נִשְׁפָּחָה (of a delirious person) to become quiet, conscious, sane. B. Kam. IV, 4 מְשֻׁפָּחָה מִכָּח לֵכָה if the madman became sane again; Tosef. ib. IV, 4. Y. Ter. I, 40<sup>b</sup> bot. לְכַתְּבֵי שְׁפָרָה when he is sane again (we may write a letter of divorce at his order); Y. Gitt. VII, beg. 48<sup>c</sup>. Y. Keth. I, 25<sup>b</sup>; a. e.

**שָׁפַח** ch. same, to be quiet, at ease.—V. שָׁפַח.

*Pa.* שָׁפַח to quiet, pacify, satisfy. Gitt. 73<sup>a</sup> לִיהָ שָׁפַח וְכ' to go and pacify (settle with) him. B. Mets. 15<sup>a</sup> וְכ' שָׁפַח (Ms. H. a. R. וְכ' שָׁפַח, v. מָרַק.—Part. pass. מְשֻׁפָּח; *pl.* מְשֻׁפָּחִים. Ib. 70<sup>a</sup> דְּמִשְׁפָּחָה (not דְּמִשְׁפָּחָה) one whose property is at peace (undisputed by any claimants).

**שָׁפַח** m. (preced.) quiet, ease. Targ. Y. II Num. XXIII, 3; Targ. Y. II Gen. XXII, 8 שֵׁי בָלֵב with an easy heart.

**שְׁפִירָה**, v. שְׁפִירָה.

**שְׁפִירָה** f. (preced.) compromise, peace. Targ. Y. I Gen. III, 15 (Y. II שְׁפִירָה).

**שְׁפִירָה** pr. n., שְׁפִירָה the family of Shafahala (vinegar dealer). Kidd. 71<sup>b</sup> Ar. (ed. בר שְׁפִירָה הָלַא, v. שְׁפִירָה II).

**שְׁפִירָה** f. (שָׁפַח) judging, judgeship. Snh. 3<sup>b</sup> (ref. to Num. XXXV, 24 sq.) מִשְׁפָּחָה שְׁפִירָה הִזְכָּרָה from the time that the assembly meets for judging (from the beginning of the legal proceedings, the court consists of twenty-three). Num. R. s. 14<sup>9</sup> עַל שְׁפִירָתָה שְׁמִשְׁתָּן the verse (Gen. XLIX, 16) refers to Samson's judgeship.

**שְׁפִירָה** m. (שָׁפַח II) wine merchant.—*Pl.* שְׁפִירָה, שְׁפִירָה wine merchants passed the gate of the cemetery; Esth. R. to II, 1 שְׁפִירָה (ר' עוֹרִיָּה) שְׁפִירָה (strike out שְׁפִירָה, a corrupt dittogr. of שְׁפִירָה); Yalk. Prov. 960. Y. Dem. V, 24<sup>d</sup> בָּרִם וְכ' but as to wine dealers, they are used to empty from vessel to vessel. Y. Shek. VII, 50<sup>c</sup> bot., v. חָכֵם.

**שְׁפִירָה**, v. שְׁפִירָה.

**שְׁפִירָה**, v. שְׁפִירָה.

**שְׁפִירָה**, *pl.* שְׁפִירָה, v. שְׁפִירָה.

**שְׁפִיכָה** f. (שֶׁפַךְ) *pouring out*. T'bul Yom IV, 7, v. שֶׁפַךְ I. Y. Pes. I, end, 28<sup>b</sup> (ref. to Deut. XII, 24) ... לֹא אֶלֶּא I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43<sup>a</sup> top (ref. to Lev. IV, 7) לִשְׁ ... לִרְבוּתָהּ this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שְׁפִיכָה. Lam. R. to IV, 11 וְכִי אַרְבַּע שָׁרָה לְטוֹבָהּ וְכִי four times is pouring out mentioned for good, and four times for evil.

**שְׁפִיכוֹתָא** f. same. Makhsh. II, 3 שֶׁ מִי מֵיִם water that is poured out, dirty water, opp. גְּשֵׁמִים מֵיִם rain water.—Esp. שְׁפִיכָה *shedding of blood*. Arakh. 15<sup>b</sup> ... כָּל הַמְּסַכֵּר שֶׁ דִּמְיוֹ he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Snh. 57<sup>b</sup> (ref. to Gen. IX, 6) שֶׁל אִיזוֹרָה אֵרָם שְׁדוּאָה בְּגוּפוֹ וְכִי what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74<sup>a</sup> כָּל ... דְּחִין ... regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

**שְׁפִיכוֹתָא** ch., constr. שְׁפִיכָה, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 קִרְטָמָה שֶׁ (read מִרָה) v. שְׁפִיכָה. Targ. Y. Gen. XXVIII, 20 (not שְׁפִיכָה).—B. Bath. 25<sup>b</sup> בְּשֶׁי when the rain comes pouring, opp. בְּיִדְחָהּ gently.

**שְׁפִילָתָא, שְׁפִילָה**, v. sub שְׁפַל.

**שְׁפִיפֹן** m. (b. h. שְׁפִיפֹן; שֶׁפַךְ) [*sliding*,] a species of *serpents*, *adder*(?). Num. R. s. 14<sup>9</sup> נִחַשׁ וְשֶׁ ... כֹּנֶגֶד corresponding to the two things to which his (Dan's) father compared him, serpent and *sh'fifon*. Sot. 10<sup>a</sup> ... בְּלָעָם Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *shefti*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (*sliding*) on the road. Y. Ter. VIII, 45<sup>d</sup> בֹּת וְשִׁמּוֹ מִיִּין קֶטֶן הוּא וְשִׁמּוֹ it is a small kind of serpent, its name is *sh'fifon*, and it is as thin as a hair.

**שְׁפִיפֹנָא** ch. same. Y. Ter. VIII, 45<sup>d</sup> top אֲשַׁכְחוּן שֶׁ ... לְשַׁעֲרָהּ וְכִי (not 'שְׁפִיפֹר') they found a serpent as thin as a hair wound around &c., v. preced.

**שְׁפִיץ**, v. שֶׁפַץ.

**שְׁפִיץ**, v. שֶׁפַץ.

**שְׁפִירָא** m. (שְׁפִירָה; emp. שְׁפִירָה 2, שְׁפִירָה) *membranous bag, sac of a fetus*; in gen. *fetus*. Nidd. III, 3 שֶׁ הַמְּפִלָּה if a woman discharges a sac full of water &c. Lev. R. s. 14; Y. Nidd. III, 50<sup>d</sup> top (ref. to Job XXXVIII, 9) 'its garment' means the sac, 'its swaddling band', the placenta. Ib. מְרוּקָם שֶׁ אֶת הַפֶּטֶשׁ הָיָה אֶת הַפֶּטֶשׁ articulated shape, v. רֶשֶׁן; Bab. ib. 25<sup>a</sup> מְרוּקָם שֶׁ אֶת הַפֶּטֶשׁ shapeless fetus. Y. Naz. VII, 56<sup>b</sup> I have seen כְּאֶפְסוֹן בְּשֶׁי the embryo of a calf, of the size of a bean, in a bag; a. fr.

**שְׁפִירָא, שְׁפִירָה** ch. same. Targ. Y. Deut. XXVIII, 57.—Nidd. 25<sup>b</sup> וְכִי דִמְיוֹ שֶׁ דִמְיוֹ אֶת הַפֶּטֶשׁ a fetus was brought before Mar Samuel, and he said, this is forty-one days old; a. e.

**שְׁפִירָה** m. (שְׁפִירָה) 1) *handsome, pleasing; good; cheerful*. Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שְׁפִירָה ch.); a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) נִשְׁפָּרָה ... because I was content with my portion, it became beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31<sup>b</sup> בְּדִמְיוֹ אֶת הַפֶּטֶשׁ I want a man as handsome as thou art; a. fr.—*Pl.* שְׁפִירָה, שְׁפִירָה, שְׁפִירָה. Targ. Deut. VIII, 12. Targ. II Chr. VII, 10; a. fr.—B. Mets. 84<sup>a</sup> מִשֶּׁ יְרוּשָׁלַם ... I am one of the survivors of the handsome men of Jerusalem. Ib. כִּדְמוּיִי בְנִי שֶׁ children as good-looking as I am; a. fr.—*Fem.* שְׁפִירָה, שְׁפִירָה, שְׁפִירָה. Targ. Gen. XII, 14. Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. l. c. מִיִּין שֶׁ הוּא שְׁפִירָה who is handsomer than I am; a. e.—*Pl.* שְׁפִירָה, שְׁפִירָה. Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—2) (adv.) *right, well*. B. Mets. l. c. דְּשֶׁ קָא מֵינָהּ do I not know that what I say is right? Yoma 29<sup>b</sup> קָא מִיִּין מִיִּין שֶׁ קָא מִיִּין he who asked that question has asked well. Yeb. 94<sup>b</sup> וְהָאֵל שֶׁ נִסִּיב וְהָאֵל שֶׁ נִסִּיב (legally); and he married this one lawfully; a. fr.—דְּמִי, v. שְׁפִירָה.

**שְׁפִירָה**, v. שְׁפִירָה ch.

**שְׁפִירָה** f. (preced. art.) *goodness; (with לבָּנָה) cheerfulness*. Targ. O. Deut. XXVIII, 47 (שְׁפִירָה); ed. Lsb. (קְשִׁיטָה).

**שְׁפִירָה**, v. שְׁפִירָה.

**שְׁפִיחָה** f. (שְׁפִיחָה) *placing over or by the fire*. Kel. VIII, 8 מִכְנֵגֶד שְׁפִיחָהּ הַקֶּרֶר וּלְפָנֵי the place where the pot is placed and aimed (towards the fire). Ib. 9 כִּיד שִׁירָה בִּיד שִׁירָה a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בִּיד שִׁירָה a hole in the ground with an arrangement for putting a pot over fire); a. e.

**שְׁפִיחָה** (b. h.; *Shaf.* of הִפָּךְ) [*to invert*,] *to pour; to empty*. Lam. R. to IV, 11 וְלֹא שֶׁ ... זֶמְרָה I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; שֶׁ ... וְלֹא שֶׁ because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75<sup>b</sup> (ref. to Deut. XXIII, 2) מִי שֶׁ הוּא שֶׁפֶּה he who pours (semen, instead of shooting forth, in consequence of cutting. Succ. II, 9, v. קִיחָהּ. Y. Sabb. XII, end, 13<sup>d</sup> וְכִי הוּא שֶׁפֶּה 'and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. דִּיר שֶׁפֶּה he pours ink in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44<sup>b</sup> top שְׁפִירָה (Chald.); a. fr.—דְּמִי שֶׁ דְּמִי to shed blood. Gen. R. s. 34. B. Mets. 58<sup>b</sup>, v. לִבָּן II; a. fr.—[Midr. Till. to Ps. XXII, 16 שְׁפִיחָה, read: שְׁפִיחָה, v. שְׁפִיחָה.]

*Nif.* שְׁפִיחָה to be poured out, emptied. Hull. 47<sup>b</sup> רִיאָה

**שִׁפְלָה** f. (b. h.; preced. wds.) *lowland*. Shebi. IX, 2 **וּבִיהודה הַחֹדֶר הַשִּׁפְלָה** in Judæa, (the three districts are) the highland, the lowland, and the valley; **וּשְׁפֵלָה** and the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). Tosef. ib. VII, 10; Y. ib. IX, 38<sup>d</sup> bot. **שִׁפְלָה** (not שְׁפֵלָה), v. צֶמַח. Ib. **מֵאֵמָּוֶם עַד לֶרֶד שִׁי** from



Emmaus to Lydda is the plain (of Judaea). Ib. 'לש' ו'כ' (סימן) the presence of sycamores indicates lowland; Pes. 53<sup>a</sup>; a. fr.

## שפלה, v. שפל.

**שפלות** f. (preced. wds.) 1) (b. h.) *lassitude*, v. שפל. I.—2) *humility, humiliation*. Num. R. s. 4<sup>20</sup> אם 'צריך אדם לנהוג ש' בעצמו ו'... לפני if a man must conduct himself humbly before a king of flesh and blood, how much more must he do so before the Lord? Ib. end 'היה ניהג בש' ו' he lived humbly before the Lord. Sot. 48<sup>a</sup> bot. (ref. to Is. V, 15) 'לשונאיו של הקב"ה (not לשונאיו) they cause humiliation to the enemies of the Lord (euphem. for: to God); של ישראל; the humiliation of Israel; a. e.

**שפלותא** ch. same, *lassitude*. Targ. Jer. XLIX, 24 (h. text רשט).

**שפיל', שפל', שפלתא** f.=h. שפלה. Targ. Deut. I, 7. Targ. Jer. XXXII, 44; a. fr.

**שפם** m. (b. h.; v. שפה) *upper lip*. Cant. R. to I, 7 היה שפמי v. שפה. Pirké d'R. El. ch. XVII, end מכוסה ו' if his upper lip was covered, they knew that he was a mourner; ו' לא היה שפמי ו' if his upper lip was not covered, they knew that he was excommunicated; a. e.

**שפם, שפמא, ס'** ch. 1) same. Targ. Lev. XIII, 45 (O. ed. Berl. 'ס'). Targ. II Sam. XIX, 25 שפמיה ed. Lag. (oth. ed. 'ס'). Targ. Ez. XXIV, 17; 22. Targ. Mic. III, 7.—*Pl.* שפמי, 'ש', Sabb. 129<sup>b</sup> מאה ש' (Ms. O. ו' only; Ms. M. 'מאה) v. קרנא I. Ib. הוא דש' הוא to-day is a day of lip-shaving, i. e. a day spent without profit.—2) *border*. Targ. Y. I Ex. XXVIII, 32 (Y. II ספוא).—[Targ. Y. Num. XXX, 13 שפמיה, read: שפוחיה.]

**שפן**, a word in an incantation against thirst. Pes. 112<sup>a</sup>.

**שפן** m. (b. h.; cmp. שוף II) *cony, (rock-badger)*. Midr. Prov. to XXX, 26 'יש בו ו' 'the conies &c.', this refers to Media, as the cony has the symptoms of cleanness (being a ruminant) and also those of uncleanness &c.; Lev. R. s. 13; Yalk. Prov. 964.

**שפנינא** m. (cmp. preced.) *turtle-dove*. Targ. Lev. XII, 6. Targ. Gen. XV, 9 (Y. II שופנין). Targ. Ps. LXXXIV, 4 (h. text דורר); a. e.—Pesik. 'Aniya, p. 137<sup>a</sup>, v. צוצלנא.—*Pl.* שפנינא, שפנינין. Targ. Lev. V, 7. Ib. XIV, 30; a. e.

**שפע** (cmp. שפה II) 1) *to be smooth*. Gen. R. s. 14 קורה (שפעה) a smooth-trimmed trunk (of a palm-tree, v. שפעה I).—2) *to incline, slide*. Neg. X, 10 'השופע ו' v. שפעה; Sifra Thazr. Par. 5, ch. X. Tosef. Kel. B. Kam. VI, 15 חנוני שפעה (not ששפעה) a stove the rims of which incline towards the inside; שפעהו לאחוריו if its rims incline towards its outer walls. Ohol. VII, 2 אהל שהוא 'שופע a tent the top of which goes slanting down, so that the flat roof is only of the size of a finger; a. e.—3) *to pour out, run, discharge*. Yalk. Lev. 554 כל זמן

as long as it (the spring) discharges its overflow into the garden, the vegetables get black (dark green) &c. Nidd. IX, 8 (among the symptoms of approaching menstruation) ו' ו' she discharges, expl. ib. 63<sup>b</sup> top. Bekh. III, 1 'בזמה גסה שפעה ו' a large domestic animal that discharged a clod of blood; a. e.—[Y. Hor. I, 46<sup>a</sup> top שישפע, read: שישמע, v. שמש.]

**Hif.** ו' 1) *to make slanting*. Erub. 43<sup>b</sup> ו' ו' (משפיעו) let him make the wall slanting (from the centre) upwards and downwards (so that it should cast no shade).—2) *to pour abundantly; to sell in large quantities*; trnsf. *to give in abundance*. Dem. II, 4 כל המשפיעים במדה גסה (Y. ed. חמשופיעים, corr. acc.) all wholesale dealers; ו' ו' these are considered wholesale dealers &c., v. סיוון. Ber. 32<sup>a</sup> (ref. to ו' ו' on account of the silver and gold which thou didst pour upon them, until they said, enough!—this was why they made the golden calf; (Yoma 86<sup>b</sup> שחרביו). Snh. 108<sup>a</sup> ... רור 'הגשמה גסה' the generation of the flood became overbearing only on account of the wealth that the Lord bestowed upon them. Ib. 'בטובה שהשפעהו ו' with the very blessing that I bestowed upon them, do they provoke me to anger; a. fr.—3) *to give overmeasure*. Tosef. B. Bath. V, 3 מקום שנהגו להשפיע משפיע ו' where it is customary to give overmeasure, you must pour as much as is required: as long as the back and the bottom rim of the vessel are not wetted; a. e.—Part. pass. משפוע, v. infra.

**Pi.** ו' 1) *to make slanting*. Part. pass. משפוע; f. כורח 5<sup>a</sup> משפוע, משפועין, משפועות. Sabb. 5<sup>a</sup> היה המקום מש' a slanting wall. Y. Ned. V, beg. 39<sup>a</sup> 'וכ' if the place in his court is sloping ... the neighbor may protest (against washing being done in it), for he may say, thou pourest out, and it comes to my ground; a. e.—[Yalk. Lev. 571 משופע, ררך משופע, v. משפוע].—2) *to cause to flow*. Lam. R. to IV, 15 'וכ' מהו ו' ו' what is v'sippah (Is. III, 17)? It means v'shipp'a (he caused them to discharge blood), in order that the holy seed be not mixed up &c.—Part. pass. as ab. abundant, eloquent, verbose. Midr. Till. to Ps. I, 5 ed. Bub. (ref. to Prov. XV, 7<sup>b</sup>) ו' ו' this refers to those who are extremely fluent, but in whom there is not the sap of the Law; Yalk. Prov. 953 המשפיעים, רחוקים.

**Pu.** ו' 1) *to be made slanting*; part. משפוע, v. supra.—2) *to be poured*. Gen. R. s. 69 end; Yalk. ib. 120, v. שפך.

**Hithpa.** ו' ו' ו' to slant. Y. Erub. X, 26<sup>b</sup> bot. המשפיע 'וכ' when the wall slants at the grade of ten hand-breadths to three.

**שפע** ch. same, 1) *to flow, run, overflow*. Targ. Prov. III, 10. Ib. V, 16; a. e.—Nidd. 63<sup>a</sup> ו' ו' ו' she discharges, but does she not continue to discharge (how can this be a premonitory symptom)?—2) *to slant, hang down*. Targ. Y. Ex. XXVI, 12 (Levy quotes משפיע Af.).

**Af.** ו' ו' ו' to make slanting, let hang down, v. supra.—2) *to pour, give in abundance*. Lev. R. s. 27 דאך ו' ו' ו' where thou givest, thou givest plentifully; Gen.

R. s. 33 אֲשַׁפֵּץ הָן דִּיהַבָּה (not אֲשַׁפֵּץ); Yalk. Ps. 727; Tanh. Emor 6; Pesik. Shor, p. 74<sup>a</sup> מְשַׁפֵּץ.

*Pa. שפץ to incline, make slanting, let hang down.* Part. pass. מְשַׁפֵּץ. Targ. Y. Ex. XXVI, 13 (some ed. מְשַׁפֵּץ Hebraism).—Sot. 22<sup>b</sup>, v. מְדוּכָּה. B. Mets. 26<sup>a</sup> בָּחַר רִמְשׁ גִּירָא when the wall is slanting on one side.

**שַׁפָּה** m. (b. h.; preced.) *overflow, esp. overmeasure, customary addition.* Midr. Till. to Ps. LXXXVIII, 50 מִכָּה כָּל מִכָּה . . . דְּבַר שׁ עֲלִיהֶן to every plague that came upon them, pestilence came as an addition (in the bargain); ed. Bub., a. Yalk. Ps. 820 שַׁפָּה.

**שַׁפְּחָה** ch., constr. שַׁפֵּץ, same, *overflow.* Targ. Is. XLVIII, 18; LIX, 19; LXVI, 12.

**שַׁפְּחָה** I f. (שַׁפֵּץ 1) *smoothing, planing.*—קוֹרֵה שַׁפְּחָה *smooth-trimmed trunk* (of a palm tree). Gen. R. s. 41, beg. שַׁפְּחָה קוֹרֵה שׁ the planed trunks (of the palm tree) are used for ceiling the house; Num. R. s. 3, beg.; Yalk. Ps. 845 קוֹרֵה שׁ. Koh. R. to III, 11 קוֹרֵה שׁ (read קוֹרֵה), v. שַׁפֵּץ.

**שַׁפְּחָה** II f. (b. h.; שַׁפֵּץ to crush, stamp, comp. שַׁפָּה I) *stamping, trot, marching troop.* Sot. VIII, 1; Sifré Deut. 192; Yalk. ib. 923, v. קָלָם.

**שָׁפָה** (v. שָׁפָה II, a. שָׁפָה I) *to crush, rub.*—Part. pass. שָׁפָה; f. שָׁפִיפָה; pl. שָׁפִיפִים. שָׁפִיפָה שָׁפִיפִים a) *rubbed, rubbing.* Gen. R. s. 65 בָּרַח שׁ בָּרַח שׁ דִּיר רַגְלֵיהֶם שׁ their feet (which were hanging down) rubbed against the ground; (Y. Peah VII, 20<sup>b</sup> top נִגְדָּה).—b) *crushed, weak, nimble.* Gen. R. s. 22 the evil inclination שׁ וְכִי is like an enfeebled robber sitting on the cross-road &c.; Yalk. ib. 36; Yalk. Ps. 840. Gen. R. s. 25, end שׁ בְּנֵי אָדָם שׁ weak people, opp. גְּבוּרִים; Ruth R. to I, 1. Gen. R. s. 53 שׁ וְכִי now what is his gift (the child born to him)? is it not puny? I put my finger &c. (v. פָּרַשׁ); Yalk. Deut. 810 שָׁפִיפָה . . . מַחְנִירָה (Ohal.). Gen. R. s. 60 שׁ וְכִי ed., v. שָׁפָה I; a. fr.

*Pilp. שָׁפָה to rub, polish, brush off.* Y. Sabb. IV, end, 7<sup>a</sup> שָׁפָה עד until he rubs (the stones, to wipe off the dirt); Bab. ib. 125<sup>b</sup> צָא וְשָׁפֵם צָא וְשָׁפֵם go out and rub them. Y. Ter. I, beg. 40<sup>a</sup> בְּמִשְׁפָּחָה בָּרַח שׁ when he scours them with water. Yoma 30<sup>a</sup> לְשָׁפָה to wipe off (squirtings). Mikv. IX, 2 שׁ אֵלָּא אֵלָּא אֵלָּא unless he has rubbed the soot off. Tosef. Dem. I, 18 מְשַׁפֵּץ he may rub him (with oil). Y. Ber. IX, 14<sup>c</sup> top שָׁפֵם עד before rubbing (the rectum), v. מְשַׁפֵּץ; a. fr.

*Nif. שָׁפָה to be crushed.* B. Kam. 28<sup>b</sup> וְשָׁפָה בָּאֵבֶן (Ms. F. וְשָׁפָה read: וְשָׁפָה), v. שָׁפָה II.

**שָׁפָה** ch. same (interch. with שָׁפָה). Targ. Ex. XXXII, 20 וְשָׁפָה (h. text וְשָׁפָה); Targ. Cant. I, 14. Targ. Ps. LXXII, 4 וְשָׁפָה (כְּרוֹרֵי). Ib. LXXXIX, 24 (h. text וְשָׁפָה); a. e.

*Palp. שָׁפָה to rub against, let glide down.* Sabb. 154<sup>b</sup> וְשָׁפָה מְשַׁפֵּץ II.

*Ithpa. שָׁפָה to be crushed.* Targ. Job V, 4 וְשָׁפָה (incorr. וְשָׁפָה; h. text וְשָׁפָה). Ib. XXX, 8, v. שָׁפָה II ch.

**שָׁפָה**, *Pi. שָׁפָה* (v. next w.) *to repair.* Keth. 103<sup>a</sup>

שָׁפָה if she repaired the house, how is it?; v. שָׁפָה.

**שָׁפָה**, *Pa. שָׁפָה* (Shaf. of שָׁפָה) [to undo a breach (comp. to remove the ashes),] *to repair.* Targ. II Chr. XI, 11 וּבָנָה וְשָׁפָה קְרוֹרֵי וּמִנִּי וְכִי (h. text וְשָׁפָה וְכִי). Ib. 23 וְכִי וְשָׁפָה, to which Targ. supplies וְשָׁפָה he built and fortified cities, and appointed &c.—Meg. 4<sup>a</sup> אֲסָה אֲסָה שָׁפָה Ar. a. Rashi (ed. שָׁפָה, corr. acc.) Asa came and restored their fortifications. Yeb. 63<sup>a</sup> וְשָׁפָה fill up (a hole in time), that thou need not repair, repair, that thou need not build.

**שָׁפָה, שָׁפָה, שָׁפָה, v. שָׁפָה, שָׁפָה.**

**שָׁפָה**, Tosef. Makhsh. I, 2, read: שָׁפָה (v. R. S. to Makhsh. I, 4).

**שָׁפָה** (b. h.) *to be smooth, rounded; to be pleasing, good, cheerful.* Ex. R. s. 1 (play on שָׁפָה) שָׁפָה מַעֲשֵׂיהָ (שָׁפָה) וְכִי her deeds were pleasing before God.

*Pi. שָׁפָה to cleanse, make pleasing; to conciliate, harmonize.* Sot. 11<sup>b</sup>; Ex. R. l. c. the Lord sent an angel from on high וְשָׁפָה אֹרָם וְשָׁפָה אֹרָם (not וְשָׁפָה) who cleansed them and made them good-looking, like a midwife that cleanses an infant. Ib. שָׁפָה מַעֲשֵׂיהָ על וְכִי she smoothed over her daughter's words, and pacified (the king) for her. Gen. R. s. 98 (ref. to שָׁפָה, Gen. XLIX, 21) שָׁפָה מַעֲשֵׂיהָ שָׁפָה שָׁפָה words of the Shofar, for they harmonize the words that were given with sounding the Shofar &c. (the Torah). Ib. על דִּיר וְכִי (not וְכִי) Naphtali ran like a hind and brought the document (of the purchase of the cave of Machpelah) from Egypt, and through it he pacified (the Hittites). Ib. s. 99, end (ref. to Gen. l. c.) [read:] וְשָׁפָה דְּבָרֵיהֶם . . . וְשָׁפָה מַעֲשֵׂיהָ they offer kings their fruits and speak pleasing words; Tanh. Vayhi 13 וְשָׁפָה (corr. acc.). Lev. R. s. 29 (ref. to Ps. LXXXI, 4 שָׁפָה) בְּחֹדֶשׁ הַזֶּה שָׁפָה מַעֲשֵׂיהֶם in this month (Tishri) cleanse your deeds; וְכִי if you cleanse your deeds, I will &c.; a. e.

*Nif. שָׁפָה to be made neat-looking, be adorned.* Y. Sabb. X, end, 12<sup>d</sup> לְשָׁפָה . . . לְשָׁפָה who makes a strap (for an animal) . . . to be adorned with it; Tosef. Kel. B. Bath. IV, 13 לְשָׁפָה (Pi.).

**שָׁפָה** ch. same. Targ. Gen. XXXIV, 18. Targ. Ps. LXIX, 32. Targ. Esth. I, 10; a. fr.—Snh. 11<sup>b</sup> וְשָׁפָה מִלֵּתָא בְּאֵינִי וְכִי and the thing was pleasing in my sight and &c.; Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top. Ker. 5<sup>b</sup> שָׁפָה וְכִי if it (the cock) gets fat and well-looking, he may know that he will succeed; a. e.

*Af. שָׁפָה to cleanse, make handsome, pleasant.* Targ. Y. Gen. IX, 27 (h. text וְשָׁפָה). Targ. Prov. XV, 2. Ib. XVII, 22 (Ms. שָׁפָה); a. e.—Y. Maasr. I, 49<sup>a</sup> bot. שָׁפָה (Pa.). Y. Taan. I, 64<sup>b</sup> bot. מְשַׁפֵּץ תִּישְׁרִין cleaning the theatre; a. e.

*Ithpe. שָׁפָה to make one's self fair, adorn one's self.* Targ. Jer. II, 33.

**שָׁפָה** m. (b. h.; preced.) *beauty, splendor, pleasantness.*

**שָׁקַד** (b. h. *Nif.*; cmp. next w.) to bend, twist, plait.—*Part. pass.* שָׁקוּד; f. שְׁקוּדָה (cmp. שִׁבְשִׁיבָה) confused, mistaken. Lam. R. to I, 14 (ref. to נִשְׁקַר, ib.) ש' הִרְתִּי מֵעֲוֹנוֹתַי I was in error as to my sins, I thought that he would forgive me all my sins, when I heard that my verdict was torn up.

**שָׁקַד** (b. h.; v. קָדַר) [to bend, be bent; trans.] to be bent upon, be intent, studious, anxious; to watch. Lam. R. to I, 14 (ref. to נִשְׁקַד, v. preced.) וְכ' חָבִיב ש' חָבִיב"ה וְכ' it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 וְכ' שְׁשׁוּקָרִים וְכ' I. Y. Ber. IV, 7<sup>d</sup> אֲנִי שְׁשׁוּקָר וְכ' I am industrious (rise early), and so are they; (Bab. ib. 28<sup>b</sup> מְשַׁבְּרִים ... מְשַׁכִּים). Tosef. ib. VII (VI), 2 כְּמָה אוֹמְנִיתוֹ שְׁשׁוּקָרוֹ מְשַׁכִּימוֹת וְכ' how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58<sup>a</sup> כָּל שְׁשׁוּקָרִים וְכ' אוֹמְנִיתוֹ שְׁשׁוּקָרוֹ (not אֲמִיתוֹ) all trades are anxious and come to the door of my house &c. Keth. 2<sup>a</sup>; 3<sup>b</sup> שְׁשׁוּקָרוֹ ... עַל בְּנוֹת וְכ' the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3<sup>a</sup> בְּעֵינֵי שְׁשׁוּקָרוֹ but (how may weddings take place any day of the week?) must we not consider *shak'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שְׁשׁוּקָר *anxious, industrious, conscientious*. Ab. II, 14 לִלְמֹד וְכ' הוּא ש' לִלְמֹד וְכ' be anxious to learn the Law. Keth. 43<sup>b</sup> אֲמִירָה ש' the industrious scholar said it; ש' מִלּוֹ שְׁשׁוּקָר who is meant by *shak'du*? Samuel. Y. Ned. VIII, 40<sup>d</sup> בּוֹט וְכ' וְלֹא עָמַד שְׁשׁוּקָר וְכ' and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64<sup>c</sup> תִּשְׁקַד.

**שָׁקַד** ch. same, to watch, be anxious, careful. Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

*Ithe.* אֲשֶׁר־שָׁקַד *to be anxious, wait for an opportunity*. Snh. 14<sup>a</sup> הוּא קָא מְשַׁקְדִּי ר' וְכ' (Ms. M. מְשַׁקְדִּי) R. J. was anxious to ordain them; Yalk. Sam. 96.

**שָׁקַד** I m. *industrious, anxious*, v. שָׁקַד.

**שָׁקַד** II m. (b. h.) *almond-tree, almond*. Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) וְכ' מִזֶּה הָשָׁה מְשַׁנֵּה וְכ' as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שְׁשׁוּקָרִים, שְׁשׁוּקָרִי, שְׁשׁוּקָרִי. Maasr. I, 4 ש' שְׁשׁוּקָרִי bitter almonds. Y. Or. III, 63<sup>b</sup> תִּשְׁקַד פֶּדֶךְ שְׁשׁוּקָרִי soft-shell almonds (v. פֶּדֶךְ); a. e.

**שָׁקַדָן** m. (שָׁקַד) *watchful, industrious, scrupulous student*.—*Pl.* שְׁשׁוּקָנִין, שְׁשׁוּקָנִין. Sot. IX, 15 בְּסוּלָה ... מְשַׁנֵּה ... בְּסוּלָה ... with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24<sup>c</sup>; Y. Ned. VIII, 40<sup>d</sup> בּוֹט; Y. Kidd. III, 64<sup>c</sup> תִּשְׁקַד.

**שָׁקָה**, v. שָׁקַי.

**שָׁקוּמָא** m. (שָׁקַט, Shaf. of קָטַט; cmp. קָטַט, קָטַט) [cut short,] 1) *stubby, abnormally short*. Ned. 66<sup>b</sup> ש' ... שְׁמָא ... שְׁמָא ... is her neck graceful? It is too short. Tosef. Bekh. V, 1 וְכ' חָבִיב ש' חָבִיב"ה whose neck is abnormally long or abnormally short; Bekh. 43<sup>b</sup>, expl. רַחְבִּי מִחֵבָה, v. רַחְבִּי; v. שְׁמָא—2) *abruptly bent, angular*. Ib. VII, 1 (43<sup>a</sup>) ש' שְׁמָא (Mish. ed. שָׁקוּי) he whose head is angular, expl. ib.<sup>b</sup> *shak'ut* refers to the front of the head (the forehead receding abruptly).

**שָׁקוּרִל**, v. sub שָׁקַי.

**שָׁקוּלָא** m. (שָׁקַל) *carrier* (of wine vessels).—*Pl.* שְׁשׁוּקָלָא. B. Mets. 99<sup>b</sup>. Hull. 105<sup>b</sup>.

**שָׁקוּעָא**, v. sub שָׁקַי.

**שָׁקוּעָה** f. *sh'ku'ah*, a substitute for שְׁבִיעָה, v. פִּינְיָ. Y. Ned. I, 37<sup>a</sup> top.

**שָׁקוּף** m. (שָׁקַף I, v. מְשַׁקְּףָה) *cross-piece, lintel, arch, arched gateway with posts*. Neg. XII, 4; Tosef. ib. VI, 5 כְּדִי לִיתֵּן חֲתוּם כְּדִי לִיתֵּן חֲתוּם as much wood as is required to place under an arch (to keep it in shape); Ib. כְּדִי לִעֲשׂוֹת סִנְדֵּל as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שְׁשׁוּקָפָה the arched entrance of a cave. Ib. [בִּין] אֵין פִּיהָ if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Snh. X, 28<sup>d</sup> בּוֹט וְכ' אֵת הָשָׁה ... אֵת הָשָׁה the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82<sup>b</sup> הַמְשַׁקְּףָה); Sifré Num. 131 פָּרוּחַ ש' (אֵת הָשָׁה); (Num. R. s. 20, end הַמְשַׁקְּףָה; Tanh. Balak 21 הַבֵּית ש' Y. Naz. V, 56<sup>c</sup> bot. מִעֵי הָשָׁה (strike out מִעֵי, a dittography from preceding clause) under the archway. Y. Nidd. II, 49<sup>d</sup> בּוֹט. standing 'אֲחֵר הָשָׁה behind the post (ready to go out); (Bab. ib. 12<sup>a</sup>; 14<sup>b</sup> בְּצֵד הַמְשַׁקְּףָה); a. e.—*Pl.* שְׁשׁוּקָפִי. Midd. II, 3 כָּל הַגָּתִים הָיוּ שָׁם ... לְהֵן ש' וְכ' (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

**שָׁקוּפָא** ch. same, 1) *door posts with arch*.—*Pl.* שְׁשׁוּקָפִי. Men. 33<sup>b</sup> (Ms. R. 1, a. Rashi שְׁשׁוּקָפִי; Ms. R. 2 שְׁשׁוּקָפִי, v. Rabb. D. S. a. l. note 9); Erub. 11<sup>a</sup> שְׁשׁוּקָפִי (Rashi שְׁשׁוּקָפִי), v. שְׁשׁוּקָפִי.—2) *lintel*, v. שְׁשׁוּקָפִי.

**שָׁקוּרִי**, v. sub שָׁקַי.

**שָׁקוּרָה** f. *sh'kurah*, a substitute for שְׁבִיעָה, v. פִּינְיָ. Y. Ned. I, 37<sup>a</sup> top.

**שָׁקוּתָא** f. (שָׁקַי) 1) *drinking*. Targ. Esth. I, 8.—*Pl.* שְׁשׁוּקָתָא (sub. בְּנִי) *cup-bearers, butlers*. Targ. I Kings X, 5 ed. Lag. (ed. Wil. שְׁשׁוּקָתָא; oth. ed. שְׁשׁוּקָתָא); Targ. II Chr. IX, 4.—2) *watering*; (sub. בְּרִיחַ) *trough* (v. שְׁשׁוּקָתָא).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שְׁשׁוּקָתָא; Y. I בֵּית שְׁשׁוּקָתָא (read: בְּרִיחַ) our troughs.

**שָׁקַט** I *to cut off, shorten*, v. שָׁקַט.

**שָׁקַט** II (b. h.) *to settle, be at rest, at ease*. Sabb. 88<sup>a</sup> לְמָה שְׁשׁוּקָתָא, v. רָרָא; Ab. Zar. 3<sup>a</sup>; Yalk. Ps. 811. Yalk. Hab. 563 הָעוֹלָם ש' the world remained undisturbed; Tanh. ed. Bub., Sh'mini 10 שְׁשׁוּקָתָא הָאָרֶץ; a. e.

*Hif.* הַשְׁקִיט 1) *to be quiet, careless* (cmp. שָׁנִי). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) וְהוּא הַשְׁקִיט מִעֲלֵמוֹ וְהוּא הַשְׁקִיט מִעֲלֵמוֹ (the Lord) is unconcerned about his world; Lev. R. s. 5 (not בעוֹלָם).—2) *to give rest, ease*. Gitt. 31<sup>b</sup> (ref. to

Job XXXVII, 17) 'וב' בשעה שד' וכו' (בשמשקט Rashi) אימתי ... when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 המשקטין Var., v. קָשֶׁט.]

**שָׁקַט** ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr. Af. **שָׁקַט** to give rest. Targ. Is. LXII, 1.

**שָׁקַט** m. (b. h.; preced.) rest, ease. Snh. VIII, 5 ש' לישעים וכו' the ease of the wicked is bad for them and bad for the world.

**שָׁקֵטָא**, v. שְׁקִירָא.

**שָׁקֵטָא**, v. שְׁקִירָא.

**שָׁקָה**, **שָׁקֵה** [(comp. שקט) to settle.]

**הִיף** (b. h.; comp. שָׁקָה) to give drink; to water. M. Kat. I, 1 וכו' מִשְׁקֵין בֵּיתָא you may water a field that depends on irrigation during the festive week &c. Keth. 111<sup>b</sup> ומשה וכו' Cant. R. to I, 12; Num. R. s. 11<sup>3</sup> ומשה and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אין מִשְׁקֵין וכו' we do not give the testing waters to a proselyte (v. סוּפָה). Ib. דוגמא והשקיה, v. דוגמא; Ber. 19<sup>a</sup>; a. fr.

**שָׁקִי** Af. **שָׁקִי** ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140<sup>a</sup> Ms. M. (ed. אשקרי, אשקרי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146<sup>a</sup> מאן ואשקיה ... לימא who can tell that he did not grind a pearl ... and give it to him to drink (in the cup)? Koh. R. to III, 2 וכו' מִשְׁקֵין לֵן וכו' and the father of the child offered them old wine; a. fr.

**שָׁקִי**, v. שְׁקִירָא.

**שָׁקִי** m. (preced.) irrigation; ש' של (שרה) a field requiring irrigation. Tosef. Shebi. II, 4 בשל in a field depending on irrigation, opp. של בעל. Num. R. s. 16<sup>25</sup> של שקי (not שקר), v. בעל. Y. Ter. X, 47<sup>b</sup> top כרוב של (not שקרא) cabbage from an irrigated field. Ib. bot.; a. fr.

**שָׁקֵי**, **שָׁקֵי** f. ch. same, 1) irrigation; pool; ש' בֵּיתָא ש' irrigated soil, garden. Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלח). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—Pl. שָׁקֵין, שָׁקֵין. Targ. Koh. II, 5.—Masc. pl. שָׁקֵין, שָׁקֵין. Targ. Is. XXXII, 20 (some ed. שָׁקֵין; ed. Wil. שָׁקֵין; ed. Lag. שָׁקֵין). Targ. Y. Ex. VIII, 1 (h. text אנמים).—2) ש' בֵּיתָא or ש' trough. Targ. O. Gen. XXIV, 20 (Y. II ש' only; Y. I שָׁקֵין). Targ. O. ib. XXX, 38.—Pl. שָׁקֵין. Targ. Y. ib.—V. שָׁקֵין.

**שָׁקִי**, **שָׁקִי** m. (preced. wds.) butler. Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92<sup>b</sup> (prov.) דוגמא למרא (Ms. M. דשקיה) the wine belongs to the

owner, the credit for it is given to his butler (is the butler's).—**שָׁקִי** רב *chief butler*. Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. דוגמא); a. e.

**שָׁקִיד**, v. שָׁקִיד II.

**שָׁקִידָא**, v. שְׁקִירָא.

**שָׁקִידָא** f. (preced. art.) 1) drink. Targ. Ps. CII, 10.—2) ש' בֵּיתָא trough, v. שָׁקִידָא.—3) butlership. Targ. O. Gen. XL, 21.

**שָׁקִידָא** m. pl. (Shaf. of קום = גום; comp. שָׁקִידָא) nibbles, dessert, fruit &c. Y. Ber. VI, end, 10<sup>d</sup>.

**שָׁקִידָא** f. (שָׁקֵט) at rest, at ease. Targ. Zech. I, 11 (ed. Wil. שָׁקִי; ed. Lag. שָׁקֵט).

**שָׁקִידָא** f. (comp. שָׁקֵט) flamingo (from its abruptly bent beak).—Pl. שָׁקִידָא, שָׁקִידָא. Hull. 63<sup>a</sup> שָׁקִידָא וכו' Ms. M. a. Ar. (Ms. R. 1 שָׁקִידָא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

**שָׁקִידָא**, v. שְׁקִירָא.

**שָׁקִידָא** m. (שָׁקִי) drink, liquid, infusion.—Pl. שָׁקִידָא, שָׁקִידָא. Targ. Y. I Num. VI, 3.—Sabb. 78<sup>a</sup> כַּל וכו' (Ms. M. שְׁקִירָא) all liquids (infusions of collyrium) heal &c., v. שָׁקִידָא I. Ib. 147<sup>b</sup> וכו' מִדִּבְתָּא ש' כִּלְהוּ all infusions (medicines) taken between Passover and Pentecost are efficacious. Ab. Zar. 28<sup>b</sup> וכו' קְשׁוּ ש' כִּלְהוּ (not שְׁקִירָא, Rashi שְׁקִירָא) all liquids are bad for the ear, except &c.

**שָׁקִידָא** m., **שָׁקִידָא** f. (שָׁקֵט) depressed, having the appearance of a depression. Targ. Y. Lev. XIII, 55 צורעא ש' (some ed. שָׁקִי; h. text פתחת).

**שָׁקִידָא** f. (שָׁקֵט) sinking. Ex. R. s. 15<sup>22</sup>; Tanh. Hayé 3 ש' ש' a muddy road.—**שָׁקִידָא** sunset. Zeb. 56<sup>a</sup>. Y. Snh. V, 22<sup>d</sup> bot. Gen. R. s. 68 ... בזריחה ... כשם ש' בִּזְרִיחָהּ as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

**שָׁקִידָא** m. pl. (שָׁקֵט) old, forgotten titles of confiscated property (v. שְׁקִירָא). Y. Keth. X, end, 34<sup>a</sup> [read:] ש' נשין ואעלון לחון נשין ש' קרביין ... אולון ... נשין ואעלון לחון נשין ש' relatives of R. J. bought fields from the family of Bar Tafka; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the *sicaricon* law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, לא ... אנה ידע I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the *sicaricon* law had no application).

**שְׁקִירָה** m. (שְׁקָה I; cmp. **שְׁקִירָה**) *cleft*.—Pl. **שְׁקִירִים**. Ohol. III, 7; VIII, 2 וְשִׁלְעִים ש' roofs (v. אֶהֱל) formed by clefts and overhanging rocks.

**שְׁקִיפָא** ch. same. Targ. Is. X, 26; Targ. Jud. VII, 25 (h. text **שְׁקִירָה**). Ib. XV, 8; 11 (h. text **שְׁקִירָה**).—Pl. **שְׁקִיפִין**. Targ. Is. II, 21 (h. text **שְׁקִיפִין**). Ib. LVII, 5. Targ. I Sam. XXIV, 3 (h. text **שְׁקִירָה**); a. e.—V. **שְׁקִיפָא** II.

**שְׁקִיפָס**, v. **שְׁקִיפָס**.

**שְׁקִיפָה** f. (**שְׁקָה**) *greed*. Esth. R. to I, 2 (ref. to I Kings XIV, 25) Pharaoh is named **שְׁקִיפָה** **שְׁקִיפָה** because he came upon Israel with avidity, saying &c.

**שְׁקָל** (b. h.; Shaf. of **שְׁקָל**) 1) [*to swing*,] *to weigh*, *balance*. Gen. R. s. 4 וְכִּי הָכֵס וְרוּחִין וְשָׁקוֹל וְכ' go in and bathe, and weigh thyself before and after &c.; כִּיִּין שִׁיצָא כִּיִּין וְכ' when he came out and weighed himself, he had lost nothing. B. Bath. V, 11 עֵין בֵּינָן if he gave him exact weight, v. עֵין. Ib. 89<sup>a</sup> לֹא יֵאמַר לוֹ שְׁקוֹל לִיטְרָא וְכ' he cannot say to him, weigh me three single fourths of a litra, but he weighs (puts in the balance) one litra, and puts one-fourth of a litra with the meat; a. fr.—Trnsf. *to weigh, consider, account*. Koh. R. to XII, 14 עֶבֶד שֶׁרָבָה שְׁוֹקֵל וְכ' a slave to whom his master accounts errors as wilful offenses; Hag. 5<sup>a</sup>. Ib. (ref. to Mal. III, 5) קִלּוֹת וְכ' woe unto us to whom the Scripture accounts light offenses alike with severe crimes; Yalk. Mal. 589. Mekh. Yithro, s. 8 הַכִּיב וְכ' the honoring of father and mother is precious before God, for he put their honor and the fear of them on a level with his own honor &c.; (Kidd. 30<sup>b</sup> וְכ' a. e.—2) (denom. of **שְׁקָל**) *to offer the head-tax* (half a Shekel). Shek. I, 4 כָּל כֹּהֵן שֶׁשּׁוֹקֵל וְכ' a priest that pays the head-tax. Ib. 6 הַשּׁוֹקֵל עַל יָדוֹ וְכ' if one pays the head-tax for a priest, a woman, or a minor, he is exempt (from paying agio). Ned. IV, 2 (33<sup>a</sup>) אִרְאָה שְׁקוֹל וְכ' one may pay the head-tax for him; a. fr.—In gen. *to pay taxes*. Tosef. Dem. VI, 3; 4; Y. ib. VI, end, 26<sup>a</sup>, v. אִיִּצֵר.—Part. pass. **שְׁקוּלָה**; f. **שְׁקוּלָה**; pl. **שְׁקוּלִים**. **שְׁקוּלָה**, *even-balanced, of equal importance*. Snh. 3<sup>b</sup>, a. fr. אֵין ש' a court must never be even-balanced, i. e. not be of even numbers, opp. **שְׁקוּלָה**; v. **שְׁקוּלָה**. Num. R. s. 18<sup>8</sup> (ref. to Ps. XCIX, 8) שְׁמוּאֵל שֶׁש' כִּנְגֵד וְכ' Samuel who is balanced against Moses and Aaron together; Ber. 31<sup>b</sup> (ref. to I Sam. I, 11, וְזֶרַע אֲנָשִׁים וְכ' a seed (son) that will hold the balance against two men &c. Ib. 33<sup>a</sup> שֶׁש' כַּחֲדָרִית וְכ' we insert 'the power of rain' (v. **שְׁקוּלָה**) in the section about resurrection, because it is equal to resurrection. B. Kam. 3<sup>a</sup> וְכ' ש' הֵן וְכ' they (the two kinds of damages) are even-balanced (you cannot decide between the two), let both be included; Zeb. 4<sup>b</sup>; Naz. 58<sup>b</sup> ש' הוּא ש' the balance is even; Arakh. 4<sup>b</sup>. Sifra Vayikra, N'dab., ch. XVII, Par. 14; Yalk. Lev. 462 (ref. to Lev. III, 4) וְכ' הַדְּבָר ש' יִשָּׁל וְכ' it may be understood either way, he should take that part of the midriff which is by the liver, or a portion of the liver with the midriff &c.; a. fr.

*Hif.* **שְׁקִיל** *to weigh, ponder, estimate*. Gen. R. s. 59 (ref. to Hos. XII, 8) that is Eliezer, וְכ' שְׁקִיל וְכ' ש' for he sat and pondered on his daughter: is she or is she not worthy?; Yalk. Hos. 528 וְכ' **שְׁקִיל** (*Pi*).

**שְׁקָל** ch. (cmp. **שָׁקַל**) 1) *to take, take away*. Targ. Prov. XVII, 8. Ib. XXV, 20. Targ. II Esth. I, 16; a. fr.—[Targ. Ex. XXIII, 5 מִלְּמִשְׁכָּל ed. Berl., oth. ed. **שְׁקָל**].—**שְׁקָל**, v. **שְׁקָל**.—B. Mets. 40<sup>a</sup> וְכ' שְׁקָלִין וְכ' ש' וְכ' **שְׁקָל** (not **שְׁקָל**) for he takes from him &c., v. **שְׁקָל**. Kidd. 12<sup>b</sup> וְכ' שְׁקָלָהּ וְכ' **שְׁקָלָהּ** (not **שְׁקָלָהּ**) she accepted it and kept silence; ib. 13<sup>a</sup> וְכ' שְׁקָלָהּ. Ib. אֵין שְׁקָלִין וְכ' **שְׁקָלִין** yes, I received it, but it was mine I received. Shebu. 32<sup>b</sup> וְכ' שְׁקָלָהּ וְכ' **שְׁקָלָהּ** I should have been assigned an oath, and the money would have been decreed to me. Yeb. 105<sup>a</sup>; Snh. 21<sup>a</sup>, v. **שְׁקָלָהּ**. Ber. 60<sup>a</sup> וְכ' ש' בְּרִקָּה וְכ' a freshet carried away part of his field (Ms. F. וְכ' אִישְׁחָקֵל a freshet was carried into his field); B. Bath. 41<sup>a</sup>, v. **שְׁקָלָהּ**; a. fr.—Ber. I. c. **שְׁקָלִין** וְכ' **שְׁקָלִין** took up (his cloak) and walked behind &c.—Part. pass. **שְׁקָלִין**; f. **שְׁקָלִין**; pl. **שְׁקָלִין**. Sabb. 63<sup>b</sup> וְכ' שְׁקָלִין וְכ' **שְׁקָלִין** (Ms. M. וְכ' שְׁקָלִין), v. **שְׁקָלִין** I. Ib. שְׁקָלָהּ שְׁקָלָהּ (not **שְׁקָלָהּ**); better: **שְׁקָלִין** take thy goodness), v. **שְׁקָלִין** I; a. e.—2) *to carry*. Men. 85<sup>a</sup>; Ex. R. s. 9 וְכ' שְׁקָלֵךְ, v. **שְׁקָלֵךְ**; Yalk. ib. 182 **שְׁקָלֵךְ**.

*Pa.* **שְׁקָל**, *Af.* **שְׁקָל** *to cause to take, to give*. Pes. 57<sup>b</sup> וְכ' **שְׁקָלָהּ** (Ms. M. וְכ' **שְׁקָלָהּ**); Yalk. Lev. 469, v. **שְׁקָלָהּ**.

*Thpe.* **שְׁקָל** *to be taken away*. Targ. I Chr. V, 2 וְכ' **שְׁקָלָהּ** (Var. **שְׁקָלָהּ**). Ib. 1 (ed. Beek וְכ' **שְׁקָלָהּ**).—Ber. 60<sup>a</sup>, v. *supra*.

**שְׁקָל** m. (b. h.; **שְׁקָל**) [*weight*,] *Shekel*, a coin; וְכ' הַקֶּדֶשׁ the sacred Sh., twenty Gerah or M'ah, twice the weight of the common Shekel (v. **שְׁקָל**). Bekh. VIII, 7 (49<sup>b</sup>) כֹּלֵם וְכ' all these definitions refer to the sacred Sh. Ib. 50<sup>a</sup>. B. Bath. 9<sup>a</sup> וְכ' שְׁלִישִׁית הַשֶּׁה one-third of a Sh. (Neh. X, 33); a. fr.—Esp. (*מַחֲצִית הַשֶּׁה*, Ex. XXX, 13) *the head-tax* for the Temple. Ned. IV, 2 וְכ' שְׁקָלִין וְכ' **שְׁקָלִין**. Shek. II, 3 וְכ' שְׁקָלִין these coins are designated for his contribution as head-tax; that I will offer my head-tax out of them; a. fr.—Pl. **שְׁקָלִים**. Ib. I, 1, v. **שְׁקָלִים**. Ib. II, 1, v. **שְׁקָלִים**. Meg. 13<sup>b</sup> וְכ' שְׁקָלִין וְכ' **שְׁקָלִין** it was known before God that Haman would, at some future day, pay Shekels for the destruction of Israel, therefore He made their Shekels (contributions to the sanctuary) to precede his Shekels, this is why we are told (Shek. I, 1), 'on the first of Adar &c.'; a. fr.—*Sh'kalim* (Shek.), name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, and Talmud Y'rushalmi.

**שְׁקָמָה**, **שְׁקָמָה**, **שְׁקָמָה** f. = next w.—Pl. **שְׁקָמִין**. Targ. Am. VII, 14. Targ. I Kings X, 27. Targ. Ps. LXXVIII, 47.—Y. Dem. I, 21<sup>d</sup> top, v. **שְׁקָמִין**.

**שְׁקָמָה**, **שְׁקָמָה** f. (b. h.) *sycamore*. B. Bath. II, 11 וְכ' הַמִּשְׁמִים אֲמָה when planting a carob tree or a sycamore, (you must keep off from your neighbor's well) by fifty cubits. Pes. 53<sup>a</sup>, v. **שְׁקָמָה**; (Tosef. Shebi. VII, 11 pl.). Nidd. 8<sup>b</sup>, a. e. וְכ' בְּחֻלָּה, v. **שְׁקָמָה**. Gen. R. s. 12 (ref. to Is. LXV, 22)

הוא שחיה וכו' like the sycamore that remains in the ground six hundred years; (Pesik. R. s. 1 חסדן וכו'; a. fr.—שקמין, שקמרים, v. בנהו ש'—סדן, ש' (של) ש'. Tosef. Shebi. VII, 11, v. supra; Y. ib. IX, 38<sup>d</sup> bot.; a. e.

**שקמונה** pr. n. pl. (preced.) *Shikmonah* (Sycamore Field). Dem. I, 1 רימי ש' (Y. ed. שקמה); Y. ib. 21<sup>d</sup> top רימי שקמה, v. רימי.

**שקמוני** m. (preced.) of *Shikmonah*. B. Bath. 119<sup>a</sup>; Sifrē Num. 114.

**שקע** (b. h.) 1) to be depressed, sink, go down. Y. Ab. Zar. III, 42<sup>c</sup> bot. שקע היה חורמה שקע אם if the seal on it was engraven, opp. בולט; Tosef. ib. V (VI), 2; Bab. ib. 43<sup>b</sup>. Gen. R. s. 19 (ref. to לרדו היום, Gen. III, 8) היום שקע עם היום (the western) wind that goes down with the day. Ib. כל שקע היום שקע the more the day goes down, the cooler it grows. Y. Sabb. I, 3<sup>d</sup> top אחד צק ואחר שקע וכו' one kind of poison floats, another settles &c. Mikv. X, 1 שקע צלוחית שפיה a bottle the mouth of which is turned down. Men. 103<sup>b</sup>, v. *Hithpa.*; a. fr.—2) to sink, let down. B. Mets. V, 7 שקעו after he let the lime stones down into the kiln (Y. ed. משקע כבשני, or משקע כבשני) when he has filled his kiln. Yalk. Koh. 966, v. שקע; a. e.—Part. pass. שקוע; f. שקועה &c. Bekh. 43<sup>b</sup>, v. שקע. Ex. R. s. 15<sup>22</sup> שקע וזארכין the earth was submerged in water. Sifra Thazr., Par. 5, ch. XV (ref. to פתחה, Lev. XIII, 55) שקעין Rabad (ed. שקעין) that all its colors appear lower (v. שקע; cmp. שקע; Yalk. Lev. 553 שקעין; a. e.—Bekh. VII, 1 שקע, v. ראשו ש' שקע).

*Pi. שקע* to sink, let down. Snh. VI, 4 שקעין את הקורה וכו' they insert the trunk (of the gallows) in the ground. Y. Shek. V, end, 49<sup>b</sup> כמון שקעין אבותי כאן how much money have my ancestors sunk here (in building that synagogue); כמה נפשו שקעו וכו' how many souls did thy ancestors sink here! were there no people to study the Law (on whom that money might have been spent)?; Y. Peah VIII, end, 21<sup>b</sup>. B. Mets. V, 7 Y. ed., v. supra; a. e.—Trnsf. to embody in a collection without regard to original wording, to edit, abridge. Y. Hor. III, 48<sup>c</sup> top; Y. Sabb. XVI, 15<sup>a</sup> דאם ארם עד שלא ש' בי רבי רוב משניות אבל שקעו what you say (that the study of the Mishnah collection is preferable) refers to the time before Rabbi had embodied and abridged most of the Mishnayoth in his edition, but since then, run at all times after the Talmud (where the discussions are quoted in their original form).—Part. pass. שקוע; f. שקועה; pl. שקועים; f. שקועה; Koh. R. to I, 15 בארץ מש' part of the boat rests on dry land. Y. B. Mets. II, beg. 8<sup>b</sup> במש' בי בנחון when the object is found stuck in it, opp. בנחון when it is seen that it was put there. Gen. R. s. 33 שקעוהו that the ark was eleven cubits in the water. Y. Yoma VII, beg. 44<sup>a</sup> שקע של דוד מש' the seed of David is sunk there (in the family of the Resh Galutha). Y. Sabb. III, 6<sup>a</sup> top שקעו מש' שקעו a chair the feet of which stick in the mud. Y. Hag. I, 76<sup>d</sup> top; Y. Peah II, 17<sup>a</sup> שקעו many Hälakhoth have been communicated to Moses from Sinai, and they all are embodied in the Mishnah; a. e.

*Hif. שקע* to sink, let down. Gen. R. s. 68 שקע ה' the Lord caused the sun to set before its time. Ib. שקע ה' as I caused the sun to set when thou didst go out &c. Lev. R. s. 21; Pesik. Ahāre, p. 176<sup>a</sup> שקע (שקע or שקע) man should at all times sink himself into the study of the Mishnah, for when he knocks &c.; v. שקע. Koh. R. to I, 5 שקע ה' before God made the sun of Moses to set, he made the sun of Joshua to rise, v. שקע. Ib. 4 שקע ה' the potter fills his oven; what he sinks into it first, is the last to come out; a. fr.

*Hithpa. שקע*, *Nithpa. שקע* 1) to be sunk, drowned; to be mixed up beyond recognition. Midr. Till. to Ps. XXII שקעין those that were to be drowned, drowned those that wanted to drown them. Ruth R. to I, 17 בחליו נ' was three days unconscious on his sick-bed, opp. נרשבה דערו he came to. Ex. R. s. 15<sup>6</sup> שקעין בעוונות וכו' are sunk in sins through the evil inclination. Ib. 15 שקעין עד until the depths were filled with water. Y. Shek. VIII, beg. 51<sup>a</sup> שקעין רגלים משקעין וכו' the pilgrims sank in blood up to their knees; Men. 103<sup>b</sup> שקעין; Tosef. Eduy. III, 2 שקעין (שקעין; Var. ארכובותיהן; ed. Zuck. (read: שקעין; Var. ארכובותיהן). Arakh. 6<sup>b</sup> שקעין עד שלא נ' שם וכו' as long as the name of its owner (that donated it) is not merged (but is still traceable). Kidd. 75<sup>a</sup> שקעין עד until the name of idolatry has disappeared from him (until his idolatrous ancestry is no longer traceable). Y. Keth. I, 25<sup>d</sup> top שקעין וכו' if a genealogical blemish is mixed up in a family, you must investigate it back to four mothers; Y. Kidd. IV, 65<sup>d</sup> bot. Ib. שקעין בהן גדולי הדור what can we do (with these families), since prominent men of the generation are mixed up with them? Ib. . . שקעין וכו' Pashhur ben Imer had five thousand slaves, and they are all mixed up with high priestly families; Y. Yeb. VIII, 9<sup>d</sup> top; (Kidd. 70<sup>b</sup> טמעי). Tanh. Noah 5 the Lord supported Noah במעשה דוד שקעין the Lord supported Noah in (the mud of) the deeds of the generation of the flood; a. fr.—2) to settle permanently, be naturalized. Sifrē Deut. 301 (ref. to Deut. XXVI, 5 שקעין מלמד this shows that he (Jacob) did not go down (to Egypt) to settle there as a citizen, but only to sojourn there.—3) to be lost in forests, fields &c. Y. Ber. II, end, 5<sup>d</sup> שקעין but when one is lost, he may even trespass on a field of crocus; (B. Kam. 81<sup>a</sup> שקעין). Y. Ber. I. c.; Y. B. Bath. V, 15<sup>a</sup> bot. שקעין וראו they saw R. J. b. P. having lost his way and coming (through fields) towards them.

**שקע** ch. same. Targ. Y. Ex. XV, 10.—Y. Snh. X, 29<sup>a</sup> bot. שקע the earth shook and sank. Lev. R. s. 5 שקעין when he sees that he is sinking (going back) in his tenancy. Ib. s. 17 שקעין, v. שקע.

*Pa. שקע* to sink, insert, immerse, cover. Targ. O. Ex. XXV, 7. Targ. Y. II Num. IV, 20 (h. text שקע).—Y. Sabb. VII, 10<sup>a</sup> bot. שקעין כר, באנטרין. Men. 96<sup>a</sup> שקעין as to the staves, he may have stuck them (into

the bread before it was baked). Ab. Zar. 75<sup>b</sup> ... דור לַשְׁקַרְרוּת he saw that the gentile (that pawned it) intended to forfeit it; a. e.—*Part. pass.* מְשֻׁקָּע *inlaid; engraven*. Targ. II Esth. I, 2 (some ed. מְשֻׁקָּע *Hebraism*). Targ. Y. Ex. XXV, 33, sq. מְשֻׁקָּעִין (h. text מְשֻׁקָּעִים).

*Ithpa.* אֶשְׁתַּקֵּעַ, *Ithpe.* אֶשְׁתַּקֵּעַ *to sink, go down; to be immersed, flooded*. Targ. O. Ex. XV, 10. Targ. Jer. II, 64. Targ. Y. Deut. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

שְׁקַרְרוּת f. pl. (b. h.; cmp. קַרְרוּת) *cavities, depressions*. Lev. R. s. 17, v. לָגַט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שְׁקַרְרוּת בְּמַרְאֵיהֶן (not 'כְּמַר') *sh'ka'aruroth* means 'appearing to be sunk in'; Yalk. Lev. 566 שְׁקַרְרוּת מַרְאֵיהֶן (corr. acc.).

שְׁקַק I (b. h.; Shaf. of קָה, cmp. בָּקַע) *to bend, arch*.—Denom. שְׁקָק, מְשֻׁקָּק.

*Nif.* נִשְׁקָף [to be bent towards,] *to look out; to face, be seen*. Y. M. Kat. III, beg. 81<sup>c</sup> (in a riddle) מְשֻׁקָּפָה נִשְׁקָפָה she (the soul?) looks down from heaven. Num. R. s. 19<sup>26</sup> (ref. to Num. XXI, 20) וְהוּא הַבָּאֵר הַנִּשְׁקָף וְכ' he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) ... and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32<sup>c</sup> bot.).

*Hif.* הִשְׁקִיף 1) *to look, contemplate*. Ber. 29<sup>a</sup> top בָּהּ שָׁחַב וְכ' he thought over it (trying to recall it) two or three minutes.—2) (denom. of שְׁקָק) *to arch, curve, diminish the width of*. Gen. R. s. 31 וְהָיָה בָּהּ יוֹלָה וְכ' וְהָיָה וְכ' he curved it (the wall of the ark) as he went up &c., v. קִנְיָוֶשֶׁן; Yalk. ib. 54.

שְׁקַק II (Shaf. of קָה, cmp. II קָה) *to bring in close contact, to knock*. Ned. 55<sup>a</sup> (ref. to Num. XXI, 19) כִּיֹּן שִׁנְחָלוּ אֶל ... וְלֹא עוֹר אֵלֶּה שִׁשְׁשָׁפִין אוֹתוֹ בְּקִרְקֵי Ar. (ed. שִׁנְחָלוּ, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on נִשְׁקָפָה Num. I. c. 20).

*Hif.* הִשְׁקִיף *to shut fast*. Deut. R. s. 11 וְהָיָה עֵינֶיךָ וְהָיָה שְׁחָב עַל גִּבּוֹ וְהָיָה וְכ' shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 וְהָיָה עֵינֶיךָ ... וְהָיָה).

שְׁקַק ch. same, 1) *to knock, smite together, strike*. Targ. O. Num. XXIV, 10, v. שְׁקָק II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) *to knock about, blast, drive about* (corresp. to h. שָׁחַב a. שָׁחַב).—*Part. pass.* שְׁקָק, מְשֻׁקָּק; f. שְׁקָקִים; pl. שְׁקָקִים; Targ. O. Lev. XXVI, 36. Targ. Gen. XLI, 6; 23; 27; a. e.

*Pa.* שְׁקָק, *Af.* אֶשְׁקָק 1) same. Targ. I Sam. II, 10 (h. text יִרְעַם). Targ. Job XXXII, 13 (h. text יִרְעַם). Targ. Ps. I, 4; a. e.—*Part. pass.* מְשֻׁקָּק, מְשֻׁקָּקָה. Ab. Zar. 28<sup>b</sup> מ' לֹא מ' Ms. M. (ed. מְשֻׁקָּקָה, *Ithpe.*) (wool) that has not been beaten (hatched).—2) (cmp. preced. *Hif.*) *to shut*.—*Part. pass.* as ab. Lev. R. s. 5 וְכ' תִּרְעָא מ' (some ed. מְשֻׁקָּק) she finds the door shut, and she opens it.

*Ithpa.* אֶשְׁתַּקֵּק *to be knocked about, driven off* (by the wind). Targ. Ps. LXVIII, 3 יִשְׁתַּקֵּקִין ... וְיִשְׁתַּקֵּקִין

(not יִשְׁתַּקֵּקִין) as the smoke is driven, so shall they be driven.

שְׁקָפָה, שְׁקָפָה I m. (v. שְׁקָה I, a. שְׁקָה) *lintel, threshold*. Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28<sup>d</sup> bot., quot. s. v. שְׁקָה).—*Pl.* שְׁקָפָה, שְׁקָפָה, שְׁקָפָה. Targ. I Chr. IX, 19; 22 (h. text אֲסָפִים). Ib. XXVI, 15; 17 (h. text אֲסָפִים).

שְׁקָפָה II, שְׁקָפָה m. = שְׁקָפָה, *cleft, overhanging rock*. Gen. R. s. 12; Yalk. Ps. 862, v. שְׁקָפָה.

שְׁקָק (b. h.; v. קָק) *to loathe*.—Denom. שְׁקָק. *Pi.* שְׁקָק *to abominate, detest, make abominable*. Macc. 16<sup>b</sup>, a. e. הַשְׁקָק עוֹבֵר מִשּׁוּם לֹא הַשְׁקָקִי transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—*Part. pass.* מְשֻׁקָּק. Yeb. 63<sup>b</sup> וְכ' וְהָיָה לִּי מִשְׁ וְהָיָה לִּי מִשְׁ for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) וְכ' מִשְׁ מִשְׁ אֵין לִּי מִשְׁ מִשְׁ nothing is so repulsive and disgusting as a grass-eating ox; a. e.

*Hithpa.* הִשְׁתַּקֵּק *to become loathsome, abominable*. Pesik. R. s. 31 וְהָיָה מְשֻׁקָּקִים וְכ' v. עֵזָב.

שְׁקָק ch. *Pa.* שְׁקָק as preced. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—*Part. pass.* מְשֻׁקָּק. Targ. Is. XXVIII, 8 (not מְשֻׁקָּק; some ed. מְשֻׁקָּק, *Hebraism*).

שְׁקָק m. (b. h.; preced.) *abomination, abominable thing*, esp. (v. Lev. XX, 25) *unclean animal*. Tosef. Nidd. II, 3 כִּיֹּן אַחֲרַיִם ... כִּיֹּן אַחֲרַיִם after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49<sup>b</sup>; Keth. 60<sup>a</sup>.—*Pl.* שְׁקָקִים. Nidd. III, 2 וְכ' וְכ' ש' וְכ' ש' וְכ' ש' forbidden animals and reptiles. Snh. VIII, 2 וְכ' ש' וְכ' ש' all kinds of forbidden food; a. fr.

שְׁקָקָה, שְׁקָקָה ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—*Pl.* שְׁקָקָה, שְׁקָקָה. Ber. 56<sup>a</sup> וְכ' וְכ' וְכ' and they make thee pasture unclean animals with a golden staff.

שְׁקָק (v. שְׁקָק I) *to desire*. Gen. R. s. 44 (play on שְׁקָק, Gen. XV, 2) that is Lot, שְׁקָקָה עֲלֵי וְכ' whose soul within him longs to be my heir.

*Hithpa.* נִשְׁתַּקֵּק; *Nithpa.* נִשְׁתַּקֵּק, v. שְׁקָק I.

שְׁקָק m. (v. שְׁקָק III) *open place* surrounded by groups of buildings. Lam. R. to I, 1 וְכ' וְכ' וְכ' each place (in Jerusalem) had twenty-four courts.—*Pl.* שְׁקָקִים. Ib. וְכ' ש' ... ש' each street had twenty-four places.

שְׁקָקָה, שְׁקָקָה ch. same, *place; street*. Koh. R. to X, 8 פֶּלֶן ש' פֶּלֶן hast thou cleaned such and such a place?; Gen. R. s. 79 שְׁקָקָה וְכ' וְכ' the square in which R. J. the Galilean lived (Lev. R. s. 34 שְׁקָקָה); a. fr.—*Pl.* שְׁקָקָה, שְׁקָקָה. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. I. c. דְּקָרָא לִיהָ עַל ש' דְּקָרָא she led him around (begging) to all the places of the city. Y. Ber. IX, 13<sup>c</sup> וְכ' שְׁמִיא כְּש' וְכ' I know the streets of heaven as well as the streets of Nehardea (v. שְׁבִילָה). Gen. R. s. 44 אֲדָרִי לִיהָ שְׁקָקִי שְׁמִיא he showed



him (Abraham) the streets of heaven; Yalk. ib. 76 שקקי (שקקי' שמ' not שקקי').

## שקר, v. שקר II.

שקר (b.h.) to be false. Gen. R. s. 85, beg. שקרת יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pl. שקר 1) same, to lie; to defraud.—שקר what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64<sup>b</sup> שקר לי לשקר because we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. שקר לי לשקר a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; שקר לי לשקר it has only the same value as a presumption (תוקף). Keth. 27<sup>b</sup> שקר לי לשקר אי בעי שקר לי לשקר we must believe him, for, if he had wanted, he might have said &c. Ib. שקר לי לשקר we do not apply the principle of *mah li v'shakker*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81<sup>b</sup>; a. fr.—Y. Snh. XI, 30<sup>e</sup> top (expl. כחש I Kings XIII, 18) שקר (ביד) he played him false; Cant. R. to II, 5 שקר; ib. שקר לי לשקר and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20<sup>18</sup>; Tanh. Balak 12 שקר במשקלות שקר; a. fr.—2) to prove false; to contradict, refute. Macc. 5<sup>a</sup> (ref. to Deut. XIX, 18) שקר עד שקר until thou disprove the body of the testimony (provest an alibi of the witnesses).

Hithpa. שקר, Nithpa. שקר to be refuted, be proved to be a liar. Y. ib. I, beg. 31<sup>a</sup> [read:] שקר עד שקר witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שקר I ch. same. Targ. Mal. II, 10 (ed. Wil. Pa.). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55<sup>b</sup>, v. שקר.

Pa. שקר same. Targ. O. Gen. XXI, 23 (Y. Pe.). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57<sup>a</sup> שקר שקרית you tell a falsehood. Taan. 9<sup>b</sup> שקר ... משקרי ... as the Babylonians are deceivers, so their rains are, v. שקר. R. Hash. 22<sup>b</sup> שקר, v. שקר; a. fr.

שקר m. (preced.) liar.—Pl. שקר, שקר. Sot. 42<sup>a</sup>; Yalk. Hos. 524, v. שקר.

שקר m. (b.h.; preced.) lie, falsehood, vanity. Y. Snh. XI, 30<sup>e</sup> top שקר ... לזם שקר he that offered to his friend bread of falsehood (treacherous hospitality, v. שקר), opp. לזם שקר true hospitality. Shebu. 21<sup>a</sup> שקר שקר a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) שקר ומחלה he swears (vows that he will or will not do a certain thing), and

does the opposite. Macc. 3<sup>a</sup> שקר שקר I have given false testimony. Lev. R. s. 6 שקר שקר he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says שקר שקר if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104<sup>a</sup>, v. שקר; a. v. fr.—Y. Macc. I, beg. 31<sup>a</sup> שקר שקר עד שקר when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheker* (Ex. XX, 16) and *sheker* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—Pl. שקר. Gen. R. s. 8 שקר שקר אל יבא שקר let man not be created, for he will be full of falsehoods; a. e.

שקר II, שקר, שקר ch. same. Targ. I Sam. XII, 3 שקר שקר (h. text שקר). Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שקר). Targ. ib. 13; a. fr.—Sabb. 104<sup>a</sup> (v. שקר שקר) שקר שקר truth stands firm, falsehood does not. B. Bath. 82<sup>a</sup>, a. fr. שקר שקר it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 שקר שקר, v. שקר. Ib. שקר שקר words of falsehood; Lev. R. l. c. שקר שקר. Succ. 46<sup>b</sup> שקר שקר ... לא שקר שקר one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—Pl. שקר, שקר. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23<sup>b</sup> bot., v. next w.]

שקר, שקר, שקר m.=h. שקר, liar; faithless, faithless man. Yeb. 55<sup>b</sup> שקר שקר או שקר שקר either he is a liar, or I lied (misreporting R. Johanan).—Pl. שקר, שקר, שקר. Targ. Zeph. III, 4 (ed. Wil. שקר). Targ. Jer. IX, 1 (not שקר). Targ. Is. XXVI, 10 (ed. Wil. שקר).—Lev. R. s. 26, v. preced. Sot. 35<sup>a</sup> שקר שקר the spies were liars (drew on their imagination). Snh. 29<sup>a</sup> שקר שקר שקר שקר שקר false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 שקר שקר my lord, we are false witnesses; Y. Snh. VI, 23<sup>b</sup> bot. שקר שקר (corr. acc.).

שקר m. (preced.) liar. Gen. R. s. 50 שקר שקר if one tells thee, the morning star is the same as the morning dawn (שקרה), he is a liar. Lam. R. to IV, 2; a. e.—Pl. שקר, שקר. Snh. 103<sup>a</sup> (Sot. 42<sup>a</sup> שקר).

שקר ch. same. Gen. R. s. 47, end שקר שקר thou art a liar, thou art a deceiver (misrepresenting Abraham).

שקשקש, transpos. of שקשקש, v. שקשקש.

שקת, pl. שקחות, v. שקחות.

שקתא, Y. Erub. V, 22<sup>a</sup> bot. שקתא, v. שקתא.

שקתא, v. שקתא.

שקתא (or שקתא) pr. n. pl. Tower of Sher (or Shed), Straton's Tower (v. Hildesh. Beitr. p. 4 sq.). Sifré Deut. 51 שקתא שקתא read: מדבר שקתא שקתא; Yalk. ib. 874 שקתא שקתא (corr. acc.); Y. Shebi. VI, 36<sup>e</sup> top שקתא שקתא.

**שָׁר** m. (b. h.; שָׁר; *prince, chief*; (של מעלה) *guardian angel, genius*. Zeb. 116<sup>b</sup> שָׁר וְנָגִיד a prince or a nobleman. Yeb. 16<sup>b</sup> שָׁר הָעוֹלָם the genius of the universe; Hull. 60<sup>a</sup>. Ex. R. s. 22 שָׁר שְׁלֹחַם the Lord took first their (the Egyptians') guardian angel and drowned him. Pes. 118<sup>a</sup> שָׁר הַבֵּרֶד v. יוֹרְקָמִי. Ib. שָׁר שֶׁל אֵשׁ I (Gabriel) am the angel of fire. B. Bath. 74<sup>b</sup> שָׁר שֶׁל יָם the angel of the sea. Mekh. B'shall, Shir., s. 2 כִּיּוֹן שָׂרָאוֹ the angel of the sea. (נוֹפְלוֹת) שָׂרָה (not מַלְכוּת) when they saw the genius of the (Egyptian) empire fallen; Yalk. Ex. 243; a. v. fr.—Pl. שָׂרִים. Ib. מְשַׁרְיָהוֹן הַחֵלֶה... the Lord will not punish governments, unless he have punished their guardian angels first. Gen. R. s. 78, beg. שֶׁל מִיכָאֵל... שְׁהוּם ש' שֶׁל Michael and Gabriel who are the princes on high. Yalk. l. c. שָׂרֵי הָאוֹמוֹת קָרָא the Lord summoned all the tutelary angels of the nations. Cant. R. to VIII, 14 שְׁל מַלְכוּת ש' the princes on high (angels); שֶׁל מַשָּׁה the earthly (human) governors. Ib. (play on שְׁמַיִם שְׁרָה, ib.) הַמַּחֲנִינוֹ לִי... עַל הָרִיחַם שְׁהוּם שְׁרָהוֹנִים אֲצִלִּי בְּשָׂמִים (שְׁנוֹנוֹת) wait until I shall have sat in judgment over their mounts, that is, their chiefs that are placed with me in heaven; a. fr.—Gen. R. s. 98 גָּנִי ש' v. גִּינִיסָר.—Fem. שָׂרָה. Tosef. Ber. I, 12 (ref. to Gen. XVII, 15) בְּתוֹחֶהּ הָרִי ed. Zuck. ש' עַל עַמָּה וְעַשְׂוִי הָרִי הִיא ש' עַל אוֹמוֹת הָעוֹלָם (Var. שְׂרָה עַל עַמָּה... על כל באי העולם. note) at first she was a princess of her own people, and now she is a princess for the nations of the world (for all that enter into the world); Ber. 13<sup>a</sup> שְׂרֵי לְאוֹמֶתָה... ש' לכל העולם.

**שָׂרָה** m. ch. same. Y. Snh. VII, 25<sup>d</sup> גִּזְרִי... על R. J. commanded the chief of the sea, and he swallowed them up. Lev. R. s. 5 שִׂידָא שְׂרָהוֹן וְכ' v. שִׂידָא; a. e.

**שָׂרָה** v. שָׂרָה, שָׂרָה.

**שָׂרָה** v. שָׂרָה.

**שָׂרָה** v. שָׂרָה.

**שָׂרָה** (Shaf. of הרב) to glow, be dry.

*Hithpa.* שִׂתְרָה to be overcome by the heat. Sifra K'dosh. ch. III, Par. 2 (ref. to Lev. XIX, 14) שִׂתְרָה... אל חַמֵּר... 'go on the road at noon-time', that he may be overcome by the heat; Yalk. Lev. 609.

**שָׂרִיב** ch. same, to glow, burn, be dry. Targ. Y. I Ex. III, 3.—Part. שָׂרִיב; f. שָׂרִיבָה; pl. שָׂרִיבִין. Targ. Prov. XVII, 1 (h. text הרבה).—Gen. R. s. 48 שִׂלָּא וּשְׁמַשָּׁה ש' (שרב, שמשא) v. קָרִיר II. Ib. שִׂלָּא וּשְׁמַשָּׁה shade and sun are equally hot.—[Targ. Y. Gen. VIII, 1 אֲשַׁרְבִּי v. שָׂרָה.—Yalk. Ex. 166 אֲשַׁרְבִּי v. שָׂרָה.]

**שָׂרִיב** m. (b. h.; preced.) heat of the sun, dry heat. Y. Snh. X, 29<sup>b</sup> top בֶּשֶׁל... בִּשְׁרָה whether he meant a clear day with dew or a clear day with dry heat. Y. Sabb. XIV, beg. 14<sup>b</sup>; Tosef. ib. XII (XIII), 5; Bab. ib. 108<sup>b</sup> בֶּשֶׁתָּה at the time of dry heat (midday), opp. בֶּשֶׁתָּה

עד שלא בא הש' וְכ' Tanh. Sh'lah 12; Num. R. s. 16<sup>20</sup> before the heat (of noon) came, you flew off (faded). Gen. R. s. 82 (ref. to כְּבֹרָה דְּאֶרֶץ, Gen. XXXV, 16) כְּבֹרָה דְּאֶרֶץ... וְהָשֶׁה... the grain was already plentiful, and the rainy season past, but the dry season had not come yet (so that the ground was impassable). Lev. R. s. 34<sup>8</sup> (ref. to Ruth II, 14) בִּשְׁעֵי דְרֶךְ... בשעתו הש' for that is the way of the harvesters, to dip their bread in vinegar at the hot time of the day. Ib. s. 16<sup>9</sup> תְּשִׁיעַם וְהִשְׁעַת בִּשְׁרָה וְכ' ninety-nine persons die from the effects of heat to one by the hand of heaven. Lam. R. to I, 6; a. fr.

**שָׂרְבָא** ch. same. Targ. Is. IV, 6 (h. text הרב). Ib. XXV, 4 מְשַׁרְבָּ (ed. Wil. מְשַׁרְבָּ, corr. acc.). Targ. O. Gen. XXXI, 40 (ed. Berl. שָׂרְבָא, ed. Vien. שָׂרָה; Y. שָׂרָה). Targ. Y. II ib. VIII, 22 שְׂרָבָה (h. text והם); a. fr.—Lev. R. s. 16 יִשְׁבֹּנִיךְ מִן הָרִיחַ ש' וְכ' ninety-nine persons die from the effects of the heat; Y. Snh. X, 29<sup>c</sup> bot. ש' וְכ' may God save thee from the heat that goes out over the world; a. e.

**שָׂרְבָה** (Shaf. of רבב) to enlarge, prolong. Ber. 54<sup>b</sup> (ref. to Ps. III, 8) שִׁבְרָה אֵלָּא שְׂרָבָהָ read not *shibbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 1<sup>23</sup>; Yalk. Ps. 625; Meg. 15<sup>b</sup> שְׂרִיבְהָ; Sot. 12<sup>b</sup> שְׂרִיבְהָ (read: שְׂרִיבְהָ).

*Hithpa.* שִׂתְרָבָה to be enlarged. Bekh. 40<sup>a</sup> (expl. שְׂרָבָה, Lev. XXI, 18) שִׁבְרָה לֹא יִרְכֹּי (Rashi שִׂתְרָבָה (Rashi) a person whose one hip is enlarged (larger than the other). Sot. 35<sup>a</sup> לְשׁוֹנֵה וְכ' their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

**שָׂרְבָה** I ch. same, to prolong, let hang down; to let down. Targ. Jer. XXXVIII, 6; 11.—Sabb. 147<sup>b</sup> כִּי מַעֲבִירָהוּ... שְׂרָבָהוּ... when you have to carry garments for the soldiers (on the Sabbath), let them hang down over your shoulders (so as to serve as garments for yourselves). Erub. 102<sup>b</sup> שְׂרָבָה בְּגָלִימָה כִּפָּה (not בגלימי; ed. Sonc. בגלימי, read: גללימי; v. Rabb. D. S. a. l. note 200) if a person lets his cloak trail one handbreadth.

*Ithpa.* אֲשַׁרְבָּ 1) to be enlarged, prolonged. Sot. 12<sup>b</sup> [read: אֲשַׁרְבָּ אִישְׁתְּרָבָה (her arm) was prolonged (by a miracle, so that she could reach the infant Moses); Ex. R. s. 12<sup>3</sup> אֲשַׁרְבָּ אִישְׁתְּרָבָה they (her arms) were prolonged; Yalk. ib. 166 אֲשַׁרְבָּ אִישְׁתְּרָבָה (corr. acc.).—2) to be let down; to trail; to spread. Targ. II Chr. VII, 3; 10.—Snh. 24<sup>a</sup> לְעִילָם נָחִיָּה וְאִישְׁתְּרָבָה דָּאִי לְעִילָם (the measure of pride) came down to Babylonia, but was dragged along to Elam; Yalk. Zech. 573 לְחֹרֶם וְכ' Bets. 11<sup>a</sup> אֲשַׁרְבָּ אִישְׁתְּרָבָה they (the pigeons in the upper nest) dragged themselves along and came down (to the lower nest).

**שָׂרְבָה** II (v. שָׂרָה) to heat.

*Ithpa.* אֲשַׁתְרָבָה to be heated. Targ. Job VI, 17.

**שָׂרְבַת** (denom. of שָׂרָה) to stretch, stiffen. B. Mets. 60<sup>b</sup> מְשַׁרְבִּטִין אֶת הַבְּהֵמָה את you dare not give an animal

a deceptive appearance of stiffness (or stoutness); expl. ib. מִיָּא דְחִיּוּרָא (v. חִיּוּרָא II), or מִזְקָפָא q. v.; Tosef. ib. III, 29 מְשַׁרְבֵּטִין (v. פִּי. Pi.). Keth. 61<sup>b</sup> וּמְשַׁרְבֵּט אֶחָד הַשְּׁפָתִים (v. פִּי. Pi.). Keth. 61<sup>b</sup> and makes the lips stiff (swollen, v. פִּי. Pi.); v. שְׁלֵבָק.—[Y. Sabb. VII, 10<sup>a</sup> top וְכ' מְשַׁרְבֵּטִין בְּחִמָּה בְּעוֹרוֹת וְכ' read: מְשַׁרְבֵּטִין בְּעוֹרוֹת, v. שְׁרָבֵט.]

**שָׁרְבַם** ch. same. Sabb. 94<sup>a</sup> דְּמְשַׁרְבֵּטִי נִפְשִׁיהוּ (when they are carried, and are a real burden), but a live human being &c.

**שָׁרְבִיט** m. (b. h.; Parel of שְׁבֵט, v. שְׁבֵט) 1) *staff, sceptre, rod*. Snh. II, 5 וְאִין מִשְׁחַמְשִׁין בְּשָׁרְבִיטֵי וְאִין וְאִין מִשְׁחַמְשִׁין בְּשָׁרְבִיטֵי and we dare not use his (the king's) sceptre. Arakh. 19<sup>a</sup>, v. בְּפֶתַח. Cant. R. to II, 16 וְכ' שְׁלֵבָק... שְׁלֵבָק אֵין שְׁרִיבֵיט אֵין God's rod (of chastisement) comes down only upon men whose heart is soft like lilies; a. fr. — 2) *shoot, twig, stem with pods, bunch*. Tosef. Kil. I, 10. Ukts. I, 5 שֶׁל חֲמֵרָא שְׁרִיבֵיטֵי a twig of a date tree which was stripped of its dates. Ib. בְּקִטְנִיּוֹת וְכ' שְׁרִיבֵיטֵי and so in the case of summer fruits, if they emptied the pods on a stem.

**שָׁרְבִימָא** ch. same. Targ. Y. Lev. XXVII, 32 (h. text שְׁבֵט). Targ. Y. Ex. XXI, 20.—Pl. שְׁרִיבֵיטֵי, שְׁרִיבֵיטֵי, שְׁרִיבֵיטֵי. Targ. Y. II Gen. XL, 12 (h. text שְׁרִיבֵיטֵי). Targ. I Kings XII, 11; Targ. II Chr. X, 11 (h. text שְׁבֵטִים).

**שָׁרְבִיבָא** f. (v. שְׁרֵב a. שְׁרֵב II) *dry heat*. Y. Shek. V, 48<sup>d</sup> וְכ' אִיָּה בִּיה שֶׁ, v. קָרָא I. Ib. וְכ' וְכִינ וְכִינ וְכִינ and how far its dry heat reaches.

**שָׁרָג** (שָׁרָג) = שָׁרָג, 1) (cmp. סָרָג) *to skip, to leap*. Targ. Y. Lev. XI, 21 לְמִיִּשְׁרָג (prob. to be read with ש; h. text שָׁרָג). — 2) *to pile up bricks with interspaces* (v. אִנְרָא). Bets. 31<sup>b</sup> וְכ' שָׁרָגֵתִי וְדִיאִי (or שָׁרָגֵתִי Pa.) if he has piled them up, he has surely made them unavailable (מִיִּקְצָה). B. Bath. 3<sup>b</sup> שָׁרָגִי לִיבִנִי Ms. M. Var., a. Rashi (ed. שָׁרָגִי; Ms. M. R. v. Rabb. D. S. a. l. note), v. וְדִיאִי.

**שָׁרָגָא** to be entangled. Sabb. 54<sup>a</sup> דְּמְשַׁרְבֵּטִי בָּהּ וְכ' בְּכָלָא, v. וְכ'.

**שָׁרָג** = שָׁרָג, *to glide, slip*. Hull. 111<sup>a</sup> מְשַׁרְגִּי Ar. a. Ms. R. 2 (ed. מְשַׁרְק שְׁרִיג, v. B. Mets. 93<sup>a</sup> שְׁרִיג חָד וְכ' (Ms. H. שְׁוִיר, v. preced.) one of the animals slipped and fell &c.; Yalk. Gen. 130 שְׁרִיג.

**שָׁרָג** same. Naz. 39<sup>a</sup> וְאִזְלָא שָׁרָגָא (not וְאִזְלָא; Rashi שְׁרִיגִי קָא מְשַׁרְבֵּטִי) it may have slid further and further (to the top of the hair).

**שָׁרָגָא** same, v. supra.

**שָׁרָגָא** m. (שָׁרָג) *pile of bricks*. Snh. 64<sup>b</sup> (Ms. R. שָׁרָג); Yalk. Lev. 597. Kidd. 60<sup>a</sup>, v. שָׁרָג.

**שָׁרָגָא** m. (Shaf. of חָרָג *to break through*; cmp. Arab. *sharḡu* ortus solis, lux solis) *light, lamp, lantern*. Targ. Ps. CXIX, 105. Targ. Prov. XXXI, 18. Ib. V, 23. Ib. XXI, 4 (h. text שָׁרָג). Targ. Job XXI, 17; a. fr.—Sabb. 63<sup>a</sup>, a. e. בְּשִׁיחָא, v. מִיִּתְחָא. Succ. 29<sup>a</sup> וְכ' שֶׁל בְּשִׁיחָא (earthen) lamp may remain in the Succah. Bets. 22<sup>a</sup> וְכ' לִיָּה שֶׁ.

Ms. M. (ed. וְכ' לִיָּה) he put the lamp up (from its declining position, to make the oil flow away from the wick); a. e.—Pl. שָׁרָגָא, שָׁרָגָא, שָׁרָגָא. Targ. I Chr. VIII, 33.—Gitt. 57<sup>a</sup> וְכ' וְכ' אִילִיקוּן שֶׁ עַד וְכ' they kindled lights (illuminated) so that &c., v. פְּלִינָא. Sabb. 23<sup>b</sup> וְכ' שֶׁל רִגְלִי בְּשֶׁל רִגְלִי בְּשֶׁל רִגְלִי (Ms. M. דְּהוּוּ רִגְלִי בְּשֶׁל רִגְלִי, v. Rabb. D. S. a. l. note, a. Tosaf. a. l.) that he was (they were) wont to have many (Sabbath) lights; a. e.

**שָׁרָגָא** (Parel of שָׁנָג 1) *to go astray*. Targ. Prov. V, 20 (h. text שָׁנָג). — 2) *to lead astray, entice*. Targ. Y. Ex. XXII, 15. Targ. Ps. LXXXVIII, 36; a. fr.

**שָׁרָגָא** to be led astray, enticed. Targ. Prov. XXIV, 28 ed. Lag. (ed. Wil., a. Ms. וְחִשְׁבָּנָא). Ib. XXV, 15. Targ. Job XXXI, 9.

**שָׁרָגָא**, v. שָׁרָגָא.

**שָׁרָגָא** m. (רָגַשׁ, Shaf.) [*stirrer*], *pot-ladle*.—Pl. שָׁרָגָא. Erub. 29<sup>b</sup> שֶׁל שְׁנֵי שָׁרָגָא two ladlefuls.

**שָׁרָגָא** m. (שָׁרָג) *one easily enticed, simple* (corresp. to h. פְּחִי).—Pl. שָׁרָגָא, שָׁרָגָא, שָׁרָגָא. Targ. Ps. CXVI, 6 (ed. Lag. שָׁרָגָא). Ib. CXIX, 130.

**שָׁרָגָא**, v. שָׁרָגָא.

**שָׁרָג** (b. h.), *Pi. שָׁרָג* (denom. of שָׁרָג) *to leave over*. Yoma 72<sup>b</sup> וְכ' מְשַׁרְבֵּטִין וְכ' (Ms. M., a. Yalk. Ex. 390 מְשַׁרְבֵּטִין, v. בְּרָא. B. Mets. 113<sup>b</sup> מְשַׁרְבֵּטִין Var. in Rashi, v. בְּרָא).

**שָׁרָגָא**, v. שָׁרָגָא.

**שָׁרָג** m. ch., v. שָׁרָג.

**שָׁרָג** (b. h.) 1) *princess*, v. שָׁרָג. — 2) pr. n. f. *Sarah*, a) wife of Abraham. Ber. 15<sup>a</sup> שָׁרָג וְדִיאִי שָׁרָג Sarah and Sarai have the same meaning. Snh. 39<sup>b</sup> וְכ' שֶׁל שָׁרָג she had not yet attained to half the beauty of Sarah. Gen. R. s. 39 וְכ' וְכ' Abraham converted the men, and Sarah the women; a. v. fr.—b) Gitt. 34<sup>b</sup> וְכ' שֶׁל שָׁרָג, v. שָׁרָגָא.

**שָׁרָג**, v. שָׁרָג.

**שָׁרָג**, v. שָׁרָג.

**שָׁרָגָא** m. (שָׁרָג) *hot and dry soil*; [*mirage?*]. Targ. Is. XXXV, 7.

**שָׁרָגָא** m. *workingman's leather sleeve*; [oth. opin. in R. S.: *chest protector in hot weather* (as if derived from [שָׁרָג]).—Pl. שָׁרָגָא, שָׁרָגָא, שָׁרָגָא. Kel. XXVI, 3 שָׁרָגָא Mish. (Talm. ed. שָׁרָגָא). [V. Fraenkel, Aram. Fremdw., p. 47.]

**שָׁרָגָא**, v. שָׁרָגָא.

**שָׁרָג**, v. שָׁרָג.

**שָׁרָגָא**, v. sub שָׁרָג.

**שָׁרָגָא**, v. שָׁרָגָא.

**שרון** (b. h.) pr. n. *Sharon*, plain along the Mediterranean coast from Japho to Carmel. Lev. R. s. 20 ארנונו שרב' וכו' for our brethren in Sharon (the high priest prayed,) that their houses might not become their graves; Y. Yoma V, 42<sup>c</sup> top על אנשי הש' Sot. VIII, 3 אה הבינה ... he also who built a brick-house in Sharon was not excused from the army; Y. ib. 23<sup>a</sup> top וכו' לא היה חוזר the men of Sh. were not excused, because their houses had to be renovated twice in every Sabbatical period; Bab. ib. 44<sup>a</sup>. Tosef. Men. IX, 13; Men. 87<sup>a</sup> calves (for public sacrifices) were brought from Sh.; a. e. — Denom. שרונים. Kil. II, 6, v. נידד. II, 7; Cant. R. to VII, 3 שרון (red) wine.

**שרוף**, v. שרפה.

**שרוק** m. (b. h. שרק; v. שרק III) *reddish, sorrel*.—Pl. מלאים ריגו נעשים ש' ואדומים וכו' Snh. 93<sup>a</sup> those who, filled with anger, had become sorrel and red, turned white. Yalk. Zech. 568.

**שרורה**, Targ. Ps. CVII, 42 Ms., v. שויר.

**שרותא**, v. sub. שרית.—[Targ. O. Gen. XIX, 8 שריתא ed. Vien., v. שריתא.]

**שרותא**, v. שריתא.

**שרח**, v. סרח.

**שרט** (b. h.; v. שרט) *to scratch, wound*, v. שרט; esp. *to wound one's body in mourning*. Macc. III, 5 השרטו he who makes one incision for a dead person. Ib. וכו' שרטה if a person makes one incision for five dead or five incisions for one dead person. Ib. 20<sup>b</sup> ש' אפי' you may think that one is guilty even if he cuts himself for his house that fell in &c.; a. e.

*Pi* שרט same. Ib. 21<sup>a</sup> ה'משרט בכלי if one wounds himself with an instrument (instead of with his nails); a. fr.

**שרט**, Targ. Is. XXXVIII, 21 וישורטון ed. Wil., v. שטר.

**שרטוט**, v. שרטוט.

**שרי** m. (שרט; cmp. שרפן) [*scrapings*,] *sand-bank, alluvial land*. Sabb. 56<sup>b</sup>; Snh. 21<sup>b</sup> והעלה ... בשעה when Solomon married Pharaoh's daughter, Gabriel went down and stuck a reed into the sea, and it gathered a bank around it, on which the great city of Rome was built; Yalk. Kings 172; (Y. Ab. Zar. I, 39<sup>c</sup> (שלכשט). Erub. 8<sup>a</sup> ש' שמה יעלה (הים) v. Rabb. D. S. a. l. notes 5, a. 10) the sea (river) may throw up alluvium (may recede). Ber. 60<sup>a</sup> (in Chald. dict.) רמסקא אריא (Ms. M. a. Ar. לרסקן) although the loss of land through the encroachment of the water may be an advantage to him, because the land is covered with alluvium and improves, yet for the moment it is a misfortune to him. B. Bath. 124<sup>a</sup> ש' אריא ואסקא (not ואסקא) if his father left him a field, and it improved by alluvium; ib. 135<sup>b</sup>. Tam. 30<sup>a</sup>; a. e.

**שרטמ** (cmp. שרט) *to draw, rule, trace*. Y. Sabb.

VII, 10<sup>c</sup> bot. שריו משרטטין בעוריהו ... what working in leather was done at the preparation of the Tabernacle? They traced the outlines on the skins (marked out the shape in which they were to be cut, v. שרטיטין). Ib. top [read:] שריו משרטטין בעוריהו ... what painting was done at the preparation of the Tabernacle? They marked the skins (with a coloring substance); [the following אלים מדרמים ought to be preceded by עוריהו, as the catchword to the subsequent discussion, v. Tosef. ib. VIII, 23].—Part. pass. משרטט; f. משרטטה. Men. 32<sup>b</sup> מזוזה a door post inscription which is not written on ruled parchment.

**שרטמ** ch. same. Gitt. 7<sup>a</sup> ש' וכתב ליה וכו' he drew lines (on paper), and wrote to him &c. Yeb. 106<sup>b</sup> ושרטא Mar Z. drew lines, and wrote out the whole section (of the Biblical text about *hālitsah*).

**שרטמא**, v. סלבוניא.

**שרי** (b. h.) pr. n. f. *Sarai*, the original name of Sarah. Ber. 13<sup>a</sup>, v. שרה. Ib. ש' לאומתה וכו' at first she was Sarai (a little princess) for her own people &c., v. Gen. R. s. 47; a. e.

**שרי** I (b. h. root in שרה) *to dissolve, soak, steep*. Naz. VI, 1 ש' פרו ביון וכו' if he (the Nazirite) steeped his bread in wine, and there is enough in both together to make up the size of an olive; Pes. 44<sup>b</sup>. Naz. 37<sup>a</sup> אם ש' ענברי במים וכו' if he steeped grapes in water, and a taste of wine remained in it. Pes. II, 7 ש' אין שורין וכו' you dare not soak bran for chickens (on the Passover); ib. ש' לא תשרה a woman must not soak bran to take with her to the bathhouse. Sabb. I, 5 כור ... אין שורין ... you must not lay in ink-materials or dyes ..., unless they can be dissolved (or soaked through) before the Sabbath sets in. Edny. I, 8; a. fr.

*Nif* שרי *to be soaked, dissolved*. Y. Ber. IX, 13<sup>d</sup> bot. שחשרה v. מגיפה; Y. Taan. I, 64<sup>b</sup> top שחשרה (corr. acc.). Gen. R. s. 17, end אינו ... מיד היא נשרה ... man is made out of earth, when you put a drop of water on it, it is at once dissolved (soft), but woman is made of a bone, which is not dissolved, even if you let it lie in water for many days. Y. Sabb. XIV, 14<sup>c</sup> top ש' when you put salt in, and it dissolves, it is called salt water, but when it is not dissolved, it is called *halmé*; a. e.—Sabb. I, 5 ש' (fr. שור or שרי), v. supra.

**שרי** II (b. h.; cmp. preced.) *to loosen, untie*; (cmp. meaning of *καταλύω*) *to take lodging; to rest, dwell*. Snh. 11<sup>a</sup> שריא שחשרה עליו שכנה ... there is one among you who deserves that the Shechinah should rest upon him. Ib. 65<sup>b</sup> ש' כרי שחשרה וכו' v. רעב. Hif. Ib. ש' עליו וכו' the spirit ... comes down upon him. Y. Sabb. VIII, end, 11<sup>c</sup> רוח רעה שורה עליה an evil spirit rests upon it (it is injurious to health). Num. R. s. 13<sup>2</sup> ש' אימתי שרה וכו' when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 עליהם וכו' 205

**שָׂרָא, שָׂרָא, שָׂרָא** ch. same, 1) to untie, unharness; to disengage, dismiss. Targ. O. Gen. XXIV, 32 וגַּם לִשְׂרָא (ed. Berl. וגַּם מִן ג'; Y. וגַּם זִמְרִי Pa.; h. text ויפתח ויפתח). Targ. Job XXX, 11. Targ. O. Ex. III, 5 (h. text של); a. fr.—Pes. 113<sup>a</sup> שָׂרָא כִּסְךָ פָּתַח שָׂרָא untie thy purse (to receive the money), open thy bag (to deliver the goods), i. e. sell for cash. Snh. 98<sup>a</sup> אֵיזוֹ ש' הָיוּ כָּל אֵיזוֹ all of them untie and tie up (their sores) at once (untie all of them, and then tie them up), but he unties and ties up one at a time. Pesik. R. s. 22 [read:] ע"ג שָׂרָא שָׂרָא she untied them (the two Denars), and placed them on the shawl. Y. Ber. II, 5<sup>a</sup> bot. אֵיזוֹ וְשָׂרָא (fr. שָׂרָא, cmp. רָחַץ) when prayer time came, he untied them (the coins), and gave them to R. H.; [read:] פִּירְתִּיהֶם קָשָׁר פִּירְתִּיהֶם he tied his (R. H.'s) share to his own, and gave them to his servant, but he (the servant) untied them and ran away. Y. Meg. IV, 75<sup>b</sup> bot. שָׂרָא לֵיהּ וְשָׂרָא, v. שָׂרָא. Y. Keth. XII, 35<sup>a</sup> שָׂרָא גִרְמָן וּמְנִינִיהָ they dismissed themselves (resigned their office) and appointed him (Hillel) in their place; a. fr.—Ned. 62<sup>a</sup> שָׂרָא לֵי חִגְרָא וְשָׂרָא take my case up first. Yeb. 100<sup>a</sup> שָׂרָא לֵי חִגְרָא וְשָׂרָא, a. e.—2) to allow, permit; to forgive; to absolve (= h. רָחַץ). Targ. Y. Num. XXX, 3. Targ. Y. II Gen. XXII, 14. Targ. Y. II Num. XIV, 20; a. fr.—Kidd. 13<sup>b</sup> שָׂרָא וְהָא אִסְרָא (Rashi לֵה שָׂרָא) he tied her (by marrying her), and he untied her (through his death, that she can dispose of herself). Y. Ber. II, 5<sup>b</sup> אֵיזוֹ אֵיזוֹ שָׂרָא וְאֵיזוֹ אֵיזוֹ do the same men permit and forbid? Y. Snh. VII, end, 25<sup>d</sup> [read:] שָׂרָא דְּעִבְרָתִין שָׂרָא מָה דְּעִבְרָתִין undo what thou hast done (by charm); said she to him, I will not undo. Bab. ib. 99<sup>a</sup>

*Ithpa.* אִתְּפָרִי, *Ithpe.* אִתְּפָרִי, 1) *to be untied, loosened.* Targ. Is. V, 27.—Lev. R. s. 14, v. חֲבִילָא II; a. e.—2) *to be permitted.* Yeb. 106<sup>a</sup> רְחִישְׁתָּהּי לַעֲלֵמָא כי היכי דרְחִישְׁתָּהּי in order that she may be free to marry again. Bets. 2<sup>b</sup> תִּשְׁתַּרְרִי יו"ט בעלמָא let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) *to be begun, begin.* Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, שִׁכְלָלִי.—Y. Ter. VIII, 46<sup>a</sup> בָּרוּךְ מִשְׁרִי נָתַתְּ מִשְׁרִי (prob. to be read: אִשְׁרִי) he began to bark at them; ib. מִשְׁרִי מִזְרִירָה, v. תִּרְחֵרָה.—[Lev. R. s. 13 אֲשֶׁרִירִיתִּיךָ, v. שְׁתֵּר.]

שָׁרִי, v. שְׁרִיחָא.

שְׁרִיחָא, v. preced. art.

שָׁרִיב, שְׁרִיבָא, v. שָׁרִיב.

שָׁרִיד m. (b. h.; *Saf.* of ירד) [run-off,] *fugitive, escaped, remainder*. Yoma 72<sup>b</sup> (play on בגדי השרד, Ex. XXXV, 19) שְׁרִידִים ... אלמלא but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133<sup>a</sup>; Shn. 92<sup>a</sup> (ref. to Job XX, 26) 'וכ' by *sarid* a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV 'וכ' מיעקב ש' מביא עד until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—*Pl.* שְׁרִידִים. Meg. 6<sup>a</sup> (in a eulogy) 'וכ' יושבי ו' lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שָׁרִיד, Targ. Y. II Deut. XXXIII, 29; שְׁרִידִים, Targ. II Chr. V, 10, v. שְׁרִידִי.

שָׁרִי, m. (b. h.; שָׁרִי = שָׁרִי; emp. Assy. siriâm) (*ringed*) *coat of mail*. Sabb. VI, 2, expl. ib. 62<sup>a</sup> שָׁרִיָּה Cant. R. to I, 9 'בש' ו'וכ' when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—*Pl.* שְׁרִיָּה. Yalk. Gen. 133.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, f. (שָׁרִי) *beginning, first thing*. Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

שְׁרִיחָא, f. (emp. III סָרָה) *vapid, senseless*. Targ. Hos. VII, 11 (ed. Lag. שְׁרִיחָא, v. שְׁרִיחָא; h. text פְּרוּחָא).

שָׁרִי, בֵּית (ת) שָׁרִי, pr. n. pl. *Beth Sharye*, *Be Sharye*, a valley in which Beth Shean was situated. Gen. R. s. 98 'בבית הש' ... רובצת חוה 'lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> 'ש' ו'אחזניה בי ש' and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82<sup>c</sup> top 'הרי שמוליכין ... דקברין בבית ש' if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שָׁרִי, pl. of שְׁרִיחָא q. v.

שְׁרִיחָא, v. שְׁרִיחָא.

שָׁרִיחָא, f. (שָׁרָה I) *soaking, steeping*. Nidd. VII, 1 ו'וכ' שָׁרִיחָא and how long must they be soaked? Twenty-four hours in tepid water; ib. 22<sup>b</sup>; 56<sup>a</sup>. Tosef. Maas. Sh. II, 1 מְשִׁירָהּ except putting it in water; Y. ib. II, 53<sup>c</sup> מְשִׁירָה (corr. acc.).

שָׁרִי, שְׁרִיחָא, שְׁרִיחָא, m. (סָרָה) שָׁרִי, שְׁרִיחָא, m. (= h. שָׁרִי). Targ. O. Ex. XXVIII, 32 שְׁרִיחָא ed. Berl. (ed. Vien. שְׁרִיחָא); ib. XXXIX, 23 (Y. שְׁרִיחָא). Targ. Job XLI, 18. Targ.

I Sam. XVII, 5. Targ. Jer. LI, 3 'ס'; a. e.—*Pl.* שְׁרִיחָא, שְׁרִיחָא, שְׁרִיחָא, שְׁרִיחָא, שְׁרִיחָא, Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 'ס'.

שְׁרִיחָא (read: שְׁרִיחָא), v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, f. (preced.) *secretion, dripping, catarrh* (?).

Y. Sabb. XIV, 14<sup>c</sup> bot. 'והסיר ו' and the Lord will keep far from thee every disease' (Deut. VII, 15), that means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שְׁרִיחָא, v. שְׁרִיחָא.

שָׁרִי, m. h. a. ch. (שָׁרִי) [*tied*; emp. Assy. siriâm] *strong, fast, reliable, fit, proper*. Targ. Y. II Deut. XXXIII, 29 (not שָׁרִי; h. text אָשִׁר). Targ. Prov. XIX, 7 (h. text ו'המה).—Sabb. 145<sup>b</sup> שְׁרִיחָא לא ש' its spinal column is not strong enough. Pes. 74<sup>b</sup> בְּדִירָהּ דש' in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: וְקִים ש' *fit and established*. B. Bath. 160<sup>b</sup>; Y. Gitt. IX, 50<sup>c</sup> bot. וְבִדְרִי קִים ש' established, fit, and sound.—*Pl.* שְׁרִיחָא; f. שְׁרִיחָא. Targ. II Chr. V, 10 'ש' (not 'שָׁרִי) the sound tables (opp. אֲתִבְרוּ the broken). Targ. Y. I Deut. VIII, 9 'נורן ש' Ar. (ed. בריר).

שְׁרִיחָא, adv. (preced.) *firmly*. Targ. Prov. XXI, 28.

שְׁרִיחָא, f. (preced. wds.) *strength, truth*. Targ. Prov. VIII, 6.—[B. h. שְׁרִיחָא, with לב, *hardness, stubbornness*.]

שָׁרִישׁ, m. (שָׁרִישׁ) *deep-rooted, old; remnants from olden days*. Targ. Y. Lev. XXV, 47 'ש' פֹּלְחָנָא ו' a remnant of idol worship (h. text עֲקָר). Targ. Y. I Deut. XXIX, 17 'ש' an idol of olden days.

שָׁרִיחָא, f. (= שָׁרִי; emp. שְׁרִיחָא) [*binder*] *joist, beam, post*. Targ. O. Gen. XIX, 8 שְׁרִיחָא ed. Berl. (ed. Vien. שְׁרִיחָא, corr. acc.). Targ. II Kings VI, 2 שְׁרִיחָא ed. Lag. (corr. acc.; ed. שְׁרִיחָא). Ib. 5; a. e.—Gen. R. s. 89 הַמִּיתָּה I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רִבְחִי ו' (הוּא אֲחֵרָה) רִבְחִי ו' (not הוּוּא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before the door (as a bar). Y. ib. I, 19<sup>a</sup> bot. שְׁרִיחָא כְּרִיחָא (not חָמָא).

he saw an entrance (v. כְּבוֹי) the beam over which was rotten. Gen. R. s. 65, end, v. צָלַב; Yalk. ib. 115 שָׂרָא (corr. acc.); a. e.—*Pl.* שָׂרָא, שָׂרָא, שָׂרָא, שָׂרָא. Targ. I Kings VI, 15. Ib. 9 (ed. Wil. שָׂרָא). Targ. Y. Num. XXXV, 20 שָׂרָא Kimhi (ed. Vien. שָׂרָא).—Y. Ber. II, 5<sup>c</sup> bot. הוֹרִיתִין שְׂרִין עֲבָר וְכ' (not יַעֲבֹד) when both went out carrying two beams (on which to be hanged), R. A. passed &c. Gen. R. s. 66 שָׂרָא, v. פָּרָא; Lam. R. I. c. (הוֹרִיתִין שְׂרִין עֲבָר וְכ' שָׂרָא). Ib. שָׂרָא.

**שָׂרָא** m. (שרך, *Shaf.* of אָרֶךְ; cmp. b. h. שָׂרָא) *rest, remainder*. Targ. II Esth. IX, 16 ed. Lag. (oth. ed. שָׂרָא); h. text (שָׂרָא).—[B. Bath. 139<sup>a</sup>, v. שָׂרָא.]

**שָׂרָא** (or שָׂרָא) m. (preced., v. שָׂרָא; cmp. b. h. שָׂרָא) 1) *long and entangled grass, luxuriant growth*. Erub. 100<sup>b</sup> שָׂרָא (not רִאִית לִיה, v. Rabb. D. S. a. l. note 60; Ms. M. שָׂרָא; Ar. שָׂרָא, corr. acc.) when the grass luxuriates (grows in long and tangled bands).—2) *thorn, worthless tree*.—*Pl.* שָׂרָא. B. Kam. 92<sup>b</sup> (prov.) שָׂרָא ... בְּהָרִי (Ar. שָׂרָא) מִשְׁתַּלֵּל וְאוֹיֵל דִּיקָא בִּישָׁא גְבִי קִינָא דְשָׂרָא, v. Rabb. D. S. a. l. note 6) a bad palm will travel to be in company with shrubs ('like meets like'); Yalk. Jud. 67 דְשָׂרָא (corr. acc.); Yalk. Gen. 116 דְשָׂרָא.

**שָׂרָא** m. (*Parel* of שָׂרָא, *V* כָּה; cmp. פָּרָא) 1) *nest*. Targ. Y. Deut. XXII, 6. Targ. Ps. LXXXIV, 4. Targ. Job XXIX, 18; a. e.—*Pl.* שָׂרָא, שָׂרָא, שָׂרָא. Targ. Ps. CIV, 17.—2) *coop, basket*. Hull. 53<sup>b</sup> Ar. (ed. שָׂרָא; Ms. M. שָׂרָא; Ms. H. שָׂרָא; cmp. פָּרָא).

**שָׂרָא** f. same, *nest*. Targ. Y. Gen. I, 20. Targ. Y. I Deut. XXXII, 11.

**שָׂרָא**, v. שָׂרָא.

**שָׂרָא**, v. שָׂרָא.

**שָׂרָא** (b. h.; *Saf.* of רָע, v. רָע) *to join, add*.—*Part. pass.* שָׂרָא *abnormally long, esp. one that has one hip larger than the other*. Bekh. 40<sup>a</sup>, v. שָׂרָא; (Sifra Emor, ch. II, Par. 3 שָׂרָא, v. שָׂרָא; cmp. Targ. Y. Lev. XXI, 18).

*Hithpa.* שָׂרָא [1] (b. h.) *to be stretched, to stretch one's self*. Is. XXVIII, 20.—[2] (homil.) *to be joined, combined, lie together*. Yalk. Is. 302; Yalk. Kings 246 (ref. to Is. I. c.) *this couch is too narrow for two lovers to be joined on it together* (Israel cannot serve God and idols combined); Lev. R. s. 17 אין הַמִּטָּה יְכוּלָה וְכ' the bed cannot receive a woman and her husband and her lover together; Lam. R. introd. (R. Josh. 1) שָׂרָא לְקַבֵּל וְכ' (some ed. שָׂרָא) what is *mehistare'a*? That thou (you) make a partnership to receive a woman &c.; [Yoma 9<sup>b</sup>; Snh. 103<sup>b</sup> שָׂרָא, v. שָׂרָא].

**שָׂרָא** ch. same. *Part. pass.* שָׂרָא (= שָׂרָא, v. preced.). Targ. O. Lev. XXI, 18; [Targ. Y. אֲשַׁמֵּית, v. next w.]; [Targ. ib. XXII, 23 שָׂרָא, v. שָׂרָא].

**שָׂרָא** (cmp. שָׂרָא, שָׂרָא) *to slope, slip down, glide; to*

*faint*. Y. Bets. I, 60<sup>c</sup> bot. שָׂרָא וְיִקְפּוּ וְכ' was leaning on two Goths (in going to bathe); they slipped (or broke down), and he helped them up &c. Y. Ber. III, 6<sup>b</sup> top; Y. Naz. VII, 56<sup>a</sup> bot. שָׂרָא בְּרִיבִירָא ר' ז' ר' R. Z. sank down while speaking (in the presence of a corpse); Koh. R. to VII, 2, end, v. עָנִי II. Y. Ber. V, 9<sup>a</sup> bot. ... הוֹרִיתִין שְׂרִין עֲבָר וְכ' his cloak slipped off his shoulders; שָׂרָא ... הוֹרִיתִין שְׂרִין עֲבָר וְכ' thy cloak has dropped. Y. Shebi. VI, 37<sup>a</sup> top he slipped away from it, i. e. he gave it up. Y. Peah II, beg. 16<sup>a</sup> מִינָה וְשָׂרָא ... בָּעָא wanted to argue ..., and gave it up; Y. B. Bath. III, beg. 13<sup>d</sup>. Ib. VI, end, 15<sup>c</sup> שָׂרָא I may slip in going up; a. e.

**שָׂרָא** m. pl. (b. h.; cmp. שָׂרָא) [*ramifications*], *thoughts, doubts of the heart*. Midr. Till. to Ps. XCII and the Sabbath day guarded him from all evil and from all doubts of the heart; ed. Bub. שָׂרָא; Pirké d'R. El. ch. XX ומִנְחָמוֹ וְכ' and comforted (relieved) him of &c.

**שָׂרָא** f. (*slope, sliding, slippery ground*). B. Kam. 29<sup>a</sup> שָׂרָא דְרִיךְ שָׂרָא along the slippery shore of a river (or canal).

**שָׂרָא** I (b. h.; onomatop.) [*to sip, absorb, v. שָׂרָא*] *to consume, burn*. Pes. I, 4 שָׂרָא ... וְשָׂרָא and the burning (of leavened matter) must take place at the beginning of the sixth hour. Ab. Zar. 11<sup>a</sup> הַמְלָכִים עַל שָׂרָא we do burning at the burial of kings; וְכ' and what is burnt? Their couch and their objects of service (armor &c.); Tosef. Suh. IV, 3; Tosef. Sabb. VII (VIII), 18; a. fr.—*Part. pass.* שָׂרָא; *f.* שָׂרָא &c. Nidd. 24<sup>b</sup> עֲצֻמוֹתָיו שָׂרָא, v. שָׂרָא I; a. e.

*Nif.* שָׂרָא *to be burnt*. Num. R. s. 23<sup>6</sup> וְכ' and he (Achan) was burned (after being stoned), because he had misappropriated devoted things. Pes. 34<sup>b</sup> מִיֵּד שָׂרָא must be burned at once. Tosef. ib. V, 8 אִינוּ ... כֶּשֶׁם as the wooden spit (on which the Passover lamb is roasted) does not burn, so the metal spit does not get hot. Zeb. XII, 5 כְּשֶׁנֶּשְׂרִין כְּמִצּוֹתָן נִשְׂרִין וְכ' when they are burned according to the law concerning them (and not because of a disqualification), they are burned in the ash-house. Ib. a. fr. פְּרִים הַנִּשְׂרָפִים וְכ' the bullock sacrifices which the law requires to be burned; a. fr.—[Y. Taan. I, 64<sup>b</sup> top שָׂרָא, read שָׂרָא, v. שָׂרָא I].

**שָׂרָא** ch. same. Targ. O. Gen. XI, 3 (some ed. וְנִקְדָּר, v. נִקְדָּר).

*Ithpa.* שָׂרָא *to be burned*. Zeb. 16<sup>a</sup> אֲשַׁחֲרִיהֶם they would have been burned according to law; Yalk. Lev. 534. Gen. R. s. 38 (ref. to Gen. XI, 3) ... עֲדִידִין מִשְׁחָרָפָה מִן וְכ' these people are destined to be burned out of the world; Yalk. ib. 62; a. e.—Y. Sabb. IV, 7<sup>a</sup> top [read:] וְכ' נִשְׂרָפִין וְכ' nets were spread, and they were burned in the sun.

**שָׂרָא** II (v. שָׂרָא I) *to absorb, quaff, sip, suck*. Ab. Zar. II, 5 (29<sup>b</sup>) שָׂרָא הִיא (not שָׂרָא) sucks it (the maw) out raw, v. עָנִי I; Cant. R. to I, 2.

**שָׂרָה** ch. same. Naz. 36<sup>b</sup> **שָׂרָה** ליה מִשְׂרָה if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44<sup>a</sup> **שָׂרָה** וְקָאֵכִיל וְאֵכִיל ליה (Ms. M. **שָׂרָה** וְקָאֵכִיל ליה) if he swallowed it in its natural condition, opp. שָׂרָה. Ker. 22<sup>a</sup> **שָׂרָה** מִשְׂרָה שָׂרָה ... בְּשֶׁנָּה with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24<sup>b</sup> **שָׂרָה** פִּינָכָה וְכ' (Ms. M. מִיֵּדֶי v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. **שָׂרָה** מִרְיָה וְכ' (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62<sup>a</sup> **שָׂרָה** חֲבִישִׁילָה as if he had never sipped a dish (never had had marital intercourse; Hag. 5<sup>b</sup> כַּמְנָן דְּלָא טַעֲמִים וְכ').

**שָׂרָה** III, *Pl.* **שָׂרָה** (denom. of **שָׂרָה**) to cover with resin. Tosef. Mikv. VI (VII), 21 **שָׂרָה** בְּשָׂרָה (not 'שָׂרָה'; Var. **שָׂרָה**) if he covered it (the handle of a saw) with resin.

**שָׂרָה** I (b. h.; **שָׂרָה** I) *burning, venomous serpent* (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) **שָׂרָה** זֶה מִדֵּי *saraf* refers to Media; a. e.—*Pl.* **שָׂרָה**. Num. R. s. 19<sup>22</sup> **שָׂרָה** אֵת הַנֶּפֶשׁ הַזֶּה שְׂשׂוּרִים אֵת הַנֶּפֶשׁ they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanh. Huck. 19. Num. R. s. 23, beg.; a. e.

**שָׂרָה** II m. (b. h.) *Seraph, an angel*.—*Pl.* **שָׂרָה**. Hag. 12<sup>b</sup>. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... **שָׂרָה** בִּשְׂעָה שְׂרָאֵי when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

**שָׂרָה** ch., *pl.* **שָׂרָה** same, v. **שָׂרָה**.

**שָׂרָה** III (b. h.) pr. n. m. *Saraph*. B. Bath. 91<sup>b</sup>.

**שָׂרָה** m. (**שָׂרָה** I) *acrid substance, esp. vegetable sap made thick by inspissation; resin, gum* (secreted by the heat of the sun). Ber. 44<sup>a</sup> **שָׂרָה** בֵּה ש' וְכ' Ms. M. (ed. **שָׂרָה**) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39<sup>a</sup>, v. מִרְיָה II. Tosef. ib. I (II), 33 **שָׂרָה** כָּל שֶׁיֵּשׁ בּוֹ ש' וְכ' any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 **שָׂרָה** הַעֲלִים the sap of leaves; הַעֲקָרִים ש' of roots; הַפְּגִים ש' of unripe grapes. Y. ib. I, 61<sup>b</sup> bot. פִּי פִּגְיָה פִּי why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. **שָׂרָה** אֵינִי בָּטֵל ע' resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37<sup>c</sup>. Ib. **שָׂרָה** אֵינִי בָּטֵל ע' the tree does not cease to exist when its sap is tapped. Ker. 6<sup>a</sup>; Sabb. 26<sup>a</sup> **שָׂרָה** וְכ' balsam is only a gum that drips from the balsam tree. Y. ib. II, 4<sup>d</sup> **שָׂרָה** מִפְּנֵי שְׂרָאֵי ... מפני שְׂרָאֵי you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. **שָׂרָה**; Tanh. B'midbar 16 **שָׂרָה** (corr. acc.); a. e.—*Transf.* **שָׂרָה**, *secretion, matter*. Nidd. 10<sup>b</sup> **שָׂרָה** מִצִּיר וְכ' with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* **שָׂרָה**. Sabb. 23<sup>a</sup> **שָׂרָה** וְכ' all gums are good for ink, but the gum of the balsam tree is the best.

**שָׂרָה** II ch. same, esp. *balsam*. Targ. Y. Gen. XXXVII, 25 (h. text **שָׂרָה**). Ib. XLIII, 11 (h. text **שָׂרָה**).

**שָׂרָה** f. (b. h.; **שָׂרָה** I) *burning, fire*. Snh. VII, 1 **שָׂרָה** אַרְבַּע מִיתוֹת ... ש' וְכ' four modes of capital punishment ..., stoning, burning &c. (expl. ib. 2). Ib. 52<sup>b</sup> **שָׂרָה** נִשְׂמָה, v. **שָׂרָה**. Ib. **שָׂרָה** מִשְׁמָה ש' execution by fire in its real sense. Ab. Zar. I, 3 **שָׂרָה** כָּל מִיתָה שֶׁיֵּשׁ בָּהּ ש' וְכ' the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. קָלִיִן II. R. Hash. 18<sup>b</sup> **שָׂרָה** כְּשִׂירָתָה בֵּית וְכ' the death of the righteous is equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14<sup>c</sup> bot. **שָׂרָה**, v. **שָׂרָה**].—*Pl.* **שָׂרָה**. Pes. 75<sup>a</sup> (ref. to Lev. XXI, 9) **שָׂרָה** לְרִבּוֹת כָּל ש' הַבְּאֹהֹת וְכ' 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 **שָׂרָה** בֹּא וְרֵא וְכ' come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

**שָׂרָה** m. (*Shaf.* of **שָׂרָה**, v. **שָׂרָה**) a sort of *camp stool*. Kel. XXII, 3. Hag. 14<sup>a</sup> (ref. to Dan. VII, 9) ... כְּסֵא **שָׂרָה** a throne to sit on, and a *sh'rafrat* for his footstool. Pesik. R. s. 20 **שָׂרָה** אֲדָנִי ... מְרֻנְנִים the wheels of his throne roll, and the rests of the footstool tremble.—*V.* **שָׂרָה**.

**שָׂרָה** (b. h.; denom. of **שָׂרָה**) to bring forth moving creatures. Midr. Till. to Ps. CXVII **שָׂרָה** וְהָיָה שְׂרָאֵי the waters are the work of his hand, and they beget life.

*Hif.* **שָׂרָה** same, to cast young, breed. Ex. R. s. 10 **שָׂרָה** צִפְרִידָה ... שָׂרָה there was one frog, and it bred and filled the land &c.; Snh. 67<sup>b</sup>; Yalk. Ex. 183. Lev. R. s. 13 **שָׂרָה** מִשְׂרָה ... מִהּ as the scorpion casts sixty at a time &c.; a. e.

**שָׂרָה** m. (b. h.; *Shaf.* of **שָׂרָה**) *moving creature, esp. unclean reptile*. Tosef. Taan. I, 8 **שָׂרָה** בִּידוֹ וְכ' if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; וְכ' הַשְׁלִיךְ הֵשֶׁה when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65<sup>b</sup>; Bab. ib. 16<sup>a</sup>. Erub. 13<sup>b</sup> **שָׂרָה** אֵת 100 **שָׂרָה** could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17<sup>a</sup> **שָׂרָה** לְמִדָּה 100 **שָׂרָה** none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* **שָׂרָה**. Sabb. XIV, 1 **שָׂרָה** וְכ' the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22<sup>b</sup> v. **שָׂרָה**; a. fr.—*שָׂרָה* the section treating of unclean animals, in Sifra Sh'mini.

**שָׂרָה** ch. same, a *creeping (short-legged) animal*. B. Kam. 80<sup>a</sup>, v. **שָׂרָה** I a. **שָׂרָה**.

**שָׂרָה** m. *paint*, v. **שָׂרָה**.

**שָׂרָה** (b. h.; onomatop.) to hiss, whistle; to quack. Ex. R. s. 10 **שָׂרָה** צִפְרִידָה ... וְשָׂרָה there was one frog, and



it quacked for them (other frogs), and they came; Snh. 67<sup>b</sup>; Yalk. Ex. 183.

**שָׁרָה I** שָׁרָה ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23. — Hull. 63<sup>a</sup> כְּרָבָא וְשֵׁי one (bird *raham*) sat among cabbage and whistled. Ib. יְרִיב אֲמִירִי יְרִיב אֲמִירִי Ar. (ed. שְׂרָקָה, v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *raḥrak*; וְשֵׁי אֲמִירִי אֲמִירִי when it sits on the ground and sings, the Messiah will come; Yalk. Lev. 537.

**שָׁרָה II** = שָׁרָה, to glide, slide. Nidd. 3<sup>b</sup> מֵיָּא שְׂרָקִי וְכֵן water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Hull. 111<sup>a</sup> רֵמָא מְשָׁקִי שְׂרָקִי (Ms. R. 2, a. Ar. מְשִׁירִי שְׂרָקִי, v. Rabb. D. S. a. l. note 60) blood glides off, v. סָרָה II.

*Pa.* שְׂרָקִי to cause to slip, make slippery. B. Kam. 30<sup>b</sup> top דְּמִשְׁקִי the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

*Ithpa.* אֲשִׁתְּרִיק, *Ithpe.* אֲשִׁתְּרִיק, to slip, glide. Zeb. 62<sup>a</sup> לֹא נִשְׁתְּרִיקוּ (Rashi to Ex. XXVII, 5) that the priests might not slip. Hull. 52<sup>a</sup> כֹּל מִיָּדִי דְּמִשְׁקִי וְכֵן (some ed. דְּמִשְׁקִי, Rashi דְּמִשְׁקִי וְכֵן; Ms. H. לא סָרִיג וְכֵן; v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

**שָׁרָה III** (v. סָרָה III) to paint; to paste (with red or yellow clay). Y. Sabb. VII, 10<sup>e</sup> top דְּשָׁרָקָא אִפָּהּ who paints her face (on the Sabbath); דֵּשׁ מְעוּלָהּ who paints her yarn (to rub her face with it; v. Tosaf. ib. IX (X), 13, quot. s. v. סָרָה). Ned. 90<sup>a</sup> top שְׂרָקִיָּה מֵיָּא וְכֵן he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32<sup>b</sup> דִּמְרֵי שְׂרָקִי לִידָא חֲתִירָא וְכֵן that they smear (fill up the cracks of) the stove for you on the Holy Day. — Part. pass. שְׂרָקִיָּא. Ab. Zar. 31<sup>a</sup> וְחֲתִירָא שֵׁי pasted with clay and sealed.

**שְׂרָקָא**, v. שְׂרָקָא.

**שְׂרָקִיקוּתָהּ** f. (שְׂרָקִי I) *whistle, shepherd's pipe*. Y. Kidd. I, 60<sup>b</sup> top (v. פְּתִיחָהּ, a. פְּתִיחָהּ I).

**שְׂרָקִיקִי**, v. next w.

**שְׂרָקִיקָא** m. 1) (שְׂרָקִי III, comp. שְׂרָקִיקָא; popular etymol. fr. שְׂרָקִי I, q. v.) name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63<sup>a</sup> (Ms. R. 2 a. 3 שְׂרָקִיקִי, v. Rabb. D. S. a. l. note 30), v. רָחֵם; Yalk. Lev. 537 שְׂרָקִיקִי (2) *sh'raḥrak*, the sound produced by the bird *sh'raḥrak*. Hull. l. c. וְעִבִּיד (Ms. M. שְׂרָקִיקִי; Ar. וְשִׁירִי קִיקִי; Yalk. l. c. וְעִבִּיד שֵׁי שְׂרָקִיקִי).

**שְׂרָקִיקָא** ch. same, name of a bird. Targ. Y. Lev. XI, 18 (ed. Vien. שְׂרָקִיקָא; Deut. XIV, 17).

**שָׁרָה** (b. h.) to be great, to rule.

*Hithpa.* הִשְׁתְּרָה to make one's self lord; (homilet.; comp.

מִהִשְׁתְּרָה) to stretch one's self. Yoma 9<sup>b</sup> (play on מִהִשְׁתְּרָה, Is. XXVIII, 20) קָצֵר מִצֵּדָה הַזֶּה מִהִשְׁתְּרָה עֲלֵיו שְׁנֵי רֵעִים כְּאִדָּה this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מִהִשְׁתְּרָה, v. שָׁרָה); Snh. 103<sup>b</sup> מִהִשְׁתְּרָה.

**שָׁרָה** m. (b. h. שָׁרָה, with suffix שָׁרָה to knot, chain) *navel, umbilical cord*. Num. R. s. 14 (ref. to Cant. VII, 3) וְהִיא מְשוּלָה בֵּשׁ and it (the Sanhedrin) is compared to the navel; מִהִשְׁתְּרָה הִיא מִהִשְׁתְּרָה as the navel is placed in the centre of the body, so are the Sanhedrin &c.; Tanh. Ki Thissa 2 (in parallels שְׂרָקִי). Ib. וְכֵן הִיא... וְכֵן הִיא as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanh. Thazr. 5 שְׂרָקִי יוֹצֵא עִמּוֹ וְכֵן its navel comes out with it (the infant) ..., and the mother has to cut it off.

**שָׁרָה** (preced.) to chain, knot. — Part. pass. שְׂרָרִי, q. v.

*Pa.* שְׂרָרִי to make strong, hard. Sabb. 74<sup>b</sup> מְחִיזָא דְּחִירָא וְכֵן לְשָׁרָרִי מֵנָּה you may have thought that (by putting a green plug into a stove) he intends to make of it a hard couter (v. מְחִיזָא); Ab. Zar. 38<sup>a</sup>.

*Ithpa.* אֲשִׁתְּרִיר to become hard. Nidd. 48<sup>b</sup> top שְׂרָרִי Var. Ar. ed. Koh. s. v. כִּרְם thy breasts have become hard, v. שְׂרָרִי II, a. פָּרָה.

**שָׁרָה** f. (שָׁרָה) *rulership, authority, office*. Y. Peah VIII, 21<sup>a</sup> לִזְמַר שֶׁכֵּל שֵׁי שְׁתִּינָהּ וְכֵן to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) וְאֵל יִגְבִּירוּ יִשְׂרָאֵל שֵׁי וְכֵן and let Israel not assume high power one over the other; ... רַבֵּן דְּקִסְרִין the Rabbis of Caesarea say, (he prayed,) 'concerning our brethren in Caesarea, that they may not assume authority'; Y. Yoma V, 42<sup>e</sup> top. Ib. VI, 43<sup>d</sup> top שְׂרָרִי מִן הִיא שְׂרָרִי who fled in order not to take an office; ib. שֶׁלֹּא נָכַס לִשְׂרָרִי who did not enter office. Y. Taan. IV, 68<sup>e</sup> top אִדָּם שְׂרָרִי עֲרִיר לְחֲנֻחֵי שֵׁי וְכֵן a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מִתָּא רַבֵּן נָתַן שֵׁי וְכֵן when Ruben died, the leadership was offered to Simeon; Num. R. s. 13<sup>8</sup>. Shek. V, 2 אֵין בְּמִמֶּנּוּ פְּחוּרָא Y. ed. (Mish. פְּחוּרָא מְשִׁנִּים) no office for communal (money) affairs must be created with less than two officers; B. Bath. 8<sup>b</sup> שְׂרָרִי; a. fr. — V. סָרָה.

**שְׂרָרִי**, v. preced.

**שְׂרָרִיָּא** ch. same. B. Bath. 8<sup>b</sup> מַאי שֵׁי וְכֵן what is the power (of charity officers, that two must be appointed)? (v. preced.) ... Because you may seize a man's goods for the charity tax. — V. סָרָרִיָּא.

**שְׂרָרִיָּא**, Tanh. Ahäre 1, קִי שֵׁי, v. קוֹשְׁרִיָּא.

**שְׂרָרִיָּא** m. (b. h.; apocope of שְׂרָרִיָּא) [*chain, knot*]. — Pl. שְׂרָרִיָּא; constr. שְׂרָרִיָּא. B. Bath. V, 4 וְכֵן הִיא... וְכֵן הִיא that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. גִּזְעָה, expl. ib. 82<sup>a</sup> וְכֵן מִן הִיא... וְכֵן that which

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43<sup>a</sup> top; Y. Taan. I, 64<sup>b</sup> bottom the roots of wheat; ש' רחנה of fig-trees. Tosef. Shebi. VII, 17; 'Uktzin I, 4, v. קולס. Ab. III, 17 יִשְׁרְשִׁיו whose roots are many; a. fr.

**שֶׁרֶשׁ**, **שֶׁרֶשׁ**, **שֶׁרֶשׁ** ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. pl.). — Pl. שֶׁרֶשׁ. Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שֶׁרֶשִׁיוֹן שֶׁרֶשׁ (Ms. שֶׁרֶשִׁיוֹן).

**שֶׁרֶשׁ** (b. h.), *Hif.* הִשְׁרִישׁ (denom. of שֶׁרֶשׁ) to take root. Shebi. II, 7 שֶׁרֶשִׁיוֹן לִפְנֵי וְכ' which have taken root before the New Year; R. Hash. 13<sup>b</sup>. Ib.; Tosef. Shebi. II, 5 וְכ' וּמִקְצָתוֹ ד' לְאַחַר וְכ' and part of which took root after the New Year; a. fr.

*Pi.* שֶׁרֶשׁ to uproot, tear out. Ib. 11, sq. לִשְׁרֹשׁ ... אֵין וְכ' we do not force him to tear out &c. Shebi. IV, 4 שֶׁרֶשׁ he must take it out with the root, opp. יָגוּם, v. גָּמַם. B. Bath. 80<sup>b</sup> הוֹפֵר וּמִשְׁרֵשׁ he has the right to dig and take them out with the roots; Taan. 25<sup>b</sup> וּמִשְׁרֵשׁ ... הוֹפֵר.

*Hithpa.* הִשְׁתְּרֵשׁ, *Nithpa.* נִשְׁתְּרֵשׁ 1) to be uprooted, plucked out. Tanh. M'tsor'a 2 (ref. to Ps. LII, 7) וְכ' Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) to spread. Num. R. s. 14<sup>4</sup> (ref. to Koh. XII, 11) וּמִשְׁתְּרֵשִׁים ... כֶּשֶׁם ... מִשְׁתְּרֵשִׁים ... וְכ' as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 (משחילים).—3) (v. next w.) to gain, profit (cmp. רָוַח. B. Kam. 67<sup>b</sup> sq. בִּחְטָא שֶׁנִּי בִּחְטָא because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. שְׁתֵּנוּי; שְׁתֵּנוּי if you mean (that he slaughtered or sold it) before the owner had given it up (v. רָאוּשׁ): there is no gain in sin in the case (since he has not gained possession through the change).

**שֶׁרֶשׁ** ch. *Af.* אֶשְׁרֵשׁ same, to take root. Men. 68<sup>b</sup> מִהֲנֵךְ שֶׁרֶשׁ of that barley that has taken root before the Omer time. Gitt. 22<sup>a</sup> וְכ' בְּדֹאשְׁרֵשׁ כֻּלֵּי וְכ' when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

*Pa.* שֶׁרֶשׁ 1) to cause to take root, plant. Targ. Ps. LXXX, 10.—2) to uproot, tear out. Targ. Koh. III, 2.

*Paeli* שֶׁרֶשׁ (v. P. Sm. 4340) [to expand.] to bring profit, benefit. M. Kat. 12<sup>a</sup> שֶׁרֶשִׁיוֹן ... מִשְׁרֵשִׁיוֹן לִידָה וְכ' since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

*Ihpe.* אֶשְׁרֵשׁ to be uprooted. B. Bath. 82<sup>a</sup> לְמַחֲפֵר לְחַפְרֵי וּלְשֶׁרֶשׁ ed. (Ms. M. לחפור ולשרש Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. לְמַחֲפֵר וּלְשֶׁרֶשׁ (corr. acc., or לחפור ולשרש).

*Ithpaeli* אֶשְׁתְּרֵשׁ to be profitable; א' ל' to profit. Gitt. 35<sup>a</sup> לָהּ מִקּוֹם דִּינָר א' (Rashi אֶשְׁתְּרֵשׁ) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44<sup>a</sup>; Hull. 131<sup>a</sup> לִידָה מִשְׁתְּרֵשִׁי לִידָה he is benefited (by being released from a debt). B. Mets. 42<sup>b</sup> לִידָה וְכ' but did he not have the benefit (of

using his neighbor's cuscutha for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108<sup>a</sup> לִידָה קָא מִשְׁתְּרֵשִׁי לִידָה is he (for whom the debt was paid) not benefited? (better מִשְׁתְּרֵשִׁי לִידָה does he who pays the debt for him not benefit him?, v. supra).

**שֶׁרֶשֶׁא**, v. שֶׁרֶשׁ ch.

**שֶׁרֶשִׁוּם** pr. n. m. *Sharshum*. B. Bath. 32<sup>b</sup> רַבָּה בַּר שֶׁרֶשִׁוּם Ms. M. (ed. רַבָּה; Ms. H. שֶׁרֶשִׁוּם, v. Rabb. D. S. a. l. note).

**שֶׁרֶשִׁוּרָא**, v. שֶׁרֶשִׁוּרָא.

**שֶׁרֶשִׁי**, *Paeli* of שֶׁרֶשׁ.

**שֶׁרֶשִׁיפָא** m. (= שֶׁרֶשִׁיפָא, redupl. of שֶׁרֶשׁ, *Shaf.* of שֶׁרֶשׁ, v. שֶׁרֶשִׁיפָא) *camp-stool, chair*. Sabb. 129<sup>a</sup> לִידָה שֶׁרֶשִׁיפָא (Ms. M. שֶׁרֶשִׁיפָא) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61<sup>a</sup> אֵשׁ רַב פָּפָא שֶׁרֶשִׁיפָא for R. P. his wife placed the cup on a chair. Ber. 24<sup>a</sup>.

**שֶׁרֶשֶׁן**, v. שֶׁרֶשֶׁן.

**שֶׁרֶשֶׁר** (v. שֶׁרֶשֶׁר) to form ropes, curls. Shebi. IV, 10 שֶׁרֶשֶׁר II. מִשְׁרֵשֶׁר Ar., v. שֶׁרֶשֶׁל.

**שֶׁרֶשֶׁרָה** f. (b. h.; preced.) *twisted chain*. Cant. R. to IV, 4 שֶׁרֶשֶׁרָה שְׁנֵי גְבֻלוֹת וְכ' the two twisted chains &c. Midd. III, 8 שֶׁרֶשֶׁרָה של זהב golden rope (ladders).

**שֶׁרֶת**, *Pi.* שֶׁרֶת (b. h.; sec. r. of שֶׁרֶת) [to dwell with,] to serve, minister, attend. Y. Erub. V, beg. 22<sup>b</sup> (ref. to I Sam. III, 1) לֹא מִשְׁרֵת אֱלֹהִים לִפְנֵי עֲלִי but did not he minister before Eli only? וְכ' לְלַמֶּדךָ שֶׁכָּל שִׁירֹת שֶׁנִּי לְלַמֶּדךָ to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII עוֹמֵד Ber. 63<sup>b</sup> הוֹשֵׁעַ Hoshea ... מִשְׁרֵת חֲזָדִיר ... shall serve in thy stead; a. e.

**שֶׁרֶת** m. (infin. *Pi.*, preced.) *service, ministration*. Sot. II, 1, a. fr. שֶׁרֶת כֻּלֵּי שֶׁרֶת vessels dedicated to the Temple service, sacred vessels.—*Esp.* [pendule,] a furcated piece suspended under the head of an animal to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7<sup>c</sup> (defining שֶׁרֶת (Chald.; ed. Krot. שֶׁרֶת). Gen. R. s. 87, end וְכ' she (Potiphar's wife) put an iron *shirtu* under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שֶׁרֶת (corr. acc.).

**שֶׁרֶתָא** Yalk. Gen. 115, v. שֶׁרֶתָא.

**שֶׁרֶתָא** m. (*Shaf.* of שֶׁרֶתָא; cmp. Syr. pendulus, P. Sm. 3998) *furcated spear*. Tosef. Kel. B. Mets. III, 14 'אֶתָּא מִשְׁנִיחָה ... אֶתָּא דִּשְׁרֵתָא (a fuller's) fork ... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שֶׁרֶתָא.—*Esp.* [pendule,] a furcated piece suspended under the head of an animal to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7<sup>c</sup> (defining שֶׁרֶתָא (Chald.; ed. Krot. שֶׁרֶתָא). Gen. R. s. 87, end וְכ' she (Potiphar's wife) put an iron *shirtu* under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שֶׁרֶתָא (corr. acc.).

**שֶׁרֶתָא** ch. same, v. preced.

**שֶׁרֶתָא**, v. שֶׁרֶתָא.

**שֶׁשׁ** I m. (b. h.) *marble*, v. שֶׁשׁ.

**שש II** (b. h.) *white linen*. Yoma 71<sup>b</sup> דברים שנאמר בהן **שש** those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. מאי משמע דהאי שש. Ib. כרתנא דזא XXXIX, 27) means flax? Y. Kil. IX, beg. 31<sup>d</sup> (ref. to Ez. XXXIX, 28, 29, a. Ez. XLIV, 18) שש משש שש אז דרש שש משש שש you learn the meaning of *shesh* (in שש from *shesh* (in פארי מגבעות שש משור), and the meaning of this *shesh* from פארי (in פארי פשתים Ez. I. c.), and the meaning of this *pa'ré* from *pa'ré* (in פארי מגבעות שש, Ez. I. c.). Midr. Prov. to ch. XXXI, 22 שדחיה מרוקם ... זו שדחיה מרוקם that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) שש חזרו as a reward for the offering of white linen and goats' hair (Ez. XXV, 4); a. e.

**שש III** f., **שש** m. *six*. Pes. V, 1 (58<sup>a</sup>) בששה ומחצה (Y. a. Bab. ed. בשש) at six hours and a half (from sunrise). Y. ib. IV, beg. 30<sup>c</sup> שש משש שש after six hours (noon); שש משש שש before noon. Yoma 21<sup>b</sup> שש אז there are six kinds of fire. Pes. 49<sup>b</sup> שש דברים נאמרו וכ' six things have been said concerning ignorant people; a. v. fr.—Constr. m. שש. Snh. 97<sup>a</sup>; Ab. Zar. 9<sup>a</sup>; v. שש II; a. fr.—Pl. שש. B. Kam. 58<sup>b</sup> סאין שש the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. בש' taking as a basis for calculation sixty times the quantity under dispute; ib. 59<sup>a</sup>; a. e.—Hull. 97<sup>b</sup> בש' (sub. בשל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 שש sixty at one birth. Y. Taan. IV, 68<sup>c</sup> top שש sixty myriads. Succ. 51<sup>b</sup>; a. fr.

**שש** m., **שש** f. (b. h.; preced.) *sixth*. Gen. R. s. 11 שש נברא וכ' on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 3; a. fr.

**שש** f. pl. = **שש**. Targ. Y. I Ex. XVI, 31 שש Ar. (ed. כש). Targ. Y. II Num. XI, 8 Ar. (ed. בש', strike out b.).

**שש** v. שש III.

**שש** v. שש III.

**שש** v. שש III.

**שש** v. שש III.

**שש** pr. n. 1) (b. h.) *Sheshach*, surname of Babylonia (supposed permutation of שש by Atbash, v. א'). Num. R. s. 18<sup>21</sup>, v. א'. Meg. 6<sup>a</sup>, v. רשק. — 2) שש pr. n. m. Bar Sheshach, a Persian officer. Ab. Zar. 65<sup>a</sup> Ms. M. (ed. שש).

**שש** pr. n. m. *Shish'ah*. Y. Meg. I, 71<sup>c</sup> bot. (Fr. M'bo, p. 130<sup>a</sup>; ed. Krot. שש, oth. ed. רשע).—Y. Sabb. XIX, 16<sup>d</sup> bot., v. שש.

**שש** m. (b. h.) *red paint, vermillion*. Yalk. Dan. 1061

and painted it (the idol) with vermillion; (Lev. R. s. 33 ודוקקין אורח, add. בש').

**שש** I constr. of שש.

**שש II** pr. n. m. *Shesheth*, name of a renowned Babylonian Amora. Y. Yeb. II, 3<sup>c</sup> bot.; ib. III, 4<sup>d</sup> bot. Ber. 12<sup>b</sup> top. Ib. 16<sup>a</sup>. Ib. 58<sup>a</sup> סגיר וכ' R. Sh. was blind; a. v. fr.

**שש** m. (b. h.; שש) *foundation*.—Pl. שש. Snh. 28<sup>b</sup> דאיקרי שש where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 וישע); Yalk. Ps. 653.

**שש** (b. h.) pr. n. m. *Seth*, son of Adam. Num. R. s. 14<sup>12</sup> he called him שש שש שש Seth (foundation), because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

**שש** pl. שש, v. שש II.

**שש**, **שש**, **שש**, *six*, v. שש IV.

**שש** f. (= שש) = *year*. Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (h. text ון); a. v. fr.—Ab. Zar. 34<sup>a</sup>, a. fr. שש חריסר ירחי twelve months of the year, a regular year. Snh. 18<sup>b</sup> להדיא שש ... and the Rabbis declared that year a leap-year. Lev. R. s. 34 ריש שש in the night of the New Year. Ib. בסיפא דש' at the end of the year; a. v. fr.—Pl. שש, v. שש II.

**שש** v. שש.

**שש** m. (שש I) *drinker*. Targ. Y. Deut. XXI, 20 (not שש).—Y. Sabb. VIII, beg. 11<sup>a</sup> חמר שש thou art either a wine drinker or &c.; Y. Shek. IV, 47<sup>c</sup> top שחורי (corr. acc.).

**שש**, v. next w.

**שש** (denom. of שש) *to lay the foundation of, establish*. Targ. Job XXXVIII, 4 בםשש (ed. כםשש).

Af. שש same. Targ. Ps. VIII, 3, v. שש II.

*Ithpe. שש to be founded*. Ib. 38 ed. Lag. (ed. Wil. שש, corr. acc.).

**שש**, v. שש.

**שש**, v. שש.

**שש**, or **שש**, v. שש.

**שש**, v. sub שש.

**שש** m. (שש) *silenced, one that is silent when reproached with spurious descent*. Keth. 14<sup>b</sup> ממזר שש (or ממזר) one who is silent when called a bastard; שש נחניח when called a *n'thini*; a. e.

**שש** f. (שש) *silence*. Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. דומה).

**שש** f. (preced.) *silent, dumb*. Targ. Ps. LVI, 1 (h. text אלם; Ms. שש, corr. acc., or שש).

**שחוקי** m. (v. שחוקי) one belonging to the class of שחוקי, esp. an illegitimate child of unknown fatherhood. Kidd. IV, 1. Ib. 2 כל שחוקי מכיר ש' כל שחוקי מכיר ש' a *sh'thuki* is he who knows his mother, but does not know who his father is, contrad. to עשרה ... חולד ש' יולד if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thuki* (admitted neither to inheritance nor to priesthood); Keth. 13<sup>b</sup>; a. e.—*Fem.* שחוקית. Kidd. 73<sup>a</sup> לא שחוקי ש' לא if this be so, let a *sh'thuki* not be permitted to marry a woman whose father is unknown. Ib. ב' ש' the daughter of a *sh'thukith* (who married a *sh'thuki*, a *mamzer*, etc.). Esth. R. to II, 7 (not שחוקי); a. e.

**שתות**, Ber. 38<sup>a</sup>, v. שחוקי.

**שתות** (tradit. pronunc. שחוקי) f. (denom. of Chald. שחוקי) one-sixth. B. Mets. IV, 3 למקח ש' one-sixth of the value of a purchased object (v. אוניא). Ib. 49<sup>b</sup> מקח ש' רב אמר ש' Rab says, the Mishnah means one-sixth of the value only; ש' אמר ש' but Samuel says, the Mishnah means also one-sixth of the price paid (one-fifth of the value). B. Bath. 90<sup>a</sup> יורר מש' ... יורר מש' you dare not decree the increase of a measure by more than one-sixth, nor of the weight of a coin &c.; יורר ... המשחבר ש' he that makes profit (retailer) must not charge more than one-sixth profit; Men. 77<sup>a</sup>; B. Mets. 40<sup>b</sup>; a. fr.

**שחוקא, שחוקא** (שחוקי) ch. same. B. Bath. 90<sup>b</sup> ש' שחוקא, v. בר. I ch. Bekh. 50<sup>a</sup> דל זוזא וש' deduct one Zuz and a sixth. Ib. שחוקא ... דל deduct from them one-sixth; a. e.

**שתותית, שתותית**, v. שחוקי.

**שחוקי** (שחוקי) = השחוקי q. v. Y. Ab. Zar. IV, 43<sup>d</sup> top.

**שחוקי**, v. שחוקי.

**שחוקי** I (b. h.) [to be settled, satisfied,] to drink. Pes. 86<sup>b</sup> שחוקי כוסו ו' he who drinks his cupful at one draught is called greedy (גורגן). Ber. 51<sup>a</sup> ושחוקי ... בשמאל he must receive it (the medicine, v. אספרגוס) with his right hand, and drink it (take it to his lips) with his left hand. Ib. שחוקי כפלים he who drinks an even number of cups (v. זוג). Tosef. Sot. XV, 11; B. Bath. 60<sup>b</sup> שחוקי ... כשהיה when the Temple was destroyed, ... there were many scrupulous persons (פרושים, determined) not to eat meat nor drink wine. Ib. שחוקי ו' should we drink wine, of which libations were offered on the altar? Ib. שחוקי לא נשחוק ו' then let us drink no water, because water libation has ceased. Keth. 8<sup>b</sup> שחוקי רבים שחוקי many have drunk (the cup of mourning), many shall drink, v. שחוקי. Nidd. 24<sup>b</sup> שחוקי ... כמה how much unmixed wine the mother of this embryo must have drunk!; a. fr.—*Part. pass.* שחוקי being under the influence of drink. Erub. 64<sup>a</sup> שחוקי ו' אל ו' Ms. M. (ed. only ש') one feeling the wine must not pray, contrad.

to שחוקי, q. v. Lev. R. s. 12 ו' וכ' they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[Hif. from שחוקי q. v.]

**שחוקי** ch. same. Targ. Gen. IX, 21. Targ. ISam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שחוקי (Y. II שחוקי, corr. acc.).—Y. Shek. IV, 47<sup>c</sup> top שחוקי כד חורר שחוקי when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11<sup>a</sup>; Y. Pes. X, 37<sup>c</sup>. Erub. 64<sup>a</sup> כמא דלא שחוקי ו' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152<sup>a</sup> משהי מעלי ... מכאן ואילך up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4<sup>a</sup> משהי חמרא דיהא (ed. משהי) does a bitch drink wine?; Yalk. Neh. 1089 איש, אשהי: a. fr.—With prefixed ש: Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. שחוקי); Y. Targ. O. Gen. XXIV, 14 אשהי (ed. Vien. אשהי) imperative; a. fr.—Erub. 54<sup>a</sup> ואשהי ... ואשהי make haste and eat, make haste and drink (enjoy life, v. חפז). Lev. R. s. 12 אשהי thou drankest ten &c., v. אשהי I. Yeb. 65<sup>b</sup> אשהי כמא דיהא she drank a drug causing barrenness; a. fr.—R. Hash. 4<sup>a</sup> משהי, v. supra.

*Ithpe.* אשהי to be drunk. Targ. O. Lev. XI, 34 אשהי (Y. אשהי; h. text אשהי).

**שחוקי II** [to settle,] 1) to lay the foundation of; v. שחוקי II.—2) to fix the warp, start the loom, v. שחוקי.

*Hif.* שחוקי 1) to found, establish, v. שחוקי II.—2) to weave. Midr. Sam. ch. XIX (ref. to נסכתי, Ps. II, 6) שחוקי I have woven him (established him, ref. to נסכתי, Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 שחוקי (corr. acc.).

*Hof.* שחוקי to be established, started. Y. Yoma V, 42<sup>c</sup>, v. שחוקי II; a. e.

*Nif.* שחוקי same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. שחוקי, v. שחוקי II).

**שחוקי** ch. same, to weave. Targ. Jud. XVI, 13 שחוקי (ed. Lag. a. oth. שחוקי, not שחוקי).

*Af.* שחוקי (Pe. with prefixed ש) same, 1) to start the loom, weave. Targ. Ps. CXXXIX, 13 שחוקי, ed. Wil. (ed. Lag. שחוקי; h. text שחוקי). Targ. Job X, 11.—Y. Sabb. VII, 10<sup>c</sup> top שחוקי ו' כד משהי ו' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30<sup>d</sup> top; Yalk. Ps. 653 למשהי (corr. acc.).—2) to found, establish. Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. שחוקי, not שחוקי, v. שחוקי; h. text שחוקי).

**שחוקי** m. (b. h.; preced.) warp; trans. longitudinal direction, v. שחוקי. Y. Shek. VI, 50<sup>a</sup> top שחוקי כחוש של כחוש ... שחוקי לש' כחוש ... which is cracked lengthwise; a. fr.—שחוקי v. שחוקי, v. שחוקי.

**שחוקי** ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17<sup>b</sup>, v. שחוקי I.

**שחוקי** I, part. of שחוקי.

**שְׁחִיחַ** II f. = h. שְׁחִיחַ II, *foundation*. Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁחִיחַ (Hebr. form).

**שְׁחִיחַ** I f. (b. h.; שְׁחִיחַ I) *drinking, satiety, gratification*. Yoma VIII, 1 וְכִּי בְּאֵכִילָה וּבְשֵׁי ... on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41<sup>b</sup> bot. Succ. 49<sup>b</sup>; Num. R. s. 21<sup>17</sup> שֶׁ לִשְׁתֹּת (the word שְׁחִיחַ expresses gratification, satiety &c., v. שְׁחִיחַ, a. רְוִיחָה; (Y. Succ. IV, 54<sup>d</sup> top וְרִיבָה, v. חִיבָה). Nidd. 24<sup>b</sup> מִי שֶׁשְׁחִיחָה מְרֻבָּה וְכִי he that drinks more than he eats &c.; a. fr.

**שְׁחִיחַ** II f. (שְׁחִיחַ II) *foundation*. Yalk. Ps. 653 מְשִׁיבֵל הָאֲרוֹן, v. מְשִׁיחִי. Ib.; Yoma V, 2 מְשִׁיבֵל הָאֲרוֹן ... since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26<sup>b</sup>. Y. Yoma V, 42<sup>c</sup> שְׁמִמְנָה הַיְּסוּדִים ... why was it called foundation stone? Because from it was the world founded (or started, v. שְׁחִיחַ II); Lev. R. s. 20; Yoma 54<sup>b</sup> שְׁמִמְנָה הַיְּסוּדִים וְכִי; Tosef. Yoma III (II), 6; a. e.

**שְׁחִיחַ**, v. שְׁחִיחַ.

**שְׁחִיחַ**, v. שְׁחִיחַ.

**שְׁחִיחַ**, v. שְׁחִיחַ.

**שְׁחִיחַ**, v. שְׁחִיחַ.

**שְׁחִיחַ** m. (b. h.) *plant, set*, v. שְׁחִיחַ.

**שְׁחִיחַ** ch. same.—Pl. שְׁחִיחִי, Targ. Ps. OXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שְׁחִיחִי; h. text נִשְׁחִיחִי).

**שְׁחִיחַ**, v. שְׁחִיחַ.

**שְׁחִיחַ** f. (שְׁחִיחַ) *boring, opening*. Tosef. Ab. Zar. VII (VIII), 15 עַל הַשֶּׁ ... (Var. השְׁחִיחַ incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

**שְׁחִיחַ**, v. שְׁחִיחַ.

**שְׁחִיחַ** f. (שְׁחִיחַ) *silence*. Yeb. 87<sup>b</sup>, a. fr. כְּהוֹדָא שֶׁ שְׁחִיחָה silence is tantamount to admission. Zeb. 115<sup>b</sup> פְּעָמִים ... at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. סִיגִי. Pes. 99<sup>a</sup> לְחַכְמִים יִפְּחֵה שֶׁ לְחַכְמִים וְכִי; how much more the stupid; Treat. Der. Er. Zutṭa ch. VII. Sot. 39<sup>a</sup> (ref. to Neh. VIII, 5) שֶׁ עֲמִידָה אֵלֶּה standing means being silent; a. fr.—Y. Hag. II, 78<sup>a</sup>; Tosef. ib. II, 12; Bets. 20<sup>b</sup> מֶה זֶה שֶׁ שְׁחִיחָה what does silence mean? (i. e. better be silent).

**שְׁחִיחַ** f. same. Gitt. IV, 8 אֹמֵר לָהּ שְׁחִיחָהּ יִפְּחֵה אֹמֵר he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65<sup>a</sup>.

**שְׁחִיחַ** ch. same. Targ. Ps. XXII, 3 (h. text רְוִיחָה). Ib. XCIV, 17 (some ed. שְׁחִיחִי; h. text רְוִיחָה); a. e.—Taan. 9<sup>b</sup>

שְׁחִיחָה קָבִיל עָלֶיהָ he resolved to keep silence. Ber. 62<sup>a</sup>, v. קָבִיל III; a. e.

**שְׁחִיחַ** f. h. = next w. Sabb. 156<sup>a</sup>; Ber. 38<sup>a</sup> שְׁחִיחָה (corr. acc.).

**שְׁחִיחַ** f. (Syr. שְׁחִיחַ, P. Sm. 4130; cmp. שְׁחִיחַ II) *flour of unripe barley mixed with honey; also a drink prepared of flour &c.* (cmp. Lat. ptisana). Erub. 29<sup>b</sup> שֶׁ חֲרִי ... for shattitha ... take two ladlefuls of roasted barley &c. Ber. 38<sup>a</sup>. Ab. Zar. 38<sup>b</sup> שְׁחִיחָה (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שְׁחִיחָה. Snh. 67<sup>b</sup> ... אמר שֶׁ קָרִיבוּ he said to them, give me a drink of water, and they offered him shattitha; a. e.

**שְׁחִיחַ**, v. preced.

**שְׁחִיחַ** m. (שְׁחִיחַ) *sixth*. Targ. O. Gen. I, 31 חֲרִי ... ed. Berl. (oth. ed. a. Y. חֲרִי ..., not חֲרִי ..., Targ. II Sam. III, 5; a. fr.—Fem. שְׁחִיחָה. Targ. Ex. XXVI, 9; a. e.

**שְׁחִיחַ**, Pi. שְׁחִיחַ (sec. r. of שְׁחִיחַ; cmp. שְׁחִיחַ) *to become rust-eaten, rust-colored*. Taan. 8<sup>a</sup> (ref. to הכָּשׁ וְכִי ... Bashi (ed. omitting עלִי) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. מְשִׁיחִי; Ms. M. 2 שְׁחִיחָה וְכִי ...; ed. Pes. a. oth. שְׁחִיחִי שְׁחִיחִי שְׁחִיחִי a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

**שְׁחִיחַ** ch. same, *to be rust-bitten*. B. Mets. 26<sup>a</sup> top שְׁחִיחָה (Ar. דְּאִשְׁחִיחָה, with prefixed S) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

Pa. שְׁחִיחַ 1) *to make rusty, brittle*. B. Bath. 19<sup>a</sup> מְשִׁיחִי because they (the boulders, v. סִלֵּס) would eat away the pot (placed between them).—2) *to get rusty*. Sabb. 102<sup>b</sup> כִּיִּן דְּמְשִׁיחִי וְכִי they would not do that (keep their needles in a hole in the ground), because they would get rusty.

**שְׁחִיחַ** (b. h.; cmp. שְׁחִיחַ) *to set, plant*. Yoma 38<sup>b</sup> ... רָאָה the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שְׁחִיחַ II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) זֶה נֹחַ שֶׁשְׁחִיחָהּ this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) שְׁחִיחָהּ (Abraham) whom the Lord planted in the land of Israel. Snh. 37<sup>b</sup> (play on שְׁחִיחָהּ, I Chr. III, 17 שְׁחִיחָהּ) שְׁחִיחָהּ (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. כִּנָּן ... שֶׁ מְעֻנָּה &c. Yalk. l. c. שְׁחִיחִי &c. שְׁחִיחִי like a garden that is planted bed by bed; (Midr. Till. to Ps. XCII, 14 נִכְוֶה). Num. R. s. 3<sup>1</sup> דָּם בְּבִירָה וְכִי so long as they are planted (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

Hif. שְׁחִיחַ (of roots) *to spread*. Pesik. R. s. 3 (ref. to

Koh. XII, 11) ... משורשים לכל מקום כך כשם ששורשי ... as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14<sup>4</sup> משרשים).

*Nif.* נִשְׁתַּל; *Hof.* הוּשְׁתַּל to be planted. Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שְׁתַּלְתִּיךָ, v. supra) שְׁתַּלְתִּיךָ מִכֹּהֵן מִלְכּוֹת רַב from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV שְׁתַּלְתָּ מִבֶּן דָּוִד . . . מִזֶּה דָּוִד did David think that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

כִּי הִיכִי דִשְׁתַּלִּי ch. same. Taan. 23<sup>a</sup> ... דִּשְׁתַּלִּי as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 דִּשְׁתַּלִּי ... אִשְׁתַּלִּי. Ib. דִּשְׁתַּלִּי אֵנָה הוּא. (read: דִּשְׁתַּלִּי אֵינָה) art thou he that planted it?; Taan. l. c. דִּשְׁתַּלִּי; a. e. — Part. pass. שְׁתַּלִּי; f. שְׁתַּלִּיא; pl. שְׁתַּלִּין. Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e. — V. שְׁתַּלִּיא.

שֶׁחֵל m. (preced.) *set, plant*.—*Pl.* שְׁחֵלִין, שְׁחֵלִים. *Maasr.* V, 1 שֶׁחֵל מִחוּץ שֶׁלֹא בֵּיתוֹ if one takes plants out of his own garden to set them in his own, he is exempt from tithes; *Tosef. ib.* III, 8 שֶׁחֵל ed. Zuck. (Var. שֶׁחֵל). *Ib.* עֲטֵרִין וְשֶׁחֵלִין sets or young herbs; *Y. ib.* V, beg. 51<sup>c</sup> וְשֶׁחֵלִין. *Ib.* מִה בֵּין הַשֵּׂם מִה בֵּין שֶׁחֵל what is the difference between wheat (used for seed) and sets (with regard to tithes)? וְכִי מֵלֵאכָה גַּמֵּר הַשֵּׂם wheat is a finished object, sets are not; a. e.

שַׂרְתָּן m. (preced.) *planter, gardener* (with the right of tenancy, v. אָרַר. B. Mets. 109<sup>a</sup> שׁוֹרְבֵי חֵטְאֵי שְׂרָתָא Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21<sup>b</sup> שׁוֹרְבֵי חֵטְאֵי שְׂרָתָא a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

**שָׁחַם** (b. h.; Shaf. of חָתַם; emp. פָּחַם) to unseal, open, esp. to bore a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. כִּדְרֵי שִׁשְׁתָּהּם כִּדְרֵי שִׁשְׁתָּהּם וְכִּדְרֵי שִׁשְׁתָּהּם time sufficient to bore a hole, and close it again &c., v. נָבַח; a. e.

**שָׁחַם** ch. same. Part. pass. שָׁחִים; f. שָׁחִימָה. Y. Ab. Zar. V, 44<sup>d</sup> שָׁחִימָה (not קוֹלָה) a pitcher of wine that shows traces of having been bored at.

**שָׁתוֹן** m. (preced.) *boring*. Tosef. Ab. Zar. VII (VIII), 13 פשתו, ed. Zuck. (oth. ed. פשתו, שָׁתוֹן, corr. acc.) would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69<sup>b</sup> שָׁתוֹן Ms. M. (Rashi שְׁתוּמָן; early ed. שְׁתוּמָן; later ed. שְׁתוּמָן). Tosef. l. c. 14 אֵם הִיא אם היא מזכיר חותמו וְשָׁתוֹן ed. Zuck. (Var. וְשָׁתוֹן; corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. וְשָׁתוֹן the spot and manner of his closing up); a. e.

**שָׂמָּה** m. (preced.) *one known to be skilled in boring*  
and stealing wine. Tosef. Ab. Zar. VII (VIII), 14 יָרַר אֶצֶל

החמם, מחמם, ed. Zuck. (oth. ed. החמם, corrupt, of החמם) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נסך).

שִׁתָּן, *Hif.* הִשְׁתַּתֵּן (b. h.; sec. r. of שָׁתַן, Ges. Thes. s. v.), with, or sub. בָּים, *to urinate*. Bekh. 44<sup>b</sup> מִים לְהִשְׁתַּתֵּן needed to make water, and forewent it. Sabb. 67<sup>b</sup> (a superstitious custom) הִשְׁתַּתֵּהוּ בִּפְנֵי יוֹם who urinates before her pot that it may boil quickly; a. fr.

שֶׁתֵּן ch., Af. אֶתֵּן same. B. Bath. 19<sup>b</sup> (ref. to I Kings XIV, 10) אֶפֶר מִיִּדְּךָ דִּרְרִיבָהּ לְאֶתֵּנִי בְּקִיר וְכִי (some ed. לְאֶתֵּנִי) even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44<sup>b</sup>; a. e.

אחד מוציא ש' וכ' Bekh. 44<sup>b</sup> m. (preced.) **שתן** urine. one channel discharges urine, and another &c.

שָׁחָא, v. שָׁחַם.

**שִׁתָּהּ**, *Shaf. of תה*; cmp. Assy. *tappû*, Del. Assy. Handw. p. 712) to join, combine, attach; to form a partnership. Y. Taan. II, 65<sup>d</sup> בִּישְׂרָאֵל שׁ' . . . the Lord combined his great name with Israel's (יִשְׂרָאֵל). Ib. זָרִי אֲנִי וְכ' מִשְׁתָּהּ I will have my great name bound up with theirs, that they may live. Snh. 63<sup>a</sup> כָּל הַמִּשְׁתָּה שֵׁם שְׁמִים וְכ' he who combines the name of God with something else (imparting divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45<sup>b</sup>. Ib. וְהָא קָא מִשְׁתָּהּ וְכ' Ms. M. (ed. מִשְׁתָּהּ, corr. acc.) but (in saying, 'unto Yah and unto thee, O altar') does not one combine the name &c.? Ber. 63<sup>a</sup> . . . כָּל הַמִּשְׁתָּה וְכ' as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) שִׁתָּהּפּוּ אוֹתוֹ עֲמֹ (not עֲמֹתָן) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr.—Part. pass. מִשְׁתָּהּ. Y. Taan. I. c. שְׂדוּאָה מִשְׁ שְׂדוּאָה . . . שְׂדוּאָה מִשְׁ שְׂדוּאָה and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?: a. e.

*Hithpa.* וְהִשְׁתַּחֲפִין, *Nithpa.* לְנִשְׁתַּחֲפִין *to be combined, to have a part in.* [Succ. l. c., v. supra.] Gen. R. s. 99 בְּנִימִין וְכ' במכירתו של ל' Benjamin, who had no part in the selling of Joseph. Tanh. Noah 13 (Satan said to Noah) בָּא וְנִשְׁתַּחֲפִין שְׁנֵינוּ בְּכֶרֶם זֶה come and let us work together in this vineyard; a. e. — Esp. (Sabbath law) *to form a fictitious partnership in an alley* (מְבוֹר) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, contrad. to laying 'an *'erub* (עֶרֶב). Erub. 71<sup>b</sup> לְהִשְׁתַּחֲפִין בֵּין . . . מִשְׁתַּחֲפִין בְּמְבוֹר בֵּין the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. מִשְׁתַּחֲפִין בְּמְבוֹר בְּחִצְרוֹתָם וּמִשְׁתַּחֲפִין בְּמְבוֹר you must lay an *'erub* for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; אוּ מִשְׁתַּחֲפִין בְּמְבוֹר אוּ מִשְׁתַּחֲפִין בְּחִצְרוֹתָם אוּ מִשְׁתַּחֲפִין בְּמְבוֹר you may do the one or the other. Ib. III, 1 בְּכֹל מְבוֹרִין וּמִשְׁתַּחֲפִין אוּ מִשְׁתַּחֲפִין בְּמְבוֹר you may use any eatable for *'erub* or for *shittuf*; a. fr.

**שָׁתָה** ch. same. Targ. Ps. LXIX, 10.

**Pa.** שָׁתָה same. Targ. Cant. I, 7.—Ab. Zar. 8<sup>b</sup> ... לרחוק for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) 'שָׁתָה' (some ed. שָׁתָה) I go into partnership with thee, but be careful &c. (v. preced.).

**Itkpa.** שָׁתָה to be joined, make an agreement, form a partnership. Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. **Hithpa.**).—Ber. 29<sup>b</sup> sq. לְעוֹלָם לְשָׁתָה man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23<sup>a</sup> בפרייט (Ms. M. מְשַׁתָּה) I used to make myself a partner by contributing some money (towards the expense of the Hānuckah lights); a. e.

**Ittof.** שָׁתָה same. Targ. II Esth. III, 14.

\***שָׁתָה** m. (preced.; v. *šetiṭtu*, Del. Assy. Handw., p. 696) [attachment,] cord attached to the seal. Targ. Y. Gen. XXXVIII, 18 שָׁתָה Ar. (Levita שוּתָה; ed. רוטנר, h. text פּוֹתֵל).

**שָׁתָה** (b. h.) to be quiet, silent. Keth. 14<sup>b</sup> מִמּוֹר וְצוּחַ one who cries (protests) when called a bastard, but keeps his peace when called a *ḥalal* (v. חָלַל II). Sabb. 33<sup>b</sup> יוֹסֵי יוֹסֵי Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72<sup>a</sup> פָּקַח וְשָׁתָה be wise and keep thy peace. Gen. R. s. 51 שָׁתָה לְאַבְרָהָם (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

**Pi.** שָׁתָה to cause to be silent, silence, stop. Tosef. Hag. II, 12 בְּשָׁתָה he silenced him with a rebuke; Y. ib. II, 78<sup>a</sup> bot. בְּשָׁתָה Sabb. 67<sup>b</sup> הַמְשַׁתָּה (or הַמְשַׁתָּה *Hif.*), v. צָוָה; Tosef. ib. VI (VII), 15 הַשְׁתָּה Ber. V, 3 מְשַׁתָּה ... הַאִיֹּמֶר he who (in reading the prayers) says ... *modim modim* (we offer thanks, twice) must be stopped (as suspected of heresy). Tanh. Ahāré 9 Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. to deny the claim of, dismiss. Yeb. 100<sup>b</sup> ... מֵאִי שָׁתָה מֵאִי שָׁתָה in what respect is he considered a *sh'thuki* (v. שְׁתָּה)? Is it that we deny him a share in his father's estate?; ib. מֵאִי שָׁתָה אִתּוֹ מֵאִי שָׁתָה we deny him the privileges of priesthood (declare him a *ḥalal*); Keth. 13<sup>b</sup> מְשַׁתָּה *Hif.*

**Nithpa.** שָׁתָה 1) to stop speaking, close the argument. Gen. R. s. 49, end 'נִי הַסְנִיגוֹר וְכ' when the defense stops, the judge rises; עֵמֶל ... נִי הַסְנִיגוֹר when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) to become speechless, be struck dumb. Gitt. VII, 1 וְאִמְרוּ 'נִי לִי if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 23<sup>b</sup>; Bab. ib. 43<sup>a</sup>; a. e.

**שָׁתָה** שָׁתָה ch., with prefixed א: אֶשְׁתָּה, same,

1) to be silent. Targ. Lev. X, 3. Targ. Job XIII, 5 מְשַׁתָּה (ed. Lag. מְשַׁתָּה; Ms. מְשַׁתָּה *Af.*). Targ. I Sam. VII, 8 (ed. Wil. מְשַׁתָּה *Af.*). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37<sup>b</sup> הָאֵל דְּשָׁתָה וְכ' the reason why I was silent at the claim of both &c. Keth. 14<sup>b</sup> וְכ' דָּבָר וְכ' דָּבָר they called him a bastard, and he kept his peace; וְכ' דָּבָר and the reason why he was silent &c. Shebu. 40<sup>a</sup>, a. e. אֵיכָא דְאִמְרוּ מִשְׁתָּה ... וְכ' v. שָׁתָה. Ib. וְכ' דָּבָר ... וְכ' some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77<sup>a</sup> אֵל אֵל he said to him, he (Rab. did not say so, but) was silent (seemed to assent); קָאִמְרוּ אוֹ שָׁתָה קָאִמְרוּ dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) to silence, quiet. Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. שָׁתָה *Pa.*).

**Af.** שָׁתָה 1) to be silent, v. supra.—2) interch. with **Pa.** שָׁתָה to silence, quiet. Targ. Job XI, 3 (Ms. *Pa.*). Targ. Ez. I, 24 מְשַׁתָּה (not מְשַׁתָּה; some ed. *Af.*).—Keth. 104<sup>b</sup> אֶשְׁתָּה קָאִמְרוּ אוֹ אֶשְׁתָּה קָאִמְרוּ (some ed. אֵשְׁתָּה) (in asking me, 'did Rab say so?') didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33<sup>b</sup> לִיה מְשַׁתָּה לִיה מְשַׁתָּה he is blameworthy, but we do not stop him (in his prayer); a. e.

**Itkpa.** שָׁתָה to become mute, still. Targ. Ps. XXXI, 18 Ms. (ed. *Pe.*). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68<sup>d</sup> bot. וְאִינֵן בְּכִי וְאִינֵן בְּכִי וְאִינֵן בְּכִי (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

**שָׁתָה** m. pl. (preced.) preservers of silence (silentarii, v. Sm. Ant. s. v. *Præpositus*). Ber. 58<sup>a</sup> אֲרָא הַלִּיתָהּ (כִּי קָא שָׁתָה Vers. in 'En Ya'akob (ed. שוּתָה) when the third division marched past, who were the silentarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

**שָׁתָה**, v. שָׁתָה.

**שָׁתָה**, **Itkpa.** שָׁתָה (שָׁתָה) to be left over; to escape. Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אָתָּה אָתָּה אָתָּה אָתָּה are you not of those that survived?

**שָׁתָה**, v. שָׁתָה.

**שָׁתָה** I (cmp. שָׁתָה I) to come down slowly, flow gently. Ker. 22<sup>a</sup> שָׁתָה שָׁתָה because it (the last blood, תְּמִצָּה) flows gently, opp. מְקָלָה. Hull. 38<sup>a</sup> בְּשָׁתָה when the animal discharges excrements in a lax manner, opp. מְקָלָה. Ohol. III, 5 שָׁתָה blood that flows gently, opp. צָלָב. Bekh. 44<sup>b</sup> בְּשָׁתָה when he discharges urine laxly; a. e.—Num. R. s. 19, beg. וְלִשְׁוֹךְ שָׁתָה ... וְלִשְׁוֹךְ שָׁתָה why dost thou go about with thy tongue slaverling?; Koh. R. to X, 11.

**שָׁתָה** II (v. שָׁתָה II) to lay the foundation of, start. *Hif.* שָׁתָה same. Midr. Till. to Ps. XI, 3 אֲבָרְכֶם אֲבָרְכֶם אֲבָרְכֶם v. שָׁתָה עִלְמָךְ וְכ'.

*Hof.* אֲבָן שֶׁחִידָה שֶׁמִּמֶּנָּה ה' *to be founded*. Ib. 'אֲבָן שֶׁחִידָה if the wicked come and destroy the foundation stone (v. שֶׁחִידָה II) from which the world was started &c. Lev. R. s. 20; Yoma 54<sup>b</sup>, v. שֶׁחִידָה II; a. e.

*Pu.* שֶׁחִידָה same. Snh. 26<sup>b</sup> (play on שֶׁחִידָה, Is. XXVIII,

דְּבָרִים שֶׁל חִידָה שֶׁחִידָה) mere words, and yet the world is built upon them; Yalk. Ps. 653 שֶׁחִידָה.

*Nif.* שֶׁחִידָה same. Tanh. K'doshim 10; Tosef. Yoma III (II), 6 (ed. Zuck. שֶׁחִידָה, v. שֶׁחִידָה II).

## ת

ת Tav, the twenty-second letter of the alphabet.—It interchanges with ט, q. v.; dialectically with ש, e. g. שָׁתָה, Chald. שָׁתָה, fr. שָׁתָה. —a preformative letter for verbal nouns, e. g. תְּחִלָּה, fr. תְּחִלָּה, fr. תְּחִלָּה; an affirmative letter, e. g. תְּחִלָּה, fr. תְּחִלָּה. Secondary verbs are formed from such nouns, e. g. תְּחִלָּה, fr. תְּחִלָּה; or from verbs, e. g. תְּחִלָּה, fr. תְּחִלָּה.

ת as numerical letter, *four hundred*; v. 'א.

תָּא m. (b. h.; = תָּא, v. תָּא II; cmp. b. h. תָּא) cell, esp. *compartiment back of the Holy of Holies*. Midd. IV, 7; Yoma 52<sup>a</sup>.—Midd. IV, 2; a. fr.—B. Bath. 61<sup>a</sup> an extension has three names: תָּא ... יציע *yatsi'a, tsel'a, ta*.—Pl. תָּא, Midr. Till. to Ps. XVIII, 28 היה שְׁמוֹן ה' Joash was kept hidden in the compartments of the Temple.

תָּא II, imperat. of תָּא, q. v.

תָּא (b. h.; *Tafel* of תָּא) *to desire, have an appetite for; to want*. Ex. R. s. 1, beg. מִיִּתְּרָה אָבִיו ה' he wished for his father's death; Tanh. Sh'moth 1. Y. Snh. II, 20<sup>a</sup> bot. 'אֲנִי מִתְּחַלְּתִי דָּבָר ... שְׁאֵנִי מִתְּחַלְּתִי דָּבָר thou didst desire something forbidden to thee, I will make thee desire something permitted to thee.—Yeb. 15<sup>a</sup> תָּא, v. תָּא.

*Hif.* תָּא *to cause to desire*. Y. Snh. I. c., v. supra.

תָּא I ch. same. Targ. Ps. LXXXIV, 3.—Part. תָּא, f. תָּא, &c. Targ. Ruth. I, 16. Targ. Hos. XIII, 5 (ed. Wil. תָּא).

תָּא II, v. תָּא I.

תָּא m. (תָּא) *desirous, longing for*. Y. Ned. IX, beg. 41<sup>b</sup> וְלֹא אֵלָּא ה' הִצִּיר הָרָע ה' the evil inclination has a desire only for what is forbidden; Y. Yoma VI, 43<sup>d</sup> top תָּא. Tosef. Arakh. IV, 26 לֹא יִדְוָה ה' לֹא (not) while he has an appetite for it. Y. Ber. VII, 11<sup>a</sup> bot. מִדָּה ... כְּשֶׁדָּוָה ה' אִם if man must bless God after he has eaten and is satisfied, how much more must he do so, when he is desirous to eat (and finds what he needs); (Bab. ib. 48<sup>b</sup> רַעַב כְּשֶׁדָּוָה ה'). Pes. 99<sup>b</sup> כִּי ... כְּשֶׁדָּוָה ה' Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 5; ed. כְּשֶׁדָּוָה ה' read: תָּא; Y. ib. X, beg. 37<sup>b</sup> כְּשֶׁדָּוָה ה') that he may enter the Sabbath with an appetite (for food). Yeb. 15<sup>a</sup> תָּא (marg. corr. אִם); Tosef. ib. I, 10 ed. Zuck. (Var. תָּא) I wish that I had &c. Mekh. Mishp. s. 20

אֶת אֶת a poor man in great need, contrad. to רָל; a. e.—Pl. תָּא, Y. Taan. I, end, 64<sup>d</sup> תָּא, those who long to have children; (Bab. ib. 11<sup>a</sup> תָּא).

תָּא, v. תָּא.

תָּא, v. תָּא.

תָּא m. (b. h.) *wild ox* (?). Tosef. Kil. I, 9 תָּא this (the שֶׁר הַבַּיִת) is the *to* of the Torah (Deut. XIV, 5). Ib. וְהַכֹּמִים אֹמְרִים ה' בִּירְיָא but the wise men say, *to* and wild ox are two different creatures. Hull. 80<sup>a</sup> תָּא a subspecies of *to*.

תָּא m. (b. h.; תָּא, v. תָּא II) *mark*.—Pl. תָּא, Koh. R. to XII, 7 (ed. Wil. תָּא, fr. תָּא, v. תָּא II. Lev. R. s. 18 תָּא הִתְחִל מִתְּחַלְּתִי ה' he begins to mark out limits, (saying,) as far as such a place I can walk &c.; Koh. R. to XII, 5 מִתְּחַלְּתִי ה'.

תָּא, v. תָּא.

תָּא m. pl. (תָּא I) *those returning, coming*. Targ. Y. I Gen. XXI, 33.

תָּא f. (תָּא I) *desire*. Targ. O. Gen. III, 16 (ed. Vien. תָּא).

תָּא f. (b. h.; תָּא, v. תָּא I) *desire, appetite*. Midr. Till. to Ps. CXX לשֶׁעָה נִפְשׁוֹ נִשְׁבַּח ה' he satisfies the lust of his soul for the moment; נִשְׁבַּח ה' נִפְשׁוֹ לְשֶׁעָה. Erub. 54<sup>a</sup> (ref. to Ps. XXI, 3) וְלֹא זָכָה הָאוֹר לְבָרָה if he is worthy, thou grantest him the desire of his heart (without prayer), if he is not worthy, thou refusest him not the prayer of his lips. Sot. 47<sup>a</sup> וְלֹא מִתְּחַלְּתִי ה' his desire at least was to curse. Pirké d'R. El. ch. XXXVII חָדָשׁ ה' he did not succeed in doing what he had desired to do. Tosef. Ber. V, 1; Y. Pes. X, beg. 37<sup>b</sup> בָּרָה with an appetite for food, v. תָּא; [Bab. ib. 99<sup>b</sup> כְּשֶׁדָּוָה ה', v. תָּא]; Y. Succ. II, 53<sup>a</sup> bot.; a. fr.—בָּשָׂר, v. בָּשָׂר.—Esp. *sexual desire*. Y. Meg. IV, 75<sup>a</sup> מְכַלֵּי אֶרְבָּה וּמוֹצִיָּה ה' it (garlic) causes love to enter, and the sexual desire to come forth. Lev. R. s. 18; Koh. R. to XII, 5 (ref. to אֶרְבָּה, ib.) ה' this means the sexual desire. Gen. R. s. 85 ה' ... מְלָאךְ the angel that is appointed over marital life. Ab. IV, 21 וְלֹא חֲקִנְיָה וְלֹא חֲקִנְיָה וְלֹא חֲקִנְיָה envy, voluptuousness, and ambition take man away from this world (accelerate his death); a. fr.





**תִּבְיָה, תִּבְיָה** (b. h. תִּבְיָה; Egyptian; v., however, תִּבְיָה)

1) *ship, ark, chest*. Gen. R. s. 31 (play on קנים, Gen. VI, 14) אֵת תִּבְיָהּ וְכִי... אֵת תִּבְיָהּ וְכִי as birds (v. קן) make the leper clean, so does thy ark cleanse thee. Ib. שֶׁם תִּבְיָהּ שֶׁל נֹחַ (it is called *t'biḥin*) from the measures of Noah's ark. Y. Erub. V, 22<sup>c</sup> bot. כִּדְּ כִדְּ... כִדְּ how did the Israelites march in the desert? ... like a chest (forming a square), opp. כְּקוֹרָה like a beam (in columns). Men. 94<sup>b</sup> כְּמִין ד' פְּרוּצָה (the shape of the show-bread was) that of an open chest (without a lid and with a level bottom), opp. כְּמִין כְּפִינָה רֹקֶדֶת like a rocking ship (with a curved bottom). Sifra M'tsor'a, Zab., Par. 1, ch. II תִּבְיָה הַבִּלְתִּים the bathers' chest. Tosef. Kel. B. Mets. X, 1, sq.; a. fr.—Pl. תִּבְיָה, תִּבְיָה. Midr. Till. to Ps. I הִרְבָּה ד' הִרְבָּה he would have been obliged to build many arks. Y. Sot. VIII, beg. 22<sup>b</sup> תִּבְיָה שֶׁל מִצְרַיִם they שֶׁל מִצְרַיִם (the Egyptians) were arrayed in squares.—Esp. *the chest in the synagogue containing the scrolls of the Pentateuch*. Sot. 38<sup>b</sup>, v. פֶּסֶק. Taan. II, 1 מִצְרַיִם אֵת הָהָרִי (at prayer meetings) they bring the chest out to the open place of the town, and put ashes of wood on the chest &c. Meg. III, 1 בִּה"כ... בִּה"כ בני העיר if the citizens of a township sell ... a synagogue, they may buy (for the money) a book chest; if they sell a chest, they may buy book wrappers; a. fr.—עָבַר לִפְנֵי הָהָרִי to go before the chest, to act as reader of prayers. Ber. 34<sup>a</sup> וְכִי שִׁירָד לִפְנֵי הָהָרִי who recited the prayers in the presence of &c. Ib. V, 3 הַעֲבִיר לִפְנֵי הָהָרִי if a reader makes a mistake (reads heretical formulas), another person must pass before the chest in his place. Ib. 4. Ib. 34<sup>a</sup> צִירֵק לִסְרֹב he that is asked to read the prayers &c., v. קָרַב. Taan. II, 2 מוֹרִידֵן לִפְנֵי הָהָרִי we depute as reader (on fast days) an old man &c.; a. v. fr.—2) *word*. Men. 30<sup>b</sup> בִּה"כ a word of two letters. Sabb. 104<sup>a</sup> they did not know דִּי בִּמְצַע ד' וְכִי which (of the two forms of the letters מנצפך) were to be employed in the middle of a word, and which at the end; a. fr.—Pl. תִּבְיָה, תִּבְיָה. Hull. 64<sup>b</sup> דִּפְסָק (v. Rabb. D. S. a. l. note 40) where the scribe divides them into two words; ib. 65<sup>a</sup>. Y. Meg. I, 71<sup>c</sup> bot. תִּבְיָה, תִּבְיָה; a. e.

**תְּבוּאָה** f. (b. h.; בּוֹא) [that which is brought in,] *grain, provision*. Ned. 55<sup>a</sup>, v. יַעֲלֵל II. Ib. תְּבוּאָה לְחֹדֶר תְּבוּאָה וְכִי *t'buah* is one thing (refers only to the five kinds of grain), and *t'buah sadeh* is another thing (refers to all gatherings of the field). Peah VI, 9 סֵאֵה ד' עֲקוּרָה וְכִי a S'ah of plucked grain (forgotten in the field), and one of unplucked (standing) grain. Ib. 10 שְׁנֵהוּ לִשְׂחָה ד' grain cut for fodder (v. שִׁחָה II). B. Mets. 59<sup>a</sup> וְכִי בִה"כ a man should always take care to have grain in his house, ד' שֶׁלֹּם לִפְנֵי הָהָרִי for no strife is more frequent in the house than that about grain. Men. 103<sup>b</sup> הַלּוֹקֵחַ ד' he who buys grain from year to year; (Y. Sabb. VIII, 11<sup>a</sup> bot. תִּשְׁמִים. Tem. 16<sup>a</sup> וְכִי לֹא ד' אִשָּׁה when a woman has no provision in the house, she clamors at once; a. fr.

**תְּבוּנָה** f. (b. h.; בּוֹן) *understanding*. Ber. 17<sup>a</sup> לִבְךָ תְּבוּנָה may thy heart reason with understanding. Ib. 19<sup>b</sup>

וְכִי 'there is no wisdom, or understanding, or counsel against the Lord' (Prov. XXI, 30), i. e. worldly considerations may have no weight when the law of God is to be observed; Erub. 63<sup>a</sup>; a. e.

**תְּבוּסָה** f. (בּוֹס, v. Ez. XVI, 22) 1) *weltering*; דָּם ה' *the blood flowing out of a dying body*, which is partly live blood (levitically clean) and partly dead blood (levitically unclean), *mixed blood*. Ohol. II, 2 דָּם וְרִבְעִיָה דָם ד' one fourth (of a Log) of blood (of a dead body), and one fourth of mixed blood (make unclean). Ib. III, 5 דָּם וְרִבְעִיָה דָם ד' אִיזוּרָה דָם ד' what is *dam t'busah*? The blood of a dead body of which one eighth (of a Log) flowed out while it was yet alive, and one eighth after death; ib. דָּם וְרִבְעִיָה דָם ד' אִיזוּרָה דָם ד' what is *dam t'busah*? The blood of an impaled body which flowed uninterruptedly (v. שִׁחָה) &c. Tosef. Meg. I, 10 דָּם ד' וְכִי there is no legal difference between the blood of a dead man and that of a dying man, except &c.; Tosef. Ohol. IV, 12; a. e.—2) *pressing, the ground which is pressed by a body in the grave*, and which is considered the dead man's property. Naz. IX, 3 (64<sup>b</sup>) נִטְשָׁה וְאֵת תְּבוּסָתָהּ (Bab. ed. תְּבוּסָתָהּ; Y. ed. תְּבוּסָתָהּ) if one finds in his field a body in the usual position of a buried man, the first time, he may remove it with the ground which it occupies (for burial in another place); וְאֵת תְּבוּסָתָהּ (Bab. ed. תְּבוּסָתָהּ; Y. ed. תְּבוּסָתָהּ) if he finds two, he may still remove them and their ground; Ohol. XVI, 3 'רַב'; B. Bath. 101<sup>b</sup> sq. מִסְּחָה מִסְּחָה Ms. H. a. Ar. (ed. רַב); Y. ib. V, beg. 15<sup>a</sup>, expl. אֵין לִי ד' up to three fingers' lengths of the ground, as far as the serial secretion penetrates. Naz. 65<sup>a</sup> אֵין לִי ד' has no right of *t'busah* (*t'fusah*), i. e. the ground does not belong to the body. Ib. וְכִי שִׁעוֹר ד' how large is the quantity of the dead man's ground?; a. e.

**תְּבוּעָה**, v. תְּבוּעָה.

**תְּבוּרָה**, v. תְּבוּרָה.

**תְּבוּרָה**, v. תְּבוּרָה.

**תְּבוּרָה**, v. תְּבוּרָה.

**תְּבוּרָה**, v. תְּבוּרָה.

**תְּבוּרָה** f. (תְּבוּרָה) *asking, summons*. Shebu. 41<sup>b</sup> בִּשְׁעָה ד' at the time when the creditor asks for payment. Keth. 57<sup>b</sup> מִשְׁעָה ד' from the time he summons her, or she summons him to make ready for the wedding. Tosef. ib. V, 1, v. בְּיָרָה; Y. ib. V, 29<sup>d</sup> בִּשְׁעָה (read: בִּה"כ, or בִּשְׁעָה).

**תְּבוּרָה** f. (תְּבוּרָה, accus., sub תְּבוּרָה) *Thebaic cubit* (supposed to be the royal cubit of the Egyptians). Gen. R. s. 31 (ref. to מִדָּה הָרִאשׁוֹנָה, II Chr. III, 3) לָמָּה הוּא (תְּבוּרָה) קוּרָא אִתָּהּ אִמָּה ד' וְכִי *t'biḥin*? Because they fitted with it (v. תְּבוּרָה); (oth. opin.) after Noah's ark (*tebah*); Yalk. ib. 53.

**תְּבוּרָה**, v. תְּבוּרָה.

**תְּבוּרָה** I m. (preced.) 1) *break, fracture*. Targ. Y. Lev. XXI, 19 (O. תְּבוּרָה).—2) *breach, misfortune*.

Targ. Y. II Ex. XV, 16. Targ. Lam. II, 11. Ib. III, 47, sq.; a. e.—V. תְּבֵלָה II.

תְּבֵלָה II m. (preced.) lame. Targ. Jer. XLIV, 30 פִּיעָה תְּ (h. text תְּפִיעָה).

תְּבֵלָה f. (preced.) breaking; תְּבֵלָה רִוּחָא breaking of the spirit, *disappointment*; תְּבֵלָה לִבָּא breaking of the heart, *grief*. Targ. Koh. I, 14; IV, 6 (h. text רִעוּת). Targ. Lam. III, 65 (h. text מִגְנָה).

תְּבֵלָה, Pi. תְּבֵלָה 1) (denom. of תְּבֵלָה) to mix; to spice, season. Men. 23<sup>b</sup> (תְּבֵלָה בְּקֶזֶה וְכ' if he seasoned it (the unleavened bread) with cumin &c. Ib. 21<sup>a</sup> יִכּוּל יִתְבַּלֵּן כְּחֶבֶן Ms. M. a. Ar. (ed. ירבונו) you may think (that *t'bon-nenmu* means,) that he must mix it with salt as straw is mixed with clay; Yalk. Lev. 454 (not כְּחֶבֶן וְשֵׁם; v. בִּין. Orl. II, 4 כל הַמִּזְמֵן וְהַמְתַּבֵּל וְכ' whosoever leavens, or seasons, or mixes with T'rumah &c. Ib. 15 לֹא... הַבֵּלִין. הַבֵּלִין... יִנְצֶרְפוּ וְהַבֵּלִין of mixed seeds get into a pot, neither being sufficient to season the dish, but seasoning it in combination. Y. Maas. Sh. II, 53<sup>c</sup> top a dish of second tithes 'שֶׁיִּתְבַּלֵּן וְכ' which one seasoned with spices of a profane character; a. fr.—Part. pass. מְתַבֵּל; f. מְתַבֵּלָה &c. Y. Pes. X, 37<sup>c</sup> מְבוּשֶׁל (ed. חֶבֶל, כְּדֵי חֶבֶל, corr. acc.) boiled wine is in ritual law like spiced wine. Tosef. ib. I (II), 33 מִצָּה הַמֵּת' וְכ' spiced Matsah; a. e.—Trnsf. to improve, refine. Gen. R. s. 23; Yalk. ib. 38 (play on קִין (חֶבֶל קִין) תְּבֵלָה וְכ' (Gen. R. עֲבִירָתוֹ) he refined Cain's work (sin); Cain killed without any tool &c.—2) (v. תְּבֵלָה) to make rich of growth.—Part. pass. as ab. Sifré Deut. 37; Yalk. Prov. 943, v. תְּבֵלָה.

תְּבֵלָה, Hithpa. תְּבֵלָה 1) to be mixed, seasoned. Tosef. Pes. I. c. בֵּין שֶׁתְּבַלֵּה וְכ' (ed. Zuck. שֶׁתְּבַלֵּה) whether it was seasoned in a stew-dish or in a pot.—2) (denom. of תְּבֵלָה 2) to defile one's self. Yalk. Gen. 47 (ref. to תְּבֵלָה, Gen. IV, 26, and play on חֶבֶל וְכ' (חֶבֶל) they turned and defiled themselves with all kind of provocation (sins), as we read, Tubal Cain &c.; יִשְׁחָדוּ לְתֵבֵלָה שְׂחָדוֹ they turned to defile themselves with voluptuousness, as we read (Lev. XX, 12) *tebel asu*.

תְּבֵלָה, Pa. תְּבֵלָה same, to spice, season. Hull. 112<sup>a</sup> מְתַבֵּל I. v. תְּבֵלָה I.

תְּבֵלָה f. (b. h.; תְּבֵלָה, v. Ges. Thes. s. v.) world. Sifré Deut. 37 (ref. to Prov. VIII, 26) שְׂדֵיָא... שְׂדֵיָא תְּבֵלָה means Palestine, and why is it called *tebel*? Because it is rich in every thing; Yalk. Prov. 943 (ref. to Prov. VIII, 31) שְׂדֵיָא מְתַבֵּלָה מִכָּל תְּבֵלָה תְּבֵלָה means his (God's) land, because it is richer than all other lands; ib. שְׂדֵיָא מְתַבֵּלָה בִּפְרִיָּהּ תְּבֵלָה, because it (the earth) is flavored with its fruits. Gen. R. s. 13 שְׂדֵיָא תְּבֵלָה... שְׂדֵיָא תְּבֵלָה the earth is called *tebel* corresponding to the period of Tammuz (midsummer), which lends savor to its fruits; Yalk. ib. 20.

תְּבֵלָה ch. same. Targ. Ps. XVIII, 16. Ib. XC, 2. Targ. Prov. VIII, 26; 31; a. fr.

תְּבֵלָה m. (תְּבֵלָה) 1) mixture, spice, seasoning. Y. Orl. I, 61<sup>b</sup> top וְכ' בִּיּוֹרָא אֵין תְּבֵלָה spices have no seasoning effect in a mixture larger than two hundred times their quantity. Arakh. II, 6 בְּנֵעִימָה לִיָּחָן כְּדֵי לִיָּחָן in order to put spice (sweetness) in the melody (to raise the effect of the melody through the accompaniment of young voices). Yalk. Prov. 943 (ref. to תְּבֵלָה, Prov. VIII, 31) Palestine is called *tebel* וְכ' שְׂדֵיָא תְּבֵלָה for the spice which is in it, and what is this? The Law; Sifré Deut. 37 תְּבֵלָה, v. infra.—Pl. תְּבֵלָה, (tradit. pronunc.) תְּבֵלָה. Orl. II, 10 וְכ' שְׂדֵיָא תְּבֵלָה of one kind or of three. Ib. 15, v. תְּבֵלָה. Kel. II, 7, a. e. תְּבֵלָה spice box. Y. Pes. X, 37<sup>d</sup> top מְצִיָּה תְּבֵלָה; Bab. ib. 116<sup>a</sup> (תְּבֵלָה) spices for the Passover ceremony (תְּבֵלָה); a. fr.—Also used as sing. Sabb. 119<sup>a</sup> וְכ' אֵין תְּבֵלָה we have a certain spice the name of which is Sabbath &c. B. Bath. 16<sup>a</sup> תְּבֵלָה... תְּבֵלָה the Lord created the evil inclination (in man), and he created the Law with which to season (temper) it; Kidd. 30<sup>b</sup>. Sifré Deut. 37, v. supra; a. e.—Ned. 51<sup>a</sup> (play on תְּבֵלָה, Lev. XVIII, 23) תְּבֵלָה וְכ' is it a spice? is there any spice (additional gratification) in it? &c.—[2] (b. h.) confusion, unnatural act, defilement, v. supra, a. תְּבֵלָה.—[Y. Shebu. III, 34<sup>c</sup> top מִן חֶבֶן, read: תְּבֵלָה.]

תְּבֵלָה I ch. same, spice.—Pl. תְּבֵלָה, תְּבֵלָה. Hull. 112<sup>a</sup> וְכ' אֵין תְּבֵלָה בְּחֶבֶל וְכ' Ar. (ed. מְתַבֵּל בְּחֶבֶל) and if he seasoned it with spices, the whole of it is forbidden. Y. Dem. I, 21<sup>d</sup> top, v. תְּבֵלָה I.

תְּבֵלָה II, תְּבֵלָה m. = b. h. תְּבֵלָה, unnatural act, defilement, abomination. Targ. O. Lev. XVIII, 23 תְּבֵלָה ed. Berl. (oth. ed., a. Y. תְּבֵלָה); ib. XX, 12. Targ. Is. X, 25 תְּבֵלָה.

תְּבֵלָה m. (b. h. תְּבֵלָה; תְּבֵלָה) mixture, blending of the colors of the eye. Sifra Emor, ch. II, Par. 3 נֶכֶס לְבָן נֶכֶס לְבָן וְכ' תְּבֵלָה means the white of the eye invading the black, or the reverse; (oth. opin.) לְבָן מִסֵּךְ וְכ' v. מִדֵּי לְשׁוֹן תְּבֵלָה וְכ' רִבְרָה מְבַלְבֵּל וְכ' II; Bekh. VI, 2. Ib. 38<sup>b</sup> what is the meaning of *t'ballul*? Anything that disturbs the arrangement of the eye, v. תְּבֵלָה.—Pl. תְּבֵלָה, תְּבֵלָה. Y. Pes. IX, 36<sup>d</sup> bot. מְסִלִּין בִּי מְסִלִּין בִּי cataracts and blendings make it unfit for the Passover sacrifice; Tosef. ib. VIII, 11 וְכ' פֶּסַח מְצִיָּה לֹא נִהְיָ דִקְרִין וְכ' for the Passover in Egypt they did not consider cataracts and blendings to be disqualifications, but for the regular Passover they did &c.

תְּבֵלָה, Sifré Deut. 234 ed. Fr., oth. ed. תְּבֵלָה, Yalk. ib. 933 וְכִיכְלִיָּה; Treat. Tsitsith (ed. Kirchh., p. 22) מְסִלִּין, a corruption; read: מְסִלִּין m. pl. (fibulatorium, sub. sagum, or pallium) cloaks or shawls fastened on the shoulder.

תְּבֵלָה, תְּבֵלָה m. = h. תְּבֵלָה. Targ. Ps. LVIII, 9.

תְּבֵלָה, Pi. תְּבֵלָה (denom. of תְּבֵלָה) 1) to mix with straw, knead. Men. 21<sup>a</sup> וְכִיכְלִיָּה; Ar. ed. Koh. תְּבֵלָה; Yalk. Lev.

454 יתבנהו, v. בין.—2) *to dung with straw*. Cant. R. to I, 1 [read:] תבן ולא תבן, v. זבל II.

**תבן** Pa. תבן same.

*Ithpa.* תבן *to be dunged with straw*. B. Mets. 103<sup>b</sup> בעינא דתרתבן לי ארעא I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

**תבן** m. (preced.) *mixed with straw*. Targ. Ez. XIII, 10, sq.

**תבן** m. (preced. wds.) *carrier of straw for dung*.—Pl. תבנים Cant. R. to I, 1, v. זבל.

**תבן** m. (b. h.; cmp. בינא III, בינא II) *straw*. Gen. R. s. 83, end ור' רוקש ור' straw, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II אין אומר לי כמה משפלות של ר' ור' he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 המוציא את תבנו ור' if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

**תבנא** ת' ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr.—Ned. 50<sup>a</sup> הוּו גני בר' (הוּו גני בר' (R. Akiba and his wife) slept on straw. Ib. הוּו לי פורתא ר' ור' give me some straw, for my wife has given birth &c. Hull. 52<sup>a</sup>, v. בינא; a. fr.

**תבנית** f. (b. h.; בנה) *build, shape, model*. Tosef. Sabb. XI, (XII), 8 החרב... כת' he who traces something like the shape of writing on a hide; Y. ib. XII, 13<sup>d</sup>, v. רשם. Keth. 8<sup>a</sup> תבניתו ר' who created man in his image, in the image of the likeness of his form; a. e.

**תבע** (v. I בעי) 1) *to search*. Lev. R. s. 6, end שאיבר ור' ור' who lost his son, and went in search of him among graves; (Yalk. Is. 281 לבקשו) Ib. דרכן של מתים לחורבן בין החיים ור' it is the way of the dead to search among the living &c.—2) *to ask, claim, summon*. Keth. V, 2 נותנין... משתבקה הבעל ור' to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 66<sup>a</sup> לינשא ר' when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37<sup>b</sup>. Keth. 64<sup>a</sup> תבקה if she demands her marital rights. Erub. 100<sup>b</sup> תבקה האשה הורבקה... הורבקה the woman asks for gratification in her heart, and the man with his mouth. Shebu. 40<sup>b</sup> תבקה האדם חוקק אין אדם חובע אלא ור' the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Bahod., p. 104<sup>a</sup>, sq. אני חובע בה I shall propose marriage to her, v. אליק. Sifré Deut. 16 (ref. to Deut. I, 16) צדיק בצדקו חובע ומביא ראיהו the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII כל חורב את עצמו ור' (prob. to be read: הורב את עלבונו) he who asks (God) to resent

the insult offered to him will not be punished for it; a. fr.—[Tanh. ed. Bub. Balak 18 רובעין; Yalk. Num. 766 רובעין II.]—Part. pass. תבוקה; f. תבוקה. Keth. 57<sup>b</sup> בגרה דרי if she is of age, she is considered as having been asked to prepare for the wedding; כר' דברולה as the maiden that has been asked (to whom twelve months are allowed); כר' דאלמנה as the widow that has been asked (to whom one month only is allowed).

*Nif.* תבוקה *to be asked, appealed to; to consent, submit*. Y. Shek. I, 45<sup>d</sup> bot. ויורבין נרבעין ור' they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11<sup>b</sup>; Yalk. Ex. 164 תבוקה... ור' he proposed to them a sinful act, and they refused. Ib. 286 בתורה ור' the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, 'אילו תבוקנו ור' had we been asked, we might have accepted it &c.; a. e.

**תבע** ch. same, *to ask, demand; to inquire, search* (corresp. to h. דרש a. בקש). Targ. Jud. VI, 29. Targ. Ps. XXXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. בעי). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also תבוקה); a. fr.—Keth. 42<sup>b</sup> bot. כר' קנא קא ור' when he claimed, he claimed the fine. Ib. 43<sup>a</sup> ור' ור'... לא קא שביק v. קין ch. Y. Sabb. X, 12<sup>c</sup> bot. באיתחיה ר' ר' Rabbi sent and proposed to his (R. Eleazar's) widow. Hag. 15<sup>a</sup>... אשכח תבקה he met a harlot and asked her; a. fr.

*Ithpe.* תבקה *to be searched, investigated*. Targ. Esth. II, 23 (ed. Vien. תבקה).

**תביון** v. תביון.

**תבר** v. תבר.

**תבר** I, תבר = h. שבר, *to break*. Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr.—Part. pass. תבר; f. תבר; pl. תברין. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תברין II.—B. Kam. 10<sup>b</sup> בהרי דסמיר כר' (not תברין) while he leaned on them, he broke (the bench).

Pa. תבר same. Targ. Ex. IX, 25 (ed. Vien. תבר; Y. תבר). Targ. Ps. XXIX, 5 Ms. (ed. תבר Af.). Targ. Ex. XXXIII, 24. Targ. Jer. I, 17; a. fr.—Yoma 78<sup>b</sup> מאני breaking of vessels (as a child's pleasure). Ib. ומתבר לחו (v. Rabb. D. S. a. l. note 100) bought defective vessels for his children, and they broke them, v. ור' a. e.—[Y. Sabb. VII, 10<sup>a</sup> bot. מבחרא בצרדיא, read: מבחרא בצרדיא, v. צרדיא II.]

*Ithpa.* תבר, תבר, תבר *to be broken*. Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. Vien. תבר). Ib. 12 (h. text תבר). Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text תבר); a. fr.—Ber. 22<sup>a</sup> תבר. B. Kam. I. c. א' בלאו אידו חורב מיתבר ור' without him, it would not have been broken. Ib. בלאו אידו חורב מיתבר ור' without him, it would have broken down after two hours; a. e.

**תבר** II, תבר, תבר m. (preced.) 1) *break, fracture; breach, misfortune*. Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 19, v. תבר. Targ. Job VI, 21; a. fr.—Taan. 31<sup>a</sup> וקרי ליה יום תבר and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era).—2) *contradiction*.

Gen. R. s. 30 **תְּבָרָה** **אֵת דָּרָא לֹא דָר** this, too, is no contradiction of the rule; Esth. R. to II, 5. **תְּבָרָה**. Sabb. 92<sup>b</sup>; B. Kam. 47<sup>b</sup>, a. fr. **אֵת מִי שֶׁשָּׁנָה וְזוֹ וְכ'** there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. **שָׁנָה** I; [R. Hānanel: *excommunication* (v. infra), meant as an imprecation].—3) *refutation, answer*. Kidd. 74<sup>b</sup> (in Hebr. dict.) **תְּבָרָה** **אֵת מִצִּידָה תְּבָרָה** (Var. in Ar. s. v. **מִצְמֶרֶה**: if this be so, its refutation is taken from what is next to it.—4) = h. **שֹׁכֵר**, *receipt*. B. Bath. 173<sup>a</sup> **דְּכָרִיב** ... **דְּכָרִיב** let us see in whose name the receipt is written.—5) *pl. תְּבָרָה* = h. **שָׁכָר** (v. **שָׁכָר**) *the broken sounds of the Shofar* on proclaiming the excommunication of a person. M. Kat. 17<sup>b</sup> **וְכ' תְּבָרָה** Rashi (ed. incorr. (הַבְּרָא) why is the blowing of the Shofar at excommunications called *tabré* (breaks)? ... They break down high houses.

**תְּבָרָה** m. (preced. wds.) *breaking*; **תְּבָרָה** **דְּגִמָּי** bone-breaker, *butcher's block*. Bets. 11<sup>a</sup>.

**תְּבָרָה**, v. **תְּבָרָה**.

**תְּבָרָה**, Y. Shek. III, 47<sup>c</sup> top, read: **תְּבָרָה**, v. **תְּבָרָה**.

**תְּבָרָה** f. (v. **תְּבָרָה**) 1) *contradiction, refutation, answer*. Ab. Zar. 2<sup>b</sup> **וְכ' דָּא תְּבָרָהוֹן וְכ'** and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt*. Keth. 56<sup>a</sup> **וְכ' דָּא תְּבָרָה** the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

**תְּבָרָה**, a mnemonical sign for **תָּיִדִיר** (*constant, daily*), **תְּבָרָה** (*obligatory*), **תְּבָרָה** (*suspending the Sabbath*), and **תְּבָרָה** (*disregard of levitical uncleanness*). Men. 51<sup>a</sup> (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. **תְּבָרָה**, v. Rashi); Yalk. Lev. 486 **תְּבָרָה** (corr. acc.).

**תְּבָרָה** m. (**תְּבָרָה**) *broth, dish*. Gen. R. s. 63 **דָּרָא אֵת דְּרָא** he (Esau) is red, and his dish is red. Sabb. 119<sup>a</sup> **וְכ' דָּא תְּבָרָה** the Sabbath dish.—v. **תְּבָרָה**; a. fr.—*Pl.* **תְּבָרָה**, **תְּבָרָה**. Pes. X, 3. Taan. IV, 7; a. fr.—**תְּבָרָה**, v. **תְּבָרָה**.

**תְּבָרָה**, ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text **מִרְסָה**); a. e.—Sabb. 129<sup>a</sup> **דָּא תְּבָרָה** a dish of mushrooms. R. Hash. 21<sup>a</sup>, v. **תְּבָרָה**; a. e.—Ber. 62<sup>a</sup>; Hag. 5<sup>b</sup>, v. **תְּבָרָה** II.—*Pl.* **תְּבָרָה**, **תְּבָרָה**. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

**תְּבָרָה** m. (**תְּבָרָה**, a. **תְּבָרָה**, v. **תְּבָרָה**) 1) *crown*. Targ. Cant. III, 11 (some ed. **תְּבָרָה**). Targ. II Esth. II, 17 (ed. Vien. **תְּבָרָה**); a. e.—Snh. 105<sup>a</sup>, v. **תְּבָרָה**. Ab. I, 13, v. **תְּבָרָה**. Gitt. 57<sup>a</sup> **וְכ' תְּבָרָה** the Cæsar took off his crown and put it on the ground. Meg. 6<sup>b</sup> **וְכ' תְּבָרָה** Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters*. Men. 29<sup>b</sup> **וְכ' תְּבָרָה** has the letter **ה** a crownlet?; Yalk. Gen. 19. Sabb. 104<sup>a</sup> **וְכ' תְּבָרָה** why is the

crownlet of the *Kof* turned towards the *Resh*?—*Pl.* **תְּבָרָה**. Targ. Esth. I, 3.—Treat. Sofrim IX, 1 **וְכ' תְּבָרָה** the Beth of *reshith* (Gen. I, 1) requires four crownlets.

**תְּבָרָה** f. (**תְּבָרָה** = **תְּבָרָה**) *pollution, filth*. Targ. Is. IV, 4 **תְּבָרָה** constr.

**תְּבָרָה** m. (v. **תְּבָרָה**) *traveller, merchant*.—*Pl.* **תְּבָרָה**, **תְּבָרָה**. Targ. II Esth. X, 1 **וְכ' תְּבָרָה** sea-merchants (h. text **דָּרָא**).

**תְּבָרָה** m. (**תְּבָרָה**, v. **תְּבָרָה** III) *staff, crutch*. Targ. Esth. IV, 11; V, 2, a. e. (h. text **שִׁרְבִית**). Targ. Ps. XXIII, 4 **וְכ' תְּבָרָה** ed. Lag. (ed. Wil. **תְּבָרָה**, not **תְּבָרָה**); some ed. **תְּבָרָה** h. text **תְּבָרָה**.—B. Mets. 21<sup>b</sup> **וְכ' תְּבָרָה** Ms. R. 3 (v. Rabb. D. S. a. l. note 7; ed. **תְּבָרָה**, v. **תְּבָרָה** h. **תְּבָרָה**; Taan. 6<sup>b</sup> Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. **תְּבָרָה**).—[Bekh. 9<sup>a</sup> **וְכ' תְּבָרָה**, v. **תְּבָרָה**.]

**תְּבָרָה**, Targ. Prov. XXVII, 26 ed. Wil., v. **תְּבָרָה**.

**תְּבָרָה** pr. n. m. *Ben Tagla*. Koh. R. to XII, 12 **וְכ' תְּבָרָה** the Book of B. T. (an apocryphal book); v. **תְּבָרָה** I.

**תְּבָרָה** f. (**תְּבָרָה**) *shearing, hair-cutting*. Meg. I, 7 (8<sup>b</sup>) **וְכ' תְּבָרָה** there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71<sup>b</sup> bot. **וְכ' תְּבָרָה** he that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 **וְכ' תְּבָרָה** (play on **תְּבָרָה**, ib.), v. **תְּבָרָה**. Lam. R. to II, 13 (play on **תְּבָרָה**, ib.). **וְכ' תְּבָרָה** sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

**תְּבָרָה**, Ex. R. s. 37 **וְכ' תְּבָרָה** read: **וְכ' תְּבָרָה** as in the case of the friend of a king whom the latter invested with the belt (knighted, v. Sm. Ant. Engl. ed.<sup>3</sup> s. v. *Cingulum*) and made Protector.

**תְּבָרָה** (sec. r. of **תְּבָרָה**) *to travel about; to trade* (= h. **תְּבָרָה**). Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

**תְּבָרָה**, **תְּבָרָה** same. Targ. II Esth. VIII, 13. Targ. O. Deut. I, c. **תְּבָרָה** ed. Berl. (ed. Vien. **תְּבָרָה**; Y. **תְּבָרָה** Pe.; h. text **תְּבָרָה**). Targ. O. ib. XXIV, 7.—*Trnsf.* *to make profit, to be benefited* (cmp. II, III). Ab. Zar. 2<sup>b</sup> **וְכ' תְּבָרָה** should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38<sup>a</sup> (not **תְּבָרָה**); Yalk. Hab. 563. Yeb. 92<sup>b</sup> **וְכ' תְּבָרָה** should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42<sup>d</sup> bot. **וְכ' תְּבָרָה** he gains four quarters (of a Kab); a. e.

**תְּבָרָה** m. (preced.) *travelling merchant, vendor*. B. Mets. IV, 4 **וְכ' תְּבָרָה** the law of overreaching (אֲוִנָּה) does not apply to a merchant, opp. **תְּבָרָה** a private person; expl. ib. 51<sup>a</sup> **וְכ' תְּבָרָה**, v. **תְּבָרָה**, **תְּבָרָה** ib. **וְכ' תְּבָרָה** means, that the 'onaah does not apply to a merchant'.

207\*

תְּחִירָה, v. תְּחִיר.

\*תְּחִלָּה בֶּן תַּדְדָּל *Ben Taddal*, a fictitious name (for some foolish babbler). Hull. 134<sup>a</sup> (in reply to שוֹנָה אני שוֹנָה בלשון יחיד אני שוֹנָה (Ms. R. 2 חזן v. Rabb. D. S. a. l. note 90) teach it in nobody's but Ben Taddal's name; [Ar. עַל שְׂפָתַי = בֶּן עֶרֶל stammerer; Var. עַרְל, v. Koh. Ar. Compl. s. v. עַרְל].

תְּדִמּוֹר (תְּדִמּוֹד) *Tadmor* (pr. n. pl. (b. h. תְּדִמְרָה) *Tadmor* (*Tarmod*) = *Palmyra*, in an oasis of the Syrian desert. Targ. I Kings IX, 18; II Chr. VIII, 4 (ed. Lag. תְּדִמְרָה).—Y. Yeb. I, 3<sup>a</sup> bot.; Y. Kidd. IV, 65<sup>d</sup> top גִּירֵי ד' proselytes from T.; Nidd. 56<sup>b</sup> מִקְבְּלֵי גִירֵי מִדְּרָה we may admit proselytes from Tarmod; Yeb. 16<sup>b</sup>. Ib. 17<sup>a</sup> פְּסוּלֵי דְרָה those of blemished descent from T. Ib. תְּדִמּוֹד דְּרָה תְּדִמּוֹד and Tadmud are the same. Ib. חֵלֶל מִשְׁאֵל לֵךְ T. to T., v. גִּנְדֵּר I. Gen. R. s. 56 (ref. to Gen. XXII, 17) שֶׁל ד' ... שֶׁל ד' אֲשֶׁרִי ... 'the gate of its enemies', that is T.; happy he who sees the downfall of T., which was a partner &c., v. שְׂחָתָה; Y. Taan. IV, 69<sup>b</sup> חֵרֶץ; Lam. R. to II, 2; Yalk. Gen. 102; a. e.—Denom. h. תְּדִמְרָה, תְּדִמְרָה, pl. תְּדִמְרָה, תְּדִמְרָה, תְּדִמְרָה, Y. Yeb. I, c.; Bab. ib. 16<sup>a</sup>. Sabb. 31<sup>a</sup>; Ab. d'R. N. ch. XV; a. e.—Fem. תְּדִמְרָה. Tosef. Naz. IV, 10 ed. Zuck. (Var. תְּדִמְרָה, corr. acc.).—Ch. תְּדִמְרָה, תְּדִמְרָה, pl. תְּדִמְרָה, Sabb. 21<sup>b</sup> תְּדִמְרָה Palmyreans, dealers in kindling material.

תְּחִירָה, תְּחִירָה, v. תְּחִיר.

תְּחִירָה, v. תְּחִיר.

תְּחִירָה, תְּחִירָה, v. תְּחִיר.

תְּחִירָה, v. תְּחִיר.

תְּחִירָה, v. תְּחִיר.

תְּחִיָּה m. (b. h.; רֵחַם, Friedr. Del. Proleg., p. 113) *deep, depth, interior of the earth*. Gen. R. s. 2 (ref. to Gen. I, 2) מִדְּרָה דְּרָה 'the deep', that is the wicked (Roman) empire which is unfathomable as the deep; מִדְּרָה דְּרָה as the deep cannot be searched out, so the wicked &c. Y. Hag. II, 77<sup>c</sup> וְהָאֵל מִן הַתְּחִיָּה ... וְהָאֵל מִן הַתְּחִיָּה what is above the heavens, and what is beneath the deep. Snh. 97<sup>b</sup>, v. יָקָב; a. fr.—קִבְרָה דְּרָה a grave in the depth, i. e. a covered up uncleanness discovered. Y. Naz. IX, 57<sup>d</sup> top וְהָאֵל מִן הַתְּחִיָּה what is a grave of the depth (in a legal sense)? A corpse buried in stubble, straw, earth, or pebbles, but if buried in water &c., it does not make a grave of the depth (does not make unclean that which was above it before discovery). Ib. אֵל מִן הַתְּחִיָּה a grave of the depth is one that nobody remembers to have existed; a. fr.—Pl. תְּחִיָּה. Mekh. B'shall., Shir., s. 5, v. עֲשׂוּיָה; a. e.

תְּחִיָּה ch. same. Targ. Gen. I, 2. Ib. VII, 11. Targ. Ps. XLII, 8; a. fr.—Taan. 25<sup>b</sup> I saw Bidia (v. רִידִיָּה) ... וְקִיָּמָה בֵּין ד' וְהָאֵל עֵלְמָה standing between the

lower depth (of the earth), and the upper depth (of the heavens); לֵךְ עֵלְמָה וְכ' to the upper *thom* he said, distil thy waters; to the lower depth he said, let thy waters spring forth. Succ. 53<sup>a</sup>, v. קָפָא; a. fr.—Pl. תְּחִיָּה, תְּחִיָּה, Targ. Deut. VIII, 7. Targ. Ex. XV, 5; 8; a. fr.

תְּחִיָּה f. (תְּחִיָּה) *bethinking one's self, regret*. Ex. R. s. 43, end (ref. to וְהָנָחָם, Ex. XXXII, 12) תְּחִיָּה let reconsideration take place before thee. Sifré Deut. 326 יֵשׁ ד' לִפְנֵי וְכ' when God punishes Israel, he, as it were, regrets it, as we read (Deut. XXXII, 36) &c.; וְהָנָחָם וְהָנָחָם אֵלָּה ד' and the root נָחָם means 'to bethink one's self'. Y. Ned. IX, beg. 41<sup>b</sup> וְהָנָחָם is not regret (of a vow) like a novel (unforeseen) circumstance (v. נִלְכָּד, s. v. קִלְכָּד); a. e.

תְּחִיָּה, תְּחִיָּה, תְּחִיָּה (עֲשָׂה) [to stand still,] 1) to gaze, be astonished; to be confounded, be waste. Gen. R. s. 2, beg., v. בְּהָא. Ib., end וְהָנָחָם ... יוֹשֵׁב וְהָנָחָם once R. S. b. Z. sat gazing (deep in thought, absent-minded). Taan. 6<sup>b</sup> (play on תְּחִיָּה, Am. IV, 7) תְּחִיָּה מִקּוֹם מֵטָר the place where the rain fell became waste (through destructive showers); a. e.—2) to pause, bethink one's self, regret. Y. Taan. III, 66<sup>c</sup> bot. וְהָנָחָם שְׁלֹשָׁה ... ד' שְׁבָרָאן three things God created, and regretted that he had created them. Ib. I, 65<sup>b</sup> bot. אִם יֹאמֶר קִדְּ אִרְם ... בֶּן אִרְם אֵלִי if a man says to thee, I am a God, he lies; (if he says,) I am the son of man, he shall regret it; (and if he says,) I will rise to heaven, he says, but he shall not fulfill it. Y. Ned. I, 36<sup>d</sup> bot. [read:] מִכִּיּוֹן ... סוֹפֵר לַחֲרוֹת מִכִּיּוֹן שְׂחָתָה וְכ' when one vows in rashness, he will finally regret it, and when he does regret, his sacrifices are like slaughtering profane beasts in the Temple court. Kidd. 40<sup>b</sup> הִרְאֵנוּהוּ עַל הִרְאֵנוּהוּ when he is sorry for his good deeds in the past; Y. Peah. I, 16<sup>b</sup> top. Num. R. s. 10, beg. הִרְאֵנוּהוּ עַל הִרְאֵנוּהוּ (not דִּרְשָׁה; ed. Wil. בְּרוּחָה) when he (the wicked) regrets his doings in the past. Ex. R. s. 20<sup>a</sup> הִרְאֵנוּהוּ הַמּוֹכֵר הַחֹזֵל the seller was sorry; a. fr.

תְּחִיָּה (תְּחִיָּה) ch. same, 1) to gaze, be astonished, be waste.—Part. תְּחִיָּה; f. תְּחִיָּה, תְּחִיָּה. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e.—Erub. 66<sup>a</sup> ר' אלעזר בִּרְהוּ בִּהּ וְכ' R. El. marvelled at it. Ib. תְּחִיָּה בִּהּ וְכ' the Nehardeans were astonished at it. Pes. 50<sup>b</sup> אֵינִי אֵינִי fr. תְּחִיָּה בִּהּ וְכ' (Ms. M. תְּחִיָּה בִּהּ fr. תְּחִיָּה). Nidd. 66<sup>a</sup> עֵלְךְ ... תְּחִיָּה עֵלְךְ וְכ' (Targ. Y. Lev. V, 5; 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. חֲרִיָּה, חֲרִיָּה, corr. acc.).—Y. Hall. II, beg. 58<sup>b</sup> מִן דְּנִפְקִי תְּחִיָּה דְּלֵא אֲמִירָה וְכ' when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3<sup>b</sup> bot. בִּהּ שְׂרִי ד' בִּהּ he began to bethink himself (of what he had done). Ned. 21<sup>b</sup> כִּדְּ תְּחִיָּה dost thou now regret (that thou hast vowed)? Y. ib. IX, 41<sup>b</sup> bot. רִי תְּחִיָּה R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] וְאִילּוּלִי דִּי ד' דִּי אֵלִי but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) to smell. Keth. 105<sup>a</sup>, v. אַמְבִּירָא. B. Bath. 22<sup>a</sup> פּוֹחַ תְּהִי וְכ', v. קִנְקִנָא.

**תְּהִיָּא** f. (preced.) 1) *regret*. Targ. Y. II Gen. VI, 6 (Ar. תְּהוּ).—2) *astonishment*. Erub. 66<sup>a</sup> וְכ' 'ר' וְכ' 'א' (ed. Sonc. תְּהִיָּא; Ar. תְּהִיָּא) why this marvelling of R. El?

**תְּהִילִים**, v. next w.

**תְּהִלָּה** f. (b. h.; תְּהִלָּה) *praise, song*. Pes. 117<sup>a</sup> בעשרה ... the Book of Psalms contains ten expressions for praise: *nitstsuah* ... *thillah* &c. Ber. 4<sup>b</sup> כל האומר ה' ... he who recites the Praise of David (Ps. CXLV) three times a day &c. Taan. 16<sup>b</sup> (ref. to Nehem. IX, 5) על ... after every benediction give him praise (close with וְכ' שם כבוד וְכ'; a. e.—Pl. תְּהִלָּה; תְּהִלָּה; Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 12) תְּהִלָּה not from now is he fearful in praises (i. e. נִרְאָה is not meant as participle present), but from eternity was he &c.—Esp. תְּהִלָּה (סִפְרָא) תְּהִלָּה, contr. תְּהִלָּה, תְּהִלָּה the Book of Psalms. Pes. l. c. B. Bath. 14<sup>b</sup> sq. דָּוִד כָּתַב סֵפֶר ה' על יְדֵי וְכ' David composed the Book of Psalms through the agency of ten elders ... and of the three sons of Korah. Gen. R. s. 68 ... השמעה the fifteen 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15<sup>c</sup> bot. וְכ' 'ב' ... the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 'בספר ה' I was meditating over the *Agadah* on the Psalms; Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XIII, 35<sup>a</sup> bot. אֲשֶׁרִירָא (עֵינַי בְּכָל סֵפֶר ה') אֲגִידָה I let my glance pass through the whole 'Book of Psalms, an *Agadah*.'—Chald. תְּהִלָּה. Pes. l. c. וְכ' רַבִּי רַחֲמֵי I saw a copy of the Psalms of the house of R. ... in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִלָּה, תְּהִלָּה, pl. of תְּהִלָּה, q. v.]

**תְּהִלָּה**, Targ. Y. I Deut. XXXII, 36, v. הוֹדָה ch.

**תְּהִפּוּכָה** f. (b. h. תְּהִפּוּכָה; pl. תְּהִפּוּכָה) *perverseness*. Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) תְּהִפּוּכָה דֹר ה' ... אלא דֹר תְּהִפּוּכָה it does not say, 'a generation of perverseness' (in the singular); but, 'a generation of perversenesses' &c.

**תְּהִפּוּכָה** ch. same. Targ. Prov. XXIII, 33.—Pl. תְּהִפּוּכָה. Ib. II, 12 Ms. (ed. הפִּכְחָה; ed. Wil. הפִּכְחָה; some ed. סִפְרִיחָה, corr. acc.).

**תְּהִפּוּכִין**, v. next w.

**תְּהִפּוּכָה** m. (preced. art.) *perverse man*.—Pl. תְּהִפּוּכִין. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תְּהִפּוּכִין, corr. acc.).

**תְּהִפּוּכָה** f. (preced.) 1) *perverseness*. Targ. Prov. I, 32 Ms., v. תְּהִפּוּכָה.—2) *destruction*. Targ. Y. Deut. XXIX, 22, v. תְּהִפּוּכָה.

**תְּהִי** I (imperat. pl. of תְּהִי) *come ye*. B. Bath. 22<sup>a</sup> וְכ'

אֲזִלְוִן וְחִזְוִן בַּצֶּפֶרָא II. Y. ib. II, end, 13<sup>c</sup> go, and come again in the morning; a. e.—[Y. Sot. VII, end 22<sup>a</sup> תְּהִי, v. רָחוּ מִיָּדְכֶם.]

**תְּהִי** II = תְּהִי, *again, furthermore*. Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12<sup>b</sup> ... לִיכְמָא but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56<sup>a</sup> וְכ' אִי מְלִכָא אָנָּה וְכ' furthermore, if I am a king, why didst thou not come ere this? Ned. 16<sup>a</sup> וְכ' וְאָמַר אֲכִילָנָא אֲכִילָנָא וְכ' and he said, I will eat, I will eat, and added, I swear &c. Ib. וְכ' וְכ' and in addition thereto he said &c. Erub. 103<sup>b</sup>, v. מִיָּדְכֶם; a. fr.

**תְּהִי**, v. תְּהִי.

**תְּהִי** I m. (v. תְּהִי I) *compartment, cell*. Targ. Ez. XL, 7; 12; a. e.—Pl. תְּהִי, תְּהִי. Ib. 10; 12; a. e.

**תְּהִי** II = תְּהִי, *mark*. Targ. Ez. IX, 4.

**תְּהִי** III, v. תְּהִי.

**תְּהִיָּה** f. (b. h. תְּהִיָּה; [1] (b. h.) *occasion*.—2)] *grief*. Gen. R. s. 19; Yalk. ib. 27, v. עֲלָה עֵלָה.

**תְּהִיָּה** pr. n. pl. *Tavakh*. B. Kam. 104<sup>b</sup> (Rashi a. Ms. R. תְּהִיָּה); B. Bath. 77<sup>b</sup> Ms. M. (ed. רוֹדֵךְ). Nidd. 33<sup>b</sup> (v. Neub. Géogr. p. 398).

**תְּהִיָּה** m. (b. h.; denom. of תְּהִיָּה) *look, appearance, countenance; attribute*. Snh. 100<sup>a</sup> (play on תְּהִיָּה, Ez. XLVII, 12) לְהוֹרֵא פָנִים שֶׁל בְּעָלֵי הַפֶּה for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII וְכ' מִלֵּאךְ ... תְּהִיָּה ... רִאִי, Moses' parents saw that he looked like an angel of God.—Y. Ber. V, 9<sup>a</sup> bot., v. תְּהִיָּה. Y. Sabb. VI, 7<sup>d</sup> bot. כְּלִי כְּלִי when they bear the attribute of (are classified among) vessels; Y. Bets. I, end, 61<sup>a</sup>; (Bab. ib. 10<sup>a</sup> כְּלִי כְּלִי it does not pass by the name of a vessel; a. e.—Pl. תְּהִיָּה. Cant. R. to I, 10 (play on תְּהִיָּה, ib.) וְכ' (1) וְכ' with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

**תְּהִי** I = תְּהִי, 1) to go back, return, do again. Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 מִיָּדְכֶם ed. Berl. (ed. Vien. תְּהִי; a. v. fr.—Part. תְּהִי, תְּהִי; fr. which a verb תְּהִי. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תְּהִי, תְּהִי; f. תְּהִי, תְּהִי; תְּהִי, תְּהִי; pl. תְּהִי, תְּהִי; Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. l. c.; a. fr.—2) to restore, v. infra.—3) [to go back on.] to bethink one's self, regret. Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

Af. תְּהִי, תְּהִי, תְּהִי, תְּהִי 1) to lead back, turn; to give back, restore; to recompense. Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. תְּהִי Pe.); a. fr.—Part. תְּהִי. Targ. O. ib. 8 (ed. Vien. תְּהִי; Y. תְּהִי (1)).—





**תָּחֵלֶּה** **תָּחֵלֶּה** m. (תָּחֵלֶּה) [*beginning to ripen,*] *early ripe or half-ripe date.* Gitt. 89<sup>a</sup>, v. אֶרְבָּא. Hag. 15<sup>b</sup> אֶכֶל חֵינֵי דִּרְמֵרֵי אֶרְבָּא; [Ms. M. שִׁתְּחֵלָה, v. תְּחֵלָה (Ar. תְּחֵלָה), ח' 'וכ' (אשכנזית) אשכנזית תְּחֵלָה אֶכֶל גּוּזָא וְשִׁדְרֵי שִׁתְּחֵלֶּה] that is what people say, when thou findest an early date, eat

Targ. Mic. VI, 2.—Sabb. 152<sup>a</sup> תוכיחא Ms. M. (ed. תוכחה),  
v. שלום II. Gen. R. s. 52 (ref. to Gen. XX, 16 וינחת) כבר

גברת וכו' this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גברת).

תולדות, תולדות, v. preced. wds.

תולדות, v. תולדות.

תולדות, Y. Shebi. IV, 35<sup>b</sup> bot. אין תולדות, v. תולדות.

תולדות m. (תולדות) confidence, trust. Targ. Prov. XIV, 26 (h. text מחסות).

תולדות, Pesik. R. s. 23, a corrupt, emended in ed. Fr.: תולדות, v. תולדות.

תולדות, v. תולדות.

תולדות, v. next w.

תולדות pr. n. pl. *Tulbaknê*, on the upper Euphrates (v. S. Funk Juden in Babyl., p. 13, note 2). Kidd. 71<sup>b</sup> עד 'תולדות Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6<sup>a</sup> אקרא 'תולדות (Ms. F. עקרא דהולבנקי, v. Rabb. D. S. a. l. note 100); Keth. 112<sup>a</sup> עד מקום... ואיוויו זו תולדות... Gen. R. s. 16 א' דהולבנקי as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is *T'rbaknah* (?).

תולדות f. (b. h.; תולדות) 1) *birth, procreation, offspring*.—*Pl.* תולדות Gen. R. s. 12 כל שלש דברים הללו... שלש ד' וכ' the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. י' כלל י' כלל י' כלל י' all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. כל מ' שיש לו ד' whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14<sup>12</sup> בעת שהעמיד ד' during the time of his begetting children. Y. Sot. VIII, 22<sup>c</sup> bot. שלישי he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) *secondary act, subspecies*, opp. אב or עיקר, v. אב II. Y. Sabb. II, 5<sup>a</sup> bot. slaughtering is the primary act (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2<sup>a</sup> קרי לה ד' an act which was essential at the building of the Tabernacle is called *ab*, and one which was not essential, is called *toladah*; a. fr.—*Pl.* as *ab*. Ib. תני אבות מכלל דאבא ד' since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; וכו' תולדותיהן כיוצא בהן וכו' are their subspecies subject to the same laws or not? Sabb. 2<sup>b</sup> תני אבות וכו' here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5<sup>a</sup>; a. fr.

תולדות f. (preced.) 1) *birth*. Targ. II Esth. III, 3 (ed. Lag. תולדות; ed. Vien. תולדות).—2) *descent, kinship*. Targ. Esth. II, 10 (ed. Vien. תולדות; ed. Lag. תולדות); Targ. II Esth. ib. תולדות ed. Vien. (oth. ed. תולדות; ed. Lag. תולדות).

תולדות f. (preced.) 1) *she that bore, mother*. Targ. Prov. XXIII, 25.—2) *pl. תולדות, generations, history*. Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) *kinship*, v. preced.

תולדות, v. תולדות.

תולדות, Sifre Deut. 81, v. תולדות.

תולדות c. (b. h.; תולדות, Tafel of לעצ, v. לעצ; v. Del. Proleg., p. 113) *worm*.—*Pl.* תולדות Sot. 35<sup>a</sup> ודחי ת' ויצאיה וכו' worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'sav. 11 קלאנין של ד' קלאנין, v. קלאנין; Yalk. Prov. 935; a. e.

תולדות, תל' m. (לעצ) *sneer, scorn, lasciviousness*. Targ. Ps. LXXIX, 4 (ed. Wil. תל'). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

תולדות, תולדות f. (b. h.) = תולדות. B. Mets. 83<sup>b</sup>, v. תולדות. B. Bath. 17<sup>a</sup> רמיה וכו' רמיה over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 'תולדות מה ד' מה ד' as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. מעקרון וכו' מעקרון (not מה ד' מעקרון) as the worm uproots the tree, so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 וכו' ד' וכו' wood in which a worm was found was unfit for the altar; a. e.—משכן של (ד') scarlet-dyed (yarn). Midr. Till. l. c. ש' a tabernacle of scarlet yarn. Num. R. s. 4<sup>13</sup>. Par. III, 10 שני ד'; a. e.

תולדות m. (preced.) *scarlet-colored*. Sabb. 110<sup>b</sup> תולדות (Ms. M. תולדות) scarlet-colored aloes; Gitt. 69<sup>b</sup> תולדות; Ab. Zar. 28<sup>b</sup> תולדות (Rashi a. Ms. M. תולדות).

תולדות f. = h. תולדות. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

תולדות, v. תולדות.

תולדות, תולדות, v. תולדות.

תולדות m. (b. h.; תולדות) *simplicity, integrity*. Pesik. R. s. 21 גלוי... בשבועתם בחזקתם ושבתו של לוי עומד (ברומיה) it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 כחומי, v. עקמיתיה; a. e.—Esp. a statement in ignorance of its legal bearing. Yeb. 121<sup>b</sup> when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114<sup>b</sup> רינוק תולדות... a child talking in his innocence said, I and my mother were captives &c. Gitt. 28<sup>b</sup> כל מ' ל' ד' דומינהו מהימני ליה whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.—*Pl.* תולדות, in connection with אורח, *Urim and Tummim* in the high priest's breastplate (v. אורח I). Yoma 73<sup>b</sup> שמשלמין את דבריהן את ד' they are named

Tummin, because they complete their words (what they predict comes to pass); Y. ib. VII, end, 44<sup>c</sup> שון מתימין 'ה' שון מתימין (what they predict comes to pass); Y. ib. VII, end, 44<sup>c</sup> שון מתימין 'ה' שון מתימין. Sot. IX, 12; a. fr.

**תוספתא** I m. = h. שום, *garlic*. Y. Ter. VIII, 46<sup>a</sup> שון מתימין had ground garlic prepared in his house. Y. Sabb. VII, 10<sup>a</sup> bot. 'ה' שון מתימין he that grinds garlic (on the Sabbath). Gitt. 69<sup>a</sup> שון מתימין a single-headed garlic plant. Sabb. 140<sup>a</sup>, v. שון מתימין; a. fr.—Pl. תוספתא. Targ. Num. XI, 5.

**תוספתא** II m. (= חואמא; emp. תוספתא) *fringe*.—Pl. תוספתא. B. Mets. 60<sup>b</sup> 'ה' למרמי (Ms. H. למעבר תוספתא), v. תוספתא.

**תוספתא** m. = h. תוספתא, *simplicity*. Targ. II Sam. XV, 11.—Pl. תוספתא. Targ. Ex. XXVIII, 30 (O. ed. Vien. תוספתא). Targ. Deut. XXXIII, 8; a. e.

**תוספתא**, *Bekh. 44<sup>a</sup> Rashi, v. תוספתא.*

**תוספתא** m. (Chaldaism; v. תוספתא) *Toman*, one eighth of a Kab. Y. Sot. I, 17<sup>a</sup> 'ה' ורביע ור' ורביע a Rob'a (one fourth of a Kab), and a T., and a half-T., and an Ukhla; Bab. ib. 8<sup>b</sup> (corr. acc.); B. Bath. 89<sup>b</sup>, sq.; a. e.

**תוספתא**, *v. תוספתא.*

**תוספתא**, *v. next w.*

**תוספתא** f. = h. תוספתא, *Tomanta*, one eighth of a Kab. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot., v. תוספתא; Y. Shek. III, 47<sup>c</sup> top תוספתא (corr. acc.). Pes. 109<sup>a</sup> תוספתא קרמיתא (Rashi תוספתא; Rashb. תוספתא; Ms. M. 1 תוספתא, read: 'הו'; Ms. M. 2 תוספתא) the old T. which was kept in Tiberias.

**תוספתא**, *v. תוספתא.*

**תוספתא**, *v. תוספתא.*

**תוספתא**, *v. תוספתא.*

**תוספתא** I = *אתה, ye; v. תוספתא.*

**תוספתא** II, *come ye, v. תוספתא.*

**תוספתא** m. (תוספתא I) *repetition, confirmation*. B. Mets. 3<sup>a</sup>; a. e., v. תוספתא.

**תוספתא** m. (תוספתא to become rigid, Brockelm. Lex. Syr.) *stupor, loss of sensation*. Targ. Job XXXIII, 20.—Yoma 83<sup>a</sup> תוספתא תוספתא (so that he does not feel the lack of food). Nidd. 37<sup>b</sup> 'ה' it is merely stupor that seized her (so that she feels no pain).

**תוספתא**, *v. תוספתא.*

**תוספתא**, *v. תוספתא.*

**תוספתא**, *v. תוספתא.*

**תוספתא** m. (תוספתא I) *tale*. Targ. Job XIII, 17 תוספתא ed. Lag. (ed. Wil. תוספתא; Ms. תוספתא).—V. תוספתא.

**תוספתא**, *v. תוספתא.*

**תוספתא** m. (תוספתא) 1) *one who uses the vowel letters freely, who writes plainly*, opp. *בצורה*. Ab. Zar. 9<sup>b</sup>, v. *בצורה*.—2) *Tos'faah*, surname of one Raba or Rabbah; [Neub. Géogr. p. 332: of Thospia, capital of the Armenian district Thospitis]. Yeb. 80<sup>b</sup>; Ber. 50<sup>a</sup>; Sabb. 95<sup>a</sup>; M. Kat. 4<sup>a</sup>.

**תוספתא** f. (תוספתא) 1) *addition, increase*. Gen. R. s. 22 (ref. to Gen. IV, 2) לעיבור 'ה' ללינה ולא 'ה' 'she bore again' means an additional birth, but not an additional pregnancy (Abel having been conceived simultaneously with Cain). Ib. s. 61 של חקב"ה מרובה ו' what God adds is more than the original; ו' שוהא 'ה' ו' Cain was the original, and Abel, because he was an addition . . ., was born himself and two twin sisters with him. Y. Ter. IV, 42<sup>d</sup> תוספתא 'ה' an addition to the minimal quantity of T'rumah. Ib. bot. שוין 'ה' the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30<sup>d</sup> top 'ה' (sub. כחובה) the additional jointure beyond the legally prescribed sum; Bab. ib. 90<sup>a</sup>. Y. Meg. I, 70<sup>d</sup> bot. אדר הראשון 'ה' is the first Adar the addition (the intercalated month), or is it the second Adar?; a. fr.—Esp. *the time added to, and given the character of a festive day* (v. Yoma 81<sup>b</sup> end, 64<sup>b</sup> מוספתא מוספתא you must begin the Holy Day some time before its lawful beginning and end some time after its lawful end). Yoma 81<sup>a</sup> מלאכה על 'ה' for disregarding the addition by doing a labor which is prohibited on the festive day; על 'ה' ערירי for disregarding the additional time for fasting (by eating); ירא מוחרר על 'ה' that he be warned concerning the additional time during which he must abstain from labor; a. e.—2) *Tosefeth (Tosefta)*, a collection of oral laws (Mishnahs) outside of the regular Mishnah. Y. Hor. III, end, 48<sup>c</sup> (ref. to Prov. XVI, 11) לירי זה הור' 'balance', that is the Biblical text, 'scales', that is the Mishnah, 'judgment', that is the Talmud, 'the Lord's', that is the Tosefeth. Ib. (ref. to Koh. VI, 2) וכבוד זה הור' 'riches', that is the Biblical text, 'goods', the *halakhoth*, and 'glory', the Tosefeth; Koh. R. to VI, 2 תוספתא; Yalk. ib. 972 זה תוספתא. M. Kat. 3<sup>b</sup>; a. e.—Pl. תוספתא. Cant. R. to VI, 9 תוספתא 'and handmaids without number (ib. 8)', there is no end of Tosafoth. Y. Peah. II, 17<sup>a</sup> bot. . . למדין 'ה' we derive no practical decisions from the *halakhoth* . . ., or the Tosafoth, but only from the Talmud. Lev. R. s. 30 (ref. to Ps. XVI, 11) ואגידו 'ה' ו' we are satisfied with five joys, the Scripture, the Mishnah, the Talmud, the Toseftas, and the Agadoth. Koh. R. to V, 8 של ברה רבי 'ה' the Tosafoth of the house of Rabbi; 'ה' של 'ה' the T. of R. Nathan; a. e.—[In Talmudic literature: *Tosafoth*, annotations to the Talmud, mostly by French scholars, *תוספתא, Tosafists*.]

**תוספתא** ch. same, esp. *the Tosefta* (v. preced.); also *a paragraph of the Tosefta*. Koh. R. to VI, 2 בלל 'ה' one knowing the Tosefta; Yalk. ib. 972, v. preced. Gen. R. s. 16. Y. Sabb. VIII, 11<sup>a</sup> bot., a. e. ערירא 'ה' a tradition in an old Tosefta; a. fr.—[Y. Ber. III, 6<sup>b</sup> שמעון דר' 'ה' (Tosefta), name of an extant collection of Mishnah under the redaction of R. Hiyya and R. Oshaya.



*mighty*. Targ. Esth. IX, 29 תוקרבא; a. fr.—2) *stronghold*. Targ. Zech. IX, 3. Targ. Jud. VI, 26. Ib. IX, 37 (h. text מבור); a. e.—*Pl.* תוקרבא. Targ. O. Deut. XXXII, 13 (ed. Vien. תוקרבא). Targ. Jer. X, 17 (ed. Wil. *sing.*); a. e.—3) *rigor, anger*. Targ. Ps. LXXVIII, 50. Targ. Job XXXV, 15 Ms. (ed. 'ריוג'); a. e.—Arakh. 17<sup>a</sup>, v. תוקרבא. Sot. 3<sup>b</sup>. 'ה' 'ה' anger in the house is like a worm in the sesame plant.—V. תוקרבא.

**תוקרבתא, תוקרבתא** f. = h. תוקרבת, *offering, gift, tribute*. Targ. II Kings III, 4. Targ. Is. XVIII, 7. Targ. Jer. LI, 59 תוקרבתא ed. Lag. (ed. Wil. תוקרבתא; h. text תוקרבתא); a. e.—V. תוקרבתא.

**תוקרבתא**, v. preced.

**תוקרת** pr. n. pl. *Tukrath*, a border town of Palestine. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 (Var. תוקרת, תוקרת, תוקרת; v. Hildesh. Geogr. Preface, a. p. 38).

**תור** I (b. h.; v. תור) [to go around; cmp. תור to espy. Shebu. 47<sup>b</sup> (play on תור, Deut. I, 27) תורם וגו' you have espied (the land) and found fault with God's tent; Num. R. s. 16<sup>20</sup> תורם גו' you have espied the faults of the land of Israel; Tanh. Sh'lah 11. Y. Yoma I, 38<sup>b</sup> (play on תור, Num. XXI, 1) מור תור the great spy (Aaron) is dead who espied for them the road (of life); Y. Sot. I, end, 17<sup>c</sup>; Num. R. s. 19<sup>20</sup>. Lev. R. s. 15; Yalk. ib. 554 תור את מבקש לצאת לך thou desirest to go out and espy the means of thy sustenance; a. e.

**תור** II ch. (contr. of תור, v. תור) to be awake.—V. תור.

*Pa.* תור to awaken. B. Kam. 117<sup>b</sup> תור אוקמיה he waked him up (from the dead) and made him to stand (live).—[Gitt. 69<sup>b</sup> ותוריה, read: ותוריה, v. תור II.]

**תור** I m. (b. h.; v. תור I) 1) *turn, order*.—*Pl.* תור. Cant. R. to I, 10 (ref. to תור, ib.) . . . בשעה שקורין when they read the words of the Law in their due turn: the Passover laws on Passover &c.—2) *string, twist*.—*Pl.* as ab. Tosef. Sabb. VIII (IX), 31; Y. ib. VIII, 11<sup>b</sup> top; Bab. ib. 90<sup>b</sup> תור דקל strings made of the fibrous bast of the palm, contrad. to תור דקל, v. תור III.

**תור** II m. (b. h.; onomatop.) *turtle-dove*. Kinn. II, 5 'ה' תור if a woman brought a turtle-dove for her sin-offering, and a young pigeon for her burnt-offering; a. e.—*Pl.* תור, תור. Ib. 'ה' תור you must not offer turtle-doves in connection with young pigeons, nor young pigeons in connection with turtle-doves (but either the ones or the others). Hull. I, 5 כשר 'ה' תור II. Ib. 22<sup>b</sup>; a. fr.

**תור** III, **תור** I m. = h. תור, *ox*. Targ. Ex. XXI, 28, sq. Targ. Lev. IV, 3; a. fr.—*Br.* תור *aurochs* (v. תורבא). Targ. Ps. L, 10.—Pirké d'R. El. ch. XXVIII (ref. to תור, Gen. XV, 9) 'ה' תור זה בשון . . . 'ה' תור זה השור ו' this tor is not meant in its Biblical (Hebrew) sense (*dove*), but in its Chaldaic meaning: tor means the ox &c. Y. R. Hash. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot., v. תור; Bab. ib. 18<sup>b</sup>. Nidd. 38<sup>b</sup>, v. תור. Lam. R. to I, 7 (prov.) 'ה' תור

when the ox is felled, its butchers are many (when one is in distress, his enemies increase); נפל 'ה' תורו כסיו (not תורו) when the ox is down, sharpen the knives for him; Sabb. 32<sup>a</sup>, v. תור. Ab. Zar. 16<sup>a</sup> 'ה' תור a young ox; a. fr.—*Pl.* תור, תור. Targ. Gen. XXXII, 6. Targ. I Chr. XXI, 23. Targ. Num. XXI, 13. Targ. Y. Deut. XIV, 5 תור, v. supra; a. fr.—B. Mets. 30<sup>a</sup> top; 73<sup>a</sup>; Hull. 84<sup>b</sup>, v. תור.—*Fem.* תורבא *cow*. Targ. Num. XIX, 2 (O. ed. Vien. תורבא, corr. acc.); a. fr.—*Pl.* תורבא. Targ. I Sam. VI, 7. Targ. Job I, 14 Ms. (ed. תורבא); a. e.

**תור** II m. = h. תור I, 1) *row, line, order*. Bekh. 38<sup>b</sup>, v. תור II. Ib. 39<sup>a</sup> תור ו' the outermost line (edge) of its lip.—2) *twisted band, border*. Targ. O. Ex. XXVIII, 32 (Y. I ed. Vien. תור; h. text שפה); ib. XXXIX, 23 (O. some ed. תור). Targ. Josh. II, 18 (h. text תור).—[Targ. II Kings XII, 10 some ed., read: תור.]

**תור**, **תור** m. (denom. of תור III) *ox-driver, plougher with oxen*.—*Pl.* תור, תור. B. Mets. 30<sup>a</sup> 'ה' תור (R. Han. in Tosaf. 'בתור') it refers to ploughers with oxen (left without superintendence), who may do much damage (Rashi: תור when ploughing with oxen); Hull. 84<sup>b</sup>. B. Mets. 73<sup>a</sup> 'ה' תור when the orchard (of which the fruits are sold on the tree) is ploughed by ox-drivers (or תור with oxen), when the risk to the trees is great; (R. Han. in Tosaf. 'בתור') it refers to cattle-dealers who, buying the calves before they are born, run great risks).

**תורבא**, v. תורבא.

**תורבא**, **תורבא** m. (תור) 1) *nursing father, educator*. Targ. O. Num. XI, 12 (ed. Vien. 'תור'); Targ. Cant. II, 6. Targ. Esth. II, 7 (ed. Vien. 'תורבא').—*Pl.* תורבא, תורבא. Targ. II Kings X, 1 (ed. Wil. 'תורבא'); Targ. Is. XLIX, 23.—2) *young nobleman*.—*Pl.* as ab. Targ. I Kings XXI, 8; 11 (h. text תורבא). Targ. Esth. VI, 9.—*Fem.* תורבא, תורבא. Targ. Ruth IV, 16. Targ. II Sam. IV, 4 תורבא ed. Wil. (ed. Lag. 'תורבא, corr. acc.'). Targ. II Chr. XXII תורבא ed. Lag. (ed. Beck 'תורבא, corr. acc.').

**תורבא** m. (preced.; cmp. תורבא I) *nursery, young trees, plants*. Y. Kil. II, 28<sup>a</sup> bot. מין תורבא כל מין (not תורבא) as a fence you may plant any kind of plants.

**תורבא**, v. preced.

**תורבא**, **תורבא** m. (תורבא = תורבא, v. תורבא III) *aurochs*. Targ. O. Deut. XIV, 5 (ed. Berl. 'תור'; ed. Vien. 'תורבא'; h. text תורבא; Y. תורבא).—Hull. 80<sup>a</sup> (ref. to תורבא, Deut. I. c.) 'ה' תורבא (Rashi: תורבא) since we translate it *torbala* (ox of the desert; Rashi: 'ox of the Lebanon'), it proves that it belongs to the class of cattle.

**תורבא**, **תורבא**, v. תורבא.

**תורבא**, v. תורבא.

**תורבא**, v. תורבא, a. תורבא.

**תְּרִימָסָר** m. (a denomin. of θερμαί, thermae) bath-keeper or attendant. Y. Maas. Sh. I, 52<sup>d</sup> top מַעֲוֹר לֵי מַעֲוֹר דְּהִי כְדֻר שְׁחֵן יִפְנֵן אֶצֶל הָרִי ... if one has small coins (v. תְּרִיסָנֶקֶט), ... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bather (v. Tosef. ib. I, 4). Y. Ber. II, 4<sup>c</sup> top עַד



'עקב הורמסר' (Ohald. form; ed. Krot. 'הרמסר') until he came to the stand of Jacob the bather he kept the T'fillin on; Pesik. R. s. 22 עד יעקב הורמסר (corr. acc.).

**תורה** m. (b. h. תורן; חור, cmp. אספריא [espying pole, v. Is. XXX, 17.] mast, yard. B. Bath. V, 1, expl. ib. 73<sup>a</sup> אספריא. Gen. R. s. 83 for a ship they make 'ת' the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI 'ת' הספינה 'ת' the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (נס); ed. Bub. וננס; Yalk. Num. 773 'ת' וננס; Yalk. Ps. 614; a. e.

**תורה** ch. same. Targ. Is. XXXIII, 23. — Lev. R. s. 12; Esth. R. introd. to s. 5, v. קבנינא; a. e. — Pl. תורן. Targ. Ez. XXVII, 5.

**תורנגל**, v. תורנגל II.

**תורנית** f. (denom. of תורן) [wood used for masts,] pine (Löw, Pf. 388: cypress). B. Bath. 80<sup>b</sup>; R. Hash. 23<sup>a</sup> (expl. ששה, Is. XLI, 19). Gitt. 57<sup>a</sup> 'ת' שחל 'ת' כי הוח ... when a boy was born, they planted a cedar, when a girl, a pine.

**תורע**, v. תורעא.

**תורעמא** f. (I רעם) com-motion, excitement, murmuring, rebellion. Targ. Ps. XIX, 4 תורעמא Ms. (ed. תורעמא). Targ. O. Ex. XVI, 12 תורעמא constr. (ed. Vien. תורעמא; Y. תורעמא). Ib. 7, sq. תורעמא ed. Berl. (ed. Vien. תורעמא; תורעמא; Y. תורעמא). Targ. Num. XIV, 27; a. fr. — V. תורעמא.

**תורעתא**, v. תורעתא.

**תורפה**, v. תורפה.

**תורה** m. (תרה = תרה; cmp. תירפא) that which makes a debt collectable from real estate, mortgage; trnsf. that passage in a document which makes it binding, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase אחד 'ת' (opp. תוספ q. v.). B. Mets. 7<sup>b</sup> אחד 'ת' if (of those finding a due bill) one holds the *tofes* (upper portion), and the other the *tores* (the lower portion), the one gets the *tofes*, and the other the *tores*; expl. ib. 'ת' a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47<sup>b</sup> top אחד 'ת' he had not yet written the execution of the sale, when &c. Ib. III, beg. 44<sup>c</sup> אחד 'ת' if he filled out the blank (v. תוספ); ib. II, 44<sup>b</sup> bot. אחד 'ת' a. תוספ. Bab. ib. 21<sup>b</sup> אחד 'ת' provided he left the place for the *tores* (the last line) blank (to be filled out after the writing sheet is detached). Ib. 'ת' אחד 'ת' you must not

write the *tores* (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); 'ת' אחד 'ת' but if he wrote the *tores* and detached the sheet afterward &c.; a. fr.

**תורפה** I ch. same; trnsf. valid claim, obligation. Naz. 10<sup>b</sup> if a man, seeing his cow broken down, said, 'I will be an abstainer from wine, עמרה אם לא אם if she [or that she] will not stand up', and she stood up of herself, ב"ש the Shammites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

**תורפה** II, 'ת' m. = next w.; 'ת' pudenda. Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

**תורפה** f. (תרה) 1) decay, filth. Ter. VIII, 8 היתה (התורה) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place. — Trnsf. obscenity; 'ת' מקום בית 'ת' במקום (Ms. M. תורפה; Ar. תורפה). Sabb. 64<sup>b</sup> 'ת' במקום 'ת' (Tanh. Vayetsé 12 (expl. תורפה) works of filth, works of uncleanness. — 2) (cmp. תורפה) weakness. Shebu. 16<sup>a</sup> מפני 'ת' (or תורפה) because it was the weak point of Jerusalem, and could easily be captured.

**תורפיתא** f. (preced.) disgrace. Targ. Ps. XLIV, 14 (some ed. תורפיתא pl.; Ar. תורפיתא; h. text קלס).

**תורקי**, v. תורקי.

**תורקין** m. (θωράκιον) parapet, tower. Targ. Prov. VII, 6 ed. Lag. (Ms. תורקין, perh. תורקין (fr. תורק); ed. Wil. תורקין; h. text תורקין).

**תורקלינא**, Lev. R. s. 16 תורקלינא, v. תורקלינא.

**תורפה** I f. cow, v. תורפה I.

**תורפה** II, תורפה, תורפה pr. n. m. (Johanan) ben Torta, a Tannai. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2. Num. R. s. 7<sup>9</sup>; Tosef. Men. XIII, 22. Pesik. R. s. 14 (describing the origin of the name) אמר 'ת' he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanan ben T. (son of a cow); and to this day our teachers quote Hälakhah in his name.

**תורפה** pr. n. pl. Be Toratha in Babylonia

(v. Neub., Géogr. p. 363). Ab. Zar. 26<sup>a</sup> top. (Ag. Hatt. (חוראה). Snh. 64<sup>a</sup>.

**הַתְּרִיחַ** m. of *Toratha* (?), surname of Hānina or Hananiah. Y. Peah III, 17<sup>d</sup> top. הַתְּרִיחַ. Y. Kidd. I, 60<sup>e</sup> bot. הַתְּרִיחַ. Y. Ber. III, 6<sup>d</sup> הַתְּרִיחַ. Y. Ter. X, 47<sup>b</sup> הַתְּרִיחַ (ed. Krot. חוראה), read: הַתְּרִיחַ. Ned. 57<sup>b</sup> חוראה; 59<sup>b</sup> חוראה.

**הַשֹּׁבֵב** m. (b. h.; יָשֵׁב) 1) *settled, stationary*. Y. Sabb. VI, 8<sup>b</sup> bot. פִּיאָה ... כָּל שְׂוֹאָה רַ' whatever (strange hair, band &c.) is stationary in the hair (plaited in) is called *peah* (חוראה wig, and women may go out with it on the Sabbath).—2) *settler*.—גֵּר רַ' v. גֵּר. Gen. R. s. 58 (ref. to Gen. XXIII, 4) הַגֵּר גֵּר דִּיר רַ' *ger* is a tenant, *toshabh*, a proprietor.—Pl. הַשֹּׁבֵב. Tanh. B'har I (ref. to Lev. XXV, 35) אֲלֹכֶיךָ שֶׁחָנְטוּ גֵרִים וְהָיוּ בְּבָבֶל וְכ' although they may become sojourners and settlers (citizens) in Babylonia, if thou wilt not favor them, they will be lost; a. e.—Fem. הַשֹּׁבֵב. Tosef. Shebi. III, 4 וְכ' אֲבָנִים הָיוּ וְכ' הַשֹּׁבֵב. Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144<sup>a</sup> הַשֹּׁבֵב וְכ' mulberries and pomegranates, which are usually not pressed for their juice. Gen. R. s. 22. Maasr. I, 2; a. fr.

**הַשֹּׁבֵב** pr. n. pl., v. הַשֹּׁבֵב.

**הַשֹּׁבֵב**, v. הַשֹּׁבֵב.

**הַשִּׁבְחָה** f. (שִׁבְחָה) *praise*.—Pl. הַשִּׁבְחוֹת. Ber. 3<sup>b</sup> בְּשִׁירָתוֹ וְכ' until midnight he (David) was engaged in the study of the Law, and henceforward in songs and praises. Pes. 117<sup>a</sup> כָּל חֹשֶׁשׁ הָאֲמוּרוֹת וְכ' (some ed. חֹשֶׁשׁ) all praises in the Book of Psalms are composed by David. Meg. 12<sup>b</sup> וְכ' וּבְדִבְרֵי ה' וְכ' when the Israelites eat and drink, they begin (their conversations) with words of the Law and words (songs) of praises, but the nations ... with words of frivolity; a. fr.

**הַשִּׁבְחָה**, **הַשִּׁבְחָה**, **הַשִּׁבְחָה** ch. same, 1) *praise, song, glory*. Targ. Is. XLIV, 13 (h. text חֲסִידִים). Ib. LXIII, 14, sq. Targ. Deut. XXXI, 19 (h. text חֲסִידִים). Targ. Ps. LI, 1; a. fr.—Pl. הַשִּׁבְחוֹת, הַשִּׁבְחוֹת. Targ. Ex. XV, 11. Targ. Ps. XXVII, 11 (h. text חֲסִידִים); a. e.—2) *praiseworthy thing, treasure*.—Pl. as ab. Targ. II Chr. XII, 9 הַשִּׁבְחוֹת desirable treasures.

**הַשִּׁבְחָה** f. (b. h.; emp. יָשֵׁב) *stability; salvation; wisdom*. Pirké d'R. El. ch. III וְכ' בְּחֻרָה שֶׁשָּׂמָה רַ' at once the Lord took counsel with the Law, whose name is *tushiyah*, as to creating the world (ref. to Prov. VIII, 14).

**הַשִּׁבְחָה** f. (שִׁבְחָה) *mission, command*. Targ. Jud. V, 15.

**הַשִּׁבְחָה**, **הַשִּׁבְחָה** f. (שִׁבְחָה) *payment, retribution*. Targ. Is. XXXIV, 8 (ed. Lag. חֲסִידִים, corr. acc.). Targ. Jer. XIII, 19 הַשִּׁבְחָה constr. (ed. Lag. חֲסִידִים). Targ. II Chr. XXXII, 25. Targ. O. Deut. XXXII, 32 (ed. Berl. חֲסִידִים); a. e.—Y. חֲסִידִים; a. e.

**הַשִּׁבְחָה**, v. preced.

**הַשִּׁבְחָה** m. *tushlami*, name of a bird; (Tartarian

*lark*, Lewys. Zool. p. 181). Hull. 62<sup>b</sup> (Ms. M. חֲסִידִים; Ar. חֲסִידִים; v. Rabb. D. S. a. l. note). Snh. 108<sup>a</sup>; Yalk. Gen. 50 חֲסִידִים.

**הַתְּרִיחַ**, pl. הַתְּרִיחַ prep. (contr. of חֲסִידִים) *under, beneath; in the place of*. Targ. Y. I Num. XXV, 1.—Y. Ab. Zar. II, 41<sup>d</sup> bot. הַתְּרִיחַ ... הַתְּרִיחַ שֶׁשָּׁפָה הַנָּחַל the river has swept away this (thy) piece of meat and brought another piece in its stead.—[Ib. חֲסִידִים, read: חֲסִידִים, חֲסִידִים; v. Rabb. D. S. a. l. note). Snh. 108<sup>a</sup>; Yalk. Gen. 50 חֲסִידִים.]—Hull. 7<sup>b</sup> וְכ' מִתְּחִיל כְּרַעַי וְכ' (not מִתְּחִיל) from under the feet of &c. B. Bath. 73<sup>b</sup> מִתְּחִילֵיהֶם ... נָגְדוּ rivers of fat flew under them. Zeb. 54<sup>b</sup> מִתְּחִיל מִתְּחִיל וְכ' he placed something under it (the altar), and then took it away; a. fr.

**הַתְּרִיחַ** m. *mulberry; mulberry tree*. Bekh. 8<sup>a</sup> ... חֲסִידִים the cat goes with young fifty days, and corresponding to it the mulberry (ripens its fruit fifty days after blossoming). Sabb. 67<sup>b</sup> הַתְּרִיחַ הַכִּיפָה the chip of a mulberry tree; a. e.—Pl. הַתְּרִיחִים, הַתְּרִיחִים *mulberries*. Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144<sup>a</sup> הַתְּרִיחִים וְכ' mulberries and pomegranates, which are usually not pressed for their juice. Gen. R. s. 22. Maasr. I, 2; a. fr.

**הַתְּרִיחַ** ch. same.—Pl. הַתְּרִיחִים. Y. Ned. VI, 39<sup>d</sup>. Y. Orl. I, 60<sup>e</sup> bot.

**הַתְּרִיחַ** m. (contr. of חֲסִידִים) 1) *inserted, fixed*.—Fem. הַתְּרִיחִים. Sabb. VI, 5 (64<sup>b</sup>), v. יָשֵׁב.—2) *tight cover, sheet*, (comp. חֲסִידִים) *layer*. Hull. 49<sup>b</sup> קִרְמָה וְכָלָה רַ' an even layer of fat covered with a membrane and easily peeled; Tosef. ib. IX, 14.—[Y. Sabb. VI, 7<sup>d</sup> חֲסִידִים, read: חֲסִידִים; v. חֲסִידִים II.]

**הַתְּרִיחַ**, **הַתְּרִיחַ**, **הַתְּרִיחַ** I ch. same, *sheet, shirt*. Targ. O. Ex. XXII, 26 (ed. Berl. חֲסִידִים; Y. II חֲסִידִים דִּנְפָא fem.; h. text חֲסִידִים).—Sabb. 145<sup>b</sup> הַתְּרִיחִי my shirt (dress), v. חֲסִידִים.—Pl. חֲסִידִים. Keth. 67<sup>a</sup> דְּבִי מִכְסֵי sheets manufactured in Be Mikhsé.

**הַתְּרִיחַ**, **הַתְּרִיחַ** II m. (חֲסִידִים) = h. חֲסִידִים, *settler, immigrant*. Targ. Gen. XXIII, 4 (Y. ed. Vien. חֲסִידִים). Targ. Ex. XII, 45; a. fr.—Lev. R. s. 17, end; Lam. R. introd. (R. Josh. 1), v. חֲסִידִים II.—Pl. חֲסִידִים, חֲסִידִים. Targ. Lev. XXV, 23. Ib. 45 (ed. Vien. חֲסִידִים; Y. חֲסִידִים); a. fr.

**הַתְּרִיחַ**, **הַתְּרִיחַ** III f. (חֲסִידִים, *Ithpol.*) 1) *restoration, recompense*. Y. Shebi. IV, end, 35<sup>e</sup> הַתְּרִיחַ אִתָּה רַ' would that be right? there is still retribution (justice) in the world to come.—2) *answer, refutation*. Y. Shebu. III, 34<sup>e</sup> top וְכ' לֹא אִשְׁכַּח רַ' as long as R. Ba bar M. lived, we found no answer; after his death we found an answer.

**הַתְּרִיחַ**, **הַתְּרִיחַ** f. (חֲסִידִים) *settlement of the immigrant, temporary residence, sojourn*. Targ. Gen. XXXVII, 1. Ib. XVII, 8. Ib. XLVII, 9 (ed. Vien. O. חֲסִידִים, read: חֲסִידִים; Y. חֲסִידִים; a. fr.—Targ. Ez. XVI, 3 חֲסִידִים (h. text חֲסִידִים)).

**הַתְּרִיחַ**, v. חֲסִידִים.

**תחומי** m. pl. (תחומי) *droppings, wool that is shed when sheep are washed*. B. Mets. 68<sup>b</sup> (Ms. R. 2 תחומי, Ms. Alf. תחומי, corr. acc.; v. Rabb. D. S. a. l. note 5).

**תחומי** m. pl. (= תחומי; III; cmp. שרשרת) *couplings, animals tied together two by two*. Sabb. 53<sup>b</sup>, v. לבב.

**תחומי** f. (= תחומי, reduplic. of תחומי) [one in the habit of espying, sniffing like a dog,] *one whose sense of smell is defective*. B. Bath. 146<sup>a</sup> they told a man 'ח' אשורו 'ח' (Ar. תחומי; Ms. H. תחומי) that his (intended) wife was a 'sniffer'; he went after her ... to test her &c.

**תחומי** f. (תחומי) *shaking, perturbation* (v. P. Sm. 4416 s. v. תחומי) *demon of restlessness, epilepsy, madness*. Pesik. Par., p. 40<sup>a</sup>, sq.; Pesik. R. s. 14; Num. R. s. 19<sup>8</sup>; Tanh. Huck. 8 ד' (corr. acc.); ed. Bub. 26. Y. Yoma VIII, 45<sup>b</sup> top תחומי (corr. acc.) the demon 'ז' enters into him (the mad dog). Gen. R. s. 12 'ח' (של) 'ח' (the hind), and she knocks &c. (v. קרקש); Yalk. Ps. 862; Midr. Sam. ch. IX ריה תחומי (corr. acc.); a. e.

**תחומי** a corrupt. of תחומי m. (ταξιστης) *sergeant, commissary*. Koh. R. to VII, 26 [read:] תחומי בתחומי, v. לסימנא.

**תחב** (Ar. תחב) (v. תחב) [to hide,] to insert, stick, dip. Y. Kil. I, 27<sup>b</sup> bot. תחב בשפוד ו' he may stick up (the fruits in the store room) with a spit or a knife, and take them out; Y. Sabb. III, 5<sup>d</sup> bot. Ib. XVII, 16<sup>b</sup> top תחב to stick something on it. Bab. ib. 123<sup>a</sup> תחב, v. תחב. Yoma 82<sup>a</sup>, v. כוש I. Kil. I, 8 תחב ו' you must not stick the shoot of a vine into a melon (on the tree) that the latter may throw its juice into it. Tosef. Hag. III, 12 תחב ... בכוש ו' he picks the cake up with a reed or a chip; Y. ib. III, 79<sup>b</sup> בשפוד ... תחב (not משפוד); a. fr.—Part. pass. תחב &c. Yeb. 116<sup>b</sup> 'ח' תחב a piece of a corpse of the size of an olive stuck (hidden) in the bottom of the ship. Ohol. XVI, 2 תחב 'ח' stuck in the wall. Ib. I, 3. Mikv. X, 8 תחב 'ח' an arrow sticking in a human body. Ohol. III, 4 תחב if they were stuck in by human hands; a. e.—V. תחב.

**תחביל** f. (b. h.; תחביל; pl. תחבילות) *band, council, esp. company of intriguers*. Ab. Zar. 18<sup>b</sup> (ref. to תחביל; Ps. I, 1) תחביל who never sat in bad company; Yalk. Ps. 613.—[2] (v. תחביל) *bundles*. Snh. 42<sup>a</sup> (ref. to תחביל, Prov. XXIV, 6) תחבילות ... במי אתה מוצא Ms. M. with whom wilt thou find the fight for the Law? With him in whose hand are bundles of laws of the Mishnah. Lev. R. s. 21 (ref. to Prov. I. c.) תחבילות של עבירות ו' if thou hast done bundles of sins, undo them by bundles of good deeds.—3) (cmp. תחביל, Jon. I, 6) *steering*. Ib., a. e. תחביל referred that verse (Prov. I. c.) to a ship captain.]

**תחביל** m. (תחביל) *a shoot used for inoculation*.—Pl. תחביל. Tosef. Shebi. I, 9 תחביל 'ח' בחאינה ו' (Var. ed.

Zuck. תחומי, some ed. תחומי, corr. acc.) (in the Sabbatical year) you must not hang shoots on a fig tree, nor inoculate &c.; Y. ib. IV, 35<sup>b</sup> bot. תחומי (corr. acc.), expl. ib. תחומי ידור ו' one gets a shoot of a fig tree, slaps (the barren tree), and suspends it on it, and says, this one bears, and thou dost not.

**תחומי** f. name of a bird. Hull. 63<sup>a</sup> וקריו ... במערבא (Ms. R. 2 תחומי, v. Rabb. D. S. a. l. note 10) in the west (Palestine) they punish for eating it (them) (the תחומי), and they call it תחומי (call them תחומי).

**תחומי**, v. תחומי.

**תחומי** m. (cmp. תחומי) [surrounded, marked place,] *dominion, area, district, border, limits*. Tosef. Shebi. IV, 9, a. fr. ארץ ישראל ב' in the district of Tyre. Ib. 11 תחומי the border lines of Palestine (with regard to agricultural laws) are &c.; (Y. ib. VI, 36<sup>c</sup> top תחומי pl.)—Y. Ber. VIII, 12<sup>c</sup> top (ref. to Gen. I, 8) תחומי ... היום יראה תחומי to the light he said, the day be thy dominion, to the darkness he said, the night be thy dominion; Gen. R. s. 3; Yalk. Job 924. Gen. R. s. 6 תחומי על ידי שנכנס בתחומי ו' because it (the moon) trespassed on its neighbor's (the sun's) dominion; Yalk. ib. 8; a. fr.—Esp. שבת ו', or תחומי (the marked off) area around a town or place within which it is permitted to move on the Sabbath (based on Ex. XVI, 29), Sabbath limits (two thousand cubits in every direction). Erub. IV, 3. Ib. III, 4. Ib. 51<sup>b</sup> תחומי ו' and the rich man may go (on Friday) beyond the Sabbath district and say, this be my resting point (תחומי). Hag. 15<sup>a</sup> תחומי שבת ו' here the Sabbath limits end (you dare not go beyond). Ab. Zar. 8<sup>b</sup> תחומי ו' the town in which an ordination takes place, shall be destroyed; and the Sabbath district (around it) in which an ordination is held, shall be laid waste; a. fr.—Pl. תחומי. Ib. בין שני תחומי שבת ו' he went and sat down (to ordain scholars) between two mountains, and between two large towns, between two Sabbath districts (in an area belonging to neither town), between Usha &c. Erub. I. c. ושני תחומי ... כגון שיש לו ... נבלעין ו' if the limits which the scholars assigned to him (to travel on the Sabbath for public necessities) overlapped his own (ordinary) Sabbath limits. Ib., a. e. תחומי the law concerning Sabbath limits is Biblical; ib. 36<sup>a</sup> תחומי is a rabbinical enactment.—Y. Shebi. I. c., v. supra; a. v. fr.—[Tosef. Shebi. I, 9 תחומי, תחומי, v. תחומי.]

**תחומי** ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9<sup>a</sup> תחומי שבת ו' went beyond the Sabbath limit, and did not know it; a. fr.—B. Kam. 20<sup>a</sup> תחומי ו' (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. at the place assigned for scholars' meetings, the school house].—Pl. תחומי, תחומי.

Targ. Is. XXVIII, 25. Targ. Ps. CIV, 25. Targ. Num.  
XXXIV, 2, sq.; a. fr.—Erub. 35<sup>b</sup>; 36<sup>a</sup>, v. preced.

**תַּחַת**, *pl. תַּחֲתֵי* = *h. תַּחַת, under, beneath, in place of*. Targ. Ps. X, 7. Targ. Y. Ex. XIX, 17. Targ. O. ib. X, 23. Targ. Gen. XXXVI, 33. Targ. O. ib. II, 21; a. fr.—Y. Sabb. IV, 7<sup>a</sup> top **הוֹרִיתִי רִשְׁיֹכֶן וְכ'** *have in mind to put them under your heads, and you may move them (on the Sabbath)*; Y. Bets. V, beg. 62<sup>d</sup>. Y. Snh. I, 18<sup>b</sup> top **אֵירֶוּ וְכ'** *get me a person to go up the tree (to work) in my place, and I will judge your case*; a. fr.—Contr. **תַּחַת**.

פְּחֻמָּא, פְּחֻמָּא, v. פְּחֻמָּא.

תחנות, v. תחנות.

הייתה: v. תחת

תְּחִיָּה (abbrev. תְּחִי) *revival*; תְּחִיָּה הַמָּתִים; (חֲיָה) *f. revival*; תְּחִיָּה (abbrev. תְּחִי) *resurrection of the dead*; also (לְעִתִּיד לְבֹא, עוֹלָם הַבָּא) *resurrection of the dead*; hereafter. Snh. X, 1 הַחֲיָה אֵין תְּחִיָּה מִן הַתּוֹרָה he who says, the resurrection of the dead is not intimated in the Torah. Kidd. 39<sup>b</sup> בְּהַחֲיָה תִּלְוִייהָ בְּהַחֲיָה ... שֶׁאֵין תְּחִיָּה תִּלְוִייהָ בְּהַחֲיָה there is no command in the Torah accompanied by a promise of reward to which resurrection is not appended (which does not allude to reward in the hereafter); a. fr.

**תְּחִיבָה** ch. same. Targ. Ps. LXVIII, 10 Ms.  
(ed. תְּחִיבָה). Targ. Y. II Gen. XIX, 26 תְּחִיבָה.

בְּחֵיידָהּ, v. preced. wds.

תחלה v. פחילה.

**תַּחִים** m. pl.(?) *tahim*, name of an affection of the abdomen brought on through sorcery. Ber.62<sup>a</sup> (in an incantation) 'לֹא לִי לֹא לִי לֹא לִי וְלֹא תַחִים וְכ' not on me, not on me, no *tahim* and no *taktim* &c.

תְּחִיבָה v. פְּחִיפָה.

**פַּחְמֹנִי** m. (b. h. ?; חכם) *counsellor, lawyer*. Midr. Sam. ch. XXV וַיִּבֹּא ה' רֹאשׁ וְכ' did Joab the lawyer, chief of the captains, make such a mistake?; Y. Macc. II, 31<sup>d</sup> bot. וְכ' וַיִּפְשֹׁט יוֹאָב דְּכִרְיָב בִּיהּ it is possible that Joab of whom it is written (II Sam. XXIII, 8), lawyer &c.; Tanh. Mas'ê 12; Num. R. s. 23<sup>13</sup>.

**תָּחַל**, *Hif.* הִתְחַל (denom. of תָּחִיל) to begin. Sabb. 1, 2 ואם הִתְחַלּוּ וכו' but if they have commenced (doing so), they need not discontinue. Gen. R. s. 85 כל מי שהיא he that begins a good deed and does not finish it &c.; Deut. R. s. 8. Ib. 'וַיִּתְחַל מֹשֶׁה ה' וכו' Moses began a good deed when he took Joseph's bones with him. Gen. R. s. 26 חֲבֵ"ה לְבָרְכָהּ ה' the Lord has begun to bless thee (by giving thee a daughter); a. v. fr.

**תָּחִל**, *At*, **אחרי**, **חור** *ch. same*. Targ. Job I, 13.—B. Bath. 14<sup>b</sup> **לֹא מְחַדְּשִׁין** ... **אחרי** with evil we do not begin, i. e. in arranging Biblical books we do not place first a book containing evil prophecies. Ber. 21<sup>b</sup> **דֵּלָה**

בה 'א he had not begun to say his prayers. Pes. 105<sup>a</sup>  
לא מתחילין we must not begin a meal, opp. פסק;  
a. v. fr.

v. תחילת, תחילת.

**תְּחִלָּה** f. (b.h.; *Hif.*) *beginning, start, first stage*. Naz. 31<sup>a</sup> תְּחִלָּתָא הַקֹּדֶשׁ the primary stage of consecration, i. e. the consecrated object itself, opp. סוּחַ הַקֹּדֶשׁ the secondary consecration, i. e. the exchange. B. Bath. 128<sup>a</sup> וְכִּי שֶׁתְּחִלָּתוֹ וְכִי פְסֻלָּתוֹ; a. v. fr.—Esp. (sub. לשומאה) *first degree of uncleanness* (v. ראשון). Zab. V, 1 לְרִירוּחָא . . . מִשְׁמַע makes eatables and liquors unclean in the first degree, opp. שְׁבִירָה. Yad. III, 1 בְּכֹל ה' בְּיָדָיו hands (touching an unclean object) become unclean in the first degree under all conditions. Tosef. Toh. II, 4. Ib. I, 4 לְקוֹדֶשׁ ה' is unclean in the first degree with regard to, consecrated things (sacrificial meat &c.); a. fr.—*Pl.* תְּחִלָּתָא, תְּחִלָּה. Yad. I. c.; Hull. 33<sup>b</sup>; a. fr.—*פתחלת*, or ה' *in the beginning, before, first*. Ber. II, 2 ה' . . . עוֹל, v. עוֹל. Ib. 37<sup>a</sup> מִבְּרַךְ עָלָיו ה' וְסוּחָא ה' before the benediction over it before and after eating. Ib. מִבְּרַךְ עָלָיו וְכִי before eating he must say &c.; a. fr.—*מִתְּחִלָּה* *from the beginning, originally, in olden times*. Pes. 116<sup>a</sup> מִתְּחִלָּה עֲבוּרֵינוּ our forefathers in olden times were idolaters; a. e.—לְבֵיתָא, לְבֵיתָא *a) in the start, directly*, opp. רִיעֲבָרָא. Hull. 2<sup>a</sup>, v. רִיעֲבָרָא. Erub. 34<sup>b</sup> מִיָּד מִתְּחִלָּה כֹּתֵר הוּא he may directly dig out, and take; Bets. IV, 3, v. פְּתַח; a. fr.—*b) at first*. Gen. R. s. 49; a. fr.

**פְּחֻלָּוִים** m. pl. (b. h.; *תְּחֻלָּה*) *diseases*. Y. Sot. III, 19<sup>a</sup> bot. **מֵתָה בְּת' רָעִים** she will die of evil diseases.

**תַּחְלוּסִין**, **תַּחְלוּסָא** (שְׁתָּלִיּוֹת, m. pl. (Pales of חלל, v. שְׁתָּלִיּוֹת) = next w., *press*. Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2, v. שְׁתָּלִיּוֹת. Y. Ab. Zar. II, 40<sup>d</sup>; Y. Sabb. XIX, 14<sup>d</sup> מִשְׁתוּחַ. שְׁתָּלִיּוֹת וְכ' allowed to grind *press* on the Sabbath and put it in old wine (a remedy for colic, v. קִילוֹס).

חצילי m. pl. = h. שְׁתֵּלִים. B. Mets. 107<sup>a</sup> כִּתְנָה וְחֶצְלִי is not considered robbery. Sabb. 109<sup>b</sup> חֶצְלִי הַדִּירָה (*fem.*) white cress (pepperwort?). Ib. 140<sup>a</sup> מֵעֵלְיָא לֵרָא is good to mix with cress; a. fr.

**תַּחֲלִיפָא** pr. n. m. *Tahkifa*, name of several Amoraim. Y. Ber. I, 2<sup>d</sup> bot. (ed. Krot. תַּחֲלִיפָא, corr. acc.). Y. Peah IV, end, 18<sup>c</sup> תַּחֲלִיפָא. Keth. 8<sup>a</sup>; a. fr.—Y. Taan. II, beg. 65<sup>a</sup> (אבא דמי קסרי T. of Caesarea; (Bab. ib. 15<sup>b</sup> קסרי אבא). Y. R. Hash. IV, 59<sup>c</sup> bot. Y. Sot. V, end, 20<sup>d</sup>; (B. Bath. 15<sup>b</sup> אבא ר' שמואל). Y. Ned. I, 36<sup>d</sup> bot.; a. e.—V. Fr. M<sup>th</sup>bo, p. 130<sup>a</sup> sq.

תהי' תל'א, v. תחל'תא.

**פְּסִיקָה**, *Pi.* פְּסִיקָה (denom. of פְּסִיקָה) to mark the limits of, form landmarks. B. Bath. 56<sup>a</sup>, v. תְּצַבֵּה II. Pesik. <sup>5</sup>Āniya, p. 137<sup>b</sup> וְכִי מִתְחַבְּרִים . . . מִתְחַבְּרִים in this world they form landmarks with stones or cistus shrubs, but in the latter days they shall form landmarks with precious stones &c.; Yalk. Is. 339; Midr. Till. to Ps. LXXXVII.

**תַּחֲשׁוּ** ch., *Pa.* תַּחֲשׁוּ; *Af.* תַּחֲשׁוּ same. Targ. O. Deut. XIX, 14 תַּחֲשׁוּ ed. Berl. (ed. Vien. תַּחֲשׁוּ, corr. acc.); Y. תַּחֲשׁוּ (not תַּחֲשׁוּ). Targ. Ex. XIX, 12; 23; a. e.—Part. תַּחֲשׁוּ; f. תַּחֲשׁוּ; *pl.* תַּחֲשׁוּ forming borders, cords. Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, גבלה).

**תַּחֲשׁוּ** f. (תַּחֲשׁוּ) *desirability, delight*. Targ. II Esth. I, 1 גַּבְרָא דַּחֲשׁוּ (= איש חמדור, Dan. X, 11).

**תַּחֲשׁוּ** m. (preced.) *desire, lust*. Targ. Y. I Deut. IX, 22 (h. text תַּחֲשׁוּ).—*Pl.* תַּחֲשׁוּ, constr. תַּחֲשׁוּ. Targ. Y. II ib. קַבְרֵיהּ דַּחֲשׁוּ (read: דַּחֲשׁוּ). Targ. Mic. VII, 3 (h. text דַּחֲשׁוּ).

**תַּחֲשׁוּ** *כְּפַר תַּחֲשׁוּ* pr. n. pl. *K'far Tahashin*. Y. Taan. I, end, 64<sup>d</sup>; Y. Keth. II, 26<sup>d</sup>.

**תַּחֲשׁוּ** f. (b. h.; תַּחֲשׁוּ) *prayer for grace*. Yalk. Deut. 811; Yalk. Sam. 157, v. תַּחֲשׁוּ. Y. Ber. IV, 8<sup>a</sup> תַּחֲשׁוּ, תַּחֲשׁוּ II; a. e.

**תַּחֲשׁוּ** m., pl. תַּחֲשׁוּ (b. h.; preced.) *prayers, supplications for grace*. Deut. R. s. 2, v. תַּחֲשׁוּ. Ab. II, 13, v. קַבְרֵי. Ab. Zar. 5<sup>a</sup> (ref. to Lev. XXVI, 3) תַּחֲשׁוּ לְשׁוֹן *im* means prayer (*Oh that*). R. Hash. 17<sup>a</sup>; Pes. 118<sup>b</sup> (ref. to Ps. CXVI, 1) קוֹל תַּחֲשׁוּ ... קוֹל תַּחֲשׁוּ when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7<sup>d</sup> bot. וְיִדְּעוּ דְּבִרְיֵי דַּחֲשׁוּ and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

**תַּחֲשׁוּ** ch., *pl.* תַּחֲשׁוּ same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

**תַּחֲשׁוּ**, v. תַּחֲשׁוּ.

**תַּחֲשׁוּ** (b. h.) pr. n. pl. *Tahpanhes, Tahpenes* in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text תַּחֲשׁוּ). Targ. Jer. XLIV, 1; a. e.—*Pesik. Vayhi*, p. 63<sup>b</sup> (תַּחֲשׁוּ) (תַּחֲשׁוּ) T., that is Hunpanias (?); *Pesik. R. s. 17* תַּחֲשׁוּ תַּחֲשׁוּ תַּחֲשׁוּ (?).

**תַּחֲשׁוּ**, v. תַּחֲשׁוּ.

**תַּחֲשׁוּ** f. (תַּחֲשׁוּ) *heat, rivalry, contention*. Y. Ber. III, 6<sup>b</sup> תַּחֲשׁוּ מִשְׁרֵבָה דַּחֲשׁוּ when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15<sup>e</sup> bot. סְפָרֵי מִינֵי שְׂמִשְׁלִין תַּחֲשׁוּ the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5<sup>d</sup> top תַּחֲשׁוּ שְׂכָר לֹאדָהּ (not באֲדָהּ) by strife between brothers (the *yabam* and his brother's spurious son), the brothers (the *yabam's* heirs) profit, v. וְזֶה אֵם הַעֲלִיּוֹנִים ... וְזֶה אֵם הַעֲלִיּוֹנִים Lev. R. s. 9; Deut. R. s. 5 וְזֶה אֵם הַעֲלִיּוֹנִים if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שְׂכָרָא דַּחֲשׁוּ that there be no strife among the tribes; a. fr.

**תַּחֲשׁוּ** ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

**תַּחֲשׁוּ** m. (b. h.) *tahash*, an animal the hide of which

was used to cover the Tabernacle. Sabb. 28<sup>b</sup> בְּרִייהּ ... תַּחֲשׁוּ 'the *tahash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *hayah* (beasts); Num. R. s. 6<sup>3</sup>. Yeb. 102<sup>b</sup>; a. e.—*Pl.* תַּחֲשׁוּ. Sabb. 28<sup>a</sup> תַּחֲשׁוּ skins of *tahash*. Y. ib. II, 4<sup>d</sup> bot.; Koh. R. to I, 9, v. אֲלִשְׁתִּין, a. אֲלִשְׁתִּין.

**תַּחֲשׁוּ** (imperat. *Pa.* of a verb תַּחֲשׁוּ, with suffix יוֹן; Tafel of תַּחֲשׁוּ) *silence them*. Gen. R. s. 57, end; Yalk. ib. 102, end; v. תַּחֲשׁוּ.

**תַּחֲשׁוּ** (b. h.; תַּחֲשׁוּ) *under, beneath, in place of, instead of*. Peah VII, 3 תַּחֲשׁוּ דַּחֲשׁוּ he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחֲשׁוּ in my place, v. אֲשִׁי. Gen. R. s. 18 תַּחֲשׁוּ מִתַּח דְּרִיב אֲדָר from under a carob tree; a. v. fr.

**תַּחֲשׁוּ** ch. same; *downward*. Targ. O. Deut. XXVIII, 13; 43.—*Pes. 74<sup>b</sup>* תַּחֲשׁוּ with the mouth (open side) downward.—*V.* תַּחֲשׁוּ.

**תַּחֲשׁוּ** m. (preced.) *nethermost, lower*. Targ. Josh. XV, 19; Targ. Jud. I, 15.—*Fem.* תַּחֲשׁוּ. Targ. Prov. XV, 24 (ed. Wil. תַּחֲשׁוּ).

**תַּחֲשׁוּ** m. (b. h.) same. Snh. VIII, 1 וְזֶה דַּחֲשׁוּ, v. זֶה דַּחֲשׁוּ. *Pl.* תַּחֲשׁוּ. Gen. R. s. 4 וְזֶה דַּחֲשׁוּ the lower heavens and the higher heavens of heavens. Ib. תַּחֲשׁוּ ... על דַּחֲשׁוּ the upper waters exceed the lower by &c.; a. fr.—*Esp.* תַּחֲשׁוּ the lower creatures, *earthly things*, opp. to תַּחֲשׁוּ the heavenly things. Ib. s. 8 תַּחֲשׁוּ אֲדָר I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. תַּחֲשׁוּ. Tanh. Huck. 8 תַּחֲשׁוּ the heavenly and the earthly creatures are of thy creation, and thou referest to the authority of a human being; a. fr.—*Fem.* תַּחֲשׁוּ. Tosef. B. Bath. III, 2; Y. ib. XIV, 14<sup>e</sup> bot., v. תַּחֲשׁוּ; a. e.—*Pl.* תַּחֲשׁוּ. Sabb. 82<sup>a</sup> תַּחֲשׁוּ, v. שִׁנִּי דַּחֲשׁוּ; a. e.

**תַּחֲשׁוּ** f. pl. (preced.) *abdominal troubles, piles &c.* Ned. 22<sup>a</sup>. Keth. 10<sup>b</sup>. Sabb. 81<sup>a</sup>; Ber. 55<sup>a</sup>; a. fr.

**תַּחֲשׁוּ** m., pl. תַּחֲשׁוּ (b. h.; preced.) *lowest compartments*. Gen. R. s. 31 (ref. to Gen. VI, 16) תַּחֲשׁוּ the nether rooms were for dung; Snh. 108<sup>b</sup>; a. e.—*V.* תַּחֲשׁוּ.

**תַּחֲשׁוּ** m. pl. (?) (preced. wds.) *tahtim*, name of an affection of the abdomen brought on by sorcery. Ber. 62<sup>a</sup>, v. תַּחֲשׁוּ.

**תַּחֲשׁוּ** f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set*. Kel. XVII, 17 תַּחֲשׁוּ דַּחֲשׁוּ of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 תַּחֲשׁוּ צִרְפִּית. Num. R. s. 18<sup>4</sup> תַּחֲשׁוּ בְּשֹׁאֵל and they were swallowed up in the nethermost of the nether world.

## תחיתתא, v. תחיתתא.

תחיתתא = תחיתתא (v. תחיתתא), *thou shalt be, be thou.* Y. Sot. VII, end, 22<sup>a</sup> [read:] כד היא ... די גייל לה לחורי פרוכתא כד ... די גייל לה לחורי פרוכתא when there is only one scroll on hand, thou must roll it up (v. גייל) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75<sup>b</sup> bot. תחיתתא (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top תחיתתא (corr. acc.).

תחיתתא, תחיתתא m. (תחיתתא) *desire, appetite; to satisfy the appetite.* Hull. 84<sup>a</sup> (ref. to Deut. XIV, 26, תחיתתא) ... the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120<sup>a</sup> (in Chald. dict.) 'תחיתתא when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) 'לח' on account of an irresistible appetite, opp. לחיתתא, v. מיתר. Shh. 27<sup>a</sup> 'לח' ... תחיתתא a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

## תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא f. *root of crowfoot (Ranunculus)*, used as spice, but considered poisonous for beasts. T'bul Yom I, 5 תחיתתא (ed. Dehr. תחיתתא; Maim.: 'some say, *liah* is the root of asafetida'). Ukt. III, 5 (ed. Dehr. תחיתתא); Y. Hag. III, 79<sup>c</sup> (not 'תחיתתא'). Sifré Deut. 107. Hull. 58<sup>b</sup> תחיתתא חליתתא (Ms. M. תחיתתא; Ms. R. 2 תחיתתא, v. Rabb. D.S. a. l. note) if he made a beast swallow crowfoot; Tosef. ib. III (IV), 19; a. e.

## תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא m. (variously perverted) (θέατρον) *theater, show, spectacle.* Gen. R. s. 87 'יום ה' היה ו' (not 'תחיתתא') it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, beg. (תחיתתא); Pesik. R. s. 6 'וקורקסין יום ה' וקורקסין (not 'תחיתתא') a day of theatre and circus performances. Cant. R. l. c. 'יום ה' של נילוס the show day for the Nile festival, v. תחיתתא. Y. Ab. Zar. I, 40<sup>a</sup> 'אסור ו' to go to theatre is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 גייר ed. Zuck. (Var. תחיתתא, read: תחיתתא, v. תחיתתא). Y. ib. l. c. 'ועולה לה' to go to a theatre and cry out (to vote for a broken down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end אותם גייר he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64<sup>a</sup> bot. 'תחיתתא, v. תחיתתא; a. e.—Pl. תחיתתא, תחיתתא. Meg. 6<sup>a</sup> 'וקורקסין (שטחיתא) theatres and circuses. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) שטחיתא בתי (ref. to Ex. I, 7) theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18<sup>b</sup> 'אין חולקין לשטחיתא ו' (Ms. M. תחיתתא) you must not go to the gentile theatres and circuses, because &c., v. תחיתתא. Y. Ber. IV, 7<sup>d</sup> ... תחיתתא I thank thee ... that thou hast given me my share with those sitting in the schools

and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

## תחיתתא, v. תחיתתא.

## תחיתתא, v. תחיתתא.

## תחיתתא, Pa. תחיתתא, Af. תחיתתא, v. תחיתתא.

## תחיתתא, Targ. Koh. IV, 12 some ed., v. תחיתתא.

## תחיתתא, v. תחיתתא. [Koh. R. to I, 7 תחיתתא, v. תחיתתא.]

תחיתתא, תחיתתא m. (תחיתתא) *breaking, shattering.* Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

תחיתתא, תחיתתא f. = תחיתתא, *chest, box; ark.* Targ. Ex. II, 3; 5 (O. ed. Berl. 'תחיתתא') Targ. Gen. VI, 14; 16; a. e.—Keth. 106<sup>a</sup> 'וכ' עבר ה' ו' he made a box, and sat (in it) before him (Elijah), until he had finished his teaching. Y. Ber. V, 9<sup>c</sup> 'עבר ה' קומי ה' a man passed before the ark (recited the prayers, v. תחיתתא). Y. Kidd. I, 61<sup>b</sup> top; Y. Peah I, 15<sup>c</sup> top תחיתתא מפתחא דה' חיה ו' the key of the box (containing the jewel) was on his father's finger; a. e.

## תחיתתא, v. תחיתתא.

## תחיתתא, תחיתתא, v. תחיתתא.

## תחיתתא, תחיתתא, v. sub תחיתתא.

## תחיתתא, v. תחיתתא.

## תחיתתא, v. תחיתתא.

## תחיתתא, תחיתתא, v. תחיתתא.

## תחיתתא, v. תחיתתא.

## תחיתתא, v. תחיתתא.

## תחיתתא, תחיתתא, v. תחיתתא.

## תחיתתא, v. תחיתתא.

## תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא m. (b. h.; תחיתתא) 1) *mark*; 2) *the letter Tav.* Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) 'של דיו ... תחיתתא go and make on the foreheads of the righteous a mark (Tav) with ink; and on the foreheads of the wicked a mark (Tav) with blood. Ib. 'מאלף עד ה' those are the men that fulfilled the Law from Alef to Tav. Ib. 'ומאי שנה ה' and why a Tav? Ib. 'סוף חורמו של תחיתתא the Tav is the last letter in God's seal (אמה). Ib. 104<sup>a</sup> תחיתתא תחיתתא intimates truth; a. fr.

תחיתתא, תחיתתא f. (תחיתתא) 1) *vomit.* Targ. Prov. XXVI, 11 תחיתתא (Ms. תחיתתא).—2) *return.* Targ. Job XXIV, 23 (ed. Lag. תחיתתא).—Esp. = h. תחיתתא *return to God, repentance.* Targ. Jer. XXXIII, 6 (ed. Wil. תחיתתא). Targ. Cant. V, 5; a. fr.—Taan. 23<sup>b</sup> 'ו' ליהדרו ב' I prayed that they might die, but she prayed that they might return in repentance (Ber. 10<sup>a</sup> תחיתתא). a. e.—V. תחיתתא.—3) *answer, reply, refutation, argument.* Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—B. Mets. 16<sup>a</sup>

ה' here is the man, and here is his answer (such an ingenious answer only such a man can give); (אין תוֹדוּטוֹס קא הוּינא דה' וכו') I see the man, but I do not see the answer (his argument does not convince me). Ab. Zar. 68<sup>a</sup> קא מוֹרֵיב חגא Hagga knows not what the Rabbis say, and dares to argue? Ber. 10<sup>b</sup> ה' דרב חסדא this is an argument against Rab Hisda; it is an argument (R. H. stands refuted). Ib. 21<sup>a</sup> ה' this is a final refutation; a. v. fr. — *Pl.* תוֹדוּטוֹס. Targ. Job XXI, 34 Ms. (ed. sing.). — 4) *pl.* as ab. *going to and fro, waywardness*. Targ. Jer. V, 6 (ed. Wil. תוֹדוּטוֹס). Ib. XIV, 7 תוֹדוּטוֹס (not תוֹדוּטוֹס); a. e.

תוֹדוּטוֹס, v. תוֹדוּטוֹס.

תוֹמָם. m. = תוֹמָם, *twins, two grown together*. Succ. 36<sup>a</sup>.

תוֹמָם, תוֹמָם. ch. same, *twin*. — *Pl.* תוֹמָם. Targ. Gen. XXV, 24. Ib. XXXVIII, 27. Targ. Cant. IV, 2. Ib. 5. — *Fem.* תוֹמָם *twin sister*. Targ. Y. Gen. IV, 2 (ed. Vien. תוֹמָם).

תוֹמָם. f. (preced.) 1) [*twins*] *the central leaf of the palm branch, which is a junction of two*. Succ. 32<sup>a</sup> תוֹמָם (Ms. M. 2 תוֹמָם) if the central leaf is split; B. Kam. 96<sup>a</sup>; a. e. — 2) *twin-sister, match*. Pesik. R. s. 15 (ref. to תוֹמָם, Cant. V, 2) תוֹמָם לא אני גדול וכו' I am not greater than she, nor is she greater than I; (Cant. R. to l. c. תוֹמָם כביכול). — *Transf. a broken thread joined by twisting, thick thread*. Y. Sabb. VII, 10<sup>c</sup> ערב שבת אפי' תוֹמָם ערב לא היה בו קשר ולא תוֹמָם there was neither a knot nor a twist. — 3) *molar tooth*, תוֹמָם.

תוֹמָם, תוֹמָם, v. תוֹמָם.

תוֹסאני, Targ. Prov. XXII, 3 ed. Lag., v. תוֹסאני.

תוֹחָח, תוֹחָח. m. (תוֹחָח, transp. of תוֹחָח; emp. תוֹחָח, Job XLI, 21, = תוֹחָח) *crushing*; תוֹחָח *crushed, loose earth*. Ohol. XVIII, 8 וְעַפְרָה תוֹחָח (Mish. ed. וְעַפְרָה, corr. acc., or וְעַפְרָה תוֹחָח; Maim. comment. ed. Dehr. וְעַפְרָה תוֹחָח). Tosef. ib. XVI, 5 רֹשֶׁם וְאֵין רֹשֶׁם וְאֵין תוֹחָח virgin soil is that in which there is no imprint, and the earth of which is not *afar tihuah*; Nidd. 8<sup>b</sup>, v. רֹשֶׁם. Bets. 8<sup>a</sup> תוֹחָח עפר תוֹחָח (Tosaf. תוֹחָח). Sabb. 39<sup>a</sup>. Ber. 40<sup>a</sup> (Ms. F. תוֹחָח, v. supra). Y. B. Bath. II, beg. 13<sup>b</sup> וכו' תוֹחָח עפר תוֹחָח because they (the rocks or boulders near a wall) make the ground around them loose, and affect the earth of the wall; Bab. ib. 19<sup>b</sup> וכו' תוֹחָח עפר תוֹחָח they (the roots of trees near a wall) undermine the ground, and generate loose earth; a. e.

תוֹמָם. m. (τῆτα) *the Greek letter θ (Tau), which in voting stood for θάνατος (death)*. Lam. R. to II, 1, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, only in תוֹמָם = תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם. m. (תוֹמָם) *spy, scout, guide*. B. Kam. 116<sup>b</sup> וְאֵם תוֹמָם if the caravan hired a scout to go before it; Tosef. B. Mets. VII, 13; Y. ib. VI, end, 11<sup>a</sup>. Y. Yoma I, 38<sup>b</sup>, a. e. תוֹמָם ה' תוֹמָם, v. תוֹמָם I; a. fr. — *Pl.* תוֹמָם. Yalk. Cant. 983 (play on תוֹמָם, Cant. I, 10) שני תוֹמָם נעשו ת' (שני תוֹמָם) two laws (the written and the oral) became good guides for Israel.

תוֹמָם, תוֹמָם. ch. same. Targ. Job XXIX, 15 Var. (Ms. קול ת' טב וכו') Cant. R. to II, 12 (play on תוֹמָם ib.) the voice of a good guide has been heard ..., that is, Moses and Aaron.

\*תוֹמָם. m. = תוֹמָם, *ox-driver, plougher*. B. Bath. 54<sup>b</sup> he gets possession of the whole field, when he digs תוֹמָם וְהוֹרֵר (Ms. M. תוֹמָם; Ms. H. תוֹמָם; Ms. R. תוֹמָם, v. Rabb. D. S. a. l. note) as far as the plougher goes with his oxen and turns around, i. e. when he digs the distance of an ordinary bed in the field; (Rashb. תוֹמָם תוֹמָם when a yoke of oxen goes over the entire length (or breadth) of the field and turns back, i. e. two beds all along the field).

תוֹמָם, תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם, a. תוֹמָם.

תוֹמָם. f. (b. h.; תוֹמָם) *inner, central, middle*. Y. Ber. I, 2<sup>d</sup>; Lam. R. to II, 19. Ber. 3<sup>b</sup> (ref. to Jud. VII, 19) אין תוֹמָם you cannot say *middle watch*, unless there is one before and one after (which proves that the night is divided into three watches); Yalk. Jud. 63. — *Pl.* תוֹמָם. Ib. תוֹמָם תוֹמָם תוֹמָם *tikhonah* means here the middle of the middle watches, i. e. the end of the second and the beginning of the third of the four watches; v. תוֹמָם; Ber. l. c. אחת מן תוֹמָם שבת (corr. acc.).

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, v. תוֹמָם.

תוֹמָם, *psalms*, v. תוֹמָם.

תוֹמָם, תוֹמָם, תוֹמָם, v. sub תוֹמָם.

תִּיבָא, v. תִּיבָא, תִּיבָא, pl. תִּיבָא.

**חִיקָה** ch. same. Targ. Job XX, 25 מִחִיקָה (Ms. מִחִיקָה, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. חִיקָה, corr. acc.). Targ. Lam. III, 13 (*quiver*).



**תִּיקָא** (תִּיקָא) m. (contraction of **תִּיקָא**, **תִּירָא**, **תִּיאָא**) 1) railing, gallery. Targ. O. Deut. XXII, 8 (Y. **תִּיאָא** גִּירָפִין; h. text מעקה). Targ. I Kings VI, 10 **תִּיקָא** (h. text רציע).—2) transf. safety, place to stand on or lean against. Targ. Y. Lev. XXVI, 37 **תִּיקָא** (h. text חקומה).

**תִּיקָא** = תִּיקָא, v. תִּיקָא ch.

**תִּיקָא** m. pl. (תִּיקָא, apocope of תִּיקָא; cmp. **תִּיקָא** door posts (cmp. Syr. **תִּיקָא** P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. **תִּיקָא**); XI, 20; Targ. Cant. VIII, 3 (ed. Vien. **תִּיקָא** corr. acc.).

**תִּיקָא** Y. Dem. III, beg. 23<sup>b</sup> כְּדִי תִּיקָא, read: תִּיקָא, v. תִּיקָא.

**תִּיקָא** v. תִּיקָא, תִּיקָא.

**תִּיקָא** m. (תִּיקָא) 1) preparation, esp. making fruits available by separating the tithes, the priest's share &c. Y. Dem. III, beg. 23<sup>b</sup> כְּדִי תִּיקָא (not תִּיקָא) we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) establishment, institution; amendment, making right. Gitt. IV, 2, a. fr. **תִּיקָא** שֶׁמֶן הַדֵּלִי for the sake of the social order. Succ. V, 2 גְּדוּלַּת גְּדוּלַּת וּמְרוּקְתֵּי שֶׁם ה' גְּדוּלַּת and they introduced a great improvement there; ib. גְּדוּלַּת מֵאֵי ה' גְּדוּלַּת what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 **תִּיקָא** הַדֵּבֵר וְכ' the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52<sup>b</sup> **תִּיקָא** עַל שֶׁם שֶׁלֹא ... כְּתִיקָא בֵּאֵר because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כְּתִיקָא; ib. כְּתִיקָא ... עַל שֶׁלֹא because I did not keep one Holy Day in Palestine as I ought to have &c. Pesik. R. s. 28 כְּתִיקָא ... שֶׁאֵין עוֹשִׂים because I did not observe the festivals according to their institution, as they were commanded &c. Meg. 2<sup>a</sup> כְּתִיקָא בּוֹמֵן שְׁהַשְׁנִים כְּתִיקָא when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—**תִּיקָא** ה' the emendations of Biblical phrases introduced by the Sofrim (v. **תִּיקָא**) to obviate apparently irreverent expressions. Tanh. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) **תִּיקָא** ה' הוּא זֶה שֶׁהַשְׁכִּינָה וְכ' this is a Soferic emendation (for, 'and the Lord stood yet before Abraham'), for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 **תִּיקָא** ה' a. fr.—[A list of these emendations is to be found in Tanh. l. c.; Sifré Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlah W'ochlah, p. 113.]

**תִּיקָא** ch. same, preparation, order, arrangement; equipment, adornment. Targ. O. Ex. XXVIII, 8 (h. text אֲדָמָה). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 **תִּיקָא** (h. text עֲדִיר). Targ. Jer. II, 32. Targ. II Chr. XXIV, 13

(h. text מחנך). Targ. Ps. IX, 5 Ms. (ed. פִּרְעֵנוֹר; h. text משפט; a. fr.—Pl. תִּיקָא, תִּיקָא. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** m. (תִּיקָא II) wakefulness. Meg. 18<sup>b</sup>, a. e., v. תִּיקָא.

**תִּיקָא** Tosef. Bets. IV, 10 **תִּיקָא** אֶת הַכֵּלִים בַּח' ed. Zuck., a corrupt and misplaced dittography of **תִּיקָא** אֶת הַכֵּלִים בַּח'.

**תִּיקָא** Midr. Till. to Ps. LXXV **תִּיקָא** כֹּס, read with ed. Bub. **תִּיקָא** = **תִּיקָא** Tiberian glass cup (v. Nidd. 21<sup>a</sup>).

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** m. pl. (תִּיקָא) being sent away, divorce. Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. **תִּיקָא**. Ib. 85<sup>b</sup> וְכ' דִּתְּךָ לִי וְלֹא יִכְרֶה לִי וְהָיָה לְךָ וְהָיָה לְךָ and he must prolong the Vav in *tirukhin* ..., lest it be read &c., v. **תִּיקָא**.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** m. pl. (ῥύμα) door with its posts, frames &c. Targ. Ez. XXVII, 6.

**תִּיקָא** m. (תִּיקָא) rebellion. Sabb. 32<sup>a</sup>, v. **תִּיקָא**; Yalk. Gen. 31 (not תִּיקָא).

**תִּיקָא** m. (תִּיקָא) straightness, uprightness. Targ. Ps. XCVI, 10. Ib. CXI, 8.

**תִּיקָא** v. תִּיקָא.

**תִּיקָא** m. (b. h.; רֶשֶׁשׁ Ges.; cmp., however, רֶשֶׁשׁ) juice, must, wine. Tosef. Ned. IV, 3 **תִּיקָא** ... וְהָיָה בֵּין ה' וְהָיָה בֵּין ה' he that vows abstinence from *tirosh* is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40<sup>b</sup> bot. **תִּיקָא** ה' הַתִּירָא קִיָּאֵת אִתּוֹ ה' הַתִּירָא כִּמְאֵן דִּאֲמַר ... הַתִּירָא קִיָּאֵת אִתּוֹ ה' הַתִּירָא this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) *tirosh*; 'thy *tirosh*' (Deut. XI, 14) means wine; (quot. from) Sifré Deut. 42. Ib. **תִּיקָא** מֵלֵא הַתִּירָא (read 'thy wine', that means in abundance. Pesik. Asser, p. 100<sup>a</sup> (ref. to Deut. XIV, 22, a. Hos. II, 11) אם **תִּיקָא** זָכִיתָם הַתִּירָא וְאִם לֹא הַתִּירָא if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

**תִּיקָא** Y. Ter. X, 47<sup>b</sup> **תִּיקָא** הַיִּנְיָה ה' (ed. Krot. תִּירָא, v. תִּירָא).

**תירמא**, v. תרמא.

**תירמיקי**, v. תירמיקי.

**תירמיקי**, **תירמיקי**, **תיר** f. (ῥημαχία, theriaca) *theriak*, a certain compound believed to be an *antidote* against poisonous bites; in general a *remedy, medicine*. Sabb. 109<sup>b</sup> (v. Rabb. D. S. a. l. note 1), v. תירמיקי. Ned. 41<sup>b</sup> as wholesome as theriac for the body. Ib. תירמיקי לא הוה ולא תירמיקי (the fever) nor its alleged good effect. Cant. R. to IV, 5 [read:] שכלו הרופאים והביאו מדמיון ועשו אותו תירמיקי שכלו הרופאים sent (to Alexandria) and got some of their blood (of menstruation) and made a theriak of it, and with it they healed &c.—[Ab. Zar. II, 4 תירמיקי Y. ed., v. תירמיקי.]

**תירמיקא**, v. תירמיקא.

**תירמיקי**, Y. Hag. II, 77<sup>d</sup> וזהו, read: סירמיקי וזהו = סירמיקי, v. סירמיקי של וזהו.

**תירמיקא**, v. תירמיקא.

**תירמיקי**, **תירמיקי** m. (b. h.) *he-goat; wether*. Hull. 79<sup>b</sup>, sq.; a. e.—Pl. תירמיקי, תירמיקי. Y. Snh. I, 19<sup>a</sup> top תירמיקי, v. תירמיקי; Ber. 63<sup>a</sup>; Y. Ned. VI, 40<sup>a</sup>. Gen. R. s. 42, a. e. תירמיקי, v. תירמיקי; a. fr.—Fem. תירמיקי *she-goat*. Hull. I, c.; a. e.

**תירמיקי**, **תיר** ch. same. Targ. Prov. XXX, 31.—Y. B. Bath. III, beg. 13<sup>d</sup> (expl. משכוכית תיר the big wether (leader of the flock).—Pl. תירמיקי, תירמיקי. Targ. O. Gen. XXX, 35. Ib. XXXII, 15.

**תירמיקי** m. (השע) 1) *nine-tenths*; 2) *one-ninth*. Y. Dem. VII, 26<sup>c</sup> top וזהו של תיר וזהו של תירמיקי he takes twice nine-tenths (of ten), and one-ninth of nine-tenths, which makes ten for the first tithe, and nine for the second. But why not say 'nineteen'? Said R. Z., 'the words of the wise and their riddles'. Ib. [read:] תירמיקי להבנים... נוטל על כל האינה והאינה שני תישועין וזהו של תירמיקי... שוקן עשרים ושלש וארבעה תישועין של האינה who wishes to bring into his house one hundred figs available for use, must count for each fig (an addition of) two-ninths and one-ninth of one-ninth, which makes (an addition of) twenty-three figs and four-ninths of a fig (23, and  $\frac{4}{9}$  as nearest to  $23\frac{4}{9}$ ).—Pl. תירמיקי. Ib. Y. Erub. II, 20<sup>b</sup> צא מזה ארבעה ח'... נשתייר שם תשעת עשר תלתותין (not תלתותין) deduct therefrom (from 6 $\frac{2}{3}$ ) four-ninths for the four sides, and there remain nineteen thirds less one-ninth (= 6 $\frac{2}{3}$ ).

**תירמיקי**, v. תירמיקי ch.

**תירמיקא** m. (= תירמיקי; comp. תירמיקא, שרמיקא; comp. תירמיקא) *bridge* (Assyr. *titurru*). B. Bath. 21<sup>a</sup> וזהו אינה ד' וזהו אינה ד' if there is a bridge, we may let the children cross the river (to attend school on the other side), but if there is only a cross-board (תירמיקא I) &c. Ned. 41<sup>a</sup> מזהו ח' when he came to a bridge, the animal shied.—

Transf. תירמיקא *the skin drawn over the capsule of the T'fillin of the arm* after the inscriptions have been put in, bottom of the capsule with a hollow rim (מערמיקא). Men. 35<sup>a</sup>.

**תירמיקי** m. (תורן) *twisted cord, ring*.—Pl. תירמיקי. Y. Meg. II, 73<sup>a</sup> bot. תירמיקי... אם חסר בה שנים if he joined the sheets of the M'gillah by means of two or three rings, it is fit for use.

**תירמיקי**, **תיר** ch. same, *ring, chain*. Targ. Koh. IV, 12 תירמיקי (not תירמיקי) like a chain plaited of cords, each consisting of three threads (h. text תירמיקי).—Pl. תירמיקי, תירמיקי, תירמיקי. Targ. O. Ex. XXVIII, 14; XXXIX, 15. Targ. II Chr. III, 16; a. e.—Y. Sabb. VI, beg. 7<sup>d</sup> מהו מיתקן תירמיקי how about going out (on the Sabbath) with those cord chains (as a belt)? Bab. ib. 57<sup>a</sup>, v. תירמיקי. B. Kam. 119<sup>b</sup> מהו אריג תירמיקי 'woven' means here twists.

**תירמיקי**, (I תירמיקי), v. תירמיקי.

**תירמיקי** II m. (v. preced. art.; comp. Assyr. *tukku* shield, a. Lat. *scutum* a. *scutella*) *salver, tray* (of twisted osiers). Ber. 42<sup>a</sup> תירמיקי לברר הסליק תירמיקי after the tray before them was removed. Ib. תירמיקי אמן את דרשנו וזהו we count on the tray of the Resh G'lutha (who sends us portions of what is placed before him). B. Mets. 86<sup>a</sup> קריבו תירמיקי they placed a tray before him (with food and drink). Pes. 110<sup>b</sup> תירמיקי תירמיקי two cups before the tray is brought in, and one during the meal. Yeb. 63<sup>b</sup>, v. תירמיקי; a. fr.

**תירמיקי** f. (תירמיקי) *washing* (clothes). Ex. R. s. 23 אין תירמיקי cannot be washed; Cant. R. to I, 5, a. Yalk. ib. 982 אין תירמיקי (corr. acc.). Cant. R. to IV, 11; Pesik. B'shall, p. 92<sup>a</sup>, a. e. תירמיקי ולא היו צריכין תירמיקי but did they (their garments in the desert) not need washing? M. Kat. 15<sup>a</sup>, a. e. אבל אין תירמיקי a mourner is forbidden to wash his clothes. Hull. 31<sup>b</sup> תירמיקי ראשונה תירמיקי washing the first time (Lev. XIII, 54), תירמיקי washing a second time (ib. 58); a. fr.

**תירמיקי** m. h., v. next w.

**תירמיקי**, **תירמיקי** m. (תירמיקי; comp. תירמיקי) *[basket], the body of an animal stuffed with its loose pieces* (head, legs, entrails) and roasted. Targ. ISam. XXV, 18 (h. text תירמיקי; עשורת); Rashi to Pes. 74<sup>a</sup> quotes תירמיקי. —Pes. 74<sup>a</sup> תירמיקי ר' ישמעאל Ms. O. (ed. תירמיקי, v. תירמיקי I) R. Yishmael called it (the prepared Passover sacrifice) a *takhtar* (basket); R. T. called it, a kid with a helmet (v. תירמיקי I); Y. ib. VII, beg. 34<sup>a</sup> [read:] תירמיקי תירמיקי; אומר מקולס תירמיקי ובר דברי ר"ע; Mekh. Bo s. 6 [read:] תירמיקי; אומר מקולס תירמיקי ובר דברי ר"א ר"ע אומר וזהו (corr. acc.).—[תירמיקי, תירמיקי, תירמיקי] arisen from a phonetic etymology of the תירמיקי, as if meaning *inside* (and) *outside*.]

**תירמיקי** to be bereft, v. תירמיקי.

**תירמיקי**, v. תירמיקי.

**תירמיקא**, v. תירמיקא.

**תכיל**, v. תכלה.

**תכיל** m. (תכל) 1) *trust, confidence*. Targ. Ps. XVI, 9 ב'ח Ar. (ed. לר' חזקוני).—2) part. of תכלה.

**תכילתא**, v. תכלהא.

**תכור, תכף, תכור** m. (תכר) [*seizing, overpowering*]. ב'ח suddenly, unawares. Targ. O. Num. VI, 9 של' (ed. Vien. בתכר; Y. בתכור; h. text פתח פתחם followed by slaughtering &c.; Bab. ib. 42<sup>a</sup>; Deut. R. s. 2<sup>10</sup>; Yalk. Gen. 130 תכפור; a. e.; v. תכר).

**תכופה** f. (תכר) [*junction, fastening*]. 1) *stitch or knot*. Kil. IX, 10 אחת ר' אחת if one fastens two pieces together with only one stitch; Men. 39<sup>a</sup>; Sabb. 54<sup>a</sup>; a. fr.—2) *immediate sequence*.—**תכופה**. Y. Ber. I, 2<sup>d</sup> bot. putting on of hands must be immediately followed by slaughtering &c.; Bab. ib. 42<sup>a</sup>; Deut. R. s. 2<sup>10</sup>; Yalk. Gen. 130 תכפור; a. e.; v. תכר.

**תכר** I m. (v. תוך) [*to press between*], 1) *to squeeze, press*; (h. text) *to annoy*; *to fine*. Targ. Prov. XVII, 26 ל'תכר.—V. תכר.—2) *to twist, twine*; v. תכר.

**Ithpoli** *to be pressed, come to grief*. Ib. XXII, 3 Levita (ed. Wil. וחסרין אינן; ed. Lag. חסרין אינן; h. text נענשו).

**תכר** II m. (preced.) *t'khakh*, a worm in silk. Sabb. 90<sup>a</sup> ת' the worm in silk is called *t'khakh*.

**תכר** m. (b. h.; preced. wds.); *pl. תכרים middle, mean*; *a man of medium wealth, of some means*. Lev. R. s. 34 (ref. to Ps. XXIX, 13) ואיש רש ב'חורא ואיש 'poor' means poor of knowledge, and the 'man of means', that is he who has learned one or two orders (of the Mishnah); ואיש רש עם איש 'the ignorant comes to the scholarly man, saying, teach me &c.'; ואיש רש ב'חורא ואיש 'poor' means poor of possessions, and 'the man of means', that is he who works with success; ואיש רש עם איש 'the poor man comes to the successful man &c.'; Yalk. ib. 665 ואיש רש ב'חורא ואיש 'he who is of medium wealth' (v. Tem. 16<sup>a</sup>; Ex. R. s. 31<sup>14</sup>).

**תכל** (v. תכל) [*to be whole*], *to confide, be confident*. Targ. Ps. IX, 11 וי'תכלון Ms. a. Ar. (ed. ר' יצחק, corr. acc.; h. text וי'תכלון). Targ. Prov. XIV, 32 תכל (ed. Wil. תכל; h. text תכל). Ib. XXVIII, 26 תכל Ms. (ed. תכל; ed. Wil. תכל; h. text תכל). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30<sup>d</sup> (דמויער'א) let one trust that the Lord of the festive season lives, i. e. let the managers of the charities advance or borrow the money, trusting that the charity fund will be replenished at the festive season.

**תכל, תכיל, תכיל** 1) = *h. שכל, to be bereft, childless*. Targ. O. Gen. XLIII, 14 תכולית חכולית ed. Berl. (ed. Vien. תכולית; Y. II תכולית). Targ. O. ib. XXVII, 45 תכולית חכולית ed. Berl. (ed. Vien. תכולית). Targ. I Sam. XV, 33. Targ. II Sam. XVII, 8 תכל ed. Vien. I (ed. Wil. תכל; h. text תכול).

Targ. Is. XLIX, 21; a. fr.—2) = *h. שכל to finish, consume, bereave*. Targ. Ps. XXXV, 12 למחול נפש Ms. (ed. לנפש). Targ. Y. II Gen. XLII, 36 תכולית ed. Vien. (oth. ed. תכל Pa.).

**Pa. תכל to consume, make childless**. Targ. Y. II Deut. XXXII, 22 תכלה (ed. Vien. תכלה; h. text אכל). Targ. Jer. XV, 7. Ib. L, 9; a. e.

**Af. תכיל** 1) same. Targ. I Sam. XV, 33 תכילת (not 'תכיל). Targ. Y. Deut. XXXII, 32 (ed. Vien. Pa.; h. text תכילת); a. e.—Part. pass. תכיל. Targ. Hos. XIII, 8; a. e.—2) *to give premature birth, cast before the time*. Targ. O. Gen. XXXI, 38 (Y. תכילת). Targ. Cant. IV, 2. Targ. Mal. III, 11; a. e.

**Ithpe. תכיל, תכיל, תכיל to be bereft, made childless**. Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

**תכל m., תכלה, תכלה c. (preced.) bereft, childless**. Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex. XXIII, 26 (ed. Vien. a. oth. תכילת; Y. ed. Vien. תכילת); a. e.—Pes. 70<sup>b</sup> אבין ר' אבין (Ms. M. 2 תכילת) Abin the childless (surname of ר' אבין); Hull. 110<sup>a</sup>. Sabb. 151<sup>b</sup> (Rashi 'תכיל, v. תכיל, I, II).

**תכל I m. (preced.) 1) bereavement**. Targ. Is. XLVII, 9 (ed. Ven. I תכל).—Sabb. 151<sup>b</sup>, v. תכיל II.—**Pl. תכלי**. M. Kat. 28<sup>a</sup> ר' רבה שחין ת' in the family of Rabbah occurred sixty deaths.—2) *abortion*. Keth. 62<sup>a</sup> ר' דמלפ Ar. (not דמלפ; ed. תכלי, pl.), v. תכיל.

**תכל II m. (preced.) consumption, ruin, decay**. Ber. 56<sup>a</sup> I saw in my dream that decay had seized two of my fingers. Ib. בכולהו (II) has seized all the silk garments (of the royal wardrobe). Hull. 64<sup>b</sup> for it (the drop of blood on the yolk of an egg) spreads decay over the whole of it.—**Pl. תכלי**, 'תכלי. B. Kam. 92<sup>b</sup> ר' ר' sixty decays (pains) &c., v. תכל.

**תכל III m. = h. תכלה, purple-blue wool**. Targ. Ex. XXV, 4 (ed. Berl. 'תכל). Ib. XXVIII, 8. Targ. Y. ib. 28. Targ. Y. Num. XV, 38; a. fr.—V. תכלהא.

**תכלה, תכלה, Sifre Deut. 234; Yalk. ib. 933, prob. to be read: תכלה, v. תכלה.**

**תכל f. = תכל bereavement**. Targ. Is. XLVII, 8 (ed. Lag. תכל, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תכל).

**תכל f. (b. h.; תכל) 1) end, destruction**. Num. R. s. 18<sup>12</sup> (מחלוקת) and some say (the ה) it brings destruction &c.—2) *end, object, perfection*. Ber. 17<sup>a</sup> חכמה תשובה ו' the end of wisdom is repentance and good deeds, lest a man study ... and treat his father with contempt &c.

**תכל f. (b. h.) purple-shell, a bluish or cerulean dye, purple-blue wool; esp. the purple-blue thread used for the show-fringes**. Sot. 46<sup>b</sup> היא לוז שצובעין בה ד' that is the city of Luz where they dye the *t'kheleth* (v. לוז I).

Men. IV, 1, v. עֲבָב. Ib. 38<sup>a</sup> לָבָן לֵחַ it is proper to take the white thread first and then the blue. Ib.<sup>b</sup> טְלִיתָא שְׂבֻלָּה ד' מְדִי וּכ' נִרְדָּם. Num. R. s. 18<sup>3</sup> גִּרְדָּם ח' if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. טְלִיתָא שְׂבֻלָּה ד' אֵינָהּ וּכ' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

**תְּכֵלֶתָא, תְּכֵלֶתָא** ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּכֵלֶתָא III.—Men. 42<sup>b</sup> דָּא הָאִי גִבְרָא . . . כֹּלָהּ ד' וְרִמִּי לָהּ וּכ' how do you dye the blue wool for the show-fringes? Ib. 39<sup>a</sup> sq. דָּא הָאִי גִבְרָא . . . כֹּלָהּ ד' וְרִמִּי לָהּ וּכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); Ib. גִּבְרָא הָאִי גִבְרָא לֹא יֵאֵר ד' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Transf. the choice of purity of descent. Gen. R. s. 37, end חֶבֶל יִמָּא ד' דִּבְבֵּל וּכ' the Sea District (v. תְּכֵלֶתָא) is the choice of Babylonia &c.; Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top.

**תְּכֵן** (v. כֵּן a. כֵּן, Pa. תְּכֵן (= b. h. תְּכֵן) to fasten, establish, arrange. Targ. Ps. CVII, 36 Ms. (ed. אֲרִיכֵן); h. text כֵּן (כֵּן). Ib. LXXVIII, 20 ed. Lag. (ed. Wil. רִתְּקֵן). Targ. Job XV, 35 (ed. Wil. מִתְּכֵן Af.; Ms. מִתְּכֵן, some ed. מִתְּכֵן, corr. acc.).

Af. מִתְּכֵן same. Targ. Is. XLVIII, 5 אֲרִיכֵן Bxt. (some ed. אֲרִיכֵן, corr. acc.; ed. Wil. אֲרִיכֵן, corr. acc.; h. text תְּכֵן).—V. תְּכֵן.

**תְּכֵס** (cmp. כָּסַם) to crush, stamp. Targ. Prov. VI, 13 (h. text מִלֵּל, v. מִלֵּל II).

**תְּכֵסִים** = תְּכֵסִים. Gen. R. s. 8; Yalk. Ps. 834, v. אֲלֵשִׁיכִיחָה.

\* **תְּכֵסְפִיתָא** f. (transpos. of תְּכֵסְפִיתָא; v. תְּכֵסְפִיתָא) band of oppressors, band of demons. Ber. 51<sup>a</sup> שֶׁל מַלְאָכִי . . . חֶבֶל ד' a band of demons, and some say, a 'cluster' of angels of destruction, v. אֲרִיכֵן לִיחָה; [Var. lect., v. Rabb. D. S. a. 1.]

**תְּכֵן** (v. כֵּן) 1) to seize, join, bring into close contact. Kil. IX, 10 תְּכֵן, v. תְּכֵן. Y. Ber. I, 2<sup>d</sup> bot. מִי שְׂחִיחָה he that performs the acts of putting on the hand and of slaughtering in immediate succession (usu. תְּכֵן).—2) to seize, catch, overtake. Taan. 13<sup>b</sup> תְּכֵן, v. תְּכֵן; M. Kat. 17<sup>b</sup>; a. e.

Hif. תְּכֵן same, to join. Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? מִי . . . אִתְּכֵן לְאִבְרָהָם he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

**תְּכֵן** ch. same. Targ. Ps. XI, 13 Ms. a. ed. Genua (ed. אֲנָא תְּכֵן גִּבְרָא . . .).—Y. Ber. I, 2<sup>d</sup> bot. אֲנָא תְּכֵן גִּבְרָא . . . I recited the G'ullah and the T'Allah in immediate succession (v. תְּכֵן).

**תְּכֵן** m. (preced.) immediate succession; (adv.) immediately after. Y. Ber. I, 2<sup>d</sup> bot. תְּכֵן לְשִׁיחָה וּכ' the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42<sup>a</sup>; a. fr.

**תְּכֵן**, v. תְּכֵן.

**תְּכֵן** m. (b. h.; תְּכֵן) 1) bundle, roll, volume. Y. Sabb. XV, 15<sup>c</sup> שֶׁל בְּרִכּוֹת ד' a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שְׂטֵרָה); (Tosef. Sabb. XIII (XV), 4 שְׂטֵרָה). B. Mets. I, 8 שְׂטֵרָה ד' a bundle of documents, expl. ib. 20<sup>b</sup> שְׂטֵרָה דְּכֹרֵת וּכ' three documents rolled up together, contrad. to אֲגוּדָה tied together; a. e.—2) wrap, cloak, esp. pl. תְּכֵן, תְּכֵן, תְּכֵן dead man's wrap, shroud. Kil. IX, 4 תְּכֵן דְּמֵת וּכ' the dead man's garments . . . are not subject to the laws concerning mixed material. Y. ib. IX, 32<sup>b</sup> top אֵל תְּרַבִּי do not bury me with many garments; Y. Keth. XII, 35<sup>a</sup> top; Gen. R. s. 100. Maas. Sh. V, 12 (ref. to Deut. XXVI, 14) לֹא לִקְחָרִי . . . וְח' I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

**תְּכֵן** ch. same, cloak, garment.—Pl. תְּכֵן. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13<sup>b</sup> bot. תְּכֵן לִיחָה prepared his shroud.

**תְּכֵן**, v. תְּכֵן.

**תְּכֵן** m. (קֶשֶׁט = קֶשֶׁט) ornament, decoration; toilet article. Y. Ned. IX, end, 41<sup>c</sup>, v. תְּכֵן. Keth. 48<sup>a</sup>. Sabb. 63<sup>b</sup> . . . תְּכֵן any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אֵם לִי if the eye paint is used for cosmetic purposes; (Sabb. 80<sup>a</sup> לִקְשֵׁט); a. fr.—Pl. תְּכֵן, תְּכֵן. B. Bath. 60<sup>b</sup> . . . עוֹשָׂה a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 לִי לִי they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. תְּכֵן. Y. Keth. VI, 30<sup>d</sup> top תְּכֵן לְשִׁיחָה if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; וּכ' if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

**תְּכֵן** ch. same. Targ. Y. Ex. XXI, 10 (h. text תְּכֵן).—Pl. תְּכֵן. Targ. Ruth III, 3 (ed. Vien. תְּכֵן).—Kidd. 31<sup>b</sup> בְּרִיחָה I want jewelry (or toilet articles); a. e.

**תְּכֵן**, m. (v. תְּכֵן II) a low table or stool in the form of a shield, tabouret. Sabb. 119<sup>a</sup> דְּרִשָּׁנָה ד' רִשָּׁנָה (ed. Sonc. אֲרִיכָה; Ms. M. דְּרִשָּׁנָה; Rashi quotes a Var. דְּרִשָּׁנָה; Ms. O. דְּרִשָּׁנָה) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129<sup>a</sup> שְׂלִיחָה לִיחָה split a teak stool for him (to start a fire on his day of blood-letting); a. e.—Pl. תְּכֵן. Bekh. 31<sup>a</sup> תְּכֵן . . . דְּרִשָּׁנָה wretched four hundred stools for them. Keth. 77<sup>b</sup> דְּרִשָּׁנָה . . . תְּכֵן (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.

תָּלִי, תָּלִי v. תָּלִי, תָּלִי

**תָּלָה, תָּלִי** (b. h.; cmp. הָלָה 1) *to swing, raise; to suspend, hang*. Y. Sot. I, 16<sup>d</sup> bot. (ref. to Gen. XXXVIII, 14) **וְהָיָה עֵינֶיהָ בַּחֲמֵשׁ** she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35<sup>c</sup>; Gen. R. s. 85 **בְּהִלָּתָהּ** ... הַלְוִיִּתוֹת (not שְׂתַּלָּהּ). B. Mets. 58<sup>b</sup> **לֹא תָלִי עַל רֹאשְׁךָ** one must not hang his eyes on a purchase (look as if he wanted to buy), when he has

no money; (Pes. 112<sup>b</sup> על תעמוד על v. מקדו. Gen. R. s. 98 וכן he (Joseph) might lift up his eyes and look at them (the Egyptian women). Snh. VI, 4 וכן... ת' נשים וכן... did not Simon b. Sh. hang women in Ashkelon? Ib. כיצד חולין אותו how is the hanging (of the convict stoned to death) done? Ib. ורולה... and one person hangs him as the butchers suspend animals, and he is taken down at once. Ib. 46<sup>b</sup> ורולה... the king gave the order, and they hanged him. Sabb. XX, 1 חולין וכן... v. חולין. Y. Taan. IV, 69<sup>b</sup> top חולין (strike out חולין, v. חולין); a. fr.—Transf. to *hang on; to attach, assign*. B. Bath. 109<sup>b</sup>, v. חולין. Nidd. IX, 3 she may trace (the bloodstain) to her (the woman to whom she had lent the garment). Ib. 4 each of them may assign the cause of the stain to the other. Ib. VIII, 2 חולין... and she may assign the cause to anything that she may possibly assign it to; a. fr.—Part. pass. חלוי; f. חלוי; pl. חלויים. חלויים. Sabb. l. c. בשבב לך you may pour wine into the suspended strainer on the Sabbath. Y. Gitt. VII, 48<sup>c</sup> bot. בו ברוקח שהנשמה ה' בו under the presumption that the soul was yet attached to him (that he was still of a sane mind). Hull. 135<sup>a</sup> בו בו a limb on which life depends, a vital organ. Snh. 97<sup>b</sup> וכן, וכן הדבר ה' וכן, and the thing (redemption) depends &c., v. קץ. Gen. R. s. 85 to which all eyes are lifted up, v. supra. Kidd. 39<sup>b</sup> בה ה' v. חלוי. Ib. I, 9 בארץ ה' a command which is made dependent on the land (of Israel, to which the Biblical text attaches living in Palestine as a condition). Hag. I, 8 בשעה ה' בהררים ה' v. חלוי. Cant. R. to III, 4, v. עירי; a. fr.—2) to hold in suspense, leave undecided, leave in doubt; to be suspended. Yoma VIII, 8 ועל ההמורה הוא as to heavy sins, he (who repents) is in suspense (will neither be punished nor acquitted), until the Day of Atonement comes and brings forgiveness. Tanh. Sh'moth 20 וכשאני חולה על חטאי וכן when I suspend judgment for a man's sins, I am called El Shadday. Sot. III, 4 היתה חולה לה אם if she (the Soṭah) has any merit, it will create suspension of punishment for her; וכן זכות חולה שנה אחת וכן some merits create a suspension of one year, some of two &c. Ib. 5 אין זכות חולה במים וכן in the case of testing waters merit causes no suspension. Pes. I, 4 חולין כל חמש וכן... וחולין כל חמש וכן... you may eat (leavened bread on the eve of Passover) to four hours of the day, and hold it in suspense during the fifth hour, and burn it &c. Ib. 5 חולין לא אוכלין וכן they held it in suspense: they did not eat it, nor did they burn it; a. fr.—Part. pass. as ab. Ib. 7 they differ concerning T'rumah in suspense (under suspicion of uncleanness) and such as is surely unclean. Nidd. 60<sup>a</sup> טהור וכן a clean person and one under doubt of uncleanness; a. fr.—אשם, v. אשם.

*Nif. חלוי to be hanged.* Snh. VI, 4 חלוי וכן... חלוי a man (stoned to death) is hanged, but a woman must not be hanged. Ib. חלוי... כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67<sup>d</sup> חלוי, v. חלוי. Pes. 112<sup>a</sup> חלוי, v. חלוי... why למה... להחלות בה וכן... להחלות בה וכן... why

were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. I. c. a. Deut. VII, 15).

*Hif. חלוי to swing.* Gen. R. s. 22 בעקבו מיתה; Yalk. Prov. 961 מיתה, v. עקב.

**חלוי** ch. same, to lift up; to suspend, hang; to be hanged. [Targ. Y. Ex. II, 16 Ar. (ed. Vien. 1868; h. text (דלה).] Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. חלוי); a. fr.—Part. pass. חלוי; f. חלוי; pl. חלוי. Targ. Y. Deut. I. c. Ib. XXVII, 14 Ar. (ed. רמבם; h. text (רם); a. fr.—Y. Sot. I, 17<sup>a</sup> top ואת חלוי עיניו וכן... ואת חלוי עיניו this man (thy husband) feeds and sustains thee, and thou liftest thy eyes up to another man? Keth. 71<sup>b</sup> [read:] חלוי, v. חלוי. Yeb. 39<sup>b</sup> חלוי בדרך ה' חלוי the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 חלוי, v. חלוי. Ab. Zar. 7<sup>b</sup> חלוי וכן... חלוי, v. חלוי. Keth. 2<sup>a</sup> חלוי וכן... חלוי he hangs that which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134<sup>b</sup>; a. fr.—Y. Bicc. III, 65<sup>c</sup> bot. חלוי אחר חלוי an elevated place. Y. Succ. V, 55<sup>b</sup> bot. כל חלוי מאה וכן a column a hundred cubits high requires a base of thirty-three. Gitt. 37<sup>b</sup> חלוי וכן... חלוי he must look up to him, until he says so (that he gives him the money; although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47<sup>b</sup> חלוי וכן... חלוי if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48<sup>b</sup> חלוי; B. Kam. 62<sup>a</sup> חלוי. Lam. R. to III, 65 (play on חלוי, ib.) חלוי... כל חלוי וכן... חלוי (some vers. חלוי) force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32<sup>b</sup> top חלוי לון יריבא וכן the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35<sup>a</sup> חלוי (corr. acc., חלוי). —[Pesik. Par., p. 37<sup>b</sup> חלוי, read: חלוי, v. חלוי, II.]

*Ithpe. חלוי to be hanged.* Targ. II Esth. II, 23.

**חלוי** m. (preced.) hook, string (for suspending). Sabb. 140<sup>b</sup>, v. חלוי. Hull. 59<sup>a</sup> חלוי דליבא וכן the cord on which his heart hangs (the pericardium) will break.

**חלוי** f. (חלוי) 1) *suspension, hanging.* Snh. 46<sup>b</sup> חלוי וכן... חלוי one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).—2) *suspense, doubt.* Y. Yoma VI, 43<sup>c</sup> top חלוי קביו וכן... חלוי וכן... חלוי and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); קביו ב' חלוי וכן... חלוי the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Hag. I, end, 76<sup>d</sup> חלוי לשרוף וכן... חלוי וכן... חלוי if a case (of T'rumah) comes before thee, and thou dost not know whether to declare it doubtful

**תַּלְמַי** I (b. h.) pr. n. m. *Talmai*, one of the giants (Anakim). Yoma 13<sup>a</sup>; Sot. 34<sup>b</sup>, a. e., v. תַּלְמִים, a. תַּלְמוּשׁ.

**תלמי** II (Hebrew adaptation) p. n. m. *Ptolemaeus*. *Ptolemy*, 1) King of Adiabene, father of Monobazus and Izates. Gen. R. s. 46 (Jos. Ant. XX, 2, 1 Monobazus), v. מונבז. —2) king of Egypt (Ptolemy II Philadelphus), during whose reign the Septuagint is said to have been produced. Treat. Sof'rim I, 7 הלך ל' ... מעשה בחמשה ... it occurred that five elders wrote the Torah in Greek for King Ptolemy, and that day was as ominous for Israel as &c. Ib. 8 ו' ... מעשה ב' ... another time it occurred that King P. assembled seventy-two elders &c.; Meg. 9<sup>a</sup>. Ib.; Y. ib. I, 71<sup>d</sup> bot. הלך ... ל' ... thirteen passages the scholars changed (in their translation) for King P.; Gen. R. s. 38 (ref. to Gen. XI, 7) ... ל' ... זה this is one of the texts they changed for King P.; a. fr.

\***תלמי** f. (*thaláμη*) *nostril*; (cmp. חוץ) *snout, tube*. Tosef. Mikv. IV, 8 ו' ... ימן הד' ... spring water that comes out through a snout, and flows from the snout into a pond.

**תלמיד** m. (b. h.; קמך) *scholar, disciple*. Y. Shek. III, beg. 47<sup>b</sup>, a. e. ו' ... חב' ... B. Bath. 158<sup>b</sup> חב' ... a father and his son, or a teacher and his pupil have only one vote. Snh. 11<sup>a</sup> אצ"ל של עזרא a disciple (worthy successor) of Ezra. Ab. IV, 12 כבוד תלמידך ... כבוד ... a. v. fr.—חכם ... תלמידיו של אברהם ... Ib. II, 8. Ib. V, 19 תלמידיו של אברהם (followers of the example) of our father Abraham; Ib. 7<sup>a</sup>, a. e. ומהתלמיד ... v. תלמיד. Y. Maas. Sh. II, end, 53<sup>d</sup> ... these are meant by 'the disciples'; a. v. fr.—חכם ... תלמידיו חכמים, v. חכם.

**תלמידא** ch. same. Erub. 53<sup>b</sup> bot. Num. R. s. 18<sup>20</sup> אר ... if Aaron is the high priest, thou art a disciple (a subordinate), and if Korah were to be the high priest, thou wilt be a disciple; a. fr.—Pl. תלמידא. Targ. I Chr. II, 52. Targ. Y. Num. III, 3. Targ. O. a. Y. I. ib. XXXII, 14; a. fr.—Y. B. Mets. II, 8<sup>c</sup> top תלמידיו ליה his disciples said to him. Y. Snh. I, 18<sup>a</sup> bot. תלמיד (prob. to be read תלמידיו); a. e.

**תלמידא**, Yalk. Ps. 660, v. תלמידא.

**בר תלמיון** pr. n. m. *Bar T'lamion* (Bartholomew). Lev. R. s. 6; Pesik. R. s. 22; Yalk. Zech. 571; Yalk. Lev. 471 תלמיון. —V. תלמיון.

**תלמיונהא** f. (denom. תלם) *formation of lines or furrows*. Ber. 63<sup>a</sup>, v. תלמיונהא.

**תלמית** f. (preced.) *line or furrow*.—Pl. תלמיות. Gen. R. s. 31, a. e., v. תלם.

**תלסיוס** pr. n. m. (*thalassios*) *Talassios*, a Roman officer. Y. Meg. III, 74<sup>a</sup> bot. Mus. (ed. תלסיוס, corr. acc.), in Hebrew disguise תלסיוס; v. תלסיוס.

**תלסר** pr. n. pl. *Talsar, Talasar*. Targ. Y. Gen. XIV, 1; Targ. Y. I. ib. 9 (ed. Vien. תלסר; h. text אלתר, v. Schr. KAT<sup>2</sup>, p. 135). Targ. Y. ib. X, 12 (h. text רסן).—Gen. R. s. 37 (expl. רסן) תלסר (prob. to be read: תלסר).—Targ. Is. XXXVII, 12 תלסר (ed. Wil. תלסר; h. text תלסר);

Targ. II Kings XIX, 12 (h. text תלסר; v. Schr. KAT<sup>2</sup>, p. 327).

**תלע**, *Hif. תלע* (denom. תולע) 1) *to become worm-eaten; to decay*. Kil. II, 3 שתלע עד until the seed in the ground begins to rot; Y. ib. 27<sup>d</sup> top תלע עד how long does it take to rot? Three days in moist ground &c. Hull. 58<sup>a</sup> ותלעו האנינותיו (not ... and his figs (on the tree) became wormy (or rotten). Cant. R. to IV, 6; Gen. R. s. 47 תלעו they decayed. B. Kam. 52<sup>a</sup> מרובו שה' when the board that covered the pit rotted from the inside; a. fr.—2) *to remove the wormy parts from; to sort wood*. Midd. II, 5 ... תלעו את העצים ... for there the priests ... sorted the wood for the altar.

*Pl. תלע* 1) *to drive vermin off*. Y. Shebi. II, 33<sup>d</sup> תלעו, v. תלע. Y. Sabb. VII, 10<sup>a</sup> top תלעו he who fumigates plants, or smears them with rancid oil to keep the worms off &c.—*Part. pass.* תלוע; f. תלוע; pl. תלועים; wormy. B. Bath. VI, 2 (93<sup>b</sup>) מה' ... if one buys figs, he must accept ten wormy ones for each hundred; (Y. ed. תלעו, *Hif.*, v. supra).—[2] (b. h.) *to dye scarlet; to clothe in scarlet*.—V. תלועה.]

**תלע** I, *Af. תלע* same, *to become wormy; to rot*.—*Part. pass.* תלוע; pl. תלועים. Snh. 108<sup>b</sup> כי' ... because the dates may get wormy, they are like goods that may depreciate (and may be attended to during the festive week).

**תלע** II *to tear apart*. Targ. Y. Lev. I, 17 (Ar. תלה, v. תלה).

**תלעב** = תלעב, *to mock*. Targ. Hab. I, 10 some ed. (v. תלעב). Targ. Job XII, 17. Targ. Ps. LXXV, 5. Targ. Job XIII, 9 Ms. (ed. תלעב, *Ilthpe.* of תלעב); a. e.

**תלעבא**, v. תלעבא.

**תלש** *to tear, pluck, detach*. Y. Snh. V, 22<sup>d</sup> top תלש ... תלש ... I. Ib. (ref. to Num. XV, 32) תלש ... the text intimates that they found him tear wood (uproot shrubs) out of the ground; Sabb. 96<sup>b</sup>; Sifré Num. 113. Bets. 3<sup>a</sup> ותלשו גזרה ... we apprehend, lest he may climb up and pluck. B. Kam. VIII, 6 תלש ... if one plucks his neighbor's hair. Y. Sabb. VII, 10<sup>a</sup> ותלשו he who plucks (fruit) or picks (figs); a. fr.—*Part. pass.* תלש; f. תלשה &c. detached, loose, opp. מוצק, fixed, immovable. Hull. 15<sup>b</sup> ותלשו דבריו an object originally loose which one afterwards fixed. B. Mets. VII, 2 ותלשו the journeyman the ... ר' מן חקקו ו' ... on what is detached from the ground &c.; a. fr.

*Pl. תלש* same. Yoma VI, 4 ותלשו בשערו they used to pull the hair of the scapegoat; Tosef. ib. IV (III), 13. Gen. R. s. 34 ותלשו ארזי ו' (not ... they tore cedars of Lebanon out while walking; Yalk. ib. 61).

*Nif. תלש* *to be plucked, detached*. Mikv. V, 6 גל ש' ... a wave was detached (was thrown on the shore, and its connection with the sea severed); Tosef. ib. IV, 5. Y. Hag. I, 76<sup>c</sup> ... שתלשו ו' ... when thou seest Palestinian



**תָּמִים** I m. (b. h.; תָּמִים) 1) *perfect, unblemished*. Tem. 7<sup>b</sup> (opp. מִיָּדָה; B. Kam. 12<sup>b</sup>; (Maas. Sh. I, 2 תָּמִים); a. fr.—*Fem.* תָּמִיָּה Sabb. 103<sup>b</sup>, v. תָּמִיָּה. Succ. 37<sup>a</sup>, v. לִקְרִיתָה Tanh. Emor 18 (ref. to וּלְקַחְתָּם, Lev. XXIII, 40) בִּלְקִרְתָּה וְכ' by a real (honest) purchase: thou darest not steal (a Lulab), and stand with it (before God) &c.; a. e.—2) *simple, innocent, artless*. Mekh. Bo, s. 18 . . . אֲרֵבָה וְכ' there are four characters in children (as regards their attitude towards religious ceremonies): one is wise, and one is simple &c.; (Yalk. Ex. 225 טִיֵּשׁ); a. e.—3) (law) *an innocuous animal, one that did injury*

for the first time, or before warning had been given, opp. מִיָּדָה (v. Ex. XXI, 28-36). B. Kam. I, 4 הָרָם מִשָּׁלֵם וְכ' the *tam* pays half-damage from the sale of its own body. Ib. II, 4 מִשְׁחֻחֹר וְכ' ... מִשְׁחֻחֹר וְכ' when is an animal called *tam*? ... When it shows its regret for three days, i.e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) וְכ' וְהָרָם כָּל שִׁירָיו וְכ' *tam* is one which does not gore when children touch it; a. v. fr.—*Pl.* תַּמְּמִין, תַּמְּמִין. Ib. I, 4 חֲמִשָּׁה ת' וְכ' there are five classes of *tammin*, i. e. an animal is considered a *tam* with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

פָּתַח II = h. שָׁם, *there*, esp. (in Talmūd Babilī) in *Palestine*. Hull. 59<sup>b</sup> (in Hebr. dict.) שְׁלָחוּ מִתָּהֶם וְכ' they sent word from Palestine: the practice is in agreement with &c. Bets. 4<sup>b</sup>; a. fr.—V. הָמָן, הָמָן.

םח, v. מח.

תּוֹמָא, v. תּוֹמָא.

**תַּמָּא**, name of a bird, v. תַּמְאָה.

תִּימָה v. תָּמָה

**תַּמָּד** m. (עמר, v. עמיקא; cmp. תַּמִּיד) husks and stalks of (pressed) grapes, steeped in water, used as an inferior wine (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as vinegar. Maas. Sh. I, 3 תַּמָּד עַד שֶׁלֹא הָחֵמֶץ וְכ' tamad before fermentation must not be bought with tithe-money; Hull. I, 7; Y. Maasr. V, 52<sup>a</sup> top. 'Tosef. Dem. I, 2 הָיָה מְבִיאִין מִן תַּמָּד בְּרֵאשִׁיתָהּ . . . שֶׁחֻקָּהּ מִן הָהָר' vinegar of Judæa was free from tithes, because it was presumably made from tamad; Y. ib. I, 21<sup>d</sup> top הָיוּ מְבִיאִין מִן תַּמָּד they used to produce (their vinegar) from tamad (grape shells); Pes. 42<sup>b</sup> שֶׁחֻקָּה אֵינוֹ בֹּא אֶלָּא מִן הָהָר' Ib. תַּמָּד לֹא וְכ' and does R. J. hold the opinion that t. is not subject to tithes? Yalk. Num. 710 הָיָה מִן שֶׁל ת' vinegar made of grape shells; a. e.—Denom. :

**הַמֵּד** *to put water on pomace or lees.* Maasr. V, 6  
 וְיִמְצֵא כְּרִי מִדְּהוּ וְכ' . . . הַמֵּדִי if one makes pomace wine,  
 putting water on by measure, and finds (after pressing)  
 the same quantity, he is exempt from giving tithes;  
 Pes. 42<sup>b</sup>, v. רִיּוּקָא II. B. Bath. 97<sup>a</sup> שֶׁהֵמְדוּ בְּמֵי גִשְׁמִים (Ms.  
 R. שֶׁהֵמְדוּן) when they used rain water to make *tamad*;  
 Hull. 87<sup>b</sup> (by analogy from B. Bath. l. c.) 'שֶׁהֵמְדוּ בְּמֵי וְכ' (Ms. R. שֶׁהֵמְדוּן) when they diluted blood with rain water.  
*Nif.* **נִיחַד**, **נִיחַד** *to be infused, poured on.* B. Bath. l. c.  
 מֵאֵלֶּי שֶׁנִּיחַד when the infusion came of itself (rain water  
 fell upon it); Hull. l. c. נִיחַדוּ מֵאֵלֶּיהֶם.

תדיוטום v. תמדיטום.

**תִּמְנָה, תִּמְנָה** (b. h.; cmp. שָׁמַם) [*to stand still*,] *to be astonished, amazed; to wonder; to be undecided*. Pesik. R. addit., s. 1 **וְהַחֲבִירִית הוֹקִיָּהִם** לומר וְכ' and men wondered, saying, is such a thing possible? Ib. **הַמְגִדֵּל אֹתָם הוֹקִיָּהֵן**. על דור המגדל the generation of the tower: has not such a thing occurred &c.? Yalk. Ex. 166

and they wondered exceedingly. *Abraham* היה. יושב ותמה בלבו ו' Pesik. Hahod., p. 43<sup>a</sup> sat and was undecided in his heart, saying, which shall I choose?; Gen. R. s. 44. Ib. s. 12 ותמה לו המלך... a king that rebuked his servant, and he stood there confounded. Ib. s. 12 ותמה אני אך ו' Ib. s. 12 ותמה אני אם לא ו' Yeb. 96<sup>b</sup> I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16<sup>b</sup> ותמהני יש ו' I wonder if there is in this generation &c. Pes. VI, 2 אל תתמה על אלו do not wonder at that. Y. ib. 33<sup>b</sup> bot. ותמהני היאך ו' I wonder how R. El. could accept such an answer. Yalk. Ex. 202 ותמה על העצמה wonder at the very thing, why should be levained matter be forbidden &c.; Pes. 28<sup>b</sup> תמה על עצמן (corr. acc.); a. fr.

על אלו אתם מִתְמַהֲיִין 1) same. Gen. R. s. 98 היה לכם if you wonder at that? if you were to see... יותר לתתמה יותר (not להתמה) you would wonder still more. Pesik. R. s. 28 מִתְמַהֲיִין (not מתמהין); a. e.—2) to create astonishment, act strangely. Men. 40<sup>a</sup> אינו אלא מן המִתְמַהֲיִין Hof. of those wondered at).—3) to love miracles, invent miracles. Yalk. Num. 764 אתה מן המִתְמַהֲיִים art thou, too, of the inventors of miracles?

*Hof.* הוֹתָמָה to be wondered at, v. supra.

**תָּמָה, תָּמָה** ch. same, 1) *to wonder* &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text וַיִּצְחָק). Targ. Y. I ib. XVIII, 12 (II חריר''). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e. — Part. **תָּמִיחָא**; f. **תָּמִיחָא**. Targ. II Esth. I, 2 וַיִּתְמַחָהּ. — **תָּמִיחָא**. — 2) *to be astonishing*. Gen. R. s. 94 וְהָיָה תָּמִיחָא ... אֵלֶּי לִי the elder of the Jews told me something, and that is astonishing; [perh. to be read תָּמִיחָא, v. תָּמִיחָא].

*Af. אַתְּמָה* 1) same. Targ. II Esth. l.c. Ib. מִתְּהִיָּה (some ed. מִתְּהִיָּה, *Ithpe.*); a. e.—2) to express astonishment, query. Zeb. 113<sup>a</sup> קִרְא מִתְּהִיָּה אֶתְּמָה the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

פִּימָה v. פִּימָה, פִּימָה, פִּימָה.

**תִּרְבֹּחַ** m. (b. h.; preced. wds.) *astonishment, hesitation*. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read: 'ר' **תִּרְבֹּחַ** אַחֲרֵי חֵטְא] *hesitation after hesitation*; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

**תְּמַחָה** f. (preced.) *amazement, confusion*. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) לֹא מִיָּהוּךְ וְלֹא מִמְּמַחָהוֹן וְלֹא (not מִמְּמַחָהוֹן) I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Hull. 51<sup>b</sup> תְּמַחָה Ar., v. תְּמַחָה.]

הדמור, v. תמור.

**תַּמְוִי** m., **תַּמְוִי**, **תַּמְוִי** f. pl. (תַּמְוִי) dwellers in  
desolation, desert beasts. Targ. Is. XIII, 22 (h. text אֲרִיִּים).  
Ib. XXXIV, 14 (h. text בָּרִים); Targ. Jer. I, 39. [Kimḥi to  
Ez. VIII, 14 quotes fr. Targ. Is. I. c.: תַּמְוִי, adding that  
the majority of versions have תַּמְוִי]

**תַּמְז** m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26<sup>a</sup>) בשבעה ... המשה 'five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28<sup>b</sup> בשבעה on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—תקופתו, v. תקופה.

**תַּמְזָא** pr. n. (preced.) *Tammuzā, Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

**תַּמְזָא** v. תַּמְזָא.

**תַּמְזָא** f. 1) (b. h.; cmp. תַּמְז II) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... לא יעשה לו גלויש [יכול] לא יעשה לו גלויש I may think (from the word תַּמְזָא) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תַּמְזָא, v. next art.

**תַּמְזָא**, Y. Shek. III, 47<sup>c</sup> top, v. תַּמְזָא.

**תַּמְזָא** *t'mufah*, a fictitious substitute of תַּמְזָא (v. תַּמְזָא). Y. Ned. I, 36<sup>c</sup> bot. תַּמְזָא תַּמְזָא (not תַּמְזָא) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah, t'munah, t'mukah*.

**תַּמְזָא**, v. preced.

**תַּמְזָא**, v. תַּמְזָא.

**תַּמְזָא**, v. תַּמְזָא.

**תַּמְזָא** f. (b. h.; מִזְר) *exchange, substitution*. Shn. 22<sup>a</sup> לכל יש' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20<sup>b</sup> בני' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 שם תַּמְזָא (not תַּמְזָא) a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 בְּבִירָה וְכ' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. I. c.) מִזְר הוּא מִזְרָה אֶת תַּמְזָא מִזְרָה as 'it' refers to one, so its exchange can be only one. Ib. II, 3 עֲשֵׂה ר' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 עֲשֵׂה ר' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15<sup>b</sup> תַּמְזָא בְּעֵל מִמֶּנּוּ that which is exchanged for blemished animals. Ib. 61<sup>a</sup> טַעַם מִשְׁעָר ר' a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. תַּמְזָא מִשְׁעָר מִמֶּנּוּ that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—Pl. תַּמְזָא. Tem. III, 1 תַּמְזָא אֵלֵינוּ these are the sacred animals

whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. תַּמְזָא) של אבותיהן (בני אבותיהן) the exchanges (hostages) of their fathers, v. תַּמְזָא I; a. fr.—*T'murah*, name of a treatise, of the Order of Kodashim, of Mishnah, Tosefta, and Talmud Babli.

**תַּמְזָא**, v. תַּמְזָא.

**תַּמְזָא** f. (denom. of תַּמְזָא) 1) *unblemished condition, integrity*. Men. 6<sup>a</sup>; Kidd. 24<sup>b</sup>, a. e. וְזָכָרָה, v. זָכָרָה. B. Kam. 39<sup>b</sup> תַּמְזָא, v. תַּמְזָא.—2) *the legal status of an animal that did injury for the first time* (v. תַּמְזָא I, 2). Ib. 45<sup>b</sup> תַּמְזָא that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. תַּמְזָא צַד ר' במקומה עומדה the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מִזְרָה) and half a *tam*); a. e.

**תַּמְזָא** f. (b. h.; מִזְר) [death; sub. בְּרָה,] *an animal on the point of death*.—Pl. תַּמְזָא. Kidd. 21<sup>b</sup> sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) מִשְׁכָּב ... בָּשָׂר ר' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

**תַּמְזָא** c. (denom. of תַּמְזָא) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. תַּמְזָא. Ned. IV, 4 אֵבֶל ... אֵבֶל he may eat at the same table with him, but not from the same plate; אֵבֶל ... כֵּן הָרָה' but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 וְלֹה' he may put the oil on the cake (תַּמְזָא) or on the plate. Y. B. Mets. VIII, end, 11<sup>d</sup> תַּמְזָא תַּמְזָא lend me thy plate and dine with me; a. fr.—Esp. *tamhuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to תַּמְזָא, q. v. Peah VIII, 7 לא יִשָּׁל מִן הָרָה' he who has the means for two meals, must not accept support from the *tamhuy*. B. Bath. 8<sup>b</sup> תַּמְזָא the *tamhuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; תַּמְזָא לְעַנְיֵי הָעוֹלָם וְכ' the *t.* is for all poor people wherever they may come from, the *kuppah* for the town poor only. Pes. X, 1 אֵשֶׁלִי even if he is supported from the *t.*; Y. ib. 37<sup>b</sup> bot.; a. fr.—Pl. תַּמְזָא. Y. Ter. VIII, 45<sup>d</sup> top. Ker. 12<sup>b</sup> תַּמְזָא (not תַּמְזָא) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71<sup>a</sup>; Y. ib. VII, 9<sup>b</sup>; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (a cavity in the yoke, R. S.).—Pl. תַּמְזָא. Kel. XIV, 4.

**תַּמְזָא** m. (b. h.; contr. of תַּמְזָא) *constant, daily practice*; esp. (sub. קִרְבָּן) *the daily burnt-offering*. (Num. XXVIII, 3). Pes. V, 1 נֶשְׁחַט וְכ' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6 ובכל היום... on the seventeenth of Tammuz... the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*Pl.* תמיד, תמידים. Ber. 10<sup>b</sup> (ref. to II Kings IV, 9 תמיד) (תמיד) 'if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33<sup>a</sup> ואמר מאה ת' וכ' he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Qodashim, of the Mishnah, Tosefta, and Talmud Babil.

**תמידה** ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

**תמידה**, v. תמידה.

**תמידה** m. (תמידה) *astonishment, wonder, marvel*. Hull. 75<sup>b</sup> וב' כל מילתא דה' anything abnormal people are likely to remember.—[Yalk. Ex. 166, v. next w.]—*Pl.* תמידה. Hull. l. c. וב' two simultaneous abnormal phenomena people will remember.—[תמידה f., v. תמידה.]

**תמידה** f. (תמידה) *astonishment*. Yalk. Ex. 166 ויראהו (ed. תמידה), v. תמידה.

**תמים** m. (b. h.; תמים) *without physical blemish; perfect; upright*. Zeb. 116<sup>a</sup> ביה חריב ביה ... ת' חריב ביה might not Noah himself have had an organic defect? (It cannot be, for) it is written of him, he was perfect (Gen. VI, 9); בררני but may this not mean, perfect in his ways of life? Bekh. IV, 1 (26<sup>b</sup>) בין ת' ביה (Bab. ed. תמים) whether unblemished or blemished; a. fr.—*Pl.* תמים, תמימים. Zeb. VIII, 8. Tem. III, 5 אם ת' when they appear unblemished. Y. Yoma VII, end, 44<sup>c</sup> שבע' (not 'שבע') שהיו ישראל ת' דרו מכוונני וכ' when the Israelites were perfect (God-fearing), they (the Urim and Tummim) directed their way. Gen. R. s. 44, beg. (ref. to Ps. XVIII, 31) וכ' אם דרכיו ת' if his ways are perfect, how much more is he perfect himself!; (Yalk. Sam. 161 (אם דרכיו תמים) a. fr.—*Fem.* תמידה. Hull. 11<sup>a</sup> משום because the Law (Lev. III, 9) says *t'mimah* (whole); a. e.—*Pl.* תמידה. Men. 66<sup>a</sup> (ref. to Lev. XXIII, 15) שבועות ת' when do you get seven complete weeks? When you begin to count from the evening. Pesik. Ha'omer, p. 69<sup>b</sup>, a. e., v. תמידה; a. e.

**תמימה** ch. same. Targ. Y. II Lev. XXII, 27 (Jacob). Targ. II Esth. I, 2; a. e.—*Pl.* תמימה, תמימים. Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

**תמימות** f. (preced. wds.) 1) *completeness, integrity*. B. Kam. 39<sup>b</sup> (expl. תמימות, ib.) דרי הוא בתמימותו וכ' the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness*. Lev. R. s. 11 (ref. to Ps. XVIII, 26) בשעה שבה בה'

when he (Abraham, Moses) came with frankness, the Lord dealt with him in frankness, opp. תמימות. Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I 'בה' ... אה כל מי שמהלך לפניו בה' וכ' as the Lord was a shield to Abraham who walked before him in sincerity, so he is a shield to whosoever walks before him in sincerity; a. e.

**תמימותה** ch. same, *integrity*. Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

**תמינותה** m. (תמינות) *the eighth*. Targ. II Esth. I, 1. Targ. Lev. XXII, 27; a. fr.—*Fem.* תמינותה, תמינותה. Ib. XXV, 22 (ed. תמינותה).

**תמיר**, Bekh. 44<sup>a</sup>, v. תמיר.

**תמירות** f. pl. (תמיר) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets. II, 6.

**תמיר** (b. h.; emp. תמיר) [to lie under.] *to support; [to make to lie under.] to rest upon, lay upon, press*. Midr. Till. to Ps. XVI, 5 (ref. to תמיר, ib.) הגורל הזה תמירי this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13<sup>3</sup> (ref. to Prov. XXIX, 23) ת' הגורל הזה תמירי the Lord rested his glory upon it (Sinai), and on it he gave the Law. Pesik. R. s. 3 ידו ת' להעבירה ... he (Joseph) held up Jacob's hand to remove it &c.; a. e.

**תמיר** ch., *Pa.* תמיר same. Targ. Prov. V, 5 מהמכן Ms. (ed. מסמכן).

**תמיר**, v. next w.

**תמיר** f. name of a bitter herb, a kind of chervil. Pes. II, 6 (39<sup>a</sup>) Y. ed. a. Ms. M. (Mish. a. Bab. ed. תמיר); expl. Y. ib. 29<sup>c</sup> top גמירין; Bab. ib. 39<sup>a</sup> תמיר (expl. in Rashi: *marrubium, hoarhound*).

**תמיר** ch. same, v. preced.

**תמיר** *yesterday*. Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

**תמיר** pr. n. m. *Ben T'malyon*. Meil. 17<sup>b</sup>; Yalk. Lev. 537.—V. תמירין.

**תמליוס** m. (θεμέλιος, sub. λίθος) *foundation stone, foundation*. Y'lamd. to Num. XXIII, 9, quot. in Ar. 'ה' תמליוסין, תמליוסין היה חופר ויורד ומבקש ליהן ת' seeking to lay a foundation.—*Pl.* תמליוסין, תמליוסין לידע היאך הוא קיבע ת' (Ar. sing.) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29<sup>a</sup> bot. בשעה ת' דליה בה ת' (prob. to be read: תמליוסין, θεμελιωσις) a thing (rumor) without foundation. Y. Keth. V, 29<sup>c</sup> bot. ת' תמליוסין the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a. e.

תָּמָר I (b. h.) pr. n. f. *Tamar*, 1) Judah's daughter-in-law. Meg. IV, 10 (25<sup>a</sup>) נִקְרָא וּמִיִּהְרָגֻם the story of *Tamar* (Gen. XXXVIII) is read (in the synagogue) and translated. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מִה נֶאֱמַר 'וְכִי לֹאֲדָנִי בַּמַּעֲשֶׂה הַזֶּה' what have we to say to my lord (for our justification) about the story of *Tamar*, what to speak about the story of *Bilhah* (Gen. XXXV, 22)? Ib. s. 85;

a. fr.—2) *Absalom's sister*. Meg. 25<sup>b</sup> וכ' מעשה אמנון ות' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 אהבה אמנון ות' Amnon's love of T. Snh. 21<sup>a</sup>; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74<sup>a</sup> bot., v. תמרורים.

**תמר II** m. (b. h.; cmp. תמר II) *palm; date-palm; fruit of the date-palm, date*. Succ. 45<sup>b</sup>; Meg. 14<sup>a</sup>, v. לב. Ib. (ref. to Jud. IV, 5) תחת תמר why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) וכל מה דר' והארז וכל' as the palm and the cedar are higher than all other trees, so Israel is &c.; 'מה דר' אי you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—Pl. תמר dates. Ter. XI, 2 date honey. Ib. 3; a. fr.

**תמר, תמרה, תמר** ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—Pl. תמר, תמר, תמר. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38<sup>a</sup> דבשה date-honey. [Ib. חמרי של תרומה. read with Ms. M. תמרין דר' Y. Ab. Zar. II, 40<sup>d</sup> תמרין של תרומה date-stones. Sabb. 110<sup>b</sup> פרסייתא ר' (fem.) Persian dates; a. fr.—בר pr. n. m. Bar-Tamré. Hull. 110<sup>a</sup> רמי בר Rami bar Tamré, also called Bar-Dikḥulé (cmp. דיקולא).—Cant. R. to VII, 9 ר' ת' quot. in Levy Talm. Dict. (ed. חסדי).

**תמרה** f. = תמר, *palm; date*. Dem. I, 1, v. תמרה. Tanh. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—Pl. תמר. Succ. 32<sup>b</sup> וכל' רש' וכל' two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19<sup>a</sup>; a. e.—Trnsf. a fruit-like excrescence on leaves, berry. Succ. 33<sup>a</sup>.—Pl. as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

**תמר, תמר** f. (b. h. pl.; v. תמר) (smoke) column. Ber. 43<sup>a</sup> משתעלה תמרית when the smoke column of incense rises. Hull. 112<sup>a</sup> משתעלה תמרית when the smoke of meat on coals rises.—Pl. תמר bare hyssop stalks. Par. XI, 7 (Maim. reads תמר seed-capsules, v. preced.); Tosef. ib. XI (X), 6. Ib. 7 לא תמר כל עיקר ת' ... תמרית דיונקות yon'koth are undeveloped capsules, תמרית are stalks that have not blossomed at all; (oth. opin.) תמרית גמרי וכל' timroth are undeveloped capsules &c.

**תמרית** m. (מרק) anointing. Targ. Y. Lev. XVI, 29; Num. XXIX, 7 (ed. Vien. תמר).—Pl. תמרית. Targ. Y. Lev. XXIII, 27.

**תמרורים** m. pl. (b. h.; מרר) bitterness; trnsf. hostility. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) בתמרוריה תמר ר' Tamar is tamrurim (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

**תמר** v. תמר.

**תמרית, תמרית** v. תמר.

**תמרית, תמרית** v. תמר.

**תמרית, תמרית** f. = h. תמר. Y. Bets. V, 63<sup>a</sup> top בהריא I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 תמרית the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. תמרית. pr. n. pl. K'far T'marta. Tosef. Hull. III (IV), 23; Hull. 62<sup>a</sup> שבייתא ר' K. T. in Judaea. Meg. 16<sup>b</sup> ר' תמרית Ms. M. (ed. תמרית); Lev. R. s. 24<sup>b</sup>; Pesik. R. s. 15 תמרית; Esth. R. to II, 23.

**תמר** v. תמר.

**תנאי** m. (preced.) teacher, esp. Tanna, an authority quoted in Mishnah and Boraitha, contrad. to אמורא. B. Mets. 3<sup>a</sup>, a. fr. תנאי ור' תנאי and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—קמא, v. תנאי, קמא. כל' ת' ברא ר' v. I ch. B. Bath. 93<sup>b</sup> וכל' ברא every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Hull. 15<sup>a</sup>, v. תנאי; a. fr.—Sot. 22<sup>a</sup> (prov.) תנאי וכל' ידע וכל' a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—Pl. תנאים (h. form, fr. תנאי, תנאי (fr. תנאי). Ib. מבלי עולם the Tannaim (repeaters) ruin the world, expl. שמועין הלכה who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3<sup>a</sup> מדר' אלביא דר' these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33<sup>a</sup> (expl. דר' וכל' when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63<sup>a</sup>, a. fr. תנאי it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9<sup>a</sup> תנאי וכל' תנאי and those teachers differ on the same principle as these do. Ib. 49<sup>a</sup> וכל' תנאי וכל' תנאי and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תנאי.

**תנאי, תנאי** pl. תנאי, v. preced.

**תנאי** m. = next w., stipulation, agreement, condition. Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75<sup>a</sup> לא כפליתא לתנאי he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—Pl. תנאי, תנאי. Keth. 19<sup>b</sup> קיימו תנאי go and fulfill your conditions, and then go to law. Gitt. I. c. תנאי תנאי whence do we derive all the rules about stipulations; a. e.

**תנאי, תנאי** m. (תנאי) [alternative,] stipulation, condition, agreement. Keth. 19<sup>b</sup> דר' דר' if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know

that it has been fulfilled). Ib. או דילמא ר' מילתא וכו' or is a statement concerning a condition something different (from a statement concerning a trust, v. אמנה)? Ib. עד ר' אינו ... אינו ר' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 כל ר' שאינו ... אינו ר' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61<sup>a</sup>, sq. כל ר' a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75<sup>a</sup> למעשה ר' the condition (in the agreement) preceding the act (e.g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ברבר אחר ומעשה וכו' if the condition concerns one thing, and the consequence another thing (e.g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib. <sup>b</sup> דכא אחר ומעשה ברבר אחר whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written') condition and consequence concern the same thing. Keth. IX, 1 הָנָא בַּל ... הָנָא בַּל if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32<sup>d</sup> bot. ממן ב' אכל ב' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59<sup>c</sup> גוף ר' ib. תניי ר' a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—Pl. תנאין, תנאין, תנאין. Y. B. Bath. V, beg. 15<sup>a</sup> ב' תנאין ר' B. Kam. 80<sup>b</sup>, a. e., v. יהושע. Gen. R. s. 5 ר' ה' the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned ... to its former condition (לְאִתְּנָה עִמּוֹ, לְאִתְּנָה עִמּוֹ to the stipulations which &c.; Ex. R. s. 21 שְׁתַּחֲרַתְתִּי עִמּוֹ to the condition which I stipulated with it. Y. Sot. VII, beg. 21<sup>b</sup> וכו' כ' שְׁבַלְבַּנּוּ לָא כ' (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. לְשִׁבוּעָה יֵשׁ ר' that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58<sup>c</sup> קידש שב' בחינים שב' קידש he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בגופי with the object itself; a. fr.

תנאי, תנאי m. = תנא. Y. Peah VII, 20<sup>a</sup> איז תנאי ר' one Tannai reads ... , and another Tannai reads &c. Y. Kidd. I, 59<sup>c</sup> bot. וכו' בהדין ר' and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. לאמה ר' how does this Tannai account for the word *amah*?; a. fr.—Pl. תנאין, תנאין (v. תנאין). Ib. אינו ר' there are two opinions of Tannaim about it; a. fr.

תנא, v. תנא.

תנא m. (תנא) *beaming forth*. Targ. Job XLI, 10 (h. text תנא).

תנא f. (b. h.; תנא) *flow*. Y. Ber. V, end, 9<sup>d</sup> עשו ר' ... if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

תנא, v. תנא.

תנא, v. תנא.

תנא, v. תנא.

תנא m. = תנא. Cant. R. to III, 6; Pesik. Ul'kah, p. 179<sup>a</sup>, v. תנא.

תנא m. (infin. Pa. of תנא I) *teaching or studying* (*Mishnah*). Taan. 24<sup>a</sup> sq. בנזיקין כל ר' ... כל ר' (Ms. M. כוליה) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נזיקין), whereas we teach &c.; Snh. 106<sup>b</sup> וכו' כוליה ר' (emended in Ms. K. ר' חלמורא, v. Rabb. D. S. a. l. note 400); Ber. 20<sup>a</sup> some ed. תנא (v. Rabb. D. S. a. l. note 30).—[Ib. 49<sup>a</sup>, v. תנא I].

תנא m. pl. (תנא II) *sharp speech, by-word*. Targ. Y. Deut. XXVIII, 37 (h. text שנינה).

תנא f. (b. h.; תנא II) *slumber*. Ber. 60<sup>b</sup> (in a night prayer) וכו' וכו' who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) וכו' וכו' who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שליש; (Mekh. Yithro, Bahod., s. 6 נזמה); a. e.

תנא f. (b. h.; תנא) *swinging, shaking, waving*. Succ. 38<sup>a</sup> וכו' שירי ר' swinging the 'Omer is one of the dispensable acts (v. שירי). Men. 93<sup>b</sup> (ref. to Lev. XIV, 21) וכו' ר' does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9<sup>38</sup>; a. fr.—Pesik. Ha'omer, p. 71<sup>a</sup> (ref. to Is. XXX, 32) וכו' יש will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the 'Omer; Pesik. R. s. 18; Yalk. Is. 302.—Pl. תנא. Men. 94<sup>a</sup> וכו' וכו' the text has, 'swinging' but not 'swingings'; a. e.

תנא, Lam. R. to I, 5 וכו', a dittography of מְטוּפְלוּת, v. מְטוּפְלוּת.

תנא m. (b. h.) *oven*. Kel. V, 3, v. טירה. Ib. 4, sq. Ib. 10 תנא של עכנאי, v. עכנאי; B. Mets. 59<sup>b</sup>; a. v. fr.—Pl. תנא, כפר סגנה Kel. V, 4 בתנאי כפר סגנה a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

\*תנא (sec. r. of תנא; cmp. תנא) *to be at ease*.

*Hif. הַתְּנִיחַ to set at ease.* Snh. 30<sup>b</sup> שְׁהַתְּנִיחָה (Ms. M. שְׁהַתְּנִיחַ, v. Rabb. D. S. a. l. note), v. נִיחַ h.

**תַּנְחָה**, *Ithpa. אֶתְנַחֵה, Ithpe. אֶתְנַחֵה, אֶתְנַחֵה to sigh*, v. אֶנַח, a. נָגַד.

**תַּנְחֻמִּים** pr. n. m. *Tanhum*, name of several Amoraim. Sabb. 30<sup>a</sup>.—Y. Yeb. X, 11<sup>b</sup>. Y. Taan. I, 63<sup>d</sup> top אֲדַרְשִׁיךָ ה' תַּנְחֵנוּ; Y. Ber. V, 9<sup>b</sup> top ה' (א. תַּנְחֵנוּמָא).—Ib. IV, 7<sup>d</sup> bot. בר ה' אִיסְכּוּלְסִיקָא; a. others (v. Fr. M'bo, p. 130<sup>b</sup>, sq.).—Tanh. Huck. 4 בר ה' (v. Bub. introd. to Tanh. p. 62).

**תַּנְחֻמָּא** (v. preced.) pr. n. m. *Tanhuma*, name of one or several Amoraim. Y. Ber. I, 2<sup>b</sup> bot. Y. Shek. VI, 49<sup>d</sup> bot.; a. e. (v. Fr. M'bo, p. 131<sup>a</sup>, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanh., p. 62).—*Midrash Tanhuma*, v. מִדְרָשׁ.

**תַּנְחֻמוֹתָא**, v. תַּנְחֻמָּא.

**תַּנְחֻמוֹן, תַּנְחֻמִּים** m. pl. (נָחַם; *consolation*). Ber. II, 7 קָבַל עָלָיו ה' when his slave Tabi died, he accepted condolence for him. Keth. 10<sup>b</sup> של הבל R. G. offered this man a vain consolation; B. Bath. 16<sup>b</sup>. Ab. Zar. 16<sup>b</sup> נִכְנַס ... וְלֹא קִיבַל ה' (not *עָלָיו*) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX וְלֹא מְנַחֵמִים אֲבֵלִים comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. R. s. 29-30 כּוֹס ר' עֲמִדִי וְקַבְּלִי כּוֹס ה' stand up and accept the cup of consolation; ib. כּוֹס תַּנְחֻמִּיךָ; ib. כּוֹס תַּנְחֻמִּיךָ הָרִי תַּנְחֻמִּיךָ תְּחַוִּינִי לָךְ thy consolations are given back to thee (I will not accept them); a. fr.

**תַּנְחֻמָּא, תַּנְחֻמִּים** f. ch. same. Targ. Job VI, 10 (Ms. תַּנְחֻמִּים Hebraism). Targ. Ps. CXIX, 50 (Ms. תַּנְחֻמִּים pl.); a. e.—*Pl. תַּנְחֻמָּא*. Targ. Job XXI, 2 (ed. Wil. 'תַּנְחֻמִּי'). Targ. Is. LXVI, 11; a. e.

**תַּנְחֻמָּא, תַּנְחֻמִּים**, v. תַּנְחֻמָּא.

**תַּנְחֵה, תַּנְחֵה** (b. h.; v. שָׁנָה) [*to repeat*], *to tell*.

*Pl. תַּנְחֵה* same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לְעֵתִיד in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 וְיִדְעָה מִתְּנָה נִסִּים וְכִי he told the wonders that happened to him &c.; (Ber. 13<sup>a</sup> מִסְפָּר). Midr. Till. to Ps. CXVIII, 14 לֹא לִי לְעֹשֶׂה כָּל זֶה is it not my duty to tell all the wonders &c.; a. e.

*Hif. הַתְּנִיחַ to stipulate, agree, make a condition.* B. Bath. 8<sup>b</sup> לְהַנְחִיחַ ... רִשְׁאֵי the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 עַל מֶה שְׂכָרוֹב וְכִי because he made an agreement contrary to what is written in the Law; וְכִי הַתְּנִיחָה עַל זֶה, Erub. III, 5 מִתְּנָה (עֲרִיב) a man may lay his Erub (v. עֲרִיב) on condition and say, if gentiles come &c. Ib. 36<sup>b</sup> אִין אִין אִין no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מִתְּנֵה; pl. מִתְּנֵה; Y. Keth. X,

end, 34<sup>a</sup>; Y. B. Kam. IV, 4<sup>b</sup> top הָן שְׁוֹרִים כְּמִי in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

**תַּנְחֵה I, תַּנְחֵה** ch. same, 1) *to repeat, do a second time*. Targ. II Sam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. אֶשְׁנִי). Targ. I Kings XVIII, 34. Targ. Job XXIX, 22 (ed. Wil. Pa.). Targ. Prov. XXVI, 11 דְּרֹאנִי ed. Lag. (ed. Wil. רִדְנִי; a. e.—2) *to tell, relate; to teach*. Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. Pa.). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמִתְּנָה (ed. Vien. לְמִתְּנָה *Ithpe.*); a. fr.—Esp. (denom. of מְתַנְחֵה) *to teach or study Mishnah or Boraitha*; in gen. *to report a tradition, teach, study*. Erub. 36<sup>b</sup> וְכִי אִין אִין הָרִי אִין הָרִי our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27<sup>b</sup> וְכִי אִין אִין הָרִי but we have not so learned in the Mishnah! Ib. ... הָרִי the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2<sup>a</sup> תַּנְחֵה הָרִי there (in the Mishnah, Shebu. I, 1) we read &c. Ib. 1<sup>b</sup> מִי שֶׁנֶּאֱמַר הָרִי here read ... and there &c.? Ber. 8<sup>b</sup> וְכִי אִין אִין we are taught in the Mishnah &c. Ib. 2<sup>a</sup> מִי שֶׁנֶּאֱמַר הָרִי as it is stated (in the Boraitha). Yoma 26<sup>a</sup> לְכַדְרֵיהִי (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. וְכִי אִין but has it not been taught &c.; ib. 28<sup>a</sup>, a. fr.—Ber. 28<sup>a</sup>, a. fr. וְכִי אִין and so it has been taught.—Y. Hall. II, 58<sup>c</sup> וְכִי אִין R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58<sup>c</sup> bot. תַּנְחֵה there (in a Mishnah) we read &c. Meg. 24<sup>b</sup> תַּנְחֵה shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13<sup>a</sup>, a. fr. רַבִּינָן (abbrev. 'ר') the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli הָרִי refers to Mishnah, אִין to Boraitha.]

*Pa. תַּנְחֵה 1) to change*. Targ. Job XIV, 20.—2) *to tell, relate; to teach*. Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 תַּנְחֵה ed. Lag. (Ms. תַּנְחֵה; ed. Wil. תַּנְחֵה; oth. ed. תַּנְחֵה, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49<sup>a</sup> תַּנְחֵה קָא מִתְּנֵה (or מִתְּנֵה *Af.*; ed. מִתְּנֵה or מִתְּנֵה) I have not learned the benediction over food, and shall I teach (Mishnah)?

*Af. תַּנְחֵה 1) to stipulate, agree, make a condition*. Targ. Y. Ex. IV, 24.—Keth. 8<sup>a</sup> וְכִי אִין לְהַנְחִיחַ וְכִי because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11<sup>b</sup> וְכִי אִין מִשּׁוּם עֲוֹנָה Ms. M. (ed. וְכִי אִין מִשּׁוּם עֲוֹנָה דְּעֹרָה) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) *to relate, teach*. Ber. 8<sup>b</sup> וְכִי אִין some one quoted that opinion of R. A. bar H. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17<sup>a</sup> sq. אִין וְכִי אִין this has been said concerning the funeral only of one who was versed in Bible and a student of



**תְּסִילָא** ch. same. Targ. Y. Gen. XV, 9 (h. text גִּזְזָא).—  
**תְּסִילָא** Targ. Y. I Deut. XXXII, 11 (ed. Vien. חֲסִילָא,  
 corr. acc.).

**תְּסִיסָה** f. (next w.) *bubbling, beginning fermentation*.

Ab. Zar. 30<sup>b</sup> וב' תְּסִיסָהּ וכו' how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

**תִּסֵּס** (onomatop.) [to hiss,] 1) *to bubble, boil, ferment*.

Ab. Zar. 30<sup>b</sup> ויין תִּסֵּס wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (זָלוּל); Y. Ter. VIII, 45<sup>d</sup> sq.; Tosef. ib. VII, 15. Ib. ויבמה תִּסֵּס and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69<sup>a</sup> bot. ראוה תִּסֵּס ... he saw the blood (of the prophet) boil; Lam. R. introd. (R. Josh. 2); (Snh. 96<sup>b</sup>; Gitt. 57<sup>b</sup> מרחח); a. fr.—2) *to spurt*. Cant. R. to III, 6 הוצור החחילה נהן אצבע על הצור החחילה he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 החחילה תִּסֵּס (corr. acc.).—3) *to cause spurting or sparkling*. Tosef. Sabb. VI (VII), 10 ואור תִּסֵּס (not תִּסֵּס אור בכורל וכו' ed. Zuckerm. האומר הריני אור, corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. אֲמִירָה), but if he does it for the sake of the sparks, it is permissible.

**תִּסֵּס** ch. same, *to bubble*. Lam. to I, 1 רבירי (מארינס) רבירי

בסִיס, v. דבסימא חִסִיס.

**תְּסַפֵּרָה, תְּסַפֵּרָה** f. (סִפָּר) 1) *hair-cutting*. Sabb. 9<sup>b</sup>

התחלת ה' בן אלעשה. Ib. תְּסַפֵּרָה, v. תְּסַפֵּרָה. ה' ודרינו ת' 51<sup>a</sup> תְּסַפֵּרָה the hair-cutting of the style of Ben Elashah (clipping); Ned. 51<sup>a</sup> תְּסַפֵּרָה and that is the style of the high priest's hair-cutting; Snh. 22<sup>b</sup>, v. תְּסַפֵּרָה. M. Kat. 14<sup>b</sup> אבל אסור בת' אסור בת' אסור בת' אסור בת' a mourner is forbidden to have his hair cut; a. e.—2) (sub. *gardener's shears*. Bets. 34<sup>a</sup> שלו בת' אסור בת' אסור בת' you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

**תְּסַפֵּרָה, תְּסַפֵּרָה** ch. same. Snh. 22<sup>b</sup>; Ned. 51<sup>b</sup>, v.

תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה** m. (סִפָּר) 1) *divine dis-*

*position, destiny*.—Pl. תְּסַפֵּרָה, תְּסַפֵּרָה. Targ. Ps. LXVI, 5 (h. text תְּסַפֵּרָה). Ib. LXXVII, 13 תְּסַפֵּרָה נִסְיָה ed. Lag. (ed. Wil. נסך, corr. acc.; h. text תְּסַפֵּרָה).—2) *machination, intrigue; false accusation*. Pl. as ab. Targ. Ez. XXIV, 12 (h. text תְּסַפֵּרָה). Targ. O. Deut. XXII, 14; 17 תְּסַפֵּרָה ed. Berl. (h. text תְּסַפֵּרָה).

**תְּסַפֵּרָה, תְּסַפֵּרָה** m. pl. (preced.) *intrigues, false charges*. Yalk.

Deut. 954 תְּסַפֵּרָה לו' נִסְיָה (not תְּסַפֵּרָה; some ed. תְּסַפֵּרָה) false charges were turned against him (Aaron); v. תְּסַפֵּרָה, a. תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה** v. תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה** v. תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה** (b. h.; v. תְּסַפֵּרָה, comp. תְּסַפֵּרָה) *to feel nauseous, to*

*loathe*. [Midr. Till. to Ps. VII תְּסַפֵּרָה אה עצמו v. תְּסַפֵּרָה.]

Pl. תְּסַפֵּרָה 1) *to loathe, abominate*. Sabb. 104<sup>a</sup> (play

on א'ת) לו' אהארה לו' אהארה me (the Lord) he loathes, shall I have desire for him?—2) *to declare an abomination, to forbid*. Ab. Zar. 66<sup>a</sup> (ref. to Deut. XIV, 3) כל שתיעבבתי whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Hull. 114<sup>b</sup> כל שתיעבבתי whatever I have forbidden thee, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. מְסַפֵּרָה, מְסַפֵּרָה. Cant. R. to II, 14, v. עֵיב.

**תְּסַפֵּרָה, תְּסַפֵּרָה** ch. same.

Af. תְּסַפֵּרָה *to act abominably*. Targ. Ez. XVI, 52.

**תְּסַפֵּרָה, תְּסַפֵּרָה** m. (v. תְּסַפֵּרָה Hithpa.) = h. תְּסַפֵּרָה, *anger*. Targ.

Is. IX, 18. Ib. XIII, 9.

**תְּסַפֵּרָה, תְּסַפֵּרָה** v. תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה** v. תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה** (b. h.; v. תְּסַפֵּרָה) [to move to and fro,] *to be*

*lost, go astray; to err*. B. Kam. 81<sup>b</sup> תְּסַפֵּרָה חבירו תְּסַפֵּרָה וכו' (not תְּסַפֵּרָה) and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 ת' (a. e.). Gen. R. s. 65 (play on תְּסַפֵּרָה, Gen. XXVII, 12) כְּמֵת כְּמֵת כְּמֵת כְּמֵת as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 תְּסַפֵּרָה thou תְּסַפֵּרָה אהה ב' (תְּסַפֵּרָה) וכו' (who committest it) losest thy senses through it; a. e.

Hif. תְּסַפֵּרָה *to lead astray*. Snh. 55<sup>a</sup> ... מֵה אֵילָנוֹת

if in the case of trees (that have been worshipped) ... the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 תְּסַפֵּרָה מִדְּרֶךְ וכו' (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joh. 1) תְּסַפֵּרָה ... שְׂחָתָה אֲוִירָה the false prophets ..., who led me astray from the way of life &c.; a. e.

**תְּסַפֵּרָה, תְּסַפֵּרָה** ch. same. Targ. Ps. CXIX, 110; 176. Targ.

Job XV, 31; a. fr.

Af. תְּסַפֵּרָה *to lead astray*. Targ. Ps. CVII, 40 Ms. (ed.

Targ. Job XII, 24 מֵה' (some ed. מֵה', corr. acc.); a. e.

**תְּסַפֵּרָה, תְּסַפֵּרָה** v. תְּסַפֵּרָה.

**תְּסַפֵּרָה, תְּסַפֵּרָה, תְּסַפֵּרָה, תְּסַפֵּרָה** m. = h. תְּסַפֵּרָה, *jackal;*

*fox*. Koh. R. to V, 8 וכו' תְּסַפֵּרָה דור ת' saw a fox lying dead &c. Meg. 16<sup>b</sup>, v. תְּסַפֵּרָה. Nidd. 65<sup>b</sup>; Yoma 43<sup>b</sup>, v. תְּסַפֵּרָה. Koh. R. to I, 3; Lev. R. s. 28 תְּסַפֵּרָה, v. תְּסַפֵּרָה; a. e.—Pl. תְּסַפֵּרָה, תְּסַפֵּרָה, תְּסַפֵּרָה. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39<sup>a</sup> top ת' שְׂאִיל ת' שְׂאִיל lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Hag. 14<sup>a</sup> (play on תְּסַפֵּרָה, Is. III, 4) ת' בְּנֵי ת' foxes, sons of foxes; a. e.



s. 2 'וה' וכו' and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 תפארתם their (the Egyptians') pride; a. e.

**תפארת** pr. n. f. *T'fathah*. Gitt. 63<sup>b</sup> נפארה ... תפארת ... a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

**תפדי** pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תפדי, תפדי). Ib. s. 14 (Var. תפדי; ed. Wil. תפדי).

**תפח**, v. תפח I, III.

**תפוח** m. (b. h.; תפח I) [round,] 1) *apple; apple tree*. Kil. I, 4 'והזהר וכו' the apple and the crab-apple ..., although resembling each other, are heterogeneous (פלגארים). Cant. R. to VIII, 5 'זה עשה וכו' as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. 'זה מוציא וכו' every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88<sup>a</sup>; Cant. R. to II, 3. Ib. 'זה אתה נהנה ב'איסר' (איסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19<sup>16</sup> (expl. הר על גבי הר כר' קטן על גבי הר' גדול) a hill upon a hill, like a small apple on a large apple; a. fr. — Pl. תפוחין, תפוחין. Cant. R. to II, 5 'הנהגות אלו ... that means the Haggadoth whose flavor and taste are like those of apples. Men. 28<sup>b</sup> 'תפוחי הכרתים' (תפוחי); a. fr. — 2) (from its shape) a) עקב *the fleshy part of the heel*. Pesik. Par., p. 36<sup>b</sup> 'עקבו וכו' the apple of Adam's heel outshone the globe of the sun; ib. Aḥārē, p. 170<sup>a</sup>; Lev. R. s. 20; a. e. — b) *pile, esp. the place on the altar where the ashes were piled up*. Ab. Zar. IV, 8 'והנהגות אלו ... although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 'והנהגות אלו ... they began to put the ashes on the *tappuah*, and the t. was in the centre of the altar, containing at times as much as &c.; Hull. 90<sup>b</sup>. Ib. 'הוליצו ליה' (the nervus ischiadicus) out, and throws it on the *tappuah*; a. e.

**תפוחא** ch. same. — Pl. תפוחין. Targ. Cant. VII, 9. Ib. II, 5.

**\*תפוס** m. (תפס) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27<sup>a</sup> (ed. Sonc. תפוס, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 תפוס ed. Zuck. (oth. ed. תפוס; R. S. to Kel. XXIII, 2 תפוס); v. תפוס.

**תפושט, תפושט** f. (תפס) 1) part. pass. of תפס, q. v. — 2) *seizing, possession; that which belongs to the house, estate* (before division among heirs). B. Bath. 137<sup>b</sup> 'בה' תפושטו if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 'כלום תפושט' אל האמר ... he took with him something that belonged to the (paternal) estate; a. e. — Esp. *earth surrounding a buried corpse, which belongs to the dead, and must be taken along when transferred*. Naz. IX, 3 (64<sup>b</sup>), a. fr., v. תפושט. — 3) *manipulation*, v. תפושט.

**תפוח**, v. תפוח.

**תפוח I** (Tafel of תפוח) *to be blown up, swell*. Pes. III, 4 (48<sup>b</sup>), v. תפוח. Sabb. 91<sup>a</sup> 'והפוח וכו' if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. תפוח. Tosef. Shebi. II, 14 'והפוח' in order that it (the dung) may swell (or become moist, v. תפוח III). Mikv. VII, 7 'והפוח' that the water may rise in volume. Num. R. s. 9<sup>21</sup> 'והפוח צוארה' (not תפוח) and her throat shall swell. Y. Ter. II, 41<sup>d</sup> 'תפוח' look upon the shrivelled fruit as if it were blown up (of full size). Ib. 'תפוח', v. תפוח; a. fr. — Part. pass. *round and smooth*. Y. Nidd. III, 50<sup>d</sup> bot. 'ראשו וכו' the head (of the embryo) is round and smooth as a lupine; כקרבן as a bird's maw.

**תפוח II** = טפח I.

*Pi. תפוח to slap*. Ab. Zar. IV, 10 (11) 'תפוח' Y. ed., v. תפוח I.

**תפוח III** = טפח II, *to drip, be moist*. Tosef. Shebi. II, 14, v. תפוח I. B. Mets. 59<sup>b</sup> Ms. R. 2, v. תפוח II. — Part. pass. *a) decaying*. Sabb. 128<sup>b</sup> 'תפוח' spoiled meat (Ms. M. תפוח, v. Rabb. D. S. a. l. note). — b) *linguishing, faint* (from starvation). Snh. 63<sup>b</sup> 'ומצאנו' he found a child that was faint and lying prostrated on a dunghill; Sifra B'huck. Par. 2, ch. VI 'ומצאנו' שריה מחזר על כל טפוחי. ib. (insert תפוחי); Snh. I. c. 'תפוחי' he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

**תפוח I** ch. same. — Part. pass. תפוח, תפוח. Sabb. 12<sup>b</sup> 'תפוח' Ms. M. (ed. בתפוח) to inquire after the health of (visit) a sick person.

**תפוח II**, *Ithpe. תפוח, Ithpa. תפוח* (v. תפח; cmp. נשם) *to breathe, rest; to get well, recover*. B. Mets. 30<sup>b</sup> 'והתפוח' he put the bundles down and rested. Ber. 46<sup>a</sup> 'אני אקח' if K. ... recovers, I will make a feast for &c. B. Mets. 87<sup>a</sup> 'וכי' 'והליש' ... until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. תפוחי ואיתפוחי) there was no such a thing as being sick and recovering; Elisha prayed for sickness and recovery; Yalk. Gen. 105.

**תפוח** m. (תפח I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41<sup>d</sup> 'תפוח' what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

**תפוח**, v. תפוח.

**תפי I**, *תפח to spit*. Nidd. 42<sup>a</sup> 'תפוח' you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99<sup>b</sup>.

**תפי II**, *תפח (denom. of תפוח) to set on for cooking*. Targ. II Kings IV, 38 (h. text שפח).

**תפי**, q. v.

**תפי, תפי, תפי** f. (v. preced.; cmp. χύτρα, 212

a.  $\chi\alpha\tau\alpha\rho\sigma\tau\omicron\upsilon\varsigma$  1) *pot*; 'stove, fire-place. Ber. 39<sup>a</sup> יתיב it is placed on the stove and boils (v. הוֹךְ I). Sabb. 77<sup>b</sup> רדיוויי אבי ה' (ארבי. ed.) they nest over the fire-place.—2) *hollow on the hearth where coals are put, cooking stove* (v. Sm. Ant.<sup>3</sup> Engl. ed., s. v. Focus). Targ. Ps. CII, 4 (h. text מוקר).—Y. Sabb. III, beg., 5<sup>c</sup> גירק ה' גירק ה' the fire-place is cleared, and the dish put in; גירק ה' (not גירק) clear the fire-place, and put three stones in. Y. Bets. IV, 62<sup>c</sup> גירק קומי ה' גירק ה' seemed to throw the kernels into the fire-place, but he threw them before the fire-place. Lev. R. s. 34 צפה ה' ... saw a pot over the fire-place; Yalk. Is. 352 טפין. Pl. טפין. Targ. Y. Lev. XI, 35 (Bxt. טפין; h. text כירוס). Targ. Y. Num. XXVI, 61 (not טפין).

תפילין, תפילי, תפילה, תפילא, תפיל, v. sub תפיל.

תפילי, v. תפילי.

תפוסה, תפוסה f. (תפס) 1) *seizing, taking hold, possession; grasp, manipulation*. Keth. 84<sup>b</sup> top 'ר"ע ... and according to R. Akiba does possession have no legal effect at all? Hull. 44<sup>a</sup> כדרי תפוסה ר"ע as much space as is covered by a grasp of the hand. Ned. V, 3 (46<sup>a</sup>) אם יש לו בחן תפוסה יד (Y. ed. תפוסה) if he has an interest in them (the bath, or the wine or oil press which he has rented out); ib. 46<sup>b</sup> וכמה ה' יד וכ' and how large must that interest be? ... One-half, or one-third, or one-fourth. Ab. Zar. III, 5 מפני מה ... שיש בה תפוסה יד אדם (Y. ed. תפוסה) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it). Ib. 50<sup>a</sup> לו שתי אהרן two stones (of a *mercurilis*) within a grasp's distance (four cubits). Tosef. Hull. VIII, 5 ... לא (שכולן) they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together; Hull. 107<sup>b</sup> אתה סלקא דעתך ה' אתה סלקא דעתך but it means, with the appearance of belonging together. Tosef. Ter. III, 7 אתה כל בית הגיהנום הפ' אתה ed. Zuck. (Var. הפ') the whole wine-press room may be considered one concern; Ib. כיצר גח אתה ... בזמן שכולן ה' אתה וכ' If there is one vat for two pits, or ..., as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other; Ib. אין כולם ה' אתה וכ' if they are not all worked at the same time, you cannot &c. Ib. אתה כל בית חדר ה' אתה the whole oil press room may be considered one concern; a. fr.—Deut. R. s. 2 תפוסה קורצין v. תפוסה. Pl. תפוסה. Ab. Zar. 8<sup>b</sup> שתי רומי וכ' Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks. Ib. 50<sup>a</sup> בשתי ר' at a distance of two grasps (eight cubits), v. supra. Y. Ter. II, 41<sup>b</sup> bot. שתי הפוסה when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns; a. e.—2) *being taken, detention*. Num. R. s. 13<sup>18</sup> שדרי מפשפשים ... they examined their own deeds to find

out why the detention in Egypt had happened to them; a. e.—3) v. תפוסה.

תפירה f. (תפר) *sewing, seam*. Y. Meg. II, 73<sup>a</sup> bot. they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75<sup>a</sup> תפירות. Pl. תפירות. Men. 35<sup>b</sup>, v. תפירות. Sabb. XIII, 2 תפירות שתי ה' he that sews two stitches; תפירות שתי ה' he that tears with the intention of sewing the pieces together to the length of two stitches; a. e.

תפישת, v. תפישת.

תפית f. (תפה to join) *attachment, saddle, bandage*. Tosef. Kel. B. Bath. II, 7 שליו R. S. to Kel. XXIII, 2 (ed. תפית) and the attachment to it (the saddle). Ib. ורה' ... ורה' the Ashkelonian belt ... and the saddle (Kel. XXIII, 2 גמל של ורה'). Kel. XXIII, 3 של המור the saddle of a sumpter-ass (consisting of a wooden frame).—Pl. תפיות. Tosef. l. c. שבצדין כל ה' ושאר כל ה' and all other attachments (straps &c.) hanging down the sides of the beast of burden.

תפל (v. תפל) 1) *to paste*. Tosef. Pes. V, 10 ואין הופלין (v. תפל) you must not paste them over with potter's clay &c. (to take the hair off), v. תפל. —2) (comp. תפל, a. שדך, Sifr. Deut. 1) דברי תפלות שתפלו על המן the frivolous words which they cast on the manna; Yalk. ib. 790 שדפלו על המן when they slandered the manna.

תפל ch. same.

Ithpa. תפל to talk irreverently. Targ. O. Deut. I, 1 (h. text תפל, v. preced.; Y. I. טפל).

תפל m. (preced.) 1) (b. h.) [*paste, viscous substance*], *tasteless matter, insipid, not salted*. Sabb. 128<sup>a</sup> בשר ה' raw fish. —2) *dependent, child*.—Pl. תפילין. Y. Shebi. VII, beg. 37<sup>b</sup>, v. תפילין II; [perh. for *pastes, plasters*].—[Tosef. Sot. VI, 8 תפל על ed. Zuck., v. תפל].

תפלה f. (preced.) *tafla (child)*, a word introduced to derive the Galilean pronunciation, meant for *תפלה board*. Erub. 53<sup>b</sup> (ed. Sonc. טפלה).

תפלה, v. תפלה.

תפלה, ת' f. (b. h.; תפל) [*mud, slime*], *frivolity, trivial cause; impropriety, indecency*. Ab. Zar. 63<sup>b</sup> (in Chald. dict.) שפיר דמי anything to diminish folly (idolatry) is right. Ib. 64<sup>a</sup> שפיר דמי (ואלו למעט את הרה' שפיר דמי) but in this case, as it serves to diminish folly (the sin of בלזאים), it is right. Tosef. Sot. VI, 8 תפלה על המן לעמוד על תפלה (התפל) it is impossible to understand their frivolous ways; a. e.—Lam. R. to II, 14 ירושלים ה' ... וירושלים ה' of the prophets of Samaria the word *tiflah* is used (Jer. XXIII, 13) ... and of the prophets of Jerusalem the word *tiflah (tafel)* is used (Lam. l. c.).

תפלה, תפ' I f. (b. h.; תפל) [*intercession, pleading*], *prayer, esp. T'fillah, the Prayer of Benedictions to be*

said three times every day, four times on the Sabbath and the festivals (v. מוסף), and five times on the Day of Atonement and public fast-days (v. נעילה). Taan. 2<sup>a</sup> ומנולך and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ib. 'ה' the morning T'fillah, ה' the afternoon T'fillah &c. (v. respective determinants). Ib. 5<sup>a</sup> בטול ... אלי הם יסורין. 'ה' sufferings of love are those with which no cessation of prayer is connected. Ib. 6<sup>b</sup> הקובע מקום להפלתו he that has a regular place for his prayers. Ib. 31<sup>b</sup> לישב ... של 'ה' that it is forbidden to sit down within four cubits distance from one in prayer; a. v. fr.—Ib. 3<sup>a</sup>, a. fr. 'ה' שומע (abbrev. ש"ח) 'hearer of prayer', the fifteenth section of the Prayer of Benedictions which closes with, 'blessed be thou, O Lord, the hearer of prayer.'—Pl. הפלות. Ib. 26<sup>b</sup> ה' אבות הקנים the patriarchs introduced regular prayers. Ib. כנגד המידות הקנים 'ה' prayers (T'filoth) have been instituted so as to correspond to the daily offerings. Sabb. 30<sup>a</sup> כמה 'ה' והתפילות ever so many prayers and supplications; a. v. fr.

הפלה II f., sing. of הפל, q. v.

הפלותה f. = הפלותה I, difference of opinion. Y. Shebi. I, 33<sup>b</sup> ורבינן דר' 'ה' this is a subject of difference between R. S. and the Rabbis. Y. Maasr. IV, beg. 51<sup>a</sup>; a. fr.

הפלותה f. (הפל; v. הפלה) frivolity, trivialness; obscenity. Y. Taan. IV, 68<sup>d</sup> top, v. בקיה. Y. Shn. II, 20<sup>a</sup> top; Y. M. Kat. III, 83<sup>d</sup> top 'ה' קרע של 'ה' a wanton rent in a garment (without any religious significance); Bab. ib. 22<sup>b</sup>. Num. R. s. 4<sup>20</sup> וכו' ענה רברים של 'ה' all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10<sup>3</sup> ברברי ... עובר 'ה' when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל 'ה' חן 'ה' all kissing is of a frivolous nature, except the kiss of homage &c., v. נשיקה. Sot. III, 4 כל 'ה' המלמד he who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. רוצה אשה בקב 'ה' a woman prefers a Kab (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62<sup>b</sup>; a. fr.

הפלין, הפלין, הפלין f. pl. ch. (v. הפל; cmp. Syr. indusium, Brockelm. p. 400) [attachment, hangings, cmp. טופתה, T'fillin, the phylacteries tied on arm and head (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text משנה). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קטור הפילי איקר 'ה' (omit דבירה, a ditto-graphy of דבירה from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6<sup>a</sup>, quoted below); a. e.—Men. 35<sup>b</sup> רה' the strap of his T'fillin was broken. Ib. 3<sup>a</sup>, v. מעברהה a. e. Ber. 6<sup>a</sup> 'ה' דניר 'ה' what is written in the Lord's T'fillin? Y. Ber. II, 4<sup>e</sup> bot. הפילוי, v. פיל; a. e.—Sing. הפלה, תפלה, תפלה. Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

הפלין, הפלין h. (adapt. from Ch.) same. Men. 35<sup>a</sup> 'ה' that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24<sup>b</sup>. Ber. 6<sup>a</sup> 'ה' מנין שהקב"ה מניח 'ה' whence do you learn that the Lord puts T'fillin on? (Answ. ref. to Is. LXII, 8) 'ה' 'and by his arm of strength', that is the T'fillin; 'ה' 'and whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) 'ה' 'and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr.—Sing. הפלה, תפלה. Men. IV, 1 'ה' 'the T'fillah on the arm does not interfere with that on the head (v. עקב). Meg. IV, 8 (24<sup>b</sup>) 'ה' 'he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 'ה' 'the T'fillah (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

תפנית, תפנית, v. תפנית.

תפנית m. (תפנית) delicacy; comfort, enjoyment.—Pl. ולא ... בה' 'ה' 'and they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ib. I, 64<sup>e</sup> top. Tanh. Mishp. 17 (ref. to Jer. III, 19) 'ה' 'as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

תפנית ch. same.—Pl. תפנית. Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 3; a. e.—Koh. R. to II, 8 (expl. ib.) 'ה' 'all sorts of enjoyments.

תפנית f. same.—Pl. תפנית, v. preced.

תפנית, תפנית, v. next w.

תפנית pr. n. pl. Tafnith, a border town [Hildesh. Beitr., p. 22: תפנית = תבנית = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tabnith.]. Y. Shebi. VI, 36<sup>e</sup> (ed. Krot. תפנית; Tosef. Shebi. IV, 11 תפנית ed. Zuck. (Var. תפנית); (Sifré Deut. 51; Yalk. ib. 874 תפנית).

תפנית, תפנית (b. h.; cmp. תפנית) to seize, take hold on; to take effect. Keth. 84<sup>b</sup> 'ה' 'thou seizest property in behalf of a creditor when the debtor owes others, 'ה' 'and R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top מזיין 'ה' (his possession is effectual) when he has seized it during the decedent's life-time. Ab. Zar. 8<sup>b</sup> (expl. the day when Rome took hold of the government (of the east, v. תפנית). Y. Taan. IV, 68<sup>e</sup> top משה חושן 'ה' Moses held fast on them (the tablets). R. Hash. 4<sup>b</sup>, a. fr. 'ה' 'the day when Rome took hold of the government (of the east, v. תפנית). B. Mets. 102<sup>b</sup>, a. e. 'ה' 'hold to the latter expression, i. e. if an agreement contains two discrepant

clauses, the second is legally recognized; Tem. 26<sup>a</sup>, a. e. ראשון תפוסתו הראשונה the first clause (of a vow) is legally recognized. Yeb. 10<sup>b</sup>, a. fr. אין קידושין חופסין וכו' v. קדשה. Y. Dem. VI, 25<sup>b</sup> וכו' תפוסה מדה הדין וכו' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11<sup>1</sup> (ref. to Prov. III, 34) אלז הנזירים שחופשים ענייה בעצמן וכו' that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10<sup>8</sup> ותפסם and arrested them, v. לתפס. Snh. 64<sup>a</sup> מפני מולך why does the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11<sup>c</sup> top, a. e. היה חופסין אותו seize him, take him to task, v. נקנה. Ab. Zar. 64<sup>a</sup> ... מי חופסה דמיה וכו' how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15<sup>20</sup> דייה שלמה היה חופסין אתה הלשון Gen. R. s. 12 כל ... חופסין אתה הלשון all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—Part. pass. תפסתי, תפסית, תפסית, תפסית &c. a) (cmp. אחזי s. v. אחז) holding. Y. Taan. I. c. בשפותיים ('of the tablets'). Ex. R. s. 46, beg. בלוחות וכו' he held the tablets, and would not believe that Israel had sinned. Sifra B'huck. Par. 2, ch. VIII וכו' תפסית holding to the deeds of their fathers, generation after generation; a. e.—b) seized, captured. Mekh. Mishp., s. 17 תפסית the outraged woman, opp. מפתה the seduced.

*Nif. נִתְּפַס, נִתְּפַסָּה to be seized, arrested; to have one's property seized; to be made responsible.* Ex. R. s. 15<sup>18</sup> בן ר' אבא בר רב חנינא ארבעה עשר שנה נִתְּפַסָּה על ידי רבו של ר' אבא בר רב חנינא a domestic servant who was seized for his employer's debt. Tosef. Hull. II, 24 מִיָּנְיֹתָ v. מִיָּנְיֹתָ. Ib. וְנִתְּפַסָּה עַל ר' אבא and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17<sup>b</sup> אֲלֵעֲדָא ר' אֲלֵעֲדָא when R. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. אֲשֶׁרֶךְ נִתְּפַסָּה עַל ר' אֲשֶׁרֶךְ happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16<sup>b</sup> עַל צִדְדֵי ר' אֲשֶׁרֶךְ אין אדם נִתְּפַסָּה על צִדְדֵי no man is taken to account for what he speaks in his distress. Sabb. 33<sup>b</sup> הָרֹדֵף עַל הָרֹדֵף are seized for the debt (die for the sins) of their generation. Y. Keth. XIII, 35<sup>d</sup> כָּל הַיּוֹם לִי כָּל הַיּוֹם לִי in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. וְאֵין לָךְ נִתְּפַסָּה אין לך נִתְּפַסָּה in no case must he reimburse him, except in the case of *ammona* and head-tax; Y. B. Kam. X, end, 7<sup>c</sup>; Y. Ned. IV, beg. 38<sup>c</sup>. Deut. R. s. 2, beg. (prov.) וְאֵין לָךְ נִתְּפַסָּה וְאֵין לָךְ נִתְּפַסָּה take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

*Hif.* הִפְסִיקוּ to cause to be seized, cause to take hold. Y. Succ. IV, 54<sup>d</sup> top וְכִּי תִּפְסִיקוּהוּ הַחֹרֶה לְשׁוֹן וְכִּי behold, the Law has made thee use the expression of endearment &c. Tem. 2<sup>a</sup> כֻּלָּם מִתְפַּסְּקִין בְּחִמּוּרָהּ all persons can cause the seizure of the substitute together with the

original by exchanging a consecrated animal (v. תְּמִנָּה). Ib. 9<sup>a</sup> שֶׁלֹּא יִשְׁלַח בְּדָבָר שֶׁאֵינוֹ שֵׁנוֹ can one cause the seizure of a thing which is not his?; a. e.—[Ned. 11<sup>b</sup>, sq. מִתְּפִיסִים, v. next w.]

*Pi. תָּפַס, תִּפֹּשׁ (v. תִּפֹּס) to climb, rise.* Gen. R. s. 66, end (ref. to Prov. XXX, 28) בְּאִיזוֹ זָכוֹת הַשְּׂמִמִּית מִתְּפַשֵּׁת בִּזְכוֹת כִּי for what merit does the spider (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 תִּפְשֵׁת.

*Pirel* תִּירֶס, *Hithparel* הִתְתִּירֶס same. Y. Erub. V, 22<sup>d</sup> top ויירד רואה אותו כי מִתְתִּירֶס ועולה מִתִּירֶס (שָׁפַס) you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

**חָפַשׁ** I, **חָפַשׁ** ch. same, *to seize, catch*. Targ. Ps. X, 9. Targ. II Esth. III, 8; a. e.—Keth. 84<sup>b</sup> **חָפַשׁ** ... **חָפַשׁ** relatives of R. J. seized a cow that belonged to heirs, out of an alley; **שְׁפִיר חָפַשְׁתָּהּ** you have seized her legally; ib. **חָפַשְׁתָּהּ**. Ib. **חָפַשְׁתָּהּ** ... **חָפַשְׁתָּהּ** there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; **מִיָּדָיו חָפַשְׁתָּהּ** I took it when the father was yet living; a. fr.—*Part. pass.* **חָפַשׁ** *holding*. B. Mets. 102<sup>b</sup> **חָפַשׁ** משום דהוה in possession; a. e. **חָפַשׁ** here, too, he is in possession; a. e.

*Af. אָרְפִּיס* to cause to seize, to deposit with (as security).  
 B. Bath. 174<sup>a</sup> אֶתְפְּסִיהָ (not אֶתְפְּסוּהָ); ib.<sup>b</sup> דִּאתְפְּסִיהָ (not  
 דִּאתְפְּסוּהָ); Keth. 107<sup>a</sup> צָרְרִי דִּאתְפְּסָה, v. צָרָא I.

*Itpha.* אִתְּפָּא, אִתְּפָּא; *Itphe.* אִתְּפָּא; 1) *to be seized, arrested.* Targ. Koh. XI, 4 (ed. Vien. מִתְּפָּא).—Tem. 26<sup>b</sup> לִישְׁנָא דִּתְּפָּא שְׁלֵמָה shall we say that *tahath* has the meaning of being arrested, i. e. if you say, this animal shall be *tahath* (in the place of) that animal, it becomes consecrated according to the law of exchange (תְּמִינָה)? Ib. לִישְׁנָא דִּתְּפָּא . . . חֲתָה *tahath* appears in the sense of being arrested and in the sense of redeeming; רְחִיבִי דִּתְּפָּא in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27<sup>a</sup>; a. e.—2) *to be deposited.* Keth. 107<sup>b</sup> לֹא מִתְּפָּא v. בְּדִהֲרִיא I.—3) *to hold one's self, cling to.* Ned. 11<sup>b</sup> קָא מִתְּפָּא he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; בְּעִיקְרֵי קָא מִתְּפָּא וְהָ . . . אֲלָא כֹגֵן but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. צִנְנָא). Ib. 12<sup>a</sup> בְּקִרְבָּן תְּפָּא he refers to the sacred character of a sacrifice; כְּמִתְּפָּא בְּדִבְרֵי הָאִסּוּר as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. בְּעִיקְרֵי קָא מִתְּפָּא he refers to the original day (of his father's death). Naz. 22<sup>b</sup>, v. צִנְנָא. Ib. 21<sup>a</sup> מִתְּפָּא חֵד (in saying, 'and I') each refers to him that spoke immediately before him; מִתְּפָּא בְּקָמָא they all refer to the first person; a. e.

**פָּסַח** II (sec. r. of פָּרַס) *to break; to desecrate.* Targ.

Y. Deut. XXIII, 18 וְלֹא יִתְפַּח יָדָיו ... no man ... shall desecrate himself &c.

*Itkpa. to be desecrated.* Targ. Job XV, 20 מִתְפַּחֵם ed. Wil., v. פִּרְס ch.

**תָּפַח**, or **תִּפְּחָה** (b. h.) *to join, strike, knock*.—Denom. תִּפְּחָה.

*Polel to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] מִשְׁחָקוֹ הוֹצֵאָהּ he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מְרוֹפֶפֶת).

**תָּפַח** I ch., *Polel* תִּפְּחָה same. Targ. Ps. LXVIII, 26 מְרוֹפֶפֶת (not פִּרְס ...).

**תָּפַח** II *to spit*, v. תִּפְּחָה I.

**תִּפְּחָה, תִּפְּחָה, תִּפְּחָה**, v. sub תִּפְּחָה.

**תִּפְּחָה** m. (פָּחָה) 1) *command, charge; trust*.—*Pl.* תִּפְּחָה. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) תִּפְּחָה עֲלֵינוּ because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 תִּפְּחָה (sing.). Koh. R. to I, 4 דֹּר עַל שְׂאֵינֵי עוֹמֵד בְּתִפְּחָהּ because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. תִּפְּחָהּ the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9<sup>b</sup> top תִּפְּחָהּ v. next w.; a. e.—2) *visit, attendance, esp. copulation*; 'תִּפְּחָה לְבִקֵּשׁ הַבָּשָׂה' Gen. R. s. 13 תִּפְּחָה ... בַּשָּׂעָה שֶׁהַמָּטָר שֶׁנֶּחֱלָה when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end תִּפְּחָה אַחֶה מִבְּקֶשׁ ... תִּפְּחָה thou hast sexual desires, and has Jeichoniah none? Lam. R. to I, 4 תִּפְּחָה אֶפְרַיִם אֲרוּמִים מִבְּקֶשֶׁן תִּפְּחָהּ (love their native climate); even cedars have their instincts (love their native climate); תִּפְּחָה אֶפְרַיִם דֶּרֶסִים מִבְּקֶשֶׁן תִּפְּחָה (mourn when they are deserted); a. e.

**תִּפְּחָה, תִּפְּחָה, תִּפְּחָה** ch. same, *command, charge; trust*. Y. Taan. I, 63<sup>d</sup> top תִּפְּחָה v. פָּחָה; Y. Ber. V, 9<sup>b</sup> top תִּפְּחָה (h. pl.); Yalk. Kings 207.—*Pl.* תִּפְּחָה. Targ. Y. Deut. V, 28; a. e.

**תִּפְּחָה, תִּפְּחָה, תִּפְּחָה** f. same, *command*. Targ. Koh. X, 18, v. מִיִּכְוֹחָה. Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

**תִּפְּחָה, תִּפְּחָה** pr. n. m. *Bar Taffkan*. Y. Keth. X, end, 34<sup>a</sup>.

**תִּפְּחָה** (b. h.) *to join; to sew, mend*. Men. 31<sup>b</sup> ... קָרַע תִּפְּחָה if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 תִּפְּחָה לְהַפְּרִיז ... תִּפְּחָה, v. תִּפְּחָה. Ib. 60<sup>b</sup> תִּפְּחָה לְהַפְּרִיז if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תִּפְּחָה; f. תִּפְּחָה; pl. תִּפְּחָה.

**תִּפְּחָה**. Tosef. Toh. V, 1 טָמְאָה if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נִמְחָה dissolved. Sabb. I. c.; Bets. I, 10 'תִּבְּחָה בֵּין ה' וּבֵין שְׂאֵינֵי ה' garments when sewed or unsewed. Ib. מִנְעַל שְׂאֵינֵי ה' a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

*Nif. to be sewed.* Kel. XX, 6 מִשְׁתִּפְּחָה Var. (ed. (משִׁתְּפָחָה) when the material for the curtain is sewed up; [Maim. reads מִשְׁשֵׁפֶר = מִשְׁשֵׁפֶר, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see בָּקָר a. פָּקָר Hif., and בָּקָר a. תִּפְּחָה].

**תִּפְּחָה** ch. same. Men. 35<sup>b</sup> מִדָּה לְמִתְפְּחָהּ וְכ' how about sewing it and sticking the seam inside?; a. e.

**תִּפְּחָה**, or **תִּפְּחָה** m. (preced.) *seam*. Men. 35<sup>a</sup>; Meg. 24<sup>b</sup> אֶלְכָסִין (or בְּתִפְּחָה; Rashi בְּתִפְּחָה) v. אֶלְכָסִין. Men. I. c. לְמָקוֹם הַזֶּה ... צָרִיד the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 מִפְּנֵי שְׂדֵהוּ because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

**תִּפְּחָה** or **תִּפְּחָה** ch. same. Men. 35<sup>b</sup> לְנֹאֵל וְעִירֹלִי לְתִפְּחָהּ or וְעִירֹלִי לְתִפְּחָה; Asheri (תִּפְּחָה), v. תִּפְּחָה.

**תִּפְּחָה** f. pl. (preced. wds.) *seams, borders*. Tosef. Kel. B. Bath. III, 1, v. תִּפְּחָה.

**תִּפְּחָה, תִּפְּחָה**, v. תִּפְּחָה.

**תִּפְּחָה, תִּפְּחָה**, v. תִּפְּחָה.

**תִּפְּחָה** m. = *פְּשִׁיחָה, stripping*. B. Bath. 54<sup>a</sup> אָכַלָה וְעִירֹלִי לְנֹאֵל וְעִירֹלִי לְתִפְּחָה enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

**תִּפְּחָה** m. = *פְּשִׁיחָה, a plain thing, certainty*. Y. Hall. III, 59<sup>b</sup> bot. לֵךְ וְכ' if it is plain to thee that &c.

**תִּפְּחָה**, v. תִּפְּחָה.

**תִּפְּחָה** m. (b. h.) *symbolical name of Gehenna*. Erub. 19<sup>a</sup>, v. פְּחָה. Lam. R. to I, 9; a. e.

**תִּפְּחָה** m. (פָּחָה; cmp. פָּחָה Pi. 3) *broken ground, a field full of cracks and lumps*. B. Bath. 36<sup>a</sup> הוּא לֹא הוּא הַחֹק הַזֶּה undisturbed possession of a *taftiḥa* gives no title.

**תִּפְּחָה**, v. תִּפְּחָה.

**תִּפְּחָה, תִּפְּחָה** f. (b. h.; קוֹה) *hope; term of time*. Y. Ber. IX, 13<sup>b</sup> bot. מִדָּה אֲבִדָה תִּפְּחָה ... ה' מִדָּה אֲבִדָה תִּפְּחָה as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51<sup>e</sup> הַנּוֹחֵן ה' לְמִירוֹתָיו he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

**תִּפְּחָה, תִּפְּחָה** f. (תָּקַל II) *snare*. Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תִּפְּחָה).—V. תִּפְּחָה.

**תִּפְּחָה**, v. תִּפְּחָה.



**חֲקִיפָא, חֲקִיפָא** ch. same, *strong, mighty; protector; hard, stern, severe*. Targ. Deut. I, 28 (h. text חֲסִי). Ib. XXXII, 15 (h. text צוֹר). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text עֲרִיץ). Targ. Is. XIX, 4 (h. text עֲזָרָה). Targ. O. Deut. XXVIII, 50 ואִי אֵינִי שׁׁ ה' (h. text פִּרְסִים ה' a. fr.—B. Mets. 64<sup>a</sup> וְאִי אֵינִי שׁׁ ה' and if it is a hard-hearted man that is not likely to give presents; a. e.—*Pl.* חֲקִיפָא, חֲקִיפָא, חֲקִיפָא. Targ. Ex. I, 9 (Y. ed. Vien. חֲקִיפָא). Targ. Is. XIII, 11. Ib. X, 33 (h. text גְּבוּרִים). Targ. Ez. III, 6 (h. text עֲמִיקִי; ib. 5 עֲמִיקִי). Ib. 7; a. fr.—Snh. 11<sup>a</sup> sq. מֵאִי בֵּין חֲקִיפִי Ms. F. (ed. חֲקִיפָא, v. עֲזָרָה; Meg. 28<sup>b</sup>; Taan. 23<sup>b</sup>; a. e.—*Fem.* חֲקִיפָא, חֲקִיפָא. Targ. Ex. XIII, 9. Targ. Is. XXIII, 7 (ed. Wil. חֲקִיפָא; h. text עֲלִיזָה). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62<sup>a</sup>; a. e.

*Pi.* תָּקַן same, 1) to straighten, mend, repair, set in order, prepare. Sifré Deut. 308 לְתָקְנִי אֶדְרִי one that had a crooked staff, and gave it to a mechanic to straighten it; מְתָקְנִי בְּחֵם he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מְתָקְנִין אֶת הַדְּרָכִים וְכ' they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מְתָקְנִים אֶת הַמִּינִיּוֹת אֵם הַמִּינִיּוֹת they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34<sup>a</sup> אֵין מְתָקְנִין אֶת הַשִּׁפּוֹר וְכ' you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מְתָקְנִין אֶת הַקִּינֹדִים וְכ' you may dress artichokes &c. Gitt. IV, 5 תָּקַנְתָּם אֶת רַבּוֹ וְכ' you have made it right for his master but not for himself; a. fr.—Transf. to make things legally fit for use by giving the priestly dues. Bets. 34<sup>b</sup> עָבַר וְתָקַן מִתְּתָקֵן if he transgressed (the law forbidding the separation of priestly

**תַּקְנָה** f. (תָּקַן) 1) *remedy*. Hag. 5<sup>a</sup>, v. טָקַן. Ib. 15<sup>a</sup>

as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab.d'R.N. ch. XXIV. Y. Sabb. IX, end, 12<sup>b</sup>, v. תַּקְנִיתָ; a. fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform*. Keth. 10<sup>a</sup> הוּאִיל וְתַקְנָת דְּחִמְבִּים וּכ' since it (the K'thubah) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בְּתַקְנָתָם, v. תַּעַל. Gitt. IV, 6 we must not help captives to escape, בְּתַקְנָת דְּשִׁבְיִין, this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, as a measure for the benefit of the repentant sinners. R. Hash. I, 4 מִפְּנֵי תַקְנָת קֶרֶן in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115<sup>a</sup>, a. e. תַּקְנָת הַשּׁוֹק, v. שׁוֹק III. Y. R. Hash. IV, 59<sup>b</sup> bot. וְיֵשׁ ר' אֶחָד הֵר' is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a. fr.—Pl. תַּקְנִיתָ. Bab. ib. 31<sup>b</sup> וּכ' (אֶחָד) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82<sup>a</sup> עֶשֶׂר ר' וּכ' (עֶשֶׂר) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51<sup>b</sup> וּכ' (שְׁנֵי) two reforms were introduced by the Rabbis &c. B. Mets. 112<sup>b</sup> הֲנִי נִינְחוּ do you call these *hālakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קְבוּעֵיהֶם ר' קְבוּעֵיהֶם ר' measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

## תַּקְנִיתָ

ch. same, 1) *remedy*. Targ. Y. Num. IV, 19.—Meg. 3<sup>a</sup> מֵאֵי תַקְנִיתָהּ וּכ' what is his remedy (what shall he do)? Let him read the Sh'm'a. Snh. 7<sup>a</sup> הֲיֵשׁ ר' וּכ' ולא הוּיָא ר' וּכ' there would never be a remedy for them; לעוֹלָם and there would never be a remedy for them through repentance. Zeb. 76<sup>a</sup> בְּרִיעֵיהֶם ר' there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform*. Meg. 2<sup>a</sup> אֲרוּ רַבֵּן וְעַקְרוּ ר' אֲרוּ רַבֵּן וְעַקְרוּ ר' will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. בּוֹמֵן הוּזָה אֲפ' בּוֹמֵן הוּזָה this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96<sup>a</sup> לִבְנֵיהֶם ר' shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5<sup>a</sup> sq. לֹא ר' הִיא וְר' לֹא שְׁבוּעָה R. Nahman's oath of equity (v. הִישָׁא) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41<sup>a</sup>; 46<sup>a</sup>; a. fr.

## תַּקֵּן

(b. h.; emp. תַּקַּל) [to bring into contact, knock, insert,] 1) to drive a peg in, put up a tent; to fasten. Yalk. Cant. 981 וּכ' הָלֹאֵי תַקֵּן חֲדָתָא בְּלִבָּנוּ וּכ' Oh that he would drive his law into our heart as in former days. Ex. R.

s. 1<sup>17</sup> Caleb is named Tekoa (I Chr. II, 24), שֶׁ' לָבוּ לְאֶבְרִי because he fastened his heart on his father in heaven. Yeb. 109<sup>b</sup> הוּקֵץ עֲצֻמוֹ לְדַבֵּר הַלְכָה he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; בְּרִינָא... וְאִיבְעִיר אִימָא הוּקֵץ or I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hālakha* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—Part. pass. תְּקוּץ lodged, placed. B. Mets. 85<sup>b</sup> אֶצֶל מִי אֵתָּה ר' next to whom art thou placed (in heaven)? Y. Sot. IX, 23<sup>c</sup> בִּלְבוֹ הוּסְכִין ר' with the knife sticking in his heart; a. e.—2) (emp. תַּעֵץ) to shout, esp. to blow (a horn). B. Kam. 18<sup>b</sup> בּוֹ וְשִׁבְרוּ ר' if a cock put his head into a glass vessel and crowded into it, and broke it; Kidd. 24<sup>b</sup>. Ib. בְּאָזְנוֹ וּכ' if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. a) to blow the Shofar at services; b) to sound the plain note (תַּקִּיעָה). R. Hash. III, 5 וְזִכְרֵיהֶם בְּשֶׁל זָכְרֵיהֶם on New Year's day they blow on a ram's horn. Ib. 7 וְאִיבְעִיר אִימָא הוּקֵץ if one blows (the Shofar) into a pit &c. Ib. IV, 1 יוֹם שֶׁבִּי... תְּקוּצִים וּכ' when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 מִלְּקוּץ... מִלְּקוּץ we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 תַּקֵּעַ הַכֹּהֲנִים תַּקֵּעַ וּכ' I. Taan. II, 5 וְהוּקֵץ וְהוּקֵץ (the reader said,) sound the T'ki'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3] to slap with the back of the hand. B. Kam. VIII, 6 (90<sup>a</sup>) הוּקֵץ לְחִבְרֵי הוּקֵץ he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.]

Hif. תַּקֵּץ to cause to blow. R. Hash. IV, 7 הַשְׁנִי מִתַּקֵּץ the second reader orders the blowing of the Shofar.

Nif. תִּקָּץ 1) to be driven in, be inserted. Yeb. 54<sup>a</sup> וְנִי and his membrum was inserted.—2) to be lodged. Taan. 24<sup>a</sup> שָׁכַן נִי Ms. M. (ed. נִי) woe to the generation that is placed in such a (bad) position.

תַּקֵּץ ch. same, 1) to clap. Targ. Ps. XLVII, 2.—2) to sound, blow. Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr.

Itpe. תִּתְקַץ to be sounded. Targ. Is. XXVII, 13.

## תַּקְעֵיהָ, v. תַּקֵּעֵיהָ

תַּקֵּץ (b. h.; emp. תַּקַּץ, comp. תַּקַּץ) 1) to seize, overpower. Yeb. 54<sup>a</sup> וְהוּקֵץ (not תַּקְפָּתָהּ) and his sister-in-law seized (forced) him. Ib. תַּקְפִּיהָ תַּקְפִּיהָ gentiles seized him, and coupled them. B. Mets. 6<sup>a</sup> בְּפִנְיָהּ if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib. תַּקְפֵּי כֹהֵן if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23<sup>a</sup> יִצְרֵי הוּקֵץ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אִיחָהּ ib., with play on אִיחָהּ) אִיחָהּ this refers to those who conquer sin; a. fr.—2) (with על) to rest heavily upon, be hard. Ab. III, 8 תַּקְפָּה עָלָיו מִשְׁנֵהוּ if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99<sup>b</sup>; a. e.

תַּקִּיר, תַּקֵּץ ch. same, 1) to seize, hold firmly. Targ.

**תְּרִבּוּת** f. (b. h.; רִבָּה) 1) *growth, education, rearing*. B. Kam. 16<sup>b</sup> **תְּרִבּוּת** tamed animals. Ib. **אֲרִי תְּרִבּוּת** a tamed lion. — Esp. **תְּרִבּוּת** *bad manners, depravity; degenerate child*. Nidd. X, 8 **זֶה הוּא הָרִיז** this is mischievous conduct. Hag. 15<sup>a</sup> **אַחֲרַי שִׁרְצָא לֵת** after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) **עַל שִׁרְצָא לֵת** (Abraham was displeased because of his son) because of his depravity. Ib. כָּל

when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. של מננו ח' ר' ללמוד ממנו ח' ר' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 ח' ר' ללמד a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification*. Y. Ab. Zar. II, 41<sup>b</sup>, v. ח' ר'.

**תְּרִבּוּתָא** ch. same, *training, manner*. Targ. Y. Gen. XXI, 12 נפס מהרבוך has gone out of (abandoned) thy teaching.—Gen. R. s. 28 ח' ר' ללמד be that man's name blotted out, for he has led my son to a bad life.

**תְּרִבּוּתָא**, v. sub. ח' ר'.

**תְּרִבּוּתָא**, v. תְּרַבְּיָא II.

**תְּרִבּוּתָא** m. = h. תְּרִבְּיָא, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6<sup>b</sup> ח' ר' שרי לחרבוצי during the festive week. B. Bath. 7<sup>a</sup> ח' ר' שרי לחרבוצי got for his share the garden. Ib. 67<sup>a</sup> ח' ר' שרי לחרבוצי Ms. F. a. Rashi (ed. ח' ר' שרי לחרבוצי) one says, by *darta* the court was meant, v. ח' ר' שרי לחרבוצי. a. e.—2) *hall, esp. school-hall*. Targ. I Chr. II, 55.—Men. 82<sup>b</sup> ח' ר' שרי לחרבוצי and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57<sup>a</sup> (v. Rashi).—Pl. ח' ר' שרי לחרבוצי. Taan. 6<sup>b</sup>, v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא** f. (b. h.; רְבָה) *increase, profit, interest*. B. Mets. V, 1 ח' ר' שרי לחרבוצי what kind of interest is called *tarbith*?, v. ח' ר' שרי לחרבוצי. Ib. 60<sup>b</sup> ח' ר' שרי לחרבוצי am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ח' ר' שרי לחרבוצי ... ח' ר' שרי לחרבוצי in such a case there is *neshekh* ..., but no *tarbith*, because he has no profit, having loaned him a *Danka* and received a *Danka*; a. fr.

**תְּרִבּוּתָא** I (Taf. of רְבָה) *to sprinkle*. M. Kat. 6<sup>b</sup> ח' ר' שרי לחרבוצי, v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא** II m. (רְבָה) 1) *garden at the house* (cultivated by sprinkling), *court*. B. Bath. 98<sup>b</sup>, v. ח' ר' שרי לחרבוצי.—Trnsf. ח' ר' שרי לחרבוצי the wide part of the gullet. Hull. 43<sup>b</sup>, sq. Ms. M. (ed. ח' ר' שרי לחרבוצי).—2) *hall, academy*. Tanh. Thazr. 9 ח' ר' שרי לחרבוצי they went down to Babylonia (with Jechoniah) and prepared a teaching place for the Law; Yalk. Kings 231 ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא**, v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא**, v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא**, v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא**, *Hif. ח' ר' שרי לחרבוצי* (denom. of ח' ר' שרי לחרבוצי) 1) *to give oranges to eat*. Y. Maasr. II, 50<sup>a</sup> bot. ח' ר' שרי לחרבוצי (ed. Krot. ח' ר' שרי לחרבוצי), v. ח' ר' שרי לחרבוצי. 2) *to make bright*. Erub. 53<sup>b</sup> (in enigmatic speech) ח' ר' שרי לחרבוצי Ms. M. a. Ar. (ed. ח' ר' שרי לחרבוצי Chaldaism) make the coals bright, v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא** m. (ח' ר' שרי לחרבוצי) *interpretation, translation, version*, esp. *Targum*, the Chaldaic (Aramaic) versions of the

Scriptures. Meg. 3<sup>a</sup> ח' ר' שרי לחרבוצי the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ח' ר' שרי לחרבוצי the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. ח' ר' שרי לחרבוצי and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. ח' ר' שרי לחרבוצי if Scriptural books are written in Targum (Aramaic) or in any other language; ib. ח' ר' שרי לחרבוצי and had in his hand the Book of Job in Targum. Ib. ח' ר' שרי לחרבוצי Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. ח' ר' שרי לחרבוצי Aramaic words in the Pentateuch (Y'gar Sahādutha, Gen. XXXI, 47). Kidd. 49<sup>a</sup> ח' ר' שרי לחרבוצי our (the authorized Babylonian) Targum. Ber. 8<sup>a</sup> bot., v. ח' ר' שרי לחרבוצי. Yad. IV, 5 ח' ר' שרי לחרבוצי the Aramaic passages in Ezra &c.; a. fr.

**תְּרִבּוּתָא** ch. same, 1) *loud speech*. Targ. Ps. VII, 1 ח' ר' שרי לחרבוצי (ed. Lag. ח' ר' שרי לחרבוצי; Regia ח' ר' שרי לחרבוצי; ed. Ven. ח' ר' שרי לחרבוצי) a shout (song) of thanksgiving (h. text ח' ר' שרי לחרבוצי).—2) *translation, version*. Meg. 3<sup>a</sup> ח' ר' שרי לחרבוצי but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

**תְּרִבּוּתָא**, v. next w.

**תְּרִבּוּתָא** (or **תְּרִבּוּתָא**) m. (a popular adaptation of *ἀφ' ὧν*, v. preced. art.) [that which comes after the meal, as the interpretation is read after reading from the original,] *dessert*. Tosef. Ber. IV, 4 (Var. ח' ר' שרי לחרבוצי). Y. Pes. X, beg. 37<sup>b</sup> ח' ר' שרי לחרבוצי; a. e.; v. ח' ר' שרי לחרבוצי.

**תְּרִבּוּתָא**, *ח' ר' שרי לחרבוצי* (late b. h.; ח' ר' שרי לחרבוצי to speak aloud, Assy.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 ח' ר' שרי לחרבוצי) that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. a) *to explain, interpret*, act as an Amora (v. ח' ר' שרי לחרבוצי); b) (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original*. Y. Bicc. III, 65<sup>d</sup> ח' ר' שרי לחרבוצי R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55<sup>b</sup> bot. ח' ר' שרי לחרבוצי what is *mafki'in*? R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. ח' ר' שרי לחרבוצי). B. Bath. 88<sup>a</sup> ח' ר' שרי לחרבוצי I and the lion in our company (a great scholar) have explained it; (Snh. 8<sup>b</sup>; Sabb. 111<sup>b</sup> ח' ר' שרי לחרבוצי Chald.). Ib. 53<sup>a</sup> ח' ר' שרי לחרבוצי it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49<sup>a</sup>; Tosef. Meg. IV (III), 41 ח' ר' שרי לחרבוצי. Meg. IV, 6 ח' ר' שרי לחרבוצי ... ח' ר' שרי לחרבוצי a minor may read from the Law and translate; a. fr.

**תְּרִבּוּתָא**, *Hithpa. ח' ר' שרי לחרבוצי* to be translated, interpreted. Ib. 10 ח' ר' שרי לחרבוצי; Tosef. ib. IV (III), 31 ח' ר' שרי לחרבוצי; a. e.

**תְּרִבּוּתָא** ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 ח' ר' שרי לחרבוצי they read from their books (the Pentateuch) and recite (as Haftarah, v. ח' ר' שרי לחרבוצי) from their prophets.—

**תְּרוּמָה** f. (b. h.; רִוּם) 1) *removal*. Yoma 22<sup>a</sup>, a. fr. הַרְוּתָה הַרְוּתָה the removal of the ashes from the altar (v. Lev. VI, 3).—2) [*lifting*,] *heave-offering, dedicated object; contribution for the sanctuary; sacred treasure*. Shek. III, 2; IV, 1 הַרְוּתָה חֲלָשָׁה, v. לְשִׁכָּה. Ib. מֵהָ הָיוּ עֲשֵׂינָהּ. הָאֵלֶּה what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45<sup>d</sup> bot. הַרְוּתָה . . . חֲלָשָׁה שְׁלֹשׁ הַרְוּתָה three kinds of contributions are spoken of in this section (Ex. XXV, 2 sq.): the contribution for the sockets (ib. XXXVIII, 28 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr.—Esp. *T'rumah, the priest's share of the crop, of dough* &c. Ter. I, 1 אֵינָן הַרְוּתָהּ what they set aside for the priest's gift is not legal T'rumah. Ib. 3 הַרְוּתָהּ what he set aside is T'rumah. Ib. IV, 3 עֵין יָפָה וּכ' הַרְוּתָהּ the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 מֵעֶשֶׂר אֶחָד מֵעֶשֶׂר כֶּת' מֵעֶשֶׂר one-tenth, which is as much as the gift of tithes; וּכ' מֵעֶשֶׂר הָיָה יוֹדֵעַ if he took out more than that, let him make it a contribution of tithes (for another pile). Ib. VII, 5 שְׁנֵי . . . שֶׁל רֹכֵל וְכ' הַרְוּתָה two piles, one containing T'rumah, and the other secular fruit (חֲלָשָׁה); a. v. fr.—*Pl.* הַרְוּתָה. Y. Shek. I. c. Taan. 7<sup>b</sup>

neglect of the laws concerning T'rumah and tithes; a. fr.—Transf. choice. Gitt. 67<sup>a</sup> מִד' וְכ' (Mithra) name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

תְּרומֵי, v. תְּרומֵי.

יהב ת' מנחה בריה Y. Gitt. II, 44<sup>b</sup> (ed. Krot. תרנגא, corr. acc., or תרנגא) presented an Ethrog to his son; (Y. Succ. III, end, 54<sup>a</sup> (תרנגא).—Pl. תְּרומֵי. Ib. כ' כהרא ת' הוין וכ' as was the case when Ethrogim &c., v. צַפְצָה I; Y. Gitt. I. c. כהרא תרנגא (corr. acc.).

תְּרומֵי m. (θρόνος) chair, throne. Tanh. T'rumah 9 'על ת' של ו' (some ed. 'ט, corr. acc.) so long as the Temple was not built, the world rested on a throne of two legs; when the Temple was built, the world stood firm (v. בָּסֵס). Y'lamd. ib., quot. in Ar. תרנוס; Tanh. ed. Bub. ib. 8 תרנוס (Var. תרכוס; corr. acc.). Gen. R. s. 68 ת' (תרכוס) he showed him (Jacob) a throne on three legs (the three pillars of the world); Yalk. ib. 119 תרנוס (תרכוס, corr. acc.) it is forbidden to move a large (teacher's) chair (on the Sabbath, interch. with בָּסֵס); a. e.—[Gen. R. I. c. וכ' Ar. (ed. וכפרנוס; Yalk. I. c. וכפרנוס read: וכפרנוס, v. פְּלִיפְּסָא, a. טורוס.]

תְּרומֵי, read: תְּרומֵי, or תְּרומֵי m. (θρίναξ) trident, fork, used as a tool in writing, prob. for levelling the paper (emp. Lat. charta dentata). Kel. XVI, 8 תיק ו' תיק ו' מכח ו' תיק ו' the case for the stylus and the trident, the case of &c.—[The corrupt. of our w. arose from a dittography of the next following word תיק or תיק, which gave rise to the etymology תְּרומֵי.—Hai Gaon explains our w. with תְּרומֵי.]

תְּרומֵי f. (b. h. רִצַּץ I) blowing the trumpet, esp. T'rū'ah, a rapid succession of three notes, tremolo. R. Hash. IV, 9 תְּרומֵי תְּרומֵי כ' שיעור ו' (Ib. 34<sup>a</sup> שיעור ו' וכ' תְּרומֵי תְּרומֵי כ' שיעור ו' the value of a T'rū'ah is equal to a T'rū'ah, and that of a T'rū'ah is equal to three Sh'barim. Ib. תְּרומֵי תְּרומֵי (the verb תְּרומֵי) means one thing, and תְּרומֵי (the verb תְּרומֵי) another thing; they mean the same; a. fr.—Pl. תְּרומֵי. Ib. IV, 9 כששל ת' v. תְּרומֵי. Ib. 34<sup>a</sup>; a. fr.

תְּרומֵי, v. תְּרומֵי.

תְּרומֵי f. (b. h.; רָפָה, v. רָפָה, a. רָפָה) release, healing. Shh. 100<sup>a</sup> (ref. to Ez. XLVII, 12) ר' יהונן אמר ל' ממש (Ms. F. להרפיון, v. Rabb. D. S. a. l. note 400) R. J. says, it means 'for medicine' in its real sense, v. תְּרומֵי; Yalk. Ez. 383 להרפיון (corr. acc.).—[Y. Pes. I, 28<sup>a</sup> תְּרומֵי, read: תְּרומֵי.]

תְּרומֵי (emp. טר), Hif. תְּרומֵי to squirt, splash; to have diarrhoea, commit a nuisance. Hull. 38<sup>a</sup> במתרוח when the animal discharges with a splash, opp. בשותחת, v. שָׁתָה I. B. Kam. 47<sup>b</sup> ומה ו' אכל חטין ו' the animal ate wheat, and got diarrhoea and died; B. Mets. 90<sup>a</sup> ומתרוח ומתרוח Succ. 53<sup>b</sup>; Yoma 77<sup>a</sup> ומתרוחין, v. פָּרַע; Kidd. 72<sup>b</sup> ומתרוחין (corr. acc.).

Nif. תְּרומֵי to be shocked, frightened; to be seized with a panic. Lev. R. s. 1 ונתרוחין מחור ו' (Tanh. Trum. 9 ונתרוחין בחור אחלרם) and be panic-stricken in their camps. Ib. ונתן נחריון and they were frightened.

תְּרומֵי m. (emp. רָרִי, a. רָרִי) hard wood, wild oak. Targ. Is. XLIV, 14 (h. text תְּרומֵי).

תְּרומֵי, Ithpe. תְּרומֵי (denom. of רָרִי) [to breathe,] to rest, wait. Targ. Y. Dent. I, 6 (v., however, תְּרומֵי).—Sabb. 134<sup>a</sup> ליתרוהו ליה ו' (Ms. M. לישוהו; Ar. ליתרוהו) let them wait with his circumcision, until the blood withdraws from the surface. Ib. 136<sup>a</sup> אי תיתרוהו ליה ו' if you had waited until evening to kill it, we should have eaten of it. M. Kat. 28<sup>a</sup> אי תיתרוהו ליה ו' (Ms. M. אי תיתרוהו, v. Rabb. D. S. a. l. note) give me thirty days' time. Arakh. 9<sup>a</sup> קא תיתרוהו ו' (Var. מתאחר) the new month would be delayed two (three) days; (ed. מיתרוהו the old month would gain &c.). Nidd. 30<sup>b</sup> ו' (Var. אי תיתרוהו) she may have waited forty days and then become pregnant; a. e.—B. Kam. 80<sup>b</sup> מאן תיתרוהו ו' (Rashi to Gitt. 68<sup>b</sup> תיתרוהו ניהרר ו' who shall wait (in the antechamber)? shall Samuel wait, and Rab and R. Asi enter?; but should Rab have waited or Rab Asi? [Ms. M. ו' מיהרר ניהרר ו' who should be troubled? &c.])

תְּרומֵי Pa. תְּרומֵי to cause to wait, keep back. Gitt. 68<sup>b</sup> תְּרומֵי גביה ו' (Ar. תְּרומֵי Paeli) he kept him with him until &c.

תְּרומֵי Af. תְּרומֵי 1) to be liberal. Y. B. Mets. VI, beg. 10<sup>d</sup> לא תְּרומֵי רָאנא . . . אלא אנא הייה מתְּרומֵי לכוך (ed. Krot. מהררה, corr. acc.) not that I am legally bound to give you your wages, but I, Hiya, am liberal towards you.—2) to allow time. Ab. Zar. 18<sup>a</sup> מתְּרומֵי מתְּרומֵי (not מיהרר; Ms. M. מתְּרומֵי only; v. Rabb. D. S. a. l. note) I will give you time (wait until you are well again); [prob. to be read: מתְּרומֵי I am hot, v. תְּרומֵי.]

תְּרומֵי m. (תְּרומֵי, emp. תְּרומֵי) a flat stone, quoit of a certain size, tirta. Hull. 124<sup>a</sup> כי ת' אפי' (Ar. תְּרומֵי) even (if the piece of flesh cut off with the hide in flaying be) as large as a tirta; B. Kam. 97<sup>b</sup> כי ת' אפי' Ms. R. a. Alf. (Ms. H. תְּרומֵי, corrected תְּרומֵי, read: תְּרומֵי, v. Rabb. D. S. a. l. note 80; ed. תְּרומֵי, corr. acc.) even (if the new coin be) as large &c.—Transf. a market term for a certain portion of meat, a slice. Bets. 29<sup>a</sup> ופלגו ת' (Rashi Ms. תְּרומֵי) in Sura they say (when asking for meat on the Holy Day, when it is not permitted to mention the price or to weigh), give me a tirta, or half a tirta.

תְּרומֵי, v. preced.

תְּרומֵי, a perversion of תְּרומֵי, v. תְּרומֵי.

תְּרומֵי, v. תְּרומֵי.

\*תְּרומֵי pr. n. pl. Taray (Tareya?), v. Fischer et Guthe Handkarte. Y. Sabb. III, 5<sup>d</sup> bot. ר' סימון ד' (Nahman. בר הררי).



פִּירֵינִיקָא v. פִּרְיָאקָה

**הַרְסִיּוֹת**, **תְּרִיסִיּוֹת** f. pl. (preced.; cmp. **רָצַל** a. **רָצַל** *the net-work of the strappings of sandals* (v. Sm. Ant., Engl. ed.<sup>3</sup>, s. v. Solea). Sabb. 60<sup>b</sup> (of nails for ornament) **שְׁרָיִם** **וְהַרְסִיּוֹתָיו** ... two on each side, and one in the strappings. Yeb. 102<sup>b</sup> **וְהַרְסִיּוֹתָיו** **שֶׁל** **שִׁיעוֹר** ... if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12<sup>d</sup> **תּוֹק** **שִׁיעוֹר** **הַרְסִיּוֹתָיו** **שֶׁל** **עֵץ** this means, that its strappings are of the vegetable kingdom, v. **רָבָט** I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8<sup>a</sup>; a.e.—Bab. ib. 112<sup>b</sup> **סָבֵל** **אַרְבַּע** **הַרְסִיּוֹתָיו** ... ישׁ **לִי** a sandal which has four loops, and four strapping arrangements.

III. תרי v. תריסר,

**תְּרִיעָה** m. (תרע) *breach*. Y. Kidd. I, end, 61<sup>d</sup>; Y. Peah I, 16<sup>b</sup> bot. ותרעין ה' v. טוג I ch.; Y. Shebu. II, end, 33<sup>c</sup> תרעה; Yalk. Prov. 935 תרעה. Gen. R. s. 100, v. תרענה.

תֵּרֵץ, v. פִּרְיֵץ.

**תְּרִיצָא, תְּרִיצָא** m. (*תְּרִיצָא*) *straight, upright*. Targ. Job I, 1. Ib. XXIII, 7; a. fr. — [Targ. Ps. XLV, 7 מַלְכוּת תְּרִיצָא Ms. a kingdom of *righteousness*.] — **תְּרִיצָא, תְּרִיצָא** Pl. **תְּרִיצָא** Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr. — Hull. 8<sup>b</sup> כִּי תְרִיצָא when the pieces of meat lie straight (as they should). — **תְּרִיצָא, תְּרִיצָא** Targ. Ps. XLV, 7 הוֹטָא a straight staff (h. text מִשָּׁר שָׁבַט v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אֹרֶחָא Ms. (ed. Lag. Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אֹרֶחָא; a. e. — Pl. **תְּרִיצָא, תְּרִיצָא** Ib. LXXXV, 3 (h. text מִשְׁרִים מִשְׁרִים). Targ. Prov. II, 13; a. fr.

**תִּרְצָאִית** (preced.) (adv.) *straightly, in straightness*.  
Targ. Prov. XXIII, 31. Ib. XV, 21 תִּרְצָאוֹת.

פְּרִיצוֹת, v. preced.

**תְּרִיצוּתָא** f. (preced.) *straightness, uprightness*. Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תְּרִיצָא; ed. Wil. תְּרִיצָא); a. fr.

**תְּרִיצָה** f. same. Targ. Ps. XLIV, 19 תְּרִיצָה constr. (Ms. תְּרִיצָה). Ib. XXXVII, 37 ed. Lag. (v. תְּרִיצָה); a. e.

תִּירִיקָא v. פִּרְיָקִי, פִּרְיָקָא

הורחלה v. תריתא

**פָּרַד** (comp. **פָּרַדָּה**) *to run about, be excited.*

*Pa.* תָּרַךְ, תָּרַךְ, תָּרַךְ 1) *to drive out, divorce, banish.* Targ. O. Gen. III, 24 (ed. Vien. תָּרַךְ; Y. שָׁרַד). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. מְתָרֵךְ, מְתָרֵךְ; f. מְתָרֵכָה, מְתָרֵכָה; *pl.* מְתָרֵכִין, מְתָרֵכִין; מְתָרֵכִין, מְתָרֵכִין. Targ. O. Lev. XXI, 14, a. e., v. מְתָרֵכִין. Targ. I Kings I, 21 (h. text וַתִּשְׁאַרֵם); a. e.—Gen. R. s. 10 וַתִּרְכֶּהוּ . . . אֶחָד a Roman came and drove him away. Gitt. 65<sup>b</sup> תָּרַכְתָּהּ (Hebr. form) if a husband says to witnesses, send her off (using the verb תָּרַךְ for גָּרַשׁ); Y. ib. VI, 48<sup>a</sup> bot. (not תָּרַכְתָּהּ); a. e.—2) *to ban, imprecate trouble on, curse.* Targ. O. Num. XXIII, 7, sq. (חָרַם).

*Ithpa.* אִתְּפָא, *Ithpe.* אִתְּפָא 1) *to be driven away, banished.* Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. אִתְּפָא; a. e.—2) *to be cursed.* Targ. Is. LXV, 20.

**תַּרְכֻּנָתָא** f. (רַכַּן II) *sinking, fall, ruin*. Targ. Prov. XXVI, 28 ed. (Var. טַרְכֻּנֻתָא, q. v.; h. text מַדְחָה).

**תַּרְכּוֹס** m. (תַּרְכּוּס = טַרְכֵּשׁ v. טַרְכֵּשׁ, *dresser, bracket, counter*. Y. Sabb. I, 2<sup>d</sup> top 'ת' שְׂרֹאא עוֹמֵד וְ' a *tarkos* (in front of a building) that stands in the public road . . . which is used to hand things from within to the street,

and from the street to within.—[Ib. III, end, 6° bot.; Tanh. Trumah, ed. Bub. 8, v. תְּרוּמָה.]—Tosef. ib. XIV (XV), 2 תְּרוּמָה, v. תְּרוּמָה. —Pl. תְּרוּמָה, Kel. XXIV, 5 תְּרוּמָה, v. תְּרוּמָה. —Ar. (ed. תְּרוּמָה; Maim. Hilkhoth Kelim XXVII, 5 תְּרוּמָה) there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, . . . , that at which people eat (v. Sm. Ant.<sup>3</sup> Engl. ed. s. v. Abacus) . . . , and that on which olives are spread; [Maim.: a sort of leather chest].

תַּרְוִנוֹס v. תַּרְכוֹסא.

**תָּרַם** (denom. of תְּרוּמָה) *to lift*, 1) *to remove (ashes), clear the altar* (Lev. VI, 3). Yoma II, 1 **מִי בְּרָאוֹנָה כָּל מִי** formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 **הַחֲקִינוּ וְכ'** it was arranged that they should clean the altar only by lot. Y. ib. 39<sup>b</sup> bot. **זֶר שֶׁ'** if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) *to separate the priestly gift, to make T'rumah*. Ter. I, 1 **לֹא יִרְוּמוּ וְכ'** five persons should not make T'rumah, and if they did &c., v. תְּרוּמָה. Ib. **הַחוּרֵם אֵת שְׂאִינֵי שְׁלִי** he that separates T'rumah from what does not belong to him. Ib. **אֵין חוּרְמִין וְיִתֵּם עַל הַשְּׂמֵן וְכ'** if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4 **אֵין חוּרְמִין עַל הַשְּׂמֵן** you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5 **אֵין חוּרְמִין בֵּין חֹלֵט וְכ'** you are not bound to give the priestly share out of the gleanings &c.; a. fr.

**תָּרַם** ch. same. Y. Ter. IV, 42<sup>d</sup> bot. **הוּא יִלֵּק תָּרִים** **הוּא** if he was used to give as Trumah one-fiftieth &c.; **יִלֵּק** when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

*Pa.* הָרִים same, *to lift, remove*.—Part. pass. מִרְתִּים. Esth. R. to III, 6 רִישֵׁךְ מִתְהַרֵּם חֵקֶךָ וּכ' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

פֶּדְמוֹר, v. פְּדֻמוֹר, פְּדֻמוֹד.

תולדותיו, v. תולדותיו.

גַּרְמִיל, תַּרְמִיל, תַּרְמִיל m. (leather) bag. Sabb. 31<sup>a</sup> ... גַּרְמִילוֹ the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38<sup>b</sup> bot. וְהִרְמִילוֹ עֲלֶיהָ כִּיֹּן as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab., Par. 1, ch. II חֲזוּרְמֵל חֲמִשָּׁה קַבִּים a *turmel* is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 'וְכִי שֹׁפֶתֶת הָרָ' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 וְלֹא הָרִיעָה בְּהִרְמִילוֹ neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Trnsf. *seed-bag*, *pod*. Tosef. Shebi. II, 6 וְהָרָ' עַל מֶה יִחַלְקוּ עַל הָרָ' they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תַּרְמִיל.—Pl. תַּרְמִילִין, Kel. XXIV, 11 וְהָרָ' שְׁלֹשׁ דָּ' הֵן וְכִי there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).

**תַּרְמִילָא** תַּרְמִילָא ch. same. Targ. Ruth II, 18. Targ. I Sam. XVII, 40.

**תַּרְמִיל** (denom. of תַּרְמִיל) to form pods. Shebi. II, 8 when they have begun to form pods before New Year; Y. ib. 34<sup>a</sup> תַּרְמִילָא expl. עֲבָדִין קִנְקֹלִין ch.

**תַּרְמִיל** v. תַּרְמִיל.

**תַּרְמִילָא** תַּרְמִילָא v. תַּרְמִילָא.

**תַּרְמִילָא** v. תַּרְמִילָא.

**תַּרְמִילָא** m. תַּרְמִילָא with anorganic כ, as תַּרְמִילָא for תַּרְמִילָא; v. Targ. Prov. XXX, 31 [spurred,] cock, chicken. R. Hash. 26<sup>a</sup>, שִׁקְרִי. Yoma 21<sup>a</sup> בִּינִינִי ת' a normal cock (that crows neither too early nor too late). Snh. 98<sup>b</sup>, v. עֲשֵׂתָּ. Ib. 63<sup>b</sup>, v. תַּרְמִילָא. Tanh. Emor 2; Yalk. Sam. 139 אין ת' is there no cock here to crow (announcing the morning)? B. Mets. 86<sup>b</sup> מִבְּחֵר שְׁבֻעוֹתָא ת' (some ed. the choice of fowls is the chicken. Bekh. 8<sup>a</sup> (of the hen); a. fr.—Pl. תַּרְמִילָא, תַּרְמִילָא. B. Mets. l. c. Tanh. l. c. B. Kam. VII, 7 וְכ' אין מְגַלְלִין ת' no chickens were raised in Jerusalem. Taan. 25<sup>a</sup>. Y. Ber. III, 6<sup>d</sup> תֹּפֵס אֲדוּמִים (ת') red cocks. Ab. Zar. I, 5 מִיָּד בֵּין דְּהוּרָא ת' you may sell him (the gentile) a white cock along with other cocks (although he may use the white cock for idolatrous purposes). Yeb. 84<sup>a</sup> כֹּהֵן בֹּקִיא כֹּהֵן like the cocks of B. B. (that tolerate no intruder); a. fr.—[Y. Dem. II, 22<sup>d</sup> top תַּרְמִילָא, v. תַּרְמִילָא II.]—Fem. תַּרְמִילָא hen. Snh. 63<sup>b</sup> (ref. to מאי נִיהוּ ת' II Kings XVII, 30) what is this (deity)? A hen. Tosef. Makhsh. II, 15. Sabb. 67<sup>b</sup>, v. תַּרְמִילָא; Tosef. ib. VI (VII), 5; a. fr.

**תַּרְמִילָא** תַּרְמִילָא I ch. same. Targ. Ps. L, 11, v. תַּרְמִילָא; a. fr.—Sabb. 78<sup>a</sup> בִּרָא ת' Ms. M. (ed. תַּרְמִילָא, v. תַּרְמִילָא I ch. Lev. R. s. 5 (ref. to גִּבֹר, Is. XXII, 17) like the cock that moves about from place to place; Yalk. Is. 290. Yoma 20<sup>b</sup> (expl. קִירָא ת' the cock has crowed; Y. Succ. V, end, 55<sup>c</sup> תַּרְמִילָא; Y. Shek. V, 48<sup>d</sup> bot.; a. fr.—Fem. תַּרְמִילָא on account of a cock and a hen Tur Malka was destroyed. Lev. R. s. 25, v. שִׁקְרִי; Yalk. ib. 615. Ib. כֹּהֵן ת' as long as her chicks are small, the hen calls them together &c. Midr. Till. to Ps. XLV בִּרָא ת' the hen of the prairie; a. fr.

**תַּרְמִילָא** II pr.n. pl. Tarn'gola (Watchtower); 1) בִּרָא ת' Fort Tarn'gola. Targ. Y. Dent. II, 8 (h. text גִּבֹר ת' T. near Caesaræa (Philippi). Targ. Y. I. Num. XXXIV, 15 תַּרְמִילָא דִּקְ. Targ. Y. I ib. 8.—Tosef. Shebi. IV, 10 תַּרְמִילָא עֵילָא דְּעֵילָא מִן קִסְרִין (Var. עֵילָא ת' עֵילָא above (near) Caesaræa; Y. ib. VI, 36<sup>c</sup> תַּרְמִילָא דְּעֵילָא מִן ק' Sifré Deut. 51 תַּרְמִילָא עֵילָא קִסְרִי; Yalk. ib. 874 דְּקִסְרִי... תַּרְמִילָא (corr. acc.).—Y. Dem. II, 22<sup>d</sup> top (h. form) תַּרְמִילָא קִסְרִין (not תַּרְמִילָא קִסְרִין).—V. Hildesh. Beitr., p. 42 sq.

**תַּרְמִילָא** תַּרְמִילָא, תַּרְמִילָא, תַּרְמִילָא v. preced. wds.

**תַּרְמִילָא**, v. תַּרְמִילָא.

**תַּרְמִילָא** (denom. of תַּרְמִילָא), Hif. תַּרְמִילָא 1) to shield, protect. Y. Sabb. V, 7<sup>b</sup> bot. (expl. לְבֹבִין כִּנְגֵר וְהוּא מִתְרִיס כִּנְגֵר one places a hide from the tannery against its heart, and this protects it against attacks of wild beasts.—2) to resist, fight, wrestle in debate. Yeb. 121<sup>b</sup> שׁוּד' עִם שְׁמִנִים who debated with eighty-five elders; Y. ib. XVI, 15<sup>d</sup> שׁוּד' מִתְרִיסִין כִּנְגֵר who debated with R. H.

**תַּרְמִילָא** ch., Af. תַּרְמִילָא, Pa. תַּרְמִילָא same, 1) to shield. Targ. Job XLI, 7 מִתְרִיסִין Var. ed. Lag. (ed. תַּרְמִילָא noun).—2) to fight, challenge, oppose. Y. Ab. Zar. II, 41<sup>b</sup> תֹּפֵס עַל יָדָא... but R. H. opposed him improperly; Y. Dem. III, 23<sup>c</sup> bot. מִתְרִיס לְקַבֵּל... (corr. acc.). Y. Gitt. III, 44<sup>d</sup> וְכ' לֹא דְרִישׁ לְקִישׁ מִתְרִיס לְקַבֵּל וְכ' not that R. L. opposed R. J. because they differed in theory, but &c. Tam. 32<sup>a</sup> מִה דִּין אֶתְרִיסָתָא לְקַבֵּל (Rashi אֶתְרִיסָתָא) why, now, did you oppose me?—3) to put on armor. Y. Kidd. III, 63<sup>d</sup> וְהוּא מִתְרִיס כְּלָיו וְכ' and R. H. put his armor on against (took up a debate with) &c.

**תַּרְמִילָא** same, to oppose. B. Bath. 111<sup>a</sup> הֲשֵׁחָא אִתְרִיס מִסָּא מִסָּא (ed. כִּי הֲשֵׁחָא) now if R. H. were dead, you might have opposed me (by referring to his authority).

**תַּרְמִילָא**, v. sub תַּרְמִילָא.

**תַּרְע** (denom. of תַּרְעָא), Hif. תַּרְע to sound alarm, esp. to blow the Shofar at public services (at fast and prayer meetings &c.). Y. Taan. II, 65<sup>b</sup> top שִׁנְאִין שִׁנְאִין if people neglect to blow the Shofar at the beginning of the year, they will sound it at the end, v. תַּרְע I. Taan. III, 1 צְמִירָא שִׁנְאִין when plants change (degenerate), we blow (call prayer meetings) for them at once (without waiting for the first rain). Ib. 3 אִתְרִיס מִתְרִיס וְכ' that town must fast and blow the Shofar (at prayer meeting), and all those around must fast, but not hold prayer meetings; must hold prayer meetings, but not fast. Ib. 7 עַל אֲלוֹ מִתְרִיסִין בַּשַּׁבָּת on the following occasions the alarm is sounded on the Sabbath: when a city is surrounded by gentiles, or threatened with a flood, &c., v. תַּרְעָא; a. fr.

**תַּרְע** I (Tafel of תַּרְע) to break, shatter, make a breach (corresp. to h. תַּרְע, a. fr. תַּרְע). Targ. Jud. VI, 30. Ib. VIII, 9. Targ. II Sam. VI, 8; a. fr.—Part. pass. תַּרְעָא; f. תַּרְעָא broken into, open. Targ. Prov. XXV, 28.—Y. Peah I, 16<sup>b</sup> bot.; Y. Shebu II, end, 33<sup>c</sup>, a. e. וְתַרְעִין וְכ' I ch.

**תַּרְע** same. Targ. O. Gen. XLIX, 6 תַּרְעָא ed. Berl. (ed. Vien. תַּרְעָא). Targ. O. Lev. XIV, 45 ed. Berl. (ed. Vien. Pe.). Targ. Ps. II, 9 תַּרְעָא Ms. (ed. Pe.); a. fr.

**תַּרְע** same, to be broken, shatter, ed, be broken into. Targ. Prov. XXIX, 18 (h. text תַּרְעָא). Targ. Jer. XXXIX, 2. Targ. Jud. VI, 28; a. fr.; v. תַּרְעָא.

**תַּרְע** II, תַּרְעָא, תַּרְעָא c. (preced.) 1) [opening,]

*door, gate* (corresp. to הַחֹרֶת, שַׁעַר, a. שַׁעַר). Targ. Ex. XXXII, 27. Targ. Deut. XXII, 21; a. fr.—Lev. R. s. 5<sup>8</sup> פִּתְחָהּ if she finds the door open; חֲשֹׁמֶת if she finds it shut. Num. R. s. 9<sup>13</sup>, v. אֶסֶר; a. fr.—[Yalk. Mic. 551, v. אֶסֶר].—*Pl.* חֲשֹׁמֶת, חֲשֹׁמֶת, חֲשֹׁמֶת. Targ. Y. Deut. III, 5. Targ. Is. XXVI, 2. Targ. Prov. XXXI, 31; a. fr.—Y. Shek. V, end, 49<sup>b</sup> וְכִּי אֵלֶיךָ עָבְדָה רַחֵם R. A. was building those gates of the Great College; a. fr.—2) = ה. שַׁעַר *market, market price*. B. Bath. 90<sup>b</sup>, v. חֲשֹׁמֶת. B. Mets. 74<sup>b</sup> בְּחֹרֶת when prices remain unchanged; a. e.—*Pl.* as ab. lb.) בְּחֹרֶת when there are two prices (prices have changed); a. e.

**שַׁרְיָן** m. (preced.) 1) *gate-keeper, guard*.—**שַׁרְיָן**. Targ. I Chr. IX, 18; a. e.—2) *locksmith*.—Pl. as ab. Targ. II Kings XXIV, 16 (not **שַׁרְיָן**; h. text **שַׁרְיָן**); Targ. Jer. XXIV, 1 (not **שַׁרְיָן**).

תִּרְעָה v. תְּרַעָה, תְּרַעָה

**תְּרֵעוֹמוֹת**. f. *murmur, complaint, quarrel*. B. Mets. VI, 1 אלא ה' ... אבל they have nothing but a complaint (no legal claim) against each other. Ib. 76<sup>a</sup> עבירה מה באי ליה ליה? what cause for complaint is there? [Answ. וכו' אמר ליה ליה לא תאמינן] he may say to him, dost thou not believe in (Prov. III, 27), 'withhold not a benefit &c.'? Y. ib. V, 10<sup>b</sup> אלא ה' ... אם איש יושב if an agent leaves his neighbor's money unemployed, the latter has no legal claim; ib. IX, beg. 12<sup>a</sup>, opp. חייב לשפוט. Sabb. 56<sup>b</sup> לא יהיו רבים עליך (ed. תרעומות) I have no quarrel with thee, but only with him &c.; Yalk. Sam. 151. Treat. Der. Er. Zutfa ch. IX, beg. היה רחוק בן הרה' וכו' keep aloof from murmuring (talking against a fellowman), for if thou talkest against thy neighbor, thou wilt commit other sins too. Ber. 12<sup>a</sup> בפני ה' המעיין בקשו ... they wanted to read so (recite the Ten Commandments with the Sh'm'a in the prayers), had they not long ago abolished it on account of the seditious talk of the heretics (who declared nothing to be essential in the Law but the Ten Commandments); a. fr.—*Pl.* תרעומות. Tosef. Sot. VI, 1 ושארי כל הה' האמורות וכו' and all the other murmurings (against God) mentioned in that section (Job XXVII).

**פִּרְעָא** m. (I פִּרְעָה) *one that makes a breach.* Gen. R. s. 69 (play on וּפְרָצָה יָמָה, Gen. XXVIII, 14) אַתְּ הוּא ד' דִּרְמָא (some ed. פִּרְעָא) *thou art he that will break through the sea (thy children will pass through the Red Sea);* Yalk. Mic. 551 תִּרְעָה (corr. acc.).

תַּרְעִילָה v. תַּרְעִילָה

**תַּרְעִיחַ** f. (רַעֲיִי II) *plan, cunning, ambition* (in a good and an evil sense). Targ. Prov. XXVII, 9 (h. text עֲצָה). Ib. I, 4 (h. text בְּמִדָּה). Ib. XXXI, 16. Ib. XXIV, 9; a. fr.

**תַּרְעֵלָה** I f. (b. h.; v. רָעַל *reeling, staggering*. Esth. R. to I, 14 (play on שָׁחַר *ib.*, v. שָׁחָה) כּוֹס שֶׁל ת' מִשְׁקָה ... I will make them drink the cup of staggering. Gen. R. s. 16 כּוֹס תַּרְעֵלָה וְכ' ... כּוֹס תַּרְעֵלָה וְכ' ... I will make the nations (that oppress Israel) drink the cup of

staggering out of the place whence judgment goes forth (Eden).

תַּרְעֵלָה II pr. n. pl. *Tar'elah*. Y. Shebi. IX, 38<sup>d</sup> bot.  
'ת סוּכוֹת Succoth (Josh. XIII, 27) is now called *Tar'elah*  
(v. Hildesh. Beitr., p. 48).

**תָּרַעַם** (*Hithpa.* רָעַם v. תָּרַעַם) *to make discontented, rebellious*. Pesik. R. s. 43, end (ref. to *רָעַעְמָה*, I Sam. I, 6) **אֵתָּה מִתְרַעֵמָה אוֹתָהּ עָלַי וְכִי** thou attemptest to make her rebellious against me, v. רָעַם.

ה.רעמא v, תרעמפא, תרעמוהא, תרעמא

**breach.** 1) (תִּבְרַח) *f. תִּבְרַחַת, תִּבְרַחַת, תִּבְרַחַת*. Targ. II Sam. VI, 8. Targ. I Kings XI, 27 (ed. Wil. תִּבְרַח); a. fr. — Y. M. Kat. III, 83<sup>c</sup> top רִסְגוֹ תִּבְרַחַתְךָ, v. רִסְגוֹ I ch.; Gen. R. s. 100 תִּבְרַחַתְךָ; ib. פִּסְגוֹ תִּבְרַחַתְךָ, v. פִּסְגוֹ; a. e. — *Pl.* תִּבְרַחַתְךָ. Targ. Ez. XIII, 5 (ed. Wil. תִּבְרַחַתְךָ, corr. acc.). — 2) *gate*. Y. Shh. VI, 23<sup>c</sup> תִּבְרַחַת גִּיהֵנָּה the gate (door) of Gehenna; (Y. Hag. II, 77<sup>d</sup> bot. צִירָא דִּתְרַחַת וּכְ a hinge of the gate of Gehenna).

**תָּרַף** (*Taf.* of רָפָה), *Hif.* תִּתְרַף. 1) *to make soft*. Tosef. Shebi. I, 8 מִפְּנֵי שֶׁתִּתְרַף ... לא יקנה ed. Zuck. (oth. ed. שִׁמְחָרִין (in the Sabbatical year) one must not smear resin over a root (of a bulbous plant), because it makes it softer (advances its ripening).—2) *to rot, decay; to become weak*. B. Bath. 19<sup>b</sup> בַּשְּׁתִּתְרִיפוֹ when the dates are rotten. Y. B. Kam. V, end, 5<sup>a</sup> מִחַמַּת אוֹרֵרוֹ when the animals grew sick from the air in the pit (חבל).

**תִּרְךָ** ch. same, *to be soft, dissolved, digested*. Y. Shek. VI, 50<sup>a</sup> bot.; Cant. R. to IV, 12, v. תִּרְפִּין.

\**Af. אֶתְרִיף to use foul language, blaspheme. Targ. Ps. XLIV, 7 Levita (ed. מנור).*

תרפ"ן, Pirké d'R. El. ch. LI, end, v.

**תְּרַפּוּת** f. (תָּרַם) [*foulness,*] *obscenity, debauchery* at idolatrous festivals. Ab. Zar.II, 3 וְכִי אָסֵיר לָהּ הַחוֹלֶבֶן לְחַדְשֵׁי הַמִּצְוָה you must not deal with those who journey to idolatrous festivals (Dionysia), but you may deal with those who are coming home; Tosef.ib.I, 15; Y.ib.II, 41<sup>b</sup> [read:] אֵיךְ הָיִינוּ אֵיךְ הָיִינוּ some read *tarputh*, and others read *tarbut*; he that reads *tarputh* refers to *t'rafim* (תְּרָפוֹת) &c., (וְהִרְפָּה). תְּרַפּוּת. Tosef.l.c. 16 ... כִּי שִׂירָא בֵּית' לא... (our v.omitted in ed. Zuck.) a man (Jew) must not go with a party on an idolatrous pilgrimage. Bab. ib. 32<sup>b</sup> וְכִי נִכְרִי הוֹלֵךְ לְחַדְשֵׁי הַמִּצְוָה if a gentile is going to an idolatrous festival, you must not deal with him, because he goes to offer his devotion to idolatry, but on his way back you may deal with him &c.; יִשְׂרָאֵל וְכִי אֵין חֻקֵּי הַמִּצְוָה if a Jew is going to an idolatrous festival, you may deal with him on his way to it, for he may reconsider and not go &c.; a.e.

הורפיתא v. תרפותא

תרפיה, v. next w.

**תַּרְפִּיּוֹן** m. (תַּרְקָה, cmp. רַפִּיּוֹן) *a laxative*. Deut. R. s. 1, beg. (expl. להרפואה, Ez. XLVII, 12) לַת its leaves shall serve as a laxative; Y. Shek. VI, 50<sup>a</sup> bot. תַּרְקָה וְחָרָק מְצִיץ עֲלֶיהָ וְחָרָק מְנוּחָה (corr. acc.) a laxative, one sucks its leaves, and his food is digested; Cant. R. to IV, 12 תַּרְקָה וְחָרָק לַת מְצִיץ עֲלֶיהָ וְחָרָק מְנוּחָה; Pirké d'R. El. ch. LI וְחָרָק מְצִיץ לַת וְחָרָק מְנוּחָה (corr. acc.).—[Yalk. Ez. 383 לַת, v. תַּרְפִּיּוֹת.]

**תַּרְפִּיּוֹת** m. pl. (b. h.) *Teraphim*, a certain form of idols. Tanh. Vayetsé 12 וְכִי הָיוּ מְדַבְּרִים הֵן do the Teraphim talk? Ib. הוֹרְפָה, v. נִקְרָא ר' שֶׁהָן מַעֲשֵׂה הוֹרָה וְכִי. Y. Ab. Zar. II, 41<sup>b</sup>, v. תַּרְפִּיּוֹת. Gen. R. s. 74; a. fr.

תַּרְפִּס, v. תַּרְפִּס.

**תַּרְפִּיּוֹתָא** f. (תַּרְקָה, cmp. רַפָּא) *healing, cicatrization*. Keth. 39<sup>b</sup> וְדִסְכּוּרִי כִי ה' Vers. in Rashi a. Ar. as much pain as is caused by the healing of the puncture made in letting blood.

**תַּרְצֵן** (cmp. תַּרְוֵן) *to make straight, level*. Targ. Ps. CXIX, 128 (Ms. Pa.). Targ. Prov. XI, 6 תַּרְוֵן Ms. (ed. Pa.); a. e.

*Pa.* תַּרְצֵן 1) *to make straight; to arrange, lead*. Ib. III, 6 תַּרְצֵן (some ed. תַּרְצֵן Part. Pe.). Targ. Job XXXIII, 27 Ms. (ed. Wil. תַּרְצֵן; h. text וְיִשְׁרֵן). Targ. Y. Ex. XXXIX, 33; a. e.—Targ. II Chr. XXIX, 34 תַּרְצֵן ed. Wil. (add.: לְבָא) they made their heart straight (ready; oth. ed. לְבָא they were straight of heart; h. text וְיִשְׁרֵן).—Ber. 46<sup>b</sup>, v. infra.—2) (mentally) *to set aright, settle, harmonize*. Gitt. 4<sup>b</sup> רַבָּה רַבָּה Rabbah settles (explains the differences of opinion in the Mishnah) in accordance with his principle (so that both disputants agree with his principle), and Raba in accordance with his. B. Mets. 14<sup>b</sup> חֹב must you not (in order to uphold the Boraitha) explain it (that it refers to robbers)? explain it just as well that it refers to a creditor. Keth. 35<sup>b</sup> לַת תַּרְצֵן how will he harmonize the Mishnah (with his principle)? Sabb. 62<sup>a</sup> אַשֶּׁה תַּרְצֵן you have explained the case satisfactorily with regard to woman, what have you to say concerning the case of man? M. Kat. 13<sup>b</sup>; a. v. fr.

*Ithpa.* תַּרְצֵן, *Ithpe.* תַּרְצֵן 1) *to straighten one's self, sit up*. Ber. 46<sup>b</sup> וְכִי תַרְצֵן תַּרְצֵן he (that reclines at a meal in front of another diner) would have to sit up in order to talk to him.—2) *to be set aright, be harmonized*. B. Bath. 170<sup>a</sup> מִתְחַרְצָה אֵלָּא כְּמִתְחַרְצָה מִר' (not (כְּמִתְחַרְצָה) the Boraitha cannot be satisfactorily explained, except as you explained it, and this being so &c.; a. e.

תַּרְצָא, v. תַּרְצָא.

תַּרְקָא, v. תַּרְקָא.

**תַּרְקָב** m. (= קב) [two Kabs; later] *three Kabs*, a dry measure (v. Herzfeld, Metrol. Voruntersuch. II, p. 63 sq.); also *a field requiring a Tarkab of seed*. Tosef.

Maasr. II, 7 וְכִי אֵינָה פְּחוּתָה מִת' a medium size basket is no less than a Tarkab, a small one no less than two Kabs; (differ. in Y. ib. II, 49<sup>c</sup> bot.). Tam. V, 4 וְכִי הָיוּ הָיוּ הָיוּ הָיוּ the spoon (for frankincense) resembled a large Tarkab ..., containing three Kabs. Nidd. 49<sup>b</sup> וְיִשְׁבַּע עָלָיו אוֹר אוֹר or if he inverted a T. and sat on it; Sabb. 59<sup>a</sup>; Hag. 23<sup>b</sup> (not עליה). Y. Ber. I, 2<sup>c</sup> bot., v. תַּרְקָב; a. fr.

**תַּרְקָבָא** ch. same. Kidd. 11<sup>a</sup> דִּינָרִי עִירְלָא לִיה וְכִי a Tarkabful of gold Denars. Yoma 18<sup>a</sup> וְכִי דִינָרִי עִירְלָא לִיה וְכִי Martha ... gave king Jannai a T. of Denars to nominate Joshua ben Gamla as one of the high priests (to be elected by the electors); a. e.

תַּרְקָשׁ, v. תַּרְקָשׁ, a. תַּרְקָשׁ.

**תַּרְקִיָּא** pr. n. (Θρᾶκη) *Thracia, Thrace*, a country in the south-eastern extremity of Europe. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (ed. Rahmer Var. תַּרְקִיָּא or תַּרְקִיָּא; h. text תַּרְסִיָּא);—Y. Meg. I, 71<sup>b</sup> bot. תַּרְקָא; Gen. R. s. 37 תַּרְקִיָּא; Yalk. ib. 61; Yoma 10<sup>a</sup> בֵּית תַּרְקִיָּא (Ms. M. 1 שְׂרָקִי; Ms. M. 2 שְׂרָקִי; Ms. O. a. Ar. שְׂרָקִי; Ms. L. שְׂרָקִי, v. Rabb. D. S. a. l. note 8). Y. Kidd. I, 61<sup>d</sup> top; Y. Shebi. VI, 86<sup>b</sup> bot. תַּרְקִיָּא (for תַּרְקִיָּא, Gen. XV, 19); Gen. R. s. 44 תַּרְקִיָּא (for תַּרְקִיָּא, Gen. I. c.); Yalk. ib. 78 תַּרְקִיָּא.

תַּרְקִיָּא I, v. preced.

תַּרְקִיָּא II, v. תַּרְקִיָּא.—[Gen. R. s. 12, end; Yalk. ib. 19, v. next w.]

**תַּרְקִיעַ** m. (רַקֵּעַ) *beaten metal, foil*. Gen. R. s. 12, end (ref. to Job XXXVII, 18 תַּרְקִיעַ וְכִי (ed. Wil., as Ar., תַּרְקִיעַ) the heavens look like a beaten metal plate; Yalk. ib. 19 תַּרְקִיעַ כְּמִי תַּרְקִיעַ they look always as at the time they were cast, like &c.; (Y. Ber. I, 2<sup>c</sup> bot. תַּרְקִיעַ מִלְמַד שֶׁשְּׁעוּיָן כֵּסֶם tarki'a intimates that they are like foil).

תַּרְתָּא, Y. B. Mets. VI, beg. 10<sup>d</sup> מִתְחַרְצָה, v. תַּרְתָּא.

תַּרְתָּא, v. תַּרְתָּא.

תַּרְתָּא, v. תַּרְתָּא, III.

תַּרְתָּא, v. תַּרְתָּא.

**תַּרְתָּא** (cmp. תַּרְתָּא Pa.) *to crumble, cast loose earth*. Pesik. B'shall., p. 80<sup>a</sup> עֲלֵיהֶן עֲלֵיהֶן it (the domestic serpent) began to crumble dust upon them (the garlic bulbs); Y. Ter. VIII, 46<sup>a</sup> מִיִּשְׁרֵי מִתְחַרְצָה וְכִי.

**תַּשְׁ** m. (תַּשְׁ) *weak*. Y. Bets. V, 63<sup>a</sup> top, v. תַּשְׁ.—Pl. תַּשְׁ הָיוּ הָיוּ הָיוּ הָיוּ the hind has tender limbs, and when she wants water, she is afraid &c. Gen. R. s. 20 (play on תַּשְׁ, Cant. VII, 11) הָיוּ הָיוּ הָיוּ הָיוּ we are weak (in good deeds), but although we are weak, we hope for &c. Num. R. s. 10<sup>1</sup>, v. תַּשְׁ; a. e.—Fem. תַּשְׁ. Yalk. Ps. 862 וְכִי הָיוּ הָיוּ הָיוּ הָיוּ, v. תַּשְׁ; Gen. R. s. 12 תַּשְׁ.

תַּשְׁ, v. תַּשְׁ, תַּשְׁ, תַּשְׁ, v. sub תַּשְׁ.

**תִּשְׁבֵּה**, v. תִּשְׁבֵּה.

**תִּשְׁבֵּה** pr. n. pl. *T'shub*, native place of Elijah the Tishbite. Targ. I Kings XVII, 1; II Kings I, 8 ed. Lag. (oth. ed. תִּשְׁבֵּה); a. fr.

**תִּשְׁבֵּה** f. (b. h.; תִּשְׁבֵּה) 1) *return to God, repentance*. Ab. IV, 11, v. תִּשְׁבֵּה. Pes. 54<sup>a</sup> וְכִּי חֲזָרָה ... שְׁבֵעָה seven things were created before the world was made, they are: the Law, repentance &c. Ib. 119<sup>a</sup> (ref. to Ez. I, 8) כְּדֵי לִקְבֹּל בְּעֲלֵי ה' כְּדֵי לִקְבֹּל בְּעֲלֵי ה' ... כְּדֵי לִקְבֹּל בְּעֲלֵי ה' where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. LVII, 19) &c. Yeb. 21<sup>a</sup> (in Chald. dict.) הֵנִי אֶפְשָׁר בְּה' אֶפְשָׁר these sins (of incest) may be remedied by repentance, but those (of giving false measures) cannot be remedied by repentance (because you can make no restoration). Pesik. R. s. 28 (ref. to Ps. CXXXVII, 2) וְכִי בָּא וּרְאָה עֲפָרָה ... לֵה' וְכִי the love of) the dust of the land of Israel for repentance: as long as they were in the land of Israel, Jeremiah said to them, do penance, &c.; a. fr.—2) *reply, answer*. Sabb. 88<sup>b</sup> הַחַיִּים הַזֵּהִם גִּבְעוּ אֶת הַתְּשֻׁבָה לֵה' give them an answer (refute their argument). Pes. 94<sup>a</sup> מִדֵּי ה' הִשְׁבִּיחוּ בִּתְּשֻׁבָה בִּתְּשֻׁבָה what was the reply the divine voice gave to that wicked man (Nebuchadnezzar), when he said (Is. XIV, 13), I will rise &c. Hag. 13<sup>a</sup> שְׁנֵי הַחַיִּים לֵה' הַחַיִּים לֵה' make your argument against him; they could find nothing to reply. Ib. 105<sup>a</sup>, v. תִּשְׁבֵּה. Ab. Zar. 44<sup>b</sup> גִּבְעוּ אֶת הַתְּשֻׁבָה לֵה', v. תִּשְׁבֵּה; a. fr.—*Pl.* תִּשְׁבֵּהוּ. Yoma 12<sup>b</sup> שְׁנֵי הַחַיִּים הֵנִי אֶפְשָׁר בְּה' there are two arguments against it, first that &c.; Keth. 87<sup>b</sup>; a. fr.—Gen. R. s. 20 בְּעֵל ה', v. תִּשְׁבֵּה.

**תִּשְׁבֵּהוּ, תִּשְׁבֵּהוּ** f. (תִּשְׁבֵּה) 1) *bed, couch, mattress, carpet*. Targ. Prov. XXII, 27. — *Pl.* תִּשְׁבֵּהוּ. Ib. XXXI, 22 (h. text מִרְבֵּדִים). Ib. VII, 16.—2) *bed, bottom*. Targ. Ez. XLIII, 13; 14; 17 (h. text תִּשְׁבֵּהוּ).

**תִּשְׁבֵּהוּ** f. (b. h.; תִּשְׁבֵּה) *trust, loan*. Sifra Vayikra, Hob., Par. 9, ch. XV; Shebu. IV, 5 יֵד אֶת פְּקֻדוֹתָם a charge or a loan. B. Mets. 48<sup>a</sup>, a. e. ... כְּגֹן שִׁיחָה לֵה' by *t'someth yad* we mean a loan for which the debtor has designated a certain object in his possession as security. Ib. (ref. to Lev. V, 24) לְרִבּוֹת ה' יֵד לְהִשְׁבֹּן this includes the *t'someth yad* as amenable to the law of restoration (v. תִּשְׁבֵּהוּ); a. e.

**תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תִּשְׁבֵּהוּ** f. (b. h.; תִּשְׁבֵּה) *help, salvation*. Ex. R. s. 18, end בְּיוֹם שְׁעִשְׁתֵּי לֵלָה ה' וְכִי on the anniversary of the day on which I wrought salvation for you (on the fourteenth of Nisan), and in that very night. Ib. s. 19, end וְכִי ה' וְכִי he saved them; a. e.

**תִּשְׁבֵּהוּ** f. (b. h.; תִּשְׁבֵּה) *desire*. Gen. R. s. 20 אֵין ה' הַשְׁבֵּהוּ הַיְּשָׁרָה שֶׁל אִשָּׁה וְכִי the wife's longing is for her hus-

band (Gen. III, 16) אֵין הַשְׁבֵּהוּ שֶׁל יֵצֶר וְכִי the tempter longs for Cain and the like of him (ib. IV, 7); אֵין הַשְׁבֵּהוּ שֶׁל הַיָּמִים לְעֵלְמָה for the earth (Ps. LXXV, 10); וְכִי הַשְׁבֵּהוּ שֶׁל הַקֹּדֶשׁ and the Lord longs for Israel (Cant. VII, 11). Ib. תִּשְׁבֵּהוּ לְחֵשֶׁק return to thy desire; תִּשְׁבֵּהוּ לְחֵשֶׁק return to the desire for thy husband; a. e.—*Pl.* תִּשְׁבֵּהוּ. Ib. הֵן וְכִי there are four desires (four Biblical passages containing the word *t'shubkah* or its root); Yalk. ib. 32.

**תִּשְׁבֵּהוּ** f. (b. h.; תִּשְׁבֵּהוּ) *traveller's gift to the host, present*. Yalk. Cant. 988 (ref. to תִּשְׁבֵּהוּ, Cant. IV, 8) הַנָּחִים ... שְׁעִרְיִין the nations will bring Israel as the travellers' gift (alluding to Is. LXVI, 20; comp. Cant. R. to l. c.). Midr. Till. to Ps. LXXXVII (ref. to תִּשְׁבֵּהוּ, Cant. l. c.) דָּבָר נֶשֶׁת מִסְתַּכֵּל וְכִי why is a gift called *t'shubrah*? Because man looks at it and says, how beautiful! (ed. Bub. שְׁמִסְתַּכֵּלִין בָּהּ וּמוֹמְרִין by ref. to Job VII, 8); Yalk. ib. 888 (not תִּשְׁבֵּהוּ).

**תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תִּשְׁבֵּהוּ** f. (תִּשְׁבֵּה) *weakness, feebleness*. Targ. Lam. I, 6 תִּשְׁבֵּהוּ (ed. Vien. תִּשְׁבֵּהוּ).

**תִּשְׁבֵּהוּ** f. (תִּשְׁבֵּה) II, v. Ned. III, 8 quot. s. v. תִּשְׁבֵּהוּ 1) *early manhood, youth*. Ab. III, 2 נִיחַ לֵה' v. נִיחַ II; Y. Taan. II, 65<sup>b</sup> bot. (corr. acc.). Lam. R. to I, 2 הִיא לֵה' בֵּן she had a grown up son, and he died; ib. II, 11.—2) (sub. מִיָּד) *death at manhood, premature death*. Ib. תִּשְׁבֵּהוּ (דְּמִיעָה) שֶׁל ה' tears over the loss of a grown up child. Treat. Der. Er. Zutta ch. IX כְּדֵי שֶׁתִּצָּל מִמֶּלֶךְ הַתִּשְׁבֵּהוּ in order that thou mayest be saved from the angel of premature death.—[3] *search for young men, conscription*. Tanna d'be Eljahu ch. I.]

**תִּשְׁבֵּהוּ** f. (תִּשְׁבֵּה) = תִּשְׁבֵּהוּ = תִּשְׁבֵּהוּ. Targ. Job XXX, 22 Ms. (ed. Lag. תִּשְׁבֵּהוּ; ed. Wil. תִּשְׁבֵּהוּ; h. text תִּשְׁבֵּהוּ, K'ri תִּשְׁבֵּהוּ).

**תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תִּשְׁבֵּהוּ, תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תִּשְׁבֵּהוּ, תִּשְׁבֵּהוּ** f. (תִּשְׁבֵּה) *ninth*. Targ. Num. VII, 60. Targ. II Kings XVII, 6. Ib. XXV, 1; a. fr.

**תִּשְׁבֵּהוּ** m., **תִּשְׁבֵּהוּ** f. (תִּשְׁבֵּה) same. Yoma 81<sup>b</sup> *whoever eats and drinks on the ninth (of Tishri, being cheerful in his faith in God's forgiveness) is considered as if he fasted on the ninth and the tenth*. Bekh. IX, 8 קָרָא לֵה' עֲשִׂירִי if (in counting the sheep for tithes) he called the ninth the tenth; a. fr.

**תִּשְׁבֵּהוּ, תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תִּשְׁבֵּהוּ**, v. תִּשְׁבֵּהוּ.

**תָּשִׁיעַ** m. (חָשַׁע) *weak, frail, sick*. Koh. R. to V, 12, v. כִּפְיָן. Y. Ber. II, 4<sup>b</sup> top בְּגִין דָּאנָא ר' וְאָנָא יוֹלָא because I am feeble (old), and I become drowsy when reading the Sh'm'a &c. Ib. V, 9<sup>d</sup> top כְּד הוּוּה ר' וְכ' when he felt too weak (to pronounce the priestly benediction), he tied his head up &c. Y. Sabb. VI, 8<sup>c</sup> bot. דְּרוּחָהּ ... סִלְקוֹן they went to visit R. A., who was sick. Y. M. Kat. III, 83<sup>d</sup> top ר' הִרְיָנָא דְר' שְׂמַע heard that R. H. was sick; a. e.—Pl. תָּשִׁיעִי, תָּשִׁיעִי. Lev. R. s. 5, end ר' ... מַה הוּוּרִי how are the oxen? Said he, they are sick; a. e.—Cant. R. to V, 16 לחֲשִׁיעִין, read: לְחֲשִׁיעִין, v. תָּשִׁיעַ.]

**תָּשִׁיעוּת** f. (preced.) *feebleness, frailty*. Koh. R. to X, 17 (ref. to בשִׁעִי, ib.) בְּגִבּוּרָתוֹ וְלֹא בְּתָשִׁיעוּתוֹ (some ed. בְּתָשִׁיעוֹ) (who does good) while he is in his strength, and not when he is feeble (old).

**תָּשִׁיעָה**, v. תָּשִׁיעַ.

**תָּשִׁיעוּת** m. (תָּשִׁיעַ) 1) *payment, indemnity*.—Pl. תָּשִׁיעוּתִים. B. Kam. I, 1 נִזְקֵי תָּשִׁיעוּתִים. v. נִזְקֵי. Ib. 2 בְּר' חֲבַתִּי (בְּחֲשִׁיעוֹתֵי נִזְקֵי), v. חֲבַתִּי h. Ib. 3 חֲנִיקָה (הַנִּזְקֵי הַנִּזְקֵי הַנִּזְקֵי) (who does good) while he is in his strength, and not when he is feeble (old). Tosef. ib. I, 3 חֲנִיקָה הַנִּזְקֵי נִזְקֵי לְשִׁלּוֹם חֲצִי נִזְקֵי יוֹם הַכִּפּוּרִים הָרִי הוּא כְּשֶׁבַח לֵחַ the Day of Atonement is like the Sabbath with regard to indemnification; Keth. 30<sup>a</sup> וְפָסוּר מִן הָרִי וְכ' as he who does forbidden labor on the Sabbath forfeits his life, and is exempt from indemnity (if he did damage through his labor), so he &c. Sifra Emor Par. 14, ch. XX (ref. to Lev. XXIV, 21) בְּר' ... מַה מִּכָּה בְּהִמָּה בְּר' אִם as he who injures an animal pays damages, so he who injures a man has to pay an indemnity for the injured limb. Y. B. Bab. II, end, 3<sup>a</sup> וְיִירָעָה מִי שְׁחָלוּ עָלָיו ר' let him be treated as one on whom rests the obligation to pay damages. Ib. חֲנִיקָה מִיָּתֵהּ מִכָּאן וְחִילָךְ ר' let him be guilty of death for the first ear of corn (which he ignited on the Sabbath), and guilty of damages for the rest; a. fr.—2) *complement*. Ker. 27<sup>a</sup>, v. next w.—Pl. as ab. Y. Erub. II, 20<sup>b</sup> מִשְׁלֵטִין בְּשִׁעִי ר' לְרֵאשִׁין you may move things (on the Sabbath) within the second partition as far as would make up the legally allowed distance for the first partition.

**תָּשִׁיעוּתָא**, **תָּשִׁיעוּתָא** ch. same, 1) *payment, retribution, reward; indemnity*. Targ. II Sam. XIX, 37 (h. text נְמוּלָה).—Y. Keth. IV, 29<sup>a</sup> top מִן נִכְסֵיהּ וְכ' מִן נִכְסֵיהּ וְכ' for so he writes (in his marriage agreement), 'payment to be secured from property that may come to me' &c.; Y. Yeb. XV, 14<sup>d</sup> bot. תָּשִׁיעוּתָא מִן נִכְסֵיהּ וְכ'.—Pl. תָּשִׁיעוּתִים, תָּשִׁיעוּתִים. Targ. Y. II Lev. XXIV, 20 תָּשִׁיעוּתִים in payment for (h. text רָחַם).—2) *complement*. Ker. 27<sup>a</sup> חֲשִׁיעוֹת דְּסֵלָע (Rashi תָּשִׁיעוּתִים) that which is wanted to make it a full Sela.—Pl. as ab. Ib. דְּרֵאשִׁין.

**תָּשִׁיעָה**, **תָּשִׁיעָה**, **תָּשִׁיעָה**, v. sub תָּשִׁיעַ.

**תָּשִׁיעָה** v. תָּשִׁיעַ.

**תָּשִׁיעָה** m. (תָּשִׁיעַ) 1) *handling, use; (sub. כל) utensil*.

Sabb. 8<sup>a</sup> הִרְחֹק לֹא שְׂמִירָה ר' use by force (with inconvenience) is not considered use (such as makes the place so utilized public ground for Sabbath purposes). Num. R. s. 18<sup>8</sup> (ref. to Num. XVI, 6) הִרְיָ לָכֵם ר' הַחֲבִיב הַחֲבִיב here is that service for you which is the choicest of all, the offering of frankincense &c.; Tanh. Kor. 5. Ib. בְּשִׁבְלִי תָּשִׁיעִי שֶׁל עוֹלָם for the service (benefit) of the world. Meg. 26<sup>b</sup> הוּא וְאִסְרִי it is an object used at a sacred function, and is therefore forbidden for profane use; ib. הוּא ר' it is an object subservient to an object which is used at a sacred function (e. g. a thing on which a sacred implement is laid); a. fr.—Pl. תָּשִׁיעִים, תָּשִׁיעִים. Ib. תָּשִׁיעִים מִצְוָה מִצְוָה מִצְוָה things used for a religious ceremony may be thrown away (after having served their purpose); implements תָּשִׁיעִים קְרוּשָׁה נִגְדָּן for sacred things must be stored away (v. גִּנְזוֹן); וְאֵלֵי הֵן תָּשִׁיעִים these are implements for a religious ceremony: the Succah, the Lulab &c.; וְאֵלֵי הֵן ר' קְרוּשָׁה; וְכ' these are sacred implements: boxes for sacred scrolls &c.; a. fr.—2) (with or without רְבִיעָה) *marital connection; in gen. copulation*. Yoma VIII, 1. Keth. 65<sup>b</sup>. Bekh. 8<sup>a</sup> כָּל שֶׁתָּשִׁיעִי בְּיוֹם כָּל שֶׁתָּשִׁיעִי בְּיוֹם all animals which copulate in day time; a. v. fr.

**תָּשִׁיעָה**, **תָּשִׁיעָה** ch. same, 1) *implement*.—Pl. תָּשִׁיעִים, תָּשִׁיעִים, תָּשִׁיעִים. Targ. Y. Deut. VII, 26.—2) (with or without עִירָסָה) *marital connection, copulation*. Targ. Y. II Gen. XIX, 8. Targ. Y. Ex. XIX, 15; a. fr.

**תָּשִׁיעָה** f. same, 1) *use, handling*. Sabb. 7<sup>b</sup> נִירָה חָא ר' לְחֹדֶר וְחָא ר' לְחֹדֶר I. B. Bath. 61<sup>b</sup> תָּשִׁיעָה הַתָּשִׁיעָה the purpose which this (the house) serves is different from what this (the castle) serves; ib. חָא ר' חָא it all serves the same purpose; a. e.—2) *sexual intercourse*. Targ. Y. Lev. XVIII, 6; 21.

**תָּשִׁיעָה** m. (תָּשִׁיעַ) *strangulation, suffocation; trans. anguish*. Y. Ber. IV, 7<sup>b</sup> bot. (ref. to שְׁנֵי, Gen. XI, 2; v. Targ. O. to Ex. XIV, 27 תָּשִׁיעַ for h. text וְיָצַר שְׁנֵי שָׂחָה שְׁנֵי שָׂחָה) Babylonia is called Shinar, because they (the Babylonians) die in anguish, without light and without baths; Gen. R. s. 37; Lam. R. introd. (R. Josh. 2) (some ed. בְּחֲשִׁיעָה); Koh. R. to XII, 7; Yalk. Gen. 62.

**תָּשִׁיעָה** ch. same. Targ. II Esth. V, 1.

**תָּשִׁיעָה**, v. תָּשִׁיעַ.

**תָּשִׁיעָה**, v. תָּשִׁיעַ.

**תָּשִׁיעָה**, **תָּשִׁיעָה** (denom. of next w.) *to divide by nine*.—Part. pass. תָּשִׁיעָה; pl. תָּשִׁיעָה. Y. Shebi. I, 33<sup>b</sup> מִן תָּשִׁיעָה וְכָלכֵּד שְׁלָלָה יִמְחוּהּ מִחֲשִׁבּוֹן מִר' provided that there be no less than the quantity (of one Kikkar) divided by nine, i. e. that none of the nine trees yield less than one-ninth of a Kikkar.

**תָּשִׁיעָה** f., **תָּשִׁיעָה** m. (b. h.) *nine; ninth*. Ber. 8<sup>a</sup> תָּשִׁיעָה וְכָלכֵּד nine-hundred and thirty modes of death &c.

Taan. IV, 5 'ה'... nine days in the year were designated for the offering of wood (for the Temple) by priests and the people. Ib. 6 באב on the ninth of Ab; a. v. fr.—השעיר, השעיר, nineteen.—Pl. השעיר, ninety. Ab. V, 21, v. שנה I. Gen. R. s. 47 שנה ה' at the age of ninety years. Lev. R. s. 16 'וכ' (מחר) ninety-nine people die of ... against one of &c.; a. fr.

**תשע** f., **תשעה**, **תשעה** m. ch. same. Targ. Gen. V, 5. Targ. Num. I, 23. Targ. II Kings XXV, 3; a. fr.—Ber. 29<sup>a</sup> דר"ה ה' those nine benedictions in the New Year's prayer; a. fr.—השעיר, השעיר, nineteen. Targ. Gen. XI, 25 (Y. ed. Vien. השעיר, corr. acc.). Targ. Josh. XIX, 38; a. e.—Ber. I. c. 'וכ' eighteen benedictions they introduced, nineteen they did not; a. e.—השעיר, השעיר, the nineteenth. Targ. I Chr. XXIV, 16.

**תשעה**, v. preced., a. fr.

**תשקופים**, v. תשקופים.

**תשרי** (v. Schr. KAT<sup>2</sup>, p. 380) *Tishri*, the seventh month of the Jewish calendar, containing thirty days, varying between the fifth of September and the third of November. R. Hash. I, 1 'וכ' the first of Tishri is the era for years, for Sabbatical years, for jubilees &c. Ib. 10<sup>b</sup> נברא העולם בת' the world was created in Tishri; Gen. R. s. 22; a. fr.

**תש** (privative of יש; cmp. ישיש) *to be weak, slender, old*. Ber. 32<sup>a</sup> כנכבה ה' כח עכשו now the nations will say, his (God's) power has grown weak as that of a woman. Pes. 62<sup>b</sup> ה' כח מיום from the day that the Book of Genealogy was suppressed, the strength of the wise has failed, and the light of their eyes has grown dim. Esth. R. to I, 1 ויהי, v. רבה. Men. 29<sup>b</sup>; a. fr.—Part. pass. השש, pl. הששים. Midr. Till. to Ps. XVIII, 17 'וכ' מה what did the feeble (old) among them (that crossed the Red Sea) do?; Yalk. Sam. 161 'ה' והפזוגרין the feeble and the lame. Cant. R. to V, 16 (ref. to Ps. XXIX, 4) 'לח' (not 'לחשי') 'the voice of the Lord with strength'—for the youths; 'the voice of the Lord with majesty'—for the feeble; (Num. R. s. 10<sup>1</sup> 'לחשי'); a. e.

*Hif.* השש or השש *to weaken*. Snh. 26<sup>b</sup> (play on תשיח, Is. XXVIII, 29) שמשו כח ו'... שמשו כח ו' why is the law called *tushiyah*? Because the study of it weakens the strength of man (v. השש). Gitt. 70<sup>a</sup> שלשה דברים 'וכ' (מחזין) Ar. (ed. מחזין) three things weaken man's strength; a. e.

**תש** ch. same. Targ. Y. Num. XIV, 9 תש.

*Itpe.* השש, השש, השש *to grow feeble, be sick*. Targ. Y. Deut. IX, 28.—Pesik. B'shall, p. 93<sup>b</sup> 'א'...

וכ' ואיהגליה R. El. ... was falling away, and his (emaciated) arm was uncovered &c.; Koh. R. to XI, 2; a. e.—Cant. R. to II, 16 ארשש Wil., v. תש.

*Polel* השש *to weaken*. Targ. Ps. CXVIII, 10, sq. ארשש Regia (ed. Lag. ארשש; ed. Wil. ארשש Af.).

**תהי**, v. תהי.

**תהי** (= תהי) below. Lam. R. to I, 1 רבה (נש) רבה ו' אחד בר נש זיל מנין מעילא לת' מה' לעילא ו' and count them (the joists) from the upper side (of the room) down (to the other end), and from there up, until &c. B. Bath. 45<sup>a</sup>, v. זיל; a. e.—[Sabb. 102<sup>b</sup>, v. next w.]

**תהי** m. (preced.) lower, nethermost. Pes. 76<sup>a</sup>, v. גבר I. Hull. 112<sup>a</sup>, v. גבר. Sabb. 102<sup>b</sup> Ms. M. (ed. תהי), v. גבר; a. e.—Pl. תהי, תהי. Targ. Y. Gen. VI, 16. Targ. II Chr. VI, 18; a. e.—B. Mets. 108<sup>a</sup>, v. עילא. Pes. 8<sup>a</sup>; a. fr.—Fem. תהי, pl. תהי. Ib. דר' ר' דר' Ms. M. (ed. תהי) to exclude the nethermost casks of the lower rows.

**תהי** = תהי. Pes. 74<sup>b</sup> בת' השחיטה לת' with the throat downward. Hull. 8<sup>b</sup> bot. קרמא מפסיק מה' there is the membrane separating (the fat) from (the meat) below. Snh. 39<sup>a</sup> לת' מפלגך from the middle of thy body downward, v. אהרמין; a. fr.

**תהי**, Y. Ab. Zar. II, 41<sup>d</sup> bot. אחר ת' read: אהרמין; v. תהי.

**תהי** f. = h. השוכה, 1) reply, refutation. Y. Hall. III, 59<sup>b</sup> bot. לית דר' וצירה ת' על ו' (not תהי) what R. Z. said is no argument bearing on what R. Bun asked.—Pl. תהי. Y. Peah IV, 18<sup>b</sup> top תהי (not תהי) (prob. to be read: תהי), v. תהי. 2) return to God, repentance. Targ. Ps. XC, 2. Targ. II Chr. XXXIII, 13; a. fr.—Lev. R. s. 35, v. תהי I; ib. s. 13; Yalk. Is. 256; a. e.

**תהי**, Pa. תהי (denom. of תהי) *to lower, go down*. Zeb. 54<sup>b</sup> ביה קליי let us go down a little with it (build it a little lower; Yalk. Deut. 910 פורחא ליה פורחא; Yalk. Josh. 24 ביה קליי).

*Itpe.* תהי *to be lowered, placed under*. Men. 99<sup>a</sup> and let down (and placed) a little lower than they (the other tables). Pes. 8<sup>a</sup> דמיתחא (not דמיתחא) when the bed stands on low legs, opp. דמילא, v. דלי.

**תהי**, v. תהי.

**תהי**, אין ת', Gen. R. s. 29 Ar. (ed. אינחא), a corrupt., prob. to be read: עין תהי, v. ענהא (and correct art. אינחא).

**תהי**, Lev. R. s. 9, read: ארעני, v. עני II.



# Addenda et Corrigenda.

(Articles marked \* are additional).

**אַבְדֹן**, add Erub. 19<sup>a</sup>.  
**אַבְהֵנוֹס**, for Y. Kil. III, read Y. Kil.  
 VIII.

**אַבִּיב**, for Men. X, 4, read Men. 66<sup>b</sup>.  
**אַבִּיִּס**, after their stables., add Num.  
 R. s. 21<sup>16</sup>; Lev. R. s. 27<sup>6</sup>; Tanh. Emor 10  
 (אַבִּיִּסָּה) animals reared  
 in thy stables.

**אַבְסִינָא**, for Sifré Deut. 80, read  
 Sifré Deut. 81.

**אַבִּיב**, add—[Men. 66<sup>b</sup> של קלייתו, read:  
 אַבִּיב.]

**אַבִּיר**, after noblest sons., add 2) (in  
 an evil sense) stubborn. Ber. 17<sup>b</sup>, v.  
 בַּחֲסִיָּא.

**אַבִּל**, add B. Mets. 47<sup>b</sup> בא' v. דָּבָר.  
**אַבִּל** I, add Pes. 53<sup>a</sup> Ms. M. (ed. אֹבֵל,  
 Rashi Var. אַבֵּל).

**אַבִּל** II, for Y. Ber., read Y. Ber.

**אַבֵּל**, for M. Kat. 7<sup>b</sup>, read M. Kat.  
 17<sup>b</sup>;—after Rejoicings, add M. Kat. 24<sup>a</sup>.

\***אַבְמִסְרִי**, Y. Meg. III, 74<sup>a</sup> bot., read:  
 אַבְמִסְרִי.

**אַבָּן**, for Sabb. 66<sup>a</sup>, read Sabb. 66<sup>b</sup>.

**אַבָּן**, add—3) testicles. Mekh. B'shall.  
 s. 5.

**אַבְסִקְנִיָּה**, for Y. Ber. IV, read Y.  
 Ber. IX.

\***אַבְרָהָם** (b. h.) pr. n. m. Abraham,  
 the patriarch; mostly אָבִינֹו (abbrev.  
 אָ) our father A. Ber. 13<sup>a</sup> לא' אַבְרָהָם  
 he that speaks of Abraham as  
 Abram transgresses a law (Gen. XVII, 5).  
 Yoma 28<sup>b</sup> וְכִי אַבְרָהָם צִלְחִיתָ דָּא' v. fr.  
 Keth. 2<sup>a</sup>, a. e. מִרְיָה דָּא' by the Lord of  
 Abraham! Gen. R. s. 39; a. v. fr.

\***אַבְרָם** (b. h.) pr. n. m. Abram, 1) =  
 Abraham. Ber. 13<sup>a</sup> וְכִי אַבְרָהָם

Abram is the same as Abraham; at  
 first he was the father of Aram, and  
 afterwards the father of the whole  
 world. Ib. אַבְרָהָם לְאַבְרָהָם v. אַבְרָהָם.—  
 2) A. an Amora. Gitt. 50<sup>a</sup> הוֹרָאָה א'.

**אַבְרָחָי**, after Esth. R. to III, 6 עֵינָה,  
 add; Matt. K. to Esth. I, 4 קֶבֶרָן.

**אַבְשׁוֹנָא**, for Ps. 39<sup>b</sup>, read Pes. 39<sup>b</sup>.

\***אַנָּה** = אָנָּה. Tosef. Kil. I, 12.

**אַנָּב**, before Snh. 101<sup>b</sup>, insert Targ.  
 Job XXX, 18; a. e.—

**אַנְבִּין**, for קֶסְרִי, read קֶסְרִי.

**אַנְבָּה**, add—2) the use of the verb  
 הָיָה. Y. Snh. III, 21<sup>c</sup> bot.

**אַנְבָּה**, for hogeg ibid. Ps., read  
 hogeg Ps.

**אַנְבָּהִיִּס**, for read . . . אַנְבָּהִיִּס  
 אַנְבָּהִיִּס, read prob. to be read אַנְבָּהִיִּס  
 comp. Lev. R. s. 18.

\***אַנְבָּהִיִּס** II f. (אָנָּר I; comp. נִיף Nif.)  
 drop; [b. h. אַנְבָּה a small coin]. Midr.  
 Till. to Ps. LXXXV, 9 (ref. to וְיָגֵר, ib.).  
 מה שֶׁחָתַת כְּמִין א' אִתָּה וְיָגֵר וְכִי  
 (ed. Bub. אַנְבָּה) what thou hast drunk (of  
 the cup of misery) was merely like one  
 drop, but now &c.; Yalk. ib. 813 כְּמִין  
 אֶחָד.

**אַנְבָּרִי**, after myrrh fit for storage,  
 add; Yalk. ib. 149 מִיִּרְרִי (corr. acc.).  
 Tosef. Dem. IV, 23, v. קֶסְרִין.

**אַנְסִי** for wife's brother or kindred,  
 read: wife's sister's husband.

**אַנְלִים**, add Cmp. עֵינָל.

**אַנְשָׁא**, for Kadesh, read Kedesh.

\***אַנְשָׁא** drop, v. אַנְשָׁא II.

**אַנְשָׁרִי**, for שְׁחִיתָה, read שְׁחִיתָה.

**אַנְשָׁרִי**, for a wife's disobedience,  
 read a wife's or a husband's rebellion.

**אַנְשָׁרִי**, for אַנְשָׁרִי, read אַנְשָׁרִי.  
**אַנְשָׁרִי** add Yalk. Sam. 124 צִלְמָא  
 הוֹרִיִּס (?).

**אַנְשָׁרִי**, after אַנְשָׁרִי, add; Pa. אַנְשָׁרִי;—for  
 אַנְשָׁרִי אַנְשָׁרִי, read אַנְשָׁרִי אַנְשָׁרִי.

**אַנְשָׁרִי**, for store, read stove.

**אַנְשָׁרִי**, for [earth], read 1) earth,  
 ground. Gen. R. s. 36. Ber. 36<sup>a</sup>, a. fr.  
 בּוֹרָא פְּרִי הָא' (abbrev. אָ) a. fr.—2)

\***אַנְשָׁרִי** f. (אָרִיס) red color. Num.  
 R. s. 27 שְׁאֵין אַנְשָׁרִי עֹזָה (ed. Wil. אַנְשָׁרִי,  
 corr. acc.) whose red color is not deep.

**אַנְשָׁרִי**, for Kil. VII, read Kil. VIII.

**אַנְשָׁרִי**, add ; v., however,  
 אַנְשָׁרִי.

\***אַנְשָׁרִי**, Targ. Ruth IV, 4, read: אַנְשָׁרִי,  
 v. אַנְשָׁרִי.

**אַנְשָׁרִי**, for Y. Ber. I, read Y. Ber. II.

**אַנְשָׁרִי**, add—Pl. אַנְשָׁרִי. Num. R.  
 s. 2<sup>16</sup>.

**אַנְשָׁרִי**, for Tosef., read Tosaf.

**אַנְשָׁרִי**, for Yalk. Ps. 624, read Yalk.  
 Ps. 623.

**אַנְשָׁרִי**, add Tosef. Ukts. I, 5 (ed.  
 Zuck. עֹבֶשֶׁן, corr. acc.).

\***אַנְשָׁרִי** m. (v. אַנְשָׁרִי) cup. Targ. Y.  
 Gen. XLIV, 2; a. e.

\***אַנְשָׁרִי** m. = h. אַנְשָׁרִי rim (by which  
 to handle a basket &c.).—Pl. אַנְשָׁרִי. B.  
 Mets. 25<sup>a</sup>, v. אַנְשָׁרִי.

\***אַנְשָׁרִי**, v. אַנְשָׁרִי.

**אַנְשָׁרִי**, add—2) confession. Targ.  
 Josh. VII, 19 ed. Lag. (oth. ed. אַנְשָׁרִי).

**אַנְשָׁרִי** II, for (דוֹשֵׁן, v. אַנְשָׁרִי),  
 read (אֲדִיָּה, v. אַנְשָׁרִי).

**אַנְשָׁרִי**, add Y. Sabb. III, 10<sup>c</sup> top, v. אַנְשָׁרִי.

\*אורנים, Sifrē Deut. 22, read: אורנים.  
אורנית, after ג'ורניתא, insert; ed.  
Lag. אורניתא, corr. acc.

אור, II, add Y. Sot. III, beg.  
21<sup>b</sup>, v. ג'רבור—[Sifrē Deut. 321  
מאורים v. ז'ז.]

אור, add Men. 39<sup>a</sup> וששה אורין וכ'  
the six interspaces between the seven  
heavens.

אורא, add 4) a moment of rest.  
Koh. R. to III, 9, v. קליל I.

אורא, add Sifrē Deut. 22 אורנים (not  
אורנים); Yalk. ib. 805 אורנין.

אורא, before—Pl. insert Snh. 17<sup>b</sup>  
אורא a physician and a surgeon  
(blood-letter).

אורנית, add [Pesik. R. s. 33, read:  
אורנית.]

\*אורנית f. (b. h.; אמן) trainer,  
educator. Pesik. R. s. 33, v. ברטא.

\*אורה, Arakh. 32<sup>a</sup>, read: אורא.

\*אורנימס, read: אורנימס; v. אורנימס I.

אורנין, read אורנים;—after  
flax, insert Sifra Thazr., Neg., Par. 5,  
ch. XIII.

אורניתא, add Lam. R. to IV, 18 עור'  
(corr. acc.).

\*אורן, Arakh. 32<sup>a</sup>, sq. read אורא.

אורנסא, before—Pl., insert Erub. 18<sup>b</sup>  
אורנסא against his will. Y. Ber. III, 6<sup>a</sup> top,  
a. e. אורנסא an accident (death in  
the family) befell him.

\*אורנקלטיא, v. אורנקלטיא.

\*אוסל, Tosef. Kel. B. Mets. VII, 9,  
read: אסל.

אורא, before—Pl., add Midr. Till. to  
Ps. VI, beg. וכהלכה כא' according to  
method and law.

אורא, before—Pl., add Y. Shebi.  
IX, 39<sup>a</sup> אורא this storehouse.

\*אורקנס, Tanh. ed. Bub. Mikketz 9,  
read: אורקנס.

\*אורקסא, v. אורקסא.

אור I, Nif., add Yoma VIII, 6 עד  
אור until his eyes are enlighten-  
ed (his eye-sight is restored); a. e.—  
Hif. add Midr. Till. to Ps. XXX, end  
אורא להם מעוהיהן (not אורא להם  
they illumines their errors for them (causes  
them to recognize their errors). Tosef.

Taan. I, 6 עד אור שבמזרח ed. Zuck.  
(read as Var. אור המזרח).

אור I, for prop. light, flame; esp.,  
read: light, flame. Ab. II, 10 warm  
thyself at the fire of the  
wise; a. e.—Esp.

אורוסט, for Mas אורוסט, read  
Mus. אורוסט; for Sabbath year, read  
Sabbatical year.

\*אורא path, v. אורא.

אורא, before—[אורא guest,  
insert B. Bath. 9<sup>b</sup> אורא דאמיה, v.  
שנא.

אורא, add—Cmp. אורא in Lübker  
Realex., p. 1251<sup>b</sup>.

אור II, for He is the ensign among,  
read He is recognized by.

אורא, add—Pl. אורא, Y. Ber.  
VII, beg. 11<sup>a</sup>.

\*אורא, f. = אורא. Shebu. 43<sup>a</sup>.

\*אור III f. (b. h.) kindling wood,  
pile.—Pl. אורא. Midr. Till. to Ps. LIII  
אורא ועשו עצמן א' and made themselves to  
be fuel (for Gehenna).

אור after Targ. Josh. VI, 1; a. e.,  
add—Ab. Zar. 47<sup>a</sup> וב' דאורא (רשא... דאורא) the gate is  
locked before it (no conception pos-  
sible).

אורא, for Hull. 75<sup>a</sup>, read Hull.  
57<sup>a</sup> top;—add Arakh. III, 1, sq. א'  
inherited land, opp. מקנה.—Tosef. Hull.  
VIII, 18, v. אורא.

\*אורא = אורא. Targ. Job XVIII, 20  
Ms.—Ab. Zar. 47<sup>a</sup>; a. e.

\*אורא f. (אורא) taking hold, capture.  
Hull. IX, 3 כרי א' no more of the skin  
than is required for taking hold (in  
order to flay it); Tosef. ib. VIII, 18 אורא.  
B. Mets. 91<sup>a</sup> מא' א' חנסה וכ' by אורא  
insertion is meant, and א' is used  
as a euphemism. Sabb. 125<sup>a</sup>; 126<sup>b</sup>  
בית א' handle; a. e.—אורא optical  
delusion (v. אורא). Y. Snh. VII, end, 25<sup>d</sup>,  
opp. מעשה. Hull. 56<sup>b</sup> sq. אורא  
בא' (not באור) he cut his throat in  
his (the father's) presence by an optical  
deception.

אורא, add—2) inferior. Mekh.  
Yithro, Bahod., s. 6 אורא למי  
שחם אורא למי (the gods) are  
the inferiors of one who is himself an  
inferior as regards conduct; and who

is that inferior in conduct? He that  
makes them his gods.

אורא, add—2) alternative, chance.  
Sifra M'tsor'a, Neg., Par. 2, ch. II  
ליתן א' to offer an alternative for the  
cutting of the hair, so that if he has  
not cut his hair on the seventh day &c.

אורא, add B. Bath. 14<sup>b</sup> דאית ליה  
א' (v. Rabb. D. S. a. l. note 2) it (the  
Book of Ruth, beginning with evil) has  
a happy ending. Y. Ber. IV, 7<sup>d</sup> bot.; a. e.

\*אורא, read: אורא, v. אורא.

\*אורא II m. (v. אורא III; cmp. אורא)  
trade, market. Pes. 113<sup>a</sup> מא'... קבא  
rather have a Kab from the ground,  
than a Kor from trade; (comment.:  
rather... home, than... from the  
market abroad).

אורא, add Tosef. Ab. Zar. I, 1 אורא  
stationary festivals.

\*אורא f. (b. h.) ayyah, name of an  
unclean bird. Hull. 63<sup>b</sup> וריה אורא היא  
ayyah is the same as dayyah.

אורא, for אורא, read אורא;  
cmp. אורא;—add Y. Erub. III, 20<sup>d</sup> top  
אורא (corr. acc.) what are these?

אורא, for (εἰρνεον, εἰρνεον, neut.) woolen, read (ἀέριον) sky-blue.

אורא, before Pl., insert Snh. 26<sup>b</sup>  
אורא א' א' a field-laborer of &c.—

אורא, before—2), insert Midr. Till.  
to Ps. XLII; a. e.

\*אורא, v. אורא.

אורא, for insert מא' read:  
אורא.

\*אורא, Tosef. Kel. B. Mets. I, 9,  
read: אורא.

\*אורא f. pl. (v. אורא; cmp. אורא)  
well-tied bunches. Tosef. Makhsh. III, 8.

\*אורא, v. אורא.

\*אורא, v. אורא.

אורא, for μέλαινα, read μελανή.

אורא, for עדקין א', read עדקין א'.

אורא I, for III, 12, read III, 19.

\*אורא, v. אורא.

אורא, for a corruption to א'  
אורא, read v. אורא.

אורא, delete V. אורא.

\*אורא, read: אורא, v. אורא.

**איִסְטָמָא**, for Tosef. ib. IV, 7, read Tosef. ib. IV (V), 6, sq.

\***איסל**, Tosef. Par. VII (VI), 3, read:

אֶסְל.

\***איספון** m. *Spanish*. Tosef. Bets. II, 1, v. קולרים.

**איספיריאון**, add (Yalk. Is. 291 קומים ואיפרכוס).

**איספוןדא**, for a door turning, read a bolt moving;—after from the ankle, add, opp. סיכרא upright bolt.

\***איסתיריט**, v. סוט ch.

**איפטיקוס**, dele from—Pl., to note 4)

\***איפליטין**, Midr. Till. to Ps. LXXVIII, 52 ed. Bub., read: איפסירין; v. איפסוס.

**איפסטיין**, for פסטיילוס, read פסטיילין.

**איקון**, before V. איקונין, add Koh. R. to IX, 10 [read:] חפון אפירא דאיקוניתא ו' they covered the faces of the statues with mats.

\***איקלטאות**, Tosef. Ohol. XIV, 3, read: איקלטאות; v. איקלטאות.

\***איקנתא**, Koh. R. to IX, 10, read: איקנתא; v. איקנתא.

\***איקסגורין**, Y. Shebi. VIII, 38<sup>a</sup> top, read איקסגורין; v. איקסגורין.

**אירא**, for in the hands of the dyer, read in the hands of the weaver.

**איריסא**, v. איריס ch.

**איש**, add Num. R. s. 9<sup>2</sup> שני אישים two beings that are named ish (God and the husband).

**אישור**, for adoration, read blessedness;—before Y. Succ. III, insert Num. R. s. 14<sup>19</sup> אישורן של ישראל the blessedness of Israel;—add 3) firmness, energy. Num. R. l. c. Asher is named על שם אשור for his energy (in executing the law).

\***אישכל**, v. אישכל.

\***אישתרא**, v. אישתרא.

**איתן** after normal condition, add or strength. Mekh. B'shall. s. 6, v. חזקת;—after essential, strong, add; hard; old. Mekh. l. c. Sot. 46<sup>b</sup>;—before—3), insert Gen. R. s. 98, end מן הא' from the presence of the (Egyptian) men of power.

\***אכלא**, v. אכלא II.

**אנספטיאס**, for ἀνθίας, read ἀνθίας; for Anthias read Anthias.

**אנסרה**, for Ms. M. אנסרה, read Ms. M. אנסרה;—add [V., however, מקסירין].

**אנלגריש**, add Midr. Till. to Ps. XVIII, 8 מני' various kinds of hail.

**אנלח**, add—3) אנלח authorized judges. B. Kam. 84<sup>a</sup>, sq. ו' these cases require authorized judges (Ex. XXII, 7, sq.), and there are none (in Babylonia).

**אנלח**, for the second of October, read the fourth of October.

**אנלחית** I, for I Sam XX, 10, read I Sam. XXI, 10.

**אנלח**, add—Pl. אנלחים. Ex. R. s. 15<sup>4</sup>; a. e.

\***אנלפסון** m. (ἀλλοφάσων) talking in delirium. Tanh. ed. Bub., Mikket 15 (not אנלפסין).

\***אנלח**, נלח. (b. h.) to be spoiled, rotten (morally). Midr. Till. to Ps. LIII, 4 נלח מבפנים מבחוץ ו' rotten within and rotten without (ed. Bub. מבחוץ ו' מבפנים rotten without, and full of wickedness within); Yalk. ib. 770 'נלח ננחיים (corr. acc.).

**אנלפא**, before B. Kam., insert Targ. I Chr. XI, 11.

**אנלם**, add Pi. אנלם to tie up, close, v. עלם I.

**אנלמוג**, for v. גלומי, read v. גלום.

\***אנלעאי** pr. n. m. Il'ay, v. לעאי.

**אנלמבטיס**, for Y. Kel. read Y. Kil.

\***אנלמין**, v. אנלמין.

\***אנלמי** pr. n. m. Ammi, Immi, name of several Amoraim, esp. A. bar Nathan. Gitt. 44<sup>a</sup>. Y. Sabb. III, 5<sup>d</sup> bot. Y. Meg. III, 74<sup>a</sup> bot. Snh. 17<sup>b</sup>; a. v. fr.—Others: Y. Ned. X, 42<sup>a</sup> bot.—Y. Meg. I, 71<sup>a</sup> top, a. oth.; v. Fr. M'bo, p. 63<sup>a</sup> sq.; v. Jew. Encycl. s. v. Ammi.

\***אנלמין**, Zeb. 40<sup>b</sup> top, v. מין.

\***אנלמית**, v. אנלמית.

\***אנלמיתא** f. (v. אמית) truth, reality. Ex. R. s. 30<sup>19</sup> אמר אנלמיתא הדבר he stated the case as it really had happened.

**אנלמכות**, cancel the entire article, and substitute אנלמכות; v. מכות.

**אנל** I, before Ch. דין, add Taan. 8<sup>a</sup> אנל המאמין בהקב"ה who makes God the witness of his promise.

\***אנל**, v. מין.

**אנל** I, dele b) to heap up, and d) to contract, bargain, exchange.

**אנל**, dele from פלומי.

**אנלרפול**, add [Perles Et. St., p. 106: Pers. amârgir accountant.]

\***אנלרין**, v. אנלרין.

\***אנלורגין**, Lam. R. to I, 14, read: אנלורגין.

**אנלש**, add 2) (part. pass. of אנלש) oppressed, weak. Yalk. Is. 336 מן אנלש מן weak man; (Pesik. R. s. 33 אנלש only).

\***אנלמירוס** = אנלמירוס, q. v. Treat. Sof'rim ch. XIII, 6.

**אנלסא**, add (h. form) אנלסא f.; pl. אנלסות. Targ. Cant. VI, 6 (not אנלסות).

**אנלסין**, for Hall. II, 11, read Tosef. Hall. II, 11.

\***אנלס**, v. לן.

**אנל**, add Y. B. Mets. X, end, 12<sup>c</sup> שלא אנל, read: שלא יראנל.

**אנל**, before—3), insert B. Mets. 86<sup>b</sup> ברלא אנל (an ox) which has not been used for labor; ברלא אנלסא (a hen) which has not been used for hatching.

\***אנלפלין**, Targ. Cant. IV, 12 בא, read: בפאפלין; q. v.

\***אנלפא** camel, v. אנלפא.

\***אנלפא** III f. (אנל) sigh, groaning. Ex. R. s. 15<sup>21</sup>.

**אנלפא**, א'ס', א'ס' I f. (stabulum) stable.—Pl. (h.) אנלפאות; א'ס' &c. Snh. 21<sup>6</sup>; Num. R. s. 11<sup>7</sup>; Sifré Num. 42 טבולאות (corr. acc.).—(Chald.) אנלפאות; א'ס'. Targ. II Chr. XXXII, 28 (not א'ס').

\***אנלפאות**, v. אנלפאות I.

**אנלפאות** I, for Lev. R. s. 4, read Lev. R. s. 3<sup>4</sup>.

\***אנלפאות** f. (ספי) 1) diversion of justice, wresting judgment. Targ. Ez. IX, 9 (h. text מטה). Targ. Is. LVIII, 9 (h. text מטה).—2) turning aside, removing guilt. Ib. XXVII, 9.

**אנלפאות**, for a suite, read a suit.

**אנל**, add—Pl. אנלפאות chairs. Midr. Till. to Ps. LXXXVII, ed. Bub.

\***אנלפאות**, for Gitt. 69<sup>a</sup>, read Gitt. 69<sup>b</sup>.

אֶפְסֵרוֹק, add Tem. 30<sup>b</sup>.

אֶפְסֵלִית, for Sabb. IX, 2, read Sabb. XIX, 2.

\*אֶפְסֵרְגוֹס, v. אֵיס.

אֶסֶר, add Hithpa. הָאֶסֶר to be forbidden. Men. 15<sup>b</sup> שֶׁלֹּא יִהְיֶה אֶסֶר (Ms. R. יִרְאֶס) that it should not become forbidden matter.

\*אֶפְטֵרוֹן, Yalk. Ps. 701, read: אֶפְטֵרוֹפּוֹס.

\*אֶפְיֵפְנִיס pr.n.m. (Antiochus) Epiphanes, King of Syria. Targ. II Esth. I, 2 ed. Lag. (v. אֶפְיֵפְנִיס).

אֶפֶל II, add; Tosef. Taan. III (II), 1; Y. ib. III, 67<sup>a</sup> top הַעֲפֵל.

\*אֶפְסִיקוֹן m. (ὀψίσσιον, S. = obsequium) retinue, suite. Tanh. ed. Bub., Vayesheb 2.

\*אֶפְקִיתָא f. (נֶפֶק) 1) that which goes forth, issue, product (h. מוֹצֵא). Targ. O. Deut. XXIII, 24. Ib. VIII, 3; a. fr.—2) the carrying forth. Targ. Y. Lev. XXVI, 5 (ed. Vien. אֶפְקִיחָא).

אֶפְקִיתָא, for Sabbath and Yobel Years, read Sabbatical and jubilee years.

אֶפְרָא II, for Taan. II, read Taan. III.

\*אֶפְרָטִין, v. אֶפְרָטִין.

אֶפְרָסְמָא, dele R. Hash. 23<sup>a</sup>;—add R. Hash. 23<sup>a</sup> (expl. עֵץ שֶׁמֶן, Is. XLII, 19) 'א (sub. אֶצֶב) resin-wood, pine, v. דְּרִינִין, a. מִשּׁוֹחַ III.

\*אֶפְרָסְמָא, v. אֶפְרָסְמָא.

\*אֶפְתִּי f. (v. אֶפְתָּא II) wide place, release. Targ. Job XXXVI, 16 (not אֶפְתִּי).

אֶפְתָּא, before—Pl., insert Ab. Zar. 29<sup>a</sup>, v. מְלֵאָה ch.

אֶצְרוֹת, for a kali, read an alkaline substance.

\*אֶקְדָּה, Yalk. Ex. 317, read: מִקְדָּה.

\*אֶקְלִיטָא f. (ἐκκλητος, v. אֶקְלִיטוֹן) appeal. Y'lamd. to Deut. III, 23, quot. in Ar.

אֶקְלִיטָא, for קני II, read קני I.

\*אֶקְנָתָא, v. אֶקָן.

קִדְּקִינָא, v. אֶקְרוֹקִינָא, אֶקְרוֹקִינָא.

אֶקְרוֹקִינָא, add Targ. Y. Lev. XXIV, 14 (blasphemy).

\*אֶרְוָתָא, Y. Succ. V, 55<sup>d</sup> top, v. אֶרְוָתָא II.

אֶרְוָתָא II, add Naz. 54<sup>a</sup>, v. חֶלֶל; a. fr.—Transf. (of anorganic objects)

Arakh. 10<sup>b</sup> וְלֹא הָיְתָה לָהֶם א' (not היה) and they could not be repaired; Y. Succ. V, 55<sup>d</sup> top וְלֹא עָלְתָה לָהֶם אֶרְוָתָא (corr. acc.).

אֶרְוָתָא, add Y. Snh. VI, 23<sup>d</sup> bot. בְּרִיבִים; Y. M. Kat. I, 80<sup>c</sup> bot. בְּרִיבִים (corr. acc.).

\*אֶרְחָא m. (b. h.) path.—Pl. אֶרְחָתָא, אֶרְחָתָא, אֶרְחָתָא, אֶרְחָתָא, אֶרְחָתָא, v. יִשְׁרָא. Sot. 5<sup>b</sup>, a. e. אֶרְחָתָא, v. שוֹמֵר I.

אֶרִי I for (√אֶר, cmp. יָרִי) prop. to point, throw, read (cmp. יָרִי II) to stir up;—after (go to law), add; Y. Gitt. V, 46<sup>d</sup> bot. יִשְׁרָא.

אֶרִיכָא, before—Fem., insert Pl. אֶרִיכָא, Erub. 65<sup>a</sup>, v. נִים ch. Hull. 63<sup>a</sup>; a. e.

אֶרִיבִין, for VII, read VI.

אֶרִיס I, add [Koh. R. to VII, 8 כאֶרִיסָא, read: כאֶרִיסָא, אֶרִיס, a. אֶרִיס I. Gen. R. s. 98, v. אֶרִיס I.]

אֶרִיסוֹת, for חֲבִירוֹתָא, read חֲבִירוֹתָא;—add Y. M. Kat. III, 82<sup>a</sup> bot. שְׂטָרֵי אֶרִיסוֹת (read אֶרִיסוֹת or אֶרִיסוֹת) documents relating to tenancy.

\*אֶרִיכָבָא, v. אֶרִיכָבָא.

אֶרִיכָבָא, add Bekh. VII, 6, a. e. אֶרִיכָבָא.

אֶרִי I for Zepphoris, read Sepphoris;—add Y. Meg. I, 70<sup>d</sup> באֶרִיכִים in their (the Persians') archive; Ruth R. to II, 4 בין הכרנים (corr. acc.).

\*אֶרִיכְיָטְרוֹס m. (ἀρχίατρος) chief physician. Ex. R. s. 46<sup>a</sup> (not אֶרִיכְיָטְרוֹס).

אֶרִיכְיָטְרוֹס, before אֶרִיכְיָטְרוֹס, insert Pl.

אֶרִיכְיָטְרוֹס, for 48<sup>d</sup>, read 48<sup>a</sup>.

אֶרִיסָא, add Targ. Cant. II, 14 אֶרִיסָא (ed. Lag. 'אֶרִיסָא).

\*אֶרִיסוֹת, read: אֶרִיסוֹת or אֶרִיסוֹת.

אֶרֶ I, add Pu. אֶרֶ to be joined, attached. Gitt. 39<sup>b</sup>, v. אֶרֶ II. B. Bath. 113<sup>b</sup> לְהוֹרִית דִּין ... אֶרֶ the entire section (Num. XXVII, 1—11) has been joined together to serve as a judicial precedent.

אֶרֶ II, cancel the entire paragraph under Pu.

אֶרֶ מִינִיהָ, for Targ. Esth. מִינִיהָ, v. אֶרֶ, read Targ. Esth. I, 2 מִינִיהָ (ed. Vien. עֶרֶ) of inferior quality. Targ. Ruth IV, 4 אֶרֶ מִינִי (not אֶרֶ) second in rank to thee.

\*אֶרֶשׁ, v. אֶרֶשׁ.

א'ת, add Sabb. 104<sup>a</sup>.

אָת, add 2) אָת with. Shebu. 30<sup>a</sup>, v. נְמִיחָא; a. fr.

אָתָא Af, after I cannot bring it, add Ned. 81<sup>a</sup> אָתָא לִירִי וְכ' leads to (produces) &c.

\*אָתָא f. (b. h.) she-ass. Num. R. s. 20<sup>15</sup>; a. e.—Pl. אָתָתָא. Tosef. B. Mets. V, 8; Y. ib. V, 10<sup>b</sup> bot.; a. e.

\*אָתָבָא f. (בָּלִי I) destruction. Targ. Y. Num. XVII, 11.

אָתָן, add Ex. R. s. 1<sup>17</sup> א' מוֹלִיד א' brings a present to his wife (to win her affection).

אָתָר, before—Pl., add Transf. (=h. מְקוֹם) God. Targ. Y. Ex. XVII, 15 (v. Mekh. B'shall., Amalek, s. 2).

בָּגֵד, after (b. h., v. infra), insert 1) to tear, pull. Lam. R. introd. (R. Han. 1) זֶה הוּא בּוֹגֵד מִכָּאן וְכ' the one pulls one way, the other the other way, until they tear it (the garment).—2) to tear away;—before Snh. 37<sup>a</sup>, insert Ib. (R. Han. 2) בְּגָדֵינוּ בְּגָדֵינוּ we have been faithless to our Rock.

בָּגֵד, for Day of Atonement, read Day of Atonement.

\*בָּגֵדָא ch.=h. בָּגֵד.—Pl. בָּגֵדִין. Y. Sabb. III, 5<sup>d</sup> bot. דִּשְׁטוֹן בְּגָדֵיהוֹן וְכ' who spread their garments against the warm air of the stove.

בֶּר II for Sabbath year, read Sabbatical year.

בְּרִינְלָא, add Targ. O. Num. XI, 7 (ed. Vien. בְּרִינְלָא); Y. בְּרִינְלָא.

בְּרִי I, for Y. Sabb. II, read Y. Sabb. VII.

\*בְּרִינְוִין, Y. Ned. III, 37<sup>d</sup>, v. בְּרִינְוִין.

\*בְּרִינְלָא, v. בְּרִינְלָא.

\*בְּהָא pr. n. m. Beha, an Amora. Tem. 29<sup>a</sup>.

\*בְּהוֹנוֹת, pl. of בְּהֵן.

\*בְּהֵן m. (b. h.) thumb, great toe. Neg. XIV, 9; a. fr.—Pl. בְּהוֹנוֹת. Yoma 61<sup>b</sup>; a. e.

בְּהָק, before [Sifra Thazr., insert B. Mets. 27<sup>b</sup> סִימָן ב' a distinct (reliable) mark for identification.

\*בּוֹ, Kidd. 48<sup>a</sup>, a. e., v. בּוֹ.

\*בּוֹבִים, בּוֹבִים, Tosef. Kel. B. Bath. I, 5, read: בּוֹבִים (v. R. S. to Kel. XXI, 1).



the shepherd. Ber. 40<sup>b</sup>.—V. מְלִיחָא, מְלִיחָא.

\*בְּנִיחָא *hair*, v. בְּנִיחָא.

בסגור, *after* של ערברא, *insert* (ed. Bub. (סוגר)).

בְּסִילָיוֹס, *add* Tanh. ed. Bub., Vaëra 7 בשיליאוס (corr. acc.).

בְּסִימָא, *for* איה כרנבי ב', *read* איה כרנבי מירון ב'—*for* sin begets sin, *read* evil begets evil.

בְּסִין, *insert* Y. Maas. Sh. IV, 55<sup>c</sup> top.

\*בְּעִבְיוֹת *f. pl. (cmp. בועה) abscesses.* Tosef. Makhsh. III, 13.

\*בְּעֵד (b. h.) *behind, after.* Midr. Till. to Ps. XII וְכִי שָׁאֵל בְּעֵדוֹ he inquired after him (to know) where he was; a. e.

בְּעֵט, *add* Gen. R. s. 80 בְּעֵטָא, v. בְּעֵט.

\*בְּעֵי, v. בְּעֵי.

בְּעֵיר I, *add* [Pesik. R. s. 6, end בצירי, v. בְּעֵיר.]

בְּעִירָה, *add* ברת הב' wine-press. Y. Macc. II, 31<sup>d</sup>; (Tosef. ib. III (II), 9 יצירה ed. Zuck., Var. יצירה).

בְּקִלָּן, *for* קִלָּן, *read* קִלָּן.

בְּקִיעָה, *for* פְּקִיעָה, *read* פְּקִיעָה.

\*בְּקֵי (b. h.) *to be empty.* Num. R. s. 8<sup>o</sup> כנפן בוקס like a bare vine.

בְּקֵי, *before—Pl., insert* B. Kam. 24<sup>b</sup>; a. e.

בְּרָא, *before—4), insert* Gitt. 69<sup>b</sup> צירמא ברא, v. צירמא.

בְּרָא IV, *add* Gen. R. s. 82, v. שְׂרָב.

בְּרָאָה, *for* Gen. XIII, 25, *read* Gen. XVIII, 25.

\*בְּרִדְנִין, v. בְּרִדְנִין.

בְּרוֹקָא III, *add—2) a jewel*, v. בְּרוֹקָא.

בְּרוֹחָא, *before* Y. B. Kam., *insert* Targ. Y. Gen. XV, 9;—*add—Pl. בְּרוֹחָא*, Targ. Y. Num. VII, 17; a. fr.

בְּרִי I, *Hif., add 3) to make strong.* Ber. 40<sup>a</sup>, a. e. בְּרִי, v. בְּרִי.

בְּרִיחָא, *before—Pl., insert* B. Bath. I, 5; a. e.

\*בְּרִיחָא, Y. Erub. II, 19<sup>a</sup>, *read:* בְּרִיחָא rotten.

\*בְּרִלָא, B. Kam. 113<sup>b</sup>, v. בְּרִלָא.

\*בְּרִיס II *f. (v. preced.) piece, portion.* Targ. I Chr. V, 2 מלכותא ב' a portion of the dominion.

\*בְּרִינִיּוֹת, Midr. Till. to Ps. XLVIII, end, *read:* בְּרִינִיּוֹת.

בְּרִיסִים, *add* Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14.

בְּרִין I, *for* מנהורא, *read* מנהורא.

בְּרִקָּנִים, *add* Sabb. 59<sup>a</sup>; a. e.

\*בְּשִׁילָיוֹס, v. בְּסִילָיוֹס.

בְּשֵׁשׁ, *for* שֵׁשׁ, *read* שֵׁשׁ.

\*בְּתָר, *Pi. בְּתָר (b. h.) to cut.* Pirké d'R. El. ch. XXVIII.

בְּתָר, *for piece, decree, allotment, read* 1) *piece.* Pirké d'R. El. ch. XXVIII.—2) *decree, allotment.*

בְּתָה, *for* Job XXIII, 29, *read* Job XXII, 29.

בְּתָא, *before—Pl., insert* Tosef. Ter. VII, 14; Y. ib. VIII, 46<sup>a</sup> top (not גִּבִּי);—*for* מִשְׁשָׁק, *read* מִשְׁשָׁק.

בְּתָבָא, *for* v. next w., *read* v. בְּתָבָא.

\*בְּתָבִי, v. בְּתָבִי.

\*בְּתִי, v. בְּתִי.

בְּתִי I, *after* XVI, 16, *add* Ib. X, 20; a. fr.

בְּתִין II, *add* Bekh. 44<sup>a</sup> (expl. שכבנא); Tosef. ib. V, 3 (expl. שכבניה).

בְּבֵל *Kal, add—2) (b. h.) to set a landmark (בְּבֵל).* Sabb. 85<sup>a</sup>.

\*בְּבֵלָתָא *f. (b. h. בְּבֵל) rounded, twisted cord.* Cant. R. to IV, 4, v. שְׂרִשְׁתָּה.

בְּר II, *for* Ex. XVI, 7, *read* Ex. XVI, 31.

בְּרָא, *after* ערסא דג' *insert* (lectus genialis).

בְּרִיחִית II, *add—2) steep or abrupt embankments, precipitous rocks.* Mekh. B'shall., s. 1, opp. משיפער.

בְּרִילָה, *for* Num. XVIII, 11, *read* Num. XVIII, 8.

בְּרִי, *for* Y. ib. I, 19<sup>a</sup>, *read* Y. Snh. I, 19<sup>a</sup>;—*for* Deut. XV, 21, *read* Deut. XIV, 21.

בְּרִי II, *add* Keth. 103<sup>b</sup> מְבִלָּנָא (B. Mets. 85<sup>b</sup> מְבִלָּנָא, v. נְשָׁבָא).

בְּרִי, *add* Sifra M'tsor'a, Neg., Par. 3, ch. III גר האמצעי *anti-helix*, v. בְּרִי.

בְּרִי, *for* Ps. XXII, 7, *read* Ps. XXII, 10.

בְּרִיבְתָא, *for* I Kings XIV, 25, *read* II Kings XIV, 25.

\*בְּרִיבָה, v. גִּבָּה ch.

\*בְּרִי, v. גִּבָּה. —[Y. Ter. VIII, 46<sup>a</sup> top, v. גִּבָּה.]

בְּרִי I, *add* Hull. 60<sup>a</sup> אֲרִיבָה רְבִיבָה on the bank of the R'bitha.

בְּרִיבָה, *add* Yalk. Lev. 587 חמגבירה לגורגרון.

בְּרִי, *add—3) age of majority.* Keth. II, 10, v. קִטָּן.

\*בְּרִיבָה = בְּרִיבָה. Gitt. 69<sup>b</sup>, v. בְּרִיבָה.

בְּרִיבָה, *add* [Y. Peah I, 16<sup>a</sup> bot., v. בְּרִיבָה.]

בְּרִיבָה, *add* Tosef. Kel. B. Mets. II, 11 גִּבְתָּה הַנּוֹנִי the storekeeper's bowl (stationary tank.)

\*בְּרִיבָה m. Goth.—Pl. בְּרִיבָה. Yalk. Ps. 702, v. בְּרִיבָה.

בְּרִי I, *before* Nidd. 6<sup>b</sup>, *insert* Ab. Zar. V, 3 וְרִגְוֹתָם, v. גִּבָּה;—*under* Hif., *add* Sot. 42<sup>b</sup> מְגִרְפִּין shut their cuirasses, v. חֲגָפָה.

\*בְּרִיבָה, v. גִּבָּה.

\*בְּרִיבָה, v. גִּבָּה.

בְּרִי I, *Pi. add* [Yalk. Lev. 471 מְגִירָה, v. בְּרִי.]

בְּרִי, *for* II Kings I. c., *read* I Kings I. c.

\*בְּרִיבָה, v. גִּבָּה.

בְּרִיבָה, *after* bran-bread, *insert;* Syr. כושכרא, P. Sm. 1844.

בְּרִי, *after* B. Kam. 118<sup>b</sup>, *add* Sabb. 48<sup>a</sup>, a. fr. בְּרִיבָה, v. בְּרִיבָה. Hull. 136<sup>b</sup> בְּרִיבָה, v. בְּרִיבָה.

בְּרִי, *add—Pl. בְּרִיבָה.* Midr. Till. to Ps. LXXXVIII, 45 נְגִיבָה (נְגִיבָה); Yalk. ib. 820 בְּרִיבָה (corr. acc.).

בְּרִיבָה, *pl. בְּרִיבָה, cancel from inhabitants to בְּרִיבָה, and substitute (בְּרִי) woodcutters.*

בְּרִי, *for* Cant. V, 11, *read* Cant. VI, 11;—*before* Part. pass., *insert* Hull. XI, 2 מְגִיבָה, v. מְגִיבָה.

\*בְּרִי, *for* skull, *read* skull.

בְּרִיבָה, *after* Ohol. VIII, 2 Mish.,

insert (ed. Dehr. Var. גמדות, in Maim. Arab. comment. גמדות).

גמדות, for גמדות m., read גמדות.

גמדות, add B. Bath. 8<sup>b</sup> גמדות וזמנות the mode of its collection and that of its distribution.

\*גמדות II junction, v. גמדות.

\*גמדות III bank, shore, v. גמדות I.

\*גמדות m. (גמדות) belching. Ber. 24<sup>b</sup> top Ms. M. (ed. מגדות).

גמדות, after Targ. O. Ex. XV, 1 ed. Berl., add Targ. Job VIII, 12 בגמדות ed. Wil., v. גמדות.

\*גמדות pr. n. pl. (Zengma) Gizma. Kidd. 71<sup>b</sup>, sq. גמדות the ford of G.

גמדות I, add Part. גמדות; pl. גמדות. Midr. Till. to Ps. CXLIX.

גמדות, add Pesik. R. s. 36 בגמדות נפשי with gladness of my soul.

\*גמדות, Ex. R. s. 31, v. גמדות.

גמדות III, for he threw chaff and, read we threw chaff, and.

\*גמדות, גמדות, v. גמדות.

\*גמדות, v. גמדות.

גמדות, add Y. Peah I, 16<sup>a</sup> bot. גמדות (read גמדות).

גמדות, add 5) to trifle with. Y. Naz. V, 54<sup>a</sup>, v. גמדות.

גמדות, for וקלפי, read וקלפי.

גמדות, before [Ex. R., add Treat. S'mah. ch. VIII אוכל גמדות olives ripe enough to be eatable.

גמדות, add Targ. Ez. I, 22 crystal.

\*גמדות = גמדות. Targ. Cant. VI, 5.

גמדות perfect, v. גמדות.

\*גמדות = גמדות, perfect. — Pl. גמדות. Ber. 61<sup>b</sup> גמדות, v. גמדות.

\*גמדות, גמדות f. (גמדות) finishing, end. Ab. d'R. N. ch. XXVII שאין גמדות לה ג' (not) finish (Var. ed. Schechter גמדות, גמדות).

גמדות Kal, for v. next w., read v. infra.

גמדות, after, v. גמדות II, insert; Koh. R. to IV, 6 גמדות.

גמדות, add Midr. Sam. ch. I גמדות (fr. גמדות).

גמדות I, for Ms. read Ar.

\*גמדות, גמדות, v. גמדות.

\*גמדות, v. גמדות.

\*גמדות, Koh. R. to IV, 6, read: גמדות, v. גמדות.

גמדות, add Hif. גמדות 1) to find shelter. Y. Pes. VII, 35<sup>b</sup> גמדות תחתיהם find shelter beneath them. Ib. איכן להם where to find shelter. — 2) to protect, v. גמדות.

גמדות, add V. גמדות.

\*גמדות, v. גמדות.

גמדות, for h. text שששש, read h. text שששש, comp. שששש.

\*גמדות (b. h.) to shout, rebuke. Tanh. Ki. Thissa 19; a. e.

\*גמדות f. (b. h.) rebuke. Tosef. Hag. II, 12 (Var. גמדות, v. גמדות).

גמדות I for ropes (or baskets), read rope (or basket).

גמדות, add Num. R. s. 12; Cant. R. to III, 10, a. e.; v. גמדות.

גמדות I, after; a. e., add — Y. B. Bath. VII, end, 15<sup>c</sup>, a. e., v. גמדות.

גמדות, after stir up, insert Targ. Ps. CXL, 3 (h. text גמדות).

\*גמדות Tosef. Sabb. VI (VII), 1, v. גמדות.

\*גמדות, v. גמדות. Pesik. R. s. 10.

\*גמדות II (b. h.?) = גמדות II, to acquire knowledge, to commit to memory. Midr. Till. to Ps. CXIX, 20.

גמדות, add Tosef. Makhsh. III, 13; Bekh. 10<sup>b</sup>.

\*גמדות m. (גמדות) a vessel for the collection of refuse. Ber. 25<sup>b</sup>, a. e., v. גמדות II.

גמדות II, before — [2, add Zeb. 11<sup>b</sup> גמדות, v. גמדות.

גמדות I, add Erub. 53<sup>b</sup> (in Chald. dict.) גמדות, v. גמדות I.

גמדות II, add Pl. גמדות. Midr. Till. to Ps. LXXXVIII, 45; Yalk. ib. 820.

\*גמדות, Dent. R. s. 5<sup>14</sup>, read: גמדות.

\*גמדות, v. גמדות.

\*גמדות, Targ. Job XXXVI, 28 (ed. Wil. גמדות, read: גמדות, v. גמדות).

\*גמדות, v. גמדות.

גמדות, for B. Bath. 108<sup>a</sup>, read B. Bath. 18<sup>a</sup>; — after (ed. גמדות, add; ib. 25<sup>b</sup> גמדות (or גמדות, pl. of גמדות).

גמדות, read גמדות.

גמדות, add 4) גמדות two words running into each other, e. g. גמדות. Ber. 15<sup>a</sup>.

גמדות Hithpa, add 2) to conduct one's self. Koh. R. to III, 18, v. גמדות.

גמדות, add גמדות by their (the scholars') words, (= גמדות, v. גמדות) rabbinical enactment. Keth. 73<sup>b</sup>. Y. Orl. I, 60<sup>d</sup> top, opp. גמדות; a. fr.

\*גמדות, pl. of גמדות.

גמדות, add Sot. 48<sup>b</sup> גמדות.

\*גמדות pr. n. pl. Dabbattarta (prob. to be read גמדות, v. Neub. Géogr., p. 265). O. Orl. I, 60<sup>d</sup> top.

\*גמדות (v. גמדות) she-bear. Gen. R. s. 86, v. גמדות.

גמדות, before Keth. 28<sup>b</sup>, insert Tanh. K'dosh. 8 'וַיַּעַזְבוּהוּ and they made him a frightening example (defaced him); comp. גמדות.

\*גמדות m. (b. h.) pot, boiler. Num. R. s. 10<sup>21</sup> גמדות... תחת הר' threw the hair under the boiler; a. e. — Trnsf. cup-shaped knob of a stick. Tosef. Kel. B. Mets. IV, 4; comp. גמדות. — Pl. גמדות. Ib. [R. S. to Kel. XIV, 2 reads גמדות].

\*גמדות m. pl. (b. h.) mandrakes. Gen. R. s. 72; Cant. R. to VII, 14.

גמדות, קמדות, add Sifré Num. 85 (expl. כמדות אח עצמם Num. XI, 1) כמדות as if bemoaning themselves (considering themselves as mourners); Yalk. ib. 732.

\*גמדות m. (b. h.; קמדות) grief, affliction. Midr. Till. to Ps. XLI.

\*גמדות m. (b. h.; קמדות) afflicted, very sick. Midr. Till. to Ps. XLI.

גמדות, read B. Bath. 90<sup>b</sup> and they named the measure introduced by Papa גמדות. Tosaf. to Yeb. 79<sup>a</sup> (ed. רמב"ם; Ms. M. H. H. Papa's keg.

\*גמדות, v. גמדות.

גמדות, after ברפון (corr. acc.), insert; v., however, גמדות.

גמדות, add 2) close-fitting lid. Sifré Num. 126; Yalk. ib. 762, v. גמדות.

דוד II before [B. Bath., add Nidd. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. שְׁלוֹחַ.

דוד I Hif., for Y. Snh. Tanh., read Y. Snh. X, 28<sup>a</sup> משרה; Tanh.

דוד, דוד, add Ithpe. אֶתְדֹד to be inhabitable. B. Bath. 7<sup>a</sup> לֹא קָא מְדֹדֵר לִי I cannot live there (v. Rabb. D. S. a. l. note 3).

דוד, דוד, for ed. Vien., read ed. Wil. דוד, Yalk. Sam. 139, v. מרמשה.

דוד, דוד, for Jer. XXXI, 39, read Jer. XXXI, 40.

דוד, Targ. Y. Lev. XI, 14, read: דוד, v. דוד.

דוד, add 3) force. Sabb. 8<sup>a</sup>, a. e. דוד, v. דוד.

דוד, v. דוד.

דוד, cancel [Prob. a corruption to v. next w.], and substitute, v. Pesh. a. l.

דוד, after to his grief, add (cacophem. for: to his idolatrous debauchery).

דוד, Midr. Till. to Ps. III, v. דוד.

דוד pr. n. m. (abbrev. of דוד) Dimi, name of several Amoraim (v. Jew. Encyclop. s. v. Abdimos). Y. Ned. IX, beg. 41<sup>b</sup>.—Erub. 22<sup>a</sup>. Yeb. 78<sup>a</sup>; 84<sup>b</sup>. Arakh. 16<sup>a</sup>; a. fr.—Men. 35<sup>a</sup>. B. Bath. 22<sup>a</sup>; a. others.

דוד, v. דוד.

דוד, Midr. Till. to Ps. III, v. דוד.

דוד, v. דוד.

דוד, add 2) a member of the senate in Roman colonies and municipalities. Yalk. Deut. 813; Mekh. B'shall., Amalek, s. 2 דוד.

דוד I, add Tosef. Maasr. III, 14 (in Hebr. dict.; Var. דוד, v. דוד II).

דוד, add Sabb. 32<sup>a</sup> בִּי דֹדִי (or דוד) stalls, v. דוד II.

דוד m. (b. h.; דוד) crushed, humble. Sot. 5<sup>a</sup> (ref. to Is. LVII, 15) דוד the humble (shall reside) with me; דוד I reside with the humble; a. e.

דוד Pi., add 2) to cause to leap down, to degrade. Ex. R. s. 15<sup>a</sup> דודי מלכֵּן דוד I will degrade them (the kings), and make them chiefs (allufim).

דוד, דוד, for festive wreath, read festive booth.

דוד, after zodiac, insert Pesik. R. s. 20.

דוד, before Pl. insert Du. דוד. B. Bath. I, 5.

דוד f. (דוד) silence, submission. Sifra Sh'mini, Par. 1, ch. I.

דוד, דוד, for Ex. XX, 16, read Ex. XX, 17.

דוד, for as preced., read as preced., fruits;—add Targ. Deut. XXII, 9.

דוד, for corr. acc., read v. דוד ch.

דוד, add—Pl. דוד. Ber. 5<sup>b</sup>; a. e.

דוד, words sub דוד, v. sub דוד.

דוד, Y. Sot. V, 20<sup>b</sup> bot., read: דוד.

דוד, for Cant. R. to IV, 3, read Cant. R. to IV, 8.

דוד II, for Pl. דוד, read Pl. דוד, דוד, דוד. Y. Pes. IX, 36<sup>d</sup> bot.; Tosef. ib. VIII, 11, v. דוד.

דוד, add—3) pl. delicacies. Yalk. Cant. 982, v. דוד.

דוד, for to meet a barren cane, read to meet barren trees.

דוד, דוד, for Targ. Ps. LXXXII, 15, read Targ. Ps. LXXXIII, 15.

דוד, דוד, add Targ. Cant. II, 14 (מדרגה) (ed. Lag. דוד; h. text דוד).

דוד f. (דוד) stairs, steep place. Targ. Cant. II, 14 ed. Lag., v. דוד.

דוד, for Ib. קרש, read Ib. 102<sup>b</sup> קרש.

דוד, Nif., add 2) to be inquired of, be sought; to respond. Tanh. Ha'az. 4 דוד at times the Lord can be sought (answers prayer) &c.

דוד, for Ex. XXII, 44, read Ex. XII, 44;—add Num. R. s. 9 דוד דוד, v. דוד.

דוד, after דוד, insert דוד. Esth. R. to III, 8 דוד, v. דוד. Bets. 25<sup>b</sup> דוד (ref. to אשרה, Deut. XXXIII, 2) דוד the manners of these (Israelites) are fire (they are of a fiery temperament); if the Law had not been given them &c.

דוד, for 2) to be wanton, to sport, read 2) = דוד, to seize, take by force;—for דוד, read דוד;—after דוד, add; h. text דוד.

דוד, add 2) overlapping. Erub. 44<sup>b</sup>, a. e. דוד, v. דוד.

דוד, add [Tosef. Yoma I, 9 דוד (Var. דוד), read: דוד.]

דוד, add [Tosef. Yoma I, 9 דוד Var., read: דוד.]

דוד, for Y. Ber. V, 9, read Y. Ber. V, 9<sup>a</sup>.

דוד, add 2) thought, plan. Gen. R. s. 12; Yalk. Job 914, v. דוד.

דוד, add Kidd. 73<sup>b</sup> top, v. שֵׁשֶׁת.

דוד, דוד, add Y. Succ. III, 53<sup>d</sup> top דוד.

דוד Kal, for Gen. XXIV, 25, read Gen. XXIV, 65;—under Hithpa., add Num. R. s. 97. Tanh. Hayé 3 דוד; a. e.

דוד, add Tanh. Hayé 3 דוד the dignity of old age; a. e.

דוד, for Hodaah, the first of, read Hodaah, the second of.

דוד I, 3, for Pl. דוד. Ib., read Pl. דוד. Ib. B. Bath. 69<sup>b</sup>, v. דוד.

דוד, add Midr. Sam. ch. XIX (ד' הורודיס) צלמא הורודוס (צ' הורודיס) the statue of Herod (?); v. דוד.

דוד, v. דוד.

דוד, דוד, read דוד.

דוד, v. דוד.

דוד, for is remained, read is left over.

דוד, add Gen. R. s. 4 ed. Theodor (play on דוד, Is. LXIV, 1); Yalk. Is. 368 דוד (corr. acc.).

דוד 1), after Gitt. 80<sup>a</sup>, insert; B. Bath. 172<sup>a</sup> (Ms. M. דוד); Yeb. 116<sup>a</sup>.

דוד, Yalk. Ps. 635 דוד, read דוד or דוד Indian sword; cmp. דוד.

דוד, add B. Kam. 79<sup>a</sup> דוד and paid with it a debt for goods received on credit.

דוד, add Nidd. 9<sup>b</sup>; Y. ib. I, 48<sup>d</sup> bot.; 49<sup>b</sup> bot. דוד.



**הֶפֶךְ**, for Prov. XXIII, 23, read Prov. XXIV, 23.

**הֶלֶא**, add; Y. Snh. I, 18<sup>c</sup> bot. ילחן (corr. acc.).

**הֶלִי**, add Targ. Mal. II, 17 ed. Lag., v. יְהִי.

**הֶלֶם** I, add Y. M. Kat. II, 81<sup>d</sup> top סְחִיָּה (not 'וח'), v. סְחִיָּה.

\***הֶמְסִיר**, v. הִמְסִיר.

\***הֶנְדִּיקִי**, v. הִנְדִּיקִי.

\***הֶסְטָה** f. = הִסְטָה. Tosef. Zab. IV, 6.

\***הֶסִיק**, v. הִסִיק.

\***הֶסֶק, הֶסִיק, הֶסֶק** m. (הֶסֶק) *heating*. Pes. 30<sup>b</sup> הֶסֶקֶן מִבְּנֵינִי their fireplace is inside. Bets. 33<sup>a</sup> לֹהֵר גָּדוֹל for a large fire.

\***הֶסְקָה** f. same. Bets. 33<sup>a</sup> אֵלֶּה... לֹהֵר pieces of wood are intended for firing only (and may not be handled for other purposes on the Holy Day).

\***הֶסְרָה** f. (סִיר) *removal, taking off*. Num. R. s. 117 אֵין יֵשׁ אֵלֶּה לְשִׁין ה' *yissa* (Num. VI, 26) has the meaning of removal (of the divine anger); a. e. — הֶסְרָה טַבַּעַת, v. טַבַּעַת.

**הֶפְכָּה**, add 3) *inversion, transposition*. Lam. R. to I, 1 שְׂרִירָה, v. לָמַס.

**הֶפְכָּה**, for XXIX, 20, read XXIX, 22.

**הֶפְלָאָה**, under 1), add Tem. 3<sup>b</sup>; Macc. 13<sup>b</sup>.

**הֶפְלֵג**, under 1), add Y. Kil. III, 28<sup>d</sup> הֶפְלֵג הַיָּדָא אֵרְכּוֹ הַיָּדָא הַפְּלֵגִי the distance of its separation.

\***הֶפְטָקִיס**, v. הִפְטָקִיס.

\***הֶקְהָלָה** f. (קָהָל) *calling the assembly*. Yalk. Num. 725 הֶקְהָלָה הַדְּרָה calling the congregation (v. יְהִידָה); ה' הֶקְהָלָה הָעָם (Sifr. Num. 74 'הֶקְהָלָה אֶת וְכ').

**הֶקְרָבָה**, for Lev. XVII, 1, read Lev. XVI, 1.

**הֶקְרִיבָה**, for Sifra, read Sifr. Sifr.

\***הֶקְרִיבָה** m. (בִּרְבָּה) *much, many*. Sot. I, 4 הֶקְרִיבָה עֲשֵׂה ה' הֶקְרִיבָה עֲשֵׂה ה' wine may do much (induce sin). Yoma 47<sup>a</sup> ה' עֲשֵׂה כֵן וְכ' but to no avail. Taan. 18<sup>b</sup> ה' הֶקְרִיבָה ה' God has many means to kill &c.; a. fr.

\***הֶקְרָאָה**, v. הִקְרָאָה.

\***הֶקְרָאָה**, v. הִקְרָאָה, a. אֶקְרָאָה.

\***הֶקְרָאָה** = הִקְרָאָה. M. Kat. 14<sup>a</sup>.

**הֶקְרָאָה**, for Ar. הרמא, read Ar. קהרמא.

**הֶקְרָס**, add Nif. הֶקְרָס to be demolished, to be frustrated. Snh. 26<sup>b</sup> הֶקְרָסוֹת, v. מִהֶשְׁכָּה. — [Midr. Till. to Ps. XXXIX מִהֶשְׁכָּה, v. מִהֶרָסִין]

**הֶקְרָאָה**, for Mish. ib. II, 8, read Mish. ib. II, 5.

**הֶקְרָמָה**, add Yoma 82<sup>a</sup> ה' fasting the entire day, v. הִקְרָמָה.

**הֶקְרָמָה**, add Ab. V, 9 הֶקְרָמָה הֶקְרָמָה; Sabb. 33<sup>a</sup> הֶקְרָמָה שְׁמִינִי, v. הִקְרָמָה.

\***הֶקְרָמָה** m. (מִמָּוָה, emp. תַּמָּוָה) *tarrying*. Erub. 54<sup>a</sup> (fr. Ben Sira?) אֵין ה' לָמוֹת death tarries not.

**הֶקְרָאָה**, for Ex. III, 3, read Ex. III, 10.

**הֶקְרָאָה**, add [Ruth R. to II, 9 (Par. 5, beg.) וְהִתְקַרְבָּה בָּמָה, read: וְהִתְקַרְבָּה בָּמָה, v. הִתְקַרְבָּה.]

\***הֶקְרָאָה**, v. הִקְרָאָה.

**הֶקְרָאָה** II, under 1, add Ex. R. s. 42<sup>7</sup> at Sinai הֶקְרָאָה וְהִתְקַרְבָּה וְכ' they (Israel) were lilies and roses, but now &c., v. הִתְקַרְבָּה.

**הֶקְרָאָה**, add—Pl. הֶקְרָאָה. Targ. Ps. CIV, 12.

**הֶקְרָאָה**, before [Rabad to Maim., insert Tanh. ed. Bub., Tol'doth 4 בֹּרֶךְ thou givest me to eat in a saucer; put the whole pot into my mouth.

\***הֶקְרָאָה**, v. הִקְרָאָה.

\***הֶקְרָאָה**, v. הִקְרָאָה.

\***הֶקְרָאָה**, Yalk. Ps. 820 בֶּרֶךְ, read בֶּרֶךְ, v. הִקְרָאָה.

\***הֶקְרָאָה**, v. הִקְרָאָה.

**הֶקְרָאָה** II, for (or מִזִּירָה) read (or מִזִּירָה).

**הֶקְרָאָה**, Pi., for Ex. XXIII, 8, read Ex. XIII, 18.

**הֶקְרָאָה**, add Hof. הֶקְרָאָה to be made to creep. Sifr. Deut. 321 הֶקְרָאָה בַּעֲפֹר שִׁירָה they shall be dragged along in the dust; Yalk. ib. 945 מִזִּירָה (corr. acc.).

\***הֶקְרָאָה**, for הִקְרָאָה, read הִקְרָאָה;—for thy sneezing, read my sneezing; for סֶעֱךָ, read סֶעֱךָ;—for thee, read me.

\***הֶקְרָאָה** m. = h. זָבֵל, *dung*. Targ. II Kings IX, 37 (ed. Wil. זָבֵל). Targ. Jer. VIII, 2. Ib. XVI, 4 (ed. Wil. זָבֵל). Targ. II Esth. I, 2 זָבֵל.

**הֶקְרָאָה**, for Job XXVIII, 17, read Job XXVIII, 18.

\***הֶקְרָאָה**, v. הִקְרָאָה.

**הֶקְרָאָה** II, after הִקְרָאָה, insert הִקְרָאָה;—add Ab. Zar. 30<sup>a</sup>, v. הִקְרָאָה II; a. e.

**הֶקְרָאָה**, add Y. Kidd. I, 58<sup>d</sup>, v. הִקְרָאָה; a. e.

\***הֶקְרָאָה**, v. הִקְרָאָה.

**הֶקְרָאָה** Pi., add 3) to designate, prepare, send in due time. Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 11; a. fr.

**הֶקְרָאָה**, after same, insert Lam. R. introd. (R. Han. 1) זָמֵר (not וְזָמֵר), v. הִקְרָאָה.

**הֶקְרָאָה** I, before—Pl., insert [Lam. R. introd. (R. Han. 1) וְזָמֵר, read: וְזָמֵר; v. הִקְרָאָה.]

\***הֶקְרָאָה** m. pl. slender (like a rod, v. הִקְרָאָה). Esth. R. to I, 6.

**הֶקְרָאָה**, for Dan. II, 5, read Dan. III, 5.

**הֶקְרָאָה**, add Nif. הֶקְרָאָה to be the object of anger, be put under the ban. Ex. R. s. 42<sup>3</sup> מֹשֶׁה נִתְּנָה מִשָּׁה וְכ' Moses was excommunicated and put under the ban (emp. הֶקְרָאָה).

**הֶקְרָאָה**, after Ex. II, 3, insert—Sabb. 20<sup>b</sup>; a. e.

\***הֶקְרָאָה** f. (b.h.; זָבֵל) *pitch*. Sabb. II, 1. Y. Ab. Zar. II, 41<sup>b</sup> bot. הֶקְרָאָה if their pitch coating is peeled off; a. fr.

\***הֶקְרָאָה** (denom. of זָבֵל) to *pitch, line with pitch*. Ab. Zar. V, 11 הֶקְרָאָה... גִּיר a stone vat which a gentile coated with pitch. Y. ib. II, 41<sup>b</sup> bot. הֶקְרָאָה when they line them (the vessels); a. fr. — Part. pass. הֶקְרָאָה; f. הֶקְרָאָה &c. Koh. R. to VII, 28, v. הֶקְרָאָה I. Y. Ab. Zar. l. c. הֶקְרָאָה when they are not lined; a. e.

\***הֶקְרָאָה** ch. same. Y. Ab. Zar. II, 41<sup>c</sup> top הֶקְרָאָה הֶקְרָאָה saw them (gentiles) pitch small bottles. Y. M. Kat. II, 81<sup>b</sup> top; a. e.

\***הֶקְרָאָה** m. (preced.) *pitch-maker or pitcher of vessels*. — Pl. הֶקְרָאָה. Mikv. IX, 7.

\***הֶקְרָאָה**, v. אֶקְרָאָה.

**הֶקְרָאָה**, add—s) *thumb*, v. הִקְרָאָה.

\*זקפא m. (זקף) *thumb*. Ber. 55<sup>b</sup> (Ar. זקפא).

זקת, *before—Pl., insert* Targ. Y. Num. XIX, 2 זקתא.

זרע, *add—*[Y. M. Kat. II, 27<sup>d</sup> מזרעת, read: מחלעת, v. תלע.]

זרעית, *add* Y. Hor. III, end, 48<sup>c</sup>; Y. Sabb. XII, 13<sup>c</sup> bot. זרעין.

\*זקבט II f. = זקבט II. B. Kam. 50<sup>b</sup> bot. 'lesion may happen at a fall of less than &c.

\*זכירות, v. זכריות.

זכר *Pl., after* v. תבל, *add*; Tosef. Kel. B. Mets. IV, 5; XI, 7.

זכין, Y. Sabb. XIV, beg. 14<sup>b</sup>, v. זכין.

\*זחאקנו, Pesik. Vayhi, p. 63<sup>b</sup>, v. זחאקנו.

זחא I, *add—*[Targ. Prov. XX, 25, read: זחא, v. זחא.]

זחא II, *add* זחא, v. זחא, B. Bath. 9<sup>b</sup> זחא (some ed. זחא; Ms. H. זחא).

זחל, *for* Gen. XVIII, 1, *read* Gen. XVIII, 11.

זחש, *add—Pl.* זחשו. Keth. 7<sup>b</sup>, v. זחש; a. e.

זחבה, *add—3) unfavorable aspect of a case, disadvantage, opp.* זכרה. Keth. 105<sup>b</sup> אין אדם רואה ה' לצמצו no man sees the unfavorable side of his own case. Snh. IV, 1; a. fr.

זחנא, *add—2) a pointed head-dress.* Targ. Esth. VIII, 15 ed. Lag. (ed. Vien. זחנא).

זחוק m. (b. h. זחוק; זחוק) *strength, support*. B. Mets. 117<sup>a</sup> (Ms. H. זחוק), v. זחוק.

זחול I *Kal, add—4) to tremble.* Yalk. Prov. 959 שחול, v. שחול I.

זחול II, *add—In gen. a line of men.* Y. Sabb. XIX, 16<sup>d</sup> bot. זחול, v. זחול. Ib. זחול כל ה' בין ... whenever a line of men is formed, whether wittingly or not, it is a *holah* (a partition for Sabbath purposes).

\*זחולית, *זחול* (denom. of זחול) *sickly, ailing—Pl.* זחוליות. Gen. R. s. 20 זחול (חלית) looking pale. Ib. s. 63; a. e.—Ib. s. 90 (play on זחוליות, וזחוליות).

Gen. XLI, 54 נכנסו ה' the years entered with suffering.

זחול, *add—Pl.* זחוליות. Y. Succ. V, end, 55<sup>c</sup> ברת הד' the store-room for the knives; Y. Yoma III, 41<sup>a</sup> top זחוליות (corr. acc.); v. זחוליות—[Orl. III, 7 זחוליות shoots, v. זחוליות.]

\*זחור III, זחור m. (b. h.) *mortar*. Ex. R. s. 24; a. e.

\*זחור IV, זחור m. (b. h.) *Homer*, a (dry) measure containing thirty S'ah. Keth. 111<sup>b</sup> (ref. to Deut. XXXII, 14) זחור read not *hemar* (wine), but *homer* (a Homer-ful).

\*זחורות, Y. Snh. X, 28<sup>b</sup> top, v. זחור.

\*זחונניס pr. n. pl. Pesik. Vayhi, p. 63<sup>b</sup>, expl. זחונניס; Pesik. R. s. 17 זחונניס, expl. זחונניס.

\*זחוצפה f. = זחוצה, *daring*. Gen. R. s. 98, v. זחוצה III.

זחוק, *add* זחוק (denom. of זחוק) *to legislate*. Snh. 5<sup>a</sup> זחוק, v. זחוק.

\*זחורפה *knife*, v. זחורפה.

\*זחורית f. (v. זחור II) *freed-woman*. Succ. II, 7 ירחן בן הד' J. the son of the freed-woman; Tosef. Eduy. II, 2; Tosef. Succ. II, 3 זחוריות (corr. acc.; Var. זחוריות).

\*זחור m. (b. h.; v. זחור) *breast*, the priest's share. Hull. X, 1, v. זחור. Men. V, 6; a. e.

זחור, *Pa., add—3) to make to go around, take around (begging).* Y. Keth. XI, 34<sup>b</sup> bot. זחור ליה וזחור ליה she took him (the blind husband) around over the whole town; זחור וזחור once she took him &c.; Gen. R. s. 17; a. e.

זחור I, *add* Y. Pes. III, 30<sup>b</sup> top זחור, v. זחור.

\*זחורא, Targ. Esth. VIII, 15, v. זחורא.

זחור, *for* 72<sup>b</sup>, *read* 72<sup>a</sup>.

\*זחורית, v. זחור.

\*זחורית m. (זחור) *whitish*. B. Bath. 73<sup>a</sup>, a. e., v. זחורית.

\*זחורית, Targ. Y. Num. XXXV, 11, v. זחורית.

זחול II, 2) *after* to the study of the Law, *add* Gen. R. s. 20 לפום זחול according to thy means.

זחול I add B. Bath. 8<sup>b</sup> זחול the mode of its distribution.

זחולות, *add* [Y. Yoma III, 41<sup>a</sup> top, v. זחולות.]

\*זחולות pr. n. m. *Hillafta* (v. זחולות). Tosef. Makhsh. III, 3 זחולות קרינא (R. S. to Makhsh. VI, 2 זחולות קרינא).

זחול II, *for* זחול דמילחא, *read* זחול דמילחא.

זחול, *before—Pl., insert* Lam. R. to I, 9 זחול (not זחול) the valley of Bar Hinnom.

\*זחורית, v. זחורית.

זחור, *for* Job V, 2, *read* Job V, 21.

זחול III, *add* Y. Sabb. II, 4<sup>d</sup> top זחול, v. זחול.

זחול, *for* Ex. XXIV, 19, *read* Ex. XXIII, 19.

זחול, *before—Pl. insert* Lam. R. to I, 9 זחול a hollow image.

\*זחול m. (b. h.; זחול) *vanguard*. Cant. R. to IV, 4, v. זחול.

זחול, *add* *Hithpa.* זחול, *Nithpa.* זחול to be assuaged. Num. R. s. 9<sup>48</sup> זחול שני עליהם וכ' after the Lord was assuaged (through Moses' prayer) concerning them, and he had removed the countenance of anger.

\*זחוליות, v. זחוליות I.

זחול, *for* chord, *read* cord.

זחול, *after* split straight through., *add* Men. 35<sup>a</sup> זחול וזחול assumes again its original length, v. זחול I.

זחול, *add—*[Lam. R. to I, 9, *read*: זחול.]

זחול, *Pe., add—Yoma 28<sup>b</sup>, v. זחול; a. fr.*

\*זחולית, v. זחולית.

זחול I, *Pe., add* Ab. I, 13, v. זחול.

זחול, *before—Fem., add—Pl.* זחולות. Gen. R. s. 20, end; a. e.

זחול, *for* Ex. XVIII, 13, *read* Ex. XVII, 13.

זחול, *add* *Ithpe.* זחול to become tender, smooth. Targ. Job XXXIII, 25, v. זחול.

זחול, *for* זחול, *read* זחול;—*for* Ex. XIII, 13, *read* Ex. XVII, 13.

זחול, *after* using foreign words, *insert* Keth. 17<sup>a</sup>;

\*חמירתא f. (v. חמיר I) *grave case*. Naz. 20<sup>b</sup>, v. קרלתא.

\*חנה (b.h.) pr. n. f. *Hannah*, 1) mother of Samuel. Ber. 31<sup>a</sup> וזו קראת רח' those verses concerning Hannah (I Sam. I, 13, sq.). Hag. 6<sup>a</sup>, v. מפינקתא. Deut. R. s. 2, beg.; a. fr. — 2) name of a woman. Taan. 23<sup>b</sup>, v. רפה.

\*חנה, v. חני.

חנייה, for Y. Erub. VI, read Y. Erub. V; — add — Pl. חנייהו. Num. R. s. 210 וחלה לוד (ed. Wil. sing.) (Judah was) the first when encamping, v. נסע.

\*חנילאי pr. n. m. *Hänilay*, an Amora. Gitt. 52<sup>a</sup>, sq.; a. fr. — Taan. 6<sup>a</sup> Ms. M. (ed. נדילאי, v. Rabb. D. S. a. l. note).

חנית, add Y. Sot. VIII, 22<sup>b</sup> bot. חניתים, כנגד הכותל, read: חניתים.

חנן, add Pi. חנן to make suppliant, humble. Midr. Till. to Ps. XIV (ref. to Prov. XXVI, 25) אחוה חנן את דברך thou (Esau) directest suppliant words to thy father.

חנן, add Ithpe. חנן to pray. Gitt. 68<sup>a</sup> sq. ונפא איתנא ליה she came out and begged him (not to touch the wall of her cot).

חנן, before — Pl., add Gen. R. s. 25 ו' היה וז' היה Enoch was fickle-minded, at times righteous, at times wicked; Yalk. Chr. 1072.

\*חסד I = חסד I.

Ithpa. אחרסד to ask for kindness. Lev. R. s. 5 למיתסדה ... אילין those Cuthæans know how to beg.

חסילא, add [Targ. Y. I Deut. XXXII, 11 חסילוי, ed. Vien., v. חסיל.]

חסל, add Part. pass. חסול lean. Yalk. Gen. 82 (Gen. R. s. 48 חסר).

חסל, 1), add Lam. R. to I, 2 חסילא final, v. סבס.

חל, after weaving veils, insert; Y. Bets. V, beg. 62<sup>a</sup> חפוליסותא (corr. acc.).

\*חפיות f. (חפה) cover, palliation (emp. חפה). Gen. R. s. 71, v. עבד; Yalk. ib. 126.

חפירין, Targ. Y. Num. XXVI, 61, read: חפירין, v. חפיר.

חפיתא, after raked fish, insert; Pesik. Ronni, p. 142<sup>a</sup> חפצתא (corr. acc.).

\*חפצתא, Pesik. Ronni, p. 142<sup>a</sup>, read: חפיתא.

חצב, Nif., after must be chiselled, add Ex. R. s. 15<sup>22</sup>, v. מחצב; a. e.

חצה, add Pi. חצה to cut, carve. Gen. R. s. 94 (play on חצאל, Gen. XLVI, 24) שחצו אלהות ו' they carved gods with their own hand.

חצו, add Pa. חצו to act irreverently. Koh. R. to X, 2 מחצו, v. שמאל ch.

חקלא, add Bets. 32<sup>a</sup> ח' צע, v. צע. חר, for pl. חרין, read pl. חרין, חרין.

חרבה, add; Sifra B'har Par. 1, ch. I בחרבה; Yalk. Lev. 658 בחרב.

\*חרולא m. = h. חרול. — Pl. חרולין. Targ. Hos. IX, 6 חרולין (corr. acc.; h. text חרין).

\*חרונית, v. אירונית.

חרור, dele Tosef. ib. B. Mets. III, 13; — add — 2) the pointed part of the baker's shovel, poker. Tosef. ib. B. Mets. III, 7.

\*חריות, v. חריות.

\*חרים, v. חרם.

\*חריס, Tosef. Kil. IV, 8 ed. Zuck., v. צריס I.

חרק, Kal, add Erub. 54<sup>a</sup>; Ab. Zar. 19<sup>a</sup>, v. צריד.

חרם, Hif., add 3) to lay a net. Midr. Sam. ch. XXIV חרמם חרמם how many nets thou hast laid!

חרם, before — 2), insert — Pl. חרמים. Midr. Sam. ch. XXIV; a. e.

\*חרנית, v. אירנית.

חרס I, add Tanh. Sh'lah 6 ח' של soil of a clayish nature; Num. R. s. 16<sup>12</sup> (Matt. K. חרסות, prob. to be read: חרסית).

חרץ, after a) grooved, insert, v. חרוץ; — dele c) flat-nosed, v. חרוץ.

חשב, add Tosef. Ab. Zar. I, 2; Y. ib. I, 39<sup>d</sup> top במקום שהוא לא ישאל ... במקום שהוא לא ישאל you should not go to salute him (the Roman) at the place where he holds councils, and if you meet him on the way &c.

\*חשובא m. = חשויא. — Pl. חשובי. Ab. Zar. 10<sup>a</sup>, sq.

חשמונאי, add Yalk. Gen. 161 חשמונים.

חשק, add, Part. Pu. מחושק; f. מחושקת lovely. Ab. Zar. 24<sup>b</sup>, a. e., v. חשק I.

חטבתא, after Pl., insert חטבתין; — add Lam. R. to I, 7 חטבתי, v. חטבתי I; a. e.

\*חטבתא f. (b. h.; חטבת) slaughter. Esth. R. to III, 1, v. פטט.

\*חטביים, Yalk. Ps. 702 'לט, read: חטביים, v. חטביים.

חטוב, for Yalk. Esth. 104<sup>b</sup>, read Yalk. Esth. 1046.

חטובא, add Gen. R. s. 70, v. חטובי ch.

\*חטורד, v. חטור.

חוף under Hif., after his roof, add Tanh. P'kudé 11 מקום מכל חטות פניהם מכל מקום (with perspiration, trying) from all sides, but could not put it up.

\*חומאיות, Y. Sot. VIII, 22<sup>b</sup> bot. some ed., read: חומאיות.

\*חופא m. = h. חופא. Targ. Y. II Ex. XXV, 25, v. חופא.

חוש I ch., after (ed. חושון, dele corr. acc. or חושון, v. חוש).

חטרגון, add — [Tosef. Zab. IV, 1 חטרגון; R. S. to Zab. III, 3 חטרגון, v. חטרגון.]

\*חטרגין f. (= חטרגין, v. חטרגין) rocking board. Tosef. Zab. IV, 1 (ed. Zuck. חטרגין; R. S. to Zab. III, 3 חטרגין; v. Zab. III, 1 חטרגין).

\*חטרגין m. = חטרגין. Midr. Till. to Ps. LXXV, v. חטרגין.

חטרגין, for Lev. VI, 14; 21, read Lev. VI, 14.

חטרגין, for thorns to thorns, read refuse to refuse.

\*חטרגין, Tosef. Snh. V, 2, read: חטרגין.

חטל, add Y. Sabb. VI, beg. 7<sup>d</sup> חטל pearl drops (beads).

חטל, dele — V. חטל.

\*חטל, v. חטל.

חטל, for ערשה, read ערשה.

חטל, for B. LV, read Ps. LV.

חטל, before — 3), insert Y. R. Hash. II, end, 58<sup>b</sup> חטל when the sun sets ... for the fourteenth time (in the month of Nisan).

**טַנְזָה**, for Y. Kel., read Y. Kil.  
**טַסְקָא**, after a *taska* full of &c., insert; Yalk. Esth. 1059 טַסְקָא.

**טַעוּת**, before—2), add Midr. Till. to Ps. XXX, end טַעוּתֵיהֶם ed. Bub. (not 'טַעוּת', oth. ed. מַעוּתוֹתֵיהֶם, corr. acc.), v. אִזְרִי I (in Addenda).

\***טַפּוּטָא**, read: טַפּוּטָא.

**טַפִּי** III, add Pa. טַפִּי to add to, enlarge. B. Bath. 93<sup>b</sup> לַטַּפּוּטָא, v. טַפִּי.

**טַפִּיָא**, after v. next w., add a. טַפִּיָא.

**טַפִּיָא**, before—Pl., insert; Pesik. Ul'kab., p. 182<sup>b</sup> טַפּוּטָא. Tanh. ed. Bub., Emor 26, note 188 טַפּוּטָא, v. טַפִּיָא.

**טַפְּלָה**, after to be eaten with it, insert Tosef. Sot. IV, 3; a. e.

**טַפֶּס**, for *Hithpa.* הַטַּפֶּס, read Pi. טַפֶּס;—for 'טַפֶּס', read 'טַפֶּס'.

\***טַרְאֶפְלִיס**, Tosef. Erub. IX (VI), 25 ed. Zuck., v. פַּרְטַלִּיס.

\***טַרְרָא**, v. חַרְרָא II.

**טַרְרִיָא**, add Tosef. Ukts. II, 15 טַרְרִיָא (corr. acc.).

**טַרְרִיָא** 1) add Num. R. s. 9<sup>24</sup> אין טַרְרִיָא he (God) has no trouble about us, except for those two drops of rain.

\***טַרְרִיָא** m. (טַרְרִיָא) troublesome.—Pl. טַרְרִיָא. Ex. R. s. 7; Sifrē Num. 91; a. e.

\***טַרְרִיָא** = טַרְרִיָא. Yalk. Ez. 346 טַרְרִיָא.

\***טַרְרִיָא** f. (טַרְרִיָא) exile. Midr. Till. to Ps. III, ed. Bub. לֹא ... לֹא that he did not condemn me to death, but only to exile.

**טַרְרִיָא**, for Gen. XXXIV, 19, read Gen. XXXIII, 19.

\***טַרְרִיָא** m., corruption of טַרְרִיָא. Targ. II Esth. I, 2 (3); 10.

**טַרְרִיָא**, for τοληπλα, read τοληπλα.

\***טַרְרִיָא**, Tosef. Ukts. II, 15, v. טַרְרִיָא.

**טַרְרִיָא**, after לִיעוֹר בֶּן יַעֲקֹב, insert; Y. Orl. I, 81<sup>a</sup>, a gloss transferred from Y. Shebi. l. c.

**טַרְרִיָא** for the last two lines, read [Y. B. Bath. IV, 14<sup>a</sup> bot. הַמִּזְקֵץ, read: קָצָה, v. חַרְרִיָא].

**טַבֵּל**, before when two scrolls, insert (read: חַרְרִיָא);—for he carries one

away and brings, read thou must carry one away and bring.

**טַבֵּל**, for Y. ib. V, 5<sup>c</sup>, read Y. ib. II, 5<sup>c</sup> top.

\***טַבֵּל** (b. h.), Pi. טַבֵּל to fly. Midr. Till. to Ps. XVIII, 11 וְהָיָה וְהָיָה ed. Bub. (oth. ed. מִדְרָה) and he flew upon the wings of the Cherubim.

**טַבֵּל**, for Ex. XIX, 14, read Ex. XIX, 13.

**טַבֵּל**, for Bar Nafha, read Bar Nappaha.

**טַבֵּל**, before Part. pass., insert Midr. Till. to Ps. XVIII, 7 וְהָיָה וְהָיָה speak of Israel's troubles in the singular number, and lessen them.

\***טַבֵּל** m. (יָבֵם) levirate marriage. Yeb. I, 1. Ib. 39<sup>b</sup>; Bekb. I, 7 וְהָיָה וְהָיָה the levirate marriage has the precedence to *hālitsah*; a. fr.—Pl. טַבֵּל the status and the duties of the levirate marriage. Keth. 82<sup>a</sup> עֲרִיבָה ... רָ the original condition of the *yibbum* still exists concerning her (as long as he has not consummated the marriage); Yeb. 39<sup>a</sup> הָיָה וְהָיָה the status originating from the first husband &c.; a. e.

\***טַבֵּל**, v. sub יָבֵם.

**טַבֵּל** 1) add Yoma 80<sup>a</sup> רִנְנוּ שֶׁלֹא הָיָה לָהֶם the court of Jabez; a. e.

**טַבֵּל**, add Nif. טַבֵּל to be summoned to a meeting (v. יָבֵם). Tosef. Pes. X, 12 וְהָיָה וְהָיָה Var. (ed. Zuck. וְהָיָה) and they were called (for prayers), and went to the schoolhouse.

**טַבֵּל**, add Ithpa. טַבֵּל to be made permanent, settled. Targ. Prov. X, 30, v. טַבֵּל.

**טַבֵּל**, add B. Bath. 53<sup>a</sup> נָתַן צִוּר וְהָיָה if he placed a pebble in the fence and produced some effect by it (stopping water off &c.), or took away a pebble and produced some effect, this is taking possession.

**טַבֵּל**, before Yalk. Is., insert Pesik. Ronni, p. 143<sup>a</sup>;

\***טַבֵּל**, v. יָבֵם.

**טַבֵּל**, add—3) (v. יָבֵם) press for grapes or olives. Tosef. Macc. III (II), 9 (ed. Zuck. יָבֵם; Y. ib. II, 31<sup>d</sup> בֵּית הַבְּצִירָה).

**טַבֵּל**, add; Y. Yoma IV, 41<sup>d</sup> top אֵשׁ מִצִּתָּה בְּנִפְרִית fire igniting sulphur.

**טַבֵּל**, before Hof., insert Hif. טַבֵּל to burn up. Gen. R. s. 48 (ref. to Is. XXXIII, 14) הָיָה מִזְקֵרָם וְכִי if permission were given them, they would burn up the whole world over its inhabitants in one moment.

**טַבֵּל**, Af., add [Targ. Lev. I, 16 וְהָיָה וְהָיָה, v. טַבֵּל].

**טַבֵּל**, add Hithpa. טַבֵּל to press heavily. Num. R. s. 41<sup>a</sup> וְהָיָה וְהָיָה in order that they (the staves) should not press on the bread.

**טַבֵּל**, add Koh. R. to X, 19, v. טַבֵּל.

**טַבֵּל**, for Sirach X, 26, read Sirach VII, 10.

\***טַבֵּל** (b. h.) pr. n. pl. Jericho. Ned. 56<sup>b</sup>. Yoma 39<sup>b</sup>; a. fr.—V. טַבֵּל.

\***טַבֵּל** (b. h. טַבֵּל; Jeshurun, poetic name of Israel. Y. Ber. IV, 8<sup>a</sup> and to the seed of J. thou gavest an inheritance. Sifrē Deut. 355 (ref. to Deut. XXXIII, 26) Israel said, none is like God, and the spirit of holiness said, the God of Jeshurun; a. e.

**טַבֵּל**, for Num. XIII, 17, read Num. XIII, 16;—add Yoma 70<sup>a</sup> לְהַנְשִׁיעַ שְׂצִרְכֵּיךָ לְהַנְשִׁיעַ that need to be helped; Sot. 41<sup>a</sup> לְהַנְשִׁיעַ.

**טַבֵּל** II, before Sabb. 19<sup>a</sup>, insert Targ. Y. Ex. XXII, 16 לְמַחְבָּא (ed. Vien. לְמַחְבָּא).

\***טַבֵּל** f. (b. h.; טַבֵּל) honorable, stately.—Pl. טַבֵּל. Num. R. s. 4<sup>20</sup> טַבֵּל טַבֵּל on stately couches.

**טַבֵּל** I, add—2) surely. Y. Nidd. II, 50<sup>b</sup> top וְהָיָה וְהָיָה to be sure, these are its colors.

**טַבֵּל** under Pi., for Prov. XXVIII, 26, read Prov. XXVII, 26.

\***טַבֵּל** like him, like it. B. Bath. 110<sup>b</sup> מִי כִּי (not מִי) who like him, i. e. who if not he? Kidd. 48<sup>a</sup> מִי כִּי (not מִי) wherewith else? Sabb. 4<sup>a</sup> מִי כִּי (not מִי) to whom else should they permit it? Taan. 7<sup>a</sup>, a. e. (in Mss., v. Rabb. D. S. a. l. note 8).

**טַבֵּל**, for I, read טַבֵּל II.

**טַבֵּל**, for his bag, read his pitcher;—

before—Pl., insert [Snh. 103<sup>a</sup>; B. Mets. 84<sup>b</sup>, v. קולתא.]

\*כוליאר, כולייס, כוליייר, v. פוקליאס.

פולתא, for (Ar. כור), read (Ar. קור).

פוח, פוח, add—2) name of a lizard. Hull. IX, 2.

פחלי, for Ex. XXVIII, 13, read Ex. XXVIII, 18.

\*פול, v. פיל.

פילפית, add—[Ab. Zar. II, 6 (35<sup>b</sup>)] כלביה שוטטה בו, to be deleted, v. Rabb. D. S. a. l. note 5.]

\*סימוניא, v. סימוניא.

פיסנין, add Y. Pes. X, 37<sup>b</sup> bot. פסנין, v. פסנין.

פייעור, add Esth. R. introd. רש כ' ורע יש it is a disgrace and an evil for the slave when he has to go back to his former master.

פיפה, before Tanh. B'shall., insert Tosef. Dem. I, 11 כופה ו' (Var. פופה) fruit for sale in the archway of &c.

\*כירתי, Y. Sot. VIII, 22<sup>b</sup> bot. כנגר (Var. חכירתי) read: חכירתי.

פללה, for B. Bath. II, 11, read B. Bath. II, 1.

פלמחא, פלמי, 'ק, read Pl. פלמי, פלמי, פלמי.

\*כמלנית, v. כמלנית.

\*כנע (b. h.) to press, oppress.

Hif. חכניע to humble. Y. Ber. II, 4<sup>d</sup> bot. חכניע קמינו, v. קם; thou dost humble our adversaries. Ib. 5<sup>a</sup> top חכניע זריים the additional (twelfth) section of the Prayer of Benedictions which closes with 'who humblest the wicked', v. זי; a. e.

Nif. חכניע to be humbled. Ib. חכניע זריים the wicked shall be humbled; a. e.

כסותא, add Lev. R. s. 16, v. צינא I; Y. Snh. X, 29<sup>c</sup> bot. כסותא (corr. acc.).

\*כסיפריס, כסיפריס, v. כסיפריס.

כסותא, add—[Y. Snh. X, 29<sup>c</sup> bot. כסותא, v. צינא I.]

כסנין, for כסנין, read כסנין, כסנין.

כסס, add Nif. נכסס to be chewed. Tosef. Uks. I, 2.

\*כפוסאי, v. כפוסאי.

\*כפוחא c. (כפה) tied. Koh. R. to IV, 6, v. צפר—Pl. כפוחא, v. כפה.

כפי, כפה, after v. הרגש, insert, Y. Ned. VII, end, 40<sup>c</sup> ניקפה (corr. acc.).

כפס, add Tosef. Erub. IX (VI), 16 ed. Zuck.; ib. 15 (not כפה); ib. X (VII), 10 כפסין.—[Midd. III, 4 כפסין של ברזל, v. של ברזל.]

כפן II, for lying, read dying.

\*כפניא m. pl. (v. כפניא) a dish of early date-berries. Esth. R. to I, 4, v. קינרס.

\*כפסין, v. כפסין (in Addenda).

\*כפרסת, read: כפרסת.

\*כפתים, Tosef. Erub. IX (VI), 15, a. e., v. כפסין (in Addenda).

כרבה I, add—2) plough. B. Bath. 36<sup>b</sup>, v. שרבה.

כרבלתא, for Dan. III, 22, read Dan. III, 21.

כרה, after כרה, add Midr. Till. to Ps. CXVI כרה... אין האזנים the ears on high are hollowed out to hear my prayer (by ref. to Ps. XL, 7).

כריהא, add—Trnsf. frail, rotten. Y. Erub. II, 19<sup>a</sup> בריהא (corr. acc.), v. שריהא.

כריסית, add; Sifra M'tsor'a, Zab., Par. I, ch. II; Yalk. Lev. 567 כריסית.

כרם, add Midd. III, 4.

כרפסת, v. כרפסת.

כרש I, add Men. 10<sup>b</sup> חרפש let it be declared fit.

\*כשר m. (כשר), pl. כשרים vindicating witnesses. Keth. 46<sup>a</sup> כשרי בחולים witnesses testifying to virginity.

כחובא, add Y. Meg. I, 71<sup>c</sup> top חיה כ' Y. Yeb. XIII, end, 14<sup>a</sup>; Y. Ter. VIII, 46<sup>b</sup> top בחיה (corr. acc.); v. Revue des Etudes Juives XXXIX, 306.

כחובה, for widowhood, read jointure in case of widowhood or divorce.

לבן II Pi., for מליבן finished, read a) cleansed, washed (wool). Bekh. IV, 7, a. e.; v. צואי.—b) finished—; under Hithpa. 1), add Midr. Till. to Ps. CXIX,

81 חרר כבר נחלפנו ו' (not נחלפנו) we have been cleansed, we have been tried (ref. to Dan. XI, 35).

לגטון, for Gen. XXIV, 6, read Gen. XXV, 6.

\*לוקטמין, v. לוקטמין.

\*לחא, v. לחא.

\*לגטון, v. לגטון.

\*לימדות f. (v. לימוד) accustomed. Y. Hall. II, end, 58<sup>d</sup>.

לינה, for Ps. XC, 1, read Ps. XCI, 1.

לשישית, for drying, read dyeing.

\*לתן, Y. Snh. I, 18<sup>c</sup> bot. מן החוץ, read: חרעא דל'.

\*מאסח m. (b. h.; אסח) rear-guard. Cant. R. to IV, 4, v. תאם.

מגורה I, for שלמים, read של מים.

\*מגורה f. (מג) steeping. Y. Maas. Sh. II, 53<sup>c</sup> top ביניהן מ' they differ as to the manner of steeping.

מפל, before—Pl., add Shebu. 43<sup>b</sup>; B. Mets. 82<sup>a</sup>, v. קתא.

\*מדיע II m. (ירע) place of study (cmp. Koh. X, 20).—Pl. מדיען. Targ. Ps. LXXVIII, 13 מדיעון their studying rooms.

מדיה ch. Af. 1), add Lev. R. s. 28 קדל, v. אא מדיה.

\*מוסריאות, v. יי מ', מוסריאות.

\*מוצה, Kel. IX, 8 Ar., v. מוצה.

\*מוריקאה m. (v. מוריקא) saffron planter.—Pl. מוריקא. Ab. Zar. 22<sup>a</sup> (Ms. M. מוריקא, corr. acc.).

מורנא, before Targ. Y. Ex., insert Targ. Y. Deut. XXI, 8 (ed. Vien. מורנא).

מזג Pi., for Cant. VII, 4, read Cant. VII, 3.

מחה, add Nithpa. מחה to be diluted, dissolved. Tosef. Makhsh. III, 13 שחמחו (ed. Zuck. שחמחו, oth. ed. שחמחו, corr. acc., or שחמחו, or שחמחו).

מחיה, add—2) wiping out, deletion. Num. R. s. 9<sup>48</sup> מחיה הכתב the washing off of the writing.

\*מחמורות, v. מחמורות.

\*מחמ, Tosef. Makshsh. III, 13 ed. Zuck., read: שנהמחמ, v. מחמ (in Addenda).

מחמ, add—Pl. מחמ. Cant. R. to III, 7 (play on מחמ, ib.) מחמיו ושבתיו his tribes and clans.

מחמ, for מחמ, read מחמ.

מחמ, after מחמ, insert (not מחמ).

מחמ, before מחמ, insert, מחמ;—add, 3) narration. Gitt. 42<sup>b</sup>; B. Bath. 48<sup>a</sup> מחמ it is merely a report (of somebody's opinion, not meant as the citation of an authority), and R. . . does not adopt it.

מחמ 1), after v. preced., add B. Kam. 81<sup>a</sup>, v. מחמ II.

\*מחמ f. pl. (v. מחמ) burns, scabs. Ruth R. to I, 19 (not מחמ); Yalk. ib. 601 מחמ.

\*מחמ, v. מחמ.

מחמ, for Gen. XLIX, 6, read Gen. XLIX, 5.

מחמ, for מחמ, read מחמ.

מחמ, for Sabb. 103<sup>a</sup>, read Sabb. 103<sup>b</sup>.

\*מחמ, v. מחמ II.

\*מחמ, Targ. Y. II Deut. I, 1, read: מחמ.

\*מחמ, v. מחמ.

\*מחמ f. pl. (v. מחמ) the gifts of manna. Targ. Y. II Deut. I, 1 (ed. Vien. מחמ, corr. acc.).

מחמ, for מחמ, read מחמ;—add Gen. R. s. 13, v. מחמ II.

מחמ, add Targ. Ez. XX, 37 (h. text מחמ).

מחמ II, for Koh. XII, 10, read Koh. XII, 11.

\*מחמ m. (b. h.; מחמ) support.—Pl. מחמ. Sifra B'huck., Par. 2, ch. VI מחמ לחם; Yalk. Lev. 675 מחמ, v. מחמ.

מחמ, before—B. Bath., insert Kidd. 71<sup>b</sup>, v. מחמ (in Addenda); a. e.

\*מחמ, hostages, v. מחמ I.

מחמ, add Y. Sabb. VII, 10<sup>c</sup> top מחמ, v. מחמ III.

מחמ II, for Koh. VII, 16, read Koh. VII, 17.

\*מחמ, v. מחמ.

\*מחמ, Yalk. Lev. 547, read: מחמ.

\*מחמ, Targ. Prov. II, 12 ed. Wil., v. מחמ.

\*מחמ f. (b. h.; מחמ) purchase. Arakh. III, 2 מחמ שדה מ' acquired land, opp. מחמ; a. e.

מחמ II, for impissation, read impissation.

מחמ, add—3) young animals. Bekh. VI, 11 מחמ כל מ' העגלים כן so are all young calves.

\*מחמ, v. מחמ I.

מחמ, add—3) venom. Targ. Y. I Deut. XXXII, 33.

מחמ, delete the entire article, and substitute

מחמ f. (רמץ = רמץ; v. מחמ a. רמץ) [=b. h. מחמ II Sam. I, 9,] *cramp, catalepsy*. Gen. R. s. 17; s. 44; Yalk. ib. 23 מחמ; Midr. Haggadol, ed. Schechter, to Gen. II, 21 מחמ; Yalk. Sam. 139 מחמ (corr. acc.).

\*מחמ, v. מחמ.

מחמ Pi., add Sifré Num. 11 a. e. מחמ, v. מחמ II.

\*מחמ f. (מחמ) venom. Targ. O. Deut. XXXII, 33.

\*מחמ, v. מחמ.

\*מחמ, v. מחמ.

מחמ, add—2) (v. מחמ) use, service. Uktsin I, 5 מחמ במחמ one likes them for their usefulness; Hull. 119<sup>a</sup>, sq. Ms. M. a. Rashi (ed. במחמ), expl. מחמ.

\*מחמ, v. מחמ.

מחמ, add—3) sound, form of expression. Sot. 16<sup>b</sup> מחמ במחמ 'וכ' in speaking of it the text changes the expression (מחמ in place of מחמ, Num. XIX, 17) to make you draw an analogy therefrom &c. Yoma 80<sup>a</sup> מחמ במחמ (v. Rabb. D.S. a. l. note 5) in speaking of which (the eatables) the text changes the expression (using מחמ in place of the plainer מחמ, Lev. XXIII, 29).

מחמ, for (מחמ Pa.), read (מחמ Pi.); after Sabb. XX, 1, insert מחמ את מחמ וכו'.

מחמ, for G. ed. Dien., read O. ed. Vien.

מחמ Nif., add—[Tosef. Makshsh. III, 13 שנהמחמ; ed. Zuck. שנהמחמ, read: שנהמחמ, or שנהמחמ, v. מחמ (in Addenda)].

\*מחמ, v. מחמ.

מחמ, מחמ, read מחמ.

מחמ, add Keth. 112<sup>a</sup> מחמ מחמ; Yalk. Ps. 855, מחמ, v. מחמ.

מחמ Pa., add—3) to blab. Men. 63<sup>a</sup> מחמ, v. מחמ II.

מחמ, add—Pl. מחמ. B. Kam. 24<sup>a</sup>, a. e., v. מחמ.

מחמ, add Hof. מחמ same. Macc. 11<sup>b</sup> מחמ ... מי (Tosaf. מחמ) who brought it about that Reuben was excommunicated?; Yalk. Gen. 149.

מחמ, for Ps. LV, 9, read Ps. LV, 8.

מחמ, for II Kings XVIII, 12, read II Kings XVIII, 11.

מחמ I, for he pursues (is eager for), read we pursue (are eager for).

\*מחמ, v. מחמ.

\*מחמ pr. n. m. (Νιψάτης) Nīfatias, a proselyte. Yeb. 98<sup>a</sup>.

מחמ, for nikkadim, read nikkadim.

\*מחמ, v. מחמ.

מחמ, for Ex. XX, 28, read Ex. XX, 20.

\*מחמ m. (b. h.?) rye or oats. Y. Hall. I, 57<sup>b</sup> top, v. מחמ.

\*מחמ pr. n. f. N'fathah. Gitt. 63<sup>b</sup>, v. מחמ.

מחמ, before Gitt. 69<sup>a</sup>, insert מחמ (Tosaf. Bekh. 44<sup>a</sup> מחמ) round like a sieve.

מחמ, for ib. 11, read ib. 12.

\*מחמ pr. n. pl. N'tsibin, Nisibis, in the north-east end of Mesopotamia, seat of R. Judah ben B'thera. Targ.

Y. Gen. X, 10 (h. text אכד Targ. Ez. XXVII, 23 (h. text כנה) Gen. R. s. 37 (expl. אכד, Gen. I. c.)—Snh. 32<sup>b</sup>. Pes. 3<sup>b</sup>. Tosef. Yeb. XII, 11; Yeb. 102<sup>a</sup>. Y. Sabb. I, 3<sup>d</sup>.

**נָקַד** I, for Gen. XVI, 6, read Gen. XVI, 5.

**נָקַד** I, for Koh. V, 17, read Koh. IV, 17.

**נָקַשׁ** Af., for Y. B. Bath. IV, read Y. B. Bath. VI.

**נָשָׂא** Hif., for Ps. IXXV, 5, read Ps. XXIV, 5;—add 6) to cause to bear. Keth. 72<sup>a</sup> מְשִׂיאָתוֹ, v. נָשָׂא.

**נָשִׁי** Ithpe., add 2) to be forgotten. B. Bath. 16<sup>a</sup>, v. נִחְמָתָא.

**נָשִׂיאָתוֹ**, for Num. IV, 1, read Num. IV, 2.

**נָתַר** Af. add Y. Ab. Zar. II, 41<sup>d</sup> bot. אחר, אחר הותרה, אפרתה (not אחרת) it dropped it.

**נִבְטָטִין**, for Ex. XIII, 8, read Ex. XIII, 18.

**נִבְטָטִין** II, כִּפְרָא, v. סִבְטָטִין.

**נִבְטָטִין** f. (b. h. סִבְטָטִין) buckler. Num. R. s. 12<sup>3</sup> (ref. to Ps. XCI, 4) כל מי ... הוא לוֹ צִנָּה וְשָׂמָּה של אמת comes to take shelter under the wings of God, to him he is a shield and buckler of truth.

**נִבְטָטִין**, v. סִבְטָטִין, סִבְטָטִין.

**נִבְטָטִין**, after to travel as a merchant, add Tanh. Naso, ed. Bub. 27; Yalk. Ps. 842 (play on סִבְטָטִין, Ps. XCI, 4) סִבְטָטִין, v. צִנָּה I; Tanh. Naso 23 בחורה (corr. acc.); Num. R. s. 12<sup>3</sup>; a. e.

**נִבְטָטִין**, add B. Mets. 84<sup>a</sup>, v. סִבְטָטִין.

**נִבְטָטִין**, Y. Ter. III, 42<sup>b</sup> וְכִי חָזַר לִי, read: לא סיים חזרו וְכִי [R. El. Wil. emends נִשְׁרָף].

**נִבְטָטִין**, for Deut. XXV, 3, read Deut. XXV, 2.

**נִבְטָטִין**, B. Mets. 84<sup>a</sup>, v. סִבְטָטִין.

**נִבְטָטִין**, v. סִבְטָטִין.

**נִבְטָטִין**, v. סִבְטָטִין.

**נִבְטָטִין**, for Ber. 4<sup>a</sup>, read Ber. 34<sup>a</sup>.

**נִבְטָטִין** II, add Nif. נִבְטָטִין same. B. Kam. VIII, 1 וְנִבְטָטִין if the wound was healed, and broke open again; a. e.

**נִבְטָטִין**, add Pu. נִבְטָטִין, only with צִנָּה, to be disfigured, decay. Pes. VII, 9; ib. 73<sup>b</sup>, a. e. נִבְטָטִין; Tosef. ib. VI, 6 (ed. Zuck. נִבְטָטִין, corr. acc.; Var. נִבְטָטִין; Tosef. Zeb. VII, 6; VIII, 15 נִבְטָטִין, נִבְטָטִין).

**נִבְטָטִין** Pa., after.—3) insert: to cause to transgress, force to sin. Snh. 74<sup>b</sup> (4.—קָשַׁל, v. לְעִבְרֵי מִלְחָא וְכִי).

**נִבְטָטִין** I, v. עִיר.

**נִבְטָטִין** II (b. h.) pr. n. f. Adah, one of the two wives of Lamech. Gen. R. s. 23, v. עִיר I.

**נִבְטָטִין**, v. עִיר I.

**נִבְטָטִין**, for Is. LIX, 5, read Is. LIX, 15.

**נִבְטָטִין**, for Lev. IX, 10, read Lev. XIX, 10.

**נִבְטָטִין** I, for Tosef. Ber. I, 3, read Tosef. Ber. I, 1.

**נִבְטָטִין** I, for I Chr. XXII, 13, read I Chr. XXII, 14.

**נִבְטָטִין**, Tosef. Maasr. III, 14 נִבְטָטִין, read: נִבְטָטִין, v. נִבְטָטִין.

**נִבְטָטִין**, v. נִבְטָטִין, נִבְטָטִין.

**נִבְטָטִין**, for Gen. II, 20, read Gen. II, 18.

**נִבְטָטִין** Hithpa., for I Chr. II, 24; 26, read I Chr. II, 9; 26.

**נִבְטָטִין**, for Num. XII, 14, read Num. XXXI, 2.

**נִבְטָטִין** m. (b. h.) foal, young full-grown ass. B. Bath. 78<sup>b</sup>, v. סִבְטָטִין.

**נִבְטָטִין** II, before—Pl., insert Sabb. VI, 1 של זהב a golden head-dress with the picture of Jerusalem on it, v. נִבְטָטִין.

**נִבְטָטִין** m. pl. (b. h.; v. עִלָּם II) youth. Ned. 41<sup>a</sup> וְנִבְטָטִין he (who recovers from a disease) returns to the days of his youth (his sins being forgiven).

**נִבְטָטִין** I, for Ex. II, 15, read Ex. III, 15.

**נִבְטָטִין**, for Lev. IV, 9, read Lev. III, 9.

**נִבְטָטִין**, for play on עִירָה, read play on עִירָה.

**נִבְטָטִין**, פרדיסקים, v. פרדיסקים, read v. פרדיסקים.

**נִבְטָטִין**, for Ex. XII, 43, read Ex. XII, 48.

**נִבְטָטִין**, after to frighten, add also to feel the strength of, fear.

**נִבְטָטִין**, for I Chr. XXII, 13, read I Chr. XXII, 14.

**נִבְטָטִין**, after Yalk. Kings 172, add; Y. Kidd. I, 61<sup>a</sup> בוררי (corr. acc.).

**נִבְטָטִין**, v. פְּרוּתָא.

**נִבְטָטִין** Hithpa., for thinking what the distinction will be which the king is to confer upon me, read thinking, what will be the distinction which the king is to confer upon me?—for thinking what the judgment will be &c., read thinking, what will be the judgment &c.?

**נִבְטָטִין**, v. פְּרוּתָא.

**נִבְטָטִין**, for Ps. XVIII, 22, read Ps. CXVIII, 22.

**נִבְטָטִין**, add—[Yalk. Is. 372 כמו כמין סְקִיפְטָטִין, read פְּנוֹסָטִין, v. אֶסְקִיפְטָטִין].

**נִבְטָטִין**, v. פְּרוּתָא.

**נִבְטָטִין**, v. פְּרוּתָא.

**נִבְטָטִין**, for Jer. XXXI, 19, read Jer. XXXI, 20.

**נִבְטָטִין** f. (פְּנוֹה) turn.—Pl. פְּנוֹהִין. Yalk. Lev. 446, v. פְּנוֹה. Pesik. R. s. 33 פְּנוֹהִין towards which all turns are made; v. פְּנוֹה.

**נִבְטָטִין** II, for Ps. LXIV, 31, read Ps. LXVIII, 31.

**נִבְטָטִין**, add Targ. Y. Num. XXV, 1 פְּנוֹהִין (not פְּנוֹהִין).

**נִבְטָטִין**, Nif., add—2) to be made to separate, be interposed. Ber. 32<sup>b</sup> וְכִי חָזַר לִי an iron wall was interposed between Israel and &c.;—Hithpa., add—3) to be decided. Pesik. R. s. 40 רִיבֵיכֶם your judgment will be decided on the Day of Atonement.

**נִבְטָטִין** m. (b. h.; פְּנוֹה) bell—Pl. פְּנוֹהִין. Yalk. Deut. 829.

**נִבְטָטִין**, for Gen. XXIV, 12, read Gen. XXXIV, 12.

**נִבְטָטִין** m., pl. פְּנוֹהִין (v. פְּנוֹה) poppy (v. Löw Pfl., p. 103). Shebi. II, 7; Hall. I, 4; Mekh. Bo, s. 8 (not פְּנוֹהִין); Sifré Num. 146 (not פְּנוֹהִין).

**נִבְטָטִין**, v. פְּנוֹה.

תָּכֵן, *for* Ps. XXIX, *read* Prov.  
XXIX.



# Index

of Talmudic and Midrashic interpretations of Scriptural verses, quoted  
in the Dictionary.

(The figures to the left refer to Bible chapters and verses, those to the right to pages of the Dictionary.)

## Genesis

1-3 14 . . . . . 126 a  
1 1 189b, 1189b, 1499b,  
1562a, 1646b  
2 616a, 712b, 852a,  
1183a, 1323a, 1362b,  
1474a, 1648a, 1651a  
4 . . . . . 521a  
5 569a, 881a, 1124a  
6 . . . . . 442b, 762a  
9 . . . . . 1326b  
11 . . . . . 258a, 1275b  
14 . . . . . 881b  
18 . . . . . 481b  
22 . . . . . 195b, 1380b  
25 . . . . . 1188a  
26 312b, 1252b, 1284b  
27 . 930b, 1188a, ib. b  
28 461a, 610b, 1284b,  
1451a  
31 751b, 752a, 1436a  
2 1 642b, 644a, 1257a,  
1258b, 1562a, 1574b  
3 . . . . . 195a, ib. b  
4 . . . . . 1197b  
5 . . . . . 962b  
6 . . . . . 1095b, 1518a  
7 571a, 589a, 590b,  
614a, 923b, 926b,  
1056a, 1100a, 1188a,  
ib. b  
8 1045a, 1081b, 1098b,  
1324a  
9 . . . . . 1194b  
10 . . . . . 23b, 882b  
11 882b, 1172b, 1342b  
12 . . . . . 139a, 698a  
14 . . . . . 425a, 1241b  
15 . . . . . 1070a, 1081b  
18 871b, 872a, 1062a  
19 633b, 1188a, 1458a  
21 . . . . . 5b, 1000b  
22 405b, 1238a, 1285b,  
1420a  
23 . . . . . 935b, 1203a  
24 . . . . . 1509a  
3 3 . . . . . 256a  
7 90a, 424a, 1080b,  
1116a  
8 14b, 353a, 1457a,  
1503a, 1624a  
12 . . . . . 1647a  
13 267b, 542b, 938b,  
941b

## Genesis

3 15 . . . . . 1591a  
16 73a, 365a, 758b, 1066a,  
1067a, 1101a, ib. b,  
1442a, 1540b, 1703b  
17 . . . . . 603b, 1101b  
18 1078a, 1340a, 1587b  
19 . . . . . 388b  
21 . . . . . 32b, 252b  
22 . . . . . 109b, 1285b  
23 . . . . . 267a  
24 . . . . . 693b (2), 730b  
4 1 . . . . . 1582a  
2 . . . . . 1654b  
3 . . . . . 879a (2)  
4 . . . . . 1598a  
5 . . . . . 1610b  
7 . . . . . 758b, 1703b  
10 . . . . . 1362b  
13 . . . . . 950b  
15 . . . . . 1493a  
16 . . . . . 836a  
18 . . . . . 759a, 1113b  
22 . . . . . 920b  
23 . . . . . 1206a  
26 . . . . . 836b, 1644a  
5 2 . . . . . 930b  
29 . . . . . 940b  
6 1 . . . . . 836b  
2 . . . . . 67a  
3 . . . . . 1522a  
4 . . . . . 1096b  
5 . . . . . 590b, 1652a  
6 . . . . . 895b, 1102a  
9 . 660a, 904b, 1677a  
13 . . . . . 200b, 478b  
14 . . . . . 1643a  
16 . 465b, 1265a, 1662a  
17 . . . . . 224b  
19 . . . . . 450b  
22 . . . . . 1562a  
7 4 . . . . . 59b  
5 . . . . . 633b, 1562a  
10 . . . . . 1600b  
13 . . . . . 1450b  
16 . . . . . 1024b  
21 . . . . . 224b  
22 . . . . . 926b  
23 . . . . . 591b  
8 1 . . . . . 399b  
4 . . . . . 897a  
11 . . . . . 557a, 1349a  
20 . . . . . 162b, 1562a

## Genesis

8 21 921b, 1073a, 1473b,  
1506a, 1591a  
22 440b, 1339b, 1341a,  
1366b  
9 1 . . . . . 1562a  
2 . . . . . 461a  
6 312a, 485a, 1047a,  
1616a  
7 . . . . . 1226a  
11 . . . . . 724b  
13 936a, 1370b, 1428b  
18 . . . . . 1154a  
19 . . . . . 925b  
20 . . . . . 149b, 703b  
20-24 . . . . . 373a  
23 . . . . . 537a  
24 . . . . . 1239a  
27 586a, ib. b, 1573b,  
1590a  
10 7 . . . . . 1020a  
8 . . . . . 836b  
10 . . . . . 122b  
11 . . . . . 779b, 1244a  
14 . 31a, 914b, 1208a  
17 . 125b, 126b, 464b  
18 479b, 1168b, 1289b  
25 . . . . . 1350a  
30 . . . . . 734a, 779a  
11 1 . . . . . 38b (2), 857b (2)  
2 918a (2), 1317a, 1704b  
3 . . . . . 1632b  
4 . . . . . 1075a  
5 . . . . . 480a  
7 . . . . . 870b, 1673a  
8 . . . . . 1269a  
9 . . . . . 151a  
29 . . . . . 989b  
12 1 . . . . . 1571b  
3 . . . . . 195a  
5 . . . . . 226a  
8 . . . . . 1130a  
9 . . . . . 496b  
12 . . . . . 194a  
15 . . . . . 1070a, 1082a  
17 . . . . . 524a, 1438a  
18 9 . . . . . 1215b, 1591b  
14 . . . . . 688b  
14 1 . . . . . 57a, 119a  
2 . . . . . 8b, 1505a  
3 . . . . . 957b, 1291a  
4 . . . . . 837a  
6 . 69a, 245a, 780a  
7 . . . . . 999b

## Genesis

14 8 . . . . . 1222b  
10 . . . . . 1523b  
11 . . . . . 1036a  
13 795b, 1040a (2),  
1047b, 1179a, 1181b  
14 483a, 597a, 1463a  
18 595b, 1263a, 1417b,  
1464a  
20 . . . . . 796b  
21 . . . . . 449a  
15 1 . . . . . 729b  
2 . . . . . 1417b, 1625b  
5 . 329a, 614b, 868a  
8 . . . . . 197b  
9 569b, 570a, 1073a,  
1656a  
11 . . . . . 1068a, 1136a  
12 . . . . . 510b  
13 53b, 1330b, 1345b,  
1608b, 1609a  
17 . . . . . 201b, 715a  
18 . . . . . 201b  
19 868b, 1113b, 1416b,  
1428b, 1702b  
16 1 . . . . . 1070b  
5 . . . . . 478b (2), 931a  
7 . . . . . 465b  
11 . . . . . 600b  
12 . . . . . 1213a  
13 . . . . . 1080b  
17 1 113a, 1524b, 1678a  
4 . . . . . 1678a  
5 . . . . . 887a  
11 . . . . . 888a  
13 . . . . . 1227b  
15 . . . . . 1627a  
23 . . . . . 1450b  
18 1 . . . . . 1143b  
2 . . . . . 1583b  
5 . 687a, 754b, 1068b  
6 . . . . . 68a  
7 . . . . . 1454a  
8 . . . . . 475a, 1354b  
9 . . . . . 679b  
11 . . . . . 33a, 426b  
12 374b (2), 1045a,  
1067a, ib. b, 1605b  
13 409a, 780a, 1605b  
13-15 . . . . . 669b  
19 120a, 336b, 1264a  
20 . . . . . 1472b  
22 642b, 1088a, 1666a  
23 . . . . . 214b, 1013a

## Genesis

18 25 189a, 468b, 1112b  
 27 1100a, 1263a, 1576b,  
 1591a  
 19 1 . . . 1111a, 1583b  
 2 . . . . . 1107a  
 3 . . . . . 824b  
 9 . . . . . 354a  
 11 686a(2), 918a, 1553b  
 13 . . . . . 806a  
 15 . . . . . 48b, 826a  
 16 . . . . . 1675b  
 24 . . . . . 848b  
 26 . . . . . 696b  
 20 3 . . . . 182b, 1082b  
 6 . . . . . 759a  
 16 614b, 653a, 1652b  
 17—21 1 . . . . 1206b  
 18 . . . . . 1102a  
 21 1 . . . . 1206b, 1209a  
 7 . . . . . 1384a  
 8 . . . . . 250a, 859a  
 9 . . . . . 1273a, 1274a  
 11 . . . . . 1694b  
 12 . . . . . 167b  
 14 . . . . . 221a, 1575a  
 15 . . . . . 1503b  
 16 . . . . . 522a, 1b, 872a  
 19 . . . . . 966a  
 20 . . . . . 1431a, 1455a  
 33 128b, 1143b, 1216a,  
 1418a  
 22 1 . . . . 914b, 916a(2)  
 2 . . . . . 564b  
 3 . . . . . 186a, 423b  
 5 . . . . . 614b  
 6 . . . . . 682a  
 8 . . . . . 589b, 1526b  
 11 . . . . . 1201a  
 14 . . . . . 1105b, 1417b  
 16 . . . . . 596a  
 17 . . . . . 1442a, 1648a  
 24 . . . . . 233b, 516b, 816b  
 23 4 . . . . . 1390a  
 4 . . . . . 297b, 834a, 1659a  
 8 . . . . . 1029a  
 13 . . . . . 1357a  
 16 . . . . . 272a  
 17 . . . . . 204b, 1391a  
 24 1 303b, 409b, 638b,  
 1163b, 1581b  
 5 . . . . . 1068b  
 6 . . . . . 67b  
 10 . . . . . 294b  
 13 . . . . . 896b  
 18 . . . . . 1206a  
 20 . . . . . 1188b  
 21 . . . . . 827a  
 22 . . . . . 1288a  
 23 . . . . . 699b, 708b  
 25 . . . . . 699b, 708b  
 32 . . . . . 402a  
 50 . . . . . 392a  
 53 . . . . . 1335b  
 60 . . . . . 1230b, 1439a  
 62 . . . . . 780a, 1080b  
 65 . . . . . 334b  
 25 2 935b, 1040a, 1062a,  
 1430b  
 3 . . . . . 700b  
 6 . . . . . 413a, 692a, 1563a  
 12 . . . . . 575a  
 20 . . . . . 1481a

## Genesis

25 21 424b, 513a, 515b,  
 1059b, 1129b, 1553a  
 22 . . . . . 1275b, 1495b(2)  
 23 . . . . . 201a  
 25 . . . . . 18a, 19a  
 27 . . . . . 1265b, 1529b  
 28 . . . . . 1338a  
 30 . . . . . 714b  
 34 . . . . . 1046a  
 26 2 . . . . 928b, 1575a  
 12 . . . . . 1612b  
 14 . . . . . 1103a  
 16 . . . . . 1103a  
 24 . . . . . 572b  
 26 . . . . . 272b, 273a  
 34 . . . . . 179a  
 27 11 . . . . 1524a, 1561a  
 12 . . . . . 1683b  
 13 . . . . . 720a  
 16 . . . . . 295a  
 20 . . . . . 1058b  
 22 . . . . . 1124a, 1480a  
 27 . . . . . 137a  
 28 . . . . . 630b  
 30 . . . . . 1265b, 1266a  
 31 . . . . . 210a, 1688b  
 33 . . . . . 498b, 638b  
 36 . . . . . 462b, 907b  
 37 . . . . . 102a  
 39 . . . . . 1598a  
 40 1050a, 1158b, 1592a  
 41 . . . . . 1006a, 1554a(2)  
 46 . . . . . 1399a  
 28 1 . . . . 1419a  
 5 . . . . . 1483a  
 11 132a, 608a, 1133a,  
 1135a, 1602b  
 12 101b, 964b, 1002a,  
 1534b, 1566b  
 13 . . . . . 1165b, 1185b  
 14 . . . . . 986a, 1701a  
 15 . . . . . 1061b  
 19 . . . . . 696a  
 20 . . . . . 1389a  
 22 . . . . . 1028b  
 29 2 . . . . 1417b, 1505a  
 3 . . . . . 249b  
 4 . . . . . 499b  
 5 . . . . . 690a  
 16 . . . . . 1185a  
 17 . . . . . 1478b, 1479b  
 21 . . . . . 1237b  
 31 . . . . . 1074b, 1466b  
 35 . . . . . 337a  
 30 8 . . . . . 905b, 1173a  
 11 . . . . . 210b, 859a  
 14 949b, 975b, 1009b  
 16 . . . . . 713b, 1029b  
 27 . . . . . 936b  
 28 . . . . . 989a  
 34 . . . . . 694a  
 37 . . . . . 432a  
 41 . . . . . 1432b  
 42 719b, 1063a, 1064a  
 43 . . . . . 1237b  
 31 9 . . . . . 907b  
 19 . . . . . 257a  
 35 . . . . . 303a  
 36 . . . . . 1160a  
 47 . . . . . 970a, 1695b  
 32 1 . . . . . 969b  
 6 254a, 1541b, 1546a  
 8 . . . . . 1305a

## Genesis

32 9 . . . . . 1508b  
 11 . . . . . 613b, 1350a  
 25 . . . . . 1174a  
 25sq. . . . . 1460a  
 26 . . . . . 1538a  
 27 . . . . . 1157a  
 33 . . . . . 234b, 580b  
 33 3 . . . . 1394a  
 4 . . . . . 940b  
 5 . . . . . 483b  
 8 . . . . . 683b  
 9 . . . . . 1356b  
 11 . . . . . 638b  
 14 . . . . . 339b  
 18 43a, 342b, 1586b,  
 1692a  
 19 28b, 30a, 305a, 553a,  
 1243a, 1431b  
 34 2 . . . . . 1093b  
 3 . . . . . 1525b  
 12 . . . . . 739b, 1213b  
 25 . . . . . 506a, 1154a  
 30 . . . . . 1079b  
 35 6 . . . . . 1470b  
 11 . . . . . 1272b  
 16 . . . . . 1627b  
 17 . . . . . 1344b  
 18 . . . . . 1295a  
 22 . . . . . 1418a, 1678b  
 36 24 . . . . 355a, 1b, b  
 32 . . . . . 173a  
 39 . . . . . 521a, 534a  
 43 . . . . . 1120a  
 37 2 . . . . . 922a  
 3sq. . . . . 491a  
 3sq. . . . . 1191a(2)  
 4 . . . . . 686b  
 7 . . . . . 1229a  
 9 . . . . . 1602b  
 14 . . . . . 422b  
 17 . . . . . 211b  
 19 . . . . . 344b  
 21 . . . . . 679a  
 23 1165b, 1166a, 1186a,  
 1214a  
 24 . . . . . 1109a, 1463b  
 31 . . . . . 1482a  
 32 . . . . . 351a  
 33 . . . . . 1449a  
 35 . . . . . 917a  
 38 . . . . . 1678b  
 1 . . . . . 175b  
 2 . . . . . 147b, 1647a(2)  
 7 . . . . . 129b  
 13 . . . . . 1678a  
 14 . . . . . 1252a, 1670b  
 18 . . . . . 1253b  
 20 . . . . . 1482a  
 25 . . . . . 351a, 591a, 610a  
 26 . . . . . 1319a  
 29 . . . . . 1237a, 1441a  
 39 1 . . . . . 594a, 1391b  
 2 1399a, 1532b, 1533b  
 5 936b, 1140b, 1391b  
 6 . . . . . 720a, 882a  
 40 2 . . . . . 1406b  
 10 . . . . . 202b, 1205a  
 16 . . . . . 506b  
 20 . . . . . 240a  
 41 1 . . . . . 160b  
 2 . . . . . 38b, 39a  
 8 . . . . . 1202b  
 12 . . . . . 875b

## Genesis

41 40 . . . . . 941b  
 43 . . . . . 641a  
 44 . . . . . 641a  
 45 . . . . . 430b  
 47 . . . . . 1333b  
 54 . . . . . 1184a  
 56 . . . . . 130a, 1189a  
 42 1 . . . . 952b, 1518a(2)  
 2 . . . . . 1125a, 1451b  
 19 . . . . . 1518a  
 21 . . . . . 417b  
 23 . . . . . 701a  
 24 . . . . . 1305a  
 33 . . . . . 1518a  
 37 . . . . . 169a, 1310b  
 38 . . . . . 89a  
 43 11 405a, 806a, 1610a  
 44 4 . . . . . 1523a  
 6 . . . . . 1523a  
 8 . . . . . 436a  
 12 . . . . . 459a  
 13 . . . . . 802b  
 16 825b, 1263b, 1678b  
 18 . . . . . 160b, 876b(2)  
 18—34 . . . . 1160a  
 21 . . . . . 370a  
 31 . . . . . 917a  
 45 3 . . . . . 1652b  
 8 . . . . . 1440a  
 23 . . . . . 1066a  
 24 . . . . . 1447a  
 46 2 . . . . . 1201a  
 13 . . . . . 1601b  
 21 174b, 226a, 491a,  
 492b  
 23 . . . . . 441a, 1285a  
 27 . . . . . 644b  
 29 . . . . . 98a  
 47 28 . . . . . 1031b  
 28sq. . . . . 1570b  
 29 1309a, 1410a, 1419b  
 48 5 . . . . . 578a  
 7 . . . . . 489b, 552a, 923b  
 14 1293b, 1294a, 1574a(2)  
 19 . . . . . 1444a  
 22 . . . . . 1575a(2)  
 49 1 . . . . . 1419a  
 5 . . . . . 1569a  
 4 372b, 374a, 386b,  
 406b, 588a(2), 1152a,  
 1182b, 1198b, 1504a  
 5 . . . . . 782b, 784b  
 6 . . . . . 1541b  
 7 . . . . . 143a  
 8 . . . . . 1059a, 1158b  
 9 . . . . . 557a  
 10 1043b, 1321b, 1322b,  
 1512b, 1556a, 1562b  
 11 62a, 438b, 608a,  
 706a, 970b  
 12 455b, 629a, 1603b  
 13 . . . . . 378a  
 14 . . . . . 269b  
 16 . . . . . 573a, 1615b  
 17 . . . . . 1616a  
 19 . . . . . 238a  
 20 . . . . . 660b, 1598a  
 21 . . . . . 1619b  
 22 16a, 213a, 1081a,  
 1084a, 1235b, 1241b,  
 1293b, 1440b  
 23 . . . . . 16a, 761a, 847b,  
 1554a(2)

## Genesis

49	24	1431a
25		1631a
26		642b
27		556a
50	5	666a, ib.b
24		12(9a)

## Exodus

1	7	1663a
10		1101b, 1120a
11		786b, 808a, 1484b
12		1340a
13		1138a, 1226b, 1478b
14		779a
15		774a, 925a, 1144b, 1202a
16		957a
19		344b
21		791b
2	1	709b
3		967b
4		867a
5		75b, 852b
8		1084b
13		1418a
14		486a
18		1475b
20		1333a
21		739b
24		866b
3	2	687b, 688b, 1005a
4		1021b, 1201a
5		1087a
6		1379b
7		606a(2), 1436b
10		372b
15		1084b
16		1209a
18		1040b
4	2	753b
11		1208b
12		596a
16		1657a
20		937b
21		765b
24		514a
26		1227b
31		1209a, 1313b, 1596b
5	1	1310a
2		1028b
3		1083a
4		712b
8		532b
9		926b, 1611b
6	6	949b
7		926a
14		573b
25		1140a, 1156b
7	9	630a
11		693b
14		607a
18		686a
22		693b
28		848b
8	2	1299a
15		1523b
9	2	1327a, 1406b
24		717b, 1128a, 1254b, 1282b, 1322a
32		1174b
11	7	639a
12	2	301a

## Exodus

12	3	830b
4		453a, 800a, 911a, 936a, 970a
5		177a
8		349b, 595a, 839b
9		9b, 329a, 685b, 865a, 1069a, 1283b
11		491a(2)
13		1198b
15		369b, 1505b
16		25a, 778a, 784b, 1271b
17		479a
19		170b, 459a
21		478a, 853a, ib.b
22		516b, 719a, 1011a
23		753b
28		790a
29		571a
34		838b
40		1088b
42		1601a
43		327b
44		326a
46		1133a
48		983a, 1119b
13	1-10	1564b
2		169a, 1157a
3		1073b
7		170b
9		946a
11-16		1564b
12		360a, 1137a, 1522b
13		215b, 1137a, 1526b
16		327a
17		894a, 895a, 904a
18		387b, 480b, 949a, 951a, 975b, 1445b
19		1098a
21		772b, 1190b
14	1	756b
2		416a, 1173a
3		1112a
6		98a
7		1584a
8		1481a
10		365a, 527a
14		703b
15		918a
18		607a
24		355b, 356a, 720a
27		62a, 1655b, 1680a
28		172a
30		601b
15		119b
1		204a, 1479a, 1482a, 1568a
1-18		1568b
2		865b, 866a, 884a, 887a(3), 1449a
4		1482a
5		824a, 1124b
6		1488b
7		1330a
8		635a, 884a, 1117b, 1120a, ib.b, 1365b, 1400b, 1453b
9		473b(2)
11		773a, 1174b, 1649a
13		881a
15		913a
17		1202a
18		1453b

## Exodus

15	20	1655a
22		1541a
25		273a, 366a, 916a, 1319a
26		704a, 761b
16	5	350b, 621b
12		1069b
14		489a
20		1329a
21		1248b
29		1660b
33		1282b, 1293b
17	5	449b
7		1470a
8		1490b
9		1128b
12		1294b
13		474a, ib.b
18		605b
9		451a
11		391a, 508b, 1318b
13		1489b
19		641a
20		455a, 1542a
21		329b, 1127b
19	1	1297b
3		365a
5		953b, 955a
8		1510a
9		235a, 853a, 1123a, 1193b
10		461a, 1355a
12		330b
13		109a, 567a
15		1228a
17		1298a
18		673a, 1574a
19		1574a
21		368a
20	2	680a
3		1247b
4		1569a, 1676a
5		1022b
8		399b, 1073b
10		1519b
12		630b, 1371b, 1525b
13		1493a
14		866b
15		1447a
18		715a(2), 1355a, 1451a
19		1218b
20		916a
22		673a
23		1602a
24		872a, 1028b
26sq.		1198b
21		857b
1		980b, 1249b
1-24		18 857b
2		202b
3		574b
5		707a
6		753b, 1052a, 1195a, 1494a, ib.b
7		782b
8		137a, 537a, 583b
9		286a
10		1054b, 1368b, 1509a
13		1265b
14		391a, 1120a, 1494a
17		1544b
18		1043a, 1193b, 1264b

## Exodus

21	19	150a, 855b, 1462b, 1519b
20		933a
21		569a
22		824b(2)
24		354a, 794b, 881a, 1071a, 1351a
25		1295a
26		650b, 1552b
27		996b
28		367a, 873b, 874a, 932b, 1020b
28-36		1675a
29		360a, 745b, 1563b
30		624a
33		149a, 367a, 577b, 924a, 1253b
35		874a, ib.b
36		354a
37		256b, 480b
22	1	312a, 765a
2		403b, 855b, 1602b
3		660a, 1501a
4		181a, 182b, 367a, 772a, 1541b, 1603b
5		567a, 577b, 1384a
6-8		660a, 1224b
7		1419b
8		328a, 1007a, 1075b, 1224b, 1247a, ib.b, 1501a, 1596b
9sq.		1537a
10		1580a
12		17b, 1043a
13		1242a
13sq.		1506b
14		1247a
15		739b, 1173a, 1253a
16		739b
17		677a, 785a, 1001a
18		1001a
19		378b, 935b, 1477a
21-22		688b, 1093b
22		1072a, 1093b, 1294a(2)
23		1617b
24		1075b, 1094a, 1563b, 1617b
25		416b, 757a, 854b
27		27a, 382b, 1294b
28		314b
23	1	1501b, 1570a
2		342b, 898b, 899a
4		1133a
5		1060b, 1238b, 1239a, 1446a, 1537b
6		342b
8		1263a
11		899b(2), 1432a
12		904b
14		424a, 1449a
17		1435b, 1436b
18		423b
19		74a, 464a
21		767a
25		838a, 1249b
24	1	767a, 1193a
5		369a, 407a, ib.b, 1051a, 1436b
6		1256a
7		593a, 1113a, 1150a, 1202b, 1252b, 1543b, 1596a, 1678a
10		690b

## Exodus

24	11	370a, 372a, 407b, 1361b
	12	857a, 1657a
	14	876b
	17	655a
25	2	877a
	2sq.	1696b
	3	1151b
	4	1636a
	8	1573b
	19	1631a
	22	1573b
	29	317a, 802b, 964a, 990a
26	1	1259b
	6	734a
	11	734a
	15	854a
	31	508a, 1376b, 1545a
	36	508a
27	5	459b
	7	738a
	10	372a
	20	397a
28	1	1419b
	18	629a
	19	618b
	20	886a, 842b
	23—40	28 1275b
	28	385b
	39	1238a
29	9	1275b
	29sq.	1472b
	34	1672b
	35	1069b
	42	584b
	43	564b
30	1	1352b
	11sq.	1316a, 1417b
	12	368a, 1460a
	12sq.	1696b
	13	989a, 1327b, 1435b, 1552b, 1617b, 1623b
	14	1169b
	18	893b
	20	243a
	23	748b, 1357a
	23sq.	1156a
	34	138a
31	14	811a
	17	1293a
	18	639b, 702b
32	1	1558a
	2	1288a
	3	1485a
	4	354a, 1639b
	5	378b
	6	1273a
	7	837a
	8	807b(2), 1026b, 1227a, 1530b(2), 1655a
	9	807b, 1122b
	11	40a, 433a, 456a, 467b(2), 469a, 843b
	12	1498b, 1648b
	13	1093a
	14	895b
	15	297a, 529a
	16	460a, 579b
	24	1212a
	25	1285a
33	5	393b
	7	1007a

## Exodus

33	8	256a, 1058a, 1316a, 1512b
34	1	601b
	6	674a, 732b
	7	932a, 937b
	10	674a
	14	935b
	21	502b
	26	464a
	28	708b
	29	1379b
35	3	183a(2), 330a, 1271b
	19	265b
	22	1112b, 1485a
	24	1292b
	26	1554b
36	6	359b, 1038a
	33	192a
38	5	297a
	25	234a
	26sq.	1696b
39	3	1404b
	27	1635a
	28	1635a
	29	1635a
40	19	1232b

## Leviticus

1	1	294b, 1419a
	2	685b
	3	1492b
	4	368b, 1000a, 1493a, ib.b
	5	971a, 1309a, 1415a, 1546b
	6	363a, 943b
	7	1117a
	11	921b, 1295b, 1297b
	14	1155a
	15	329a
	16	370a, 889b(2)
	17	140b, 1565a
2	1	530a, 589a
	4	530a, 1472b
	5	173a
	6	1171a, 1250a, 1254a
	11	685b
	13	162b, 1519b
	14	530a, 785b, 1375b
3	3	784a
	4	654b, 1623a
	6	1472b
	9	585a, 1102a, 1208a, 1677a
	10	1208a
	17	464a
	17	360a
4	2sq.	1212b
	3	580b, 852a(2)
	5	838b
	6	580b, 1011a
	7	1616a
	12	564b, 1316b, 1617a
	15	1000a(2)
	21	677a
	22sq.	1528a
	23	564b, 565a, 1098b
	28	564b, 565a
	34	1561b
5	1	301a, 330b, 428b, 871b, 939b
	3	564b

## Leviticus

5	4	815a, 1441a, 1472b
	6—11	594a
	8	742a
	9	825b
	11	799a
	15	815b(2), 816b
	16	127b, 129a, 436b
	17	824a
	18	994b
	20—26	369a
	21	815b, 1059b, 1126b, 1207b
	23	945b
	24	436b, 477b(2), 1437a, 1703a
	25	129a, 1200b
6	2	591a
	3	1696b, 1699b
	5	1585b
	8	1333b
	10	1556a
	13	204a, 419b
	14	530a, 1441a, 1655b
	18	1234b
	21	843a, 1554a
7	12	1441a, 1442b
	13	799a
	14	1221a
	18	1159a
	20	644b
	34	1541a
	35	852a
	37	644b, 936a
8	2	354a
	5	1275b
	15	863b
	21	1411a
	33	483b
	35	1069b
9	1	679a
10	1	365a
	3	365a, 1263a
	8	573a
	9	1577a
	10	329a
	11	353a
	16	1407a
11		589a
	1	450b, 556a
	3	1233b
	4	272b, 1605b
	5	1294a
	6	123b, 1294a
	11	1642a
	12	1280b
	13	942b
	17	1582a
	18	135a, 1467b
	19	295b
	21	946b(2)
	22	879a, 907a, 1499a
	26	1608a
	27	360b, 657a
	29	1257a
	29sq.	1633b
	30	135a
	32	577a, 907a, 1361a, 1380b, 1620b
	34	677a, 858a
	35	944a
	38	677a, 944b, 1482b
	39	870a
	42	371b, 879a, 1589b

## Leviticus

11	43	532a, 869b, 1642a
	44	1319a
12		589a
	2—8	706b
	4	400a
	5	930b
	8	1387b
13	2	143a, 204a, 1012b, 1087b
	3	834b, 875b
	4	359a, 956a
	5	834b
	7	1194b
	10	468b
	11	1303b
	12	1223a, 1225b
	16	1014a
	23	1688b
	24	760b
	28	1086a
	30	718b, 1264b
	33	1193b
	34	1227a
	37	1277a, 1287a
	39	143a
	42	17a
	45	1227a, 1235a, 1236a, 1242a, 1613b
	47	1249b
	49	598b
	51	724a
	54	1667b
	55	205b, 1416a, 1551a, 1624a
	56	1619b
	57	1424b
14	2—8	1646b
	4	322b, 1169b, 1329a
	5	830b
	7	1563a, 1691b
	8	1017b
	13	349b
	14	887a
	16	580b
	21	309b, 1680b
	30	1387b
	35	573a
	36	1165a
	37	598a, 696b, 1625a
	39	159a, 1556b
	40	469a
	43	1556b
	44	159a
	45	683b, 944a, 945a
15	1—15	377b
	3	513a, 1477b
	4	751b, 1472b
	7	1361b
	9	844a
	19—24	377b
	28	1012b
	33	878a
16	1	365a
	2	817a, 1294b
	4	137b
	6	373a
	8	332a, 360a
	9	1671b
	10	1580a
	11	378a
	12	328b, 491b, 492a, 704a

## Leviticus

16 15 . . . . . 1125b  
 20 . . . . . 641a, 662b  
 21 333a, 373a, 1000a,  
 1521a  
 22 . . . . . 231b, 232b  
 25 . . . . . 1625b(2)  
 29 . . . . . 1294b  
 31 . . . . . 1072b  
 17 3 . . . . . 1547b  
 7 . . . . . 1523b  
 8 . . . . . 976b  
 13 . . . . . 634a, 1000a  
 18 . . . . . 1355a  
 3 896b, 1280a, 1333a  
 4 . . . . . 873a  
 6 . . . . . 1509a  
 7 . . . . . 648b, 1076b  
 12 . . . . . 1509a  
 13 . . . . . 1509a  
 17 . . . . . 394b  
 18 . . . . . 1115a  
 21 . . . . . 123a, 359b  
 22 . . . . . 1570b  
 23 . . . . . 1573a, 1644b  
 25 . . . . . 1323a  
 27 . . . . . 1606b  
 29 . . . . . 674b, 936a  
 30 . . . . . 856b  
 19 1314a, 1322b, 1355a  
 2 . . . . . 496a, 1222a  
 3 . . . . . 630b, 748b  
 4 . . . . . 1187b(2), 1188a  
 7 368b, 1133b, 1159a  
 9 632a, 718a, 1357b  
 9sq. . . . . 1331a  
 10 604a, 682a, 942a,  
 1052a, 1061b(3),  
 1224b  
 13 699b, 945b, 1059b,  
 1202a, 1310b  
 14 27a, 1058a, 1189b,  
 1627a  
 15 . . . . . 1088b  
 16 544b, 1344a, 1478b,  
 1479b  
 17 . . . . . 1652a  
 18 644a, 901b(2), 1351b  
 19 131b, 360a, 438b,  
 638b, 1247a  
 20 165a(2), 493a, 500a,  
 505a, 1116b  
 21 . . . . . 129a  
 23 1098b, 1119b, 1120a  
 24 346a, 456a, 901a,  
 1137a  
 26 . . . . . 865b, 896b(2)  
 27 364b, 369b(2), 934b,  
 1131a, 1262b, 1646b  
 28 678b, 680b, 869b,  
 1397b  
 29 . . . . . 394b, 406b  
 32 343b, 409b, 748b,  
 1088a, 1362a  
 35 396b, 526b, 734a,  
 850b, 858a, 1326a,  
 1502b  
 36 . . . . . 348a, 748b  
 20 5 . . . . . 1099a  
 11—14 . . . . . 1357a  
 12 . . . . . 1644a  
 14 . . . . . 1357a  
 16 . . . . . 1442b  
 17 . . . . . 486a, 674b

## Leviticus

20 18 . . . . . 360b  
 20 . . . . . 1118a  
 21 . . . . . 1118a  
 23 . . . . . 1339a  
 27 . . . . . 1b  
 21 2 823b, 1509a, 1586b  
 6 . . . . . 704a  
 7 382b, 388a, 470b  
 8 . . . . . 704a  
 9 . . . . . 1633b  
 10 213a, 1227a, 1235a  
 12 . . . . . 1468b  
 13 . . . . . 470b  
 15 . . . . . 470a  
 18 1058a, 1594a, 1627b  
 20 171a, 203a, 206b,  
 207b, 208a, 509b,  
 762b, 838b, 841a,  
 857a, 987a, 1361a  
 22 2 . . . . . 891b  
 7 328a, 517a, 520b,  
 814b  
 10 . . . . . 412a, 712a  
 13 . . . . . 1053b  
 14 . . . . . 755a  
 22 . . . . . 442b, 500a  
 23 . . . . . 1374a  
 26 . . . . . 853b  
 27 368b, 1410a, 1541b  
 28 . . . . . 668a, 1468b  
 29 . . . . . 36b  
 23 2 . . . . . 103a  
 4 . . . . . 103a  
 10—12 . . . . . 358b, 427b  
 10—14 . . . . . 1053b  
 11 . . . . . 764a  
 14 . . . . . 595a  
 15 . . . . . 600a, 1677a  
 17 . . . . . 465a, 704a  
 22 . . . . . 604a  
 23 . . . . . 896b  
 24 596a, 1510b, 1516a  
 30 . . . . . 1073b  
 32 . . . . . 1093b  
 37 . . . . . 103a  
 40 134a, 288b, 334a,  
 343b, 349b, 624b,  
 657a, 663a, 698b,  
 699a, 719a(2), 1037a,  
 1096a, 1104b, 1112a,  
 1298a, 1674b  
 42 . . . . . 38a, 587b, 805a  
 24 3 . . . . . 1043b  
 11 . . . . . 1154b  
 14 . . . . . 126a  
 15 . . . . . 1544b  
 16 . . . . . 438a, 930b  
 21 . . . . . 1349a, 1704a  
 25 5 . . . . . 891b, 1013b  
 6 394a, 786b, 858a,  
 1520a  
 8—16 . . . . . 567a  
 9 . . . . . 359b(2)  
 10 289a, 1052a, 1319b  
 12 . . . . . 338b  
 14 . . . . . 1391b  
 19 . . . . . 224b, 1151a  
 22 . . . . . 995b  
 23 . . . . . 567a, 855a  
 24 . . . . . 567a  
 25 . . . . . 216b  
 26 . . . . . 369b, 825a  
 27 . . . . . 343a

## Leviticus

25 30 467a, 1288a, 1290a  
 35 . . . . . 773a, 1659a  
 36 . . . . . 748b  
 41 . . . . . 1556b  
 42 . . . . . 981a  
 45 . . . . . 1391b, 1392b  
 47 . . . . . 202a  
 54 . . . . . 202b  
 55 . . . . . 1035b  
 26 1 478a, 1125b, 1362a,  
 1495a  
 3 . . . . . 1378a, 1662a  
 4 . . . . . 1434b  
 10 . . . . . 601a  
 11 . . . . . 854a  
 13 . . . . . 771b, 1378a  
 14—44 1200a, 1378a,  
 ib.b  
 16 . . . . . 752a, 1549b(2)  
 19 601a, ib.b, 699a,  
 1434b  
 23 . . . . . 1109b  
 26 . . . . . 1009b  
 31 . . . . . 210b, 1597a  
 34 . . . . . 1493b  
 36 . . . . . 750b  
 37 . . . . . 1111a  
 39 . . . . . 832a  
 43 585a(2), 732a, 1054b,  
 1378a, 1437a  
 44 . . . . . 723b  
 46 . . . . . 427b  
 27 2 . . . . . 362a(2), 746a(2)  
 2—13 . . . . . 1118b  
 6 . . . . . 1119a  
 7 . . . . . 1119a  
 8 369b, 773a, 782a,  
 958a  
 10 . . . . . 1676a(2)  
 11 . . . . . 360b  
 13 . . . . . 1137a  
 14—24 . . . . . 1320b  
 16 . . . . . 1524a  
 18 . . . . . 242b, 271b  
 21 . . . . . 1524a  
 22 . . . . . 1524a  
 27 . . . . . 436b, 1337a  
 28 . . . . . 503b  
 30 . . . . . 587b  
 32 . . . . . 360a  
 33 . . . . . 748a  
 34 . . . . . 824a

## Numbers

1 2 . . . . . 1221b, 1336b  
 39 . . . . . 1285a  
 47 . . . . . 1169b  
 2 2 . . . . . 280a, 872a  
 4 2 . . . . . 939a, ib.b(2)  
 20 . . . . . 175a  
 21 . . . . . 939b  
 47 . . . . . 1036a  
 5 1sq. . . . . 1563a  
 4 . . . . . 1125a  
 8 . . . . . 816b  
 12 815b(2), 816b, 1207b  
 12—31 . . . . . 963a(2)  
 13 1031a, 1032b, 1089a,  
 1363a  
 15 . . . . . 1010b, 1270a  
 17 . . . . . 1100b

## Numbers

5 18 126a, 1033a, 1221b,  
 1235a  
 19 . . . . . 485a, 932b  
 23 759a, 761a, 1265a  
 24 . . . . . 370b, 1121b  
 28 . . . . . 932b, 1184a  
 6 1—21 . . . . . 891b  
 2 362a(2), 893a(2),  
 1175a, 1181a, 1242a  
 3 576b, 893a, 1576b  
 4 . . . . . 379b  
 5 . . . . . 360a  
 7 . . . . . 893a  
 9 . . . . . 1250a  
 10 . . . . . 1410a  
 11 . . . . . 1242b, 1294b  
 12 . . . . . 129a, 893a  
 18 . . . . . 364b, 945b  
 19 . . . . . 199a, 851a  
 21 . . . . . 893a  
 24 . . . . . 195b, 1189a  
 25 . . . . . 484a, 848b  
 26 . . . . . 965a  
 27 . . . . . 354a  
 7 . . . . . 1253b  
 3 549b, 1257a, 1286b,  
 1328a  
 5 . . . . . 338b  
 9 . . . . . 115a  
 12 . . . . . 575a  
 12—83 . . . . . 1609b  
 26 . . . . . 490a  
 55 . . . . . 1108b  
 61 . . . . . 1075a  
 83 . . . . . 1209a  
 8 7 . . . . . 360a  
 9 2 . . . . . 232b, 644b  
 10 . . . . . 931a, 1465b  
 10sq. . . . . 1194a  
 13 . . . . . 426b, 1125b  
 10 2—8 . . . . . 810a  
 35 . . . . . 640a  
 11 1 . . . . . 748a, 863a  
 5 . . . . . 495b  
 7 . . . . . 209b  
 8 707a, 1280b, 1523b(3)  
 10 . . . . . 945a, 1099a  
 16 . . . . . 920b  
 20 37a, 325a, 414a,  
 1410b, 1412a  
 21 . . . . . 1449a, 1548a  
 22 . . . . . 896a, 1584b  
 28 . . . . . 641a  
 31 . . . . . 902a  
 12 1 . . . . . 1296a  
 7 . . . . . 1183a  
 9 . . . . . 891a  
 14 342a, 436a, 644b  
 13 11 . . . . . 209b, 983b  
 12 . . . . . 1087b  
 14 . . . . . 1198b  
 16 . . . . . 601b  
 22 1097a, 1511b, 1548a,  
 1569b, 1670a, 1672a  
 23 . . . . . 526b, 740b  
 28 . . . . . 1096a  
 30 . . . . . 583b  
 14 1 . . . . . 939b  
 11 . . . . . 1411a  
 14 . . . . . 1054a  
 19 . . . . . 1498b  
 29 . . . . . 1207b  
 44 . . . . . 1100a

## Numbers

15	18	595a
20	465a, 1073a, 1117b, 1460a	
20sq.	1120b	
24	1322b	
29	926a	
30	214a	
31	389a, 674b(2)	
32	1433a, 1673b, 1698a	
37—41	400a, 588b(2), 1200a, 1419a, 1599b	
38	651a, 1253b, 1254b, 1280a	
38sq.	1096a	
39	399b, 1029a, 1280a	
40	943a	
16	1. 717a, 1174b, 1181b, 1322a	
6	1704b	
12	194b	
13	1446a	
15	1088a	
27	363b	
30	1252a	
17	13. 1103a	
18	8. 211a, 333b, 851a	
15	1137a(2)	
21	68b	
26	518a, 820a	
27	280b	
28	736a	
32	939b	
19	773b, 1212b, 1319b	
3	1062a	
5	1211a, 1242a	
9	1282b	
12	453b	
13	298b	
14	752a	
15	1250b, 1254a	
16	470b	
18	298b, 469b, 470b, 1354a	
21	753b	
20	1. 1308a	
2	789a	
10	749b	
13	1454a	
14	719a	
22	1685a	
24	93b	
21	1. 1095b, 1114b, 1593a, 1656a	
5	260b	
8	1242b, 1608b	
16	1138a	
17sq.	1568b	
19	894b, 1625a	
20	1625a	
27	509a, 855a, 977b	
28	977b, 1559a	
30	275a, 907a, 1481a	
33	19a	
22	2—24 25 1018a, 1243b	
3	14a, 1340a	
4	917a	
6	118b	
7	1396b	
21	223b	
29	1025a	
39	1541a	
23	3. 1616a	
4	294b, 738a(2), 1418b	

## Numbers

23	5	1209b
7	175b, 1481a	
8	1307b	
9	42a	
10	1056a, 1443a	
16	1209b	
19	628a, 895b, 1648b	
23	1202b	
24	119a, 1573a	
24	700a	
5	498a, 854b	
6	520b, 894b, 1030a, 1141b	
9	1573a, 1649b	
17	618a	
25	1. 1553a, 1554a(3)	
3	1054b, 1286b, 1288a(2)	
4	340b	
5	1288a	
8	1323a	
9	1554a	
11	575a	
12	372a	
14	405b, 994a	
15	628a, 911a, 1533b	
26	10. 1658a	
55	1513a	
27	1—11. 1095a, 1293b	
2	1028b	
5	1097a	
8	1053b	
11	125a	
12—23	1095a	
28	1—15. 427b	
2	232b	
3	609a(2), 611a, 1599b, 1676b	
4	1046a	
7	416a, 1459a, ib.b, 1514b, 1576b	
14	301a, 427a, 986a	
22	372a	
29	19. 567b	
31	567b	
33	567b	
35	1102b, 1103a, ib.b	
30	2—16. 1241b	
3	98a, 469b, 507b	
5	503a, 507b	
6	357a	
8	503a	
9	363a	
12	507b	
13	362b	
31	2. 1068b	
3	412b, 1587b	
5	807a, 810b	
9	1460a	
10	534b, 901b	
23	241a, 517a, 706a	
50	237a, 1062a, 1139b	
32	1. 1416a	
9	1517a	
16	218b	
20—23	1680a	
29—30	1680a	
33	3. 491a	
8	773b	
55	603a	
35	5. 1130b	
11	247a, 365a	
12	1376b	
17	216b	

## Numbers

35	19	1261b, 1262b
22	1262b	
24	1043a	
24sq.	1615b	
27	1493a	
28	1556b	
33	482b	
36	7. 359a, 949a	

## Deuteronomy

1	1	1618b, 1686b
5	135b	
12	1462a	
13	129a	
16	1645a	
17	911b, 912a, 1097a	
21	515b	
22	1112b	
27	863a(2), 1450a, 1656a	
28	347a, 809b	
34	1407a	
44	1531a	
2	3. 948b, 1297b	
6	1517a	
7	711a	
9	1294b	
19	242b	
20	728a	
23	1049a, 1262a	
3	11. 1561b	
17	595b	
18	472b	
23	458b, 484b, 1498b	
24	469b, 470a	
26	1039a, 1040a	
27	688b	
4	2. 583a	
4	277b, 1288a	
7	1413a	
28	826b	
34	1252b, 1594a	
35	674b	
36	673a	
41	413a	
44	998b	
5	1. 712b	
14	1224b	
25	1369a	
6	4. 38b, 573a, 668a, 1221a, 1598b	
4—9	754a, 1050b, 1253b, 1419a, 1599b(2)	
5	654a, 687a, 721a	
6	338b, 622b, 1014b, 1303a	
7	275a, 425b, 1086a, 1098a(2), 1235a, 1306a, 1362a, 1564b, 1570b, 1573a(2)	
8	120a, 324b, 523a, 681a, 1317b, 1354b, 1687a	
9	573a, 681a(3), 754a, 1265a	
13	1228a	
7	1. 939b	
2	481a, 483a	
4	969a	
5	1557a, 1631b	
7	511b	
9	347b	
10	849b	

## Deuteronomy

7	11	1576a
12	1104b	
13	975a, 1077a, 1126b	
14	142b, 1024b, 1108a, ib.b	
15	1071b, 1290b, 1487a, 1671b	
25	1197a	
26	338a	
8	3. 1054b, 1072b, 1485b	
5	582b	
8	776a	
15	1633a	
9	8. 1404b	
20	632a, 1106b	
21	1100b	
25	907a	
10	8. 1569a(2)	
18	537a	
20	132a	
11	6. 591b	
13	1036a, 1599b(2)	
13—21	754a, 1050b, 1243b, 1419a	
14	571b, 1666b	
15	1514b	
17	561a, 1102b	
18	271a, 998b, 1687a	
19	679a	
20	573a, 681a, 754a, 1265a	
22	294b	
30	389a	
31	595a	
13	2. 162b, 1200a	
3	944a	
5	328b, 354a	
8	602a(2)	
9	798b	
13	200b	
18	165b	
20	199b	
21	383a, 515b	
24	1616a	
27	901a	
13	1. 11b, 170b, 271a	
7	583b, 970b, 1605b	
13	878b	
13—18	878a	
17	1312a	
18	1467a, 1468a	
14	1. 210b(2), 212a, 218a, 1330b, 1674a	
3	1683b	
4	573a, 575a	
5	1641b	
7	1608a	
10	1642a	
21	211b, 464a, 679b, 870a, 943b, 1224a, 1672b	
22	820a, 1127a, 1287a	
23	295a, 1666b	
24	470a, 782b, 1368b, 1474a	
26	644b, 1137a, 1663a	
15	2. 370a, 876b	
3	876b, 1001a	
9	1218b	
12	782b	
14	360b, 1096a	
17	360b, 846b, 964a, 1494a	

## Deuteronomy

15 18 . . . . . 369a  
 16 1 . . . . . 5a  
     3 491a, 1055a, 1072b  
     8 . . . . . 1103b  
 10 . . . . . 159a, 647a, 812a  
 11 . . . . . 1593b  
 12 . . . . . 704a  
 14 . . . . . 1593b  
 16 . . . . . 849b  
 18 . . . . . 1532a, 1539a  
 19 999b, 1058a, 1263b  
 22 . . . . . 822b  
 17 4 . . . . . 497b  
     5 . . . . . 1612b  
     6 . . . . . 946a, 1005b  
     8 . . . . . 585a  
     9 . . . . . 1539a  
    11 . . . . . 969a, 1591b  
    12 . . . . . 341b  
    15 . . . . . 853a, 1081b  
    16 . . . . . 567b  
    17 . . . . . 969a  
 18 3 412a, 580b, 864a,  
     1307b  
     4 228a, 518a, 1466b,  
       1555a  
     7 . . . . . 1569a  
     8 . . . . . 784a  
    10 359b, 398a, 637a,  
       1054a  
    10—12 . . . . . 893b  
    11 . . . . . 421a, 1485b  
    17 . . . . . 342b  
    20 . . . . . 341b  
 19 3 . . . . . 351a  
     5 186b, 585b, 825b,  
       939b(2), 941a  
     6 . . . . . 216b  
    11 . . . . . 113b  
    14 . . . . . 960b  
    15 . . . . . 278b  
    16 969a, 1023b, 1026a  
    18 . . . . . 1626a, ib.b  
    19 . . . . . 330a, 342a, 403a  
 20 1—9 . . . . . 597b  
     5—9 . . . . . 819b  
    10 . . . . . 1286b  
    11 . . . . . 1513b  
    19 . . . . . 1552b  
   19—20 . . . . . 1407a  
   20 . . . . . 1030a  
 21 1 470b, 1229b, 1272b  
     1—9 . . . . . 1122b  
     2 . . . . . 1073a, 1539a  
     3 . . . . . 1341b  
     4 340b, 894b, 1118a  
     5 . . . . . 1472b  
     7 . . . . . 1493a  
    7sq. . . . . 1041b  
    9 . . . . . 330a  
   10 . . . . . 585b(2)  
  10sq. . . . . 1554b, 1676b  
   11 . . . . . 709b  
   12 . . . . . 1125b, 1407a  
   15 169a, 909b, 1604a  
   17 . . . . . 284b, 912a  
   18 . . . . . 585b  
  18sq. . . . . 842a, 1554b  
   19 . . . . . 679b  
   20 . . . . . 381b  
   22 . . . . . 1671b  
  23 640b, 699b, 1308a,  
     1355a, 1377b

## Deuteronomy

22 3 . . . . . 825a(2)  
     6 404a, 713b, 910a,  
       1359a  
     6sq. . . . . 1387b  
     7 . . . . . 1371a  
     8 . . . . . 427b, 819a  
     9 131b, 591a, 1320a  
    9—11 . . . . . 638b  
  10sq. . . . . 1224a  
  13 451b, 709b, 717a,  
     1357a  
  14 . . . . . 1060a, 1563b  
  17 197b, 438b(2), 855b,  
     1596b  
  19 . . . . . 338a, 1345b  
  21 . . . . . 884b, 1252a  
  24 . . . . . 1612b  
  25sq. . . . . 1132a  
  26 . . . . . 1493a  
  27 . . . . . 751b  
  29 . . . . . 739b, 1393b  
 23 1 . . . . . 651a  
     2 674a, 678a, 1205b,  
       1206a, 1322b, 1616b,  
       1617a  
     3 . . . . . 1322b(2)  
     4 427b, 688b, 692b,  
       1322b(2)  
     8 . . . . . 16a  
     8sq. . . . . 1124b  
     9 . . . . . 1322b(2)  
    11 . . . . . 1418b  
    15 . . . . . 1463b  
    19 251a, 1477a, 1564b  
    21 . . . . . 940b  
    23 . . . . . 426b  
    24 . . . . . 1125a  
    25 . . . . . 921b  
 24 1 182a, 497a, 668a(2),  
     678b, 826a, 901a,  
       1014a, 1114b  
     2 . . . . . 338b, 935b  
     3 267b, 674a, 1590b,  
       1616b  
     4 . . . . . 850a, 1655a  
     5—10 . . . . . 945b  
     6 . . . . . 1466a  
     7 . . . . . 825a, 1090b  
     15 . . . . . 810b  
     17 . . . . . 51b, 543b  
     19 . . . . . 1053a, 1572b  
     20 . . . . . 934b, 1131b  
 25 1 . . . . . 1263a, 1501a  
     2 991a, 1501b, 1502a  
     4 306a(2), 403b, 487b(2),  
       685b  
     5 233b, 338b, 438a,  
       561b, 1116b  
     5—10 . . . . . 469a  
     6 . . . . . 587a, 758a  
     7 . . . . . 233b  
     8 . . . . . 233b  
     9 106a, 412b, 472b(2),  
       816b, 920b(2), 1331b,  
       1463b, 1497a, 1587b  
    10 . . . . . 945b  
    15 . . . . . 1263a  
    17 . . . . . 449b, 534b  
   18 406a, 511a, 1073b,  
     1248b  
 26 2 . . . . . 446b  
     3sq. . . . . 1419a  
     5 . . . . . 226a, 1624b

## Deuteronomy

26 5—10 . . . . . 1417b  
     6 . . . . . 2b  
    12 337a, 820a, 1036b  
    12—14 . . . . . 334a  
    13 . . . . . 1083b  
    14 . . . . . 1055a, 1669b  
    15 . . . . . 370b(2)  
    16 . . . . . 687a  
    17 . . . . . 50b, 449b  
 27 6 . . . . . 1586b  
     7 . . . . . 378b  
     8 . . . . . 90b, 746b  
     9 . . . . . 683b  
    12 . . . . . 518b  
    14 . . . . . 1481a  
   15—25 . . . . . 644b  
   26 . . . . . 644b, 924b  
 28 6 . . . . . 1257a  
     8 . . . . . 999a  
    10 . . . . . 1687b  
    12 . . . . . 1253b  
    13 . . . . . 777b  
   15—69 146a, 857a,  
       1199b, 1200a, 1378b  
   40 . . . . . 939b  
   42 . . . . . 1123a  
   47 . . . . . 1036a  
   48 . . . . . 1487a  
   57 . . . . . 807a  
   63 . . . . . 729a, 1542b  
   65 . . . . . 275a, 1447b  
   66 . . . . . 978b, 1282a  
   67 . . . . . 187b, 395b  
   68 . . . . . 1095a, 1391b  
   69 . . . . . 191b, 1158b  
 29 2 . . . . . 806a  
     4 . . . . . 1343a  
     8 . . . . . 194b  
     9 . . . . . 822b, 1437b  
    23 . . . . . 506b  
    28 . . . . . 931a  
 30 11 . . . . . 1181a  
     12 . . . . . 1040a  
 31 10 . . . . . 60b  
     12 428a, 545a, 548a  
     14 . . . . . 296b, 1309b  
     16 . . . . . 389a  
     18 . . . . . 359a  
     19 . . . . . 981b  
     21 . . . . . 825b, 1438a  
 32 . . . . . 630b, 1560b  
     1—43 341b, 1568b  
     2 36a, 338a, 650b, 717b,  
       892a(2), 1010b, 1059a,  
       1118a, 1122a(2),  
       1442a(2), 1610b  
     4 . . . . . 1690b  
     5 . . . . . 1255a  
     6 327a, 549a, 617a,  
       622b, 870a, 1393a  
    11 . . . . . 1474a  
   14 770a, 1008b, 1335b  
   17 1523b, 1610b, 1612a,  
     ib.b  
   18 571a, 761b, 1270b(2)  
   19 . . . . . 865b, 866b(2)  
   20 . . . . . 631a, 1649a  
   24 493b, 843b, 890b(2),  
     1079a  
   30 . . . . . 956a  
   31 . . . . . 1655b  
   32 . . . . . 838a, 839b, 843b  
   33 . . . . . 1255a

## Deuteronomy

32 34 . . . . . 620b, 723b  
     36 . . . . . 1648b  
     39 . . . . . 760b, 772b  
     47 . . . . . 563a, 1476b  
 33 2 . . . . . 586b, 1611a  
     4 124a, 296a, 595a,  
       751a(2), 1322b  
     8 . . . . . 1020a  
    12 . . . . . 492b, 731a  
    16 . . . . . 1005b  
    17 . . . . . 1140b, 1422b  
    19 . . . . . 398a, 554b  
   22 . . . . . 395a  
   23 . . . . . 975a  
   24 . . . . . 660b, 1493b  
   25 . . . . . 276a  
   26 . . . . . 773a  
   27 . . . . . 814b  
   28 . . . . . 1059a  
   29 . . . . . 1332a  
 34 1 . . . . . 1192a  
     6 . . . . . 252b  
     7 . . . . . 702a(2)  
     9 . . . . . 856a  
    10 . . . . . 1330a

## Joshua

1 11 . . . . . 1275a  
 2 1 504b, 507b, 875b,  
     1318a, 1319a  
     15 . . . . . 1368a  
 6 1 . . . . . 956a  
     5 . . . . . 567a  
 7 5 . . . . . 405a  
     9 . . . . . 1639b  
    19 . . . . . 564a  
   21 . . . . . 1302b  
   24 . . . . . 405a, 1079a  
   25 . . . . . 1079b  
 8 9 . . . . . 1053a  
   13 . . . . . 1053a  
   29 . . . . . 296b  
 9 12 . . . . . 908a  
   27 . . . . . 943b  
 10 13 . . . . . 602a  
 12 3 . . . . . 17b  
   23 . . . . . 610a  
 13 22 . . . . . 1396b  
   27 914a, 1091a, 1701b  
 15 19 . . . . . 871a  
   21 . . . . . 1312a  
   22 . . . . . 1388a  
   24 . . . . . 395b, 524a  
   31 . . . . . 692b  
   37 . . . . . 210b, 1290b  
   59 . . . . . 135a  
 16 6 . . . . . 56a  
 17 11 . . . . . 610a  
 19 15 . . . . . 460a  
   19 . . . . . 1100b  
   34 . . . . . 460a  
   35 . . . . . 453b, 481a(2)  
   37 . . . . . 19a  
   38 . . . . . 135a  
 20 7 . . . . . 907a  
 24 19 . . . . . 1314b  
   30 . . . . . 261b

## Judges

1 11 . . . . . 277a  
 26 . . . . . 695b

**Judges**

1	30	1279a
2		1054b
3	8	1501a, 1502a
20		1070b
22		1244b
23		526a
4	3	894b
5		1679a
9		106a
18		406b, 852b
5	2	1236a
11		1150b
20		707b, 984a
21		1113a
24		1071b
6	16	1176a
7	3	1297a
13		1284a(3)
19		1651b, 1664b
11	3	967a
11		748a
37		594a
13	5	749a
18		1175a, 1181b
25		1431b
14	1	1678a
9		916a
20		1486b
15	19	785a
16	14	1637b
21		528a
23		279b
29		716a
17		773a
7		263b
18	27	710a
30		247b, 802b
19		208a
2		406b
25		1321a
20		208a

**I Samuel**

1	1	1269a, 1296b
6		1487b, 1701b
11		749a, ib.b, 1273a, 1623a
13		1470a
14		577a
16		509a, 1491a
22		1052a
2	1	1173b
2		827a, 1276a
7		1460a
8		1636b, 1638b
10		952b
21		1209a
27		247b
32		1000a
36		1012b
3	1	1635b
10		1201a
14		662a
4	13-17	90b
6	12	601b, 602a
7	6	465b
9	12sq.	1516a
15sq.		1175b
24		68b, 1539b
10	2	1272b
11	8	154a
14	9	896b

**I Samuel**

15	4	1288a
5		894b, 927b
19		1063a
27		815b
33		1574a, 1608a, 1620b
16	1	118b
2		749b
12		1436a
18		1436a
17	1	106b
4		177a, 363b, 866a
5		1377a
14		1350b
16		363b
18		211b, 283a
23		866a, 1116a, ib.b
38		732a
40		474a
46		359a, 1303b
55		1084b
18	14sq.	1574a
19	18	887a
21	8	275b
10		68a
22	18	275b
19		883a
23	11	958b
24	4	990a
6		1280a
11		1043b
12		1265b
25	5	692b
6		1356b
14		1223b
20		1418b
29		1380a
31		399b, 1145b, 1211a(2), ib.b, 1212a
32		1134a
26	8	976a
14		1043b
28	3	209b
8		493a, 1135a
19		760b
30	17	679a
31	3	749b

**II Samuel**

1	18	602a
24		1045a
2	14	1273a, 1546a(2)
29		814a
32		814a
3	15	1179a
29		377b, 1061a, 1182b
35		666b
39		1474b
5	6	1193b
21		322b
6	1	321a
6		631a, 1594a
7		641b, 1577a
10		1150a
13		1293b
16		1007b
20		1476b
20-22		30a(2)
7	18	352a, 999a
23		447b
8	1	860a
2		1155a
14		18b

**II Samuel**

10	4	1215b
16		1228b
11	11	1368b
12	3	611a
4		353a
6		1493a
9		1096b
13	3	463a, 1501b
9		530a, 1605b
22		686b
15	18	668a
24		590a
30		575b
16	13	1285b
17	19	505a
28		1178a
18	23	1038b
19	18	1399a, 1533b
36		1489b
20	3	1380b
18		1678a
21		769a
1		305a
10		1355a
14		1129b
16		367b, 908a
19		114b
22		1122b
22	12	351b, 510b
14		1487b
26		197b, 1678a
37		1116a
40		413a
41		1158b
23	1	1408b
5		1118b
6		883b
8		1044b, 1617a, 1661a
11		1091b
13		455b
16		808a
24	1	359b
6		215a, 1189a
9		810a
16		1438a, 1439b
22		749b

**I Kings**

1	5	354a
31		1355a
47		1071b
2	1	1419b
8		846a
24		622a
3	15	647b
19		845a
4	10	1418b
11		610a
5	3	8a, 190a, 845b, 1156a, 1486b
6		34a
25		577a
29		1462a
6	1	392a, ib.b
16		558a
18		248b
20		381a
35		1221b
7	21	1087a
23		590a, 1323a(2)
36		698a, 1116b
50		490a, 1149b

**I Kings**

7	51	1585b, 1586a
8	1	1322b
23-53		1484b
54		450a, 931a
9	13	608b(2)
10	1	791b
12		71b
17		1546b
18		591a, 1149b
19		1434a
21		689a
11	4	304b
14		1554b
23		1554b
25		1554b
29		1173b
12	7	1035b
27		90b
31		1193a
13	18	1626a
14	9	202b
21		575b
25		1623a
15	23	1139b
17	1	534a
6		1058b, 1112a
8		1304b
18	32	1684a
42		233b
19	6	1495b
11		897a, 1326a, 1489a
18		1509b
20	35	376b
21	5	1021b
10		868a
13		174b, 868a
27		575b
22	10	227b(2)
19		898b
22		868a

**II Kings**

2	12	1424a
3	4	890a
11		298b
4	9	1314a, 1677a
10		814a
27		337a
42		1299a
5	2	922a
6	23	633a
25		277a
9	13	270a
10	22	792b
27		679b
12	8	141b
14	25	217a
17	9	491a
30		127b, 1700a
31		19a, 522a, 639a
32		1340a
35-41		263b
18	6	1522a
11		258b, 881a
16		77b, 1298b, 1407b
18		949b
27		1564a
32		108b
37		989b, 1017a, 1021a
20	13	911a
20		959a
23	13	851b



**II Kings**

24 16 507a, ib.b, 956a(2)  
 25 14 . . . . . 1210b  
 19 . . . . . 746b, 1029a

**Isaiah**

1 4 . . . . . 1060b  
 14 . . . . . 686a  
 17 . . . . . 478b, 479a  
 18 690a, 1604b, 1605a,  
 1652b  
 20 . . . . . 497a  
 21 . . . . . 1152a  
 23 . . . . . 43a  
 26 . . . . . 595b  
 2 4 . . . . . 42a  
 9 . . . . . 1547a, 1617a(2)  
 22 . . . . . 508a  
 3 2 409a, 1396b, 1539a,  
 1593a  
 3 . . . . . 704b, 937b  
 4 . . . . . 921b, 1683b  
 6 . . . . . 1596b  
 11 . . . . . 1485a  
 12 . . . . . 1052a, 1321a  
 16 124a, 218b, 225a,  
 656a, 1021a, 1079a,  
 1360b, 1482a, 1538b  
 17 614a, 1012b, 1618b  
 18 993b, 1341b, 1514a  
 19 . . . . . 645a, 1487b  
 20 90a, 703a, 1139b,  
 1321a  
 21 . . . . . 453a  
 22 818b, 951a, 1226b,  
 1328a  
 23 249a, 713a, 957a  
 24 . . . . . 935a, 1285b  
 5 2 . . . . . 1570a  
 15 . . . . . 1618a  
 18 . . . . . 1037a, 1380b  
 19 . . . . . 1080a, 1331a  
 30 . . . . . 882a  
 6 3 . . . . . 682b, 1314a  
 5 . . . . . 314a  
 6 328a, 793b, 1495a  
 10 . . . . . 1489a, ib.b  
 13 . . . . . 1281a  
 7 3 . . . . . 610a  
 6 . . . . . 516a  
 11 . . . . . 916a  
 19 . . . . . 200b  
 8 3 . . . . . 1585a  
 8 . . . . . 741a, 1280a  
 12 . . . . . 1433a  
 19 331a, 1269a, 1296b  
 23 249a, 355b, 781a,  
 1073b, 1270a  
 9 4 . . . . . 947b  
 11 . . . . . 1059a  
 10 14 . . . . . 1296a  
 19 . . . . . 1025a  
 30 689b, 710a, 1097b,  
 1269b  
 32 . . . . . 561a  
 11 2 . . . . . 798b, 852a  
 3sq. . . . . 1473b  
 6 . . . . . 53a, 1031b  
 13 20 . . . . . 129b  
 21 . . . . . 1523b; 1524a  
 14 1 . . . . . 1012b  
 4 . . . . . 281a, 731b, 732a  
 5 . . . . . 881a

**Isaiah**

14 12 . . . . . 474b, 1146a  
 13 . . . . . 1418a, 1703a  
 15 2 . . . . . 271b  
 16 1 . . . . . 128b  
 12 . . . . . 686a  
 17 6 . . . . . 908b  
 11 82b, 208b, 209a,  
 879a, 975a, 1213b,  
 1406a  
 18 6 . . . . . 1339b(2)  
 19 2 . . . . . 654b  
 4 . . . . . 992b  
 9 . . . . . 1029b(2)  
 18 368b, 369a, 504b  
 20 3 . . . . . 575b  
 21 1 . . . . . 1085a, 1597a  
 2 . . . . . 1300b  
 3 . . . . . 1280b  
 4 . . . . . 716b  
 5 . . . . . 802b  
 11 383a, 1461a, 1536b,  
 1611a  
 12 . . . . . 181a  
 22 2 . . . . . 292a, 426a, 836a  
 3 . . . . . 1431a, 1433b  
 5 729b, 1427a, 1538a  
 7 . . . . . 859a  
 15 . . . . . 992a  
 16 . . . . . 494a, 1311a  
 17 411a, 536a(2), 1700a  
 18 . . . . . 655b  
 23 . . . . . 603a  
 23 18 . . . . . 653a, 1129b  
 24 2 . . . . . 1081b  
 5 . . . . . 484b, 485a  
 16 . . . . . 152b, 1464b  
 25 6 . . . . . 1208b  
 26 10 . . . . . 484a  
 19 . . . . . 1179a  
 27 8 . . . . . 947b, 1563a  
 11 . . . . . 1467a  
 13 . . . . . 878a  
 28 5 . . . . . 1065a, 1561b  
 7 . . . . . 1169a, 1182a  
 20 . . . . . 1632a(2), 1634b  
 25 204b, 623b, 1310a,  
 1566b  
 29 . . . . . 1641a, 1705a  
 29 1 119a, 343b, 482b,  
 1397a, 1419b  
 2 . . . . . 979b  
 4 . . . . . 1559b  
 14 . . . . . 1181a  
 16 . . . . . 1271b  
 17 . . . . . 441a  
 30 6 . . . . . 1079b  
 15 . . . . . 904a  
 17 . . . . . 1658a  
 18 . . . . . 461b(2)  
 20 . . . . . 651a  
 22 . . . . . 912a  
 23 . . . . . 16a, 636b  
 28 . . . . . 889a  
 32 1256b, 1265a, 1680b  
 33 1090a, 1115a, 1117a,  
 1252b  
 31 9 . . . . . 60a  
 32 1 . . . . . 205a  
 33 1 . . . . . 137a  
 6 . . . . . 162b, 1338b  
 7 113b, 559b, 848a  
 15 . . . . . 78b  
 34 5 . . . . . 1459a

**Isaiah**

34 6 . . . . . 516b(2)  
 7 . . . . . 1461b  
 11 . . . . . 1183a  
 15 . . . . . 279b  
 17 . . . . . 474a  
 35 3 676a(2), 1489a, 1490a  
 36 12 . . . . . 1564a  
 37 6 . . . . . 1279b  
 38 2 . . . . . 1368a  
 40 1 . . . . . 867b  
 3 . . . . . 1396b  
 4 . . . . . 1480b  
 6 . . . . . 1652a  
 7 . . . . . 869b  
 12 . . . . . 1548b, 1611a  
 29 . . . . . 1418b  
 41 2 . . . . . 601a, 1263b  
 5 . . . . . 1403b  
 7 . . . . . 354a, 1304a  
 8 . . . . . 564b  
 9 . . . . . 1185a  
 10 . . . . . 1537b  
 16 . . . . . 322b  
 19 88b, 1170a, 1505b,  
 1542a, 1658a  
 21 . . . . . 1332b  
 24 . . . . . 1202b, 1655a  
 42 10 . . . . . 1568b  
 13 . . . . . 1352b  
 22 . . . . . 418a  
 43 14 . . . . . 392b  
 22 . . . . . 1425a  
 44 25 . . . . . 139b  
 27 . . . . . 385b, 1284a  
 45 2 . . . . . 332b, 772b  
 5 . . . . . 73a  
 7 . . . . . 1418a  
 8 . . . . . 1251a  
 14 . . . . . 302a, 646b  
 19 . . . . . 1186a  
 46 1 . . . . . 1427b  
 10 . . . . . 1164a  
 12 . . . . . 549a  
 47 2 . . . . . 1292a, 1381a  
 4 . . . . . 216b  
 5 . . . . . 884b  
 48 12 . . . . . 404a  
 17 . . . . . 1019a  
 49 6 . . . . . 929a  
 8 . . . . . 962b  
 14 1061a, 1572a(2), ib.b  
 18 . . . . . 639b  
 21 . . . . . 250b  
 22 . . . . . 1286b  
 50 5 . . . . . 1125a  
 6 . . . . . 527b  
 51 12 . . . . . 881b  
 14 . . . . . 1195b  
 21 . . . . . 1157a, 1576b  
 23 703b, 738a, 1179b  
 52 2 . . . . . 921a  
 10 . . . . . 510b  
 54 10 . . . . . 740b  
 11 . . . . . 967b, 1121b  
 12 . . . . . 315a  
 13 . . . . . 176b  
 55 3 . . . . . 1394a  
 7 . . . . . 703b  
 10 . . . . . 182a  
 13 198a, 921a, 1476a  
 57 13 . . . . . 633b  
 14 . . . . . 784b

**Isaiah**

57 16 1064a, 1406b, 1578b  
 17 . . . . . 1650a  
 19 48b, 249b, 688b,  
 883a, 902a, 1469b,  
 1680b, 1703a  
 58 1 . . . . . 447b  
 5 . . . . . 12b  
 7 . . . . . 1232a  
 10 . . . . . 1485b  
 11 150a, 387b, 412b,  
 465b, 472b  
 12 . . . . . 1238a  
 13 366a, 492b, 1054a,  
 1092a, 1271b  
 59 13 . . . . . 366b  
 15 1045b, 1046a, 1585a  
 20 . . . . . 216b  
 60 13 . . . . . 56b  
 19 . . . . . 1095b  
 61 1 . . . . . 1251b  
 8 . . . . . 1344b  
 62 8 . . . . . 1687b  
 63 1 . . . . . 457b, 928b  
 1sq. . . . . 1104a  
 16 . . . . . 1669a  
 64 3 . . . . . 1045a  
 5 . . . . . 1419b  
 65 8 . . . . . 128a  
 22 . . . . . 957b, 1623b  
 66 3 . . . . . 1029a  
 6 . . . . . 1353a, 1379b  
 7 . . . . . 1608b  
 20 . . . . . 1703b

**Jeremiah**

1 3 . . . . . 247b  
 11 . . . . . 696a, 1621a  
 2 3 . . . . . 1117b  
 6 . . . . . 1285a, 1531a  
 13 . . . . . 376b, 1485a  
 24 . . . . . 1213a  
 25 . . . . . 573b, 1286b  
 27 . . . . . 1059a  
 31 . . . . . 354b, 724a  
 3 19 1258a(3), 1371b,  
 1687b  
 20 . . . . . 1475b  
 4 7 . . . . . 710a  
 22 . . . . . 1553b  
 30 . . . . . 1502a  
 5 23 . . . . . 1021b  
 6 29 . . . . . 864b  
 7 16 . . . . . 1133a  
 18 . . . . . 617a(2), 619a  
 8 5 . . . . . 928a  
 18 . . . . . 275a  
 19 . . . . . 1538a  
 9 7 . . . . . 493b, 1546b  
 9 . . . . . 1362b  
 11 . . . . . 1242b  
 12 . . . . . 1242b  
 20 . . . . . 1051b  
 25 . . . . . 1119b  
 10 11 . . . . . 63a, 597b  
 11 16 . . . . . 477b, 1488a  
 13 16 . . . . . 875b  
 17 . . . . . 201b, 812b  
 23 . . . . . 914a, 1497b  
 15 1 . . . . . 109b  
 19 . . . . . 386b  
 16 5 . . . . . 840b  
 17 11 . . . . . 279b, 378b

**Jeremiah**

17	13	520a, 829b
18	23	676b
19	2	882a
20	9	688b
	17	369a
22	24	944a, 945a(2)
	26	592a, 767b
23	6	1263b
	7	1074b
	13	1686b
	19	273a
	29	907b, 1145b
	31	887b
25	26	131b
	30	884a
27	18	1133a
28	1	308a
29	2	592a
	22	1373a
30	23	273a, 956b
31	18	1180a
	19(20)	1611b
	20(21)	435a, 1275b(2), 1277b(2)
	40	291a
32	11	1432b
	18	593b
	44	1432b
36	5	1102b
	22	39a(2)
	23	39a(2), 1193b
	27	221a
37	21	1354b
38	13	1081b
39	3	513a
41		1310a
44	20	910a
46	15	971b
	18	671b
	19	139a
	20	729a, 1278b, 1425a
48	11	289b
	30	1066a
	37	271b
49	7	1025a
	10	812b, 1381a
51	27	548b
	39	273a
	59	798b
52	16	466a

**Ezekiel**

1		844a(2)
	5	528b
	7	1401b
	8	1703a
	10	664b
	14	154a, 396a, 504b
	15	31b
	26	1271b
	27	162b, 511b
3	6	48b
	13	941b
4	12	1040b
5	7	1382a
	11	850b
6	6	129a
7	11	1675b
8	3	1096a
	5	160b(2)
	14	169b
	16	345b, 1235a, 1552b

**Ezekiel**

8	17	240b
9	4	460b, 1500b, 1663b
	6	1319b
10	2	1089a
	7	1248b
12	3	1554a
	17	1222b
13	4	1296b
	9	779b, 961b
	10	455a
16	3	784b, 1066a
	7	1046a
	10	104b, 1148a, 1636a
	11	1045a
	22	1643b
	25	1167a, 1201b
	61	662b
17	5	1298a
20	6	1258a
	33	1503a
21	26	184a, 421b, 1651b
	27	534a, 611b, 643a, 669b, 1017a
	31	1460a
	32	1262a
22	11	394b
	18	975a
	24	1675b
23	14	497b
	21	673a
	42	294a, 1324a
	43	172b
	47	666b
	48	582b
24	6	493a, 768a, 1377a, 1385a
	10	847b
	17	965b, 1131b, 1266b
25	7	137a
26	2	498a, 785b
	20	1258b
27	4	703b
	5sq.	1658a
	11	703b
	17	801b
	19	38a
30	5	616a
	24	1538a
31	3	1377a
	8	77b
	9	256a
	15	1085b
32	24	461a
33	21	1593a
	24	38b
	31	74b
34	19	846a
	31	1417b
36	4	971a
	25	944a
	26	180a, 198b
37		454a
	6	623b
	11	855b
	12	1253b
38sq.		726b
39	4	1156a
	9	37a, 1219b
	11	488a
	15	1275b, 1277b
40	17	1495a
41	22	661b
	26	789b, 1046b

**Ezekiel**

43	2	1574a
	17	459b
44	18	388b, 1636a
	20	699b
45	9	243a
	15	946a
46	18	29a
	22	1353a
47	2	1174b
	3	1423b
	5	792b, 1531a, 1558b
	12	714a, 1138a, 1649b, 1697a, 1701a
48	19	1462a

**Hosea**

1	3	255a, 276b, 277a
2	7	1540b
	8	1570b
	11	1666b
	13	322a
	23sq.	1092a
3	5	1151a
4	4	534b, 1061a
	11	1553b
	12	727b, 1396b
5	6	472b, 473a
6	8	1104a
7	11	1252b
	13	1136b
8	14	345b
10	5	607a
11	4	63a
12	2	1487a
	8	1623b
	12	243b
13	1	129a, 1478b
	14	72a
14	1	1240b
	2	1691a
	3	1655a
	7	1474a

**Joel**

1	11	69a
	17	272a
2	13	1310a
	20	1297b
3	5	1631a
4	3	281a
	18	901a, 1560a

**Amos**

1	11	896b
2	6	1005a
3	8	119a
	11	69b
4	7	769b, 1648b
	12	621b, 1139b
	13	977b, 1278b, 1559a
5	4	1086b
	19	941b
	25	1310a
6	1	951a
	2	481a, 1184a, 1601a
	4	1024b, 1025a, 1358a
	5	869b, 870b, 1224a
	6	411b, 1177b
	7	834a, 840b, 969a, 1024b

**Amos**

7	7	29a, 85b
8	3	345b, 1512b
	4	129b, 1508b
	5	1350a
	9	560a, 569a
9	9	881a
	11	907a

**Obadiah**

1	6	181a, 184b
---	---	------------

**Jonah**

1	3	1272a
	6	1313b, 1660a
	13	749a
2	4	824a
3	8	1558a
4	2	99b

**Micah**

1	14	1563a
2	9	1093b
	10	846a
	13	192a
3	3	1509a
	12	1330b
4	13	426b
5	6	1509b
6	2	365a
7	3	1037b, 1586a
	4	145a, 426a(2), 427a(2), 602a, 988b
	5	1006b
	8	1155b
	18	1038b, 1039a, 1339b, 1533b, 1561b

**Nahum**

1	2	901b
2	6	1135b
3	8	1446b

**Habakkuk**

2	3	461b
	5	884b
	11	1454b
	16	1323a
	19	1695b
3	2	1368b, 1456a
	6	946a
	8	967a
	17	629a

**Zephaniah**

1	12	493a(2)
2	1	1370b, 1429b, 1433a
	3	620a
	4	1365b
	5	674a
	14	950a, 1488a
3	1	748b
	5	1200b
	7	369b
	18	1295a

**Haggai**

2	19	227b
---	----	------

## Zechariah

1	7	1310a
	8	1029b
17		704a
2	12	648b
	17	921b
3	2	261b
	3	1265a
	8	867a
4	2	216b
	3	852a
	10	1350b
	12	1293b
	14	588a
6	12	1287b
7	14	1010b
8	4	1330b
	8	1138a
	19	1267b
9	7	248b, 1426a
	8	155a
10	1	443b
	11	1300a
11	7	920b
12	1	1270b, 1305a
	11	1695b
13	6	1214a
	8	1588b
	9	1298a
14	1	357b
	6	1295a
	8	632b
	10	591a
	20	826a, 1284a
	21	1647a

## Malachi

1	10	32b
	11	1352b
2	5	897b
	12	1057a
	13	1554a
	17	563a
3	5	1623a
	6	1605a
	8	1311a
	10	172b
	12	491a
	16	295a, 518a, 1272b
	19	569a
	20	593a
	21	178a
	23	68b

## Psalms

1		755b, 1243b
	1	111a, 701a, 716b(2), 1392a, 1660a
	2	1418a
	3	1638b
	5	956b
2		755b, 1001a, 1243b
	6	1637b
	11	238a, ib.b, 1486a
	12	189a
3		1001a
	1	1362b
	3	1256a
	4	368a
	8	1627b
4	1	907b, 928b
	3	1477b, 1497b

## Psalms

4	5	656b, 1447b
5	1	894a, 895a
	4	958a
	5	272a, 727a
	11	1021b
8	3	1051b
9		755b
	1	1084b
	18	1501b
	20	1061b
	21	749a
10		755a
	5	1151a
	11	1204a
	14	1461a
11	1	877b
	2	605a, 861b
	3	764b, 859b
	5	571a
	6	1140b
12	4	674b
	6	1524a
	7	1008a, 1255b
	8	686b
	9	401b, 671a, 1460b
15		1086b
	5	768b
16	7	612a
	8sq.	1532b
	11	1163b, 1654b
17	1	1475a
	13	105b, 666a
	14	464b(2), 465a, 1051b
	15	1263a, 1366b(2)
18	2	1467a
	5	1189a
	7	164b
	12	351b, 510b
	13	527a(2), 923a
	16	1145b
	20	1150a
	26	1677a
	31	1303b, 1304a, 1677a
	40	413a
19		1360b
	5	1556a
	8-10	1201b
	9	189a, 1360b
	11	889b(2)
	13	1521a
20	3	977a
21	3	126a, 1641b
	9	825a
22	8	888b, 1157b
	10	215b
	15	1538a
	16	129b, 376a
	21	639a
23	2	326b
24		1391a
	5	938a
25	1	938b
	6	613a
	8sq.	1493a
26	2	916b
	6	1469a
27	14	1356a
29		37b, 342a, 1598a
	2	499a
	4	1705a
	11	1049a
30		1135b
31	18	507a

## Psalms

31	19	980a, 1130a, 1229a
	20	1297b
32	1	204b, 938b
	6	778b(2)
	9	173b
33	1	884a
	2	870a
	18	1513a
34	9	543a
	13	1245b
35	15	1285a
	16	692b
36	7	913b, 1028b, 1068b, 1115a, 1438a
	8	1403a
37	4	1054a
	7	456a
	20	593a, 1156a
	25	1061a, ib.b
	29	1575a
39	3	521a
	12	809b
40	2	1356a(2)
	3	372b
	5	1439a, 1446b
	10	1185a
41	2	100b, 398b, 990b
	4	1010a
42		755b
	5	11a, 314a, 430a, 990a
	8	1291b, 1452a
43		755b
44	24	1057b
45	3	586b
	8	1263a
	9	137b
	10	1522a
	12	586a
	13	467b
	17	1214b
46	1	1084b
47	4	295a
	5	693b
	9	751b
48	3	358b, 889a(2), 905b, 906a
	14	433b
	15	132b, 413b, 1083b
49	2	464b
	4	331a
	12	1418a
50	2	644a, 1574b
	5	378b
	6	1681a
	10	143a
	23	601b, 1535a, ib.b, 1650b
51	8	766b
	16	1336a
52	7	1635a
54	2	389a, 395b
55	8	879b
	16	315b
	23	565b
56	1	780b
	9	884a
57	9	1057b, 1058a
58	2	71a, 736a
	4	415b
	9	127a, 632b, 1657b
59	12	536a
60	1	782a
	5	1684b

## Psalms

60	6	914b, 916b, 1344b
	8	990a
	9	1292b
	10	919b, 969a, 986b
	11	185a
61	6	859b
	8	599a(2), 1126a
62	3	859b
	10	329a
63	2	646a
	12	94a
65	2	998b
	5	1410b, 1419b
	8	1525a
	10	1126b, 1540b(2), 1703b
	11	210b, 379a
66	3	796b
	5sq.	1191a
	15	759b
68	5	1379b, 1612a
	6	1461a
	7	169b, 172a, 315b, 637a, 1568a
	9	1489a
	11	1024b
	13	280b, 786a
	14	797b, 1620b
	15	1285a(2)
	17	208a, 1493a
	18	280a, 1604b
	19	648b, 719a
	26	1068b
	27	1322b
	28	1449b
	31	451b, 1191a, 1328b, 1389a, 1419b
	36	593b, 1319b, 1332b
69	14	1128a
	32	833b
	34	968a
71	18	1556b
72	3	939a
	10	128b
	16	716a(2)
	17	580b
73	3	466b, 1112a, 1563a
	4	1054b
	7	991a
	27	406b, 1469a(2)
74	12	1202b
	13	1171a
	20	28a
75	4	726a
	5	71a, 373b, 466b, 1112a, 1251a
	7	1461b
	8	1460a, 1552b, 1617b
76	9	593a
77	5	1596b
	7	797a, 874b(2), 1248a, 1517a, ib.b
	8	1493b
	9	106a
	16	534b
78	7	549a, 654b
	19	949a
	27	1509a
	36	1202b, 1523a
	43	1501a
	45	369a, 1191a
	47	482b, 484a
	48	1502a

## Psalms

78	63	346a
79	1	1362b
	2	870b
	7	884a
80	3	372b
	9	918a, 1112b
14		440b, 559a
81		1568b
	4	427a, 652b, 653a(2), ib.b, 1619b
	5	754a
	7	949b
10		411a, 791a
11		1305b
82	3	1263b
83	14	238a
84	4	1387b
	6	1514a
	11	985a
	12	1698b
85	4	1040a
87	2	1277b
	4	1453b
88	6	493a
89	16	1252b
	24	683b
	38	789b, 1134b
	52	1104b
90	3	306b
	5	413b
	6	152b
	9	843b
10		205a, 281b
91	1	669b(2), 708b
	1—9	1135b, 1281b
	2	1396a
	3	337b, 1150b
	4	1290b
	5	1524b
	6	1346a
	7	876b
	8	1578b
	10	1135b
	15	1642a
92		755b
	8	1145a
	9	1462b
13		986a, 1679a
	14	1638b(2)
	16	1380b
93	1	1049a
	2	1324a
	3	285b, 306b(2), 307b
	4	18a
94	4	79a
	12	565b
95	6	195b
	11	1407a
98	8	490a
99	3	602a
	4	1060a
	6	1623a
100	1	1650b
102	1	719b, 1064a
	8	139a
	9	1083a
	18	1122b
103	7	1060a
	20	1689a
104		755b
	1	691b
	2	632a
	3	1479a

## Psalms

104	5	1222a
	11	1518a
	18	584b
	23	1145a
	24	29a
	26	697a, 787b
	35	447a
106	2	792b
	16	1390b
	20	1625b
	23	369b
	26	939b
	28	1054b
	29	1238a
	30	1182a
107	23—28	982a
	30	757b
108	10	1079a
	12	185a
109		755b
110	3	335a, 1467b
111	8	1001a
	10	964b, 1124b
113	7	1505b
114		353b
115	5—7	1194a
116	1	1662a
	4	774a
	6	581a, 1253a
	16	745a
118	1	1094a
	22	1165a
	27	53b, 119a
119		1678a
	20	271a
	61	1048b
	69	548a
	96	986a
	126	225b, 1128b
	147	941b
120—134		817a
120	3	910b
121	1	812b
122	6	1588a
124	1	948a
125	3	357b, 904b
126	6	1051a
130	1	204b
	4	593b
131	2	581b
132	18	1279b
135	7	644a, 1095b
136	4	1174b
	13	1174b
	24sq.	1174b
	25	1174b
137	2	1703a
	7	967b, 1121b, 1135b, 1174b, 1188b, 1203a, 1397b
139	5	39b
	6	1181b
	11	1538b
	15	1497a
	16	222a
	20	580a
	24	1101a
140	2	472b
	6	823b
	8	941b, 942a
	9	403b(2), 636a
142	8	644a
144	4	330a

## Psalms

144	14	950b(2), 1238a
145		1649a
	9	1490b
148—150		405b
148	8	1010b
149	6	1138a
150	1	1314a
	6	940a, 1474a

## Proverbs

1—9		855b
1	6	790b
	9	436a, 698a, 744b, 1096b
	14	633b
	20	23a
2	1	1297b
	3	74a
	7	1297b
	11	394a, ib.b
3	2	1604b
	6	1243b
	9	339b, 484a
	11	1340a
	12	582b, 606a
	15	492b, 1532a
	16	580b
	26	653b, 1167b
	32	961b
	34	1688a
	35	1329a, 1373a
4	2	717b
	8	995b
	12	1293b
	25	601b
5	6	536a, 1514a
	10	1101a, ib.b
	18	832b
6	1	396b, 1111a
	3	1191a, 1453b
	5	591b
	6	1080b, 1102b
	21	120a
	26	1257a
7	4	738b
	7	1253a
	9	941b
	10	1530b, 1546b
	11	145a, 542b, 543a, 1523b
	18	449a
8	11	492b, 1532a
	12	1115b, 1120a
	14	1659a
	17	1684b
	21	598b
	22—29	1315b
	26	1644a
	30	1136b, 1176b, 1292b, 1446b
	31	1644a, ib.b
	9	1252b
10—24		855b
10	2	1264a
	7	1262a, 1496a
	8	688b
	19	1084a
	17	1264a
	17	1509a
	18	1202a
	22	711b
	26	1307a, 1517b

## Proverbs

11	27	735b
12	4	1064b
	11	1035b
	18	156b, 846a
	25	915b, 962b
	27	505b, 592b, 1276a
13	11	419a, 1312a
	12	1652a
	23	1013a
	24	1551b
14	9	1695b
	14	975a
	15	1173a, 1253a
	34	447b, 458b
15	7	1618b
	15	1468a
	19	426b, 988a
	24	990b, 1065a
16	10	1396b
	11	633b, 1654b
	28	1215a, 1450a
	30	634b
17	2	369b
	6	1064b, 1065a
	13	968a
	14	250b, 902a, 1161a
	28	507a
18	1	1215a
	7	101a
	8	1450a
	19	1247b
	21	778b
	22	825b
	23	1125b
19	14	392b
	15	1146a
20	2	882a
	21	155a
	25	700a(2)
	30	846b
21	3	1263b
	8	602a
	18	137a
	30	1643b
22	2	1498b
	3	1250a
	4	964b
	5	1290b(2)
	9	1071b
	18	322b
	20	1588b
	22	309a, 1657b
	28	1081a
	29	412b, 509b, 510b, 588a(2)
23	2	834b
	6	1071a
	10	881a
	22	409a
	25	1609b
	29	1b, 4a, 24b, 296b, 1137b, 1161b, 1206a, 1602b
	29sq.	1401a
	30	795b
	31	24b, 633b(2), 779b, 1003a
	32	1242b, 1244b
	34	419b, 1313b
	35	538a
24	6	1313b(3), 1660a(2)
	10	1300a
	16	674a

## Proverbs

24	21	45b, 1355a
	23	351a
	28	1252b
25	31	855b
25	1	1130a
	7	751b
	11	303a
	13	1281a
	19	768b, 1122a, 1491a
	20	1033a, 1496b
	22	1585b
	26	740b, 1491a
26	6	654a
	11	1553a, 1650a
	22	863a(2)
	23	1523a(2)
27	17	425b
	22	367b, 476b, 505a, 786b, 1253a
	25	1193b
	26	610a, ib.b, 611b, 1129a
28	9	1655a
	10	1548a
	13	1060b, 1240b
	23	1176a
29	4	465a
	8	1160b
	11	1525a
	13	1498b, 1668a
	21	42a, 798b, 864b, 1190b
	23	1677b
30	1	14a, 1014b
	8	557a
	10	1377b
	15	1499a
	17	713b
	27	496a
	28	1688b
	32	403a, ib.b(2), 869b(2)
	33	475a
31	1	74a, 662a
	2	189a
	3	454b, 760b
	4	1458a, 1464b
	6	2b
	7	1477b
	8	456b, 471b
	10	1066a
	26	1587a
	27	1269a
	29	411b

## Job

1	1	377b
	10	1237a
	15	1517b
2	3	583b
	8	272b
3	3	707b
	4	202b
	8	698a
	10	311b
	16	1051b
	26	1456a, 1578b
4	4	676a, ib.b
5	5	729a, 1290a, 1508b
	7	52a, 1502a(2)
	9-10	205a
	10	1580b
	21	460a

## Job

5	22	660b
	23	17b
	26	620a, 701b
6	14	713a, 801b
	15	1145b
	17	413b
	18	715b
7	1	1257a, 1258b
9	7	504b
	17	1010b
10	1	1326a
	11	990b
	22	959a, 1285a
11	9	986a
	11	1517b
	12	867b
	14	1051a, 1167b
	20	1665b
12	5	152b, 715a(2), 1518a
	16	1521b, 1553b
14	5	505b
	7	703b
	14	1257a
	18	1130a
	20	1655b
15	20	470b
	28	1128b
16	11	1471b
	17	711b, 1079b
18	4	1270b
	7	1196a
20	7	249b
	23	703b
	26	922b, 1631a
21	10	241a
	11	581a, 1049b
22	14	1204a
	16	1384b(2)
	20	172a
	22	29b
	24-25	185b
	29	202a
	30	194b, 932b
24	12	1538a
	15	866b
	20	864a
	24	638b
25	6	1470a
26	7	173a, ib.b
	9	1232a, 1524b
	12	1453b
	14	1482a, 1487b
27		1701a
	8	1582a
28	3	1285a
	7	1435a
	10	47b, 1291a
	18	66b
	25	1348b
29	18	433a
	25	155b
30	3	250a, 490a
	23	1446a
	24	1159b, 1538a
31	10	528a
	24	654b
33	23	665b
	24	1137b
	27	1542a
34	20	262a
	29	1621b
	30	485a, 1431a
	37	1016a

## Job

36	3	1263a
	7	283a(2), 1146b, 1401a
	15	472b
	19	1299a, 1305b
	28	271b, 892a
	33	1475b
37	1	946b
	2	331a
	5	1487b
	6	1465a
	13	208a
	17	1622a
	18	590a(2), 1702b
	20	1017a
	21	142a
38	1	905a, 1010b
	2	510b
	4	58a
	8	1550a
	9	1616a
	16	1376a
	25	317a, 1555b, 1684a
	28	12b
	31	1045a, 1433a
	32	756a
	36	156a, 522b, 523b
	37	1571a
	38	590a
39	13	449a
	29	71a
	30	261a, 1085b
40	17	492b
	20	135b, 145b
	30	421a, 636a, 1647a
41	3	1457b
	4	1117a
	7	1145b, 1271b
	10	1063b
	14	492a
	21	1664a
	22	1008a
	26	1550a
42	14	1141a, 1428a, 1502a

## Canticles

1	1	1568a
	2	511b, 941b, 942a, 1111a, 1541a
	2sq.	1253b
	3	1084b, 1463a
	4	808a, 844a, 854b, 855a
	5	176b
	6	1552a
	7	712b
	9	1487a, 1569b
	10	1162b, 1656a, 1486b, 1649b, 1664b
	12	1026a
	13	847b
	14	671a
	15	1611a
	17	1454a(2)
2	1	375a
	4	279b(2), 299b, 693a
	5	128a, 130b
	7	1257a
	8	1403a
	9	296a
	11	628a
	12	927b, 1664b
	17	1160b

## Canticles

3	6	1459b
	9	632a, 1147a
	10	1476a
	11	461a, 1275b
4	1	1286b, 1288b, 1290a
	2	1504a, 1574a
	3	731a, 1466b, 1477a
	4	729a, ib.b, 1138a
	8	1549b, 1703b(2)
	11	25b, 906a, 1484a
	12	256a, 816a, 1187a
	13	1580b
	14	1085b, 1164b, 1194b
	15	892a
	16	257b, 258a, 394a, 921b, 1057b
5	1	847b
	2	1642a, 1678a
	5	848a, 1038a
	6	449a
	7	713a
	10	280a, 283a, 1272b
	11	1110b, 1111a, 1340a, 1546a, 1574b, 1670b
	13	702b, 834a
	14	1228a, 1603b
	15	1540b
6	4	279b
	6	1291a
	7	1290a
	8	189a, 1177a
	10	879a
	11	13b, 229a
7	1	55a
	2	920a, 1272a
	3	156a, 382b, 752b, 753a, 960a, ib.b, 970b, 1256a, 1634b
	6	1454a
	9	1008a
	10	276a
	11	1540b, 1702b, 1703b
	14	1295b
8	2	1156a, 1482b
	5	400a
	6	1498b
	7	983a
	13	258a

## Ruth

1	1	265b
	5	1561a
	13	1042a(2), 1067a
	14	277b, 941b
2	4	1516a, 1627b
	7	701a
	10	911b
	14	711a
3	3	1116a
4	1	71b
	2	859a
	7	469a, 1584a, 1587b
	8	716a
	11	804a

## Lamentations

1	1	139a, 713a, 1334a, 1625b, 1630b
	7	1519b
	12	1052a, 1323b
	13	928a, 1261a

**Lamentations**

- 1 14 1026b, 1020b, 1621a  
 15 275a, 948a, 1197b  
 17 895a, 922a, 1232b,  
 1474a  
 18 . . . . . 1263b  
 20 . . . . . 748b  
 22 . . . . . 318b, 1051b  
 2 1 . . . . . 1065b  
 2 . . . . . 865b, 1046b  
 8 . . . . . 1541b  
 13 160a, 383a, 1044b,  
 1370a, 1647b  
 14 . . . . . 1686b  
 16 . . . . . 1038b  
 17 . . . . . 1038b  
 3 7 . . . . . 768a  
 13 . . . . . 25a, 31a, 129b  
 17 . . . . . 938b  
 23 . . . . . 427a  
 33 . . . . . 1189b, 1202b  
 41 . . . . . 1533a  
 45 . . . . . 722b  
 65 . . . . . 1061b  
 4 1 . . . . . 1087b, 1443a  
 3 . . . . . 594b  
 4 . . . . . 1051b  
 7 . . . . . 232b  
 15 . . . . . 824b, 987b  
 22 . . . . . 100b, 1671b  
 5 10 . . . . . 647b  
 14 . . . . . 1519a  
 22 . . . . . 722b

**Ecclesiastes**

- 1 6 . . . . . 948b(2)  
 13 . . . . . 1566a  
 15 . . . . . 489b, 1059b  
 2 2 . . . . . 339a, 1112a  
 3 . . . . . 991a  
 6 . . . . . 1168a  
 8 1225b, 1523b, 1558a(2)  
 9 . . . . . 805b  
 3 5 . . . . . 1197a  
 11 586a, 1051b, 1084b,  
 1553a  
 15 . . . . . 1453a  
 16 . . . . . 1263a  
 4 3 . . . . . 132a  
 5 . . . . . 654b  
 6 . . . . . 1486b  
 8 . . . . . 45b  
 14 . . . . . 676a, 1499a  
 17 . . . . . 932b, 1485a  
 5 5 . . . . . 1655a  
 8 . . . . . 604b, 605b  
 9 . . . . . 354b  
 6 2 . . . . . 1654b  
 12 . . . . . 1281b  
 7 1 . . . . . 713a  
 3 . . . . . 1546a  
 7 . . . . . 1111b  
 8 . . . . . 1135a  
 17 . . . . . 815b, 1501a(2)  
 8 1 . . . . . 1604a(2)  
 3 . . . . . 142b, 1186a  
 4 . . . . . 1581b  
 5 . . . . . 874b  
 8 . . . . . 370a, 855b  
 10 . . . . . 1312a, 1b.b  
 13 . . . . . 748b  
 14 . . . . . 1501b  
 9 5 . . . . . 1262b

**Ecclesiastes**

- 9 11 . . . . . 1122a  
 16 . . . . . 807b(2)  
 18 . . . . . 870b  
 10 5 . . . . . 1521a  
 8 . . . . . 1017a, 1617b  
 10 . . . . . 951a, 1321b  
 11 . . . . . 1638b  
 17 . . . . . 1704a  
 18 . . . . . 1102b  
 19 . . . . . 1546a  
 11 6 . . . . . 170a, 571b  
 9 . . . . . 1492b  
 10 . . . . . 1551a  
 12 1 . . . . . 136a  
 2 431b, 713b, 1380a  
 3 . . . . . 528b  
 4 . . . . . 1344a, 1559b  
 5 209a, 461a, 475b,  
 787b, 1040b, 1641b,  
 1651a  
 6 83b, 672a, 1446b,  
 1463a  
 10 . . . . . 1330b  
 11 89a, 490a, 612a,  
 803a, 808b, 809a,  
 837b, 1311a, 1444a,  
 1635a, 1639a  
 12 198b, 331a, 693b,  
 713b, 714a, 973a  
 14 . . . . . 1217a, 1497b

**Esther**

- 1 1 373a, 790b, 1464a,  
 1498b(2)  
 2 . . . . . 71a  
 9 . . . . . 859a  
 10 . . . . . 670b  
 12 . . . . . 311b  
 14 621b, 673b, 776b,  
 845a  
 22 . . . . . 1216b  
 2 1 . . . . . 1573a(2)  
 5 575b, 580a, 682b,  
 935b, 1655b  
 16 553a, 1082a, 1310a  
 18 . . . . . 810a  
 20 . . . . . 1032b  
 21 . . . . . 1406b  
 3—7 10 . . . . . 126a  
 3 1 781a, 1489a, 1655b  
 9 . . . . . 1390a  
 12 . . . . . 1221a  
 14 . . . . . 83a  
 15 . . . . . 1112b  
 4 5 . . . . . 512b  
 5 11 . . . . . 1454b  
 13 . . . . . 1532a  
 6 1 . . . . . 877b, 1655b  
 2 . . . . . 1603a  
 13 . . . . . 924a  
 7 4 . . . . . 1532a  
 5 . . . . . 860b  
 10 . . . . . 1573a  
 8 7 . . . . . 357b, 539b  
 16 . . . . . 573a  
 17 . . . . . 263b  
 9 6—10 . . . . . 1335a  
 7 . . . . . 119b  
 18 . . . . . 1322b  
 21 . . . . . 1200b  
 27 . . . . . 822a, 1125b  
 28 . . . . . 399b, 822a

**Esther**

- 9 29 . . . . . 1655b  
 31 . . . . . 286b  
**Daniel**  
 2 1 . . . . . 67a, 1202b  
 2 . . . . . 129b, 1508b  
 5 . . . . . 356b  
 10 . . . . . 53a, 61b, 129b  
 14 . . . . . 16b, 119a  
 15 . . . . . 16b, 327b, 496a  
 17 . . . . . 16b  
 19 . . . . . 16b, 248a  
 22 . . . . . 881a  
 25 . . . . . 566a  
 27 . . . . . 129b  
 29 . . . . . 88a  
 30 . . . . . 248a  
 31 . . . . . 67a  
 35 . . . . . 16b, 18a, 19a  
 37 . . . . . 489a  
 39 . . . . . 39b  
 41 . . . . . 227b  
 43 . . . . . 328a  
 3 1 . . . . . 42a  
 2 55b, 210a, 327b, 743b,  
 1187b  
 3 18b, 210a, 1517b  
 5 . . . . . 405a, 1b.b, 982b  
 10 . . . . . 543b  
 12 . . . . . 17b, 566b  
 13 . . . . . 70b  
 14 . . . . . 28b  
 19 . . . . . 37a  
 20 . . . . . 1377a  
 21 664a, 747b, 1022a,  
 1155b  
 22 . . . . . 37a, 496a  
 25 . . . . . 59a, 328a, 420b  
 27 . . . . . 1431b  
 28 . . . . . 59a, 66b  
 4 4 . . . . . 129b  
 10 . . . . . 1075a  
 11 . . . . . 210b  
 12 . . . . . 89a, 196a  
 14 . . . . . 914b, 1075a  
 16 . . . . . 131a, 1609b  
 18 . . . . . 1099b  
 20 . . . . . 210b  
 24 . . . . . 121a  
 27 . . . . . 437a  
 28 . . . . . 1371b  
 30 . . . . . 274a, 1296a  
 5 1 . . . . . 1022b  
 1 . . . . . 1407a  
 5 . . . . . 713a  
 6 . . . . . 1358b  
 7 . . . . . 115a, 356a  
 11 . . . . . 129b  
 12 . . . . . 40a  
 17 . . . . . 196a, 449a, 867b  
 25 . . . . . 1a, 796a  
 6 1 . . . . . 1022b  
 8 . . . . . 1407a  
 8 . . . . . 584b  
 16 . . . . . 327b  
 17 . . . . . 1141b  
 19 . . . . . 167b, 291a, 526b  
 24 . . . . . 515a  
 25 . . . . . 1194a  
 7 1 . . . . . 1022b  
 2 . . . . . 237a

**Daniel**

- 7 5 39b, 276a, 282a,  
 973b  
 6 . . . . . 39b, 116a, 201a  
 7 . . . . . 80a, 116a, 201a  
 8 . . . . . 833a  
 9 . . . . . 626a, 1633b  
 10 . . . . . 1360b  
 12 . . . . . 121a  
 13 . . . . . 116a, 1095b  
 19 . . . . . 588a  
 22 . . . . . 1129b  
 24 . . . . . 1422b  
 25 . . . . . 374b  
 8 . . . . . 1022b  
 2 . . . . . 21a  
 3 . . . . . 21a  
 6 . . . . . 21a  
 12 . . . . . 1283a  
 13 . . . . . 1183b, 1190a  
 14 . . . . . 187b  
 15 . . . . . 1271b  
 16 . . . . . 209a  
 10 3 . . . . . 475b  
 11 . . . . . 1662a  
 21 . . . . . 1500b  
 11 43 . . . . . 705b  
 12 11—12 . . . . . 604a  
 13 . . . . . 580a

**Ezra**

- 1 2 . . . . . 1512a  
 9 . . . . . 13b, 762a  
 2 11 . . . . . 159a  
 66 . . . . . 265b  
 4 3 . . . . . 1490b  
 7 . . . . . 1695b  
 8 . . . . . 1603a  
 9 . . . . . 648a  
 10 . . . . . 95a  
 13 81a, 171a, 353a, 732a,  
 797a, 1253a  
 15 . . . . . 131a  
 17 . . . . . 648a  
 19 . . . . . 131a  
 22 . . . . . 420b  
 5 3 . . . . . 130b  
 8 . . . . . 97a, 99a  
 14 . . . . . 561a  
 6 2 . . . . . 40b  
 4 . . . . . 877b(2)  
 5 . . . . . 561a  
 11 . . . . . 760a  
 16 . . . . . 697b  
 7 11 . . . . . 968b  
 23 . . . . . 18b  
 25 . . . . . 327b  
 26 . . . . . 89a, 356b, 366a  
 8 27 . . . . . 823a

**Nehemiah**

- 3 8 . . . . . 814b  
 15 . . . . . 1518b  
 5 14 . . . . . 704a  
 18 . . . . . 112a, 191a  
 7 7 . . . . . 161b  
 16 . . . . . 159a  
 61 . . . . . 16a, 842a  
 8 5 . . . . . 1638a  
 6 . . . . . 213a  
 8 543b, 805a, 832b,  
 1201b, 1242b

**Nehemiah**

8	10	426a
9	5	1649a
	6	29b, 849b
	7	958b, 985b, 1017b
	8	1248b
	18	1552b
12	27	481b
13	15	17a
	19	1284b

**I Chronicles**

1	19	165b
2	6	405a, 1079a
	9	1064b
	18	1060b, 1451b
	19	1180a
	20	601b
	24	1551b, 1693b
	26	1064b
	54	898a
	55	1012b

**I Chronicles**

3	17	1638b, 1639a
4	1sq.	1528b
	2	1436b
	5	921b
	7	1300a
	8	1258b, 1407a
	9	585a
	10	917a, 1039a, 1520b
	18	201a, 406b, 566b, 594a, 989b
	22	628a, 1129b (3), 1130a (2)
	23	929b, 1238a, 1319a
5	1	575b
6	34	1261b
	60	460a
7	31	191b
8	8	441a, 1552a
	9	427b
	27	1489a
	29—38	111a
	34	927b

**I Chronicles**

8	37	111a
9	20	1380a
	35—44	111a
11	13	1091b
12	2	941b
	33 (32)	1066a, 1369b (2)
	34 (33)	1045b
	39 (38)	1045b
13	6	840a
	9	631a
14	15	169b
16	27	1101b
19	16	1528b
22	14	1055a, 1126a
24	7—18	600a
25	3	327b, 1224b
26	5	1202a
	18	1213b
	24	1528a
28	9	589a
29	11	984a

**II Chronicles**

2	7	718b, 738b
3	3	1643b
4	21	641b, 783a
6	18—41	1484b
9	17	844a
13	8	486a
15	16	400b, 709b
16	14	394a, 405b
24	20—22	400b
	24	1566a
25	11	657a
	24	1110a
31	13	79b
32	1	326b
	3	1031b
33	11	742a
	13	513a, 514b, 765a
	14	1055b
35	13	199a
	24sq.	1443a